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ῥΙΟΡΣΖεul

na

n-εRRIone.

υΔὸ Δn

Διmῥῖn buὸ Δλλοε

Δnuαr.

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AN AUTHENTIC  
HISTORY OF IRELAND

FROM THE EARLIEST TIMES DOWN.

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CHICAGO, ILLINOIS, U. S. A.  
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1903.

## AN PRIOMBROLLAC.

Cuirimís ann cloó an fionnseul seo, le moiméar agus  
onoir do tábairt do mo fliocht: An Saal Scioc Iber, Ul-  
clan n-Ér. A búrdean arimélan faoilteac, fa céann bur b-  
feurtean suite,

Mar a veir an file:

Dia lib a laógharó fadóisil,  
Na cluintear claoiteacé oiméib,  
Riam nion tuilleabair marlaó,  
A n-am cáta na cogadó.  
Ag reilg triosa ar feain eacéann,  
'Sa b-fuil feurtean bur fionnsear.

Agus annor go faneann feairc agus fionnsearó ar b-  
feurtean n-suite ann oiméib ar fadóiméin. Go seo,  
go fceannuigte ar fan agus a b-fao uad Éirion.

Eoin Uacéarbfuil.

an ceud leabhar agus an ceud caibidil,  
de fionnsgeul agus seancus n'er-rione.

Air laocraib treunaid b-foola 'sur n-Danba.

Bairr-Talman, ceud triad eirib b-foola mongaid, glaoitge  
mar an ceudna Parcalan. Tanic Bairrtalman maille leir a  
fuirion, dar cuir de na ugroaid ann baalam an domain, mile  
naoi ceud tri ficio agus naoi (1969). Act de heir cuir eile aca,  
tanic re 'ran baalam roim ar Tirna, mile readt ceud tri ficio  
agus naoi (R. C. 1769).

Annan aimhir rin, veirtear: So raib readb na u-tire aig  
'daomib buidunn, orong lucaic, garb, olc, u'barac, de rlioc u-  
Tarbanianac.

Bi Bairrtalman ann Triact, an ceud uactaran de cimo g-  
Coilltagac, a cuiruis a cor amail triad air urlacar b-foola.  
Tangadar tarra 'n muir-farige uad Coilltagiac, re rin, muon rin  
larib (lar-ib) a lurdear leir an riar-o-dear, oir vo bi 'n leat uo,  
an triad rin, readb an g-Coilltagair.

Fuar Bairrtalman cuan agus inbion-lunga 'naice l'arvan  
eigin mongac le far daiaic. Ar cionn an arvan uo dainguis re

Δ Ρατ Δγυρ Όεαζ-όυν Δ κομνυόε. Όο ζοιρ γε “binn’na-DAR”  
μαρ Δινμ Διρ Δν Διτ, δε βρυζ ζυρ β’ιομόα κμαν θαρμεαδ ο’φαρ Δνν.

Αταιο Δνοιρ ζλαοιόζτε “bine-DAR” Δγυρ Cnoc “OMT” Λαμ  
le Dublin, no θαλ’-ατ-έλιατ. Sgeo ιαο ceitpe mic m-Barricallin-  
an: LIR Δν ceuo-ζein, ORBA, FEARAN, Δγυρ FEARNA.  
Rizne ζαδ Δον mac Δca, Ρατ Δγυρ κατΑρ το φειν λ’Αιρ να β-φαρζε,  
Δγυρ το βι ζα μυζαίλεαδ μαρ τριαδ Αρ Δ έιονν Δγυρ Αρ έιονν Δν  
meuo Δ βι ζα λεανυζντ.

Όο βι να βοθαζ βυιόεόυνν Διζ τιζεαδτ Αμαδ Αρ ινβιοι να ζ-  
coll, Δγυρ Διζ τιοιό Δ ζ-κομνυόε Δνν Δ η-αζαίό, Δγυρ Διζ φορ-  
φαρτε ζο cealζαδ, Δγυρ ζα μαρβαδ ζΑη τριαζτε Δonnead Δca  
ζειβτε Αρ Δ έοραντ. Λα ΑμΑιν βι θαρριταλμαν ζοιντε κομ μιλ-  
τεαδ Δνν ιμυρην leo ζυρ ο’εуз γε. Ό’αύλεαδΑθΑρ Δ η-όΑοιμε e,  
φαοι κορ m-Binnadaρη.

Μι μαιβ τριατ Αρ έιονν Δν νυαδ κομνυόε Διρ m-φΑο τμ ceuo  
m-baalain, κομ ΑρποαζεΑνταδ, ριορφλαίταμΑιλ le θαρριταλμαν.  
Ταρ όειρ Δ θαρ, μυζνε Δ μυντιρ κομνυόε ’ραν οίλεΑη τιμείολλ τμ  
ceuo baalaine, νυιζ ζο έΑμικ ουβζΑλαρ Δγυρ μιορΑτ ορμΑιβ,  
μαίλλε le coζαδ να η-βοθαδ m-buióeóυνν, Δη οίρΑο ρην ζυρ  
bunpéμορτεΑρ φιαδ Αρ υρλατΑρ β-φοολά.

## ΔΝ ΘΑΡΑ ΑΙΒΙΟΙΛ, ΔΝ CEUO LEABAR.

Neboz, τριατ μοιμ Ιοφα Cμιορφ 1469.

ΈυΑιλυζ Neboz Δνν Coιλλταζιατ Δη ρέμορ Δ έΑρλαδ Διρ Δ  
ζΑοιλ-μυντιρ Δνν Ιννιρ ελζα. le να λην ρην, έρμΑλλ γε Δ κάβ-



Lad, ceatar veug azur fice lunga, lionta le mile azur fice zair-  
 raib, maille leir a beannigean Maca, azur a ceitre macaib:  
 Stairn Iarbanean, Annin, azur Feargair, fuaib riao cuan uad an  
 u-tuait ve'n Oilean. Troveadair cat ann azair na bovaib zo  
 azmar, azur o'eirig leo air zac taoib. Tar o'er arar va'ri veug  
 m-baalain, o'eug Maca beannigean Nebois, azur adleacadar ri  
 air ardan eigin, ata glaoirgte "Armadac" nuig zo u-ti anbu air  
 a ron. Airair vo bir cogad amac, azur trovo na bovaig buioe-  
 unnn ann a n-azair zo fmaoicmar, ac' tois Neboz azur a fludg  
 an buair uadair anhran cevo cat aig cor fleib blaime. Anhran  
 vaira cat air Roffmaoican ann ran iar-tir, tuic Zan azur Zanan  
 cinn-cata na m-bovad faoi lam Nebois e fein. Anhran trear cat  
 ni o'eirig com maic le Neboz azur a fludg, oir tuicug Stairn a  
 mac buo pinne.

Anhran ceitrimad cat air Murbuilg, bi fludg Nebois cuirce  
 faoi ruag; oir air u-tur na trove tuicug Ar a mac buo oig  
 azur loban mac Stairn, azur faoi tamal bi Neboz e fein zointe  
 zo milteac. Tar o'er an cogad rin cuair an fuilleac faoi aral-  
 tar n-lobiat air air arir zo Airmuirce.

Tar tamal vo arlad zuri tanic na firbuilg uad Bruitan  
 timcioll cuig mile b-fear faoi ceannear cuig u-triad: Ruiriuoe,  
 Zain, Zanan, Seanigan, azur Slaigne. Bi Slaigne anna nuig ar  
 cionn an oilean. Vo bi fealb na tige ada ceitre firo baala-  
 mead, faoi naoi nuictib: Slaigne, Zan, Zanan, Seangean, Fiaca,  
 Ronall, Fiobgein, azur Eoga. Ir ann laentaib n-Eoga vo arlad  
 zuri tanic na tuata Danadan uad Airmuirce faoi nugad.

Διη Μαγτέρια ἀναίκε le loc Μαιρζ σαράδαρ φαοι leat a  
 ceile ann cnuaid-cac, na rirbuilz φαοι Eozza, na Dánaan φαοι  
 Nuzaó. Bι φαοδαρ cozaó azur cnam-cargairc tpeun uad mairon  
 zo v-ti clonaó lae, nuair tuituiz Eozza iuz na b-φeap-builz, aip  
 an ball tuintuizeadap a cul φαοι iudiz. Cailuiz Nuzaó a  
 lam ran gleo rin. O'aitin pe o'a faoitib ceipoe zo n-deunfaro  
 lam aipead oó, aip an t-aóóap rzeo, bi pe flointe: Nuzaó  
 Aipead-lam. Ni je amain zur euir na Dánaan φαοι rmacé na  
 rirbuilz acé nibur meapa marluizeadap rura mar rclabuire  
 oubhionaidz fiaó. Oo bi 'n uacéap aiz na Dánaan timcioll tpi  
 fiéro baalamead φαοι peacé iuztib: Nuzaó Aipead-lam, luzaó  
 lam-faó, mac Cian mic Cainte flointe "uleolaóanac" oe bpiuz  
 zur buó cliréac e ann zac clear azur eolur.

Aonveacéuiz je na Dánaan le ceile, eadón na rirzheac nac  
 pacéap φαοι rmacé na n-Dánaan, acé euaid aip teitead zo zac  
 coill viaíap, zo zac farac fiaóan, zo zac rliab rriacac, Cpuin-  
 nuiz luzaó f iad ann fuphion armgleurca vo fein. Aip an  
 aóóap peo oe bpiuz zur éaimic euir uad zac coill, rliab azur  
 farac, tpeun- rir caéa azur cozaó, zairm oe bpiuz rin "Maripa  
 Síde" 1. cupiúe na tulca voiz.

Ann cac Mairz euiré na b-facaé Mairia, vo bpiuz luzaó neapc  
 azur cumap na b-facaé Mairia azur vo fapir je na Dánaan uad  
 ciop azur cam na b-facaé Mairia zo veol

Iap rin bi je' na iuz for na Dánaan. Ir je an luzaó peo vo  
 euir ain bun Napa-aólaicé v-Tailtean, le onopuzad Tailte a  
 macap. Aip faó zur buó aip ceuo la Augnupc vo imir fiaó an

բիր սո, աճա շար Լա Ասցարտ շլաօյցէ ջօ Ծ-ԵԻ ԱՌՈՒ. “Լա-Լսջած-  
 յար” Սաջած, Սելիօտ, Բիաջա, Երբար, ճար յա յի մի շ-Շար-  
 մաճա մարաօն, Եաճար, Եաճար, ճար Շաճար, րարձար րաօ րաճ  
 ջաճ շար, Բաճար ուիջ ջօ րիջալ արարա յի Բաճար րիճօ.  
 Սօ րօրիջ յա յի արարարա յի արարարա, րօրիջ Եաճար  
 Եարաճ, Եաճար Բօճա, ճար Շաճար Երա. Եի Եաճար աիջ աճար  
 առ շալլ շլաօրտար մար րի մաճ Շալլ աի. Եի Շաճար աիջ  
 աճար առ շար շլաօրտար մաճՇարա աի. Եի Եաճար աիջ աճար  
 առ ջարա ճար շլաօրտար մաճՇարա աի. Եաճար րօր ճար շալլ  
 յա րարաճ րիջօ աարա ճարա մար ա արարա; աճ Եար ջօ  
 շար; օր ու րար շար ու ջարա րօրառա աի Եի առ, աարա  
 աարա սօ. Տիջօ աար սօ Եի առ օլար աօրա աօրաճ աճ առ  
 ջօ արա: Բօճա, Իար Ելա, Իար Ե-Բալ, Եարա ու Եարա,  
 Երա, Եր-ար, ճար Ե-ար-ն-աճ.

Առար արարա առ Ե-առ, ոար սօ Եի արարաճ ալալա  
 ն-ար աիջ արաճ Ե արա ճար ջարա րօրառա, աիջ ջար-  
 աճ արա ալա րար Եի առ արարաճ յա ն-Օլար.

Շարարար արարաճ ն-ար, առ րիջօ արա. Արար  
 ա Եաճար աճ մաճարաճար րաօ րարա ջօ Ծ-ԵԻ Երարաճ, սօ  
 Եի րա շլաօրտար նաօ, Շարարար յա նաօարա, մար առ  
 շարա Եի րա րարա Եր. մաճար, մաճ Արար րարա Եաճար  
 րա. Օր ուճ ա ջարա մաճար, րարա Երարա. Եաճար  
 ա արա ջօ ջարա. Օրար Շարարար յա ն-Օրար.  
 Սարա, ջար, Բալ, Սար, Շաճար, Շալա, Րարա, արա,  
 րիջ ջարա, ճար օրա արարա ար-ալարաճ, ր Ե-րի սօ

ρεριοθ λέαθαρ να η-Διμρρη Ζααλαζ. Όον, Ιυζαό, Σεανμοη, Σεαναρν, Μαριαό, Κυρη, Δου, Ιβερη, Μαοι, Ιβερήμαοι, Μαριόαό μαο Ιβερήμαοι, Νοο, Οζ, μαο Μαριαιζ, Διοφειρ, βίλλε μαο Ενγαρέ, αζυρ Εοόαιό, ιρ ε αν τ-υαόταρην ρζεο αζυρ α ρλυαζ νο σεαρ Σπυαμαό ο να όειλε. Όαρη κυο νο να υζοαριαιβ ατα Σπυαμαό αζυρ Σεραό νο Σερορτιρ μαο Αμμοιη σεαν-φειρ Ιαόσεαρτ αν ηεαό σευοηα; αότ ανη τριαό ραοιλεανη κυο ειλε αα ζυρ βυό Μελσεαρτ ριζ να β-φεηη υαό φει-εε ε. Ιρ ε ρεο, αν νοαηα Εριοζυλειρ μαο Αμμοιη, έαρ ριη βι Αμμοη αηηα νοα ραοι ζαιρμ: Ιαόαόαιρ Αμμοη. Ηι κοιρ νο κοήηεαρζυιζ Εριοζυλειρ Μοιρ μαο Διοφειρ ρλοητε Οζ αζυρ αν Σπυό λε σειλέ Ζιό ζυρ ζλαο σεαόσεαρ αα ζαιρμ Εριοζυλειρ. Όυό αιμρρη νο'η σευο Εριοζυλειρ μαο Διοφειρ ρλοητε Οζ α ριζηηε ζαβαλταιρ αιρ Μαζοζ, βααλαη ροιηηε αν Τιρηα 1950. Όο βι αηηα σεανφειρ νο'η Οζαζειρ, αζυρ βαιη ρε νο φειη ταλαή Μαζοζ.

Αότ νο Σπυό Αμαό μαο Αμμοιη βι βααλαη ροιηηε αν Τιρηα 1010. Όαηηηυιζ ρε νοαίηεαό υοηήοη νο 'Αόαιρ Αμ-μοη ανη ραραό Ιιβιαό ανη Ιβήρηαιε. Όυό ζαιρ αζήηαι υλέρην αν Σπυό, βρηνρηνιζ ρε ανη αάτ μοη-ααρζαηρτ να Εόιορερ, αζυρ λεανη ρε ιαο αιρ α έεηέαό ριαρ ζο Ιιβιαό ραν φαραο. Έαρ αν ριαν ριη έαηιε ρε ζο υ-τι 'η Μυιρ-ήοη-ήηεαόον λε αηηρφλυαζ νοαηρεαήηα, αζυρ αιζ Ιβερυλταηρ ταρρηνιζ ζο ταλαή Ιβερη, αζυρ ζλαοιό ρε να νοα αηο μιοη α ρεαρεανη αιζ βευλ να Μαηα Μοιρ αζυρ να οιόσεαν 'Τυρ Εριοζυλειρ.

Ριζηηε Σπυό ρρεαό νο ζαό τηεαό τιρ αζυρ ταλαή ζα ραό

le na tpeunφeapαib: Siubaiuō mo ōiag-φe. aiγ pcyabedō le p-  
opneapc n-apm agyp eizn zac beo a pefpaw ann anaγaiō.  
O'a p'luag μiγne φe cpeac [n-og'ladō m-bo agyp caopac, ōo  
φein amain μiγne φe cpeac] n-og m-bean, a pαib neapcmap  
aluin. Oo buō ail leip uadō na ogmnaib ōo ōo φein p'lioct  
cloine a p'elbocōaiu na cinne ōoaineadō.

Paō'n adōap φeo φαib φe oig uadō zac tpeab, tπi agyp  
talain ōo φein, aiγ claoineadō leti acē tpaē dimpφe a n-  
glanta zo beacēac acē ni zo ōeo apφ agyp buō ōa'p-ōeug  
an aiφeam φac don oiōce. Map φin p'aoil zo ōemineocōaiu ceu-  
φein zac og-mna ō'a p'lioct φein, Tap a βap φlac p'iao  
φairm a n-acap: Epog'luφeip.

Riγne φe μuc pō agmap aiφ uile Ibepac, tap'puiγ amain  
agyp Ailip zo laēaile map'buiz Cacyp an μiγ t'pall φe zo  
beulob-inφe agyp ann φin tuit φe tpiō tnu-ceiγ mna.

Annφan cpeac ōo niop tuituiγ cuiγ mic n-θōcōaiō: Map-  
cōc, iolap, Oaiφe, βlac, agyp Colba, ō'imēiγeapap aiφ agaiō  
uadō cap'zapc an namaiu.

Tap ōeip an ap agyp p'epmop a μiγne Spuamad, apub-  
apc an p'pionpa iē: A φaal Sciōt Ibeφ eip'izō— ip cuma  
liompa ma ta n-uipφe na oiōeipφe agyp an oiōcean uēβapac!  
aiφm: b-φuil p'epmop na n-uipφeacō, no na t-aoōaiφ, no na  
talman, φeacō no na teine i φein cōm uēβapac ōo'n φaal  
Sciōt Ibeφ le b'puiu agyp p'elabuiγeacē?

Ni tiz le βaal e φein acē p'epmop amain ōo ōeunūγadō,  
agyp map φin epioēnuiγteap p'iantyp φ-Coipφ agyp incinne.

Ατά'ν πριονάθ φαορ! Δέτ ατα κορραν ουινε ζεϊβέτε ζα ματ-  
 υζάθ ανν πιαντυρ φαθα, α εum εpromυζάθ λειρ α ιντινν, μαρ  
 cailleann lub φαιρζτε πο τεανν α λαιουρεάτ, μαρ ανν ceuo-  
 na ταρλουζεανν το ουινε φαοι βηυο?

Ζο μιονκα ρεολυιζ με μο λυιζ ταρρνα αν νομian υιρ-  
 γεαθ ζο ο-τι θρηιταν, αιρ μο ριλλεαθ οom uαιρ αμian ζο  
 Θααλαζ η-οειρ ειρτεατ, [αζυρ ποερυζαθ cloμpan na Θααλ.]  
 Le nearc ρηυε αζυρ ανραθ βι μο λυιζ τιυντυιζτε το'ν  
 ιαρτιρ, ηυιζ ζο εανζαμαρ ζο ταλαμ monζαε, ταλαμ ζαρβ,  
 ηι ραιβεμαρ αετ βευζαν ηιδειρρην ο'ιμτιζ υαοιηε na ταλμαν  
 ζο ταρρυιζ αρ αρ εομian. Ο'ολεμαρ νε υιρζιβ ηιλριβ na  
 ταλμαν.

Ραεαθ ιε αιρ ανν, αζυρ ριλραο ζο τραεαμial le ταιρ-  
 βαιητ κοραν το μευο ναρ βυθ ρεαρη βαοζαλ ιοηα βηυο.  
 Αιρ α ρον ρειη νειηεανν [ιε: θυο αιτε λειρ, μα μαηηεανν]  
 ρε αιρ βιε, ζο μαηηραινηρε ανν ραορρεατ!

Οο βι βηιαερα αζυρ κομηαθ ιε ζα ραρυζαθ na εινηρην  
 αζυρ αν Θααλ ζο λειρ. Τηυαλλαναρ τη λυιζ λεαβαηιαον,  
 αζυρ ηοζαναρ ceuo αζυρ ριε οζλαοιζε ηαε ηαιβ ρορ ρορτα  
 το ηηηαιβ. Αζυρ αιρ ειρυζε το ζαοιε ρεολυιζεαναρ αιρ αζαο  
 ρτυρρυζαθ το'ν ιαρτιρ αιζ λεανυιζτε ιμτιζεατ ηη-θααλ.

θι βηον αζυρ ζευηαν na Θααλ αιζ μευουζαθ ζαε λα:  
 θι ζαλαρ αζυρ ζυρταρ αιρ κορ, βι Θααλαζ φαοι ηιομαε, βι'η  
 ρηιαθ υαιζηεαε αν Αρτι ζαν τεηηε ηαομτα. θι na ερμωρην  
 αμian ανη Ραεαιβ ατα le ληνη na η-βοεταρ, ατα εαε ειλε  
 οβρυζαθ ζο υιεειολλαε ανηορ ζο η-βειο ηειο τηαε ριλλραο

1ῆ. Δτα ριασ υιλε ζο λευρ ραοτάταρμζαδ αν cablac uad banuzad na maiōne ζο τμαε nona. Ćuyr Marçac azur na cinçir a boçana ruar çarte timcioll Artiereir. Feuc! Δta teine air lapaδ ve lo azur ve oiōce air bpeocean ζααλαζ le tpeopuzad 1ῆ azur a comveacta air fillead air air voib.

Anoir nuair vo bi baal ann ceuo μion v'a çig Tionn-rcnaδ (re rin Mart). Vo cio na ρairioμde tri lungza tuyr-uzeadet cuan. Ćruinnuz ζααλαζ υιλε air an τμαiz le feuc-çint an pμionra air. Azur mar çanic na lungza arçeaç ran mbior, bi aliliu! na ζαal aiz eiruzε a ruaim τμδ an rpeur. Çar òeir teilçuzad anaçoir jearuz ζuzao air an talam ar comar Marçac, azur bi mire Orpac an τ-Arvollam ann a n-aice, azur ρiapruz Marçac: Tuzeado nac ciōmra 1ῆ? Air v'ran re vo viaç? çao e an ζλευρ Δta air 1ῆ? Vo çuyr luzad a lam air a uet, azur aiz claoaad a juil air ceap-çlaçar na talman ζο bponac τairβαιn re amaç an luing ar a çanic re fein, aiz ppeazmad Marçac:

Ni b-juil 1ῆ nibur muza ann, Δta mo açar vo bi, an-oir çuitim o çeile anhran luing!

Air cluarçant an pocal çuaδ ζευρçpeaoail ruar uad 'n ζαal aiz pcoilçeaδ an rpeur le ζleo. Nuair iomçuyr-eadar meuocean 1ῆ çum talam çuyrçear ρaine teinead air lapaδ anna timcioll, azur caça arμçλευρτα air ρaire ρaoi reaç ζο τμαçamal. Lapnaçmarac iomçuyrçeadar e ζο v-çi ait a çairn. Azur ir Orpac eadon mire a fein an τ-euzçaoim. Bi na mna azur na bponnçeala comluadad 1ῆ. Çar òeir

canadó an t-eugdáoin, bí Cier mac n-Éocáiró zlaoiózte Zol-  
lam aig feinnim an caémann ar éionn an pphionra, n-óeir  
leazeadó an leacó aig uoirur cig na n-uoircauoir, éarriainz  
Marácac a claveam amac ar a éuaéal-uoirze, azur toizeadó  
aig aigve mionuiz fe uar pphionrao m-baal, azur mionuiz na  
cunrii, na Zaal, na mna, azur na bphionzeala aig eirize a  
lamá uar Re azur Tarpharce: Zo macéadó zo talam aig a  
maó lé zointe, le zlaadó uólcóior aig fon a bar. Aig an  
la éar uoir lé uo aóleacóó peióuiz Marácac an t-eugfeir,  
azur éuz fe cuireadó uo zác ceanfeair, azur uo zác aig  
uapalle beió aig eirteacé le luzao. N-óeir áfaié aig ite  
azur aig ol uo ruíde luzadó an aigve annaice leir an muz,  
azur aóubairt Marácac leir: Bíóeadó a luzadó ma 'r uo  
éoil e, aig inrin uunn rceul lé.

An rin feair luzadó ruar, azur labairi fe ar aig: Uo  
éió lé an aigro a éuit aig Zaalaz, buó b-feairi leir baógal  
'na cobac, bar iona uoirfeacé! Seoluz fe ar éionn clari na  
marra le raóail talam ann a tpeoieocáó na Zaal Scioé Iber,  
annor zo maifairó zan eirteacé le zue éirna coméioceaz.

Éuaíóemair uo'n iairiri nuiz zo éiómair bphionrao, reácnui-  
zmar Scaoileadó azur Corantiphoir, azur cao triac bimarne  
an t-óctmao la amac uadó Dunmianac éiómair an talam a  
bí muíone 'za cuaruzadó. Stuirnemair le na linn ceíre  
laéteadó azur ceíre uóíóeadó, ann rin bí uirze na amne tab-  
airt ionbíoir lungza uunn. Éar uoir zlaadó triaz uo muon  
lé a caéa aigzleuirta ann tman, aon tman le coraint na



cungā na ōa tpiān eile le beit comōeāctan leir anhran  
 tip. Labreann na ōaome ōa cineal caint, ēiz muiō zup  
 buō an curo ip muza ata paōi an curo ip luza ann zeup-  
 rmaēt, aip an t-āōbar pin ata piao clāonāō āzainne, oip  
 com luāē zup leāz piao a maōairē ohrain tānic bpoō ohr-  
 tāib, oip ip paōi bpiro ātaro.

Fiāpuiēz it ce b-puil ceānreāp na talimān? N-ōeir ōa  
 lae tānic copuōe le tpeoruzāō pinn āize. āzup āiz zlaōic  
 le na ēeile a ēinnēāta zlaē it comāiple.

Ūubairc curo: Tuizeāō nībur puōe, anne nāē ēiōmar āp  
 jāit? pillimio a m-baile cum āp ōeārbraēraib, āzup ānna  
 ēomluāōoir znotēōāmuro an talām peō?

## AN 1. LEABAR. AN 2. CAIBIDIL.

āēt ppeāzāip it: Ni jeāō, nāē peioip an pin ōo pao:  
 Zup maib paicōiof ohrain? Pāneāō zol an peo le tpiān āiz  
 paip na lungā, āzup muna nāē eipizēōāiō linne ēiz leir  
 n-oul zo tappuiēz āip āip zo zāalāz, le inpin ōo māpcaiz  
 bpiēpa it: A māpcaiz tabāip an peo cloinna **IBER**, ann peo  
 cuip ruāp boāana 'n zāal.

Ūo zuiō zol zo ōupaētāē ceāō n-oul\* ann zluipēāēt  
 linne, āēt zan bpiēz. Zluāipemāp āip paō lae āimāin zo cup-  
 āimāē, āzup cuip muiō tāip an oioēē paōi paip āipmēleupā.  
 Lā'p na māpāē ōubairc it le na tpeoruiōib: Ni māēāim-pā  
 ni bur puōe, āēt pānpāiō me le ōa laēēē āip tiēāēt bur

cinne; ašur anuair no bi leat an uara lae caite, cíomio  
 rluag aig tigeat, ašur mar uhuio ríao ann ar naice, cíomio  
 sur ríab bata mora coramail le rurtáib anna lamáib.  
 áca—ní ríab cran-túbail, no luba, no Saorógte, no lannra.  
 zeura 'i raobair áca. bí'n rluag mor, níoirrin uhuioemair.  
 leo. bí na fir moir ašur fionn reat rár-fionn le feucínt.

Uubairt ríao go minic Uanba 'sur Uanaban, ašur ann  
 ar raóairé bí ríao za buaireat ašur za marluat a ríla-  
 buíoe futá, ašur aig glaoic "Cloden" oirráib. Moir ríao an  
 ranuigé, nuig sur cíomio caeta áca aig gluireat annar.  
 címeíoll mar fuil le uil raobíair óuinn uhuinn 'sur na  
 lungá. Annrin u'áitín lé: Cuinguigro an ballac raob íair.  
 reó zan íair no bac, oir ír caeta beug rinne. Mar turac  
 an gleo, cúir fir na talman, ríaoic-gloir artaib, ašur  
 teirgeatdar cloca oirrainn. Ue huig rin tarraugamar amac  
 ar luba ašur ar éranúbail. Uar n-uoié bí na Gaal ríar-  
 gte go uóctair cean trí laeteat, nuig go u-tanic Sol ašur  
 ar uearbraéne, áct naoi cinn bí za ríne na lungá, cúir  
 ríao reóteac air an beallac zan rílluig, troio zac neac  
 ue'n caeta go treunmair ašur air goineat uoié, troio zac  
 don o'n áit áraib re rígné. Soirtear mo átar lé, áct ní  
 go ruét m-bair an la rin, toigemair e go u-ti na lungáib.

Ašur ní cúató mire luat ann mo lung fein, u'fann me  
 le mo átar; ašur reat beug moime a bar glaoíó re mire  
 aige, 'sur uubairt liom: Tíe le Marcaig treoruat an  
 Gaal go u-ti 'n mong-talam reo, ašur beíó na rílabuíoe

ταβαιρε κομνηομ το αιρ ηνοτυζαο αν τηρ. να λειγ ταρε  
 αν ναμα λα ανη ουββηον ανη θαλαγ πυο ιαο βριατρα οειγ-  
 ναιγε ιε μηο m-bille, οεαρηβαταιρ η-θοοαιο γλαοιγτε ζο-  
 lam, e peim ευετρας.

Ανοιρ βι υιλε ηιο ηιαόταναό ηειο, εαο αμ το βι θααλ-  
 αιγ τιγεαότ ταρηνα υρηαν να m-θααλτειηε, βι ζο βεαότ  
 αιρ βορηο λυγα ηυιγεαλ ελοινη να θααλ scioτ iber,  
 ηαοιμαοεις, οζαζεις, αιρ εηεαλ, ηοό α βι ηαοη ο m-  
 βηυιο sru-αμαό. Ο'ραζαοαη θααλαγ ανη αηοιαγ η-οειρ  
 κομνηοε εεηεηι εευο αζυρ. εεηηηε ηιόο αζυρ εεηηηε m-θααλ-  
 αιη, οευηαό ανη.

### ΑΝ 1, ΛΕΑΒΑΡ. ΑΝ 3, ΑΙΒΙΘΙΛ.

βι θααλ ηηαόφοζαητα ουιηη ηυιγ ζο εαηιε αιρ εαβλαό ανη  
 ηαόαιηε εαλμαη να οιοόοιορα, ανη ηιη λε οεαρηγυζαο αν ηρηυη  
 ηειο αν ηαοό αζυρ λαη αμαό αν αηφαό, ηυιγ ζο ηζαηηεαη  
 αν εαβλαό ο να εεηλε αιρ ηαό ταοβ, βι οα'ηοευγ λυγα βαο-  
 ζτε ηαοι οομαηαότ να μαηα; αν λα υαέβαφαό ηιη βι Colba  
 εαηιιτε αιγ βευλ αηηηε να εαλμαη, αιρ αν αόμαη ηιη γλαο-  
 ιγτε ανοιρ ηηβιοη Colba. Αιρ αν λα ηιη το λυγβηυη CIER  
 αιγ υιηη-εοηαιη-αη-οομαη, βι ηυιγεαλεαότ αν τ-ηλυαιγ, ηαγ-  
 βαηε ευαη αζυρ γλαόαό τηαιγ λε Μαηεαιγ, ιολαι, αζυρ  
 βλαό μαεαιβ ζολαη ανη ηαιρ, μαηιιτε λε λυζαό μαε ιε, αζυρ  
 ελοηη Μαηεαιγ αζυρ ιολαιη, αζυρ ER μαε Cier, οηη ο'ραη

an pairoe le macaib Maircaig, noé vo bi a cómluadóir ann  
 Saalaz.

Ir marí reo ó'aitin Maircaé: Fasraio muid tiri firi gnoithe  
 arimgleurta le corant zác lung azur na mna uile zo leup,  
 nuig zo raáao an treun cómlann eile le baint oiolóir ari  
 ron It, azur le gnotuáó an taláin. Ari rgarpuáó amac  
 an eudac ooió le uréuireadó an cran-cuir zo feúóráó ríao  
 cia buó iao a fanraio no a raáao.

Áét éanic na firi azur na mna ari lacaí, aig raó:  
 Na fas aon neac vo óiaig, leig óuinn uile bar no buaó a  
 raóbaíl le na ceile? Lirin ríeo na Saal a cómlann azur  
 éruinn firi na taláinan ann donféacé, bi rluaidg na taláinan  
 iomorca nioí muza 'na an Saal, ríce ann aóáio cean áimain.  
 Nioí b-rao vo bi an tíoio aig corraic, nuair ó'ionnríóe  
 caéa an óiaig caéa ven "Cloven" a gluireacé g'ari leir-ra  
 bi firi na taláinan claoineadó o raóibar ari cómlann áét ni  
 éuntuiréaoar a éul no ni iméiréaoar raóí ruaidg.

Lá'ri na márac ari turáo an caé, bi firi na taláinan  
 zearte zo anzeur, oir ni raib na bata aon máicé ann aóáio  
 zeur-raóbar na lann, azur na claoeaim clair-leacáan, bi  
 eáoon Cloven arim-gleurta le lubaib za zomeadó iao zo  
 mílteacé. Ari an o-treaf la éuir cínfir na taláinan teacé-  
 oiríoe zo Maircaé, azur ó'ioméuireaoar a bata ari a ríio-  
 móruim azur a va láma tarraa ari á uéc marí cómaréa  
 roig, anoir vo éaríao óéc m-baalain o foim zur lungbir  
 bav lionta le Saal aig tígeacé o b'ruicáan ari tonntaib

ἡραβδαῖς να τραιζε ρεο,—ἅι ριορ ἀὰ ἀιρ εαινε να Ὀανααν, εῖρι να Ὀανααν ιαοφαν ἕο Μαρκὰς, ἀγυρ η-ὄειρ ταιρβαινε ἀ λυατζαιρ, λαβαιρ ριαδ ανοιρ ἀνη τεαγγα να Ἥααλ ανοιρ ἀνη τεαγγα να Ὀανααν; ιρ μαρ ριη ἅι Cuingραὸ ὄαιγγεαυτε ιοιρ ειρῆιρ ἴβερ ἀγυρ ἀη Ὀανααν.

Ἀγυρ οὐβαιρτε ἀη Ὀανααν: ρυἕ ριἅ ἀη βυαιὸ υαινη ο εαλἕ ἀη Cloden, ὄε ἅριἕ ριη ηι ἅειὸ ἀη Ὀανααν ραοι ἅυρ ρμαετ ηο ραοι ἅυρ εὄβετα, ἡμεῖζεοὄαμαρ ἕο ὄ-τι ταὄβ εἅλλ ὄε'η Σεαηαῖαη ἀγυρ ὄευνραιο μυιο ἀρ εὄμνηυιὄε ἀνη, ιοιρ ἀ υιρἕ ἀγυρ τσηηταῖς 'η ἅ-ραιοἕ μοιρ, ρε ριη ἀνη ταλαῖη ἡλ-τσηη-μαετ. ηι τρηηρνεοὄαιὸ ηιο ἕο ἅυρ εἅὄβ-ρα ἀγυρ ηι τρηηρνεοὄαιὸ ριἅρε ἕο ἀρ εἅὄβ. Μαρ ἀη εευηα, ο εἅρλαὸ ἕο ἅ-ρην Cloden ἀνη ἅυρ λαη, ὄευνυιἕτῖο λεὄτα μαρ εἅῖτεαρ μοιἕ ἴβ, ἀετ ταβαιρ ἅυρ ἀιρ ηαὄ ευιρεαηη ἀση ρρειρ ορηἕταῖς, οιρ ἀταιο ἕαη βυιὄεἅορ 'ηα Cloden.

Ἀιρ ἀη λα εευηα, ἀη ὄαρη η-ὄειρ οὐλ ὄο ἅααλ ἀρτεαὄ ἀνη ηιοη ἑἕιἕ, ρε ριη ἀη ὄαρη λα ὄε'η ευιἕ-ῆι, ἅι ἀη ευιη-ἕραὸ ερηνεῖυιἕτε. Ἀγυρ εῖρι ἀη Ὀανααν ἀιρ ἅυρ λεαὄ ἡλ-ῆορ ἀηηα ρεαρὰ ἀιρ ἀη ἅαλλ ἀηηα ραιἅ ἀη ευιηἕραὸ εὄμ-ἅυαιἕτε, ἀετ ρεηὄβ ηιρἕ Ορηνεὄ ἀη τ-αρηὄαλλαιῆ να ἅρηαἕρηα ἀιρ λεαβαρ να η-αιρῆιρ η-ἕααλ μαρ ἅυαη-ευιῆηη 'η ευιηἕ-ραὄετα ἕο ὄεο!

Ἀγυρ οὐβαιρτε Μαρκὰς: ἕλαοιἅτεαρ ἀη ιαὄ ρεο Μαἕ-ῆορ-εἅοῖηηα, ἀγυρ ρρηαἕαρη υιλε: ρεαὸ, ἅῖεαὸ ἅῖεαὸ. Ἀτα ρἕἕ-ἅηεαρ ἀνη, ἀτα'η Ὀανααν ἀιἕ ριῖβαἕ ἀιρ ἀἕαιὸ ἀιἕ ισηηρ-υιὄε ταλαη ἀη ευιηἕραὄετα, ἀγυρ ἀη ριρ-ἕηεαὄ ἀιἕ ὄευναὸ

Δ αριαρ anna timcioll an ḡaal. Cuir Maicac Δ botana anna fearao air magmottiomna, agus bi botana Ibeir anna naice leir, oir adubairt Maicac: Duò cuir go fearfearò an ḡaal go cruinn le ceile nuig go tarairneann.

Uirge 'n Seanamne? tuzann na firsneat comigniom mor ùinn com maic le na ḡaal Δ bi lungbairte ann aimpire n-foðairò ḡolam. Ir Δ veir riao ve Cloven, re rin na firsneat cegaal, go b-fuil riao cruicuirge o vul na talman.

Agur go u-tanis an Danaan o Airmuirce, 'zur zur buail riao agur cuir faoi zeur-rmacè na firsneat. Mor cusileadò ceactar aca air ḡaal. Tarò veir ariar maice veunadò air Magmottiomna, ḡlaoirò Maicac cloinn na ḡaal Sciot Ibeir le na ceile ann aro-cruinne, agus go ḡlac na cinri comairle ar coinne na ḡaal, agus o'eirig Maicac anna mearf, aig riao: Aca'n talam riori òo cor cloinn Ibeir; creuo ma rḡruoemari ? Ni b-fuil rior aig donuine air Δ tirrion? cia 'n caoi imtighoðamar? b-feirir go m-beirò an Danaan cealgac? Ari mian lib go rḡarriann no go raneann le na ceile? Ni b-fuil ar rluag ari-ḡleurtacacè zan agur lag n-veir rerior ḡaal? Oir ann triacè ni maib SRU, an tirmeaf, an galari, agus an zurcar, acè obairiuròe ḡaal ve b'rig rin aca ar comlann lag. Ta Colba faoi na n-uirgib zan cuireadò, ni tiz le Cier eirt-eacè fearoa le zut Maicac, Ouc ir triacè e! — Aca Cier faoi Δ carn, Δ eugcaoin reinmigte, agus Δ cacriann canuigte; agus oo zul Maicac go cruairò, agus aig eirig Δ zut zuil an rluag maille leir.

Διη ρελαδὸ τρατ, ουβαιητ Μαρικαδ: Cρευο μα λαδμεοκαρὸ  
 βλατ? Δγυρ ρρεαγαιη βλατ: Cρευο μα γλυιρραιὸ μυρο ann  
 δονρεαδτ? Δγυρ ριαρμυζ Μαρικαδ: Cαο υειη ιολαη? Δγυρ  
 ρρεαγαιη ιολαη: Cρευο μα μοντεαη να γααλ ann τηη τηιαη,  
 annor γο m-beiò an ceυο τηιαη, caτα γα γλυιρρεαδτ ann  
 ειρτεαδτ γλαοιὸ ορηοαιη, υο'η υαηα τηιαη, Δγυρ an υαηα  
 τηιαη, μαη caτα γα γλυιρρεαδτ ann ειρτεαδτ ορηοαιη υο'η τηεαρ  
 τηιαη an ρλυαιζ υιλε γα γλυιρρεαδτ an βαλλαδ ceυοηα.  
 Δγυρ ευαιὸ an γαιη Μαρικαδ amaδ μιοη an τ-ρλυαζ le τηιαη  
 αηηαιη αιη υηρηαν Τιρημ, ρε ρηη αιη an ceυο la υε'η τ-οδτ-  
 μιορα 'ς ιοηηρηυοδε a γλυαιρρεαδτ 'υο'ηο-τυαιτ. Δγυρ o υεαρ  
 ηαρικαδαιζ, γλυαιρ βλατ, Δγυρ o υεαρ βλατ γλυαιρ ιολαη.  
 βι na ολλαη, na m-βαιηο, na cρηομηη, Δγυρ na ριλιυοε, μιοη-  
 ζτε αμεαρζ na ceαηρεαρηαιβ, ειὸ τραδτ βι na mηα 'γυρ na  
 ογαναιυοδε leiρ a τηεαβ ρειη; Δγυρ βι na ρηηζηεαδτ ταιρβαιητ  
 βοταηη Δγυρ ρλιγε Δγυρ coρηαιη na υ-τηηε.

βι ER mac Cηηη αιζ ιμηζηεαδτ a λαηη ann λαηη ηαρη-  
 καιζ μιοηη a ηακαιβ ρειη, αιη η-υοιζ βι 'η γαιη αιζ μινυζαδ  
 a εοιρθειμεαδα υαηη coιρθειμεαδαιβ an ραιροηη. Δγυρ αιη  
 γλυαιρρεαδτ υοηηηη ταηηζεμαη γο υηηζιβ αηηηε a βι an-υοηηαιη,  
 ann ρηη βι na ρηη-εειρθε Δγυρ na ραοιτε αμαηοε Δγ ευηη le  
 ceηηε ιοηοδα βαηο, οηη coηη λυαδ ηρ γλαδ αιη ρλυαζ τηαιζ  
 υοιτ ηαρηκαδ na λυηγα αιη a ταηηζαυαη ταρηηηα o γααλαζ,  
 ταηη υειη ειζεαδτ ταρηηηα an υηαοτεαυο m-βαυο, γλυαιρημαη  
 ηηυιζ γο ειὸμηηη βηηηη na ρλειβε, ιβ υειζηεαδτ an υοηηαιη; Δρ  
 ρηη αιζ τηυηηυηηεαδ αιη βεαλλαδ, ταηαζαμαη ανυαη αιη μαζ,

Ἀγυρ ἑλευθεριῶν νυῖς ὅ τανζαμαρ ὅ τῶ-τι 'ν αἰτ' αἰρ' βὰτ-  
 εαρ' Ἐιερ, ἀν' ὑλζαῖρ; βῖ οὐλ' αἰς Μαρκαῶ οὐλ' ὅ'ν αἰτ' ἅ  
 βῖ'ν' ἄρην' ἄροι' ἅ λυῖδεανν' ὑεαρῖβραῖαρ' ἴεαρ' ἅ ἐρῖοῖε!  
 Νυαῖρ' ἐυαῖρῶμαρ' ἀρτεῶτ' ἴαν' τάλαν' ἴευαῖρῶμαρ' ἀνν' κυῖο' ὑε'ν'  
 Ἑδάλ' Σκιότ' Ἰβερ, ὑαρ' ὅ τῶεῖμῖν' ἐυαῖρῶμαρ' ἰαῶ ὅ τῶ μῖνιϋ  
 ἄνρῶδῶνν' τεαῖζα' νὰ Ἑδάλ', νῖδερῖρῖν, ὅ τῶ βυῶ ἰονῖτῶτ, νῖ  
 ἔ-ἴυλ' ἴοῖρ' ἄῶ αἰρ' Ἑδάλῶζ' νῶ αἰρ' Ὑννῖονῶτ. Ὑνῖονῖρῖαῶ  
 ὄυῖνν' ἴον' ὄ'α' ἴνῶοῖν.

Ρῖζῆμαρ' οἰρερεῶν' αἰρ' τῖαῖς' ὑεῖζῆαῖς' 'ν' ὑοῖῶν' ἴζαρ-  
 ἴυῖτῶτ' ὀ ἄρην' Ἐιερ' ὑαρ' ὑῶῶτῶν' ὑῖρῖτῶ, ἄῶτ' ἄν' Ἑαρῖβα' βῖ  
 νὰ μῶρ-τῶννῶτῶ ἄνρῶν-ἄνρῶν, νῶτ' ἴεῖοῖρ' ἰε' Μαρκαῶζ' οὐλ' ἀν-  
 ὀν. Αἰρ' ἀν' ἄῶῶαρ' ἴν' ἰε' ἴαῶῶαῖρ' ἅ ἴυῖλεῶτ' Ἀγυρ' ἰε' ἰῶν-  
 αῖβ, Ἑυῖρῶ' Μαρκαῶ: ὅ τῶ μ-βερῶ' ἴρῖοῖρῶτ' Ἐιερ' μῖϋ ἀν' Ἑῶλῶν  
 ἴρῖοῖρῶτ' ἰε' ἴν' εῖλε' ὑῶῶαῖρῖτ: Ὑῖοῶτ' ἀν' ἀῖῶν' ἴζῶο, ὀρεῶ-  
 ἴυῶρ' ἑλῶοῖῶτῶτ' "ἀῖῶν-Ἰβερ" μῶρ' βυῶν-ἄνρῶν' 'ν' Ἑαρῖτῶ  
 μῖϋ Ἰβερ' ἑλῶοῖρ' ἀρ' ἴλῖοῶτ'! Ἀγυρ' αἰρ' ἀρ' ἴλῖλεῶτ' ὄυῖνν' αἰρ'  
 αἰρ', ὅ τῶ ἀρ' ὑεαρῖβραῖαῖβ' βῖ ἀν-οὐλ' ἄῶ μῶρ' ἀν' ἄνρῶν,  
 οὐλ' ἰε' ἴεῖῶῖρῖτ' αἰρ' ἄρην' Ἐιερ, ἄῶτ' ἀνν' τῖαῶτ' ἄνρῶν  
 Μαρκαῶ ἰαῶρῶν. Ὑῶ ἑλῶοῖρ' ἀν' τ-ἴλῶζ' αἰρ' Ἀζῶῖρ, νυῖς ὅ τῶ  
 τῶνιϋ ὅ τῶ ὀ-τῖ ὑῖρῖτῖβ' νὰ Ἑῶνῶννῶ, ἴρ' τῶῶτ' ἑλῶ ὑε'ν' ἀῖῶν  
 ἴεῶ λυῖδεανν' ὑῖτῶτῶ νὰ ν-Ὑῶνῶν, Ἀγυρ' αἰς' ἄνρῶν ἀν'  
 ἀῖῶν' αἰρ' ἀρ' ἰῶν' ἄνρῶ, νῖ ὄ'ἴαζῶμαρ' ἰ νυῖς ὅ τῶ τῶνιϋ ἴνρῶ  
 Ἑ'α' ἔ-ἴρῖοῖρ-ἄνρῶν.

Ἀρ' ἴν' ἑλευθεριῶν' ἰε' ἰῶῶτῶτ' Ὑῶ αἰς ὅ τῶ ἴεῶρῶμαρ'  
 ἄρ' ἄνρῶν ὑῖρῖτῶ νὰ μῶρῶ, Ἀγυρ' ἴρ' ἴρῖοῖρ' ἀν' ἴζῶυλ' ἅ ἐυαῖρῶμαρ'  
 ἑῶδῶν' ὅ τῶ ἔ-ἴυλ' τῶννῶτῶ τῖεῦνῶ νὰ ἴεῖρῖτῶ, Ἑῶ βυῶλεῶτ'



τραϊζ̄ na talaman, ni b-pao o bioi na Seanamne, aip glur-  
 pedet̄ duinn aip aζaiō bi an fairge aip ap lam cle, nuiz̄,  
 zo bac an muip rin-ne aip, tiuntuzad̄ arpin gluarfemari:  
 uo'n pioi zo uerpedō na talaman aip, an rin gluarfamuio:  
 uo'n ueap aζup aip uoipran b̄adalteine, tanic an rluaz̄ uile  
 zo leup arped̄ ann loip M̄az̄mop̄t̄iomna, aip eadom an t-  
 am zealta.

Anoip ata pioi cinte aζainn zo b-puil uirge na b-  
 fairge tap̄ anna timcioll an talam uile zo leup, zur buō  
 oilean i. Bi 'n ζaal ueunad̄ r̄jit̄ naoi laetead̄, tap̄ ueip  
 rin glaiō M̄arac̄ le ceile ant-apo-eruinne, aζup pedped̄  
 ruap̄ anna meap̄z̄, uubairt: Nuair̄ uo tanic ap n-ataraca  
 o Ibeip zo u-ti talam eile, nac̄ap̄ tuz̄ r̄iad̄ ainna uo tiz̄tib̄,  
 uo enuic̄tib̄, uo m̄az̄aib̄, uo uirz̄tib̄ na n-am̄an, ped̄ ead̄om  
 uo tonntaib̄ mara i fein? annop̄ zo com̄memeoçairo aip  
 ainm ER zo ueo! Uap̄ rin, cpeuo ma .ber̄ueann an talam̄  
 ped̄ a lūueann leite fein, glaiuz̄te "ER-RION?"

ζaal Scioc̄ Ibeip, Naoimaveip, Oζazeip, ata muio, aζup  
 ber̄o muio zo bpac̄! Ata r̄eilb̄ na talman ped̄ mo-mop̄ uo  
 ceanped̄ap̄ am̄ain. A tall̄ ann ζaalaz̄ bi na cinrip̄ aiz̄ moζ-  
 ad̄ mipe ann mo r̄uz̄, ad̄t̄ ueipm̄ ni ζaalaz̄ ERmon. Cpeuo  
 ueip na cinrip̄ ue na neit̄ib̄ ped̄? Ma nac̄ b-puil r̄iad̄ ped̄,  
 cpeuo ma glac̄ann r̄iad̄ leup̄r̄musainead̄ aip p̄ad̄ naoi laetead̄;  
 aζup n-ueip an r̄jit̄ rin ber̄o an com̄pad̄ aip bun aip?  
 Aζup uo bi mar̄ rin.

Annran trap̄ rin bi comop̄ad̄ aiz̄ na cpiomp̄eap̄aib̄, aζup

ἡοζαυαὶ Ὀλαῖ μαε Ἰολαμ, ἀννα ἀπο-ενομφειαρ ἀνν διῖ ἔ-  
 ϕιοναρ ἃ ὀ-φαν ἀνν Ἰααλας ο ἔαπλαὸ ζυρ ἡαιβ τεἰνν  
 Ἀζυρ ἀοιρτε.

Ἡυαιρ ὄο ἔι να ναοι λαεῖτε καίεζε, ἔανιε ἀν τ-ἀπο-  
 ρυἰννε λε κεἰλε ἀμρ, Ἀζυρ ἀμρ ρεαρεαὸ ὄο ἴβερ οὐβαίρτε:  
 Ἀτα'ν τολαἰν, ιαῖ, μορ, ραρραινῆ, μαρ οειρτεαρ, ἔι ἀν Ἰααλ  
 ἀμρ κεαν ρε μιορ ἀις οὐλ ἔαρτε ἀννα ἔιμῖολλ ἃ κυο ρεἰν.  
 Cia'n ρυἰλ, no ζυῖ, no λαἰν ἀρ ρεἰοιρ οὐλ κοἰν ραῶα ρἰν?  
 Ἀτα τῆμ εἰν ὄε ρλιοῖτ ἀν ζαιρτε ζο ροἰλ ἀνν, λαḃαιρῆζἰὸ  
 ἔυρ βαρδαἰαιλ ἃ εἰρῆρ.

Ἀν τῆαῖ ρεο ἔι Ὀλαῖ ἀννα ἀποενομφειαρ ἀμρ ἀν ρλιαḃ  
 ἔι ἴβερ ἀννα οἰνε κοἰν μοῦδαἰαιλ, κυἰν, λε ζαλ ζαοἰτε να  
 Σαἰρῆαὸ, Ἀζυρ ὀ-φαν να εἰρῆρ ἀννα ἔορτ. ραοι τῆεἰμρ  
 ὀ-εἰρῆζ Ὀλαῖ ἀις ἡαὸ: Ἀτα τῆμ εἰνν ὄε'ν ρλιοῖτ ἀνν, ἱρ ρἰ-  
 ορ—ἀῖτ ερῆο μα τα, ἡοντεαρ ἀνν τολαἰν ἰοιρ ἴβερ Ἀζυρ  
 ἰολαρ. ἱρ μο κυο-ρα 'ζυρ μο ἡλοἰρ- ρα ζο ἔ-ρῆυἰλἰμ ὄε'ν  
 ρλιοῖτ; Ἀζυρ ζο ἔ-ρῆυἰλ Ὀααλ μο ἡον. Ἡυαιρ ὄο λαḃαιρ  
 Ὀλαῖ να ροῖλα ρεο ὄο ἔυαιλ να εἰρῆρ ἃ ρεἰαῖτα, ἀῖτ ὀ'  
 ἰονηρῆοῖ ἀν Ἰααλ ἔαρτε ἀννα ἔιμῖολλ ὄευναὸ ἡλεο, Ἀζυρ  
 ἀις ἡλαοῖῖ ἀμρ ἀἰνν Ἐἱρ. Ἀνν ὄιαῖζ ρζαῖτ ἔευζ οὐβαίρτε  
 Ἀονῆαιρ κεαρφειαρ ὄε'ν Ἰααλ: Ἀν ὄεαρἔμεινἃβαρ κοἰν λυαῖ  
 ρἰν. ἀτα Ἐἱρ ραοι ἃ ἔαρἰν, ἀῖτ ἡἰ ἔ-ρῆυἰλ ἃ ρρἰορἡαὸ μαρἔ?  
 Ἀζυρ ἀις οὐλ ζο ταῖβ ἴβερ, ἀνν διῖ ἃ ρειαρ ἀν ζαρ-υρ Εἰ,  
 Ἀζυρ ἀμρ Ἀονῆαιρ ἀμρ ἡλαῖαὸ λαἰν ἀν οζαἰαἰζ “Ἀτα ρρἰο-  
 ραὸ Ἐἱρ ρορ ἔεο ἀνν ἃ ἡαῖ? Ἀν ἡοντεαρ ἀν τολαἰν Ἀζυρ  
 ραιρτε Ἐἱρ ἃ ἔεἰτ ρζἡορτε ἀρ κυο ἃ ἀῖαρ?”?

An tpat émoénuig donḡair a éaint, bhuiruis an ḡaal  
 amac ann ḡleo moir, aḡur ḡlaoitḡeasoir pporias Cier air a  
 m̄ac. Ann rin v'eirig blaé aig veunad leirḡeul aig maó:  
 Air mire mar rin ve bhuig nac b-fuil Er for v'e'n aor;  
 áct ppeaḡair donḡair vó: Nuair vo bi Enar ácar Eoluir,  
 an t-ollam buó ḡlice, anna vileácta aḡur an neac am̄ain  
 v'e'n rlioct a v'fan beo, bi naoi cinfir v'e'n pobal anna n-  
 aic ḡa mḡailead an talam̄ faoi ceirpe b̄aalaine ricio nuig  
 ḡo éanic an naoitḡan v'o'n aor maáctanac? Mar an ceunna  
 nac feoir le muon n-ER an Erimon a beit mḡailḡte faoi  
 turmor an cleácteam̄ ceunna, nuig ḡo toirleuing an t-oganaé  
 an aor? Aḡur vo ḡlaoitḡ an ḡaal ḡo arvo air Iber ḡo  
 corneoáitḡ re ceart an vileáctaiḡ.

Ann rin vo fear Iber aig maó: Creud ma muontear an  
 talam̄ ann tui tuiam? Aḡur aig lenuingt cairbainead an  
 crancauir, ḡlacfaió ER mac Cier, aḡur lolair, aḡur Iber a  
 muonta. Áct vubairt an t-arvo-cruinne ḡlacéad Iber a muon  
 a ceunna; toirmeairḡuis Iber iao aig maó: Ni fear áct  
 craituigitḡ amac an t-eudac, oir ni ḡlacfaió Iber áct v̄ar  
 cairbaint an crancauir.

Mar rin muontear an talam̄ ann tui tuiam, aḡur bi'n  
 tuiam o v̄ear reilb Iber; ib ir fuiv̄e o'n v̄ear ḡlac mar  
 vuitce an flait, luḡad mac it, ceud lait Erimon, aḡur  
 v'eirig re boḡana a éomnuiv̄e aig ounc amac air an b-  
 fairḡe moir, aḡur bi an tuiam o v̄ear lolair, an v-tuait-  
 tuiam aig Iber, aḡur bi muon Er o'n v-tuait lolair ḡo v-

τι ball veimead na talman, agus bi na fighnead aig com-  
uioe ioiri Eri agus tiri-na-n-Danadan, bi naoi cinrii ve'n  
Sadal aig mighalead an mighaed o u-tuaid nuig go tioraid  
an t-oglaoc Eri go u-ti'n dor maetanac. Agus vo fuithe  
blac anna aghcomfeari. Mar an ceudna mionteari a cuio  
uo na cinriib, vo na ollamandib, uona comfeardib, vo  
na m-bairuib, vo na rilib, agus vo na Sadal uile. Aet  
ann triad go foill ni maib am no triad aig donouine a  
beio aig eirtead le fogluim na nollam.

Tar ueir don baalam amain canic clompoiri ioiri mib  
Iberi agus Iolar, uubairt Iberi liomra Orodac, aig ma: Ata  
ruaid aig Iolar oimra 'zur ir blac an t-adbar. Seo 'n  
ceuduir bi na Sadal aig tarraingt an cladeam ann agaid  
a ceile, agus aig corrairt agus aig riled fuil an-uearib-  
raear, agus euit Iberi le lam Iolar, buo triaid e!

Ata cairn Iberi ueunta ari aic ari euit re. Bi a t-  
eug-cuoin cuointe, agus a cae-rann reinmte, agus ari cuir-  
ead ruar a leada, uubairt luad: Slaudidigio an cairn reo  
"CE-ISIOL" go bmad!

Seo ruar eug-cuoin, a migne luad mac it, ceuo laio  
Erimon ar cuoin fial a bean.

### eug-cuoin b-fial.

Suidam ronn fori ran triad.....

Ainbtead ruad.....

Criot fori mo ueo adbal ead....

Ead vom ruad.....

Διρ νεϊθιμ θυιθ δο βαε bean....

θροζαιρ βλαθ.....

βιαλ Δ αιημ ρηρ μαθ νεαμ.....

Ορ βααλ ζλαν.....

Δθβαλ ecc ecc νομ ριαατ.....

Ερμαθ ρομ ελαθ.....

Νοατ Δ ρηρ Δρ ρο ριλ.....

Ση ρο ρυθε.....

Ταρ θειρ Δη καε Αηηα ζλαε Ιβει Δ τοεθειημ, ηορ ριλ ηηρε Οηοαε ζο'η Θεαρ, αετ τημλλ με το Ερ ηαε Οιεη, αζυρ τοιζ με ηομ ρεηοβτα Εοληη, ηαηηε ηε Σεαηεηρ ηα ζααλ, ηοε Δ εηζ Μαηαε Αηη ηο λαη ηυλ Δ ρεοληηη ελαη ηα ηαηα ο ζααλαζ, βι ζαε ηηζ αιζ ραοεαηηζαθ αζυρ αιζ οοραιηε Αηηα τηαε ρειη ρεηοβτα ηεαβαιη ηα η-Αηηηηηε ο λαεθιθ η-ΑΡΟΦΕΑΡ, εεαηηηηοη ρηοαε η-ΕΚ.

#### Αη 4αθ. ΑΑΙΒΗΘΙΛ—

Ρηζαηλ ηολαη Εηηηοη, Δηη εεαη ηηη βααλαηηεαθ οεηζ, οαη Δη εηηοαη-ρα ηοηη ηοηα Εηηοητ ο βααλαηη 1004 ζο ο-ηι 991.

Αηηηαη 1004αθ βααλαηη R. 1. C. εηηη Ιβει αζυρ αθλα-ααθ ε Αηηη Οειηοηλ. “Αη τηαε ρεο αηα Εη ηαηηα οζαηε αζυρ ζο οειηηηη ηη ηαηθ εεαη ηε ηαααηθ Ιβει ηε'η αοη ηααεηαηαε εηηη ηηζαηηε, ηε θηηζ ρηη ο'ηοηηηηηηε ηολαη ηηζαηηεαθ Αηηη

ριζεατ Όδαρ, ρεαό, εαόον αις οριουζαό αιρην ατα 'ηνα  
 ριυόε ανν αιτ ν-Ερ: οευν μαρ ρεο, αζυρ να οευν ζο υιρú  
 ζυρ μαρ οο βι υζοαμαρ αζυρ κυμαρ αιζε. Μαρι αν αεουνα  
 ναα ζλαοιόεανν ρε ε ρειν Ερμιον? Αζυρ οο έυιρ λυζαό  
 μαα ιτ αιτνε αιρ ιολαι, αιζ ραβ: Ερευσ μα ριζαιλεαν  
 ναοι αιρην ανν Όδαρ ριυζ ζο m-βειό αν αεουζειν αν αορ?  
 Μαρι ζηιότειαρ ανν ριον ν-Ερ? Ερεαζαιρ ιολαι: Α λυζαό  
 ραν ταοβ ρτια οο έηρμον ρειν. Ερευσ ιρ λεατρα λε μααιβ  
 ιβερ? Έαρ ταμαλ ταμια ζυρ ροαλα έεανφειαρ. ν-Όδαρ ζο  
 ελυαριβ ιολαιρ: Αν μεαρεανν ιολαιρ ζο ριζλεοόαιό ρε ριον  
 ν-ιβερ? Αρ έιnn m βειό! Αιρ αν αόβαιρ ριν ουβαιρ ιολαι  
 λε βλατ: Ιmτιζ λεατ ζο ρο-ταρριυζ, αζυρ ριυόε ανν Όδαρ,  
 αζυρ ζαν μοιλλ λαβρεοόαό με m βυρ ριυοε λεατ, αζυρ  
 έυαιό βλατ αιρ αζαίό.

Ανοιρ αν τρατ αεουνα ταιρβαιν ιολαι α ρμυαινε οο  
 Αονζαιρ, αζυρ αιρηνιρ Αονζαιρ λε να αεανφειαριβ ειλε. Βι  
 βαρμιαιλ αιτε αα ανν αονφεατ, ζο m-βειό ριαο αις αορ-  
 αινε ριον ν-Ερ ραορ ο ραντ ιολαιρ. Ατα ζηαό ανν ραόαιρ  
 ζαό ριυλ οο Ερ, οιρ ζηαόυιζεανν ρε λειζεανν ν-Εολυιρ αζυρ  
 αυιρεανν ρε ο'υαλλαό αιρ να ολλαμναιβ λε ρριορνα να τ-αορ  
 οζ αυιζβαιρ ρυαρ. Ανοιρ οο έαρλαό αν τρατ οο ριυόε.  
 Βλατ μαρ αρο-φλαίτ ανν αιτ ν-ιβερ ανν Όδαρ, ζυρ ρανιζ  
 Ερναα αεουζειν ν-ιβερ οο'η αορ. Αζυρ ουβαιρ αιρην ζααλ  
 να ταλμαν ριν: Όαρ βααλ m ριζλεοόαο νεαό αέτ Ερναα  
 ιορ αιρ έιονν-ρα!

Ανν τρατ έβι αυιζηαό ιοιρ ιολαι αζυρ βλατ, αννοιρ ζο

ruíópaio blac paoi cumar lolair ann muéadct Óear. Suo  
 fheadairc a éug blac do na ceanfeairib: foioigió anoir  
 nac b-fuiln-ra comhaid o rlioct n-ER; aZur zlaioú re e  
 fein AM-ER-gein. Zo foil nior por Amergein bean ve  
 bhuig rin bi fuil aig lolair zo mbeio re ar éionn Eriun.

Act bi na cinfir vana, aig maó: ni coir no ni ceairt  
 e Amergein do beit anna muig aZur anna n-arcromfeair le  
 ceile. Ann rin fheadair Amergein muigalim act zo v-ti  
 dimfir n-egna n-erac. N-óeir feal éarlaró zur éois  
 Amergein Coira óearbhuir luigad, óo fein mar bean. Ann  
 rin air an m-ball vubair lolair: Zo veairbta ta Eriac, mac  
 n-Iber ar óearbhuair ve'n dor; act fheadair Amergein zo  
 cumarac: Suioeann Amergein anna n-aic fein! aZur cor-  
 ruig lolair clann-Iber ruar ann aZairó Amergein. Ni bur  
 ruioe 'na rin éuir re teadtoire zo talaim n-ER óo na cean-  
 feairib aig maó: An fuilleaneocábar Amergein a beit za  
 tiomaint Eriac mac n-Iber o caicir a muigadta? Act  
 fheadair aig maó: fanfairó muio. Ann fan dimfir reo  
 mar an ceutna muig Eri mac Éier an dor, aZur éuir na  
 cinfir e anna ruioe mar muig le muigalead ar a éionn.

Ann na laetib reo do éarlaró zo maib cromfir Zaal-  
 en cruinnigte le na ceile le olige aig vliptead do cloin  
 na talman, aZur bi Amergein anna ruioe arcromfeair,  
 éanic Éirac le treun caeta arim-geiurta, aZur feair re éairt  
 anna éiméioil an enoc, aZur vruioigad éairt ra cuairt  
 Amergein marbhuair e aZur iméifeaduair leo air a beallac

ϋο αΰλεάδαοαρ να ερτομΐρη Δμερζεην Δγζ ααιτεαΰ Δρ Δ αιονη  
 cloca νυζζ ζο μζνεαδαρ ααρη βευζ υο, Δγζ ζλοιϑ “Ὕρευζ”  
 Δρ μαρ Δηνη ο υροϑ-ϑεαγζ ιολαρ.

ηι υιαζ ρηη ροζαδαρ Ερμάλ μαα ιολαρ Αηηα Δροαρομ-  
 φεαρ. Αη τραϑ ρεο βη να ηρη μηα Ιβερ υε'η αορ, αζυρ βη  
 Δροαρηυηηε Δγζ εηρρηνϑ Ὕδαρ, αζυρ βη αηυη-ϑαηηε ηητεαϑϑ  
 Αηαϑ ζο ραιϑ Ερμαα Αηηα ρερβηρεαϑ υο ιολαρ. Αρ Αη η-  
 αΰδαρ ρηη φεαρ Τορλαϑ Αηη ηεαρζ να Δρο-αρηυηηε, Δγζ ραϑ:  
 Αη ρηορ ε ζο β-ρην Ιρεαα Αηηα ρερβηρεαϑ υο ιολαρ? Ὕειη-  
 ιζ Ερμαα αζυρ ρρεαζαρ ζο ρεαρζαϑ λε Δρο-ζυϑ:

ηι ραιϑ Ερμαα Δ ριαηη, αζυρ ηη βερϑ ζο βηαϑ Αηηα ρερβ-  
 ηρεαϑ υο ιολαρ ηο υο Αοηϑυηηηε ειλε—Ιρ μαα Ιβερ Ερμαα!  
 Αζυρ αρηεαδαρ Ερμαα Αηηα ρυϑε Αηη ααιτεαοηρ Δ η-αΑαρ  
 Αηοηρ βη Αη εαρλαϑ ρεο υοββηλαραϑ αζυρ υοββηηοηαϑ υο  
 ρρηορμαο ιολαρ, οηρ ζαηηυιζ ρε εαρλαϑ ειλε υο ρεηη. βη 'η  
 ρεαρηϑ ηοηη Δγζ ααιτευζαϑ ε ζο λαεαηηαη νυζζ ζο υ'ευζ ρε.  
 Αζυρ βη λαεε Δ ρηζαη ο Αηηρηρ ηαρβϑεα Ιβερ, ηρη βααλαηηε  
 υευζ ζο αρηυηηη, ζλοιοϑ ερμάλ λε αεηλε αρομΐρη ζααλεη αζυρ  
 υρηορ υε'η ζααλ, αζυρ μζνεαδαρ ααρη ιολαρ ρεηηηεαδαρ  
 μαρ Αη αευηηα Δ ευζ-ϑαοηηη; αϑ τραϑϑ ηηορ αηαηλεαϑ Δ αΑ-  
 ραηηη, οηρ αα ηυϑ ε αοηη βηρευζαϑ λε ηολαϑ ιολαρ Αηεαρζ.  
 εαϑηρηνϑ αζυρ ααρζαηηε να αοζϑα?





## AN 5. CAIBTÓIL.

CUINGRÁD MÁC IOLAIR BAAILAIN ROIMH 1. C.—991—.

Miob glaoiú mic Iolair cinfir gáalen le ceile, áct  
dearúigeasdar leo fein marí reo: A Eriac bídeas túra aig  
ruíde fearda air caitoir n-aro-cromteair, agus cóairluisg  
Eriac: Amumna, A Luigne, agus A Laigne, ruíúigíú gac  
cean baailain ann úiag a ceile air caitoir migeácta.

Agus vo bí marí rin.

Agus glaoiú Mumna e fein “Eri-mion”. De bíúg rin  
bí Eriac agus uile cloin n-Iber aig cuir teáctoiriúde úo Eri  
le ríobtaib aig raú: An umleoáir Eri e fein úo macaib  
n-Iolair? B-fuil raitóir air go márbraíú ríad e marí  
dunmárbteair ar náctar?—An rin caoineasdar Iber?—.

Ma labreóáir Eri? An tráct éanic na teáctoiriúde vo  
bí Oróac an t-aro-ollam aig luíde air leabbaú teinnair,  
glaoiú Eri aige dongair agus doú ve na ceanreairib agus  
Tozer ve na ollamánairib agus leag re focla na teáctoir-  
eas ar a cómar aig raú: Is e barámaíl n-Eri go buú cóir  
úo ranuigct anna talam fein? Agus bí a b-focla rar-máit  
ann ruilíb na cluarfoireasú; cuirteair íad ríobta air air  
le lam na teáctoiréasú úo Eriac. An tráct reo ruair Oróac  
bar; agus rogasdar Tozer anna aró-ollam ar éion mion n-  
Eri, oir éanic uile ollam go o-ti 'n mion rin agus bí gíad  
agus moiréar aig Eri oríctair. Bí na cinfir anna cóinnuíde

ann a t'ann-a'g-tig'itib, na ollam'na 'nna m-botanaib, act bi na m-bairu a'gur na filide anna comu'ide le na ceanrearaib, bi an fadl r'carraige'ite a'ir fuio an talam. Ni raib b'ruite-eine no Ra'c veunta go foil nuig go r'ar-cuairtear an talam. Corruige'an an Dana'an an cuingrao', a'gur a'ta f'rao' na r'ig'neat' a'g'ainn.

### an 1. leabar. an 5ao. caibitil.

tar ueir baalain Mumna, vo fuio gur luigne a'ir caiteoir migeacta, a'ig glaoic e fein "Ermion". a'gur tar ueir baalain luigne migne gur lairne mar an ceunta. a'gur a'ir r'ealeao' tar'c an t-aonmao'geallac' veuz, ruair Mumna bar. a'gur cu'ir lairne teactioir'ide vo Erac m'ig' Ue'ar, a'ig ra'o': Creuo am a' t'io'c'raio Erac le t'ir'pion u'aingnugao' annor go t'io'c'raio gur lairne com' maic? U'atin Erac vo'n teactioir'ib. f'rao': Seareann a'noir an clao't-t'ir'pion?

le rinn cruinn lairne na cin'fir a'gur an f'adl le bioir-eao' an t'ir'pion a'ir bun. T'rialle'ao'ar le ba'raib a'gur ma'o'raib mar ra'ce-ann cum an r'eil'g, t'riall gur fir Ue'ar go no-t'ar'pui'g go u-ti t'ir'pionib a' migeacta, a'gur bi ra'o' a'rim-gleu'pta le ru'ct cog'ca, act a'nuair vo cu'aleao' Erac gur t'anic lairne a'gur a' com'lu'ao'ioir'ide mar r'eil'goir'ide le ba'raib u'ubair'c a'ta go maic, ni t'ar'p'aineo'ca'o' mac l'ber cl'ao'eam' ann a'g'ao' ba'ca, uime rin f'ear'p' fir Ue'ar ra'g r'ur'ca a'gur c'roc'ao'ar a' cl'ao'eama' a'ir c'rao'ib'ib na f'cran. An t'ra'c

éanic firi Ğaalen ari lатар итэ firi Óeap ruap aca, aɣur éuaio Épac corceim amac rompa aɣur éanic lairne aige aɣur bi bata ann lam ɣac cean aca, aoubairt Épac: Ó-fuil reilɣ, aɣur imirt aig lairne com faw o m-baile?

Anne nac éanic re le treun cata ɣo m-botanaib Iberi? Óo fpeaɣair lairne: Éanic Érimion ann reo, annor ɣo bac-faw re cor Iberi o n-tul amuɣa tar tirmion a talman—. Ni fil an focal veignac o n-a berl, fula buail Épac e ari mullac a cinn le an-buile m-bata, aɣur ful a o'feuo luigne aɣur Ğaal Ğaalen tigeaét aig comignion leir ari'buail Épac com mimic e ɣur éuit re taomneulta ɣo'n talam, Anoir итэ luigne aɣur Ğaal Ğaalen aɣur Érian veapibbriatar n-Épac aɣur firi Óeap ari lатар, tpoiveavap aɣur cuimlineavap le uplantab ar éion corp lairne nuɣ ɣur bput faw amac anal veignac a beata, mori faw ɣur éuit luigne com maié. Ari feucfint oo feapab Ğaalen luigne aig tuiteavó, bpir faw faoi muaiɣ aɣur итэ faw ari aɣaio le fan aét ɣlaioó firi Óeap amac leo: Tuigeavó итэann rib com tappuig a firi Ğaalen? Anne nac éanic rib le bui Érimionib le veap-uɣavó aɣur vaingnuɣavó tirmion na talman? Anoir vealvavó an cata le ceile, aɣur bi corp lairne aɣur luigne ringte tavó le tavó aɣur veunavó facuairt mori anna timéioll fear Épac amearɣ, aig faw: Nuair a éuaio mo avap Iberi ɣo ce-riol le cuiveavó lolair, marb lolair mo avap ɣo fealt-eac, an rin caom re e aig faw: ÉUIT BLAT ɣOLAIII ANNA NEART! A rpioravó Iberi ounc faw avóiu ari oo

έλοιη βερεανη γιασ οιολεϊογ αιρ γον το φυλγα. Νι ταιρ-  
βαιηταισ μευρ ουνε ζο βιας εαην ελοιννε ιολαιρ αιρ. Αηη  
γην ο'ατιη Εριας ζο τελγτεαρ κοηρ να οηρ αρτεαδ γαν  
αιρζιβ.

Αζυρ το βι μαρ γην.

Ουβαιητ Εριας μαρ αν ευτονα: Αηρ τοιγεαδ οδαιβ θυρ  
ελαθεαινα ιομειυρ ζυρ θυρ ηυλανητα λιβ, αζυρ ταιρβαιη ιαο  
οο θυρ ελοη, οηρ ηρ λεοτα το υηαιλεαβαρ να Ερημιοηα.  
Αζυρ φυλλ Εριας αιρ αιρ ζο α η-αιε φειη.

### ΑΗ ΒΑΘ. CAIBIDIL.

Κηζαιλ η-Ερηαι, φεαετ βααλαηνε οευζ.

Κοηη ιορα Ερηογο 988 ζο 971.

Ταρ οειρ αν φοηηεαητ α εαρηαιο, ηιοη ηηαιρ αετ οα  
ηιε ιολαιρ, Ερηαι αν τ-αηοεηομφεαρ, αζυρ θαλβ ηοε το βι  
αηηα βαλβαν κοηη μοη γην ηαεαρ φευο λε αοηηεαδ ταιρζ-  
ηηετ φοαλ α βειλ. Αουβαιητ εηηηη ζααλεη: Νι θυο κοηη  
ηο ο' ηρτεαηαδ οο'η αηοεηομφεαρ ουλ εηη κοζαο εηζ λεο εαηη  
εηλε ηοζαο αεηηηε Ερηαι οο βειε αιζ γηηοε αηηα ηηε αηη  
αιε α η-αεαρ, αηη εηαεε βι Ερηαι αιζ εηρτεαεε ζο φο εαηη-  
αιλ λειρ α ζηε, αζυρ το βι θιοηηαοαδ α ηοζαο μαρ αηοεη-  
ομφεαρ αα. Τιηεηοιλλ αν εηαε φεο ο'ιοηηηηηοε εηιοη ηβερ  
α βειε οιοηεαηαιε, ζλαοηο Εριας ε φειη "Ερημιοη", αιε ηαο:  
Αηηη ηαε ευτοζεηη ζολαιη ηιε ηβερ? Ζο οειηηηη εηηηεαοαρ  
ζααλεη φαοι αηηηηο αζυρ ηηηηη; Οαρ η-αοβαρ γην αουβαιητ

ειρηνη Ἰδαλεν λε Εριαλ: Ορευο μα ειρημαρι τεαδτοιριθε ζο  
Εριαδ αννορ ζο πανφαιθ ρε ζο ροσαρ οη—.

Δηη η-οοιζ ειρη Εριαλ οο Εριαδ, αιζ ραδ: Δ ηηε Ιβερ  
αν τ-αη οο ζλαδ δη η-αδρεαδα αν ταλαη ρεο, βι ρι ηιον-  
ζτε οαρ ηρηειρ ηα ειραειρη? Ηαδ ρυαρη Ιβερ Δ β-ροηρτ?  
Ηαδ ραιβ Δ ηιον αιζ ζυρ Ιολαη ηοδ οο βι αηηα Ερημιοη?  
Ηαδ ραιβ ηα τεοραιοη οαηηγεαηηε, αζυρ ηαδ ηηιοηιζ δη η-  
αδρεαδα ζο πανφαιθ ζαδ ειραη αηηα ηιον ρειη? Δη ηραδ  
ρηαρηηιζεαηη λαιρηε οητ Δ βειτ ζα οεαρηζαδ ηα τεοραιοη  
ηαδ εαηηε ηυ αιζ ιοηηρηιθε ε λε ριορηεαρητ? Δηηε ηαδ εηυρα  
Δ οηηηαρηβ λαιρηε αζυρ λυιζηε? Ηαρη αν ειυοηα ζλαοηθεαηη  
ηυ εηυ ρειη “Ερημιοη” ηυο ηαδ βαιηεαρ λεατ Ουδ αι λε  
ειραηεαρηαηβ Ἰδαλεν αζυρ Εριαλ Δ βειτ οεαρηζαδ ηα τεορ-  
αιοη, ατα ρρηηρ αιζ Εριαλ δη ροζ αζυρ ριοτδαιη, αδτ ηι β-  
ρηηλ ραιτδαιορ δη ηιοηη αν ελαοεαηη μα ’η ειζηη λειρ. Δββαρη  
Δ Εριαδ ρεαδ ηο ηι ρεαδ, ηι βυρ ηυζα.

Οιθ ηραδτ ηιορη ζλαοηθ Εριαδ ειρηρη Οεαρ αηηα κοηαηηλε  
λε ειηλε, ηηοιαζ-ρηη ειρη ρε δηη δηη αρηη ηα ροελα ρεο οο-  
οο Εριαλ: Οαρ Οααλ, β-ρηηλ ρηηλ αν Ηαρηαηζ οοηηζτε δηη  
Οειρηολ ζο ροηλ ταβαιοη βαλαηη οο ριοηη ηα ηηολαρηηη? Ηα  
τειθ ηο αρηη ηο ζεαρηφαιθ ηηρηε οο ροιαδαιη, αζυρ εαρηφαιθ  
ηε ραιηε αηηα οο ριοηη, Δ η-αηη Ιολαρη, οειρηεαηη Εριαδ ηι  
ρηαδ Κοη λυαδ ζυρ ειαηλεαδ ειρηρη Ἰδαλεν ηα ροελα αουβ-  
ηαοαρη αηηα αοηρηεαδτ: Δρηεθ ειρη κοζαδ! Ο εαρηλαδ ρηη ε-  
ηηαηη ζαηρηθε.

Ἰδαλεν δηη εηηηειβ η-εαρηβ, αζυρ αηηα ρηη αηηα Δ η-ζαηθ

բար Կոմլանն չարբեաձ Օբար. Երօրեօրսի շրքսն Կա՛ Կալմա  
 Կրսարօ-Եւճա՛Կ օ Կանչաձ Կն Կա՛ Կուչ չօ Կուտ Կօրճա՛Կ Կա  
 Կն-օրճե; Կնրան Կա՛ Կրօ Կուտ Կրա՛Կ Կն Կւչ Կչսր Կրան Կչսր  
 ԿրԿա՛Կ Կ ԿբարԿրա՛Կր Կրն Կրօրեաձ Կլաօրճ Կն Կ-օրճան Կի Կն  
 Կնանն Կարչարտ Կչսր Կւճա՛Կ Կա Կօշճա չա Կրքեա՛Կ, Կչսր Կլլեա-  
 Կար Կ ԿրաԿ Կեօ Կե չա՛Կ Կոմլանն Կ Կն-Կալե.

Երմա՛Կ Կմանն Կե ԿաԿաԿ Կեքն Կ՛րան Կրօրն օրն Կրեա՛Կ, օ  
 Կարլաձ Կրն Կի Կր Կօշա՛րտե Կննա Կւչ Կնն Օբար. Կի Կր  
 Կւչ Կւչալեաձ չօ Կօշճա՛մալեա՛Կ, օրն Կրօրն Կլուար Կր Կօ չու՛Կ  
 Կա՛Կ Կեքն Կո Կօլար. Կի Կրալ Կւչ Կօմնուրճե Կօրճա՛նտա՛Կ ԿճԵ  
 Կն Կա Կմանն Կրն Կրն ԿարԿ, Կի Կր Կննա Կւչ Կրն Կեան Կրա՛Կ  
 Կն-Կաճալեաձ.

## ԿՆ 1. ԿԵԿԱՐ. Կաձ. ԿԱԿԿՅՅԵԼ.

ԿՐՉԱԼ Կ-ԵԵ-ԵՐԻԱԼ, ԿՐԻ ԿԱճԱԿԿԵ ՕԵՄՉ Ր. 1. Կ. 971-958

Կօշա՛Կ ԵԵԵրալ Կննա Կւչ Չաճալե Կնն Կւճ Կ Կն-Կճար  
 Կչսր Կի Կ Կն-Կճար Կւչե Կար չլօրքե ՛չսր Կրօր-Կամբլա, ԿրԿաԿ-  
 Կեանն Կր Կնն ԿօրԿեալեա՛ԿաԿ Կ Կն-Կճար Կչ-Կօմնուրճե.

Կր Եաձօրն Կրքե Կե Կրնն Կա՛ Կն ԵԵԵրալ Կրն, Կ ԿրԿրօԿ-  
 Եար Կրար Կա Կ-Կօճա Կրօ, Կննօր չօ Կն-Կեւրճ Կրաձ Կ չ-Կօմ-  
 նուրճե Կար Կուան-Կուրնքե ԿաԵԵաձ Կ Երալ Կչսր Կ Կու՛Կ, Կօ Կրալ  
 Կր ԿլուճԵ, Կօ Կա ԿեանքարաԿաԿ, Կչսր Կօ Կա Չաճալ չօ Կեօ.

Կրօր Կուչա՛ Կնա Կա՛րն ԿեւչԿաճալեաձ Կրա՛Կ Կե Կրն ԿաԵ-  
 օրն Կւչեա՛Կա Կո ԿլուճԵ, Կր Կօմար Կլօրնն Կա Կալման. Կն  
 Կւչքե Կե Կեաննու՛րճ օ Կե Կրնն, Կի Կն Կուրճե Կաօր Կօշ Կչսր

riotáin. Fuair Mairtel curveáda n-Eteerial aghur a Úa-  
 mhic bair. Maireann aínain Filiait ann donniac. Aca rriorad  
 n-Eoluir rior-beo ann Eteerial, aghur beid go bpad mar folur  
 ririnead óo'n pobal. Beid cloinn na talman ga viugad arteaé  
 rriorad rior-beo n-Eoluir!

Air n-óoiú buó aite liom fein ma m-biúeann rlióct  
 lber mar rlióct n-ER, gaé uile la rai raeé eirteann re  
 le eagna n-Eoluir. Aca Er mar cran uair a raeair air  
 ce maic, aca re laoiri pullan; aca Er anna ára aghur  
 úearbriacair aig Eteerial, a cloinn gólaim nac úearbriacire  
 rinne?

A mhic aghur a Ingeiniúena n-Erriun biúeadó gean aghur  
 gpad aghuib air a ceile, oir aca Erriun moir aílne 'na gaa-  
 las a gaaal scioit eirrigió le foclaib n-Eteerial: Ciac-  
 uigió uirge na n-eagna air laoiri-teinne na mian aghur na  
 feirge. Biúeadó folur m-baal annaib, raeánuigió COSAN-  
 TIR-IOIR, na iméigió go u-ti talaim an rrain, raeánuigió  
 clan na feine, oir riacé aca úeargfoal ann a beul, aic  
 cealg ann a ériúe, aca rriorad élompoir aghur raint aig  
 coinnúe ga laiad annaib.

San laeibí seo bí Connaoil mac n-Eraig anna ruiúe  
 ann aic Erriag aghur ariú bí a laima uacúigte le fuil m-  
 balb. Santuigeann Connaoil rígailear, uime rin ir maé-  
 tanaé úo Eteerial go ériallraio re cogad, a éloinne gaa-  
 len eirrigió le foclaib n-Eteerial: Ma rillraio re raor o  
 raeair Connaoil, rígleoáio me uar cleácteam oir aca

ἕλοιη ἀν μὴ τιξείησθε οὐ μέγα καὶ πόδα—ἰη μαρ ῥιν βί ἕλοιη  
 Eruel ἰη μαρ ῥιν βεῖο εἰου καὶ ἴμε.

Ἐρεο μα ἐρμιννεοῦσιν Ἐομῶσιν ἕαιρῶσθε Ὀεαρ, ἢ ταρρ-  
 αἰνῆσθαι Ἐτεερῶσιν Ἐρ εἰου ἀν κοῦσθ; μῦναδ ῥεο ἕ ῥεαρ-  
 αἰβ ἕαλεν το βῆσθ Ἐομῶσιν, βεῖο ὄρο-λαεεε τελεῖσθ αἰρ  
 Ἐρμῶσιν.

Ἀρεο εἰρ Ἐτεερῶσιν ῥεομῶσιν ἕ ἕαιμ Ἐαρῶσθ, Ἀρεο  
 ὄρῶσθ Ἐαρῶσθ ἀνν βοῖ Ἐοῦσθ μῶσθ ἕαεεσθ, το εἰου  
 Ἐρ ἕ ἕ ἕοεαἰβ εἰμῶσθ Ὀεαρ Ἀρεο ἕαλεν, Ἀρεο βί το-  
 ἕαρ ἀννα ἐροῦσθε ὄα ῥεἰρ. αἰρ ἴμῶσθ το Ἐαρῶσθ, ὄ-  
 βαιρ Ἐρ ἕομῶσθ: κα Ἐοῦσθ ῥεομῶσθ ἕοεα Ἐτεερῶσθ, ἀν  
 μεο βυῖ κοἰρ, ἀν ἕαδῶσθ ἕ ἕ-αἰμῶσθ ἕ-Ἐρμῶσθ μαρ  
 ἀν εἰουσθ αἰμῶσθ Ἐρ: βυῖοεοἰρ ὄο Ὀροδῶσθ Ἀρεο  
 ὄμῶσθ κα Ἐοῦσθ οἰρ ῥεοἰ ῥεῖ ῥεῖμῶσθ εἰρ ὄομ' ἴμῶσθ,  
 βυῖο μαρ ῥιν μῶ ὄμῶσθ το μῶ ἴμῶσθ ἕβῶσθ, κοἰμῶσθ ε ὄ'ἢ  
 αἰαρ ἴμῶσθ ὄμῶσθ, Ἀρεο ὄ'ἢ ἕβῶσθ εἰμῶσθ κα ῥεομῶσθ ἀν  
 μαἰεαρ. αἰρ βῶσθ εἰμῶσθ ῥεοαἰ ὄο Ἐρ, αἰσ ῥεῖ: ὄο εἰμ  
 Ἐτεερῶσθ ἀν τ-ῥεοἰ ἕἕἕ ἀνν μαῖ ἕ-Ἀρο-εομῶσθ. ἰη ἀνν ῥιν  
 αἰα κα εἰμ ῥεαρῶσθ. ῥεἰσθ ῥε εἰμ βῶσθ εἰμ ὄμῶσθ.

### ἀν τ-οἰμῶσθ εἰμῶσθ.

ῥεἰσθ Ἐομῶσθ, ῥεαἰ βῶσθ εἰμῶσθ ῥεἰσθ, R. 1. C. 958-931.

ἀν τῶσθ ῥεο βί ῥεἰσθ μαε Ἐτεερῶσθ, ῥεἰσθ ἀννα  
 ῥεἰσθ αἰρ εἰμ ἕαλεν; βεἰρ Ἐομῶσθ αἰρ αἰμῶσθ ἕ-Ἐρμῶσθ ὄο  
 ῥεἰσθ αἰσ ἴμῶσθ ε ῥεἰσθ ἕο εομῶσθ.



Ανοιρ. ταιρ όειρ αν Ξααλ κοινυοόε ανη Κεμμιον οα  
 ριόο αζυρ ρε βααλαηε οευζ αζυρ οα ραιτε, ρυαιρ ΕΚ μαο  
 όιερ βαρ ρυζαιλ ρε οα ριόο αζυρ οα βααλαηε.

όρυνν υιλε ελαν να ταλμαν εταρ τιμόοιλλ αν βοό ανηα  
 ραιό ΕΚ ριηζτε, βι ζυιλ ζευρ αζυρ εαοιηεό ουββηιοηαό  
 ανηα υιαζ ανη. η-όειρ ηαοι λαετεαό βι ηευόόεαν η-ΕΚ  
 ευητε ραοι εε ανη ρευη-ανη ηαιζ ηηρε, ηρ ανη α ρεαρεανη  
 α εαηη. βι ηηρε όοζερ ηρεοηυηζτε λε ηο υεαηβηαεηραιβ, οη  
 ατα ηο ρυιλε εεοαηζ αζυρ ηο εορα λαζ; βιηαηηε ζα ρυβαιλ  
 ζο ροεαηλεηηηρ εαηηηυζαό ο η αη ηεαηό ζυόεαό ηαηβ! Λε  
 εαοιλ ζυό εαητε εαν ηε α ευζ-εαοιη, αζυρ βι ηα βαηρ  
 ρηηαζαό ηα ελαηραιζε; ηιοη ειηυζε αοη εαε-ηανη οη οο ηαιρ  
 Εη υιλε λα α βεαεα ζο ριοεεαηηεαό. αότ αηη η-οοηζ βι ηα  
 ριηόε αηζ ηηρζιηη ρεουλ όιερ ηιηο αν ζολαηη αεαηη η-Εη-ΕΚ,  
 ανοηρ ραοι λεαετα αν εαοι αηη ρεαη ρε ζο τεανη ανη αζαίό  
 αηη-ηλυαζ αν τ-SRUAMAC.

αζυρ αν ηορ α εαηηηευηζ ρε αηεαηη εοηραιβ ηα εηεε  
 ανη υιαζ εοηρ α η-αεαηη αζυρ α η-όεαηβηαεαη, αηζ ριλυζαό  
 ζο υλυβαηόεαό λεο ζο ο-τι βοεαηαηβ Αηη-ΕΚ-ειρ. Λε ρηη  
 ρεηηη ηιαό ζο εηυαίό εηαόζτε αν εαοι, α εηητ εη ηεηη  
 λε αηηαό αν ραιηζε, α βι αηη λαηαό ο ηυη ζο βαηη λε  
 ρεαηη βααλ, αζυρ αν ηορ οο βι ηα Ξααλ αηζ εαηηηευηζαό ε  
 αηεαηη εοηραιβ ηα υηηεαό, εαηηαηηαοαη αν εαοι οο βι  
 ηα ζαιρτιόε ζηοηόε εαόοη ανη αζαίό ρεαηη βααλ, οηη εοηη-  
 εαοαη α εοηρ ζο ο-τι βαηηβιηηη αν εοηραιη α ειηηζεαηα εεαν  
 ρυαη ο ηα εοηηεαηβ ζαηβαηβ, ρεηηηεαοαη α ευζ-εαοιη ανη

αξιαὶ τοῦ φαίνε να η-ζαοῦ; αζυρ ἱεροθεοῦδαρ Δ ἀτ-μῆαν μαρ  
 buò cleáctac̄ vo ζαιρ-αεαῖζ φίλλεαὸ ο'η κοζαὸ λειρ Δ ἐλιυ.

Ὡι τορμαν Δ ζυτ̄ ἐαρ ζλορ να ὁ-τονην τρευν. Cια ἐοῖμ  
 μορὲλιυεαὲ le Cι-ερ αν ζααλαζ αρ η-αἲαρ, αζυρ cια ἐοῖμ  
 μορ-ελιυεαὲ le ER ανη ERμιοη? Δ τριατ̄ λεαζεαυδαρ αν λεαὲ  
 αιρ νορηρ να η-υαῖζε ουβαίρη Δοὸ 'αεαν ρεαρ να ταλιμῆαν:  
 ζλαοῖτεαρ αν ταλαῖμ ρεο, ταλαῖμ "υλλαὸ" (ρη ρην ταλαῖμ να  
 ααοιντε) μαρ buan-εὐιμῆνε αν αευο-ζεην ὄ'αρ ρλιότ̄ Δ εὐιρτεαρ  
 ανη αζυρ ρεμιοβαρ μηρε Τοζερη να ροαλα ριαρ αιρ λεαβαρ να  
 η-αιμρηε ERKιοη. Ἐαρ ὄειρ να νεῖτε ρεο, Ὡι ηβ-ερ αευο-  
 ζεην η-ER ροζαῖζτε αηνα ρυζ̄ le υλλαὸ vo ρυζιλεαὸ, αζυρ  
 ρεαρ με· αρ κοῖμαιη ηβερ αζυρ ουβηαρ λειρ: Ὁο ἡμαιη με  
 ηυῖζ̄ ζο κοηαιρὲ με vo αἲαρ ραοι Δ ἀρηη, αζυρ vo ρεμιοβ  
 με ριορ-ρζευλ να η-αιμρηε ηυῖζ̄ ζο ὁ-τι 'νοῖυ, βειρηη ορ τ  
 αεαυο φίλεαὸ ζο μο βοτ̄, ορη ηι β-ρῆιμ ηιορ ρυῖοε ριυ αἲε  
 αιρ αἲορη αν τ-αρολλημῆαν, ὡαρ η-ὄοῖζ̄ ηι βειὸ ροαλ̄ βειλ  
 ηβερ αηναξιαὶ ραὸαιρὲ Δ ρυῖλεαὸ?

αζυρ vo ηυβ αζυρ vo ροζ̄ ηβερ Ἐοζερη αῖζ̄ ραὸ: ἡῖα  
 αυαῖρλεαυο Τοζερη ζυρ ρζυρηη κορ ηβερ ο κορηη να αειρη,  
 ηαὲ ηρηεοαῖο Τοζερη ὄο ε? αζυρ Ὡι Τοζερη αηνα ἲορτ̄ ορη  
 vo Ὡι Δ ἐρῖοῦε λαν. αζυρ vo αἲηη ηβερ ζο ηοεαητεαρ βοτ̄  
 Ἐοζερη αναιαε le βοταηαῖβ αν ρυζ̄.

Ὡι ηεαὲτ̄ μαα Ἐοῖλ ροζαῖζτε αηνα αρο-ολλημ̄ η-υλλαὸ.  
 Αηρηηηη λαιεῖβ ρεο ζλαοῖὸ Κοηῖαολ̄ ε ρειη Ερημιοη, ατα ὀρὲ-  
 ρμυαῖηζτε αῖζε ανη αξιαὶ ρλιότ̄ ηολαρη. ατα ὡυη-ηαρηβα  
 ηβερ αιρ Cε-ρηολαρ ἐοῖμαρ Δ ρυῖληβ, αζυρ μαρ ἱεῖοῖμῆραὸ

anna beul zo foil. D'eiruz clompor iour Conñadol a zur Filiat, a zur i r e an ceuo-uair a éanic an Dandan tpearna uirgíde na SEAN-AMNE tabairt congbad úo zaircib Šadalen, acé zo veapbca mior feuo leo-ra no le zaircib Šadalen peapeadú ann a zaiú Conñadol. Com luac i r cuir re faoi ruas na va arim-rluagte ann donpeacé, zluair re air a zaiú a zur rziour re le faobari clavoema UL-TONN-MACÉ, a zur marluiz faoi cam a zur eior i.

Bi ruaimnear ann mužadé ULLAD; oir ata Iber mar a acari. Ata n-aro-boairi ruarzalzte air fuio na talman, ata naoi bpuiteime vainingante ran mužadé, a zur éugeann an t aor oz cuairt cum bočanaib na nolam. Anoir var éean bi Filiat muž Šadalen vaine laz-rpioravadé, mior cuimlin re violcior vo bpeit air ron fuil BAILB mic iolair, mior bac re Conñadol o rziouružadé teorna a mužadta air fao peacé a zur rice baalain, noc vo furoe re mar muž Šadalen.

Éari úeir na peacé a zur rice baalaine, nuair v'euz Filiat, a zur nuair vo bi Tig-er-nmar a mac mužadte anna muž, éanic na cinnfiri aize zo zlacfaro re faoi a pealb na vuicirde ta ann OIR a zur CEAS, noc vo bpeit Conñadol le lam laioir, a zur zpear riao ruar e le na teorna vo rari-uzadé. Air an t-avbari rin rriob Tig-er-nmar licpivadé úo Conñadol aize ruad: Máipeadú mior maniz mion an t-erimion taob rcié v'OIR a zur CEAS; ceuo ma epuinnpeann an Šadal o vo éaob-ra a zur o mo éaob-ra le na teorna vaining-

neað maþi bi fiao ann alloo aþur o u-tur, aþur maþi if  
 çoiri uoið a beit? Seo fpeaðaite Conmaoi: Ata pion iolair  
 ceart go leor fanfiao na teorna maþi ataro, pion feuo  
 iao uo corruðað, If maþi rin veireann Conmaoi, cpeuo if  
 Ermion? Le na linn rin çuir Tizepnaþ na litpueða  
 'þur fpeaðaite Conmaoi go Iþer, aig fiamruðað: Anne naç  
 tabairfiao Iþer a çuingþao le teorna n-ERRION comþa-  
 çuðað?

þan mall þlaoið Iþer na cinþir le na çeile aþur þlac  
 fe a çomairle, ann rin ouðairt fe le'n teaðtoipe: If am-  
 laið naç maçairo Iþer amaç o ullað.

lar ruar feart Tizepnaþ, aþur çpunn fe þairçie  
 þaðalen caa le caa anna çomlann çum coþað, aþur çpou  
 fiao caç air maþ-aoþað, an rin çuit Conmaoi çar ueir  
 þuðail feaðt baðlaine fiçio, çuireaoar ruar ann an aie rin  
 a çarn aþur çarn ionþaç ata le feuçþint. Þuo laoç treun  
 ulþuairþeað aþmaþ, Conmaoi ann eaçþraib na çoþað.

## AN UDARA LEADAR. AN CEUD CAIBIDIL.

Amþir aþur þuðail Tizepnaþ R. 1. C. 931-904.

Aþnan tpaç feo, bi aonþair maç Conmaoi þoþairte  
 anna þuð le þuðeaðt Ueþ amþuðaleað. Aþur çuir Tizepnaþ  
 teaðtoipe uo aonþair aig mað: Cia'm am çpinnneoçaro na  
 cinþir ann OIR aþur CEAS le na teorna uo ueþruðað,  
 ann çalaþ Ermion aþur Iþer? Aþur þlaoið aonþair na

cinrip le na ceile le comairle glacáó, áct ní freagráó-  
faió óo foclaib Tígerinnmar. Cuirteodar air air na focla-  
reo: 1r oireáct éloin na Saaal an talaím ve meir mion na  
ceanfeair, agus gac uile neac ve na Saaal ve meir olige-  
agus turmor Tan-a'p-teac. Ní cialluigeann rir 'Óear' feair-  
an Ibeir no Erimion' Anne nac éanic focla Tígerinnmar o-  
beairt na S-Ciomfeair?

Ve bpiú rir cuir Tígerinnmar focla eile, aig glaoic na-  
mionte "Talaím Óear agus Saaalen". Éar veir rir, triall na  
cinrip agus veairuigeodar na teorina; agus manig ruáinnar  
air agair na talíman.

ata ullacó foclac. Anoir ann óiaú Ibeir muáileacó-  
oét baalaine ríctó o' eug re agus bi 'n talaím ga caoineacó-  
bi mac Ibeir dar buó ainm Ibeirc muáilgite anna muí, air-  
an ceuo baalain o'a muáil fuair neacé bar, agus bi feil-  
míó mac Stpoit muáilgite anna n-aro-ollam.

Annr na laetib reo éanic lung leabhairson lionta le-  
feairib o feinece, bi litiriacóib áca o muí na feine,  
aig maó: Leigió oo mo feairbrogántib oo talámpa oo cuar-  
tuíacó agus oo rímuuúacó, aig íarheacó mionac: Seoaióe-  
uma, rcan, ma tairó ann le raúail geabfaió ríbre an ríctó-  
mion, agus éar 1r muíca 'na rir, ceaneocáio mo feairbrog-  
ántíóe uile muo a tairteocáio uacá. Bíveacó cuingraó-  
oirinn.

Glac Tígerinnmar comairle le ceanfeairib Saaalan; agus  
air-innir re air focla na feine; agus óubairt an comó-

ρωιννε ζο ρο-ταρρριζ: Όαρ ρμυαιτιβ̄ α ραοι, μι buò αι  
 Linn αν ceao α ιαρρριζεανν αν ρeine α ταβαιρτ όο; οιρ  
 αρ μαρ ρο α ζ-κομμνιυόε αν ρeine, ατα βρευζ αλλα ραοιμ-  
 beul, αζυρ ceáz αλλα όρωόε. Παρ υ'ατιν Eteeμal όο'n  
 Ζααλ ζο ρεαόνωιεαο Κοραν-τιρ-ρωιρ? Ναό b-ρuil αρ υεαρβ-  
 ραέρε ανν Όυν-μιοναό? Ερευομα ταβαιρμυιυο cuiρεαό υοιβ?  
 Ναό τίς leo ρ τεαότ ανν ρεο αμεαρζ α υεαρβραέρωιβ αζυρ  
 α βειέ κυαρτυζαό ραοι 'n ταλαμ̄ ανν υιαζ αρβαρ να μιον?  
 Να ειρτιζιό le ροelaiβ να ρeine. Αζυρ υο βι μαρ ριν.

Έαρ n-υειρ ιμτέαότ να ρeine, βι λυιγ ρειόζτε αζυρ  
 τριαλλ leo αιρ αν τεαότοιρεαότ αιρ elar να μαρμα ζο υ-τι  
 Όυν-μιοναό, αότ ριλλεαυαρ μαρ ιμτίζεαυαρ, οιρ ζαν βρευζ  
 ριορ ρυιλλανζ ρeine ceao υοιβ κορ α κυρ αιρ κυαν no  
 ρocal, no τεαότοιρεαότ υ'ιρριγζ. Ανηρ να λαετιβ̄ ρεο υο  
 έαριλαό, ζυρ ραιβ̄ ιΈββαλ̄ αρυο ερωμτέαρ ανν T-SIAR αζυρ  
 SCADAN ροζαίγτε αλλα ριζ αρ cionn ρeinece έαριλαό α  
 ροζα α υ-τιμείολλ βαλαιν R. 1. C. 914. Όι ιηζειν αιγε κομ̄  
 αλυι ναό ραιβ̄ α λειτέαυε 'ηηραν υομ̄αν ριορ no ριαρ αζυρ  
 ρορ ρι Δοόαυ ριζ CEISRAEL αζυρ έυζ ρι λειτέ caía ζ-  
 Ερωμτέαρ m-baal̄ αζυρ βι ανυιλ αιγ ιΈββαλ̄ ριζ να  
 ρeine ζο μευυεόαυο αζυρ ζο λεατνεοόαυορε αιημ m-baal-  
 αμεαρζ αν ρωιννε υοαοιναό. Όαρ ζο υειμ̄ιν βι α υεαζ-  
 ιηζειν ISBAAL̄ κυυεαόταν λειρ ζο μαίε οιρ τυιητιυζ ρι  
 αιλε Ceirrael υο βααλ. Μαρ αν ceυοηα ανν λαετιβ̄ Ιβερικ  
 έυρ ιΈββαλ̄ λυιγ λεαβαρραον ζο υ-τι Ερημον, αζυρ ζ̄λαο  
 ρι κυαν ανν ιομβιορ m-θυιυέ-έλοό, αζυρ βι αιγ να ερωμτέ-

բայօ բաօ բար Օսն ճար ղեզ-ճոմնութե օօ ԵԱԸԼ, ճար  
 օօ Լեզբայօ ճոն ղեալԵԱ մ-ԵԱԸԼ, ՔԵ, ճար օ-ՏԵԱՐՏՆԱՏՇ,  
 ճոնօր օօ մ-Եիօ բաօ ճր ճոմնե Ա իլիԵԵ Ա օ-ճոմնութե?

ճոն ՏրճՇ բճօ ճոմարԼե ճա քեմե, Եի ճոն Տ-ճրօճրօմ-  
 շեար ճոմճարեճօ ճա բօճԼ օօ ճուար Տիջերնճար ճո իլՅ,  
 ճար ճիՅ իմրիօ ճի օօ ճրիմնեօճարիօրե ճո բօճԸ ճար օօ  
 ճրիօճարօ Լեօ: Մար քեօ օօ ԼճԵար ԵԱԸԼ օօ Տիջերնճար—:  
 Աճարբա իօ-բաօճ ԱճԵ, Ե-բիլ մօ ճոմնութե իօ բաօ Օ ճոմ  
 ճ-Յրիմօն? Տարիլճիօ, ճիլիլճիօ, բար Աճե ճար Եիօր-ճարի  
 ճիլճի ճոմարԼե մ-ԵԱԸԼ ճեօն իմրե, ճար ՔԵ մօ ճիՅ  
 ճոմնութե օ՛օրիօ ճար օ-ՏԵԱՐՏՆԱՏՇ, ճար քեճճիլճիօ  
 ճար ճԼճոնիլճիօ բար իօմ-քճ ճոն օօ՛ճարե, ճար երթեօճարօ  
 մե Լե օօ ճիճ, ճար Եիօ մօ քեարԵբօճարիօ ճա ճոմճար-  
 եճօ մօ քեճարիլ ճոն ճուար ճոն բօճԸԸ; ճար ճոն ճրճ  
 ճիլեճոն քիԵ ճիլիօ ճօ իմրիօ ճի ԵԱԸԼ ճիմնիլճիօ ճի Ա  
 քեարԵբօճարիԵ ճոնօր օօ մ-Եիօ ճիՅ ճարԼիլ յճօԸ.

Յօ քեարԵճԼ Լեճո Տիջերնճար բօճԸ ճոմարԼե ճոն Տ-ճրօ-  
 ճրօմքիլ. ճոն քիճ ճեճարՅ ճա ճրօմքիլ, ճիՅ իճօ: Իք ճօր  
 քեմնճօ, մար օ՛ճիճ ԵԱԸԼ, քօլար, շեար, ճար Եեճճճ՛ճ օօ-  
 մճոն օօ Տիջերնճար ճո իլՅ, Եիօճօ մար քիճ; Եեճնիլճիօ օօ  
 ԵԱԸԼ, ճար օօ մ-Եեճնիլճ ԵԱԸԼ օօ Յրիմօն. Եի ճա ճիլ  
 Աճիլիօ ճիլճի բար ճոնճարե Լե Երիլճեմե ճճԼեճ, ճար ճր  
 ճիճ ճճճ Աճե քճօ քեճճ Լեճարօճար օր-քեալԵ մ-ԵԱԸԼ, ճիլ-  
 ճարօ-քեալԵ Լոնքճճ ՔԵ, ճար Եիլիօ-քեալԵ Աճճ օ-ՏՐԵԱՏ-  
 ՆԱՏՇ.

ճար ճրօմ ճա ճրօմքիլ իճօ քեմ բար ճր ճոմար ճա Աճ-

nib, aḡur v'umluiḡ Tiḡerinmar an miḡ e fein ann maḡairé  
 éloinn na talman. Annrin v'iciorpaḡ an rluag̃ za ḡlaoic  
 amac̃ ḡo ḡeuri ḡlorac̃: ARRA! b̃ fuil ḡloir m-baal, RE  
 aḡur v-TREASNASC̃ ḡabta taob̃-r̃tiḡ na ḡ-cloc̃ reo? ni  
 clonraiõmuio aḡur ni c̃romraiõ muio ar̃ éinn ac̃t ṽo  
 baal amain? aḡur b̃i mian ac̃a leaḡant C̃rom-C̃ruaḡ-  
 riar ḡo ṽ-ti 'n talam, ac̃t noir̃ miḡneaṽar ruo an am rin.  
 ḡo cinte b̃i fearḡ na vaoinaḡ air̃ laḡaḡ ann aḡair̃ Tiḡer-  
 nmar air̃ ron C̃rom-C̃ruaḡ an tiḡ-óail; ac̃t le rin c̃uir-  
 rerin an milean air̃ na c̃romfearaib̃ ar̃ coir̃ar na ḡ-c̃ruinne.  
 aḡur com̃ luac̃ ḡur t̃anic re ḡo ṽ-ti cluar̃ an t-arṽ-  
 c̃romfir̃ ḡur leaḡ Tiḡerinmar an' miḡ an milean air̃ na c̃rom-  
 téaraib̃, c̃uair̃ re ḡo veaḡtappuig̃ aig̃e ar̃ ir̃iol, aig̃ maḡ:  
 An buḡ ail leat ḡo maḡair̃o an ḡaal ann aḡair̃ baal.  
 aḡur Erimion? Sḡarri amac̃ focal aig̃ maḡ: Clonuiḡir̃o buir̃.  
 fein riar ar̃ c̃oinne C̃rom-C̃ruaḡ. Ac̃t ni buḡ ail le Tiḡer-  
 nmar e rin ṽo veunaḡ, ac̃t ar̃ur ann laḡar̃ éluar̃tint an  
 rluaiḡ c̃uir̃ re an milean air̃ na c̃romfearaib̃. aḡur feuc̃!  
 lair̃naimaraḡ b̃i Tiḡerinmar an miḡ riḡnte mar̃b̃ ann a boḡ!  
 Ac̃t air̃ an ball v'ionnr̃uir̃e an pobal aig̃ ḡlaoic̃ air̃  
 r̃prioiraḡ n-er̃ial aḡur n-eteer̃ial, aḡur air̃ ainm Tiḡer-  
 nmar. An rin ann aḡair̃o an ḡleo a b̃i aig̃ eir̃iḡe ṽubair̃t  
 an t-arṽc̃romtéar̃: ḡur̃ vian-buail baal e ve b̃mḡ ḡur̃  
 laḡair̃ re ḡo ṽioimearaḡ ve na c̃romtéaraib̃—Ar̃ rin v'iarri  
 an pobal ceaṽ e ṽo feuc̃r̃int, ac̃t ḡo veim̃in ni connair̃ca-  
 ṽar̃ ball o baal air̃, air̃ an aḡbar̃ rin miḡ r̃iaḡo ann.



αξιαὶ ἀν τ-ἀπόκρομῆσαι ἀγυρ ουνῆμαρβδοσαρ ε, ἀγυρ ἀν  
 μευο θε να κρομφειραιβ ζυρ τανικ ἀνν α θελλασ ἀγυρ  
 τειλζεσδαρ ριαρ κρομ-κρυσάο υιλε ν-αιτ α βι ρε. Σεμν να  
 μ-βαίρω ευζ-άσιν ἀν μζ ἀγυρ μζνε ἀν ζαδλ α άρν κίο  
 τραάτ νι ραιβ δον κρομφειρ αιρ λαάαρ.

Αιρ ν-όσιζ ιρ μαρ ριν νο τίτ Τίγερνμαρ μακ β-φίλιατ  
 μζ ζααλεν, λε ρεαλ ἀγυρ σεαζ να ζ-κρομφειρ ν-όειρ μζ-  
 αιλεάο ρεάτ βααλαινε ρίορ. Ατα εάάτρα μζεάάτα ζααλεν  
 ἀγυρ υιλε νιό μιορβυιλεάο α ταρλαό αιρ β-ραο α μζαίλ,  
 αα ρεμιοβτα ἀν ρεανκυρ λεαβαίρ Τίγερνμαίρ.

## ΑΝ 2. ΛΕΑΒΑΡ. ΑΝ. 2. ΚΑΙΒΙΟΙΛ.

Κίζαίλ ν θεάοιό μικ Όαιρε αιρ σεαν δον βααλαινε, θευζ  
 R. 1. C. ο 904 ζο ο-τι 893.

Ανοίρ ν-όειρ ουν-ῆμαρβ Τίγερνμαίρ οαρ λαμ να ζ-κρομ-  
 ῆσαι, βι Ερβοτ α ῆμακ ρορ ἀννα οζανάο, ἀγυρ αιρ ταιτιμ  
 νο ραιτε ειλε ρυαιρ δονζαίρ μζ Όεαρ βαρ, ἀγυρ βι αιρε  
 α ῆμακ μαρ ἀν σευονα ἀννα τ-οζανάο. Ζο νεῆμιν νι ραιβ  
 ἀνο Όεαρ νο ἀν ζααλεν σεαν ἀῆμακ νε'ν ρλιοάτ νε'ν δορ  
 ριαάταναό λε μζαίλεάο; νε βρμζ ριν ο'ιαρμ Ερμιοκ αιρ  
 Ιβερικ ζο μζγλεοάοιό ρε Ερμιοκ, άάτ νι βυό αιλ λειρ. Μαρ  
 ριν άαοιό ρε βααλαινε άαρτ, νυαιρ νο ρυαιρ Ιβερικ βαρ,  
 άαρν όειρ μζαίλ κριοάοο ἀγυρ σείρε βααλαινεάο, ἀγυρ βι  
 υλλάο ζα ζυιλ ζο κρυσάο. βι Σοβερκε α άευοζειν, ρεαρ  
 βυό αιλνε ἀνν Ερμιοκ, μζζαίστε ἀννα μζ—βι Κιερνμα α

ὄδαρβραδάρ, ζεῖντε λειρ γαν ταδδραδὸ σευονα, α ἰομζεῖν, α  
 ἴαμῶιλ ἀνν εἴυε δζυρ μοῖτεαρ ἰντινν.

Ἀν τῆετ ῥεο ναὸ ζῆλαὸ Ἐοὸδαῖο μαε n-Ἰαῖρε υἱ ἰε, σεαν-  
 ῥεαρ ἰβ̄ λυζαδὸ ὅο ῥεῖν ἀἰνν n-Ἐρμῖον? Ἐῖυῖ ῥε ἐαρτ α  
 ἀἰμῖρῖ ἀνν ζῆεαντοῖρεαδὲ ὀιομῶοἰνεαδὲ—μαρλῶιζ ῥε υαῖρα-  
 ἰεαδὲ ῥεαρῶα, ἀἰζ εἰυῖ ἀν ῥεαρ ἀνν ὀιαζ ὅατ α ευοαἰζ.

Ἢἱ ἰμῖρεαρ δζυρ ἀηο ἀρ ἰῖον Ἰεαρ δζυρ ζααλεν, οἰρ  
 ἀνοῖρ ζο εαοἰν ἰαῖο ἐαρτ εἰυνὲαἰντ: ἀτα ἴη Ἰαηαδαν ἀρ  
 ἱρῶλ ὀευναδὸ εἰυζῖαδὸ ῥεαἰἰταὸ λειρ ἀν ἴῖρζνεατ. ἀνοῖρ  
 ἀν τῆετ Ἢἱ Ἐοὸδαῖο ἀἰρ ῥαδ εἰυζ βααλαἰνεαδὸ ζα ζλαοῖε ε-  
 ῥεῖν Ἐρμῖον, Ἢἱ εἰμῖρῖ n-Ἰεαρ δζυρ ζααλεν ἀἰζ ῥεμῶοδαδ.  
 ἰττιῖρεαδὰ ὅο Ἰοβερῖε δζυρ ὅο Ἐῖερνμα, ζα ἰαδ: Ἀνε ναὸ  
 εἰρτεοὸδαῖο ἰε n-ἘR ἰε ζυτ Ἐρμῖον ἀἰζ ζλαοῖε οἱρῖαἰβ ζο-  
 κορνεοὸδαῖο ἰ ο α ναῖαδ? Ἀνε ναὸ ὀἰβῖρεοὸδαῖο Ἐοὸδαῖο μαε  
 n-Ἰαῖρε ο εαῖτοῖρ να ἰῖζεαδὰ?

ἴρεαζαῖρ Ἰοβερῖε δζυρ Ἐῖερνμα ὀοἰβ ἀἰζ ἰαδ: Ἰαρ  
 Ἢαδλ, ζο εἰντε βερὸ ἰε n-ἘR ἀἰζ ὀἰβῖρε Ἐοὸδαῖο μαε n-  
 Ἰαῖρε δζυρ ἀἰζ ῥῖορ-κορὰντ Ἐρμῖον. ἀνοῖρ ἰοἰῖ εἰυννῶζαδὸ  
 ἰε εἰλε κοἰλὰνν να ζαῖρῖαδὸ, εἰυῖ Ἰοβερῖε τεαδὲτοῖρε ὅο  
 Ἐοὸδαῖο ζα ἰαδ: Ἀ Ἐοὸδαῖο ἰῖε ἰε ἰη ἰαῖβαρ ἰοζαἰζτε ἀηνα  
 ἰῖζ, ἰη τυρὰ ἰοζα να σεανῥεαρ? Ἐῖευο μα ἰμῖζεαἰνν τυ  
 ζο ὀ-τι ὅο ἀἰε ῥεῖν? Ἀετ ὀῖρὰνναδὸ Ἐοὸδαῖο ἰε ἴρεαζαῖρ  
 ἀἰζ εἰυῖ ἀἰρ ἀἰρ νῶιζ ζο ὀ-ταἰνῖε Ἰοβερῖε δζυρ α κοἰλὰνν  
 ἀηυαρ ἀἰρ, δζυρ ὀἴμῖεἰζ υαῖο ἀἰρ ζαὸ ταοῖ ἀν μευο  
 α Ἢἱ ἀηνα τῖμῖοἰλλ α ἰαὲ δζυρ α εἰμαδὰ. Ἀνν  
 ὀιαζ ὅα ἰα εἰυῖ Ἐοὸδαῖο εἰρτ ὅο Ἐῖερνμα ἰε ἰαῖ.

ΔΙΣ ΔΥΡ ΔΥΡ ΔΥΡ ΝΥΣ ΖΟ Ο-ΤΑΙΝΙΟ ΣΟΒΕΡΠΕ ΔΖΥΡ Δ ΕΟΜ-  
 ΛΑΝΝ ΔΝΥΔΡ ΔΥΡ, ΔΖΥΡ Ο'ΙΜΕΙΣ ΥΔΙΟ ΔΥΡ ΖΑΕ ΤΑΟΒ ΔΝ ΜΕΥΟ  
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### ΔΝ ΤΡΕΔΣ ΕΑΙΒΙΟΙΛ.

ΡΙΣΔΙΛ ΣΟΒΕΡΠΕ, ΔΥΡ ΕΕΔΝ ΝΑΟΙ ΔΖΥΡ ΤΡΟΕΔΟ ΒΑΔΑΙΜΕΔΟΣ  
 Ο 893. ΖΟ Ο-ΤΙ 854.

ΔΝ ΤΡΑΕ ΡΕΟ ΕΥΡ ΣΟΒΕΡΠΕ ΕΟΥΘΕ ΔΥΡ ΡΥΟ ΡΥΣΕΔΕΤΑΙΒ  
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ΜΑΡ ΡΗΝ ΖΛΥΔΡ ΕΙΕΡΝΜΑ ΛΕ ΕΑΝΡΕΔΑΡΑΙΒ Ν-ΘΕΔΑΡ, ΔΕΤ  
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բար տիրիցէ ուրիշէր նա շախմատ, որոք զսալտար որոք  
 ուղիք չօ Բ-բալ ճո Մանան Երազեան զօղոյն: Մնայ քել-  
 արո ճոն Լաւրի քոյն, ճէտ ճոյր ճա ճ ճեղնեան ճի Լան—

ճոն մի ճոնայն էր ճեյր քիլեան Տօբերք չօ ՍԼԼԵՅ,  
 ճ'եւջ քելարո; ճջար Բի Կաթարան քոջայնցէ ճոնա ճրօղլան:  
 Ընայ Տօբերք ճ'ալլան ճի նա ճլլանայն չօ մայրայն ճի ճ  
 Երօտ ճոն քիլցէ նա քիլնե ճջար չօ ճրօղլան ճօ Բրաթրա  
 ճ-Եօլար ճ չ-ճոնարոյն: ճո քիլ ճրօ ճայնցայնց Տօբերք ճօ  
 քելն ճեղն-ճոն ճջար չայրլան ճր ճոնն ճոյրայն ճ ճարքան  
 քար չօ ճրօ ճր ճոնն ճիլլեան Բ-Քօլր, ճոն ճուլլե ԼԱՐՆԵ  
 ճոն ՍԼԼԵՅ; ճջար Բի Կերնա ճիլլ ճայնցեան ճ մայրայն  
 ճի ճոն ճրօ-ճոնն ճա ճիլլ ճոնն ճոնն ճի ճոն ճայնցէ մօր ճոն  
 ճարքար ճ ԼԱՅԵՅ: ճո քիլն քիլ ճոն նա ճա ճոն չայր-  
 Լան, մայրայնցայնցէ ճ ճայր նա ճալ քար ճոն ճիլլեան  
 ճ-Երնոն:

ճոն Լաւր չար ճայլեան նա ճոյր ճջար ճոն քոլան, ճրօն  
 ճ ճարլան, ճիլլեանն ճոյն, ճիլլ ճոնարոյն: Իր ճրօ քիլ ճայր  
 ճիլլե ճի ճ-ճարան ճոն քիլոն-ճոն, ճրօն ճիլլ ճ?

ճոնար ճ ճոնն նա ճոլլ ճայր չօ Տօբերք ճջար Կեր-  
 նա, ճոյրայն: ճա ճիլլեան ճայլ ճոյրայն ճ ճոյր ճո  
 ճալլան չօ ճարքայն մի ճ-ԵՐ Բալլան ճոյն, ճիլլ ճայն  
 ճիլլ Լոն քիլլե ճիլլեան ճոն ճիլլեան մօր մար ճոյն  
 ճոյն քելն?

ճեյն ճարայն ճ-Ճոն-Տօբերք ճջար ճարայն ճոն  
 Կերնա ճոն քոյրայնցէ ճե Լա ճջար ճ'օյնցէ ճար քիլլե  
 քիլ ճի ճ-ճոնն ճայրայն: ճոյրայնն մայրայն ճարայնն ճոն

ιπτινν αν ροβαίλ λαβραιγιό δέτ αν β-φοκαλ, αζυρ βειό αν  
 τ-ολέ αρ βυρ μαόδαιρὲ ζαν μαλλ. Νυαιρ το ευαίεαό αν  
 ροβαάλ αν βριαέαρ ριν, ουβαριαοαρ: Ιρ αρ βλαέ αζυρ αρ  
 νεαρτ Σοβερκε αζυρ Οιερινμα. ζο m-βειό τεαέ όλοινν n-ΕR  
 αιζ ρεαφαό ζο τοο. Ανηραν λαετιβ ρζεο ραινιζ Ερβοέ αν  
 αορ μαάεταναιζ, αζυρ έυζ Σοβερκε λειρ ε ζο Σααλεν αν  
 ριν ζλαοιό ρε λε να έείλε αρορμιννουζαό να ριζεαάτα, αζυρ  
 ταιρβαιν ρε Ερβοέ τοιβ αζυρ το'ν ροβαλ, αζυρ ουβαιρτ:  
 Νυαιρ ιαρρμυζ ελαν n-Ερμιοη αιρ Σοβερκε ζο κορνεοκαορε  
 ριζεαάε Σααλεν, το βρμζ ναέ ραιβ εεαν το'ν ρλιόέε ρορ  
 το'ν αορ μαάετανάε αζυρ ο έαηλαό ζυρ ραιβ αν Οαηααν  
 αιζ βαζαιρτ αν ταλαμ, βι Σοβερκε ελαοηαό α ειρτεαάε το'ν  
 ζυιόε ριν. Ιρ μιοη ιιόε ιολαιρ Σααλεν, ηι β-ρμλ Ερβοέ ηιορ  
 ρυιτοε ανηα οζαηαέ ημιν αν τ-ολλαι ηε ανη ζαέ ροζλμιν να  
 ρημνε αζυρ να η-εαζηα; ατα ριορ αιζε αν έαοι Ιρ κορ ηο  
 το βειέ αιζ ριζαίεαό. Αιρ ρμιοέκνυζαό το Σοβερκε α έαιηε  
 αζυρ α κομραό βι υίλε τομνε ανηα έορτ, το βρμζ ριν έαρ  
 ραλλμυζ ταμαίλ βειζ ουβαιρτ αρμ: το m-βειόεανη Σοβερκε  
 εεαν το'ηα εεανρεαρμιβ ζααλεν τοιρεαο ρε “Ορμυο μα  
 ρυιόεανη Ερβοέ μαε Οιζερμμαιρ ο Σολαμ αιρ εαιτορ ηε n-  
 αέαιρ ανη ρλαίεαρ ζααλεη? υ'ειρμυζ υλζαιρ ρυαρ ο'η ρλυαζ,  
 αιζ ραό: ζο m-βεανμυζ βαάλ υίλε οβαρ Σοβερκε ηιηε n-ΕR!  
 Αιρ αν βαλλ ρεαρ Μυρκαό το εεανρεαρμιβ ζααλεη, αιζ ραο:  
 Ορμυο ιρ αιλ λιβ αν ρυιόραιο Ερβοέ μαε Οιζερμμαιρ ο  
 ρλιόέε αν Σολαμ αιρ εαιτορ ριζεαφα ζααλεη? Ερμιαζαοαρ  
 υίλε ανη αοηρεαάε: Σεαό ζο τοεαρβέε, βιόεαό, βιόεαό. Ανηρην

λεῖς Soberce διη ἃ ἕλασινῆς βηατ ἀλυν, μοριβυλεῖς, λον-  
 ραὸ ρυαῖςτε le νεαρῖ-οη; ἄγυρ ἕλασινῆς ρε μηρ Κατάριαὶ αἰζε,  
 αἰς ραὸ: ρευῖ—ἀτα βρονταρ αἰς Κατάριαὶ ὀυιτρα. ἄγυρ  
 λεῖς με ἀνν λαῖν n-Εριβοῦ ρρηοβτα n-Εολυρ ἄγυρ n-Ετερι-  
 ιαλ, αἰς ραὸ: Ἀ ἡνιc λολαιη τοῖς ἀρ μο λαῖν na βηιατρα  
 ρεο ἀρ ρηρηοη, κυηγυῖς ἀνν ὄο ῥοῖαη ἰαῶ, ἄγυρ βειῶ τυ  
 ραῖατ ἀνταῖβς βιαῶ ὄοῦ' ἡνιηη μορ μηρῖ'na'η ρηρηυῖζε  
 ὄο βευλ ταρταῖ ἀη ρειλγοηρ, μαρ ρητεῖαν ρε ἀη ριαῶ διη  
 ταῶβ na ρλειθε.

Ῥυηρ Εριβοῦ ἀη ρολλα ὀ-ταιρζε ραοι ἃ ἡῖν βηαιτ, ρειῶ-  
 εαῶαη na ῥλαρ-βηηηῶ ἄγυρ διη ραῶ naοι λαετῖαῶ βῖ μορ-  
 ρειρ ἀῥα le ceol ρηυιτ ἄγυρ ῥλαρραῖζε, le ρηονce ἄγυρ  
 ρεανῥυηρ na ἀηρηρῖ εἰλε, ἀηρηρῖ ἕααλας ἄγυρ ἡβερ.

Ῥαρ ρηη διη ρηλλῖαῶ ὄο Soberce ἕο ἡλλῖαῶ, ῥυαῖῶ Ερ-  
 βοῦ ἄγυρ υἱλε ῥεανρῖαη ἕααλεη ἃ ῥοηηλαῶοηηρ λειρ ἕο ὀ-  
 τι υἱρῖβς Ῥαῖαηη ἃ ρητεῖαρ ἰοηη ὄυιτῖε ἡλλῖαῶ ἄγυρ ἕααλεη.  
 Ο υἱρῖβς.

Ῥαῖαηη ἕηυαηρῖαη ἀρ ῥηονη ἀρηῶβοῦαη ἃ ρηῖηε Soberce  
 ο'η τηρῖηον ρηη ἕο ὀ-τι ὄυν Soberce ἀνν ῥεανρῖαητ ΛΑΡΗΕ.  
 Ἀη τηρῖ ρεο ῥυηρ Soberce τηρῖαῖοηρ ἕο Ῥηρηηα, ἕα ραὸ:

Ἀτα Ἀηρτ μαῥ Ἀηηῖαηρ ἀη ἀοη, ἀηοηρ τα Soberce υαῖς-  
 ηεῖς ἕαη ρεαηῖ ρηηρce ἃ ῥηοηῶ ἃ ὄεαηβηαῦαη!

Ἀηη ἀη τ-αῶβαη ρηη ῥηηηηηηῖς Ῥηρηηα ῥηρηρ n-ὄεαη le  
 na ῥεἰλε, ἄγυρ ρηῖαῶαη Ἀηρτ μαῥ Ἀηηῖαηρ ἀηηα ρηῖς, ἄγυρ  
 ῥηηαλλ Ῥηρηηα διη ἀῖαῖῶ ἕο ἡλλῖαῶ ἕηυαηρ μορ-ρῖηαῖς λειρ  
 ἕο τηρῖηον ἀη n-ὄεαη ἄγυρ βῖ ἃ ῥηοηαρ τηρῖ ἕααλεη μαρ

fillleadó nu̇s o buaid. Agus air banu̇sáó úo tinnion ulladó  
 leim re riar o oruim a eic agus claoim re a cean; rnaim  
 re an amhan Raman, agus com luat ir cuir re a cor air  
 talaim ulladó, claoim re riar agus ros re i. Mar an  
 ceuna tano Soberce air an bealac aig caru̇sáó le Cierm-  
 ma tinar da laeteadó; caradar le na ceile ann Gleann-  
 Deanna, air feuchint uoib a ceile go foill b-fao o ceile,  
 leimeadar riar on'a eaduib agus go veagtapruis mteadar,  
 agus roghadadar go reair a ceile.

Agus mar buan'cuinne, uaingneadar moir-cloac rnaoite  
 air ball na carra, agus bi ainm Soberce glan-gearra 'i  
 taob amhan agus ainm Ciermma air an taob eile.

Acé ann Dun-Soberce bi moir-feireadó air fao mi eadon  
 mi Cpuinnu̇sáó, re rin Seac-mi. Bi uile uine fagailt  
 cuimeadó; bi boana raigte ruar taru timcioll, bi an t-  
 adriann agus gut binn na g-claraac aig eirige, agus rean-  
 cuir na ainne bi na laete uil taru go rultmarac aig  
 riadóó ve la agus aig mionce ve oioce.

Ann la ful a rgarreair comcuinne rin, aruigeadar  
 clai anna mearf agus ceair-laear, agus rear leat air, leat  
 ve'n gut laoiri, ann rin tug mire anna lamuib reuibta  
 n-eoluir, agus leadar na n-ainne gmarra riar go u-ci'n  
 trar a rear leat anna laear; vo leig leat na bmarra  
 ar aru, air a cluarreant, bi iongar agus bhuo air an t-  
 rluag, air cuoenu̇sáó na leigte, bi na cinrii, na ollanna,  
 na cuomteara, na m-bairu agus na rilioe, an Saal uile,

na mna aḡur na bpoingεalla ḡa n-apouḡad̄ a lam̄a ḡo  
neam̄, aig ḡuiōe baal ḡo m-beaneoc̄aiō re uile obpāca ḡo-  
berce ḡur Ćiermma, ḡloip na ḡaal, claoeam̄ aḡur p̄ciat̄ na  
talman!

Ατα p̄uam̄near ανοip̄ aip̄ ḡac̄ uile lam̄, an̄ Oan̄aan aig  
iap̄ead̄ ḡo τοilāmāil cap̄antap̄ n-ullaō, na p̄ip̄ḡead̄ (p̄. p̄.  
na cep̄ip̄) a ḡ-com̄nuiōe linn ḡan p̄ait̄ciōp̄.

Riḡne aip̄t̄ aḡur Ep̄bōt̄ ap̄tip̄ cap̄antap̄ ḡo Oun-ḡo-  
berce Ćlaonann Ep̄bōt̄ ḡo na c̄iom̄p̄earaib̄, veap̄imeineann  
re leiḡeain n-εolup̄ aḡur na n-ollam̄.

Oō tap̄laō ḡup̄ lab̄aip̄ Sob̄erce la am̄ain ḡo Ep̄bōt̄ ve  
b̄p̄it̄raib̄ n-εolup̄, aḡur mop̄ ĉialluis̄ re, aḡur mop̄ paib̄  
p̄iōp̄ aigε op̄it̄aib̄, aḡur nuaīp̄ ĉeip̄tuis̄ Sob̄erce e ve p̄eip̄  
na p̄ep̄iōb̄ta ā t̄us̄ Cāt̄apāc̄ ḡo an̄ ḡaalen? P̄p̄eaḡaip̄ Ep̄-  
bōt̄: Toiḡ an̄ t̄-ap̄oc̄iom̄p̄ear̄ leīp̄ iad̄ ap̄ mō bōt̄, aiḡ paō:  
Seo ob̄ap̄ na n-ollam̄ a lab̄p̄eann ḡo uiōm̄eap̄ac̄ a ḡ-com̄n-  
uiōe ve baal aḡur ḡ'a p̄ear̄ib̄p̄oḡant̄ib̄? Ατα mop̄ muḡa  
p̄p̄eip̄ aiḡ aip̄t̄ ann ḡp̄ean̄ aḡur coel̄ ann̄ aōp̄ann̄ aḡur  
p̄uonce' na ann̄ eaḡna. Ann̄p̄an̄ ceuō baalain̄ p̄ic̄iō ve p̄uḡail̄  
ḡoberce p̄uap̄ī Cāt̄apāc̄ bar̄, aḡur ḡo bī leat̄ p̄oḡaiḡt̄e ann̄a  
t̄-ap̄o-ollam̄. Ατα ap̄o-bōt̄mā veuntā aip̄ p̄uiō na t̄ipe;  
ατα 'n.

ḡaal̄ meuoḡad̄ō, ta'n̄ ap̄neip̄ an̄ p̄op̄ip̄in, t̄ā up̄īnop̄ na  
t̄ap̄ōp̄ oḡ aiḡ ep̄t̄ead̄t̄ le na ollam̄aib̄, ατα p̄p̄eip̄ ann̄ εolup̄  
aḡur eaḡna, tā cuiḡ b̄p̄uic̄eim̄iōe eile cuīp̄t̄e aip̄ bun̄ ann̄  
ullaō, o la ḡo la p̄aoī p̄ead̄ leaneann̄ an̄ veaḡt̄up̄m̄op̄



ceutona, cōm ruan rocuāl rin ata Ullad̄ zo b̄-fuil coram̄-  
ail le naoiōnan aig ruan-cōulaō ari uēt a mātar!

Annran vāra 'zur tmoōao baalam ve mizail Soberce  
ruair leat̄ bar, azur mozaoari niō anna t-aproollam. Azur  
anuar̄ vo mizail Soberce reat̄ azur tmoōao baalam̄e o'  
euz Eriboō miz̄ ḡaalen, azur bi Smeri-ḡaal a māc̄ moz̄aigze  
anna n-aic, azur annran mi ceutona o'euz airt̄ mac̄ Dong-  
aire miz̄ n-Deaf, azur ari fao oētmiōr ni ēaniz̄ an t-apro-  
cruinne le na ceile ari b̄ruiteine ve b̄miz̄ nac̄ maib̄ Eoōaiō  
mac̄ n-Airt̄ ve'n aor̄ maētanaō zo bun an tam rin. Ari  
t̄igēat̄ oon t̄rat̄ rin bi na cinri aig moz̄aō Eoōaiō anna  
miz̄.

n-veir Soberce miz̄aileaō ceit̄re 'zur va r̄ic̄ro baalam̄  
ḡlac̄ re tinneaf̄ azur o'euz re, azur bi a c̄air̄n̄ veunta-  
mar̄ o'aic̄in re annaice le b̄ruiteine n-Ullad̄, oir̄ aoub̄air̄t̄  
re ma ēar̄laōann̄ aon am ari bit̄, zo tuiteann̄ amac̄ mein̄  
an miz̄ azur an pobail, neam̄-ōlir̄teaneac̄, b̄-feioir̄ zo ḡeab̄-  
ruiḡeaō r̄iaō ciall ari feuc̄r̄int̄ mo c̄air̄n̄ra ar̄ a c̄oinne?  
Ari an vāra la veuz̄ ann̄ oiaḡ bar̄ Soberce ruair̄ Cier̄nma-  
bar̄. Ouc̄! ni feuō leir̄ vo māir̄ ann̄ oiaḡ rear̄c̄ a c̄riōde a  
ōear̄b̄raōair̄!

Azur reareann̄ c̄air̄n̄ Cier̄nma annaice le c̄air̄n̄ Soberce  
mar̄aon zur̄ vo bi re anna miz̄ ar̄ c̄ion̄ Ullad̄. Ata Ullad̄,  
aig zur̄ ḡeup̄ ann̄ oiaḡ Soberce azur Cier̄nma.

ΑΝ. 2. ΛΕΔΒΑΡ. ΑΝ. 4. ΚΑΙΒΙΘΙΛ.

ΚΙΣΑΙΛ ΟΙΛΛΙΟΛ mic Sobeyce, R. 1. C. 854 ζο υ-τι 830.

Αν τρατ εταμε να ειρημ le na ceile, αιμ θυπιτεμε n-  
 υλλαδ μοζαδαρ Οιλλιολ mac Sobeyce anna μζ. Ανοιρ ann  
 ρα na λαετειβ ρεο μζνε Εοδαο μζ n-Θεαρ ροιη-νεαρτ le  
 λαμ λαιοιη αζυρ βαζαιη ρε ραιρ annαζαο na Θανααν, αζυρ  
 εοιη ρε le ριν bulροιη αιζ ιαρηεαδ ειορ, μυο naρ buδ  
 εοιη no ceαρτ οο, αζυρ αιζ μαδ: Μυα τοοεραο ραιο ζο  
 ταρρμζ, νερηεαδ an bulροιη ann cluαρτεαντ Σεορλ μζ na  
 ταλμαν ζο τοοεραο ζαιρτιοε n-Θεαρ ζαν mall ζο ul-tonn-  
 maετ.

Coim λυατ ιρ εαρηαδ an mo ρεο, εοιη Σεορλ ροαλ οε  
 ζμοm Εοδαο ζο Οιλλιολ, αιζ ceιρτυζαδ μαρ an ceυona:  
 Cuailead an Θανααν, an τρατ εοιητεαρ ρυαρ υαεηε μαρ  
 buan-εοιηηε τοιη αι n-αεραεαιβ αζυρ ρλιοετ Ιβερ, ζυρ μαιβ  
 θυρ αεραεα ζα ρεμοβυζαδ ριαρ le min-λιτρηεαεαιβ αζυρ ζ'α  
 ριλλεαδ ρυαρ anna τραετ-μολλ; αζυρ ζο b-ρυιλ ριαυ ταρβ-  
 αηεαδ an τ-αδβαρ α ραιβ an cloε εοιητε αιρ bun? Αζυρ  
 naρ ολιρτεαναε οο ρλιοετ n-εR ουλ εαρ υιρζιβ na Sean-  
 αιηηε le ul-tonnmaετ οο εοιημζαδ? Αζυρ ζο b-ρυιλ an  
 τηεαετ-μολλ na ρεμοβτα ριν ζο ροιλλ ρλαν-ραορ ann τεαε  
 μζ n-υλλαδ? Ανοιρ τα Εοδαο μζ n-Θεαρ αζυρ ρειη-ζλαο-  
 ιζτε Ερμιοη, αιζ βαζαιητ ζο μαεαο ρε ταρρηα an Sean-  
 αιηαιη αιη αζαο εοιλ na n-Θανααν αιζ βαηητ εαιη αζυρ  
 ειορ υαεαιβ. Οε θυζ ριν ριαρρμζ Σεορλ αζυρ an Θανααν:

na Sean-Áine zā tiomaint chead āsur cior? Ann cuir zup rior rin veir Oilliol: Tuigead cior úo Eocáir? No tuigead zlaoidéann Eocáir e fein Erimion? Corneoáir Oilliol zān ámpar mionna a n-áir tabarfa air Magmion-tiomna, eáon.

Ann áirí mac Iber—ve birz rin—. Ásur v'fan Eocáir zō rocáir. Siubailuiz Oilliol ann coran a n-áir; mizne fe cuairt áir timcioll ullá zā uile baalain, aiz veuná áir ann boáanib na z-ceanfeair faoi feá, áz feúfint ásur aiz rziuuzá zleur ásur áoi éloinn na talman, ásur air a áóbra bi zeatáir n-Dun Sobence a z-comnuiré fuairzáite úo na ceanfeairib ásur ú'n zāal. Anoir anhran vāra baalain fiú ve mizail Oilliol úo áiríá zup ánic Smerzāal zō boáanib Iber, ann a maib leá n-Erimion cruinnuizte air faú na feilze, trā cruinnite na fei logoir bi moir feir áá, le ort, ceol, áóannāib ásur mionce, maoin ámāin nuair úo bi Smerzāal teit le ol ásur le mioncé, leim fe ártēá ásur rnam fe ann uirzib áinne Siór, air teáct amá úo moir faú zō maib a cruóean tirim, ásur a érué mar larar teinne le zālar, ni-úiró-rin éúáir fe aiz fiaú air faú an lae rin. Air n-úoirz curinn le ann áirí an zālar nuiz ná feoir leir feáfeá moir fuve, luir fe air leabba ve la ásur v'oiróce; bi fe air baiveá le neair teinneair, áir áirir na feilze, turuiz na feilzoirúe vūl a m-baile, ásur maniz treabliú air Eocáir a v-timcioll Smerzāal, oir éalluiz fe zup

μαῖβ̄ ρε ἀνν̄ μὲτ̄ ἡ-βαίρε, ἀγυρ̄ ἐυαῖὸ̄ ἑοῦαῖὸ̄ ῥο̄ βοτ̄ Σμερ-  
 ῥαδ̄ ἑ μῖρνεαδ̄ ἁ̄ ἐάβαίρε ὄο, ἀνν̄ ἀῖαῖὸ̄ υἷε̄ λειῖεαρ, ἀίρ  
 ἀν̄ κυῖμαδ̄ ἑ ῥυαίρ Σμερῥαδ̄ βαρ. Δὲτ̄ ῥαν̄ μαλλ̄ ῥλαδ̄  
 ἑοῦαῖὸ̄ ἀν̄ ῥαλαρ̄ ο̄ Σμερῥαδ̄, ἀγυρ̄ μαρ̄ ῥῖνν̄ ῥῖνε̄ ὄο̄ μὲ  
 ρε̄ τῖὸ̄ ἁ̄ ἐυμᾱ ἀγυρ̄ ἁ̄ ἐόλαν̄ υἷε̄ ῥο̄ λειρ̄, ἀγυρ̄ μαρ̄ ἀν̄  
 ἐυῖνᾱ ἀίρ̄ ἀν̄ κυῖμαδ̄ ἑ ὄ'ἡ̄ ἀν̄ ἁ̄ ἐυτ̄ ρε̄ τεινν̄, ὄ'ευῖ  
 ρε; ἀν̄ τῖαδ̄ ῥῖν̄ ἑἷ υῖρῖορ̄ ὄαοῖνεαδ̄ ὄε̄ μῖῖεαδ̄ ἡ-ὄεαρ̄  
 τῖῖετ̄ ἀρ̄ ἑατ̄αρ̄ ἑ βαρ̄ ἀν̄ ῥαλαρ̄ ῥῖν̄.

ἑἷ Μαῖῖεἷβ̄ μαδ̄ ἡ-ἑοῦαῖὸ̄ ῖῖῖαῖετ̄ ἀννᾱ μῖῖ ἀνν̄ ὄεαρ̄,  
 ἀγυρ̄ ῖῖαδ̄ μαδ̄ ἡ-ἑῖρβοτ̄ ἀνν̄ ῥααλεν̄. Οἷἷἷοἷ ἡ-ὄεῖρ̄ μῖῖ-  
 αῖεαδ̄ ἐεῖῖε βααλαῖνε̄ ῖῖῖῖ ἀνν̄ ἷἷἷαδ̄ ἑ ἐεαρ̄ ἀγυρ̄ ῖῖῖ-  
 ἡ, ὄ'ευῖ ρε.

### ἀν̄ κυῖμαδ̄ ἐαἷβῖῖῖ

ῖῖῖῖ ἡ-ὄαῖεῖ ἡῖε̄ Οἷἷἷοἷ ῖῖετ̄ βααλαῖνε̄ ὄευῖ R. 1. C.

830 ῥο̄ ὄ-τῖ 813.

ἡῖῖῖ ἑυὸ̄ ἡῖῖῖ ἑ ὄαῖεῖ ῥο̄ ῖῖῖῖ ῖῖῖῖ ῖῖῖῖ ἀνν̄  
 αῖτ̄ ἁ̄ ἡ-ατ̄αρ̄; οἷῖ ἁυῖβαίρετ̄: Δετ̄ ἡεαρ̄ ἡῖ ἐῖναβλαδ̄ ἀν̄  
 ἑαῖ, ἐῖευῖ ἡῖ ἑῖῖεῖῖῖ ἀῖαδ̄ ἐῖῖῖῖ ἀνν̄ ἀῖαῖὸ̄ ἷἷἷαδ̄?  
 Δὲτ̄ ἡῖ ὄευῖῖῖῖ ἡῖ ἐῖῖῖῖ ῖῖῖῖ εἷε̄ ὄε̄ ἡῖαῖῖῖ Οἷἷἷοἷ. Ἀγυρ̄  
 ἀίρ̄ ῖῖῖῖῖῖ ὄο̄ ὄαῖεῖ ἁῖεαρ̄ῥ̄ ἡῖ ὀἷἷῖῖῖῖῖῖ ἀγυρ̄ ἡῖ ἡ-βαἷρ-  
 ὄἷῖ, ἑἷ ἑοῦαῖὸ̄ αῖῖ ἡῖεῖῖῖ ἡῖῖῖῖ ἀγυρ̄ ἐῖῖῖῖ ἡῖ ῖῖῖῖῖῖῖ.  
 ἀίρ̄ ῖῖῖῖῖῖ ὄο̄ ὄαῖεῖ ἁῖῖῖῖ ἡῖῖῖῖῖ, ῖῖῖῖῖ ἡῖῖῖῖ βαρ̄,  
 ἀγυρ̄ ἑἷ ῖῖῖῖ ῖῖῖῖῖῖῖ ἁῖῖῖ ἡ-ἁῖῖῖῖῖῖῖῖ.

ἀῖῖῖῖ ἁῖῖῖῖῖῖ ῖῖῖῖῖῖῖῖ ἡῖ ῖῖῖῖῖ ἡ-ὄαῖεῖ, ὄο̄

ɛʁɪʎəʁ ʒʁɪ ɛʁɪ ʎʁɪ ɪʒ na n-Dannaan na ɪɪʒneat ɪʁaɪ  
 ʒo t-olɛ aɪʒ ɪaʁ: Aʎa ɪʁaɪʁ aɪʒ na ʎomɛɪɪɪb ɪeo oɪɪaɪn,  
 ʎa ɪʁaɪ ɪaʒ ɪaɪɪaʁaɪ a ɛɛɪɪe an ɪeaɪ aʒʁ an ʒaaɪen?  
 ɪa ɛɪɪɪaɪomɪo aɪ ɪaɪ aʒʁ aɪ ɪʁʎaɪʒʎe ɪe na ɛɛɪɪe,  
 ɪeɪʁ a ɪʁaɪʁ aʒaɪn?

ɪeɪʁ ɪʁɪ ɪɪon ɛɛɪɪɪeɪaʁ ɛʁo ʒaaɪen.

Aʒʁ ɛaɪɪe na ɪɪʒneat aɪaɛ aɪ ʁɪʒɪb a ɪɪɛeaɪ a  
 ɛaɪɪn, aʒʁ ʒɪʎaɪɪeaʁaɪ ɪe na ɪannaan aʒʁ ɪoɪɪɪ-ɪʎaʒ.  
 aɪɪoɪ ɪo ɪɪ ɪʁaɪ ɪeaɪɪaʁ ɪeɪ! Aʒʁ ɛɪaɪɪaʁaɪ aɪɪ  
 aʒaɪʁ ʒo ʒaaɪen. ʎom ɪʎaʁ ɪɪ ɛaɪɪe ɪʒeul an ʒaɪaɪɪaɪɪ  
 ʒo ɪɪaɛa, aʒʁ ʒʁɪ ɪaɪɪb an ɪannaan aʒʁ an ɪɪʒneat ɪe  
 ɛɛɪɪe aɪʒ ʒɪʎaɪɪeaʁɛ aɪɪ ɛeaɪɪɪaʁaɪ a ɛaɪaɪɪn; ʎɪɪɪɪɪɪɪɪ  
 ɪe ʒan ɪaɪɪ na ɛɪɪɪɪɪ, aʒʁ ɪeaɪ ɪoɪaʁ ɪʁaɪ aɪʒ ɪaʁ:  
 ʎɪeo ɪa ɛɪɪɪeaɪ ɛɪɪɪaɪʁ ɪeʒʎaɪɪaɛ ʒo ɪaɪɪɪ aɪɪoɪ ʒo  
 ɛɪɪɪeoaʁ ɪe aɪɪ aɪɪ na ɛomɪa ɪeo aʎaɪɪ ɪʁɛɛ ɪɪɪɪeaʁ  
 aɪ aɪ ɛɪoɪn? Aɛʎ aɪɪ eɪʒɪɪ ɪɪ na ɪoaɪa ɪaʁʒʎe ɪʁɪ a  
 ɪeaɪ ʎoɪʒaɪ aɪʒ ɪaʁ: ʎɪa ɪʁo e ɪɪɪoɪeaɪ an ɪʒeul? An  
 ɪ-ɪeɪʁ an ɪaɪɪ aɪɪ an ɪɪoɪɪʒɪaɪ ɪo aɪɪ an ɛɪaʁeaɪn? An  
 ɪeaɪ ɪeɪoɪeaɪ an ɪɪɪoɪɪnoɪɪ aɪʒ ɪaɪɪɪʒaʁ ɛomɪʒɪomɪ, ɪaɪɪɪɪɪ  
 ʒɪɪ ɛe ɪeɪoɪeaɪ aɪɪ ɪaʁoɪn aʒʁ aɪɪ aɪɪeɪɪ? ʎe ɪ-ɪʁɪɪ ʒɪoɪɪ  
 na ʒaaɪ? ɪaɪɪ ɪɪeaʒaɪɪɪ, ʒɪaʁoɪeaʁaɪ ʁɪɪe aɪaɛ: "Cum  
 ʎoʒaʁ". ɪe ɪɪɪɪ ɪɪɪ oɪoɪɪɪ na ɛɪɪɪɪ an ɛomɪaɪn; Aʒʁ  
 ʒɪʎaɪɪeaʁaɪ aɪɪ aʒaɪʁ an ɪaɪaɪo ʒo ɪaʒ ɪoɪoɪ, aʒʁ aɪɪ  
 ɪoɪɪɪɪoɪe an ɛaʁ, ɪɪ ɪ'eɪɪɪʒe ʒo ɪaɪɪ ɪe ʒaɪɪoɪeɪb ʒaaɪen  
 oɪɪ ɪo ɪɪ an ɛɪoɪo ɪoan-ɪɪɪɪeaʁ, aɛʎ ɪɪoɪɪ ɛɪɪɪɪɪʒeaʁaɪ a  
 ɛʁɪ, ɪɪ ʁɪɪe ʒoɪɪ ɪɪɪɪaʁ, ɪɪoɪɪɪɪɪ, ɛaɪɪe aɪɪɪ-ɪʎaʒ na n-

Ἐάναν ἀγυρ να φηγνεατ ἀρτεατ ραν τολαμ, λαρηναμαριατ  
 μαρ ὀιονηριουε αν ναμιαο α ζλυαιρεατ ζο ὀ-τι'ν ριορ,  
 ὀ'αιτην φιατὰ ὀο Colzar: Α Colzeri τοιζ λεατ κατὰ calma  
 ἀγυρ τειὸ αιρ cul αν ναμιαὸ, ἀγυρ com luat ιρ αιλλυιζ-  
 εαν τυ τυρεατ να κατὰ, ὀρμιο ἀρτεατ λε ζλεο ἀγυρ λαν-  
 ρητ. Comlion Colzar αν αιτηε ζο ουβριατὰτ.

Μαρ ριν νυαιρ τυρμζ φιατὰ αν τημο ρομπα τειζ Colzar  
 α κατὰ ορηταιβ ὀ'ν ταοβφιαρ, ἀγυρ αιρ βλαρυζαὸ ὀο να φη-  
 γνεατ ραοβαιρ ἀγυρ ροιρηαιρ να κατὰ, τυντυιζεαοαιρ α cul  
 ἀγυρ μτεαοαιρ αιρ ἀζαιὸ υιλε ταοβ αιρ ρευο leo, ατ ρεαρ  
 αν Ἐάναν αν λα ριν μαρ τηευν-ρη, τιτ υρημορ οε ζαιρ-  
 ειβ υλτονηματ αν λα ριν, οιρ ουβριαοαιρ: Μυατ ρευο  
 λιν ρεαρεαὸ αιρ τολαμ αιρ η-αταρ, ηι ριυ ριν αναιλ να  
 βεατὰ.

Τιτ αιρ αν λα ριν ιοιρ οοκοιρ ἀγυρ ευζ mile ζο λεατ,  
 ατ οε να φηγνεατ ἀγυρ αν Ἐάναν λε να κειλε, ναοι  
 mile ζιὸ νατ ραιβ αν υρηρ ηο μορ ηιθειρρη, βι ροιρηαιρ  
 ἀγυρ ρηεατ αν τηοιδα ριν υατβαρατ.

Ἐ'ιμηζ ρυιζεαλ κεατταιρ ατὰ αιρ ἀζαιὸ ζο ουιτὸε ρειν  
 λε ζευρ ρυαὸ ἀγυρ ὀροτ-μειν ανη ἀζαιὸ α κειλε. Αιρ τιζ-  
 εατ νυαθεατ κατὰ Ἰμιαζ Ὀυορ ζο κλυαρ η-Ἐαιερ, ρανιζ  
 ανροζ α ἐρηιουε, οιρ αυουβαιρτ λειρ ρειν: Μα ηινεανη ιβειρ  
 ἀγυρ φιατὰ υλτονηματ εατραιβ βειὸ κυρ η-υλλαὸ ηορ  
 μεαρα 'να ραιβ αιριαμ. Ἰμει ριν κυρ Ἐαιερ α ὀεαρηββιαταιρ  
 εοκαὸ ζο Κυλ ηιζ να η-Ἐάναν ανηορ ζο κειρτεοκαὸ ρε  
 ριορ-αὸβαιρ ζλυιρεατὰ να η-Ἐάναν ανη ἀζαιὸ ζααλεη?

Δγυρ μα ραοιλτεαρ τό ναε ραιβ αν Όανααν ειονταε, αβρε-  
 οεαιό ροελα μιρνεαιε Leo. Δγυρ ζαν αήραρ νιορ ραο ζυρ  
 ειαλλιεε Εοεαιό ζυρ ζευρλεανν ριαεα Δγυρ Μαερειβ ριζεαετ  
 υλτοννμαετ ανοιρ βυό ιομοα λαεεαεό, Δγυρ νιορ μιζα 'να ριν,  
 ζυρ ραιβ αν κοιρθε τεαετοιμεαετα α ευιρ Cuiλ λειρ αν νιαεαετ  
 υο ζο υ-τι Όυν Soberce, ζαβτα αιρ αν βεαλλαε, Δγυρ κυρτε  
 ραοι μιονναιβ αρ κομαρ να ταλμαν Δγυρ τονν να μαρα, ζο  
 αιρ κυρ ζο b-φυιλ αν κυνζιαό μαρ υειρ Σεορλ, αν βαε-  
 ραιο Οιλλιολ ροιρνεαρτ n-Εοεαιό?

Seo ρρεαζιαό Οιλλιολ: Ζο ειντε τα ροελα να κυνζιαό-  
 ζτα ζο ροιλλ ανν βοεαναιβ να n-Οιλλαμ, ελυνεοεαιό ριβ ιαο.  
 Δγυρ ρυαιρζαιλ Νιό εαόον μιρε λεαβαρ να n-Αιμρρε, Δγυρ  
 λειε με να ροελα μαρ υυβαρτε Σεορλ τριό βευλ α τεαε-  
 τοιμε λε ριν ριαρρυιεε Οιλλιολ αόβαρ ρειρζε n-Εοεαιό?  
 Ρρεαζαιρ αν τεαετοιμε αιε ραό: Ο'ν ριε ζο υ-τι 'n cloo,  
 νιορ ριεγε αν Όανααν υαεοαοι.

Uime ριν υυβαρτε Οιλλιολ υό'n τεαετοιμε: Αββαρ λε  
 Σεορλ: Κυρραιο Οιλλιολ βαζαιρτε ζο υ-τι Εοεαιό αννορ ζο  
 ρανραιο ρε ο ζευρλεαννιγετ νιορ ρυθε αν Όανααν. Νι  
 υειρ ριν μα ιονηρυθεανν ρε α ροιρνεαρτ, βειό Οιλλιολ αιε  
 ταιρβαινεαό α μειν. Μαρ ριν εuaiό αν τεαετοιμε αιρ α  
 αεαιό α m-βαιλε. Δγυρ ρεριοβ Οιλλιολ λιττιμεαεα εum Εοεαιό,  
 αιε ραό. Ρανιε ροεαλ ο Σεορλ ζο υ-τι ελυαρ Οιλλιολ αιε  
 εαροιο ζο b-φυιλ Εοεαιό βαζαιρτε ζο τρεαρνεοεαιό ρε υιρζε  
 αιρνεοεαιό ρε υο Cuiλ: Νι ειρτεοεαιο ριε υλλαό λε βριε-  
 ραιβ μο βειλ.

De bpiḡ rin tubairt Eocáir le Cuil: A Cuil eipt le foclaib n-Dair n-Deair o Eocáir a deairbraáir: Cuingiḡ tura cuingiadó mairḡmairtomna, aḡur muna corneoáir clan Iber i mar an ceurona o reo ruar, cuir focal le teangá fionn a Cuil, go ceairdear laḡaal ar rin tioráir go cluar n-Dair, aḡur gan mall beiró comlainn Ullaó tabairt com-ḡmair aḡur uidean do'n Danaan; air cuicnuḡad a tair o'pall Eocáir go u-ti Dun Soberece.

Go deairbeá bi roḡ aḡur ruairneair ann mairadé Ullaó, air raó uile laeteá n-Dair, re rin air raó raéat baalaine ueḡ táir rin ḡlaó re teinn aḡur u'eḡ re.

### AN SEISEAD CAIBIOL.

Riḡail n-Eocáir re baalaine ueḡ, R. 1. C. 813—797.

Bi Eocáir mac Oilliol, deairbraáir n-Dair mairairte 'nna mair ann Ullaó. An tair reo bi cairairtair uairmairib Iber aḡur Iolair; air bi an ḡraó a táirbair Eocáir ó Smairḡaal air tairairte a cuicóite le na ceile go olut. Annair cuirḡad baalair re mairail n-Eocáir ann Ullaó, cuir mair Fiaáa a mair Fionn air tairair go u-ti Mairreir, le raó leir.

Com raóa 'r beiró an meud cairairtair uair Ullaó aḡur an Danaan ḡur tair leo uo cuir no uo bac mar ir tairairmair, aḡur na Fuirneair mairle leo, go cinte ni beiró déat airroḡ.



Աջսր Բաօջալ՝ աւց մաճաւծ Իբեր՝ աջսր Խօւար? Շքսս  
 մա Կսւնցաւամար ար նարտ Լե ղա ճեւԼե անն աջարօ Ալտոնն-  
 մաճտ? Օ ճարԼաճո՛ նաճ ղաւծ Մաջքեւծ Կսւոնա, աջսր Քսոնն  
 աննա Օջանաճ, ուոք ճւց ղե ջօ ղաւծ նա ղօճԼա ճսմ Մաջքեւծ  
 ղջսւլ ար ղսոլ, սսԲարտ Մաջքեւծ սօ Քսոնն Կսւրքարօ մե  
 քքաջքաճօ ար ար ջօ ղարճ ճրաճաղաւծ. Ասմե ղսն ճքսւննսւջ  
 Մաջքեւծ նա Կսւրքսր աջսր Բս Ծարքսր Կանքարսր Իծ Լսջաճօ ար  
 Լաճար; աջսր սրքսն Մաջքեւծ Բքսրճա Բ-Քսոնն սօւծ, աճտ ու  
 ղաւծ սե ղքսր ճօԼա նա ջ-Կանքարսր. աննօւաջ ղաւլ Բսւց  
 ճ'սւց Մաջքեւծ, աջսր Բս Բօճարօ.

Ա մաճ ղօջաւջտե աննա ո-աւճ. Ան ճրաճ Կսւոնա ղսջնե  
 Քաճա ճրար ջօ Բօճանաւծ ո-Բօճարօ Լե ղսւլ ջօ ո-սեւնքարօ  
 ջաԲաԼար Ալտոննաճտ, աճտ ճսւննսւջ Կսւրքսր ո-Ծարքսր անն անն  
 քքաճտ անն աջարօ ան ճօջաճօ ղսն.

Ճսօ նար ճանԿ մսան ա ճօքսւնցաճա Լեւք մար ղաօւլ ղե,  
 ուօքսրքսն ար Լարաճ Լե քարջ ջաւ ղե սօ ղքսն ջօ ղջքսր-  
 քարօ ղե օ սրԼաճարսր նա ճաԼմանսր նա Քսւրցնաճտ, օքսր Բս սսոմար  
 աջսր քսաճօ աւցե օքսրճաւծ. Քսւննսւջ ղե Լաճտ Կաճա ա ղարճ  
 մար ղաօւլ ղե, աջսր ջլսարսր ղե ար աջարօ ջօ Մաջքեւծսր.

Անօքք-քքսս ղսս մա Բս նա Քսւրցնաճտ ար ա ճօքսնտ, ղօք  
 նաճ ղսճարսր Լե ճեւԼե աջսր սքսւոսարսր ճարտ աննա ճսմճօւլ  
 Քաճա աջսր ա Լաճտ Կաճա Կօմքաճաճաճ, ջօնարսր ջարքսօծ  
 ջաԼսն ջօ մսԼաճ աջսր ղաճարսր Քաճա 'ն ղսջ.

Աջսր ճարքսնջարսր ԿօԼան Քաճա մարքսւնցտե Լե ղսւլ աջսր  
 ջօնքսն աննա ո-սւաջ ջօ ս-օս ճրքսնօն՝ ա ճաԼմանսր, աջսր ճեւ-  
 ջարսրսր ա ճօքք ղան սրքսն Լօճ Աքսոն.

Suo e toébeim aḡur sun-mārḡadō Fīācā 'n mīḡ. Aḡur  
 bī Fīonn mac Fīācā moḡaigte le ḡaalen mīḡaileadō. Anoir  
 nuair ōo mīḡail Eoḡairō morḡeirear baalaine, ruair ḡraḡ  
 bar, aḡur bī Diermna toḡḡa anna arḡollam, aḡa Eoḡairō  
 mar a dḡair, aḡa ḡreir aigē air an ceairt, aḡa ūlladō ḡoc-  
 uladō aḡur ruairinear ar cionn Eirriun. Ḳair ōeir mīḡaileadō  
 ḡe baalaine veug ruair ḡe bar, aḡur bī an talam aig,  
 ḡeurḡuil anna ōiaḡ. Rīḡail n-Eoluir naoi baalaine ḡicō.  
 R. 1. C. 797-763.

Suidēann anoir Eoluir air caḡoir mīḡra a dḡair, nī b-  
 fuil ōuine ō'a ḡliocḡ moḡ ḡlice'nna e. Deuneann ḡe cuairt  
 tḡrō ūlladō o baalain ḡo baalain ḡaoi ḡeac, aḡur tḡrō  
 boḡanaib na n-ollam, aig eirḡeacḡ, aig ceirḡuḡadō aḡur aig.  
 ḡḡuḡuḡadō leiḡean na n-eaḡna a ḡ-comnuidē.

Anḡran ḡeacḡmāḡ baalain ō'a mīḡail, tḡḡ ḡe tḡir aḡo  
 ō-tī 'n Dear, aḡur bī mīre Diermna anna comḡuadōir leiḡ.  
 ōi ōuil aigē cuairt a ḡabair ōo Eoḡairō mīḡ na talman  
 ḡin. Aḡa cliu n-Eoḡairō ionḡolta, oir ḡraḡuḡeann ḡe an-  
 ḡirri aḡur an ceairt, moḡ mīḡa 'na don ōuine ō'a ḡliocḡ o  
 ḡairō an ḡaal air ō-tur ḡo Eirriun.

Aḡur mīḡne Eoluir aḡur Eoḡairō ioḡḡealta carantair-  
 air ḡad laḡeḡadō 'a beḡa le na cēile.

Air ḡileadō ōo Eoluir tḡrō ḡaalen, mīair ḡe tamal ann.  
 boḡanaib b-Fīonn, acḡ moḡi ḡair b don mīair aig iarrēadō e  
 ōo ḡuḡadail ann ḡliḡe na n-eaḡna—oir bī ḡe ḡaoi ḡmacḡ  
 na ḡ-cromḡear. ōi bḡoḡ ḡolaraḡ air Eoluir an tḡraḡ a.

έταις ρε α ιι-βαίλε αηρηρ ρο Όυν Σοβεργε.

Αηηρην ηαοιηηάη βααλαη α ηηζαίλε έυη ρε αηαέ τεαέ-  
 τοηηόε αηη ρυο υλλαό, αηρ ηαό: Ορηνηηηζιό αηη Όρηντεηηε  
 αηηα υ-τιηόιολλ Όυν Σοβεργε αηη ηηαέ α τεηαρηεαηηη Όααλ  
 υηηα α έηζ Σζιέ (ρηρη ηυηε). Αηη αη ηα ιοηζεαίτα, βη  
 ηοηηηηαζ ζρηνηηζέε αηη Όρηντεηηε, αζυρ ρεαη Εολυρ αηηα  
 ηεαηρ, αζυρ υυβαηη: Όυό αηη ηε Εολυρ υηηη ηα η-ολλαηη  
 υο ηευυυζαό. Αζυρ ρο η-βεηό ηηη ηηηηα η-ολλαηη υαηηγε-  
 αηηα, αηη αηη υυό ιοηηόλτα, αηηοη ρυηη ρεηοηη ηηηη αηη  
 ραηηηηαη α έαβαηηε υό'η η-αοη οζ αζυρ υο ηα ολληαηαηβη.  
 ηηηη ηηη, ρηευο ηα ρυηηηαηηη ρυαη ηηη-η-ολλαηη αηη Όρηνηη-  
 έηηε υαηα ρεαη αηη Όρηνηη-ηοηη αζυρ αηη ηηεαη ηηη-η-ολλαηη  
 αηη ρεο αηη Όυν Σοβεργε? Αζυρ ρο η-βεηό ηαοη η-ολλαηη  
 αηη ζαέ ηηζ-ρκοηη? Αζυρ ο έαηηαό ρυηη ηαηβ ηα ροελα ραηη-  
 ηαηε υο ηεηη ηα η-αηη-ρηηηηηηε, υο βη ηαη ηηη. Αζυρ έαηη  
 υεηη Εολυρ ηηζαίλεαό υεηέ βααλαηηε ηαηηζ ηαυόεαέτ ρο Όυν  
 Σοβεργε ρυηη ευζ Εοόαηό ηηηο ηηζ η-Όεαη, οηη ηαηη βη ρε  
 αηη ηεηηηηηαό βηηαέ υηηηεαό Σηοη, βη ρε ραηηηηηε υ'α η-  
 εαέ αζυρ βαέ ρε αηη ροηηηηηε ηα αηηηηε.

Όαηηηηεαυαη υο ταοβ έαηη υε'η αηηαηη, ραηη υηηοηη ιοηη-  
 ζταέ, αζυρ ζλαοηόεαυαη αηη ραηη “Οαηη ηηηηαηη” ηε οηοηη-  
 υζαό αηη ηηζ. Ο'η ηηαέ ηηηη αηηαηη, βη ηηζεαέτ η-Όεαη ζλαο-  
 ιζτε “ηηηηαηη”.

Αηηρην ρεηηηηαό βααλαη υευζ υε ηηζαίη η-Εολυηη,  
 ρυαηη ηηοηη ηηζ ζααλεη βαη. Αζυρ βη αοηηζαηη ηαε β-ηηα-  
 έα ηοζαηηηε αηηα ηηζ. Αζυρ υο βη ζλαη ηαε ηοηο ηηη η-

Եօժայօ-Բաօբեր-Տլայր յօջայտէ անն յից ար շիօնն Մուման.

Անօր Էի յիանքսած աս ճոնջայր անն ճջայօ ան Մանան  
 ճջսր ան Բիցնեա՛տ; օր յօմմեյնուից յե յունմարԷած և ճար,  
 ճջսր ԷօրԷճայ մարԷուիցեճար Էե յայր նա յօմեարա ճճօր  
 մարԷ, ճջսր յօր մուջա 'նա յին շիճլուից յե ճսր յայԷ ան  
 Մանան շիօնտճ, յար ն-յօից նի յայԷ արօ ճճ անն ճար շօր  
 և Էի՛. Մե Էից յին Էի ճոնջայր արօրտուջած Էեճրճեւ աննօր  
 ճօ արօրայօ յե յիԷր ճջսր յճսրօր օրրայԷ.

Անրնա ԷեճիԷ յեօ Էի ԲօրԷ յից անն Սլտոննաճճ, ճջսր  
 արօր ճոնջայր Էեճճօրնե ճից Էե արօրնուջած շօր սայօ, ճճ  
 յարուից ԲօրԷ: Շե'ն շօր? Բրեջար յեբան: Էրն յօճա մօ  
 ճճար. ճօ յեմին Էի յօնջար ճար ան Մանան աս արճեճճԷ  
 Էեճիճե յին յե յօճայԷ, օր նի շիճլուից յե Էից տճճար  
 ճոնջայր. յօր յար անն յօճ յին ճսր ճանն արօրն ճար-  
 շիճեճ ճճալեն անսար ճար Սլտոննաճճ նսար նճ յայԷ ան  
 Մանան ճար և շօրան. Մե Էից յին յ'իմճից ան Մանան Էօ  
 յօ'ն յար օ ճջայօ ճոնջայր, ճջսր Էե յին, նի յայԷ արօ ճճ  
 յօճալ յօ արօր ճօ յարճալ. ճճ Էան նա ճճալ արօ ճօ յիան  
 յարճճճ, ճջսր յ'իմճից ան Մանան ճօ յեճճարրուից ճար և  
 ճջայօ ճօ յիմճ ճսր Էիճ Է յարճիճօր և Էի օրրայԷ; ճճ յօր  
 յսճ Էի 'ն ճճալ արօնջալտէ ճօ յլուճարն յա արօրն ճջսր  
 նա ճլեանտանայԷ յեճճայԷ, յրօճ-ար Էե յեճլԷիջած շլարա նա  
 ճ-արօրն, յօնա յիւնտուից ան Մանան ճօ յօրարրուից անն և  
 ն-ճջայօ աս յօրնուճե յիւն շճճ ան-ճար. ճջսր շիւտ սիմօր  
 յօ'ն ճճալ, ճջսր մալ արօրն շալմա ճճալեն Էօ, անօր նի  
 յայԷ ճոնջայր աս արօրն արօրնալ շօրնալ անն անն սար

reo, οἱ λυῖε re zo foil anna coolað anna boð le ðana a  
 fearé, aður mið fear inrte rgeul ralað le luðar aður  
 fuil, aður caít re a rciat trío vorur boða'n mið, aís mað:  
 Μαιρις το ἴσαν Δ Δονζα Δονζαιρ 'r το Ἰδαλ φαοι ρλαῦα.  
 Διρ εριοένυζαð na ροela tíut re ριαρ éum bar. Διρ ουιρ-  
 εαét éριé Δονζαιρ οἱ ραοιλ re zo μαιβ vorcauar n'οιόce  
 ann zo foil, aét διρ ρευέριτε ρολυρ na μαιρνε bi re  
 ραρτα, aís mað: Διμαῖ μορ ταρμαιης δι n-αέμαca an cla-  
 veaῖ nuis zo μαιβ ρολυρ m-ðaal ρολρυζαð an talaiῖ. Cuaið  
 Δονζαιρ zo veaζtappuiz zo cean a cómlann aður ζιð ζυρ  
 τιοιο an 'Θανααν zo τρευνῖαι, μορ ρευο leo ρεαρεαð ann  
 αζαιð Δονζαιρ ulbuaiρeaé, aður bi na ζλεαηταηa lionta le  
 corpaib na μαρῖ, le ζλαοιé na οροαιη, nuaiρ éαιριé an  
 cómlann διρ διρ anna o-τιμέοιλλ ουβαιρτε Δονζαιρ: ζλαοιτ-  
 εαιρ an ενοé reo "cealς" zo veo o ρeall aður cealς na  
 n-Θανααν.

Ann ριν ρζμορ re ulconnaét aður cuρ re ζαé ceo a  
 caρυζαð leiρ zo ραοβαρ na claveaῖa. aður leaς re ciop  
 aður caim διρ an talaiῖ, διρ υιολéορ ροla a aταρ.

Οἱ ζαν αῖμαρ ἴαοιλ re ζυρ éuz an 'Θανααν cóμημοῖ  
 το na ριρνεaét, aét μορ ριορ ριν. aður μευουiz re va  
 uaiρe an ciop, aís ζλαοιé e ρein ερμιοη. Έαρ úeiρ na  
 neíte reo, tuintuiz Δονζαιρ a αζαιð zo Μαζζειητιρ le μιαν  
 ρεμορτα na ριρνεaét o uplaðar na talaiῖan; aður an τιαé  
 το bi re ορμυουζαð le τεορῖαιῖ na talaiῖan ριν—ρευé!  
 bi Colann ζαιρcióeað ullað διρ lam, aís ζλυαιρeaét zo

Ultonnmaé, oir éanic nuádeáct o beul go cluaf ve'n mué  
 a muíne donḡair ann talldaib̄ ultonnmaé. De bhuí rín  
 cuir eolur a armpluasḡ faoi a tiri vearbhaétraib̄, Oilliol.  
 Ruairiúiré aḡur Rof le comḡnoin̄ tabairt vo'n Dánaan.

Dáitin Oilliol an comlann, comḡrao'ar iméiḡ Ruairiúiré  
 aḡur Rof aig marcuíḡeáct moime go donḡair, aḡur ari-  
 tigeáct foḡur vo armpluasḡ ḡáalen, leim riav on'a n-eac-  
 aib̄, a claveam̄a anna lam̄ cle, arciata ari a pmiomoruim,  
 a bhata cmiomoruigce, aḡur riubáileavari ari cor go éoinne  
 donḡair.

Aḡur v'eiriḡ Rof a ḡué, aḡur vubairt ar ari: A  
 ariotriac̄ éanaḡmari vavi aicne n-eoluir muí Ullaó, le maó  
 vo donḡair: Go b-fuil na firiḡneáct ann a naḡairé tarriun-  
 ḡear an claveam̄ aḡur oruigear an comlann faoi curiam̄  
 aḡur comḡac̄ Ullaó, mionuiḡ mic nER vovcan voib̄, aḡur  
 ata cuingmaó vovim̄. An muo ata veunta ni'l bipeac̄ ari.  
 An cuir ḡur maib̄ na firiḡneáct le na Dánaan, tuigeadó nar-  
 cuairtuiḡ tu iav̄ ann ultonnmaé? Ata ḡaircióe armpḡleu-  
 rta ionḡuarḡailḡte vo buairé no vo vovlécior, áct tuigeadó ar-  
 buó mian leáct barcaó iav̄ran a fanar a m-baileḡan cori?  
 B-fuil vovómeim̄ aig donḡair ann aḡairé na firiḡneáct? An  
 buó ail leir go n-veirtear go foill ḡur éuintuiḡ an ḡaal.  
 Scioé Ibeir a éul ari ḡaircióib̄ armpḡleurtuib̄ le macaire,  
 boḡana, mna, aḡur paircióe vo rcmoraó? Aḡur bi na  
 ḡaal aig cluarḡeant na foela, aḡur bi na bhicne rariáic̄  
 ann fuilib̄ na ḡaal. Uime rín ḡlac̄ donḡair vováirle aḡur

̑ɫɯaɪɹ ɹe ɔ ɱ-baile ʒo ʒaalen. ʒan mall ʃuɪɹ eolɯɹ  
 tɛaʃtɔɪɹe ʒo ʋ-tɪ ʋon ʃɛaɹɛaɹ lɹɱʒaal annɔɹ ʒo m-beiʋ  
 aɪtne aʒɯɹ ʃaɹaɱtaɹ aɪʒe aɪɹ ʋoɹb ɱɱ ɯltɔɱɱaʃt aɹ ɹeɔ  
 ɹaɹ. aʒɯɹ ʋɪ buaɱʒɱaʋ ɱɯɹnaʃ aɪʒ an ʋanaaɱ aɪɹ ɯɫɫaʋ  
 aʒɯɹ ɹɫɪoʃt n-ER o'n tɹaʃt ɹɪn.

aʃa ɹoʒ aʒɯɹ ɹuaɱɱɛaɹ aɪɹ ɹɯɪʋ na taɫɱaɱ, oɪɹ ɹuɪʋaɪl-  
 eaɱ ʒɫaɹ aɱɱ ʃɔɹɛɱaʃaɪʋ ɱuɱɔ, buʋ aɪɫ lɛɪɹ ɱuɱaʋ taɔɹ oʒ,  
 na ɱɱʒɛaʃta aɱɱ eaʒna aʒɯɹ ɹɹɱɱ aʃt ɱɪ eɪɹtɔʃaɪʋ ɹɪaʋ lɛɪɹ.

aʃa ɹɹɛɪɹ ʃɫɔɱɱ ɱuɱaɱ aɱɱ ʋɪaʒ ʒɹeaɱ, ʃoɛɪɫ, aʒɯɹ  
 ɹʒɛɯɫa na ɱ-baɹɔ. ʋɪ ʒɫaɹ ʃuɱʒɫaɪɫ an ɱɱʒɛaʃt ɹoʃaɹ  
 aɪɹ ɹaʋ na ɱaɔɪ ʋaalaɱɛaʋ a ɱɱʒaɪɫ ɹe. aɪɹ ʋaɹ ʒɫaɪɹ,  
 ʋɪ ʃuɱɫa ɱoʒaɪʒte aɱna ɱɱʒ. aɪɹ an t-aɱ ʃɛɯɫna ɹuaɹ  
 ʋɪɹɱɱa aɹɫɔɫɫaɱ ɯɫɫaʋ ʋaɹ, aʒɯɹ ʋɪ ʋuʋ ɱoʒaɪʒte aɱna  
 n-aɪt. ɱaɪɹeaɱɱ ɹoʒ aʒɯɹ ɹuaɱɱɛaɹ aɹ ʃɪɔɱɱ ʃɹɱɱɔɱ, oɪɹ  
 eɪɹteaɱɱ ʃuɱɫa ɹeaʋ, aʒɯɹ aɱɱʒaɪɹ le ʃɔɱaɪɹɫe n-eolɯɹ  
 ɹuʋaɪɫeaɱɱ ɹe ɹɫɪʒe na ɹɹɱɱɛ ʒan ʃɫaɱɱaʋ ʒo aɱɱ taʋɔb  
 o tuɹɱoɹ na n-aʃaɹ. aʃa na ʃɛɪtɹe ʋɹɱɪʃɛɱɪtɛ ɹɛɪʋ, aʒɯɹ  
 ɱaɔɪ ɱaʃt aɪɹ ʋuɱ le aɪɹ na ɱ-bɔʃaɹɱɱɱʒɹa, a ɱɫɛeaɱ aɪɹ  
 ɹɯɪʋ ɯɫɫaʋ. aɱɱɹa ɱaʃaɪʋ ɹɪn aʃa na ʋɛɔɹaɪʋʃe, na ʃɔɱɱɔ-  
 ɱɱʒɪʒe, aʒɯɹ aɹtɹeaʋɪʋʃe ɹaʒaɪɫ ʋɪaʋ aʒɯɹ ʋɪʒe, aʒɯɹ ɹɛɪɹ-  
 teaɹ na n-ɔɪʋʃe. aɪɹ ɱuɫɫaʃ an ɱaɪtʋe ɔɪʋʃe ʋɪɫeaɱɱ a  
 ʒ-ʃɔɱɱɱuɪʋʃe ɹɔɫɯɹ aɪɹ lɹaʋʋ le tɹɛɔɹɱɱʒaʋ an ʃɔɹɪʋʃe tɹɱʋ  
 ʋoɹɱʃaʋaɹ na n-ɔɪʋʃe:

aɱɱɹaɱ t-ɔʃtɱaʋ ʋaalaɱ aɪɹ ɹɪʃɪʋ ʋe ɱɱʒaɪɫ ʃolɯɹ,  
 ʋ'eɯʒ aɱɱʒaɪɹ ɱɱʒ ʒaalen, aʒɯɹ ʋɪ ɱaɱɛ ɱoʒaɪʒte aɱna  
 n-aɪt.

An tpat' 'oo m'gail Eolur naoi baalaine p'ce go zlan, eiallunz je zur maib' veipe a beata air lam, ve b'uz rino' aitin je go cuirtear a bot' anna fearad' i'oir b'ruiteine Ulla' agur.

• *Dun Soberece.* Agur air airmingst' 'oo zur maib' a bot' deapuzte, uubairt je: Toizio mo meudoean ar an aic reo leaguzio me ann mo bot' annor o'eugeannra, 'nn an e'aoi air o'eus mo moir-a'treaca o'n o-tur. Agur 'oo bi mar rin. Agur air luioe 'oo artiz' ra bot' tainic uuil' coolta air, agur coodal je, agur aipeuz' a rriorad, agur aiz' zlaioe mipe Dub' aize, uubairt: Tabair mo mic annreo annor go labreocaid' me leo muoi' mobar. Seap na o'ganai'oe ar e'onne a n-a'air, agur mipe Dub' annaice Leo, agur aiz' lea'e-epuz' air a leabba, uubairt Eolur: A mic ata rtorc'ir ionmuire agamra, a e'anic anuar o mo a'air e'ocaid', manz o a'air go mac' t'rio' z'einaileacaib', a fuileann no nac' fuil-ing' ann mo e'uram beio' air ball' faoi b'riteamneap, zio ni veip'ear an r'irin nuiz' go m-beioimra faoi capin?

Bi na o'ganai'oe aiz' ceiptuzad' a ceile leip' a fuilib'. Agur aip' uubairt: Ta ionz'ar o'p'iaib' a-o'ic'ioill' an rtorc'ir air a labraim? Saoileann r'ib' go b-fuil'raib' cao-riac' no a'neipe, n-eac' no maora, no go b-fuil' rtor' reoo no n-euroac' a o-tairze ann mo e'iz'? No maoinlan na mion-ac' o uic' na z-ce, no a'rim agur luireaz' lonraiz' ve veap'zoi, no a'p'ero? Ni fearad' n'ib-fuil' nio' muza ve leit'oe agam no 'oo bi aiz' mo a'air, f'agaim o'p'ic'ir e'liu agur moir' e'aire



ὁλοῖς ἃ ἴμε, ἴσο ἴορ ὀεῖρε ἴνα οἱ ἄγυρ ἄρῃεο, ἴσο ἃ  
 ἄεῖοεφ ροῖ ὁλοῖς ρεῖν ἄγυρ οἰῖρεἄετ ὀο ἄυρ ῖλιοετ ἄνν  
 ἄυρ ἢ-ὀλοῖ? Ταἄυρ ἄυρ ἄυρε ἄνν ἄῖαῖο εἴυετ οἱρ ἴεἄνν  
 ρε ρυῖλ ἄν εῖοἰοε ἄγυρ εἄμυῖῖεἄνν ρε ἴαῖοἰε ὀλοἰνεἄο.  
 ἄτα ροεἄ ἄρ ῖρἰομἄετἄρ ἄῖἄνν ῖλεῖ ῖρἰμ οἱρῖεἄἰς μἄρ ἄυρ  
 ρεἴυρ ἃ ἴμε. Τεῖοῖο ἄνοἱρ ῖο ὀυν ὀοβεῖε εε, ἄγυρ ρἄἰο  
 ἄνν ἢυῖῖ ῖο εἄἰλεἄοἱρ ἄἄμῖρα, ἄετ ῖυῖοεἄοἰρ εεἄο εἄυρε  
 ρἄρ ἃ ἄοῖἄἄ ἄἢἄἄεε λεἱρ. ἄγυρ εοἴἢεἢἢυῖῖ εοἄυρ  
 ρἢἄἄἢἢε ἄἢἄ εῖοἰοε, ἄγυρ ῖἢ ρε ὀεοἱἄ, ἄγυρ εἄοἰνεἄοἰρ  
 ἄε ἢἄ εἄεἄ ἢἄἄἢ ὀῖρἄεἄο λεἱρ ἄἄἄἄἢε, ὀυἄἄἢε ρε: ρἄἰο  
 ἄνν ἢο ἢ-ἄἄε ῖο εῖοἰμ ῖἢ εοἴ ρἄἄἄ ῖρ ἄτα ἴαῖοἰε ἄνν  
 ἢο ῖἢἢἢἢ. ἄνοἱρ εἄἄῖο εἄἢῖρῖεἄυλ ἄἢἄε ῖυρ ἴἄἢ εοἄυρ  
 ἄνν ἄἢῖοε ἄε ἴἄετ ἄἄἢε ἄἢἄ ἄοῖ; ὀε ἄἢῖῖ ῖἢ εἄἢἢ  
 ἢἄ εἢῖῖἢ, ἄγυρ ἢοἱρῖἢἄῖῖἄ ὀε ἢἄ ῖἄἄἄ εἄἢε ἄἢἄ ὀ-εἢἢ-  
 εἢἢἄ, ἄν εἢἄε ἃ εἄἄἄεἄο ρε ρἄἄἢ ἄγυρ ῖἢεο ἃ ῖἢετ, ρἄἢ-  
 ἢἢῖῖε: εἢεἄο ε ἄἢ εοἱἢἄἢ ῖἢ? ἄγυρ ρῖεἄῖἄἢ ρορ: ἢρ  
 εἄἄἢ ἢἄ εἄἢἢἄἢ ἄἢῖ ἢἄἢῖεἄο ἢἄ εἢῖῖ ἄεο ὀἄεῖοἄοἱ ὀο ὀεἢἢ-  
 ἄο ὀἢἢε ἃ ἄεἄἢ. ἄγυρ ρῖεἄῖἄἢ εοἄυρ: ἢρ ρἄἢἢἄἢε ἄοἢἄἢ  
 ε, οἱρ ἢρ εοἴἄἢεἄ ὀοἢ ῖυρ ρἄἄἢ ἢο ὀἄἄἢ ῖρῖἢ ἄἢεἄῖῖ  
 ἢο ὀἄοἢἢἢ, ρεἄε! ἄἢ εἄἄἢἄῖἄἢ. ὀἄἄἢἢ ρε ὀο ρορ: Τεῖο  
 ἄἢἄε ἃ ἴμε ῖο ἄοῖἄἢἢἢ ἢἄ ῖ-εἄἢῖεἄἢ ἄγυρ ἢἄ ἢ-ὀἄἄἢ,  
 ἢἄἢ ἄἢ εεἄἢἄ ῖῖἄἢἢ εἄἢἢ ἄοἢἢο ρἄἢῖῖῖῖῖῖε ὀοἴἢ ῖἄἄἄ,  
 ἢἢἄἢἢ ἄγυρ ὀῖἄἢἢἢἢ, ἄἢἢορ ῖο ἢ-ἄεῖο ἃ ῖἄἢε ἄεἄ. ἄγυρ  
 ὀο ἄἢ ἢἄἢ ῖἢ. ἄἢ εοἄυρ ἄἢῖ ρἄἢῖε ἄἢἢ ρἄἄ ἢἄ ἢ-ὀἢῖε  
 ῖἢ, ἄγυρ ῖἢἢ ἢεἄῖοἢ ἄε ὀῖἢῖ ρε. εοἴἢ ἄἄε ῖυρ εἄἢἢ  
 ροεἄἄ ἄἢἄε ῖυρ ἴἄἢ ρε ἢἄἢἢ ὀῖἢῖῖῖ ῖἢῖῖεἢἢ ἄγυρ ἢοἱρ-

έδοιντε, αζυρ βι μιον φοιρευοαίς θε'ν βοε τοίστε ρυαρ. αν-  
 νορ ζο ρευο λε να υδοιμιβ αις ρευεριντε αιρ ευοαν αν ρις.  
 βι ριαο τοίγαδ ρυαρ α λαίμα ζο νεαίμ αις ζυιθε βδαι ζο  
 ζλαεφαο ρε ρριοραο η-εολυρ υο ρειν αζυρ ζο ταβηραιο ρε  
 κυμάετα υο αρ ειονη υροε ρριοραοαίβ αν τ-αειρ, αζυρ ου-  
 βαιρτε να ολλαιμ: Α ελονη υλλαδ ταρραινζιό ανηαιβ ρριο-  
 ραο εολυρ.

βι α εαρη υαινγεαητα, αζυρ εαν μηρε ουβ α ευζ-  
 εδοιη, αζυρ βι ελαν να ζδαι κομυεαεταε λιοη.

### ΑΝ Τ-ΟΕΤΜΑΤΟ ΚΑΙΒΙΟΥΙ.

Ριζαίλ Οίλλιολ αιρ ραο ρεαετ βαδαιηε R. 1. C. 768—761

Ανη ρνα λαετίβ ρεο, βι να ειρρη λε να εελε αιρ αν  
 βρυνεημε, αζυρ ροζαοαρ Οίλλιολ εευοζειη η-εολυρ, αζυρ  
 εαρ θειρ α ερμονεαόν εευο ρυο ριςηε, Οίλλιολ μαρ ρις,  
 ρεριοβ ρε λιτρεαεα ζο Μαηε ρις ζδαιην αιρ ραδ ζο ραορ-  
 εοεαίό ρε υλτονημαετ ο ειορ αζυρ εαιη, οηρ υο εαιρ Δοη-  
 ζαιρ αν ταλαί ρη ραοι ζευρ ερμ; αουβαιρτε ρε λε Μαηε.  
 Ευαιρταις ρυο ρεριοβταιβ εολυρ αρ αεαρ μοηρ, αν ρολλ α  
 ζοιο να ερμονεαηα, 'ηη λαετίβ ερβοιε αν ρις, αζυρ ειόραιο  
 τυ ηαε β-ρυιλ ροκαλ αιρ βιε ανηοε ειορ αν αη ζηιεαερ  
 ευηηηαδ ανη Μαζημορετιομηα. Αηρ αν λαί ηελε αν εοηρ ε  
 ζο υευηραιο αν ζδαι Σειοε Ιβερ υο'η υαηααν ρυο ηαε  
 ρυιλλεαηη ριαο ρειη ο Σρη Αμαε? Αηη ηαε αιρ αν τ-αδβαρ

ἴν ὄραγμαρ Ἰαλαῖ; ἅ Μαίη ε φειν γάρτα ἀν μὸ  
ἴν ὄο ὕεανῶ.

Ἄτ ἀνν τράττ βὰς νὰ κρομῆεμα ε ἀίγ μαῶ: ἴφ κλεαρ  
ἀγυρ ἡλιεβερτ νὰ π-ὀλλὰμ ε φεο, βυῶ ἀίλ leo λαοιμυζῶ  
ἀν Ὀαηαδ, ἀνορ ἡο ἔίγ leo κομῆνοίμ ταβερτ ὄο ἡααίβ  
π-εῖ le ἀροφλαίτεαρ νὰ πῆμμον ὄο ἡποτυζῶ.

Ἰίμε ἴν, μαρ φρεαζερτ, κυρ Μαίη ἀρ ἀρ ἡο Οίλλ-  
ιολ, φοκλα νὰ ἡ-κρομῆεμα. ὕῶ φοκλα ὄιομῶοιναίῖ ἰαῶ.

Ἀνορ ἅ Μαίη φῶο κομῆερτ νὰ ἡ-κρομῆεμα ἀνν ἡῶ  
μὸ μορ πὸ βεῖγ. Ἄτ βί εῦποα μῖγ Μῦμαίη κυρ ἔαρτ ἀ  
λαετὲ ἀίγ κυαρτυζῶ μίονα ἀνν ὄοίβ ἀμεαρῖ φλιαβταίβ βυ-  
ῶε-ἴῖναίῖ π-εῖμμον, ἀ ὕεαρτεαρ ἀμαῶ ἀρ ἔιονν νὰ υἱῖγίβ νὰ  
μαρῶοοίμ. Ἄτα φῦαν ἀγυρ φῦαίμνεαρ ἀρ κίον εῖμμον.  
Ἀνορ ἅ φρείρ ἀγυρ φαρῖεαν ἀίγ Οίλλιολ μῖγ Ἰλλῶ ἀρ  
κλεαρταίβ φείλῖ, π-οείρ μῖγῶίεῶ φεῶτ βααλαίη, ἔῦαῶ φε  
φείλῖοιφεῶτ ἡο ἡλεανν Ἐορῖα ἀν κεαρφερτ π-ἀροταί; ἀγυρ  
ὄο ἔαρλαῶ νῦαίρ ἀ τείλῖ Σολαρ κεαν ὄε νὰ Ἰααί, κλοῶ ἀνν  
ὄιαῖ φῶλῆῦ ὀ ἀ ἔρανῆῦ, Ἄτ βῦαίλ ἀν υἱῆῦρ ἀρ κεαν  
Οίλλιολ, ἀγυρ ἔῦτ φε μαρῖ ἀρ ἀν βῶλλ. Ἀρ ἀν ἀίτ ἀ  
ἔῦτ φε ἔῦρτεαρ φῦαρ ἀ ἔαρπ.

### ἀν νῶοιμῖαῖρ καίβῖοίλ,

ῤῖζαίλ ῤορ, μορφερτ βααλαίηεῶ ῤ. 1. C. 761-754.

ῤοῖατεαρ ῤοφ μαῶ εολῦρ ἀννα μῖγ ἀνν Ἰλλῶ, ἀγυρ  
ἀρ κροῶκῦζῶ ἀν ὄαμα βααλαίη ὄῶ μῖγῶίλ, φῦαρ Ὀῦβ βαρ,

Δγυρ το βι Τμεν ποζαιγτε αλλα απολλαμ, Δγυρ ται υειρ  
 Δ μιζαιλ τρι βαλαμει ο'ευσ Ευνδα μιζ μιμδαιν, Δγυρ βι  
 ΡΕΔΡΑΡΟ Δ μαc ποζαιγτε αλλα η-αιτ, Δγυρ ται ειγ  
 βαλαμει ο'ευσ Μαμει, Δγυρ βι Ροιτεαραc Δ υεαριβραταρ  
 ποζαιγτε αλλα μιζ ανη Γααλεν: Ταρ υειρ Ρορ μιζαμειαc  
 ρεαcτ βαλαμει εμτ ρε τεμν, Δγυρ ο'ευσ ρε. Δγυρ βι ηα  
 η-βαμτο Δγυρ ηα ριλιθε Γα εαηαc ευγδαοην Ρορ.

### ΑΗ 10 ΑΙΒΙΘΙΛ,

Ριζαιλ η-Απορεαρ, ημc Εολυρ, οcτ βαλαμει ο'ευσ R. 1. C.  
 754 ζο υ-τι 736.

Ταρ υειρ βαρ Ρορ, βι Απορεαρ αν μαc βυc οιγε Δ βι  
 αιγ Εολυρ, ποζαιγτε αλλα μιζ ανη υλλαc. Αν τ-αη ιρ μι-  
 ζα, ημδαι ρε ανη Ουν Σοβερce Γα ελαουζαc Δ ελυαρ ζο  
 ceοιλ Γ-ελαρραc ηα η-βαμτο, ραζβαιλ μιζεαcτ υλλαc αcτ  
 αμδαιη.

Ουν Σοβερce ζο κυμαη Cιερ υε'η ρλιocτ. Οαρ αν ελε-  
 αcτεαμ cρμννμιγεαηη Cιερ ηα ρειλγοιμυθε, μαρ ρηη ειαμc  
 εαρτ λαεθε η-Απορεαρ αιρ ceαη τρι βαλαμειc υευσ ημζ  
 ζο ρυαιρ Cιερ βαρ. Ο'η τμαc ρηη ηιορ τοιζ Απορεαρ Δ ceαη  
 ρεαρτα αιρ ραc ηα εμζ βαλαμειαc το ημδαι ρε. η-υειρ  
 ρμυθεαc αιρ εαιτορ μιζρα, υλλαc οcτ η-βαλαμει ο'ευσ ο'ευσ  
 ρε. βι ηα εμρμρ Δγυρ αν Γααλ αιγ υαμγνεαc Δ εαμ, αcτ  
 υο ceαη ηα βαμτο Δγυρ ηα ριλιθε Δ ευγδαοην.

## ΔΗ 11. ΚΑΙΒΙΟΙΛ.

Κιζαίλ Σεαona οειό m-βαδλαine, R. 1. C. 736—726.

Ἢι Σεαona mac n-Αρορεαρ μοζαιστε ann αιτ α n-αταp, αζυρ n-οιαζ μοζαileαό don βαδλαin αμαιν, φυαιp Τρειn βαp, αζυρ Ἢι Μυροαό τογτα anna αρουλλαm. Κοim οειρεαό na-βαδλαine ο'ευζ Κοιτεαpαό αζυρ Ἢι Οon α ceυoζein μοζαιστε μοζ ann ζαalen. Ανοip ταp οειp Σεαona μοζαileαό τηp βαδλαine Ουαιό μαpό-τεαότοιpυόε αμαό αιp φυo υλλαό αιζ παό: Οpυinnτεαρ na αιpηp, cean οe na τηnn-ollam τηρεα-ναioε'n pobail αζυρ an ζααl αιp Ἢpυiτεine υλλαό αιp pon capta le Σεαona an μοζ, οpευo am Ἢειθεαρ Ἢααl anna αιζ. Σζιό (mι meαoon an Σαίnpαό).

Αip an τηαό ionζεαlτα, Ἢι pλυαζ ανηοp αιp λαταp. Αζυρ pεαp Σεαona pυαp anna ημεαpζ, αιζ παό: Ουοό μιαn αζυρ pαpτοιlτεαό le Σεαona οo pευόpιντ ταp anna αιmό-ιοll τηειnpηp υλλαό annop ζo αιτεneoάιο pε ιαo, αζυρ αιp ταοb ειλε ζo αιτεneoάιο pιαoφαν-α ceile, ζo ειpτεoάιο pιαo le ποcλα Εολυp, αζυρ ζo clυmpαιό pιαo pζεul α pλιοέτ ο'n οτυp, αζυρ εαότηα na pεαnαιmpηe, αζυρ o ταpλαό Ἢ-pυilμηp οpυinnζτε ann pεo ανοip, οpευo ma λειζpinn Μυροαό ιαo?

Uime pηn pεαp μηpε Μυροαό annaice αιτοιp an μοζ αζυρ λειζ me an πολλα o τυp ζo οειρεαό, αζυρ ταιpβαιn an pλυαζ Ἢpοo μοp οip mι mιomic α λειζτεαρ οoiḃ o λαεtiḃ-Εολυp. Ann οιαζ pηn Ἢι na clαιpβοipηo pειόζτε, αζυρ Ἢι

moirfeir tri laeteaó ann le roḡ aḡur ruaimneap.

Tugeann Seadna maiteap aḡur curiam flaitaimail oo na ollaimnaib aig tabairt cuairt ḡ'a boḡanaib aḡur aig eirteac̄t aḡur aig rḡmuuḡaó leigean na eadna. Mar an ceudna taitḡmion leir, ceol, aóruinn, aḡur rḡeulta na rean aimrhe. Úuó muḡreap e ann com̄pac na n-eac̄tra, aḡur nhr̄paib a com̄ionnan ann Ullaó anhr̄an reitḡ, no 'nn cleap̄aib na mar̄cuigead̄ta.

An triac̄ oo muḡail Seadna veic̄ m-baalaine, o'im̄ciḡ re air aḡaió nuiḡ ḡo n-veac̄ciḡ re ḡo loó Cúain, reoluiḡ re ar cionn uirḡib foirt aḡur an fairḡe moir, aḡur bi fiaća a mac aḡur eoóaió mac n-Doil cinrip̄ m̄aiḡinnr̄e a com̄luadoir̄ leir, air tiuntḡaó a n-aḡaió oo'n r̄ioir, turuiḡ an fairḡe ḡa ruaimed̄o nuiḡ ḡo ḡaribuiḡ re anna anraó, aḡur bi an luinḡ lionta le uirḡe na o-tonn uac̄barac̄, aḡur luinḡ b̄r̄readar̄, aḡur baḡear̄ a paib leir an muḡ, ac̄t aim̄ain fiaća aḡur ḡairt mac n-Doil aḡur loḡtan ḡaal ve na fear̄aib luinḡe. Mar rin cailleaó Seadna macn-Dr̄o-reap̄ n-óeir̄ muḡaileáó veic̄ baalaine.

## AN. 12. CAIBT̄OIL.

Riḡail Seadna mic Ruir̄p̄uir̄e mic Eoluir̄ ceit̄re baalaine  
veuḡ R. 1. C. 726—712.

An triac̄ reo c̄ruinnuiḡ na cinrip̄ le roḡaó muḡ ann Ullaó. Ir̄ e Seadna mac Ruir̄p̄uir̄e a bi roḡaiḡte, oir̄ aó-

Δουδαίητ Φιάδα ceυθγειν Σεαθνα ναδ buò αιλ λειρ το βειτ  
 Anna μῆ. Δτα Σεαθνα ζα μῆγαίλεαò αν ταλαμ ανη ceαρ  
 Δγυρ φῆμ.

Ανη ναρα βαλαμ νε μῆγαίλ Σεαθνα, ο'ευζ Αποφear  
 μῆ. Μυμιαμ, Δγυρ βι Ceαρ Δ μῆαc μῆγαίστε Anna η-αιτ,  
 μῆγαίλ γε Δρ cιονη αν μῆγαέc φῆ.

Se βαλαμνε Δγυρ ο'ευζ γε, Δγυρ βι Μαρέαò νεαρηνα-  
 εταρ η-Αποφear μῆγαίστε Anna η-αιτ, αν τῆαc το μῆγαίλ Se-  
 αθνα ceίηε βαλαμνε νευζ, φυαη γε βαρ.

### ΑΝ ΤΡΕΑΣ CAIBIOIL ΝΕΥΖ.

Κῆγαίλ β-Φιάδα μῆc Σεαθνα, μῆc η-Αποφear ceαν ναοι βαλα-  
 μνεαò R. 1. C. 712 ζο ο-τι 703.

Ανοηρ ανη ο'ιαζ βαρ Σεαθνα, βι να cιηφῆ cρῆμνῆε αιρ  
 αν θρηιτεμνε λε μῆγαò μῆ, Δγυρ ουβαμαοαρ ανη Δοηφeaòc:  
 θῆνεαò Φιάδα μῆc Σεαθβα μαρ μῆ αιρ cαιτοηη Δ Δεαρ.

Δέc ο'ιαρημῆζ Φιάδα ορηεαιβ ζο οῖαν ουηαέcαc ceαο  
 φαητα Anna βοc, οηη μιοηη μαιβ γε Δο-ταοò Δ μῆαν ηο Δ ο-  
 ταοò Δ μῆην ηειò λε μῆγαίλεαò. Δέc γε φηεζαηη να cιηφῆ  
 Δγυρ αν ζααλ: βειò Φιάδα Anna μῆ Δρ cιονη να ταλμῆαν,  
 Δγυρ αιρ ειζηη ο'ειητ γε λεο.

Οο μαιρ Φιάδα ανη Ουη Soberce, ουββηοναc ανη ο'ιαζ  
 Δ Δεαρ, Δγυρ ηφ μῆμῆc Δουδαίητ γε λιομφα: Δ Μυηοαc Δτα  
 αιηεαφ ορη ζυρ ηυῖε με ανη αιτ ηο Δεαρ, cυμῆλῆηη ζο  
 νεημῆη αν ceαρ το θευηαò, οηη Δτα ζῆαò Δγυρ cιον αιζ

na ḡaal orim, déc moir buó ail liom no ni feuo liom 'oo  
 beic anna m'g. 'De b'm'g rin riuóeann Eocáiró a úearb'braóar,  
 annaie m'g air b'ruiteime a'g'ur ann 'Dun Soberce. 'Dair tur-  
 mor a'g'ur cleacéteam ḡlaoiróeann Eocáiró na cin'fir, na ol-  
 laim, a'g'ur t'reab'baonairóe an pobail cum b'ruiteime ḡac  
 baalain. 'B'ruéann focla Eoluir a'g'ur r'g'eul leabair na n-  
 'Aim'firé, leig'ce ann cluar'teant éloinn na tal'man. 'Mar  
 an ceu'ona leannean moir'feireadó le ceol m'once, a'g'ur r'g'eul-  
 tairó na al'loiróe; déc ni b'ruéann Fiacá air laóar; ouc!  
 'Ara r'uil b'-Fiacá for coim'meimeadó air colan a ótar a lui-  
 'óear faoi uir'g'ib an rair'g'e. 'oe la a'g'ur ó'oiróce, mair'eann  
 re ann uair'gnear.

'Tar úeir Fiacá m'g'ailéadó t'ri baalaine, 'ó'eug Mar'icadó,  
 a'g'ur b'i Noiró a m'ac m'og'air'g'ce anna n-'air, m'ar m'g Mu'm'ain.  
 'Ara Fiacá ḡa eug'cáoineadó a ḡ-coim'nuiróe, m'óeir'firin 'ó'air'in  
 re 'oo Eocáiró a úearb'braóar, a'g'ur 'oo Eocáiró a m'ac ḡo  
 al'tuir'g'eann r'iad r'prio'rad an t-'aor óg ann Ulladó.

'An t'raó a m'g'ail Fiacá naoi baalaine, a'g'ur a m'ac  
 Eocáiró aig ionn'ruiróe an aor m'ac'tanaó, ḡlaoiró Fiacá aig'e  
 reim neartan mac úe'ir, é'óear ḡo m'air Mar'icadó teimn,  
 a'g'ur 'oo t'e'g'ar'g' Fiacá Eocáiró a m'ac ann foclairó e'g'na-  
 com' m'io'g'lain ḡur é'anic o beul oir'e ḡlic, no o don'óuine  
 'oe'n r'lioc't ar'iam.

'Cuir Fiacá neartan an t-'o'eam, a'g'ur Eocáiró a m'ac  
 'oalta neartain, air r'ubail ḡo Mur-n-ollam, 'Oruim'é'm'et,  
 le t'e'ac'toimeadé 'oo na ollam'nairó ara ann, a'g'ur ḡan ce'ad



fillte ari cean feacht laeteadh. Niorluat iméigíte 'na tuisoir  
 Fiacá e fein arctig anna feoiúrad, agus noiri ic no nior  
 ol, no ni blaruisg fe biaú nuig go v'eug fe le gurcar.

Com luat ir v'iméigíte rzeul a bairé amac, éruinnuis  
 elan na talman éaric anna v-timéioll Dun Soberece, agus  
 éuaíó teadóiríóe veaztappuioe go Druiméme fáó inrite óo  
 Eoóaió cao e a éarladó, agus fill Eoóaió le mor-veiffiri.

Éarí veir laeta na moréadointe iomcuradara a córr go  
 v-ti talaim n-Drótain, mar a v'aitin Fiacá óoib moime a  
 bair. Agus ann rin le cloca a n-éar carca anna tim-  
 éioll, adlácaadara e, annran aic ceuona éuireadara ruar a  
 éarin, a ta aig feúérint amac ar éion toíman uirzeadh.

Éan mire Muradé an t-eugáoin, agus comreinn na  
 bairio, agus na mna, agus na bhuonzealla la guráib mile g-  
 clarrac Éarí ir muza na rin, go éan na bairiozeul baéa  
 Séadona, agus vubbhion b-Fiacá annóiaig a éarí, ane nac  
 b-fuil amearg rcmobtaib na m-bairio ann leabdarlan n-Dun  
 Soberece? Nior maib aicne aig cloin na talman ari Fiacá,  
 acé ari n-voig bí rior aigamra Muradé ari go rariúaié,  
 ve búig rin caoinim e go éruaió le bhion agus gurzeur,  
 oir nior maib a leicíve ann, ni feadh eádon o carpinrii an  
 t-rlíóct.

o'céarbsuill.

FIORSZEUL n-ERRION.

AN TREAS LEABAR AZUS AN CEUD CAIBTOIL.

RIGAIL n-EOCÁIÓ OLLAIM B-FOULA, DA FICRO BAAL-  
AINE R. I. C. O 703 ZO O-TI 663.

Anoir an trác oi bi na cinrip uile zo leup cruinnce-  
air hrieteine ulladó, bi Eocáió mac b-*Fiaća* mic Seona  
iozaitce anna iuz. Ir maic azur ir uilip e oo zác ruil,  
ata a zút oo zác cluar mar ceol rarbinn. Zró zur eir-  
tiz je zo tubaractac le na ollaimnab ann leizeann na n-  
eazna azur ann foclab na b-*firine*, nioezrin bi je euctac  
azur taitnuiz je an reilz. Azur an real oo bi je aiz  
raibruzadó a inting le eoláda, bi je mar an ceuna com  
lairoruzadó a cum azur a corp ann eactraib.

Mar rin leaz adairce oo fein veazflainte. Ann trácó-  
vair baalaintab bi je 'nna ozanac, ann eazna azur crion-  
eact dopta. Ann foicean na baalaine reo ruair *Murad*  
bar, azur oo bi neartan a mac iozaitce anna n-*arollaim*  
n-ulladó.

Ranic trombion air criove n-*Eocáió* rai an édoi, mar-  
luz *Maréac* veazcail a acar; oir o'oir je (mar éuiluz  
*Eocáió*) oo iomva na ceanreair *Muráin* azur *Šadlen*: Zur  
buó *Fiaća* adbar ciontac m-*bar* Seona. Azur rzarri Noio  
vroc-focla *Maréac*z moir fuive aiz cuir le na linn iomva  
focl e fein. De hruz rin real tar a ioza, rcriob *Eocáió*.

Λιττιρεδάά cum. Νοιο αις παό: Αν ιτόμιαό ζηναα α μιζνε-  
 νο άταρ Μαρδάά, άζυρ παοι υειρεάό τυ ρειν, ανη άζάιό-  
 cλιυ άζυρ μορδάιλ β-φιαάα μο άταρρα, κυρεανη ρεαρζ άρη  
 μο ρριοραο, βι ρόελα Μαρδάιζ ουλ άαρτ άρ κομμεινυζατα,  
 άετ τα βευλ. Νοιο αις ζλαοιό ιαο α άρηαιρ. Αν ουβραιρ  
 ιαο, ταβαιρ ρρεαζαιρτ, μαρ ρην ιμτίζεοόαιο μο υιοιόιορ  
 άαρτ? Μα ουβραιρ ιαο? Ιηρην μαρ αν αευοηα άόβαρ υο  
 β-ριορε ηο άββαιρ ηάε β-ρην ριορ άζαο, ζυρ μαρ ρην βειό  
 ρυιμνεαρ ιοοιρην. Ζο ροιλ μνηα ρρεαζρεοόαιό τυ, κομμε-  
 ινυζ α Νοιο άρη αν κουλαη ριορρηυόε.—Ηι έιζ λε Νοιο  
 άζυρ Εοόαιόα βειτ βεο αν υορ λε αειλε.

Άρη αν βαλλ, κυρ Νοιο λιττιρεδάά άρη άρη λε τεάότοιρε  
 ρεο ηα ρόελα: Όαρ η-υοιζ αν λαβρεοόαιο Μυμáην ζο υμαλ  
 λε υλλαό αις ζυιόε μαίτεάμνεαρ άρη ροη α ρόελαιβ? Για  
 μευο υο λαβαιρ Νοιο άτα ρε λαβραιζέε, άζυρ λαβρεοοαιο  
 ρε άρη άρη ιαο ανη αλυρτεαντ Μυμáην, ρεάό εάόοη ανη  
 ειρτεάετ η-Εοόαιο ε ρειν ανη όυιτέε η-υλλαό.

Άρη λειζεάό υο Εοόαιό ηα ρόελα, ουβαιρτ ρε λειρ αν τεάό-  
 τοιρε: Άββαιρ λε Νοιο ζο ειρτεοόαιο μιζ υλλαό λε ρόελαιβ  
 Νοιο ανη όυιτέε Νοιο. Ηάε β-ρην ηα ρόελα ανη λεάβαρ  
 ηα η-άιμρρη η-υλλαό, άτα ανη Όυη-Soberice? Ορυννυιζ  
 Εοόαιό αν ροβαλ λε αειλε άζυρ υ'άιτιη ρε υομρα ηεαρταν:  
 λειζ άρ άρη υο'η ρλυαιζ, ρόελα Μαρδάιζ, άζυρ ρόελα Νοιο,  
 άζυρ ρόελα η-Εοόαιό υο Νοιο. Άζυρ ηο βι μαρ ρην.

Οόη λυάε ζυρ έυάλυιζ ηα αιρρη άζυρ αν Ζαάλ αν κυρ  
 ειρζεάοαρι α λαίηα άζυρ μιοηεάοαρι ζο βαηραιο υιοιόιορ ο-

Νοιο αιρ ρον α φοελαιβ. Νοιο γλυαιρμυγ ρλυαιγ αρμ-γλειρ-  
 τα, εοιμ μορ ριν αμαε αρ υλλαε, ο'η τ-αμ α εαιρ αν θαδ  
 α εορ αν ευουαιρ αιρ υρλαεαρ η-Ερημον. Αγυρ τριλλ μιρε  
 ηεαρταν λειρ αν τ-ρλυαιγ αιγ ιμειγεαετ ζο'η Θεαρ; αιρ  
 τεαετ ουινη ζο ο-τι υιργιβ να θυροαμνη, ρναμναμαρ ταρρνα,  
 αγυρ αιρ γλυαιρρεαετ ουινη τριε θαλεη, βι ιονγεταρ αιρ να  
 υαοιηαιβ, οιρ ηι ευαιρμυγ ζο ραιβμαρ αιγ τιγεαετ. Τρεαρ-  
 ναμαρ υιργε Σιορε, αγυρ ευρημαρ ρυαρ αρ βοταηα αν  
 μαζοαετ α ριτεαρ αιρ ραο ιοιρηνυε Σιορ αγυρ εηυε Σιαρ.

Εαιρ Εοεαίε βυρποιμυε αιγ Νοιο αιγ ραε: Σεαρεαν  
 Εοεαυε αιρ ταλταν Μυμαιν λε ελυαρτεαντ φοελα Νοιο αρ-  
 εοιμαρ ρλυαιγ η-υλλαε. Αγυρ ρρεαζαιρ Νοιο: Ζεαρη βιθεαε,  
 ηαε ριγνε Εοεαίε ζο εεαζαε; ανηη ηαε εγ λε φοελα Νοιο  
 α βειε ελυιηε μορ η-ρεαρρ ανη ευιηεαρ ηα ροιγ ηο ανη  
 ανραε ρειετρεαε ηα εοζαε? Ατα ζαιρκε Μυμαιν ρζαρρμυγε  
 αιρ ρυο ηα ριγεαετα. Αν τριαε ριν βι θαδ ανη α-οτιγ  
 ηεαρ ρ. ρ. Σεαμαιν. Ρρεαζαιρ Εοεαίε οο: λειγ θαδ εαρ  
 ηεαρ αγυρ εοιμ ρααα τριε Εηιηηυζαε ρ. ρ. Σεαετιμ, ζυρ  
 τα ριαεταηαε λε γλυαιρρεαετ ηα ζαιρειθεαε λε ηα εειλε; αν  
 τριαε ριν ειρτεοαίε Εοεαίε λε φοελα Νοιο. Αγυρ ο'ρην  
 Εοεαίε οο'η ταεβ ρεο ηα Σιορε, ηρ ανη οο εαιρ ρε ρυαρ α  
 βοταηα αηεαρζ ζαιρειβ η-υλλαε οιρ αυεβαιρτ: Ταραρηεοα  
 μυο υιργε ηα ταλμην ανη αζαίε αγυρ αρ εοιμαρ Νοιο  
 αγυρ ρλυαιγ Μυμαιν. Αγυρ εαιρ Νοιο ρυοιμυε αγυρ ευρ-  
 ραιε αγυρ εοιρμυε αιρ ρυο Μυμαιν λε εηιηηυζαε αν τ-  
 αρηρρλυαιγ λε ηα εειλε, ανυαιρ οο βι θαδ ανη ριον υειγ-

οιναιζ θε'ν Σεατμι, ε'οτεαρ ζαιρραδ Μυμδαιν αιζ ζλυαιρ-  
 εαττ εαρ mullaδ na ρλειβε κατα λε εατα αζυρ τιζεα ετ  
 ραοι ρεαδ αιρ αν μαζ. Λα'ρνα ιμαραδ αιρ ceυo ρολυρ m-βαδλ  
 ρειo na ορωδαι τυραδ na κοζαδ, αζυρ δυo ιμιαν Νοιo το bac  
 αρμρλυαιζ n-υλλαδ ο ταρρнуζαδ υιρζιθε na διορε, οιρ μορ  
 ευαιλυιζ ρε ζυρ lion εοδαιδ αν αμδαιν ανηραν αιτ ριν λε  
 ελοδαιβ μορα αιρ δυο αζυρ ελοδαιβ βευζα αρ ειον νυιζ ζο  
 ρυζνε κοραν το'ν αρμρλυαιζ τρι ceυo τραιοζτε αιρ λεαταν,  
 αζυρ βι'ν ρρυε μαρ δυο ζναε ριτεαδ τριδ αζυρ αρ ειον na  
 ζ-ελοε. Δετ αιρ ρευε'ριτε το ρεαραιβ Μυμδαιν αρμρλυαιζ n-  
 υλλαδ ραοι κατα αιζ ζλυαιρεαττ εαρ υιρζιβ'ηη αιτ ναρ δυο  
 ζναε, ευλευαιδ ριαo ζο ο-τι βοδαναιβ Νοιo, ανηαιε λε  
**τυαμ-λεαc-μορ**, ατα ανηα εαρην αρ ειον αιρτ μαc εον-  
 ηαιοιλ, οιρ ιρ ανη το βι ρε τελζτε ο ορμυμ α n-ειc, μορ-  
 τυιτιμ ζαν ειρυζ, ανοιρ βι ρε τραε na μεαδον-λαε νυαιρ  
 αν οαρα υαιρτ ρεαρνα ρλυαιζτε ραοι λεαε ανη αζαοδ α εειλε,  
 αζυρ τραιο ριαo ζο τρευν αιρ ζαε ταοβ νυιζ ζο ευιρ βαδλ  
 α οιαπορκαοαρ αρ ειον ταλμδαν. Αιρ ρινεαδ το εοδαιδ e  
 ρειν ανη α βοε ανηδαιζ τριom τυιρρεαε na κοζαδ, εανιc  
 ροδαι αιζε ζυρ ευιτ Νοιo αν λα ριν, α ζυρ αιζ ειρυζ ζο  
 οεαζταρρυιζ ο'ν λεαββα 'ηηα ραιβ, ουδαιρτ: Ο εαρλαδ ζο  
 β-ρυιλ ρριοραo Νοιo μυετα, μαρ αν ceυoηα βιθεαδ ρεαρυ  
 n-εοδαιδ μυετα ζο οεο. αζυρ ρειo na ορωδαι ρζιε. Αιρ  
 μαοιηη ανηαραδ ευιρ εοδαιδ αιζ ceανρεαραιβ Μυμδαιν αιζ  
 ραδ: βιθεαδ ροζ, βι Νοιo ceανρεαρ οε ρλιοετ n-ιβερ, οε  
 βρυζ ριν εανυιζιθε υιλε α ευζ-ελοηη, δετ ηι εανραιο δετ ceαν-

ρεαρ Δ εάτηανν αζυρ έυρη να ριομρεαιρ μευόδεαν νοιο  
 ανν ριον τιζ να ροϋλαό ριορρμυόδε, ανν τυαή να m-βαιρ βι  
 να βαιρσ αζυρ να mνα αζυρ να βραιοηγεαλλα ζα ρανναό Δ  
 ευζέδοιν. Νυαιρ το έυρη να ρρυίτε αμαό Δ ζυτα βιννε, βι  
 ρρη n-υλλαό αηνα ρεαρεό μαρ υαοιηε ραοι ρυαίν.

Com binn ρην ραιβ ρρυίτε Mmáin. Αζυρ το έαν  
 Εοόαιό Δ η c εάτηανν, αιζ ραό: Cιανορ το βι Μαρεάε  
 αζυρ Cιερ mic αν ζαιρce ροζμυότε le να έεile le ρεηρce ζ-  
 έραιοδε. Cιανορ το βι Cιερ βαέυιζέτε ραν τονη; αέιηηρ ρε  
 αν ραοι βι 'η τ-οζαν Ερ ανη λαή Μαρεάιζ μαρ ρυββαίλ.  
 ρε ροιή αν ρλυαίζ ανυαιρ το έυαιό ριασ έαρτ ραοι ρυαίρτ  
 να ταλήαν, cιανορ το βι 'η τρην ζαιρce αιζ υευνάό Δ  
 έορceιηε αέα ζεαρηα υαρ ρορceιηεαόαιβ αν τ-οζλαίζ.

βι να ζαιρciόδε λευρρμυηεαό. Δέτ νυαιρ το λαβαίρ ρε  
 υε Μαρεάε αέαιρ νοιο αζυρ υε νοιο e ρεην ρηηζε ανοιρ  
 ανη βαιρ ζυρ αν ραοι Δ μαρλυιζ ριασ έαile mic n-ER ρια-  
 έα le ηηηε τεαηζαν βρηνζαιζ ριλ να ζαιρciόδε αζυρ Εοόαιό.  
 υεορηα.

Ό'ραν Εοόαιό ανη ταλαή Mmáin αιρ ρασ ηαοι λαέτεαό,  
 βι cιηρηρ να ταλήαν αηνα έιμciόλλ, έαηic ζυρ Cεαρ υεαρ-  
 βραέαρ νοιο αιζε, αζυρ έυζ ριασ ζεαλτα αζυρ λαή ραρηαν-  
 ταιρ υ'α έεile.

Έυαίηηe ceol m-βαρσ Mmáin, αζυρ βι ρε com binn  
 ζο ραιβ το Εοόαιό μαρ βιορηαν ρυέαιη, λερη έυαίηεαμαρ  
 να ριλιόδε αιζ ριορμαρτ ρζευλα υε Διηρηρ ανη αλλοσ ραοιλ-  
 ραισ υυηηe ζο ρρηνθεανη ριασρηαν να ηείτε ατα ριασ αιζ.

inriú, o éarla go b-fuil gac roéal éom veaf tubhaéadé rin go cinne bí iongtaif aihinn, agus tubhairt Eoóaió liomra: A Neartan ní coir óo gaircib n-ulladó ranaó no rava ann seo, beid zheann Mumáin míleadó ar luét oibne? bhionuisz Eoóaió vo Cear va eadóiz agus va coin, oir ata cineal n-ulladó niof fearr iona cineal Mumáin.

Émállamair éar Soir agus éanizamair go o-ti uirzibm-biora agus tiuntuzeamair vo'n riar nuiz go manizmar go boéanib Máoil cinfir Roir, agus bí Don niz gáalen aiz fanuine tizeadé n-Eoóaió oir vo éuir Eoóaió teadóitne aiz, aiz raó: ma cafeóaió Don niz gáalen liom ann boéanib Máoil cinfir Roir? D'aitin Eoóaió go gluardear an aimpuidiz a m-baile go roóair, déc o'fan Eoóaió va lae ann a n-ó iaz agus air iméadé duinn go ulladó, bí na pmonraió e n-ER, Roir agus Arofeair, agus tri cinfir n-ulladó, doó ceanfeair Máizimre, naoilt ceanfeair n-Aroctain, agus Conn ceanfeair Iarzáal, agus mire Neartan an t-Aroollam, maille le caéa máicé-rluaidz, rzruioemair rliabte gáalen agus air an tneaf la cuirmio ruaf ar boéana air Eudan riar, agus máir Eoóaió ann tri lae ann rin éuaió muió air azaió go Dun Soberce. agus éar rzioimra éar vo don zealla iz amáin, cuir Eoóaió teadóitne azaimra aiz raó: Éair azaim go o-ti Dun Soberce. agus fear ar comair an niz, cairbain re vom rmuainte a méin, glaoió re aiz doó ceabfeair Máizimre, agus nizne doó agus mire Neartan ar comnuíde leir ann Dun Soberce aiz eirteadé leir agus bí a eazna niof

buntairtac' ouin 'na an comairle fuair re uainn bi a gac uile foal ve Eriun agur ve gloir na g-ceanfean agur ve mac an ggal.

Trac' tigeacta artea' vo baal ann a mion Tonhena' r. r. Maire, cuir Eocai' Do' ceanfean Maigne agur Naolc ceanfean n-Druidin le litteactaib' vo Cear, a bi tamal o fion rogairte miz ann ait a uearbra'ar Noio ann Mumain, agur vo Don miz ggalen, aiz mac' vo Cear: Ra'ac' Eocai' go m-bo'anaib' Maoil cunfir Roir le fo'laib' a baimear le cluar Cear mic Maicair. Aiz mac' le Don: Ma' tior'air vo Don mac' Roiteairiz go m-bo'anaib' Maoil cunfir Roir beio' Eocai' air la'ar le fo'laib' vo cluarib' n-Don. Mar' zeall air rin' u'airin Eocai' vo ceanfeairib' Do' agur Naolc go fan'air ann bo'anaib' Maoil nuiz go tior'air re rein' ac'. Truall Eocai' o' Dun Sobence, bi mire' Neairtan ann mo' com'acta vo'n miz, mignemar' air' ceire' la'ete'ac' air' Euroan' riar' la'air Eocai' agur cun'guiz' re com'rac' leir' an ggal o' leir' go Maignailbe, eadon' g' u-ti' buio'main.

Ar' rin' cuair'muio' air' air' agai' go m-bo'anaib' Maoil; a'ier' bi' Cear' agur' Don' ann' iom'ainn' com' maic' le' Do' agur' Naolc. Lar'namara'c' ta'ir'ban' Eocai' a' mein' vo' Cear' agur' Don: Sur' bu' coir' go' air'neo'air' na' cunfir' a' ceile' moir' feair', agur' g'nio'ntear' com'olige' am'ain' agur' com'or'oug'ac' am'ain' coit'cion' vo'n ggal' ann' gac' uile' mize'ac' n-Eriun, agur' an' cle'acteam' ata' anoir' air' fuio' a' ceile', vo



ʋearuḡad̄, ʋearʋa maɪ tuɪmoɪ. Cɪeʋo ma cɪuɪnneōc̄taɪ le  
 ceɪle mic ɪbeɪ aḡuɪ ɪolaiɪ maɪle ceanʋearaiɪ ʋuɪuɪaɪn aḡuɪ  
 ḡaaɪen, aḡuɪ mic n-ɛɪ aḡuɪ cɪɪɪɪ n-ʋɪɪād̄ aḡuɪ ʋuɪɪaɪɪɪ  
 ɪe moɪ ɪuɪo: aɪɪ ɪm̄tead̄e ʋom ḡo ʋɪɪād̄ aḡuɪ aɪɪ aɪɪ  
 ɪear me aɪɪ cɪuɪe ɛɪḡɪn ḡɪaɪōɪte “ɛʋoan ɪɪaɪ” aɪɪ an  
 baɪɪ ʋuɪɪaɪɪ le ɪeaaɪtaɪ: O ma cɪuɪnɪɪaɪo na cɪɪɪɪ aḡuɪ  
 clan na ḡaaɪ ɪcɪōt̄ ɪbeɪ n-ɛɪɪmoɪn aɪɪ an ɪɪɪāb̄ ɪeo le ɪaɪ-  
 aɪɪɪ aɪɪ ɪon ḡɪoɪɪe an ḡaaɪ?

Cɪeʋo ma ɪaɪɪeōc̄aɪo ɪuḡte ʋon aḡuɪ ceaaɪ? ʋaɪ ɪeaɪ  
 ʋuɪɪaɪɪɪ ɛōc̄aɪō: Cɪeʋo ma cɪuɪnneōc̄aɪo ceaaɪ le ɪɪmoɪɪ-  
 aɪōe ɪbeɪ, aḡuɪ ʋon le ɪɪmoɪɪaɪɪ ɪolaiɪ, aḡuɪ cɪuɪɪaɪo  
 ɪuaɪ a ʋōtaɪa aɪɪ ɛʋoan ɪɪaɪ ɪuaɪ a ʋeɪōeaɪ ʋaaɪ ʋuɪ  
 aɪɪeāc̄ an a ɪmoɪ cɪuɪnɪuḡad̄ ɪ. ɪ. ɪeāc̄t̄m̄, aḡuɪ caɪɪaāo  
 ɛōc̄aɪō aḡuɪ ɪɪmoɪɪaɪɪ n-ɛɪ leo anɪ? aḡuɪ ʋo ʋɪ maɪ ɪɪn.  
 ʋuḡ na cɪɪɪɪ ɪaɪɪ caɪaɪtaɪ ʋo ceɪle, aḡuɪ ɪm̄ɪḡeāōaɪ leo  
 o ʋōtaɪaɪɪ ɪaaɪɪ, maɪ an ceʋoɪa c̄uaɪō ɛōc̄aɪō aḡuɪ a  
 coɪɪʋeāc̄taɪōe a ɪɪ-baɪle ḡo ʋun ɪōbeɪɪce.

### AN ʋARA CAɪɪɪɪɪ.

aɪoɪɪ ʋɪ tead̄ōɪɪɪōe cɪuɪɪe amāc̄ aɪɪ ɪuɪo ʋɪɪād̄ le  
 ɪɪɪɪeāc̄aɪɪ aɪḡ ɪaād̄: ʋɪōeād̄ mic n-ɛɪ aḡuɪ cɪɪɪɪ n-ʋɪ-  
 ɪād̄ aɪḡ ɪeaɪeād̄ anɪ aɪce ʋun ɪōbeɪɪce, ɪ'a ʋɪaɪaɪɪ cɪuɪ-  
 ḡeaɪta, 'ḡuɪ le claāeām̄aɪɪ ɪoɪɪḡte anɪa tūtaɪ ʋaɪɪce, an  
 tɪaāt̄ a ʋeɪōeaɪ ʋaaɪ tead̄e ḡ'a ɪmoɪ ɪeaɪ ɪ. ɪ. aḡuɪɪɪ.

aḡuɪ ʋo ʋɪ maɪ ɪɪn.

Do ḡlaoró Eoóaró uile mac n-ER, aḡur uile ceanḡear n-Ullaó aige go Dun Soberce, aḡur aiflabair re leo na foála a éarladó ann boḡanaib Maoil, aḡur bi riao rairmaid anna cluaraib Air an naoimao la triall Eoóaró aḡur uile cean ve rlioct n-ER a ranic an aor, aḡur uile ceanḡear n-Ullaó, aḡur mire Neartan mac m-Deirt, amac ar Dun Soberce, aḡur air an vana la veug bimarne air Euvan Siar.

An tḡear la n-óiaḡ rin éainic Cear miḡ muḡain aḡur uile rlioct Iber aḡur uile cinfir Muḡain, aḡur lé mac luḡadó uacḡaran n-Ib luḡadó.

Air an ceuvna éanic Don miḡ ḡaalen aḡur uile rlioct lolair aḡur uile ceanḡear ḡaalen acḡ Muḡadó ainain ceanḡear n-Arocló, oir bi re a m-baile anna leabba teinn, bi na uile air Euvan Siar. Aḡur air rao ceitḡe laeḡeadó bi Eoóaró aḡur Don aḡur Cear aig rḡruirugadó an talam air ḡac taob aḡur an t-am bi 'n rluḡḡ cḡuinnḡe go leup air mullac an cnuic, bi baal go vuiric taob rḡiḡ a mion Cḡuinnugadó r. r. Seacḡm.

Sear Eoóaró ruar anna comair aḡur vubairḡ: A miḡḡe Muḡain aḡur ḡaalen, a rḡoinairóe ve'n rlioct, cinfir n-vuitce ḡaal ann Eḡmion, ata mivo cḡuinnḡe ann reo le na ceile ve reir foálaib a cḡir mire Eoóaró le lam teacḡoipe, var rin eirḡiḡó aoir annor go éig lib éialluḡadó cuir, mian aḡur rao, aréuinnḡe ann reo. Nuair vo bi Cealḡac go olé, anne naé v'imḡiḡ Calma aḡur Ronair o Iber ar

ΓΙΝΗΤΟΙ, ΑΝΝΟΡ ΝΑΪ ΠΕΙΟΠΙ ΙΜΠΕΑΡ Δ ΒΕΙΪ ΑΝΝ? ΑΝΝΑΙΠ ΤΟ  
 ΒΙ CLOIN Β-ΠΕΙΝΕ CΟΜΠΙΛΙΝΓΤ ΙΑΥΡΑΝ ΤΟ CΥΠΙ ΠΑΟΙ ΒΠΙΥΟ,  
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 ΒΑΔΛΑΙΝΕ, ΠΥΟ Ε ΑΝ Τ-ΑΜ ΤΟ ΜΑΠΙ ΔΠ Ν-ΑΪΡΑΪΑ ΠΑΝ ΤΠΙ ΠΙΝ,  
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 ΟΑΝΑΔΑΝ?

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 ΑΝ ΞΟΛΑΜ ΔΠΙ Δ CΕΙΛΕ ΑΤΑ CΥΙΞΕ Ν-ΕΠΠΠΟΝ ΜΑΠ ΑΤΡΕΑΒ ΛΕ

να έελε, άζυρ εινρη αν ζάαλ μαρ ναμάο Νι β-φυλ ριορ  
 αιρ ρονν ζυτ ά έελε. Όο λευρ ρμυινυζ έοόαιό να νειτε  
 ρεο, μαίλλε λειρ αν έάοι ιρ β-ρεαρη λε λειτροε το θεαρυζαό.

Αιρ αν τ-αόβαρ ριν θειρμ: Ερευο μα ερμυνηραιο μζτε  
 η Ερμυοε άζυρ υιλε ρλιοότ αν ζόλαμ άζυρ υιλε εεαρρεαρ αν  
 ζάαλ Σοιοό Ιβερ λε' ροζαό ουινε τοιβ ρειν ά βειόεαρ άнна  
 ρυιόε εαόον κοιρ-εειμ ριορ αιρθε ιοηά ά θεαριβρατραιβ,  
 άότ θευηραο ά αν υιλε υλιζε λε μζαίλεαό ειννε η-Ερμυοη?  
 άζυρ μαρ ζεαλλ ζο β-φυλ αν ενοό ρεο θεαζαρρμυιζ ρυαηρ  
 το'η οβαρ ρεο, ερευο μα ιαρηραιο μυιτο αν ζάαλ ά τα ταόβ  
 ρτιζ να υ-τιρμυοη ρεο: Ο λεαρ ζο υ-τι τι βιορ άμνη  
 Μαζηηαιβε, ο Μαζηηαιβε ζο υ-τι βυιό άμην, άζυρ άρ ριν  
 έαρτ άμρ ζο υ-τι λεαρ, ζο ραόάο ριαο ραοι ρεαό μαρ ταιρ-  
 βαηεαό αν ερηνευρ, ζο Μυμάοη ζο ζάαλεη άζυρ ζο υλ-  
 λαό? άηηρην ουιόέε άнна ραόάο ζεαβραιο ριαο μιοη εαλ-  
 μάη κοιοηηαη ηο εαόον ριορ μυζα ιοηά 'η ευο ά υ'ραζ  
 ριαο, βυιόόιορ τοιβ. βειό αν ταλαίη μαρ ριν ρόλλαίη, μιοη  
 αν τε βειόεαρ ροζαυζτε υαρ θεαριβρατραιβ ζο άρσοειμ η-  
 Ερμυοη; βειό αν ευο ριν ά λυαόραορ ταβαρτα όο ραοι αν  
 ευρην ταιρβαηεοόαιρ ρε άρ έιοη ά θεαριβρατραιβ.

Αιρ αν τ-αόβαρ ρεο ερευο μα ζλαοιότεαρ αν ενοό ρεο  
 ά βι ο'η άλλου ζλαοιόζτε “Ευοαη Σιαρ” ρεαρτα ζο θεο  
 “ΤΑΒΑΡΤΑ”? άζυρ το βι μαρ ριν.

άζυρ ουβαηρ έοόαιό ριορ ρυιθε: Μα λαβηεοόαιο Εεαρ  
 άζυρ Όον? άζυρ αιρ ρεαρεαό το Εεαρ ουβαηρ: ζο θεαρ-  
 βτα τα ροόλα η-έοόαιό ραρμαιο άηη ελυραιοβ έεαιρ. άζυρ

բար Սոն ճգսր օսծարտ: Իր մալե քօժա n-Եօճալօ.

Առն քոն շար Եօճալօ ճն շար Վօ՛ն քլուօճ ալք քաժ: Բքսո Վերքանն նա շոքիր ճգսր ճն Զալ մա արծարքարօ ճ Ծարամալ ճգսր քքազքարօսի սլա: Ծիճաժօ քր մալե e.

Ել մօք քեր քերօշքե, լե քե ճ՛ր ՕԼ ճ՛ր քքանն քօ լօք, Վե քքալ քօ քալծ շոքիր n-Երրոն լե նա շեւա. ճգսր լա քոմն քմեաճճե ճ մ-Խալա Վօ՛ն քլաճ, ճանա Սոն ճգսր Կար ալք քլուճ Եօճալօ քօ քքոճնալքաժօ քե ճն քսո քոքքալքե. ճգսր քօ քանքարօ քքա շոքիր Մոմալն ճգսր քքա շոքիր Զաա-լեն լօք ալք Կաքարեա յալք քօ n-Վարքարօ քլաժոն շաժո Խոժ Խ-քարքա ճքքաճաժօ ճն Զալ Օ Եսոն Տալ քօ Վ-քա ՛ն քոն ճ քաճքքալքաժօ քքա Վալքալծ ն Երրոն. ճգսր Վօ Խի մալ քոն.

Սար քոն Վ՛քան Եօճալօ ճգսր նա քքա շոքիր n-Ալլաժօ, ճգսր նա քքա շոքիր Մոմալն ճգսր նա քքա շոքիր Զաալեն ալք Կա թարեա, քքաճ օլալք ճն քքա օլա ճ մ-Խալա քօ Վ-քա Խօճանալծ ճ շոմնալքա. Ել Եօճալօ ալք Օբքքաժօ քան քքալք; Վ՛ալքն քե Վօ՛ն Զալ: քքալքնօժօժօ Խքքա Խքքա Խքքա յալք քօ մ-Խարօ քքա Խքքա քալք քքալք, շաժոն քօ քքաքննօճալօ քքա ճն քքալքա նա մ-Խաալաքա քքա շոքալքն, Խի նա քօժա ալք քքալքաժօ քքալքե նա n-Զաալ.

Ալլալք քքալքալքա Եօճալօ ճ քքալքալքա Վօ Սոն Տօքքա, յալք քօ ճանա Խաալ ճքքաճ ճն ճ քքա Խաալ ք. ք. Աօքալքն. Կօ լաալք քքա քքա քքա քքա քքալք Եօճալօ, Խի քքալքալքա քքալքալքալքաժօ ճքաճ ճն Ալլաժօ.

Զաալօ ղե ալք նա շոքիր, նա Օլլալք, ճգսր քքաճալքա ՛ն քքալքալք, ճգսր քքալքալքա ղե աաա նա նեալք Խոժ քոք Վօքքարօ

αις φαζαίλτ. Τηατ το εσαίό βααλ αηνα τίς Σζιτ γ. γ.  
 June. Ιητίς τεατόηιόε γυο υλλαό λε ποόλαιβ αις γαό:  
 Οριυηηοιγ ειηρη ηα ζααλ ηηιοηγαίόε αη γλιόετ αζυρ τηεβ-  
 αομα αη ποβαίλ αιη βηυίτεηε η-υλλαό αη τηατ α βειόεαγ  
 βααλ αηη α τίς Μεαγ γ. γ. Αυζυρτ; αιη αη λα ζεαλλεα  
 βι οηυηηε μοη αιη αη βηυίτεηε. Αηη γηη ο'ειης Εοόαιό  
 αγ α έαίτοιη, αις γαό: αηερό έυαίλυς γιβ αη γυο α έαη-  
 λαό αιη έαβαρηα? Αζυρ λε γηη αουβαρητ: Ιγ μο ηηαη ε  
 ζο η-βειό ολιγε αις υλλαό, αέτ ηι κοηη ζο έυηρηαη υλλαό,  
 ηοηη Εηηηοη?

Ηι ε γεο γυο οειρηηεαό ηι ειότεια ηαιέ ε το βειέ  
 ηεηιοβαό ποόλα αιη τηεαέτ ηα η-όλιγε, ζυρ ιαο το ευηαιε  
 αμαό αηη? Οε βηης γηη ηι τίς λε ηα τεατόηιόε ουλ αιη  
 γυο Εηηηοη αη βααλαη γεο. Αιη αη ευη γεο ερηεο ηα  
 ζλαόρηηη ηα ειηρηη αζυρ ηα ολλαιη κοηαιηλε ζα λεηη ηηυ-  
 ηεαό ηα ηεηε 'ζυρ α ολιγε α βειηρηαο γυλε αζυρ ηοιέ-  
 έαιηε το ηηζεαόταιβ η-Εηηηοη?

Αουβαρηέ Εοόαιό: Ο έαηλαό ζυη τηαέηηοηα ε αηοηγ,  
 αηοέτ βηόεαό ηζευληα αηη αλλοο, αζυρ εεολ βηη ηα ο-τευο  
 αηη αέτ αμαηαό βειό ηα ολλαιη αις λειζεαό ουηηη ηεηιοβ-  
 τα η-Εοοιηγ αζυρ ποόλα λεαβαη ηα η-Αηηρηε. Αζυρ το βι  
 ηαη γηη. Έαη γηη έυαίό αη τ-ηλυαζ αιη αιη ζο η-βοόαηαίβ  
 α κοηηηηόε.

Οβηυης Εοόαιό ζαη ηζιέ, ηυηβλυης γε αηη αοηρηαη ηαοι  
 ευαηηε αη τηηε ζα ειηρηεαέτ λε οαοηηβ οε ζαό εηηεαίλ αζυρ  
 οε ζαό ηηοη ηαη γηη βαιηε εαζηα το ηεηη αιη ηηηοη ηηό-

τέαδ. Διη τεάδτ αρτεάδ το βδάλ ανη δ τέαδ βλαέ (γ. γ. Δοβραον,) ουατό να ουρηαίθε υεαζταρρυίγε αμαδ ζα μαδ: Δ μιζέτε αζυρ δ ρηιονηαίθε η-Ερημον ουιννουίζιό διη τ'ΑΒ-ΔΡΤ'Α, διη ουλ το βδάλ έαρ υορηαν δ έιζ λαρηζιέ (γ. γ. Ιυλί.)

Τριλλ Εοάιό malle λειρ δ ρλιότ, αζυρ λε ουεαρηα-αίβ η-υλλαό αζυρ λε τρι ολλαιμίβ, ουεαν ο ζαδ μιρ η-ολ-λαίη αζυρ μιρε ηεαρηαν, αζυρ ζ'λυαιρηαι υο'η υεαρ αν τριαέ δ μιέ βδάλ έαρ τρι μιοντίβ υ-Τεηε Αρτι.

Ριζηε Εοάιό ουαιρη υο'η μευο υε'η ζδάλ δ ραιβ λε ρεαρηυζαό ο τ'ΑΒΔΡΤ'Α, βυό μιαν λε υιλε ουεαν δέα ουλ ζο υλλαό δέτ τοιρηεαρηζ Εοάιό ιαυ; Αζυρ διη ριαρηυζαό υομηα ηεαρηαν ραό ριη, ρηεαζαρη Εοάιό: μα τοιζρην αζαμ ρειη αν ζδάλ ρεο, ηαδ ρειυρη λε ουομηεαρηαίβ ζδα-λεη αζυρ βαρηαίβ μιμηαιη βρυέτυζαό αμαδ εαυ αζυρ τρυέ δ ηαρηβραυ υοούρ η-Εοάιό ατα ανοιρ αιζ ραρηά ζο ροόεαρ?

Διη ουαρηεαντ υομ αν τ-αύβαρ βι με μο έορη. βι μορηειρ τρι λαέτεαδ ρειόζτε, λε ιτε δ'ρ ολ λε ριονε δ'ρ ουεολ να υ-τευο. Διη αν ουέτημάδ λα, ηυαιρ το ρεαρ να η-υιλε λε να έειλε διη μιλλαυ αν έηυιυ, υ'ειρηζ Εοάιό αζυρ ουδαρη: Σεαλ ο ριον λαβρηα ροέλα ζηαόροζαητα υο ουεαρ αζυρ υοη, υο ρηιονηαίβ αζυρ υο υιλε ουεαρηαρηαίβ η-Ερημονε ορη ουηρηαυαρη ριη λιομ.

Ορηυο μα ρυιόεαν ουεαν υε'η ρλιότ ουηρκειη ηιορ αηυε 'ηα δ υεαρηβραέριβ λε ραιηε αιζ ταβαρηε αρ έιον Ερημον? β'ρην βυρ ηιαν αν ουευηα ζο ροιλ? Ρηεαζηαυαρη υιλε αν-ηα δ αονζυέ: "Σεαό"

Δις αἰρησὸ ἃ βυιδέσιος, ουβαιρε εοσάιό: ἢ β-φυιλ-  
 ουιλ νο μιαν ἀνη ἰντέινη ν-εοσάιό, ἀέτ ζο γαυλιονφασ γε  
 βαρσάιαι ἃ ν-σεαυβησάι, σρευσ βυό ιασ να γμυαιντιόε  
 ριν εἰς ἕνη το ταιρβαιν φεαρσα, ν-θειρρην κομεινεσὸ ζυρ  
 βυό β-φεαρρῖ φοἰζο ιονα θειρρῖ, ἀτα ἀν ζαδλ φορ θευναδὸ  
 ἃ ἀμαρ ἀρ Ἰάβαρῆα σρευσ μα λειζρῖνη εἶρε ταμαλ νυἰς  
 ζο m-βειό υἰλε ρειό λε τρεααυζαδὸ ἀρ νεἰτίβ να ν-  
 ολιζε? Ἀζυρ ουβαιρε νιορ ρυιουε: Ἀνυαιρ ἃ βειθεαρ βαδλ  
 ἀννα ἔεαε ἰαιρζιέ (ρ. ρ. ἰυλ ι) ἀνη βαδλαιν ρεο εἰζαἰνη,  
 βειό να τεαέτοιμηόε ουλ ρυιου ουιτέιβ ν-ερημον δις ταιρ-  
 βαινε ἀιμρῖν να σρυνντε εαδον ἀνη ραν ἀιέ ρεο ἀρ Ἰάβ-  
 ἀρῆα, ζο ο-τι ριν κομμεινεοσάιό μυιου ἀρ ἀν ρυο ἰρ φεαρρῖ  
 το θευναδὸ.

Ἀζυρ το βἰ μαρ ριν.

Ἀζυρ ο'ρἄνη ἀν σρυννε ἀνη ἀρ σεαν ναοι λαετέαδ  
 δις ρεαλεσὸ ἀν ἀιμρῖν δις ἰμυρε ζο ρυλτῆμαρ Ἀζυρ ζο ροζ-  
 εἰλαδ, ρειρεσὸ λε ἰτε ἀ' ολ. λε μιονσε ἀ' σεολ να ο-τευσ.  
 Ἰραε να ἰντέαετα νιορ ζλυαιρῖς εοσάιό ζο ἕλλασ, ἀέτ  
 ἡμαρ ρε ἀννα βοεαναιβ ἀρ Ἰάβαρῆα.

ἀν τρεαε αἰβιουιλ.

σγευλ ἕιαρῖαι.

Το εἶρηλαδ λα ἀμῆαι, νυαιρ το βἰ εοσάιό δις κομῖμαδ  
 λε νεαρῖταν, ζυρ εἰαιε ἰοναρ ἀν τ-αρπορμοντεαρ ζαδλεν ζο  
 m-βοεαναιβ ἀν ρυἰς ἀρ Ἰάβαρῆα, 'ζυρ αουβαιρε ρε: Ἀρ.



ειρησ̄ τοῦ ο μο̄ ἐὸςλαῖν, ἐνι λαε̄τε ο̄ ϕιον, ἀνῑ μαῖον  
 ζο μο̄ς le banuzãð an λαε, η-ὄειρ̄ γ̄λαναὸ μο̄ ἔεαν, μο̄  
 ἐοφα, μο̄ λαῖνα, ἀγυρ̄ μο̄ ἐροιὸε̄ ἀνν̄ γιάδαιρ̄ς m-β̄δαλ̄ δυὸ  
 ἀρηθε̄ ἀνῑ βῑς; ἀνῑ μο̄ ϕιυβαῖλ̄ ἀμαδ̄ τοῦ ϕεὺς! Καρὰὸ̄ λιὸμ  
 ἐνῑ ογαναιὸε̄, ἀγυρ̄ ἀουβαρ̄ητε̄ ἐεαν̄ ἀε̄α: Ὁαρ̄ RE μᾱ ἐτό-  
 ιμ̄ρα ἀν̄ τ-ἀριοςρῑομτεαρ̄ δυὸ̄ μαῖε̄ ē μᾱ ἀῑτneoὸςαὸ̄ ζο̄ β-ϕυῖλ  
 ϕ̄γεὺλ̄ ἀζαῖνν̄ ᾱ βαινεαρ̄ lē ελυαρ̄αιβ̄ ἀρῑοτεμ̄ατ̄ η-ε̄ρηπον.  
 Ὁ'ϕιλ̄ mē ἀνν̄ ἀον̄ϕεαδ̄τ̄ leo, ἀνῑ ζο̄ ΔSTI ᾱ τ-ἀνν̄ ἀῑcē lē  
 β̄ρηῑτεῖνε̄ ζ̄ααλεν, ἀγυρ̄ ϕῑαρ̄ηυῖζῖμ̄ υᾱε̄αῖβ̄ εἰᾱ'n̄ εῖνεᾱλ̄  
 ϕ̄γειλ̄ βῖ ἀε̄α?

Ἀγυρ̄ ἀῑς ϕεαρ̄αὸ̄ ϕυαρ̄ οῡβαρ̄ητε̄ Σαο̄ρ̄ ἐεαν̄ ἀε̄α: ἱρ̄  
 ϕῖννε̄ ϕῖρ̄ υᾱ ζ̄ααλ̄ SCIOṬ̄ IBER, ἀγυρ̄ ἐαν̄ῑζεμᾱρ̄ lē ϕο̄ς-  
 λαῖβ̄ το̄'n̄ ϕῑς ᾱ τα, οἱρ̄ ἱρ̄ ē, μᾱρ̄ ε̄λυνεαμ̄υῑο, μᾱς ḲIER,  
 εαρ̄η̄ νο̄ς ᾱ τᾱ ζ̄ᾱ ϕεαρ̄αὸ̄ ἀνῑ εαρ̄ηαῑς ἀν̄ β-ϕαῑρ̄ζεμ̄οιρ̄,  
 ταὸβ̄ ϕῑαρ̄ ὁ'αρ̄ β-ϕευρ̄αῑν̄ οῡῑτ̄ε̄; ἀρ̄ ϕῖν̄ ἀναλ̄ γ̄λυϕεμᾱρ̄  
 νυῖς̄ ζο̄ υ-τῑ ϕεο. ἀνν̄ ἀλλο̄ο̄ ἐυαῑθε̄σαρ̄ ἀν̄ η-ἀε̄αρ̄ηε̄ᾱ ο̄  
 ταλαῖν̄ η-IBER lē Καρ̄τᾱς̄ το̄'n̄ ϕ̄λιοṬ̄.

βῖ̄ ουῖλ̄ ἀῑς Καρ̄τᾱς̄ ζο̄ η-βεῖὸ̄ ϕε̄ ϕεῖν̄ ἐρ̄μᾱε̄ ἀννᾱ τα-  
 λαῖν̄ ϕῖν̄, ἀγυρ̄ μᾱρ̄ ηᾱς̄ ὁ'ϕευσ̄ ϕε̄ οἱρ̄ βῖ̄ εἰϕῖρ̄ η-IBERIAṬ̄  
 ἀνν̄ ᾱ η-ἀζ̄αῖὸ̄. Ὁαρ̄ β̄ρη̄ς̄ ϕῖν̄ ἐρη̄ννυῖς̄ Καρ̄τᾱς̄ lē ηᾱ ε̄εῖλε̄  
 ἑρη̄υν-ἐᾱε̄ᾱ νο̄ςλαὸε̄, ἀγυρ̄ ἐοῖς̄ ϕε̄ λειρ̄ ἰαὸς'ᾱ λυῖν̄γ̄λεαβ̄-  
 ἀῑρᾱον̄ ἀννᾱ λυῖθε̄ ρεῖὸ̄ ἀνῑ ε̄λαρ̄ ηᾱ μᾱρα, ἀγυρ̄ λᾱ ϕ̄υλ̄ ᾱ  
 ρο̄ζαὸ̄ ἀν̄ ϕῑς, βῖ̄ Καρ̄τᾱς̄ ἀγυρ̄ ηᾱ ο̄γλαῖθε̄ lē ηᾱ ε̄εῖλε̄.

ἀνοῖρ̄ ϕᾱσο̄ ροῖμ̄ λαε̄τῖβ̄ Καρ̄ταῖς̄, ἀν̄ ἐρ̄ᾱτ̄ ρο̄ζαὸ̄ ἀν̄ ϕῑς,  
 βῖ̄ ε̄λο̄ς̄ μο̄ρ̄ ἐομ̄ζεᾱλ̄ lē ϕ̄νεᾱε̄τα, ἐομ̄ε̄ϕυῖν̄ lē ἀὸβ̄αλ̄, οεᾱλ-  
 β̄ρηῖγ̄τε̄ ἀνν̄ ἐομ̄αῖρ̄ητε̄ ὄαιρ̄ζε, ἀγυρ̄ ζ̄ᾱ ταρ̄ηαῑν̄γ̄τε̄ ἀνν̄ εαρ̄-

Եստ թե-ն-եզ, ճշար եսո յոտոս ցոմբար, ոս Եի ճից քիոտ-  
 յոլոս Էարտ անոս ո-տիմոլլ. ճշար ոսԵարտ ոս ցոմբար:  
 Էսիք Եալ ան Էոճ ոսոմտա ամոճ Էր ուճ ոս քլեիԵ ճշար  
 ճար ուցնե թե կեյր Է կամ քեյն Է, ճեալ, քլիցեարեճ, ցիսոն,  
 մար քամբլա ոս'ն ուց Էճոն մար քր ցոյր ոս Եեյ.

ճշար Էսիք Եալ ամոճ քոսոյմ Է ճիճ մար տոքման անքայո,  
 յոնցճոճ, ոսճԵարճ, ճից ոսո: քեարոս Եիճեճ ճոճ ցեանքար  
 ոս'ն քլիոճճ ճլոճոճ քեալԵ ճշար ճարոյմ ուց ո Եեյլ ան տ-արո-  
 ցոմտար քեարԵքոցճոնցից մ-Եալ, ճշար քիւճեճ թե Էր  
 “ԼԻՔՐՈՒ”.

Եի ցեյքե ուցճե քոցճիցճե ոսր տրոյոք ան ճ-Էոճոճեայ  
 քո, անոյր Էր կա ոսոյմ ցոմքոնեճոճ ան տե ճոտոյց ան  
 ճշայո Էարճոճ, քեոճ! Էոյց Էարճոճ ճշար Է Էճոճ ան Էոճ  
 ոսոմտա կեո 'ճ ան կուցճ Եի մարքուցեճոճ Էար ոս մար,  
 ճշար քեոկեճոսար կեո, ճա ցարքուցճոճ Էր Էոնոն ո-ուրցե, ճշար  
 Էիսոնքուցճոճ Է ո-ճշայո Էր ան ոսոման քար, կեանեճոսար քե-  
 Էճոճ մ-Եալ. Տոս անոյր ան տ-քեարքեյլ Է Էոնո օ Եեյլ.  
 ճո Էար; մեոս Է կեանեար քր քոյր Է ճան Էոն Էմքար: Էո  
 ոսոնո օ Էոյն ոս ԷճՈՒ ցոմքեճոճ Էարճոց մար ոսԵարճոս  
 Էր ո-ճճրճոճ կոն, Եի Է կուց ցարքուցճոճ Էր Էոն անքան  
 տալոյմ քեո, Էճ Էր Էոնոն ոս տրայցե ուցնե կուցԵարքեճոճ,  
 ճիճ Էոնոն ոս կուցքեարճոճ քլայն Էոյմ տալոյմ կե “ԼԻՔՐՈՒ”.  
 Եի ոս քրքեճոճ Է տրեարքուցճոճ ճո ցարքոճ Է Էոնոնո.  
 Էոյմ կոճ ճար Էր ոս քրքեճոճ Էոկկուցեճոճ ան ոսոն

կոճ Է Ե-քուցեճոճ ԼԻՔՐՈՒ,

Էոնոճ Ե-քլայեար ոս ոս ճալ.

Ніом у-фазьрїаіо рїаѵ рєалѵ лїафалѵ б-фав асв. Маѵ  
ан сєвѵна ай рєалєаѵ єарї єрїаѵ азур бадлаїнїє, нуай-  
ѵо єуалєаѵ ан Ѳанадан рун азур зєара 'н рїанн, тѵзєаѵар-  
маїлє лєо зур лїафалѵ. Аѵа лїафалѵ аноїр анн улѵон-  
нмаѵѵ злєаїѵѵє "STANNCLIVDEN". Азур ір анна фав  
савїєаѵар на Ѳанадан ан єрансїур. О А рїз сїур анн рїн  
анн а ѵїаѵ, азур злєаѵ ѵо сѵмпїон азур айнн ѵо єрїаѵєар-  
айр, о бєул ан т-арѵсрїомтєар, аннор зѵ м-бєїѵ флїаѵєар на-  
ѵалїан айз маѵсавѵ н-їбєр азур злєаѵ Scioѵ н-їбєр зѵ ѵєо.

Азур ѵубайрїє єѵсїаїѵ лєїр ан т-арѵсрїомтєар: Тарїбам  
на огларїѵє ѵѵ ѵѵм. Азур єар н-ѵєїр ѵѵ рєуєрїнї, айр  
ѵ'їннїр Саорї рзєул лїафалѵ. Азур фїаррїїз єѵсїаїѵ уаѵаб:  
Ма єуалїїїз рїаѵ сав є ан т-ам а єарїлаѵ на нєїѵє рєѵ?  
Аѵє нїѵ рїаїѵ рїѵѵ асв аѵє айман, наѵ рїаїѵ ан Ѳанадан  
аннрїан ѵалїан 'рїан айрїрї рїн. Ѳарї н-ѵѵїз ѵѵ лаварї-  
на оганаїѵє ан сїур ір музв ѵє'н сѵмпїаѵ анн бєул-  
рїаѵ на н-злєаѵ Scioѵ, аѵє нї уїлє зѵ лєур. Маїр-  
єанн рїаѵ айр єнїїсїѵ азур злєаннїаїѵ а бавнєар айр.  
уїрзїѵѵ-файрзє н-їбєр, фав мєурїаїѵ м-ѵаал. Азур сїур.  
Єѵсїаїѵ, Саорї азур трєун-савѵ н-огларїѵ маїлє лєїр зѵ ѵ-  
ї мєїрїє рїз улѵоннмаѵѵ лє брїонїєар сєїѵрє н-єаѵ азур  
рїлла єуѵаїз мїн-брєаѵ азур брїаѵ злїннє рїїїл, лє іарїрєаѵ  
уаѵ "STANNCLIVDEN", (р. р. лїафалѵ.)

Азур н-ѵєїр злєаѵаѵ сѵмїарїлє лє на уарїлаїѵ а бї 'ннв.  
ѵ-їїмїїлл, ррєаѵарї мєїрїє зѵ єаварїрїаїѵ рє є ѵѵ маѵ н-  
ER! Азур єрїалл. Єѵсїаїѵ рїз-сарїѵаѵ рє-н-єаѵ анна ѵїаѵ.

ΛΙΑΡΑΙΛ, ΔΣΥΡ ΒΙ ΡΕ ΛΕΑΖΤΕ ΞΟ ΟΥΡΑΜΑΔΉ ΔΙΡ ΔΝ ΟΑΡΒΑΟ, ΔΣΥΡ ΒΙ ΣΑΟΡ ΔΣΥΡ Δ ΕΡΕΥΝ-ΕΔΕΤΑ ΞΑ ΞΛΥΑΙΡΕΑΔΉΤ ΡΑΟΙ ΛΕΙΤ ΔΝΝ ΟΙΑΞ ΔΣΥΡ ΡΟΙΜΕ ΝΥΙΞ ΞΟ ΤΑΝΞΑΟΑΡ ΞΟ Ο-ΤΙ ΘΟΟΑΙΟ ΔΝ ΡΙΞ.

ΑΝΥΔΙΡ ΕΑΝΙΟ ΔΝ ΛΑ ΛΕ ΘΟΟΑΙΟ ΟΟΜΠΟΝΕΑΔΉ, ΒΙ ΜΟΡ-ΟΡΥΙΝΝΕ ΔΙΡ ΘΡΥΙΤΕΙΝΕ ΉΣΥΡ ΡΛΥΑΞ ΔΝ-ΜΟΡ Ξ-ΟΛΑΝ ΝΑ ΤΑΛΜΑΝ ΕΑΡΤ ΤΙΜΟΙΟΛ ΒΙ ΒΑΔΔ ΑΝΝΑ ΡΙΟΝ ΙΑΡΡΥΙΤ (Ρ. Ρ. ΙΥΛ Ι). ΔΣΥΡ ΕΥΑΙΟ ΝΑ ΒΥΛΡΟΙΡΥΘΕ ΑΜΑΟ ΞΑ ΞΛΑΟΙΟ: Δ ΘΟΟΑΙΟ, ΜΑΟ Β-ΡΙΑΔΑ ΜΗΟ ΣΕΑΘΝΑ ΜΗΟ Ν-ΑΡΟΡΕΑΡ ΜΗΟ Ν-ΘΟΛΥΡ ΟΕ ΡΛΙΟΕΤ Ν-ΕΡ, ΒΙΘΕΑΔΉ ΔΝΝ ΟΟ ΡΥΙΘΕ "ΕΡ-ΜΙΟΝ"!

ΔΣΥΡ Ο'ΕΙΡΥΞ ΞΛΕΟ ΞΛΟΡΑΔΉ ΛΥΑΤΞΔΙΡΕ, ΔΣΥΡ ΤΟΡΜΑΝ ΝΑ ΡΞΙΑΕΒΥΑΙΛΤΕ ΤΡΥΟ ΔΝ Τ-ΑΟΡ; ΔΣΥΡ ΟΥΒΑΙΡΤ ΘΟΟΑΙΟ: ΒΕΙΡ ΔΙΡ ΛΑΕΑΡ ΣΑΟΡ ΟΟ ΔΝ ΟΕΑΞΟΞΛΑΔΉ ΟΑ ΞΑΔΛ ΣΟΙΟΤ Ν-ΙΒΕΡ. ΔΣΥΡ Ο'ΙΟΜΕΥΙΡ ΝΑ ΡΕ ΞΑΙΡΟΙΘΕ ΒΥΘ ΔΙΡΟΕ Ε ΡΥΑΡ ΔΙΡ Δ ΡΞΙΑΕΑΙΒ, ΔΣΥΡ ΒΙ ΡΕ ΞΑ ΙΝΡΞΙΝΤ ΑΜΥΡ ΡΞΕΥΛ ΛΙΑΡΑΙΛ. ΔΣΥΡ ΒΛΑΟΙΟ ΝΑ ΒΥΛΡΟΙΡΥΘΕ ΑΜΑΔΉ ΑΜΥΡ: ΙΡ ΜΙΑΝ ΛΕ ΘΟΟΑΙΟ ΛΙΑΡΑΙΛ. ΔΕΤ ΤΡΑΔΉ ΒΙ'Ν Τ-ΑΡΟΟΡΟΜΤΕΑΡ ΝΑ ΟΡΟΜΤΕΑΡΙΑ ΔΣΥΡ ΝΑ ΟΑΡΝΑΙΞΕ 'ΝΝΑ ΕΟΡΤ, ΟΙΡ ΟΟΜΜΕΙΝΥΙΞ ΡΙΑΘΑΙΡ ΛΥΒΑΝ ΔΣΥΡ ΟΡΟΜΟΡΥΑΔΉ ΔΝΝ ΛΑΕΤΙΒ ΤΙΞΕΡΗΝΜΑΙΡ. ΔΕΤ ΑΝΥΔΙΡ ΕΙΘΕΑΡ ΔΝ ΞΑΔΛ ΡΑΡΤΑ ΉΣΥΡ ΝΑ ΟΙΝΡΙΡ ΡΕΑΡ ΙΟΝΑΡ ΡΥΑΡ ΔΙΞ ΡΑΔΉ: ΑΡ ΒΥΘ ΜΑΙΕ ΛΙΒ ΞΟ ΞΛΑΕΡΑΙΟ ΕΡΜΙΟΝ ΔΝ Τ-ΑΡΙΟΝ ΔΣΥΡ ΔΝ ΡΙΞΒΡΑΟ ΑΝΝΑ ΡΥΙΘΕ ΔΙΡ ΛΙΑΡΑΙΛ? ΣΙΟΡΡΡΕΑΞΡΕΑΟΑΡ ΟΙΛΕ: ΣΕΑΔΉ!

ΔΣΥΡ ΟΟ ΡΥΙΘΕ ΘΟΟΑΙΟ ΔΙΡ ΛΙΑΡΑΙΛ, ΔΣΥΡ ΕΥΙΡ ΑΡΟΟΡΟΜ-ΤΕΑΡ Ν-ΞΑΔΛΕΝ ΔΝ Τ-ΑΡΙΟΝ ΔΙΡ Δ ΟΕΑΝ, ΔΣΥΡ ΛΕΑΞΡΕ ΔΝ ΡΙΞΒΡΑΟ ΔΙΡ Δ ΞΥΑΙΛΙΜΙΒ. ΔΝΝ ΡΙΝ ΕΙΥΝΤΥΙΞ ΔΝ Τ-ΑΡΟΟΡΟΜ-

τειρ αζυρ να εριμτεαρια υιλε α η-αζαιό ζο βδαι αις ερι-  
 μυζαό α εινν. Δετ βι αν ηλυαζ ζα τιυτυζαό α η-αζαιό  
 ζο υ-τι'η αιε ηαιβ εοόαιό αις βυαιεαό α ηζιατα, 'ζυρ αις  
 ταιρβαινε ζλεοραν α λυατζαιρε. Αιη τιζεαετ υο'η αιυνεαρ  
 ανη, λαβαιη εοόαιό λε να βυηροιηβ, αζυρ ζλαοιό ηιαοραν  
 αμαε ζο ζλοηαε: Ο'η τηαε ηεο ζο υεο βιυεαό αν εηοε ηεο  
 ηλοιντε "ΤΑΒΑΡΤΑ" αζυρ ηιοηηρεαζηαοαη υιλε: Βυεαό  
 βυεαό!.

Ανη τηαεο ατα ηζευλ λιαραι, αζυρ υιλε υεαζηιοη'η  
 λαε ηοζαό η-εοόαιό αηηα ΕΗ-ΜΙΟΗ ηεηιοβτα 'ραν λεαβαι  
 ηα η-αιμηηε ζο υεο, μαη υ'αεην εοόαιό αν ηυζ υομπα  
 ηεαηταν μαε η-βειηε, αηυολλαη η-υλλαό. Αζυρ βι μοηηειρ  
 λε η-ιτε α'η ολ λε ηιοηε α'η εεολ ηα υ-τευο. Αζυρ βι  
 μοη-Comοηαό ηα η-ευετρα, αιη ηαο ηιοηα, εαδον ηι λαηρ-  
 ζιε αις λεαηυιηε αιη λιοη ΤΑΒΑΡΤΑ.

η-υειρ ηι λαηρζιε (η. η. ηυλ ι) αιη εηυιηηυζαό υο'η  
 ηηυαζ αιη βηυιτεηε, υ'ειηυζ Εημιοη αζυρ υυβαιηε: ηι β-  
 ηυηλ μο βαηαηαιλ ηο ηιοηημυαιητε μο ηειη ζο ηοηλ εηιοε-  
 ηυηζε, δετ ηαοηηη ζο ηβειό αιη τιζεαετ αν τηαε ηεο  
 βδαιαιη ηεο εηυαηηη; μα ηε εοηλ ηα ζ-εαηηεαη αζυρ αν  
 ζδαι η-Εημιοη ηαζηαό ηυηο αν αιη ζο υ-τι 'η ταη ηηη?  
 ηηεαηαηαοαη υιλε: "Σεαό". Αζυρ υυβαιηε Εημιοη: Ατα  
 ηοεαλ υο βυη ελυαιηαιβ αις ηεαηταν αηυολλαη η-υλλαό.

Αζυρ ηεαη με ηυαη αζυρ λειζ με ηεηιοβτα η-εολυη  
 αζυρ η-εηεηαι, αζυρ ηοελα λεαβαιη ηα η-αιμηηε ζδαιαζ  
 αζυρ η-Εημιοη ηυηζ ζο υ-τι λα εαδον αιη α λαβαιη με.

Διη τιζαεαέτ αρτεαέ το θδαλ ανη οαηα ηιον ο'α έιζ έρηννηζαό (ρ. ρ. Σεαέτμ), βί'η ρλυαζ αιζ ριλλεαό α ηί-βαίλε ζο βοταηαίβ α έοήηηιθε. Έυζ Ερημιοη ευρηαη ηιζεαέτα η-υλλεαό το Κορ εαηρεαη οε'η ρλιόέτ, αέτ ανη ερηαέο ο'ρηαη Ερημιοη ε ρειη αιη Έαβαρηα, ηιοη ιηέιζ ρε οε ζηαέ ζο Όυη Σοβεηρε.

Αέτ ανη ερηαέο έρηννηυζ ρε λυέτ-οίβηε αζυρ ρη-έειρωε ο. ζαέ Ταηα 'ρηεαέ ανη ηιζεαέτ η-υλλεαό, αζυρ ραοι ηεαέταιβ η-Αρηόέοηεαέ, ο'αιέηη ρε ερηαη το ρλεαέταό ανηη ηα κοίλλ-ειβ αζυρ αμυο το βείέ υηη-ρκοίλε, αζυρ αμυο το βείέ λεαέαηζεαρηά αζυρ ρεαέτ αζυρ ρίε υαιέηηθε μοηα το βείέ ειηέοίλλ-ζεαρηα'ζυρ ρλυηηηυζτε, ανη ραη αή εευοηα βί ηα ραοηη-έλοίε ρηαοηεαό μοη-έλοά το βείέ ηεοό λε λεαζ-αη αιη ηα ηυρηάιβ. Αζυρ ιρ ρεο οεαίβ αζυρ μοητορη αη οεαζουηη το ορηυζ ρε οαηηζαηηε αιη βαρηβηηη εηηιέ Έαβ-αρηά: Σεαέ ηυαηε ηαοι βυηλαή ανη λειέηεαέο, αζυρ ρίε ηυαηε ηαοι βυηλαήαηη ρασηαέο, βί ηα ηυρηά οευητα λε μοηέλοίάιβ, ρηαοηε αρηέι 'ζυρ εαοό ηυιέ, βί οα ηαοι βυη-λαή ανη αηρωε, αζυρ ηαοι βυηλαή ερηεαρηαό. βί ερη υαιέ-ηηθε μοηα ειηέοίλλ-ζεαρηά ζα ιηέυηηεαό εεαηέλαοηηε 'ηέιζ 'ζυρ ηαοι υαιέηηθε ανη ζαέ ηιον, ανη υίλε ρεαέτ αζυρ ρίε, βί α βαρη υλυιζέτε λε αμυο ρκοίλε αζυρ αη έιοη ρηη βί εηυζε λυέρα. βί ηαοι ρυηεοζα ανη ζαέ εαοό-μυη, βί ηα ρυηεοζα λεαέ βυηλαή ανη λειέηεαέο αζυρ ερη βυηλαή ανη αηρωε, βί ροηητορηηυηρ αζυρ ζεατα ο'η εεαη ανη ιοη αιζ αή-αρηέ αιη εηηυζε ηί-θδαλ, βί οα ζεαταίθε ερηοη-οαηη υλυιζτε

ταὸβ μνιζ̄ le ιαρμαν ζα υαινζνεαὸ αν φοιρσοφ, ρυο e  
 τεαεμορ αιρ ταβαρτα.

Μαρ αν ceυona βι τεαε αν ριζ̄ τοιζτε ανναice le τεα-  
 εμορ, le βειτ μαρ αφαρ ειζιν υο'η ριζ̄. Αιρ εριοεनुडाὸ  
 υοιβ̄ εuir Ερμιον τεαετοιρε ζο Αροφear ve ρλιοετ nER,  
 annof ζο τιυεφαio ρε αιζε, com̄ lυαε ιρ βι Αροφear αιρ  
 ταβαρτα αζυρ μιρε ηεαρταν anna com̄αρ, υυβαιρτ εοεαιὸ:  
 Τειὸ Δ Αροφear le ροελαιβ̄ ζο Όον αζυρ Ceap, αζυρ abb-  
 αιρ leo: βυὸ αιl le εοεαιὸ μα ροζατεαρ τρι ολλαιη̄ αζυρ  
 τριετ ναοι τρεαβαona αν ροβαιλ̄ ann ζαε ριζ̄εαετα n-Ερμιον  
 annof ζο com̄ζινομφαιo ann ταβαιρτ υλιζε αζυρ com̄αιρle  
 αιρ νειειβ̄ buntαιρταιβ̄ υο Δ υεαρβραετραιβ̄, cloin na ταλμαν,  
 αζυρ ζο ροζφαυτεαρ ιαο ρυl Δ ραεαὸ βααl αφτεαε ann  
 ιαρρζιε (ρ. ρ. ιυl ι). Ό'ιμειζ̄ Αροφear αιρ αζαιὸ, αζυρ ριll  
 ρε le ροελαιβ̄: Όαρ βραετραιβ̄ n-Ερμιον, υευηφαio Ceap  
 αζυρ Όον.

Ανηρανα λαετιβ̄ ρεο εανic ζυρ αφροεπομτεαρ ζααλεn ζο  
 Ερμιον le cuiρ anna εuirηne na ναοι υλιζε η-βααl υο na  
 ναοι ερομτεαραιβ̄ ο'η υ-τυρ, αζυρ αιζ ειριζ̄ Δ ζυε υυβαιρτ:

Δ ηηic n-ER na βαιn le υλιζιβ̄ βααl, λαβαιρ ρε ζο υιρiε  
 μαρ ιρ υο βι ραρκυηαετα αιζε, ρρεαζαιρ εοεαιὸ ζο μοδαηαιl υο

Ατα ρμυαιντε n-εοεαιὸ αιρ ριζ̄εαεταιβ̄ n-Ερμιον, ηι e Δ  
 ηηian υο τιυηταιζ̄ υο ριζ̄εαεταιβ̄ αν ρρειρ, υε βρυζ̄ ρηη  
 βειρην οριε Δ ερομτεαρ ζο m-βειὸ τυ υο εορτ μνιζ̄ ζο ιαρ-  
 ρφαiὸ μνιυ υαιε υο com̄αιρle. Δετ ηυβειρην βρυεταυιζ̄ ιοναρ  
 αμαε αφιρ, αιζ ραὸ: Αν ηηληρo Ερμιον υλιζε η-βααl?

Ann rin ffreagair Eócaíó úo: B'fuil agur fogluim an t-  
 arocmótear com beug? Ní feuo le comáct úine atriúgáó  
 vliže OE; aca vliže m-baal ar éion comféact uile úine?

Nuair éig le úine eicéilláó mar eun tpió an t-aor,

Nuair éig le úine rnaím mar earg tpió an uirge,

Nuair éig le úine toóail mar peirt tpió an ce,

Nuair éig le úine vo mar ann teine go rlan,

Nuair éig le úine beic raogáladé gan biaó gan viž,

ann rin agur nuig go o-ti rin ir feoiri leir vól ann agáó  
 vliže an t-uilecúimtaig.

Turuisé ionar ariur aig caime, agur vubairic Eócaíó go  
 žmáórogantaó: Creuo ir maic leat?

Agur v'iméig ionar leir ari agáó ar éómar an rúž go  
 fearagáó.

#### an. 4áó. caibivóil.

Ari an ceuo la vo baal ann larrižic (r. r. iul 1) éuir  
 Eócaíó a éurriáóe veažtappuóe amaó le liriácaib aig maó:  
 Cruinnuigóir rúžte, pmonraíóe, cinrii, óllaim agur tpeaba-  
 ona 'n pobail, ann aroreóimáó o-teaómor ari tábaréa ar  
 éómar Erimion; feo éómaréa bui éigéaóta, beió teimíóe ari  
 laráó ari enuicib n-Erimion. Ari vól vo baal arteaó ann  
 fluióim (r. r. naoimí), com luac ir vo bi teimíóe ari lar-  
 áó ari arorenuicib n-Erimion, bi žlinne, žloipe agur lonriac  
 n-Erimion éaric timcióll tábaréa. Ari eiriž vo na bulrioiuib



Δ ζυιτ, βι ζεαταιθε n-απορεομηραδ ο-τεαδμορι ρυαιρζαιτε,  
 αζυρ ουαιδ Ερημιον αζυρ μιζτε Μυμδαιη αζυρ ζααλεη, αζυρ  
 ρηιονραιθε αζυρ αιηρη, ολλαιη αζυρ τρεαδαοηα αη ροβαη  
 ο υηε μιζεαδτ αη ζααλ αηη Ερημιον αρεαδ. βι αιτοιη μιζ-  
 εαδτα (γ. γ. ταβριον) θεαρηιζτε αηη μεαδον ηα ρεομηραδ  
 κοιρκειη αμδαιη ηιορ αιηθε ιοηα 'η ηηλαδαι, βι βοηο αιη αη  
 τ-ηηλαδαι αη κοηηηη αη ταβριον αζυρ ζλαδ Σεαη μιζ Μυ-  
 μδαιη αζυρ ρλιοτ η-ηβερ α η-αιτ αη κοηηηη αη βοηο αιη  
 ταοβ ο θεαη θε'η αιτοιη μιζεαδτα. αζυρ Όοη μιζ ζααλεη  
 αζυρ ρλιοτ ιολαιη α η-αιτ αη κοηηηη, βοηο αη κομδαι  
 αη μιζ.

αζυρ ζλαδ υλλαδ αζυρ ρλιοτ η-ΕΡ α η-αιτ αη κοηηηη  
 αη βοηο ο λαη τυαιτ θε'η αιτοιη μιζεαδτα, βι'η αιτ υο ρο-  
 λαη ο εαηλαδ ζυη ρυθε μιζ η-υλλαδ αηηα Ερημιον. βι  
 αηοολλαη η-Ερημιον αηηα ρυθε ιοηη αιτοιη μιζεαδτα ζυη αη  
 βοηο, αηηαηε λειη βι αηοολλαη Μυμδαιη, αηηα ρυθε ιοηη  
 μιζ Μυμδαιη αζυρ αη βοηο. βι αηοολλαη ζααλεη αηηα  
 ρυθε ιοηη μιζ ζααλεη αζυρ αη βοηο.

βι αηοολλαη ηυλλαδ αηηα ρυθε ιοηη μιζ η-υλλαδ αζυρ  
 αη βοηο.

βι ρηιονραιθε ρλιοτ ηβερ σεηο-ζεηη αη ζολαη, αζυρ  
 ρηιονραιθε ιτ αηηα ρυθε αιη θεαη αζυρ αιη τυαιτ μιζ  
 Μυμδαιη. αζυρ ρηιονραιθε ρλιοτ ιολαιη αιη θεαη αζυρ ελε  
 μιζ ζααλεη. αζυρ βι ρηιονραιθε ρλιοτ η-ΕΡ αηηα ρυθε αιη  
 θεαη αζυρ τυαιτ μιζ η-υλλαδ, αζυρ βι ηα αιηρηη αζυρ ηα  
 τρεαδαοηα 'ηηα ρυθε ταοβ ριαη θε ηα ρηιονραιβ αη οηηε-

αιρ βυθ άρ ιαο. Αζυρ φαοι ρειηεαο να ολλαιη ταοθ ριαρ ρενα  
 υαρλαιθ αν ρυιττε 'η βυθ άρ ιαο. Αρ ειον αν βορω ρο βι  
 'η λαταρ, βι τρεαετ να η-Αλλοο ρηυιογτε, Σρηιοβτα η-Εολυρ,  
 Αζυρ λεαβαρ να η-Αιμρρηε. Βιρεαηη ηολλ λεαβαρ να η-  
 Αιμρρηε ρυαιρζαιλτε, αηηορ ζο ρρηιοβτεαρ αηη ροελα ηειτεαο  
 Αζυρ λαετεαο μαρ. ρεαλεαηη ριαο εαρτ, ρο ρυιλ cloin να  
 ταλμιαη α βειρεαρ αηηρ να λαετιθ α τιζεαετ.

Αιρ ειηυζ ρο Ερμιοη ο'η αιτοιη ριζεαετα λε ριζ-κοηηαο  
 ρο ρεηηαο, ευαυλυζ βορβγλεο εαρτ τιμειολλ Τεαεμορ. Ιηρ-  
 τεαρ αρτιε ζυρ ηαιθ ζαιρριθε αρηιζλευρτα αιρ Ταβαρτα.  
 Αζυρ ο'ειηυζ Ερμιοη Αζυρ ρυβαρρη: Ηυαιρ βιε βειρεαρ  
 ολιζε ηΕρμιοη ηο α ευιρ αιρ βορω, ιρ εεαρτ ζο η-βειο αν  
 ελαρεαηη αηηα ο-τυαεταλ ραιρζε, αν λυβ αιρ λυρζαο, Αζυρ  
 αν ερην Ταβαρτ εριοευιζτε αηη βοταηαιθ να ζααλ; ιρ ηητιηη  
 αταρ ηα εειρητε αετ αιρηη ορροεηηαηηα ραοιηεαο. Ρευε! Η  
 β-ρυιλ ελαρεαηη αιζ Ερμιοη αηηη τιζ να η-ολιζε.

Α βυρρηνιθε αββηαιο αμυιε: Τειρεαο υιλε ρεαρ αρηη-  
 ζλευρτα α η-βαυλε ζο βοταηαιθ α εοηηηυθε βειο ροζ Αζα-  
 ηηη αιρ Αζαο ηο αιρ ειζηη αιρ Ταβαρτα!

Αζυρ ρο βι μαρ ρηη.

Ο'ειηυζ Ερμιοη αιρ Αζυρ ρυβαρρη: Ιρ εειρηη βααλαηηε  
 'ηοιρ ο'η τ-αμα ηαιθ ηηρηε ηοζαυζτε αηη ηο ριζ η-Ηλλαο,  
 ο'η τηαε ρηη ευιρ να ριζτε, να ρρηνρηαιθε, Αζυρ να εηρηη  
 αηη ρεο ηε μαρ Ερμιοη αηηορ ζο ευηηζραιο cloin να ταλ-  
 μιαη λε να εειλε ζο ολυε λε ευηηζ αν ζηηαο; αιρ αν τ-  
 αεβαρ ρηη οιβρηνυζ ηε ζαη ηζιε αηηορ ζο ρυιζεαο αν ολιζε

'n cpiuē aɣur an ɤaō buō coiɤ le ɤaopuɣaō cloiŋ n-Əɤɤiŋ  
o m-bɤɤiŋ aɣur ɤoiɤneapɤ, ta ɤioɤ aɣaiō ɣo uɤɤaiɤ na  
cɤomɤeaiɤ ɣo bɤeugāc ɣo ɤuiɤ ɤiaɤɤan naoi ŋliɣiōe o  
bāal? Bi bun na n-oibɤe leaɣte ann bɤeug, ŋainɣainɤe  
le cealɣ aɣur cuiɤɣaiɤe anna n-aɤ le ɣeapaiō na n-aɤ-  
ɤioɤe. Nuaiɤ ɤiaɤɤuiɣ ŋe na cɤomɤeapaiō cao t-aōbap bi  
āca aiɤ mioɣɤioŋ an beɤɤe uo?

ɤɤeapɤeapɤeapɤ: Aca ɤioɤoɤā ŋe'n ɤliōc bōcɤ, aiɤɤio-  
ɤāc, aɣur olāc, buō mian leo ɣan aiɤɤapɤ, mapɤ iɤ leuɤ le  
ɣāc ŋuine a beɤ ɤoɣcūlac ann ŋioŋāoieapɤ, uime ɤin ɤan-  
taō ɤiaō cōɤɤācɤ, muna beɤō ap a cion āc ŋliɣe ɤeapōā;  
ni beɤō an luāc ɤaiōiɤ ɤaopɤ anna ɤealō, ni beɤō luāc ɤiɣle  
ŋainɣain anna ɤiɣeācɤ. Aɤeapɣ na aiɤɤioɤaiō iɤ ɤaiācōioɤ  
an t-uācɤaiɤan iɤ b-ɤeapɤiɤ,

Aiɤ buō aiɤ le na ɤiɣaiō, na ɤɤioŋɤaiō, aɣur na uɤ-  
aiō a māoiŋ, a aōɤiōapɤ, a bā 'ɣur a caoɤāc a āɤɤaiɤ le  
caɤɣapɤ ŋo 'n ɤliuāɣ? Anne naāc buō b-ɤeapɤiɤ aɣur buō  
cɤioŋā, ma beɤiɤiŋn an ɤiɣ ɤɤeɤ aɣur ceim ŋo na cɤom-  
ɤeapaiō, annop ɣur ɤeuo le ɤeapōbɤoɣānciō m-bāal aiɣ  
cuiɤɣaiɤe an ɣāal umal ŋo ɤmaāc an ɤiɣ? Ann ɤin beɤō  
ɤioācāie aiɣ an ɤiɣ anna aiɤocuiŋācāe, aɣur aiɣ an cɤom-  
ɤeapɤ anna ɤioŋ beug talman. Iɤ a leiɤioe ɤin uɤɤaiɤ  
na cɤomɤeapɤ. Nuaiɤ ŋo cūiɤ me ceɤɤe opɤeaiō, aiɣ  
ɤaō: Cɤeuo ma oibɤeōcāo na olāaiŋ cōm cɤuiāō aiɣ  
munaō na ŋāoie ann eāɣna, mapɤ oibɤeann na cɤom-  
ɤeapɤ aiɣ cuiɤɣuɣāō iāo ann aiɤɤioɤ?

Φρεαζαρι να ριπομτεαρι: μα μινηφαινη να ολλαιη να βοϋταναιϋε ανη εαζηα αζυρ ριρηνε ζεαβραιϋ ριαϋ ιμηϋε αζυρ ραντ ανη ϋιαζ ραιβρεαρ αζυρ κυμαατα.

Σην ϋαοιβ βαριαμαλ να ζ-ριπομτεαρ, ηϋειρην ηι ραοιλημ ζυρ ριορ βαριαμαλ να ζ-ριπομτεαρ, δε βριζ ρην, ϐρευο μα ρεαρεανη να κυιζ ϋλιγιϋε να ηαλλοιϋε, μαρι ϐεαν ηολλα ϋλιζε η-ερρηον ζο ϐιντε ηι μαρι αιϋντε η-θααλ ϋαρ βεαρτ να ζ-ριπομτεαρ, αϋτ ζο ριρηνεαϋ μαρι ϋλιζε να ταλμηαν ϋευντα λε ϐομαιορλε να ζααλ ϐρηνηντε λε να ϐειλε αιρ αν ραϋ ρην? ϐρευο μα λειζφαϋτεαρ ρρηομβηρολλαϋ αν ρρεαϋϋο:

ηα ϋευν ϋιαν-μηαρηϋ ϋο αονηεαϋ.

ηα ζλαϋ ϋϋιτ ρειη ρεαλβ ϋϋιηε ειλε.

ηα λαβαρη ϋο βεϋλ ηϋο αιϋνεοϋαϋ ϋο ηειη μαρι βρευζ-βιϋ ρηοϐαρηαϋ ϋο υιλε αβεο.

ϋευν ϋο ϐαϋ, μαρι βϋϋ ηιαν ϋϋιτ ζο η-ϋεϋηφαϋ ρε λεατ.

ϐρευο μα ρεαρεανη να κυιζ ϋλιγιϋε υο μαρι ϋλιζε η-ερρηον? φρεαζηαϋαρ υιλε: Σεαϋ! βιϋεαϋ, βιϋεαϋ. αζυρ αιζ ειρηζ ρορ α ζϋϋ ϋϋβαρητ ερρηον: αν ρηαϋ ροιηηε ρεο ηϋαρη ϋο βιηρη λε να ϐειλε, ϋϋβαρητ λειρ αν τ-αρηοϐρηνηηε βϋϋ ραρηϋοιη η-εοϋαϋ μα βιϋεανη ροζ αζυρ ρϋαηηηεαρ α ζ-ϐοηηηϋε ανη, ιρ ριορ ζο β-ρϋιη ϋλιζε αζαηηηη ο αρ η-αταρηαιβ ϋεαζφαϋταρ να ζ-ϐεανρεαρ, αϋτ ηι ϐϋρηεανη ρηαον ηο ρμαϋτ αιρ ϋηοϋηιαηταιβ—δε βριζ ηαϋ λεανηεανη ϋιολ-ϋιορ αζυρ ερηϐ ηρηϋοιϋ αν ϐιοηταιζ, ηαιζαητεαρ αν ζααλ λε ραιϋϋιορ ηι λε ζηαϋ. ϋαρ ζο ϋειηηηη ατα 'η ϋλιζε α ρϋαρη-εμαρ ο βεϋλ αρ ρηνρορη ρϋαρηζαητε ηο ϋρηϋοζτε ϋαρ ϋοιη, αν βρηϋεαηη.

Διη αν τ-αδδαν ριν αννορ ζυρ ρευο λειρ αν ολιγε το  
 κυρ ραοι ρμαδτ αν ειονταδ υιλε ζο λειρ, αν αανρφαρ κομ-  
 ματ λειρ αν ζαδλ.

Αζυρ αννορ ζο m-βετδ αν βρειτεαμ, μαρ αν αευονα  
 βρειτνυζαδ οαρ ολιγε 'ζυρ τυρμορ τ'ανα'ρ τεαδ. Ορευο μα  
 οευντεαρ ναιο οευζ βρειτεαμνα ανη ζαδ ριζεαδτα n-Ερμιον,  
 ααν ανη ζαδ ταναρτεαδ, αζυρ αρο-βρειτεαμ αμαιν λε βειτ  
 α ζ-κομμυοτε 'ηαια λειρ αν ριζ ανη ζαδ ριζεαδτα, αζυρ  
 ααν ειλε λε βειτ ανηαια λειρ αν τ-Ερμιον ανη ρεο ανη  
 τεαδμορ?

Ρρεαζριαδαν υιλε: Σεαδ.

Τα ριορ αζαινη ζυρ ευζ αν βρειτεαμ βρειτεαμνεαρ  
 ροιμε ρεο ζαν ζλαοιδ αν αλυαρτιζ αιρ λαταρ.

Ορευο μα βιθεανη αν βρειτεαμ ραοι ρεαδτ να εορτα  
 νυιζ ζο αβρεοαο αν αλυαρτιζ α ρεαδ no α ηι ρεαδ? Αζυρ  
 μα βειθεανη ναιο αλυαρτορμυα α λαταρ, νυιζ ζο οειρραιδ  
 υιλε ααν αδα α ρεαδ no α ηι ρεαδ? Αζυρ μα βειθεανη  
 οα ναιο no ηιορ μυζα εαρτ τιμειολλ αν βρειτεαμ, ροζερυτ-  
 εαρ αν αυρ οαρ βαριαμαιλ αν υβιρ ιρ μυζα?

Αζυρ ηι ρυαιρζλεοαο αν βρειτεαμ α βουλ, νυιζ ζο  
 ζλαδραιο ρε αυνοαρ να λαμ, ανη ριν βειρραιδ ρε αμαδ  
 τρεαδ no αν ολιγε αζυρ λειζραιο ρε αρ αρο ανη αλυαρτεαντ  
 αν ζ-αλυαρτιζ, μαιλε λειρ αν ουιμε ανη α n-αζαιο ατα 'η  
 αραιο, να ροελα ρεμοβτα αιρ? Αζυρ ρρεαζριαδαν υιλε:  
 Σεαδ, βιθεαδ.

Ουβαρτε Ερμιον: Μα οειρ αν αλυαρτιζ: Ζυρ μαρβ-

νεαὸ ἃ οὐνε-ζειν λε ὑποόμειν. Ορευο μα λειζφαὶὸ ἀν  
 βρεϊτεαῖν: Τοιζιὸ ἀν νεϊρλαοὸ (μαρβδαοορ) βεο ἀρ μαῶδαίρ  
 να η-οαοινεαὸ ριαρ ζο υέτ να ταλῆαν, να ραζιὸ βαλλ οε  
 ἀρ ἔιον ταλαῖν?

Φρεαζαιρ υιλε: Σεαὸ.

Δουβαίρτ Ερμιον: Μα ἐυζφανν ουινε ἃ εϊτεαὸ (βρευζ)  
 ἀρ κοῖμαρ ἀν βρεϊτεαῖν ἀζυρ ἀν ελουαρτζ, ἀζυρ ἀν βρευζ  
 ερυεϋζτε ζαν ἀῆμαρ βειρφαίὸ ἀν εαλζοίρη ἀν ερικ (ριαντυρ)  
 εευοηα ἃ ζεαδβρϋζ εαῶδαν ουινε ἀηη ἃ η-ἀζαίὸ ριζνε ρε ἀν  
 εαροιο βρευζαὸ, ἀζυρ ζο η-βεὸ μαρ ρηη ἀηη ζαὸ υιλε κυρ  
 ζο λευρ? Σιορφρεαζαιρ υιλε: Σεαὸ, Σεαὸ.

Δουβαίρτ Ερμιον: Μα ζοιυεαηη νεαὸ ο ουινε εϊλε ἀζυρ  
 ταίρβαιντεαρ ζαν ἀῆμαρ ἃ ζοιουίζεαὸτ υιολφαίὸ ἀν βεϊτευν-  
 αὸ οα η-οιρηαο ἀρ ἀρ ἀρρ, ἀζυρ κυρρεαρ ηαιρη ἀρ ἀηη  
 μαῶδαίρ ἔλοηη να ταλῆαν? Δέτ μα ηαὸ ρευο λειρ ἀν ερικ  
 ο'ιοὸ, υιολφαίὸ ἃ ἐρηαβ ε, ἀέτ βειρφαίὸ ἀν τ-ολέαοορ ἃ  
 ηαιρη ρειη. Δζυρ φρεαζηαοαρ υιλε: Σεαὸ, Σεαὸ.

Δζυρ ρεαράὸ ρορ ἀζυρ αϊζ ερϋζ ἃ ζυέ ουβαίρτ Εὐόαίὸ:  
 Ορευο μα ρεηιοβτεαρ να ροῦλα υο ἀρ τρηαοο να η-οιζε?  
 Δζυρ ιαο ρεο? Να τειὸ ἀν ζααλ Σοιοτ Ἰβερ ἀμαὸ ἀρ Ερ-  
 μιον λε ρεηιορϋζαὸ ρεαηαν ουιτῆε οαοινεαὸ εϊλε, ἀζυρ μα  
 τιορφαηη εαέτραιη λε ζαβαλταρ οευηαὸ ἀρ ταλαῖν Ἰβερ,  
 βιδεαὸ να ζαιρϋὶδε μαραιοη ἡειη ἀζυρ μαρ δον ἀρῆη, λε  
 ιαο οο τιομαηητ ἀρ ἀρ ραν ραιρζε, ηο υαιζ ἃ ἔαβαίρτ οοιβ  
 ἀηη Ερμιον? Δζυρ ζλαοιὸ ἀν τ-Αηοορμιννε ἀηηη η-Ερμιον  
 ηαοι ηυαιρη. Δζυρ ουβαίρτ Ερμιον: Ἰρ ἀν ταλαῖν οὐρηαέτ

έλοιη η-Ερμιον, ατα έυιο αιγ αν ηυγ, ηα ημιοηραιβ, ηα αεαν-  
 ρεαραιβ, ηα ολλαμναιβ, ηα εμιοητεαραιβ, ηα βαηοαιβ, αγυρ  
 ηα ηιλιβ, αγυρ ατα α έυιο αιγ αν Ήααλ υαη α έρεαδ?

Ήρ ο'η ταλαμ ηεαδρμυηγεαδ ηεαδ ηυλε α βεατα? βειδ  
 α ηιον ταλμην α έυιο αγυρ ηεαδβ κομ ηαυα ηυρ ηαιηε-  
 ανη ηε αιη, βειδ α έλοιη αγυρ ηαταηη α έλοιη αιη ηυηγ ηο  
 ηιονητεαη αν ταλαμ αιη υαη τυημοη υ-ηαηαηηεαδ; εαδον  
 ανη ηηη ηη υεαηβμειηεοδτεαη αν βεαη α ηυγ, ηο 'η βμιοη-  
 ηεαλ α βειηραδ, ηαδ ηυγαδ αν ηλιοδτ υηλε ο ηηαιβ. Δέλοιη  
 η-Ερμιον ηαβαιη ηεαη αγυρ αειη υο υο αταηη.

Ταβαιη ηεαη οηοηη αγυρ ηηαδδ ηυδ υηλε λα α ηαιηε ανη  
 τυ υο υο ηαταηη α ηυγ έυ αγυρ α έυη έιοδ υυη, ηηεαηηοηλ  
 ανη ηαδ ηυδ ηιαδηναιηγ, ηα λειη ηαδαιηε υο ηυηλ αιη υο  
 ηαταηη αδτ ανη βυηδδιοη αγυρ ανη ηηαδ.

Αγυρ α έηευνημιε η-Ερμιον ηαοημυηγιοδ λε κομηαδ βυη  
 ηεαηη ηηγεηηυδ ηα ταλμην.

Εηευδ ηα ηεαηεανη ηεαδτ υ-ηαηαηηεαδ ηαη υο βη εαηα?  
 Αγυρ υο βη ηαη ηηη. Αγυρ υυβαιηη Εημιοη ηεμιοδτεαη ηα  
 ηοδλα υο ηαη υηηγε ηΕρμιον αιη αν ηηεαδτ, υηηγε ηοηγε  
 υαη βυη εοηλ ανη Δηυδρμυηηηε υ-Τεαδμοη αιη Έαβαιηα?

Σιοηηηεαηη υηλε: Σεαδ, Σεαδ.

Αγυρ υυβαιηη Εοδαιοδ: Ήο ηολ ατα ηα λην-εοηηλε βειη  
 ηυαιηηαηητε υαοηβ.

Ο'η ηηαδ εαηηε αιη η-ατραδα ηο υ-ηη 'η ταλαμ ηεο, βη  
 ηυηηηε υιοηηεαδβαιηγ λε ηα εειηε, ηο ηιοη ηεαηη.

Ορεο μα κομίσμινησασ να μίστε, να πριονησίδε, να  
 σινηρι, να ολλαιμ, ασυρ τρεαδασνα 'ν ποδαι, λε να έειλε  
 ανη ρεο ανη αρορεομηνασ-τεαδσμοι αιρι Έαδαιρεα αν ηιατ  
 βερεαφ να τεμπε αιρι λαφασ αιρι βαρι βινη να η-αροαν  
 υιλε ηρεαφ βααλαιη; βεισ αν τ-αροεμινηε ζα ειρτεαδτ  
 ασυρ ζα ροδμυζασ υιλε ααροισ α τιοδφαρ ανη ο ζαδ  
 μυζεαδτα η-εμμιοη? Ιρ μαρι ρην βεισ ιντιηη αφ έιοη μιαη,  
 ροζ αφ έιοη ανηροζ? Δετ ανη ηιαδσ ηι βαηηφασ αν τ-αρο-  
 εμινηε λε ηυσ αιρι βιτ α έαηλεαφ ταοβ ρτιδ σ-τιημιοη Μυ-  
 ημιαη, ζααλεη ηο η-υλλασ, δετ αμιαη λε να ηειτιβ λε μαιτ  
 ασυρ λεαφ υιλε η-εμμιοη.

Ατα ζαδ ηεαδ α ρυιδεαφ ανη ρεο κομιοηηαη λε να έει-  
 λε. Αν τε ειρηοδαφ λε ααιη, ιρ ε α έεαηε ζαη τοηημεαφζ,  
 οο βειτ ζα λαβαηηε ηυζ ζο εμιοδμυζεαδσρε α έυη, ασυρ  
 αιρι εμιοδμυζασ οο υιλε ουιηε ανη ρην ζλαδρεαφ ευνοαφ να  
 λαμ?

Ασυρ ηρεαζηαοαη υιλε: Σεαδ, Σεαδ, Βιρεαδ.

Ασυρ ουδαηηε Εοδαισ τα φορ ασαη οο ηασ λιβ: Ηυαιη  
 έαιηε μιε αν ζολλαιη ανη ρεο αν εεουαηη λε ζηοηυζασ  
 αν ηηη, αν ηιατ βι 'η ταλαιη ηιοηηε ανη ουιηειβ, βι 'η  
 Οαηαηη ραζαηε υλτοηηημαδτ οαη ευηηηασ Μαιζμιοηηετιοηηα?  
 Ασυρ βι ταλαιη αν Έεζααλ ηηηζηηεαδ, αιρι ηεοηαηαιβ υηηεαδ  
 να ταλμιαη ιοηη υλλασ ασυρ υλτοηηημαδτ?

Ο'ιμηζ ζαηηαδ ζο'η Οεαφ, αηηα ηιοηη αιρι ηηαιζε ραιηζε  
 μοηη, βι ηεαιβ λυζασ ηιε ιτ. Βι ιολαη αιη ειηυζ α βοταηα  
 ανηηεαδσηη-λαδφαη να Ιηηε, ασυρ ανη ηιοηη ο σ-ηυαιτ, βιεηη



mac Cier, nó do bí roḡazite le zraó a n-ḡaoineadó, zró  
 zup maib̄ blac̄ rloinḡte Amerzein zo vit̄ciollac̄ anna n-  
 azaió. Tar̄ úeir̄ va baalaine tuit̄ Maríac̄ air̄ Ceiriol—  
 Ir̄ ann do bí a ainm̄ zlaoióz̄te—Iber̄ neap̄t̄ z̄olaim.

Tóiz̄ lolair̄ air̄ e fein̄ do miḡailead̄ uile miḡeac̄t̄ n-er̄-  
 mion, oir̄ ni maib̄ mac̄ Iber̄ no Cier̄ for̄ ve'n̄ dor̄, azup̄  
 z̄laoió fe e fein̄ er̄mion. O'n̄ ainm̄r̄ir̄ rin̄ ta mic̄ lolair̄  
 aiz̄ z̄laoió id̄o fein̄ "er̄mion".

Noir̄ eiz̄ le va er̄mion a beit̄ ann? Air̄ an t-áóbar̄  
 rin̄, Creuo ma b̄ioeann̄ an te roḡad̄ar̄ na miḡte, na r̄mion-  
 r̄aid̄e, azup̄ na cin̄r̄ir̄ fear̄va z̄laoióz̄te "ARORÍZ̄".

Azup̄ r̄ior̄r̄reaz̄r̄ad̄ar̄ uile: Sead̄, b̄ioead̄, b̄ioead̄. Az-  
 up̄ vubair̄t̄ Eoc̄aió: tair̄bain̄ mire mō mein̄ a r̄aid̄ anoir̄,  
 oir̄ eiz̄ linn̄ azup̄ luót̄ a leannear̄ ann̄ ar̄ n-óiaḡ, a beit̄  
 cuir̄ z̄nion̄ ad̄nuad̄ leir̄ an v̄lize feo, ma tair̄l̄rao miac̄tan-  
 ac̄. Azup̄ éuaid̄eal̄ar̄ amaé ar̄ ar̄oḡeoiḡrad̄o v-Teac̄mor̄.  
 Azup̄ bí 'n̄ mor̄r̄eir̄ r̄eioz̄te va r̄ tur̄mor̄ air̄ raó t̄r̄i laet-  
 ead̄. Air̄ an ceit̄r̄m̄ad̄o la, nuair̄ t̄anic̄ an com̄tionol̄ le na  
 éile ann̄ ar̄oḡeoiḡrad̄o v-Teac̄mor̄, v'eir̄iḡ ar̄oḡiḡ azup̄ vub-  
 air̄t̄: Aca r̄oéla n-olize n-er̄mion azup̄ v-tur̄moir̄ v-Tanar̄-  
 teac̄ r̄eioḡta r̄ior̄ air̄ mollaib̄, azup̄ acaio anoir̄ air̄ boḡo  
 ann̄ran ar̄oḡeoiḡrad̄o v-Teac̄mor̄ feo, Creuo ma leiz̄r̄tear̄ an  
 t̄reac̄o? Siorr̄reaz̄air̄ uile: Sead̄, Sead̄, b̄ioead̄. Azup̄ leiz̄  
 an t-ar̄vollaí id̄o ar̄ ar̄o; Azup̄ cíótear̄ maic̄ azup̄ ceair̄t̄.

Azup̄ vubair̄t̄ ar̄oḡiḡ: Creuo ma r̄ear̄r̄eann̄ na b̄reit̄-  
 eam̄ant̄air̄? vub̄rad̄ar̄ uile: B̄ioead̄, b̄ioead̄. Azup̄ ann̄

ἴν οὐδαίητ Δρομῆς: Λεῖξ ἱερὸβτα η-εολυῖρ ἄγυρ λέαδαρ  
 να η-Διμῖρη, ἄγυρ λεῖξ μῖρη ἠεαῖταν να ποῖλα ἕο ὅ-τι ἴν  
 οὐηεαῶ. ἄγυρ ὀδῖτην Δρομῆς: Ἔλαοῖοιρ να βυῖροῖηθε  
 ἀμυῖε: Σεαρεαὐν ἀοηηεαῶ ἀῖρ Ἴαδαῖητα ἀῖξ ἰαῖηεαῶ ἀ  
 ἕαηητ?

ἄγυρ ο ἕαῖηαῶ ηαῖ ελυῖητεαῖ ἀοη ἕητ, ἱηεαḡῖαῶαῖ  
 ταῶδ ἀῖηῖξ “ἠῖ β-ῖυῖλ”. ἀηη ἴν ἕαῖηεαῶαῖ ἀηαῶ, ἄγυρ βῖ-  
 οὐῖηαῖ ἴν ἀροῖηεῖηαῶ ὅηυῖοḡηε. ἠῖ ὀῖυῖηηαḡ. ἑοῶαῖ ἀοηη-  
 εαῶ ἀῖξ ἰηεαῶτ ἀῖρ ῖαῶ ὅο βῖ βααῖ ἀηηα τεαῶ ῖλυῖεῖη.  
 (ῖ. ῖ. ἠαοῖηῖ.) ὅῖ ἴν ηοῖρ ῖηῖρ ἠεῖῖηε, ἄγυρ ἀῖρ ἀη ἠαοῖη-  
 ῖηαῖ ἑα, εῖηηηηῖξ ἠα ἠῖḡηε, ἠα ῖῖηηηαῖηε, ἠα εῖηῖρ, ἠα  
 οῖηηῖη ἄγυρ ῖηεαḡαῶηαῖ ἴν ῖοβαῖλ ἀῖρ ὅηυῖηεῖηε Ἴαδαῖητα,  
 ἄγυρ ὀῖηῖξ ἀρομῆξ ἀηεαῖḡ ἀη κοῖηηῖοηὸλ ἄγυρ οὐδαῖητ:  
 ἀῖρ ἕαῶ ῖηεαῖ βααῖηαῖ ἕαῖρ ῖηαῶ ῖηῖηεαῖη ἀη τ-ἀῖροεῖηηηε  
 ἀηη ἑαῶηοῖρ, εῖηεῖο ηα βῖηεαῖ ηῖ ἀῖηαῖ ηῖḡηε ὅο εῖαῖρ-  
 ἀῖβ ἀηηοῖ ἕο ηεῖηηῖḡηεαῖ ῖηεῖηεαῶτ ἄγυρ ῖῖοῖηαῶ να η-  
 ἕααῖ ῖηῖῖ οῖηε ἑῖηηῖοη? εῖηεῖο ηα ῖηḡῖηεαῖ ἀη εῖηῖηαῶ ῖηε-  
 αῖτα ἀῖξ κοῖρ Ἴαδαῖητα, ηαῖ ἑῖοῖ “COMORTAIS ἠΔ η-εῖḡḡ”  
 ἕο ὅεο? ῖῖοῖηηεαḡῖαῖ: Σεαῶ, βῖηεαῶ, βῖηεαῶ. ἄγυρ οὐ-  
 δαῖητ ἀρομῆς: εῖηεῖο ηα ῖοῖηηεαῖḡηεαῖ ἰοηηῖηῖηε εῖηḡῖηηηε-  
 ὅο ἕαῶ ηεαῶ ἠαῶ β-ῖυῖλ ὅε ἴν ἀοῖ ἠηαῶηαῖηῖξ, ἠαῶ β-ῖυῖλ  
 ῖαοῖ ἀηη ῖηαῖβ, ἄγυρ ἕῖηαῖ ο οῖηε εαῖη ἄγυρ βεῖη ἠα η-  
 οῖηῖηε, ἄγυρ οῖηε ἠῖοḡῖηοῖη ἄγυρ ὅηοῶαῖλ ῖοῖηηεαῖḡῖηαῖ?  
 ἑῖοῖηηεαḡῖαῖ ἀη κοῖηηῖοηὸλ: Σεαῶ, βῖηεαῶ ηαῖ ἴν.

εῖηεῖο ηα βῖηεαῖη ἀρομῆς, ἠῖξ η-υῖηηαῶ, ἠῖξ ἕααῖη,  
 ἄγυρ ἠῖξ ἠηῖηαῖη, ἑα εῖηαῖηῖξ ῖαδαῖητ βῖηεῖηῖη ἠα η-

Ἰεαλλ? Ἀγυρ ριορρρεαγρᾶοαρ: Σεαὸ, βιοεαὸ, βιοεαὸ.

Ἀγυρ οὐβαίρτ Διορρμῆ: Ορρεο μα βιοεαν ναοι Ἰεαλλ, Ἰεαλλ ὄο γαὸ cineal cleara: Ἰεαλλ n-εολαὸα; Ἰεαλλ ceoil; Ἰεαλλ b-φιλνῆεαὸα; Ἰεαλλ τρενεαὸα; Ἰεαλλ ευὲταὸ n-αρμ; (ρ. ρ. le lann ρλεαῖ Ἀγυρ claveam, Ἀγυρ le cuimpe lumb Ἀγυρ CpanTubail); Ἰεαλλ Sparouigeaὸα; Ἰεαλλ Mar-ouigeaὸα; Ἰεαλλ γ-Carbaoaὸα; Ἰεαλλ luatair αρ coir. Ἀγυρ ριορρρεαγρᾶοαρ uile: Σεαὸ, βιοεαὸ, βιοεαὸ. Ἀγυρ οὐβαίρτ ρε ρορ: Ορρεο μα βιοεαν ραρλυαὸ an Ἰεαλλ an γαὸ clear, ναοι cumail? Ἀγυρ comarēa 'n Ἰεαλλ an οαρ no αργεαο, Ἀγυρ ainm ceime, μαρ: μῆ-ollaμ, μῆ-bapo, μῆ-φίλε, μῆ λαοὸ, cean-ōmlann, ceap-ōpanta, μῆ-εαὸτρα, μῆ-cunnaὸ, μῆ-coirōe, Ἀγυρ ni ρειοαρ γο veo, veunaὸ τρᾶλλ ve donōuine a γεαβρᾶο γο comērom an ainm ceime ρεο αρ lior v-Ἰαβαρῆα? Ἀγυρ ριορρρεαγρᾶοαρ: Σεαὸ, βιοεαὸ, βιοεαὸ. Ἀγυρ αουβαίρτ:

· Ni μαὸταναὸ το don neaὸ οὐλ γο don ριον uile ve'n νομᾶν μαρ λαοὸ τοῖτα le ταιρβαιρτ γρῶοε Ἀγυρ γοίλε, n-ερρῖον αὸτ an τε a γρῶοιγ ainm ceime "μῆ" anna clear-aiβ αρ lior γ-Comorτair v-Ἰαβαρῆα? Ἀγυρ ριορρρεαγρᾶοαρ uile: Σεαὸ, βιοεαὸ, βιοεαὸ. Ἀγυρ το βι μαρ ριν.

Ἀγυρ ἔαρ ὄειρ na νείτε ρεο, ραοι veipeaὸ b φλυϊομ, v'imēiγ na ρλυαίγτε a m-baile γο v-τι βοταναιβ a cōmnuīe, αὸτ το mair Διορρμῆ αρ Ἰαβαρῆα.

## AN CEITRÍMÁD LEABAR. AN CEUD CABOIL.

Anoír do luíde Eoúaió fíaoi b-follac a boit, agus síl an fearcúin ríof go moiríon, agus reio anfad fíaoite, agus éanic anteaét fíacéa, acé fof ní fíacéao Aríofíú arteaé ann reoíríaoú o-Teaémoir, oirí doubairc re: Náé máireann mic Máireáíú agus íolairí anna boéanaib—?

Bí anóuil aíg Eoúaió mur n-Ollamí do cuir fíuar ane aice le Teaémoir aig ríon an t-aof-og, acé moirí fíeo leirí an tríac ríon o fíaoéarí fearcúine agus fíacéa.

Aig tríeaé do baal anna ríon blaé (r. r. doénaon), tríall Eoúaió go Dun Soberce, agus aig imtríeaé amac caíl fíur síll an ríú go Ullac, éanic ná ríonraíde, ná cíníir, ná ollamí agus an fíaal aige, agus cuir ríao a boéana aig bun, éarí anna tímeíoll Dun Soberce. Anoír bí moiríreirí agus aríomear aíg an ríú aig ríeulcaib ná n-állíoe. Agus o' moirí Teama ríeul n-Teama agus n-áilc, agus an máraimí fíaoit, ann cluarteaé n-Eoúaió agus an fíaal. Agus fíaríúí Eoúaió: Má ríof an ríeul e, no o leuirímuáicéib ná m-bairí e agus ríeaéarí Meilcan ceanreapí dofta leáina: Fíur búo ríof an ríeul e oirí aca anoír ann boéanaib a cómnuíde "Cofluac Cúilean o luac" agus fíaoit.

Agus doubairc Eoúaió le neáiríon: Scríob ríof fíoaí 'n ríeul, oirí aca teaéaríú agus luacéarí ann íaoíon; Máit le ímíre agus le eirteaé.



Ө-рул нӱ дӱр бӱт дӱз доннедӱ дӱн рео дӱр буӱ дӱл  
 лейр во дӱр лео? Дзур о'ейиӱз Морӱда 'зур ӱбдӱйт: Дӱн  
 традӱ мори коммемуиӱз дӱн рӱз дӱр на брейтедӱмдӱб, оир м  
 тоиз ре дон чедӱн воиб ле бейт дӱнна руйде лейр дӱн дӱр-  
 чруинне н-ерруон? Но ле бейт дӱнна редредӱ лейр редрод  
 дӱр ӱруитеине н ullaдӱ? Фредзайр еодӱт: Коммемуиӱз дӱн  
 рӱз, дзур оройиӱз ре: Зур буӱ радотар дӱн брейтедӱм: ӱо  
 табдӱйт члуар зо чароно луӱт д руйлеанн олӱ, во еиртедӱт  
 зо члуартиӱз, дзур во лейзеадӱ др дӱр рӱчла ролла на н-  
 олӱге? Ниӱейррин, буӱ маӱт ма м-бидеанн чедӱн ӱе на  
 брейтедӱмдӱб дӱр ладтар ле чейрте минуӱзадӱ дзур дӱаллуӱзадӱ  
 ма тарруиӱзеанн, дӱт зо ӱедрӱбӱта ни еирӱчадӱ д лӱмдӱ дӱн  
 рдӱн Чруинне традӱ зладӱрдар чунтар на лӱм.

ӱе брӱз рин Чруево ма редредӱн на три брейтедӱмдӱна д  
 дӱнмеодӱдӱ дӱн рӱз дӱр ӱруитеине лейр др рео рудар? Дзур  
 во бӱ мар рин. Дӱн рин ӱбдӱйт дӱн рӱз: Чруево ма лейз-  
 райо дӱн дӱрбрейтедӱм рӱчла дӱр роллаиб н-олӱге н-ерруон др  
 дӱр? Дзур во лейз Морӱда на рӱчла. Дзур ӱбдӱйт еодӱ-  
 дӱт: Чруево ир дӱл либ, дӱн зладӱрӱт муро на наои олӱге  
 н-ерруон мар олӱге н-ullaдӱ? Дзур рирфредзурдар: Ир  
 дӱл линн, бидеадӱ мар рин. Дзур ӱбдӱйт еодӱт: Чруево ма  
 редредӱн на брейтедӱмдӱнтар дӱн рео ком маӱт лейр дӱн  
 ӱабдӱрӱта? Дзур ӱбдӱрдар: Сеадӱ, бидеадӱ, бидеадӱ.

Дзур ӱбдӱйт еодӱт: Чруево ма м-бидеанн чедӱдӱтедӱм  
 о'Тадартедӱ дӱзгинн ком маӱт? Фредзайр уиле: Сеадӱ, биде-  
 адӱ, бидеадӱ. Дзур ӱбдӱйт еодӱт: Лейзтар др дӱр

բրիօճա n-Եօլւր, ճչւր բօճա Լեծարի նա n-Ճւրիւր, ճչւր  
 տար թեճտ, Լեյց շեան տե նա օլլաւնաւի n-Սոն Տօբրե,
 բրիօճա n-Եօլւր ճչւր Լեծարի նա n-Ճւրիւր Ճաճաճ, ճճտ
 Լեյց թերե թեարտան Լեծարի նա n-Ճւրիւր n-Երրիօն.

Ճչւր յ'ճւրիւր ճն թից տօ նա Եւրօրիւրիւրիւր: Ճլաօրիւր ճր ճրօ:  
 Տեարեան ճօնօւրե ճր Երրիւրե n-Սլլաօ ճից յարեճօ ճ ճեարտ
 ճչւր ճ ճօմէրօմ? Ճչւր թի թաւի ճօն ճւտ տաճարտ թրեճարտ.
 Ճչւր թան ճն թլաճ ճն Սոն Տօբրե ճր թաօ թաօ Լե-
 ճեճօ ճն ճեարաւի ճօմօրտար, ճչւր ճրեան ճչւր թրօն
 ճչւր Լաճճարի թօր. ճնհրան ճւրիւր թեօ ճլաօրիւր Եօճարի ճից
 թեարճար թրիօնր n-Սլլաօ, ճչւր Սեւի ճեան տե նա օլլաւն-
 աւի, ճչւր թօրօճ' ճն ճրօբրեւեճն, ճնօր ճօ թրիւրար ճն
 ճիտ ճն թից ճն թիցեճտ' n-Սլլաօ. ճւր թե յ'ճաճ ճր թեար-
 ճար ճօ տաճարթաօ թե ճ ճրե ճր ճիօն օճարի նա թւր-օլլաւն,
 ճչւր ճր Սեւի, ճօ ճօմթեարտեճար թե թրիօնր նա տ-ճօր
 օճ, ճչւր ճօ ճւրթարիւրե ճն ճ ճւարաւի Լեյցեան նա n-եճն,
 ճչւր նա Ե-թրիւր.

Ճար թեօ թրալլ Եօճարի ճր ճր ճօ ճաճարթա, օր թւօ  
 ճիւ Լեյ թւր-օլլաւն տ-Տեճարտ տօ ճւր ճր թւ.

ճն թրաճ թեօ Եի նա թրաճ-օլլաւն ճրօճնւրիցտե, ճճտ թի  
 ճւարի նա օլլաւն ճրթեճ ճնրաւի ճօ թօլ. ճա թօճ ճչւր
 թրիւրեճն ճր թւօ Երրիւր. Տրաւարեան ճրօմից ճն թլից
 նա ճրե, ճ ճնրիւր տարճարտ ճ ճօրան, ճն թրիւր ճից թրիւր-
 ճաօ ճ ճօր ճեմեճա. ճր ճիցեճտ տօ Եճալ ճրթեճ ճն ճ
 ճեճ ճարթիտ, (թ. թ. Լւլ 1) ճլար Եօճարի ճր ճարի ճօ Սոն
 Տօբրե.

Αν τριατ̄ ρεο υ'αιτιν ρε υο Δροφear ρριονρα n-υλλαό  
 ζο τοιζφαιo ρε λειρ comluadoip, αζυρ ζο ραόφαιo ρε ζο  
 τ̄αβαριεα, αζυρ ζο μ̄αιρφαιo ανη, αζυρ ζο κυρφαιo αιζε  
 ρειν ρζεul ve don ρυo α εαρλεοόαυ ανη.

Λα εαρ α ειζεαότ̄ ζο Dun Sobence, ουβαριε εοόαιo λιomρα:  
 Α ηεαριαν τειo ζο υ-τι μυρ-n-ollaμ̄ αζυρ ρανη ανη ηυιζ̄ ζο  
 τιοφαιo ηιρε αζαυ. Λαρηαμ̄αρηαό εuaio εοόαιo αιρ αζαιo ζο  
 Μυρ-n-ollaμ̄, αζυρ εανιc na ollaμ̄ αζυρ na oγana α ηηα  
 μιλλτιβ̄ αμαό le ταβαριε onoiρ υo'η ηυζ̄, αζυρ αιρ τιζεαότ̄ υοιβ̄  
 ζο ροιρσορμυρ μυρ-n-ollaμ̄ ρεαρεαυαρ na ollaμ̄ ανηορ ζο  
 ραόφαυ αν ηυζ̄ αρτεαό α ceυουαιρ, αότ̄ ουβαριε αν ηυζ̄: ηι  
 μαρ ρηη, τειoio α ollaμ̄ αρτεαό, ηι coiρ ζο η-βειo. αρoόειη  
 donneac ηιορ ηυζ̄α ανη ηειη αν ροιλοιρ ιona α ουδε?  
 Αζυρ υο βι εοόαιo αηηα ρυιoε αηηα ηεαρζ̄ ταβαριε λειζε-  
 ανη na η-εαζαηα, αζυρ τεαζεαρζ̄ na β-ρηνηηe υο ollaμ̄ηαιβ̄  
 ιρ ζ̄λιcιβ̄ ανη υιλε υλλαό. Κυρ ρε υ'υαλαό αιρ na ollaμ̄-  
 ηαιβ̄ αν κυραη ηυo υιτέιολαό α ταβαριε υο na oγαναιβ̄.  
 Αηηραη αιμρην ρεο βι ρoζ̄ αζυρ ροιτέαηηe αιρ ρυιo ερρηον  
 αιρ ζαό ταοβ̄.

Αηοιρ ανη ρειρεαυ βααλαηη ηυζ̄αιηe η-εοόαιo ανη υλλαό,  
 ρυαιρ υον ηυζ̄ ζ̄ααλη βαρ, βι αιμρην ηυζ̄αιηe η-υον τρηoό-  
 ου αζυρ ρεαότ̄ βααλαηηe, αζυρ βι ροιτεαρφαό α η̄ηαc ηοζ̄αιηe  
 αηηα η-αιτ̄. ηιορ ριλλυιζ̄ εοόαιo ζο τεαόμορ ηυιζ̄ ζο εuaio  
 βααλ αηηα τεαό βλαέ (ρ. ρ. Δοβραον.) αζυρ ζ̄λυαρυιζ̄ ηαοι  
 ollaμ̄ ο υλλαό ανη comluadoip λειρ.

Αζυρ ανη τριατ̄ υο βι ζαό ηυo ηειo, αηηραη Μυρ-n-oll-



Δὴν ὁ-Τεαόμορ, τριῶν Εοόαιό leo ἄγυρ κυρ γε ἰαὸ ἀνα  
 γυῖοε ἀνν. Ἐγὺ ἀν μῖς ἄ βιαὸ ἄγυρ ἄ ὄγε γὰρ ἀον λα  
 τοῖβ!

Ἄγυρ βῖ ἀμῖαρ ἀρῖ μέιν η-Ἀρομῖς μα γαιβ γε ὀλιρ-  
 εααδ ἄ μιον ἔαβαρτ τοῖβ μοιῖν τιζεαὲτ να η-Ἀροόρμιννε  
 λε να ἔελε ἀρῖ ἔαβαρτα ἄγυρ τρεαότεαὸ ἀρῖ ἀν ἔερτ ὀαρ  
 ἔλεαότεαῖν ὀ-φεοῖρ γο γαοῖραιο μῖςτε Μυῖαιν ἄγυρ Ἰααλεν  
 γο ὀλέ ὀε? Ἰλαοῖό γε Ἀροφειρ ἄγυρ μῖρε Νεαρταν ἀγε,  
 ἄγυρ η-ὀεῖρ ἰομοα φοέλα, ὀυβαρτ Ἀρομῖς: Ἀτα βααλαῖν  
 ἄγυρ ὀα μοῖα μο γαῖα λε να τ-δορογ ἄ βεῖτ γαν κυρῖαμοε  
 ὀμῖς γῖν Ἰλαοῖό γε να ὀλλαῖν ἀγε ἄγυρ ὀ'αῖτῖν γε τοῖβ  
 ἀγὺ μαὸ: Ἰλαοῖό ἀν τ-δορογ ἀγῖαῖβ φεῖν, ἄγυρ λεαγ γε  
 ἀμαδ ὀ τалаῖν ἀν Ἀρομῖς, ναοῖ μιον ὀο να ὀλλαῖναιβ ἄγυρ  
 ναοῖ μιον κομῖοηνῖαν ὀο να ὀγῖαιβ. Κοῖν λυαὲ γυρ ἔαῖό  
 ἀμαδ νυαὸεαὲτ να νεῖτεαὸ φεο ἔαμῖο ἔλαν να τалаῖν ἀν  
 γῖλυαῖτῖβ γο μῖρ-ὀλλαῖν, οῖρῖ νῖς γο ὀ-τῖ'η τρεαὲ φεο βῖ ὀγ-  
 ἀνα Ἰααλεν γαν κυρῖαμ ἄγυρ φοῖλῖμ, ἀν Ἰααλεν γο ἔιντε  
 φεαρεαῖν ἀροέεῖν να γ-ἔρομτεαρ, μαρῖ ἀν βαρῖ ἀν Μυ-  
 ῖαιν, ηο ἀν οῖοε ἀνν τалаῖν η-Ἰλλαὸ.

Ἀηρῖα να λαεῖβ φεο, κυρ φεαρῖγῖαρ φοάλ τεαότοφρεαότα  
 ὀ Ὀυν Σοβερκε γο Ἀρομῖς ὀε γῖοῖαμῖταῖβ γ-ἔρομτεαρ η-  
 Ἰλλαὸ ἀρ ἔῖον να ἔαρῖαιβ ἄγυρ ἰοβαρταῖβ η-Ἰααλ.

Ἀὲτ ὀ'αῖτῖν Εοόαιό ὀο γο κυρῖγῖαιο γε ἀν κυρ, νῖς  
 γο φῖλλῖαιο γε φεῖν γο ὀ-τῖ Ὀυν Σοβερκε.

Ἀτα γὰρ τεαγῖα γὰ μολαὸ φεαρῖγῖαρ, οῖρῖ μῖγῖαῖεαῖν γε  
 λε φῖρῖνε, εαγῖα, ἔεαρτ ἄγυρ τῖοἔαμῖε; μαρῖεαῖν Ἀρομῖς

αιρ Ἐδαρῆα ἃ ἰντινν λευρῆμινεαὸ ζο οὐβερὰτὰς αιρ  
μαῖτεαρ ὅο αιρ Μυρ-ολλὰν ὁ-Τεαὸμορ.

### ΑΝ ὍΔΑΡΑ CAIBIOIL.

Ανοιρ ἑαῖὸ ἢα τεαὸτοιμὸδε οεαζτάρρουῖδε ἀμαὸ ρυῖο  
υἱε Ερμῖον λε λιττιμὸς αιζ ραὸ: Ορμῖντεαρ ἢα ριζτε, ἢα  
ρρῖονηαῖδε, ἢα αιρρῖ, ἢα ολλὰνν ἀζυρ τρεαδαονα ἀν ροβαῖλ  
αρ κοῖμαρ Αρρομῖζ ἀνν ἀρρορεοῖμῖαὸ ὁ-Τεαὸμορ αιρ Ἐδαρῆα  
ἢη τρὰτ βερὸεαρ ἢα τεῖντε αιρ λαρὰὸ αιρ ἀρροβῖνν ἢ-Ερμῖον.  
Αιρ ἀν λα ζεαλτα ἑανῖο ἀν τ-Αρροερμῖννε λε ἢα ἑεῖλε, ἀζυρ  
ὀεῖρῖζ Αρρομῖζ ἀννα αεαρτελατὰρ ἀζυρ οὐβαιρτ: ἢ-ὀεῖρ ἢαοῖ  
λαεῖτῖς ἀν ζῖρῖνν ἀτα ροὸαῖ αιζ Αρρομῖζ ἃ βαινεαρ λε αῖυαρ  
ἢα ἢ-Αρροερμῖννε οε ρεῖρ μυρ-ολλὰν ὁ-Τεαὸμορ.

Κοῖν ἢατ ζυρ ορῖοὸνῖζ Αρρομῖζ ἃ κοῖμῖαὸ ζῖλαῖὸ ἢα  
bul ροῖμὸδε ἀμαὸ: Σεαρεανν οῖννε τεαὸτοιμῖεατὰ οἴν Φῖρῖ-  
νεατ ἀμῖζ λε ααρῖοτ ἀνν ἀζαῖὸ ἀν Ὅδαδαν.

Αζυρ ρρεαζαιρ Αῖρρῖζ: Φῖαρρῖζῖὸ, ἀρ αῖυῖνν ἀν Ὅδα-  
δαν ροὸλα ἢα ααρῖοτε ἃ ταβαιρεανν ἀν Φῖρῖνεατ ἀννα ἢ-  
ἀζαῖὸ? Φρεαζῖατὰρ: ἢῖ ρεαὸ, ἢορ ἑαῖλεαὸ.

Αζυρ ὀαῖτῖν Θεοαῖὸ Αρρομῖζ: οευνρῖαῖο ρεαρ ο Ζεῖντιρ  
αραρ ἀνν ἢ-βοτὰναιῖς ἀν ριζ ρῖζ ζο αιρτεαρ αιρρῖοδε λε  
ροὸαῖ ζο ὁ-τῖ Μεῖρτ ριζ Ἰλτοννῖατ. Αἢν ρῖν ἑαῖὸ ἀν τ-  
Αρροερμῖννε ἀμαὸ, ἀζυρ ἀνν τρὰτὸ βῖ ρεῖὸτεαὸ ἢα Μορρῖερε  
οευντα? Αιρ ἀν ἢαοῖμῖαὸ λα βῖ οορρῖα ἀν ἢ-Αρρορεοῖμῖαὸ  
ρορζαῖλτε. Αζυρ αιρ εῖρῖζ ὅο Αρρομῖζ ἀουβαιρτ ρε: ἃ ριζτε,

Δεξυρ Δ Αποτυραιζ η-Θημιον Ο'η τραε νεϊγναιζ το βι 'η  
 Αποεφωιννε ανη γεο λε να εελε, εφωι μιρε Εοεαιε Απομιζ  
 μυρολλαμ υ-Τεεεμορι αιη βυη ζο νεαριβεε ατα ανοιρ ανηα  
 κομνωιθε ανη ναοι ολλαμ δεξυρ υρημορι νε'η τ-αοροζ. Οε  
 βμιζ ηαε ηαιβ τραε εφωινντε να η-Αποεφωιννε λε εεαν οα  
 βαλαμειεε, ευζ με υοιε οα ναοι ηιον, (ρ. ρ. ναοι ηιον το  
 να ολλαμ αναιε, δεξυρ ναοι ηιον το να οζαναιε) αιη μο αον  
 φοεαλ ρειη, ηυιζ ζο τιεεφαιε αν Αρηφωιννε λε να εελε.  
 Ουε αιλ ηιον ανοιρ μα υλιρτεεαιε αν υλιζε ε? Αιη αν  
 τ-αεβαρ ριη, ερηεο μα ρεαρεαν ηιονηα η-ολλαμ δεξυρ ηιον  
 να τ-αοροζ ζο μυρ-ολλαμ υ-Τεεεμορι? Αετ λε ριη υ-ειηυζ  
 ηιζ Ξααλεη δεξυρ ουεβαιη: Οειη Ροιτεεραε ηιζ Ξααλεη:  
 Ο-φωιλ αον φοεαλ αιζ Εοεαιε Απομιζ νε ηιον να ζ-ερωμφεαη  
 αιη ταλαμ αν Απομιζ?

Ρηεαζαιη Εοεαιε: Ο-φωιλ. Αετ μα τα ηυε Δ εειηε αιζ  
 Ροιτεεραε ηιζ Ξααλεη Δ βαιηεαη λειη αν ευιρ, Δ ηαε, ατα  
 ελυαρ η-Εοεαιε ηειε λε ειρτεεετ, δεξυρ μαη αν εευθηα βειε  
 Δ εεαηζα ζα ρηεαζηαε.

Η-θειρ ελυαρτεαν ριη βι Ροιτεεραε ηιζ Ξααλεη ανηα  
 εορη. Οε βμιζ ριη αυεβαιηε Εοεαιε Απομιζ αιηρ: Ερηεο  
 μα ρεαρεαν ηιον να η-ολλαμ δεξυρ ηιον να τ-αοροζ μυρ-  
 ολλαμ υ-Τεεεμορι αιη ταλαμ η-Απομιζ μαη υλιζε?

Δεξυρ ριορηηεαζαιη αν ευιε ιρ ηυζα νε'η Αποεφωιννε:  
 Σεαε, βιθεαε, βιθεαε. Δεξυρ το βι μαη ριη.

Ταη να ηειηε γεο, εοιζ Εοεαιε Απομιζ Εεαρ ηιζ Μυ-  
 μαιη, δεξυρ Ροιτεεραε ηιζ Ξααλεη λειη, δεξυρ να ρηιοηρηαιε

Δεξυρ να εινεριν αιρ ευαιρε ζο ο-τι Μυρ-ολλαμ ο-Τεαδμορ;  
 μαρ αν ευουνα ο'ιμτιζ ολλαμ να η-Αροειμιννε λε Νεαρταν,  
 δεξυρ οο βι λυαδζαιρ δεξυρ βροιο μορ αιρ ρριομαο η-Εοδαο  
 η-Αρομυζ ο Αροειμ αν κομλυαδοιρ ριν. Δετ ανη τραεο  
 τολλ βιορηνιμνιουε εροιουε η-Εοδαο αν τραε ειο ρεμαζαο  
 Μυμδαιη δεξυρ οιομεαρ ζααλεη ραοι οβαιρ να η-ολλαμ.  
 Δεξυρ αιρ ριλλεαο οο Αρομυζ ζο Τεαδμορ ουβαιρε ρε λιομρα:  
 Νεαρταν: Ιρ οοευρ ανλαζ ατα δεζαη ανη ζααλεη ρεαο  
 εαδοη ανη Μυμδαιη.

Ανοιρ αν τραε βι 'η Αροειμιννε λε να εελε αιρ ανη α  
 Αρορεομραο ο-Τεαδμορ, οο ζιλαοιο να βυλρομνιουε ταοβ ρτιζ  
 δεξυρ ταοβ μυιζ: Α ρεαρεανη ρεαρδαροιουε ο ζειντιρ δεξυρ  
 υρδαι ο υλτονημαετ αιρ ταβαρεα? Δεξυρ ρρεαζηαοαρι: ρεαο-  
 δεξυρ ουβαιρε Αρομυζ: λειζ αρτεαο ιαο. Ανη ριν ρεαρ αν  
 ρηιζνεαετ ρεαρδαροιουε αρ κοιννε αν μυζ, δεξυρ ρεο ουβαιρε:  
 Οιοεανη αν μυζ ρεαταη ρεαρ ο ζειντιρ μαρ οειρ ελαη η-  
 ΕΚ, δεξυρ ρεο οειρ ρεαταη: Τειουεανη αν Οαηααη αμαο αιζ  
 ιμυρε μαρ ζιορμιαη αιρ ευαεο λε ηιομορκα λε η-ιτε α ρυιζε-  
 ανη ρε αρ ρζιεβοιλ η-Αρομυζ, τειουεανη ρε αρ α ευημδατα  
 ζαη ρηιαη ζαη μαρδαο. Τα'η Οαηααη ραοζαλαο ευοτρηοη ο  
 εαηλαο ζυρ ραορμυζ υλλεαο ιαη ο Αροειορ αιρ ροη "Stancel-  
 ιουοη" ηοο οο βι αρ οββα-ρα α ρυζ αρ αερεαδα ο να λυηη-  
 ροιρμιαβ α εαηιε ο'η οομαη ριορ. Αν οεαρβμειμυιζ εινεριν  
 β-φοολα αν εαοι οο βι αρ η-αερεαδα αιζ κομζηιομ λε βυρ  
 αερεαδαιβ λε ζηοτυζαο αν Σε ρεο? Ο ρεαλβ να η-Οαηααη?  
 Κομμεινεανη αν Οαηααη αιρ αν ζηιομ α μυζνε μυο ανη.

Δ ν-αζαϊό, ταιζεαό ναό κομμενεανν εινρηι β-φοολα αιρ αν-  
μαϊτεαρ ηηνηεμαρ νοιβ?

Τα 'ν Θανααν νευναό ηυε αζυρ ουλ τηό αιρ ταλαμ-  
ζαό ααι αιρ βυό αιλ leo, αζυρ ηεολυηζ ηιασ αφ έιον αιρ.  
η-υιρζι β αζυρ μα βαααν αιρ υαοιηε ιασ, τυηευιηεανν αιρ.  
υαοιηε λε φοιηηεαρ. Αηηε ναό β-ηυιλ αεαν ο ζηαιουιλ ανοιρ-  
ηηηηε λαη νε ζοιηταιβ? Αζυρ τηαό ευιηεμαρ αφοιο ζο υ-τι  
Μηηρ α ηηζ ηι έυζανν ηιασ αεαυ υο'η τεαότοιηε α βειό-  
ταιζεαότ ανη αιεε λειρ. Ιρ αιρ αν αόβαρ ηεο αταιηρα ηεα-  
ταμ ηεαρ ο φοολα αιζ ηεαηεαό αιρ αν ταλαμ ηεο, λε νευη-  
αό αφοιο ανη αζαϊό αν ευζόαηρ, αζυρ λε ειρτεαότ λε φοό-  
λαιβ η-βηεϊτεαμμαιρ αν ηηζ. Αζυρ ουβαηρ Αηοηηζ: Νευν-  
ηαισ υηαιλ να η-Θανααν ηηεαζηαό υό αφοιο.

Αζυρ αιρ ηεαηεαό ηυαρ υό Οηλαό υηαιλ να η-Θανααν,  
έυζ ηε ηηεαζηαό ηεαηηαό μαρ ηεο: Αη ηευσ ζο ζλαόραυ.  
αν Θανααν υλιζε ηο ημαότ ο α έηαιλλ? Αη βααηαυ αν-  
Closen υσ ηοηυηαιλιθε να η-Θανααν ο ιηιηρ αφ έιον υιρ-  
ζιβ να ταλαμ? Αηρ εηιοόηυζαό υο'η Θανααν να φοόλα.  
ηεο, υ'ειηηζ Αηοηηζ αζυρ ουβαηρ: Φοιλ Α Οηλαό, αν τηαό  
υό βι ηιε η-ζολαμ αιζ ζηοόηυζαό αν ταλαμ ηεο, ηι ευιη-  
ηιασ ηιβ-ηε ανη η-βηυιυ, ηιοη ζευηλεανηυηζ ηιασ ηιβηε?  
Αηηε ναό ηεηιοόβ εηεηηαλ ηιαρ φοόλα Μαηαηηζ: Ηι βυό αιλ.  
λε αλοηη ηεηη α βειό ανηα τηαιλλ αζυρ ηι ηηζεολαηρ αφ  
έιον τηαιλλ ζο νεο!

Νε βηηηζ ηηη αιρ ηευσ λε να Θανααν α βειό ζευηλεαν-  
υιηε αν ηηιοότ α έαηιε ο ουλ να ταλαμ ηεο? Φαυα ηοιηη.

τιζεαὲτ να η-Ἰαναθαν ο ραοι μευραιβ η-Ἰααλ, ραθα ποιη  
 ιμτεαὲτ να Ἰααλ αφ ἔιον υιρζιβ βεανυιζτιβ αν Αφφειυειρ,  
 ρεαὲ, αν τιαὲ α μιζνεαὲ υιλε νιὲ, ναὲ ραιβ σεαρηνηριον να  
 ριρζνεαὲ ανη ραν ροολα ρεο? Αν Σε ἡλαοιυεαν ριβρε  
 “Ἰανθα”, ριννε” Ερημιον βι ριασ τιρνα ραν ταλαη ρεο νυιζ  
 ἡο ἔανιὲ αφ α ἔιον? Ναὲ ρυιζεαυ μιε αζυρ ινἡεινιυε β-  
 ροολα σεαυ ριनुζαὲ ἡο ροζεαιρ αιρ υὲτ να ταλμιαη α ριορ-  
 ηιαὲαιρ? Ἰε βηιζ ριη α Οηλαὲ αββαιρ ροὲλα ηΑηοηιζ ανη  
 ελουραιβ ηειρτ ανηορ ἡο η-βειὲ ρυιμηηεαρ τριυ υιλε Ερημιον.

Αζυρ αιρ τιζεαὲτ υο Οηλαὲ ανη αιεε αιτοιρ ηιζεαὲτα  
 υυβαιρτ ρε αφ αιρ ἡο ρεαρἡαὲ: Μα αβηοαυ Οηλαὲ ροὲλα  
 αν ηιζ αφ κοηαιρ ηειρτ, ναὲ ρευο λειρ α ραὲ: Αν τιαὲ  
 α ἡλαε ιβερ αν βυαὲ ο η Ἰαναθαν λε σεαλἡ ἡ-Cloden, αιρ  
 ἡηοϋιζ ρε αν ταλαη υιλε ἡο λειρ? Αηηε ναὲ β-ρυιλ υλ-  
 τονημαὲτ αζαιηηε υαιρ αν κυιηἡαὲ? Μα κυιρραιο ιβερ  
 ἡευρηηεαρτ αιρ αν Cloden, αζυρ μα υειρραιο Cloden αιραιο  
 υο Ἰαναθαν, αζυρ μα υειρραιο αν Ἰαναθαν: κυιηυιζ υο  
 λαη α ιβερ, αιρυο ε αν ρηεαἡαὲ υειρραιο ιβερ? Ἰαιρ  
 ριη υυβαιρτ Αηοηιζ: Ιρ βυὲ λιβ υλτονημαὲτ υε ηειρ κυιη-  
 ηαὲ ηαἡηοηιρτιοηηα βειὲ αν κυιηηαὲ υο ραοη ἡαν αιρραρ,  
 αὲτ ηιυειρριη ατα Οηλαὲ υεαρβηεινυζαὲ ἡυρ βυὲ ε ρηιοὲτ  
 η-Ἰολαη ηι ε αν Ἰαναθαν ατα ανοιρ ηιζαηλεαὲ ανη Ερημιον  
 ηαὲἡαιρ?

Ἰυἡ μιε η-Ερημιον λαη εαρηαηαιρ ἡο σεαρηεαρηαιβ υλ-  
 τονημαὲτ. Αζυρ ατα τατλα αιρ βεαν, κοηυεαὲτα αιρ ἔηοηιυε

ve ingeinib b-foola? Air an adbar rin ni labhocad Eoc-  
aid, tig leir an t-Arocuinne breiteamnear tabairt, nuig  
go u-ti rin ruidraio Orlat agus Featam amearg urailib  
n-Ermon.

Agus bi comrad aig an t-Arocuinne, agus glac ri  
comairle, agus o'eirig Ruadruide pmonra n-Ullad agus  
tubairt: Creud ma veunfeair veairbnein ve cor ata veun-  
ta, det fearoa ni trearneoaid Oanadan an talam no ni  
radraio aig feoluad ar cion uirge na feargneat le readt  
an laim laioir, agus mar an ceudna ni radraio na rirg-  
neat air feochain go cealg ac triu talam na n- Oanadan.

Agus oo bi 'n cuir veairuigte mar rin.

Agus tubairt Arocuig: Tabairuigi oo ceile a Orlat  
agus a Featam laim carantair agus foal roig. Agus or-  
uig Arocuig aig rad: Scriob riar foela na roig air  
treadt na n-olige, agus beio an t-Arocuinne glaoirgte  
le iao oo comcluarceant. Agus oo bi mar rin. Agus toig  
Eocaid Orlat agus Featam leir go bot u-Tatla agus  
maireadar ann, agus bi nuigte n-Ermon tabairt cuairt rgru-  
ta triu talam n-Arocuig—buo iomoa treud m-bo agus reilb  
caoraic na Fadl bi ann det nior bain Eocaid leo. Agus  
air cruinnuad oo'n Arocuinne air ann aroreoirad, bi  
na foela rcriobta air leabar na n-Aimrhe agus air eirig  
oo Arocuig tubairt: Creud ma leigtear na foela? Agus bi  
na foela rcriobta air polla na n-olige leigte, com mais le

'olige n-Érmon, agus turmor Tana'rted, agus focla leab-  
 air na n-Dimrhe go u-ti 'n veiread. Agus ir coir agus  
 garmaidé vo bi riad. Air cmochnugad bi geataíde n-Drufe-  
 omrad u-Teadmor uhuogce. Ann rin leann mi na morfeire-  
 var clead team air lior Comortair na n-Eadtra, agus  
 éamé treunfir migeuctaig o gad ball ve Érmon, agus  
 iomra o'n uoimán riad. Aig cen miora na n-euct air lior  
 na Comortair vo máir Eocáid Droimé air Tabairéa. Adt  
 air cmochnugad vo mi rin, u'ionnruide re tabairt minred  
 vo na ollamnaib agus na ogranab. Saoil cmoftear Šaalen  
 treablorra corrugad ruar ann agaid Eocáid Droimé ga  
 lioned innrin Roiteardé miz Šaalen agus pmonraidead na  
 talman rin ann an-agaid, ac cuinguis Droimé a cuir aig  
 obrugad a g-comnuide air ron Érmon. Riđaileann Feardair  
 ann Ullad ann aic an miz, meuvuigeann an Šaal go mor-  
 mar da'n talam raibir agus lan le arneir. Anoir an  
 trad a éuid bad arted ra éig blaé (r. r. Dobraon).  
 Šluair Eocáid Droimé air agaid go u-ti Dun Soberce.  
 Agus éuid re air cuart éart timéioll Ullad, agus air  
 rilead vo go Dun Soberce bi teadtoipe ann g'a fanuic  
 le litirib aig mad: U'eug Cear miz Mumain; agus da  
 uile cean ve rliocé Ibreracé amain failbe, aig cruinn-  
 ugad le éile na gairrad, agus da Roiteardé miz Šaalen  
 aig eirtead le guct Rodin, agus geallead comveadain vo  
 le gnotugad caiteir migeadta Mumain. Ann tradé bi'n  
 nuaduigeadé rin cmadugad n-Eocáid Droimé, oir duvairt:



Ἰὶ ἀνοῦιλ ἀγάμ ζο m-βεῖὸ γε μαῶστε ἀνν γαν τριάτ ἀ τα  
 τιζεάτ: ἀνν εὐαρτεάντ εὐοῖν νὰ τάλμαν: Σὺρ μαῖβ ροῖ  
 ἀγὺρ γυαίμνεαρ τριὸ Ἐρμιον ἀπὶ γὰρ μῖγαίλτε n-εοῦαῖὸ  
 Ἀρομῖζ mic n-ER. Σαοῖλ εοῦαῖὸ μαῦραῖὸ γε ζο Μυμάιν  
 ἀννογ ζο λαβροῦαὸ le πρῖονγαιῖβ Ἰβερ, ἀτ οὐβαίρε γε:  
 Ἰιορ ἑλαοῖθεαοαρ ἀπὶ κομάιρε n-εοῦαῖὸ, ἀγὺρ nι ἔ-φυῖλ  
 ροῦαῖ ὅε λειτίθε κυρ ἀνν τρεάτ νὰ n-ολίγε; no ἀνν τυρ-  
 μογ ὁ-τὰνἀ'ρτεάτ, nι ἔ-φυῖλ ἀον οεο τοῖρμεαρζυζαὸ ἑνιοῖ-  
 ἀρῆα mac Ἰβερ.

Ἀγὺρ γεῦε, ἀν τριάτ ὅο Ἰὶ γε λευρμυῖνεαὸ νὰ νεῖτε  
 γεο, ἐανῖε κυρμαῖὸ οεαῖτᾶρπυῖζ ο φαῖλβε mac Μαρεαῖζ,  
 οεαῖβραῖαρ Ἰοῖο ἀγὺρ Ἐαῖρ ἀῖζε, ἀγὺρ γεο ἰαὸ νὰ ροῦα  
 ἀ ἐυζ ἀν τεατοῖρε λειρ: Τα πρῖονγαιῖθε Ἰβερ ἀῖζ ἑλαοῖε  
 νὰ γαιρῖοῦε le νὰ ἐεῖλε ἀνν μῖγεάτ Μυμάιν, ἀγὺρ τα  
 Ροῖτεαράτ μῖζ ἑααλεν ἀῖζ κοῖνῖοῖν Ροαῖν. Ἐῖὸ ζο ἔ-φυῖλ  
 γρεῖρ ἀγὺρ Ἐαῖρε ἀῖζ φαῖλβε le καῖτοῖρ μῖγεάττα ἀ ἀῖαρ,  
 nῖοῖρῖρῖν nι ἑλαῦραὸ ἰ le λαῖν λαῖοῖρ. Ἰὶ'n λειῖγεανν ἀ  
 Ἰῖμῖν γε ο εοῦαῖὸ βυνταῖρεάτ ὅο, ἀπὶ ἀν τ-αῖῖβᾶρ ῖρῖν ἑραῖ-  
 οῖζ εανν γε ἀν ροῖῖαῖνε. Μα ἀβροῦαὸ εοῦαῖὸ le Ροῖτεα-  
 ράτ: ῖοῖλ ἀ Ροῖτεαράτ λειζ le πρῖονγαιῖβ Ἰβερ ἀγὺρ ἰῖ  
 ἀγὺρ ὑραῖλ ἰβ Μυμάιν ἀ ροῖζαὸ ἀν τε μῖγαῖλεοῦαῖὸ ἀρ ἐῖον  
 Μυμάιν; λειζ λειρ ἀν ελαοεαῖν ἀγὺρ ἀν λυβ ἀγὺρ ἀν ἐραν-  
 τυβαῖ ἀ βειῖ ἐροῦαῖζτε ἀπὶ ταῖὸ m-βοῖ νὰ γαιρμαῖ.

Μαρ ῖρῖν βειῖὸ ροῖζ ἀγὺρ γυαίμνεαρ ἀπὶ τάλαν n-Ἐρμιον.  
 Ἀγὺρ ἐυῖρ ἀν μῖζ ροῦαῖ ἀγάμρα νεαῖρεαν ἀγὺρ ἐυαῖὸ me  
 ἀῖζε, ἀγὺρ Ἰὶ βῖοῖο ἀῖζ ροῖλρῖζαὸ ἀ ἑννῖρ ἀννῖρ ὅο λειζ

re dom foela teátoimear b-failbe. So mué larnaimarac, triall droimz agur a éata comluadóiri zo Teacmor. Agur so bi na pmonraide Ruadóruide agur Rof agur mire Near-tan aiz comveadain leir. O'fann Eocáio droimz da laete air tábarra, agur mar bi re uul anáice le bpuiteine Šaalen cuailuiz re zo raib Roitearac aiz bočanaib n-Don Cimir Almuin, agur éuáio re ann. Agur labairuiz re le muž Šaalen, agur zeall Roitearac óo air a foéal zeallta, nac mačraio na comlainn amac ar talam Šaalen. Ann rin rcmob droimz ličtirača zo pmonraib Iber, ruo iao na foela: Ouc a támic zuč zo o-ti cluar n-Eocáio muž Ullao aiz raó: O'euz Cear mac Marčaiž, muž Mumain, agur ata na žaircióe aiz cmuinnužad čart anna cimcioll na ž-cean-rear, čraóuizeann re čroióe n-Eocáio zo ruar Cear bar; ata Mumain aiz caoinead e, an n-veunraio rib dimir an žuil agur caointe ruo an talam niof paša le impir na pmonraideao? Anoir an trac ta olize agur turmor com-vaingeanra ann Erimon, a caillraio mic Iber a čiall uš-vaiair agur aróeime? Ma ta mar rin pažrao Eocáio muž Ullao a čaitoir mužeáta, annor zo zeabruizead cean vaóib mo aic, ma beiread rin rož zo Erimon. Čreuo ma rožann pmonraide Iber agur le agur cimrir Mumain an te muž-leočar var olize agur turmor? Žuibeann Eocáio muž Ullao an cinealra reo o a vearbpačaraib, mar iarpuižeann vearbpačar o a řeapčbpačar a řarčoił. Čar reo bióeao rior cinte ažaib zo b-puil mein Roitearac muž Šaalen

εαύον μαρι mein n-εοόαιό μιζ υλλάό αιρ αν ρυο ρεο.

Сυρι εοόαιό να ροόλα ρεο le λαίη α τεαότοιμιόεαό ζο' να ρπιονραιβ, αότ le λαίη ο-τεαότοιμε β-φαιβε сυρι ρε να ροόλα ceυona, αζυρ αιρ сοιρ αν ροιλλ, ρεμοβ ρε: Δτα-επιοίε n-εοόαιό ολιγτε le φαιβε αζυρ α сυιρ.

Οο ζλαс ρπιονραιόε Iβει, сοίαιρle n-εοόαιό, αζυρ ο'ραν να ζαιρσιόε ανη βοόαναιβ α сοίηηυιό e, αζυρ βι να ρπιον-ραιόε αζυρ να сιηρι αιζ сπιηηηυζαό αιρ βηυιόειηe (сηοс να teime), αζυρ ροζαοαι φαιβε анна μιζ αρ сιοη μιζεαότα-μυηαιη. αν τηαό ρεο ουβαιηт ηεαηтан le εοόαιό Δηρομιζ: Μα ηηηεοόαο αν μιζ οοηηα ηεαηтан ροόла ρπιονραιόεαό Iβει ανηοη ζο ρεμοβραιό με ιαο αιρ leαβαι να n-Διηηηηe, αιρ ηοη ρευόηηт n-Δηροόηυηηηe ο-Teαότοιη αιρ τ'αβαιηα? Δότ ρηεαζαιη αν μιζ: ηη ηεαό, οηη ηαό сιαλλυηζεανη ηυ, ζυρ ηαιβ να ροόла ηο ροόла n-εοόαιό μιζ υλλάό, αότ ηη ροόла n-εοόαιό Δηρομιζ, αν ηυαηη οο ρεμοβεαη να ηεητε ρεο αιρ leαβαι να n-Διηηηηe υλλάό—οειηραιό ηυ——.

αζυρ ουβαιηт εοόαιό le ηεαηтан: ζο η-βειό ρπιον-ραιόε Iβει ρηυηταηζ μαρι οο βι ceυοζеηη η-βιηe 'η ζοлаηη! Οο ηηαιη Δηρομιζ ανη Teαότοιη, αζυρ сυρι ρε leαοηηυζαό le βηυηζ αν μιζ, ηηη ρεοήηηαό ηοηηη αζυρ ηηη ρεοήηηαό ηηζ.

ζο ηηηηс ηυζεανη ρε сυαηηт ζο ηυη-ολλαιη, οηη ατα ζηαό αιζε αιρ αν τ-αοηοζ, ειητεανη ρε leο αζυρ таβαιηηαηηηη ρε leiζεαη ηοιβ——. αιρ ηηζεαότ οο β'ααη αηηεαό ανη ηηεαη ηηοηη ο'α сηηζ ιαηηηηε (r. r. ιυλ 1), ηηηαλλ εοόαιό Δηρομιζ. leiη α с'ατα сοηηηεαόταζ ζο Oun Sobence. αζυρ φιαηηηηηηηηη ρε-

'ooe Feargair ma rchuireis se cuir na g-Cromtear a f'ait?  
 Agus f'neagair Feargair: cuailuis me gur buó gneadac  
 'oo'n Carneac a beic uil tarc aig iarpeacó iobairc aig  
 g'laicé bhonnar m-baal ohréaib, agus aig bhuictugac car-  
 oio go b-fuil na cromteara aig g'laicac áca fein muon na  
 talman aig maó: Naó mairéann ribre amearg an g'laal?  
 Naó b-fuil a boéana fuargailgte uaoib? Naó b-fuil a  
 élar-boro meió uaoib, creuo a cairtuigeann uaib? Air an  
 taob eile ata'n g'laal veunacó caroio go b-fuil na cromtear  
 bagairc faitéiof ohréaib le riantuir na ohoó-rprioar, air  
 a éug baal comáca uoib.

Mar g'eall air rin ni folam iméigeann na carnaig. Acé  
 'oe na neicib reo ni b-fuil don focal maógte ar aró, acé  
 amain go ciun o beul go cluar, oir ata faitéiof air an  
 g'laal moim na cromtearaib. Niof fuioe uobairc Feargair:  
 Ta rior agam go b-fuil na cromteara a cuir tarc a beaca  
 le ceanrearaib agus treabaoarib na pobal ann leirg agus  
 rog, trác mairéann na carnaig leir an g'laal an aró,  
 agus aróig. Air ball éuaio teacóimé veag'tappuioe am-  
 ac air fuioe ullacó ga maó: Cmuinnreari na rriohraioe, na  
 cinri, na ollaim, treabaoar an pobal agus na bheic-  
 eaimna air bhuiteime ar comar an riu g'an mall, agus éug  
 na teacóimé litreaca 'oo g'ac ceanreari aig maó: Toig  
 leat cean uena cromtearaib agus cean uena carnaib ar  
 'oo éana'rtac le beic air laear air bhuiteime an trác

сривнеар ан сривне тарт тимчиолл ан миз. Com luat ir  
 bi ан Сривне анна ривде, о'еириз миз

Еооаю азур сувайт: А б-руил на сромтеара ай ан  
 бривитеине? азур фреазай не булроивде: Ата рив ай  
 латар азур сувайт миз Еооаю: Бидеаю на рривораюде,  
 азур на сирив айз реареаю ай мо лам оеар, азур на  
 оллаим азур на треабарона айз реараю ай мо лам cle,  
 ает бидеаю на сромтеара айз реараю ар соинне ан Сривне,  
 азур глорю ан миз на три бривеамна аннаце лейз реин,  
 азур айз алтугаю а гут сувайт ре: Танис рочал го реар-  
 гай а та 'нна ривде аннаит миз анн уллаю, азур о а  
 беул-ра го о-ти cluar n-Еооаю, айз мав: Го б-руил на  
 сромфеар глораю оиб реин уиле мив на талман го лейз,  
 а би мивте ай рон на раои-цеарт го юмлан. азур ан рив  
 айз миваю на сарнаиз го иариваю риваю юбарта о'н робал  
 оо баал? Тоигеанн риваю на юбарта рео leo мав а сив  
 реин. Срево ма лавроаю ан т-аросривфеар а ривр но а  
 айривр ое на пейиб рео?

Оо оеарт ан аросривфеар ай ан соичривне, азур ай  
 на сривтеарав анор ай ан таоб рео ай балл ай ан  
 таоб еиле ает мивр фреазай ре рочал. азур айрлавай ан  
 миз на рочла cevona. n-оер тамал беуг, айз еириз а гут,  
 сувайт ан т-аросривфеар: Ма cluivrao ан т-аросрив-  
 теар, о сив'н сарнаиз аса, а танис ан сарою го cluar  
 реаргай ан ривора. ает фреазай Еооаю ан миз оо:  
 Ни б-руил ривр азам ай айм ан рив, ает б-рейив ма

բարբառն րիտո ան թեօ ար լաճար ջօ ճեոեօճօ քարճար  
 րտօ? Աջար յ'իմեյճ քարճար ար քար քտօ օօիօնօլ նա ջ-  
 քոմքար ասար ջ-քարեճօ ջօ սիլե; ճէճ ջօ յարթա ուօր  
 ճիօ թե ճճարօ ճօնօսիլե ճճա քսօ լար լար, ճջար յ'իօնքարօ  
 նա քարքար քարեճօ ջարեճօ ճր արօ, ճէճ քի նա քոմքար  
 ճիճ օսնօ ար ան քալան. Անն քին քար քիճ քօճարօ ան քար  
 թեօ: քիճճ նա քօն յեճճ քալանա ք-քար ճիճ ան քարճիճ, քիճճ  
 ջար ք-քար րիտօ քարճիլե ճ քարճա? ճէճ քի րիտօ սիլե ջօ  
 լար ճիճ քարեճօ աննա ճօրք.

Ար քար յարքար ան ք-քոմքար: Անն նաճ քարե-  
 անն նա թեօ լե յարճ, յե քար քին ու քար ջօ քարեճօ  
 քարճիճ ճր քար ան քօճալ? Արքար քիճ քօճարօ: քիճճ  
 քարճալ նաճ ք-քար ան քարքարն անօր քար լե քարճ  
 յարճ; լար քին յ'արքին թե յօ քարճալն ո-Ալլաճ ճիճ քարճ:  
 Ա յարճա լարճ քօճա ո-Ալլաճ, ճջար քօճա քարքար  
 ո-Արճարքեճ. Ար ո-Ալլաճ քի նա քօճա լարքե. Անն քին  
 յ'արքին ան քիճ: լարճ ջար ջարճա ո-Ալլաճ, ճջար յօ քի  
 քար քին.

Ար քին յարքար ան քիճ: Արքար. քար լարճար նա ո-  
 Արքար ջարճալ, ճջար լարճար նա ո-Արքար ո-Արքար լարքե  
 անն Ար ջարքե. Անն քին ջարճարօ նա քարքարն ճարճ ջօ  
 քար: Ա բարբառն ճարքեճ ար քարքարն ո-Ալլաճ ճիճ քար-  
 քարճ ճ քարք? ճէճ ուօր քարճար ճօնօսիլե.

Ան քար քին ջարճ ան քարքարն քար, ճջար յ'իմեյճ  
 րիտօ քար լե քօճարօ ճջար ան քարճ ճ քի քարքարն քար  
 ար ան քարքարն ջօ Ար ջարքե, ճէճ ուօր ճարն ան  
 քոմքար ճարն.

Cuirtear an la gur an oíche rin taru ann greann  
 agus fear. Larinamarc do leis mife Neartan leabair na  
 n-dimrife Sadais agus n-Ermon. Agus bí raod foela gar  
 maic. Do máir míf Eocáid ann Dun Soberce nuí gó óuaid  
 baal arteaó anna tíg Ciuinugaó (r. r. Seacmí).

An trác rin triall re go Teacmor. agus éanic failbe  
 agus Roitearcó doirion go Teacmor. Bí uil aig failbe  
 míf Eocáid do feúfint; mar geall air rin éanic re trió  
 boctanab míf Sadaen annor go tiocfuid re leis. Bí bhios  
 air croidé n-Eocáid agus luatgair mein, oir uobairt re  
 licmra: A Neartan ata uóeur agam ann failbe, ata re  
 com ciona le donóuine a mugaó o'n gairce; b-feoir air  
 a fon go m-beid Roitearcó aig clonad o na cromtearab  
 go na ollamab?

Cuidéadar go minic air cuairt go Mur n-ollam, na  
 labair na ollam de madaó na g-cromtear de bíg go  
 raib Roitearcó an míf air laear. O'fann failbe agus  
 Roitearcó ann Teacmor air raod miora, agus luideadar  
 annra reomrad do cuir Eocáid le Teacmor air Tabairta. Air  
 mul éaig an aronuid ní b-fuil folac an boit a raic trác  
 tuiteann an fearain, agus reideann an gaot. Nídeirrin  
 mor mífne Eocáid comnuide raol Teacmor, oir uobairt re:  
 Ní beid Eocáid adbar tnuic ann inéinn a úairbraeacó an  
 trác o'imtíg baal arteaó ra teac Sgic (r. r. Iun 1), o'fll  
 Eocáid go Dun Soberce.

Fiarhuig re de feargair annóis na cromtearab, agus

ουβαιρε φεαρζαιρ λειρ ζυρ ευαιλιζ γε ζο ειντε ζυρ βαε  
 να εριμτεαρια ζο εεαλζαε να εαριναιζ νοε α λαβραουαρι λε  
 φεαρζαιρ αννορ ναε βειο ριαο αιρ λαεαρι αιρ αν θρυιτεινε,  
 δεε: ανη τριαεο νιορ ραιβ ριορ αιζ να εεαρηεαριαιβ αιρ ριν.

Ευιρτεαρι ευρηαιυε νεαζταρρυυε αμαε τρυο υλλαο, αιζ  
 ραο: Ερυινηεαρι αν Κομειρυινηε αιρ θρυιτεινε η-υλλαο αν  
 τριαε ραεραρ βααλ ανηο-τρεαρ ρεομιαο Μεαρ (ρ. ρ. Αυγουρτ)  
 θρυεαο να εριμτεαρια αιρ αν θρυιτεινε κομ μαιε. Αιζ  
 ρυρηεαε αν τριαε υο βι εοεαιο ουλ εαριε τρυο υλλαο, αζυρ  
 αιζ ιοε αρ οριερε αν ριζ λυαε ριαεταναε ζαε τιραρ, νιορ  
 ριζνε γε δεε αιραρ τρι λαεεαο ανη ζαε αιε, ανη ριν βι εαεα  
 ρριεαλοιρρυεαο τοιζεαο α βοεαηα αζυρ α ερυρεαν λεο ζο ο-τι  
 αιε ειλε. Μαρι αν εευοηα τρεαρνυιζ γε αρτεαε ζο ζειντιρ λε  
 ευαιριε α εαβαιριε οο ταεα μαεαρι ο-ταεα, αζυρ βι α εαεα  
 κομλυαουαρι αιζ ιομειυι ιομωα θρυονταρ λεο, λε ταβαιριε υι.

Οο εαριλαο αιρ αν τιραρ ρεο ζο ουβαιριε ριζ εοεαιο λε  
 νεαριταν: Οειρ να ολλαιμ ζο β-ρυιλ αιηριορ υιομιαραε,  
 ερευο μα ρερυιτορεαρι αν ευιρ νιορ ζευρια ανηραν ρκοιλ?  
 Οιρ ραοιλιμ-ρα ζο β-ρυιλ αιηριορ ρο-υμιαι, μαρι ραμπλα  
 ρευε να ριρζνεαε? Αν τριαε ραοιλεαηη ουιηε ζο β-ρυιλ  
 ριορ αιζε, δεε ζο βρηεζαε, ριν ε αν τ-αη α τα γε υιομια-  
 αραε. Υιηε ηη αιηριορ δεε βρηεζρυιορ αεα ριοεεαυαε! Ουο  
 μαιε ε μα ηαιρηαιηηηηη ευο υε να ολλαιηαηαιβ αμιαρζ αν  
 ριρζνεαε.

Αη τριαε ρεο αεα μειη Ροιτεαραε εαριηαεαεεε τα αιηροζ  
 αζυρ ραιεειορ ορηαιη μαρι ζεαλλ αιρ κομζαιρι ευν να ζ-  
 εριμτεαρι, οιρ αεα κομζαιρι τεαηζαη βρηεζαιζ μαρι τρηυη



rrué na rleibe bhuíteann gá nio. Aih tabairt cuairt oo  
 na rcoiltib, glac an miz luatgair moir faoi an zleuf  
 bheoó ann a fuair fe iao. Anoir bi 'n coméruinne aih  
 bhuíteine n-ullao, agur na cromteara uile anna naice  
 leir. Agur o'aitin miz Eoóaió reapeao na cromteara ar  
 coinne an coméruinne, agur oo bi mar rin. Ann rin aiz  
 eiriz a zut, oubairt an miz: Nuair oo bimair ann feo an  
 trac veizonac le na ceile, cuailomar rreazriao an t-aro-  
 cromtear, aiz maó: Ni coir zo labrocao na cromteara aih  
 neitib a baineat le baal ar comair an coméruinne. Acé  
 ma feuo leir an arocromtear oo maó zur breuzac an ca-  
 roio a cuailuiz feargair anna n-agaió, ir mo baramail zo  
 veimín zo abrocao an arocromtear e?; Fearr ir bearr,  
 éanic focal agam ve cealz na z-cromtear, cia nof oo  
 cuinguz riao uile carnac a labair le feargair a m-baile  
 ann aic a éomnuide annof nac tabairraio riao nuire aih  
 coir na z-cromtear. Oair zo veimín ma cióim-ra cealz an  
 t-arocromtear, nuéirrin com raa ir nac b-fuil fe cwi-  
 éuizte oair nof na n-olize caicimio e leizeao éair. Aih  
 an doóair rin; glaoioeao na bulroimide ann eirteacé  
 na z-cromtear agur na oaoineao éair ciomcioll an bhuí-  
 téine Seapeann donneac aih bhuíteine aiz iairneao a ceair?  
 Acé moir rreazair donóuine. Iair rin o'aitin an miz: Leiz  
 ar aro leabair na n-aimirne laeteao n-Arofeair míc n-Oz,  
 ceanfeair gáalaz. Agur oo bi mar rin. Doubairt an miz  
 aih.

Ata na ollaim ceitpe nuair naoi agur cean amain,  
 acé ata cromteara agur carnai z n-ullao tri nuair an  
 meuo rin, r. r. ceuo agur caozao z-cromtear, agur ceuo

Δεξυρ εαοζαο ζ-ααρναδ. Δτα μιον ταλμαν αιζ να ερομτε-  
 αριαιβ αιρ ρον μιντε οζανα να μιζεδάτα, ζο δεαρβέτα  
 ζλαδαναρ ρεαλβ αιρ να μιονταβ, δετ ο'φας ριαο ευριαμ να  
 οζαναδ οο να ολλαμαναιβ? Δτα μο-ιομορεα ζ-ερομτεαρ  
 ανη, οαρ ελεαδευιζεανη ελοηη ζ-ερομτεαρ οο βειτ ανηα  
 ερομτεαρια μαρ οο βι α η-αεαρ, δεξυρ λεανηεανη να ααρναιζ  
 αν ζλευρ αευονα αιζ βαιητ α βεατα ο ιοβαρηταιβ η-βααλ.  
 Μαρ ρην αιρ ζαδ ταοβ τα ευο δεξυρ μαοην αν ροβαιλ  
 ααιη. Ηιηη ρην; ερευο μα τοιρηεαρζτεαρ ρεαρτα αν εινεαλ  
 ιοβαρητ υο, δεξυρ μα ελαονεανη αον ερομτεαρ ο υαλαδ α  
 ζλαοιδ, ερευο μα ταιρβαρηεαρ α ευρ οο'η ελυαρτιζ? Ερευο  
 μα λειζφαο αν ηρηηεαμ: Ααιλφαο ερομτεαρ ειονταδ α  
 μιονη? Σιορηεαζρηαοαρ αν κομέρμινηη ζο υλε "Σεαδ, βι-  
 οεαδ, βιοεαδ!"

Δεξυρ ουβαρητ αν μζ μορ ρυοη: Ερευο μα βιοεανη  
 μιοντα να ζ-ερομτεαρ αιρ ρυο υλλαδ, αειηρη ηυαρη ηαοι  
 μιον ο Διμρηρ να ζ-ερομτεαρ δεξυρ να ζ-ααρναδ ατα ανοιρ  
 ανη? Βιοεαδ α ευο μαρ να αειηρη ηυαρη ηαοι μιοντα να  
 ταλμαν? Δεξυρ ουβαρηαοαρ υλε: Σεαδ, βιοεαδ μαρ ρην.

Δεξυρ βι να ροελα ρεριοβτα αιρ ηολλα η-οιζη η-υλλαδ,  
 δεξυρ αιρ εριοενηζαδ τημαλλ αν κομέρμινηη λειρ αν μζ ζο  
 ο-α Ουη Σοβερηε. Ταρη ανηα τιμείολλ ηρηιζ αν μζ, βι  
 βοεαηα ζλευρτα ρυαρ, δεξυρ βι ρειρ η-υλλαδ ηειοηη οαρ  
 οεαλβ δεξυρ ηεαδ ρειρη ο-Ταβαρηεα. Αιρ εριοενηζαδ οοιβ,  
 βι λεαβαρ να η-Διμρηηη λειζηη αρ αρηο ανη ειρηεαδτ να  
 κομέρμινηη.

Ηι ηαιβ ερομτεαρ ηο ααρηεαδ αιρ βιτ αιρ λαεαρ; ο'ημ-  
 εηζεαοαρ α ηη-βαηηε λη ηαρηηη ζο βοεαηαιβ α εομνηοηε, αιζ  
 ηρηυετηζαδ α αμαδ ροελα ζρηαηα ανη δεζαο αν μζ. Βεανηιζ

uile uaine áct áimáin na cionteara an níz, an trác reo  
 nion rill níz Eocáid zo Teácmor ari Tábaréa, nuíz zo  
 nít báal trío leat á tíz bíat (r. r. Aobraon).

### AN TREAS CAIBTOIL.

Ari ceuo la Iarpgit (r. r. Iul 1) éuáid na teáctoimíde  
 veáztappuíoé amác trío Eppion le littepeácaib aíz náo:  
 Cpuinnpeari na ppiónraíde, na cinpír, na ollaim, treáðaðona  
 'n pobáil ázur na breiteámana, ar coimari ároimíz ann o-  
 teácmor ari Tábaréa an trác á bítear na teinte ari Iapaó  
 ari bapí-binna Raé n-Eppion. Tamal póm la na cpuinnte  
 ari Tábaréa, peió Eocáid peomíraó ann o-Teácmor óo Fáil-  
 be ázur Roítearaó. Ari á táðairt cuípeáó óo Fáilbe,  
 uultuiz Fáilbe cum buiócior, aíz náo: Cuáiluz ppión-  
 raíde ázur cinpír Mumáin zur luíde me paí pollaiz o-  
 Teácmor, an am veízonaó á bí me ann reo, ázur ari  
 rilleáó uom zo.

Mumáin piarpuígeaðari uaim ma náé peíoir liom vo  
 beít ann mo luíde paí mo bóðanaib uile trác peápa?  
 Ari an t-áðbar rin——Níor feuo liom glácaó vo cuí-  
 peáó.

Ázur ppeáðair Eocáid: Ir píor óuit á Fáilbe——  
 Ázur máir Eocáid anna bóðanaib cóim maít. Anoir ari  
 tígeáct von Árocpuinne le na éile, vo tárlaó zur bpuó-  
 tuiz impír amác íoir Cealtar ceanpeari áilb ázur Dubar  
 ceanpeari n-Oír. Ir maí reo ó'eimíz an clompor tuíuiz ríao  
 aíz cuimlinc cia áca á ruíópaio ann aít buó náice le  
 cáitoir an níz.

Ḃlac ríao cuiread tḡiose o na ceile, aḡur tḡialleadaḡa amac̄ zo lior Comorḡair na n-ḡuict, zo u-ti 'n ball aca le aḡ n-uirḡe na buiróamne, ann rin tḡoio ríao zo mi-leadaḡ lam̄ le lam̄ aḡur cor le cor, maḡ don ḡr uo bi ríao aḡ cleaḡaib̄ n-ḡoile o na oḡe, aḡi veiread̄ tuit Dubaḡ ríar̄ ann baḡ a leact̄ean rcoilḡte le claoeam̄ ḡ-Ceaḡtar.

Ann ceir̄m̄ad̄ la na cruinn̄te, fear̄ mire Neartaḡan an t-arcollam̄ ruar̄ amearḡ na rḡḡtib̄ aḡur rḡionḡaib̄ na tal-m̄an, aḡur aḡubair̄t me: buó b-fear̄r̄ le anam̄ an ollam̄ roḡ aḡur rḡuam̄near̄, aḡt buó miam̄ le anam̄ an ḡair̄ce ḡleo aḡur tḡoio.

Tuit Dubaḡ, aḡt ni b-fuil̄ don ḡloire anna baḡ, ni b-fuil̄ ar̄oic̄im̄ no moḡcliū a tḡḡeaḡt ar̄ impur̄ tḡuit̄ aḡur uoim̄ear̄ naḡ b-fuil̄ uile mac̄ an ḡair̄ce com̄ionnan? Ma b-fuil̄ an t-Arcor̄iḡ ar̄ éion̄ a uéar̄bḡar̄aib̄, ni e aḡi r̄on̄ a r̄lioict; aca uile ceanḡear̄ n-ḡr̄m̄ion com̄ionnan̄ ann ar̄oreom̄raḡ u-Teac̄mor̄ aḡi ḡabaḡta. An ḡlac̄raḡ ceanḡear̄ a r̄iud̄éan̄ moḡ r̄uir̄ḡe no moḡ r̄iud̄e o n r̄iḡ maḡ buó maḡt̄ leir̄, a beḡt̄ anna bḡeḡeam̄̄ ann a cuir̄ r̄ein? Na bḡead̄ le r̄aḡ aḡi iar̄an̄ a tḡoḡear̄ ann aḡi n-óiaḡ, ḡur̄ éḡoḡeam̄ar̄ aḡur ḡur̄ r̄ilemar̄ r̄uil̄ aḡi an t-aḡbaḡi rin. Ue bḡiḡ rin cḡeua ma r̄caḡr̄ear̄ an t-euaḡ aḡur t̄eilḡear̄ an cḡancuir̄, le tair̄bair̄t̄ an aḡt a ḡlac̄raḡo ḡac̄ ceanḡear̄, aḡur uar̄ an tair̄bair̄ead̄ uo ḡlac̄raḡo ḡac̄ ceanḡear̄ anoir̄ aḡur r̄ear̄oa zo bḡar̄t̄? buó r̄ar̄m̄aḡt̄ leir̄ an t-Arc̄oḡr̄uinne r̄ocla Neartaḡin. Aḡt com̄ luad̄ ḡur̄ cuail̄iḡ an t-arc̄oḡrom̄tear̄ ḡur̄ r̄aib̄ an euoac̄ le beḡt̄ r̄ḡar̄r̄iḡḡte aḡi uḡlac̄ar̄i n-arc̄oḡom̄raḡ u-Teac̄mor̄ aḡi ḡabaḡta, t̄anic r̄e zo u-ti Arc̄or̄iḡ aḡur aḡubair̄t̄: t̄anic r̄ocla zo ead̄on̄ ḡur̄ r̄ḡar̄r̄tear̄ euoac̄ na ḡ-cḡancuir̄te, le

ταιρβαινε αιτ ριυόεσαιν να ζ-σεσφειρ? Ναρ ευαιλιζ ανι  
 ριζ ο Ιοναρ ζυρ ραοι λιρραιλ βι'ν Όσασαν αιζ τελζεσό ανι  
 ερανειρ? Ναε ευζ βσσε λιρραιλ όο ζσσε Scioc Iber ανι  
 αιμριρ α βι αρ η-σάρεσάσ ανη ζσσεσ?

Ναρ ιομειρ Καρεσ λιρραιλ ζο υ-τι'ν τσλαμ ρεο? Ναε:  
 βαινεαρ ελερ ερανειρτε λε βσσε? Ναε ρρεαρτολεσνν να  
 ερσμεσρα α ρεαρβροζαντιόε αιρ λιρραιλ τεσότοιρε η-βσσε?  
 Ανε ναε ζλαε Αρσριζ αν τ-αρσν σζυρ αν ριζβρατ αιρ λι-  
 ρραιλ νεσάσ, ο λαμ αν αρσρσμεσρα? Ερευσ μα λαβρεσ-  
 σάσ Αρσριζ λειρ αν Αρσέριυννε: λειζιό εσάσν αρτεσάσ ανη  
 ρεο λε λιρραιλ ανσρ ζο τελζεσρα ερανειρ, υο βειτ ταιρ-  
 βαινε ριυόεσαν να ζ-σεσφειρ, σζυρ ζο εριυννεσάιό ρε-  
 ιοβαιρτα η-βσσε? σζυρ ζο η-βειό ερανειρσάό αν ριζ σζυρ  
 υ-Τεσέσμορ ιμαρ ριν αρ ρεο ριυαρ ζο βρατ ρεαρσά?

Ρρεσζαιρ Εσάσό: Ευαιλιζ μο ελυαρ ζο υειμιν ρεσλα-  
 η-εσάσν, σέτ ηι ευό αιλ λε μο μεηη α ειαλλ, ηι υειρ ριν  
 μα ευό μιαν η-εσάσν ε σβροσάσ ριζ Εσάιό υο ρεσλα αρ  
 εσάσ αν Αρσέριυννε α μαρσά. Λ'η να μαρσά υ'ειρζ,  
 Αρσριζ αρ εσάσ αν Αρσέριυννε σζυρ λεσζ ρε ροιμ ισρσν  
 ρεσλα η-εσάσν σζυρ ρεαρ ριζ ζσσλεη σζυρ υυβαιρτ: Ερευσ  
 μα ρρεσζροσάσ Αρσριζ υο ρεσλαιβ η-εσάσν? Όσ'η εειρτ:  
 υο υυβαιρτ Αρσριζ: Ησρ ζεαλλ με υο Εσάσν ηιό αιρ βιτ  
 σέτ σάσιν: ζο λαβροσάό με α ρεσλα αρ εσάσ αν τ-Αρσ-  
 έριυννε. σέτ ο εαρλαό ζο ραιβ υιλε εεαν αιζ ιαρρεσάό σζυρ  
 αιζ ρανυηζε βρειτεσάσνεαρ η-Αρσριζ, υυβαιρτ Εσάιό: Ερευσ  
 μα υεινρσάσμιρ εσάσ, σζυρ ζλαερσάσμιρ εσάσριλε? σέτ ζο  
 ροιλ ζλασιό ριυσ σμαε αιρ βρειτεσάσνεαρ η-Αρσριζ. Ιαρ ριν  
 λαβαιρ Εσάιό υε ηειρ αν ευρ μαρ ρεο: Τα ρισρ σζαιβ ζυρ-  
 ευό λειρ αν βαρσ αν ελαρρεσά. ζυρ ευό λειρ αν ριλε ανι

ριανν αζυρ αν concλον. Ξυρ τυο λειρ να ολλαιμαναιβ εαζνα  
 αζυρ 'μυναο αν τ-αορ-οζ Ξυρ τυο λειρ αν ποβαλ ολιζε το  
 θευναο. Ξυρ τυο λειρ να βρειτεαμναιβ ποπλα να η-ολιζε  
 το λειζ αρ αρο. Ξυρ τυο λειρ αν μιζ ιαο το κυινζυιζ.  
 Ξυρ τυο λειρ αν Αρομιζ κυιαμ αζυρ κοραπα η-Ερημον.  
 Μαρι αν ceυona τυο λειρ αν ερομτεαρ το φρεαρτοιλ αιρ RE  
 (ρ. ρ. Ξεαλλαε) το ταιρβαινε αιμ, τραε αζυρ αιμριρ, το ταβαινε  
 αιρε το κυρρυζαο υ-Ταρρνεαρε (ρ. ρ. ρευлта) το ζλαε κυιαμ  
 να τεινεαο νεαμνα, αζυρ το κυρ αιρ λαφαο να τειντε α  
 ρτυρνεανη αν τε ραεαρ' ραν τορκαοαρ το θευναο μαιε αζυρ  
 ρευρταρ το'η κοιζεμνε α τιοερεαρ ραοι ρολλαιζ α βοιε. Ερευο  
 ιρ λε θααλ αμεαρζ τειλζεαο να ζ-ερανκυιρ? Να τειο ουινε  
 αιρ βιε τρεαρνα ρεαε ουινε ειλε!

Αν τραε το βι να ρρηνοραιοε, να εινριρ, να ολλαιμ,  
 αζυρ τρεαδαονα αν ποβαλ ανηρεο λε ολιζε το θευναο,  
 μορι τυο αιλ leo ζο αιημεοαο αν μιζ βρειτεαμνα ηο  
 ερομτεαρα λε βειε αιρ λαταρ? Τιυζεαο? Αιρ αν τ-αοβαρ  
 ρην ρειρ Εοαοιο Αρομιζ: Να λειζ ερομτεαρ αρτεαε ανη  
 αρορεομραιο υ-Τεαεμορι αιρ Ταβαρτα ζο βραε! Αζυρ κομ-  
 νεαρτυιζ αν Αροεμρηνε αν βρειτεαμνεαρ. Ανοιρ βι 'η τ-  
 ευοαε ρζαρρμιυζε, αζυρ αν ερανκυιρ τειλζεε, ρεμοβνοιμιοε  
 Αρορεομραιο υ-Τεαεμορι αιζ φρεαρτοιλεαο Αζυρ μαρι ρυαιρ  
 ζαε cean α αιτ, ουβαινε Εοαοιο Αρομιζ:

Ερευο μα εροερεαρ ρυαρ ρζιατα να ζ-ceanφειρ, αζυρ  
 ρυιοραιο ρεαρνα ζαε ceanφειρ ραοι α ρειαε ρειμ?

Αζυρ το βι μαρι ρην.

Βι να ποπλα νε ρειρ να ερομτεαραιβ ρεμοβτα αιρ  
 τρεαεο η-ολιζε η-Ερημον; αετ να ποπλα νε ρειρ ρυιοεα-  
 ναιβ να ζ-ceanφειρ βι, νε υ-Τρυρμορ υ-Τανα'ρτεαε. Αν

τριάτ ρεο έάνιό τεάότοιμιόε ο Φεαργάιρ ζο υ-τι Δρομιζ, αϊζ  
 μαό: Δτα Τατλα άνα λυίθε τειηη, άζυρ αϊζ ζυίθε άον  
 μαόαιρέ άμδαιη αϊρ α ρεαριόζμαό. Αϊρ μαϊοιη ζο μυό λα'-  
 ρηαάμαραό ζλαοιό Εοόαιό άη Δροόρμυηηε λε ceile, άζυρ λειζ  
 ηεαρεαη υοιό ροελα β-Φεαργάιρ άζυρ ζαη μαλλ υοβαϊρε μϊζ  
 Μυάμδαιη: Ερευο μα λειζρεαρ ηολλα η-ολιζε, άζυρ λεάβαρ  
 ηα η-Διμρμε? άζυρ υο βι μαρ ρηη.

Ιαρ εμιοόηυζαό ζοιρ άμαό ζο ζλοραό ηα βυλροϊμιόε:  
 Σεαρεαηη άοηηεά αϊρ Έάβαρηά αϊζ ιαρηεάό α έεαρε?

Άότ ηιορ ρρεαζαϊρ άοηόυηε. Ευαίό άη Δροόρμυηηε άμαό  
 άζυρ βι υορηα η-Δρορεοήμαό υ-Τεάόμορ υρηυοζτε. Λά'ρηα-  
 μάραό έρηαλλ Εοόαιό ζο Όυη Σοβερχε, άότ ερηαλλ άη Δροό-  
 ρμυηηε άζυρ ρλυαζ ηα μητεάό ζο λιορ Κομορηαορ ηα η-  
 Ευέότ υαρ. τυρμορ υ-Ταηά'ρηεά.

Αϊρ άη ρεϊρεαυ λα έαρ έιζεάότ υο Δρομιζ ζο Όυη Σο-  
 βερχε, ρυαϊρ Τατλα βαρ. Ό'ιμηζιζ ευρηίθε υεαζταρρηίθε ζο  
 Ζεηητη αϊζ υεαρηάμαάμαόιβ υ-Τατλα λε ροαλ αϊζ μαό:  
 Ό'ευζ Τατλα, άη βυό μηαη λιβ ζο άόλεάόρεαρ ι άηη υλλάό  
 ηο άηη αϊε αϊρ βιέ εϊε? άζυρ έάνιό ρλυαζ άημορ αϊρ  
 αϊρ λε ηα τεάότοιμιόβ ζο υ-τι'η μϊζ, άζυρ υ'ιομ ευηεαυαρ  
 μηυοεαη υ-Τατλα λεο ζο Ζεηητη, άζυρ έυαίό αατα κοηλυ-  
 αοοιρ έλοηη η-υλλάό λε ρηηζηεαό; άζυρ ιρ ιοηοα ελιαβ  
 λιοηα λε ευοαίβ, λε βραταίβ, λε λε μηηευοάό, λε λυαίβ  
 η-οιρ, λε βιορηαηαίβ. Λε ευορηαίβ, υε οβαϊρ μηορβυηλαϊζ βι  
 ευρηε ζο μαάαϊρ υ-Τατλα. Έυηρ μαορ άη μϊζ ερηυοα η-βο,  
 αοορηάό, η-εάό άζυρ υηε εηηεαλ άρηειρ α κοζηαό ειορ άηη  
 μηοηζρευρηαίβ άη μϊζ αϊζ Όυη Σοβερχε άότ άηη ηαό β-ρηυλ  
 βαρ υ-Τατλα, άζυρ ζυηλ ζευρ η-υλλάό, οηρ βι ρη άημηρηηεάό  
 υο ελοηη ηα ταλμαη, κομη μαίε λε αοοηηε Ζεηητη, άμεαρηζ

πανταίβ ουββροναιβ μα m-βαρο ανν ρεριοβταιβ μαρλαε? βι εοόαιό βρονάε, οηι το ερηιό βαρ ο-ταελα α ερηιόε, αζυρ ο'φίλλ ρε ζο τεάεμορ, οηι ουββαιρ ρε λε νεαρταν τα υιλε κοηρσειμ α ζλαέιμ αζυρ υιλε ηιό α έιόιμ ταβαιρτ κομη- ηυζαό ρεαριόζηαό μο ερηιόε νομ, μο έαελα!

Έαρ όειρ έανιε ζυρ φαιβε ηυζ Μυμδαιη ζο τεάεμορ αζυρ ο'φανη ρε ανη οα ηιορα, έυαιόεαοαρ λε να έειλε ζο- ηιμικ ζο Μυρολλαη, ατα εοόαιό αζυρ φαιβε μαρ οεαρβηα- έαηαόα.

Ανηρα να λαετιβ ρεο έυηρ Μειρτ ηυζ υλλτοηημαέτ τεάέτοιρε ζο ο-τι τεάεμορ αιζ ηαό: ατα Μειρτ εαηα αν ηυζ. Αηη ελυαρτεαντ ρηη βι λυαέζαηη αιη ρηιοραο η-εοόαιό, αζυρ ουββαιρ ρε λιοηρα νεαρταν: ηρ ραηημαιέ αν ρεουλ ε ρεο, οηη ηιορ ρευσ λε αοη ανραό α ρεηοεαρ ο ζααλεη ανοηρ οο- βειέ αιζ ρεηιορηυζαό ροζ αζυρ ριοέόαιηη η-εηηιοη.

Ατα ελαν να ταλμαη ραητα ροζέαρ ανη υιλε ηυζεάέτα η-εηηιοη.

### ΑΗ ΕΕΙΤΡΗΜΑΟ ΕΑΙΒΙΟΙΛ.

Αη ηραέ το ηυζαίλ εοόαιό ρε βααλαηηε οευζ, έυαιό να εηηηηόε οεαζταρρηιόε αμαέ αιη ρηιο εηηιοη αιζ ζλαοιό ανη ε-Αηιοέρρηηηηε λε να εεηλε ζο ο-τι τεάεμορ αιη έαδβαηε. Αηη ρηιόε οο'η Αηιοέρρηηηηε, ο'εηηηυζ Αηιοηηυζ αζυρ ουββαιρτ: Εηοόεαό να βυλρρηηιόε ρειαέτα να ζ-εεαηρεαρ αιη να υαέαη- αιβ α βι ραιζτε αιη αν ραό ρηη, ανηορ ζο ρηιόραιο να εηη- ρηη ρηεα. Αζυρ οο βι μαρ ρηη.

Αηη ρηη ουββαιρτ Αηιοηηυζ: ατα ροελα αιζ εοόαιό οο ελυαηαιβ να η-Αηιοέρρηηηηε οε να ολλαιηηαιβ αζυρ αν τ-αορ- οζ. ηαρ λαετιβ να ρηιοηηρεαρ λαβηοόαό με. Αηη ηραέ οο



րութե ան արօքսիննե արի, ո՛րից արօքս օջար տօծար: Ծար արօքսիմեար—տար չօ օրինն անսար շանջատար մի ան ջօլան օջար Լոջած մա Լե օջար նա արօքսարիտե օջար նա ջարտիտե Լե ջոտուջած ան տալան քօ Լե շաօեան օջար Լան Լարի, ար տելջ ձօն շօն ան յանաօ մոյ մոջա 'նա շօն Եիլե? ար քօտ Լե նա քրիօնարիտե, յօ Լե նա շօնքարիտե Եիտ օօ յօնաօ օրիտ քօն ար ան տալան? ար քօտ Լե նա շրօտքարիտե յօ Լե, նա քրիտեանարիտե ան Օանաօն օօ քուսի- Եաօ? անսար օօ քօար ան ջալ ան քաօար նա շօջա օջար ան ջօնքարիտ օջար քօնօր ան քրիտե ար շօնար ան յանաօ, անա յա՛ յօ-քօտ Լե քրիտեօր ջրիտ օօ ջլա՛ճած ար Ե շրիտե- Եիտ, մա շարի նա օլան օջար նա քարիտ օջար նա քրիտե, ար-քրիտաօ օջար միքնա՛ անտեիտ?

Ատ Ե մօնտե Եիջ նա միջեիտ, նա քրիօնարիտե, նա շօնքարի- Եիտ, նա շրօտքարիտե, Եաօն Եիջ ան ջալ օօ քօն Ե քրեա՛տ, Ե՛տ Եիջ նա օլանարիտե օրիտ նա յօ-Եաջանա մի-քրիտ Ե՛տ մաօն քօն.

Խօեան մօն քրիտե քաօն, մօնա քարիտ քարիտ Լե ջաօիտ նա քօտանար. անն յա՛ քօն ար ար ան տալան, օրիտե՛տ նա տալան, անոյ չօ ջլա՛ճար Ե քօտա ար չօ քաօն, մար ան տարիջ օջար ան տարի? մի-քրիտ ջլար մ-քօտա Եիջ օլ- Լանարիտե մար-օլան օ-Տա՛ճարիտ Եիջ ան տարի օջ Ե տա ան. ան շարի Ե չօ մ-քօն նա օրիտե Ե քօտարիտե քօտ օօ'ն մ- Եիտ Լե քօն նա քրիտե, օօ քօն ջան քօտա ար ան տալան, ար Ե քօնա քօտ արի օ-տար? մի քօն մտիտ նա տարիջ, յօ նա օլան քարիտե յա քօտարիտե նա յօ-ալլօն, մի քօն նա քարիտ Եիջ ջլաօիտ քօն քօտարիտե նա ջլօն Լե շօն միտ նա ջ- Եարիտե մա մ-քօնա քօտ քաօն քարիտ օջար քօն? ան քօն շարի յօ քօն շօն Ե չօ քօտարիտ ան քրիտ Ե ման միտ,

no an bairt ceol a clarráiz mar veirtear go ghnósan  
cloin feine, a ta aig uol agus aig ceanuisgead a gaoil-  
muintir fein? Air an dóbar rin cuirim: Creud ma tab-  
airmar trian eile do mion na nollam agus na t-aois  
Munollam o-Teacmor o talam Airisiz?

Agus tri trian do na filib agus na bairtib dar tur-  
mor Munain? Agus riorrreagradar uile go tubractad:  
Sead, bidead, bidead. Agus clonadair na ollam: a cinn  
le buidicior. Agus tubairt Eocair Airisiz: Bidead an  
gnom reo de turmoir o-Teana'rtad fearad. Agus do bi  
mar rin. Anoir bi an t-Arocmuine air Tabairt air fao-  
mora b-Fluicim (r. r. Naol-mi) Agus bi moirfeir Comortair  
na n-euict air lior o-Tabairt air fao Seimra (r. r. veic-  
mi). Agus meuisiz Airisiz an moirfeir air fao miora eile  
eadon Sneaoda air fon arocmuine agus gloire o-Tarla a bean.

Air cigead do Dal anna tead Siocan (r. r. Ionbar)  
ruide an Aircmuine air ann Teacmor, agus bi tread do an  
olige rcarruigte amad agus na focla leigte. Bi-leabar  
na n-Airime ruarraigte mar an ceudna, agus na focla  
leigte ar ar. Ann rin goir na bulroimide amuis: fear-  
ann donnead air Tabairt aig iarread a ceart?

Mor rreagair donduine. Iar rin o'imtiz an Aircmuine  
amad agus bi uorra na n-Arocmuine oirugte. Mor fill  
faiibe muz Munain aig a uirtce fein, mar re le Eocair  
ann Teacmor. Agus tar rrad triall re go Dun Sobence  
le Eocair. Cuair teadtoimide veagtapruide triad Ullad aig  
rad: Cmuinead rmuirairide, cimir, ollam, treabona an  
robail agus na breiteamana go Dun Sobence an triad a  
beirdear Dal ann uara mion o'a tead m-blad (r. r. dob-

raon) Maille le rinoubairt na teac-toiríde: Maireann agus Muimain ann Dun Sobherce. Tug Eócaíó<sup>o</sup> agus Muimain leir go Mur ollamh Oruim ché agus go Oruimmoir. Ta meaf agus rpeir moir aig Failbe air eagna agus eolur. D'innir re ve gleur éoin Muimain agus Saalen go ubbhronac. Bi iongantaf agus bhuo air Failbe, agus re comrao le na ollamhnaib agus na oghanab, agus ubhairt re:

Ara moir agus fogluimte aig na oghanab buo luza ann Mur-ollamh n-Ullaó, mar éirtear uomra 'na ta le raizail ann Saalen no ann Muimain.

An traé air fill Eócaíó go Dun Sobherce, bi ionta ve na rhuonraib agus ceanrearaib cruinnce ann bhuig an agus, bi'n am uil éairt ioir zhean agus zheadócuig.

Air tigeaét uo'n comcruinne air bhuiteine, cuir Eócaíó agus Muimain anna ruidé a taob leir fein, ann aic uo buo cleaéteam uo fearzair uo beiré anna ruidé. Ann rin u'eirig Eócaíó agus ubhairt: Ir mo imian ann glaoic an comcruinne le na ceile an traé reo annor zur feuo liom tairbaint uo mo éara Failbe rin na talimian reo. Santuigeann agus Muimain eagna annor go munrao re clan Muimain. Ann rin bi focla polla na n-olige leigte ann eirteaét na z-comcruinne agus an rluaz. Air cruocnuzaó zoir na bulroiríde ar aró: Seareann donuine air bhuiteine Ullaó aig iarréaó a éairt? Agus moir rreazair donuine Ann rin bi'n comcruinne agus an rluaz éairt anna timcioll aig gluairéaét go Dun Sobherce, bi botana raigte ruar annaice le Dun Sobherce, agus bi feir naoi laeteaó aca le ceol agus muonce, agus rzeultair na n-alloive, bi ríadóarfairt agus reilz, curraó, marcuigeaét, agus rparouigeaét, agus

cleapn-dim azur n-Éuét. Anusir vo bi an feir epioénuigte,oubairt nuz Mumain: Ir mo triátra anoir le vól air air zo Mumain, azur turuis fáilbe a tinar air air zo Mumain Triall Eoóaió azur pponntanar azur cinfir, azur mar-érluas tpeun ann comluavoir le fáilbe zo v-ti uirgib na n-Eioir. Tuz Eoóaió mar bponntanar vo fáilbe ceitpe lair, com zeal le rneáca. Air imteaét vo baal arteaé anna éig Meap (r. r. August) triall Eoóaió o Dun Sobence, var zo veimín bi Roitearac nuz Šaalen azur an t-arocromtear azur uile cromtear Šaalen ann n-azaió Eoóaió Aironig.; azur fasil rias vo beit cuir olé ann mein b-failbe ann a n-azaió com maie. Anra na laetib reo cuir Eoóaió Rof pponra Ullaó azur Captan cean ve na ollainnais teáctoiriúe zo Magn nuz Ultonnmaét, oir vo bi Magn anoir anna nuz ann ait Meirt a ácar a ruair bar tamal o join. Tuz Rof focla leir o Eoóaió zo Magn aig ras: Vuó ail le Eoóaió nuz Ullaó vól air cuairt zo comnuie Magn nuz Ultonnmaét le tabairt azur le zlaéaó lam capantair le na ceile. Azur nuzne Rof bponntanar, bpat anmín, lonrac le reovais azur obair miorbuileais azur polla euvais, azur va ziorain, azur va marasó Ainleos azur rcioé, Mar an ceuvna cuir Captan anna lam rcpnoéta n-Eoluir azur leabair na n-Aimrime Šaalaš, áct nior tuz re vo Magn leabair na n-Aimrime n-Erimon, oir avubairt Eoóaió le Captan: Ni coir vo cuir ann rasáiré nuz azur moruapailieaó Ultonnmaét ruo a cuirear bpon anna épioétib oir naé v'eiruz zloire azur aróeim Iber o rcior azur marlušaó an n-Danaan?

Air cluarpeant vo Magn focla n-Eoóaió, avubairt:

buò mian liom feucéint miç n-Érmon. Ann rin triall  
 Eocáiró air a éuairc go Ultonnmaét, agus ní maib déc Rof  
 agus file pmonraíde n-Ulladó, agus ceitne comóeáctairé  
 eile leir, agus vo bí gac cean déa gleurta ann bhratib  
 oruiozte marí ann aimpui roiz, oirí duobairc Eocáiró: Tair-  
 bainraíó muió fein marí carairó vo 'n Dánaan. An triac a  
 tánic miç Eocáiró go u-ti'n Seanamán, vo éarladó go maib  
 caéta ann aiz fanuiozte a tigeáct, déc nioir faoil ríao zurí  
 buò an miç a. bí ann ve bhuiz zurí maib a cómluadóirí cóim  
 beuz rin. Déc cóim luac zurí aítneadóirí zurí buò Aroimíç  
 n-Érmon a bí ann, éangadóirí tneaf an aímán agus toiz ríao  
 Eocáiró leo go talamí Ultonnmaét, agus bí rluag móir éaric  
 air, agus air ghuairéacé voib feuc! tánic Maçh le tneun-  
 caéta, agus miç re Eocáiró leir go u-ti a búuiz fein.  
 Órann Eocáiró reáct laete le miç Maçh, déc nioir rímoó  
 teair ríaf muó air bíc a éarladó, oirí duobairc Maçh: Scri-  
 obean raóine glíce n-Ulladó ríaf rocla na n-Aimpne marí  
 teróeann éaric, agus leizeann ríao ar aró ann eirteáct an  
 pobail a ç-comnuíde, beirim na rímoó rocla an miç no  
 rocla Maçh an triac aréo. Agus éuz Eocáiró a çeall vo  
 Maçh nác rímoóreair.

Air a éiraf air air éuairó Eocáiró air éuairc go Seintirí  
 aiz gaoilímuintirí u-Taeta, agus éuz re mipeacé voib. Aca  
 Aroimíç tabairc air ar éion Érmon, éa'n talamí faoi roç  
 agus ríocéaine air gac don taob.

#### UaCeairbhuil.

An triac vo bí miç Eocáiró ga miçail ríce baalamí ann  
 Ulladó, agus Aroéruinne n-Érmon ann aroreóimíacé u-Teac-  
 moir air éabairéa, tánic na buiróiríde go voimur na n-aró-

ρεομιαό, αἰς παό: Δτα τρι υαφαλιόε αιη Έαβαρεά ιε  
 ποκλαἰβ τεαδέτοιμεατα ο μιζ να η-Όαααη. Ουβαητε τρεορ  
 ιαο αρεαό. Αζυρ έαηγαοαη αρεαό, αζυρ ρεαγαοαη αρ  
 κομιαη αη Δπροέριυηηε βι α έλαοεαμία αιη α όριυηη, αζυρ α  
 λαηητα αηηα λαμ έλε. Έαηηε αεαη αόα ροζυρ υο ααιτοιη  
 αη μιζ, αζυρ βι αιη ρυότ λαβαητε ηυαη α υ'εημζ. Δηρομζ  
 αἰς παό: ριαρρυηζεαό ηα βυλρηνηόε: Για ριαο ηα ρηη ρεο?  
 Αζυρ ρηεαζαηη αεαη αόα: Ιρ υαφαλιόε Όαααη ρηηηε, ιρ  
 ηηρε Σαοηλαμ ο'η Όαααη. Αζυρ υοβαητε Δηρομζ: Φαιτε  
 ρομιατ, αέτ μα τυηηηυζεαηη αη Όαααη α ρυηε έαητ  
 αηηα ηημείολλ, ηη ρευέραο έλαοεαμ ηο τρυρκαη αοζτα, αέτ  
 αμιαη αη ηευο α βεηηεαηη υαφαλιόε ηα Όαααη?

Μα αυηηαηο Σαοηλαμ αζυρ α έομυεαέταηόε α έλαοεαμία  
 αζυρ α λαηητα αηη τεαε αη μιζ κομ ραοα ζυρ τα ριαό αηη  
 ρεο ραοι αομιαηέ ηα η-οληζε? βι ηα' Όαααη αραό α  
 ρυηηόε αιη α αεηε αζυρ αηη ρηη έαητ αιη αη Δπροέριυηηε,  
 αηη ρηη έυζ ριαο α έλαοεαμία αζυρ α λαηητα υο ηα βυλ  
 ρηνηβ, αζυρ υοβαητε Σαοηλαμ: Δτα ροκαλ αη μιζ ηοηκλι  
 υαό τρυό υηε υοητέε η-Εηηηοη! Σεαρ Σαοηλαμ ρορ ροζυρ  
 ηε ααιτοιη ηυζεαότ αζυρ υ'ιοηηρυηζ ρε αἰς ααιητ λειρ αη μιζ,  
 υηηε ρηη υ'εημζ Δηο μιζ αζυρ υοβαητε ζο αηηεαλταό: Ζλα  
 όεαο υαφαλιό ε ηα Όαααη α αητ αηεαηζ ρηηοηηαἰβ η-  
 υλλαό.

Αζυρ υο βι μαη ρηη.

Αη ρηη υοβαητε Δηο μιζ: μα ηυό α έοηλ ε, λαβηεαο  
 Σαοηλαμ. Αζυρ τυρυηζ Σαοηλαμ, αζυρ λαβαηη ρε αιη ζλοηη  
 α ρηηόετ, αζυρ αηηορ υο έαηηγαοαηη αρ έιοη αη υομιαη υηρ  
 ζεαό, ο'η ρηοη ρυλα ρεαρ ρολυρ αη ζηηηηε αιη αη υομιαη ατα!  
 Ζυρρηαἰβ αη Όαααη ηηορ ηυζα 'ηα υεηέ ηυαηηε ρηέε βαα-

laineadó air talam m-banba moim tigeadó cloin Ibery go u-  
ti' n talam. Inniy re an caoi air maid an Cloiden, Ceḡdal  
Firsnead ann cuaraid na talman nuig go tarraing an  
Danaan amad id. Anoir eirtigio le poela magh: A Sa-  
orlam abhair ann cluarceant an nuig, agur pphionraidead,  
agur z-ceanfeary Ibery.

Abhair leo: Cluinemay ann ultonnmaet, nuair eta  
cunry Ibery le na ceile go glaceann riad comairle ve Er-  
mion. Nac b-fuil ultonnmaet ann Ermion? Nac buo leir  
Ermion an Danaan? An maie no an coir, poela vo beie  
aig treadougad air ultonnmaet, gan an Danaan a beie air  
latair? Leigio vo ceanfearyid agur uaryid n-ultonnmaet  
vo riode ann Ardeimne le ceanfearyid Ibery, annor go eig  
leo lorugad agur cluar a tabairt vo poelaib maota  
orraid fein agur a uirtce? Air emocnugad vo Saorlam a  
caint, o'eirig Arorig agur tubairt: Creuo ma n-deunrad-  
muo comrad agur caint, agur go m-beio an Danaan anna  
riode, an gleur go m-beio a cluar aig eirtaet le poelaib  
ar m-beul, agur a teanga tabairt id air air go nuig agur  
ceanfearyid a talam?

Agur bi comrad ada. Iar rin o'eirig Roitearad nuig  
ḡaalen, agur tubairt: A abrocau orong a uioleay cam  
agur cobta a rmuainte ann Ardeimne n-Ermion? Siu buo  
leir Ermion go cinte ultonnmaet, ni oeir rin nac toime-  
arḡtear vo'n Danaan tigeaet tar uirgib na Seandinne  
anon? Fannead na Danaan anna uirtce fein, uiltuigimra  
an ceary reo uoib!

O'eirig gur Maol ceanfeary Ib-Oronag, aig maot: Oeir-  
tear ann ḡaalen gur trearnuig Arorig go m-boctanid

Μάγνη? Διη η-θεάεινξ Δηρηιξ άνη ηε αση ηοαλα Σαοηλαίη άνη αλαη ηιξ η-ύλτονημαάτ? Δξση ο'ειηιξ Μαη αεαηεαη αη-αοηοα ζ-Συμαη, αηξ ηαό: Δη ηυιόηαιό οηοηξ ηαοι αηο-είοη Δξση αόβέα άνη Δηοάηυηηε αηεαηξ ηηοηηαιό η-Εη-ηιοη?

Δηη αη βαλλ ηεηη ηα υαηαιιόε η-ύλτονημαάτ άνηα ηεαηεαό άνηα αηε άνηα ηαιό, Δξση ουόαηηε Σαοηλαίη αη αηο: ηη ηηεηξ ζο β-ηυιλ αη Όαηααη ηυη ηεηβηοζαητιόε! ηιοη ηεση ζυη αιό άη ηιξ ζο έαηηεαο ηαη ηεο ηυαη ο'ιαηηυιξ ηε αη έλαοεαίηα Δξση αη λαηηεα υαηηη? ηεη ηηη ηηυάτυιξ ηυη ηοη η-ζλεο αηη ηυο ηα ηεοήηαό, Δξση έαη ο'ειη ηαηαλ ο'ειηιξ Δηρηιξ Δξση ουόαηηε: Δεα αεαηεαη ζ-Συμαη αοήη αη-αοηοα ηεαη, αεα ηε αοήη ηαοα ηηη ο θεαηιέ ηε αηη ηοαλαίβ αηηηηαό Μαιζήηοηιέηιοηηα ζυη θεαηηβηεηηυιξ , ε ιαο? ηα ηιόεαό αοη ηηηηοηήη αηη ηηηοηαο ηα η-Όαηααη, ηιοηυιξ ηιε ηβεη αηηηηαό ηεο, Δξση ζο θεαηηέα αηηηηαίό ηιε η-ΕΚ ε! Δη αηηηηαό ηοά οο ηιοηυιξ αη η-αέαηαά, ηη λαηηεαηη οε ηηυο ηο ο'αηοείοη?

ηε ηηη ο'ειηιξ ηαιβε ηιξ Μυηάηη, Δξση ουόαηηε: Αηηηεοάιό ηαιβε ηαα ηβεη αηηηηαό α η-αέαη! Δξση βι ηα Όαηααηαίξ ηαηεα, Δξση ο'άηηη Μαι άνηα έοηε. Δέτ ηη ηαη ηηη ηε Κοιέεαηαό ηιξ ζααλεη, ο'ειηιξ ηε Δξση ουόαηηε: Όαη ηηηξ ηυη αηοάεηηεαη αη αοηη ε ζο ηυιόηαιό αη Όαηααη άνη αηε ηαη έηη ηε Δηοαηοηηεαη αη ζααλ Σαοιό ηβεη α ηηξεαάτ.

Όιοηηηυιόε Δηρηιξ α αοήηαό, Δξση ουόαηηε: Αηαίό Εοάιό ζο αηηε ηηεαηηα υηηζιβ ηα Σεαηάηηηε ηε έοηλ Μάγνη, αηη ηοξ η-Εηηιοη Δξση αηη ηυηαηηοε η-ύλτονημαάτ, ηη ηαιό αοη ηαό εηε ζα ηαηηηυζαό α αοηηεηηεαάα. ηιοη αοήηηεηηυιξ



re ari na foelaib a labair Saorlaim anna 'n Droichead  
reo, sió gur buó rannait leir gur coimeinuis m'is Maigh  
oiteib!

Saoil Cobtaé p'ionra Ib-luáó gur c'iochnuis m'is Eo-  
cáid a coimrad a'gur o'eirig re, a'gur oo fuidé Eocáid riar;  
a'gur u'bdairt Cobtaé: C'neuo ma fuidéarú cinfiu n-Ultonn-  
maét ann Droichead o-Tedámor taob' riar ve' n'poin  
annor gur feuo leo eirteáct le foelaib ve Eirion a'gur ve  
Ultonnmaét. Áct ni o'irteanaé ooib oo labair no oo eirig  
riar a laim ari ceirt ari bit. A'gur ari fuidé oo Cobtaé,  
glaoit' iomda gur doir b'ieiteáimnar n-Droichead, ve b'ig rin  
o'eirig Droichead, a'gur u'bdairt: Triu mion na talman reo  
gnocuis mic an Solaím ve'n Dánaan, a m'airtar anoir ari a  
mion fein ve m'air t'iomna na c'uingraó. Anny na laetib reo  
t'igeann riar a'gann a'is raó: leis o'uinn oo beit' anna  
fuidé libra, naé le bui Eirion-ra rinne? Ma u'eirtear  
gur buó va r'ioct an Dánaan a'gur mic Iber, ni e'is lib  
oo raó naé le Eirion Ultonnmaét? U'bdairt Roitearaé m'is  
Sáalen: Na leis a'rtéáct an Dánaan naé o'ioleann riar  
droichead, no ari coir oo'n Dánaan oo t'igeáct ann a'is na  
feuo leir an t-Droichead?

U'eirteann p'ionra IT Suiréad an Dánaan taob' riar  
ve'n t'poin, eirteáct áct na leis leo caint oo u'eunad no  
laím oo tairbainead. Ari a' r'ion fein u'eirteann Droichead:  
Suiréarú an Dánaan, an m'is a'gur o'ct cin ve na ceanrearaib,  
taob' riar ve'n caiteoir m'igeácta, a'gur b'iead na o'ct uo  
m'ogáigte u'ar t'ymor na talman rin. Suiréad annor go  
c'ualraio a c'uar a'gur c'io'rio a ruil foela ve Eirion, a  
b'anda-ra, m'ar an ceuna u'eunead coimrad, a'gur tairbainead  
a laim ari gac' don cuir.

Ma éarladó go b-fuil focla cnuona áca, is linne an buntairce, ma bideann ainfiordais, leis éaric iad? Ó-fuil ar éluar baubair agus ar ériúe cnuaidó vo gúe carantair. No b-fuil ar mírneac agus ar gúriúe com lags, go b-fuil fáiécúor oírrain gan áóbar? Anoir gúri iomda ve púonraib agus ceanfeairib gáalen amac: Cia'n aic fúióraio an Óanaan? Agus fíeagair donáair veairbriácar Roítearac níg gáalen le mióeao: Cíeú ma fúióraio Maíh air caicúri níg n-úllac? Ói na focla maógte ann úioméar; ác ú'eirúg Áriúg agus úubairc: Go veairbta an trác beúeair púonra n-ER anna Áriúg bíeacó mar a úubairc an púonra donáair, oir is feairi rin 'nna vo cúri air fúubail An Óanaan anuair a úiúeann ríao le carantair agus rúécáine?

Com luac gur áiallúg Áriúg go maib an cúo is muíga le cúri an Óanaan taob ríar ve'n tróin, úubairc: Cíeú ma fúióraio an níg agus óc círfir ve'n Óanaan taob ríar ve'n tróin ann Áriúeúinne n-Éríon? Úeunraio ríao comraó agus eirúgfaio ríao a lamá air gac ceirc? Agus vo bí mar rin. Agus bí na focla ríriúbta ríar air leabair na n-Áimríre. Agus vo máir na trí Óanaan ann bócanab an níg núig go fílleaoar a m-baile go talam a comnúúe agus gíac' an Áriúeúinne naoi laete ríora, annor go fúigeao na Óanaan a fáié am le fílleacó air air go Úabarca; ác níor éarladó an maic úo, oir fúair Maíh a níg bar fúil a ríanúg Saorlam go v-ti últonnmac.

Áir caracó vo 'n Áriúeúinne le ceile éar veir na naoi la ríora, ú'eirúg Áriúg agus úubairc: Ó-fuil ceirc air bíé aíg donneac le cúri ar comair an t-Áriúeúinne? Ói n'úile

ζο leup anna tōrt. De bhuḡ rin bi focla na n-olige aḡur leabari na n-dimrhe leigte. Aḡur ḡlaoió na bulroimíde ar aró: Seareann donneac ari t̄abariṯa aig iarreacó a ceart? Ac̄t moiri fpeaḡairi donóuine, mar rin éuaió an Arócuinne amac aḡur bi uorpa na n-aroreomíacó urmuigte. O'ionnríuóe ríacó moira na moirfeire ari lior ḡ-Comorair na n-euét ari t̄abariṯa, aḡur uo ríuóe Aroríg Eocaió tabairt breiteamnear na n-ḡeall.

### AN DARA CAIBIDIL.

Anrha laetiḡ reo bi ḡeupcómbeilint aḡur imrur ann ce n-ultonnmac̄t ioriri uearibriac̄raib aḡur macaib Meirt ari ron a cómpion. Ueirtear ζο raiḡ, cómḡoiri annran talam uo, ζο raiḡ Forb aḡur Forc uearibriac̄re Meirt a raiḡ am o roin mḡ, anna reirbfoḡantíuóe aig aroríg, ue bhuḡ rin bi Meirt mac Meirt moḡaigte anna mḡ ann ultonnmac̄t.

Com luac̄ ḡur bi'n moḡacó cmochnuigte, cuir Aroríg Fionn ceanreari n-ullacó le litirí uo Meirt, aig raó: Aca focla reuibéca ari leabari na n-dimrhe ue mḡ aḡur ceanreariaib ultonnmac̄t? Ac̄t ann tpeacó uo uearí mḡ Meirt ζο ruar ari Fionn aḡur a ceac̄toirac̄t, aḡur ḡan mall rill Fionn ari ari ζο Teac̄mor. An tpeac̄ reo tpeall Eocaió ζο Dun-Soberce, aḡur uo ror re Ameril ingein Roir b-ppionra n-ullacó. Bi ullacó ζο leup earc timcioll Dun Soberce tpeac̄ m-beanfeire n-Eocaió aḡur Ameril. Bi bhuo aḡur luac̄ḡairi ann cmoic̄tib éloin na talman.

Uo mairi Eocaió ann Dun Soberce, aḡur mḡne re curt earc tpeó aḡur ari ruo talam n-ullacó, ac̄t bi'n mḡ

e fein aig cuir ruar an aigeas agus aig ioc uile curroir  
 a earlad.

Annran dara fiéir baalain ve nuáil n-Éocáid, éruin-  
 nuig coméruinne n-Ullad air bhuiteine, agus vo bi focla  
 molla n-olige n-Ullad agus o-Turmor Tana'rted, agus  
 leabair na n-Aimpeir leigte. Air criochnuáid, glaoit na  
 bulroiríde: Seareann donned air bhuiteine n-Ullad aig  
 iarrad a ceart? Agus cuailuig ríad zut aig maó: Duó  
 ail le Torad ve'n SaaL ata air Maígnead rearead ar co-  
 mar an nuí. Agus bi Torad glaoigte air laear, bi re  
 anna reanoir read anrean, Inniir re an gleur a leig Seal  
 briteam Maígnead focla na n-olige zan fiór o-Torad,  
 anna nacleasraio an nuí focla na briteamnear ann aigaid  
 Seal? Agus mar bi briteam n-Dun Sobence air  
 leigead na focla, v'eirig Éocáid agus vubairt: Veir v-  
 oine a g-comnuiríde veunad briteamnear anna cuir fein  
 agus aig zaircail amad ann aigaid vaoimib eile air an  
 adbar ceurda. Ceuro ma nuígne Seal eugceart, moir claoir  
 Torad cum an t-eagna? Nac iongantad zup imtig Moirda  
 a nuíga? Veir Torad zup leig Seal focla na n-olige,  
 zan e veit air an ball. Act riarruigim. b-fuil Seal ann  
 ro? Ni veir rin trialleain Moirda vo veunad mar veir-  
 tear zup nuígne Seal. Cuiread Moirda teadtoire zo com-  
 nuiríde Seal le foclaib aig maó: Tarread Seal zo bhuiteine  
 n-Ullad ar comair an coméruinne zan mall annor zo pre-  
 aghairraio vo'n caoio a cuirear Torad anna n-aigaid. Le  
 rin vubairt Éocáid ni e muo eudrom e reo. Fannead an  
 coméruinne ann Dun Sobence nuig zo ciofraio Seal air  
 laear.

Δγυρ αιρ τιζεαδτ το Seal, ρεαρ Τοραδ Δγυρ ριζνε ρε αν ααρτου ceυona μαρ ροιμε ριν. Δγυρ ο'αιτιν Εοδαο: Ρρεαζαιρεαδ Seal, Δγυρ ρρεαζαιρ Seal αις ραδ: Ταίμ αι-ονταδ.

Ann ριν ουβαιρτ Εοδαο Ιρ ρεριοβτα αιρ ρολλα να η-ολιζε: Δ ουιμε βιθεαδ τροαραδ ——. Cρευο μα μαίτρεαρ το Seal α εορ τε βριζ ζυρ ριζνε ρε ζλαν ραοιρθεαν? Δγυρ ριορρρεαζαιρεαδαρ αν κομέρυιννε υιλε ζο λειρ: Seal, βιθεαδ, βιθεαδ. Δγυρ ριαρρυιζ Εοδαο: Cια μευο αρ εαι. Τοραδ? ρρεαζαιρ Τοραδ οα αοραιζ Δγυρ οα μοορρηα ρλυιρ. Δγυρ ο'αιτιν Εοδαο: Clυινεαδ ceαρρεαρ Μαιζνεαδ αν κυρ ρεο αρ κομάρ Τοραδ, βιθεαδ αν ceαρτ οευντα. Μαρ αν ceυ-ona ουβαιρτ Εοδαο: Ηι β-ρυιλ α ραιτ ρεριοβτα αιρ ρολλα να η-ολιζε τε ρειρ λειτρε ζηιομ. Cρευο μα κυρραμυο αν οεα-ρυζαδ ρεο λειρ: Βιθεαδ υιλε τεαγγα αηνα εορτ αρ κομ-αρ αν βρείτεαμ, κομ ραοα ζυρ ατα 'η ουιμε αηνα η-αζαο β-ρυιλ αν ααρτου αρ λαταρ? Μα ρεακυζεαη αν βρείτεαμ, να ρυιθεαδ ρε μορ μυζα αιρ αιτοιρ βρείτεαμνεαρ? Δγυρ ουβαιρτ αν κομέρυιννε ζο λειρ: Seal, βιθεαδ μαρ ριν. Ann ριν βι ροα να η-ολιζε κομ μαίτ λειρ αν ηρ-οεαρ-υζαδ λειζτε αρ αρο ανη clυαρτεαητ να κομέρυιννε. Δγυρ ζλυαιρυιζ Εοδαο μαίλλε λειρ αν κομέρυιννε ζο ο-τι Ουη Soberice. Βι να clαιρβοιρτ ρειοζτε, Δγυρ ρυαιρ να ολλαιμ, Δγυρ να ογανα υιλε ο Μυρολλαιμ η-Ουη Soberice κυρεαδ, τρη μιλε κυζ ceυο Δγυρ οα'ρθευζ. , Δγυρ βι Ριονη μαδ η-Εοδαο αηνα ρυιθε αμεαρζ να ολλαιμναιβ. Clυιητεαρ ρζευλτα. να η-Αλλοιρε, κομ μαίτ λε coel βιηη να ζ-clαιρραδ. Δγυρ βι ρειρ η-Υλλαδ να η-Ευετ αιρ ηυη. Αιρ κριοεκυζαδ λαεε-να ρειρε, βι ροα λααβαιρ να η-Αιμρρηε λειζτε αρ αρο.

ann cluarfeant na coméruinne. Ann rin triall Eoúaió go Teácmor ari Tábairtá.

An triáé bi baal ann uara muon o'a tíge u-Tonnreanáó, agus an ceitrimáó oíóce ve'n uara muon, éanic curraió veágtappuig o Mumáin aig maó: Aca nué Failbe ríchte ari leabba u-teinneap. Dubairt nué Eoúaió liomra: A Neartan ma ta gúé áraió mílir uo cluar an te ta rlan, nac buó mílre uo'n te aca euérlan? Lári na márac triall nué Eoúaió agus blaé mac n-Arofeap, agus míre Neartan go m-boéanaib b-Failbe nué Mumáin. Ari cean tamal feucteap guri maib Failbe níor feapri n-óeir feuctint nué Eoúaió, áct níor maib áct rpeir bíreaié ann; bi crioúe n-Eoúaió cpaógte, rreaptoil agus rruúoil re ari Failbe gan rícté, áct níor feuo le níó ari bíé uo raoruéadó Failbe ap rairé an galair; ari an veicimáó la ruair re bar raol ruilíb n-Eoúaió n-óeir nuéaileáó ceitíre baalaine veug. Agus o'fann Eoúaió ann mboéanaib nué b-Failbe ann Mumáin nuigé go nuéneáóap a árin leáéca, áct níor ruair donóuine ve rriopraib íber, no ve ceanreapraib Mumáin cuíreáó anna roáap, oiri áubairt re liomra: A Neartan ní b-fuil mein baíro leáé com éadórim ann coméine le luéct an tnué. An triáé íoméuineáóap meúócean b-Failbe, éluair Eoúaió leir, agus reinn re a eugcaoin, agus labair re ve'n rrioprao roécamáilac a bi aig Failbe, agus o'a eagna agus o'a b-ríorápanatap. Agus buó íomúa teuo é-clarrac Mumáin malille reinn cloin na talman bi éeimneáó gúé uaiéneáó. Agus ari leáéáó leáé ari uopur tíge na uopcaóap, ubairt Eoúaió ap aro: Go m-beíó rrioprao b-Failbe rriorbeo ann cloin Mumáin a é-comnuíóe! Agus níor nuéne

‘Eoóaió don mall niof fuioe ann, déc tpiáll re eadon af  
 ‘Lácar an rluaiḡ a maib éaric ari an carin, ḡo Teacmori ari  
 ‘Tabaréta. Aḡur bi lber mac Noio roḡaiḡte miḡ ann Mu-  
 ‘máin. Aḡur pór re Mina ingein Roiteapác miḡ ḡaalen.  
 ‘Tanic buadóreáó ari cpióde n-Eoóaió ari ron n-Eppion oir  
 bi lber miḡ Múmain aḡur Roiteapác miḡ ḡaalen maráon,  
 aḡur o’fás Meirt rliḡe a n-ácar, bi olé anna mein ann  
 aḡaió Aropuḡ n-Eppion. Dubairc Eoóaió: A Neartan cpiun-  
 nuigean carantaf lber aḡur Roiteapác, aḡur namádar  
 Meirt mari neul uorcaó af éion Eppion. Ma peiofainn an  
 t-anfaó, aḡur ma éuitfainn an uile, cia’n éaoi raorfeaf an  
 talam?

Cheuo e rcpiof feartuin aḡur ḡaoit a u-taob le bun-  
 rcpiofuḡaó na b-feaf, aca ríao mari an teine a loirḡear  
 uile ruo? Ni beió cealḡ milteac na ḡ-cpiomteaf ann ḡaa-  
 len no ḡreanteapácé uioóialleac na m-bapó ann Múmain  
 raḡaó Eppion b-fao ann ruimneaf. Ma peioir rcoil uo  
 uainḡnuḡaó ann ḡaalen aḡur Múmain ann rin ḡeabruimeáó  
 rpinan lam íacaf. Ma tuintuigean Meirt le lber aḡur  
 Roiteapác ann aḡaió Ullaó cheuo ma ueirfaió Eoóaió leo:  
 A mic an ḡolam cuinguiḡiúó buir lam aḡur na eiruḡiúó e ann  
 aḡaió Eppion, aḡur annof marbeoótaoi a éile, tabairfaió  
 Eoóaió uaoib an tpioin aḡur maifafaió ann Ullaó. Déc fada  
 o’n tpaé rin maifefaf carantaf ioir lber aḡur Roiteapác.  
 Raófaió cean ḡo tappuioe ann uiaḡ comḡniom aḡur caré-  
 anaf an n-Danaan le raḡbailt an t-uacaf af éion an  
 cean eile? Cheuo ma m-biúeann Ullaó ann ruaimneaf, naé  
 b-fuil ḡaalen aḡur Múmain ann Eppion? Ueió Eppion  
 rcoilḡte o cean a éile? Ann rin ueirfeaf ann aimpri

τεάδα ζυρ παιβ μίρε — —? Δ Νεαρταν αββαίρ αν ρίμιν  
 no βιό το έορτ, ναέ υέιρρεαρ ζυρ μίε αν μαορ αιρ αζαίό  
 αις ραζαίλ Δ η-εάλα αζυρ Δ έρευοα το'η βαοζαίλ αζυρ εναμή-  
 εαρζαίρε? Οε βμζ λειτροζμοήμ εια βειό ζλοίρ η-Εοόαιό  
 Αρομζ? Ήρεαζαίρ τομ Δ Νεαρταν ζο ριορ αζυρ ουβαίρε  
 μίρε: Ήanneαό Εοόαιό Αρομζ λειρ Δ έυραμ ζο υ-τι'η υει-  
 ρεαό. Αζυρ ουβαίρε αν μζ: Τραέ ερμιννρεαρ αν τ-Αρο-  
 ερμιννε αιρ Έαθαρέα Δ Ήαλβε Δ Ήαίλβε εαοιρραιό Εοόαιό  
 το έαίλλρα, οίρ ατα ραιέτιορ αιρ ζο η-βειό αόβαρ αις Ερ-  
 μιοη το βαρ το εαοιρεαό!

Αζυρ ζλυαιρ Εοόαιό αιρ αζαίό ζο υλλαό, αζυρ ζλαοιό  
 ρε αν κομήρμιννε λε να έείλε αιρ υρμυέιμε η-υλλαό.

Τραέ ρεαρμζζ ηα ρμιοηραιόε ηα εινρμ, ηα Ολλήμανα,  
 τεαδαοηα 'η ρόβαίλ αζυρ ηα βρείτεαίμνα έαρτ τιμήοιολ αν  
 μζ υ'είμζ Εοόαιό αις ηαό: Ουό αιτε λε Εοόαιό ροζ αζυρ  
 ρυαίμνεαρ ουό β-ρεαρμ το μιαηταίβ είλε τμοιο ερεαέ αζυρ  
 ελομφορ. Ηι ελαοηαν ζο ειντε μεην Ροίτεαράε το μαεαίβ  
 η-Ερ Αζυρ ατα Ιβερ αις ζλαοιό αιρ αιρ, αζυρ αις κομμή-  
 νεαό αιρ βαρ Νοίρε, Δ αέαρ, κομή μαίε λε εαρηαηαρ η-Εο-  
 όαιό αζυρ β-Ήαίλβε. Εαοιυζε τιηηταίζεαηη Μειρτ υαό  
 υλλαό ηι αίτηυίζεαηη Εοόαιό αν τ-αόβαρ? Ερευο ιρ μαίε  
 μα ρυαόαηη μο ρριοηαο εαέ αζυρ ελομφορ ουό είζιη υ'-  
 υλλαό το βειέ μείό μα εμρτέαρ τμοιο οημτί; οε βμζ ρηη  
 βειό ζαέ οε ηα ηαοι ρμιοηραιβ ζλαοιό αμαέ ηα ηαοι εινρμ  
 ατα 'ηηα ραοι, αζυρ ζαέ εεαηρεαρ, ηα ηαοι τρεαδαοηα τα  
 'ηηα ραοι, αζυρ ζαέ τρεαδαοη, τρευη ρηη Δ έρεαβ. υλμυι-  
 ζεαό ηα ηαοι κομλήαηηα η-υλλαό, ζλυαιρεαό αηη ραο αζυρ  
 αηη ζαημιο έαρ ζλεαηηταίβ αζυρ ρλειβτιβ μαρ μίτεαηη αν  
 τ-ρείλζ, αις μυηαό το ζηαέ ζαρηβήλζε ζ-κοζαό.



Μαρ αν σευονα δουβαιρε: Ιηρσιζιό νομ αν ποκαλ α  
 τερλαό ανν Μαγνεαό. Ανν ριν ρεαρσιζ Όοιβ, σεαρφει  
 Μάγνεαό αιζ ριαό: Νιορ ριορ σεροιο ο-τοραιο ανν αζαιο  
 Seal αν βρετεαμ. Έυζ βεανείλε ο-τοραιο αν ρλιρ το  
 cloinn α όεαρβραταρ α βι 'ηνα λιυτε τειην, αότ να τρευα  
 ζ-σαοραό ρυαρσθαρ ουλ αμυζαο. Le να λιν ριν δουβαιρε  
 αν ριζ: θυό σορ το βρετεαμναιβ το ροζλιμ αρ ρεο ρυαρ  
 αν μορβαοζαλ το λειζ ροδειρερεαό καιν αζυρ οιοόιορ να  
 η-ολιζε.

Αζυρ αιζ ειρζ α ζυε δουβαιρε: Κοιμ θυρ ιμτεαότ αρ  
 ρεο, τα ποκαλ αζαμ le σορ: Μα ουνήαρβραο νεαό ουνε,  
 ηι ρευο αν βεατα ρεριορτε ταβαιρε αιρ αιρ, αότ ηι σορ ζο  
 μαρρεανν αν μαρβαοοιρ βρεαό le ρυιλ θαοηόα, ηιόειρρην ηι  
 β-ρυιλ ποκαλ ανν τρεαότ να η-ολιζε θαρ ρρεαζαιρε αν μαρ-  
 βαοοηα. Σευο μα σορτεαρ να ποκαλ ρεο λειρ: Μα ουν-  
 ήαρβραο νεαό ουνε, ζορτεαρ α αιημ αρ σομαρ αν βρέτεαμ  
 τραό ρυιθεανν ρε ανν ουιόε αζυρ ανν σορinne η-ζααλμυιητιρ  
 αν τ-ειρλαό, αζυρ μυα ταρρραο ανν ποόαρ, σορτεαρ λαμ αιρ,  
 αζυρ βιοεαό ζαβτα το λαταρ αν βρετεαμ le ρορνεαρτ, ανηορ  
 ζο ρρεαζραόραο ο'α σορ? Δουβαρσθαρ υιλε: Seal, βιοεαό,  
 βιοεαό. Αζυρ ρεαρρτεαρ να ποκαλ αιρ τρεαότ να η-ολιζε.  
 Ανν ριν ο'αιην αν ριζ: βιοεαό νεαρταν αζυρ να Ολλμα-  
 να η-Ουν Soberce αμαραό αιζ τιζ αν ριζ βειρεαο leo λαβαρ  
 να η-αιμρρη αζυρ να ηρποκαλ σορτεαρ λειρ ανόιυ ζο λειζ-  
 τεαρ ριαο ανν θυρ έλυαρτεαντ, θαρ ζηιομαρταιβ η-εοόαιό  
 Αηοριζ η-ερμιοη.

Ιαρ ριν ζλαοιόεαοθαρ βυρσορριόε αμαό αρ αρηο: Sealρεανν  
 νεαό αιρ θρυιτεηνε η-υλλαό αιζ ιαρρεαό α έεαρτ? Νιορ  
 ρρεαζαιρ αοηόυνε. Αζυρ ζλυαρσιζ αν τ-ρλυαζ ζο Ουν So-

berce lapinariaç bi'n tpeaço aður na urfocla leiçte ar  
 aþo. Cuaio na pþionraioe aður na maite a m-baile zo  
 botanaib a coinnuioe le cruinnuçaò na çaal mileaða aður  
 le ulmuçaò na comlanna. Scappaðar aþi fuio n-ullao mar  
 cleaçteam na feiçge. Bi aigne n-foçaiò çraoçte.

Anoir anþra na laetið peo çuaioeaðar teaçtoiriue oe-  
 açtariuiz amaç aþi paò uile eþþion le litirið, peo riar  
 foçla bi anntaib: A Armoaite, biçeoò na muçte, na pþio-  
 naioe, na cinþri, na Ollmana, tpeaðaðona an poðail, aður  
 nabreimana, maille le muç n-ulltonnmaçt aður oçt o'an-  
 uarailið, cruinnuizte an poçari n-Arþuiz tpaç beioeap tein-  
 tiue aþi lapaò for Raçaið n-eþþion.

Aþi tiçeaçt oo 'n la eiçin þin, bi ooþra n-arþeoþmaç-  
 Teaçmor Taðarþa forçailçte, aður çuç arþuiz a uearlam  
 oo Meirç, aður tpeoþuiz pe e zo o-ti'n çaiçaoþ a bi peio  
 oo muç n-ullþonnmaçt, aður bi ionnançtar aþi an e-arþo-  
 cruinne, oþi zo o-ti 'n feaçt peo, bi moþeuç oþuioçte, mar  
 arþoþuim oo'n tpaon, açt anoir feuç, bi an moþ oþuim  
 aður uile ceo çeaþite ar, annoþ zo þaib muç aður maite  
 n-ulltonnmaçt ar çoinne þaðaþie uile þuil, aður anna çlu-  
 arteant açt an tpaçt noþ çialluiz Meirç no 'n Oanaaðn  
 e-aððar an e-ioçantaiþ an tpaçt þin.

Anuaþi oo bi uile anna þiuue o'eþuiz arþuiz aiz það:  
 A Saorçlanna arþuaþala, çpeuo iþ ouinn ma bi moþan e-  
 am çailçte aiz oþouçaò oliçge, niðiaçþin aþi oul çarç  
 oo-nam aður tpaçt buò eiçin ouinn foçla eile cuingail  
 ouib. An feaçt ueiçionaç bimari anþeo, noþ çlaçamari  
 curam oe Ollmanaið n-eþþion, çioeao zo ð-þuil Ollmana  
 an çaç þion o'eþþion zo foil iþ beuçan çarþbe o'eþuiz oo

τ-δορ ος Μύμωιν αζυρ, Ξααλεν? Ξιμε ριν Χρευό μα ζλαό-  
 ραό μυτο κομάριε λε ταιγνυζαό Μυρέα η-Ολλάη αν αυ-  
 ουαιρ ρυόεαρ αν τ-απορρυννε? Ιαρ ριν έυαιόεαοαρ αμαό  
 αρ αρορεομήραό, αζυρ β'η μορρεαρ Έαβαρέα ρεζτε οαρ ρεαότ  
 αζυρ τυρμωρ Αζυρ μορκόμοραό να η-εαότρα αιρ αεαν ναοι  
 λαετέαό.

Αιζ αν ελαρ το αυρ αρωμζ Μειρε αηνα ρυόε αιρ α  
 όεαρ λαή αζυρ έυζ ρε οποιρ όο, αζυρ βι ρυιμιον β-ρρεαρ-  
 τοιλ λε ρυιλ αζυρ λαή αιρ μαίτιβ η-υλτοηημαότ.

Οο έαηλαό η-όειρ υιυζαό ροιομορρα, βι ρυιλ Ιβερ αιρ  
 λαραό, τειέ λε μηρζε, ζο ραιβ α έεαηζα ραόλυαό οε'η τ-  
 ρειλζε αζυρ οε'η αέ αζυρ οε ζλοηρ αζυρ μορόειμ αν ζαιρρε,  
 α ζ-κοήνυόε αιζ αιμρυζαό α έαιητ ανη αζαίο Αρωμζ.  
 Αηυαιρ το ριαρμζ Εοόαιό: Ααυ τυιζε ραόραυ Ξααλ Sciot  
 Ιβερ έυμ αοζαό? Αια β-ρυιλ αν ναήαό? Ηι υευνραυ-  
 ριονζοι αιρ α έεηε? Ηαό β-ρυιλ αν Οαηααη μαρ αρ  
 όεαρβραέηε? Αέτ ζο ροιλ το λαβαηρ Ιβερ οε'η αέ. Αηη  
 ριν ουβαηρ Αρωμζ: Έυαιλυζ μο έλυαρ αεοιλ αζυρ  
 βιηηρ ζ-ελαραό Μύμωιν, βυό ιοηζαηαό υομ ζο β-ρυιλ  
 ελυαρ Ιβερ αοή ελαόταό υ'α ζυέ ταιηεαήμαό το ζλεο αζυρ  
 βορβήρεαυ αοζαό αζυρ αηζαηρ? Ο'ιοηηρυόε Ιβερ το βειέ  
 ηωρ αοεαραό αιζ ραό: Οαρ βααλ αια ραοιλ ζυρ ελυηυζ.  
 Αρωμζ ρυαημ αηαήαηρζαηρ ηο αοζαό αηιαή? Βι Εοόαιό  
 έαοηή αζυρ ραηλαέαό, αζυρ το ριηη ρε αμαό α λαή όο  
 Ιβερ αιζ ραό: Α Αρωφλαίε Ιβερ ηα αββαηρ ηωρ μυζα αέτ  
 ρυηηαό. Αέτ ο έαηλαό ζο αυηγυζ Ιβερ ρορ αιζ αοημυζαό  
 α έεαηζα ζο υιομήαραό, υ'ειμζ Αρωμζ αζυρ ημέιζ ρε αμαό,  
 αζυρ υ'εαζλα ηαό ελυηρτο ζαό το ρυόε ραό τυαηη αν λε-  
 έαη ελαρ, αουβαηρ Ιβερ ρυζ Μύμωιν αρ αρο: Α Ξαοηέλο-

inne nac̄ ion̄gantac̄ uoaiḃ zup̄ feup̄ le eoc̄aiḃ mac̄ n-er̄  
 -uō riuḃail, acā meuōcean̄ ā eaz̄na com̄ an̄mor̄ rin̄?

Jan̄ an̄nar̄ bī buaiḃreaō air̄ Ar̄oruz̄, uoḃair̄c̄ fē liom̄-  
 -ra: Ā Neair̄tan, r̄or̄ioḃ r̄iar̄ nā neitē feō air̄ leaḃar̄ nā  
 n-aim̄r̄ire n-er̄m̄ion̄ uimē tair̄ḃaineaḃar̄ mein̄ az̄ur̄ āiz̄ne  
 -Iber̄i ruz̄ Mum̄ain. An̄oir̄ cruinnuz̄ an̄ t-arōc̄ruinnē lē nā  
 -ceilē ann̄ ar̄ōfeom̄raō Teac̄mor̄ air̄ Taḃar̄ca, az̄ur̄ āiz̄ eir̄-  
 -iz̄ uō ar̄oruz̄ uoḃair̄c̄: buō iom̄oā tair̄ḃe ruz̄nē nā r̄oilē  
 -ann̄ ullaḃ eaōon̄ mar̄ z̄uḃeas̄ mur̄-n-Ollam̄ Teac̄mor̄ ran̄  
 -iaḃ z̄lairē feo. Ā ar̄ouaḃar̄liḃē annē nac̄ z̄loir̄ n-ouinē ā  
 -intinn̄, Jan̄ ī nī b̄-ruil̄ fē mor̄an̄ niōr̄ air̄oē ion̄ā baḃeac̄?  
 -Auḃair̄c̄ eolur̄ ar̄ ar̄ōr̄in̄roir̄ mor̄: Tā caill̄ āiz̄ luinz̄  
 -air̄ ā r̄tiuḃar̄oair̄ lē cuinz̄uz̄aō ā cean̄ r̄aor̄ am̄ear̄z̄ tonn̄-  
 -taib̄ mor̄a, az̄ur̄ nā caḃraḃaib̄ āiz̄ eir̄uz̄ ā t̄-rl̄ireaō uaō 'n̄  
 -uir̄ze? Mar̄ r̄tiuḃar̄oair̄ uō'n̄ luinz̄ zō uear̄ḃeā tā nā Ol-  
 -l̄im̄anā uō'n̄ t-aor̄ oz̄. Uē b̄ruiz̄ rin̄. Cruō mā uōain̄z̄tear̄  
 -r̄oilē ann̄ Mum̄ain̄ az̄ur̄ ann̄ z̄aalen̄, az̄ur̄ muon̄ntear̄ am̄ac̄  
 -ā r̄aiḃ, lē beit̄ taḃair̄c̄ biḃ az̄ur̄ uiz̄ az̄ur̄ beaḃā cnear̄oā  
 -uō'n̄ t-aor̄ oz̄, az̄ur̄ uō nā Oll̄im̄anaib̄?

Šul̄ ā r̄uḃē Ar̄oruz̄ bī muir̄mor̄ ruz̄eaō cruḃ̄ō az̄ur̄  
 -z̄air̄mō nā n-arōc̄ruinnē, az̄ur̄ ū'eir̄uz̄ n̄iō cean̄reair̄ n-Dealb̄  
 -āiz̄ raḃ̄: Ā raḃ̄raḃ̄ eaz̄nā ar̄ n-aḃar̄ taḃar̄ mar̄ ceo? aḃ̄-  
 -naḃar̄: Nā uōain̄z̄nuiz̄iḃ̄ō t̄iz̄tē mar̄ z̄uḃeann̄ ann̄ aoim̄az̄  
 -ū'eaz̄lā zō cuir̄raioir̄ ran̄c̄ ann̄ uōoin̄ib̄ com̄c̄rioḃaib̄ lē z̄lac̄-  
 -aō buir̄ realb̄. Mair̄nuiz̄iḃ̄ō ann̄ buir̄ boḃanaib̄ ā cloin̄ Iber̄i,  
 -tiuḃtuiz̄eann̄ ul̄clan̄ Iber̄i uaō r̄liḃē ā n-aḃar̄!

Az̄ur̄ āiz̄ eir̄uz̄ uō Iber̄i ruz̄ Mum̄ain̄, auḃair̄c̄: Ā Com̄-  
 -fl̄ait̄ē uac̄ ir̄ r̄ioir̄ z̄up̄ uōain̄z̄nuiz̄ Sob̄er̄cē az̄ur̄ Cier̄n̄ma,  
 -mic̄ n-er̄ Raḃā mur̄-uōain̄z̄nte, az̄ur̄ nac̄ ruz̄nē t-arōr̄uz̄ uaō

Sobence an Teacmori seo ann atamari, malle le Muru-Ollam a fearceann annaice leir? Mar an ceudna uaingnuis se tri Muru-n-Ollam ann nuagadta n-Ullad, mar duibairt feras le comneairtuad rrioras agus cruadac cloinne n-Erriion, det A Droflaithe moineimige, ir mo baramalra sur muictear rrioras an t-aoi os, trat oimiocteari taob rtiq m-balla go roscamalaac. Dar cean armpa: bidoad nuagad n:Ullad curam an t-Eocaid uo! Creuo ir ail lib go rorior-tear riar Muru-n-Ollam eadon go talam? Air an ball fearuis Strae ve Ollmanaid n-Ullad agus air ionnruide a daint, o'eirig sur Eiac ceanfeair Eircar aig ma: O A nuq A Labrocao na Ollmana roim aruafalio e na talman?

Freadair Droiuq: Leiqiqio ann ar foear meadta qa nuq-aidoad feadac agus gnioim na n-arofeomrao. Agus vo bi mar rin. Ann rin duibairt Droiuq: Mar bur coil e A aronaidte Eirtuigio anoir vo sut Strae. Ire duibairt Strae: Creuo ir fior no fogluim aig duine zan munao? Ir e an uine amain ve beoaid, ata veunao urao o'eaqna a rinroiead?

Ve bnuq rin, seo mo ceirta: A cheioeann neac air bit go buo b-feairi anfiar iona eaqna? Nior freadair don sut, agus o'fann lber an nuq agus nio anna toir.

det ann tratc nior Labair Eocaid nior fuioe ve na rcoiltib an feadac rin. Anoir buo forur vo qac a feuciric go maib lber agus Roitearac feao sur Meirt annaqaio droiuq; ni-oiaqrin fannuis Eocaid ran rliqe uiric air ron n-Erriion. Air an la ful a o'imetiq an t-arocruinne, bi foela treaco na n-olige leiqte ar aru, agus buo maic cnearua riao.

Nior fearuis neac air Tabarca aig iarpeao a ceair.

Διη εριοένυζαδὸ τοιῖβ, εὐαῖοῖ ἀν τ-αρτόρμιννε ἀμαδὲ, ἀζυρ το  
 βι μορτόοηρα να η-αρτορεοήραδὸ ορηυιοζτε.

Το ἴμαρη ἀροριζ διη Ἰάβαρηά.

Ἀν τρηαρ καιβιοιλ.

Ἀνοιρ ραν τρηατ ρεο το βι ὕδαλ ἀννα εἰζ βλατ ρ. ρ.  
 Δοβραον ηυαρη το ἐριαλλ ἀροριζ ζο Ὀυν Σοβερκε. Ριζνε  
 ρε ευαρητ τρηό ὕλλαδ. Ὀ'ρανν ρε τρη λαετέαδὸ ζαδὸ εεαν-  
 ρεαρ υαδὸ ραδὸ ἀζυρ υαδὸ ζαρητο, μινρέρμυιοιζ ρε ελεαρη  
 μιλεαδὰ να η-ζααλ: ταρηανζτ ἀν λυβ, τειλζεαδὸ ερηαντὺβαλ,  
 υρέυητ να λαηητα, ἀιμρϋζαδὸ ζατὰ, υλμυζαδὸ κομλανν. Ὀι  
 ρε διζ μολαδὸ ἀ ελιρτεαδὸτ, ορη ορηυιοζ ριαδὸ ἀ ελεαρη ζο  
 ἀημάιτ.

Ἰαρ ρην εὐηρ ρε Ρορ ζο Ἰεαδόμερη Ἰάβαρηά, ἀζυρ λεαζ ρε  
 ο'υαλαδὸ διη ζο ταβαρηραιο ερηανν το Μυρ-η-Ὀλλαν. Ἀν τρηατ  
 εευηνα ρεο, ἐανιε ροκαλ υαδὸ μιντιρη μιονηρρητεαδὸ β-Ἰαίλβε  
 ἀνν Μυμαῖν ζο ο-τι Εοδαῖοῖ διζ ραδὸ: βεῖοῖ Ερηιον λοιρζτε  
 λε λαρη ρ-εαρηανταρη Ἰβερ ἀζυρ Ἰμειρη, ἀτα Μυμαῖν ἀζυρ  
 ὕλτοηημαδὸτ μαρηον, ηι ερηητοεαρ ζο ριτέανν ἀν Σεαηαμάην  
 οτταρηαῖβ, βυδὸ ταρηβε μα μυδανν Μαδ η-Ερη ἀν τεηνε υο  
 ρυλ ἀ λοιρζεανν ρι Ερηιον διη ραδὸ ἀζυρ ἀ ζαρητο.

Τε βρηζ ρην το ρεριοῖ Εοδαῖοῖ λιττηεαδὰ ὀβ Ὀζαρη  
 εεανρεαρ Σιτόρηυημ ζα ραδὸ: ἀτα ζο μαῖτ, ἀ ραοι ἀρηουαρηλ,  
 μα ερηραιο Ὀζαρη ροκαλ τε ζρηομάρηταιῖβ Ἰβερ ἀζυρ Ἰμειρη  
 ζο Ρορ ἀνν Ἰεαδόμερη Ἰάβαρηά, ἀτὸ βιῖεαδὸ Ὀζαρη ραρηντε  
 ρυλ ερηεανν ρε ρεουλ μαῖτ ηο ορηόρρεουλ. Διη ραδὸ ἀ βεα-  
 τὰ βι Ὀζαρη ἀννα ριορηάρη το ριζ Ἰαίλβε, ἀζυρ εὐαῖοῖ ρε  
 ἀννα κομλυαδὸορη λειρ τρηατ εἰζ ρε ευαρητ το Ὀυν Σοβερκε.  
 Ὀι ρε ἀνν ἀον μεην ἀζυρ ἀνν ἀον κομάηρη λε Ἰαίλβε,

uime rin bi gnioim Iber aig cradó a éiríde. Anoir bi sa cara treuna neamhglaise aig Oghro. Póradaí bhoingéalá dearbhuire ann ceanfeart n-Oir. Mar an ceutna bi amácar beandalta do feal mac ceutgeim 'n cunfir nOir. Anoir do éarlaó gur buó feal do bi 'nna fearuoir do Iber agus Meirt.

La amain air imteact do feal go ulconnmact le pun-focal uad Iber, do bi bhear agus Cacluan anna comluad-oir leir, agus air fillad doib air air g'a éalaím fein, do éarlaó gur ionnruig ríad an reilg la eigin le Oghro o' glaoíó re ann Saal aig ríadó, bheadar ann donoir le Oghro agus air fuiread le teitead na cloca, bi ríad gne-anntoimeact agus uadhairt bhear: Dar n-toig ní tuinteodá ionna Re nuig go m-beió ruaimhear aig ríadóib agus el-ctib Mumain. Agus ríaruirg Oghro cad cialluigear na foc- la? Inruig bhear an nio a éualuirg re ann ulconnmact. Agus éug Cacluan ríadnuire agus comneartuad do na foc- laib, ann rin uadhairt Oghro do bhear agus Cacluan: Da bi ríbre amain cara domfein agus dom ríioct, na filluirg, ió a-baile nuig go comneartceann Teactomr Tábaréa, agus beirio focal go Ror ríionra n-ullaó a máirear ann, agus Tarruirgíó air air, ann rin go boctanuib n-Oghro air Sí- óruim. O'ic agus o'ol na oghir a ríat, agus gluaradair air aghaíó. Air tigeact go Teactomr Tábaréa doib, innre- adar an focal do Ror, agus cuir Ror go Mur-n-Ollam cuiread do Maol de na Ollmanuib go tíoctad re anna focar go oban. Agus éug Ror maic agus failte do bhear agus Cacluan. Dar go veimín bhonnuirg re doib lub agus poca ríagead agus cladeam le uorncéad noir do cad, agus

ιμτίξεσθαι αιρ αιρ ο'α ουιττε ρειν. Ξαν μαλ ρειοθ Κορ  
 λιτρεαδα οο εοδαίθ αιγ ινρηιτ να νείτε ρεο, ραοι bun ριν  
 ουδαίρτ: Βειθ ζαιρσιθε Μυμαιν αζυρ n-υλτονμαετ αηνα  
 εομλανταίθ αιρ Ταδαίρε Le κομριονεαθ Iber Le ρορνεαρτ  
 n-αρμ, μαρ Διόριγ n-Ερμιον ρρευο La μαεραο Βααλ αρτεαε  
 ανη είγ α εεινε νεαίηθα, (ιρε Βααλτεινε). Ανοιρ νιορ ιμτίγ  
 Βααλ ρορ υαθ α είγ Ερμινουζαθ (ρ. ρ. Σεαετμί.)

Έαρ ριν γλαοιθ εοδαίθ να εινρηι αζυρ τρεαδαοηα αν  
 ροβαίλ αηνα ροδαρ ραοι τυαρμ ζο Ουν Soberce, αζυρ οο  
 λαδαρ ρε ανη αονοιρ οο ζαε αιγ μαθ: Ουιρμυιγίθ ρυαρ αν  
 Ζααλ, αζυρ κυριθ ριαο ραοι ελεαραιθ n-αρμ αζυρ ραοι μορ-  
 οβαρ ζο λαεταίμλ, οιρ ιρ ζαρθ αζυρ ιρ ζευρ τιομ υαλαε  
 αατα. Βιθεαθ αν βαρσ αζυρ αν ριλε αιγ ιμρηι εεολ αζυρ  
 αετρηαν. Βιθεαθ υλλαθ ατα κομ εαοιμ ανη ροζ, υαεβαραε  
 υετρηευν ανη ραοβαρ εοζαθ! Ραννυιγ εοδαίθ ανη υλλαθ ζα  
 υλμουζαθ κοραη αν η-βυιλε θι ζα βαζαιρτ Ερμιον. Αερμυιγ  
 αν ηγ αν τυρμορ ηεαετα να ζ-κομλανη α εανιε ανυαρ υαθ  
 n-Αλλοιουε. Ρεαρσα αιετηιγ αν ηγ, ανη ραοβαρ αατα τριορ-  
 ραιθ ρηιοηραιθε n-Ερ μαρ ρυιρηιοη κοραητα εαρτ τιμείολλ  
 αν ηγ, αετ βειθ ζαε εεανρηαρ εεανκομλανη οο ρλυαζ α  
 εεανρηαρτ ρειν, αζυρ ζαε τρεαδαοη εεανκομλανη ο'α ερεαθ  
 ρειν. Ατα'η ανρηοραε ζο μιηιε αιγ μιοαίλλυζαθ εαοιμηεαετ  
 μαρ ραιεείορ.

Ανοιρ θι κυραιθε υεαζ-ταρμυιγ ουλ τρηθ Ερμιον α ραο  
 αζυρ ανη ζαιρησ αιγ μαθ: Ερμιντεαρ αροερμινη n-Ερμιον  
 ανη ροδαρ n-Αρομυγ ανη Έεαεμορ Ταδαίρε τρηε βειθεαρ  
 Βααλ αηνα είγ Έιοηρηαθ ρ. ρ. μι Μαρηα. Le λινη να  
 ευρηεαθ ουδαρησθαι μαρ αν εευσηα: Ατα ηυαθαετ αιγ αρ-  
 ρυιγ οο ελυαραιθ ελοινη να ταλμαν.



Διη γυϊόεαδύ υο'η άμυ-έφυιννε λε εεϊλε, υ'είμυζ άμυμυζ άιζ μιά: Δ ίάομμάιτε λάβμύεαδύ άη μυζ ά βι μύζάιζτε λε ίάιμνε άρ ειονη έμμιον ποελα ά εμψάιτ νάιμνε άιη εμυ, ίάιέ-έιόφ άιη εμυ εϊλε άζυφ ιονζάιταφ άιη εάέ, μυζ ζο υ-τι 'η υάιη ίιη βυόεαδύ ποζ άζυφ ίυαη άιη έάβαρηά.

Όι μορηείφ έάβαρηά μείόζτε υάη ελεάέταμ, άζυφ άιη λιοφ ηα η-εάέτηα βι ελεάφα υάη τυρμωφ, ποίφ άιμνε ιονα μιάμ ποίμνε ίιη. ζυό ζο μαιβ εμψάμ άζυφ τηεάβλοιο άιη έρποϊε η-εοέαιό, έμυφ ία ά β-πολλάέ ε κομ μαιέ ζυφ υ'ρευο ίε. άμυάιη υο βι ηα μορηόμρηά ίυαρηζάιζτε, άζυφ άη τ-άμυέφυιννε άηηα γυϊόε άηηηά τ-άμυέμομμάδύ, υ'είμυζ άιζ μιά: Δ μυζτε άζυφ ά ίάομύέλοιννε άμυαφάιλε, μά'ρ βμυ έοιλ ε, ιάμμυζίμ: άηηε ηαέ β-φυιλ ποεάλ άιζ μάολ υο ελυάφαιβ η-έμμιον? άζυφ υ'είμυζ μάολ υε ηα ολλμάναιβ άζυφ άυ-υάιητ: άη μευο ά έάιμνε ζο ελυάφ μάοιλ, ά βάιηεφ λε έμμιον, άταη ζο έαρμυζ μιάόζτε: έμυομα ζμυόεαη μάέ άη ζόλλάμ εμυζμιάδύ άζυφ κομέμυζζέαλλ λείφ άη ύάηάη λε υορηυζάδύ φυιλ ηα η-ζαάι άζυφ λε ίεμωρηζάδύ εεαρηέλαταφ ηα εάλμάν? μάηαέ μυζνε ίβερ μυζ μμμάη άη υρηοιο ίιη, ιφ εαφοιο βρεάυαέ άτα ίάδύ ιμρηε άιη, άζυφ μάηαέ έμζ μείητ μυζ η-υλκοημμάέτ ζεαλλ κομζηοιμμάτα υο, άτα υμó-έεαηζέα ζα μαρηυζάδύ ά έειμ.

άιη άη βάλλ υ'είμυζ ίβερ ζο ίεαρηζάέ άιζ μιά: μά βυό άιλ λε ίβερ εαμάνταφ μείητ, άη βυό μυζτε λιβ? άη ίεμωρη ζμυ άιη ζεαλλ ίεο, βιμαρνε ζλαοιόζτε άηη ίεο ζο άητηάέάέ ζο βαρηόηη έάβαρηά? άηηε ηαέ β-φυιλ ελυάφ άη τ-άμυμυζ έάοιμ μύφμαρηζάιζτε υαδ έαρηάδύ ζο ζλαέάηηη μίμνε κομ μιν ίιη άρηεαέ? υιμνε ίιη υ'είμυζ μάολ άμυφ άιζ μιά: λάβμύεαδύ μάολ μωφ ίολίηε: άηηε ηαέ εμυμιάδύ ίβερ λε

Μεῖτε μαρ γεο? Δ Μῆτε ταβαῖρ κοῖγνιοῖ το ἴβερ λε  
 γνωτυζαῶ κοῖμιοῖ τ-αρτομῖς η-εμμιοῖ. αζυρ αῖρ το λυαῖρα-  
 ἔαρ βεῖο ἄλτοννμαῖτ ραορ υαῶ εαῖν αζυρ εῖορ κοῖμ ραοα  
 ζυρ ατα ἄαλ Re αζυρ Ταρρναρῆ ἀνν, ζυρ εεαν το ελαν-  
 αῖβ ἴβερ ἀννα ἀρτομῖς! Ἀννε ηαῖ ρρεαζαῖρ Μῆτε ὄο: Ὅαρ  
 ηα τοῖτε ἀρτοε, Δ ἴβερ, ἀῖτ ταιῖνυῖεανν το εῖομιαῶ λιομ,  
 κοῖγνιοῖρῖο Μῆτε λεατ μαρ τοῖρ τυ!

Μανὰ εἰ-ρῖλ——. Ατα εαροτο η-ἄρεαρ αζυρ Καῖλυ-  
 αῖν ἄρευζαῖ. Ζυρ λαβραοαρ ηα ροελα υο ἀνν ελυαρταντ  
 ἄ-Μαοῖλ, ἀνοῖρ ζλαοιῶεανν Μαοῖλ, ἄαλ, Re αζυρ Ταρρναρῆ,  
 ἀνν ριαῶνυῖρε, αζυρ λε ηα λῖνν ρῖν οὐβαῖρε Μαοῖλ ζλαοιῶ-  
 τεαρ ἀνοῖρ ἀνν ἄυρ ροῖαρ ἄρεαρ αζυρ Καῖλυαν. Σεραοαρ  
 ἀρ κοῖμαρ ἀη τ-αρτοῖρῖννε, αζυρ το βῖ ἀη τ-αρτορρῖοἄνοῖρε  
 αῖς ἡρλαβαῖρε ροελα η-ἄρεαρ αζυρ Καῖλυαῖν, το Μαοῖλ ἀνν  
 ελυαρτεαντ η-ἄρεαρ αζυρ Καῖλυαῖν. Ὅεῖμῖς ἀρτομῖς αζυρ  
 οὐβαῖρε: ἄῖοεαῶ Suil το ηα ἄρεῖτῖναῖαῖβ αῖς ορτουζαῶ ἀη  
 εῖρ. Ὅεῖμῖς Suil αζυρ αουβαῖρε: Cuailuῖς ἄρεαρ αζυρ  
 Καῖλυαν ροελα Μαοῖλ τῖαῖ βῖ ἴβερ ηῖς Ἰμῖμαῖν αζυρ Μῆτε  
 ηῖς η-ἄλτοννμαῖτ Δ λαῖαρ αζυρ αῖς εῖρτεαῖτ. Εαο τοῖρεανν  
 ἄρεαρ αζυρ Καῖλυαν? τιυντυῖς ἄρεαρ αζυρ Καῖλυαν Δ η-  
 αζαῖοῦ τοῖη ρῖορ αζυρ αῖς τοῖγεαῶ ρυαρ Δ λαῖα ζλαοιῶεα-  
 οαρ αῖρ ἄαλ, Re, αζυρ Ταρρναρῆ, οαρ ζο τοῖμῖν το ζλα-  
 οῖῶ Καῖλυαν αῖρ ρῖορῖαῶ Δ ἀῖαρ, αζυρ μῖοηαοαρ ἀη οῖρ  
 Ζυρ εὐαῖοεαοαρ ἀνν κοῖλυαῶοῖρ ἄ-ρεαλ μῖε εῖρῖρ ηα ζααλ  
 ἀνν Οῖρ ζο βοῖαηαῖβ ηῖς η-ἄλτοννμαῖτ, αζυρ ζυρ λαβαῖρ  
 ρεαλ λε Μῆτε ροελα υαῶ ἴβερ ηῖς Ἰμῖμαῖν, ἀη εεῖτοηα  
 μαρ ἡρλαβαῖρ Μαοῖλ: Δ Μῆτε ταβαῖρ κοῖγνιοῖ το ἴβερ  
 λε γνωτυζαῶ τῖαοη αζυρ ηῖςῖλατ η-αρτομῖς, αζυρ βεῖο ἄλ-  
 τοννμαῖτ ραορ υαῶ εῖορ αζυρ εαῖν ζο ἄρεαῖ. Αζυρ ζυρ

φρεαζαιρ Μειρτ το φεαλ: βιόεαθ μαρ ριν. Αζυρ ο'ειριζ  
 αροριζ αζυρ ουβαιρτ: Α αρομάιτε ζο οειμίη ιρ φοελα β-  
 φεαλ ριαθ ρεο, εαθ ιρ ριαθ αιρ εαυλιζιζ να ριρ υαθ βεул  
 ιβερ ε ρειη? Αζυρ φρεαζιραοαρ: Μιορ εαυιλεμαρ φοεαλ αιρ  
 βιτ. Le ριν ο'ειριζ Κορ ρριονρα η-υλλεαθ αιζ ραθ ερευο  
 μα κυρτεαρ ανη η-οιαζ φεαλ?

Φρεαζαιρ αροριζ: Ζο οεαρβέα αβροεαθ ιβερ αζυρ Μειρτ  
 αν ριορριον τιμείολι να φοελα α ουβαριαοαρ! Ερευο μα  
 λαβροεαθ ιβερ αζυρ Μειρτ? Le ριν ουβαιρτ Εοεαίθ: υαθ  
 εαριεαθ ζο βαινεανη ανη κυρ ρεο le η-αροριζ ε ρειη, αζυρ  
 οε βριζ ζο οειρεανη αν ολιζε: Να βιόεαθ νεαε βρειεεαθ  
 ανηα εαυρ ρειη, βιόεαθ α τ-αροερμιννε ζλαεαθ κομαριε.  
 Αζυρ αιζ ρυαρζαυιεαθ το αροριζ α ριζβραε, αζυρ τοιζ ρε  
 αν Ειραοη ο'α εεαν, αζυρ ιμείζ ρε αμαε υαθ αν αρορεοθ-  
 ριαθ, αζυρ εαυιθ αιζ μαρκειζεαετ αιρ αζαιθ ζο Μυρ-η-Ολ-  
 λαθ, αζυρ ο'ραηη ανη. Αζυρ αιρ ριεαθ οο ζο βοεαηαιθ  
 αν ριζ αιρ εαβαριεα. Βι'η τ-αροερμιννε ζο φοιι ανηα ρυιθε,  
 αζυρ βι α ραιε βορβεαηε αζυρ ζλεο κοηαβαριεαε ανη-  
 ραν αρορεοθριαθ, οηρ αουβαιρτ ιβερ ζο κομμεαρεαε: Τραε  
 βειοεαρ τριθδανη αν τ-αροριζ ρολλιαθ ηαε β-ρυιι αν εαυι  
 αζυρ αν εεαρε εευοηα αιζ μαε ιβερ ε το ζλαεαθ μαρ ατα  
 αιζ δον νεαε βεο? Δετ ανηη τραετ ηιορ αθμυιζ ρε το φοε-  
 λαθ β-φεαλ. Ιαρ εαηε ιβερ εαηιε ζυρ Μειρτ ριζ η-υλκοηη-  
 μαετ υαθ ταοβ ριαρ οε'η τριθδανη, αζυρ ρεο αουβαιρτ: Α  
 μοιρϕλαίτε αρουαρεαιε η-Ερμιοη, λα ειζηη εαηιε ιβερ ζο  
 βοεαηαιθ Μειρτ αιζ ραθ: Α Μειρτ μορεαεταιζ, εαβαρ  
 κοηζηοιθ το ιβερ le ζηοτυζαθ τριθδανη να η-Ερμιοηε, αζυρ  
 βειθ υλκοηημαετ ραορ ζο βραε.

Բրեճճայր Մեյրտ ոօ Իբեր: Եւօեօ մար րին. Աօօ ամ  
 չօ տրատ էանի քեալ չօ Ալտոննաօտ Լե քօժաւծ Եւօ քօքա-  
 մալ Լե քօժաւծ Իբեր, օճար օր քեյրեօօ Լաժար քեալ ան  
 շարքեանտ նա Ե-քար քեօ մար Աօօ Եւլ Իբեր Է քեյն:  
 Եւօեօօ րկաճ օրմճլեւրտա ն-Ալտոննաօտ քեյօ չօ շկաւրեօտ  
 չօ քօմլանտաւծ Մումայն տրատ Եւրօեօր Եճալ աննա էլճ մ-  
 Եճալտեյն, յար րին Եւրօօ Ե Լան րալէ ամ օլճ Եօօօրօօ ոօ րլւօ  
 չօ Էճնօօ անն Մարթաւծ ն-Օլլամ. Օր Եճա տօրան օր Եւ  
 օտ քօօմրօօ նա ն-Օլլամ Երլրեօօ օրօրլճ. Անօր Եւ՛ն րլճ  
 անն Եօօանաւծ օր Եճաքալ. Ըօմ Լաէ յր քրօօնլճ Մեյրտ  
 Ե քօմրօօօ, յ'եյրլճ Մարտան օճար քօժարտ: Ըրեւօ մա շկաւ-  
 օտար օրօրլճ օր օր չօ յ-տլ' քրլւօօն? օճար քրեճճայր ան  
 քրօ Եւօօ մլճա: Տեօօ շկաւօտար. Ս'լմէլճ նա Եւլքրլրլւօ  
 օմաօ օճար քրեօրլլճ րլաօ Եօօօրօօ օր օր Լեօ. օճար ոօ  
 րլւօ քե օրլր օր ան քրլւօօն, օճար քրլր քե ան Էրօօն օր  
 Ե քեօն, օճար ան րլճԵրատ օր Ե շաւաւծ, օճար շկաօ քե ան  
 րլճրլաօ անն Եարլամ. Ան րին րլրաժար Տրլ ան Երլեէօմ  
 օօ, քօժա Մեյրտ օճար քօժա Իբեր. օճար քօժարտ օրօրլճ:  
 Ըօօ քեյր Բօլեարօօ րլճ Ճաւեն? Ատ անն տրատ յ'քան  
 Բօլեարօօ անն էօրտ.

Ան րին յ'եյրլճ Մլօլր քեօնքար ն-Արօտան օլճ րաօ:  
 Ըրեւօ մա քրօօնլճտար քարօօ րլճալ Իբեր անն Մումայն,  
 Ըրեւօմա մեւքլլճտար քրլր նալրե քան օճար օրօօրօր ն-Ալ-  
 տոննաօտ, օճար քրլլլլլճտար ան տաէՅ Եճան օքեօօ քօօԵ  
 էալլ քե՛ն Տեօնաման չօ քեօ? Բրեճճարօօր քրլւօ Ե քեյլե չան  
 Երլճ նլլճ չրլր Էրլլճ ան տ-օրօօքրլլե մարօն, օճար Լե օնճտ  
 րլարլլճ: Մա Լաքրօօօօ օրօրլճ? Ան րին յ'եյրլճ օրօրլճ  
 օճար քօժարտ: Ա Տօրօօլան նա ն-օրօքրլլե քեօ մօր օօ-  
 մլլճ Իբեր անօր ոօ քօժաւծ Ե-քեալ, Ե-քեյրլր նար քրլրլալլ-

υιζ̄ feal̄ r̄ior̄ nō aiḡnē Ibēr̄; C̄reuō īr̄ b̄untaīrōē nā  
 taīr̄baun̄uiz̄ Mēīr̄c̄ miān̄ Ibēr̄, vēīr̄m̄rā zūr̄ būò̄ māīt̄ Liom̄  
 mā r̄cār̄īr̄tēar̄ rōclā Ibēr̄ āīr̄ ān̄ t̄-āōūð̄ar̄ zūān̄ cōm̄mēinē  
 r̄ēar̄āō ōr̄r̄ēāīb̄, Taīr̄nḡīr̄im̄ nāc̄ vēar̄b̄mēīn̄r̄īō Ibēr̄ ē r̄ein̄  
 āīr̄īr̄? Mār̄ r̄in̄ t̄ānic̄ ār̄ōr̄īz̄ ānūar̄ ūāò̄ ān̄ t̄r̄īūð̄aon̄, āzūr̄  
 cūāīò̄ zūō ū-tī āīt̄ Ibēr̄ āīz̄ r̄īāò̄: Īr̄ vēar̄b̄r̄iāt̄r̄ē mīc̄ Ibēr̄  
 āzūr̄ n̄-er̄, cl̄ān̄ ān̄ n̄-z̄oll̄am̄, ān̄ cōīr̄ ē uō bēīt̄ clom̄por̄  
 īōr̄īn̄nē, nō īōr̄ī ār̄ cl̄ān̄ nō īōr̄ī cl̄ān̄ ār̄ z̄-cl̄ān̄?

Sīūbāīl̄r̄āīò̄ mūiō r̄līzē nā z̄lōīr̄ē āzūr̄ r̄līzē nā n̄-eāz̄-  
 nā āīr̄ r̄ōn̄ Er̄r̄īone! āzūr̄ t̄uz̄ ār̄ōr̄īz̄ lām̄ cār̄ān̄taīr̄ uō  
 Ibēr̄, āzūr̄ r̄ar̄z̄ Ibēr̄ lām̄ n̄-fōc̄āīò̄ ō'ā ēr̄īōīē. āzūr̄ n̄iōr̄  
 r̄ēuō lē Ibēr̄ r̄īz̄ Mūmāin̄ nā n̄-vēōr̄ā bāc̄āò̄ b̄ī ā ēr̄īōīē  
 cōm̄ lān̄ r̄in̄. āīr̄ r̄īlēāò̄ uō ār̄ōr̄īz̄ zūō ū-tī 'n̄ ēr̄īūð̄aon̄  
 oūbāīr̄c̄: Ciā būò̄ ē āīr̄ bīt̄ īōc̄r̄ar̄ cāin̄ nō cīōr̄ nāc̄r̄āōr̄-  
 eōc̄āō ē r̄ein̄ mā'r̄ eīz̄īn̄? Ūar̄ r̄in̄ n̄iōr̄ r̄īz̄nē Mēīr̄c̄ aon̄  
 eūz̄cōīr̄. Ūīōēāò̄ r̄īz̄ n̄-Ūl̄ton̄n̄māc̄t̄ āzūr̄ ōc̄t̄ māītē āīz̄ t̄īz̄-  
 eāc̄t̄ ān̄n̄ r̄eō ūar̄ tūr̄mōr̄, īr̄ mō bārām̄āl̄ nāc̄ b̄-r̄uil̄ r̄āīt̄-  
 c̄īōr̄ āīr̄ r̄ēar̄āīb̄ n̄-er̄r̄īon̄ uō lābāīr̄ ā cōm̄āīr̄lē āzūr̄ r̄īmū-  
 āīn̄tē ān̄n̄ cl̄uār̄tēān̄tē nā n̄-Ūānāð̄ān̄?

Ūīōēāò̄ b̄r̄iāt̄r̄ā m̄-Ūr̄ēar̄ āzūr̄ Cāēlūāin̄ r̄cār̄uīz̄tē āīr̄  
 ān̄ zūāōt̄, ām̄āin̄ ār̄ būīōēc̄īōr̄ āīz̄ r̄uīr̄ēāc̄ uōīb̄. āzūr̄ mā  
 r̄āīb̄ feal̄ ān̄nār̄ rōc̄ar̄ īar̄r̄āō fōc̄āīò̄ ā cār̄ān̄taīr̄. N̄ī b̄-  
 r̄uil̄ n̄iōr̄ mūzā āz̄am̄ lē r̄īāò̄.

T̄ar̄ī ūēīr̄ ān̄ t̄ar̄īlāò̄ r̄in̄ t̄ānic̄ fōc̄āīò̄ ānūar̄ ūāò̄ 't̄r̄ī-  
 ūð̄aon̄ āīz̄ īm̄tēāc̄t̄ zūō āīt̄ āzūr̄ r̄uīūc̄ān̄ r̄īz̄ n̄-Ūll̄āò̄, āzūr̄  
 āūōbāīr̄c̄: Ānōīr̄ ātā t̄r̄īūð̄aon̄ ān̄ t̄-ār̄ōr̄īz̄ r̄oll̄ām̄. Taīr̄bāin̄-  
 āōīr̄ r̄īz̄tē r̄r̄īon̄r̄āīōē, āzūr̄ ār̄īōm̄āītē ūar̄ rōz̄ āzūr̄ r̄ēāc̄t̄  
 ciā būò̄ ē ā r̄ōzā uō r̄uīōē āīr̄ t̄r̄īūð̄aon̄ n̄-ār̄ōr̄īz̄?

Ān̄n̄ r̄in̄ zūō ōbān̄ eīr̄īzēāūar̄ Ibēr̄ āzūr̄ Rōītēar̄āc̄, āzūr̄

ελνζαοαρι ζο ο-τι αιτ μιζ n-υλλαο, αζυρ ζλαο ιβερ α οεαρ-  
 λαμ αζυρ Ροιτεαφαο α λαμ cle αζυρ μειρτ leo, αζυρ cui-  
 εαοαρι e αnna ρυιθε αιρ τηυδαοn αν τ-αρομιζ. Αζυρ ρεαρ-  
 υιζ ιβερ αnnaice λειρ αζυρ αουβαιρτ: Α Εοοαιο αροοειμ-  
 αιζ mac b-φιαοα uαο Ερ mac αν ζollam, ζο μαιρεαnn tu  
 αο αρομιζ αιρ ρον ζλοιρε n-Ερμιον αζυρ ταιρθε αζυρ λυατ-  
 ζαιρ na n-ζααl. Αιρ εριοοぬζαο οο ιβερ ο'ειμιζ αν τ-αρο-  
 ερμινne αιρ λεαρ αζυρ ριनुζαο αμαο α λαμα clαοnαοαρι οο  
 Εοοαιο. Αζυρ ουβαιρτ Μαοl: Ατα'n ριορμιον, αν ceαρτ  
 αζυρ αν εαζna λειρ αν τ-αρομιζ ανη ζαο ρλιζε. Αζυρ αιζ  
 εριοοぬζαο οαρι τυρμορ cuαιο αν τ-αροοερμινne αμαο, αζυρ  
 bi μορδορρα αν τ-αροοεομριαο ουντα.

Αν ρεαοτ ρεο αιρ ραο naοι λαεταο comceileαδαρ Εο-  
 οαιο αρομιζ μορφειρε ταδαρτα ανη εαοι μιορbuιλαιζ ρλατα-  
 μιαι αιζ cuiρ le ζαο ζεαll uαο οιροιρε ρειν τηαν οε  
 αιρζιυο ζηαοαιζ. bi ροζ αζυρ ρυαιμνεαρ αιρ ζαο ταοb. Ουο  
 μορ αν λυατζαιρ οο bi αιρ εριοιθε n-Εοοαιο, αζυρ ουβ-  
 αιρτ ρε le neαρταν: Σερμοbτεαρ na νειτε ρεο υιλε ζο λειρ  
 αιρ λεαδαρ na n-αιμρμνε n-υλλαο com μαιτ ζυρ αιρ λεαδαρ  
 na n-αιμρμνε n-Ερμιον. Τρμαλλυιζ Εοοαιο ζο Ουn Soberce,  
 ριζνε ρε cuαρτ. Αιρ τιζεαοτ οο βααl αnna ειζ blaο ρ. ρ.  
 Δοbρμαοn, ζλυαιρμιζ Εοοαιο ζο τεαομορ ταδαρτα, αζυρ bi  
 ριονn α ceυοζειn αnna comλυαοοιρ, ρεο ριονn mac ο-τααlα  
 uαο b-φουλα οε ceζααl ριρζηαοαιζ uαο ζειντιρ, bi'nna λeαnθ  
 ριοναο ban ρεαο εαοον ραρριον, αιρ αν τ-αυδαρ ριn ζλαο  
 ρε αιnm ριονn. Μαρ αν ceυona bi ρλοιnte ριονn mac cu-  
 μιαι, οιρ bi'n ζααl Sciοt ιβερ αιζ ζλαοιο 'cumαι αιρ ταα-  
 la le οιομεαρ, οε bμιζ ζυρ ουο αρ ζειντιρ 1, αζυρ clαν  
 οο μιζ ρι, maille·λειτε.

buò coramál a déar fionn anná aigne aghur a fliže. Triaé reo reriob éocáió licreaca vo lber miz Mumain aiz maó: buò ail le fionn mac n-éocáió vul ari cuairc zo éiz n-lber miz Mumain zo aicneocáió re lber aghur pmonraiðe ve'n flioct aghur maite na n-ouitce rin. Aghur éan-ghadaí donghair aghur loicé pmonraiðe n-lber, ariomáite Mumain, aghur marérluag tpeun ve curaið Mumain zo o-ti Teacmor Táðaréa le licriub aiz maó: Stan aghur beaca daoib a ariofaó, Curieann lber fuimion o'a ghailmuintir vo beit comveacá vo fionn mac n-ariomiz ari a ghlaracé zo boðanaib n-lber miz Mumain. Sul a érialluiz fionn ari a ariur reo vubairc éocáió leir ann eirteacé neaircain: A míc na leiz donóuine vo beit pozar aghur ghaéacé vuit, oir pianraio nuair caicéio tu vo cuir faða ué fiaó. Mar an ceuna, bíðeáó ann vo coméine a gh-comnuirde: Zo b-fuil aiz caé: va fuile, va cluair, va laíma va poilírona veicé meura ari a laímaib aghur veicé meura ari a éoraib, acé ni b-fuil acé don tean-gha áimain, marí fuaghairc óo, ghur buò coir óo feucéint eirteacé, aghur baic le veicnaímar níof muza iona buò coir óo voraó?

Triaé beirdear gheann aghur luacghair ari laéar, na bíó tuira ghuaacé. A fionn bíðeáó ríof aghaó ann Mumain zo b-fuil rpeir aca ann gheann, ann mionce, ann áóimann ann ceol annran reilz aghur ran moiróiuzaó, comí faða ghur acáir ann Mumain bíðeáó marí íaóran ann uile cleair acé an cean veigíonáiz. Táðair vo aipe a míc ann aghaó an veoc meirghamail marluigean re aigne óuine, ír namáó inntinne e.

O'iméiz fionn ari aghaó zo Mumain.

Δη Σετρεμάδω καθιστοί. 4.

Ατα ροξ̄ αζυρ̄ ρυαίμνεαρ̄ ρορ̄ υιλε̄ Ερμιον. Δη τριᾱ το  
 βῑ 'η̄ ταρὸρ̄υιννε̄ λε̄ νᾱ ceilē ἀνᾱ ρυιθε̄ ραν̄ ἀρτο̄ρομήραδ̄  
 Τεᾱόμορ̄ Τάδαρ̄τα, ὀειμ̄ξ̄ ἀρτομ̄ξ̄ αἰξ̄ μαδ̄: Κομ̄ λυᾱτ̄ ζυρ̄  
 ερμὸρ̄νυἰξ̄τεαρ̄ ἀη̄ μορ̄ ρειρ̄ αζυρ̄ κομορ̄αδ̄ νᾱ η-εᾱότρᾱ ἀη̄  
 Δ̄ λιορ̄, ἀτᾱ ceιρ̄τ̄ αἰξ̄ ἀρτομ̄ξ̄ ὄο̄ κυρ̄ ἀρ̄ κομ̄αρ̄ ἀη̄ τ-ἀρτο-  
 ἔρυννε, ὄο̄ ρειρ̄ ἀη̄ τε̄ ἀηη̄ Δ̄ η-αζαἰὸ̄ ζηυτεαρ̄ ceρσο, ἀηηορ̄  
 μᾱ βυδ̄ μαἰτ̄ λιβ̄ ζο̄ ρεριοβ̄τεαρ̄ ἀη̄ τριᾱδ̄ο̄ η-ὄλιζε̄ Ερμιον?  
 Σὺλ̄ Δ̄ ερμὸρ̄νυἰξ̄ ἀρτομ̄ξ̄ Δ̄ ἔαιητ̄ ταηζαδ̄αρ̄ νᾱ βυλρ̄οιρ̄υἰθε̄  
 ἀρτεᾱδ̄ ραν̄ ἀρτο̄ρομήραδ̄, αἰξ̄ μαδ̄: Σεαρ̄εαν̄ ηαοἰ̄ ἀρτομαἰτε̄  
 νᾱ ρειηε̄ ἀη̄ Τάδαρ̄τᾱ αἰξ̄ ἰαρ̄ηεαδ̄ ceαδ̄ τἰζεᾱότᾱ Δ̄ ρο̄δαρ̄,  
 ἀρτο-μ̄ξ̄ αζυρ̄ ἀη̄ τ-ἀρτο̄ρ̄υιννε, αζυρ̄ οὖδαητ̄ ἀρτομ̄ξ̄ τρηορ̄-  
 υἰξ̄ιὸ̄ ἀρτεᾱδ̄ ρἰαδ̄. Αζυρ̄ ταηζαδ̄αρ̄ ἀρτεᾱδ̄ λοηρ̄αἰξ̄ λε̄ ρεο-  
 υαἰβ̄, ρροἰλιβ̄, αζυρ̄ οἰρ̄, αζυρ̄ ἰαρ̄ ceαοηαδ̄ ὄο̄ ἀρτομ̄ξ̄ αζυρ̄  
 ἔαρ̄τ̄ ὄο̄'η̄ ἀρτο̄ρ̄υιννε, ριαρ̄ρ̄υἰξ̄ Σαορ̄ῶοη̄ μᾱ ζεαλλ̄τεαρ̄ οὐἰβ̄  
 ceαδ̄ ceαιητε. ἰαρ̄ ραζαἰ̄ ceαδ̄ ceαιητε, Σεαρ̄υἰξ̄ ὄρ̄ιοηηβαδ̄  
 ceαν̄ ὄο̄ νᾱ ηαοἰ, αἰξ̄ μαδ̄: Δ̄ ἀρτομ̄ξ̄ νᾱ η-Ερμιοηε, αζυρ̄  
 Δ̄ ἀρτο̄ρ̄υιννε̄ βυδ̄ ἀηρ̄οε̄ ceημ̄ ἀτᾱ μορ̄ῶλιῡ βυρ̄ ζ-αλαμᾱότ̄  
 ρεαρ̄ρ̄τε̄ υαδ̄ ριον̄ ζο̄ ριον̄ ὄο̄'η̄ ὄοη̄αν. Σεολαμαρ̄ ἀη̄ ἔαβ-  
 λᾱδ̄ τρηομ̄, ραοἰ̄ λαν̄ ρεοἰ̄ ηο̄ ραοἰ̄ τρηευν̄λεαδ̄ ἔαρ̄ μυἰρ̄ αζυρ̄  
 οἰδ̄όceαν̄, αζυρ̄ ζεαδ̄βαμαρ̄ ceαδ̄ τἰζεᾱότᾱ ζυρ̄ ραἰητε̄ ὄο̄ ζᾱδ̄  
 ἰᾱτ̄, εαδ̄οη̄ ζο̄ ἰᾱτ̄όceαρ̄τ̄ ἀτᾱ ὄρ̄υἰοξ̄τε̄ ὄο̄'η̄ ὄοη̄αν̄ υιλε̄ ἀ̄τ̄  
 ρηη̄ ρειη̄ ἀμ̄αἰμ̄. Ὑαδ̄ ἔαρ̄ηλαδ̄ ὄο̄-ρ̄υἰλ̄ μυἰοηε̄ ὄο̄'η̄ ρηιο̄ότ̄  
 ζαδ̄ Sciot̄ ἰβερ̄, ηαοἰμαειρ̄, Οζαζεἰρ̄, ἀηηε̄ ηᾱδ̄ ερ̄υαἰὸ̄ ἀη̄  
 ceαοἰ̄ μαηᾱδ̄ ζεαδ̄βρ̄υἰξ̄μαρ̄ ρρηεαρ̄ αζυρ̄ ραἰητε̄ υαδ̄ ἀη̄ η-ὄεαρ̄-  
 ὄρ̄ᾱεραἰδ̄? λιοη̄ λυᾱτ̄ζαἰρ̄ ῡε̄τ̄ ἀη̄ ἰοηηᾱεταρ̄, ἀη̄ κυαἰλεαδ̄  
 ὄοηηηη̄ βυρ̄ μορ̄ῶαἰ̄ αζυρ̄ ζλοἰηε, βυρ̄ ἔαλαμᾱότ̄ αζυρ̄ ἔρ̄οδ̄-



ἀστ, τανζαμαρ νε βριζ ριν λε σριτυζαδ μα'ρ ριορ ρεουλ  
μορβυλεαδ βυρ μορβλιυ?

Τριδ υιλε ριον νε'ν νομαν αλλα αταιρ, Τα'ν ζααλ σιοτ  
ιβερ, Παιοιμαυειρ, Οζαζειρ, νεαμιασλαδ, λαντρειν, κατβυαιδ-  
εαδ, Μι β-ρυνλ ραιτ'οιορ ορηαιβ ριοιη λαοδρα αν νομαιν, νε  
βριζ ριν ρεαραμαρ ανη βυρ ροδαρ νεαρβρατρε, νο ταιρβαιν  
υαοιβ, μα'ρ βυρ τοιλ ε, 'Ζεαλτα η-θαδ'τρα' α ζνοτυιζ μυιουνε  
ανη κομοραδ αζυρ ανη κλιρτεαδ λε κροδα αρ ερνευαδτα.

Ατα λαρο αρ η-ευοαιλ υαλαδ κευο long ιοιρ τρομρεολ  
αζυρ λεαδαιρ αση ατα αρ ααβλαδ ανοιρ μαρβουζεαδτ κλαρ  
να μαρα ανη Ινβιορ ζ-Κολβα, αμεαρζ αρ υαορμιαοιη νοραζ-  
αιτε ατα κομμιοητα η-ορ κλαυεαμια κλαιρ λεατ'ανα οιορηορτα,  
υλτυρα, τροκορτα ορτα, α κλιρτιμαρ Μαρ αρ ζεαλλ η-εαδ'τρα  
ανη υλλαομβιατ, ανη Κολζειρ ανη υααλβεζ ραν νομαν σιορ,  
μαρ ανη κευοηα τα αζαιηνε μορμιαοιη ρεοιυεαδ, αζυρ ρροιλ-  
εαδ αζυρ υαιτ'νεαδ βυδ μυζα να ραιβηρεαρ ριον νε'ν νο-  
μαιν, αζυρ αριμα, αζυρ λυηρεαδ, αζυρ κλοζαδ η-νεαρζορ, αζ-  
υρ υρλιρ αζυρ ορηειρ, αζυρ ταρλειρ ζαν ιηριντ, α νεαρβ-  
ρατρε λε βυρ κεαυ βειδ αρ ρυηριοη αιζ ταιρβαιητ ανη μαοιη  
ρεο αιρ ραυ βυρ μορρπειρε αζυρ ζαν αρυαοιζηνε κρυιτ'ραιδ  
μυιυ αρ κροαδ'αδτ ανη κομμιαδ λε βυρ λαοδ'ραιβ αιρ λιορ ζ-  
κομοραδ να η-θαδ'τρα, κομμιοηεαδ υααλ ανη ρυηηταδ.

Αιρ κρυοδ'νευζαδ νο υρποηηβααλ, υ'ειρμζ ρεαδ μακ ζ-Κεαλ-  
ταρ κεαηρεαρ η-θαρβ αιζ ραδ: Κρνευο μα ταδαιρτεαρ κεαυ  
νο να ρεηηε μαρ ιαρρμυιζ ανη τ-αρτοφλαιτ υρποηηβααλ? αζυρ  
νο βι μαρ ριν. Αιρ τιζεαδτ νο'η αρυοδ'ρμυηηνε λε να κεηλε  
ανη υαρα ρεαδτ ανηρην αρυορκομμιαδ τεαδ'κορ υαδαρτα, υ-  
'ειρμζ αρυομυιζ αιζ ραδ: Α ρυζτε αζυρ α ραορβ'κλαν μορμυαραλ,  
νο ταρλαδ ανη υλλαδ, αζυρ β-ρειοιρ ταρλοαδ αρηρ τροδ

Ερημον ζο λειζφιτ αν βρειτεαμν καιν αν ολιζε ανη αζαϊθ αν τε ατα 'η καφοιο, ζαν ε το βειτ αιη λαταρ. Αιη αν τ-αυβαρ ρην. Ορευο μα εορτεαδ υιλε τεαηζα αρ κομαρ αν βρειτεαμν, ηυιζ ζο η-βειθ αν τε αηνα η-αζαϊθ, ατα'η καφοιο αιη λαταρ, αζυρ μα ζηυεαηη βρειτεαμν, κορ ανη αζαϊθ αν τυρμωρ ρεο, ηα ρυιλανζ υο το ρυιθε αιηρ?

Φρεαζηαυαρ υιλε: Βυθεαδ, βυθεαδ.

Αζυρ αουβαηρτ αρωρηζ: Ορευο μα μαρβτεαρ ηεαδ λε υποομειη αζυρ αιηη αν υυηη αηηα η-αζαϊθ β-ρυιλ καφοιο ηα υηημιαρβτα, το βειτ ζλαοιοζτε αρ κομαρ βρειτεαμν αηηα ρυιθε αηηα ταλαμ η-υιτεε αζυρ ανη τιονολ α εηεαδ, τη ηυαηηε, ρ. ρ. ηαοι ηυαηηε ζο λευη, ζυρ ζαν ε φρεαζαιητ υο υευηαδ, βυθεαδ αν τ-εηλαδ υο ζαβτα αζυρ ταηηαηζτα λε ρορηηαητ ανη ροαρ αν βρειτεαμν λε υευηαδ φρεαζαιητ υ'α υηημιαρβτα? Φρεαζαιη αν τ-αρωορμυηηηε υιλε: Σεαδ, βυθεαδ, βυθεαδ.

Φεαρτα μα ζηυοτεαρ καφοιο ανη αζαϊθ ηεαδ, αετ αμιαηη υε υηημιαρβαδ, βυθεαδ α αιηηη ζλαοιοζτε αρ κομαρ αν βρειτεαμν αηηα υιτεε ρειη αζυρ κομτιονολ α εηειβ ρειη, αζυρ μαηαδ φρεαζαιηρταιο, αετ ανη τηαοο ηι υειητεαρ ρεο υε κυρ υυηηη ραοι ταοη τηηηαηρ, κυρτεαρ ηαηηε αιη, αζυρ ηι ταηρ-βαιηρταιο α ευθαη αρ κομαρ βρειτεαμν ηο κλυαρτιζ ηυιζ ζο ζηυεαηηη ρε ραφαδ αζυρ αρωο? Αζυρ φρεαζηαυαρ υιλε: Σεαδ, βυθεαδ βυθεαδ.

Βι ηα ροκλα ρορμωβτα αιη τηεαδυ η-ολιζε η-Ερημωηε θυο μωρ αν ρεουλ λυαεζαηηε α εαηηε υαδ ζαδ ταοδ οηη ανηηαη τηαε ρεο ηι ηαιβ καφοιο αιη βιε α τιζεαετ αρ κομαρ ηα τ-αρωορμυηηηε αν τηεαδμωρ ταδαρτα, αζυρ αιη αν υαηα ρεαετ βι ροζ ρυαηρμυαμνηαρ ρορ ζαδ ημωη η-Ερημωηε.

βι 'ν ζααλ μευουζαό ζο ιομλαν, βι βιαό το βεατα υλοιν-  
 εαό, νι ε αμίαιν α ραιε άετ ζο πανφανηζ. Το βι'ν ταλαμ  
 τρεαβτα αιη ραο αζυρ αιη ζαιημο, βυθε λε μοηφοόβαη ζ-  
 κοηρε, η-οηηα αζυρ εηυιέηαιζ; ηα μυηηευηα βαν αζυρ  
 βηεαό λε μοηηρευθαιβ ζ-αοηαό αζυρ η-βο; ηα κολληε  
 εηαηαιηοε ζα ρηεαό εηα. βι ηα ζλεαηα υιοηαηα, αζυρ ηα  
 ρηειβτε ηηαοόζοηηα λιοηα λε ριαόαιβ αζυρ εηιαιβ, ειόεαιη  
 υαι η-υοιζ ζο ηαιβ αν ταλαμ αοιβηη ταοβηηοη λε λαιηαηβε.

Αηη εηιοόηυζαό το λαετιβ ηα μοηηειρε, βι τρεαόηο ηα η-  
 υλιζε, ρεηοβτα η-εοληρ, αζυρ λεαβαη ηα η-αιηηηε, λειζτε  
 αη αηο αηη εηρεαόη ηα η-αηοόηυηηηε. Αζυρ το βι ηα ρο-  
 λα ραηηαίε. Αηη ρηη βι ηα βυλροηηοε αιζ ζαιηηη: Σεαηαηη  
 ηεαό αιη Έαβαηεα αιζ ιαηεαό α έεαηε? Αζυρ ηιοη ηηεαζαιη  
 αοηόυηηε. Αζυρ αιη ηειόεαό αηαό το'η αηοόηυηηηε, βι μοη-  
 όηηηα ηα η-αηοηεοηηηαό ηηυηοζτε υαι ελεαόεαηη.

Αη ηεαόη ρεο έυζ αηοηηζ εηηηεαό το ηα Ολληαηαίό  
 αζυρ το'η η-αοηοζ Μυη-η-Ολλαιη ηιζεαόηα ζαό λα ζο Ταδ-  
 αηεα αιη ραο εηηλαβηαό ηα μοηηειρε.

Αηη εηιοόηυζαό υ'ιηετιζ αν ρηηαόζ αιη ρηυβαη ζ'α έαλαηη  
 η-οηηεε. Αηοηη το έαηηαό ζο ηαιβ κοηη β-ηεαηζαιη λαζ  
 αζυρ εηζηηαηαό, αζυρ ρηαηηηζ ρε εεαο υε Αηοηηζ: Μα'η  
 ρεηο ε ραηεαο ηεαηζαιη αιη Έαβαηεα λεαε ηηηζ ζο ηηεαηη  
 βααλ ρεαλ βεηζ ηιοη αηηοε? ρεο ηηεαζαιη η-εοόαιό: Ηι  
 αμίαηη αιη Έαβαηεα, άετ εηζ λε ηεαηζαιη το ηαηη εαόηη  
 αηη ηεαόηοη, οηη εηζ λε υηηηε β-ηαο υαό αν ηηηόαοη ηηο  
 α υεηηαό ζο ηεηό, ηαι βυό κοηη το ηηζαιβ υ'εαζηα ιοέηοηη-  
 βηαό ηα η-εαο.

Έηηαλληηζ εοόαιό ζο Όηηη Σεβηηε, άετ ραηηηζ ηεαηζαιη  
 αιη Έαβαηεα υεηηαό α αηαη αηη ηεαόηοη.

Ατα δοιβινεαρ διη ενιυιϋβ̄ αζυρ ζλεανταιβ̄ η-υλλαϋ μαρ  
 τειϋεαν αν ηιζ̄ τριϋ ζαϋ ουιϋϋε υι; ηιοη ζλαοιϋ ρε αρϋ-  
 ερυννε η-υλλαϋ λε ηα ϋειλε διη υρηιϋειηη ηυιζ̄ ζο ηαιη  
 ϕιονη α ηιαϋ υϋ'η δοιρ ηιαϋταναιζ̄. Com ηυαϋ ζυρ εαηλαϋ  
 αν τ-αη υϋ, κυητεαρ κυηυϋε υεαζταρυιζε τριϋ αν ηιζ̄εαϋτα  
 λε ηιττιηυβ̄ ζα ηαϋ: Cρυνντεαρ ρηιοηραιϋε, εηρην, Ολλημανα,  
 τρεαβαοηα 'η ροβαη, αζυρ ηα ηρηεταηηηα, διη υρηιϋειηη η-  
 υλλαϋ ανη ρϋαη αν ηιζ̄ τραϋ ηειϋεαρ υααη υυλ αρτεαϋ  
 ανηα εηζ̄ ηαρρζιϋ ρ. ρ, ηυλ 1. Αζυρ κυη εϋαϋϋ ρϋαη εηε  
 μαη ρεο ηεο: ηειϋ ζαϋ εαηρεαρ ανηα εαηρεαρτ ρειη αζυρ  
 ζαϋ τρεαβαοη υ'α ερηεαβ̄ αιζ̄ ταβαηρτ αν κυηεαϋ ρεο: ηειϋ  
 α ηαηραιϋ υε υοϋαηαιβ̄ εαρτ ραϋαρτ Ουη Σοβερϋε αζυρ  
 ηειϋ υρηιοη υε ελαηταιβ̄ ρεοηηαηηαηαιβ̄ ηιαϋλιονταιβ̄ ραηρτε  
 α ρϋαη αν ζααη, ταρρυιζιϋ, οηη ατα ϕιονη ηο ηιαϋ εευϋ-  
 ζειη υε'η δοιρ ηιαϋταναιζ̄.

Δηη αν ηα ρηη ερυννηυιζ̄ αν τ-αρϋερυννε διη υρηιϋειηη η-  
 υλλαϋ αρ εοηαη αν ηιζ̄, αζυρ εαη υειρ ορηυζαϋ μοηρηυαζ̄  
 ηαη-ζααη εαρτ ανηα εημϋοηη αν υρηιϋειηη υαρ α τρηεαβ̄ αζυρ  
 α εαηρεαρτ, εαηζαυαρ ηα ηυληοηηυϋε ανη ηαταη αν ηιζ̄, αζυρ  
 ζαηρεαυαρ αν ευνυαρ: υαϋ εαηρεαρτ η-ηαηζααη ηαοη ηηε  
 ηαιηη ηειρ α ηεαηραιϋ. ηα ζααη υαϋ εαηρεαρτ Ρατβοϋ  
 ηαοη ηηε κυιζ̄ εευϋ ηαιηη ηειρ α ηεαηραιϋ. ηα ζααη  
 υαϋ εαηρεαρτ η-ζλεαηαυοη ηαοη ηηε αζυρ ηαοη εευϋ ηαιηη  
 ηειρ α ηεαηραιϋ. ηα ζααη υαϋ εαηρεαρτ η-δοημαζ̄ ηαοη  
 ηηε ζο ηεαϋ ηαιηη ηειρ α ηεαηραιϋ. ηα ζααη υαϋ εαηρ-  
 εαρτ ηαηηη ηαοη ηηε ηαιηη ηειρ α ηεαηραιϋ. ηα ζααη  
 υαϋ εαηρεαρτ Μαζηηεαϋ ηαοη ηηε ρεαϋτ εευϋ ηαιηη ηειρ  
 α ηεαηραιϋ. ηα ζααη υαϋ εαηρεαρτ η-Αρηεαη ηαοη  
 ηηε ηαιηη ηειρ α ηεαηραιϋ. ηα ζααη υαϋ εαηρεαρτ η-

Ἰβεῖς οὐκ ἔστιν ἰστέον μαλλε λέιρ ἃ βεαντραῖτ. Ἡ δὲ Ἰδαί  
 υἱὸς βεαντραῖτ Μαζιγρε ναοὶ μαλλε βευζ, μαλλε λέιρ ἃ βεαν-  
 τραῖτ.

Διὲν ἐπιόκνουζαὸ βοῖβ οὐεῖριζ βοῖβαν ἀν μῖζ ἀζυρ ἀουβ-  
 διρε: Ἀ ἀροφλαῖτε ἀζυρ ἃ Ἰδαί-κλανά τα βιονν μο ἴμας  
 βεουζεῖν βε'η ἀοιρ μιάτταναιζ, γεαρεανν γε ἀνν βυρ βοῖβαν  
 βιορέαοῖν ἰονῖολτα, εἰδον βο βεῖτ ἀννα μῖζ ἡ-Ἰλλαὸ, ἰον-  
 νιζ βεαρῖζαιρ μο βούεϋρ ζο ἰομλιν, ἀτα γε ἀννα μῖζβειρ  
 ἀροφλαῖταῖμαλ, ἀζυρ βο ἐαῖλαὸ ζο β-βυλ γε κοῖν ταῖτεναῖ-  
 ἀς, μυῖρνεαδ βο κλοῖν ἡα ταῖμιν ἀβνυῖζιμ ζο βυῖβεϋο  
 βιονν ἀνν ἀιτ μῖζ ἀνν Ἰλλαὸ, ἀζυρ βεῖτ βεαρῖζαιρ ἀιζ κοῖ-  
 νιοῖν μῖζ βιαῖννα ἡε βυβαιλ ἀιρ βῖζιγε ἡα ἡ-εαζνα. Ἀζυρ  
 ἀιζ βιυνουζαὸ ἃ βιαῖννε ἀιρ βιονν ἀουβδιρε: Ἀ μῖζ μῖς  
 ἀιρ βιοῖζιναὸ εῖρε ἡε βοκλαῖβ βο ἀεαῖ βιαῖζτε ἀρ κοῖβαν β-  
 οῖκλοῖν ἡα ταῖμιν: Ἡα βεῖτ ἀιρ ἀον βαὸ ζο β-τι 'η βεαρ  
 νο ζο β-τι 'η κλε υἱὸς βοκλαῖβ βρεαδὸ ἡα ἡ-βιζιγε. Βεῖτ  
 βιαὸ βοκλιν βοκλαῖβ ζα βολβυζαὸ βο βορ βαν βῖζιγε ἡα βειρε.  
 Βιὸ βροκαβιαδ. Βεαὸ ἀρτεαδ βαν βοῖβιβ, ταβαιρ βεαρ βο  
 ἡα οῖβιβ, οῖρ ἡρ ἡαβαν ἃ βυῖνεαρ βειν ἀν βαιορζ!

Βεαζ βυῖνζ βιαῖταῖμαλ ἀιρ ἡα βρομβειραῖβ.

Ἡα βειζ βο ἀον βρεῖταῖν βο βειζ βαινβοκαλ υἱὸς βρεαδὸ  
 ἡα ἡ-βιζιγε βυῖζ ζο βιββυῖζ ἀν κλυαρτιζ ἀνν εῖρεαδὲ ἀν  
 βυῖνε ἀνν ἃ βιαῖννε βυῖντεαρ ἀν βαιορ.

Κοῖνβεινυῖζ ἃ β-κοῖνβυῖβε ζο β-βυλ βυρα ἀν β-αροῖαοῖρ  
 ἀιζ βεαρβοραντα ἡα ἀβειρ, ἡα βιὸ ἀν βολβυ βεαῖταδ ἃ  
 βιαβειρ ἡα βαιοβιαδ. Βυῖβε ἃ βις ἀιρ βροῖαον βο ἀεαῖ ἀνν  
 Ἰλλαὸ, ἀιζ βεαρβυζαὸ ἀν βεαρ ἡε βροκαβ.

Ἀζυρ ἀιζ ἀβουζαὸ ἃ βυῖτ βο βῖν ἀμαδ ἃ βαινα ἀιζ βιαὸ:  
 Ἀ βροῖνβαιῖβε, ἃ βιαῖτε, ἀζυρ ἃ Ἰδαί ἡ-Ἰλλαὸ, μα βιυνβυ-

ḡeann Fionn uad̃ r̃lige na ceirt, beir̃ cluar̃ añ ñiḡ fuarḡ-  
ailḡte le n-eirtead̃ do'n caroit̃ beir̃ gur̃ ã meiñ per̃o le  
cuir̃ r̃mad̃t̃ air̃ ṽrocmiantaib̃ ã mic. Air̃ cluar̃teant̃ ḡoir̃e-  
odar̃ amad̃ añ pobal̃ uile: ḡo r̃aibiread̃ baal̃ ḡad̃ obair̃  
añ ñiḡ!

Tr̃ad̃ ḡlaoir̃eodar̃ na bulroir̃iḡe ar̃ ar̃o: Sear̃anñ nead̃  
air̃ ṽruiteine. n-ullad̃ aig̃ iar̃read̃ ã ceair̃t?

M̃oir̃ r̃reagair̃ aongut̃. Air̃ c̃rochnuḡad̃ b̃i moir̃feir̃ naoi  
laet̃eod̃ anñ Dun Sob̃er̃ce.

Sañ laet̃ib̃ reo tr̃ialluig̃ Eod̃air̃ ḡo Tead̃mor̃ T̃abar̃ta,  
t̃uḡ re ã c̃ur̃am̃ agur̃ ã ṽeagair̃e vo Mur̃-n-Ollam̃. Anoir̃  
vo tar̃lad̃ r̃ul ã tanic̃ la c̃ruinñte na t-ard̃c̃ruinne n-Er̃-  
m̃one gur̃ r̃anic̃ Roitear̃ad̃ ñiḡ n-ḡaaleñ ḡo ṽ-ti boḡanaib̃  
n-ard̃oir̃iḡ air̃ T̃abar̃ta ḡa r̃ad̃: A ar̃of̃ar̃oi moir̃ r̃uair̃ na  
c̃romp̃ir̃ cuir̃eod̃ vo t̃iḡ n-ard̃oir̃iḡ? Vo r̃reagair̃ ar̃oir̃iḡ: A  
Roitear̃aig̃ aḡa boḡanaib̃ n-ard̃oir̃iḡ fuarḡailḡte ã ḡ-c̃om̃nuir̃e  
vo cloiñ na tal̃mañ uile ḡo leuir̃. Anne nã le Er̃m̃ion na  
c̃romp̃ir̃? Uime, r̃iñ com̃ luad̃ gur̃ c̃ruinñuig̃ añ t-ard̃c̃ruinne  
le na ceile anñ ar̃of̃eom̃rad̃ Tead̃mor̃ T̃abar̃ta, ṽ'eir̃iḡ Ro-  
itear̃ad̃ ñiḡ n-ḡaaleñ aig̃ r̃ad̃: A moir̃ruar̃alir̃e aḡa r̃ocla  
aig̃ Roitear̃ad̃ vo'ñ t-ard̃c̃ruinne ve r̃eir̃ na c̃romp̃eair̃aib̃.  
Anñ r̃iñ ceilead̃br̃adar̃ añ moir̃feir̃ ṽar̃ tur̃mor̃, agur̃ moir̃c̃-  
om̃or̃ad̃ na n-ead̃tra air̃ lior̃ T̃abar̃ta.

Iar̃ naoi laet̃eod̃ tanic̃ añ t-ard̃c̃ruinne le na ceile  
ar̃ur̃, anñ ar̃of̃eom̃rad̃ ṽ-Tead̃mor̃ T̃abar̃ta. Agur̃ ṽ'eir̃iḡ  
Roitear̃ad̃ ñiḡ n-ḡaaleñ aig̃ r̃ad̃: A ñiḡte, a moir̃flair̃e  
agur̃ a ar̃om̃air̃e, ḡaor̃elanñ na n-Er̃m̃one ma ḡlac̃ad̃oir̃  
leuir̃r̃muinead̃, na buod̃ r̃or̃ur̃ ṽad̃oib̃ r̃euc̃r̃mt̃ gur̃ r̃uair̃ na  
c̃romp̃ir̃ mar̃agur̃ad̃ r̃einead̃, oir̃ r̃uir̃deanñ agur̃ cuir̃eanñ na  
Oll̃mana r̃uar̃ a laim̃a r̃añ ar̃of̃eom̃rad̃.

ʒlacann na bpreiteanna mar an ceudna a n-ait ann  
 ar imearʒ, Ta ʒur an ʒanaon maic ʒo leor vo beic anna  
 comluadoin vo micicib, pmonraib, aʒur vo armoaicib n-er-  
 mione ac̄t ni eic leir an t-arcrompeari a ruidear air caic-  
 doir Amerʒein, pmonra ve'n rlioct, aʒur mic an n-ʒollam,  
 no le na cromfir a aicnuicéann puna m-baal, à cornuicé-  
 éann na teinte naom̄oa, ticéac̄t arteāc ran arpeom̄rao? ʒe  
 bhuic rin le cmocnuicéac̄ aʒur le vearuicéac̄ an t-euicé-  
 arc reo, cm̄eud ma m-bideann an t-arcrompeari aʒur naor  
 cin ve na crompearaib ar ʒac̄ pion n-er̄ ann er̄mion aic  
 ticéac̄t arteāc̄, aic ʒlac̄ac̄ com̄aiple, aʒur aic cairbaint a  
 lam̄a ran arpeom̄rao t-teac̄nmor t̄abar̄ta?

Cuinguic̄ an t-arc̄p̄uinne com̄rao for an ceirt. Lab-  
 raodar moran air fon aʒur annaʒaiō, ac̄t ann traic̄t mor  
 ruarʒail na n-Ollm̄ana, na ʒanaon, no an t-arc̄om̄ic̄ a  
 m-beul. Air veareac̄ō v'eiric̄ Roitear̄c̄ mic n-ʒaalen aic  
 riaruicéac̄: Ma cairbaintar̄o arom̄ic̄ a m-bar̄am̄ail?

Air an ball fearuic̄ arom̄ic̄ aic rāo: Air a armoaic̄e  
 moruaraile cuirtear̄ ann̄aoin air an t-arc̄p̄uinne dar̄ air-  
 ic̄ic̄ ceirte na ʒ-crompeari, b-fuil ʒort no ʒanear̄ n-eaʒna  
 opp̄am̄n? Ma ta nac̄ b-fuil an arvolam̄ ann reo? Ma  
 ta caic̄ ceille ann com̄rao no ann com̄aiple n-olice, nac̄  
 b-fuil an ar̄obpreiteam̄ av̄ lātar? Dūo mor̄builac̄ vom ʒur  
 vearb̄meintear̄ com̄ oban r̄eul vubbar̄ac̄ ʒ-CROMCRUĀŌ  
 aʒur Lubain ann lāeic̄ib Tic̄er̄nmair̄ an mic̄?

No ar̄ caileabar̄ com̄meine ve'n traic̄t mor̄ ʒair̄vō v̄uin  
 fein, nuair̄ vō tanic̄ eac̄on aic̄ loic̄uicéac̄ mar̄ a ceart̄ fein  
 ur̄cuir̄ na ʒ-craic̄cuir̄, eac̄on ran arpeom̄rao reo vē reir̄  
 roʒa r̄iūoc̄an na ʒ-ceanpeari! Cao ir̄ p̄un m-baal aic̄nuic̄-

eanne donneac? Cao tuige tiorfad cionnfean arteaó ran ar-  
 feomraó? Anne nac b-fuil obair eigin sca le veunao? Iy  
 rionraoóar na g-cionnfean an teine naomóa vo vearyuóó,  
 an ce teiúear ran voicavao vo rtiuraó, vo cairbain traá,  
 rion roca, agur baalante na n-Daimpne. Creioim nac b-  
 fuil na neite reo taoó rtió ve m-ballaib v-Teaómor?

Anne nac rciobóear ran vlióe: Ni tiorfao cionnfean  
 taoó rtió ve'n arfeomraó v-Teaómor áabarta go veo?  
 Raib na focla reo rciobta gan ciail no áóbar? var  
 cean ni cióimra áóbar comionnan le bpiéao focla tpeáo  
 n-vlióe n-Eppione? Ma leigeadar na cionnfean arteaó anoir,  
 ni fao nuig go ciupraio riaran arómaite n-Eppione amac  
 ar a aic an arfeomraó v-Teaómor áabarta víúeo an  
 t-aróimne tabairt bpiéamair. áet var a baramail  
 fein veireann aróim: víúeo focla tpeáo na n-vlióe  
 comlionta!

Agur go vearyta vo bi mar rin.

Air an la ful a rcarraig an t-aróimne, bi tpeáo  
 na n-vlióe ruaróailge, agur a focla leigte, agur leabar  
 na n-Daimpne ruaróailge agur leigte, agur vo bi na focla  
 taitneamais rarmait le cluarceant.

Air cpioónuóó vo glaoó na bulóimne amac ar aró:  
 Seareann air áabarta aig iarveao a ceair? Nior rreagar  
 donóimne áuao an t-aróimne amac, agur bi moóóarra  
 n arfeomraó vpióge vo ar curmor.

An 6. leabar, an 5. Caiboil.

Nior pilluig Iber nuó mumaín aig ruéaoáa fein, áet  
 érualluig le fionn go Dun Soberce. Agur com luac gur



connairé Ibeir Fionna ingein aluin n-Eoóaió tuz re a fearé:  
 auzur a ghráó oi, auzur oo pór re i, auzur o'iméig ríre leir  
 a mígbean zo Mumain. Anny na laetib reo n-óeir mígail-  
 ann Saalen tpi baalaineadó veuz auzur ríce ruair Roitearác:  
 bar. Seo an éaoi a éarladó, o'it re mil na m-beac, auzur  
 buail uaoimlican e, auzur rula peiótear oo na uailoga, bi  
 re éar liazar.

Iar a carnuzáó, cruinnuíg arócruinne n-Saalen air  
 bhuíteine auzur buó e Donzair a mac a moza mar míg an-  
 na n-aic for mígeáca n-Saalen. Anoir oo éarladó zur pór-  
 uig Donzair míg n-Saalen Dearbbaal' ingein b-fearígair b-  
 pmonra n-Ullaó. Uime uubairt Eoóaió: Nearcan a éara  
 ta mo luacágar iomlan! Ata rog auzur ruaimnear n-Ermon  
 uaingante. Oo máir Eoóaió air éabaréa. Air carnuzáó  
 arteac oo baal ann Iarrgie r. r. Iul i, gluaruíg aroríg:  
 air azaíó zo Dun Soberce. O'ran Eoóaió ann Ullaó áct  
 don miora amain, oir mígne Fionn uar rliže na éeir ve-  
 briž rin buó mor an t-aoibnear oo bi air cruioe n-Eoóaió.  
 Anoir com luac zur éanic baal annaice a éig blaé, émal-  
 luiž aroríg uao Teacmor éabaréa zo boéanaib Ibeir míg,  
 Mumain, auzur ar rin éuaió zo boéanaib Donzairé, auzur  
 air imteacé oo baal arteac anna éig Iarrgie r. r. Iul i,  
 bi aroríg air air air ann Dun Soberce. Auzur an nuair  
 a n-veacáó baal tpió a muon Mear r. r. Augurt, manic  
 aroríg zo comnuioe auzur veagoun Meiré ann Ultonnmacé,  
 auzur Iar a éuairé éanic air air zo o-ti Teacmor éabaréa  
 auzur oo máir re anna boéanaib air éabaréa. Baimeann  
 na baalainte zo euotrom le Eoóaió. Ata rpeir aige for  
 ann rceultuib na m-baro ann aóriannaib na ríleáó, auzur

ann ceol a ghrú mionce. Maréuireann se ann óiaḡ an feilḡ mar feilḡoirne anna neart a ghrú a n-oirge. Dubairt Eócaíó Liomra: Neartan teió moim ḡo Dun Soberce, a ghrú veun vo arar ann Muir-n-Ollam, tabair vo aige a ghrú vo éuram vo na oḡanaib, a ghrú aig tigeaó vo baal ann lairḡe, beirim leat ann ullao. Vo lub arorḡ a laima tar aig muinbeul neartan, aig ḡlaoi: A cómveaóta a ghrú a éarao aig. Ni maib caill le neartan vo beir aig forraire, oir vo bi na Ollmana oiteollaiḡ a ghrú bi Fionn tabairt a éuram vo uile mó.

An feaó se aig tigeaó le na éirle vo'n aróruinne aig bhuiteine n-ullao a ghrú aig ruióe voib, a ghrú aig crioónuḡao laete na feire, bi 'n oireao rin doibnear aig fao a ghrú aig ḡairuo tuió migeaóta n-ullao, naó maib caill aig Eócaíó no aig Fionn donruo vo maó aóe aima vo tarbain a buioóior. De bhuḡ rin leirtear tpeaó na n-oirge, foela n-eolur oide buó ḡlice, a ghrú leabair na n-dairne. Aig crioónuḡao, vo ḡlaoi na bulroirúe amaó ar aró: Seareann neaó aig bhuiteine aig iareao a éarir? A ghrú rreagair ḡuó aig maó: Beirim ḡo b-fuil foela aig nua maair clan imtao anoir maib, vena ḡaal ann doimaḡ, le cluar mḡ Eócaíó. Com luat ḡur urlabraoar na bulroirúe na foela arḡe, dubairt an mḡ: Tabair ceao tigeaóta mo foear vo nua maair clan imtao.

Ann rin éanic nua a ghrú fearuḡ ri ar cómar an mḡ, a ghrú tubairt ri: Fuair Óoil ceanfeair doimaḡ bar la a ghrú leaóbaalain uaó fion, a ghrú ó'eug imtao uaó nua a ghrú a fairuib moite moime rin Mar rin éanic ḡur aimir na mioneaó, traó fearuḡ traó na tpeaba aig bhuiteine, creuo ir

maid ma bi rrioiad Iméad a feuchfint riar, nídeirrin bi Níosa agus a uioleáda gan maoin gan uoteur acé amáin an meuo a bi aci veaghrun agus maidéar an ruz. Agus riar-uiz an ruz: Cia buó e, ann an-ádaíó gnióeann Níosa car-oio? Agus rreádair Níosa: Ni riorruiz Níosa, acé an ruz áta 'nna oioe a íaruizéar an uóman le ceim, a áialluizéar áac níó, anne nác áicneóacá cia buó e ruzne an cor com luacé gur veipeann Níosa gur éanic la na rioneacó, agus go b-fuil a éalam anoir ann feib vearbberácar Iméad? Agus go b-fuil Níosa agus élan Iméad gan don cuio.

Riarruiz an ruz: cia buó e áta 'n treádaon for tre-áb Iméad? Agus rreádair Níosa: Ir Neirio áta nna rear-áó ann rin agus áubairc an ruz: Ma labróacá Neirio? Agus air eiriz uo Neirio áubairc: Áta uile élan Iméad ógana raoi doir, creuo ir cuio air feuo le Níosa raáail acé cuio na mnatreádaiz uar turmor éanarteaó? Acé rre-ádair Níosa: Ni b-fuil loiz a cóire talmán aiz Níosa. Áta a ba air feur air ron leacé a báine. Ann rin uubairc an ruz: Bídeacó Terio mac n-Doil ceanreáar áoimaz agus Ne-irio an treádaon áa rruioeacó an cuir feo. Le na linn rin uubairc an ruz: Ni b-fuil turmor éanarteaó vearuáacó cuir ve'n cineal feo go ceáre, bídeann cleacéeam olé no maid air amantáib uar áaoi. Saólim go b-fuil ríoiomorca báalaineacó, mar tairbaineáar an cuir uo, nuiz go tíóráio la na rioneacó?

De b'ruz gur buó i an talám a éabairéar tairbe agus beata uo úuine, ni ceáre go m-beió donúine gan a cuio oí? Uar turmor éanarteaó mar ta anoir: rilleann bean-

τρέαδαό ζαν παρτοίβ, ζο τολάμ ουιτόε Δ άταρ, τοζαλ λειτε  
 δον τριαν νε μάοιν άζυρ ευοαίβ Δ λεινίαν ποροα. Δότ  
 αν βεαντρέαδαό λε παρτοίβ ζυρ ιαοραν οζ ζλαόανν δον  
 τριαν νε μάοιν άζυρ ευοαίβ Δ ρη, άζυρ μαίρεανν μαρ ρη  
 κοίμ ραοα ζυρ τα αν βεαντρεαρ ευονα Δβεο. Σαοιλίμ ζο β-  
 ρυίλ αν αοοι ρη ροφαοα λε ρυηρεάό

Χρευο μα ρεαρεανν αν τυρμορ νε ρειρ αν βεαντρέαδαό  
 ζαν κλαν? Ρηεαζηαοαρ υίλε: Σεαό, βίθεαό, βίθεαό.

Λε να λην ρην αουβαίρε αν ριζ: Χρευο μα κυνζυίζε-  
 ανν αν βεαντρέαδαό λε κλανν υίλε ριον μάοιν άζυρ ευοαίβ  
 Δ βαιν λε ρεαρ έειλε νυίζ ζο υ-τι λα να ριοντε, άζυρ βι-  
 θέαό τριάό να ριοντε ανν Τιονρκαο ρ. ρ. Μαρε, αιρ ζαό  
 βειτρεμάο βααλαιν? άζυρ ρηεαζηαοαρ υίλε: Σεαό, βίθεαό,  
 βίθεαό.

Ιρ μαρ ρην αουβαίρε αν ριζ, βειό ιονίμυρ βευζ αιζ αν  
 βεαντρέαδαό βοότ να βεατα κνεαροα άζυρ υο βεατα Δ παρ-  
 τοίβ! Να βίθεαό λε ραό αιζ λυότ να ιοτίομιαό ζυρ βεαρβ-  
 μειντεαρ αν βεαντρέαδαό άζυρ Δ υολεαόταίβ ραν τολάμ.

Όαρ ζο βεινίμ υο έαρλαό ζο μινιό ζο η-ευζεανν ζυρ  
 άταρ άζυρ μαόαρ υαό αν κλοιν, χρευο μα ζλαόανν υυινε  
 βυό ζαίρω ζαοίλ υοίβ κυρाम άζυρ υαλταναότ να υολεαό-  
 τεαό, άζυρ ζλαόραό ριαό μαρ αν ευονα ριοντε αιρ Δ ρον.

Βίθεαό αν τρεαβ υίλε ταβαίρε Δ έυρाम άζυρ Δ έομπα-  
 ιό υο να υολεαόταίβ ατα ζαν κυρाम Δ μάταρ άζυρ νεαρ  
 Δ η-άταρ? άζυρ ρηεαζηαοαρ υίλε: Σεαό, βίθεαό, βίθεαό.

άζυρ υουβαίρε αν ριζ: Χρευο μα βίθεανν τυρμορ έαν-  
 αρτεαό βεαρυίζτε μαρ ρυο? άζυρ υο βι μαρ ρην. άζυρ  
 λε κοίρ ρην αουβαίρε αν ριζ: υαρ ααρ ηνωα η-θειρ ρεμυο-  
 υζαό βίθεαό αν βεαρτε βειντα υαρ αν υρ τυρμορ ρεο.

Δγυρ το βι μαρ ριν. Δγυρ εριοένυγασό τριαλλυγ αν τ-αρο-  
 έρμιννε γο Dun Soberce, Δγυρ αιρ καίτεασό το βοόαιό ναοι  
 λαέτεασό ανη, γλυαρυγ γε αιρ αζαίο γο Τεασόμορ Τάβαρτα.  
 Ό'ιμείγ αμαό να κυριόε θεαζταρπιόε αιγ γλαοιό να ριγτε,  
 να εινρρη, να Ολλμανα, Δγυρ τρεαδδασα αν ποβαιλ μαίε  
 λειρ αν ριγ Δγυρ να οότ εινρρη υασό υλτονημαότ εum αν τ-  
 αροέρμιννε ανη Τεασόμορ Τάβαρτα Δ ποόαρ η-αροριγ.

Αιρ τιγεασότ το'η λα βι ριασ ερμιννουγτε θαρ ελεασόεαμ  
 ανηραν αροφασόμραό; Δγυρ ο'ειριγ αροριγ αιγ ρασό: Δ αρο-  
 φασοίτε μορμυαριε ιονμόλτα, ατα ροζ Δγυρ ρυαίμνεαρ αιρ  
 ρυο η-Ερμιονε τα'η τ-αορ ογ γα μυναό αν εαγνα γο τυρ-  
 ασόταό, υμλινγεανη ριγτε ρρμονραιοε, Δγυρ εινρρη το'η ολιγε,  
 η β-ρuil τριαό αμδαιη αιγ γευρλεανυιτ αν γααλ, μαίρεαν  
 αν γααλ, ανη ροζ Δγυρ ασοιβνεαρ Δγυρ ατα υλτονημαότ  
 μαρ ταλαμ υυιόε να η-γααλ ανη Ερμιον η β-ρuil αση  
 ποαλ είε ασότ βυιόεοιορ αιγ αροριγ το ελυαρ να η-αροέρμ-  
 ιννε. ασότ ο'ειριγ Μειρτ ταοβ ριαρ το'η τριόαση, αιγ ρασό:  
 ατα ποελα αιγ Μειρτ το ριγτίβ, ρρμονραιοβ Δγυρ μαίτιβ η-  
 Ερμιον το ρειρ αροριγ, κομ λυασό γυρ ρυαργαιλτεαρ μορ-  
 ορρα η-αροφασόμραό Τεασόμορ Τάβαρτα έαρ υειρ λαέε να  
 μορρειρε. ανη ριν έυαίο αν τ-αροέρμιννε αμαό Δγυρ το βι  
 αν μορρειρε υλλμυιγτε θαρ τυρμορ. Όο βι ιονγανταρ ορραιβ  
 υίε γο λειρ τιμείολλ ποελαιβ Μειρτ ριγ η-υλτονημαότ κομ  
 μαίτ λειρ αν εινεαλ εειρτε βι αιγε λε ρασό το η-αροριγ.

Κομ λυασό γυρ βι μορπόορρα η-αροφασόμραό ρυαργαιλγτε,  
 Δγυρ αν τ-αροέρμιννε ανηα ρυιόε, ο'ειριγ Μειρτ αιγ ρασό:  
 ατα ποελα ρεμοβτα αιρ λεαβαρ να η-αίμρρη η-Ερμιον, γο  
 β-ρuil εεαρ Δγυρ εεασ αιγ αν Όαηαη κομδαιρλε το γλασάσ  
 ανη αροφασόμραό υ-Τεασόμορ Τάβαρτα.



cuid is muza, ve bhuig rin dubairt an t-ardollam: Creud ma m-biúeann ve curmor u-Tanarteac gom-beir cean ve pphionraib n-ER rogaigte le muictib, pphionraib, agus le maictib n-Erhuon anna n-ardomig go bhrat?

Agur an meud a maib mionparac do Eocair re rin an ceitire rictio det tri, tiuntuigetadar a agair do'n rior, agus aig eirig, cuireadar ruar a dearlama agus mionadar dar baal, Re, agus.

Tairnarac go ruidraio mac uad rhuict n-ER ari ruidon n-Erhuon ve rier an rligre reo go bhrat. Iar rin cuair an t-ardorhuinne amac, det rior ruidang ardomig ruid do rcar muza, bi morreire ann com ruda gur do bi baal ann rhuictim r. r. Naomiu. Ari rhuictnuza do comora na neactra ari rior Tabarta, ruarraigtear ari moruora n-ardorhuina u-Teadmor Tabarta, agus do bi rreac do na rligre rcarhuigte amac agus a b-rocla leigte ar ar ann cluarreant na n-ardorhuinne.

Iar rin rhuictreadar na bulrohuide ar ar: Searann donnad ari Tabarta aig irrad a ceart? Rior rreagair donguet cuair an ardorhuinne amac agus do bi moruora u-Teadmor rhuictre dar cleacteam. U'ran Eocair ari Tabarta.

Do bi rog ruar agus ruairnear ari ruid uile n-Erhuon agus zac baalain ari rigeact do baal arteac anna rlig rairrigit, do buo rnat do'n rlig do rruall go Dun Soberce. Rrat rrigail Eocair da rictio m-baalainead ann ullad, agus Taruier cuire amac ve na cuiruib deactaruuib aig rhuict an t-ardorhuinne go Tabarta, cuir re rreacoreact u'a mac rhuon, go rhuictre anna rradar, agus ari ruid do rhuon go

Ταβάρτα ουβαίρε αροπιζ λειρ: Δ μιν ριρρεάκ ανν ρεο λιον-  
 νιζ ζο ο-τι,

Ιαρρζιτ, αζυρ ριρταιό με λεατ ζο υλλάο. Μαρ ριν αιρ  
 ιμτεαάκ το θααλ ανν Ιαρρζιτ, τριαλλιζ αροπιζ λειρ α μιν  
 ριονν αζυρ Νεαρταν αζυρ α ριρμιον ζναάιζ, αζυρ ταιρβαι-  
 νιζ Εοόαιό ζυρ βυό ε α μιαν ουλ αιρ ρλιζε Μυρ-ν-Ολλαμ  
 αννορ ζο θεαρέραν αιρ να οζαναιβ, αζυρ ζο ταβαίρραιο  
 αιτνε αλλα τιμείολ.

Ανοιρ κομ λυατ ζυρ ριορριυζ αν τ-αορ οζ ζο τιοέραιο  
 αροπιζ αιρ ευαιρε τοιβ, ταγανταρ αμακ ροιμνε ανν ρλυαιζτιβ  
 αζυρ ροέραιτε μ-βρμονγεαλλ βαηζλευρτα αιζ ρεινμ λε αιρ-  
 πιζ το ονορυσάο. Αζυρ ευαιό Εοόαιό αρταέκ ανν Μυρ-ν-  
 Ολλαμ αζυρ ρανιζ ταμαλ ανν.

Αζυρ αιρ τιζεαάκ το ανναϊκε λειρ αν αμιαν, εανικ τεακ-  
 τοιρνε αιζε αιζ ραό: Βυό μιαν λε τ-αορ οζ η-ζααλεν το  
 βειτ αιζ ευραό α η-εαάα θεαζταρπιότ ρα μτ' αρ κοιννε η-  
 αροπιζ, αζυρ τρεορμιζεααταρ αροπιζ ζο ο-ι αν τυλκ αιζ  
 ουνε αμακ αιρ αν ευραό; αζυρ βυό μορ αν βαεανραάκ μ-  
 βαν αζυρ τ-ροέραιτε μ-βρμονγεαλλ α βι ταρτ αιρ α τιμείολλ.  
 Ιαρ ιονηρπιότ αν μτ, αιρ τιυντυζάο λε αιρ βρμακ να βυιό-  
 εαμίανα, βαοτλειμνιυζ αεαν νε να εαάαιβ λε ευάακ ραν αμ-  
 αιη, βι'η τ-ογλαοκ αιζ μαρβυιζεαάκ αιττιυζτε αζυρ βαττιυζτε  
 ραοι τυρζαν ρριτα αζυρ τομδαινιρζεαό.

Βι ρυαϊμ η-ζλεο αζυρ ζαιρκαϊλ αοοιντε αιζ ειριζ, αζυρ  
 αιρ κλυαρτεαντ το αεαν νε να βρμονγεαλλαιβ, ααο ε το ταρ-  
 λαό αζυρ ζυρ βυό ε αιρτε μακ η-θεαζ η-αρπιλε αν πιζ  
 το βι βαττιυζτε, το μτ ζυρ ριρε λε βανάο ζο ο-τι'η αμιαν,  
 αζυρ αιτ ρι η ρειν αρταέκ ανν. Αζυρ αν τρατ ταγανταρ  
 να βαισ αιζ κοηζμομ το βι 'η οιρ λανμαρβ. Βυό μορ αν



ʒeupʒuil aʒur caoineadó ann aʒur vo ʒuil Eoóaió; aʒur  
 iomcuir an rluaʒ meudóean na oir ʒo o-ti reomraó Mur-  
 n-Ollam. Aʒur oʳan Eoóaió nuig ʒo aóleaáctear fiaó, aʒ-  
 ur bi cairn ant-oglaoiʒ, cairn ʒur na bʒiongeill cóm maít.  
 buó ainm na bʒiongeill Duótama, anne nac b-ful rann  
 uolaraó na m-bapo for Caoilt aʒur Duótama amearʒ  
 reuobtaib na m-bapo ann Mur-n-Ollam? Anoir bi'n  
 tarlaó uubʒronac rin aʒur an fuireac rigne Eoóaió leir  
 an aóleaáac, veunac a filleaó ʒo Ullaó niof moile iona  
 buó ʒnaáac.

De bʒiʒ nar cuir an riu ʒorʒ a cóir air talam n-Ul-  
 laó air ceud la lairʒié, tarraŋʒairuiʒ na cromfir: ʒur  
 buó comaréa uac baal nac rilraio air ʒo Teacmor  
 Tabaréa.

Air an la tar oer a teacé trialluiʒ an riu uac Dun  
 Soberce ʒo o-ti Mur-n-Ollam, aʒur cluinuiʒ re cur eigin  
 veapbta ve na miltib t-aor og, aig ollmuʒac aʒur aig  
 veunac comraó ar aró. Aʒur bi aʒaió an riu vealraó le  
 luatʒair.

Aʒur aoubairc ma bióeann aigne aʒur incinn na t-aor  
 og trió uile Eriion com caoinmuinte, buó aoidin vo cloin  
 na talman aʒur buó ʒloirnar vo'n riu! Le na linn rin  
 riarruiʒ: A raib Fionn aig tigeacé ʒo minic ʒo Mur-n-  
 Ollam? Freazraoar na n-Ollmana: ʒo raib. De bʒiʒ rin  
 aoubairc an riu: Ata ʒo maít, oir ma bióeann riuʒte, pri-  
 onraíóe, aʒur maíte foʒluimte cʒiona, eaznaiʒ, maifraio an  
 ʒaal a ʒ-comnuíóe ann foʒ aʒur moirʒuaimnear. Anoir  
 annran traé reo nuair vo bi'n riu veunac fuireac reacé  
 laeteacó ann Dun Soberce, tarraŋraoar ann va cromfir le

teadóirneáda uadó Arócmpeari n-ḡaalen, aḡur tair óeir  
 aiar don lae veunad, fileadair air air go u-ti'n Deair.  
 áct ann tpaáct nioi riubailadair air aḡad nioi muḡa  
 iona da laeáib air a éirair, nuair vo ḡlac an muḡ taom  
 tinneair, buail moipian a céan aḡur a óruim, aḡur vo bi  
 a' énaim ḡa reabead le r'óilteac, aḡur ó'far an ḡalar nioi  
 meara uadó uair go uair. Air tigeáct artaec vo liaḡ-an-  
 muḡ, fiarrmuḡ re go veáct uadó ḡiolla reómraó, oir ir ann-  
 ran reómraó air a vuireáct. vo ḡlac an muḡ an ḡalar, vo  
 fpeaḡair an ḡiolla: bi da cionnri n-ḡaalen tabairt bnon-  
 tanair n-eudaiḡ leaba vo'n muḡ aḡur anoir com'meinim ḡur  
 vubairt cean aca liomra: Ma fiarrmuḡeann an muḡ, aḡ-  
 raó: Cao tuige air tuintuigeadair mo eudac leaba? Abair:  
 Air n-vois ir cara 'n muḡ a muḡne le onomuḡad an muḡ!  
 Anoir bi eóadó iomcuirte uadó an leaba go u-ti reómraó  
 eile, aḡur na eudaiḡ air a luíde re tuintuigte aḡur feuc!  
 buó criocean ulpeirte na fairge bi ann. Bi'n criocean  
 trom-fluic le ruḡ, aḡur air reairmuḡad maille leir an bpaé-  
 linn ar coine 'n teine, aḡur air tirmuḡad vo, ó'eirig toic  
 aḡur balaim bneun ar. Aḡur fiarrmuḡ Fionn uadó a n-áair.

A fiormuḡeann tu a áair ḡur cuir cionnpeair n-ḡaalen  
 biontanair éuḡad, aḡur fpeaḡair nioi fiormuḡim. Ann rin  
 ó'imir Fionn ó'a áair an muo a áairad. Ó'áein Talcan  
 aroliaḡ an muḡ go tairmanḡteair uirge ruar ar an fairge,  
 aḡur go riuéteair ar éionn teine. aḡur bi an muḡ leaḡte  
 artaec ran bas uirge teit tair tamal bi toigte amac ar  
 an bas teit, aḡur iar tirmuḡad, bi foluigte uadó bun go  
 barr ann ollan teit ar coinne an teine.

Air tigeáct an tair air, éuḡadair fiormuḡe uadó ciboir

le n-ol úd. Δγυρ αιρ λαμρυζαδ̄ το τάλταν ἀπολιαζ̄ εριοδ̄-  
 εαν̄ αν̄ ριζ̄, Δγυρ ανυαιρ̄ το ρυαιρ̄ γε̄ τειτ̄ Δγυρ̄ τιρμ̄ ζαν̄  
 λορ̄ζ̄ εαδον̄ το̄ ορυετ̄ n-olluir̄ αιρ̄, το̄ θυαιρ̄ γε̄ Δ υετ̄ Δγυρ̄  
 το̄ ζυιλ̄ γε̄ αμαδ̄.

Δγυρ̄ δουδαρ̄τε̄ εοδ̄αιδ̄ ροιλ̄ Δ̄ ε̄αρ̄α, ζλαοιδ̄ιδ̄ Δγαν̄ μο̄  
 το̄ αν̄ ριον̄ Δγυρ̄ εοδ̄αιδ̄, Δγυρ̄ κυρ̄υιζ̄ιδ̄ ροαλ̄ ζο̄ Μυρ̄-  
 n-ollam̄ αν̄ν̄ ῡιαζ̄ Νεαρ̄ταν̄ Δγυρ̄ Μυιν̄ιο, Δγυρ̄ τρεορ̄ιοιρ̄  
 αν̄ν̄ ρεο̄ μο̄ αν̄ν̄ Δροφ̄αεαρ̄ Δγυρ̄ Καρ̄ιβε.

Ανυαιρ̄ τανζαοαρ̄ Νεαρ̄ταν̄ Δγυρ̄ Μυιν̄ιο Δγυρ̄ Δροφ̄εαρ̄  
 Δγυρ̄ Καρ̄ιβε̄ leo, β̄ι ριον̄, εοδ̄αιδ̄ Δγυρ̄ τάλταν̄ αν̄ναϊε  
 λειρ̄ αν̄ λεαβα. Δετ̄ β̄ι Δγαιδ̄ αν̄ ριζ̄̄ τιυν̄τυιζ̄τε̄ υαε̄α. Αιρ̄  
 ρυαρ̄ζαϊεαδ̄ αν̄ υορ̄υρ̄ ριζ̄νε̄ Δ̄ υιτ̄οιλλ̄ lē τιυν̄τυζ̄αδ̄, δετ̄  
 μορ̄ ρεῡο̄ λειρ̄, ζλαοιδ̄ιυιζ̄ γε̄ αιρ̄ τάλταν̄ το̄ κυρ̄ αιρ̄ Δ̄ le-  
 δεαδ̄οβ̄, Δγυρ̄ το̄ υεαρ̄ε̄ γε̄ ορ̄μ̄αν̄ν̄ αιρ̄ ρεῡε̄ρ̄ιν̄τ̄ αν̄ ρυιλε̄ ρι-  
 εαδ̄̄ ν̄υεορ̄α, δουδαρ̄τε̄: Δ̄ ῡιλε̄αρ̄αδ̄ᾱ εαο̄ τυιζε̄ β̄-ρ̄υιλ̄ ριβ̄  
 β̄ρον̄αδ̄, ειᾱ βυδ̄ ē Δ̄ κυρ̄ιτε̄εαρ̄̄ ναδ̄̄ ο̄̄ευζ̄ραδ̄̄ αιρ̄? Δτᾱ μο̄  
 ραοε̄αρ̄ εριοδ̄νυιζ̄τε̄, αιρ̄ εεαν̄̄ τρ̄ι ριδ̄ιο̄ Δγυρ̄̄ οδ̄ε̄ m-βααλαϊνε̄  
 ριζ̄νε̄ mē μο̄ Δραρ̄̄ αιρ̄̄ αν̄̄ ταλᾱν̄̄ ζο̄̄ ριε̄δ̄αν̄ταδ̄̄, β̄ειρ̄ιμ̄̄ δετ̄̄  
 δον̄̄ lā̄ αν̄̄αν̄̄ αιρ̄̄ το̄̄ ε̄υιτ̄̄ Νο̄ιο,̄̄ υε̄̄η̄̄ αν̄̄ υο̄̄ το̄̄ ρυιδ̄ε̄̄ mē̄  
 το̄̄ ριδ̄ιο̄̄ βααλαϊνε̄̄ αιρ̄̄ εαιε̄αορ̄̄ ριζ̄εαδ̄ε̄τᾱ̄ μο̄̄ δε̄αρ̄̄ αν̄̄ υλλ̄αδ̄̄,  
 Δγυρ̄̄ γε̄̄ βααλαϊνε̄̄ υευζ̄̄ αιρ̄̄ ριδ̄ιο̄̄ αιρ̄̄ τρ̄ιδ̄αον̄̄ n-Δρορ̄ιζ̄̄ n-  
 Ερ̄ριον̄.̄̄ Αν̄̄ηρ̄̄ nā̄ βααλαϊν̄ταϊβ̄̄ ριν̄̄ mā̄ το̄ιζ̄̄ mē̄ μο̄̄ ζυε̄̄ μορ̄̄  
 αιρ̄υε̄̄ ιον̄ᾱ̄ αν̄̄ ῡλιζε̄̄ αν̄̄ν̄̄ δον̄̄ ριοε̄αιρ̄̄, β̄ιδ̄ιδ̄̄ τρ̄ιοε̄αρ̄αδ̄̄,̄̄ αβ̄β̄-  
 αιρ̄ιδ̄̄ ζυρ̄̄ βυδ̄̄ ρεαρ̄̄ τρ̄ιοε̄αρ̄αδ̄̄ αν̄̄ ριζ̄̄ ē̄ ρειν̄̄,̄̄ ο̄ιρ̄̄ ῡ̄ δε̄ιν̄υιζ̄̄  
 γε̄̄ τρ̄ιοε̄αρ̄ε̄̄ υο̄̄ ε̄αδ̄αιρ̄τε̄̄ τρ̄ιαδ̄̄ υο̄̄ β̄ῑ αν̄̄ ῡλιζε̄̄ ζευρ̄̄ Δγυρ̄̄  
 ερ̄υαιδ̄̄, Δγυρ̄̄ αν̄̄ υυινε̄̄ λαζ̄̄ υμαλ̄.̄̄ Αν̄̄ τρ̄ιαδ̄̄ ροζ̄αοαρ̄̄ ριζ̄τε̄̄  
 n-Ερ̄ριον̄̄ εοδ̄αιδ̄̄ αν̄̄νᾱ̄ Δρορ̄ιζ̄̄,̄̄ β̄ῑ̄ ε̄λαν̄̄ nā̄ ταλ̄μαν̄̄ αιρ̄̄ ραο̄  
 Δγυρ̄̄ αιρ̄̄ ζαιρ̄ιο̄̄ ρυιτο̄̄ Ερ̄ριον̄̄ νεᾱν̄δ̄ιρ̄τε̄αν̄αδ̄̄,̄̄ β̄ῑ̄ nā̄ ριζ̄τε̄̄  
 υεῡναδ̄̄ ευαιρ̄τε̄̄ ριον̄̄ ρ̄αιρ̄τε̄αδ̄̄ υο̄̄ nā̄ μᾱιτιβ̄̄, Δγυρ̄̄ nā̄ ειν̄ρ̄ιρ̄̄

‘vo ‘n ḡaal, aḡur cao aip fao? ‘bi imuir bhuéctugáó, aḡur clompori reió, ‘bi na comlannta aipmḡleurtá zo oban cum an ḡleo aḡur ḡeupneart.

‘bi fuao aig an ‘Danaan oipmáinn, aḡur na fipḡneac ḡan moran ḡraó. Anoir fipmuisḡim ann mo laetibḡa ‘cia’n caoi aip ‘tarlaó zo maib roḡ fuan aḡur fuaimneart por uile n-Érriion?

Fioipmuis ḡac uao ‘n Aipmuis zo ‘o-ti’n feartḡnac a aic fein aḡur muo ip muḡa ‘o’ran fe ann? ‘bi cairbe aḡur mori tabacé zo leor fuio an talam, ‘bi an ḡaal meuvuḡaó ‘tar cunḡar.

‘De reip na cripfeartib cunḡraió me mo ‘éort, oip ip namáó ‘vo Éocáió fiaó? Ni ‘tabairḡaio cpeirtine ‘o’a fupnaó, ni ḡlacḡar a bneuga mar neacé leip e fein ‘vo rciuráó, ma ‘tarlaó zo b-fuil Érriion anna feartáó cumarác, moraiḡantac, aipóeiméac, a r ‘éionn fiontaib an ‘oimáin, cao e an t-aóḡar? Cao muḡne an muḡ? ‘Deipmḡa zo tanic an ‘deḡḡairbe uao obar na n-Ollam, oip ip fiaó a ‘dairḡadair mo ‘mein ann eḡna aḡur ann fioipmion, muineadair me ‘vo muḡail me fein, ‘vo cuir faoi rmacé mo intinne mo anmianta, ‘vo bpeic an ceart mar buó ail liom an ceart ‘vo faḡail. Ann rin faruis a ‘pianca nioḡ teanna, aḡur a ‘ubairt: ‘bióeac mo ‘mac fionn, aḡur neartan aḡur Talcan annaice ann mo fócár, aḡur Muinio aḡur an cur eile ‘ve mo cloin anna timéioll com ‘maic.

‘Lairnamarác tanḡadair na ollmána uile ‘uao Muip-n-Ollam zo ‘o-ti ‘Dun Sobepce aḡur com luac ḡur ‘vo ‘bi an t-aor oḡ leo fein ḡan muḡailtoipe. ‘o’iméiḡeadaip amac aip aḡ-aíó, aḡur ḡabadair cuis ciñn ‘ve na cripfeartib aḡur cair-

րանգածար ճծե՞ժ ջօ Ծ-ԵԻ ԵԻճ ճն յԻճ, Եօմ Լսճ՛ ջսր ՛ժճԵԵ ճն  
 ջԼԵօ ջօ ճԼսրճԻԾ յ-ԵօճճԻօ, րԻճրրԻսԻճ ճն ճօԾճար? ճԻր րԻԼԼԵճօ  
 րԻօնն օօ, ԵԵԾճԻրԵ: ԵԼսԼԻսԻճ Ե-ճօր օճ Մսր-ն-ՕԼԼճմ րԵճԼԼ  
 ճջսր մԻօճնԻօմ յճ ջ-ԵրօմբԵար յ-ՃճճԼԵն, ճջսր Եօ ՛ժճրրճնճ  
 ջճԵժժժ ճնն րԵօ ԵԻճ ԵԻնն ԵԵ ԵրօմբԵարճԻԾ յ-ԱԼԼճօ ԼԵ րԻճօ  
 Եօ ԵԵԼջԵճօ րճօԻ սԻրջԻԾ յճ րճԻրջԵ. ճջսր ջօ ԵճրԻճճ րԵճճ-  
 ջճԻր ճն յԻճ: մօ յԼճԻր ճ մԻԵ ԵրԵԵԵ ԵԵԻրբԵար մճ ՛ժճրԼճօ  
 օԼ՛ Եօ յճ րԵճԻճԻԾ րԵօ? ճջսր ճԻճ ԵԻրԻճ, րԻճԵ րԵ րԻճր,  
 Եճօօն մճր Եօ րԻԼԼ օօ ճրԻր ճ յԵճրԵ, ճջսր ԵԵԾճԻրԵ: Մօ  
 ԵրԵճ՛ ճ մԻԵ ջսր ՛ժճԵԵ ԵԼճր ԵԵԾԾրօԻն ճջսր յ-յԻօԼճԻօրճ ճԻր  
 ԵԵԻրԵճօ մօ ԼճԵԵճօ? Ե-րԻԼԼ մօ օԵճր ԵԵԼ ԼԵ րճն ճջսր  
 ճԼճօն Եօմ Լսճ՛?

Ե-րԻԼԼ օԼԻջԵ յ-ԵրրԻօն մճրԻԾ, Եճօ ԵԻջջԵ ճԻր մճրԼսԻջջԵճն  
 ճն օԼԻջԵ? րԻԼԼճնջԵար ճօն ԵԵ ճԼօմ յճ ԵճԼմճն Եճր րԻԼ ճ  
 ջօԻրԵար ԵԻօնԵճ՛ ճր ճրօ ճ ԼճԵար ճն ճԼճրԵԻճ ճջսր ճն  
 ԵրԵԵԵճմ?

ճ րԵրօրբԵար ճն մճԵ՛ մճԼԼԵ ԼԵԻր ճն Ե-օԼ՛? ԵԵԻօ ճմ-  
 ճ՛ ճ յԵճրԵճն, ճջսր Եճ՛ Լճմճ յ՛ն Ե-ճօր օճ, ճԵԾճԻր ԼԵօ ԵԻօ  
 ջսր ԵրԻճԻօԵճն ԾրԻ օԼԻջԵ-ԾրԻրԵճօ ԵրօԻԵ յ՛ն յԻճ, յԻօԻճջրԻն  
 Եճ ԵԵԻօճԻօր ճԻջԵ Եօ ջրճօ՛ ճ ՛ժճԻրԵճԵճԵար. րԻԼԼճօ ճն Ե-ճօր  
 օճ ջօ Մսր-ն-ՕԼԼճմ, ճջսր ճ րԻօնն ԵրԵօրԻճճ յճ ԵրօմբԻր ջօ  
 Ծ-ԵԻ ճԻԵ ճ ջ-ԵօմնԻճԻօԵ, ճջսր յԻօր Ե՛րճն ճնն րճճն-ԼԻօր ճն  
 յԻճ ճ՛Ե ԵճԼԵճն ճն Լճճ ճջսր մԻրԵ յԵճրԵճն.

ԼճրԻճմճրճճճճճ՛ ՛ժճնջճճճճ րԼճճջԵ ԵԵ րրԻօնրճԻԾ, մճԵԻԾԻԾ,  
 ճջսր ԵԵ՛ն ջճճճ ԵճրԵ ճննճ ԵԻմճԻօԼԼ ԵԵն ՍօԵրԵԵ, ճջսր ԾԻ  
 ԵրԻճԻօճճօնԵճօ ճջսր ջԵրԻ ջսԼ ճնն, ճԻճ յճօ: Ա՛՛ մճ ԵԻօ-  
 րԻմճր ճ՛Ե ճօն օսն՛ ճմճԻն ճԻր ճր յ-ԵճճջրԻճ! ճջսր ճԻր  
 ԵԵճԼԼԵճօ Եօ ԵօճճԻօ րօճԼճ ջ-ճԼճն յ-ԱԼԼճօ, ճԵԾճԻրԵ: ԵրԵԵԵ  
 մսնճ՛ րԵԵԵ ԼԻօմ ԵԵԼ ճմճ՛ ճճճ մԵ րԵԻն ԵօԻջրճԻօ մօ ճԼճն

me amác amearγ mo řaal. Aγur ouðairt.

Talcan an liag nac coir uo uul, ac̄t o'ac̄in eoćaió aig  
 řaó iomcuir amác ar řeo me, oir ciá'n aic buó řearri uo řiγ  
 le řaó a řocal úeiḡneac̄ iona amearγ a řobal řur a ćro-  
 róte lan o'a n-řraó! Ói a ćeitre mic řionn, eoćaió, Ařro-  
 řeari, aγur Cairibre aig iomcuir amác e. Com̄ moř řin Ói  
 ulul ćaoirte an řobail aig řeubaō an t-aoóari, řur cuir-  
 m̄acalla na mořćaoirte a řlaoic̄ ari ari uaō řleanraib̄.  
 uořcaib̄ aγur uaō řcelřib̄ aγur tonraib̄ na mařa. Cuir-  
 aoari an řiγ an̄na řearaō, oir auuðairt: Óeio mo cor ari  
 ce na n-Ēřřion com̄ řaoa řur mo řuć an̄n eirteać mo  
 řobail. Ói a řuć lanlaoiri, aγur labairi ře ar ařio an̄n  
 cluarteařt na n-aooirneaō: Óa řićio baalaine řo řlan uo  
 řiγail.

eoćaió ĩur řiγ an̄n ullaō, ta'n la an̄oiu aig com̄lione-  
 aō mo řaróoćur oir řiořřuiγim nac̄ leanneann blaoraćć  
 ćřioć m-beaća řiγ! Aca'n ōliγe ceuona řoř řaō an̄n Ēřřio-  
 on, buó com̄ionnan řaō a řoćari na n-ōliγe, aca'n ōliγe ar  
 ćionn uile. Anoir Ói ĩur řiγ ōeunaō a n-ōitćioil řaō la  
 o'a beaća, an̄noř řo ćarľřaō na nióte řeo řur ta iarřea-  
 ōac̄ a tola anoir lanřar̄ta, oir iř ōliγe řioćaine ōliγe n-  
 Ēřřion. Aćcuiγim nac̄ tiocřaō řo ĩrać an̄ la a ćeilγeann  
 řiar na ōaoine an ōliγe le lam̄laoiri aγur řeurnear̄t.

A Ollam̄ n-ullaō tabairi řioř na řiořřione uo intinn  
 na řobail Teagarr̄ uo cloin na talman řo ĩ-řuil řiao řiri,  
 teagarr̄ mař an̄ ceuona uo řiγćib̄, řřiořřaib̄, aγur mařćib̄,  
 nac̄ ĩ-řuil řiao ac̄t řiri! A řaal ĩiŋeō řeann aγaib̄ ari  
 a ćeile, na řilió řuil a ćeile, na řeurleanuiγió an ōanaan,  
 nac̄ ĩ-řuil cuiγřraó iorřinn? na ĩiŋeō ařoćumarać an̄n

միջաւ ճո բրիցոսէ, օր շար շեալլ ետէս բոցամալ օտի՞  
 Impuizim Ա թիւորաւո, Ե մաւե, Եջր Ե Ճաւ շօ m-բեւ  
 բրորա՞ս n-Եօճաւ Ենաւ՞!

Ար Երոճմիջա՞ Ե Եօրա՞ Ե ճո Ճաւ Ե Եիցեճէ Ե  
 մա՞ճար՞ Բճաւե Ե՛ն ից ճէ Եաճար ի Երբր, Եջր Ես-  
 Եար Ե ից ի Եսուրի՞ս բր, բօր օտի օր ի Ե-Բա՞ շօ  
 m-բեւ մր Բա ի մօ Եր. Են Եր Եսջա յեճ Ե-Երոմ-  
 Բար Են Բօճար, Եջր Բեճճար Ե՛ն ից Եջր Եից Եսբից-  
 Ե՞ Ե Եաճ Եսեճար Եաւ, շօ m-բեւ բրորա՞ս Ե ից Ե-  
 Եջրբորա՞ս Են Երորաւ Ե Ե-Եօրնուե.

Ե՞ Բեճճար Ե ից օտի: Ա ԵԵջրճօր Ե Երօրմր  
 շօ Եից Եի մօ բրորա՞ս Ե Եր Երար իօ Ե Եալլ, Եմ Բր  
 Ես մօրճարԵ Եաւ Ե Եաճար Եր Ե Եր Երբի ԵԵմ-  
 Եաւ, Ե Բրբիլ Եր Եսէ ԲրԵաւե Բա ԵրԵաճար, Եջր Ե  
 Եօրա՞ր Եօրա՞րԵաւ Են Ճաւ Եաւմիւր. Ար Ե-Բար Եա՞մ  
 Ե-Բար շօ Ենօր Եջր ԵմԵրԵաճար ԵրԵճ Բա Բօրմա՞ւ Ե.  
 Ար Են օտի Եսոճ ԵսԵար Ե ից Ե Բրոն, Եօճաւ, Եա-  
 Եա, Եջր մր Եարա: Ար Երճ Բսէ մօմ-Եար Եա-  
 Եա ի՞ճ Եսրիցօրե՞ս մօ Եից:

Եար իօրե, Եջր n-Ելճա՞ւ Են Ե-Երա՞ն, Եջր Ե իցԵրԵ-  
 Եր Եարաւ Ես Եա՛մ Են Ե-ԵրօրմրԵար. Ա Եարա՞ն Բարա-  
 իս Ե ԵրԵար մօ ԲԵւլ Եիցե, Բրմօ՞ Են Եաճար ի  
 n-Երբր Ե ից ից Ե Են Երմ բր Երճ Ե ից Եջր  
 մօճաւլլճ. Ար Եր ԲրԵա՞ւ Եա ի Եալլա Ե՛ս Են ից.  
 Ե յաւ Ես Ե-Աւլլա՞ Երմնուրցե Եար Են Եմճիլլ Են  
 Տօրբե. Ար Են իաւմա՞ւ Եա Ե Ե մեւճԵան Եիցե Եր Են  
 Բօրմա՞ւ ի մարԵ, Եջր Բից Ելլմուրցե Եա՞ւ Եր Եր Եր  
 Են մօրԲա՞ջ Ե Երբր Երճաւ, Երմե, n-Երա՞ն, Եջր n-  
 ԵնԵալլա՞ն Եից ԵմԵր Ե մեւճԵան Ե ԲարԵա՞ն Ես Ե-Աւ-

Λαὸ αἰς γλυφαῖς ἀμαρῆς ποίησε, ἄγυρ ἃ κεῖρε μὴ ἀνα ὄϊα  
 ἀν ῥιν ἐανὶ πρῖονταῖο n-ER, na mna, na bḡonzealla,  
 na n-Ollmāna, na bḡeṭeāmina, ἄγυρ τρεῶδονα ἀν ποβαίλ,  
 αἰρ ὄειρ εἰὸ μορφοῦμαιοε ὅε μιλτὶβ Ἰδαλ n-Ἰλλαὸ.

Αἰρ τιζαῖς Ἰο αἰτ ἀν υαἰς, βἰ ὄορκαῶαρ ἀν, ἄγυρ ὄο  
 βἰ μῦντο ἀπολλάμ n-Ἰον Soberce maille leir ἃ τ-αορ ὄγ  
 ῥεῤεῶ ῥαῦαρτ ἀν ἄρῖν αἰς ἀποῦζαὸ λοῤῥᾶνα αἰρ λαῤῶ  
 ἀνα λαίμαιβ. ἄγυρ ὄ'ειμυς μῦντο ἀν τ-εὐζῆδοιν ἀνε na  
 β-ῥυιλ ἀν ῖανν ὄζλαῤᾶ ἄμεαρζ ῥεῖοῦταἰβ na m-βαῖρ ἀν  
 μῦρ-n-Ollām n-Ἰον Soberce? ὄο βἰ na βαῖρ na ῥιλῶε,  
 na mna, na bḡonzeala ḡḡeῶεῶ ἄοιντε, ἄγυρ ὄο βἰ ἀν  
 μορῥῦαῖς αἰς ἄρῖν ἄορῦζαὸ αἰρ β-ῥαῶ na n-οἰῶε. Coḡ  
 λῦαῖ ḡῦρ ἄαρβαῖνυἰς βῶαλ ἄμεῦρα Ἰλλαοῤῥα 'n-οἰρ, ὄο ἄ-  
 Ἰντυἰς ἀν μορ ῥῦαῖς ἃ n-ἄζαἰὸ ἄυἰε, Ἰα ἄομῦζαὸ ἄοἰν.  
 Ἰρ ἀν ῥιν βἰ μῖρε Neartan υἰὸ βαῖρ ἀν ἄρῖν αἰς ἀποῦ-  
 ζαὸ mo ḡῦτ, αἰς ῖαὸ: ἃ ἄοῶαἰὸ μῖα β-ῥῖαῶα υἰὸ ῥῖοῦτ  
 n-ER μῖα ἄερ, ἀν Ἰollam, μἰς n-Ἰλλαὸ, ἄγυρ ἀπομἰς n-  
 ἄρῖον, ὄο βἰ τῦ, ἄῖτ ἄταῖρ ἀνοῖρ ῥἰḡḡτε ἀν τις n-ὄορκα-  
 ὄαῖρ ἄγυρ ἀν λαῶα ῥῦανῶοῤῥᾶμ ῖορῖῦἰὸε!

ἄρῦο ῖανᾶ ἄἰῶεαν ἄορῦιλ τυῤᾶ Ἰῖῦρ μῦζα, ἄρῦο  
 μῦανᾶ ἄἸνῥεαν ἄοḡ ἄἸαρ τυῤᾶ Ἰῖῦρ μῦζα, ἄταῖρ Ἰῖ-  
 εῖρῖḡ ἄο ῥῖοῖρᾶ ῖορῖῦεο!

ἄγυρ ὄ'Ἰμῆἰς ἀν ῥῦαῖς αἰρ ῖῦβαίλ.

### Ἀν 6. Λαῶαρ. Ἀν 3. ἄἰβῖοιλ.

ῤἰζαἰ β-ῥἰοḡḡ ῖαρ μἰς n-Ἰλλαὸ, ἄγυρ ῖαρ ἀπομἰς n-ἄρῖον  
 αἰρ ῥαῶ ῥἰε βαῶλαῖεῶ, υἰὸ 663 Ἰο ὄ-τἰ 643. R. C.

Ἀνοῖρ Ἰἰ ῖαἰβ ῥῖοḡḡ, na ἄεḡῥεαρ, na Ollām na, τρε-  
 ῶδον ποβαίλ, ἄῖτ ἄἸᾶἰν ῥεῤḡἰαρ ῥῖοḡḡ n-ER ἄγυρ Coḡ-



τα ceanfeap Tanalta vo bi faoi taom tinneap, agur Rof vo bi cornugað Teacmor Tabaeta, nað maib anna feapeað faoi cuairt cairn n-Eocaid, ve bhuig rin cuaid focal taic: Cneuo ma mozamap huig n-Ullað anoir, uað taillað zo b-fuil laete o-Teacmor Tabaeta air lam? O'fan na pmon-raioe agur na maite ann Dun Soberce a cean naoi laet-eað, ann rin fuideadap map apocruinne air bhuiteine n-Ullað. Agur ann donpeact bi Fionn map le zué donfir zlaioigce zo caiteap huigeacta a atap, bi zað za apougað a theaplam vo'n huig, act ann traact ni maib tuarigan moigapca no zleo, ni maib na bairu aig feinm ceol zo binn no na filioe aig canað a mannta calma. Agur air eirig vo Fionn doubairt: Fioicaiom buioioia vaoid a theapbraie, agur a faoiclan n-Ullað buð moir mo luatgaip air cluarceant bhuigut vom'luaðað, buð moir mo rog air feucfint bui lamã righce cugam, act buð naoi nuairc moir muiga mo zair-vecap air feucfint an feomtoic a cuinguis ribre air fon mo feapc atap maib. Ni piu mire vo fuioe anna n-aic, zo foil muineadap me vo loig a coirceimeaduib annor zo m-beioeannra muirneac ann maðairc na n-vaioead. Acta ppi-orað mo atap annampa!

Agur a faoicloinne uað taillað zo fioirhuigeann zur imtigueadap na curaidioe veagtapuis air fuio n-Ermon aig zlaioic t-apocruinne n-Ermon zo Teacmor Tabaeta. Cneuo ma zhuomap feiteam ann Dun Soberce, agur ar rin triallamap le na ceile zo Teacmor Tabaeta traé tapneocað baal an vaia pion o'a cig Tirim r. r. Oetm. Agur vo bi map rin.

Λαριναμαριαε φεαρσις μιρε Νεαρταν ανν φοδαιρ β-Φιονν, αζυρ αιρ κομμεινεαδ ουινν αιρ Εοδαιδ ριλεμαρ φρεαφα ν-θεορ. Αζυρ λαδαιρ με: Φευδ α ρις να φοελα το κυρ το δεαρ ανν μο λαμαιβ αις ραδ: Α Νεαρταρ ανν ριουις ριαδ ρεο ρις ρο ροζατεαρ σεαν δε'ν ριουιτ αννα ρις ν-υλλαδ ανν μο υιαζρα, ανν ριν ταδαιρ αν λαδαιρ ρεο υο. Αζυρ ριορ ριουε, ιαρρεανν Νεαρταν σεαδ αν ρις το δειτ ραορ υαδ σειρ ν-Αρπολλιμαν αζυρ ριλλεαδ ρο Μυρ-ν-Ολλαν ν-Ουν Σοβερσε, ορ δεα σειρ ριουιρ ν'α ρεαναιρ? Αζυρ φρεαζαιρ Φιονν: Οευν α Νεαρταν μαρ υυδ αιρ λεατ δετ ανν ρραδτ μα ταιρϋιζεανν Φιονν το κομαρλε αννε ραδ ταδαιρραιορ? Σοζζραδϋις Φιονν Νεαρταν αις ζλαοιδ: Καρ ν-Εοδαιδ αιρ.

Αν ρραδ ρεο βι Ρορ ροζαριτε αννα ν-Αρπολλαν ανν αιρ Νεαρταρ ριου ν-βερρε.

Ανορ βι ριορβλαδ ματεαδ ν-υλλαδ ανν Ουν Σοβερσε, αζυρ ριουιλεαδαιρ λε να σειρ ρο Τεαδμορ Ταδαιρτα, αζυρ ζιουαρις υρμορ ελοιν να ταλμαν λειρ αν ριρριον ρις ρο ρο-τι υιρζιδ να λαδ. Αζυρ τοις Φιονν Ταλταν αρπολιας ν-Εοδαιδ λειρ αννα κομμεαδταν αιρ τις-εαδτ το λαμ λα ριουιντε αρπορϋιννε ν-Ερριον ανν Τεαδμορ. Ταδαιρτα, σεαυθεαδαιρ βυρϋορϋιουε αμαδ αις αρποζλαοιδ: Φιορ-ρϋιζιδ, Φιορϋιζιδ υιλε ρο β-ρϋιλ ριουδαν ν-Αρπορϋις ρολλαν!

Ο'ειρϋις ζυρ Ιβερ ρις Μυμαιν αις ραδ: Ρρευο μα ριουεανν Φιονν μαδ ν-Εοδαιδ, ριου β-φιαδ υαδ ΕΚ, ρις ν-υλλαδ, αρπορϋις? Αζυρ ο'ειρϋις ζαδ ραν αρπορϋιννε α υεαρλαμ. Φυαρζαυιλεαδαιρ να βυρϋορϋιουε μορϋορϋα να ν-αρπορϋορϋιαδ αννορ ρο ριουιλλεαδ αν τ-αρπορϋιννε αμαδ ρο τις λιαραι, ρυαιρ ο'ειρϋις Φιονν υαδ Σεαδαιρ ρις ν-υλλαδ αις ραδ:

Foil Δ αροϕλαϊτε φιορκαοιμη, αζυρ Δ φαορϕλanna η-Ερηιον, ηι μαξφο Βιονη μαξ η-Εοξαιξ αμαξ ηο ηι ριυξφοιξ αιρ. Λιαραι, ηο ηι ζλαξφο Ειραον αζυρ ριζβαιρ δατ υ'α υδαρ-βρατραιβ υε'η ρλιοξ. Ιρ αν ριν υο λαξ ηβερ ριζ Μιυμαοιη αν τ-Ειραον αιρ Δ ξεαν, αζυρ υο κυρ Δονζαιρ ριζ η-Ζαα-λεη αν ριζβρατ αιρ Δ ζυαλαναιβ, αζυρ υο τρεορ αν υορ λε Μειρ ριζ η-Υλλτονημαξτ ε ζο υ-τι'η τριυξον.

Έαρ υειρ ταμαξ υ'ειριζ Αροριζ, αζυρ δουβαιρτ: Δ Κομ-ϕλαϊτε δουρκειμαϊζε αζυρ Δ φαορϕλαν ηορμαραξ ζιυ ζο β-ϕιυλ μο αξαρ ραοι Δ ξαρη, ηι φιορρριυζ υυινη αοοι ηο ροιρ-ξυρ Δ ηαρβαυ? Χρευο μα ηινηρρριυοτεαρ αν ααρ? Χρευο μα η-ζλαοιυδταερ αροορπομφεαρ Ζααλεη αζυρ Ριεβαν αζυρ υρηναυ υε ηα ορπομφεαραιβ Δ ροξαιρ ηα η-αροξριυνηηε? Βι-υδαυ αν τ-αροβρειαταη αιζ βρεια ζο αεαρτ. Κυαιυ αν τ-αροξριυνηηε αμαξ υο ξειλεαββαιρηεοαρ τυρμορ μορϕειρ υ-Τε-αξμορ αζυρ μορξομορμαυ ηα η-Εαξτρηα αιρ Λιορ β-ϕευρμαυιηηε Έαβαρηα. Σεαλυζεαυοαρ κυζ λαετ υεαυζ ταρτ τυλ Δ εαη-ζαυοαρ ορπομρη ζο Έαβαρηα.

Ιρ αν ριν ρυαρζαυιητεαρ μορυοορηα ηα η-αρορφοηηαυ, αζυρ εαιηιξ αν τ-αροξριυνηηε υο ριυδε λε ηα ξειλε, αζυρ υ'-ειριζ αν τ-αροβρειαταη αηηα λαταρ αιζ ραυ: Σεαρηαηηη τ-αροξρπομφεαρ αζυρ υα ορπομρη υαυ Ζααλεη αιρ Έαβαρηα, ορευο ιρ εοιλ ηα η-αροξριυνηηε? Αιρ ειριζ υο αροριζ δου-βαιρτ: Λειζ αρτεαξ ριαυ.

Υο ριυδε ηα ορπομρη αηηαϊε ηα βρειαταηηηαιβ, αν ριν υ'ειριζ υοιλ αν τ-αροβρειαταη, αζυρ υο λειζ ρε αρ αρο ροαηα ηα ααροιυε αηη αζαυυ ηα ρεαρηαιβ αιζ ραυ: Έαρ ηα-οι λαεταυ ρορ βειυ αν κυρ ρεο ηιηηρρριυοζτε. Αιρ ρεα-εαυ υο ηα ηαοι λαετιβ, υ'ειριζ αν τ-αροβρειαταη αιζ ραυ:

ḡλαοιḡ annmo foḡairi reoḡraḡoiri n-eoḡairḡ an t-aroḡiḡ ḡ bi. ḡsur ḡairiḡ Doncaḡ an ḡiolla reoḡraḡḡ, ḡsur arḡuiḡ re ḡ ḡearlam, ḡsur mionuiḡ re ḡairi ḡaal, Re, ḡsur Tarḡnarac, ḡsur aiḡ ḡλαοιḡ airi rḡioraḡ n-eoḡairḡ, ḡubairt: ḡugaraḡ an oir ḡo eḡairiḡ ḡom ḡleuḡraḡḡ leaba an ḡiḡ, ḡsur ḡe-nuiḡearaḡ ḡom ḡo n-earraḡ airi an ball, aiḡ raḡ: Ma rḡairuiḡeann an ḡiḡ caḡ ḡuiḡe airi cuirḡear an t-eḡairḡ reo airi mo leaba? Fḡeḡairiḡra: Ir caḡa an ḡiḡ ḡ'a onorḡraḡḡ!

Ann oiaḡ Doncaḡ bi Talḡan liaḡ n-aroḡiḡ ḡλαοiḡḡte, ḡsur mionuiḡ re ḡo raib eḡairḡ leaba 'n ḡiḡ rḡiuc maḡ rḡiucḡear nḡ le ceo, na le ḡruicḡ ran oioce, ḡsur ḡur buḡ an rḡiucraḡḡ rḡn ḡḡairi ḡairi 'n ḡiḡ, Ir an rḡn ḡubairt an ḡroḡbreiteamḡ creḡo ḡeir an croḡear? Creḡo ir maic mo rḡeḡraḡra, creḡairiḡ an ceḡo uairi ḡur rḡior buḡ earoio, ḡeir an t-aroḡcroḡear. Creḡo eir linn ḡ raḡ ḡeḡ nae rḡior an caḡoio ḡo. ḡsur o'eiriḡ arḡuiḡ aiḡ raḡ: ḡ comflairḡe ir roḡur an t-olc ḡo raḡ ann ḡḡairḡ ḡonḡuine, ḡan e beirḡ cionḡairḡ ḡo caill mḡre mo ḡairi mḡirneac ni coiri ḡo ranann ḡ laear o'eaḡlea ḡo m-beirḡ comḡeineaḡ an caill ḡo aiḡ cuiri ḡearḡbineaḡ na ceirḡ oim. Raearora amaḡ ar reo, ḡeunairi an ceairḡ airi ḡlige ḡo na fearairiḡ reo.

ḡubairt an t-aroḡbreiteamḡ: Ma laḡraḡaḡ na croḡairi, ann rḡn fḡeḡairi an t-aroḡcroḡear, aiḡ raḡ: Airim ḡur cuiri mḡre foḡla le beul na ḡ-eari reo, ḡ-croḡear m-ḡaal buḡ airḡe ḡo'n ḡiḡ bi'n rḡeul ḡe nioḡairi airi buḡ coiri ḡo'n ḡiḡ loḡraḡraḡ rḡior, ḡsur uḡḡ earlaḡ ḡo bi na rḡi ḡeunairi airi ḡo ḡeaḡḡun an ḡiḡ raol me ceairḡ ḡo cuiri bḡontanar ḡo, ir maḡ rḡn ḡo cuiri me aiḡe croicḡean bḡeḡ rḡonnaḡ n-ulḡeirḡe n-rairḡe, maḡ oirḡairi ḡ rḡanliora, maille le ḡi-

οτα ο'οδαιη ρηαιτ'φαιζτε λοηραιζ μιορβυιλαιζ μαρ φορβρατ.

Αζυρ δ'εηυιζ με υοιβ: Νι αββαηιό υο'η ηιζ ερευο δ'ε-  
υγαβαρ λιβ δ'ετ αμαιν να ροελα δ'ετ υο ρυηιον αν ηιζ αβ-  
βραυοιρ: Μα ριαρ ηιζεανη αν ηιζ: Εαυ τυιζε δ'εηυιζεανη  
μο ευοαδ'ε λεαβα, ρρεαζραυοιρ: Ιρ εαρη 'η ηιζ ο'α οηορηζαδ'ο!  
Αηη τηαδ'ο μα εαρηλαδ'ο ζυρ εηυηηηυιζ αν τηυρκαν ρηιυεταν  
αιρ α ιητεαδ'ε ζο Ουη Σοβερκε οο αν εοιρ ηο αν ρευο υο  
ρηαδ'ο ζυρ εοημειηηυιζ αν τ-αηυεοηομρεαρ αιρ δον ολε? Ηαδ'  
εηυαδ'ο αν εαρ ζυρ λεαζτεαρ ηιολεαν οηηρηα ραδ'ο ευεεηυαη  
ουηηε εηλε? Αηηη ηαδ'ο βυδ'ο ζηατ υο υοηηε α ηιζηηε ρεαλλ  
υο εοιρ αν ηιολεαν αιρ ζαδ'ο α ραοηρηαυο ε ρειη? Αηηηη εοη  
ιρ βαηηεανη αν εαρ ηιοη ρειη, ζυρ βυδ'ο ηυζα τηυαηζ με,  
ηοηα αδ'οβαρ εαρηοηε, λε ληηη να ρεαρ ρεο λαβηοεαδ'ο αιρ α  
ρηοη ρειη μα τα δονηηο λε ηαδ'ο αεα. Αζυρ ρρεαζραυοαρ ηα  
εηομρη: Ηι β-ρηιη ηιό αιρ βιε αζαηηηηε λε ηαδ'ο, εαρη ρυο α  
υοδαιητ αν τ-αηυεοηομρεαρ.

Τηατ εηιοεηηυιζτεαρ αν ρηαδ'οηηηε, υοδαιητ αν τ-  
αηυεοηηεαηη: Ζλαοηδ'εαυοιρ ηα βυλρηοηηοδ'ε αν τ-Αηοηηζ,  
αζυρ εαηηε αηοηηζ αηηεαδ'ο αζυρ αιρ ρυηοεαδ'ο οο αιρ  
αν τηηοδ'οηη, λεηζ Οοηλ αη ηηο: Ευαηλαδ'οβαρ ηα ροελα  
αιρ ροη αζυρ αηηη αζαηο ηα ρεαρηαηβ ρεο? Αη ηυρ εοηλ  
ζο λεηζτεαρ εαηηηοεαλ ηα η-οηηζε? Δ'ετ ο'ρηαν αν αηυεοηηηηηηη  
υηλε αηηηα ρυηοδ'ε. Οε ηηηζ ρηη υοδαιητ αν τ-αηυεοηηηεαηη:  
Οηοεαδ'ο ηα ρηη ρεο ραοη.

Οο εοιρ αηοηηζ ρηοηηηη, Σεαθηα ρηοηηηα η-ΕΡ αηηηαη ηιζ  
η-Οηηλαδ'ο, αζυρ υαδ'ο βααλαηη ζο βααλαηη ευαηο ρηοηηη ζο Ουη  
Σοβερκε μαρ ηιζηηε α δ'εαρη εοεαηο. Ιρ ε ηηαη η-ϕηοηηη υο  
βειτ ζο υοδ'ετηαδ'εαδ'ο εορηαηηαλ η-εοεαηο α δ'εαρη αηηηη ζαδ'ο.  
Οαρη τηρμοη αιρ ζαδ'ο υηλε τηεαρη βααλαηη λε εηυαηη η-ϕηοηηηη.

bi'n τ-αρσέρμιννε anna fuidé le na céile ann arófeomhíad  
 o-Teácmor tábairta.

Éar úeir mǵailuǵad' oo fionn oa baalaine veug, fuair  
 lber mǵ muidain bar, gur aimriri a mǵaile ann muidain  
 naoi baalaine air fícto. Air cruinnuǵad' oo arócrimne  
 muidain air bhuíteime oo bi Cear mac lber mǵaigte anna  
 mǵ ann ait a átar oo mǵail for muidain.

Traó' oo mǵail fionn oét baalaine veug fuair Rof ar-  
 ollam n-errion bar, agus bi Straó mǵaigte anna n-ar-  
 ollam. Anuair oo mǵail fionn naoi baalaine veug, fuair  
 donǵair mǵ n-ǵaalen bar, éar úeir mǵailuǵad' re baalaine  
 air fícto for ǵaalen, agus air cruinnuǵad' oo'n arócrimne  
 air bhuíteime n-ǵaalen, mǵadair Don mac donǵaire anna  
 mǵ ann ait a átar.

Anoir éar úeir mǵailead' oo fionn rice m-baalainead'  
 for ullad' gur anna n-aromǵ, o' veug re, buó mor na fre-  
 ara n-veor, ǵairm ǵola agus morédointe air fuio uile n-  
 errione. Ann laetib' b-fionn n-aromǵ for errion ni maib'  
 focla reuibta air traó' na n-olige, noiri ir le n-olige  
 agus turmor n-aimrime n-eoóad' b'odar cloin na talman ull-  
 muigte.

Uacearbail an 6 leabair.

## SEANCUS AGUS FIORSGEUL NA N-ERRIONE.

An reáctmáó leabair. An ceuo caibivol.

Riǵail n-eoóad' mic n-eoóad' míc b'-fíaca n-aromǵ, air fad'  
 reáct m-baalainead' veug, uad' 643 ǵo o-ti 626 R. C.

Anoir bi arócrimne n-ullad' air bhuíteime fuioǵte,  
 agus mǵadair eoóad' mac n-eoóad' ollam b'-foola, ǵeim

o-Tacra Nib-Feaighnát, anna níg for Ullad. Agus an trát  
 uar turmor vo bi úorfa n-arofoimhad o-Teadmor Tadarfa  
 fuarhailge, agus nígte, pmonraíde, agus maite anna ruidé  
 le nozad an te ruidraio arborig air truidaoon n-Ermione,  
 o'eirig zo oban Don (Don) pmonra n-Edalen aig mad: A  
 nígte agus a comflaite n-Ermione, ann trát cio zo n-  
 veirtear zur reareann mionna ann leadar na n-Daimre n-  
 Ermione, acnuzad: Suidao cean ve macaib n-ER arborig  
 zo bhad. Daimra zo b-fuil an mionna vo zan don bniq,  
 oir ir le ceilge agus glice mionraireidead n-Eocaid Ollman  
 b-Foula a tarlad, uime rin veimra: An orongluctac vo  
 a nigne an mionna, bidad zur fiao mar an ceuona o'a  
 cuingzad, ceuo ir bniq uinne foela gealta joime ar  
 tratra? Ni maib mione air laear, no labair mione ar  
 comtoil aig eirig ar n-dearlamá?

Cao tuige nac b-fuil ceair n-gairm n-arborig aig cean  
 ve rliocit lber? Na zo veardta cao tuige nac feror le  
 cean ve rliocit an ceuo n-Ermione vo ruidé air truidaoon n-  
 Ermione.

Ceuo ma ruidraio Don mac donzair n n-Edalen  
 arborig for Ermion? O'eirig zur Scanot mac Meir, níg  
 n-Uluonnmac agus vudair: A aroflaite b-fuil olige n-  
 Eocaid agus caoirigail b-Fionn veardmeinuigte com luac?  
 b-fuil anvoan ruaimnear air an talam? Mionnuig mo  
 adair moimionna, agus ata an oiread rin onoir agus  
 ziad agam air ceime mo adair, zo cuingraio uar cean  
 Scanot a mac a n-gealta, ve bniq rin ceuo ma nozais-  
 eatear Eocaid mac n-Eocaid anna arborig ar cionn Ermion?

Ac ve bniq zur eirig gleo agus contadair air ron

αγυρ ανη αζαϊό αν εαρ, ρεαρυϊζ Στρατ αν τ-αρπολλαν αιζ  
 ραό: Δ αρποφλαϊτε αγυρ α ραορϋελοιν μορμυαφαλα η-Ερμυοη  
 ερευο μα ταιρβαιντεαρ να η-θεαρλαμα υαρ τυρμωρ?

Ιρ αν ριν ζο υειμιν υο βι υιλε ρμυοηρα αγυρ μαϊτε, η-  
 ζααλεη, αγυρ ρεαότ μαϊτε υε μαϊτιβ Μμυμαιν αιζ αρυουζαό  
 α θεαρλαμα αιρ ρον Όον ρυζ η-ζααλεη.

Αότ αιρ ρον Εοόαιό υο βι ζαό ρμυοηρα αγυρ ραορϋελαν  
 η-υλλαό υο βι μαρ αν εευοηα αν ρυζ αγυρ ρμυοηρα Μμυ-  
 μαιν αγυρ αονεανυοεοζ υε μαϊτιβ Μμυμαιν αγυρ λορϋε ρμυοη-  
 ρα Ιβ-λυζαό, κομ μαϊε λε Σκανοτ ρυζ η-υλτοννμαότ αγυρ  
 α μαϊτε, αιζ ταιρβαιντ α θεαρλαμα.

Όε βρυζ ριν ρυαιρ ρε ζαιημ η-αρμυυζ. Μορ ιμτιζ Εο-  
 όαιό αμαό ζο λιαριλ, λεαζ εεαρ ρυζ Μμυμαιν αν Ειραον  
 ρ. ρ. κομρμυοη η-αρμυυζ, αιρ α εεαν αγυρ ευιρ λορϋε ρμυοηρα  
 Ιβ-λυζαό αν ρυζβραιο αιρ α ζυαλαηηαϊβ, αγυρ τρεορυυζ αν  
 υιρ μαϊλε λε Σκανοτ ρυζ η-υλτοννμαότ ζο υ-ει αν τρϋό-  
 αον ε. Αηηρ να λαετιβ ρεο μορ ευαιό αρμυυζ ζαό βααλαηη  
 ζο υλλαό, ροζευιρ ρε Αρποφεαρηα λεαόυεαρβραιοτ, ρ. ρ.  
 μαο η-Εοόαιό α αταρ λε Αμεαρϋλ, αηηαιτ ρυζ η-υλλαό  
 ανη Όυν Σοβερκε. Όι αροόρμυοηη η-υλλαό αηηα ρυϊθε λε  
 να εεϊλε ζο τραιομαλ αιρ Όρμυιτεηη, αγυρ τρεαόυο να η-υλιζε  
 ρεαρμυυζτε αμαό αγυρ ροελα λεϊζτε, αρ αρυο, αγυρ λεαβαρ  
 να η-Αιμρμυοη αγυρ ρεμυοβτα η-Εολυρ, αγυρ εϋότεαρ να ροε-  
 λα ραρμυαϊε ανη ελυαρταντ ελοηη να ταλμην.

Μαρ αν εευοηα, βι μορϋοηρα η-Αρποφεοηραιο υ-Τεαόμορ  
 Έαβαρτα ρυαρζαηιζτε ζο τραιομαλ αιρ ζαό τρεαρ βααλαηη,  
 αγυρ εαρ υειρ τιζεαότ υο'η αροόρμυοηη λε να εεϊλε αν εευο-  
 ρεαότ υαρ τυρμωρ εεϊλαβραιοαρ μορρμειρ υ-Τεαόμορ αγυρ  
 μορϋομοραιο να η-Εαότρηα αιρ λιορ Έαβαρτα. Ζο υεαρβτα ιρ



Διη λιορ Ἰάδαρηά ἀνν κομορητάρ να η-θεάτρη ζηοηυῖς εοός-  
αἰό ἀροηῖς e φειν θεαλ ηῖςμαρηάδ, οἱη βυό κληρο εοόςαἰό  
ιουα δον ηεαό βεο ἀνν κλεφραῖβ μαρηουῖςεάττα ραν ἀμ υο.

Διη κρηόκνηζαό λαετὲ να μορηφειρε, ταηζαδαρ ἀη τ-ἀρο-  
κρηιννε λε κεἰλε ἀη ὡαρηα ρεαότ, ἀζυρ ὡο βἰ τρηεάττ ὡλῖζε  
η-ερηιουε, ἀζυρ λεαδαρη να η-ἀιμηρηε λειῖττε ἀρ ἀρο. ἀζυρ  
ὡο ζλαοἰό να βυλρῖοηῖοε ἀμαό: Σεαρηεανη ηεαό διη Ἰάδαρη-  
ἔα αἷς ἰαρηεαό ἀ κέαρητ? ἀέτ ηιορ ρρηεαζαρη δονηζυό. Ἰυαἰό  
ἀη ταρηόκρηιννε ἀμαό ἀζυρ βἰ μορηόθηρηα να η-ἀρορηεοηῖρηαό  
ὡρηιουεττε ὡαρη τυρημορ.

ἀηηρηα να λαεἰῖβ ρεο ἔυς εοόςαἰό ἀροηῖς υἱλε αἷςηε ἀ  
ἡειη ἀζυρ υἱλε τυαρηηῖς ἀζυρ ραότταρη ἀ λαἡη ζο ὡἰέκollαό  
ὡο λοηῖς ἀη κλοἰ βυό β-ρηεαρη λε ηευουῖζαό, ηεαρητυῖζαό, ἀζ-  
υρ λυαέτυῖζαό, κἰηεαλ να ηεαό, ἀζυρ βυό βρηεάό ἀη ταρηβε ἀζ-  
υρ βυηταρηροε ἀ ἔαηκ τυαρηηῖζο, ὡε βἡῖς ζυρη κυρη ἀροηῖς  
ζαό ἀροῖῖαορη ρυἰο ερηιουη ραοἰ ηεαότ ἀζυρ ηυἱηεαό ζεἰητε  
η-εαό βυό β-ρηεαρη, ἀηηορ ζο ηαἰβ υαό ἀη ἀμ υο ηεαρη  
ἀζυρ ηευο αἷς εαόαἰβ ἀἡαλαό ὡο ἰαρηουῖςεαότ να μαρηέρλυαζ,  
ἀζυρ ευότρηομαότ ἀζυρ λυαέταρ αἷς εαόαἰβ ἀἡαλαό ὡο'η ηἰέ  
ἀζυρ ὡο'η καρηδαο, ἀζυρ κοἡῖοαἷηηηηῖς ἀροηῖς οἰοἰοε ἡυἱητε  
ἀη εολυρ υο.

ἀηοἱρ ἔαρη ὡειρ ὡο ηῖζαἰλ εοόςαἰό ἀροηῖς ρεαότ βααλαἡηε  
ὡευς ἡηῖῖς ρε ζο Ὅυη Soberce, διη ζλυαρηάότ ἀη τηηαρ ρἰη  
τρηάε ηαηκ ρε βοέαηα κἰηρηηη ἡαζἰηρηε, ἔυητ ρε ζο οβαν υαό  
ἀ εἰκ, ἀζυρ βἰ κυρηρῖοε ἀ ἡυἱηβειλ αἷς ηευουῖζαό ἀζυρ  
ἀρηουῖζαό, ἀζυρ ἔυηηηῖς ἀ ἀζαἰό ἀζυρ ἀ ευοαη ὡυβζορηη,  
βυό ἰονηαηταό ηἰορηβυἱηεαό ἀ η-βαρ, οἱη ὡ'ευς ρε κοἡ οβαν  
λε ηεαό βυαἰλῖττε λε ραἰος η-ζεαλαἡη. Σεαρηεανη ἀ ἔαρη ζο  
ἀροῖῖορη ἀη κεαρηεαρητ ἡαζἰηρηε.

Δη 11 καίβρωί, δη 7 λέαβαρ.

Ριζαίλ η-Αροφειαρ αηρ β-ραο θα βααλαηε θευζ, υαδ

626 ζο υ-τι 614 R. C.

Ανοηρ μαρ ζεαλλ αηρ βαρ οβαν η-Θοάιό ανη Μαζηνηρ, υο βη αροφειννε η-Υλλαδ ζλαοιόζτε ζο θρηνιτεινε, αζυρ ιαρ βειτ λε ηα έειλε δη κευο ρεαδτ, ηοζαυαρ Καηρβηε μαε βυδ οηζε κε μαααίβ η-Θοάιό Ολλημην ροολα ηηε β-Ριαάα αηηα ηηζ ρορ Υλλαδ.

Μαρ δη κευοηα αηηρ ηα λαετιβ ρεο ηηέτιζεαυαρ αμαδ αηρ ρυοθ Εηηηοηο κυραιοθε υαεζταρηνιζ λε κυρκαδ τιζεαδτα λε ηα έειλε ζα ηαδ: Αηρ Ιαραδ κε τεηητιβ αρ έιοηηη ηαααίβ η-Εηηηοηο ταρραυοηρ ηηζτε, ρηηοηραιοθε, εηηρην, Ολλημανα, αζυρ τηεαβαοηα δη ροβαίλ ζο αεηοφειοηηαδ υ-Τεαδμοη Ταβαρτα. Αζυρ υαδ ταρλαδ ηαρ υ'ευζ αοη κεαη κε ηηζτιβ, ρηηοηραιοβ, κεαηρειαραιοβ, ολλημαναίβ, ηο κε τηεαβαοηαιοβ ηα ροβαίλ, υαδ δη λα υο βη Θοάιό ηοζαηζτε αηηα αηηοηηζ, αηρ δη τ-αδθβαρ ρηη ρλοηητεαρ αηρ μαρ υεαζαηηηηη "Θοάιό Σλαυλ" μαρ υο εαη ηα ρηηιθε αηηη λέαβαρ ηα ηαηηη. Αζυρ αηρ ρηηιθε υο'η αροφειννε αηηη αηηοφειοηηαδ υ-Τεαδμοη Ταβαρτα, υ'εηηηζ δη τ-αηοολλαηη αηζ ηαδ: Α ηηζτε αζυρ α αηηοφλαητε η-Εηηηοηο, ατα τηηοδαοη δη τ-Αηηοηηζ ρολλαηη. Καυ ε βυη τοιτ? Ιρ δη ρηη υ'εηηηζ Κοθτα κεαηρειαρ Ταηαλτα, αηζ ηαδ: Εηευο μα ηοζαρειαρ Καηρβηε ηηζ η-Υλλαδ αηηα αηηοηηζ αρ έιοηηη Εηηηοηο? Αζυρ εηηηζ Καηρβηε ζο ταρηνιζ αζυρ αουβαηηηη: Α κοηηρλαητε βυδ αηηοε κεηη εηο ζο β-ρηνι μο εηηοιθε αηζ Εηηηοηο, μαηρκαηηηη μο αηηαηη αηηη Υλλαδ! Ιρ αηηη Υλλαδ υο ρηηζ Καηρβηε δη κευο αηηαλ α βεατα, ηρ

ann 'orar re ruar amearz cloin na talman, ir air a ce  
 oo leaz loiz a coire 'n ceouair, ir fearc reirce mo cleib  
 tu a ullad! Ma cioteair maic oo mizicib, pmonraib, azur  
 maicib, Cairbhe oo cuir anna ruide air triodon n-Erriion,  
 b-feirir zo guilraio ullad an zairm, ni eiz le Cairbhe  
 oubbion oo cuir air ullad? De bhuiz rin a aroraioite, na  
 toiz oim e, oir zo veimion beirim buidecior oo buir zrad  
 riorcaioim, ma veirraioira: Rozateair cean air bit eile ac  
 Cairbhe anna aroruiz. Air criochnuzad oo Cairbhe, meiuuiz  
 zleo air ruo an t-aroraioira, cluintear iomra zutza  
 arozlaioic: Creuo ir e com flaitamail le Cairbhe oo ruide  
 anna aroruiz air triodon n-Erriion? Azur Cairbhe for anna  
 fearad, oubairt: Foil a raorclan ir rartoir z-Cairbhe  
 zo mairraio a laete for ce n-Ullad. Air cluarant ruo  
 eiriz Cear niz Mumain azur oubairt: Creuo ma mizail-  
 raio aroraioir mac n-Eocaiod anna aroruiz ar cionn Erriion?  
 Azur rozadair fe le zut donfir.

Moir imciz aroraioir amac zo liaraio, leaz Cear niz Mu-  
 main an Eirion air a cean, ac ni cuirraio Don niz n-Zaalen  
 an rrolbraic mizra air a zualannaib, mar zeall air roclair  
 na z-crompeair, bi Don an niz meair oo na crompeairib, azur  
 oo cuir liaraio, cuir Noio veairbraicair z-Cear an mizbraic air  
 zual annaib n-aroruiz, azur cuair an t-aroraioinne amac oo  
 ceilabbair an moirreire va ruymor, azur Moircomorad na  
 n-Eadtra air reiolior Tabarta. Tar veir na naoi laetead,  
 tano an t-aroraioinne le na ceile air, azur leizteair ar  
 aroraio na n-olige azur leabar na n-Aimrre n-Erriione,  
 air criochnuzad, oo arozlaioic na bulroiride: Seareann  
 neac air Tabarta aiz iarred a ceair? Moir rreazair don

ḡuċ. Cuaid̄ an t-arpóruinne amaċ, aḡur vo bi moipórua na n-arpóruinaċ óruuogte uar cleaċteam.

Air muḡail vo Arpóruar ua baalaine for Eppion, ruair Cear muḡ Mumain bar ċar óeir muḡail reaċt baalaine air ríó, aḡur air cruinnuḡaċ vo'n arpóruinne Mumain air Úruiteine, vo bi noio uearbrácar ḡ-Cear muḡaigte anna muḡ ar ċionn Mumain.

Aḡur air muḡail vo Arpóruar tri baalaine, ruair Uon muḡ n-ḡaalen bar, aḡur air cruinnuḡaċ vo arpóruinne n-ḡaalen air Úruiteine vo bi Siorna a uearbrácar muḡaigte anna muḡ ar ċionn ḡaalen. Siubailéann Arpóruar aḡur Cairbrhe mar Fionn aḡur Eoċaid̄ ann coirceimaċaid̄ rlióċt n-Er. Anoir air muḡail vo Arpóruar reaċt baalaine, imċiḡeadar curíde ueaḡtaruiḡ ruio Eppion le litiriuċ aig muċ: Air lapaċ teinte ar ċionn Raċaid̄ n-Eppione, cruinnreair muḡte, ppiunraíde, cinfir, ollmána, aḡur treaḡaona an pobail a foċair n-arpuiḡ ann arpóruinaċ vo-Teaċmor Úabarċa. Com̄ luac̄ ḡur vo ruíde an t-arpóruinne, ó'eiuḡ Arpóruar aig muċ: A com̄pláite buċ airve ceim, uar n-uoiḡ ir ruarċ ueaḡtaíċneaiḡ uuinn naċ b-ruil cail̄ don foċal vo leaḡ ar bui com̄ḡar oir aca uile Eppion raor roḡ. Cíó treaċt ni coir ḡo tuintuḡeann an ceirémao baalain ḡan muḡte, ppiunraíó cinfir, ollmána, aḡur treaḡaona an pobail vo beir̄ tiḡeac̄t le na ċeille ann arpóruinaċ vo-Teaċmor Úabarċa, annor ḡo m-beíó aiċne sca air a ċeile, annor ḡo cuinḡeo-ċaid̄ Eppion raor roḡculaċ, annor ḡo m-beíó carantar lanċ-ruídeac̄ ann ar imearḡ, aḡur annor ḡo com̄lionreair uoċur an ueaḡóliḡrnoir. Air an t-aúbar rin buċ miam liom muċ lem' uearbráċmaib̄: Creuo ma ḡruídeann muḡte ve rlióċt

Iber aḡur niḡ n-ultonnmačt aḡur pmonraioe aḡur maite, aḡur an meuo ve'n ḡaal a taitnuigear, tirar earc anna timcioll Eppion? Fneadradar uile: Sead, biodead, biodead. Aḡur le na linn rin aoubdairc: Biodead Cairbrie niḡ n-ul-lad, aḡur Scanoc niḡ n-ultonnmačt ann reo air Ṭabarča, an trac beidear baal air uirran a tiḡ Ṭonnrcnad, ḡluar-rao muro uad Ṭabarča go u-ti ḡaalen, aḡur uad bočanaib n-ḡaalen le niḡ Siorna anna comoeadčan go u-ti bočanaib Noio niḡ Mumain ar mar rin earc raoi cuairc? Oir a comflaitc ir mo baranial ḡur buo roḡearr an t-am a maircann clan n-Eppione le na ceile le beie raḡailc a faie aieue air a ceile? Leadrad fein oo bi focla an t-arrouiḡ lanluadḡairiaig oo'n t-arpoerwinne. Air imteadct amac roib bi morpoarra na n-arpoeromrad oriuogce, bi morfeir u-Teacmor meoogce, aḡur morcomorad na n-Eadctra air lior Ṭabarča var turmor, air cmocnuḡad oo laetib na morfeire oo ruioe arur an t-arpoerwinne anhran arpoeromrad, bi tre-adct na n-olige aḡur leadbar na n-Aimrrie rcarriuiḡce amac aḡur a focla leiḡce ar aru ann cluarant na n-arpoerwinne.

Ir an rin oo ḡlaoio na bulroiuioe ar aru: Eirrigio reareann neac air Ṭabarča aig iarred a ceairc? Noir rraḡair don ḡut. Aḡur trialladar na rluadḡce moroairc a baile go u-ti talam a comnuioe, Air ceuo la Ṭonnrcnad r. r. Marta, tanḡadar Cairbrie aḡur Scanoc maille leir a treunfiruion air Ṭabarča, aḡur comḡluaircedar le Arrouiḡ go m-bočanaib Siorna niḡ n-ḡaalen, niḡnedar arar miora eadon Ṭonnrcnad ann ḡaalen, aig tabairc comrad aḡur ceaoṡigeadca aḡur imteadct oo cad, aḡur ceao cairbdainte an caoi aḡur an ḡuioim buo veire aḡur buo b-feairr ran niḡ-

եւստ սօ. Ըր բն տրաւլ ան որրօճարսօ ցօ Եօճանսի մու-  
մայն, Եսօ սկօր ան տրսւն բլսւց ռօցլաօճ Եօ Եի աննա յօմ-  
լսածօրն Եօ յից՛ի՛ Ե-Երրօն, օրն Եի 'ն տրար մար տաջարց  
աջսր տաճմսնտէ յօնմօլտա Եօ յաճ, արն արօճնսւցած անն մու-  
մայն Եար մար յիցնարար անն Ճալսն յօմճլսարարար ցօ  
Սլտօննաճտ. Երաճ յանջարար Երսաճան, ԵաջՅօն Տարօտ յից  
Ե-Սլտօննաճտ, Եի մօրբար յարօցտէ արց յօմօճալ ան յից, Եի  
յօմէօնօլ Ե-Տանաճան էար արօնար սած Ճաճ բարան Ե-Եստէճե  
նա տալման սօ, էարտ արն մօրբարց աջսր Եօր բարսաճնէ ց-  
Երսաճայն. Ըսր Եօ Եի Եսաճճար արն Ե-բար աջսր Ը Ճարսօ  
տրօ ան յիցաճտ.

Սած Սլտօննաճտ յօմճլսարարար արն աջարօ տրօ Սլլած ցօ  
յանջարար Դսն Տօբարճ, անսար Ը յարտիցարար մօրա անն  
Եար մար յիցնարար աննր նա յիցաճտալ արլ, Ե'մէրցարար  
արն աջարօ ցօ տալան Ը յօմնստօ. Դօ Եի յսօն աջսր յարտա  
արտէ աննրան յարտարար բն բարօ արարտ Երրօն, աճտ Ճաճ  
ցնօմն արտաճ, Ճաճ տաջարց արարտա, աջսր Ճաճ տարբէ տրսւն,  
Ը յիցնարար անն նաճ արտարար արարտ բարօմտալ նա Ե-  
բարլած անն Եարար նա յանն?

Արն բարլած Եօ արօրից ցօ Տաճար Եարարտա, արարօ ցսր  
յից արարբնէ Եար մար յօմլսածօրն, աճտ արն բարլած արր Եօ  
արարբնէ ցօ Դսն Տօբարճ, Եի Տրաճ ան տ-արտօլլան մարն.  
Քօջարար Բարլար մաճ Եարն անն արտօլլան Ե-Սլլած. Ընօր  
Եի ցրած աջսր մօրբար արց յան նա տալման արն յից արարբնէ.

Ըննր նա Եարտի՛ն յար տանտ նա արօմբար անն արար ց-  
արարբնէ արց յարօ: Մարից յր Եսնն! օրն աճտ արարտէ աջսր  
արցնէ յից Ե-Սլլած անն աջարօ արօմբարար Ե-Եաճ Եսօ ար-  
տ, արարտ Եարարած մարտնէ Ե ար ցրած Եօ'ն յից Եօ արարտ-  
ջած? Բարարար արարբնէ Եօն ար յիցնէ արարբնէ ճօն օլճ ռօ

marluḡad̄ orraib? Ǫ-fuil don cuir caroit̄e aḡaib̄ anna n-aḡad̄? Aḡur ffreaḡraōar: ʒo cin̄te ni f̄eab̄, aḡt̄ ni e rin e, ʒlaoiḡeann an miḡ anna focair̄ le f̄ior̄c̄aoim̄ f̄ail̄te, ni aḡm̄ain na ollam̄ana, na bair̄o aḡur na f̄il̄iḡe, aḡt̄ eaḡon na cur̄aḡiḡe-ḡinn-taor̄ com̄ māit̄, aḡt̄ na c̄rom̄fir̄ m-ḡaal̄ buḡ airt̄e ni ʒlaoiḡeann fe airt̄ biḡ.

Iḡ an rin uo ffreaḡair̄ Cair̄b̄re miḡ n-ull̄ad̄ aḡiḡ maḡ: Ǫ-fuil ur̄leiḡean n-eaḡna aḡaib̄ uo mo ḡluair̄, no donniḡ moḡt̄air̄beaḡ uoḡ' ḡroiḡe? Ǫ-fuil nuab̄ no fean̄ f̄ceul̄ aḡiḡaib̄ naḡ f̄ior̄f̄uiḡim̄ra airt̄? Aḡt̄ an t̄raḡt̄ tur̄uiḡ an t-ait̄-ḡrom̄feair̄ iom̄raḡ airt̄ na c̄rom̄feair̄aib̄ a miḡ ḡaal̄ uo fēin̄ māri f̄reair̄tail̄oiḡiḡe ʒo uo, aḡur aḡiḡ a b-fuil̄ miḡna m-ḡaal̄ uab̄ an u-tur̄! Māri an ceuḡna uo ḡan an t-ait̄-ḡrom̄feair̄ uo miḡnaib̄ m-ḡaal̄ uo na naoi c̄rom̄feair̄aib̄ aḡur an leiḡiḡe rin. Aḡur ffreaḡair̄ Cair̄b̄re an miḡ: Anne naḡ in̄f̄uiḡeaōar na c̄rom̄fir̄ miḡna m-ḡaal̄ uo cloin̄ na tal̄m̄an? Mā f̄eab̄, an rin aḡa f̄ior̄ aḡa or̄r̄eaiḡ? Buḡ iom̄oā miḡaḡaḡ na c̄rom̄fir̄ ʒo f̄iḡe, uoiḡm̄ara, aḡt̄ uo bi an f̄onn̄ a ʒ-com̄nuḡe: Aḡa ḡaal̄ buḡ airt̄e aḡur na c̄rom̄fir̄ māri-don! An meuo a bēireann̄ aḡḡar̄ caroit̄e uo na c̄rom̄feair̄aib̄, cuir̄eann̄ ʒur̄ feair̄ʒ airt̄ ḡaal̄.

Aḡt̄ ffreaḡair̄ Cair̄b̄re an miḡ: Ni fe an t-eaḡana feo! Iḡ eaḡna f̄oir̄ na f̄ior̄m̄ione, a b-fuil̄ būri focal̄ f̄ior̄, aḡur ḡuḡ Cair̄b̄re an miḡ ceaō im̄t̄eaḡta uo na c̄rom̄feair̄aib̄, aḡiḡ maḡ: Uo bi Cair̄b̄re uoic̄ m-baal̄aine u'aōuir̄ t̄raḡt̄ u'euḡ a aḡar̄, com̄ein̄uiḡ airt̄ ʒo min̄ic̄ aḡiḡ maḡ: Ab̄reann̄ na c̄rom̄fir̄ neit̄e don̄f̄ior̄aḡiḡ aḡur uar̄ cean̄ bi t̄eaḡḡa f̄ior̄m̄ioneaḡ aḡiḡ mo aḡar̄. Muineann̄ a ḡiall̄ uo uōine uo beit̄ cuir̄ f̄aoi f̄maḡt̄ a an̄m̄ian̄ta, iḡ eaḡna f̄ior̄ muineab̄ na māit̄eaḡa,

μα μινφαιτο να εμφορι clan να τάλμαν νιότε μοιτε ζο  
 νεαριβτα βειο ριαο μινφαισιζ νομφα Μανασ β-ρuiλ ριορ αca  
 αιη λειτιοε νιότεαο, βιόεαο αιζ ραζαιτε εολυρ υαο να ολλ-  
 μαναιβ! Τορτσιζ να εμφορι αζυρ ιμιζιγεαοαρ αιη α βεαλ-  
 λαιζ ζο ουββρονασ. Ανοιρ τραε το ριζαιλ Αρωφεαρ οα'ριεуз  
 βαδαλανεαο αιε ρε ευαιρε ρεαετμυινε ανν βοταναιβ εινφρι  
 η-Αρωεαρ, αζυρ αιη ριλλεαο οο ραν μορριζιζε ζο Ταβαρεα.

Οο βι αηνα ρυρμιον Ολλιολ μαε η-Εοοαίο αζυρ οα οζ-  
 λαιζ μιε ζ-Σεαηαρο εινφρι η-Αρωταν κομπεαεαταίθε λειρ.  
 Ανοιρ ροιη τιζεαετ ζο βρυαο να η-βυιθεαμνεα, ετιε νορca-  
 οαρ αζυρ νευλ να τριαεηονα, αζυρ αιη ταρηνυζαο ραν νορ-  
 caοαρ οο εαριλαο ηαη ceapuiζ τ-αρωριζ αν τ-αε ceapic, αζυρ  
 οο ρευαβ τρευνηρυε να αμνε, αν τ-εαο αζυρ α ηαριεαο ραοι,  
 αζυρ βαεαη ριαο, αιη ραο αν οιοε ουββρονασ υο ευαρωιζ  
 αν ρυρμιον αιη ζαο ταοβ να αμνε ζο ο-τι βαρυζαο αν λαε,  
 αζυρ λε ρορρολυρ να μοιτοηε ρυαηεαοαρ α εολη αμεαρζ  
 ολυεραρ τ-Σαιλ ελαοηαο αρ ειοηη αν τ-υιρζε.

Ιομειρηαοαρ α ηευοεαη ζο Ταβαρεα, αζυρ ιρ ανη,  
 ατα α εαρη νευητα αιη αν ταοβ ριορ οε Ταβαρεα.

#### Αη τηεαρ αιβιουιλ.

Ριζαιλ β-Ριαεα μιε β-Ριοηη μιε η-Εοοαίο Ολλιηαη Ροολα,  
 αιη ραο η-οετ η-βαδαλανεαο, υαο 614 ζο 606. R. C.

Ανοιρ ρευηεαοαρ τεαετοηιθε νεαζταρuiζ αμαο αιη ρυιο  
 Ερμιον αιζ ραο: Ερμινηεαρ ριζτε, ρηιοηραιθε, εινφρι, ολλ-  
 μανα, αζυρ τηεαβαοηα αν ροβαιλ ζαη μαλλ ανη αρωφεοηηαο  
 ο-Τεαεμοη Ταβαρεα λε ροζαο αρωριζ. Αζυρ αν τραε οο βι



'n τ-αρσέρυιννε Anna ruidé ran ardséimhíad, air an ceud feadé moḡadair Fíada mac b-fionn mic n-Éodáio ollmhan fúola Anna ardsí fof Eiríon. Dar cleadéam a ríioct moir imtíḡ fe amac ḡo líafail, vo leaḡ ríḡ Múdam an Eiríon air a cean aḡur vo cuir ríḡ n-ḡaalen an ríḡbrat air a ḡualannaib. Aḡur iar tabairt ríoriceim buóciof vo'n τ-αρσέρυιννε, imtíḡeadair amac le ceilabhrá moirfeir v-Teadémoir, aḡur moir comoraó n-Éadtra air ríoríoif Tábaréa. Uad ramic élan n-ER a ceudair ḡo Eiríon moir ceilabhrá moirfeir nof ríoráigantac, moireúctac, arceimeadé iona an cean feo Caiteadair tri naoinmair laetead v'a ḡ-imiric. Air an naoinmair la rício, vo ruidé an τ-αρσέρυιννε an, vaira feadé anhran n-ardséimhíad, aḡur v'eiríḡ ardsíḡ aḡur avubairt: A cómflaite buó airve ceim uad éarladé nac b-fuil don ceiric aḡ ardsíḡ vo forleaḡ an buir cómar, ceud ma m-bídeann treadé na n-olige aḡur leabair na n-aimrime rcarriúḡte amac aḡur a focla leḡte ar arvo? Aḡur vo bí mar rín. Iar leḡeadé vo ḡlaioé na bulroiríde ḡo arvo: Seareann neac air Tábaréa aḡ iarredé a ceairt? Moir rreadair don ḡut.

Anoif bí colan b-fíada corp laḡ euḡrlan, cíó traéct bí a inntinn aḡur a méin ardsáigantac. Siubáileann ardsíḡ ann ríḡe a ríioct. Cómhairtúḡeann fe ríoríad an τ-aoif os, aḡur éḡann fe déne vo na ollmhanáib v'a ríeir. Buó moir an rreir a cuiréann ann Olloil mac n-Éodáio ríom feo ardsíḡ, aca Oilliol ḡa ríḡáileadé cíó treadé ní b-fuil fof ve'n aoif. Bídeann an τ-αρσέρυιννε ḡlaioḡte fof bhuíteine ḡo traéamál, bídeann focla treadé na n-olige aḡur leabair na n-aimrime leḡte ar arvo dar turmoir, aḡur

ann τριάτ ιψ ρλιζε να ceιπτ ρλιζε β-εοόαιό. Όε βμιζ ριν-  
ατα ροζ αζυρ μαε αρ ειονν υιλε Ερμιον.

Αζυρ εάρ ύειρ το μιζαίλ ριαά μαρ ριν ceαν η-οέτ η  
βαλαιμεαό ρυαιρ ρε βαρ, οίρ ματυιζ ρε ταοβ ρτιζ το λε  
ζαλαρ ευζέτιννε. Σεαρεανη α μορπέανη αιρ βρυαέ να ύυιό-  
αίμνε.

### Αη 1β. Καίβιοι.

Κιζαίλ η-Οίλλιολ ρλοιντε ύιορ'η ζααλ, ceαν να'ρύευζ  
βαλαιμεαό υαό 606 ζο υ-τι 594 Κ. C.

Ανοίρ ιαρ βαρ β-Ριαά η-αρορμιζ, το ευαιό να κυραόιθε  
οεαζέταρμιζ αμαε λε κυρεαό αιζ μαό: ύυαιό η-βααλ υαοιβ,  
α μιζέτε α ρρμονραιοε, α είνρην, α ολλίμαηα, αζυρ α έρεαδ-  
αονα αη ροβαίλ ερμιννυιζιό αιρ ταδαρτα λε βειε ροζαό  
αρορμιζ.

Αζυρ αιρ ρυιόε το'η αροέρμιννε αηηραη αροφεοήμαό,  
υ'ειρμιζ αη τ-αροολλαίη αιζ' μαό: Ατα τρυόαση η-αρορμιζ ρολ-  
λαίη, ερευο ιψ αιλ λιβ? Αζυρ ειό ζο ραιβ κομόαιλ μιοη-  
ραιορτεαέ αιζ Οίλλιολ μαε η-εοόαιό, ιψ Οίλλιολ μαε Αροφear  
μιο η-εοόαιό ολλίμαη ροολα, το βι ροζαιζτε αηηα αρορμιζ αρ  
ειονν Ερμιον.

Μιορ ιμείζ ρε αμαε ζο λιαφαίλ, λεαζ Καίρβρε μιζ η-  
υλλαό αη Είραση αιρ α ceαν, αζυρ το κυρ Scanoc μιζ η-  
υλτονημαετ αη μιζβρατ είμείοιλλ α ζυαλαηηαίβ. Ιαρ ριν  
ευαιό αη τ-αροέρμιννε αμαε, αζυρ ceίλεαδραοαρ αη μορφευρ  
αζυρ μορπέκομοραιο να η-εαέτρα μαρ υυό ζηαε υοιβ. Αιρ  
τιζεαετ το'η αροέρμιννε αη υαρη ρεαετ ραη αροφεοήμαό, το  
βι τρεαετ να η-ολιζε αζυρ λεαδαρ να η-αίμρηνε λειζτε αρ

Διο. Ξλαοιθέαδαρ να βυλροιμιόε ζο Διο: Σεαρεανν νεαό  
 Διο Έαδαρεά Διο ιαριρεαό Δ έεαρε? Νοιο ρρεαζαοι Δον ζυέ.  
 Διο ιμτέαέτ το'η Διοέριυννε Δμαό το βι μοιόοορρα ναο-  
 ρεοιμαό ο-Τεαόμορ Έαδαρεά ορμιοζτε οαρ τυρμορ.

Ανοιο το έαηλαό ζορ λαριυζ ρεαρζ αζορ ρυαό η-Οιλλιολ  
 μοο η-Εοόαιό ολλιμαν ροολα, ανη αζαίο Διομιζ, Οιο κοη  
 ραοα ζορ το βι ριαόα βεο το μιζαίλ ρε ανη αάέ, μαρ  
 αν αευοηα βι ρυίλ Διοε έαη όειρ βαρ β-ριαόα ζο η-βειό  
 ρε ρειη· αηηα ρυιόε Διομιζ Διο τμύοαοη η-Ερμιοηε, μοιορ έαη-  
 λαό ρηη. Αζορ βυό ραρρηνη αν κοηόαηλα έαρηηαηζ ρε λειρ.

Όυό μορ αν κοηαδαρε αζορ Διοζ ό'ειμιζ, βι βυαόρεαό  
 Διο ρριομαό ζ-Ααηρβηε μαρ ζεαλλ Διο αν τ-ολέ μιζηεαοαρ  
 αν οιο ζαη ρζιέ. Κοηειλυζ ζαό αεαη αάα το έαρηηαηζ ζ'α  
 ριοηρρε ρειη ρριοηραιοε η-ΕΡ αζορ μαίτε η-Όλλαό. βι  
 Οιλλιολ βιορ 'ηηεαέ κοηειληε το αυηη μιαηα κοζαό ανη  
 αριοόέιβ η-Ζααλ η-Όλλαό.

Όαρ αεαη βι μιζ, αζορ ρριοηραιοε, αζορ μαίτε η-Ζααλεη  
 αδαηρε ζεαλλεα κοηηηιοηηε, ανοιο το αεαη αάα Διορ το  
 αεαη εηε, ανηορ ζο μαρλυζτεαρ ρηιοέτ η-ΕΡ. Δέτ ανη  
 εραέτ βι Ααηρβηε μιζ η-Όλλαό Διο αυηηζαό αν Όαηαηη  
 αζορ να ρηηηεαέ ζο ροίλ ανη ριέαηη αζορ ροζ. Αζορ το  
 βι μαρ ρηη υηε λαέτε το μάηη Νοιο μιζ Μυμαηη βι αν  
 οηρεαό ρηη μεαρ αζορ αιοηη Διοε Διο μεηηαόβ-ραίλβε βι Δ  
 ρριομαό, ρριομαό να ροιζ αζορ να έειηε. Δέτ Διο βαρ Νοιο  
 Διο τιζεαέτ το Διοέριυννε Μυμαηη λε ηα έεηε Διο Όρμυ-  
 έηηε, το βι Ιβερ Δ ηιαό ροζαηζτε αηηα μιζ ρορ Μυμαηη.  
 Αηηηαηη τ-ρεαέτμαό βααλαηη οε μιζαίλ Οιλλιολ βιορ'ηηααλ  
 Διομιζ Έλαοηυζ Ιβερ το κοηαηηλε Σιορηηα, οιο το ρορ Ιβερ  
 Μεηηρα ηηζειη Μυηεοαηζ μοο Σιορηηα; αζορ το ρηαό Ιβερ αζορ

Siorna an comhleic agus an rcoilc a bi eadtraib. Nior feus do foelaib g-Cairbre do bac an eugciall agus an banead a tanc ar cionn macaib n-ER. Buó aithe gleo caeta, fuit na n-arm agus tuarigan agus carraigist an Mar-érluas cum comlann iona caomhlaioí roig. Anoir triat do mhaíl Oilliol aroig don baalaín veug éuaíó Oilliol bi-or'ngneat tarina go talaín n-Ultonnmaet. Anny na laetib reo do bi Maín anna miz fan talaín uo, oir do fuair Scanot, a bi 'nna miz poime rin, bar.

Anoir mizne Oilliol bi-or'ngneat agus Maín cuingradó mar reo: Ma tiuntuirgeann Oilliol aroig a fluas arm-ghleurt aig ionnruide Ullaó tabairraio Maín comhmoim do Ullaó. Aet ma triallrad comlannta n-Ullaó amac ar a n-óuicéce fein, fanrad Maín agus a comhfluas ann Ultonnmaet? Do tarlad go maib Cairbre agra le laetib nuair tanc aige nuadacéce de gnoimardab n-Oilliol, go maib re trió uile Ullaó ar iuiol cuinnugad comlannta na gaircead le caécarraigist ann aigaió aroig. Cuir Cairbre curad veag-taruis aige le lictirib aig rad: Air ragbailc mo éadeta ra, gan don mall tiórad Oilliol pmonra n-Ullaó ann foéair g-Cairbre. Agus tanc re dar an cuiread. Mar an ceutna do cuir an miz ann óiaí arofeair a mac agus mire feilmio an t-aruollaín n-Ullaó. Agus do gúide Cairbre air Oilliol go ragrad re ann talaín go rogeair, aet air éiallugaó do gur buó rant ceannair agus uéarair a bi air Oilliol agus gur aignuis re uorcuíad freara pola n-zaal air ron comhmar agus comhdeat tanc volar éroide air miz g-Cairbre, agus duibair re le Oilliol: A b-fuil éiall do intinne com marib nac b-fuil don rraoin air bit

αγαθὸν αἰρὸν τοῦ ἀνιμάνταϊβ? Μα γαντνιζεανηρα σεανναρ, μα  
 τα φαίτ τοῦ αἰγνε ἀνη μιζεαδέτα n-ύλλαδὸν ρυιθε αἰρὸν καίταορ  
 ἀνη μιζὸν αἰρὸν φαίτε μα βυθὸν μαίτ λειρ ἀνη τ-αρὸερμιννε n-  
 ύλλαδὸν ε? Δέτ ἀ σευουαἰρ ἐυλ ἀ φαγαἰμρα ἀνη καίταορ μιζ-  
 εαδέτα, μιονεοδαἰὸν τυ ὀομρα: Νὰς κυρφαἰο ἰμρἰρ αἰρ ὕλλαδὸν  
 νο τρεαδβλαἰο αἰρ Ερρἰον. Αἰρὸν τοῦ μιονυἰζ Οἰλλἰολ.

Ἰρ ἀνη ρἰν τοῦ κυρἰρ Καἰρβηε κυρἰθε ἀμαδὸν τρἰθὸν ζαδὸν σεαν-  
 φεαρτ αἰρὸν ρυιθε n-ύλλαδὸν αἰζ ραδὸν: βἰθεαδὸν ζαν ἀση mall  
 ἀνη τ-αρὸερμιννε ἀρ κομἰρ ἀνη μιζὸν αἰρὸν βρἰυίτεἰνε n-ύλλαδὸν.  
 Ἐρἰατ ερἰυἰννυἰζεαοαρ ρρἰονραἰθε, ἐἰρἰρ, ολλἰμἰνα, αἰρὸν τρε-  
 αδβονα ἀνη ροβαἰλ αἰρὸν βρἰυίτεἰνε, ταηζαοαρ ζυρ ρἰυαζτε  
 ρουἰμἰραἰζ ὁε'η ζαδὸν αἰρὸν ρεαρεαοαρ ἐαρτ τἰμείολλ, ἐανἰε  
 Καἰρβηε λε ρυἰμἰον ὁε ολλἰμἰναἰβ, βρἰεἰτεαἰμἰναἰβ, αἰρὸν ρἰλἰβ,  
 αἰρὸν αἰρὸν ἐαἰρἰνζ ὀο Καἰρβηε ἀνηαἰε ὀο'η βρἰυίτεἰνε, conn-  
 αἰρὸν ρε na ρρἰονραἰθε, na μαίτε αἰρὸν ἀνη ζαδὸν ἀρἰμζλευρτα;  
 Ἰρ ἀνη ρἰν τοῦ ἀένη ἀνη μιζὸν: ζλαοἰθἰοαἰρ βυλρἰοἰρθε ἀρ ἀρἰο:  
 ερἰοεαδὸν colz, lub, αἰρὸν lann, ἀνη ἀρἰmlan na ζαἰρσεαδὸν, nἰ  
 υλλἰμἰνυἰζτεαρ ἀνη ρεο κοἰmlann ἀέτ κοἰμἰρἰλε; ἀ ζἰρἰοτεαρ  
 οβαἰρ ροἰζ αἰρὸν εαζἰνα λε ὑρἰρἰρ αἰρὸν τυαἰρζαν κοἰμζαδὸν?  
 Νἰ εἰρἰζεοδαἰὸν Καἰρβηε ἀνη μιζὸν ἀ ζἰετ ἀμεαρζ τορἰman ρἰυαἰζ  
 ἀρἰμζλευρτα. ἰαρ ελυαρταντ ρἰν λεαζαοαρ υαδἰαἰβ ἀ ἀρἰma.  
 Κλαοηαοαρ ἀ ἐἰνν αἰρὸν εἰρἰζεαοαρ ρυαρ ἀ λαἰma ὀο'η μιζὸν,  
 ἐυαἰθὸν Καἰρβηε ἀρταεδὸν ραν ἀρὸερμιννε, αἰρὸν λεαζ φεαρζαἰρ  
 ρρἰονρα n-ER ἀνη Εἰραση αἰρὸν ἀ σεαν, αἰρὸν ρεαρἰυἰζ ρε ἀνη  
 μιζὸνβρατ αἰρὸν ἀ ζυαλἰannaἰβ, αἰρὸν τοῦ ρυιθε Καἰρβηε ρἰαρ.  
 Αἰρὸν τοῦ βρἰυέτ μορζαἰρἰm n-ζλεο αἰρὸν φαίτε ὀο'η μιζὸν. Αἰρὸν  
 εἰνἰνυζαδὸν ρἰαρ ὀο'η τορἰn, ὀεἰρἰζ Καἰρβηε αἰρὸν ἀουβἰαρτ: ἀ  
 ραορἰεἰlan n-ύλλαδὸν ρυβρἰαοαρ ἀρ n-ἀέραδα, αἰρὸν ρυβρἰamaρ  
 ρεἰn ἀρ ταναρτεαδὸν: Νἰ ὀλἰρτεαηαδὸν ζο ρυἰνε ὀο μιζαἰλ νυἰζ

ἕο ἡμῶς γε αὖτις βαδλαῖν ἰκίον ὄδοι. ἢ ὑλιστεῖσθαι ὅ  
 νεὰ ἀτὰ λαῖς νό θῆριτε ἀνη ἀση βᾶλλ ὄ'α βαλλῶν. ἢ  
 ὑλιστεῖσθαι ὅ νεὰ εὐζόβῳ.

Ὁ οὐδὴ ἐν ἰκίον ἀγυρ ὅτ βαδλαῖν ὅευς ἐσθι ὑδὸ  
 ἀη ἐπᾶτ ὅ ρυζ Ἰακίβη οὐρο ἀναλ ᾄ ἕδατᾶ, ἀνη ἡὰς οὐρη  
 ἕο τᾶβακρῶν ὅλῖζε ἰκίονῶν ὅ ρῶν ἀση ἀρῶ, κοῖ  
 μαίτ ζυρ βᾶκανη ὅ ἀση ὀζυλαὰς ἡῖσθᾶ ἀγυρ οὐκῶν?  
 Ἰκίονῶν ζυρ βῠὸ οὐρη ἀη ἡῖσθῶν ἀτᾶ ἀνη Οἰλλῶν μῖο ἡ-  
 ἑοδῶν μῖο ἡο ἀτῶν, ἀγυρ ἡᾶ οὐκῶν ἡᾶ ἡκῶνῶν,  
 ἀγυρ ἡᾶ μαίτῶ, ὅ'ἡ βακῶν οὐκῶν ἀτᾶ Ἰακίβη λακῶν  
 ὅ ἐτᾶν ὅο, οὐκῶν ἡῖσθᾶ ἡ-ἰλλᾶ.

Ὁ ἡῖζ ἡῖν ὅρη Ἰακίβη: Ἰκίον ἡᾶ ἡῖσθῶν Οἰλλῶν  
 ἡᾶ ἡ-ἑοδῶν ἀῖν οὐκῶν ἡῖζ ἡ-ἰλλᾶ?

Ἧ ἀη ἡῖν ὅρηῖζ Ὁκῶν οὐκῶν ἡ-ὀκῶν ἀῖς ἡᾶ:  
 ᾄ κοῖμαίτῶ ἀγυρ ᾄ ἰκίονῶν ἡ-ἰλλᾶ, ἡᾶ ἡῖσθῶν  
 οὐκῶν ἡᾶ ἡῖσθῶν ἀη ἡῖζ ἡᾶν ἀση ἀῖσθῶν ζυρ βῠὸ ἡᾶν  
 λαῖν ἡῖσθῶν ἡ ἡῖν ὑδὸ ὑδᾶς ἡᾶ ἡῖσθᾶ, ἀγυρ ᾄ ἀῖς ἕο  
 ἡῖσθῶν ᾄ ἐτᾶν ὅ Οἰλλῶν?

Ἀγυρ ἀη ἡῖζ ἡῖν ἡᾶ ἡῖσθᾶ, οὐκῶν: ᾄ ἡῖσθῶν  
 ἀγυρ ᾄ ἡᾶ ἡ-ἰλλᾶ ἡᾶ ἡᾶ λαῖνῶν ἡᾶ ἡῖσθῶν  
 ἡᾶ ἡῖσθῶν ἀῖν ὅ λαῖνῶν ἡᾶ ἡᾶ ἡῖσθῶν, ᾄ ἐτᾶν  
 ὅο, ἀτᾶ ἀῖν ἡῖσθῶν ἡᾶ ἡῖσθῶν ἡᾶ ὅ κοῖνῶν ἕο  
 οὐκῶν ἀνη ἡᾶ ἡῖσθῶν. ἡᾶ ἕο ὅ-τῶ ἡᾶ ἀῖν ἡᾶ ἡῖ-  
 νῶ ἡᾶ εὐζόβῶν ἡᾶ εὐζόβῶν ἀῖσθῶν ἡ ἡῖσθῶν, ἡᾶ ἡῖ-  
 νῶ ἡᾶ ἡῖσθῶν ἡᾶ ἡῖσθῶν ἡᾶ ἀτᾶ ὅ ἐρηῖν ἡᾶ.

Ὁ ἡῖσθῶν ἡ-Ὁκῶν ἡῖσθῶν: ἡᾶ, ἡᾶ ἡῖσθῶν  
 λαῖνῶν ἡ-Ἰακίβη ὅ λαῖν ὑδῶν ὑδᾶς ἡῖσθᾶ.

Ἀη ἡῖν ὑκῶν Ὁκῶν: Ἰκίον ἡᾶ ἡῖσθῶν Οἰλλῶν

mac n-Éocáio mic n-Éocáio ollamán fúola, vāi mian aḡur  
focal ḡ-Cairbhe, anna miḡ for uUllāó?

Aḡur vo bi maḡi rin.

Vo eiriḡ Cairbhe v'a caitaon aḡur fíubailuig re ḡo  
v-ti Oilliol, aḡur toig re an Eirāon uāó a cean fein, aḡur  
leas aḡi cean n-Oilliol, aḡur toig re an miḡbriac v'a ḡual-  
annaib fein aḡur veaḡuig aḡi ḡualannaib n-Oilliol e, aḡur  
ḡlac re a lam, aḡur tpeoruiḡ re e ḡo v-ti caitaon an miḡ.  
Ac̄t ann tpāc̄t nioḡi ceileab̄riadaḡi an com̄pioneaó rin le ḡair-  
c̄ail luac̄ḡaḡiḡe, no le moḡḡaḡim n-ḡairvec̄aiḡ. Aḡi veireaó  
feac̄t na n-aḡōc̄uinne taḡḡadaḡi na moḡc̄aiḡreaiḡ uile taḡe  
anna tim̄cioll Cairbhe le onoiḡ vo tābairt vo. La'ḡinaim̄aḡac̄  
tḡi alluiḡ Cairbhe aḡur a mac aḡoḡeaiḡ uāó Dun Sob̄erce ḡo  
Mur-n-ollam. Aḡur vo fan iom̄a p̄mionḡaieaó vāi com̄airle  
ḡ-Cairbhe, ann Dun, Sob̄erce le Oilliol miḡ n-Ullāó.

Bi'n feir meioḡte aḡur tpeaó na n-olige aḡur leaḡaiḡ  
na n-Aimḡiḡe leiḡte vāi turmoḡ. ḡlaoiōeadaḡi na bulroḡi-  
iōe amāc̄ aḡi aḡo: Seap̄eann neac̄ aḡi b̄riuteine uUllāó aig  
iaḡieaó a ceairt? Aḡur nioḡi p̄reḡaḡi aon ḡūc̄. Aḡi c̄m̄ōc̄-  
nuḡaó voib̄ aub̄airt Oilliol an miḡ: A moḡflaite aḡur  
ḡaor̄clana n-Ullāó, p̄oḡp̄uiḡ aḡiḡa ḡo cuiḡ an b̄ioḡ'ḡaḡal  
uo euḡcoḡi aḡur moḡāc̄fuiḡ an talam. Bi uile clan n-  
Éocáio coḡi, c̄m̄ona ceairt, ac̄t am̄ain an b̄ioḡ'ḡaḡal uo.  
Aca mo meḡn aḡur mo aiḡne aiḡ claoḡaó vo'n roḡ. Nīde-  
irrin ma tḡioḡeaiḡ cāc̄ beiō Oilliol miḡ n-Ullāó c̄m̄ōc̄ p̄un-  
tāc̄ anna com̄lann, vāi rām̄al a f̄liōc̄t moḡeuc̄tāc̄ lam-  
tḡeun.

Ni beiō le maó feap̄oḡa ḡo veo ḡur mīc̄ p̄mionḡaiōe aḡur  
maite n-Ullāó leiḡ a com̄lann aḡi faoḡaiḡ cāc̄a. Aḡur v'im-

τίξεσθαι αἰρ ῥιυβαίλ. Ἀνοῖρ νι ραῖβ αἰρ ρυῖο τάλαιμ ν-  
 ἕλλαδὸ δέτ ἕλεο ρειότις ἄγυρ ἕλλμυζαδὸ κομλάντα. ἕο  
 ρεαῖβτα νιορ κομμεινυῖς νο νιορ κυνζυῖς Οἰλλιοιὸλ να μι-  
 οννα ἄ τυς ρε ἄ λατὰρ ἕ-Ἐαῖρβη. Ἐε να λινν ριν ὄο  
 ρεμιοδὸ Ἀρομῖς λιττιρεσά ἕο Ἐαῖρβη αῖς ραδ: Ἐαυ ε ἄ  
 ριζνε τυ? Ἀν ριορ ἄ ρεουλ ε ἕυρ ρᾶς τυρὰ ὄο ἐπιόδον  
 ὄο'ν μαδ υῖο ὄ-Ἐατλα, ἄ ρεαρὲ Ἐαυ ἱρ μιοσίαιλλ ἄ ἐαῖρλαδ  
 ορτ? ἄ μο ἐρεαδ ἄρ βαιν κυτὰδ ὄο ἕιαλλ υαῖτ ἕο ἕευρ.  
 Ἀννε μαρ ρυῖο ἕραδουῖγεανν Ἐαῖρβη ἐαοῖμ ροῖς ν-Ἐρημονε?  
 Ἀρ ἕευρρῖμυνυῖς τυρὰ ἕο ρανρὰδ ἄν ἕιορ'ηῖνεατ υῖο ραῖρτα  
 Ἐε ἕλλαδὸ?

Κυρρὰο ἕυρ κομῖγλειδὸ ἄγυρ ἱμυρ αἰρ ἐάλαιμ ἄνν τυα-  
 μῖς τρῖυόδον ν-Ἐρημον?

Ἀρ ἕιξεσθὸ ὄο Ἐαῖρβη ροελα ν-Οἰλλιοιὸλ ἄρομῖς, ὄ'ρᾶρ  
 ρε ἄ λαῖμα Ἐε να ἕεῖλε αῖς ραδ: ἕαδὸ μο νυαῖρ! τρῖυαῖς  
 ναδ ραῖβ ραοι μο ἐαρν ἐῖλα ἐανιῖ ἄν μιορὰτ ρεο ἄνν μο  
 ἕιονν, ἕο ἕ-τι ρεο βι μο λαετὲ μαῖτ ροῖκυλαῖς, ἄνοῖρ τιό-  
 εανν ὄυδ νεῦλ ὄορκαῖοαῖρ ἐαρμ. ἕυαρ ἕο ὄ-τι 'ν νυαῖρ ριν  
 βι Ἐαῖρβη ἕλαδὰδ ραρτ ἄγυρ ἕρεανν ἄνν ρεῖλς, ἕεοῖλ, ἄγ-  
 υρ ραννταῖβ, δέτ ἄρ ριν ἄμαδ αἰρ νοῖς βι ραοι ἕρῖυαῖμ.  
 Ἐαρρῖυῖς Ἐαῖρβη ἄνν Μυρ-ν-ολλαῖμ ν-ἕυν ἕοβερκε κυῖς  
 λαετὲ ὄευς ἄγυρ ὄ'ευς ρε ἄνν ἐαρ ὄεῖρ ὄο ριζαῖλ ἄον  
 βαδαιν ὄευς ἄγυρ ριῖε. ὄο ἐαῖρλαδ ρῖλ ἄ ρυαῖρ Ἐαῖρβη  
 βαρ ἕυρ ἀτῖνυῖς ρε ὄο λαβρὰδ ἄγυρ Ἀροῖεαρ ἄ ἱνὰκαῖβ ἄγ-  
 υρ ὄομρὰ ρεῖλμῖο ἄν τ-αρῖολλαῖμ ἄγυρ ὄο να ρρῖονρᾶῖβ  
 ἄγυρ ὄο μαῖτῖβ ν-ἕλλαδὸ αῖς ραδ: Κυρρῖυῖοδὸ μο ἱευῖοἕεαν  
 ἄννα ἕοῖλαδ ρυαν Ἐε αἰρ ἕολν μο ἀτὰρ, ἄννορ ἕο μ-βεῖδὸ  
 ἄ ἐαρν μο ἐαρρῖα μαρᾶδον. δέτ κοῖμ ἕυατ ἕυρ κυαῖλυῖς να  
 ἐρῖομρῖρ ριν, ὄυδρᾶδῖοταρ: ἱρ μορῖμᾶλλαδὸτ ἕεῖτῖοε ριν νι ρεῖο-



ηρ ε, καὶ ε' ρυαγζαλφασ ὄρηρ να μάρβ? Κορηυῖς ριασ ρυ-  
 αρ αν Ἰααλ λε ελαν ὕ-Ἐαηβερε ὄο βαῆασ. Λα να ροῖσκαηαισε  
 αιρ τοησεῶσ ἀμαῆσ εολη ὕ-Ἐαηβερε, εὐῶτεαρ ὄο ραιβ υηε  
 Ἰλλαῶ ἀнна εῖμειολλ Μυη-η-ολλαμ, βη λαβηασ ὄσρηρ Ἀρηῶεαρ  
 ἄ μῖε ὄσρηρ εηρηη ἰαησαλ ὄσρηρ η-Ὀυηοαλζαν αις ἰομῆρηρ  
 ἄ μῖεῶεαν ὕ-Ἐαηβερε, βη ρηηρηαιῶε, εηρηη, ολλμανα τηε-  
 ἄβαοηα αν ροβαιλ, ρηηῶε, βαηρη, ὄσρηρ να μητε η-Ἰλλαῶ,  
 μαηηε λε εαῆ η-βαν ὄσρηρ η-βηηηηηεαλλ αις ἡληαρηαῆσ ανη  
 ὄηαῖς αν μαρηβ. ἄρηρ τηῖεαῆσ ὄο'η τη-ρηῖσκαηαισε ἀηηαισε λε'η  
 εαρη ἀηηα ραιβ Ἐοῆαιῶ ολλμῖη ροῶλα ἀηηα ληηῶε——  
 ρεῦῆ! βη ερηηρηη η-Ἰλλαῶ εαρη αιρ ἄ εῖμειολλ, ἄετ ὄο βη  
 'η τη-αρηῶρηηηηεαρ ἀηηα ρεαρηαῶσ αις ὄρηρη αν υαῖς. βη  
 μῖεῶεαν ὕ-Ἐαηβερε λεαῖτε αιρ να ροῶαιβ ὄσρηρ ρηαρηηυῖς  
 λαβηασ: Ἐη ρε ρηη βαεαρ αν μαρηβ αιρ ἄ ρηηῖς ὄο ὄ-τη  
 αιτ ἄ ἄῶλεαῆεαῶ? ὄσρηρ ρηεαῖρη αν τη-αρηῶρηηηεαρ ηρ ρεο  
 αν τηεῶσ ἄ εῖς βααλ βηῶσ ἀηηῶε ὄο Ἐοῆαιῶ ρηηηε ρεο 'ηηα  
 ἀρηηυῖς ἀτα ἄ εῶῶσ λειρ, ὄσρηρ αν ὄρηρη ὄρηηηηε ὄο ὄεο!  
 ὄο τηῶερησ ἀη ὄσρηρ λαηρηηηησ αιρ αν τη ρηαρηαηεαρη υαῖς  
 να μαρηβ. ηη λειηεανη βααλ ηο αν ηηῖς ηηηηηηηησ εοη  
 ρεαλλεαῆσ.

ἄετ ὄυβαιρη Ἀρηῶεαρ ἀη ἀηῶ: ρεαλλ ἄ ερηηεαρ, βηῶ  
 λαη η-Ἀρηῶεαρ αις ρηαρηαηε αν ὄρηρη, ἀηηησ ὄο ληηῶρησ  
 εολη ὕ-Ἐαηβερε λε αιρ ἄ ἄεαρ. Ἀὄυβαιρη αν τη-αρηῶρηηηεαρ:  
 ηηηη ρεηηηη λεατ. ὄσρηρ τηηηηηηῖς ρε ε ρεηη αις ἰηηηηηηῶε  
 να ερηηεαρηαιβ, ὄσρηρ. βη ρηαῶρηη ταβαιρη ἄ ρηῶαηηῆσ ὄο'η  
 Ἰααλ. ηρ αν ρηη ὄ'εηηῖς Ἀρηῶεαρ ἄ ἡηῆ ὄο ἀρη, αις ρηῶ:  
 ηρ ρεηηηη ὄσρηρ βηῶσ ὄαρ εεαν! ὄο ηηῆ ηηηηηηηηα τηῶ  
 τηηηηη ρηηαῖς αν Ἰααλ αις ρηῶ: Ἐρηησ ηρ εεαῶ αις ερηη-  
 εαρηαιβ ὄο βηῆ ὄεηηαῶ ὄηῖς ρορη Ἰλλαῶ?

Íarí rín iméigeáodar na cionnriú uab an earín, agus abléadáodar Cairbhe le taob n-Éocáid a déar. Uo éan miúe feilmio eugéaom g-Cairbhe, agus bí na baíro agus na filíde aig imiú ceol uaigneac ari clairraib, bí na mna agus na bhoinngealla aig reinn toubhron caointe, bí 'n gáal aig claonab a éinn, bí na pmonraíde agus na maíte geur cnaúgte anoir a maib Cairbhe maib. An tnat reo éanic cupab uab Aroimig le litirib úo Oilliol miú n-úllab, aig maó: bíúeab Oilliol miú n-úllab ann arofeomraó u-Teacmori Tábarra le rreag- maó an t-abar a bmuéann re cunruaimnear n-Érrione le gleo g-cogaó?

Uo cuir Oilliol miú n-úllab ari ari foela le'n tneac- toire ceuona, aig maó: Ma cuireann gleo meúteac cogaó eagla ari cluaraib n-Aroimig, cuiread a éean raó a bnat.

Maí an ceuona uo cuir Aroimig cupab go Maíh miú n-úllonmaac aig maó: Tángadar foela uo cluar an miú gur geall tu comgriom úo Oilliol miú n-úllab anna com- gileic neamóirteanac ann aúaid aroimig? Agus uo urlab- ari Maíh na foela duubairt re le Oilliol, acé nior inruig re na foela duubairt Oilliol leir.

Anoir bí Oilliol miú n-úllab tabairt mear agus moir- fáilte uo na cionnearaib éanaodar urmori sca go Dun So- berce agus labradar uo'n gáal uo'n cat agus an calma n-gloire a cuireann baal éiméioll an tneunfear, agus gur buó rriorab maí rriorab an caéa agus go maib gur n- gleo tabairt miúneac uo'n lag agus foirneairt u'a ari maib; inruigeáodar uo'n caémann anoir com raóa gan bmuig, riar- ruigeáodar caó ir bar com gloirmar le bar gairce aig tuit-

im ann calamaét a blait, eitiolleann uirprioíad an tseun-  
fir aghair arimélan, mar iolar os anna neart, go comear-  
ac go u-ti comnuide beanuigte m-baal!

Com luac gur cuailuigeadar na ollmána briaétra na  
g-ciompeari tialladar fuid migeáca n-ullad, aig maó:  
b-fuil rprioíad n-éocáid agus g-cairbhe rmuáca ann pion-  
raib, maicib agus baal, Maireann re acé amain anfir na  
ollmánaib? Cuiradar na ollmána ceirt aihair na rilib ag-  
ur na baroib, aig maó: Canuigió ve gmaó, ve fearcigeal,  
ve'n reilg, agus ve rceultuib n-Alloive, bídeáó bui éruica  
ann dongut le manntuib na m-baro. Labradar mar an  
ceutna le na ciompearuib, aig aró: Teagairgugió rog ag-  
ur ailne n-eagna uó'n baal. Acé freagradar na ciomfir  
go míoceadac: Cao ir bhuig gur g-ciompeari m-baal buó  
aivoe? Ann nac faoi marluáó agus rcamal acaro ann  
latair an pobail? Anne nac b-fuil an baal muingte uar  
ollmánaib uo tabair uimear aih na ciompearuib? Uí roc-  
la na n-ollam mar rige n'gaoit uo cluar na g-ciompeari.  
Uo éarlad go maib migte Mumain agus baalen tabairt  
míocómairle uó aruig u'a mílleáó; oir uubradar Cuir  
cain agus aróciór mior trome aih ullonnmaét, acá 'n Dan-  
dan raáailt míocómearac, agus migne aruig uar an míoc-  
ómairle uo, cuir re fearg agus veairgucéac aih rprioíad  
ullonnmaét annor go rcairadar caá ariméleirca n-Danadan  
fíad fein fuid ullad.

Le na linn rin uo glaoit Oilliol le ceile maice n-  
ullad agus cihfir n-Danadan, agus duubairt leo: A aró-  
maice uruivéann aruig rinne taob rciú ve ullad mar ann

μονξείδαον, ατα σογαό ζα μαρλυζαό αν ταλαμ! Οειπτεαρ  
 λιομπα τραε μτεμαρ αν τ-αρομυζ αιρ μιαταιρ έαρ υιρζιβ  
 να η-Ειθερ, ναε ταδαηφαισ Ιβερ νο Σιορνα νιορ φυθε κομ-  
 ζηιομ όο.

Κομ λιαε ζυρ το έιό αρομυζ ναε φρεσζρεοεαιό Οιλλιολ  
 νο Μαζη αρ κομαρ αν τ-αροεφυννε ανη αροφρομιαό ο-  
 Τεαεμορ Έαδαρηα, τριαλλιυζ ρε κομλαντα Μυμαιν αζυρ  
 Ζααλεη, αζυρ ζλυαιρμυζ ο'ιονηούθε Ουν Σοβερρε. Ιαρ υλλ-  
 μυζαό κομλαντα η-Υλλαό αζυρ η-Υλτονημαετ ραοι α έεαν-  
 ρεαρηιβ, ζηεαρμυζ ρε ριασ αιζ ραό.

Αρηα βειό λεομνα η-Υλλαό αζυρ ραολκομ η-Υλτονημαετ  
 ζα τιομαντ αζυρ εναμρεμμηρτ μαορη αζυρ ρηραιορα η-Αρο-  
 μυζ! Ζλυαρμυζ αρομυζ ταρηνα υιρζε η-Ειθερ, αετ ηι λε λαη-  
 ρλυαζ; οηρ μυζηε Ιβερ μυζ Μυμαιν αζυρ Σιορνα μυζ Ζααλ-  
 εν κομκεαλζ όο, οηρ αουβηαοαρ: Λειζ το μαεαιβ η-ΕΚ ζο  
 ρεμιορφαό ριασ α έεηε? Φορ νιορ έαηζαοαρ εατα η-Οηρ  
 υαό Μυμαιν ρηιοετ αρμζλαν, αζμαρ λαμειυεταό ζο ο-τι  
 αρομυζ, αζυρ το εαιε ρε α βοεαηα ανη Μαζηηρε αζυρ εαηε  
 ο'ιονηρμυθε αρμυρλυαζ ζ-κομλανη υλλαό αζυρ Υλτονημαετ  
 αζυρ αιρ ρευεφηηε οοιβ βοεαηα η-αρομυζ, οαιηζηαοαρ ζυρ  
 ιαορην α ρεαρηό. Λα'ηηαμιαρηαε αιρ υλλμυζαό να ρλυαιζτε  
 αρμζλανα ραοι λεαε α έεηε, αεημυζ Οιλλιολ μυζ Υλλαό το  
 να βυρροημυβ: ζοηρμυζιό ανη ελυαρταντ η-αρομυζ: Ατα Κοη  
 εαεεατα η-Οιλλιολ αιζ ιομεοηρ α μαρηαε ζο Τεαεμορ Έαδ-  
 αρηα. Αηοηρ ειαλλιυζ αρομυζ αν εαλζ α βι αιρ κοηρ, οηρ  
 ζλυαιρμυζ Σιορνα ζο λειρζαό αζυρ το ελαοη Ιβερ λειρ; Αηρ  
 αν αόβαρ ρηη το λειη αρομυζ αρ α εαε αζυρ ρυαρζληυζ α  
 βρατ, εαιε αιρ αν ταλαμ, αζυρ ρεαοηληυζ α εολζ εμιορ  
 εηηλζ ρε αρ ειοηη ανη μυζβρατ, αζυρ ηοετμυζαό α ελαοεαμ

ʙpup fe an tuctal u-tairge, aʒup aig ʒlaoic̃ aip ppiopao n-  
 eoc̃aió uubairc̃ ar apu: a ʙulpoiupóe, abpuiʒiú ann clu-  
 artant ʙiop'ngneac̃ miʒ n-Ullaõ: Map̃ eipuiʒeann ʙopbctuar-  
 ʒan cogaõ aʒup Map̃ upuiueannan cac̃ leac̃ a leic̃ aip  
 faoðap, ʒo feapeann Oilliol apopiʒ map̃ a ʒlioc̃t laméuc̃-  
 tac̃, an Eipaoñ aip a cean aʒup a claoeam̃ anna lam̃ peió  
 uo ppeaʒaip uo Oilliol ʒein fealtac̃ u-Tatla! Aip cluar-  
 tant tioman Oilliol a cac̃ le puac̃ap ueapʒcutac̃ aig ionn-  
 puióe apopiʒ, aʒup aip feuc̃fint apopiʒ feapeaõ ʒan a miʒ-  
 ʙpac̃ a claoeam̃ nocta, uo leim ʒup Oilliol ʒiap uaõ Con,  
 aʒup puapʒail a ʙpac̃ aʒup cac̃ uaió a tuctal tairge a  
 claoeam̃ aʒup aip upuiouʒaõ le na ceile, uubairc̃ apopiʒ.

ʙuõ pobeuʒ Ullaõ uo aigne n-Oilliol pantiʒeann fe tpió  
 aon Eipmon, ʙeipum opic̃ com̃pac̃ aonp̃ip noʒ nac̃ ʒilteap̃ puil na  
 ʒaal aip cop̃ miʒ n-Ullaõ? Seapeaoðap apopiʒ aʒup Oilliol cop̃  
 le cop̃, aʒup tpioueoðap com̃ lam̃ tpeun ʒlan euctac̃, eaõ-  
 on map̃ po ʙi colʒcopac̃ a ceip̃o uaõ puʒaõ ʒiaõ; tpioueo-  
 ðap map̃ ʒin ʒiac̃ le ʒiac̃ aʒup claoeam̃ le claoeam̃ ʒan  
 ceac̃tap̃ aca ʒnotuʒaõ cop̃ceim, nuig̃ ʒo ʒaoil apopiʒ le  
 puaietap̃ uo cuip̃ miʒ Ullaõ amac̃ uaióe, eʒ Oilliol culleim  
 aʒup aip cailleaõ uo apopiʒ a cop̃ant eʒ Oilliol ʙic̃beim  
 u'a ueap̃taoð faoi a imlin euit apopiʒ aʒup eanic̃ a innac̃-  
 tap̃ amac̃.

Aip tuitim miop̃ eipuiʒ ʒleo no moʒʒaip calma, ac̃t pié-  
 eaoðap ʒip ʒap̃o uo uo ionc̃uip̃ e ʒo u-ti a ʙoé, ip̃ a uub-  
 airc̃: Foil, Foil, a tpeunʒip̃ leig̃ uom mo anal ueiʒnac̃  
 uo puʒaõ faoi an t-aooðap ʒlan, uo máip̃ miʒe mo ʒaié!  
 Uo miʒ Ullaõ auubairc̃: Ma puʒapeap̃ anna apopiʒ map̃  
 a pantiʒeap̃, ʙuõ beuʒan uo ʒoʒ ʙuõ moʒan uo ʒiaõ,

εἰδὼν ἀνοίρ εἰὸ μάλλ λονγ ἀν πογ. Comcealguig Siorna  
 ἄγυρ Ibeir mipe go zeup, rin ouit ἄ ἡ-connuibe mic Iolaip  
 oo macaib n-ER—. Suaρ ποελα veignaiγ n-Oilliol Bior'n-  
 gaal apouig. Suibe re aip tpuδaon Epnion va'poueγ baal-  
 ainead. Oaingnadap capn ulmop ap eionn Oilliol aip an  
 ait oo tuit re ann Maginip. Oo eann Maca apollam n-  
 Epnion ἄ eugcaom, ac Oilliol nig Ullaδ aig eipig an cae-  
 pann bi gaircibe n-Epnione aig zeupgol timcioll an capn,  
 oip buδ apoflaie moραizanta piorcaom tpeuneuctac calma  
 Oilliol.

Αν 7. Leδap, an 5. Caibroil.

Rigail n-Oilliol Bior'ngneac mac n-Eocaδ, nig n-Ullaδ  
 ἄγυρ apouig aip cean re baalaine veig. uad  
 594 go v-ti 578. R. C.

Ανοίρ euaiδeap cuaiδe veagtapuig aip puo Epnion  
 aig comglaoib an t-apocpuinne go v-ti apouepmaδ. v-Teac-  
 mop eδapeta. Iap epuinnugaδ voib an ceuo pedet ann ou-  
 baip an apollam: Eiptuigib ἄ apoflaie, aca tpuδaon  
 Epnion pollam! Ip an rin v'eipig Talc ceanpear Maglen  
 aig maδ: Cpeuo ma puδpauo Siorna nig n-Gaalen anna  
 apouig? Anoir oo bi Siorna oet ἄγυρ tpi pido baalainead,  
 ac nibeiprin buδ mian leip oo nigail map apouig, bi na  
 ppuonpaibe, ἄγυρ na maite aig eδbaip amaipe aip ἄ ceile.  
 Ac v'eipig Magh nig n-Ultonnmacet aig maδ: ἄ apoflaie  
 ἄγυρ ἄ paporclanna Epnion cluinuig me mo aep aig maδ;  
 ἄγυρ cuailuig me fein na ποελα leigte, zur buδ turmop  
 teanapteaδ: Biδead ppuonpa uad plioet n-ER anna apouig  
 go bpa?

Cuailuig me mo a'ear aig ma': Sur e'anic anuar uad' a'ear Mar an ceudna inruig Meirt sur maib' mionna. reuib'ea aig leab'ar na n-a'imrhe cairbaint an muo ceudna. Ir rior nior mionuig Meirt le bui b'ad'ra, oo mionuig re uar veitib' na mo'roimne, ni buo' gneac' le m'ig Ultonnmac' oo cuir ruar a'lam' go b'reugac'. Tigim sur maib' Meirt agur Scanot' tabairt lam' ngealta na rionne? Anne nac' reardan agur ruid'eann Ma'gn' ann aig a' a'ear? Go cinte. Tnac' oo bi me ann Ulla' oo ci'oo m'ire Aru'fe'ar og'laoc' me'ar mo'ruaral, ac' ni b'fuil re ve'n' a'oir, mar an ceudna connaic' me lab'rao' mac' eile g-cairbhe, a'ra re ve'n' a'oir, lionta le e'agna, lab'air me leir ve' Teacmor' Ta'bar'ea, eirt l'a' roclai'b' Ma'g' riu lab'rao' tri'odon Erri'on, buo' mor' a' ci'ail' oo Ulla'o'? Fan'rao' lab'rao' ann Ulla'o'. Ni e'ig le Aru'fe'ar, ni buo' a'il le lab'rao' oo m'ig'ail——. Uime' rin o'ruo' ma' g'laoc'ann O'illiol m'ig n-Ulla'o' an tri'odon? Se'ar'ar'ar' iom'oa' b'fe'ar le caint' agur coim'rao' oo veunao', cuail'te'ar g'ut' aig g'laoi'c' go uiome'rao'c' a'inn u-Ta'cl'a' agur na b'fe'ar'g'neac'. Iar an iom'rao' uo, u'e'ir'ig' Ce'ar'fe'ar Ta'n-al'ta' agur u'ubairt: A' aru'rao'ite' anne nac' maib' Fionn' mac' n-Eo'caio' uad' Ta'cl'a'? Anne nac' maib' Eo'caio' ve'ar'brao'ar' b'Fionn' uad' Ta'cl'a'? Anne nac' Fia'ca' mac' b-Fionn' uad' Ta'cl'a'?

Ve' b'rig' rin ni b'fuil' ceo' ann a'g'raio' O'illiol a' coir-me'ar'ge'ann oo g'airim' n-ar'raig', anne nac' re'oir' oo O'illiol oo beit' mar' Fionn, Eo'caio', no Fia'ca'?

Tar' u'e'ir' rin mo'rao'ar' O'illiol m'ig n-Ulla'o' anna' ar'raig', nior im'e'ig' ama'c' go li'ar'ail, bi Co'b'ta' r'ri'on'ra' le' uad' Ib-lu'ga'o' aig cuir' an Eir'adon a'ig a' ce'adn, agur oo le'ag' Ma'gn'

ριζ Ultonnmaēt an ρπολβρατ ριζοα αιρ α ζυαλανναιβ, an  
 ρεαēt ριν ερποένυιζτε, έυαιό an τ-αρπόρυννε αμαε. Όι μορ-  
 ρειρ υ-Τεαέμορ ρειόζτε, Ceileadhara μορέομοραιο na n-  
 εαέτρα le cean naoi laeteaó αιρ lior Έαδαρτα. Ιαρ laete  
 na μορρειρε, bi νορρα n-αρπόρειαό ρυαρζαιζτε, αζυρ an  
 αρπόρυννε άηνα ρυιόε le αιτεαό an ναρα ρεαēt, υ'ειριζ  
 αρποριζ αιζ ραό: Α έομριζτε, α έτηνα ιονμόλτα ρορ ραορ-  
 έλαν Ερμυοε, ni b-ful cuir no nió αιρ biέ αιζ an ριζ υο  
 cuir α ροέαιρ na n-αρπόρυννε ρεο, αēt τραēt άμαιν naέ  
 ρειοιρ le Oilliol υο βειέ μαρ Εοέαιό Ollam Foola, αēt  
 βειό comeilngt zo υυβτραέταό υο βειέ. Le cuir ριν υυδαρτε  
 Oilliol: Αιρ leiζeaó νοm ρεμοβτα n-Εοέαιό Ollam Foola an  
 υεαζόλιρτοιρ έοηαιρέ me na ροελα ρεο: Ερευο μα naέ b-ful  
 αοηιό υο cuir le τρεαέο na n-υλιζε, no αοη αορπο υο υευναό  
 άηηραη αρπόρειαό, no αοη νεαέ αιζ ιαρρεαό α έεαρτ αιρ  
 Έαδαρτα nióειρρην buó μαιέ μα ερυννηραιο ριζέε ρρηνραιοέ,  
 ειρρην, ollmana, αζυρ τρεαδαοηα an ροβαίλ le na έείλε zo  
 τραέαμάλ zo ταδαρραιο lam αιρνεαρ υ'α έείλε, ni άμαιν  
 zo αιτνεοέαιο α έείλε, αēt άηη τραέτ zo m-βειό an ζααί  
 uile ρεαροα μαραοη, αοηναέτα zo buan.

Saoilim ζυρ buó μαιέ, ρεαό zo υειμην άημαιέ, μα  
 ρεαρριτεαρ αμαε τρεαέο na n-υλιζε, αζυρ leαδαρ na n-άιμ-  
 ριρ, αζυρ υο βειέ ζα leiζeaó αρ αρυ υο'n ροβαίλ? Αιρ an  
 τ-αόδαρ ριν cuirim an ειρτ ρεο: Ερευο μα υευνραιο μυο  
 ναρ ρεαēt ρεαροα: Ζο m-βειό τρεαέο υλιζε η Ερμυοε, αζυρ  
 τυρμορ υ-Ταναρτεαέ, ρεαρρυιζέτε αμαε αζυρ α ροελα leiζτε  
 αρ αρυ αιρ an τρεαρ la?

Σκοβτα n-Εολυρ αζυρ leαδαρ na n-άιμριρ η-Ζααλαζ  
 αιρ an ναρα la?



Δέτ λεάδαρ να η-Διμπίη η-Ερημον Διη αν λα ειζιν ίυλ  
 Δ εριοένυζεαρ αν τ-αποέρυιννε Δ ρεάετ οειζονάε, αζυρ  
 ορυιοτεαρ μορτόορρα η-αποφεοήραό? Διη μο ίον ρειν οειρμυ:  
 Ξο ζηάδυιζεανη αρομυζ να ροελα υο μαρ ζηάδυιζεανη ζυέ  
 ceolmār na ζ-clarrac, cpeuo ιρ αιλ λιβ? Δζυρ ρρεαζηαοαρ  
 υιλε: Σεάο, βιόεαό, βιόεαό. Δζυρ οο βι μαρ ριν. Διη  
 εριοένυζαό, μυζηε να βυλραιοιόε Δ αροζλαοιό: Σεαρεανη  
 νεάε Διη Έαδαρτα Διζ ιαρηεαό Δ έεαρτ? Δέτ μορ ελυιντεαρ  
 Δον ζυέ. Έυαίό αν τ-αποέρυιννε Δμαέ αζυρ βι μορτόορρα  
 η-αποφεοήραό ορυιοζτε.

Οο μήαρ Οιλλιολ αηηα βοάηαιβ Διη Έαδαρτα. Τηαέ βι  
 βααλ ανη ceitremāo μιοη ο'α έιζ βλαέ ρ. ρ. Ιβμιοη, τηιαλ-  
 λυιζ Οιλλιολ ζο Ουη Soberce, αζυρ Δένυιζ ζο μαέραό ευ-  
 ραό οεαζταρμυζ ρυιο υλλαό, Διζ ζλαοιό αροέρυιννε υλλαό  
 cum βρυιτέιηε.

Ανοιρ οο έαηλαό ανυαιρ βιη αζυρ αν μυζ λε να έειλε  
 αηηα έιζ, ουβαηε Οιλλιολ λιομρα: Δ ίειλμιο, Διη βαλλ  
 βειό ρμιοηραιόε, μαίτε, αζυρ αν ζααλ, Διη βρυιτέιηε; βυό  
 μαίε λιομ ειρτεάετ οο ροελαίβ Δ ίεριοβιρ ριαρ οαρ λαετιβ  
 βιορ'ηζααλ λε ελυαρτανε υλλαό? Οαρ Δ ιαρηαέτ λειζ με  
 να ροελα οο ελυαρ αν μυζ, αζυρ ρυιόε ρε ριαρ ζαν ροαλ  
 Διζ λευρμυαίηεαό, η-οειρ ταμαλ μαίε, Δουβαηε: Δτα να  
 ροελα υο ραν λεάδαρ ανζηραηα οο μο ελυαιρ, ζευηα ριορη-  
 ειμήηεαιζ οο μο ίυλ. Τηυαιζ ηαέ ηαιβ ρριοηαο Εοέαιό μορ  
 λαοηε ανη μο Διζηε, ανηορ ζο ευηρηνηη μο μήαηηα ραοι  
 τηεορμυζαό μο έιαλλ. Δτα Δι εαζηα μυηαό ριορ να ριορη-  
 μιοηε οο λοηζαό οο έυη Οιλλιολ cealz Διη Καηηβηε; ραν-  
 τυιζρε Διτ μυζ υλλαό, αζυρ βι Δ έραιοε τιηη ανη ο'ιαζζ  
 τηιόΔοη Ερημοη.

Ma veunrao labrao no drofear liomra mar miġne mire  
 leir a d'arra, nao larrao mo fearg anna n-aġaio zo u-ti  
 n-vidirt? Deim. ir noo amain fior na ceirt, aet noo eile  
 oo riubail ann. Azur air crioenuġao oo'n miġ a caint,  
 vubairt mire: A miġ ni toigeann eadnao fearg le foelaib  
 na pjoimone cio fearba fiao? Fuilnuig tura na cjoimfir  
 le comġaira cuna clan na talman aceile oo marluġao?  
 Freagair Oilliol: Surcuigeann commein rin mo pjoiraora.  
 Cio fior sur cuireadar na cjoimfir mo ciall ann zeibdon  
 pjoimig Oilliol zo maic zo maib na niote reo euġciora!  
 An meuo a miġne ni feoir fiao oo pcaoileao, aet fearoa  
 beio Oilliol riubailao coirceim n-eoario azur z-Cairbhe.  
 Anoir a feilmio cara z-Cairbhe mbeirim ort eirt oom'  
 foelaib: A feoir leat oo leig foela ar leabar na n-  
 dimprie a cuireann naire air Oilliol ar comar cloinn na  
 talman azur a joineann zo pjoimilteao a cjoioe? Ni eig  
 leir oo fuilanz breic na b-foal: Azur oo bhir Oilliol  
 na mionna, noo oo mionuig re oo Cairbhe an miġ. A feil-  
 mio cpaobpcaoil azur cairbain mo uile cor, aet amain na  
 foela oo beirim ort na leig fiao oo fearao zo bpaic!

Foer ar comar an miġ ir mar reo freagair me: Anuair  
 leagtear pjoimota n-eolur ioir lamaiob Taplat ann Jaalaz  
 na n-aer, mionuig Taplat zo pjoimbraio re zao noo air  
 rao a laeteao maic oo'n fuil azur taicneao oo'n cluair  
 zo tabairraio molaao azur miolean oo cae mar fu, com-  
 neaircuġao an t-ole, ar cionn uile pjoimionuig re nae pjoim-  
 obraio foal bheugae air vileogaib a leabar! Bi feilmio  
 le zairm n-droollam n-epjione cuingalleao an mionna  
 ceuona.

De bhuí rín ma fíarrhuigeann Feilmio 'de'n huí: b-fuil donnió bneugac ann foclaib Feilmio, cad fneadhocad an huí? Ír an rín dubairt Oilliol: Sus e an muon geur a fiannear, oir ata nairne air Oilliol aig fneadhac: Ír 'de bhuí go b-fuil na focla ríor go goineadar a éiríde! Agus air míre leir: Tíac leigraio Feilmio na focla a ríorbhuí fe ann cluartaic Oilliol agus cloin ullad air bhuíteine, admuio do moicóir ar comóir agus ann cluartaic cloin na talman, ír mar rín huigead moir maítead. Agus dubairt Oilliol: Ír coir agus ír ceairt go blaifneannra cad fíarib gíana faoi an t-olc a huígne me.

La cruinnite na n-ardóruinne ullad le na ceile air bhuíteine, d'eirí an huí aig mac: A arómaíte agus a íaróclan ullad ní b-fuil ceirte no comíad aig an huí le mac ann buir cluartaic, oir ata roí agus ríeáin air fuio Eiríon, cruio ma leigfeair focla treacó na n-olige agus leabair na n-áimíre? Agus bídeadar leigte. Air cruónuíad an feacé, glaoideadar na bulróiríde ar aró: Seafneann neac air bhuíteine ullad aig íaríead a ceairt? D'eirí Oilliol an huí aig mac: Cluinnear focla Feilmio an t-ardóllam aig íaríead ceairt ann aíad Oilliol mac Eocáio mic n-Eocáio Ollam fúla. Atáim ciontaé! Bídead mo caróir agus mo nairne maraon ar comair, clán ná talman.

Anne nac mo acáir moir Eocáio le teanga ríoríoneaí, dubairt le Fíonn a mac: Abbair le clán ullad: Sur buó ríí íad, abbair le huíeib, ríionraib, agus maíeib nac b-fuil íad moir huíga 'na ríí! Agus do goir an pobal amac: Go raibhuí baal gac faoear an huí! Agus rínuí an t-ardóruinne a dearlama amac do Oilliol. Ír an rín

      Oilliol  o labra  mac  -Cairbre  gur air  lac      
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    i  e e anna     e ann,  is    : Sui   o labra  ann  
  it  is ann ull  ,      o anna    a  o Oilliol,      o  
 leir   e  na  n    i          Oilliol ann          -  
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clirte an nor a meutuiz a cum agur luatuz a me.

Agur vo ruide labrad ann dit niz le riorion, eagna agur ceart. Bi mothuira n-artheomrad o-Teacmor Tabar-ta fuargailte go tracamal uile laetib, agur zac meact agur cleacteam veunta, agur turmor o-Tanarteac comlion-tad dir fad na re baalainead veug vo nizail Oilliol arthuz.

Fuar re bar ann Dun Soberce, agur bi a eam toizte ann leirge cluaineic timcioll urcuir cranubail uad an Dun.

Canadar a eugdaoim, det mor can riao a eadramm var atne an niz e fein.

·An 7. Leabar. an 6. Caiboil.

Rizail Siorna mac n-Don niz Sdaen dir cean rice  
baalainead uad 578 go o-ti 558. R. C.

Dir bar Oilliol bi ardeuinne n-Ullaad glaiote go bhuiteine; agur vo bi labrad mac S-Cairbre mozizte anna niz. An trac ceutona euideadur curide veagtaruz amac fuio Erimon aiz glaiic na nizte, na rriorfide, na cinrii na ollmana, agur treadadon an pobail vo artheomrad o-Teacmor Tabarta.

Com luat zur vo ruide an t-ardeuinne le na ceile an ceo meact, o'eiruz an t-arollam aiz rad: Aca triodon Erimon follam. O'eiruz feilmio ceanfear doimaz, aiz ar: Cneuo ma mozatear labrad niz Ullaad anna arthuz? Det o'eiruz labrad aiz cladad a buidior vo'n ardeuinne: Ni mead a aroflaite fanfad labrad ann Ullaad. Ir an rin

ὄειμις Μυρῶρο πριονῆρα Ἰααλεν αἰς μαῶ: Οἰεο μα ποῖ-  
 ἔαρ Σιοῖνα μις Ἰααλεν ἀνα ἀρομις? Διη ἀν βαλλ ελιν-  
 ἔαρ ἡῦτα αἰς ἡαιμι ἀρ ἀρο: Δη μιοννα! Δέτ ουβαρη  
 λαβραῶ πορ ἀνα ἡερεαῶ: Καίτεσθαρ ναοι ἀγυρ ceίῃε ρί-  
 ο βαλαίναεῶ υαῶ ἀν λα α μιονεσθαρ μιςτε, πριονῆραῖε,  
 ἀγυρ μαίτε Εἰμιον ἡο ποῖσῆεαρ ceαν οε πριονῆραῖβ n-ER  
 ἡο οεο. Cια βυῶ ἡε υαῶ ἀν ἀροῖμινne ἡεο μαῖβ beo ἀν  
 ἡραῖ ριν? ἡρ mo βαρῆαῖλα ἡο ἔ-ἡυιλ μιοννα cuἡῖεαῖεαῶ  
 ἀν τε μιονῖεαρ: Cυἡ ἀν ceρ μαἡ ἡεο: μα τιοῖραῖῶ λα  
 οολαῖαῶ ουβῆραῖαῶ, ναυἡ ναῖ βυῶ ριυ ceαν οε ριιοῖτ n-  
 ER οο βειῖ ἀνα ἀρομις. Cαο ἔαἡλαῖῶ? μιῖαἡλαῖο πριον-  
 ῆρα ἡεἡ no ἡολαἡ, ἀγυρ ceστυἡε ναῖ μιῖαἡλαῖο ἡο οειῖμἡ?

Διη εἡοῖνεῖαῶ α εἡαντ οο λαβραῶ, ὄειμις Μυρῶρο  
 πριονῆρα Ἰααλεν ἀμἡ ἀγυρ ουβαρη: Οἰεο μα ριῖῶραῖο  
 Σιοῖνα μις Ἰααλεν ἀἡ τῡῖαον Εἰμιον?

Ανοἡ οο ἔαἡλαῖῶ ἡο μαῖβ Σιοῖνα ἀν μις cuἡ ἀγυρ  
 ceίῃε ρίο βαλαίναεῶ ὄαοἡ, ἡραῖ λαβαἡ ἀν πριονῆρα  
 Μυρῶρο, υἡme ριν ἔἡ ἀν τ-ἀροῖμινne αἡς ρμιῖεαῶ ἀγυρ  
 cuἡο ἀca αἡς ἡαιἡεῶ ἀμαῖ ἡο ἀρο.

Διη ρεῖῖἡnt οο, ὄειμις Σιοῖνα αἡς μαῶ: Ποἡ α εῖοἡ-  
 ἡλαῖτε, εἡαἡ ἡολαἡ υαῶ Ἰααλαῖ ἀἡ n-ἀῖαρ ἀγυρ οο εἡοῖ  
 ἡε ἀν ταλαἡ ἡεο ἀγυρ οο μιῖαἡ ἀρ α εἡοἡν μαἡ Εἰμιον,  
 ἀταἡρα υαῶ ριιοῖτ ἀν τ-ἡολαἡ, ριοἡἡἡἡεαἡν ἡυἡ βυῶ ἀορ  
 ἀν τ-ἡολαἡ τῡ ceυο m-βαλαίναεῶ, ἀγυρ nἡ ἔ-ἡυιλ Σιοῖνα  
 πορ ἀῖτ beυῖαν ἔαἡ ceίῃε ρίο!

Ατα τεαἡἡαῖ, τεἡne ἀγυρ αἡἡne na οἡῖe ἀἡἡἡ ἡο ποἡ!  
 Μα ναῖ ἔ-ἡυιλ neαῖ nioρ ἡεαἡἡ le ραῖαἡ, nἡ μαῖραῶ Σιοῖνα  
 ἡο οεαἡῖῖεα ἀἡἡ ἀῖαῖῶ ταἡἡαἡnt na λαἡ.

Αγυρ οο ἔἡ na οῖλαοἡῖ ἀmeαἡῖ na πριονῆραῖβ, ἀγυρ

μαίτιβ, αἰς ἡραουζαὸ ἅ βορα ἄγυρ κοἠλυαδὰὸ ἅ λαθα  
 ἄγυρ αἰς μοῖζαιρε ἅ ἀλαλιγ ἄγυρ ἅ ἀρηα. ἄγυρ ουβραοαρ:  
 Ὀυδεδὸ Σιορνα δευναὸ ἅ ρσιτ ἄγυρ ἡλαδὰὸ ἀφοζ ἀρη τρηό-  
 δον Ερηιον! Μαρι ἀν σευονα ἰοῖοῖυρεαοαρ να οζῆρη Σιορνα  
 ἀρη ἅ ἡυαλανναἰβ ἀμαδ ἡο ἡαφαἰλ Ὀο ρυῖθε Σιορνα ἀρη  
 ἡαφαἰλ, ἄγυρ ἡεαζ ἀν τ-αρτὸρνομφεαρ ἀν Εἰραον ἀρη ἅ ἔεαν,  
 ἄγυρ δεαρηγ ἀν ριζῆρατ ἀρη ἅ ἡυαλανναἰβ, ἄγυρ ρυῖθαἰλυγ  
 ἀρη ἀρη ἡεἰρ εαδον ἡο ὁ-τι νορηρ να η-αρτοφιοῖραδὸ. ἄγυρ  
 ὁο ρυῖθε Σιορνα ἀρη ἅ ἔρηόδον. Ἐαρῶεἰρ ἅ ριορκαοῖη βυῖθ-  
 ἔιορα ἅ ἔαβαἰρε ὁ'η τ-αρτὸρρυννε, ἔυαῖθεαοαρ ἀμαδ ἄγυρ  
 ἂι μοῖθορηρα να η-αρτοφιοῖραδὸ ὁρηυοζτε, ἄγυρ σεἰλεαῖραοαρ  
 ἀη μοῖρηἰρ ὁ-Ἐαδὸμορ, ἄγυρ μοῖρὸοῖραδὸ να η-Ἐαδὸτρηα ἀρη  
 ἡορ Ἐαβαρηα. Ἀνοἰρ βυῖθ ε ἀρηαἰζνε Σιορνα να ερηομρηρ ὁο  
 ονορηαδὸ ἡο μοῖρημορ, ἄγυρ να οἠῖμανα ὁο υῖμαλαὸ ἀηνα ἔο-  
 ῖμαρ, κυηγυγῖς να ερηομρηρ ἅ ἡ-κοἠηυῖθε ἀηη μεἰη ἀν ριζ  
 ἡο ρυαἰρ ρε ἅ ρεαν ἀορ ἂρηαδὸ ὁο υαδὸ Ὀααἰ ἀρη ἰαρηυῖγ-  
 εαδτ να ἡ ερηομφεαρ. Κοἠγαιρηαοαρ ἡεἰρ μαρη ἀν σευονα:  
 Ὀυδεδὸ ρρηονρηα ὁε ρηιοδτ ἡοἡαρη ἀηνα ἀρηομῖγ ἡο ἂρηαδ.  
 ἄγυρ ἂι εἰρηηαδὸ ἀεα ὁυἰ ἔαρη υαδὸ ἂευἰ ἡο ηβευἰ ρυῖθ ἀν  
 ταἡαἡ αἰς ἡαδ: ἡρ ε ἔοἡἰ Ὀααἰ ἡο ερηομφεαρ ἀρη βυη τῖγτε  
 ὁαἡηγαιητε ὁο ρεῖρβροζαντιβ Ὀααἰ ὁο ἂεἰτ ἀεα μαρη ρυη-  
 ρεοῖραδὸα ἄγυρ ὁυηνα ὁ-ταἰρηε ἄγυρ αἰτ ἡλαδτα τοἰρβερητα.  
 Ὀυῖθ ε ραρηῖαη Σιορνα να ἡεἰρῖθε ὁο ερη ρυαἰρ.

Ἀηυαἰρ ὁο ριζαἰλ ἡαῖραδὸ οδτ βααἡαἡε ρυαἰρ Σιορἡαδ  
 ἂαρ, ἄγυρ ἂι ἡἡη ροζαἰγτε ἀρηοἠἡαἡ Ὀυἡαδὸ ἀηνα η-αἰτ.  
 Ὀυῖθ μορ ἀν ἡεαν ὁο ἂι αἰς εἡαν να ταἡἡαη ἀρη ἡαῖραδὸ,  
 οἰρ βυῖθ ροζεαἡαἡ ρῖεαηταδὸ Ὀυἡαδὸ ἀηη ἅ ἡαεἰβ. ἡαρη ριζ-  
 αἡεαδὸ ἀον βααἡαἡη ὁευγ ρυαἰρ ρε ἂαρ ἄγυρ ἂι ἀρηοφεαρ ἅ  
 ὁεαρηβραεαρ ροζαἰγτε ἀηνα ριζ ρορ Ὀυἡαδὸ. Ἀηυαἰρ ὁο ριζ-

αὶ ἰβερὶ κεῖτη νεὺς ἀγυρ ρίε βαδλαῖν ἀνν Μυμᾶιν ὄεὺς  
ρε, ἀγυρ ἄβι Νοῖο Δ. μάε ποζαῖγτε ἀννα αἶτ.

Ἀννηνα λαεῖθ̄ ρεο ἐανζαοαρ ἐπομφῖρ Ἰλλᾶθ, ἀνοῖρ σεαν  
ἀγυρ ἀμῖρ σεαν εἰλε ἀάα αἰγ ζῆυθε ροαλ θεῖλ ἀρ ἰρῖολ το  
ελευαῖρ Ἀροφῆαρ. Ἀέτ μοῖρ ταιένηυγ Ἀροφῆαρ Δ ἕλεαρ.

Ἀγυρ ἀρ κομάρ Μῖν λαβραοαρ θε'ν ἀροέειμ ἀγυρ μοῖρ-  
μέαρ το βῖ αἰγ ἀρομῖζ ἀμῖρ ἐπομφῆραιθ̄ ἕδαλεν, ἀέτ ἀν  
ετραέ ρεο μοῖρ λαβραοαρ θε ἐπομφῆραιθ̄ Ἰλλᾶθ. Ἐαρ ὄειρ  
βᾶρ Ἀροφῆαρ οἰρ ἢ μῖζαῖλ ρε ἀέτ ρε βαδλαῖνε, νυαῖρ ποζ-  
άεαρ βλαέ μάε λαβραθ̄, ἰονηρῆυθεοοαρ, βῖ ἀν μῖζ ρορ ογ  
ἀγυρ μοῖρ ριορρῆυζεοοαρ Δ ελαοντα; μαῖρ ἀν σευθνα ἀνν  
Μυμᾶιν, ὄεὺς Νοῖο ἰαρ μῖζαῖλ κυῖζ βαδλαῖνε, ἀγυρ βῖ Ρο-  
ῖτέαρᾶε μάε Ροαν θεαρῖβραέτη ἰβερῖ ποζαῖγτε ἀννα μῖζ, θε  
ἔμῖζ ρῖν ετραέ ἐρῆνῆυγ ἀν τ-ἀροέρῆνῆνε ἰε να ἐεἰλε ἀνν  
ἀροφῆοῖμῆραθ̄ ὅ-Τεαέμορ Ἐάδαῖτα, ρε ρῖν ραν ναοῖ ἢμᾶο  
βαδλαῖν νεὺς θε μῖζαῖλτε Σιορῆνα. Ἀμῖρ ἀν σευθ ρεαέτ ὄειρ-  
ῖζ Σιορῆνα ἀγυρ οὐδαῖρε: Δ κομφλαῖτε Ἐρῆμον ἐανζαοαρ ἀν  
τ-ἀροέπομφῆαρ ἀγυρ ἰομῶα θε ἐπομφῆραιθ̄ ἀγᾶμ αἰγ μᾶθ:  
Ἀτα Ἰααλ ἀρ ἐῖοῖνν ἠἰλε, ἀτα να ἐπομφῖρ Δ ἰερῖβροζαῖμῖζε,  
κυῖνζῆυζεᾶνν ρῖαθ̄ Δ ρῆνα ἀμῖρ ἀν ταλαῖν. Ὁο λαβᾶρ Ἰααλ  
το να ναοῖ ἐπομφῆραιθ̄ ἠαθ̄ ἢ ὅ-εὐρ αἰγ μᾶθ: Μᾶρ μῖζ-  
αἰλῖμῖρα ἀν ταλαῖν ἀν τ-ἠῖρζε ἀγυρ ἀν τ-αοῦδᾶρ ἰρ μαῖρ ρῖν  
μῖζαῖλεοᾶθ̄ εἰνν να ἕδαλ να εἰνῶ ὁαοῖνεαθ̄ ρῆαῖμ? Λαβ-  
ροᾶθ̄ Ἰααλ το να ἐπομφῆραιθ̄.

Ἀγυρ ἠρλαβροᾶθ̄ να ἐπομφῖρ ὄ'ν ροβαλ. Νᾶε β-ρῆἰλῖμῖρα  
Ἰουεῖμ? Ἀγυρ ἀμῖρ κοῖρ ρῖν οὐδαῖρε ἀν τ-ἀροέπομφῆαρ: ἰρ  
ἰε Ἰααλ ἰαῖραῖλ ἀγυρ ἐμᾶνκυῖρ κομάρεᾶα Δ μέἰν. Ἀγυρ μαῖρ  
ἀτα να ναοῖ ὄλῖζε το να ναοῖ ἐπομφῆραιθ̄ ἠαθ̄ Ἰααλ ἀμῖρ  
εὐρ, ἠῖμῆ ρῖν ἰρ μῖαέταῖαε ἕο ὀαῖνῆοῖλῖραθ̄ να ἐπομφῖρ ἠἰλε



ὄλιγε ἃ βεῖνφειρ ὄδοινε διρ ἄν τάλμῃ, διρ ἄν ἀὸβδῃ ρῖν, ἄρευσ μα ρυῖθεἰνν ἢδοι ἄρομφρῖρ υἰὸ ζῶὸ ἄινὸ ὄε'ν ζῶδῶ ἄνν Ἐρῖιον? ἄνν ἄρορφοῖνμῶ ὄ-Ἐδῶμορ Ἐδῶρῖτῶ, ἢε ἄοῖν-ἄρῖε ὄο ἄδῶρῖτ ἄζυρ ἢε ρυἰρῖτοῖζεἰὸ ἢἄμῶ? ἄρῖ ἄν ἄεῖρτ ρεὸ ὄ'εῖρῖζ ζὸ ἄρῖρῖζ ἄἢἄὲ ἢῖζ ἄἢἄῶ, ἄζυρ ὄυδῶρῖτ: ἄ ἢῖζτε ἄζυρ ἄρορῖἄῖτε ἄζυρ ἄ ρῶρῖἄν,

Ἐρῖιονε μα βυὸ ρῖορ ρῶἄἢ ἢἄροτρομφειρ ἢἄρῖ ὑρῖἢ-ἄρῖρ ἢῖζ Σῖορῖνἢ ὄυῖνν ἄτἢ ἢἄ ἄρομφρῖρ ἄῖρῖνἄῖθε ἄζυρ ἄῖρἄἄε ἢἄ ἄἢῖνἢ ἄζυρ ἢἢ ἄ-ρῖῖἢ ἢἄ ἢῖζτε, ρῖῖορῖρἄῖθε, ἄζυρ ἢἄῖτε, ἢἄ ἄἢῖνἢ ἄἄτ ρεῖρῖζοῖνἢνἢτῖζε ὄο ἢἄ ἄρομφειρἄῖθ? ζὸ ὄε-ἄῖρῖτἢ ἢἢ ρῖορῖρῖζῖμ ἄἄὄ ἢ ἄρῖρ ἄρἢἢἢἢἢῖρἢ, ἄἄτ ἄρῖ ἢἢ ῖορῖ ρεῖρῖ ὄεῖρῖεἰνν: ἄῖ ἄἢἄὲ ἢἢἄ ἢἢἄῖ ἢἢἄ ἢ-ἄῖρῖρῖε, ἢἢἄ Ἐῶἄῖὸ ὄἢἢἢ ρῶἄἢ ὑἰὸ ῖῖἢῖἄ ἢ-Ἐῖ ἢἢἄ ἄν ζῶἢἢ, ἄ ρυῖθεἰρ ἄνἢἢ ἢῖζ ἄρῖ ἄῖῖἄορ ἢῖζεἄἄἄ ἢ-ἄἢἢἄ ἢῖζἄῖζτε ὄἄρῖ ἄῖρῖμορ ὄ-Ἐἢἢἢῖρῖἄἄ ἢε ρῖῖορῖρἄῖθ, ἄζυρ ἢἄῖῖθ, ἄἢἢἄ ἄ ἢἄἄῖρ ἄἄἢἢ ἢἄ ἄἢῖνἢ. ἢρ ἄῖρἄῖζ ἢ. ἢἢἄ'ρ ρῖορ ὄο'ἢ ἄροτρομφειρ βυὸ ἄοῖρῖ ὄοῖμ ἄῖζεἄἄτ ρῖἄρ ὑἰὸ ἄῖῖἄορ ἢῖζ-ἄἄἄἄ ἄῖζ ἄδῶρῖτ ἢ ὄο ἢἄ ρεῖρῖρῖζἢνῖθ ἢῖἢῖθ ἄἢἢἄ?

Ἐἄρ ἄἄἢ ἢἄἄ ἄ-ρῖῖἢ ρῶἄἢ ρεῖρῖῖἄ ἄρῖ ἄῖρἄἄ ὄῖζε ἢ-Ἐρῖιονε ἄῖζ ἢἄῶ: ἢἄ ἢεῖζ ἄρομφειρ ἄῖρῖἄἄ ἄνἢ ἄρορφοῖν-ἢἄῶ ὄ-Ἐδῶμορ Ἐδῶρῖτῶ ζὸ ἄῖρἄἄ? ρῖρῖρῖἄἄἄἄῖρ ἄρῖ ἢἄ ἄῖρῖῖθ, ἄζυρ ρεῖρῖῖἄἄῖρ ρῖἄρ ἄἢ ἄζυρ Ἐῖρἄἄ, ἄ ἢῖοἢἄ ἄζυρ ἄ ἢἄῖἄ, ζὸ ρῖορῖρῖζεἰνν ὄδοινε ἄῖῖἄἄῶ ἢἄ ἢ-ἄῖρῖρῖε. ἢἢἄ ρεῖρἄἄρῖρῖρ ρῶἄἢ ἄρ ὑἄἄ ἄῖρἄἄῶ ἢἄ ἢ-ὄῖζε, ἢε ὑρῖῖἄ ὄο ἄῖρῖ ἄνἢ ἄ ἄῖρ, ἢρ ἢἄἄἄἢἢἄἄ ζὸ-ἢ-ἄεῖῖ ἄν ἄ-ἄῖἄῖρ. ἄζ-ὑρ ἄῖἄῖρ ἢἄῖῖ, ἄῖρῖἄἢῖζτε ἢρ ἢἄἄἄἢἢἄἄ ζὸ ἢ-ὄεῖρῖἄρῖ ἄῖρῖῖἄ ἢ ἄν ρῶῶ.

ἢἢἄ ἢἄῖρῖῖἄῶ ἄρορῖζ? ἄζυρ ἄῖ'ἢ ἄροἄρῖῖἢἢε ἄῖζ ρῖρῖ-ἄἄἄ ἄρῖ ρῖρῖζἄῖρ ἄρορῖζ; ἄἄτ ἄῖ ἄἄἢ Σῖορῖνἢ ἄἄἢἢἄῶ ἄρῖ

τὰὸ ἀν ἐπιθάσῃ, οἱ ἐάντι γυὰν ἀγυρ γαίκοσολαίῃ ἀν.  
 Ἐσαῖὸ Οἰλλιολα μακ ἀονζαίρε μιὸ Σιορνα ἀγυρ γκαρρμιγ  
 ζο σιυνα γροιλβῆατ ἀρ ἔιονν ἄ ἀτάρ μιορ, ἀτ βι τορμαν  
 κοίρ Οἰλλιολα ἀιζ ὀυαράτ ἀρομιζ Ἐὸμ λυατ γυρ γιλυζ  
 Οἰλλιολα ζο ὀ-τι ἄ ἀιτ γειν, ὀ'ειμιζ βλατ μιζ ὕλλαὸ ἀμρ,  
 ἀγυρ ὀυδαίρε: Ἐρευο μα γανανν νὰ γοκλα ἀν τρεατὸ νὰ  
 ν-ὀλιζε μαρ ἀτα? Ἀγυρ γρεαζαῖαδαν ἀν ἀποῦρμιννε ἀμάλ  
 γυιτ ἀονγίρ: Σεαὸ, βιδεαὸ, βιδεαὸ. Ἀγυρ ὀο βι μαρ γιν.  
 βι νὰ γκοῖβτα λειζτε ἀν σευο λα ὀαρ τυρμορ, ἀγυρ ἔσαῖὸ  
 ἀν ἀποῦρμιννε ἀματ, ἀγυρ βι μορῶορρα νὰ ἀροῖεοῖματὸ  
 ὀρμιοζτε. Ἐελεαδραῖαδαν μορῖειρ ὀ-Ἐατμορ, ἀγυρ μορκοῖο-  
 ματὸ νὰ ν-Ἐαττρα ἀν λιορ Ἐαδραῖα. ἀν ἀν λα ὀειζιοναίζ  
 ὀ'ἢν γκατ βι τρεατὸ ὀλιζε ν-Ἐρμιον λειζτε ἀρ ἀρο, ἀγυρ  
 ἀν ἐπιὸκνυζαὸ, ὀο ἀροζλαοῖὸ νὰ βυλγιορμῶε: Σεαρεανν  
 νεατ ἀν Ἐαδραῖα ἀιζ ιαρρεαὸ ἄ ἔαρε? Ἐῖὸ τρεατὸ μιορ  
 γρεαζαίρ ἀοννεατ. Ἐσαῖὸ ἀν τ-ἀποῦρμιννε ἀματ ἀγυρ βι  
 μορῶορρα νὰ ἀροῖεοῖματὸ ὀρμιοζτε.

Ἀνοίρ ὀο ἔαρλαὸ ἀνηρ νὰ λαεῖβ γεο γυρ ὀ'ευζ Σιορνα  
 ἔαρ ὀειρ μιζαίεατ ἀρομιζ γίε βααλαίνε, σιὸ ζο γαῖβ Σιορ-  
 να σευο ἀγυρ γε βααλαίνε ζο ζλαν τρεατ ἄ βαιρ, μῖοειρρῖν  
 κομζαίραδαν νὰ ἐπομγίρ γυρ βυαίλ ὀααλ Σιορνα λε γαιὸζνα  
 ευζα, ὀε βμιζ ναρ κομλῖονυζ γε ἄ ζεαίλτα ὀο νὰ ἐπομ-  
 γεραῖβ.

Γορῆαν ἀν ἔευο γολατ.



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ENGLISH TRANSLATION  
OF  
GAELIC HISTORY.

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## THE PREFACE.

I have edited this history to bring to mind the esteem and honor due my race: The Gaal Scioth Iber, the mighty children of Er, who from of old have borne unconquered arms!

AS THE POET SAITH:

God shield you, champions of the Gael,  
Never may your foes prevail;  
Never were ye known to yield,  
Basely in the embattled field.

Generous youths, in glittering arms,  
Rouse at glory's shrill alarms;  
Fight for your green native hills!

\* \* \* \* \*

And to enkindle patriotic devotion and an enduring love for the land of their Forefathers, in the hearts of our kindred, though they be distantly scattered as exiles from the Land of Erin.

JOHN J. O'CARROLL.

CHICAGO, 1903.

**The First Book and the First Chapter,  
of the**

**HISTORY OF ERIN**

**Treating of the Valiant Men of Fodla and Danba.**

Bartalman was the first ruler of the tribes of wooded Fodla, he is also named Partalman.

According to some authors Bartalman and his hosts, came to the land of Fodla, A. M. 1969.

Others, however, place the date of his landing A. C. 1769. In those days it is related: That the Island was in the possession of a copper-colored race of savages, a tribe of the Turanians, wild and exceedingly fierce.

Bartalman was therefore the first prince of the Celtic race who trod the soil of Fodla. He crossed the ocean from Ceitag, that is from the southwest of Europe, for that portion of Europe was in the possession of the Celts at that time.

Bartalman found a fair entrance and ship-harbor near a Headland covered with stately oaks.

Upon this promontory he built a citadel, and founded a walled town. He called the place: Binn-na-dair, on account of the oak forest which crowned its brow.

In after times the place was called: Benedar, and the hill of Howth, near the present city of Dublin. These are the four sons of Bartalman: Lir the first born, Orba, Fearan, and Fearna. Each son founded for himself a city along the sea coast, and became a ruler over it, and over as many of the population as chose to follow him from the older settlement.

The copper-colored savages issued from their forest coverts, warring constantly with them, they skulked along the forest margin, and any person they surprised, without regard to sex or age, they tortured and put to death without mercy.

On a certain day when Bartalman made a sortie on them, to drive them back, he was mortally wounded in the fray. His followers buried him at the foot of Binnadair.

During the course of three hundred years, the new colony had no abler ruler, nor more magnificent prince than Bartalman. After his demise his people dwelt in the Island about three hundred years, indeed until pestilence and misfortune, together with the wars of the savages, swept every vestige of them from the land of Fodla.

## THE SECOND CHAPTER, FIRST BOOK. NEBOG, A NEW RULER, A. C. 1469.

Nebog heard in Ceitag the ruin that befell his kindred in the Island Elga. Thereupon he fitted out a fleet of thirty-four ships, carrying a force of one thousand and twenty armed warriors, besides his queen Maca, and his four sons: Starn, Iarbaneal, Annin, and Phyrus. They landed on the north of the Island. They fought a pitched battle with the emboldened savages, and by desperate valor, and superior discipline, gained the victory. When they had retained possession of the land for twelve years, queen Maca died, they buried her on a certain highland, which is called Ard-maca (Armagh) to this day in her honor. Again war broke out, and the copper hued savages fought fiercely, but Nebog and his forces routed them in a first battle fought at the foot of mount Blaoime. A second battle at Rosfraocan in the west was fought where Gan and Ganan, the principal chiefs of the savages, fell by the hand of Nebog. In the third encounter, Nebog suffered a reverse, for Starn, his oldest son, was slain. In the fourth battle on Murbuilg Nebog's forces were nearly annihilated, and Ard, his youngest son, and Joban the son of Starn, were slain, and Nebog himself mortally wounded. After the disaster, the remnant under the leadership of Jobat returned to Airmuirce (Armorica).

In the lapse of time the fir-builg (called firgneath by the Gaal)

came from Bruitan. They numbered about five thousand and were under the command of five chieftains: Ruidruide, Gan, Ganan, Seangean, and Slaigne. Slaigne was seated king of the Island. They held the sway of the country for eighty years under the governance of nine kings: Slaigne, Ruidruide, Gan, Ganan, Seangean, Fiaca, Ronall, Fiobgein, and Eoga. In the days of the reign of Eoga, it transpired that the Thuatha Danaan, came from Armorica under Nuagad. On the field of Magtura, near Lough Masg they met in battle, the Firbuilgs under Eoga and the Danaan forces marshalled by Nuagad. The battle raged in doubtful turn, until the fall of eventide when Eoga fell, whereupon the Firbuilgs turned and fled. In the battle Nuagad lost his hand, he commanded his chief artisans to forge him one of silver, which he wore. On this account he was surnamed Nuagad Airgeadlam, Nuagad the silver-handed. The Danaan not only defeated the Firbuilgs, but what was worse, reduced them to the condition of wretched slaves. The Danaan held sway over the Island for sixty years, under seven kings: Nuagad Airgeadlam, Lugad Lamfada, son of Cian, the son of Cainte surnamed the "Ilodanac," because of his proficiency in every strategy and knowledge. He united the Danaan and combined into drilled companies even the firneath who rather than be subject to the Danaan fled to the deep forests, and the wild deserts, and the heath-covered mountains, and because at his command they came to him from forest, mountain and fastness, strenuous men in battle and warfare, they styled him chief of the "Marcra Side," i. e., of the knights of the hill. In the battle of Mag Turead of the sea giants (pirates), Lugad broke the power and supremacy of the Sea-giants, and liberated the Danaan from their tax and tribute forever! After this he became king over the Danaan. It was this Lugad who established the funeral-games of Tailtean to honor his mother, Tailte, and because they were celebrated on the first day of the month of August. The first day of the month August even to our own times is called the: "La-Lugad-Nasa," the "day of Lugad's games." Luagad Lamfada, Dagad, Delbiot, Fiaga, Breas, and the three sons of Cearmada together: Eathur, Teathur, and Ceathur, for a period of twenty-three years, each in turn reigned his year.

The three brothers married three sisters, Eathur married Beanba, Teathur, Fodla, and Ceathur, Eire. Eathur worshipped his gods

in the sylvan glades and was surnamed MacCoill; Teathur paid homage to the plow, and was surnamed MacCeuct; Seathur adored the sun and was called MacGreine.

The knowledge and fame of these events, have been handed down to us solely by tradition, or as is said from mouth to ear; for there was no knowledge of the art of writing in that remote age. These are the names which the happy Island bore at different periods: Fodla, Innis Elca, Innis Fail, Danba or Banba, Eire, Errion, 'Ibernia.

We have now arrived at the period in the Island's history when a new people became dominant, introducing letters and the art of writing. Amongst them there was a caste titled, "Ollams," whose office it was to chronicle accurately public events as they transpired

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Herewith are given the names of the ancestors of the mighty race of Er: Ardfeair, who came a fugitive from Seanatar (Sennar) to Ermioniat (Armenia), he was called Naoi (Noë), the protoparent of the Naoimadeis (Nomads), he was likewise called Er. Macer, the son of Er, called Japhet. Og, who conquered Magog, called Erogulis. Jaban, who colonized Greece, Ogageis, the father of the Ogagites, Dorca, Glas, File, Daire, Cealgac, Calma, Ronard, Eolus, the king of Gaalag, a famous scholar, it was he who wrote the book of Chronicles of Gaalag. Don, Lugad, Ceanmor, Ceanard, Marcac, Cuir, Aod, Iber, Maoil, Ibermaoil, Marcac the son of Ibermaoil, Noid, Og the son of Marcac, Ardfeair, Bille the son of Engsac, and Eocaid, this was the ruler whom Sruamac defeated. According to some authorities this Sruamac is identical with Sesac or Sesostris, son of Ammon, ruler of Egypt, while others claim Sesac to be identical with Melcart, king of the Fenians of Phœnicia.

The five sons of Eocaid survived the national disaster: Marcac, Iolar, Daire, Blat, and Colba, they were swept from the field by the retreating hosts. After the havoc wrought by Sruamac, the prince Ith arose in the midst of the assembled survivors, and addressed them: O Gaal Scioth Iber awake! What matters it to me if the waters of abyss and the great pit are terrible? Is destruction by water, air or earth, or even by fire itself as terrifying to the Gaal Scioth of Iber as the gyves of slavery? Baal himself can destroy but once? And so ends the pain of body and mind, the spirit is



free. But the body of the captive enslaved languishes continually, the soul becomes oppressed with the shrivelled body. As the bow that is constantly strung loses its power so with the spirit that submits to slavery?——.

I have frequently sailed my ship across the world of waters to Bruitan. On one occasion after adjusting a controversy of the Gaal, when returning to Gaalag my ship was driven from her course to the westward by the force of current and tempest, we scudded before the gale until we came to a wooded country, a land of rugged aspect. We were but a small band, nevertheless the natives fled at our approach, we drank the sweet waters of the land! Ith will again sail thither and return in season to pilot the way to all who prefer danger to bondage. As for Ith, if he lives at all he desires to live free! The import of Ith's discourse seemed good to both chiefs and Gaal. They made ready three staunch ships of single-tier oars, and picked up a hundred and twenty valiant men who had not yet entered wedlock. As the wind arose they set sail steering westward, following the going of Baal. The misfortunes and afflictions of the Gaal increased daily, Famine and Pestilence were on foot, Misery brooded over Gaalag, the hill of counsel was lonely, the Asti without the holy fire. Only the priests remain in the Rathes which guard the highways of the land, the rest are busily employed, that all things may be ready against the return of Ith. They work in relays at ship-building for the fleet, from the first light until darkness falls, the hum of industry ceases not. Marcac and the chieftains have their tents pitched around Astiereis. Lo! the beacon light burns day and night on Breocan of Gaalag to guide Ith and his companions on their homeward course. Now when Baal was in the first division of his house Tionnsnad (March), the coast-watch saw a ship making toward land. All Gaalag came down to the port to behold the prince returning. As the ship drew within the harbor, the allhail of the Gaal resounded through the air. When they cast anchor, Lugad the son of Ith, stood in the presence of Marcac, and I Ordac, the Ardolfam, stood by; Marcac inquired. Why do not I behold Ith? Has he remained behind? How fares it with Ith? Lugad placed his hand on his bosom, and lowering his eyes sadly, pointed to the ship, saying in answer to Marcac: Ith is no more, my father that was, lies in the

ship rotting! When the sorrowful news was heard, a cry went up from the Gaal that pierced the sky, the body of Ith was carried ashore, a circle of fires kindled and a guard set. In the morning they bore the body to the Carn, and I Ordac intoned the death chant, and the women and maidens took up the refrain, after that Cier, the son of Eocaid, surnamed the Gollam, raised the battle song over the prince.

As soon as they had rolled the stone against the door of the house of darkness (sepulchre), Marcac unsheathed his sword, and holding it aloft swore by the spirit of Baal, and the chieftains likewise, and the Gaal lifting up their hands swore by Baal, and the matrons and the maidens lifting up their hands swore by Re (Moon), and Tarsnasc (Hosts of Heaven), that they would go to the land where Ith was wounded, and avenge his death. On the day subsequent to the burial, Marcac prepared the death feast, and invited the nobles and chieftains to hear the story of Ith.

After they had partaken of the banquet, Lugad sat on an elevated rostrum near the king. Marcac thus addressed him: If it pleaseth Lugad, we would listen to the story of Ith? Then Lugad arose and in a clear voice spoke as follows: When Ith beheld the sorrows that befell Gaalag, he preferred danger to tribute, death to slavery, he sailed to a strange land to discover a new abode for the Gaal, where they might dwell without hearing the voice of a master. We sailed westerly, we sighted Britain, and avoided Scaoil-ead and Cosantiridir (Cassitiridae). On the eighth day out from Dunmianac, we hailed the land we sought, we coasted along it for four days and four nights, until the waters of a river offered a favorable harbor. Ith divided his force into three parts, one he stationed to guard the ships, the other two to accompany him into the interior. Two races inhabit the land, we discovered the more numerous race was vanquished and held in servitude by the lesser; but the victors are hated by the vanquished. They rejoiced at our advent for they drag out an existence in cruel bondage. Ith inquired for the chief of the country, after two days had elapsed messengers came to guide us to his presence. Ith called a council of the captains of his bands. Some of them proposed: Why should we march further into the interior, have we not seen enough? Let us return home, and come in force and conquer this land.

But to this counsel Ith objected: By no means, the natives would then interpret our action as fear. Let Gol remain here to guard the ships with one-third of the force and should our expedition prove unfortunate let him return with haste to Gaalag and relate to Marcac this commission from Ith: O Marcac, conduct hither the children of Iber, here pitch the tents of the Gaal. Gol sought earnestly to accompany us on the march but without avail.

The first day we marched with great circumspection, passing the night under armed watch. The following morning Ith commanded the guides into his presence and said: We will proceed no further, but will await your ruler here another day if he desires to see us. When half the second day was spent, we saw a multitude advancing, as they approached we discerned that they held huge bludgeons in their hands; but they had neither cran-tubal (sling), bow nor quiver, nor the sharp lances of battle. They were tall, large-limbed, fair-complected men. Although it was a large, forbidding host, nevertheless we closed up to them. They often repeated, "Danbaa, and Danaan," and beat their servants in our presence, calling them "Cloden."

Without delay we observed, that they began to throw companies to our rear, as if to cut off our return to the ships.

Then Ith gave order: Keep your rear passage open at all hazard, for we are but few.

The encounter began by the natives giving a wild shout, and hurling large stones at us with much force, thereupon we bent the bow and swung the crantubal. Thus was our little company of Gaal hard pressed for three days, though by discipline and superiority of arms we held them at bay until Gol with the third division all but nine whom he left as guards for the ships, came with reinforcements, clearing the way for an orderly retreat. During the three terrible days, every Gaal fought like a hero, or if perchance he fell, died with his face to the enemy. My father, Ith, was mortally wounded but he did not expire on the field, we bore him off to the ships. I Lugad did not ascend my own ship, but remained with my father, a short time before his death he called me and said: Marcac may with safety conduct the Gaal to this land of forests. The serfs will aid him in the conquest. Do not prolong a second day of the Gaal Scioth Iber's sorrow in Gaalag—. Such was the last

words of Ith the famous, the son of Bille, the brother of Eocaid, who was surnamed Gollam.

Now the day that Baal crossed the threshold of Baalteine (May) all preparations were completed, and the children of the Gaal Scioth Iber, Naoimadeis, and Ogageis, the remnant surviving the invasion of Sruamac, were aboard, ready to weigh anchor, and leave Gaalag (Iberiat or Spain) after a sojourn of four hundred and eighty-four years in that land. Baal favored until we hove in sight of the desired land. Then a tempest blew and scattered the fleet in all directions. Twelve ships were wrecked. That day Colba and his crew went down at the mouth of the river of the land (Ionbior Colba). Cier and his crew foundered at Benntirrior an domain. The remainder of the fleet landed with Marcac, Iolar, and Blath, the sons of Gollam the hero, and with Lugad, the son of Ith.

Er, the son of Cier, was saved, for he had remained with the sons of Marcac, his playmates, in Gaalag.

After the landing, Marcac issued command: We will each leave three armed men, and all the women and children in the ships, while we take up the march to avenge the blood of Ith and subdue the country. They had spread the cloth to see to whose lot it would fall to remain with the ships, when both men and women cried out as with one voice: Leave none behind, let all die together or together share the glory of avenging the blood of Ith. The Gaal then armed; the forces were ordered for battle, the men of the land also gathered together, they were far more numerous than the Gaal, perchance twenty to one. The engagement had not lasted long when company after company of the "Cloden" began to desert to us. Forthwith the masters fled from the thick of the fight. The following day the conflict was renewed, the men of the land were defeated. Their bludgeons did not prevail, even the serfs when armed with our superior weapons, wounded them sorely.

On the third day the chieftain of the land sent an embassy to Marcac, having their bludgeons slung to their backs, and their arms crossed on their breasts in sign of peace.

Now it so happened that eight years previously a ship manned by the Gaal, in coming from Britain, was wrecked on the

breakers of this coast. They had become conversant with the language of the Danaan. The Danaan sent them to Marcac with the embassy as interpreters.

After attesting their joy at seeing their kindred, they spoke now in the tongue of the Gaal, now in the tongue of the Danaan. Thus was a treaty made and ratified between the chiefs of Iber and the Danaan.

The Danaan added: You have indeed wrested the victory from us owing to the treachery of the Cloden. The Danaan will not therefore submit to your rule, nor give tribute. We will cross to the far side of the Seanaman (Shannon) and we will dwell there between it and the great sea in the land of Ultonnmact (plain of mighty waves). We will not trespass on your side, nor you on our side of the river. Furthermore as the Cloden is on your hands do with them as you will, but remember if you show them kindness, or place trust in them they will betray it.

On that day the second day of the entrance of Baal into his Division Sgith (June 2) the covenant was ratified.

The Danaan raised a great stone where the treaty was struck, while I Ordac, the Ardollam, inscribed the words of the covenant in the Chronicles of the Gaal, as a perpetual memory of the transaction.

Then Marcac said: Let this place be called: Magmortiomna (Field-of-the-great-testament), and all the assembly answered: Yea. Peace ensued.

The Danaan set out for the territory allotted him by the treaty, the Firgneath remain with the Gaal. Marcac has pitched his tents on Magmortiomna, and the tents of all Iber are arranged in proximity, for Marcac said: It behooves us to remain encamped until the Danaan shall have crossed the river to provide against possible treachery.

The Firgneath render us acceptable service, the Gaal also who shipwrecked on the coast in the days of Eocaid Gollam, abide with us.

They relate of Cloden that is the Cegaal Firgneath (aborigines), that they were created from the elements of the soil. That the Danaan came from Armorica, vanquished the Firgneath and reduced them to servitude. That neither of the races had heard

of Baal. After an encampment of three months on Magmortiomna, Marcac summoned the chieftains of the Gaal Scioth Iber to a council in the presence of the assembled Gaal, he arose in their midst and said: O chiefs, the land is accessible to the foot of the children of Iber, what if we should make a tour of inspection? No one knoweth its boundary? How shall we proceed? Perchance the Danaan might revolt? Shall we spread out, or remain massed in force, what is your will? Our fighting force is small, decimated by the destruction of Baal. For in truth, Sruamac, the drought, the pestilence, and famine, were but his instruments, hence our phalanx is short-numbered. Colba lies tombless under the waves. Cier cannot hear any more the voice of Marcac—alas, the pity of it! Cier lieth under his Carn, his death-cry chanted, and his battle-song sung, and Marcac cried bitterly, and the assembled host lifting up their voice wept.

After a short interval Marcac proposed: What if Blath should speak?

Blath answered: What if we march massed together? Then Marcac asked what saith Iolar? Iolar answered: What if the Gaal be divided into three columns, the first column to march within trumpet call of the second, and the second to march within trumpet call of the third, all to march in line at the same rate of progress? Now on the threshold of Tirim, that is first day of October, Marcac at the head of his column took up the march to the North. To the right of Marcac, Blath marched his column, and to the right of Blath, Iolar marched his detachment. The Ollams, bards, cromfears (priests) and poets, were divided amongst the chieftains, but the women and children marched with the tribe to which they belonged, and the Firgneath pointed out the highways and byways, and the trails through the land.

Now Er, the son of Cier, marched alongside Marcac, holding his hand; indeed, the hero shortened his strides to correspond to the steps of the stripling. As we marched we came upon the waters of an unfordable river, where the construction corps and the carpenters made a pontoon bridge, for Marcac had burned the ships in which he had voyaged from Gaalag. After we crossed the bridge of boats, he continued the march, until we saw the peak of a mountain which is the extremity of the world, thence

we deflected our course, and descended to the plain, and marched until we came to the place where the mighty warrior Cier was drowned.

Marcac desired to visit the Carn, where lay the beloved brother of his heart.

As we marched through the land we found some Gaal of the stock of Iber, we heard them frequently speaking the language of the Gaal, still they had no knowledge of Iber nor Dunmianac, they freely proffered us provision from their produce. We stood on the shore only a short distance from the Carn of Cier, yet Marcac could not cross on account of the roughness of the waves, but with uplifted eyes and outstretched hands he besought: May the spirit of Cier be immortal! Henceforth we will call this river "Iber," in memory of the hero, the son of Iber, the glory of the race! When we returned to our brethren they too wished to behold the tomb of Cier, but Marcac forbade it.

We proceeded on the march until we touched the waters of the Seanaman (Shannon) beyond which stretches away the land of the Danaan. Keeping the Seanaman on our left we marched until we reached the source of that stream. Thence we proceeded westward until we stood above the waters of the great deep. What we heard was true: That the great waves of the sea break on the strand not far distant from the source of the Seanaman. We journeyed northward keeping the ocean to our left-hand, until we again confronted the world of water. Following the margin of the land until we again came to the end, we turned to the south, and marched, until on the threshold of Baalteine (May), the whole force entered the plains of Magmortiomna, as was appointed before the enterprise was begun. Now we were certain: That the waters of the ocean surround the land, that it is an island.

After their fatiguing journey the Gaal rested nine days. Marcac then convoked an assembly, and standing in their midst addressed them: When the Gaal migrated from Iber to a strange land, did they not give names to houses, hills, plains, rivers, yea even to the waves of the sea, in order to remind them of the name of Er forever? What if this land standing apart be called: "ER-RION" (portion of Er)? We are, and will be, the Gaal Scioth Iber, Naoimadeis, Ogageis for ever!

This territory is too extensive for a single ruler. The nobles elected me king in Gaalag, but Errion is not Gaalag? What saith the princes and chiefs in these public concerns? If not prepared to deliver an opinion, what if we defer the question nine days, and at the expiration of that time hold another assembly? It was so agreed.

At this time the priests also came together, and elected Blath, the son of Gollam Ardromfear to replace Fionar who remained in Gaalag because he was sick and broken with age.

After the nine days had elapsed, the assembly met, and Iber (Marcac) addressed them: As was said, the land is extensive, the Gaal required six months to march around their portion of it. What eye can see, what voice can be heard, what hand reach so far? Three descendants of the hero survive, what saith the chiefs? Now Blath presided on the mount as Ardromfear, Iber was as gentle as the summer zephyr, the princes all were silent. After a while Blath arose and said: Three of the race survive, let the land be divided between Iber and Iolar. It is my part, and my glory, that I am one of the race, but my portion will be Baal!

When Blath had finished speaking the chiefs struck their shields, and the surrounding Gaal raised a great shout, calling the name of Cier. After a little Aongais (Aeneas), a chief of the Gaal said: Is Cier so soon forgotten? Cier lieth under his carn but his spirit lives. Going to the side of Iber, where little Er stood, he took the boy's hand and said: The spirit of Cier still lives in his son?

Will the land be portioned and the child of Cier despoiled of the share which would have belonged to his father?

When Aongais finished the Gaal shouted, invoking the spirit of Cier on his son.

Blath replied to this address by stating: That he had given his opinion in the manner he had, because it was well known to the nobles and the Gaal that Er was not of the proper age to rule? To which Aongias made answer: When Enar, the father of Eolus, the wise, was an orphan, and the only survivor of the race, nine chiefs of the Gaal, acted regents for twenty years and four. Cannot the portion of Er in Errion be so governed, during the thirteen years of his minority? Then the Gaal called loudly for Iber to protect the orphan boy.



Iber therefore arose and proposed: What if the territory be divided into three kingdoms, and by the cast of the die Er, the son of Cier, and Iolar and Iber will assume their allotted portions? But all the assembly answered: Not so, let Iber choose his kingdom first. But Iber dissented, saying: Spread the cloth for the cast, for Iber will accept only by his lot like the others. So the land of Errion was parcelled into three kingdoms. Deas, the south kingdom, fell to Iber, the most southern province of which was assigned to Lugad, the son of Ith, the first bard of Erin, who pitched his tents (i. e., made a settlement), looking out on the great sea. The north boundary of Iber's kingdom formed the southern terminus of Iolar's. Er's kingdom stretched from the north of Iolar's to the extremity of the island, and the Cegaal Firgneath occupied a reservation between the Kingdom of Er and the territory of the Danaan. Nine chieftains of the Gaal reigned for Er, until he should attain his majority. Blath held the office of Ardromfear (high-priest). Their portions were also assigned to the chieftains, Ollams, Cromfears, poets, bards, and to all the Gaal. Up to the present, however, no one had leisure to listen to the prelections of the Ollams.

After the lapse of a year a contention arose between Iber and Iolar regarding territorial boundaries, but Iber related to me, Ordac, the Ardollam, that Blath was the real cause of the disturbance.

Now for the first time the Gaal unsheathed the sword in internecine strife, and alas! Iber fell by the hand of Iolar.

They constructed Iber's Carn on the spot where he fell. After they had chanted the death-cry, and sung the battle song, Lugad said: Let this mound be called Ce-iosiol (Cashel) forever!

Note:—I will write down here the "Eugcaoin" (death-cry), or elegy, which Lugad, the son of Ith, composed, and sang over his wife, Fial:

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Suideam sonn for san tract  
 Ainbteac fuact,  
 Criot for mo ded admal eact  
 Eact dom ruact.  
 Ais neidim duib ad bat bean,  
 Brogais blath.

Fial a ainm fris mad neam ;  
 As Baal glan.  
 Adbal ecc ecc dom ruact,  
 Cruad rom claid.  
 Noct a fir ar ro sil,  
 Siu ro suide.

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After the battle in which Iber met his death, I Ordac, the Ardollam, did not return to Deas, but set out for the kingdom of Er, the son of Cier. I carried with me the writings of Eolus, and the Chronicles of the Gaal, which Marcac entrusted into my hands and keeping before our migration from Gaalag, for the successive kings had preserved these writings from the days of Ardfear, or Naoi, the protoparent of the race.

#### FIRST BOOK, AND FOURTH CHAPTER.

THE REIGN OF IOLAR AS ERMION FOR THIRTEEN YEARS, ACCORDING TO OUR COMPUTATION, FROM B. C. 1004 TO 991.

Iber was slain the year B. C. 1004. They buried him in the land Ceiosiol where stands a mighty Carn to his memory. Er is yet a youth and none of the sons of Iber have reached the proper age to rule; on this presumption Iolar began to rule over Deas, indeed he arrogated to himself the right to order the chieftains regent in the kingdoms of Iber and Er.

He commanded and countermanded, just as if he held the sovereign sway, styling himself "Ermion."

Now Lugad, the son of Ith, prince of Iblugad, remonstrated with Iolar, saying: What if nine chieftains act as regents in Deas until the firstborn of Iber attain the age, even as is the case in the kingdom of Er? This was the answer Iolar made: Keep within the terminus of thy own Tanastec, O Lugad, what concern of thine is the affairs of the children of Iber? After a time a rumor of the dissatisfaction of the chieftains of Deas reached the ear of Iolar, saying: Doth Iolar deem that he will assume

the sovereignty in the birthright of Iber? By our heads it shall not be! Therefore, he instructed Blath: Go quickly and take up the reins of government in Deas, and after a time I will confer more at length with thee on the matter. So Blath set out for the kingdom of Deas. At this same time Iolar began to disclose his purposes to Aongais, who communicated them to the chieftains. All, however, by one accord, were determined to save the kingdom of Er from the encroachments of Iolar.

Every eye regardeth Er with affection, he devotes much time to the reading of Eolus, and placed it as an official duty of the Ollams to nourish the spirits of the youth.

Now it transpired that while Blath presided in Deas Erac, the firstborn of Iber, became of age, and the chiefs of the Gaal in that land said: No one but Erac shall rule over us! There was a compact between Iolar and Blath, whereby he should hold the kingdom as the vassal of Iolar, for Blath said: Am not I also of the race of Er? Therefore, he styled himself "Amergein" (one begotten of Er). It so chanced that Amergein had not yet taken a wife, which fact awakened in Iolar the hope that he would obtain the sovereignty of Errion. Moreover the chieftains protested that it was not lawful for Amergein to be king and Ardromfear at the same time. To which Amergein answered: I will rule until Erac acquires experience. Shortly after this occurrence Amergein married Cora, the sister of Lugad. Immediately Iolar proclaimed: That Erac, the son of his brother Iber, had attained the age. Amergein answered him: Amergein rules in his own right. Iolar incited the children of Iber against Amergein. He also sent messengers into the Kingdom of Er to the chiefs-regent, saying: Will you suffer Amergein to drive Erac, the son of Iber, from his throne? They answered, we will abide.

At this time also Er, the son of Cier, attained the age, and the chieftains placed him on the throne to rule over them. In these days also the cromfear of Gaalen were assembled to legislate for the children of the soil, and Amergein was presiding as Ardromfear. Then Tirac, a captain with an armed band came, and surrounding the mount, slew Amergein and went their way, but the assembled priests buried Amergein, and threw a heap of

stones on his grave, calling it "BREUG," on account of the falsehood and treachery of Iolar. Notwithstanding they elected Erial, the son of Iolar, to the office of Ardcromfear. At this period the three sons of Iber had attained the proper age to rule, but when the chieftains of Deas assembled, a rumor circulated through the convention: That Erac, the oldest, was subservient to the wishes of Iolar. So Torlath arose in the midst of the assembled chiefs, saying: Is it true that Erac is the servant of Iolar? Erac arose quickly and in a clear voice made answer to the accusation: Erac never was, and never will be the servant of Iolar, nor any one else, Erac is the son of Iber! Thereupon they installed Erac king in place of his father. This event proved distasteful and saddening to the spirit of Iolar, for he had hoped a quite different outcome. As these events therefore transpired contrary to his expectations, melancholy swamped his soul and he sank gradually until he died. The days of his reign from the death of Iber were thirteen years complete.

Erial summoned together the cromfir of Gaalen and many of the Gaal, and they raised the Carn of Iolar. They chanted the death-cry, but no battle song was sung, for no one had the hardihood to laud the valor of Iolar in battle.

## I. BOOK. THE V. CHAPTER.

### THE LEAGUE OF THE SONS OF IOLAR, year B. C. 991.

The sons of Iolar did not summon the chieftains of Gaalen together, but made a combine among themselves, saying: Do thou, O Erial, retain the office of Ardcromfear, and we Mumna, Luigne, and Laisne, will occupy the throne a year each in turn. And it was carried out as they had determined.

Mumna arrogated to himself the title of Ermion. This fact caused Erac and all the children of Iber to send a legation to King Er, the son of Cier, with this message: Will Er humble himself before the sons of Iolar? Does he fear that they will slay him as they murdered our father in the land Ceiosiol, and then mourned over him? If Er would declare himself? On the arrival of the embassy, Ordac, the chief ollam, was confined to

his couch by sickness; Er, the king, consulted with the chieftains Aongais and Aod, and Togher, the ollam, laying the words of the message before them, and adding: That it was his opinion that Er should remain within the boundaries of his own realm.

These words seemed good and prudent to the consultors, so they adopted them as their answer, and after the conference they wrote them down and sent them by the hands of his messengers to Erac. At this interval Ordac died, and Togher was chosen Ardollam in the Kingdom of Er, for all the ollams came thither, and Er respected and honored them.

At this period the chieftains dwell in their respective Tanas-teacs, the ollams in their tents, but bards and poets were quartered with the chiefs, while the Gaal were located on their portions of the soil throughout the country.

The "Bruiteine" (fire-hill or sacred mount) or the Rathes of the cromfear and carneac were not yet properly established, because up to the present the land was not thoroughly explored. The Danaan observed the conditions of the covenant faithfully. The Cegaal Firgneath are happy under our governance, and love us.

After Mumna had ruled his year, Luigne occupied the throne, calling himself Ermion. And after Luigne's year, Laisne did in like manner.

Now it came to pass in the eleventh moon of first year of Laisne's reign that Mumna died, then Laisne sent a legation to Erac, the king of Deas, saying: What time will Erac send representatives to establish the boundaries, that Laisne too may send his on the day appointed? Erac dismissed the embassy from his presence, saying: The terminus of the kingdom of Deas is already established. Laisne convened the chieftains and the Gaal to set up the boundary-stones, and they journied with staves and hounds as if on a hunting expedition.

But the men of Deas full armed came by forced marches to the place of the disputed boundaries. No sooner had Erac heard that Laisne came like a huntsman bearing a staff, than he said: It is well, a son of Iber will not draw the sword against the staff. As the men of Gaalen came in sight, the men of Deas who had cut down poles and put away their swords, hastened to meet them.

When Erac advanced a step in front of his troop, Laisne came up to him, each holding a staff in his hand, Erac said to him: Doth Laisne find game and agreeable diversion so far from home? Or perchance he has come with his goodly band to visit the tents of Iber?

But Laisne answered: Ermion came hither to stop the foot of Iber from straying beyond the terminus of his own kingdom. Scarcely had he uttered the last word when Erac struck him on the head with his staff, and before Luigne and the Gaal of Gaalen could approach he rained blow after blow on him until he fell unconscious to the ground. Now Luigne and the Gaal of Gaalen, and Eran, brother of Erac, and the men of Deas hastened to the spot, they contended with their staves over his prostrate form until he was killed, nor was long until Luigne also fell. The men of Gaalen seeing the second brother fall broke ranks and fled, and the men of Deas taunted them, saying: Whither away so fast, O valliant men of Gaalen? Did you not come with your Ermions to establish the boundaries of the kingdom?

Now Erac sounded the trumpet, and they gathered together and the bodies of Laisne and Luigne were stretched side by side, and forming a circle about them, Erac stood in their midst and addressed them: My valiant soldiers, when my father, Iber, went to Ceiosiol at the invitation of Iolar, there Iolar slew him by treachery, and then hypocritically bewailed him, saying: O the flower of Gollam hath fallen in his prime!

O spirit of Iber, look down on thy sons to-day, for they are wreaking vengeance for thy blood so foully shed!

For this reason no one shall ever point their finger, saying: Lo! there is the Carn of the sons of Iolar.

Erac then commanded that both bodies be cast into the waters and it was done accordingly. Erac likewise instructed his followers, saying: When girding on your swords take your staves also, and show them to your children, for it was with them you humbled the Ermions. Erac then returned to his own kingdom.

## FIRST BOOK, SIXTH CHAPTER.

THE REIGN OF ERIAL, SEVENTEEN YEARS, B. C. 988  
TO 971.

There survived but two sons of Iolar, Erial, the Ardcromfear, and Balb (Dumb), who was so tongue-tied that no one could understand the word of his mouth.

The chieftains of Gaalen said: It is unlawful for the Ardcromfear to wage war, the priests can elect another, for Erial must occupy the throne of his father.

Erial entertained their proposition, and Bioradac was elevated to the ardcromfear dignity. Now in those days the children of Iber began to be contumacious, they styled their brother Erac, the king, Ermion, saying: Are not the sons of Iber the first-born of the Gollam? They stirred up strife in the kingdom of Gaalen. Then the chieftains of Gaalen consulted Erial, saying: What if we send an embassy to King Erac, requesting that he observe the peace, or otherwise—. Erial therefore sent to Erac, saying: O son of Iber, when our fathers subjugated this land, it was divided by lot, did not Iber then receive his share? Did not Iolar, who was Ermion, receive his part? Were not the termini established, and our fathers swore that each one would abide within the limits of his proper kingdom?

When Laisne besought thee to arrange the boundaries thou didst recur to violence and arms. Was not Laisne and Luigne slain by thee? Dost thou not call thyself Ermion, a title which pertaineth not to thee? The chieftains of Gaalen, and Erial, the King, desire that the boundaries be definitely established. Erial loveth peace, yet he feareth not the sword, answer then, O Erac, yea or nay, and no more.

Although Erac did not assemble the chiefs of Deas notwithstanding he sent this reply to Erial: By Baal, doth the eaglets still sniff the blood of the horseman (Marcac) shed on Ceiosiol? O brood of Iolar, fly not so high, or I will clip thy wings and ring thy nose—Erac saith—nay.

As soon as the chieftains of Gaalen heard the answer to the message they cried with one voice: To arms, to arms! The

warriors of Gaalen marched in their phalanxes to the hills of Earb, where they were confronted by the hosts of Deas in battle array. The battle began at the dawn of day and raged with exceeding fury until darkness covered the face of the earth. In this engagement Erac, the king, and Eran and Erbac, his brothers, were slain. The forces of Gaalen then returned to their own kingdom.

Ernac, the sole survivor of the sons of Iber, was elected to rule as king of Deas.

Er, the son of Cier, the king, ruled peacefully in his own dominions, he heeded not the clamors of the sons of Iber and Iolar. Erial, the king of Gaalen, also lived in peace to the end of his days, with the exception of that day on the hills of Earb. The duration of his reign was seventeen years.

## THE FIRST BOOK, AND SEVENTH CHAPTER.

### THE REIGN OF ETERIAL, THIRTEEN YEARS B. C. 971 TO 958.

Eterial was elected king of Gaalen to succeed his father; he placed his father before his eyes as the exemplar of his conduct. He walked in his father's footsteps in all things. It is I Eterial who write these words that they may be a lasting memorial of Erial and his son to the eyes of both the nobles and the Gaal. During the twelve years and more which I occupied the throne I transacted nothing arbitrarily in the presence of the children of the land.

Peace rested like a benediction over the kingdom. Maratel, the wife and companion of Eterial, and his two sons died, Filait being the sole surviving child.

The spirit of Eolus lives in Eterial, shining as the light of truth to his people forever! The children of the land will drink in the spirit of Eolus.

How gracious it would be to me, if the race of Iber were like the race of Er, who day by day listens to the wisdom of Eolus. Er is like an oak growing on fertile soil, sound and strong. Eterial regards Er as a friend and brother, are not we the children of



Gollam brothers? O sons and daughters of Erin, cherish one another for Erin is more lovely than Gaalag. O Gaal Sciaths, listen to the counsel of Eterial: Sprinkle the waters of wisdom over the flaming fire of passion. Let the light of Baal shine on you. Avoid Cosantiridir, do not go to the land of tin, avoid intercourse with the children of Feine, they have soft words on the tongue, but deception in the heart, the spirit of contention and covetousness burns constantly in them.

In those days Conmaol, the son of Erac, succeeded Ernac on the throne of Deas. Already he has imbrued his hands in the blood of Balb. Conmaol is ambitious and thirsts for dominion, therefore it is necessary for Eterial to prepare for war. O children of Gaalen, should I return safe from the rage of Conmaol, I will continue to rule as was my custom, for the glory of the king arises from the esteem of his people. Such was Erial, to be such is the desire of his son. What if Conmaol masses the forces of Deas, Eterial will not involve Er in the war.

If the forces of Gaalen fail to withstand the power of Conmaol, then Erin will witness evil days. Eterial sent his writings by the hand of Marcac to the tents of Togher, where they remained many days. Er gave audience concerning the controversy between Deas and Gaalen. The feud between them caused his heart to be sorrowful. After the departure of Marcac Er said to me, Togher: O Togher, inscribe the words of Eterial such as are pertinent to the subject on the pages of the book of Chronicles of the land. Er, the king, said likewise: I thank Ordac and thee, O Togher, because you have instructed my intellect in just knowledge, be the same to my son, Iber, guard him from the serpent of pride, and the dragon of envy which destroy beneficence. Now carriers came with the word that Eterial, the wise, had fallen in the battle of Ardcoran. There his Carn was constructed, he had reigned king of Gaalen thirteen years.

## THE FIRST BOOK, EIGHTH CHAPTER.

THE REIGN OF CONMAOL, TWENTY-SEVEN YEARS,  
B. C. 958 TO 931.

At this time Filiat, the son of Eterial, was elected king over Gaalen, but Conmaol assumed the title of Ermion with much arrogance.

Now on the fifty-sixth year, the second quarter and first day since the occupation of Erin by the Gaal, Er, the son of Cier, died, after a reign of forty-two years. All the children of the kingdom gathered to the royal tents where Er lay in death, and great lamentation was made. After nine days the body of Er, the king, was buried in Maginse where his Carn stands. I Togher was led by my brothers for my eyes are dim and my feet weak, slowly that cortege marched as if unwilling to part with our beloved one, though dead. With my aged voice I weakly chanted the death-cry, and all the minstrels sounded the dirge on their harps. But no battle-song was sung because Er had lived all his days in peace. The poets, however, celebrated and the minstrels sung the story of Cier, the son of Gollam, the father of Er. The valor with which he resisted the army of Sruamac, how he searched for the bodies of his father and brothers among the slain and returned with them triumphant to the tents of Astiereis.

They sang the sad story how Cier himself stricken by Baal perished in the great sea; how the Gaal besought his body from the rocks of the deep, begrudging the waters the treasure they held. They sang how the fearless warriors braved the anger of Baal, and carried the body up to the summit of the rock that juts above the mighty waves and chanted the death-cry despite the howling winds; how they sang the battle song as is customary for the warrior returning triumphant from battle. Their lamentations resounded over the hoarse-roaring waters. Who so famous as Cier in ancestral Gaalag, who so famous as Er in Erin?

When the great stone enclosed the door of the tomb, Aod, the chief of Ardtan, said: Let this kingdom be called the land of Ullad (lamentation) in memory of the first chief of our race interred here? And I Togher inscribed the words on the roll of the Chronicles. Iber, the firstborn son of Er, was elected king to rule over Ullad. I Togher approached Iber, the king, and said: I have lived to see thy father buried, I have written the annals of the times down to this very day, suffer me to retire to my abode, for I am no longer equal to the duties of the office of Ardollam. The tongue of Iber will not deny the necessity which his eyes behold? Iber tenderly embraced Togher and kissed him, saying: If Togher hears that the foot of Iber has turned from

the path of justice will he not according to custom inform him? And Togher was silent for his heart was full. And Iber gave orders that the tent of Togher be pitched near the tents of the chieftains. Neact, the son of Thol, was elected Ardollam of the kingdom of Ullad. Conmaol, who has arrogated to himself the title of Ermion, burns with resentment against the race of Iolar, for the slaughter of his father on Ceiosiol is ever present to his eyes and mentioned in his speech. Contention arose and war was declared between Filait and Conmaol. For the first time since the day of the treaty on Magmortiomna the Danaan crossed the Seanaman. They came at the earnest entreaty of Gaalen as auxiliaries. But the troops of Gaalen before they had even made a respectable demonstration fled from before the face of Conmaol. Then Conmaol, the valiant king of Deas, having routed the combined armies turned his attention to Ultonnmact, and after having overrun it with the sword and fire he subjected it to fines and tribute.

The kingdom of Ullad enjoys peace, for Iber is disposed as was his father attending to interests that will promote the welfare of his people. Highways are constructed throughout the land, nine bruiteine are established in the nine provinces of Ullad, the youth (t-aos-og) are encouraged to frequent the conferences of the ollams.

Now it so happened that Filiat, king of Gaalen, was weak-spirited, he made no effort to bring Conmaol to judgment for the death of Balb, the son of Iolar, he permitted him also without armed protest to ravage the borders of Gaalen during the twenty-seven years he occupied the throne of that kingdom. After the twenty-seven years, however, had passed, when Filiat died, and Tigernmas, his son was elected to the throne of the kingdom of Gaalen, the chieftains came to him to request that he would take possession of the provinces of Oir and Ceas which Conmaol had seized by violence; they urged him to free his kingdom and re-establish its former boundaries. Tigernmas therefore indicted letters to Conmaol, the king of Deas, saying: It appeareth that Conmaol the Ermion, hath no just claims within the territories of Oir and Ceas, what of the lands of Ermion and Iber? Aongais summoned the chieftains together to get their advice, but they

would deign no other answer than this to the inquiry of Tigernmas: The soil is the inheritance of the children of the Gaal according to the province of each chieftain, and the portion of each individual Gaal by the right of law and the practice of Tanistry. The men of Deas do not comprehend the significance of the term: The lands of Iber and Ermion. Have not the words their origin in the artifice of the cromfir? For this reason Tigernmas sent another deputation calling the territory "The lands of Deas and Gaalen." Then the chieftains set out and righted the boundaries, and the land enjoyed peace. The kingdom of Ullad is also at rest. Iber having reigned twenty-eight years, died and the land mourned him, and his son, named Iberic, was elected king, in the first year of whose reign Neact died, and Feilmid, the son of Stroth, was elected Ardollam. In those days came a ship having one bank of oars (leabairraon) manned by Fenicians with letters from the king of the Fenicians, saying: Permit my servants to examine your lands in search for minerals, precious stones, copper, or tin? If they abound, you shall have a twentieth part of what the mines shall produce, besides my servants shall purchase all their stores and utensils from you. Let there be a compact between us? Tigernmas called an assembly of the chieftains of Gaalen, and repeated to them the words of the men of Feine, but they very quickly made answer: By our opinions, O sire, it doth not please us to give such a privilege to the Fenicians, for this is always the Fenic manner: A plausible word on the lips, but duplicity in the heart. Did not Eterial advise the Gaal to shun Cosantiridir? Are not our kindred in Dunmionac? What if we invite them to come, they can dwell here among their brethren, and examine the earth for those minerals, but harken not to the words of Feine. And so it was decided. Now after the Feine set sail, they provisioned a ship and sent a deputation to their kindred in the land of tin (Dunmionac). But in truth they returned as they set out, for the Feine would not suffer them to deliver their message, nor to place their foot on shore, nor even to enter the harbor. In those days it happened that Ithbaal, the Ardromfear of Tsiar (Tyre), and Scadan (Sidon), was elected king of the Feine. His elevation to the kingship took place B. C. 914. He had a daughter, the most beautiful woman in the

world, east or west; she married Aodab, king of Ceisrael, she brought with her into the dominions of her husband a band of the cromfir of Baal, for it was the cherished ambition of Ithbaal, king of the Feine, to spread and make mighty the name of Baal among the collective nations (cruinne daoinead). Indeed his goodly daughter Ishbaal, seconded his project for she converted all Ceisrael to Baal. Likewise in the days of Iberic, Ithbaal sent a Leabairraon (one bank oars) ship to Erin, and she took harbor in the port of Buidecloc, and the cromfir who were aboard her had a statue of Baal in resplendent gold, a statue of Re in shining silver, and a statue of Tarsnasc in burnished bronze. The cromfir of Feine related to the cromfir of Erin the command Baal gave unto themselves that they should erect a stronghold (Dun) and a temple to Baal, and that they should place in it a statue of Baal, Re and Tarsnasc so that they would be there always before their eyes. Now indeed by the inspiration of the cromfir of Feine the Ardromfear whispered this design to Tigernmas, the king, and besought him to assemble the people, and say unto them: Thus spoke Baal to Tigernmas, I am far distant from you, is my abode far from the children of Erin? Come then, erect a mighty pillar (ul-tur) and carve upon its column (uatne) the semblance of Baal even me, and Re my abode, at night and Tarsnasc, and prostrate yourselves; and fall down before me near my presence and I will hear thy voice, and my servants will whisper my answers to the ear of the public, and whenever you shall beseech a favor from Baal, remember his servants, in order that he will give ear unto you.

Now Tigernmas unhesitatingly followed the advice imparted by the Ardromfear. Then the cromfir instructed the people, saying: It behoveth you to do as Baal, the light, the heat, and the life of the world commanded Tigernmas, the king, bless you Baal, that Baal may bless Ermion. They erected three great pillars in proximity to the Bruiteine of Gaalen and on top of each one respectively they placed a golden statue of Baal, a silver statue of Re, and a bronze statue of Tarsnasc. The cromfir bowed down before the pillars and Tigernmas, the king, humbled himself in the sight of the children of the land. Then the multitude murmured and demanded vociferously: Indeed (arra) is the glory

of Baal, Re and Tarsnasc imprisoned within a stone like this? We will prostrate and bow the head to Baal alone! And they had a mind to tear down the idol, Cromcruad, to the ground, but they forebore on this occasion. Without doubt the popular fury was rising against Tigernmas on account of the housed god Cromcruad, therewith he placed the blame on the shoulders of the cromfirs in presence of the assemblage. Now no sooner did it reach the ear of the Ardcromfear that Tigernmas, the king, placed the responsibility on the cromfir in the presence of the assembled hosts, than he speedily went to him in private, saying: Is it your wish to have the Gaal revolt against Baal and you their Ermion? Spread the word, saying: Bow yourselves down in the presence of Cromcruad. The king positively refused to accede to the demand, but on the contrary again asseverated in the presence of the assembled myriads: That the cromfir were responsible for all that had occurred. When lo! the following morning Tigernmas, the king, was found stretched dead in his tent. Immediately the people began to call the spirits of Erial and Eterial and the name of Tigernmas! Then to appease the storm that was rising the Ardcromfear said: That it was Baal who smote him because he spoke contemptuously of his servants the cromfir. Then the people demanded to inspect the body, but in truth they found no mark from Baal upon it. They therefore rushed upon the Ardcromfear and murdered him, and slew as many of the cromfir as they could lay hands upon. They likewise tore down Cromcruad wheresoever it was to be found.

The bards chanted the king's death-cry and the Gaal constructed his Carn although no cromfir were present.

So perished Tigernmas, the son of Filiat, king of Gaalen, by the craft and treachery of the cromfir after he had reigned twenty-seven years. But the valiant deeds of the kingdom of Gaalen and the notable events that transpired during his rule are written and constitute the Chronicle called the book of Tigernmas.



## THE SECOND BOOK, AND SECOND CHAPTER.

THE REIGN OF EOCAID, THE SON OF DAIRE, ELEVEN  
YEARS B. C., 904 to 893.

After the murder of Tigernmas by the hands of the cromfir Erbot, his son, was a mere stripling, when another semester had elapsed, Aongais, the king of Deas, also died, leaving Ardfear, his firstborn, a mere youth. Indeed there was not in Deas nor in Gaalen a single person of the royal race of proper age to rule. Therefore Erin requested Iberic to rule as Ermion, but he declined the honor. Thus six years passed when Iberic died after a reign of thirty-four years. Ullad mourned deeply his loss. Soberce, his firstborn, the handsomest man in Erin, was elected king. Ciermma, his brother, born at the same birth, was his twin not only in semblance and form but also in his goodness of intellect.

At this time Eocaid, the son of Daire, of Ith, the prince of Ib-Lugad, usurped the title of Ermion. He spent his time in vain frivolities, lowering the standard of manhood, for he prized the dye of the cloth more than the character of the man who wore it. A feeling of disquietude began to prevail in Deas and Gaalen, for a rumor quietly spread, saying: The Danaan are conspiring with the Firgneath and are up to mischief. During the five years which Eocaid was styling himself Ermion, the chieftains of Deas and Gaalen were addressing memorials to Soberce and to Cierma, saying: Will not the sons of Er harken to the voice of Erin calling them to guard her from her enemy? Will they not compel Eocaid, the son of Daire, to abdicate the throne he has usurped? So Soberce and Ciermma answered them, saying: By Baal, certainly we will dethrone Eocaid, the son of Daire, and protect Erin. Before centralizing the forces Soberce sent a currier to Eocaid, saying: O Eocaid, son of Ith, thou wert not elected a king, nor art thou the choice of the chieftains. Suppose thou retire to thy proper place? But Eocaid delayed to return an answer until Soberce and his phalanx were upon him. Then all his so-called friends and courtiers fled, leaving him alone in his misfortunes.

After two days Eocaid sent a request by one who carried him food and drink, beseeching Ciernma to come to him.

Now there was neither promise nor understanding to that effect between them, nevertheless because Ciernma did not respond as quickly as expected, Eocaid, the son of Daire, becoming desperate killed himself.

### THIRD CHAPTER, SECOND BOOK.

#### THE REIGN OF SOBERCE, THIRTY-NINE YEARS B. C., 893 TO 854.

At this time Soberce sent carriers through the kingdoms of Erin, saying: Let the chieftains assemble without delay on the campus (lios) of Magalman to meet Soberce, king of Ullad. As soon as the hosts assembled they went into session for Soberce declared: That he would take the initiative in no project without the expressed desire of the chieftains. After the council the chieftains of Gaalen requested Soberce to assume the protectorate of Gaalen, while the chieftains of Deas made the like request of Ciernma. Thus Ciernma marched away with the chieftains of Deas, but Soberce returned home taking Erbot, the son of Tigernmas, with him to Ullad. Feilimid lived to see the sons of Er ruling the whole of Erin. The intellects of both were rich with wisdom and their hearts were guided by the precepts of Eolus. Now all contentions were banished from the face of the land. No more does rumor creep that the Danaan is preparing war. Feilimid hath lived in peaceful times, but now his last is at hand——. Just one month after Soberce had returned to Ullad Feilimid died, and Cartac was elected Ardollam.

Soberce gave the instruction and education of Erbot over into the hands of the ollams, commanding that they should point out to him the path of truth and the words of Eolus continually. At this time Soberce founded for himself a stronghold and citadel or castle (gaislan) on the top of the rocky heights that tower above the waters of the Foist in the province of Larne in the kingdom of Ullad. Ciernma founded a similar one on the headland looking seaward in the principality of Ib Lugad. Indeed these were the



first walled strongholds which the Gaal founded in the kingdoms of Erin. No sooner did the chieftains and people become cognizant of the fact than they made serious objections, murmuring: This is a thing our fathers have not done from the beginning, what does it mean? When the words of censure came to Soberce and Ciernma they said: Why do you fear, O chieftains and Gaal, that the children of Er will become a menace to you. How is it possible for them to injure you without injuring themselves more dangerously? The gates of Dun-Soberce (Dunseveric) and Dun-Ciernma will be open as wide for you both night and day as was ever the curtains of our tented pavillions! Nevertheless if it be an annoyance to the peace of your minds, say but the word and the evil shall be swept from your view without delay. When the people heard these words they became pacified, and said: Soberce and Ciernma are our pride and strength, may the house of the children of Er be perpetual! It was in these days that Erbot, the son of Tigernmas, attained the necessary age to rule, and Soberce took him to Gaalen, and there he convened the chief assembly of the kingdom and he introduced Erbot to them and to the people, saying: When the children of Erin requested Soberce to assume the protectorate of Gaalen because none of the royal race had attained the necessary age, and the Danaan was menacing the land, he acceded to their petition. Gaalen is the allotment of the sons of Iolar, Erbot is no longer a youth, the ollams have instructed him in the knowledge of truth and wisdom, he is acquainted with the manner of just rule and that it behooveth him to do so. When he finished his discourse every one remained silent, therefore after a short delay he said again: If Soberce were one of the chieftains of Gaalen he would say: What if Erbot, the son of Tigernmas, of the race of Gollam, sit on the throne of his father in the kingdom of Gaalen? A mighty cheer arose from the multitude, saying: May Baal prosper all the projects of Soberce, the son of Er! Immediately Murcad, one of the chieftains of Gaalen stood and said: Will Erbot the son of Tigernmas, of the race of Gollam, sit on the throne of Gaalen? All answered unanimously: Yea, certainly, so be it, so be it. Then Soberce laid on his shoulders a magnificent robe, wonderful, resplendent with embroidery, in red gold, and he summoned me

Cartac to him, saying: Behold, Cartac has an offering for thee. I placed in the hands of Erbot the writings of Eolus and Eterial, saying: O son of Iolar, accept from my hands these words of our ancestors, keep them in view, and thou shalt find in them food for thy intellect as sweet as the living water is to the mouth of the thirsty hunter as he courses the deer on the mountain side. Erbot put the volume under his cloak. They prepared the great tables and they feasted for nine days, there was song and minstrelsy and dancing, and historic tales relating to the times of Gaalag and Iber. After the festivities were over, when Soberce was returning to Ullad Erbot and all the chieftains of Gaalen accompanied him to the river Ramar which flows between the kingdoms of Ullad and Gaalen.

From the river Ramar we marched by the new highway which Soberce made from that river to the portals of Dun-Soberce in the province of Larne. As soon as he arrived home he sent an embassy to Ciernma, saying: Oh Ciernma Airt (Ardfear), the son of Aongais is of age, and the life of Soberce, thy brother, is lonely without my heart's love, O brother! For this reason Ciernma convened the chieftains of Deas, and they elected Ardfear, the son of Aongais, king. And Ciernma set out for Ullad. A mighty host accompanied him to the boundaries of Deas, and his progress through Gaalen was like a triumphal march of a king through his dominions. As he approached the boundaries of the kingdom of Ullad, he dismounted from his charger, and bowing his head, he purified himself by swimming the river Ramar, and as soon as his foot touched the soil of Ullad, he bent down and kissed it. Soberce also came a two days' march to meet Ciernma, and they met in Gleannbearna, and as soon as they saw each other in the distance, they sprung from their chargers and running quickly they embraced most tenderly.

And as a lasting memorial they erected a monolith on the spot of the meeting, with the name of Soberce carved on one side and that of Ciernma on the other. But in Dunsoberce there were festivities for a whole month even the month Cruinnugad (that is September). All were invited, and tents were pitched in the circumjacent plain, there was song and the sweet voiced harp was heard, and the story of ancient times; the days passed joyfully,

the stag-hunt by day, the dance by night.

The day prior to the breaking up of the festivities, a rostrum was erected in the midst of the vast assemblage, and Leath stood upon it; Leath of the clear and resonant voice, then I gave into his hands the writings of Eolus, and the book of Chronicles written up to the moment in which Leath stood in their presence. Leath read them publicly, when the multitude heard they rejoiced, and wondered, and at the conclusion the chieftains, ollams, the cromfir, the minstrels, poets, the Gaal, the women and maidens, lifted their hands toward heaven, invoked Baal to prosper the works of Soberce, and Ciernma, the glory of the Gaal, the sword and shield of Ullad. Peace reigneth everywhere, the Danaan earnestly seeking the friendship of Ullad, and the Firgneath dwelling in contentment without anxiety. The kings Ardfear and Erbot paid a visit of courtesy to Dunsoberce, Erbot bends to the influence of the cromfir, forgetting the lessons of Eolus, and the teachings of the ollams. It chanced on a certain day that Soberce spoke to Erbot about the precepts of Eolus, but he did not understand him and knew not of the subject. When Soberce questioned him concerning the writings which Cartac gave to him in Gaalen? Erbot replied: The Ardromfear took them from my tent, saying: This is the work of the ollams who always speak disrespectfully of Baal and his servants. Ardfear prefers music and frolic, dance and poetry to science. In the twenty-first year of the reign of Soberce Cartac died, and Leath was chosen Ardollam. Highways are constructed through the land, the Gaal multiply, flocks and herds cover the pasture lands, great numbers of the youth flock to hear the ollams, there is esteem for learning and science, five additional Bruiteine (fire-hills) have been established in Ullad, day by day the same peaceful routine follows, the kingdom of Ullad is as content as the infant that sleeps on its mother's bosom. In the thirty-second year of the reign of Soberce, Leath died, and Nid was chosen Ardollam. In the thirty-seventh year of the reign of Sobercé, Erbot king of Gaalen expired, and Smiorgaal, his son was elected to reign in his place; and during the same month Ardfear, the son of Aongais, king of Deas, died, and for the lapse of eight months the chief assembly of the kingdom did not gather on the Bruiteine, because

Eocaid, the son of Ardfear, would not have attained the necessary age until that time. Then the chieftains convened and elected Eocaid, king over Deas. After Soberce had reigned forty-two years he fell sick and died, and his Carn was built by his own command, close by the Bruiteine of Ullad, for he said: If it should chance at any time that both king and people become lawless, perhaps it will bring them to a better sense of their duty when they behold my Carn before them? On the twelfth day after the demise of Soberce, Ciernma expired, alas, he could not survive the beloved brother of his heart!

The Carn of Ciernma was constructed nigh the Carn of Soberce just as though he was a king of Ullad.

And Ullad mourneth deeply after Soberce and Ciernma!

#### THE FOURTH CHAPTER, SECOND BOOK.

#### THE REIGN OF OILLIOL, SON OF SOBERCE, TWENTY-FOUR YEARS B. C., 854 TO 830.

When the chieftains assembled on the Bruiteine of Ullad, they elected Oilliol, son of Soberce, king. In those days, Eocaid, king of Deas, had recourse to high-handed violence, and menaced the Danaan with dire penalties. With that he sent his heralds demanding tribute (cios). An obligation not owing to him, but he said: If it be not paid promptly, let the heralds declare in the hearing of Seorl, the king of that land: That the warriors of Deas will make a descent on his country, Ultonnmact. No sooner had Seorl heard this than he sent word to Oilliol of the attitude of Eocaid, king of Deas. He also made inquiry: The Danaan has heard that when the pillar was erected as a memorial between our fathers and the race of Iber, that your fathers wrote in fine letters and rolled it into a volume, and that these writings show at the present time the cause of erecting that pillar? Moreover that it is not lawful for the race of Er to cross the Seanaman to disturb Ultonnmact? That that volume of writing is still preserved in the royal palace of Ullad? Now cometh Eocaid, king of Deas, and self-styled Ermion, threatening an irruption across the Seanaman contrary to the wishes of the Danaan to collect

finer and tribute. Hence Seorl and the Danaan demand if the treaty be as Seorl hath said, will Oilliol put a stop to the violence of Eocaid? This was Oilliol's reply: Certainly the words, the very text of the treaty is still preserved in the tents of the ollams, you shall hear them. And Nid, even I, opened the book of Chronicles, and read the very words, said by Seorl through the mouth of his deputation. Then Oilliol sought the cause of Eocaid's wrath? The delegation answered: From the king to the peasant the Danaan are innocent. Therefore Oilliol instructed the deputation: Say to Seorl: Oilliol will serve notice on Eocaid that he cease to persecute the Danaan, if after the caveat he continues his violence Oilliol will formulate an ultimatum. So the delegation returned home. And Oilliol sent letters to Eocaid, saying: Word has come to the ear of Oilliol from king Seorl charging: That Eocaid threatens to cross the Seanaman to drive off a spoil, and to lay tribute. If the charge be true Oilliol would ask: Why tribute to Eocaid? Or why indeed doth Eocaid style himself Ermion? Oilliol without any equivocation will maintain the oath his father gave on the day of Magmortiomna, even against a son of Iber—therefore——. And Eocaid kept the peace. Oilliol walks in the footsteps of his father; every year he makes the circuit of Ullad dwelling in the tents of the chieftains in turn, observing and examining the modes and methods of the children of the soil, on the other hand the gates of Dunsoberce were always open to the chieftains and Gaal.

In the twenty-second year of the reign of Oilliol, it came to pass that Smiorgaal visited the tents of Iber, where half of Erin was gathered for the royal hunt. After the hunters had assembled there was a season of banqueting, with music and drinking, poetry and dancing; one morning after Smiorgaal had been overheated with drink and the dance, he went for a swim in the limpid waters of the Sior, after his plunge it was not long until his skin became dry, and his body like a blazing fire with fever, notwithstanding he rode to the hunt all that day, he strove against the plague until he could no longer stand on his feet; he took to his bed and was delirious by the intensity of his illness. At the close of the hunt the company began to disperse, and Eocaid became anxious about Smiorgaal's condition for he heard

he was in the throes of death. Eocaid went to Smiorgaal's pavilions to comfort him, but in spite of all remedies, on the fifth day Smiorgaal expired. Forthwith Eocaid contracted the contagion. It seized his body in every limb, and on the fifth day of his illness he also succumbed. At that period multitudes of the people of Deas fell victims to the dire plague.

Magfeib, the son of Eocaid, was elected king in Deas, and Fiaca, the son of Erbot, was elected to the throne of Gaalen.

After a reign of twenty-four years in justice and truth in the kingdom of Ullad, Oilliol ceased to be!

## THE FIFTH CHAPTER, SECOND BOOK.

### THE REIGN OF DAIER, SON OF OILLIOL, SEVENTEEN YEARS B. C., 830 TO 813.

Daier was not desirous to be elected to succeed his father, for he said: My physique is not strong, what if war were waged against Ullad? But the chieftains would make no other choice from among the sons of Oilliol. So while Daier sat with the ollams and the bards, Eocaid, his brother, bore the burdens of government. In the first year of Daier's reign Nid died and Grad was chosen Ardollam. Now in the sixth year of the reign of Daier it happened that Cuil, the king of the Danaan, incited the Firgneath to conspire, saying: These foreigners hate us, they are weak, they are waging civil-war in the kingdoms of Deas and Gaalen? If we combine our forces we will be victorious, your portion will be the fourth part of Gaalen.

So the Firgneath issued from the waters which lave their reservation, and marched in conjunction with the Danaan. And an imposing force they indeed presented. They marched upon the kingdom of Gaalen. No sooner did tidings of the invasion reach Fiaca, and that the combined armies of the Danaan and Firgneath were already on his territory than he summoned his chieftains, and Morad stood and said: What if we send our swiftest curriers to Daier that he may turn back those impending waves that are about to break upon us?

Scarcely was the sentiment uttered when Colgar arose, saying: Will the hand be on the scratch-pen (biorgraf) or on the sword, who will write the tale? While the scribe is petitioning help what will become of our possessions and flocks? Where is the ancient glory of the Gaal? As answer all shouted: To battle! Therefore the chieftains marshalled their comlanns, and marched to meet the enemy on the plains of Magduor. The beginning of the battle indeed was adverse to the arms of Gaalen for the fight was desperate, and the slaughter great, but no warrior turned back, every wound was worthy fame, notwithstanding the confederated armies of the Danaan and Firgneath had made an impression on the land. They commenced to push to the eastward, so Fiaca, the king, commanded Colgar to take a half legion of picked men, and go to the rear of the enemy, and as soon as you shall see the battle fairly begun, make an attack with great shouts and a spear-charge (lannfrith). Colgar fulfilled the commission with zeal. So when Fiaca commenced the engagement in front, Colgar pitched his legion upon them from the rear. When the Firgneath felt the desperate shock of the onslaught, they turned and fled in whatever direction they hoped for a refuge, but the Danaan stood that day like valiant men, the bravest of Ultonn fell in very great numbers that day, for they said: If we fail to hold the land of our fathers we are not worthy the breath of life! That day the dead and wounded of the Gaal numbered one thousand five hundred, but there fell of the confederated forces of the Danaan and Firgneath nine thousand. Though the number of the slain was not extraordinary, yet the ferocity with which the battle was conducted was astounding. The remnants of both armies returned to their own countries with their hatred of each other intensified.

When the news of the battle of Magduor came to Daier, anxiety seized his mind for he said to himself: If Iber and Fiaca make a partition of Ultonnmact between them the balance of power will be destroyed and the case of Ullad will be worse than ever? Hence Daier sent Eocaid, his brother, to Cuil, king of the Danaan, in order that he might interrogate the true motive of the Danaan's expedition into Gaalen.

And if he should judge that the Danaan were justified, he should console them. Nor was it long until Eocaid ascertained that Fiaca and Magfeib had afflicted the kingdom of Ultonnmact now those

many days, and moreover that the messengers whom Cuil had sent with news to Dunsoberce were captured on the journey, and compelled to swear by the earth, and the waves of the sea that they would return and say to Cuil: The king of Ullad would not permit us even to speak to him. For this reason Eocaid said to Cuil: Harken, O Cuil, to the word of Daier from the mouth of Eocaid, his brother: Observe strictly the treaty of Magmortiomna, and if the children of Iber fail to guard it, send word by a trusty tongue to the Chieftain of Iargaal, thence it will come with certainty to Daier, and without delay the comlanns of Ullad will come to the assistance and rescue of the Danaan. When he had completed his commission Eocaid returned to Dunsoberce. There was undoubtedly tranquility in the kingdom of Ullad all the days of the reign of Daier, after he had ruled seventeen years he fell sick and expired.

## THE SIXTH CHAPTER, SECOND BOOK.

THE REIGN OF EOCAID, SIXTEEN YEARS, B. C. 813 TO 797.

Eocaid, the son of Oilliol, and brother of Daier, was elected king over Ullad. At this period there was friendship existing between the sons of Iber and the sons of Iolar; for the affection which Eocaid had displayed toward Smergaal, drew their hearts closely together. In the fifth year of the rule of Eocaid in Ullad, King Fiaca sent his son Fionn with a message to Magfeib, to say to him: So long as this friendship exists between Ullad and the Danaan so that they are at its beck and call, moreover the Firgneath is with them, there can certainly be but anxiety and danger impending for the sons of Iber and Iolar. What if we unite our forces against Ultonnmact?

Now it happened that Magfeib was not overprudent, and Fionn was but a stripling, and did not discern that the words were for Magfeib privately. Magfeib said to Fionn I will send back an answer in due time. For this reason he assembled the chieftains, and Daier, the prince of Ib Lugad, was present, and Magfeib related to them the words of Fionn's message. But the chieftains would not approve it. After a short time Magfeib died and Eocaid, his son, was elected to succeed him. Then Fiaca made a journey to Eocaid



for the purpose of inciting him to the invasion of Ultonnmact. But the chieftains of Deas were unanimous against the enterprise. Although his mission failed his expectations, notwithstanding fired by anger he promised to himself that he would at least ravage the reservation of the Firgneath, for he hated and contemned them. He levied a half legion (1500), sufficient, as he thought, and marched upon Mageintir. Even though the Firgneath were off guard, yet with the alarm multitudes closed in on Fiaca and his half legion, and the warriors of Gaalen were wounded full sore, and Fiaca, the king, slain.

They dragged the body of Fiaca, befouled with wounds and blood, to the boundary of their reservation and there cast the corpse into the waters of the Aron. Such was the fall and unhallowed end of Fiaca, the king. Fionn, the son of Fiaca, was elected to rule over Gaalen. In the seventh year of the reign of Eocaid Grad expired, and Diernma was taken as Ardollam. Eocaid is like his father, he esteems justice. Ullad is in profound peace and all Erionn is tranquil. When he had reigned sixteen years he died and was universally mourned throughout the kingdom.

## THE SEVENTH CHAPTER, SECOND BOOK.

### THE REIGN OF EOLUS TWENTY-NINE YEARS, 797 TO 763.

Eolus now occupies the throne of his father. None of the race was more prudent than he. He makes an orderly progress through Ullad each year. He visits the tents of the ollams, hearing and examining, and questioning the scientific lessons always. In the seventh year of his reign he made a journey to the kingdom of Deas, and I Diernma accompanied him. He desired to pay a visit to Eocaid, the king of that land, whose fame is truly praiseworthy, for he loves justice and truth more than any of his line since the Gaal first came to Errion. And Eolus and Eocaid made a mutual pledge of friendship, which they kept all the days of their lives. When Eolus was returning through the kingdom of Gaalen he dwelt for a time in the tents of Fionn, but it was futile to request him to travel the path of wisdom—for he was completely under the influence of

the Cromfir. Eolus was full of joy when he was home again in Dunsoberce.

In the ninth year of his reign he sent out carriers through all the land of Ullad, saying: Assemble on the Bruiteine around Dunsoberce what time Baal shall cross the threshold of his house Sgith (June). On the appointed day a great multitude assembled on the Bruiteine, and Eolus stood in their midst, and said: Eolus aspires to increase the number of the ollams and to found three royal universities (mur-n-ollam) in the most desirable localities, so that our supervision may be properly bestowed on both youths and ollams. Therefore what if we erect a university on Druimcrith, another on Druimmor and the third here in Dunsoberce? And that there be a faculty of nine ollams over each chief-school (rigscoil)?

Since the words were most pleasing to the assemblage, it was so carried out. After Eolus had reigned ten years tidings were borne to Dunsoberce: That Eocaid Mumo, king of Deas, had expired. For as he was leaping his charger on the banks of the river Sior, he fell and was drowned in the rapid current. They erected on the yonder side of the river a Carn (tumulus), great and wonderful, and called it Carn Mumain. To honor the king. In the fourteenth year of the reign of Eolus, Fionn, the king of Gaalen, died. And Aongais, the son of Fiaca, was elected king. And Glas, the son of Noid, the son of Eocaid-Faobar-Glas, was elected king in Deas, now surnamed Mumain (Munster). Now Aongais cherished an implacable hatred against the Danaan and Firgneath. For he remembered his father's murder, and the savage manner in which they had passed the corpse under the passion of dishonor; moreover, he understood that the Danaan were accomplices, an imputation indeed false. For this reason Aongais sought for some pretext to invade and destroy them.

In those days Forb was king in Ultonnmact, and Aongais sent quaestors (ciosfir) to levy and collect tribute, but Forb demanded: What tribute? But he answered eric for the blood of my father. Indeed the Danaan was surprised to hear such words, for he did not understand the motive of Aongais. Without delay the comlanns of Gaalen made a descent on Ultonnmact in an unguarded moment of the Danaan's. For this reason the Danaan fled westward from the face of Aongais, not having time to send word to Iargaal. But

the Gaal pursued them with determination, the quicker they followed, the quicker the Danaan fled from before their face, as if in great trepidation, but no sooner were the Gaal tangled up in the narrow passes and defiles of the mountains, a most untoward spot for the evolutions and charges of the comlanns, than the Danaan wheeled suddenly and began a fierce attack. Great numbers of the Gaal fell and among them Mal, the bravest chieftain of Gaalen. Now Aongais, the king, was not at the head nor present with his comlanns; he still slept in his pavillion with his beauteous wife Bana; a messenger rushed, covered with dust and blood, and hurled his shield through the door of the royal pavillion, saying: Pity thy sleep, Oh Aongais, and thy Gaals being slaughtered!

As he finished the words he fell back and died, but Aongais awoke and shuddered with horror, for he supposed it was still night. On beholding the morning light he was satisfied, saying: Never did our fathers draw the sword until Baal's light shone on the earth. Aongais went with celerity to the head of his comlanns, and though the Danaan fought with desperate valor they could not stand before Aongais, the triumphant. The passes and narrow valleys were choked with the bodies of the slain. When the trumpet called the comlanns to him, Aongais said: Henceforth let this hill be called "Cealg" on account of the deceit and treachery of the Danaan. Then he devastated Ultonnmact, putting every living thing he met to the sword, imposing fines and tributes on the country to avenge the death of his father. For, without doubt, he believed that the Danaan conspired with and assisted the Firgneath, which in fact was false. He even doubled the tribute, calling himself Ermion. After these achievements he turned his attention to Maggeintir, resolved to exterminate the Firgneath from the face of the earth. And when he was approaching the boundaries of their reservation, lo! the comlanns of Ullad hove in sight on the march to Ultonnmact, for news came from mouth to ear of the havoc Aongais was spreading in that land; for this reason Eolus dispatched an army under command of his three brothers, Oilliol, Ruidruide and Ros, to reinforce the Danaan. Oilliol commanded the comlanns while Ruidruide and Ros went in advance to Aongais, as they approached the army of Gaalen they dismounted, and having their swords on the left side and their shields on their shoulders, and their cloaks belted they

proceeded on foot to the presence of Aongais, and Ros, lifting up his voice, spoke publicly: O high prince, we came hither at the command of Eolus, the king of Ullad, to say to Aongais: That the Firgneath against whom thou dost unsheath the sword and direct the comlanns, are in the charge, and under the protection of Ullad. The sons of Er swore to protect them and there is a covenant between us. There is no remedy for what has transpired. In case the Firgneath were with the Danaan why did you not pursue them in Ultonnmact? The armed warrior should be prepared to abide by the issue of battle and accept victory, or defeat, which is vengeance. But why do you wish to destroy the innocent, who have remained at home in peaceful pursuits? Is the mind of Aongais implacable against the race Firgneath? Is it Aongais' desire that future generations shall say: Lo! the Gaal Scioth Iber turned their backs to the warriors who were armed and on the field of battle to wreak vengeance on villagers, women and children, and the comlanns of the Gaal were listening, and the words seemed just in their eyes. For this reason Aongais took counsel and returned to Gaalen. Without delay Eolus sent messengers to Don, the chieftain of Iar-gaal, that he should seek the friendship and acquaintance of Forb, the king of Ultonnmact, and the Danaan conceived a lasting love for Ullad and the race of Er from that time forward. Tranquility rests on the land, for Glas is like his father. It was his desire to ground the youth of the kingdom in knowledge, but they would not hear him. The tastes of the children of Mumain trend to fun, music and the stories of the bards. Glas kept the kingdom in peace the nine years he ruled. After the demise of Glas, Eunda was elected king. At this same time Diernma, the Ardollam of Ullad, expired, and Dub was elected to succeed him as Ardollam. Peace and contentment rests over Errion, because Eunda, yea even Aongais harkens to the counsel of Eolus, he walks in the path of truth without declining to the right or left from it, as was the custom of the fathers. The four additional Bruiteine are ready, and the nine Rathes are constructed on the main highways which run through the length of Ullad. In those Rathes the wanderer, the alien and the tribeless one find meat, and drink and lodgement at night. On the pinnacle of the Rath there burns constantly by night a flaming fire to direct the traveller through the darkness. In the twenty-

eighth year of the reign of Eolus, Aongais, the king of Gaalen, died and Maine was elected to succeed him. What time Eolus had completed the twenty-ninth year of his reign, he felt that end of life was at hand.

For this reason he commanded that his tent be pitched between the Bruiteine of Ullad and Dunsoberce. As it was announced to him that his pavillion was ready, he said: Bear my weight hence and lay me in my tent, that I may die according to the custom of my fathers from the beginning. And it was so. As he was placed within his couch a desire to sleep came upon him, and he slept, and his spirits revived, and he called me Dub to him, saying: Bring hither my sons, that I may speak to them before I die. So the youths stood in the presence of their father, and I Dub near by, and half rising on his couch Eolus said: My sons I have a treasure which descended to me from my father, Eocaid, which has come from father to son for generations; whether it has depreciated in my care or not will soon be judged, although the truth usually is not spoken until we sleep in the carn. The youths were questioning each other with wondering eyes, and he continued: You wonder about this treasure which I mention? Perhaps you imagine countless flocks of sheep or herds of cattle, or numberless studs of war horses or kennels of wolf-dogs? or that I have great stores of gems and costly wares treasured away in my houses? or that I have a wealth of minerals, from the bosom of the earth, or armories filled with military implements and shining mail, or silver or gold? No. I have no more of these things than my father possessed, but I leave unto you a treasure of Fame and an untarnished name, my sons, an heirloom more precious than an inheritance of silver and gold, a thing of which you and your race hereafter will be proud. At all times be careful of envy, for it devours the heart and crooks the mental vision of all men. We have the words of our forefathers, cling to them as your guide. Return now to Dunsoberce and remain there until you hear of me. But they sought permission to pitch their tents nigh to him. And Eolus began to weep and he shed tears, for his heart was full. He said to them: Remain that I may see you as long as the sight is in my eyes. Now, rumor circulated that Eolus lay in his tent in the throes of death; on this account the chieftains and hosts of the Gaal came to the vicinity. When he

heard the murmuring of their voices he asked what is that sound? Ros answered: It is the children of the soil who have come to see if they may be of use to you, father. And Eolus replied: It is consoling, for it is a sign that I have found favor in their sight. Lo! I am rewarded. Then he bade Ros: Go out to the tents of the chieftains and ollams and prepare also a bounteous banquet for the Gaal, the women and children, until all shall have partaken in plenty. And so it was done. Eolus watched all that night, and about noon the next day he expired. As soon as it was announced that he had departed, weeping and great lamentation arose. The curtains of the pavillion were drawn back, so that the people could see the dead face of their king. They lifted up their hands toward heaven, imploring Baal that he would receive the spirit of Eolus to himself, and that he would give him power over the evil spirits of the air. But the ollams said: O children of Ullad, draw into yourselves the spirit of Eolus. When his carn was constructed I Dub chanted the death-cry, and the Gaal accompanied me.

## THE EIGHTH CHAPTER, SECOND BOOK.

### THE REIGN OF OILLIOL, SEVEN YEARS, B. C. 768 TO 761.

In those days the chieftains assembled on the Bruiteine, and elected Oilliol, the first born of Eolus, king. After his coronation the first regal act Oilliol did was to indict letters to Maine, the king of Gaalen, for the purpose that he free Ultonnmact from fines and tribute, for Aongais had placed the land under a burdensome eric. This he said to Maine:

Scrutinize the writings of Eolus, our great forefather, and the volume which the priests pilfered in the days of Erbot, the king, and you will see that there is no word at all in them about tribute when the treaty was made on Magmortiomna. Moreover, is it befitting that the Gaal Scioth Iber should perpetrate an evil against the Danaan, which they themselves would not tolerate from Sruamac? Was it not for that very cause we migrated from Gaalag? Maine himself was satisfied to perform this act of justice, but indeed the cromfir dissuaded him, saying: This is a trick and a scheme of the ollams, who wish to strengthen the Danaan so that

they will be effective auxiliaries to the sons of Er in winning the sovereignty of Erin? Hence Maine replied to Oilliol in the words of the Cromfir; they were vain and empty words.

Maine followed the counsel of the Cromfir in all things, whether great or trifling. But Eunda, the king of Mumain, occupied his days in searching and assaying minerals in mines among the mountains looking out upon the great sea. Tranquility abides in Erin. Now, Oilliol, the king of Ullad, loved the exercise of the chase, in the seventh year of his reign he went on a hunting expedition to Glen Corra in the chieftaincy of Ardtan. It happened that Solar, one of the Gaal, shot a stone from his crantubal (sling) at a wolf, but going wide of the mark, the missile struck Oilliol on the temple, and he fell dead on the spot. Where he fell there they made his Carn.

## THE NINTH CHAPTER, SECOND BOOK.

### THE REIGN OF ROS, SEVEN YEARS, B. C. 761 TO 754.

Ros, the son of Eolus, was elected king over Ullad to succeed Oilliol. In the second year of his reign, Dub died, and Trien was chosen Ardollam. In the third year of the reign of Ros Eunda, the king of Mumain, expired, and Fearard, his son, was elected his successor. And in the fifth year of the reign of Ros Maine died, and Roiteasac, his brother, was elected king over Gaalen. When Ros had reigned seven years he fell ill and died, and the minstrels and the poets chanted his death-cry.

## THE TENTH CHAPTER, SECOND BOOK.

### THE REIGN OF ARDFEAR, THE SON OF EOLUS, EIGHTEEN YEARS, B. C. 754 TO 736.

After the demise of Ros, Ardfear, the youngest son of Eolus, was elected king over Ullad. He passed the greater part of his time in Dunsoberce listening to the music of the minstrels, leaving the kingdom of Ullad, excepting Dunsoberce, in charge of Cier, a

prince of the line. According to custom, Cier assembles the huntsmen. Thus passed the days of Ardfear for thirteen years until the death of Cier. From that day Ardfear did not lift up his head for the five years he lived. After occupying the throne of Ullad eighteen years he expired. The chieftains and the Gaal constructed his Carn, but the minstrels and poets chanted his death-cry.

## THE ELEVENTH CHAPTER, SECOND BOOK.

### THE REIGN OF SEADNA, TEN YEARS, B. C. 736 TO 726.

Seadna, the son of Ardfear, was elected king to succeed his father on the throne of Ullad. In the first year of his reign Trein died, and Murdac was chosen Ardollam. Before the end of the year Roiteasac died, and Don, his son, was elected king over Gaalen. Now, in the third year of the reign Seadna mounted heralds went out through all the land of Ullad summoning the chieftains, one ollam from each of the nine in the three universities of the kingdom, the tribunes of the people and the Gaal, to the Bruiteine of Ullad, to meet Seadna, the king, when Baal should be in his house Sgith (midsummer month). On the appointed day a great host was on hand, and Seadna stood in their midst, saying: It is the wish and ambition of Seadna to see the brave men of Ullad gathered thus around him so that he may make their acquaintance, and that they too may know each other, that they may harken to the words of Eolus, that they may listen to the history of their race from the beginning, that they become versed in the heroic deeds of olden times, and since we are so fortunate as to be assembled here, what if Murdac, the Ardollam, read them to us? Accordingly, I Murdac stood near the dais of the king and read the volume from beginning to end. The multitude manifested great pleasure, for they had not been frequently read since the days of Eolus. After that the banqueting boards were spread and feasting for three days ensued amidst much joy and contentment.

Seadna treats the ollams in a princely manner, paying visits to their tents and listening and scrutinizing the reading of wisdom. He also esteems music and poetry, and the stories of ancient times. He was a matchless champion in the deeds of arms, his equal was



not in all Ullad in the hunt, and in feats of horsemanship. When Seadna had reigned ten years he proceeded to Lough Cuan and he sailed on the water of the Foist and the great sea, and Fiaca, his son, and Eocaid, the son of Doil, the chieftain of Maginse, accompanied the king. As they steered eastward the sea began to fume, and roughened into a tempest, and the ship was in distress and began to fill with the combings of the mighty waves, and it was wrecked and all that were with the king were drowned except Fiaca and Gart, the son of Doil, and Lortan, a Gaal, one of the ship's crew. So perished Seadna, the son of Ardfear, after he had reigned ten years.

#### THE TWELFTH CHAPTER, SECOND BOOK.

##### THE REIGN OF SEADNA, THE SON OF RUIDRUIDE, THE SON OF EOLUS, FOURTEEN YEARS, B. C. 726 TO 712.

When the chieftains assembled to choose a king for Ullad, Seadna, the son of Ruidruide, was elected for Fiaca, the first-born of Seadna, the king, protested against being king. Seadna rules the land in justice and truth.

In the second year of the reign of Seadna Ardfear, the king of Mumain, died, and Ceas, his son, was elected king over Mumain. He reigned six years and died. And Marcad, the brother of Ardfear, was elected to succeed to the throne of Mumain. When Seadna had completed the fourteenth year of his reign he expired.

#### THE THIRTEENTH CHAPTER, SECOND BOOK.

##### THE REIGN OF FIACA, THE SON OF SEADNA, NINE YEARS, B. C. 712 TO 703.

Now, after the demise of Seadna, the chieftains were assembled on the Bruiteine to elect a king. They said as with one voice: Let Fiaca, the son of Seadna, occupy the throne of his father.

But Fiaca besought them most earnestly to be allowed to remain in his own tent, for it was not the disposition of his will nor of his

mind to be a ruler. But this is what the chieftains and the Gaal answered him: Fiaca shall be king over the land. And with much reluctance he listened to them.

Fiaca dwelt in Dunsoberce melancholy after his father. Often he said to me: O Muredac, I repent having consented to occupy the throne of my father; I strive in truth to do justly, for I know the love and affection the Gaal bear me, but I have not the tastes and kingly qualities. Hence, Eocaid, his brother, sat in his place on the Bruiteine and in Dunsoberce. According to established practice Eocaid assembles the chieftains, the ollams, and the tribunes of the people (Gaal) each year on the Bruiteine of Ullad. The words of Eolus, and the story of the book of chronicles, are read in the hearing of the children of the soil. Then follow festivities, with music, poetry, the dance, and the tales of ancient times. But Fiaca does not be present. Alas! to the eye of Fiaca always the corpse of his father lying beneath the waves is present. Day and night he passes in loneliness.

In the third year of the reign of Fiaca, Marcad, the king of Muman, died and Noid, his son, was elected to succeed him as the ruler of that kingdom. Notwithstanding that Fiaca mourns continually he instructed Eocaid, his brother, and Eocaid, his son, to keep up the spirits of the youth of Ullad.

When Fiaca had ruled nine years, and his son Eocaid close on the necessary age, he called unto him Neartan, the son of Beirt, for Marcad, the Ardollam, was ill; then Fiaca instructed his son Eocaid as sagely as ever did the wisest member of the race. Fiaca sent Eocaid, his son, and Neartan, his tutor, on a message to the University of Druimcrith to the ollams of that institution, and that they should spend seven days there with them. No sooner had they gone than Fiaca shut himself up in a private chamber, and would not eat or drink or taste food until he died. When the rumor of his death spread, the children of the land came about Dunsoberce, and fleet carriers were dispatched to Druimcrith for the purpose of announcing to Eocaid the sad occurrence, and Eocaid returned with great speed. After the days of the mourning they carried the remains to the land of Ardtan, as Fiaca had commanded, and there, wrapped in his father's military cloak, they buried him and constructed his Carn looking out over the world of waters.

I Murdac chanted the death-cry and was accompanied by the bards, the matrons and maidens, as well as the voices of a thousand harps.

Furthermore, the poets told the story of the drowning of Seadna and of the melancholy and grief that possessed Fiaca for the loss of his father.

Indeed, are not these compositions among the writings of the bards in the place of books, i. e., library (leabarlan).

The children of the land did not know Fiaca well enough, but I Murdac knew him intimately, therefore I mourn after him with tears and great sorrow. For his like was not, no not since the beginning of the race.

## THE HISTORY OF ERRION, THIRD BOOK, FIRST CHAPTER.

### THE REIGN OF EOCAID OLLAM FODLA, FORTY YEARS, B. C. 703 TO 663.

Now, when all the chieftains were assembled on the Bruiteine of Ullad, Eocaid, the son of Fiaca, the son of Seadna, was elected king to rule over the kingdom of Ullad. He is good and the beloved to every eye, and his voice is to every ear like very sweet music. Although he was a devout and earnest listener to the ollams in their scientific dissertations and philosophical teachings, he was, nevertheless, an expert in the use of arms and the tactics of war, and loved the sports of the chase.

While he was enriching his intellect with knowledge he was inuring his constitution and strengthening his body with gallant deeds. It was thus he laid in store for himself a treasure of excellent health. Indeed, while in years a youth, in knowledge and prudence he was equal to the oldest of the royal council. At the end of this year Murdac died and Neartan, his son, was chosen the Ard-ollam of Ullad. A profound sorrow touched the heart of Eocaid on account of the manner in which Marcac slandered the good name of his father. For he had told (so Eocaid heard) to several of the chieftains both of Mumain and Gaalen: That Fiaca was the guilty cause of Seadna's death. And Noid spread still further the slanders of Marcac, adding many calumniating words himself.

For this reason, shortly after his election, Eocaid addressed letters to Noid saying: The ugly slanders which thy father Marcac and, latterly, thyself perpetrated against the fame and character of Fiaca, my father, annoys my spirit.

The words of Marcac had fallen from memory, but the unjust mouthings of Noid has revived them. Hast thou spoken them? Give answer, perhaps a misunderstanding; if so, our anger will pass. But if thou hast said them then give your authority likewise, or at least say that you had no knowledge of the accident, and so our feud will pass. Notwithstanding all this, O Noid, if thou refuse to answer, think of the eternal sleep—for it will be impossible for the pair, Eocaid, king of Ullad, and Noid, king of Mumain, to occupy the face of the earth together.

On the spot Noid sent back letters by the hand of the same messengers.

And these are the words of their contents: Shall it be a custom that Mumain must speak humbly to Ullad, begging her forgiveness for the very words she shall use?

Whatever things Noid has spoken, he has spoken, and will repeat them again in Mumain, aye even in the hearing of Eocaid in the kingdom of Ullad. When Eocaid read the reply he said to the messengers: Tell Noid that the King of Ullad will hear the words of Noid in the kingdom of Mumain. Are not the words pertaining to this controversy in the book of Chronicles of the kingdom of Ullad in Dunsoberce? Eocaid assembled the people together, and he commanded me (Nartan) to read in public to the multitude the words of Marcac and Noid and the words of Eocaid to Noid. And it was so.

As soon as the chieftains and the Gaal heard the words they raised their hands and swore that they would wreak vengeance on Noid for his accusation. A mightier army did not issue forth from Ullad since first the Gaal laid foot on the surface of Errion. And I, Nartan, set out with the host on its march to the south. When we arrived at the waters of the Buidaman (Boyne) we swam or forded its water and, marching through Gaalen, the people were amazed, for they heard naught of our expedition. We crossed the Sior, and encamped on the narrow plain between the hills Sior and Siar.

Eocaid dispatched a herald to Noid, saying: Eocaid, the king stands on the soil of Mumain to hear the assertion of Noid in the presence of the armed hosts of Ullad.

Noid replied: I vow but Eocaid hath acted treacherously.

Could not the words of Noid be better heard in the calm of peace than in the tempest, and terror of war? The forces of Mumain are scattered through the kingdom. At that time Baal was in his house Meas (August). Eocaid answered: Let Baal pass Meas and as far into Cruinnugad (September) as is necessary for the massing of your troops. Then Eocaid will listen to the words of Noid. And Eocaid retired to the other side of the Sior and encamped there, surrounded by the comlanns of Ullad, for he said: We will pass the waters of the land in the face and in the presence of Noid and the forces of Mumain. So Noid sent postriders and curriers and even foot-runners through every part of the kingdom of Mumain that by forced marches he might concentrate his army. When Baal was in the last division of Cruinnugad the warriors of Mumain were observed crossing the mountain marching legion by legion and defiling in order unto the plain below. The following morning at the first light of Baal the trumpets sounded the battle. Noid intended to make a stand and prevent the army of Ullad from crossing the Sior. He had not heard that Eocaid had filled the river which at that place was very deep with huge rocks at the bottom and smaller stone on top, until he made a ford three hundred feet wide, the current running through and over the stone, leaving the stream its usual appearance, but affording a safe passage for the comlanns in succession. When the warriors of Mumain saw the army of Ullad marching by legions over a place so unusual they fell back on the pavillion of Noid near the "Tuam-leac-mor," which stands as a Carn over Eocaid, the son of Conmaol, for it was there he was unhorsed in a fall without resurrection. It was now the hour of midday when the armies confronted each other the second time. They fought valiantly on both sides until Baal sent darkness on the earth. As Eocaid stretched in his tent to rest after the fatigue of battle word was brought to him that Noid had fallen that day. He arose quickly from his couch, saying: As the spirit of Noid is quenched so let the anger of Eocaid be quenched out forever. And the trumpets called the cessation. The following morning Eocaid

sent to the chieftains, saying: Let there be an end to hostilities. Noid was a chief of Iber, therefore chant ye the death-cry, none but a chieftain shall sing the battle song. The cromfir placed the weight of Noid in his division of the house of eternal sleep in the tomb of death. The minstrels, the maids and matrons chanted the death-cry. When the harps breathed forth their music most sweet the men of Ullad were as still as men spellbound.

Such was the charm of the harps of Mumain. Then Eocaid sang the battle song, showing: How Marcac and Cier, the sons of the hero, cherished one another in their inmost hearts. How Cier perished in the waves, and how the youth Er, holding the hand of Marcac, walked in front of the hosts when they made their tour of exploration through the land, how the valiant warrior shortened his strides to suit the steps of the stripling lad.

The warriors listened attentively. But when he narrated the manner in which Marcac, and Noid, now stretched in death, slandered the fair name of Fiaca, the son of Er, with the poison of a false tongue, the warriors and Eocaid shed tears.

Eocaid tarried in Mumain nine days and the chieftains of the land paid him court, and Ceas, the brother of Noid, came to him and they exchanged pledges of mutual friendship.

We heard the music of the harps of Mumain, and it was as entrancing to the ear of Eocaid as a spell; we likewise heard the poets recounting the heroics of ancient days; one would think that they believed all their own narrations, so choice and earnest and measured was every word and phrase, they certainly elicited our admiration. Eocaid said to me: O Neartan, the warriors of Ullad should not remain here too long for the sports and music of Mumain will render their laborious tasks distasteful to them. Eocaid presented two gallant chargers and two wolf hounds to Ceas, for those of Ullad are of superior breed to those of Mumain. We marched across the Sior and came to the waters of the Biora (Barrow) and turned to the west until we reached the tents of Maoil, the Chieftain of Ros, where Don, the king of Gaalen, awaited the arrival of Eocaid, for Eocaid had sent a deputation to him, saying: If Don, the king of Gaalen, would meet me at the tents of Maol, the chief of Ros? Eocaid commanded that the army march homeward by easy stages, but Eocaid tarried two days and upon proceeding to

Ullad the king and the princes of Er, Ros and Ardfear, and three of the Chieftains of Ullad, Aod, chief of Maginse, Naoilt, chief of Ardtan, and Conn, chief of Iargaal, and I Neartan, the Ardollam, together with a company of cavalry, examined the mountains of Gaalen, and on the third day we encamped on Eudan Siar, and Eocaid rested there three days; then we repaired to Dunsoberce.

Before one moon had passed Eocaid sent a messenger to me saying: Come into my presence in Dunsoberce. And I stood in the presence of the king, and he disclosed to me the desire of his mind. He summoned Aod, the chieftain of Maginse. And Aod and I Neartan took up our residence with him in Dunsoberce, listening to his wisdom, which was more profitable to us than our advice to him. His every word was of the glory of Errion, the good of the chieftains, and the happiness of the Gaal.

At the time that Baal entered into his division Tonnsnad, i. e. (March), Eocaid, the king, sent Aod, the chief of Maginse, and Naoilt, the chief of Ardtan, with letters to Ceas, who lately had been elected king over Mumain, to succeed his brother Noid, and also to Don, the king of Gaalen.

They were to say to Ceas: Eocaid will go to the tents of Maol, the chief of Ros, with words that will interest the ears of Ceas, the son of Marcac. They were to say to Don: If Don, the son of Roiteasac, would go to the tents of Maol, the chief of Ros, Eocaid will be on hand with words interesting to the ears of Don. On account of this promise, Eocaid commanded the chieftains Aod and Naoilt to await his arrival in the tents of Maol. Eocaid set out from Dunsoberce, and I Neartan was in the king's company, and we made a sojourn of four days on Eudan Siar. Eocaid spoke and held converse with the Gaal from Lear to Magnailbe, even unto the banks of the Buideaman (Boyne). Thence we proceeded to the tents of Maol. Already Don and Ceas, as well as the chieftains Aod and Naoilt, were there.

The following morning Eocaid disclosed his mind to Ceas and Don: That it behooved the interests of the race that the chieftains have a more intimate acquaintance with each other, that there should be a law common to all the kingdoms of the Gaal, and that they should have one international place of assembly for all the kingdoms of Errion. That the customs which now prevailed in a con-

fused manner, be corrected and reduced to a uniform practice. What if the sons of Iber and Iolar, together with the chieftains of Mumain and Gaalen, and the sons of Er with the chieftains of Ullad assemble? He said furthermore: On my going and coming from Ullad I stood on a certain hill called "Eudan Siar;" I immediately said to Neartan: If only the chieftains, and the children of the Gaal Scioth Iber of Errion would convene on this mount to deliberate for the glory of the Gaal?

What if the kings Ceas and Don speak? After a pause Eocaid said: What if Ceas and the princes of Mumain and Don and the princes of Gaalen pitch their tents on Eudan Siar, when Baal enter his division Cruinnugad (September)? And Eocaid and the princes of Er will meet them there? And it was so. The chieftains gave the hand of friendship to each other and took their departure from the tents of Maol, Eocaid also and his escort returned to Dunsoberce.

## THE SECOND CHAPTER, THIRD BOOK.

Now letters were sent through all Ullad saying: Let the sons of Er and the chieftains of Ullad stand nigh Dunsoberce with buckled cloaks and sheathed swords what time Baal shall come into his division Meas (August). And it was so.

Eocaid called each son of Er and every chieftain of Ullad to him in Dunsoberce and he repeated to them individually the words that took place at the tents of Maol, and they appeared most auspicious to their ears. On the ninth day Eocaid, the king, and all the princes of Er who had attained the age, and all the chieftains of Ullad and I Neartan, the son of Beirt, set out from Dunsoberce, and on the twelfth day after our departure we were on Eudan Siar. Three days after that Ceas, and all the line of Iber, and all the chieftains of Mumain arrived, as did also Ith, the son of Lugad, the ruler of Ib-Lugad. On the same day Don, the king of Gaalen, and all the line of Iolar, and all the chieftains of Gaalen except Murcad, the chief of Ardcloc, who was at home sick, all were present on Eudan Siar. During the four days Eocaid and Ceas and Don were examining the land on every side, and when the whole host was as-



sembled on the brow of the hill Baal had just entered the house of his division Cruinnugad (September).

Eocaid stood in their presence and addressed them: O kings of Mumain and Gaalen, princes of the race; and chieftains of the provinces of the Gaal of Errion, we are assembled here according to the words which I, Eocaid, sent to you by the hands of curriers, be attentive then that you may know the cause, the design and the reasonableness of our assembling. When Cealgac turned evil did not Calma and Ronard depart from Iber of our ancestors, in order that no civil commotion could ensue? When the children of Feine (Phoenicians) strove to subdue and render them tributary, did not our fathers retain their freedom because they were united? Did not Cogard and his supporters, though he was of the royal line, migrate beyond the Bearna (Pyrenes) in order that there might not be any seed of strife in Gaalag? During four hundred and eighty-four years, that was the space of time our fathers dwelt in that land, all the hosts of Feine and Aoimag (Hemath or Phrygia) could not wrest the victory from us, because we were as one man united? When Sruamac came pouring out slaughter and ruin on the head of Gaalag what power could stop him? The hitherto victorious Gollam and his armies failed. They could not resist his onward march. They could not overcome pestilence, and drouth, and famine? But the surviving remnant were united, they preferred danger, yea, and death itself to the loss of their freedom! For that reason we came hither through the dangers of the great deep. Didn't we reinforce ourselves by the help even of the Cegaal Firgneath to withstand the ferocity of the Danaan? Notwithstanding that the Gaal Scioth Iber were united and of one mind from the days of Ardfear to the time of Gollam, they were only two years in Errion until strife came. Baal and Re were shamed by that execrable crime. Sufficient is said. The children of Gollam have no mutual acquaintance, the kingdoms of Errion are as if inhabited by stranger races, and the chieftains of the Gaal like enemies, they do not recognize the sound of each other's voices. Eocaid has pondered over these things, and considered also the proper means to correct the conditions, therefore I say: What if the kings of Errion and all the princes of the line of Gollam, and all the chieftains of the Gaal Scioth Iber convene to elect a person from amongst them, who shall sit even one

step higher than his brothers, while the whole convention legislates laws that will be for the common good of Errion? And since this very hill is most apt for this work, what if we request the Gaal who reside within these bounds: From Leas to Magnailbe, from Magnailbe to Buideaman, and thence around again to Leas, that they move as the lot cast will show, to Mumain (Munster), to Gaalen or to Ullad? And into whatever kingdom they shall go they shall obtain an allotment of land equal or even greater than that they relinquished, besides our grateful appreciation of the fact? And so this land will be vacated, and become the territory of whomsoever the brethren shall select to be the chief dignitary of Errion. This shall be given to him as the free gift of the brethren for the care he will display in the general interests of Errion. What then if this hill that from remote days has been called "Eudan Siar" henceforth be named "Tabartha" (pronounced Tawra, signifying given, or donated)? And it was so.

Furthermore, Eocaid, the king, added: If Ceas and Don would speak? Ceas arose and said: The words of Eocaid are certainly delightful to the ears of Ceas. Don also arose and said: The words of Eocaid are good. Then Eocaid laid the proposition before the race, saying: What saith the chieftains and the Gaal? If they would manifest their pleasure? And they all answered: Let it be so, it is good.

Then a mighty banquet was prepared with feasting and drinking and all kinds of games to celebrate the universal assemblage of the chieftains of Errion. On the day prior to the departure for their homes, Ceas and Don came to Eocaid to urge him to proceed with the project begun to its completion and that a committee of three chiefs from Mumain and Gaalen would remain with him on Tabarta to devise the best facilities for the removal of the Gaal from Eudan Siar to their respective allotments in the kingdoms of Errion. And it was so.

So the three chieftains of Ullad, of Mumain and of Gaalen remained with Eocaid on Tabarta when the others set out to the tents of their dwellings. Eocaid labored without intermission, he instructed the Gaal: Stay in your tents until you are full ready, even until you shall have gathered the harvest this coming year, the words gave pleasure to the hearts of the Gaal. Eocaid did not com-

mence his progress to Dunsoberce until Baal came into his house Blath (April). As soon as they ascertained that Eocaid returned, rejoicings sprung up all through Ullad. He convened the chieftains, the ollam, and the tribunes of the people, and inquired of them regarding such questions as it behooved the public interests that he should know. What time Baal was in his house Sgith (June) messengers went through all Ullad with word, saying: Let the princes of the race, the chieftains, and the tribunes of the people assemble on the Bruiteine of Ullad when Baal enters his house Meas (August). On the appointed day the Assembly was on the Bruiteine (Fire-hill). Then Eocaid arose from his dias, saying: You are conversant already with the events occurring at Tabarta? Then he added: It is my wish that the kingdom of Ullad have laws, but it would be bad form to place Ullad before Errion? This project is one for deep deliberation, for it does not appear well that laws be recorded on the book only to be again erased for correction? That there may be sufficient time the messengers will not go through Errion this year. Meanwhile what if the chieftains and the ollams discuss and ponder on this cause? And to formulate such laws as they will judge will tend to the prosperity and peace of Errion? And since eventide is drawing near, let us tonight enjoy the tales of ancient times, and the music of harps, tomorrow the ollams will read the writings of Eolus and the words of the book of Chronicles. And it was so.

Afterwards the multitude departed for the tents of their dwellings. Eocaid toiled incessantly, he made tours incognito through the country, so gathering up from people of every station of life data of every kind pertinent to the great project under consideration. As Baal came into his house Blath (April) swift curriers were dispatched, saying: O kings and princes of Errion assemble on Tabarta, when Baal shall cross the threshold of his house Iarsgith (July).

Eocaid, the king, together with all the princes of the race, and the chieftains of Ullad, and three ollams, one from each university, and I, Neartan, the son of Beirt, marched southward when Baal had run three divisions of his Fire Asti (Vesta). Eocaid visited all the Gaal who were to take their departure from the lands of Tabarta, all of them were desirous to go to the kingdom of Ullad, but Eocaid

countermanded that. When I Neartan inquired into his reasons for doing so, he answered: If I should receive to my kingdom those Gaal could not the cromfir of Gaalen, and the bards of Mumain stir up jealousy and envy enough to destroy the hopes of Eocaid that are now beginning to burst into their first bloom?

When I heard his motive I was silent. A great feast of three days' duration was inaugurated, with banqueting, drinking, dancing and harp-music. On the fourth day when all were assembled on the brow of the hill Eocaid arose and said: A while ago I spoke words gracious to Ceas and Don, to the princes and chieftains of Errion, for they expressed as much to me. What if one of the race sit a step higher than his brothers that he may watch over Errion? Are your wishes still the same? They answered as with one voice: Yea.

Expressing his thanks, Eocaid said: There is no desire in the will of Eocaid except to fulfill the wishes of his brothers. What these desires are may be manifested henceforth; nevertheless, let us remember that patience is preferable to haste, the Gaal are yet dwelling on Tabarta, what if we allow a lapse of time that all may be ready to treat on the questions to be legislated? And he added: When Baal shall be in his house Iarsgith next year, curriers will be dispatched through the kingdom of Errion to announce the time for assembling even here on Tabarta, until then we will consider what is best to do. And it was so.

The assemblage remained for nine days celebrating with games that interval, with much pleasure and strengthening with profit the bonds of peace.

Festivities followed with drinking, banqueting, dancing and harp music. When the time for dissolving the assembly came, Eocaid did not return to Ullad, but set up his tents and dwelt on Tabarta.

### THE THIRD CHAPTER, THIRD BOOK, STORY OF LIA-FAIL.

FROM THE REIGN OF EOCAID, OLLAM FODLA, MONARCH OF IRELAND, B. C. 703 TO 663.

It happened on a certain day, while Eocaid, the king, was conversing with Neartan, his chief ollam, that Ionar, the Ard Cromfear

of Gaalen, came to the tents of the king on Tabarta. And he related: As I arose from my sleep three days ago, in the early morning at the brightening of day. After purifying my head, my feet, my hands and my heart in the sight of Baal the highest. As I walked forth behold three youths met me, and one of them accosted me: By the face of the holy Re if I see the Ardromfear it would be well for him to know that I bear tidings that pertain to the ears of the high prince of Errion. I returned with them to the Asti, which is near the Bruiteine of Gaalen, and inquired of them the nature of the tidings they bore.

Saor, one of the number, stood and said: We are men of the Gaal Scioth of Iber and we came with tidings to the king who now is, for we hear that he is the son of Cier, whose carn stands on the rock of the great sea, beyond our native township (feuran duitce); thence we have journeyed hither. In olden times our fathers left the land of Iber with Cartac, a descendant of the royal line.

Cartac entertained ambitions that he would obtain the sovereignty of that land, as he was unsuccessful, for the chieftains of Iberia were opposed to him, Cartac therefore banded together a company of young warriors, and led them to his liburnian ships that rode at anchor on the deep. The day prior to the election of the king, Cartac and his young warriors rendezvoused. Now long before the days of Cartac, it was the custom on the coronation day of the king that a large stone, as white as snow and as round as an apple, set in a covered box, and drawn in a six-horse chariot, with many attendant priests, was used in the ceremony. And the priests said: Baal cast the blessed stone out from the bosom of the mountain, that with his own hand he fashioned it white, smooth, and round, as an exemplar of what the king should be. And Baal sent forth the sound of his voice like the roar of the tempest wonderful, terrific, saying: Henceforth let every chieftain of the race assume the possession and title of king from the mouth of the Ardromfear the servant, of Baal, and let him be seated on Liafail. Four kings were crowned by the practice of this custom, and now on the day prior to the coronation of the candidate who was successful over Cartac, behold Cartac and his band seized the holy stone and bore it with them to their ships that were riding on the great sea, and they sailed away over the surface of the waters, turning their prows to the western

world (doman siar), and they followed the going of Baal. Such is the ancient tale that came from mouth to ear. What follows is certainly true. We are the children of Ton, one of the followers of Car-tac, as our fathers have told us. His ship sought a port in this land, but was wrecked among the breakers of the strand, the crew, however, came safe to land, bringing Liafail with them.

The Firgneath guided them to the caves which they inhabited. As soon as the Firgneath understood the meaning of the distich:

What region so ever retaineth Liafail,  
Will also retain the sovereignty of the Gaal.

Seized upon Liafail. In a similar manner in the lapse of years and eras when the Danaan heard of the mystery and mystic power of this prophecy, they seized upon and bore away Liafail. Liafail is now in Ultonnmact, called in their tongue "Stannclidden." It is beneath it the Danaan cast their lots and have recourse to augury. Send thither O king and seize it, and assume thy crown and the title of sovereignty on it, from the lips of the Ardromfear, so that the sovereignty of the land may remain in the possession of the sons of Iber and of the Gaal Scioth Iber forever. Eocaid said to the Ardromfear: Bring those youths into my presence. After he had seen them Saor again narrated the story of Liafail. Then Eocaid questioned them if they had heard the time in which the events occurred. But they knew not the specific time, only that the Danaan had not yet come to the land in those days. The interview was conducted in the dialect of the Gaal Scioth, which they spoke, but with some strange words corrupted.

They dwell on the hills and valleys that touch the waters of the sea of Iber, under the fingers of Baal.

Eocaid dispatched Saor and a company of valliant youths to Meirt, king of Ultonnmact, with gifts four steeds, a roll of superfine cloth, and a cloak of shimmering satin, to ask Stanclidden that is Liafail.

After consulting with the nobles who surrounded him, Meirt answered: That he would be pleased to render it to a son of Er! So Eocaid sent a royal six-horse chariot after Liafail and it was placed with tender care on the chariot. And Saor, having divided his command, they rode at each side and in front and rear of the chariot and its precious burden until they came into the presence of Eocaid, the king.

Now arrived the coronation day of Eocaid, and a vast concourse was on the Bruiteine, and a mighty multitude on the surrounding plain. Baal was in his division Iarsgith (July) and the heralds issued forth proclaiming: O Eocaid, son of Fiaca, son of Seadna, son of Ardfear, son of Eolus of the race of Er, sit thou "Ermion!"

Then there arose the confused roar of the multitudes shouting with joy and the mighty din of the warriors striking shields. Eocaid said bring into our presence Saor that good youth from the Gaal Scioth of Iber, and the tallest warriors carried him in on their shields, and he related again the story of Liafail. When he finished, the heralds announced: Eocaid is pleased with Liafail.

But the Ardcromfear and the cromfears and the carneacs were silent, for they remembered Luban and Cromcruad in the days of Tigernmas. However, when they saw that the Gaal and the chieftains were pleased Ionar stood up, saying: Doth it seem good to you that Ermion should receive the crown and royal robes seated on Liafail? All shouted back: Aye, aye!

Thereupon Eocaid sat on Liafail, and the Ardcromfear of Gaalen put the Essaon on his head and laid the royal robe on his shoulders. Then the Ardcromfear and the cromfears turned their faces to Baal, bowing their heads, but the concourse turned their faces to the spot where Eocaid sat, clashing their shields and emitting shouts of exultation.

As soon as silence supervened Eocaid spoke to the heralds, and they proclaimed in a great voice: From this time forth forever let this Hill be called "Tabarta" (pronounce Tara). All replied so be it, so be it!

Indeed the story of Liafail, and all the notable occurrences of Eocaid's coronation as Ermion, are recorded on the book of Chronicles forever, as Eocaid, the king, commanded me, Neartan, the son of Beirt, Ardollam of Ullad. The great festivity was inaugurated with banqueting and drinking, with dancing and minstrelsy, then followed the heroic contests of Athletic Games for a whole month, even the month Iarsgith, on the Lios (plain) of Tabarta. Upon the expiration of the month Iarsgith (July) when the concourse again assembled on the Bruiteine, Ermion arose and said: I have not yet fully matured nor classified the deductions of my mind, but think that a year from this time, if it be the pleasure of the chiefs, and

Gaal of Errion, we will defer the cause until that time? All answered: Yes. Erimon then said: Neartan, the Ardollam of Ullad, has words seemly for your ears. And I stood and read publicly the writings of Eolus, and Eterial, and the words of the book of Chronicles of Gaalag and of Errion even to the very day on which I stood before them.

Upon Baal entering into the second division of his house Cruin-nugad (September) the multitudes began to return to the tents of their dwellings. Ermion assigned the care of the kingdom of Ullad to Ros, a chieftain of the race, but Ermion himself remained on Tabarta, he did not as was his custom proceed to Dunsoberce. But he made requisition of workmen and tradesmen from every Tanas-teac in the kingdom of Ullad, and under the specifications of a chief-architect, they felled timbers in the forests, and great beams to be hewed square, and lumber to be cut in planks, and seven and twenty main pillars to be carved round and polished; at the same time the stonecutters were hewing great stones to be ready to course the walls. This is the form and dimensions of this goodly foundation (deagduin) which he ordered built on the pinnacle of the hill, Tabarta: Seven times nine cubits in width, and twenty times nine cubits in length, the walls were megalithic, smooth-hewn within and without, they were twice nine cubits high, and nine cubits in thickness. Three great carved and polished pillars sustained the coupling of the roof, and nine sets of them, twenty-seven main pillars in all.

The roof was enclosed with a sheathing of split planks, on top of which was a thatch of rushes. There were nine windows in each side wall, the dimension of each window was: A half cubit wide and three cubits high; in the eastern end there were gates and a vestibule, and the vestibule facing the rising of Baal was enclosed by two great gates of oak, which were lined with iron and riveted through and through. Such was Teacmor on Tabarta.

Likewise, the king's house was erected nigh to Teacmor, to be a permanent habitation for the king. When they were completed Ermion sent messengers to Ardfear, a prince of the race of Er, that he should come to him. As soon as Ardfear made his appearance on Tabarta, and I Neartan also present, Eocaid said: Go, O Ardfear, to Don and Ceas, the kings of Gaalen and Mumain, and announce to them, saying: Eocaid desires that three ollams, and three



times nine tribunes of the people be elected in each of the kingdoms of Errion in order that they may assist in the legislation and in the counsels of affairs profitable to their brethren, the children of the soil. He desires that they should be elected before Baal enters Iarsgith (July). Ardfear departed on his mission, and returned with word: Don and Ceas will execute the words of Ermion. In those days also the Ard Cromfear of Gaalen came to Ermion to remind him of the nine laws of Baal to the nine Cromfears from the beginning, and, lifting up his voice, he said: O son of Er, meddle not with the laws of Baal. He spoke like one of sovereign authority. Eocaid answered him mildly: The thoughts of Eocaid are directed toward the kingdoms of Errion, he has no wish to turn them toward the realms of the air, therefore I beseech thee O Cromfear, to be silent until we request from thee thy counsel. Notwithstanding Ionar again interrupted, saying: Will Ermion destroy the law of Baal? Then Eocaid answered him: Is the knowledge and education of the Ard Cromfear so limited? It is impossible for human power to change the law of God, the law of Baal is beyond the reach of every human being? When a person can fly through the air like a bird, when a person can swim the waters like a fish, when he can burrow in the earth like the worm, when he can safely live within the burning core of the fire, when he can be immortal without food or drink, then and not until then can he transgress the laws of the All powerful. Again Ionar began to talk, and Eocaid said to him, graciously: To what benefit is this? So Ionar went his way from the presence of the king in anger.

#### THE FOURTH CHAPTER, THIRD BOOK.

The first day of Baal in Iarsgith, Eocaid dispatched his curriers with letters, saying: Let the kings, princes, chieftains, ollams, and the tribunes of the people assemble in the high chamber of Teacmor on Tabarta in presence of Ermion, and this will be the signal of your coming: Fires will be kindled on the hills of Errion. When Baal entered Fluicim (November) as soon as the fires blazed up on heights of Errion, the brightness, glory and magnificence of the land were assembled around Tabarta. Upon the proclamation of the heralds the portals of the high-chamber of Teacmor were thrown

open, and Ermion, and the kings of Mumain and Gaalen, and the princes, and the chieftains, and the ollams, and the tribunes of the people from every kingdom of the Gaal in Errion entered in. The regal chair was placed in the middle of the chamber one step raised above the floor, a table stood on the floor in front of the throne. Ceas, the king of Mumain, and the line of Iber took their seats also along the table to the right of the throne. Don, the king of Gaalen, and the line of Iolar took their places at the end of the table facing the king. Ullad and the line of Er took their places at the side of the table to the left of the throne, but the chair of Ullad was empty, for its king sat Ermion. The Ardollam of Errion sat between the throne and the table, close to him was the Ardollam of Mumain, who sat between the king of Mumain and the table. The Ardollam of Gaalen between the king of Gaalen and the table. The Ardollam of Ullad sat between the chair of the king of Ullad and the table. The princes of Iber, the first-born of the Gollam, and the princes of Ith, sat to the right and the left of the king of Mumain, the princes of Iolar to the right and left of the king of Gaalen, the princes of Er sat to the right and left of the king of Ullad, and the chieftains and tribunes sat behind the princes, according to the provinces from which they came, last of all sat the ollams behind the nobles, according to the division whence they came. Upon the table which stood in the presence, was the tract of ancient times, the Writings of Eolus, and the book of Chronicles of Errion. The book of Chronicles usually is open so that words may be written of days and events as they transpire, that they may thus be preserved for the eye of future generations.

Upon Ermion arising from the throne to make his address he heard shouts of contention as of battle resounding around Teacmor. It was announced to him that there were warriors full-armed on Tabarta. Ermion arose and said: Whenever the law of Errion or its cause shall be upon the table, it behooves the sword to be sheathed, the bow to be unstrung, the cran-tubal (sling) to be hung up in the tents of the Gaal. Intellect is the father of justice, arms of the evil designs of men. Behold! Ermion girdeth on no sword in the halls of the Law! Go, O heralds, and proclaim without: Let every armed warrior return home to the tents of his habitation, we

will have peace, voluntary or compelled, on Tabarta! And it was so.

Ermion arose again and said: Four years have elapsed since I was chosen king over Ullad, then the kings, princes and chieftains placed me here Ermion that I might unite the children of the land together with the bonds of love, and mutual respect, for that reason I have labored without ceasing that the law might assume form and force commensurate with shielding the children of Errion from bondage and violence. You know that the cromfir have asserted falsely that they received nine laws from Baal? The foundation of that work was laid in falsehood, strengthened by deceit, and kept together by the superstition of the ignorant.

When the cromfirs were asked the reason of their scheme they answered: Too many of the race are poor, ignorant, and prone to evil; they desire without doubt to enjoy a comfortable leisure like us all, therefore they desire power, if there be over them but a human law, then the rich will not be secure in their possessions, the regal line will not be safe on their throne? Amongst the ignorant fear is the most efficacious restraint. Is it the wish of the kings, princes and nobles to yield up their treasures and flocks to the possessions and appetites of the rabble? Would it not be better and wiser if the king would give a little esteem and dignity to the cromfirs, so that the servants of Baal could keep the Gaal submissive to the rule of the king? Then the king in his sovereignty, as well as the cromfear in his little plot of ground, will enjoy security and peace.

Such was the trend of the discourse of the cromfears. When I questioned them, saying: What if the ollams are as zealous to teach the people as the cromfear are to keep them in ignorance?

The cromfir answered: If the ollams shall instruct the poor in science and truth, they will become full of unrest, and will begin to covet wealth and power. There you have the opinion of the cromfirs. Notwithstanding I do not believe the conclusions arrived at by the cromfir, therefore what if the five laws of antiquity stand at the head of the roll of the law of Errion, certainly not as the commands of Baal by the craft of the cromfear, but truly as the law of the land, passed by the counsel of the Gaal assembled for that purpose? What if there be read as the beginning of the preface of the tract:

1. Do not murder.
2. Do not appropriate the possessions of another.
3. Do not speak from the mouth what thy mind knows to be false.
4. Be merciful to every living thing.
5. Do to every man as you would wish him to do to you.

What if these five laws stand among the laws of Errion? All answered: Yea, be it so. And still lifting up his voice Ermion said: On a former occasion when we were assembled I said that it was the greatest wish of Eocaid that a lasting peace and contentment should obtain. It is true we have a law handed down from our fathers, the good work of the chieftains, but it doth not bridle nor curb the evil designs—for no penalty nor fine follows the deeds of the guilty. The Gaal is governed by fear not by love. Indeed the law we received from the mouth of our ancestors was opened or shut by the wish of the judge. Therefore that it may be possible for the law to control all the guilty, the chief as well as the Gaal, that the judge likewise shall sentence by the law, and the practice of Tanistry, what if nineteen judges be appointed in every kingdom of Errion, one in each Tanasteac, and one supreme judge to be in each kingdom always near the king, and a supreme judge also to be near Ermion here in Teacmor? All answered: Yea, be it so. We know that it has happened formerly that the judge rendered sentence without calling a jury (claustig). What if the judge be ruled to silence until after the jury shall have given its yea or nay? And if nine jurors be present until each one of them shall have said: yea or nay? But if there should be twice nine or more surrounding the judge, the case will be adjudged according to the opinion of the greater number? And the judge shall not break silence until he shall have counted the hands, then let him produce the tract of the law, and read publickly in the hearing of the jury, as well as in the hearing of the person indicted, the words written thereon? All answered: Yea, be it so. If the jury shall say that a person killed in wilful murder. What if the judge read: Let the culprit be taken away from the sight of men, and buried in the bosom of the earth, let no trace of him remain above ground. They all answered: Yea.

Ermion said: If a person produce a falsehood before the judge and jury, and the testimony is proven a perjury. Without doubt the

falsifier shall be mulcted the same fine, which would have been assessed to the defendant against whom the false indictment was made. This same ruling shall obtain in all causes? All answered: Yea, yea.

Ermion also proposed: If a person steal from another, and the theft be proven beyond doubt, the rogue shall pay back double the amount, and he shall be put to shame in the sight of the children of the land. But if it shall be impossible for him to pay it, it shall be assessed upon his tribe, but the thief must bear the opprobrium himself? And all assented. Still standing and lifting up his voice, Eocaid said: What if these words be written on the tract of the laws?

And this enactment also? Let not the Gaal Scioth Iber issue from Erin to devastate the kingdoms of other people, but should foreigners come to invade the land of Iber, then let the warriors be as one mind and one arm to repulse the invaders into the sea, or else to give them graves beneath the soil of Errion? And the vast assembly called upon the name of Errion nine times.

Then Ermion continued: The land is the inheritance of the children of Errion; his allotment is given to the king, the princes, the chieftains, the ollams, the priests, the minstrels and poets, moreover the Gaal have their allotment by tribe? It is from the soil each creature draws the sustenance of life. His portion of the soil therefore shall be his possession as long as he shall live upon it. And his offspring and the mother of his offspring shall retain it until the soil shall be redivided according to the practice of Tanistry. Even then the woman who bore, or the maiden who may bear offspring, must not be forgotten.

Has not our mighty race sprung from woman? O Children of Errion, render honor and respect to your fathers. Render honor and love every day thou livest to the mother who bore thee and gave thee pap, minister to her in every necessity, do not look upon your mother save with thanks and love. O brave sons of Errion, shield with the might of your power, protect the daughters of the land! What if the practice of Tanistry remain as formerly? And it was so. Then Ermion said: Shall the foregoing words be written as a law of Errion on the Tract, a law passed by your will, assembled as the general congress of Errion, in the high-chamber of Teacmor

Tabarta? They answered unanimously: Yea, yea.

Again Eocaid said: I have yet further wishes to unfold to you: Since our fathers first came to this land we have remained as strangers to each other, or worse. What if the kings, princes, chiefs, ollams, and the tribunes of the people assemble here in the high-chamber of Teacmor Tabarta, when the fires shall blaze on the tops of the heights each third year. The imperial senate will hear and judge every cause coming from the kingdoms of Errion?

Thus reason shall dominate desire, and peace rule over disquiet? The imperial senate, however, shall not treat of causes happening within the kingdoms of Mumain, Gaalen or Ullad, only in as much as they bear upon the imperial interests of Errion. Every member who sits here is equal; when one arises to speak it is his privilege to continue without interruption until he has finished his case; when all persons desiring to speak upon the question shall have finished, then the count of hands shall be taken? All assented: Yes, be it so. Then Eocaid said: I have still more to propose to you: When the sons of the hero first came hither to subdue the country, when the land was divided into dominions, the Danaan was given Ultonnmact by the stipulations of the treaty of Magmortiomna? And the reservation of the Cegaal Firgneath (aborigines) was along the boundaries of the waters of the land, between Ullad and Ultonnmact?

Marcac marched to the south, in his kingdom on the shores of the great sea was the principality of Lugad, the son of Ith. Iolar pitched his tents in the very midlands of the island, while to the north stretched the kingdom of Er, the son of Cier, chosen by the love of the people, though Blath, surnamed Amergein, strenuously antagonized him. After two years Marcac fell in the land of Ceiosiol, there his name was called Iber the strength of Gollam. Then did Iolar undertake to rule all the kingdoms of Errion, for there was no son of Iber nor Cier who had attained his majority. He began to style himself 'Ermion.' There cannot be two Ermions? Therefore what if the one elected by the kings, princes, and chieftains henceforth be styled 'Ardrig?' They all answered: Yes, be it so.

Then Eocaid said: I have sufficiently disclosed my mind for the present, because we, as well as our successors, can amend, repeal, or add, to these laws as necessity demands.

Then they adjourned from the high-chamber of Teacmor. Ac-

According to custom the great festival was celebrated for three days; on the fourth day when the senate assembled in the high-chamber of Teacmor, Ardrig arose and said: The text of the law of Errion, and the practice of Tanasteac is written on the rolls, and they are on the table of this high-chamber of Teacmor, what if the tract be read? All answered: Yea, yea, be it so. The Ardollam read them publicly, and they seemed good and just. Then Ardrig said what if the judgments stand? And all assented. Then Ardrig said: Read the writings of Eolus, and the book of chronicles. And I Neartan read the words to the end. Then Ardrig commanded: Let the heralds proclaim without: Stands any person on Tabarta demanding justice?

Since no voice responded, the heralds reported within: None. They then adjourned and the doors of the high-chamber were closed. But Eocaid suffered no one to depart while Baal was in his house Fluicim (November). The great feast was made ready, and on the ninth day the kings, princes, the chieftains, the ollams, and the tribunes of the people, assembled on the Bruiteine of Tabarta, and Ardrig arose in the midst of the assemblage and said: Every third year after the session of the general assembly in Teacmor; what if one month be dedicated to GAMES? So that the courage and spirit of the Gaal may be increased through all Errion?

What if this coursing plain lying at the foot of Tabarta be dedicated as the 'Field of Contest' for ever? They answered: Yea, be it so! Ardrig said: What if entry to these contests be denied to every applicant who shall not be of the necessary age? Who shall not be a freeman holding possessions? Who shall not be clean from every fine, and imputation of the law? From misdemeanor and infamy? The assembly answered: Yea, be that so.

What if Ardrig, and the king of Ullad and the king of Gaalen, and the king of Mumain, constitute a committee to award the prizes? The assembly answered: Yea, yea. Ardrig said: What if the prizes awarded be nine in number? A prize for each kind of game? The prize of philosophy. The prize of music. The prize of poetry. The prize of bravery. The prize of expertness with arms (the spear, the javelin, and the sword and the use of the bow and sling). The prize for sparring. The prize for horsemanship. The prize for charioteering. And the prize for the swift of foot? The assembly

answered: Yea, be it so. And, continuing, he said: What if the value of the prize in each class be nine cumals? And the badge of the winner to be in gold or silver, and the title of dignity for the victor to be: Rig or royal added to the victor's profession as rig-ollam, rig-bard, rig-file, rig-loac, rig-eactra cean-comlann ceap-consanta rig-currad, etc. And that it be unlawful and impossible forever to reduce to slavery any person gaining any of these honors on the field of Tabarta? And the assembly answered: Yea, let it be so. And he said: It shall not be lawful for any one to go into any other division of the world as the champion chosen to represent Erion's prowess, unless he first have won the title of royal champion on Tabarta's 'Field of Contest.' They all answered: Yea, be it so, and it was so recorded. After these things transpired toward the end of Fluicim (November) the hosts began to depart for the tents of their dwellings, but Ardrig remained at Tabarta.

#### FOURTH BOOK, FIRST CHAPTER.

Now Eocaid Ardrig dwelt under the cover of his pavillion, and the rain fell in torrents, and the winds blew a tempest, and a bitter cold supervened, yet Ardrig would not enter the chambers of Teacmor, for he said: Do not the sons of Marcac and Iolair dwell in their tents?

Eocaid had a great desire to establish a Mur-n-ollam (university) in proximity to Teacmor for the sake of the youth, but he could not make the beginning then, on account of the rain and cold. Upon the coming of Baal into his division Blath (April) Eocaid set out for Dunsoberce, and as the rumor went: That the king had returned to Ullad, the princes, the chieftains, the ollams and the Gaal came to him, and their tents whitened the circumjacent plains. Now the king had a taste and a high esteem for the tales of olden times. And Deamna narrated the story of Deamna and Ailt and of the dog Gaoit (Wind) in the hearing of Eocaid, the king, and the Gaal. Eocaid questioned whether the narrative was founded on fact or produced from the fancy of the bards? And Meiltan, the aged chieftain of Larne, answered: It is a true tale for I have now in the tents of my dwelling Cosluath (Swiftfoot), a pup of the breed of Luath (Swift) and Gaoith (Wind).



Eocaid said to Neartan: Write the words of the story for in such there is instruction and pleasure, good to tell and pleasant to hear.

At this time king Eocaid made a royal progress through Ullad, and decreed: That three Mur-n-ollam (universities) be built, one in Drumscrib, one in Drunmore, and one in the vicinity of Dunsoberce, as Eolus had formerly designed to do. And he passed through Maggeintir, that is the territory of the Firgneath, on his way to Ultonnmact, the country of the Danaan, and it chanced that he saw Tatla, a beautiful maiden, of that land, she was of incomparable beauty. Her praises were in the mouth of all Geintir: How she lived with her widowed mother and family and would not leave her for the proposal of marriage from the best of the tribe of Firgneath.

And Eocaid took Tatla to himself.

When he returned he sent carriers through Ullad, saying: Let the princes and chieftains and nine of the ollams and twice nine of the tribunes of the people assemble immediately to meet the king on the Bruiteine of Ullad.

And Eocaid summoned Morda, the chief judge, and Neilt, the judge of Ardtan, and Beirid, the judge of Iargaal, to come to him at Dunsoberce. When the assembly of Ullad was in session Eocaid arose and said: We are met here to legislate for the kingdom of Ullad. You are conversant with the decrees written on the rolls in the high-chamber of Teacmor Tabarta? Is there any member here who desires to make any admendment to be added to them? Morda arose and said: Sire, the king hath not remembered the judge for he hath not designated any member of the bench to sit with him in the general assembly of Errion, nor even to stand in his presence on the Bruiteine of the kingdom of Ullad? Eocaid answered: The king hath remembered and decreed: The office of the judge shall be: To **harken** the complaints of those who suffer evil, to listen to the jury (clustig) and read publicly the words of the law. Notwithstanding it might be well if a judge were present to expound the meaning of the law if occasion requires but not indeed to vote when the count of hands be taken.

Therefore what if three judges whom the king will name, shall stand in his presence on the Bruiteine? It was so decided. Then the king said: What if the chief judge read publicly the words on the rolls of the law of Errion? And Morda read the words. And

Eocaid said: What is the pleasure of this assembly, shall we adopt the nine laws of Errion, as the laws of the kingdom of Ullad also? They answered: It is our wish; let it be so decreed. Then Eocaid said: What if the judgments also stand here as at Tabarta? And they replied: Yea, even so be it.

And Eocaid said: What if we adopt the practice of Tanistry as well? And they answered: Yet, so be it. Then Eocaid ordered: Let the writings of Eolus be read publicly, and the words of the book of Chronicles, so according to rule one of the ollams of Dunsoberce read the writings of Eolus, and the book of the Chronicles of Gaalag, but I Neartan read the book of the chronicles of Errion. Then the king commanded the heralds: Proclaim publicly: Stands any one on the Bruiteine of Ullad demanding justice? And no voice was heard in answer. The hosts remained in Dunsoberce nine days celebrating with joyful cheer games and the chase and the dance. At this time Eocaid summoned to him Feargais (Fergus or Phyr-rus), a prince of Ullad, and Delab, one of the ollam, and Morda, the chief judge, in order that they might sit as regents over the kingdom of Ullad. He charged Feargais to watch over the construction of the Mur-n-ollam, and Dealb that he strengthen the spirit of the youth that he open for their ears the words of Wisdom and truth. After these things were adjusted Eocaid set out for Tabarta for he was desirous to begin the construction of the Mur-n-ollam of Teac-mor. Now the Mur-n-ollams are completed, but the ollams have not yet taken up their abode in them. There is peace and happiness throughout all Errion. Ardrig walks in the way of justice, his intellect showing the path, and truth guiding his footsteps therein. Upon the coming of Baal into his house Iarsgith (July) Eocaid set out for Dunsoberce. On this occasion he sent Ardfeair (Arthur) with a retinue to Tabarta to dwell there and report to him what events might transpire.

The day after the arrival in Dunsoberce the king said to me: O Neartan, go to the Mur-n-ollam and remain until I come to you. The following morning Eocaid proceeded to the Mur-n-ollam. And the ollams and the youths in their thousands came out to do honor to the king. And arriving at the vestibule of the Mur-n-ollam the ollams halted so that the king could enter first, but the king said: Nay, let the ollams enter, for it behooveth not that the dignity of any one

should appear greater to the eyes of the youths than their professors? And Eocaid sat among them giving lessons of wisdom, and instruction of truth to the wisest ollams in all Ullad. And he charged the ollams with the care they should zealously give to the youth. In those days there was peace and contentment on all sides throughout Errion.

Now in the sixth year of the reign of Eocaid in Ullad Don, the king of Gaalen, died, the time of the reign of Don was thirty and seven years, and Roiteasac, his son, was chosen to rule in his place. Eocaid did not proceed to Teacmor until Baal was in his house Blath (April), and nine ollams from Ullad followed in his train. And what time all things were ready in Mur-n-ollam Teacmor Eocaid proceeded and installed them there. And the king furnished them all their supplies, for he doubted whether it was lawful to make their regular division and appropriation before the session of the general assembly on Tabarta, which would deal with the case according to the regular procedure. Moreover, he knew not the regard of the kings of Muman and Gaalen for the project probably unfriendly? He called Ardfear and me Neartan to him and said: A year and a half is too long to leave the youth without attention, therefore he called the ollam before him and ordered them, saying: Take the youths into your Mur-n-ollam, and he set apart from the crownlands of Ardrig nine divisions for the ollams and nine other equal divisions for the youths. As quickly as the knowledge of these events spread abroad multitudes of the children of the land came to the Mur-n-ollam for up to this date the youth of Gallen was without provision in the matter of learning. For be it known that the dignity of the cromfear is in Gaalen like the dignity of the Bard in Mumain or like the dignity of the ollam in Ullad. In these days Feargais sent an embassy from Dunsoberce to Ardrig concerning the acts of the cromfir of Ullad toward the Carnacs and the sacrifices of Baal. But Eocaid instructed the embassy to postpone the cause until he should return to Ullad himself. Every tongue praises Feargais for he rules with truth and wisdom, with justice and mercy. Ardrig dwells in Tabarta, his mind vigoalant for the upbuilding of Mur-n-ollam Teacmor.

## THE SECOND CHAPTER, FOURTH BOOK.

Now swift carriers sped through Errion with letters, saying: Let the kings, princes, chieftains, ollams and tribunes of the people assemble in the presence of Ardrig in the high-chamber of Teacmor Tabarta, what time the fires shall blaze on the Rath of Errion. On the appointed day the general assembly met, and Ardrig arose and said: After the usual nine days of entertainment Ardrig has a word for the general assembly in relation to the Mur-n-ollam of Teacmor. As soon as Ardrig finished his address, the heralds announced: A messenger of the Firgneath stands without with a complaint against the Danaan. Ardrig answered: Inquire whether the Danaan heard the words of the indictment which the Firgneath prefers against them? And they answered: No, the Danaan have not heard. So Eocaid Ardrig ordered: Let the Man of Geintir reside in the pavilions of the king, until a currier is sent with word to Meirt, king of Ultonnmac. Then the general assembly went forth to the celebration that was ready.

On the ninth day the doors of the high-chamber were opened. And on standing Ardrig said: O kings and mighty leaders of Errion, since last the general assembly was in session I Eocaid Ardrig have established the Mur-n-ollam of Teacmor. In truth it houses even now nine ollams and a goodly number of youths. Since it was almost two years to the regular session of the general assembly, I gave from my own credit twice nine shares (nine to the ollams and nine to the youths) until such time as the general assembly would meet. I desire now that this matter be legislated upon in due form. Therefore what if the divisions for the ollams and the youths stand confirmed for the Mur-n-ollam of Teacmor? Then the king of Gaalen arose and said: Roiteasac, the king of Gaalen, saith: Has Eocaid Ardrig aught to say about appropriating a share to the crom-firs from the lands of the Ardrig? Eocaid answered: No, I have not. But if Roiteasac, the king of Gaalen, hath aught to say upon such a case, the ear of Eocaid will be attentive, and, likewise, his tongue ready to make answer.

After hearing this reply, Roiteasac remained silent. Therefore Eocaid said a second time: What if the divisions of the ollams and the youths of Mur-n-ollam Teacmor from the lands of Ardrig be

duly constituted by law? The majority of the general assembly answered: Yea, be it so, and it was so.

After these things had transpired, Eocaid Ardrig invited Ceas, king of Mumain, and Roiteasac, king of Gaalen, and the princes and chieftains, to accompany him on a visit to the Mur-n-ollam of Teacmor, the ollams of the general assembly, and I Neartan were in the train. The spirit of Eocaid Ardrig was elated at the dignity of that visitation. Yet a sharp shaft shot his heart as he observed the ill concealed ridicule of Mumain and the scorn of Gaalen for the labors accomplished by the ollams. After he had returned he said to me: O Neartan, my expectations from Gaalen, aye even from Mumain, are very weak. Now when the general assembly sat in session a second time in the high-chamber of Teacmor, the heralds proclaimed without and within: There stands on Tabarta a man of Geinstir with an indictment, and a noble of the Danaan. The assembly answered we hear. And Ardrig said: Conduct them in. Then the complainant of the Firgneath stood in the presence of the king and this is what he asserted: The king seeth Featam of Geintir as the Children of Er call us. And this Featam declares: The Danaan sweeps over our land like a horse racing in wild play because of high feed that comes in abundance from the barns of Ardrig, he snorts and kicks and goes out of power for he hath not rein nor rider.

The Danaan feels light and lively since Ullad freed them from tribute for the sake of the 'Stanclidden' which was our 'Obba' which our fathers took from the sailors who came from the eastern world. Hath the chieftains of Fodla forgotten the manner in which our fathers helped their fathers to conquer this land? The Danaan remember the aid we gave against them, why then should not the chieftains of Fodla remember the good we did them? The Danaan despoils our land overrunning it as they please, they sail upon our water and if we hinder them they resort to violence against our people. Does not a man from Graidil lie now covered with wounds? When we complain to Meirt they do not allow our messenger to come into his presence. For this reason I Featam, a man of Fodla, stand on this land to make my protest against the injustice and to hear the words of the judgment of the king?

Ardrig said: Let the noble of the Danaan make answer to the

indictment. As Orlath, the noble of the Danaans, arose he replied wrathfully like this: Is it possible that the Danaan shall accept law or chastisement from their thralls? Will that cloden hinder the mighty nobles of the Danaan from disporting themselves on the waters of the land? When the Danaan had finished, Ardrig arose and said: Gently, O Orlath, when the sons of Gollam conquered this land they did not reduce you to bondage nor persecute you? Did not Eterial write down the words of Marcac: The children of Iber will not be slaves nor will they rule over slaves for ever! Therefore is it possible that the Danaan should persecute the race who sprung from the elements of this very soil? Long before the coming of the Danaan from under the fingers of Baal, long before the flight of the Gaal over the blessed waters of the Euphrates, yes even the time that all things were made, were not the protoparents of the Firgneath in this Fodla? The land you call Banba, and we Errion? Shall not the sons and daughters of Fodla be permitted to stretch peacefully on the bosom of the soil that is their true mother? Therefore, O Orlath, repeat the words of Ardrig to the ears of Meirt so that peace may reign through all Errion. And Orlath drew near the throne and said with a loud and angry voice: If Orlath should repeat the words of the king in the presence of Meirt could he not say: The occasion when Iber gained the victory over the Danaan by the treachery of the Cloden, did they conquer all the land? Do not we possess Ultonnmact by treaty? If Iber should persecute the cloden and the cloden complain to the Danaan and if the Danaan should say restrain thy hand O Iber, what answer would Iber make? Thereupon Ardrig said: Truly, Ultonnmact was conceded to you by the covenant of Magmortiomna and the provisions of that treaty will be observed, nevertheless Orlath seems to forget that it is the race of Gollam, and not the Danaan who rule in Errion the region of green! The sons of Errion have extended the hand of friendship to the chiefs of Ultonnmact, and Tatla, our wife, the partner of our heart, is of the daughters of Fodla. For this reason Eocaid will not decide. The general assembly may pass judgment, until then let Orlath and Featam sit among the nobles of Errion. The general assembly went into consultation and they took counsel, and Ruadruid, a prince of Ullad, arose and said: What if past offenses be ignored, but hereafter it be prohibited for the Danaan to cross to the

lands or sail their waters by violence, and likewise it be forbidderr the Firgneath to stray deceitfully through the possessions of the Danaan.

And so the case was adjudicated.

Then Ardrig said: Give to each other, O Orlath and Featam, the hand of friendship and the word of peace. And Ardrig ordered the words of this peaceful composition to be written on the rolls of the tract of the laws and the general assembly will be called to confirm them. And it was so.

So Eocaid took Orlath and Featam with him to the pavillion of Tatla and they dwelt there. The kings of Errion made a tour of inspection through the lands of Ardrig. Thick were the herds of cattle and flocks of sheep the possession of the Gaal which grazed over the lands, but Eocaid left them unmolested. At the next session of the general assembly the words were recorded on the book of the Chronicles, and Ardrig arose and said: What if the words be read? So the words on the rolls of the laws were read, as well as the laws of Errion and the practice of Tanistead and the words of the book of Chronicles to the finish. And they were meet and just. As they adjourned the gates of the high-chamber of Teacmor were closed. Then ensued the month of the Games according to practice on the Field of Contest of Tabarta. Champions of royal achievement came from every part of Errion and many also from the western world. During the month of the Games Eocaid dwelt on Tabarta. But as soon as that month was past he gave his attention to the ollams and the youths. The cromfirs of Gaalen sought to cause strife for Eocaid Ardrig filling the mind of Roiteasac, king of Gaalen, and the princes of that kingdom against him. But Ardrig preserved the cause working continually for the betterment of Errion. Feargais rules as viceregent in Ullad. The Gaal increases wonderfully, the land is fertile, teeming with products, and the pastures filled with cattle. Now when Baal was entering his house Blath (April) Eocaid Ardrig set out for Dunsoberce, where messengers with letters were awaiting him, saying: Ceas, the king of Mumain, died, and all the line of Iber except Failbe are mustering armed warriors, and Roitseasac, king of Gaalen, lends his influence to the pretensions of Roain and promises to aid him to attain the throne of Mumain. The information grieved Ardrig for he said: I

had hoped it could be said in future times that peace supervened through all the days of Eocaid Ardrig in Errion. Eocaid thought to go to Mumain to confer with the princes of Iber, but then he reflected. They have not appealed to the counsel of Eocaid, and there is no word pertaining to such a case either in the tract of the law or in the practice of Tanistry. There is nothing to prohibit the action of the sons of Iber. And, lo! while he was contemplating these things a swift courier from Failbe, the brother of Noid and Ceas, came to him; these were the words the messengers brought: The princes of Iber are gathering the warriors together in the kingdom of Mumain, and Roiteasac, the king of Gaalen, is abetting Roan. Although Failbe has a desire and a right to the throne of his father's kingdom, notwithstanding he will not seize it by violence. The lessons he received from Eocaid have been profitable to him, therefore he loves order and peace. If Eocaid would say to Roiteasac: Gently now O Roiteasac, permit the princes of Iber and Ith, and the nobles of Mumain to elect him who shall rule over Mumain; leave also the sword, the bow and the sling stowed in the tents of the warriors. Thus there will be peace and satisfaction in the land of Errion. The king sent word to me Neartan and I came into his presence, and joy beamed in his countenance, as he read to me the text of the message from Failbe. Early the following morning Ardrig and his retinue set out for Teacmor. The princes Ruadruid and Ros, and I Neartan were of the company.

Eocaid tarried two days at Tabarta, and as he was nearing the Bruiteine of Gaalen, he heard that Roiteasac was at the tents of Don, the chieftain of Almuin, he went thither. He conferred with the king of Gaalen, and Roiteasac gave him the word of promise that the comlanns (military divisions containing three thousand soldiers) would not march out of the kingdom of Gaalen. Thereupon Ardrig wrote letters to the princes of Iber of the following purport: Alas a voice came to the ears of Eocaid, king of Ullad, saying: Ceas, the son of Marcac, king of Mumain, is dead, and the warriors are mustering around their chiefs, it wrings the heart of Eocaid to know that Ceas is no more, Mumain mourns him, will you prolong the weeping and lamentation in the land by your quarrels, O princes? At an era when both the law and the practice of Tanastac obtains in Errion, will the sons of Iber forfeit respect for authority and their sense of dignity?



If we have reached that extremity, Eocaid, the king of Ullad, will abdicate his throne so that one of you may occupy the place, if by so doing he will be assured of the peace of Errion. What if the princes of Iber and Ith, and the chieftains of Mumain elect a ruler according to law and the practice of Tanasteac? Eocaid, the king of Ullad, beseeches this kindness of his brethren, even as a brother seeks a favor from the brother of his love. Moreover, be it also known to you that Roiteasac, the king of Gaalen, is of one mind with me on this subject. Eocaid sent these words by his messengers to the princes, but by the hand of Failbe's own courier he sent the same words with this postscript: The heart of Eocaid is attached to Failbe and his cause.

The princes of Iber followed the counsel of Eocaid, and the warriors remained in their camps. The princes and the chieftains assembled on the Bruiteine, and they elected Failbe, king over the kingdom of Mumain. At that time Neartan said to Ardrig Eocaid: If the king would acquaint me with the words of the princes of Iber that I might record them on the book of Chronicles for the inspection of the general assembly of Teacmor Tabarta? But the king replied: No. Dost thou not perceive that the words are the transaction of Eocaid, king of Ullad, but not of Eocaid as Ardrig? But when thou shalt write those transactions in the book of Chronicles of Ullad thus shalt thou say——

And Eocaid said to Neartan: May the princes of Iber be worthy even as was the firstborn of Bile, the hero! Eocaid dwelt in Teacmor and he built an addition of three great halls and three smaller chambers to the palace of the king. He makes frequent visitations to the Mur-n-ollam for he loves the youth, examines their progress and gives them instruction. On the coming of Baal into the third division of his house Iarsgith (July), Eocaid Ardrig set out with his retinue for Dunsoberce. He questioned Feargais whether he had sufficiently inquired into the cause of the cromfir?

Feargais answered: I ascertained that it is of common occurrence for the carneac to go about begging offerings for Baal, and pouring forth complaints that the cromfir have taken possession of the division of the soil to themselves, saying: Do you not live among the Gaal, are not their tents open to you, do you not partake of their fare, what is wanting to you? On the other hand, the Gaal com-

plain that the cromfir intimidate them, threatening the penalty of evil spirits over which Baal had given them power. For this reason the carneac do not leave empty handed in their quests.

No word is spoken publicly about these abuses, only confidentially from mouth to ear, for the Gaal stand in fear of the cromfir. Furthermore, Feargais said: I know the cromfir pass their time in the society of the chieftains and the tribunes of the people in leisure and ease while the carneac pass their lives with the Gaal in poverty and hardships.

Forthwith swift carriers went through Ullad, saying: Let the princes, chieftains, ollams and tribunes of the people, together with the judges, assemble without delay in the presence of the king on the Bruiteine of Ullad, he also gave to the messengers letters for each chieftain, instructing: Bring from your Tanasteac one cromfear and one carneac, to be present on the Bruiteine when the assembly convenes round the king. As soon as the assembly came into session Eocaid, the king, arose and said: Are the cromfir on the Bruiteine? The heralds answered: They stand on the Bruiteine. Eocaid ordered: Let the princes and chieftains stand at my right hand, and the ollams and the tribunes at my left, but let the cromfir stand before the assembly. Having called the three judges to himself, raising his voice, he said: Word came to Feargais, who sits vicegerent in Ullad, and from his mouth to the ear of Eocaid, saying: That the cromfir engross to themselves the land that was allotted for the whole priesthood. Then instructing the carneac to solicit offerings from the people for Baal and these offerings they appropriate as their share.

What if the Ardromfear would declare his knowledge or want of knowledge in these things?

The Ardromfear cast a look at the assembly, and then at the cromfir on this side and on that, but he answered not a word. Again the king repeated the same query. Then, after a pause, the Ardromfear said: If the Ardromfear might hear from whom among the carneac the indictment came to the ear of prince Feargais? Eocaid, the king, replied that they knew not the name of the man, but probably if they all came into the presence Feargais might identify him. Feargais inspected the number of cromfir and carneac present, but indeed recognized none of them as the ones sought after.

The chieftains laughed publicly, but the cromfir cast their looks on the ground. Then Eocaid, the king, put this question: What portion of the allotted land do the carneac possess at the present, and in what manner do they obtain subsistence? They all observed a profound silence.

After a little the Ardromfear said: Do not these affairs pertain to Baal, why then are they treated of before a popular assembly? But king Eocaid answered:

It is my opinion that the assembly is not prepared to hold conference on the case. Then he ordered the chief judge of Ullad, saying: O Morda, read the words of the law of Ullad, and the words of the practice of Tanasteac. And they were read. Then he commanded: Read the writings of Eolus. And it was done accordingly. After that the king said: Tomorrow the book of the Chronicles of Gaalag, and the book of the Chronicles of Errion will be read in Dunsoberce.

Then the heralds proclaimed with a loud voice: Stands any one on the Bruiteine of Ullad demanding justice? But no voice answered.

Then the assembly adjourned and they went along with the accompanying multitude with Eocaid to Dunsoberce, but not one cromfear was in the train. The day and the night was spent in festivity. The following morning I Neartan publicly read the books of the Chronicles of Gaalag and of Errion. And their words were very good.

Eocaid dwelt in Dunsoberce until Baal entered his house Cruinugad (September). Then he repaired to Teacmor, where Failbe and Roiteasac came together, for Failbe desired to visit Ardrig Eocaid; this was the reason he came by way of the capital (botanab) Gaalen, so that the king of Gaalen could accompany him. Eocaid was rejoiced in heart and mind, for he said to me: O Neartan, I hold high expectation of Failbe; he is as prudent as any descendant of the hero, perchance through his influence Roiteasac may in time incline more to the ollams and less to the cromfir?

We made many visits to the Mur-n-ollam, the ollams did not refer to the scornful jests of the cromfir on account of the presence of Roiteasac, the king. Failbe and Roiteasac remained a month in Teacmor, and resided in the new chambers, which Ardrig added to

Teacmor, for on the exposed brow of Tabarta the covering of the pavillion is not sufficient when the rain pours and the winds blow. Notwithstanding Eocaid would not dwell under the roof of Teacmor, for he said I will not be the cause of envy to my brethren. When Baal entered his house Sgith, Eocaid returned to Dunsoberce. He inquired from Feargais regarding the cromfir, and Feargais reported to him that he heard for a certainty that the cromfir schemed so as to prevent the presence of the carneac who had spoken to Feargais, but that the chieftains knew nothing of their schemes. Swift carriers were dispatched through Ullad, saying: Let the assembly meet on the Bruiteine of Ullad when Baal shall be in the third chamber of Meas (August), let the cromfir also be on the Bruiteine. While awaiting the convening day Eocaid made a royal progress through Ullad, paying all the expenses of the journey from the royal treasury. He stayed in no place more than three days, when his train of attendants moved his pavillions and paraphernalia to another district. He also passed into Geintir to pay court to Tata, the mother of Tatla, and a company bore numerous gifts to bestow upon her.

It transpired on this journey that Eocaid conversed with Near-tan: The ollams assert that the ignorant are impudent and arrogant. This proposition should be scanned more carefully in the schools? I for my part consider the uneducated are too lowly of spirit, as witness the example of the Firgneath? When one thinks himself learned but in reality is not, then it is that he is arrogant. Therefore it is not the lack of knowledge but false knowledge that puffs up! It would be well if some of the ollams could be established among the Firgneath. At this time the mind of Roiteasac is friendly, yet there is anxiety for fear of the soft whisperings of the cromfir, for the whisper of a false tongue is like the mountain torrent, bursting over everything.

In his inspection of the schools the king was overjoyed at the prosperous condition in which he found them. Now the assembly was in session on the Bruiteine of Ullad, and all the cromfir close at hand. King Eocaid commanded: Let the cromfir stand in the presence of the assembly. And it was so. Then, raising his voice, the king said: When last we were assembled here we heard the response of the Ardromfear: It is not licit that the cromfir speak of

the things pertaining to Baal in the presence of the assembly. But let the Ardcomfear say if he can that the indictment which Feargais heard against him is false? It is my opinion that the Ardcomfear certainly will say it? Moreover, word has come to hand of the deceit of the cromfir, how they kept away every carneac who had spoken with Feargais so that they could not bear testimony to the guilt of the cromfir. Notwithstanding that I may see the deceit of the Ardcomfear nevertheless so long as it has not been proven according to the form of law, we must let it pass. Therefore let the heralds call out in the hearing of the cromfir and all the multitudes about the Bruiteine: Stands anyone on the Bruiteine of Ullad demanding justice? But no one answered. After that the king commanded: Read publicly the book of the Chronicles of the days of Ardfear, the son of Og, the chieftain of Gaalag. And it was so. Again the king said: While the ollams of Ullad are four times nine and one, but the cromfir and the carneac are more than three times that number. At first the cromfir were allotted a division of the soil for the sake of instructing the youth of the kingdom truly they took possession of their allotments eagerly, but let the instruction of the youth to the ollams? There are too many cromfir, and daily increasing, for it is the custom for the children of cromfir to become cromfir like their fathers, and the same is true in the case of the carneac who subsist by the offerings of Baal. So it happens that on every hand the substance of the people is dissipated. For this reason what if it be prohibited hereafter to take up this kind of offering, and if the cromfir default from the duty of their office that their case be called before the jury, and the judge shall pronounce this sentence: The guilty cromfear shall forfeit his allotment. And all the assembly without a dissenting voice answered: Yea, yea, so let it be.

The king moreover proposed: What if the allotments of the cromfir of Ullad be four times nine divisions from the time of the cromfir and carneac who are now alive? Let their share be as the four times nine divisions of the soil? And all answered: Yea, be it so. And the words were inscribed on the rolls of the law of Ullad. After adjournment the assembly repaired with the king to Dunsorberce. Around the palace of the king were pitched the pavillions of the nobles, and the Feast of Ullad was celebrated after the fashion

and rule of that of Tabarta. When they had finished the book of the Chronicles was read publicly in the hearing of the assembled multitudes. But there was neither cromfear nor carneac present. They departed with shame for their homes, hurling ugly epithets at the king. All with the exception of the cromfir bless the king. On this occasion king Eocaid did not return to Teacmor Tabarta until Baal had run through half his house Blath (April).

### THE THIRD CHAPTER, FOURTH BOOK.

On the first day of Iarsgith (July) the swift carriers went abroad through Errion with letters, saying: Let the kings, princes, chieftains, ollams, tribunes of the people, and the judges assemble in Teacmor Tabarta in presence of Ardrig, on the day on which the fires shall flame from the tops of the Rathes of Errion. A short time prior to the convening day, Eocaid prepared the chambers in Teacmor for Failbe and Roiteasac. When he had extended this invitation Failbe declined with thanks, saying: The princes and chieftains of Mumain heard that I reclined under the hospitable shelter of Teacmor the last time I was here, and upon my return to Mumain they inquired if it were not possible for me hereafter to recline under cover of my own pavillion?

For this reason I cannot accept your invitation. And Eocaid answered it is true O Failbe, and Eocaid also shall dwell under his pavillion. Now upon the coming of the general assembly into session, it happened that feud broke out between Cealter, the chieftain of Ailib, and Dubar, the chieftain of Oir, and this was the manner of the beginning of the trouble: They strove for precedence as to which should occupy the place nearest the king. They accepted the challenge that was mutual, and they set out for the 'Field of Tabarta' down to a spot on the very banks of the Buideman (Boyne). There they fought most manfully hand to hand and foot to foot, even as though they had been practiced to the profession of champions from their youth, at last Dubar fell back in death, his jaw split by the sword of Cealter.

On the fourth day of the general assembly, I Neartan, the Ard-ollam, stood in the presence of the kings and princes of the land, and said: The mind of the ollam loves peace and contentment, but the

soul of the warrior loves battle and the clang of arms. Dubar fell, but there is no glory attached to such a death, there is no dignity nor fame accruing to a private brawl instigated by envy and disrespect. Is not every decendant of the hero equal? If Ardrig himself is elevated above his brothers is it not for the sake of the race? Every chieftain of Errion is equal in the high-chamber of Teacmor Tabarta. Shall the chieftain take his seat arbitrarily nearer or more distant from the king? Shall he be the judge in his own cause? Let it not be said by those coming after us that there were disturbances and bloodshed because of this question.

Therefore what if the cloth be spread for the cast of the dice to indicate the place to be taken by each member and by this showing each chieftain now and hereafter will be placed? The general assembly was pleased at Neartan's proposal. But no sooner did the Ardromfear hear that the cloth was to be spread for the cast on the floor of the high-chamber of Teacmor Tabarta, than he came to Ardrig and said: Word hath come to Eacon that the cloth is about to be spread for the cast to designate the seats of the chieftains. Hath not the king heard from Ionar: That it was under Liafail the Danaan cast lots? Did not Baal give Liafail to the Gaal Scioth Iber when our fathers were in Gaalag? Did not Cartac bear Liafail to this land? Does not the office of dice-throwing belong to Baal? And do not the cromfir, his servants, attend on Liafail, the messenger of Baal? Did not Ardrig receive the Asion and royal robe sitting on the heavenly Liafail from the hands of the Ardromfear? What if Ardrig would propose to the general assembly: Permit Eacon to enter with Liafail to cast lots under it to designate the places of the chieftains, and collect offering for Baal, and that the casting for the king and for Teacmor Tabarta shall be so conducted for the future? Eocaid answered: My ears have heard but my mind dislikes the import of Eacon's words, notwithstanding if it be the wish of Eacon, the king will tomorrow announce thy words to the general assembly?

The following morning Ardrig arose in the presence of the general assembly and announced the words of Eacon. The king of Gaalen arose and said: What if Ardrig would answer to the words of Eacon? Ardrig spoke to the question: I made no promise to Eacon more than that I would announce his words to the general

assembly. But since it happened that every one was asking and expecting the judgment of Ardrig, Eocaid said: What if we hold a conference and take counsel? But they still insisted on hearing the judgment of Ardrig. Hence Eocaid spoke on the cause in this manner: You know that the harp belongs to the bard, that the poem and the conclon belong to the file, that philosophy and the education of the youth belong to the ollams, and that law-making is the prerogative of the people? The office of the judges is to read the text of the law publicly, that it is the office of the king to see that the laws are executed. That the care and custody of Errion belongs to Ardrig. Likewise it is the office of the cromfir to attend on Re (the moon) to show the season, and the tide, and times, to observe the running of Tarsnasc (stars), to guard the sacred fires, and to light the fires that guide the traveller in the darkness, to show hospitality to strangers. What has Baal to do with the casting of dice? Let no one infringe on another's prerogative. When the kings, princes, chieftains, ollams and tribunes of the people were assembled here to legislate, they did not choose to have the king name a judge or a cromfear to be present? Why? For that reason Ardrig Eocaid saith: Permit no cromfear to enter the high-chamber of Teacmor forever! The general assembly confirmed the judgment. Now the cloth was spread and the dice cast and the secretaries of the high-chamber supervising. And as each member got his seat Eocaid Ardrig said: What if the shields of the chieftains be hung upon the wall, and for the future each chieftain shall sit beneath his shield?

And it was so ordered.

The resolution regarding the cromfir was written on the tract of the law of Errion, but the words regarding the seats of the chieftains were written on the practice of Tanasteac. At this time messengers came from Feargais to Ardrig, saying: Tatla aileth and begs for a sight of her beloved; early the following morning Eocaid called the general assembly to session, and Nearthen read to them the message of Feargais. Forthwith the king of Mumain said: What if the rolls of the law and the book of **Chronicles** be read? And it was so ordered. When finished the heralds proclaimed: Stands anyone on Tabarta demanding justice? But no one answered. The general assembly adjourned, the doors of the high-chamber were shut. The following morning Eocaid set



out for Dunsoberce, but the members of the assembly, and the attending thousands went to the Field of Tabarta, according to the practice of Tanasteac.

On the sixth day after the arrival of Ardrig at Dunsoberce Tatla died. Swift carriers were dispatched to Geintir to the brethren of Tatla with word, saying: Tatla is dead, is it your wish that she be interred in Ullad or in some other place? And a great host returned with the messengers to the king, and they bore the weight of Tatla with them to Geintir, and a battalion of the children of Ullad escorted the Firgneath. Numerous hampers filled with cloth, cloaks, fine linen, buckles of gold and brooches, and belts of wonderful workmanship were sent to the mother of Tatla. The head steward of the king also sent herds of cattle, flocks of sheep and studs of horses, and indeed all kinds of animals which chew the cud in the meadow-pastures of the king at Dunsoberce. But is not the death of Tatla, and the lamentation of Ullad (for she was beloved by the children of the soil) as well as the weeping of Geintir among the elegies of the bards in the writings of Naslath? Eocaid was sad, for the death of Tatla wrung his heart.

He returned to Teachmor, for he said to Neartan, every foot-step I take and every token I see, reminds me of the chosen love of my heart, Tatla! After a little Failbe, the king of Mumin, also came to Teachmor and sojourned for two months there. Together they paid frequent visits to the Mur-n-ollam, Eocaid and Failbe are like brothers. In those days Meirt, the king of Ultonmact, sent an embassy to Teachmor, saying: Meirt is the friend of the king.

Upon hearing this the spirit of Eocaid rejoiced, and he said to me Neartan: This is a fortunate condition, for now no tempest that may blow from Gaalen can destroy the peace and prosperity of Errion. The children of the soil are pleased and content in all parts of Errion.

#### THE FOURTH CHAPTER, AND FOURTH BOOK.

When Eocaid had reigned twelve years the swift carriers went forth into all Errion calling the general assembly together in

Teachmor Tabarta. When the general assembly came into session Ardrig arose and said: Let the heralds hang the shields on the clamps prepared for them so that the chieftains may sit each under his own shield. And it was so.

Then Ardrig said Eocaid has words for the ears of the great assembly regarding the ollams and the youth. After the days of the first-feast I will make them manifest. When the general assembly sat again Ardrig arose and said: O most renowned nobles—when indeed the sons of Gollam, and Lugad, the son Ith, and the mighty nobles, and the warriors won this land by the sword and the strong hand, did any one smite the enemy more than his fellow? Was it possible for the princes, or the chieftains to carve out a place for themselves in the land? Was it possible for the cromfir or the judges to conquer the Danaan? When the Gaal stood in the line of battle, and in the edge and destruction of the conflict in the face of the enemy could not fear have clutched their hearts had not the ollams, the bards and the file stirred up a new spirit and a new courage in them? The kings, princes, chieftains, and cromfir have their allotments, even the Gaal has according to his tribe, but the ollams, the professors of science, have but little. The inspiration of the poet will be hollow, and the fingers of the bards numb with the cold wind of poverty. Is not the land the inheritance of all the children of the land?

So that they can draw freely from it their sustenance, as they can of the air and water? There is no provision for the maintenance of ollaws of Mur-n-ollam of Teachmor nor for the youths who attend there. Is it just that the teachers who feed the intellect with the seed of truth, shall be left without a living from the soil from which they sprung at first? The intellects of the youth will not be uplifted, nor will the ollams encourage us with the stories of old, the bards will not summon us to deeds of glory with the entrancing music of the harps if they are downcast with care and sorrow? Is it meet or right that the poet be compelled to sell his verse, the child of his intellect, or the bard the sweet music of his harp, as is said the children of Feine (Phoenicia) do, who traffic in their own blood relations?

For these considerations I put it to you: What if another third be added to the allotment of the ollams and the youths of

Mur-n-ollam of Teachmor? from the lands of Ardrig? And three parts to the file and the bards, according to the practice in Mumain? All answered emphatically: Yea, let it be so. And the ollams inclined their heads in thanks.

And Eocaid Ardrig said: Let this resolution be of the practice of Tanastac for the future. Now the great assembly was on Tabarta during the month Fliucim (November) and the Games of Tabarta were held during the month Geimrad (December). Then Ardrig celebrated Games for another month even the month Sneacda (this was the 13th month or moon, for the ancients had 13 moons in their year), Sneacda would be then part of Dec. and Jan. O'Carroll) to celebrate the dignity and glory of Tatla, his dead queen. When Baal entered Siocan (Jan.) the great assembly sat again in Teachmor, and the tract of the laws were unrolled and read, and the book of Chronicles also was read publicly. Then the heralds called without: Stands anyone on Tabarta demanding justice? No voice answered. After that the assembly adjourned, and the gates of the highchamber were shut. Failbe, the king of Mumain, did not return to his kingdom but tarried with Eocaid in Teachmor. After a time he set out with Eocaid to Dunsoberce. Then the swift curriers went forth through Ullad, saying: Let the princes, chieftains, ollams, tribunes of the people, and the judges, assemble in Dunsoberce when Baal shall be in the second division of his house Blath (April). The messengers also added: The king of Mumain sojourns at Dunsoberce. Eocaid accompanied the king of Mumain to the Mur-n-ollams of Druimcrit and Druimmor. Failbe highly esteems philosophy and science. He related the condition of the children of Mumain and Gaalen with sorrow. Failbe was both surprised and overjoyed after his conference with the ollams and youths, he said: The youngest youth in the Mur-n-ollams of Ullad seem to me to have more learning than is to be found in Gaalen and Mumain. When Eocaid returned to Dunsoberce, many of the princes and chieftains were gathered at the palace of the king, and passing the time between business and pleasure. When the assembly came to session, Eocaid sat the king of Mumain by his side, in the place where Feargais usually sat. Then Eocaid arose and said: It was my design in convoking the assembly at

this time, that my friend Failbe, the king of Mumain, might see the nobles of this land. The king of Mumain covets knowledge that he may instruct the children of Mumain.

Then the words of the rolls of the law were read in the hearing of the assembly, and in the hearing of the multitudes; on ending the heralds called out publicly: Stands anyone on the bruiteine of Ullad demanding justice? But no voice answered. Then the assembly and the multitudes adjourned to Dunsoberce. And a feast of nine days was celebrated with music and the dance, and stories of olden times; there was deer coursing and hunting, racing, riding, and sparring, with feats of arms and courage. When the feast ended the king of Mumain said: My time for returning to Mumain has now arrived, and as Failbe began his journey to Mumain Eocaid and the princes, and chieftains, and a company of cavalry escorted him to the waters of the Eider. And Eocaid presented to Failbe four snow white mares. When Baal entered his house Meas (August) Eocaid set out from Dunsoberce, for indeed Roiteasac, the king of Gaalen, and the Ard-cromfear, and every cromfear of Gaalen were opponents of Eocaid Ardrig. They strove to alienate the mind of Failbe from him as well. In these days Eocaid sent Ros, the prince of Ullad, and Cartan, one of the ollams, as a deputation to Magn, king of Ultonnmact, for Magn was now the king, having succeeded his father, who died a short time previously. These were the words Ros bore from Eocaid to Magn, saying: Eocaid, the king of Ullad, desires to pay courtly visit to Magn, the king of Ultonnmact, for the purpose of mutually giving and receiving the hand of friendship. And Ros presented him with a superfine robe sparkling with gems and wonderful embroidery, and a bolt of cloth and two war horses and two dogs, from Ainleog and Scioth. Cartan likewise placed in his hands the writings of Eolus and the book of the Chronicles of Gaalag, but not the book of Chronicles of Errion, for Eocaid said to Cartan: It is not meet to place in the sight of the king and the great nobles of Ultonnmact a thing that would sting their hearts with sorrow, for did not the glory and affluence of Iber spring from the defeat of the Danaan? When Magn heard the message of Eocaid he said: I desire to see the king of Errion. Then Eocaid set out on his

visit to Ultonnmact, and he would permit no military escort, and only Ros and File, princes of Ullad, and four other companions, and each wore the closed cloak as in times of peace, for Eocaid said: We will demonstrate that we have the confidence of friends in the Danaan.

When king Eocaid arrived at the Seanaman (Shannon) it happened that a battalion was there awaiting his arrival, but they did not think it could be the king by the paucity of his attendants. But as soon as they understood that it was the Ardrig Errion they crossed the river and bore Eocaid with them to the land of Ultonnmact, and a mighty host was round about him, and lo as they marched Magn came with a select company and bore Eocaid away to his palace.

Eocaid sojourned seven days with Magn but nothing which transpired was written down, for Magn said: The wise scribes of Ullad write down, the words of the times as they pass, and continually read them to the public in the hearing of the people?

I beseech don't write the words of the king or of Magn on this occasion. So Eocaid gave his promise to Magn that they would not be written.

On his return journey, Eocaid paid a visit to Geintir to the relatives of Tatla, and he encouraged them. Ardrig watches over Errion, peace and contentment reigns over the land on every side. O'Carroll.

Now in the twentieth year of the reign of Eocaid in Ullad, when the great assembly was in session in the highchamber of Teacmor Tabarta, the heralds came to the portals of the highchamber calling out: Three nobles stand on Tabarta with words of a message from the king of the Danaan. They ordered: Let them be conducted in. And they came in and stood in the presence of the great assembly; they had their swords belted from the shoulder, and their spears in their left hands, one of them drew near the dais of the king and was on the point of speaking, when Ardrig arose saying: Let the heralds inquire who these men are. And one of them answered: We are nobles of the Danaan, I am Saorlam, a Danaan. And Ardrig said: You are welcome, but if the Danaan will look about them they will see no swords nor accoutrements of war except that borne by the Danaan? If Saor-

lam and his companions will place their arms in the house of the king as long as they stand in the presence of the law? The Danaan looked at each other and then around on the assembly, then they gave their swords and spears to the heralds, and Saorlam said: The word of the king prevails through every kingdom of Errion.

Saorlam still stood close to the throne and began to address the king, therefore Ardrig arose and said kindly: The nobles of the Danaan will be seated among the princes of Ullad. And it was so.

Then Ardrig said: If it pleaseth Saorlam we should hear him speak. And Saorlam began, and dwelt on the glory of the race and how they came over the world of waters from the east, before the light of the sun spread over the world that is! That the Danaan were more than ten times twenty years in the land of Danba before the arrival of the children of Iber in the land. He related how the cloden, the aboriginal Firgneath, dwelt in caves in the earth until the Danaan dragged them forth into the light. Now listen to the words of Magn: O Saorlam, say in the hearing of the king, and princes, and chieftains, of Iber, and say to them: We hear in Ultonnmact when the chieftains of Iber assemble that they take counsel for the good of Errion. Is not Ultonnmact in Errion?

Does not the Danaan belong to the Errion? Is it good or just that words should be decreed regarding Ultonnmact without the Danaan being present? Let the chieftains and nobles of Ultonnmact sit in the great assembly with the chieftains of Iber, so that they can follow and give ear to the words spoken of themselves and their kingdom? When Saorlam had concluded his address, Ardrig arose and said: What if we confer and debate that the Danaan shall sit, in such a manner that their ears can hear and their tongues relate again to their king and chieftains of their dominions the words of our mouth? So they held a conference. Then arose Roiteasac, the king of Gaalen, and said: Ah, indeed, shall a wretched-crew (drong) galled by fines and humbled by tributes be permitted to declare their sentiments in the great-assembly of Errion? For though Ultonnmact is certainly a part of Errion, are not the Danaan forbidden to cross to this side the waters of the Seanaman (Shannon)? Let the Danaan stay on their own reservation. I oppose conferring this dignity on them!

Then Maol, the chieftain of Ib-Dronag, arose, saying: It is said in Gaalen: That Ardrig crossed over to the tents of Magn? Did Ardrig go to inspire the ears of the king of Ultonnmact with the words of Saorlam? Then Mar, the aged chieftain of Cumar, arose, saying: Shall the wretched crew who are under tribute and serf-rent be permitted to sit in the great-assembly among the princes of Errion? On the spot the three nobles of Ultonnmact leaped to their feet in the place where they were, and Saorlam said aloud: It is a lie, the Danaan are not your servants! It is impossible that the king could have foreseen this indignity offered us, when he requested us to lay aside our swords and spears? Then a murmur of anger passed through the assembly. Then after a little Ardrig arose and said: The great age of the noble chieftain of Cumar, for it is so long since he has seen the words of the covenant of Magmortiomna that he must have forgotten them?

Let there be no misgiving over the spirit of the Danaan, the sons of Iber swore a covenant with them, and without doubt the sons of Er will keep the treaty! Furthermore the covenant sworn by our fathers does not speak of bondage and serf-rent? Thereupon, Failbe, the king of Mumain, arose, and said: Failbe, the son of Iber, will keep the covenant of his fathers. So the Danaan were pleased, and Mar remained silent. But not so Roiteasac. He arose and said: By virtue of your dignities is it just that the Danaan be given entry where the Ard Cromfear of the Gaal Sciath Iber is prohibited?

Then Eocaid Ardrig spoke on the question: Eocaid did indeed proceed across the waters of the Seanaman by the wish of Magn and for the peace of Errion and the profit of Ultonnmact. There was no other motive guiding his footsteps. He did not conceive the thoughts spoken by Saorlam in the highchamber here, but it is most pleasing to him that king Magn thought of them! Cobtac, the prince of Ib-Lugad, thought Eocaid had finished his speech so he stood and Eocaid sat down. And Cobtac said: What if the chieftains of Ultonnmact sit in the highchamber of Teacmor behind the throne so that they can hear the words concerning Errion and Ultonnmact. But it shall be unlawful for them to speak or to raise the hand in a vote on any question? And as Cobtac sat many voices called for the opinion of Ardrig, for this reason Ardrig arose

and said: Three divisions of this land, the sons of Gollam conquered from the Danaan, who now live on their own division according to the testament of the covenant. Now in those days they come to us, saying: Permit us to sit with you, do not we belong to your Errion? And if you say that the Danaan and the children of Iber are two different races, yet you cannot deny that Uitonmact belongs to Errion? Roiteasac, the king of Gaalen, said: Don't let in the Danaan, do they not pay serf-rent, or is it right for the Danaan to come in where the Ardromfear is forbidden? The prince of Ith says: Let the Danaan sit but let them not speak or show his hand. Now for his own part Ardrig says: Let the king and eight of the chieftains of the Danaan sit behind the throne, and let the eight chieftains be chosen according to the practice of their kingdom. Let them sit so that their ears can hear and their eyes can see him uttering words of Errion their Banba, and also let them speak and raise their hands on every question. If perchance their words be prudent ours will be the profit, if vain we can let them pass? Are your hearts hardened and your ears deaf to the voice of friendship? Or is our courage and valor so fallen that we fear without reason? Now then many of the princes and chieftains of Gaalen demanded to know: Where the Danaan should sit? But Aongais (Aeneas), the brother of Roiteasac, king of Gaalen, answered in mockery: What if Magn sit on the throne of the king of Ullad? The words were uttered in scorn, but Ardrig arose and said: Certainly, whenever it chances that a prince of Er sits Ardrig, let it be even as the prince Aongais proposes, for it is better so than turn the Danaan away when he comes seeking friendship and peace? As soon as Ardrig ascertained that the majority was for sitting the Danaan behind the throne, he anticipated them and said: What if the king and eight chieftains of the Danaan sit behind the throne in the general assembly of Errion? And they shall speak and raise the hand on every question? And it was so decreed. And the words were written on the book of the Chronicles.

The three Danaans dwelt in the house of the king until they returned to the land of their dwelling, and the general assembly took an adjournment for nine days to give the Danaan messengers time to return to Tabarta, but this desirable event did not



take place, for Magn, their king, died before Saorlam reached Ultonnmact. When the general assembly met after the nine days adjournment, Ardrig arose and said: Has any one any question to propose to the assembly? All were silent. Hence the rolls of the laws and the book of the Chronicles were read. And the heralds called aloud: Stands anyone on Tabarta demanding his rights? No one answered, and so the general assembly adjourned. And the portals of the highchamber were closed and sealed. Then they began the month of Games on the "Field of Tabarta" and Eocaid Ardrig sat giving judgment of the prizes.

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In those days there was a fierce struggle in Ultonnmact between the brothers and the sons of Meirt for the succession to the crown. It is related that a whisper went abroad in that land: That Form and Gost, the brothers of Meirt, were subservient to Ardrig, for this reason Meirt, the son of Meirt, was chosen king in Ultonnmact. As soon as the election was ended Ardrig sent Fionn, a chieftain of Ullad with letters to Meirt saying: There are words written on the book of Chronicles concerning the king and the chieftains of Ultonnmact? But in truth king Meirt looked askance at Fionn and his message, and Fionn set out without awaiting the order of his going, for Teacmor. At this time Eocaid set out for Dunsoberce, and he married Ameril, the daughter of Ros prince of Ullad. All Ullad gathered around Dunsoberce the time of the wedding of Eocaid and Ameril. There was pride and cheer in the hearts of the children of the land. Eocaid dwelt in Dunsoberce and he made a royal progress through all the land of Ullad, but the king himself furnished silver (money) and paid all the expenses incurred. In the twenty-second year of the reign of Eocaid the assembly of Ullad convened on the Bruiteine, and the words of the laws of Ullad, and the practice of Tanasteac, and the book of Chronicles were read. And upon finishing the heralds called out with a mighty voice: Stands any one on the Bruiteine of Ullad demanding justice? And they heard a voice saying: Torad who is of the Gaal of Magneac desires to stand in the presence of the king. And Torad was summoned into the presence, he was an old man, indeed very aged, he told how Seal, the judge of Magneac, read the law against him without his knowledge, would not the

king now read the words of judgment against Seal? And as the judge of Dunsoberce was about to begin to read the words, Eocaid arose and said: Persons will always do judgment in their own case and then make outcry against others for doing the same. What if Seal has done unjustly, has Torad learned wisdom? Is it not wonderful that Morda has also transgressed? Torad complains that Seal read the words of the law without he being present. But I ask is Seal present? Notwithstanding Morda is preparing to do what Seal is accused of having done. Let Morda send a currier to the residence of Seal saying: Let Seal come to the Bruiteine of Ullad in the presence of the assembly without delay, in order that he may answer to the indictment which Torad makes against him. With that Eocaid said this is not a light affair, let the assembly stay in Dunsoberce until Seal appears. And when Seal came Torad stood and repeated the charge. And Eocaid commanded: Let Seal answer. And Seal answered, saying: I am guilty of the charge. Then Eocaid said: It is written on the rolls of the law: O man be merciful—. What if the guilt of Seal be forgiven, since he has made acknowledgement of it? And the entire assembly confirmed it, saying: Yea be it so be it so. And Eocaid inquired: How much didst lose O Torad? Torad answered: Two ewes and a measure of Flour. Eocaid ordered: Let the chieftain of Magneac hear this case in the presence of Torad, and let justice be done. Eocaid likewise said: There is not sufficient written on the roll of the laws regarding this kind of a deed, what if we amend it in this manner? Let every tongue be silent in presence of the judge, so long as the person against whom the indictment stands is absent? If the judge transgresses let him sit no more on the chair of judgment? And the whole assembly concurred, saying: Yea, be it so. Then the words of the law as well as the admendment were read in the hearing of the assembly, and they adjourned with Eocaid to Dunsoberce. And the mighty boards of the feast were prepared, and the ollams and all the youths of Mur-n-ollam of Dunsoberce, three thousand five hundred and twelve, were invited, and Fionn, the son of Eocaid, sat among the ollams. Stories of ancient times were heard, and the sweet music of the harps, and then the "Feast of Ullad of mighty deeds" was begun. When they had completed the days

of the games, the book of Chronicles was read in the hearing of the multitudes, after which Eocaid set out for Teacmor Tabarta. Now when Baal was in the second division of his house Tionscnad, and in the fourth night of the second division, swift curriers from Mumain, saying: Failbe, the king, lieth on a bed of sickness. King Eocaid said to me: O Neartan if the voice of a friend be sweet to the well how much more so to the ailing? The following morning king Eocaid and Blath, the son of Ardfear, and I Neartan set out for the tents of Failbe, the king of Mumain. For a short time Failbe seemed improved after having seen Eocaid, the king, but it was only a seeming recovery.

Eocaid's heart was sad, he waited and attended on Failbe without cessation, but nothing could free Failbe from the grip of the fever, and on the tenth day he died under the eyes of Eocaid, after a reign of fourteen years. Eocaid stayed in the tents of Failbe in Mumain until he had made the cairn of his sepulture. But none of the princes nor chieftains of Mumain came into his presence, for he said to me: O Neartan the mind of the bard is not as light as they who are rivals and are jealous of each other. And when they bore forth the weight of Failbe, Eocaid marched beside, and intoned the death-song and he spoke of Failbe's gentle spirit, and of his wisdom and of his true friendship. Many the harp of Mumain, as well as the voices of the children of the land sang forth the sad strain. When he sealed the door of the house of darkness (sepulchre) with the great flag, Eocaid said: Aloud: May the spirit of Failbe be immortal in the children of Mumain forever! And Eocaid did not tarry further there, but set out even from the midst of the multitudes surrounding the cairn, for Teacmor Tabarta. Iber, the son of Noid was elected king in Mumain, and he married Mina, the daughter of Roiteasac, the king of Gaalen. Anxiety perched upon the heart of Eocaid for the sake of Errion, for Iber, the king of Mumain, and Roiteasac, the king of Gaalen, were as one, and Meirt departed from the path of his fathers, and his mind brooded evil against the Ardrig of Errion. Eocaid said: O neartan the friendship of Iber and Roiteasac, and the enmity of Meirt gathers like a storm cloud over Errion. If the tempest bursts, and the deluge falls, how shall the land be saved? What is the destruction of wind and rain compared to the destruction by man,

they are like the fire that consumes all? The deadly treachery of the cromfir of Gaalen and the sportful levity of the bards of Mumain will not permit Errion to repose long in peace. If it were possible to establish schools in Gaalen and in Mumain, then truth would prevail. If Meirt turns with Iber and Roiteasac against Ullad, what if Eocaid say to them: O sons of Gollam stay your arms, do not lift them against Errion, and that they may slay each other, Eocaid will resign to them the throne, and reside in Ullad. But from that moment how long will the friendship of Iber and Roiteasac last? One of them will quickly court the assistance of the Danaan, so to gain the upperhand of the other? What if Ullad enjoys peace, is not Gaalen and Mumain in Errion? Errion will be torn asunder. Will it be said in future times: That I was—? O Neartan speak the truth or be silent, will it not be said: that the shepherd fled deserting his flocks and herds to danger, and the devouring of their very bones? In the face of such conduct where would be the glory of Eocaid, the Ardrig, O Neartan answer me truthfully. And I said: Let Eocaid Ardrig stand by his charge to the last!

The king said: When the great assembly shall convene on Tabarta, O Failbe, O Failbe, Eocaid will bewail thy loss, for he fears that all Errion will have cause to mourn thy death! Eocaid marched away to Ullad, and he summoned the assembly to convene on the Bruiteine of Ullad. O'Carroll.

When the princes, chieftains, ollams and the tribunes of the people stood around the king, Eocaid arose and said: Though Eocaid loves peace and the quiet that follows in its train, others, however, desire warfare and destruction. It is certain that the mind of Roiteasac is hostile to the children of Er. Iber recalls and remembers the death of Noid, his Father, as well as the mutual friendship of Eocaid and Failbe.

Eocaid knoweth not the cause of Meirt's defection from Ullad. What availeth if my soul abhors warfare and battle? Must not Ullad be prepared, if war be forced upon her? Therefore let each of the nine princes call out the nine chieftains under him, and each chieftain call out the nine tribunes under him, and each tribune call out the arm-bearing men of his tribe. Let the nine comlanns of Ullad be prepared, let them march far and near over vallies and

mountains as they run in the chase, so accustoming themselves to the rough ways of war.

He also said: Relate to me the word that happened in Magneac. Then stood Doib, the chieftain of Magneac, saying: The indictment of Torad against Seal, the judge, is not true. Torad's wife gave the flour to her brother's children, who were lying sick, but the flock of sheep were found astray. On this account the king said: It behooveth the judges to learn from this instance the great danger there exists in pronouncing judgment and penalty too precipitously. And raising his voice he said: Before your adjournment I have words to propose: If an individual murder a person it is impossible to restore the life destroyed, it is not just that the perpetrator reeking with human blood should live, notwithstanding there is no word in the tract of the law concerning the disposal of the murderer. What if the law be amended with these words?

If an individual murder a person let his name be cited before the judge when he sits in his own townland, and in the assembly of his kindred people, and if the felon does not come forth, let hands be laid upon him, and be taken in presence of the judge by force so that he may make answer for his crime? And all answered: Yea, so let it be. And the words were spread on the tract of the laws. The king ordered: Let Neartan and the ollams be tomorrow at the king's house in Dunsoberce, let them bring with them the book of Chronicles, together with the admendment to the laws, that they may read them in your hearing, according to the acts of Eocaid, the high-king of Errion.

After this the heralds called with a loud voice: Stands any one on the Bruiteine of Ullad demanding justice? No one answered. The multitude set out for Dunsoberce. The following day the book of Chronicles, the tract of the law and the new admendment were read publicly. Then the princes and nobles departed for the tents of their dwellings to levy together the Gaal of military age and drill the collanns. They marched through the length of Ullad, according to the custom of the pursuit. Eocaid's mind was grieved. Now in these days swift messengers went out through the length of Errion with letters. These were the words of their contents: O most high nobles, let the kings and princes, the chieftains and the ollams, the tribunes and the judges; as well as the

king of Ultonnmact and eight of his nobles be assembled in the presence of Ardrig in Teacmor Tabarta, when the fires shall blaze forth over the Rath of Errion. On the appointed day the doors of Teacmor Tabarta were opened, and Ardrig gave his right-hand to Meirt and escorted him to the chair ready for the king of Ultonnmact. The assembly was amazed for up to that meeting there was a great solid back enclosing the throne, lo now, it was all cut away 'so that the king and nobles of Ultonnmact were in full view and hearing, but indeed neither Meirt nor the Danaan understood the cause of the surprise then. When they came into session Ardrig arose saying: O most free and mighty nobles what though we have deliberated for a long time on the passage of laws, nevertheless as time elapses we will find it necessary to fasten on new words. The last time we were here we made no provision for the ollams of Errion, although there are ollams appointed for every division of Errion, yet little benefit so far has accrued to the youth of Gaalen and Mumain.

Therefore, what if we take council to found Mur-n-ollams at the first session of the general assembly? They then adjourned, and the great feast of Tabarta was ready by rule and practice, and the great contest in the Games for nine days. At table they seated Meirt at his right hand, and Eocaid did honor to him, and the retinue of waiters with both eye and hand attended the nobles of Ultonnmact.

Now it happened after imbibing too deeply, that the blood of Iber became fired with drunkenness, and his tongue rambled, talking of the pursuit and the battle, and the glory and dignity of the warrior, always aiming his speech against Ardrig. When Eocaid inquired: Why should the Gaal Scioth go to war? Where was the enemy? They would not begin a fratricidal strife. Are not the Danaan like our brothers? Still Iber talked of the battle. Then Ardrig said: My ears have heard the music and the sweetness of the harps of Mumain. It surprises me that the ear of Iber so accustomed to their tones, should take kindly to the clangor and shrieks of war? Iber became more impudent, saying: By Baal, who would have thought that Ardrig ever heard the roar of battle?

Eocaid was mild and gentle, and he stretched forth his hand to Iber, saying: O Iber, most noble ruler, speak no more save

what is worthy? But as Iber continued to wag his tongue scornfully, Ardrig arose and went forth, and fearing that all around the extensive board might not hear, Iber the king of Mumain shouted aloud: O Free children, is it not wonderful that Eocaid, the son of Er, can walk, the weight of his wisdom is so surpassing great? Without doubt Ardrig was grieved, for he said to me: O Neartan write these things on the book of Chronicles of Errion, since it manifests the mind and desires of Iber, king of Mumain. Now the general assembly convened in the high chamber of Teacmor Tabarta, and arising Ardrig said: Many beneficial results have come from the schools of Ullad, even as has sprung from Mur-n-ollam Teacmor in this place. Most high nobles, is not the glory of man his intellect, without it he is little better than the beast? Eolus, our great ancestor, said: The ship needs the pilot to steer its prow through the vast waves and from the rocks which raise their hips through the waters? As the pilot is to the ship, so is the ollam to the youth. Therefore, what if schools be established in Mumain and in Gaalen, and shares be apportioned in plenty to support in a becoming manner both the youths and the ollams? Before Ardrig took his seat a murmur ran far and near through the general assembly, and Nid, the chieftain of Dealb, arose saying: Shall the wisdom of our father's pass like mist? They ordered: Do not build permanent houses as they do in Aomag (Hemath) for fear you breed covetousness in the neighboring nations, and they come and take your possessions. Dwell in your tents Oh children of Iber! Will the mighty children of Iber desert the ways of their fathers! Iber, the king of Mumain, rising said: Fellow princes, alas, it is true that Soberce and Ciernma, the sons of Er, founded forts, fortified with walls, and has not Ardrig, their descendant, built this Teacmor in which we are assembled, as well as Mur-n-ollam contiguous? Likewise he has builded three Mur-n-ollams in Ullad, his proper kingdom as he says, to strengthen the spirit of the youth, but renowned high-princes it is my opinion that the spirit of the youths is extinguished when they are thus indolently housed. By our head say I let Eocaid's solicitude be confined to the kingdom of Ullad? Is it your pleasure that Mur-n-ollam be razed to the ground? Immediately Strath, one of the ollams of Ullad arose and began to speak, when Erac, the chief-

tain of Eiscar, arose saying: O king shall the ollams speak before the nobles of the land? Ardrig answered: Read in your statutes the rules governing acts and procedures in the high-chamber. And it was so. Then Ardrig said: Oh no, listen now to the words of Strath. This what Strath said: What knowledge or learning will a person acquire without instruction? It is man alone of all living creatures who draws benefit from the wisdom of his ancestors. Therefore, this is my proposition: Can any one believe that ignorance is preferable to wisdom? No voice answered, and Iber, the king, and Nid remained silent. But indeed Eocaid spoke no more of the schools that session. Now it was easy to perceive that Iber and Roiteasac, aye even Meirt, were hostile to Ardrig.

Notwithstanding Eocaid held to the straight path for the good of Errion. On the day previous to the adjournment of the general assembly, the words of the tract of the laws were read publicly and they appeared good and honorable. No one stood on Tabarta demanding justice. Having completed their transactions the general assembly went forth, and the great portals of the high-chamber were closed. Ardrig dwelt on Tabarta.

### THE THIRD CHAPTER.

At this time Baal was in his house Blath (April). When Ardrig set out for Dunsoberce. He made a royal progress through Ullad, spending three days in each chieftaincy, whether far or near, inspecting the evolutions and tactics of the Gaal: How they bent the bow, cast with the sling, hurled the javelin, and leveled their spears, and formed comlann. He praised their proficiency, for they manouvered with great perfection. After this he sent Ros to Teacmor Tabarta, requesting that he give care to Mur-n-ollam. At this same time word came from partisans of Failbe in Mumain, saying: Errion will blaze from the friendship of Iber and Meirt, Mumain and Ultonnmact are as one, you wouldn't suppose the Seanaman (Shannon) flowed between. It would be profitable if the children of Er would extinguish that fire before it consumes Errion afar and near.

For this reason Eocaid wrote letters to Ogard, the chieftain of Sithdruim, saying: It shall be well most noble sir if Ogard send



word of the doings of Iber and Meirt to Ros at Teacmór Tabarta, but let Ogard be well assured before he forwards any news good or bad. All through life Ogard was a devoted friend of Failbe, hence the conduct of Iber grieved him. Now Ogard had two brave fearless friends. They married two maiden sisters in the chieftaincy of Oir, and their mother was foster mother to Feal, the first-born of the chieftain of Oir, now it so happened that Feal was the "go-between" (fearidir) of Iber and Meirt. One day as Feal set out for Ultonnmact with a secret word from Iber, Breas and Cathluan chanced to accompany him, and on returning to their home, it happened that they joined Ogard in the hunt on a certain day when he called the Gaal together, and as they waited apart for the heating of the stones, they began joking and Breas said: By my word many moons will not change until the stags and roes of Mumain will have rest. Ogard asked what he meant? Breas told what he heard in Ultonnmact. And Cathluan bore witness and confirmed the words, then Ogard said to Breas and Cathluan: You were always friends to me and my race, do not return home until you go to Teacmór Tabarta, and bring word to Ros, the prince of Ullad, who dwells there, and then come back to the tents of Ogard in Sithdruim. The young men ate and drank and set out on their journey, and when they came to Teacmór Tabarta they told the word to Ros, and Ros invited Maol, of the ollams of Mur-n-ollam, to come to him, and Ros entertained Breas and Cathluan hospitably. He presented them each a bow and quiver of arrows, and a sword with a gold hilt, and they returned to their own country. Ros wrote letters without delay to Eocaid, relating the secret compact, adding: The marshalled comlanns of Mumain and Ultonnmact will be on Tabarta to crown Iber Ardrig by force of arms, the day that Baal will enter the house of his sacred fire (May), now Baal had not yet entered the house Cruinnugad (September).

Then Eocaid called the chieftains and tribunes of the people in turn to Dunsoberce, and he conferred personally with each, saying: Awaken the Gaal and drill them daily as if in active service, for war is a sharp and galling burden. Let the minstrels and the poets strike the march and the war-song, let Ullad, so gentle in peace, be brave and terrible in war! Eocaid remained in Ullad preparing to parry the blow that threatened Errion. The king

changed the position of the collanns that had come down from antiquity. The king ordered that hereafter the princes of Er fight in the front of the battle, as a body guard to the king, but that each chieftain should be the ceancollann of the hosts levied in his own chieftaincy, and each tribune the captain of the company taken from his own tribe. The ignorant often misconstrue gentleness as cowardice. Now swift curriers went far and near through Errion, saying: O free nobles the king who was chosen to guard over Errion will pronounce words which will put some to the blush, make others fear and surprise all, until that hour let peace rest on Tabarta.

The great feast of Tabarta was prepared, according to custom, and on the field of contest there were games greater than ever before, though there was anxiety and trouble in Eocaid's heart, still he concealed them as well as he could.

When the great portals were opened and the general assembly sat in the high-chamber, Ardrig arose, saying: O kings and free children most noble, if it please you I ask: Hath not Maol words interesting to the ears of Errion? And Maol, a member of the ollams, arose and said: The amount that came to the ears of Maol that pertains to Errion is soon said.

What if a son of the hero covenant with the Danaan to conspire to shed the blood of the Gaal and desolate the face of the land? If Iber, the king of Mumain, has not done this evil, then a malicious indictment has been charged against him, and if Meirt, king of Ultonnmact, did not promise co-operation with him, evil tongues are slandering his good name?

Immediately Iber arose angrily, saying: If Iber desires the friendship of Meirt does it worry you? Can it be possible that it was on this account we were summoned unseasonably to the brow of Tabarta? Is not the ear of the gentle Ardrig too open when it drinks in poison so subtle? Therefore Maol arose a second time, saying: I will speak more explicitly: Did not Iber conspire with Meirt in this wise? O Meirt assist Iber to get the crown of the Ardrig of Errion, and as thy reward Ultonnmact will be free from tribute and rents while Baal, Re, and Tarsnasc, exist and a son of Iber is on the throne? And did not Meirt give answer: By the most hight gods, O Iber, but thy conversation pleases me,

Meirt will co-operate even as thou sayest! If these things be not so, then the indictment of Breas and Cathluan is false. That they spoke these words in the hearing of Maol, Maol now invokes Baal, Re, and Tarsnasc, to witness. Then Maol said: Let Breas and Cathluan now be called in to the presence. They stood in the presence of the general assembly, and the chief secretary repeated the words of Breas and Cathluan in the presence of Maol, Breas and Cathluan. Ardrig arose and said: Let Suil, one of the judges, conduct the cause. Suil arose and said: Breas and Cathluan have heard the words of Maol, while Iber, the king of Mumain, and Meirt, the king of Ultonnmact, were present and listening. What doth Breas and Cathluan say? Breas and Cathluan turned their faces toward the east and raising up their hands they called upon Baal, Re, and Tarsnasc, and indeed Cathluan invoked the spirit of his father, and both swore: That they went in company of Feal, the son of the chieftain of Oir, to the tents of the king of Ultonnmact, and that Feal spoke to Meirt words from Iber, king of Mumain, the same which Maol hath now repeated: O Meirt render Iber assistance to take the sceptre of high-king and Ultonnmact will be free from rent and tribute forever. And that Meirt answered Feal: Let it be so.

Then Ardrig arose and said: O most high nobles indeed these are the words of Feal, but what are the words which the witnesses heard from the mouth of Iber himself? They answered: We heard no word whatsoever. Then arose Ros, the prince of Ullad, saying: What if Feal be summoned? Ardrig answered: There is no doubt but that both Iber and Meirt will speak the truth regarding the words which they used. What if Iber and Meirt speak? Then Eocaid said: Since this cause pertains to the Ardrig himself, and since the law says: Let no man be a judge in his own cause, let the general assembly take council. Ardrig unbuckled the royal robe from his shoulders and took the Asion from his brow and departed from the high-chamber and rode to the Mur-n-ollam, and remained there. As he returned to the king's pavillion the general assembly was still in session, and there was an abundance of confusion and defiant talk in the high-chamber, for Iber said haughtily: When the throne of Ardrig is vacant has not the son of Iber as good a right to occupy it as any mortal living? But he

did not confess to the words of Feal. After the speech of Iber, Meirt, the king of Ultonnmact, advanced from behind the throne, and this said he: O high princes and nobles of Errion, on a certain day Iber came to the tents of Meirt, saying: O Meirt of mighty exploits assist Iber to take the throne of Errion and Ultonnmact will be forever free. Meirt answered to Iber: Be it so. From time to time Feal came to Ultonnmact with words similar to Iber's words. At last Feal spoke in the hearing of these men as from the mouth of Iber himself: Let the army of Ultonnmact be ready to march with the comlanns of Mumain, when Baal shall occupy his house Baalteine (May). After that Eocaid will have plenty time to preside over his philosophy in the Murn-ollams. For any clangor save the conference of the ollams disturbs Ardrig. Now the king was in his pavillion on Tabarta, and as soon as Meirt concluded his attestation, Neartan arose and said: What if Ardrig be called to the throne? The majority answered: Yes let him be recalled. The heralds went forth and conducted Eocaid back and he sat again on the throne, and he placed the Asion on his head and the royal robe on his shoulders and took the sceptre in his right hand. Then Suil, the judge, repeated the words of Meirt and Iber. And Ardrig asked: What saith Roiteasac, king of Gaalen? But indeed Roiteasac remained silent. Then arose Miolis, the chieftain of Ardtan, saying: What if the further reign of Iber in Mumain be terminated? And what if the tribute and high rent of Ultonnmact be tripled, and the houseless Danaan boors be kept the yonder side the Seanaman (Shannon) for ever? They spoke and counterspoke without avail, until the general assembly arose as one man, and with one voice sought: If Ardrig would speak? Then Ardrig arose and said: O free nobles of this assembly Iber has not this day confessed to the words of Feal, it is possible that Feal did not rightly understand the meaning and intent of Iber? To what profit is it that Meirt has manifested the wish of Iber, I declare it would be good to me if the words would be scattered to the winds, to be remembered no more, and I prophesy that Iber will not forget himself again? At that Ardrig descended from the throne and came to where Iber was, saying: The sons of Iber and Er, the children of the hero are brothers, is it meet that there should be strife between us or our children, or our children's children?

Let us travel the road of glory and wisdom for the sake of Errion! Ardrig gave the hand of friendship to Iber, and Iber pressed the hand of Eocaid to his heart. And Iber, the king of Mumain, could not repress the tears his heart was so full. Upon returning to the throne Ardrig said: Who ever at any time has paid tribute and rent that would not free himself if he could? By this reasoning Meirt has done no evil.

The king of Ultonnmact and his eight nobles will come according to custom, it is my opinion that the men of Errion are not afraid to speak their counsel and their beliefs in the hearing of the Danaan? Let the words of Breas and Cathluan be scattered to the winds, our thanks alone remaining for them, and if Feal was in our presence we would ask his friendship. I have no more to say.

After these things occurred, Eocaid came down from the throne, going to the place of the chair of the king of Ullad, and he said: Now the throne of Ardrig is vacant. Let the kings, princes, and nobles, according to the ways of peace and rule manifest their choice to sit on the throne of the Ardrig.

Then quickly arose Iber and Roiteasac, and they came to the place of the king of Ullad, and Iber took his right hand and Roiteasac his left and Meirt with them, they conducted him to the throne of the Ardrig. Iber stood near him and said: O Eocaid, most renowned son of Fiaca, from Er, the son of the hero, mayest thou long live Ardrig for the glory of Errion, and the joy and profit of the Gaal! And as Iber finished, the whole assembly arose and stretching forth their hands, bowed to Eocaid. Maol said: Truth, justice and wisdom abides in all the ways of Eocaid. And terminating the session, according to custom, the general assembly adjourned, and the portals of the high-chamber were closed.

On this occasion during the nine days Eocaid celebrated the great feast of Tabarta with special and princely magnificence, and from his own treasure he added a third in money of current use. Peace was on every side. Great was the joy of Eocaid's heart, and he said to Neartan: Write all these things on the book of Chronicles of Ullad, as well as on the book of Chronicles of Errion. Eocaid set out for Dunsoberce. When Baal came to his house Blath (April) Eocaid returned to Teacmor Tabarta. Fionn, his first-born, was in his company. This was Fionn, the son of Tatla,

from Fodla, of the aboriginal Firgneath of Geintir, he was a child with yellow hair and a complexion most fair, for this reason he took the name Fionn.

He was called Fionn Mac Cumail (Fionn, the son of the bondwoman). For the Gaal Sciorth of Iber called Tatla Cumal (the bondwoman) in contempt for her and her offspring, because she was from Geintir). Fionn was like his father in his tastes and aspirations. At this juncture Eocaid wrote letters to Iber, king of Mumain, saying: Fionn, the son of Eocaid, desires to pay a visit to the court of Iber, king of Mumain, to form his acquaintance, as well as that of the princes of the race, and the nobles of the realm. Aongais and Lore, princes of Iber and the chief nobles of Mumain, with a company of knights, came to Tabarta with letters, saying: Health and life to you O high-king, Iber sends a retinue of his kindred to accompany Fionn on his progress to the tents of Iber, king of Mumain. Before Fionn set forth on this journey Eocaid said to him in the hearing of Neartan: O son permit no one to become too familiar with you, for it will be painful when you will be obliged to afterwards have to keep them more distant. Keep also in your memory that every one is possessed of two eyes, two ears, two hands, two nostrils, ten fingers on his hands and ten toes on his feet, but only one tongue, as a warning: That he should see hear and touch ten times more than he speaks. In the midst of frolic and fun, be not you gloomy. O Fionn know that in Mumain they esteem fun, dancing, song, music, hunting and deep drinking, while thou art sojourning in Mumain be like to them in all feats, but the last, O son, beware of the intoxicating drink, it degrades the aspiration, and is the enemy of the intellect. Fionn set forth on his travels to Mumain.

#### THE FOURTH CHAPTER.

Peace and contentment is over all Errion. When the general assembly sat in session in the high-chamber of Teacnor Tabarta, Ardrig arose and said: As soon as the great feast is terminated, and the contest of exploits on the field, Ardrig has a question to place before the assembly concerning him against whom the in-

dictment is made, so that if it meet your approval it may be written on the tract of the laws of Errion?

Before Ardrig had completed his speech the heralds came into the high-chamber announcing: Nine great nobles of the Feine (Phoenicians) stand on Tabarta seeking leave to come into the presence of the high-king and the assembly? Ardrig said: Conduct them in. And they entered brilliant with silks and gems and gold, and after bowing low to Ardrig and saluting the assembly round, Saorcon enquired if permission to speak could be granted to them?

After obtaining leave, Bronnbaal, one of the nine, stood and said: O high-king of Errion and illustrious assembly of great renown, for indeed the fame of your brave deeds is scattered from division to division of the world! We sail our fleets or scull with mighty oar over sea and ocean, we have leave and welcome to every region, even to Egypt that is closed to all the world, but us alone. Now since we are of the race Gaal Sciath Iber, Naoimadeis, Ogageis, is it not a hard condition if we get not, the breaking of bread, and a welcome from our brothers? The very bosom of our bowels were stirred with joy, when we heard your great fame and glory, your bravery and heroism! We have come therefore to prove if the wonderful story of your great fame be true. Through every division of the world, in which they are, the Gaal Sciath Iber, Naoimadeis, Ogageis are full strong, fearless, and victorious in battle. They do not fear the champions of the world, therefore we stand in the presence of you our brethren, to display to you, if so be your will the "prizes for exploits," which we have won in contests by our enterprise and bravery. Our prizes and goods freight a hundred ships between heavy sail and light-oared, our fleet now rides at anchor in Inbior Colba. Among our rare treasures we have crowns of gold, gold-hilted wide bladed swords, altars, golden tripods, such as we won at Olympia, Cholchis, and Baalbeg in the eastern world, we have also great stores of gems, silks and purples more than the ransom of a division of the world, we have arms of superb make, coats of steels and armour, and helmets of red gold, and tools and trappings, and wares beyond all counting. And O brothers by your leave, our retainers will display these treasures during the Games, and we will prove our bravery in contest with

your champions on the field of exploits, and may Baal crown the most worthy! Now when Bronnbaal had finished, Feadh, the son of Cealtar, chieftain of Earb, arose and said: What if we grant permission to the Feine as Bronnbaal, the prince, requests? And it was so.

When the general assembly sat the second session in the high-chamber of Teacmor Tabarta, Ardrig arose and said: O kings and free nobles it came to pass in Ullad, and may happen again through Errion, that the judge read the sentence of the law against the indicted in his absence. Therefore, what if every tongue be silent in presence of the judge, until the indicted one be present, and if a judge transgress this practice do not suffer him to occupy the seat of judgment again? All answered: Let it be so, let it be so.

Ardrig said: What if a person be killed with malice, and the name of the culprit indicted for murder be called before the judge sitting in the townland, and in the assembly of his tribe three times, that is nine times in all, without him presenting himself, then let the criminal be captured and dragged by force before the judge that he may give answer for the murder? The whole assembly answered: Yes, let it be so, let it be so. Henceforth, if an indictment be made against a person, except in the case of murder, let his name be called before the judge in his own townland, and in the assembly of his own tribe, and if he will not answer, this is not applicable to one lying ill, let him be put to shame, and let him not show his face before judge or jury until he has made sufficient restitution and back-payment? And they all answered: Yes, let it be so.

The words were written on the tract of the laws of Errion. Great was the joyous news that came in from every side, for at this season there was not a single complaint nor indictment made before the general assembly of Teacmor Tabarta, and on the other hand there was peace and contentment in every part of Errion; the Gaal were multiplying with great increase, yet there was not only provision enough for the sustenance of all but a great superabundance. The lands of the tribes far and near were yellow with a prolific harvest of oats, barley and wheat, and their pasture lands were spotted with numerous herds of cattle, and flocks of sheep. Even the state-



ly forests shed nuts in plenty, the lonely vallies, and the heather-blued mountains were filled with stags and roes, indeed it seemed as if the happy earth was heavy sided (taobtrom) with fertility! At the end of the days of the great feast, the tract of law, the writings of Eolus, and the book of Chronicles were read publicly in the hearing of the general assembly. And the words were very good. Then the heralds proclaimed: Stands anyone on Tabarta demanding justice? And no one answered. As the assembly adjourned the portals of the high-chamber were shut, according to practice. On this occasion Ardrig invited the ollams and the youths of Mur-nollam to be present each day during the celebration of the Games. At the close of the feast all returned to their own district. Now it chanced that Feargais was sickly, and he asked permission of Ardrig: If it be possible let Feargais stay with you in Tabarta until Baal ascends a little higher? This was Eocaid's answer, not only can Feargais remain on Tabarta, but he can even dwell in Teacmor, for those who are far from the throne can readily do what is not permitted to kings, for fear of the back bitings of jealousy. Eocaid set out for Dunsoberce, but Feargais remained on Tavarta dwelling in Teacmor. The hills and vallies of Ullad rejoice as the king travels over them, he did not convoke the assembly of Ullad to the Bruiteine, until Fionn, his son attained the required age. As soon as that time arrived swift curriers were dispatched through the kingdom with letters, saying: Let the princes, chieftains, ollams, tribunes of the people, and the judges assemble on the Bruiteine of Ullad, in presence of the king when Baal shall go into his house Iarsgith (July). And Eocaid added other words like these: Let each chieftain say in his chieftaincy, and each tribune in his tribe: There shall be a full plenty of tents pitched around Dunsoberce, and countless tables victual-laden prepared for the Gaal, come therefore for Fionn, my first-born son, has attained the necessary age. On the appointed day the assembly met on the Bruiteine of Ullad in presence of the king, and after the mighty hosts were placed in order by chieftaincy, and tribe, around the Bruiteine, the heralds came into the presence of the king to announce the numbers: From the chieftaincy of Iargaal, nine thousand, together with their female companions. From the chieftaincy of Rathboth, nine thousand five hundred, together with female companions.

From the chieftaincy of Glenadun, nine thousand nine hundred, with their female companions. From the chieftaincy of Aoimag, nine thousand five hundred, together with their female companions. From the chieftaincy of Larne, nine thousand, together with their female companions. From the chieftaincy of Magneac, nine thousand seven hundred, together with their female companions. From the chieftaincy of Ardtan, nine thousand, together with their female companions.

From the chieftaincy of Ibeic twenty-eight thousand, together with their female companions. From the chieftaincy of Maginse, nineteen thousand, together with their female companions. When they had finished the enumeration, Eocaid, the king, arose and said: O free and mighty nobles Fionn, my first-born son, has attained the necessary age, he stands in your presence, gentle and approved, fit even to be king in Ullad! Feargais hath fulfilled my hopes in him for he is a gracious and regal man, and since he is so favored and dear to the children of the land, I appoint Fionn to sit as regent over Ullad, and Feargais will aid the heir-apparent to walk the path of wisdom. Turning his countenance to Fionn he said: O royal and beloved son listen to the words of thy father spoken in the presence of the free children of the soil, depart not to the right nor left from the words of the tract of the laws for any cause whatsoever, they will be a bright light guiding thy feet in the way of justice. Be merciful. Enter the schools, honor the teachers, since they instruct the minds of the young, place due restraint on the cromfirs, permit no judge to read sentence from the law, until the jury has spoken in presence of the defendant. Remember always that thou art the chief-shepherd to protect the flocks, do not prove a ravening wolf for their destruction. Sit on the throne of thy father in Ullad dispensing justice and mercy. Lifting up his voice and stretching forth his hands: O princes and nobles of Ullad if Fionn turns from the way of justice the ear of the king will be open to hear the complaint, and his mind ready to chastise the evil inclinations of the son. When they heard, the people all shouted: May Baal bless every work of the king! When the heralds cried forth: Stands any one on the Bruiteine of Ullad demanding justice? No voice answered. They adjourned and a feast of nine days followed in Dunsoberce. In these days Eocaid

set out for Teacmor Tabarta he devoted much care and attention to the Mur-n-ollam. It transpired that before the day for the assembling of the general assembly of Errion, that Rioteasac, king of Gaalen, came to the tents of Ardrig on Tabarta, saying: Sire, the cromfir have received no invitation to the house of Ardrig? Ardrig answered: O Rioteasac the tents of Ardrig are open at all times to all the children of the land. Do not the cromfir belong to Errion? Therefore, as soon as the assembly sat in the high-chamber of Teacmor Tabarta Rioteasac, the king of Gaalen, arose saying. O mighty nobles Rioteasac has a word for the general assembly regarding the cromfir. Then according to custom they celebrated the great festival and the athletic games on the field of Tara.

When the nine days had elapsed, the general assembly met again in the high-chamber of Teacmor Tara. Rioteasac, the king of Gaalen, arose, saying: O kings, mighty princes, and nobles of the free children of Errion, if you take thought you will readily perceive that the cromfir got a Fenic (Phoenician) bargain, for the ollams sit and raise their hands, on causes in the high-chamber, the judges likewise take their places in our midst, even the Danaan are thought good enough, to be the companions of the kings, princes, and great nobles of Errion, but the Ardromfear, who sits in the chair of Amergein, a prince of the race, a son of the hero, nor the cromfirs, who know the mysteries of Baal and guard the sacred fire, are not permitted to enter the high-chamber?

Therefore to put an end to, and to right this injustice, what if Ardromfear, and nine cromfir from each division of Errion, be entitled to enter, to take council, and to show their hands in the high-chamber of Teacmor Tara?

The assembly held a conference on the question, and much was said for and against the cause, but indeed neither the ollams, the Danaan, nor the Ardrig, spoke on the question. At length Rioteasac, the king of Gaalen, said: If Ardrig would disclose his sentiments? Immediately Ardrig stood, saying: Again right noble members is this assembly threatened by the resurrection of the perennially recurring question of the cromfir. Is there such want and scarcity of wisdom upon us? If so is the Ardollam here? If there be want of knowledge in the conference as to the interpretation of the law is not the Ardbreatam present? It surprises me

that you have so suddenly forgotten the distasteful story of Crom-cruad and Luban in the days of Tigernmas, the king? Or have you lost recollection of a more recent occurrence which transpired within the memory of ourselves, how Eacon came as if tracing his right to cast lots for the seating of the chieftains? What mystery of Baal is revealed to any man? Why should the cromfear force his way into the high-chamber? Have they not their own allotted duties to perform? It is the office of the cromfear to keep the sacred fire burning, to guide the traveller through the darkness, to show the tides, the divisions, the years and the seasons? I believe the fulfillment of these works are not to be accomplished within the walls of Teacmor? Is it not written in the law: The Cromfear will not come into the high-chamber of Teacmor Tara forever? Were these words written without sense or reason? By my head I see no sufficient cause for breaking the words of the sentence of the law of Errion. If you permit the cromfir to enter now it will not be long before they will begin to crowd out the nobles of Errion from the high-chamber of Teacmor? Let the assembly render judgment; but for Ardrig his opinion is: Let the word of the law be preserved.

Indeed it was so resolved. The day prior to the adjournment of the general assembly, the tract of the law was opened and the text read, and the book of Chronicles was opened and read, and the words were both pleasing and good to hear. At the finish the heralds cried out: Stands anyone on Tara demanding justice? No voice answered. The assembly went forth, and the great portals of the high-chamber were shut, according to custom.

#### BOOK FOUR, V. CHAPTER. .

Iber, the king of Mumain, did not return to his own kingdom, but set out with Finn to Dunsoberce. No sooner did Iber behold Fionna, the beautiful daughter of Eocaid, than he bestowed his admiration and love for her, and he married her, and she accompanied him, as his queen to Mumain. In these days when Roiteasac had reigned thirty-three years, he died. This was the manner of his death: He did eat heartily of bees' honey, and was stricken with colic, and before the thistles could be prepared for him to take,

he was beyond cure. After his sepulture the assembly of Gaalen convened on the Bruiteine, and they elected Aongais, his son, to rule in his place over the kingdom of Gaalen. Now it so happened that Aongais, king of Gaalen, married Dearbaal, the daughter of Feargais, prince of Ullad. Therefore Eocaid said: O friend Neartan my joy is complete! The peace and prosperity of Errion is established.

Eocaid resided at Tabarta. But upon the entry of Baal into Iarsgith (July) Ardrig proceeded to Dunsoberce. Eocaid remained in Ullad but one month for Fionn directed all things justly, which caused the heart of Eocaid to rejoice. Now as soon as Baal approached his house Blath, Ardrig set out from Teacmor Tabarta to the tents of Iber, king of Mumain, thence he proceeded to the tents of Aongais, and upon the entry of Baal into Meas (August), Eocaid directed his course to the dwelling of Meirt, king of Ultonnmact. After his visit he returned to Teacmor Tabarta, and dwelt in his tents on Tabarta. Years touch Eocaid but lightly. He still esteems the tales of the bards and the songs of the poets, as well as the music and dance. He rides to the chase as a hunter in his youth and prime. Eocaid said to me: O Neartan precede me in the progress to Dunsoberce, and dwell in the Mur-n-ollam, give your attention and care to the youths, and when Baal enters, Iarsgith I will join you in Ullad. Ardrig placed his arms about the neck of Neartan calling him: Companion and friend. There was no necessity for Neartan's supervision for the ollams were zealous and Fionn gave his care to every thing. On this occasion when the assembly Ullad convened on the Bruiteine, and held session and finished the festivity such was the peace and prosperity far and wide through the kingdom, that neither Fionn nor Eocaid had aught to say, save express their thanks and pleasure. Therefore the tract of the law was read, and the words of Eolus, the wise, and the book of Chronicles. At the completion the herald's proclaimed aloud: Stand any one on the Bruiteine of Ullad demanding justice? A voice answered, saying: I aver that Nida, the mother of the children of Imtad, deceased, of the Gaal of Aoimag, hath words for the ear of king Eocaid. As soon as the heralds repeated the words within, the king said: Conduct Nida, the mother of the children of Imtad, into our presence. Then came Nida and stood before the

king, and said: Doil, the chieftain of Aoimag, died a day and a half year since, and Imtad died from Nida and her children a quarter before that time. And so came the time for the division. When the ruler of the tribe stood on the Bruiteine, what availed it that the spirit of Imtad looked upon it, nevertheless Nida and her orphans were without means or hope, except what she had in the justice and goodness of the king. The king inquired: Against whom doth Nida complain? Nida answered: Nida knoweth not, but the king who is a philosopher surpassing the world in wisdom, and understanding all things, will he not know who did the injustice as soon as Nida says that the day of division came, and the land is now in the possession of Imtad's brother, and that Nida and Imtad's children are without any share? The king inquired: Who is the tribune over the tribe of Imtad? Nida answered it is Neirid, who stands there. And the king said: If Neirid would speak? As Neirid arose he said: All the children are minors under the age. What share is possible for Nida to receive, but the widow's share, according to the practice of Tanasteac? But Nida answered: Nida hath not the track of her foot of land, her cows are grazed for the half of their milk. Then the king ordered: Let Terid, the son of Doil, the chieftain of Aoimag, and Neirid, the tribune, examine into this case, therewith the king said: The practice of Tanasteac has not done right in a case of this kind, a custom may become good or evil by circumstances. I judge as in this case there are too many years before the time of final division comes? Since the soil is the means of sustenance to and life for men it is not just that anyone be deprived of their share of it? By the practice of Tanasteac as it now stands: The widow without children returns to the township of her father, taking with her a third of the wealth and substance of her deceased husband. But the widow with children and they young, takes a third of her husband's goods and so has to live while the same chieftain remains alive. Now I believe that condition of waiting is too long. What if the practice regarding the widow without children remain? The assembly answered yea, be it so, be it so! On the same question the king said: What if the widow with children retain the whole wealth and substance of her husband until the day of the division, and let the season of division be in the Tionnsnad (March) of every fourth year? All answered: Yea, be it so, be it so!

Thus said the king: The poor widow will have some means for the honest sustenance of herself and children! Give it not to say to the censorious that the widow and her orphans were forgotten in the land. Indeed as it sometimes happens that both father and mother die from their children, let the nearest of kindred take the fosterage of the orphans, for which they shall likewise receive due divisions. Let the whole tribe give watch and ward to the orphans bereft of the care of their mother and the strength of their father? All answered: Yea, be it so! And the king said: What if the practice of Tanasteac be so amended. And it was so ordered. Furthermore the king said: As to the case of Nida after examination into it, let justice be done, according to the amended practice. And it was so. When finished the assembly adjourned to Dunsoberce, and after the nine days were passed Eocaid set out for Teacmor Tabarta.

The swift carriers went forth summoning the kings, princes, chieftains, ollams and the tribunes of the people, as well as the king and eight of the nobles of Ultonnmact to assemble in the high-chamber of Teacmor Tabarta in presence of Ardrig.. On the appointed day they were gathered according to custom in the high-chamber, Ardrig arose and said: High-princes and illustrious nobles, peace and prosperity rests over all Errion. The youth are learning science earnestly, the kings, princes, and chieftains bow to the laws, there is not a single ruler who oppresses the Gaal. The Gaal dwell in peace and happiness, and Ultonnmact is as a division of Errion. Ardrig has no other word, but thanks for the ear of this general assembly. But Meirt, the king of Ultonnmact, arose from behind the throne, saying: Meirt hath words for the kings, princes and nobles of Errion, regarding Ardrig as soon as the great portals of the high-chamber are opened, after the nine days of the great feast. Then the assembly adjourned and the great feast was ordered according to practice. There was wonder amongst them by reason of the words of Meirt, the king of Ultonnmact, and curiosity regarding the matter he wished discussed in relation to Ardrig. As soon as the portals of the high-chamber were opened and the general assembly in session, Meirt arose, saying: There are words written in the book of Chronicles of Errion conferring on the Danaan the right to propose in the high-chamber,

therefore let Errion be attentive to my words: What if a prince of the line of Er be always Ardrig? Now the surprise of the assembly was so sudden that no one raised his voice. After a moment's suspense Ardrig arose, saying: O most noble rulers Meirt knows and let all who hear his words understand that this question has not been moved by the knowledge, nor ambition of Eocaid. It is now twelve and twenty years since the kings, princes, and nobles, of the land elected me Eocaid, the son of Fiaca, to be Ardrig. From that day the benediction of peace rested over Errion.

Now when there is speech and discussion of such a question it is not proper for Eocaid to be present, yet before I go forth I would say one word: If it appear good to the assembly that a son of Er be elected to preside over his brethren even in this high-chamber, the practice of Tanasteac must nevertheless be preserved intact, and in force, that is Ardrig must be elected from among the various candidates, by the kings, princes, chieftains, ollams, and the tribunes of the people, even as has been the practice from the beginning.

Then followed discussion and council among the princes and nobles, but Iber and Aongais spoke no word, and while they still were in session, the Ardollam said: Let the heralds conduct Ardrig in, and as Eocaid advanced before the throne he said: Let the Ardollam announce: Hence the Ardollam said: Let the assembly manifest its choice by raising the right hands. And four score but three right hands were raised that is a plurality. Therefore the Ardollam said: What if it be the practice of Tanasteac that a son of Er be elected Ardrig forever by the kings, princes, and nobles, of Errion? And the party favorable to Eocaid, that is the four score but three, arose and facing the East they swore by Baal, Re, and Tarsnasc, That a son of the line of Er should sit on the throne of Errion, according to the law, forever. After that the general assembly adjourned, but Ardrig did not suffer them to disperse, for solemn games and festivities were in order for the entire month of Fliucim (November). When the contests and games on field of Tabarta were ended, the portals of the high-chamber of Teacmor were opened again, and the tract of the law was unrolled and its words publicly read in the hearing of the general assembly. After that the heralds cried out with a great voice: Stands any person



on Tabarta demanding justice? No voice answered. The assembly went forth and the portals of Teacmor were closed as customary. Eocaid remained on Tabarta.

There was peace, contentment, and prosperity, over Errion, and each year as Baal entered Iarsgith, the king was accustomed to set out for Dunsogerce. What time Eocaid had reigned forty years in Ullad, and after sending forth the curriers to summon the assembly to Tabarta, he sent an embassy to his son Fionn that he should come into his presence. When Fionn arrived at Tabarta Ardrig said to him: My son remain here with me until Iarsgith, and I will return with you to Ullad. Accordingly as Baal entered Iarsgith Ardrig set forth with his son Fionn and Neartan and royal retinue and Eocaid showed that he wished to go by way of the Mur-n-ollam. That he might inspect the youths, and give orders concerning them. Now as soon as the youths ascertained that Ardrig would visit them, they came out in multitudes to meet him, and processions of maidens dressed in white came singing to honor Ardrig. And Eocaid entered Mur-n-ollam and remained for a time. And when he approached the river, a messenger came to him saying: The young men of Gaalen desire to speed their race-horses on the course in the presence of Ardrig. And they conducted Ardrig to a hill overlooking the Curragh (race-course) and great companies of matrons and maidens were placed round about him. After the race began as they turned on the banks of the Buideaman (Boyne) one of the race-horses made a wild bolt into the river, and the youth riding was unhorsed, and drowned by the sweeping current of the river. A great cry of confusion and weeping arose, as soon as one of the maidens heard what happened, and that it was Cailt, the son of Deag, the poet laureate, who was drowned, she ran in the access of her grief to the river and she cast herself into it. By the time rescuers came with boats both were dead. Great lamentation ensued, and Eocaid wept, and the multitude bore the corpses of both to a room of the Mur-n-ollam. And Eocaid tarried until they were both buried. And the youth and the maiden were interred under the same carn (tumulus). And the name of the maiden was Dutama. Is not the elegy of Caoilt and Dutama composed by the bards, among the writings of the bards in the Mur-n-ollam? Now this doleful accident and his remaining for

the obsequies, caused Eocaid's return to Ullad to be later than usual. Because the king did not impress the mark with his foot on the soil of Ullad on the first day of Iarsgith (July), the cromfir augured that it was: An omen from Baal that he should not return again to Teacmor Tabarta. The day following his arrival the king set out for Mur-n-ollam, and he heard a chosen few from the thousands of the youth holding public discussion, and the countenance of the king was bright with happiness. And he said if only all the youth throughout Errion were in mind and desire so cultured, it would be fortunate for the children of the land and a glory for the king. Then he inquired: Was Fionn a frequent visitor to the Mur-n-ollam? The ollams answered: He was. Therefore the king said: It is well. For if the kings and princes and nobles are wise and learned the Gaal will always dwell in peace and prosperity. Now at this season when the king was taking a seven days' rest at Dunsoberce, there came two cromfir with a message from the Ardromfear of Gaalen, and after they had tarried a day they returned again to the south. But in truth they had not proceeded on their journey more than two days when the king was stricken down with a fit of sickness, intense pain racked his head and back and shooting pains pierced his bones, and his illness grew worse from hour to hour. When the royal physician came he made a close inquiry from the chamberlain, for it was in his chamber he was awakened by the pain, then the attendant answered: The two cromfir of Gaalen made a present of couch robes to the king, and now I remember one of them said to me: If the king inquireth, saying: Why hast thou changed the trappings of my couch? Say a friend of the king's, hath done it, to honor the king! Now Eocaid was borne from that bed to another chamber, and the clothing on which he lay examined, and behold it was the pelt of a sea animal, and it was heavily soaked in juices, for as it and the linens were spread before the fire to dry, a steam and sickening odor arose from them. And Fionn inquired of his father: Knowest thou, O father, that the cromfear of Gaalen bestowed a gift on thee, and he answered: I knew it not.

Then Fionn related to his father the occurrence. Taltan, the king's doctor, ordered water to be drawn from the sea and be heated, and the king to be placed in the hot bath, after a space he

was taken out of the warm bath and after drying him, he was folded from head to foot in hot wool and a great fire made in his chamber and when thirst came on him he was given cool water from the living spring to drink. Then Taltan, the royal leech, felt the skin of the king, and when he found it hot and dry and not even the sign of the dew of sweat upon it. He struck his breast and broke into lamentation. Eocaid said: Patience, O patience, my friend, call to me my two sons, Eocaid and Fionn, and send word to the Mur-n-ollam to Neartan and Cairbe. When Neartan and Muinid came accompanied by Ardfear and Cairbre, and Taltan was near the sick-bed and Fionn and Eocaid but the face of the king was turned away, but as the door opened he endeavored to turn but was unable, he called to Taltan to place him on his side, and he looked at us; and when he saw our eyes full of tears, said: Dear friends, why are you sorrowful, who is he that has been created but must again die? My labors are finished, for three score and eight years have I sojourned peacefully on the earth, I except one day on which Noid fell. Of that time I have occupied the throne of my fathers in Ullad forty years, and for thirty-six years I have sat on the throne of the Ardrig of Errion. In those years if I have raised my voice above the law on any occasion, be merciful, and say that the king himself was a man inclined to mercy, for he ordered that mercy be shown whenever the law was sharp or oppressive and the person weak and humble. The time the kings of Errion elected Eocaid Ardrig, the children of the soil far and near through Errion were contemning the laws, the kings courted the nobles, and the tribe leaders, the people, and for that reason tumults broke out, insurrections were hatched, and the armed comlanns were dispatched quickly on marches of slaughter, and oppression. The Danaan detested us, and the Firgneath with but little love. Now I ask in my days how was peace, contentment and happiness over all Errion? Every one from the Ardrig to the feargneath knew his place and moreover kept it. Great crops and fertility followed the soil, and the Gaal multiplied beyond numbering. With regard to the cromfir I will be silent, for they are enemies to Eocaid. He would not give credence to their mysteries, he would not accept their falsehoods as the rule to guide him. If it has transpired that Errion stands powerful of lofty aims, high-

famed over the other divisions of the world, what is the cause? What has the king accomplished? I aver the good result has followed the work of the ollams for it was they who strengthened my mind in wisdom and truth. They taught me to rule myself, to keep subject to control my intellect, and desires, to deal out justice as I would like to receive justice. Then his sufferings became more insupportable and he said: Let my son Fionn, and Neartan and Taltan stand close to me, and let the rest of my children also be at hand. The following day the ollams came from the Mur-n-ollam to Dunsoberce.

Now as soon as the youths were left to themselves without masters they went forth, and captured five of the cromfir and dragged them as prisoners to the king, as soon as the noise and confusion reached the ear of the king he asked the cause? When Fionn returned to him he said: The youths of Mur-n-ollam heard of the treachery of the cromfir to thee and they have dragged thither five of the cromfir of Ullad in order to pitch them headlong into the sea. And the king answered quickly: Alas, O son, what will be said if this evil befall these men? And rising he sat erect even as though his strength returned to him, and said: Alas, the pity, O my son, that the taste of this bitter sorrow and retribution should come upon my last days, are my labors overturned and dissipated so soon? Is the law of Errion dead, why is the law dishonored? Will any child of the soil suffer death before he is pronounced guilty in public before a jury and a judge? Will the innocent be destroyed together with the guilty? Go forth, O Neartan, and stay the hands of the youths, say to them: Although your attempted law-breaking grieves the heart of your king yet he thanks you for the misdirected love it manifests. Let the youths return to Mur-n-ollam, and thou, O Fionn, conduct the cromfir to their dwellings. In the king's dormitory there remained but the physician Taltan and I Neartan.

The following day multitudes of the nobles and Gaal came around Dunsoberce, and lamentation and mourning arose, alas if we could but see one sight of our good king! And when Eocaid heard the words of the children of Ullad, he said: What though unable to go out myself, my children can bear me out among my Gaals. But Taltan, the physician, said: It is not right to go forth,

but Eocaid ordered, saying: Carry me forth where is a nobler spot for a king to utter his last word than in the midst of his people when their hearts are replete with love for him! His four sons, Fionn, Eocaid, Ardfear, and Cairbre, bore him forth, such a shout of lamentation went up through the air that the echo of the great cry, called back from the dark glens and crags and from the waves of the sea. They placed the king standing, for he said: My foot will stand on the soil of Errion as long as my voice can be heard by my people. His voice was clear and strong, and he spoke aloud in the hearing of the people: Full forty years has Eocaid, your king, ruled in Ullad this day fulfills my highest hope for I know that flattery does not wait on the last days of kings! The same law is over every person in Errion, every one is equal before the law, the law is superior to all. Now your king strove all the days of his life that these things should be, his wish is now fulfilled, for the law of Errion is a law of peace. I hope the day will not come when the people will overthrow the law by violence and oppression. O ollam's of Ullad, give the knowledge of truth to the people of Ullad. Teach the children of the soil that they are men, teach also the kings, princes and nobles that they are but men! O Gaals, have a mutual love for the Danaan, is there not a covenant between us? do not be haughty in your rule over the firgneath for you pledged to them a peaceful existence? I beseech, O princes, nobles and Gaal, that the spirit of Eocaid may be in you. When he had finished the Gaal came to have a look at the king, but the chieftains forbade it, so the king said: Do not do so, have patience and permit them for it is only a short time until I am beneath my carn. A few of the cromfir came into the presence also and they prostrated themselves before the king, and folding their arms they prayed Baal: That the spirit of the king might be a good spirit in the mansions of his abode:

But the king answered them: Good sirs, I do not believe that you can send my spirit up or yonder, therefore it would be more profitable for you to guard your sacred fires, to minister to the traveller in the darkness, and to protect the stranger who is without friends. Now his sufferings grew intense, and they bore him to his chamber. That same night he said to Fionn, Eocaid, Taltan and to me Neartan: Now on the point of dissolution two things

sorely wound my feelings: The death of Noid, and that I accepted the crown and royal robe on Liafail from the hands of the Ard-cromfear. O Neartan, make it known when my story be read, write in the book of Chronicles that I did these things when I was young and inconsiderate. Now on the sixth day of the illness the king died. The children of all Ullad were gathered about Dunsoberce.

On the ninth day his weight was borne from the death-chamber. And in the midst of the mighty hosts a way was prepared, the chieftains of Iargaal, Larne, Ardtan, and Duncalgan, bore his weight, the free sons of Ullad marched in front, and his four sons just behind him, then came the princes of Er, the matrons, maidens, ollams, judges, tribunes of the people, and lastly a great hosting of the thousands of the Gaal of Ullad. When they arrived at the tomb darkness had fallen and Muinid, the Ardollam of Dunsoberce, and the youths stood around the carn holding lighted torches in their hands, and Muinid intoned the death-song; is not the doleful poem among the writings of the bards in the Mur-n-ollam of Dunsoberce?

The bards and the poets, the matrons and the maidens, continued the lamentations, but the great multitudes guarded the carn all night, and as soon as Baal showed his luminous fingers in the east, the multitudes turned their faces to him and bowed their heads. It was then that I Neartan from the summit of the carn lifted my voice, saying: O Eocaid, son of Fiaca, of the line of Er, the son of Cier the hero, king of Ullad and Ardrig of Errion, thou wert, but now art stretched in the house of darkness, and in the couch of unending sleep! What though no eye see thee no more, what though no ear shall hear thee no more, thou art none the less an immortal spirit! And the multitudes went their way.

## VI. BOOK, VIII. CHAPTER.

THE REIGN OF FIONN AS KING OF ULLAD AND ARDRIG OF ERRION, DURING THE TWENTY YEARS, FROM 663 TO 643 BEFORE CHRIST.

Now there was not a prince, nor chieftain, nor ollam, nor tribune of the people but Feargais the prince of Er, and Cobta the

chieftain of Tanalta, who was suffering under a spell of sickness and Ros who was guarding Teacmor Tabarta, who were not present around the cairn of Eocaid. For this reason the word went around: What if we elect a king for Ullad for the days of the convening of the assembly of Teacmor Tabarta are at hand? The princes and nobles tarried at Dunsoberce nine days, then the assembly held session on the Bruiteine of Ullad. Fionn indeed with unanimous voice was called to the throne of his father, every member raised his right hand for the king. But there was no noise of a great shouting, there were no minstrels discoursing music, nor poets chanting their brave songs. As Fionn arose he said: O brethren and free-sons of Ullad, my gratitude and thanks to you! Great was my happiness when I heard your voices praising me, but greater my joy when I saw you outstretch your hands to me, but nine times greater my gratitude when I perceived your gentle and considerate silence for my beloved father resting with the dead. I am not worthy to sit in his stead, yet you have taught me to trace his footsteps that I may be estimable in your sight the spirit of my father abideth in me. And O free sons, since you chance to know that the swift carriers have gone forth through Errion to summon the general assembly of Errion to Teacmor Tabarta, what if we tarry at Dunsoberce and thence proceed together to Teacmor Tabarta when Baal shall cross to the second division of his home, Tirim (October)? And it was so. The following day I Neartan presented myself in the presence of Fionn, and as we remembered Eocaid we shed tears. And I said, behold O king, the words thy father placed in my hands, saying: O Neartan, preserve these words until one of the race is elected to succeed me on the throne of Ullad, then give this book to him. And moreover Neartan requests: Permission to be free from the dignity of Ardollam and to return to Mur-n-ollam Dunsoberce for his advanced age is in need of rest? Fionn answered: Do according to thy wish, O Neartan, but should Fionn need thy council thou wilt render it? Fionn embraced Neartan, calling him the friend of Eocaid.

At this juncture Ros was elected Ardollam in place of Neartan, the son of Beirt. Now the flower of the nobility of Ullad was in Dunsoberce and they set forth together to Teacmor Tabarta, and a mighty cavalcade of the children of the land accompanied the

royal retinue as far the waters of the Laca and Fionn took Taltan, the chief physician of Eocaid with him. When the day for convening the general assembly of Errion in Teacmor Tabarta, the heralds went forth proclaiming: Know ye and understand that the throne of Ardrig is vacant!

Then Iber, the king of Mumain, arose, saying: What if Fionn, the son of Eocaid, the son of Fiaca of the line of Er, king of Ullad, sit Ardrig? And every one of the assembly raised their right hand. The heralds opened the great portals of the high-chamber so the assembly could go forth to Liafail, when Fionn arose from the dais of the king of Ullad, saying: Awhile most noble princes and gentle free sons of Errion, Fionn, the son of Eocaid, will not go forth, nor will he sit on Liafail, nor will he accept the Aison and royal robe but from the hands of his brothers of the race. Then Iber, the king of Mumain, set the Eisaon (crown) on his head, and Aongais, the king of Gaalen, laid the robe on his shoulder, and both with Meirt, king of Ultonmact, conducted him to the throne. After a space Ardrig arose and said: O illustrious fellow chiefs, and you most noble free sons of Errion, although my father lies beneath his carn, the cause of his death and the manner of it is to me unknown? What if the case be subjected to judicial scrutiny? What if the Ardromfear of Gaalen, and Fieban and Brenad of the cromfir be summoned before the assembly? Let the chief judge make a just investigation. The assembly went forth, and the great feast of Tara was celebrated according to custom and the solemn games on the fair field of Tabarta. Fifteen days elapsed before the cromfir came to Tabarta. Then the portals of the high-chamber were opened and the general assembly came to session, and in their midst the chief judge arose saying: The Ardromfear and the cromfir of Gaalen are on Tabarta. What is the wish of the general assembly? Ardrig arose and said; Let them enter. The cromfir took their seats near the judges, and Doil, the chief judge, arose and read aloud the words of the indictment against the men, saying: After nine days yet to come this cause will be investigated. After the nine days had elapsed the chief judge arose, saying: Call into my presence the chamberlain of Eocaid the late Ardrig, and Doncad, the chamberlain, came and he raised his right hand and swore by Baal, Re, and Tarsnasc, and calling upon the spirit of



Eocaid, he said: The two yonder gave me trapping to deck the couch of the king and ordered me to dress it forthwith, saying: If the king should ask wherefore hast thou placed this trappings on my bed, answer it is a friend of the king's who wishes to honor him! After Doncad, Taltan, the royal physician, was summoned. And he testified that the bedclothing of the king's couch was wet, as a thing wetted by fog or the dew of night, and that that peculiar humidity was the cause of the king's infection. Then the chief judge said: What saith the cromfear?

What availeth my answer; prove first your indictment is the response of the Ardcromfear. What can we say but that the indictment is not true. Ardrig arose saying: O fellow princes, it is easy to say evil against any one, without him being guilty, I have lost a most estimable father, it is not meet that I should remain present lest the recollection of that loss should obscure to me the sense of justice. I shall go forth, and do justice according to law to these men. The chief judge said: If the cromfir would speak, then the Ardcromfear answered, saying: I affirm that I sent words by the mouth of these men the cromfir of the most high Baal to the king, the story related to things that it was meet the king should know, and since it chanced that the men were going to the palace of the king I thought it most fitting to send a gift to him. It was thus I sent him a robe of the most precious fur of the sea otter for his sleep chamber and a coverlet of wonderful embroidery. And I ordered them: Say nought of what you bring to the king but the words only, but to the attendents of the king you will say: A friend of the king hath done it to honor him! If perchance it has transpired that the trappings gathered moisture on their way to Dunsoberce, is it just or indeed is it possible for any one to assert that the Ardcromfear premeditated evil? Is it not unfortunate that I should bear the blame for another's neglect? Is it not customary for one who has done a misdeed to pass the blame on to any one who may free himself. I asservate so far as I am concerned with the matter I am more of a pity than a subject for indictment, as to these men they can answer for themselves if they have aught to state. And the cromfir answered: We have nothing to speak beyond what the Ardcromfear has stated. When the testimony was taken the chief judge said to the heralds: Sum-

mon Ardrig, and Ardrig entered and as he sat on the throne, Doif read aloud: You have heard the testimony for and against these men? Is it your will that the sentence of the law be read? But every member of the assembly remained seated. For this reason the chief judge declared: Let these men go free. Fionn, the Ardrig, appointed Searna, a prince of Er, as regent in Ullad, but from year to year Fionn proceeded to Dunsoberce as did Eocaid, his father. According to practice by the provision of Fionn, every third year the general assembly of Errion convened in the high-chamber of Teacmor Tabarta. When Fionn had reigned twelve years, Iber, king of Mumain, died, the time of his rule over Mumain was nine and twenty years. When the assembly of Mumain convened on the Bruiteine, Ceas, the son of Iber, was elected king in place of his father, to rule over Mumain. When Fionn had reigned eighteen years, Ros the Ardollam of Errion died, and Strath was elected Ardollam, when Fionn had reigned nineteen years, Aongais, king of Gaalen died, after a rule of twenty-six years over Gaalen, and when the assembly convened on the Bruiteine of Gaalen they elected Don, the son of Aongais, as king in place of his father.

Now when Fionn had reigned twenty years king over Ullad, and as Ardrig over Errion, he died. Many were the tears, and great the voice of weeping and lamentation throughout the length of Errion. In the days of Fionn Ardrig over Errion no words were added to the tract of the laws, for by the laws of the days of Eocaid, and his practice, the children of the soil were regulated.

#### HISTORY OF ERRION, VII BOOK, FIRST CAPTER.

#### THE REIGN OF EOCAID, THE SON OF EOCAID, THE SON OF FIACA, ARDRIG, DURING SEVENTEEN YEARS, FROM 643 TO 626 B. C.

Now then the assembly of Ullad convened on the Bruitiene, they elected Eocaid, the son of Eocaid Ollam Fodla and Tatla of Fingneath, king over Ullad. And when according to practice the portals of the high-chamber of Teacmor Tabarta were opened, and the kings and princes and nobles sat to elect an Ardrig to occupy the throne of Errion, Don, a prince of Gaalen, arose suddenly, say-

ing: O kings and fellow princes of Errion, indeed though it is said that an oath stands on the book of Chronicles of Errion commanding: Let one of the sons of Er sit Ardrig forever. I affirm that that oath is void of force, for it was accomplished by the deceit and sharp practice of the partisans of Eocaid Ollam Fodla, therefore I say let the brood who took the oath, likewise keep it. The words pledged before our days has no virtue for us? for we were not present nor did we hold up the right hand to consent to it? Wherefore hath no one of the race of Iber a right to title of Ardrig? Or why indeed should not one of the race of the first Ermion occupy the throne of Errion? What if Don, the son of Aongais, king of Gaalen, be Ardrig over Errion? Scandt, the son of Meirt, king of Ultonnmact, arose and said: O mighty princes, is the laws of Eocaid, and the gentle sway of Fionn so soon forgotten? Has the land had a surfeit of peace? My father swore a solemn oath, and I have that much honor and love for the fame of my father, that I, Scandt, his son, by my head, will keep his pledges, therefore what if Eocaid, the son of Eocaid, be elected Ardrig over Errion? But because an uproar and confusion followed, some for and some opposed to the question, Strath, the Ardollam, arose, saying: O mighty princes and noble free sons of Errion, what if a showing of the right hands be manifested according to practice? Then indeed it transpired that every prince and noble of Gaalen, and seven of the nobles of Mumain raised their right hands for Don, the king of Gaalen.

But in favor of Eocaid every prince and free son of Ullad, and the king and princes and eleven of the nobles of Mumain, and Lorc, the prince of Ib-Lugad, and Scandt, the king of Ultonnmact, and his nobles raised their hands. For this reason he won the title Ardrig. Eocaid did not go forth to Liafail, Ceas, the king of Mumain, laid the Eisaon on his head and Lorc, the prince of Ib-Lugad, spread the royal mantle on his shoulders, and they both with Scandt, the king of Ultonnmact, conducted him to the throne. In those days Ardrig did not proceed each year to Ullad, he placed Ardfear, his half-brother (the son of Eocaid Ollam Fodla and Amaril) as regent over Ullad at Dunsoberce. The assembly of Ullad convened seasonably on the Brúiteine, and the tract of the law was unfolded and its words read publicly and the book of Chronicles, and the writings of

Eolus. (Same as Iolus who was worshipped as a God by the Carthaginians.) And the words were good and pleasing in the sight of the children of the land. Likewise the great portals of the high-chamber of Teacmor Tabarta were opened seasonably every third year.

When the assembly convened the first time according to practice they celebrated the great feast of Teacmor, and the solemn games of contest (comortas) on the field of Tabarta. Indeed it was on the field of Tabarta in the contest that Eocaid won the trophy of horsemanship, for Eocaid was more expert than any one living in these days in feats of horsemanship. When the days of the games were completed, the general assembly met a second time, and the tract of the laws of Errion were read publicly as well as the book of Chronicles.

Then the heralds called out: Stands anyone on Tabarta demanding justice, but no voice answered, and the assembly went forth and the great portals were closed according to practice. In those days Eocaid Ardrig gave every thought of his intellect, and every stretch and labor of his hands most earnestly to the best manner to give size, strength, and speed to horses in the breeding, and the results of his investigations and culture were effective and profitable. For Ardrig placed every chief herdsman in Errion under rule and discipline how to breed horses so that from that time there was strength and size requisite in the horses for the need of the cavalry, and lightness and speed in the horses for the race and for the chariots. Ardrig established professors to teach this knowledge as a science.

Now when Eocaid had ruled seventeen years Ardrig, he visited Dunsoberce, but on the progress of his journey when he reached the tents of the chieftain of Maginse, he dropped suddenly from his horse, and the arteries of his neck swelled and the veins stood out like cords, and his countenance and face turned purple, his death was surprising and wonderful, for he died as suddenly as one stricken by a bolt of lightning. His towering cairn stands in the chieftaincy of Maginse.

## VII BOOK, II CHAPTER.

THE REIGN OF ARDFEAR, TWELVE YEARS, FROM 626  
TO 614 A. C.

Now because of the unexpected death of Eocaid in Maginse, the assembly of Ullad was summoned to the Bruiteine, and after they sat the first session, they elected Cairbre, the youngest son of Eocaid Ollam Fodla, the son of Fiaca, as king over Ullad. In those days also the swift curriers went forth through Errion to summon together, saying: When the fires shall blaze from the tops of the raths through Errion, let the kings, princes, chieftains, ollams, and the tribunes of the people gather to the high-chamber of Teacmor Tabarta. Since it transpired that not a single king, prince, ollam, nor tribune of the people died since the day Eocaid was elected Ardrig, therefore he was happily surnamed "Eocaid Slanul" as the poets sang in the book of Ranns (poems). When the general assembly met in the high-chamber of Teacmor Tabarta, the Ardollam arose, saying: O kings and mighty princes of Errion, the throne of the Ardrig is vacant. What is your will? It was then that Cobta, the chief of Tanalta, arose and said: What if Cairbre, the king of Ullad, be chosen Ardrig over Errion? Cairbre arose quickly and said: Fellow-princes of exalted renown, although my heart is with Errion, my soul dwells in Ullad! It was in Ullad Cairbre inspired the first breath of life, it was there he grew up among the children of the land, it was on that soil he impressed the first footprint, thou art the first of my loves, O Ullad! If it should seem good to the kings, princes and nobles to seat Cairbre on the throne of Errion probably Ullad would bemoan the distinction? Cairbre could not bear to sadden Ullad! Therefore, O sires, do not blame me for in truth I thank and am grateful for this manifestation of your gentle esteem, when I say: Let anyone else rather than Cairbre be chosen Ardrig.

When he finished there was much confusion in the high-chamber, many voices calling loudly: Who so princely as Cairbre to sit Ardrig on the throne of Errion? Cairbre yet standing said: Be yet patient with me, O free sons, it is the chief desire of Cairbre to live his days in the land of Ullad. Upon hearing this, Ceas, the

king of Mumain, arose and said: What if Ardfear, the son of Eocaid, rule Ardrig over Errion? And he was elected unanimously. Ardfear did not go forth to Liafail, Ceas, the king of Mumain, placed the Eisaon on his brow, but Don, the king of Gaalen, would not spread the royal robe on his shoulders on account of the words of the cromfir. Don, the king, was loyal to the cromfir and Liafail, Noid, the brother of Ceas, placed the royal robe on his shoulders, then the assembly went forth, and they celebrated the great feast according to practice, and the contest of solemn games on the open plain of Tabarta. After the nine days the general assembly sat again, and the tract of the law, and the book of Chronicles of Errion were read publicly, as they were finished the heralds proclaimed aloud: Stands any one on Tabarta demanding justice? No voice replied. The general assembly adjourned and the great portals of the high-chamber were closed according to custom. When Ardfear had reigned two years over Errion, Ceas, king of Mumain, died after a rule of twenty-seven years. When the assembly of Mumain convened on the Bruiteine, Noid, the brother of Ceas, was elected king over Mumain. When Ardfear had reigned three years, Don, king of Gaalen, died, and when the assembly of Gaalen convened on the Bruiteine, Siorna, his brother, was chosen king over Gaalen. Ardfear and Cairbre walk in the footsteps of Fionn and Eocaid, true to the race of Er. When Ardfear had reigned seven years the swift carriers went forth through Errion with letters, saying: Upon the blazing of the fires on the raths of Errion let the kings, princes, chieftains, ollams, and tribunes of the people, assemble in the presence of Ardrig in the high-chamber of Teacmor Tabarta. As soon as the general assembly came to session, Ardfear arose saying: Most illustrious fellow-rulers, how fortunate and indeed most pleasing to us, it is that we have no word to place before your consideration for all Errion is at peace. Nevertheless it was not well that the third year should elapse, without the kings, princes, chieftains, ollams, and tribunes of the people assembling together in the high-chamber of Teacmor Tabarta, in order that they may know each other, in order that they keep Errion free and peaceful, in order that there may exist among us a heartfelt friendship, in order that the hope of our good legislator may be fulfilled. For this reason I desire to announce to my brothers:

What if the kings of the race of Iber, and the king of Ultonnmact, and the princes and the nobles, and as many of the Gaal as it suits, make a progress with me around Errion? All answered: Yea, be it so! On this same line he said: Let Cairbre, king of Ullad, and Scandt, king of Ultonnmact, be present on Tabarta, what time Baal shall be on the threshold of his house Tonnsnad; we will proceed from Tabarta to Gaalen, and from the tents of Gaalen with king Siorna as our companion to the tents of Noid, king of Mumain, and so on through the circuit; for, O fellow-rulers, I think the time too short which the children abide together to be thoroughly well acquainted? Indeed the words of Ardrig was most welcome to the assembly. When they adjourned the great portals of the high-chamber were closed, and the great feast of Teacmor prepared, and the trials and contest of the games celebrated on the field of Tabarta according to practice. When the days of the great feast were ended, and the assembly sat again in the high-chamber, the tract of the law, and the book of Chronicles of Errion were spread out and their words read publicly in the hearing of the general assembly. Then the heralds proclaimed aloud: O hear ye stands anyone on Tabarta demanding justice? No voice answered. And the mighty hosts dispersed homewards to the land of their dwellings.

On the first day of Tionnsnad (March) Cairbre and Scandt came with their chosen escorts to Tabarta. Along with Ardrig they marched together to the tents of Siorna, the king of Gaalen. They tarried a month even the month of Tionnsnad in Gaalen, and they gave audience and permission to come and go to every one and leave to show the most dextrous manner and the most perfect art of doing any thing as it obtained in that kingdom. Then the great host set out for the tents of Mumain. Great was the multitude of young men who accompanied the kings of Errion, for the progress was similar to a teaching and a laudable house of learning to each of them. After they had finished in Mumain even as they had done in Gaalen, they marched together to Ultonnmact. When they arrived at Cruacan the goodly palace of Scandt, king of Ultonnmact, the royal retinue had a great feast ready, and there was a gathering of the Danaan beyond number from every division of the realm encamped around the immense meadows and grassy plains of Cruacan. Joy spread far and near through the kingdom.

From Ultonmact they marched to Ullad, and when they had sojourned a month in Dunsoberce as they had done in all the other kingdoms, they parted, each proceeding to the land of their dwelling. There was a quarter and a division spent in that circuitous journey around Errion, but the athletic feats, the enobling lessons, and every worthy and profitable outcome that was accomplished are they not sung among the writings of the poets in book of Ranns?

As Ardrig was returning to Teacmor Tabarta, king Cairbre went as his companion, but when Cairbre returned to Dunsoberce, Strath the Ardollam was dead. They elected Feilmid, son of Tairn, Ardollam of Ullad. Now the children of the soil loved Cairbre most tenderly, in those days the cromfir came into Cairbre's presence, saying: Woe to us for the heart and intellect of the king of Ullad is against the cromfir of Baal the mighty, what shall we do to prove our love for the king?

Cairbre asked them: Has Cairbre done evil or humiliated you? Have you any cause of complaint against him? They answered: Certainly we have not, but that is not it, the king calls into his presence with genial welcome not only the ollams, the minstrels and the poets, but even the curide-binn-t-aos (corrybantes) but the cromfir of the most high Baal he never invites at all. It was then Cairbre, the king of Ullad, answered, saying: Have you some new discovery of science for my ear, or anything desirable to my heart? Have you recent news or ancient legends that were unknown? But indeed the Ardromfear began to assert concerning the cromfir whom Baal selected for his servants forever, who have held the mysteries of Baal from the beginning! Likewise the Ardromfear mumbled over the mysteries of Baal to the nine cromfir and such like. But Cairbre, the king, answered: Do not the cromfir tell the mysteries of Baal to the children of the soil? If so, then they know them? Many things did the cromfir say mysteriously and darkly, but their refrain was always, Baal the highest and the cromfir were as one; those persons who give cause of complaint to the cromfir anger Baal. But Cairbre, the king, answered: This is not wisdom, wisdom is the knowledge of the truth, is your word true? Cairbre, the king, dismissed the cromfir, saying: Cairbre was ten years of age when his father died. Often I remember him saying: The cromfir assert ignorant things, and by my head my



father's was a truthful tongue! One's understanding teaches to curb inordinate desires, true wisdom is the teaching of good, if the cromfir teach the children of the soil goodness they will be undoubtedly esteemed by me. If they do not know of such things let them receive instruction from the ollams! The cromfir were silenced, and went their way in sadness. Now when Ardfear had reigned twelve years he passed a week visiting at the tents of the chieftain of Ardeas and as he returned to the high-road leading to Tabarta he attached to his retinue Olioll, the son of Eocaid, and two youths, the sons of Ceanard, the chieftain of Ardtan. Before they arrived at the banks of the Buideaman (Boyne) the darkness of a cloudy night supervened, and upon crossing in the pitchy darkness it happened that Ardrig missed the right ford, and the strong current of the river instantly swept the horse and its rider under, and they were drowned.

During all that sorrowful night his retinue searched the river on both banks until the whitening of the morning, and with the first light of dawn they found his body among a thick growth of willows that overhung the bank. They bore his weight to Tabarta, and there on the east side of Tabarta his cairn is built.

## II CHAPTER.

REIGN OF FIACA, THE SON OF FIONN, SON OF EOCAID  
OLLAM FODLA, EIGHT YEARS, FROM 614 to 606 A. C.

Now swift curriers were dispatched throughout Erin, saying: Let the kings, princes, chieftains ollams, and tribunes of the people, assemble forthwith in the high-chamber of Teacmor Tabarta to elect an Ardrig. When the general assembly were in session the first time in the high-chamber, they elected Fiaca, the son of Fionn, the son of Eocaid Ollam Fodla, as Ardrig over Erin. According to the practice of his line he did not go out to Liafail, the king of Mumain placed the crown on his brow, and the king of Gaalen laid the royal robe on his shoulder. After he had made acknowledgement of his thanks to the assembly, they went forth to celebrate the great feast of Teacmor, and the feats of contest on the field of Tabarta. From the time the children of Er first came to

Erin there were no games more celebrated than these, three times nine days were devoted to their passage. On the twenty-ninth day the general assembly sat again in the high-chamber for the second session, when Ardrig arose and said: O most renowned fellow-princes, since it transpires that Ardrig has no question to place before your consideration, what if the Tract of the Law and the book of Chronicles be spread out and their text read publicly? And it was so. After the reading the heralds cried aloud: Standeth any man on Tabarta demanding justice? No voice answered. Now though the body of Fiaca was physically weak, undermined by sickness, yet his mind was lofty and noble Ardrig walks in the footsteps of his line. He confirms the minds of the youth, and gives command to the ollams with regard to their training. He holds Oilliol the son of Eocaid, former Ardrig, in great esteem. Oilliol rules through Fiaca though not yet of age. The general assembly meets seasonably, and the tract of the Law and the words of the book of Chronicles are read according to custom. Indeed the path of justice is Fiaca's path. Therefore peace and prosperity is over Erin. After Fiaca had thus reigned eight years he died for he decayed internally by the infection of consumption. His mighty cairn stands on the banks of the Buideaman (Boyne).

#### FOURTH CHAPTER.

##### REIGN OF OILLIOL, SURNAMED BIORNGAAL, TWELVE YEARS; FROM 606 TO 594 B. C.

Now after the death of Fiaca Ardrig, the swift carriers went forth to proclaim, saying: Baal and victory to you, O kings, princes, chieftains, ollams, and tribunes of the people! Assemble on Tabarta to elect an Ardrig. When the general assembly sat in the high-chamber, the Ardollam arose, saying: The throne of the Ardrig is vacant, what is your pleasure? And although Oilliol, the son of Eocaid, had a strong following of partisans, it was Oilliol, the son of Ardfeair, the son of Eocaid Ollam Fodla, who was elected Ardrig over Errion. He did not go out to Laifail, Cairbre, king of Ullad, placed the crown on his brow, and Scandt, king of Ultonn-mact, placed the royal robe on his shoulders. After which the as-

sembly adjourned to celebrate the Games as was the custom. When the assembly met the second time in the high-chamber the tract of the law and the book of Chronicles were read publicly.

Then the heralds proclaimed: Stands there on Tabarta any one demanding justice? No voice answered. As the general assembly went forth the portals of the high-chamber of Teacmor Tabarta were closed according to practice. Now it transpired that the anger and enmity of Oilliol, the son of Eocaid, the son of Eocaid Ollam Fodla, blazed and burned against Ardrig, for while Fiaca lived he ruled all things through him, likewise after the demise of Fiaca he entertained the hope that he would be elected to the throne of Erin, but the event did not fulfil the expectation. He drew numerous following with him. Great disquietude prevailed, and the spirit of Cairbre was disturbed by reason of the evil the two did unceasingly. Each tried to attach to his own party the princes of Er and the nobles of Ullad. Oilliol Biorngneath strove to incite the Gaal of Ullad to war. Indeed the princes, the king, and the nobles of Gaalen, made promises of assistance now to one, now to another of them with the hope of working ruin to the line of Er. But Cairbre, the king of Ullad, held the Danaan and the Firgneath still in peace. This condition obtained during all the days while Noid, king of Mumain, lived his esteem and love for the memory of Failbe was so strong. His spirit was a spirit of peace and justice. But on the death of Noid when the assembly of Mumain convened on the Bruiteine, Iber, his son, was elected king over Mumain, now in the seventh year of the reign of Oilliol Biorngaal Ardrig, Iber gave ear to the counsel of Siorna, for Iber married Melisa, the daughter of Muredac, the son of Siorna. Iber and Siorna widened the breach between them.

The words of Cairbre could not stem the folly and madness that seized the sons of Er. The calling of the clangor of battle, the clash of arms, the measured tread of the comlanns and the rushing charge of the cavalry had a stronger and a louder voice for them than the piping call of peace. What time Oilliol Ardrig had reigned eleven years, Oilliol Biorngneath crossed over to the land of Ultonnmact. In those days Magn was king over that land for Scandt, the former king, meanwhile had died. Oilliol Biorngneath and Magn struck a treaty after this manner: If Oilliol Ardrig

directed his armed hosts against Ullad Magn will march his auxiliaries into Ullad, but if the comlanns of Ullad march out from their own territory Magn will remain in Ultonnmact. It happened that Cairbre was broken with the age of many days when news-reached him of the conspiracy of Oilliol: How he went covertly through Ullad, organizing the comlanns to give battle to Ardrig. Cairbre sent a royal courier to him, saying: Upon the receipt of my message, Oilliol, the prince of Ullad, will forthwith come to the presence of Cairbre. And he came agreeable to the invitation. The king likewise sent after Ardfeair (Arthur), his son, and me Feilmid, the chief-ollam of Ullad. And Cairbre besought Oilliol not to disturb the peace of the kingdom. But when he plainly perceived that it was greed of rule and lust of power that moved Oilliol, and that he was determined to pour out torrents of the blood of the Gaal for its possession, the heart of king Cairbre was touched by sorrow, and he said to Oilliol: Is the sense of your intellect dead, that you can in no way bridle the impetuosity of your desire? If you covet dominion, and will rest satisfied with the kingdom of Ullad, sit on the chair of the kingdom of Ullad and welcome if the assembly will assent, but before I abdicate the throne thou shalt swear to me, that thou wilt not cause strife in Ullad nor contention in Erin. And Oilliol swore. Then Cairbre sent curriers through every principality and chieftaincy of Ullad, saying: Let the assembly convene forthwith in presence of the king on the Bruiteine of Ullad. When the princes, chieftains, ollams, and tribunes of the people assembled, there came also innumerable multitudes of the Gaal and surrounded the Bruiteine. Cairbre came with a retinue of ollams, judges, and bards, and as he approached the Bruiteine he perceived that the princes, nobles, and the Gaal were armed in full panoply: Then the king commanded: Let the heralds proclaim: Let the sword, bow and lance, be stowed in the armory of the warriors, we are not convened here to organize comlanns but council. Do you accomplish the deeds of peace with the implements of war? Cairbre, the king, will not speak in the midst of armed multitudes. After hearing that they disarmed.

Returning they bowed their heads and lifted up their hands to the king, then Cairbre went into the Bruiteine, and Feargais (PHYRRUS OR FERGUS), a prince of Er, placed the crown

on his brow and laid the royal robe on his shoulder, and Cairbre was seated, and an all-hail and a great shout of welcome broke forth for the king. When the noise subsided, Cairbre arose and said: O free nobles of Ullad, our fathers said, and ourselves say in our practice of Tanastear: That it is not lawful for one to reign until he has reached the twenty-fifth year. It is unlawful for one imperfect in any of his members, it is unlawful for one that is mentally defective. Three score and eighteen years have elapsed since Cairbre first began to inhale the breath of life, is it not meet that the law grant ease to worn old age even as it prohibits the onerous burden of ruling to youth? I believe there is royal timber in Oilliol, the son of Eocaid, the son of my father, and if the princes and the nobles incline to the same opinion Cairbre is full willing to give him the royal seat of Ullad. Therefore Cairbre saith: What if Oilliol, the son of Eocaid, sit on the chair of the king of Ullad? It was at this juncture that Dorloth, the chieftain of Aoimag, arose, saying: Fellow-nobles and free-children of Ullad, if a person might really know if it were by the true wish of the king without doubt or cause to free himself from the burden of the kingdom, and his office to resign voluntarily to Oilliol? The king still standing, said: O princes and nobles of Ullad, it is not the dread of the burden and the love of ease alone that urge me to lay down the domain given into my trust, but the fear that I can not longer fill its requirements by reason of my advanced age.

Up to this day if I have done injustice or injury to any one I will make reparation, if I have succeeded well in any line it was the spirit of my father which guided me. To the query of Dorloth I answer: Yea, it is the sincere and voluntary act of Cairbre to lay down the burden of the kingship. Then Dorloth continued: What if Oilliol, the son of Eocaid, the son of Eocaid Ollam Fodla, according to the wish of Cairbre be chosen king over Ullad? And it was so.

Cairbre arose from the throne and walked to Oilliol, and taking the crown from his own head he placed on the brow of Oilliol, and stripped the royal robe from his shoulders and laid on the shoulders of Oilliol, and taking his hand conducted him to the throne of the king, but in truth the coronation was not hailed with the great acclaim and mighty shouts of joy. At the last session of the assembly

all the great chieftains gathered about Cairbre to show him honor. The following morning Cairbre and his son Ardfear set out from Dunsoberce to Mur-n-ollam. Many princes remained by the counsel of Cairbre with Oilliol in Dunsoberce. The feast was prepared and the tract of the law and the book of Chronicles read publicly, according to custom. Then the heralds called aloud: Stands anyone on the Bruiteine of Ullad demanding justice? And no voice answered. When they had finished Oilliol, the king, said: O mighty princes and free-children of Ullad you know that Biorngaal spread injustice and desolation over the land. All the sons of Eocaid were wise and just except this Biorngaal, my mind and disposition inclines to peace. Nevertheless if a battle is fought Oilliol, the king of Ullad, will be found brave, worthy of his comlanns, according to the history of his famous race of the mighty hand! It will not be repeated henceforth forever that the princes and nobles of Ullad with their comlanns fled from the brunt of the battle. Then they went their way. Now nothing was heard through the length of the land of Ullad but the noise attendant on the ordering of the comlanns for war. Indeed Oilliol neither remembered nor kept the oath he swore to Cairbre. At that Ardrig wrote letters to Cairbre, saying: What hast thou done? Is it true that thou hast abdicated for that son of Tatla? My beloved what infatuation befell thee? Alas, did madness bereave thee entirely of reason? Is it true the gentle Cairbre loves the peace of Erin? Didst thou fondly believe that Biorngneath would rest satisfied with Ullad? He will spread warfare and strife over the land to gain possession of the throne of Erin? When Cairbre had read the words of Oilliol Ardrig, he wrung his hands, saying: Woe is me! Pity I did not sleep under my carn before this misfortune befell me. Until this my days were good and full of peace, now a black cloud surrounds me. Up to that time Cairbre took part in the enjoyment of the hunt, in music and poetry. But now he was melancholy. Cairbre tarried in the Mur-n-ollam, of Dunsoberce, for fifteen days, and there he died, after a reign of twenty-one years. Now it happened before Cairbre expired that he commanded Labrad and Ardfear, his sons and me Feilmid, the Ardollam and the princes and nobles of Ullad, saying: Lay my body in its sleep of peace with the remains of my father so that the same carn shall stand for both. As soon as the cromfir

heard this they said: Such a thing would be desecration, it cannot be? Who would open the door? They stirred up the Gaal to deter the sons of Cairbre, on the day of the interment it seemed as if all Ullad was about Mur-n-ollam, Labrad and Ardfear, his sons and the chieftains of Iargaal and Dundalga bore the weight of Cairbre, the princes, chieftains, ollams, tribunes of the people, poets, minstrels and the thousands of Ullad, as well as companies of matrons and maidens marched behind the dead. When the cortege drew near the carn, in which Eocaid Ollam Fodla lay—. Behold! The cromfir of Ullad were surrounding it, but the Ardromfear was standing at the door of the tomb. The weight of Cairbre was rested on the rollers and Labrad demanded: Who is it hinders the dead on its way to interment? And the Ardromfear answered: This is the house that Baal, the most high allotted to Eocaid before this high-king. The rock is laid to, and the door closed forever! May desolation and destruction come to him who will open the tomb of the dead. Neither Baal, nor the king permits a misdeed so great. But Ardfear said aloud: Hold O cromfear for Ardfear will open the tomb that Cairbre may lay beside his father. The Ardromfear replied it is impossible. And he turned to the cromfir, and they turned their faces to the Gaal. It was then that Ardfear lifted up his voice and said publicly: It is possible and by my head it shall be so. Then a mighty murmur ran through the valiant Gaal, saying: Who has given the cromfir the right to legislate for Ullad? After that the cromfir went their way, and Cairbre was buried at the side of Eocaid, his father. I Feilmid sang the death song, the bards called forth the sad music of the harps and the poets and matrons and maidens chanted lamentations, the Gaal inclined the head, and the princes and nobles were grieved now that Cairbre was dead. At this time a currier came from Ardrig with letters to Oilliol, king of Ullad, saying: Let Oilliol, king of Ullad, stand in the high-chamber of Teacmor Tabarta and answer why he disturbs the calm and peace of Erin with the clamor of war? Oilliol, king of Ullad, sent back with the same messenger words like this: If the noise of preparation for battle fills Ardrig's ears with terror let him put his head beneath his cloak. Ardrig likewise sent a currier to Magn, king of Ultonnmact, saying: Word has come to the king that you have promised aid to Oilliol, king of Ullad, in his revolt against Ardrig?

Magn repeated the words he said to Oilliol, but did not tell the words Oilliol said to him.

Now Oilliol, king of Ullad, paid great court to the cromfir and great numbers of them came to Dunsoberce, and they spoke to the Gaal of the battle and the halo of glory with which Baal surrounds the hero, and that the spirit of battle was a good spirit, and that the voice of the battle cry gave courage to the weak and strength to their arms. They told of the battle song, now so long in disuse, asking what death so glorious as the warriors falling in the prime of his strength. The new-spirit of the heroic warrior renowned in arms flies like a young eagle in its strength proudly to the blessed dwelling of Baal! No sooner had the ollams heard the words of the cromfir than they set out through Ullad, saying: Is the spirit of Eocaid and Cairbre smothered in the princes, nobles and Gaal does it live in the ollams alone? The ollams aroused the poets and the bards, saying: Sing of love and bethrothal of the chase and tales of ancient times, and let the harp be tuned to the song.

They spoke to the cromfir also, saying: Teach peace, the beauty of wisdom to the Gaal, but the cromfir answered mockingly: What availeth the voice of the cromfir of Baal, the most high? Are they not calumniated and scorned in the sight of the people? Are not the Gaal taught by the ollams to contemn the cromfir? The words of the ollams were but air in the ears of the cromfir. It transpired that the kings of Mumain and Gaalen counseled Ardrig to his undoing, for they said: Place a heavier tax and tribute on Ultonnmact for the Danaan are becoming too proud, and Ardrig followed the evil counsel. It placed such anger and revenge on the spirit of Ultonnmact that armed companies of the Danaan marched into every part of Ullad. With that Oilliol called together the nobles of Ullad and the chieftains of the Danaan, and said to them: O high-nobles the Ardrig shuts us up in Ullad as in a huge prison. War stalks over the land! I have been assured that as soon as we force the Ardrig past the waters of the Eider that Iber and Siorna will give him no further aid. As soon as Ardrig perceived that neither Oilliol nor Magn would answer before the general assembly in the high-chamber of Teacmor Tabarta, he marshalled the comlanns of Mumain and Gaalen and marched upon Dunsoberce. After arraying the comlanns of Ullad and Ultonnmact under their chieftains, Oilliol



addressed them "Ho! Ho! But won't my lions of Ullad and my wolves of Ultonnmact chase and crunch the bones of the shepherds and questors of Ardrig?"! Ardrig marched across the waters of the Eider, but not in full force, for Iber, king of Mumain, and Siorna, king of Gaalen, conspired against him, for they said: Permit the sons of Er to mutually destroy themselves. As yet the legions from Oir of Mumain did not arrive to Ardig, a race brave and renowned in arms, so he encamped in Maginse. The confederated army of the comlains of Ullad and Ultonnmact came up against him, when they saw the tents of Ardrig they too encamped. The following morning when they had formed their hosts in battle array. Oilliol, king of Ullad, commanded the heralds: Proclaim in the hearing of Ardrig: Con, the war horse of Oilliol, carries his rider to Teacmor Tabarta. Now Ardrig perceived the treachery that was on foot, for Siorna marched slothfully and Iber did likewise for this reason Ardrig dismounted and loosening his cloak he cast it on the ground, and unbuckling his sword-belt threw it on top of the royal robe, and bearing his sword he broke the scabbard, and calling on the spirit of Eocaid he said aloud: O heralds say in the hearing of the biorn-gneath the king of Ullad: As the roar of battle arises, Oilliol Ardrig like his renowned race of the mighty hand will stand in the forefront of the fight with the crown on his head and his sword in his hand ready to answer the treacherous offspring of Tatla!

When Oilliol heard this he drove his charger in a red fury against Ardrig, and when he saw Ardrig standing, without his royal robe and his naked sword in his hand, Oilliol leaped from Con, and opening his cloak he pitched the scabbard of his sword away, and as they closed on each other Ardrig said: Ullad was too small for the ambition of Oilliol, he covets the throne of Erin, I demand therefore the right of single combat so that the blood of the Gaal shall not be shed for the crimes of the king of Ullad. They stood foot to foot, and they fought so bravely and expertly as if swordsmanship was their profession from youth. So they fought shield to shield and sword to sword without either gaining a footstep on the other, until Ardrig thought to rush Oilliol away from him, but Oilliol made a back-leap and Ardrig losing his guard, Oilliol gave him a fierce thrust in the right side under the naval, Ardrig fell and his bowels protruded. As he fell no great shout ascended, but those

nearest to him ran to carry him to his tent, but he said: Abide, Abide, O valiant men, permit me to inhale my latest breath under the pure air. I have lived long enough! To the king of Ullad he said: If thou art chosen Ardrig as thou dost covet, little will be thy peace and great thy pain, even now though tardy follow peace. Siorna and Iber betrayed me deeply, there you have the sons of Iolar to the sons of Er—. The above were the last words of Oilliol Biorngaal Ardrig. He sat on the throne of Erin twelve years. A mighty carn was constructed over Oilliol on the spot where he fell in Maginis.

Maca, the Ardollam of Erin, chanted the death cry, but Oilliol, the king of Ullad, intoned the battle song. The men of Erin mourned deeply over the carn of Oilliol for he was a most noble prince, brave, gentle, and of exalted purpose.

## VII BOOK, V. CHAPTER.

### THE REIGN OF OILLIOL BIORNGNEATH, SON OF EO-CAID, KING OF ULLAD, AND ARDRIG FOR SIXTEEN YEARS, 594 TO 578 B. C.

Now swift curriers went through Erin calling together the general assembly to the high-chamber of Teacmor Tabarta. When they sat the first session the Ardollam said: Hear O high princes the throne of Erin is vacant! Then arose Talt, the chieftain of Maglen, saying: What if Siorna, the king of Gaalen, sit Ardrig? Now Siorna was sixty-eight years old, yet desired to rule as Ardrig, the princes and the nobles eyed on another. But Magn, the king of Ultonnmact, arose, saying: O high princes, and free nobles of Erin, I have heard my father say and have heard myself the words read: That it was the practice of Tanasteac, that a prince of the line of Er should sit Ardrig forever. I heard my father say that it came down from his father, likewise I heard Meirt relate that an oath was recorded on the book of Chronicles declaring the same. It is true that Meirt did not swear by your Baal, he swore by the gods of the mighty deep, and a king of Ultonnmact is not accustomed to lift up his hand falsely. I understand that Meirt and Scandt gave the hand of pledged truth? Does not Magn sit in the place of his father?

Certainly. While I was in Ullad I saw Ardfear, a youth, chivalrous and noble, but he is not of the age, I also saw Labrad, another son of Cairbre, he is of age and full of wisdom, I spoke to him of Teacmor Tabarta, listen to his words, if Labrad is worthy of the throne of Erin great would be his loss to Ullad? Labrad will remain in Ullad. Ardfear cannot and Labrad desires not to rule—. Therefore, what if Oilliol, king of Ullad, takes the throne? Many men stood to talk and hold conference. And some voices were heard to repeat mockingly the names of Tatla and the Firgneath. After the cabal the chieftain of Tanalta arose and said: O most noble sirs, was not Fionn, the son of Eocaid, descended from Tatla? Was not Eocaid, the brother of Fionn from Tatla? Was not Fiaca the son of Fionn from Tatla? Therefore there is not the fog of an obstacle to hinder Oilliol from the title of Ardrig. Cannot Oilliol be even as was Fionn, Eocaid, and Fiaca? After that Oilliol, king of Ullad, was elected Ardrig, he did not go out to Liafail, Cobta, the prince of Ith from Ib-Lugad placed the crown on his brow and Magn, the king of Ul-tonmact, laid the royal robe on his shoulders. When the session ended the general assembly went forth, the great feast of Teacmor was prepared, and they celebrated the games for nine days on the campus of Tabarta. After the days of the great feast, the doors of the high-chamber were opened for the second session, Ardrig arose, saying: O fellow kings and praiseworthy lords over the freemen of Erin, the king has no case to place for your consideration only this that Oilliol cannot be the equal of Eocaid Ollam Fodla, but will try to be. Then Oilliol added: In reading the writings of Eocaid Ollam Fodla, the great law giver, I saw these words: What if there be nothing to add to the tract of the Law, nor any complaint to make in the high-chamber, nor no one demanding justice on Tabarta. Nevertheless it is well if the kings, princes, chieftains, ollams, and the tribunes of the people, assemble seasonably to extend the hand of friendship, and not alone that they may know each other, but indeed that the Gaal henceforth may be as one in an enduring union. I think it well yea most desirable if the tract of the Law be spread, and the book of Chronicles, and that they be read publicly to the people? For that reason I put this motion: That the tract of the Law of Erin and the practice of Tanastec be spread, and their words read pub-

licly on the third day? And the writings of Eolus and the book of Chronicles of Gaalag on the second day? But the book of the Chronicles of Erin on the day preceeding the adjournment of the general assembly when the doors of the high-chamber shall be shut? For myself I say: Ardrig loves their words as he does the sweet tones of the harp. What is your wish? All answered: Yea! be it so. And it was so. As they finished, the heralds called aloud: Stands any person on Tabarta demanding justice? But no voice was heard. The general assembly went forth, and the great portals of the high-chamber were closed. Olliol dwelt in his pavillion on Tabarta. What time Baal was in the fourth division of his house Blath (fourth week of April) Oilliol set out for Dunsoberce, and he commanded that swift carriers go through Ullad summoning the assembly of Ullad to the Bruiteine. Now it transpired when I was with the king in the palace, Oilliol said to me: O Feilmid soon the princes, nobles and Gaal will be on the Bruiteine, I would like to hear the words you have written down for the days of the Biorngaal for the hearing of Ullad? According to his request I read the words for the ear of the king, and he sat without a word, meditating after a while he said: Those words of the book are distasteful to my ear, and sharp and sore to my eye. Pity the spirit of Eocaid was not stronger in me, that I might have kept my desires under the guidance of reason. Wisdom teaches us the knowledge of truth, and the need to follow it. Oilliol deceived Cairbre; he coveted the place of the king of Ullad, and his heart was sick for the throne of Erin. If Labrad and Ardfear would do to me as I have done to their father, would not my wrath blaze against them even to their banishment? I affirm it is one thing to know the right, but another thing to walk in it. When the king had finished speaking I said: O king the wise are not moved to anger by the words of truth, though they be bitter. Thou didst permit the cromfir with calm whispers to embroil the children of the land? Oilliol answered: The recollection of that galls my spirit. Though true that the cromfir captured my reason, yet Oilliol knew very well that such deeds were unjust! What has been done it is impossible to undo, but for the future Oilliol will walk in the footsteps of Eocaid and Cairbre. And now O Feilmid thou friend of Cairbre, I beseech thee to listen to my words: Is it possible for thee to read words from the book of Chronicles that put

Oilliol to shame before the children of the land, and wounds his heart grievously: He cannot suffer the judgment of the word: And Oilliol broke the oath he swore to Cairbre, the king. O Feilmid reveal and manifest every other dereliction save those words; I beseech you do not allow them to stand forever! Still standing in the presence of the king I answered thus: When the writings of Eolus were laid between the hands of Tarlath in Gaalag of the fathers, Tarlath swore that he would write every thing during his days good to the eye and soothing to the ear, that he would praise or censure each as they deserved, confirming the good and chastising the evil, above all he most solemnly swore that he would not record a false word on the leaves of the scroll! Feilmid, when he assumed the title of Ardollam of Erin, was bound by the same oath. Therefore if Feilmid asks of the king: Is there aught false in the words of Feilmid, what will the king answer? Then Oilliol said: There is the sharp point that flays for Oilliol is ashamed in answering: It is by virtue of the fact that the words are true that they so wound his heart! And I said to him: When Feilmid will read the words he has written in the hearing of Oilliol and the children of Ullad on the Bruiteine acknowledge your grievous fault in the presence and in the hearing of the children of the land, it is thus you will receive condonement. Oilliol replied: It is meet and just that I should taste a sharp and bitter penalty for the evil I have done. The day of convening of the assembly of Ullad on the Bruiteine, the king arose, saying: O high nobles and free children of Ullad the king has no motion nor address to place before your hearing, for peace reigns over Erin. What if the tract of the Law, and the book of Chronicles be read. And they were read. At the close of the session, the heralds cried aloud: Stands any one on the Bruiteine of Ullad demanding justice? And Oilliol, the king, arose saying: Let the words of Feilmid, the Ardollam, be heard calling for justice against Oilliol, son of Eocaid, son of Eocaid Ollam Fodla? I am guilty? Let my accusation and my shame be placed together before the children of the land. Was it not my grand parent with truthful tongue said to Fionn, his son: Tell the men of Ullad that they are men, and say to the kings, princes, and nobles, that they are no more than men! Then the people shouted: May Baal prosper every undertaking of the king! The assembly extended their hands to Oilliol. It was at

this juncture Oilliol went to Labrad, the son of Cairbre, and taking him by the right hand conducted him to the chair beside the throne, and seated him there, saying: Let Labrad sit viceroy in Ullad, let him live a friend to Oilliol and by his wisdom teach Oilliol how to walk in the footsteps of Cairbre, his father. The air trembled with the shouts and tumultuous cheering when they heard the words of Oilliol, the king of Ullad. When they had finished the multitude set out for Dunsoberce. They celebrated the feast and games on the campus of Dunsoberce during nine days, open for all Ullad. After the lapse of a month Oilliol set out for Teacmor Tabarta.

In the fourth year of the reign of Oilliol, Feilmid died and Siorlath was elected Ardollam. Peace obtains in Erin. Year after year Oilliol comes to Ullad. After the twelfth year he heard that the nobles and the tribunes of the people complained that the progress of the king through Ullad was like the passage of Baal when he withers the crops and the substance of the soil. Then Oilliol said in the hearing of the people: Since the visit of the king consumes the substance of the land, for the future I will make my abode at Dunsoberce, let the princes and the nobles come thither to me. And during the king's stay in Ullad they celebrated the great feast, with games, music, poetry, the chase, deer stalking, the dance, and the tales of ancient times. Oilliol highly prized splendid horses, he himself won the chief prize for horsemanship. He also sent kennel masters into every chieftaincy in Erin to observe the best methods and breeds of hounds and dogs to inbreed for size of body and fleetness of foot.

Labrad sat as viceroy in truth, wisdom, and justice. The great portals of the high-chamber of Teacmor Tabarta were regularly and seasonably opened through all the days of Oilliol Ardrig, every rule and observance, and the practice of Tanasteac were strictly carried out during all his years.

Oilliol Ardrig died in Dunsoberce, and his carn was raised in the meadow of Cluaneic, a sling's cast from the Dun. They chanted his death cry, but the king himself left command that no war song should be sung.

## VII. BOOK, VI. CHAPTER.

## THE REIGN OF SIORNA, THE SON OF DON, THE KING OF GAALLEN, FOR TWENTY YEARS, FROM 578 TO 558 B. C.

On the death of Olliol the assembly of Ullad was summoned to the Bruiteine; and Labrad, the son of Cairbre, was chosen king. At the same time the swift carriers went forth through Erin citing the kings, princes, chieftains, ollams, and the tribunes of the people to the high-chamber of Teacmor Tabarta. As soon as the general assembly sat in the first session, the Ardollam arose and declared: The throne of Erin to be vacant. Feilmid, the chieftain of Aoimag, arose, saying: What if Labrad, the king of Ullad, be chosen Ardrig? But Labrad arose, bowing his thanks to the assembly, and declining: No, O renowned princes Labrad will remain in Ullad. At this juncture Murcad, a prince of Gaalen, arose, saying: What if Siorna, king of Gaalen, be elected Ardrig? Immediately voices were heard shouting: The oath! The oath! But Labrad said still standing: Four score and nine years have elapsed since the kings, princes, and nobles, swore to elect a prince of the line of Er forever. Who from this assembly was then living? It is my opinion that an oath is binding on the person who swears it. Let us put the case from this point of view: Suppose the unhappy day should come when no descendant from the house of Er should be worthy the throne of Ardrig. What would transpire? A prince of Iber or Iolar would rule, and why should they not? When Labrad concluded, Murcad again arose, saying: What if Siorna, king of Gaalen, sit on the throne of Erin? Now it so chanced that Siorna, the king, was four score and five years of age at the time Murcad made the motion, therefore the assembly smiled, indeed some of them laughed outright. When Siorna observed this he arose, saying: Gently, O fellow princes, Iolar came thither from Gaallag of our fathers, he conquered this land and ruled over it as Ermion, I am a descendant of the Iolar (eagle), and you all know that the age of the Iolar (eagle) is three hundred years, and Siorna is not yet but a little over four score? The vigor, fire, and enterprise of youth is in me still! If there be no better candidate in the field Siorna will not certainly go contrary to the showing of the hands.

So the younger princes and nobles applauded with their hands and shouted approving cry, saying: Let Siorna take his rest and enjoy peace on the throne of Erin.

So the young men carried Siorna on their shoulders out to Liafail. Siorna sat on Liafail and the Ardcmromfear placed the Eisaon (crown) on his brow, and the royal robe on his shoulders, and conducted him back to the portals of the high-chamber, and Siorna took the throne. After he expressed his thanks to the assembly, they adjourned, and the great portals of the high-chamber were shut. They celebrated the great feast of Teacmor and the games of contest on the field of Tabarta. Now it was the chief ambition of Siorna to honor the cromfir exceedingly, and to humble the ollams in their presence. The cromfir kept it always impressed on his mind that he enjoyed his grand old age as a gift from Baal obtained at the impetration of the cromfir. They likewise whispered to him: Let a prince from the line of Iolar be Ardrig forever! And a gentle rumor moved from mouth to ear through all the land, saying: It is the wish of Baal that you construct permanent houses for his servants, that they may have them as mystery-chambers, and repositories, and places for gift offerings. It was Siorna's chief wish to found such. When Labrad had reigned eight years Siorlat died and Min was elected Ardollam of Ullad in his stead. Labrad was very popular with the children of the land, for Ullad was peacefully at rest during his days. After a reign of eleven years he died, and Ardfear, his brother, was elected king over Ullad. When Iber had reigned one score and fourteen years in Mumain he died, and Noid, his son, was elected to succeed him. In those days the cromfir of Ullad came now one, again another of them requesting a word in private with Ardfear, the king, but their methods pleased not Ardfear at all. And in presence of Min they dwelt on the esteem shown by Ardrig to the cromfir of Gaalen, but on this occasion they did not mention the cromfir of Ullad. After the death of Ardfear, for he reigned only six year, when Blath, the son of Labrad, was elected, they resumed their importunities, for the king was young, and they did not know his inclinations. In Mumain in like manner Noid died after a reign of five years and Roiteasac, the son of Roan, the brother of Noid, was elected king, therefore when the general assembly convened in the high-chamber of Teacmor Tabarta, that is on the nineteenth year of



Siorna's reign, at the first session Siorna arose and said: O fellow princes of Errion, the Ardromfear and many of the cromfir came to me, saying: Baal is over all and the cromfir, his servants, hold his secrets on earth! Baal spoke to the nine cromfir from the beginning, saying: As I rule the land, the water and the air, so shall you rule over the Gaal, the nations of the earth under me? Baal will speak to the cromfir, and the cromfir will repeat it to the people. Am not I Diatim (Infinite god)? Thereupon the Ardromfear said: Liafail belongs to Baal and the Lots—casting which reveal his mind. And since the nine laws to the nine cromfir was from Baal in the beginning, therefore it is necessary that the cromfir approve of every law which men pass on earth, therefore what if nine cromfir from each kingdom of the Gaal in Errion sit in the high-chamber of Teacmor Tabarta to give counsel and raise their hands? Blath, the king of Ullad, quickly arose to the question and said: O kings, high princes, and free children of Errion: If the words of the Ardromfear repeated to us by Siorna, the king, be true, then the cromfir are the rulers and princes over the earth, and the kings and princes are no better than the servants of the cromfir? Indeed I have not canvassed your inclinations, nor ascertained your opinion! But for my own part I will affirm: That I am Blath, the son of Labrad, the son of Cairbre, the son of Eocaid Ollam Fodla, from the line of Er, the son of the Hero, that I sit as king on the regal chair of Ullad, that I have been elected king by the practice of Tanasteac, by the sufferage of the princes and nobles of Ullad in the presence of the children of the land! It is a pity, for if the pretensions of the Ardromfir be true I should vacate the throne in favor of the wily servants of Baal? By our head are not words written on the tract of the laws of Errion, saying: Permit not a cromfear to enter Teacmor Tabarta forever. Let them attend the fires, and write down the tides and seasons and their divisions and quarters, that the people may know the passage of time. If words be swept from the bosom of the tract of the laws, and replaced by new ones, it is necessary to show the reason, and having disclosed a sufficient reason, the motive also of the cause must be made manifest. If Ardrig would speak. The assembly awaited the answer of Ardrig. But the head of Siorna reclined on the side of the throne, for he lapsed into a sound sleep. Oilliola, the son of Aongais, the son of Siorna, went and covered his grandfather with

his robe, but the footfalls of Oilliola awakened Ardrig. As soon as Oilliola returned to his place, Blath, the king of Ullad, arose and said: What if the words on the tract of the laws remain unchanged? The assembly answered as with a single voice: Yea, so be it. And it was so. The writings were read the first day, according to custom. Then the assembly adjourned and the portals of the high-chamber were closed. They celebrated the great feast of Teacmor and the deeds of contest on the field of Tabarta. On the last day of the sessions, the tract of the Laws of Errion were read publicly. When finished the heralds demanded with a great voice: Stands any one on Tabarta demanding justice? But no voice answered, so the general assembly went forth, and the great portals of the high-chamber were shut. Now it came to pass in those days that Siorna died, after he had reigned Ardrig twenty years. Siorna had passed his hundred and sixth year at the time of his demise, yet the cromfir circulated: That Baal shot him with his arrows of death, because he failed to fulfill his promises made to the cromfir.

END OF FIRST VOLUME.









ᚖ10RSGEUL

na

n-ERRIONE.

Uaó an

Διμῖν buó alloe

Δνουρ.

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AN AUTHENTIC

HISTORY OF IRELAND

FROM THE EARLIEST TIMES DOWN.

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SECOND VOLUME

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CHICAGO, ILLINOIS, U. S. A.  
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1912







ceitpe n-eac. Ir e migne an caratormacal le morimeadcan triom  
 oo tarraing, anoir triac mizail Roitearac feact baalaine  
 trialluig var a cleadteam.

Jac baalain uad Teadmor zo Mumain le cuairt b-  
 forraime tabairt o'a oioioib agur o'a elairaid mionaid ann  
 rleibtib. Iar-uad-vear ata ar cionn oiocean. Agur air n-  
 imteact oo uad mox zo mox agur uad ceitoo zo ceitoo agur  
 uad raotar zo n-obair, oir rchuituig fe jac ceo e fein  
 eitioluig rplanc no vulleog larrac veary anna fuil, agur  
 iar o'fullang rianta marbaid air z-cean tri laete o'eug  
 fe, agur adleacdar e amearz na rleibtib a eimgeann ioir  
 amain lber agur an rairge mox. Antran gleann oo cuir-  
 eadar air m-bun oo carin ulmor iongantac, uime rin gldoi-  
 vtear mar ainm air Cluan-na-Rac.

An Seactmad leadar an t-octmad caibitil. Rigail Elim  
 uad rlioct lber air z-cean don baalain amain uad 551 zo  
 o-ti 550. R. C. (Feuc Annala Rigeadta n-Eimione Rol 1.  
 vuileog 60 raoi ainm Elim olfinn fneacta.)

Air z-cuairleao oo Elim mac Roitearaid zo raib a  
 adair marb, an triac feo bi Elim ann o-Teadmor, oir oo  
 maid Siorna ann o-Teadmor air b-rac oo mizail fe anna  
 n-aromig zo vime mar migne Roitearac, act an aimfir oo  
 caic fe air a n-airtir agur a cuairt baalainamail zo Mu-  
 main. Anoir mar fuil zo m-bioeann fe anna n-aromig



ar aru air u-Tabartha—Eiricióid: Aca triúsan na n-Erri-  
 ollam. Iar rin bi rrionraíde agus maíte Saalen aig mo-  
 gao Siolcáó anna n-arraig, áct ann traét ni maib an t-  
 arócuinne anna ruidé ann n-donfeáct. Mar an ceudna  
 nior leigtear treáct na n-olige no leabair na n-Dimrhe,  
 no nior ceileábharaí morfeir u-Teáctmóir no morécomoraó na  
 n-Eáctra air lior Tabartha. Áct gluaireadaí go n-oban  
 a-mbaille gac don go talam ruidéce fein. Air an n-oro-  
 éarlad reo, bi Elim farfcte go n-oluc agus go n-veáct air  
 gac taob de bhig rin iméig re go failde miz Mumáin mar  
 goituidé ran n-oiúce ga maó: Iy vearbharthe rinne, na  
 biúeáó imuir no comglic iorunn, ruidé tura air caitoir miz  
 Mumáin áct tabair comgimóim uomra le triúsan na n-Erri-  
 one uo glacaó. Fioirruigeannra go b-fuil an Danaan agus  
 an rirgneáct aig Eri. Mar an ceudna aca an t-lobair ar  
 éionn an Marcáct ma rcoiltear Iber anaíad e fein air  
 ball ni beúeann don Iber ann air bit? Tug failbe a  
 lam caraduir agus a cuingeall comgimóimé uo Elim. Rigne  
 Elim arar agus ruiréáct ann Mumáin agus gairm arraig  
 leir, áct éuaídeadaí curadúde triú Saalen agus ullao aig  
 maó: biúeáó comlann na gaircuídeó timéioll Siolcáó ar-  
 raig air u-Tabartha gan mall.

agus fearuis blaé miz ullao amearg a comlanntab  
 armgleufraib trialleadaí aig ionnruíde Tabartha, traé  
 gluairuis comlrúag Saalen agus ullao annaíad Mumáin  
 gluairuis agus armrúag Mumáin annaíad Saalen, oir

δουδαίητ Elim: Θεუნφασ αν Μαρσάσ τρευνφασάειρ αιρ  
 Ξααλεν ρυλ α τιοέφασ αν τ-λολαίρ ανυαρ αιρ? Com luac  
 ρυρ τανξασαρ να αρμφλυαξτε ανη μαόαιρ α ceile, ρλαοιόε-  
 ασαρ bulροιρiόε Ξααλεν αμαc ανη ρ-cluαιρτεαντ Elim: Να  
 ρεαρεαó ασον cor ανηαξαιó αρομξ ουλ αιρ α ρειμ τρηε le  
 comeαρ αξυρ comξlic Elim το ρμαcτυξασ. Ξλυαιρμξ ρυρ  
 Elim αμαc ανη λαcαρ να τα αρμφλυαξτεαó αιξ ρρεαξμαó  
 αξυρ αιξ μαξασ: Cασ neul αξυρ ρεαcαν μξ υο cáll α  
 cιοιμρα? Οιρ υο bi Ξιολcασ αρο αξυρ αντανα? Ρρεαξαιρ  
 Ξιολcασ: Μοιρ ρασα ρυρ ηι βειó Elim ασημυσ ασóασον neul  
 αρ cιονη ταλαμ! Αξυρ μοιρ μυξα ιοηα μαóξτε ηυαιρ υο  
 τυιτ Elim ραοι clασεαμ Ξιολcασ. Ρυξ Ξιολcασ αν ειραον  
 αρ α cεαν αξυρ αν μξβραc αρ α ρυαίλεανηαιβ αξυρ υο  
 ρλευρ e ρειν leo. Bi colη Elim τοιξτε ρο Μυμαιη, ιρ ανη  
 ρηη ατα α cαρηη θευντα. Ανη τμαcτ μοιρ cαιοηεασαρ Elim.

Αη ρεαcτμασ. λαδαρ αν θειcμασ cαιβιουλ. Ριξαιλ Ξιολ-  
 cασ μαc Οίλλιολα ηιc Σιορηα cεαν ηαοι βααλαηεαó υαó  
 550 ρο υ-τι 541 R. C. (Ρευcρα Αηηαλα Ριξεαcτα ηα η-  
 Ερρηοηε Ρολ. 1. ουίλεοξ 60 Δοιρ αν υομαιη 4186,)

Ιαρ βαρ Elim ηυαιρ υο bi αρóρμυηηε Ερρηοηε le ηα  
 ceile αηηα ρυιόε αηηα η-αρορσοηηιαó Τεαcμορ Cαβαρτα αξυρ  
 Ξιολcασ αιρ αν τρηόασον ιρ αν ρηη υ'ειμξ ρε ρα μαó: Α  
 Αροφλαίτε ατα αηηη Elim ρεμιοcτα αιρ μοιλ μξξτεαó Ερρηοηε  
 βυó μαίτ μα ρεμυορφαρ αν ηυο ρεο αιρ ρυιόεαó αν υαρα

feáct? Agus fearuig Teinn níg Ultonnínáct agus uóðairt: Ma ióérad Ultonnínáct aróciór buó maicé uó'n Óanadan fíor cia leir? Iarhuigéann níg Ultonnínáct: Caoituige b-fuil caoiéaoir níg Saaalen follaín? Cao fáó fuíóear Síoláó air tríóadonna n-Érriúne? Ó'eiríg agus blaé níg Ullaó agus uóðairt: Ír fíor an rceul a labair Teinn níg Ultonnínáct. Creuo ma glaceann Síoláó caoiéaoir níg Saaalen. Agus éuaíó Síoláó go aic níg Saaalen.

Ann rin uóðairt blaé níg Ullaó: Creuo ma fuíóraio Síoláó níg Saaalen aróiríg? Agus cairbaineádar uile a uoarlamá. Éuaíó Síoláó amác go líarail, cio tráct níor ó'fás blaé no rriónraíóe, no cínrii, no ollínna no tréab-dona an pobail uáó Ullaó a aic. Iar fílleáó uó aróiríg go u-ti 'n tríóadon, ó'eiríg Slar ceanfeair Eusoanóaire ga maó: Ma urlabróáó aróiríg a focla ué Elim? Uó labair Síoláó aríir a focla. Ann rin éuaíó an t-aróéruinne amác agus bí moíruirra na n-arófeomíraó úruiozce. Ceileáómaóar uar turmóir moíreir Teáómor agus moíóomíraó na n-Éáótra air líor Táóaríá.

Air u-tígeáct uó'n aróéruinne le na céile an uara feáct ran n-arófeomíraó ó'eiríg Feárimóir ceanfeair. Cumair aíg maó: Caoituige fearéann ainm Elim air moil na níg Érriúne? Níor mozítear e uar an olíge no uar turmóir na na mozá? Uó goio fe an eiráon anne náó maib an creáó gáóta air? Uó úruio fe[agus cuir fáoi Slar moíruirra na n-arófeomíraó creuo ma rcauíófeair a ainm uáó moil na

ριζ Ερημione? Δξυρ γλακαδαρ κομιαρλε αιρ αν αιρτ Δξυρ  
 το βι κομιαδ αα. Δετ βι φεαρς αις τιομαιντ ιομοα αα  
 αιρ ηειν αιντε ανφιοραις. Ιρ αν ριν ο'ειμυς φαιλβε ριζ  
 Μυμιαν Δξυρ ουβαιρτ: Δ Κομρυςτε Δξυρ Δ αιροφλαιτε το  
 βι Elim μαρ δεαρβηραταρ το φαιλβε αιρ αν τ-αδβαρ νι αιρ  
 ζο λυαδφαιμρα ε. Αιό τριαετ δεηρφαινηρα ζαν φαιτκιορ con-  
 ταβαιρτε μα m-βιθεανν Elim beo νι αιυαιφαισ δον αιυαιφ  
 φοα β-φεαρμιορ. Τριαλλυις Elim αιρμζλαν αιτςλειρτα ζο  
 ο-ταλαμ β-φεαρμιορ, ανοιρ βυδ κοραμιαλ φοα β-φεαρμιορ  
 λε τεανηρειο ανραδ να ζειμραδ αις μαρλυζαδ Δξυρ αις  
 δευναδ ολε. Ιρ ριορ ζυρ ζλυαιρμυς βλαε αννα ηειρτ λε  
 κομλαντα υλλαδ ανναζαιδ Elim ζο φοιλ αα Δ φοα ζεαν-  
 αιμιαλ αιυν μαρ υιρζε να m-δανοαιμνε Δ ηιοτεαρ τιμιονε  
 Ιβλυαδ αα ζυε m-βλαε μαρ αν αιυιγδαοιε υαδ αν δεαρ.  
 Μα λαβροαδ βλαε?

Μαρ ριν τιυντυιζεαδαρ υιλε Δ ρυιλε αιρ βλαε ριζ υλ-  
 λαδ, τριαε ο'ειμυς ρε ζα ραδ: Δ Κομφλαιτε να ηιοτε Δ  
 ριζνε Elim νι αις λε εαδον Δ αιρα το ρηεαζαιρ ζυρ βυδ  
 μαιε το ριζνε ρε ιαδ? Ο'ιμκις Elim εαρ ολιγε Δξυρ τυρ-  
 μορ δετ ανηε ηαο ο'ιοδ ρε μοηειμ αιρ Δ φυιλ Δξυρ Δ βαρ?  
 βυδ ζεαρρ Δξυρ βυδ φεαρβ αιμρρ Elim αα Δ ηευθεαν  
 ραοι αιρν αα Δ αιροαιζνε ρμυετα ζο δεο?

Ηι μαρ ριν λε ρριοραδ ριορβεο Δ αεαιρ Ροιτεαραις?  
 Ηι β-φυιλ δονηεαδ αιρ β-ραδ ηο αιρ ζαιμιο τιμδ δον ηιον  
 δε'η οομιαν αις Δ β-φυιλ μεαρ αιρ ηιοτιβ ηιορβυιλιβ Δ  
 ζηιοεανν φεαρ ηαο βαιμνεαν λε αιυ Δξυρ αιμ Ροιτεαραις!

ἵρ ρίον ναι ριῦθε Ἐλίμ ἀπὲς τριῶσον Ἐρμιῶνε μαρὶ βυῶ ζῆεῶ  
 ἀπὲς ἀν λαιμ εἰλε νι β-ρῦιλ ροκαλ ἀνν ὁ-τρεαῶ να ὀλιγε ἀ  
 τοιρμεαργεαρ να νιῶτε ὁο ριγνε Ἐλίμ? ἡδὸ ἔαριλῶ ναε  
 ρεαρεαὲν ροκαλ ραν η-ὀλιγε, νι β-ρῦιλ Ἐλίμ εἰονταῶ?

Οἱρ νι εἶγ λε οῦινε βῦρρεαῶ ὀλιγε ναε ραιβ ρορ ἀνν?  
 Ἀζυρ νιβυρ μυζα ἰονα ριν υἱμε ναε ραιβ ζῖολεῶ ἀρῶριζ  
 ἀῶτ ἀπὲς σεαν να ἡαοι λαεῶε καἰτγτε ἡδὸ ὁ-τυρ να ριῦθε  
 ρεο ἀζυρ ἵρ μο βαρῶνῶιλρα: Νι ρυο μαἰε ε ζο ζ-κλυιντεαρ  
 ρεαρῶα ζο ραιβ Ἐρμιῶν ἀον λαν βαλαἰν ζαν ἀρῶριζ? Ὁε  
 βῦριζ ριν κρευο μα ρεαρεαὲν ἀινμ Ἐλίμ ἀννῶιαζ ἀινμ Ροἰτ-  
 εαριζ ἀ ἀῶαιρ? Κρευο μα η-βιῶεανν ροκλα ρεμῶβτα ἀπὲς  
 ὁ-τρεαῶ να η-ὀλιγε ζα ραῶ: ἡα τοιρμεαργ ἀοννεαῶ ἀ  
 βαινεαρ λε ἀρῶκρῦιννε Ἐρμιῶνε ὁο οὐλ ἀρτεαῶ ραν η-ἀρῶφε-  
 ὀνῖραῶ Τεαῶνῶν Ἐδβαριῶα τῖαῶ ζῖλοἰῶτεαρ ἀνν. ἡα βαε  
 ἀοννεαῶ ἀπὲς η-βοῶαιρ Ἐδβαριῶα ἀιζ ἰαρεαῶ ἀ ἔεαρτ. ἀπὲς β-  
 ρρεαζῖραῶ ὁ'η σεἶρτ ριν ὁ'εἰριζ ἀν τ-ἀρῶκρῦιννε μαρῶον  
 ἀζυρ ρινεῶταρ ἀμαῶ ἀ λαιμα ὁο βλαῶ ριζ ἡλλῶ.

ἀν ρεαῶτῖμαῶ λεαβαἰρ, ἀν ὁεῶτῖμαῶ καἰβῖοιλ. Ριζῶιλ ἀρῶ-  
 ρεαρ μῖε Ροἰτεαριζ ἡδὸ ρῖοῶτ ἡβερ ἀπὲς ζ-σεαν ὁα'ρῶευζ  
 βαλαἰνεαῶ ἡδὸ 541 ζο ὁ-τι 529. R. C. (Ρεῦῶρα ἀνναλα  
 ριζεαῶτα η-Ἐρμιῶνε ρολ 1. οῦἰλεοζ 60. ἀοἶρ ἀν ὁῶνῶιν 4187.  
 ἀζυρ ἀνν Οζῖγῖα ροἰν 3. C. 32. ἀζυρ ἀνν ἀνναλαἰβ ζ-  
 κλυαινῖκῖοἶρ.)



Սո Կի Ոսոճո յոջայտէ աննա յիջ քոր Զաւեն անոճայ  
 Եար Զիւլճոճո Ե ԵարԵրաճար. Աջար ճարճեաւար յա արաճոճոճե  
 Եաճարքարճե Եար Ե-քարճ Երրիւն Եիճ Զլաւիճ յա յիճտէ, քրիւն-  
 քարճե արքար, օլլմանա, Աջար քրեաԵաւոնա 'ն քաԵալ Զօ արքե-  
 օրրաճո Եաճոճար Եճարճե. Երաճ ճարճիճ Են ք-արքարիւննէ Ե  
 յա ճեւէ Են արքեաճոճո յոջար Երքեար յաճ Երճեարճո  
 աննա արքարճ. Աջար Եար օ-քիճեաճոճո Եմաճ Եօ'ն արքարիւննէ Եի  
 յարքարճա յա յ-արքեօրրաճոճո օրրիւտճէ Աջար արքեաԵրաճար Են  
 յարքարճ Եջար յարքարճոճոճո յա յ-Եաճոճա Եար Եիօր Եճարճե.

Եար օ-քիճեաճոճո Ե յա ճեւէ Են օարա քաճոճո Եիճտէար քօ-  
 Եա ԵաԵար յա յ-Եարքարճ Եճոճ Եար Են Եա քիճնայճ քրեաճո  
 օլիճէ յ-Երրիւննէ. Եար արքարճայճոճո օար քարճար Զլաւիճեաճար  
 յա Եարքարճիւննէ: Տարքարճ յեաճ Եար օ-Եճարճե Եիճ Եարճոճ Ե  
 ճարք? յիօր քրեաճար Եոն Զարճ.

Քիւլիճ Ելաճ Զօ յ-Ալլաճո Աջար Եճնիւճ օօ քարճեալճ Զ-  
 արքարճ Աջար արքարճիւննէ Զ-արքարճ 'նն Եարճար, արա, Աջար Եար-  
 քարճ Զօ յ-ճարքարճ օօ արքարճ Աջար արքարճ, օար քարքար  
 քարճ քարճ արքարճիւննէ Երճեարճայճ յիօրրէ քօ յիճ յարճար.  
 Աջար Եար քիճեաճոճո օօ Եաճ Ենն օ-քրեար յիւնն քօ Եիօննքարճո.  
 1. յարքար. Երալլիւճ Ելաճ Զա յ-Եօճարճայճ արքարճ յարքար  
 Աջար Եի քրիւնքարճե, օլլմանա, Եարքար Աջար քիւլիճ յ-Ալլաճո  
 աննա քարքարճ Եար, Աջար ճարճ Ելաճ Ե Եօճարճ Եար Ենն Են  
 քարքարճ օօ Եօճարճ Են արքարճ Աջար ճարճ արքարճ օօ քարճ  
 Եիճ քարճ Ե ճարքարճ, քրաճ արքարճ քօ արքարճ Եաճե Եննքար  
 քարքարճ քիւնն օ'նն քարքարճ, Աջար քարճ քարճ քիւնն քարճ  
 արքարճիւննէ քօ Ե արքարճ քարքարճ արքարճ քիւնն յ-Ալլաճո, օար արքարճ

Եւրթ թէ: Անն Լաւիւն Օլլիւօլ իսուի իտոմիսո՞ն նա չ-ճան-  
 քար յ'ա ճլուսի միջ իսո՞ն: Տարիեանն ճարիտ ճն իւջ ճստն  
 նա թախան թարի Եսալ ճննա յ'արչքարի! Արի ճն թ-ճոՅար  
 թրի թանիւջ Օլլիւօլ սո՞ն ճ ճարիտ միջ իսո՞ն: Եւթե՞ս թրի-  
 թիւթ, ճիւրի, ճար ճո՞ն միջ թիջե՞ստ յոս թո՞ճար չո թ-Յոսի-  
 յոճարիթ. թի ճալլիթս Ելա՞ն թիո՞ճար ճ ճարիտ թո՞ճար ճար  
 ճնսո՞ճիս ճար չլեանթալիս ճար թեոլթո՞ն մար ճար սարչե՞ս  
 թ-Ալլա՞ն մար թար. Ա՞ն ճնն թիս՞տ իո՞ճար ճն իւջ թե մարչե՞ս  
 չնե՞ստե՞ս ճր ճ ճիւթեան թրի ճն ճար ճա թա թա՞ճարն յո  
 թրի ճար ճ ճոմո՞ճիս. Թիջե՞ս ճն թոճալ ճար թալթե ճար  
 թիսիոլլ թո՞ճարն թ-Ելա՞ն. Եսար ճարիսո՞ն ճարչար չո յեմն  
 ճնն թո՞ճար ճն իւջ ճնն թարիլուսիւջիս, Եի ճ թրիսո՞ն ճարիթա  
 Եի Երոս ճար թա՞ճար ճնն ճարիո՞նիս Ալլա՞ն.

Եւսո՞ն ճն իւջ չո թիսի չո թնն-ն-ոլլալիս ճար ճարիսիւջ  
 ճոմիսո՞ն թե թ-ոլլալիսիս ճար ճն թ-ճար յո՞ն ճննալիս ճար չո  
 թ-ճարիթա Եի'ն իւջ թարթա թե ճար թիստե ճար թո՞ճարիս. Իր  
 ճնն թա Լաւիւն թեո յ'ճարի Ելա՞ն ճն թ-ճարիսիս չո թ-Երի-  
 սիսե թ-Ալլա՞ն. Ան թիս՞տ յո Եի'ն ճարիսիս ճնն թիսիս ճն  
 ճար թե՞ստ յ'արիւջ ճն իւջ ճար ճարիս: Ա ճարիսիս  
 թիսիսիս թ-Ալլա՞ն չլալիստեար ճար թ-Երիսիսե թե Եար թար-  
 թիլ յո թարիսե՞ստ մար ճն ճար թեո: Երիս թա թարի-  
 տեար ճար թիսո՞ն թ-ճար թ-Ալլա՞ն նա թո՞ճա: թա թարիսարչ  
 թե՞ստ մար ճ Եալլե՞ստ չո թ-Երիսիսե թ-Ալլա՞ն? թա Եոս  
 յիսե սո՞ն թարիստե ճ ճար ճար թ-Երիսիսե թ-Ալլա՞ն?  
 Թիսարիսար ճն թ-ճարիսիս թե չար ճարիս: Տե՞ս, Եիսե՞ս,  
 Եիսե՞ս, ճար յո Եի թար թրի. Եար թ-ճար Ելա՞ն յո թիսիլ

τρι βαδαινε ριότο ρυαιρ Μιν αν τ-αρσολλαμ βαρ, αζυρ  
 ποζαοαρ Αλλο Αρσολλομ υλλαό αμμα η-αιτ. Τριατ το ριζαίλ  
 βλατ ρε βαδαινε ριότο ζο ζλαν ο'ευσ ρε, αζυρ βυό μορ  
 αν ζευρζυιλ αοιντε α ο'ειρμζ ρυτο ταιμιαη υλλαό ανηόιαζ  
 αν ριζ, οηρ βυό οεαζρμζ αεαρτ ριορμεαζναό ε. Μιορ ραιθ  
 μααόαοιμ ριζ οε'η. ρλιοότ βυό ιονμολτα 'να ε. Σεαρεανη α  
 άαρη αιρ λειρζε ζ-Όλυαινειό. Έαρ η-οειρ βαρ η-βλατ το βι  
 η-αρσορρυννε η-υλλαό ζλαοιοόζτε ζο η-θρυντεηνε άότ ανη  
 τριαότ μορ έαιηια ααιρβηε μαα η-βλατ ο'φαν ρε ανη Όυν-  
 ρόβερρε, υημε ρηη τριαλλεαοαρ ηα ρρηνρραιόε αζυρ ηα μαίτε  
 ζο η-Όυνρόβερρε ανη όιαζ ααιρβηε, αζυρ αομ λυαό ζυρ  
 άυαιλυιζ ααιρβηε ζυρ βυό ε ρειη μιαη αζυρ ροζα η-υλλαό,  
 αουβαηρτ βιόεαό μιαη υλλαό αομλιντα. αυηρεαοαρ ρρην  
 αζυρ οιολαο αιρ α άαπαλλ ανηορ ζο ηιοαοα ρε μαραυιζε-  
 άότ ζο ο-τι'η η-θρυντεηνε άότ ουβαηρτ ααιρβηε: ροιλ ανοηρ  
 τηεανη οιομear λυαό ζο λειρ ρυηβαλρραιό ααιρβηε αιρ αοηρ ζο  
 η-θρυντεηνε η-υλλαό. Όο βι ααιρβηε ροζαηεττε λε ζυό αον-  
 ρηρ ανηα ριζ ροη υλλαό. Αηρ λα ηα ροζέα ρεαρμζ μηρ  
 Αλλο αρσολλαμ η-υλλαό αζυρ αουβαηρτ: ζο οεαρβέα βειό  
 ααιρβηε ρυνταό αρσολλαίταμαιλ μαρ α ρλιοότ? Ιρ ε ρρεια-  
 ζαιρ ααιρβηε αν ριζ: Αηηε ηαό λειζτεαρ ανη ρορμιοαίθ  
 εοόαιό Όλλαμιαη β-ρσολα: Όαλλεανη μολαό ουηηε? Τριατ  
 λυηεαρ ααιρβηε ραοι α άαρηη ζειρραό ρε βρειό ριορρμιαό.  
 Αζυρ το ζλαα μηρ Αλλο μο ρμαότυζαό ζο ηυμαλαό οηρ  
 ζαν βρεια β'η-αοιηταό άότ ανη τριαότ ηηόειρρην βι βρσο  
 οηρ ραοι εαζηα 'η ριζ Ριζηε ααιρβηε αυαιρτ τρην υλλαό

50 τριακάμισαί τὰρ κλεάκτεαί δ' ἀέται. Ἀτὰ Τεακίμοι Ἐθάρατα  
 ὤαιζνεαὶ ἀέτ' κοίμ' ἴαθα ζυρ' γυῖθεανν' ἀν' ἀποέμιννε 'νν.  
 βιῖθεανν' ἀποφέαρ' ἀν' ἀπομιζ' λιοντα' λε' γριοριαθ' δ' ἀέται, ἀτὰ  
 δ' μείν' ζαν' ἴζιέ' ἴερμιουζαὸ' ἀζυρ' λοῖγυζαὸ' μῖοτε' ταιρζε  
 ποεολαίξ'. Ταρρηνυίξ' ἴε' υἴρζε' τμῖο' κλαίραιβ' ἐμυῖννιβ' λαμῖοε-  
 υντα' 50 ὅ-τι' n-αιτιβ' ἀποαίβ' ἀνναὶ μαιβ' υἴρζε' ποίμῃ δ' n-  
 ἀιμρῖν' ἀμιαίμ'. Οὐὸ' ἰονζανταὶ μιορῖβυλεαὶ ἀν' οβαίρ' λε' ἴευέ-  
 ἴνιτ'! Ὀαιζνυίξ' ἴε' ἴαέ. 1. οὐν' μορ' ἐιομκίολλ-ὄρμιορζε' λε'  
 μυρῖταίβ' ἀναποαίβ', βῖ' ἴαλ. 1. οἰοξ' υλοοίμαιν, μορῖλεαταίρ'  
 λιοντα' 50 n-ιομβεὺλ' λε' n-υἴρζε'. Κυζαέ' ἀν' ἰονζανταίρ'! Κῖο'  
 50 μαιβ' ἀν' οὐν' Ὀαιζναιντε' αἰρ' τυλὸ' ἀρῖο, ἠῖοειρρῖν' ταομ-  
 νυίξ' ἀν' υἴρζε' ἀρτεαὶ μαιρ' ἴρμυέ' ζαν' τῖρμυζαὸ'. Ὀο' ἴερμιοβ'  
 μῖρῖε' Ἀλλο' ἀν' τ-ἀρπολλαίμ' nα' ἴοελα' ἴεο' οἰρ' ζαν' ἀίμρῖαρ'  
 κοῖνναιρῖέ' μο' ἴυἰλερῖα' ἀν' ἴυο' ἰονζανταὶ τῖαέ' βῖ' m' ἀνν' Μυ-  
 μῖμαιν. Αἰρ' ἀν' τ-αὐὸβαίρ' ἴρῖν' ἀτὰ' ἴιζ' ἀποφέαρ' ἴλοῖντε' ἀνν'  
 Μυμῖμαιν "ἀποφέαρ' ἰομῖλεαὶ" ὅε' βῖρῖζ' ζυρ' 5-κυἰρ' ἴε' αἰρ' βυν'  
 βαίλε' μυρῖοαἰζνῖτε' λε' κλοαίβ' υλῖμορῖαιβ'. Μαιρ' ἀν' κεῦοῖνα'  
 ἀτὰ' ἴιζ' ἀποφέαρ' ἴλοῖντε' 'νν' Μυμῖμαιν "ἀποφέαρ' Ῥαέ'λῖνν'"  
 ὅε' βῖρῖζ' ζυρ' ἐαρρῖαἰζ' ἴε' ἴρμυέ' υἴρζεαὸ' ἐοίμ' μιορῖβυλεαὶ  
 ἴυαρ' ἀνῖρῖαν' Ῥαέ'. Ἐταρ' n-ὄειρ' ὅο' ἴιζαίλ' ἀποφέαρ' ἀννα'  
 ἀπομιζ' ὁ' ἠ-ὄεϋξ' βααλαῖνε' ἴυαίρ' ἴε' βαρ'. Ἀὐλεακτέαρ' ε' ἴαν'  
 Ῥαέ', ἴεαρῖεανν' δ' ἐαῖρῖν' ταοίβ' λε' καῖρῖν' δ' ἀέται.

Ἀν' τ-ὀέτῖμαθ' λεαῖβαίρ' ἀν' κεῦο' καίβῖοιλ'. Ῥίζαίλ' ἠυαῖὸ'  
 τῖρῖ' βααλαῖνε, ὄεϋξ. 529 50 ὅ-τι' 516 R. C. (ἴεὺέ' Ἀνναλα'  
 Ῥίζεακτα' n-Ἐρρῖμῖοῖνε' ἀν' 1. Ῥολ. ἀν' 60' οὐἰλεοξ'. Ἀοἰρ' ἀν'

νομάειν 4199. ραοι Νουιό Φιονηΐαι. Δζυρ Οξίγιά, αν τηεαρ  
 Ριον ε32. Δζυρ ανηαλ, ζ-Cluain-mic-noir.)

Ιαρ m-βαρ Δροΐεαρ ερυντεαρ αρόερυννε Μυμάειν αιρ  
 in-θρυντεεινε Δζυρ ηοζαοαρ θρεαρ μαε Εlim ανηα ηιζ φορ  
 Μυμάειν. Αν τηατ εευνηα έυαιθέεοαρ ερηαόαιθε Ιυαιτε αιρ  
 ρυιο ηα η-Ερρηοηε αιζ γλαοιό Ιε ηα έειλε αν τ-αρόερυννε  
 ζο η-αροΐεοήραό ο-Τεαόμορ Έαβαρεα. Αιρ αν εευο ρεαότ  
 βι Νουιό ηιζ Ξααλεη μαε Οιλλιολα ηιε Σιοηηα ηοζαιγε  
 ανηα ηιζ φορ Ερρηοη. Έαρ η-θειρ έειλαθραό μοηΐειρ ο-  
 Τεαόμορ Δζυρ μοηόμοραό ηα η-Εαότρηα αιρ Ιιορ Έαβαρεα,  
 Ιειζεοοαρ ροελα τηεαότ ηα η-οιγιε αρ αρηο Δζυρ Ιεαβαρ  
 ηα η-Αιηρηηε. Δζυρ ηο γλαοιόεοοαρ ηα βυλροηηθε αμαό:  
 Σεαρεανη ηεαό αιρ Έαβαρεα αιζ Ιαηεαό α έεαητ? Ηιορ  
 ρηεαζαιρ αση ζυτ, υιηε ρηη έυαιό αν τ-αρόερυννε αμαό  
 Δζυρ βι ουηηα ηα η-αροΐεοήραό ορηυοζεε. Ανηηαν εειηρηε-  
 ηιαο βααλαη ηε ηιζαίλ Νουιό ρυαιρ Αλλο αν τ-αρηολλαίη  
 βαρ. Συηόεοοαρ ηα ολλήμαηα υαό Μυη-η-ολλαίη Όρηυηρηηέ  
 Δζυρ υαό Μυη-η-ολλαίη Όρηυηηίοηρ Δζυρ υαό Μυη-η-ολλαίη  
 Όηηφοβεηηε ανη κοηήοηοη αιζ Όηηφοβεηηε, Δζυρ ηοζαοαρ  
 Υηηα 'ηηα η-αρηολλαίη Υηηαό. Σεο ρεουλ Νουιό αιρ β-ραο  
 α ηιζαίλ: Α ρυηιλε ελασηα αιρ αν ταλαίη, α έλυαρ ραηγε  
 ηο ροελαίβ ηβεηλ ηα ζ-ερηοηΐεαρ Δζυρ α ηειη αιρ ρεόεραιη  
 τηηό τηηηοηαίβ αν αοόαιρ. Ηι έεανηυιζεανη Ιειρ εεοη ηο  
 ηονεε ηο αν ρειηζ ηο ρεουλτα ηα ηαλλοηε, ραρεανη α  
 ρηειρ αμαίη α εεαηελαέαρ ηυηη ηα ζ-ερηοηΐεαρ. Αηοηρ ρορ-  
 υιζ θρεαρ ηιζ Μυμάειν Ασηα ηεαηόβηηυη Νουιό υιηε ρηη αν

meuo ve Ḥaalen nar miḡaileann na cromfir miḡaileann zo cinte b'hear miḡ Múimain. Ann traét ció nac ó'ácin b'hear na ollamna le na τ-aoi oḡ vo munao ann eoluir aḡur foḡluim na n-eaḡna, nióeirrin t'reoruiḡ re τ-aoi oḡ Múimain aḡur Ḥaalen zo clirve aiḡ reilḡeao aḡur elicórfḡant ann cleaḡaió ceoil aḡur mionce aḡur vo beic laimeúctac ann euótraió na ḡ-comlann. Maireann Ullaó ann foḡ aḡur ruaiḡnear faoi Cairbhe an miḡ, oir leaneann re zo vubt-ḡacac ceim Eoóaió Ollamnan b-fuola. Maireann Nuaió a comnuíve ann Teacmori Tábarca. Tioceann aḡoóruinne n-Errione le na ceile zo traéamail ḡac t'rear baalain, aḡur beiv'eann na foela leivḡte var turmor. Traé vo miḡail Nuaió t'ri baalaine veuḡ ruaiḡ re bar aḡur ni b-fuil moran acé ainm Nuaió vo r'omóv aḡr leabbar na n-Aimrhe n-Erri-one. (Uao Céarbfuil r'oirceul n-Erri.)

An τ-oótmáo leabbar an vara caibioil. Riḡail m-b'hear mic Elim uao Iber naoi baalaine 516 zo v-ti 507. (Feuc Annala Riḡeacáca n-Errione, an I. Rol. an 60 vuileoḡ. Doir an voimain 4239. aḡur faoi b'hearuiḡ aiḡ Ceuotivḡe. Annala ḡ-Cluainmicioir.)

Aḡr ruiv'eao vo aḡoóruinne ḡaalen aḡr m-b'ruiv'eine, bi doóca mac Nuaió roḡaivḡte anna miḡ fori Ḥaalen, mar an ceuona aḡr ruiv'eao vo aḡoóruinne n-Errione ann aḡofoim-ḡao v-Teacmori Tábarca roḡavari b'hear mac Elim uao r'lioóv Iber anna naruiḡ. Leivḡtear na r'omóvta aḡur ceil-

ἀβραάμ μοιφεῖρ ὁ-Τελέμον ἀγυρ' μοιόμομοιο να η-ελέτρε  
 αἱ ηἰορ Ἐάδαρεά ὄαρ τυρμωρ. Μοιρ ἴεαρ ηεάε αἱ Ἐάδαρεά  
 αἱς ἰαρεάδ ἄ ἔεαρτε. Ἀγυρ ὄ'ιμέις ἀη ἀποέριμνε αἱ ἴυβαἱ  
 ζο τάλαιμ ουιτέε ἀγυρ ὀεαζόυν ἄ ἔομνουτέ.

Τρεά ὄο μῆαἱ Καίρβρε εείτρε βαλαἱνε ρίεἰο ὄο ἔαριλά  
 ζυρ ηαιε κυρρεάε ζαοιτέβυαἱτε αἱ τραις ἰομβοιρ υἱρε  
 φοἱρτε ἀρ ἰαρέιρ Ὀυνῖοβερἱε. Ἀηηραη βαδ βεуз ἄ ἴε οζ-  
 ἴη ἀγυρ ζαρυρ. Τιομνουῆ ἀη ἀηραδ ἴαδ ἀρ ἔιοηη ἔλα ηα  
 μαρἱα ὀεάετ ἄ λυἱόεαρ ἰορέιρ ηα η-Εηηιοηε. Κοηηαιρἱ Ἡεἱτε  
 ἀγυρ ἄ ἔλαη ηα ἴη αἱ ρυέτ λυηῆβῆρτε ἀηηραη μοιέοηη-  
 ταιβ κυηαῖβαναιβ. Ριτέεὄαρ ζο ταρρυἱς ζο κομυηραηαιβ  
 ἀγυρ ῥαοραὄαρ ἀη ἴηηηιοη βεуз υαδ τυρζαη ηα ἄ-ῥαιρζε.  
 ἰαρ ῥηα τρεορἱς Ἡεἱτε ηα κομῆςκυἱεἱτέ ζ'ἄ ἡ-βοέαηαιβ  
 ἀγυρ κυρ ἄ βεαντρεάετ βιαδ αἱ βορὄ ὄοιβ. Ἀγυρ μαρ  
 λαβραὄαρ ἰε ηα ἔεἱτε ἄ ἴη ἕλλαδ ἀηηα ἔιομἱοἱἱ αἱς  
 τυἱζῖηηε ἄ ἔοηηαδ. Ἐαρ η-ὄεἱρ ἰε 'ζυρ οἱ ἀγυρ ῥῆἱε  
 ὄο ὄευηαδ ῥιαρἱς Ἡεἱτε: Ἐ'η βυδ ἀρ ῥιβρε ἄ ὀεαζ-  
 ἴη? Ἀγυρ ῥηεαζαἱρ εεαη ἀεα: Ἀτα μυἱοηε υαδ ὄηυἱέταη  
 ἀγυρ ἀουβαἱηε Ἡεἱτε ἰεο: Μα'ῖ βυρ τοἱἱ ε ἡαέραμυἱο  
 ζο ὄυη ἀη μῆς, ἰεἱρ ῥηα ἔαιηε ταιοη εαζἱα ἀγυρ τρὸμῥαιε-  
 ἔιορα αἱ ηα οζλαοἱβ ἀγυρ ἀουβαἱηε βεανἱεἱτε Ἡεἱτε κοἡ  
 λυαἱε ζυρ ἔιαλλἱς ἴε ἀη ῥαιεἱορ ἄ ἄ ὀηηεἱβ: Ἡα βἱόεαδ  
 ῥαιεἱορ ὀηηαιβ ηἱ ἄ-ῥυἱἱ ὄο ἀέαιη ηο εαδὸη ὄο ἡαέαἱ ηἱβυρ  
 εαοἱηε ὄαοἱβ 'ηα 'η μῆς ἴῖ βεανἱἱῆτε ἀη τε ἴεαρεαρ ἄ ῥοέαρ  
 ἀη μῆς ἀτα ἀρ ἔίοηη ἕλλαδ!

Երևանից Նեյտե ճգր և Բեան ճգր Տերն Լե Նա օգթեա-  
 թան ճգր ան չարսի չօ Ծոյթօբերսե. Երև Էանջատար չօ  
 չարլան ան լից, օսծարտ Նա բարտարտօ ճգ ան բործարտ:  
 Չար լան Ըարտրե ամուց ճից բաժնօ ճգր Էլտճարչարտ. Ըար  
 բլեան ան ան Էրելց օօ՛ն լից ճգր Ըարտեանտ օե Նա  
 բարան, Ըսծարտ: Եծարտօ Ըարտ ճգր բարտե Ըարտօ օսծ  
 ճգր ան մեւօ և Էարտ Լեօ ան մ-Բօտանան ան լից. Ծարտր  
 օօ՛ն լից ան արտօ ճգր ան բարտօր և Բի Ըար Նա Ըարտօր-  
 Ըն չօ մօրտօր Էար Ն-Օար բարտրտ Նա Էրեւն Ըաճա ճգր  
 Նա Ըարտանտա Ըարտլարտ, Լօրտից Լե Լարտճա ճգր ան,  
 Բի ՛ննա Էարտօլլ Ծոյթօբերսե. Ծսծարտ ան լից Եծարտօ Ըար  
 բօճար բաժ ճգր Էանջատար Ըր Ըարտար Ըարտրե, ճգր Ըար  
 Ըարտօ ան լից ան Ըարտ բարտօրա և Բի Ըարտան օար Ըարտօր  
 Լարտ ան Էալա ճգր ճից բարտօ օ՛ճար ան լից օօ Նեյտե:

Ըծարտ Լեօ Նա Բարտօ Էալա օրտան Ըարտօ Բարտրտ  
 Ըարտ Ըարտ բարտ Բօտանան ան լից Ըարտօ Ըարտրտ Ըարտօ  
 Լի. Ըարտանարտ օսծարտ Ըարտրե: Ըարտրտից Նա բարտ Ըար  
 Ըարտօ ան Ըարտ Ըարտ Բի մարտ Ըրտաճ և Լարտ ան լից  
 ճգր Լարտար Նա Ն-Ըարտրե բարտրտ ան մօ Ըարտ, Էան-  
 չատար Նա բե օգթար Ըս Չարտ. Նեյտե ճգր Տերն Ըրտաճ բար  
 բարտօ լից Ըճտ օ՛բար Բեան Նեյտե Ըարտօ մարտօն ճից  
 օարտա մ-Բօտա ՛ն լից Ըճտ Ըսծարտ ան լից: Բարտօ ան  
 օարտօ ան տիգաճտ Ըրտաճ Ըարտ մարտ անտօր չօ Չ-Ըարտօ  
 Չար բարտ բարտ Նա Բ-Ըարտ և Ըարտից բարտ ան բարտ Նա օ-  
 տոն, ճգր օօ բարտ Ըարտրե ճգր Բի մարտ Ըրտաճ աննա բարտ  
 աննա օօ, ճգր Էարտ Բեան Նեյտե ճգր Նա բարտ աննա



ἴερεαὸ ἀρ κοῖαιρ ἀν ριῒ, ἀουδαίρτ Cairbhe: Δη ρεουλ  
 ῶο μινιϷ ιορτε εἰὸ ῶο ταιρρεανη ῖε ἀη ρεουλιὸε, ταδαιρρεανη  
 λιατζῶαιρ ὄο εἷλαιρ καὸ ἀη εευουαιρ? Σιιτὸὸ ριαιρ. Ὁεαιρ  
 καὸαιρ να κοῖιῖζέμικὸὸε αιρ Ἀ εἰλε le—η-ιονῖανταρ, Ἀῖυρ  
 βαῖαιρ βεαν ηειλτε ὄοιḃ: Καὸ ταιῖε ναὸ ριιὸεανη ρἰḃ ριαιρ?

Δηηη ναὸ εἷαιλεαδαρ ἀεἰη ἀη ριῒ, Ἀῖυρ ριιὸεαδαρ ριαιρ  
 ηἰ αιρ να ριιὸεαὸαναιḃ ἀεἰτ αιρ ἀη ταλαῖη. Ἰρ ἀη ρἰη  
 εειρταιῖ Cairbhe: Ce'η βυὸ ἀρ ρἰḃρἰε Ἀ ὄεαῖῖρἰη? Ἀῖυρ  
 ρεαρῖιῖ εεαν ὄε να οῖλαἰḃ Ἀῖυρ αιῖ εἰρῖιῖ Ἀ ῖιιτ ἀουδαίρτ:  
 Ἰρ e mo ὄεαιρβραῖαιρ ἀη ρεαιρ ρεο, να εειτρε ὄο Ἰρ ὄεαιρβ-  
 ραιτρε ῖιαιὸ εἰῖη μαιε, Ἰρ μαϸ ηἰο ὄεαιρβῖαιρἰη ἀη ῖαιρῖη βεῖῖ,  
 Ἀνοιρ ηἰ ἡ-ῖαιὸ ὄαὸ ῖἰοηη ὄο εαιρλαὸ ῶο ραιḃ βἰοηῖεαἰἰ  
 ὄεαιρβῖαιρἰη ἡἰαῖαιρ ἀη ῖαιρῖη αιῖ ραιρε ῶο η-αὸηῖηαιρ τεαὸ Ἀ  
 ὄεαιρβραῖαιρ ηἰῖῖ ῶο ρἰῖῖαιὸ ὄαὸ να εἰνυαἰḃ, ηἰαιρ εἰηιϷ  
 καῖα η-οῖλαὸḃ ῖεἰβεαδαρ ἰ Ἀῖυρ ἰομḃῖηηεαδαρ leo ἀρ εἰοηη  
 να τοηηταιḃ ῶο ἰηηαιρ. Αἰρ εἷαιλεαὸ ἀη ηἰοαὸ Ἀ εαιρλαὸ  
 εἰηιϷ τεαὸτἰηηε ἀηη αιρ η-ὄιαῖῖ, ῖλαοἰὸεαμαρ ῖαιρ ἰαὸ ρεο  
 ηἰϷ ὄεαιρβραῖαιρ αιρ η-αῖαιρρα ἰηηη. Ἰεαδἰηεαμαρ αιρ η-βαιρḃ  
 αιρ ὄοῖηαιη ὄηῖῖḃ ηἰοἰ ραὸ ῶο ρεἰῖῖῖῖῖ τἰηηηῖαοἰε αιρ η-  
 βαιρḃ ἀρ ηηηη ὄηηη ἰηηηαιρ ηἰῖῖ ῶο ταιτεμαρ αιρ τἰαιῖῖ να  
 ταἰηηαιρ ρεο, αιρ Ἀ ῖεαρῖαιρἰη ἀνοιρ ἀρ κοῖηαιρ ἀη ριῒ. Τἰῖ-  
 εαδαρ ηειλτε ῖαιρ Σεἰḃ ηἰβυρ ηἰῖῖῖ ὄα καἰητ Ἀῖυρ κοῖηηαὸ  
 να η-οῖλαὸ ῖηα ῖη ριῒ ῖηα η-ἡἰηλαῖ ῖαιρ βἰ ηειλτε ῖαιρ ηἰηη-  
 ηῖῖαὸ ὄηηη εἰαἰἰ να β-ρḃελα. Αἰρ εἰηοεἰηηῖῖαὸ ὄο'η τ-οῖλαὸḃ  
 Ἀ εἰηηη ὄηηηῖῖῖῖῖ ῖε le ταὸβ ῖ-Cairbhe ῖαιρ ῖιιὸε ῶο τἰηηηηη-  
 εἰλεαὸ: Μα εἰηηῖαιὸ ἀη ριῒ ῖἰηηη αιρ ῖἰηηηηηηηη ἀηηοἰ ῶο

ʒcuaireʒamurone 'nn óiaʒ lnta, oir ir air a ʒlun oo toʒaó  
 Moran. Fneazair an miʒ ʒo murneac' óo: Amaraó maópaó  
 air riubail a leanb! Óo labair an miʒ le Neilte ʒa maó:  
 Fiarpuiz uata ma fiorpuizeann ce'ri buó ar a n-aóaraóa?  
 Azur fneazraoair ʒur buó uao rlioacé na ʒaal uao bpe-  
 óean ʒaalaz tanʒaóar. Tanʒaóar ar n-aóaraóa ann lunn-  
 ʒaib na meacávoiraeó azur na ceanuiréao ʒo bpuicéan le  
 obpuʒaó ann oioib azur ionaóaraib na talman. Óo ʒaóil  
 ceanuiré na b-feine ʒo ʒ-cuingraio ar n-aóaraóa ʒeibéte ʒan  
 luacépaóar anhra na oioib n-Dunmianaiʒ. Acé ann na lae-  
 túb uo oo bpuir ar n-aóaraóa amaó le foirnaire azur ʒluair-  
 eaoar ʒaóil meuraib m-baal le n-air uirʒib na maia moia,  
 azur oo maia ʒaó anhran aic amaieamaia anoir. Fiarpuiz  
 Cairbhe foacal oe miʒ na talman moia aónuiz na ʒiri aon  
 leirioe, acé óuailuiz ʒo maib caenpeair niður airoe 'na na  
 óinʒir a bi ar a óionn ʒein. Fiarpuiz an miʒ oe ʒleup caéa  
 azur coʒaó, óuailaeoair oe na nióte ʒeo, acé oe bpuiz ʒo  
 maieaoair ʒairuo oo'n ʒairʒe moia ni maib cleacéeam caéa  
 no comlanna aca, bióeann ʒleo ʒao uacéaib. Ir ionoa puo  
 eile fiarpuiz an miʒ uacéaib acé ann taraóé bieaoar voeol-  
 aiz óio ʒo maieaoair le air na ʒairʒe moia, nióeirrin moia  
 ʒeoluiʒeaoair ariam ʒo n-lmenep. i. ʒo n-oilean mánanaia.  
 Azur ó'acéin an miʒ ooib: Tairpuizró anóiu ann boéananaib  
 an miʒ, amaraó ceiróó air riubail. Azur aóubaire Cairbhe  
 le n-Urlacé tabair oo na oʒlaib uile nió maóctanaó, azur  
 lon uao tárlaó ʒo b-ʒuil ʒaó ʒao uao a éalam azur a  
 ʒaóilmuinrip.

‘Οο θροννυιζ αν μιζ πολ ευοαιζ το μηδοι θειλτε ατ το θειλτε e fein αζυρ Σεrb θροννυιζ γε γεατ βεραιζ μαίτε, αιζ μαδ: Γλαδ ιαο γεο μαρ ζηιοθμ βυροδίορα υαδ θυρ μιζ αιρ τον αν cineαλταρ το να θεωραιβ λυγθρυτε ο’αρ τ-ρλιοτ ανη επιε ειλε.

‘Ουθραοαρ να θεωρυοε: Ζο φειρβυιζ θααλ υιλε λαεε αν μιζ, αζυρ ο’ιμεζιζεοαρ αιρ ρυβαιλ, αιρ τιζεατ τοιβ ζο ζ-κοιηνυοε θειλτε φιαρρυιζεοαρ ανθιαζ α θαο αζυρ φευδ βι βαιρε le lon αζυρ υιλε ρυο μαεταναδ υαδ cabλαδ α μιζ, μεο τοιβ ανη αιτ αν κυραιζ βειζ ανη αιρ εανζαοαρ, αζυρ βι βαιρε αν μιζ αιζ μαρκυιζεατ φαοι αναδοιρ αιρ υιρζε να θ-φοιρτε.

‘Τριαλλεοαρ να γε ριρ αζυρ αν ζαρυρ αρτεαδ αιρ βορω ανη μαδαιρε μορην νε cloin να ταλμαν, φεολυιζ αν βαιρε αρ ειονη να η-υιρζεαδ το’η ιορτιρ αζυρ βι ροζ αζυρ ρυαιμ-νεαρ αιρ α φυρρηον ατ ανηαιρ αιρ τον ιμτα α βι αιλιτε.

‘Ανηραν αιμρην ρην ετιτ τοιρε μορ νε’η ρελιρ υαδ βαρην Ροναρω το ρευαιβ ριαρ ελαον ταοιβ μορ να τ-ρλειθε αζυρ μορ ρταο νυιζ ζο ρεαρυιζ γε e fein αρ ειονη αν μαιζ, νε θρυιζ ζυρ εαριλαδ ζο η-οβαν φαοι τορκαοαρ να η-οιθδε, ρεμ-ορυιζ τη τεαζλαιζ να θααλ ζα μαρβαδ υιλε νεαδ ανηταιβ. ‘Ανοιρ βι λα η-αροερυινη νε-τεαεμορ εαβαρηα αιρ λαη, τηαλυιζ αιρβηε ζυρ α φυρρηον ανη, αν τηαε ρανιζ αιρβηε εαβαρηα ρειουιζ αν ζαοιε αζυρ ετιτυιζ αν φεαρεοηη ζαρζμορ αζυρ μιζνε αιρβυε ρυρηεαδ ανηα βοεαναιβ ιομθα λαεεαδ αζυρ το ζλαδ γε τεηηη αζυρ ο’φαρ αν ζαλαρ αιρ

ոմբս մեզքս, ճշսր սոճարտ Ըարիբրե շսր Բսո՛ Վ Դարժո՛ւ  
 ճշսր Վ Լանման քե՛ւն ո՛ս Եւ՛տ ճնն Ալլճո՛, ճ՛տ ո՛ս շսր՛ս  
 Արլճ՛ ճսր ճն յս՛ շօ՛՛-Դարժո՛ս ճսր Ըճճար՛ճ՛ յս՛ շօ քս՛ճճճ՛  
 քե Բսրճ՛ ճ՛տ ո՛ս Դարժո՛ս. Ե՛ս Երս՛ ղսն շլսւարեմար յոնրսր՛ս  
 Եսնօ՛ճեքս ճշսր Մսն ճճար՛քար յ-Արժո՛ճար ճշսր մսր՛ Արլճ՛  
 ճնն ճոմ՛ճճճ՛ լե քսրմսն ճն յս՛. ճսր սրսրսրճճ՛ ճսր  
 շօ Բոճանճս՛ յ-Արժո՛ճար մոքս ճսւ՛ Ըարիբրե ոմբս քսր՛ս,  
 ճշսր ճսր ճսլլսրճճ՛ ո՛ս շօ քս՛՛ ճսր քս՛տ մ-ճար սոճարտ  
 Լե Մսն ճշսր Լսոքր՛ Արլճ՛: Երճ՛ Եսքրճո՛ր, ճ՛լեճսւ՛ճսր՛  
 մո ճո՛ն քսն ճսլմն քե՛ս ոսր ճնճ՛ Լե յ-Ալլճ՛ Արժո՛ճար?  
 ճշսր ո՛ս ճարմսն Ըարիբրե Վ յ-ճնճ՛ ճեղսնճ՛ ճնն Լս՛ Արլճ՛.  
 ճսր Բար շ-Ըարիբրե ճսր Մսն ճսրճ՛ Լսճ՛ Լե քոճ՛ ո՛ս ճս  
 քսրմսն ճշսր մճճսն ճսր Ըճճար՛ճ՛: շօ քս՛՛ Ըարիբրե մար՛.  
 Ըոմն Լսճ՛ շսր ճսւլսր՛ Երքար ճրոքս՛ ղսն ճ՛նսր՛ ո՛ս ճս  
 Բսլքոքսն: շլճո՛ճո՛ ճն ճ-ճրժո՛քսն Լե ճս ճե՛լե ճնն ճրժ-  
 քոքրճ՛ ո-Եճճո՛քր Ըճճար՛ճ՛. ճշսր ճս՛ Երս՛ ո՛ս Արոքս՛ Վ  
 Լճճար ճս յ-ճրժո՛քսն ճսոճարտ: ճ՛ ճոմքս՛ճ՛ ճշսր Վ ճրժ-  
 քսր՛ յ-Երքոնե ճս՛ Ըարիբրե յս՛ Ալլճ՛ մար՛. Լսր՛ճճն  
 քե ճնն ճոճլմն քսն ճնն Բոճանճս՛ մսն ճնն Արժո՛ճար, քճ-  
 քոճճո՛ Երքար ճս՛ ճսր շ-Ըարիբրե ճշսր ո՛Երս՛ ճն ճ-ճրժ-  
 ժոքսն սլե շճ՛ քս՛: Տսճճարքսն շսր ղսն քե՛ւն Լե Արոքս՛.  
 Երճ՛ ո՛ս Ե՛ս Արոքս՛ ճշսր ճս քսրմսր՛ճ՛ ճշսր մճճ՛ ճշսր  
 քրքսր՛լսճ՛ ճնքոքր Լե ճս ճե՛լե քե՛ճ ճշսր յս՛ շճճլն ճշսր  
 քսրմսր՛ճ՛ շսր մճճ՛ ճշսր քսրմսր՛ յ-Լեքսճ՛, ճշսր յս՛  
 Ալլճոնմճ՛ ճշսր քսրմսր՛ճ՛ ճշսր մճճ՛, Ե՛ս ճն քոճարճո  
 մար ճրմքլսճ՛ շլքսր՛ ճնն Լսրճ՛ ճշսր ճրմսն. Իք ճնն

rin o'eirig Fionn mac buó rinne 5-Cairbhe aig maó: Cneuo ma fagtear arma agus róaeta air Tábairta, aóleacfear Cairbhe ann Ullao, 5maóuis 5-rioraó 5-Cairbhe ro5 agus ruaimnear. Ni reinnfear caéran ar éionn Cairbhe, ni buó 5neac óo ruilib cloin Ullao óo óearc air comlanta arm-5leurtá tráe eirigeann eugcaoince tiomcioll carn an níg.

De b'rig rin fagadar arma agus uile orneir caéa air Tábairta agus aig 5leurtáó íao rein ann b'raéib cnuor-óeacéib 5luairéadar air a5aíó. Óo bi carn 5-Cairbhe veunta, bi mire Urlac aig reinn an eugcaoin, ció tráeé ir feardaon file n-Aruóear no éan na foela. Anne nac b-ruileadar amear5 reuibéib na m-baio ann leabairlan Muir-n-ollam Dunfoberce? Fileadar aruig agus uile Muir-íain agus 5aalen agus Ultonnmacé.

5o Teacóir Tábairta, acé éuaíó comóail Ullao 5o o-talam a comnuíóe. Agus air 5laoié aruóruinne 5o o-ti m-bhuicéine, bi Fionn mac 5-Cairbhe ro5aigce anna níg for Ullao. Anuar óo nígail Fionn don baalam amáin, mar bi mire Urlac leir annan reomíao nígua ann Dunfoberce, uibairc re liom: Ar reuiocear foela leabar na n-Aimrhe ann muir-n-ollam iul a leigcear ar aru rin m-bhuicéine? Agus f'neagair mire: Ni reuiocear. Ann rin o'áein an níg: Leig óom láete 5-Cairbhe agus leig me íao. Íar cluarceant uoib uibairc an níg: 5o ceinte buó maic 5ur buó mian liom na foela óo eirceacé, oir moir reuib Urlac iar reul na 5-ceanfear og Míir agus 5leanaduín? No 'n

οὐλόφανταρ ἄγυρ ἀν τ-ριουζιμάδ ἃ βὶ ἀσα ἀιρ ἃ ἔειλε? φρεαζαιρ ἡρλατ ὄο: ὕαινεανν ἀν ρεουλ υο le ρειοβταιβ na m-βαρτο ἀνν λεάβαι na μανν ἀτα ἀνν μαιρ-νολλαμ Ὀυν-φὀβερσε. Δουβαιρτ ἀν μιζ ἀιρ. Νὶ σιὸιμρα ἀον ροαλ ρειοβτα ραν λεάβαι σε ταιτμε ρεελίπε Ροναίρ? ἄγυρ βὶ ροαλ ἀν μιζ σεαρτ, ἄγυρ υο ρειοβ με ἀν ρεουλ ριαρ ἀ- na n-αιτ ρειν ἀνν λεάβαι na n-αιμριμε ἀρ κομάιρ ἀν μιζ. Ἀνυαιρ υο μιζαὶλ ὕρεαρ ἀριομιζ naoi βαλαίμε ρυαίρ ρε βαρ. Ἀτα ἃ n-αινμ ρειοβτε ἀιρ ρολ na μιζ ἀιζ ζλαοιὸ “ὕρεαρμιζ” ἀιρ. Οἱρ Δουβαιρτ: ὕὶ Elim mo ἀταρ ἀριομιζ σε ἕμιζ ριν ζο σιντε ιρ mac μιζ ὕρεαρ?

Ἀν τ-οὐτμάδ λεάβαι. Ἀνν τρεαρ καίβριλ. Ριζαὶλ n-εοάιὸ mic ἕ-φιονν υαὸ ρλιότ ιτ ρρνονρα n-ιβλυζαὸ ἀον βαλαίμ ἀμáιν. 507 ζο υ-τι 506. R. C. ρευὸ ἀιρ ἀν cean ρεο Ἀνναλα Ριζεάττα n-ερριονε ἀν 1. Ρολ ἀν 60 ουίλεοζ. Δοιρ ἀν υομάιν 4248. ραοὶ ἀινμ εοάδ Ἀρτάδ’.)

Ἀιρ ἔιζεάτ υο ἀρὸρμιννε Μυμάιν le na ἔειλε ἀιρ ἡ-βρμυτείμε βὶ Ὀυαὸ νεαρῖβρατάρ ὕρεαρμιζ ροζαίγτε ἀν ceυ-φεάτ ἀννα μιζ ἀρ ἔιονν Μυμάιν. Ἀν τρὰτ ceυτονα ριτέαταρ κυραδὶὸτε νεαζταρρμυίγε τρὶὸ ερριον ἀιζ ζλαοιὸ μιζτέ, ρρνον-ραίτε, σιρῖρ, ολλαίμνα, ἄγυρ τρεαδαονα ἀν ροβαὶλ le na ἔειλε ἀνν ἀρὸρφοίμαδ υ-Τεαδμορ Ἴαδαρτά, ἄγυρ ἀιρ ρυὶὸεαὸ υο ’n ἀρὸρμιννε, υ’ειμιζ ἀν τ-αρυολλαίμ ἀιζ μαὸ: ἃ ἀρ-φλαίτε ἀτα τρὶὸδον ερριονε πολλάμ.

Ανοιρ βι μιαν αν κομόαιλ le Fionn μίξ υλλαό αννορ ζο  
 μίξαιλεοάο γε αρουίξ, άετ το ταρλαό αν ταρε ριν ζο μαιβ  
 Fionn Anna λυθε αιρ Δ leabba τεινη, αζυρ φευό βι Δ τεινη-  
 νεαρ ραμάιλ le ταιμνευλ αν βαιρ, ο'φαν γε ρεαλ μαίε μαρ  
 ουινη μαρβ άετ άμαιν ζο μιαβ Δ έολη τειέ. Θε βμξ ριν  
 βι εοόαιό μαε β-Fionn υαό ρλιοέτ ιέ μοξαιζτε Anna n-αρ-  
 μίξ φορ Ερμιοη. Αζυρ έυαιό αν τ-αρσέρμυινη άμαό αζυρ βι  
 μορσυρρα να n-αρσρεοίμιαό ορμυοζτε. Θαρ τυρμορ έελεαβ-  
 ριαοαρ μορφειρ ο-Τεαόμορ αζυρ μορκόμοριαό να n-εαότρα  
 αιρ λιορ Έαβαρτα. Έαρ n-οειρ να ηαοι λαεε το ρυθε αν  
 τ-αρσέρμυινη αν θαρ ρεαότ, λειζτεαρ ροα leabbar na n-  
 αιμρμυ αζυρ τρεαόυ ολιζε n-Ερμιοη. Αιρ ερμιοίμιαό ζλα-  
 οίθεαοαρ να bulροιμυε: Σεαρεανη νεαό αιρ Έαβαρτα αιζ  
 ιαρεαό Δ έεαρτ? Ηιορ ρρεαζαιρ άonneaó. βι να μορσυρρα  
 ορμυοζτε, αζυρ ιμτίζεαοαρ αιρ αζαιό ζαε ζο ταλαμ Δ  
 έομνμυε.

Ανοιρ έαρθειρ το βειέ Anna n-αρσρίξ λαη βααλαη, άοη  
 μιοη αζυρ θα λαεε ρυαιρ εοόαιό βαρ, οηρ ειό ζηαηα αν  
 τ-ιομριαό, οειρτεαρ ζυρ λοβέμυξ ρεολ Δ έοιρρ ζυρ e φορ  
 βεο. Ιομέμυηαοαρ Δ ηευοεαν leo ζο ουιτέ n-ιβλυζαό  
 αζυρ αυλεαέαοαρ ανη, οεαρίεαηη Δ έαρμ άμαό αρ έιοηη να  
 μαρμ μορμ άηηαιε le Όυνέερηημα.

Αη τ-οέτμιαο leabbar. Αη εειρμιαο αιβιοιλ. Ριζαιλ  
 Fionn μιο ζ-Ααιρβηε μίξ υλλαό αρουίξ ρίε βααλαηη 506  
 ζο ο-τι 486 R. C. (Μαρ αν εευοηα ρευό Anna le Ριζεαότα  
 n-Ερμιοη. Αη. 1 ηολ αν 60 ουιλεοζ. Αοιρ αν Όομαιν 4249.  
 Ραοι αιηη Fionn mac βηαέα.)

Διη βαρ Θεοαίο η-αρσιγ, εαινις αν τ-αρσούιννε αηνα  
 ριυόε ραν αρσφεοήμαό, σ'ειριγ αν τ-αρσούλαμ αιγ μαό: Δ  
 αρόφλαίτε ατα τριόαση αρσιγ η-ερριονε ρούλαμ, ερευσ ιρ  
 αιλ λιβ? Δγυρ υο βι ριονη μιγ υλλαό ροζαιγτε ανη αση-  
 ρεαότ υο βειτ αηνα η-αρσιγ ρορ Ερριον. Ιαρ κομλιοναό αν  
 τυρμωρ υαρ ηα ρεμωδταιβ, Δγυρ σειλδβιαό αν μωρρειρ Δγυρ  
 κομωραό ηα η-εαότρεα, εριόένηιγ αν τ-αρσούιννε αν υαπα-  
 ρεαότ, Δγυρ ρεαρραυαρ αμ-βαίλε γο ταλαμ Δ κομνηυόε.  
 Τριάλιγ ριονη γο Ουηρβερρε, Δγυρ υο μαιρ ρε ανη υλλαό  
 ηα τρι βαλαίνε υαό γο τρεά Δ ροζτα μαρ αρσιγ. Ριγνε  
 ρε ευαιρε τιωμόιλλ υλλαό γαό βαλαίη αιγ ιοό αν ευρσορ  
 αρ ειρτελαη αν μιγ μαρ βιό γνεαόεαό. Ήλαό ριονη λαετε  
 η-Θεοαίο Ολλαίηνα β-ρούλα μαρ ράμπλα υο ρειη, μωρραιβ  
 ασηόυιη υε'η ρλιόετ ηιβυρ αρσφλαίταίμαιλ, μωρραυαλεαό, ριορ-  
 αιγεαηταό 'ηα ριονη. Ατα Δ υίλε ροαλ ηα ριορριονε,  
 ατα Δ ρλιγέ ρλιγέ ηα σειρε. Ανοιρ υο εαηλαό αν λα υο βι  
 βαλαίη υαρη μιοη υ'α εεαό μμεαρ. ι. Δυγυρε ανη τρεαρ  
 βαλαίη υε μιγαιλ β-ριονη μαρ αρσιγ γυρ εαινις τρευηφεαρ  
 Δγυρ υιρ ογλαίγ γο Ουηρβερρε. Βιυεαυαρ γλευρτα μαρ  
 γαιρέυιόε, ροιαότα αιρ Δ υεαργυαίηιηιβ Δγυρ ελεαυεαίηα αιρ Δ  
 εαοιβ λεαηητε λε τρι γιούλαιβ ιωμέυιρτε Δ λαηητα Δγυρ Δ  
 τυαίτε-έατα. Ταηγυαυαρ cum ροζ. Αιρ τιγεαότ υο'η κομύαιλ  
 Δ ροόαρ αν μιγ, ιρ ε αουβαιρε αν τρευηφεαρ: Ιρ μίρε  
 Τηρλοηγ μαε Ήλαίρ υε σεαηφεαρηιβ η-βηυιόεαη Δ ρεαρεαηη  
 ανη υο κομαιρ Ο Δ μιγ! Ιρ μαε βηειητ εηρρη Οηρβααλ αν  
 ογλαόό ρεο, Δγυρ ιρ μαε υεαρηβήυιηη αν τ-ογλαόό υο. Σείρη



baalaine uad̄ fion tanzadar̄ rin tiomainte le anpaó aḡur  
 tonntaib̄ zo u-ti'n talam̄ reo uad̄ b̄ruitañ̄ oar̄ foclaib̄ a  
 cuailuiḡ b̄reint aḡur zo maib̄ miḡ uilecomeuētaó caḡbuaió-  
 ead̄ ḡa miḡail̄ clan na talman̄. Aḡur ḡur̄ buó ḡaal̄ Scuit̄  
 l̄ber̄ bunad̄ uo clion na talman̄ reo r̄lioct̄ l̄b-b̄reoc̄ean  
 taob̄ib̄ f̄iar̄ uo buarce, aic̄ anar̄ mair̄eadar̄ ar̄ r̄ionr̄ioir̄iúe  
 ann̄ alloio. Tanzamar̄ uad̄ b̄reint ar̄ ḡ-cean̄fear̄ le maó:  
 ḡo mair̄eann̄ nam̄ad̄ an ḡaal̄ ann̄ tiḡtib̄ uainḡte le'rī taob̄  
 uad̄ úear̄ ann̄ maóair̄é ar̄ n-úear̄f̄uile ta'n̄ f̄air̄ḡe taob̄  
 f̄iar̄ uuin̄n, aḡa boḡana 'n̄ ḡaal̄ r̄car̄ruiḡte ḡo tana uo'n̄  
 ior̄t̄ir̄ Teir̄eann̄ an ḡaal̄ Scioct̄ amac̄ ann̄aḡaió a ceile ḡo  
 minic̄ aḡt̄ b̄ir̄eann̄ an nam̄ad̄ uaiḡte le na ceile ann̄-  
 don̄f̄eac̄t̄.

Air̄ an t-aóḡar̄ rin̄ cuir̄ b̄reint̄ m̄uionē cúḡad̄ le maó:  
 A miḡ na talman̄ reo, tabair̄ com̄air̄c̄ aḡur̄ com̄ḡiom̄ uo uo  
 úear̄b̄raḡar̄aib̄ ann̄ aḡaió a nam̄ad̄ ann̄ a talam̄ra 'ḡur̄  
 com̄ḡiom̄f̄aó r̄iaó leat̄ ann̄ aḡaió don̄ nam̄ad̄ a tioc̄f̄aó  
 aiḡ ionn̄f̄uioe uo t̄ir̄m̄on̄aib̄.

Air̄ c̄m̄oc̄nuḡad̄ a c̄aint̄ leaḡadar̄ na ḡioll̄aioe tuait̄e  
 aḡur̄ lannta ann̄ foḡair̄ b̄-f̄ionn̄, ann̄ rin̄ uob̄air̄c̄ T̄ir̄lor̄ḡ:  
 Seo cúḡad̄ ḡleurf̄ aḡma aḡa aiḡ luēc̄ nam̄aio a t̄r̄ioir̄eann̄  
 ann̄ aḡaió an ḡaal̄. F̄reagaḡair̄ f̄ionn̄ uo: A úeaḡl̄aioí  
 aḡa r̄c̄m̄ob̄ta air̄ t̄reac̄t̄ n-ol̄iḡe n-er̄m̄one: Ni t̄r̄ial-  
 l̄f̄aó com̄lann̄ na ḡaal̄ amac̄ ar̄ er̄m̄ion̄ ḡo uo. Cú-  
 ḡad̄ focla na n-ol̄iḡe. Ue b̄m̄iḡ rin̄ ni f̄eioir̄ don̄  
 cuir̄ḡiaó aḡt̄ cuir̄ḡiaó na r̄oiḡ uo beic̄ ior̄iunn̄. le

na linn rin aubairt fionn: Cio nac oirteanao vo zaa  
 na n-errione vo zluar ann bui z-comraic, nuoirin b-feroir  
 nac beo bui o-tiar oioaoinaoc ma iomcuirraora oea-  
 omarle air air zo zaa bui o-talmanra ais ma o leo: Ir  
 mar seo.

Labair fionn nu zllao azur aronuz for Errion: A  
 zaa Iber ras balleo miltea na n-imire azur fionzola  
 azur ruibail rlige leatan carair azur carantair, bi oeo  
 lam le lam crioie le crioie, comlann le comlann, don-  
 tuigte maraon. Deun mar rin a zaa azur beo rluaz vo  
 namao zan bui zabaillar vo cuir orraib. Eir le roc-  
 laib eoao ollman b-foola buo zlice: A mic ir rofar-  
 zailte rocuroul le clao riar zo rclaubuigeao, aoc ir  
 oofuarzailte ancuao an airileao.

Mar an ceona fiarruz fionn rceul m-brint. Dub-  
 ardar zur buo brint an ceanfar, zur mac n-orion uao  
 bluar e, zur buo bluar an macaoim treun a treonuz an  
 zaa uao ionnatarib na talman ann a maib zeibte faoi  
 arceannuib na feine ann mion oaignao na talman uao  
 oear: Bainneann an comfir leir an oara oro faoi brint,  
 ni znoeann na cufir donnoo zan rior comraota azur z-  
 comairle na z-cromfar.

Fiarruz fionn annaoz treao na n-olige azur leabair  
 na n-aimire na zaa aoc ann traoc nior cuailouiz Tirloiz  
 oe don leitroe. Tamic rceul an pobail uao beul zo cluar  
 oe bui rin ir beuz a cuio eolur azur eagna. Dubairt

Fionn tarraibíó liomra ann ullao for real agus bí clar  
 na morfeire meóte le idoran oo onoruzao. Bí eadtra,  
 ceol, agus mionce teuda clarruibz za fonnao agus canao  
 rceul na n-alloire. Seinneadar na bairio adriann m-banna  
 'zur b-fearimoi. An caoi éainic ríre tarra na tonntaib mara  
 anon tabaríac le rairíe leir a rairíe fearimoi uao Dun-  
 iníanao annor zo o-tarriooao an leand ceuo anal a beata  
 air a feuríen ouíte eirion! Agus air ríleaó oi zur íos  
 rí'n talam mar rogfao treunlaao a fearíon! Cruinneadar  
 na ríelgoimíe cum an t-ríelz. ac leandadar Tirloiz agus  
 a oglaiz air coir, oir ni maib íor no cleadtaim treunmar-  
 cuigeac aca. Air la n-imíeac. Tirloiz o'acim Fionn:  
 Bíleaó tri carbada meó, cuao an miz agus Tirloiz ann  
 cean aca, na oglaiz annan oara cean, ac bí'n trear  
 cean lionta le euoail mar biontanar oo bmeint, leandadar  
 mar an ceuoa cuiz coin rog-a-ríeize mar bionntanar oo  
 mac m-bmeint bí caea zceanfear marcuigeac ann comíe-  
 acra leir an miz zo o-ti lungíor na b-foirte, ac a maib  
 luing Tirloiz. Doubairt Fionn le Tirloiz: A Tirloiz  
 cuaoimíeann mo érióera zo b-ríel ainíor comíe trom anna  
 lúie air talam na zaal ann bmeint ve bíuz rin traé  
 reareann tu amearz pobal oo ríioct abbair leo: Creuo  
 ma naó cuirfao miz ullao.

Comlannta armgleurtá cum cozaó ruo toirimearza oar  
 olize ac cuirfao agus failte ma buó maíe líb teadtoimíe  
 na ríoz. 1. ollamna na n-eagna a múirfao ooib teagearz

n-θολυρ αζυρ ρεμιοβτα ετεριαλ αζυρ εοδαίο Ολλίμαν β-φοολα, ατα α β-φοολα, ειό ιαο ρειν αμμα εοολαίη ρυαίν ραοι  
 εαρη, αϊγ μυνεαό υαοινη το κυρ ρυιαν να εελε αρη α  
 μιανταίβ αρη ραο λαεε α m-βεατα.

Μα μαηραιο νεαé μαρ ιρ κορη όο έαρ η-όειρ α βαρ,  
 βειό α αηημ ριορβεο αηη ρεουλταίβ να η-αιμρρη. Μα ηιζνε  
 ρε μορ ηαέτρη, βειό α ρριοραιο ρορ αμεαρζ υαοιηβ! Τρη  
 ριόη βααλαιηε υαό ριον βι εολη εοδαίο Ολλίμαν β-φοολα  
 αόλεαέτα ραοι εαρη ατα α ρεολ αζυρ α έναίηα κομearζτα  
 λε λυαιρηβ α έιηεαλ, αέτ ατα τειζνη α ρριοραιο ριορβεο!  
 Μαη λαβαρη ριονη να ροελα υο βι να κομίζερρηε α ραιέ  
 εολαιζ λειρ αη κομιαό υο τυιζρηνε. Αηη ρην αουβαρη  
 ριονη: β-ραιορη ηαé κομειηεοδαό Τηρλοηζ αρη αη μευο α  
 λαβαρη ηιζ υλλαό υιηε ρην κυρηραορα ζο υεαέτ μαρ ρεο:  
 ηη ηαέραιο ζααλ η-όρρηεαη αμαé έαρ α υ-τιρημιοηαίβ λε ζαβ-  
 αίταρ υο όευηαό. Μα βρηετραο λυέτ ειλε αρη Οηρβααλ,  
 βιόεαό να ζαιρκυόε μαρ αοηρη λε τιομαηε αη ηαίηαο  
 αμαé, ηο αηε αόλεαέτα α έαβαρηε υοιβ ραη ταλαίη. Βιόεαό  
 τρηυηέρρηεαé. να βιόεαό εαζλα ορηέαίβ. Τυζ ριονη λαίη  
 εαρηαηταρη υο έηρλοζ αϊγ ηαό: ζο η'βειό ρολυρ να η-εαζηα  
 ζα τρηορηζαό βυρ τ-ρλιζε, ρλαη αζυρ βυαίό λιβ! Όιονη-  
 ρυόε λυηζ έηρλοηζ α ρεολαό αρ έιονη ελαρ ηα μαρη, υ'ρill  
 ριονη αζυρ ρυηρημιοη ζο η-Όυηρθερρηε Αηηραέ ρεο έυαίόεα-  
 οαρη αμαé να κυρηαίόε υεαζέαρρηυόε μαρ βυό ζηεαé αρη  
 ρυοθ ερημιοηε αϊγ ζλαοιό ηιζέε, ρρηοηρηαίόε, εηρηη, ολλίμαηα  
 αζυρ τρηαδαοηα 'η ροβαίλ ζο η-αρόερρηηηε υ-Τεαéμορ έαβ-

αρετα. Ανοιρ αν λα το ριουε αν τ-αροεριννε ανη αρορεομη-  
 ριαδ ο-Τεαδμορι Ταβαρετα, ο'ειρις Μοριδα σεαηφειρι Μαγγλαιν  
 ζαριαδ: Ταηδαοαρι οαοινη ατρεαδβαις ζο-η-Θυνροβερισε αζυρ  
 μαηεαοαρι ανη λε η-αριουις ιομοα λαεεαδ? Οηευσ μα  
 ριαρφαομυιο ανη οιας αν ηυο? Μα λαβροαο αριουις?

Ο'ειρις Φιονν αζυρ ουβαιριε: Λειζφαιο Ηριλαε αρολλαιη  
 υλλαδ ανη ελουαρτεαντ υιλε η-αροεριννε ζαε ροαλ βαηεαρ  
 λειρ αν αειρο. Ο'ειρις Ηριλαε αις ηιαδ: Ατα λεαβαιρι ηα η-  
 αιμριηε ανοιρ ανη μυρ-η-ολλαη ο-Τεαδμορι αμαριαδ βειρφαδ  
 Ηριλαε ιαο αιρι λαεαρι. Λαριναμαριαδ αις ειρις το Ηριλαε λειζ  
 ρε ηα ροαλα αιρι αν ηολ υαδ'η λα α εαιμιο Τηριουις ζο-η-  
 Θυνροβερισε ηυις ζο ο-τριαλλυις ρε αιρι αιρ αιρι λυης.

Αιρι εριοενηζαδ α λειζεαδ το Ηριλαο'ειρις αν τ-αροερι-  
 ννε υιλε αζυρ αις ελαοηαδ α εην ριηεαοαρι α λαηα αμαδ  
 το αριουις. Αζυρ αουβαιριε Οεηαη αρολλαιη ο-Τεαδμορι αρ  
 αρο: Ζο οιντε ατα ρριοηαο Εοοαηο ολληαη β-φοολα ανη  
 Φιονν μαε ζ-Οαιρηηε! Αηυαηι το ηιζαηλ Φιονν ρεαετ βααλ-  
 αιηε ρυαηι Ηριλαε βαρ. Αηη ρηη ηιζηεαοαρι ηα ολλαιηηα  
 Οηυιμμοιηι, Οηυιμρεμε, αζυρ Θυνροβερισε κοηεοιοηοι ανη  
 μυρ-η-ολλαη Θυνροβερισε αζυρ ηοζαοαρι βειηιο αηηα η-αρο-  
 ολλαη υλλαδ ανη αιτ Ηριλαε.

Αιρι αν τ-αοηηαο βααλαη ηευς ηε ηιζαηλ β-Φιονν ο'ευς  
 Αοδα ηις Ξααλεη εαρι οειρ ηιζαηλεαδ αοη αζυρ ριε βααλ-  
 αιηε, αζυρ αιρι τιζεαετ το η-αροεριννε Ξααλεη λε ηα εειλε  
 αιρι ηη-βηυιτεηηε Μαζηαηι, ηοζαοαρι Οηλλιοι μαε Αοδα'ηηα  
 ηις αρ ειοηηη Ξααλεη. Μαηηεαηη Φιονν αιρι Ταβαρετα, το

cuir re Seadna a m'ac Anna f'uirde ann aic m'ig ann u'llaó  
 agus cuir re cin'fir laig'aaal agus a'poc'an Anna f'uirde taob'  
 le Seadna. M'ideirrin tigeann Fionn g'ac baalain go Dun-  
 fobeyce. Ata Fionn f'ior'muinte ann r'p'p'ead'at' teuda g'clap-  
 reac an ceoil. Ata a eic agus a coin ir fearr ann uile  
 n-Erriane. Tabairneann re com'airc' do'n lag cuineann re na  
 c'rom'fir faoi r'mac't, cuing'uirgeann re na b'p'iteam'na taob'  
 r'ig' de'n olige M'ait'uirgeann an a'poc'ior g'ac t'p'ear baalain  
 do n-Ultonn'mac't. Teideann c'p'iorde n-Ullaó, Ultonn'mac't  
 agus Seintir na b'fear'g'neac' amac ann g'raó do Fionn.  
 T'iac' do m'ig'ail Fionn o'c' baalaine veug' a'ub'airc' le Sea-  
 ona: A m'ac' C'ioim'ra a'p'ac' a'ig' e'irig' ann g'aa'len agus  
 M'um'ain. Cuir na com'lannta go minic t'p'io' cleac'teain na  
 cog'ac' m'air an ceudna n-Ullmuis' an m'air'c'luag' agus an  
 ca'ta r'air'g'oir'p'odeac' agus u'p'cuineac'. Air m'ig'ail do Fionn  
 naoi baalaine r'ic'io' cuir re amac' cu'p'ac'iorde veag'luac'ite air  
 f'uirde Erriane le l'ic'irib' a'ig' m'ac': T'iac' t'io'c'p'ac' baal' Anna  
 teac' l'p'air'g'ic' c'p'uinneac'p'air m'ig'te, p'p'ion'p'airde, cin'fir, olaim'na,  
 agus t'p'ead'baona 'n'p'ob'ail ann a'p'oc'p'om'p'ac' o-T'ead'm'oir T'ab-  
 air'ta ann p'oc'air b-Fionn a'p'oirig' Erriane. T'air' de'ir ceud  
 p'ead't na n-a'p'oc'p'uinne, im't'ig'ead'p'air amac' le ce'lad'p'ac' m'oir-  
 p'air o-T'ead'm'oir agus m'oir'com'p'ac' na n-Eac't'p'ra air l'ior  
 T'abair'ta. Anoir uac' t'air'p'ac' go m'air' an naoin'm'air t'iac' do  
 f'uirde an t-a'p'oc'p'uinne ann lae't'ib' b-Fionn, uime r'ir fear'muis'  
 Fionn an m'oir'p'air agus m'oir'com'p'ac' na n-Eac't'p'ra air p'ac'  
 t'p'ir naoin'm'air lae'teac'. Air c'p'io'c'nu'g'ac' do f'uirde an a'p'oc-

ἐπιπνε ἀν ὄρα φαδῶ. Ἀγυρ ἀιγ εἰπιγ ὄο ἀποβρετεδῶν n-  
 Ερημονε, φαρπιγ φε ἀιρ ἐλαριβορο φ λατῶρ na n-ἀποἐπιπνε  
 ἀγυρ ὄο λειγ φε ἀρ ἀπο τριαδὸ ὄλιγε n-Ερημονε ἀγυρ τυρμορ  
 ταναρτεδῶ, λαριναῖαρ φε φαρπιγ ὄεναν ἀγυρ λειγ φε ἀρ ἀπο  
 φεριοβτα n-Εολυρ ἀγυρ λεδβαιρ na n-ἀιμφιε Ἰδαλαγ, ἀγυρ  
 ἀιρ ἀν τρεαρ λα λειγ μιρε βειμὸ λεδβαιρ na n-ἀιμφιε  
 n-Ερημονε, ἀγυρ βι γαδ υἷλε mein λιοντα λε λυατζαιρ. Ἰυαῖ-  
 εδῶρ na βυρφοιμὸε ἀμαδ ἀιγ ἀπογλαοῖδ: Σεαρεανν νεαδ  
 ἀιρ Ἰαβαρτα ἀιγ ιαρεαδ φ ἀεαρτ?

Νιορ φρεαγαιρ ἀον γυτ. Ἰρ ἀνν φιν Ἰυαῖδ ἀν ἀποἐπιπνε  
 ἀμαδ ἀγυρ βι μορῶυρρα na n-ἀποφροῖμῶδ ὄμυογτε. Τριαλ-  
 λυιγ φιονν ἀγυρ na φριονφαιδ, ἀιφφρ, ὄλλαιμνα, ἀγυρ τρε-  
 δδῶνα 'n ποβαῖλ λειρ γο ὄυνφοβερε. Ἀνοιρ ἀιρ ὄρα na  
 n-ιμτεαδτα m-βαδδ ἀννα τεαδ Ἰονφρεαδ. 1. ὄρα na  
 Μαριτα ὄευγ φιονν ἀνν ὄυνφοβερε. Νιορ ἐπιπνυιγ φιονν  
 ἀνν τιγτίβ φ λακίφρε ευῶαῖλ οἰρ no παργεαδ no ni ταριανγ  
 φε λε ἀελε μαοιμ, ἀρνειρε ὄοιηρε νεαῖμαρνεαῖμαδ, οἰρ βαγ-  
 αιρ φε na φφίφιορα υαδ μαρφυγδῶ na γαδδ εαδον μαίτυγ  
 ὄο'n ὄαναδαν τριαν ὄ'α n-ἀποδίορ. βι γευρζυῖλ ἀοιμτε ἀνν  
 Ἰλλῶδ ἀγυρ βι Ερημον ουδδβρονῶδ ἀνν ὄιαγ φιονν. Ἀτα φ  
 ἀαρ na ἀιγ φεαρῶδ ταδὸ φφιαρ φε ἀαρ φεοδῶδ ὄλλιμαν β-φουλα  
 ἀγυρ γ-ἀαριβρε φ ἀεαιρ. Ἰὸ γο β-φυῖλ φ ἀολν μαρβ, ἀτα  
 Σφιορῶδ β-φιονν βιτβεο.

Ἀν τ-ὄετῶδ λεδβαιρ. Ἀν κυιγῶδ ἀαίβωῖλ. Ριγῶῖλ  
 Σεαῶνα κυιγ βαδλαῖνε φευγ 486 γο ὄ-τι 471. R. C. (φευδ

Annala Rígeáda n-Éiríone an. 1. fol. An 62. ouileos  
 faoi ainm Seana Ionannaidh agus Annala 5-Cluainmíchoir.)

Tiáé táinig arócuinne n-Ulláó air m-bruicéine, mozá-  
 uar Seana mac b-Fionn mic 5-Cairbre, anna mié for Ulláó.  
 Air tígeáct le na céile do n-arócuinne n-Éiríone air  
 Tábaréa bí Seana mié Ulláó mozáigte 'nna n-arócuig ar  
 éionn Éiríon. Do éarladh ann trear baalain ve miéail  
 Seana, tiáé bí arócuinne n-Éiríone air Tábaréa gur  
 brúctuisé amad an anfad do éio Fionn ran Úear, bí a  
 torman air fuio na talínan. Táinig focal do cluair n-Duac  
 mic b-rearraig a póruig vearbúru Seana aig maó: Labair  
 Oilliol mié 5-dalen go Duac mié Mumáin aig maó: Aca  
 Ultonníaáct agus 5-eintir na b-fearéneáct le Ulláó ve bíúg  
 rin acaio níbur laiope 'na rinne, bídeáó cuingrad íoirinn,  
 bídeáó an triur maraon. 1. 5-dalen Mumáin agus íbluáó.  
 Anoir éuaró.

An focal uad beul n-Duac go cluair Seana. Mar  
 geall go maib arócuinne n-Éiríone air Tábaréa, o'innir  
 Seana focla n-Duac do éorl mié Ultonníaáct. Leir rin  
 aoubairt: Nuair do bí roé for Éiríon míunuisé mo ácair  
 tom cleácteam 5-comlann aig maó: Éio nac cairtuigéann  
 anoir buó maic ma cuirfeair amífluaé faoi reáó agus go  
 minic triú clearáib 5-cozáó oir éioimra maéair goir agus  
 anfad ran Úear. Bí rrioraó eagna ann mo ácair, aca'n  
 neul vo bíreáó anoir ar éionn Éiríon. Bídeáó éorl



γλακάθ κομάρλε. Ήγυρ έαρ η-οεαρ ρηη άββροκαθ λε Σεαθνα  
 βρεορη ζο η-οειρηαιθ έοηλ: Ραηρηαιρη αηη υλτοηηηαέτ?  
 β-ρηορη ζο γ-ελαοηραθ έοηλ λε ηαηηαθ υλλαθ? Ρρηεζαρη  
 έοηλ: Ηιορη έαηζαθαη ηα ροελα αη ηευλ Σεαθνα ηηβυρ  
 λυαίτε 'ηα βη ηειη έοηλ υαηηγε. βεηθ έοηλ αηηαζαίθ  
 ηαηηαθ Σεαθνα αζυρ υλλαθ. Ηα ραοιλεαθ Σεαθνα ζο υεαρηβ-  
 ηειηρηαθ έοηλ α ροαλ ζεαλτα υε βρηζ ζυρ ρρηεζαρη ρε κο  
 οβαη. Κοηηιοηρηαθ έοηλ υιλε ηυο α ζεαλλ ρε. Αηορη τυρ-  
 υηζεαθαη ηα ερηομηρη α γ-κοηηηε αζυρ α η-ιοέιοηβρηαθ, έαηζ-  
 αθαη αηορη υαθ ζααλεη ζυρ αηυρ υαθ Ηυηαηη ζο υλλαθ  
 αηζ κοηηηαρηαθ αηη ελυαρηβ γ-ερηομηρηαη υλλαθ αηζ ηαθ:  
 Όαη βααλ βηθεαθ ηυηοηε υε αοη ηειη αηηαηη ερηθ έρηηοηη.  
 Ηυ υαθ ζααλεη ηιοεραθ βυηταρηυε αζυρ εειη υο ηα ερηομη-  
 ρεαρηαβ ηαε εμαθ υυηηη ηαη η Ηυηαηη, ηο ζααλεη, ηο  
 υλλαθ ηαε β-ρηυλ ηυο ζο λευρ ερηομηρη βααλ βυθ αηυε?  
 Έαηηε αη ροαλ υο ζο ελυαρη ζεηηηο εεαηρηη ευοαη ριαη αζ-  
 υρ ευρη ρεραη ηα ροελα ζαη ηαλλ αζαμηα βεηηηο αζυρ ευρη  
 ηηρηε ιαθ λε ηευλ τεαέτοηηε εηητε ζο υ-εη 'η ηηζ αηη τεαέ-  
 ηοηη Έαβαρηα, οηη βη ηε αη ερηαέ ρηη αηη Όυηηοβεηε. Αηη  
 τεαέτ υο'η ηηζ ζο υλλαθ ο'ηοηρηυ υο ζηοηηαρηα έα γ-ερηομη-  
 ρεαη αζυρ ρρηεζαρη Σεαθνα: Έηζ λε ηα ερηομηρη αη ηεηηηε  
 υο ευρη αηη λαηαθ, αέτ ηιορη ρεορη λεο υο ηυέαθ εα ριοη  
 αζαθ αζυρ αηζαμηα κοηη ηαίε εηθ ζο λαβρηαθαη υε ροζ αζυρ  
 ριοέέαηηε ατα α ηηαηεα αηη κοζαθ?

Ηη βεηρηαιθ ρηιοηρηαίθε ηο ηαίτε εηρηεαέτ υοηβ ρεαρηαιθ  
 τεαζεαηηζ ηα η-ολλαη ηηβυρ υηρη υο ελοηη υλλαθ 'ηα αηη-

ֆօր նա չ-ցոմբար? Չօ Էի տրեաօլօտ ար մեյն Տեօնա օր-  
 տալէնսի չե ան րօճ, Է-բերօր չօ քանքօ Երրօն քօր րօժ-  
 ճայնե մանձ միօճնօմ ան միւրեօւիճ. Եսօ միւրեօւձ մաճ  
 ձօտա միճ Ուարօ րօմե քեօ ճրօրիճ. Եսօ մաճ միօճօմարլեձ  
 Ե, քանքիճ չե օլճ ճքսր քսիլիլեձօ. Եարրնսի չե սիլե տրի-  
 րօն նա ռ-օլիճե. Մեւսիճ ճ օրօճմեյն. Էի ճ քեճք մար-  
 քսսէ քլեյԷ չարԷ, ԷօրԷքարրսիճ. Չօ Էի ճ տսէ մար կարար  
 տեյնե. Որօր ճայնիճ ճեօ աննա իտինն, ռօ աննա մեյն, ռօ աննա  
 ճ ճրօտԷ ռար ճրօճնսիճ ճ կամ, ճքսր ռիԷսր ճիտե մա քսօ-  
 ճիանա, միլեձձ, քիօրձեձօտե օօ ճօրք ռօ օօ քրիօրձօ օսյնե.  
 Էիճնե ան քեձլլտօր քեօ ռիճե ռձձ քայԷ ճ քամալ րօմե  
 ճրայն օեւնտա անն Երրօն. Տեձօ չօ օեյնն կեյտօե ռար  
 ճօմեյնսիճ չքսր քեօրի ճ օեւնձօ, օր րօր կաԷար ճլանքրիօրձօ.  
 Եօճայօ օե կեյտօե անն քերիօճԷայԷ տրեձճօ նա ռ-օլիճե.

Երրօնսիճ ան միւրեօւձ ճարք աննա ճիօմճիօլլ ճձտա ռ-  
 օճանձ օօ միլ չե իձօ անն ճօլն ճքսր իտինն, ռօր ճլձձ չե  
 քճիճ ռսիճ չօ քայԷձօար քալայճ, մարքսիճտե, օքսրամալ, մար-  
 Էայճ, մար քին քարձար աննա ճիօմճիօլլ ճօմճիօնօլ ճիօնտձ  
 քեյօ կամճնօմեձ ճօրքարրսիճ կե ճձձ աննիան ճ օրօճքրիօրձօ  
 օօ օեւնձօ! Ընք նա կաԷե քեօ ճայնիճ միւրեօւձ չօ Էօճան-  
 ալԷ Տիօրնա ճ օեարԷրաճար չօ ճսնճճեձլլքօ չե Ե քեյն աննա  
 ճձտա, ճքսր Էի Էաօլլե մաճ Է-քալ ճիքքի ԷԷօրնօնճ կե Տիօրնա.  
 Ըսնքսիճ Տիօրնա ճօմքօձ կե միւրեօւձ ճ օեարԷրաճար տաԷարք  
 ճօմարլե օօ չօ քիլքալօ չե ար ար չօ քլիճե նա ճեյք, ճքսր  
 մար կեճն Տիօրնա Ե քօճքսր օսԷարք. միւրեօւձ: Երիձօձ տե-  
 ճնճա նա ճարօտե աննա ճօրք ճճտ ճման անն ճկարքեճնտ ան-

te tairrouigeap an tairmeapragad. Ma tiorraio Siorna la a ceint go boṭanaib a ṭearbhratar, aḡur ann rin ar iorol oo labair a rmuainte leir? Aēt nior tairmeap re ruo air bit le Raolc, aḡur imēig Siorna tar an cuiread go o-ti boṭanaib Muireadig aḡur ann ōiaḡ rin mi aṃain tairmeap focal oo beit rcaruigete air fao aḡur air ḡairio: Naē maib Siorna le raḡail reoluis an iṭiomrad mar an ceutna go cluarceant Raolc, aḡur comēnuig air focala Siorna: Raērad me go boṭanaib Muireadig mo ṭearbhratar le tairmeap e ara ṭroēflige.

Bi Raolc a comnuide leurrmuainead air aighe fealtad mioialad Muireadig. Mar an ceutna bi cuingrad caradair ior Siorna aḡur Raolc. De bhuig rin nior feoir leir tairmeainead air Siorna. Cruinnuis Raolc caṭa n-ogand aḡur tairmeap leo: Ni b-fuil loig Siorna tairbhratar an rig aḡur acara Roilc le raḡail. Labair mar an ceutna de Muiread, aig maō: Raērad me mo donfeair aig loigad annōiaḡ mo cara ni tair liom fuileant fuiread nibur fuire ann reo. Aēt rreagair na oglaig: Ait air bit raēraora raērad muirne leat. Le na linn rin imēigeatar air aḡair aḡur air tairmeap ooib roḡur oo boṭanaib Muireadig comnuideatar fear aḡur rairmeap de reul de foclair a rit de Siorna aḡur air feuchint oo'n fear tairmeap o'a tairmeap fein amearḡ caṭa Raolc bi riao aig roḡḡrad a ceile aḡur comḡair re anna claur: Ce b-fuil Siorna? Rreagair an fear oo: A mic Uirionag ceirre laete uad rairmeap

Murpodac aig iarzoimeadac air uirgub na talman do'n iartri,  
 eirt le mo foclaib, oir ni fanfas fas uompfa iar mo n-  
 inrte. Feudra sun Murpodais teio air do d'gaid nuig zo  
 o-tiocfara zo rruetan uirge na tairnuig ac tiantuig do  
 tuait d'gur riubail air d'gaid nuig zo o-tiocfara zo rru-  
 etan tairnuig d'gur riubail air a dearbhuaid, nuig zo o-  
 tiocfara zo coran uul do tuait leann an coran tri ceuo  
 coirceim, annran aic uo ciorthora farac rceite uiohara ulu-  
 ite le na ceile annor zo raolras gur emocnuig an coran,  
 ac ni fead ann iombior na rceite, ma carfean na cmaoib  
 air don taoib zeibfao tu beul na cuair anna luidear  
 Siorna. Uad d'gur buaid leat, ma fanfaim nibur fuoe  
 o'iofainn zo uair.

O'innir an oglaoc focla a cara do Raolte aig loigad  
 an bealleac artae d'gur leaneadar an uile caea zo o-ti  
 beul na claire d'gur cuaid Raolte artae d'gur fuair fe  
 coln Siorna marb d'gur toigeadar amac e. Ann rin ceair-  
 eadar na oglaig uirlanra d'gur iomcuireadar a meudacan  
 a m-baile leo zo o-talam a comnuoe. Uo moir an rog-  
 caraoid uoinea d' leanuig luot iomcuirte, oir do bi Siorn-  
 na uilir muirneac do emioe clion na talman. Com luac  
 gur cuailuig Murpodac an ruo a carlad, o'fill fe g'a sun  
 rein, d'gur o'imtig an fean inrte rceul uad aic zo tappuig,  
 oir taime moheagla air. Monuig Murpodac uair Uad, Re,  
 d'gur Tairnarac, zo bairfao fe uolcior de Raolte, aig bag-  
 rad zo ionnruig re air a meuraib, a coraib, d'gur air a

λαίμαιβ, αζυρ ζο ceapφao γε υπλαc ανηόιαζ υπλαc ζαc λα  
 υαcαιβ ηυιζ ζο ευζαο. Τηαc ευαιλυιζ Ραοιτε μιονα Μυρε-  
 οαιζ αουβαητε: Ουό κοηη το Μυρεοαc το ζλαοιc αιη οηοc  
 ηηιοηαοαιβ Caταβοcημιοη, cηευο ιη λειη α λειcηοe ραν λε  
 βααλ, Re, αζυρ Ταηηηαηc? Οο εηηαλλ Ραοιτε ζο.

Τεαcηοη αζυρ ηηηυιζ το Σεασηα αηοηυιζ κοηα αζυρ  
 cαιητε Μυρεοαιζ αcη ηηεαζαιη αηοηυιζ: Οαιηεαηη ηα ροcλα  
 ρεο λε cλυαιη αη ηηεαcεαηη. Αζυρ ο'ηηηη Ραοιτε ιαο λε  
 Μειηταη αη ηηεαcεαηη αζυρ ηcηιοβcεαηη ηα ροcλα ηιαη, αζυρ  
 cυηηcεαη cυηαο αιη αζαοιό ζο ουιcοe Μυρεοαιζ λε cειηε ζ-  
 cλυαιηηιζ αιζ ηαο: Σεαηεαο Μυρεοαc ηηιοηηα ζααλεη αηηα  
 η-αιη αηη η-αηοηεοηηαο ο-Τεαcηοηη Ταβαηεα λε ηηεαζηαο  
 ηιοηιοιλλ βαη Σιοηηα α οεαηηηαcεαη, αcη ιη ρεο αη ηεαc-  
 ηοηηεαcη το ευηη Μυρεοαc αιη αιη: Ηηεαζηοcαο Μειηταη λε  
 ηυηλ α ηεαcα υαο ηευλ ζαc cυηηλε α cοηηη. Αζυρ ηεαηυιζ  
 ροcαλ ζο ηαιβ Μυρεοαc αιη βαηηοe λε ηεαηηζ. Αηοηη cαιηηc  
 λα cηυηηητε ηα η-αηοcηυηηηηe η-εηηηιοηe αιη Ταβαηεα αζυρ  
 αιη ηυηοe οο'η αηcηυηηηηe αη cευο ηεαcη, ηι ηυηοeαη Μυρε-  
 οαιζ ρολλαιη, αζυρ ο'ειηυιζ Μειηταη αη αηοηηηεαηη αιζ ηαο:  
 ζλαοηοηαοηηη ηα ηυλροηηοe αηηη Μυρεοαιζ αη αηο αιη Ταβ-  
 αηεα. αcη ηιοηη ηηεαζαιη Μυρεοαc. Αζυρ αιζ εηηυιζ το  
 εηηο ceαηηεαη η-Οηη αουβαητε: Cηευο ηα cλυηηεαη cαηοηο  
 Ραοιτε?

αcη ηηεαζαιη αη η-αηοηηηεαηη: ηη εηζ ληηη, ηοηηηεαη-  
 ηεαηη αη οηιζε cλυαηηεαηη cαηοηο αηηαζαοιό ηεαc ζαη e  
 βειc αιη η-ροcαιη. Αζυρ ηεαηυιζ εηηο αηηη αιζ ηαο: α

ἀποτύραις ἡ-Ἐρμῶνε ἀ μ-βεῖο λέ μὰδ ἀσα ἀνν Ἐρμῶν φεαρ-  
 υα: ὅο φεαρῶμαρ ὅο ροζῶαρ υε βῆυς ροαλ νὰ ὀλιγε τῆατ  
 μαιδ φεαλλ κοῖν υέβαρὰδ υευντα? Ἀζυρ ἀρ εἰμῖς υο ἀπομῖς  
 ἀουβαῖρε: Ἀ κοῖνφλαῖτε ριορῶαῖομῆ ὅο μ-βεῖο ρε ἀ ζ-κοῖν-  
 νυῖοε λέ μὰδ ἀνν Ἐρμῶν ζυρ μαιδ ἀ μῖζτε, ρῆιοηρῶοε ἀ  
 ῆαῖτε ἀζυρ υἰλε ελαν νὰ ταῖμῆαν ἀῖς φεαρῶδ ὅο ροζῶαρ  
 υε βῆυς μαρ ἀέθυῖς ἀν ὀλιγε. Ἀζυρ ἀουβαῖρε φαιλ εεαν-  
 φεαρ Ἰβορῶνας: Ὁε βῆυς ρῖν ἀννε νὰδ λοῖζφεαρ ἀὸβαρ  
 βαῖρ Σιορῆα? φρεαζαῖρ ἀπομῖς: Ἡ φεῶδ, ἠ ῖν ἀν εαοι  
 κοῖρ, λειζεαο ἀν βρεῖτεῶν ροελα νὰ ὀλιγε ἀρ ἀν εαρ. Ἀζυρ  
 υο λειζ.

Ἀν βρεῖτεῶν, ἀζυρ ἀέθυῖς ἀπομῖς: Ὁευνδῶ ἀν βρεῖτεῶν  
 υαρ ροελαῖδ νὰ ὀλιγε, ζεῖβφεαρ Μυρεῶὰδ ἀζυρ τοῖζφεαρ ἀρτεῶδ  
 ἀννρ λέ φρεαζῆαδ. Ἀζυρ ζαν ερῖοέθυζὰδ ἀν εευο φεῶδ,  
 ὀ'ἠμῖς ἀν τ-ἀποέρῆυῖννε ἀμαδ ἀῖς ρυῖηεῶδ τῖζεῶδα Μυρε-  
 υαῖς ἀρ κοῖμῶαρ ἀν βρεῖτεῶν, ἀζυρ ἐαρ ταμῶλ ἀρ ῖυῖοε  
 ὀ'ἠ ἀποέρῆυῖννε ἀρῖ. Ἰρ ε ουβαῖρε Μειρταρ ἀν τ-ἀποδβρεῖ-  
 τεῶν: Ἡ β-ρῆυλ ἀ ῖαῖτ κοῖνευῶτα ἀῖς ἀποδβρεῖτεῶν Ἐρμῶνε  
 υο ταρῆανζ Μυρεῶὰδ ζεῖβτε ἀρ κοῖμῶαρ ἀν τ-ἀποέρῆυῖννε, υε  
 βῆυς ὅο β-ρῆυλ ἠβυρ μυζα 'νὰ τῆι μῖλε β-φεαρ Ἰαῖτῶρῶὰδ  
 ἀννα ἐῶτα ἐοῖηεῶδα λειρ. Ἰρ ἀνν ρῖν ὀ'εἰμῖς ἀπομῖς ἀῖς  
 μὰδ: Ερῆυο μα ζεῖβφεαρ Μυρεῶὰδ λέ ρορνεαρτ? Ἀζυρ φρεα-  
 ζαῖρ ἀν τ-ἀποέρῆυῖννε μαρῶον: Σεῶδ, βῖῶεῶδ, βῖῶεῶδ. Ἀννρῖν  
 ζῆλυαῖρῖς ἀνν ἀ ὀῖαζ εῶτα λοῖζοῖηεῶδ ἀζυρ υα κοῖνλανντα.  
 Ἡορ μῖζνε εῶτα εορῶντα Μυρεῶαῖς οῖηεῶν ἀοη μῆαῖτεαρ  
 ἀῖηαῖν. Ἰομῶυηεῶδαρ Μυρεῶὰδ ζεῖβτε εῖννεαῖτα μαρ βει-

έαδ ριαύταν αιρ ευτάδ ζο τδβαρτα, αζυρ αιρ τιζεαδτ αρτ-  
 εαδ όο ανηραν αρροφιομηραδ ζλαδ ρε α η-αιτ αμεαρζ ρηιοη-  
 ραιβ ζααλεη. Αζυρ ο'ειμηζ σεαηφειρ ιθιορηαζ αιρ ηαδ:  
 Δόμηυζιμ το μορ ηλαίτιβ ηα η-αρδρμιννε ρεο αζυρ ριαρη-  
 υιζιμ υατάιβ αν οιρ ηο υλιρτεαηαδ ζο ρυιόφραο ηεαδ ηρεαδ  
 λε ρυιλ ριοηζολα α όεαδηραταρ. αμεαρζ ρηιοηραιβ α ρηιοδτ?  
 Ο'ειμηζ αρρηιζ αιζ ρρεαζηαδ. Α δομηφλαίτε ριοηδαοιμη ηηη  
 ηαδαιρη να υλιζε ηι β-ρυιλ δαηηεαδ οιηηαδ ηυιζ ζο ζερυι-  
 υιζτεαρ ροπλα ηα ααραιοε ηηηαηαζαίδ. β-ραιορ ηο ο-τυηηυι-  
 ζεαηη αμαδ αν ααραιο ηρευζαδ ταρ επτεαδτ λε ριαδνυιρε.  
 ηι β-ρυιλ αν οιρ ανηαηζαίδ Μυηεοαδ οιρτυιζτε ζο ροιλ,  
 οε ηρηζ ρηη μα ροιλραο ραιλ ζο ροιοεαδ.

Ηυιζ ζο ζ-οιυητεαρ αν ααρ? Αζυρ το βι μαρ ρηη.  
 Αηη ρηη ο'ειμηζ αν τ-αρδβρηεταη αιζ ηαδ: Ταρβαηεαο  
 Μυηεοαδ αν ρεαρόλιζε α ρρεαζηοαο αιρ α ροη αζυρ αν  
 ορηηζ α ταρραο ριαδνυιρε αιρ αν οιρ? Δετ ηιορ ρρεαζαιρ  
 Μυηεοαδ δαη ροαλ τυηηυιζ ρε α ρυιλε ταρτ αιρ αν τ-  
 αρδρμιννε ριαρ αζυρ αηορ εαλλ αζυρ αηυαρ, αηορ ζο  
 ηιοαεαοεαδ αηορ ζο βορβ. Αηρ ηρλαβαρ ηεηρταρ ηα ροπλα  
 αευηηα αρ αρη. Δετ ηιορ ρυαρζαιλ Μυηεοαδ α βευλ. Αηη-  
 ρηη ο'ειμηζ αρρηιζ αιζ ηαδ: βειδ ο'υαλαδ αιρ αν αρδβρηε-  
 ταη ζο η-βειδ Μυηεοαδ αηηα ρεαρδ αηηα η-αιτ τηατ  
 τιοδραρ λε ρρεαζηαδ αν οαηα ρεαδτ. Αζυρ ουαίδ αν τ-  
 αρδρμιννε αμαδ αζυρ ορηυοτεαρ μορδουρρα ηα η-αρροφιομηραδ.

Αεηλαβηαοαρ οαρ αλεαδτεαη μορρηειρ ο-Τεαδμορ αζυρ  
 μορδομορραδ ηα η-εαδτρηα αιρ ηιορ τδβαρτα. Ταρ όειρ ηα

ναοι λαετὲ τοο ριυῖο ἢ τ-αρὸρμιννε ἀν ὅαμα ρεᾶτ, ἄγυρ βι  
 Μυρεοᾶ ἀννα η-αιτ, μαρ ἀν σευῖνα βι ἀινμ Ραοιτ γλα-  
 οῖοτε ἀνν ριαῖνυρε ἔαιμιο Ραοιτ ἄ ροῶαιρ ἄγυρ τοο ρεαρ  
 ρε ἀνν ελυαρτεαντ Μυρεοᾶις ἄγυρ να η-αρὸρμιννε, ἀις  
 ἀρὸυζαῖ ἄ ὅεαρ λαῖν μιονυῖς ρε ὅαρ ὅααλ, Re, ἄγυρ Ταρ-  
 ρηαρῆ, ἀις γλαοῖῶ ἀιρ ρριομαῖ Σιορνα ἀουῖαιρτ: Δον λα  
 ἀῖμαῖν ἀνν μο ριυῖο τοομ λε Σιορνα ἀννα βοῖ ἔαιμιο γυρ  
 Μυρεοᾶ ἀνν, ὀῖονηρμυῖο Σιορνα τοο κυρ μιολεαν ἀιρ  
 Μυρεοᾶ ἄ ὅεαρῖραῖ μαρ γεαλλ ἀιρ ἄ ὀροῖβεᾶτα. Το  
 λαρ Μυρεοᾶ ζο ρεαρζαῖ ἀις ραῖ: ὅυῖο β-ρεαρρ μα τιοο-  
 ραῖ Σιορνα ζο μο αιτ ἐοῖννυῖο γυρ ἀρ ιορῖολ τοο ρεαρ  
 κοῖαιρλε, βι ρεαρῖς ἀιρ ὅε βρῖς γυρ λαῖαιρ Σιορνα ἀνν  
 ελυαρτεαντ Ραοιτ. Ρρεαζαιρ Σιορνα ὅο: Ραῖρραῖρα ἐυζαῖ  
 μο ὅεαρῖραῖ, ἀνν ριν ἔαρ ρεαλ ἔαιμιο ροαλ ζο ὅ-ταλαῖν  
 ἱῖῖορναζ: Μι β-ρμυῖλ Σιορνα ἀνν αιτ ἀιρ βιῖ λε ραζαῖλ.  
 Κοῖεμυῖς Ραοιτ ἀιρ ροαλ Σιορνα ἄγυρ ρεαρῖς.

Μυρεοᾶις ἀιρ ἀν τ-αῖῖαρ ερμιννυῖς ρε λε ἐεῖλε καῖτα  
 ἄγυρ τρῖαλλυῖς ρε ζο βοῖαῖναιῖ Μυρεοᾶις ἄγυρ ἀιρ καρῖο  
 λε ζνεαῖογλαῖο μο ἐαῖταρ λε ρεαρ τρεαῖμυῖντῖρεᾶ, κεῖλα-  
 ῖραῖ μαρ λε να ἐεῖλε ἄγυρ ὀῖμῖρ ὅο ἀν αιτ ἀννα ραῖῖ Σιορνα  
 λε ραζαῖλ. Το βι ἀν τ-ογλαῖο Καμοῖο ἄ η-ἀινμ, ἀις ταιρ-  
 βαῖντ ἀν βεαλλᾶ ὅυῖνν νυῖς ζο ρεαρμυῖς Ραοιτ ἀις η-βευλ  
 να η-υαῖῖᾶιρ ἄγυρ ἀιρ ὅυλ ἀρτεᾶ ὅο ρυαῖρ ρε Σιορνα ἄ  
 ἐαῖαῖ, ὀῖομῖυῖρεαμαρ κοῖν Σιορνα ζα ἔαλαῖν ὅυῖῖε. ἱρ  
 ἀνν ριν ρῖζνε μυῖο ἄ ἐαρῖν. ὅεῖο καρῖο ζ-Καμοῖο ἀις  
 ἱρῖν ἀν κυῖο εῖλε. Δουῖαιρτ ἀν ἀρὸρβρῖῖεᾶῖν: Ερμυῖο ἱρ



φρεαζρεανν Μυρεοαδ το ποδλαιβ Ραοιτ? Νιορ φρεαζαιρ  
 Μυρεοαδ ποαλ. Το βι ζυρ αιηη η-θραιο γλαοιόγτε. Αζυρ  
 έαιηιθ θραιο αρτεαδ α ποδαιρ ηα η-αρθόρμινηη το ζοιρ γε  
 θαδλ μαρ ριαθόημρε το ποδλαιβ α θειλ αιγ ραδ: Ιφ ημρε  
 θραιο ηαδ τηρεαδ γ-Cluαιηόεαρ τηεορμυγ ρμρηηοη Μυρεοαιγ  
 ηε αιρ τηαιηαρθαιλ μαρ αιμυρ ζηεατρεαρ γ-κοηλανη αν  
 ρμιοηρα. Αζυρ ιρ ιοηθα ρμσ α ρυζηη ηε ανη το ηο θεαρ-  
 ζηαιηε ρειη. Δότ αέηημγ.

Αρρομγ το Μειρηαιρ: Αββαηρ λειρ αν τ-ογλαοδ βοότ  
 ρεο: Ποιλ, ποιλ ηι ορη ρειη αότ ηε Μυρεοαδ αταιρ γλαο-  
 ιόγτε λε ριαθόημρε το έαθαηρ. Αηηρην ουθαηρ θραιο: Λα  
 η-αοη βι Μυρεοαδ ανηα βοότ αζυρ Σιορηα ανοιρ μαρβ λειρ,  
 αζυρ θαρ κοηαρηα ειζηη α βι αζαηηη: Κοη λυαιε ζυρ ιοηη-  
 ρμιοθραιο Μυρεοαδ το λαθαηρ ζο ζαηγ ηεθαραδ λειρ α θεαρ-  
 θραταηρ έαηζαμαρ τηρ ρμρ αζυρ ηε ρειη αρτεαδ ραη βοότ,  
 αέηημγ Μυρεοαδ ομνηη το ραίρη ερμαιο-αιηηγ αιρ κοραιβ  
 αζυρ λαηαιβ αζυρ ιαο λε ηα έειηε ζο ανθεαότ, αζυρ ο'α  
 ιοηέαιρ ζο ο-τι 'η αιαιρ α αιέηημγ μμιο ζο μαιε αζυρ κοη-  
 λιοηαιηαρ αέηη Μυρεοαιγ. Ιαρ ρμρ ριαρρημγ ηε ηε Μυρεοαδ:  
 Καο α έοιγεαρ βιαδ αζυρ οιε ζο ο-τι'η ηεθαηρε? Δότ φρε-  
 αζαιρ γε: Ερηεο ιρ λεατρα ρμρ α ημκ ηα τημρε! Το βι  
 ηε ρορηθαηρε ζαη ρμρηεαδ αότ ηιορ κοηηαιρδ ηε ηεαδ αιρ βιε  
 ουλ αν θεαλλεαδ ηο, αιρ αν ο-τηεαρ λα έυαιο ηε αρ ιορηοι  
 ζο η-θευλ ηα αιηε λε εαγλα μαρβαδ αιγ ιοηέαιρ θευζαη  
 η-βιαδ αζυρ οιε.

Αζυρ γλαοιό ηε αιρ αιηηη Σιορηα αζυρ ηιορ έυαιημγ

me 22 aonxut aig fpeazairt uime rin euaito me arteac, azur  
 fusar me Siorna rrompa marb. Rit me zo tappuiz ar an  
 aic azur raoil me nac labrocat ve'n tarlat utbarac to  
 aonneac uat'n eagla bi orin det com luait zur tainic an  
 caeta n-ozanc raoi ceannair Raolc aig cuairtuat annoiag  
 Siorna nor feus tom det inrin uoib an iorzuil a tarlat  
 to. Mar an ceutna treoruz a coirceimeadaca zo u-ti m-  
 beul na utcaire anna raib Siorna anna luide marb ata  
 mo cor nibur muz a 'na eig liom iomcuir! Azur duvairt  
 Meirtar an arobreiteam: Creuo fpeazreann an Murvad  
 to foelaib m-urao? Azur Murvad for anna fuide, oir  
 ni raib a raic mear aige air an t-arocruinne u'eiruz anna  
 feparac, duvairt: Cao fpeazrocat pmonra n-lolair u'a  
 zneatnamatuib? Creuo u'eireann Raolc caia Siorna zur  
 feallnamat Murvadiz, det foela z-Camoire? Nor euailuz  
 mire zo n-duvairt Camoir fcaot eadon urao e fein zur  
 uonmarb me Siorna? Toirnearz Siorna mire zan rat azur  
 bi feparz orin, ruo e bur z-car? Det creuo ma raoil me  
 to cuinguzat eran uat veunac caroir beugeaznac, zo ve-  
 arhta ann cluarreant mo namat fealltac. uime to cuir  
 me ualac beuz ve treabloro air? Duvairt me leo: Zeib  
 e azur toiz ar mo raocairic e zo u-ti'n caire oir rapuize-  
 ann re me leir a comairle iomraote. Ni raoil me zo b-  
 pazpac ann e. U'euz Siorna ve burz zur muzne mo fir  
 ainfiocuz nibur muz a 'na detnuz mire Murvad pmonra  
 n-lolair uoib. Suo fpeazair Murvadiz uoib. Duvairt an

αποβρεῖται: Ἐυαλεῶναι φιδόνιρε Ραοιτ ἄγυρ ἕραιο  
 ἄγυρ φρεῶνθό Μυρεοαῖς, κρευο ἱρ ἕρην ὀ-τοῖλ? Ἀ λειῖρεαρ  
 ποελα κρεῶθό να η-ολίγε? Ἀέτ ὄραν ἄν ἀποῖνιννε ἄννα  
 φιδόε ἄγυρ ἄννα τορτ.

Ἄγυρ ὄειμῖς ἄν Μυρεοαῖς λε τουλ ἄμας φαορ, κρεῶθό ἄ-  
 ὑδαιρε ἀρομῖς: Ἡ φεῶθό να λειῖς ἄν Μυρεοαῖς φαορ ἀρ φεο  
 ῶο φοῖλ. Κρευο ἱρ φιν μυνῶθό μιονμῖς να φιδόνιφιδόε ἀρ  
 κομῆρ ἄν κλυαρτῖς: Ἐρην ὀυνμῆρῖθό Μυρεοαῖς Σιορνα? Ἄννε  
 νᾶς ἕ-φουλ κειρε εἰλε ἄνν ἕρην ἕ-φοῶρ? Ἄννε νᾶς κουνῖε-  
 ἄλλμῖς ἄν Μυρεοαῖς Σιορνα ἄγυρ ὀο ἕρην κειρε ἄνν ὑῶδαιρε  
 μαρ κειρεῶν φιν κιοντῶθό νεῶθόλῖρεῶνᾶς ὀο κᾶς Ἀέτ ἄν  
 ἕρῖεῶν ἄμᾶν ἕρην ὀειρ λειῖρεῶθό κᾶνφοκᾶλ ὀλίγε ὀαρ τυρ-  
 μορ? Ὅφᾶς ἄν Μυρεοαῖς Σιορνα φᾶν ὑῶδαιρε φῖν φᾶοι κοῖρ  
 ἄγυρ λαμῖκμῖς νμῖς ῶο φυῶρτεαρ μαρῖθό? Ἄννε νᾶς κᾶροῖο  
 φῖν ῶο ὀεαρῖῶθᾶ? Κρευο μα φᾶρμῖςεῶν ἄν ἀποβρεῖται  
 ἄ ἕρᾶμᾶνῖλ ὀε'η ἀποῖνιννε ἄρ ἄν κᾶρ φεο? Ἄνφῖν ἄου-  
 ἕδαιρε Μειρταρ: Ἐυαλεῶναι ποελα Ραοιτ ἄγυρ ἕραιο? Ἄν  
 λειῖρεαρ κᾶνφοκᾶλ ἄρ κρεῶθό να η-ολίγε? Τοῖγεῶναι ὑἰλε  
 ἄ ὀεαρ λαμῖ Ἀέτ ἄμᾶν ὀἰλλῖολ μῖς Ἐᾶλεν. ἕρῖ κᾶνφοκᾶλ  
 να η-ολίγε λειῖτε. Ἄγυρ ἄῖνμῖς ἀρομῖς: Κομῖοντεαρ φοκᾶλ  
 να η-ολίγε. ὀε ἕρην φῖν τοῖγεῶναι ἄν Μυρεοαῖς ἄμας  
 κειρε φᾶοι κοῖρμῖς ἄγυρ λαμῖκμῖς ἄγυρ ἄν ὀρ λε να  
 ἕρῖλε μαρ ἕρῖ Σιορνα ἄγυρ ὀρῖντεῶναι φῖν ἄνν κειρεῶν  
 ὀ-Ἐεῶθῖορ Ἐᾶρῖῶθᾶ. Ἄνοῖρ ἕρᾶνῶναι ἰομῶθᾶ ὀε φῖοῖῶθᾶ ἰμῖν-  
 κῖρε Μυρεοαῖς ῶο ὀ-ῶ'η ἀρομῖς ῶᾶ φᾶῶθᾶ: φοῖλ ὀ ἄ ἀρομῖς!  
 φοῖλ μα'ρ ὀο ἕοῖλ ε, να λεῶς λορῖς να κᾶνε ἄγυρ να ναιρε

reo ari an pmonra Murevad? Aet ppedar Sadona vob: buo ionzantac zo n-vearvmevadar com luait zarvvar ut-baraca fuallanz Siorna ann buri v-tearvrad trvadiz vo Murevad? Ni b-fuil trovdon na n-errione no mo beada fein nibur vire vom iona focola na n-olize. Ma buo e mo madra a devrafad mar migne Murevad, catrafid re an violcior vo ioc. Anne nac evz an cluarviz avur an breit-eam an focal? Cuevo com vana le cam na olize vo tom-mearvad? Ni teanza Sadona zo cinte. Ni faradar Murevad ran zevdon zneadac aet annor zo comlionfear vedat na n-olize zo v-tin ziota ir luzd, tolladar utdar ann ut Tavarta vad'n idvtr vev'n onoc avur leadvadar Murevad zevte ann mar migne peran le Siorna zan vad zan vut, aet mor badadar a tavart. Ari an vana la veuz ari vice trad v'inviz Murevad raor, crvinnviz flvadimor tomvciovl an caire, or vo bi vaur an meavon lae, avur tavnc cafa v'a covvadcvab cuize, ari vizvad avac vo vit re trov flvad na vavnevad mar vitvann. Favlev trov ravne na revzvnevad avur avz leimmuzad ari a nevad, inviz lev z'a talam vutve. Avur bi'n avocvonne por anna fuvde, avur.

Dubart avovuz: Ni b-fuil focola trovdo na n-olize por a fvit ann cur vune a curfar vad m-bair le ovocmev, revra an Murevad por beo? Cuevo ma curvann vad vune cum bar le ovocmev zo b-fuallanzraf re fein bar an zlevr cevna? Dvbradar vile: Sedo, bivvad,

biðeað. Aður oo bi na focla rþriobta ari tpeaðo na vliže. Annr na laetið reo o'far Mureoac borib, milteac, ari baioðe, moir fao zur eainic re ari loiz Kaoilt, oir foilt raiòž a beallað tpiò cluar cle Kaoilt.

Oo leaz Kaoilt a eapioo ar comair Oilliol miž žaalen aét oruiouiz Oilliol a řiule o'a žnioim ađur mar řin euz miřneac oo. Ari cpiočnužao leižtear tpeaðo na n-vliže ađur leaðair na n-aimřipe n-erřione, ađur euaio an apocřuinne žo talam a čomnuioe. Tpač eainic Seaðna žo n-ullaò, žlaioio re apocřuinne n-ullaò žo m-břuičetine, ađur bi focla rþriobta ari tpeaðo vliže n-ullaò žo vřic licřir le licřir mar ari tpeaðo vliže n-erřione, vař cuir an te marbear vaine eile le vřiočmeim. Ir anřran řeačt reo, o'eiriž Seaðna miž ullaò ar comair an t-apocřuinne ađur aoubairt: Tpač eirižeap ar t-řluaz armižleurta amač eum cožao žlaioioe uaò rož a čižčeoð ađur uaò teincib a čreibe žo v-ti baožal ađur iořgul oo eabairt comairč oo na řeanoaoimib, na mnaið, na břoiņgeallaib ađur na řairčib n-ullaò, řaioim zur coiri žob-řuižeao žac žneat-žairce a imčižeap le comlann a luacřaočari, oiri vař vliže n-ullaò ni beřeann an žair aon cain no cpeac uaò'n cač? Oe břiž řin řearoa cřeuv ma iočřao an lučt řanta am-baile arteac žo ciroelan mižeaceta n-ullaò řion eizim o'a ebačt žac baalain, annor žo m-beio ullaò a řaič ulmurižte ann aimřiri an řoiz annažaiò břiučtužao cožao. Ađur vubairt apocřuinne n-ullaò: Seao, biðeað mar řin, ačt

οαρ τυρμωρ ταναρτεαδ φαρσα. Ανοιρ έυαιό τορμαν αζυρ  
 βορβγλεο σοζαδ αιρ φυτο Ερημονε, βι ζααλεν κομνεαρτυζαδ  
 ι φειν λε ρλυαζ. Μυμδαιν ειό τραδτ νι ραιό κομνοεαδτα ν-  
 Ουαδ α ρορμιζ Ιβεριαδ ινζειν β-φιονν οεαρβριυρ Σεαονα  
 ανν κομλυατοοιρ λειρ αν ριζ.

Αζυρ μαρ αν σευονα νι ραιβ κομλανντα Ιβορνοαζ, νο  
 μευόcean ζ-Cumar αιζ κυοευέταν λε Οιλλιολ ριζ ζααλεν.  
 Οο ειυρ Σεαονα τεαδτορνεαδτ ζο ριζ ν-υλλτονμάδτ, ζο ο-  
 τιόφραδ κυιζε ζο Ουνρ'οβερκε, αζυρ έαινιc Τορλ ριζ ν-υλλ-  
 τοννάδτ, αζυρ έειλεαβρσαρ κυινζιαδ βεαδτα αζυρ βαιρ λε  
 να έειλε. Αιρ ν-ιμτέαδτ αν-βαιλε οο Τορλ ριζ ν-υλλτοννάδτ  
 βροννιυζ Σεαονα οο να οα ειό. Ζαοιέ αζυρ Σείοτ, αζυρ  
 ειέτρε μαορμα αλ οο ζειν Σεαβαδ υαδ ματαρ λυαδμαρ, αζυρ  
 ο'ριλ Τορλ ζ'α ριζεαδτα φειν. Οο ζλαοιό Σεαονα Cieri  
 αζυρ ρριονραιοε αζυρ μαίτε ν-υλλαδ κυιζε αζυρ ουδαρτε  
 leo: Α τρευνλαοιζ ελυινιμρα βορβζυε αζυρ ανραδ σοζαδ  
 αιζ ρειοεαδ, υιμε ερυννιυζιό κομλανντα να ν-αρμρλυαζ αιρ  
 ραοβαρ. Αζυρ τριαλυιζ Σεαονα ζο ο-Τεαδίμορ Έαδαρτα. Αν  
 τραδ σευονα βι Οιλλιολ ανν Μυμδαιν, αζυρ ζλαοιό Ουαδ  
 ρριονραιοε αζυρ μαίτε να ταλμαν λε να έειλε ανν ιμλεαδ.  
 Δέτ ειυρ Ουαδ οεαρβρμαδαρ ελεαμνεαφα Σεαονα τεαδτορνεαδτ  
 ζο Αρρομιζ ανν Τεαδίμορ αιζ ραιό: Ατα αν ραολέον αζυρ  
 μαεέτρε αμυιζ φυτο αν ταλμαν ατα ραοβαρ αιρ α ρταρριαδ-  
 ιαλαιβ, ατα'ν ειδαρ οεατεαδ βαν οορταδ αρ α βεул. Έυζαο  
 αν λειρ'εριορ! Βιόεαδ αν αρ'ομάορι αιζ ραιρε α έρευσα.  
 Οο ειυρ αρρομιζ λιττιρ ν-Ουαδ ζο Cieri α μαε λειρ α ροελα

100 λείξασθ' ἀρ' ἀπο το πρῶτον αὖθις ἀγυρ ματιῖβ' n-ὕλλασθ'.  
 Ὅστιν Σεσθηα κομῖ ματὶ το βειρωτο γο γομοδρατο γε να  
 ποδλα ριαρ ἀρη λασδαρη να n-ἀιμρρηε. ἀνοιρ γλυαρυῖς ἀν  
 Μυρεσασθ' λε ρλυασθ' ἀρμῖγλερτα ὑλῶτορ νῖδωρ μυζα'να τοῖσ'  
 ἀγυρ ὅα ρῖστω κομῖλαντα ἀρη ἀξασθ' νυῖς γο ρανῖς ἀν Σεαν-  
 ἀμῖαιν, ἀρη ασραὸ λειρ ἀρμῖγλυασθ' κομῖγμοῖντε Μυμῖαιν, τρηαλ-  
 λασδαρη ἀ κομῖγλυαρεασθ' ἐαρ υῖργῖβ' ἀσῖρρεαρ, ἀγυρ ὄιονρμῖσθ'-  
 εασδαρη ἀῖς ρεαρρρεασθ' ἀρη ἀγυρ λειρῖρρηορ ἀρη τασαμῖ ὑλτορν-  
 νῖασθ'. ὅβ' ἀρμῖγλυασθ' Μυμῖαιν ρασοι λορῖσθ' πρῶτονρ ἰβλυζασθ',  
 ἀσθ' ασερεαρ να ὁασκομῖγλυασθ' ἀῖς ἀν Μυρεσασθ'. ἀγυρ ὅβ' ἶτορλ  
 ἀμυῖς ἀῖς Κορκαῖορ τρηασθ' ἐαῖνιε ροκαλ ἀῖςγε ἀῖς ρασθ': Ταρ-  
 ρυῖς Ο. ἀ. ρυῖς τα λασρη κοζασθ' ὑλῖρρυν ἀῖς ασῖρρζασθ' τῖςθε  
 n-ὕλτορννῖασθ'. Μαρ ἀν γασοῖτ' ρεαρρη ἶτορλ ριορ το γασθ' ασαν  
 γ-κομῖλανν, το γασθ' τρηυνρρεαρ, το γασθ' λαοσθ' ἀγυρ εασθον το  
 γασθ' τυασθ' λασορη, ἀῖς ρασθ': ἀνηρ νασθ' ρμυασθ'ρα ἀν Ὅσαναν  
 ἀν βορβῆεῖνε ρεο? Ῥασθ'ρα ἶτορλ γαν μαλλ' λε ργῖτ' ἀ τασθ'-  
 ἀρησθ' ὁ'ν λαμῖ ἀ λαρυῖς. ἀν τρηασθ' ἀ ἐαρρλασθ' να νῖσθε ρεο,  
 ὅβ' ἀρμῖγλυασθ' ὕλλασθ' ἀρη γλυαρεασθ' ρεῖνι ὁρησθ' γο n-ὕλτορν-  
 νῖασθ', ὅβ' ἶτορλ ἀμεαργσθ' κομῖλανταῖβ' ἀ γασρρμῖσθ'ασθ', νῖ  
 ρευνρ-  
 ρασθ' ρυῖρρεασθ' νυῖς γο ὅβ' ρῖλρασθ' ἀ τασθ'τορρρεασθ' ὑασθ' ὕλλασθ'.

Ὅτο τρηοτω ἀν Ὅσαναν ἀν λα ὑσθ' γο τῖαν ἀγμῖαιρ. ασλμασθ',  
 ἀγυρ ἐυῖτ' ἀμεαργσθ' να μαρῖβ' λορῖσθ' τρηυνρρῖμῖορ n-ἰβλυζασθ'.  
 ἀσθ' νῖσθ'ρρηρῖν εὐασθ' να Ὅσαναν ἀρη εὐλ ὑασθ' ρασθ'ρα να  
 ασθ'ασθ', ορηρ νῖ ρασθ'β' ἀ ρασθ' γ-κομῖλανν ἀσα λε λῖορσθ' ἀ λειρ  
 ρεῖν. ἀγυρ ρεαρρμυῖς ἀν Μυρεσασθ' ρυεσθ' ἀγυρ ρερρηορ ἀρη ρασθ'  
 ἀγυρ ἀρη γασρρησθ', ἀγυρ ερμῖννυῖς ρε ασῖν m-βο ἀγυρ τρηεσθ'

ἀνῆορ, ἄγυρ κρηδέλαν εὐοαίλ. ἄγυρ ἀπὶ τερρῆυζαὸ ἀπ  
 Σεανάμῃν τοῖβ φίλεσθαρ να φορῆαιμῶε ἀπ ἀπ γο οβαν ἀγ  
 ραὸ: φεὺὸ ἀτα ἀρῆμῆλυαῖ ἄλλαὸ ἀπ λαῖν! ἀνοῖρ βὶ ρε  
 οειρεαὸ λαε, ἄγυρ ὑλῆμῆυζεσθαρ Cιερ ἄγυρ Ἷορῆ ἄ ἐοῖμῆλυαῖ  
 ἀρῆμῆλυαῖ τε λῆν να ῖμαρὰ. Λαρῆμαῖμαρὰ ορῆουῖγ·να οα  
 ἀρῆμῆλυαῖ ραοὶ λειτ ἄ ἐεῖλε ἀπ ρεῖοῖμαῖ μορῆ ἄ λῆυῖεαρ τε  
 ελαον γο ο-τι βρῆαὸ να Σεανάμῆνε, βὶ ἀρῆμῆλυαῖ Μῆμῆιν  
 ραοὶ Δονῆαιρ, Ἷααλεν ραοὶ Μῆρῆοαὸ, βὶ Cιερ μαε Σεοῖνα  
 ἀρ ἐῖονη ἀρῆμῆλυαῖ ἄλλαὸ ἄγυρ Ἷορῆ τε Ἷαῖρῆβ ἄλτοῖνημαῖετ,  
 ἀετ πὶ ραῖβ ἀροῖμῆ Ἐρῆῖοῖνε ἀπ λαῖαρ. ἀπ λα ρῆν βῆο  
 ὑῖεβῆραὸ ἀπ ἰοῖμῆλ ραῖμῆ ἀρῆμῆλυαῖ Μῆμῆιν. Οῖρ ἰρ εῖγῆν  
 οο ἰοῖμῆρῆ ἀπ Μῆρῆοαὸ ἀπ εεοο ραῖεῖρ, νῆμῆ γο βρῆμῆ ἄ  
 ἀρῆμῆλυαῖ, ἄγυρ ο'ῖμῆμῆγεσθαρ ἀπ εὐλ Ἷαν φίλεαὸ. Cῖο ρεαρ-  
 ῆμῆ ρῆλυαῖ Μῆμῆιν γο η-ὑῖερῆεῖν ἀνηαῖαῖο ραοβῆρ μαρβὰ  
 να εαῖα ἄγυρ ἀνηαῖαῖο τοῖεβῆμ Ἷαῖα ραῖαῖεῖρ νῆμῆ γο τὰ-  
 ἀμ ρῆμῆεῖαν τε ρῆλ, ἐῖοῖμῆοῖλλ μαεῖον λαε οο βρῆμῆμῆγεσ-  
 θαρ τε τρῆαρῆυζαὸ ἀπ Σεανάμῆιν, ἄγυρ ἀπ ρῆον ναρ Ἷλαὸ  
 ἀπ τὰλαμ τε ελαεοεῖμ, ρῆμῆ ὑῖρῆε να ἀμῆνε τε βαῖεμῆαῖ  
 ἀγ ροῖεμῆαῖ εολνα οοαῖρῆαῖμῆε, λαοῖμα, λονῆαὸ λῆμῆεαῖῆλαν  
 τε βοῖβ ἀρῆμῆε μαρ ρεαβῆεαρ ρῆμῆεαὸ ῆβροῖρῆαὸ. ἀρῆμῆ  
 Cιερ ἄ βοῖαῖνα ἀπ ἀπ μαῖε ἄγυρ ο'ῖρῆν ρε ἀππ τε Ἷορῆ  
 ἀπ εεῖν ναοὶ λαεῖεαὸ, ἀππ ρῆν Ἷλῆαρῆμῆ ρε λειρ ἄ λῆν  
 ρῆλυαῖ γο ο-Teαῖοῖμορ Ἷαβῆρῆα. ἄγυρ τῆαῖ ρεαρῆμῆ ἀρῆμῆλυαῖ.

Solῆρῆλαν ἄλλαὸ ὑλῆμῆμῆε οαρ ορῆουζαὸ εαῖα ἀπ Ἷαβῆρ-  
 ῆα, Ἷαῖα Ἷλῆμῆνε ρρῆαρῆοαῖ ἀπ Ἷαὸ εῖμῆ λαῖνπ ηο ρεῖατα, βῆο  
 αοῖβῆν ὑῖερῆεῖν ἀπ ραῖαῖμῆ! Ο'ῖνῆμῆ Cιερ ο'ῖα ἀῖαῖρ Σεοῖνα



uile muo mar a'charlaó. Iar rin t'angadóar riu, cináda a'gurr  
 g-comhlann go n-arthuis, a'gurr oudbairt Uon ceanfean b-Mir:  
 Maireann arthuis anheo amearg luét fealcaó a'is a b-fuil  
 fuadó marb'caó anna'gairó arthuis iarrhuigeann na cin g-com-  
 lann ceao le uaingnu'gáó ma'ca annor go m-beiú an arim-  
 flua'g annaice le t'abairtá? F'neagair Seona: A Arthuisite  
 n-ulláó buid'cior oo bui u-tear'gáó, a'ct oo foelaib ni  
 t'is liom a'ct f'neagáó: Ni f'eaó! Com luat gur nar t'is  
 le gairm arthuis cuinguis go ceimeac a u'g'arair ir anam  
 go c'riocnuig'tear a mu'gail! Anoir oo cuir arthuis teac'toir-  
 eac't oo Oilliol mu'g Saalen, a'gurr Duac mu'g Mu'rain a'is  
 ma'ó: Tab'raio Oilliol a'gurr Duac f'neagáó ann ar'p'eom-  
 ma'ó u-teac'toir t'abairtá cao a'ubar cuaió arimflua'g a mu'g-  
 eac'ta tar uir'gib na Seanamne anon? F'neagair Oilliol oo  
 arthuis: Buid'caó Mu'p'caó a'is f'neagáó.

A'ct reo f'neagáó n-Duac oo foelaib arthuis: "Ma-  
 fuair an Danaan am le veunaó caroit, gla'caó mar an  
 ceuna t'ra'c le cumailt a gointe!" T'ainic Oilliol go u-  
 Teac'toir r'arumail a'ct ceal'geac a'is cuir an milean uile  
 go leuir air an Mu'p'caó a'is ma'ó: Anuair oo t'oir'mear'g'ra  
 Mu'p'caó, buic'tuis a f'ear'g orim mar g'ar'g'ru'c f'leibe a'gurr  
 air cu'caó oudbairt: B-fuil Oilliol le mo nam'ao ann  
 mo'g'air'ra? A fuilneo'caó Oilliol a veair'bra'car oo beit  
 gla'oi'g'te, ni Mu'p'caó a'ct Simon b'p'caó leir an cu'rioman  
 reo beuleag'nuir'oir ve mu'g? A mu'g lab'reann Oilliol  
 na foela le tair'baint go b-fuil Mu'p'caó ar a ciall le  
 bair'be.

Comlabbair Seosna go ádoinn le Oilliol aig naó leir: Anne naó vearbhaéire rinne, nar u-tainic ar b-fuil ar an fionbhor ceosna? Anne naó naib an Zolam ádair Maréaig, Cier aghur lolair? Ádair naó Cier, tura naó lolair, an coir oo Oilliol aghur Duac—áta loic marb uime rin beiré teanga Seosna anna éoró—, oo beiré veunaó cuingraó aghur comglic, ni e annaáiré Seosna áct annaáiré olige n-Érri-  
one? Dar cean nior zlaoir ra áriam air oo vearbhaéair Mureoac. Ma éarriangrao a áighe feargac, ceanténeun áinn zriana air, ann liomra an luét? Go vearbéa fionruigeann Oilliol go maic, gur buó comairle n-ápoéruinne n-Érri-  
one a bi annaáiré Mureoac tmaé bi re zeibéte le freagairé ve bar Siorna a vearbhaéair aghur vearbhaéair Oilliol. Mar an ceosna naórao na maicé éar naéct ánnor go b-fuigeao Mure-  
oac a la veigionac munaó cuir mire comairé na n-olige an-  
na éioméioll. Buó árian liom oo lam aig zlaóao ánn caran-  
tar aghur zraó. Aghur rinuig Oilliol a lam oo Seosna, aghur  
o'fáirg Seosna an lam o'a uét. Ánn rin oo guré Oilliol:  
Ma maicéar ánnor ánnor Mureoag? Áct freagair Seosna:  
Beiré ápoéruinne n-Érri-  
one freagairé oo foclair Oilliol. Aghur  
o'fill Oilliol o'a áit fein. Aghur tmaicé Seosna go Dun-  
foberce. Áct nior fcuirig an Mureoac naó fcarruagao  
imur air fuo an talman. Aghur veirtear go naib Oilliol  
aghur Duac oio rean aig zrearuagao Mureoac ran comglic  
aghur comimur annaáiré ánnor.

Fuair Seosna fion cinte air zac nun Oilliol tmaé Ra-

οιτε οηι βι φεαλ αταρη Ραοιτε ceanφeap ιβορηναγ maille le ceanφeap γ-Cumar ció ann Γααλεn, μνηφαιρτεαó le Σεαona.

Μαρι αν ceυona φυαρη γε φιορ ciντε αρη coμγλιó n-Όυαó μγ Μυμáιν τρηó Όυαó αν φρηοφά α βι'ηνα óειλε το ιβεριαó τοεαρηβφρηι αρηομηγ, αóτ το Μυρεοαó ηιορη óιαλλυιγεαnn τουνη αρη βιé ατα φεφαν μαρη γαοó αηγ τιυντυζαó γο oban. Coμ λυαó γυρ ηανηγ Σεαona Όυνφοβερce γλαοιό γε αφοóφυinne η-Όλλαó le ηα óειλε αρη η-βρηιτεηνη αγυρ λαβαρη Σεαona αφ coμáρη αν αφοóφυinne το'η ηευλ τορηα αηγ cρηóυζαó αφ óιον Ερηιον. Λαβαρη γε το caρηαταφ υλτοηηάαóτ, το'αέτην γε: Όιόεαó αν αρημφ'λυαγ υιλε ηειó óυμ coγαó. Αρη cρηóφυζαó óυαιό αν αφοóφυinne γο Όυνφοβερce le ceilaβηαó φειρ Όλλαó. Αρη τιγεαóτ το'η αφοóφυinne le ηα óειλε αν τοαρη φεαóτ, αουβαρητ αν ηηγ: Όιόεαó τρηαóτο ολιγε η-Όλλαó λειγτε αν clυαρτεαητ αν poβαιλ, αγυρ το βι μαρη φηη.

Όι leαβαρη ηα η-αημφρη φυαγαιλτε αγυρ α φοcla λειγτε. Αηη φηη το'ειρηγ Σεαona αηγ ηαó: Ατα φοφ φοcla το clυαηφ cloη Όλλαó, αγυρ leαγ αν ηηγ ανη ηο λαηφα φερηoβτα η-Εοóαιό Όλληαη β-φοcla, αγυρ λειγ ηηρη βειμη να φοcla αφ αρη το'η αφοóφυinne αγυρ αν ηοηφ'λυαγ έαρη αηηα έιoη-cιoλλ ηα βρηιτεηνη, αγυρ βι βρηo αγυρ ιoηγαηταφ oηηέαιβ, οηη ηιορη óυαηλυιγ ηοηηε. Ιαη λειγεαó φεαφηγ Σεαona αγυρ αουβαρητ: Cιό ηιορηβυιλεαó le ηαó τοηηημ γυρη έαηηιό φηυα-ηητε μαρη ταρηηαηγαιρηαóτ αηο αηγηηε: “Όυηη βυó φεο ηα τρηαó τοιγεηοαó αηηαφεαφεαó ανη Όυνφοβερce.” Λα ηοηηε α η-ηη-

ˆeacˆt uo'n nuz uadˆ Dunˆoberce, anuair uo fuitˆe an nuz anna  
 feomˆad le Cier a mac aˆzur mire ˆeimo, uˆbairt Cier u'ˆa  
 aˆair: A aˆair mˆuirneacˆ, aˆa mo mˆein lionta leir an ciun-  
 focal rˆcarruiˆgte amuiˆg. ma'ˆr maˆit leat e maˆcraora anna  
 cuˆveacˆta leat air uo ˆirar ˆo u-Teacˆmor ˆˆabairˆa? Fˆre-  
 ˆair an nuz A mˆic na tabair rˆuar uo incinn uo leuirˆmuaintibˆ  
 ˆan ˆiall, aˆcˆt a mˆic mˆuirneacˆ ˆlac mo ˆuioˆeioˆr air ron uo  
 ˆraoˆ! Ir ann rin uˆbairt Cier: ˆˆainic na leuirˆmuainte  
 uadˆ roclaiˆb a labair mo aˆair ann cluarˆteant cloin na  
 talˆman. Ir rior a mˆic, aˆcˆt ar leir ar rˆmuainte tˆraˆ tˆri-  
 alluiˆgeann Seˆona ˆo u-Teacˆmor ˆˆabairˆa, aˆzur maireann  
 Cier anˆ Dunˆoberce.

Anoir an uair a u'ionnˆfuitˆe ˆadal a n-imˆeacˆta rˆeacˆ  
 anna ˆeacˆ Cˆruinnuˆˆadˆ, eadˆon Seacˆtmˆi, ˆluaruiˆg Seˆona aˆz-  
 ur a fˆuirˆmuon ˆo u-ˆi u-Teacˆmor ˆˆabairˆa. Air an cuigˆmˆad  
 la tˆrearruiˆg rˆe uirˆge na n-ˆioˆdar ar an aic tˆreoiruiˆgeann  
 an arˆoˆflige tˆrˆo coilˆleibˆ uioˆmˆara luirˆge, Anoir air a  
 ˆluairˆeacˆt tˆrˆo an coilˆl cranarˆo uo ˆo oban uˆruioiˆg air  
 caˆta arimˆgleurˆta, aˆzur marˆbˆadar uile ceˆan uo na cuˆveacˆ-  
 taiˆb, aˆcˆt ˆeog ceˆanˆfeˆar n-ˆarˆoˆeˆar aˆzur a arˆoimˆg. Iom-  
 ˆuirˆeˆodar ˆeog aˆzur Seˆona leo ˆo u-ˆi uˆˆairˆe ran coilˆl,  
 aˆzur caiteˆeˆodar iˆad ˆeibˆtˆte ann. ˆˆar rˆeal tˆarˆmˆangˆadar  
 amaˆc iˆad, arir ar coˆmˆair an Muireˆacˆ, aˆzur u'ˆaˆin Muire-  
 oacˆ: ˆeiri an beuleˆagnoir uo aˆzur cuingˆeall le rˆlabraiˆb  
 a lamˆ aˆzur a ˆoˆr ˆle, aˆzur cuir rˆnoimˆ uo ˆarˆt air an  
 cran arˆo uo, aˆzur cuingˆeall le rˆlabraiˆo eile a ˆeˆar lamˆ

αγυρ α όορ υεαρ, αγυρ τελγ κυρ υε έαρτ αιρ αν κραν  
μορ ριν. Ανν ριν αένυιγ υ'α ρεαραιβ: Ξεαρυιγτό ριαρ να  
κραν, αγυρ αιρ τυιτυζαό υο'ν ceυο κραν ρυαλλυιγ αγυρ  
ρκοιλυιγ ρε αρορυγ ανν υα λειτ.

Σλεαότυιγεαυαρ αν υαρια κραν, βι coln αρορυγ τελγτε  
ρσοι λειτ α έειλε. Αγυρ κυνγυιγ αν Μυρευαε υεογ αιγ  
ρευόρυντ αιρ αν μιογμοσ υέβαραό υολαβαρτα. Έαρ αν υυν-  
μαρβαό υ'αένιν αν Μυρευαό αρ αρο: Να βαιν αν κυνγ υε  
ραγ μαρ κομαρτα η-ζειβαον αιρ. Δέτ δουβαρυντ λε υεογ:  
ιμτέιγ λεατ α υεογ αγυρ ινρην ανν ελυαρταεντ υλλαό αγυρ  
ανν ελυαρταεντ Ερμιονε, ζυρ βυό μαρ ριν υο έυμαιλ  
Μυρευαό υαιόε αν βαλλ ναρρεαό α έυρ Σεαυνα αιρ! Ιρ  
μαρ ριν υο έυτ Σεαυνα έαρ υειρ υο μιζαιλ ζο κορ αν  
υλλαό αγυρ ρορ Ερμιον κυγ βαλαινε υευγ. βι Σεαυνα  
αννα μιγ ριορμιοναό, εαγναό, αγμαρ, ceαρτ.

Αν ναοινμαρ λεαβαρ. Αν ceυο caιβοιυι. Ριζαιλ Μυρε-  
υαιγ ρλοιντε Simon υρεαό αον βαλαιν αμαιν αννα η-αρορυγ  
471 ζο υ-τι 470. R. C. (Ρευό Αηηαλα μιζεαότα η-Ερμιονε.  
Αν ceυο ρολ. Αν 62 υυιλεογ. Δοιρ αν υομαιν 4291 ρσοι  
αιηη, Simon υρεαό.)

Ιαρ αν ιορζολ ρεαλλταεό, υ'ιμτέιγ Μυρευαό ζο ταρρυιγ  
ζο υ-τι Τεαόμορ Έαβαρτα.

αγυρ υο βρυρ ρε αρταεό λε ρορμυεαρτ, ανυαιρ υο βι Σεαυνα  
ρορ βεο έυαιόεαυαρ να κυραιοόε υεαζλυαιτε αιρ ρυιυο να η-

Ερημονε αις γλαοις αν αρουιννε ζο ο-Τεαομοι Ταδαρεα.  
 Ανοιρ αι αν λα γεαλλα βι αυτο οε να ρηιονραιβ αζυρ  
 ματιβ Μυμαιν αζυρ Ζααλεν λε να ριζτιβ αι Ταδαρεα, αετ  
 νι ραιβ ρηιονραιθε, νο ειφιρ, νο ολιμανα, νο τρεαδαονα αν  
 ρεβαιλ νο βρειτεαμνα υαδ υλλαδ αι λαταρ, αζυρ νι ραιβ  
 ριζ νο μαιτε ν-υλτοννμαετ αι λαμ. Ουαδ αν μευο α  
 ραιβ ανη, αρτεαε ραν αρουεομιαδ αζυρ οο ριυθε αεαν τα-  
 μαλ, αζυρ αιαιε βυλροιυθε Ζααλεν αρταεε αις γλαοις αρ  
 αιο: Ατα τριδαον αρουιζ Ερημονε ρολλαμ. Αζυρ οεαρρεα-  
 οαρ υιλε αεαν οε'ν αρουιννε αι α αειλε λε ιονζανταρ  
 αζυρ ραναοαρ αηνα εορτ ανη ριν ο'ειριζ Μυρεοαε αις ραδ:

Μαιρεαδ μα αλαουιζεανη ζαε οε'ν ρλιοετ υαδ τριδαον  
 ν-Ερημονε ζο οεαρβεα βειδ Μυρεοαε μαε αοδα υαδ Ερημιον  
 αηνα ριυθε αρουιζ. Οιο τρεαετ νιορ κομιοιολ αον τεαηζα.  
 Ουαδ ρε ζο οειμην αμαε ζο λιαφαιλ αζυρ οο αυιρ αρουεομ-  
 φεαρ Ζααλεν αν ειραον αι α αεαν αζυρ αν ριζβριατ αι α  
 ζυαλιμβ, αζυρ ο'φιλ Μυρεοαε ζο ο-τι'ν αρουεομιαδ, αζυρ  
 ριυθε ρε αι αν τριδαον. Ανοιρ ραν λαετιβ αευοηα ερμιν-  
 νιζ αρουιννε ν-υλλαδ αι μ-βρuiτειηε. Αζυρ ο'ειριζ Οεοζ  
 αεανφεαρ ν-Αρουεαρ αις ραδ: Ορευο μα βιθεανη Οιερ μαε  
 Σεαηνα ροζαιζτε αηνα ριζ ρορ υλλαδ? Αζυρ οο ρρεαζαιρ  
 αν υιλε αρουιννε: Σεαδ, βιθεαδ, βιθεαδ. Αζυρ οο ριυθε  
 Οιερ αι αεαοιρ αν ριζ. Ιαρ βειε ζλευρτα λειρ αν ειραον  
 αζυρ ριζβριατ, λαβαιρ ρε: Ατα ροαα αις Οεοζ αεανφεαρ  
 ν-Αρουεαρ οο αλυαιρ υλλαδ κομ υεδαραε ναε β-ρuiλ αη  
 λε ουββρον οο οευναδ νιζ ζο ν-ζλαεραδ μιο οιολεοιορ.

Ann rin vo íear Deos ašur inruig fe uile ruo vo con-  
 nairé fe mar vo éarladó ann coilc eianaro luirge, ari  
 epioónužadó vo Deos a íceul, o'eirig maraon morigut ar  
 uét apóciuinne n-ullaó: Cožad, cum cožad! A Séad O  
 A apómaié n-ullaó bídeadó eádon cožad.

Oiri raoilim ma m-bídeann roš ariam ciontaó ir anir  
 na laetamib feo! Ir coiri zo n-iarrao clan na talman  
 violóiof a beata uad'n marbadoiri vo mar epic foia ari  
 n-aéari? A éreunfiri. Ullaó ullmuigió bui z-comlannta,  
 veirteari zo íuioeann Simon bpeadó ann Teadómori Tábaréa,  
 a fuilangaoir fiongoltoiri a óearbpaéari ašur marbadoiri  
 apoirig vo marluig epioáon Epimone? Tarriangió ar rin an  
 t-erladó! A máite teirió zo bui o-tanaréad, ullmuigió  
 na cómlannta zan mall ni beró feir no ceol ašainn nuig  
 zo t-raoírpaó muio an talam uad' n maoti milteadó Mure-  
 vadó. Cpwinneadari na ollamna uad' zadó mur-n-ollam ullaó  
 zo Duníoberce, ašur rožadari Caban anna n-apoollam ann  
 aic m-beiruo a márbadari ann z-coilltib luirge. Aig cean  
 an aimir, vo bi n-aimfíluag ullaó aig ullmužadó le  
 zluairéadé zo o-Teadómori le rmaóé vo cuir ari Murevadó,  
 éainic focal uad' Tórl nuig n-Ultonnmaóé vo Cieri aig maó:  
 Vo cuir Simon bpeadó annóiaš apóciof, aóé ann aic cain  
 éuir Tórl ari ari na foia feo: Ir óo nuig na n-Epimone  
 ioépaó Tórl apóciof, zo cinte ni óo márbadoiri an apoirig.  
 Cuir fpeašmaó Tórl Murevadó ari bainióe. Ašur mionuig  
 fe zo z-caíepio fe an Daaan mar bíadó vo eafzaid na b-

φαιρζε. Θε βριζ ριν ρρευο μα τριλλιφασ Cier le n-αρμ-  
 ρλυσζ υλλασ ζο n-υιρζιβ n-Αρον αννορ ζο n-ορυιοφειρ  
 beallas Μυρεοαιζ? Cuir Cier ποπλα αιρ αιρ ζο ο-τορλ:  
 Βιθεασ μαρ ριν. Μαρ αν ceutona cuir Cier le lam τεαδ-  
 τοιρε cinte ριορ ειζιν το Ουαδ ρριονρα Μυμδαιν αζυρ το.

Καοιλε mac b-feal ειρφιρ Ιθουρονας, αζυρ το n-υλειρτιρ  
 ceanfear ζ-Cumαρ, αιζ μαδ: Τραδ αεθεοδασ Simon βρεαδ  
 amac na comlannta τριλλιυιζιο leo ζο θεαριβετα anna cin-  
 comlann αζυρ α εαρα τορτ. Αζυρ ειρ Μυρεοαδ na κυρα-  
 οιθε amac αιρ ρυιο ζααllen αζυρ Μυμδαιν, ρεαδ εαδον  
 τριδ υλλασ, αιζ μαδ: Cpuinntear αρμφλυαζ ζ-comlann  
 ζαιρcead, n-Ερριονε αρ comair αρτοιζ αν Ceiopiol, οιρ  
 τοιρμεαρζεαν υltonnmact αν αροοιορ ο'ιοδ. Αζυρ αν τριαδ  
 bi croumphi υλλασ αιζ coumζαδ αν ζααl annaζαιο Cier αιζ  
 μαδ: Ni ριορρυιζεαν αν Οανδαν (cara ρλιοct n-Ερ) θααl  
 buo αιρθε? Ζυιθεαν ριαοραν αιρ ρριουαοαιβ ζ-Cateaboct-  
 muin. i. na n-υltoomain. Ουε! ζυρ τα ρριονραιθε n-Ερ  
 amearζ na olaimnαιβ αιζ ρμυαδctυζαδ τειζνε na ζαιρciθεασ?  
 Μα'ρ ριορ αν ρceul cao τυιζε ναρ θαιν Cier υιοctιορ αιρ  
 ρυιλ α δεαρ ροιμε 'n am ρeo? Ιρ θααlain ανοιρ υαδ εαρ-  
 λαδ αν ρυο? Comairλυιζ ρε ζαν αιρραρ le ρεαραιβ croun-  
 αιβ νυιζ ζο-ο-τι'n la ανδου? Ραμ! Τριλλιυιζεαν ρε.

Αμαδ αν αρμφλυαζ ανοιρ, ni le epic ζλαδασ αιρ ρον  
 ρριουαο Seadna, acτ le τοιρμεαρζυζαδ αροοιορ οο ριζ na  
 n-Ερριονε? Δετ μορ ειρτυιζ αν ζααl οο ποπλαιβ na ζ-croum-  
 φειρ. Ζλυαιρυιζ αρμφλυαζ αιρ αζαιο ζο n-υltonnmact αζυρ



ιρ αιη Μαγρηνα σαφαοαι αρμηλναζ υλλαό αζυρ υλτονη-  
 μαάτ λε να έειλε. Αρτουιζεαοαι α βοτανα ανη ρην μαρσον,  
 άτ βι Μυρεοάέ αζυρ αρμηλναζ Ξαλεη αζυρ Μυμδαιη  
 υαό 'η ιοηέτη υοιθ. Αιη μεαδον οιοέε ρην έαηζαοαι Όυαέ  
 αζυρ Ραοιλε ζο βοταναιβ Cieri άτ ηι ηαιβ αονηεάέ ειλε  
 λεο. Αη τηάτ ρην βι θααλ έειέηε οιοέε αηηα έεαέ Σιοα,  
 εαδον Ιαηβερ. Αζυρ υ'ειρμιζεαηη θααλ ζο μαλλ ανη  
 ηαόαιηέ ελιον Ερηιηνε. βι'η μαζ μαη αοντεηηε οηη βι'η  
 ρηαάτ αηεεπη. Αέηηυζ Cieri υο ηα ρορραιοηιβ ζο υ-ταριβραιο  
 κοηαηέα υοιρμιζεαάτα ανηορ ζο η-βειό ζαιραιοέ ηα ζ-κοη-  
 λαηη ηειό λε ζλυαιρεάτ αιη εευο ηαόαιηέ η-θααλ. άτ  
 ρυλ α έαηαοαι ηα ρορραιοηιοηέ αν κοηαηέα βι ζαέ κοηλαηη  
 υλλημυζέε ααέβαη αιη εεαη, ριααα αιη βιλε αζυρ Ιαηηα  
 ηειη υημιοζτε έυμ ηηαέτη, αζυρ ρυλε ζαέ ζηεαέλαηηοηηε  
 εηυηέυζαό αιη θααλ. Μαη έυη ρηοηη λαοη υ'αζαιό η-θααλ  
 ρορ Μαγρηνα ταρρηαηζ ζαέ εεαηέκοηλαηη η-αρημηλναζ υλλαό  
 α έλεαυεαηη, αζυρ υο έοηζ Cieri α έλεαυεαηη αιη αιηοε αζυρ  
 ηιοηυζ ρε: Ροηη ελαοηυζαό υο υλλαοη η-θααλ βειό  
 Μυρεοάέ ηο Cieri μαηβ. Μαη αν εευθηα ηιοηυζεαοαι ηα  
 ρηιοηραιοέ αζυρ αρμηλναζ υλλαό ζο υιλε ζο η-βαηηραιο  
 υιοέιορ αζυρ επηε υε Μυρεοάέ ραό βαιρ Σεαθηα. Cυηη αν  
 αρμηλναζ τηεηη ζαιη ααηζαιητε υαάηιβ ηυζ ζο ζ-εηέ αν  
 ε-αοόαι, αζυρ ζλυαιρεαοαι αιζ ιοηηραιοέ Μυρεοάέ. Αζυρ  
 βι Όυαέ αζυρ Ραοιλε λε Cieri αιη α ελε αζυρ α υεαηέαοιθ.  
 βι κοηλαηηα η-υλλαό μαη ζαοιέ α ρειοεαρ τηό ζλαεηη-  
 ταιθ λε ζαέ ηηαέτη, ζεαρηυζεαοαι υαό ηα έειλε ηα αατα

buò tpeire aɣur buò tpeuna ullmuisɣte ɛapɛ anna ɛiomɛioll  
Mureoaiɣ.

Δɛτ ανηρα̅ο τριοι̅ ̅ο̅ι̅ρ̅ι̅λ̅ α̅γ̅υρ̅ αν̅ ̅ο̅α̅να̅αν̅ μα̅ρι̅ ρα̅ο̅-  
coiη, ι̅ρ̅ αν̅οι̅ρ̅ αν̅ η̅ο̅α̅τ̅α̅δ̅-ρ̅α̅ο̅β̅α̅ρ̅ι̅ ̅α̅τ̅α̅ τ̅ρ̅α̅̅ β̅ι̅ ρ̅α̅λ̅αν̅ν̅ ρ̅α̅ο̅ι̅  
leat̅ le com̅lan̅n̅ ο̅'α̅τ̅ι̅η̅ ̅ο̅υ̅α̅δ̅ ο̅'α̅ β̅υ̅λ̅ρ̅ο̅ι̅ρ̅ι̅ο̅ει̅β̅ ζ̅ο̅ η̅γ̅λ̅α̅ο̅ι̅ο̅-  
ρ̅α̅ο̅ α̅ρ̅ α̅ρ̅ο̅: ̅α̅α̅ο̅ ρ̅̅eul̅ ρ̅̅α̅η̅ρ̅α̅δ̅ e̅ ρ̅eο̅ le̅ η̅ρ̅ι̅η̅ ζ̅ο̅ β̅-μα̅ρ̅-  
λ̅υ̅ι̅γ̅ε̅αν̅ν̅ ζ̅α̅α̅λ̅ na̅ η̅-ε̅ρ̅μ̅ι̅ο̅η̅e̅ ι̅α̅ο̅ ρ̅e̅ι̅η̅ le̅ ρ̅υ̅ι̅λ̅ na̅ β̅-ρ̅ι̅ο̅η̅ζ̅ο̅λ̅α̅  
α̅γ̅υρ̅ αν̅ ο̅υ̅η̅μα̅ρ̅β̅α̅ο̅, ο̅ο̅ ρ̅ι̅λ̅ αν̅ Μ̅υ̅ρ̅ε̅ο̅α̅δ̅ α̅ι̅ρ̅ι̅ αν̅ τ̅α̅λ̅α̅μ̅η̅?  
Δ̅ η̅-γ̅λ̅α̅δ̅ρ̅α̅ο̅ ζ̅α̅ι̅ρ̅ι̅ο̅ η̅-ε̅ρ̅μ̅ι̅ο̅η̅e̅ η̅α̅ι̅ρ̅e̅ na̅ μ̅ι̅ο̅ζ̅η̅ι̅ο̅μ̅̅ε̅τ̅e̅ υ̅τ̅β̅α̅ρ̅-  
ι̅α̅ζ̅ ο̅ο̅ μ̅ι̅ζ̅η̅e̅ Simon̅ ̅υ̅ρ̅ε̅α̅δ̅? Ι̅ρ̅ αν̅η̅ ρ̅ι̅η̅ ρ̅ο̅τ̅α̅ο̅α̅ρ̅ι̅ com̅lan̅n̅ta̅  
η̅-̅ο̅υ̅α̅δ̅ α̅γ̅υρ̅ ι̅β̅ο̅ρ̅ι̅ο̅η̅α̅ι̅ς̅ α̅γ̅υρ̅ ζ̅-Cum̅α̅ι̅ρ̅ υ̅α̅ο̅ Μ̅υ̅ρ̅ε̅ο̅α̅δ̅, α̅γ̅υρ̅  
α̅ι̅ρ̅ι̅ ̅c̅l̅υ̅α̅ι̅ρ̅t̅e̅a̅η̅ na̅ ρ̅o̅c̅l̅a̅ ̅c̅υ̅ι̅α̅ο̅ ρ̅e̅ α̅ι̅ρ̅ι̅ η̅ι̅ρ̅e̅, α̅γ̅υρ̅ ̅ε̅α̅ι̅η̅ic̅ ρ̅e̅  
αν̅ η̅α̅ο̅α̅ι̅ρ̅̅ C̅i̅e̅ρ̅ι̅. α̅γ̅υρ̅ ̅ε̅υ̅ς̅ C̅i̅e̅ρ̅ι̅ β̅ι̅τ̅e̅ι̅μ̅ α̅ι̅ς̅ ι̅ο̅η̅η̅ρ̅υ̅ι̅ο̅ αν̅  
Μ̅υ̅ρ̅ε̅ο̅α̅δ̅ α̅̅τ̅ ο̅ο̅ β̅α̅δ̅ ̅ο̅υ̅α̅δ̅ α̅γ̅υρ̅ R̅α̅ο̅ι̅l̅t̅ α̅ι̅ς̅ μ̅α̅ο̅: ̅ο̅α̅ρ̅  
c̅e̅a̅η̅ β̅α̅ρ̅ α̅ι̅ρ̅ι̅ Μ̅α̅ζ̅ρ̅η̅u̅n̅a̅ ρ̅α̅ο̅ι̅ c̅l̅α̅ο̅e̅α̅μ̅ C̅i̅e̅ρ̅ι̅ μ̅ι̅ζ̅ υ̅l̅l̅α̅ο̅?  
β̅e̅ι̅ο̅ Δ̅ λ̅e̅ι̅τ̅ι̅ο̅e̅ μ̅ο̅ζ̅λ̅ο̅ρ̅ι̅μ̅α̅ρ̅ι̅ Δ̅ β̅α̅ρ̅ ο̅ο̅ Simon̅ ̅υ̅ρ̅ε̅α̅δ̅? Μ̅α̅ρ̅ι̅β̅-  
α̅ο̅ο̅ρ̅ι̅ S̅i̅ο̅ρ̅η̅a̅ α̅γ̅υρ̅ S̅e̅α̅ο̅η̅a̅? β̅ι̅ο̅e̅α̅ο̅ ζ̅e̅ι̅β̅t̅e̅. ̅ο̅ο̅ ζ̅e̅ι̅β̅ R̅α̅ο̅ι̅l̅t̅  
c̅α̅ρ̅a̅ S̅i̅ο̅ρ̅η̅a̅ αν̅ Μ̅υ̅ρ̅ε̅ο̅α̅δ̅ α̅γ̅υρ̅ ̅ε̅υ̅ς̅ ρ̅e̅ e̅ ρ̅α̅ο̅ι̅ c̅υ̅ι̅η̅γ̅e̅α̅l̅l̅  
c̅ρ̅υ̅α̅ι̅ο̅ ρ̅α̅ρ̅ζ̅t̅e̅ ζ̅ο̅ β̅o̅t̅a̅η̅α̅ι̅β̅ ̅ο̅̅ι̅ρ̅ι̅λ̅. αν̅οι̅ρ̅ ο̅ο̅ β̅η̅ι̅ρ̅ α̅ρ̅μ̅ι̅λ̅υ̅α̅ζ̅  
ζ̅α̅α̅l̅e̅η̅ α̅γ̅υρ̅ Μ̅υ̅μ̅̅α̅ι̅η̅ α̅γ̅υρ̅ ο̅'ι̅μ̅̅̅t̅ι̅ς̅ α̅ι̅ρ̅ι̅ c̅υ̅l̅, α̅ι̅ς̅ μ̅ι̅τ̅ ̅ε̅α̅ρ̅  
υ̅ι̅ρ̅ζ̅ι̅β̅ na̅ S̅e̅a̅η̅α̅μ̅η̅e̅, α̅γ̅υρ̅ ζ̅e̅υ̅ρ̅l̅e̅a̅η̅η̅α̅ο̅α̅ρ̅ι̅ α̅ρ̅μ̅ι̅λ̅υ̅α̅ζ̅ υ̅l̅l̅α̅ο̅  
ι̅α̅ο̅ α̅μ̅α̅δ̅ α̅ρ̅ υ̅l̅t̅o̅η̅η̅̅α̅̅c̅t̅. ̅ο̅ρ̅υ̅ι̅ο̅e̅α̅ο̅α̅ρ̅ι̅ αν̅ Μ̅υ̅ρ̅ε̅ο̅α̅δ̅ τ̅α̅ο̅ι̅β̅  
ρ̅t̅ι̅ς̅ com̅t̅e̅α̅ι̅ρ̅, α̅γ̅υρ̅ ι̅o̅m̅c̅υ̅ι̅ρ̅e̅α̅ο̅α̅ρ̅ι̅ α̅ι̅ρ̅ι̅ c̅α̅ρ̅α̅ο̅ι̅ρ̅c̅υ̅ι̅l̅ ζ̅ο̅ c̅o̅i̅l̅l̅-  
t̅i̅b̅ λ̅υ̅ι̅γ̅e̅. αν̅οι̅ρ̅ α̅ι̅ρ̅ι̅ ρ̅i̅l̅l̅e̅α̅ο̅ ο̅ο̅ C̅i̅e̅ρ̅ι̅ ζ̅ο̅ η̅-υ̅l̅l̅α̅ο̅ ρ̅i̅α̅ρ̅ρ̅υ̅ι̅ς̅  
R̅α̅ο̅ι̅l̅t̅ ο̅e̅: C̅ρ̅e̅υ̅ο̅ ο̅e̅υ̅η̅ρ̅e̅α̅ρ̅ι̅ le̅ Μ̅υ̅ρ̅ε̅ο̅α̅δ̅? ρ̅̅ρ̅e̅α̅ζ̅α̅ρ̅ι̅ C̅i̅e̅ρ̅ι̅:  
β̅ι̅ο̅e̅α̅ο̅ ρ̅e̅ ζ̅e̅ι̅β̅t̅e̅ αν̅η̅ ζ̅e̅ι̅β̅δ̅o̅η̅ ̅ο̅υ̅η̅̅ρ̅o̅β̅e̅ρ̅c̅e̅, μ̅υ̅ι̅ς̅ ζ̅ο̅ ο̅-τ̅ι̅ο̅c̅-

ραυ ἀποδρῖννε n-Θρημone le na ἔειλε ἀνν Τεαδόμερ Ἰάδαρ-  
 ἔα, ἀννορ ζο m-beiό ροελα na n-ολίξε λειῖτε ἀρρ ἄ ἔορρ  
 ὅαρ τυρμορ. Ἀζυρ ὅο μίξνε Ὅυαδ, Ὅεος, ἀζυρ Ραοίτε  
 κοίμαδὸ ἀρρ ροελαίβ Cier, ἀζυρ ταρριανζαῶαρ ἀν κοίμαρλε  
 ρεο: Ὅειρεαδὸ Ὅυαδ: Μα ζλυαίρραδὸ Cier ἀν μίξ ἀμαδὸ  
 ροίμε ἀρρμίρλαδὸ υλβυαίῶεαδὸ ὕλλαδὸ, ζλυαίρραδὸ Ὅυαδ, Ὅεος  
 ἀζυρ Ραοίτε μαρρ ἀεαρῶοραῖτα ὅο'n ρίλαδὸ? Ἀζυρ ὅο βί  
 μαρρ ριν.

Ἀρρ ἀν ζλυαίρραδὸ ρυαίρ ζαδὸ ἀεαρῶεαρ, ἀζυρ ἀεαρ-  
 ῶοίλανν ροεαλ ἀρρ ἰορῖολ ὅε κοίμαρλε ἰοίρρ ἀν τρῖρρ, ἀν  
 νορ ζο m-beiό, μαίλλε le μαίτίβ ὕλτοῖννίμαδὸ ἀνν ἀιτ  
 εἰζῖν ἀνν κοίλλ λῖρρξε le na ἔειλε. Τρῖατ ἔαῖνιε ζο κοίλλ  
 λῖρρξε τοἰζεαῶαρ Μυρεῶαδὸ ἀμαδὸ ἀρρ ἀν κοίμαρῖα, ἀζυρ ὑρ-  
 ἔορρραῶαρ e ραν ὑτῶαίρρε ἀεῦῶνα ἀννα ἔορρρ ρε ρεῖν Σεαῶνα,  
 ἰαρρ ταμαλ τοἰζεαῶαρ ἀμαδὸ e, ἀζυρ ρεαρῶεαῶαρ e ἀρρ κοίμαρρ  
 ρεαρῖβ ὕλλαδὸ ἀζυρ μίξνεαῶαρ ραίνε ἀννα ἔιομῶίολλ ραῶα-  
 ῖρρ, ἀζυρ οὐβῖαρρ Ὅυαδ le Ὅεος ἀεαρῶεαρ n-ἀρρῶεαρ: Ἀ  
 Ὅεος ὅεαρῶ ἀρρ ἀν νεαδὸ ρεο, ἄ κοῖνῖαρῶε τῖ ἀρρῖαῖ ροίμε  
 ἀν ρεαρρ ὕο? Ἀζυρ μα ρεαδὸ, ἀρρῖεῦ ὅο κοῖνῖαρῶεαρ e ὅο  
 ὅεῦναδὸ? ἰρ ἀνν ριν ἰνῖρρμίξ Ὅεος ροελα ἀζυρ ζῖνοῖμαρῖα  
 Μυρεῶαδὸζ τρῖατ ρῖαλλῖρρ ρε Σεαῶνα ὕαδὸ ἔειλε. Ἀρρ ἀρρῶ-  
 νῖζαδὸ ἄ ρεεῦλ οὐβῖαρῶαρ ὕιλε: ὕἰῶεαδὸ ἀν ὅλῖξε ἀεῦῶνα  
 ἀρρ ἄ ἔορρρ. Ἀζυρ βί κοίλν Μυρεῶαδὸζ ρῖρρῖοε ὕαδὸ na ἔειλε  
 ζο ὅῖρρῖε μαρρ μίξνε ρεραῖν le Σεαῶνα ἀρρῖμίξ. Ἀζυρ ὅ'ρῖλλ  
 ζαδὸ ἀεαρῶεαρ ὅ'α ἔοῖλῖανν ρεῖν. Τρῖατ ρανζαῶαρ Ὅυνῖῶερρρε,  
 ἀζυρ ἰρρῖεαρ ὅο Cier ἀν μῖῶετ ἄ ἀρρῶῶνῖζεαῶαρ Μυρεῶαδὸ

ann coilltib lurge, bi tubbbron ari agur tubairt: Ouc!  
 Ari tarriang colu Mureoaiḡ uad na ceile buo uebarac an  
 pcoilt ruallabar tpió cpeacó vliḡe n-Eppione? Soirtear  
 Simon bpeac ari Mureoac ve bpiḡ go maib zeibte ann  
 zeibdon o-Teacópor Tábarca com fada go maib loig rlab-  
 maó na zeibailtar ari, agur go ronnraóac ve bpiḡ sur  
 faluig re a beaca le iomorca mioḡmome. (Uí Ceairbriul.)

An naoimáir leabairi. An tairia caibioil. Riḡail n-Duac  
 naoi baalaine. 270 go o-ti. 461. R. C. (Feuc Annala miḡ-  
 eacáta n-Eppione. An ceuo pol. An 62 ouileog. Doir an  
 Domáin 4297. faoi ainm n-Duac Fionn.)

Anoir bi apócruinne n-Eppione anna fuidé ran apóc-  
 oimraó o-Teacópor Tábarca. Agur moḡaodar Duac mac bpear-  
 miḡ uad lber anna ariomḡ for Eppion. Triaé vo miḡail re  
 don baalain amáin fuair Duac miḡ Muimáin bar. Agur ari  
 cruinnuḡaó vo apócruinne Muimáin ari in-briuiteine moḡaodar  
 Dairé a mac aína miḡ ar éion Muimáin. Agur ari an t-  
 peadóimrao baalain ve miḡail n-Duac o'eug Oilliol miḡ Saal-  
 en, agur ari tiḡeacó vo'n apócruinne le na ceile ari in-  
 briuiteine Saalen bi Mureoac mac Mureoaiḡ Simon bpeac  
 moḡaigte anna miḡ vo Saalen. Agur ari tiḡeacó le na  
 ceile ari Tábarca buo forur vo cac vo ció go maibeadar.

Lionta le tnué annaḡaio ariomḡ. Bi ead ari cean, agur  
 mian uolciora ari cean eile sca. Aénuig Duac go maic go  
 maib a poela mar ḡac ḡaioite vo cluairib na uir reo. Nídeirin

Կի ոտսդ ձից անն Շեր, ճար անդրան շարանդ Կի ձից  
 Շորլ Լե Շեր Կի Մաքոճճ Կ չ-հոննուժե ցարի ձի քեճ  
 քարքար Կժորոնայ ճճար Կաօլե ճար ձի Կաօլե Ե քեմ,  
 ձի քոն ան չիճճ Կի ձից ձի Տորոնա. ցար քե Ծարե քար  
 Լե քարօտ ոտ ղեւնճճ աննճճիճ Կաօլե անն արքեօնիճճ ո-  
 քեճնոր Շճարէ. Կի՛ն ցար ղե Եճճիճ ձիցքե ճար մա-  
 ղիճ ճար ոճ Կիաճիճ քաճիցքե Լե օիք ճճեճիցքե ճար քիճճ  
 ոնօրԿուլեճճ ղեւնքա քաօ քօչլաւմ Կ-քարքար անն արքարո-  
 ճիճ Մաճան, ճարԿարք Ծարե չօ ղիճ ճննա Եւոճիճ ոճճճ-  
 ճարքե ոճ, ղե Կից չար Կսօ Լեք Կ ճճար Կճ  
 չօրօ Կաօլե Կճ ուճճ Կոճանիճ Կ ճճար Կ-Ծաճճ! Գնն քարճճ  
 Կի Կոնճանդ ձի անն ք-արքարքնն ձի քաճարքեքնն ոճիճ ան  
 քարօտ ճար քոճա Ծարե. Կք անն քնն ոճիքնն արքարքնն ձից  
 ղիճճ: Կ Կոնքարէ Կք Կոնճանճճ չօ Լար անն քարօտ քեօ, ղե  
 չար Կսօ Լօմքա նա Եիճ, նա մաճար, նա Կիաք, ճար Կրոննիցն  
 մե Կճ ոտ Կաօլե, ոնն Կնն քիճճ արքար Լե Ծաճճ ղիցն  
 Մաճան.

Մար անն քեւննա Կի՛ն քիճճ ղեւնքա քաօ ՛նն արքարք  
 քարոճ Կ-քարքար, ճճճ ձիք ոնիցն քոմքա, ճար ճճնիցն մե  
 քարքար ոտ չիճք ճար ոտ ոճճ ձի անն քիճճ ոտ ղեճիճ ճար  
 քոմարէ Կաօլե մար ճարօ. ճար շարքիցն ղարե ձիք Մաք-  
 ոճճ ճար Ծարե, օիք ճիճեքար անն արքարքննն անդրիքն չար  
 Կսօ քեճլլիճճ Կի օքքարիճ. Մի չլաճար քքիճճ ուճ չարքեճ-  
 արքեք Ծաճճ արքարքնն. ձիք նաօննիճճ Կաճան ղե ղիցն Կ-  
 Ծաճճ ոտ չլաօնճ Մաքոճճ ղիցն Չաճան նա քրոնքարէճ ճար  
 մարէ Լե նա ճար անն Կի-Կիաքիքնն Լե քօչքարքննճճ անն արքարք

1011 ceannfeadhais Magsleim agus Eudandair. Ait ar 101101  
 101101 leir a muonfadhais, beir lib bun 5-comlannta,  
 101101 ari cridnuigad an cuir, 101101 beir beanead 101101 cean-  
 101101 feadhais 5-Cumair agus Ithronas, agus imtighesoir a in-baile  
 101101 5-a n-suitce fein. Ann rin ullmuig Muread 101101 an cuir a  
 101101 o'ran leir, agus armgleurta trialleasoir 50 o-Teadomor  
 101101 Tabarta. Cio ran oban noeirrin cruinnuig ariomig a fuir-  
 101101 mon agus cuir de feadhais Eppione anna n-armfludig beug,  
 101101 nior thuiruig fein taobh righ o-Teadomor ait a o-turad a  
 101101 comlannta gludairuig o'ionnruide iug 5aalen. Triad connairc  
 101101 re an namad veirruig annasaid. Ari ullmuigad a treun-  
 101101 fludig le amain Magsailbe 101101 thearnuig, tamic urcuir agus  
 101101 moircit rairgead uad armfludig 5aalen, 101101 toll.

Ceann aca thio a luiread agus iombioruig a cruide, agus  
 101101 tuituig ariomig ann rairg na marb. Bi treunfludig beug  
 101101 rai ceannar ariomig bhurte, aig rcaruigad iudeasoir aig  
 101101 loigad aic comairce. Agus gludairuig Muread ari aigad,  
 101101 agus cuaid artae ran arioseoidad agus iug re ari Tead-  
 101101 mor Tabarta le realb armgleurta, iug neamolirteanad.

An naoinmar leadair. An thear caibioil. Righail Mure-  
 101101 daig mic Muredaig Simon Ureac. Cuir baalame. 461 50  
 101101 o-ti 456. R. C. (Feud Annala iugadta n-Eppione an ceu-  
 101101 pol. An 62 suileos rai ainn Muread bolgriac.)

Ανοιγ το έυρι Μυρεοάε ης Ζααλεη κυρδύθε ρεαζέαρ-  
 ρυιζ άμαέ τρυό Ερηιον αις ηαό: Τίγεαο αν αρύερυννε λε  
 ηα έελε αιη βαλλ ανη αρύεοήηαό υ-Τεαέμοηι Έαβαρηά λε  
 αρύηιζ υο ηοζαό οηη ατα Ουαέ ηαηθ. Ήι ηηιονηαιόε αζυρ  
 ηαιτε Ζααλεη αιη Έαβαρηά, αζυρ ηοζαοαη Μυρεοάε ης  
 Ζααλεη αηηα αρύηιζ, αέτ υ'φαν Ειεη ανη υλλαό αζυρ Έοηλ  
 ανη υλτοηηάαέτ. Ηιοη ααηηυιζ Ειεη αο αιρε ηοηηάοηη ηο  
 υλμáηε, ηο ηιοη έρηιηηυιζ ηε αηεαέ ανη εηρσελαν ηιζοα  
 ααοα η-οηη ηο αιρηεαο, ηυό αιτε λειη αν ζααλ το ηαιόβηυ-  
 ζαό 'ηα ε ηειη. Ζαέ βααλαηη ηιζηε ηε αυαιηε τρυό ζαέ ταν-  
 αηεαέ υλλαό αις ιοε αν αυρσαρ ηιαέταηαέ αη α ηιζέηρσε.  
 Ηευουιζ αν ζααλ ζο ηοηηόηη τρυό υιλε υυιτέε ρε'η Ταλαη  
 ζυηηαη. Σαη αειηρειαό βααλαηη ρε ηιζαηλ Μυρεοαιζ, υ'ευζ  
 Οαιηε ηιζ Μυηάηηη ηηαέ ηι ηε υυλ τρυό εαέηηα ηαηηυιζεαέτα.

Αζυρ αιη τίγεαέτ υο αρύερυννε Μυηάηηη λε ηα έελε  
 αιη ηη-βηυιέηηε, ηοζαοαη Ευηοα ηαε η-Ουαέ ηηε Ελιη ηεαλ  
 υαό ηοηη αρύηιζ ηοηη Ερηιον, αηηα ηιζ αη έιοη Μυηάηηη.  
 Αηη ηηαέτ ηιοη ηαο ηυιζ ζυη εηηιζ Μυρεοάε ζλεο αζυρ  
 έλοηηοηη αηηαζαηό Ευηοα αζυρ Μυηάηηη, αζυρ ηηυέτυιζ αη-  
 τεαέ ηαη ταλαηη λε αηηηλθαζ αις ηεαηαιό αοζαο. Αζυρ αιη  
 υηυιουζαό υο 'ηα υα αηηηλθαζέτα ηαοη λειέ α έελε αιη  
 ζαέ ταοηθ, ηηοηυεαοαη ζο ζ-ααλμαέ αζηαη. Αζυρ ηι'η ιοηζυλ  
 υέβαηαέ ηυιζ ζο υ-τυιτυιζ Μυρεοάε ανη ηηη υο ηηηη αηη-  
 ηλθαζ Ζααλεη ηαοη ηυαηζ αζυρ υ'ηηηιζ αιη αυλ αοηη ταηηυιζ  
 ζυη ηευο αις ιοηηηυιόε Ζααλεη. Ουό αυηζ βααλαηηε αηηηηη  
 ηιζαηλε Μυρεοαιζ αηηα η-αρύηιζ.

Δη νοοιημάηι λεαβαίηι. Δη σεηρημάο ααίβηοίλ. Ριζαίλ  
 Ευνθα ηιζ Μυηάηη αιζ βαλαίηη. 456. ζο ο-τι. 451. R.  
 C. (Feuc μαη δη σευθα Δηηαλα ηιζεάαη η-Ερηινη. Δη  
 σευ ηολ. Δη 62. ουίλεος. Δοίη δη Οοηηαη 4308. Ραοί  
 αηηη 'Ευνθα Όεαηζ' Δζυη δη Οζιζία. Δη ηρεαη ηηοη C. 33.)

Ιαη βαη Μυηεοαίζ αηη αά η-Δηοδβυίηζε, έαιηη αηο-  
 έρηιηηηε ζααλε ζο ηη-βηυίηηηηε Μαζηαίη, αζυη ηοζαοαη Con-  
 ζααλ θεαηβηαάαηη Μυηεοαίζ αηηα ηιζ αη έηοη ζααλε.  
 Δζυη αηη ηιζεάαη ηε ηα έηηηε οο αηοέρηιηηηε η-Ερηινη αηη αηο-  
 ηεοηηαό ο-Τεαάηοη Έαβαηέα, οο βί Ευνθα ηιζ Μυηάηη  
 ηοζαίηηε αηηα η-αηοηηιζ ηοη Ερηιηοη. Δζυη ιαη εηηοέηυζαό δη  
 σευ ηεάαη, ο'ηηέηζ δη η-αηοέρηιηηηε αηαά αζυη βί, οοηηα  
 ηα η-αηοηεοηηαό οηυίοηηε αζυη έηηλαβηαοαη ηοηηεηη ο-  
 Τεαάηοη αζυη ηοηέοηοηαό ηα η-Εαάηηα αηη λιοη Έαβαηέα.  
 Έαηοέηη ηαοί λαέηε ηα ηοηηεηηε, οο ηυίθε δη η-αηοέρηιηηηε  
 δη οαηα ηεάαη, αζυη βί λεαβαίηη ηα η-αηηηηηε η-Ερηινη  
 αζυη ηηεάαη ηα η-οιηζε ηυαηηζαίηηε, αζυη ηοαλα ληηηε αη  
 αηο. Δζυη ζλαοίό ηα βυλτοηηηέ: Σεαηεαηη ηεάαη αηη Έαβ-  
 αηέα αηζ ιαηηεάαη α έαηηε? Δάα ηηοη ηηεαζαίη αοη ζυά, αζ-  
 υη έυαίό δη η-αηοέρηιηηηε αηαά αοη ηεαη ο'α έοηηοαίλ ηεηη.

Αηοηη βί αηηηηε αζυη ηηοηηαό Ροίηεαηαίζ αηη Ευνθα αηζ  
 ααίηεάαη ηοηαη ο'α αηη αηεαηηζ ηηεβίηβ ηβηη. Όο έυηη ηε α  
 λυάηηαοα αζυη ηηη η-εολαοαηα αηζ λοηηαό ζαά βαλλ ηε ηα  
 ηηεβίηβ αζυη αηζ ηεηυίοηυζαό ιοηηαάαηη ηα ααίηηαη αηηηαίζ οη,  
 αηηηεαο, υηα, αζυη ηηοηα λυαάηηαη, βυό ιοηηα αηηηηε η-αηη-



ʒεαθ αʒυρ n-uma ʒαιμεαθαρ. Δον λα αιρ τρεαρνυζαθ το ευ-  
 νοα ʒλεανν τοιμαρια να ρλειβε connairc ʒε ριαθ ανθορ νιβυρ  
 ʒεαρρ αʒυρ νιβυρ μυζα 'να βυθ ʒνεατ, ʒλαc ʒε ʒο ταρρuiʒ  
 βοʒα υαc λαμ ειρ ο'α ʒυιρριονε, αʒυρ αιʒ αιμρυζαθ ιομβι-  
 ορuiʒ ʒε αν ριαθ λειρ αν ραιθʒ, αʒυρ εuiτ αν ριαθ μαρβ  
 αιρ αν βαλλ. Αʒυρ βι'ν ριαθ υο μοιρβυιλεαc λε ρευεριπτ,  
 ανοιρ βι mein ευνοα λαν λαυεʒαιμεαc ραοι 'n ευεc ριν,  
 αʒυρ αενοιʒ ο'α αροειριυβ το αελεαʒ cαυα n-αιρʒεαθ, αʒυρ  
 υεαλβ αν ριαθ υο το βειε βιορβυαιλτε αιρ ʒαc ceαν αca,  
 μαρ βυανcomimeine να νιο! ιομειριεαθαρ βριονʒεαλλα Mu-  
 μαιν ιαθ μαρ μυινβειλ-ναρα αʒυρ βιορανα ορρειρε. Ανοιρ  
 εαρθειρ μʒαυιλεαθ το ευνοα cuiʒ βααλαινε, ρυαιρ ʒε βαρ  
 anna βοcαναιβ ανν ρλειβτιβ Μυμαιν, αʒυρ αυλεαcεαρ ανν.  
 Αʒυρ αρουιʒεαθαρ α εαρρ α ροʒυρ υο cαιρρ Ροιτεαραιʒ.  
 Νιορ μαιρ ευνοα ανν ο-Τεαcμορ εαβαρτα αεc com ραυα  
 ʒυρ βι n-αροειριυννε n-ερριονε ανν.

Αν ναοινηαρ λεαβαιρ. Αν cuiʒμαθ cαιβιουι. Ριʒαιλ  
 λυζαθ cuiʒ βααλαινε. 451 ʒο ο-τι. 446. R. C. (Ρευε Αν-  
 ναλα μʒεαcτα n-ερριονε. Αν ceυο ρολ. Αν. 64. ουιλεοʒ.  
 Δοιρ αν Τομαιν 4320. ραοι αιμν λυζαθ ιαρυονν.)

Αν τραε το βι αροειριυννε Μυμαιν anna ʒυιθε αιρ μ-  
 βριυτεινε ροʒαυαρ λυζαθ υεαρβηραcαιρ ευνοα ʒο cαιεαοιρ  
 μʒοα Μυμαιν. Αν τραε ceυονα ο'ιμειʒεαθαρ cυραδιθε υε-  
 αʒεαρρuiʒ αιρ ρυιυ να n-ερριονε αιʒ ʒλαοιc να ρριονραιθε,

cinní, ollmána, agus treabhaona 'n robair go n-Teacóir  
 Tabairtá aig maó: Oir aca triódon n-arthuis follam. Táinig  
 an aróruinne le na ceile go traidimail, agus air fuidé  
 an ceuo fáct roghadar luzáó níz Muíain anna n-arthuis  
 for Eriion. Agus air eiriz 'oo luzáó doubdairt: A Com-  
 flaité n-Eriione ir buidéciorac acaim fáó bui n-ghairm n-  
 arthuis. A fioncaoiúe meutuizió an ceim 'oar comlíonadó  
 an olize agus an rog ar éion Eriion. Sraduizeann luzáó  
 rog agus ríccaine a ceudair ve bhuiz gur buó maic e 'oo  
 cloin na talimán, oir ir amearz an rog meutuizeann an  
 ghal go n-iomlan? Ir ann rog tabairéann an talam a  
 éairbe agus éiribeirt. Sraduizeann luzáó an rog air an  
 'oara fáct ve bhuiz gur buó ann aimir ríccaine air feuo  
 leir criochnuzáó an raotar an 'ofaz Eunoa gan lanríoc-  
 nuzáó, agus raolim go b-fuil an obair tairneamác 'oom  
 fein, agus buntairveac 'oo ghal na n-Eriione? Anny na  
 laetantib feo mairéann nízecó Ullaó go rogair. Táiréir  
 'oo nízail ceirre baalaine ríco ruair Cier bar. Táinig fo-  
 cal nuadecáta bair z-Cier go luzáó agus aróruinne n-  
 Eriione trác. bi 'nna fuidé for an ceuo fáct ran arpre-  
 oimíad, agus 'o'eiriz arthuis aig maó: Cneuo ma leiztear  
 focla leabair na n-Aimiré agus treacó n-olize n-Eriione?  
 Agus 'oo bi mar rin. Ann rin glaoiréadar na bulroimé  
 ar aró: Seareann neac air Tabairtá aig iarad a édar?  
 Agus nior ffreagair don gúé. 'O'iméiz an t-aróruinne amac  
 agus bi 'oorur na n-arpreoimíad 'oruirge. Acé nior céil-

αδραδαρι αν τρατ γεο αρ κομαιοι αρομιζ μορπειρ ο-Τεαδμορι,  
 no μορεκομοραδ να η-θαδτρα αιρ λιορ τδαβαρτα, οε-θριζ ζυρ  
 λυοε Cier μιζ υλλαδ ανη ρυαν coolam να μαρβ. Αζυρ  
 αιρ ερυννουζαδ το αροερυννε η-υλλαδ λε να εελε αιρ η-  
 βριυεινε, βι Fionn ceυοζειν ζ-Cier μοζαιζτε μιζ υλλαδ ανη  
 αιτ α δεαρ. Αζυρ αιρ αν τ-οετμαδ λα αιρ ριου ιαρ βαρ  
 ζ-Cier, ρυαιρ Caban βαρ, αζυρ αιρ τιζεαδτ lena εελε το  
 κομτιονολ να η-ολλαι ηι Θαβαρ μοζαιζτε ανη η-αρυολλαι  
 υλλαδ. Ανοιρ το εαριλαδ ραν κυζμαδ βαδλαι ηε μιζαιλ  
 λυζαδ.

Τρατ βι ρε οευναδ κυαιρτ ρορραηεαδτα αιρ να οιοιβ  
 αμεαρζ ρλειβτιβ Μυμδαιη, ευιτυιζ αν ρηεαδτα αζυρ ρετουιζ  
 αν βορβζαοιε αννορ ναε ραιβ ρολυρζλαν λαε αρ ειον, αζυρ  
 ηιοι ραιβ λορζ βεαλλαιζ, βεαρηα, ηο ζλεαηηα το δον ρυιλ.  
 Αζυρ ιοιρ ρυαδτ αζυρ ζυρταρ ο'ευζ λυζαδ αζυρ αν κυο ιρ  
 μυζα ο'α ρυιρμιοηε ρμυαδτα ραοι ραιζ-εαρηη να ρηεαδτα,  
 αζυρ αν ρυιλεαδ ουλ αιρ ρεοεραη ηο ραζαιλ βαρ λε τυιρρα  
 ρυαδτ αζυρ οεραρ, αννορ ναε ηδαιρ ρεαρ ηηρτε ρεουλ. Ιρ  
 μαρ ρηη αιλλεαρ λυζαδ αρομιζ ραοι μορπειριμ ρηεαδτα  
 αζυρ βορβετυρμ ζαοιτε αμεαρζ ρλειβτιβ Ιβερ!.

Αη ηαοιημδαι λεαδαιρ. Αη ρεηρεο αιβριουλ. Ριζαιλ β-  
 Fionn ηιε ζ-Cier ρε βαδλαιηε οευζ. 446. ζο ο-τι. 430.  
 R. C. (Feyc Annaλα μιζεαδτα η-ερμιοηε. Αη ceυο ρολ. Αη  
 64. ουιλεοζ. Δοιρ αν Τομδαιη 4329. ραοι αιηηη 'Fionn  
 Σιορλαη'. Αζυρ Annaλα ζ-Cluαηηηιχοιρ αζυρ ρεμιοβτα  
 λυηζηεαιζ).

Διη έιυνηζαδύ οο'η άηηαδύ υέβαηαέ, οηη ηη ηαιβ ηιαηη  
 ηοηηε άηη κοηηηε οαοηηεαδύ α λειέηοε οοηηηηε, ο'ηηέηζ  
 αμαέ λοηζοηηόε αηζ ευαηηευζαδύ άηηόηαζ άη ηηζ άζυη α  
 ηυηηηοη, άζυη ηυαηηεαοαη α έοηη άζυη αδύλεαέαοαη άηηηαη  
 αηα α ο'ευζ ηε. άζυη αηη ευηηηηηζαδύ λε ηα έεηε οο άηη-  
 έηυηηηε ηυηάηη αηη ηη-βηηηέηηε ηοζαοαη έοέαηο οεαηβδαη-  
 έηη λυζαδύ άηηα ηηζ άη έίοηη ηυηάηη. άηηηαη άηη ευοηηα  
 έυαηόεαοαη ηα ευαηόηόε ηηηό έηηηοη αηζ ηαδύ: ευηηηηεαη  
 ηηζέηε, ηηηοηηαηόε. εηηηηη ολλήηαηα, άζυη ηηεαβδαοηα 'η ηοβαηλ  
 άηη άηηοηεοηηαδύ ο-ηεαέηοη ηάβαηέα, οηη αηα ηηηόαοη άηη-  
 ηηζ ηολλάηη. λα ευηηηηε ηα ηη-άηηόεηηηηε άηηηαη άηηοηεοη-  
 ηαδύ ηοζαοαη ηυηηη άηηα ηη-άηηοηηζ ηοη έηηηοη. άζυη λεαζ  
 έοέαηό ηηζ ηυηάηη άηη εηηαοη αηη α έεαη, άζυη ευηη ηόηηλ  
 ηηζ υλτοηηηάέη άηη ηηζβηαέ αηη α ζυαηλεαηηαηβ, άζυη ο'ηη-  
 έηζ αμαέ λε εεηαδβηαδύ ηοηηέηη ο-ηεαέηοη άζυη ηοηέοηοηαδύ  
 ηα ηη-εαέηηα αηη ληοη ηάβαηέα. αηη ηυηόε οο'η άηηόεηηηηηε  
 άηη οαηα ηεαέη.

ηη ηαιβ άοη ηεηόέηαέ λε οευηαδύ ηο ηηηηη λε ηοζέυηη-  
 ζαδύ, οηη βη εαηαηαη ηόηηλ ηηζ υλτοηηηάέη υληηζέηε οο  
 ηαέαηβ η-έη, άζυη βη ηοζ άηη ηυηο υηε ηη-έηηηοηε οε βηηζ  
 ηηη αηη λειζεαδύ ηεηηόβτα οαη ευηηοη άζυη αηη εεηηευζαδύ  
 ηα βυλτοηηόε, έυαηό άηη η-άηηόεηηηηε αμαέ. οο έυηη ηυηηη  
 εαη ηηηοηηα ηη-έη άηηα ηυηόε άηη αηα ηηζ άηη υλλάδύ,  
 ηηόεηηηηηη ηηλλεαηη ηε ηεηη ζαέ βααλαη ηο ο-ηη ουηηό-  
 βεηε αέη άηη ηηαέ ηηηέηηεαηη υααλ άηηεαέ ηα έεαέ λαη-  
 ηζέη. ι. ηυλ ι. ηηαλληηεαηηη ηε άηηη ηο ο-ηεαέηοη. άηη

feireas baalain ve mǵail b-Fionn anna n-arthuis, tainic focal cúige ari tábairtá gá maó: Aca breiteanna n-Ulladó, uari nóitib a cúailuis Car, aig marluzáó an ceart! Seo an freagradó a cúiri arthuis ari ari leir an curadó ceutna: Bídeadó pñionraíóe cinfir, ollmána, agus treabóada 'n pobail ari m-bhuíteine n-Ulladó ari veireadó la b-Mear. i. Agusur, ar comáiri an mǵ.

Agur oo bí mar rin. Anoir ari la cruinnce n-arthuinne ari m-bhuíteine, v'eimǵ Fionn agus vubairt: A pñionraíóe n-Eri agus a flaité fionraíóime n-Ulladó, ní b-fuil donnió aig Fionn óo bui g-cluairteant oiri aca feilm roig gá comñionuzadó Eriñion go doibin. Aét ma tárladó go b-fuil don muo aig don neac ve'n arthuinne reo, le maó a báinear le n-Ulladó ma'f a tóil e labreao? Freagairi pñionra Car: Com luac gur m-beió na rñioóta leigte labróacó Car. Bí treadó n-olige n-Ulladó fuairgailte agus a focla leigte ar aró. Agus rñioóta n-Eoluir agus leabair na n-Aimfiré. Ann rin vubairt an mǵ: uac tárladó go g-claoneann an la anoir teiómif go Dunfobence, blaif-foómuio an feir aca meiógce ann, agus amaraó beió rñioóta n-Eoóaió ollmán b-foola leigte ann cluairteant an pobail. Larnamaraó bí na focla leigte ari an m-bhuíteine, agus ari arthuis gá góireaoari na bulroimíóe ar aró: Seareann neac ari m-bhuíteine n-Ulladó aig iareadó a ceart? Agus cluinteair gac gá maó: Aca focla aig fuioiri ve cloin m-Bimóiri ann arócan oo cluair an mǵ. Ve bñig rin bí

ʘuoiu ʒlaouiōʒte ar coiūaiu an auiōʒuinne aʒur labaiu ʒe-  
 a aʒoiō: Ţuʒ ʘuau cean ue na bʒeiteāmnaib n-Auiōēan:  
 uo ʒleic uā beuēaiʒ aʒur uā caoiuʒ ue aʒueiʒ ʘuoiu.  
 aʒur ni Œaib ʘuoiu ʒlaouiōʒte a Œōēaiu an ʒ-cluaiuʒiʒ le-  
 ʒʒeāʒʒaō, aʒur ueuēann ʘuau ʒo m-buō epic iāo. Aiū an  
 aōūāi Œin Œuʒne ʘuoiu coiūʒaiuū aʒur inʒuiʒ ʒniōūāiēā b-  
 ʘuau uo Ceuāil an Œʒeāūāon ar a ēion, aēt ni eiuʒʒaiō.  
 Ceuāil leiʒ aēt ēiunŒuiʒ amaō e ʒā Œaō: A Œeāʒeann  
 ʘuoiu ʒo b-ʒioʒʒuiʒeann ʒe Œōēā Œʒeāō na n-olige ni buʒ-  
 ʒeāiū na ʘuau an bʒeiteām? Uime cuiŒeann ʒleic anna.  
 Œeib b aʒueiʒ b-ʘuoiu.

Iʒ an Œin uūbāiuŒ Siolāō aʒuobʒeiteām Ţuuiʒoēuēce:  
 Cʒeuiō a ueuēar ʘuau le Œōēāib b-ʘuoiu? Ţō cʒiē ʘuau  
 bī a ʒuē bʒiuŒe ʒāiū, a Œōēā Œileāō ēiūō a Œiāēāib ann.  
 Œāʒāēt Œuʒne ʒe cuiʒ uōna ni buʒ meāʒa. Ţāi an ceuōna  
 bī Ceuāil ʒlaouiōʒte a Œōēai aʒur uo leiʒ aiū naō buō.  
 ʒioū an Œeul a Ţuoiuʒ ʘuoiu, aēt cuiʒŒeāi e ēum naiŒe-  
 ar coiūaiu an Œ-aiūōʒuinne, oiu bī n cuiʒ cʒuēuiʒte Œiūō.  
 Œiāōniūiūb ciuēib Ţoniʒaiū aʒur loiū. Ann Œin Œuʒne an  
 aʒuōʒuinne coiūāō, aiē niōi aʒuiūʒ aonōuine a ʒuē aiū Œon.  
 ʘuau aʒur Ceuāil. Ţ'eiuʒ Œeāiēan ue na bʒeiteāmnaib  
 aiʒ Œaō: Ţā Œuilāuʒaiō an Œuʒ uo Œeāiēan uo labaiū:  
 aʒur Œʒeāʒaiū an Œuʒ: labaiū a Œeāiēan. aʒur Œeāuiʒ  
 Œeāiēan Œuā aiʒ Œaō: AŒa 'n Œalaū ŒāŒuiʒte Œiūō an  
 Œuō Œeō! Iʒ coiūāiū an cuiʒ le Œuil ŒiŒe ann uūūāiūb,  
 Œʒāē ʒniōūŒeāi iōiʒōl aiū uēoiūʒ aiʒ caiēuʒāō Œeiuōar na

n-oiðce φαοι λoιpτιn Δ βοτ! Cpeυo μα ηγλαέρεαρ cυνοδαρ  
 αιp μαοιν β-φuαρ Δγυρ ζ-Cευόαι, Δγυρ μαοιν β-φuοιp  
 Δγυρ uοιpφo ζαé cean ceίpe nuαιpe an meυo Δ éαιll  
 φuοιp μαp cαιn, Δγυρ βiθεάo Δ n-αιnm coμμίlte Δp πολ-  
 λαιβ m-βpeίteaín uλλao? Διp epioénuζao úo Scapέan Δ  
 éαιnt, o'epuζ an nuζ ζa apó: Δ éλana φiopéaοίme n-uλλao  
 ιp Cευόαι Δγυρ φuαρ Δ φeapeain μαpλuιzτε, áct ni i ul-  
 lao!, oip ni παιβ uλλao éiontac leo. ιp mo βapaμαι ζo  
 m-beiό Scapέan λanφapτα le poclaiβ an nuζ. βiθεάo epo-  
 cαιpe Δ coίnnuίe Δ uul le éeapc μαp Δ coίmóαι. Tpeap-  
 nuζ Cευoαι Δγυρ φuαρ pocla tpeáo na n-olίze áct nap  
 nuζne Scapέan an nuó ceυta?

ni β-φuιl pocal Διp tpeáo na n-olίze tabaipc ceao úo  
 poclaiβ Scapέan nuβup nuζa 'na úo ζnoίmapéa ζ-Cευóαι  
 Δγυρ β-φuαρ? Cpeυo munac φuίoφeφao Cευóαι Δγυρ φuαρ  
 nuβup nuζa Διp caitéoip m-βpeίteaínnaip, áct pafpao Δ αιn-  
 mna Διp πολ na m-βpeίteaín, maille le áóβap Δ φμαétyζao?  
 Seapφao μαp buancóimeine an t-olé Δ nuζneáoap, ζo m-beiό  
 ánna n-uάéaine paitéioφα úo cac Δp peo puap φeapoa? le  
 na linn pin ouβaipc an nuζ: Cpeυo μα nuζne na pηi peo  
 ζo ciontac β-peioip ζo nuζne an te ζnoó an capoio ánna  
 n-áγaió ζo ciontac, cuaió φuαρ Δ nuζa ran cuip, buó coiη  
 ζo m-beiό an cuip pof pcpuiouιzτε ánn talain n-ápoéan ζo  
 m-beiό an ceapc ueunta opai poclaiβ tpeáo na n-olίze ioip  
 ζleic Δγυρ φuοιp. Δγυρ ápouιz Scapέan Δ ζué ζa naó:  
 ιp moηi epocaipe an nuζ? Ánoip Διp eιζin epioénuζ Scapέan

Δ φοελα νυαιη ελυντεαι ζυε αμεαρζ αν ρλυαζ εαιε τιομ-  
 ειολλ αν ηρυιεινε ζα μαδ: Δ η-ειρτεοεαυ αν ηυζ λε μο  
 φοελαιβ? Ουε α ηυζ ελαση υο ελυαιρ υοοη ρεεul εηαδζτε ιρ  
 ηυρε Εαηρα βοετ! Τηαε εαηζαυαη ηα φοελα υο'η ηυζ αου-  
 βαιηε: Ουεαδ υο ρεεul ουββηοηαε ιηρε. Δηη ρηη.

Εαιηε Εαηρα αη κοηαιη αν αηυεηυηηε αζυρ λε ζυε  
 εηαδζτε ουββαιηε: Ο Δ. ηυζ ρεαρεαηη ανη ρεο αηζ κοηυε-  
 αεταη λεαε αζυρ λε η-αηυοηαιειβ ταλμαη υλλαδ ρεαη α  
 εηυηεηυζ λυαεζαη εηζ η-Οοηλυαε ζο ηηοη, ηι εηυηη μαε  
 αζυρ υα ηηζεηη αηζ Οοηλυαε ελαη Εαηρα. Δηηη ηαε ευαι-  
 υηζ αν ηυζ υε Μαηρα αζυρ Συηεαηα? Ηα ηηυοηγεαλλα ηο-  
 αηλυηη α ηαιηεαηη λε ληηη ρηυεαηβ η-Ουββα ραοη εηοε η-  
 βααλαη? Ευαιδ Μαηρα ανη κοηλυαυοηη λεηρ α αεαηη αζυρ  
 α ηαεαηη ζο Ζεαλλαδ ανη Μαζημοη, λε ελεαηηηαη υευηαδ  
 λε Ρολαδ αζυρ ζεηλλ ζο ηαεραυ ρη μαη ηεαηεηε λε ηο η-βοε  
 Ρολαδ αηη τεαεετ Εηυηηηυζαδ ρεο εηυζαηη. Δεετ αηη υυλ αηαε  
 υο'η ρεεul ζο ηαηβ αν υηρ ζεαλλεα εηυη ηοηυζαδ, ηη αση  
 αεετ ιοηυα τεαηηα υο ηυε λε εηυε κοηηυζαδ ανη ηηεηηη αζυρ  
 εηοηθε εεαεταη αεα, αηοηρ ηι ρεεul ζυηη ηαηβ Ρολαδ ροζζ-  
 ηαδαε λε ιοηοηηα ηηηοηηηεαλλ ζ'α ηηεαλλαδ, αηηρ ζυηη ηαηβ  
 Μαηρα εηηηη λε ηυηη αζυρ ρεαηεεζηαδ α εηυζ ρη ζο Μαηηαηοζ.  
 Μαηηεαηηη αηοηρ ανη εηηηηοηαηβ Ζεαηηηαυηηη ρεαηη α κοηζαηη  
 ανη ελυαιηιβ Μαηρα φοελα ηεαηηηελαηηη ηοζηηαηα υ'ηηηηη.  
 Οεαηηηυηζ ευοαη ηα λεηηβ λε ηαηηε.

Μαηη αν εευοηα λαβαιηη ρε υε βαοζαηεηιβ εαιε αηηηαη  
 εηοημειολλ μα ηοηραυ Ρολαδ αν ηηοηηηεαλλ. Ηηοηη αηεηυηζ



Եօրլսւտ ձօն Բօղճալ նօ րօտճօր յօ Երչ ճօ յիջնօ րօ  
 յօտճօսօ. Անրան ձն ձմրի րն Եի արԵար, Եսօալ, ձջւր  
 մօսն ձր յձտ ձջօնն, ձջւր Եսօ րօրրանջ Լօ յիօնօտ Լօր  
 ձն յօրիւչ ձր ձն Եօճար, ձճտ ձր Եալլ Եիմար ձից Եալլօտ  
 ձր ձրնօր, Եի ձր մի Աից րօրօրնօ ձջւր Լօրիցօտար ձն ճօ-  
 սիօ, յօ Եի րօ ձր ճ-Եօմարան Լօջամար ձր ճ-Եարօսօ Աննօ-  
 ճօտ ձն ճօսիօ Ար Եօմար Երօտօմ, ձ Եի մար ձն Եսօնօ  
 ձր ճ-Եօմարան, յիրամար յօ ձն յսօ ձ Եարլօտ, ձջւր րօր-  
 սից Եօրլսւտ ճօ րօրիօրօսօ ձն Եւր. ձճտ յ՛րան ձն Երօտօմ  
 Եօճար յօ ձր ճ-Եւր.

Եձմի Եօ ձջւր Եօրնօ ձջւր միօնօն ճօտԵար ձր ձր  
 մօնջրօր, ձր ձն Եալլ Եւր ձն Երօտօմ րօ Եւր ձր  
 Եօրլսւտ ճօ Երօջնօճօ Ար ձ Եօմար յօ՛ն միօ սօ? Եձմի  
 Եօրլսւտ ձջւր րօջար րօ Եանջօտար ձր րօճօրան ձր մօ-  
 ձալնօր. յիօր ճլօսիօ րօ Եւարչից ճօ մօտ: Աճա մօրճօմօ-  
 սօճա ձջամրօ Ետօն սօտ ձն յից. Եւրիմ ձջւր ճնիօմ! Մօ  
 յօճօտ միսօ Ար Եօմար ձն Երօտօմ րօ Լօ Եարօսօ մի Եւր-  
 սիցօնն րօ Լնն, ձճտ մօ ճնիօնն նօճ Եարօսօ Անն ձր ն-  
 ձջօտ Անն րն ճօ յօմնն Եւրսիցօնն րօ ճօ սօԵրմօճօճ Լօ  
 սիմօ ճ-Եսօ ճ-Եւար, ձջւր ԼօԵրօնն րօ ձն Եսն Անն ձր  
 ն-ձջօտ մար սիմօ ճ-Եսօ ս-Եանջօ. Ար րօրիօսիցօտ ձր ճ-  
 Եար ճնիօնն րօ ձն սիլօ Անն Աօրօր, մի Երսլ Եւարչից  
 նօ Աօնսիմօ ձր Լօճար ձճտ Եօրլսւտ, նօ Եարնո Երօրի  
 ձն Ե յիջնօ ձն Եարօսօ. Րիցն ձն Երօտօմ րօ Եւջօր  
 ձջւր Եւջօրօ սիմն սիլօ Եօսի ձր րօսօ Լօր, սիմօ րն Ա-  
 ձար Եօճտ Անօր Տօտ ԱնԵօճտ Աճա ձր ճ-Եւրօ Աջւր ձր ձր-

αρθαρ ζαη, αζυρ το εαηλαό αν ζευρλεαυιπρ ρεο νε βηιζ  
 ναό ταβραιηραό μυρο Μαηρα αρ η-ζηαό ρυαρ το'η βρεϊτεαη  
 ορηιραηαιλ ρεο! Ατα'η βρεϊτεαη υο ανοιρ ρεαρεαό ανη το  
 εοηαιρ Ο α ηιζ! Αζυρ ιρ Σαρηεαν α ανηη!

Ανη ρηη αουβαηρ Σιολαό αροβρεϊτεαη Ουη'οβεηρε: Εαο  
 ε βειηραο ριαόηυρε το ροελαιβ Εαηρα? Αζυρ ρηεαζαιρ  
 Εαηρα? Μα ζλαοιότεαρ Τυλ. Αζυρ αιρ ρηεαζηαό Τυλ το  
 ζλαοιό ηα η-βυλρρηιηόεαό αουβαηρ Σαρηεαν ζο τηυαηζαηαιλ:  
 Ουέ α ηιζ τα Σαρηεαν τηηη μα'ρ τοό εοιλ ε ταβαηρ εεαο  
 ηητεαέτα αμαό τοο? Αζυρ ειαιό ρε αμαό αζυρ βι ιοη-  
 ζαηταρ αιρ αν τ-αρόρηυηηηε. Αζυρ αιρ ρεαλεαό εαηρ ηιβυρ  
 ηυζα αη 'ηα ειαλλτεαρ ηιαέταηαό, ηηόειρρη ηιοη λαβαηρ  
 αοηηεαό ροελα. Το βι ζαό αηηα εορσ ο'εαζλα εαιητ μαρ  
 ζεαλλ αιρ ηα ροελα ερηαηόε λαβαηρ Σαρηεαν αηηαζαιό Εευ-  
 όαιλ αζυρ ρυαρ. Εαηόειρ ταμαλ μαηε ο'ειηιζ Σιοηλαό αηζ  
 ηαό: Α ηιαέραο ζειβαοοηρ ανη οηαζ Σαρηεαν, ηο λαβηοέαο  
 Τυλ? Αέτ ρηεαζαιρ αν ηιζ: Εηζ Εοόαιό Ολλαιη ροολα ιρ  
 αηηα ηρηοηαορα μαηηηη, υηιζε το Ερηηοη, αιρ τηεαό ηα  
 η-υηιζε υο ατ ροελα ρεο ρεηοβτα: Ηα ταβαηρ βρεϊτεαηηαρ  
 ανη αζαιό αοηόυηηε ηαό β-ρηνλ αιρ λαέαρ. Αηηε ηαό ρεαη-  
 λειζεαηη Σιολαό εαηη νε ηα βρεϊτεαηηηαιβ τηεαό ηα η-υηιζε  
 α ζ-εοηηηηόε, ηο αρ υεαηβηηειηηιζ εοηη λυαέ? Οαη υηιζε  
 βηόεαό υηλε τηεαζα αηηα εορτ αηηαζαιό Σαρηεαν εοηη ραοα  
 ζυρ ατα ρε αρ ελυαηρτεαητ. Ταβαηρ αρτεαό ε.

Τηαέ ρεαρηιζ αν αρόρηυηηηε αιρ ηη-βρηιτεηηε, ηηηηιζ  
 ρηοηη υοιβ λειζεαηη ηα η-εαζηα, αζυρ αρουηζ ρε α ζυε αηηα-

ξαιό να βρειτέαίμαι δῖς μιά: Ἄνε νάε τριμιάε ἀν κάρ?  
 Οἶθεάν ουνε εὐξόιη ουνε εἰλε οἶο νῖβυρ μιζά ἠαρινόε  
 Ἄ ρηαόαρ ἀνν γλαντόλυρ μ-βααλ, ἀέτ οἶο τριαέτ νι οἶθεάν  
 Ἄ ἠορκοιρφειν ζῖο κοῖν μορῖ λε μιονηλιάβ? ἠο κοῖν θεαρῖ  
 λε τεμε λαρτα ραν ζλεάνν ἀννηρ ἀν οἶόέε? Ἄτα ραιέτορ  
 ορηρτα ἠοιμε ἠ λα Ἄ ζλαέφαο ζο ραρτα κλοιν Ερημονε ροκλα  
 να μ-βρειτέαίμ ἀνν ἀιτ β-ροκαλ τρεαέο να ν-ολίγε. ἄι  
 φιονν ζο ροἶλ θευναό Ἄ κοῖνραό ἀζυρ τρηορηιάε ραῖο Σκαρτέαν  
 ἀρτεαέ, ἀρειό οἶ βι μάλλ. οο κλαον ἀν λα, ἀζυρ ἀουβδιρε  
 ἀν μιζ: ἄ-φειοιη ναε ἄ-φουλ Σκαρτέαν Ἄ ἦαιέ ρειό ρορ?  
 Κρηυο μα μαρθεάνν ρε ζο ο-τι μαἶοιη ἀμεαρηε Ἄ ἐαρηαοῖβ,  
 ἀνν ρῖν τιοκφαο μαἶλε λειρ να ριαόηνυρῖβ ἀρη Ἄ ρον ἀζυρ  
 ἀννα ν-ἀζαιό ἀνν ρεο ἀρη λαταρ. Ἄρηναῖαρηαέ τρεαέ ἐρηινηνν-  
 ιζ ἀν τ-αροέρηινηννε ἀρη ἠ-βρηιτεῖμε, ἦεαρηιάε Σιολαέ δῖς μιά:

Ἄββαρη Ἄ Σκαρτέαν Ἄ λαβροέαο Tul? Ἀζυρ οο κοῖνζαρη  
 Σκαρτέαν ἀνν κλυαρη κεαν οḗ ἀ κοῖνθεαέταῖβ: Κυνηζιζ Tul Ἄ  
 ἦορ ἀιγε ρειν. Ἀννηρῖν οḗρηιάε ἀν μιζ δῖς μιά: ἶρ ριορ νι  
 ἄ-φουλ καηροκαλ ἀρη τριαέο να ν-ολίγε Ἄ βαινεαρ λε εὐξό-  
 ιη ἀζυρ εὐξέεαρη να μ-βρειτέαίμ. Ἀρη ἀν ἀόββαρ ρῖν Ἄ  
 κλοιν ἦορηέαοῖμε ν-ὐλλαό κρηυο μα μαρληυίγεάνν βρειτέαίμ  
 ροκλα να ν-ολίγε ἀζυρ ἀρη θευναό ἐαρηοῖο μα κρηυειζἦεαρη  
 ἀν ἠρηοῖο οἶολεαο ρε ἠαοἶ νηαρηε λυαέ να ἠρηοῖοε Ἄ ἠιζνε  
 μαρη κάη? ἦρηεαζαρη ἀν τ-αροέρηινηννε: Σεαό, βῖοεαό, βῖοεαό.  
 Ἀζυρ μα κρηυκρηυίγεάνν ἀν ἀρηοβρειτέαίμ Ἄ κλυαρη υαόḗν κάρ  
 οἶο, ἠο μα ζρηόεάνν ρε εὐξόιη ἀνν ἀον κυρη, βῖοεαό Ἄ

epic cuiſe veuſe nuairne do'n te fuilangte upoio? Δγυρ ni fuidepaio bpeiteam̄ a miſne 'n euſceapc aip caideoiri m-bpeiteam̄nair fearoa? Δγυρ ppeaſpapaip uile: Sead̄, biōeād̄, biōeād̄. Δγυρ oo bi maip rin. Δγυρ bi na foela pemoēta maip cuio comleatnuſad̄ foela tpead̄o n-olige n-Ullaō. Ip ann rin apouiḡ Fionn miſ Ullaō a ſuē ſa maō ap apio: Com̄ paōa ſup aca ppioapō Eoōaiō Ollm̄an b-foola ann epioōēib̄ miſ, ppioapōiō Δγυρ maitead̄ n-Ullaō, beō lām cle na n-olige pinte amac maip p̄ciaēcom̄aipce do'n laſ Δγυρ beō veap̄ lām laoiri na n-olige p̄maētuſad̄ an com̄eap̄ad̄. Maip an ceuōna oubairc an miſ le Eanpa: Cia meuo ap ēaill tu leiṗ an euſceapc? Ad̄c ppeaſaip Eanpa:

Cpeuo ip p̄iu ap̄ſ ēaill, nap̄ acuiſe an miſ Eanpa Δγυρ a com̄oail ap̄ com̄aip clan na talman. Δγυρ p̄iap̄p̄uiḡ an miſ: Ap̄ ſlac̄ Rolaō Maṗpa maip a beancēile? Δγυρ ppeaſaip Eanpa Sead̄ maipēann̄ Maṗpa anoip̄ ann boēanaib̄ Rolaō uad̄'n Cpuinnuſad̄ a ēuaō ēapc. Δγυρ o'ad̄ēnuiḡ Fionn o'a ap̄om̄ap̄o oo tiom̄ann maip̄ b̄p̄oñntanap̄ veic bioap̄iſ, veic caop̄aiſ, Δγυρ veic ſab̄pa uad̄ tpeuoaiḅ an miſ ſo ap̄neip̄ m-ōop̄luaē. O'p̄il Eanpa a m̄-baile lan ve luad̄ēaip̄. Anoip̄ acnuiḡ Fionn oo Cap̄ ſo ſ-cuinpaio a ēluaṗa p̄uap̄ſaile oo cap̄oio an pobail. Iap̄ rin t̄p̄ialluiḡ Fionn ſo o-Tead̄m̄oip̄. Ann̄pan̄ naoinm̄aip̄ baalam̄ o'a miſaile ēuaō ap̄oip̄iſ aip̄ cuairc ſo Ultonn̄m̄ad̄c le p̄eup̄p̄int̄ T̄oip̄l an miſ, oip̄ oo bi anna luōe aip̄ a leabba t̄einn̄ Δγυρ anaop̄oa. Oo m̄aip̄.

Fionn ann Cnuacán le rognar éabhairt do Tórl. Ait  
 moir iméig fe amearg no ann gaobair muinntir an níg, no  
 maite n-Ultonnmacé o'eaigla go g-corrpaó ruar anigioó  
 eava. Moir filluig go o-Teacómor cean moira, nuig go o'eug  
 Tórl. Agus do guil Fionn e. Annrán cuigíao baalain  
 veug ve nuigal b-Fionn ruair Congaal nuig Gaalen bar,  
 agus air tigeacé do aróeruinne Gaalen air m-bruiteine  
 rogaobair Eocáio mac g-Congaal anna nuig ann air a déar  
 ar éion nuigacé Gaalen. Annrán baalain reo, éainic tnom  
 cablac moir Ceannuioeao na b-feine, traé bi baal ann  
 oara moir o'a éeac m-blac, artaeé ann longróre Imbioire  
 g-Colba le ceuo lungaió leabairaoana agus va ceuo lungá  
 tnomioméurta, lionta le lon agus euoail cruinnce uao gac  
 moir ve'n oomáin. Air tigeacé le na éeile do aróeruinne  
 n-Erimone ann aróreoírao o-Teacómor Éabairéa, bi caiteoir  
 nuig Ultonnmacé taoib írair ve tnoáon aronug pollam, oir  
 ni rogaobair for cean ann air Tórl agus air cruicnuigao  
 an ceuo feacé éuao an t-aróeruinne amac.

Agus bi moiruirra na n-aróreoírao omuogce. Agus  
 éeilaobair moirfeir o-Teacómor agus moircoírao na n-éac-  
 tra air lior Éabairéa. Anoir air ionnrúe do Comoraó na  
 n-éactra éainic comoail Ceannuioeao na b-feine artaeé air  
 lior Éabairéa, agus éug aronug ceuo oib do maó ar aró  
 ann cluarceant na rluag tnoó na bulroirib: Fioíruigíó a  
 éreunlaois n-Erimone buó treire cruoe, buó airce cliu,  
 gealleann Ceannuioe na b-feine mar geall n-éactra: Caé-

ʙaɪ ɪɪɪ ɪoɪɪá, ɕaɪɪɪoɪɪɪá, ɕuɪɪá ɪuɪɪá, ɪɕaɪ, ɕɕaɕe-  
 áɪ, áɕuɪ ɪaɪɪ ʙuó ɪu ɔa ɕeuɔ ɕuɪáɪ ɪɪɪɕeáɔ ɪo ɪɪ́e  
 ʙoɪɪɪɪaɪ ɪoɪɪ ɔo áoɪ ɪeáɪɪ-ɕɪɪɪoɪe á ɪáɪ ɪoɪeɪáɕ ɪe  
 ɕoɪɪá áɪ ɪuɪɪá ɪe ɪaɪóɕ, ɪo áɪ ɪɕaɪ ɪe ɪaɪɪ? áɕ  
 áɪɪ ɪɪáɕ ɪoɪɪ ɕɪoɕuɪɕ áoɪ ɪaó ʔáɪ ɕeáɪɪ, oɪɪ ɪoɪɪ ɪeuɔ  
 ɔo áoɪ ɪe ʙoɪɪʙeɪɪ ʙuó ɔɪ́ɕɪoɪɪá ɪáɔ ɔo ɕoɪɪá. ɪɪ áɪɪ  
 ɪɪ ɕáɪɪɕ ɕeáɪ ɕeáɪɪuɪeáɔ ɪá ʔ-ɪeɪe ɕo ɪaɪoɪɪɕ áɕuɪ  
 áɪɕ ɕɪoɪuɕáɔ á ɕeáɪ áɕuɪ á ɕɪaɔɪáɕ ɪaɪ ɕo ɔ-ɕáɪɪáɪ  
 ʔɪoɪɪuɪɕ ɔo.

áɪ ɕeáɪɪ ɪ-ɕáɕɪa ɪɔ ɔoɕɪoɕuɪɕɕe. ɪáɪ ɪɪ áɪɪ ɪ-ɔoɪɕ  
 áɪɪ ɪeuɕɪɪɕ ɔoɪɔ ɪaɪɕeáɪ áɕuɪ ɕɪaɪuɕeáɕ ɪá ɪ-áɪɪá áɕuɪ  
 ɪuɪɪá, ɕeáɪuɪɕ ɪuɕɕe, ɪɪoɪɪáɪe, ɕɪɪɪɪ ɪɪeáʙaɪoá áɪ  
 ɪoʙáɪ ɪaɪɪe ɪe ɕáɕ ɪɪeɪɪáó áɪɪ ɪeuɔ, ɔ'a euɔáɪ ɕuɪ-  
 ɪaɪe ɪuɪɪáɪɕ, ɕáɕʙáɪɪ ɕɕeáɕeáɪá, áɕuɪ ɪɕaɪá, áɕuɪ ɕáɕ  
 uɪe ɪɪuɪɕáɪ ɕáɕá. áɕuɪ ɕáɪɪʙáɪuɪɕ ɕeáɪuɪe ɪá ʔ-ɪeɪe  
 ɔo ɕáɕ áɪɕ ɕeáɪɪá, ɪoɪ áɕuɪ ɕáoɪ ɪáɕ ɕɪɪɕoɕáɔ ʙoɪɪʙeɪɪ  
 áɪ ɕe ɕɕeɪɪá ɪe áɪ ɪuɪɪá á ɔoɪuɪɕ ɪáɔ, eáɔoɪ, ɪá  
 ɕuɪɪeáɪ ɪeá ɪáɪ ɕoɪɪɪáɔ ɪoɪ oɪáɪ ɕeɪɕɪɪɪɪ oɪɪ ɪuɕɪáɔ  
 ɪuáɪ ɪɪɪ áɪ ɪoɪɪʙuɪe. ɕáɪ ɪ-ɔeɪɪ ɪá ɪáoɪ ɪáeɕe ɔo ɪuɪe  
 áɪ ɕ-áɪoɕɪuɪɪe áɪɪ áɕuɪ ɔ'aɕɪɪ ɪɪoɪɪ ɕo ɪeɪɕeáɪ ɪá  
 ɪeɪoʙɕeá ɔáɪ ɕuɪɪoɪ, áɕuɪ ɔo ʔɪ ɪáɪ ɪɪɪ.

áɕuɪ áɪoɕáɪeáɔáɪ ɪá ʙuɪɪoɪɪe: ɕeáɪeáɪ ɪeáɕ áɪɪ.  
 ɕáʙáɪeá áɪɕ ɪáɪeáɔ á ɕeáɪɪ? áɕɕ ɪoɪɪ ɪɪeáɕáɪɪ áoɪ ɕuɕ.  
 áɕuɪ ɕuáɪó áɪ ɕ-áɪoɕɪuɪɪe á ɪɪ-ʙáɪe ɕáɕ ɕ'a ɔuɪɕe ɪeɪɪ.  
 áɕuɪ ɕɪáɪɪuɪɕ áɪoɪɪɕ ɕo ɕuɪɪoʙeɪɪe, áɕuɪ ɔo ɕáɪáɔ ɕɪɪ  
 ʙuáɪeáɔ áɪ ɪuɕ ɪe ɪáɪɪáɪɔ áɪɪá ɕoɪáɪɔ. áɕuɪ ɕoɪáɪɪuɪɕ.

Fillian aroliag mēsa zo mācrao an mēz zo minic aig rnam  
 ran raile ašur mēne Fionn mar o'atın fillian, aēt o'far  
 an zalari nibur meara nuiz sur o'euz an mēz 'Oo mēzail  
 re aroimēz re baalaine veuz. 'Bi Fionn mēz ullaō ašur  
 aroimēz Erimone, plointe, Sioplam' ve bnuiz zo maib a lama  
 nibur para 'na lama don fir beo ran tpaē rin. Ašur 'bi  
 ule ullaō aig zeupguil ann oiaēz Fionn.

An naoimāri leabair. An reireao caibroil. Riēail  
 Eoōaiō 'Oa'pōeuz baalaineāō 430 zo o-ti 418. R. C. (An-  
 nala mēzēāta n-Erimone. An l. pol. an 64. ouileoz. Aoir  
 an 'Domāin 4345. paoi zairm Eoōaiō Uairpōear. Ašur An-  
 nalla z-Cluainmichoir, maille le luingeāc.)

Anoir iar bar b-Fionn cruinnuiz aroēruinne n-ullaō  
 ari m-bruitēine ašur mozāoari Ruāōruitōe mac z-Cieri veaib-  
 maēari b-Fionn anna mēz ar ēion ullaō. An tpaē ceutna  
 imēizēoari curāōitōe veaēāppuiz amāc ari furo Erimone aig  
 arō: Cruinntear mēzē, pmonraitōe, cinfir, ollaimna, ašur  
 tpeabāona 'n pobail ann aroēroimāō o-Teācpor 'Tābarēā  
 zan mall, oir aēa tpuāon aroimēz follam. Ašur ari fuitōe  
 vo aroēruinne an ceut peācē, 'bi Eoōaiō mēz Mumāin moz-  
 aigte anna n-aroimēz, moir o'imēiz re amāc zo liafail, ēuir  
 Ruāōruitōe mēz ullaō an eirāon ari a ēean, ašur leaēz  
 Eoōaiō mēz 'Zaalen an mēzbrat ari a zualinnib 'Oari turmor  
 ceilaēbraoari moirfir o-Teācpor, ašur moircomorāō na n-

Εατέρα διη λιορ Έαβαρτά. Διη ριυόε αν οαμα φαεετ λειξ-  
 τεαρ λεαβαιη να η-Διηφιη η-Ερημον αζυρ τρεαετο να η-ολιξε.  
 Αζυρ οο αροξλαοιό να η-bυλροιοιυόεαό ηιοη ηρεαζαη αοη  
 ζυε. Ατα μοηρηειρ αηζ Εοόαιό ανη βαοοηρεαετ, ηεολυηζ ηε  
 εαηε τιμείολλ Ερημον αηνα έααβλαε, αζυρ βι ιομοα ηηιοη-  
 ραιόε, αζυρ μαίτε Μυήαιη οο βι αηνα έοήλυαόοη μαη  
 ηυηηηοη. Διη τιζεαετ οο, ζο Ουηηόβεηρε, ζλαοιό Ρυαόηυιόε  
 ηηιοηρηαιόε, αζυρ μαίτε η-Υλλαό λε να έεηε, αζυρ έεηαδ-  
 ηαοαη μοηρηειρ διη εεαη ηιορα λε αροηηζ οο οηοηυζαό.  
 Ατα Εοόαιό ηηζ Ήααλεη αηζ ααιευζαό α λαετε ηαν ηεηηζ αζυρ  
 ηιαόέαηηαηε ηι τυζαηη ηε ηοζ ηο ηηηε οο εηηηβ ηο μαε-  
 τηηβ ηο μαετηηβ Ήααλεη. Ατα ηηειρ Ρυαόηυιόε ανη ηυηη-  
 εαό αν τ-αοηοζ έυζαηη ηε αυαηε ζο ηηηηε οο ηυηη-η-ολλαιη,  
 ατα Ερημον ηαοι ηοζ αζυρ ηυαήηεαη, οηη ηυββαηλεαηη Ρυαόηυ-  
 ιόε ανη εοηεηηεαέαιβ α ηηιόετ α εοήηυιόε. Αηηηαη ηοηηηαη  
 βααλαη ηε ηηζαη Ρυαόηυιόε ηυαη Ουβαη αν ταητολλαιη  
 βαη, αζυρ διη τιζεαετ λε να έεηε οο εοήηηοηοη να η-ολλαιη  
 ηοζαοαη Τυηαη αηνα η-αητολλαιη η-Υλλαό. Αηοηη εαη όειρ  
 οο ηηζαη Εοόαιό ηηζ Μυήαιη οα'ηόευζ βααλαηη αηνα η-  
 αηοηηηζ, ό'ευζ ηε, αζυρ αηοηηηζεαοαη α έαηη ανη Μυήαιη.

Αη ηαοηηηαη λεαβαιη. Αη ηεαέηηαο ααιηοηι. Ρηζαη  
 Εοόαιό αηοηηηζ αηηζ βααλαηη. 418 ζο ο-ηι 413. R. C. (Φεεό  
 Αηηαλα ηηζεαέτα η-Ερημone. Αη 1. Ρολ. Αη 64. ουηηεοζ.  
 Αοηη αν Οοήαιη 4361. ηαοι ζαηηη Εοόαιό ηιαόήηυηη.) Αζυρ  
 ηηζαη λυζαό εεηηηε βααλαηη 413 ζο ο-ηι 408. R. C. (Φεεό



Annala migeáda n-Erriomne. An I. pol. An 64. uileos.  
 Doir an Domáin 4362. faoi ainm luḡadó lamóearḡ. Agus  
 Luinḡfead.)

Ṭar uéir bar Eocáid mḡ Mumáin aronḡ, éruinnuḡ.  
 aróruinne Mumáin air m-bruiteine agus roḡadair luḡadó.  
 mac Eocáid anna mḡ ann aic a átar ar éion migeáda  
 Mumáin, áct air tigeáct le na céile vo aróruinne n-Er-  
 riomne ann arófeomháó u-Teacómor Ṭabarṫa roḡadair Eocáid  
 mḡ ḡáalen anna n-aronḡ ran ceuo feadct, agus éuaró re  
 amác ḡo liaḡail agus anna fuithe air éuir aróruimḡear  
 ḡáalen an eirson air a éean, agus veairḡ re an mḡbarṫ  
 aira ḡualinnib. Agus uil amác vo'n aróruinne céilabar-  
 dar morḡeir u-Teacómor, agus morcomoráó na n-Éacṫra air  
 lior Ṭabarṫa. Anoir vo éuir Eocáid Connuḡ anna fuithe  
 ann aic mḡ ann ḡáalen air fao na cuḡ baalaineadó a mḡ-  
 ailuḡ re anna n-aronḡ. Faoi veireadó an cuḡmávo baalain  
 bi Eocáid aronḡ caicuiḡce ar a n-Éac fogur vo buirécló  
 agus o'eus re, agus aruḡeasdar a éarn ran aic a tuitime.  
 Áct vo éarlaó ḡan éruinnuḡadó na n-aróruinne ḡáalen air  
 m-bruiteine ḡur ḡlac Connuḡ air fein ḡairm agus ainm  
 mḡ ḡáalen dar comáirle na ḡ-Cromḡear. Agus tigeáct le  
 na céile vo n-aróruinne n-Erriomne ann arófeomháó u-Te-  
 acómor Ṭabarṫa, roḡadair luḡadó mac luḡadó mḡ Mumáin  
 anna n-aronḡ fori Erriom. Air éruónuḡadó an ceuo feadct  
 o'imḡiḡ an t-aróruinne amác, agus bi moróurra na n-aró-  
 feomháó uruḡce, agus céilabradair morḡeir u-Teacómor ag-



Διη αν βαλλ λειμ Connuiḡ anna fεαρσθ ζα μαθ: Δ fαν-  
 τuiḡεann μιḡ υλλασθ υο εuir μαθ Seadna διη τριθδον ζαδ-  
 en μα ειμιḡραιο Connuiḡ αρ? Fρεαζαιη Ruadθριυθε: Foi-  
 ζο θ-φιορδαιθιμ Δ φριονηα ζαδalen, μι fεασθ, μιθι εαιμιε λει-  
 υοε ριν υε ρμουαινε ανν ιντινν Ruadθριυθε, ασθ μα'ρ ειζιν  
 υο Connuiḡ υο θειτ μοζαιζτε anna μιḡ αρ ειον ζαδalen υειρ-  
 ραιο μιḡ υλλασθ: Δ Connuiḡ βειηι βυασθ αζυρ βεανεασθ αζυρ  
 βεασθ ρασα διη υο εριθδον. Μιθειρρην μιθι ειμιḡ Connuiḡ.  
 λειρ Δ αιτ υο σεαρεασθ αμεαρḡ ρριονηαιθ ζαδalen. Ιρ ανν  
 ριν υ'ειμιḡ ζυρ Δριφειρ μιḡ Μυθαιν αιζ σειρτυζασθ: Δ  
 Connuiḡτε αζυρ Δ αρυφλαιτ η-ερμιονε anne παθ ραιθ Connuiḡ.  
 μοζαιτε anna μιḡ ζαδalen υαρ τυρμορ? Fρεαζαιη Connuiḡ.  
 ρορ αρ αιτ μιḡ ζαδalen: Anne παθ υο μιζαιλ Connuiḡ μιḡ.  
 ζαδalen αζυρ αρυμιḡ η-ερμιονε διη ρασ υιλε βαδλαιη εοδαιθ.  
 Δ υεαρθρατθαρ? Δετ υυθαιρτ Δριφειρ: Μιθι ειζιν ηο υλιρ-  
 τεανασθ λειυθε μιυθ. Μιθι ρειοιη υο εαριλαθ. Υ'ειμιḡ Μυρ-  
 εασθ σεανφειρ Μαζḡλεηη αιζ μαθ: Δτα ρριονηαιυθε.

Αζυρ μαιτε ζαδalen διη λατθαρ εασθον ανν ρεο, ρρευο-  
 μα μοζφειρ διη ταθαιρεα ε? Υο ρεο φρεαζαιη Δοθ σεαν-  
 φειρ Δοιμαζ: Foiλ ζο θ-φιορδαιθιμ, ιαριυζιμ ζο λειζφειρ αρ  
 αρυ ανν ελυαιρτεαντ ηα η-αρυθριυννε ροελα υ-τυρμορ υ-  
 Ταναρτεασθ? Ανν ριν υ'ειμιḡ Τυρκαρ αν αρυολλαη αζυρ λειζ.  
 ρε ηα ροελα αρ αρυο: Υιυεασθ ζασθ Cean μοζαιζτε διη Δ  
 θριυτεημε, αζυρ anna εαλαη υυιυθε ρειη. Ανν ριν υ'ειμιḡ.  
 Τορηασθ σεανφειρ-Αριυθεαρ αιζ μαθ: Δ αρυφλαιτε ιρ ροζ-  
 τυιζρε ηα ροελα, αζυρ μαρ ζεαλλ ηαρ βαηη αν εηοθ ταθ-

արէա թեո Լե Զաւեն սո՞ լաւե՛ն Օլլման Ե-Բո՞ւլա իր յիւս-  
 տանո՞՛ ճօ յո՞ճբար ձի յի՞ճ աննա օւի՛տե՛ թեմ. Ըի՞՛ Բսո՞ միան  
 Լիոմբա մա յիւ՞ճիւս Շոնիւ՞ճ աննա արօրի՞ճ մա էարևո թիւ,  
 ու՞ճիւրիւ ու ձիւ Լիոմ ճօ Ե-Ճլա՞ճբա թե շա՛ւտար յի՞ճ Զաւեն  
 յի՞ճ ճօ յո՞ճար յա թիւնրա՛ւո՛ւ արջ մա՛ւտե Զաւեն Ե աննա  
 յի՞ճ օար տարմոթ օ-Շանար՛տե՞ճ. Ըիւր ո-՞ճի՞ճ թիւրիւ՞ճեան շա՞՛  
 օե շոմ ու շալման ճիւր յա՛ւ թո՞ճ արջ մա՛ւտ րո՞ճնար անն Լաւն-  
 տա՛ւ Եօ՞ճի՞՛ ար թա՞՛ ան ձիւրիւ Ը շոմլիոնիւ՞ճ Շոնիւ՞ճ սիւ  
 ու՞՛ ձի՛ ճարմ յի՞ճ?

Ընոթ ճօ մ-Բե՛ւ թաւմնեար արջ թո՞ճ թօր ար շալմ,  
 թիւճալեւո Շոնիւ՞ճ օար տարմոթ օ-Շանար՛տե՞ճ! արջ արօ-  
 ճարտ Բսո՞րիւ՛՛ յի՞ճ Սլլա՞՛: Ու Ե-թիւ Բիւի՛տեմե Զաւեն  
 թա՞՛ սո՞՛ն ձի թեո, թանրա՞՛մարոնե սո՞՛ Սլլա՞՛ անն ար մ-  
 Բօ՞ճանա՛ւ արտ շոմիւ՛՛ Է՞ճարտա յի՞ճ թիւրա՞՛ ար ո-՞ճարԵ-  
 թա՞՛րե? արջ օ՞ Լաճար արօթար յի՞ճ Միւման ան շա՛ւ  
 շեւտա. Ընն թիւ օ՛րիւ՞ճ Շոնիւ՞ճ ճա յա՞՛: Եի՞՛ճ ար թիւ.  
 Լարնամարա՞՛ շիւլլեւար թիւնրա՛ւո՛ւ արջ մա՛ւտե Զաւեն ճօ  
 Բիւի՛տեմե Մա՞ճնար, արջ անն թիւ՛՛ ար արօթարմե յո՞ճ-  
 ար Շոնիւ՞ճ անն յի՞ճ ար շոմ Զաւեն արջ թիւլեւար ճօ  
 Է՞ճարտա. արջ յի՞ճնե Բսո՞րիւ՛՛ թիւր օ՛ւ յի՞ճ օ՞ սիւ  
 շոմիւնօլ թօճար օ՞ Է՞ճարտա ար ան թիւ՞՛ սո՞՛ Բիւի՛տեմե  
 Մա՞ճնար. Ըիւր արօճարտ Բսո՞րիւ՛՛ Լիոմբա Եր՛ճար: Ըա  
 թիւ շոմ Մարեւա՞՛ Օլ շոմնա՞՛ շոմ Շա՞՛տա. Մա ճիւ՞-  
 տար ան թիւր թեո ար Է՞ճարտա Բե՛ւ յօ՞ճիւմբիւ՞՛ Ը է՞ճնճան  
 ու՛՛ թար մարա ՛նա Ե՞՛ Ը մեմ. Ըօ Ե սիւ շիւ՛՛ Լիոնտա Լե  
 Լա՞ճար. Լարնամարա՞՛ թիւ՛՛ ան Ե-արօթարմե ար յան արօ-

ʃeom̃iʃad̃ o-Teac̃m̃oñ T̃ad̃ar̃eʃa, aʒñ ʊb̃h̃aʊaʊ na buʃroim̃iʃe  
 aʃ aʃo: Aʃa tʃim̃oʃoñ n-Eʃim̃ioñe ʃollaʃm̃! Aʃñʃiñ o'eim̃iʒ  
 Ruad̃oʃim̃iʃe m̃iʒ Uʃlaʊ aʃiʒ m̃ad̃: Cʃeʊʊ ma ʃim̃oʃaʊʊ Connuiʒ  
 m̃iʒ ʒaaʃeñ aʃna aʃoʃm̃iʒ? ʊo ʃim̃ caʃ a ʊeaʃʃaʃm̃ ʃuaʃ.  
 ʊ'im̃eʃiʒ Connuiʒ aʒʊʃ ʃʃim̃oʃaʊʊe ʒaaʃeñ aʒʊʃ Aʃoʃʃeaʃ  
 aʒʊʃ ʃʃim̃oʃaʊʊe Muʃm̃aʃiñ amaʃ ʒa ʃiaʃaʃil, aʒʊʃ ʊo ʃim̃ aʃñ  
 aʃoʃʃom̃ʃeaʃ Connuiʒ aʃna ʃim̃iʃe aʃiʃ, aʒʊʃ ʃeaʒ ʃe aʃñ eʃiʃ-  
 aʃoñ aʃiʃ a ʃeaʃñ. Aʒʊʃ ʊo ʃim̃ Aʃoʃʃeaʃ m̃iʒ Muʃm̃aʃiñ aʃñ  
 m̃iʒb̃aʃiʃ aʃiʃ a ʒuaʃim̃iʃb̃ aʒʊʃ ʃillaʃaʊaʃ aʃiʃ ʒo ʊ-ti'ñ aʃoʃ-  
 ʃeom̃iʃad̃. Aʃñʃiñ ʃuaʃiʃeʊaʊaʃ amaʃ ʃe ʃeʃlaʃb̃iʃad̃ moʃʃeʃiʃ o-  
 Teac̃m̃oñ aʒʊʃ moʃʃoʃom̃iʃad̃ na n-Eʃaʃʃʃia aʃiʃ ʃioʃ T̃ad̃ar̃eʃa.  
 ʃaʃ ʃiñ ʃim̃oʃñuiʒeʊaʊaʃ aʃñ ʊaʃa ʃeaʃʃ ʊaʃiʃ tʃʃm̃oʃ. Aʒʊʃ  
 ʊo b̃i ʃoʒ aʒʊʃ ʃoʒñaʃ aʃñ Eʃim̃ioñ aʃiʃ ʃaʊ ʃaʃeʃeʊʊ ʒ-  
 Connuiʒ Aʃñʃaʃñ ʃeaʃʃm̃aʊʊ baʃaʃaʃiñ o'a m̃iʒaʃil ʃuaʃiʃ aʃoʃm̃iʒ  
 aʃiʃ ʃeʃilʒ aʒʊʃ ʃiaʃoʃʃaʃʒaʃiʃ ʒo ʒʃleaʃñʃaʃilʃ ʊioʃm̃aʃaʃilʃ n-  
 Eʃaʃb̃, Aʃnoʃiʃ ʊo ʃaʃʃlaʊʊ ʒʊʃ b̃ʃiʃʃuiʒ ʃiaʊʊ m̃oʃiʃ tʃim̃ʊ ʃaʃine  
 na ʃeʃilʒoʃim̃iʃeʊʊ, aʒʊʃ ʊo ʃeaʃñ Connuiʒ aʒʊʃ a ʃim̃ʃim̃ioñ  
 e aʒʊʃ m̃iʃeʊaʊaʃ e aʃñ ʃa ʃʊ aʒʊʃ ʃaʃñaʃm̃aʃiʃe m̃iʒne aʃñ ʃiaʊʊ  
 moʃiʃ ʃioʃʃʃeaʃʃeaʊʊ aʃñ ʃeaʃʃʃaʃeʃaʃiʃ ʃoʃʃaʃiñ ʃiʃʒe, aʒʊʃ ʊo  
 ʒʃlaʃ Connuiʒ ʒʃim̃ aʃiʃ ʃaʃñ ʃaʊʊ ʃaʃm̃ ʃiñ o'aʃeʃiʃeʊeʃʃaʃilʃ  
 aʃʃ ʃaʃoʃil a ʃim̃ʃim̃ioñ e ʊo baʃaʃaʊʊ aʃʃ ʃʃeaʒʒaʃiʃ aʃoʃm̃iʒ: A  
 m-baʃineʃaʃñ ʃaʃiʃeʃioʃʃ ʃe maʃ Eʃim̃ioñ? Aʒʊʃ aʃiʃ aʃiʃʃuiʒ a  
 ʃaʃm̃ ʃe ʃoʃʃb̃eim̃ ʃaʃb̃aʃiʃe, maʃiʃ ʃʃaʃiʒ ʃeʃñʃiʃeaʃiʒ ʃʃʒ aʃñ ʃiaʊʊ  
 m̃uaʃiʃiʃ aʒʊʃ ʃoʃʃʃuiʒ ʃe Connuiʒ tʃim̃ʊ aʃñ ʃʃoʃiʃe. Aʃiʃʃuiʒe-  
 aʊaʃiʃ a ʃaʃñ ʃe ʃiñ na n-ʃiʃʒe. ʊi eʃʒʃaʃoʃiñ aʒʊʃ ʒeʃʃiʃ-  
 ʒʃuʃil̃ aʃna ʊiaʒʒ, oʃiʃ b̃i Connuiʒ m̃uiʃneʃaʃ ʃaʃʃoʃiʃiʃ ʊo ʃʃoʃiñ

na talman. Δα αμφηρ μίγαλε γ-Connuiγ anna αρουίγ φορ  
 Ερημον φαδτ βαλαينه γο γλαν. Δα α μορέαρη γλαοιόγτε  
 “ΰαιμ μίγ γ-Connuiγ βίγαεγλαδ”.

Αη ηαοιημάο λαδαρη. Αη ηαοιημάο ααιβουιλ, Ριγαιλ  
 Αροφρη γε βαλαينه. 402. γο υ-τι. 396. R. C. (Φεuc Αη-  
 ηαλα μίγαδτα η-Ερημονε. Α Ι. ηολ. Αη 66. ουλεογ. Δοιρ  
 Αη Τομδαιη 4389. φαοι αιηη Αιητ.) Αγυρ μίγαιλ Οιλλιολ  
 ηαοι βαλαينه 396 γο υ-τι 387. R. C. (Φεuc Αηηαλα μίγ-  
 εαδτα η-Ερημονε. Αη Ι. ηολ. Αη 66. ουλεογ. Δοιρ Αη  
 Τομδαιη 4404. Φαοι αιηη Οιλλιολ Φιονη.)

Ανοιρ έαη ύειρ βαρ γ-Connuiγ η-αρουίγ Αγυρ μίγ Γαδ-  
 εν αιη τιγέαδτ υο αροέριηηηε Γαδλεη λε ηα έειλε αιη η-  
 βριυέηηε Μαγηαιρ ηογδαοαη Μυηεοαδ μαο Εοοαιό φαλ ηοηηε  
 αρουίγ, αηηα μίγ Αρ έιοη Γαδλεη, Αγυρ έυαιόεαοαη ηα κυρ-  
 αιόε αιη φαοη-Ερημονε αιγ γλαοιό μίγτε, ηηιοηφαιόε, αιηφρη,  
 ολλημαηα, Αγυρ ηηεαδαοηα Αη ηοβαιλ γο υ-Τεαδίοηη Ταδαρηα  
 γαη μαλλ οιη Αα ηηυόαοη Ερημονε ηολλαιη. Αγυρ έαηγδαοαη  
 γο υ-ηηαέαιηαιλ, Αγυρ αιη φαυόε υο’η τ-αροέριηηηε Αη αευο  
 φαέτ ηογδαοαη Αηοφφαη μίγ Μυηδαιη αηηα η-αρουίγ. Ηιοη  
 υ’ιηέιγ γε Αμαδ γο λιαφαιλ. Έυρη Ρυαόριυόε μίγ ΰλλαδ Αη  
 ειφαοη αιη Α έεαη, Αγυρ λεαγ φαδδ μαο λοηέ ηηιοηφα η-  
 ηβλυγέαδ Αη μίγβηατ αιη Α γυαλιηηιδ. Αιη αηιοέηυγδδ Αη  
 αευο φαδτ, ιηέιγέαοαη Αμαδ, Αγυρ βι μοηόυηηα ηα η-αρ-  
 φεοηηαδ υηιυογτε, Αγυρ έυλ Α έειλεαδαοαη μοηφειρ υ-

Τελέσιον, ἄγυρ μορκόμορκαδὸ να η-θαδέτρα διη λιορ ἔαβαρέα, ουβηραδαρ να.

Βυλροϊμιόε ἀρ ἀπο: Μα εϊότεαρ μαϊτ το μῆ, μαϊτίβ ἄγυρ βεαντραάτ ὕλλαδ, ἄγυρ το μῆ, μαϊτίβ ἄγυρ βεαντραάτ ἑαλεν. ἄγυρ το μῆ, μαϊτίβ, ἄγυρ βεαντραάτ ὕλτοννημάατ λεάθεοάαδ ἀπομῆς ναοι λαέτε να μοιρῆεϊφε ἑο φαάτ ἄγυρ φίττε λαέτεαδ, ἀνοορ ἑο η-βεϊό α ἱαίε ἀη αἱς ἀη φλυαῆ α εἰνιε εῦγαἰνη υαδ ἑαδ μιοη οε'η νομίαν? Ἐμπεαδαρ υιλε τεάετομπεάτ ἑο 'η ἀπομῆς αἱς φαδ: Σεαδ Ο α μῆ! Βυδ ἀνῆαίε λην. ἄγυρ το βἱ υιλε εμοίθε λην οε λυαῆῆαη, ἄγυρ ἑο οεαρηβῆα βυδ οοαμπεαμάαα εομῆαἱ, ορηῆς εομῆεἱ-ιηῆε. Λαοέμα, ευέτομπεαδ, τ-αοροῆ, τ-αορ εοεἱλ, εμαῆδῆηταορ, ἄγυρ μαερεταορ. Ἀη τραά εἰνιε ἀη ἀποέμυνηε λε να εἰλε ἀη οαμα φαάτ, λειῆτεαρ να ρεμοβῆα οαρ τυρμορ, ἄγυρ ἑλαοιθέαδαρ να βυλροϊμιόε ἀρ ἀπο: Σεαρεαη ηεαδ ἀη ἔαβαρέα ἑα ἱαρεαδ α εεαρε? Μιοη φρεαῆαη ἀοη ἑυῆ. Ἀη-ρην οομα βααλαἱη οε μῆαἱλ Ἀποφεαρ φυαη Ρυαδῆμυῆε μῆ ὕλλαδ βαρ, εαρ μῆαἱλ οεἱδ ἄγυρ φίττε βααλαἱηε. Ἀη τιῆε-άατ λε να εἰλε το ἀποέμυνηε ὕλλαδ, μοῆαδαρ φιαάα μαε Ρυαδῆμυῆε ἀηνα μῆ ἀρ εἰοηη ὕλλαδ. Ἀηρην ρεἱρεαδ βαα-λαἱη ο'α μῆαἱλ ο'ευσ Ἀποφεαρ. Ἀη εῆμυνηηῆαδ το ηαρηδευ-ιηηε Μυῆαἱη ἀη η-βημυῆεἱηε μοῆαδαρ Οἱλλιοἱ οεαρηβηαῆαη η-Ἀποφεαρ ἀηνα μῆ ἀρ εἰοη Μυῆαἱη. Μαη ἀη εευοηα βἱ Οἱλλιοἱ μοῆαἱῆε ἀπομῆς ἀη ἔαβαρέα. βἱ μεαφ ἄγυρ ἑαηη αἱς υιλε μῆεαάτ η-ερημιοηε ἀη Οἱλλιοἱ ἀπομῆς, ἄγυρ εοη οαηηῆαἱη βυαη βἱ ἱ ἑδ ἄγυρ ροῆηρα φυο ἀη ταλαἱη ηαέ μαιβ

comhglie no imuir le roénuḡad ari b-ras na tri nuairé vo  
 ceileadhaidar apóruinne n-Erriune ari tadharta. Anghan  
 naoimad baalam o'a nuḡail o'eug Oilliol.

Riḡail Eocaid mic n-Arofeair reat baalamne. 387 go  
 o-ti 380. R. C. (Feuc Annala nuḡeada n-Erriune. An l.  
 pol. An 66. vul). Doir an Domain 4416.)

Anoir iar bar agur doleadao Oilliol Molta arois,  
 tangadair pmonraide agur maite Mumain ari m-bhuiteine,  
 agur noḡadair Eocaid mac n-Arofeair anna nuḡ ar éionn  
 Mumain. An triat ceutna iméigeadair na éuraide veag-  
 éarruide amaó ari fuio uile Tanarthead n-Erriune ga raó:  
 Gan mall epuinntear nuḡte, pmonraide, cinfir, ollmána,  
 agur treadhona 'n pobail ann arofeomrao o-Teaomor tadh-  
 arta, oir ata triadon Erriune pollam.

Agur éruinnuig an t-apóruinne go triadaimail, agur  
 o'eirig Turcár an t-aruollam aig raó: Ata triadon Erri-  
 one pollam. O'eirig Fiaca nuḡ Ullao agur tubairt: A  
 Comflaite, agur a Saoréana na n-Erriune, triat nuḡail  
 Arofeair for Erriun bi roḡ ari an talam, oir bi Arofeair  
 aroaigainteac, trocaireac, ceairt agur raoi Oilliol veairbha-  
 dair n-Arofeair bi'n roḡ vo meouḡad agur leatnuḡad nuig  
 go o-faruiḡ roḡnar mar blaé doibin ari fuio uile nuḡeada  
 n-Erriune. Angha na laetantaid vo tangadair roḡ, eagha,  
 tairbe, doibneair, moicail, agur moimáiteair ar éionn na



ταλμάν θε βριζ ριν κρευο μα ριυδεραιο θεοδαιο μας Δρο-  
 φεαρ αιρ τιόσον Ερμιονε. αννορ ζο m-βειό ροζ ρυλετμάρ  
 λαετέαδ n-Δροφεαρ αζυρ Οιλλιολ τιζεαέτ αιρ ζα ρολρυζαδ  
 αζυρ υλλαομνυζαδ ρορ ταλαμ δοιβιν Ερμιονε? Αζυρ βι  
 θεοδαιο ροζαίστε le ζυε δονφιν.

Δέτ ανη τριαέτ μορ ιμέιζ ρε αμαέ ζο λιαφαιλ, έυρ  
 φιαά αν ειραον αιρ α έεαν, αζυρ το λεαζ φεαδ μας φεαδ  
 ρριονρα n-ιβλυζαδ αν ριζβιατ αιρ α ζυαλαιμιβ, αζυρ αιρ  
 έμοένυζαδ θαρ τυρμορ, ιμέιζεαυαρ αμαέ αζυρ έειλαδριαυαρ  
 ζο ζυρμάρ μορφειρ ο-Τεαέμορ αζυρ μορέομοραδ να n-θεά-  
 τρια αιρ λιορ Έαδαριέα. Αζυρ ηι ραιβ νεαέ αιρ Έαδαριέα αιζ  
 ιαρεαδ α έεαρτ. Ανηραν ο-τρεαρ βααλαιν θε ριζαιλ θεοδαιο  
 ρυαιρ Τυρέαρ αρπολλαμ υλλαδ βαρ, αζυρ έρμιννυιζ κοιέ-  
 ιονολ n-ολλαμ υαδ ζαέ μυρ-n-ολλαμ υλλαδ αζυρ ροζαυαρ  
 Τεμε αηνα n-αρπολλαμ. Έαρθειρ ριζαίλεαδ αρ έιονη υλλαδ  
 ρε βααλαιμε θευζ ρυαιρ φιαά βαρ, αζυρ αδλεαάυαρ e ανη  
 Ελυαινεαέ, αζυρ θαηζηαυαρ εαρη υλμόρ αρ α έιονη, αζυρ  
 βι μορέαοιητε τριδ υλλαδ αηναδίαζ, οηρ βι ρε μυρνεαέ το  
 έλοη να ταλμάν. Αζυρ αιρ τιζεαέτ το αρποέριηηη n-υλλαδ  
 αιρ η-βριυιέηηη ροζαυαρ Δηρζεαυόμορ μας β-φιαά ανη αιτ  
 α δέαρ μαρ ριζ αρ έιονη υλλαδ. Αζυρ τριαέ ριζαιλ θεοδαιο  
 μαρ αρμοιζ ρεαέτ βααληηηη ο'ευζ ρε αζυρ ρεαρεανη α εαρη  
 ανη Μυμάν ταιοβ le εαρη n-Δροφεαρ αζυρ Οιλλιολ.

Αη ηαοιημάδ λεαδαηρ. Αη τ-αοηηαυ εαηβροιλ θευζ. Ριζ-  
 αιλ Δηρζεαυόμορ τριόαυ βααλαηηη. 380 ζο ο-τι 350 R. C.

(Feuë Annała mizeácta n-Erriune An. 1. pol. An 66. oul-  
eoz. Doir an Domáin 4423. Azur rermobta Luingsreáiz.)

Ánoir air bar Eocáio bí na cúraóide veáztappuiz oul  
trio Erriun aiz maó: Cpuinncear apócpuinne n-Erriune air  
Tábaréa zan mall ata tríoáon aruiz pollam. Azur air  
tizéacé vo báal arceacé ann vana mun o'a téacé larízié,  
vo fúide an t-apócpuinne ann apófeomáó v-Teacéomí Tá-  
baréa. An trác ceuona bí Dáire mac Oilliol mozáizce anna  
miz ann Mumáin. Azur air an Ceuoreacé o'eiriz Tinne an  
apóllam za maó: Ata tríoáon Erriune pollam. Azur  
o'eiriz Dáire miz Mumáin aiz maó: A Cómplaite n-Erriune  
creuo ma fúiópao Airgeadóomí mac b-Fiacá miz Ullao buó  
airve cliu, macáom ulfúioé n-Erri anna aruiz for Erriun?  
Azur aruiz cac a vearlam.

Níom iméiz Airgeadóomí amac zo líafail vo cúir Dáire  
miz Mumáin an eiráon air a cean azur leas miz Saalen  
an mizbhat air a zualainuib azur vo fúide Airgeadóomí  
air an tríoáon, azur acín zo leizfear ar aró: Scriobta  
Eoluir azur leabair na n-Aimrhe Saalas, azur air cuoc-  
nuzáó o'eiriz Donzáir ceanfear Earb aiz maó: Trác fúio-  
ear an apócpuinne an vana feacé ata ceirt aiz Donzáir  
vo cúir a báinear la cluair Erriune. Azur o'iméiz an t-  
apócpuinne amac azur bí vórra na n-apófeomáó vpuizce.  
Ann rin ceileabhradar moirfeir v-Teacéomí azur moicóomí  
na n-Eacétra air líor Tábaréa. Azur cóm luac zur éainic

αν τ-αρσέρμιννε λε να έειλε αν ναμα φεάτ, το φεαρ Δον-  
 ζαιρ σεανφεαρ Εαρν αιγ μαδ: Όειρτεαρ ζυρ έπιαλλυγ Ρανγ  
 ηγ υλτοννμάτ λε έαβλαέ τρον ζο η-οιρτίρ αν Όομαιν  
 εαδον ζο ο-τι Μυρ ο-Τιεννα λε κομζνιομ έαδαιρ ο'α  
 όμορζ ατα μαρ φαιτίγ-μαρμ αιγ βαινε ερεαέ υαδ ζαέ φαιρζε,  
 μαρ ειόιρ ατα αιτ ηγ υλτοννμάτ ταοδ φιαρ οε'η τριόαον  
 πολλαμ? Anne ναέ τοιρμέαρζεανν τρεαέο η-ολιζε η-Ερημονε  
 η-ουλ αιρ αρτιρ το αον φλαίε αιρ τυαιρμζ αρσείμε ανη  
 κοζαδ σεαρσα? Αν κοιρ ηο αν σεαρτ ε ζα ρυόεραο να  
 έυατα ατίγ ανη αρσείομραδ ο-Τεαέμορ Έαδαρτα τραέ ατα  
 α ηγ ζυρ λειτίοε υο οε ηγ ζα ρεολαδ μαρ φαέαέ μαρμ αρ  
 έιονη αν οομαιν υιρζεαδ? Anne ναέ κοιρ ζο η-βειδ α  
 έυατα α κομλυαοοιρ λειρ αιγ ρεαλλαδ αζυρ βαινε ερεαέ υαδ  
 να μυρπέαδοοιρμβ φαιέ λαγ το εμοιόεαέτ να η-βοσαέ? Όε  
 βηγ ρην ερευο μα η-οιβηεμαρ να Όανααν ζο οεο αρ αρσ-  
 έομραδ ο-Τεαέμορ Έαδαρτα? Αιρ αν βαλλ το λειμ φορβ  
 σεαν οε να οέτ η-Όανααν ανηα φεαραδ, αζυρ ρρεαζαιρ λε  
 ζηυαημ ρεαρζαέ αζυρ βορβζυέ: Έυγ Δονζαιρ.

Σεανφεαρ η-Εαρν α ειτέαέ! Αζυρ μα ζηιόρπο α έυιλ-  
 έαινε βηευζαέ αιρ Μαγ λυγνε ηο Όαλλαη ταδαρρραορα α  
 φυιλ αζυρ α ρεοιλ μαρ βιαδ το να ρεαρέαιτιβ! Το ηιέ  
 μυρμίοιρ ρυο αν αρσείομραδ, αζυρ αιρ αν βαλλ βι ρηιον-  
 ραιθε αζυρ μαίτε ζααλεη αιρ κορ αιγ αιτυζαδ α λαμ μαρ  
 ζο οορνελαοδ α ζ-ελαοεαμ. Αζυρ ουδαρτ αρμορζ: φοιλ .  
 φοιλ α μαίτε ριορέαοιμε, ηι ναρ τυρμόρ το ρρεαζαιρ λε  
 ρεαρζ να λαγ έυμ ροιρνεαρτ ανη αρσείομραδ ο-Τεαέμορ

Ἐὰν δὲ ἀρῆται? Ἀγύρ τοο γυιόεσθαι ἰαρι γιν. Ἀγύρ ὄειμιζ μίξ  
 Ἰάλεν αἰς μιά: Ἀ Ἐομφλαίτε ἀγύρ Ἰάοιόλανα η-Ἐρμιονε  
 μά'ρ ἔ-βιοι ἀν γεουλ Ἀ ἐλμυιζ Ἀοηζαίρ σεαήεαρ η-Ἐαίρ,  
 ἀννε νάε τριον ἀν εαγοιο ι? Ἐρευο μα γερμιορεαρ ἀν κυίρ?  
 Ἀόε ὄειμιζ Ἀοὸ μαε ἡ-Ἐαρ εηφιρ ἰαηζάαλ αἰς μιά: Ἐρευο  
 μα λαβροόαο Ὀρὲ σεαήεαρ ἡ-Ἐοηριαν? Ἀγύρ αἰρ εἰμιζ τοο  
 Ὀρὲ ἀουδαίρ: Ἀ ἀροφλαίτε η-Ἐρμιονε υαὸ λαεταηταίβ  
 Ἐοόαιὸ Ὀλλίμαν ἔ-βιολα εαμικ ἀν Ὀανααν μαρ ὀεαίβηαταίρ  
 ἀρταεὲ γαν η-ἀροφεοήμαὸ ὀ-Ἐεαόμοι Ἐὰν δὲ ἀρῆται, ἀγύρ τοο  
 ἴυιὸε ἀμεαηζ ρμιονηαίβ Ἐρμιονε αἰς ὀευναὸ κομαιοίε ἀγύρ  
 αἰς ἀριουζάὸ Ἀ λαίμ. Ἀἰρ γαὸ ἀν τ-αμ γιν ἔι λαίμ εαηαν-  
 ταιρ ἀν Ὀανααν ζαν γεαλλ. Μα εαηλαὸ ἡο μαιβ Ἰοηβ γο-  
 εαλ-εαρημυζ γεαηζαὲ λειρ ἀν εαγοιο ἡριανα ἀνν ἀζαίὸ Ἀ  
 ἴλιόετ, ἀν σεαητ ὀε ἔμυζ γιν ἡο η-ὀεαίβηεμειηεαρ υίε μαίε  
 Ἀ ἡνιὸ ἀν Ὀανααν υαὸ'η ὀ-εαη? Ἰοηρμυζεαην εαὲ ὀαοίβ  
 σεαηζ ἀγύρ ἡλικ να ἡ-εηομῆεαρ? Ἀἰρ γευο ὀο'η Ὀανααν  
 γεαηεαὸ ἀνναζαίὸ εαὸ να ἡ-εηομῆεαρ? Ὀαρ υίε γηιοηαὸ  
 ἀνν εαεαὸεοημιον ηιοι γευο! Ἀἰρ γευο τοο ἀρομυζ Ἐοόαιὸ  
 Ὀλλάμ Ἰοηλα? Ἀἰρ γευο τοο Ἐιγεηημαρ? Ἀἰρ γευο τοο μίξ-  
 εἰβ ἰβερ? Σεαηεαην ἀμαιοη ἴλιόετ ἰολαίρ λeo ὀε ἔμυζ ἡο  
 ἔ-βυιλ γιαὸ μαρ υηλειρ ἀννα λαίμ?

Μα κομῆαηεαὸαρ Ἐεαννυιὸε να ἔ-βειηε γοεαλ ἀρ ἰοη-  
 ἰολ ἀνν ελυαίρ ἡ-εηομῆεαρ Ἰάλεν αἰς μαηλυζάὸ ἀρ μίξ  
 αἰς ἰοετιομβραὸ: Ἰυη γεολυζ γε ἀρ εἰοηη υηηζεαὸ ἀνν οηη-  
 εἰρ ἀν Ὀομαιοη μαρ γαεαὲ μαηα. εια ἔβηηφαρ γιαὸηυηε.  
 Ἀρ εαηηεαὸαρ εηομῆηρ Ἰάλεν Ἀ ὀια μαιηεαηαὸ ἡα λoηηζαὸ?

Anne nac̄ veireann focal na vliže: Buidéad̄ tuine ari la-  
 t̄ar le fhead̄ad̄ do'n caroit̄ anna n-áđaió, b-fuil Rang ari  
 lat̄ar? Veireann Oric̄: B̄i Rang m̄iđ ulconn̄ad̄t amuiđ  
 t̄rad̄ t̄ainic̄ an curad̄ aiḡ glaióic̄ cum̄ t̄ad̄ar̄t̄a: Oiri aca  
 t̄riúad̄on ariom̄iđ follam̄. M̄iopi f̄iorruiđ Rang go n-eugrad̄  
 ariom̄iđ, oiri ni b-fuil oia t̄arriand̄ḡhead̄ta ađainne mar̄ b̄ur  
 n-oia ana aca t̄a f̄ođrad̄ do c̄iom̄f̄ear̄aib̄ Šad̄alen, mar̄ an  
 ceut̄ona iř real̄ maic̄ anoir̄ uad̄ an t-am ari b̄ain arioc̄iom̄-  
 f̄ear̄ ari r̄tancl̄iúoen uain? Ma f̄iorruiđean Rang go m-beiú  
 an t-arioc̄ruinne anna f̄uit̄e đan ađmar̄ t̄ioc̄f̄ait̄o ře ann.  
 Iar̄ c̄rioc̄nuđad̄ do Oric̄, cluin̄tear̄ đut̄ đa rad̄: Ma lab̄ro-  
 cad̄ ariom̄iđ? Ađur̄ t̄ub̄air̄t̄ ariom̄iđ: A ariom̄ad̄ite řer̄iob̄tear̄  
 ari t̄rad̄c̄o vliže n-Err̄ione: Buidéad̄ uile t̄eand̄a anna t̄ort̄  
 ar̄ c̄om̄air̄ an b̄reic̄eas̄m̄ t̄rad̄ nac̄ b-fuil an te anna n-áđaió  
 aca'n caroit̄o veunta ari lat̄ar. B-fuil Rang ari lat̄ar?  
 Uime veireann ariom̄iđ: Seaf̄ead̄o vliže n-Err̄ione! Iř ann  
 řin b̄i t̄rad̄c̄o vliže n-Err̄ione, ađur̄ leab̄air̄ na n-aim̄řie  
 leiđte. Ađur̄ glaióúead̄ar̄ na bul̄řiuiúe ar̄ ari: Seaf̄eann  
 nead̄ ari t̄ad̄ar̄t̄a aiḡ iaread̄ a c̄ear̄t̄? Ad̄c̄ m̄iopi f̄head̄air̄  
 ad̄on đut̄. C̄uad̄o an t-arioc̄ruinne amad̄, ađur̄ im̄c̄iđ đad̄ ađ-  
 b̄air̄le go t̄-calad̄m̄ a c̄om̄nuúe. Ann t̄ara baalain m̄iđail  
 ariđead̄om̄ori řuair̄ m̄iđ Šad̄alen bar̄. Ađur̄ c̄ruinnuđad̄ do  
 arioc̄ruinne Šad̄alen ari m̄-b̄ruic̄eime M̄air̄nar̄ b̄i řiad̄a m̄ođ-  
 aiḡte ann aic̄ aca aca m̄iđ ar̄ c̄ionn Šad̄alen. Annřan cuiđ-  
 m̄ad̄o baalain ve m̄iđail n-ariđead̄om̄ori do c̄uir̄ ře na curad̄-  
 úe veađt̄appuiđ amad̄ ari řuit̄o Err̄ion aiḡ rad̄: Ari t̄iđe-

Δὲτ το ὕδαλ ἀνν σευο μιον λαγγιτ̄ τὰρτ̄ βειθεαρ̄ να τειντε  
 διρ̄ λαράδ̄ διρ̄ Ραζαιβ̄ η-Ερμιονε̄ κυινντεαρ̄ μιζ̄τε, πριονγαιθε̄,  
 κυρηρ̄, ολλιμανα, αζυρ̄ τρεδδασνα ἡ ποβαιλ̄ ἀνν.

Απορφομήμαδ̄ ο-Τεαδόμεοῑ Ἐδδαριτ̄ᾱ ἀρ̄ κομάεῑ ἀποριζ̄. Ανοιρ̄  
 διρ̄ ρυθεαδ̄ τοῦν ἀποδρυνιννε̄ ἀν̄ σευο̄ ρεαδ̄τ, οἵειμιζ̄̄ Διρζε-  
 ασόμεοῑ αἰζ̄ μαδ̄: Δ̄ Κομπλαιτε̄̄ ριορ̄δαοιμε̄ ἀτᾱ ροζ̄ αζυρ̄  
 ροζηαρ̄ ρορ̄ Ερμιον, ἐανζαμαρ̄ lē νᾱ ἔειλε̄ leir̄ ἀν̄ τυρ̄μόρ  
 το̄ κομπλιοναδ̄, lē μορ̄φειρ̄ ο-Τεαδόμεοῑ αζυρ̄ μορ̄δασομομαδ̄ νᾱ  
 η-Εαδ̄τ̄ρᾱ το̄ ἔειλαδ̄ραδ̄. Ανοιρ̄ το̄ ἐαρ̄λαδ̄̄ ιαρ̄ leir̄γεαδ̄ νᾱ  
 ρεριοδ̄τᾱ ζυρ̄̄ ἔυιτ̄̄ Τιννε̄ ἀν̄ τ-αρ̄πολλαῑμ̄̄ τειν, αζυρ̄ ρυαίρ̄  
 βαρ̄ ραν̄ κυιζ̄μάσ̄ βαδαιιν̄ οε̄ μιζ̄αιλ̄ η-Διρζεασόμεοῑ. ἀν̄ τ̄ραδ̄  
 ζλαοιθεασαρ̄ νᾱ βυλρ̄οιμιθε̄ ἀμαδ̄: Σεαρεαν̄ νεαδ̄̄ διρ̄  
 Ἐδδαριτ̄ᾱ αἰζ̄ ιαρεαδ̄̄ Δ̄ ἔεαρ̄τ̄? Μιορ̄ ρρεαζαίρ̄̄ ἀσ̄ν̄ ζυτ̄.  
 Αζυρ̄ διρ̄ ιμ̄τέαδ̄τ̄ τοῦν ἀποδρυνιννε̄̄ ἐρ̄ιαλλιμ̄ζ̄̄ Διρζεασ-  
 όμεοῑ̄ ζο̄ η-ὐλλαδ̄, αζυρ̄ κυίρ̄ ρε̄ κυίρεαδ̄̄ το̄ πριονγαιβ̄,  
 σεαρ̄φειρ̄αιβ̄, ολλιμαναιβ̄, αζυρ̄ τρεδδασναιβ̄ ἀν̄ ποβαιλ̄, μαίλλε̄  
 lē βρειτέαμίνᾱ̄ ζο̄ ζ-κυινντ̄ραδ̄̄ διρ̄̄ ἡ-βρ̄υιτέινε̄ η-ὐλλαδ̄̄ ἀν-  
 νᾱ ροδ̄αίρ̄.

Διρ̄ ρυθεαδ̄̄ το-η̄ ἀποδρυνιννε̄̄ διρ̄̄ ἡ-βρ̄υιτέινε̄, κυίρ̄ Διρ-  
 ζεασόμεοῑ̄ Δ̄ θεαρ̄β̄ηατ̄αρ̄̄ Απορ̄φειρ̄̄ ἀννᾱ̄ ρυιθε̄̄ ἀνν̄̄ αἰτ̄̄ μιζ̄̄  
 ἀνν̄̄ ὐλλαδ̄. ἀν̄ τ̄ραδ̄̄ σευο̄νᾱ̄ διρ̄̄ κυιννιμ̄ζ̄αδ̄̄ το̄ νᾱ̄ ολλιμαν-  
 αιβ̄, ροζ̄αδ̄αρ̄̄ ὐοδ̄τᾱ̄ ἀνν̄̄ αἰτ̄̄ Τιννε̄̄ ἀννᾱ̄ η-αρ̄πολλαῑμ̄̄ ὐλλαδ̄.  
 Ανοιρ̄̄ bub̄̄ αἰλ̄νε̄̄ ζ̄νυίρ̄̄ αζυρ̄̄ cumā̄ η-Διρζεασόμεοῑ̄̄ ιονᾱ̄ υίλε̄  
 cl̄an̄ η-Ερμιονε̄, ἀνν̄̄ υίλε̄̄ ναρ̄̄ αζυρ̄̄ cl̄ear̄̄ η-εαδ̄τ̄ρᾱ̄ ηῑ̄ ραιβ̄̄  
 Δ̄̄ κομ̄ιον̄νᾱ̄ διρ̄̄ ρυιτ̄̄ νᾱ̄ ταλ̄ιμαν̄.̄̄ ηῑ̄ ē̄ ἀμ̄αῑν̄̄ ζυρ̄̄ ταῑτ̄ημ̄ζ̄̄  
 ἀν̄̄ ρειλ̄ζ̄, ἀν̄̄ μιον̄cē, ἀν̄̄ ceol̄, αζυρ̄̄ εαδ̄τ̄ρᾱ̄ ἀν̄̄ ζαίρ̄cē̄ lē̄ Διρ̄-

γεωμόρι, ἀέτ μαρι ἀν σευθνα νι ραιβ̄ δονθουινε κομ̄ θεαρ̄ ἀνν  
 κομ̄ραδ̄, κομ̄ καοιμ̄ε ἀνν κομ̄αιρ̄λε, ἀνν κλυαιρ̄τεαντ̄ λε ουινε  
 ειλε̄ βι ναρ̄ ειρ̄τεαέτᾱ αιρῑ δ̄ αζ̄αιθ̄, νυαιρῑ υο λαβ̄αιρῑ ρε βι  
 δ̄ ζ̄νυιρ̄ ζ̄λαν ρολυρ̄λαν, αζ̄υρ̄ βι δ̄ ροκλᾱ να η-εαζ̄να, νυαιρῑ  
 υο τοιμ̄ιμεαρ̄ζ̄ βι δ̄ ρυαζ̄ραδ̄ καοιμ̄ ρλαιταμ̄αιλ, αιρῑ ἀν αθ̄βαρ̄  
 ρο βι να κρομ̄φιρῑ αιζ̄ κρειρ̄τιντ̄ ζ̄υρῑ ρευο̄ leō αιρ̄γεωμόρι  
 υο κλασναθ̄ μιορ̄ραρ̄ταέ leō ρειν. Οο̄ ταρ̄λαθ̄ ἀνν ρεαέτ̄μαθ̄  
 βααλαιν̄ υε ριζ̄αιλ̄ αιρ̄γεωμόρῑ τριαέ̄ ταμ̄ικ̄ ρε ζ̄ο̄ υλλαθ̄,  
 ζ̄υρῑ ρ̄αιλ̄ τοιλ̄ σεαν̄ υε να κρομ̄φ̄εαρ̄αιβ̄ δ̄ ραιβ̄ αρ̄οαζ̄εαντ̄αέ  
 ἀνν ο̄ιαζ̄ ζ̄αιριμ̄ ἀν αρ̄οκρομ̄φ̄εαρ̄εαέτα, ἀν ζ̄αιριμ̄ υο τριθ̄  
 κομ̄ζ̄νοιμ̄ αρ̄ομ̄ιζ̄ υο ζ̄νοεζ̄γαθ̄. λε̄ να λινν̄ ριν̄ μ̄εαρ̄υιζ̄ ρε  
 αιρ̄γεωμόρῑ υο κυινγεαλλ̄ τριθ̄ ρεαρ̄ιέ̄ αζ̄υρ̄ αιλνεαέτ̄ δ̄ ινζ̄ειν̄  
 Καρια, ἀν β̄ιονγεαλλ̄ βυθ̄ υειρε̄ ἀνν υλλαθ̄ ζ̄ο̄ λειρ̄.

αιρῑ λᾱ ειζ̄ιν̄ νυαιρῑ υο βι'η̄ ριζ̄ αιζ̄ βοθ̄αναιβ̄ δ̄οθᾱ κιν-  
 φιρῑ Μαζ̄ιρ̄ε, ταμ̄ικ̄ τοιλ̄ λειρ̄ ἀν β̄ιονγεαλλ̄ κιο̄ τριαέτ̄ νι  
 ρυαιρῑ ρε κυιρεαθ̄. Τριαέτ̄ ριλλυιζ̄ αιρ̄γεωμόρῑ ζ̄ο̄ Ουνρ̄οβ̄ερ̄κε,  
 ρ̄εαρ̄υιζ̄ τοιλ̄ αρ̄ κομ̄αιρῑ ἀν ριζ̄ αζ̄υρ̄ λαμ̄ δ̄ ινζ̄εινε̄ Καρια  
 ἀννᾱ λαμ̄. Ριζ̄νεαυοαρ̄ αρ̄αρ̄ ραυᾱ ἀνν Ουνρ̄οβ̄ερ̄κε, αζ̄υρ̄ αιρῑ  
 ριλεαθ̄ υο̄ τοιλ̄ ζ̄'ᾱ εταλαμ̄ υουιτ̄ε̄ ρειν̄ νιορῑ τοιζ̄ρε̄ ἀν β̄ιον-  
 γεαλλ̄ λειρ̄. Ο'ραζ̄ ρε ριρε̄ λε̄ β̄εαν̄ ζ̄ααλ̄μ̄υιντ̄ιρῑ δ̄ μ̄αεταρ̄  
 ἀνναϊκε̄ λε̄ Ουνρ̄οβ̄ερ̄κε. ἀν τριαέτ̄ υο̄ ταρ̄λαθ̄ να νιοτ̄ε̄ ρεο̄  
 βῑ μ̄ιρε̄ Οο̄ετᾱ ἀνν̄ μ̄υρ̄-η̄-ολλομ̄ Ουνρ̄οβ̄ερ̄κε. αζ̄υρ̄ ταμ̄ικ̄  
 τεαέτορ̄ιμ̄εαέτ̄ εζ̄γαμ̄ λε̄ ροκλαϊβ̄ ἀν ριζ̄: Τεᾱννεαυο̄ Οο̄ετᾱ ζ̄ο̄  
 Ουνρ̄οβ̄ερ̄κε, αιρῑ ἀν βαλλ̄ ε̄υαιθ̄ με̄ αρ̄ κομ̄αιρῑ ἀν ριζ̄, αζ̄υρ̄  
 ρυαιρῑ με̄ ἀνν̄ ριν̄ λειρ̄ αρ̄οφ̄εαρ̄ ἀν ρ̄ιιοη̄ρα, αζ̄υρ̄.

Ζααλαρῑ ἀν αρ̄οβ̄ρειεταμ̄. αζ̄υρ̄ βῑ τρεαέτ̄ο̄ υλιζε̄ η̄-ερ̄ιμ̄ι-

one ɸuairɸailte, aɸur ɸerɸobta ɸoɸaió Ollman b-ɸoɸla  
ɸearɸta amaó. aɸur aoubairt aɸɸeaoótop: buó maít ma  
aitɸɸarɸo ɸoóta aɸur ɸaalari ɸo maíb Toil cean ve na  
cɸomɸearaíb ann ɸeo ɸa maó liomɸa: ɸo veaɸbta bi na  
naoi ɸliɸe ɸo na naoi cɸomɸearaíb uaó'n o'tur, a ceuouair  
air tɸeaóo ɸliɸe n-ɸɸɸione, aɸur air ɸol ɸliɸe n-ullaoó,  
ɸeaó eaóon ɸɸiombɸollac an caibɸoil. acó ann tɸaóó bi  
na ollmana ɸa baɸmaó ɸairɸɸe tɸaó maɸuiz ɸe ann muɸ-  
n-ollam ɸunɸobeɸce, eaóon n-óeir tábairt ɸuar a ɸiɸeáóta  
óo Oilliol ɸiornɸneacó ann a ɸean aoir tɸaóó bi ɸe caít-  
uizte aɸur le ɸuéc bair ɸo ɸuilanɸaona naoi ɸliɸe ɸo beít  
comɸilteaó ar an ɸol! ɸubairt Toil maɸ an ceuona: Ma  
cuɸɸaó an ɸiɸ na naoi ɸliɸte air air annan ait anna  
maíb ann laeóanraíb ɸoɸaió acó n ɸ-ɸairɸɸe? ɸɸuɸuizíó  
tɸeaóo na ɸliɸe aɸur ɸerɸobta ɸoɸaió ɸo ɸeucɸaora ma'ɸ  
ɸiopi ɸoɸla o-Toil? aɸur ɸo bi na ɸerɸobta ɸɸuɸuizte  
littɸɸ maílle littɸɸ aɸur ɸocal annóiaɸ ɸocal acó ann  
tɸeaóo ni maíb aon ɸocal no aon littɸɸ comɸilte amaó. ɸɸ  
ann ɸin aoubairt an ɸiɸ: ɸari mo n-imteaóó ɸom ɸo o-  
Teaóótopi, ɸlaoiúeaó aɸoɸeari cúize Toil ve na cɸomɸearaíb,  
aɸur caɸbaɸnra n-óo tɸeaóo na n-ɸliɸe aɸur ɸerɸobta  
ɸoɸaió ar óoinne ɸoóta aɸur ɸaalari. abbaɸi a aɸoɸear  
le Toil: naó b-ɸuil ait air ɸol ɸliɸe n-ullaoó ɸo annian-  
raíb aonóuine, aɸur ni maíb aonnió comɸilte amaó. aɸur  
ɸiɸne aɸoɸear maɸ acó an ɸiɸ. ɸo bɸuécuiɸ ɸearɸ o-Toil  
amaó air ɸaɸaó aɸur buó iomra ceɸt ɸo cuɸ ve ɸaal, ɸo



veimín b'í a foclá marí focla uaine ari míre. 'Dó éuir re an ceirt ceutna aḡur na focla ceutna go mínic, aḡur labair re marí uaine ann uḡuair aig maó: An ír e uo b'araimail a ariofear naó éuz b'ad na naoi oligete uo na naoi c'romfeairib' ari u-tur?

Aḡur f'neadair ariofear: F'iaruigim uio: Ar labair b'ad le Toil ari don t'raó? Aḡur uobairc Toil nioi labair aca leabair m-b'ad u'uirigete go ueo! Aóe ma lab'ocao ni cialluigean donneac a f'ocla aóe na c'romf'ir amain. U'ioeac na focla f'ioi no naó f'ioi ni éig linn aoiu uo c'ruéuḡac. Ni e an ceutna a éuailuig ariofear na focla uo a labair Toil aoiu, aóe t'raó ḡlacéann mo intinn com-airle oréuib' teiligéann mo éiall amac íao marí cleara ḡlice na ḡ-c'romfeair le cuingḡac f'iar an ḡad. Marí rin u'im-éig Toil ari aḡaió go f'earḡeac, aḡur t'rialluig re go u-teac'moi aḡur a inḡein Capa anna éom'ueac'a leir. Aḡur f'earuair ar éom'air ariouig, aḡur uo máriuig Toil ann bo-tan an n'ig ari t'abairéa. Tarí tamal f'ileuair go n-uon aḡur ueaḡbaile u-Toil ann car'bao an n'ig, aḡur uo ḡein Capa leaib' f'ear'óa aḡur u'far Toil ari'uib' ann ariuir aḡur euuail, aḡur b'í moim'aoim ue uile cineal go leoi aige. Marí an ceutna b'í ḡleu' aḡur t'abac'e aig Capa marí buó coi' uo beic aig maóair leinb' an n'ig. Aoiu ann lae'uib' reo uo éar'laó ḡur u'éuz éineige an t-arioc'romfeair, aḡur ḡan mall éainic Toil go u-ci'n n'ig aig maó: Buó aite liom'ra uo beic moḡaigete anna n-arioc'romfeair? Aóe f'ne-

ζαιη Διηγεατόρη: Ξλαέεαο Τοιλ αζυρ ραίτε ραίε α έρηοθε  
 οε ταδαέτ Διηγεατόρη, αέτ οε ηιότιβ α βαινεαρ λε ζαιρημ  
 ηιζ η-Ερηιουε, βιόεαό εαέ αηηα έοηε! Ηιόειρρη ηιορ ρεαο  
 Τοιλ υαό α η-ιαρεαέτ ηυιζ ζο ραρηιζ ρε αη ηιζ οε βρηζ  
 ρη ηιορ ρυλλανζ ρε Εαρηα οο έεαέτ αηηα ηαόδαιηέ ηιβυρ  
 ηυζα. Ανοιρ αηηραη οαρηα βααλαη ηευζ οε ηιζαίλ Διηγε-  
 ατόρη ηιζηεοαη Όαιηε ηιζ Μυήαιη αζυρ Φιαέα ηιζ Ξααλε  
 ευηζηαό εοηειηιζε αζυρ εοηιζlice αηηαζαίό αρηοηιζ, αζυρ  
 εηρηιζεαοαη οο υλληηυζαό α εοηλανηεα, ραη αηη εεηυα  
 έυηρ αρηοηιζ εαέεοηηεαέτ ζο Όρηοηε ηιζ υλεοηηηαέτ αηζ ηαό:  
 Εηηαλλεαο Όρηοηε λε ηεαηε α αρηηήλυαζ εαηρηα υηρζε Δέ-  
 λυαη. Αζυρ ζλυαηρηιζ Διηγεατόρη λε ρλυαζ αρηηζλεηρηεα  
 η-υλλεαό ζο ο-εη'η ηεαη αζυρ εαρηιζ λεηρ αρηηήλυαζ εοηιζ-  
 ηιοηηε αηη Όαηααη ραοι εηυιέ ζ-Ερηαέαηη υαό 'η ηιορ. Εηαέ  
 ριορρηιζ Αρηοηιζ ζο ηαίβ αρηηήλυαζ Μυήαιη αζυρ Ξααλε  
 εοηόλυηιζε λε ηα έεηλε αηηαίε λε βιορέοβαηη ηα βυιόεαηη-  
 αηηε αηη Μαζ η-Οηηυρ, οο έυηρ ρε Μαεηηλαό εεαηηεαη Ξε-  
 αηηαουηη λε βυηροηηιβ ζα ηαό: Εαο έιαλληιζεαηη αη ηιορ  
 έρηυηηηυζαό ρεο οε ζαιρηαίβ ηα εαηηαη? Α ρηηηεαη αηηρ  
 ρυλ αηη ζααλ? Φηεαζαηη Όαιηε ηιζ Μυήαιη: Α Εηηαό  
 Ξεαηηαουηη ηη ηιαη ληηη αέτ ροηηη αηη αόρηαηηη α ουηηεαέτ  
 οο εηυιέ αηη ηιζ. Ανοιρ ηη ηαίβ α λεηέηοε Αηηεαζηορη αηη  
 υηε η-Ερηιουε λε ουηηεαέτ εεοι εεηυα ηα ελαρηαηιζ. Αζυρ  
 ρηεαζαηη Μαεηηλαό: Μα εα ρηηεαοαίλ λυέτ ο-εηυηηε αηη  
 ηοηιζυι εεοι οο ελυαηηιβ Όαιηε, βυό εοηη ζο ηιοηηαο ε ρεηη  
 αηη εεοι υο α εεηυααηη? Δέτ ρευέ αηοιρ έυι α έαηηε Δηη-

ʒεαθόμοι αʒυρ α αημψλυαʒ αη λαταη Τιυντνιʒ Φιαα αʒυρ  
 αημψλυαʒ ʒααλεη, αʒυρ ʒλυαιρνιʒ αη leo ρειη, αη ρευόρυντ  
 ρηη υο ʒαιηε τρηαλλνιʒ ʒυρ ρεραη λε τεαηη υειρην ʒο Mu-  
 μάηη αʒυρ ʒευρ-λεαηη αηορνιʒ α λοηʒ αότ ηοη ηιʒηε αημ-  
 ψλυαʒ Muμάηη οηεραμ ηο ρυηηεαό ηνιʒ ʒο τρηεαρηνιʒεαοαη  
 Μαʒααόαη, αʒυρ αη ηα αηνιόη υο υλλήηνιʒ ʒαιηε ραοι  
 λειά ααά. Αηη ρηη αέηνιʒ αηορνιʒ υο ηα ηυλροιηη: Αββα-  
 ηιό αηη αλυαιρτεαητ ʒαιηε ηιʒ Muμάηη: Τειόεαηη αηορνιʒ  
 αηη ηαηηηη. Αάααηη ηα ηαα αοηηεαό α ηεαλλαό, ηαη ρηη  
 οηνιυεαοαη ραοι λειά α αειλε, αʒυρ ιοηηρνιυεαοαη αη ααά,  
 αʒυρ ηοηη η-ραο α ηαιβ αη ααά αηη ηυη ηνιαη αηητνιʒ ʒαιηε  
 λε ηειη αλοίαε ηηόηητε αη αηαηηαηη. Αʒυρ ηη λυʒαό  
 ηαα ʒαιηε ʒαηηη υε αοηη ρε ηααλαηη υευʒ, α ααιηη λε  
 υα αοηηεαόαηη ʒο υ-αηρρηνιʒ αηαό ηαό ηοαηαηη ηιʒ Mu-  
 μάηη λε ρευόρυντ α αάηηη τρηά αηαηηνιʒ ρε ʒο ηαιβ α ααηη  
 αηη Αάααηη, αʒυρ τρηοη ρε εηεηηηηαη λε έαοηη α αάηη.  
 Αηοηη αηη αηηηηη υο ʒαιηε αηηητνιʒ αημψλυαʒ Muμάηη α  
 αηη αηη ραοαηη αη ααά, αάτ υο ααιά αη ηιʒυαηηηα λυʒαό  
 ε ρειη αηη αηοηη αοηη α αάηη, αʒυρ ηη ʒειητε αʒυρ αοηηάε  
 αη αοηηαηη αηορνιʒ, αάτ λααηηη Αηηʒεαοόμοη ʒο ʒ-αηηεαληαό  
 λειη αʒυρ υο ʒνιόε αη η-οʒλααό ʒο η-ρνιʒεαο ρε αεαο ααηη  
 υο αηοηηη αη αηοηηη α αάηη? Αʒυρ ρηηεʒαηηη Αηηʒεαοόμοη:  
 Τειό α λεαηη αʒυρ ηειό ηηηε αοηηεαόαηη λεατ. Αʒυρ ηη  
 ααηηη ʒαιηε υεηηηα αηη αηη αηη αηη αηη αηηηηηη ρε.

Αʒυρ υο ηη ηα ηαιηη αηη ααηαό ευʒάαοηηη ʒαιηε, αʒυρ  
 υηηηνιʒ Αηηʒεαοόμοη ʒυάα αληηηαηηη αηη αοηηηηηηη λε ʒυά ʒ-

clarrac̄ b-řile Mumáin ađur b̄i beantpac̄t m-ban ađur m-  
bpoimnḡeall ađg ęeunęuil Ʈađe. Ađur ađi cuđi uaiđe uo  
Ađḡeaođm̄ođi a c̄ruic̄ řeap̄uđę ře uoiđi luęađ ađur Cob̄tađ  
ueap̄b̄rađap̄i Ʈađe, ađur u'ionnřuiđe cađřann an řuę. Uo  
ęuil ře Ʈađe blađ Mum̄ođin ađg řađ: ři cuđi ađur uoiđ-  
teanađ uo ęuđ ađur uo teanęa řřeunlaoađę euđcađę uo  
molađ tpađ nađ eipteann a c̄luap̄ ađi an ađm̄ap̄ řin beid̄  
Ađḡeaođm̄ođi mac Ep̄ ađg.

Molađ ęlođe ađm̄ap̄ Ʈađe mic řber ađt beid̄ Ađḡe-  
aođm̄ođi anna t̄op̄o ue řiađa řuę ęaalen ue b̄ruę nađ eipte-  
ann a c̄luap̄. Ađur řileaoap̄ luęađ ađur Cob̄tađ ađur  
maiđe Mum̄áin le Ađḡeaođm̄ođi ę'a uođanaib̄. Ađi t̄p̄alluđę  
Ađḡeaođm̄ođi ęo u-Teađm̄ođi b̄ruinnuđę a eađ ađluat̄ beiteađ  
buđ ueđe ameap̄ę eađaib̄ an řuę, ađur uo lub ře luęađ  
ęo muđřeaađ ađur t̄uę ře lađm̄ cařantař uo. T̄p̄eoiđę Ceat̄  
ueap̄b̄rađap̄i Ʈp̄om̄t̄ ařm̄řluat̄ an Ʈanađan ađi ađř ęo n-  
ūltonn̄m̄aađt̄, ađur u'imeđę Ʈp̄om̄t̄ le ařp̄ođę ęo u-Teađm̄ođi.  
Ađur uo cuđi ařp̄ođę cuřađid̄e ueaęt̄ap̄p̄uđę amađ ađi řuio  
na n-Ēp̄p̄ione ęa řađ: Ēřuinn̄teap̄i řuęt̄e, řp̄ionřaiđe, c̄iřřiř,  
oll̄m̄ana, ađur t̄p̄eađaona 'n̄ p̄obađl̄ ann ařp̄eoiđp̄ađ u-  
Teađm̄ođi Ʈađap̄ta ęan mall̄ ař cođađi ařp̄ođę, ađt̄ ann  
t̄p̄aađt̄ uo řiađa řuę ęaalen cuđi ře teađtođp̄eaađt̄ c̄inn̄te ęa  
řađ: řp̄eap̄ađp̄eao řiađa řuę ęaalen ann ařp̄eoiđp̄ađ u-  
Teađm̄ođi Ʈađap̄ta ađbap̄i t̄p̄all̄te ařm̄řluat̄ę ęaalen ann  
ađęađ̄ ařp̄ođę? An t̄p̄aađ řeo mađi an ceuđna c̄p̄uinn̄uđę ařp̄-  
c̄p̄uinne Mum̄áin ađi m̄-b̄p̄uic̄eime ađur řoęađap̄i Cob̄tađ ueap̄-

ἄραταρ Ὀαιρε μιζ Μυμῆαιν, ἀνα μιζ ἀρ ἰονη Μυμῆαιν.

Ἀνοιρ ἀρη ερμινουζαὸ ὅο ἀποῦρμιννε η-ερμινε ἀνη ἀποῦρμινναὸ ὅ-Ἐαῶμορ Ἐαῶαῖτα, ὀειμιζ ἀπομιζ ἀζυρ ἀου-  
 βαιρε: Ἀ ἀποῦρμιννε ριοῦραοιμη ἔαρ ὀειρ ἔειλαβραὸ μορῖειρ  
 ὅ-Ἐαῶμορ Ἐαῶαῖτα, ἀτα ροαλ ἀιζ ἀπομιζ ὅο ελουαρ η-  
 ερμινε, ἀζυρ ἀρη λειζεαὸ λεαβαιρ ηα η-ἀιμρρηε ζααλαζ  
 ἀζυρ ροιουβτα η-εολυαρ ιμῆιζεαοαρ ἀμαῶ ἀζυρ ἔειλαβαραοαρ  
 μορῖειρ ὅ-Ἐαῶμορ ἀζυρ μορκομορμιαὸ ηα η-εαῶτρα ἀρη λιορ  
 Ἐαῶαῖτα. Ἀρη ρυῖθεαὸ ὅο'η ἀποῦρμιννε ἀη ὅαρη ρεαῶτ,  
 ὀειμιζ ἀπομιζ ἀρ κομῆαιρ ἀη τ-ἀποῦρμιννε ζα ραὸ: Ἀ Ἐομ-  
 ῖλαιτε ἀζυρ ἀ ἡμορῖαιτε η-ερμινε ρεο ε ἀη ροαλ ἀ βαι-  
 εαρ λε βυρ ζ-ελουαρ. ῤεαζροαο ριαῶα μιζ ζααλεη αο  
 ἀὸβαι ὅο ἔρμῆλλ ρε ἀ ἀρμῖλμιαῖζ ἀηηαζαὸ ἀπομιζ? Ἀζυρ  
 ῤεαζαιρ ριαῶα: Ἐαιηε ἀρη η-ὄοιζ Ὀαιρε ζο ζααλεη λε  
 τρευηῖλμιαζ ἀημορ, ἀζυρ ἀρη ὅ-τμυζεαηη τυ, ηι ἔοιρμειαρζεαη  
 ὅο λειῖῖθε ἀ ἡμῆαι? Ἀζυρ ἔομ λμῶτ ζυρ ἔουαλμιαῖζ ἀπομιζ  
 ἀη λειῖρκευλ ηιορ κεῖουιζ ε ορη ἀουβαιρε: Ἀηη ηαῶ ραῖβ  
 Ὀαιρε ἀζυρ ριαῶα ααηηαῖαῶ? Ὀε ἔρμιζ ρηη ουβαιρε ἀηηε-  
 αομορ ἔομ ραοα ζυρ ηαη βαῶ ριαῶα κορ Ὀαιρε, ἀῶτ ἀρη ἀη  
 λαῖη εῖλε ὅο ζλμιαρ ἀηη κομῖημοῖη λειρ ἀηη ἀζαῖο ἀπομιζ,  
 ὅαη ὀααλ ταβαιρραιο ἀποῦρμιννε η-ερμινε μευῶῶεαη ὅο ὅο  
 λειῖρκευλ. Ἀη κορη ε ζο ηευβρεαρ ἀη ζααλ ἀρ ἀ ροζηαρ  
 ζαη ραὸ? Ὑαὸ ἔαηλαὸ ηαη βυῶ ζηεαταῶ ὅο ἀρμῖλμιαζ Ὑλ-  
 λαὸ ὅο βειρ κρηῶ Ὑαὸ'η κοζαὸ, κρηεο μα ὀιολραιο ριαῶα  
 μιζ ζααλεη ηιλε η-βο μαρη ερηῶ? Ἀζυρ ὀειμιζ ριαῶα ζο  
 ὅ-ταρρμιαῖζ ζα ραὸ: Ἀηη ηαῶ ὀιολραιο Μυμῆαιν λεαῶ ἀη

επις υο? Δὲτ ρρεαζαιρ ἀροπιζ: Ὀιόεαὸ υιλε τεαηζα ἀηηα  
 ἔορτ ἀηηαζαίγ Ὀαιηε οίρ κοὐλαηη ρε ζο. ρυαηραιο α ἔαιρ,  
 οιοιυίγ ρε α ἔεαῖα μαρ επις υιμε ριη υο ζυιλ Διηγεαοιόρ!  
 Ἀηη ριη υρλαβαίρ ἀη τ-αρὐολλαίη ροελα ἀροπιζ: Ἐρνεο μα  
 η-οιοιρὰο ριαῖα ριζ ζααλεη ηιλε η-βο μαρ επις? Ἀζυρ  
 ἔαιρβαιηεαοαρ ἀη κυο ιρ ηυζα α ὕεαρλαίηα, ἀζυρ υο ἔι  
 μαρ ριη.

Ἀνοίρ ἀίρ τιομαίητ ηα βα ζο υ-ταλαίη ἀροπιζ ριαρριυίγ  
 ρε υε ηα μαοραιῖ: Ἐια'ηι βυὸ λειρ ηα βα? Ἀζυρ ρρεαζ-  
 ριαοαρ: Ὀο ἔι ριαο τοίγῃε μαρ ἀρὐόιορ υε ηα ζααλ. Ἀζυρ  
 ὀ'αῖηη ἀροπιζ: τιομαηιυίγὸ ηα βα ἀίρ ἀίρ ἀίρ ζο ηα ζααλ  
 οίρ βυὸ λειρ ιαο. Ἡι κοίρ ηο ηι ἔεαρτ ζο η-οιοιρὰο ἀη  
 ζααλ εαιη ἀίρ ροη κοίρ ἀη ριζ? Ὀιόεαὸ ηιλε βα υε βοίῃ  
 ἔ-ριαῖα τοίγῃε οίρ ιρ ε ατα ειοηεαῖ, ιρ λειρ ἀη επις υο  
 ὀιοιεαὸ? Ἀζυρ ἔι μαρ ριη. Ἀζυρ ὀ'αῖηη ἀροπιζ υο ηα  
 μαοραιῖ: τιομαηιυίγὸ ηα βα ζο υ-τι ταλαίη ριζ Ὀιτοηη-  
 ἡαῖῃετ μαρ ἀη εευοηα ἔυιρ ρε τεαῖῃεαῖεαῖετ ζο Ὀριοητ: Ἀτα  
 ἀη Ὀαηααη ἀίγ ολ ἀη κυαῖ ρεαρῖ υε ἀρὐόιορ ἀζυρ εα ηη,  
 βυὸ μαίῃε μα η-βλαρρὰο κυρμαιο κυαῖ ηιλιρ ηα εειητ? Ιαη  
 ριη τηιαλλιυίγ ἀροπιζ ζο Ὀυηρὐοβείρε, ἀζυρ ζλαοιὸ ρε ἀρὐ-  
 ἔρμυηηε η-Ὀιλλαὸ ζο ἡ-βρμυίῃεηε, ἀζυρ ἔι υιλε ροεαλ υε  
 ρεεὐλ.

ἔ-ριαῖα ἀζυρ Ὀαιηε ἀζυρ ἀη κοζαὸ ριζηεαοαρ, λειγῃε  
 ἀρ ἀρὐ ἀζυρ ροελα τηεαῖῃε ηα η-οιίγε ἀζυρ λεαβαίρ ηα η-  
 Ἀιηρρηε. Ἐρῃῃε ἀρὐζλαοιὸεαοαρ ηα βυλρὐοιηυῃε: Σεαρεαηη  
 αοη ηεαῖ ἀίρ βρμυίῃεηε η-Ὀιλλαὸ ἀίγ ιαρεαὸ α ἔεαρτ? Ἡιορ

ʔʔeazair don ʔut. Ann rin bi moʔʔeif ʔeioʔʔte azur tan-  
 ʔaʔar na ʔeilʔoipioe uao ʔac ʔuicce n-ullaʔ, azur ʔneac-  
 ʔairceioe na ʔ-comlann azur air ullmuʔaʔ an armpʔuaʔ  
 bi aiz imiʔ cleapa azur eaʔʔra na coʔaʔ ʔo ʔlan ʔar  
 ʔeaʔʔaib a ʔeioʔʔ Seaona air an cean rin. Azur buʔ ʔoi-  
 bin ʔo ʔeucʔint an armpʔuaʔ ullmuʔʔte comlann le com-  
 lann nar ʔualʔte azur ʔluairʔe ʔic ʔuaʔʔir azur ʔiubail  
 ʔeunaʔ comlann azur ʔallann, ʔiuntuiʔ uile maʔaon azur  
 ʔoʔuʔaʔ ʔaʔi leaie maʔ muineann Euʔʔleabair Seaona.  
 Azur air ʔpioeʔuʔaʔ an ʔeif ʔualʔuiʔ Airʔeaʔmoʔi ʔo ʔ-  
 Teacmoʔi. Ata Airʔeap ʔa ʔiʔaileʔ ann ullaʔ le ʔioʔʔi-  
 one azur ceap. Anoif ʔaioic ʔioʔ cinnʔe ʔo Airʔoʔiʔ aiz  
 ʔaʔ: Ata ʔiaʔa aiz coʔʔuʔaʔ ʔuar Coʔʔaʔ cum coʔʔlic,  
 aʔʔ bioeann leiʔʔ air Coʔʔaʔ. Cuiʔʔuiʔ Airʔoʔiʔ Eʔʔioʔn ann  
 ʔoʔʔar. Anoif annʔan ʔara baalain ʔicʔo ʔe ʔiʔail Airʔe-  
 aʔmoʔi ʔ'euz Airʔeap ʔʔioʔʔa n-Eʔ, azur ʔo ʔuil ullaʔ e,  
 azur ʔo cuiʔ Airʔoʔiʔ a imac baʔoʔʔn anna ʔiʔioe ann ait  
 ʔiʔ ann ullaʔ, azur ʔ'atin ʔe ʔo: ʔo ʔ-comneapʔeoʔaʔ  
 ʔʔioʔʔaʔ an ʔ-aʔoʔʔ, ʔo ʔ-cuiʔʔʔaʔ na bʔeicʔeaimna ʔaʔʔ  
 ʔʔiʔ ʔe'n ʔliʔe azur na ʔioʔʔʔir anna n-ait ʔein. Annʔan  
 ʔeifʔeʔ baalain air ʔicʔo ʔe ʔiʔail Airʔe-aʔmoʔi ʔo ʔapʔaʔ  
 ʔur ʔ'euz ʔiaʔa ʔiʔ ʔaalen azur air ʔiʔeaʔʔ le na ʔeile  
 ʔo aʔoʔʔuine ʔaalen air im-bʔuicʔeine ʔoʔaʔar ʔuaʔ mac  
 b-ʔiaʔa anna ʔiʔ ar ʔionn ʔaalen, azur mi uao'n la ceu-  
 na ʔuar ʔoʔʔa aʔoʔʔlaim ullaʔ baʔ. Azur ʔiʔeaʔʔ le na  
 ʔeile ʔo coʔʔeionol na n-ollaim ʔoʔaʔar Eʔʔaʔʔ anna n-

αρτολλαμή. Ανηραν τ-οὐτῆμαο βαδλαιν ρίετο οε μιζαίλ Διηγε-  
 αομόρι ρυαίρ Cobταό μιζ Μυμάιν βαρ αζυρ αίρ ερμινουζαό  
 le na ceile το αροέρμιννε Μυμάιν αίρ ἡ-βρμυτείμε ποζα-  
 οαίρ λυζαο μαο Οαίρε αηνα μιζ φορ Μυμάιν. Αζυρ ανηραν  
 ηαοιημάο βαδλαιν αίρ ρίετο οε μιζαίλ Διηγεαομόρι, αίρ ρε  
 ηα αμπαόιθε οεαζέαρρμυζ αμαό αίρ ρυτο η-Ερμιοηε ζα ηαό :

Ερμινντεαίρ μιζτε, ρμιοηρμυθε, αίρρμυ, ολλῆμαηα, αζυρ  
 τρεαδαοηα ἡ ροβαίλ αίρ λαφαό οε τειητιβ αίρ βαρβηη Ραό  
 η-Ερμιοηε, αηη αροῖρεοῖημαό ο-Τεαόμορι Ἰαδαρῆα αρ αοῖμαίρ.  
 αρομυζ. Αίρ τιζεαότ le na ceile το ἡ αροέρμιννε αη αεοο  
 ρεαότ αουβαίρτε αρομυζ: Α αοῖηϕλαίτε ϕιοηόαοιηε ηι β-ρμυλ  
 ροαλ αηζ αρομυζ το αλυαίρβ Ερμιοηε αότ οε λυαέζαίρ οίρ  
 ατα ροζηαρ αρ αίοηη ηυλε ουιόε η-Ερμιοηε. Αζυρ βι ρεμυ-  
 οβτα η-Εολμυρ αζυρ λεαβαίρ ηα η-Αιημρμπε ζααλαζ λειζτε,  
 αζυρ αυαίθεαοαίρ αμαό αζυρ αείλαβηαοαίρ μορϕείρ ο-Τεαόμορι  
 αζυρ μορϕομορμαό ηα η-Εαότρηα αίρ λιορ Ἰαδαρῆα. ζο οε-  
 αηβῆα ουό ρορμυρ ρευόρμυητ ζο ηαίβ μεηη η-Ουαό αζυρ λυζαό  
 αηηαζαίό αρομυζ ζο οεηῆηηη το βηοηηη λυζαό λυαέτμαρῆ το  
 αρομυζ, αότ ηιβμυρ μυζα μαρ αίρμιοό αίρ ροη Διηλυαό ιοηα.

Μαρ ριορβηοηταηαρ, οίρ βι λαῆ αζυρ αρμιοθε λυζαό ρυαίρ.  
 Αζυρ αίρ αρμιοόηυζαό το ἡ αροέρμιννε οαίρ τυρῆορ τρηαλλμυζ  
 αρομυζ ζο Ουηρφοβεηε. Αζυρ το ζλαοιό ρε ρμιοηρμυθε αζυρ  
 ἡαίτε αίηγε αζυρ λαβαίρ ρε οε ρυαό αλοηη ιολαίρ αηηαζαίό  
 αλαν Ερ, μαρ ζεαλλ αίρ Μυρεοαό, αζυρ αιό ζο β-ρμυλ ιοη-  
 οα ρμιοηρμυθε ἡβερ ααηαηταό λιοη αίρ ροη ζηαό ιοίρ Ουαό  
 αζυρ Σεαοηα, ηιόειρρμυη ατα ααοι η-βαίρ Οαίρε αηζ αίρ.



luḡad̄ aṣṣi mīre. Aṣṣi an ad̄bār rīn buṭ ma iṭ ma urleig-  
 raio na cinḡir ḡo minic leab̄arī Sead̄na aṣṣi cleaṣaib̄ aḡur  
 eaḡṭra coḡad̄. Aḡur ḡo ḡ-cleaḡṭuiḡeann com̄lannta na  
 ḡnead̄ḡaal maṣi muineann na focla uar̄ ullmūḡad̄ coḡad̄.  
 Iaṣi rīn u'fīll aṣṣiḡḡ ḡo u-Teaḡmōr. Ir̄ aṣṣiṣi tair̄baime-  
 uar̄ luḡad̄ aḡur Uuad̄ a aiḡne, oṣi cīṭ ḡo maib̄ focla n-  
 Uuad̄ caṣanṭaiḡ, nīdeir̄rīn b̄i a ḡpōiṭe lan ve cealḡ b̄i  
 clīnḡ aṣṣiḡḡ Mureuad̄iḡ Simon Ureac̄ foṣ an̄ cluad̄raib̄ n-  
 Uuad̄, aḡṭ b̄i luḡad̄ mēiṭ maṣi ḡeall aṣṣi tuitim a aḡar̄ le  
 uolc̄ioṣ uo ḡlaḡad̄. Aṣṣiṣi an̄ tṣaḡ uo b̄i 'n uṣi aḡ r̄mīḡeḡḡ  
 aṣṣi aṣṣiḡeḡmōr, b̄iead̄uar̄ an̄ am̄ ceuṣna uēuṣad̄ com̄eir̄iḡe aṣṣi  
 ioṣiol̄ annaḡad̄iṭ aṣṣiḡḡ, aḡur r̄aṣilead̄uar̄ Uṣomṭ mīḡ ul̄tonn-  
 māḡṭ uo b̄reṭ leo r̄an̄ com̄eir̄iḡe ḡa maṭ: A Uṣomṭ ma  
 leaṣraio an̄ Uad̄naḡan̄ Ibeṣi no Eṣimion maṣi leanneaṣ Eṣ  
 beṣiṭ ul̄tonnmāḡṭ nībuṣ euoṣṣoma? Aḡṭ nioṣi r̄eṣu uoiḡ  
 Uṣomṭ uo ṭaṣṣiḡḡ aṣṣiḡḡ, u'innir̄ r̄e uile nīṭ uo aṣṣiḡḡ,  
 aḡṭ foṣ nī mīḡnead̄uar̄ aṣṣiḡḡ maṣi aṣṣi. Annir̄ na laeṭiḡ  
 r̄eṣo uo ṭaṣṣiḡḡ ḡur̄ im̄ṭiḡḡ aṣṣiḡḡ uad̄ Teaḡmōr aṣṣi cuad̄raṣ  
 ḡo r̄liad̄ aḡṭa uēḡṣoun ḡ-com̄nuṣiṭe Eṣiṣo uēad̄iḡraḡar̄ cinḡir̄  
 aṣṣiṭeḡar̄ aṣṣi rīn̄ im̄ṭiḡeḡad̄uar̄ ḡo Raṣaṣi aḡṣ iḡṣoiṣeḡṭ aḡur  
 ṭaṣiṣi luad̄ṣmaṣaḡ c̄uiḡe ḡa maṭ: Aḡṭ aṣṣiḡḡ luḡad̄ an-  
 naice le Maḡnaṣ b̄ruṣṭeime ḡaalen aḡur aḡṭa Uuad̄ aḡṣ ul̄-  
 l̄mūḡad̄ com̄ḡluad̄raeḡṭ leir̄. Aṣṣi an̄ baḡḡ c̄uṣi aṣṣiḡḡ cuṣa-  
 ṭiṭe ḡo Uṣomṭ aḡur Uad̄oṣiṣi aḡṣ maṭ: Tṣiḡalluḡiḡiṭ buṣi n-  
 ḡluad̄raeḡṭa ḡan̄ maḡḡ, oṣi aḡṭa com̄ḡluad̄ Mūṣaṣiṣi aḡur  
 ḡaalen aḡṣ ḡluad̄raeḡṭ uad̄ Maḡnaṣ aḡṣ ionṣṣiṣiṭe Teaḡmōr.

Ann rin cruinnuig̃ aroim̃ coimlanñta n-Ullad̃ a bi annaice  
leir, agus cuailuig̃ an t-riac̃ ceudna go raib̃ luḡad̃ agus  
Duac̃ aig̃ ullmuḡad̃ t-riomneart̃ a arim̃fluaḡtead̃, n-oiderrin  
triad̃ll aroim̃ aig̃ ionruide agus tigead̃t̃ do fogur̃ do uirḡib̃  
n-Dubainne ann aic̃ a comearḡeann le uirḡuib̃ na m-Duioe-  
aimna connairc̃ re com̃fluaḡ Mum̃ain agus ḡaalen. Dou-  
bairt̃ a-irḡeasom̃or: Tarḡnocaim̃ ann.

Laḡar̃ a-com̃fluaḡtead̃. An t-riac̃ reo do t-arlad̃ nac̃ raib̃  
ad̃t̃ beugan uirḡe ari ceartlaḡar̃ loḡ na ainne, oir̃ do  
bi'n airm̃ir̃ t-riom̃ agus teit̃. Bi baal̃ ann mead̃on lae uime  
bi aroim̃ ḡleurt̃a ann caḡbar̃ uma agus luirneac̃ min euo-  
t-riom, oir̃ bi a eirad̃on agus a ruḡbhar̃t̃ ann Tead̃om̃or. An  
t-riac̃ bi aroim̃ uil̃ t-ari rruet̃ ann raḡairc̃ ḡ-com̃lanñ Mu-  
m̃ain agus ḡaalen connairc̃easdar̃ t-ri caḡa de Danaañ agus  
ḡeint̃ir̃ aig̃ tigead̃t̃ ann com̃ḡnioñt̃e do aroim̃, ari an ball̃  
cuaid̃ arim̃fluaḡ ḡaalen ari cul, oir̃ do mear̃ Duac̃ ḡur̃  
buḡ id̃o cuio de com̃lanñtaib̃ Ullad̃, ad̃t̃ ann t-riac̃t̃ rearf̃uig̃  
Arim̃fluaḡ Mum̃ain ullmuḡte reoi leit̃ ari raḡbar̃ caḡa.  
T-ari real̃ ari feud̃rinc̃ do ḡaalen nac̃ raib̃ rañ t-ri caḡa ad̃t̃  
fir̃ uad̃'n Danaañ agus ḡeint̃ir̃, t-ainic̃ a luḡ agus a t-reu-  
nead̃t̃ ari ari, agus fill̃easdar̃ go raḡbar̃ caḡa mar̃ad̃on le  
Mum̃ain. Ad̃t̃nuig̃ a-irḡeasom̃or do na bulroir̃ib̃: ḡluair̃eann  
a-riom̃ ḡo Tead̃om̃or na bac̃ donneac̃ a coir̃ceim̃. Mar̃ an  
ceudna o'ad̃in a-riom̃:

Ir̃ mar̃ reo ullmuḡtear̃ an caḡ, t-rioiḡar̃io com̃lanñ  
Ullad̃ a ruad̃ir̃ agus a lannr̃ruet̃ annaḡaid̃ ḡaalen, rearf̃eas

an Dánaan aḡur an Fihḡneac̄ annaḡaió Muḡain nuḡ ḡo  
 m-bhurrac̄ uḡlac̄ ḡaalen, ann rin tiorac̄ ann comḡniom  
 uac̄ib le taobhuac̄ir aḡir Muḡain. Tac̄ rin ionnruic̄eac̄ar  
 an caé, aḡur aḡir an ceuo huac̄ir cuir Aihḡeac̄om̄or neac̄  
 ḡaalen bhurte ann culpic̄, ac̄t aḡir uruic̄eac̄o luḡac̄o aḡur  
 neac̄ir Muḡain leir an Dánaan aḡur na Fihḡneac̄, uo cul-  
 pic̄ na Fihḡneac̄ noim an ceuo huac̄ir, c̄o trac̄t uo f̄ear  
 an Dánaan ḡo t̄reun̄mar ac̄t uo bi'n f̄pic̄ ann coram̄lac̄t  
 ionḡola aḡur colnc̄arḡairte ucb̄araiḡ, oir táimic̄ com̄lannta  
 Muḡain noime aḡur anna éiom̄cioll, aḡur noir im̄éiḡ ac̄t  
 cur̄cean uo'n Dánaan r̄lan táir an am̄ain. Ann rin uruic̄-  
 eac̄ar luḡac̄o aḡur neac̄ir Muḡain aḡur Aihḡeac̄om̄or aḡur  
 com̄lann uḡlac̄o aḡur t̄roic̄eac̄ir le c̄roic̄eac̄t aḡur uian̄t̄reun-  
 ac̄t, aḡur f̄or noir.

Táimic̄ baoc̄or̄in aḡur aḡim̄rluac̄ḡ uḡlac̄o aḡir uer̄ic̄eac̄o lae  
 t̄uit Aihḡeac̄om̄or biohr̄aiḡte le iom̄ta ḡointaib. Com̄ luac̄  
 ḡur éuailuḡ Duac̄ ḡo huib̄ aḡim̄iḡ mar̄b̄ ar leir ḡo Teac̄-  
 om̄or aḡur aḡim̄rluac̄ḡ ḡaalen anna com̄luac̄oic̄ir, aḡur éuac̄o  
 Duac̄ ar̄teac̄ ann u-teac̄ an huḡ, ac̄t t̄roic̄eac̄eac̄ar luḡac̄o aḡur  
 aḡim̄rluac̄ḡ Muḡain com̄ r̄ac̄a ḡur bi laom̄ r̄oluir aḡir an  
 maḡ. Lar̄nam̄ar̄ac̄ t̄rialluḡ r̄luac̄ḡ Muḡain ḡo u-Teac̄om̄or  
 tábar̄ta. Anoir aḡir t̄iḡeac̄t uo baoc̄or̄in ruac̄ir re n̄bur  
 muḡa'na r̄eac̄t mile conablaoiḡ mar̄b̄ aḡir an maḡ, aḡur  
 buó iom̄ta r̄huon̄ra aḡur ceancom̄lann aḡur t̄reun laoc̄ bi  
 nna m̄earḡ. Aḡur aḡir r̄c̄ruic̄uḡac̄o colna na m̄air̄b̄ bi na  
 ḡointe ḡo leuir aḡir aḡaió, noir huib̄ ac̄t beuḡan culḡointe-

Δό, νε βριζ ριν ουβαιρε βδοοριν: Ορευο μα τα αν λα ρεο  
 τραε ζευριζολα το Ορηιον ρορ ιρ λα ζλορημαρ το οιανερευν-  
 εαετ λαοεραδ υλλαδ? Δζυρ ροουιζ βδοοριν νειε Δζυρ τρι  
 ριότο ελαιρε ουο τριοιγεε αιρ ραο ραοι λειε Δζυρ ανσομην  
 Δζυρ αδλεαεδοαρ να μαριβ ανη, Δζυρ αιρτουιζοεαι εαρη υλμορ  
 Αρ α ειοηη, Δζυρ βι μειλιζ αν βαρο αιζ εαηαδ α ευζεδοιν  
 Δζυρ ουιρμιζ βδοοριν α εαετηαηη, Δζυρ αουβαιρε βδοοριν:  
 Βιδεαδ αν εαρη ρεο ζλαοιζτε ‘Αιροβρεαεαν’ ζο νεο. Δζυρ  
 ο’ιοηεαρη αν ρυιλεαε μευδεαν Αιρζεαομορ ζο Ουηρφοβερε.  
 Αιρ αν οαρη λα εαρηαοαρ λειρ αν ροζεεαρηαο εοηηλανεα η-  
 υλλαδ αιζ ζλυαιρεαετ ανηα ηεαρη. Δζυρ εοηη λυαε Δζυρ  
 ευαιλεαοαρ ερευο α εαρηαδ βυαιλεαοαρ α υεε ζο ζ-εραδζεε  
 Δζυρ το ηιε ηυρημορ ερηδ να ριεε εοηηλανεαηβ αιζ ζυιθε  
 να εηνεοηηλανε Δζυρ βδοοριν ζο η-αιρφοαο ρε εαρη αιρμιζ  
 Αιρ αν αιε ανηα ηαιβ Δζυρ ζο ο-ερηαηηληαο ρε αν αιρμηλυαεζ  
 ο’ιοηηρηυιθε Τεαεμορ εαβαρηα. Δεε ρρηεαρη βδοοριν: Α  
 λαοερα ανηε ηαε β-ρηηλ εαιεαορη ηιζ υλλαδ Δζυρ ερηδαν  
 να η-Ορηιουε ρορ ροηηλη? ηη εηοεαρη εορη ηο ηαιε οομηα’η  
 ηηεαετ ρεο ζο Τεαεμορ, ηη ραοηηλη εορη ζο η-βεηδ λε ηαδ:  
 Ζυρ τυιρμηζ ελαν υλλαδ νε ηευδεεαν Αιρζεαομορ υιηε  
 αδλεαεδοαρ ε αιρ εαοηβ να η-αιρφοηηζε α ηη-βαηε. Δζυρ  
 ρρηεαρηεαοαρ να εηνεοηηλανε: Ιρ ριορη ουιε α βδοοριν.  
 Δζυρ εηυηεαρηεαοαρ εοηηληα να ζ-εοηηλανε Δζυρ βαηβηαε  
 υλλαδ αιρ λυρηαδ, ζλυαιρεαοαρ ζαν ζλεο ηο ζλορη ζο  
 Ουηρφοβερε. Δζυρ το ζλυαιρ α ευιζ ηιε αιρ ζαε εαοηβ νε,  
 Δζυρ αδλεαεδοαρ ε ανη ελυαιηεαε ανη ηοηηρηερη βρηαδ αιρ

buò aite le Airgeadóirí anuasir beo vo beir feúcrint air a éaplaib aig imiur, agus cuiruirgeadair uile n-Ullao a eug-  
 éadoin agus canadair na cincolann a éatirann aig ghlaoic  
 air: Airgeadóirí Oirveiread Aghairl.

An naoimhad laebair. An dara caibitil veug. Rígdail  
 n-Duac veic baalaine. 350 go v-ti 340. R. C. (Feuc Ann-  
 ala migeada n-Ermione. An. 1. pol. An 68 vuileog. Air  
 an Domáin 4453. agus ríobda luingreaid agus Annala  
 g-Cluainmicnoir.)

Anoir cruinnuis aróruinne n-Ullao air m-bruiteine,  
 agus rogdair badoirín mac buò rinne Airgeadóirí anna miz  
 ar éionn Ullao. Air cruinnuad vo aróruinne n-Ermione  
 ann aróruimhad v-Teacóirí Tábaréa, bi Duac miz gáalen  
 rogdairte anna aróruig. Leir rin lauirig amac fearg luad,  
 agus v'innir ar aró ann cluairteant an pobail go mair  
 cuingrad comhairige ioir e fein agus Duac mar feo: Ma  
 tabhairraio comhriom vitéiolac le clan Er vo bualead  
 riar go muonrad luad agus Duac Ermione atirib. Anoir  
 noir vubairt Duac gur breug an rceul, nac mair leiríoe  
 cuingrad air bun, acit ir e avubairt: Mar eug luad com-  
 hriom vitéiolac vo, uime rin bi gleo agus cloimpoir ead-  
 tirib uile laete n-Duac. Maireann Ullao faoi rog agus  
 rognar ata rmuainte agus aigne badoirín a g-comhrioe air

cunnam ullad, comneartuigeann re rriomhad an t-aoiros aih  
 fuio na talman, tabhairneann cuairt triadainail go had mur-  
 n-ollam agus douhairt: Iy beug an bhuig gur euir Eocaid.  
 Ollam foola ruar mur-n-ollam o-Teacmor, oir ata na  
 ollmana gan micleigean det an triat m-biudeann cean ve  
 macaid Er anna fuioe ariouig for Eriion.

Iy aih an t-adbar rin ata rigte agus maite Mumain  
 agus Saalen gan rior na riorhione agus a had aig uul  
 le fan! Ni meartuigeann riad an eagna nibur muza'na  
 meartuigeann anrad an luing lan ve eudail, ata a anmian-  
 ta gan rrian gan ciail. Iy aigne muintiri Saalen vo leann.  
 na ciomfiri, det iy aigne muintire Mumain vo reardleann.  
 cogad mar gheann reineann riad amearg luic gointe ann.  
 ruic bair imheann riad pince aig tiomainc read. Fagann  
 ullad iad ann rlige a cleadteam. La acoint geibfad  
 eagna an uadair? Anoir vo tarlad ann veicmad baalam  
 ve rigail n-Duac mar ariouig gur euirig luad cogad  
 annan-ogaid agus aig ullmuad a armpuag anna neart  
 gludairig re aih Saalen, agus.

Ann triat tiomain re armpuag Saalen roime eadon  
 go Magnarran aic rin rigne Duac agus a comlannta oir-  
 aram agus ullmuigeadar raoi leit cum caea, trioueadar  
 cat mileada agmar tar tiomcioll Magnar eadon breiteine  
 Saalen agus bi ciomfiri Saalen aig comneartad fan triou-  
 aig gheartuad an had det o'atin luad vo na bulroirib.  
 go n-glaidofad ar aih:

Α γάιρτσιθε Μυμάιν κυριυζιό να ερομφιη αλλα εορτ, ορη ατα λυζαό μας Ιβερ αιη Δ ιλιζε ζο ο-Τεαόμορι Έαβαρεά. Αζυρ μορη φευο το αρημφλυαζ Γααλεν λυζαό το βαααό. Αμεαργ υαφαιλ αζυρ ιοριολ ανηραν καε υο ετιε αετρε mile ιορη ευζόορη αζυρ ευζ. Αζυρ ετιε Όυαό αρηοιυζ ζοιντε ζο ύυιλταό λειρ αν ζααλ, ορη μαρ αιη λα καεα η-Αροβρεαόαιν μορη εαιρβαιη ηε ε φειη το Αιηγεαόμορι εαόον αιη αν λα φεο, μορη εαιρβαιηηε ε φειη το λυζαό. Σεαρεαηη Δ έαρη ηαοιθ φιαρ οε ηρηυτεηηε Μαηζηαφ, ορη ιφ ανη φηη αό-λεαόεαρη ε.

Αη ηαοιηηιαό λεαβαρη. Αη ηρεαφ ααιηοιθ οευζ, Ριζαιλ λυζαό ηηε Όαιηε, αετρε βααλαηηε 340 ζο ο-τι 336. R. C. (Φευό Αηηαλα Ριζεαόεα η-Ερηηοηε Αη. 1. ηολ. Αη 68 ουι-λεοζ. Αοιη Δ Όομαηη 4463. φαοι αηηη λυζαό λαιζοε, αζυρ Αηηαλα ζ-Ελυαηηηεοιη.)

Ανορη το ηηαλλ λυζαό αζυρ αρημφλυαζ Μυμάηη ζο ο-Τεαόμορι Έαβαρεά αζυρ έυαίο λυζαό αηεαό ανη τεαό αν ηηζ, αζυρ αυρη ηε λυαίηηαρηάιζ αηαό αιη φυο η-Ερηηοηε αιζ ηαό: Όιόεαό αρηόρηυηηηε η-Ερηηοηε λε ηα έεηε αιη Ταβαρεά λε αρηοηηζ το ηοζαό ηηαε ληοηαφ βααλ αν ηαιηε φεο. Όο εαηλαό ανορη ζυρη φεαλυηζ εαρη ααηαλ ηαιεφηυλ Δ ηοζεαεαρη ηηζ ανη Γααλεη, ορη ηι φεηοη ηα ηηηοηαίόεαό αζυρ ηαιηεαό αοηη μορη φηη ζο ηαιθ Γααλεη αιη φυο Δ έεηε, ηι ιοηοα αεαηφεαρη ζαη ηοζαό αεαηφεαρη, αζυρ ηη ηαιθ ηηζ αη έιοηηη Γααλεη αν ηηαε εαιηηε αν τεαόεοηηεαό.

le cuiréad' do drocruinne n-Ermine. An triat fearuis' ba-  
 doirín níg ullad' agus púonraíde, cinéirí ollmána, agus  
 treabhaona'n pobail, agus Maígn níg Ultonnínáct agus cin-  
 éirí na Dánaan air tábairéa, ní raib' níg nó púonraíde nó  
 maíte uad' Sdaalen air.

Lácar agus tubairt bádoirín níg ullad' le luíad': A  
 nícte fíorruigeann ríob' nac' olirteanaic' go nógfear' droic'í  
 com' fada gur feardeann caiteoirí níg Sdaalen follam'? Ac'  
 fíreagar' luíad': Ma éarírad' go ríorírad' arímluag' Mu-  
 náin níg agus púonraíde Sdaalen uile go leuir' ar urlácar'  
 na talíman an caiteoir' Ermin' ve bíu' rín' do beic' gan  
 droic'í? Ír' e veiréann luíad' mac' Dairé: A óeag'íur' ul-  
 lad' teiríob' go búir' mur-n-ollam', agus ríoríob'íob' go eadnac'  
 dar' luíad' mac' Dairé' ac' fear'oa' ga' nígal' talam' n-Er-  
 mine. Agus o'íméig' bádoirín agus púonraíde agus maíte  
 ullad' agus Maígn níg Ultonnínáct agus maíte na Dánaan  
 a m-baile go o-tí talam' a cóinnuíde níu' go nógfear' níg  
 ar' óionn' Sdaalen. Agus óuad' luíad' agus púonraíde agus  
 maíte Muínáin (oir' bí cinéirí nógáig'ce go tappuig' ann' ac'  
 a cuio' éuir' fan' acé) ar'ceac' ann' aríreomírad', agus do  
 fúide' re' air' an' tríob'ann, ríob' e' an' gairín' droic'í' a' bí' aig'  
 luíad' mac' Dairé. Agus air' fúide' do luíad' don' baaláin  
 amáin' mar' droic'í, air' tígeac' triat' glaoiríg'ce' le' na' óeile  
 drocruinne n-Ermine go o-Teac'mor' tábairéa' níor' ímígea-  
 dar' na' luaitéuríad'íde' amac' air' fúio' n-Ermine. Air' an' t-  
 ad'bar' rín' cuir' bádoirín' do' a' m'ac' bu'ó' rínne' air' teac'-



τοῖμαδέτ ζο Μαζν ριζ ἕλκοννιάδέτ λε ροκλαῖβ ζα ραδ: Διη  
 η-σοιζ δ ἔαρα ηι σοιη ἀποέιορ το σοιῶ το ριζ Μυήαιη μα  
 μεαρραορα ολιζε η-Ερημονε? Τραδ κυρραιο λυζαδ ζο Μαζν,  
 αζυρ ζο σιντε κυρραιο οηι ατα ρε οαηα, αζιμαρ, βιθεαδ  
 τυρε ρειδ διη ρυτο υιλε η-ἕλκοννιάδέτ, αζυρ ροζαιη ρηρε  
 ἀηη Ὀυηροβερκε οε ροκλαῖβ λυζαδ.

Διοιρ τριλλιζ Δοδ ζο οεαζδουη Μαζν ἀηη Ερυαδαιη  
 αζυρ ο'ιηηιρ το Μαζν ροκλα δ αδαρ, λε ρηη το ἔαηλαδ ζο  
 ζ-κοηηαιρὲ ρε Μαδα ηηζειη ροαλυη Μαζν, αζυρ λαβαιη ρυῖ  
 ηα βηοηηγιλε ο'α ἔηοιθε, αζυρ ἔυζ ρε δ ἴεαρὲ οη.

Αζυρ ριλλιζ Δοδ ζο Ὀυηροβερκε αζυρ ο'ιηηιρ ρε ροκλα  
 Μαζν ο'α αδαρ ζα ραδ: Ζο οεαηβτα οευηραδ Μαζν οε  
 ρηηη ροκλαῖβ η-θαοοιρ. Λε ηα ληηη ρηη αουβαιρτ Δοδ: Ὅ  
 κοηηαιρὲ μο ρυῖλερα Μαδα ηηζειη Μαζν αζυρ ἔυζ με  
 ζηαδ μο ἔηοιθε αζυρ μο ἴεαρὲ οη ααο. οεηη μο αδαρ?  
 Αζυρ ρηεαζαιη θαοοηηη β-ρειοηη ζυρ ραῖβ τυ ροτάρρυηζ ἀηη  
 το ροζαδ? Τειδ διη διη δ ἡηε ζο η-βοτἀηαῖβ Μαζν αζυρ  
 ζαη ἀοη οεηρρηη οευη το ροζαδ μαρ ταιρβαιηραο το ἔιαλλ.  
 Ὅημῆηζ Δοδ διη διη αζυρ ο'ιηηιρ ρε δ ἔυαηηηρζ το Μαζν,  
 αζυρ βη Μαζν λαηῆαρτα, αζυρ το ζλαδ Δοδ ἀη οηζ αζυρ  
 ρηζηε ρε δ ἀηαρ ἀηη Ὀυηροβερκε ραοη ταμαλ. Αηηη ηα λαε-  
 ῆῖβ ρεο ο'ευζρορ ρηηοηηα η-Εη ζαη κλοηη, αζυρ ουβαιρτ Δοδ  
 λειρ δ αδαρ αζυρ δ οεαηβηαῆραῖβ: Μαβ-ρυηζεαο Δοδ αεαο  
 ἀηοεοαο ρε δ βοτἀηα διη ἀηορκευλεαδ? Αζυρ αηηζοαο  
 ρε ἀη αηηηζηαδ. Ὅη ροκλα Δοδα ταιηηεαῖμαδ ο'α αδαρ αζυρ δ  
 οεαηβηαῆρῖβ, αζυρ ἀηοηηζ Δοδ δ βοτἀηα διη ἀηορκευλεαδ.

Ανοιρ έυαιό να βαλαίνε έαρτ υαό αν τριαό το φορζλαό  
 λυζαό τριόδον Ερμιονε αέτ ζο φοιλ μορ ιαηρμιζ γε αροόιορ  
 υαό υλτοννμάετ, αέτ αιρ βαρ m-θαροιρη τριαό έαιμιο αρ-  
 έρμιννε n-υλλαό αιρ m-βρμιέτине μοζαοαρ Δοό αηνα μιζ αρ  
 έιονη υλλαό, αν τριαό έευοηα βι Εοόαιό υεαρθραέταιη n-Θυαό  
 μοζαοιγε αηνα μιζ αρ έιονη ζααλεη, αζυρ πορμιζ γε Θαρμια  
 ιηζειη λυζαό μαρ βεαηέελε. Ιρ αηη ριη το έαιρβαη  
 λυζαό α αιζηε.

Αιρ τιζεαέτ το Μαζη αιρ έυαιρη ζο n-Αμορέυελεαέτ οηρ  
 ιρ αηη ριη φορ το ηάιη Δοό, έυηρ λυζαό τεαέτοηεαέτ έυιζε  
 ζα ριαρμιζ: Εαο αιρ ραό μιζηε γε ριη? Αζυρ ρηεαζαιρ  
 Δοό αηη έλυαιρ αν τεαέτοηε: Κοη λυαέ ζυρ έρμινηραιο  
 λυζαό αροέρμιννε n-Ερμιονε λε να έελε αηη αροφεοηραό  
 ο-Τεαέμορ Έαβαρηά, ρηεαζηοάο Δοό το ροελαίβ λυζαό αρ  
 κοηαιρ αν τ-αροέρμιννε. Έριαέ έυαιλμιζ λυζαό ρηεαζηαό  
 Δοόα ηιονμιζ γε υαρ έλεαέεαη Θαιηε α αέαρ ζο υηάιραιο  
 οιοηεαρ υλλαό. Αζυρ έυηρ γε βυλροημθε αιρ ρυτο Ερμιονε  
 αιζ ρεαρμυζαό ροελα βηευζαάα αηη αζαίό Δοό.

Αιρ ριορρμιζ το Δοό ζηιοηαρηά αζυρ βηευζα λυζαό,  
 τυρμιζ γε αιζ έρμιννυζαό να κοηλαηηα αζυρ αιζ υλμυζαό  
 αρμψλυαζ υλλαό. Τριαέ έυαιλμιζ Μαζη υλλμμιζγε αρμψλυαζ  
 υλλαό αζυρ ζαη ροεαλ ριορ α υαό Δοό έαιμιο βυαίοηεαό  
 αιζηε αιρ, αζυρ έυηρ γε λιττιρ λε λαη τεαέτοηε εηηηε ζο  
 Δοό ζα ραό: Αηηε ηαέ βυό αιλ λε μιζ υλλαό κοηζμοη  
 αζυρ έυηεαέταη μιζ υλτοννμάετ αέαρ Μαάα ηηαοι Δοόα?  
 Ερμυο ραό ηαρ ρυαιρ Μαζη ριορ αιρ αν κοζαό ρεο, φοιλ



ο'άτιν το να bulροιριθεάθ ζο η-γλαοιόφαισ αφ αρο: Ξλυαι-  
 ρεανν Δοθ μιξ υλλαθ υαθ Αρορσευλεαέτ ζο ο'Τεαόμορ, αν  
 βασρασ αφομιξ Μυμάιν α έορ? Δέτ έαιμιέ λυζαθ εαθον  
 αιρ ραλ να bulροιριθεάθ, κομ λυαιέ ζυρ κολληιρε ρε Δοθ,  
 μιέ ανναζαίθ ζο ραριμιλεαθα, αιρ αν βαλλ ο'ιονηρμιθεαθαρ  
 α έειλε, αζυρ ουθαιρε Δοθ οαρ cleαθεαμ Αιρζεαομορ ηι  
 ρυθαιλρασ λυζαθ ηιθυρ ρυθε αιρ ταλαμ υλλαθ, αζυρ ρυλ  
 α ο'ειμιξ.

Ριορτορμαν να κοζαθ το ηρειέ υλλαθ αν δυαιθ, οιρ βι  
 λυζαθ μαρβ. Ηυειρρην λαρμιξ ρεαρξ υλλαθ αζυρ ceapeαθαρ  
 κομλαντα Μυμάιν ηυιξ ζο βιρρεαρ, αζυρ έυιτυιξ κυιξ  
 μιλε ρη. Δέτ ο'ιμιέιξ αν ρυιλεαέ λε ραν, ηι ραναθαρ λε  
 κολν λυζαθ το ιομέυηρ leo, αζυρ αιρ ζευρλεανηυζαθ το  
 γλαοιθ ceαηφεαρ οξ Καέαβοέ αφ αρο: Cαο τυιξε α λαοέραθ  
 λαορμ Μυμάιν αν υειρρην κομ μορ ηαέ τοιζεαθαρ λιβ κολν  
 θυρ μιξ? Δέτ το τοιρμεαρξ μιξ υλλαθ Ξηραθ ζα ηαθ:  
 Ροιλ, ροιλ α Ξηραθ, έυαιθ λυζαθ αιρ ηυζα αέτ οιοι ρε ζο  
 οαορ αιρ α έορ? Τηαέ κομαιορμαθαθαρ ρλυαξ υλλαθ βι να  
 bulροιριθε ζα αφουζαθ α ρειατα αφ έιοηη Δοθ!

Αζυρ ιρ μαρ ρεο το ρεμοθ Δοθ ζο Μαξη: Δτα λυ-  
 ζαθ μιξ Μυμάιν μαρβ αιρ Μαξ Ουηοαλζαην, ατα α αρμ-  
 ρλυαξ α κομμelingτ λε να έειλε αηηα μιέ αφ υλλαθ! Βειθ  
 αρμρλυαξ υλέλοηη υλλαθ αιξ γλυαιρεαέτ α ηι-βαιλε, αέτ  
 ceιτρε εηη μαρβ αζυρ τηρ ρίεο ζοηητε α ριλραο αιρ ceρ-  
 βαοαιβ, υε ζαέ ηυο ειλε βειθ βευλ μο τεαέτοημ αιξ ηηηηε  
 ουιτ. Αζυρ βι τηρηνρην υλλαθ υευηαθ ceρην λυζαθ ανη αιτ

αιη ταιτ ρε, αςυρ ζλυαιρμυζ Δου αςυρ Δ αμμϋλυαζ αιη αιρ  
 50 Dunjoberce. Αςυρ ceιλαβρασαρ μορϋειρ αιη ραο ναοι  
 λαεεαδ.

Αη ναοιμμάο λαδαρη. Αη ceιτρημάο caιβιουι ουεζ.  
 Ριζαιλ Δουα mic βαοοιρη να'ρθευζ βαδαλανε 336 50 ο-τι.  
 324. R. C. (Feuc annala μυγεαάτα η-Ερμιοηe Δη. I. ρολ.  
 Δη 68 ουιλεοζ. Δοιρ αη Όομαιν 4470. ϋαοι αιηη Δουα  
 Ρυαιό.)

Έαρ θειρ βαρ λυζαδ αιη Μαζ Ουηόδαζαιη εαιηιc αρ-  
 όρμυηηe Μυμαιν λε ηα ceιλε αιη η-βρμυιτεηηe αςυρ ροζαοαρ  
 Δοηζαιρ θεαρβραάαιρ λυζαδ αηηα μυζ αρ ειοηη Μυμαιν.  
 Αςυρ εuaiόεαοαρ λυαιε cυραόιθε αμαδ αιη ϋιτο Ερμιοηe αιζ  
 ζλυαιc αρόερμυηηe η-Ερμιοηe λε ηα ceιλε αηη αροφεοήραδ  
 ο-Τεαδόηορ Έαδαρηά. Αςυρ αιη ϋιθε οο'η αρόερμυηηe βι  
 Δου ροζαιζτε αιη αη ceυο ρεαδc, αςυρ βι ηα ϋεμυοβτα  
 λειζτε οαρ τυρηόρ, αςυρ ο'ημείζ αη τ-αρόερμυηηe αμαδ ας-  
 υρ βι μορδμυρηα ηα η-αροφεοήραδ ορμυοζτε. Αςυρ ceιλαβ-  
 ραοαρ μορϋειρ ο-Τεαδόηορ αςυρ μορκομορηαδ ηα η-Εαάτρηα  
 αιη λιορ Έαδαρηά, λε λαυέζαιρ αςυρ μορκεηη. Αηη ϋιθεαδ  
 οο'η αρόερμυηηe αη οαρηα ρεαδc, ο'ειμυζ αρομυζ αςυρ ουβ-  
 αιρηc: Δ Cόμϋλαιτε η-Ερμιοηe ηι β-ϋυιλ μυο αιη βιc αιζ  
 αρομυζ οο βυρ ζ-ελυαιριβ δέτ Δ βυηόεείορ οο ραδ, οηρ ατα  
 ροζ αςυρ ροζηαρ αρ ειοηη Ερμιοη. Αςυρ οο λειζ Εηρηάc  
 αη τ-αρυολλαιη ροελα λαδαρη ηα η-Αημρηηe αρ αρο. Αςυρ  
 αιη αη τηεαρ λα ροελα τηεαδc ολιζε η-Ερμιοηe. Τραδ αρο-

glaoidéadar na buíroirí: Seafann neac air tábairtá  
 aig iarreabó a ceart? Níorí fheadairí don gú. Agus o'ime-  
 iúeadar an t-ardóirinne amac agus trialeadar a m-baile  
 go u-talam a cóinníde. Agus trialluis doó go.

Dunfoberce, agus do ghlaoíó fe ardóirinne n-ullab  
 air m-bhuíteine agus cúir fe Ciombaoí mac b-fionn mic  
 Airgeadómor anna fuidé ann aic miz ullab, agus buó gne-  
 adac do Ciombaoí do máirí an aróceulead. Am air bit  
 tíocfar doó go n-ullab mairéann fe beugan laeteabó ann  
 Dunfoberce, agus ar rin gnióeann fe cuairt éaric tiomcioll  
 na talíman, agus marí an ceuona teiúeann fe go n-ullonn-  
 máct agus Máca anna cómluadoirí leir, annor go b-feu-  
 fairí rife a muintir. Ann trear baalain ve mizail doóa  
 ruairí Eiriac an t-ardollam bar, agus air tígead do na  
 ollmanaid le na ceile ann mair-n-ollam Dunfoberce bí'n  
 cóntionol aig rogabó Maoil anna aróllam ullab. Aca  
 Eirion faoi roí agus rognar air uile taob, oir riubailéann  
 doó ann rligé a acarí glacann fe Eoicabó ollam foola  
 marí a fionfompia, marí an ceuona gmaúigeann Ciombaoí  
 an ceart agus an eadna, ní b-fuil cean ve'n rlioc níbur  
 fearí 'na e. Glaoideann doó ardóirinne n-Eirione le na  
 ceile go triatamail ann arófeomradó u-Teacómor tábairtá,  
 aig ullmugabó gac turmór dar rligé. Anoir annan dara  
 baalain veug o'a mizail o'iméig doó uab bótanaid Ciombaoí  
 air cuairt go n-ullonnmáct agus Máca leir agus ranic fe  
 bóana cingir Raebabó agus ar rin go n-uirgib n-Aroin

τῆς τάλαν να β-φearγνεατ, αἰγυρ μαρ ἰearγυῖς γε αἰρ βορσ  
 να n-eangyide να longa anna peolpao γε ταρ uirge Zeintir  
 τυς γε α lam vo Maca le comgnom tabairc vi le tigeact  
 αἰρ βορσ αἰγυρ σ'imctig α cor uaipe αἰγυρ αἰς τυιτιμ buail  
 α leactin αἰρ iomboul να longa, αἰγυρ vo bpuct amac rpuct  
 pola αἰγυρ luite apomig zan corpuzad, αἰγυρ tangadap na  
 rirgneact maille leir α ruihion tarc anna tiomcioll, αἰγυρ  
 iomcuireadap e zo v-ti veagoun z-Ciombaoct αἰγυρ Maca αἰς  
 rreartoil αἰρ. Αἰγυρ αἰρ an la ταρ ueir tigeact zo z-com-  
 nuide z-Ciombaoct σ'eug γε. Ir ann rin αἰρ Aporceuleact  
 ata α eapn veunta. Ata Ullad αἰγυρ Erhion αἰς zeurguil  
 αἰγυρ αἰς rreara veona ann morcaointe annoiag doo. Vo  
 migail γε μαρ apomig Erhione σa'poeug baalaine zo zlan.

An naoimad leabair. An cuigmad caiboil veug. Rigail  
 Ror mic n-Dimuin mic Airgeadomoi baalain amain. 324 zo  
 v-ti 323. R. C. (Feura Annala migacta n-Erhione. An l.  
 pol. An 68 ouleog. Aoir an Domain 4477. Faoi zairm  
 Ror Oitorba mac n-Dimuin. Feuc μαρ an ceuna Annala  
 z-Cluainmicnoir.)

Aoir αἰρ epinnuzad le na ceile vo apocuinne n-Ul-  
 lad αἰρ m-bruiteine le mig vo mozad, σ'eirig zmad cean-  
 fear Raadoc zα maot: Cio nac b-puil don focal no don-  
 noo toirnearzag pmonraide αἰγυρ maite n-Ullad uad mozad  
 don cean σe'n rhuict anna mig, nuoirrin ni buo zneactac

voib' vult' tar' an mac buo' rinne gan do'bar' iomlan' da  
uile mac' dirgeadomoi' marb', da' b'adoin' a' bi'n' ait' a' da'ar'  
marb', agur' da' doo' a' bi'n' doit' b'adoin' marb', moir' o'fad'  
doo' ac' leab' beand' anna' o'ia'g'. Da' Ro' mac' n-Dilimuin'  
ir' fior' readeant' ceilad'rao' agur' imire' b'fead', ac' for' da'  
re' lan' ve' ead'na, ni' coir' vo' ra'o' na'c' riu' m'gail' e, ve'  
b'rig' na'c'.

b'ruil' re' a'ig' gair'cail' agur' a'ig' iarr'ead' an' gair'm?  
Da' ainm' g-Ciombao' moir' agur' ar'oc'eimead' air' ra'o' Eri'one,  
g'rao'uirgeann' re' an' ceart' com' ma'it' rin' go' b'mear'raio' re'  
m'gead'ca' n-Ullao' mo'ad'oi' ma' g'eib'raio' re' an' gair'm' le' don'  
r'muante' a'm'ain' anna'g'ia'o' Ro'/? Agur' o'eir'ig' Ciombao'  
agur' do'ubairt': Mo' fior'caoin' m-bur'oc'io'ra' vo' g'ra'o' cean-  
fead' Ra'ad'ao't, cheu' ma' m'gail'leann' Ro' anna' m'ig' air' c'ionn'  
Ullao'? Agur' tair'baine'ad'ar' na' cin'fir' a' de'ar'la'm'a' mar'adon.  
Ano'ir' vo' tar'la'o' na'c' ra'ib' Ro' air'.

La'ar' air' m-b'ruiteine' agur' moir' fior'ru'ig' don'ead' cia'  
ra'ib' re', ann' rin' o'eir'ig' Ciombao' a'ig' ra'o': A' r'pion'ra'io'e'  
agur' a' ma'ite' ceann'uir'g' liom'ra' go' 'Dun'ro'ber'ce' agur' ceilad-  
ra'm'ar' mo'r'feir' tra'c' be'io'ed'ar' na' lo'rg'oir'io'e' cu'air'tu'g'ao' ann'  
o'ia'g' Ro'/? Agur' vo' bi' mar' rin'. Agur' vo' r'epio'b' Ciombao'  
ro'cla' a' cu'ir' re' ann' la'm' g'ad'a' lo'rg'oir'ie' vo' Ro' a'ig' ra'o':  
'Do' bi' r'pion'ra'io'e' agur' ma'ite' n-Ullao' g'a' mo'g'ao' Ro' ann'  
don'fead'c' anna' m'ig' ar' c'ionn' Ullao', mar' an' ceu'ona' tu'g'  
Ciombao' a' g'eall' na'c' be'io' tu'ra' vult' anna'g'ia'o' a' g'ra'o'?  
Be'io' Ciombao' a'ig' com'g'no'm' le'ad' com' ra'oa' g'ur' ir' ma'it'  
le'at' vo' be'it' do' don'fead'.



Ρυαίρεαοαυ Ρογ αηγ ρυβαίλ ανη αονφεαυ αηυ βρυαό  
 υηγε να β-φοηγτε ανη ααλαμ η-αρυόαη. Ινηυρεαοαυ όο αν  
 αυηγ αγυρ ρυλυγ ρε λεο γο Ουνγόβεργε, αγυρ έρυαλλυγ ρε  
 γο η-βρυαίεηνε, αγυρ αν ηγαό έυαυλυγ ρε να ρηονηραίοε  
 αγυρ να μαίτε γα ραό αη αηο: Συυόεαο Ρογ αηυ ααίταοηρ  
 ηγς υλλαό, γαλυγ ρε αγυρ υεαργυγς αγυρ αηυαυγ ρε ραοι  
 ρεαό, αγυρ αηυ ρεαρεαό όο λειρ αν ειργαον αγυρ αν ηγςβρυε  
 γλαόαό, υ'ημείγ α έορ υαυόε αγυρ βευγναό ηαυ έυιτυγ ρε,  
 αγυρ ρηυγς ρε α λαμ αμαό γο Γιομβαοό γα ραό γο ααοημ:  
 Μα ραηραο Γιομβαοό ανηαυε λιομ ρεαργαηνηρα ρεαργα γο  
 αεαργ. Αηυ ρυλεαό υοιβ γο Ουνγόβεργε β'η ηγς ανηα ρυυόε  
 αμεαργ να ρηονηραυόαιβ αγυρ να μαίταιβ αηγ αν ρειρ, αότ  
 αυόεαυ ηαό ηαιβ ρε ραοι ρογηαυ. Λαηηαμάρε υοβαηγ αν  
 ηγς λε Γιομβαοό: Ουόεαό τυρα ανη Ουνγόβεργε αγυρ να  
 βυόεαό ιομνηό οηγ ρυαηηρα αγυρ λε ρηα υ'ημείγ ρε λειρ.  
 Αηηγ να λαέταιβ ρεο υ'ημείγεαοαυ να αηυαυόυόε αμαό αηυ  
 ρυυο Ερημονε αηγ γλαοιό να ηγςτε, να ρηονηραίοε να αηγηρ,  
 να ολλήμαηα, αγυρ ηρεαβαοηα 'η ροβαίλ γο υ-Τεαόμοη Έαβ-  
 αηεα, αγυρ βι Γιομβαοό αηγ ιαηηεαό αηυ ηγς υλλαό γο ηαό-  
 ραο ρε λε να ρηονηραιβ αγυρ να μαίταιβ να ααλημαη λε  
 ρυυόε ανηα η-αηγ μαυ βυό αοηυ ανη αηοηεομηραό υ-Τεαόμοη  
 Έαβαηεα.

Αγυρ υ'ημείγ ρε υαυ αομιαηγλε γ-Γιομβαοό. Αηυ ρυυόε  
 υό'η αηοόρυηνηνε, υ'ειηγς αεαηεαυ λαηηα γα ραό: Αηευο μα  
 ρυυόεαηη Ρογ ηαο η-Ουίληυηη ηηο αηυγεαομοη υαό ρηυόετ  
 Εη αηυ ηηυόαον Ερημονε? Αγυρ αηυυγς γαό α υεαργλαμ.

Δέτ νιορ έυαίθ Κορ άμας ζο λιάριλ κυρ Μαζη μζ Ul-  
 τονημάέτ αν ειραον αιρ Δ έεαν, άζυρ λεαζ ceanφeap λαρνα  
 αν μζβρατ αιρ Δ ζυαλαιναιβ, άζυρ υ'ιomicuip Κορ e fein  
 ανη ζαέ μυο μαρ buθ coip υο άπομιζ. άζυρ bi na pcpioθ-  
 τα λειζτε άζυρ μορφειρ υ-Teacμόρ άζυρ μορícomopaθ na n-  
 Eacέpa έειλαβραύτε υαρ τυρμόρ. Αιρ cpioέnuζaθ νιορ φeap  
 donneac αιρ Έαβαρτα αιζ ιαρρεαθ Δ έeapc. άζυρ έυαίθ  
 άπομιζ λειρ Δ φυρρμον αιρ cuαιpc ζο μυρ-n-ollam υ-Teac-  
 móρ άζυρ cuinguz ζe compaθ λειρ na ollamnaib άζυρ na  
 macaibleiζean. Μαρ αν ceυona υυβαιpc άπομιζ le Congaal  
 ppuonpa n-ep: φaηpa ανη Teacμόρ ανη αιc n-άπομιζ, na  
 cpuinn puaφ don μυο ve op no ve eupaib Δ βαινερ λειρ  
 αν ζαιpm, don μυο naέ b-φuil caill άζαυ αιρ ταβαιρ ζαν  
 λυαέ υο na φιλιβ άζυρ na βαρταιβ άζυρ φορ υο'η ce αca  
 'ηna υeopuιθε αιρ αν ταλαμ. Υο'η ce αιζ Δ παιβ Δ φαίc  
 na ταβαιρ, τpaέ ταβαιρεανη υο υuine ma ζ-cuaιλpaio υο  
 έλυαιρ buιθεέioφ na baέ υο lam, acέ ma ζ-cuaιλpaio blaθ-  
 υoipeacέ nιbuφ μuζa 'na'η ceapc na ταβαιρ αν bpuonτανap.  
 φιλuz άπομιζ le ppuonpaib άζυρ μαίcιβ υλλαθ άζυρ λειρ Δ  
 φυρρμον μζθa nuζ ζο paic uιpze n-ειoep. Αηηpaη αιc  
 pη υυβαιpc le Ciombaoé: Teιθ ζο Yunφobepece ma biθεανη  
 don μυο le paθ leac naέ φioρpυιζεανη tu fein ζο υeapibca  
 λαβpoέaθ me leac. Ιαρ pη υ'ιmicίζ Κορ αιρ pυβαιλ αιρ  
 coip ανη donφeap υο'η oipέp le αιρ uιpzeαθ na μαpa μοpa.  
 Αποιρ αιρ αν υapa baalaip έap υειρ Δ μoζaθ άηηa n-άπο-  
 μιζ υο έapλαθ ζυρ έaimic focal τεαέcoιpeacέca ζο υ-τι Ciom-

ʒaoṑ ḡa maṑ: A faoi aṑa Roḡ anna luṑṑe aṑi leabba  
 teinn ann talam Maḡiṑe, aḡuṑ tṑialluṑḡ Ciombaoṑ ḡo  
 tapṑuṑḡ aṑi aṑi leiṑ an teadoṑiṑe aḡuṑ fuaiṑ ṑe aṑoṑiḡ  
 ann boṑan boṑṑ aḡuṑ buṑo iao an ḡaal oo bi ḡa ṑṑeaṑṑoṑl  
 aṑi aḡuṑ ḡuṑṑe Ciombaoṑ ḡo o-tioṑṑao ḡo Dunṑoṑeṑce aṑṑ  
 noṑi ail leiṑ. Oṑi doṑṑaiṑṑ: Eaṑon ma buṑo mian liom ni  
 eiḡ liom aṑaim aṑoṑiṑ coṑm laḡ; aṑaim aṑoṑiṑ ann ṑuṑṑe mo  
 ʒaiṑ. A Ciombaoṑ eiṑṑe le mo ṑoṑṑaiṑb: ʒeiṑo tuṑa ṑoḡaiḡṑe  
 anna ṑuḡ aṑ eiṑon Ullaṑo aṑa uile teanḡa o'a molaṑo. Oṑi  
 oo ʒeaṑa na eiṑi ooṑuṑ ann ceanṑeaṑi oṑoṑiṑaṑoṑaṑo no ann  
 ḡaal ḡuṑleṑṑaṑoṑaṑo. Ma claṑṑaṑoṑa oo oṑuṑe an meuo ḡo  
 tioṑṑaṑ ṑo ṑoḡuṑ oṑuṑ aḡuṑ conṑaiṑṑeaṑ naṑ ṑiu moṑan e  
 na ṑeaṑi aṑuṑiḡ a luṑṑe ṑe ʒṑuḡ ḡo ṑaiṑb ṑe ṑoṑiṑe ṑeo  
 ṑoḡuṑ oṑuṑ aṑaiṑ aṑeaṑḡ cloṑn na talman iṑ coṑi ḡo  
 b-ṑuṑḡeaṑo.

Coṑḡṑoṑm uadoṑiṑb, oṑi iṑ oṑiṑa claṑṑaṑoṑaṑi. ʑeuṑ A  
 Ciombaoṑ iṑ ṑeaṑi aḡuṑ iṑ eiṑṑṑe oo oṑuṑ ṑo eiṑi ann  
 mile mṑaṑiṑ'n ann aṑon ṑeaṑi aṑiṑain. Aṑa'n ṑeaṑi cealḡaṑo  
 lionṑa lan ṑe ʒṑeuḡ. ʒiṑeaṑo eiṑeaṑṑaṑo oo mṑaṑi aḡuṑ  
 ḡeiṑṑaiṑo tu oo eiṑeaṑṑaṑ aṑi aṑi uaiṑi mile nuaiṑe. Aḡuṑ o'ṑaṑ  
 an ṑuḡ niṑuṑ meṑaṑa, aḡuṑ ḡuṑṑe Ciombaoṑ ḡo o-tioṑṑao an  
 liaḡ aiḡe aṑṑe ni buṑo ail leiṑ aiḡ maṑo: Ni b-ṑuṑl caill  
 aḡam leiṑ ṑaim caite, ṑa mo ṑeiṑṑeaṑ ḡan ʒiṑeaṑo. O'ṑann  
 Ciombaoṑ leiṑ ṑe lo aḡuṑ ṑe oṑiṑe aiḡ ṑṑeaṑṑoṑl aṑi ann  
 uile ṑuo ṑiaṑṑanaṑo aṑṑe ni ḡlaṑṑao ṑe iao aiḡ maṑo: Ann  
 oṑa lae tioṑṑao ḡeaṑṑeaṑo uṑi ann, leiṑ ṑin ṑiṑṑeaṑo Roḡ a

θεάτα οε βριγ ριν—? Δτα ουνε ραντυζαό Δ ζ-κομνυιόε  
 άετ νιόειρριν ναό βευζαν αιρ ρευο λειρ ζλαόαό?

Com ραα ζυρ ρευο λιom λαβαιρ λεατ οειρμ: Ριονν  
 αζυρ οευn le mo uile μάοim μαρ ιρ μαίτ λεατ, άετ οε  
 αιρνειρ αζυρ τρευοαίβ αν ριζ ταβαιρ Δ ραίτ le Δ monζφευ-  
 ραίβ οο lionαό οο cloim na ταλμαν ρεο, οιρ ρρυτυιζ με  
 ιαο τριαό ναό άετνεαοαρ με, βι με μαρ ουνε βοότ αινα  
 μεαρζ, νιόειρριν βι ριαο cineαλταό οom. Οε mo άαιρn βιό-  
 εαό οευnτα αιρ βρυαό αν ρρυταιν ρεο com αιρo ζυρ βι με  
 am ρεαρεαό le mo άατβαιρ αιρ mo άεαν. Νι οειρραινηρα  
 λεατ: Ραζ μιρε Δ άιombαοό οιρ ραοιim ναό n-οευnραο.  
 Δτα λαμ αραρnταρ com μορ αζυρ com τριom le ραίαό ζαιρce  
 άετ le βρειό νιβυρ ευοόρome 'na clυτεαό υαό ραίταν οροιim.  
 Δ άιombαοό lion οο αιγνε le ρριοραο οοάοιό Ollman  
 β-φοολα.

Αζυρ μαρ αουβαιρc Ρορ ζο οειρμn οο άαρλαό, οιρ αιρ  
 άερμυζαό οο ζεαλλαό ρυιαρ ρε βαρ. Οε ρειρ άεne αν ριζ  
 ρρυinnυιζ άιombαοό αν ζααl le na άεile αζυρ αόλεαόαοαρ  
 e αζυρ αιρυιζεαοαρ Δ άαρn αρ Δ άιονn com αιρo le τρευν-  
 λαόό αζυρ οο βι na μna αζυρ na βρoιnζαελλα ζα ζυil  
 τιomάοιll Δ άαρn. Δτα Ρορ ρλοιντε: 'Ρορ οιαάρεαβαό' οε  
 βριζ ζυρ ρεαόνυιζ ρε comραό αζυρ αιτ ζ-κομνυιόε οαοιμεαό.  
 Αζυρ ο'φιλ άιombαοο ζο Ουνρφοβερce.

Αn οειρμάο λαβαιρ. Αn ceυο ααιβοιλ. Ριζαίλ ζ-άιom-  
 βαοό mic β-φιονn mic αιργεαομορ τρι βααλαime, οευζ 323

50 ο-τι 310. R. C. (Feuc Annaλα ηγδατα η-Ερημονε Δη 1. πολλ. Δη 68 ουλεος Δοιρ Δη Τομαιν 4484. Φδοι Δηνη Ciombaoτ mac β-Φιοννταν. Feuc μαρ Δη ceυona Annaλα 5-CluΔηνημοιρ.)

Ανοιρ ιαρ η-βαρ Ροιρ ερημνυγ ηρηνηραυτε, ειηρη ολλ-ηδανα Δγυρ τηραδαona 'η ποβαιλ Δη η-βρηυτεine η-υλλαδ Δγυρ ηοξαοαρ Ciombaoτ mac β-Φιονη ηuc Δηηγεασηοι Anna ηγ Δη ειον υλλαδ. Δγυρ ευαυδ λυαιτηραυδαιγ Δμαδ Δη ηυτο η-Ερημονε 5α ηαδ: Ερημνυταρ Δηοερημνη η-Ερημονε Δηη Δηοηεσηραδ ο-Τεασηοι Ταβαρηα 5αηη μαλλ οηη Δτα τηυδαση Δηοηηγ ηολλαη.

Δη ηυτε οο'η Δηοερημνη, βι Ciombaoτ ηγ υλλαδ ηο-ξαιγε Anna Δηοηηγ ηοη Ερημνη. Δγυρ ευη ηε Ρυαδρηυτε mac β-Φεαρηηοι ηuc Δηηγεασηοι Anna ηυτε Δηη Διτ ηγ Δηη Ουηηοβηρηε, Δετ ο'ημειγ ηε ηειη 5ο Δηοηευλεαδτ Δγυρ οο ηαη ηε Δηη. Δγυρ Μαδα μαρ Δη ceυona Δηαη Δηη λε Μαδα ηηγεηη Δοδα Δγυρ Μαδα.

Δγυρ οο ηοη Caoimbaoτ Δη ηρηηηεαλλ Δληη. Δηηρηη τηραη βααλαη οε ηηγαι 5-Ciombaoτ εαιηic Μαγη Δηη ευαηε 5'α ηηγεηη Δγυρ ηυαη ηε βαρ Δηη ηηη. βι τηαδτοηηεαδτ ευηηε 5ο Ceυετ Δ ηαδ ευδ ηηηηε 5α ηαδ: Ο'ευγ Μαγη Δηη Δηοηευλεαδτ. Ταηηic Ceυετ Δγυρ μαητε ηα Οαηαση υαδ υλτοηηηαδτ 5ο ο-τι ηοταηαιβ 5-Ciombaoτ Δγυρ βι colη Μαγη Δυλεαδαδ Δηη. υαιη ηογυρ οο εαηη Δοδα Δγυρ βι εειρηε λειρε ηοηηα ηαιυγε Δηη ηυη, ceΔη Δηγ Δ ceΔη, ceΔη

ΔΙΣ Δ ΕΙΟΙΡ ΔΣΥΡ ΕΕΑΝ ΔΙΡ ΖΑΕ ΤΑΟΒ ΜΑΡ ΥΑΙΤΝΕ ΒΥΑΝΕΟΜ-  
 ΜΕΙΝΕ ΖΟ ΤΕΟ! ΔΝΗΡΑΝ ΟΥΓΙΜΑΘ ΒΑΔΛΑΙΝ ΤΕ ΜΙΣΑΙΛ Ξ-ΟΙΟΜ-  
 ΒΑΟΕ ΨΑΙΡ ΜΑΕΑ ΙΝΓΕΙΝ ΜΑΞΗ-ΒΑΡ ΔΣΥΡ ΒΙ Δ ΕΑΡΗ ΔΡΟΥ-  
 ΙΣΤΕ ΔΡ Δ ΕΙΟΝΝ ΙΟΙΡ ΕΑΡΗ ΔΟΘΑ ΔΣΥΡ ΥΑΙΜ ΜΑΞΗ. ΝΙΟΡ  
 ΜΑΙΡΜΙΣ ΟΙΟΜΒΑΟΕ ΔΝΗ ΤΕΔΕΜΟΡ ΔΕΤ ΤΡΑΕ ΨΥΘΕΡΑΙΟ ΔΡΟΕΡ-  
 ΙΝΝΕ Ν-ΕΡΜΙΟΝΕ. ΖΟ ΤΡΑΤΑΜΑΙΛ ΕΕΙΛΑΒΗΡΑΘΑΡ ΜΟΡΨΕΙΡ Ο-ΤΕΔΕ-  
 ΜΟΡ ΔΣΥΡ ΜΟΡΕΟΜΟΡΑΘ ΝΑ Ν-ΕΔΕΤΡΑ ΔΙΡ ΛΙΟΡ ΤΑΒΑΡΕΑ, ΟΙΡ  
 ΟΨΑΞ ΡΕ ΒΛΑΕ ΡΜΙΟΝΡΑ Ν-ΕΡ ΑΝΝΑ Ν-ΑΙΤ ΔΙΡ ΤΑΒΑΡΕΑ ΔΝΗ  
 ΤΕΔΕ ΔΝ ΜΙΣ. ΔΝΗΡ ΝΑ ΛΑΕΤΕΙΒ ΡΕΟ ΟΥΒΑΙΡΤ ΜΑΕΑ ΛΕ ΟΙΟΜ-  
 ΒΑΟΕ: Δ ΔΡΟΜΙΣ ΔΝΝΕ ΝΑΕ ΒΕΙΘ ΖΑΙΡΛΑΝ, ΤΕΔΕ ΔΣΥΡ ΤΕΔΞ-  
 ΟΥΝ ΔΙΣ ΜΑΕΑ ΜΝΑΟΙ Ξ-ΟΙΟΜΒΑΟΕ ΙΝΓΕΙΝ ΔΟΘΑ, ΛΕΑΝΒ ΙΝΓΕΙΝΕ  
 ΜΑΞΗ ΟΜΗ ΒΡΕΑΘ ΛΕ ΟΥΝΨΟΒΕΙΡΕ, ΡΕΑΘ ΕΑΘΟΝ ΛΕ ΤΕΔΕΜΟΡ  
 ΤΑΒΑΡΕΑ? ΔΣΥΡ ΡΡΕΔΞΑΙΡ ΕΑΟΜΒΑΟΕ: ΟΑΡ ΒΑΔΛ Δ ΜΑΕΑ  
 ΙΝΓΕΙΝ ΜΟΡΑΙΝ ΜΙΣΤΕΑΘ ΙΡ ΔΟΝΗΥΟ ΙΡ ΛΕΥΡ ΛΕΑΤ. ΔΣΥΡ ΖΑΝ  
 ΜΑΛΛ ΤΥΡΜΙΞΕΑΘΑΡ ΡΟΟΥΞΑΘ ΔΣΥΡ ΖΛΑΝΑΘ ΑΜΑΕ ΒΥΝΕΛΑΙΡΕ  
 ΡΙΑΡ ΖΟ Ο-ΤΙ'Ν ΡΙΟΡΕΑΡΡΑΕ ΔΣΥΡ ΡΑΟΙ ΕΥΑΙΡΤ ΑΝΝΑ ΕΙΟΜΕΙΟΛΛ  
 ΟΙΛΕ ΔΡΟΡΕΥΕΛΕΑΕΤ.

Οο βι ΡΑΟΡ ΕΕΙΡΤΕ ΔΣΥΡ ΔΡΟΨΑΟΡ ΕΕΙΡΤΕ ΤΕ ΖΑΕ ΟΙΟΘ  
 ΔΡ ΟΙΛΕ ΕΡΜΙΟΝ ΔΙΣ ΙΟΝΗΡΜΙΤΕ ΔΝ ΟΒΑΡ. ΔΣΥΡ ΜΙΣΝΕ ΕΑΟΜ-  
 ΒΑΟΕ ΜΑΡΑΞΑΘ ΡΕΜΟΒΤΑ ΟΑΡ ΕΥΝΟΑΡ ΖΟ ΡΟΝΗΡΑΘΑΕ ΤΕ ΟΙΛΕ  
 ΡΥΟ Δ ΒΑΙΝΕΑΡ ΛΕ ΟΡΝΕΙΡ ΤΑΟΒ ΡΤΙΣ ΤΕΔΕ ΔΝ ΜΙΣ ΛΕ ΕΡΒΑΔΛ  
 ΔΡΟΕΕΑΝΝΜΙΤΕ ΝΑ Β-ΡΕΙΝΕ. ΔΝΗΡΑΝ ΡΕΔΕΤΜΑΘ ΒΑΔΛΑΙΝ ΤΕ  
 ΜΙΣΑΙΛ Ξ-ΕΑΟΜΒΑΟΕ ΨΑΙΡ ΟΑΙΡΕ ΜΙΣ ΜΥΜΑΙΝ ΒΑΡ, ΔΣΥΡ ΔΙΡ  
 ΤΙΞΕΑΕΤ ΟΟ ΔΡΟΕΡΜΙΝΝΕ ΜΥΜΑΙΝ ΔΙΡ Μ-ΒΡΜΙΤΕΙΝΕ ΡΟΞΑΘΑΡ  
 ΡΕΔΕΤΑΘ ΜΑΕ Ν-ΔΡΟΨΕΑΡ ΥΑΘ ΕΥΝΟΑ ΡΟΙΜΕ ΡΕΟ ΑΝΝΑ ΔΡΟΜΙΣ,  
 ΜΙΣ ΔΡ ΕΙΟΝΝ ΜΥΜΑΙΝ. ΔΝΗΡΑΝ ΒΑΔΛΑΙΝ ΕΕΥΟΝΑ ΨΑΙΡ ΜΑΟΛ

αν τ-αρσολλαμ̄ βαρ, ᾱγυρ̄ αιρ̄ ερμιννυζαὸ̄ το̄ κομ̄τιονολ̄ να  
 n-Ολλαμ̄ ποζαοαρ̄ Μελειζε̄ ᾱννα n-αρσολλαμ̄ υλλαὸ̄.

Ανοιρ̄ βῑ τεαὸ̄ αν̄ μιζ̄ ταοβ̄ ρτιζ̄ μυρεαιβ̄ n-Απορσευλεαὸ̄τ  
 ρε̄ βααλαινε̄ ζᾱ ραινγνυζαὸ̄ ᾱγυρ̄ ζᾱ ρευναὸ̄ αιρ̄ αν̄ τ-ρεαὸ̄τ-  
 μαο̄ βααλαιν̄ βῑ ρε̄ ερμιο̄εννιυζτε, ᾱγυρ̄ ε̄υαιϑεαοαρ̄ Ciombaōτ  
 ᾱγυρ̄ Μᾱᾱ ᾱρτεαὸ̄, ᾱγυρ̄ κομ̄ννιϑεαοαρ̄ αν̄ν, ᾱγυρ̄ υλλ̄μ̄ιυζ-  
 τεαρ̄ μορ̄φειρ̄ λειρ̄ αν̄ ριο̄εαρ̄ το̄ ε̄ειλαβ̄ριαὸ̄. Τρᾱε̄ το̄ βῑ να  
 ρρ̄ιοηρ̄αιϑε̄, νᾱ ειν̄φ̄ιρ̄, νᾱ ολλ̄μᾱνα, ᾱγυρ̄ τρεᾱβαο̄να 'n̄ πο-  
 βαιλ, ᾱγυρ̄ ζᾱε̄ τρευν̄ λαο̄ε̄ ᾱ ζ̄νοτυιζ̄ ζεαλλ̄ ε̄ειμε̄ αιρ̄ λιορ̄  
 Ἐᾱβαρ̄ε̄ᾱ ᾱννᾱ ρ̄ιϑε̄ αιζ̄ βορ̄ο̄ νᾱ μορ̄φειρ̄ε̄ ρ̄αν̄ τεαὸ̄, ᾱγυρ̄  
 Μᾱᾱ ᾱννᾱ ρ̄ιϑε̄ ταοβ̄ lē Ciombaōτ̄ ιρ̄ αν̄ν ρ̄ιν̄ ο̄'ειμ̄ιζ̄  
 Μᾱᾱ ᾱγυρ̄ ο̄υβ̄αιρ̄ε̄ ᾱρ̄ ᾱρ̄ο: Δ̄ Ᾱρ̄ο̄μᾱιτε̄ ᾱγυρ̄ ᾱ ρ̄αορ̄ε̄-  
 λαν̄να n-υλλαὸ̄ βιϑεαὸ̄ αν̄ τεαὸ̄ ρεο̄ ρεᾱρ̄οᾱ ζ̄λαοιϑ̄ε̄:  
 'Αο̄ο̄μᾱζ̄η̄μᾱᾱ'! Ᾱγυρ̄ βῑ ζᾱε̄ αιρ̄ λᾱεαρ̄ ζ̄μ̄εαοαὸ̄ ᾱ λᾱμᾱ  
 ᾱγυρ̄ κομ̄λυαὸαὸ̄ αν̄ ε̄ειρ̄ε̄ ᾱγυρ̄ αιζ̄ ζ̄λαοῑε̄ Αο̄ο̄-Μᾱζ̄η̄-Μᾱᾱ!!!  
 ιρ̄ μαρ̄ ρ̄ιν̄ ε̄υζ̄ Μᾱᾱ ο̄νοιρ̄ ο̄'ᾱ ᾱε̄αιρ̄, ᾱγυρ̄ ο̄'ᾱ μᾱε̄αιρ̄,  
 ᾱγυρ̄ ο̄'ᾱ ᾱε̄αιρ̄η̄μορ̄ Μᾱζ̄η̄. Τρᾱε̄ μιζ̄ᾱιλμ̄ιζ̄ Ciombaōτ̄ ᾱον  
 βααλαιν̄ ρευζ̄ ο̄'ευζ̄ Εο̄ε̄αιϑ̄ο̄ μιζ̄ Ζααλεν̄ αν̄η̄ο̄ιᾱζ̄ μιζ̄ᾱιλεαὸ̄  
 ο̄ε̄τ̄ βααλαινε̄ ρ̄ῑε̄ο̄, ᾱγυρ̄ αιρ̄ τιζ̄εαὸ̄τ̄ το̄'n̄ ᾱρ̄ο̄ε̄ρμ̄ιννε̄ αιρ̄  
 η̄-β̄η̄μ̄ιτε̄ινε̄ Ζααλεν̄ ποζαοαρ̄ ῡε̄ζ̄ο̄ινε̄ ᾱ η̄μᾱε̄ ᾱννᾱ μιζ̄ ᾱρ̄  
 ε̄ιον̄ν̄ Ζααλεν̄.

Ανοιρ̄ το̄ ε̄αρ̄ιλαὸ̄ ζο̄ ρ̄αιβ̄ μυρε̄ᾱ n-Απορσευλεαὸ̄ε̄τα, ᾱγυρ̄  
 ραινγνυζαὸ̄ Αο̄ο̄μᾱζ̄η̄μᾱᾱ ζᾱ ο̄υιρ̄εαὸ̄τ̄ εαο̄ αν̄ν μιζ̄ε̄ιβ̄ Μυ-  
 μᾱιν̄ ᾱγυρ̄ Ζααλεν̄. Αν̄η̄ρ̄αν̄ ο̄ᾱρ̄ιᾱ βααλαιν̄ ρευζ̄ ο̄ε̄ μιζ̄ᾱιλ̄  
 ζ̄-Ciombaōτ̄ ε̄υαιϑεαοαρ̄ νᾱ ε̄υᾱϑ̄ιϑε̄ ᾱμᾱε̄ αιρ̄ ρ̄ιϑο̄ n-Ερ̄μ̄ιο̄νε̄  
 αιζ̄ ζ̄λαοῑε̄ αν̄ τ-ᾱρ̄ο̄ε̄ρμ̄ιννε̄ lē νᾱ ε̄ειλε̄ ᾱη̄η̄ ᾱρ̄ο̄ρ̄εο̄η̄ρ̄ιαὸ̄

ο-Τεακόμοι Ἐαβαρέα ἀρ κομάρι ἀρομιζ. Ἀζυρ το ριυόε ἀν  
 ἀποέριυννε ἀν ceυο ρεαότ, ἀζυρ βι ροελα λεαβαρι να ν-  
 Διμριμε Ξααλαζ ἀζυρ ρεμοβτα ν-εολυιρ ἀζυρ ν-εοέαιό ΟΙ-  
 λήαν β-φοελα λειζτε ἀρ ἀρο τσρι τυρμόρ, ἀζυρ ο'ιμιέιζ ἀν  
 ἀποέριυννε ἀμαό ἀζυρ έειλαβαρσοαρ μοριφειρ ο-Τεακόμοι ἀζυρ  
 μοριόμοραιο να ν-εαότρα αρι λιορ Ἐαβαρέα. Αιρι ραο να  
 λαετε υο βι Κεαόταο ἀζυρ Ἰέζοιμε ἀζυρ έυιο μιοηράριταό  
 ζα ρεαραο ζο ν-ουβτραόταό να ροελα: Ιρ μαριζ ναό ρεαρε-  
 ανν Τεακόμοι Ἐαβαρέα ριβυρ ριυοε, ἀννε ναό β-ρυιλ λε ρευό-  
 ριου αρι ἀρο αοόμάζημάα? Ἀτα οιομέαρ Ερι αιζ ἀρουζαό?  
 Ἀότ αρι ριυόε το'ν ἀποέριυννε ἀν τσρι ρεαότ ριορι ηέαρ-  
 υιζ Γιομβαιοό να ροελα ριυ α έειρτ. Ἀζυρ βι ροελα λεαβ-  
 αρι ν-Διμριμε ν-Εριμιοε ἀζυρ τρεαότ να ν-ολιζε λειζτε ἀρ  
 ἀρο, ἀζυρ ζλαοιόεαοαρι να βυλροιριόε: Σεαρεανν αον νεαό  
 αρι Ἐαβαρέα αιζ ιαριεαό α έεαριτ. Ριορι ρρεαζαρι αον ζυό.  
 Αιρι εριόερυζαό το'ν ἀποέριυννε τριαλλιυιζ ἀρομιζ ζο αοό-  
 μάζημάα, ἀζυρ βι υιλε αρι Ἐαβαρέα α βαινεαρ λε Ἰλλαό  
 αιζ ιπέεαότ λειρ ἀννα ριυιρμιον, ἀν τριαό ρανζαοαρι αοόμάζ-  
 ημάα ουβαριτ ἀρομιζ: Ιρ μο έοιλ ζο μ-βειό να ρεμοβτα  
 ατα ἀνοιρ α ο-ταριζε ανν Ουνφοβερρε ιομέαυιτε ἀζυρ λεαζέε  
 αρι ἀν βορτο ατα ρειό ανν ρεο τοιβ? Ἀζυρ ζο μ-βειό  
 ρειατα να ζ-εανρφαρ ἀζυρ να ο-τρεαβδαν εριόετε αρι εριαι-  
 οζαιβ ανν ρεοήραό. αοόμάζημάα ρεο τσρι ρεαότ αταιο  
 ανν Τεακόμοι? Ἀζυρ το βι μαρι ριν. Ἀζυρ αουβαριτ Γιομ-  
 βαιοό: Ουό μιαν λιομρα το ριυόε μαρι ριυζ Ἰλλαό ραν ρε-  
 ομραό ρεο αρι ἀν λα ceυονα αρι α έυιρτεαρ αρι βυν ἀν



υαίτηνε αιρ Μασμόρετιομνα μαρ buancómhíne ιοιρ ζααλ  
 Sciot íber αζυρ αν Όανααν ζο θεο! Εαδον αν λα θααλ-  
 αιναίαιλ αν ταρια λα έαρ θειρ τιζεαέτ το θααλ ανν ταρια  
 ρεοίηραό ο'α έεαέ Σζιέ. 1. αν ταρια λα θε'η ταρια ρεαέτ-  
 μιν ιυν. Αιρ αν τ-αόβαρ ρην βιόεαό να ρηιονηαιόε, αιρ-  
 ρηρ ολλίμανα, αζυρ τρεαθαονα 'η ροβαίλ, να βρειτέαίηνα,  
 αζυρ αν μευο θε'η ζααλ αιρ βυό λειρ ανν ροόαρ ζ-Οιομή-  
 θαοέ ανν Όυνήοερχε τριαέ βειόεαρ θααλ ουλ αρτεαέ ανη-  
 ραν θειηεαό ρεοίηραό ο'α έεηνε ναοίηοα. 1. θααλτεηνε.  
 Μαρ αν ceυona βιόεαό να βαηο να ριλιόε, αζυρ να βηοιη-  
 ζεαλλα ανν ηυίηηρ com μορ ζυρ ρευο leo αιζ cρuiηηυζαό  
 αιρ Όυνήοερχε.

Αηηορ ζο η-βειό να ρεριοότα ιομέυητε ανη ρεο λε  
 μοηέηαλλ αζυρ μοηέειμ. Αιρ τιζεαέτ το'η λα το βι Οιομ-  
 θαοέ ανη Όυνήοερχε αζυρ υιλε υλλαό ανηα ρεαηαό έαρτ  
 ανηα έιομείοιλλ. Αζυρ ζλαοιφεαοαρ να βυλροιηυόε αρ αηο:  
 να βιόεαό ταιήν ceυλαιήν αιρ αον ρυιλ αμαηαέ αιρ ειηιζ το  
 θααλ. Λαηηαίηαηέ το βι υιλε ρηιονηα η-Εη, έαιηιε εαόον  
 θαέ υαό Τεαέμορ, αζυρ υιλε ceαηφεαρ, αζυρ ολλαιήν αζυρ  
 τρεαθαον αζυρ comλανητα να ζηεαέζααλ αρηιζλειρτα αιρ αν  
 Μαζ υο ατα ραοι ηαόαιηέ Όυνήοερχε ρεαηεαό αιζ ραιηε  
 τιζεαέτα η-θααλ. Αζυρ βι τηι ceηθαοα ηειό αιζ τοηηρ τιζ  
 αν ηιζ, αζυρ μαρ έυιτ αν ceυο λαοη υαό ρυιλιβ η-θααλ βι  
 τρεαέο υλιζε η-υλλαό αζυρ ροελα υ-τυρμόρ υ-ταηαρτεαέ  
 λιοητα αιρ αν ceυο ceηθαο, αζυρ βι ροηαν αροβηειτέαίη  
 Όυνήοερχε ανηα ρυιόε ανη αζυρ ο'ημείζ ρε λειρ αν ζααλ

ար ան տօ՞՞նք թօ ջօ օ-տի՛ն մաճ. Կի՛ն օարձ արթաօ ջլաճաօ  
 թրթօ՞՞տա ռ-Եօլսիք ճչիք Լաճարի ռա ռ-Ճարիք ջաճաճ ճչիք  
 Կի Տաօ արթոլլա՛մ Ծարթօ՞՞րքա անն թիւօ ան, ճչիք օ՛ւմ-  
 շիճ ջօ օ-տի՛ն մաճ. Ընդրան շրաք արթաօ շարօ Մալալիճ  
 արթոլլա՛մ Ալլաօ, ճչիք Կի՛ննա շարձ Լաճարի ռա ռ-Ճարիք  
 ռ-Երիքա ճչիք թրթօ՞՞տա ռ-Եօճարօ Օլլա՛մն Կ-Բօլա, ճչիք  
 օ-ւմէիճ մար ան շարձա ջօ օ՛ւտի՛ն մաճ. Կի Շիօ՞՞ճաօճ ճչիք  
 ռա թրիօնթարօ ճչիք ռա մալա ջա մարիւլիճաճ, ճչիք Կի  
 Մաճա անն թիւօ ան արթաօ թ-ն-աճ Լոնիճ Լա ռ-օր ճչիք  
 Կրաօ Լա միօնիք Կի թիք ջլարտա օար ջնար ճչիք Կրաճ  
 Երիքա, ճճ Կի Կարթաօ Ալտոննաճճ ար ճ շար Շրաճ շար-  
 Կարիւլիճ Կաճ Ե թիք, շարձաճաօ ան թիճ ռա թրիօնթարօ  
 ճչիք ռա մալա ճ շարձաճաօ ճչիք արիւլիճաօ ար ճ ար ճիք,  
 ճչիք շարձաօ ան ջաճ Գ ջ-ար ճչիք Կարիւլիճաօ Գ ջաճա,  
 արիւլիճաօ ռա Կար ճաճ թոն ռա թաճ, թրիւլիճաօ ռա  
 թիւօ շար ռա ջ-ճարիճ, ճչիք թիւլիճաօ ռա Կրիւլիճաօ  
 արիւլիճ ան շար, թիւլիճաօ ռա արիւլիճաօ ան ջար թոն  
 ռա թիւլիճաօ ճչիք շարձա ռա ջաճաճալա, ճչիք Կի ջլա ան  
 շարձաճ ճիճ արիւլիճ. ճչիք արիւլիճաօ: ջօ թարթաօ Կաճ  
 օար ան թիճ!

Իք ան թիւ ջլաօնաօ ար ռա Կարիւլիճաօ ար ճիք: Երճ!  
 Կարիւլիճ! ջլաօնաօ օ՛ւլիճաօ արիւլիճաօ!

Տաօ արիւլիճաօ ռա ջլաօնաօ: Կարիւլիճաօ ռա ռա  
 թրիօնթարօ ճչիք ռա մալաճ ճիճ շար ռա ջաճաճաօ ճչիք  
 արթաօ Կ-Բօլա անն թիւլիճաօ ռա ռ-Օլիճ, արիւլիճ ան  
 արթաօ ար, ջաճաօ Կրիւլիճաօ ռ-Ալլաօ, ան թիւ ան օար

τριαν οε να πριονραιβ̄ αζυρ̄ μαιτιβ̄ αζυρ̄ καρβασ̄ Θεαονα  
 'ηνα μαιβ̄ ρεμοβτα n-εολυρ̄ αζυρ̄ Sean̄cyr̄ Ξααλας, λεανnea-  
 ραρ̄ ollm̄ana n-υλλαο̄, ανη̄ υιας̄ να ollm̄anaib̄ ταινιc̄ Meil-  
 ιζε̄ αν̄ τ-αμυολλαμ̄ lē leab̄air̄ na n-Διμ̄ριμ̄ n-εpp̄ione αζυρ̄  
 ρεμοβτα n-εοc̄αιō Ollm̄an̄ b-φοολα, bi'n̄ τρεαρ̄ τριαν̄ οε να  
 πριονραιβ̄ αζυρ̄ μαιταib̄ αις̄ ζλυαιρεαc̄t̄ ραοῑ leit̄ lē Ciom-  
 baoc̄t̄ αζυρ̄ Mac̄a, ανη̄ υιας̄ αν̄ μις̄ λεανneaραρ̄ αν̄ τ-αμ-  
 ρλυας̄. Ficē com̄lan̄ta ζνεατ̄ζααl, cor̄ϕλυας̄ αζυρ̄ μαρc̄ϕλυας̄  
 αιρ̄ αν̄ ναοινη̄μαō lā μαηζαρ̄ Δοο̄μαζνη̄μαc̄a.

Αζυρ̄ οο̄ μειō αν̄ μις̄ μορ̄φειρ̄ nī αῑμαιν̄ οο̄ να πριον-  
 ραιβ̄ αζυρ̄ μαιταιβ̄ αc̄t̄ οo'n̄ ρλυας̄ uilē ζο̄ leup̄. Αζυρ̄  
 τειλζεαρ̄αρ̄ ep̄anc̄yr̄ lē ταιρ̄βαιν̄t̄ αιc̄ οο̄ ζαc̄ cean̄φear̄ leit̄  
 ā ρc̄iāt̄ οο̄ ep̄oc̄āō ρυαρ̄. Ανοιρ̄ αιρ̄ τιζεαc̄t̄ οο̄ βααl̄ αν̄ lā  
 αιρ̄ ā c̄uaīō ρē ap̄teāc̄ ανη̄ αν̄ οαρ̄ā ρεο̄μη̄ραō ο'ᾱ αις̄ S̄zīt̄.  
 i. Iuin, c̄uaīōeαρ̄αρ̄ αν̄ μις̄ να πριονραιōe, να αιρ̄φιρ̄ nā oll-  
 m̄ana, να τρεαβαonā 'η̄ pob̄ail̄ αζυρ̄ να b̄p̄eic̄eαm̄inā ap̄teāc̄ ανη̄  
 ρεο̄μη̄ραō Δοο̄μαζνη̄μαc̄a, αζυρ̄ οο̄ ζλαc̄ ζαc̄ αζυρ̄ οο̄ ριυōe  
 an̄na n-αιc̄ ρein̄. Αζυρ̄ αις̄ ειρ̄ις̄ οο̄ Ciomb̄aoc̄t̄ ap̄ c̄aοīc̄aοιρ̄  
 μις̄οα n-υλλαο̄ αουβαηρ̄t̄: Fioρc̄aοim̄ ραιl̄tē μοᾱμαιβ̄ ā πρι-  
 οηραιōe αζυρ̄ ā ρ̄aοιc̄lanna u-υλλαο̄ ζο̄ Seōμη̄ραō Δοο̄μαζνη-  
 μαc̄a. C̄uaīōeαρ̄αρ̄ εαρ̄t̄ ρē ceuō ceit̄nē ρic̄īō αζυρ̄ ρē baal-  
 ainē οeuz̄ uαō 'η̄ lā αιρ̄ οαηη̄ζηντeαρ̄ cuiηζμαō ρoζ̄c̄ainē ιοιρ̄  
 Ξααl̄ Sciōt̄ Ibeρ̄ αζυρ̄ αν̄ Oanāaη, bī uαῑt̄nē μορ̄leicē μαρ̄  
 buaηicōm̄imeinē cuiρ̄tē an̄nā ρeαρ̄ραō αιρ̄ Μαζ̄μορ̄c̄iοm̄nā αζυρ̄  
 μαρ̄ αν̄ ceūonā οο̄ bī ρεμοβτᾱ ριαρ̄ αιρ̄ leab̄air̄ na n-Διμ-  
 ριρ̄e n-εpp̄ione. i. Sean̄cyr̄ nā Ξααl̄. Uαō'n̄ lā uō ζο̄ ο-τī

anóiu nioi bñruiḡ mic Eñ focal ḡeallta a ḡlióēt ve bñiḡ  
 ḡin maimeann roḡ aḡur roḡnar ar éionn Ulladó. Aḡur ir  
 mionie bí carántar Ulladó aḡur Ulltonníáēt aḡ corḡadó  
 aḡur aḡ ḡaoḡaruiḡadó roḡ na n-Eññione. Do ḡor doḡ Máca  
 inḡein Máḡn ve ḡlióēt Ulltonníáēt, aḡur aḡa Máca inḡein  
 doḡa aḡur Máca ar ḡ-éile níuirneáē aḡur ar ḡ-comḡeáēta  
 ann luaiḡḡair aḡur uibḡñion, uime ḡin beḡó an cuiḡḡiáó  
 ioiñ Ulladó aḡur Ulltonníáēt níbur laioime ḡearḡa? ḡo  
 u-tí'n aḡe ḡeo ioḡcúirneḡar ḡreáēo uḡiḡe n-Eññione, ḡeñioḡta  
 n-Eolur aḡur n-Eoéaió Ollmāñ b-ḡoḡla, Seañcúr ḡaḡlaḡ  
 aḡur leáḡair na n-Aimḡine n-Eññione, cñeḡo ma cuiḡḡear  
 iáto air clariḡoḡo ann ceaircláēar na Seoñḡiáó? Aḡur uo bí  
 mañ ḡin. Air aḡuibairḡe an ḡiḡ:

Cñeḡo ma cñuinnḡear aḡoḡcñuinne n-Ulladó ann ḡeo  
 ḡearḡa? Aḡur uo bí ḡaē aḡ ḡriouḡadó a uéarlam. Iar ḡin  
 bí na ḡeñioḡta leiḡḡe aḡur bí ḡiáto maḡe ḡeáó anḡaiḡe le  
 cluairḡeant. Aḡur air cñioḡcñuḡadó uo'n aḡoḡcñuinne a ḡeáēta,  
 ḡlaoḡeáḡoḡar na buḡḡoḡiḡe aḡuiḡ: Searḡeann don neáē air  
 doḡmáḡñmáca aḡ iáreáó a éearḡ? Áēḡ nioi ḡneḡḡair don  
 ḡuḡ. Aḡur éarḡeir na naoi laēḡeáó air lior doḡmáḡñmáca,  
 imḡiḡeáḡoḡar a in-baiḡe ḡaē, don u'áduiḡēe ḡein. Súḡ a n-  
 veáēeáó an uara ḡealeáē a ḡiḡe uo éarḡeáó ḡur éuiḡ Caom-  
 ḡaoḡ ḡeinn eáḡon ḡo ḡuḡēḡe bair, aḡur ḡul a u'imḡiḡe ḡaḡ  
 ḡrió leáē ḡ-Cñuinnuḡadó. 1. Seáḡḡm, u'eḡ ḡe. Riḡailuiḡ  
 Ciombaoḡ ḡri baḡlaine ueḡ, áóleáēḡeair e aḡur bí a éarḡn  
 ueunta annaice le carḡn doḡa. Do bí Ciombaoḡ anna

μῆς εαγναδὸ ἀγῆμαρ νι μαῖβ δονόυιηε θε'ν ρλιοῦτ νιβυρ ρεαρη  
 'να ε cuiuguiḡ ρε ζαδὸ ἀηνα η-αιτ ρειη. Νι μαῖβ δονηεαδὸ  
 αιḡ ζλαοιὸ ἀη ὀλιḡε αιρ λατῆαρ κοῖη ραυα ζυρ βι Ciombḡoṡ  
 αιḡ μῆζαιλ βι ραορ ραοι κυρημ. cloim ηα ταιῖηαν. Ὅο βι  
 ζυιλ ḡευρ ἀζυρ μορῆαοιητε αιρ ρυῖο υιλε η-υλλαδὸ ἀζυρ υλ-  
 τονηῖαδὸτ ἀηηόιαḡ μῆς Ciombḡoṡ.

(υαῒεαρηβῆρυιλ. ριορηρζευλ ηα η-ερηυοηε.)

ἀη ηεικῆαδὸ λεαβαιρ. ἀη ὀαρηα αιβηοιλ. Ριḡαιλ Μαῒα  
 ηηḡειηε Δοῦα δον βαδλαηη ἀῖηαιη. 310 ζο ὀ-τι 309. R. C.  
 (ρευὸ ἀηηαλα μῆζεαδὸτα η-ερηυοηε. ἀη 1. ρολ. ἀη 72 ουιλ-  
 εοḡ. Δοιρ ἀη Ὅοῖηαιη 4540 ραοι ζαιρημ Μαῒα μοηḡρηυαδὸ.  
 ἀζυρ ἀηηαλα ζ-Cluαηηηιοηοιρ.)

Ἰαρ βαρ ζ-Ciombḡoṡ αιρ τιḡεαδὸτ λε ηα ῆειλε ὀο ἀρη-  
 ῆρηυηηε η-υλλαδὸ αιρ ῖη-βρηυῖτεηηε Δοῦῖηαḡηηῖαῒα ροḡαυαρ  
 εοῒαιὸ μαῒ β-ρφαρηῖορ ηιῒ Διρηḡεαυῖορ ἀηηα μῆς ἀρ ῆιοηη  
 υλλαδὸ.

ἀζυρ ουβαιρη Μαῒα βεαρημῆζῶδαν ζ-Ciombḡoṡ λειρ: ἀη  
 ρυῖῶεραῖορα αιρ τηῖῶδον η-ερηυοηε? Ὅο ρρηεζαιρ εοῒαιὸ:  
 ηι βυδὸ αιλ λιοη, εαδῶη ηι ηιαη λιοη ὀο ρυῖῶε αιρ αιῖταοιρ  
 μῆζεαδὸτα η-υλλαδὸ. ἀηοιρ βι εοῒαιὸ ἔρηρτε λε ουδḡρηοη,  
 ἀζυρ ζρηυαηη κυρηαηη α ζ-κοῖηηυῖῶε αιρ α ḡηυιρ. ἀιρ cluαηρ-  
 τεαητ ὀο Μαῒα ρρηεζρηαδὸ εοῒαιὸ τηηαλλυῖḡ ρι ζαη ηαλλ ζο  
 τεαδῖορ ῒαβαρηῒα, ἀζυρ μῆḡηε ρι ἀρηαρ ἀηη τεαδὸ ἀη μῆς.  
 ἀηοιρ ἰαρ ηαιῒα ἀῖηαιη ὀο ῆυιρ ρι λυαῖῒερηυαδὸ ἀηαδὸ αιρ ρυῖο

Ερημονε ζα μαδ: Ερημντεαρ μιζτε, πριονηαιθε, εινηρ, ολ-  
 μηανα αζυρ τρεαδαονα 'η ποβαιλ ανη αροφεομηιαδ ο-Τεαδμορ  
 Ταδαρεα λε αρομιζ το μοζαδ, οηι ατα τριδαον Ερημονε πολ-  
 λαμ. Ανοιρ αιρ αν ειτρεμηαδ μιον θε'η μη ειαιμικ αν τ-  
 αροεμιννε λε να ειλε, αζυρ βι φορδομυρ υαδ τεαδ αν μιζ  
 ζο ο-τι'η αροφεομηιαδ φυαιρζαιτε αζυρ ειαιμικ Μαδα αρτεαδ,  
 αζυρ φεαρμιζ ρι φοζυρ οο'η τριδαον, αζυρ εαριθειρ ταμαλ  
 αυδαητε ρι: Οαι τυρμηορ ο-Ταναρτεαδ οειρτεαρ: Να βιθε-  
 αδ Ερημονη ματα ζαν αρομιζ. Ατα Γιομβαοε ανοιρ μαριβ  
 ματα αζυρ ειυζ γεαλλαιζ αζυρ νιορ ευαηιμρα θε αρομιζ?  
 Ιρ ριορ ζυρ βυδ βεαν Μαδα δετ φορ ιρ ινζειν Αοδα μικ  
 Ερ ι! Αζυρ ινζειν Μαδα Μη-Μαζη υαδ ρλιοετ ιομοα μιζ-  
 τεαδ? Μαδα βεανμιζοαν ζ-Γιομβαοε! Αζυρ μαρ γεαλλ αιρ  
 αν λειρζ ατα αιρ φεαρμαιβ Ερημονε αν τριδαον το ρειλβυζαδ  
 ρυιοραιο Μαδα αιρ. Ουθεαδ να βυρφοηιθε αιζ ζαιμμ:  
 Ατα'η τριδαον πολλαμ. Ανοιρ αιρ ειζην το ζλαοιδ να βυρ-  
 φοηιθε αμαδ: Ατα'η τριδαον πολλαμ, ανυαιρ αυδαητε:  
 Δονζαιρ πριονηα οζ Ιβλυζαδ: Ερευο μα ρυιοραιο Μαδα αιρ  
 τριδαον Ερημονε? Ο'ειμιζ Εοδαοι μιζ υλλαδ αζυρ ο-φασ ρε  
 α αιτ αζυρ ο'ιμηιζ ρε ανη δονφειρ ζο μυρ-η-ολλαμ ο-Τεαδ-  
 μορ Ταδαρεα. Αζυρ ο-φαν αν τ-αροεμιννε υιλε αννα εορτ,  
 δετ ευαοιδ Δονζαιρ ρυαρ ζο Μαδα αζυρ ευζ ρε αν ειραον  
 οη, αζυρ οεαρμιζ ρε ε αιρ α εεαν. Αζυρ ο'ειμιζ λορε πρι-  
 ονηα Μυμαιοη ζο ταρρμιζ αζυρ ευαοιδ ρε ζο Μαδα, αζυρ  
 ευιρ ρε αν μιζβαητε αιρ α ζυαλαηαιβ αζυρ τρεορμιζ να πρι-  
 ονηαιθε Μαδα ζο ο-τι'η τριδαον. Αυδαητε Μαδα: Ουθε-

ειορ υαοιῦ ἃ μιζτε, ἃ πριονηαιθε, ἄγυρ ἃ ἴαοηέλανα η-Εη-  
 ριουε. ἃ βλατ να ceime βειῦ ροῖ ἄις Εηριου ραοι Μαάα.  
 ἄγυρ εuaῖῦ ἄη τ-αηοέριυinne ἄμαε ἄρ ἄη ἄηοηεοῦηιαῦ ἄγυρ  
 εειλαβηαῦαη μοηηειρ ὁ-Τεαέῦμοη Ἐαβαηέα ἄγυρ μοηκομοηιαῦ  
 να η-Εαέηηα ἄηη λιοη Ἐαβαηέα. Ἐαηῖαῦαη να ἕοαλ Sciote  
 ἡβει υαῦ ἕαε υυιῦε η-Εηριουε ἄγυρ Clau Feine υαῦ ἕαε  
 ηιοη ὁε'η Ὀοῦῖαη ἄγυρ ἄη Ὀαηαῦαη υαῦ ἡλτοηηῖαετ ηυῖῖ  
 ἕο ηαιῦ εαηε τιομείολλ Ἐαβαηέα ηιῖτε ἕαη ευηῦαη, ἄγυρ  
 ευηῖῖῖῖ ἄηοβεαηηῖῖῖῖ ἄμαε ἄη μοηηειρ ἄηη βυη τηη ηα-  
 οηηαη λαεεαῦ. ἄγυρ ἄηη ἴυῖῖε ὁο'η ἄηοέριυinne ἄη ὁαηα  
 ρεαετ βῖ ηα ἴεηοβεα λειῖτε ὁαη τυηῖμοη, ἄηη ἴηη ἄουβαηηε  
 Μαάα: Ὀῖῖεαῦ ηολαῦ να ηῖῖ λειῖτε ἄρ ἄηο: ἄγυρ ἄη  
 τηαε ὁο λειῖ ἄη τ-αηοολλαῖη ἴηαη ἕο ἄηηη ἕ-Clomβαοε εηιοε-  
 ηυῖῖ ἴε. ἄγυρ ἴηαηηῖῖ Μαάα: ἄηηη ηαε βυῦ ἕηεαεαε υαῦ  
 ἄηηηηη Ἐοεαῖῦ Ὀλλῖηαη ἂ-ἴοολα λε ἄηηη ἄηοηῖῖ τηαε ἃ  
 ηοῖῖῖ ὁο ἴεηοῦ ἄηη ηοῖ να ηῖῖ? ἄγυρ ἴηεαῖαη ἄη τ-  
 αηοολλαῖη: Σεαῦ ἕο ὁειηῖη ὁαη τυηῖμοη. ἄηη ἴηη ἄουβαηηε  
 Μαάα: Ὀε ἂηῖῖ ἴηη εαῦ τυῖῖε ηαη ἴεηοῦβεαη ἄηηη Μαάα  
 ἄηη ὀῖαῖ Clomβαοε? ἄετ ηιοηη ἴηεαῖαη ἄοηηεαε. ἄηη ἴηη  
 εαηηε Μαάα ἄηηαη υαῦ ἄη τηῖῖῖῖ ἄγυρ ὁο ἴεαοῖῖ ἴη ἄη  
 ηοῖ ἄγυρ λεαῖ ἴη ἄρ ἃ coine e, ἄγυρ ἕηαη ἴη ἃ ἄηηη ἄηη,  
 ἄγυρ ὀ'ἴῖῖ ἴη ἄηη ἄηη ἕο ὁ-εῖ'η τηῖῖῖῖ ἄγυρ ἄις ἴεαηεαῦ  
 ἴοη ἄουβαηηε: ἄηηη ηαε η-βειῦ ἄηηη Μαάα ἄηη τηαεῦ ηῖῖ-  
 τεαῦ η-Εηριουε? ἄγυρ ἄηη ὀῖαῖ ἄηηη ἕ-Clomβαοε? ἄγυρ  
 ἄις βυαῖλεαῦ ἃ λῖηηα λε να εειλε ὁυβηαῦαη ηηιοηηηαιθε ἄγυρ  
 ηαιηε Μυῖῖαη: ἕο ὁεαηῖῖε ἴηηηαῦ ὁο ἄηηη ἄηη Ὀ, ἄ,

máca! Ói fuil Máca go labhairt a buíochíor agus a meaf  
 oo nuí, príonraib agus maiteib Mumáin. Tíac glaoíodas  
 na buíochíde amac: Seareann donneac ari tábairtá aig  
 iaread a óear? Níor ppeasair doníut. Anoir ari crio-  
 nuíad ariocíuinne oar turmíor ullmíuig Máca moífeir an  
 Teacmíor le nuí, príonraib agus maite Mumáin oo onor-  
 íad. Agus fuair príonraib agus maite n-ullad agus  
 Ceuít nuí Ultonníac agus maite an Dáadan cuiread, ac  
 an tíac níor fuair Uégoine nuí Dáalen no donóuine uad  
 Dáalen cuiread. Iméigeadad Dáalen go gíuadimeac uad  
 tábairtá. Céilabíadair Máca a cuairt agus a moífeir ari  
 cean naoi laetead. Buí rarbinn an ceol oo rpeas clár-  
 raig Mumáin, agus buí roíear rceulta na n-ailloíe can-  
 nadar na baíro. Rígne Máca maile leir a clan ari an  
 Teacmíor. Cúad Máca go minic ari cuairt go mur-n-ollam,  
 agus éis ri cuiread teacá go Teacmíor oo na ollmánaib  
 agus oo na oíanaib Cíeud ma toiríearígean turmíor o-  
 Tanaríeac bean oo fuíde ari tíodan na n-Érriúne? An  
 tíac ní fúllang Érriúon bíuio cí go b-fuill Máca ariob-  
 ariuíodan ari an tíodan, oir aca a cluar a g-coinníde  
 aig eiríeac le íut an te ari éuit an míad agus an an-  
 no, agus a crioíde fuairíáilte le coígníom tábairt oo na  
 boícaib. Táir óeir fuíeac oo Máca ari caíteoir, ariuíg  
 dáalain agus Re agus la, fuair ri bar. Íomcuireadar a  
 conablaoc go o-tí doímaígníacá agus adleacádar i íogur  
 oo Cíombáoc, ír an rín ariodáingíadair a cairn. Ói clan



na talman aig suil go seur ann óias Arodeanriúóan Maca.

An veicmáó leabair. An trear caiboil. Rígail Reáctáó naoi baalaine. 309 go o-ti 300. R. C. (Feuc Annaia miú-eácta n-Erriúone. An l. pol. An 74 ouileos Aoir an Do-máin 4547. faoi ainm Reáctáó Rígóearis. Agus Ceuóteighe. Agus Luingsíeáó).

Iar bar Maca cuairéadar na laicéuradóite amác ari fuio na n-Erriúone ga glaoic na miúte, púonraíóe, cinrii, ollamhá, agus treádaona 'n pobail le na céile ari Tábaréa. Triáé éaimic an t-ároéruinne le na céile anhran arófeomháó o-Teáctoir Tábaréa mar buó gneáé aoubairt an aróllam: Aca triódon arómiúg pollam. Agus ó'eiriúg Muicáó ceanreap Alimúin aig maó: Creuo ma ruiófaio Uéúoine miúg Saalen anna arómiúg for Erriúon? Ó'eiriúg agus beapoa ceanreap Arótain aig maó: Creuo ma m-biúeann gairm arómiúg ari Reicéáó miúg Muimáin? Mior arómiúg donóuine áct púonraíóe agus maíte Saalen, a óeaplamá ari fon Uéúoine, áct bi'n uile aróéruinne áct amáin Saalen aig aróuzáó a lamá ari fon Reáctáó. Agus oo bi Reáctáó miúgaisce anna arómiúg for Erriúon oir go cinnte bi coméine aig Ulláó agus Ul-tonnmááct ari an cineálar a éairbainuiúg Muimáin oo Maca. Áct buó iomoa rliúge gan faó cuairtúig Uéúoine le Reáctáó oo umluzáó. Áct cuingúig raicéoir Ulláó uáó a anmáin e uime rin ó'fan roúg agus roúgnar ar éionn Erriúon. Anoir

ἀνησαν ὅσα βαλαίη τε μῆγαι ἀπομιγῆ το ἐπιλάο ἀν τριὰ  
 ρυιόφαιο ἀν τ-ἀποέριυννε ἴηη ἀποέριυννάο ὁ-Τεαέριον Ἐαδ-  
 ἀριὰ ζυρ εἰμιγ Ἰέγοινη ἀηνα η-αιτ αιγ ραό: Φιαρρφαο Ἰέ-  
 γοινη μιγ Ἰααλεη τε ἀπομιγῆ ηα η-Ερηινη: Δη οιοὺ Ἰλτονη-  
 ῆαέτ ἀν ἀποέριον? Δζυρ ρρεαζαρη Ρεαέταό: Μα ἴρ ε ὅο  
 ἐοίλ ε Ο Δ Ἰέγοινη ὀειρεαηη ἀπομιγῆ: Ηι βαηεαηη ἀν ηυο  
 λεατρα, ζλαέφαο ηο μαίεφαο ἀπομιγῆ ἀν ααιη Δζυρ ἀν ἀπο-  
 έριον μαρη βυό ηιαη λειρ ρειη ζαη ιαρεαό αεαο ηο αομαιοηε  
 μιγ Ἰααλεη.

Μα μεαρεαηη Ἰέγοινη ζο β-φυίλ ραό ααρηοτε αιγε ρρε-  
 αζαρηεαο ὅο ζυτ ηα η-βυλρρηεαό ζα ραό: Σεαρεαηη ηεαέ  
 αρη Ἐαδαριὰ αιγ ιαρηεαό α έεαρη. Δζυρ βι Ἰέγοινη αιγ  
 ιομέυρη α ηαιρη ρειη. Δζυρ ὅαρη τυρῆριον αειλαβηαοαρη μορη-  
 ρειρ Ἐαδαριὰ Δζυρ μορηέομορηαό ηα η-Εαέτρια αρη λιορ Ἐαδ-  
 ἀριὰ. Ἀηησαν ἀν ρειρηεαο βαλαίη τε μῆγαι Ρεαέταό ὅο  
 ἐπιλάο ζυρ έυρη Ἰέγοινη τεαέτορηεαέτ ὅο Εοέαίό ἀηη Δοό-  
 ῆαζηηῆαέα λε λιττιρηβ ζα ραό: Δ ἀποέριμαέ ῆορηέιμηεαέ μα  
 ρυλλαηζτεαρη Ἰλτονηηῆαέτ ὅο ηυέ ραορη ηιβυρ ρυιουε ζαη ἀπο-  
 έριον ὅο ιοέ μαρη βυό ζηεαέτεαέ βειό ἀν ααοι αιγ ραρ ρυαρ  
 μαρη αεαάτεαηη, ἀηη ρηη βειό ἀν ἀπομιγῆ ζαη α ραιέ λε υλλ-  
 ῆυζαό ζο αειμηεαέ α ζαρηη.

Βιόεαό Ἰλλαό ζο έαοιηη ζα ρερηιουζαό ἀη ηηέαρηαηταρ  
 ρεο αττα ραρ ζο ὀλυέ ιορη Ἰβερ Δζυρ Ἰλτονηηῆαέτ, ορη ρα-  
 οηιηηα ζο ὁ-ταδαρρφαο ταδαριὰ ὀομβλαραέ ὅο ρηιοέτ Ερη?  
 Αρηιουεαηη Ρεαέταό ζυρ βυό ε ρειη ἀηῆαηη αττα ἴηηηα ηιγ ἀηη  
 β-ρλαίτεαρη Ερηινη? Ὅο ρερηοβ Εοέαίό ηιγ Ἰλλαό ηα ροαλα

ρεο αιη αιη το υτέγοινε λειρ αν τεαέτοιρε ευρονα: ζο παιβ  
 μοιέ εγυαο α υτέγοινε, ατα υλλαό λαιήατα λειρ αν ζηαό  
 ιοη ηβειρ αζυρ υλτοννιάετ. Το βι εαηανταρ αν οαηααν  
 ροζβλαρτα το ελοη ει, ηι β-φυιλ ραιτέιορ οηιέαιβ ζυρ μι-  
 τεαρ ε ραν ρομβαρ! Ανοιρ το ηιέ αζυρ το ρεαηι αιη ρυο  
 ειρηιουε ειυηφοαλ: τηροηιζεαην υτέγοινε ηα ζααλ αιζ ρει-  
 ζοηρεαέτ αζυρ αιζ εορζαιηε, αζυρ ζλνιρεαην ηα εοηλανηα  
 υλληιυιζε εαρ εηυιέ αζυρ ζλεαην ραοι οηουζαό ζ-εαηεοηι-  
 λανη. Ατα ρυαό υτέγοινε αηηαζαίό αηοηυζ ροζφευεηηηε.  
 Αέτ ηυζηε Ρεαέταό α αηαρ αηη Μυηάηηη ραοη αηεαηζ ζηαό  
 ελοηη ηα εαληαη, οηη αηη εηαέτ το βι Ρεαέταό ρηυηαέ  
 ρλαέταηαι, ηοηη ραιόβηυιζ ρε αηη η-βηυο αοηόυηηε αηαιη.  
 Αηηηαη ηαοηηαο βααλαη ηε ηυζαι Ρεαέταό εηαλλνιζ α  
 αηηηη ζο Τεαέτοη, αζυρ βι ηοηηηηηηοη ηε ηα ρηοηηαιβ  
 αζυρ μοιέαιβ, ηε ηα βαιηοαιβ αζυρ ρηηηβ αηηα εοηλνυοηη  
 λειρ. οηη αουβαιηε ρε: Σεαηραό ηυο εαηηαηηη αν ε-αη α  
 βειόηυο αηυιζ υαό Μυηάηηη ηε εοελέαιβ βηηη, ηε αόηαηη-  
 έαιβ αζυρ ρευηταηβ βλαρταηβ. Αη εηαέ ευαηηυιζ υέτοηηε  
 ζυρ έαιηε Ρεαέταό αηαέ υαό Μυηάηηη αζυρ ζο β-ηάηηηυιζ  
 ηε αηη Τεαέτοη ζαη αηηηηηαζ, αιη αν βαλλ εηυηηηυιζ ρε  
 εοηλανηα ζααλεη αζυρ ζλνυηηυιζ ρε ηοέαηηηυιζ ιοηηηηηε  
 Τεαέτοη.

Αζυρ ρευέ αν εηαέ βι ρηηηηηοη Μυηάηηη αιζ ηιοηεαό  
 αιη Έαβαηεα εοηηηηεαοαη αηηηηηηαζ λυαέζλνυηηεαέτ αηηα  
 η-αζαίό, αιη ηηηηηε το Ρεαέταό αουβαιηε: Εηυηηεαο ηα  
 βυλροηηηε αη η-ζαηηεηε ηε ηα έεηε, οηη ζαη αηηηαη ηη

ρυο ἡτέρονη? Ἀγυρ αἰς ὑλλήμουζαὸ το Μυθῆαιν κατὰ βευσ  
 ἀέτ ὑλέρηνυ γλυαιρεαυαρ αἰς ἰονηρῆυθε, ἀγυρ ἀέπυἰς Ρεαέ-  
 τὰὸ το να βυλρῆυηβ: Ἀββαηρῆυηζῆὸ ἀηη ἑλυαιρεαητ ἡτέρο-  
 ηη: Ἐρηνυ ἰρ καἰλλ λερ ἀη μευο υο μαο ηα εἰα ἕ-ρῆυλ  
 ἀη τ-ρῆυλς? Ἕ-ρῆυλ ἡτέρονη ηἰς Ἱααλεη ἀηη λαέαρη? Ἐαιρ-  
 βαηηαυο ἁ ἀζαἰὸ το Ρεαέτὰὸ. Ἀέτ ηἰοη ἑαηηηε ἡτέρονη ἀμαέ,  
 ηυο ηαηρεαέ ηαρ ἑαρῆαὸ ζο ηἰοηαε εαέοη ἀμειαρς ηῆἰοέτ  
 ἰοῶαρη. Ἀηοηρ ἕη ἀηηῆῆυαζ Ἱααλεη αἰς ἡυβυζαὸ κατὰ Μυ-  
 ῆαιη ραοη ευαηηε, εἰὸ τρἰοηεαυαρ ζαηρῆυθε Μυθῆαιη ζο ἀζῆαρη  
 ἀέτ ζαη ἕηἰς οἰη το ἕη ἁ ῆῆυαζ ηἰοζαη, ζο ρῆἰλ βυὸ ἡοη  
 ἀη ρῆηοηρ ἁ εαηρῆυαρ ῆῆ ἁ εἰαἰῆεαυαρ ἀηη ἰαέταρη, ἀγυρ το  
 εἰητ Ρεαέτὰὸ ζο ηεἰῆηη βυὸ βευσζαη ὄ'α ῆῆηηηἰοη ὄ'ηηεἰς  
 ῆῆαη υαὸ ραὸβαη ἀη εἰαἰῆεαἡηα. Ἐηαέ ηαέ ηαἰῆ ἀοη βαοζαἰλ  
 ἀηη λαέαρη ἑαηηηε ἡτέρονη ἀμαέ ζο εεαη ἁ ῆῆυαζ, ἀγυρ τρῆ-  
 οηἰἰς ῆε τυραέ ηα γῆλυαιρεαέτὰ ἀηη ἀη ηεἰη ὀηηῆ ζο Ἐαέ-  
 ἡοη, ἀγυρ εἰαἰὸ ἀρτεαέ ἀηη τεαέ ἀη ηἰς.

Ἀη ηεἰεἡῆαυο λεαἕβαη. Ἀη εεηρῆηῆαυο εαἰβηοἰλ. Ρηζαἰλ  
 ἡτέρονη ηἰς Ἱααλεη ηεἰε βααλαηηηε ρῆἰο. 300 ζο ὄ-τἰ 270.  
 R. C. (ῆεὸ Ἀηηαλα ηἰςεαέτὰ η-Ἐρῆηἰοη. Ἀη 1. ηἰλ. Ἀη  
 74 ὀηηλεος. Ἀοηρ ἀη Ὀοἡῆαιη 4567. ῆαοη ζαηηηη ἡτέρονη  
 ηοη. Ἀγυρ ἀη Ὀζἰζἰα. Ἐευοτῆἰςηηε ἀγυρ Ἀηηαλα ζ-Ἐλυαἰη-  
 ηἰεηοηρ).

Ἀηοηρ εἰαἰὸ ἡυαἰεἡῆαρῆεἰυῆε ἀμαέ ἀηη ρῆἰο Ἐρῆηἰοη αἰς  
 ηαὸ: Ἐρῆηηηηεαρ ηἰςέε, ρῆηἰοηρῆαἰῆε, εἰηῆη, ὀλλῆηαηα ἀγυρ

τρεαδαονα 'η ποβαιλ ανη αρτορεομηαδ' ο-Τεαδ'μορι Τ'αδ'αρ'εα  
 ζαν mall, ομη ατα τμη'οδον αρτομηζ πολλαμ. Αν τμηατ' ceυ-  
 να αμη ερωινηυζαδ' το αρτοερωινηε Μμη'οδιν αμη η-βρωιτε'ενη  
 ποζ'αοαρι Δονζ'οιρ μαε Ρεαδ'εταδ' ανηα μηζ αρ ε'οινη Μμη'οδιν  
 ανη α'ιτ α α'εαρι. Ανοιρ τμη'αλληιζ Δονζ'οιρ μηζ Μμη'οδιν ζο  
 η-βοτ'αηαιβ' εο'οα'ιδ' μηζ υλλ'αδ' αζυρ αουβ'οιρτ: Ο μα'ιμηζ ηρ  
 τμη'α'ιζ ηαδ' ε'ιμηζ'φαιτ εο'οα'ιδ' υαδ' βυα'ιτ'ρεαδ' ατα αμη ανηορ  
 ζο η'υ'ιτ'ε'φαιτ ηε αμη τι'οδον ε'ρμη'οηε? ηη ηεαδ' α ε'α'ρηαδ' α'ετ  
 φαν'φαιτ'ρα 'ηη Δοδ'η'αζ'η'η'α'α'α, ηη τι'ο'ε'φ'αυ ζο ο-τι Τεαδ'μορι  
 α'ετ αμη ηον τρη'α'ε'οτ' ο'λιζε η-ε'ρμη'οηε. Αζυρ ουβ'οιρτ Δον-  
 ζ'οιρ: υ'ιμηε β'ε'ιτ' υ'ε'ζ'ο'ιμηε β'ρη'αυαδ' φ'εαλλ'εαδ' α'ιζ η'υ'ιτ'ε αμη  
 αν τμη'οδον? φ'ρη'αζ'οιρ εο'οα'ιδ' β'ε'ιτ' ζο ε'ινη'τε, μαηαδ' βα'ε'φ'αυ  
 Δονζ'οιρ ε. Ανοιρ ηο'ρη φ'ε'υτ λε Δονζ'οιρ υ'ε'ζ'ο'ιμηε το βα'ε'αδ',  
 οε β'η'ιζ αν η'ε'ιτ' αμη ε'υ'ιτ' οε ηα η'ρη'οη'φ'αιβ' λε Ρεαδ'εταδ'.  
 Αζυρ αμη τι'ζεαδ'ετ λε ηα ε'ε'ι'ε το'η αρτοερωινηε αν ceυτ  
 φ'εαδ'ετ ποζ'αοαρι υ'ε'ζ'ο'ιμηε μαε εο'οα'ιδ' μηζ ζ'αα'λεη ανηα αρτομηζ  
 φο'ρη ε'ρμη'οη. ε'υα'ιτ' υ'ε'ζ'ο'ιμηε λε η'ρη'οη'φ'αιβ' αζυρ μα'ι'ε'α'ιβ'  
 ζ'αα'λεη αμαδ' ζο ο-τι λ'ια'φ'αιβ', β'η'η τ-αρτοε'ρω'ι'ομ'φ'ε'α'ρη α'ιζ ε'υ'ιρ  
 αν ε'ι'φ'αον αμη α ε'ε'αη, αζυρ λεαζ Μο'ρη'α ε'ε'αη'φ'ε'α'ρη λ'α'ο'ιρ αν  
 η'ιζ'β'η'ατ αμη α ζ'υα'ι'λαηαιβ' αμη φ'ι'ε'αδ' το αρτομηζ, ο'η'μη'ε'ιζ αν  
 αρτοερωινηε αμαδ' λε μο'ρη'φ'ε'ιρ ο-Τεαδ'μορι αζυρ μο'ρη'ε'ομ'ο'ρη'αδ'  
 ηα η-ε'αδ'ε'τ'ρα αμη λ'ιορ Τ'αδ'αρ'εα το ε'ε'ι'λαδ'η'αδ'. Α'ετ ανη  
 τμη'α'ετ ηο'ρη η'υ'ιτ'ε Δονζ'οιρ ηο αον ε'ε'αη υαδ' Μμη'οδιν α'ιζ  
 ε'λα'η'βο'ρητ φ'ε'ι'ρε υ'ε'ζ'ο'ιμηε, φ'αν'α'οα'ρη α'ετ ε'ε'ι'τ'ηε λ'α'ε'ε'ε ανηα  
 βοτ'αηαιβ' αμη Τ'αδ'αρ'εα, ια'ρη η'ηη η'μη'ε'ι'ζε'α'οα'ρη α η-β'αι'ε'ε ζο  
 Μμη'οδιν, Αν τμη'ατ' ceυ'τ'οηα ουβ'οιρτ εο'οα'ιδ' λε Καρ η'ρη'οη'φ'α

n-Ερ: Μαιρέαδ! Δ Ἐὰρ θευν τυρά αἰγυρ πρμονηραῖθε αἰγυρ  
μαῖτε ἄλλαδ ὅαρ τυρμόρ να μορφεῖρε φαηφαιμρα ἀνη μυρ-  
n-ollam̄ nuḡ ḡο λειḡτεαρ να ρεμιοβτα αἰγυρ εἰς ρε ἀη  
comairle ceutha ὅο Ceuēt nuḡ ἄλτοννημάετ αἰγυρ ὅο μαῖταῖθ  
να n-Ἰανἄαν.

Ἐὰρ ὅειρ να ναοι λαετέ, ὅο ρῖυθε ἀη τ-ἀποέρμιννε ἀη  
ὅαρη ρεάετ αἰγυρ ὅ'ειμḡ ἄεḡοινε ḡα μαδ: Δ Cōmflaitē  
imēḡeasari donḡair nuḡ Muḡain αἰγυρ Δ ῖρμονηραῖθε αἰγυρ Δ  
ḡαῖτε λειρ, ὅμυοιυḡ Ἐοḡαῖδ nuḡ ἄλλαδ e ρειη ταοῖθ ρεἰḡ  
mυr-n-ollam̄ ὅ-Teac̄mori. 1ρ ḡορḡαῖλ ḡο ραοῖλεαν ρε να  
λαετέ μορḡαδ nuḡ ḡο ρῖλλḡαισ ḡο ἄλλαδ? Διρ ἀη τ-ἀὄḡαρ  
ρῖη cρευσ μα λειḡτεαρ να ρεμιοβτα? Αἰγυρ ὅο βῖ ρῖαδ λειḡτε  
ὅαρ τυρμόρ, αἰγυρ βῖ'n ἀποέρμιννε cρῖοḡnuḡḡε. Διρ ἀη cρεαρ  
λα ḡυαῖδ Ἐοḡαῖδ αἰγυρ uἰle ἄλλαδ αἰγυρ Ceuēt αἰγυρ uἰle  
ἄλτοννημάετ Δ ḡ-baile ḡ'a μḡεάεταῖθ ρειη. Δνοῖρ ἀη cρῖε  
ναḡ ραῖθ νεαḡ διρ λαḡαιρ ἀετ ρῖρ ḡαλεη ρυαῖρḡαῖλτεαρ.  
ὅορḡα να n-ἀπορḡεοḡḡḡαδ αἰγυρ ὅο ḡλαc uἰle cean Δ ἀῖτ, αἰγ-  
υρ ὅ'ειμḡ Μορῖα ceanḡεαρ λαοῖρ ἀῖḡ μαδ: Ο Δ ἀπορḡḡḡ!  
αἰγυρ Δ ραορḡελanna ḡαλεη ὅαρ ἄαλ ηῖ ἄ-ρῖλ ρρειρ ἀῖḡ  
nuḡ αἰγυρ μαῖταῖθ Muḡain διρ Ἐρμῖον ἀετ com̄ ραḡα ḡυρ τα  
μαc uαδ ρῖοḡετ ἰβερ διρ ἀη cρῖὄαον? Δanne ναḡ μαῖρḡḡḡ  
Reac̄taδ ἀη Muḡain ραḡὄαῖλ Teac̄mori uαḡḡneac̄? Ὅε ρῖοḡετ  
Ἐρ ὅαρ νοῖḡ 1ρ ἄλλαδ Δ ḡυρḡαη? Δanne ναḡ ὅαῖρḡεαḡαρ  
ἀη Δοὄḡḡḡḡḡḡαḡα ὅο ἀρ ḡῖονη ἀη Teac̄mori ρεο? Cōmnuḡe-  
ἀη nuḡ ἄλλαδ ἀη Δοὄḡḡḡḡḡḡαḡα. Μαρ ρῖη ὅο ḡαρλαδ ḡο  
ἀὄḡḡḡḡḡḡ ḡυρ εἰτε cυρḡαη Ἐρμῖοη διρ cῖοη ἀη ceυσ Ἐρμῖον?

Seo uaoib foela Eocaió Ollman b-foela uad turmor o-  
 Tanarthead: Bidéad an te ruidéar air triúdon Erimion fe-  
 arda glaoiúgte ni Erimion déc Aronig! Anny na laetantaib  
 rin bi ar n-atarada ga clonad leir. Bi adbar aig Eocaió  
 an gairm oo atriúad oir oo faoil re go g-cuingrad triú-  
 don Erimione oo cloim Er go seo. Anne nac b-fuil an te  
 mighalear Erimion? De bhuig rin cheuo ma glaoiútear fearda  
 migh na n-Erimione Erimion? Agus rreagairtheadar an rluag:  
 Sead bidéad bidéad! Agus rineadar a uéarlamha amac go  
 Uégoine aig glaoic Erimion air! Anoir oo tarlad an trac  
 oo bi Eocaió migh Ullad air reim oiric go doómaigníada  
 tangadar luaitémaricóde teagmail oo air an rlige ga maó:  
 O A migh tangadar rluag go lungróite Uirge feobad, ag-  
 ur feartheadar for air an talam. De bhuig na nuadéada  
 rin aénuig Eocaió migh Ullad: Teio gad ceanfeair com tar-  
 puig gur feuo leir g'a tanarthead reim agus cruinnead a  
 comlannta agus cafead leir an migh aig boctanaib Raatabot.  
 Agus mightheadar mar rin go uibtheadad.

Agus gluaipuis an migh agus armpluas Ullad air aigad  
 go feobad agus connairtheadar na coméugémoicóde fogur  
 o'a adblac a bi ga marcuigthead faoi cuing na n-aincoirne  
 air clari na mara. Oo bi rlad rin moicénaíad, garbhmuinead,  
 gnuirghana, bi claoeama cuingailte air a ppiomóruim maille  
 le rciadai b leatanaib agus ullannta anna lamai b, déc ni  
 rai b luinead agus caébar uma aca mar gneatgadal Ullad.  
 Nídeirrin bi'n fuirrimon a fait mileada air tigead ruar

Leo φαρρμυζ̄ Εοὐδαῖο̄ μῖζ̄ Ἰλλυδο̄ Ce'p̄ buò̄ ἀρ̄ ριβ̄ ἀγυρ̄ cαο̄  
 τυῖζε̄ θυρ̄ ο-τιζ̄εαδ̄ετα? Δὲτ̄ μορ̄ῑ εἰζ̄ ρῖαο̄ ρocal̄ θεῖλ̄ ἀν  
 ceῖρτοῖρe, εἰὸ̄ τρεαδ̄ετ̄ εἰζ̄ ρῖαο̄ ρocal̄ ἀνοῖρ̄ ἀγυρ̄ ἀμυρ̄. Ἐαρ̄  
 ταμαλ̄ ραοᾱ ρεο̄ ē ἀν̄ μευο̄ Δ̄ εἰζ̄εμαρ̄ ζο̄ ζλαν: Ἐανζαοαρ̄  
 υαδ̄ μευρῖαιβ̄ m-θααλ̄ (i. υαδ̄'η̄ οἰρ̄εῖρ). Μῖ ραιβ̄ ρεανθουῖne  
 nō οζαναδ̄ nō beaη̄ leo. Ὡ̄ῑ cαδ̄̄ ἀηηᾱ εῖρeυνλαοδ̄. Ὡ̄ῑ ζαναρ̄  
 θιαδ̄ᾱ ἀγυρ̄ υῖζε̄ οηρ̄εῖαιβ̄ ζλαοῖθεανη̄ ρῖαο̄ ἰαο̄ ρειη̄ “ῤῖρ̄  
 ρεοτ̄αρ̄” ἀγυρ̄ buò̄ Ἐρῖυῖεῖη̄ Δ̄ ceanφeαρ̄. Δετ̄ηυῖζ̄ Εοὐδαῖο̄ Δ̄  
 ρ̄αιε̄ m-θιαδ̄ᾱ ἀγυρ̄ υῖζε̄ υοῖb. Ὡ̄ο̄ Ὡ̄ῑ ρῖcē cηρ̄ῖρ̄ ραοῖ Ἐρῖ-  
 υῖεῖη̄ ἀγυρ̄ ραοῖ ζαδ̄̄ ceanφeαρ̄ cυῖζ̄ ceυο̄ ρῖρ̄ζ̄ηeαδ̄. Ὡ̄ο̄ Ὡ̄ῑ  
 υῖlē ζο̄ λeυρ̄ υeῖδ̄̄ cοmλaηητᾱ τρευνλαοδ̄eρ̄a. Μαρ̄ ἀη̄ ceυοηᾱ  
 εἰαῖο̄ τεαδ̄ετοῖρē ζο̄ ο-τῑ ταλαῖη̄ ηᾱ Ὡ̄αηαδ̄η̄ lē cρῖεῖζ̄αδ̄̄ ma  
 m-θῖθεανη̄ ρῖορ̄ ἀcā ἀῖρ̄ῑ τεανζᾱ ηᾱ ζ-cοmευζ̄εῖρῖοδ̄, ἀδ̄ετ̄ ἀηη̄  
 τρεαδ̄ετ̄ μορ̄ῑ εἰζ̄ ρῖαορ̄αη̄ ἀοη̄ ρocal̄ ἀῖρ̄ῑ θῖε̄. ἀνοῖρ̄ τρεαδ̄̄ μῖζ̄-  
 ηeαοαρ̄ ρῖμῖeαδ̄̄ οδ̄ετ̄ λαεῖεαδ̄̄ υeυζ̄ ραη̄ μῖζ̄eαδ̄ετᾱ ἀῖζ̄ ἰε̄ē ἀγ-  
 υρ̄ ἀῖζ̄ οl̄ Δ̄ υοῖεαη̄ ραη̄ ἀη̄ ρῖη̄, ταιρ̄βαιηυῖζ̄̄ ἀη̄ μῖζ̄ υοῖb̄.  
 ζο̄ ο-ταδ̄αιρ̄ρ̄αιο̄ ρē ceαο̄ ἀρ̄αιρ̄ ἀγυρ̄ ζ-cοmηηυῖθε̄ υο̄ Ὡ̄eυηαδ̄̄  
 ἀηη̄ ταλαῖη̄ Ἰλλυδο̄. Δὲτ̄ ρρεαζαῖρeαοαρ̄ lē ρocλαιβ̄ ἀγυρ̄  
 cοmαρ̄ηταιβ̄: ζυρ̄ mεαρeαοαρ̄ ζο̄ ραιβ̄ ἀη̄ ταλαῖη̄ Δ̄ ηeῖο̄ Δ̄  
 ρ̄αιε̄ λῖοητᾱ lē υαοῖηῖb̄. Ἐυζ̄ Εοὐδαῖο̄ ἀη̄ μευο̄ θιαδ̄ᾱ ἀγυρ̄  
 λoη̄ ηῖαδ̄εταηαδ̄̄ υ'ᾱ εαβλαδ̄̄ ἀγυρ̄ ε̄αρ̄ῖοeῖρ̄ ηαοῖ λαεῖē eἰlē  
 ἀρῖουῖζεαοαρ̄ Δ̄ ρ̄eολτᾱ, ἀγυρ̄ ρeολαοαρ̄ ζο'η̄ οἰρ̄εῖρ. Δὲτ̄ ρῖλ̄  
 Δ̄ ἰμῖεῖζεαοαρ̄ εἰζ̄ Εοὐδαῖο̄ ἀγυρ̄ ηᾱ ρῖηοηρ̄αῖοῖē λαῖη̄ caρ̄ηαηταιρ̄  
 υοῖb̄. ἀνοῖρ̄ lē ηᾱ λῖηη̄ ρῖη̄ ε̄αιηic̄ cοmζ̄αῖρ̄ ἀγυρ̄ cῖηηρ̄ocal̄ υο̄  
 Ἰεζ̄οῖηē υαρ̄ ἀη̄ ηυδ̄ Δ̄ ε̄αρ̄ηλαδ̄̄ ἀηη̄ Ἰλλυδο̄, ἀγυρ̄ ζαη̄ mall̄  
 εἰρ̄η̄ ρē τεαδ̄ετοῖρeαδ̄ετ̄ ζο̄ η-αοῖm̄αζ̄ηη̄m̄αδ̄ā ζᾱ ηαδ̄: Cαο̄ εἰζ̄ē.



Διη τοις μιξ υλλαδ̄ διη ε ρειν οβαρ δγυρ υαλαδ̄ Ερημιον?  
 Για ριαδ̄ να ριη υο το ροζζ̄ριαδ̄ δγυρ το κυρ ρε υαιδ̄ε λε  
 lon δγυρ μορ̄θρηονητανα? . Δγυρ το ρρηεζαιρ̄ Εοδ̄αιο: Δ  
 υέζοιμε ιρ̄ κομειζ̄ρηοδ̄ιδ̄ε ιδ̄ορ̄αν λαζ̄ δγυρ λεδ̄εμαρ̄β̄ λε  
 οδ̄μαρ̄ ε̄ανζαοαρ̄ υαδ̄ υιρ̄ζ̄ιβ̄ νομ̄αιμιβ̄, ρεαρ̄ρηαοαρ̄ ριη υλλαδ̄  
 βιαδ̄ δγυρ βορ̄ο νοιβ̄, ε̄ανζαοαρ̄ δγυρ ιμ̄ε̄ιζεαοαρ̄ διηρ̄ ζο  
 ροζ̄εαρ̄, ηι ραιβ̄ εαιλλ̄ λε κορ̄ρηυζ̄αδ̄ Ερημιον υε β̄μιζ̄ ρεο, οιρ̄  
 Δ υέζοιμε ριορ̄ρηυιζεαην̄ ελαν υλλαδ̄ ριορ̄ε̄αοιμ̄ ραιτε υο  
 υευναδ̄ ροιμ̄ αν̄ τε ριοδ̄εαρ̄, δγυρ Δ η-υοιτ̄ε̄ε υο κορ̄ναδ̄ ζ̄αν  
 υο ε̄ομαρ̄λερ̄α. β̄ιδ̄εαδ̄ δγατ!

Ανοιρ̄ ε̄αιμ̄ιε τρ̄αδ̄ να η-αρ̄οδ̄ρηυιηνε διη λαεαρ̄ δγυρ, κυ-  
 αιδ̄εαοαρ̄ να λυαιτ̄ε̄ρηαδ̄ιδ̄ε αμαδ̄ διη ρυτο Ερημιον διζ̄ ζ̄λαοιδ̄  
 να μιζ̄τε, ρ̄ρηιοηρ̄αιδ̄ε, ειηρ̄ιη, ολλ̄ιμανα, δγυρ τρ̄εαδ̄βαοηα 'η  
 ροβαιλ̄ λε να ε̄ειλε διη τ̄αβαρ̄εα. Δγυρ διη υευναδ̄ ρειοτ̄εαδ̄  
 υο Εοδ̄αιδ̄ μιζ̄ υλλαδ̄ διη Δ η-ιμ̄ε̄εαδ̄ε υο'η αρ̄οδ̄ρηυιηνε,  
 ε̄αιμ̄ιε ροκαλ: ζ̄ο ραιβ̄ εεαρ̄ηεαρ̄ δγυρ ηαοι ραιτε υε'η ρεο-  
 εαρ̄ αν̄ η-βοταηαιβ̄ ειηρ̄ιη η-Αρ̄οτ̄ε̄αιμ̄, δγυρ βυδ̄ αδ̄βαρ̄ Δ  
 υ-τιζεαδ̄ετα εεαδ̄ λαβαρ̄ιε λε μιζ̄ υλλαδ̄. ζ̄αν μαλλ̄ υο ρ̄ε̄μ̄οβ̄  
 Εοδ̄αιδ̄ λιττιμ̄υδ̄ε δγυρ υο ε̄υιρ̄ διη διρ̄ λε λαμ̄ αν̄ τεαδ̄ετοιρ̄ε  
 εευοηα ζ̄α ριαδ̄: Ο Δ Δοδ̄α ταρ̄ι ε̄υζαμ̄ δγυρ τρ̄εορ̄ι λεατ̄  
 εεαρ̄ηεαρ̄ δγυρ ραιτε να β̄-ρ̄εοτ̄αρ̄. υιμε ριη, ε̄αιμ̄ιε Δοδ̄  
 εεαρ̄ηεαρ̄ Αρ̄οτ̄ε̄αιμ̄ δγυρ ραιτε να β̄-ρ̄εοτ̄αρ̄ ζ̄ο Δοδ̄ιμαζ̄ηη̄μαδ̄α  
 δγυρ ρανηαοαρ̄ αν̄ ηυιζ̄ ζ̄ο ζ̄λυαιρ̄υιζ̄ Εοδ̄αιδ̄ διη αζ̄αιδ̄ ζ̄ο  
 τ̄αβαρ̄εα, δγυρ ιμ̄ε̄ιζεαοαρ̄ αν̄ηα ε̄ομ̄λυαοοιρ̄ι λειρ̄, δγυρ ραιρ̄-  
 εαοαρ̄ αν̄ ηοταηαιβ̄ μιζ̄ υλλαδ̄ διη τ̄αβαρ̄εα.

Κομ̄ λυαιτ̄ δγυρ υο ρ̄υιδ̄ε αν̄ τ-αρ̄οδ̄ρηυιηνε, υ'ειρ̄ιμ̄ζ̄ Εοδ̄-

Διό μὴ ἄλλο γὰρ μᾶθ'· Ἄ Κομφλαίτε ἄγυρ ἅ Σαορέλanna  
 na n-Ερημονε τριατ ρυθόεαρ ἄν τ-αποόρμινne ἄν ὅαρη ρεάτ  
 ρᾶν ἀπορφομήρατ ἄτα ποελα διγ Εοόαιό μὴ ἄλλο ἅ ἄμεεαρ  
 le Ερημον. Ἄγυρ ἰμτίγεεοαρ ἄματ le μορφεῖρ Τεάτμοῖρ  
 ἄγυρ μορκόμορᾶτ na n-Εάττρα ἀῖρ lior Ἐάδαρητᾶ ὅο εἰλαβ-  
 ρᾶτ. ἀῖρ ἄν naοῖνμᾶτ la ἔαρ ρῖν ὅο ρυθόε ἄν τ-αποόρμινne  
 ἄν ὅαρη ρεάτ, ἄγυρ ὀεῖρηγ Εοόαιό μὴ ἄλλο γὰρ μᾶθ'· Ἄ  
 Κομφλαίτε μαῖρεann ἀνοῖρ ἄν m-βοτᾶναῖβ ἄλλο ἀῖρ Ἐάδ-  
 ἀρητᾶ ceanhēαρ ἄγυρ naοῖ μαῖτε ὅε γᾶλ b-φεοτᾶρ ἅ εἰμῖό  
 ἀρτεάτ ἄννηρητᾶ τρηό υῖργῖβ b-φεοβᾶλ ἄρ οῖρηρ ἄλλο  
 ἄнна μαῖρεann ρῖατ, ρῖλλεεοαρ ὅυῖν, οῖρ ρῖλα ἰμτίγεεοαρ  
 ἔυγ εlan ἄλλο lam caρantair ἄγυρ γελλ cuῖγρηότε ὅοῖβ.  
 Seo ἄὄδαρ ἅ εῖρηρ ἄν ὅαρη ρεάτ: laρρηann ρῖατ ἄν cuῖγ-  
 ρᾶτ ὅο cοῖννεαρτυγᾶτ ἄγυρ ἄρῖοῖνγεάλλα ἄρ n-ὅυῖτᾶε ὅο  
 πορᾶτ. Cρευο ἄρηγ maῖnac ὅ-τιγεann ρῖατ uῖle ποcal ἄeil  
 leiγμηρ γρηό ἅ εῖρητᾶ ἄнна ρυῖλῖβ! Cρευο ma τιοcρᾶῖο na  
 cῖρηρ ἀρτεάτ ρᾶν ἀπορφομήρατ le ρεάτρητ ἄρ n-γλευρ γρη-  
 οῖε ἄγυρ cοῖρητᾶτ?

Ἄγυρ ὅο ἄῖ μαρ ρῖν. Συθόεοαρ cῖρηρ b-φεοτᾶρ ἀμεεαργ  
 ρρηονρηῖβ ἄλλο. Ἄγυρ ὀῖοῖνρητᾶε ἄν τ-αποόρμινne ἅ cοῖ-  
 ρᾶτ. Ἄγυρ ρᾶρηγ ἄν τ-αποόρμινne ἄν cοῖρηρle ρεο: Συρ  
 ἄυό ἰμαῖτ ἄρῖοῖνγεάλλα ἅ ρᾶῖβ τοῖλτεαρηγῖ ἅ ἔάδαρητ ὅο na  
 cῖρηρρηῖβ ἄγυρ ὅο'n γᾶλ. Ἄγυρ ἀῖρ cρηόεῖρηγᾶτ ἄν ρεάτ  
 ἄυο ὅρητᾶεαρ μορᾶρηρᾶ na n-ἀπορφομήρατ. Ἄγυρ τριατ ceῖl-  
 eadhapaοαρ μορφεῖρ ὅ-Τεάτμοῖρ ἄγυρ μορκόμορᾶτ na n-Εάττρα  
 ἀῖρ lior Ἐάδαρητᾶ, ἰμτίγεεοαρ τεάτμοῖρητᾶε γο ὅυῖτᾶῖβ γᾶτᾶ

cinþiri a zealluiz a ingein no broungealla ar a tneab vo  
 maiuib no vo zaal b-feotar. Azur tangadar mna azur  
 broungealla uab zac uuitece na n-erhione zo v-ti m-boetan-  
 aib a cinþiri ari tabarfa.

Azur rignedar eodaid azur Uezoine azur donzar  
 cuingrad roiz eactraib fein azur vo bi bairo azur rilve  
 Mumain azur curad-binn-t-aoir Zaaalen ceileadrad feir  
 ceoil ari tabarfa. Act nori cioteari zo maib don roznar  
 no faruzad vo'n feotar anna ceoil no ann comfonn azur  
 compeir a zut. Anoir vo bi'n ceileadrad feo ari tabarfa  
 ari cean maite zo n-iomlan anoir ari far an tnat rin bi  
 na comiezomociote faroi muinead real zac lae ann mur-n-  
 ollman v-Teacmor.

De brij rin ari fuarzalead an t-arofeomrad an vana  
 readt ari rilve von arocuinne vo bi riri b-feotar a fait  
 munte ann urlabarfa na zaal le foela na cuingradta vo  
 tuisjint azur vo veunad. Azur v'eiriz Uezoine an erhion  
 azur vubairt: A comflaite, a arotraite, azur a faroc-  
 lanna na n-erhione azur a olan muintiread uab feotar:  
 ir feo ari z-comairle: Ma macrainn broungealla na n-er-  
 hione zo v-talam z-Cruiten azur na innirib faroi cuairt, i.  
 Zaaloumad no zo innir Ono azur Zall azur fannrainn  
 ann mar mna-ceile vo bur z-ceanfeadraib azur vo'n zaal  
 na talman vo. An n-veunfaro na cinþiri cuingrad linne:  
 zo m-beio oizreadt azur zarim riz aiz macaib na ingeinra  
 readta zo bnat? Azur readedar cinþiri b-feotar aiz maob:

Θευνραόμυρο ριν ζο cιnte! Δζυρ μίγνεαοαρ αν cυιγριαό ζο υ-τοιλαιήαι ταppυιζ.

Δζυρ αιρ λειζεαό να ρεριοβτα Δζυρ αιρ ριαρπιζαό: Σεαρεανν νεαό αιρ Έαβαρτα αιζ ιαρρεαό α έαερε? Νιορ ρρεαζαιρ αον ζυτ. Ό'ιμτιζ αν αρυόρμιννε αμαό Δζυρ υρμιο έεαρ μορδύιρρα να η-αρυορεοήραό. Ιρ ανη ριν τοιζεαοαρ ριρ β-φεοταρ cρεφοζ υαό ce ζ-Cρυιτεη, οιρ ιομcυιρρεαοαρ cρεφοζ υαό ταλαή η-οιιτέεε leo, Δζυρ ρεαρηαοαρ ανη ραινε ραοι cυαιρε αιρ βαρη Έαβαρτα, Δζυρ ρεαρταοαρ αιρ Δζυρ α λαηητα αηηα λαήαιβ cυαιτέαιβ ζα τολλαό αν ταλαή. Αρυοιζεαοαρ α υεαρλαήια Δζυρ μιοηυιζεαοαρ υαρ ce α υ-ταληαη η-οιιτέεε: ζο ζ-cυιγριαο αν cυιγριαό ζο υεο!

Ανοιρ αιρ αν αόβαρ ρεο έαρηλαόαηη ζο υ-τι 'ηοιυ, ζο β-ρυιλ cυρμορ cυηοαιρ Δζυρ ζεηητε αν ηιζ ηαότε υαό ταοβ ρηιοότ να ηηηα αμεαρζ ζααλ β-φεοταρ. Δζυρ βι ροcλα να cυιγριαότε ρεριοβτα αιρ λεαβαρη να η-Διηρηηε η-Ερημιοηε αηηηαη cειτέρηιαο βααλαη υε ηιζαιλ υέζοιηε Ερημιοη. Δζυρ ρυλ α ιμτιζεαόαρ αρ Έαβαρτα, ρορταοαρ α η-βεαηέειτε μαρ ρεο:

Όσο ρηαόήιαό cεαηφεαρη να β-φεοταρ, Διηε ηηζειη cιη-  
 ριρ ζ-Cορηαέ Δζυρ να ηαοι μαίτε ειτε μαρ ρεο ραοι ρεαό:

Λαρηα ηηζειη cιηφιρ Οημηιοη.

Ειτεαό ηηζειη cιηφιρ η-Όεαρ.

Μιαηα ηηζειη cιηφιρ η-Αρηόαη.

Ταόαρηα ηηζειη cιηφιρ η-Δοόήιαζ.

Υηα ηηζειη cιηφιρ Μαιζιηηηε.

Soetal ηηζειη cιηφιρ λαταρηα.

Εcηε ηηζειη cιηφιρ ζ-Cυμαρ.

βαηα ηηζειη cιηφιρ Μαιζιζλειη.

Μαήηηα ηηζειη cιηφιρ Δλημυη.

Συο ιαο na βεαρππιονφαιυε α βι 'nna μιάταρ αζυρ αnνα  
 φιορ τυραδέ νο ρλιοέτ ζειντε na ζααλ Σέιοέ Ιβερ αν ταλαμ  
 β-φεοταρ, ρε ριν ταλαμ ζααλουμιαέ, ι. ταλαμ na ζ-Φριτεν.  
 Αζυρ έυαιυέεαυαρι naοι naοιμηάρι νε βρποινζεαλλαιβ μαρ κομη-  
 λυαυοιρ le ζαέ βεανέτηna. Τριαλλεαυαρι αν ρυρημιον υιλε ζο  
 λειρ ζο ταλαμ n-Αροτέαν, αζυρ έυαιυέ ρλυαίς μορ αnνα  
 κομνωεάετα leo. Αζυρ έυίς εεανφεαρι n-Αροτέαν ζεαρ α φοάιλ  
 γεαλλετα νο εεανφεαριαιβ β-φεοταρ: Μα ροζζμαυόραυο ελαν ζ-  
 Φριτεν ινζεине n-Ερημione le μεαρ αζυρ μορπέιμ, βειυέ  
 ταλαμ na n-Ερημione ρυαρζαίτε le ελεάμηναρ νο Φριτεν  
 ρεαρνα.

Αnηρην ρεολυιζεαυαρι ραοι λαηρεολ αιρ ρειμ υιυιό υαυέ  
 Ερημιον αμαέ, αέτ νεαρκααυαρι αnιαρ αιρτέι ζο μυρηνεαέ. Ατα  
 υιλε Ερημιον ραοι ροζ αζυρ ροζηναρ.

Αnη τριαέτ ειυέ μα μηαηρφαυο Εοάιυέ ταυόβ ρεις Δουόμαζνη-  
 μιάεα ανη αονφεαρι νυέιρρην ατα ρε λανεολαέ ζλαοιυέεανη ρε  
 le na έειλε ζο υ-τριαέταιμιαίλ αροέρμυinne n-Υλλαυέ αιρ η-βρμυι-  
 τέιμε n-Δουόμαζνημιάεα, μαρ αν εευοna έυαιυέ ρε ζαν αον  
 λυέτ ζο n-υιλε αροέρμυinne υ-Τεαέμορ. Ανοιρ αιρ ρειρεαυο  
 βααλαιν υ'α μυζαίλ τριαέ ρυιυόραυο αροέρμυinne n-Υλλαυέ, υ'ειμυζ  
 Εοάιυέ αζυρ υυβαιρτ: Ουό αιλ λιομρμα μα m-βιυέεανη μυρ-  
 n-ολλαιμ υαηνζαητε ανηαιε le Δουόμαζνημιάεα? Αζυρ ανηορ  
 ζο m-βειυέ μαοιη αζυρ βιαυέ α ραιέ αις na ολλιμαηαιιβ αζυρ  
 αν τ-αορ-οζ μα υυό μηαιέ le ρπιονφαιυέ αζυρ μαίειβ Υλλαυέ  
 ραν ελυαιρτεαντ ερηυο μα ζειβεαυαρι μιον υαυέ Αηορπέυελαέτ  
 ζο νεο? Αζυρ ειμυζ ζαέ α υέαρλαμ αις ρηεαζμιαυέ: Σεαυέ βιυέ-

εαό, βιδεαό. Αζυρ έαρ ύειρ να βαλαίμε βι αν μυρ-η-ολ-  
λαμ ναίηγαίητε ερηνόηηητε αζυρ έαηηαοαη να ολλήμαη αηη.

Αηηραη η-οόημαο βαλαίη ηευη ηε ηηζαίλ Εοόαίό, ηυαίη  
Μεηίηε αηροολλαμ υλλαό βαη αζυρ έαίηηε κομήηιοηολ ηε ολλ-  
ήμαηαίβ υλλαό λε ηα έείλε αηη μυρ-η-ολλαμ Δοόμαζηημάεα  
αζυρ ηοζαοαη Όοο αηηηα η-Αηροολλαμ. Αζυρ ηο έαηηλαό αη  
ηηαέ ηο ηυίθε ηηηε αη κομήηαη αη ηηζ αίη κομήηαό λειη  
ό'αη η-εααίηηεηηεαέτ έαηη ηο μυρ-η-ολλαμ υλλαό ηυη έαίηηε  
βυαίόηεαό αηη ηηηοηαο αη ηηζ, αζυρ ηυβαίηη: Α Όοο ηαοίλ  
ηε ηο ηαέηαο ηο μυρ-η-ολλαμ ηυλα β-ηυίηεαοηα βαη, αέτ  
α ηήαηηη ηι ηεηοηη ε. Σηυαέηεαη ηο ηηηοηαο αηηηαη. Όε  
βηηζ ηηη ό'ηαηη Εοόαίό αηη Δοόμαζηημάεα. Δέτ ό'ηηέηη  
Όοο αηη αη εααίηη ηαη αίηηε αη ηηζ, αζυρ αηη ηίλλεαό ηο  
αηη αηη ηο Δοόμαζηημάεα βι αη ηηζ αηηλαη αζυρ εαίηε αζυρ  
ό'ευη ηε. Όο ηηζαίλ Εοόαίό ηίε βαλαίη ηο ηηλαη. Δόλεαέ-  
ηεαη ε αζυρ ναίηηηεαοαη α έαηηη αηη Ελαίηηηεαό ηοηυρ ηο  
εαηηη Δηηηεαοήοηη ηαη αέηηε αη ηηζ. Αζυρ βι ηυίηηεηη αζυρ  
ηοηέαοίηηε αηη υλλαό αηη ό'ιαζ Εοόαίό.

Αηη εηυηηηηζαό ηο αηροέηυηηηε η-υλλαό αηη η-βηυίηεηηε,  
ηοζαοαη Εαη ηαε η-Εηομβδαό αζυρ Μαέα αηηηα ηηζ αη έίοηηη  
υλλαό. Όο βι Εαη ηηοίηηε: 'Εαη Εεαηηηηηημαζη' ηη ε ηηη:  
Τηηαέ όο ηαοίηηβ Μαζη. Αηοηη ηαη βαη Εοόαίό ηυηηηζ υέ-  
ζοίηε ηο ηαηηβαίηεαό α βεαηηα, οηη εαηηηηαίηη κομήηαη έαηη:  
Ζυη βυό ηηαη λε υέζοίηε αηροέηυηηε η-Εηηηοηε ηο εηυηηη-  
ηζαό ηι αηη Έαβαηηα, αέτ αηη η-βηυίηεηηε Ζααλεη αηη  
Μαηηαη. Αηοηη ηο έαηηλαό ηο ηαίβ.

Cár ós aḡur claonuḡadó ḡo ḡreann aḡur an reilḡ, aḡur  
 vo ḡoruḡ ḡonḡair miḡ Muḡain Meḡira inḡein an Eḡmion,  
 ve ḡruḡ an cleáinnar vo miḡne re marí aḡubairc Uḡḡoime.  
 Anḡar na laeḡib reo vo éarḡaó ḡur éeilḡtear Cár miḡ Uḡ-  
 laó ar a n-eac anḡ larḡaal anḡa o'imḡiḡ re aḡ riadócar-  
 ḡairc, aḡur o'eus re ran talamí uó. Air ḡuóe vo aḡoḡru-  
 inne Uḡlaó air in-bḡuicéine ḡoḡaḡar Concobarí veaḡbḡaḡar  
 ḡ-Cár anḡa miḡ ar éionn Uḡlaó, aḡur anḡ tḡaḡt eio ḡur  
 ós Concobarí níeifḡin ḡi clíu a eadḡa reáruḡḡe tḡuó Eḡ-  
 mion Uime ḡin o'ḡann Uḡḡoime anḡa éorḡ.

Anḡaran tḡear baalaín veus ve miḡail Uḡḡoime éuaíde-  
 aḡar luaiḡcḡuḡaóíde amaḡ air ḡuó Eḡmione ḡa riadó: Cḡuinn-  
 tear aḡoḡruinne n-Eḡmione le na éile air in-bḡuicéine  
 ḡaalen ar comḡar Uḡḡoime Eḡmion! An tḡaḡt éaimc an t-  
 aḡoḡruinne le na éile vo éuir Uḡḡoime ḡuar a boḡ, aḡur  
 na boḡana eile anḡa reáreadó anḡa éiomḡioll aḡur éuaíó  
 na ḡuonḡaíde, na cinḡir, aḡur tḡeaḡaona an ḡobaíl arḡeac  
 ran boḡ. Anḡ ḡin o'eiriḡ ceanḡear Alímuín aḡ riadó: Aḡa  
 foela aḡ Muḡcáó a ḡaineaḡ leir an t-aḡoḡruinne a-o-tiom-  
 éioll Eḡmion. aḡur reáruḡ uile Uḡlaó marí oḡonḡ ḡ-ḡaí-  
 leun aḡ tḡuḡcuḡadó air ḡac taobḡ. aḡur o'eiriḡ Eḡmion  
 aḡur laḡairí re ve Eḡmion acḡ ir beuḡan cluaḡreant a  
 ruairí re. Anḡ ḡin o'eiriḡ Concobarí miḡ Uḡlaó aḡur ou-  
 baḡar: Air n-ooiḡ ní eioimḡa air bḡuicéine ḡaalen reo, an  
 tḡuódon no 'n eiradon no ḡuóibḡar an miḡ? Cluimḡ ḡo ḡ-  
 ruil líafáil foḡur uoinn, acḡ aḡa clariḡoḡo o-Teacḡmion aḡur

τρεαό να η-ολιζε αζυρ λεαβαρ να η-Διμριη η-Ερμιονε  
 'θεαρθμειντε, ζο ειντε ατα ιονξανταρ οριμ ζο θειμιν ηι ειρ-  
 τοόαο Concobar ηε φοκλαιθ μαότε θε Ερμιον ηυιζ ζο η-βειό  
 να ρεριοβτα θαρ τυρμορ αιρι ελαρθορο αηνα κοιζαρ. Δη  
 αιρ ετιτωιζ θριζ αζυρ εειμ να η-ολιζε κοιμ μαιε ηε Διημ  
 αροηιζ? Δνοιρ μαεφαο Concobar αιρι αιρ ζο υλλαό αζυρ  
 φαηφαο αηη ηυιζ ζο η-βειό αροερμινε ηειότε θαρ τυρμορ  
 ο-Ταναρτεαό αζυρ να ρεριοβτα ρυαρζαιλτε αηη αιρ ζ-κοιζαρ?

Αζυρ εuaiό Concobar αμαό αζυρ λεαηηυιζ υιλε υλλαό  
 αζυρ υλτοηημαόε ε, αζυρ να ολλιμαμα αζυρ θηειτεαηηνα  
 αζυρ ιμείζεαοαρ αιρι αζαίό ζο Δοόμαζηημαόα.

Αζυρ εαιρ θειρ α η-ιμτεαόε ερμινηυιζ υέζοιηε ηε να  
 εειλε Μυμδαιη αζυρ ζααλεη αζυρ αιζ ειηυζ το Μυρκαό  
 εεαηεαρ Δλιμυη αουβαηιτ: Ερευο μα ηιζαιλφαο εεαη θε  
 ρλιόεε αη εευο Ερμιοη μαρ Ερμιοη ζο θεο? Αζυρ το θι  
 μαρ ρηη. Κοιμ ηυαιε ζυρ εuaiηυιζ Concobar ηιζ υλλαό να  
 ηιότε α εαηλαό, αουβαηιτ: Μα ερμινηεαρ ελαη αη ρλιόεε  
 ηε να εειλε ζο τραεαμαιλ αζυρ μα ευηιζεαρ αη ταλαη ραοι  
 ροζ αζυρ ροζηαρ, ηι μορ αη θριζ εια ρυιθεαρ αιρ αη ερμύ-  
 αοη. ηο εαο ε αη ζαηηη ρλιοηεαρ αιρ? Δνοιρ αηη όιαζ  
 ταμαλ ρεριοβυιζ Concobar ηετρεαόα αζυρ ευηη ρε ιαο ηε  
 λαη τεαετοηηε εηηητε ζο υέζοιηε ζα ηαό: Φιορκαοιηη α ηιζ  
 αιρ αη εευο τραε ρεο εζυαηηη θιθεαό να ρεριοβτα ρυαρ-  
 ζαιλτε αιρι ελαρθορο αη κοιζαρ να η-αροερμινε. Μα ηαό  
 η-βειό αη τυρμορ εορηηυιζτε, θιθεαό τυρα ηειό λειρ αη αό-  
 θαρ το ιηηρηη. Δνοιρ θι υέζοιηε εεαλζαό, οηη θι Μυμδαιη



Δξυρ Ξααλεν μαγαδον ανη υιλε ευζόοιρ, βι να ρηιονηαιόε  
 Δξυρ μαίτε να οα ηιζεάετ οευναό cleamnar le na ceile,  
 μαρ ριν οο βι ζο η-ολυέ ανη ζαό εαοι, υιμε ριν ανηραν  
 ρεάετμάο βααλαη οευζ οε ηιζαίλ υέζοιμε έυιρ ρε να λυαιέ-  
 έυραόιθε αιρ ρυιό Ερμιοηε ζα ηαό: Ερμινηεαο αηοόρμινηε  
 η-Ερμιοηε αιρ Μαζηαρ ζαν μαλλ αη κοηζαη Ερμιοη Δξυρ  
 βειό να ρεηοβετα αιρ λαέαρ Δξυρ κορνηυιζέταρ υιλε τυρμορ  
 ο-Ταηαρτεάε οε ρειρ. Αιρ ρυιόθε οο'η αηοόρμινηε αιρ Μαζ-  
 ηαρ ο'ειρμζ Ερμιοη Δξυρ αουβαηρ: Α έοηπλαιίτε οο βαιη  
 ταλαη αηορμζ ατα έαρτ τιοηέιολλ Τεάέμορ Έαβαηεα αν έευ-  
 ουαιρ le ηιζεάετ Ξααλεν? Ανη λαηταίβ Εοόαιό υαό ρηιοέτ  
 Ερ, βηοηηυιζ Όοη οο αηορμζ αν ταλαη υο? υαό αν λα υο  
 ζο ο-τι 'η λα ανόιυ, ηι β-ρμυλ αοη ηιοη ηο ταλαη ουιέέε  
 ειλε αιζ αηορμζ, Δξυρ βειρμ ηι λεάέ α ραίε ι? Εια'η βηρζ  
 ερμ Δξυρ αηοόιορ υλτοηημαέτ? Αηυαιρ ζλαέεαρ Ερμιοη αν  
 ταλαη υο ηι β-ρμυλ άέτ α έυιρ ρειη αιρ αιρ αιζε, ηι έιζ  
 λειρ άέτ α βειέ βαιητ αη Ξααλεν. Αιρ αν αόβαρ ριν έρηνσ  
 μα οιολρσ υιλε ηιζεάέτα η-Ερμιοηε αηοόιορ ρεαρσα οο Ερ-  
 μιοη.? Δξυρ ο'ειρμζ Concobαρ ηιζ υλλαό Δξυρ αουβαηρ:  
 Α έοηπλαιίτε Δξυρ α ραορέλαηηα η-Ερμιοηε ρηεαζηοόαο Con-  
 cobαρ ηιζ υλλαό οο έειρτ ρεο: Αηυιαρ ηαέ η-βειόεαηη αοη  
 ουιέέε ειλε αιζ Ερμιοη, βιόεαό μαρ αοειρ Ερμιοη. Δξυρ  
 ρηεαζαη υέζοιμε: Όυό β-ρφαρ ηο η-βιόεαη ζαν αοη έιορ  
 ηο έιορ ραοι έλεάέταη α αέρμυζεαρ. Δξυρ αιρ ιοηηρμιόε  
 οο Concobαρ α έοηπμαό τυρμυζ ζλεο αμεαρζ κοηόαιλ Μυ-  
 ηαη Δξυρ Ξααλεν εαόοη υαό 'η ηιζ Δξυρ να ρηιοηηαιέβ,

οε βηιζ ρην το ρηιθε Conncoβapι αζυρ ο'φαν αηηα εορτ,  
 αζυρ ιομείρηεδοαρι μαρρηην εειρτ υέζοηηε. Seo ζηεάτυρ αη  
 αηρόοιορ ρηη: Ξλαέεαο Εημιοη εεαη οε ζαέ τηη εετο αηηειρε  
 αηηραη τηεαρ βααλαηη, ρε ρηη αηηη βααλαηη ζ-εηυηηηε ηα  
 η-αηρόεηυηηε η-Εημιοηε. ηο μα η-βυθ ρεαρη ηειρ αη τε  
 ιοέραρ αη εηηε, υιοιέραη ρε αηηζεαο ζηεάέαέ ηυαέ κομιοηηαη  
 ηα η-βειτέαέ, αζυρ ηαηηε αη ελεάέεαηη ρηη τυρμορ ο-Ταη-  
 αρτεαέ ρεαρτα.

Τηαέ το ηιζαη υέζοηηε ηαοι βααλαηηε οευζ το έυη ρε  
 λαοζαηηε α ηαέ αζυρ ρηηηηηοη ραρηηηηζ οε ηαηέαηβ αζυρ οε  
 τηεαβδοηαηβ αη ζααλ αηη αηρτηρ ζο ταλαηη ζ-εηυηέηη, ι.  
 ζααλουηηά. αζυρ ρορηιζ λαοζαηηε αηηε ηηζεηη αη εηηρηη  
 υο α ρορηιζ αηηε αη ηηοηηζεαλλ υαθ Κοηηαέ.

αη τηαέ ρεο εηυηηηηηηζ αη η-αηρόεηυηηε αηη ηη-βηυηέηηε  
 Μαζηαρ, αζυρ αηη εηηηζ οο Εημιοη αουβαηηε: α έοηηηαηέ  
 ηρ ουηα αη ρευλ αέτ ηρ ε ηηζ υλλαθ αη εετο ρεαη α έοηη-  
 ηεαρηζ ηαοηα Εημιοη υαθ εηυηηηε η-αηρόοιορ ηα ταηηαη.  
 αζυρ ραοηηηη ζο η-βειθ ζυέ Conncoβapι αηηυηηε ζο η-αηρ  
 αηηη αζαηθ αοηθυηηε α ζηηθέαρ ηαη ρηη αηηη αζαηθ ε ρεηη?  
 αζυρ ο'εηηηζ Conncoβapι αηη ρηεαζηηαθ: ατα αη ειορ ρεο  
 τοηηε ηαη ηηζηηηα αηη εηρτοορ ηιαθ αζυρ υηζε ιαοραη α  
 τιοέραρ οο ηοηηεηρ αζυρ ηοηηέκοηηαθ ηα η-Εαέτηα α εεηε-  
 αβηαέεαη τηαέ ηα η-αηρόεηυηηε, αηοηρ μα αβηεαηηη Εημιοη  
 αη λα ηο 'αη η-αηη, βειθ αη εηυο εεαηηε τομαηηε ζο τηαέ-  
 ηαη αηη ρεο. Οηη ηρ ηο βαηαηηαηη ζυη ηυο αηηαοζαηεαέ  
 εεαο οο έαβαηηε οο ρηηέοιορ ζααλεηηε αέτα αρτεαέ αηη ηηζ-



17 p̄ior̄m̄ūinte e ann p̄ann̄taib̄ na m-baro aḡur ceol. Uo com̄p̄riob̄ re uo p̄ein Uliḡet̄reac̄o uille n-ḡr̄m̄one aḡur turm̄or u-Tanar̄teac̄ maille le ḡnar̄aib̄ aḡur cleac̄teac̄m̄ na Uanaan, reac̄o eac̄on nara na b-ḡear̄ḡneac̄. Aḡur com̄ḡear̄-uiḡ re iom̄oa reac̄t̄ u-Tanar̄teac̄, Air̄ an cuiḡm̄ao baalain p̄ic̄to ve m̄iḡail Uḡḡoine uo p̄ūoḡe aroḡr̄ūinne n-ḡr̄m̄one air̄ m̄-br̄ūiteine Maḡnar̄ aḡur u'eir̄iḡ Uḡḡoine aḡur aouḡair̄t̄: A com̄ḡlaite aḡur a p̄aor̄clanna n-ḡr̄m̄one ve b̄riḡ ḡo meutuiḡ-eann na ḡaal ḡo mor̄m̄or̄ aḡur ḡaal b-ḡeot̄ar̄ p̄om̄ainn̄ ir̄ mo bar̄-am̄ail ḡur̄ buō coir̄ ḡo p̄ūoḡeair̄o an t-a-roḡr̄ūinne ḡac̄ t̄rear̄ baalain, ciō nac̄ ḡūoḡeair̄ aon p̄uō eile, beir̄o an ḡaal Sc̄ioḡ̄ Iḡer̄ aca ḡa meutuiḡ aḡur aiḡ leac̄nuḡac̄o mor̄ūm̄eac̄ ḡan cun̄oar̄ mar̄ ḡan̄m̄ na ḡeal̄t̄raiḡe aiḡ cluar̄tean le p̄u-aim̄ ḡūta a ceile? Ciōtear̄ maic̄ uo 'n aroḡr̄ūinne aḡur uo bi mar̄ r̄in. Aḡur r̄eioḡtear̄ na rocla air̄ leab̄air̄ turm̄or u-Tanar̄teac̄. Anoir̄ ann̄ na laeḡib̄ reo uo t̄ar̄laō ḡo p̄eim̄ uir̄ic̄ mar̄ uo t̄ar̄p̄anḡair̄ Conn̄coḡar̄ real̄ uac̄o p̄oin, oir̄ cūaiō ḡialc̄ac̄o ar̄teac̄ ḡo Mūm̄ain t̄ar̄ ūeir̄ a p̄ic̄ t̄riō ḡaalen, aḡur tioman̄uiḡ re air̄eir̄ uac̄o monḡḡeur̄aib̄ mail̄ r̄ear̄p̄eann̄ na reilḡoir̄iōe na p̄iaōa no eac̄on mar̄ ḡlaceann̄ na ḡair̄ciōe c̄reac̄ aḡur boḡoim̄e ann̄ coḡac̄o. T̄raḡ t̄aim̄ic̄ car̄oio ḡo Uḡḡoine ve ḡūioḡair̄taib̄ ḡialc̄ac̄o a m̄ac̄, uo ḡlaoiō re e ar̄ a com̄ḡar̄ aḡur ceir̄tuiḡ re e, ac̄t̄ uo lion ḡialc̄ac̄o cluar̄ a ac̄ar̄ le eiteac̄ aḡur b̄reuḡ. Ac̄t̄ ḡo ūeim̄in t̄ar̄ tam̄al aic̄in̄uiḡ Uḡḡoine ḡo maic̄ ḡor̄ p̄aib̄ ḡialc̄ac̄o a m̄ac̄ aḡur Uac̄ac̄o a ūear̄b̄raḡar̄ aiḡ tioman̄int̄ t̄reuoā ḡo euḡḡoiaḡ

υαό μακαριαίβ να ζααλ ζο ο-τι βοταναίβ φειν. Αζυρ λαριζ  
 φαρζ ανμόρι ανν mein υέζοινε ζο οειμήν οειρτεαρ ανν  
 Μυμάιν αζυρ ανν ζααλεν ναέ βρυέτφαιο φαρζ υέζοινε  
 λεαέ κοή μορι μα τιοέφασ αν αρνειρ ζ'α έταλαή φειν. Όο  
 έυιρ Ερμιον λυαιέμαρκαίζ ζο ζιαλέαό αζυρ βάαάέ λε τεαέ-  
 τοιμεαέτ αιζ παό: Τααρρυιζιό ζαν μαλλ αζυρ φαρυιζιό  
 ανν μο έομήζαρφα! Αζυρ λεαζ Ερμιον μιολεανν ανζευρ  
 αιρ βάαάέ ζα παό: λειρ: υαέ α βάαάέ οαρ βααλ αέτ ιρ  
 μαίε ναρ φευο λεατ αριαμή οο βειό αννα ηιζ αρ έιονν Ερ-  
 μιον! Αέτ οο λαρ βάαάέ αιρ βαινεαό λε φαρζ αζυρ ταρ-  
 ηανζ ρε α ήμοοζ αρ α έυαταιλ ο-ταρζε αζυρ οο ραιέ ε ζο  
 ιομβεул α η-όορνελαίό ανν ιοηναέταραιβ αν ηιζ, αζυρ αιζ  
 εαρυζαό έαηε αν ρειαη ραν ζοιη ο'φασ ρε ανν ε, αζυρ  
 ο'ιμέιζ ρε αιρ αζαίό ζο ηοέαρρυιζ. Έαη ταμαλ έαιμικ λαοζ-  
 αιηε ζο ο-τι 'η ρεοήηαό αννα ζοιητεαρ α αέταιρ α βι ρορ  
 βεο, αζυρ ο'ιηηιρ ρε αν τ-ολέ αζυρ ριονζυιλ α έαηλαό οο  
 υαό λαή βάααίζ. Αζυρ ρεαλ ιαρ ερμιοέφυζαό έαηηανζ ρε αν-  
 αλ οειζναέ α βεαέα. Αζυρ έαιμικ ζιαλέαό λε οειρρην ζο η-  
 βοταναίβ αν ηιζ αιρ Μαζηαρ. Αέτ λεανηυιζ λαοζαιηε βά-  
 αάέ αζυρ ρυλ α βι εολη α αέταρ ρυαιρ ανν η-βαρ οο ζλαέ  
 ρε εμικ αζυρ οιολέιορ αιρ ροη ιοηζυιλ α αέταρ. Ιρ μαρ ριή  
 έυιρυιζ υέζοινε Ερμιον ρλοηέε 'υέζοινε Μορ' Όο ηιζαιλ\_ρε  
 οειέ βααλαηε ρίεο ρορ Ερμιον.

Ριζαιλ λαοζαιηε ρε βααλαηε οευζ. 270, ζο ο-τι 254.

R. C. (φευέ Αηηαλα ηιζεαέτα η-Ερμιονε Αη. Ι. ηολ. Αη 76

ouileos. Δοιρ αν Όομαιν 4607. Ραοι ανημ λαοζαιηε λοηε.  
 Δζυρ AnnaLa ζ-Cluain micnoir).

Ιαρ ριονζυιλ υέζοιηε λε λαμ βαέαιζ α θεαρηβαταρ,  
 έαιηιε ζιαέαιό α ηιαε βυό ρινηε αζυρ το ρεαιβ ρε υιλε ηυο  
 λυαέηιαρ ηαη ρεοο αζυρ ευοαιλ υοζραζαιε α ρυαιη ρε ανη  
 η-βοέανηαιβ α αέαρ Έαρ ζιαέαιό αν ρειλβ ρη υο έυη ρε  
 αμαέ ευηαόηοε τρηό ζαalen αιζ ζλαοιέ ηα ρηηοηηαίοε αζυρ  
 αμαίε ζο η-βηυιέηηε ζαalen λε ηυζ υο ηοζαό αρ έιονη  
 ζαalen. Αηοιρ υο έαηλαό ζο ηαιβ ιοηοα 'ηηαζαίό ζιαέαιό  
 οηη εηηουηζ ριαο ζο ηαιβ ρε αιη λαέαρ ηυαιη υο ηαηηβ  
 βαέαιε υέζοιηε α αέαρ, βη ριορ εηηηε αα ηαέ ηαιβ ρε υυβ-  
 εηαέαιε αιζ ζιαέαιό υιοέαιορ αιη βαέαιε? Όε βηυζ ρηη ηοζ-  
 αοαρ λαοζαιηε οηη ταιέηυηζ λεο ζυη λεανηυηζ αζυρ ζυη  
 ηλαουηζ ρε αν ηαηηβαοοηη βαέαιε. Αζυρ αιη ηυίοε υο αηο-  
 έηυηηε η-εηηηοηε αιη ηαζηαη ηοζαοαρ ρηηοηηαίοε ηυηαιη  
 αζυρ ζαalen λαοζαιηε αηηα εηηηοηη αρ έιονη εηηηοηη. Αέτ  
 ανη εηαέτ ηη ηαιβ ηυζ ηο ηαιε η-υλτοηηηαέτ ηο ηυζ ηο  
 ρηηοηηαίοε ηο ηαιε η-υλλαό αιη λαέαρ. Όο βη ρεαιη ζια-  
 έαιό αιη λαηαό ρεαέ ηαιε αηηαζαίό λαοζαιηε, ηυέηηηηη υαό  
 έαηλαό ζυη υ'έανη ρε αηηα αηοέαιοηη αρ έιονη ειοηοηηηβ  
 εηηηοηε ηαιηεαό ανη υιλε ηυο αέτ ζαιηη υο βη 'ηηα ηυζ  
 ηηβυρ ηυζα 'ηα λαοζαιηε, υηηε ρηη βη ρηεηη η-ζηαό αιζε  
 αιη α θεαρηβαταρ. ηυέηηηηη βη ραιέαιορ αιη Ροηζηε αιη ροη  
 α θεαρηβαηαέηη οηη ζηαόυηζ ρε λαοζαιηε αζυρ αουβαηε ρε  
 λειρ: Αέέυηη οηε ζο λαβηοέαιό τυ λε Conncoβαη ηυζ υλλαό

oiri aca noio nuz Mumain mari pphionra Saalen uad 'n trac  
 poruz re Aine? Mari an ceutha bi beandceile laozairne e  
 fein ingein cinfir talaiman g-Cruiten. Aca Ultonnmacct ann  
 fion carantay le Ullaod, De bhuiz rin ceud ma nuzailfaiu  
 Saalen azur Ullaod ar cionn Eppion a g-comnuide, nuz Ul-  
 laod ann doomagnmacca azur nuz Saalen ann Maghar?  
 Azur cuingrad fearoa iouirib? Azur fneazair laozairne:  
 Deunead Roigne mari raoilean re coir. Iar rin o'imetiz  
 Roigne go doomagnmacca azur labair le Connobar nuz  
 Ullaod na focla ceutha. Seo an fneazairt euz Connobar  
 oo: An trac tainic mic an Solam ann reo an ceudairtar  
 baduzad Cier faoi tonntaibb-fairge ga fazaod Er anna  
 uoleadta og bi iolar feanatar laozairne comzairnead le  
 blac fionte Amergein an tarocromfear aiz mad: Com  
 fada zur aca a atar marb glacfadmuio a cuio azur a  
 mon ve'n talaim? Act euz Marcad ceapfionfion flioct  
 noioe lam a comairce oo'n ogan azur ariuz re a fciad  
 ar cionn a cean, ir mari rin oo bi mo moiratar Er oian-  
 fuitte ann talaim Ullaod! Ir ann reo oo bi a carn veun-  
 ta ve bhuiz rin glaiortear Ullaod. ari a mon ve 'n talaim.  
 Anoir comairleann laozairne le Roigne a veairbriatar le  
 baint a cuio azur maobuzad a nuzeadta uad noio! Fill a  
 m-baile a Roigne go n-Saalen azur abhair le laozairne:  
 Ir mari Seo oo labair Connobar nuz Ullaod: Uad an o-  
 cur ir mon mic Er Ullaod an meud oo cuignoada a elan  
 le olige, azur ma'r eigin le forneart ni b-fuil cail no

μιαν ασα λε νιβυρ μυζα το ρειλβυζαδ? θειό αν μιζ ασα  
 αφ ειονη υλλαδ ανοιρ ζαν δον αμπαρ αιζ ριυβαιλ ανη κοιρ-  
 εειμεαδαιβ α ρλιοετ, αζυρ μα 'ρ μιαδεταναδ τριαλλραδ κομη-  
 λανητα να ζαιρτιοεαδ λε ολιζε η-εμμιον το κορηαδ. αζυρ  
 το ευρη ροελα Conncoβαρη παηρε αζυρ ριαν αιρ.

Ροιζνε αζυρ ρρεαζαιρ ρε: Μα αιτηραιο Conncoβαρη αν  
 ζηαδ ασα αιζ Ροιζνε αιρ λαοζαιρε, αζυρ αν ραιτεοιρ ασα  
 αιρ οε ζιαλεαδ μαιτρηαιο μο ροελα. Το ζλαδ Conncoβαρη α  
 λαη αζυρ δουβαηρε λειρ: υιοεαδ μιρνεαδ αιζ Ροιζνε ηη  
 κομμεινοαδ Conncoβαρη αιρ να ροελαιβ νιβυρ μυζα. Τειο  
 α Ροιμνε ζο το δεαρηβαταρη αζυρ ινηρ ροελα Conncoβαρη  
 οο, αζυρ ριλλ αιρ αιρ αζυρ οευν το αφαρ ανη ρεο λιομρα,  
 η-ρηοιρη ζο η-θειο αν εαρηαταρ ιοημνη αιζ κυνζυζαδ ροζ  
 ιοηρ το δεαρηβαταρηαιβ? αζυρ μιζνε Ροιζνε οαρ ροελαιβ  
 μιζ υλλαδ. ανοιρ ευζ λαοζαιρε εεαο το ζιαλεαδ το οευν-  
 αδ δον ηυο δυο λειρη λειρ ανηορ ζο ο-τυρμιζ ζιαλεαδ αιζ  
 ιομκυρη ε ρειν ζο ηοκομειραδ τρηο Μυμαιοη αζυρ ζααλεη.  
 αζυρ ειο ζο ηαιβ αφοεοιρ ερημιοη μαρη δον ζηεαεεοιρ ειλε  
 το ζλαδ ζιαλεαδ ι μαρη ζειβεταρη ερηαδ ανη κοζαδ ηυιζ ζο  
 ηαιβ ιομνηο αιζ ειηιζε αιρ μιζεαδταιβ Μυμαιοη αζυρ ζααλεη.  
 Μαρη ζεαλλ αιρ ρην τριαλληιζ Ροιζνε ζο βοταηαιβ ζιαλεαδ  
 λε κομαιοηλε αζυρ κομηαδ το εαδαηρε οο, αετ λαρηιζ αμαδ  
 ρεαρηζ ζιαλεαδ κομη μορη ρην ζο ηαρηβραο ρε α οεαρηβαταρη,  
 αετ ζο ηαιβ Ροιζνε νιβυρ λαμειυεταδ ιοηα ε, οιρη το ηι  
 ζιαλεαδ λαζ αζυρ ταηνα'ηηα ευμα. Ιαρη ρην ριλληιζ Ροιζνε  
 ζο Δοομιαζηηιαδα. αζυρ μαρη ρε 'λε Conncoβαρη αν μιζ. Το



ʙɪ Roig̃ne nɪʙur laneolac̃ ʦiopeag̃nac̃ 'na doñouine ve ʦlioct̃  
 ʦolair̃, air̃ an aóðar ʦin veir̃tear̃ ann Muñain aɟur ʦaalen  
 ʦo ʦaib̃ leir̃ioa mačair̃ Roig̃ne beanñiɟean Uč̃goine ʦeap̃c̃un-  
 ac̃ le Roʦ ʦmionʦa n-Ullac̃. Ac̃t̃ ve ʦioʦmioñ an ioct̃iom̃b̃raó  
 ni ʦioʦʦuɟeanñra leig̃ban doñnió. Anñra laeč̃ib̃ ʦeo ve ʙiɟ  
 an iom̃nió air̃ ʦuit̃ Muñain aɟur ʦaalen, ʙuó iom̃oa ʦmiall  
 amač̃ ar̃ Eʦmioñ. ʙuó iao clan ʙ-ʦeine a ɟ-ceuouair̃ čuɟ  
 ʦioʦ vo Oir̃c̃ir̃ an voñain air̃ leun aɟur laioiʦeac̃t̃, air̃  
 ʦreir̃e aɟur ʦreunač̃t̃ na ʦaal̃ Sc̃ioč̃ ʦber̃. ʙuó moʦi an  
 cail̃ vo ʙi aɟ ʦiɟč̃ib̃ an voñain anñ airm̃ir̃ cač̃a aɟur  
 coɟac̃. Cio ʦmač̃t̃ ʙi ol̃iɟe aɟ ʦiɟč̃ib̃ n-Eʦmione toir̃m̃eap̃-  
 ɟac̃ añur aɟur ʙuanač̃t̃ ʙ-ʦeap̃ Eʦmione. Aɟ cuir̃ euɟʦul-  
 anɟ air̃ cač̃ a ɟalceʦao ʦuap̃aʦoail̃ añur̃, aɟur veunaó vi-  
 ac̃reab̃ ve ɟo veo anñ Eʦmioñ. Uime ʦin an meuo a ʦac̃-  
 ʦait̃ amač̃ čar̃ caičuɟac̃ airm̃ir̃ a añur̃ moʦi ʦilleac̃oar̃ ɟo  
 Eʦmioñ ve ʙiɟ an euɟʦulanɟ ac̃t̃ im̃č̃iɟeac̃oar̃ ɟo ʦaaleʦiač̃  
 anñ a ʦiɟneac̃oar̃ a čom̃m̃ileac̃oa ap̃ar̃ aɟur čom̃nuioe. Maʦ  
 an ceuona uac̃ čar̃lac̃ ɟur̃ ʙuó anñ Eʦmioñ ac̃a na coil̃te  
 voair̃aiɟ ʙuó ʦeap̃ir̃ air̃ ʙič̃, aɟur vo'oĩleac̃ouɟ na muic̃ air̃  
 cnoib̃ aɟur meap̃, ʙiúeanñ muc̃ʦeol̃ maic̃ aɟur veaɟ̃blaʦoa.  
 Ac̃a ceanñuioe na ʙ-ʦeine aɟ ʦiɟeac̃t̃ ɟac̃ ʙaalãin le cab-  
 lac̃ muir̃ceac̃oioiʦeac̃ta aɟ ceanñuɟeac̃t̃ muic̃, aʦneir̃, ʦmuit̃-  
 neac̃t̃ aɟur olan aɟur linñ ar̃ ap̃o, ac̃t̃ ar̃ ioʦiol̃ ʦmú čm̃om-  
 ʦeap̃raib̃ m-ʙaal̃ ʙioúɟeac̃oar̃ na oɟl̃aiɟ ʦreuna vo ʦeol̃uɟ  
 leo ɟo'n Oir̃c̃ir̃. ʦuac̃m̃eac̃oar̃ unɟa aʦiɟeac̃o air̃ ɟac̃ ceañ,  
 ɟio veir̃tear̃ ɟoo-č̃uɟ ʦiao leac̃ an ʙunčair̃ve vo na čom̃

φεαριβ. Τριατ ναδ ραιβ ceanφeapι no τριατ ραρτα λειρ a  
 φειβ ann Eppion τριαλλυιζ λειρ a comluavooιι aγυρ a ζαα-  
 muiντιι το'η νοmαιη ροιι.

Λεαγαοαρ cain aγυρ λειρι νοctιη αιι ζαδ τιη, τρεαβ aγ-  
 υρ ταλαm αιι beallaec a n-ιmτeαδctα; οιι ηι ραιβ τιη τρεαβ  
 ηο ταλαm αca φειη φeapτα βι anna οιατρεαβ υαδ Eppion.

Ann αιιριιι Uεζοιηe cuaiθεαοαρ aρ Eppion ann μιctιβ  
 νοζαιηeαmαιβ. Aιζ φeapeαδ caτ aγυρ coζαδ annαζαιθ caδ  
 a obφaδ a n-ζλυαιηeαδct. Iρ μαρι ριη ο'αιηζαιη θριαν mac-  
 ζ-cυιρ ιαδαile, aγυρ νο ρριαν ιοmτα caτα αιι ζαιηραιβ  
 aγυρ ραοι οειηeαδ νο λορζ ηe caταρ Remion οe θριζ ζυι  
 cυιρ ριαδ eaponoιι αιι aιζ ταβαιητ comζmοm eυζοραδ ο'α  
 ηαmαδ. Ιοmεupa m-βαρ Aιιρτιη Eυctαδ mιcφιλιβ ραν Aιιρ-  
 ριοι βι οειc comlanηta anna ampane ζαν τυαηαροαιλ υαδ  
 τριατ a τειηηeαρ ζο ο-τριατ mοηte a ηιζλαν. Cuaiθ lanζευι  
 mac Cυιρ ζο λιοριomaδυρ φeapηαδιρoε aιζ ιαηηeαδ ζηeαδctυι-  
 apοαιλ Aιηραιηe β-φeapι Eppione. Iρ e aουβαιητ λιοριomaδυρ:  
 Τριαλλ λeατ a ηιζλαοc ζο Τριαιζce βυθ τυατ aγυρ αιι τιζ-  
 eαδct νοmηα aγυρ an aηmηλυαζ ann ζeοβφeapι ηηeιτ νο βeυιλ  
 φειη. Act αιι τιζεαδct νο λιοριomaδυρ ηι ταβαιηραιο act ιρ  
 e aουβαιητ: O A Όια λαιοιη ιαταταρ! Ann βυθ mηρe m'-  
 aοηφeapι a ιοcφaδ ριαδα υιλε Aιιρτιη? Ηι ρυαιηeαρα act an  
 ηιοη βυθ λυζα ο'α ηιζλαν. Aουβαιητ MacCυιρ ο'α αιιυιρ:  
 A ζaοηcλanna A n-ζλαcφaδ cealζοiυltυζαθ λιοριomaδυρ μαηι  
 θυι η-ζηeαδctλυαδ ζαν βeιηη ζαν βυιλε? Aιι an βαλλ ζλυαι-  
 ηeαοαρ αιι λιοριomaδυρ aγυρ ηηηηeαοαρ mοηcατ αιι, aγυρ

cuipeadur a dirmfluađ paol iuađ. Iar glacáó creac n-oir  
 airgead reo ađur moireudail na n-diufoir, triall eadur  
 go đadleiriac. Buó e fearđair iug na Maoilearac iugcunao  
 buó criođa ran uođain ran dirmir uo bi caoincariantac uo  
 amur na đadl Scioc Iber. Bi uero a beil anna doncnam,  
 tar teioeao ađur ueoiriueacđ glac re iugedcđ a acrar.  
 Ulmuis re ua comlannta ue đadl Scioc Iber anna dirm-  
 fluađ, bi iao com anra uo sur buó đairm uoib ran Oir-  
 tir "Falann b-fearđair". Ir le na treire ađur a treun-  
 eacđa bmir re iomua cac criođa ađur beir buao uao laoc-  
 raib uiođaraib Remion air Mago-Tarb-doncuam. Tuic fear-  
 đair ann cacar airgeir le tobeim lic-tuige caite iar air  
 uao mullac tige le rean cailleac manac. Ata Ullaó paol  
 rođ ađur rođnar ata Ullaó ađur Ultonnmacđ mar don.  
 Annr na laeib reo turuis Conncođar đa meiuuđao ađur  
 leacnuđao mur-n-ollam ađur dođmagnmacđ, oir an fuirion  
 tigedao a uaingnuis Eocao ni raib anoir a leac a íaic  
 uo loctin ađur uo ruanlior na macleigean a tanđadur  
 ann fluađeib uao đac iion Erimone ađur talam đ-Cruicen.  
 Mior glac leigđan rđic air biđ anna riorđaođar a đ-com-  
 nuioe, anoir annran mur-n-ollam reo amur ann cean eile,  
 acđ go uearbeđa ni raib neart a coirp comionnan leir an  
 iaracđ, uime rin annran reireao baalain air íicuo ue iug-  
 ail Conncođair fuair leigđan bar. Ađur bi clan na tal-  
 man aig suil go đeur annaoiađ, acđ ni raib bion donume  
 nibur troime 'na Roigne mic Uđgoime. Ađur air tigeacđ

le na ceile do comóid na n-ollam roḡadair Toile anna n-  
apollam Ullaó ann aic leigḡan.

Anoir anhran naoimnas baalam ve mḡail Erimion o'eug.  
Noio mḡ Mumain annóias mḡail feáct baalamne veug.  
Aḡur air fuidesó do apóruinne Mumain air m-bruiteine  
roḡadair luḡadó macNoive anna mḡ ar éionn Mumain ann  
aic a déar. Anoir do éarladó go maib luḡadó faoi éoil aḡur  
rmuain Siacáó annor go gnióraio donhuo buó leup leir,  
áct com fáda gur bi Conncoḡair beo bi faicéiof air Siac-  
áó. Iar mḡail tmuóas baalamneó ruair Conncoḡair bar  
ann doómaḡnmaáa aḡur aóleácteair ann. Seareann a éairn  
o'n oiréir. Air tigeáct do apóruinne Ullaó air m-bruiteine  
doómaḡnmaáa roḡadair Fiácnac mac ḡ-Car míc ḡ-Ciom-  
bosá anna mḡ ar éionn Ullaó. Anhrin bi rpuioas Siacáó  
ḡa apouḡadó an tpaé do fuidé apóruinne n-Erimione le na  
ceile ran ceuo baalam ve mḡail b-fácnac, do bi beul  
aḡur fuil aḡur lam Siacáó aig fheairtoil air Fiácnac mḡ  
Ullaó, aḡur éar tamal doubairt leir: Air rmuaineaf amam  
a Fiácnac an baḡail do Erimion uáó Oilliol mac Aine ve  
rhuóct b-feóair? An ceairt no an coir e go mḡailraio an  
laḡairne uo aca uul éairt mar cinéair? Ma ḡlacrao Fi-  
ácnac an tmuóas? Áct fheairt Fiácnac: Ni feáó a  
Siacáó bideáó aig cac a feilb fein. Aḡur air imteáct do  
mḡ Ullaó go doómaḡnmaáa o'innir Roigne focla Siacáó  
aḡur tmualluis Roigne go roéappuis aḡur comḡairuis fe  
an nuádeáct do laḡairne aḡur air fileáó do Roigne go

Δοῦμήνημάδα ὄννηρ το Φιάεναδὲ να ποελα δουδαίρε λαοῖ-  
 αίρε: Ἰο m-buò αναμίε το βείε μεῖο ὄυαλαδὲ ριζαίρε. Αν-  
 υαίρ το ερμιννιῖς ἀποέρμιννε ἄλλαδὲ αἱρ ἡ-βηυίετνε n-Δοῦ-  
 ἡμαῖνημάδα ἐαρ ὄειρ να νιῖτε ρεο το ἐαρλαῖο, ἀγυρ αἱρ λει-  
 ζεαῖο να ρεριοβτα ὄαρ τυρμορ μορ ελμιννιῖς Φιάεναδὲ να  
 ποελα δ ἀένηις ρε το Τοίε το ρεριοβ εαῖο ριαρ. Ἄνη ριν  
 ὄειρμῖς Φιάεναδὲ μῖς ἄλλαδὲ ἴα ραῖο: Ἄ ρηιονηαῖοε ἀγυρ δ  
 ἴαορῆλαнна n-ἄλλαδὲ μορ ελμιννιῖς μο ελμιννιῖς δονηῖο ὄε'η  
 ρεουλ το ἀέιν μίρε το Τοίε το ρεριοβ αἱρ λεαβαρ να n-  
 ἀιμῖρη ὄαρ να ποελαῖβ ἰοίρ Ἰιαλέαῖο ἀγυρ Φιάεναδὲ μῖς  
 ἄλλαδὲ? ἀγυρ ὄο ἐαρλαῖο ἴαρ εῖυιῖς ναιρε αἱρ Τοίε, ἀγυρ  
 ἰμῖεῖς δ μεμῖαῖο υαῖοε, ἀγυρ υαῖο ἀν βαλλ υο το βι μαρ  
 λεαῖβ. ἀγυρ αἱρ τῖζεαῖοε le να ἔειε το κομῖειονοῖ να n-  
 ολλαῖο ἀνη μῖρ-n-ολλαῖο Δοῦμήνημάδα ἡοῖαῖοαρ Σεαῖοαρ  
 ἀнна n-ἀρπολλαῖο ἀνη αἱρ Τοίε, ἀγυρ το ρεριοβ ρε να ποελα  
 ριαρ ἀнна n-αἱρ ρεῖν ἴο εεαρ. Ἄνηρῖαν ἀμ ρεο ραρμῖς  
 Ἰιαλέαῖο ἀμαδ ὄποέρεουλα ἴρῖα ἀνηαῖο λαοῖαίρε: Κομ-  
 ῖαίρμῖς ρε ναδὲ ραῖβ δ ἀέαρ ρλαουῖετνε ἀνη ριονῖουλ le  
 ὄαδὰδ ἀέτ ἴαρ buò δ ὄεαρῖηαῖοαρ μῖςνε ἀη μαρῖαῖο μαρ  
 ἴουλ ἴο ἡ-ρῖιζεαῖο ρε ἀη τῖρῖαδον ἴαρ buò ἴαῖεῖοίρ ἡοῖῖ  
 λαοῖαίρε δ ἔιομαῖννιῖς e ρεῖν ἀη τῖαῖο υο ἴο ἡ-βοῖαῖοαῖο δ  
 ἀέαρ, ἴαρ buò μῖνιε ὄῖαρρ λαοῖαίρε αἱρ ρεῖν μαῖεαῖοῖναρ  
 δ ἔορ ἀγυρ ἴο μῖζαῖορῖαο ἀнна n-αἱρ ἀνη υἱε μῖο ἀέτ  
 ἀῖαῖο ἴαίρμ μῖς. Ρευῖο ἀνοίρ νυαίρ το βι να κομῖαίρε ρεο  
 ρηαῖοαῖο αἱρ ρῖο ἀη τῖλῖαῖο, εαῖοῖο κοῖῖ μορ ριν βι ἴαῖεῖοίρ

no rpeir laozaine ari Gialcáó zur mearfear zur buó Gialcáó vo bi anna Erimion.

Anoir anran peiread baalain veug ve mizail laozaine éainic teacóine éuige za maó: Ata Gialcáó vo fearbhaatar anna luíde ari leabba teinneaf ata a fuil aig iarvad don maóaire émain ari laozaine a vearbhaatar fula b-fuigeann fe bar! Azur vo éuaió laozaine an miz zo v-ti comnuíde azur veazóun Gialcáó le mihneac a éabairé vo. Azur var cleacótaem mizoa éois fe leir a fuirhion arimgleuarta mar comluadóiri. An triac bi laozaine aig imteacó amac éar uhran feomhaó doubaire Gialcáó zo las ciun Cao tuige O a vearbhaatar ar éois tu an vronz feo glomac morzairte? Ma'f peoir leac fein azur vo mac Oilliol fanuint rzaé liom, buó romoa muv trom uazneac ata azam le maó leac O mo vearbhaatar! Azur vo éarvad zur éuz laozaine cluar vo zur a vearbhaatar azur vo éuir a m-baile an fuirhion a éainic anna éomluadóiri. An triac mizneodar laozaine azur Oilliol a mac araf ann boéanaib Gialcáó bi Dub ceanfear Remion azur a mac aig fhearcoil orraib. Ari tracóna larnamaraé fula v'imtíz laozaine azur Oilliol z'a ruanlior éuaióedar arteac zo feomhaó Gialcáó, azur mar fuíde laozaine ari imbeul na leabba azur Oilliol a raib leir, éainic Dub azur a mac arteac ran feomhaó, an rin v'eiriz Gialcáó zo notappuiz azur vo fáié fe a mivooz zo milteac ann uét laozaine, azur vo marb Dub azur a mac Oilliol. Ir mar rin éuituiz laozaine éar

0eip mǵail re baalaine veug. Dar an comǵlic air emoc-  
 nuǵad an feall, aruuis 0ub aǵur a mac a ǵlori aǵur  
 mǵneadar boribǵleo aǵur an ball rcarneadar an rceul air  
 fuio n-Erruone: Sur fadail laozaire aǵur a mac Oilliol Ǵi-  
 aladad vo marbad air a leabba teinnear, adt sur tanǵadar  
 0ub aǵur a mac Morcean orreidib dar a corant.

(Uacdarbruil fiorceul na n-Erruone.)

An t-donmad leabair veug. An ceuo caibruil. Rǵail  
 Ǵialadad mic Ueǵoine readt baalaine veug 254 ǵo v-ti 237.  
 R. C. (Feud Annala mǵeadada n-Erruone An. 1. fol. An 66  
 vuirleog. Air an 0omain 4609. fadail ainm Cobtaad Caol  
 0reag. Mar an ceudna Annala ǵ-Cluainmichoir.)

Anoir air bar laozair imteǵadar na luaitcuradithe  
 amad air fuio Erruone air ǵladoid mǵte, prionraide, cinfir,  
 ollmiana aǵur treabada. 'n robail le na ceile le Erruion  
 vo moǵad. Aǵur an traad vo fuide an t-arocruinne moǵadar  
 Ǵialadad mac Ueǵoine Erruion, oir moim tǵeadt le na ceile  
 vo arocruinne n-Erruone vo bi re moǵaigte anna mǵ ar  
 cionn Ǵaalen air m-bruiteine Magnar. Anrta laetid reo  
 bi uad mac Oilliol mic laozaire leand va baalainead ve  
 air, aǵur iomcuradar amad an pairve uad baogal Ǵial-  
 adad aǵur cuiradar a v-tairge e ann veagdon b-fermior  
 cinfir ǵ-Coruat mic Moila adair Aine an bearmigean a  
 poruis ceanfer ǵ-Cruiten, anoir vo bi Aine vo madair  
 Aine vo poruis laozaire ann talaim ǵ-Cruiten, aǵur mǵ





λυγ̃ς Ἰαλῆαὸς ἐπιόσων Ἐρημονε ὁ ἀΐθευς βαδαινεαὸς ὄευσ  
 φιαῖναῖς μὲς Ἰλλεαὸς. Ἀγυρ ἀρη τῆγεαῖτ ὅο ἀποῖρυννε n-Ἰλλεαὸς  
 le na ἔελε ἀρη ἡ-βηυῖτεῖνε ποζαοαρ Ὀαιηε μαῖς ἔ-φιαῖναῖς  
 ἀννα μὲς ἀρ ἔιονη Ἰλλεαὸς ἀνη ἀιτ ἄ ἀῖαρ. Ἀη τῆαῖτ ὅο  
 μὲγαῖλ Ὀαιηε ἀση βαδαινη ἀῖμαιη φαρμὲς Μαση ἀννα n-οζα-  
 ναῖς, ἀγυρ ἀννα n-οζλαοῖς κοῖη ἀοιῖη ζο μαιβ ἄ ἔλιη τῆγεαῖτ  
 ζο κλυαιρτεαντ Ἰαλῆαὸς ἀγυρ ζο νεαρῖῖεα βυὸς ζυῖτ ὀοζαυα-  
 λαῖς ὅο e. Ἀγυρ ζο oban ηῖ μαιβ λορς Μαση le φαζαῖλ  
 ηῖβυρ μὲγα ἀρη Κομαῖ. Ἀγυρ ἔαιηε φεαρῖμορ ζο Δοῦῖμαζη-  
 ῖμαῖα ἀγυρ ηῖρμὲς ζο Ὀαιηε ζυρ ἔαιηε φε υαὸ ἀρηῖαν ἀνη  
 ἄ μαιβ μαρ κοῖηλυαοορη λειρ ἀη οζλαοῖς ἀις οὐλ ἀρη ἀρη  
 ζο ηερ μαῖς ἡ-Κρηυῖτεη ἀεαρῖεαρ ταλῖμαν ἡ-Κρηυῖτεη, ορη  
 ἔαιηε φοκαλ ζο κλυαιρ ἔ-φεαρῖμορ ζυρ μαιβ Ἰαλῆαὸς le μαρ-  
 ῖαὸς Μαση. Μαρη ἀεουνα ὀῖηηηρ φεαρῖμορ ζο Ὀαιηε ζλευρ  
 ἀγυρ ἀοι κλοηη Μῖμαῖη. Ἀγυρ ὀῖηηηρ ἀη ἀοι ἔυαῖὸς αὐο  
 ὀηη ταλαῖη φιαρ κοῖη φαῖα le ηῖῖορη φαιὸς ἀγυρ μῖε na  
 υῖρζῖῖε ἀρηῖαῖς φαν υῖῖαῖρε ἀγυρ φανναοαρ ἀνη ἀγυρ ζλαοῖ-  
 τεαρ υῖρζῖῖε n-Ἰυρηνα ἀνη Κομαῖ. Ὀῖ φεαρῖμορ βευγεολαῖς  
 ἀῖτ φαν φειλς φαν ἀεολ ἀγυρ ηοῖηε. Δουβαιρη ἀη μὲς  
 λιομῖα: ἄ Ἰεαζαῖη ἀταῖη φεαρῖ υο ζαν εαζνα ἀη ηοη ἀολ  
 ἀτα ἀιζε μαρλυῖεαηη le τῖοη-n-ολ ἄ ῖηῖεαρ ηηηηη ὀῖηηη.  
 Ἀρη ηῖῖεαῖτ ὅο φεαρῖμορ ἀρη ἀζαῖὸς ζο Μῖμαῖη ἔρηηηημὲς  
 Ὀαιηε ὅο ὁα εῖς: ἰαῖς ἀγυρ ορὸς, ἀγυρ ὁα μαῖοαῖῖε βρεαῖα:  
 Συζαῖς ἀγυρ λυῖ. Ἀγυρ ὀῖηηημὲς φεαρῖμορ ἀρη ἀζαῖὸς ζο  
 Μῖμαῖη.

ἰαρ ἀεηρη βαδαιηη ἔαιηε φεαρῖμορ ἀρη ζο Δοῦῖμαζη-  
 ῖμαῖα ἀγυρ λαβαιρη φε μαρ φεο: Ἀτα Μαση ἀννα ἔοῖηηηῖῖε

πορ le Nep ann talaín ġ-Cruiten Δτα ζαδ̄ τεανζα ο'ά  
 μόλαδ̄ ζο Δπο. Cιό ζο b-puil Δ cοιρη ann talaín ġ-Cruiten  
 ζο φοιλ Δτα Δ Δnam ann Ερηιον. Δζυρ γαντσιζεann ceao  
 Δ cορ το cυρη Δρη Δ υρη. θυό μαίε le ζαalen Δζυρ Mu-  
 m̄ain μαδαιρέ αν τρευνλαοιέ, εϋζ ceanφeap b-φeοταρ ζeall  
 com̄gnome iomlana όο, cpeuo veipeann μϋζ υλλαό? Anne  
 naé ειρηζεοόαο Δ lam le bainc αν Εapoz Cobtaé Δρ αν  
 τρηόαon. Δζυρ το φρεαζαρη Δαιpe: Το cυρη Mum̄ain ρυαρ  
 e. leaζεao Δζυρ Mum̄ain ρυαρ e! φanφao υλλαό ann ρoz  
 Δζυρ ρoznar. Δct ουδαιpe φeapm̄on: Αν baφpaο μϋζ υλλαό  
 ζλυαιpeact na b-φeοταρ Δ τpeoρηυιζφao Maon ann ρeo?  
 Δζυρ το φρεαζαρη Δαιpe μϋζ υλλαό: Δτα ζαal υλλαό Δζ-  
 υρ ζαal ġ-Cruiten veapbpaφe, ζλυαιpeao τρηό υλλαό Δζυρ  
 φαιτε!. Ιap ρην ο'ιm̄ciζ φeapm̄on Δρη Δζαιό ζο τpαιζ n-  
 Δpoc̄ain Διζ φυipeaé τιζεαéτα Maoin Δζυρ ζλαιρ m̄ic b-  
 φeapm̄on Δζυρ Δ φυιρηιον Δζυρ Δρηφ̄λυaζ b-φeοταρ, ορη ιρ  
 Δnhpan Διc ρην bi ouil lungp̄oit ζλαc̄ao Δca. Δζυρ φeap  
 φeapm̄on Δρη Δille Δρ c̄ionn na map̄a Δζυρ connairé ρe baο  
 Δ τιζεaéct ionhφυiόe cuain, Δζυρ το bi Δρη boρo αν τεaé-  
 τοipe το cυρη φeapm̄on ζο talaín ġ-Cruiten ζο Maon maίlle  
 le Cpap̄teine baρo b-φeapm̄on, Δζυρ ουδ̄p̄aοap: Δ φeapm̄on  
 Δτα Maon Δζυρ το clan ζο μαίε Δζυρ beió ρυao ann ρeo  
 Δρη baίll. Tpaé ο'ιm̄ciζ φeapm̄on ζο Δoómaζn̄m̄aca, ζan  
 φileao πορ αν τεaéτοipe Δ cυρηceap ζο Cruiten, cuailuιζ  
 Moρiaé cao Δ εap̄laó Δζυρ μορη φeuo leite ρυaίm̄neap ρaζ-  
 Δil ann boé no ann μαζ Δct ann Διc Δρη θυό ζneac̄ao το

Μαον το βειτ, αζυρ β'ν ρεαρν αζυρ αν ζηαδ α ο'φαρ  
 ανητι αις ιτε α ριοιθε! Αζυρ το connairc αιλλα ζλευρ α  
 ιηζειν ζο ουββιοναδ αετ νιορ λαβαιρ ρι νυιζ ζο ουβαιρε  
 Μοριατ: Ταβαιρ ceao tom vul ζο mo veapfuir ann boe-  
 αναιβ η-Οιρ. Αζυρ ο'ιμετιζ Μοριατ.

Αη τριατ ρεο βι ceanφeap Οιρμιον αμυιζ le na ρειλζο-  
 ηυιβ αετ το βι α οα ηιic οζαναιθε α η-baile. Αζυρ βι  
 Δονζαιρα α η-θεαρβφuir capa μυιρνεαδ το Μοριατ ηιβυρ  
 μυζα 'να Δονουιη ανη ταλαη Μυηαιη, ανοιρ Δοημυιζ Μορ-  
 ιατ οι υιλε ρμυαιητε α ριοιθε. Αζυρ τριαλλεαοαρ na οιρ  
 βιονζεαλλα, na οα οζανα αζυρ α φυιρμιον αμαδ αζυρ ηι  
 ηιζνεαοαρ φυιρνεαδ ηο οιρεαρεαη νυιζ ζο φεαραοαρ αιρ ταλαη  
 υλλαδ, αζυρ ο'ιμετιζεαοαρ ζον-Δοθημαζηηιαδα, οιρ ουαίλεαοαρ  
 ζο ηαιβ φεαρηορ ανη. Αζυρ το τρεορμυιζ Οαιρε αν ηιζ ιαο  
 αρ κοηαρ ceanφeap ζ-Οοριατ. Αζυρ το αηαιρc Μοριατ αιρ  
 Οραφτειηη ρεανθαρο β-φεαρηορ (φευδανη λεαβαιρ na Ριαηη  
 ουαν το canη Οραφτειηη.) Αζυρ λειζ ρι ανηα φυιλιβ ζλευρ  
 αν ηιδ. Αζυρ το βι 'η φειρ ηειοτε, αζυρ κοη λυαίε ζυρ  
 το βι ανηα φυιθε cluιητεαρ κοιρceιηηηαδα αζυρ ιοηοα ζυτα  
 αζυρ εαηζαοαρ αρτεαδ ζαιρcυιθε ανη αρηιζλευραδ η-Οηρμιοηη,  
 αετ το βι cυιτο αca le λαηηταιβ αζυρ ζηαδβηατ β-φεοταρ  
 αζυρ φυλα ρευο ροαλ α ηαδ βι Μοριατ λυβυιζτε ανη 'αρ-  
 ηαιβ Μαοηη αζυρ ροζζηραδουιζ φεαρηορ ζλαρ α ηιαc αζυρ  
 Μαοηη αζυρ τρεορμυιζ ρε ιαο αρ κοηζαρ Οαιρε ηιζ υλλαδ,  
 ζα ηαδ: Seo ηο ηιαc ζλαρ οζλαοδ τρευη αζυρ Μαοηη οα-  
 ταη αιλλα. Αζυρ λεατνυιζεαοαρ φυιρμιον ηιζοα clαρβοηο

na feire, agus nígne Diaire níg Ulladó fionéadom fáilte  
 uoib. Agus aig uaireadé teuda 'n ceoil uo éan Craifteine:  
 Mioḡnóm g-Cobtaé. Tuicime laogaire agus Oilliol. Eitiol-  
 leadó an leimb go g-Coruaé. Daltaadé Maoin, agus a óara  
 eitiolleadó go talam Ner. Dian agus fearéḡraó Maoin agus  
 Moiraé. Air criochnuḡadó uobairt Craifteine: A ulnig fion-  
 éadom Ulladó creud ma innreóadó ḡlar an óara mion? Ag-  
 us uo fear ḡlar treunmáé b-fearmion aig maó: Ceitne  
 baalaine ó'fann Maoin agus ḡlar agus a fúirion uo éan  
 Mumáin air talam Ner, agus bimair aig eirteadé a g-com-  
 nuíde ma ḡlaoiótear Eirion oiréann, agus air criochnuḡadó  
 na ceitne baalaine éamie an uair agus ulmuis Ner uo  
 comlannta uo gneatḡaal b-feotair uo crial le Maoin air  
 a arair. Muirtearrnamair go n-Eirion agus uo éair Maoin  
 luaitéuradóide go u-ti barbinnib naice le teinte uo lafáó  
 ran iaréir agus ran Deaf. Uo éarladó gur maib ḡaléadó  
 air deartirion ḡaalen traé éamie focal éuige ḡa maó:  
 Tigéann mac Oilliol air an níg! Agus uo éair fe na  
 luaitémarícaig amac le cruinnuḡadó na comlannta uo ḡaalen  
 agus Mumáin le na éaire air an ball. Go veimín uo cru-  
 innuig comlannta Mumáin, acé ḡluairuig ríad ionnruíde  
 Maoin go u-tearḡraóadó agus bi comlannta ḡaalen fuair  
 air fon ḡaléadó! Uo crial Maoin le veiffir nuig go  
 rainig fe armfluas ḡaalen, agus cuairtuig fe annóiad  
 ḡaléadu agus acnuig uo na bulroirib ḡa maó: Tairbaineadó  
 ḡaléadó a eudán fuilfalaé go g-cluinnadó fe gointe Oilliol

ΔΙΣ ΘΑΙΝΤ ΕΠΙΘΟ ΒΕΥΛ ΜΑΘΙΝ? ΔΕΤ ΤΟ ΒΙ ΣΙΑΛΕΑΘΟ ΕΠΙΘΕΤΗΘΜ  
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 ΡΥΣ ΑΡΟΣΑΙΡΤΕ ΣΛΕΘ ΑΣΥΡ ΡΕΙΑΘΕΒΥΑΙΛΤΕ, ΑΣΥΡ ΔΟΥΒΑΙΡΤ ΣΙΛΑΡ:  
 ΑΝ ΛΑΘΡΕΑΘ ΡΕ Α ΕΡΕΥΝΛΑΘΕΡΑ. ΑΣΥΡ ΡΡΕΑΣΑΙΡ ΥΙΛΕ: ΛΑΘ-  
 ΡΕΑΝΝ! ΑΣΥΡ ΔΟΥΒΑΙΡΤ ΑΝ Τ-ΟΣΛΑΘΟ ΜΑΘΙΝ: ΝΙ ΘΑΡΡΕΑΡ  
 ΕΥΣΘΑΘΙΝ ΝΘ ΘΑΤΡΑΝΝ ΑΡ ΘΙΟΝΝ ΑΝ ΛΕΙΤΙΘΕ ΥΘ, ΟΙΡ ΜΑΡ  
 ΘΥΙΣ ΡΕ ΜΘ ΔΕΤΑΙΡ ΑΣΥΡ ΜΘ ΜΙΟΡΑΘΑΙΡ, ΑΤΑ Α ΘΥΙΤΙΜΕ ΡΟΡ  
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 ΑΝΝ ΣΘ ΡΟΙΛ ΝΙ ΘΟΙΡ ΣΘ Τ-ΤΕΙΘΡΑΙΘ Α ΤΡΟΘΨΡΙΟΡΑΘ ΑΜΑΘ  
 ΡΑΝ ΔΟΙΡ ΔΟΙΒΙΝ ΣΑΑΛΕΝ? ΑΣΥΡ ΡΡΕΑΣΡΑΘΑΡ ΑΝ ΡΛΥΑΣ:  
 ΣΘ ΡΑΙΘΘΡΕΑΘ ΘΑΑΛ ΡΑΘΕΑΡ ΛΑΘΡΑΘ. ΑΣΥΡ ΛΕΙΣ ΕΜΑΡ ΛΑΘ-  
 ΡΑΘ ΡΙΑΡ ΑΡ ΑΡ ΡΕΙΑΘΕΙΒ ΔΙΡ ΑΝ ΤΑΛΑΜ. ΔΕΤ ΘΥΑΙΘ ΑΝ  
 ΡΛΥΑΣ ΣΘ ΣΙΑΛΕΑΘΟ ΡΟΡ ΒΕΘ, ΑΣΥΡ ΘΥΙΝΣΛΥΙΣΕΑΘΑΡ ΡΥΣΑΝ  
 ΑΣΥΡ ΡΛΑΘΡΑΘ ΔΙΡ Α ΘΟΡΑ, ΑΣΥΡ ΤΑΡΡΑΝΣΑΘΑΡ ΣΘ ΘΑΙΡΕ Α  
 ΘΟΛΛΑΘΑΡ ΡΑΝ ΤΑΛΑΜ ΑΣΥΡ ΘΑΙΤΕΑΘΑΡ ΣΙΑΛΕΑΘΟ ΑΡΤΕΑΘ ΑΝΝΤΙ,  
 ΔΙΣ ΣΛΑΟΙΘ: "ΘΟΒΤΑΘ-ΘΑΟΛ-ΘΡΕΥΣ" ΔΙΡ! ΑΣΥΡ ΤΕΑΡΥΙΣΕΑΘΑΡ  
 ΑΝ ΕΡΕΡΟΘ ΜΑΡΑΘΙΝ ΛΕΙΡ ΑΝ ΘΥΙΘ ΕΑΡΤ ΑΝΝΑ ΘΙΟΜΘΙΟΛΛ ΑΝΝΟΡ  
 ΝΑΘ Μ-ΘΕΙΘ ΒΥΑΝΘΟΜΗΜΕΙΝΕ ΤΕ ΑΡ ΘΙΟΝΝ ΝΑ ΤΑΛΜΑΝ. ΙΑΡ ΡΙΝ  
 ΕΑΝΣΑΜΑΡ ΣΘ ΔΟΘΜΑΣΗΜΑΘΑ.

Δγυρ βροννουϊζ Όαιηε μιζ υλλαό ελαρραό λοηραό λε οη  
 αέλεαζτε το εραρτεηε, ηοη εάηηό α ράηηαι ζο Μυήαιη  
 ηοηηε, αζυρ το ζλαοιό εραρτεηε “Όαιηε” μαη αηηη αηη α  
 έλαρραό. Όο ηα λαόηηαιβ βροννουϊζ αη ηιζ ααήηηηό βρεαό  
 αζυρ ληηηεαό αζυρ το βροννουϊζ εοόα βεαηηιζαη Όαιηε το  
 ηηηβηατα αζυρ εηοη αζυρ βιοηαη αζυρ ηηοοζ λοηραό λε  
 ηεαηζοη. Έαη ηείρ ηηη εηηαλλεαοαη α ηη-βαηε ζο ηη-βοταηαιβ  
 β-φεαηηοη, αζυρ το ροη Μαοη Μοηηαέ βλαέηηηη αληηη.

Αη ε-αοηηηαο λεαβαηη ηευζ. Αη ηαηα ααηβοηλ. Ρηζαηλ  
 η-Όηαέ ρεαέτ βααλαηηε. 237 ζο η-εη 230. R. C. (φεοέρα  
 Αηηαλα ηηζεαότα η-εηηηοηηε. Αη. 1. ηολ. Αη 76. ηοηηεοζ.  
 Αοηρ αη Όοηηαηη 4659. φαοη ζαηηηη λαβηαό ληηζφεαό, 1.  
 Μαοη ηαα Οηλληολ Αηηε). Αζυρ αηη Αηηαλα ζ-ελθαηηηηε-  
 ηοηρ μαη αη εεηηηα.

Αηη εηηηηηε ζηαλόαό έαη ηείρ ηηζαηλ ρεαέτ βααλαηηε  
 ηευζ αζυρ ηαό έαηηαό ζυη εηηη ηοηηα μαηηεαό ζααλεη λε  
 ζηαλόαό αηηη ζ-ααέ Όυη-ηα-ηηζ ρεαληηζ ρεαέ μαηε έαηηη ηοηηη  
 ηοζαό ηηζ. Αέτ αηη ηηζεαέτ το αηηόηηηηηηε ζααλεη αηη ηη-  
 βηηηεηηε ηοζαοαη Όηαέ Μαα Οηλληολ ηεαηηβηαταη ηέζοηηε  
 αηηα ηηζ αη εηοηηηη ζααλεη. Αζυρ αηη ηηζεαέτ λε ηα έηηε  
 το ηηηοηηαηόε αζυρ μαηηε Μυήαιη αζυρ ζααλεη αηη ηη-  
 βηηηεηηε Μαζηαηη ηοζαοαη Όηαέ αηηα εηηηοηη. Αέτ το  
 ηηαηη λαβηαό ηαα Οηλληολ ηηηε λαόζαηηε αηη ηηοηη α αέαη,  
 αζυρ εηηηηηηηηηε ηε αη φεοταη μαη αααηηβαη αηηα εηοηηηοηλ,

νιορ ιμέιζ ριασ αιρ αιρ ζο τάλαιη ζ-Σρuiτεη. Δη ceυο βαδαιη νε ριζαιλ η-Θυαδ ιμέιζεαοαρ ηα λυαιτέαυαοίθε αμαδ αιρ ρυο Ερμιοη αιζ γλαοιό ηα ριζέη, ρηιοηραιθε, ηα ειηφιη, ηα ολλίμαη αζυρ ηρεαδαοηα 'η ροβαιλ αζυρ ηα βρειτέαηηα ταιρβαιηηε, maille le ριζ αζυρ μαίτιβ υλτοηηιάδτ le ηα έειηε μαρ αηοέρμυηηηε η-Ερμιοηηε ηραδ λαηηεαρ ηειηηε αιρ βαρβιηηη ρατα ηα τάλμαη.

Μαρ αη ceυοηα ουβηαοαρ ηα ceυαοίθε: Ζο οειηηηη ριζηηε λαβηαδ ceροιο αηηαζαιο Μορδέεαη ceαηφεαρ Remioη οο Τολλαηο αηοβρειτέαηη η-Ερμιοηηε. Αιρ ηιζεαδτ οο αηοέρμυηηηε η-Ερμιοηηε le ηα έειηε, έαιηηε ζυρ ρ'λυαζ ηιβυρ ηυζα 'ηα έαιηηε υαδ λαετιβ Οιλλιολ βιοηγηεαδ αηηα έιοηέιολλ Μαζηαρ. Αζυρ αιρ ρυίθε οο αηοέρμυηηηε αη ceυο ρεαδτ οο βι Ερμιοη αιρ α έηιόαοη αζυρ ριζ υλλαδ αζυρ ριζ Μυήμαη αζυρ ριζ υλτοηηιάδτ ζαδ αηηα η-αιη ρειη. Αζυρ οο ρυίθε ηα βρειτέαηηηα αιρ α ρυιθεαηαηιβ. Ιρ αη ρηη ο'ειηηηη Τολλαηο αηοβρειτέαηη Ερμιοηηε ζα ραδ: Σεαηεαο Μορδέεαη ceαηφεαρ Remioη αη ceηηζαη αη η-αηοέρμυηηηε. Αζυρ οο ρεαη Μορδέεαη ρυαη. Δουβαιηη Τολλαηο: Έαρ ηαοι λαεηε ηραδ ρυιθόραιο αη η-αηοέρμυηηηε αη οαηα ρεαδτ ταβαηηφαιο Μορδέεαη ρηεαζηαδ οο λαβηαδ αιρ ροη ρολα Οιλλιολ α αέαρ, αζυρ λαοζαηηε α αέαρηηοη ρεαλ υαδ ροηη Ερμιοη? Αζυρ ο'ιμέιζ αη αηοέρμυηηηε αηαδ, αέτ αηη ηραδτ ηι ραηιβ ηοηφειη ηο ηοηέοηοηαδ ηα η-Εαδτηα, μαρ βι έαηα αιρ λιοη Έαβαη-έα. Ο'φαηηη λαβηαδ αηηη βοταηαηιβ Όαιηε ριζ υλλαδ, αζυρ ρεαηηοη αζυρ ιοηοα ρηιοηραιθε Μυήμαη, αζυρ έαιηηε Σηαη-

teime baipo 5-Corinθiá aγur an clarréac a b'ionnuiz miz ul-  
 laó vo aγur ouipuz je ceol niður binne aip teudaiþ  
 Ðaife a clarraiþ 'na cluinteap moime ann Eppion! Aip  
 fuithe vo'n apócrupinne an vapa feáct vo bi ainm Mοrcein  
 glaiócte ar aip, áct ni maib anna n-aic, no aip φαζαι,  
 no focal cia'p iméiz je. Aγur o'iméizeavap labraó aγur  
 5lar, aγur caðarþap labraó aγurcuimeavap aip an ceipt  
 caða loizoiuðeáð, aγur cuaiðeavap aiz cuaiþeuzáð ann-  
 óiaþ Mοrcean áct moip fuaimeavap loiz ve ar éionn  
 talam. Aip fileáð labraó vo'n apócrupinne bi 5a eip-  
 teáct le focalib n-Ólige n-Eppione, aγur feapuz je ar  
 comþap an t-apócrupinne 5a fiaipuzáð: Cia'n uaip cluair  
 faio an t-apócrupinne fiaðnuife Þeζain aγur Staió anna-  
 ζaió Mοrcean? Aγur o'fann caé anna éopt nuiz 5o feap-  
 uiz feapζaip pmonpa n-ulláð 5a mað: Tpaé feapeann  
 Mοrcean ann aip 5-comþap. Áct fpeaζaip labraó: Ni 5o  
 o-ti pin? Aγur turuz je aiz caint, anuair feap Ðaife  
 miz ulláð aγur auðaipt: A Comþlaite aγur a fapóclana  
 n-Eppione ció ceimuzim an teapζiaó a éaipbeaneap labraó  
 ann leannuinit an feap a veipteap vo fil fuil a ácap.  
 Ann pin ouðaipt labraó: O a. miz ip an Mοrcean mil-  
 teáð vo fáié an ceuo beim! Ann pin ouðaipt Ðaife: A  
 labraó ció muipneáð vom ata ólige n-Eppione niður muip-  
 naiþe, epueo ma glácpao labraó a n-aic ameaγz pmonpaib  
 a flioct, annop 5o 5-cluipao a cluair focal aip tpeáco  
 na n-ólige? Aγur vo bi maip pin. Aγur aip épuócpuzáð na



ροϋλα ο'ειμιζ Όαιμε αζυρ ουβαιρι: Ανοιρ ουαιλιζ λαβρια  
 ζυρ ουο ειζιη ου ζαο τεαηζα ου βειε αηηα εορτ τραε ηαο  
 η-βιυεαηη αη τε-ηηλαοο αιη λαεαη. Αζυρ εαιηιϋ ουββηηοη αιη  
 λαβριαο αζυρ ουουβαιρι: Αη ηεαηραιο ηη βααλαηε ειλε ζυρ  
 ηοηρεαη ηεο? Αζυρ ζυρ ουαιλιζ ηεραη αζυρ α αεαη αιη  
 αη βαλλ α ουαιλεαυαη ζυε ζ-ϋοβταοο εαοι βηηευζ? Αζυρ  
 ουβαιρι Όαιμε λειρ τραε ουαιηρεαη ροϋλα ο-Τυρμιορ ο-Ταη-  
 αρτεαο. Αζυρ λειζτεαη ηα ροϋλα αζυρ ουβαιρι Όαιμε ηιζ  
 υλλαο: Τιζ ηε εαροηο οε βαρ Οηλλιοι ου βειε ρεηηηοηιζτε  
 αιη ηη-βηηιτεηηε ζααλεη, αζυρ ουο βη λαβριαο ραρτα. Έαη  
 οειρ ηα ηη λαεε βη λεαβαιη ηα η-αιηηηε λειζτε αζυρ αη  
 υαιη ζλαοιοτεαη αρ αηο: Σεαρεαηη Αοηηεαο αιη ηη-βηηιτεηηε  
 α'ζ ιαηηεαο α εεαηρ? ηιοη ηηεαζαη αοη ζυε. Αζυρ ηη-  
 εηζεαυαη αη ηηεαζ α ηη-βαηε. Αζυρ ουο ουηρ Όαιμε ηιζ  
 υλλαο εειηηε ηαοηηηαη οζαηαηεαο ηε εηαηηεηηε ηε βειε  
 ηηηηε αηη ηηηεαζαο τευα ζ-ελαηηαο αη εεοι. Αη τραε  
 ου ηηζαη λυζα ηηζ ηηηαηη ηεαετ βααλαηε ριοηο, ο'ευζ ηε.  
 Αζυρ αιη ηηεαετ ηε ηα εειηε ου αηοεηηηηηε ηηηαηη αιη  
 ηη-βηηιτεηηε ηοζαυαη εηηηα 'ηηα ηηζ αηη αητ α αεαη, αηη-  
 ραη ηαοηηηαο βααλαη οε ηηζαη Όαιμε αηη υλλαο ρυαιη  
 Σεαζαηη βαρ αζυρ αιη τεαετ ηε ηα εειηε ου εοηηηιοηοι ηα  
 ηα η-ολλαη ηοζαυαη ζταεαο αηοολλαη υλλαο. Όειητεαη ηαο  
 ηαηβ ολλαη αηη εηηηιοη ηο αηη ζααλαζ ηηβυρ εαζηα 'ηα  
 Σεαζαηη εαυοη υαο λαεηβ β-ραηηλαε. Αηηηαη ηεαετηαο  
 βααλαη ο'α ηηζαη ηαη εηηηιοη ο'ευζ Όυαο, Αόλεαεαυαη ε  
 ε αζυρ οαηηηηαυαη α εαηη αηη ηηαζηαη.

Αν τ-δονημάο λαβδαι ουεγ. Αν τρεαρ καιβιουλ. Ριζαίλ  
 n-Θουάκ mic Οίλλιολ γεάκτ βαδαινε. 230 50 ο-τι 223 R. C.  
 (Φευέ φαοι δινμ λαβραό lungφραό, ανη Αηηαλαίβ μίγεάκτα  
 n-Ερμιοηε).

Ιαρ βαρ Θουάκ αιρ τιγεάκτ το άποόρμιννε ζααλεη le ηα  
 έειλε αιρ η-βρμυτεηε ηοζαοαρ Θουάκ mac Οίλλιολ ηιη λαογ-  
 αιηε αηηα ηιζ άρ έιοηη ζααλεη.

Αζυφ ό'ημτέγεαοαρ ηα λυαίέκυραόηόε αμαό αιρ ηυτο  
 Ερμιοη. αιγ ηαό: Ουόεαό ηιζέτε, ηρμιοηραίόε, αιηφη ολλήμαηα,  
 αζυφ τρεαβαοηα η'η ηοβαίλ αιγ ερμηνηυζαό le ηα έειλε αηηα  
 η-άποόρμιννε η-Ερμιοηε οηη ατα τρυόαοη Ερμιοη ηολλαή.  
 Αιρ ηυτόε το'η άποόρμιννε ηοζαοαρ Θουάκ ηιζ ζααλεη αηηα  
 Ερμιοη. Αηοηφ οα έαηλαό ζυη φαφ Θουάκ υιοήεαφάό αηηα  
 αιγηε, ηιοηη ζλαό ηε κοήαηηε Οαηηε οε clan β-φεοταρ α  
 λααηηαοαρ e άρ ταλαή ζ-Ερμυτεη. Αηοηφ αια ηυό e ολέ αιρ  
 βιέ ηιζηεαοαρ ηηη ηα οα κοήλαηη ηο (αζυφ ηφ ηοηοα ολέ  
 το ζηυό) ηι έοηηήεαφ Ερμιοη ιαο. Αοη λα οο λαβαι ηηη  
 mac ζ-Εηηε εαηέκοήλαηη αζυφ τηιαό ηα β-φεοταρ το ηελζαό  
 mac ζ-Κοβταό ζα ηαό αιγ μαηλυζαό e: Α β-ηυίλ αη βαλλ  
 οεαηφ ηηη αιρ οο αζαίό κοήαηηεα ηολα Οίλλιολ? Οηη ζο  
 οεηηηη βι βαλλ οεαηφ αιρ ευοαη ηελζαό ηαό ηυζαό e.  
 Αζυφ ηιζηε ηελζαό εαηοηο οο Θουάκ οε ηιοζηιοή ζ-Εηηε.  
 ηφ e οο ηεαζαι ηουάκ όο: Α ηαίβ τυφα αιρ λαταρ τηιαό  
 ηήαηβυιζ όο αταηη ηο αταηηα?

Αηοηφ αηηηαη ηειρεαο βαδαιηη οε ηιζαίλ η-Θουάκ Ερμιοη  
 ερμηνηυζ άποόρμιννε η-Ερμιοηε le ηα έειλε αζυφ οο ηιέ

focal ve gnómataib n-Duac Nibur muza nior taitnuiz le  
 nictib Ullaó, Mumain agus Saalen agus ulconníaóe reáó  
 eáóon le pmonraib agus maicib Saalen comlannta b-feo-  
 tar vo beic ulmuisge com fogur vo arocuinne n-Ermione.  
 Do labair Melgat ar ioriol anoir le cean arif le cean  
 eile ve na maicib nuiz go b-rioppuiz go cinte gur éall  
 Ermion gnaó raorélannta Saalen. De bhuiz rin nuizne Mel-  
 gat cuingnaó comhairge leo annaóaio Ermion. Agus ulmuis  
 Melgat armpluaó ulmior Cpuinnuiz Duac a comlannta, buó  
 iongantaó le feucfint ann Ermion clan Saalen annaóaio  
 Ermion. Bi leat Mumain le Melgat fe rin Conn pmonra  
 ibluzaó agus na pmonraioe uáó Deaf agus Amánmior, áóe  
 nior érualluiz nuiz Mumain amaó cum cogáó. Teagmáil na  
 va armpluaó raoi leit a éile aig tirmion Mumain agus  
 Saalen amearg enuicib g-Cear. Áénuiz Melgat ga naó ar  
 aró: Cia'n veoruoé iáó reo aig ioncuiri a lannta go aró  
 ann Ermion, bióeáó aig iméaóe gan mall go talam a com-  
 nuioe. Freagair Duac ar aró: Na treunfir vo marib  
 Cobtaó Caol bpeus agus gluaifraio go aic a comnuioe  
 tiomcioll Ermion ar éionn coln Melgat. Canadar cum  
 caóa! Agus aroóuieadar na bulroiuioe anna éiomcioll  
 Melgat: Na bióeáó le naó ann Ermion fearva gur iméiz  
 aon ve'n leatgnaó raori uáó 'n caé reo. Triuieadar na  
 comlannta raoi leit go mileava uebarac agus éuit Duac  
 agus nior iméiz fear inre rceul ve'n feotar beo uáó 'n  
 caé. Do áénuiz Melgat: Áóleáóeair clan b-feotar var

tuimhor talman 5-Cruiteen. Agus do bi mar rin. Bi darin n-Duac deunta ar cionn an aite air tuituis fe. Do bi a ainm an ceudair Duac mac Oilliol fionte Maon, aet air an la do ceap fe Siadac do glaoib an rluag Labrad air. Ir an ainm feo ata air nol na ruz, mar an ceudna ata fe fionte lungfeac mar zeall gur tainic fe le ionna lung zo Erimon.

Mar an ceudna ni b-fuil beul uirge Slainge glaoibte fearna Imbhor Slainge aet 'loc Garbhain' de bhuig gur buo ann rangadar Saal b-feotar cuain. Air chiochnuad an cae nuair do bi Duac marb, tainic Morcean ceanfeap Remion ar comgar Melgat air do tpoio Morcean anhan cae uo aet aetuis Melgat zo n-geibtear e annor zo b-freagracao de fuil Oilliol. Do ruzail Duac mac Oilliol fionte Maon agus Labrad lungfeac feact baalaine zo glan mar Erimon.

An t-ainm leabair veug. An ceitheimao caiboil. Ruzail Melgat da'ruug baalaine. 223 zo u-ti 211. R. C. (Feuc Annala ruzadta n-Erimone. An. 1. nol. An 78 ouileog. Doir an Domain 4678. Faoi ainm Melgat Moltae. Agus Annala 5-Cluainmichoir).

Anoir uad'n trae ulmuis Labrad lungfeac comlannta b-feotar le laigeanaib, fe rin le lanntaib mion leatain) bi ruzadta Saalen fionte: "ruzadta laigean". Air tuzadta le

na éile do aróruinne laigean ari m-bruiteime roḡadair  
 Melgac mac Siadacá anna ruz ar éionn laigean, agus do  
 glaoiú Melgac na briteamna go u-ti'n m-bruiteime, agus  
 cuirtear Morcean ar comḡar an t-aróruinne, agus glaoiú-  
 eadair Dezan agus Stao, agus ari arougacá a úearlamá  
 mionuigeadair uar baal, Re, agus Tarraaré, aig glaoiú ari  
 rrioracá Oilliol aig raó: Com luait: Sur éuiluig Dub  
 agus Morcean gut Siadacá, do ruc uad'n aic anna raib  
 agus do leann Dezan agus Stao anna n-úiaḡ agus éonna-  
 iúeadair Siadacá rearead ar éionn laogaire anna luíde ari  
 an talam agus éainic Oilliol arteaé agus buail Morcean  
 e le iomra toébeim nuig sur u'eug re. Doubairt Tollaro  
 an briteam do Morcean: Cuailair an ríadnuire ann do  
 aḡaiú crueuo rreaghear uoib? U'fan Morcean anna éort,  
 acé do úearc re go rruaigamail ruar go Melgac. Doubairt  
 Melgac ar aró: Na tabair do aḡaiú orra O A. Mori-  
 cean, oir ni b-ruil rruaig no rrucaire ann mo ériúde úuit!  
 Ma éail mo acáir a éail, an éailrao Melgac a éiu?  
 Labhair na briteamna. Doubairt Tollaro: Fuairgailtear  
 rreacó na n-Úiḡe? Agus arougadair uile a úearlamá.  
 Do bi na rocla leigte. An rin éuḡadair Morcean u'n  
 uíteanoir, agus éainic riuoiú mor anna éiomciúll agus bi  
 Morcean teilḡte ar raúairc go bnaé. Ari fon an ceart  
 reo bi mein agus aigne ḡacá buídeac do Melgac, aig glaoiú  
 Melgac Moltaé mar ainm ari. U'iméigeadair na luait-  
 éuradúde amac ari fuio Erriou aig glaoiú na ruzte, rriou-

ραίθε, εινφίη, ολλήματα αζυρ τρεαδαονα 'n ποβαίλ ζο n-αρο-  
 έρμιννε n-Ερμιννε ζα μαό: Ατα τριόσον Ερμιννε πολλαίη.  
 Διη ριυθε το'η αροέρμιννε βι Όαιρε ηιζ υλλαό αηνα n-αιτ,  
 αζυρ ταιθέαμάό βι ζηιομάρετα Μελζαέ το έοη λυαίε ζυρ  
 ουβαίρε να βυλροιυθε: Ατα τριόσον Ερμιννε πολλαίη, ζυρ  
 ειηιζ Όαιρε ηιζ υλλαό αζυρ ουβαίρε: Α αροφλαίτε αζυρ α  
 φαορέλanna n-Ερμιννε, ερευο μα ριυτόφαυ Μελζαέ μαό ζια-  
 έαό αιη αν τριόσον? Αζυρ ηοζάυαη e le ζυέ αοηφίη. Όο  
 ηιζαίλ Μελζαέ ζο ceare, υαό λαετίβ υτέζοιηε ο'ιονηρμιυθε αν  
 ολιζε το βειέ λαζβηιζεάό ανη Μυμάηη αζυρ λαίζεαν ζο  
 ο-τι ανοιρ, άετ έυζ Μελζαέ α βηιζ ceare τοιβ. Μαη αν  
 ceυona ηρ βλαέ υλλαό Όαιρε, ατα υλλαό αζυρ υλτοηημάετ  
 αν ηοζ αζυρ ηοζηαη. Ανοιρ ανηραη ο-ερεαη βααλαη οε  
 ηιζαίλ Μελζαέ αηνα Ερμιοη ιαη ουλ αμαό το να βυλροιυβ  
 αιζ ζλαοιό ηιζέε, ηηιοηραίθε εινφίη ολλήματα αζυρ τρεαδαονα  
 'n ποβαίλ το ριυθε αηνα αροέρμιννε έαιηιε φεαηζεαλ Αρο-  
 έροημφεαη λαίζεαν μαίλλε le κοητοαίλ ζο βοέηαηιβ Ερμιοη  
 αιη Μαζηαη, αζυρ ερεοηηιζ φεαηζεαλ αν κοητοαίλ αη κοηζαη  
 Μελζαέ αν ηιζ αζυρ βυό κοητοαίλ τεάέτοηρεάέτα υαό ζαα-  
 αζ, Ιβεριαέ, αζυρ Όυαηέε, αζυρ βυό e ζαιηεαδααλ οεαη-  
 βηαέταη Δοηβααλ, ceαηκοητοαίλ να τεάέτοηρεάέτα ιοηέυηη ηε  
 λιττιυθε λειρ υαό Δοηβααλ α όεαηβηαέταη ceαηφεαη να  
 φεηηε αζυρ Αροέυραό ζααλ Σέιοέ Ιβερ ανη ζααλαζ αζυρ να  
 ζααλ Σέιοέ ανη ιαηέηη ιαηιβ ζα ηαό: Όααλ αζυρ βυαίό Ο  
 Α Μελζαέ αροηιζ να ζααλ Σέιοέ Ερμιννε αζυρ να ζααλ  
 Σέιοέ Ιβερ ηαη τομάηη ηιαη. υλληιηιζρα κοζαό αιη ηον ζααλ

Σείοτ̄ cloim b-feine ζ-Cατ̄αρ-ce-óun ἀνναζαῖο ῥλιοῦτ̄ Remion!  
 Ulmuis̄ra donb̄aal mac Am̄ailceṛi m̄-barriζaṛi coζaó ann  
 ainm ζ-Cατ̄αρceóun, aḗt̄ ζo veap̄iḗta aṛi ton ζaal Sείoḗt̄  
 Ibeṛi, Oζaζeṛi, Naoim̄aḗveṛi, aṛi c̄ionn tal̄m̄an eaóon aṛi ῥon  
 na cinne vaoin̄eaó! Oṛi ζo veim̄in ma ῥeaṛῥaio na cinne  
 vaoin̄eaó aṛi m̄-bruic̄eime an tṛiaḗ aṛoζaṛῥaio na bulṛoṛi-  
 ióe: Seapeann don̄neaó aṛi m̄-bruic̄eime aṛiζ iaṛeaó a c̄eaṛi?  
 Ann ῥin buó coṛi vo cinne vaoin̄eaó vo beṛt̄ aṛiζ aṛiouζaó  
 a ζuḗ ann caṛoio ἀνναζαῖο ῥλιοῦτ̄ Remion! Oṛi aṛi aṛi  
 biḗ anna m-biúeann ῥoζ no ῥoζnaṛ, aṛi aṛi biḗ anna m-biú-  
 eann blaḗ no t̄aṛiḗbe, aṛi aṛi biḗ anna m-biúeann ῥaíó-  
 ḗpeaṛ no ul̄m̄aoinn, beṛó an aṛi vo tṛiaḗ eiζin coṛuζaó  
 ῥant̄ na Remion̄aó Saṛt̄ a ῥeaṛṣeann maṛi baal̄ anna  
 ῥeaṛṣ aζuṛ a ῥoṛneap̄iḗ! Aḗaim ῥaoi ζeaṛaṛiḗ vo beṛt̄ am  
 aζaíó Remion ζo ῥioṛbuain! Tṛiaḗ tṛiaḗlluiζ mo aḗaṛi  
 Am̄ailceṛi baṛriζaṛi leiṛi a aṛim̄ῥuaóζ ζo Eṛḗbaṛiaḗ aζuṛ  
 mṛe am oζanaó ve naoi baalaṛineáó ῥiζne ῥe t̄oṛiḗbeṛiḗ  
 tṛom vo baal̄ buó aṛiḗve, aζuṛ ῥiaṛṛuiζ voim ma buó maṛt̄  
 liom̄ oul̄ leiṛi? Aṛi ῥpeaζṛaó vo ζo m-buó aṛtaṛt̄neam̄aó  
 liom̄. Aḗuḗaṛiḗ beṛῥaṛim ma ζeaḗḗḗḗḗḗ maṛi iaṛuiζim oṛi?  
 aζuṛ aṛiζ cuiṛi aṛi ῥiub̄ail caó a ῥaṛiḗ t̄iom̄c̄ioḗll̄ an ul̄t̄uṛi  
 aḗnuṛiζ ῥe voim: Mo laṛm̄ vo leaζ aṛi aζuṛ miona vo veun-  
 aó: Me vo beṛt̄ anna buannaṛm̄aḗ vo na Remion̄aṛiḗ ζan  
 ῥoζ no caṛantaṛ vo beṛt̄ voṛim̄n ζo veo! Mionuiζ me  
 aζuṛ c̄oṛnuṛiζ me O a. ῥiζ na miona vo ζo vo-ti aḗoṛiu!  
 Ve ḗṛiζ ῥin iaṛṛuiζim laṛm̄ caṛantaṛ uaiḗ, aζuṛ maṛṛ ῥeioṛiḗ

comhgniomh annaḡaid Remion. Tairbairraio mo vearbairraio  
ḡairtreabhal caoi ḡur ḡleur an cuingrao iorionn.

Ac̄t duvairc Erimion le fearḡeal ḡur ḡairtreabhal:  
Nior feus liomra fearḡrao eabairc vo'n cuir reo, ac̄t beio  
aroc̄ruinne anna fuid̄e air ball. Fannuiḡio ann mo boeān-  
aid ḡur cuirfeari bur ḡ-cairc voib. ḡur vo bi mar rin.  
Air fuid̄e vo'n aroc̄ruinne v'eiriḡ Erimion aiḡ raō: A  
Cōmflait̄e ḡur a f̄arclanna n-Erimione air fuid̄e vo'n  
aroc̄ruinne an vaira fearc̄t eair v̄eir na naoi laeib̄ aca  
foela aiḡ Erimion le cuir ann bur ḡ-comḡar.

Air fuid̄e vo'n aroc̄ruinne an vaira fearc̄t, vo bi ḡair-  
treabhal ḡur a cōmōail anna fuid̄e amearḡ p̄mionraib̄  
laiḡean. ḡur v'eiriḡ Erimion ḡur duvairc: A Cōmflait̄e  
p̄iorc̄aim̄e n-Erimione eainic̄ euḡainn ḡairtreabhal vearbair-  
raio donbhal aroraic̄ b-feine ḡ-Caearc̄eōun le cōmōail  
teac̄toirac̄ta uad̄ na ḡaal Sc̄ioe ran mionraib̄ rin, ma'f  
bur v-toil e laiḡrio Stocao an t-arollam̄ na lic̄ruioe ar  
n-ḡaalim̄uirtir ḡur donbhal uinn. ḡur vo laiḡ Stocao  
an lic̄ri ann cluaircaent na n-aroc̄ruinne. Iar laiḡeao bi  
cōmrao aca. Ac̄t ḡo vearb̄eā ni raib̄ ann donfearc̄t no ann  
doncōmairle air an cairc. Eair tamal v'eiriḡ Conn p̄mionra  
ib̄luḡao ḡa raō: Ma labrocao v̄air̄e m̄ḡ ullao? ḡur  
vo m̄t mair̄m̄or t̄m̄o an t-aroc̄ruinne ḡa raō: Seo, ma  
labrocao m̄ḡ ullao. Ve b̄m̄ḡ rin v'eiriḡ v̄air̄e ḡur du-  
vairc: A cōmflait̄e p̄iorc̄aim̄e ḡur a f̄arclanna n-Erim-  
ione annran cuir reo m̄om̄ fearḡrao vo ḡairtreabhal air ion



ar n-vearbhaicair donbhal aroctriac na b-feine g-Catariceoun  
 agus na Sbal Scioe ran muontab us, buo coir uinn so  
 leupfmuian an ceudair: Creud ir leup uinn? Air||an  
 dara feac: Creud ir ceuduirgead uinn agus creud toir-  
 meafguigeann olige n-Ermione? Oir oo'n arocrinne feo  
 ata olige n-Ermione ar cionn gac! Uime veirmra: Sur  
 buo leup uinn go cinnte lam carantair eadairc so don-  
 bal go buain. Ac so ueunao cuingiad comgionne cogao  
 leir annagao luc Remion, ni olirteanac rin uinn, oir  
 ata foela air treac olige n-Ermione ga ma: Ni triall-  
 rad don nuz no aroflac comlannta na Sbal ar Ermion  
 amac. Agus so bi mar rin. Nideirin so earlad gur cruin-  
 nuiz ar iriol trio teafgriac na g-Cromfean do tiomcioll  
 ceire comlannta, an cuio ir muza aca uao muonparic lab-  
 riad lungfeac, ac eanic treunlaocra agus oiocreadai  
 uao gac nuzeadta eadon uao ulconnmac go o-ti lungpore  
 loea Sairbmuin agus imcigeadar raoi lanfeol le Sair-  
 reabhal.

Anoir anran ceiremad baalain de nuzail Melgac  
 ueuz Eunoa nuz Muinain, agus air cruinnugao so arocrin-  
 ne Muinain air m-bruiteine nozadar Maccorb a mac anna  
 nuz ar cionn Muinain. Ann baalain eile ruair Conn pmon-  
 ra lbulgao bar agus so bi loic a vearbhaicair nozairce  
 anna n-ait agus poruiz Maccorb nuz Muinain loica ingein  
 loic. So creudadar loic agus Maccorb gur buo mian  
 le Ermion so muon Muinain annagao an nuz ga corruagao

γυαρ κυο α παιβ μιονήριταέ λε Ουαέ ανναζαίό αν κυο  
 α παιβ μιονήριταέ λε Ζιαλέαό, αζυρ αν τριαέ ιμτίζεαοαυ να  
 διορδιοριόε αμαέ λε αρόδιορ Ερμιον το ερμινουζαό, αέκνιζ-  
 τεαρ τοιβ: Ούεαό νιβυρ ζευρε αιη Τυαίε-Μυμάιν 'να αιη  
 Οεαρμυμάιν. Αιη αν έαοι ριν έυαίό αον βααλαινε οευζ  
 έαρτ, νιυζ ζο έαηζαοαυ διορδιοριόε αιη ταλαίη Μααόοριβ λε  
 ρορνεαρτ.

Αζυρ μαυ τιομανοαυαν αρνειρ αν μιζ έομειρμυζεαοαυ  
 ριη Μυμάιν αζυρ αεαρμιαοαυ ιαο. Αιη αν αόδαυ ριν το  
 ροριόβ Ερμιον λιττιρε το Μααόοριβ αιζ μαό: Αιη ερμινου-  
 ζαό το αρόερμιννε η-Ερμιοιη ρηεαζηεαο Μααόοριβ οε ιοι-  
 ζυιλ να διορδιοριυβ.

Αζυρ έυαίό να λυαίέκυρπόιόε αμαέ αιη ρυο Ερμιον αιζ  
 ζλαοιό μιζέτε, ρμιοηραιόε, αινρη, ολλήμανα, αζυρ τρεαδαοα  
 'η ροβαιλ ζο Μαζηαρ, αζυρ αιη ρυιόε το αρόερμιννε η-Ερ-  
 μιοιη αν αεουρφαέτ ο'ειμιζ Μελεζαέ Ερμιον ζα μαό: Αιη  
 ρυιόε οο'η αρόερμιννε έαρ να ηαοι λαέτε ραν οαυα ρεαέτ  
 ρηεαζηεαο Μααόοριβ μιζ Μυμάιν ααο τυιζε αεαρτεαρ διορ-  
 διοριόε Ερμιον? Ανοιρ αιη ρυιόε το αρόερμιννε αν οαυα  
 ρεαέτ ο'ειμιζ Μααόοριβ μιζ Μυμάιν ζα μαό: Αεαρτεαρ να  
 διορδιοριόε οε βριζ ζυρ έαιηια αρτεαέ ραν ταλαίη μαυ ηα-  
 ηαο αρηιζλευρτα αιζ τιομαιητ ρηεαέ λε ρορνεαρτ! Αζυρ  
 αουβαηρτ Οαιρε έαυλαό ρεο υαό διορδιοριυβ υέζοιη ααο  
 τυιζε ηαα αυηεαηη Μυμάιν αρτεαέ α ριον μαυ ζηιόεαηη  
 υλλαό. Δέτ ουβαηρτ Μελεζαέ: Οειό αοίηλαηη να ζαιρτιόεαό  
 αιζ αορμυζαό ολιζε υέζοιη! Αζυρ βρυέτυιζ ζλεο ραν αρ-



n-υλλὰὸ, τῆρὰ ἔαιμιε ποκαλ ἕο Ὀαιρε ὅε ταιτιμε Ἰμελζὰτ, ἄσυρ ἄον μι ἀμῆαιη ποίμε τιζεᾶτὰ να ποκαλ μαιμιε Ἀονζὰιρ ἄη ἄοιρ μιᾶτῆναδ ὕιμε ριη le κομῆαιρε Ὀαιρε ριλιῖζ ρε ἕο ποτᾶρρῆιῖζ ἕο λαιζεᾶη. Ἀιρ ερῆιηηηῖζὰὸ ὅο ἀρῶερῆιηηε λαιζεᾶη ἄιρ Ἰη-βρῆιτεῆιηε Ἰαζηηαρ ποζᾶῶαρ Ἀονζὰιρ μαε η-Ὀυᾶδ μιε Οἰλλιολ μιε λαοζᾶιηε ἄηηα ρηῖζ ἄρ ἔιοηηη λαιζεᾶη. Ἀσυρ ὅο εῖρῆ Ἰαεῶορβ ηα λυαῖτεερῆαὸῖῶε ἀμαῶ ἄιζ ἕλαοῖε ηα ρηῖζτε, ρρῆοηρῆαὸε, εῖηρῆρ, ολλῆηαηα, ἄσυρ τρεᾶῶαοηα Ἰη ροῶαῖλ ὅο ρῆιῶε ἄηηα η-ἀρῶερῆιηηε ἄηη ἀρῶερῆοῖηρᾶὸ ὅ-Τεᾶῶορῆ Ἐᾶῶαρῆτᾶ, οῖρ ἄτᾶἸη τρῆῶᾶοη ρολλᾶη. Ἀιρ ελυαῖρτε-ἄητ ἕο η-ῶεῖὸ ἄιρῆρ ἄηηα ρῆιῶε Ἰηη Τεᾶῶορῆ Ἐᾶῶαρῆτᾶ ῶῖ λυαῖζᾶιρ ἄηη ἔρῆοῖῶε Ὑλλὰὸ ἄσυρ Ὑλτοηηηαῶτ. Ἀοῖρ ὅο ἔαρῆλᾶὸ ηαρῆ εῖρῆ Ἰαεῶορβ ηα κοῖηηηητᾶ ἄιρ ἄιρ ἕο Ἰημῆαιη ὕῖλε ἕο λεῖρ. Τῆρὰ ὅο ρῆιῶε ἄη τ-ἀρῶερῆιηηε ρᾶη ἀρῶερῆοῖηρᾶὸ ἄη εεῦῶ ρεᾶῶτ ὅῶῶρᾶῶαρ ηα ῶῖρῆοῖηῖῶε: ἈτᾶἸη τρῆῶᾶοη ρολλᾶη. Ἰρ ἄηηρῆη ὀῖρῆιῖζ Ὀαιρε ρηῖζ Ὑλλὰὸ ἕα ρᾶὸ: Ἀ κοῖηρῖζτε ἄσυρ ἄ ρᾶορῆῆηηηα η-Ἐρῆοηε, ὅε ῶρῖζ ἕο ρῆῖλ ρηη ρᾶορ, ηῖ ἔῖζ ληηη ροζᾶ ὅο ὅεῦηαὸ κοῖη ρᾶῶα ἕρῆ ρεᾶρ-εᾶηη κοῖηηηητᾶ ἄρῆηῖλεῖρῆτᾶ ἄηηα ἔιοηῶοῖῖλ Ἐᾶῶαρῆτᾶ. Ὀῖρῆ-ῖζ Ἰαεῶορβ ἄιζ ρᾶὸ: ῔ῖλρᾶῶ κοῖηηηητᾶ Ἰημῆαιη ἀμαρῆᾶ ἕο ὅ-τᾶλᾶη ἄ κοῖηηῆῖῶε. Ἀσυρ ἄὅῶῶαῖρῆ Ὀαιρε: Ὀε ῶρῖζ ρηη ἀμαρῆᾶ ταιρῶαῖηρᾶῖῶ ἄη τ-ἀρῶερῆιηηε ἄ ροζᾶ. Ἀσυρ ὅο ῶῖ ηαρῆ ρηη. Ἀμαρῆᾶ ἄιρ ρῆιῶε ὅῶἸη ἀρῶερῆιηηε ἄρῆρ, ὅο ρεᾶρ Ὀαιρε ρηῖζ Ὑλλὰὸ ἕα ρᾶὸ: Ḙρῆῦῶ ηα ρῆῖῶερᾶῶ Ἰαε-ῶορβ ἄιρ τρῆῶᾶοη Ἐρῆοηε. ῔ρῆαζῆρᾶῶαρ ὕῖλε le ἄοηῖῦῆ: Ἐεᾶὸ ῶῖῶεᾶὸ ῶῖῶεᾶὸ. Ḙῶαῖὸ Ἰαεῶορβ ἀμαῶ ἕο λιαρᾶῖλ, ἄσυρ

vo leag an t-arthóimpeari an eiríon air a céan, agus vo leag loic an mighriac air a gúailamib. Air ríleas vo Macórib go u-ti'n arthóimpeas súdairc an t-arthóllam íeas, ábbreao an arthóllam arthóiz ni Erimion. Agus vo bi mar rin.

An rin vo íuibe Macórib air an t-íuáon. U'eimig re air agus súdairc: Scriobtear ainm Macórib air rólaim na migh 'ARORIG' agus vo bi mar rin. Ann rin vo leig an t-arthóllam ar arthó ann cluairteant na n-arthóimpe ríombea n-eoluir agus leabair na n-aimríe gáalag. Agus cúaidéadar amac agus céilabreadar móríeir u-teacmóir agus mórcompeas na n-eacra air líor tábaréa. Anoir vo bi ríuagte agus coméionol uócuoasig uas gac uicé n-erimone, oir vo bi luacáir agus gairíeacair eíuibe oiméib fas m-bídeann air ann Teacmóir agus air mórlior tábaréa!

Air íuibe vo'n arthóimpe an uara íeacé leigtear na ríombea uar t-íuóir, air eíuócuasó nuair adubreadar na bulríuibe ar arthó: Seareann donneac air tábaréa aig íaríeas a céaric? Níor íreagair dongué agus cúaidéadar am-baile go u-talam a g-comnuibe, agus bi móróirí u-teacmóir íuioigte. Aníran uara baalam ve mighail Macórib anna arthóiz íuair Stocasó bar, agus air eíuinnuasó vo coméionol na n-ollam íogadar íaomian anna n-arthóllam ullasó bí mighail Macórib ceairc agus glan gláídeann re súdíríeacé an arthóimpe le na céile go tréamail ann Teacmóir tábaréa, bídeann curam aige air gac íeacé agus



Διη ίνιόε το'η άποόρμιννε αν τάρια ρεάετ κορμυζέσθαρ ζάε  
 ρεάετ άζυρ λειζέσθαρ να ρεριοβτα θαρ τυρμόρ. Μορ ρρεά-  
 ζαιρ άον ζυέ το να βυλροίμβ άιζ άποζλαοίε: Σεαρεανν  
 άοννεάε άιη Έάβάρτα άιζ ιάρεάό ά έεαρτ? Άνοιρ το εαιέ  
 άονζαιρ μορην ο'ά οιζε άνη υλλάό, άζυρ έυζ ρε ά ειρτεάετ  
 ουβεράόταό υιλε άη υο το λειζέαν άζυρ το εάζνα να πολ-  
 λαμή. Όε βμυζ ριη βι ά μέιν άζυρ ά άιζνε ηίβυρ μιντε  
 άνη ροζλιυμ ιονα βυό ζνεάέ το ελοιν ιολαιρ. Όο βι άον-  
 ζαιρ άνη ειρθαιλ το λοέαρ άζυρ ταιένυιζ λειρ ζο μορ το  
 βειέ ζλαοιότε 'Σάοι άζυρ Ολλάμή'. άζυρ βι βυανέαρανταρ  
 ιοιη Όαιρε μυζ υλλάό άζυρ άονζαιρ μυζ λαιζέαν άπορμυζ.  
 Ριζάιλεανν άονζαιρ άπορμυζ λε τποόαιρε άζυρ εεαρτ. Άνοιρ  
 το έαρλαό ζυρ ο'ευζ Καίρβρε μυζ Μυμάιν ιαρ μυζάιλ εειτρε  
 βάδλαινε, άζυρ άιη ερμιννυζάό το άποόρμιννε Μυμάιν άιη  
 ή-βρμυέιμε ροζάσθαρ ρεαρκόρβ ά όεαρβηράεαρ άνη μυζ άρ  
 έιονη Μυμάιν. Άνηρην ρεάέτμάσ βάδλαιν οε μυζάιλ άον-  
 ζαιρε, υλμυιζ Connζάδλ μαε Μελζάέ κομειρμυζε άνηάζαιό  
 άονζαιρ άπορμυζ Όειρτεαρ ζυρ ρεο τυρ άζυρ άόβαρ άη ρυάιό  
 εάετρηάιβ. Όο ρεριοβ Connζάδλ ρανητα ειζιη άιη ιομθα μυο  
 άζυρ βυό μορ άη ρρειρ το έυιρ ρε άνηέάιβ, άνοιρ άον λα  
 ηυάιρ το βι άονζαιρ άνη βοέαναιβ λε κομθόάιλ οε να ρηι-  
 οηράιβ, λειζτεαρ κυο οε να ρανηταίβ άνη έλυαιρτεάητ άζ-  
 υρ ριη ρε ριαρ άιζ ζαιρεάό άζυρ μαζάό οηηέάιβ άζυρ βι  
 έρποίόε άζυρ άιζνε ζ-Connζάδλ ρεαρβζοιητε, άζυρ άιζ ιμτέ-  
 άέτ άιη ρυβάιλ υλμυιζ ρε κομειρμυζε άνηάζαιό. άζυρ έαν-  
 ζάσθαρ να οά άρμυλμαζ ράοι λειέ ά έειλε άιη μαζ Δλίμυινε

Ἀγυρ εἰτε Δονζαίρ le lam ὕ-Connḡaal iar mḡail feaḗt baalaine.

Riḡail ὕ-Connḡaal mic M̄elḡaḗt aipomḡ, Seaḗt baalaine 198 ḡo u-ti 191 R. C. feuc̄ Annala mḡeaḗta n-Eppione. An. 1. pol. An 78 ouleog. Aoir an Dom̄ain 4720. Faoi ainm Conḡail Ipaingleo Faḗaḗ. feuc̄ map̄ an ceuona: Leabair ḡabala, Ἀγυρ an Oḡigia.)

Iar tuicime Δονζαίρε, cpiunnuiḡ aipoc̄puiinne laiḡean aip̄ m̄-bpuit̄eime M̄agnaip̄ Ἀγυρ moḡaḡap̄ Connḡaal anna mḡ aip̄ c̄ionn laiḡean. An pin̄ c̄uaioḗeap̄ na luait̄c̄upaḗoḗe amaḗ aip̄ p̄uio Eppion aip̄ ḡlaoiḗ na mḡḗe, p̄pionraioḗe, c̄iḡip̄, ollm̄ana, Ἀγυρ t̄reaḗaona 'n pobaip̄ ḡo u-Teaḗm̄op̄ ḗabap̄ta ḡan mall aip̄ maḗ: Aḗa t̄p̄oḗaon aipomḡ pollam̄. Aip̄ tiḡ-eaḗt le na c̄eile uo'n̄ aipoc̄puiinne an̄ c̄eud̄ feaḗt moḡaḡap̄ Connḡaal anna aipomḡ, oip̄ ni ḡlac̄paḡ Ḍaip̄e mḡ Ullaḗ an̄ t̄p̄oḗaon, uo b̄mḡ ḡo maip̄ re ceannuḡaḗ fean̄ ann̄ laeḗip̄. Uo b̄i Ḍaip̄e ḡa mḡaileḗō ann̄ roḡ Ἀγυρ p̄uaip̄m̄eap̄ uime pin̄ b̄i mḡeaḗc̄ioḗe n-Ullaḗ Ἀγυρ Ull̄onn̄m̄aḗt̄ aoiḗip̄. Aḗt̄ uo b̄i Muḡain̄ Ἀγυρ laiḡean̄ Scoilte le imp̄ip̄ip̄. Ūi p̄pionraioḗe laiḡean̄ uḗō Ḍuaḗ com̄m̄olaḗō cuio uo cean̄p̄eap̄aip̄ Muḡain̄ Ἀγυρ p̄pionraioḗe laiḡean̄ uḗō Coḗtaḗ com̄m̄olaḗō cuio eile aḗa. Aḗt̄ uo Connḡaal aipomḡ aip̄ n-uoiḡ̄ caip̄ re a am̄ uoenaḗō Ἀγυρ aip̄ uoal̄buḡaḗō p̄ann̄ta uo na m̄-bap̄oaiḗ Ἀγυρ p̄ceulta uo na p̄ilip̄ Ἀγυρ map̄ ḡneaḗaḗ, biḗeann̄ a c̄om̄-



'óail aḡur na bairt aḡur na riliúe aig molaó a ḡnion aḡur  
 aig ḡlaoic maḡi ainm aig: "ḡLEO FADAC". Oig if forur  
 'oo úine combeactac beulmolaó 'oo faḡail? Acé ann tḡacé  
 buó beug an eolur no eaḡna aroceimeac flacaḡail 'oo bi  
 aig Connḡaal. Anoir anḡan reactḡao baalain 'ó'a mḡail,  
 'oo cúir re ḡo uioḡeacac anḡiaḡ an arociot ḡo Muḡain  
 maḡi mḡne a acáir. Aig cluairteant 'oo feaḡoib an ceiré  
 ḡhana 'oo cúir Connḡaal anḡiaḡ an arociot aḡur an caéa  
 ciotioḡeacac 'oo cúir re ḡa cḡuinnuḡacó, 'oo laḡ a feaḡis  
 amaó ḡo moḡion, aḡur ulḡuig re na comlanḡa aḡur éai-  
 nic re aig Connḡaal aḡur 'oo ceair re e. Doubaire: Ni  
 coir no ni ceair e, ḡo maḡbamai ciotioḡiúe na ḡaal faó  
 an t-olc a mḡne Connḡaal an mḡ 'oo cúir amaó iao. 'Oe  
 bḡis rin éug re ceao filte uoib 'ó'a mḡeacáa fein.

An t-aonḡao leabair ueug. An t-octḡao caibroil.  
 Riḡail b-feaḡoib mic Eunoa. Seacé baalaine. 191. ḡo o-ti  
 184. R. C. (Feuc Annaia mḡeacáa n-Eḡhione. An. 1. Rol.  
 An 80 uoileos. Aoir an 'Domain 4727. aḡur Annaia ḡ-  
 cluainḡicnoir maḡi an ceuona.

Éair úeir bar ḡ-Connḡaal cḡuinnuig aroḡuinne laḡean  
 aig m-bḡuicéime Mlaḡair aḡur moḡaḡar Connla mac Melaḡe  
 anna mḡ aḡ cionn laḡean an tḡacé ceuona imḡeḡean na  
 na luaiéuḡaóie amaó aig fuio Eḡhion aig ḡlaoic mḡéte,  
 pḡionḡaíúe, cinḡir, ollḡana, aḡur tḡeaḡaona 'n pobail ḡo

ὁ Τεακίνορ Ἰάβαρεά. Ἀνοιρ ἀπὶ ἴνιθε ὄ'ν ἀπὸ ἐπιπιννε ἀν  
 ceυφραεὶτ ὄο ἐαπλάθ ζυρ ἴεαρ ἀν τ-ἀπὸ ἐπιπιννε υἱε ζα  
 ιαπιδά ἀπὶ Ὀαιρε μῆς Ὑλλάθ ὄο βειτ ἀννα ἀπὸ μῆς φορ Ἐπι  
 μιον. Ἀζυρ φρεαζαπὶ ἴεραν: Φιορὶ ἀοιὴν βυρὸ ἐοίρα ὄο αἰθ δ  
 ἐομφλαίτε ἀζυρ ἀ ἴδορὶ ἐλάννα η-Ἐπιμιοε ἀετ ηὶ ἐῖς λιομ ἀν  
 ζαπην ὄο ζλάδαθ, οἱρ ἴοιλιμ ζυραβ μαίε λεατ μιον η-Ἐπι  
 μιοε ὄο ceυφραεὶτ ἀνν ἴοζ ἀζυρ ἴοζηαρ? Cιὸτεαρ ηὰς β-  
 φυλ ἀναμ ἀνν Μυμῶιν ηὸ ceυφραεὶτ ηὸ ἀναμ ἀνν λαίγεαν!  
 Ἀζυρ φορ ἀννα ἴεαρὰθ ὄο βυρὶαρ τ-Ὀαιρε μῆς Ὑλλάθ: Cρευο  
 μα ἴνιθεφαιθ φεαρὶορὶθ ἀπὸ μῆς? Ἀζυρ ὄο βὶ μαρ ἴην. Πιορ  
 ἴμῆῖς ἴε ἀμαε ζο λιὰφαιλ λεαζ Ὀαιρε μῆς Ὑλλάθ ἀν εἴραον  
 ἀπὶ ἀ ἐεαν, ἀζυρ ὄο βυρὶ μῆς Connla μῆς λαίγεαν ἀν μῆς βραε  
 ἀπὶ ἀ ζυαίλεαναιθ. Ἀζυρ ὄο λειζ ἀν τ-ἀπὸ ἐλλαιμ ἀρ ἀπὸ  
 ἀνν ἐλυαίρεαντ ἀν ἀπὸ ἐπιπιννε ἴορμὸβτα η-Ἐολυρ ἀζυρ λεα-  
 βαιρ ηὰ η-ἀιμῆρε ζῶαλαζ. ἀπὶ ceυφραεὶτ ἀνν ἀνν ἀνν ἀνν ἀνν  
 ἀμαε ἀζυρ ἐεἰλαβηραδαιρ μορῆφειρ ὁ-Τεακίνορ ἀζυρ μορὶομο-  
 ραθ ἠὰ η-Ἐαετῆρα ἀπὶ λιορ Ἰάβαρεά.

Ταρ ὄο βειρ ἠὰ ηὰοι λαεετ ὄο ἴνιθε 'ν τ-ἀπὸ ἐπιπιννε ἀν  
 ὄο βυρὶ φεαετ ἀζυρ βὶ ἴοελα ὁ-τρεαεὶτ ἠὰ η-ὄο λειζ ἀζυρ τυρῆορ  
 ὁ-Ταναρτεαεὶτ λειζτε ἀρ ἀπὸ. ἀπὶ ἀν λα ἴοιμ ἴμῆεαετ ὄο'ν  
 ἀπὸ ἐπιπιννε ὄο λειζ ἀν τ-ἀπὸ ἐλλαιμ λεαβαιρ ηὰ η-ἀιμῆρε η-  
 Ἐπιμιοε ἀρ ἀπὸ. ἀπὶ ceυφραεὶτ ἀνν ἀνν ἀνν ἀνν ἀνν ἀνν ἀνν ἀνν  
 ἴοε: Σεαρφειαν ἀοηναεὶτ ἀπὶ Ἰάβαρεά ἀῖς ιαπιδά ἀ ἐεαρτ?  
 Πιορ φρεαζαπὶ ἀοηζυε. Ἀνοιρ ὄο μῆς ἀνν φεαρὶορὶθ ζο ceυφραεὶτ  
 ἴοζελαε, τῆαε ὄο ἐῖς Connla ceυφραεὶτ ὄο ὄο τῆεαετ ἀῖς  
 ἴοζελαε ἀ ζ'α βὸεαναιθ ἀ ἀπὸ μῆς ἴε ἀπὶ ἀεαῖθ ζ-Cεαρ,

Δγυρ υαό τάρλαό ζο παιβ Connla μιζ λαιζεαν Δ ζ-κόμνυιθε  
 σαπαντάε cineάλταε όο, το ζλαε γε αν κυρηεαο Δγυρ τριαλλ-  
 υιζ γε ο'ιονηρυιθε Ceap. Δνοιρ βι φεαρκόρη βλαιτάμαιλ  
 τηευν νορη εάιηιε γμυαίντε β-φαιτόρηα νο φελλε αηνα ιη-  
 τινη, υιηε ριη εοιζ γε λειρ αέτ ρυηρηον ζαν. Δνοιρ το  
 τάρλαό ται υειρ αιτέαό αιέτηε λαεε ρειλζορηεαό αιη μελ-  
 όον λαε κουλνιζ γε αηνα βοό Δγυρ ρυαιη γε Δ εότβεημ  
 αηνα έουλαη ζο αιελζεαό. Δγυρ το έαοηη Connla ε. Δό-  
 λεαότεια η Δγυρ αηουιζεαοαη Δ έαηη αιη αν αιε Δ έυιτνιζ  
 γε. Δγυρ ριλυιζ Connla ζο ο-τι Δ ηιζεαότα ρειη.

Δη τ-αοηήαο λεαβαιη οευζ. Δη ηαοηήαο αιβηοιλ.  
 Ριζαηλ ζ-Connla αηοηιζ αιέτηε βααλαηε. 184 ζο ο-τι 180.  
 R. C. (Ρεεό Αηηαλα ηιζεαότα η-Ερηιοηε. Δη. 1 Ρολ. Δη  
 80 ουηλεοζ. Δοιρ Δη Όοηαηη 4757. Δγυρ Αηηαλα ζ- Clu-  
 αηηήηιχοιρ.)

Έαη υειρ βαρ β-φεαρκόρηβ ερηηηνυιζ αηοόρηηηηε Μυηάηη  
 αιη η-βρηυιέηηε Δγυρ ηοζαοαη ηβει ηαε βυο οηζε η-Ευηοα  
 αηηα ηιζ Δρ έιοηηη Μυηάηη. Δγυρ έυαιόεαοαη ηα λυαιτόευρ-  
 άυιθε αηαό αιη ρυο Ερηιοη αιζ ζλαοιό λε ηα έεηε ηιζέε,  
 ρηιοηηαίθε, αιηηη, ολλήαηα Δγυρ τηεαβαοηα 'η ροβαηλ ζο  
 Τεαόηοη Έαβαρηά. Αηη ρυιθε οο'η αηοόρηηηηε ραη αηοηεοή-  
 ηαό Δη αιεοφεαότ ηοζαοαη Connla ηιζ λαιζεαν αηηα αηοηηιζ  
 Δγυρ ο'ιηέηζ γε αηαό ζο λιαφαιλ Δγυρ το λεαζ Δη τ-αηο-  
 έηοηήφειαη Δη ειραοη αιη Δ έεαη Δγυρ Δη ηιζβαότ αιη Δ

ζυαλαιαιβ, αιη ριλεαδ υο ριυθε ρε αιη αν τριυδον. Λειζ αν αρουλλαμ ρεριοβτα η-εολιυρ αζυρ λεαβαιη να η-αιμριηε ζααλαζ, αιη εριοβουζαδ αν λειζεαν ευαιυεαυαι αμαδ, αζυρ βι μοριυορηα να η-αρυρεομηραδ υρηυοτε. Ταη τυρμηορ ευελε-αβηραυαι μοριφειρ υ-Ταεαδμηορ αζυρ μοριυομορηαδ να η-εαδτρια αιη λιορ ταδβαρηα αζυρ υο ζυιλ Connla φεαρυορη β ζ-οομ-νυιυε.

Ανοιρ υο βι Connla λαν ευαζεαδ, αζυρ υ'ειμυζ ανη ευοιυε ιομυα ζο β-ριορημυζ Connla αν ευοι αιη ρεαλμηαρηβαδ φεαρυορη αν ευαρ. Ανηραν υαρη βααλαιη υε μυζαιλ ζ-Connla τραδ ευμυννυζ αρυδευμυνη η-ερημυνη αιη ταδβαρηα υο μηε ροαλ υε'η ευηεαλ ρην, αζυρ ευαιλυιζ ιβερ μυζ Μυμηαιη ιαυ, αιη αν τ-αυδβαη ρην ευιη ρε ευηηορηζοιμυε ζο υυιυεε ζ-ευαρ αζυρ ανηα ευομηυοιλλ λε μηηρ ευιυουζαδ αν μυυ ζο υ-τι'η ευη. Ταη υειρ ευμυννυζαδ υιλε ριαυοηιρε ευομηυοιλλ αν μυυ, ανηραν ευειρημηαυ βααλαιη υε μυζαιλ ζ-Connla υο ρεριοβ ιβερ μυζ Μυμηαιη λιττηη ζο λεημ αρυδβη-ιυεαμ η-ερημυνη, αιζ υευηαδ ευαρηυ αιζ μηαυ: Ταβρηαυ Connla αρυμυζ ρρηαζμηαυ υε ρυιλ β-φεαρυορηβ?

Αετ ρυιλ α ευαιυδ υααλ τηυδ υα μυοη υ'α ευεαδ υειρημυ-αιζ ευιυιυζ Connla τηηη αζυρ αιζ μαυζαυδ υ'ευζ ρε. Ζλοητηαρ Connla 'ευοιυεευεαλ ζαδ' αιη μαη ζεαλλ αιη ρεαλλ αζυρ ευαλζ α ευοιυε.

Αη τ-αυημηαυ λεαβαιη υευζ. Αη υειυμηαυ ευαηυοιλ. Ριζ-αιλ Οιλλιολ μηε μηελζαε ευιζ βααλαιηη ριυο. 180 ζο υ-τι 155. R. C. (φευυ Αηηαλα μυζεαυεα η-ερημυνη Αη. 1. Ρολ.

Δη 80 ουλεος. Δοιρ αν νομαιν 4758. Ρδοι ανημ Οιλλιολ  
 Καρφιαδλας. Ρευς ρεποβτα λυηγρεας αδυρ Δηηαλα 5-Clu-  
 Δηηηιανοιρ.)

Δνοιρ ιαρ βαρ 5-Connla Δηι τγδαετ το Δποδρηννε λαι-  
 ζεαν λε ηα εελε Δηι η-βρηντεηε ηοζαοαρ Οιλλιολ ηαο  
 ηελζαε Δηηα ηγς Δρ ειονη λαιζεαν Δηι τηαε ουοηηα ηηετγ-  
 εαοαρ ηα λυατεεραοιθε Δηαε Δηι ρυτο Ερηνον Διγ ηαδ :  
 Ερηνητεαρ ηγςτε ηρηνραιοε, εηρηρ, ολληηαηα, αδυρ τρεαβα-  
 οηα 'η ροβαηλ λε ηα εελε Δηη Δρηνεοηηαδ ο-Τεαεηοηι  
 Ταβαρηα λε Δρηνγς ηοζαδ οηη Δτα ηηυδαοη Ερηνηε ρολλαη.  
 Δηι ηυθε το'η Δποδρηννε Δηι εευορεαετ ηοζαοαρ Οιλλιολ  
 ηαο ηελζαε Δηηα Δρηνγς αετ Δηη ταρηε ηη Δρηνγς Θαηε  
 ηγς ηλλαδ Δ λαη Δηι ροη εαεεταρ Δαα ηαδ ηηηαηη ηο  
 ηαδ λαιζεαν, βη Δ εηρηαη ηο ουρηαδ ροζ ηλλαδ αδυρ ηλ-  
 τονηηαετ. Ο'ηηετγ Οιλλιολ Δηαε 5ο λιαρηλ αδυρ το λεαγ  
 Δηι τ-Δρηνεοηηεαρ Δηι εηρηαοη Δηι Δ εεαν αδυρ Δηι ηγςβαρη  
 Δηι Δ ζυαλαηαηδ αδυρ ρηλυγς ρε 5ο ο-τι'η Δρηνεοηηαδ αδυρ  
 λειγτεαρ ηα ρεποβτα οαρ τυρηορ. Δηι οηυηουζαδ ηορηορηα  
 ηα η-Δρηνεοηηαδ, εεηλαβρηαοαρ ηορηεηρ ο-Τεαεηοηι αδυρ ηορη-  
 εοηοηαδ ηα η-Εαεηρηα Δηι λιορ Ταβαρηα. Ιαρ ερηεοηηυζαδ  
 ζαε ρεαετ οε'η Δποδρηννε οαρ τυρηορ, τηαε Δρηνζαηηεαοαρ  
 ηα κυλρηνηηε: Σεαρηαηη Δοηηεαε Δηι Ταβαρηα 5α ιαρηαδ  
 Δ εεαρη? ηιορ ηρηεαζαηη Δοηη 5υτ.

ηηετγεαοαρ εαε 5'α οεαζυη Δ εοηηηηε ρεηη. Δτα ηειη  
 αδυρ Διγηε η-Οιλλιολ Δρηνγς Διγ ελαοηηυζαδ 5ο ροζ αδυρ

ροζναρ, οιν ατα α νεαρτε αζυρ α coln λαγ. Cιό ζο παιβ  
 Όαιρε μιζ υλλαό αναοιρτε, βι α ιντινν, α μειν, αζυρ α  
 αιζνε ζευρ, ειρτε, ζλιε. βι ουιλ αιζε ζαιρμ μιζ υλλαό  
 λεαζεαντ υαιόε, οε βμιζ ριν αιρ τιζεαότ λε να έειλε το  
 αροερυιννε n-υλλαό αιρ m-βρυιτεινε n-αοόμαζνημάα, ο'ειμιζ  
 ρε ζα μαό: Αρρμιονραιοε αζυρ α ραοιέλαννα n-υλλαό λειζ  
 το μο έλυαιρ το βειέ ελυαιρτεαντ το ζυέ ceolmari na έλαρ-  
 ραιζ αζυρ το να βαιρταιβ ζα cannaó ρανητα αζυρ ρεουλτα  
 να n-αλλοιουε annor ζο m-βειό cean niβυρ οιζε 'na Όαιρε  
 ζα μιζαιλ? Αζυρ ο'ειμιζ αν τ-αροέρυιννε μαρπον αζυρ  
 ρρεαζηραοαρ λε ζυέ αοηφιρ: Cρευο ιρ αιλ λε Όαιρε αότ ροζ  
 αζυρ αοιβνεαρ υλλαό? Anne naó ρευο λεατρα ελυαιρτεαντ  
 λε ζυέ να ελαιρριζ com ραοα ζυρ μαρπεανν το έλυαιρ α  
 μιζ? Αζυρ έυζ Όαιρε α ριορέδοιμ βυιόεόιρα τοιβ. Ανοιρ  
 ταιρ μιζαιλιζ Όαιρε μιζ υλλαό cuiζ αζυρ τρι ριόιο βαδαλινε  
 ρυαιρ Nonain βαρ. Αζυρ α τιζεαότ λε να έειλε το coméio-  
 nol na n-ολλαμ ροζαοαρ Meapóar anna n-αρυολλαμ υλλαό.  
 Έαιρ οειρ μιζαίλεαό το Όαιρε οα'ρθευζ αζυρ τρι ριόιο βαδα-  
 λινε ο'ευζ ρε. Αζυρ ερυιννυιζ μορϕλυαζ anna έιομóιολλ  
 αοόμαζνημάα λε ζευρζυιλ αζυρ μορέδοιμτε, αζυρ ιομέυιρ-  
 εαοαρ μευοόεαν Όιαρε ζο Dunjoberce αζυρ αρυοιζεαοαρ α  
 έαρη ροζυρ το εαρη Eocaió Ollmamb-foola. Αζυρ βι ρε  
 ρλοιντε οαρ ελοιν να ταλμαν: "Όαιρε Eαζναό Moltaó".

Αιρ τιζεαότ λε να έειλε το αροέρυιννε υλλαό αιρ m-  
 βρυιτεινε n-αοόμαζνημάα ροζαοαρ Rop mac Conncoβαιρ míc  
 ceυοζειν Όιαρε anna μιζ αρ έιονν υλλαό. Siυβαίλεανν Rop

ann rliže a rliōct, žraduizėann re, an rož, an ceapc ašur  
 an piorpion, Ūo mižail re cuiž baalaine ašur o'euz re.  
 Aip tižeac̄t le na čeile vo apoc̄pinnne n-ullaō aip m̄-brui-  
 čeine nožadap̄ Fionn a ūeap̄brac̄ap̄ anna miž ar čionn ul-  
 laō, tpač mižailuiž Fionn va baalaine o'euz re, ašur aip  
 fuito vo apoc̄pinnne n-ullaō aip m̄-bruičeine n-ullaō nož-  
 apap̄ Connoc̄ap̄ anna miž ar čionn ullaō. Annpan t-aon-  
 māo baalain aip rīčce ve mižail Oilliol apomiž o'euz Iberi  
 miž Mumain, ašur aip tižeac̄t le na čeile vo bruičeine  
 nožadap̄ Aodamaep̄ mac b̄-fearc̄op̄b ana miž ar čionn Mu-  
 main. Anoir p̄op̄uiž Aodamaep̄ inžein Stp̄iom uaō rliōct  
 mižvan-ulltonnmāc̄t, ašur nioi tait̄nuiž rin le macaib̄ Ep̄,  
 oip aoubap̄it Rop̄: Anoir beiō luait̄marc̄aiž Mumain tiom-  
 aipc̄ ap̄neip̄ ašur mičeō tpeunf̄ip̄ aip mažcap̄aib̄ Ep̄mione!  
 Ūuō f̄ioi vo poc̄laib̄ Rop̄. Annp̄ na laet̄ant̄aib̄ reo čuait̄-  
 eap̄ap̄ luait̄marc̄aiō amac̄ aip f̄uio Ep̄mion aiz žlaoič le na  
 čeile mižce, p̄mionp̄aiōe cinf̄ip̄, ollmāna ašur tpead̄aoan 'n  
 pobail žo ap̄p̄eom̄p̄aō v-Teac̄mop̄ Čabap̄ca. Annpan cuižmāo  
 baalain veuz ve mižail Oilliol apomiž aip f̄uio vo'n ap̄o-  
 c̄pinnne aoubap̄it Aodamaep̄: Žo n-žlac̄p̄ao re žo cinnte  
 ep̄ic̄ ašur violc̄ioi ve macaib̄ Melžac̄ aip f̄on f̄uil a ac̄ap̄!  
 Ašur vo lab̄aip̄ Rop̄ ann cluap̄ m̄eip̄c̄ miž ultonnmāc̄t  
 annop̄ žo v-toip̄m̄eap̄p̄ao re Stp̄iom uaō ulm̄užaō an Ūanaan  
 le com̄žniom̄ čabap̄it vo Aodamaep̄. Ašur aip c̄p̄ioč̄nužaō an  
 ap̄oc̄pinnne vap̄ tur̄mop̄ im̄tižeōap̄ aip ažaiō uaō Teac̄mop̄,  
 ašur vo čuip̄ Aodamaep̄ luait̄marc̄aiōe aip f̄uio Mumain ža

ραό: Ulmuisgear na comlannta gan mall agur ulmuis  
 Striom an Danaan agur comgluairteoir an Ceioriol. Agur  
 trialluis agoruis armpflaus laigean annaigair doamaeri, agur  
 triat taimic re rai leit le na comfluaigair acnuis re o'a  
 bulroirib za ραό: Cao tuige ρacrao doamaeri amac triat  
 ata eadon na beac artig? Agur fneagair doamaeri: Im-  
 tigeann na beac amac zo veimin le mil vo ruzao uao na  
 blaetair, acit ni mar rin voo feilgoirib a o'imetis zo Cear  
 aig ρaoad, acit marbuig ρis! Trialluigeann doamaeri zo  
 Teacmor le rermuigaao fuil a acari noc vo ruis an earg  
 feallac Connla. Ir iongantac nar reroic Oilliol cairfiac-  
 lac a feol uao na ceile? Na bac donneac a beallac.  
 Agur turuigeoir an cat rai leit a ceile, acit mori feuo  
 vo armpflaus Oilliol rearao annaigair comfluaigair doam-  
 aeri, agur vo tuit Oilliol buo mori an ar agur ρuc a  
 taimic an la vo air pmonraib agur gneactgal, agur gluair-  
 uis doamaeri agur Striom leit a armpflaus zo Teacmor,  
 acit vo ril armpflaus na Danaan a m-baile zo n-Ultonn-  
 mac.

An t-donnac leabair veug. An t-donnac cairbiol veug.  
 Rigail doamaeri mic b-feaircoir ρis Muinain agoruis. Cuis  
 baalaine 155 zo o-ti 150. R. C. (Feuc Annala ρigeacta n-  
 Eriphone. An. 1. Rol. An. 80 vuileog. Doir an Doimain  
 4783. agur Annala g-Cluainmichoir mar an ceudna.)



Διη τιζεαδτ λε να σειλε το αρουιννε λαιζεαν διη μ-  
 βριυτεινη Μάγναιρ ποζαοαρ Εοδαίο μαε Οιλλιολ αηνα ηιζ  
 αρ ειονη λαιζεαν. Το ηαιη Δοαμαερ διη Έαβαρετα αζυρ  
 ποζαοαρ πριονηραιθε αζυρ μαίτε Μυηαιη Δοαμαερ αηνα  
 αρουιζ φορ Ερηιον. Αζυρ βυθ ηιαη το αν Όαηαη το cu-  
 ιηγεαλλ το φειη τριθ Στριοη α αεαρ ελιαδημυη, οηη το φορ-  
 υιζ Δοαμαερ α ιηζειη φλαεθεαρ. Δετ το εοηημεαργ Μειρε  
 αν ηιζ, Στριοη ζο ζευη φαθ αν κοηζηοηη α ευζ γε αρειθ,  
 οε ηηιζ ηηη ευζ Στριοη α φοαλζεαλλεα ηαε ζλαεραο ηηοη-  
 φαιρε ιοηη πριονηραιβ Μυηαιη αζυρ λαιζεαν φαροα. Αηοιρ  
 το εαηλαθ τηαε φορηηιζ Εοδαίο μαε Οιλλιολ να ηιθε ηεο  
 ζο εηηηε, ερηηηηιζ γε ηηη ηοζαηζτε λαιζεαν λε να σειλε  
 αρ ιοηιολ, αζυρ ο'ηηεηζ ηιαο αση ζλευρ διη φευο λεο ζο  
 ιοηλοε, αζυρ το λυθε ζαε εαεα αρηηζλευρτα α β-φολαε τι-  
 οηεηοιλλ βοεαηαιβ αρουιζ. Τηαε ηαιβ υηε ηυο ηειθ κοηηηη-  
 ιζεαοαρ ζο οβαν διη αρουιζ αρ αεοραηε, ηιθεηηηη ευηη Δοα-  
 μαερ ε φειη αιζ εεαη εαεα βευζ αζυρ τηοηεαοαρ κοηη φα-  
 οα ζυρ φεαρηιζ εαηη αεα θεο. Έυηηιζ εαε αηη βαρ φαοι  
 ευαιηε βοεαηαιβ αν ηιζ το ηιζαι Δοαμαερ ευηη βααλαηηε  
 ζο ζλαηο. Όαηηηηηαοαρ α εαηηη διη Μάγ ιοηλοεα φαη αιε  
 διη ευηηιζ γε.

Αη ε-ασηηαο λεαβαηη οευζ. Αη οαηα εαηηοιηλ οευζ.  
 Ριζαιλ Εοδαίο ηηε Οιλλιολ αρουιζ φεαετ βααλαηηε 150 ζο ο-  
 εη 143. R. C. (Αηηαλα ηιζεαετα η-Ερηιουε. Αη. I Ροι. Αη

80 ουλεος. Δοιρ αν νομαιν 4788. ροι αιμη Εοΰαιό Διτ-  
 λεάταν. Δγυρ ανη Αηηαλα ζ-Ελαιοηηηηοιρ Δγυρ ρεηοδτα  
 λυγρεαίξ.)

Ο τριλλ Εοΰαιό ζο ηοΰαρηιζ ζο Τεαΰμορ Έαβαρεΰ, Δγυρ  
 ειαιό αρεαΰ ραν τεαΰ αν ηιζ. Ουρ ρε ηα λυαίΰεραΰιόε  
 αμαΰ αιρ ρυο Εηηιοη αιζ ζλαοιΰ ηα ηιζΰε, ρηιοηραίοε, ειη-  
 ρηρ, ολμανα, Δγυρ τρεαδαοηα, ροβαιλ ζο αηοηεοηηαΰ ο-Τε-  
 αΰμορ Έαβαρεΰ, λε αηοηιζ οο ηοζαΰ. Δΰτ ηιορ εαιηιϰ ηιζ  
 ηο ρηιοηρα, ηο εεαηεαη ζο Έαβαρεΰ αΰτ αημαιν υαΰ λαιζε-  
 αν. Ηιορ εαιηιϰ υλλαΰ μαη ζεαλλ αιρ ηιοζηιοημ Ηυμμαιν  
 Δγυρ λαιζεαν. Ήι ρηιοηραίοε Δγυρ μαίτε ηα ηιζεαΰΰεΰ ρεο  
 αηηαζαΰ α εΰιλε α ζ-κοηηηιόε Δγυρ υλλμυιζ ριαο ηα ζααλ  
 αηηαζαΰ α εΰιλε μαη ηαμμαο. Δηοιρ ιαη βαρ Δοαμαερ αιρ  
 τιζεαΰτ οο αηοΰρηιηηε Ηυμμαιν λε ηα εΰιλε αιρ ηη-βηυιΰεηηε  
 ηοζαοαη ηαιοηεηρ μαϰ β-φεαηϰοηβ οεαηβηαΰαη Δοαμαερ ηιζ  
 αη ειοηη Ηυμμαιν.

Δγυρ υαΰ εαηλαΰ ηαη εαιηιϰ αοηόυηηε ειλε ζο Έαβαρεΰ  
 ηοζαοαη ρηιοηραίοε Δγυρ μαίτε λαιζεαν Εοΰαιό αηηα αηοηιζ  
 ροη Εηηιοη. Αηρ ηη-όοιζ βι ηηηηηη Δγυρ αιζηηε Εοΰαιό αηο-  
 ηιζ ελαοηυζαΰ ζο ροζ Δγυρ ροζηαη. Ήυό ημιαη λειρ οο  
 βειΰ ζλευρηζαΰ ε ρεηη αηηορ ζο λαοηηαο ρε λε ρεοαηβ  
 λοηηαηβ Δγυρ ρηοιλ, Δγυρ αηηα εαΰβαη Δγυρ λυηηεαΰ αΰλεαΰα  
 λε οεαηζ οη, Δγυρ α ρολε ειαηΰαητε ραοα αιρ λυηζαΰ ριαρ  
 αιρ α ζυαηλαηαηβ Δγυρ βηατ ηιοηβυηηεαΰ ραοΰαη ηιζοηηηεαΰ  
 α-φεηηε. Ήι ευλαίο υηρ αιζ Εοΰαιό ζαΰ λα οε ηα ρεαΰτ-

baallaineadó uo fuidé re air an t-uidé an Teacóir Táb-  
 aréa. Is e duibairt Conncober níz Ulladó: Is maíe go b-  
 fuil an cean reo ve macaib íolair aig clonugadó uo gleur  
 uioíaoineadé, oir is fearr e 'na clompoir fealltaé buó  
 gneadé uo'n ríioét uo? An triat uo nízail Conncober veic  
 baallaine an Ulladó fuair Meacóir an aruollam bar, agus  
 air cruinnugadó uo coméionol na n-ollam moíadair laoi an-  
 na aruollam Ulladó. Anoir anhran feacóir baallain ve  
 nízail Eocóir aruoníz éuaídeadar na luaitéuríóide amac air  
 fuio Eirion aig glaoic na nízte, ríionraíde, ciníir, ollmana  
 agus treabáona 'n pobail go aruóeomíad Teacóir Tábairéa  
 ar comíair aruoníz. Triat uo fuidé an t-aruóeomíne, agus  
 éilabáirair moíreir u-Teacóir agus moícomóir na n-Éac-  
 tra air líor Tábairéa, nízne fearíair mac m-Óreadaril míc  
 doníaire míc n-Duac míc Oilliol míc laoiíaire, míc Uégoine,  
 cuiníad coméiríze le naoíreair níz Muíam annaíad Eoc-  
 óir aruoníz, agus éaríanguíze re leir mar an ceuna maíe  
 laígean, agus ní maib fíuadé aníeuir na Féiríad aig cuir  
 bac oiréaib. Com luaité gur éuaíluí aruoníz gníomáiréa  
 fearíaire cuir re teacóiréadé go concobair níz Ulladó go  
 n-veimíneocóir uo an fíor. Agus uo glaoic an níz míre  
 laoi cuíze agus duibairt re uo triat na teacóiréadé:  
 Abbaíríuic uo Eocóir foela g-Coiríadé: A b-fuil na gáal  
 Scíot anna n-uin uo fíacáilí na foilíon? No anna eilite  
 uo míe na foilíóiréadé? A marlóadé clán íolair go brat  
 an talam le fuil na óaoineadé? Agus o'imeíz an teacóir-

eaét aip aip. Aétnuig miz Ullaó uompá laoi uo rópob riar  
 focla a fpeazraó uo cluar n-arpóruinne n-Ullaó. Azur  
 mizne Feazgair uerrir zo Tuacmúmain azur uo tuall leir  
 cufir na talaman uo azur uo meuruiz a armpfuağ azur  
 gluaruiz re ó'ionnfuidé briteine laizean raoi Meirte azur  
 gluaruiz aroniz le armpfuağ laizean azur comlanntaib  
 Ibluğao. Aip reapeao raoi leit a ceile duubarit Eoçaió  
 ar aró: Feuc ppeacanaide Mumain aiz eicíolaó anneo aip  
 loiz an reabac le rluğao fuil laizean! Aét ppeazair  
 Feazgair: Rigne an faitéior ceoac paóairé Eoçaió leir an  
 uara amairé feucpaó an t-íolair tpeoruğao an marçac le  
 raltair ar éionn macaib z-Cobtaé! Uo bi an caé aip ba-  
 oclarar uao éairbairuiz baal a laomağaió zo u-turuz  
 uorçaoar aiz tuicim aip epomgualanaib Mullacmeirte. Azur  
 ful a rçairuiz an oíóce uo mē focal: Zo maib Eoçaió  
 marb.

Cornuiz armpfuağ laizean coln Eoçaió an oíóce rin  
 aip maioin amaraç mar éainic baal amac íomçuireaoar  
 meuroean Eoçaió zo binn na Meirte azur aóleacaoar an,  
 azur uaingneaoar a çairn, azur roçaoar çairnac ulmori zo  
 u-ti çairn an çairn azur aruizgeaoar an çairnac aip bun,  
 azur bioçearpeaoar a ainm aip: “Eoçaió Aroniz Laoçna-  
 ra”. Azur uo bi mizail Eoçaió reacébaalaine zo íomlan.  
 Iar tuicime Eoçaió uo gluar Feazgair aip ağaió zo Mag-  
 nar briteine laizean.

Αν τ-δονμάδ λέαβαιρ ουεγ. Αν τρεαρ καίβουιλ ουεγ, μιζαίλ φεαρζαίρε μίε m-θρεαδύραιλ υαδ ρλιόετ ιολαιρ αρουιζ. Οα'ρθευγ βααλαίε. 143 ζο υ-τι 131. R. C. (φευέ Αηηαλα μιζεαάτα η-Ερηιουε. Αν 1. Rol. Αν 80 ουιλεογ. Δοιρ αν Οομάιν 4805. φαοι αίνημ φεαρζαίρ φορταμάιλ. Δγυρ ανη Αηηαλαίβ ζ-Cluainmucnoir.)

Ανοιρ ο'ιμέιζ φεαρζαίρ αιρ αζαίό ζο βρμυέιμε λαιζεαν τρεαέ βι εοόαίό ριντε μαρβ, αγυρ φεαρσοαρ ηα τρευηφίρ αιρ αν βρμυέιμε αγυρ αρουιζεαοαρ φεαρζαίρ αιρ α ριαάαίβ, ιρ μαρ ριν ζλαο ρε ζαίρμ μιζ αρ έιονη λαιζεαν. Αηη ριν τριαλλεαοαρ ζο Έαβαρέα, αγυρ οο έαριλαό αν ηυο αευοηα αγυρ οο ριυόε ρε αιρ λιαφαίλ αμεαρζ αομλανηαίβ αρμζλε-υρταίβ, αγυρ ιρ μαρ ριν ιομέυιρ ρε ζαίρμ αρουιζ αιρ αεαν τρι βααλαίε ροιημ ρυαίρζεαλαό οοηρα ηα η-αροφεοηραό. Αιρ αρμυηηυιζ οο αροέρμυηηε η-Ερηιουε οο ριυόε φεαρζαίρ αιρ αν τριόαοη. Ο'ειμζ Concoβαρ μιζ υλλαό αγυρ αουδαίρτ: Α Κομψλαίτε αγυρ α ραορέλανηα η-Ερηιουε α αροέρμυηηε αροέιμεαέ ραρμυιζ ροαλ αιρ ρυο Ερηιουη αγυρ μαρ ριν ραιηιε cluair μιζ, ρρμυηραιόεαό αγυρ μαίτεαό υλλαό. ζα ραό: Οο βι φεαρζαίρ μαο m-θρεαδύραιλ υαδ λαοζαίρε οε ρλιόετ ιολαιρ ζλααό ζαίρμ τριόαοη η-Ερηιουε υαδ αάτα τρευηφίρ αρμζλευρτα?

Ηιορ ρρεαζαίρ αοη ζυέ: Ηαέ βυό ριορ αν ραυλ. Αηη ριν ουδαίρτ Concoβαρ: Ουό αοιρ ζο ζλααφαο φεαρζαίρ α αιτ αιρ ααιέαοιρ μιζ λαιζεαν ηυιζ ζο ηοζραο μιζέτε, ρρμυη-

ραίθε αζυρ μαίτε n-εμμονε αρομιζ? Αζυρ ο'ρας φεαρζαιρ  
 αν τριόσον αζυρ το ριυόε αιρ ριυόεσαν μιζ λαιζεαν. Αζυρ  
 αουδαίρτ αν τ-αρολλαιμ ατα τριόσον αρομιζ πολλαιμ! Ό'ειρ-  
 ιζ Concobari αζυρ ουδαίρτ: Cρευο μα ριυόεφαιρ φεαρζαιρ  
 μιζ λαιζεαν αρομιζ? Αζυρ το θι μαρ ριν. Ζο οειμιν ουαιό  
 φεαρζαιρ αμαό ζο λιαφαιλ αζυρ λεαζ αροόνομφεαρ λαιζεαν  
 αν ειραον αιρ α έεαν, αζυρ το ουιρ ηαιορειρ μιζ μιμδαιη  
 αν μιζβαίρτ αιρ α ζυαλαναιθ, αζυρ ριλυιζ ρε αζυρ ριυόε ρε  
 αιρ αν τριόσον Όο λειζ αν τ-αρολλαιμ ρεμοβτα n-εολυιρ  
 αζυρ λεαβαιρ να n-αιμριρε ζααλαζ αρ αρο ανη ελυαιρτεαντ  
 να n-αροόρμιννε, αζυρ αιρ εμοόνουζαό, ιμτίζεαοαρ αμαό αζ-  
 υρ έειλαδαρταοαρ μορφειρ ο-Τεαόμορ αζυρ μορόμορταό να  
 n-εαόερα αιρ λιορ έαδαρτα. Ουό μορ αν ριυιρμον n-αρο-  
 έεανυιόεαό να θ-φεμε α έαιμιο ζο έαδαρτα αν τριαέ ρεο.  
 Δέτ ουό ζευρ αν αιλλ ουοιθ ταιριμε εοόαιό λαοόναρα.

Αζυρ ριμονραιοεαό, οιρ ουό ζνεαέ ραν ταρτέ υο το ααό  
 το ιομέυιρ ουλαιό μορλυαόμαρ ταιένυιζεαό λε εοόαιό λαοό-  
 ναρα. Έαρι όειρ να ηαιο λαεεε το ριυόε αν τ-αροόρμιννε  
 αν οαηα ρεαόε, αζυρ θι να ρεμοβτα λειζτε οαρ τυρμορ,  
 αιρ αν λα όειζιοναό τριαέ αροζλαοιόεαοαρ να ουλροιριόε:  
 Σεαρεανη ανηεαό αιρ έαδαρτα αιζ ιαρεαό α έεαιρ? Ηιορ  
 ρηεαζαιρ αονζυέ. Αζυρ ιμτίζεαοαρ ααάα η-βαιλε ζο οεαζ-  
 όυν α έομνυιόε ρεην. Αιρ η-φαο υιλε λαεεεαό ο'α μιζαιλ  
 μιζνε φεαρζαιρ ζο ουετρααέαό οαρ ροαλ η-ολιζε αζυρ οαρ  
 τυρμόρ ο-Ταναρτεαό. θι ερμιοη υιλε ραοι ροζ αζυρ ροζναρ  
 αζυρ το ηαιρ φεαρζαιρ ζο ροζουλαό οιρ ηι ραιθ ιομοα οε

ρηιονηαιβ̄ υαδ̄ Κοβταδ̄ le κορηυζαδ̄ ρυαρ̄ ιμηιρ̄ ανηαναζαδ̄.  
 ιαρ̄ ηυζαλεαδ̄ αρ̄ομηζ̄ υαρ̄οευζ̄ βααλαηηε υ'ευζ̄ ρε.

Αη υαρ̄αλεαδ̄αιρ̄ υευζ̄. Αη ceυο caιβ̄οιυ. Ριζ̄αιλ̄ Δοη-  
 ζ̄αιρ̄ε υ-Τυιρ̄ημεαδ̄ ηηιϋ ρεαρ̄ηζ̄αιρ̄ε υαδ̄ Όυαδ̄ μαϋ Οιλλιοῑ ηηιϋ  
 λαοζ̄αιρ̄ε αρ̄ομηζ̄. Τρ̄ιοδ̄αο̄ αζ̄υρ̄ υα βααλαηηε. 131 ζ̄ο υ-τι 99.  
 R. C. (ϔευδ̄ Αηηαλα ηυζ̄εαδ̄τα η-Ερ̄ημιοηε Αη. 1. Ροι. Αη  
 82 υυιλεοζ̄. Δοιρ̄ αη Όοη̄αηη 4816. ϔαοῑ αηηηη Δοηζ̄αιρ̄ Τυ-  
 ιρ̄ημεαδ̄ Ἐδ̄βαρ̄ηταδ̄. ϔευδ̄μαρ̄ αη δ̄ευοηα Οζ̄ιζ̄ια αη τρ̄εαρ̄ ηιοη.  
 C. 40. αζ̄υρ̄ Αηηαλα ζ̄-ϔλυαηηηιϋϋοηοιρ̄ αζ̄υρ̄ ρεηιοδ̄τα λυηϔεαδ̄ιζ̄).

Αιρ̄ τιζ̄εαδ̄τ̄ le ηα δ̄εηλε υο αρ̄οδ̄ρ̄υηηηε λαιζ̄εαη αιρ̄ η̄-  
 βρ̄υητεηηε Μ̄αζ̄ηαιρ̄ ηοζ̄αυαρ̄ Δοηζ̄αιρ̄ μαϋ ρεαρ̄ηζ̄αιρ̄ε αηηα  
 ηυζ̄ αρ̄ δ̄ιοηηη λαιζ̄εαη αζ̄υρ̄ δ̄υιρ̄ ρε ηα λυαητεδ̄υρ̄αδ̄οηδ̄ε αμαδ̄  
 αιρ̄ ρυηο Ερ̄ημιοη αηζ̄ ζ̄λαοιδ̄ ηα ηυζ̄τε, ρηιοηηαιδ̄οε, αηηϔηρ̄  
 ολλ̄ημαηα, αζ̄υρ̄ τρ̄εαδ̄αοηα 'η ροβαηλ̄ ζ̄ο αρ̄οϔεοη̄ηραδ̄ υ-Τεαδ̄-  
 ηιορ̄ Ἐδ̄βαρ̄ητα, αζ̄υρ̄ αιρ̄ ρυηδ̄ε υο'η αρ̄οδ̄ρ̄υηηηε αη ceυο  
 ρεαδ̄τ̄ ηοζ̄αυαρ̄ Δοηζ̄αιρ̄ αηηα αρ̄ομηζ̄ ρορ̄ Ερ̄ημιοη. Όο λειζ̄  
 αη τ-αρ̄υολλ̄αηη ρεηιοδ̄τα η-Εολυιρ̄ αζ̄υρ̄ λεαδ̄αιρ̄ ηα η-Διηρ̄ηρ̄ε  
 ζ̄αδ̄αλαζ̄, ιαρ̄ ρηη ηηεηιζ̄εαυαρ̄ αμαδ̄ αζ̄υρ̄ δ̄εηλεαδ̄βρ̄αυαρ̄ ηοηρ̄ηϔερ̄  
 υ-Τεαδ̄ηιορ̄ αζ̄υρ̄ ηοηρ̄δ̄οηορ̄αδ̄ ηα η-Εαδ̄τ̄ηα αιρ̄ λιορ̄ Ἐδ̄βαρ̄ητα.  
 Αζ̄υρ̄ ηη ηαιδ̄ τρ̄αδ̄ ρεηρ̄ε αηη υαδ̄ λαεηιδ̄ Μ̄αδ̄α βεαηηυζ̄εαη  
 ζ̄-ϔιοηβ̄αοδ̄ κοη ηοϔ̄λαηεαηηαιλ̄. Ἐαρ̄ υεηρ̄ αη ηοηρ̄ηϔερ̄ ρηιοδ̄-  
 ηυηζ̄ ρηαδ̄ ρεαδ̄τ̄ υαρ̄η τυρ̄ηιορ̄. Αζ̄υρ̄ ηιορ̄ ρεαρ̄ηυηζ̄ δ̄οηηηεαδ̄  
 αιρ̄ Ἐδ̄βαρ̄ητα αηζ̄ ιαρ̄εαδ̄ Δ δ̄εαρ̄τ̄.

Το έαριλάο ζυρι ζνοέυιζ Δονζάιρ ζαέ εριοθε le ζηαό,  
 οιρ ni ραιβ γε Anna ιονηραμάιλ μαρ buó ζνεαέ το macαιβ  
 Ιολάιρ. Ανηραν ναρα βααλαιν ο'α μιζαιλ ο'ευζ Concobαρ  
 μιζ υλλαό έαρι όειρ μιζαιλ γεαέτ βααλαينه οευζ, αζυρ αιρ  
 ριυθε το αμοέριυννε υλλαό αιρ ηριυτέινε Δοόμαζημάαα  
 μοζαοαρ Εοόαιό mac ζ-Connécobαρ Anna μιζ αρ έιονη υλλαό,  
 αζυρ Ανηραν ceυο βααλαιν οε μιζαιλ Εοόαιό ρυαιρ λαοι αν  
 τ-αρολλαμ βαρ, αζυρ αιρ τιζεαέτ le na έειλε το coméionol  
 na n-ollaμ μοζαοαρ Έυιζρεαέ Anna αρολλαμ υλλαό Δνοιρ  
 έαρι όειρ μιζαιλεαό γε βααλαينه έυαιό Δονζάιρ αιρ έυαιρ  
 le Εοόαιό ζο Δοόμαζημάαα, ηι uile ουινε comeilinc ζο  
 ουβεριαάταέ le ζαιρθεαίρ έαβαίρ το Δονζάιρ, αζυρ ηι γε  
 λαηφατα. Ανη ριν capuiz leiρ Ρυιόριυθε mac Ροιρ ρηιονηα  
 Ερ αζυρ έυζ ριαό λαμ capantαιρ ο'α έειλε αζυρ ηροννυιζ  
 Εοόαιό μοηβρονταναρ το Δονζάιρ, αζυρ το ρεινν αν τ-αορ-  
 όαιλ α μαινυιζ Εραφτεινε αν βαρτο Δοηανη μλαιοη αζυρ  
 μμομαέ αιρ τευοαίβ α ζ-ελαηραέ, αζυρ ο'ιοονηυιζ φρεαρζαίρ  
 αν βαρτο buó ηιννε ζυέ Ανη υλλαό τυρεαέ αν ηανη. Ο'ρill  
 Δονζάιρ ζο Τεαέμορ Έαβαίρτα.

Δνοιρ έυαιό αν Εαημαέ έαρτ αζυρ τυρυιζ blaέ na ζ-  
 ρηαοό αιζ τεαέτ Αμαέ, αζυρ ceol ηινν na n-eun το ηείε  
 ελυντε, αζυρ na ιαηζ αιζ ιμυρ ραν υιρζιβ, αζυρ ο'ιμείζ  
 Δονζάιρ Αρομυζ μαρ buó ζνεαέ το ζο μινιc ζο ο-τι'η ιαη-  
 έηρ ζο υιρζιβ ταλαμΑη ζ-Coιρμάα έηρην η-φοβαρ buancapaó  
 ρηιοέτ λαοζαίρ. Δνοιρ το έαριλάο ζο ραιβ ιομοηca ουιλ αιζ  
 Δονζάιρ αιρ ριον, ο'ολ γε ζο τρευν, ζηαουιζ γε μαρ αν.



ceυtona an pειλς, δέτ cuip pe a anmianτα ann iomoa bpon-  
 ζελλαib na talman, αςυρ το έαpλαό ζο παιb Δine inζειn  
 Δονζαιpe an τραέ peo ann βοταnαιb ζ-Cοιpμάδ le Μαpα  
 inζειn Ταοιp αςυρ ηepioa, αςυρ το bi Μαpα pιονnβpeáo  
 byó aline aip bit. Έαp peal o'pill Δονζαιp ζο Teάctioip,  
 δέτ o'fan aιλneάcta Mάpα ap cómζap a aιzne a ζ-cómnuióe  
 ann ζαé aιt a m-biόeanp pe. An τραέ peo το μάip Δpο-  
 φepi tpeunμάc b-φepιζpim eιnίp n-Oip.

Όι φepιζpim αςυρ Δpοφepi capénaé το Δονζαιp oip  
 byó iomoa an peάct το φep φepιζpim ann βοpβφαοβαpcaτα  
 le Δονζαιp το copnyζáo Δnoip το έυζ Δpοφepi a φepié  
 αςυρ a ζpáo το Δine. Αςυρ o'iméις pian λειp an ζpáo  
 up, oip bi'n oγλαoé ζan ooéup oe bpiζ ζο παιb Δine in-  
 ζειn πιζ. Δέτ έυζ Δine αςυρ Μαpα ζepa capanταip o'a  
 éile ζο veo, αςυρ ζnoéuiζ Δpοφepi Μαpα annop ζο cla-  
 onpaσ pi a cluiap το pceυlταib φepιέζpáo a bi aιze aip  
 Δine pyn a anama. Δon la nuaiп éilaδpaoaπ le na éile  
 oe'n ζpáo up το έαpλαó ζup éaimic Δονζαιp oηpéaib ap  
 ioπιol αςυρ éuaίuiζ cuio o' cómζáo, αςυρ mapi éιζ pe bi  
 piao le capyζáo le na éile tpaénona amapaé, αςυρ o'iméις  
 Δονζαιp λειp. Δnoip oυβαipc Μαpα le Δine: Ma pácpaσ  
 Δine ζο aιt eιζin tpaénona amapaé aιz uaip aipize aτα  
 pynpocal aιz Μαpα o'a cluiap? Oip το páoil Mapi το byó  
 φepip το inζειn πιζ na pocla το pαζaίλ uaó beυl Δpοφepi  
 e pein. Aip tιζεάct an mapioin éuaíó Δονζαιp αςυρ φuppion  
 aip an t-peιλς, αςυρ ni cluιnτεap ann m-boéanaib ζ-Cοιpμάc

Δέτ υλίμυζαό να φείρε, αζυρ αιη αν λα ρεο βι αν ρειλγ  
 ροζυρ υο βο βοάναιβ ζ-Coιρημάε. Αιη ερηόεφυζαό αν ρειλγ,  
 ρυιόεαοαι αιγ αν φείρ, αζυρ ιτέαοαι αζυρ έυαιό να ευάεα  
 έαιρ ζο ραιηρηαηζ, αζυρ υ'ολ Δονζαιρ ηυιζ ζο αρηυιζ α  
 ρρηορηαο ζο τεαηη, αζυρ ερηάε ρυιόεαοαι ρορ να ρειλοηρηόε  
 αιγ αν βορη, υ'ιμέιζ Δονζαιρ ζο ευηη αρ ιορηολ ζο υ-τι'η  
 αιε αουβαιρη Μαρη λε Διηε υο βειε, αζυρ υο βι βρηάε  
 Αρηόρη αιη α ζυαλαηηβ, αζυρ ηορη ραο α βι ρε α β-ρολλαέ  
 ανυιαι υο έυαιηυιζ ρε κοηρέιη αιγ εηζεάετ, βρηοηζεαλλ αιη  
 ραιτέοιρ αζυρ έαιηιε ρι αρτεάε ραν υλυέφαρ. Αζυρ Δονζαιρ  
 λεάε αιη ηηρηε λε ριηη αζυρ ηυηζηαό ευρηυιζ ρε έαβαιρη  
 ρορηεαιρ υο'η βρηοηηζεαλλ. Αζυρ ραοιλ Δονζαιρ ζυρη ευό ι  
 Μαρη α βι αιγε. Αζυρ ιρ μαρη ρηη ρυαιρη Μαρη α εαρηάο  
 κοηη μαρλυιζτε αέρηυιζτε υαό βι ρι ρεαλ ροηηε ρηη. Αζυρ  
 αρύυιζ Μαρη Διηε βοέτ υαό 'η εαλαηη ανηηα ραιβ ρι μαρ-  
 λυιζτε λειρ αν τε αιη ευό κορη υο κορηυζαό αν εαλαηη.  
 Κοηη λυαιε ζυρ ρευο λειεε, ηηηρηυιζ Διηε υο Μαρη αν ρευλ  
 ηαιρηεάε. Αηηρ βι αηηηη Αρηόρη μαρη ηηηε ζρηαηα υο εεάέταρ  
 αεα, αμαρηάε ηυαιρη ηαέ έαηηζαοαι ζο βορη υ'ιμέιζ λιττα  
 βεαν ζ-Coιρημάε λε ρευέρηηε εια ραιβεαοαι? Αζυρ υυβρηαοαι  
 να ηηηα-ρρηηρηοηη ζο ραιβ εαηλλ ρυαηκουολαηη αεα ρορ. Αζυρ  
 έαιηιε λιττα αν υαρηα υαιρη, αζυρ υ-ηηηηρ Μαρη υι υηλε ηυο.  
 Αρ λε λιττα ανη υίαζ Αρηόφεαιρ ζρηαηα αζυρ ρυαιρη ρι αν  
 ογλαοέ. Αιη ελυαιρηεαηε υό να ροελα: Α αρύοφεαιρ ζρηαηα.  
 βι ιοηηαηεταρ αιη! Αζυρ ηορη ρευο λειρ ραόαιρηέ ρυλα λιττα,  
 αζυρ βι ρυαηο αηεη αιη, αζυρ υ'ιμέιζ ρι υαό αιε ανηηα ραιβ.

1αρ ταμαλ ουβαιρε Δροφεαρ λειρ ρειν: Ραδρφορα ζο Μαρια,  
 ινρεοδασ οομρα ρρευο διλλιυζ λιττα? Δζυρ ιμτιζ λειρ ζο  
 ταρρυιζ Δζυρ ρυαιρ ρε αν βρονζελλι αννα ριυθε ανν βοτ  
 λιττα ζα λυβυζαδ Δινε Δ αραδ, αιρ ρευεϋιρε αν τ-ογλαοδ  
 ευζ ρι ρρεουο μαρι ουινε αιζ ουιρεαδτ υαδ αιρλιγ ολε,  
 Δζυρ ευιτυιζ ρι ανν ταομ νευλ αν βαιρ. Δζυρ ο'φαν  
 Δροφεαρ αννα ρεαρεαδ μαρι ριαν μιλε λε τειρτραδ  
 τραδ λαβρεανν βααλ ζο ρεαριζαδ λε ελαν να ταλιμαν,  
 Δζυρ εαιμιε λιττα ζο ο-τι'ν βοτ αιρ ελυαιρτεαντ ρρεαο  
 Μαρια. Μαρι λειμνυιζ Δροφεαρ λε αριουζαδ ιαο υαδ'ν  
 ταλαμ ρρεαοαοαρι μαρι αον ζυρ εαιμιε μαετιρε αννα  
 ιμεαρζ. Δζυρ αυβαιρε λιττα λειρ αν ογλαοδ: Σαοιλ-  
 υιζ μιρε ζυρ ειτιολυιζ ευ ζο βοταναιβ οο αεαρ, ιβυρ  
 ριυθε οο βειε αιζ μαρλυζαδ βοτανα ζ-Coιρημαδ. Νι β-φυιλ  
 ραιλε ανν ρεο ροιμ οο λειτιοε! Αιρ βαλλ ζλαδρφο οιο-  
 ειορ αν ριζ ολυεζριμ ορε Ο Δ Δροφεαρ ιμιλεαδ! Ρρεαζαιρ  
 Δροφεαρ: Ζο m-βειδ Δ βεαεα ζεαρ no ραοα ιρ cuma λε  
 Δροφεαρ, ινδευιρριν ιι Coιρ ζο ζ-αιρηραιο αοννεαδ ευζεαρε  
 αιρ? Οαρ βααλ, Re, Δζυρ Ταρρηαρε ιι β-φυιλ ριορ αιζε  
 αιρ ραδ ρειρηζε λιττα, no ραδ ραιετιορα να m-βρονζελλι?  
 Νι ριορρυιζεανν οειρ τυρα ρρεαζαιρ λιττα αιρ βαινεαδ.  
 Anne ναε ευζ τυ ρορνεαρτ οο Δινε αρειρ? Anne ναε ριν  
 ραδ ρειρηζε λιττα, ραδ ραιετιορα να οιρ, ραδ οιοετιορα 'ν  
 ριζ? Ειρε Δ λιττα Δζυρ Δ ΙΜαρια Δζυρ Δ Δινε οεαρ! Ατα  
 Δροφεαρ Coιρ μεαμειοιουταε οε'ν ιιδ Δ οειρ λιττα, λε λιττα  
 ι ρειν Σαοιρραιο Δροφεαρ Δ βεαεα αιτε ζο μαιε μα ρευο

Λειψ δον ματ' όευναδ' αιρ' ιον Δινε. Διρ' ρευο λε Διορ'εαρ  
 ρηονεαρτε δευναδ' αιρ' ινγειν Διορ'ιγ? Να γλαδ' όυτε ρειν  
 ρμυαιντε κομ' εριον αλλαζαδ' μαε β-ρ'εαρ'ιγμ. Ραδ'ραορα  
 αιρ' ρυο αν ταλαμ' αιγ' λορ'ιγυζαδ' αν τ-ερ'λαοδ', νυιγ' ζο μ-  
 βαηρ'αιμ' δε α' δεατα ζηναα' μαρ' εριε αν ρεαλλ' ρεο. Δζυρ'  
 ο'ρ'αρ' να βρ'οιγγεαλλα' νιβυρ' ροζ'ουλαδ', Δζυρ' ο'ιμετ'ιγ' Διορ'εαρ'  
 αιρ' αζαδ' ρειδ' λε βαητε υιολεδ'ιορ'. Δζυρ' ρρ'εαρ'τοιλ' λιττα' αιρ'  
 Δινε, Δζυρ' ευαδ' Μαρια' αμαδ' Δζυρ' ελυινυιγ' ρι' ουινε' αιγ'  
 ριυβαιλ' αηνα' ο'ιαζ', αιρ' ιομ'ρυζαδ' ρευδ' αν ριγ'!

Δζυρ' οο' ευρ' Δονζαηρ' ιονζανταρ' αιρ' Μαρια', δατ' αιρ' κομ-  
 ζαηρεαδ' λειτε' δε'ν' ζαηρ'οεαηρ' α' βι' αιγε' λειτε' ραν' ολυε'ρ'αρ'  
 Δρ'ειρ'. Όιορ'ιυιγ' ρυιλ' Μαρια' αναμ' Δονζαηρε' αιρ' ρρ'εαζαηρτε'  
 οο': Νι' γλαδ'εραδ' Δονζαηρ' μιορ'αεαμ'αιλ' ροζ' ρεαρ'οα, οο' ιμαρ-  
 λυιγ' αν' τ-αεαηρ' α' ινγειν' ρειν! Δζυρ' οο' ρ'εαρ' Δονζαηρ' μα-  
 ραον' ζυρ' οο' ρ'αρ' ρε' αιρ' αν' αιε. Δουβαηρτε: Μα' ραν'ραδ'  
 Μαρια' λειτε. Δτα' μο' λεανθ' νεαμ'ιονταδ' δε'ν' μιοζ'ηριον'  
 ζηναα' ρεο!

Ριλυιγ' Δονζαηρ' ζο' ροεαρ'ρυιγ' ζο' Τεαδ'ιμορ' Τ'αβαρ'εα' Δζυρ'  
 ορ'ιυιουιγ' ρε' ε' ρειν' ταοδ' ρτιγ' δε. Ζο' τρ'ιαεαμ'αιλ' ραιμ'ιε'  
 Δινε' ταοδ'εριον' ταβαηρ'ιαδ' Δζυρ' ριυζ' ρι' λεανθ' ρεαρ'οα. Δζυρ'  
 οο' ευρ' Δονζαηρ' α' Διορ'ιμαορ'ι' λεοεαρ' λε' ιομ'ευρ'ι' αν' ραιρ'οε'  
 ευιγε. Δζυρ' αε'νυιγ' αν' ριγ': ιομ'ευρ'ι' ε' ζο' Όινηναοαηρ' Δζυρ'  
 ταβαηρ' οο'ν' ραιρ'ιγε' ε. Δατ' οο' βι'ν' ραιρ'ιγε' νιβυρ' τρ'ιοεαηρ'εαδ'  
 ιονα' ρηρ', Δζυρ' εαημ'ιε' αν' λεανθ' ραορ'ι' υαδ' να' τονταηβα' ζυρ'  
 ριορ'ρ'ιυιγ'εαοαηρ' ε' οαηρ' α' ευοαιλ', Δζυρ' εοιγ'εαοαηρ' ε' ζο' Τεαδ'-  
 ιμορ' Τ'αβαρ'εα. Διρ' ελυαηρ'τεαητ' οο' Δονζαηρ' εαο' εαηρ'λαδ' οο'



Fomar mac Aingealóim, anna m'is ar éionn Ulladó. Anghan  
 oara baalam o'a m'isail trialluis Ruadóruide uad Doómágn-  
 máca, agus o'iméig se le fuirriom fad lánfeol go Cruicén  
 tuat. Agus o'ran se maite ann íul a filluis se, agus  
 mar íuioe an m'is anna íeomíad ann Doómágnmáca agus  
 mire Túigíead aruollam Ulladó fogur óo, duubairt se liom:  
 'Do máir mire o'a mion amearg clan b-feochar, ríuiriuis  
 me iad, ní b-fuil ríad mar clan na n-Érriome, beul-binn,  
 focal-íeio, mar ríuic íleibe go tappuis meuduádo agus  
 tonnadó éar iombéul, go tappuis beugnuádo ríar arí. At-  
 amar déruádo íororur, íleamar íreara n-íeoir arí cluar-  
 teant íeul tríuáigead, áct gíuóemar gíuom níbur cruáioe  
 'na an cean arí a guilemar. Ní mar íin o'o cloin g-Cruicén,  
 ata ríad íogóar áigíead, íocaléiom, agus meuduádo  
 go íomíar.

Inníreadar an caoi a éangadar a déreaca ar talam  
 fadí cuáit uirgíab arí gáca taob, agus éangadar éar coil  
 agus íerzan áig leanuigíe ímíeáct m-baal nuig go íang-  
 adar an talam íeo ann laetantab íeócaio íic b-fearíom  
 íic Aingealóim m'is Ulladó, mar ata íeríobta arí leabair  
 na n-Áimíre n-Érriome. Áct íe'n caoi agus íe'n íeac  
 áimíre a éaríad na níúte, ír beugan íor ata áca, oír ní  
 b-fuil mionte íeac íic áimíre, íic íeríobta a íocal áca.  
 Ata a áimíor íom, a íeoir íeoirí a íríoríad íreun. Duó  
 íeoir o'o Érriom o'o éabair a áire ánnor íac cuíreáio talam  
 g-Cruicén íomíar áíeí?

Δα υλλάο αζυρ υλτοννμάατ φαοι ροζ αζυρ ροζναρ, ρυβαλεανν Ρυαόρυιόε μαρ Δ ρλιόετ κομνεαρτυζεανν ρε ρριομασ αν τ-αοροζ. Αν τρατ ρεο υο έαηλαό ζυρ υ'φαρ αν ζαρυρ Φεαρμάμα αηνα φεαρ αζυρ υιλζηαόυιζ αηρομιζ ε ηιβυρ μυζα 'να ευνοα Δ ηυζ Δ έεηλε Δηνε ηηζειη Δοηζαηρ ρηι-οηρα λαιζεαν υο. Αζυρ έαιηιό αηρομιζ λε Φεαρμάμα ζο Δοόμαζηημάα Δζυρ τρεορυιζ ρε αν τρευηλαόε αρ έοηζαη Ρυαόρυιόε ηιζ υλλάο αζυρ υ'ιαηρυιζ ρε υαό'η ηιζ ηιον ταλαημαη ανη τηη ηα β-φηηζηεαέ μαρ υυιέε υο Φεαρμάμα αζυρ υο ηάηη ρε ανη Δοόμαζηημάα, αέτ ρηλυιζ Δοηζαη ζο Τεαέμοη Έαβαητα αζυρ υ'ευζ ρε ανη έαη ηιζαη υα'ηόευζ αζυρ ριέε βααλαηεαό.

Ριζαη ζ-Κοηηζααλ Αηρομιζ κυιζ βααλαηε. 99 ζο υ-ττ 94. R. C. (Φεαό Αηηαλα ηιζεαέτα η-Εηηιοηε. Αν 1. ROL. Αν 82. υυηλεοζ Δοηρ αν Τομαηη 4876 φαοι αηηη Κοηαηλ Κοηλαη-μαέ. Αζυρ ραη Οζηζια, αζυρ Αηηαλαηβ ζ-Κλυαηηηιέοηοη.)

Αη υαηα λεαβαηη υευζ. Αη υαηα εαηβηοηλ.

Ιαη η-βαρ Δοηζαηρ αηη εηυηηηυζαό λε ηα έεηλε υο αηοέηυηηηε λαιζεαν αηη ηη-βηυηέηηε Μαζηαηρ ηοζαοαη Κοη-ζααλ μαε ηοηηρσευλ ηηιέ β-Φεαρζαηρ αηηα ηιζ αρ έιοηηη λαιζεαν. Αν τρατ εευηα ηηέηηζεαοαη ηα λυαηέεηυηαίόε αμαέ αηη ρυηο Εηηιοη αηζ ζλαοιέ λε ηα έεηλε ηιζέε, ρηιοηηαίόε, εηηηη, ολληαηα, αζυρ τρεαδαοηα 'η ροβαη ζο αηοηεοηημαό υ-Τεαέμοη Έαβαητα λε αηρομιζ υο ηοζαό. Αηη ηυιόε υο'η αηοέηυηηηε ηοζαοαη Κοηηζααλ αηηα αηρομιζ ροη Εηηιοη.

Cúaid re amac go liafáil, agus glac re an eirdeon agus  
 an mighnac uas lam an t-arcóromfeap. Air riledo vo  
 fuidre re air an triodon agus vo leig an aruollam rcomob-  
 ta n-eoluir agus leabair na a-dimrhe gaaas. An rin  
 iméigeasair amac agus ceileabhairair moirfeir v-Teacmor  
 agus moicomorad na n-eactra air lior tabarta. Cmochnu-  
 geadair gac feact ve'n arcóruinne dar turmor. Act vo bi  
 mein agus aigne doamaer miz Mumain annaigaid Connagal  
 oir buo mian leir fein gairm aruiz vo ragodail. Anoir  
 ran cuigmad baalain v'a mizail cuir Connagal amac na  
 luaitcuradoidre air ruro Eripon aig glaido mizte, pmonraide,  
 cinfir, ollmána, agus treabona 'n pobail le na ceile go  
 aruifeomrad v-Teacmor tabarta vo fuidre anna arcóruinne.  
 Agus an trac éruinnuiz an t-arcóruinne air tabarta mizne  
 doamaer comglic agus comeirizge annaigaid Connagal aruiz  
 agus trialluiz doamaer a comlanneta aruizleurt a'g ionn-  
 fuidre Teacmor agus vo gluar aruiz leir a aruifluas  
 ann a n-agaid agus éainic re faoi leic leo air Mag Al-  
 muin agus ulmuizeasair cat agus vo éuit Connagal agus  
 bi a aruifluas ceapruizte uas na ceile.

An dara leabair veug. An treap caiboil. Ruzail  
 doamaer uas rliocit Iber. Seact baalaine. 94 go v-ti 87.  
 R. C. (Faoi ainm doamaer Mac Seadomain. Feuc Annala  
 mizeacta n-Eripon. An 1. Rol. An 82. vuileog. Air  
 am Domain 4881. agus ann rcomobtaib lungfeaid).



Άνοιρ νιορ μίγνε Άσάμαερ μαε Ναιρειρ υαό Άσάμαερ  
 οε ρλιοότ Ιβερ οηεραμ, άότ το γλυαιρ γε αιρ ηειμ οηικ  
 ζο Τεαόμορ άζυρ το εαοιότ γε α βοταναίβ αιρ Έαδαρεά.  
 Άζυρ μοζάεαερ άρομίζ άμεαργ κομλαννέαιβ άρηζλευρταιβ.  
 άότ αιρ τιζεάότ λε να έειλε το άροόρμιννε λαιζεαν αιρ μ-  
 βηυίεινε Μαζναρ μοζάοαερ Ευνοα μαε Δονζαιρε ο-Τυιρμεαό  
 μίζ άρ έιονη λαιζεαν. ηηραη Άναοιμάο βααλαη ριότο οε  
 μζαιλ Ρυαόρμυόε μίζ υλλαό ρυαιρ Έυιζρεαό αν τ-άρουλλαμ  
 βαρ. Άζυρ αιρ ρυιόε το κομείομολ να ηολλαμ μοζάοαερ  
 Τρευνλευρ άηηα άρουλλαμ υλλαό. Άζυρ το έαηλαό ζο  
 ραιβ Ευνοα μοπλαέαμαίλ το εαό άότ άμαιη άρομίζ, άζυρ  
 νιορ κυηζμίζ γε α λαμ υαό κορημζαό ολέ άηηαζαίό άρομίζ  
 α ζ-κομνυιόε. Άζυρ μίγνε γε α η-οιόόιολλ λε κυρ Ρυαό-  
 ρμυιόε ρυαρ άηηαζαίό Άσάμαερ άότ ζο υιομάοινεαό, ρεαό ζο  
 οειμην το έοηιμεαργ Ρυαόρμυιόε ε ζο ζευρ, άότ ζο ροίλ  
 νιορ μίγνε γε ρζιότ ηο οηεαρεαμ. Οιό τρεαότ νιορ ρευο λε  
 άρημϋλυαζ λαιζεαν ρεαρεαό άηηαζαίό κομλαννέαιβ Μυμáηη  
 μα ηαό ραιβ Μυμáηη ροιντε υαό να έειλε, κυο οε να  
 εεανφεαρηαίβ αιζ λεανμυηζτ ρλιοότ η-Ουαό, άζυρ ιρ ιαο υλ-  
 ημυιζεαρ να λαόερα βυό τρευηα άηη Μυμáηη. Άνοιρ το  
 έαηλαό ζο ραιβ Άσάμαερ ελαοντα ζο ελομποιρ άζυρ γλεο,  
 άζυρ έυζ γε βλαρ οε'η λαμ λαοιηι το να μαίειβ ηιοηραρ-  
 ταιβ λε Ευνοα. Άζυρ αιρ αν βαλλ μίγνε Ευνοα κυηζμιαό  
 κομειρμίζε λεο. Άζυρ ϋυλ α ραοιμυζ Άσάμαερ γλυαιρμυζ

Ευνδα αρι, αζυρ εριυννυιζ Δοδαμαρι αν μευο αρι ρευο  
 λειρ αζυρ τριαλλυιζ ρε αιζ ιονφουθε, αζυρ ατνυιζ το να  
 bulροιριβ: Αββρυιζιό ανη ελυαρτεαντ Ευνδα: Ταιρβαινεαο  
 Ευνδα ε ρειη το Δοδαμαρι ανη μαθαιρικό να ζααλ. Δέτ ηιοη  
 λεανυιζ Ευνδα κοιρόμεη να bulροιρεαθ Ulήνυιζ να κομλαν-  
 τα ραοι λειτ α έειλε αζυρ τυρπιζεαοαρ κατ. Δέτ ανη τριατ  
 βι αρηηφλυαζ αρηοηζ ροβευζ. Ηι ραιβ cean ανη αζαοθ ριέ  
 ηιθειρρην τραιο Δοδαμαρι κοη ραοα ζυρ ρευο λειρ α αρη  
 το αρουζαθ, αζυρ τριοηυζαθ τορκαοαρ να η-οιθέ αρι ταλαη  
 ιοηκυηρεαοαρ ε ζ'α βοτ αζυρ ρυλα λαοηηνυιζ θααλ αρι μα-  
 οηη βι Δοδαμαρι μαρβ. Θαηηζηεαοαρ α έαρηη αρ έιοηηη αν  
 βοτ ανηα ραιβ ρε μαρβ, αζυρ ρειηνεαοαηα ευζέαοηη αζυρ  
 canηαοαρ να ζαιρέυιθε α έατρηανη. Το ηυζαη Δοδαμαρι  
 ρεατ θααλαηε ζο ιοηλαν.

Αη οαρηα λεαβαρη νευζ. Αη ceηρηεηαο caηβοιη. Ριζαη  
 Ευνδα ζειη Δηηε μαο Δοηζαηρε ο-Τυηημεαθ υαθ Όυαθ οε  
 ρηιοέτ ιολαρη, οειθ θααλαηε 87 ζο ο-τι 77. R. C. (Ρευθ  
 Αηηαλα ηυζεαθτα η-Ερηηοηε. Αη. 1. Ρολ. Αη 82 ουηεοζ.  
 Δοιρ αν Όοηαηη 4888. Ραοι αηηη Ευνδα αηζηεαθ. Αζυρ  
 αν Ceυοτεηζηε αζυρ αηηη Αηηαλαηβ ζ-Clυαηηηηεοηοη.)

Ιαρη η-βαρ Δοδαμαρι, αρη εριυννυζαθ το αρθέρηηηηηε  
 Μυηαηη αρη ηη-βρηηιέηηηε ηοζαοαρη ζειηηαοαμαρι α ηηαο ανηα  
 ηυζ αρ έιοηηη Μυηαηη, ατ αρη τεατ λε να έειλε το αρ-  
 έρηηηη η-Ερηηοηε ανηη αρθέρηηηηαθ ο-Τεαθέηοηη Έαβαρηα ηοζ-

Δὸν Εὐνοᾶ μακ Δονῆσαιρε μὴ λαιῖξαν ἀννα ἀριουῖς φοῖ  
 Ἐρμιον. Ἰὰν λαιῖξῶνδὸν νὰ γερμὸνβτα ἀν σευτ φεᾶττ σεῖλεᾶβρα-  
 ὦν μοῖρῆειρ ὁ-Τεᾶτῶν δῆγυρ μοῖρῶμοῖμαδὸν νὰ ν-Ἐᾶτῆρα ἀιη  
 λιοῖ Τᾶβᾶρῆα. Ἀνηρᾶν ὠαῖα. ᾶγυρ ἀν τῆεᾶρ φεᾶττ ὠο λαιῖ  
 ἀν τ-ἀριουῖλλᾶν δῆρ ἀριου τῆεᾶτῶν νὰ ν-ὀλιῖξε ᾶγυρ λεᾶβᾶιη νὰ  
 ν-Διμῆρῆ ν-Ἐρμιονε. ᾶγυρ ὠο ἀριουῖλλᾶν νὰ bulῖοιρῆ: Ἐ  
 Σεᾶρῆαν δονηᾶτ ἀιη Τᾶβᾶρῆα ἀιῖ ἰᾶρῆᾶτ ᾶ ἔεᾶρτ ᾶττ μοῖρ  
 ρῆεᾶγᾶιη δον ζυτ. Ἀνοιῖρ νι μᾶιᾶ ζο ὠ-τι ρεο δον μὴς κοῖ  
 μοῖρῶδῖλεᾶτ, ρᾶιτῶᾶρῆ, ρεᾶρῆᾶρῆᾶνῖ λε Εὐνοᾶ, ᾶττ ἰῖρ τῆμᾶιῖ  
 ζυρ ἔυῖ ρε σεᾶτ ὠο ἰᾶοῖρᾶν ρᾶοι ουλ ἔᾶρ ὀλιῖξε ᾶγυρ τῆᾶτ  
 μὴῖνε νεᾶτ ἔᾶρῶο ὠο κοῖᾶιᾶνῶ ἀν μὴς ἰᾶο. Μᾶρῆ ἀν σευτῶνᾶ  
 ὠῖρῖλλᾶνῖ ρε ζεῖρῖλεᾶνῖνῖτ ρῆῖοῖρᾶνῶᾶτ ὠᾶτ Ἰᾶλῶᾶτ.  
 Ἀνοιῖρ εῖᾶ ζο μᾶιᾶ Εὐνοᾶ ἀιη ῖλῖξε νὰ ὠ-εῖγῶᾶρῆ, νι ρῖ-  
 ρᾶο ρε ἀιη ἀιῖ, ᾶγυρ ἀνῖ ἀιῖ ρῶιῖ ᾶγυρ σεῖρῆ ἔυῖ ρε μοῖρ-  
 ἔῖοῖρῆᾶνῖ ὠο ὠᾶοῖᾶᾶ. ᾶγυρ τῆρῖῖ ἰοῖῶᾶ εῖρῖρῖ ἀιῖ λεᾶ-  
 νῖνῖτ Ἐῖοᾶτῆᾶν ἔᾶλῖᾶ ὠᾶτ ῖλῖοῖτ Ἰᾶλῶᾶτ ᾶ ζεᾶλλῖῖ μοῖρᾶν.

ᾶγυρ ὠο ῖοῖρῖῖ Ἐῖοᾶτῆᾶν ἔῖοῖρᾶτ ἰνῖεῖν Δονῆσαιρε ρῆ-  
 ὠῖρᾶ Μῖᾶᾶᾶ. ὠο ἔᾶρῖᾶτ τῆᾶτ μὴῖᾶλῖῖ Εὐνοᾶ ὠεῖῖ ἔᾶᾶ-  
 ᾶιῖνε ζυρ ἰᾶτῖῖξεᾶᾶρῆ νὰ λῖᾶτῶᾶρᾶᾶᾶ ἀιη ρῖᾶ Ἐρμιον, ἀιῖ  
 ῖλᾶοῖτ ἀριουῖρῖνῖ ν-Ἐρμιονε ζο ἀριουῖρῖᾶτῶ ὠ-Τεᾶτῶν Τᾶβ-  
 ᾶρῆα. ᾶγυρ ἰᾶτῖῖξεᾶᾶρῆ νὰ εῖοῖρῖρῆ ρῖᾶ ἀν τᾶλᾶᾶν, ᾶγυρ  
 μὴῖνε ρῖᾶδ ζο ἀνῖεῖρῖ ἀιῖ μᾶτ: Ἰᾶᾶρᾶᾶᾶᾶᾶ ἀν τ-ῖᾶῖῖ  
 εῖᾶᾶᾶ ἀιῖ ἀιη ἔῖᾶ ἀιη ρεῖᾶ ἕῖνν! ᾶγυρ λᾶβᾶιη Ἐῖοᾶτῆᾶν  
 λειῖ ἀν μὴς ᾶττ ἀιη ν-ὠοῖῖ ὠῖρᾶν ρε ἔᾶᾶᾶᾶ. ὠε ἔῖᾶῖ ρῖᾶ  
 ἀριουῖῖ Ἐῖοᾶτῆᾶν ᾶ ῖλεο, ᾶγυρ ὠῖᾶῖῖ ἀν τῶῖρᾶν ὠᾶτ εῖᾶᾶρ  
 ζο εῖᾶᾶρ ἀιη ρῖᾶ ἔᾶτ ν-Ἐρμιονε. ἕῖᾶῖῖῖῖᾶ νὰ κοῖᾶᾶᾶ-

τα αιη αν ταλαη. Αζυρ σαρις αρημφλας ευνοα αζυρ κυ-  
 οβταη λε να εελε αιη κλυαινοδαιρε. ηη ηαιβ α αροειμ  
 αζυρ α μοροδαι δον κομηνομη το ευνοα ηαν σαε. ουο λα  
 υεδαρε ε. υη κοναβλαις να μαρη ηειντε αρ ειονη α εελε  
 ανη μορεδαιηταιβ αιη ηυτο αν κλυαιη. Αζυρ το ευνοα ευνοα  
 μαη αν ευνοα. Το ηυγαι ηε νεικ βαδαινε.

Αη ναηα λεαδαιη νευς. Αη κυρημαο σαητοιη. Ριγαι  
 ζ-κυοβταν ηηικ ηειληνε ηηικ εοδαο υαο μελζαε μαε ζηαι-  
 εαο νε ηλιοετ ιολαιη. Τηη βαδαινε. 77. ζο ο-εη 74. R. C.  
 (ηευε Αηηαλα ηηζεαετα η-εηηηοηε. Αη η. Ρολ. Αη 84.  
 ουηλεος. Δοιη αν Τοηαιη 4908. ηαοι αιηηη κυοβταη Κοη-  
 εηαιε. Αζυρ αν ηεηοβταηβ λυηηηεαις μαη αν ευνοα.)

Αηειο το υη να λυαιεηηαοηοε αηυης αζυρ ηηαε το  
 ηυηοε αν ε-αροεηυηηηε αν ευνο ηεαετ ηοζαοαη κυοβταν ηης  
 λαιζεαν αηηα αρηηης φοη εηηηοη, αζυρ ο'ημεις ηε αηαε ζο  
 λιαηαι, αζυρ λεαζ αν ε-αροεηοηηεαη αν ειηαοη αιη α εεαν.  
 Αζυρ εελεαδηηαοαη μοηηειη ο-εεαεηοη αζυρ μοηεκοηοηαο να  
 η-εαεεηα αιη λιοη εαδαηεα Κοηηιοηαοαη υηλε ηεαετ ζο η-  
 ιοηηαη ναη εηηηοη.

Αζυρ το εηηαλλ κυοβταν ηηηο ηηηαιηηηηοη  
 αρηηηεηηεα, εηο αουδαηηε ζυη λε ηειηγοηηεαετ ηηςηε ηε,  
 αζυρ κοηηηης ηε ηυαη ηηηοηηαηοε αζυρ μαηε ζο ουβηηαεταε  
 αηηαζαο α εεηε. Αηειο το ηηγαι Ρυαοηηυοε ανη υλλαο  
 κυης αζυρ να ηηεηο βαδαινε, εηο ζο ηαιβ ηε εολαε ηηοηεαζ-

ναc le donouine ve'n rlioct, ció zo z-comneartuiz re in-  
tinn na t-dor og anny na murcail n-ollam, nuoirrin veart-  
zuis re rriorao na zaircuioeao.

Uilzmaduiz re zo morinar an reilz, an ceol, an ponce  
azur cleafa. Dainznuiz re voun azur armlan azur mizne  
re meolior fogur vo doomaznmda, annor zo muirfao re  
oglaiz uarail na mizeacta cleacteam arma vax teazearz  
Seona raoi a madairc fein, azur bi an rcail mileao  
arocimeac, azur vo lion zo tappuiz le t-dorog uarail na  
calman. Doubaric Ruadruioe zo maic: Uioeao na oglaiz  
muirce ann meactail cogao ció naem-beio cail ac a di a  
urao. Anny na laeic reo eanic torrian an zleo azur an  
znoime a mizne Cmuoetan zo cluar Ruadruioe. Azur ul-  
muiz re feir azur euz re cuireao vo pmonraib azur tre-  
adonail an pobail azur vo laocraib raoceloine, mar an  
ceuna doubaric: Tabair lib bur mic a zleureann ran  
briac fuairzailte. Diu cmocnuzaó an feir cuinguis riao  
comcionol ann reomroon-Armlan, ac t o'fan na oglaiz di  
an meolior.

Azur o'eimz an miz ar a caoieaoir mizeacta, za maó:  
Tiac o'faz Calma Ibei an morfirioieao mozuiz re com-  
oail comoeactan, mar an ceuna nuair vo leann Ronaro  
a veartbraetar? Cmuo ma mozraio Ureao'fal mo mac ceu-  
zein mar Calma azur zac cean o'a oot veartbraetarib mar-  
don, annor ma earlrao cail zo m-beio comoail comoeac-  
tain aca ran rlixe zarz nacogaó? Zo m-beio an comoail

υο υαράιλ: Κυραδότηε μιζοα n-ύλλαό? Δγυρ το βι μαρ ριν. Δγυρ κυαιό να ναοι τρευνήτικ Ρυαόρμυιόε αμαό αγυρ μοζα-  
 τσρ γαό ceυο θυό τρειρε αγυρ θυό τρευνε le φαζαίλ. Έαρ  
 όειρ αν μοζαό έαηζαταρ Ρυαόρμυιόε αν μιζ αγυρ ρμιοηραιόε  
 αγυρ μαίτε να ταλίμαν αμαό, αγυρ μιζνεαταρ ciρcυιλ ραοι  
 κυαιητ αγυρ φεαρμίζ αν μιζ αηνα μέαρζ αγυρ ουβαητ: Ιρ  
 ρατα υαό έυζ ύλλαό βοηβεημ κατα, έιό ατα ύλλαό αιζ cla-  
 οηαό ζο ροζ ατα Μυήμαιη αγυρ λαίζεαν ηειό le τειλζεαό  
 τυρζαν ααφζαητ αιρτί, αέτ ατα ραιτέοιρ οηητάιβ ηοηή α  
 τρευνευέτ. Ατα ζααί ζ-Ορυιτέη ραρημυιζτε αρ αρ ζ-ομήζαρ,  
 ατα ραοη ceαυ τιζεαάτα αγυρ ιμτέαάτα αα, ατα κυήηηη ηοη-  
 ζυιλ αγυρ τυιτιμη ιαορση α έαιηιc le Όυαό αα. Μαρ αν  
 ceυοηα βί'η βεαημυιζεαν Διηη υαό λαίζεαν?

Μα τιόέραυ οοζαό ηι ρεαρφαίω να ρμιοηραιόε ρεαρτα α  
 ο-τιομήοιλλ αν μιζ, τραιορφαίω ζαό αρ έιονηη α έοήλαηηταιβ  
 ρειη, αέτ τραιορφαίω να κυραδότηε μιζοα αηοιρ μοζαίζτε α ο-  
 τιομήοιλλ αν μιζ! Δγυρ ρεαρτα βειό αν τυρήοηρ ρεο αηη  
 ύλλαό, βειό ζαό οζλαό υαράιλ να ταλίμαν αοοίτεαό να τρι  
 βααλαηηη ηοηή ζλααό αν βηατ ρυαιρζαίλτε ραν ροοιλ ηιλε-  
 ατα αηηορ ζο ημυηρφαίω ρε cleαάτεαήη αηημα αγυρ ριοηβεαητ  
 οοζαό τσρ τεαζεαηρζ Σεασηα. Αηηορ ζο η-οαηηζηηεαη ραο-  
 έαρ αν λαε ρεο ζο βυαη: Βιόεαό αν μιζ αγυρ αν κυραό-  
 τ-αορ ρεο αιζ ηιοηυζαό αρ αηο τσρ Όααί, Re, αγυρ Τραρ-  
 ηαρé, αγυρ αουβαητ αν μιζ α έευόυαηη:

“Ηι ηαόραορα αηη cul υαό η-αοηη τρι.

Ταβαηρφαίω ροζηαρ αγυρ ροζ, αγυρ κοήζηηοηήη κατα,

‘Οο ζαὲ κυριαὸ-μο-ταοιρ-ρα.

Σμαὲτφαιμ οιομεαρ ἄσυρ ευζέαρτ.

Comairéφαιμ αν λαζ ἀνναζαὸ ευζέοιρ.”

Ἄσυρ ἀρτουιζεαυαρ ζαὲ ἄ ὕεαρλαῖν ἄσυρ μιονυιζεαυαρ μαρ αν μῆζ. Ἄσυρ ουβαίρτ Μαοὺ ceληφear Ραὲβοὺ: Cpeuo ιρ ἀιημ το κυριαὸ τ-αορ ἄλλαὸ? Φρεαζαίρ αν μῆζ: Σλοιν-τεαρ coméδεατ αν μῆζ: “Clanna Ρυαὸρμυὶθε”. Διρ cλυαρ-τεαντ το’η cométiονοὺ ἀρτοζαίρεαυαρ ναοι νυαιρε: Clanna Ρυαὸρμυὶθε! αἰζ βυαιλεαὸ ἄ ρέιαδα.

Ἀνοιρ το ἐαρλαὸ ζο ραιβ ἀρτομῆζ Cμιοβέταν ἄ ζ-comηνυὶθε κυρ ιμρῆρ διρ Μυῖαιμ ἄσυρ λαίζεαν. Ὅι ἄ λαῖν ζαν ρζιὲ διρ νορνεὺλαὸ ἄ cleaὸεαῖν. Ὅι βρποτ αἰζε υαὸ ’η λεαραιημ ’Cαρζαίρτ ἄ ρλοιντεαρ διρ. Ἀηηραν τηεαρ βαδαιμ το μῆζαιλ ζ-Cμιοβέταν ρυλα ἐυαιὸεαυαρ να λυαιτέρμυθε ἀμαὲ διρ ρυτο Ἐρμιοη αἰζ ζλαοιὲ αν ἀρτοέρμυηνε ζο ἀρτοφειοῖρμαὸ ο-Teαέτιορ Ἐδαρτέα ἐανζαυαρ cιορτομυθε λαίζεαν ἀρτεαὲ ἀηη ἄλλαὸ ἄσυρ τιομαναυαρλεο ἀρνείρ υαὸ ’η ταλαῖν, ἄσυρ ἐαιηιc ρocal αἰζ αν μῆζ. ‘Οο ρέρμιοβ Ρυαὸρμυὶθε λιττεραὲα αἰζ Cμιοβέταν αἰζ ραὸ: Διρ ζ-cυαίλυῆζ ἀρτομῆζ ζο ραιβ cρεαὲ τιομανυιζτε υαὸ ταλαῖν ἄλλαὸ ἄ ζλαοιὸεαυαρ να ζοιουμυθε cιορ? Ἄσυρ ρρεαζαίρ Cμιοβέταν οαρ beul αν τεαέτοιρμυε Φιορρμυιζεαηη αν μῆζ. Ἄσυρ κυρ Ρυαὸρμυὶθε τεαέτοιρμυεαὲτ αν οαρμ υαιρ le λιττιρῖβ αἰζ ραὸ: Φρεαζρμ ἀρτομῆζ ἀρ coméζαρ ἀρτοέρμυηνε η-Ἐρμιοηε τηαὲ ὕευρφαο ἄλλαὸ cαρποτ ἀνναζαὸ.

Μιορ ρρεαζαίρ Cμιοβέταν ρocal το’η τεαέτοιρμυεαὲτ υο. Ἄσυρ το κυρ Ρυαὸρμυὶθε ἄ βυλρτομυθε le ραὸ ἀηη ζ-cλυαρ-

τεαντ γ-Ομοβέαν. Τηατ τιοφασ Ρυαόρμυόε σο Τεαόμορ  
 γλυαιρφαο αιγ cean a cómlann. Δέτ φρεαζαιρ Ομοβέαν αν  
 μοόεασ το να bulροιμύβ γα μαό: Α b-φuil an φραοβ φεαργ  
 υαό φρευν Ερ αιγ cuiρ αμαό βλατ? Δγυρ βι τορμαν μετό-  
 τιγ coγασ le cluaiρτεαντ αιρ φυτο Ερμιοn. Δγυρ φρμιννυγ  
 Ειρζαιρ μγ υlτοννμάατ a αρμφλαυγ, αγυρ το cúρ γε λυα-  
 ιτόμαρρύγ σο Δοόμανγνμάαα le φαζαιλ φιορ cinte cia τη-  
 αλλφαιό? Δγυρ φρεαζαιρ Ρυαόρμυόε το Ειρζαιρ: γλυαιρφαο  
 Ειρζαιρ αγυρ μαίτε n-υlτοννμάατ σο Έαβαρτα le caρυζασ  
 αν ριν le Ρυαόρμυόε. Δγυρ φρμιννυγ Ομοβέαν να com-  
 lannta υαό Μυμάιν αγυρ λαιγεαν αιρ Μαζηαρ αγυρ αρ  
 ριν τηαλλεαοαρ να comφλυαζτε ο'ιονηρμυόε υλλαό. Δέτ  
 γλυαιρμυγ αρμφλυαζ υλλαό leαέλαε έαρ θυόεαμian τηατ  
 έανγασοαρ αν μαόαιρσ comφλυαζτέασ n-αρομυγ. Τηατ έανγ-  
 αοαρ να αρμφλυαζτε φαοι leit a ceile: Δέτηγ Ρυαόρμυόε  
 το να bulροιμύβ: Αββρμυγίό αρ αρτο: Ταρρ αμαό a Ομοβ-  
 έαν αγυρ φευό μα cuiρeann φραοβ φεαργ ρλιοότ Ερ βλατ  
 αμαό? Cóμ λυαιτ γυρ cúαιλυγ Ομοβέαν an ποcal, το leit  
 γε μαρ con ραν με αγυρ βι Ρυαόρμυόε αιρ a cáτμαρσ  
 Μαατηρ ποίηε ριν Tonh nuyγ σο o-τι'η la αιρ το έεαρρ αν  
 μγ μαατηρ μορ le υπéυρ lann, υime βι Tonh ρλοιντέ  
 Μαατηρ. Δγυρ connαιρσ Ρυαόρμυόε Ομοβέαν αιρ coiρ, αγυρ  
 leit γε ριαρ ο'α cáτμαρσ γα μαό: Ορευο θυγ μα τα μο  
 αρμ cuiρσοευγ αγυρ τηρ ριοτο βαλαine μύειρρην μι βειό le  
 μαό σο n-γλαό μηρ ριοόαρ υαό αον ταοβ. Δγυρ βι Clanna  
 Ρυαόρμυόε αιγ αμάιρσ αιρ αν μγ. Τροιοεαοαρ Ομοβέαν σο



ζαρξ βοιβ, δέτ Ρυαόρμυθε ζο ζευρ ελιρθε ζλιε, αζυρ έιτε  
 Εριοθέν ανν βαρ. Αζυρ δένμυζ Ρυαόρμυθε το να βυλροιρ-  
 ιβ: Αββρμυζιό αφ αρο: Όιολυιζ αν τ-επλεαό επιε α όορ,  
 ζλυαιρεαμαρ ζο Τεαόμορ. Όο μυζαιλ Εριοθέν τρι βαλαμνε  
 ζο ζλαν, ρλοιντεαρ Εριοθέν "Εαρζοιρ"

Αν ταρα λεαβαρ νευζ. Αν ρειρεαο ααιβιολ. Ριζαιλ  
 Ρυαόρμυθε μορ μυζ υλλαό αρμομζ ρεαότ βαλαμνε. 74 ζο  
 ο-τι 67. R. C. (Ρευό Αηηαλα μυζεαότα η-Ερμιοηε Αη. 1.  
 Ρολ. Αη. 84. ουλεοζ. Αοιρ αν Όομάηη 4912).

Έαιμιο αρμύλυαζ υλλαό μαρ τονηα οίλεαη ζο Έαβαρτα,  
 αζυρ ααιτεαοαρ α βοτανα αιρ αν μαζ ραοι Έαβαρτα οη  
 αουβαρτε Ρυαόρμυθε: Ηι ρεαρραιο ηεαό αρμύλευρτα αιρ αν  
 εηοό. Αζυρ αιρ ρυιόε το αρόερμυηηε αν εευο ραεότ το  
 ζλαοιόεαοαρ αιρ Ρυαόρμυθε ζο αρο ζο ρυιόραιο ρε αρμομζ.  
 Δέτ ρρεαζοιρ ρε: Ηι Σεαό, Αηηε ηαό β-ρμυλ αααιέαοιρ μυζ  
 λαιζεαη ρορ ρολλαμ?

Ηιορ έιτεμυζ μορην τε να μαίτιβ, οηρ το βαε Ρυαό-  
 ρμυθε λαιμ να λαοό. Όε βμυζ ρηη έυαιό αν τ-αρόερμυηηε  
 αμαό ημυζ ζο ηοζαοαρ μυζ ανη λαιζεαη, αζυρ το ρυιόε  
 αρόερμυηηε λαιζεαηη αιρ η-βρμυιέηηε Μαζηηαιρ, αζυρ ηοζαοαρ  
 Εηρμιοη Αηηε μαε Ευηοα ημιο Αοηηαηρε τ-Τμυρμεαό μυζ αφ  
 έιοηηη λαιζεαη. Αηοιρ αν τριαέ ηαιβ βααλ ανη ταρα οιόέε  
 ανη ημιοη οειζιοηαό β-ϕλυιόηηη το ρυιόε αρόερμυηηε η-Ερμιοηε  
 ανη αρορσοηηαό ο-Τεαόμορ Έαβαρτα αρμυρ. Αζυρ ηοζαοαρ

Ruaðruiðe mið Ullað anna aroiuz le donzuc. Aðt poiñ  
 glaðað a aic ari an tpiðaðon ouðraðari na bulroiuiðe:  
 Seapeann aroiðomfeari aig forðoiur na n-aioifeoiñrað le  
 tpeoiuizað aroiuz zo liaðail. Aðt ann tpaðo ppeazai.  
 Ruaðruiðe: Aca pocla ppiobta ari leaðari eoðaið ollam  
 b-foola ar a tuz Ruaðruiðe a bunað: Cuiñne na va nið-  
 teað a cuipann paoi piau: Tuicime Noio azur mo fuid  
 ari liaðail! Don tpað feaða a beiðeaf na oir peo oluc-  
 uizte le mo ainm abhruizð zur miðne me ann mo oize  
 iao. Uað an am uo noiñ imiz macraðail ve plioct Eri  
 amað zo liaðail, azur zo veapbea ni maðpað Ruaðruiðe!

Aðt ouðairt pe le þreaðfal a mað: Teið azur taðari  
 cuipaðo o'n moifeir vo na cnoiðeapib iari leiðeðo ppi-  
 obta n-eolur azur leaðari na n-aioipie þaðaaz, euaið an  
 aroiðuinne amað azur ceilaðriðari moifeir o-teaðnoi azur  
 moicoioiað na n-eaðtira ari lior taðarþa. Ouð noiñ an  
 gairpeðaf eiuiðe azur laueðari vo bi ari taðarþa azur  
 anna eiomioll ve þrið zur maib ppioiþa n-Eri anna fuid  
 aroiuz. Cnoiðuizaðari gac feaðt vañ tuñnoi, azur noiñ  
 feapuz domneað ari taðarþa aig iapeað a ceap. Ari im-  
 teaðt o'n aroiðuinne, tpialluz Ruaðruiðe zo doðmaðni-  
 mað. O'þazre þreaðfal mið-vañna ann Teaðnoi. Anoir  
 vo taðað zur þoiuz Ror mað Ruaðruiðe Alica inðein  
 Eirðari mið Ulcanniðaðt, azur o'imiz Ror zo Eirðari le  
 tpeoiuizað e zo doðmaðniðaða, cueuo am fuidþaio ppioi-  
 raiðe, eiñiri ollmaðna, azur tpeaðaðona 'n pobail ari in-þru-

íteine doómaḡnmaáa. Aḡur aig eiriḡ uo'n miḡ doubairt:  
 Cúaidéadair éairt go iomlan va ceuo oét ueug aḡur ríde  
 baalaine uaó uainḡadair Ciombaoé aḡur Maáa doómaḡn-  
 maáa, uaó an la uo nioi ruióe cean ve maáaib Eri ann  
 Tábaréa. Fagadair uo Mumáin aḡur Laiḡean ḡnioim no mi-  
 oḡnioim mar clonadair, áct ní b-fuil coramalaáct ioi iber  
 aḡur iolar nibur muḡa 'na aca ioi reabac aḡur cináit,  
 aca clan iber uioimáoineac ḡan ciáll, aig uilḡraóuḡaó ceal  
 aḡur mionce ní b-fuil mear aca ari eáḡna, áct acaio tpeun,  
 flaitamail, ueáḡlabaréa. Aca clan iolar ḡruamaó, fealli-  
 onta, raoileann uaó éarlab go maib iolarí anna Erimion  
 ḡur buó leotaran Erimion go ueo! Ann miḡeáca Laiḡean  
 aca 'n arióioimfeair nibur comeuáca 'na 'n miḡ. Ann miḡe-  
 áca Mumáin leanuiḡeann cac an bair aḡur an ríle. Fia-  
 ruiḡ pmonra Mumáin uioim don la: Anne nac luídeann  
 Eriúen tuac taob ríar u'Ultonnmaáct? Aḡur ní b-fuil  
 eolur Laiḡean moian nibur fearr. Áct riorruídeann uo  
 beiré anna éort. Manac fearuiḡ Ultonnmaáct go cinnte le  
 ullao cuireann mic iolarí Erimion raoi cior? Mar an  
 couona poruiḡ Erimion Aine inḡein brianot éinri b-feotar.  
 Ma ḡniópio Erimion aḡur brianot cuinḡraó beiré ullao ioi  
 va namáio. Ir coiri go m-beiré ullao aḡur Ultonnmaáct  
 éabairt a aipe ve buiḡ rin? Cpeuo ma ruióeann miḡ na  
 'Danaan aḡur oét u'a maítib ann reo amearḡ maítib  
 aḡur pmonriab ullao le cuinḡraó comraó aḡur le ari-  
 uḡaó a lamá? Aḡur uo bi mar rin.

Δγυρ ουβαιρτ αν μιζ: Τρεορμιζτεαρ Ειρζαιρ μιζ υλτονν-  
 μάστ ανν ρεο, Δγυρ έυαιό Ρυαόρμιυόε ο'ιονηρμιυόε Ειρζαιρ  
 ζο υορμυρ να ρεοίρμυό Δγυρ τρεορμιζ ρε ε ζο υ-τι'ν ρυιόεαν  
 μιέο υό αιρ ταοβ έαλλ υε'ν βορμυ Δρ έοιννε μιζ υλλάο.  
 Δγυρ αιρλειζ αν τ-αρυολληάν ροελα Ρυαόρμιυόε υε ρειρ αν  
 Όαναν.

Δγυρ υ'ειμιζ Ειρζαιρ μιζ υλτοννμάστ Δγυρ αυουβαιρτ:  
 Έοιμ ραυα ζυρ υειόεαρ Ειρζαιρ υεο, Δ έομϕλαιτε, κυμνεο-  
 έαυ ρε αιρ αν μαίτεαρ ρεο. Δγυρ υί ροελα να ζημμε  
 ρεμυοβτα ριαρ μαρ τυρμόρ υ-Ταναρτεάε. Όι να ρεμυοβτα  
 λειζτε υαό λα ζο λα, Δγυρ μιορ ιμτίζ αν αρυόρμυinne αιρ  
 εεαν μιορμ. Μαρ αν εευονα έρμυννυιζ ελαννα Ρυαόρμιυόε  
 Δγυρ εειλεαβρμυαυρ εεαν ρειλζε Δγυρ ελεαρμ εατα υαρμ τεαζ-  
 εαρζ Σεαυονα. Κορμυιζ Ρυαόρμιυόε Ερμυον ανν ροζ Δγυρ  
 ροζναρ, οιρ υο υί τρεάεο υίζε η-Ερμυινε Δ τρεορμιυόε ανν  
 ζαέ ρυο. Αν τρμέ υο μιζαίλ ρε ανν μαίτεαρ εαζνα Δγυρ  
 εεαρτ αιρ εεαν κυιζ υευζ Δγυρ υα ρίεο υααλαινε αννα μιζ  
 υλλάο Δγυρ ρεάετ υααλαινε μαρ αρυμυζ ρορ Ερμυον, έυιτυιζ  
 τειμν Δγυρ υ'ευζ ρε. Δγυρ υάινζνεαυαρ Δ έαρμ υαρ Δ ηο-  
 ζα ρειρ ανν Ελυαινεάε ροζυρ υο εαρμ Διρζεαυόμορ ανηαιέ  
 Le Dunsfordence. Όι υιλε υλλάο αιζ ζευρζυιλ ανηόαιζ αιζ  
 ζλαοιέ "Ρυαόρμιυόε Μορ" αιρ.

Αν υαρμ λεαβαιρ υευζ. Αν ρεάετμυαυ εαιβιυιλ. Ριζαίλ  
 Ζειναυαμαερ μιζ Μυμáιν αρυμυζ, τρι υααλαινε 67 ζο υ-τι  
 64 R. C. (Ψευέ Ανναλα μιζεάετα η-Ερμυινε. Αν. 1. Ρολ.

Δη 84. ουλεος. Δοιρ δη Όομαιν 4982. Ραοι διηη Ιονηατ-  
αμαρ μαε Νιαό Σεαοάμαιν αζυρ ανη Αηηαλαιβ ζ-Cluαιν-  
ηιηνοιρ.)

Όοη λυαίε αζυρ έαιηε φοαλ ζο Τεαόμορ ζο ραίβ Ru-  
αόρμυόε αηρ ηυέτ η-βαηρ, τρμαλλυιζ βρεαόφαλ ηυζ-όαηηα ζο  
ταρρμυιζ ζο Δοόημαζηημάαα, αζυρ αηρ έρμυηηυζαό υο ηα ρηη-  
οηραιβ αζυρ μαίτιβ αηρ η-βρμυίτεηηε Δοόημαζηημάαα ηοζαοαη  
βρεαόφαλ αηηα ηυζ αη έιοηηη υλλαό. Όο έαηηαό ρυλ ημείζ-  
εαοαη αμαέ ηα λυαίέσυραόυόε αηζ ζλαοιέ ηα ηυζέε, ρηηοη-  
ραιοέ, εηηρ, ολλήμαηα, αζυρ τρεαβαοηα 'η ροβαίλ ζο αηρ-  
φεοήμαό υ-Τεαόμορ Τάβαρτα Le ρυίόε αηηα αηρόρμυηηε ζυη  
έαιηιέ ζειηαοαμαερη ζο Δοόημαζηημάαα αζυρ λαβαηρ ηε ιοηοα  
υο βρεαόφαλ υε ηεηρ Εηρμιοη Δηηε ηυζ λαιζεαη. Μαη αη  
εευοηα ταηρβαηηυιζ υο βρεαόφαλ ηυζ υλλαό ζυη βυό αηε  
ληηρ υο ρυίόε αηρ τρμύαοη Εηρμιοη. Αζυρ υυβαηηε βρεαόφαλ  
ληηρ: βυόεαό μαηρ αοεηρ τυ Δ. ζειηαοαμαερη! Όε βρμυζ αη  
εοήαηηε ρηη αηρ ρυίόε υο αηρόρμυηηε η-Εηρμιοη αη εευο  
ρεαέτ αυυβαηηε αη τ-αηρολλαή: Δτα τρμύαοη Εηρμιοη ρο-  
λαή, εηευο ηρ αίλ λιβ? Ό'εηηυζ Εηρζαηρ ηυζ υλτοηηημάαέτ  
αηζ ηαό: Εηευο μα ρυιόραιο ζειηαοαμαερη ηυζ Μυήαηη  
αηηα αηρμυζ ροη Εηρμιοη? Αζυρ αηρμυιζεαοαη υλλαό αζυρ  
Μυήαηη αζυρ υλτοηηημάαέτ Δ υεαηλαήα, αζυρ υο βι ζειηαό-  
αμαερη ηοζαηζτε αηηα αηρμυζ. Ηιοη ημείζ ηε αμαέ ζο λια-  
ραίλ εμηρ βρεαόφαλ ηυζ υλλαό αη εηραοη αηρ Δ έεαη, αζυρ  
υεαηυιζ Εηρζαηρ ηυζ υλτοηηημάαέτ αη ηυζβρμυε αηρ Δ ζυαλαη-

αιβ. Ιαρ. λειζεαδ ριμοβτα η-θολυρ αζυρ λαεβαρ να η-Διμ-  
 ρηε ζααλαζ ιμτζεαδαρ αμαδ αζυρ σελεαδριαδαρ μοηφειρ  
 υ-Τεαδμορ αζυρ μορκομοριαδ να η-Θαδτρα αιρ λιορ ταδαρτα.  
 Αζυρ ρηοδουιζεαδαρ ζαδ ρεαδτ δε'η αροδρμιννε οαρ τυρμορ.  
 Αζυρ ριαρμυζεαδαρ να βυλρμιοθε: Σεαρεαηη νεαδ αιρ ταδ-  
 αρτα αιζ ιαρεαδ α δεαρτ? Μιορ ρηεαζαιρ αση ζυτ. Αηηραη  
 τρεαρ βααλαηη δε μζαηλ ζειναοαμαερ τιαδ μαιβ μαρδουιζε-  
 αδτ αηηοιαζ αη ρειλζ, οο ταρλαδ ζυρ ραιτ α ρειλζμαρδ α  
 εορ ριαρ αηη ρολλ η-βηοιε, αζυρ βι ζειναοαμαερ αη μζ  
 ααιτε εαρ α εεαη, αζυρ ο'ευζ ρε αιρ αη βαλλ οηρ βι α  
 ημυηβουλ βηηρε.

Αη οαρη λαεβαηρ οευζ. Αη τ-οδτμαο ααιβιοιλ. Ριζαηλ  
 η-βηεαδρφαλ μζ υλλαδ αρμοιζ ηαοι βααλαηηε 64 ζο υ-τι 55  
 R. C. (Ρευδ Αηηαλα μζεαδτα η-Ερημωη Αη. 1. Ρολ. Αη  
 84. ουιλεοζ, Αοιρ αη Όομαηη 4991. Ραοι αηηη βηεαδρφαλ  
 βοιοιοδαδ. Αζυρ αηη Αηηαλαηβ ζ-Cluαηημωοιρ.

Αηρ ρυθε οο αροδρμιννε Μυηαηη αιρ η-βηυιτεηηε, ροζ-  
 αδαρ λυζαδ μαδ ζειναοαμαερ αηηα μζ αηη αιτ α δεαρ αρ  
 ειοηηη Μυηαηη. Αζυρ εuaiθεαδαρ να λυαιτεαραοιθε αμαδ  
 αιρ ρυο Ερημωη αιζ ζλαοιδ μζτε, ρηιοηραιοθε, αηηρμ, ολλ-  
 μαηα, αζυρ τρεαδασηα 'η ροβαηλ λε να εεηε αηη αροηεοη-  
 μαδ υ-Τεαδμορ ταδαρτα λε ρυθε αηηα αροδρμιννε η-Ερημ-  
 ωηε ζα μαδ: Ατα τρποδαση αρμοιζ ρολλαηη. Αζυρ ερμυηημζ  
 αη τ-αροδρμιννε ζο ιομλαη, αζυρ ροζαδαρ βηεαδρφαλ μζ



υιλε το βι θρεαδ'οφαι αηνα αρομυζ, βι ρ'οιατ ροιζ αζυρ ροιζ-  
 ναρ ροαρρηυιζτε αρ ειονη Ερημον!

Ανοιρ αηηρ αν ρειρεαο βααλαιη οε μζαιλ η-θρεαδ'οφαι  
 αρομυζ το εαηλαδ ζυρ εαιηιε ζαλαρ η-βο αιρ αηηειρ αζυρ  
 αιρ ηρευοαιβ αηηορ ζο β-ρυαηρ ηιβυρ μυζα 'ηα οα ηηιαη  
 ααα βαρ. Αζυρ βυδ ραοεαη εηυαδ'ο οο'η ζααλ ιαο το αηη  
 ραοι ααλαη αηηορ ηαδ βηεηηρ αη η-αοδ'αη. Αζυρ ο'ημεζ  
 αν ζαλαρ ηο ρυο ζαδ μζεαδ'α η-Ερημονε.

βι'η εηεαδ αζυρ αν ααιλ αοη μοη ρηη ρυο αν ααλαη  
 ζυρ εοηηηεαηζ θρεαδ'οφαι εηυηηηε αν αιορ το αρομυζ. Αν  
 ηηαδ το μζαιλ θρεαδ'οφαι οα'ηθευζ βααλαηη μαη ηυζ υλλαδ  
 αζυρ ηαοι βααλαηη αηηα αρομυζ ροη Ερημον ο'ευζ ρε.

Αη οαηα λεαβαιρ οευζ. Αν ηαοηηηαδ ααιβηοιλ. Ριζαιλ  
 λυζαδ ηηε ζειηαοαμαεη ηυζ Μυηαηη αρομυζ, οα'ηθευζ βαα-  
 λαηη. 55. ζο ο-αι 43. R. C. (ρ'εαδ Αηηαλα μζεαδ'α η-Ερη-  
 μονε. Αη. 1. Ρολ. Αν 86 ουιλεοζ. Αοηρ αν Οοηαηη 5002.  
 ραοι αηηη λυζαδ λυζηηε, αζυρ αηη Αηηαλαιβ ζ-Αααηηηη-  
 ηοηρ μαη αν αεηηα.

Εαη οειρ η-βαρ η-θρεαδ'οφαι, αιρ Αηζεαδ'ε λε ηα αειε  
 οο αηοεηυηηηε υλλαδ αιρ ηη-βηυηεηηε Αοδ'ηαζηηηαδ'α, ηοζα-  
 οαη Αοηζααλ ηαα η-θρεαδ'οφαι αηηα ηυζ αρ ειονη υλλαδ.  
 Ααηηεαοαη ηα λυαηεαηηαδ'ηε αηαδ αιρ ρυο Ερημον αηζ  
 ζλαοιε ηα ηυζτε, ρηηοηηαηηε, αηηηη, ολληαηα, αζυρ ηρεαδα-  
 οηα 'η ροβαιλ λε ηα αειε ζο αηοηεοηηαδ'ο ο-Αεαδ'ηοη Ααδ-



αρετα, το ριυθε αηνα αρυορμιννε-Ερημione. Αρη αν ceυο  
 ρεαοτ μοζαοαρι λυζαο ριζ Μυμδαιη αηνα αρυοριζ φοι Ερημιοη.  
 Ο'ιμειζ ρε αμαο ζο λιαρδαι, αρη ριλεαο οο ζλαο ρε α αι  
 αρη αν τριυδαη. Αζυρ το λειζ αν τ-αρυολλαιη ρεμιοβτα η-  
 Εολυρ αζυρ λεαδαιη ηα η-αιμρημε ζδαλαζ. Αρη ερηοορυζαο  
 ιμειζεαοαρι αμαο λε ceιλεαδρηαο μορρηειρ υ-Τεαοομορι αζυρ  
 μορκομορηαο ηα η-Εαοτρηα αρη λιορ Ταδαιετα. Οαη η-οοιζ  
 κομλιοντεαη ζαο ρεαοτ οαη τυρημορ. Ηιοη ρεαρηιζ αονηεαο  
 αρη Ταδαιετα αιζ ιαρηαο α οεαρη. Αζυρ ο'ιμειζ αν τ-αρυο-  
 ερημιννε αρη αζαοιυ ζαο ζο οεαζουη α κομηνυθε ρειη.

Ανοηρ το εαρηλαο ζυρη ρορηιζ λυζαο Μεαρηαο ιζηειη ζ-  
 Ερηοβταη μοιημε ρεο αηνα αρυοριζ, αζυρ το ηιε ciυηφοαλ  
 τρηο Ερημιοη αιζ ηαο: Ζο ηαιβ ciυηζηαο ιοηη ηβει αζυρ  
 ιολαιη αηηορ ζο ηιζαηρηαο αρυοριζ ζο οεο. Οειρητεαη ηυο  
 αοβδαι οευητα ηα ciυηζηαοτα εατρηαιβ: Ζυρη ριυθε ριζ υλ-  
 τοηηηαοτ αζυρ ηαιηε ηα Οαηααη αηη αρυορμιννε η-υλλαο.  
 Αηηρηαη ciυηζηαο βαδλαιη οε ηιζαη λυζαο τρηατ ριυορηαο  
 αρυορμιννε η-Ερημione αηη αρυορηομρηαο υ-Τεαοομορι Ταδαιετα  
 εαιηιε Κοηηζααλ ζο υ-τι λυζαο αζυρ ciυηζηιζ ρε κομρηαο  
 λειρ αηη ηοκομζηαρηα Μοηζηεαη αιζ ηαο: Ταδαιη το αιρη  
 α ηιε Μαρκαιζ αηηαζαοιυ ζαρηζηοβ αν τ-ιολαιη, ηα ciυη το  
 οοευρ αηη κορηαηλεαοτ ηιυοτεαο. Αοτ ρρηαζαηη λυζαο οο:  
 Α Κοηηζααλ ατα'η ερηυθε ευεταο ζαη ραοιτεοιορ αζυρ ηι  
 ζλαοεαηηη τρηευρηαη εαο υαο κορηυζαο ζαοα τεαηηαη? Ταη  
 οειρ ρηη ο'ρηαη Κοηηζααλ αηηα εορη.

Δγυρ βι buančarantap ιοιη Mumain Δγυρ λαιξαν αιη  
 παο na va'pōeus baalaineaō vo mairi luzaō. Annpān vāpa  
 baalain veuz v'a mizail peiθεασαρ μοηφειλγ Δγυρ φιαō  
 capzairc, Δγυρ βι luzaō marciuzeaōc αιη peilzmaric ceant-  
 peun, iar μοηηε φαα βι γε anteie le teapmāc an lae,  
 Δγυρ le pmanuzāō Δ eaō ceantpeun, Δγυρ αιη τιζεαōc zo  
 tigbior φιορμυρζε leim γε φιαρ Δγυρ v'ol γε Δ φαιε, Δγυρ  
 v'euz γε αιη an ball.

Αn vāpa leabair veuz. An veicmāo caibioil. Rizail  
 z-Connzāal miz Ullaō apoziz. Se baalaine. 43 zo v-ti 37.  
 R. C. (φeuc Annala mizeaōta n-εppione. An. 1. Rol. An  
 86. ouileoz Δoir an Domāin 5017. φaoi ainm Connzāal  
 Clapomeaō. Annala z-Cluain.

Τap vεir m-bar luzaō čainic apōcpuinne Mumain le na  
 čeile, Δγυρ μοζασαρ Cairbpe veapibpācāp luzaō anna miz  
 ap čionn Mumain. Čuaiθεασαρ na luaitčupaōioe amaō, aiz  
 zlaoiō le na čeile mizče, pmonpāioe, cinpīp, ollmāna Δγυρ  
 tpeabāona 'n pobail zo puiōpāio anna apōcpuinne anp apō-  
 pēompāō v-Teaōmop Tābapācā αιη puiōe vo'u apōcpuinne an  
 ceuo φeaōc μοζασαρ Connzāal miz Ullaō anna apoziz φop  
 εppion. Mop imēiz γε amaō zo liaφial. Vo leiz an t-  
 apollam pēioēcā n-εolup Δγυρ leabair na n-Δimpīpe  
 zāalaz. Imēizeασap amaō Δγυρ ceileabpācāp μοηφειp v-  
 Teaōmop Δγυρ μοpēomopāō na n-εaōcra αιη liop Tābapācā.

Μαρ αν ceυona cμiočnuιzeavap uile peavt ve'n apocμuinne  
 vav tuvmop. avup evav av t-avpocμuinne a m-bavle zav  
 zo veavtov a evmnuve peiv.

Avnpav ceυo bavlav ve μvav z-Connzav avva avp-  
 μvz, puvav Monzpeav av t-avpovlav bav avup avv puvve vo  
 comevionol na n-ovlav μovavav Melev avnan-avpovlav ul-  
 lav. Avnpav av tμav peo tavnc pocal evnve zo Connzav  
 avz μav: avta Sun mac Ovlliol Avon mvc b-peavmava mvc  
 avnzave le Avne a invem peiv avn μionvμave zav vevavv  
 peavll zo ceavzav. avup bi pocal na capove com tμom  
 zav bav covv av v'invnt avn cluavteavt avpocμuinne ul-  
 lav. avup vo evav Connzav na luvavvavvove avavavz  
 zavov na pμionvavve, evpμv, ovllmava, avup tpeavvava 'n  
 povav le na evve avv m-bμvavve avovmavzmvavvav. Av tavv  
 vo puvve av t-avpocμuinne, v'evμz Connzav avup avvavvavt:  
 a pμionvavve avup a mavve avpocvmeavz n-ullav pμvavovm  
 pavve μovm! Cμvnnemav avn peo avvov, ovv avta pocal avz  
 ceavpeav avzavav vo cluav ullav. v'evμz pevlmvo avz  
 μav: avn la tavnc Sun mac Ovlliol Avon zo bovavavv  
 b-pevlmvo avup v'v avup v'ol pe a pav, avup bi pe p-  
 zav, avup vuvavvav pe: Ma tvovvav pevlmvo zo tavlav  
 Sun? avup v'vavz pevlmvo avn avup mavμvz pe avn  
 peav, avup μvne pe pevz avup avzovpeavt avn vupvavv na  
 tavlav vov, avup lavavv Sun avn zvmeava avup avn le-  
 avpovlavv vo cluav b-pevlmvo. avn pμv μvne pevlmvo  
 ovpeavvavm, avup v'evμz avv ceavpeav leavavvve zav μav:

Δ λευήμυαίνας φειλίμιο ποίη ινρίτε κοίγαιρ σελζεαέ  
 Σιν φεαλτεαζ? Δγυρ έυς φειλίμιο μαόαιρέ το Δοό αν ριν  
 τιντευίς ρε το'η μίς ζα μαό: Μα σεαρήμεινφαιο φειλίμιο  
 ε ρειν κοή μορ ριν ζο ινρηοάο ρε αρ αρο ροελα Σιν  
 νο Δονόυινε ειλε Δ ρυιόφαιο αις Δ έλαρ Δγυρ ρίγνε λοίρτιν  
 ραοι ρολλαέ Δ βοέ. Δ ραοίρφαιο Δοό νο μίς υλλαό Δ ροελα  
 ραορ ανη ελυαιρτεαντ β-φειλίμιο, νο ανη ελυαιρτεαντ ρλεαέ-  
 τα β-φειλίμιο ρεαρτα?

Το μίμιν μο αέαιρ τομ Δγυρ ιρ αν τεαζεαρζ ρυαιρ ραν  
 Μυρ-η-ολλαή Δγυρ υαό ζαέ μυο Δ έιαλλυίς με ρεν: Να  
 τρεις Δοννεαέ! υίμε ριν ηι Διρλαβρηοάο φειλίμιο μυνφοελα  
 Σιν. Δέτ ηιόειρρην λαβαρ Σιν μαρ ρεο αρ έομαζαρ τα-  
 ομιβ ειλε Δγυρ έίς λιομ ιαο ριν το ινρηρην, μα'ρ αιλ λειρ  
 αν τ-αρσοέρμιννε? Διρ αν λα το λαβαρ αν μίς βρηαόρφαλ  
 ζο μοφεαρζεαέ λε μο αέαιρ Τονέαό ατα'η οίρ μαριβ Δνοίρ!  
 Ιαρ ταμαλ το ζλαε βρηαόρφαλ αν μίς Διρ λαή η-Τονέαό ζα  
 μαό: Δρ ρευο λε Τονέαό μαίτευζαό ροελα η-βρηαόρφαλ?  
 Ιμτέιγεανη ουινε Δ μυζα, ηι β-ρυιλ ανη βρηαόρφαλ Δέτ ουινε?  
 Ιμτέιγεανη ουινε Δ μίυζα? Οίμτέις ροεαλ Δμαέ ζο μαιβ αν  
 μίς μοζεμρ Διρ Τονέαό. Ο'φαν να ροελα μαίε ανη Δρ η-  
 βοταναιβ, το ρεαρ να ροελα ρεαρηβα ρυο αν ουιτέε εαόη  
 ζο ελυαιρ Σιν. Δγυρ λαβαρ ρε λιομ τε να ροελαιβ υο αν  
 λα εαραμαρ λε να έειλε αις βοταναιβ ζλενναόυη, Δγυρ λε  
 να λην Δουβαίρε: Τηαέ ευζραο Ειρζαίρ τιόεραο υλτονη-  
 μάετ μαρ οίθεηεαέτ το Κορ μαε Ρυαόρμυιθε μίοιρ οίρ ρορ-  
 υίς ρε Δλιτα ινζειη Δοναέ Ειρζαίρ, ανη ριν βειό ρεοήμαό

Δοῦμάξνημάδα cloμάδουα μιγέδαῶ n-ύλλαῶ. Δτα uile τοῦτῦρ  
 Ερμιονε ανη μαααίβ Ερμίον μα λαβροῶαο φειλμιο αζυρ να  
 αινφίρ ατα μιονράαααεάε λειρ αννορ ζο n-ιννηροῶαο Suin το  
 Ερμίον αζυρ ααιρβρε? Δτα να αινφίρ βυῶ τρειρε ανη  
 ύλλαῶ λαηφάρτα ζο m-βειῶ Suin μιζ ανη ύλτονημάαετ ιαρ  
 m-βαρ Ειρζαίρ. Ανη ριν ταβαίρραινηρα Suin το φειλμιο μο  
 ἄρα αζυρ ὄα ῥιλοῶε φεαρῶα αλααίη Μαζζειντιρ!

Αζυρ αίρ ἔριοῶνουζαῶ το Suin ουβαίρε με λειρ: Νι  
 ἔαῶ! Δετ ιννηροῶαο φειλμιο ροαλα αεαλζαίξ Suin το αλουαίρ  
 ζ-Connζααλ, αζυρ ανοίρ αινγυίξ με μο ζεαλλ! Αζυρ ὄειρ-  
 ιξ Δοῦ αεανφεαίρ λεαῶαίρνε ζα ραῶ: Αζυρ οειρμίρα ζο β-  
 φυιλ φειλμιο νι αίηαιη αεαίρε αζυρ αροῶειμεαῶ, αετ ζυρ ριυ  
 e ζο οειμίν το βειῶ αηηα ἄεαν το ἡορῥιλοῶετ Ταοίρζαίρ!  
 Αζυρ μιζνε ἴη τ-αροῶρμιννε αοίηραῶ.

Αζυρ ὄειρμίξ φειλμιο αίξ ραῶ: Ερειυο μα n-ζλαοιῶ φεαίρ  
 Suin le φρεαζιῶῶ ἔαβαίρε το ροαλαίβ β-φειλμιο? Αζυρ το  
 βι μαρ ριν. Αζυρ ὄιμέτιξ να αυραῶοῶε αίρ αζαῶῶ αίρ λει-  
 ζεαῶ το Suin να ροαλα ιρ e αουβαίρε: φρεαζροῶαο Suin  
 ανη αροφεοίηραῶ ὀ-Τεαῶίμορ ἔαβαίρεα οίρ ιρ ρηιοηρα Ερμίον  
 Suin. Δετ το βι αν ααίρε υο οιοῡάοιηεαῶ, αζυρ ανηαζαῶῶ  
 αυρῡορ ὀ-Ταναρτεαῶ, υαῶ ἔαίρλαῶ ζο β-φυιλ ζειντιρ ααῶβ  
 ρτιξ μιζεαῶα n-ύλλαῶ υαῶἴη ὀ-αυρ? Αζυρ οε βμιξ ριν ραοι  
 n-οιζε n-ύλλαῶ, αζυρ ιρ e αυρῡορ ὀ-Ταναρτεαῶ ζο β-φρε-  
 αζροῶαο ερλαῶῶ ῥἄ αορ ανηραη αλααίη μιζνε ρε αν ρεαλλ.  
 Δετ ανη τραῶετ βι Suin αινητε ζο n-ιμέτιζεοῶαο ρε ραορ μα  
 ζ-αλουητεαίρ αν αααοιο αίρ ἔαβαίρεα. Ἐοίη λυαίε ζυρ ἄυαίλ-

luis Suin gur imtíú amac atne le beit éabhair e arteaó  
geibte, uao éarlad nác leannuis ge na bulroiríde uar  
cleaóteaí trác uo glaoídeavuar a ainm ar aru, eicíoluis  
go oban uao talam Aron go u-ci laigean, agus éainic  
Degeo a mac go Connгааал ais iorígíúde air íon a ácar.

Agur fíreáair Connгааал uo Degeo ann mo laéarra  
meleir ais raó: Ni veirtear ann uo ágáio a Ógeo an  
buó ail leat go labroáav olé u'a ácar ann cluairteant  
a mac? De bñú go b-fuilimra mo éort na bídeao rin com-  
aréa go b-fuil uo ácar raor! Creuo veunrean veireav  
aróruinne n-ullao. Agur uo bí Connгааал cinealac uo'n  
oglaó agur u'fan ge real ann doómaágníaca, agur an  
trác filuis ge vubairt an níg liomra: A Meleir raoilim  
gan ámpar go m-beio Degeo nibur realleuioe 'na Suin no  
aonneac ve rliocé íolair. Uo bí barámail g-Connгааал  
ceair, bí Degeo beairac, cealgeac le cac eáon leir a  
ácar oir lionuis ge a mein agur a aigne le raicéiof an-  
nor nac rilraio ge go talam ullao.

Annan na laeúib geo éainic focal uo cluair g-Conn-  
гааал go máir Suin ann Mumáin le Cairbhe níg na éalman  
uo. Cuir Connгааал teaótoireat le licíuib go Cairbhe ga  
raó: Go veairéa ni fíorruigeann Cairbhe an t-olé a níg-  
ne Suin ann ullao air a glaoídear e ar comáar aróru-  
inne na nigeacá, ma b-fíorruigraio ni leigraúo uo beit  
ann Mumáin? Filuis an teaótoireac le foclaib g-Cairbhe  
ga raó: Beio cara g-Cairbhe glacáó a íog raor b-follac



ní maib̄ gl̄eo, nó aip̄oḡar̄ta nó r̄ciad̄buaib̄te aip̄ l̄at̄ar̄.

Aip̄ t̄iḡeac̄t̄ le na c̄eile uo aip̄oḡuinne Muḡain ip̄oḡa-  
 uar̄ Duac̄ mac ḡ-Cair̄b̄re anna ip̄iḡ aip̄ c̄ionn Muḡain. Nip̄  
 m̄-ḡao ip̄i m̄-bar̄ ḡ-Cair̄b̄re aḡur̄ Suin nuiḡ ḡo uo-cup̄uiḡ  
 Deḡao mac Suin aip̄i cor̄ip̄uḡad̄ ḡuar̄ ol̄c̄ ann Ullad̄. An  
 t̄riac̄ ḡeo c̄uaid̄ Connḡaal ḡo Teac̄m̄or̄ aḡur̄ mair̄uiḡ ḡe ann,  
 o'ḡas ḡe ḡac̄t̄na mac ḡ-Car̄ m̄ic̄ Ruad̄r̄uiḡde m̄oir̄ ann aip̄  
 ip̄iḡ ann Ullad̄. Ac̄t̄ in̄ip̄tear̄ m̄ioḡn̄ioim̄ Deḡao uo ḡac̄t̄na.  
 Aḡur̄ com̄ luaid̄ ḡur̄ ḡaoiluiḡ Deḡao ḡo b̄-ḡear̄ḡar̄o ḡior̄  
 aip̄ a c̄om̄ḡlic̄e o'ḡn ḡe le uoim̄inuḡad̄ a b̄ar̄am̄ail, ac̄t̄ uo  
 t̄ar̄l̄ad̄ ḡur̄ t̄ainic̄ t̄ad̄c̄oip̄eac̄t̄ uad̄ aip̄oip̄iḡ ḡa ḡad̄: A  
 ḡeac̄t̄na cup̄i na b̄ul̄r̄oip̄iḡde ḡo tal̄am̄ Aip̄oip̄iḡ ḡo n-ḡoir̄ḡar̄o  
 aip̄ aip̄o: Im̄t̄iḡeao Deḡao aḡur̄ uile laip̄neac̄ uad̄ t̄ip̄m̄ion  
 Ullad̄ an t̄riac̄ t̄eip̄dear̄ b̄aal t̄ip̄o don ḡaite uo'n b̄aalain  
 ḡeo t̄oip̄eao leo a m̄aoip̄i aḡur̄ a euoail.

Iḡ m̄ar̄ ḡin uoip̄eac̄b̄tear̄ Deḡao aḡur̄ a o'ḡionḡ uad̄  
 ip̄iḡeac̄t̄a n-Ullad̄. T̄rialleaoar̄ ḡo Muḡain aḡur̄ t̄us Duac̄  
 an ip̄iḡ ḡior̄c̄aoim̄ ḡailte uoib̄. Anoir̄ aip̄i n-im̄t̄eac̄t̄ Deḡao  
 uad̄ Ullad̄ t̄ainic̄ ḡocal ḡo ḡac̄t̄na ḡa ḡad̄: R̄iḡne Deḡao  
 com̄ḡlic̄ annaḡar̄o ip̄iḡeac̄t̄a n-Ullad̄ le t̄ar̄ip̄anḡ anuar̄ Ep̄  
 aḡur̄ le cup̄i ḡuar̄ Ep̄m̄ion o'a ḡlioc̄t̄ ḡein. Aḡur̄ uo cup̄i  
 Connḡaal t̄ect̄oip̄eac̄t̄ ḡo Duac̄ aip̄i ḡad̄: T̄ad̄air̄eao Duac̄  
 ḡuar̄ Deḡao anpor̄ ḡo b̄-ḡreac̄ḡioc̄ad̄ aip̄i a ip̄om̄oa m̄ioḡn̄ioim̄  
 uar̄ caḡoio. Aḡur̄ ḡreac̄ḡair̄ Duac̄: C̄iḡ t̄uip̄uiḡ Cair̄b̄re mo  
 ac̄air̄ aip̄i ḡon Suin, t̄uip̄eao ḡur̄ Duac̄ ḡul̄ a t̄reip̄ḡao a  
 c̄ar̄ia Deḡao anna m̄iad̄. Aḡur̄ uo cup̄i aip̄oip̄iḡ t̄ad̄c̄oip̄eac̄t̄



eiile go 'Duać aig mać: Fpaezpeao 'Duać azur 'Dezao ann  
 apoeompać o-Teaćmopi 'Tadapita: Cao tuize nać tabaipraio  
 pe ruar 'Dezao? Azur oo fuidē an t-apoćpwinne an ceuo  
 peaćt azur bi na pcpioćta leięte azur aip n-imteaćt amac  
 ooib ćeileabpaaoai moipeir o-Teaćmopi azur moicomopać na  
 n-eaćtpa aip liop 'Tadapita.

Aip fuidē oo apoćpwinne an oapa peaćt o'eipię apopię  
 azur oubairt: A'ćomplaitē azur a paopćlanna apoeimaię  
 n-epione an tpać pięne Suin uać plicćt lolaii uać don-  
 zaire o-Tuipmeac oio bail azur euęćoiip annazaić ułlać oo  
 bi gļaoiće le ppeazpać aip a olć, eicolluię pe go Mu-  
 main, azur oo cail Caihpe a beaća aig tabairt comairć  
 oo. Tpać paib 'Dezao mac Suin gļaoiće le ppeazpać,  
 cuipēann 'Duać mac ģ-Caihpe pocal aig mać: Ni tpeizpao  
 'Duać a ćapa. Cićteap cuiaić go b-planzpao Caihpe azur  
 'Duać aip maitēap a ćomairće? Aćt cićteap go foil nićur  
 cuiaiće go gļaoićeap an ģaal amac uać poę go coģać  
 ućbapać? Ip tpuaię go paćpao neać ćap azur ap ćionn an  
 ołięe! Ma paib 'Dezao ann pēo abpocao Connģaal: Ma  
 paib Suin cionpać ata 'Dezao naoi nuaipe nićur meapa, aćt  
 aip gļaoić oo le ppeazpać aoubairt pię Mumain: Comairć-  
 pao pa mo ćapa annazaić ģać capoio. Ni b-puil 'Dezao  
 aip laćap, ma paib oeiipao Connģaal go m-beić pe com  
 cealģeać le plicćt lbei maip bi oo plicćt ep. le na linn-  
 rin oubairt apopię: Fpaezpeao 'Duać: b-puil anne nać  
 b-puil 'Dezao ann boćanaib n-'Duać, azur anne nać toip-

meafgeann Duac a tabairt ruar? Fheadair Duac:

Mairéann Degeo ann boéanaib n-Duac agur comhairc-  
fais Duac zac a éiofar ann. Iy ann rin o'eirig aronig  
za raó: Roime feo noctuis Ullaó a cládeam annor zo  
feafrao olige n-Ermione raor trialluis le armpfluaó uao  
bair zo bun éionais na talman viol clan na talman  
curour anmor, oir ioctear oo zac gneatgáal a luactaor,  
oo cáill níg Cairbre a beata agur iomra ve na maicib  
agur ve 'n gáal agur zo foil o'faneann Duac anna flige  
éiontaó aig glaoic marluóó na olige aronmar air comhairc  
a éara agur loirtin a boé. Airy iarrais Connáal: An  
tabairfais Duac ruar Degeo le fheadraó oo olige n-Er-  
mione? Dubairt Duac Comhaircraim Degeo zo o-ti'n veir-  
eao! Agur dubairt aronig: Dubairt Duac ann cluar-  
teant aronruinne n-Ermione zo g-comhaircraim fe Degeo,  
agur veir Connáal ar aró zo g-comhaircraim fe olige n-  
Ermione, oir iy air an raó rin fuioeann fe coirceim nibeir  
airve 'na a éairbraétraib ve'n flioct? Agur mar iy éoir  
zo n-ioctar an t-erlaó an curour, creuo ma n-ioctar  
Duac níg Muáin naoi mile m-bo zac baalaín nuis zo g-  
comhaircraim feact na n-olige? Agur cuirtear Duac raor  
naime, agur o'fan fe anna éort. Agur bi focla na áene  
rémocta ruar. Agur cmochnuigrao zac feact ve'n aronru-  
inne oar curmor, mor fearuig donneac air Tabairta aig  
iarraó a éairt. Agur o'imctig an t-aronruinne zac g-a  
éagóun fein.

Δγυρ έαρ ύειρ δον μιορα άμαιν ο'ευσ Ειρμόιον Δινε  
 μίξ λαιζεαν Δγυρ αιρ τιζεαότ το άποόρμιννε λαιζεαν αιρ μ-  
 βριυέιμε Μαγναρ μοζαοαρ Κοιζνε Δ μίαο άнна μίξ άρ έιονν  
 λαιζεαν, Δγυρ το εριλλ Connzααλ ζο Δοόμαζηνμάοα. Δγυρ  
 το μίαιρ φάοτνα αιρ Έαβαριέα. Δτα'η άιμριρ ουβ Δγυρ εριμ,  
 ειό ζο μαιβ Όυαό ααπα το Όεζαο το βι γε μιβυρ ζηυαίμε  
 'να δονόυιμε οε'η ρλιόότ Ιβερ έαριμαηζ άη άιζνα ριν υαό  
 Δ μίάοαιρ Δ έαιμιο υαό ρλιόότ Ιολαιρ. Άνοιρ έαιμιο άη εριά  
 le ιοό άη βοριόιμε Δ μαιβ μαρι ααιν αιρ Όυαό, Δγυρ υαό  
 έαριλαό ναρ έαιμιο αυιρτεαρ τεαότοιμεαότ ζο μίξ Μυμάιν άιζ  
 μαιό: Ααο τυιζε ναρ αυιρτεαρ άη ααιν οαρ άέηε η-άποόρμ-  
 ιννε η-Εριμιοηε? Δότ το ρηεαζαιρ Όεζαο οον τεαότοιμεαότ  
 υο: Μιορ. μυζαό άη άριειρ υιλε ζο λειρ ρορ Δγυρ μιορ  
 ρευο le αυιο βυό ριννε οοιό το ριυβαίλ κομ ραοα ριν.  
 Τριά έυαίλλυίξ Connzααλ na ροαλα υλλίμυίξ γε na κομλανν-  
 τα αιρ τιζεαότ οοιό ζο Ευοαν Όαιμε ααριυίξ leo αεανφεαρ  
 η-Οιρ Δγυρ ααταριόαρ λειρ Δγυρ ουβαριε ζο μαιβ na ba le  
 na μαοριαιβ αιρ Δ βοταρ ζο Τεαόμορ. Δγυρ άεηυίξ άριομίξ  
 ζο η-βειό na ba τιομαντε ζο υ-τι Scanoc μίξ υλτοηημάότ,  
 Δγυρ το βι μαρ ριν. Δγυρ ριλυίξ άη άριμϕλυαίξ ζο υλλαό,  
 Δγυρ αυιρτεαρ άη ααιν άη οαπα βααλαιν άη ηορ αευοηα,  
 αιρ άη εριεαρ βααλαιν Δγυρ Όεζαο ρορ άηη Μυμάιν μιορ  
 έαιμιο άη ααιν, Δγυρ ρηεαζαιρ Όυαό οο'η τεαότοιμεαότ: Όαρ  
 βααλ ηι βειό ααιρβε η-Όυαό ααιτε μιβυρ ρυιυε αιρ ααριαοιό  
 ζ-Connzααλ. Όε βρυίξ ριν έυαιό άέηε αριμνντε na κομλανν  
 άμαό εριό υλλαό Δγυρ λαιζεαν αιρ Μαζ υριλανν άηηα

ετοιμίολλ αριοιζ. Νιοι κυρι αριοιζ ζο Scanoc μιζ υλτον-  
 μαότ ορι εσαίλιζ γε ζυρι ευρι Scanoc na ba αρι αρι ζο  
 Όυαέ, ορι bi αιζνε Scanoc lionta le tnyé αηηαζιό μαάαιβ  
 Ερι οε βριζ ζυρι αίλιτα ιηζειν ειρζ αρι αηηα έειλε αιζ Κορ  
 μαα Ρυαόριυιόε ιιοιρι. Αζυρ τριαλλιζ Connζααλ αηηα αρι-  
 νεαριτ ρειν αζυρ αρι τιζεαότ όο ζο Μαζ υριλανν conηαιριέ  
 γε βοάηα λεαέ αατα υαό λαιζεαν αρι αν Μαζ. Έαιηι  
 ceanφeap Μάζζλειν ζο Connζααλ αιζ ιαό: Ατα μευόέεαν  
 αριμφλυαζ λαιζεαν αιζ τιζεαότ, μα η-ζλυαιρφαο αριοιζ ζο  
 Σιτόριυιη, ηυιζ ζο τιοέραο ρλυαζ λαιζεαν έυιζε? Όε βριζ  
 ηαό ιαιβ άηηιαρ ηο ceαλζ αηη ηειν αριοιζ ζλυαιρυιζ όαρι  
 ροαλ αν εηφηρι. Αρι ρειρεαο λα ό'α ρυηρεαό αρι Σιτόριυιη  
 conηαιρέεαοαρι ηα ροριραιυιόε αριμφλυαζ Μυμáιν τιζεαότ ταοβ  
 φιαρι οηηέαιβ αζυρ αριμφλυαζ λαιζεαν αρ α έοιηηε αζυρ το ηοέ  
 comλανηα η-υλλαό α αζαίο ό'ιοηηρυιόε αριμφλυαζ Μυμáιν  
 αζυρ ζο ροιλ ηυζηε αριοιζ οηηεαρδαηη τιζεαότα ηυζ λαιζεαν,  
 αέτ ηι ιαιβ Κοιζηε λειρ αν ρλυαζ κορι αρι bié. Ιρ ανη ρην  
 αουβηαοαρι ηα εηηέοηλανη: Ζο ιαιβ ρεαλλ αρι κορι. Τραέ  
 υλιηυιζ Connζααλ αριμφλυαζ υλλαό ραοι λειé Μυμáιν έαιηι  
 αριμφλυαζ λαιζεαν ταοβ φιαρι υοιβ, αζυρ εηυηευιζ τριαη οε  
 ζαέ comλανη αιζ έαβαιρτ comηυιόε le οεαρλαηη όο Μυμáιν  
 αζυρ le α λαηη cle το λαιζεαν. Αζυρ αέηυιζ Connζααλ το  
 ηα ηυλροιυιόε: Ζλαοιό αρι αηηη η-Όυαέ αν τ-επιλαόό αέτ  
 ηιοι έαιηι Όυαέ αηαέ το ευηρεαό comηυιόε αοηφηρι. Εια ηυό  
 e αρι bié αν αιτ ιαιβ ροαβαρι αν αατα ηυό τεαηηε ιρ ανη  
 ρην το τριοο Connζααλ ηυιζ ζυρι έυιτυιζ γε, έαρι όειρ ζλαέαό

δον ζοιντε δευξ υαό λυαίν να γααλ, αιν τυιτιμε ζ-Conn-  
 ζααλ μορ τυιτιυιζ αρμψλυαζ υλλαό α έυλ, οιν το γλαό  
 Κορρυαό μαε Κορ ήιε Ρυαόρμυθε μορ αιε ζ-Connζααλ αιε  
 υλλμυζαό να κομλαντα, βι Κορρυαό αηνα έεανόατα ζ-Clan-  
 να Ρυαόρμυθε. Αζυρ το μετό γε α αρμψλυαζ αμαό υαό αιε  
 μοαόμωιλ αηνα μαιβ ιορμ Μυμωιν αζυρ λαιζεαν, αζυρ το  
 εεαρ αζυρ το βμρμυιζ γε να ναμωιτο λε μορπέρεαό. Έαιτεα-  
 οαρ α βόενα αν οιοόε ριν αιε Σιτόρμυμ. Δόλεαόαοαρ να  
 μαρβ αζυρ έορμυιζ αν αρμψλυαζ κολν ζ-Connζααλ αζυρ  
 κολν εινψμ αρπόεαρ, αζυρ κολν εινψμ λεάεαιρνε α τυιτεαοαρ  
 ραν καό. Αζυρ το με ροαλ μυιζ ζο ζ-ελυμυιζ Κορ ε:  
 Anne ναό η-γλαόρμωιτο ερεαό?

Αζυρ αένμυιζ Κορ το να βυλρμωιβ: ηι γλαόρωο ρμ  
 υλλαό δον ερεαό. Αζυρ το βι μαρ ριν. Αζυρ ιομέεμρεαοαρ  
 κολν αν μζ αζυρ να ζ-εεανφεαρ α τυιτιυιζ λειρ αζυρ λυότ  
 να ζοιντε αιε εαμβαοαιβ ζο υλλαό οανζηαοαρι εαμ ζ-Conn-  
 ζααλ ανη Δοόμωιζημωαό ροζυρ το εαμ Δοόα, αζυρ εαοιν-  
 εαοαρ αν ευζόαοιν αζυρ έανηαοαρ αν εατρμων οο'η μζ  
 εεαρμτε ανη καό, αν εεο εεαν οε μζέιβ υλλαό υαό λαέιβ  
 Δμρζεαοόμορ τημ εεο αζυρ τημ βααλαινε. Το ζευρζυιλ υλ-  
 λαό Connζααλ αν εεαρ αζυρ μαίε αιε γλαοιό αιε μαρ  
 αημμ: "Connζααλ Σαιέεαρναό".

Αη οαμ λαεβαμρ οευξ. Αη τ-αοημωο εαιβιωιλ οευξ.  
 Ριζαιλ η-Ουαό μζ Μυμωιν αρμμυζ ρεαόε βααλαινε. 37 ζο  
 ο-ει 30 R. C. (Φεοό Αηηαλα μζεαόατα η-Ερμωινε Αη. 1. Ρολ.

Αν 86. ουλεος. Δοιρ αν Τομιαν 5032. Φαι αιημ Ουαδ  
 οεαλτα Οεγασ. Φευδ μαρ αν ceυona Annaλα 5-Cluainmic-  
 noiρ, Ογιγία R. 3. C. 42. Δγυρ λεαβαιρ lecaim fol. 203.)

Ανοιρ γαν τραδ ρεο οο μοιρ φαετνα ανη Τεαδμορ  
 com luaid 3υρ ριορρμυγ 3υρ ετιε Conn3aal, cuiρ ρε ρυαρ δ  
 βοε αιρ εδαρτα αγυρ cuiρ ρε τεαετοιρραεετ οο Φεαρ3αιρ  
 mac leio, mic Ruad6rhoide μοιρ αι3 ραδ: Cuiρ αν ειραον  
 αγυρ ρυ3βραε αρμοι3 ανη ρεο, αγυρ εαιμιο Φεαρ3αιρ λειρ αν  
 τεαετοιρραεετ αι3 ιομειρ λειρ ορρνειρ αρμοι3 αγυρ βι ριαο  
 λεα3τε αιρ αν τρποαον ταοιβ ρτι3 οε'η αρορφομηραδ. Ιαιρ  
 ρα3αδ cymam τι3 αν ρυ3 αιρ αρομηαρ ο-Τεαδμορ τρμλλυι3  
 ρε ρειη αγυρ Φεαρ3αιρ μαρμον 3ο Δοομηα3νημαεα. Αιρ τι3-  
 εαετ le na ceile οο αροειρμυνη n-Ullaδ αιρ m-brhoiteine  
 ρο3αοαρ φαετνα mac 3-Car mic Ruad6rhoide μοιρ ανηα ρυ3  
 αρ ειοηη Ullaδ. Μαρ αν ceυona ιμει3εαοαρ na luaidcyma-  
 τοιε αμαε αιρ ρυιο ερρμιοη αι3 3λαοιε na ρυ3τε ρρμιορραιοε,  
 cymfyr, ollmana, αγυρ τρραδαοηα 'η ροβαιλ le na ceile 3ο  
 αρορφομηραδ ο-Τεαδμορ εδαρτα le αρμοι3 οο ρο3αδ. Α3υρ  
 αιρ ρυιοε οο'η αροειρμυνη αν ceυο ρεαετ ρο3αδ Ουαε ρυ3  
 Mumain ανηα αρμοι3, οιρ οο ελαοηυι3 ρυ3 αγυρ ρρμιορραιοε  
 λαι3εαν οο Ουαε αιρ ρον δ εομηαιε οο Οεγασ mac Ουιη  
 mic b-Φεαρμηρα, mic Oilliol Αρμιοη mic Δοη3αιρ ο-Τυιρ-  
 ηεαε υαδ λαο3αιρ οε ρλυοετ ιολαιρ. Μαιρεανη φαετνα ανη  
 Δοομηα3νημαεα.

Ανοιρ το έαηλαό ζο ηαιβ άιγνε Scanoc άγυρ ηλιοότ ηιζοα ηα Όαηααη ολό αηηαζαίο υλλαό άγυρ ηι τιοόραο ζο αηοόηυηηε ηα ηιζεάτα. Αηηηαη οαηα βααλαη ηε ηιζαίη η-Όυαό, ο'ευζ Ροιζγε ηιζ λαιζεαη, άγυρ αηι τιζεάτ το αηοόηυηηε λαιζεαη λε ηα έεηλε αηι ηί-βηυηέηηε Μαζηαη, ηοζαοαη ηιονλαόό αηηα ηιζ άη έιονηη λαιζεαη. Ανοιρ ηυαηι Ροιζγε βαη ηυλ α ηαηηε Όααλ Ιαηηηζιέ, άτ ηι ηαιβ ηιζ ηοζαηζτε αηη λαιζεαη, ηε βηυζ ηηη ηιοηι ηηέηιζεαοαη ηα λυ-αιτέηυαόηοτε αηαό αηι ηυηο Εηηηοη άηζ ζλαοιό ηα ηιζέτε, ηηηοηηαίοτε, εηηήηι, ολλήμαηα, άγυρ ηηεαβαοηα 'η ηοβαίη λε ηα έεηλε ζο αηοόηεοηηαό ο-Τεαόηοηι Έαβαηέα. Μαη αη εευηα ηι ηαηηεαηη αηοηιζ αηη Τεαόηοηι. Λε ηα ληηη ηηη έυαίο έαηε ηηαέ τιζεάτα λε ηα έεηλε το ηιζέηιβ, ηηηοηηαίβ, εεαηηεαηαίβ άγυρ ηηεαβαοηαίβ 'η ηοβαίη υηηε ηηη βι Έαβ-αηέα υαηζηεαό.

Άγυρ ηιοηι ηιζγε ηάτηηα αοηηιό τιοηβηολλ αη ηυο ηίβυρ ηυηοε 'ηα ηεηηοβαό ηηαη α ηιοη αηι λεαβαηη ηα η-Αηηηηηε η-υλλαό. Αηηηαη ο-ηηεαη βααλαη ηε ηιζαίη η-Όυαό το έαηλαό ζυη ηαηηε Όεζαο αη αοηη, αηη ηηη ηηηαλληιζ Όυαό ζο Τεαόηοηι άγυρ ο'ήαζ ηε Όεζαο αηη αηε ηιζ αηη Μυ-ήαηη. Ανοιρ ηι ηαιβ αοη ελαη άηζ Scanoc ηιζ υλλεοηηήαότ άγυρ έυζ Όεζαο α οεαηηόηυηι Όαζεαλα ηαηι έεηλε το Δι-λατ ηε ηλιοότ ηιζοα ηα Όαηααη. Ηιοηι ηιζγε Όεζαο οηηε-αηεαή ηε λα ηο ηε οηόεε άτ εοηηηζαό ηυαη ηαηέ ηα Όαηααη αηηαζαίο υλλαό άηζ ηεαηηζαό α βεαηεα το βεηέ ηεηό αηι βαη Scanoc. Άγυρ βι ηιονλαόό ηιζ λαιζεαη ηαηη-

·αση Le Iber. Cαθ ατνοάθ Ουάδ ρευηφάθ Fιονλαός, μαρ  
·αη ceυσηα το λαβαη Ουάδ μαρ ουβαηητ Όεζαθ. Αη τηάτ  
·φλοιλ Ουάδ ζο ηαιβ ηε ραηγηυζάθ ε ηειη αιη ζαά ταςθ αη-  
·ηοη ζο η-βειό ε ηειη αζυη φλιοάτ Iber αιη ηυζαιλεάθ Εη-  
·ηιοη ζο ρεο, conηαιηέ ζαά άάτ αηάηαι Ουάδ ζο ηαιβ Όεζαθ  
·αιη οβηυζάθ ζο ζευηθεαηταά Le Ιολαιη το αηουζάθ αζυη.

Iber το ταιηαηζ ηιαη. Αηοηη το ηυζαιλ Ουάδ cuiη  
·βααλαιηε άάτ ηιόειηηηη ηιοη ηηάηηεαθαη ηα λυάάτρυαόηθε  
·αμαά αιη ζλαοιά αηοάηυηηηε η-Εηηηοηε Le ηα άειηε ζο αηο-  
·ηεοηηαά θ-Τεαάηοη Τάθαηά. Αη τηάτ το άυαίό βααλ αη-  
·ηεαά αηηα έεαά η-βλαά ηαη ηειηεαθ βααλαιη ηε ηυζαιλ η-  
·Ουάδ, το ζλαοιό φάάτηα ηυζ υλλαά αηοάηυηηηε η-υλλαά Le  
·ηα άειηε ζο Δοόηαζηηάά, αζυη άυηη ηε βυληοηηόε αμαά  
·αιη ηυηθ αη ηυζεάάτ ζα ηαά: Όηεαά Clanna Ruαάηυηηε  
·αηηα έαλλα ααθ αηη βειόεαη αηοάηυηηηε η-υλλαά αηη Δοό-  
·ηαζηηάά. Αηηαηη το ηυηθ αη τ-αηοάηυηηηε. αζυη το βι  
·Clanna Ruαάηυηηε αηη έαλλα, ό'ειηυζ αη ηυζ αζυη αουβαηητ:  
·Cιό ηαά β-φυηλ ηυζ αζυη ηαιηε η-υλτοηηηάάτ αιη λαάηαη θαη  
·ηοαλ ηα η-ολιζε, ηιόειηηηη ηη β-φυηλ αη ηεοηηαά ηεο α  
·ηαιά ηαηηαηζ, β-ηειοηη ηαά αοηη ζο θ-ηιοάηαθ Clanna Ruαά-  
·ηυηηε αηηεαά αηηηεο, μαρ αη ceυσηα β-ηειοηη ηαη αοηη ζο  
·ηυηθεαηθ αη τ-αηοάηυηηηε αηη έαλλα Clanna Ruαάηυηηε?  
·Αηη αη τ-αάθαη ηηη, αηευθ μα ηεαηηαθ αηοάηυηηηε η-υλλαά  
·αζυη Clanna Ruαάηυηηε έαηη έιοηάιολλ αη ηυζ αιη η-βηυη-  
·είηηε η-Αηοηηευηεάάτ μαρ ηυζηεαθαη ηυλ α ραηηηεαθαη  
·Δοόηαζηηάά, αηηοηη ζο ζ-αηηηαθ αάθ ηοαλα 'η ηυζ, αζυη



17 cori zo m-beið ríad íomta mar g'eall ari gníom na  
 aimirre reo?. Agus oo bi mar rin.

Agus miðneadarí claríborio don coriceim amáin níbur  
 airtse 'na 'n talamí oo'n mið agus fearuis uile p'ionra n-  
 Eri agus na cíníri ollmána, agus t'reabhaona 'n pobail agus  
 na b'ieiteamna moðairte ari taob amáin ve'n mið agus ari  
 an taob eile Clanna Ruadúiríde arimígleurta miðneadarí uile  
 moiríaine faoi éuarre an mið. Agus aríuis an mið a g'ut  
 ga mað: Uad'n la ari o'eus Macá ingein doða beairiðean  
 g-Ciombaóit da ceuo cuig veus agus ríce baalain zo o-ti  
 miðail Ruadúiríde moiri arí mið oo marí míc Eri ann Ullað  
 clanonuðad uad t'read maitead agus n-ghaal marí ann Mu-  
 máin agus laigean? Sead eadon íorígíil ríðtead agus p'ri-  
 onraídead faoi b'pollac a boe ann aimirri ríis? Bi míc  
 laogairre agus míc g'ialcáð aig cuiri leat Eriione ari fuir  
 a ceile, agus fearuis maite Muimáin le macaib laogairre  
 ari íon Aine ve Corriac. Agus marí éuirre p'ionra íb-  
 luðad bi'n mion rin laoiri agus an cuio a o'fad re lag.  
 17 marí rin oo bi níis zo éainic don gair Tuirímeac ann  
 reo leir a mac fearmáira le Aine a ingein ann b'pionú-  
 ríire. Ann g'einríri éus Ruadúiríde moiri anna g'ad comáirle  
 íomta ceuo g'laéta reilb. Fuairí fearmáira bar agus fuairí  
 Oilliol aríoin a mac bar. Ann rin éainic Suin le míogníom  
 reall agus comílice. Tíat g'laóirídearí Suin le r'reagairad  
 ari a gníomáirca, eicíooluis. agus éus Cairbire mið Muimáin  
 comáiric oo, ari a íon éuir Cairbire t'reun. Acé o'fan De-

ʒao mac Suin ran talam le comblionuʒao an pun feille a  
 euryuig a d'air. Agus ir mire faetna o'innruig ʒo Conn-  
 ʒaal bearta agus comʒlic Deʒao mac fealltao Suin. Ir  
 ann rin diacreabuiʒ Connʒaal uao Ullaao Deʒao agus uile  
 laigeanao a maib leir. imteigeaao ʒo Mumain Do cuir  
 Connʒaal anoiag annor ʒo b-freaghuoao oar uige aet eus  
 Duao comairc oo'n oʒlaoo. Agus oo leas apocruinne n-  
 Eriione cain naoi mile m-bo air Duao ʒao baalain nuig  
 ʒo o-tabairrao ruar Deʒao le freagruao oo'n uige. Air  
 tigeaet oo'n boroinne cuir Connʒaal iao ʒo Ultonnmaet an  
 ceuo agus an oara baalain, aet oo cuir Scanot air air  
 iao ar iorol ʒo Duao. Air an o-treag baalain ni tabair-  
 rao Duao ruar Deʒao no ni ioerao an cain. Gluairuig  
 Connʒaal oo comairc an uige, oo eaplaao ʒo maib  
 Roigne fealltao agus euituig Connʒaal le feille laigean.  
 Agus ata Duao mac Iben aig muʒaileao aroiuig le comʒnion  
 iolair, agus ruideann Deʒao an t-erlaoo ann aic muʒ ann  
 Mumain. Ir forur rior oo cao ʒo b-fuil rhuoet iolair ce-  
 alʒao. ranuʒao uʒoarao agus ceannear, agus mar ʒeall  
 ʒon n-ʒlaao iolair an ceouair ʒairm Eriion air fein, traet  
 bi me Iben agus arioraetair Eri for oʒ, raoileann ʒur  
 buo e a ceart oo muʒail aroiuig a ʒ-comnuioe?

An o'roeraob a o'fulang Ruao'ruioe mor o'far air an  
 talam reo, le comʒnion Iben agus laigean, teilʒrao sub-  
 neul air Eriion manaet maibeamar curamao. Aet air tairi-  
 angt oo Connʒaal an freum oo ar an talam, raic Cairbrie

αἴψυ Ὀυαὶ ε ἀμυρ ἀνν τάλανι Μυμῶν, αἴψυ ἀρ ριν ἀτα  
 ἀνοιρ αἰς μαρλυζαὸ ὀλιγε n-Ερμιονε. Ἀτα Μυμῶν αἴψυ  
 λαίξεαν μαρῶον αἴψυ ἄλτονημάετ μαίλλε λεοῦραν, υἱμε ριν  
 ρεαρεανν ἄλλὰ ἀονφεαρ ἕαν εαῖα ἕαν κοῖνησιον ἀέτ τρε-  
 ἀέτ ὀλιγε n-Ερμιονε? Μανάε ἔ-φυιλ ριαὸ ἀ ραίε κοῖνευέταε  
 μαίρῃ το ελοιν ἄλλὰ αἴψυ μαίρῃ αἴψυ τρυαίς το Ερμιον  
 ἰ ρειν! Τριάε το ρυῖθε Ὀυαὶ ἀρομῖς τὰ βαλαῖνε νιορ  
 ἕλαοιὸ ρε ἀποῦρμιννε n-Ερμιονε ἕο τεαῖτορ ἔαβαρῆτα ἔαδ-  
 αῖρε μαρῖ λειῖρσευλ βαρ Ροίξνε μῖς λαίξεαν ἰμῆιξεαυαρ  
 ἔαρε εεῖρε βαλαῖνε αἴψυ νι εἰαῖθεαυαρ να λυαῖεσυαῖοῖθε  
 ἀμαε, οειρτεαρ ἕυρῖ βυὸ ραίεῖορ Ὀεζαὸ εἰνῃεαρ Ὀυαὶ, ἀέτ  
 νι ριορ ριν Μα τὰ υἱε μῖξεαῖτα n-Ερμιονε λειρ ἀέτ ἄλλὰ  
 εαὸ τυῖγε ἔ-φυιλ ραίεῖορ αἰρ ῖον Ὀεζαὸ αἰξε? ἀέτ νι  
 ρεαὸ! Νι ριν ἀν τ-αὸβαρ ἕνιθεανν ρε ριν αἰρ κοῖμαῖρε  
 ἰολαῖρ, οἰρ ρυαῖοῖξεανν ρλιόετ ἰολαῖρ ἀν ὀλιγε. ἰρ αἰλ leo  
 ἰ το ἰαρλυζαὸ αἴψυ το εἰρῖ ραοἰ οἰοῖμεαρ. Ὀε ἔμῖς ριν  
 ερνευτ μα εἰρτεαρ τεαῖτορμεαῖετ ἕο ἀρομῖς ἀνν τεαῖτορ αἰς  
 ραὸ: ἕλαοιότεαρ μῖςε, ρρῖονραιοῖθε, εἰρῖρ, ολλῖμῶνα, αἴψυ  
 τρεαδαονα ἴν ροβαἰλ ἕο ὁ-εἰ ἀροῖεοῖρμαὸ ὁ-τεαῖτορ ἔαβαρ-  
 ῆτα ὁαρ ροελαἰβ αἰρ τρεαὸ ὀλιγε n- Ερμιονε? αἴψυ ἀρομῖς-  
 εαυαρ ἀν τ-αποῦρμιννε ἀ ὕεαρλαῖμα. ρορ αουβαῖρε ἀν μῖς:  
 ρανεαὸ υἱε ἀνν ἀοῖμαῖνημάεα νο ἀννα εἰοῖμῖολλ νυῖς ἕο  
 ἔ-ρῖλραιο ἀν τεαῖτορμεαῖετ αἰρ αἰρ οἰνν.

αἴψυ οειρρῶο μῖο κοῖρμαὸ αἰρ ἀν ἔ-ρρεαζῖμαὸ? Ὀἴμ-  
 εῖς να τεαῖτορμῖοῖθε αἴψυ ρῖλεαυαρ le ροελαἰβ ἀρομῖς, αἴψυ  
 ρεο ἰαὸ: ερνευτ μα ἰ-βῖθεανν ἄλλὰ ροβευς το οἰοῖμεαρ

Ερ, ζο φοιλ καίτεαο φαάτνα ο'φαν ανη, ορη ανυαρη ατα καλλ  
 αηζ αρομηζ le comairle ιαρηφαο υαό α ποζα ρειν ι?. Ερυ-  
 ινντεαρ αν τ-αποάριυννε αζυρ Clanna Ruad'ριυιόε αρηρ αρη  
 η-βριυιέιμε αζυρ λειζτεαρ αηνα αλυαητεαντ αρ αρο φοαα  
 η-Θυαό αρομηζ. Αζυρ ο'ειμηζ αν μηζ αζυρ αουβαητ: Αν  
 ρυλανγεοόαο υλλαό Ερημον οο βειά μηζαητε οαρ ηεαό α  
 έυηρεαρ α έοιλ ρειν ρυαρ αηναζαο αν οηζε? Νο αν υλλ-  
 ηυηζφαο ηα αηρηρη ηα αοηλανητα αζυρ ααρηανζφαο αν τε  
 ηαό ρηυ οε? Ο'ειμηζ αζυρ αεανφεαρ Μαζμορηάομα αζυρ  
 ουβαητ: Ερηυο μα η-βιόεανη Θυαό μαρηβαοορη ζ-Connζααλ  
 ρηροηατε υαό'η ηρηόαοη? Αζυρ αυητε αρ ηαόαηιόε οαοηηεαό?  
 Αζυρ ουβαητ αν μηζ: Τυζεανη αλαν Ερ βυιόέοιορ οο αεαν-  
 φεαρ. Μαζμορηάοημα αρη ρον α ζηαό οο Connζααλ αάτ μα  
 λευρημυαηηφαο βηεαρ αιαλληαο ζυρη λαβαρη ρε ζο ηοάαρηυηζ  
 οε'η ηηό α ηηζηε Θυαό αζυρ Ροηζηε ζο ρεαλλεαό, αάτ ατα  
 'η ρειηζ αζυρ αοζαο λαν οε βεαρηαηβ? Ηη ε ιορηζυηλ ζ-  
 Connζααλ αρη α λαβηεανη υλλαό ανη αηηη Ερημone le ζλα-  
 έαό οηοάοιορ? Οο βρηρηυηζ Θυαό αν οηζε αρη ρον Οεζαο,  
 αζυρ αοηηεαρηαυηζ ρε αν μαρηλυζαό ρηη ηρηάτ ηαρη ζλαοηόεανη  
 ρε le ηα έεηε αρηόάριυννε η-Ερημone ζο αρηφεοηηαό ο-  
 Τεαάηορη έαβαρηά ζο ηρηάεαηαηλ. Ιρ αρη ηα αηοηηα ρεο ιοό-  
 ραο Θυαό οηοάοιορ? Οε βρηζ ρηη α βηεαρ μα'ρ οο έοιλ  
 ε οειρηαο ηηζ υλλαό: Ερηυο μα β-ρηεαζηοόαο Θυαό αρη  
 ρον μαρηλυζαό αν οηζε? Αζυρ οο βη μαρη ρηη. Ιρ ανη ρηη  
 αάηηυηζ αν ηηζ: Ερηυηηεαο ζαό αεανφεαρ α αοηλανητα αοη  
 ηορη ζυρη ρευο λειρ, ορη ιρ αορη ζο η-ζλυαηηηαο υλλαό αηηα

neaɾc. An tɾiac ceuona tainic na cɾomfɿɾi zo u-ti'n miz za  
 comzairiad anna cluar: Anne nac u-tadairɾaid an miz  
 ceao uo na cɾomɾeairib uo beic ann comluatuir an aɾm-  
 fluariz mar zluairiann zo cozaó?

Fɾeazair an miz: Ni beic, labriann no cɾomfɿɾi zo  
 celageac ann comzairiadaib. Bi rɿb anna iorimteadcoimioe  
 uo Sun azur uo laizean azur uo Uezao azur Mumain  
 azur iorɿ Mumain azur laizean, azur anoir iarruizeann  
 rɿb ceao uaimɾa uo znoó an iunɾeille ata a b-ɾollaó ann  
 buɾ n-uéc annazaoó cloin eɾ? Eirɾuizio le ɾoclaib eoóaió  
 Ollman b-ɾoula an olɾɾnaoir ceɾc: Coɾneao an cɾomfɾeair  
 na teinnce naomta, azur moneao aɾmɾi, an azur tɾiac. Iɾ  
 mar rɿn aoeɾi ɾaóta a mac. A cɾomfɿɾi mairuizio zo ɾo-  
 narac ann buɾ n-aic ɾein. An tɾiac ceuona tuɾuiz aɾoiz  
 aiz ullmuzaó cozaó, azur uo cuɾi ɾe a cuɾaóioe tɾio la-  
 zean, azur cɾuinnuiz Uezao comlannta Mumain, azur tuɾ-  
 uiz ɾe mar ɾaol ɾe aiz tarrangɾe cɾɾiɾ Ultonnmaó, oɾ  
 uobɾaodar leiɾ ɾanɾaómar taoib ɾtiz an u-talom ɾein.  
 Nióeɾɾin ɾaoluiɾ ɾe zo u-tarrangɾao le cealz iao, moɾ  
 ɾioɾuiz ɾe na Uanaan, oɾ ni labair an Uanaan aɾiaom  
 uaoaió nac tainic zo b-ɾioɾ aɾ a cɾioioe. ɾoɾ lionta le  
 uoóuɾ, commeaɾac ue'n la aɾi tuic Connzaal le beaɾc  
 Uezao cɾuinnuiz ɾe comlannta Mumain azur laizean aɾi  
 Maz Sióruim. Cialleodar zo u-tioóɾao ɾaóta annóiaz  
 ann. Ann rɿn caiteodar a boóana anoir tɾiac maib aɾm-  
 fluaó ullaoó ullmuizte aɾi aɾoóeap óom ulmoɾ a maib a

uinnir, bí ámhgar ve a fáit bíad ma m-bíóeann an coḡad fáda. Fheasḡar Clanna Ruadúruíde: Áta ar lon a fáit farfrang com fáda ḡur fanamar ann ullad, ann rin tabairfais Mumáin aḡur laigean uinn! Aḡur éuailuig an riḡ focal ḡ-Clanna Ruadúruíde aḡur veffruig re ḡ'a boḡanaib aḡur éuad tadoib rciḡ u'a mhorfaine aḡur duubairt ḡo ḡeur: A leaḡraomuis oioḡclácteaim Mumáin aḡur laigean? A tiunḡarais ulcloin Er ḡo ciopioib m-bo aḡur cnead? Na bíóeas an leitve le maó fearoa! Le na linn rin duubairt fáctna: Cuiinneas na feanoimú aḡur na oḡaíde ba 'n riḡ aḡur ba rriothaídeas Er, leaneas an armfuaḡ leo. Mar ḡluairéadar comlannta n-ullad tuió laigean bí'n talaim uaigneas follam, vo bí uile air Maḡ Siḡóruim. An tuiat éanḡadar ann maóairé an Maig, connairceadar Mumáin aḡur laigean anna imlitib ḡa ḡluairéas air Arubairt aḡur vo bí'n Arvo folluigte le boḡanaib. Áct uainḡuig ullad a armfuaḡ air an Maḡ la'rimaíarac air laomnuḡad baal, ullmuigtear ḡac armfuaḡ, aḡur ḡluairuig comlannta Mumáin riar ar taob na tulca. Aḡur átnuig fáctna vo na bulfoirib vo arḡair: Seareann riḡ ullad air talaim Mumáin vo eirt le fheasḡad aruig cas tuige comairceann re Deḡas an eplaó uiaḡreabac aḡur cas tuige cuinḡeann re aruifeoímaó u-Teaḡmori Tábaréa ruivote éar ulige? Aḡur duubairt Duas le na bulfoirib: Cuirfais aruig ulivtoiríde n-ullad air riuḡail ḡo roḡarpuig uad talaim Mumáin! Aḡur éus fáctna cuireas comruic donfir

το Ύδα, δὲτ μοι λεανν Ύδα να βυρροίθε. Αν ceυθ  
 cean νε ρλιοὺτ Iβερι ναὶ ρρεαζαίρ το'ν cuiρεαὸ ζαίρτσιζεαὶ-  
 τα. Δζυρ τεαννουίξ αν καὲ Δζυρ αν caρζαίρε uaὸ μαιοιν  
 ζο ο-τι τραῖνονα. Δζυρ τιομανουίξ υλλαὸ Μυμῶαιν Δζυρ  
 λαίξεαν ποίμε, Δζυρ βι Clanna Ruαὸρροίθε cuαρτσιξ Δζυρ  
 αιξ λορζυζαὸ Ύδαὶ ἀμεαρξ μεαὸον αν ρλυαιξ, Δζυρ το  
 ceαρρεαδαρ α ρειm οίρὶὶ τρὶὸ α ἀρμῆλυαξ, Δζυρ μαρβαδαρ  
 Ύδα, δὲτ μοι ρυιαρεαδαρ Ύεζαο, ο'ιμῆιξ ρε αιρ αζαὶὸ λε  
 ρεαρραιβ λαίξεαν, ραζὸαιλ comlannta Μυμῶαιν το ραοβαρ  
 caῖα.

Το βί'ν Μαξ ρολλουίξετε λε caρραιβ να ἡαρβ, βί'ν τα-  
 lam anna ρειρζαν βοξ λε ρυιλ. Ξυτεαδαρ ρεαὲτ Δζυρ ρίε  
 mile λε Ύδαὶ αιρ Μαξ Δρὸβρειρτε. Το ριζαίλ Ύδαὶ ρεαὲτ  
 baalaine ρλοινταρ "Ύδαὶ Ύαλτα Ύεζαο" μαρ αιm αιρ.

Αν οαρη λαδβαίρ νευξ. Αν οαρη caίβιοιλ νευξ, ριζαίλ  
 β-ραῖτνα ἡιc ζ-Cαρ ἡιc Ruαὸρροίθε μοιρ ἀρρομῆξ τρὶ baal-  
 aine ρίεο 30 ζο ο-τι 7. R. C. (Feuc Annaia ριζεαὶτα n-  
 Eppione. An. I. Rol. An. 86. ουίλεοξ. Δοιρ αν Όοῖαιν  
 5042. ραοι αιm β-ραῖτνα β-ραῖαὶ. Δζυρ ann Annaiaιβ ζ-  
 Cluainḡicnoir μαρ αν ceυθνα.

Δνοιρ ann καὲ Δρὸβρειρτε ξυτεαδαρ ιοmοα ρρῖονραιοὲ  
 Δζυρ μαίτε λε Ύδα, δὲτ ann τραῖτ μοιρ ο'φαν ρρῖονραιοὲ  
 no μαίτε λαίξεαν ann ραοβαρ να caῖα τειὸεαδαρ λε Ύεζαο,  
 μαρ ιμῆιξεαδαρ λε Sun τραῖ ταιme ζ-Cαιρβρνε. Δῆνυίξ

Բաճե՜՜ն յօ յոջրսօ ամաճ՝ ար ան շնեատօլեաճաճօ ԿՕՆԱ Ն-Օսաճ  
 Աջսր քիտրաճաճաճօ Մսմաճ, Աջսր օսնցնեաճար և ճարն ար  
 ան Մաճ. Աջսր ճաօնեաճար և եսջճաօն Աջսր ճանաճար և  
 ճաճրանն ար ճաօնն յա քիտրաճաճօ Աջսր մաճաճաճ, ճաճ յա ար  
 ճաօնն Օսաճ օե ծրաճ յար տարճաճաճաճաճօ և քաճն օօ շլաճաճ յա  
 յն-Բսլրաճաճաճօ. Աջսր տրաճաճաճաճօ արմաճաճաճ ԱՄԼԱճ յօ Եաճ-  
 յաճ Աջսր օօ ճարն Բաճե՜՜ն և ծօճաճա ար Եաճաճաճ. ԸՅՅ յաճ  
 րաճաճ և ճաճնե ար տրաճաճաճ Երրաճաճ Բսճօ և ճաճաճաճաճ և քաճ-  
 րաճ յօ քաճաճաճ ար ճաճաճ յօ յն-Բաճաճ ԿՕՐ Լաճաճ. Աջսր  
 ար տաճաճ Լե յա ճաճաճ օօ արճաճաճաճաճ Մսմաճ ար յն-Բսլ-  
 ճաճաճաճաճաճաճ յոջաճար Լսջաճօ օեարճաճաճաճ յն-Օսաճ ճաճա յաճ ար ճաօն  
 Մսմաճ. Օօ ճարն Բաճե՜՜ն յա Լսաճաճաճաճաճաճ ամաճ ար քաճ  
 Երրաճաճ ճաճ շլաճաճ Լե յա ճաճաճ յաճաճ, քիտրաճաճաճ, ճաճաճ օճ-  
 յաճաճ, Աջսր տրաճաճաճաճաճ յն քօճաճ յօ արճաճաճաճաճ յն-Եաճաճաճ  
 Եաճաճաճ Լե արճաճ օօ յոջաճօ. Աջսր ար քաճաճ օօ արճաճ-  
 աճաճ յն-Երրաճաճ ան ճաճաճ քաճաճ յոջաճար Բաճե՜՜ն յաճ ԱՄԼԱճ  
 ճաճաճ արճաճ. Լար Լաճաճաճ յա քաճաճաճ, յաճաճաճաճ ամաճ,  
 Աջսր ճաճաճաճաճաճաճաճաճաճ յոճաճաճ յն-Եաճաճաճ Աճար յաճաճաճաճ  
 յա յն-Եաճաճաճ ար Լաճ Եաճաճաճ. Աջսր ճաճաճաճաճաճաճաճաճաճ յաճ  
 քաճաճ օե՛ն արճաճաճաճաճաճ յար տարճաճ. Աջսր օօ ճարնաճ շար  
 տաճաճաճ յաճ քիտրաճ ԼԲսլաճաճ Աջսր ճաճնե յաճաճ քիտրաճ  
 Մսմաճ ճաճաճաճաճ Օեճաճ Եաճաճաճաճաճ քիտրաճաճաճ Մսմաճ և  
 րաճաճ օե՛ն ճաճաճ Լե քաճաճաճ քաճ ճաճ. յա յաճաճ քաճաճաճաճ  
 ճաճ քիտրաճաճ Աջսր մաճաճաճ Մսմաճ յաճ յօ Օսաճ? ճաճ  
 ճաճն ծրաճ ծաճ և քաճաճաճաճ յօ? ճաճն յաճ ճաճաճաճ քաճ յաճաճ-  
 րաճ? Եար յօճ Բաճե՜՜ն յաճաճաճաճ ճաճ Բաճաճաճ ճաճաճ օօ



cuir fe na luaitéumaidíde amac ari fuio Eriumon aig glaoic an t-arcúinne go tábairt. Agus vo connairic ariomig Scanot miú Ultonnmaect agus cumail fe uaid an tnuic a raiú ari a inntinn annaúaid clan Eri. Vo bi fáctna com-ionnan vo cac ann rlighe na ceipt, anna éaraid vo uile cean. Vo bi luatúair ari na maidib vo teact le na ceile ari ann roú agus roúgar. Oiméig fáctna ari cuairt go Muir-n-ollam t-Teactmor, agus buó tubhronac an caoi anna raiú eadon annran real gearr uad raiú fe fein ann Teactmor ann aic g-Connúad.

Agus tús fe mifneac vo na ollmanaid, agus labair fe go cinealtac vo'n fuirmon beug n-ogan a raiú ann. Iar laete na n-arcúinne, tualliú ariomig go doómaúgnmaca, agus o'fag fe fearúair mac Seio anna n-aic ann Teactmor. Agus vo glaoic fe le na ceile arcúinne n-ullad agus vo bi miú agus maite n-Ultonnmaect ari laear ran feomúad. Tar veir fuide na n-arcúinne ceileabradar feir agus aig an feir aubairt fáctna le Scanot: Aca focal aig Rorruad mac Roi agus Ailica vo cluar Scanot agus a rlioc. Agus o'eirig Rorruad agus tús fe a lam vo Scanot, agus aubairt ar aro: Com fada gur ta cean ve na Danaan abeo. ni rmuairfao Ror ari miúeacta n-Ultonnmaect agus muirfao an veagrun ceuna o'a rlioc annaúaid. Agus túsrae o'a ceile lam carantair. Ir an rin aubairt ariomig: Anoir aca roú Eriomne daingainte. Agus ari imteact vo'n miú agus maidib na n-Danaan a m-baile,

bhronuig an n-uisge moineoil uoib. Ríghaleann fáctna ann eadna agus ceart, ghráduigeann se roí, ullmuigeann se an t-aois ann meátaib coíad. Anghar meáctnao baalain se n-uisge b-fáctna fuair Meleir bar, agus air cruinnuigad do coméionol na n-ollam moíadair Feilmio mac Marada anna n-áruollam Ullaó. Anghar seirgeo baalain seug se n-uisge b-fáctna, o'eug fionlaó n-uisge laigeann, agus air fuioe do áruíunne laigeann air m-bhuíteine m-ághar moíadair Eoíad a mac anna n-uisge ar éionn laigeann. Anghar na laetantib se coméionuig fáctna meáct baalaine seug o'a n-uisge ann roí agus roíghar. Agus do b' n-ádal doibin doíerac air fuio an talam. Áct éainic foal aige go raib Eoíad n-uisge laigeann aige cruinnuigad feall agus coméilic agus gur éair se cruinnuig air fuio Ullonnmeáct do laibair ar ioíol le ceannfeairib na talman uo. Mar an ceudna gur máir Deíad ann Ullonnmeáct agus ní le deundó maic. Uala do seimó fáctna lictipead do Eoíad se na n-uisge a éadluig se, eio tráct ní seimódeair na foela air leabair na n-áimíre n-ullaó. Áct for cruinnuigear roí air an t-talam.

Air an t-treair baalain air méio se n-uisgeb-fáctna o'iméig se go Duníobherce agus seoluis se air lung an n-uisge air uirgib na b-foirce, agus íadail se go maíad tairna go uiríe n-áruéan. Moir seoluis an lung moíad nuaíre connairíeair moíeine air boíblarad taob éall se Duníobherce. Air eadla gur buó Muir-n-ollam air uoitead a n-uisgea 'n lairar o'íll an n-uisge, agus air íadad an lung go seff-

ηεαδ ρεπρηυιζ δ έορ ραοι αζυρ έυιτυιζ αρταεδ ραν υιρζε, αζυρ βι ρλυδ ζο υ-τι'ν ερωιεδαν, ηυδερρην ουλ αιρ μαρδ-υιζεαδτ υεφρρηυιζ ρε ζο υ-τι'ν λαραρ. βι'ν λαραρ βοτανα 'ν ζααλ αιρ υοιτεαδ. Έυιαδ ρζαδ μαιε έαρτ ρυλ δ υ'ρill ρε ζο Όυνροβερδε, αζηρ βι ηοτειε le μαρδυιζεαδτ αζυρ τεαρ-ηιαδ να τεηνε. Coolυιζ ρε ζο υονα αν οιοδε ρην, ηιορ υυ-βαιρτ ζο ηαιβ τεηνη ηυιζ ζο ηοηαλλ. Αιρ αν τ-οετμαδ λα υευζ ρυαιρ ρε βαρ. Ιρ μαρ ρην υ'ευζ φαετνα μαδ ζ-Car ηηε Ρυαδρμυιθε ηιορ. Ηι ηαιβ δον ρεαρ υε'η ρλυοετ ηιβυρ ρεαρρ ιονα ε.

Όο β ρε εαοιη αζυρ τρευν, ειο ζο η-ζημαδυιζ ροζ, ηι ηαιβ ραιεειορ αιρ ηοιη αν εαε. Όε βηυζ ρην ρεηυοεταρ δ αιηη αιρ Ρολαδ ηυζ υλλαδ αζυρ υ-Τεαεηορ "φαετνα τ-Αδαε". Αδλεαεαυαρ ε ανη Όυνροβερδε, αζυρ υαιηζηαυαρ δ εαρη ροζυρ υο εαρη Εοεαιδ Ολλαηαν β-φουλα. Αζυρ υο ζυιλ ζο ζευρ ελαν να ταλαηαν ανηοιαζ φαετνα ιοηυα λαεεαδ.

Ριζαιλ ζ-Carηβρε ηηε β-φαετνα τ-Αδαε ηυζ υλλαδ αζυρ αζυρ αηορυζ δον βααλαη αιηαιη. 7 ζο υ-τι 6. R. C. (Ρευδ Αηηαλα ηυζεαετα η-Εηρηοηε. Αη. 1. Ρολ. Αη 90 υυιλεοζ. Δοιρ αν Όοηαιη 5192, ραοι αιηη Carηβρε Concoβαρ Αδ-ηαδρμυαδ).

Ιαρ η-βαρ β-φαετνα τ-Αδαε, αιρ ρυιθε υο αηοερμυηηε η-υλλαδ αιρ η-βηυιτεηε η-Αηορκευλεαδτ ροζαυαρ Carηβρε

mac buó rinne b-fáctna, anna miz ar éionn Ullaó. An  
 trác ceurona o'eug luzaó miz Mumáin agur air cruinnuzáó  
 vo arócrinne Mumáin air m-bhuíteine mozaóar Cmuóéan a  
 mac anna miz ar éionn Mumáin. Ir ann rin éuáíóeóar na  
 luáitcunadóíóe amác air fuio Eppion aiz maó: Cruinnítear  
 le na éeile ann arófeómíad o-Teacmóir Tábaréa mizé,  
 ppiónraíóe, cinéir, ollmána, agur treabáona 'n robaíl anna  
 n-arócrinne n-Eppione le mozaó arómiz oir aca'n triódon  
 follám. Air fuíóe vo'n arócrinne an ceuo feacé mozaóar  
 Cairbhre miz Ullaó anna arómiz for Eppion. Míor iméiz re  
 amác zo líafáil. Vo leiz an t-aróllám reuioéa n-Eolur  
 agur leabair na n-Aimpre Saála ar aró. Agur éuáíó  
 an t-arócrinne amác le ceileabráó moiréir o-Teacmóir  
 agur moiréómíad na n-Eeacétra air líor Tábaréa. Anoir  
 com mór rin bí fuáó z-Cmuóéan míe luzaó miz Mumáin  
 annaáíó élan Eri, náé fuíóeáíó re leo aiz élarbóro na  
 moiréire. Buó forur vo feucérint zo maib feall agur com-  
 zlic air coir, oir bí Óeáó for beo ann Ultonníacé, agur  
 bí raicéíor air Eocáíó miz laizean com fáva zur bí fáct-  
 na beo. Iommoio bí croméir laizean le Óeáó aiz corru-  
 záó fuar an Óanaan. Air fuíóe vo'n arócrinne an óara  
 faécé, ní maib leac maíteáó Mumáin ann a fuíóéanaib,  
 agur o'eimiz Tíreir ceanféar íbóronaiz aiz maó: Creuo ma  
 veiréáíó Cmuóéan miz Mumáin cao tuize náé b-fuil trian  
 maíteáó Mumáin anna n-aic anneran arófeómíad?

Δξυρ σ'ειπιξ Cμoβέταν ριξ Μυμáιν αιξ ραó: Δ éom-  
 fláite n-Éρμione αν ρειοιη ναó ριορρμυίξεανν Τιρειρ αν τ-  
 αóβδαι? Anne ναó ριορρμυίξεανν ανηóιαξ éαé Δροβρειρτε  
 ναρ σ'φαν ρρμονρα Iβερ νε'η αοιρ beo? Túτεαοαρ le Όαó  
 ραν ιοργυιλ Δ ριξνε φάóτνα mac ζ-Cαρ ζο ρεάλλεαó αιρ  
 τρειυηφεαραιβ Μυμáιν, Δνοιρ μαηαó β-ρμυιλ ριαο αιρ λαέαρ  
 ζο β-ρμυιλ αιξ σαιηζνυζαó ααιρη Δ μμυιηρ αιρ Μαξ n-Δρο-  
 βρειρτε? Δξυρ με μμυιήμορ αιρ ρυιο αν τ-αροφεοήμαó. Αιρ  
 ειπιξ σο Cαιρβρε αουβαιρτ: Ηι β-ρμυιλ λειοιβε μιοcαιητ ριαó-  
 ταναó αρ comζαιρ αν αροóρμυιηνε. Δξυρ αέηυιξ αροιοιξ σο'η  
 αροολλαιμ σο λειξ τυρμόρ σ-Ταναρτεαó Δξυρ τρεαóο σλιζε  
 n-Éρμione. Δξυρ σο βι μαρ ρην. Δξυρ αιρ αν λα οειρηο-  
 ναó σο λειξ λαδαιρ να n-Διμρρη n-Éρμione. Αιρ αροζλαοιό  
 σο να bulροιρμβ: Σεαρεανν αonneαó αιρ Έαδαιρτα αιξ ιαρ-  
 ρεαó Δ éεαρτ? Ηιορ ρρεαζαιρ αση ζυé.

Όι μορποοιρρα να n-αροφεοήμαó σρμυοζτε, Δξυρ σο ρcαιρ  
 αν τ-αροóρμυιηνε ζαó σ'α όεαζóυη ρειη. Τρμáλλυιξ αροιοιξ  
 ζο Δοóήμαζηημάα, Δξυρ σο ζλαοιό ρε le να éειλε αροóρμυ-  
 ιηνε n-ύλλαó αιρ η-βρμυιέηηε n-Αρορceυλεαóé. Λαδαιρ ρε  
 νε'η neυλ coζαó Δ βι ζα ρcαιρρυζαó αρ éιοηη Ερμιοη. Μαρ  
 αν ceυσνα λαδαιρ ρε le ζαó ceαηφεαρ ζα ραó: ύλλμυιξ σο  
 éomλαιητα com μορ ζυρ ρευο leατ ταδαιρ σοιβ ζαν ρζιέ  
 σαρ ρεαóταιβ Σεασνα οιρ ζαν αήμαρ βρμυέτφαο coζαó. Δξυρ  
 αέηυιξ ζο ζ-comλιοητεαρ ζο ιομλαν υιήηη ζ-Clanna Ρυαó-  
 ρυιόε. Ό'φαν ρε αν ceυσ βααλαη σ'α ριζαιλ αροιοιξ ανη

УЛЛАӨ, ДИЗ УЛЛМУЖАӨ Д СОМЛАНТА ДЗУР УЕУНАӨ МЕЮТЕАӨ  
 АННАЖАЮӨ ДОН МУО Д ТАРЛРАӨ.

Іар рин сур ре Concoбар д уеарбратар анна руйе анн  
 аит муз анн УЛЛАӨ, ДЗУР УО ТРАЛЛУИЗ РЕ ЗО ТЕАӨМОИ. ТАР  
 УЕЙ ТАРРУЖАӨ АН ЕИОЕР УАИНГНЕАУАИ Д БОЇАНА ДИИ МАЗ-  
 МОРЕЦИОМНА АН ОЮӨЕ УО, ДЗУР ДИИ УИАИ МЕАӨОН ОЮӨЕ ТРАӨ  
 РАИБ САӨ РАОИ ТРОМ СОУ'АМ АӨТ ЛУӨТ СУИНЗТЕ СРОТАНЗАУАИ  
 ЗО ОБАН САТА СӨМЖЛИСЕ ДЗУР ДИЗ СЕАРРУЖАӨ АН ЛУӨТ Б-РАИРЕ  
 ЗО МОТАРРУИЗ МАИБАУАИ САИРБРЕ МАИ ЛУИӨ РЕ АННА СӨУ-  
 ЛАМ АННА БОӨ! АН МЕУО Д У'РАН БЕО УАӨ МУӨ НА ОЮӨЕ  
 РИН ЮМӨУИРЕАУАИ МЕУӨЕАН З-САИРБРЕ ЗО АЮӨМАЖНМАӨА  
 УАИНГНЕАУАИ Д САРН РОЗУР УО САРН АЮӨА. ДИИ ТИЖЕАӨТ ЛЕ  
 НА СЕИЛЕ УО АРЮӨРИУИННЕ Н-УЛЛАӨ ДИИ М-БРИУТЕИНЕ Н-АИРОСЕУ-  
 ЛЕАӨТ РОЖАУАИ Concoбар уеарбратар З-САИРБРЕ АННА МУЗ ДР  
 СЮОНН УЛЛАӨ.

Ан уара Леабайи уеуз. Ан сеитремао саибвил уеуз.  
 Рижайл З-Сриобѳан мио Лузаө муз Мумаин ариоиу. Уаө'н  
 реиреао баалаин поим іора Сриоро ануар. (Феуө Аннала  
 мужеаөта н-Еррione Ан. I Кол. Ан 92. суилеоз. Аоир ан  
 Уомдин 5193. Фаои аинн З-Сриобѳан Миаөнаири. Феуө Леаб-  
 айи н-Забала УиСлеариу, ДЗУР РСРИОБТА ЛУИНЗРЕАЖ.)

Іар риюгуил З-САИРБРЕ АРИОИЗ ДИИ МАЗМОРЕЦИОМНА, СУА-  
 ЮЕАУАИ НА ЛУАИӨУИРАЮИӨЕ АМАӨ ДИИ РИУО ЕРРИОН, ДИЗ ЗЛАЮІӨ  
 МУЖТЕ, РРИОНРАЮӨЕ, СИНРИ, ОЛЛАМНА, ДЗУР ТРЕАБАОНА 'Н РОБАИЛ

Le na céile ann aríofóimhíad u-Teacóimí Tábairéa le aríomí  
 uo íogáó. Air íuíoé uo'n aríofóimhíne an ceuo feacé, íogá-  
 adar Cíobéan mac luáó íúg Muíamí anna aríomí. Agus  
 o'ímíúg fe amac úo líafáil, agus cuí aríofóimhíear líúgíean  
 an eíríon air a céan, agus an íúgíuacé air a gíualannáib,  
 agus o'íúll fe úo u-íú'n aríofóimhíad agus íuíoé fe air an  
 tríúdon. Agus air eírúg uo Conncoóbar íúg Ulláó duubáiré:  
 Táir úeir laéte na íorífeire aca íocla aíg Conncoóbar uo  
 cluair aríofóimhíne n-Éíríone. Ann íúí uo leíg an t-aríofó-  
 lám na íoríobta, agus o'ímíúg an t-aríofóimhíne amacé agus  
 céileadíríadair íorífeir u-Teacóimí agus íoríofóimhíad na n-  
 eacétra air líor Tábairéa úuó ulíon na íluagíte a táimíe  
 úo Tábairéa agus anna éimíúíúll, oír bí Cíobéan aríofáíge-  
 antacé, íúíntacé íaríéaríuacé. Air íuíoé uo'n aríofóimhíne an  
 uáira feacé o'eírúg Conncoóbar íúg Ulláó agus duubáiré:  
 Raíte uacé íóim air a beallacé úo Tábairéa bí mo uearíbrá-  
 éar an tríac uo aríomíg uuníaríúte air uair an meáóon  
 oíúce anna líuíoé 'n coulam íaríe b-íúllacé a íoé. Agus  
 íreagáir aríomíg: Ma n-ueunírao Conncoóbar íúg Ulláó car-  
 oíu uáir túríon uo aríobíreíealí u-Teacóimí, annor úo leíg-  
 íaríe íocál na úlíge annagáíú an t-eírlacé? Agus íreagáir  
 Conncoóbar: Ní b-íúil íorí cínnte agáimí acé ueírtear úo  
 íaríe ceaníear Remíon uacé Móríean agus Úegáó uacé Sum  
 anna éimíúíúllíann na íaríbráduíreacé. Uacé éaríúú úo íaríe  
 Úegáó anna úíacíreacéacé, uo gílacíú na bulíoríuíoé air cean-  
 íear Remíon, acé íorí íreagáir fe. Ann íúí acéuíg aríomíg

amaé caéa loigóireadó le tábairt Deḡao aḡur ceanḡear  
Remion arḡeacé ḡeibḡe; acé an ḡraéc ni maibeáor le raḡ-  
ail ann aic aic bié. Cmioénuigéáor ḡac reáéc ve'n aro-  
éruinne oar ḡurḡor. Mioi reáruigé áonneacé aic Tábarḡa  
aic iaḡreacé a ceáre aḡur oo reáru an ḡ-ároéruinne, cac  
o'a óeáḡóun reim. Aḡur éainic aic ḡealḡeiacé na roigé ar  
éionn Erimion iaéḡlaire, oic ruááileann Cmioéan ann ḡac  
muo oar reáéc na n-óligé.

Ni b-fuil ḡleo reióreacé coḡao, no ḡorḡan na ḡ-comlann  
aic ullmuḡao, ouiréacé an ḡalam. Meuoúigéann an ḡaal  
raoi roḡ aḡur roḡnar. ḡlaioúeann Cmioéan aroéruinne n-  
Erimione ḡo aroḡeomḡao o-ḡeacéor Tábarḡa ḡo ḡraéamail.  
Anoic anḡan ḡ-óécḡao baááin ve muḡail ḡ-Cmioéan aro-  
muḡ, ḡrae oo bi Conncoáor mac b-facḡna anna muḡ ar éionn  
Ullaó, aḡur Feilimio mac Maḡaoa 'nna n-ároúllam, aḡur  
Scanoc uao rlioéc Meire muḡ na n-ḡanaáan ar éionn Ul-  
ḡonnmaéc, aḡur Eoéaió mac b-fionnlaóé mic Eirimion Aine  
uao rlioéc loááir anna muḡ ar éionn laigéan, oo éarḡao  
ḡur muḡao loḡa rloimé Cmioḡo ann boéanaib luoa anḡan  
ḡomáin Síor.

Foréean an oara roil.

Ua Céarḡruil.





‘Do b’i clannacne Uí Cearbfauil folur-ġlan lanċeimead  
amearġ u-treabaiġ Eriphone Maġi a uibairt an file:

“Siol Ċearbfauil oo b’i teann,  
Le m-beġi ġeall ann ġad ġleo.”

Cuirimġa ann šeo šiar, ainmna ġ-cearġinġior Uí Cearb-  
fauil, aġur iġ comġionol šar-uarail oe šiġġiġ cumadaiġ  
aġur laoġraiġ lanċlamaiġ ġo šeiġin adaiġ. Teiġċann šiao  
aiġ aiġ aiġ šeim šiġic uad mac ġo adaiġ šiar ġo Ibeġ ceuġ  
šiġ Muġain, mac m-bile. Buġ šiao ceitġe mic m-bile  
tġeopuġġeodaiġ ġaal Eġ uad Ibeġ ġo Eriphon anġiaġ bar m-  
bile aġur šuadġ a aġmġluadġ le ġru mac Ammoin ann m-  
baalain šoime ġ-Criort mile aġur tġi.

Buġ e Taġġ an ceuġ šear a ġlac Cearbfauil maġi com-  
ainm. Oġi oo b’i a šuile com lonġraiġ ġo ġearġaiġ šiad  
tġiġ adaiġ aġur aiġne ġadā, aġur buġ ionġantad an šeal-  
raġ caġa a tiocġad anntaiġ ann aġmġri ġleo aġur coġad.  
ġo šeiġin buġ comarġa oiġġeada oo clannacnaiġ Uí Cearb-  
fauil: ‘Do beġ ġealšealraġ, folur-ġlan, ġeuri ġormġorad.  
‘Deiġteari ġo šadġao ġeuriġodaiġ ġlinneada šul Taġġ tġiġ  
cġoiġe an eġlaoiġ. šul a aġmġeodā a lann a ġopp!

Adġ oo b’i Taġġ mac Ċian

mic Oilliol Olum

mic Maġġnuadā

mic Maġġ šeiġ

mic ‘Deiġġ

- mic Ɔeiʒteinne  
 mic Eunða Monʒðaoim  
 mic Luaiçinoir  
 mic Maʒfeib  
 mic Mureoaiʒ Mucha  
 mic Eoçaið ʒarþ  
 mic Ɔuaç Ɔealca Ɔeʒao  
 mic Cairþne Luiʒc  
 mic ʒeinaoamær  
 mic Niao Seaðamain  
 mic Aoamær Folcleačan  
 mic Feaþcoþb  
 mic Maʒcoiþb  
 mic Coþcaç caoim  
 mic Reaðcað Riʒðeærʒ  
 mic Luʒað Laʒaið  
 mic Eoçaið  
 mic Oilliol  
 mic Aroþeær  
 mic Luʒað Lamðeærʒ  
 mic Eoçaið Uaiþcair  
 mic Luʒao Iarþonn  
 mic Eunða Ɔeærʒ  
 mic Ɔuaç Fionn  
 mic Seaðna Ionnaþaç  
 mic Þreærriʒ

mic Arofeap Iomleac  
 mic Feiölimio  
 mic Roiðeapac  
 mic Roan Riðailac  
 mic Failbe Iolðarpac  
 mic Capr Ceocoimneac  
 mic Failðeapigöio  
 mic Muinmeaðon  
 mic Capr Olðac  
 mic Feapapoa  
 mic Roiðeapac  
 mic Koppa  
 mic Glair  
 mic Nuadac ðeapiglam  
 mic Eoðaið Faobairiglair  
 mic Connaoil

mic Ibeu, ðapb leapainm Fionn, ceuo mig fori Muinain,  
 mic m-bile ap a glaoiðteap na ðaal, acit ni go fori,  
 Clan m-bile.

Map auðairt, bi Taðg glaoiðte Ceapbful map geall  
 air na fuilib geupgorm, folup-glan caððealraið a bi aige.  
 Þronnuig an t-apoig Copðmac talaim uuiðce öo. ðeir An-  
 nala migedca n-erhone: "Aoir Cmuot, va ceo rice ape."  
 Feapgur Duibðeðac mac Iomcaða 'na mig ap Eriun fri nem-  
 bliaðna, co ðopðair, i cað Cmuonna (Cinn Cumair) la Copð-  
 mac ua Cuiuo (air ðapa la luðnara), oo lam loða laða.

Τορηαταρ Λαιρ βεορ α υα βραταρρ φεαρζυρ φολελεαταν  
 αζυρ φερζυρ βοτ, ταρ βρεαζαιβ, υα ηγορετ φεαρζυρ αιρρι-  
 αελαε. Ιρ υοιβ ηο παυεαδ:

“Φορ αν αοιηιε αιζ Ραιε ερη  
 Φοιρεβε να υερη φφερζυρο  
 Ατβεαρτ Κορβμαε αρ ζλε  
 Ηι εελ α υαε φορ λαιζε.”

Ι ροεραυε Κορβμαιε ταηιε Ταυζ μαε Σεη αζυρ λυζαδ  
 υοη εατ ιρη αζυρ βα ι τηροεραιε αν εατα υο ηατα ο Κορ-  
 βμαε υο Ταυζ αν ρευρεαηη ρορηα τα αιαηηαετα, ι Μυιζ  
 υρεαζ, αηαιλ αρ ερηεηηε ι λεαβηαιβ οιλε. Αηηραη η-βααλ-  
 αιη υα σευο τηροεαυ αζυρ σεηηηε υ’ευζ Οιλλιολ Ολυμ ηυζ  
 Μυηαιη, αταρρ μορ Ταυζ ηυζ ειλε. Μαρ αυερη Αηηαλα ηυζ-  
 εαετα η-Ερηηοηε:

“Αοιρ Ερηορτ υα σευο τηροεαυ α σεαεταρ. Α οετ υο Κορ-  
 βμαε. Αιλιλλ Ολυμ, μαε Μοζα Ηυαυαε, ηη Μυηαιη υεζ.”

Αζυρ υαδ λαεταηταιβ Ταυζ Σεαρβηυιλ αηυαρ ζο υ-τι’η  
 ρεηρεαυ ραζαοιλ υευζ, βι υοιτεε Ειλε-Ηι Σεαρβηυιλ, ατα αηη  
 ζ-αυηοαε αν ηυζ αηοιρ, ’να ιβ-ταλαη υο ελοηημαεηηβ Σεαρβ-  
 ηυιλ. βι αν ταλαη υο βρηηηηαηαρ υαδ Κορβμαε αηοηηζ υο  
 Ταυζ Σεαρβηυιλ Μαρ ζεαλλ ζυρ βυδ Ταυζ αζυρ α υεαρβ-  
 ηαεταρ λυζαδ υο ρυαιη βυαιδ αηη εατα Ερηηοηηα Εηηη Ευμαρρ  
 ζο ηηη-ευεταε αιρ ροη Κορβμαε. Οηρ ιρ ε λυζαδ υο ηαρηβ  
 να τηρ φεαρζυρ λειρ α λαη ρειη, αζυρ βι α αηηη’λυαζ εη-  
 υητε ραοι ηυαηζ. Ταρ η-υερη αν βυαιο βι Κορβμαε ηοζαηζε

anna n-arthryg. Buò iomta nìg aghur laoiò laoiu, aghur curraò mear taimic ar an treab reo. Buò iomta tinnu tinnuadac o'far o'a tuitce, aghur buò iomta naoim aghur eapros eadanaò tuz o'a eaglar. So cinne uò aimpri pao-ruic, aghur b-feiui riime rin, oir raoleann cuio ve na reanaòaiò so naid Taòg Cearb'fuil aghur a òara Còrb'mac an arthryg aghur Fionn cean reanna a armp'uaòg anna Cui-orraioe, gur fuair'eadar fior Cuiort uò luòt teioeò uò na Remonaib so Eriion, so rpecialta mar zeall air rzeul "Eo Fea'a". 1. An iarg naomta a o'it Fionn aghur Taòg aghur leir a enaima a o-toòtear Còrb'mac. Ni b-fuil ran iarg naomta rin aòt an coimareta ceuona vo bi aig na Cui-orraioe ann raogailtaib na zeurleanuinta?

Iòeur lgor aòt so veairbta uò 'n treab zlacadair crieveam z-Cuiort bioe'eadar lan-rrioraòalca, caoinuòb'riaò-tac aghur coim'eimnuigte ran crieveam bi clanmacne Cearb'-fuil Eadnac ann z-Coim'aire, ul'neun ran z-caòt, aghur Cui-orraimail ran z-criaib'teacòt. Mar an ceuona bi riao beannuigte le beata cianaopte, luac'raon a c'riaib'teacòt.

So naid'eadar treun lanòalama ann z-cozò, taib'aine-ann beata iomta raioib: Veir na Annaia: "Aoir Cuiort cuiò ceo fice a oòt. An ceo blaiòain vo Tuacal Maol-zarib, mac Còrb'maic Caoic mic Cuirpae mic Neill i nize n-Ereann. Caò luac'ria moir eoir va in'eadar rriur a naid'ear caò dilbe i m-b'neazaiò nua tTuacal Maol-zarib for Cian-naòcaib Mìoe." ' ' ' ' An ceit'raimò blaiòain vo Tuacal.

Caé Clonloca i cCineál Doua nua nFóibneann taoireadé Ua Fiacraé Aíone, airm in no marbhad Máine Uicéarbfuil mac Céarbfuil aig cornam zeillrime UaMáine Connacé”.

Δγυρ ve ‘Diarmaid Uicéarbfuil aroigz Eriome, veir-  
tear Anna. O. 188. “Aoir Crioit cuiz ceo caoáa a vo  
a ceatar vecc vo ‘Diarmaid.——. Feir Teamra (Tabaréa)  
vo óeanaí la nuz Eriann ‘Diarmaid (Uicéarbfuil) mac  
Fearguz Cerbeoil.——. Δγυρ buó e aroigz ‘Diarmaid  
Uicéarbfuil a tuz breiteamnar ann aζaíó Colum Cille  
tiomóioil coir leabair b-ínoen:

“Δγυρ beor imon cclonbrié nucc ‘Diarmaid ar Colom  
Cille im liubar ínoen no ínoib Colom Cille zan maóu-  
ζaó óínoen, via noeacéat i veir n‘Diarmaid, zo no coic-  
cearaió ‘Diarmaid an breié noíróiré” la ζac boin a boinn.”

Δγυρ auy: “Aoir Crioit cuiz ceo noáat——. Caé  
Euouino moir nua Fiacra (Uicéarbfuil) mac ‘Dacetan mic  
Cairil——. For ζeríóe (Uicéarbfuil) mac Ronain tíze-  
arna Ciannacéa.” Anna. O. 218.

“Caé Slebe Cuae i Muíain for Muimneacáib nua Fiac-  
na (Uicéarbfuil) mac m‘Dadain. Aoir Crioit cuiz ceo coáat  
a cuiz. An ceo blaóain vo Dou Slaine (Uicéarbfuil) mac  
mic ‘Diarmaid, mic Feargura Cearbfuil aγυρ vo Colman  
Rimíó Uicéarbfuil. i. nuz nEriann.” Δγυρ auy: “Aoir  
Crioit íe ceo cearíeada a íeacé.——. ‘Dunéaó aγυρ  
Conall (Uicéarbfuil) va mac ‘Blaitmeic, mic Doua Slaine  
Uicéarbfuil vo marbhad la laigrib i tcurraeé muilin Mao-

elúorhan. Ar vo raió Maoelúorhan:

Ni bo coimmet for reirblino, an noimeit Uib Sil  
Cearbhuil."

Δγυρ αμυρ: "Δοιρ Cμoyr γε ceo caoccat a γεδct. An  
ceo blaóain vo Oiaμματτ Δγυρ vo βλαιτμαc υιĆεαρβhuil  
va mac Δoóα Slaine mic Oiaμματα, mic Feapγyρα Ceαρβ-  
huil i μyge nEpean."

Δοιρ Cμoyr γε ceo a γεδctmoóat. An ceo blaóain vo  
Ceapραοιλá υιĆεαρβhuil, mac βλαιτμαic i μyge nEpeann."  
Annala. Δγυρ μαρ ριν ριαρ na ραoγáιλταιβ ταιρβαιντεαρ  
le μyctib Δγυρ λαοcμαιβ γυρ buó τpeun ρiao.

So raiβ beáta ρααα γεanaoιrτε áca Δγυρ so ραιβeαοαρ  
lanpαιβτεáα áta μompla iomoyca: Anpau m-βααλαιν αρ ο-  
Tηyna 1031. Fuaμi Connainγ υιĆεαρβhuil áμceanaó Glena-  
oaloóa bar anpau γ-ceuo Δγυρ naoinmáó βααλαιν o'á Δοιρ.  
Lan ve eoluy eagna Δγυρ τραιβτεáct. Μαρ áοειρ na  
Annala.

"Δοιρ Cμoyr τμoóα á áon.—. Δγυρ Conaince υá-  
Ćεαρβhuil áμceinneó. Glinne va loóa ceann cμαβαio áγυρ  
οειρce na nγáοioúel vecc." Δγυρ áμyρ ann m-βααλαιν αρ  
οTηyna 1168. Luγáó υáĆεαρβhuil eappoz opbineáá Ruiρ  
áιιctip veug anpau noóat Δγυρ oót m-βααλαιν o'á beáta.  
Ni ámáin áιγ an cleip ve'n tpeáβ peo bi an cpeáioeáμ  
Δγυρ an cμαιβτεáct, áct áιγ na μαιctib Δγυρ na τaoιpeáctáib  
coim μαιct. Áμyρ áca na Annala τáβáιrτ ρiaoñuyrte: "Δοιρ  
Cμoyr mile ρeapcat á oót. Oonnoáó υáĆεαρβhuil τιγeapna





Ծօրիա, ճցւր ոօ միւրստ ճն տիր ճր. Թօ էտտ մսս ճն Քսարսւն ԱւՇարծիւիւ Լս մսս ԱւՇարծիւիւ. 1. Լս Թսօսս սսօս ճր քսիտէ Ծօրիա. ճր ճ սիտէ քին ոօ տարիանց ԱսՇարծիւիւ (Քարցանանմ) ճ շիաման. 1. Իսրիս Շիլլէ ՍՍարս Լսրտսր նս նՅրսանն ճր սլօնն տՏսան չսր չսծսօ Լսօ սարլէն Շիլլէ Լսրին, սարլէն նս նՇսսարի ճցւր սարլէն Ծսիլէ ճն Սսնսօ. Թօ քսիտօրօս Իսրիսն 1 տտմսսլլ Ծօրիսսս ճցւր Ծսի տսծսիօս ստօրիսս ճցւր Ծսրօս ճն սարլէն չօ ոօ Ծսն քսիլսր Ինս տսօծ տօն Իսրիս ճր ճն սարլէն սմսս. Թօ տիլլէիտ Ինքին չօ ոօ չսծսօ ճն սարլէն.

Լսիտօ ճն տարիս տար ճ սիք, ճցւր Ծսի ճն քսիլէր Ինն, ճցւր Ծս քին սարիսսս ճր սսմ տսմսսս ճր ճն տսօիծ սրսիլլ տէ. Ծս տօրօսիտմստ Ծսր մսօլքսնսնսիտօ ԱւՇարծիւիւ տօ ոսիտէսօ:

Միլէ Ծստօսն քր սսլլս սստ,  
 Քիտէ ճցւր տս Ծստօսն տսսս,  
 Օ չսնն Շրօրտ տօ քլսնսից քինն,  
 Չօ Քօչմար Ծսր ԱւՇարծիւիւ.

ճիօք Շրօրտ միլէ սսլլ սստ տրօսստ ճր քէ. “ՍՍոնսս ԱսՇարծիւիւ տսիտրօսսսօ Քարցանանմ, ճցւր Ասիտնէ Շարիսից ճր տսարծիսսսս քսն ճցւր տիցսարիսսս Ծքին տիծ սրսօն.”

Սէ Ծսր Քարցանանմ ԱսՇարծիւիւ մսս մսօլքսնսնսիտօ տսր նս ճնն ճլս Ս. 1461. Մար Լսաննար: “ԱսՇարծիւիւ Քարցանանմ մսս մսօլքսնսնսիտօ տօ մարԾսօ (1 քքսլլ ճցւր ս տսլլ տրստօսիտ) Լս Թսօց մսս Սոնսսօ միս Տսան ԱւՇարծիւիւ սոնս Ծրստրսիծ, ճցւր Լս մսս Աւմսօլքսնսնսիտօ Տսան մսս Սօմնսիլլ շսօիս 1 սարլէն Շլսնսնս Լսրսս, ճցւր Չէ ոօ Ծսօ

Ua'Ceapb'fui' na' feanoir' cianaoirta' do' moine' eangna'm' agur' congnam' moir' do' coir' i' nainm' agur' i' noir'oeap'ar' do' ar' lu'et' a' marb'ta. Ro' marb'ad' u'na' da' feap' u'ec'c' uia' muin'tir' ama'ille' p'p'ir."

Deir' Mirral' ann' leabairlan' Comhairte' na' T'ri'noir'e' de' ba'r' Ua'Ceapb'fui' feo: "Cui' fuit' u'ominur' et' p'p'incep'r' E'lie' occirur' in' ca'p't'io' fuo' p'p'op'rio' Cluoin'li'r' moir'te' incog'nita, et' n'iri' p'p'rae'oi'ci'tur' imp'p'ob'it'ra, et' cu'i' fuit' mag'ne' p'ar'p'iente' et' mir'a'b'ili'r' p'op't'it'u'oi'n'ir'; cui'ur' a'n'ima' p'p'op'it'ietur' De'ur. Amen."

"Doir' C'p'io'rt' m'ile' cui'z' ceo' ceap't'ra'c'ad'at' a' fe'ad'et'. Moir' in'ge'ap' Ua'Ceapb'fui' be'ap' u'ear'p'c'ca'ig'te' u'e'ig'e'ini'z' u'ec'c'."

"Doir' C'p'io'rt' m'ile' cui'z' ceo' ceit'ra'c'ad'at' a' o'et'." An' Cal'ba'd' Ua'Ceapb'fui' do' u'ol' co' d'et' Clia'd' u'io'n'ra'ic'ci'o' na' cui'p'te' moir'te' agur' a' ga'ba'il' i' p'p'u'ill, agur' a' cu'p' i' ca'p't'len' an' fu'z' i'lla'm' agur' ga'n' fu'or' a' do'ba'r' no' a' fu'ar'la'ic'c'et'i' do' ta'ba'ir't' do' neo'c'." Feu'c' an' fe'ill' p'act'ona'd'!" "An' leutenont, agur' E'mann' a' fa'n' do' u'ol' p'a' do' ar' p'l'u'ad'ic'cea'd' i' n'e'lie' agur' ime'ac'c'la' moir' do' ga'ba'il' Ua'Ceapb'fui', Ta'oc'c' lu'p'c' u'e'ri'oe' go' no' e'ir'iz' co'c'ca'd' e'at't'io' u'e' fu'n. N'ir' bo' c'ian' i'ar' fu'n' go' no' i'ar'p' E'mann' a' fa'n' ar' mac' Co'clan' agur' ar' U'e'al'b'na' u'ol' la'ir' ar' ca'oi'ra'ig'e'ad'et' i' n'e'lie. Ro' e'im'ge'at't'ar' fu'm' u'na' an' ni' fu'n, Ro' lon'na'ic'cea'd' E'mann' t'ri'oe' fu'n' go' no' e'ir'iz' e'ar'p'onta' e'at't'ra, agur' no' u'io'cu'ir' Ua'Ceapb'fui' agur' mac' Co'clan' E'mann' u'ad'a' t'ria' na' a'n'p'p'ol't'a'ib' agur' t'rie' na' a'n'p'ma'c't' p'op'p'ia. Ro' ga'ba'd' leo' ca'p't'len' c'ille' Co'ma'ino' agur' ca'p't'lan

Синнопадъ райи сонадъ амларо рин во беандо Деалбна во  
 ве 1ар мберѣ леатъ бладан 1 оароброито occa.

Сайри Сіарман азур Силл Сопбмаіс во лорцадъ азур во  
 брпфеадъ ла Сактонцоіс азур ла УаСсарбфуил. Слудісцедо  
 лар ан леуценонт азур ла Заллаіс ар тарпанз Emann а  
 פאן (а поіогайл а іоннарбаца) зо Деалбна зо по лорцадъ  
 азур со по ерцадъ лео уадъ беалац ан фотар (1. Точар  
 Сіин Мона) азур баіле Маг Уаллацаіс Ілурмаз азур  
 баэттар адано форлонзпорит 1 мбаіле на Слоце, азур луі-  
 рат ар ецуладар на марадъ зо ерцацаіс азур со неваладъ  
 зан виубраццад. Сарлан Еіле азур сарлан Деалбна. 1.  
 Беаннори сарлан Маізи Ірттеан азур Слосан на сСсарадъ  
 во брпфеадъ ар ецла на нЗалл.

Слудісцедо лар ан Ссарптайн Руадъ ар уаСсарбфуил зо  
 Сармаіс на Соірмаіс, азур во мад УаСсарбфуил тацар воіс  
 зо по марбадъ ва рит но а тпн воіс лар. Во ронадъ рлудіс-  
 цедо ро тпн ин дон маіте лар ан Ссарптайн уадъ со Сармаіс  
 ан Соірмаіс, азур ні саромнацаіс ні сон беалац на сон  
 сарлан азур терна занн маіс 1ар пфагаіл марла азур 1ар  
 пфагаіл оуинге ва мунітпн. УаСсарбфуил во ларцадъ ан  
 денайз ар ан Ссарптайн Руадъ етпн монартпн азур баіле  
 амац. Ро Лоірс беор сон сур рин маініртпн Уаітне азур  
 по воісур Сакронайз ерте азур во мад меарсбуарфеадъ мон  
 рорпа ва по слоі аралл ва ноірт, азур ва салматар зо  
 по рорцаоіс ар а етпн 1атт ценмота уадъдъ баітадъ баоі рпн  
 сонс. 1. Ін тпн Міс Магнурпа नामа. УаСсарбфуил во

uol gur an cuire rin (an Tirna iurtur uilliam Urabaron  
 ann Luimneac) ar comhairc iarla Dearmuin an agus meae  
 Luimniú agus maite Gall agus Saothael, baoi ar in cuire,  
 agus a teacé rlan for culaid maile le rioctain vo fein  
 agus vo rann vo Saothelaid. 1. Mac Muircada, Ua Ceallaiú,  
 Ua Maoleacáin agus roicairve ele nac airméir.

Baile mic Adam vo buan ve Emann a Fan, agus riol  
 Cearbfuil vo beir ano vo rióir, agus ba moir luactáirve  
 agus gairveacur Eile ve rin.”

Doir Cmuirt 1554.———. “Ua Cearbfuil an Calbac  
 (1. mac Doncaoa) vo marbad la uilliam Othar agus la  
 rliocé Maolruanaó Uic Cearbfuil, agus la Conall occ Ua-  
 Moroa a noisgail na feille vo monnruim ar Taoc caoc  
 mar an tan rin, agus ba maic no aicead an miosruim rin  
 fairruim uair vo rocair fein agus Taoc mac Doncaoa a  
 veairveacair a ccionaid an miosruim rin ma ccion mbliatna  
 agus Ua Cearbfuil vo gairim o’uilliam Ua Cearbfuil ina  
 ionad.”

Doir Cmuirt 1557.———. “Coccaó aómal etir Gallaid  
 agus ina baoi amuig ina naccaid vo Saothelaid. 1. Siol  
 Cconcobair, riol Moroa, riol Maolruaó agus riol Cearb-  
 fuil vo nac eisir ariom an lion cneac marbda agus foíla  
 vo ronaó leo uad ta Sionainn go rliab Ruad, agus uad  
 ta blaóma go Clionna, agus uad ta Eoir gur an Clionna

ceusna." Δοιρ 1558.—. "Σηαονμαδóη το εάβαιρε λα  
 Σαφροναιβ άρι υλλιαμ Οόδρι. (1. Ἐαριβήυιλ μαε φεαριζαναιμ  
 mic Μαολμυαναιό mic Σεαιν υιἘαριβήυιλ άρι Μαζ φεαριζαν-  
 αιμ mic Μαολμυαναιό mic Σεαιν υιἘαριβήυιλ άρι Μαζ  
 Cinn Κοιραιζε το εαριβαιζεαό οicc αζυρ το μυόδιζεαό μιλιό  
 άρι αν μαζ ριν αζυρ το ραεεβαο ανη Μυιραο Ξεανζαό  
 μαε Εμαινν mic Συιβνε το conραπλαιβ Όαl eCαιρ, αζυρ το  
 τρι βοζαινε ιαρι ηουτσαρ, αζυρ τεηνα υαἘαριβήυιλ ρειν άρ  
 αν ρροιρειαεεαν ριν.

Σλυαίζεαο ceανοαιρ ρεαονα λα υαἘαριβήυιλ υλλιαμ  
 Οόδρι μαε φεαριζαναιμ mic Μαολμυαναιό mic Σεαιν άρι μαε  
 υιἘριαν άρια. 1. Τοιρηόεαlβαό μαε Μυιρκαρταιζ mic Όομ-  
 ναιll mic Ταόcc mic Τοιρηόβλαιζ mic Μυιραο να αιέηιζε.  
 Όο λομαό αζυρ το λειρηρημοραό αν τρι ζο τιννεαρναό λα  
 υαἘαριβήυιλ υαό bel-αν-αεα ζο Μυιλεαν υιΌccαιν. Όο  
 μαρβαό λειρ ρα λο ceusna νεαριβραέτιρ mic υἘριαν. 1.  
 Μυιραο μαε Μυιρκαρταιζ ραοι cinnφεαονα άρ λυζα το  
 βοlc υoccbαιό ρλεαετα Ἐριαν ρυαίό Όο cυιρ μαε υιἘριαν  
 cρυιηνναό άρι α εάιρηαιβ άρ α αιτε το υολ υαίτε α εαρο-  
 ηορα άρι υαἘαριβήυιλ, αζυρ άρι ττοcc τα τριαέβυιουοιβ να  
 τινκεαll το εαρccνα άρι α αζαίό αζυρ άρεαο cόccαρ υι-  
 Ἐαιρην το cρεαέλομαό υον cυαιρ ριν, αζυρ άρ ανη ηο cinn  
 αν cinneamain υαα Ἐαριβήυιλβειε άρι α cionn αν οιόce ριν  
 άρι μυllαό cρυic 1 ηυιβ Cαιρην acc ειρτεαετ ρηιρ αν τρι ινα



5. Σὺν βυθὸν ἑορτοπορταδὸν ριολὸν Ἐεαρβῆρὺν.

6. Σὺν βυθὸν ρλεαδουῖοε να Τρειβε :

Ραεὶ ἀν μῆξ,

Δ μῆνε ἀν μιονν,

Σο ο-τιγεαδὸν,

Διρ ἀρ ζ-κουο,

Δ'ρ ἀρ ζ-κομπιονν.

Ἰαρ μβαρ Ἰαιεθε ἸιἘεαρβῆρὺν, βι Εἰλε ἀννα ν-οιολεαδὸτα μαρ ἀπειρ να ἀνναλα, οἱρ ἱρ ἀνν ριν εἰαινε Δ ν-οιβιρτ, αζυρ βι ἀν τρεαδὸν υαφαῖλ υο ρεαρμυῖζτε μαρ κεο οο βειτ ἀνν Δ ν-οεορμυῖοε ἀνν ο-ταλλαῖν κομῖζορμιοδὸν εἰαρ ν-οειρ οο βειτ ρεορμυῖοτε ο'α ο-τεαλλαδὸν, ταλαῖν αζυρ τιρ ρειν λειρ ἀν ρεορμυῖορμυῖοιρ βραδὸν ρεἰλλαδὸν. Ὀυοδὸν ἱομτα οαοῖβ Δ εἰαινε οο'ν Οἰλεαν υρ, αζυρ τρῖοιζ σο ρο εἰρευν ουβτρεαδὸταδὸν ἀιρ ρον ρεορμυῖοετ ἀν ταλαῖν υο ἀνναζαῖοδὸν λυετ κυῖνζτα 'νν οα-ορμυῖοετ. Δτα ραμπλα αζαῖονν ἀνν Καταλ ἸιἘεαρβῆρὺν υαδὸν μ-βαἰλε Ἐεαρβῆρὺν. Δ κυῖρ Δ λαμρμυῖοβῖν λε "Σαῖρμ να Σαορμυῖοετ" ἀιρ ἀν οαρα λα λυζναρα 1776. Αζυρ μαρ να ἸιἘεαρβῆρὺν, οο μαρ ρε ἀνν Δ εἰαιναορ κεἰτρε ρῖοιζ αζυρ ναοῖ βααλαῖν ἀν κεαν οειρμυῖοετ οειρ ορμυῖοετ Δ κυῖρ Δ λαμρμυῖοβῖν λεἰρ "Σαῖρμ να Σορμυῖοετ". Αζυρ οε μο ἀεἰαρ ρειν μαρῖαν κευτονα ἀτα ἑορτοπορτοδὸν αζυρ εἰαιναοῖρτεο ἀνζαῖλ ἀν τεαρ τρειβε, οἱρ ἀτα ρε ρορ βεο, ρλαν αζυρ ρυλλαῖν, ζῖο ζο β-ρὺν ρε κεἰτρε ρῖοιζ αζυρ ναοῖ βααλαῖνε οευζ. Δλκυζαδὸν οο Ὀἰα Δ ζῖοοεανν ζο οἰαινεαζναδὸν λε τρεαδβαῖβ



μαρι ἡνωθεανν λε ζαδ ουινε αηνα ασηαρ, αζηρ ραρημυζεανν  
 ρε ιαο υαρι α εοιλ υιασα ρειν αρι μαυτεαρ αν νομδαιη, ζυό  
 ηι ρευότεαρ το υαοιηδ αέτ ζο σεοαδ ἠηηρατέαηταιβ. Δέτ  
 ατα ελαν μαενη υαέεαρβῆυιλ ρορ μεαβηαδ υε εραυτέαδτ α  
 ρηηηοιη, υε βηυζ ρηη υηλνυζεανν ριαο ρειν το αηυόλυζε  
 ρηηηαρι αν Κομηε. Οηη μεαρεανν ριαο ζυρ βυό ε αν τ-αό  
 ηρ ρεαρη αρι βιέ το βειέ ισηηραμδαι λε εοιλ α Δέαρ υηλε-  
 εοηευέταυζ.

εοηη 1. υαέεαρβῆυιλ.

Μορέαεαρ Σιχαγο.

ΙΟΣΟΣ ΚΡΙΟΣΤΟΣ ΤΕΟΣ ΥΙΟΣ ΣΟΤΕΡ.





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ENGLISH TRANSLATION  
OF  
GAELIC HISTORY

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**The Second Book and the Seventh Chapter**  
**of the**  
**HISTORY OF PRECHRISTIAN**  
**IRELAND**

**Treating of the Valient Men of Fodla and Danba.**

The reign of Roitheasac from the stock of Iber, for seven years from 558 to 551 before Christ. (See the Annals of the Kingdom of Ireland, age of the world 4170. I. vol., 58 page.)

Now upon the death of Siorna, the princes and nobles were called to the council-hill of Gaalen, and in the first session Giolcad the son of Oilliol the son of Siorna was chosen king of Gaalen. At the same time the curriers went forth through Errion calling together the kings, princes, chieftains, ollavs and the tribunes of the people to the high-chamber Teacmor Tara. As the general Assembly sat in the high-chamber they elected Roitheasac the son of Roan king of Munster, high-king over Errion. Roitheasac was profoundly skilled in all the arts pertaining to bronze and iron, he was likewise famed for his knowledge of every herb indigenous to the soil of Errion. He was the inventor of the large spinning wheel for spinning the flax for linen. He improved the sling by substituting a leathern thong in place of the rod. It was he who tunnelled through the bowels of the earth extracting thence iron and copper. He

enlarged the chariot for the use of three and four horses. He invented truck-wagons, for moving great freights. Now when Roitheasac had reigned seven years he prepared as usual each year to proceed from Teacmor to Munster, to inspect his mines and smelting forges in the southwest mountains overlooking the ocean, as he passed from forge to forge, from manufactory to manufactory, from one works to another for he examined personally the progress of each enterprise, a molten spark flew into his eye, and after sustaining mortal suffering for three days he expired, and they buried him among the mountains which rise between the river Iber and the great sea. In that glen they erected his cairn great, wonderful therefore it is called the "Glen-of-the-Rath."

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VII. Book VII. Chapter. The reign of Elim from the stock of Iber for one year from 551 to 550 B. C. (See Annals of the Kingdom of Ireland Vol. I. page 60 under the name of Elim Olfinsneacta.)

When Elim the son of Roiteasac ascertained that his father was dead, for he was at the time in Teacmor, as Siorna and Roiteasac dwelt in Teacmor while Ardrig, except his annual visitation through Mumain. Now with the expectation that he would become Ardrig Elim remained at Tabarta, as it happened that Elim did not show himself in their midst, the chiefs sent letters calling the assembly of Mumain to the Bruiteine. In the first session they elected Failbe the son of Roan king over Mumain. As soon as Elim heard this news he became full angry, and he wrote words after this fashion to Failbe: As soon as I become Ardrig Failbe will know the sharpness of my sword.

When the kings, princes, chieftains, ollams and tribunes of the people assembled on Tabarta as summoned. Lo! the great portals of the high-chamber were yet closed, but privily word came to each member, saying: O illustrious ruler Elim in the kings chamber has a word for your ear.

Then they went, the princes, and nobles of Mumain and some of the nobles of Gaalen into the presence of Elim. But Blath and the princes and nobles of Ullad remained in their tents on Tabarta, such was the election of Elim, if he was as

is said Ardrig, but he certainly did not observe the practice of election. As usual one abuse begets another, for it transpired that no sooner did Giolcad king of Gaalen observe that part of the assembly were his own partisans, and another portion declined to support Elim because he disregarded the practice of election, than he commanded the heralds of Gaalen to proclaim on Tabarta: Hear ye all—The throne of Ardrig is vacant. After that the princes and nobles of Gaalen elected Giolcad Ardrig, but in truth there was no session of the general assembly. Nor were the tract of the law nor the book of Chronicles read, neither was the great feast of Tabarta nor the games of contest on the field of exploits, celebrated, but marched quickly each to his own kingdom. In this dilemma Elim was fastened and bound on every side, therefore he went like a thief to Failbe, king of Mumain, saying: We are brothers let there be no quarrel nor conspiracy, between us, sit thou king over Mumain but aid me to retain the throne of Errion. I am aware that the Danaan and the Firgneath are followers of Er. Likewise the eagle has the ascendancy over the horseman, if Iber divides against itself soon there will be no Iber? So Failbe gave the hand of friendship and the pledge of aid to Elim. Elim sojourned in Mumain retaining the title of Ardrig, but curriers went through Gaalen and Ullad, saying: Let the comlanns of the warriors be marshalled around Giolcad Ardrig on Tabarta without delay. And Blath, the king of Ullad, stood at the head of his armed comlanns, and marched toward Tabarta. As the combined armies of Gaalen and Ullad set out against Mumain so the army of Mumain marched against Gaalen, for Elim said: The Horseman (the emblem of the line of Iber) will make a dashing charge on Gaalen before the eagle descends on him. As soon as the armies came in sight of each other, the heralds of Gaalen cried out in the hearing of Elim. Let no foot stand against Ardrig on his march to extinguish the contumacy and revolt of Elim. Elim strode into the space between the arrayed armies answering and mocking: What shadow and image or a king is that I behold yonder? For Giolcad was lean and tall. Giolcad answered: Not long before Elim will be nothing, not even a shadow on the earth!

Scarcely were the words spoken when Elim fell to the sword

of Giolcad. Giolcad despoiled the Eisaon from his head and the royal robe from his shoulders and marched his way. The body of Elim was borne to Mumain, and there his cairn was constructed, but indeed Elim was not mourned.

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VII. Book. IX. Chapter. The reign of Giolcad, son of Oilloil, son of Siorna, for nine years, 550 to 541 B. C. (See Annals of the kingdom of Ireland, Vol. 1, page 60. Age of the world 4186.)

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After the death of Elim when the general Assembly was in session in the high-chamber of Teacmor Tabarta, and Giolcad seated on the throne, he arose and said: O high princes, the name of Elim is written on the roll of the kings of Errion, it behooves that this subject be examined at the next session.

Teinn, the king of Ultonnmact, arose and said: If Ultonnmact pay imperial taxes, it behooves the Dannaan to know to whom? The king of Ultonnmact questions: Why is the chair of the king of Gaalen empty? And why doth Giolcad sit on the throne of Errion? Blath, the king of Ullad, arose and said: Teinn, the king of Ultonnmact, has spoken words of true import. What if Giolcad take the chair of the King of Gaalen? Giolcad went to the place of the king of Gaalen. It was then that Blath, the king of Ullad, said: What if Giolcad, the king of Gaalen, sit Ardrig? And all the assembly showed their right hand. Giolcad went forth to Liafail, but Blath, nor the princes, chieftains, ollavs, nor tribunes of the people left their places. When Ardrig had returned to the throne, Glas, the chieftain of Eudandaire, arose saying: If Ardrig would repeat his words relative to Elim? Giolcad again repeated the words. Then the assembly went forth and the great portals of the high-chamber were closed.

They celebrated according to custom, the great feast of Teacmor, and the games of contest on the field of Tabarta. When they assembled the second time, Fearmor, the chieftain of Cumar, arose, saying: Why stands the name of Elim on the roster of the kings of Errion? He was not elected by law nor by the practice of the election, he stole the Eisaon, was not the spoil found upon his person? He closed and locked the



great-portals of the high-chamber, what if his name be erased from the roll of the kings of Errion? And they took counsel on the question, but anger swayed many of them, so that they spoke unwisely. It was at this juncture that Failbe, the king of Mumain, arose and said: O fellow-kings and renowned nobles, Elim was to me a brother for that reason it is not meet that I should praise him. Yet will I assert without fear of contradiction that were Elim living no one would have heard the words of Fearmor.

Elim marched with honored arms and panoplied to the land of Fearmor, but now the words of Fearmor are like the blast of a winter tempest, withering and doing evil. It is true Blath marched in his strength with the comlanns of Ullad against Elim, yet his words are kind and gentle like the waters of the Bandaman which laves the borders of Iblugad, his voice soothing like the zepher from the south. If Blath would speak? At that all eyes were turned to Blath, the king of Ullad, as he arose, saying: Fellow-princes, some things which Elim did, even his friends cannot approve. Elim transgressed the law and the practice of Tanasteac, but has he not paid a great eric (fine) with his blood and death? Short and bitter was the career of Elim. His body is beneath the carn, and his ambition extinguished forever. Not so with the ever-living spirit of Roiteasac, his father, there exists no man far or near in any division of the world, who esteems the wonderful things achieved by man, but is interested in the fame and honor of Roiteasac! It is true Elim did not occupy the throne of Errinn, according to the established usage, still there is no word on the tract of the laws prohibiting what Elim did. Since there stands no word in the law, therefore Elim is not guilty, for one cannot break a law which exists not? Moreover since Giolcad was Ardrig only during the nine days since this session began, it is therefore my opinion: It is not well that it be related in future that Errion was a whole year without an Ardrig? For this reason what if the name of Elim shall stand after the name of Roiteasac, his father? What if words be written on the tract of the laws, saying: Prohibit no one who is a member of the general assembly to enter the high-chamber of Teacmor Tabarta, when the assembly convenes. Do not hinder any one on his

way to Tabarta demanding his rights. In answer to the question the whole assembly arose as one man and extended their hands to Blath, the king of Ullad. And Eagat, the Ardollam, said.

“Doth not the spirit of Eocaid Ollam Fodla survive in Blath? May that spirit be ever-living!” And the words were written on the tract of the laws of Errion. In the seventh year of the reign of Giolcad, Failbe, the king of Mumain, died, and when the assembly of Mumain met on the Bruiteine, they elected Ardfear, the son of Roiteasac, as king over Mumain. When Giolcad had reigned nine years he died. Giolcad was a haughty, shallow-minded man, his aspiration following nugatory things. Alas, he regarded as the heroic deed of a champion, his slaying of Elim, the son of Iber.

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VII. Book. X. Chapter. Reign of Ardfear (Arthur) son of Roiteasac, of the line of Iber, twelve years from 541 to 529. B. C. (See Annals of the Kingdom of Ireland, vol. 1, page 60. Age of the world 4187. Also Ogigia III. Division. Chapter 32, and the Annals of Clonmacnois.)

After the death of Giolcad, Nuad, his brother, was chosen king of Gaalen. The swift carriers were dispatched through Errion to summon the kings, princes, chieftains, ollavs and tribunes of the people to the high-chamber of Teacmor Tabarta. When the assembly convened in the first session they elected Ardfear, the son of Roiteasac, Ardrig. Then the general assembly came forth and the portals of the high-chamber were closed, and they celebrated the great feast of Teacmor and the games of prowess on the field of Tabarta. When they sat the second session, the words of the book of Chronicles were read publicly, but on the last day of the session, the tract of the laws of Errion. When they had finished as customary, the heralds called with a great voice: Stands any being on Tabarta demanding justice? No voice answered. Blath returned to Ullad, and he ordered the master craftsmen, and the hammerers of Iron, copper and silver to construct for him chariots, and cars, after the models made by Roiteasac, erstwhile king in Mumain. When Baal came into the third division of Tionscnad (third week of March) Blath set out for the tents of the chieftain of

Maginse, and the princes, ollams, bards, and minstrels, of Ullad were in his train, and he pitched his pavillion in proximity to the tents of the chieftain, and invited him to attend the banquet at his board, and he spent four days in that Tanasteac, then he travelled to the southwest, and so completed his progress through all Ullad, for he said: In the days of Oiloil complaint came to ear, saying: The progress of the king wastes the face of the soil, even as Baal in his redheat, for that reason Oiloil refrained from his visits, saying: Let the princes and nobles and all come into my presence in Dunsoberce (Dunseverick). Blath will not refrain from the royal progress, he will travel over hill and vallies and sail over the waters of Ullad at will. But the king will pay in current coin the expense of himself and retinue out of the royal treasury. Let the people come and welcome to the pavillion of Blath. According to the invitation they came in multitudes into the presence of the king. Their spirits were elated and the hearts of the children of Ullad were joyous. The king went frequently to the Mur-n-ollavs and held converse with the professors and youths attending them. The king was truly gratified both with the system of teaching and the subjects taught. In these days Blath summoned the assembly of Ullad to the Bruiteine. When the assembly sat the first session, the king arose, and said: O, great and high-born nobles of Ullad, you are summoned to the Bruiteine (fire or council hill) that you may manifest your will on this question: Forbid no one free passage to the Bruiteine of Ullad. And hinder no one from demanding justice on the Bruiteine of Ullad? The assembly answered as with a single voice: Yea, let it be so. And it was so. After Blath had reigned three and twenty years, Min, the Ardollam of Ullad died, and Allo was elected Ardollam in his place. What time Blath had completed the twenty-sixth year of his reign, he died, and great was the bitter weeping that arose in the land of Ullad, after the king, for he was a just and learned king, there was no kingly descendant of the line more praiseworthy than he. His carn stands in the meadows of Cluaneic. After the demise of Blath, the assembly of Ullad was summoned to the Bruiteine, but Cairbre, the son of Blath, did not come, he remained in Dunsoberce, therefore the princes and nobles went to Dunsoberce after

Cairbre. As soon as Cairbre understood that he was the choice of Ullad, he said: Let the wish of Ullad be fulfilled. They caparisoned his steed, that he might ride to the Bruiteine, but Cairbre said: Hold, pride comes swiftly enough. Cairbre will travel on foot to the Bruiteine of Ullad. Cairbre was unanimously elected king over Ullad. On the day of election I Allo, the Ardollam, stood and said: Certainly Cairbre will be royal and worthy like his race.

This was the reply of Cairbre, the king: Is it not read in the writings of Eocaid Ollam Fodla: Praise blinds a person. What time Cairbre will lie beneath his carn, he will be truthfully judged. I Allo received my rebuke humbly, for in fact I was guilty, yet I gloried in the wisdom of the King. Cairbre made seasonable visits through Ullad, as was the custom with his father. Teacmor Tabarta is lonely, except while the general assembly is in session. Ardfear, the Ardrig, is full of the spirit of his father. His mind is always occupied scrutinizing and seeking out difficult and abstruse matters. He brought water in great round conduits hand made, up into high places where no water had been forever before his time, a feat marvelous, wonderful to behold! He constructed a great stronghold with high walls, and outside the outer wall there was a moat very wide and very deep, and it was filled with water to the verge. Lo, the wonder! Though the fortress was on a high hill, yet did the water flow up into it in a ceaseless stream. I Allo, the Ardollam wrote these words for I without doubt saw the marvelous sight what time I was in Mumain. For this reason, king Ardfear is surnamed in Mumain, "Ardfear Imleac," because he founded a city walled with mighty stones. King Ardfear is also surnamed in Mumain "Ardfear Rathlinn," because he brought a torrent of waters so wonderful into the midst of the citadel. When Ardfear had reigned Ardrig twelve years he died, he was interred in the citadel, his carn stands beside that of his father's.

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VIII. Book. I. Chapter. Reign of Nuad, thirteen years from 529 to 516 B. C. (See Annals of the kingdom of Ireland, vol. I, page 60. Age of the world 4199, under the name of Nuad Fionnfail, also Oigia II, division chapter 32, and the Annals of Clonmacnois.)

After the death of Ardfear, the Assembly of Munster met on the Bruiteine, and Breas, the son of Elim, was chosen king of Munster. At the same time the swift carriers went through Errion, summoning the general assembly to the high-chamber of Teacmor Tabarta. At the first session Nuad, king of Gaalen, was elected Ardrig over Errion, he was the son of Oilioll, the son of Siorna. After they had celebrated the great feast of Teacmor, and the games of prowess on the field of Tabarta. The words of the tract of the laws were read publicly, and the herald proclaimed aloud: Stands anyone on Tabarta, demanding justice? No voice answered. The Assembly adjourned and the great portals of the high-chambers were closed.

In the fourth year of the reign of Nuad, Allo, the ardollav, died. The ollavs from Druimscrib sat and the ollams from Druimmor and the ollams from Dunsoberce, and they elected Urla Ardollam of Ullad. This is the history of Nuad, during all his reign: His eyes downcast on the ground, his ears intent on the words from the mouth of the cromfir, and his mind wandering through the misty realms of the air.

He enjoys neither music nor the dance, the chase nor the tales of ancient times, all his desire is centered in the mystic doings of the cromfir. Now Breas, the king of Mumain, married Aona, the sister of Nuad, so that what remained of Gaalen, from the sway of the cromfir, was ruled by Breas, the king of Mumain. And although Breas gave no orders to the ollavs to instruct the youth in science and philosophy, nevertheless he guided the youth of Mumain and Gaalen so that they became expert in the chase and in deer-hunting, in the arts of music and the dance, as well as skill in the feats of arms and the manoevers of the Phalanges.

Ullad abides in peace and contentment under Cairbre, the king, for he follows earnestly in the footsteps of Eocaid Ollam Fodla. Nuad dwells constantly in Teacmor Tabarta. The general assembly of Errion convenes seasonably every third year, and the words are read according to practice.

When Nuaid had reigned thirteen years, he died. He achieved little, so that he left little more than his name to be written on the books of Chronicles of Errion.

VIII. Book. II. Chapter. Reign of Breas, son of Elim, of the line of Iber., nine years from 516 to 507 B. C. (See Annals of the kingdom of Ireland, Vol. I, page 60. Age world 4239, under the name Breasrig. Keating and the Annals of Clonn.)

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When the assembly of Gaalen sat on the Bruiteine Hugh, the son of Nuad was elected king over Gaalen. In like manner when the general assembly of Errion sat in the high-chamber of Teacmor Tabarta, they elected Breas, the son of Elim, of the line of Iber, Ardrig. The writings are read and the great feast of Teacmor and the games of contest are celebrated, according to custom, on the campus of Tabarta. No one stood on Tabarta demanding justice. And the general assembly adjourned, each going to the place of his abode in his native kingdom. When Cairbre had reigned a score and four years, it transpired that a tempest beaten boat touched on the strand in the bay of the waters of the Foist to the west of Dunsoberce. In this small boat were six young men and a boy. A gale blew them across the narrow sea to the east of Errion. Neilte and his children espied the men when on the point of being wrecked and drowned in the mighty foam-crested waves. They ran quickly to their neighbors and rescued the little crew from the savage sea. Then Neilte conducted the strangers to his tents, and the women prepared food for them. And as they spoke to each other the men of Ullad, standing about, understood them. After they had refreshed and rested themselves, Neilte inquired: Whence are you, my good men? And one of them answered: We are from Bruitan (Britain). And Neilte said to them: If you please, we will go to the palace of the king, at hearing this they were seized by panic and great fear, but Neilte's wife, as soon as she perceived their terror stricken condition, said: Fear not, your father or even your mother could not receive you more gently than the king. Blest is he who stands in presence of the king who rules over Ullad! So Neilte and his wife and Serb set out with the young men and the stripling to Dunsoberce. When they arrived at the outer castles, the guards informed them that Cairbre, the king, rode that day to the chase. When the king returned from the hunt, and hearing the report of the men, he said: Bring them to me and welcome them and

their escort in the tents of the king. It was related to the king their panic when they saw the cavalry troops and the armed comlanns, gleaming in their mail and bronze, as they manoeuvred around Dunsoberce. The king said: Bring them into my presence, and they were conducted into Cairbre's presence. The king saw the fear that was upon them, for they trembled greatly, and the king smiling, said to Neilte: Bid them to have no fear, rest today in the tents of the king, tomorrow he will speak to you. The following day Cairbre said: Conduct the strangers into my presence. I Urla stood before the king and the book of Chronicles open, the six young men and the boy were ushered into the presence in the royal chamber together with Neilte, his wife and Serb, but Neilte's wife hesitated at the door of the audience chamber, but the king said: Let the good woman enter, so that she too, may hear the story of the men she helped to rescue from the sea. And Cairbre sat, and I Urla beside him. And Cairbre said: A story often repeated, though it tires the narrator, gives pleasure to one hearing it the first time, sit down. The strangers looked at each other with wonder, and Neilte's wife warned them: Wherefore do you not sit, did you not hear the orders of the king? And they sat down, not on the seats, but on the ground. Then Cairbre interrogated them: Whence are you, my good men? And one of the young men stood and lifting up his voice, said: This man here is my brother, and the four yonder are brothers also, the little boy is the son of my sister. Now it transpired not long since that a maiden, the sister of this boy's mother watched her brother's house until they should return from the hills, when a company of youths came and captured her and bore her away over the waves toward Inmenar. When they heard the misfortune, they sent a messenger to us, we called those the sons of our father's brother, we rowed our boat on the world of waters, not long until a great gale drove our boat from the direction of Inmenar to this shore, on which now we stand in the presence of its king.

Neilte and Serb understood the dialect of the youth better than the king or Urla, so Neilte interpreted to us the meaning of all the words. When the young man had finished his talk, he drew close to the feet of Cairbre, begging piteously: If the

king would dismiss and let us go that we may search for Inta for it was on her knee, Moran was reared? The king replied kindly to him: Tomorrow thou shalt go thy way, my child!

The king said to Neilte: Ask them if they know whence their fathers came? And they answered: That they were of the race of the Gaal from Breocean (Brigantes) in Gaalag. Our fathers came in the ships of the buyers and sellers to Bruitan to work in the mines and in the bowels of the earth. And the merchants of Feine thought to hold our fathers without wages in the mines of Dunmianac. But in those days our fathers broke away by violence, and marched away under the fingers of Baal, and settled along the waters of the great sea, and dwelt where we dwell now. Cairbre inquired a word about the king of the place, but the men knew of none such, they heard that there was a chieftain higher than the chieftains who ruled over them. The king inquired their mode of warfare and battle, they had heard of such, but as they resided along the great sea, they had no practice in battle or the tactics of the com-lann. War was distant from them. Many other things the king asked of them, but indeed they were very ignorant, for though they lived on the shore of the great sea, yet they had never sailed to Inmenar (Island of Manaanan.) And the king ordered: Tarry today in the tents of the king, tomorrow go your way. And Caibre instructed Urla: Give to the youth every thing necessary, and sufficient stores since they are far from their homes and kindred. The king bestowed on Neitle's wife, a bolt of cloth, but to Neilte himself, and to Serb, he gave seven choice heifers, saying: Receive these heifers as an act of thanks from your king for the kindness you have shown to the ship-wrecked descendants of our race in another land.

The strangers said may Baal prosper all the days of the king. And they went away, when they came to Neitle's house they asked for their boat. And lo—there was a small bark from the king's navy full rigged and provisioned, awaiting them in the place of the frail little currac in which they came, the king's boat rode at anchor in the Foist and the six strangers and the stripling embarked and set sail in the sight of many children of the soil. The bark sailed over the face of the waters toward the east, and peace and happiness went with the crew except



alone the loss of Inta. In those days a gigantic heap slid from the crest of Ronard, and it swept down the great mountain side and did not stop until it had precipitated itself on the plain. Since it occurred so suddenly and during the darkness of the night, it destroyed three hearths of the gaal killing every member of the families.

Now the appointed time for the assembly of Teacmor Tabarta was at hand, and Cairbre and his retinue set out. Now what time Cairbre arrived at Tabarta, the winds blew and the rain fell in torrents, and Cairbre dwelt in his pavillion many days and he fell sick and his illness grew worse, and Cairbre said it was his wish and greatest desire to be in Ullad, and Urla besought the king to remain on Tabarta until he recovered, but he would not remain. For this reason we marched toward Dunsoberce, and Min, the chieftain of Ardeas and I Urla were in attendance with the king and his retinue. As we reached the tents of Ardeas, Cairbre went no further, when he perceived that he was on the point of death, he said to Min and to me Urla: When I expire, bury my body in this land for is not Ardeas in the kingdom of Ullad?

Cairbre breathed his last in the embrace of Urla. As soon as Cairbre expired, Min sent a messenger in haste with word to the princes and nobles on Tabarta: That Cairbre was dead. As soon as Breas, the Ardrig, heard it, he commanded the heralds: Call the assembly together into the high-chamber of Teacmor Tabarta. Ardrig stood in the midst of the general assembly, and said: Fellow kings and high princes of Errion, Cairbre, the king of Ullad, is dead, he lies in his lasting sleep in the tents of Min, in Ardeas, Ardrig would stand at the carn of Cairbre, and the whole assembly arose, saying: We too, would accompany Ardrig. When Ardrig and the princes and nobles, and a great host were convened ready to start, and the king of Gaalen and his princes and nobles, and the prince of Ib-Lugad, and the king of Ultonmact and his princes and nobles, it was a countless host, having the appearance of an army clad in armor and bearings arms. Then Fionn, the oldest son of Cairbre stood, saying: What if the arms and shields be left at Tabarta? Cairbre will be buried in Ullad. The spirit of Cairbre loves peace and quiet. There will be no war song chanted over

Cairbre. Indeed the eyes of the children of Ullad are not accustomed to see the comlanns scintillating with mail and arms when the death cry is raised about the carn of the king.

Therefore they left their arms and all the warlike paraphernalia of the comlanns at Tabarta. And arraying themselves in the closed cloak, they marched forth. The carn of Cairbre was completed, I Urla sung the death lamentation, though in truth it was Fearadan, the poet laureate (file Arddeas) who composed the words of the elegy. Are they not among the writings of the bards in the library of Dunsoberce? Ardrig and all the host returned to Teacmor Tabarta except the division from Ullad, which returned to the land of their dwelling. On summoning the assembly of Ullad to the Bruiteine, Fionn, the son of Cairbre, was elected king over Ullad. When Fionn had reigned a year, as I stood in his presence in the royal chamber in Dunsoberce, he said: O Urla, are the words of the book of Chronicles examined in Mur-n-ollam before they are read publicly on the Bruiteine? And I answered: I have not examined them. Then he commanded: Read me the days of Cairbre, and I read them. After hearing them, the king said: Certainly it is well that I desired to hear them; for Urla has not recorded the story of the young chieftains of Mis and Glenadun, nor of the true friendship and love that existed between them. Urla answered him: Such subjects belong to the writings of the bards in the book of poems (leabar na rann) which is in the Mur-n-ollam of Dunsoberce. The king said again: I see no word written in the book of the fall of the mighty crag of Ronard? And the word of the king was just, so I wrote the story in its proper place in the book of Chronicles in the presence of the king. When Breas had reigned nine years he expired. His name is written on the roster of kings: "Breasrig." For he said Elim, my father, was Ardrig, therefore Breas is certainly the son of a king.

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VIII. Book. III. Chapter. Reign of Eocaid, son of Fionn, of the line of Ith prince of Ivlugad, one year from 507 to 506 B. C. (See Annals of the kingdom of Ireland Vol. I, page 60. Age of the world 4248. Under the name of "Eocaid Aptac.")

When the assembly of Mumain convened on the Bruiteine, Duac, brother of Breasrig, was chosen king, the same time swift messengers went through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the Gaal to the high-chamber of Teacmor Tabarta. When the general assembly sat, the Ardollav arose, saying: O, most noble sires, the throne of Errion is empty. Now the choice of the assembly inclined to Fionn, king of Ullad, but it happened at that juncture that Fionn was constrained to his bed by sickness, and lo, the sickness was like unto the sleep of death, for a time he remained just as one dead except alone that his body remained warm. On this account Eocaid, the son of Fionn, of Ith, was elected Ardrig over Errion. The assembly adjourned and the great portals of the high-chamber were closed. They celebrated according to practice, the feast of Teacmor, and the games of contest on the field of Tabarta. After the nine days the assembly sat the second session, the words of the book of Chronicles and the tract of the laws of Errion were read publicly. When finished the heralds proclaimed: Stands any one on Tabarta demanding justice? As no one answered the great portals were closed, and the assembly dispersed each to the land of his dwelling. Now when Eocaid had reigned a full year and two divisions he died. A disgusting rumor doth allege that the flesh rotted on his body while he still lived. They bore his remains with them to the principality of Ib-Lugad and there interred him, his carn in proximity to Dunciernma, looketh out over the great sea!

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IV. chapter. Reign of Fionn, son of Cairbre, king of Ullad, as Ardrig twenty years from 506 to 486 B. C. (Under name "Fionn, son of Bratha.")  
 "Fionn, son of Brath.")

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After the death of Eocaid Ardrig, as the assembly sat in the high-chamber, the Ardollav arose, and said: O noble princes, the throne of the Ardrig of Errion is vacant, what is your wish? And Fionn, the king of Ullad was unanimously elected Ardrig of Errion. When they had fulfilled the practice with regard to the writings and the celebration of the games,

they adjourned for their dwellings and Fionn set out for Dunsoberce.

He resided in Ullad the three years since the time of his election as Ardrig. He made a royal progress through Ullad every year, paying the expenditures from the royal treasury as usual. Fionn studied the days of Eocaid Ollav Fodla as his exemplar. None of the line surpassed Fionn in magnificence, nobility or princely aspirations. His every word is truth, his way is the path of justice! Now it transpired when Baal was in the first day of the second division of Meas (August) in the third year of Fionn as Ardrig, there came to Dunsoberce, a warrior and two young men dressed in military attire, shields on the right shoulder and swords at thigh, followed by three attendants carrying their spears and axes of battle. They came in peace. When the party came into the presence of the king, thus spoke the warrior: I am Tirlorg, son of Glaisde, of the chieftains of Bruitan, who stands in your presence. O king, this young man is the son of Brent, the chieftain of Oirbaal, and this one is my sister's son. Four years ago tempest driven men came to this land from Bruitan, according to the words heard by Brent, and that a mighty and all-conquering king ruled in this land, and that the people of the land came from the Gaal Scuit Iber from Ib-Breocaen to the west of Buasce, the place where dwelt our ancestors in olden times. We came from Brent, the chieftain, to say: That our enemy lives to the south of us in houses of stone in the sight of our right eyes, the sea behind us, and the tents of the Gaal sparsely scattered to the eastward. The Gaal goeth forth to war with each other frequently, but the common enemy always remains united as one. For this reason Brent sent us hither to say: O king of this land, give us protection and aid, thy brothers, against our enemies in our land, and we will fight for you against any enemy who may molest your boundaries.

When he had finished his talk the attendants laid the axes of battle and spears before Fionn, then Tirlorg added: here you have the weapons with which the enemy of the Gaal fight. Fionn answered him: My brave warrior, it is written in the tract of the laws of Errion: The comlanns of the Gaal must not march out of Errion forever! Such are words of the law. Therefore

there can be no treaty except a covenant of peace between us. With that Fionn said: Though it be not lawful for the Gaal to march out of Errion to succor you, nevertheless your journey may not be in vain, if you carry back to the Gaal of your land, this good counsel: Thus spoke Fionn, king of Ullad, Ardrig of Errion: O, Gaal of Iber, shun the destroying way of civil strife and internecine slaughter and walk in the wide road of fraternal love and friendship, be hand to hand, heart to heart, comlann to comlann united as one man. Do this, O Gaal, and the hosts of your enemy will be unable to overcome you! Listen to the words of Eocaid Ollav Fodla, the wise: O son, the way down to slavery is wide and easy, but difficult, sore, trying is the return. Fionn also asked for an account of Breint? They replied that Breint was the chieftain, that he was the son of Drom, of the line of Bluas, that Bluas was the bold leader who led the Gaal from out the bowels of the earth where they were imprisoned to labor for the merchants of Feine in the last mountains of the land southward. The cromfir belong to the second order under Breint, the chieftains do nothing without the consideration and counsel of the cromfir. Fionn inquired if they had a tract of laws or a book of Chronicles of the Gaal, but indeed Tirlorg had heard of none such. The story of the people came from mouth to ear. Therefore their knowledge and instruction is small. Fionn said to them: Tarry with me in Ullad yet a while, and the banquet was ready to honor them, there were athletic games, music and the dance, and harp music and tales of ancient times. Then the minstrels gave the lay of Banna and Fearmor, celebrating how she came across the waves of the sea, big with the child of Fearmor, from Dunmianac, so that her babe might draw the first breath of its life in its native land of Errion. And as she came to the shore how she kissed the soil even as a brave warrior returning kisses his true love!

The hunts-men gathered for the chase, but Tirlorg, and his young warriors followed on foot, for they had no knowledge nor skill in rough riding. On the day of Tirlorg's departure Fionn commanded that three chariots be made ready, the king and Tirlog rode in one of them, the young men in the second, but the third was loaded with valuables as presents for Breint, there followed also five hounds chosen for their worth in the

chase, as a gift for the son of Breint. A company of chieftains rode as an escort to the king to the port of the Foist where the bark of Tirlorg was anchored. Fionn said to Tirlorg: O, Tirlorg, it grieves my heart that an ignorance so heavy overlieth the land of the Gaal in Bruitan. Therefore when thou shalt stand among the people of thy race, say to them: What though the king of Ullad will not send armed comlanns for war, because the law prohibits, but he will send and welcome messengers of peace the ollavs teachers of knowledge, they will instruct you in the science of Eterial and Eocaid Ollav Fodla, whose writings, though they lie beneath the carn, teach peoples to place the bridle of reason on their wayward desires all the days of their lives. If an individual lives as it behooveth, his name will remain immortal in the chronicles of his times. If he has achieved heroic deed his spirit will be still among his people! Three score years ago the body of Eocaid Ollav Fodla was placed under the carn, his flesh and his bones have commingled with the dust of his kind, but the fire of his spirit is immortal! As Fionn uttered the foregoing words the strangers were sufficiently instructed to follow their trend. Then Fionn said: Perhaps you will not remember, O Tirlorg, all that the king of Ullad has said: Briefly they are this: Let not the Gaal of Bruitan go beyond their own boundaries for the purpose of conquest, if another nation invade Oirbaal let the warriors be as one to expell the enemy or to give him burial in the land, be brave, be heroic of heart, and fear not. Fionn gave the hand of friendship to Tirlorg, saying: May the light of knowledge guide your way, health and victory to you! So Tirlorg set sail, and Fionn and his retinue returned to Dunsoberce. At this juncture the swift messengers went forth according to practice to summon the kings, princes, chieftains, ollavs, and tribunes of the people, to the general assembly of Teacmor Tabarta. The day on which the general assembly came to session, Morda, the chieftain of Magglein arose, saying: People of a strange tribe came to Dunsoberce, and dwelt with Ardrig many days? What if we inquire into the matter? If Ardrig would speak? Fionn arose and said: Urla, the Ardollam of Ullad, will read in the hearing of the assembly every word relating to the subject. And Urla arose, saying: The book of Chronicles is in the Mur-

n-ollav of Teacmor. Tomorrow Urla will bring them into your presence. The following day Urla arose and read the words of the roll from the day that Tirlorg arrived in Dunsoberce until he set sail in his bark. When Urla had finished the reading, the whole assembly arose, inclining their heads and extending their hands to Ardrig. And Denan, the Ardollav of Teacmor, said aloud: Certainly the spirit of Eocaid Ollam Fodla is in Fionn, the son of Cairbre! When Fionn had reigned seven years, Urla died, then the ollams of Druimscri, Druimmor, and Dunsoberce held a convention in the Mur-n-ollav of Dunsoberce, and they elected Beirid as Ardollam of Ullad in place of Urla. In the eleventh year of the reign of Fionn, Aoda, the king of Gaalen, died after a rule of one and twenty years. And when the assembly of Gaalen met on the Bruitenine, they elected Oilliol, son of Aoda, king over Gaalen. Fionn dwells in Tabarta, he appointed Seadna, his son, viceroy in Ullad, and he appointed the chieftain of Iargaal and Ardtan to assist Seadna, notwithstanding Fionn comes every year to Dunsoberce. Fionn was a clever operator on the harp, but his horses and hounds were the pride of all Errion, he succors the weak, and subdues the pride of the cromfir, he restrains the judges within the law, he remits the imperial taxes (ardcios) every third year to Ultonnmact. Ullad, Ultonnmact and Geintir of the Firgneath have given their hearts to Fionn. When Fionn had reigned eighteen years he said to Seadna, his son: I behold a tempest gathering in Gaalen and in Mumain. Give the comlanns frequent exercise in the practice of war, prepare also the cavalry (marcsluag) and the battallions of archers and slingers. When Fionn had reigned nineteen years, he sent the swift carriers through Errion with letters saying: When Baal will have come into his house Iarsgith, let the kings, princes, chieftains, ollavs, and tribunes of the people assemble in the high-chamber of Teacmor Tabarta in the presence of Fionn, Ardrig of Errion. After the first session they went forth to celebrate the feast of Teacmor and the games of contest on the field of Tabarta. Now, since it transpired that this was the ninth time the general assembly sat in the days of Fionn, he therefore extended the celebration over twenty-nine days to make it memorable. When they had finished, the assembly sat the second session, and Leirag, the chief judge of Errion,

arose in the midst of the assembly and, mounting a rostrum, he read publicly the tract of the laws of Errion and the practice of Tanasteac. The following day Denan read the writings of Eolus, and the book of Chronicles of Gaalag publicly, and on the third day I, Beirid, read aloud the book of the Chronicles of Errion. And every mind was filled with gladness. Then the heralds went forth proclaiming: Stands any one on Tabarta demanding justice? No voice answered. The assembly dispersed and Fionn, the princes, chieftains, ollavs, and the tribunes of the people set out for Dunsoberce.

Now, on the second day of Baal's entrance into his house, Tionnsnad (Mar. 2) Fionn expired in Dunsoberce. Now, Fionn had not gathered into his treasure houses talents of gold and ingots of silver. he did not pile up untold riches nor countless flocks and herds for he warned the questors (firciosa) at their peril not to harass the Gaal, he even remitted to the Danaan a third of the imperial taxes. There was deep lamentation in Ullad and sincere sorrow in all Errion after Fionn! His carn stands to the west of the Carn of Eocaid Ollav Fodla. and Caibre, his father, although Fionn's body is dead his spirit is ever living.

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## VIII BOOK, V CHAPTER.

REIGN OF SEADNA, FIFTEEN YEARS, FROM 486 TO  
471 B. C.

(See Annals of the kingdom of Ireland, Vol. I., page 62, under name Seadna Ionnarad, also Annals Clonmacnois.)

When the assembly of Ullad came together on the Bruiteine, they elected Seadna, the son of Fionn, king over Ullad. When the general assembly of Errion convened at Tabarta, they elected Seadna king of Ullad Ardrig over Errion. In the third year of the reign of Seadna, when the general assembly were at Tabarta, it transpired that the tempest which Fionn foresaw, broke forth, and its noise was heard over the face of the whole land. Word came to the ear of Duac, son of Breasrig, who wedded the sister



of Seadna, saying: Oilliol, the king of Gaalen, has spoken to Duac, king of Mumain, saying: Ultonnmact and Geintir of the Firgneath are partisans of Ullad, for this reason they are stronger than we. Let there be a covenant between us, let us three (Gaalén, Mumain, Ib-Lugad) be as one.

Now, the word went from the mouth of Duac to the ear of Seadna. And because the general assembly of Errion was convened at Tabarta, Seadna related the words of Duac to Thorl, king of Ultonnmact. With that he said: At a time when peace obtained in Errion, my father taught me the practice of the comlann, saying: Although not needed now, it would be well to keep the army well ordered and under frequent practice of war tactics, for I foresee a mother of mischief, and a tempest gathering in the south. The spirit of wisdom was in my father. The storm-cloud is breaking over Errion. Let Throl take counsel and afterwards he will speak to Seadna. Perhaps Thorl will say: I shall remain in Ultonnmact? Perhaps Thorl will incline to the enemies of Ullad? Thorl answered: The words had no sooner left the mouth of Seadna than the mind of Thorl was formed. Thorl will stand against the enemies of Seadna and of Ullad. Let not Seadna think that Thorl will forget his pledged word because given so quickly. Thorl will fulfill every item he has pledged.

Now also the cromfir began their conspiring, and their rumors, their agents came now from Gaalen now from Mumain to whisper to the ears of the cromfir of Ullad saying: By Baal let us all be of one mind through all Errion. It is from Gaalen that dignities, and profit will spring for the cromfir, What concerns it to us which is Gaalen, Mumain, or Ullad, are we not every one of us the cromfir of Baal the highest? This word came to the ear of Geirid the chieftain of Eidersiar, and he sent the word without delay to me Beirid, and I forwarded them by the mouth of a trusty messenger to the king at Teacmor Tabarta for I was at that time in Dunsoberce.

When the king came to Ullad I related to him the deeds of the comfir, and Seadna answered: The cromfir can set the fire blazing but they cannot extinguish it, I know and thou knowest that though they speak peace their desire is war? The princes and the nobles will not listen to them. The teaching of the

ollavs will prevail with the children of Ullad rather than the folly of the cromfir. The mind of Seadna was troubled for he loved peace. Now probably Errion would have preserved peace but for the live deeds of the Muredac, Muredac was the son of Nuaid, sometime Ardrig, he was a son of evil-counsel, he coveted evil and bloodshed. He transgressed every limit of the law. He bridled none of his evil propensities. His evil record grew apace. His anger was like a mountain torrent, quick-swelling, headlong, savage. His envy was like a blazing fire. Nothing came into his seething brain, or into his mind, or into his heart, that he did not perpetrate with his hand, more especially if it were distasteful, deadly, or grievous either to the heart or spirit of man. This felon perpetrated crimes the like of which had not been committed before in Errion, yea indeed such as it was not thought possible to do, for the clean-spirited Eocaid did not even mention such in the laws he formulated. The Muredac collected about himself a company of noble youth whom he degraded in body and mind. He took no rest until they were impure, degraded, lustful, guilty, ready, hand-active, foot-swift to accomplish any inordinate desire which his evil heart conceived!

In those days the Muredac came to the tents of Siorna his brother in order that he would initiate him in his band, and Raolt the son of Fail chieftain of Ib-Dronag was with Siorna. Siorna held conversation with Muredac his brother advising him to return to the ways of justice, and as Siorna followed him too sharply, the Muredac said: Let the complaining tongue be silent except in the hearing of him who needs the chiding, if Siorna would come some day to the tents of his brother who loves him so dearly and there in private would speak his thoughts to him? But he said nothing to Raolt, and Siorna went to the tents of the Muredac, and after one month word began to be spread far and wide: That Siorna was nowhere to be found, the rumor sped on to the hearing of Raolt, and he recollected the words of Siorna: I will go to the tents of my brother to turn him from his evil ways. Raolt always meditated over the possibilities of the desperate treachery of the Muredac. Raolt levied a company of youths (soldiers were so termed) and said to them: There is no trace of Siorna the king's brother and Raolt's friend anywhere, he also mentioned the Muredac saying:

I will go single handed to seek my friend.

I can suffer to remain here no longer! But the youths replied: Whither soever thou shalt go, thither will we go with thee. With that they marched forward, and when they approached the vicinity of the Muredac's encampment they met a man and they captured him and demanded his story of the words that floated about relative to Siorna. And when the captive saw a man of his own tribe and kindred among the company of Raolt, and they kissed and embraced one another, and he whispered in his ear: O son of Dronag wherein is Siorna? The captive answered him: Four days ago Muredac went fishing over the waters of the land to the west. Listen to my words for there will be but short tarry for me after the telling. You behold the fortress of the Muredac, go forward until you come to a stream, do not cross but turn to the left, and follow until you come to a second brook, cross it and keep the right bank until you reach a footpath going to the left follow it three hundred paces. You will see a thicket of bushes, which seem to end the path, but if you part the bushes you will find the mouth of a cave, in it lies Siorna. When they set him free he said: Baal and victory to you, for if I remain longer I will pay dearly. So Raolt traced the way and the whole company followed to the mouth of the cave, and Raolt entered and found the dead body of Siorna, and they carried it forth, and the youth cut saplings for a bier and they bore the remains of Siorna back to the land of their dwelling, and great was the cortege that went with the bearers for Siorna was well beloved by the children of the land. As soon as the Muredac heard what had transpired he quickly returned to his own stronghold. But the man who gave the information where Siorna lay dead came quickly to the land of Siorna for a great fear fell upon him. The Muredac swore by Baal, Re, and Tarsnasc, that he would take vengeance on Raolt. He threatened that he would begin with fingers of his hands and the toes of his feet and that he would cut off an inch every day until he died. When Raolt heard the oath of the Muredac, he said: The Muredac should have sworn by the evil spirits of the legion of Bathmon (Catabathmon) what has such a felon as he to do with Baal, Re, and Tarsnasc?

So Raolt set out to Teacmór and told Seadna Ardrig the

deeds and saying of the Muredac. But Ardrig answered: Such information pertains to the ear of the judge. So Raolt told them to Meirtar the judge, and the words were written down, and a currier was dispatched to the land of the Muredac with a jury warrant (ceist-cluastig) saying: Let Muredac, a prince of Gaalen, stand in his place in the high-chamber of Teacmor to answer concerning the death of his brother Siorna. This was the message the Muredac returned: Meirtar will answer with his life blood flowing from the mouth of every vein in his body. And word went round that the Muredac was frenzied with anger. Now the day of the convening of the general assembly of Errion on Tabarta, arrived. When they sat in the first session the chair of the Muredac was empty, and Meirtar, the chief-judge, arose saying: Let the heralds call the name of Muredac on Tabarta. But the Muredac did not answer. Then Enid, the chieftain of Oir, arose saying:

What if the charge of Raolt be heard? The chief-judge replied: We cannot, the law forbids hearing an indictment against any one in his absence. Again Enid stood, saying: O high-rulers of Errion, will it be said in future that we tamely desisted for the words of the law, when a crime so atrocious has been committed? And Ardrig arose, saying: O thrice gentle fellow princes, may it be always said that the kings, princes, nobles, and every child of the soil, obeyed when the tract of the law of Errion commanded. And Fail, the chieftain of Ib-Dronag, said: Therefore will not the cause of the death of Siorna be investigated? Ardrig answered No, that is not the proper procedure, let the judge read the word of the law on the case. And the judge read them. And Ardrig commanded: proceed according to the words of the law. Let Muredac be seized and taken hither to give answer. Without finishing the first session the assembly went forth to await the coming of the Muredac into the presence of the judge. After a time the general assembly sat again, and Meirtar, the chief-judge, said: The chief-judge of Errion hath not sufficient power to produce Muredac as a prisoner before the general assembly, because he has over three thousand men quick-of-hand as a body guard with him. Then Ardrig arose and said: What if Muredac be captured by force? And the assembly answered unanimously: Yea, so let it be

done. Then there marched for his capture a company of trackers and two comlanns.

His chosen body guard did not stand a single charge; They carried the Muredac a captive chained like a wild beast gone mad, to Tabarta; now when he entered the high-chamber he took his place among the princes of Gaalen. But the chieftain of Ib-Dronag arose, saying: I confess to the mighty princes of this great assembly and I inquire of them if it be just and lawful for one stained with fratricidal blood to sit among the princes of his line? Ardrig arose, answering: Thrice gentle fellow princes in the sight of the law no man is guilty until the charge against him is proven, it is possible that the indictment may be shown false by hearing witnesses. The charge against Muredac has not been proven yet, therefore if Fail will abide patiently until the cause is heard? And it was so. Then the chief-judge arose, saying: Let Muredac appoint his legal representative to answer for him, and give the names of the witnesses who will testify in his cause? But the Muredac answered not a single word, he turned his eyes around on the assembly here and there, up and down, now mockingly, now fiercely. Again Meirtar repeated the same words publicly. But the Muredac opened not his lips. Then Ardrig arose, saying: It will be the duty of the chief-judge to produce Muredac in his proper place when the assembly sits the second session that he may answer. The assembly went out and the great portals were closed. They celebrated according to custom the feast of Teacmor and the games of contest on the field of Tabarta. After the nine days the assembly convened for the second session, and the Muredac was in his place, and the name of Raoilt was called as a witness, and Raoilt came into the presence, and stood in the hearing of the Muredac and the assembly, and lifting the right hand he swore by Baal, Re, and Tarsnac, invoking the spirit of Siorna, and said: On a certain day I sat with Siorna in his pavillion, and Muredac likewise came, and Siorna began to blame him, Muredac, on account of his evil life. The anger of Muredac blazed forth, saying: It would be better if Siorna would come to his dwelling and there privately to give his advice. He was angry because Siorna spoke in presence of Raoilt. Siorna answered I will go to thee O brother, and then after a

time word came to Ib-Dronag: Siorna is nowhere to be found. Raoilt remembered the words of Siorna and the wrath of Muredac, for that reason he gathered together a company, and set out for the tents of Muredac. One of the common soldiers of my company met a relative of his own tribe, and they had a talk, and he told him where Siorna could be found, the youth was Camoid by name who conducted us to the mouth of the cave, and when Raoilt entered he found Siorna his friend, and we carried the body of Siorna to his own land and it was there we made his carn. Camoid's friend will tell the rest. The chief-judge said: What answer doth Muredac give to the words of Raoilt? But the Muredac did not answer a word. The name of Braid was called, and Braid came into the presence of the assembly, and he called Baal to witness the words of his mouth, saying: I am Braid of the tribe of Cluaindeas, the retainers of Muredac enrolled me for a stipend as a common soldier for the prince's comlann and many an act I did in it to my red-shame. But Ardrig ordered him through Meirtar: Hold patient O youth, you are not called to testify against yourself, but of the cause concerning Muredac. The Braid said: On a certain day Muredac was in his pavillion and Siorna, now dead, with him and at a signal preconcerted between us: As soon as Muredac began to talk roughly and fiercely to his brother, three other men and myself rushed into the pavillion, and Muredac ordered us to bind with tight fetters his hands, and feet, and they together and to take him to the cave we knew so well, and we fulfilled the command of Muredac. Afterwards I asked Muredac: Who shall bring food and drink to the cave? But he answered: What is it to thee, thou son of adultry? I spied without ceasing but I saw no one at all going in that direction, on the third day I stole in mortal fear to the mouth of the cave carrying a little food and drink; and I called on the name of Siorna, and I heard no voice in response, therefore I entered and I found Siorna stiff in death. I ran quickly from the place and thought to speak of the awful occurrence to no one from the fear that possessed me. But as soon as the company of youths under Raoilt came seeking Siorna, I could not refrain from telling the murder that transpired, and I likewise conducted their footsteps to the cave where Siorna lay in death. My guilt is more than I can

bear! And Meirtar, the chief-judge, said: What doth Muredac answer to the words of Braid? And Muredac still seated, for he would not respect the assembly by arising, said: What answer will a prince of Iolar make to his common enemies? What saith Raoilt, the friend of Siorna, but the treacherous enemy of Muredac, but repeat the words of Camoid? I have not heard that Camoid affirms, nay even the informer Braid that I murdered Siorna? Siorna rebuked me without cause, I was angry, there is your case. But what if I thought for the future to restrain him from making his unwise chidings in the hearing of my treacherous enemies, by making him suffer some small annoyance? So I said to them, take and bear him from my sight to the cave for he tires me with his puling advice. I could not suppose they would abandon him there. Siorna died because my ignorant retainers did more than I, Muredac, a prince of Iolar, commanded them to do. That is Muredac's answer to you. Then the chief-judge said: You have heard the witnesses Raoilt and Braid, as well as the answer, what is your will? Will the words of the tract of the law be read? But the assembly sat in silence, and the Muredac arose thinking to go free, when Ardrig said: No, do not permit the Muredac to go free yet. What if the witnesses have not sworn before the jury: That Muredac murdered Siorna? Is there not another question for you to decide? Did not the Muredac bind Siorna and confine him a captive in a cave as a prison? A deed unlawful for any one save a judge who has read the sentence of the law according to usage. The Muredac left Siorna in that cave manacled hand and foot until he was found dead? Is not this an indictment indeed? What if the chief-judge ask the assembly their decision on this case? Then Meirtar said: You have heard the words of Raoilt and Braid? Will the sentence be read from the tract of the law?

All raised the right hand, except Oilliol, king of Gaalen. So the penalty of the law was read. And Ardrig commanded: Let the word of the law be executed. Therefore the Muredac was borne forth manacled hand and foot, and both together as was Siorna, and he was incarcerated in the dungeon of Teacmor Tabarta. Now many of the race and kindred of Muredac came to the Ardrig, saying: Spare O Ardrig, spare if you please, do

not place the mark of this penalty and its shame on the prince Muredac? But Seadna answered them: It is wonderful how you have forgotten so soon the atrocious death suffered by Siorna in the zeal of your pity for Muredac? The throne of Errion nor my own life is not dearer to me than words of the law, if it were my own son who did as Muredac he should pay the penalty. Has not the jury and the judge given sentence, who so bold as to prohibit the execution of the sentence of the law? It is not the tongue of Seadna certainly! The Muredac was not committed to the common prison, but that the requirement of the law should be fulfilled to the last iota, they dug a cave in the bosom of Tabarta to the west, and laid the captive and manacled Muredac in it without food or drink. The guards did not hinder its bringing though. On the thirty-second day, when the Muredac was set free, a mighty concourse had gathered around the cavern for it was the miday.

A company of his retainers came to him, and as he came forth he ran through the multitude even as a wolf bursts through the cordon of hunters, and vaulting on his steed he sped away to his native land. The general assembly was yet in session, and Ardrig said: The words on the tract of the law are not yet adequate in the case of one who maliciously places the cause of one's death? Lo, the Muredac is still alive? What if one with malice sets the cause of another's death, shall himself suffer death in the same manner? All answered: Yea, let it be so. And the words were written down. In those days the Muredac seemed daft with fury, his emissaries soon began to trace up Raoilt, and almost succeeded in murdering him for an arrow tore its way through Raoilt's left ear. Raoilt placed the complaint before Oilliol, king of Gaalen, but Oilliol closed his eyes to the deed, and so gave it encouragement. When the assembly finished, the tract of the law and the book of Chronicles of Errion were read, then the general assembly dispersed each to the land of his dwelling. When Seadna arrived in Ullad he summoned the assembly to the Bruiteine, and amended the words of the tract of the law of Ullad, letter for letter, like the tract of the law of Errion regarding murder. It was in this session that Seadna, the king, arose in the presence of the assembly, and said: When the armed forces shall go forth at the call of war



from the peace of their homes, and from the fires of their tribes, to the danger and slaughter of battle, to protect the aged, the matrons, the maidens, and the children of Ullad, I think it only just that the common soldier who marches in the comlann should receive a regular stipend, for by the law of Ullad he is forbidden to carry off the spoils of war? For this reason, for the future, what if all civillians of Ullad pay each year a certain sum to the treasury of the kingdom of Ullad, from their wealth, in order that in time of peace Ullad may be sufficiently prepared against the breaking forth of war? The assembly assented: Yea, be it so, but according to the usage of Tanasteac for the future. Now the noise and harsh call of war was heard through Errion. Gaalen confederated with Mumain, but Duac who married the daughter of Fionn Seadna's brother, was not with the king, in like manner the comlanns of Ib-dronag, and Cumar withdrew from the king of Gaalen, Oilliol. Seadna sent Messengers to the king of Ultonnmact: That he would come to him in Dunsorberce, and Thorl, the king of Ultonnmact, came and they made a covenant of life and death together. As Thorl went home, Seadna presented him, the two steeds Gaoit, and Sciot and four wolf dogs, the litter of Luathmar by Seabac, and Thorl came to his own kingdom. Seadna called Cier and the princes and nobles of Ullad, and said: My brave comrades the hoarse-voiced tempest of war is blowing, therefore mass the comlanns in readiness for battle, and Seadna set out for Teacmor Tabarta. At this same time Oilliol, king of Gaalen, was in Mumain and Duac summoned the princes and nobles of the land together at Imleac. And Duac, the brother-in-law of Seadna, sent messengers to Ardrig at Teacmor, saying: The wild-dog and the wolf are abroad in the land, their tushes are sharp and they foam at very humble, but deceitful, placing all the blame on the Muredac, saying: When I forbade Muredac his wrath burst upon me like a mountain torrent, and in a frenzy he said is Oilliol too with my enemies? Will Oilliol suffer his brother to be called not Muredac, but Simon Breac, by this peasant of a mouth-wise king? O king, Oilliol repeats the words to demonstrate that Muredac must be distraught, Seadna bespoke Oilliol gently: Are we not brethren, did not our blood spring from the same fountain, was not Gollam father of Marcac, Cier and Iolar? Is

the mouth with anger. Look out for danger, let the high-shepherd look to his flock. Ardrig sent Duac's letter to Cier, his son, to read the words publicly to the princes and nobles of Ullad, Seadna also commanded Beirid to inscribe the words on the book of Chronicles. Now the Muredac marched with a mighty army of over fifty comlanns until he touched the Sheanaman (Shannon) where he met the auxiliary army of Mumain. They marched conjointly and crossed the waters of Athcreas, and began to spread ruin and destruction on the land of Ultonnmact. The commander of the army of Mumain was Lorc, prince of Ib-Lugad, but the Muredac was the commander-in-chief of the combined forces. And Thorl was abroad in Corracmor when word came to him saying: Hasten, O king, for the blaze of a very great war is consuming the homes of Ultonnmact. Like the wind Thorl spread the knowledge to every commander of his comlanns to every brave hero, even to the stout husbandmen, saying: Cannot the Danaan extinguish this wild fire? Thorl will go without delay to give rest to the hand that set the fire! While these things were transpiring, the army of Ullad was marching directly for Ultonnmact, Thorl who was at the head of his comlanns would not await the return of the messengers from Ullad. The Danaan fought that day with desperate valor, and Lorc, the lion of Ib-Lugad, fell among the slain, yet the Danaan were driven back for they had not a sufficient number of comlanns to keep up their line of battle, and the Muredac spread destruction far and near, and seized on all valuables as spoils of war, besides driving off countless flocks and herds. As they crossed the Seanaman the scouts returned quickly, saying: Lo! the army of Ullad is at hand. Now it was late in the afternoon and Cier and Thorl ordered their comlanns for the morrow. The following day the two armies faced each other on the great plain that descends even to the banks of the Seanaman, since the death of Lorc the army of Mumain was commanded by Aongais, and Gaalen by the Muredac. Cier, the son of Seadna, was commander of Ullad's army and Thorl led the forces of the Danaan. The Ardrig of Errion was not present. On that day an indescribable slaughter befell the army of Mumain, for scarcely did the Muredac and the army of Gaalen sustain the shock of the first charge, until they were broken and

fled in disorder without returning. But the hosts of Mumain stood to their line with surpassing bravery, they were being cut to death in the edge of the battle, but they stood the shock of charge, after charge, until the earth was slippery with blood, about the middle of the day they broke for the Seanaman, but what division soever the earth did not get by the sword, the waters received by drowning. Alas, the countless bodies of heroes shining in their armour that were swept rolling down like worthless flotsam by the angry waters! Cier pitched his tents on the plain, and camped there for nine days with Thorl. Then he set out in full force to Teacmor Tabarta. When the army of bright armed Ullad stood on Tabarta in ordered array, and gleams of light playing from lance point and shield at every stir. It was a brave and seemly sight!

Cier recounted to his father, Seadna, all that transpired. After this the commanders of comlanns, and leaders of companies came to Ardrig, and Don, the chieftain of Mis, said: Ardrig dwells here in the midst of a treacherous crew, who hate him. The cincomlann ask to found a fortress, so that an armed force may be within quick reach of Tabarta? Seadna answered: O renowned nobles of Ullad, thanks for your zeal, but to the words of Don it is impossible for me not to answer: No! As soon as it is impossible for Ardrig to retain his office by reason of its dignity, it were time his reign should end! Now Ardrig sent an embassy to Oilliol, king of Gaalen, and to Duac, king of Mumain, saying: Let Oilliol and Duac give answer in the high-chamber of Teacmor Tabarta, why their armies made an irruption across the Seanaman into the land of Ultonnmact, and bringing war and spoliation on the Danaan? Oilliol answered Ardrig: Let Muredac reply. But this was Duac's answer to Ardrig: If the Danaan hath found time to make their complaint, let them also find time to rub their wounds. Oilliol came up to Teacmor it right for Oilliol and Duac—Lorc is dead therefore Seadna will be silent, to covenant and conspire not against Seadna but against the law of Errion? By my head I never called your brother but Muredac. If he invites ugly appellations by his wrathful, headstrong, disposition, the fault is mine.

Indeed Oilliol is aware that it was the findings of the general assembly of Errion that stood against Muredac when he was

held to answer for the death of Siorna, the brother of Oilliol and Muredac. Likewise that the nobles would have gone beyond the correct ruling in order that Muredac would have reached his supreme day, had not I covered him with the shield of the law? I would take thy hand in friendship and love, and Oilliol extended his hand to Seadna, and Seadna pressed it to his bosom. Then Oilliol besought: If Ardrig would condone Muredac's fault? But Seadna answered: The Assembly of Errion has to answer Oilliol's words. Oilliol returned to his own place. And Seadna set out for Dunsoberce. But the Muredac never ceased from plotting through the land, and it is said that Oilliol and Duac though old encourage the Muredac in his conspiracy and plots against Ardrig. Seadna ascertained every plot of Oilliol through Raoilt, for Feal, the father of Raoilt, chief of Ib-Dronng, with the chief of Cumar, though in Gaalen were followers of Ardrig Seadna, in like manner he ascertained the schemes of Duac through the prince Duac who married Iberiat, sister of Ardrig.

But about the Muredac no one knew, for he changed as a sudden wind. As soon as Seadna arrived at Dunsoberce he summoned the assembly of Ullad to the Bruiteine and Seadna addressed them regarding the dark cloud that hung over Errion. He spoke of the friendship of Ultonnmact, and commanded: Let the whole army be held in readiness for war. Having finished, the assembly went to Dunsoberce to celebrate the Feast of Ullad. When the assembly sat on the Bruiteine for the second session, the king said: Let the tract of the laws of Ullad be read in the hearing of the people, and it was so. The book of Chronicles was open and its contents read. Then Seadna arose and said: There are still words for the ears of the children of Ullad, and the king placed in my hands the writings of Eocaid Ollav Fodla, and I, Beirid, read them aloud to the assembly and to the multitude standing around the Bruiteine. They rejoiced and wondered for they had not heard them previously.

After the reading, Seadna stood and said: Though it may seem wonderful, I say that a thought as if prophecy came to my mind: That this will be the last time I shall stand in Dunsoberce. The day previous to the king's departure from Dunsoberce, when the king sat in his chamber with Cier, his son,

and I, Beirid, Cier said to his father: O beloved father, my mind is filled with the softly whispered word that is abroad, if it please thee, I would go as a guard for thee on thy journey to Teacmor Tabarta? The king answered, don't O son, abandon your mind to such vain forebodings, notwithstanding my beloved son accept my thanks for your love! It was then Cier replied The thought sprung from my father's words spoken in the hearing of the children of the land. It is true, O my son, but away with such thoughts when Seadna sets out for Teacmor Tabarta and Cier dwells in Dunsoberce. Now when Baal began to enter his house Cruinnugad (September) Seadna marched with his retinue towards Teacmor Tabarta, on the fifth day they crossed the waters of the river Eider, from that place the highway leads through the dense forests of Lurge, now on his march through that primaeval forest, an armed legion ambushed him and they slaughtered every one of the retinue except Doeg, chieftain of Ardeas and Ardrig, they bore Doeg and Ardrig with them into the fastness of the forest, to a cavern into which they cast them chained. After a while they drew them out again and into the presence of the Muredac. And the Muredac commanded: Seize that wise-mouthed fellow yonder, and bind him hand and foot on the left side and twist the end of the chain around that tall tree. Tie another chain around his right hand and right foot and twist it around this great tree. Then he commanded the hewers. Cut down the trees. Now when the first tree fell it tore and split Ardrig asunder and the half followed the tree in its fall, when the second was felled the other half was flung with it. And the Muredac kept Doeg looking on the perpetration of this infamous and unspeakable crime. After this murder the Muredac commanded aloud: Remove not the chains from the carrion, leave them as the signs of his captivity. But to Doeg he said: Get thee hence O sycophantic Doeg and relate in the hearing of Ullad and in the hearing of Errion too; Thus doth Muredac wipe from himself the shameful stigma placed on him by Seadna, so fell Seadna after a just reign in Ullad and in Errion of fifteen years. Seadna was truthful, learned, brave and just.

IX Book. I Chapter. The reign of Muredac as ardrig for one year from 471 to 470 B. C. (See Annals of the kingdom of Ireland Vol. I, page 62. Age of world 4291, under the name of Siomon Breac.)

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After this atrocious murder, Muredac went quickly to Teacmor Tabarta, and he broke into it by violence. While Seadna was still alive the curriers went through Errion summoning the general assembly to Teacmor Tabarta. Now on the designated day some of the princes and nobles of Gaalen and Mumain together with their kings were on Tabarta. But the princes, chieftains, ollavs, nor the tribunes of the people, from Ullad were not on hand, neither was the king nor nobles of Ultonn-mact present.

All present entered the high-chamber and sat a while, the heralds of Gaalen came in and proclaimed: The throne of the Ardrig of Errion is empty. Every member of the assembly looked at each other in astonishment, and remained silent. Then Muredac arose, saying: Well now if every one of the race decline the throne of Errion, certainly Muredac the son of Aoda, of the line of Ermion, must sit Ardrig. But no tongue voiced its approval. He went forth indeed to Liafail, and the Ardrom-fear of Gaalen placed the Eisaon on his brow and the royal robe on his shoulders, Muredac returned to the high-chamber and sat on the throne. Now in these same days the assembly of Ullad sat on the Bruiteine. And Doeg, the chieftain of Ardeas arose, saying: What if Cier, the son of Seadna, be elected king over Ullad? All the assembly answered: Yea, be it so: And Cier occupied the dias of the king. After he put on the Eisaon and the royal robe he said Doeg, the chieftain of Ardeas, has words of dreadful import for the ears of Ullad, that we have no time to mourn until we take vengeance. Then Doeg stood and told everything he saw in the order it transpired in the dense forest of Lurge. When Doeg finished the tale a mighty voice as if one, rent the bosom of the assembly: War, to war! The king replied: O most renowned nobles of Ullad, Yea, even so let there be war, for I think that if peace ever were guilty it would be in those days.

It is just that the children of the soil demand his life from

that murderer, as eric (penalty) for the blood of our father? O brave men of Ullad, array your comlanns for it is said that spotted Simon sits in Teacmor Tabarta. Will you suffer a fratricide and a murderer of Ardrig to dishonor the throne of Errion, drag the felon thence! O nobles, hurry to your Tanasteacs, prepare your comlanns without delay, for there will be neither festivity nor music, until we free the land from this ravening wolf. The ollavs gathered also from all the Mur-n-ollavs of Ullad, and elected Caban Ardollav in place of Beirid who was killed in the forest of Lurge, at this time the army of Ullad was mobilizing to march to Teacmor to chastize Muredac, and word came from Thorl, king of Ultonnmact, to Cier, saying: Simon Breac has demanded imperial tribute, but instead of taxes this is the reply Thorl made. It is to the king of Errion Thorl will pay tax, but certainly not to the Murderer of the Ardrig. The answer of Thorl enraged Muredac; and he swore to feed the Danaan to the fishes of the sea. Therefore what if Cier would march with the army of Ullad to the waters of the Aron in order to shut off Muredac's road? Cier returned word to Thorl it shall be even so. Cier likewise sent certain knowledge by hand of a trusty messenger to Duac, the prince of Mumain, and to Raoilt, the son of Feal, chieftain of Ib-Dronag, and to Alexander, chieftain of Cumar, saying: What time Simon Breac will command you to march forth your comlanns, be sure to go yourselves as Cinncomlanns (commanders) and O friend be silent. So Muredac sent curriers through Gaalen and Mumain, yea, even to Ullad, saying: Let the comlanns of warriors of the army of Errion be massed on Ce-iosiol in presence of Ardrig, for Ultonnmact has refused to pay tribute. Undoubtedly the cromfir of Ullad were inciting the Gaal against Cier, saying: Ah, those Danaan the (friends of the line of Er) know not Baal, the most high. They call on the spirits of the legion of Bathmon (Cathabatmon) i. e., of the deep. Alas, Alas! and the princes of Er sit with the ollavs, extinguishing the warrior spirit of Gaal. If his pretext be true, why didn't Cier take vengeance for the blood of his father before this? It is a full year now since the event transpired, no doubt he spent all the interval counselling with his wise men? Faugh! he marches out the army now, not to avenge the spirit of Seadna

his father, but to estop the Ardcios of Ardrig. But the Gaal would not listen to the words of the cromfir. The army of Ullad marched onward to Ultonnmact, it was on Magruna (the plain of Mystery) the armies of Ullad and Ultonnmact met, and they encamped together, but Muredac and the armies of Gaalen and Mumain were to the eastward of them. At midnight Duac and Raoilt came to the pavillion of Cier but they had no one else along, and Cier sat with them. At this time Baal was the fourth night in his house Sioca (January) and Baal riseth late to the sight of the children of Errion. The plain was like one great camp fire for the night was very cutting. Cier commanded the sentries to give the awakening blast so that the soldiers of the comlanns would be prepared to march at the first sight of Baal. But before the sentinels sounded the call, every comlann was ready, helmet on head, shield interlocked, and lance in rest for the charge, the eye of every common lancer was turned to Baal. As the first gleam fell from the face of Baal over the Plain of Magruna every ceancomlann of the army of Ullad drew his sword, and Cier raised his sword on high and swore: Before the fall of Baal's great light either Muredac or Cier will be with dead. And so swore the princes, and the entire army of Ullad that they would wreak vengeance and eric on Muredac for the death of Seadna. The army gave its terrific war-cry until the air trnebled again and they marched upon Muredac. Duac and Raoilt accompanied Cier at his right and left, the comlanns of Ullad were like a wind sweeping a valley, with every charge they cut to pieces the bravest and the fiercest bands that fought around Muredac. But Thorl and the Danaan fought like famished wolves, now in hottest fury of the battle when falann faced comlann Duac commanded his herald to proclaim with a great voice: What story of shame is this, that the Gaal of Errion befoul themselves by defending Muredac against the punishment for the blood of fratricide and murder which he shed upon the earth? Will the warriors of Errion assume to themselves the guilt of the atrocious crimes committed by Simon Breac? It was then the comlanns of Duac, Ib-Dronag and Cumar wheeled away from Muredac. When he heard the words he was enraged, and he came in view of Cier, but he dared not even to turn his eyes on Cier. And Cier sprung for



Muredac, but Duac and Raoilt restrained him, saying: By our heads, death on Magruna under the sword of Cier, would be too glorious a death for Simon Breac, the murderer of Seadna and Siorna? Let him be taken. So Raoilt the friend of Siorna, captured the Muredac, and bore him in manacles tripply bound to the tents of Thorl. Now the armies of Gaalen and Mumain broke and fled across the waters of the Seanaman and the army of Ullad pressed them sorely out of the land of Ultonnmact. Now they enclosed the Muredac with a great chest which they placed on a car and took him to the forest of Lurge. Now when Cier was about to return to Ullad, Raoilt asked him what disposition was to be made of the Muredac? Cier answered let him be incarcerated in the prison of Dunsoberce until the general-assembly of Errion convene in Teacmor Tabarta. So that the sentence of the law be read on his case according to usage. But Duac, Doeg, and Raoilt, conferred on the words of Cier and came to this resolve between them: Duac will say: If Cier would march at the head of his conquering comlanns, Duac, Doeg, and Raoilt would act as rear guards (ceapcosantha) to the hosts. And so it was. On the march every chieftain and ceancomlann was secretly informed of the resolve of the three, so that they and the nobles of Ultonnmact would assemble at a certain spot in the forest of Lurge, when they reached the forest of Lurge they took Muredac from his cage and cast him into the identical cavern in which he put Seadna. After a while they took him out again, and stood him in the presence of the men of Ullad and they formed into a circle around him and Duac said to Doeg, chieftain of Ardeas: O Doeg, look at this person, hast thou ever before seen this man? And if so, what hast thou seen him do? It was then Doeg repeated the words and the deeds of the Muredac when he tore Seadna asunder. When he finished, all said: Let the same law apply to his body, and the body of the Muredac was torn asunder exactly as he had torn the body of Seadna Ardrig. When they arrived in Dunsoberce and it was related to Cier how the career of the Muredac was terminated in the forest of Lurge. Grief came upon him, and he said: O alas! in tearing the body of the Muredac asunder, deplorable was the rent you made in the tract of the laws of Errion! Muredac was surnamed Siomon Breac

because he was in the prison of Teacmor Tabarta until the manacles left their lasting impress on him, and especially because he had stained his life by innumerable misdeeds.

O'Carroll History of Errion.

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IX. Book. II. Chapter. Reign of Duac for nine years from 470 to 451 B. C. (See Annals of the kingdom of Ireland Vol. I, page 62. Age of world 4297. Under the name Duac Fionn.)

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Now the general assembly of Errion sat in the high-chamber of Teacmor Tabarta. And they elected Duac, the son of Breasrig of Iber, as Ardrig over Errion. What time he had reigned one year Duac, king of Mumain died and when the assembly of Mumain convened on the Bruiteine they elected Daire, his son as king over Mumain. In the seventh year of Duac's reign Oilliol, king of Gaalen died, when the assembly of Gaalen convened on the Bruiteine they elected Muredac, son of Muredac Simon Breac, as king for Gaalen. When they assembled in Tabarta it was easy for all to perceive that they were filled with envy against Ardrig—one was jealous, the other thirsted for revenge. Duac knew well that his words were like a gust of wind in the ears of the pair. Nevertheless he had hopes in Cier and in the firendship of Thorl for Cier. Muredac unceasingly annoyed Fail, chieftain of Ib-Dronag, father of Raoilt and Raoilt himself on account of his affection for Siorna. He instigated Daire to place an indictment against Raoilt before the general assembly of Teacmor Tabarta. The cause dealt of certain horses and wolf dogs, and cloaks embroidered with refined gold, and a wonderful shield that was forged under the instruction of Feariris in the great armory among the mountains of Mumain. Daire alledged that he regarded them as priceless heirlooms, because they belonged to his father, and that Raoilt purloined them from his father's pavillion! Indeed the assembly marveled when they heard the indictment and the words Daire wondered. Then Ardrig said: O fellow princes, this is a strange indictment, because the steeds, wolf-dogs and robes were mine, and I presented them to Raoilt. They never were the property of Duac, king of Mumain. The shield likewise was made under the supervision of the master craftsman Feariris, but indeed for me, and it was

I who instructed Feariris to engrave and paint the likeness and arms of Raoilt on that shield as they are now. And shame fell on Muredac and Daire, because the assembly perceived then that a conspiracy existed between the two. They unceasingly harassed Duac, the Ardrig. In the ninth year of Duac's reign Muredac, king of Gaalen, summoned the princes and nobles to the Bruiteine to adjudicate an unpleasantness between the chieftains of Nagglen and Eudandair, but privately he instructed his trusty partisans: Come armed. Now when the assembly had disposed of the cause between the chieftains, he bade adieu to the chieftains of Cumar and Ib-Dronag, who departed immediately for their own country. Then Muredac arrayed the partisans who remained with him, and in full panoply they marched to Teacmor Tabarta. Notwithstanding that this was a very sudden surprisal, Ardrig massed his bodyguard and a few of the imperial soldiers (fir-Errion) into a little army, he did not shut himself up within the walls of Teacmor, but at the head of his comlann he marched forth against the king of Gaalen. As soon as he saw the enemy he double-quickened the march to meet them. As he drew up his heroic band on the banks of the Magnalbe to cross it, the flight of a mighty shower of arrows came from the army of Gaalen, one pierced his armour and transfixed his heart. Ardrig fell into the grasp of death. Muredac proceeded to the high-chamber and seized Teacmro Tabarta and held possession by armed force, an unlawful act.

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IX. Book. III. Chapter. Reign of Muredac, the son of Muredac Simon Breac, during five years 461 to 455 B. C. (See Annals of the kingdom of Ireland Vol. I, page 62. Under the name of Muredac Bolgrac.)

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Now Muredac, king of Gaalen sent swift messengers through Errion, saying: Let the general assembly convene immediately in the high-chamber of Teacmor Tabarta to elect an Ardrig, for Duac is dead. The princes and nobles of Gaalen were on Tabarta and they elected Muredac, king of Gaalen, Ardrig. But Cier remained in Ullad and Thorl in Ultonnmact. Cier did not amass properties and wealth, nor pile up casks of gold and silver in the royal treasure house, he wished rather to enrich the Gaal

than himself. Each year he made a royal progress through Tanastac in Ullad appropriating the necessary expenses from the king's treasury. The Gaal increased greatly in every division of the kingdom. The soil teemed with fertility.

In the fourth year of Muredac's reign, Daire, king of Mumain, expired as he was exercising feats of horsemanship. When the assembly of Mumain met on the Bruiteine they elected Eunda, son of Duac, son of Elim, formerly Ardrig, as king over Mumain. Indeed it was not long until Muredac stirred up trouble and strife for Mumain, and made an irruption into the land with an armed force. When the two armies came face to face they fought with intrepidity, and terrific slaughter ensued, until Mueradc fell, then the army of Gaalen broke and fled precipitately for Gaalen. Five years was the time of Muredac's reign as Ardrig.

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IX. Book. IV. Chapter. Reign of Eunda, king of Mumain, five years from 455 to 450. (See Annals of the kingdom of Ireland Vol. I, page 62. Age of world 4308, under the name of Eunda Dearg, Also Oigia, II. div. C. 33.)

After the death of Muredac in the battle of Ardbruisge, the assembly of Gaalen came to the Bruiteine, and elected Congaal, Muredac's brother, as king over Gaalen. And when the general assembly of Errion convened in the high-chamber of Teacmor Tabarta, Eunda, king of Mumain, was elected Ardrig over Errion, after completing the first session, the assembly went forth and the great portals of the high-chamber were closed, and they celebrated the feast of Teacmor, and the gamés of contest on the field of Tabarta. After the nine days of festivity, the assembly sat the second session. The book of Chronicles and the roll of the laws were opened and read publicly.

The heralds proclaimed: Stand any one on Tabarta demanding justice, but no voice answered. The assembly went forth each one dispersing to his own community. Now, the genius and spirit of Roiteasac were in Eunda, he passed most of his days among the mountains of Iber. He sent his laborers under experts, and they scrutinized and assayed every spot of the mountains and the bowels of the earth after gold, silver, copper,

and precious minerals. They discovered many veins of silver and copper. On a certain day as Eunda crossed a deep glen in the mountains he saw a great stag more beautiful and larger than usual seizing quickly a bow from the hands of one of his retainers he aimed and pierced the stag with the arrow and the great animal fell dead on the spot. It was a wonderful stag to behold. Now Eunda's mind was pleased with this feat, so he commanded his chief-artisans to melt ingots of silver into medals and to stamp the image of this stag on each of them as a memorial of the occurrence. The maidens of Mumain wear them as pendants to their neckchains and as ornamental pins. Now, after Eunda had reigned five years he died in his tent among the mountains of Mumain, and was buried there. His cairn was raised near the cairn of Roithesac. Eunda dwelt in Teacmor only while the general assembly was convened at Tabarta.

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#### IX BOOK, IV CHAPTER.

REIGN OF LUGAD, FIVE YEARS, FROM 450 TO 445 B. C.

(See Annals of the Kingdom of Ireland,  
Vol. I, Page 64. Age of World 4320. Under the name  
Lugad Iardonn.)

When the assembly of Mumain came to the Bruiteine, they elected Lugad Eunda's brother to the throne of Mumain. At this same juncture swift curriers went through Errion summoning kings, princes, chieftains, ollavs, and tribunes of the people to Teacmor Tabarta saying: The throne of Ardrig is empty. The general assembly met seasonably on the day designated, and as they sat the first session they elected Lugad king of Mumain Ardrig over Errion and Lugad arose and said: Fellow rulers of Errion I am deeply thankful for the title of Ardrig you have bestowed on me, make it welcome and increase its dignity by fulfilling all requirements to preserve the peace of Errion. Lugad loves peace in the first place because it is beneficial for the children of the soil, for under its benign influence the Gaal increases to the fullest extent and the soil yields the richness of its fruits and harvests. Lugad loves peace in the second place, because it is only in times of peace that the unfinished works

of Eunda may be successfully prosecuted, the project is pleasing to me, and I think profitable to the interests of the Gaal of Errion. In these days the kingdom of Ullad enjoyed profound peace. After a reign of twenty-four years Cier expired. The news of Cier's death came to Lugad and the general assembly when they sat the first session in the high-chamber in Teacmor, and Ardrig arose and said: What if the words of the book of Chronicles, and the tract of the laws of Errion be read? And so it was. Then the heralds proclaimed aloud: Stand any one on Tabarta demanding justice? But no voice answered. The assembly went forth, and the portals of the high-chamber were shut. But on this occasion they did not celebrate the feast of Teacmor in presence of Ardrig, nor the games of contest on the field of Tabarta, because Cier the king of Ullad lay in the unawakening sleep of death. When the assembly of Ullad convened on the Bruiteine, Fionn, the firstborn of Cier, was elected king in place of his father. On the twenty-eighth day after the death of Cier, Caban died, and at a conference of the ollavs, Dabair was elected Ardollav of Ullad. Now, it transpired in the fifth year of the reign of Lugad while he was on a tour of inspection of the mines in the midst of the mountains of Mumain, and the snow fell, and a driving wind blew so that the clear light of day was not above, there was no trace of road, pass or valley for the eye of the traveller. By cold and exposure Lugad and the greater part of his retinue perished smothered under the measureless drifts of snow.

The remainder who strove to extricate themselves were lost in the trackless mountains finding death by cold or hunger so that none survived to tell their story. Thus perished Lugad Ardrig in the great snow fall and blizzard among the mountains of Iber.

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### IX. BOOK, V. CHAPTER.

THE REIGN OF FIONN, THE SON OF CIER, SIXTEEN YEARS, FROM 445 TO 430 B. C.

(See Annals of the Kingdom of Ireland, Vol. I, Page 64. Age of the World, 4329, under the name of Fionn Siorlam.

Also the Annals of Clonmacnois.)

When that awful tempest subsided, for before in the memory of men, there was not such, a company of trackers went forth to search for the king and his retinue, they discovered his body and buried it where he died. When the assembly of Muamin convened on the Bruiteine they elected Eocaid, Lugad's brother, king for Mumain. The same time swift carriers went through Errion saying: Let the kings, princes, chieftains, ollavs and tribunes of the people, meet in the high-chamber of Teacmor Tabarta for the throne of Ardrig is vacant. On the day of the convening of the general assembly in the high-chamber, Fionn was chosen Ardrig for Errion and Eocaid, king of Mumain, placed the Eisaon on his brow, and Thorl, king of Ultonnmact, the royal robe on his shoulders. They went forth to celebrate the great feast of Teacmor and the games of contest on the field of Tabarta. When the assembly sat the second session, there was no matter for adjudication, nor strife to settle, for the friendship of Thorl was cemented to the sons of Er, and peace reigned over all Errion, therefore after reading the writings according to usage, and after the interrogation by the heralds, the general assembly adjourned. Fionn appointed Cas, a prince of Er, as viceroy in Ullad, notwithstanding he visits Dunsoberce every year, and when Baal enters his house Iarsgith (July) he returns to Teacmor. In the sixth year of his reign as Ardrig, word came to him on Tabarta saying: The judges of Ullad according to the information received by Cas are trampling on justice. This is the reply Ardrig returned by the same carrier: Let the princes, chieftains, ollavs, and the tribunes of the people stand on the Bruiteine of Ullad in presence of the king. And it was so. Now on the day assigned for the convention Fionn arose on the Bruiteine and said: O princes of Er and gentle rulers of Ullad, Fionn hath nothing to lay before your consideration, for the wreath of peace crowns Errion with happiness, but if perchance any other member of this assembly hath aught to disclose of interest to Ullad, if it please him, let him speak? The prince Cas replied: As soon as the writings are read Cas would speak. The tract of the law of Ullad was opened and read, and the writings of Eolus\* and the book of Chronicles. Then the king said: Since the day is declining now, let us go to Dunso-

\* This Eolus was deified among the Carthaginians and called Iolus (Rollin).

berce and taste of the fare that is ready awaiting us, tomorrow the writings of Eocaid Ollam Fodla will be read. In the hearing of the people. The following day the words were read, when finished the heralds read aloud: Stands any one on the Bruiteine of Ullad demanding justice? A voice was heard saying: Fuidir of the children of Bincoir in Ardtan hath words for the ear of the king. Therefore Fuidir was cited into the presence of the assembly and related his complaint:

Fuar, one of the judges of Ardtan, adjudged to Gleic two heifers and two sheep from the cattle of Fuidir and Fuidir was not cited into the presence of the jury to give answer at all, Fuar calls them eric? Therefore Fuidir made an appeal, and told the findings of Fuar to Ceudail the tribune over him, but Ceudail would not listen but turned him out saying: Does Fuidir believe that he knows the statutes of the law better than Fuar, the judge? So Gleic retains in his possession the cattle of Fuidir. Then, Siolac, the chief-judge of Dunsoberce, said: What saith Fuar to the words of Fuidir? Fuar trembled, his voice was broken and hoarse, his words dropped through his teeth, indeed he rendered a bad cause worse. In like manner Ceudail was cited into the presence, and he pretended that Fuidir's story was not true, but he was quickly put to shame before the assembly for the cause was clearly proven by the testimony of Tonngair and Loir. Then the assembly conferred, but no one raised his voice in behalf of Fuar and Ceudail. Scartan, one of the judges, arose, saying: Would the king suffer Scartan to speak? The king replied: Speak O Scartan. And he stood, saying: The land is defiled by this act, the case is as if blood was shed in murder, when the stranger receiving hospitality is nefariously slain under that roof! What if the goods of Fuar and Ceudail be appraised, and also the goods of Fuidir, and each one shall pay as fine four times as much as Fuar lost, and let their names be erased from the roll of the judges of Ullad? When Scartan had ended his talk the king arose, saying: O noble children of Ullad, it is Fuar and Ceudail who stand defiled, not the land of Ullad, for Ullad was not an accomplice with them? It is my opinion that Scartan will be well pleased with the words of the king: Let mercy walk with justice as a companion, Ceudail and Fuar transgressed the law, but has not Scartan



done the same? There is no statute of the law authorizing the words of Scartan any more than the acts of Ceudail and Fuar? What if Ceudail and Fuar sit no more on the chair of judgment, but let their name remain on the roll of judges together with the reason of their chastisement? It will be a memorial of the evil they did, and a pillar of fear to judges in the future? With that the king said: What if these men have done wrong, perhaps the complainant did wrong also, Fuar erred in the case, the cause should be re-examined in the land of Ardtan, so that justice be done between Gleic and Fuidir according to the text of the law. Scartan raised his voice saying: Great is the mercy of the king? Now scarcely had Scartan finished his words, when a voice was heard from the surrounding multitude, saying: Will the king listen to my words? Alas O king incline thy ear to the story of poor Eansa! When the words were brought to the king, he said: Let the sad tale be told, so Eansa came into the presence of the assembly, and in a sorrowful tone said: O king there stands here in your company and in the company of the great nobles of Ullad a man who turned the joy of the home of Bosluat to sorrow, Bosluat had three sons and two daughters, children of Eansa. Has not the king heard of Massa and Suilcana? The most beautiful maidens who live on the banks of the Duba under the hills of Baalan? Now Massa went with her father and mother to Gaalda in Magmor to arrange her espousals with Rolad, and she promised that she would go as the wife of Rolad to his dwelling at the coming of the next harvest. But as soon as word went forth that the pair were promised in marriage, not one but many tongues wagged in envy to stir up the mind and heart of either of them.

Now the story that Rolad was loving even to the deception of many other maidens. Again that Massa was sick by the love and preference she gave to Maranog. There lives now in the boundaries of Glenadun a man who whispered in the ears of Massaa proposition too unclean to mention. The face of the child reddened with shame. He likewise spoke of the danger that would surround us if Rolad should marry the maiden. Bosluat knew no danger nor fear as he had done no evil. In those days we had goods and possessions in plenty, and abundance to share with the stranger and the traveller, but after a little

we began to lose our cattle; our sons kept watch, and tracked the thief, it was a neighbor, we lodged a complaint against this thief before a judge, who was likewise our neighbor. We told him what happened, and Bosluat requested that he would examine the cause, but he remained deaf to our request. A cow and some sheep and a kid strayed on to our pastures, immediately this judge summoned Bosluat before him to answer for this? Bosluat came and he answered: They strayed on to my land, he called no jury for he said: I hold enlarged powers even from the king. I say, and I execute ———. If we go before this judge with a complaint he will not hear us, but if any one complain against us he listens as though he had a hundred ears, he pronounces the fine against us as with a hundred tongues. In adjudicating our case he does everything alone, there is no jury, none only Bosluat, or a friend or perhaps the one making the charge. This judge has done us injustice and injury in every possible manner, therefore we are now poor, yea very poor. Slim is our store and our money, and all this persecution has resulted because Massa would not surrender her love and her chastity to this adulterous judge! That judge now stands in the presence of the king and Scartan is his name! Then Siolac, the chief judge of Dunsoberce, said: Who shall bear testimony to the complaint of Eansa? Eansa answered: If Tul were summoned. When Tul responded to the call of the heralds Scartan said in a woe begun manner, Alas O king, Scartan is ill, if you please give him leave to retire and he went out, and the assembly marveled. When a more than sufficient time had passed, nevertheless no one spoke a word. Each remained silent fearing to speak, as they recollected the words Scartan poured forth against Fuar and Ceudail. After a while Siolac arose, saying: Will the captors proceed after Scartan, or will Tul speak? But the king answered:

Eocaid Ollav Fodla in whose spirit I live, gave a law to Errion. In the tract of that law these words are written: Render judgment against no man in his absence. Does not Siolac, head of the judges, read the law diligently, or has he forgotten so soon? According to law every tongue must be silent in Scartan's cause while he is not in hearing. Bring him in. While the assembly stood on the Bruiteine Fionn explained to them

the lesson of science, and he lifted up his voice against the judges, saying: Alas, the pity of the case? How quickly one spies out the fault of another though it be no larger than the atom that floats in the bright rays of Baal; but will not advert to his own guilt, though it be large at a mountain on the plain, or red as a blazing fire on the summit of a mountain at night? Fear and mistrust disturbs my mind when I contemplate the day that the children of Errion will complacently accept the word of the judge in place of the sentence of the law. While Fionn yet spoke they conducted Scartan in, it was already late, the day declined, the king said: Perhaps Scartan is not prepared fully to answer? What if he stay with his friends until morning, and present himself, with his witnesses?

The following day when the assembly convened on the Bruiteine, Siolac stood saying: Answer O Scartan shall Tul speak? Scartan whispered to one of his companions: Let Tul keep his knowledge to himself. Then the king arose, saying: True there is no sentence in the tract of the law pertaining to the guilt and injustice of the judge. For that reason O gentle sons of Ullad, what if a judge profanes the word of the law and the indictment be proved, that he repay nine times the price of the damage he has done as a fine? The assembly answered: Yea, let it be so. If the chief judge does evil in a cause or turns his ear from a complaint, let his fine be fifteen times to the one suffering the injustice, and the judge doing the injustice will not sit as judge for the future? All answered Yea be it so, and so it was, the words were written as an amendment to the tract of the laws of Ullad. It was then that Fionn, king of Ullad, raised his voice aloud, saying: While the spirit of Eocaid Ollav Fodla is in the heart of the king, the princes, and the nobles of Ullad, the left hand of the law will be stretched out as a shield to protect the weak, and the strong right arm of the law will chastise and smite the proud lawbreaker. The king then said to Eansa: O Eansa, thou hast done well, go to Dunsoberce and she went. In Dunsoberce the king said to Eansa: How much did you lose by this system of injustice? But Eansa answered: What doth our loss signify when the king hath justified us and our claim in presence of the children of the soil! The king inquired: Has Rolad taken Massa as wife?

Eansa answered: Yes, Massa lives now in the tents of Rolad since Cruinnugad (September) last. And Fionn ordered the chief herdsman to send to Bosluat from the royal herds: Ten heifers, ten sheep, and ten she goats as a gift. Eansa returned home filled with joy. Now Fionn instructed Cas to keep his ears attentive to the complaints of the people. After that he set out for Teacmor. In the ninth year of his reign Ardrig went to Ultonnmact to visit Thorl the king, who laid in bed sick and aged, and Fionn dwelt in Cruacan to comfort Thorl, but he did not mingle nor go near the relatives of the king nor the nobles of Ultonnmact lest he should cause jealousy. He did not return to Teacmor for a month, until Thorl died, and Fionn mourned him. In the fifteenth year of Fionn's reign Congaal, king of Gaalen died, and when the assembly of Gaalen convened, they elected Eocaid, son of Congaal, king for Gaalen in place of his father. In this year what time Baal was in his house Blath, in its second division, there came a big fleet of the buyers of Feine, (Phoenician merchants) hove into the ship port of Inbior Colba, more than a hundred Leabairraon (one row of oars) ships, and two hundred freight ships laden with stores and valuables gathered from every division of the world. Now when the general assembly of Errion convened in the high-chamber of Teacmor Tabarta, the dias of the king of Ultonnmact behind the throne of Ardrig was vacant for they had not yet chosen one in place of Thorl. After the assembly had completed the first session, they went forth and the great portals of the high-chamber were closed. They celebrated the feast of Teacmor, and the games of contest on the field of Tabarta. Just prior to the games of Eactra a company of the buyers of Feine arrived on the campus of Tabarta. Ardrig gave them leave to announce publicly through the heralds: Know ye champions of Errion, bravest of heart, and highest of renown, the buyers of Feine promise as a prize, a wartop (helmet) of gleaming bronze with waving crest, a suit of armor, a shield, a sword, and lance, valued at a hundred cumails of silver- or twenty engraved pieces of gold, to any champion of Errion sufficiently strong of arm to pierce the mail (luireac) with an arrow, or the shield with the hurled spear or lance thrust, they will be hung up for trial. But indeed no champion won the prize, for no strong champion with

his most terrific effort could bite into them. Then it was that the chief of the buyers of Feine came to Ardrig, and bowing his head and countenance to the ground, he presented to him the prize that no champion could win, saying; it is fit for the Ardrig. Now it transpired when they saw the goodness and the hardness of the arms and the armour, the kings, princes, chieftains, tribunes of the people, and every strong champion, whose means allowed, purchased suits of armour, helmets, shields, and arms, moreover the buyers of Feine demonstrated to each purchaser the manner and mode in which he would receive neither shock nor hurt from the heaviest blow when wearing the armor they sold them, if they would place under the armor a thick padding of drycurled wool. After the nine days. The assembly sat the second session, and Fionn ordered the writings to be read according to usage. And it was so. The heralds proclaimed: Stands any one on Tabarta demanding justice? No voice answered. Ardrig set out for Dunsoberce. He was stricken with pains in his feet, Fillian, the king's chief physician, advised the frequent saltwater baths. Fionn followed Fillian's orders, nevertheless the ailment progressed until the king died. He ruled Ardrig sixteen years. Fionn, king of Ullad and Ardrig, was surnamed "Siorlam." Because his arms were longer than any man living in his time. All Ullad mourned deeply after Fionn.

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IX. Book. VI. Chapter. Reign of Eocaid twelve years from 430 to 418 B. C. (See Annals of the kingdom of Ireland Vol I, page 64. Age of the world 4345. Under the name Eocaid Uirceas. Also Annals of Clonmacnois.)

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Now after the death of Fionn, the assembly of Ullad convened on the Bruiteine and they elected Ruaidruide, son of Cier, and brother of Fionn as king over Ullad. At this same juncture, the swift carriers went forth through Errion saying: Let the kings, princes, chieftains, ollavs, and tribunes of the people assemble without delay in the high-chamber of Teacmor Tabarta for the throne of Ardrig is vacant. When the general assembly sat the first session they elected Eocaid king of Mumain, Ardrig. He did not go forth to Liafail. Ruadruide, king of Ullad, placed the Eisaon on his brow, and Eocaid, king of Gaalen, the royal

robe on his shoulders. According to usage they celebrated the feast of Teacmor and the games of contest on the field of Tabarta. When they sat in the second session the book of the Chronicles of Errion were read, and the tract of the law. When the heralds called out, no voice answered. Eocaid delights in navigation, he sailed with his fleet around Errion, having many of the princes and nobles of Mumain in his company.

Now when they came to the Foist, the port of Dunsoberce, Ruadruide called together the princes and nobles of Ullad, and they celebrated a great feast for a month in honor of Ardrig. Eocaid, king of Gaalen, passes the time in the chase and the stag-hunt, he gives no rest to the deer and wolves of Gaalen. Ruadruide's taste is for instructing the youth. He pays frequent visits to the Murnollams. Ruadruide walks in the footsteps of his race. Errion enjoys peace and prosperity. In the ninth year of Ruadruide's reign Dubar, the ardollam, died. At the conference of the ollams, Tuscar was chosen ardollam of Ullad.

Now when Eocaid, king of Mumain, had reigned twelve years Ardrig he died, and they constructed his cairn in Mumain.

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IX. Book. VII. Chapter. Reign of Eocaid Ardrig for five years from 418 to 413 B. C. (See Annals of kingdom of Ireland page 64. Age world 4361. Under name of Eocaid Fiadmuine. Reign of Lugad four years Ardrig from 413 to 409 B. C. Under the name "Lugad Lamdearg.")

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After the death of Eocaid, king of Mumain Ardrig, the assembly of Mumain met on the Bruiteine and elected Lugad, son of Eocaid as king of Mumain in place of his father. When the general assembly of Errion convened in the high-chamber of Teacmor Tabarta they elected Eocaid, king of Gaalen, Ardrig the first session, he went forth to Liafail and sat on it while the Ardromfear of Gaalen placed the Eisaon on his brow, and the royal robe on his shoulders. Then the assembly went forth and celebrated the feast of Teacmor and the games of contest on the field of Tabarta, now Eocaid appointed Connuig viceroy in Gaalen during the five years he ruled as Ardrig. Toward the end of the fifth year Eocaid was thrown from his horse near Buidecloc and died and they built his carn over the spot where

he was unhorsed. But it transpired that without a convention of the assembly of Gaalen on the Bruiteine, Connuig took the title of king of Gaalen by the advice of the cromfir.

When the general assembly of Errion convened in the high-chamber of Teacmor Tabarta, they elected Lugad, son of Lugad, king of Mumain, Ardrig over Errion. When the first session ended the assembly went forth and they celebrated the great feast of Teacmor, and the games of contest on the field of Tabarta. In the second session the book of Chronicles and the tract of the laws of Errion were read publicly, when finished the assembly adjourned each member going to the land of his dwelling. Now in the fourth year of his reign Lugad Ardrig expired. His carn is in Mumain. After the death of Lugad when the assembly convened on the Bruiteine, they elected Ard-fear (Arthur) son of Eocaid, king over Mumain.

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IX. Book. VIII. Chapter. Reign of Connuig king of Gaalen seven years from 409 to 402 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 64. Age of world 4357, under the name "The two sons of Congaal." Also Annals of Clonnacnois.)

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In these days Connuig sent swift curriers through Errion, saying: Let the kings, princes, chieftains, ollavs, and the tribunes of the Gaal convene without delay in the high-chamber of Teacmor Tabarta. The throne of Ardrig is vacant.

When the general assembly sat the first session Connuig was seated on the dias of the king of Gaalen. As soon as the heralds had proclaimed: The throne of Ardrig is vacant! Ruadruide, king of Ullad, arose saying: Fellow kings and highrulers of Errion, may it please you but Ruadruide, king of Ullad, would inquire: For what reason Connuig sits on the throne of the king of Gaalen? On the instant Connuig leaped to his feet, saying: Doth the king of Ullad covet to place a son of Seadna on the throne of Gaalen if Connuig should vacate it? Ruadruide answered: Gently now, O fair prince of Gaalen, No! no such thought entered the intellect of Ruadruide, but contrariwise if it be possible for Connuig to be elected king of Gaalen, the king of Ullad would say: O Connuig mayest thou enjoy victory, blessings and long life on thy throne. Notwithstanding Con-

nuig did not rise to assume his place among the princes of Gaalen. Then Ardfear, king of Mumain arose, questioning: O fellow kings and noble princes of Errion, was not Connuig elected according to the usual practice? Connuig still retaining the seat of the king of Gaalen, did not Connuig rule as king in Gaalen all the years that his brother Eocaid was Ardrig of Errion? But Ardfear said: Such a thing was neither permissible nor legal. Such a precedent shall not obtain. Murcad, the chieftain of Maglein, arose saying: The princes and nobles of Gaalen are present even here, what if he be elected even on Tabarta? To this Aod, the chieftain of Aoimag replied: Gently, I demand that the practice of Tanasteac be read aloud in the hearing of the assembly? Then Tuscar, the Ardollam, arose and read the text aloud: Every chief shall be elected on his own Bruiteine, and on the land of his dominions. Then Tornad, the chieftain of Ardeas, said: O sires, the law is explicit, and this hill of Tabarta has not pertained to Gaalen since the days of Eocaid Ollav Fodla. It is requisite that a king be elected in his native kingdom. Although I should rejoice to see Connuig even Ardrig if things should so incline, nevertheless I am opposed to him assuming the dias of the king of Gaalen until he is elected by the princes and nobles of Gaalen according to the usage of Tanasteac. For indeed well doth every child of the land know that peace and contentment obtained all the days of Eocaid while Connuig ruled all things excepting merely the title.

In order that peace and content still abide let Connuig walk according to the practice of Tanasteac. Then Ruadruide, king of Ullad, said: The Bruiteine of Gaalen is not far distant, we of Ullad will stay in our tents about Tabarta until our brothers return? Ardfear, the king of Mumain, spoke in like tenor. Then Connuig arose saying: Be it so. The following day the princes and nobles of Gaalen went to Magnas, and sitting as the assembly of Gaalen on the Bruiteine they elected Connuig as king over Gaalen, and returned to Tabarta. Ruadruide made a feast for him and for all the assembled multitudes at a distance from Tabarta on the highway leading to the Bruiteine of Gaalen. For Ruadruide said to me. Tuscar: The eyes of the children of Muredac is evil to the sons of Seadna. If we hold the feast on



Tabarta the murmurs of the tongue would be worse than the jealousy of the mind. All hearts were joyous. The following day the assembly sat in the high-chamber of Teacmor, and the heralds proclaimed: The throne of Errion is empty. Then Ruadruide, king of Ullad said: What if Connuig, king of Gaalen, be Ardrig? All raised their right hands. Connuig and the princes of Gaalen, and Ardfear and the princes of Mumain went forth to Liafail, and the Ard Cromfear seated him on it and placed the Eisaon on his brow, Ardfear, king of Mumain, placed the royal robe on his shoulders. They returned to the high-chamber, and adjourned to celebrate the feast of Teacmor and the games of contest on the field of Tabarta. Afterward they completed the second session according to the usage. Peace and prosperity did abide in Errion all the days of Connuig.

In the seventh year of his reign Ardrig went to the chase and stag-hunting to the dark valleys of Earb. Now it chanced that a magnificent stag broke through the circle formed by the hunters, and Connuig and his hunters followed him that day and on the following day the great animal came to bay in the middle of a pool of water, and Connuig grasped a spear from the hands of one of his retainers, but the attendants thought to hinder him, when Ardrig answered. Doth fear pertain to a son of Errion? As he raised his arm to give the great stag his finishing stroke, like a bolt of lightning he charged and pierced Connuig through the heart. His carn was made along the waters. There was much weeping and sincere lamentation after Connuig for he was well beloved by the children of the land. The time of Connuig's rule over Errion was seven years complete. His immense carn is called: The tomb of the fearless king.

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IX. Book, IX. Chapter. The reign of Ardfear (Arthur) six years, 402 to 396 B. C. And the reign of Oilliol nine years, 396 to 387 B. C. (See Annals of kingdom of Ireland Vol I. Page 64. Under the name Airt.)

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Now after the death of Connuig, who was king of Gaalen and Ardrig, the assembly of Gaalen convened at the Bruiteine on Magnas, they elected Muredac the son of Eocaid quondam Ard-

rig, king over Gaalen. Curriers went through Errion summoning kings, princes, chieftains, ollavs, and tribunes of the people to Teacmor Tabarta without delay: For the throne of Ardrig is vacant. They came seasonably. At the first session of the general assembly they elected Ardfear king of Mumain as Ardrig. He did not go out to Liafail, Ruadruide, king of Ullad, placed the Eisaon on his brow, and Fead, the son of Lorc, prince of Ib-Lugad, spread the royal robe on his shoulders. Completing the first session, they adjourned and the great portals of the high-chamber were shut. Now before they began to celebrate the feast of Teacmor, or the games of contest on the field of Tabarta, the heralds proclaimed: If it appeareth well to the king and nobles and fair ladies of Ullad, and to the king and nobles and the fair ladies of Gaalen, and to the king and nobles and fair ladies of Ultonmact, Ardrig would extend the nine days of the festivity to seven and twenty, so that there would be ample time to accord fair trial to the hosts who have come from all quarters of the world? All sent special messengers to him, saying: Yes it is most pleasing to us. All hearts were full of joy. Indeed innumerable were the multitudes surrounding Tabarta. Besides the contestants, champions, athletes, companies, musicians, warriors, and Corybanyes (curad-bin-t-aos). When the general assembly met in the second session the writings were read according to usage. Then the heralds called aloud: Stands any one on Tabarta demanding justice? But no voice answered. In the second year of the reign of Ardfear, Ruadruide king of Ullad died, after a reign of twenty years. When the Assembly of Ullad convened on the Bruiteine they elected Fiaca, the son of Ruadruide, king over Ullad. In the sixth year of his reign Ardfear died. When the assembly of Mumain convened on the Bruiteine, they elected Oilliol, the brother of Ardfear, as king of Mumain. Oilliol was likewise elected Ardrig on Tabarta. Oilliol Ardrig commanded the esteem and love of every kingdom of Errion, and so deeply established was peace and contentment in the land, that there was neither revolt nor crime to be adjudicated any of the three times which the general assembly convened on Tabarta! In the ninth year of his reign Oilliol expired.

IX. Book. X. Chapter. Reign of Eocaid, son of Ardfear, seven years from 387 to 380 B. C. (See Annals of the Kingdom of Ireland Vol. I. Page 66. Age of world 4416.)

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Now after the death and interment of Oilliol the worthy Ardrig, the princes and nobles of Mumain gathered on the Bruiteine and they elected Eocaid, son of Ardfear, king of Mumain.

This same time there went out to every Tanastear of Errion swift carriers saying: Without delay let the kings, princes, chieftains, ollams, and tribunes of the people assemble in the high-chamber of Teacmor Tabarta, for the throne of Errion is empty. The general assembly convened seasonably. Tuscar the Ardollam arose saying: The throne of Errion is vacant. Then Fiaca, king of Ullad arose and said: O fellow princes, and free children of Errion, while Ardfear ruled over Errion peace was in the land for Ardfear was noble minded, merciful, and just, and under Oilliol, Ardfear's brother, that peace increased and widened until peace bloomed through every kingdom of Errion! In his days hand in hand came peace, wisdom, plenty, happiness, fame, and goodness over all the land, on account of all these fortunate things, what if Eocaid, the son of Ardfear, sit on the throne of Errion so that the peace and happiness of the days of Ardfear and Oilliol may still illustrate and illumine the fortunate land of Errion? Eocaid was elected unanimously. But he did not go forth to Liafail, Fiaca placed the Eisaon on his brow, and Fead, the son of Fead, prince of Ib-Lugad laid the royal robe on his shoulders, terminating as usual they went forth, and celebrated with enthusiasm the feast of Teacmor, and the games of contest on the field of Tabarta. No one stood on Tabarta demanding justice when the heralds called. In the third year of the reign of Eocaid, Tuscar the Ardollam of Ullad died. The ollams held a conference from all the Mur-n-ollams of Ullad, and elected Tinne Ardollam. After ruling over Ullad sixteen years Fiaca expired, and they buried him in cluaneac and there they constructed him a carn, great and wonderful above him. Great lamentation burst forth in Ullad at his demise, for he was beloved by the children of the land.

When the assembly of Ullad met on the Bruiteine they elected Airgeadmor, son of Fiaca, king over Ullad. When

Eocaid had ruled seven years Ardrig he expired and his cairn rises in Mumain alongside the cairns of Ardfear and Oilliol.

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IX. Book. XI. Chapter. Reign of Airgeadmor son of Fiaca thirty years from 380 to 350 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 66. Age of world 4423. Also Lynch.)

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Now at the decease of Eocaid the swift carriers went forth through Errion saying: Let the general assembly of Errion convene on Tabarta without delay for the throne of Ardrig is empty, and as Baal entered the second division of his house, Iarsgith, the general assembly was in session in the high-chamber of Teacmor Tabarta. At this juncture also Daire the son of Oilliol was elected king in Mumain. In the first session Tinne, the Ardollav, arose saying: The throne of Errion is vacant. Then arose Daire, the king of Mumain, saying: O fellow rulers of Errion, what if Airgeadmor, the son of Fiaca, king of Ullad, the munificent, the gentle son of the mighty race of Er, sit Ardrig? Every member raised the right hand.

Airgeadmor (great silver) did not go forth to Liafail, Daire, king of Mumain, placed the Eisaon on his brow, and the king of Gaalen spread the royal robe on his shoulders. Airgeadmor sat on the throne, and ordered that the writings of Eolus be read publicly and the book of Chronicles of Gaalag, and on finishing, Aongais (Aeneas) the chieftain of Earb arose saying: When the general assembly sits the second session Aongais has a question to ask which pertains to the affairs of Errion. So the assembly adjourned, the portals of the high-chambers were closed, then they celebrated the great feast of Teacmor, and the games of contest on the field of Tabarta. As soon as the general assembly convened the second session, Aongais the chieftain of Earb arose saying: It is said: That Rang the king of Ultonnmact has set forth with a heavy fleet to the eastern world even to the Tyrrhenian sea to act in concert with the crew of pirates who seize spoils from every sea; as you see the place of the king of Ultonnmact is empty behind the throne?

Does not the law of Errion forbid her princes to go forth from their country even to seek fame in honorable battles? Is it right or just that these houseless boors should sit in the

high-chamber of Teacmor Tabarta, while their king, such a king as he is, is sailing as a sea giant over the waters? Is it not meet that his housesless boors be in his company murdering and taking booty from the merchants, and every ship whose crew is weak enough to suit the prowess of hulking brutes? Therefore what if we expell the Danaan forever from the high-chamber of Teacmor Tabarta? Immediately Forb, one of the eight members of the Danaan leaped to his feet, and answered with a scowl and a voice hoarse with wrath: Aongais, the chieftain of Earb, lies—, and if he uttered his insulting address in the field of Liugne or Dallan, I would give his blood as food to the wild cats. A murmur ran through the high-chamber, immediately the princes and nobles of Gaalen were on their feet. Ardrig said: Abide gentle nobles, it is not the custom to answer the anger of the weak, with violence in the high-chamber of Teacmor. They sat, and the king of Gaalen arose saying: O fellow rulers and free sons of Errion, if the story be true which Aongais, the chieftain of Earb has heard, it is a grave indictment. What if the cause be investigated? But Aod, the son of Cas, chieftain of Iargaal, arose and said: What if Orc, the chieftain of Corran, would speak? Arising, Orc said: O high-princes of Errion, since the days of Eocaid Ollav Fodla, the Danaan came into the high-chamber of Teacmor Tabarta as brothers, and sat among the princes of Errion doing counsel and raising their hands. During that time the hand of the Danaan's friendship was without treachery. If perchance Forb was angry and quickworded against the ugly accusation charged against his race, is it just on that account that every good deed done by the Danaan from the beginning should be forgotten? Every one knows the deceit and subterfuge of the cromfir? Is it possible for the Danaan to stand in the face of the jealousy of the cromfir? By all the spirits in the legion of Bothmion they cannot! Was it possible for Ardrig Eocaid Ollav Fodla, or was it possible for Tigernmas? Is it possible for the king of Iber? The race of Iolair alone stands with them because they are tools in their hands! If the merchants of Feine whisper a word in the ears of the cromfir of Gaalen calumniating the king: He sailed away to the eastern world a sea giant, who shall testify? Will the cromfir send their god Mercury (sea-currer) to trace

him? Orc declares Rang was absent when word summoning him to Tabarta came, for he knew not that Ardrig was dead. For we have no oracular god like the cromfirs' god Ana, it is also quite a while since the Ardromfear took our Stanclidden from us? Had Rang known the assembly was to sit undoubtedly he would be here. When Orc concluded some voices were heard: If Ardrig would speak? Ardrig said: It is written in the tract of the law of Errion: Let every tongue be silent in presence of the judge while accused is absent. Rang is not present. Ardrig says: Let the law of Errion prevail. Then the tract of the laws of Errion and the book of Chronicles were read, and the heralds called aloud: Stands any one on Tabarta demanding justice? But no voice answered. The general assembly went forth and dispersed to the lands of their dwellings. In the second year of Airgeadmor's reign the king of Gaalen died. As the assembly of Gaalen gathered on the Bruiteine at Magnas they elected Fiaca, the son, to succeed the father as king of Gaalen. In the fifth year of the reign of Airgeadmor, he dispatched the swift curriers through Errion saying: When Baal enters the first division of Iarsgith what time the fires will blaze on the raths of Errion, let the kings, princes, chieftains, ollavs, and tribunes of the people, assemble in the high-chamber of Teacmor Tabarta in presence of Ardrig. During the first session Airgeadmor arose saying: O most noble fellow-rulers, peace and content reigns in Errion, we have assembled to fulfill our practices by celebrating the feast of Teacmor and the games on Tabarta. Now it transpired that after the reading of the writings Tinne, the Ardollam, fell ill, and died in the fifth year of the reign of Airgeadmor. The heralds called publicly: Stands any one on Tabarta demanding justice? No voice answered. When the general assembly adjourned, Airgeadmor set out for Ullad, and he invited the princes, chieftains, ollavs, and tribunes of the people as well as the judges to meet him on the Bruiteine of Ullad. When the assembly convened Airgeadmor seated his brother Ardfear as viceroy over Ullad. At this same juncture the ollavs held a conference, and they elected Docta in the place of Tinne as Ardollam of Ullad. Now in those days there were not among all the sons of Errion any more handsome of face nor more graceful of figure than Airgeadmor,

for skill and dexterity in arms he had no equal in all the land. He not alone liked the chase, the dance, music and heroic deeds, but was also a refined conversationalist, wise in council, so patient to hear, and when he spoke his countenance was serene and full of light, his words were words of wisdom, when he refused, his denial was gentle and princely.

For these reasons the cromfir were led to believe it possible to incline Airgeadmor to their party interests for his voice was always so gentle. It happened in the seventh year of the reign of Airgeadmor when he came to Ullad, that Toil one of the cromfir who aspired to the title of Ardcmrfear which he hoped to gain by the influence of Ardrig. With that he hoped to retain Airgeadmor by the love and beauty of his daughter Cara. One of the most beautiful maidens in all Ullad. On a certain day when the king was at the tents of Aod, the chieftain of Maginse Toill came and the maiden with him. And it is alledged that he received no invitation. What time Airgeadmor returned to Dunsoberce, Toill also stood in his presence holding the hand of Cara, his daughter, in his, they made a long sojourn day and night in Dunsoberce, and when Toill returned to the land of his dwelling he did not take the maiden with him but left her with a woman of his kindred who dwelt in proximity to Dunsoberce. The time these things occurred I, Docta, was staying in the Mur-n-ollam of Dunsoberce, and a message came to me with words from the king saying: Let Docta advance to Dunsoberce, and immediately I came into the presence of the king, and I found there in his company Ardfear, the prince and Gaalar, the chief judge. And the tract of the law of Errion was open, and the writings of Eocaid Ollav Fodla was spread out, Airgeadmor said: It would be well that Docta and Gaalar should be acquainted that Toill, one of the cromfir, was here with me, saying: Undoubtedly the nine laws of the nine cromfir from the beginning were at first in the roll of the laws of Errion, and on the roll of the laws of Ullad, yea even at the head of the chapter. But the ollavs threatened Cairbre when he dwelt in the Mur-n-ollam of Dunsoberce, yea even after he abdicated the kingdom in favor of Oilliol Boirngneat, in his old age when he was at the point of death, that he would suffer the nine laws to be erased from the head of the roll! Toill said likewise: If the

king would restore the nine laws to the place they held in the days of Eocaid the father of Cairbre?

Examine the tract of the laws, and the writings of Eocaid and see if the words of Toill be true? The writings were scrutinized letter by letter and word by word, but indeed there was no letter nor no word erased. Then the king said, when I shall have set out for Teacmor let Ardfear call Toill of the cromfir, and show him the tract of the laws and the writings of Eocaid in presence of Docta and Gaalar. O Ardfear thou wilt say to Toill: There is no place on the roll of the laws of Ullad for anyones desires, and nothing has been erased therefrom. Ardfear did as the king commanded. Toill's anger blazed forth and many a question he put regarding Baal. Indeed his words were like the words of one raving. He put the same question and the same words frequently, and he spoke as a person having power saying: Is thy opinion O Ardfear that Baal did not give the nine laws to the nine cromfir in the beginning? Ardfear answered him: I ask you: Has Baal spoken to Toill at any time? Toill said He has not for the book of Baal is closed forever! But if he should speak none but the cromfir would understand his words. Whether the words were true or false they cannot be verified now, this is not the first time Ardfear has heard the words spoken by Toill. But every time my mind reverts to them the counsel of my intellect casts them out as the crafty schemes of the cromfir for binding down the Gaal.

So Toill departed in anger and set out for Teacmor and Cara his daughter in company with him. They stood in presence of Ardrig, and Toill dwelt in the king's pavillion on Tavarta. After a time they returned to Toill's home in the king's chariot, and Cara brought forth a male child, and Toill waxed immensely rich in flocks and herds and valuables and treasures of all kinds. Cara also retained in a splendor befitting the mother of a king's child. Now in those days it happened that Eneige the Ard-cromfir died, immediately Toill came to the king saying: I wish to be elected Ard-cromfir? But Airgeadmor answered: Let Toill draw from the wealth and treasures of Airgeadmor to his hearts content, and he is welcome, but regarding affairs pertaining to the office of Ardrig of Errion, every tongue must be silent. Notwithstanding Toill ceased not his importunities, until he wearied



the king, on this account he did not permit Cara to come into his presence any more. Now in the twelfth year of the reign of Airgeadmor Daire, king of Mumain, and Fiaca, king of Gaalen, made a covenant of revolt and conspiracy against Ardrig, they began to prepare their comlanns, the same time Ardrig sent a message to Dromt, king of Ultonmact, saying: Let Dromt march with the strength of his army across the waters of Athluan (Athlone). Airgeadmor marched with the Army of Ullad to the south, and met the auxiliary army of the Danaan under the hill of Crocain from the west. When Ardrig ascertained that the armies of Mumain had made a junction and lay encamped at the source of the Buideaman in the plain of Oris, he sent Meorlaoc, chieftain of Glenadun, with heralds saying: What meaneth this great gathering of the warriors of the land? Must the blood of the Gaal be shed again? Daire, the king of Mumain, answered: O knight of Glenadun, we wish only to awaken the tune of the song for the harp of the king. Now there was not in all Errion the equal of Airgeadmor to bring forth the music of the harp. Maerlaoc answered: If the groans of those falling in slaughter be music to the ears of Daire it would be just if he shared that music first himself? But lo, before Airgeadmor and his armies came in view, Fiaca and the army of Gaalen wheeled about and marched away, when Daire saw this he marched in all haste to Mumain, and Ardrig followed his march, but the army of Mumain made neither delay nor stop, until they came to the plains of Athdair, and on the hills Daire arraved his army in the form of battle. Then Ardrig commanded the heralds: Proclaim in the hearing of Daire king of Mumain: Ardrig is passing over the crest of Athdair, let no one hinder his passage. The battle began nor had it continued long when Daire fell by a stone from one of the slingers. Lugad, son of Daire, a lad of sixteen who came with some companions when he heard his father was in Athdair was fighting bravely at his father's side. Now when Daire fell his army broke from the brunt of the fight, but the prince Lugad threw himself over the body of his father, and was captured and taken to Ardrig, but Airgeadmor spoke kindly to him. The youth besought Ardrig's permission to construct a carn over his father? Airgeadmor answered: Go, my child, and I will assist. So Daire's carn

was made on the spot in which he fell. The bards were chanting the death-song of Daire. And Airgeadmor awakened his harp in unison with the minstrels of Mumain, and bands of maidens and matrons mourned over Daire. Airgeadmor laid aside his harp, and standing between Lugad and Cobtac, Daire's brother, he began the war-song of the king. He mourned Daire the flower of Mumain saying: It is meet and lawful to praise the brave warrior when his ear hears not, for that reason Airgeadmor, the son of Er, will celebrate the glorious prowess of Daire, the son of Iber. But Airgeadmor will be silent in regard to Fiaca, king of Gaalen, because his ear doth not listen. Cobtac and Lugad and the nobles of Mumain returned with Airgeadmor to his tents. When Airgeadmor set out for Teacmor he presented Ainluat his horse the best of all king's horses to Lugad, and embraced him and gave him the hand of friendship. Ceath, the brother of Dromth, led the army of the Danaan back to Ultonnmact, and Dromt accompanied Ardrig to Teacmor. Ardrig sent swift curriers through Errion saying: Let the kings, princes, chieftains, ollavs and the tribunes of the people assemble in the high-chamber of Teacmor without delay in the presence of Ardrig, but to Fiaca, king of Gaalen, he sent a certain message: Fiaca, king of Gaalen, will answer in the high-chamber of Teacmor Tabarta the reason he marched forth the army of Gaalen against Ardrig? At this time also the assembly of Mumain convened on the Bruiteine and elected Cobtac, the brother of Daire, king over Mumain. Now when the general assembly of Errion sat in the high-chamber of Teacmor Tabarta, Ardrig arose and said: O most noble high-princes of Errion, after you have celebrated the great feast of Teacmor Ardrig has a word for the ear of Errion. When they had read the book of Chronicles of Gaalag and the writings of Eolus they went forth and celebrated the feast of Teacmor and the games of contest on the field of Tabarta. When the assembly sat the second session Ardrig arose before the assembly, saying: Fellow rulers and high nobles of Errion, this is the word of interest to you: Let Fiaca, king of Gaalen, answer the reason why he led his army against Ardrig?

Fiaca answered: In truth Daire came to Gaalen with a great and imposing force, and you understand there is no refusing

when such a one asks? As soon as Ardrig heard the excuse he gave it no credence, for he said: Were not Daire and Fiaca friendly? Therefore Airgeadmor said: Since Fiaca did not hinder the foot of Daire, but on the contrary marched as an auxiliary with him against Ardrig, by Baal let the general assembly of Errion weigh your excuse. Is it just that the Gaal shall be dragged from their peaceful pursuits without cause? Since it is not customary for the army of Ullad to drive off spoils. What if Fiaca, king of Gaalen, pay an eric (a fine for shedding blood) of a thousand cows? Fiaca arose quickly saying will not Mumain pay half that eric. Ardrig answered: Let every tongue be silent against Daire for he sleeps under his carn, he paid his life as his eric therefore hath Airgeadmor wept. Then the Ardollav repeated the words of Ardrig: What if Fiaca, king of Gaalen, pay an eric of a thousand cows?

The majority showed their right hands. It was so decreed. Now when the cattle were driven to the lands of Ardrig he inquired to whom did the cows belong? The herders answered they were assessed as a high-rent on the Gaal. Ardrig ordered: Drive back the cattle to the Gaal to whom they belong.

It is not just nor right that the Gaal should suffer a penalty for the king's crime. Let a thousand cows be taken from the herds of Fiaca, he it is who is guilty, his is the duty to pay eric. It was so. Ardrig ordered the herdsmen to drive the cattle to the lands of the king of Ultonmact. He likewise sent an embassy to Dromt: The Danaan tastes the bitter cup of high-rent and tribute, it is well that he should sometimes taste the sweet cup of justice? After this Ardrig set out for Dunsoberce, and he summoned the assembly of Ullad to the Bruiteine, and every word of the story pertaining to Fiaca and Daire and the war they waged were read publicly, and the words of the tract of the law, and the book of Chronicles. When the heralds called: Stands any one on the Bruiteine of Ullad demanding justice? No voice answered. Then the great feast was prepared, and then the hunters came from every Tanasteac of Ullad, and the common soldiers of the comlanns and as the army stood in order, they began to mimic the acts of battle, and they made all their movements according to the rules of discipline written by Seadna on this head. It was a pleasing sight

to see the army ordered comlann by comlann, in act of halt and march, making the running charge, and the slow walk, all as one spear all as a wall, the swing as one, the array and the line of battle as instructs the tactic book of Seadna. When the festivities were over Airgeadmor returned to Teacmor. Ardfear rules in Ullad with truth and justice. Now certain information came to Ardrig saying: Fiaca incites Cobtac to revolt, but Cobtac hesitates. Ardrig held Errion in peace. Now in the twenty-second year of the reign of Airgeadmor Ardfear, the prince of Er expired, and Ullad mourned him.

Ardrig placed his son Badorn as viceroy in Ullad. He commanded him: Arouse the spirit of the youth, keep the judge within the limits of the law, and the cromfir in their proper place. In the twenty-sixth year of the reign of Airgeadmor it transpired that Fiaca, king of Gaalen died, and when the assembly of Gaalen came on the Bruiteine they elected Duac, son of Fiaca, king over Gaalen, a month from that day Docta the Ardollav died, and when the ollams held conference they elected Aonract Ardollam of Ullad. In the twenty-eighth year of the reign of Airgeadmor Cobtac, king of Mumain died, when the assembly of Mumain convened on the Bruiteine they elected Lugad, son of Daire, king over Mumain. In the twenty-ninth year of the reign of Airgeadmor, the swift carriers were dispatched through Errion saying: Let the kings, princes, chieftains, ollavs, and tribunes of the people assemble when the fires shall blaze on the tops of the raths of Errion, in the high-chamber of Teacmor Tabarta in presence of Ardrig. When the general assembly sat the first session, Ardrig said: O most renowned fellow rulers Ardrig has no message for the ears of Errion save the joy for peace reigns over every Tanastcac of Errion. The writings of Eolus were read and the book of the Chronicles of Gaalag, they went forth to celebrate the feast of Teacmor and the games on the field of Tabarta. Indeed it was easily perceived that the minds of Duac and Lugad were against Ardrig, Lugad bestowed a racehorse on Ardrig but more in the nature of a payment for Ainluat than a token of good will for the hand and heart of Lugad were cold. When the general assembly had finished their sittings in the customary manner Ardrig set out for Dunsoberce.

He called the princes and nobles to him and spoke to them of the hatred of the children of Iolair against the children of Er on account of the Muredac. Though many princes of Iber are friendly on account of the love between Duac and Seadna, nevertheless the manner of the death of Daire renders Lugad frantic. Therefore it would be well if the chieftains become thoroughly conversant with the book of Seadna on the tactics and evolutions of war, that they exercise the comlanns of the common Gaal according to the very text of the words for ordering battle. After that Ardrig returned to Teacmor. It was now Lugad and Duac manifested their design for though the words of Duac were friendly, notwithstanding his heart was replete with treachery. The sound of the names of Muredac Simon Breac were yet in the ears of Duac. But Lugad was ready on account of the fall of his father to seek revenge. Now the time that the pair were smiling on Airgeadmor, they were in secret plotting a conspiracy against Ardrig. They thought to induce Dromt, king of Ultonnmact, to aid them, saying: O Dromt, if the Danaan were to follow Iber or Erimion as they do Er, Ultonnmact should be freer? But they could not prevail on Dromt. He related all to Ardrig up to this time they did no overt act. In those days it transpired that Ardrig went from Teacmor on a visit to mount Alta the fortress and dwelling of Erid, the brother of the chieftain of Ardeas, thence they went on a fishing excursion to the waters of the Ramar. A horseman riding full speed came saying: The army of Mumain led by Lugad are near Magnas the Bruiteine of Gaalen, and Duac is ordering for a joint march with him. Immediately Ardrig dispatched swift carriers to Dromt and Badorn, saying: Begin your march immediately for the confederated forces of Mumain and Gaalen are marching from Magnas on Teacmor. Then Ardrig massed the comlanns of Ullad which were near at hand, he heard at the same time that Lugad and Duac marched with the full strength of their armies, notwithstanding Ardrig set out against them, and as he came near the confluence of the Dubaman and the Ruideaman he saw the confederated forces of Mumain and Gaalen. Airgeadmor said: We will cross in view of their hosts. At this period it chanced there was but little water in the river bed for it was a season of heat and drouth. Baal was in middle

day, for this reason Ardrig was arrayed in his helmet and lightest mail, his Eisaon and royal robes were in Teacmor. When Ardrig was crossing the stream in the view of the armies of Mumain and Gaalen they saw three columns of the Danaan and Geintir coming to the aid of Ardrig, immediately the army of Gaalen turned back for Duac mistook them for the brave handed comlanns of Ullad, but the army of Mumain stood arrayed in line of battle. After a while when Gaalen saw they were only the legions of the Danaan their spirit and bravery returned, and came back to line of battle with Mumain. Airgeadmor commanded the heralds: Ardrig marches to Teacmor let no one hinder his passage. Ardrig likewise ordered: Thus the battle shall be organized: The phalanx of Ullad will make its charge and mighty spear rush against Gaalen, but let the Danaan and Firgneath stand against Mumain, until Ullad will have routed Gaalen then they will come to your aid by a flank charge on the army of Mumain. With that the battle began, at the first charge Airgeadmor broke and routed the forces of Gaalen. But when Lugad and the forces of Mumain closed with the Danaan and Firgneath, the Firgneath fled at the first charge. But the Danaan indeed stood bravely, but the battle had the semblance of butchery and massacre, for the comlanns of Mumain faced and survived to cross the river! Then Lugad and his army closed with Ardrig and the comlann of Ullad, and they fought with bravery and order, and still the Army of Ullad and Badorn hove not in view. Towards the decline of the day Airgeadmor pierced by many wounds fell. As soon as Duac ascertained that Ardrig was dead, off he went to Teacmor and the army of Gaalen as escort, he entered the king's palace. But Lugad and the army of Mumain fought as long as the light illumined the plain. The following morning the hosts of Mumain repaired to Teacmor Tabarta. Now when Badorn arrived he found odd and seven thousand slain on the field, and many princes and ceancomlann, and brave champion besides Ardrig were among the dead, examining the bodies of the dead he perceived that the wounds were all on the front, but very few wounded in the back, therefore Badorn said What if this be a day of mourning for Errion, still it is a day glorious to the bravery of the soldiers of Ullad? So they dug seventy trenches one hundred feet long

each, and buried the bodies seven abreast, and constructed a mighty cairn over them as a tomb. Meilig the bard chanted their elegy, but Badorn awakened their battle song, and said: Let this cairn be called "Ardbreacean" forever! But they bore the weight of Airgeadmor to Dunsoberce. On the second day he met the comlanns of Ullad marching in force. As soon as they heard what had befallen they smote their breasts, and a murmur ran through the twenty comlanns, and the heads of the comlanns besought Badorn that he would construct Ardrig's cairn on the spot and lead the army to Teacmor Tabarta? But Badorn answered: O brave fellow soldiers, is not the seat of the king of Ullad, and the throne of Errion empty? It appeareth neither proper nor just to me that we should march hence to Teacmor, I do not think it well to be said: The children of Ullad tired of the weight of Airgeadmor, and buried him on the wayside to their homes! The commanders answered: Thou hast the truth O Badorn! They turned the signs of the comlanns and the Baldrick (Baalbrath) of Ullad floating without word or noise except the command "to Dunsoberce" they marched. On either side of him marched his five sons the glory of Airgeadmor their father! They interred him in Cluaneac, in the fine meadow where Airgeadmor while living loved to view his horses at play and all Ullad awakened the death chant, and the Cincomlann intoned the battle-song calling him: "Airgeadmor the munificent, the brave!"

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## IX. BOOK, XII. CHAPTER.

REIGN OF DUAC TEN YEARS, 350 TO 340 B. C.

(See Annals of the Kingdom of Ireland, Vol. I, Page 68. Age of World, 4463. Also Annals of Clonmacnois.)

Now the assembly of Ullad convened on the Bruiteine and they elected Badorn, the oldest son of Airgeadmor, as king over Ullad. When the general assembly of Errion convened in the high-chamber of Teacmor Tabarta, Duac king of Gaalen was chosen Ardrig. With that the wrath of Lugad blazed forth, and he related publicly in the hearing of the people that there was a covenant of conspiracy between himself and Duac like

this: That if earnest assistance be given to overthrow the children of Er, that Lugad and Duac would divide Errion between them. Now Duac never affirmed that the saying was false, nor that no such treaty was on foot. But he said: That Lugad did not render him effective aid. For this reason discord and enmity existed between Lugad and Duac all their days.

Ullad dwells in peace and content. All Badorn's thoughts and aspirations are about the welfare of Ullad, he confirms the spirit of the youth through all the land, and makes seasonable visits to the Mur-ollavs, he said it avails little that Eocaid Ollav Fodla established the Mur-n-ollav of Teacmor, for the ollavs are without pupils except while a son of Er fills the throne of Errion! This is the cause why the king and nobles of Mumain and Gaalen are without the knowledge of truth and their Gaal deteriorating, they prize wisdom (science of truth) no more than the tempest prizes the ship laden with treasures. Their desires are unbridled, without reason, the aspiration of the people of Gaalen is to follow the cromfir, but of Mumain to follow war as a sport, for they sing among the wounded and dying, and dance as they drive away spoils. Ullad permits them their chosen ways, some day perchance wisdom and truth will obtain. Now, it transpired in the tenth year of Duac's reign that Lugad waged war against him, and organizing his army in its full complement, he marched on Gaalen, indeed he drove the army of Gaalen before him even unto Magnas, there Duac and his comlanns made a stand and arrayed in line for battle. They fought a battle brave by desperation around Magnas even the Bruiteine of Gaalen. Even the cromfir of Gaalen mixed in the battle to inspire the Gaal, but Lugad commanded the heralds to call publicly: O soldiers, silence the cromfir, for Lugad a son of Iber is on his way to Teacmor Tabarta! And the army of Gaalen could not prevail against Lugad. Of noble and common there fell in this engagement dead and found four thousand. Duac Ardrig fell wounded to the death by the Gaal, for as in the battle of Ardbreacan he would not show himself to Airgeadmor so in this battle he came not in view of Lugad. Duac's carn stands to the west of Magnas, for there it was they buried him.



IX. Book. XIII. Chapter. Reign of Lugad, son of Daire, four years 340 to 336 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 68. Age of world 4463. Under the name of Lugad Laigde. Also in Annals of Clonmicnois.)

Now Lugad and the army of Mumain marched to Teacmor Tabarta, and Lugad entered the king's palace, he dispatched swift riders through Errion saying: Let the general assembly of Errion convene on Tabarta when Baal shall fill this quarter, in order to elect Ardrig. Now it chanced that some time elapsed before a king was chosen in Gaalen, for the destruction of the princes and nobles was so great that confusion was present, even many of the chieftancies were without a chieftain, and there was no king over Gaalen when the call to the general assembly to Teacmor Tabarta came. Therefore when Badorn, king of Ullad, and the princes, chieftains, ollavs, and tribunes of the people, and Magn king of Ultonmact and the nobles of the Danaan stood on Tabarta, Badorn addressed Lugad and Magn: O fellow-kings you know it is unlawful to elect Ardrig, while the seat of the king of Gaalen, and the place of her princes and nobles are empty in the high-chamber? But Lugad answered: Had it transpired that the army of Mumain had exterminated the king and princes of Gaalen all from the floor of the land, would Errion therefore have to remain without an Ardrig? This is what Lugad son of Daire saith: O good men of Ullad return to your Mur-n-ollavs and write learnedly, for it is according to Lugad the son of Daire that the land of Errion will now be ruled. Badorn and the princes and nobles of Ullad, and Magn the king of Ultonmact and the nobles of the Danaan departed for the land of dwellings until a king should be chosen for Gaalen. So Lugad and the princes and nobles of Mumain (for they quickly elected princes and chieftains to replace those who fell in the battle) entered the high-chamber, and he sat on the throne, such the title to Ardrig held by Lugad. When Lugad had sat one year and the appointed time for the convening of the general assembly in Teacmor Tabarta arrived, the swift carriers were not dispatched through the land. For this reason Badorn sent Aod his oldest son on an embassy to Magn king of Ultonmact with words saying: O friend

it is not meet to pay Ardcios to the king of Mumain if you respect the laws of Errion. What time Lugad shall send to Magn (and he will certainly send for Lugad is aggressive and daring) be you prepared through the whole of Ultonnmact, and warn me in Dunsoberce of Lugad's words. Now Aod set out for the fortifications of Magn at Cruacan, and related to Magn the words of his father, and while there it chanced that Aod saw Maca the beauteous daughter of Magn, and the eye of the maiden spoke to his heart, and he gave her his love. Aod returned to Dunsoberce, and related the words of Magn to his father saying: Undoubtedly Magn will act according to the words of Badorn. With that he said: My eyes beheld Maca the daughter of Magn, and gave the love of my heart and my affections to her, what saith my father? Badorn answered perchance you did your wooing too quickly? Return my son to the tents of Magn, and without any hurry do your court as reason shall suggest. And Aod went back and disclosed to Magn his mission, and Magn was well pleased and Aod took unto him the virgin, and for a time he made his abode in Dunsoberce. In those days Ros a prince of Er died without issue, and Aod said to his father and his brothers:

If Aod would secure permission he would raise his tents on Ardsceulact? He will observe the covenant. The words of Aod pleased his father and brothers. And Aod pitched his tents on Ardsceulact. Now two years elapsed since Lugad had seized the throne of Errion, still he had demanded no Ardcios from Ultonnmact. On the death of Badorn when the assembly of Ullad convened on the Bruiteine they elected Aod king over Ullad. At the same time Eocaid brother of Duac was elected king in Gaalen, and married Darina the daughter of Lugad. Then it was that Lugad manifested his designs. When Magn came on a visit to Ardsceulact for there Aod still abode, Lugad sent messengers to him demanding: For what purpose hath he done so? Aod answered to the ear of the messengers:

As soon as Lugad shall summon the general assembly of Errion to convene in the high-chamber of Teacmor Tabarta, Aod will answer the words of Lugad in the presence of the assembly. When Lugad heard the answer of Aod he swore by the sword of Daire his father to humble the pride of Ullad. He sent his

heralds through Errion disparaging Aod. When Aod ascertained the acts and falsehoods of Lugad he began to concentrate the comlanns and order the army of Ullad. When Magn heard of the mobilizing of the army of Ullad and no word from Aod to himself he became melancholy and he sent letters by the hand of a trusty messenger to Aod saying: Doth not the king of Ullad wish the aid and company of Magn, king of Ultonnmact, father of Maca Aod's queen? Why hath not Magn received information regarding this war? He still may prove himself worthy the friendship of Aod? Aod returned an answer by the hand of the messenger: Lugad hath sworn by the sword of his father that he would humble the pride of Ullad, therefore Aod beseeches Magn to listen to the noise and clangor of battle, for the son of Marcac thinks it easy to overcome the children of Er! Let Ultonnmact be like the hound that is ready for the leap.

Aod commanded: Let this war be waged outside Ullad. Now Lugad's ambition was vaulting he swore he would drive Aod behind the fortifications of Dunsoberce, and that he would drag him out from them. He massed together a mighty army, the flower and strength of Mumain, and proudly marched away to Dundalgan. The army of Ullad marched according to the manoeuvres and tactics taught by Seadna, i. e. the cavalry, slingers, and archers, stood spearate without mingling, in companies either side of the comlanns when formed in line of battle. When Aod beheld Lugad and his innumerable army on the land of Ullad, he ran the word through his army saying: The king of Ullad did not think he would so soon see Lugad and his rent-collecters defiling the soil of Ullad! This is their first day and let it be their last, sweep them from the floor of the land. The army of Ullad made their heroic charge so sudden, that it was impossible for the comlann to be properly ordered by Lugad until the irresistable impact of Ullad struck them and thousands of Mumain fell, and yet there was no soldier of Ullad scarcely wounded. Aod rode Croman his war-horse and he commanded the heralds to proclaim publicly: Aod king of Ullad marches from Ardsceulact to Teacmor, will the Ardrig of Mumain impede his way? But Lugad came even on the heels of the heralds, and as soon as he saw Aod he charged

him full bravely, and Aod immediately responded saying: By the sword of Airgeadmor Lugad will not advance any further into Ullad, and before the second shock of battle, Ullad took victory for Lugad was dead! Nevertheless the wrath of Ullad was blazing, and they speared the comlanns of Mumain until they broke, there fell over five thousand men, but the remnant fled they did not wait to bear the body of Lugad with them.

When pursued the young chieftain of Rathboth shouted aloud: Why O stout warriors of Mumain are you in such a hurry that you bear not the body of your king? But the king of Ullad forbid him saying: Peace, peace O Girard Lugad erred but he paid sorely for his mistake? When they ordered the army of Ullad after the battle, the royal heralds lifted their shields over the head of Aod! This was how Aod wrote to Magn: Lugad king of Mumain is dead on the field of Dungalgan his army contested with each other as to speed in their flight out of Ullad! But the army of the mighty children of Ullad march home with the exception of four dead, and sixty wounded who will return in chariots, of all else the mouth of my messenger will relate to you. The brave men of Ullad made Lugad's carn where he fell, and Aod and his army marched to Dunsoberce where they celebrated a nine days' feast.

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IX. Book, XIV. Chapter. Reign of Aod son of Badorn twelve years from 336 to 324 B. C. (Annals Page 68, under name: "Aod Ruad.")

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After the death of Lugad on the field of Dundalghan, the assembly of Mumain met on the Bruiteine, and they elected Aongais (Aeneas) Lugad's brother king over Mumain. Then the swift-curriers went forth through Errion summoning the general assembly of Errion together to the high-chamber of Teacmor Tabarta. When the general assembly sat in session the first act was the election of Aod king of Ullad as Ardrig. Then the writings were read as usual, and the assembly went forth, and the great portals of the high-chamber were shut, and they celebrated the feast of Teacmor and the games of contest on the field of Tabarta with joy and much munificence. When the assembly sat the second session, Ardrig arose and said: O

fellow rulers of Errion Ardrig hath nothing to disclose to you but his thanks for peace and content abides over all Errion, Enract the Ardollam read publicly the book of Chronicles, and on the third day the tract of the laws of Errion. When the heralds called aloud: Stands any one on Tabarta demanding justice? No voice answered. The assembly went forth, and set out for their homes in the land of their dwelling. He summoned the assembly of Ullad to the Bruiteine, and appointed Ciombaot son of Fionn son of Airgeadmor viceroy in Ullad, and it was customary for Ciombat to dwell in Ardsceulact. Whenever Aod comes to Ullad he remains a few days in Dunsoberce, thence he makes a visitation around through the land, he likewise goes to Ultonnmact and queen Maca in his company in order that she may see her kindred. In the third year of Aod's reign Enract the Ardollav died, and at the conference of the ollams in the Mur-n-ollav of Dunsoberce they elected Maol Ardollav of Ullad. Peace and content obtains in Errion on every side for Aod walks in the path of his fathers. He takes Eocaid Ollav Fodla as his model; Ciombaot also loves justice and philosophy, he is excelled by none of the race. Aod convenes the general assembly of Errion regularly in the high-chamber of Teacmor Tabarta, observing every practice according to its law. Now in the twelfth year of the reign of Aod, he went to the tents of Ciombaot on a visit to Ultonnmact, and Maca in his company, and he arrived at the tents of the chieftains of Raboth, and proceeded thence to the waters of the Aaron through the lands of the Firgneath, and as he stood on the side of the ship in which he was to sail over the waters of Geintir, he extended his hand to Maca to assist her into the deck of the ship. But it chanced that his foot slipped from under him, and falling he struck his temple on the sharp verge of the ship, and a stream of blood spurted out, and Ardrig lay motionless, and the Firgneath and his retinue came about, and carried him to Ciombaot's dwelling, and Maca was attending to him most zealously, and the day after he came to Ciombaot's palace in Ardsceulact, he expired. There his carn is constructed. Ullad and all Errion mourned and shed tears in great weeping after Aod. He ruled over Errion twelve years complete.

IX. Book. XV. Chapter. Reign of Ros son of Dimuin son of Airgeadmor one year 324 to 323 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 63. Age of world 4477. Under the name Ros Ditorba son of Dimuin.)

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Now the princes, chieftains, ollavs, and tribunes of the people were assembled at the Bruiteine of Ullad, and they sat in session to elect a king in place of Aod. Girad the chieftain of Raboth arose saying: In truth there is nothing nor no word forbidding the princes and nobles of Ullad from choosing any one they list from the royal line as king, yet it was not customary with our fathers to pass over the first-born son without definite cause, every son of Airgeadmor is dead, Badorn who succeeded his father is dead, and Aod who succeeded Badorn is dead, no children survive Aod but a female infant. Ros the son of Dilmuin avoids the celebrations and festivities of men, yet he is full learned. It is not meet to say that he is not worthy to rule, because he is not clamoring and asking for the title? The name of Ciombaot is great and honored through Errion, he loves justice and truth so well, that he would consider the kingdom of Ullad too dear if purchased by a single thought against Ros! Ciombaot arose and said: I give my most gentle thanks to Girad chieftain of Raboth, what if Ros rules king in Ullad? An the chieftains showed their right hands unanimously. Now it transpired that Ros was not present on the Bruiteine, no one knew where he was, then Ciombaot arose saying: O princes and nobles come with me to Dunsoberce and we will celebrate the great feast while the trackers search for Ros? And it was so. Ciombaot wrote words which he entrusted into the hands of each tracer for Ros, saying:

The princes and nobles of Ullad unanimously elected Ros king of Ullad, and Ciombaot likewise pledged that thou wouldst not go contrary to their love, Ciombaot will aid thee in as much as thou wilt desire. They discovered Ros walking alone on the banks of the waters of Foist in the land of Ardtan. They related to him the case and he returned with them to Dunsoberce, and set out for the Bruiteine, when he heard the princes and the nobles saying aloud: Let Ros sit on the throne of the king of Ullad. He paled and blushed, and trembled alternately, as

he stood to accept the Eisaon and the royal robe his foot went from under him and little but he fell, he extended his hand to Ciombaot saying gently:

If Ciombaot will stand close to me hereafter I shall do better. When they returned to Dunsoberce the king sat among the princes and nobles at the feast, but appeared not to be at ease. The following morning the king said to Ciombaot: Be thou in Dunsoberce, and trouble not about me. With that he went away. In those days the swift carriers went forth through Errion summoning the kings, princes and nobles to Teacmor Tabarta, and Ciombaot requested the king of Ullad to accompany the princes and nobles of the land to sit in his place as was befitting in the high-chamber of Teacmor Tabarta. He proceeded according to the advice of Ciombaot to the general assembly, and the chieftain of Larne arose saying: What if Ros the son of Dilmuin son of Airgeadmor of the line of Er, king of Ullad, sit on the throne of Errion? Every member raised his right hand. But Ros did not go forth to Liafail, Magn king of Ultonmact placed the Eisaon on his brow, and the chieftain of Larne spread the royal robe on his shoulders. Ros bore himself in all things as became a king. The writings were read and the feast of Teacmor and the games of contest celebrated on the field of Tabarta according to custom. When they had finished no one stood on Tabarta demanding justice. Ardrig with his retinue made a visit to Mur-n-ollav of Teacmor and held conferences with the ollams and students. Ardrig also said to Congaal a prince of Er: Remain in Teacmor in place of Ardrig. Do not store up any of the gold or substance belonging to the office, anything that is not necessary, give without price to the poets and minstrels, and also to those who are strangers in the land. To those having plenty give not, and when you give if your ear hears thanks do not stop your hand but if you hear flatterly beyond what is just give not your gift. Ardrig returned with the princes and nobles of Ullad and his retinue until he came to the waters of the Eider. There he said to Ciombaot: Go to Dunsoberce and if I have anything to say that you know not I will speak. After that Ros went his way alone on foot to the eastward by the waters of the great sea. Now on the second year after his election as Ardrig it

transpired that a message came to Ciombaot saying: O sire Ros lieth on his couch of sickness in the land of Maginse, and Ciombaot set out quickly with the currier of the message, and he found Ardrig in a little cabin and the Gaal attending him. Ciombaot besought him to come to Dunsoberce, but he would not for he said: Even if I wished it is now impossible I am that weak, I am now on the point of death. O Ciombaot attend my words: Thou shalt be elected king over Ullad every tongue praises thee. For thy life place no confidence in a chieftain greedy of honors, nor in a Gaal greedy of food, if thou incline to a person so that he becomes familiar to thee and thou discover that he is of little account, do not spread his shortcoming abroad, because he was once thy familiar.

Thou art among the children of the land it is meet that thou shouldst receive assistance from them for they depend on thee. Behold O Ciombaot it is better and more certain for thee to place thy expectation in a thousand women than in one man, Man is treacherous full of falsehoods. Be kind to woman and thou wilt receive the kindness in return a hundred fold. The king grew sicker, and Ciombaot besought that the royal physician would come, but he would not consent saying: I need him not, I am spent, my sickness is without cure. Ciombaot remained by him attending night and day in every thing necessary, but he would not take them saying: In two days will come the new moon, then Ross will turn his life, Therefore—? Man ever covets still how little he can bear away? As long as I can converse with thee, I say: Divide and do with all my possessions as you think fit, but for the flocks and herds of the king give enough to the children of this land to stock all their pastures, for they proved when they knew me but as a poor man, very kind to me. Concerning my carn let it be constructed on the banks of this stream and only as high as I stood when my helmet was on my head. I will not add Leave me O Ciombaot, for I think you would not do so. The hand of friendship is as large and as heavy as the shield of the warrior, but to grasp tis as light as the feather from the wing of the wren! O Ciombaot fill they aspirations with the spirit of Eocaid Ollav Fodla. As Ros spoke these things it transpired with the change of the moon he died. According to the command of the king,



Ciombaot convened the Gaal, and they buried him, and constructed a carn over him as high as a brave warrior, and the matrons and maidens wept about his tomb. Ros is surnamed "Ros the diatribe" because he shunned the conversation and dwellings of men. Ciombaot returned to Dunsoberce.

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X. Book. I. Chapter. Reign of Ciombaot son of Fionn son of Airgeadmor thirteen years 323 to 310 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 68. Age of world 4484. Under the name: "Ciombaot the son of Fionntan.")

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Now after the death of Ros, the princes, chieftains, ollavs, and the tribunes of the Gaal assembled on the Bruiteine of Ullad. They elected Ciombaot son of Fionn son of Airgeadmor, king of Ullad. The swift carriers went out through Errion, saying: Let the general assembly of Errion convene in the high-chamber of Teacmor Tabarta without delay, for the throne of Ardrig is vacant. When the general assembly of Errion sat, Ciombaot king of Ullad was elected Ardrig over Errion. He appointed Ruidruide son of Fearmor son of Airgeadmor viceroy in Ullad to sit in Dunsoberce, but went himself to Ardsceulact and dwelt there. And Maca likewise tarried there with Maca the daughter of Aod and Maca, and Ciombaot married the beautiful maiden. In the third year of Ciombaot's reign king Magn came on a visit to his daughter, and died there, and an embassy was sent to Ceuct the firstborn of Magn saying: Magn has expired in Ardsceulact. Ceuct and the nobles and the commons of Ultonn-mact came to the tents of Ciombaot, and the body of Magn was buried close to the carn of Aod. Four great pillars of stone were placed upright, one at his head, and one at his feet, and one, at either side, as a monumental remembrance for ever. In the fifth year of Ciombaot's reign Maca, daughter of Magn, died and her carn was constructed between the carn of Aod and the tomb of Magn. Ciombaot did not dwell in Teacmor except while the general assembly of Errion was in session, and the celebration of the feast of Teacmor and the games of contest on the field of Tabarta. For he left Blath a prince of Er to dwell in his place in the palace of the king in Teacmor. In those days Maca said to Ciombaot: O Ardrig will not Maca

the wife of Ciombaot, the daughter of Aod, the child of the daughter of Magn, have a castle and fortress as fine as Dunsorberce yea even as Teacmor? Ciombaot answered: By Baal O Maca daughter of many kings! It shall be anything you desire. They began to dig and clear away the foundation ditch down to the living rock in a circuit around all Ardsceulact. There were engineers and master craftsmen of all kinds from all Errion present to begin the work. And Ciombaot made a contract and a written specification of every detail and ornamentation pertaining to the inside of the King's house with Erbaal the chief merchant of the Feine (Phoenicians). In the seventh year of the reign of Ardrig, Aongais king of Mumain died, when the assembly of Mumain convened on the Bruiteine they elected Reactad son of Ardfear of Eunda some time Ardrig, as king over Mumain. In the same year Maol the Ardollav died, and when the ollavs held a conference they elected Meilige Ardollav of Ullad. Now the king's house within the walls of Ardsceulact was seven years under construction, and in the seventh year it was finished, and Ciombaot and Maca entered, and dwelt there. A great feast was organized to celebrate the undertaking. When the princes and the chieftains, and the ollavs, and the tribunes of the people, and every champion who won a prize at Tabarta were seated at the tables of the banquet in the palace, and Maca seated at the side of Ciombaot, it was then Maca arose and said publicly O mighty nobles and freesons of Ullad let this house be henceforth called "Aodmagnmaca" (pronounced Emanmaca)! And every one present clapped their hands in applause, shouting Aod-Magn-Maca! It was thus Maca honored her father, Aod, her grandfather Magn, and her mother Maca. When Ciombaot had reigned eleven years Ardrig, Eocaid King of Gaalen expired after a rule of eight and twenty years. When the assembly of Gaalen convened on the Bruiteine, they elected Utgoine his son king over Gaalen. Now it transpired that the walls of Ardsceulact and the fortifications of Aodmagnmaca awakened the jealousy of the kings of Mumain and Gaalen. In the twelfth year of the reign of Ciombaot the swift curriers went forth through Errion summoning the general assembly to the high-chamber of Teacmor Tabarta in presence of Ardrig. The general assembly sat the first ses-

sion, and the words of the book of Chronicles of Gaalag and the writings of Eolus and Eocaid Ollav Fodla were read publicly according to usage, the assembly went out to celebrate the feast of Teacmor and the games of contest on the field of Tabarta. During these days Reactad and Utgoine and their partisans were industriously circulating these words: It is a pity that Teacmor Tabarta stands no longer, is it not to be seen on the heights of Aodmagnmaca? The pride of Er is growing? When the assembly sat the second session, Ciombaot did not consider the words worth his notice. The words of the book of Chronicles of Errion and of the tract of the laws were read publicly, and the heralds proclaimed:

Stands anyone on Tabarta demanding justice? No voice answered. When the assembly adjourned Ardrig set out for Aodmagnmaca, and all the men of Ullad on Tabarta joined his retinue, and when they came to Aodmagnmaca Ardrig said: It is my wish that the writings now in keeping in Dunsoberce, be borne and placed on the tables here prepared to receive them? That the shields of the chieftains and the tribunes be hung in the hall of Aodmagnmaca after the manner which they hang in the high-chamber of Teacmor? And it was so. Ciombaot said: It is my wish to sit as king in this hall on the same day that the monolith was raised on Magmortiomna as a memorial between the Gaal Scot Iber and the Danaan forever! Even on the second day after the coming of Baal into the second chamber of his house Sgith (i. e. on the second day of the second week of June).

For this reason let the princes, chieftains, ollavs, tribunes, and the judges and as many as please of the Gaal be present with Ciombaot in Dunsoberce, when Baal shall enter the last chamber of his holy fire (May). Likewise let the poets, minstrels, and maidens, in as large numbers as possible be assembled in Dunsoberce, in order that the writings may be carried hither with vast preparation and solemnity. On the appointed day Ciombaot was in Dunsoberce and all Ullad standing round about him. The heralds proclaimed: Let there be no wink of sleep in the eyes of anyone tomorrow on the rising of Baal. The following morning every prince of Er, even Blath, came from Teacmor, and every chieftain, and every ollam, and tribune of the

people, and the veteran comlanns of the Gaal stood armed on the plain under Dunsoberce watching the rising of Baal; and three chariots were at the portal of the king's palace, and as the first gleam fell from the eye of Baal, the tract of the laws of Ullad, and the words of the practice of Tanasteac were loaded into the first chariot, and Foran the chief-judge of Dunsoberce was sitting in it, and he proceeded with the Gaal on this side to the plain. The second chariot received the writings of Eolus and the book of Chronicles of Gaalag, and Sead the Ardollam of Dunsoberce was seated in it, and it proceeded to the plain. In the third chariot was Meileige the Ardollam of Ullad, and in his care the book of Chronicles of Errion, and the writings of Eocaid Ollav Fodla, and it proceeded likewise to the plain. Ciombaot and the princes, and nobles, were on horseback. Maca sat in a six-horse chariot resplendent with gold and magnificent with chased workmanship, she was arrayed in the mode and cloak of Errion but wore the hat of Ultonmact on her head. When Baal manifested himself, the king, princes, and nobles drew their swords and raised them on high, and the Gaal bowed their heads and struck their shields, the poets awakened the tone of the song and the bards the harpstings, and the maidens sung the chorus of the music and refrain, and the Corrybantes danced to the tune of the song and the beating of the shields. The sound of the multitude was ascendent! They shouted: May Baal prosper the work of the king! It was then the heralds proclaimed: Attention—Guard—March forward—Aodmagnmaca! This was the processional order: A third of the princes and nobles at the head of the procession with the chariot of Foran containing the tract of the law, after that chariot came the judges of Ullad then the second third of the princes and nobles with the chariot of Sead containing the Chronicles of Gaalag and the writings of Eolus the ollavs of Ullad followed the chariot, and after the ollavs came Meileige the Ardollav with the Chronicles of Errion and the writings of Eocaid Ollav Fodla, the last third of the princes and nobles marched on either side of Ciombaot and Maca, the army followed the king: Twenty comlanns of the veteran Gaal, (archers and slingers and light armed skirmishers) cavalry thirty thousand and odd. On the ninth day they arrived at Aodmagnmaca. The king set forth a

great feast not only for the princes and nobles but for all the multitude. They cast the crancuir (dice) to indicate to each chieftain where he should hang his shield. Now on the day that Baal entered the second chamber of his house Sgith (June), the king, princes, chieftains, ollams, tribunes of the people, and the judges entered the hall of Aodmagnmaca, and each took his proper place. Ciombaot rising from the chair of the king of Ullad said: O thrice gentle welcome princes and freesons of Ullad to the hall of Aodmagnmaca! Six hundred ninety six years have elapsed since the day the covenant of peace between the Gaal Scioth Iber and the Danaan, a mighty monolith as a monument of commemoration was erected on Magmortiomna, and in like manner it was written on the book of Chronicles of Errion i. e. in Seancus na Gaal. From that day until today no son of Er has broken the word pledged by his race, therefore peace and content has dwelt in Ullad, often the friendship of Ullad and Ultonnmact has guarded and preserved the peace and prosperity of Errion. Aod married Maca daughter of Magn of the line of Ultonnmact, and Maca daughter of Aod and Maca is our helpmeet in joy and sorrow, therefore the covenant between Ullad and Ultonnmact will be stronger in the future. Unto this place we have borne the tract of the law of Errion, the writings of Eocaid Ollav Fodla, the story of Gaalag and the book of the Chronicles of Errion, what if they be placed on the tables in the centre of the hall? And it was so. The king said again: What if the assembly of Ullad for the future convene here? Each member raised the right hand. After that the writings were read, and they were good yea very good to hear. When the assembly had finished the sessions, the heralds proclaimed without:

Stands any one on Aodmagnmaca demanding justice? But no voice responded. After a celebration of games for nine days on the campus of Aodmagnmaca they dispersed each to his own land. Before the second moon had run its course, it transpired that Ciombaot fell ill even unto the condition of death, and before Baal had run through half of Cruinnugad (September) he expired. Ciombaot reigned thirteen years, they buried him and his carn was constructed near the carn of Aod. Ciombaot was a wise and powerful king, he held each in his own

proper place, none of the race excelled him. There were no appeals to the law while Ciombaot reigned it slept inviolate under the care of the children of the land. There was sincere lamentation and great mourning through all Ullad and Ultonn-mact after Ciombaot.

### History of Errion

O'Carroll, I. chap. X. book.

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X. Book. II. Chapter. Reign of Maca daughter of Aod one year, 310 to 309 B. C.

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After the death of Ciombaot when the assembly of Ullad met on the Bruiteine of Ullad, they elected Eocaid son of Fearmor son of Airgeadmor, king over Ullad Maca Ciombaot's queen said to him: Art thou a candidate for the throne of Errion? Eocaid answered: It is not my wish I even did not desire to sit on the throne of Ullad, for Eocaid was broken with melancholy, and traces of care were ever on his pale brow. When Maca received Eocaid's answer she hastened to Teacmor and dwelt in the palace of the king. After a quarter when she had duly accomodated matters she sent forth the swift curriers through Errion saying: Let the kings, princes, chieftains, ollavs and tribunes of the people, convene without delay in the high-chamber of Teacmor Tabarta to elect an Ardrig, for the throne of Errion is vacant. Now on the fourth division of the month, the general assembly sat in session, and the vestibule from the king's palace to the high-chamber was open, and Maca entered and stood close to the throne, and after a pause she said: According to the ancient practices of Tanasteac it is said: Let not Errion be a quarter without an Ardrig! Ciombaot is dead now a quarter and five moons, and I have heard of no Ardrig? It is true Maca is a woman but it is also true that Maca is daughter of Aod son of Er! And daughter of Maca Nimagn of the race of many kings! Maca queen of Ciombaot! And on account of the diffidence of the men of Errion to possess the throne Maca will occupy it. Let the heralds proclaim: The throne of Errion is vacant! Now scarcely had the heralds announced: The throne is vacant when Aongais the prince of Ib-Lugad said: What if Maca sit upon the throne? Eocaid

the king of Ullad arose and left his place, and proceeded alone to the Mur-n-ollam of Teacmor. The assembly maintained an ominous silence.

But Aongais advanced to Maca and placed the Eisaon on her brow, and Lorc a prince of Mumain arose hurriedly and spread the royal robe on Maca's shoulders, and the two princes conducted her to the throne: And Maca said: My grateful thanks to you O kings, princes, and freesons of Errion, you are the bloom and flower of dignity, peace will obtain in Errion under the reign of Maca. Then the assembly adjourned to celebrate the great feast of Teacmor, and the games on the field of Tabarta. To the plains about Tabarta there came numbers from every Tanastear of Errion and the Gall Scot, and the children of Feine (Phoenicians) until there were thousands without number. Maca in her munificence prolonged the games for thrice nine days. When the assembly sat the second session, the writings were read according to custom, and Maca said: Let the roll of the kings be read publicly. When the Ardollav read the name of Ciombaot he finished. Maca inquired: Has it not been the usage from the days of Eocaid Ollave Fodla to inscribe the name of Ardrig directly that he is elected? The Ardollav replied: Yes, it has been the custom. Then Maca said: Wherefore has not the name of Maca been written after that of Ciombaot? But no one answered. So Maca descended from the throne, and unfolding the roll, she spread it before her, and wrote her name, and returning to the throne she stood before it saying: Will not the name of Maca be on the roll of kings after the name of Ciombaot?

And clapping their hands the princes, and nobles of Mumain said: Be assured thy name shall remain therein! And the eyes of Maca spoke her thanks and gratitude to the king, princes, and nobles of Mumain. When the heralds proclaimed: Stands there any one on Tabarta demanding justice? No voice replied. Now when the general assembly had finished in the usual manner, Maca prepared a banquet in Teacmor to honor the king, princes, and nobles, of Mumain, and the princes, and nobles, of Ullad and Ceuct, king of Ultonnmact and the nobles of the Danaan received invitations. But indeed Utgoine king of Gaalen nor any member from Gaalen received no invitation.

Gaalen went away moodily from Tabarta. Maca celebrated her reception and banquet nine days. Sweet was the music of the harps of Mumain and beautiful the stories of ancient times sung by bards. Maca visited frequently the Mur-n-ollav of Teacmor and invited the ollavs and their youths to come to Teacmor where she and her family dwelt. What if the ancient practice of Tanasteac forbids a woman to occupy the throne of Errion, yet truly no sorrow came to Errion while Maca sat on the throne, for her ear was always attentive to the voice of the unfortunate and her heart open to assist the needy. After Maca had occupied the throne one year, one moon, and one day, she expired, and her body was borne to Aodmagnmaca, and interred close by Ciombaot, there they constructed her cairn. The children of the land mourned Maca.

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X. Book. II. Chapter. Reign of Reactad nine years 309 to 300 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 74. Age of world 4547. Under the name "Reactad Rigdearg.")

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After the death of Maca the swift carriers went forth through Errion summoning the kings, princes, chieftains, ollavs and the tribunes of the people to convene at Tabarta. When the general assembly met in the high-chamber of Teacmor Tabarta, according to usage the Ardollam said: The throne of Ardrig is vacant. Murcad the chieftain of Almuin arose and said: What if Utgoine king of Gaalen sit Ardrig? Bearda the chieftain of Ardtan also arose saying: What if the title of Ardrig be given to Reactad king of Mumain? None but the princes and nobles of Gaalen raised their right hands for Utgoine while all the assembly excepting Gaalen raised their hands for Reactad. So Reactad was elected Ardrig over Errion, for certainly both Ullad and Ulltonnmact remembered the gallant courtesy Mumain displayed toward Maca. But many were the devious ways by which Utgoine sought to humble Reactad, but the fear in which he stood of Ullad restrained his ambition so peace obtained in Errion. Now in the second year of the reign of Ardrig it transpired while the general assembly was in session in the high-chamber of Teacmor Tabarta, that Utgoine arose in his place in the high-chamber saying: Utgoine the king of Gaalen would inquire



from the Ardrig of Errion: Has Ultonnmact paid her imperial tribute? Reactad replied: If it please thee O Utgoine Ardrig would say: The question pertaineth not to thee whether Ardrig takes or remits the tribute and taxes. His is the power to do this as he lists without consulting the king of Gaalen. If Utgoine feels that he has reason for complaint he should answer to the heralds when they proclaim: Stands any one on Tabarta demanding justice? And Utgoine had to bear his own discomfiture. According to practice they celebrated the feast of Teacmor and the games of contest on the field of Tabarta. In the sixth year of the reign of Reactad it transpired that Utgoine sent an embassy to Eocaid in Aodmagnmaca with letters saying: O most noble ruler if Ultonnmact be suffered to run free any further without the customary imperial tax, the condition will degenerate into a practice, and then Ardrig will be without sufficient revenue to properly support the dignity of his title? Let Ullad gently examine into the new entente growing so closely between Iber and Ultonnmact for I think it will bear fruit distasteful to the line of Er. Reactad believes himself the only king in the realm of Errion! Eocaid king of Ullad wrote these words and returned them by the same embassy: Mayest thou prosper O Utgoine, Ullad can take no exception to the love manifested between Iber and Ultonnmact. The fealty of the Danaan was sweet to the children of Er! they do not fear its change at the harvest. Now rumor ran That Utgoine led the Gaal as in the chase, and how the ordered comlanns march over hill and valley under command of the falann-commanders (cincomlann). The enmity of Utgoine against Ardrig is manifest. But Reactad abode in Mumain safe amidst the love of the children of the land, for indeed Reactad was munificent and princely, he never oppressed any man into bondage. In the ninth year of his reign, Reactad prepared his progress to Teacmor, and a splendid retinue of princes, nobles, minstrels and poets accompanied him, for he said: We will pass the time of our absence from Mumain, by sweet music, songs, and interesting stories. When Utgoine heard that Reactad set forth from Mumain, and dwelt in Teacmor without an army, immediately he massed the comlanns of Gaalen and made a sudden descent on Teacmor. And lo! what time the retinue were dancing and disporting

themselves on Tabarta, they beheld the army rapidly marching, on telling Reactad he said: Let the heralds summon our warriors, together, for yonder undoubtedly is Utgoine, Mumain mustered a small but very brave column, and marched forward, and Reactad commanded the heralds: Proclaim in the hearing of Utgoine: What is the need of so many dogs where is the quarry? Is Utgoine king of Gaalen present? Let him show his face to Reactad! But Utgoine came not forth, a shameful thing, which happened not often even among the line of Iolar! Now the army of Gaalen shaped itself like a bow surrounding the small column of Mumain, and though the warriors of Mumain fought fearlessly, it was unavailing so few their numbers, still great was the destruction they carved out before they went under, Reactad fell, few indeed of his retinue escaped the edge of the sword. When there was no longer any danger, Utgoine came out to the head of his army, and led the van to Teacmor where he entered into the house of the king.

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X. Book. III. Chapter. Reign of Utgoine king of gaalen thirty years from 300 to 270 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 74. Age of world 4567. Unedr the name of Utgoine the great. Also the Oigia III. Division.

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Now the swift riders went forth through Errion, saying: Let the kings, princes, chieftains, ollavs, and tribunes of the people, convene in the high-chamber of Teacmor Tabarta without delay, for the throne of Ardrig is vacant. At this same juncture when the assembly of Mumain met on the Bruiteine they elected Aongais, son of Reactad, king over Mumain in place of his father. Now Aongais, king of Mumain, set out for the capital of Eocaid, king of Ullad, and said: O bitter the pity that Eocaid would not rise from the sadness perched on him, that he might sit on the throne of Errion? Eocaid replied: No I shall remain in Aodmagnmaca, I would not journey to Teacmor at all but for the sake of the tract of the laws of Errion. Therefore said Aongais, the treacherous Utgoine will occupy the throne of Errion? Eocaid replied: Certainly he will unless Aongais can hinder him. Now it was impossible for Oongais to encompass this design on account of the number of princes who were slain with Reactad.

When the general assembly convened in the first session they elected Utgoine, son of Eocaid, king of Gaalen, Ardrig over Errion. Utgoine went forth with the princes and nobles of Gaalen to Liafail, the Ard Cromfear placed the Eisaon on his brow, and Morda, chieftain of Laois, laid the royal robe on his shoulders, on the return of Ardrig the assembly adjourned to celebrate the feast of Teacmor, and the games of contest on the field of Tabarta; but in truth Aongais nor any from Mumain sat at the board at Utgoine's banquet, they remained four days in their tents on Tabarta then they went home to Mumain. The same time Eocaid said to Cas, a prince of Er: Well O Cas you and the princes and nobles of Ullad fulfill the practice of the feast, I will remain in Mur-n-ollav for the reading of the writings, and he gave the same advice to Ceuct, king of Ultonnmact and the nobles of the Danaan. After the nine days the general assembly sat the second session, and Utgoine arose saying: Fellow rulers Aongais king of Mumain and his nobles have gone to Mumain, Eocaid king of Ullad has closeted himself within the Mur-n-ollav of Teacmor, it is likely he considers the days long until he returns to Ullad? For this reason what if the writings be read? And they were read according to practice, and the assembly finished. On the third day Eocaid and all Ullad, and Ceuct and all Ultonnmact went home to their own kingdoms. Now what time there were none present on Tabarta but the people of Gaalen, the portals of the high-chamber were opened, and each chief took his seat, and Morda the chieftain of Laos arose and said: O Ardrig, and free sons of Gaalen by Baal the king and nobles of Mumain esteem Errion only so long as a son of the line of Iber occupies the throne? Did not Reactad dwell in Mumain leaving Teacmor lonely? Regarding the line of Er there exists no doubt but Ullad is their care. Did they not found that Aodmagnmaca to surpass this Teacmor? The king of Ullad dwells in Aodmagnmaca. Thus it transpires fortunately that the care of Errion devolves on the children of the first Ermion. Here I repeat to you the words of Eocaid Ollav Fodla from the primitive practice of Tanasteac: Let him who sits on the throne of Errion for the future, be called, not Ermion, but Ardrig. In those days our fathers submitted to him. Eocaid had reason to change the

title for he thought to obtain the throne of Errion forever for the children of Er.

Is not he who rules Ermion? By virtue of this what if for the future the king of Errion be styled Ermion? The crowd answered: Yea, so be it, so be it. And they extended their right hands to Utgoine calling him Ermion! It chanced while Eocaid king of Ullad was on his way direct to Aodmagnmaca, swift riders came to meet him on the road with a message saying: O king a band has come to the waters of the Feo-Baal (Foyle) and stand yet on the land. On account of this news, Eocaid king of Ullad commanded each chieftain: Go as quickly as possible to your own Tanasteac, gather your comlanns and join the king at the tents of Raboth. They did so zealously. The king and the army of Ullad marched to the Feobaal, and they beheld the strangers near their fleet which rode at anchor on the waves. The men were large-boned, barbaric, and coarse-featured, they had swords hanging at their sides with broad shields and long spears (ullann) in their hands, but they wore neither mail nor the brazen helmet as do the common Gaal (soldier) of Ullad. Nevertheless the crew seemed quite military. When he came up to them Eocaid king of Ullad inquired: Whence they came, and the purpose of their coming? But they understood not the conversation of the questioner, yet they comprehended a word now and again. After some time this much we gleaned from them: They came from under the fingers of Baal (from the east). They had neither old man, youth, nor woman, with them. Each a chosen warrior. They ran short of food and drink, they call themselves: Men of Feothar. Cruithon was their chieftain. Eocaid ordered them sufficient stores and drink. There were twenty chiefs under Cruithon and under each chief five hundred men. Their entire number made ten comlanns of brave warriors. Curriers were also sent to the land of the Danaan to prove whether they had any knowledge of the tongue of the strangers. But indeed they comprehended not even a word. When they had made a stay of eighteen days in the kingdom, and had absorbed an abundance of food and drink, then the king showed them that he would permit them to settle and make their home in the land of Ullad. But they made answer with words and signs that they thought the

land was already sufficiently filled with people. Eocaid also provisioned their fleet, and after nine days more they hoisted sail and sailed eastwards, but prior to their departure Eocaid and the princes gave them the hand of friendship.

Now at this juncture a whisper and a rumor came to Utgoine of the event that took place in Ullad, without delay he dispatched to Aodmagnmaca saying: Wherefore hath the king of Ullad undertaken the work and responsibility of questions pertaining to Ermion? Who were those men he embraced and dismissed with stores and vast gifts? Eocaid replied: O Utgoine they were strangers exhausted, half dead with hunger, they came from the waters of the deep, the men of Ullad spread food and board for them; they came and departed in peace, there was no occasion to disturb Errion for this cause. For O Utgoine the children of Ullad know how to extend the gentle welcome of hospitality to the arriving guest, and to guard their native kingdom without your advice——Go thy way. Now the season for the general assembly was present, and the swift curriers were sent through Errion summoning the kings, princes, chieftains, ollams, and tribunes of the people, to Tabarta.

As Eocaid king of Ullad prepared to set out to the assembly, word came that the chief and nine nobles of the Foetar were in the tents of the chieftain of Ardtan. The cause of their coming was: Permission to speak to the king of Ullad. Eocaid immediately wrote letters and dispatched them by the hand of the same messenger, saying: O Aod come to me and bring with thee the chief and the nine nobles of Feotar, hence Aod and the chief and nobles of Feotar came to Aodmagnmaca, and tarried there until Eocaid was ready to proceed to Tabarta and they accompanied him, and dwelt in the pavillions of the king of Ullad on Tabarta. As soon as the general assembly sat in session Eocaid king of Ullad arose saying: O fellow rulers and free sons of Errion when the assembly sits the second session in the high-chamber, Eocaid king of Ullad has words of interest for the ears of the assembly. They went forth to celebrate the feast of Teacmor and the games of contest on the field of Tabarta. When the ninth day had passed the assembly sat the second session, and Eocaid king of Ullad arose saying: O fellow rulers there dwell now in the tents of Ullad on Ta-

barta, the chief and nine nobles of the Gaal of Feothar, who entered Ullad last year through the Waters of the Foebaal (Foyle). From the east, of Ullad where they dwell they have come back for before going the children of Ullad gave them the hand of friendship and the pledge of a covenant.

This is the reason of their arrival a second time: They ask the confirmation of the treaty, and maidens of our land in marriage. What signifieth if they understand not our every word, we have read the love of their hearts in their eyes! What if the chiefs enter the high-chamber to see our mode of procedure and our conversation? And it was so, the chiefs of Feothar sat among the princes of Ullad, and the general assembly began its conference. The assembly reached this conclusion: That it would be well to give such maidens as were willing to the chiefs and the Gaal. When they completed that session the great portals of the high-chamber were closed, while they were celebrating again the feast of Teacmor and the games on the field of Tabarta, messengers were dispatched to every townland of chiefs promising a daughter or a maiden of his tribe to the nobles or Gaal of Feothar. Women and maidens came from every quarter of Errion to the tents of their chiefs on Tabarta Eocaid and Utgoine and Aongais made a covenant of peace among themselves, and the bards and poets of Mumain and the corrybantes of Gaalen celebrated a Feis-ceoil on Tabarta, but there appeared no pleasure to the Feothar in the music nor in the tune of the choral song. Now this celebration was on Tabarta for a whole quarter, now during all that time the strangers were under instructions a part of each day in the Mur-n-ollam of Teacmor, by virtue of this when the high-chamber was opened for the next session, the men of Feothar were sufficiently instructed in the Gaelic tongue to understand the words and to make the covenant, Utgoine Ermion arose and said:

O fellow-rulers, high-princes, and free sons of Errion and you O friendly children from Feothar, this is our resolve to the question of your demand: If the maidens of Errion go to the land of Cruiten and to the islands round about (i. e. to Gaaldunaith) and if they remain there as the wives of your chieftains and Gaal of that land, will the chiefs make a covenant

with us: That the sons born of our daughters will have the inheritance and the title of king in the future for ever? The chiefs of Feothar stood and said we will make that covenant certainly! They willingly and quickly made the covenant. Then having read the writings and the heralds proclaiming: Stands any man on Tabarta demanding justice, the general assembly adjourned and the portals of the high-chamber were closed. It was at this juncture that the men of Feothar took sods of earth which they had carried from the land of Cruiten, and spread it in a circle on the top of Tabarta, and they stood on it with their spears in their left hands piercing the soil, and elevating their right hands they swore they would observe the covenant forever! For this reason it transpires that the practice of count and generation of the king is rated from the side of the line of woman among the Gaal of Feothar, the words of the covenant were written on the book of Chronicles of Errion on the fourth year of the reign of Utgoine Ermion (i. e. according to our reckoning 296 B. C.). And before they departed from Tabarta they married each his helpmate thus: The chief of the Feothar took Aine, daughter of the chieftain of Coriat, and the nine nobles as follows in order:

Lara, daughter of the chieftain of Oirmion,  
 Eitead, daughter of the chieftain of Deas,  
 Miana, daughter of the chieftain of Ardtan,  
 Tacara, daughter of the chieftain of Aodmag,  
 Una, daughter of the chieftain of Maginse,  
 Sotal, daughter of the chieftain of Larne,  
 Etne, daughter of the chieftain of Cumar,  
 Bana, daughter of the chieftain of Magglein, and  
 Mamna, daughter of the chieftain of Almuin.

These were the princesses who were the mothers and, the true source of the line begotten of the Gaal Sciot Iber in the land of the Feothar (i. e. in Caledonia). And nine times nine maidens of the common Gaal went as attendants with each princess. The whole party set out for the land of Ardtan, and a great multitude accompanied them. The chieftain of Ardtan made a vow with this pledged word to the chiefs of the Feothar: If the children of Cruiten would cherish the maidens of Errion

with esteem and great dignity that: The land of Errion would be open for future marriages with Cruiten. Under full sail they sailed directly away from Errion, but looked fondly back at her. All Errion is under peace and content! Indeed though Eocaid lives alone within Aodmagnmaca, nevertheless he is full learned, he calls together the assembly of Ullad seasonably on the Bruiteine of Aodmagnmaca, he also attended faultlessly every general assembly of Teacmor, now in the sixth year of his rule when the assembly of Ullad was convened, Eocaid arose and said: It appeareth desirable to me that a Mur-n-ollav be constructed here near to Aodmagnmaca. In order that there may be substance and subsistence sufficient for both the ollavs and the youths, if it be the pleasure of the princes and the nobles of Ullad in hearing, what if they receive in perpetuity a division from Ardsceulact? Each member raised his right hand answering: Aye, be it so. After two years the Mur-n-ollam was founded and completed, and the ollavs came into it. In the eighteenth year of the rule of Eocaid, Meileige the Ardollam of Ullad expired, and the ollavs of Ullad held a conference in the Mur-n-ollav of Aodmagnmaca, and they elected Dod Ardollav. It transpired as I sat in the presence of the king and conversed with him about the royal progress through Ullad and to all the Mur-n-ollavs, melancholy came on the spirit of the king, he said to me: Alas, O Dod I had contemplated visiting all the Mur-n-ollavs before that I should die, but Ah me! it is impossible for my spirit is extinguished within me. For this reason Eocaid remained at Aodmagnmaca but Dod by the king's order proceeded to carry out the visitation, when he returned to Aodmagnmaca, the king was so weak and decayed that he died. Eocaid ruled twenty years complete. They interred him and constructed his carn in Cluaneac nigh the carn of Airgeadmor, by the kings own wish. And there was bitter grief and great weeping.

When the assembly of Ullad convened on the Bruiteine, they elected Cas the son of Ciombaot and Maca, king over Ullad. Cas was surnamed "Cas Ceanmuinmagn" (i. e. Cas a ruler from the people of Magn). Now after the death of Eocaid, Utgoine began to manifest his schemes; for a whisper softly crept about: That Utgoine desired the general assembly of Errion to convene



not on Tabarta but on the Bruiteine of Gaalen on Magnas. Now it chanced that Cas was young and given to sport and the chase, and Aongais king of Mumain married Melisa daughter of the Ermion, by virtue of that marriage alliance he did as Utgoine suggested. In these days it transpired that Cas was thrown from his charger in Iargaal where he went stag-hunting and he expired in that land. When the assembly of Ullad sat in session on the Bruiteine, they elected Concoibar brother of Cas, king over Ullad. Indeed though Concoibar was young yet the fame of his ability had spread over all Errion, for that reason Utgoine became quiescent. In the thirteenth year of the reign of Utgoine the swift carriers were dispatched through Errion with letters saying: Let the general assembly of Errion convene on the Bruiteine of Gaalen in presence of Ermion Utgoine. When the assembly convened Utgoine pitched his pavilion, and the other tents were around about and the kings, princes, chieftains, and tribunes of the people entered the pavilion. Then the chieftain of Almuin arose saying: Murcad has words pertinent to the general assembly concerning Ermion. All Ullad was as a flight of wild birds wheeling and circling on every side. Ermion arose and spoke relative to Errion but received little attention. Then arose Concoibar king of Ullad and said: Permit me to say: I see not here on this Bruiteine of Gaalen, the throne, the Eisaon, nor the royal robe of the king? I hear that Liafail is near by, but the tables of Teacmor, the tract of the laws and the book of Chronicles of Errion are forgotten. Certainly I am in wonderment. Indeed Concoibar will listen to no word spoken concerning Errion, until the writings according to ancient practice are laid on their tables in his presence! Has the virtue and dignity of the law fallen as well as the title Ardrig? Now Concoibar the king will return to Ullad and will there remain until the writings are unfolded according to the practice of Tanasteac in the presence of the general assembly! Concoibar went forth and was followed by all Ullad and Ultonnmact and the ollavs and judges of Ullad, and they marched away to Aodmagnmaca. After their departure Utgoine convened Gaalen and Mumain, and Murcad the chieftain of Almuin arose and said: What if one of the line of the first Ermion reign Ermion always? And it was so carried.

As soon as Concoabar heard the things which transpired he said: If the children of the race convene seasonably, and if the land is held in peace and contentment, it matters little who sits on the throne nor by what title he shall be addressed?

After a short time Concoabar king of Ullad wrote letters and dispatched them by the hand of a trusted messenger to Utgoine saying: Truly gentle O king at the first opportunity coming let the writings be unfolded on their tables in the presence of the general assembly, if this practice be not safeguarded, be thou ready to tell the cause. Now Utgoine was crafty for Gaalen and Mumain were one in every plot, the princes and nobles of each kingdom were making marriage alliance and so in every way they were closely allied, therefore in the seventh year of the reign of Utgoine he dispatched the swift carriers through Errion saying: Let the general assembly of Errion convene on Magnas without delay in presence of Ermion, And the writings will be on hand and every practice of Tanasteac shall obtain. When the assembly came to session on Magnas, Ermion arose and said: O fellow rulers the lands of Ermion belonged at first to Gaalen, in the days of Eocaid of the line of Er, Don presented them to Ardrig. From that day until this Ardrig had no other crown-lands, and I affirm they are not even half adequate, of what account is the tribute and imperial taxes assessed to Ultonnmac? When Ermion will take possession of those lands he is necessarily taking from Gaalen, for this reason what if every kingdom of Errion for the future pay imperial taxes to Ermion? Concoabar king of Ullad arose and said: When Ermion shall have no other source of revenue let it be as Utgoine says. Ermion replied: I should rather be without any revenue than one levied under a changable practice. As Concoabar proceeded with his address the partisans of Gaalen and Mumain raised acabaal, therefore Concoabar discontinued, and remained silent. Thus the question of Utgoine was carried. This was the nature of that imperial tax, Ermion will take one from every herd of three hundred head of cattle every third year, i. e. on the year of the assembly of the general assembly of Errion, or if the person paying the tax choose, he may pay the value in current silver as a freeing price for the animal, and the custom became a practice of Tanasteac from that forth. What time Ut-

goine had reigned nineteen years he sent Laogaire his son, and a numerous retinue of nobles and tribunes of the Gaal on a tour to the land of Cruiten i. e. Gaalduniat, and Laogaire married Aine the daughter of the chieftain by that Aine the maiden who came from Coriat. At this time the general assembly convened at Magnas, and Ermion arose and said: O fellow rulers it is a disheartening story, but the king of Ullad is the first to forbid the herdsmen of Ermion to collect the imperial tax of the land. I conceive that the voice of Concoabar would be loud in protest against any person so treating himself? Concoabar arose in answer: This tax is levied as a defrayal for the expenses of the great feast and the games of contest, celebrated when the general assembly convenes, now let Ermion name the time and the just pro rata will be driven here in season. For it is in my opinion a dangerous precedent to permit the taxmen of Gaalen to enter the kingdom of Ullad to take tax, perchance after a while they would come not with the staff of the herdsman, but with an army to despoil the land and drive off a booty. The tribunes of the Gaal will without doubt pay their imperial tax to the reigning Ermion. When Ermion heard this he was silent. Utgoine appointed twelve men as questors in Mumain and Gaalen to receive the taxes, and placed his first born son Gialcad, as chief questor over all of them. In the twenty-second year of the reign of Utgoine, Aongais king of Mumain, died, when the assembly of Mumain gathered on the Bruiteine, they elected Noid the brother of Aongais as king over Mumain. In the twelfth year of the rule of Concoabar in Ullad, Dod the Ardollav died. When the ollavs convened in conference they elected Leigbar Ardollav.

Concoabar walks in the ways of his race, as good and wise as any of them. In the thirteenth year of the rule of Concoabar in Ullad, the chieftains of Ardtan, Maginse, and Larne sailed away over the sea to the land of the Cruitni, i. e. to Gaalduniat (Caledonia) they made court and sojourned they and their retinues with their kindred. They made a safe and joyful voyage. Every one was pleased. Now Roigne the son of Ermion was one of the accompanying staff. On their return Roigne made his court to Concoabar at Aodmagnmaca, and Concoabar loved Roigne, for Roigne was more truly wise than any of the race

of Iolar excepting Eterial alone. He is a proficient master of the poems of the bards, and of Music. He copied for himself the tracts of the law of each of the kingdoms of Errion and the practice of Tanistry, as well as the manners and customs of the Danaans, yea even of the Firgneath. He revised many of the rules of Tanistry. In the twenty-fifth year of the reign of Utgoine the general assembly of Errion sat on the Bruiteine of Magnas, and Utgoine arose and said: O fellow rulers and free-children of Errion, since the Gaal multiplies in exceeding great numbers, and the Gaal of Feothar are before us, it is my opinion that the general assembly should sit every third year, if nothing else be done the Gaal Scioth Iber which increases beyond numbering like the sands that whiten the sea shore, can hear the sound of each others' voice? It pleased the assembly and it was so decreed.

In those days it came to pass exactly as Concoabar had sometime before foreseen, for Gialcad entered Mumain after over-running Gaalen, and rushed the cattle from the meadows, and pastures as the hunters do the stags in the chase, or as the warriors bear away a spoil and tribute in war. When complaint of Gialcad's acts came to Utgoine, he summoned him before him and questioned him, but Gialcad filled his father's ears with false testimony and lies. But indeed after a time Utgoine was aware that Gialcad his son and Bacac his brother made unlawful seizures of herds from the pastures of the Gaal and drove them to their own possessions. A great wrath blazed in the mind of Utgoine, but it is said in Mumain and Gaalen, that the anger of Utgoine had not been half so great were the cattle driven to his own lands. Ermion dispatched curriers to Gialcad and Bacac saying: Come forthwith into my presence.

Ermion placed the sharpest rebuke on Bacac, saying: By Baal O Bacus it is well that nature debarred thee from ever being king over Errion! (he was a cripple). But Bacac grew pale with the fury of anger, and drawing his dagger from its sheath he drove it to the hand guard of its hilt into the intestines of the king, and giving the weapon a twist in the wound, he left it and fled with haste. After a while Leogaire came to the chamber in which his father was wounded, he still lived, and re-

lated to him the evil which befel him and the fratricide committed by Bacac.

Shortly after telling, he breathed his last breath of life. But Giolcad came with speed to the tents of the king of Magnas, but Laogaire pursued Bacac and before the body of his father was cold in death he took vengeance and eric on him for the murder of his father. So fell Utgoine Ermion, styled the great. He reigned thirty years over Errion.

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X. Book. IV. Chapter. Reign of Laogaire sixteen years from 270 to 254. B. C. (See Annals of the kingdom of Ireland Vol. I, Page 76. Age of the world 4607. Under the name of Laogaire Lorc. Also in the Annals of Clonmacnois.)

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After the murder of Utgoine by the hand of his brother Bacac, Gialcad the oldest son came and swept all the royal treasures from the pavilions of his father such as gems and jewels and rare treasures. After making this seizure he sent curriers through Gaalen summoning the princes and nobles to the Buiteine of Gaalen to elect a king. Now it transpired that many were adverse to Gialcad for they believed Gialcad was present when Bacac murdered Utgoine his father, and they knew for certain that he showed no zeal in exacting vengeance of Bacac? On this account they elected Leogaire for it pleased them how he pursued and slew the murderer Bacac. The general assembly of Errion convened on Magnas, and the princes and nobles of Mumain and Gaalen elected Leogaire Ermion over Errion, but indeed the king and nobles of Ullad and of Ultonnmact were not present.

The wrath of Gialcad smouldered for a season against Leogaire however since he remained at the head of the questors of Errion, indeed he was in everything save the title more a king than Leogaire, therefore he begot a species of love for his brother. Notwithstanding Roigne feared for his brother's sake for he loved Leogaire, and said to him: I beseech you to advise with Conncoobar king of Ullad, for Noid king of Mumain is like a prince of Gaalen since he married Aine. In like manner the wife of Leogaire himself was the daughter of the chief of Cruiten. Ultonnmact stands in true friendship with Ullad. Therefore

what if Gaalen and Ullad should always rule over Errion: The king of Ullad in Aodmagnmaca, and the king of Gaalen in Mag-nas? And a covenant to stand for the future between you? Leogaire answered: Let Roigne proceed as he deems just. After that Roigne set out for Aodmagnmaca, and repeated to Connobar king of Ullad the same words. This was the reply Connobar made him: What time the sons of the hero first came, after the drowning of Cier under the waves of the great sea, leaving Er an orphan, Iolar the ancestor of Leogaire, whispered with Blath surnamed Amergein the Ardromfear saying: Since his father is dead, we will take his share and his division of the territory? But Marcac the forefather of Noid raised the shield of his protection over the youth so it was that my great-father Er was established in the land of Ullad! It was here his cairn was built therefore is his division of the land called Ullad. Now Leogaire adviseth with his brother Roigne to seize and despoil Noid of his kingdom. Return home to Gaalen O Roigne and say to Leogaire, thus spoke Connobar king of Ullad: From the beginning Ullad was the division of the sons of Er, their children will retain that much by law or if necessary by force of arms. They do not need nor desire to possess more. The king who now reigns in Ullad will without doubt walk in the footsteps of his race, and if required will march the collanns of warriors to maintain the laws of Errion. The words of Connobar put Roigne to shame, and he answered: Had Connobar known Roigne's love for Leogaire and how he fears Gialcad he would condone my words.

Connobar took his hand and said: Have courage O Roigne Connobar shall remember your words no more. Go O Roigne to thy brother and relate the words of Connobar to him, and return and dwell here with me, perhaps the friendship between us safeguard the peace between thy brothers. Roigne did according to the word of the king of Ullad. Now Leogaire gave Gialcad scope to do as he listeth, and Gialcad began to conduct himself with haughtiness through Gaalen and Mumain, and though the tax of the high-king was the same as any other claim yet Gialcad levied upon it as if the spoils of war until the spirit of revolt began to move in Gaalen and in Mumain.

For this reason Roigne set forth for the tents of Gialcad

to confer and remonstrate with him, but the wrath of Gialcad was so aroused that he would have slain his brother, but that Roigne was more expert in arms than he, for Gialcad was thin and weak of body. After this Roigne returned to Aodmagnmaca and dwelt with Conncobar the king. Roigne was more learned and wise than any of the race of Iolar, for this reason it was rumored in Mumain and in Gaalen that Lerida mother of Roigne and queen of Utgoine was paramour to Ros prince of Ullad. For the truth of this gossip I, Leigban, will not vouch.

In those days owing to the discontent and unrest in Mumain and Gaalen many set out from Errion.

The children of Feine (Phoenicians) were the first to bring to the Eastern world the military renown, the strength, bravery and heroism of the Gaal Scioth Iber. They were in great demand by the kings and rulers of the world in time of warfare and battle.

But there was a law made by the kings and high-kings of Errion forbidding foreign military service to the men of Errion, inflicting a penalty on every one who accepted such stipend, and branding them as outcasts from their tribes forever in Errion. Hence when they had served their period of foreign service in arms, they did not return to Errion, but retired to Gaalatia where their fellow-mercenaries had founded a colony. Since in Errion there abounded dense oak forests and they fed their swine on the acorns which gave the pork a delectable flavor, therefore the buyers of Feine came each year with a merchant fleet, ostensibly to buy up pigs, cattle, wheat, and wool, but privately through the medium of the priests of Baal to incite the youth to sail with them to the Eastern world. They received an ounce of silver for every soldier, but it was said that the cromfir received half the profit. Whenever it transpired that a chieftain, or a ruler was dissatisfied with his lot in Errion he set out with his companions in arms and his tribes people to the Eastern world and they laid tribute and a tax for supplies, on every country, tribe and territory through which they marched. In the days of Utgoine the high-king, countless thousands set forth from Errion, and they made war on anyone who opposed their progress. Even as Brian MacCeuth depopulated Italy, and burned the city of Rome, because the

Romans attempted to do him dishonor. After the death of Alexander the great son of Phillip in the far East. There were ten colanns in his service without pay from the time of his sickness to the time his kingdom was divided among his chieftains, though Laugeur MacCuir pressed Liosimachus the military paymaster for the stipend at least of the common soldier of the men of Errion. This was Liosimachus reply: March away to the north of Thrace O royal hero, and when I and the army will come I will pay your just demands. Afterwards when Liosimachus came, this was what he said: Great God am I alone to be held responsible for the debts of Alexander, and I receiving the least valuable divisions of his kingdom? So he refused them their back pay. But MacCuir said to his mercenaries: O free sons of Errion will we accept the refusal of our common stipend from this Liosimachus without a thrust or a blow?

They formed on the spot and marched against Liosimachus and waged a great battle with him, routing and slaughtering his army and killing himself. After seizing an immense spoil of gold, jewels and priceless treasures captured in the wars of Alexander, they set forth for Gaalatia. In the East, Phyrrus king of the Mollosians was the bravest royal hero of the world in those days. All the teeth in each jaw were a solid piece of bone and enamel. After viscidities in flight and exile he afterwards regained his father's kingdom in Epirus.

He incorporated two comlanns of the Gaal Scioth Iber into his army. They became such resolute favorites of his that they were styled throughout the East "The Phyrric Phalanx."

It was by their prowess he broke many battles, and wrested victory frequently from the sullen warriors of Rome on the plains of Tarentum. Afterwards Phyrrus perished in the city of Argos by the impact of a roofing flag which a hag of that city cast down upon his head from the top of her house.

Ullad enjoys peace and prosperity. Ullad and Ultonmact are as one. In those days Concobar began to enlarge the Murnollavs and to build additions to Aodmagnmaca. For the rows of edifices constructed by Eocaid were not sufficient for the housing and dormitories of the scholars who came in multitudes from all divisions of Errion and from the land of Cruiten. Leig-



ban took no rest but went from Murnollav to Murnollav unceasingly but his strength was not equal to his inclination, therefore he died in the twenty-sixth year of the reign of Concobar and the children of the land mourned him sorely, but the sorrow of none was greater than that of Roigne the son of Utgoine. When the ollavs assembled in conference they elected Toile as ardollam. Now in the ninth year of the reign of Leogaire Ermion, Noid king of Mumain died after a reign of seventeen years, when the assembly met on the Bruiteine of Mumain they elected Lugad the son of Noid king over Mumain in place of his father. It transpired that Lugad was under the influence of Gialcad so that he did whatever he wished, but while Concobar lived Gialcad feared. After a reign of thirty years Concobar expired in Aodmagnmaca and was buried there, his tumulus stands to the eastward, and when the assembly of Ullad convened on the Bruiteine they elected Fiacnac the son of Cas, the son of Ciombaot, king over Ullad. Then the spirit of Gialcad arose, when the general-assembly of Errion convened in the first year of the reign of Fiacnac. The mouth and hand and eye of Gialcad gave attendance to Fiacnac, after a little while he said to him: Hast thou O Fiacnac ever thought of the danger impending Errion from Oilliol son of Aine of the race of Feotar? Is it meet or just that this Leogaire should rule who mouses about like an owl? If Fiacnac would take the throne? But Fiacnac replied: No O Gialcad let each retain his own possessions. When the king of Ullad came to Aodmagnmaca he related to Roigne the words of Gialcad. Roigne went with haste and whispered the news to Leogaire. When Roigne returned to Aodmagnmaca he repeated the words of Leogaire to Fiacnac: It would be most desirable to me to be rid of the burden of ruling. When the Assembly of Ullad convened on the Bruiteine after these events, and upon the reading of the writings according to practice, Fiacnac did not hear the words he commanded Toile to record. Then Fiacnac king of Ullad arose and said: O princes and freeborn children of Ullad my ear has heard nothing of the story which I commanded Toile to inscribe in the book of Chronicles concerning the words which passed between Gialcad and Fiacnac king of Ullad? And it happened that confusion came over Toile and his memory de-

served him, so that from that moment he was like a child. So when the conference of Ollavs sat in Aodmagnmaca they elected Seagair Ardollav, and he recorded the words in their proper place faithfully. At this juncture Gialcad scattered ugly and evil rumors about concerning Leogaire: That his father was not fratricidally removed by Bacac, but slain by his brother in expectation of possessing the throne, that it was the fear of Leogaire that drove himself at that time to his father's tents, that Leogaire frequently asked him for condonement for the crime, and that he should rule in all things except the title of king.

Lo now when these whispers had swam through the land; even so great was the esteem of Leogaire or else his fear, that one would suppose Gialcad was Ermion. Then in the sixteenth year of the reign of Leogaire an embassy came to him saying: Gialcad thy beloved brother lieth on his bed of sickness, and calleth for a sight of Leogaire his brother before he dies! Leogaire proceeded to the dwelling and stronghold of Gialcad to comfort him, and according to the royal usage he took with him his armed guard. When Leogaire was passing out the threshold of the chamber, Gialcad said in a faint voice: Why O brother didst thou bring this noisy loud-shouting retinue? If it were but possible that thou and thy son Oilliol should stay a short while with me, many a grave and sorrowful matter I have to relate to you O my dearest brother! It transpired that Leogaire gave ear to the pleading of his brother and dismissed his body guard that came with him. What time Leogaire and Oilliol his son dwelt in the tents of Gialcad, Dub (Duff) the chieftain of Remion and his son gave attendance to them.

On the evening of the following day, before Leogaire and Oilliol retired to their bedchambers, they entered Gialcad's chamber, and as Leogaire sat on the edge of the bed and Oilliol by his side, Dub and his son entered the chamber, then Gialcad sprang up quickly and drove his dagger dreadfully into the bosom of Leogaire, and Dub and his son killed Oilliol. Thus fell Leogaire after he had reigned sixteen years.

After the assassination when the butchery was complete, Dub and his son gave a shout and raised a great uproar, without delay the story got circulated through Errion: That Leogaire and his son Oilliol attempted to murder Gialcad while he

lay on his sick-bed, but that Dub and his son Morcean overcame them while off their guard.

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XI. Book. I. Chapter. Reign of Giolcad son of Utgoine seventeen years 254 to 237 B. C. (See Annals of the kingdom of Ireland Vol I. Page 68. Age of world 4609. Under the name of Cohtac Caol Breag. Also Annals of Clonmacnois.)

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Upon the death of Leogaire, the swift carriers were dispatched throughout Errion to summon the kings, princes, chieftains, ollavs, and the tribunes of the people, together to elect an Ermion. When the general assembly sat they elected Gailcad Ermion, for prior to the convening of the general assembly he was elected king of Gaalen on the Bruiteine of Magnas.

In these days Duac the son of Oilliol son of Leogaire, was a babe two years old, they bore the child away from the knowledge and danger of Gialcad, and hid him in safe keeping in the fortress of Fearmor the chieftain of Coriat, who was son of Morla the father of Aine the Queen who wedded the chief of Cruiten. Now this Aine was mother of that Aine whom Leogaire married in the land of Cruiten and she bore for him Oilliol who was the father of the little exile Duac.

It came to pass that Ermion sent trackers to trace up the child, a certain message came back to him, saying: The child is a deaf mute. For Alla mother of the children of Fearmor named the child "MAON" and so every one called him. Now the same day that Maon was carried to the tents of Fearmor Alla his wife gave birth to a female child, calling her Moriat, she became the foster sister of Maon. Gialcad did not further molest Maon, but the stories of Utgoine and Leogaire, and Gialcad and the wounds which Gialcad suffered from Oilliol the son of Leogaire before he raised his hand to parry them, were industriously spread far and wide.

However nobody ever saw the alleged wounds. After a while it began to be questioned more particularly now of this physician now of that: O sire art thou he who dressed the wounds of Gialcad which he received at the hands of Oilliol son of Leogaire? But each individual answered: No. Word of all those occurrences came to the hearing of Fiacnac king of

Ullad, but he replied: Except Roigne the seed of Iolar are all alike. I will not interfere between them. At this time Mumain was at the nod of Gialcad for the prince of Ib-Lugad married Ermion's daughter. But Ullad dwelt under the shield of peace and prosperity all the days of the sixteen years which Fiacnac ruled the kingdom. When Gialcad had defiled the throne of Errion twelve years, Fiacnac king of Ullad expired. When the assembly of Ullad sat on the Bruiteine, Daire son of Fiacnac was elected king of Ullad in place of his father. What time Daire had ruled one year Maon had grown to be a youth, and of such noble mould that his fame reached the hearing of Gialcad, it was unpleasant news to him. Suddenly there was no trace of Maon on Coriat. Fearmor came to Aodmagnmaca and related to Daire that he was returning from Ardtan whither he had accompanied the youth on his journey to Ner the son of Cruiten who was the chief of the land of Cruiten, for word came to the ear of Fearmor that Gialcad was about to slay Maon.

He likewise related to Daire the condition of the children of Mumain, narrated how a portion of the earth sunk down the length of a bowshot and how the waters rushed into the gulf, and remained there, and it is called the Waters of Gurna in Coriat. Fearmor was not profoundly learned save in the chase, music and the dance. The king said to me: O Seagar that man is without wisdom, the slender share he has, he defiles with deep potations which smothers the intellect of man. As Fearmor set out for Mumain Daire presented him with two steeds: Iac and Easog, and two splendid dogs Sugac and Luc. Fearmor went his way happy. After the lapse of four years Fearmor came again to Aodmagnmaca, he spoke like this: Maon still resides with Ner in the land of Cruiten every tongue praises him highly. Although his body is in the land of Cruiten yet his soul is in Errion, he covets leave to set his foot upon its soil. Gaalen and Mumain desire a sight of the brave youth, the chieftain of the Feotar has promised all aid in his power, what saith the king of Ullad? Will he not raise a hand to pull the Easog Cobtac from the throne? Daire replied: Mumain raised him up, let Mumain pull him down. Ullad will remain in her peace and prosperity. But Fearmor continued: Will the king of Ullad oppose the march of the Feotar who will lead

Maon hither? Daire king of Ullad answered: The Gaal of Ullad and the Gaal of Cruiten are brothers let them march through Ullad and welcome. After that Fearmor went to the beach of Ardtan to await the coming of Maon and Glas son of Fearmor and his retinue and the army of Feotar, for it was there he expected to sight them.

Fearmor stood on a cliff over the sea, and saw a boat approaching the port, in it were the messengers whom Fearmor had sent to the land of Cruiten to Maon along with Crafiene Fearmor's minstrel. They said: O Fearmor Maon and thy children are well, and will be here presently. What time Fearmore had gone to Aodmagnmaca, the messengers sent to Cruiten not yet returned, Moriat chanced to hear what was transpiring, she could find no rest at home or afield where Maon used to be, and her affection and love grew within her and devoured her heart! Alla beheld the condition of her daughter with sadness, but she spoke not. Until Moriat said: Permit me to go to thy sister in the tents of Oir? And Moriat went. At this juncture the chieftain of Airmion was absent with the hunters, but his two sons youths were at home. Aongaisa their sister was a dear companion of Moriat, more so than any in the land of Mumain. Now Moriat confided to her every desire of her heart. The two maidens and the two youths with their attendants set out and did not rest until they stood on the land of Ullad, they came to Aodmagnmaca for they heard Fearmor was there, and Daire the king introduced them to the presence of the chieftain of Coriat, and Moriat looked at Crafiene the aged bard of Fearmor, she read in his eyes how matters stood. The feast was prepared, they were no more than seated at the banquet when footsteps and many voices were heard, and warriors in the panoply of Errion entered, others wore the rough dress and spears of Feotar. Before a word could be uttered Moriat was enfolded in the arms of Maon. Fearmor embraced Glas his son and Maon and conducted them into the presence of Daire king of Ullad saying: My son Glas a brave youth, and Maon the foster son of Alla. So the royal attendants enlarged the banquet board, and Daire the king of Ullad gave them a gentle welcome. Awakening the strings of music, Crafiene sang:

The evil deeds of Cobtac, the fall of Leogaire and Oilliol the flight of the child to Coriat, the adoption of Maon, his second flight to the land of Ner. The love of Maon and Moriat. When Crafteine had finished he said: O gentle and mighty king of Ullad what if Glas narrate the second part? So Glas the brave son of Fearmor stood saying: Four years did Maon and Glas and their retainers from Mumain, sojourn in the land of Ner. We listened continually to see if Errion would call us, when the four years were completed the hour was at hand, Ner prepared two comlanns of the Gaal of Feotar to march with Maon on his journey. We crossed the sea to Errion, Maon dispatched curriers to the promontairies nearest to light fires as an agreed signal to the watchers, quickly the fires were blazing to the west and south. It happened that Gialcad was on the southern boundaries of Gaalen when word came to him, saying: The son of Oilliol cometh upon the king. So he sent the swift riders out to concentrate the comlanns of Gaalen and Mumain immediately. Indeed the comlanns of Mumain assembled but they marched away joyfully to Maon, and the comlanns of Gaalen were cold on the cause of Gialcad. Maon set out with haste until he came to the army of Gaalen, he sought out Gialcad, and he commanded the heralds, saying: Let Gialcad show his blood-guilty face until he hears the wounds of Oilliol speaking through the mouth of Maon. But Gialcad was heavy of heart and weak of hand by the weight of blood, therefore he did not show himself. Maon saw a company near the heralds and thinking that Gialcad was one of them said to his body guard: Can we not cut down that lean wolf and his companians? Ordering a charge they clove through Gialcad and his body-guard very quickly. We raised Maon on our shields, and as the comlanns assembled around he said: A gentle welcome to you my brave friends, and the shout of a mighty cheer arose, and the clashing of shields. Glas said: Doth he speak O brave warriors? All answered: He speaketh. The youth Maon said: No dirge shall be sung nor war song chanted over such as he, for he murdered my father and my father's father! So far his fall has been as honorable as the death of many a mighty king, the breath of life is in him still, it is not just that his evil spirit be breathed out into the air of Gaalen? The hosts replied pros-

per Baal and all the works of Labrad! We lowered Labrad from our shields to the ground. But soldiers went to Gialcad still breathing and binding his hands and feet with fetters of chain dragged him to a pit they dug in the earth, and cast Gialcad into it, calling him: Cobta-Caol Breug!

They settled the soil even with that surrounding it, so that no memory of him should remain over the earth. After that we came to Aodmagnmaca. Daire king of Ullad presented Crafteine a harp resplendent with chased gold, the like of which had never before come into Mumain. Crafteine named it Daire. To the two young heroes the king presented a choice war-horse and a coat of mail, and Eoca Daire's queen gave each a fine cloak and belt and pin and a dagger of red gold. After this they proceed homeward to the tents of Fearmor, where Maon married the beautiful and blooming Moriat.

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XI. Book. II. Chapter. Reign of Duac seven years 237 to 230 B. C. (See the Annals of the kingdom of Ireland Vol. I. Page 76. Age of world 4659. Under the name of Labrad Lun-seac and Maon son of Oilliol. Also the Annals of Clonmacnois.)

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When Gialcad fell after a reign of seventeen years, whereas many of the nobles of Gaalen fell with Gialcad in the battle of Dunnarig a time passed before the election of a king. When the assembly of Gaalen sat on the Bruiteine they elected Duac son of Oilliol brother of Utgoine, king over Gaalen, when the princes and nobles of Mumain and Gaalen assembled on the Bruiteine of Magnas they elected Duac Ermion. But Labrad son of Oilliol son of Leogaire lived on his father's possessions and retained the companies of Feotar about him for they did not return to Cruiten. In the first year of the reign of Duac the curriers went through Ermion summoning the kings, princes, chieftains, ollavs, tribunes of the people, and the judges, as well as the king, and nobles of Ultonnmact, to convene as the general-assembly of Errion when they should see the fires ablaze on the top of the raths throughout the land. The curriers added indeed: Labrad had brought indictment against Morcean chieftain of Remion.

When the general assembly convened, there gathered multi-

tudes greater than since the days of Oilliol Biorgneat around Magnas. When the assembly sat the first session Ermion was on the throne, and the king of Ullad, Mumain, and Ultonnmact, were each in his proper place. The judges sat on chairs, then Tollard the Ardbreitem of Errion arose saying: Let Morcean the chieftain of Remion stand before the assembly. And Morecaen stood up. Tollard said: After nine days when the general assembly shall sit in the second session let Morcean give answer to Labrad for the blood of Oilliol his father and Leogaire his grandfather some time since Ermion? Then the assembly went forth but there was no great feast nor athletic contests as were formerly on the field of Tabarta. Labrad remained in the tents of Daire king of Ullad and Fearmor and many of the princes of Mumain came as did Crafteine the bard from Coriat with the harp which the king of Ullad gave him, he awakened music on the chords of Daire his harp sweeter than was before that time heard in Errion. When the assembly sat the second itme the name Morcean was called publicly, but he was not in his place, nor to be found, nor word whither he went so Labrad and Glas and Labrad's companies went, and requested a company of trackers to run down Morcean but no trace of him was to be found on the face of the land, when Labrad returned he listened to the words of the law of Errion. He stood in presence of the assembly and asked: When shall the testimony of Degain and Stad be heard against Morcean? All remained silent until Fergais prince of Ullad arose saying: What time Morcean shall stand in our presence. But Labrad answered: Not till then? He began to talk, when Daire king of Ullad arose and said: O fellow rulers and freeborn sons of Errion, although I admire the zeal which Labrad manifests in pursuing the man alleged to have shed his father's blood. Then Labrad interrupted: O king it was the murderous Morcean who gave the first thrust! Daire continued: O Labrad though thou art dear to me, the laws of Errion are dearer.

What if Labrad take his seat among the princes of his race until his ear hears the words of the tract of the laws? And it was so. When the words were finished, Daire arose and said: Labrad now has heard that it is necessary for every tongue to be silent while the indicted one is absent. Labrad became



sad and said: Another three years shall elapse and Morcean alive? While he and his father struck the instant they heard the signal of Cobtac-Caol-Breug? Daire said: Let the words of the practice of Tanasteac be heard, and the words were read, then Daire king of Ullad said: The case of the death of Oilliol can be examined on the Bruiteine of Gaalen, Labrad was satisfied. After the three days the book of the Chronicles was read, and when the heralds proclaimed: Stands any one on the Bruiteine demanding justice? No voice answered. The hosts dispersed homeward. Daire king of Ullad sent four times nine youths with Crafteine to learn to play the harp. When Lugad king of Mumain had ruled twenty-seven years he died, and when the assembly of Mumain convened on the Bruiteine they elected Eunda in place of his father king over Mumain and in the ninth year of the rule of Daire in Ullad Seagair died and when the conference of the ollavs assembled they elected Stacad ardollav of Ullad. It was afterward asserted that there was no ollav in Errion nor Gaalag wiser than Seagair since the days of Parlat. In his seventh year as Ardrig of Errion Duac expired. They buried him and constructed his cairn in Magnas.

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XI. Book. III. Chapter. Reign of Duac son of Oilliol seven years from 230 to 223 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 77.)

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After the death of Duac, when the assembly of Gaalen sat on the Bruiteine they elected Duac son of Oilliol son of Leogaire king over Gaalen. The carriers went out through Errion saying: Let the kings, princes, chieftains, ollavs, and tribunes of the people, assemble as the general assembly of Errion for the throne of Ermion is vacant. When they came into session they elected Duac king of Gaalen Ermion. Now it transpired that Duac grew haughty to a degree, and he would not take the counsel of Daire about the children of Feotar which followed him from the land of Cruiten. Whatever evil the soldiers of the two comlanns did (and many were their transgressions) Ermion did not discipline them. On a certain day Cinc son of Cinc, officer of the comlann and a prince of the Feotar spoke to Melgat son of Cobtac-reviling him saying: Are those red

brands on your face the marks of the blood of Oilliol? For indeed there were two red spots on Melgat's face since he was born. So Melgat complained to Duac of Cinc's misconduct, his reply was: Wert thou on hand when thy father murdered my father? Now in the sixth year of the reign of Duac as Ermion the general assembly of Errion convened, and the word ran concerning the deeds of Duac, moreover, it displeased the kngs of Ullad, Mumain and Ultonnmact, yea even the princes of Gaalen, that the comlanns of Feotar should stand in arms so close to the general assembly of Errion. Melgast spoke privately now to this noble now to that, and ascertained that Ermion had forfeited the love of the freeborn sons of Gaalen.

Therefore Melgat made a covenant of revolt with them against Ermion. Melgat prepared a large force, and Duac massed the comlanns, and it was wonderful to see in Errion the children of Gaalen arrayed against Ermion, and half Mumain was with Melgat that is Conn prince of Ib-Lugad and the chieftains of Deas beyond Amanmor, but the king of Mumain did not proceed to the war. The two armies met on the boundaries of Mumain and Gaalen among the hills of Ceas. Melgat commanded to be proclaimed: Who are those aliens who carry their lances for a charge in the land of Errion? Let them go without delay to the land of their dwelling. Duac answered aloud: The warriors who slew Cobtac Caol Breug, they will march to their dwellings around Ermion over the corpse of Melgat. They sounded "To battle." And the heralds about Melgat proclaimed: Let it not be said in Errion in future that one of the half-breeds went safe from this battle. The comlanns face to face fought valorously and desperately, and Duac fell, and there didn't a man of Feotar remain to tell the story after the battle, Melgat commanded: Let the children of Feotar be interred according to the custom of the land of Cruiten, and it was so. Duac's carn was constructed over the spot where he fell. His name at first was Duac son of Oilliol, surnamed Maon, but the day he cut down Gialcad the army called him: Labard. And this is his name on the roll of kings. He was also surnamed: Lungseac, because he came with many ships to Errion. The mouth of the waters of Slaigne is no longer called: Inbior Slaigne, but Loc Garbmuin because there the

Gaal of Feotar came to port. As the battle ended when Duac was killed Morcean the chieftain of Remion came into the presence of Melgat for Morcean fought in that battle. But Melgat commanded that he be apprehended so that he would make answer for the indictment regarding the blood of Oilliol. And the reign of Duac was seven years complete as Ermion.

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XI. Book. IV. Chapter. Reign of Melgat twelve years 223 to 211 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 78. Age of the world 4678. Under the name of Melgat Moltac. Also Annals of Clonmacnois.)

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Now from the time Labrad Luingseac armed the comlanns of Feotar with "Slaigs" (i. e. broadheaded spears) the kingdom of Gaalen began to be called: "The kingdom of Laigean" i. e. The kingdom of broadheaded spears. When the assembly of Laigean convened on the Bruiteine they elected Melgat son of Giolcad king over Laigean. Then Melgat summoned the judges to the Bruiteine and Morcean was placed before the assembly Degan and Stad were called and raising their right hands they swore by Baal, Re, and Tarsnasc, and invoked the spirit of Oilliol saying: As soon as Dub and Morcean heard the voice of Gialcad they ran from the place where they were, and Degan and Strad followed after them and saw Galcad standing over Leogaire who was stretched on the ground, and Oilliol entered and Morcean stabbed him with many thrusts until he died. Tollard the judge addressed Morcean: Thou hast heard the testimony against thee, what dost answer to them? Morcean remained silent but he looked up pityfully to Melgat. But Melgat said publicly: Do not turn thy gaze appealingly to me O Morcean for there is neither pity nor mercy in my heart for thee. If my father lost his senses should I lose my fame? Let the judges speak. Tollard said: Shall the tract of the laws be unrolled? And every member raised the right hand. So the sentence was read, and he was delivered over to the hands of the executioners and a great throng gathered about, and Morcean was removed from the sight of men forever. For this act of justice the mind and desire of every one was grateful to Melgart, they surnamed him "Melgat Moltac." Then the carriers went

forth summoning the kings, princes, chieftains, ollavs and the tribunes of the people, to general assembly of Errion saying: Indeed the throne of Errion is vacant. When the assembly convened Daire kng of Ullad was in his place, and Melgat's acts were so pleasing to him, that as soon as the heralds proclaimed: The throne is vacant, Daire king of Ullad arose, and said: O noble rulers and free born sons of Errions what if Melgat son of Gialcad sit upon the throne? They elected him as with the voice of one man. Melgat ruled justly, since the days of Utgoine the law began to lose force in Mumain Laigean, but now Melgat gave them due prestige, Daire in like manner is the flower of Ullad, Ullad and Ultonnmact are in peace and prosperity. Now in the third year of Melgat's rule as Ermion, before the going out of the heralds to summon the kings, princes, chieftains, ollavs, and tribunes of the people, to sit in the general assembly, Feargeal the Ardcmfear of Laigean came with a deputation to the tents of Ermion on Magnas, and Feargeal conducted the deputation into the presence of Melgat the king, and the deputation was an embassy from Gaalag, Iberia, and Buasce, and Gaistrebaal a fosterling of Aonbaal was the head of the deputation, he bore with him letters from Aonbaal his brother chieftain of the Feine and high lord of the Gaal Scioth Iber in Gaalag, and the Gaal Scioth in the west of Europe, saying: Baal and victory to thee O Melgat Ardrig of the Gaal Scioth of Errion and the Gaal Scioth Iber in the western world. I have declared war for the sake of the Gaal Scioth the children of Feine of Catharcedun (Carthage) against the tribe of Remion (the Romans). I Aonbaal son of Amalcer Barrgais have decreed war in the name of Catharcedun, but in fact for the sake of the Gaal Scioth Iber, Ogageis, Naoimadeis, on the face of the earth, indeed for the sake of all mankind! for in truth if the human race stood on the Bruiteine when the heralds proclaimed: Stands any being on the Bruiteine demanding justice? Then it would behoove mankind to lift its voice in accusation against the tribe of Remion! For in whatsoever region there is peace and contentment, whatsoever place there is prosperity and plenty, in whatsoever country there is riches and treasures, such a place will arouse the avarice of the Remions. An avarice that withers like Baal in his wrath and violence. I am under

vows to be forever against the tribe of Remion! What time my father Amalcer Barrgais was to proceed with his army to Eisbaniat (Spain) and I a youth of nine, he made a great sacrifice to Baal the highest and asked me if I wished to go with him? I replied: It would be most pleasing. He said: I will take you if you promise as I demand. And he dismissed all who were around the altar, and commanded me to place my hand upon it making oath: That I would be a perpetual enemy to the Remions, that there should be no friendship between us forever! I swore and have kept the oath O king to this day. For these reasons I ask the hand of friendship of thee, and if possible aid against the Remions. My brother Gaistrebaal will explain at length the conditions of the covenant between us. But Ermion said to Feargeal and Gaistrebaal. I cannot give answer to this case, but the general assembly will convene shortly, stay in my pavilions and I will place the question before them. And it was so. When the general assembly sat Ermion arose saying: O fellow rulers and freeborn sons of Errion when the assembly shall come to order for the second session after the nine days Ermion has words to place before your consideration. When the assembly sat for the second session, Gaistrebaal and his deputation was seated among the princes of Laigean. Ermion arose and said: O thrice gentle and noble rulers of Errion: There has come to us Gaistrebaal brother of Aonbaal the high-prince of the Feine of Catharcedun with an embassy of the Gaal Scioth of these regions if it seem pleasing to you Stocad the Ardollam will read the letter which Aonbaal and our kindred people writes to us? Stocad read the letter in hearing of the general assembly, after the reading they conferred, but they were neither unanimous nor of one counsel upon the question, After a time Conn prince of Ib-Lugad arose saying: If Daire king of Ullad would speak? A murmur passed through the assembly saying: Yes if the king of Ullad would speak! Therefore Daire arose and said: O fellow rulers most renowned, and freeborn sons of Errion in this cause before replying to Gaistrebaal for the sake of our brother Aonbaal high prince of the Feine of Catharcedun, and the Gaal Scioth in those regions, it behooves us to reflect in the first instance: What our wishes may be? And in the second place: What is permissable, and

what the law of Errion forbids, for to this general assembly the law of Errion transcends all else! Therefore I say: Certainly we desire to extend the hand of friendship to Aonbaal for all time, but to make a pact as allies to wage war with him against the tribe of Remion, would be unlawful for us, for there are words on the tract of the laws of Errion saying: No king nor sovereign prince shall march forth the comlanns out from Errion. And so it was decided. Notwithstanding there gathered privately, chiefly through the zeal of the cromfir, numbers sufficient to form four comlanns, the greater part of them were partisans of Labrad Lungseac, but there came also brave warriors and diatribes (i. e. adventureres separated from their tribe by any cause) from every kingdom even from Ultonmact to the port of Loc Garbmuin, and sailed away with Gaistrebaal. Now in the fourth year of Melgat's reign Eunda king of Mumain died, when the assembly convened on the Bruitene they elected Maccorb his son king over Mumain. The following year Conn prince of Ib-Lugad expired, and Lorc his brother was elected in his place. Maccorb king of Mumain married Lorca daughter of Lorc. It transpired that Lorc and Maccorb believed that Ermion wished to divide Mumain against the king by stirring up the faction of Duac against the faction of Gialcad, so when the questors went forth to collect the tax for Ermion they were instructed: Bear more heavily on Tuat Mumain than on Deas Mumain. In this manner eleven years passed, until the questors came upon the land of Maccorb with violence, and as they forced away the king's herds the men of Mumain arose and cut them to pieces. For this reason Ermion wrote letters to Maccorb saying: Upon the convening of the general assembly of Errion let Maccorb answer for the murder of the questors. The curriers went forth through Errion summoning the kings, princes, chietains, ollavs, and tribunes, of the people, to Magnas. When the general assembly of Errion sat the rst session Melgat the Ermion arose saying: When this assembly shall convene after nine days in its second session let the king of Mumain answer: Why the questors of Ermion were slain? When the assembly convened in its second session, Maccorb king of Mumain arose saying: The questors were cut down because they came into the land as an armed foe driving off a spoil by vio-

lence. Daire king of Ullad said this has resulted from the questors of Utgoine, why does not Mumain send in her share as does Ullad? But Melgat replied: The comlanns of the warriors shall safeguard the law of Utgoine, and clamor broke forth in the assembly. After a while Diare king of Ullad arose and said: O fellow rulers and free born sons of Errion it is my opinion that this is the first time the general assembly of Errion has heard of the law of this man or that man? Let it be also the last time. The law is the law of Errion! So Maccorb proceeded rapidly to Mumain, and ordered his comlanns while Melgat supposed he would get Maccorb off his guard, therefore he ordered a great army and marched upon the capital of Maccorb at Brugrig. But when he approached the waters of the Meag the comlanns of Mumain were drawn up in battle array over against him. Maccorb commanded his heralds to proclaim publicly in the hearing of Melgat: Are these men questors come after a spoil? But Melgat did not follow the heralds he fought at the left wing, but Siorna his brother directed the battle in front of Maccorb. They fought with valor, Maccorb searching zealously for Melgat, but did not find him. But as soon as Lorc saw the crown on Ermion's head, he ordered his comlanns saying: O my valiant warriors behold the tax man and his train, and shouting their battle cry they charged as straight as an arrow from the bow and they cut to pieces all before them, and Melgat fell by the hand of Lorc prince of Ib-Lugad. But Maccorb marched straight to the Bruiteine of Laigean at Magnas, and commanded that everything pertaining to the general assembly of Errion be transferred from Magnas to Tabarta. When Maccorb came to Tabarta he would not enter the king's palace but dwelt in his pavillions on Tabarta.

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XI. Book. V. Chapter. Reign of Macorb son of Eunda of the line of Iber six years 211 to 205 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 78. Age of world 4699. Under the name Moccorib.)

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Now in these days it transpired that Aongais, son of Duac some time Ermion was at the court of Ullad, when word came to Daire king of Ullad of the fall of Melgat, and one month

prior to the arrival of the news Aongais had attained the requisite age, therefore by counsel of Daire he returned with all speed to Laigean. When the assembly of Laigean convened on the Bruiteine on Magnas, they elected Aongais son of Duac son of Oilliol son of Leogaire king over Laigean.

Maccorb dispatched the currier summoning the kings, princes, chieftains, ollams, and tribunes of the people, to sit as the general assembly in the high chamber of Teacmor Tabarta, for the throne is vacant. When it was heard that the sessions would be again in Teacmor Tabarta joy came to the hearts of Ullad and Ultonnmact. Now it happened that Maccorb did not send all the comlanns of Mumain back. When the assembly sat the first session the heralds proclaimed: The throne is vacant. It was at this juncture that Daire king of Ullad arose sayng: O fellow kings, and freeborn sons of Errion, in that we are free, we cannot hold an election so long as armed comlanns are massed around Tabarta. Maccorb arose saying: The comlanns of Mumain will return tomorrow to the land of their dwelling. Dair said: For this reason tomorrow the assembly will manifest its choice. And it was so. On the morrow when the general assembly came to session again, Daire king of Ullad stood saying: What if Maccorb sit on the throne of Errion? All answered with one voice: Yes be it so, be it so! Maccorb went forth to Liafail, and the Ardromfear placed the Eisaon on his brow, and Lorc laid the royal robe on his shoulders. When Maccorb returned to the high chamber, the Ardollav said aloud: Let Maccorb son of Eunda from Reactad be seated on the throne of Ermion. But Maccorb stood in front of the throne and said: Not so. Let the Ardollav say Ardrig not Ermion. And it was so. Then Maccorb sat on the throne, again he arose and said: Let the name of Maccorb be written on the roll of kings "Ardrig," and it was so. Then the Ardollav read publicly the hearing of the assembly the writings of Eolus and the book of Chronicles of Gaalag. And they went forth and celebrated the great feast of Teacmor and the contest of championship on the field of Tabarta. Now there were hosts and countless multitudes from ever ytown land in Errion for their hearts rejoiced that they were again in Teacmor and on the great campus of Tabarta. When the assembly sat the second time,



the writings were read according to practice. When finished as the heralds proclaimed: Stands any one on Tabarta demanding justice? But no voice replied. And they went home to the land of their dwellings. The portals of the high chamber were closed. In the second year of the reign of Maccorb as Ardrig, Stacad died, and when the ollavs held their conference, they elected Naoinan ardollav of Ullad. The reign of Maccorb was just and clean. He summons with zeal the general assembly to Teacmor Tabarta triennially, and safeguards every practice and rule of Tanasteac.

Errion has peace and contentment. Now when Maccorb had reigned Ardrig six years he did eat a surfeit of crabs from which he fell sick and died.

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XI. Book. VI. Chapter. Reign of Aongais son of Duac seven years 205 to 198 B. C. (See Annals of the kingdom of Ireland, Vol. I., Page 78. Age of world 4702. Under the name of "Aongais Ollav." Also in Annals of Clonmacnois.)

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Now when the assembly of Mumain convened on the Bruiteine they elected Cairbre brother of Maccorb king over Mumain. The general assembly of Errion was convoked according to practice and when the assembly sat the first session they elected Aongais son of Duac Ardrig over Errion. After the reading of the writings they went forth and celebrated the great feast of Teacmor and games of contest on the field of Tabarta.

Among the hosts assembled at Tabarta were many of the returned warriors who had gone in the days of Melgat to the war of Aonbaal against the tribe of Remion, and they told of the mighty victory he seized from them in every battle and in every engagement until he shut them up within their walls in the territory of Remion itself. On this account the spirit of the cromfir was exalted for they said: Certainly it was Baal the highest who gave these mighty victories to Aonbaal! high prince of the Feine of Catharcedun, and to the Gaal Scioth his worshippers. When the assembly sat the second session they observed every rule, and read the writings according to usage. No voice answered to the heralds when they proclaimed: Stands any one on Tabarta demanding justice? Now Aongais spent

much of his youth in Ullad, and he gave earnest attention all the time to the prelections and the science of the ollavs, for this reason his mind and aspirations were better schooled in learning than was the custom for the children of Iolar. Aongais was a disciple of Lotar and it pleased him greatly to be styled "Saoi" (prof.) and Ollav (LL. D.). There was a lasting friendship between Daire king of Ullad and Aongais king of Laigean and Ardrig. Aongais Ardrig rules with mercy and justice. It happened that Cairbre king of Mumain died after a rule of four years, when the assembly of Mumain convened on the Bruiteine they elected Fearcorb his brother king over Mumain. In the seventh year of the reign of Aongais, Congaal son of Melgat organized a conspiracy against Aongais. It is said: This was the cause and the beginning of the enmity between them: Congaal composed verses on many subjects and esteemed them highly, now one day when Aongais was in his pavillions with a company of princes some of these verses were read in his hearing, and he stretched back laughing and joked about them, and the heart and spirit of Congaal was embittered, and leaving he organized a conspiracy against him. The two armies faced each other in battle array on the plains of Almuin, and Aongais fell by the hand of Conngaal, after he had reigned seven years.

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XI. Book. VII. Chapter. Reign of Congaal son of Melgat Ardrig seven years 198 to 191 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 78. Age of world 4720. Under the name: "Congaal Iaraingleo Fatac." Also in Book of Invasions. And the Ogigia.)

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After the fall of Aongais, the assembly of Laigean convened on the Bruiteine of Magnas, and elected Conngaal king over Laigean. Then the carriers went forth through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the people, without delay to Teacmor Tabarta, saying: For the throne of Errion is vacant. When the assembly convened the first session they elected Conngaal Ardrig, for Daire king of Ullad would not accept the throne for he was waxing old in days. Daire ruled in peace and gentleness therefore the

kingdom of Ullad and Ultonmact were fortunate; but Mumain and Laigean were split by contention, the princes of Laigean from Duac were flattering one part of the chieftains of Laigean, and the princes of Laigean from Cobtac courting the other part of them. While Conngaal the Ardrig was spending his days composing verses for the minstrels and the poets.

His associates, with the minstrels and the poets, lauded his achievements, surnaming him "Gleo Fatac" for ordinarily it is an easy matter to be flattered by one's companion's? But in truth little learning or science that was befitting or princely did Conngaal possess.

In the seventh year of his reign he sent haughtily to Mumain even as his father did after the imperial taxes. When Fearcorb heard the ugly language in which Conngaal couched the demand for tribute and saw the cohort of questors sent to collect it, his wrath blazed out greatly. He arrayed his com-lanns and came upon Congaal and slew him, and said:

It is not meet nor just to destroy the questors of the Gaal for the evil committed by Congaal who commissioned them. Therefore he permitted them to return to their own kingdom.

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XI. Book. VIII. Chapter. Reign of Fearcorb son of Eunda seven years 191 to 184. B. C. (See Annals of the kingdom of Ireland Vol. I. Page 80. Age of world 4727. Also Annals of Clonmacnois.)

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After the death of Conngaal, the assembly of Laigean convened on the Bruiteine of Magnas, and elected Connla son of Melgat king over Laigean. At the same time the curriers were dispatched through Errion summoning the kings, princes, chieftains, ollavs and the tribunes of the people, to Teacmor Tabarta. Now when the general assembly sat in the first session it transpired that the entire assembly arose and requested Daire king of Ullad to be king over Errion? He answered: Thrice gentle thanks to you O fellow rulers and free-born sons of Errion, but I cannot accept the title, for I deem it well to preserve half of Errion in peace and happiness. It appears there is no soul in Mumain nor life nor heart in Laigean? Still standing Daire king of Ullad said:

What if Fearcorb sit Ardrig? And it was so. He did not go forth to Liafail, Daire king of Ullad laid the eisaon on his brow, and Connla king of Laigean placed the royal robe on his shoulders.

Then the Ardollam read aloud in the hearing of the assembly the writings of Eolus and the book of Chronicles of Gaalag, upon finishing they went forth, and celebrated the great feast of Teacmor and the contest of Exploits on the field of Tabarta. After the nine days the assembly sat the second session and the words of the tract of the laws and the practice of Tanastear were read publicly. On the day previous to the adjournment the Ardollav read publicly the book of Chronicles of Errion. When finished the heralds proclaimed: Stands any one on Tabarta demanding justice? No one replied.

Now Fearcorb ruled justly, and peacefully; when Connla king of Laigean gave him an invitation to come to the hunt to his tents which he raised on Ceas. Since Connla king of Laigean was always friendly and kind he accepted the invitation and set out towards Ceas. Now Fearcorb was a brave and princely man and no suspicion of fear entered his mind so he took with him but a small retinue of personal attendants. It transpired after he had spent four days in the chase, as he slept at noontide in his tent he was treacherously slain. Connla mourned for him, and they buried him, and raised his cairn on the spot where he fell.

And Connla returned to his own kingdom.

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XI. Book. IX. Chapter. Reign of Connla Ardrig four years 184 to 180 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 80. Age of the world 4757. Also Annals Clonmacnois.)

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After the death of Fearcorb, the assembly of Mumain convened on the Bruiteine, and elected Iber the youngest son of Eunda king over Mumain. Then the curriers went forth through Errion summoning the kings, princes, chieftains, ollavs, and the tribunes of the people, to Teacmor Tabarta. As the general assembly sat in the high-chamber the first session, they elected Connla king of Laigean Ardrig, he went forth to Lia-

fail, and the Ardromfear placed the eisaon on his brow and the royal robe on his shoulders, on returning he sat on the throne. The Ardollav read the writings of Eolus and the book of Chronicles of Gaalag, when the reading was finished, they went forth, and the great portals of the high-chamber were closed. According to usage they celebrated the feast of Teacmor, and the games of contest on the campus of Tabarta. Connla mourned for Fearcorb continually. Now Connla was replete with wile, and it came into the hearts of many that Connla knew the conditions of the treacherous murder which befel Fearcorb in Ceas. In the second year of the reign of Connla, what time the general assembly of Errion was on Tabarta, word of this nature was rumored, and Iber king of Mumain heard them. For this reason he sent trackers on a still-hunt to Ceas and its borders to investigate the matter to the bottom. After he had collected all the testimony relative to the subject, in the fourth year of the reign of Connla, Iber king of Mumain wrote letters to Leim the chief judge of Errion making complaint, saying:

Let Connla Ardrig give answer concerning the blood of Fearcorb. But before Baal had passed through two divisions of his house Deigonac (Feb.) Connla Ardrig sickened, and wasting away he died. He is called Connla Croideceallgac, on account of the deceit and treachery of his heart.

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XI. Book. X. Chapter. Reign of Oilliol son of Melgat twenty-five years 180 to 155 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 80. Age of the world 4758. Under the name Oilliol Caisfiacalac. Also Annals of Clonmacnois.)

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After the death of Connla when the assembly of Laigean convened on the Bruiteine of Magnas they elected Oilliol son of Melgat king over Laigean. At this juncture the curriers went through Errion saying: Let the kings, princes, chieftains, ollavs, and the tribunes of the people, come together in the high-chamber of Teacmor Tabarta to elect Ardrig for the throne is vacant. When the general assembly sat the first session, they elected Oilliol son of Melgat king of Laigean Ardrig. But in truth Daire king of Ullad did not lift his hand in favor

of either of them from Mumain or from Laigean, his care was to safeguard the peace of Ullad and Ultonnmact. Oilliol went forth to Liafail, and the Ardromfear placed the eisaon on his brow, and the royal robe on his shoulders, and he returned to the high-chamber. The writings were read according to usage, and on closing the great portals of the high chamber they celebrated the feast of Teacmor and games of contest on the field of Tabarta. After finishing each session of the convention according to usage, the heralds proclaimed: Stands any one on Tabarta demanding justice? But no voice replied, and each went to the stronghold of their dwellings. The mind and aspirations of Oilliol Ardrig are inclined to peace and its fruition for his vitality and body were weak. Although Daire king of Ullad was very aged, his intellect, mind and perceptions were sharp, bright, enterprising.

He had a desire to abdicate the title of king of Ullad, therefore when the assembly of Ullad convened on the Bruiteine of Aodmagnmaca he arose saying: O princes and freeborn sons of Ullad permit my ear to listen to the musical voice of the harp, and to the minstrels chanting the poems and the stories of ancient days, in order that a younger head than Daire may rule. The assembly arose as one man and answered as with a single voice: What doth Daire desire but the peace and happiness of Ullad? Canst not thou listen to the voice of the harp as long as thou livest with the ear of a king? Daire expressed his grateful thanks to them. Now when Daire had ruled five and three score years Naoinan the Ardollam died. When the ollavs held their conference they elected Meascar Ardollav of Ullad. Now after Daire king of Ullad had ruled three score and twelve years he expired, and all Ullad gathered around Aodmagnmaca with weeping and great lamentation.

They bore the weight of Daire to Dunsoberce, and they constructed his carn close to the carn of Eocaid Ollav Fodla. He was surnamed by the children of the land "Daire Eagnac Moltac." When the assembly of Ullad convened on the Bruiteine of Aodmagnmaca they elected Ros son of Concoabar the first born son of Daire, king over Ullad. Ros walks in the footsteps of his race, he loves peace justice and truth, after a rule of five years he died, and when the assembly of Ullad

convened on the Bruiteine of Aodmagnmaca they elected Fionn his brother king over Ullad. When Fionn had ruled two years he died. When the assembly of Ullad came to session on the Bruiteine of Aodmagnmaca they elected Concobar king over Ullad. In the twenty-ninth year of the reign of Oilliol Ardrig Iber king of Mumain expired. When the assembly of Mumain convened on the Bruiteine they elected Adamaer son of Fearcorb king over Mumain Adamaer married the daughter of Strom of the royal race of Ultonnmact. The sons of Er did not view this with favor, for Ros said: Now the rapid riders of Mumain will drive cattle, and their warriors will overrun the fair fields of Errion. True were the words of Ros. In these days the curriers went forth in Errion summoning together the kings, princes, chieftains, ollavs and tribunes of the people, to the high-chamber of Teacmor Tabarta, in the twenty-fifth year of the reign of Oilliol Ardrig, when the general assembly of Errion came into session, Adamaer declared that he would certainly take eric and revenge of the sons of Melgat for the blood of his father! Ros spoke to the ear of Meirt king of Ultonnmact that he should stay Strom from ordering the Danaans to aid Adamaer. When the assembly had finished according to usage they left Teacmor, Adamaer dispatched rapid riders through Mumain saying: Order the comlanns without delay, and Strom arrayed the Danaan, and they marched together to Ceiosiol (Cashel), and Ardrig arrayed the army of Laigean against Adamaer, when they came face to face with their forces, he commanded the heralds to say: Whither goeth forth Adamaer when even the bees remain within? Adamaer replied: The bees indeed go forth to extract honey from the blooms but not as the hunters who went to Ceas to chase the stag but killed a king! Adamaer goeth to Teacmor to investigate the blood of his father which was sucked by the treacherous weasel Connla. It is surprising that the tusk-toothed Oilliol did not rend his flesh asunder. Let no man stop the passage. The battle began on both sides but Oilliol's army could not resist the confederated forces of Adamaer, and Oilliol fell and great was the slaughter and destruction of both princes and Gaal that day. Adamaer and his army and Strom proceeded

straight to Teacmor but the army of the Danaan returned to their home in Ultonnmact.

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XI. Book. XI. Chapter. . Reign of Adamaer son of Fear-corb king of Mumain Ardrig five years 155 to 150 B. C. (See the Annals of the kingdom of Ireland Vol. I. Page 80. Age of the world 4783. Also Annals of Clonmacnois.)

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When the assembly of Laigean convened on the Bruiteine of Magnas, they elected Eocaid son of Oilliol king over Mumain. Adamaer dwelt on Tabarta, the princes and nobles of Mumain elected him Ardrig of Errion. He desired to keep the Danaan attached to himself through Strom his father-in-law for he wedded Flaitdeas, Strom's daughter. But Meirt the king censured Strom sharply for the auxillaries he had already led, so Strom gave his pledged word that he would not in future interfere between the princes of Mumain and Laigean.

Now it transpired when Eocaid son of Oilliol king of Laigean ascertained the status of affairs, he collected chosen men of Laigean secretly, and they went by different routes as best they could to Iomlac, and every armed band hid in the vicinity of the pavilions of Ardrig. When everything was ready they arose suddenly and attacked Ardrig off his guard nevertheless Adamaer placed himself at the head of a small band and they fought while a man remained alive. Every man fell about the tents of the king. Adamaer reigned five years complete. They constructed his cairn on the plain of Iomloc where he fell.

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XI. Book. XII. Chapter. Reign of Eocaid son of Oilliol Ardrig seven years 150 to 143 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 80. Age of the world 4788. Under the name of Eocaid Altleathan.)

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Eocaid went quickly to Teacmor Tabarta, and entered the king's palace. He dispatched the curriers through Errion summoning the kings, princes, chieftains, ollavs, and the tribunes of the people, to the high-chamber of Teacmor Tabarta to elect an Ardrig. But there came no kings, princes nor nobles to Teacmor except those of Laigean. Ullad would not come on



account of the iniquity of Mumain and Laigean, for the princes and nobles of those two kingdoms were arrayed against each other, and had organized the Gaal against each other as enemies. Now after the death of Adamaer, when the assembly of Mumain convened on the Bruiteine of Brugrig they elected Naoieis son of Fearcorb, brother of Adamaer, king over Mumain. Since it transpired that no one else came to Teacmor Tabarta the princes and nobles of Laigean proceeded to elect Eocaid as Ardrig.

Now indeed the intellect and disposition of Eocaid Ardrig, was inclined to peace and ease. He wished to array himself so as to be resplendent with gems and jewels, and brilliant silk, to be in his helmet and mail of red gold, and his hair crimped, and long waving down over his shoulders, and in a wonderful cloak, the product of the weavers of Feine, Eocaid had a new suit for every day he sat in Teacmor Tabarta, during his reign of seven years. Conncobar king of Ullad said: It is well that this one of the sons of Iolar is given to vain dressing, for it is better than, treacherous strife which was usual to the rest of that line. When Conncobar ruled ten years in Ullad Meascar the Ardollav died, when the ollams held their conference they elected Laoi Ardollav of Ullad. What time Conncobar had ruled twelve years he expired, and when the assembly of Ullad convened on the Bruiteine of Aodmagnmaca they elected Cormac his son, king over Ullad. Now in the seventh year of the reign of Eocaid Ardrig the curriers went forth through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the people, to the high-chamber of Teacmor Tabarta in the presence of Ardrig. When the general assembly sat, and when the feast of Teacmor, and the games of contest were celebrated on the field of Tabarta, Feargais, son of Beardsal, son of Aongais, son of Duac, son of Oilliol, son of Leogaire, son of Utgoine made a covenant of revolt with Naoieis king of Mumain against Eocaid Ardrig, he likewise drew with him the nobles of Laigean and the intense cold of winter did not stay them. As soon as Ardrig heard of the proceedings of Feargais he sent a message to Conncobar king of Ullad that he might inform him of the facts. The king called me Laoi to him and said to the chief of the embassy: Relate to Eocaid the words of Conncobar the

son of Er: Are the Gaal Sciot but a lamb for the teeth of the wolf? Or but a deer to be chased by the hunters? Will the children of Iolar forever befoul the land with the blood of the people? And the embassy returned. Concoibar king of Ullad commanded me Loai to write the words of the response for the ears of the assembly of Ullad. Feargais hastened into Tuatmuain, the chieftains of that land marched with him increasing his forces he marched toward the Bruiteine of Laigean under Meist. Ardrig commanded the army of Laigean and the comlanns of Ib-Lugad, when they stood arrayed facing each other Eocaid proclaimed aloud: Lo! the ravens of Mumain fly hither in the wake of the hawk to feast on the blood of Laigean! Feargais replied: Fear hath rendered Eocaid blind let him look again and he will see the eagle guiding the horseman to trample on the sons of Cobtac. The battle raged from the time Baal showed his first gleaming to the time darkness began to fall over the round shoulders of Mullacmeist. Before night spread, word passed: Eocaid has fallen. The army of Laigean guarded the corpse of Eocaid that night, and in the morning when Baal came forth, they bore the weight of Eocaid to the summit of the Meist, and they buried him there, and constructed his carn, and they rolled a mighty rock to the top of the carn, and there erected it, they carved his name upon it: "Eocaid Ardrig Laoc-nasa." Eocaid's reign was seven years complete. After the fall of Eocaid Feargais marched directly to Magnas the Bruiteine of Laigean.

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XI. Book. XIII. Chapter. Reign of Feargais of the line of Iolar twelve years 143 to 131 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 80. Age of world 4805. Under the name Feargais Fortamail. Also Annals of Clonmanois.)

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Now Feargais went to the Bruiteine of Laigean when Eocaid was killed, and the warriors stood on the Bruiteine, and raised Feargais on their shields, it was thus he took the title of king of Laigean. Then he proceeded to Tabarta where the same transaction was repeated, he sat on Liafail surrounded by his armed comlanns, it was thus he bore the title of Ardrig for three years, before the opening of the portals of the high-cham-

ber. When the general assembly of Errion convened Feargais sat on the throne. Concoabar king of Ullad arose and said: O fellow rulers and freeborn sons of Errion who compose this august assembly, word has spread through Errion, and so has reached the ears of the king, princes, and nobles of Ullad, saying: Feargais son of Breadsal from Leogaire of the line of Iolar has taken the title to the throne of Errion from the hands of his armed cohorts? No voice answered that such was not the case. Then Concoabar said: It behooves Feargais to take his place on the dias of the king of Laigean until the kings, princes, and nobles, of Errion elect an Ardrig. Feargais left the throne and took his place on the dias of the king of Laigean. The Ardollav said: The throne of Ardrig is vacant. Concoabar arose and said: What if Feargais king of Laigean sit as Ardrig? And it was so.

Feargais indeed went forth to Liafail, the Ardromfear of Laigean placed the eisaon on his brown, and Naoieis king of Mumain placed the royal robe on his shoulders, and he returned and sat on the throne. The the Ardollav read the writings of Eolus and the book of Chronicles of Gaalag publicly in the hearing of the assembly, when finished they went forth, and the great portals of the high-chamber were closed. They celebrated the feast of Teacmor and the games of contest on the Campus of Tabarta. Great was the retinue of the chief merchants of the Feine who came to Tabarta at this time. But the fall of Eocaid Laocnasa and his princes was a sharp loss to them, for it was the fashion for each one of them to array himself in costly vestures so as to please Eocaid Laocnasa. After the nine days the assembly sat the second session, and the writing were read according to usage, and on the last day when the heralds proclaimed: Stands any one on Tabarta demanding justice? No voice responded. Each one went to the stronghold of their dwelling. During every day of his rule Feargais fulfilled every sentence of the law and observed every practice of Tanasteac.

All Errion enjoyed peace and comfort, and Feargais lived in peace for there were not many of the princes' descendants of Cobtac alive to stir up contention against him. After he had reigned Ardrig for twelve years he expired.

XII. Book. I. Chapter. Reign of Aongais Tuirmeac son of Feargais son of Duac son of Oilliol son of Leaogaire Ardrig for thirty years 131 to 101. B. C. (See Annals of the kingdom of Ireland Vol. I. Page 82. Age of world 4816.)

When the assembly of Laigean came together on the Bruiteine of Magnas, they elected Aongais son of Feargais, king over Laigean. He dispatched the curriers through Errion summoning the kings, princes, chieftains, ollavs, and the tribunes of the people, to the high-chamber of Teacmor Tabarta.

When the general assembly sat the first session, they elected Aongais Ardrig over Errion. The Ardollav read the writings of Eolus and the book of Chronicles of Gaalag, and they adjourned to celebrate the feast of Teacmor and the games of contest on the field of Tabarta. There was no such season of festivity since the days of Maca the queen of Ciombaot. After the days of the festivity, they completed each session according to usage, and no one stood on Tabarta demanding justice.

It transpired that Aongais won every heart by love for he was not as the sons of Iolar usually were. In the second year of his reign Concobar king of Ullad expired, after a rule of seventeen years, and when the assembly of Ullad convened on the Bruiteine of Aodmagnmaca, they elected Eocaid the son of Connobar king over Ullad. In the first year of Eocaid's reign Laoi the Ardollav died, and when the Ollams held their conference they elected Tuigseac Ardollav of Ullad. Now after ruling six years Aongais went on a courtly visit to Eocaid at Aodmagnmaca, every one vied with each other to please Aongais and he was delighted. There he made the acquaintance of Ruidruide son of Ros prince of Er, and they gave the hand of friendship to each other, Eocaid bestowed on him munificent gifts, and the disciples whom Crafteine taught the harp played for Aongais, accompanied with their harps Feargaire the sweetest singer of Ullad while he chanted the story of Maoin and Moriat. Aongais returned to Teacmor Tabarta. Now the spring was passing, and the bloom began to appear on the branches, and the songs of the birds were heard in the land, and the fishes disported in the water. Aongais went as was frequently his custom to the west to the waters of the land

of Coirmac chieftain of Fobar a staunch friend of Leogaire's line. Now it transpired that Aongais was given too much to the wine cup, he drank deeply, followed the chase, but had a strong passion for the maidens of the land. It happened that Aine Aongais' own daughter was at this time in the tents of Coirmac with Mara daughter of Taos and Neirida, and Mara was a most beautiful blonde, after a little Aongais returned to Teacmor, but the beauty of Mara stood always before wherever he was. This time also dwelt Ardfear the brave son of Feargrim chieftain of Oir. Both Feargrim and Ardfear were dear to Aongais for often had Feargrim stood in the brunt of the battle to defend Aongais. Now Ardfear gave his affection and love to Aine, and pain accompanied that love for the youth was without hope because Aine was the daughter of a king. But Aine and Mara had exchanged vows of friendship forever, and Ardfear won Mara to his cause in the love he cherished for Aine, the love of his life. On a certain day when they conferred about his hopes and love, it chanced that Aongais discovered them, and privily overheard part of their conversation, and as he understood it they were to meet the evening of the following day, then Aongais softly went his way. Now Mara said to Aine: If Aine would go to a certain place tomorrow eventide at such an hour Mara has a secret for her ear? For Mara deemed it better that the daughter of a king should receive the word from Ardfear's own lips. When morning came Aongais and his retinue went to the chase, and naught was heard at the tents of Coirmac but preparations for the feasting. On this day the hunt was in proximity to the tents of Coirmac, having finished the chase they sat at the banquet board, and they did eat and the flowing bowl passed around plentifully, and Aongais drank until his spirits were exalted, and while the hunters sat at the board he went silently and privately to the spot where Mara had directed Aine to be, and she had Ardfear's cloak wrapped about her. She did not wait long when she heard a footstep coming, and the maiden feared and she drew farther within the clump of bushes. But Aongais half frenzied with wine and passion offered violence to the maiden for he supposed that he held Mara in his embraces. Thus it was that Mara found her friend defiled and changed from what

she had been so short a time before, and Mara lifted the unconscious Aine from the ground, polluted by him whose duty it was to guard her! As soon as she was able Aine told the shameful story to Mara. Now to the name of Ardfear was as a hateful poison to both. The following morning when she came not to the table, Litta wife of Coirmac went to see where they were. The women in waiting said she needs still a quiet sleep, and Litta came a second time, and Mara told the whole matter. So Litta posted after the hated Ardfear, and found the youth, when Ardfear heard the ugly words he wondered, and he could not look Litta in the countenance, and she detested him and left the place where he was. After a little Ardfear said to himself I will go to Mara, and she will tell me what it was Litta meant. So he went quickly, and he found the maiden sitting in Litta's pavilion and Aine folded in her arms. When she beheld the youth she screamed as one awakening from an evil dream, and fell into a faint, and Ardfear remained standing like a tree shot by lightning when Baal speaks in anger to the children of the earth, and Litta came to the pavillion when she heard Mara's scream. As Ardfear leaped to raise them from the ground they cried out as though a wolf had bounded in among them. Litta said to the youth: I supposed you had fled to your father's tents, no longer defiling the habitations of Coirmac; here there is no welcome for such as you, after a little the vengeance of the king will fasten its resistless grasp on you O treacherous Ardfear. Ardfear replied: Whether his life is long or short Ardfear cares not, nevertheless it is not meet to put injustice upon him! He swears by Baal, Re, and Transnasc, that he knows not the reason for Litta's anger, nor the cause of the maiden's fears. You know not, said Litta, fierce with anger. Was it not you who violated Aine last night? Is not that reason for Litta's anger, and the cause for the maiden's fear, as well as the king's vengeance? Listen O Litta, and Mara and the beautiful Aine! Ardfear is as innocent of what Litta says as is Litta herself! Ardfear would consider his life well spent if he could earn the favor of Aine. Would it be possible then for Ardfear to offer violence to the daughter of Ardrig? Do not entertain a thought so grave against the son of Feargrim! I will go the length of the land to track the criminal,

until I deprive him of his detestable life as eric for this unspeakable deed. The maidens became more quiet, and Ard-fear went forth to wreak vengeance.

Litta attended on Aine, and Mara went forth, and she heard a person walking behind her, and turning behold the king! And Aongais filled Mara with wonder, by whispering to her of the delight he had with her in the clump of bushes. Mara's eyes pierced the very spirit of Aongais as she replied: The unfortunate Aongais will enjoy peace no more, the father has outraged his own daughter! Aongais stood as if rooted to the spot. He said: If Mara would but stay with her: My child is innocent of this hateful deed! Aongais returned quickly to Teacmor Tabarta and shut himself up within it. But in due time Aine became pregnant, and bore a male child. Aongais sent Leotar his chief steward to bring the child unto him: And the king commanded: Bring him to Binnadair and cast him to the sea, but the sea was more merciful than man for the infant came free from the waves, and they knew him by his costly wrappings, and they bore him to Teacmor Tabarta. When Aongais heard what had transpired he sent to the Ard-cromfear saying: Let many of the cromfir be assembled: And Aongais narrated to them the whole story saying: What saith the servants of Baal the highest? And the Ard-cromfear answered: Give the infant here and leave him, and go thy way, what time the cromfir shall hear the word of Baal the highest, they will speak to thee. And it was so. After a time Aongais came demanding the word of Baal: The Ard-cromfear said: This infant was born of the earth without love of Father or mother, for this reason he shall be called "Fuaddac." He was parted from the breast as he sucked the nipple, pitched into the rough sea, and cast from the bosom of the ocean back again to earth. The infant hath been purified, let him be again put under the care of his mother's breast, he shall be no more called "Fuadac" but "Fearmara." In after ages even from the seed of this outcast infant will spring a ruler who shall rule sea and land, in which there shall be the Gaal that we know not! So speaketh Baal. And so his behests must be done.

So Aongais sent the infant to Aine, and she fondled the infant to her bosom. Aine and Mara dwelt in the tents of

Coirmac with Litta. In the seventh year of the reign of Aongais Naoises king of Mumain expired, when the assembly of Mumain convened on the Bruiteine of Brugrig, they elected Adamaer his son, king over Mumain. When Eocaid king of Ullad had reigned seven years he expired. When the assembly of Ullad convened on the Bruiteine of Aodmagnmaca, they elected Ruidruide, son of Ros from Fomar son of Airgeadmor king over Ullad. In the second year of his reign, he went with his retinue under full sail to Cruiten Tuath, where he remained a quarter. As the king sat in his chamber in Aodmagnmaca, and I, Tuigseac Ardollav of Ullad near, he said to me: I spent two divisions among the children of Feotar. I examined them they are unlike the children of Errion. We are impressive, sweet for address, fluent, like the mountain torrent we swell quickly and overflow, as suddenly subsiding. We are too variable. We shed showers of tears at the story of some pitiful case, but will commit a deed more cruel than the one over which we had wept. The children of Cruiten are not such, they are plodding, heavy of speech, and multiplying rapidly. They relate how their forbears came from a land almost under water on all sides, how they came through forest and marsh following the going of the sun until they touched this land in the days of Eocaid son of Fearmor son of Airgeadmor king of Ullad as it is written in the book of Chronicles of Errion. But concerning the manner and the time of these events their knowledge is vague for they have no divisions of seasons nor Chronicles in the written word.

Their lack of knowledge is great, their bodies strong, their spirits brave. It behooves Errion to take care lest the land of Cruiten contest with her. Ullad and Ultonnmact are in peace and contentment. Ruadruid walks as his race, he confirms the spirits of the youth. At this time it transpired that the boy Fearmara had grown to man's estate, and Ardrig loved him more than he loved Eunda the son whom his wife Aine daughter of Aongais prince of Laigean bore him. Ardrig in company with Fearmara came to Aodmagnmaca, and he presented the brave warrior to Ruadruid king of Ullad, and he asked of the king a division of the land of the Firgneat as an estate for Fearmara, and he dwelt in Aodmagnmaca, but Aon-



gais Ardrig returned to Teacmor Tabarta, and he died there, after a reign of thirty-two years.

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XII. Book. II. Chapter. Reign of Conngaal Ardrig six years 101 to 94 B. C. (See Annals of the kingdom of Ireland Vol. I Page 82. Age of world 4876. Also Ogigia and Annals of Clonmacnois.)

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After the death of Aongais when the assembly of Laigean met on the Bruiteine of Magnas, they elected Conngaal son of Idirsceul son of Feargais king over Laigean. At this juncture the curriers went forth through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the people, to the high-chamber of Teacmor Tabarta to elect Ardrig. When the general assembly of Errion sat they elected Conngaal Ardrig over Errion. He went forth to Liafail, and received the eisaon and the royal robe from the hands of the Ardromfear, as he returned he occupied the throne. The Ardollam read the writings of Eolus and the book of Chronicles of Gaalag. They then adjourned, and celebrated the feast of Teacmor and the games of contest on the field of Tabarta. Every session of the assembly was held according to established usage. But the mind and ambition of Adamaer king of Mumain was against Conngaal, for he wished himself the title of Ardrig. Now in the fifth year of his reign Conngaal dispatched curriers through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the people, to the high-chamber of Teacmor Tabarta. What time the general assembly had convened on Tabarta, Adamaer had organized a conspiracy and conflict against Conngaal, and marched on Teacmor with his panoplied comlanns. Ardrig marched with his army to meet him, they met on the plains of Almuin and arrayed the battle, and Conngaal fell and his army was cut to pieces.

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XII. Book. III. Chapter. Reign of Adamaer of the line of Iber seven years 94 to 87 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 82. Age of world 4881. Under the name of Adamaer mac Seadmuine.)

Now Adamaer son of Naoieis from Adamaer of the line of Iber made no delay but marched directly to Teacmor. He pitched his tents on Tabarta, and was elected Ardrig in the midst of his armed comlanns. When the assembly of Laigean met on the Bruiteine of Magnas they elected Eunda son of Aongais Tuirmeac king over Laigean. In the twenty-ninth year of the reign of Ruadruid in Ullad, Tuigseac the Ardollav died. When the ollavs sat in conference, they elected Treunleur Ardollam of Ullad. It transpired that Eunda was princely and greathearted to every one but Ardrig. He withheld not his hand from constantly stirring up against Ardrig. He strove his best to turn Ruidruide against Adamaer but in vain, for indeed Ruadruid rebuked him sharply, still he rested not, but the army of Laigean could not resist the comlanns of Mumain unless the latter were divided, for some of the chieftains followed the house of Duac, and they the ones who lead the bravest warriors of Mumain. Now it happened that Adamaer was disposed to strife and war, and he gave a taste of the strong hand to the nobles who favored Eunda, and without delay Eunda made a covenant of revolt against Adamaer.

Now Eunda marched upon Adamaer unawares. Adamaer massed some troops as quickly as possible and went forth to meet him, and he commanded the heralds: Say in the hearing of Eunda: Let Eunda show himself to Adamaer in the presence of the Gaal. But Eunda did not follow in the footsteps of the heralds. They arrayed the comlanns on either side and commenced the engagement, but indeed the army of Ardrig was too few, one against twenty, notwithstanding Adamaer fought while he was able to raise his arm, and as the darkness of night fell over the land, they bore him to his tent, and before the first gleam of Baal in the morning, Adamaer was dead.

They built his cairn over the tent where he expired, and they piped his death cry, but the warriors chanted his war-song. Adamaer reigned full seven years.

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XII. Book. IV. Chapter. Reign of Eunda begotten of Aine son of Aongais Tuirmeac from Duac of the line of Iolar, ten years 87 to 77 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 82. Age of world 4888. Also in Annals of Clonmacnois.)

After the death of Adamaer, when the assembly of Mumain met on the Bruiteine of Brugrig, they elected Geinadamaer the king's son, king of Mumain. But when the general assembly of Errion convened in the high-chamber of Teacmor Tabarta they elected Eunda son of Aongais king of Laigean Ardrig over Errion. After reading the writings the first session, they celebrated the feast of Teacmor and the games of contest on the campus of Tabarta, in the second and third sessions, the Ardolvav read the tract of the laws and the book of Chronicles of Errion. And the heralds proclaimed: Stands any one on Tabarta demanding justice? But no voice answered. Now there was no king up to this time so munificent, bountiful, and plentiful as Eunda Ardrig, but it is a pity that he permits his courtiers to transgress the law, if any one indicted them the king shielded them.

In like manner he permitted the persecution of the princes of the house of Gialcad, and though Eunda was on the road of injustice he would not return, instead of peace and justice he distributed gifts of magnificence to the people. Many of the chieftains began to follow Criobtan the fearless of the line of Gialcad, who had promised them much. Criobtan married Biorat the daughter Aongais prince of Mumain. It transpired in the tenth year of the reign of Eunda that the curriers went forth through Errion summoning the general assembly of Errion to the high-chamber of Teacmor Tabarta, at this juncture also the questors went through the land, and levied deeply saying: We will seize eric where we can. Criobtan spoke to the king but he remained deaf to the remonstrance. For this reason Criobtan sent word from ear to ear through Errion. The comlanns were arrayed in the land. The forces of Eunda and Criobtan met on Cluan Daire. His dignity and munificence was no aid to Eunda in the battle. It was a dread-inspiring day, the dead lay pitched over each other in mighty heaps all over the meadowland, and Eunda fell in their midst. He reigned ten years.

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XII. Book. V. Chapter. Reign of Craobtan son of Feilmid son of Eocaid from Melgat son of Giolcad of the line of Iolar, Ardrig three years 77 to 74 B. C. (See Annals of kingdom of

Ireland Vol I. Page 84. Age of world 4908. Under the name of Craobtan Cosgrac.)

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Already the curriers had given the summons, what time the general assembly of Errion sat in the first session they elected Craobtan king of Laigean Ardrig over Errion.

He went out to Liafail, and the Ardromfear placed the eisaon on his brow. They then celebrated the feast of Teacmor and the games of contest on the campus of Tabarta, and observed the forms of every session according to ancient usage. Now Criobtan made a royal progress through Mumain with an armed retinue numerous enough for an army, though he professed that it was for the purpose of the chase he went, he earnestly stirred up envy between the princes and nobles of Mumain and Laigean. Already Ruidruide ruled five and forty years in Ullad, though learned and wise as any of the race, though he strengthened the intellects of the youth in the universities, nevertheless he reddened the spirit of the warriors. He had a prediliction for music, the chase the dance and exploits in arms. He constructed a fortress and armory, and graded a plain for evolutions of the comlanns near Aodmagnmaca, so that the noble youths of the kingdom could learn the practice of arms according to the code of Seadna under his own eyes. The military school was famous, it filled up rapidly with the noble youth of the land.

Ruadruid well said let the youth be instructed in the practice of arms, even though they need not use them. In those days the sound of the tumult and exploits of Criobtan forced themselves on the ear of Ruadruid. He prepared a great feast, and invited the princes, and the chieftains, and the tribunes of the people, and the free-born warriors, and said to them; bring your sons who wear the open robe, when the banquet ended they convened in the drill-room of the armory, but the youths remained on the exercise-grounds, and the king arose from his dias and said: What time Calma left Iber of our forbears (Tubal near Caucasus) he chose for himself a number of companions, and in like manner did Ronard when he followed his brother. What if Breadsal my first born son, and his eight brothers select as Calma did each for himself a society of com-

panions to be joined to him in the rough way of war if there be need? That the noble association be: "The royal knights of Ullad?" And it was so. The nine valliant sons of Ruadruide king of Ullad went forth, and each selected a hundred of likeliest and bravest youths to be found. And after the choice Ruadruide the king and the princes and the nobles came out, and formed a great circle round about, the king stood in the midst and said: It is a long time since Ullad cast the blood stained spear of war? Although Ullad is inclined to peace, Mumain and Laigean are ready to thrust the horrors of carnage upon her, but they fear her valor. The Gaal of Cruiten spread out before us. They have a free permit to come and go. They still remember the slaughter and fall of the comlanns which came with Duac. In like manner their queen Aine was a daughter of Laigean! If war comes the princes will no longer fight around the king, each one must fight at the head of his own comlanns, but the royal knights of Ullad today chosen will fight around the king! And for the future this will be the established practice in Ullad: Every noble youth of the land will spend the three years preceding the assumption of the open cloak, in the military school, so that he may learn the practice of arms and the tactics of war according to the code of Seadna. In order that the work of this day be placed on a lasting foundation: Let the king and this Curatii (i. e. company of knights) take oath publicly, by Baal, by Re, and by Tarsnasc. And the king repeated first:

I will not surrender to any of three.  
 I will comfort in time of peace, and  
 Aid in battle every knight of this company.  
 I will chastise pride and injustice.  
 I will shield the weak from injury.

Each member raised his right hand and swore the same oath, as the king. Maol the chieftain of Rathbot said: What name will we give the royal Curatii of Ullad? The king answered: Why not call the companions of the king: "Clanna Ruadruide." when the assembly heard, they clashed shields and shouted nine times: "Clanna Ruadruide."

Now it transpired that Criobtan Ardrig continually kept

Mumain and Laigean in turmoil, his hand was always on the hilt of his sword, he took pride in the nickname given him: Casgart. In the third year of the reign of Croibtan, prior to the going forth of the carriers to summon the general assembly to the high-chamber of Teacmor Tabarta, the questors of Laigean came into Ullad, and they drove off herds from the land, word came to the king. Ruadruid wrote letter to Croibtan saying: Hath Ardrig heard that a spoil hath been driven from the land of Ullad, which the thieves call "cios?" Croibtan answered by the mouth of the same messenger: The king knoweth. Ruadruid sent a messenger a second time with letters saying: Let Ardrig answer before the general assembly of Errion when Ullad shall place an indictment against him. Croibtan replied not a word to the message. Ruadruid dispatched a herald to say in the hearing of Croibtan: When Ruadruid comes to Teacmor he will march at the head of his comlanns, and Croibtan replied to the herald in mockery: Is the withered branch of the root of Er sprouting forth bloom?

The noise of preparation for war was heard through Errion, and Eisgair king of Ultonnmact massed his army, and he sent swift riders to Aodmagnmaca to ascertain whither he should repair with his forces. Ruadruid replied to Eisgair: Let Eisgair and the nobles of Ultonnmact march to Tabarta there to meet Ruadruid. Croibtan collected the comlanns from Mumain and Laigean, and massed them at Magnas, thence the confederated forces marched for Ullad. But the army of Ullad had progressed a half day's march beyond the Buideaman when it came in view of the allied armies of Ardrig. When the armies formed in array for battle, Ruadruid commanded the heralds: proclaim in hearing of all: Come forth O Croibtan and see if the withered branch of the line of Er puts forth bloom? As soon as Croibtan heard the word he sprung like a hound for the course, and Ruadruid bestrode his war horse Mactire, formerly Tonn until on a day the king clove down a great wolf with a cast of his spear, since then he was called Mactire.

Ruadruid saw Croibtan on foot, and he lit from his charger saying: What matters it if my arms has the age of three score and fifteen, never the less it will not be said that I sought advantage of any kind. The "Clanna Ruadruid" watched the

king. They fought; Craobtan wrathfully and fierce, but Ruadruidé keen, expert and cool, and Craobtan sank into death. Then Ruadruidé commanded the heralds: say publicly: The culprit hath attoned his transgression, let us march to Teacmor. Craobtan ruled three years complete, he is surnamed "Craobtan Casgairt."

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XII. Book. VI. Chapter. Reign of Ruadruidé the great seven years 74 to 67 B. C. (See Annals of kingdom of Ireland Vol. I. Page 84. Age of world 4912.)

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The army of Ullad came to Tabarta like the waves of a deluge, and pitched their tents on the plain underlying Tabarta, for Ruadruidé said: No Armed warrior must stand on Tabarta. When the general assembly of Errion sat in the first session they called upon Ruadruidé that he should sit Ardrig. But he replied: No, not so, is not the seat of the king of Laigean empty? Not many of the nobles fell for Ruadruidé stayed the combatants. Therefore the assembly adjourned until they should elect a king of Laigean. The assembly of Laigean met on the Bruiteine of Magnas, and they elected Eismion Aines son of Eunda son of Aongais Tuirmeac, king over Laigean. Now when Baal was in the second night of his last division of Fluicim the general assembly of Errion sat in the high-chamber of Teacmor Tabarta, and they elected Ruadruidé as with one voice, Ardrig. But before he took his place on the throne the heralds said: The Ardromfear stands at the vestibule of the high-chamber to conduct Ardrig to Liafail. To which Ruadruidé replied: There are words written on the book of Eocaid Ollav Fodla whence I am descended: The memory of two things give me pain: The fall of Noid, and that I sat on Liafail! whenever these things in future shall be associated with my name say: That I did them in my youth. From that time not a son of the line of Er went forth to Liafail, indeed Ruadruidé will not go! But he said let Breadsal his son, go and invite the cromfir to the feast.

After reading the writings of Eolus and the book of Chronicles of Gaalag, the assembly went forth, and celebrated the feast of Teacmor and the games of contest on the campus of

Tabarta. Great was the joy and hearts delight on Tabarta and its vicinity because that a prince of Er again sat Ardrig. Each session was finished according to ancient usage. No one stood on Tabarta demanding justice. When the assembly dissolved, Ruadruide set out for Aodmagnmaca, he left Breadsal the heir apparent at Teacmor. Now it transpired that Ros son of Ruadruide married Alita daughter of Eisgair king of Ultonnmact to conduct Eisgair to Aodmagnmaca what time the king, princes, chieftains, ollavs, and tribunes of the people, were assembled on the Bruiteine at Aodmagnmaca. The king arose and said: Two hundred and thirty-eight years have elapsed since Ciombaot and Maca founded Aodmagnmaca, from that day a member of the sons of Er have not presided at Tabarta, they left to Mumain and to Laigean to do good or evil as they chanced to be disposed. But there is no more similarity between Iber and Iolar than there is between the hawk and the owl: The children of Iber are vain and frivolous, loving music and the dance, they esteem not science, but they are brave, well-spoken, munificent. But the children of Iolar are dark, melancholy, deceitful, they think forsooth because Iolar was Ermion they should rule Errion forever. In the kingdom of Laigean the Ardromfear prevails more even than the king.

In Mumain all follow the poets and the minstrels, a prince of Mumain asked me one day: Does not Cruiten Tuath lie to the west of Ultonnmact?

Knowledge in Laigean is not much more advanced, still they possess the talent of silence. Had not Ultonnmact stood so staunchly by Ullad, the sons of Iolar would have subjected all Errion to tribute. Eismion Aine also wedded the daughter of Brandt chief of the Feotar, should Eismion Aine and Brandt make a covenant, Ullad would be between two enemies, because of these conditions it behooves Ullad and Ultonnmact to be watchful. Therefore: What if the king of the Danaan and eight representative nobles sit here among the princes and nobles of Ullad to confer and raise the right hand? And it was so. The king said: Let Eisgair king of Ultonnmact be conducted hither and Ruadruide went to the door of the chamber to meet Eisgair, and accompanied him to his dias at the side of the table opposite the king of Ullad. Then the Ardollav



read the words of Ruadruide regarding the Danaan. Eisgair king of Ultonnmact arose and said: O fellow rulers as long as Eisgair shall live he will remember this courtesy.

The words of this transaction were inscribed as a practice of Tanasteac. The writings were read from day to day, and the assembly did not dissolve for a month. In like manner the "Clanna Ruadruide" assembled and celebrated the pursuit and retreat of the enemy, and all the manoeuvres and tactics and strategems of the battle according to the code of Seadna. Ruadruide safeguarded Errion in peace and plenty, for the tract of the laws of Errion obtained in every department. What time he had ruled with goodness, wisdom, and justice, for fifty-five years in Ullad, but seven years as Ardrig over Errion, he sickened and died. They built his cairn by request in Cluaineac beside the cairn of Airgeadmor nigh unto Dunsoberce. All Ullad mourned him calling him Ruadruide the Great.

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XII. Book. VII. Chapter. Reign of Geinadamaer king of Mumain Ardrig three years, 67 to 64 B. C. (See Annals of the kingdom of Ireland Vol. I. Page 84. Age of world 4982. Under the name of Ionnatamare son of Niad Seadmamain. Also Annals Clonmacnois.)

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As soon as word came to Teacmor that Ruadruide was dying, Breadsal set out quickly for Aodmagnmaca. When the princes and nobles assembled on the Bruiteine of Aodmagnmaca they elected Breadsal king of Ullad. It transpired before the curriers went forth to summon the kings, princes, ollavs, and tribunes of the people, to sit in the high-chamber of Teacmor, that Geinadamaer came to Aodmagnmaca and related many things to Breadsal regarding Eismion Aine king of Laigean. He likewise disclosed to Breadsal king of Ullad that he desired very much to occupy the throne of Errion. Breadsal replied: Be it as thou sayest O Geinadamaer! By reason of this consultation, when the general assembly sat the first session, the Ardollav announced: The Throne is vacant what is your will? Eisgair king of Ultonnmact arose saying: What if Geinadamaer king of Mumain occupy the throne of Errion as Ardrig? Ullad and Ultonnmact and Mumain raised their

right hands, and Geinadamaer was elected Ardrig, he did not go forth to Liafail, Breadsal king of Ullad placed the eisaon on his brow, and Eisgair king of Ultonnmact the royal robe on his shoulders. After reading the writings of Eolus and the book of chronicles of Gaalag, they went forth and celebrated the feast of Teacmor and the games of contest on the campus of Tabarta, and they completed each session according to ancient usage. The heralds proclaimed: Stands any one on Tabarta demanding justice? but no voice answered. In the third year of his reign he rode to the chase, it happened that his mount put his foot in a badger's hole, and Geinadamaer was pitched over the animal's head, and died instantly for his neck was broken.

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XII. Book. VIII. Chapter. Reign of Breadsal king of Ullad Ardrig nine years 64 to 55 B. C. (See Annals of kingdom of Ireland Vol. I. Page 84. Age of world 4991. Under the name Breadsal Boidiobad. Also Annals of Clonmacois.)

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When the assembly of Mumain sat on the Bruiteine at Brug-rig, they elected Lugad son of Geinadamaer to succeed his father as king of Mumain. The curriers went forth through Errion, summoning the kings, princes, chieftains, ollavs, and tribunes of the people, to the high-chamber of Teacmor Tabarta as the assembly of Errion for the throne is vacant. The general assembly came in full attendance, and they elected Breadsal king of Ullad Ardrig, though he was not a candidate for the honor, for many of the princes and the nobles were opposed to Eismion Aine saying: Is he not half a Gaal of Feotar? Therefore they would not show their hands for him, but unanimously elected Breadsal. Breadsal did not go forth to Liafail, Lugad king of Mumain placed the eisaon on his brow, and Eisgair king of Ultonnmact placed the royal robe on his shoulders. The Ardollav then read the writings of Eolus, and the book of Chronicles of Gaalag, and they went forth to celebrate the feast of Teacmor and the games of contest on the campus of Tabarta, and they carried out every session according to ancient usage.

The assembly dissolved and the members wended their way

to the lands of their strongholds. Now in those days the land of Errion was fortunate for profound peace and contentment obtained, there was an abundance of products on the face of the land, the grazing lands dotted with flocks and herds, the very peasant thralls had silver and gold in plenty for the voice of the merchants of the Feine was heard in the land, bartering prices for cattle and oxen, for sheep, for wheat, barley, oats, for flax and wool, but especially anxious for the purchase of horses for they were large, swift, and strong. The merchants pay the price in goods or in the current money.

In the third year of the reign of Breadsal, Treunleur the Ardollav died, and when the ollavs held their conference they elected Muimtir Ardollav of Ullad. During all the days while Breadsal was Ardrig the shield of peace was raised over Errion. Now in the sixth year of the reign of Breadsal Ardrig, it transpired that a cattle plague came upon the land so that more than two-thirds of the flocks and herds died. It was difficult for the Gaal to put them under ground lest they taint the air, they died in such numbers, the plague seemed to invade every kingdom in Errion, so great was the destruction and loss that Breadsal prohibited the collecting of tribute for Ardrig. What time Breadsal had reigned twelve years king of Ullad and nine years Ardrig over Errion he expired.

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XII. Book. IX. Chapter. Reign of Lugad son of Geinadamaer king of Mumain Ardrig twelve years 55 to 43 B. C. (See Annals of kingdom of Ireland Vol. I. Page 86. Age of world 5002. Under name of Lugad Luigne. Also Annals Clonmacnois.)

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After Breadsal's death, when the assembly of Ullad came to the Bruiteine of Aodmagnmaca, they elected Conngaal son of Breadsal king of Ullad. Then the carriers went forth through Errion summoning the kings, chieftains, ollams, and the tribunes of the people, to the high-chamber of Teacmor to sit as the general assembly of Errion. During the first session they elected Lugad king of Mumain Ardrig, he went forth to Liafail and when he returned he took his place upon the throne. The Ardollam read the writings of Eolus, and the book of

Chronicles of Gaalag, then they went forth to celebrate the feast of Teacmor and the games of contest on the campus of Tabarta. Every session of the convention was carried out according to ancient usage. No one stood on Tabarta demanding justice. Then the assembly adjourned each member going to his own stronghold (deagdun). It came to pass that Lugad Ardrig married Measace daughter of Craobtan formerly Ardrig. A whisper ran through Errion: That there was a covenant between Iber and Iolar to the effect that they should each in turn reign Ardrig forever. It is said the cause of the covenant was: That the king of Ultonmact and the nobles of the Danaan sat in the assembly of Ullad in Aodmagnmaca. In the fifth year of the reign of Lugad when the general assembly of Errion sat in Tabarta Congaal came and held a conference with Lugad in my Muintir's presence saying to him: Take care O son of the Horseman against the sharp talons of the Eagle, place no hope in the appearances of things. Lugad replied: O Congaal the valiant heart knows no quakings, neither should the warrior take envy at every tongue that stirs. After that Congaal held his peace. There was a pronounced friendship between Mumain and Laigeán during the twelve years of Lugad's reign. Now a great chase and stag-hunt was organized in the twelfth year of Lugad's reign, and Lugad his hunter Ceantreun, after a great run he was overheated with the exercise and heat of the day, so he reined up his steed Ceantreun at a spring of water, dismounting he drank copiously, and expired almost instantly.

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XII. Book. X. Chapter. Reign of Congaal king of Ullad Ardrig six years 43 to 37 B. C. (See Annals kingdom of Ireland Vol. I. Page 86. Age of world 5017. Under the name Congaalclaroineac. Also Annals of Clonmacnois.)

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After the death of Lugad the assembly of Mumain convened, and elected Cairbre Lugad's brother king of Mumain. The curriers went forth through Errion summoning the kings, princes, chieftains, ollavs, and tribunes of the people, to the high-chamber of Teacmor Tabarta. When the general assembly sat their first session they elected Congaal king of Ullad Ardrig over Errion.

He did not go forth to Liafail. But the Ardollav read the writings of Eolus and the book of the Chronicles of Gaalag, then they went forth to celebrate the feast of Teacmor and the games of contest on the wide extending campus of Tabarta. They carried out every session according to ancient usage. Then the assembly dispersed to the strongholds of their dwellings.

During the first year of his reign as Ardrig, Muintir the Ardollav expired. When the ollams held their conference, they elected Meleis Ardollam of Ullad. At this juncture Conngaal ascertained: That Suin son of Oilliol Aron son of Fearmara son of Aongais by his daughter Aine, was practicing treachery.

The words of the indictment were so grave that it behooved to have the assembly of Ullad take cognisance of them. So Conngaal dispatched his swift riders summoning the princes, chieftains, ollavs, and tribunes of the people, to the Bruiteine of Aodmagnmaca. When the assembly came into session, Conngaal arose and said: O princes and worthy nobles of Ullad I give you gentle welcome, we have assembled here this day for the chieftain of Iargaal has words for the ear of Ullad. Feilmid arose and said: On a certain day Suin son of Oilliol Aron came to the tents of Feilmid, and he partook of food and drink to his desire, and he was exalted, and said: If Feilmid would come to the land of Suin? So Feilmid went thither and dwelt there for a time and did hunt and fish in the waters of that land. Suin spoke in hints and half words to Feilmid. Then Feilmid paused, and Aod chieftain of Larne arose saying: Doth Feilmid meditate before relating the false whispers of Suin? Feilmid looked at Aod, and then turned to the king saying: Should Feilmid so far forget himself as to repeat publicly the words of Suin or any other guest who ate at his board and rested in his tent, would the king or Aod consider their words hereafter in the hearing of Feilmid or any of his line? My father taught me and I learned at the Mur-n-ollav, and understand from the nature of things: To betray no one! Therefore Feilmid will not repeat the secret words of Suin. Nevertheless Suin spoke in thiswise in presence of many persons, these words I feel at liberty to report if the assembly so wills it? On the day when Breadsal spoke wrathfully to my

father Doncad, both are now deceased. After a while Breadsal the king took the hand of Doncad saying: Can Doncad forgive the words of Breadsal?

Man errs, Breadsal is only human! The rumor went forth: That the king was sharp with Doncad, but the kind words he uttered remained in the tents with us. So the words of rebuke circulated through the kingdom until they came even to the ears of Suin. He spoke to me concerning these words when we met in the tents of Glenadun, and with that he said: When Eisgair dies, Ultonnmact will become the inheritance of Ros for he married Alita the only child of Eisgair: Then the chamber of Aodmagnmaca will become the dog-kennel of the kings of Ullad. Every hope of Errion rests in the sons of Ermion. If Feilmid and the chieftains who favor him would speak so that Suin might say to Eismion and Cairbre: The most valiant chieftains of Ullad are pleased to have Suin king in Ultonnmact upon the decease of Eisgair, Then will I Suin render to Feilmid my friend and his heirs the lands of Mageintir. When Suin had finished I replied: Not so, but Feilmid will repeat the words of Suin to the ears of Conngaal, and I have kept my promise. Aod the chieftain of Larne arose saying: I affirm that Feilmid is not only just and dignified, but also worthy to be chief of the race of Taosgair! And the assembly held a consultation, and Feilmid arose saying: What if Suin be summoned to answer to the words of Feilmid? And it was so. The knights went forth, and when they read the words to Suin, he said: Suin will answer to the charge in the high-chamber of Teacmor Tabarta, for Suin is a prince of Ermion. But that talk was vain and against the practice of Tanasteac, for it transpires that Geintir is within the kingdom of Ullad from the beginning, and therefore under the laws of Ullad. But Suin was certain that he would go free if the case was heard at Tabarta. As soon as Suin heard that the command was given for his arrest since he did not follow the heralds when his name was called publicly. He fled from the land of Aron to Laigean, and Degad his son came to Conngaal Ardrig to intercede for his father. Conngaal replied to Degad in my Melis presence saying: It will not be said against thee O Degad, thou dost not wish that we speak evil of the father in the son's

hearing. The assembly of Ullad shall say what is to be done, but because I am silent should not be interpreted as a sign that your father shall go free. Congaal was kind to the youth and he remained for a while at Aodmagnmaca. When he went, the king said to me: O Melis I believe that Degad will be more deceitful than Suin or any of the race of Iolar. The opinion was just for Degad was scheming and deceitful to all even to his own sire, for he filled his mind and apprehension with fear so that he would not return to the land of Ullad. In these days word came to Congaal: That Suin dwelt in Mumain with Cairbre the king of that realm. Congaal sent messengers with letters to Cairbre, saying: Indeed Cairbre was cognizant of the evil committed by Suin in Ullad, for which he was cited before the assembly of that kingdom, he should not therefore harbor him in Mumain.

The messengers returned with these words of Cairbre saying: The friend of Cairbre shall enjoy his repose under the cover of his pavilion, whosoever annoys Suin shall make Cairbre his enemy. So Congaal assembled the Clanna Ruidruide, and commanded the chieftains to make ready the comlanns. He did not request the levy from Laigean or even from Ulltonmact. The king sent heralds to Cairbre to say publicly: The warriors of Ullad will follow the steps of the heralds to bring Suin the felon a prisoner, and they marched southward, Cairbre likewise arrayed his forces. The two armies met in line on Cluan-na-Tuam. The charges of the comlanns of Ullad wrought terrific havoc on the army of Mumain, nevertheless they did not turn back. Cairbre fell by the sword of Cuir son of Ardfear chieftain of Rathbot, a knight of the Clanna Ruadruid. Cuir bore away the sword, and mail and shield of Cairbre as a trophy of battle. But indeed Suin fled away, when Mumain saw that Suin fled after the fall of Cairbre the king, and that Suin remained intact by reason of his flight the people turned against him. Because of this Suin took sick and died. Then Congaal and the comlanns of Ullad marched back to Aodmagnmaca, and they hung Cairbre's arms in the great hall of the Clanna Ruadruid under the shield of the son of the chieftain of Rathbot, but Congaal the king did not permit any voice of praise to Cuir. There was no noise nor shield-clashing.

When the assembly of Mumain convened on the Bruiteine at Brugrig, they elected Duac son of Cairbre king over Mumain. It was not long after the death of Cairbre and Suin until Degad began to plot mischief in Ullad, at this juncture Congaal went to Teacmor and dwelt there, and appointed Factna son of Cas son of Ruadruide Mor viceroy of Ullad. The malignity of Degad was reported to Factna, and as soon as Degad thought that his conspiracy was discovered, he remained still to prove it to a certainty, but it transpired that a message came from Ardrig to Factna saying: Let Degad and every subject of Laigean depart from the bounds of Ullad what time Baal shall have passed one quarter of this present year, taking with them their treasures and effects, so the heralds announced publicly in the land of Aron. It was thus that Degad and his coterie were expelled from the kingdom of Ullad, they set out for Mumain and Duac the king welcomed them. Now on the expulsion of Degad from Ullad information came to Factna saying: Degad formed a conspiracy against Ullad to dethrone the dynasty of Er, and to set up an Ermion of his own line. Congaal sent an embassy to Duac saying: Let Duac yield up Degad that he may answer to the many evils and treasons he has committed according to the indictment. Duac replied: Though Cairbre my father fell defending Suin, Duac also would fall before he would yield up Degad his friend in his misfortune. Congaal sent another embassy to Duac saying: Let Duac and Degad answer in the high-chamber of Teacmor Tabarta: Why Degad should not be rendered up to the law? The general assembly sat the first session, and the writings were read and they went forth to celebrate the feast of Teacmor and the games of contest on the campus of Tabarta. When the general assembly sat in the second session, Ardrig arose and said: O fellow-rulers and you most noble free-born sons of Errion when Suin of the line of Iolar from Aongais Tuirmeac did evil and injury against Ullad, he was cited to answer for his misdeeds, he fled to Mumain, and Cairbre forfeited his life shielding him. When Degad the son of Suin is summoned, Duac son of Cairbre sends word: I will not betray my friend. It seems a hardship that Cairbre and Duac should suffer for the goodness of their protection, but a much graver hardship



to summon the Gaal from peace to the horror of war? It is a pity that any individual should transgress and override the law! If Degad were here Congaal would say: If Suin was guilty, Degad is nine times more guilty, but when summoned to answer, the king of Mumain said: I will shield my friend against every indictment. Degad is not present if he were, Congaal would say: He will prove as treacherous to the house of Iber as he has to the line of Er. Then Ardrig said: Let Duac answer: Is or is not Degad in the tents of Duac? Does not Duac prohibit his being delivered up? Duac replied: Degad dwells in the tents of Duac, and Duac will protect all who there assemble. Then Ardrig said: Prior to this Ullad unsheathed the sword to safe-guard the law of Errion, and marched with an army from one extreme of the land to the other, and the children of the land paid the expense which was very great, for every warrior of the line is paid his stipend, king Cairbre lost his life, many of the nobles and the Gaal, and still Duac remains in his reprehensible way, calling the degrading of the law, respect for the protection of a friend and the hospitality of his roof. Again Congaal demands: Will Duac deliver Degad to answer to the law of Errion? Duac said: I will shield Degad to the end. Ardrig said: Duac declares in the hearing of the general assembly of Errion that he will shield Degad, and I Congaal affirm publicly that I will uphold the law of Errion, it is for this purpose, he sits a step higher than his brethern of the race. And since the costs should be adjudged upon the guilty one: What if Duac king of Mumain pay nine thousand cows each year until he is ready to comply with the ruling of the law? Duac was put to shame and he remained silent. And the words of the decree were recorded. Each session of the convention was carried out according to ancient usage. No one stood on Tabarta demanding justice, the assembly dissolved each member going to his own abiding place.

After the lapse of one month Eismion Aine king of Laigean expired. When the assembly of Laigean convened on the Bruiteine of Magnas, they elected Roigne his son, king over Laigean. Congaal proceeded to Aodmagnmaca, and Factna dwelt at Tabarta. The times appear dark and troubled, although Duac was friend to Degad he was more morose than any of the stock

of Iber, he inherited his disposition from his mother who was sprung from Iolar. Now came the time to pay the cattle-tax assessed to Duac as his fine, and since they were not forthcoming messages were dispatched to Mumain saying: Wherefore is not come the fine decreed by the general assembly of Errion? But Degad answered to that message: All the cattle are not yet calved, nor could the oldest of them walk that far. When Congaal heard the words he mobilized the comlanns. When they came to Eudan Daire they met the chieftain of Oir and a cohort and he said that the cattle were being driven by the herdsment on the road to Teacmor, but the king ordered that they be driven to Scandt the king of Ultonnmact, and it was so. The army returned to Ullad. The second year the fine came in like manner. But the third year though Degad was yet in Mumain no fine came, Duac answered the messengers:

By Baal Duac's substance will no longer be squandered on Congaal's friends. For this reason an order to mass the comlanns went forth in Ullad and Laigean, on the plain of Urlann about Ardrig. Ardrig did not send to Scandt king of Ultonnmact for he ascertained that Scandt had returned the cattle to Duac, for the mind of Scandt was full of envy against the sons of Er because Alita daughter of Eisgair was wife of Ros son of Ruadruid Mor. Congaal marched with his own forces, when he arrived at Urlann he saw the tents of a half comlann (i. e. one thousand five hundred) from Laigean on the plain. The chieftain of Magglein came to Congaal saying: The weight of the army of Laigean is coming, if Ardrig would march to Sitdruim and await the arrival of the army of Laigean? Because there was no suspicion of doubt in the mind of Ardrig he marched according to the word of the chieftain. On the sixth day wait on Sitdruim, the outer guards saw the army of Mumain marching on their rear and the army of Laigean in front of them, and the comlanns of Ullad wheeled to face the army of Mumain, Ardrig still delayed for the coming of the king of Laigean, but Roigne was not in the host at all. It was then the commanders of the comlanns said: There is treachery afoot! Now when Congaal arrayed his army against Mumain, Laigean attacked the rear, and third of each comlann turned, and fought Mumain on the right and Laigean on the

left. And Congaal commanded the heralds: Call upon the name of Duac the offender but Duac would not come forth to the challenge to combat. Wherever the brunt of the battle was greatest there Congaal fought until he fell after receiving twelve wounds at the hands of the Gaal. But at the fall of Congaal the army of Ullad did not waver, for Rosruad son of Ros son of Ruadruid Mor took the place of Congaal commanding the comlanns. Rosruad was captain of the cohort Clanna Ruadruid, and he extricated his army from its unfavorable position between Mumain and Laigean, and he clove and broke the enemy with a mighty slaughter, and he encamped that night on the plain of Sithdruim.

They interred the dead, but the army guarded the body of Congaal and the body of the chieftain of Ardtan, and the body of the chieftain of Ardeas, and the body of the chieftain of Larne who fell in the battle with the king. Word ran until Ros heard it: Shall we not seize a spoil? Ros commanded the heralds: proclaim through the army: The men of Ullad seize no spoil! And it was so. They bore the corpse of the king and the chiefs who fell with him and the wounded on war chariots to Ullad. They constructed the cairn of Congaal in Aodmagnmaca nigh the cairn of Aod. They chanted the dirge and sang the war song for the king cut down in battle, the first of the kings of Ullad since the days of Airgeadmor, three hundred and three years. Ullad mourned Congaal the good and the just calling him: "Congaal Saitcarneac."

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XII. Book. XI. Chapter. Reign of Duac king of Mumain Ardrig seven years 37 to 30 B. C. (See Annals of kingdom of Ireland Vol. I. Page 86. Age of world 5032. Under the name Duac Dealta Degad. Also Ogigia III. Div. C. 42.)

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At this juncture Factna resided at Teacmor and as soon as he ascertained that Congaal had fallen in battle he sent his pavilion to Tabarta, and a messenger to Feargais son of Leid son of Ruadruid Mor saying: Send the eisaon and the royal robe of Ardrig hither, Feargais came with the messenger bringing with him the insignia of the Ardrig, they were laid upon the throne in the high-chamber. After entrusting the care of

the palace to the high-steward of Teacmor he and Feargais set out for Aodmagnmaca. When the assembly of Ullad convened on the Bruiteine of Aodmagnmaca, they elected Factna son of Ros son of Ruadruid Mor, king of Ullad. In like manner the curriers went forth through Errion, summoning the kings, princes, chieftains, ollams, and the tribunes of the people, to the high-chamber of Teacmor Tabarta to elect an Ardrig. When the general assembly sat the first session they elected Duac king of Mumain Ardrig, for the king, princes and nobles of Laigean inclined to Duac on account of the favor he showed Degad son of Suin son of Fearmara son of Oilliol Aron son of Aongais Tuirmeac from Leogaire of the line of Iolar. Factna dwells in Aodmagnmaca. Now it transpired that the mind of Scandt and of the line of the king of the Danaan was evil toward Ullad, and they would not come to the assembly of that kingdom. In the second year of the reign of Duac, Roigne, king of Laigean died. When the assembly of Laigean met on the Bruiteine of Magnas they elected Fionnlaoc king over Laigean. Now Roigne died before Baal touched Iarsgith, but there was no king elected in Laigean therefore the curriers did not go forth to summon the kings, princes, chieftains, ollams, and tribunes of the people, to Teacmor Tabarta. Neither does Ardrig dwell in Teacmor. So the appointed period for the convention of the kings, princes, and nobles passed by and Tabarta was lonely. Factna took no action in the matter more than to record the matter in the book of Chronicles of Ullad. In the third year of the reign of Duac it transpired that Degad arrived at the age required by Tanasteac, then Duac set out for Teacmor and left Degad vice-roy in Mumain. Now Scandt king of Ulttonnmact was childless, and Degad gave Bageala his sister as wife to Allat of the royal race of the Danaan. Nor did Degad rest night nor day but inciting the Danaan against Ullad, and arranging his schemes to be ready against the decease of Scandt. Fionnlaoc king of Laigean was as one with Iber, whatever Duac ordered Fionnlaoc did, but Duac did what Degad suggested, and while Duac fondly believed that he was establishing his dynasty on every side so that he and his line would be rulers over Errion forever, every one but Duac alone understood, that Degad was playing him sorely false and laboring to elevate Iolar and pull

Iber down. Though Duac had ruled five years nevertheless no carriers went forth to summon the kings, princes, ollavs, chieftains, and tribunes of the people, to Teacmor Tabarta.

What time Baal entered into his house Blath the sixth year of the reign of Duac, Factna king of Ullad called together the assembly of Ullad to Aodmagnmaca, and he sent heralds out through the length of the kingdom saying: Let the Clanna Ruadruide be in their hall when the assembly of Ullad shall sit at Aodmagnmaca. When the assembly came to session the Clanna Ruadruide were in their quarters. The king arose and said: Though the king and nobles of Ultonmact are not present according to the word of the law, nevertheless this chamber is not sufficiently large, perhaps it is not permissible that the Clanna Ruadruide should enter hither, and in like manner perhaps it is not permissible that this assembly should sit in the armory of the Clanna Ruadruide? For this reason what if the assembly of Ullad and the Clanna Ruadruide stand about the king on the Bruiteine of Ardsceulact as was done before founding Aodmagnmaca, in order that every one may hear the word of the king, and they should be many on account of the action of these times. And it was so. A platform was built one step higher than the ground for the king, and every prince of Er and noble of Ullad, chieftains, ollams, tribunes of the people, and the elected judges, stood on one side of the king on the other side the Clanna Ruadruide in full panoply, the whole composed a great circle around the king. And the king raised his voice saying: From the day Maca daughter of Aod queen of Ciombaot died, two hundred and thirty-five years to the reign of Ruadruide Mor, the sons of Er dwelt in Ullad avoiding the destruction of nobles and Gaal as in Mumain and Laigean, yea even they assassinated kings and princes in their pavilions in time of peace. The sons of Leogaire and the sons of Gialcad threw half of Errion into confusion, and the nobles of Mumain aided the sons of Leogaire on account of Aine of Coriat. And the prince of Ib-Lugad held the balance of power, to which side he joined became the stronger. Things were so until Aongais Tuirmeac came hither with his son Fearmara whom he begot of his own daughter Aine. Ruadruide Mor, against the counsel of many gave him permission to take up

a possession. Fearmara died, and Oilliol Aron his son died. Then came Suin with his crimes of treason and conspiracy. When cited to answer for his crimes Suin fled. Cairbre king of Mumain gave him refuge. On his account the brave Cairbre fell. But Degad the son staid in the land to fulfill the scheme set afoot by the father.

It was I Factna who related to Congaal the secret plots and conspiracy of the treasonable son of Suin. Then it was that Congaal banished Degad from Ullad, and every subject of Laigean with him, they betook themselves to Mumain. Congaal cited him to answer before the law, but Duac shielded him. And the general assembly of Errion fined Duac nine thousand head of cattle yearly until he should render up Degad. When the borive arrived Congaal sent it to Ultonnmact, the first and second year, but Scandt returned it privately to Duac. The third year Duac would neither give up Degad nor pay the fine. Congaal marched to defend the law, it transpired that Roigne king of Laigean turned traitor, by Laigean's treason Congaal fell. Duac son of Iber rules by aid of Iolar, and Degad the felon sits viceroy of Mumain. It is an open page to all that the race of Iolar is treacherous, coveting authority and sway, and because Iolar first assumed the title of Ermion at a date when the sons of Iber and our ancestor Er were young, they think they should rule Ardrig always! The stem which Ruadruide Mor suffered to grow in this land, by the assistance of Iber and Laigean if we are not careful, will cast a dark cloud over Errion. When Congaal everted the root from the soil Cairbre and Duac transplanted it in Mumain to again trample on the laws of Errion. Mumain and Laigean are now of one accord, and Ultonnmact is with them, therefore doth Ullad stand alone without a friend but the tract of the laws of Errion, and if they prove not sufficiently powerful alas for the children of Ullad and alas and pity for Errion! When Duac sat two years Ardrig he did not convoke the general assembly of Errion to Teacmor Tabarta proffering as excuse the death of Roigne king of Laigean. Four years elapsed, the curriers did not go forth, it is alleged that fear for Degad restrains Duac, but the story is not true. If all the kingdoms of Errion are with Duac except Ullad why should he fear for Degad? No,

this is not the motive, but he does this on the advice of Iolar, for the race of Iolar detests the law, they do this to trample and bring the law into disrespect. Therefore what if an embassy be sent to Ardrig at Teacmor, saying: Let the kings, princes, chieftains, ollavs, and tribunes of the people, be called to Teacmor Tabarta according to the decree of the tract of the laws? The assembly raised the right hand. The king continued: Let all stay in Aodmagnmaca or the vicinity until the embassy returns to us, and we will confer on the reply.

The embassy went and returned with the words of Ardrig, these were they: What if Ullad be too small for the pride of Er, yet must Factna stay there, for when Ardrig feels the want of advice he will consult those of his choice. The assembly and the "Clanna Ruadruid" were convened again on the Bruiteine, and the words of Duac Ardrig were read publicly in their hearing. The king arose and said: Will Ullad suffer Errion to be ruled by an individual who puts up his own will against the law? Or will the chieftains array the comlanns and dethrone one unworthy to reign! Then the chieftain of Magmortiomna arose and said: What if Duac the traitorous murderer of Congaal be torn from the throne and removed from the sight of men? But the king said: The children of Er thank the young chieftain of Magmortiomna for his love for Congaal, but if Breas considers he will understand that he has spoken overhastily, Duac and Roigne acted deceitfully, but war and the chase are full of stratagems. It is not the fall of Congaal, the injustice of which Ullad speaks in the name of Errion nor redress. Duac broke the law for the sake of Degad, and superadded to the transgression when he failed to convoke the general assembly of Errion at the appointed times. It is for these transgressions Duac must make redress. Therefore O Breas if it pleases thee the king of Ullad would say: What if Duac answer for his transgressions of the law? And it was so.

Then the king commanded: Let every chieftain collect his comlanns on the greatest war footing, for it is necessary that Ullad should march in full force. At this juncture the cromfir came to the king whispering in his ear: Will not the king permit the cromfir to accompany the army marching to battle? The king replied: No, the cromfir speak deceitfully in their

whispers, they were go-betweens for Suin and Laigean, and Degad and Mumain, and for Mumain and Laigean. Now you ask leave of me to do the evil hidden in your breasts against the children of Er? Listen to the words of Eocaid Ollav Fodla the just law giver:

Let the cromfir guard the sacred fire, and mark the seasons. So saith Factna his son—O cromfir dwell peacefully! At this same juncture Ardrig prepared for war, he sent his swift riders through Laigean, and Degad massed the comlanns of Mumain, and began to draw as he supposed the chiefs of Ultonnmact, but they said to him: We remain within our own territory, notwithstanding he thought he would draw them by art, but he knew not the Danaan for the Danaan never spoke a word but with sincerity of heart. Still buoyed with hope and proud of the day Congaal fell by the strategy of Degad, he massed the comlanns of Laigean and Mumain on the plain of Sithdruim.

They understood Factna would follow them, there they encamped. Now when the army of Ullad was arrayed on Ardeas so mighty was the muster, that there was some doubt as to provisions should the war be protracted, the "Clanna Ruadruide" answered: There are sufficient stores while we are in Ullad, after that Laigean and Mumain will supply us! The king heard the word of the Clanna Ruadruide, and hastened to their camp, and entering their great circle he said: Shall we follow the practice of Mumain and Laigean and turn the mighty children of Er into cow-drivers and spoilsmen?

Let no such word pass for the future. With that Factna said: Let the old men and the youths gather up the cattle of the king's estate and from the estates of the princes of Er, and follow in the wake of the army with them. When the comlanns of Ullad marched through Laigean the land was lonely and deserted, all were at Sithdruim. When they came in sight of the plain they saw Mumain and Laigean in their thousands marching on Ardbreiste, and all the upland was covered with their tents, but Ullad encamped its army on the plain and fortified its position. The following morning at Baal's first illumination each army was arrayed, the comlanns of Mumain marched down the slope of the hill, Factna ordered the heralds to proclaim in the hearing of all: The king of Ullad stands on the



land of Mumain to hear why Ardrig shields Degad a fugitive felon, and why he keeps the high-chamber of Teacmor Tabarta closed contrary to the law? Duac answered the heralds: We will chase the law makers of Ullad out of Mumain without delay. Factna challenged Duac to single combat, but Duac did not follow the heralds, the first king of the race of Iber who failed to respond to the challenge. The battle raged all day long from early morning until twilight, and Ullad drove Mumain and Laigean before her, and the Clanna Ruadruide sought Duac and tracked him to the centre of his forces, and they charged through his army and killed Duac, but they did not find Degad, he and the forces of Laigean fled headlong, leaving the comlanns of Mumain to the edge of the battle. The plain was covered with heaps of the slain, the soil was soft with blood. Duac and twenty-seven thousand fell in the battle of Ardbreaiste. Duac reigned seven years, and is called "Duac Dalta Degad."

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XII. Book. XII. Chapter. Reign of Factna son of Cas son of Ruadruide Mor king of Ullad Ardrig twenty-three years 30 to 7 B. C. (See Annals of kingdom of Ireland Vol. I. Page 86. Age of world 5042. Under the name of Factna Fatac. Also Annals of Clonmacnois.)

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Now in the battle of Ardbreiste multitudes of the princes and nobles of Mumain fell with Duac, but the princes of Laigean did not stand, they fled with Degad, as they had fled with Suin when Cairbre fell, Factna ordered that they should select the corpses of Duac and the princes of Iber from the common burial, and they constructed their cairn on the plain. They chanted the death cry and sang the war song over the fallen princes and chieftains, but not over Duac, because he did not respond to the challenge of the heralds. The army of Ullad marched to Teacmor, and Factna pitched his tents on Tabarta, and though he had no ambition for the throne of Errion his followers counseled him to occupy it in order to stay the foot of Laigean. When the assembly of Mumain convened on the Bruiteine at Brugrig, they elected Lugad the brother of Duac king over Mumain. Factna dispatched the curriers through Errion to summon the

kings, princes, chieftains, and tribunes of the people, to the high-chamber of Teacmor Tabarta to elect an Ardrig. When the general assembly of Errion sat the first session, they elected Factna king of Ullad Ardrig, and after the reading of the writings they went forth and celebrated the feast of Teacmor and the games of contest on the campus of Tabarta. Every session was carried out according to ancient practice. It transpired that the mind and judgment of the prince of Ib-Lugad and many of the princes of Mumain turned against Degad. All the princes who were of the age to stand in battle had fallen. The princes and nobles of Mumain knew no fear until Duac, but what did his cowardice avail him? Did he not perish notwithstanding? After Factna had reigned one year he sent forth the curriers through Errion summoning the assembly to Tabarta. And Ardrig saw Scandt king of Ultonnmact and wiped his jealousy against the children of Er. Factna was the same to every one who followed the right. He was a friend to every one. The nobles rejoiced that they could convene again in peace and happiness.

Factna paid a visit to the Mur-n-ollav of Teacmor, and it was sad the condition in which it was even since the short time since he had been at Tabarta in place of Congaal. He inspired the ollavs with courage, and spoke kindly to the handful of youths who were present. After the days of the convention Ardrig went to Aodmagnmaca, and left Feargais son of Seid in his place in Teacmor. He convened the assembly of Ullad, and the king and nobles of Ultonnmact were in the chamber. After the sessions of the assembly they celebrated the feast, during the feast Factna said to Scandt: Rosruad son of Ros and Allita has words for the ear of Scandt and his race. And Rosruad arose and gave his hand to Scandt, and said publicly: As long as a single one of the Danaan shall be alive, Ros will not think of the kingdom of Ultonnmact, and he will teach the same mind to his posterity. They gave the hand of friendship to each other. It was then Ardrig said: Now the peace of Errion is established. When the king and nobles of the Danaan set out for home he gave them munificent gifts. Factna rules with wisdom and justice, he loves peace, but trains the spirit of the youth to battle. In the seventh year of Factna's

reign Melis the Ardollav, died and when the ollavs held their conference they elected Feilmid son of Mararda Ardollam of Ullad.

In the sixteenth year of the reign of Factna, Fionnlaoc king of Laigean expired, when the assembly of Laigean sat on the Bruiteine of Magnas, they elected Eocaid his son in his place king over Laigean. In these days Factna had fulfilled seventeen years of his reign in peace and contentment, the Gaal were happy and fortunate throughout the land when word came unto him that Eocaid king of Laigean was kindling conspiracy and treason in the land, and that he sent the cromfir to Ultonnmact, to speak privately with the cromfir of that kingdom Degad likewise dwelt in Ultonnmact but not for the purpose of doing good. Factna indicted letters to Eocaid regarding the subjects he had heard, although the words were not inscribed on the book of the Chronicles of Ullad. Peace still obtained in the land. In the twenty-third year of the reign of Factna Ardrig he went to Dunsoberce, and he sailed the royal galley on the waters of the Foist. He intended to sail across to the chieftaincy of Ardtan, he had not sailed far when he beheld a great fire flaming up beyond Dunsoberce.

Fearing that it was the Mur-n-ollav on fire that made the great blaze, he returned, and leaving the ship in haste his foot slipped and he fell into the water, and was wetted to the skin, notwithstanding he rode quickly to the place of the conflagration, which happened to be a cluster of the habitations of the Gaal. A good space passed before he returned to Dunsoberce, he was overheated with the fire and exertion, and rested poorly that night, but made no mention that he suffered until too late.

On the eighteenth day of his illness he died. It was thus Factna son of Cas son of Ruadruid Mor terminated his latest day. No one of the race excelled him. There was weeping and profound sorrow, though he loved peace he did not fear the battle, therefore is his name written on the roll of the kings of Ullad and of Teacmor "Factna Adac." Factna the Fortunate. He was buried in Dunsoberce and they founded his cairn near the cairn of Eocaid Ollav Fodla. But the children of the land mourned Factna many days.

XII. Book. XIII. Chapter. Reign of Cairbre son of Factna Fatac king of Ullad Ardrig one year 7 to 6 B. C. (See Annals of kingdom of Ireland Vol. I. Page 90. Age of world 5192. Under the name Cairbre Connobar Abradrud.)

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After the death of Factna when the assembly of Ullad sat on the Bruiteine of Ardsceulact, they elected Cairbre the oldest son of Factna, king over Ullad. At this same juncture Lugad king of Mumain expired, and when the assembly of Mumain convened on the Bruiteine they elected Craobtan his son king over Mumain. Then the curriers went forth through Errion, saying: Let the kings, princes, chieftains, ollavs and tribunes of the people, convene in the high-chamber of Teacmor Tabarta to elect Ardrig for the throne is vacant. At the first session of the general assembly they elected Cairbre king of Ullad Ardrig over Errion, but he did not go forth to Liafail. The Ardolav read the writings of Eolus and the book of Chronicles of Gaalag publicly, and the assembly went forth to celebrate the feast of Teacmor and the games of contest on the campus of Tabarta. Now so great was the aversion of Craobtan son of Lugad king of Mumain for the children of Er, that he declined to sit at the banquet board with them. It was easily perceived that conspiracy and treason were on foot, for Degad was still alive in Ultonmact, and Eocaid king of Laigean feared to move while Factna lived. The cromfir of Laigean were with Degad inciting the Danaan. When the general assembly of Errion convened the second time, half of the nobles of Mumain were not in their places, Tireis chieftain of Ib-Dronag arose and said: What if Craobtan king of Mumain say why a third part of the nobles of Mumain are not present in the high-chamber? Craobtan king of Mumain arose in answer: Fellow rulers of Errion is it possible that Tireis does not know the cause? Does he not know that after the battle of Ardbreiste that a prince of the age remained not with the living? They fell with Duac in the slaughter which Factna son of Cas made so treasonably against the brave men of Mumain! Now if they are not present perhaps they are building carsns over their relatives on the plain of Ardbreiste? A murmur ran through the assembly. But Cairbre arose and said such language is uncalled for, and

not permissible in the presence of the assembly. Ardrig ordered the Ardollam to read publicly the practice of Tanasteac, and the tract of the law of Errion. And it was so. On the last day, he read the book of Chronicles of Errion. When the heralds proclaimed: Stands any one on Tabarta demanding justice? No voice replied. Then the great portals of the high-chamber were closed and each member wended his way to his own stronghold, and Ardrig set out for Aodmagnmaca, where he summoned the assembly of Ullad to meet at the Bruiteine of Ardsceulact. He spoke of the war-cloud that was spreading over Errion. He in like manner spoke to each chieftain; equip your Phalanx on a war footing, practice them unceasingly in the tactics of Seadna, for undoubtedly war will break out. He commanded that the ranks of the Clanna Ruadruid be filled up to their full muster. Ardrig passed the first year of his reign in Ullad organizing the comlanns, and preparing for any event that might happen. After that he appointed Connobar his brother viceroy of Ullad, and set out for Teacmor. After crossing the Eider, he fortified his camp that night on Magmortiomna. At the middle hour of the night, when all were sunk in sleep but the sentinels, like a flash a battallion of the conspirators dashed upon the sentinels and cut them to pieces and quickly entering the camp without alarm they murdered Cairbre as he slept in his pavilion. The few who survived the midnight surprise bore the weight of Cairbre back to Aodmagnmaca, and made his carn close to the carn of Aod. When the assembly of Ullad convened on the Bruiteine of Ardsceulact, they elected Connobar brother of Cairbre, king over Ullad.

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XII. Book. XIV. Chapter. Reign of Craobtan son of Lugad king of Mumain, Ardrig from the sixth year before Christ down. (See Annals of kingdom of Ireland Vol. I. Page 92. Age of world 5193. Under the name Craobtan Niadnair. Also Book of Invasion.)

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After the assassination of Ardrig on Magmortiomna the curriers went forth through Errion summoning the kings, princes, chieftains, ardollavs and tribunes of the people, to convene as the general assembly of Errion in the high-chamber

of Teacmor Tabarta to choose an Ardrig. When the assembly sat the first session they elected Criobtan son of Lugad king of Mumain Ardrig, and he went forth to Liafail and the ard-cromfear of Laigean placed the eisaon on his brow and the royal robe on his shoulders, and returning to the high-chamber he occupied the throne. When Conncobar king of Ullad arose he said: After the days of the feast Conncobar hath words for the ear of the general assembly of Errion. Then the Ardollav read the writings, and the assembly went forth, and celebrated the feast of Teacmor and the games of contest on the campus of Tabarta. Great were the multitudes which came to Tabarta and about it, for Craobtan was high minded, worthy, and disposed to magnificence. When the assembly sat the second session Conncobar king of Ullad arose and said:

A quarter, since my brother at that time Ardrig, on his way to Tabarta, was murdered at midnight while he slept under cover of his tent. Ardrig answered: If Conncobar king of Ullad would make the indictment according to practice to the chief-judge of Teacmor, so that the sentence of the law may be pronounced against the culprit? But Conncobar said: We are not certain, but it is alleged that the chieftain of Remion from Morcean, and Degad from Suin, were the captains of the band of murderers. Since it chanced that Degad was an exile, the heralds called for the chieftain of Remion, but he did not answer. The Ardrig ordered out a company of trackers to bring in Degad and the chieftain of Remion, but in truth they were not to be found anywhere. Each session of the convention was carried out according to ancient usage. None stood on Tabarta demanding justice. The assembly dissolved each member going to his own stronghold. And again the great white shield of peace hung over Errion, for Craobtan safeguards the observance of the law. There is none of the clamor of preparing for battle, nor the march of the phalanx alarming the land. The Gaal multiply in peace and contentment. Craobtan Ardrig summons the general assembly of Errion to the high-chamber of Teacmor Tabarta at the appointed times.

Now in the eighth year of the reign of Craobtan Ardrig, what time Conncobar son of Factna was king of Ullad, and Feilmid son of Mararda Ardollav, and Scandt of the line of

Meirt king of the Danaan over Ultonnmact, and Eocaid son of Fionnlaoc son of Eismion Aine of the line of Iolar, king over Laigean, it transpired that Jesus, who is called the Christ, was born in the tents of Juda in the eastern world.

O'Carroll,  
April 19, 1910.

## AN APPENDIX TO II. VOLUME

### GENEALOGY OF THE O'CARROLLS'

#### OLIM HAEC MEMINISSE JUVABIT

Virgil.

It is not easy to instill the juicy flavor of interest into the dry branch of genealogy. Nevertheless since it transpires that every tribe prizes the knowledge and traditions of its origin, and its history from that source down, and because there are numbers of the clan Carroll still living in every part of the world, perchance there would be some quantum of pleasure for them even in the dry word of their genealogy? In consideration of them I place the case as it is.

At first the Saorclanna of the Gael after their arrival in Erin, and after subduing the Tuathá de Danaan, were divided into twenty-seven tribes: The nine tribes of Iber in Munster, and Iber was their first king. The nine tribes of Iolair in Gaalen (the ancient name of Leinster) and Iolair was their first king. The nine tribes of Er in the kingdom of Ulster and Er was their first king. There were moreover the tribes of the principality of Ib-Lugad, a territory granted to prince Lugad the son of Ith, because his father first came to Erin to explore it and make ready for the coming of the Gaal. The clanmacne O'Carroll were renowned amongst the famous tribes of Erin. Of them the poet sang:

The O'Carrols also famed when fame was only for the  
boldest

Rest in forgotten sepulchers, with Erin's best and oldest.

I herewith subjoin the names of the ancestors of the O'Carrolls', a noble galaxy of kings and heroes indeed they are. They hark back in a direct line from son to father to Iber the son of Bile, the first king of Munster. The four sons of Bile led the aryan Gaal from Spain to Erin, after the defeat and death of Bile their father. His army was cut to pieces by Sru the son of Ammon (Hercules) in the year 1003 before Christ.

Thadg was the first to assume the surname Carroll (piercing eyed) because his eyes were so piercing bright, they seemed to see through the countenance and mind as well, wonderful was the brightness that shone forth from them in time of combat and battle. Indeed it became a tribal mark inherited by the clanmacne O'Carroll to have lustrous, brilliant, sharp blue eyes. It is related that the terror piercing eyes of Thadg pierced the heart of his adversary before he even aimed his spear at his body!

But Thadg was the:

son of Cian  
 son of Oilliol Olum  
 son of Mag Nuadat  
 son of Mag Neid  
 son of Deirg  
 son of Deirgteinne  
 son of Eunda Mongcaoim  
 son of Luaicmoir  
 son of Magfeib  
 son of Muerdac Mucna  
 son of Eocaid Garb  
 son of Duac, Dealta Degad  
 son of Cairbre Luisc  
 son of Geinadamaer  
 son of Niad Sedamain  
 son of Adamaer Foltleathan  
 son of Fearcorb  
 son of Magcorb  
 son of Cobtac caoim  
 son of Reactad Rigdearg  
 son of Lugad Lagaid  
 son of Eocaid



son of Oilliol  
 son of Ardfear  
 son of Lugad Lamdearg  
 son of Eocaid Uaircais  
 son of Lugad Iardonn  
 son of Eunda Dearg  
 son of Duac Fionn  
 son of Seadna Ionnarac  
 son of Breasrig  
 son of Ardfear Iomleac  
 son of Feidlimid  
 son of Roitheasac  
 son of Roan Rigaialeac  
 son of Failbe Iolcarrac  
 son of Cas Cedcoimneac  
 son of Faildeargdoid  
 son of Muinmeadon  
 son of Cas Oltac  
 son of Feararda  
 son of Roitheasac  
 son of Rossa  
 son of Glais  
 son of Nuadat Dearglam  
 son of Eocaid Faobarglas  
 son of Conmaoil

son of Iber, whose surname was Fionne, the first king over Munster, the son of Bile after whom the Gaal are incorrectly called Mileasians. As stated Thadg was surnamed Carrol on account of the piercing blue battle-bright eyes he had. The imperial monarch Corbmac bestowed him tribal lands. The Annals of the kingdom of Ireland says:

“The age of Christ two hundred twenty-six. Fergus Dubdeadeac son of Iomcada was king over Ireland for the space of a year, when he fell in the battle of Crionna (CinnCumair), by Cormac the grandson of Conn (on the second day of August) by the hand of Lugad Laighe. There fell by him also in the rout across Breagh, his two brothers Feargus the long-haired and Feargus the Firey, who was called Feargus Caisfiacalac (crooked-toothed). Of them was said:

Upon one stone Rathcro,  
 Were slain the three Fearguses,  
 Corbmac said this is fine,  
 His hand did not fail Laighe.

In the army of Corbmac came Thadg the son of Cian, and Lugad his brother to that battle; and it was as a territorial reward for hte battle that Corbmac gave Thadg the land on which are the Ciannaecta, in Mag-Breagh, as is celebrated in other books. In the year two hundred thirty-four Olliol Olum king of Munster and grandfather, of Thadg king of Ely, died.

As the Annals of the kingdom of Ireland relates: "Age of Christ two hundred thirty-four. The eighth year of Corbmac in the sovereignty of Erin. Aillil Olom the son of Mag Nuadat, the king of Munster died."

From the days of Thadg Carroll to the sixteenth century the territory of Ely-O'Carroll situated in the king's county was the tribe lands of the clanmacne O'Carroll. That territory was a grant from Corbmac the highking to Thadg Carroll and to his brother Lugad because by their valor they won the victory at the battle of Crionna Cin Cumair for Corbmac. For it was Lugad who slew the three Fearguses with his own hand, and their army was put to rout. After that victory Corbmac was elected high king. Many a warrior king, brave hero, and valiant knight sprung from this tribe. Many a patriotic lord it gave to its country, and many a saint and learned bishop it gave the church. Certainly from the days of Patrick perhaps before that time, for many of the annalists surmise that Thadg Carroll, and his friend Corbmac the monarch, and Fionn the captain of his guards were christians, that they received the faith and the knowledge of Christ from those who fled from the Romans to Ireland. Especially on account of the mystic tradition of the "EO FEASA" even that blessed fish which Fionn and Thadg did eat, and by the bones of which the druids by their incantations did cause Corbmac to be choked to death. They maintain that the "eo feasa" or blessed fish is identical with that secret sign common to all christians during the ages of persecution: Ichtus. (i. e. Iesos Christos Theos Uios Soter. Being the initial letters of Jesus Christ, God Son Savior). But without doubt from the time they became christians, they were pro-

foundly spiritual, zealous, and steadfast in the Faith. The clan-macne O'Carroll were wise in council, brave in battle, and Christlike in their piety. They were also blessed with noted longevity, likely a reward for their virtue? That they were valiant in war is demonstrated by the lives of many of them. The Annals of the kingdom of Ireland says: "The age of Christ five hundred twenty-eight. The first year of Tautal Maolgarb son of Corbmac caoec, son of Cairbre, son of Niall in the sovereignty of Ireland. The battle of Luachair mor between the two ionbors, which is called the battle of Ailbhe in Breagh, by Tuathal Maolgrab against the Ciannaeta of Meath. The fourth year of Tuathal. The battle of Claonloc in cineal Aodh, by Goibhneann, chief of UiFiacrac-Aidne where Maine the son of Carroll was killed in defending the hostages of UiMaine of Connaught." Concerning Dermott O'Carroll the high king of Erin the Annals say page 182. "The age of Christ 552. ———. ———. The feast of Tara was made by the king of Ireland Diarmaid, son of Feargais Carroll. ———. It was Diarmaid Carroll the high king also who 'passed sentence against Colum Cille about a book of Finnen, which Colum had transcribed without the knowledge of Finnen, when they left it to the award of Diarmaid, who pronounced the celebrated decision 'To every cow belongs its calf.'" And again "The age of Christ 590. ———. The battle of Eadan mor was gained by Fiacna O'Carroll the son of Baedan O'Carroll the son of Carroll the son of Muredac Muindearg, over Gertide lord of Cianacta" Annals of the kingdom of Ireland page 218. "The battle of Sliab-Cua in Munster was gained by Fiacna O'Carroll the son of Baedan." Annals of the kingdom of Ireland again. "The age of Christ 595. The first year of the Aodh Slaine O'Carroll the son of Diarmaid O'Carroll, the son of Feargus O'Carroll and of Colman Rimid O'Carroll in the sovereignty of Ireland." And again "The age of Christ 647, ———. Doncad and Connal O'Carroll two sons of Blatmac O'Carroll, son of Aodh Slaine O'Carroll, were slain by the Leinster men, in the mill-race of the mill of Maolodran, son of Dima Cron. Marcan and Maolodran mortally wounded the two; of which Maolodran said:

O mill, which grindest much of wheat;

It was not grinding oats thou wert, when thou didst grind  
the seed of Carroll."

And again. "The age of Christ 657. The first year of Diarmaid and Blathmac O'Carroll, two sons of Aodh Slaine O'Carroll the son of Diarmaid, son of Feargus Carroll in the sovereignty of Ireland. Age of Christ 670. The first year of Ceanfealad O'Carroll, son of Blathmac O'Carroll in the sovereignty of Ireland. Annals.

So it reads adown the centuries ,and demonstrates by the lives of many kings and heroes that they were mighty and valiant men. That they were longlived and virtuous is also shown by many examples: In the year of our Lord 1031. Connaing O'Carroll the Aircinneac of Glendalough died in the one hundred and ninth year of his age. A man noted for his scholarship, philosophy, and sanctity. As the Annals of the kingdom of Ireland say: "The age of Christ 1031. And Connaing O'Carroll Aircinneac of Glenda loca, the head of the piety and Charity of the Gael died." Again in the year of grace 1168 Lugad O'Carroll the distinguished bishop of Ruis-Ailitir died in the ninety-eighth year of his age. It should not be inferred that profound piety was limited to the clergy of the tribe, it was the glorious attribute of chieftain and tribesman as well. Again the Annals bear testimony: "Age of Christ 1168. ———. Doncad O'Carroll lord of Airgialla flood of splendor and magnificence, died after being mangled with his own battle ax by a man of his own people. i. e. UaDuibne, one of the cineal Eoghain, —after the victory of unction and penance, and after bestowing three hundred ounces of gold, for the love of God, upon clerics and churches. So it was down the illustrious line of this noble tribe to the days of Maoilruaineac O'Carroll, whose unstinted praises the Annals of the four masters firmly set forth in the following words: Age of Christ 1532. ———. ———. "O'Carroll Maoilruaineac, the most distinguished man of his own tribe for generosity, valor, prosperity, and renown; a man to whom the poets, the exiled, the clergy, and the learned were indebted; who had gathered and bestowed more wealth than any other person of his stock; a protecting hero to all; the guiding firm helm of his tribe; a triumphant traverser of tribes; a jocund and majestic Munster champion; a precious stone; a carbuncle gem; the anvil of the solidity, and the golden pillar of the Elyians, died in his own fortress, on the festival day

of Saint Mathew the evangelist, and his son Fearganainm was inaugurated in his place. On that very day, and before the death of Maolruainead, his sons defeated the Earl of Ormund and the sons of John O'Carroll, who were deprived of many men and horses, and of cannon called falcons in consequence of which the ford at which the defeat was given was called Bel-ata feabcuin; and this was Maolruainead's last victory. His Fearganainm (as we have already stated), was styled the O'Carroll, in preference to his seniors, the sons of John O'Carroll. Many evils resulted to the country in consequence of this, for the sons of John first took the castle of Birr, and plundered the country out of it. The son of the Pairsuin O'Carroll was slain on the Green of Birr by Tadgh caoic, the son of O'Carroll. After this O'Carroll drew his cliamain father-in-law the Earl of Kildare, lord justice of Ireland, against the sons of John and they took the castle of Oill-Iurin, the castle of Eaglais, and the castle of Baile-an-duna. They afterwards sat round Birr and a fight was continued between them and the warders of the castle, until a ball fired from the castle, entered the side of the Earl, but this circumstance was kept secret until the castle was taken. The Earl returned home, and the ball remained in him until the following spring, when it came out at his other side. It was in commemoration of the death of Maolruainead O'Carroll that the following quatrain was composed:

One thousand and five hundred years,  
 Twenty years and twelve beside,  
 From the birth of Christ who saved us  
 To the autumn when O'Carroll died.

Annals kingdom of Ireland. "The age of Christ 1536. —. Doncad O'Carroll deposed Fearganainm and Uathne Carraig O'Carroll his own brother, and deprived both of the lordship." Concerning the death of Fearganainm O'Carroll, son of Maolruainead, the Annals say page 1461. "O'Carroll (Fearganainm the son of Maloruainead) was treacherously slain (he being blind) by Tadhg the son of Doncad, son of John O'Carroll and his kinsmen, and by the son of O'Maolmuad (John the son of Donall caoic), in the castle of CluanLisc; but though O'Carroll was an old man, he, nevertheless, displayed great prowess and strength in defending himself against his slayers, which gained

him a name and renown. Twelve of his people were killed along with him. In a manuscript missal in Trinity college Dublin, The death of Fearganainm O'Carroll, is commemorated as follows, "This man (Man-without-name) died. He was lord and prince of Ely, and was killed in his own fortress Cluanlisc by an unkown and one might say an unprovided death. He was great and wise and of wonderful fortitude; may God be merciful to his soul, amen."

"The age of Christ 1548. —. Mora the daughter of O'Carroll, a woman of distinguished virtue died." "Calvagh O'Carroll (1548) went to Dublin to the great court and was taken, by treachery, and imprisoned in the king's castle nor was any suffered to know why he was taken, or how much would be demanded for his ransom. Behold the Saxon treachery." Then the Lietutenant and Edmond a Faii made two incursions into Ely, which very much alarmed O'Carroll; and a war broke out between him and them in consequence. Not long after this Edmond a Faii requested MacCoghlan and the people of Delvin to accompany him on a predatory excursion into Ely. This they refused to do and Edmond became highly enraged and incensed on account of it, so that hostilities broke out between them: and O'Carroll and MacCoghlan banished Edmond for his insolence and tyranny towards them. They took the castle of Oillcommon and the castle of CeanCurad from him and thus he was deprived of Delvin after it had been half a year in cruel bondage under him." "Saigir-Ciarin and Oill-Corbmacc were burned and destroyed by the English and O'Carroll. The Lieutenant and the English made an incursion into Delvin at the instance of Edmond a Faii (in revenge for his expulsion) and burned and plundered the country from Bealac-an-Fotair to Tocar-Cinn-Monaand also Baile-Mag-Uallacain in Lusmag. They remained encamped for one night at Baile-na-Cloce, and returned on the morrow with booty and spoils without receiving battle or opposition." ———." The castles of Ely and Delvin were demolished through fear of the English namely Banagher, the castle of Mag-Istean, and Clocan-nag-Capac.

The Red Captain made an army against O'Carroll to Carracna-Comrac, where O'Carroll gave them battle and slew forty or sixty of them. The Red Captain made three incursions into

Carrac-na-Comraic in one quarter of a year, but he was not able to do any damage to the pass or the castle, and returned without obtaining submission, having also received insult and lost several of his people." "O'Carroll burned Nenagh upon the Red Captain, both monastery and town, from the fortress out. On this occasion he also burned the monastery of Uaithne banished the Saxons out of it, and created great confusion among them, by which he weakened their power, and diminished their bravery, so that he ordered them all out of his country, except a few warders who were at Nenagh in the tower of MacManus." "The age of Christ 1549. ———. A great court was held by the lord chief justice in Limerick, to which O'Carroll repaired, under the safe conduct of the Earl of Desmond, the Mayor of Limerick, and the chiefs of the English and the Irish who were present at that court and he returned home safely with terms of peace for himself and his Irish confederates, namely MacMorrough, O'Kelly, O'Meluaghlin, and many others not enumerated. Baile-Mic-Adam was taken from Edmond a Faii, and the O'Carrolls returned to it again; in consequence of which there was great rejoicing and exultation in Ely." "A Captain's first expedition was made by O'Carroll (William Odar the son of Fearganainm, son of Maolruainead, son of John) against Mac-Ui-Brian of Aara, i. e. Thorlough the son of Mutough son of Donnall-na son of Thadg son of Morough na Raitnige. On this occasion O'Carroll at once devastated and totally destroyed the country from Beul-an-ata to Muillean-UiOgain. On the same day he slew MacUiBrian's brother namely the son of Murtough, a distinguished captain, by no means the worst of the youth of the descendants of Brian Ruad. Mac UiBrian afterwards made a muster of his friends to go and avenge this dishonor upon the O'Carroll; and as soon as his lordly bands had assembled around him, he marched forward, resolved to ravage the territory of HyCairn on that expedition. Destiny had so disposed affairs for O'Carroll, that he was on the summit of a hill in HyCairn, listening to the country around him; and it was from the foot of the hill on which O'Carroll was stationed that Mac UiBrian sent forth a body of his scouts to plunder the districts. When the youths had gone from him, he saw O'Carroll approaching him in battle

array, and in fighting order and not one of those who were before him was able to withstand his strength, or escape by flight. Every man of Mac UiBrian's people able to bear arms was slain.

His constable Heremon, the son of Gilla-Duv, son of Conor, son of Donough MacSweeney was slain. Mac UiBrian himself was taken prisoner and there was profit in giving him quarter, for he was not set at liberty without a ransom." Annals king. "The age of Christ 1561. ———. Uaithne O'Carroll the son of Fearganainm, son of Maolruainead son of John O'Carroll was slain at Baile-Ui-Cuiric in Ormond. Those who surrounded him were not worthy to have wounded or taken him. The land of Ely was an orphan after him, for they felt the loss of their help and protection after the death of Uaithne." Annals kingdom of Ireland, page 1585.

The runrad treibe inculcates:

1. That the tribe-lands are: Ely.
2. That the tribe-feast is: The second day of August.
3. That on the second day of August Tadg and his brother Lugad won the battle of Crionna Cin Cumair over Feargus Duvdeadeac and his army.
4. That the O'Carrolls are endowed with longevity.
5. That the descendants of the O'Carroll are blue eyed.
6. That the tribe-prayer is:

May the blessing of the King who made the division (i.e. of His body and blood to His disciples) come upon our possessions and our company.

After the death of Uaithne O'Carroll Ely was left an orphan as the Annals state, for it was then the sad dispersion came, and the noble tribe was scattered like the mists to be wanderers in strange lands, after having been despoiled by the treacherous and savage conqueror of their hearths and homes, and country. Many of them came to the new world, and cast their lot with its fortunes against that oppressor who had also been their bloody and ruthless adversary. We have an example in the person of Charles O'Carroll of Carrollton. Who signed the declaration of the Independence on the second day of August in the year of Our Lord 1776. And like the descendents of the O'Carroll he lived to an advanced age: Eighty-nine years



when he celebrated the fiftieth anniversary of the signing of the declaration of Independence, at that time he was the last surviving signer . He lived several years after that anniversary.

Concerning my own father I deem it right to say a word, for like all, the O'Carrolls he is blue eyed and of the advanced age ninety-nine years at this writing, and is hale and sound in body and mind.

Honor and adoration to God, who in his excellent wisdom deals with tribes as He does with individuals, and scatters them for a purpose, though the purpose is at times dim or unknown to men. But the clanmacne O'Carroll mindful of their ancestral piety, bow to the supreme design, accounting it great good fortune to be still in accord with their heavenly Father's will.

(Rev.) John J. Carroll, 1910.

END OF SECOND VOLUME.











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