

CMZ

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ῥΙΟΡΣΖεul

na

n-εRRIone.

υΔὸ Δn

Διmῥῖn buὸ Δλλοε

Δnuαρ.

AN AUTHENTIC
HISTORY OF IRELAND

FROM THE EARLIEST TIMES DOWN.

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AN PRIOMBROLLAC.

Cuirimís ann cloó an fionnseul seo, le moiméar aghur
onoir no tábairt no mo fliocht: An Saal Scioc Iber, ul-
clan n-er. A buídean arimélan faoilteac, fa ceann bui b-
feurán uisce,

Mar a veir an file:

Dia lib a laógharó Saolúol,
Na cluintear claoiteacé oiméib,
Riam nior tuilleabair marlaó,
A n-am caéa na cogaró.
Ag reilg triosa ar feain eacéann,
'Sa b-fuil feurán bui rinreap.

Aghur annor go faneann feapc aghur fionnseul ar b-
feurán n-uisce ann crioitib ar Saolmuintir go seo,
Sió fcairruigte air fan aghur a b-fao uad Ermon.

Eoin Uacéarbfuil.

Δ Ρατ Δγυρ ΌεΔξ-όυν Δ κομνυόε. Όο ζοιρ γε “binn’na-DAR”
μαρ Δινμ Διρ Δν Διτ, δε βρυξ ζυρ β’ιομόΔ κμαν θαρμεΔε ό’φαρ Δνν.

Αταιο Δνοιρ ζλαοιόζτε “bine-DAR” Δγυρ Cnoc “OMT” Λαμ
le Dublin, no θαλ’-Δε-έλιαε. Sgeo ιαο ceitpe mic m-Barrtalim-
Δν: LIR Δν ceud-ζein, ORDA, FEARAN, Δγυρ FEARNA.
Rizne ζαε Δον mac Δca, Ραε Δγυρ κατΑρ το fein λ’Αιρ να β-φαρζε,
Δγυρ το βι ζα μυζΑιλεΔό μαρ τριαε Δρ Δ έιονν Δγυρ Δρ έιονν Δν
meud Δ βι ζα leannuznt.

Όο βι να βοθαζ βυιόεόυνν Διζ τιζεΔεετ Αμαε Δρ ινβιοι να ζ-
coll, Δγυρ Διζ τιοιο Δ ζ-κομνυόε Δνν Δ η-ΔξΑιό, Δγυρ Διζ φορ-
φαρμε ζο cealζαε, Δγυρ ζα μαρβαό ζΑη τριαυζε ΔonneΔε Δca
zeibte Δρ Δ έοραντ. Λα ΑμΑιη βι θαρμταλμαν ζοιντε κομ μιλ-
τεΔε Δνν ιμυρην leo ζυρ ό’ευζ γε. Ό’ΑύλεΔεΑθαρ Δ η-όΔοιη e,
φαοι κορ m-Binnadaρη.

Μι μαιβ τριαε Δρ έιονν Δν νυΔό κομνυόε Διρ m-φαο τμ ceud
m-badalain, κομ ΑρτοΔιζεΑνταε, ριορφλαεταμΑιλ le θαρμταλμαν.
Ταρ όειρ Δ θαρ, μυζη Δ μυντιρ κομνυόε ’ραν οίλεΑη τιμείολλ τμ
ceud badaine, νυιζ ζο έΑηιc ουβζΑλαρ Δγυρ μιορΑε ορμΑιβ,
μαίλλε le coζαό να η-βοθαε m-buyóeóυνν, Δη ορμεΔο ρην ζυρ
bunpéμορτεΑρ ριαό Δρ υρλαεΑρ β-φοολά.

ΔΝ ΘΑΡΑ ΑΙΒΙΟΙΛ, ΔΝ CEUD LEADAR.

Neboz, τριαε μοιμ Ιοφα Cμιορo 1469.

ΈυΑιλυζ Neboz Δνν CoιλλεΑζιαε Δη ρέμορ Δ έΑρλαό Διρ Δ
ζΑοιλ-μυντιρ Δνν Ιννιρ ελζα. Le να λην ρην, έρμΑλλ γε Δ έΑβ-

Lad, ceatar veug azur fice lunga, lionta le mile azur fice zair-
 raib, maille leir a beannigean Maca, azur a ceitre macaib:
 Stairn Iarbaneal, Annin, azur Fearzair, fuaib riao cuan uad an
 u-tuait ve'n Oilean. Throeadar cat ann azair na bovaib zo
 azmar, azur o'eiruz 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 zlaoidzge "Aromadac" nuiz zo u-ti andiu air
 a ron. Airair vo bhir cogad amac, azur throo na bovaiz buioe-
 dunn ann a n-azair zo fmaoidmar, acé toiz Neboz azur a fluz
 an buair uaduib annan ceuo cat aiz cor fleib blaime. Annan
 vana cat air Roffmaoidan ann ran iar-tir, tuic Zan azur Zanan
 cinn-cata na m-bovad faoi lam Nebois e fein. Annan trear cat
 ni o'eiruz com maic le Neboz azur a fluz, oir tuicuz Stairn a
 mac buo pinne.

Annan ceitrimad cat air Murbuilz, bi fluz Nebois cuirce
 faoi ruaz; oir air u-tur na throoe tuicuz Ar a mac buo oize
 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 arur zo Airmuirce.

Tar tamal vo tarlad zur tanic na firbuilz uad bhuitan
 timcioll cuiz mile b-fear faoi ceannear cuiz u-tuait: Ruioirue,
 Zain, Zanan, Seanzain, azur Slaigne. Bi Slaigne anna nuiz ar
 cionn an oilean. Vo bi fealb na tme ada ceitre firo baala-
 mead, faoi naoi nuictib: Slaigne, Zan, Zanan, Seangean, Fiaca,
 Ronall, Fiobzein, azur Eoga. Ir ann laentaib n-Eoga vo tarlad
 zur tanic na tuata Danadan uad Airmuirce faoi nuzaod.

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 ceirve zo n-oeunφaro
 lam aipead oó, aip an τ-αóδαρ rgeo, bi pe flointe: Nuzaó
 Aipead-lam. Ni je amain zur euir na Dánaan φαοι rmacé na
 Rirbuilz acé nibur meapa marluizeadap rura mar rclabuirve
 oubbhionaidz fiaó. Oo bi 'n uadap aiz na Dánaan timcioll tpi
 fiero baalamead φαοι peacé iuztib: Nuzaó Aipead-lam, luzaó
 lam-φaóa, mac Cian mic Cainte flointe "uleolaóanac" ve bpiuz
 zur buó clirteac e ann zac clear azur eolur.

Aonveacéuiz je na Dánaan le ceile, eadón na rirzheac nac
 pacφaó φαοι rmacé na n-Dánaan, acé euaid aip teitead zo zac
 coill viaipar, zo zac φapaé fiaóan, zo zac rliab rriacac, Cpuin-
 nuiz luzaó f iad ann ruirhion armgleurca vo rein. Aip an
 adóδαρ peo ve bpiuz zur éaimic euirve uad zac coill, rliab azur
 φapaé, tpeun- rir caía azur cozaó, zairm ve bpiuz rin "Mairca
 Síde" 1. cupiúve na tulca voiz.

Ann cac Mairz euirve na b-φatac Mairca, vo bpiuz luzaó neapc
 azur cumap na b-φatac Mairca azur vo φapir je na Dánaan uad
 ciop azur cam na b-φatac Mairca zo veol

Iap rin bi je' na iuz φop na Dánaan. Ir je an luzaó peo vo
 euir ain bun Napa-aólaicte v-Tailtean, le onopuzad Tailte a
 macap. Aip φaó zur buó aip ceuo la Augnupc vo imip ríad an

le na tpeunφeapαib: Siubaiuō mo ōiaξ-φe. aig φcuabeaō le φ-
opneapc n-apm aγup eiγin ζac beo a φeapφaō ann anaξaiō.
O'a φluaξ μiγne φe cpeac [n-ogλαoō m-bo aγup caopac, ōo
φein aμaiu μiγne φe cpeac] n-og m-bean, a φaiβ neapcμαφ
aluu. Oo buō ail leiφ uaō na ogmnaib ōo ōo φein φlioct
cloine a φeilboccaiu na cinne ōaoineao.

Paō'n aōōap φeo ζaiβ φe oig uaō ζac tpeab, tφi aγup
talaiu ōo φein, aig claoineao leti acē tφac aiμφφie a n-
ζlanta zo beacēac acē ni zo ōeo aμφ aγup buō ōa'φ-ōeug
an aiφeaiu ζac aon oiōce. Maφ φin φaail zo ōemineoōaiu ceuo-
φein ζac og-mna ō'a φlioct φein, Tap a βap ζlac φiao
ζaiφm a n-acap: Epogluōeip.

Riγne φe φuc φo aγmai aiφ uile Ibeμαc, tapφnuig aμan
aγup aiφp zo laēaile maφbuig Cacuφ an μiγ tφuall φe zo
beulob-μφe aγup ann φin tuit φe tφiō tnu-ceiγ mna.

Annφan cpeac ōo nioφ tuituig cuiγ mic n-θoōaiō: Maφ-
ōac, iolap, Oaiφe, βlac, aγup Colba, ō'imēiζεaōap aiφ aγaiō
uaō caφzapc an naμaiu.

Tap ōeip an ap aγup φēμoφ a μiγne Spuamaō, aoub-
aiφc an φpionφa iē: A ζaai Sciōt Ibeφ eipūiō— iφ cumā
liomφa ma ta n-uιφe na oiōeip aγup an oiōcean ueβapac!
aiφm: b-φuil φēμoφ na n-uιφeaoō, no na τ-aōōaiφ, no na
talman, φeao no na teine i φein cōm ueβapac ōo'n ζaai
Sciōt Ibeφ le bφuio aγup φelabuiζεacē?

Ni tiγ le βaai e φein acē φeμoφ aμaiu ōo ōeunuζaō,
aγup maφ φin cφioōnuigteap φiantuφ ζ-Coιφp aγup incinne.

Ατά'ν πριονάο φαορ! Δέτ ατα κορραν ουινε ζεϊβέτε ζα ματ-
 υζάο ανν πιαντυρ φαοα, α εúm ερμουζάο λειρ α ιντινν, μαρ
 cailleann lub φαίρζτε πο τεανν α λαιουρεάτ, μαρ ανν ceuo-
 na ταρλουζεανν το ουινε φαοι βηυο?

Ζο μιονca ρεολυιζ με μο λυιζ ταρρνα αν νομian υιρ-
 γεάο ζο ο-τι βρμυιέαν, αιρ μο ριλλεάο όοm uαιρ αμian ζο
 ζααλαζ n-όειρ ειρτεάτ, [αζυρ ροέρμυζάο clompan na ζααλ.]
 Le nearc ρμυέ αζυρ ανραό βι μο λυιζ τιυντυιζτε το'ν
 ιαρτίρ, νυιζ ζο εανζαμαρ ζο ταλαm monζαέ, ταλαm ζαρβ,
 ni ραιβemaρ αέτ beυζαν niόειρρin ο'ιμτιζ υαοιne na ταλman
 ζο ταρρυιζ αρ αρ εοmαρ. Ο'olemaρ νε υιρζιβ μιριβ na
 ταλman.

Ραέαό Ιέ αιρ ανν, αζυρ ριλραο ζο τρატάmal le ταρ-
 βαινε κοραν το meυο ναρ βυό ρεαρρ βαοζαλ ιona βηυο.
 Αιρ α ρον ρειν νειρεανν [Ιέ: βυό αιτε λειρ, ma μαιρεανν]
 ρε αιρ βιέ, ζο μαιρραινηρε ανν ραορρεάτ!

Οο βι βρμαέρα αζυρ κοmραό Ιέ ζα ραρυζάο na cινηρρ
 αζυρ αν ζααλ ζο λειρ. Τρμλλαοαρ τρμ λυιζ λεαβαρμαον,
 αζυρ ροζαοαρ ceυο αζυρ ριce οζλαοιζε naέ ραιβ ρορ ρορτα
 το mηαιβ. Αζυρ αιρ ειρμζε το ζαοιέ ρεολυιζεαοαρ αιρ αζαίό
 ρτυρμυζάο το'ν ιαρτίρ αιζ λεανυιζτε ιμτίζεαέτ m-βααλ.

βι βρον αζυρ ζευραη na ζααλ αιζ μευουζάο ζαέ λα:
 βι ζαλαρ αζυρ ζυρταρ αιρ κορ, βι ζααλαζ φαοι μιοραέ, βι'ν
 ρλιαβ υαιζνεαέ αν Δρτι ζαν τειne ναοmτα. βι na ερμρρ
 αμian ανν Ραέαιβ ατα le linn na m-βοέαρ, ατα caέ ειλε
 οβρυζάο ζο υιτέιollaέ αννορ ζο m-βειό ρειό τρატ ριλλραο

1ῆ. Δα ριασ υιλε ζο λευρ ραοτάταρυζαδ αν cablac uad banuzad na maione ζο τριαδ nona. Cuiρ Marcad azur na einpρr a botana puar taru timcioll Artiepeir. Peuc! Δα teine αιρ λαραδ ve lo azur ve oiode αιρ bpeocean ζααλαζ le tpeopyzad 1ῆ azur a comveadta αιρ fillead αιρ αιρ τοιb.

Anoir nuair το bi baal ann ceuo pmon o'a eis Tionn-rcnad (re ρin Mart). Το cio na pairopode tpi lungza tuip-uzeadt cuan. Cpinnuiz ζααλαζ υιλε αιρ αν τριαiz le peuc-rint an pmonpa αιρ. Azur mar tanc na lungza artead ran mbior, bi aliliu! na ζααλ aiz eipuz a puaim tpuδ an ppeup. Tar ueir teiluzad anacoip pparuiz luzad αιρ an talam ar comar Marcad, azur bi mire Orpad an t-Apuollam ann a n-aice, azur pappuiz Marcad: Tuizead nac ciompa 1ῆ? Aiρ o'pan re το διαz? cad e an zleup Δα αιρ 1ῆ? Το cuiρ luzad a lam αιρ a uet, azur aiz clonad a pui αιρ ceap-tilatari na talman ζο bponad tairbain re amad an luinz ar a tanc re peim, aiz ppeazpad Marcad:

Ni b-puil 1ῆ niup muza ann, Δα mo atari το bi, an-oir tuirim o ceile anpan luinz!

Αιρ cluartant an focal cuad zeuprcpeadail puar uad 'n ζααλ aiz pcoiltead an ppeup le zleo. Nuair iomcuip-eodar meucean 1ῆ cum talam cuipcear paine teinead αιρ λαραδ anna timcioll, azur caeta armzleupra αιρ pape paoi pead ζο τριαδamal. Lapnamarad iomcuipedar e ζο o-ti ait a cairn. Azur ip Orpad eadon mire a peinn an t-euzcaom. Bi na mna azur na bponngeala comluadad 1ῆ. Tar ueir

canadó an t-eugdáoin, bí Cier mac n-Éocáid zláoiúgce Zol-
lam aig feinnim an caémann ar éionn an pphionra, n-óeir
leagadó an leacó aig uoirur cig na n-uoircauoir, éarriainz
Marácac a claveam amac ar a éuaéal-uoirge, agur toigeadó
aig aigoe mionuig fe uar pphionrao m-baal, agur mionuig na
cunrii, na Zaal, na mna, agur na bphiongeala aig eirige a
lamá uar Re agur Tarpharce: Zo macró zo talam aig a
maó lé zointe, le zlacáó uólcóior aig fon a bar. Aig an
la éar ueir lé uo aóleacáó peióuig Marácac an t-eugfeir,
agur éuz fe cuireadó uo zác ceanfeair, agur uo zác aig
uapalle beió aig eirteacé le luzaó. N-óeir áfaié aig ite
agur aig ol uo ruíoe luzaó an aigoe annaice leir an muí,
agur aoubairt Marácac leir: Bíóeadó a luzaó ma 'r uo
éoil e, aig inrin uunn rceul lé.

An rin feaf luzaó ruar, agur labairi fe ar aig: Uo
éió lé an aig a éuit aig Zaalaz, buó b-feairi leir baogal-
'na cobac, bar iona uoirfeacé! Seoluz fe ar éionn clari na
marra le raóail talam ann a tpeoieocáó na Zaal Scioé Ibeir,
annor zo maifairt zan eirteacé le zué éinna coicpioceag.

Éuaíóemair uo'n iairiri nuig zo éiómair bphionrao, feacnuir-
zmar Scaoileadó agur Corantiphoir, agur cao triac bimarine
an t-óctmao la amac uao Dunmianac éiómair an talam a
bí muíone 'za cuaruzadó. Stuirnemair le na linn ceíre
laéteadó agur ceíre uóíoeadó, ann rin bí uirge na amne tab-
airt ionbíoir lunge uunn. Éar ueir zlacáó triag uo muí
lé a caéa airmzleurtá ann trian, aon trian le coraint na

cungā na ōa tpiān eile le beit comōeāctan leir anhran
 tip. Labreann na ōaome ōa cineal caint, ēiz muiro zur
 buō an curo ip muza ata paoi an curo ip luza ann zeur-
 rmaēt, aip an t-ōōbar pin ata piao clonaō azainne, oip
 com luāē zur leaz piao a maōairē ohrain ēanic bpoō ohr-
 tāib, oip ip paoi bpiro ataro.

Fiafpiuz it ce b-puil ceanreap na talman? N-ōeir ōa
 lae ēanic copuōe le tpeoruzāō pinn aize. Azur aiz glaoic
 le na ēeile a ēinnēāta glac it comairle.

Oubairc curo: Tuizeāō nībur puōe, anne nac ēiōmar ap
 jait? pillimro a m-baile cum ap ōearbpaēraib, azur anno
 ēomluāōoip znoteōcamuro an talain peo?

AN 1. LEABAR. AN 2. CAIBIDIL.

Acē ppeazair it: Ni jeāō, nac peioip an pin ōo pao:
 Zur maib paicōiof ohrain? Faneāō Sol an peo le tpiān aiz
 paire na lungā, azur muna nac eipuzēōāiō linne ēiz leir
 n-oul zo tappuz aip aip zo Saalaz, le inpin ōo Marcaiz
 bpiēra it: A Marcaiz tabair an peo cloinna IBER, ann peo
 cuip ruar boāana 'n Saal.

Ōo zurō Sol zo vupāctāē ceāō n-oul* ann gluireāēt
 linne, acē zan bpiž. Gluairēmar aip paō lae aīain zo cup-
 aīāc, azur cuip muiro ēaric an oīōēe paoi paire aipglēurta.
 La'p na māpac oubairc it le na tpeoruroib: Ni paōaim-pa
 ni bur puōe, acē fanpaō me le ōa laēēe aip tizeāēt bur

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

Uubairt ríao go minic Uanba 'šur Uanann, ašur ann
 ar raóairé bí ríao za buáileat ašur za marluáat a ríla-
 buíoe futá, ašur aig glaoic "Clowen" oirráib. Moir ríao an
 ranuigé, nuig sur cíomio caeta áca aig gluiréat annar.
 címeíoll mar fuil le uil raobíar úuinn uiríunn 'šur na
 lungá. Annrin u'áitín lé: Cuinguigro an ballac raob ríar.
 reíó zan ríar no bac, oir ír caeta beug rinne. Mar turac
 an gleo, cúir fir na talman, ríaoic-gloir artaib, ašur
 teirgeatáir cloca oirráinn. Ue brúg rin tarraingamar amac
 ar luba ašur ar éranúbáil. Uar n-uóig bí na Gaal ríar-
 gte go uóctáir cean trí laeteat, nuig go u-tanic Sol ašur
 ar uearíraéne, áct naoi cinn bí za ríar na lungá, cúir
 ríao reíóteac air an beallac zan ríalluig, tríoio zac neac
 ue'n caeta go treunmair ašur air goineat uóib, tríoio zac
 don o'n áit á'ráib re rígnce. Goirtear mo átar lé, áct ní
 go ruét m-bair an la rin, toigemair e go u-ti na lungáib.

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

ταβαιρε κομνηομ το αιρ ηνοτυζαο αν τιν. να λειγ ταρε
 αν ναμα λα ανν ουββιον ανν θαλαγ πυο ιαο βριατρα οειγ-
 ναιγε ιε μιο m-bille, οεαριβιαταιρ n-εοοαιο γλαοιγτε ζο-
 lam, e peim ευετρας.

Ανοιρ βι uile νιο μιαεταναε ηειο, εαο αμ το βι θαλα-
 αιγ τιγεαετ ταρηνα υπηαν να m-θααλτεινε, βι ζο βεαετ
 αιρ βορηο λυγα ηυιγεαλ ελοινν να θααλ scioτ iber,
 ναοιμαοεισ, οζαζεεισ, αιρ εινεαλ, νοε α βι ηαοι ο m-
 βηυιο sru-αμαε. Ο'ραζαοαη θααλαγ ανν αηοιαγ n-οειρ
 κομνηοε εειτεηι εευο αζυρ. εειτηη ηιεο αζυρ εειτηη m-θααλ-
 αιη, οευναο ανη.

αν 1, λεαβαρ. αν 3, αιβιοιλ.

βι θααλ ηραοφοζαητα ουιηη ηυιγ ζο εαιηε αιρ εαβλαε ανη
 ηαοαιηε εαλμαη να οιοεοιορα, ανη ηιη λε οεαηγυζαο αν ηρευη
 ηειο αν ηαοε αζυρ λαη αμαε αν ανηαο, ηυιγ ζο ηζαηηεαη
 αν εαβλαε ο να εειλε αιρ ηαε ταοβ, βι οα'ηοευγ λυγα βαο-
 ζτε ηαοι οομαηαετ να μαηα; αν λα υαεβαηαε ηιη βι Colba
 εαιηηε αιγ βευλ αηηηε να εαλμαη, αιρ αν αομαη ηιη γλαο-
 ιγτε ανοιρ ιηβιοη Colba. Αιρ αν λα ηιη το λυγηβηη CIER
 αιγ υιηη-εοηαιη-αν-οομαη, βι ηυιγεαλεαετ αν τ-ηλυαιγ, ηαγ-
 βαηη ευαη αζυρ γλαεαο τηαιγ λε μαηεαιγ, ιολαι, αζυρ
 βλαε μαεαιβ ζολαη ανη ηαιρ, μαηηε λε λυζαο μαε ιε, αζυρ
 ελοηη μαηεαιγ αζυρ ιολαι, αζυρ ER μαε Cier, οηη ο'ραη

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

Ir marí reo ó'aitin Maircaic: Fasraio muid tiri firi ghoithe
 airmgleurta le corant zác lung ašur na mna uile zo leup,
 nuig zo raáao an tneun cómlann eile le baint oiolóir ari
 ron It, ašur le gnotužao an taláin. Ari ršarpužao amac
 an euoac ooió le upéureao an cran-cuir zo feúóraió riáo
 cia buó iao a fanraio no a raáaio.

Áet éanic na firi ašur na mna ari lacaí, aig raó:
 Na fas aon neac vo óiaž, leig óuinn uile bar no buaio a
 ražbaíl le na ceile? Lepin rió na Saal a cómlann ašur
 éruinn firi na taláinan an donfeacé, bi rluaiž na taláinan
 iomorca niof muža 'na an Saal, ríce an ašaió cean áimain.
 Niof b-rao vo bi an tpioi aig coršaric, nuair ó'ionnruioe
 caéa an óiaž caéa ven "Cloven" a žluireacé ž'ari leir-ra
 bi firi na taláinan claoineao o raoibar ari cómlann áet ni
 éuntuižeoar a éul no ni iméižeoar raoi ruaiž.

La'ri na márac ari turaó an caé, bi firi na taláinan
 zearte zo anžeup, oiri ni raib na bata aon máic an ašaió
 zeup-raoobar na lann, ašur na claoeam clair-leacáan, bi
 eáoon Cloven airm-gleurta le lubaib ža žomeao iao zo
 mílteac. Ari an o-treap la éuir cunri na taláinan teacé-
 oirioe zo Maircaic, ašur ó'ioméuireoar a bata ari a pmo-
 móruim ašur a va láma tarina ari á uéc marí cómaréa
 roig, anoir vo éaríao oéc m-baalain o foim žur lungbir
 bav lionta le Saal aig tigeacé o bpuicán ari tonntaib

ἡραβδαῖς να τραιζε ρεο,—ἅι ριορ ἀὰ ἀιρ εαινε να Ὀανααν, εῦιρ να Ὀανααν ιαοφαν ἕο Μαριεὰς, ἀἕυρ η-ὄειρ ταιρβαινε ἀ λυατζῆιρ, λαβαῖρ ριαὸ ἀνοιρ ἀνη τεαγγα να Ἥααλ ἀνοιρ ἀνη τεαγγα να Ὀανααν; ιρ μαρ ριη ἅι Cuingραὸ ὄαινεαυτε ιοιρ ειρῆιρ ἴβειρ ἀἕυρ ἀη Ὀανααν.

Αἕυρ οὐβαιρτε ἀη Ὀανααν: ρυἕ ριἅ ἀη βυαιὸ υαινη ο εεαλἕ ἀη Cloden, ὄε ἅρἕ ριη ηι ἅειὸ ἀη Ὀανααν ραοι ἅυρ ρμαετ ηο ραοι ἅυρ εὄβετα, ἡμεῖζεοὄαμαρ ἕο ὄ-τι ταὄβ εἅλλ ὄε'η Σεαηαῖαη ἀἕυρ ὄευνραιο μυιὸ ἀρ εὄμνηυιὸε ἀνη, ιοιρ ἀ υιρἕ ἀἕυρ τοηηταιἅ ἵη ἅ-ραιρἕ μοιρ, ρε ριη ἀνη ταλαῖη ἡλ-τοηη-μαετ. ηι τραιορνεοὄαιὸ ηιὸ ἕο ἅυρ εἅὄβ-ρα ἀἕυρ ηι τραιορνεοὄαιὸ ριἅρἕ ἕο ἀρ εἅὄβ. Μαρ ἀη εεὄυηα, ο εἅρἡαὸ ἕο ἅ-ρἡιλ Cloden ἀνη ἅυρ λαη, ὄευνυιρἕἰὸ λεοἅτα μαρ εἰὄτεαρ μοιἅ ἡἅ, ἀετ ταβαῖρ ἅυρ ἀιρἕ ηαὄ ευιρἕαηη ἀοη ρρἕιρ ορρἕταιἅ, οιρ ἀταἰὸ ἕαη βυιὸεἰορ ἵηα Cloden.

Αἑρ ἀη λα εεὄυηα, ἀη ὄαρη η-ὄειρ οὖλ ὄο ἅααλ ἀρτεαὄ ἀνη ριοη ἑἕιτ, ρε ριη ἀη ὄαρη λα ὄε'η ευιρἕ-ῆι, ἅι ἀη ευιρἕ-ρἡαὸ ερἡοεἑνυιρἕτε. Αἕυρ εῦιρ ἀη Ὀανααν ἀιρ βυη λεαὄ ἡλ-ῆορ ἀηηα ρεαρἅ ἀιρ ἀη ἅαλλ ἀηηα ραιἅ ἀη ευιρἕρἡαὸ εοῖ-βυαιλἕτε, ἀετ ρερἡὄβ ηιρἕ Ορἡαὄ ἀη τ-αρἡὄαλλαιῆη να ἅρἡαἅρἡα ἀιρ λεαβαῖρ να η-αιρῆρἕ η-ἕααλ μαρ βυαη-ευιρἕηἕ ἵη ευιρἕ-ρἡαὸετα ἕο ὄεο!

Αἕυρ οὐβαιρτε Μαριεὰς: ἕλαοιὄτεαρ ἀη ιαε ρεο Μαἕἕ-ῆορ-τιοῖηηα, ἀἕυρ ρρἕαἕαῖρ υιλε: ρεαὸ, ἅἡεαὸ ἅἡεαὸ. ἀτα ροἕ-ἅηεαρ ἀνη, ἀτα'η Ὀανααν ἀιἕ ριυβαἡ ἀιρ ἀἕἡαιὸ ἀιἕ ιοηηρ-υιὸε ταλαη ἀη ευιρἕρἡαὸετα, ἀἕυρ ἀη ριρἕ-ἕηεαε ἀιἕ ὄευναὸ

Ἀγυρ ἑλευρημαρ νυῖς ὅ τανῆαμαρ ὅ τῶ-τι 'ν αἰτ' αἰρ βὰτ-
 εαρ Ἰερ, ἀν ὑλῆαιρ; βῖ οὐλ αἷς Μαρκαὲ οὐλ ὅ'ν αἰτ' ἄ
 βῖ'ν καρῖν φαοῖ ἄ λυῖδεανν ὑεαρῖβραῖταρ ἴεαρῖ ἄ ἐρῖοῖε!
 Νυαἰρ ἐυαῖτόμαρ ἀρτεὰ ἶαν τάλαιμ ἴευαἰρεμαρ ἀνν κυῖο ὑε'ν
 Ἰαλ Sciot' Ἰβερ, ὑαρ ὅ ὑεῖμῖν ἐυαἰλεμαρ ἰαῖο ὅ μῖνιϋ
 καρῖαῖθῶνῶνν τεαῆα να Ἰαλ, νῖθῖερῖν, ὅ βυῖο ἰοῆῖταὲ, νῖ
 β-ἴυλ ἴοἶρ ἀῖα αἰρ Ἰαλαῖς νο αἰρ Ὑνῖμῖοῖαῖ. Ὑῖοῖνῖαῖο
 ὄυῖνν ἴοῖν ὄ'α ἴαοῖν.

Ρῖῖνεμαρ οἰρερεαῖμ αἰρ τῖαῖς ὑεῖῖνῖαῖς 'ν ὑοῖῖαῖν ἴῖαἰ-
 ρυῖῖτε ο καρῖν Ἰερ ὑαρ ὑαῖτῶν ὑῖῖῖε, ἀῖτ' κοῖμ Ἰαἰβῶ βῖ
 να μοἰ-τοῖνῖα κυῖαἰρ-βῖαῖν, ναῖ ἴεῖοἰρ ἰε Μαρκαῖς οὐλ ἀ-
 οῖ. Αἰρ ἀῖ ὑῖβῖαἰρ ἴν ἰε ἴαῖοἰρῖ ἄ ἴυῖλεαῖο Ἀγυρ ἰε ἰαῖ-
 αἰβ, ἴυῖῖο Μαρκαῖ: ὅ μ-βεῖῖο ἴῖοἰρῖαῖο Ἰερ ἴιϋ ἀν Ἰοῖαῖ
 ἴῖοἰρῖεῖ! ἰε ἴν εἰλε ὑῖβῖαἰρῖ: Ὑῖοῖεῖο ἀν ἀῖῖαῖν ἴῖεο, οἴεο-
 ἴυαἰρ ἴῖαοἰῖῖτε "ἀῖῖαῖν-Ἰβερ" μαἰ βυαῖν-κυῖῖῖῖῖῖ 'ν Ἰαἰρῖ
 ἴιϋ Ἰβερ ἴῖοἰρ ἀἰ ἴῖῖῖῖῖ! Ἀγυρ αἰρ ἀἰ ἴῖῖῖῖῖῖ ὄυῖνν αἰρ
 αἰρ, ὅ ἀἰ ὑεαρῖβραῖταἰβ βῖ ἀν-οὐλ ἀῖα μαἰ ἀν κεῖῖῖῖῖ,
 οὐλ ἰε ἴεῖῖῖῖῖῖ αἰρ καρῖν Ἰερ, ἀῖτ' ἀνν τῖαῖῖῖ ῖοἰῖῖῖῖῖ
 Μαρκαῖ ἰαῖῖῖῖῖ. Ὑῖο ἴῖαἰρ ἀν τ-ἴῖαῖς αἰρ ἀῖαῖῖ, νυῖς ὅ
 τῖαῖϋ ὅ τῶ-τι ὑῖῖῖῖῖ να Ἰεαῖῖῖῖῖῖῖ, ἴῖ τῖαῖῖ ῖαῖῖ ὑε'ν ἀῖῖαῖν
 ἴεο λυῖδεανν ὑῖῖῖῖῖῖ να ν-Ὑαῖῖῖῖῖῖ, Ἀγυρ αἷς κυῖῖῖῖῖῖ ἀν
 ἀῖῖαῖν αἰρ ἀἰ ἰαῖῖ ῖε, νῖ ὄ'ἴαῖῖῖῖῖῖ ἰ νυῖς ὅ τῖαῖϋ ἴῖῖῖῖ
 ὄ'α β-ἴῖοἰρ-κυῖῖῖῖῖῖ.

Ἀἰ ἴν ἴῖαἰρῖαῖῖῖῖ ἰε ἴῖῖῖῖῖῖ Ὑαῖῖ νυῖς ὅ ἴεαἰρεμαρ
 ἀἰ ῖῖῖῖ ὑῖῖῖῖῖῖ να μαἰα, Ἀγυρ ἴῖ ἴῖοἰρ ἀν ἴῖεῖῖ ἄ ἐυαἰλεμαρ
 εαῖῖῖῖ ὅ β-ἴῖῖῖῖῖῖῖῖῖῖῖ τῖῖῖῖῖῖῖῖῖῖῖῖ να ἴῖῖῖῖῖῖ, ἴῖα βυαἰλεαῖο

An tpat émoénuig donḡair a éaint, bhuiruiḡ an ḡaal
 amac ann ḡleo moir, aḡur ḡlaoitḡeadoar rrioraḡ Óier air a
 m̄ac. Ann rin v'eiruiḡ blaḡ aig veunad leirḡgeul aig maḡ:
 Air m̄re mar rin ve b̄uiḡ naḡ b̄-puil Er for v'e'n aor;
 aḡt rreagair donḡair v̄o: Nuair vo bi Enar aḡar Eoluir,
 an t-ollam̄ buḡ ḡlice, anna v̄ileac̄ta aḡur an neac̄ am̄ain
 v'e'n r̄lioḡt a v'fan beo, bi naoi c̄ir̄ir v'e'n pobal anna n-
 ait ḡa m̄ḡailead̄ an talam̄ faoi ceir̄re b̄adalaine r̄ic̄ro nuiḡ
 ḡo t̄anic an naoit̄han v̄o'n aor maḡt̄anac? Mar an ceuona
 naḡ r̄eoir̄ le m̄ion n-ER an Er̄mion a beit̄ m̄ḡailḡte faoi
 tur̄mor an cleac̄team̄ ceuona, nuiḡ ḡo toir̄luinḡ an t-oḡanac̄
 an aor? Aḡur vo ḡlaoit̄ an ḡaal ḡo ar̄o air l̄ber̄ ḡo
 cor̄neoḡait̄ r̄e ceart an v̄ileac̄taiḡ.

Ann rin vo r̄ear l̄ber̄ aig maḡ: Creud ma m̄iontear an
 talam̄ ann t̄ri t̄rian? Aḡur aig lenuinḡt̄ tair̄bainead̄ an
 cr̄ancuair, ḡlac̄f̄ait̄ ER mac Óier, aḡur l̄olair, aḡur l̄ber̄ a
 m̄ionnta. Aḡt v̄ubair̄t an t-ar̄o-cr̄uinne ḡlac̄eac̄ l̄ber̄ a m̄ion
 a ceuona; toir̄meairḡuiḡ l̄ber̄ iad̄ aig maḡ: Ni r̄eac̄ aḡt
 cr̄ait̄uiḡit̄ am̄ac an t-euḡac̄, oir̄ ni ḡlac̄f̄ait̄ l̄ber̄ aḡt v̄ar
 tair̄baint an cr̄ancuir.

Mar rin m̄iontear an talam̄ ann t̄ri t̄rian, aḡur bi'n
 t̄rian o v̄ear r̄eilb̄ l̄ber̄; ib ir̄ r̄uire o'n v̄ear ḡlac̄ mar
 v̄uit̄ce an r̄lait̄, luḡad̄ mac l̄t̄, ceud l̄ait̄ Er̄mion, aḡur
 v'eiruiḡ r̄e boḡana a c̄oin̄nuit̄e aig ounc̄ am̄ac air an b̄-
 r̄airḡe moir, aḡur bi an t̄ir̄mion o v̄ear l̄olair, an v̄-tuait̄-
 t̄ir̄mion aig l̄ber̄, aḡur bi m̄ion Er̄ o'n v̄-tuait̄ l̄olair ḡo v̄-

τι ball veimead na talman, aɣur bi na pignead aig com-
uioe ioiri Eri aɣur tir-na-n-Danaan, bi naoi cinpim ve'n
ɣaal aig mɣailead an mɣeadee o u-tuait nuig ɣo tiorfaiu
an t-oglaoc Eri ɣo u-ti'n aor maetanac. Aɣur vo iuioe
blaac anna aɣocromfeari. Mar an ceutha mionteari a cuio
uo na cinpimib, vo na ollamandib, uona cromfeari, vo
na m-bairuaid, vo na rilib, aɣur vo na ɣaal uile. Aet
ann traac ɣo foill ni maib am no traac aig donouine a
beio aig eirteadee le fogluim na nollam.

Tari ueir don baalam amain tamic clompoiri ioiri mib
Iberi aɣur Iolar, uubairt Iberi liomra Oroad, aig maoc: Aca
ruaid aig Iolar omra 'ɣur ir blaac an t-aubari. Seo 'n
ceuthuiri bi na ɣaal aig tarrainɣt an cladeam ann aɣaid
a ceile, aɣur aig corɣairt aɣur aig riledo fuil an-uearib-
raear, aɣur euit Iberi le lam Iolar, buo tpuaid e!

Aca carin Iberi ueunta ari aic ari euit re. Bi a t-
eug-caoim caointe, aɣur a cae-man reinnɣte, aɣur ari cuir-
ead ruar a leada, uubairt luɣad: ɣlaioiugio an carin reo
"CE-ISIOL" ɣo bmacl

Seo ruar eug-caoim, a mɣne luɣad mac it, ceuo laio
Erimon ar cionn fial a bean.

eug-caoim b-fial.

Suioeam ronn fori ran traac.....

Ainbtead ruac.....

Crioc fori mo ueo adbal eac.....

Eac tom ruac.....

Διρ νεϊὸιμ ὀυιῖ δὸ βὰε βεαν....

Ὀμοζαιρ βλαῶ.....

ῤιαλ Δ αινμ ριρ μαῶ νεαῖμ....

Ορ ὀδαλ ῖλαν.....

• Δὀβὰλ ecc ecc νομ ριαῖτ.....

Ἐρμαῶ ρομ ἔλαιῶ....

Νοῖτ Δ ριρ Δρ ρο ριλ.....

Σιυ ρο ριυῖε.....

Ἐαρ ὀειρ Δη καῖ ἀννα ῖλαῖ ἴβει Δ ἑὸῖβειμ, μορ ριλ
 μιρε Ομοῶδ ῖο'η ὀεαρ, ἀῖτ τριλλ με ὀο Ἐρ μαε Ἐιερ,
 ἄζυρ ἑοιζ με λιον ρεριοβτα ἑολυρ, maille le Seanḁuir na
 ῖδαλ, νοῖ Δ ἑυζ Μαριῶδ ἀνν μο λαῖ ριλ Δ ρεολυῖμ ἔλαρ
 na μαρα ο ῖδαλαζ, βι ῖαῖ ριζ αιζ ραῖῶαρυζῶδ ἄζυρ αιζ
 οοραιντ ἀννα τριαῖ ρειν ρεριοβτα λεῶβαιρ na η-Διμριρε ο
 λαεῖῖ η-ΑΡΟΦΕΑΡ, ἑεαρριρριορ ρλιοῖτ η-ΕΡ.

ΔΗ 4ῶ. ἘΑΙΒΙῶΙΛ—

ῤιζῶιλ ἴολαιρ Ἐρμιον, Διρ ἑεαν τρι ὀδαλαῖνεῶδ ὀευζ,
 ὀαρ Δρ ἑῖνὀαρ-ρα ροῖμ ἴορα Ἐμορτ ο ὀδαλαῖν 1004 ῖο ὀ-
 τι 991.

Ἀνῖραν 1004ῶδ ὀδαλαῖν R. 1. C. ἑυιτ ἴβει ἄζυρ ἀὀλα-
 ἑῶ ε ἀνν Ἐειρῶλ. “Ἀν τριαῖ ρεο ἄτα Ἐρ ἀννα οζανῖ ἄζυρ
 ῖο ὀειῖμῖν ηι ριαῖῖ ἑεαν ὀε μαεαῖῖ ἴβει ὀε'η ἄορ ριαῖτῖανῶ
 ἑυμ ριζῶιλτε, ὀε ἑρῖζ ριν ὀ'ιονῖρριυῖε ἴολαιρ ριζῶιλεῶδ ἀνν

ριζεατ Όδαρ, ρεαό, εαόον αις οριουζαό αιρην ατα 'ηνα
 ριυόε ανη αιτ η-Ερ: οευν μαρ ρεο, αζυρ να οευν ζο υιρικό
 ζυρ μαρ οο βι υζοαμαρ αζυρ κυμαρ αιζε. Μαρ αν αεουνα
 ηαο ζλαοιόεαηη ρε ε ρεην Ερμιοη? Αζυρ οο αιυρ λυζαό
 μαο ιε αιτνε αιρ ιολαι, αις ηαβ: Ερευσ μα ηυζαιλεαη
 ηαοι αιρην ανη Όδαρ ηυις ζο η-βειό αν αεουζεην αν αορ?
 Μαρ ζηιότειαρ ανη ηιον η-Ερ? Ερεαζαιρ ιολαι: Α λυζαό
 ραν ταοβ ρτιο οο εηηηοηη ρεην. Ερευσ ιρ λεατρα λε μααιβ
 ηβερ? Έαρ ταμαλ ταηιο ζυρ ροαλα αεαηεαρ. η-Όδαρ ζο
 αλυαριβ ιολαιρ: Αν μεαρεαηη ιολαιρ ζο ηυζλεοάιό ρε ηιον
 η-ηβερ? Αρ εηηη ηι βειό! Αιρ αν αόβαρ ρην ουβαηρ ιολαι
 λε βλατ: Ιητις λεατ ζο ηο-ταρρηις, αζυρ ριυόε ανη Όδαρ,
 αζυρ ζαη ηοιλλ λαβηεοάο ηε ηι βυρ ριυοε λεατ, αζυρ
 αυαίό βλατ αιρ αζαίό.

Αηοιρ αν τρატ αεουνα ταηβαηη ιολαι α ρηυαηητε οο
 αηηζαηρ, αζυρ αιρηνιρ αηηζαηρ λε ηα αεαηεαριβ εηε. Βι
 βαρηναιλ αηητε αα ανη αηηρεατ, ζο η-βειό ηιαο αις αορ-
 αηητ ηιον η-Ερ ραορ ο ραητ ιολαιρ. Ατα ζηαό ανη ηαόαηητ
 ζαό ριυλ οο Ερ, οηη ζηαόυηζεαηη ρε λειζεαηη η-Εολυρ αζυρ
 αηηρεαηη ρε ο'υαλλαό αιρ ηα ολλαιηηαιβ λε ρηιοραο ηα τ-αορ
 ος αηηζβαητ ρυαρ. Αηοιρ οο εαηηαό ανη τρატ οο ριυόε.
 Βλατ μαρ αηο-ρλαίτ ανη αιτ η-ηβερ ανη Όδαρ, ζυρ ηαηης
 Ερηαο αεουζεην η-ηβερ οο'η αορ. Αζυρ ουβαηρ αιρην ζααλ
 ηα ταηηαη ρην: Όαρ βααλ ηι ηυζλεοάο ηεαό ατ Ερηαο
 ιορ αιρ εηοηη-ρα!

Αηη τρატ βι αηηηζηαό ιοηη ιολαι αζυρ βλατ, αηηορ ζο

ruiríofaio bláé faoi cumas íolairí ann mígeáct Úear. Suo
fíeasáire a éug bláé do na ceanfeairib: foioigíó anoir
nac b-fuilm-ra comíadit o ríioct n-ER; ašur ſláioú fe e
fein AM-ER-ſein. Šo foil nior pór Amerſein beaí ve
briú rín bí fuil aig íolarí ſo mbeir fe ar éionn Eriion.

Act bí na cinfirí uana, aig maó: ní coirí no ní ceairt
e Amerſein do beirí anna míú ašur anna n-arpromfeairí le
ceile. Ann rín fíeasáirí Amerſein míáilim act ſo u-ti
aimfirí n-egna n-erac. N-óeirí feal éarlaríó ſurí éoig
Amerſein Coira úearbfeairí luſáó, úo fein marí beaí. Ann
rín airí an m-ballí oubairt íolarí: Šo veairbta ta Eriac, mac
n-íberí ar úearbíracaíarí ve'n aor; act fíeasáirí Amerſein ſo
cumasac: Suiríeann Amerſein anna n-aic fein! Ašur cor-
ruig íolarí clann-íberí ruarí ann ašairí Amerſein. Ní bur
ruiríe 'na rín éuirí fe teáctoiríe ſo talaim n-ER úo na cean-
feairib aig maó: An fuilleaneocábarí Amerſein a beirí ſa
tiomaint Eriac mac n-íberí o caicirí a mígeácta? Act
fíeasáirí aig maó: fanfaíó muirí. Ann fan aimfirí feo
marí an ceuona maigí Eri mac Éierí an aor, ašur éuirí na
cinfirí e anna ruiríe marí míú le míáilead ar a éionn.

Anní na laetib feo do éarlaríó ſo maib ériomfirí Šaal-
en éruinnſte le na ceile le olige aig oliríeáó do cloin
na talíman, ašur bí Amerſein anna ruiríe arpromfeairí,
éanic Éirac le treun caéa arim-ſleuirta, ašur íearí fe éairt
anna éiméioill an enoc, ašur uríuouſáó éairt fa cuairt
Amerſein maríáarí e ašur iméiríeáarí leo airí a beallac

ὄο ἀόλεαδάσθαρ να εἰρησῆρι Δμερῆγειν ἀγ καίτεαδὸ ἀρ δ αἰονη
cloca nuiz zo mizneasari caru beuz ὄο, ἀγ γλοῖα “ὄρευζ”
ἀρ μαρ ἀιηη ο ὄροῦ-έαλγ ἰολαῖρ.

Ἡ ὄιαζ ῖρ η ῖοζάσθαρ Εῖαλ μαα ἰολαῖρ ἀηη ἀροεῖρη-
ῖεαρ. Ἀη τῖατ ῖεο ἔη να τῖη ηια ἰβερ ὄε’η ἀορ, ἀγυρ ἔη
ἀροεῖρηνηη ἀγ εἰρηῖηβ ὄεαρ, ἀγυρ ἔη αἰηη-έαιηη ἰητέατ
ἀηατ ῖο ῖαῖβ Εῖαα ἀηη ῖερἔβηεατ ὄο ἰολαῖρ. Ἀρ ἀη τ-
αῶβαρ ῖη ῖεαρ Ἐοῖλατ ἀηη ηεαργ να ἀρο-εῖρηνηη, ἀγ ῖαδ:
Ἀη ῖοῖρ ε ῖο ἔ-ῖηλ Εῖεαα ἀηη ῖερἔβηεατ ὄο ἰολαῖρ? ὄεη-
ῖγ Εῖαα ἀγυρ ῖηεαζαῖρ ῖο ῖεαρῖατ ἰε ἀρο-ζυτ:

Ἡ ῖαῖβ Εῖαα δ ῖαῖη, ἀγυρ ηη ἔηδ ῖο ἔηατ ἀηη ῖερἔ-
βηεατ ὄο ἰολαῖρ ηο ὄο ἀοηῶηηηηη εἰε—ἰρ μαα ἰβερ Εῖαα!
Ἀγυρ εἰρηεασῖρ Εῖαα ἀηη ῖηῖε ἀηη αἰτέαοῖρ δ η-ατῖρ
ἀηοῖρ ἔη ἀη ἔαῖλαδ ῖεο ὄυβἔλαῖατ ἀγυρ ὄυβἔρηηατ ὄο
ῖρηοῖαα ἰολαῖρ, οῖρ ῖαηηηῖγ ῖε ἔαῖλαδ εἰε ὄο ῖεηη. ἔη ’η
ῖεαρἔ τοηη ἀγ αἰτέυζαδ ε ῖο λαετῖαῖηηη ηηῖγ ῖο ὄευζ ῖε.
Ἀγυρ ἔη λαετῖε δ ῖηζαῖη ο ἀηηῖρ ἡαῖἔα ἰβερ, τῖη ἔαδῖαιηη
ὄευζ ῖο εῖρηηηη, γλοῖαδ εῖαλ ἰε αἰε εἰρησῆρι ῖααλη ἀγυρ
ὑῖηοῖρ ὄε’η ῖααλ, ἀγυρ ῖηζηεασῖρ αῖρηη ἰολαῖρ ῖεηηηεασῖρ
μαρ ἀη αεῖρηηα δ εῖγ-έαοῖρ; αῖδ τῖαττ ἡοῖρ εἰαῖηεαδ δ ἔατ-
ῖαηηη, οῖρ αα ἔηδ ε αοῖη ἔρηευζατ ἰε ηοῖαδ ἰολαῖρ ἀηεαργ.
εατῖρἔβη ἀγυρ αῖρῖαῖρηη να αοῖζα?



AN 5. CAIBTÖIL.

CUINGRADÒ MAC IOLAIR BAAΛAIN ROIMH 1. C.—991—.

Mior glaoiò mic Iolair cinfir ßaalen le ceile, aét veapuißeavap leo fein mar peo: A Erial biòeavò tupa aig ruiòe fearoa air caitoir n-aro-cromteair, aßur cóairluisß Erial: Amumna, A Luisne, aßur A Lairne, ruiòigìò ßac cean baalain ann óiaß a ceile air caitoir pißeavta.

Aßur vo bi mar rin.

Aßur ßlaoiò Mumna e fein “Eri-mion”. De bpiß rin bi Eriac aßur uile cloin n-Iber aig cuir teavtoiriòe óo Eri le rciòbtaib aig maò: An umleoavò Eri e fein óo macaib n-Iolair? b-puil raitóiof air ßo máibraiò riao e mar vummaribteair ar naavai?—An rin caoimeavap Iber?—.

Ma labreovavò Eri? An triav tánic na teavtoiriòe vo bi Orvad an t-aro-ollam aig luiòe air leabbaò teinnair, ßlaoiò Eri aige donßair aßur avò ve na ceanreairib aßur Toßer ve na ollamánairib aßur leav re focla na teavtoiri- eav ar a cómar aig maò: Ie e baraimail n-Eri ßo buò cóir óo ranuigß anna talam fein? Aßur bi a b-focla rari-maiv ann ruiuib na cluavtoireavò; cuirteair iav rciòbta air air le lam na teavtoireavò óo Eriac. An triav peo ruair Orvad bar; aßur roßavap Toßer anna avo-ollam ar éion pion n-Eri, oir tánic uile ollam ßo v-ti 'n pion rin aßur bi ßiavò aßur moirmeav aig Eri orpvaib. bi na cinfir anna cóinnuib

ann a t-an-a'g-tigēib, na ollamna 'nna m-botanaib, act bi na m-bairn a gair na filide anna comuioe le na ceanrearaib, bi an fadl rcarpuigēte air fuio an talam. Ni maib bhuioeime no Raē veunta go foil nuig go rari-cuairteari an talam. Cornuigean an Danaan an cuingrao, a gair ata gnao na rirgneat a gairn.

an 1. leabar. an 5ao. caibitil.

tar ueir baalain Mumna, vo fuio gur luigne air caioir migeacta, aig glaoic e fein "Ermion". a gair tar ueir baalain luigne migne gur lairne mar an ceunta. a gair air fealeao tar an t-donmaoigeallac veug, ruair Mumna bar. a gair cuir lairne teactioirioe vo Erac mēg Ueair, aig maō: Creuo am a tiorfaiō Erac le tihhuon uaingnugao annof go tiorfaiō gur lairne com maio? U'atin Erac vo'n teactioirib. gnao: Seareann anoif an clao-tihhuon?

le rinn cruinn lairne na cinfir a gair an fadl le bioireao an tihhuon air bun. Triaileaoar le bataib a gair maōmaib mar maōe-ann cum an feilg, triall gur fir Ueair go no-tarpuig go u-ti tihhuonib a migeacta, a gair bi riao armgleurtā le puēt cogēta, act anuair vo cualeao Erac gur tano lairne a gair a comluaoioirioe mar feilgoirioe le bataib uubairt ata go maio, ni tarhuameoao mac Ibeu claoeam ann a gair bata, uime rin gair fir Ueair riar gurta a gair croaoar a claoeamā air cruoibāib na g-cran. an triac

éanic firi Ğaalen ari lатар итэ firi Óear ruar aca, aɟur éuaio Épac corceim amac rompa aɟur éanic lairne aige aɟur bi bata ann lam ɟac cean aca, aoubairt Épac: Ó-fuil reilɟ, aɟur imirt aig lairne com far o m-baile?

Anne nac éanic re le treun cata ɟo m-botanaib Iberi? Óo fneadair lairne: Éanic Érimion ann reo, annor ɟo bac-faro re cor Iberi o n-tul amuɟa 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, aɟur ful a o'feuo luigne aɟur Ğaal Ğaalen tigeact aig comignion leir ari'buail Épac com mimic e ɟur éuit re taomneulta ɟo'n talam, Anoir итэ luigne aɟur Ğaal Ğaalen aɟur Érian veapbberatar n-Épac aɟur firi Óear ari lатар, troiveadair aɟur cuimlineadair le uplantaib ar cion corp lairne nuig ɟur bput riao amac anal veignac a beata, mor far ɟur éuit luigne com maié. Ari feucfint oo fearaib Ğaalen luigne aig tuitead, bhir riao faoi ruaiɟ aɟur итэ riao ari aɟaio le fan act ɟlaiof firi Óear amac leo: Tuigead итэann rib com tappuig a firi Ğaalen? Anne nac éanic rib le bui Érimionib le veap-uɟad aɟur vaingnuɟad tirmion na talman? Anoir vealbado an cata le ceile, aɟur bi corp lairne aɟur luigne ringte taob le taob aɟur veunad facuairt mor anna timéioll fear Épac amearɟ, aig raó: Nuair a éuaio mo atar Iberi ɟo ce-riol le cuiread lolair, marb lolair mo atar ɟo fealt-eac, an rin caoin re e aig raó: ÉUIT BLAC ɟOLAIII ANNA NEART! A rrioraó Iberi ounc riar anóiu ari oo

έλοιη βερεανη γιασ οιολεϊογ αιρ γον το φυλγα. Νι ταιρ-
βαιηταισ μευρ ουνε ζο βιας εαρη ελοιννε ιολαιρ αιρ. Ανν
ρην ο'ατιη Εριας ζο τελγτεαρ κοηρ να οηρ αρτεαδ γαν
αιργιβ.

Αγυρ το βι μαρ ρην.

Ουβαιητ Εριας μαρ αν ευτονα: Αηρ τοιγεαδ οαοιβ θυρ
ελαθεαινα ιομειυρ ζυρ θυρ ηυλανητα λιβ, αγυρ ταιρβαιη ιαο
οο θυρ ελοη, οηρ ηρ λεοτα το υμιαλεαβαρ να Ερημιοηα.
Αγυρ ριλλ Εριας αιρ αιρ ζο α η-αιε ρειη.

ΑΗ ΒΑΘ. CAIBIDIL.

Κηζαιλ η-Ερηαι, ρεαετ βααλαηνε οευζ.

Ροηη ιορα Ερηορο 988 ζο 971.

Ταρ οειρ αν ροηηεαητ α εαρηαιο, ηιορ ηηαιρ αετ οα
μιο ιολαιρ, Ερηαι αν τ-αηοερομφεαρ, αγυρ θαλβ ηοε το βι
αηηα βαλβαν κοηη μορ ρην ηαεαρ ρευο λε αοηηεαδ ταιργ-
ηηε ροαλ α βειλ. Αουβαιητ εηρηρ ζααλεη: Νι θυο κοηρ
ηο ο' ηρτεαηαδ οο'η αηοερομφεαρ ουλ εμ κοζαο εηζ λεο εαη
ειλε ηοζαο αεηηεζ Ερηαι το βειε αιζ ρυηο αηηα ηηζ αηη
αιε α η-αεαρ, αηη εηαεε βι Ερηαι αιζ εηρτεαεε ζο ρο εαη-
αιλ λειρ α ζυε, αγυρ το βι θιοηαοαδ α ηοζαο μαρ αηοερ-
ομφεαρ αα. Τιμειολλ αν εηαε ρεο ο'ιοηηρυηοε ελοηη ηβερ
α βειε οιοηεαρηαιζ, ζλαοηο Ερηαι ε ρειη "Ερημιοη", αιζ ηαο:
Αηηη ηαε ευτοζεηη ζολαιη μιο ηβερ? Ζο οειηηηη εηρηεαοαρ
ζααλεη ραοι αηηηηο αγυρ ημρηρ; Οαρ η-αοβαρ ρην αουβαιητ

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 Ingeinúena n-Erriun biúeáó gean aghur
 gpad aghaib air a áeile, oir aca Erriun moir aílne 'na gaa-
 las a gaaí scioé eirrigió le foclaib n-Eteerial: Ciac-
 uigió uirge na n-eagna air laoiri-teinne na mian aghur na
 feirge. Biúeáó folur m-baal annaib, raeánuigió COSAN-
 TIR-IOR, na iméigió go u-ti talaim an rrain, raeánuigió
 clan na feine, oir tmacé aca úeargfoal ann a beul, áct
 cealg ann a áriúe, aca rriorad élompoir aghur raint aig
 coinnúe ga lafad annaib.

San laeáib reo bi Connaoil mac n-Eraig anna ruiúe
 ann aic Erriúig aghur ariúó bi a lamá uacúigte le fuil m-
 balb. Santuigeann Connaoil rúgailtar, uime rin ir mac-
 tanaé úo Eteerial go ériallraio re cogad, a éloinne gaa-
 len eirrigió le foclaib n-Eteerial: Ma rillraio re raor o
 raeair Connaoil, rúgleóáio me uar cleácteam oir aca

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

όρυνν υίλε ελαν να ταλίμαν εταρ τιμίοιλλ αν βοό αηνα
 ραιβ ΕΚ ριηζτε, βι ζυιλ ζευρ αζυρ εαοιηεό ουββηιοηαό
 αηνα όιαζ ανη. η-όειρ ηαοι λαεταό βι ηευόόεαν η-ΕΚ
 ευητε ραοι εε ανη ρευρ-ανη ηαιζ ηηρε, ηρ ανη α ρεαρεανη
 α εαηη. βι ηηρε όοζερ ηρεορηνιζτε λε ηο όεαρηβαεηραιβ, οη
 ατα ηο ρυίλε εοαοιζ αζυρ ηο όορα λαζ; βιηαηηε ζα ρυιβαίλ
 ζο ρόαρηλεηρζηρ εαηηηυζαό ο η αη ηεαηό ζυόεαό ηαρηβ! Λε
 εαοίλ ζυό εαητε εαν ηε α ευζ-εαοιη, αζυρ βι ηα βαηρ
 ρρηαζαό ηα ελαρηαιζε; ηιορ ειηυζε αοη εαε-ηαηη οηρ οο ηαιρ
 Εη υίλε λα α βεατα ζο ριοόεαηηεαό. αότ αηη η-οοιζ βι ηα
 ριηόε αηζ ηηρζιητ ρζευλ όιερ ηιηο αν ζόλαηη αεαηη η-Εη-ΕΚ,
 ανοιρ ραοι λεαότα αν εαοι αηη ηεαη ρε ζο τεαηη ανη αζαίό
 αηηη-ρλυαζ αν τ-SRUAMAC.

αζυρ αν ηορ α εαηηηευζ ρε αηεαηζ εοηραιβ ηα εηεε
 ανη όιαζ εοηρ α η-αεαηη αζυρ α η-όεαρηβαεαη, αηζ ριλυαό
 ζο υλβυαίόεαό λεο ζο ο-τι βοόηαηβ αηη-ΕΚ-ειρ. Λε ρηη
 ρεηηη ριαό ζο ερυναιό εηαόζτε αν εαοι, α εαιτ εη ηεηη
 λε αηραό αν ραιηζε, α βι αηη λαραό ο ηυη ζο βαηρ λε
 ρεαηζ βααλ, αζυρ αν ηορ οο βι ηα Ξααλ αηζ εαηηηευζαό ε
 αηεαηζ εοηρραιβ ηα υηηεαό, εαηηαηηαοαη αν εαοι οο βι
 ηα ζαιρτιόε ζηοηόε εαόοη ανη αζαίό ρεαηζ βααλ, οηη εοηζ-
 εαοαη α εοηρ ζο ο-τι βαηρβιηηη αν εοηρραιζ α ειηυζεαηα εεαν
 ρυαη ο ηα εοηηταίβ ζαρηβαίβ, ρεηηηεαοαη α ευζ-εαοιη ανη

αξιαὶ τοῦ φαίνε να η-ζαοῦ; αζυρ ἰερωεσθαρ Δ ἀτ-μῶνν μαρ
 buò cleáctac̄ vo ζαιρ-σεαῖζ φίλλεσὸ ο'η σοζαὸ λειρ Δ ἐλιυ.

Ὅι τορμαν Δ ζυτ̄ ἐαρ ζλορ να ὁ-τορνν τρευν. Cια ἐοῖν
 μορὲλιυεσὲ le Cι-ερ αν ζααλαζ αρ η-ἀτ̄αρ, αζυρ cια ἐοῖν
 μορ-ελιυεσὲ le ER ανη ERμιοη? Δ τριατ̄ λεαζεσθαρ αν λεσὲ
 αιρ νορηρ να η-υαῖζε οὐβαιρτ Δοὸ 'cean ρεαρ να ταλιμῶν:
 ζλαοῖτεαρ αν ταλαῖν ρεο, ταλαῖν "υλλὰὸ" (ρε ριν ταλαῖν να
 εαοιντε) μαρ buan-ἐυῖμνε αν ceυο-ζεῖν ὄ'αρ ρλιοῦτ̄ Δ ἐυῖρτεαρ
 ανη αζυρ ρεμιοβαρ μιρε Τοζερ να ροελα ριαρ αιρ λεαβαρ να
 η-αιμρῖη ERKιοη. Ἐαρ ὄειρ να νεῖτε ρεο, βι ηβ-ερ ceυο-
 ζεῖν η-ER ροζαῖζτε ανηα ρυζ̄ le υλλὰὸ vo ρυζ̄ιλεσὸ, αζυρ
 ρεαρ με·αρ κοῖμαι ηβερ αζυρ οὐβμῶρ λειρ: Ὁο ἴμαι με
 νυῖζ̄ ζο connαιρὲ με vo ἀτ̄αρ ραοι Δ ἀρῖν, αζυρ vo ρεμιοβ
 με ριορ-ρζευλ να η-αιμρῖη νυῖζ̄ ζο ὁ-τι 'νοῖυ, βειρμ ορ τ
 ceav φίλλεσὸ ζο μο βοτ̄, οῖρ ηι β-ρῖυλιμ μορ ρυῖοε ρυ Διτ̄
 αιρ εατοῖρ αν τ-αρὸλλαιμῶν, ὄαρ η-ὄοῖζ̄ ηι βειὸ ροεαλ βειλ
 ηβερ ανηαξιαὶ ραὸαιρὲ Δ ρυῖλεσὸ?

αζυρ vo λυβ αζυρ vo ροζ̄ ηβερ Ἐοζερ αιζ̄ ραὸ: ἴμα
 ευαῖρλεσὸ Τοζερ ζυρ ρζυῖρρ κορ ηβερ ο κορῶν να ceηρτ,
 ραὲ ἡρσοεαῖο Τοζερ ὄο e? αζυρ βι Τοζερ ανηα ἐορτ οῖρ
 vo βι Δ ἐρῖοῦε λαν. αζυρ vo αιτῖν ηβερ ζο ηρεαντεαρ βοτ̄
 Ἐοζερ ανηαῖε le βοτῶναιβ αν ρυζ̄.

βι ηεσὲτ̄ μαε Ἐοῖλ ροζ̄αῖζτε ανηα αρὸ-ολλαιμ η-υλλὰὸ.
 ανηρῶν λαετῖβ ρεο ζλαοῖὸ Conμῶολ e ρεῖν Ερμιοη, ἀτα ὀρὸ-
 ρμυαῖνζτε αιζε ανη αξιαὶ ρλιοῦτ̄ ἰολαιρ. ἀτα ουν-ἴμαρβα
 ηβερ αιρ Ce-ῖρῖολαρ ἐοῖμαρ Δ ρυῖλιβ, αζυρ μαρ ἰεῖοῖμβραὸ

anna beul zo foil. D'eiruz clompor iour Conñadol a zur Filiat, a zur i r e an ceuo-uair a tanc an Dandan trefna uirgide na SEAN-AMNE tabairt congdao vo zaircib Šadlen, ac̄t zo veap̄b̄ta mior feuo leo-ƣa no le zaircib Šadlen feap̄eā̄ ann aƣaiō Conñadol. Cōm luac̄ i r cui r e ƣaoi ƣuac̄ na va arim-ƣluac̄te ann donƣeac̄t, ƣluair r e air aƣaiō a zur ƣƣmior r e le ƣaob̄ar clavoema ul-tonn-mac̄t, a zur marluiz ƣaoi cain a zur cior i.

Bi ƣuam̄near ann ƣuƣeac̄t uLLAŌ; oir ata Iber mar a ac̄ar. Ata n-aro-bočair ƣuap̄ƣalzte air ƣuo na talman, ata naoi b̄ruiteine vaingean̄te ƣan ƣuƣeac̄t, a zur t̄uƣeann an t aor oƣ cuairt cum bočanaib̄ na nolam̄. Anoir var ec̄ean bi Filiat ƣuz Šadlen vaine laƣ-ƣprioarvad̄, mior cuiim̄lin r e violc̄ior vo b̄reit air ƣon ƣuil b̄AILb̄ mic iolair, mior bac̄ r e Conñadol o ƣƣmioruƣad̄ teorna a ƣuƣeac̄ta air ƣao ƣeac̄t a zur ƣice baalain, noc̄ vo ƣuioe r e mar ƣuz Šadlen.

Tar v̄eir na ƣeac̄t a zur ƣice baalaine, nuair v̄euz Filiat, a zur nuair vo bi Tiƣ-er-nmar a mac̄ ƣoƣaizte anna ƣuz, tanc na cinnƣir aiz̄e zo ƣlac̄ƣair r e ƣaoi a ƣealb̄ na vuitc̄ide ta ann OIR a zur CEAS, noc̄ vo b̄reit Conñadol le lam̄ laoir, a zur ƣnear ƣiao ƣuar e le na teorna vo ƣaor-uƣad̄. Air an t-aōbar ƣin ƣerioō Tiƣer-nmar litƣreac̄a vo Conñadol aiz̄ ƣad̄: Mair̄eā̄ mior ƣaniz̄ ƣion an t-er̄mion taob̄ ƣic̄ v̄'OIR a zur CEAS; c̄reuo ma c̄ruinnƣeann an Šadl o vo ac̄aob̄-ƣa a zur o mo ac̄aob̄-ƣa le na teorna vaing-

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

þan mall þlaoið Iþer na cinþri 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-aonað, an rin çuit Conmaol çar ueir
 þuðail feaðt baðlaine fiçio, çuþeaoar ruar ann an aie rin
 a çarin aþur çarin ionþaç ata le feuçþint. Þuo laoç treun
 ulþuairþeað aþmaþ, Conmaol ann eaçþraib na çoþað.

AN UDARA LEADAR. AN CEUD CAIBIDIL.

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

Aþnaþan çpaç feo, bi aonþair maç Conmaol þoþairte
 anna þuþ le þuþeaðt Ueap amþuðaleað. Aþur çuir Tizepnaþ
 teaðtoipe uo aonþair aig það: Cia'm am çpunnecoaro na
 cinþri ann OIR aþur CEAS le na teorna uo uearþuðað,
 ann çalaþ Ermion aþur Iþer? Aþur þlaoið aonþair na

cinrip le na ceile le comairle glacáó, acé ni freagráó-
 fadó óo foclaib Tigeinnmar. Cuirteodar air air na focla-
 reo: Ir oireacé éloin na Sdal an talaín ve heir mion na
 ceanfeair, agus gac uile neac ve na Sdal ve heir vliže-
 agus turmor Tan-a'p-teac. Ni cialluigeann rir 'Óear' feair-
 an Ibeir no Erimion' Anne nac éanic focla Tigeinnmar o-
 beairt na S-Ciomfeair?

Ve bpiž rin cuir Tigeinnmar focla eile, aig glació na-
 monte "Talaín Óear agus Sdalen". Éar veir rin, tpuall na
 cinrip agus veairuigeodar na teorina; agus manig ruáinnar
 air ašairó na talman.

ata ullacó foclac. Anoir ann óiaž Ibeir mušaleacó-
 oét baalaine picro ó' eug re agus bi 'n talaín ga caoineacó-
 bi mac Ibeir var buó ainm Ibeirc mušaigze anna muž, air-
 an ceuo baalain ó'a mušail ruair neacé bar, agus bi feil-
 mio mac Stpoit mušaigze anna n-Aro-ollain.

Annr na laetiž reo éanic lung leabairdon lionta le-
 feairib o feinece, bi litteiriacóib acá o muž na feine,
 aig maó: Leigió oo mo feairbrožantib oo talainpa oo cuar-
 tužacó agus oo ržmuoužacó, aig iapheacó mionac: Seoaióe-
 uma, rcan, ma tairó ann le ražail žeabfaió riber an picro-
 mion, agus éar ir muža 'na rin, ceaneocaió mo feairbrož-
 antióe uile muo a tairteocairó uacá. Bivacó cuingraó-
 iorinn.

Žlac Tigeinnmar comairle le ceanfeairib Sdalan; agus
 air-innir re air focla na feine; agus vubairt an comó-

ρωιννε ζο ρο-ταρρπιζ: Όαρ ρμυαιτιβ̄ α ραοι, μι buò αι
 Linn αν ceao α ιαρρπιζεανν αν ρeine α ταβαιρτ όο; οιρ
 αρ μαρ ρο α ζ-κομνυιόε αν ρeine, ατα βρευζ άнна ραοιμ-
 beul, αζυρ ceázg άнна όρωιόε. Ναρ υ'άτιη Eteeμial όο'η
 Ζααλ ζο ρεάcnyieao Κοραν-τιη-ρωιρ? Νάc b-ρuil αρ υεαρβ-
 ραέρε ανη Όυν-μιονάc? Cpeyoma ταβαιρμυιτ cυρeαó υοιβ̄?
 Νάc τίς leo ρ τεάcτ ανη ρeo αμεαρζ α υεαρβραέρωιβ̄ αζυρ
 α βειé cυαρτυζαó ραοι 'η ταλαμ̄ ανη υίαζ αρβαρ να μιον?
 Να ειρτιζιό le ροcλαιβ̄ να ρeine. Αζυρ υο βι μαρ ριν.

Έαρ η-όειρ ιμτέαcτ να ρeine, βι λυηγ ρειόζτε αζυρ
 τρμιαλλ leo αιρ αν τεάcτρωεάcτ αιρ elαρ να μαρμ ζο υ-τι
 Όυν-μιονάc, άcτ ριλλεαυαρ μαρ ιμτίζεαυαρ, οιρ ζαν βρευζ
 ρωιρ ρυιλλανζ ρeine ceao υοιβ̄ κορ α cυρρ αιρ cυαν ηο
 ροcαλ, ηο τεάcτρωεάcτ υ'ηρρινζτ. Ανηρ να λαετιβ̄ ρeo υο
 έαρλαó, ζυρ ραιβ̄ ιΈβ̄ααλ αρω cρωμτέαρ ανη Τ-SIAR αζυρ
 SCADAN ροζάιζτε άнна ριζ αρ cιωνη ρeinece έαρλαó α
 ροζα α υ-τιμείολλ βααλαν R. 1. C. 914. Όι ιηζειη αιζε κομ̄
 αλυη ηάc ραιβ̄ α λειτέαυε 'ηηρην υομ̄αν ρωιρ ηο ριαρ αζυρ
 ρορ ρι Δοóαβ ριζ CEISRAEL αζυρ έυζ ρι λειτέ cάτα ζ-
 Cρωμτέαρ η-βααλ αζυρ βι ανουιλ αιζ ιΈβ̄ααλ ριζ ηα
 ρeine ζο μευυεόcαιτ αζυρ ζο λεατνεόcαιτρε αιηη η-βααλ-
 αμεαρζ αν cρωιννε υοαοιηεάó. Όαρ ζο υειμ̄ηη βι α υεάζ-
 ιηζειη ιSβ̄ααλ cυρυεάcταν λειρ ζο μαίε οιρ τυιητυιζ ρι
 αιηe Cειρραελ υο βααλ. Μαρ αν ceυθηα ανη λαετιβ̄ ιβερηc
 έυρρ ιΈβ̄ααλ λυηγ λεαβαιρμωον ζο υ-τι Eρμυον, αζυρ ζ̄λαc
 ρι cυαν ανη ιομβωιρ η-θυιόε-έλοc, αζυρ βι αιζ ηα cρωμτέ-

nib, aḡur v'umluiḡ Tiḡerinmar an niḡ 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 ac̃t̃ ṽo
 baal amain? aḡur b̃i mian ac̃a leaḡant̃ C̃rom-C̃ruaḡõ
 riar̃ ḡo ṽ-ti 'n talam̃, ac̃t̃ noir̃ niḡneaṽar̃ ruo an am rin.
 ḡo cinte b̃i fearḡ na vaoneaḡõ air̃ laḡaḡõ ann aḡaiõ Tiḡer-
 nmar̃ air̃ ron C̃rom-C̃ruaḡõ an tiḡ-óail; ac̃t̃ le rin c̃uir̃
 rerin an milean air̃ na c̃romfearaib̃ ar̃ coir̃ar̃ na ḡ-c̃ruinne.
 aḡur com̃ luac̃ ḡur̃ tánic̃ re ḡo ṽ-ti cluar̃ an t-arṽo-
 c̃romfir̃ ḡur̃ leaḡ Tiḡerinmar̃ an' niḡ an milean air̃ na c̃rom-
 téaraib̃, c̃uaiõ re ḡo veaḡtappuig̃ aig̃e ar̃ ir̃iol, aig̃ maḡõ:
 An buḡõ ail leat̃ ḡo maḡaiõ an ḡaal ann aḡaiõ baal.
 aḡur Erimion? Sḡarri amac̃ focal aig̃ maḡõ: Clonuiḡiõ buir̃.
 fein riar̃ ar̃ c̃oinne C̃rom-C̃ruaḡõ. Ac̃t̃ ni buḡõ ail le Tiḡer-
 nmar̃ e rin ṽo veunaḡõ, ac̃t̃ ar̃ur̃ ann laḡar̃ éluar̃tint̃ an
 rluaiḡ c̃uir̃ re an milean air̃ na c̃romfearaib̃. aḡur feuc̃!
 lair̃naíaraḡõ b̃i Tiḡerinmar̃ an niḡ r̃iḡnte mar̃b̃ ann a boḡ!
 Ac̃t̃ air̃ an ball ṽ'ionnr̃uir̃e an pobal aig̃ ḡlaoic̃ air̃
 r̃r̃iorpaḡõ n-Érial aḡur n-Éteerial, aḡur air̃ ainm̃ Tiḡer-
 mar̃. An rin ann aḡaiõ an ḡleo a b̃i aig̃ eir̃iḡe ṽubair̃t̃
 an t-arṽoc̃romtéar̃: ḡur̃ ṽian-buail baal e ve b̃niḡ ḡur̃
 laḡair̃ re ḡo ṽioíearaḡõ ve na c̃romtéaraib̃—Ar̃ rin ṽ'iarri
 an pobal ceaṽo e ṽo feuc̃r̃int̃, ac̃t̃ ḡo veim̃in ni connair̃c̃a-
 ṽar̃i ball o baal air̃, air̃ an aḡbar̃ rin niḡ r̃iaḡõ ann.

αἰσῖο ἀν τ-ἀπόκρομῆσαι αἰσῖο συνῆμαρῖδοσῖο ε, αἰσῖο ἀν
 μευο θε να κρομπερῖοῖς ζῦρ τῶνικ ἀνν δ θελλῶ αἰσῖο
 τειλῖεσῖοῖς ρῖαρ κρομ-κρομῶοῖς υἱε ν-αἰτ δ βῖ ρε. Σεμν να
 μ-βαῖρο ευῖ-ῶοῖν ἀν μῖς αἰσῖο μῖςνε ἀν ῖαδ δ ῶοῖν κῖο
 τῖακτ νῖ ρῖοῖς ἀοῖν κρομπερῖοῖς ἀῖρ λαῶρ.

ἀῖρ ν-ῶοῖς ῖρ μαρ ρῖν ῶο κῖοτ Τῖςερνμαρ μακ β-ῖῖῖακ
 μῖς ῖαδεν, λε ρεαλ αἰσῖο κεαῖς να ῖ-κρομπερῖοῖς ν-ῶοῖς μῖς-
 αἱεσῖο ρεακτ βαδῖαῖνε ρῖοῖς. ἀτα εακτῖα μῖςεακτα ῖαδεν
 αἰσῖο υἱε νῖο μῖοῖςβῖοῖς δ ταῖλαῖο ἀῖρ β-ῖαο δ μῖςαἱ,
 ἀκα ρεμῖοβτα ἀνν ρεανκῖρ λαδῖαρ Τῖςερνμαῖρ.

ἀν 2. λαδῖαρ. ἀν. 2. καἱβῖοἱλ.

Κῖςαἱλ ν θεῶαἰῖο μῖκ ῶαῖρε ἀῖρ κεαν ἀοῖν βαδῖαῖνε, θευῖ
 R. 1. C. ο 904 ζο ῶ-τῖ 893.

ἀοῖρ ν-ῶοῖς συν-ῖαῖρβ Τῖςερνμαῖρ ῶαρ λαῖν να ῖ-κρομ-
 ῖεαρ, βῖ εῖρῖοῖ δ ῖακ ρορ ἀννα οῖαῖακ, αἰσῖο ἀῖρ τῖοτῖμ
 ῶο ρῖαῖτε εἱλε ρῖαῖρ ἀοῖςζαῖρ μῖς ῶεαρ βαρ, αἰσῖο βῖ ἀῖρ
 δ ῖακ μαρ ἀν κεῖρνα ἀννα τ-οῖαῖακ. ῖο θεῖμῖν νῖ ρῖοῖς
 ἀοῖο ῶεαρ νο ἀν ῖαδεν κεαν ἀῖμαῖν ῶε'ν ρῖοῖκτ ῶε'ν ἀορ
 ρῖακταῖακ λε μῖςαἱεσῖο; ῶε βῖμῖς ρῖν ῶ'ῖαῖρ εῖρμῖοῖν ἀῖρ
 ἱβεῖκ ζο μῖςλεῶαἰῖο ρε εῖρμῖοῖν, ἀκτ νῖ βῖο ἀἱλ λεῖρ. μαρ
 ρῖν ῶαἰῖο ρε βαδῖαῖνε ῶαρτ, νῖαῖρ ῶο ρῖαῖρ ἱβεῖκ βαρ,
 ῶαρ ῶοῖς μῖςαἱ τῖοῶαο αἰσῖο κεῖρνε βαδῖαῖνεσῖο, αἰσῖο βῖ
 ἡλλῶο ῖα ζῖλ ζο κρομῖο. βῖ ῖοβεῖρκε δ κεῖρνεῖν, ρεαρ
 βῖο ἀἱλνε ἀνν εῖρμῖοῖν, μῖςαἱςτε ἀννα μῖς—βῖ κῖερνμα δ

ὄδαρβραδάρ, ζεῖντε λειρ γαν ταδδραδὸ σευονα, α ἰομζεῖν, α
 ἴαμῶιλ ἀνν εἴυε ἄγυρ μοῖτεαρ ἰντῖνν.

Ἀν τῖατ ῥεο ναὲ ζῖλαὲ Ἐοὸδαῖο μαε n-Ἰαῖρε υἱ ἰε, σεαν-
 ῥεαρ ἰβ̄ λυζαδὸ ὅο ῥεῖν ἀἰνν n-Ἐρμῖον? Ἐῖυῖ ῥε ἔαρτ α
 ἀἰμῖρῖ ἀνν ζῖρεαντοῖρεαδὲ ὀιομῶοἰνεαδὲ—μαρλῖυῖ ῥε υαῖρα-
 ἰλεαδὲ ῥεαρῶα, ἀἰζ εἰυῖ ἀν ῥεαρ ἀνν ὀἰαζ ὅατ α ευοαἰζ.

Ἢἱ ἰμῖρεαρ ἄγυρ ἀηο ἀρ ἑἰον Ἰεαρ ἄγυρ ζααλεν, οἰρ
 ἀνοῖρ ζο εαοἰν ἑυαῖο ἔαρτ εἰυνὲαἰντ: ἀτα ἴη Ἰαηαδαν ἀρ
 ἱρῶλ ὀευναδὸ εἰυηζῖαδὸ ῥεαλλῖταὲ λειρ ἀν ἴῖρῖνεατ. ἀνοῖρ
 ἀν τῖατ Ἢἱ Ἐοὸδαῖο ἀἰρ ῥαδ εἰυζ βααλαἰνεαδὸ ζα ζλαοῖε ε-
 ῥεῖν Ἐρμῖον, Ἢἱ εἰμῖρῖ n-Ἰεαρ ἄγυρ ζααλεν ἀἰζ ῥεμῶαδὸ
 λῖτῖρεαδὲ ὅο Ἰοβερῖε ἄγυρ ὅο εἰερῖννα, ζα ἰαδ: Ἀνε ναὲ
 εἰρτεοὸδαῖο ἰε n-Ἐρ ἰε ζυτ Ἐρμῖον ἀἰζ ζλαοῖε οἱρῖαἰβ̄ ζο
 εορνεοὸδαῖο ἰ ο α ναῖαδ? Ἀνε ναὲ ὀἰβῖρεοὸδαῖο Ἐοὸδαῖο μαε
 n-Ἰαῖρε ο εαῖτοῖρ να ἰῖζεαδὲα?

ἴῖρεαζαῖρ Ἰοβερῖε ἄγυρ εἰερῖννα ὀοἰβ̄ ἀἰζ ἰαδ: Ἰαρ
 Ἢἱαδ, ζο εἰντε βερὸ ἰε n-Ἐρ ἀἰζ ὀἰβῖρῖ Ἐοὸδαῖο μαε n-
 Ἰαῖρε ἄγυρ ἀἰζ ῥῖορ-εορῶντ Ἐρμῖον. ἀνοῖρ ἰοἰῖ εἰυἰννυζαδὸ
 ἰε ἑἰλε εοἰλῶνν να ζαῖρῖαδὲαδ, ἑἰυῖ Ἰοβερῖε τεαδὲτοῖρε ὅο
 Ἐοὸδαῖο ζα ἰαδ: Ἀ Ἐοὸδαῖο ἰῖε ἰε ἰη ἰαῖβαρ ἰοζαἰζτε ἀηνα
 ἰῖζ, ἰη τυρῶ ἰοζα να σεανῥεαρ? εἰρευο μα ἰμῖζεανν τυ
 ζο ὀ-τῖ ὅο ἀἰτ ῥεῖν? Ἀετ ὀῖρῶνναδὸ Ἐοὸδαῖο ἰε ἴῖρεαζαῖρ
 ἀἰζ εἰυῖ ἀἰρ ἀἰρ νῖυῖ ζο ὀ-ταἰνῖε Ἰοβερῖε ἄγυρ α εοἰλῶνν
 ἀηυαρ ἀἰρ, ἄγυρ ὀἴμῖεἰζ υαῖο ἀἰρ ζαὲ ταοῖ ἀν μευο
 α Ἢἱ ἀηνα τῖμῖοἰλλ α ἰατ ἄγυρ α εἰμαδὲα. Ἀνν
 ὀἰαζ ὅα ἰα ἑἰυῖ Ἐοὸδαῖο εεἰρτ ὅο. εἰερῖννα ἰε λῶἰ.

ΔΙΣ ΔΥΡ ΔΥΡ ΔΥΡ ΝΥΣ ΖΟ Ο-ΤΑΙΝΙΟ ΣΟΒΕΡΠΕ ΔΖΥΡ Δ ΕΟΜ-
 ΛΑΝΝ ΔΝΥΔΡ ΔΥΡ, ΔΖΥΡ Ο'ΙΜΕΙΣ ΥΔΙΟ ΔΥΡ ΖΑΕ ΤΑΟΒ ΔΝ ΜΕΥΟ
 Δ ΒΙ ΔΝΝΑ ΤΙΜΕΙΟΛΛ Δ ΠΑΕ ΔΖΥΡ Δ ΕΥΜΑΕΤΑ. ΔΝΝ
 ΟΥΔΣ ΟΔ ΛΑ ΕΥΡ ΕΘΕΔΙΟ ΕΕΙΡ ΟΟ ΕΙΕΡΝΜΑ ΛΕ ΛΑΝ
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 ΔΙΣΕ, ΜΙ ΠΑΙΒ ΔΟΝ ΖΕΔΙ ΟΕΥΝΤΑ, ΔΕΤ ΖΟ ΡΟΙΛ Ο ΝΑΕ Ο-ΤΑΙΝΙΟ
 ΕΙΕΡΝΜΑ ΕΟΜ ΤΑΡΡΥΙΣ ΖΥΡ Δ ΟΥΙΛ, ΜΑΡΒ ΡΕ Ε ΡΕΙΝ.

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 ΠΥΣΑΕΤΑΙΒ
 ΝΕΡΡΗΟΝ ΔΙΣ ΠΑΟ: ΕΡΥΝΝΕΔΑΡ ΖΑΝ ΜΑΛΛ ΝΑ ΕΙΡΥΡ ΔΥΡ ΛΙΟΥ
 ΜΑΙΣ ΔΛΜΑΙΝ ΛΕ ΕΑΡΥΣΑΟ ΛΕ ΣΟΒΕΡΠΕ ΠΥΣ ΥΛΛΑΟ. ΕΟΜ ΛΥΔ
 ΖΥΡ ΟΟ ΒΙ ΔΝ ΡΛΥΔΣ ΕΡΥΝΝΖΕΤΕ ΛΕ ΝΕ ΕΕΙΛΕ, ΖΛΑΕΑΟΔΑΡ ΕΟΜ-
 ΑΥΡΛΕ, ΟΥΡ ΟΥΒΑΥΡ ΣΟΒΕΡΠΕ: ΝΙ ΟΕΥΝΡΑΙΟ ΜΥΡΕ ΜΥΟ ΔΥΡ ΒΙΕ
 ΖΑΝ ΕΟΜΑΥΡΛΕ ΝΑ Ζ-ΕΑΝΡΕΔΑΡ. Ν-ΘΕΙΡ ΕΟΜΑΥΡΛΕ ΒΙ ΕΙΡΥΡ.
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 ΤΑΛΑΜ ΡΗΝ., ΔΖΥΡ ΕΙΡΥΡ Ν-ΘΕΔΑΡ ΔΙΣ ΖΥΙΘΕ ΕΙΕΡΝΜΑ ΖΟ ΡΥΙΟ-
 ΡΑΙΟ ΡΕ ΔΝΝ ΘΕΔΑΡ.

ΜΑΡ ΡΗΝ ΖΛΥΔΡ ΕΙΕΡΝΜΑ ΛΕ ΕΑΝΡΕΔΑΥΡΑΙΒ Ν-ΘΕΔΑΡ, ΔΕΤ
 Ο'ΡΗΛ ΣΟΒΕΡΠΕ Δ Μ-ΒΑΙΛΕ, ΔΖΥΡ ΕΥΣ ΡΕ ΕΡΒΟΕ ΜΑΕ ΤΙΣΕΡΝ-
 ΜΑΥΡ ΛΕΥΡ ΖΟ ΥΛΛΑΟ. ΟΟ ΜΑΥΡ ΡΕΙΛΜΥΟ ΝΥΣ ΖΟ ΕΙΟ ΡΕ ΜΙΕ
 Ν-ΕΡ ΔΙΣ ΠΥΣΑΙΛΕΔΟ ΥΙΛΕ ΕΡΡΗΟΝ. ΒΙ ΜΕΤΗΝ ΝΑ ΟΥΡ ΡΑΙΒΥΡ.
 ΛΕ ΕΔΣΝΑ, ΒΙ ΡΟΕΛΑ Ν-ΕΟΛΥΡ ΔΝΝΑ ΕΡΟΙΟΕΙΒ. ΔΝΟΥΡ ΤΑ Μ-

բար տիրացե օ սրբաժար նա շախմատ, ոտքի սուսերս ոտք
 ոտքս չօ Բ-բարի ան Օտանան Երազեան օտան. մարի քե-
 րու ան լաւի՛նք քոյն, ճէտ անոյր ճա ճ յեղեղճ ճար լամ—.

Ճոն մի ճամբն էար յեյր քիւղեան Տօբերք չօ սլլաճ,
 յ'եւջ քեւրու; ճարք Բի Կաթարճ քոջայնք աննա ճրօլլամ.
 Ըսար Տօբերք յ'սալլաճ ճար նա օլլամնայն չօ մարիայն քիւ
 Երօճ ան քիչն նա քիւրն ճարք չօ քիւրօճայն յօ Բրաճար
 ն-Եօլար ճ չ-օմնար. Ըն քիւր քեօ յայնքայն Տօբերք յօ
 քեւր յեղ-օմն ճարք չարիւն ճար ճիւրն օմնայն ճ ճարք
 քար չօ ճրօ ճար ճիւրն սրբաճ Բ-Բար, ան յայնք ԼԱՐՆԵ
 ան սլլաճ; ճարք Բի Կերնա ճիւր յայնքեան ճ մարիայն
 ճար ան ճրօ-Բիւն ճա ճիւր օմն ճար ճար ան քարք
 անքարք Ի՛ն ԼԱՅՃՅՅ. Ըն քիւր քիւր ճա նա յայնք չար-
 լար, մարիայնքայնք ճ ճար նա ճալ քար ան քիւրօճայն
 ն-Երիւր.

Ըմն լաւ չար ճարեան նա ճարք ճար ան քիւր, քիւր
 ճ ճարեան, քիւրօճար օմն, ճիւր քիւրայն: Իք քեօ քիւր նար
 քիւրն ճար ն-ճարճա օ'ն քիւր-ճար, քիւրն քիւր քիւր?

Ճարար ճ ճարն նա քիւր չարք չօ Տօբերք ճար Կեր-
 նա, յարարար: Նա քիւրօճ քիւր օմնայն ճ ճարք նօ
 ճալ ճօ քիւրօճայն մի ն-ԵՐ քիւրօճ յայնք, օմն քիւր
 ճիւր քիւր քիւր չարքեան ճար չարքեան ոտք մարք յայնք
 յայնք քեւրն?

Յայնք չարքայնք ն-Օմն-Տօբերք ճար չարքայնք ն-Օմն-
 Կերնա ճար քիւրօճայնք յայնք ճար ճար յայնք քիւր
 քիւր ճար մ-քիւր քիւրայն. Նիւրայնք մար քիւրօճայնք ան

րոտոն ան րօճա՛լ ԼաԽրա՛ցիօ՛ւ ձե՛տ ան Ե-րօճա՛լ, ճշըր Երօ՛ւ ան
 Ե-ո՛ւ ճը Եր Խօճար՛ն չան մա՛լլ. Ուճար Եօ Եւա՛լեա՛ւ ան
 րօճա՛լ ան Երա՛ճար րո՛ն, ԵՍԵրա՛ճար: Իր ան ԵԼա՛ճ ճշըր ան
 յեճըր ՏօԵր՛ն ճշըր Երո՛նմա. չօ մ-Երօ՛ւ Եե՛ճ Ե՛լօնն ո-ԵՐ
 ճը րեճը՛ւ չօ Եեօ. Անրո՛ն ԼաԵ՛ր րճեօ Խա՛նը ԵրԵօ՛ւ ան
 ճօր Խա՛ճԵրա՛ց, ճշըր Ե՛ն ՏօԵր՛ն Լե՛ր Ե չօ Ճա՛լեն ան
 րո՛ն ճ՛լաօ՛ւ րե Լե յա Երե արօճըննըճը՛ւ յա Խըճա՛ճԵրա, ճշըր
 ԵրԵԵրա՛ն րե ԵրԵօ՛ւ Եօ՛ր ան ճշըր Եօ՛ն րօճա՛լ, ճշըր ԵՍԵրա՛ճ:
 Ուճար Երրա՛նը Ե՛լան ո-Երրո՛ն ան ՏօԵր՛ն չօ Եօրեօճա՛ր
 Խըճա՛ճ Գա՛լեն, Եե Երը՛ յա՛ճ Խա՛ր Եե՛ն ԵԵօ՛ւ րօճը րօր
 Ե՛ն ճօր Խա՛ճԵրա՛ճ. ճշըր օ Երրա՛ւ չըր Խա՛ր ան Օճա՛լ
 ճը Եճա՛ր ան Եա՛լան, Եի ՏօԵր՛ն Ե՛լա՛ն Ե ԵրԵա՛ճ Եօ՛ն
 ճը՛ւ ան րո՛ն. Իր Խո՛ն մի՛ճ Ե՛լա՛ր Գա՛լեն, ոի Ե-րա՛լ ԵրԵօ՛ւ ոի
 րա՛ւ ան ճա՛ն օճա՛ն մա՛լ ան Ե-ո՛լլան Ե ան ճա՛ճ րօճընն յա
 րա՛լն ճշըր յա ո-Եճըն: ԱԵր րօր ճը ան Ե՛լա՛ր Իր Եօր Եօ
 Եօ Երօ՛ւ ճը Խըճա՛լեա՛ւ. Ար Երօ՛նըճը՛ւ Եօ ՏօԵր՛ն Ե Երա՛ն
 ճշըր Ե Եօրա՛ւ Եի Երե Երա՛ն ԵօրԵ, Եե Երը՛ րո՛ն Եր
 րա՛լը՛ն Եա՛լա՛լ Եը՛ն ԵՍԵրա՛ճ ան: Ե՛ճ մ-Երօ՛ւ ան ՏօԵր՛ն
 Եե՛ն Ե՛ն յա Եե՛րա՛ր Գա՛լեն Երրա՛ւ րե “Երե՛ս մա
 րա՛ւ ան ԵրԵօ՛ւ մաճ Երըննար օ Գա՛լան ան Եա՛լա՛ր Ե ո-
 ճա՛ր ան րա՛լեճըր Գա՛լեն? Ե՛րը՛ն Ե՛լա՛ր րա՛ր օ՛ն րա՛լը՛,
 ճը Խա՛: չօ մ-Երա՛նը՛ Ե՛լա՛լ Երե օճար ՏօԵր՛ն մաճ ո-ԵՐ!
 Ար ան Եա՛լ րեճըր Մը՛ճը՛ Եե Եե՛րա՛ր Գա՛լեն, ճը Խա՛:
 Երե՛ս Իր ան Լի՛ճ ան րա՛լա՛ր ԵրԵօ՛ւ մաճ Երըննար օ
 րա՛լը՛ ան Գա՛լան ան Եա՛լա՛ր Խըճըր Գա՛լեն? Երը՛նըճը՛ր
 Երե ան ճօրա՛ճ: Տե՛ճ չօ Եե՛րԵ՛, Երօ՛ւ, Երօ՛ւ. Անրո՛ն

fillleáó níz o buaró. Agus air banuzaó úo tinnion ulláó
 leim re riar o oruim a eic agus cláom re a cean; rnaím
 re an aímán Rámán, agus cóm luat ir cuir re a cor air
 talaim ulláó, cláom re riar agus poz re i. Mar an
 ceurona éanic Soberce air an bealaó aíz caruzaó le Cierm-
 ma tinar va laeteaó; caradar le na ceile ann Gleann-
 Deanna, air feucínt voib a ceile zo foill b-fao o ceile,
 leimeadar riar on'a eadaió agus zo veaáztappuiz míteadar,
 agus rozmaóadar zo reairé a ceile.

Agus mar buan'cuimne, vaingneadar moir-cloó rnaoite
 air ball na carra, agus bi ainm Soberce glan-gearta 'i
 taob aímáin agus ainm Ciermma air an taob eile.

Aét ann Dun-Soberce bi moir-feireaó air fao mi eáóon
 mi Cpuinnuzaó, re rin Seáct-mi. Bi uile úaine fazáilt
 cuimeaó; bi boéana raízte ruar éairt timcioll, bi an t-
 aóriann agus zut binn na z-claíaraó aíz eiruze, agus rean-
 cuir na aimirie bi na laete vul éairt zo rultmaíaraó aíz
 ríaóáó ve la agus aíz mionce ve oíóce.

Ann la íul a rgarraítear cómécuinne rin, aruizgeadar
 clai anna méarfz air ceairt-laéar, agus reaf leat air, leat
 ve'n zut laoiri, ann rin éuz mire anna lamaió reuibta
 n-eoluir, agus leadar na n-aimirie zmaíra riar zo v-ci'n
 traó a reaf leat anna laéar; vo leiz leat na bmaíra
 ar aró, air a cluarraeant, bi ionztaf agus bhuo air an t-
 rluaz, air cmóénuzaó na leizte, bi na cinrii, na ollaimna,
 na cmóteara, na m-bairó agus na rílióe, an zaal uile,

na mna aḡur na bhoimḡealla ḡa n-aruḡad̄ a lam̄a ḡo
neam̄, aḡ ḡuḡe b̄aal ḡo m-beaneoc̄aḡo re uile ob̄rāca ḡo-
berce ḡur Ćiermma, ḡloir na ḡaal, cl̄aueam̄ aḡur r̄cāt̄ na
talman!

Δα ριαμ̄near ανοιρ̄ αιρ̄ ḡac̄ uile lam̄, an̄ ḡandan̄ aḡ
iar̄nead̄ ḡo τοιλαμ̄ail̄ car̄ant̄ar̄ n-ull̄ad̄, nā Fir̄ḡnead̄ (r. r.
nā ceḡir̄) a ḡ-com̄nuḡe linn̄ ḡan̄ r̄aḡc̄ior̄.

R̄ḡnē aḡur̄ aḡur̄ Er̄bōt̄ ar̄tir̄ car̄ant̄ar̄ ḡo ḡun-ḡo-
berce Ćlaonann̄ Er̄bōt̄ ḡo nā c̄rom̄ḡear̄aib̄, uear̄imeineann̄
rē leiḡeain̄ n-ḡoluir̄ aḡur̄ nā n-ollam̄.

ḡō tar̄lād̄ ḡur̄ lab̄air̄ Sob̄er̄cē lā am̄ain̄ ḡō Er̄bōt̄ uē
b̄rīt̄raib̄ n-ḡoluir̄, aḡur̄ n̄oir̄ c̄iall̄uḡ̄ rē, aḡur̄ n̄oir̄ μ̄aib̄
r̄ior̄ aḡē or̄r̄caib̄, aḡur̄ nūair̄ c̄eir̄cuḡ̄ Sob̄er̄cē ē uē r̄eir̄
nā r̄er̄iōb̄tā ā t̄uḡ̄ Cāt̄arāc̄ ḡō an̄ ḡaalen? F̄rēaḡair̄ Er̄-
bōt̄: Toḡ̄ an̄ t̄-ar̄oc̄rom̄ḡear̄ leīr̄ iad̄ ar̄ mō bōt̄, aḡ̄ μ̄ad̄:
Seō ob̄ar̄ nā n-ollam̄ ā lab̄reann̄ ḡō ūiōmēarāc̄ ā ḡ-com̄n-
uḡē uē b̄aal̄ aḡur̄ ḡ'ā r̄ear̄ib̄roḡ̄ant̄ib̄? Δᾱ n̄oir̄ μ̄uḡ̄ā
r̄r̄eir̄ aḡ̄ aḡur̄ ann̄ ḡrean̄ aḡur̄ coel̄ ann̄ ad̄̄r̄ann̄ aḡur̄
μ̄once' nā ann̄ eaḡna. Ann̄ran̄ ceuō b̄aal̄ain̄ r̄ic̄iō uē μ̄ḡail̄
ḡober̄cē r̄uair̄ Cāt̄arāc̄ bar̄, aḡur̄ ḡō bī leāt̄ r̄oḡ̄aḡ̄cē ann̄a
t̄-ar̄o-ollam̄. Δᾱ ar̄o-bōt̄mā ueun̄tā aḡur̄ r̄uiō nā t̄ire;
Δᾱ 'n.

ḡaal̄ meuoḡ̄ad̄, tā'n̄ ar̄neir̄ an̄ r̄or̄rin̄, t̄ā ur̄̄m̄oir̄ nā
taor̄ oḡ̄ aḡ̄ eir̄teāt̄ lē nā ollam̄aib̄, Δᾱ r̄r̄eir̄ ann̄ ḡoluir̄
aḡur̄ eaḡna, tā cuiḡ̄ b̄rīt̄eim̄̄ē eilē cuīr̄tē aḡur̄ bun̄ ann̄
ull̄ad̄, ō lā ḡō lā r̄aor̄ r̄eāc̄ lēaneann̄ an̄ uēaḡ̄tur̄mor̄

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 v'
euz Eriboō miz̄ ḡaalen, azur bi Smeri-ḡaal a māc̄ moz̄aigze
anna n-aic, azur annran mi ceutona v'euz airt̄ mac̄ Dong-
aire miz̄ n-Deaf, azur ari fao oētmiōr ni ēaniz an t-apro-
cruinne le na ceile ari b̄ruiteine ve b̄miz̄ nac̄ maib̄ Eoōaiō
mac̄ n-Airt̄ ve'n̄ aor̄ maētanaō zo bun an tam rin. Ari
t̄igēat̄ vōon t̄rat̄ rin bi na c̄n̄firi aig moz̄aō Eoōaiō anna
miz̄.

n-veir Soberce miz̄aileāō ceit̄ne 'zur va r̄ic̄ro baalam̄
ḡlāc̄ re tinneaf azur v'euz re, azur bi a c̄air̄n̄ veunta-
mar̄ v'ait̄in re annaice le b̄ruiteine n-Ullad̄, oir̄ aoub̄air̄t̄
re ma ēar̄lāōann̄ aon am ari bit̄, zo t̄uiteann̄ amāc̄ mein̄
an miz̄ azur an pobail, neam̄-ōlir̄teaneac̄, b̄-feioiri zo ḡeab̄-
ruigēao r̄iao ciall ari feuc̄r̄int̄ mo c̄air̄n̄ra ar̄ a c̄oinne?
Ari an vāra la veuz ann̄ v̄iaḡ bar̄ Soberce ruair̄ Cier̄nma
bar̄. Ouc̄! ni feuo leir̄ vo māir̄ ann̄ v̄iaḡ rear̄c̄ a c̄riōr̄e a
v̄eair̄b̄raōair̄!

Azur reareann̄ c̄air̄n̄ Cier̄nma annaice le c̄air̄n̄ Soberce
mar̄aon zur̄ vo bi re anna miz̄ ar̄ c̄ion Ullad̄. Ata Ullad̄,
aig zuil zeuri ann̄ v̄iaḡ Soberce azur Cier̄nma.

ΑΝ. 2. ΛΕΔΒΑΡ. ΑΝ. 4. ΚΑΙΒΙΘΙΛ.

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

Αν τριατ εταμε να ειρημ le na ceile, αιμ θυπιτεμε n-
 υλλαδ μοζαδαρ Οιλλιολ mac Sobeyce anna μιζ. Ανοιρ ann
 ρα na λαετειβ ρεο μιζνε Εοδαο μιζ n-Θεαρ ροιη-νεαρτ le
 λαμ λαιοιη αζυρ βαζαιη ρε ραιρ annαζαο na Θανααν, αζυρ
 ευη ρε le ρην bulροιη αιζ ιαρηεαδ ειορ, ηυο naρ ηυο
 εοιη no ceαρτ οο, αζυρ αιζ ηαδ: Μυηα υιοεραο ραιο ζο
 ταρρηζ, υειρηεαδ an ηυλροιη ann elυαρτεαντ Σεορλ μιζ na
 ταλμαν ζο υιοεραο ζαιρτιοε n-Θεαρ ζαν mall ζο υλ-tonn-
 μαετ.

Com ηυαε ιρ εαηλαδ an ηο ρεο, ευη Σεορλ ροαλ οε
 ζηοημ Εοδαο ζο Οιλλιολ, αιζ ceιρτυζαδ μαρ an ceυοηα:
 Cυαλεαδ an Θανααν, an τριατ ευηρτεαρ ρυαρ υαεηε μαρ
 ηυαν-ευηηε ιοιη αι n-αεραεαιβ αζυρ ρηιοετ ηεηη, ζυρ ηαιβ
 ηυη αεραεα ζα ρεηοηυζαδ ριαρ le ηηη-ηιτρηεαεαιβ αζυρ ζ'α
 ρηλλεαδ ρυαρ anna τριαετ-ηολλ; αζυρ ζο η-ρην ριαυ ταηβ-
 αιηεαδ an τ-αυδαρ α ηαιβ an cloe ευηηε αιη ηυη? Αζυρ
 naρ υηηρτεαναε οο ρηιοετ n-ER ουλ εαη υηηζηβ na Σεαν-
 αιηηε le υλ-tonnμαετ οο ceηηυζαδ? Αζυρ ζο η-ρην an
 τρηεαετ-ηολλ na ρεηοηετα ρηη ζο ροηη ρηαν-ραιο ann τεαε
 μιζ n-υλλαδ? Ανοιρ τα Εοδαο μιζ n-Θεαρ αζυρ ρεηη-ζηαιο-
 ιζηε Εηηηοηη, αιζ βαζαιηε ζο ηαεαο ρε ταηηηα an Σεαν-
 αιηαιη αηη αζαο εοηη na n-Θανααν αιζ ηαηηε εαιη αζυρ
 ειορ υαεαιβ. Θε ηηυζ ρηη ριαρρηυζ Σεορλ αζυρ an Θανααν:

na Sean-Áinne z̄a tiomaint chead̄ ašur cior? Ann cuir z̄ur rior r̄in veir Oilliol: Tuigead̄ cior úo Eoc̄aio? No tuig-ead̄ z̄laoiúeann Eoc̄aio e fein Erimion? Corneōaio Oilliol z̄an ám̄ra r̄ mionna a n-á̄ta r̄ taba r̄ta a r̄ Maš̄m̄o r̄-tiomna, ead̄on.

Ann aš̄aio mac Iber—ve b̄riš̄ r̄in—. Ašur o'ran Eoc̄aio z̄o r̄oc̄a r̄. Siub̄a r̄luis̄ Oilliol ann coran a n-á̄ta r̄; r̄iž̄ne r̄e cuair̄t á̄ra r̄t tim̄cioll̄ ull̄aó z̄aó uile baalain, a r̄z̄ veun̄aó a r̄ra ann boč̄anaib̄ na z̄-cean r̄e a r̄ r̄aó r̄e aó, a z̄ r̄euc̄r̄int̄ ašur a r̄z̄ r̄z̄m̄ouš̄aó z̄leur̄ ašur á̄aio é̄lomin na tal̄man, ašur a r̄i a á̄aó r̄a b̄i z̄e a r̄taiōe n-Dun Sob̄erice a z̄-com̄nuiōe r̄uair̄z̄a r̄te ōo na cean r̄e a r̄aib̄ ašur o'o'n z̄aal. Anoir̄ ann r̄an o'ara baalain r̄ic̄io ve r̄iž̄a r̄l̄ Oilliol ōo á̄a r̄laiō z̄ur̄ á̄a r̄ic̄ Smer̄z̄aal z̄o boč̄anaib̄ Iber, ann a r̄aib̄ le aó n-Erimion̄ cruinn̄uiz̄te a r̄i r̄aó na r̄eilz̄e, r̄ra aó cruinn̄te na r̄e r̄o z̄oir̄ b̄i mo r̄i r̄e r̄i aó, le o r̄ta, ceol, aó r̄annaib̄ ašur r̄ionce, maóin̄ a r̄ma r̄ nuair̄ ōo b̄i Smer̄z̄aal̄ teit̄ le ol ašur le r̄ionc̄e, leim̄ r̄e a r̄te aó ašur r̄naim̄ r̄e ann uir̄z̄ib̄ a r̄inne Sior̄, a r̄i te aó a r̄aó ōo mo r̄i r̄aó z̄o r̄aib̄ a cruōcean̄ t̄im̄, ašur a é̄rūt̄ ma r̄i la r̄a r̄i teinne le z̄aal̄a r̄, ni-úeiō-r̄in̄ é̄aiō r̄e a r̄z̄ r̄iaó a r̄i r̄aó an lae r̄in. A r̄i n-ooir̄z̄̄ cruinn̄-linn̄ r̄e ann aš̄aiō an z̄aal̄a r̄ nuiz̄ na aó r̄eio r̄i leir̄ r̄e a r̄e aó mo r̄ r̄uioe, l̄uiōe r̄e a r̄i le a b̄ba ve la ašur o'oir̄ōe; b̄i r̄e a r̄i ba r̄ne aó le ne a r̄t̄ teinne a r̄, á̄a r̄ a r̄im̄ r̄i na r̄eilz̄e, tur-uis̄ na r̄eilz̄oir̄iōe ōul a m̄-baile, ašur r̄a r̄iz̄ r̄e a b̄lioō a r̄i Eoc̄aiō a o-tim̄cioll̄ Smer̄z̄aal̄, oir̄ é̄a r̄luis̄ r̄e z̄ur̄

μαίβ γε ανη πιέτ μ-βαιρε, αζυρ έυαιό Εοόαιό ζο βοτ Σμερ-
 ζααλ λε μηρεαό α έαβαιρε το, ανη αζαιό υιλε λειζεαρ, αιρ
 ανη κυζμαό λα ρυαιρ Σμερζααλ βαρ. Δέτ ζαν μαλλ ζλαό
 Εοόαιό ανη ζαλαρ ο Σμερζααλ, αζυρ μαρ ρινη ριμε το πιέ
 γε τριό α έυμα αζυρ α έολαν υιλε ζο λειρ, αζυρ μαρ ανη
 ευοθα αιρ ανη κυζμαό λα ο'η ανη α έυιτ γε τεινη, ο'ευζ
 γε; ανη τριαέ ρινη έι υρμωρ υαοιμεαό γε ριζεαέτ η-Θεαρ
 τοιζτε αρ λαταρ λε βαρ ανη ζαλαρ ρινη.

Έι Μαζρειβ μαε η-Εοόαιό ροζαιζτε ανηα ριζ ανη Θεαρ,
 αζυρ Ριαά μαε η-Ερβοέ ανη Ζααλεη. Οιλλιολ η-θειρ ριζ-
 αιλεαό ευερε βααλαηε ριόυ ανη υλλαό λε ευερε αζυρ ριρ-
 η, ο'ευζ γε.

ΑΝΗ ΚΥΖΜΑΟ ΚΑΙΒΙΟΙΛ

Ριζαίλ η-Θαιερ ηιη Οιλλιολ ρεαέτ βααλαηε υευζ R. 1. C.

830 ζο υ-τι 813.

Ηωρ ευό μιαη λε Θεαιερ ζο μαίβ ρειη' ροζαιζτε ανη
 αιτ α η-αταρ; οηρ αυυβαιρε: Δτα νεαρτ μο έοηαβλαέ ανη
 λαζ, ευερε μα έυιρεανη αμαέ ευοζαό ανη αζαιό υλλαό?
 Δέτ ηι θευηραιο ηα ευηρ ηοζα ειλε γε μακαίβ Οιλλιολ. Αζυρ
 αιρ ρυόεαό το Θεαιερ αμεαρζ ηα ολλαιηηαιβ αζυρ ηα η-βαιρ-
 υιβ, έι Εοόαιό αιζ ιωμ ευρ υαλλαέ αζυρ ευηαη ηα ριζεαέτα.
 Αιρ ρυόεαό το Θεαιερ αση βααλαηη αηηαιη, ρυαιρ ηιό βαρ,
 αζυρ έι Ζραό ροζαιζτε ανηα η-αρυολλαη.

Ανωιρ ανηραη ρειρεαυ βααλαηη γε ριζαίλ η-Θαιερ, υο-

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. Cõmlion 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, τυντυιζεαυαιρ α cul
 ἀγυρ μηεαυαιρ 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 ουβριαυαιρ: Μυατ ρευο
 λιν ρεαρεαὸ αιρ τολαμ αιρ η-αταρ, ηι ριυ ριν αναιλ να
 βεατὰ.

Τιτ αιρ αν λα ριν ιοιρ οοῶοιρ ἀγυρ ευζ mile ζο λεατ,
 ατ οε να φηγνεατ ἀγυρ αν Ἐάναν λε να ῆειλε, ναοι
 mile ζιὸ νατ ραιβ αν υρηρ ρο μορ ηθειρρη, βι ροιρηαιρ
 ἀγυρ ρηεατ αν τηοιυα ριν υατβαρατ.

Ἐ'μητιζ ρηιζεαλ αεαταιρ ατὰ αιρ ἀζαιὸ ζο ουιτῶε ρειν
 λε ζευρ ρυαὸ ἀγυρ ὀροτ-μειν ανη ἀζαιὸ α ῆειλε. Αιρ τιζ-
 εατ νυαυεατ κατὰ ἠμιαζ ὀουορ ζο αλυαρ η-ὀαιερ, ρανιζ
 ανροζ α ῆοιουε, οιρ αυουβαιρτ λειρ ρειν: Μα ριουεανη ιβειρ
 ἀγυρ φιατὰ υλτονηματ εατραιβ βειὸ αυιρ η-υλλαὸ μορ
 μεαρα 'να ραιβ αιριαμ. ἤμει ριν αυιρ ὀαιερ α ὀεαρηββιαταιρ
 εοῶαιὸ ζο Cuiλ ρηζ να η-Ἐάναν ανηορ ζο αειρτεοῶαιὸ 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 αήριαρ νιορ ραο ζυρ
 ειαλλιεε Εοεαιό ζυρ ζευρλεανν ριαεα Δγυρ Μαεερειβ ριζεαετ
 υλτοννμαετ ανοιρ ευό ιομοα λαεεαεό, Δγυρ νιορ μιζα 'να ριν,
 ζυρ ραιβ αν κοιριε τεαετοιμεαετα α ευιρ Cuiλ λειρ αν νιαεαετ
 υο ζο υ-τι Όυν Soberce, ζαβτα αιρ αν βεαλλαε, Δγυρ ευιρτε
 ραοι μιονναιβ αφ κομαρ να ταλμαν Δγυρ τονν να μαρμ, ζο
 αιρ ευιρ ζο b-ful αν ευιγγιαό μαρ υειρ Σεορλ, αν βαε-
 ραιο Οιλλιολ ροιρνεαρτ n-Εοεαιό?

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

Uime ριν υυβαριτ Οιλλιολ υό'n τεαετοιμε: Αββαρ λε
 Σεορλ: Ευιρραιο Οιλλιολ βαεζαιρτ ζο υ-τι Εοεαιό αννορ ζο
 ρανραιο ρε ο ζευρλεαννιιγε νιορ ρυιε αν Όανααν. Νι
 υειρ ριν μα ιοηηρυιόεανν ρε α ροιρνεαρτ, βειό Οιλλιολ αιε
 ταρβαινεαό 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-ful Εοεαιό βαεζαιρτ ζο τρεαρνεοεαιό ρε υιρζε
 αιρρηεοεαιό ρε υό 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 tupa 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 emócuḡad a tair o'pill Eocáir go u-ti Dun Soberece.

Go deairbáir bi roḡ aḡur ruairnear ann mḡeacá Ullaó, air raó uile laeteáir n-Dair, re rin air raó reáir baal-aine ueḡ táir rin ḡlac re teinn aḡur o'ueḡ re.

AN SEISEAD CAIBIOL.

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

Bi Eocáir mac Oilliol, deairbraáir n-Dair mḡaigte 'nna mḡ ann Ullaó. An tair reo bi cairantar iommacaib Iber aḡur Iolair; air bi an ḡraó a tairbair Eocáir óo Smerḡaal air tairairḡe a éiróite le na ceile go olut. Anḡan cuingiadó baalain ve mḡail n-Eocáir ann Ullaó, cuir mḡ Fiacá a mac Fionn air tair aḡur go u-ti Maḡreib, le raó leir.

Com raó 'r beiró an meuo cairantar iair Ullaó aḡur an Danaan ḡur éig leo vo cuir no vo bac mar ir toila-mair, aḡur na Fḡneacá maille leo, go cinte ni beiró acá airḡ.

Աջսր Բաօջալ աւց մաճաւծ ԻԲԵՐ ԱՅՍՐ ԽՕԼԱՐ? ՇՐԵՍ
 մա ԿԱՅԵԼԱՄԱՐ ԴՐ ՆԵՐԻԷ ԼԵ ՆԱ ՇԵԼԵ ԸՆՆ ԱՃՃԱՐՈՒ ԱԼԿՈՆՆ-
 ՄԱՃԵՒ? Օ ԷՐԼԱՅՈՒ ՆԱԸ ՄԱՅԻՑ ՄԱՃՅՐԵՒԻ ԿՐՈՆԱ, ԱՅՍՐ ՔԻՈՆՆ
 ԱՆՆԱ ՕՃԱՆԱԸ, ՆԻՍՐ ԷՆԿ ՔԵ ՃՕ ՄԱՅԻՑ ՆԱ ՔՕԼԱ ՇՄ ՄԱՃՅՐԵՒԻ
 ՔՅԵՒԼ ԴՐ ՔԻՕԼ, ՍՈՒԲԱՐԷ ՄԱՃՅՐԵՒԻ ՍՕ ՔԻՈՆՆ ԿԱՐՔԱՐՈՒ ՄԵ
 ՔՐԵԱՃՅՐԱԸ ԸՐԻ ԸՐ ՃՕ ՔԱՅԵՒ ԿՐԱՇԱՆԱԼ. ԱՄԵ ՔԻՆ ՇՐԱՄՆՆԱՅ
 ՄԱՃՅՐԵՒԻ ՆԱ ԿԻՔԻՐ ԱՅՍՐ ԵՒ ՕՃԱՐԻ ԿԵԱՔԵԱՐ ԻՅ ԼԱՃՃԱՐ ԸՐ
 ԼԱՇԱՐ; ԱՅՍՐ ՆՐԻՆ ՄԱՃՅՐԵՒԻ ԵՐԵՒՄԱ Ե-ՔԻՈՆՆ ՍՕՒԵ, ԱՇԵ Ն
 ՄԱՅԻՑ ՍԵ ՔԵՐԻ ԷՕԼԱ ՆԱ Ճ-ԿԵԱՔԵԱՐ. ԱՆՆՈՒՃՅ ՔԵԱԼ ԵՍՅ
 Ե՛ՍՅ ՄԱՃՅՐԵՒԻ, ԱՅՍՐ ԵՒ ԵՕՇԱՐՈՒ.

Ա իճԱԿ ՄՕՃԱՅՏԵ ԱՆՆԱ Ն-ԱՅԵ. ԱՆ ԿՐԱՇ ԿԵՍՏՈՆԱ ՄՅՆԵ
 ՔԻԱՇԱ ԿՐԱՐ ՃՕ ԵՕՇԱՆԱՅՆ Ն-ԵՕՇԱՐՈՒ ԼԵ ՔԱՒԼ ՃՕ Ն-ՍԵՍՔԱՐՈՒ
 ՃԱԵԱԼԿԱՐ ԱԼԿՈՆՆՄԱՃԵՒ, ԱՇԵ ԿՐԱՄՆԱՅՅ ԿԻՔԻՐ Ն-ՕԵԱՐ ԱՆՆ
 ԱՈՆՔԵԱՇԵ ԱՆՆ ԱՃՃԱՐՈՒ ԱՆ ԿՕՃՃԱՐՈՒ ՔԻՆ.

ՃԻՕ ՆԱՐ ԷԱՄԻԿ ՄԻԱՆ Ա ԿՐԱՄՅՏԵԱՇԵԱ ԼԵՐ ՄԱՐ ՔԱՕԻԼ ՔԵ,
 ՆԻՕԵՐՔԻՆ ԸՐԻ ԼԱՐԱՅՈՒ ԼԵ ՔԵԱՐՅ ՃԵԱԼ ՔԵ ՍՕ ՔԵՆ ՃՕ ՔՅՄՈՐ-
 ՔԱՐՈՒ ՔԵ Օ ԱՐԼԱՇԱՐԻ ՆԱ ԿԱԼՄԱՆ ՆԱ ՔԻՅՆԵԱՇԵ, ՕՐԻ ԵՒ ՍԻՄԵԱՐ
 ԱՅՍՐ ՔԱՅՈՒ ԱՅԵ ՕՐՔԵԱՅԻՑ. ՇՐԱՄՆՆԱՅ ՔԵ ԼԵԱՇ ԿԱՇԱ Ա ՔԱՅԵ
 ՄԱՐ ՔԱՕԻԼ ՔԵ, ԱՅՍՐ ՃԼԱՐՔ ՔԵ ԸՐԻ ԱՃՃԱՐՈՒ ՃՕ ՄԱՃՅԵՆԿԻՐ.

ԱՆՈՐՔՇՐԵՍ ՔԻՄ ՄԱ ԵՒ ՆԱ ՔԻՅՆԵԱՇԵ ԸՐ Ա ԸՕՐԱՆԷ, ՔՕՐ
 ՆԱԸ ՄԵՇԵԱՍԱՐ ԼԵ ՇԵԼԵ ԱՅՍՐ ՍՐԱՍԵԱՍԱՐ ԷՐԻԷ ԱՆՆԱ ԿԻՄՇԻՕԼԼ
 ՔԻԱՇԱ ԱՅՍՐ Ա ԼԵԱՇ ԿԱՇԱ ԿՈՄՍԵԱՇԵԱԸ, ՃՕՆԵԱՍԱՐ ՃԱՐՔԻՕՅ
 ՃԱԼԵՆ ՃՕ ՄԻԼԵԱԸ ԱՅՍՐ ՔԼԱՍԱՍԱՐ ՔԻԱՇԱ ՚Ն ՄՅ.

ԱՅՍՐ ԿԱՐՄԱՅՏԱՍԱՐ ԿՕԼԱՆ ՔԻԱՇԱ ՄԱՐՔԱՅՏԵ ԼԵ ՔԱՒԼ ԱՅՍՐ
 ՃՕՆԿԻՑ ԱՆՆԱ Ն-ՈՒՃՅ ՃՕ Ս-ՕԻ ԿՐԱՄՈՆ Ա ԿԱԼՄԱՆ, ԱՅՍՐ ԷՒԼ-
 ՃԵԱՍԱՍԱՐ Ա ԸՕՐՔ ՔԱՆ ԱՐՅԻՑ ԼՕՇ ԱՐՈՒՆ.

Suo e toébeim aḡur sun-mārḡadō Fīācā 'n mīḡ. Aḡur
 bī Fīonn mac Fīācā moḡaigte le ḡaalen mīḡaileadō. Anoir
 nuair ōo mīḡaīl Eoḡaīō moḡreirear baalaine, ruair ḡraō
 bar, aḡur bī Diermna toḡḡā anna aruollam, ata Eoḡaīō
 mar a dāir, ata rreir aige air an ceairt, ata ūlladō roc-
 uladō aḡur ruaimnear ar cionn Eirruon. Ḳair ōeir mīḡaileadō
 re baalaine veug ruair re bar, aḡur bī an talam aig,
 ḡeurḡuil anna ōiaḡ. Rīḡaīl n-Eoluir naoi baalaine rīcīo.
 R. 1. C. 797-763.

Suidēann anoir Eoluir air caīōir mīḡra a dāir, nī b-
 fuil ōuine ō'a rliocēt moḡ ḡlice'nna e. Deuneann re cuairt
 tḡiō ūlladō o baalain ḡo baalain faoi readō, aḡur tḡiō
 boḡanaib na n-ollam, aig eirteadēt, aig ceirḡuḡadō aḡur aig.
 rḡruouḡadō leiḡean na n-eaḡna a ḡ-comnuidē.

Anḡran readētmas baalain ō'a mīḡaīl, tūḡ re tḡiar ḡo
 ō-tī 'n Dear, aḡur bī mīre Diermna anna comluadoir leir.
 ūi ōuil aige cuairt a tābair ōo Eoḡaīō mīḡ na talman
 rin. Ata cliu n-Eoḡaīō ionmōlta, oir ḡraōuīḡeann re an-
 firin aḡur an ceairt, moḡ mīḡa 'na donuine ō'a rliocēt o
 tānīō an ḡaal air ō-tur ḡo Eirruon.

Aḡur mīḡne Eoluir aḡur Eoḡaīō ioḡḡealta carantair-
 air fao laēēadō 'a beāta le na cēile.

Air rīleadō ōo Eoluir tḡiō ḡaalen, mīair re tamal ann.
 boḡanaib b-Fīonn, adēt moḡi maib don maic aig iarreadō e
 ōo ruibail ann rliḡe na n-eaḡna—oir bī re faoi rmacēt
 na ḡ-cromreair. ūi bḡoḡ rōlaraō air Eoluir an tḡraō a.

έταις ρε α μ-βαίλε αηρηρ ζο Όυν Σοβεργε.

Ανηραν ναοιμήαη βααλαιν α μζαίλε έυη ρε αμαέ τεαέ-
 τοιμήε αη ρυο υλλαό, αηζ μαό: Ορυινηυζιό αη Όρυιτέιηε
 αηνα ο-τιμήοιλλ Όυν Σοβεργε αη τραέ α τεμαργεαηη βααλ
 υηρα α έιζ Σζιέ (ρηρη lune). Αηη αη λα ιονζεατα, βι
 μοηηλυαζ έρυινηζέε αη Όρυιτέιηε, αζυρ ρεαη Εολυρ αηνα
 ηεαηζ, αζυρ ουβαηη: Όυό αιλ λε Εολυρ υήηη ηα η-ολλαιή
 οο μευουζαό. Αζυρ ζο η-βερό τηι μηητα η-ολλαιή οαηηγε-
 αητα, αηη αηε βυό ιοηήοιλα, αηηοη ζυη ρεηοη ηιηη αη
 ραηεηηαη α έαβαηηε ο'η ε-αοη οζ αζυρ οο ηα ολληαηαηβι.
 Ήηηε ρηη, έρηεο μα έυηηαηηη ραη μηη-η-ολλαιή αη Όρυιη-
 Έηιέ οαηα έεαη αηη Όρυιη-μοη αζυρ αη τηεαη μηη-η-ολλαιή
 αηη ρεο αηη Όυν Σοβεργε? Αζυρ ζο η-βερό ηαοι η-ολλαιή
 αηη ζαέ μζ-η-οιλ? Αζυρ ο έαηλαό ζυη ηαίβ ηα ροελα ραη-
 ηαίε οο ηειη ηα ε-αηη-έρυιηηε, οο βι μαη ρηη. Αζυρ έαη
 όεη Εολυρ μζαίλεαό οειέ βααλαηηε ηαηηζ ηυαόεαέτ ζο Όυν
 Σοβεργε ζυη ευζ Εοόαίό Μυμο ηηζ η-Όεαη, οηη μαη βι ρε
 αηζ λειηηηυζαό βηυαέ υηηζεαό Σιοη, βι ρε εαίεηηζε ο'α η-
 εαέ αζυρ βαέ ρε αηη ροηηηηιέ ηα αηηηηε.

Όαηηηεαοαη οο ταοβ έαλλ οε'η αηηαηη, εαηη υηήοη ιοη-
 ζταέ, αζυρ ζλαοιόεαοαη αη εαηη “Εαηη Μυηάηη” λε οηοηη-
 υζαό αη ηηζ. Ο'η τηαέ ρηη αηηαη, βι ηηζεαέτ η-Όεαη ζλαο-
 ιζτε “Μυηάηη”.

Ανηραν εεηήηηαό βααλαηη οευζ οε ηηζαίλ η-Εολυη;
 ρυαηη Φιοηη ηηζ Ξααλε βαη. Αζυρ βι αοηηζαη ηαε β-ηια-
 έα ηοζαηηζε αηηα ηηζ. Αζυρ οο βι ζλαη ηαε ηοηο ηηε η-

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

Անօր Էի յիանքսած աս ճոնջայր անն ճջայօ ան Մանան
 ճջսր ան Բիցնեա՛տ; օրն Կօմմեյնուից յե յունմարԷած և ճար,
 ճջսր ԲօրԷճաօ յարԷուիցեա՛ծար Էե յայր նա յօմեարա ճճօր
 յարԷ, ճջսր յօր յուջա 'նա յին շիալլուից յե շսր յայԷ ան
 Մանան շիօնտա՛ճ, յար ն-յօից նի յայԷ Կուօ ճճա անն ճիր շօր
 և Էի՛. Մե Էից յին Էի ճոնջայր ԿսարԷուջած Էեճրճեւլ աննօր
 ճօ ԿսրԷայօ յե յիԷր Գսր յճսրօր օրրԷայԷ.

Անրնա ԷեճիԷ յեօ Էի ԲօրԷ յից անն Սլտօննմա՛ճտ, ճջսր
 Կսր ճոնջայր Էեճտօրնե ճից Էե Կսրննուջած շօր սայօ, ճճտ
 յարուից ԲօրԷ: Շե'ն շօր? Բրեջար յեբան: Երն քօլա յօ
 ճճար. ճօ յեյմին Էի յօնջար ճիր ան Մանան աս ԷրԷեճտԷ
 Էեյրօե յին յե քօլայԷ, օրն նի շիալլուից յե Էից տա՛ծար
 ճոնջայր. յօր քաօ անն յիճ յին շսր շան Կօմլանն ճար-
 Կուճեճ ճճալեն անսար ճիր Սլտօննմա՛ճտ նսար նաճ յայԷ ան
 Մանան ճիր և շօրանտ. Մե Էից յին յ'իմէից ան Մանան Էօ
 յօ'ն յար օ ճջայօ ճոնջայր, ճջսր Էե յին, նի յայԷ Կեճ ճճա
 քօլալ յօ Կսր ճօ Էարճալ. ճճտ Էան նա ճճալ Էճ ճօ յիան
 յարմա՛ճտաճ, ճջսր յ'իմէից ան Մանան ճօ յեճտարրուից ճիր և
 ճջայօ ճօ յիրն շսր Էիճ Է քայճիօր և Էի օրրԷայԷ; ճճտ յօր
 Էսճ Էի 'ն ճճալ Կսրնջալտէ ճօ յլուճամեարճ նա ԿսրիԷ ճջսր
 նա ճլեանտանայԷ յեճտայԷ, յրօճ-ճի Էե յեալԷիւջած Կլեարա նա
 ճ-Կօմլանն, յօնա տիւնուից ան Մանան ճօ յօտարրուից անն և
 ն-ճջայօ աս յօնքուճե տրեւն Կաճ ան-ճքսր. ճջսր շիւտ սրնօր
 յօ'ն ճճալ, ճջսր յալ Կեանքար Կալմա ճճալեն Էօ, անօր նի
 յայԷ ճոնջայր աս Կօն յօ Կեարճօրանտանա Կօմլանն ան նսար

Ultonnmaé, oir éanic nuádeáct o beul go cluar ve'n mué
 a migne donḡair ann talldaib̄ ultonnmaé. De bhuḡ rin
 cuir eolur a armpluasḡ faoi a tpi vearbhaétraib̄, Oilliol.
 Ruaióruio ásur Rof le comḡnoim̄ tabairt do'n Óanaán.

Óaitin Oilliol an comlann, comḡrao'ḡ iméiḡ Ruaióruioe
 ásur Rof aiḡ maicúigeáct moime go donḡair, ásur ari-
 tigeáct fogur do armpluasḡ ḡáalen, leim riad̄ on'a n-eac-
 aib̄, a claoeám̄ aana lam̄ cle, arciata ari a pmiomoruim̄,
 a bhata cmiomoruogte, ásur riubáileádaí ari cor go coinne-
 donḡair.

Ásur o'eiriḡ Rof a ḡué, ásur oubairt ar ari: A
 ariotriac̄ éanaḡmaí uai aicne n-eoluir mḡ Ullaó, le maó
 do donḡair: Go b-fuil na firiḡneáct ann a naḡaió tarriun-
 ḡear an claoeám̄ ásur oruoiḡear an comlann faoi curiam̄
 ásur comḡac̄ Ullaó, mionuiḡ mic nER uidean uoiḡ, ásur
 ata cuingmaó uoiuim̄. An muo ata veunta ni'l bipeac̄ ari.
 An cuir ḡur maib̄ na firiḡneáct le na Óanaán, tuigeáct naí-
 cuairtuiḡ tu iad̄ ann ultonnmaé? Ata ḡaircióe armpḡleu-
 rta ionḡuarḡailḡte do buaió no do uoiócior, áct tuigeáct ar-
 buó mian leáct barcaó iad̄ran a fanar a m-baileḡan cori?
 B-fuil uoiómeim̄ aiḡ donḡair ann aḡaió na firiḡneáct? An
 buó ail leir go n-veirtear go foill ḡur tuintuiḡ an ḡaal.
 Scioé Iberi a éul ari ḡaircióib̄ armpḡleurtuib̄ le macaire,
 boḡana, mna, ásur pairoiúe do rcmoraó? Ásur bi na
 ḡaal aiḡ cluarḡeant na foela, ásur bi na bpiépe rariáic̄
 ann fuilib̄ na ḡaal. Uime rin ḡlac̄ donḡair uoiáirle ásur

An triat 'oo m'gail Eolur naoi baalaine p'ce go zlan, eiallun'g re sur m'ib veipe a beata air lam, ve b'rug rino' aitin re go cuirtear a bot' anna fearad' i'oiri b'ruiteine Ulla' d'gur.

• *Dun Soberece.* D'gur air airinringt' 'oo sur m'ib a bot' 'dearun'gce, uubairt re: Toigio' mo meudoean ar an aic reo leagun'g'io me ann mo bot' annor 'eugeannra, 'nn an e'aoi air 'eug mo moir-a'treaca o'n u-tur. D'gur 'oo bi mar rin. D'gur air luit'e 'oo arci'g ra bot' tainic uuil' coolta air, d'gur coodal re, d'gur air'eun'g a r'prio'rao, d'gur aig zlan'io mipe Dub aige, uubairt: Tabair mo m'ic annreo annor go lab'reo'caio me leo mu'oi mobar. Sear na o'ganai'oe ar co-inne a n-a'air, d'gur mipe Dub annaice Leo, d'gur aig lea't-eun'ge air a leabba, uubairt Eolur: A m'ic ata r'to'rcir ion'muire d'gama, a e'anic anuar o mo a'airi Eo'caio, man'g o a'airi go m'ac tri'io z'einaile'caib, a fuileann no na'e fuil-ing ann mo cu'nam beio' air ball' faoi b'ruite'annear, z'io ni veirtear an r'irin nu'g go m-beio'mra faoi ca'rin?

Bi na o'ganai'oe aig ceir'ugad' a ceile leir a fuilib. D'gur air uubairt: Ta ion'gta' o'riaib a-u'cim'ioill an r'to'rcir air a lab'raim? Saoileann r'ib go b-fuil'raib cao-riac' no air'eipe, n-eac' no ma'ora, no go b-fuil' r'to'ri re'oo no n-euro'ac' a u-tair'ge ann mo e'ig? No maoinlan na mion-ac' o u'c' na z-ce, no airim d'gur luir'eai'g lon'raig' ve ve'ar'gori, no air'gero? Ni fear'io n'ib-fuil' nio'f mu'ga ve leir'oe d'gam no 'oo bi aig mo a'airi, fa'gaim o'rcir e'liu d'gur moir' e'aire

ὁδοῖς ἃ ἴμε, ἡσο ἡσορ ὀειρε ἴνα οἱ ἄγυρ ἄρθεο, ἡσο ἃ
 ἕιθεαρ ροῖ ὁδοῖς ρειν ἄγυρ οἰγμεᾶτ ὅο ἕυρ ῥλιοῦτ ἀνν
 ἕυρ η-ὀλαῖ? Ταῖαι ηῦρ ἀιρε ἀνν ἄξαιὸ τνυῦ οἱρ ἰῖεανν
 ρε ρυῖλ ἀη ἕραιοῦε ἄγυρ ἀμυῖζεανν ρε ἡαὸαιρῆ ὁδοιναῦ.
 Ἀτα ροῦλα ἀρ ῥηοματαρ ἄγαινν ῖλαῦ ῖρην οἱρῖταιῖ ἡαρ ἕυρ
 ρτυρ ἃ ἴμε. Τειὸιὸ ἀνοιρ ῖο Ὅυν Σοβερσε Σε, ἄγυρ ραιὸ
 ἀνν ηυῖῖ ῖο ἕυαῖλαοιρ υαιμρα, ἀῦτ ῖυῖθεῖαοαρ ἕεαο ἕυρτε
 ρυαρ ἃ ἕοῦαηα ἀηηαισε λειρ. ἄγυρ κοῖηηεινυῖῖ ἕολυρ
 ρηυαῖητε ἀηηα ἕραιοῦε, ἄγυρ ῖῖλ ρε ὀεορῖα, ἄγυρ ἕαοιηεαοαρ
 λε ηα ἕεῖλε ηυαῖρ ὀῖρ῕εο λειρ λαῖαιρτ, ὀυῖαιρτ ρε: ραιὸ
 ἀνν ἡο η-αισε ῖο ἕῖοιη ρῖῖ κοῖη ραῦα ῖρ τα ἡαὸαιρῆ ἀνν
 ἡο ῖυῖλῖῖ. Ἀνοιρ ἕυαῖὸ ἕυηρῖευλ ἀηαῦ ῖυρ ἡαιῖ ἕολυρ
 ἀνν λυῖθε λε ἡυῦῦτ ἕαιρε ἀηηα ἕοῦ; ὀε ἕρῖῖ ῖηη ἕαιη
 ηα ἕηρῖη, ἄγυρ ἡοιρρῖλυᾶῖτα ὀε ηα ῖαῖλ ἕαιρτ ἀηηα ὀ-τιη-
 ἕῖοῖ, ἀη τρᾶῦ ἃ ἕυαῖλεᾶὸ ρε ρυαῖη ἄγυρ ῖλεο ἃ ῖυῦῦ, ρῖαι-
 ρυῖῖρε: ἕρ῕εο ε ἀη τορῖηη ρηη? ἄγυρ ρηεᾶῖαιρ Κορ: ἱρ
 ἕλᾶη ηα ταῖηηηη ἀῖῖ ἱαιρῖεᾶὸ ἡα ἕῖῖ ῖεο ὀαῦῦοῖ ὀο ὀεηη-
 ᾶὸ ὀυῖτ ἃ ἄταιρ. ἄγυρ ρηεᾶῖαιρ ἕολυρ: ἱρ ραιρῖηηῖ ἄοῖῖη
 ε, οἱρ ἱρ κοῖηηηῖα ὀοηη ῖυρ ρυαῖρ ἡο ὀῖαιρ ρρῖηρ ἀηεαρῖ
 ἡο ὀᾶοιηῖ, ρεῦῦ! ἀη τυαηαρῖοῖ. Ὅᾶῖηη ρε ὀο Κορ: Τειὸ
 ἀηαῦ ἃ ἴμε ῖο ἕοῦαηαιῖ ηα ῖ-ἕεηηρῖαιρ ἄγυρ ηα η-ὀλλᾶη,
 ἡαρ ἀη ἕεῦῖηηη ρῖαῖρ ἕλᾶρ ἕοηηο ραιρρῖηηηῖ ὀοῖη ῖαῖλ,
 ἡηηαιῖ ἄγυρ ὀῖαηαιῖ, ἀηηορ ῖο ἡ-ἕειὸ ἃ ῖαιῦ ἄῦα. ἄγυρ
 ὀο ἕῖ ἡαρ ρηη. ἕῖ ἕολυρ ἀῖῖ ραιρῖε ἀῖρ ραῦ ηα η-οῖῦῦ
 ρηη, ἄγυρ ῖῖλ ἡεᾶῦοη λαε ὀῖεῖῖ ρε. Κοῖη λυᾶῦ ῖυρ ἕαιη
 ροῦαῖ ἀηαῦ ῖυρ ἡαιῖ ρε ἡαιῖ ὀῖηηῖῖ ῖυῖῖεῖρ ἄγυρ ἡοη-

έδοιντε, αζυρ βι μιον φοιρευοαίς θε'ν βοε τοίστε ρυαρ. αν-
 νορ ζο ρευο λε να υδοιμιβ αις ρευεριντε αιρ ευοαν αν ριζ.
 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 υποε ρριοραοαίβ αν τ-αειρ, αζυρ ου-
 βαιρτε να ολλαιμ: Α ελονη υλλαδ ταρραινζιθ ανηαιβ ρριο-
 ραο εολυρ.

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

ΑΝ Τ-ΟΕΤΜΑΘΟ ΚΑΙΒΙΘΙΛ.

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

Ανη ρνα λαετιβ ρεο, βι να εινρηρ λε να εελε αιρ αν
 βρμυεημε, αζυρ ροζαοαρ Οίλλιολ εευοζειη η-εολυρ, αζυρ
 εαρ θειρ α ερμυεαθην εευο ρυο ριζηε, Οίλλιολ μαρ ριζ,
 ρεμυοβ ρε λιττρεαεα ζο Μαηηε ριζ ζδαιην αιρ ραδ ζο ραορ-
 εοεαίθ ρε υλτονημαετ ο ειορ αζυρ εαιη, οηρ υο εαιρ Αοη-
 ζαιρ αν ταλαίη ρηη ραοι ζευρ ερμ; αουβαιρτε ρε λε Μαηηε.
 Ευαηρτυιζ ρυο ρεμυοβταίβ εολυρ αρ αεαρ μοηρ, αν ρολλ α
 ζοιη να ερμυεαρη, 'ηη λαετιβ ερβοιε αν ριζ, αζυρ ειοραιο
 τυ ηαε β-ρμυλ ροκαλ αιρ βιε ανηυε ειορ αν αη ζηιεαερ
 ευηηηαδ ανη Μαζημορειομνη. Αηρ αν λαίη εηλε αν εοηρ ε
 ζο υευηραιο αν ζδαι Σειοε Ιβερ υο'η υαηααν ρυο ηαε
 ρυλλεαηη ριαο ρειη ο Σρη Αμαε? Αηη ηαε αιρ αν τ-αδθαρ

ΔΗ 11. ΚΑΙΒΙΟΙΛ.

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

Ἢι Σεαona mac n-Αρορεαρ μοζαιγτε ανη αιτ α n-αταρ, αζυρ n-οιαζ μοζαileαό don βαδλαin αμαιν, φυαιρ Τρειη βαρ, αζυρ Ἢι Μυροαό τογτα ανηα αρουλλαμ. Κοιμ οειρεαό na-βαδλαine ο'ευζ Κοιτεαραό αζυρ Ἢι Οον α σευοζειη μοζαιγτε μοζ ανη Ξαalen. Ανοιρ ταρ οειρ Σεαona μοζαileαό τηι βαδλαine Ουαο μαρσ-τεαότοιρμθε αμαό αιρ φυο υλλαό αιγ μαό: Ορμιντεαρ na αιρηρ, cean οe na τηηη-ollaμ τηεαδ-ηαιθε'n ποβαιλ αζυρ αν Ξααλ αιρ Ἢρμυτεine υλλαό αιρ ρον caρτα le Σεαona αν μοζ, ορευο αη Ἢειθεαρ Ἢααλ ανη αιζ. Σγιό (mι μεαόθη αν Σαίρηαό).

Αιρ αν τηαό ιονζεατα, Ἢι ρλυαζ ανηορ αιρ λαταρ. Αζυρ ρεαρ Σεαona ρυαρ ανηα ημεαρζ, αιγ μαό: Ουο μιαη αζυρ ραρτοιλτεαό le Σεαona οο ρευόρπητ ταρ ανηα αιμσ-ιολλ τηευνρηρ υλλαό ανηορ ζο αιτεηοόαιρ ρε ιαο, αζυρ αιρ ταοθ ειλε ζο αιτεηοόαιρ ριαορην-α σεile, ζο ειρτεοόαιρ ριαο le ροαλα Εολυρ, αζυρ ζο αλυηραιο ριαο ρζεул α ρλιοέτ ο'η οτυρ, αζυρ εαότηα na ρεαηαιρηηε, αζυρ ο ταρλαό Ἢ-ρμυληρ ορμινηζτε ανη ρεο ανοιρ, ορευο μα λειζρην Μυροαό ιαο?

Ἢime ρηη ρεαρ μηρ Μυροαό ανηαισε αιτοιρ αν μοζ αζυρ λειζ με αν πολλα ο τυρ ζο οειρεαό, αζυρ ταρβαη αν ρλυαζ Ἢηοο μορ οηρ ηη μιοηε α λειζτεαρ οοιθ ο λαετιθ-Εολυρ. Αηη οιαζ ρηη Ἢι na αληρηοηρηο ρειόγτε, αζυρ Ἢι

moifeyr tpi laeteaó ann le roş aşur ruaimneap.

Tugeann Seadna maiteap aşur curiam flaitamail oo na ollamhnaib aig tabairt cuairt ş'a botanaib aşur aig eirteact aşur aig rşmouşad leigean na eaşna. Mar an ceudna taitşmion leir, ceol, adhamn, aşur rşeulta na seanaimrhe. Uoó mşreap e ann comhac na n-eactra, aşur nhrpaib a comionnan ann Ullaó anhran reilş, no 'nn cleapaib na marcuigeaéta.

An tpaé oo mşail Seadna veic m-baalaine, o'imicş reair aşaió nuig şo n-veacuş re şo loé Cúain, reoluş re ar cionn uirşib foirt aşur an fairşe moir, aşur bi fiaća a mac aşur eoćaió mac n-Doil cinrip Maignhrpe a comluadoir leir, air tiuntuşad a n-aşaió oo'n rior, turuş an fairşe şa ruaimedó nuig şo şaribuş re anna anpaó, aşur bi an luing lionta le uirşe na o-tonn uaébarac, aşur luing bhrpeadar, aşur baéap a paib leir an mş, act amain fiaća aşur şart mac n-Doil aşur loptan şaal ve na fearpaib luinge. Mar rin cailleaó Seadna macn-Aropear n-óeyr mşaileaó veic baalaine.

AN. 12. CAIBTOIL.

Rişail Seadna mic Ruiohrpe mic Eoluir ceitre baalaine
veuş R. 1. C. 726—712.

An tpaé reo éruinnuş na cinrip le roşad mş ann Ullaó. Ir e Seadna mac Ruiohrpe a bi roşaişte, oir ad-

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

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

Se βαλαμνε Δγυρ ο'ευζ γε, Δγυρ βι Μαρεαò νεαρηνα-
 εται η-Αποφειρ μοῆαίγτε Anna η-αιτ, αν τριαc το μῆγαίλ Se-
 αθνα ceίτηε βαλαμνε νευζ, φυαιη γε βαρ.

ΑΝ ΤΡΕΑΣ CAIBIOIL ΝΕΥΖ.

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

Ανοιρ ανη ο'ιαῆ βαρ Σεαθνα, βι να cιηφῆ cφυινηce αιρ
 αν θρῆιτεμνε λε μοῆαò μῆ, Δγυρ ουβαμαοαρ ανη Δοηφειcτ:
 θῆνεαò Φιάδα μῆc Σεαθβα μαρ μῆ αιρ cαιτοηη Δ Δεαρ.

Δcτ ο'ιαρμῆιῆ Φιάδα ορηcαιβ ζο οῖαν ουηαcταc ceαò
 φαητα Anna βοc, οηη μιοηη μαιβ γε Δο-ταοò Δ μῆαν ηο Δ ο-
 ταοò Δ μῆην ηειò λε μῆγαίλεαò. Δcτ γε φηεζαηη να cιηφῆ
 Δγυρ αν ζααλ: βειò Φιάδα Anna μῆ Δρ cιονη να ταλμῆαν,
 Δγυρ αιρ ειζῆν ο'ειητ γε λεο.

Οο μαιη Φιάδα ανη Ουη Soberce, ουββηοναc ανη ο'ιαῆ
 Δ Δεαρ, Δγυρ ηφ μῆηc Δουδαίητ γε λιομπα: Δ Μυηοαc Δτα
 αιηceαρ οηη ζυρ ηῆυò με ανη αιτ ηο Δεαρ, cυμῆλῆηη ζο
 νεημῆη αν ceαρτ το θευηαò, οηη Δτα ζηαò Δγυρ cιον αιζ

na ḡaal orim, dēt mori buō dil liom no ni feuo liom vo
 beit anna miz. De b̄miz rin ruiōeann Eoōaiō a ūearb̄raōar,
 annait miz ari b̄muiteime aḡur ann Dun Soberce. Dar tur-
 mor aḡur cleaōteam ḡlaoiōeann Eoōaiō na cinri, na ol-
 laim, aḡur t̄reab̄aonaiōe an pobail cum b̄muiteime ḡaō
 baalain. Biōeann focla Eoluir aḡur rḡeul leab̄air na n-
 dimri, leizte ann cluarceant cloinn na talman. Mar
 an ceuona leannean morfeiread̄ le ceol mionce, aḡur rḡeul-
 taiō na alloiōe; dēt ni biōeann Fiaōa ari laōar; ouō!
 Ata rui b̄-Fiaōa for com̄meinead̄ ari colan a dōar a lui-
 ūear faoi uirḡiō an fairḡe. ve la aḡur o'oiōce, mairēann
 re ann uaiḡear.

Dar ūeir Fiaōa mizaiōeō t̄ri baalaine, v'euz Marōad̄,
 aḡur bi Noio a m̄ac moḡaiḡte anna n-ait, m̄ar miz Muim̄ain.
 Ata Fiaōa ḡa euzōaioeōd̄ a ḡ-com̄nuioe, niōeirrin v'aiōin
 re vō Eoōaiō a ūearb̄raōar, aḡur vō Eoōaiō a m̄ac ḡo
 altuizēann r̄iad̄ r̄prioḡad̄ an t-aoḡ oḡ ann Ullad̄.

An t̄raō a mizail Fiaōa naoi baalaine, aḡur a m̄ac
 Eoōaiō aiz ionnriūōe an aoḡ m̄aōtanaō, ḡlaoiō Fiaōa aizē
 rein neartan mac ūerit, c̄iōear ḡo m̄aiō Marōad̄ teinn,
 aḡur vō t̄eḡarḡ Fiaōa Eoōaiō a m̄ac ann foclaiō eazna-
 com̄ r̄ioḡḡlain ḡur t̄anic o beul oioe ḡlic, no o donōuine
 v'e'n r̄lioēt ariam̄.

Cuir Fiaōa neartan an t-ouam, aḡur Eoōaiō a m̄ac
 vōlta neartan, ari r̄iubail ḡo Mur-n-ollam̄, Ūr̄uim̄ōm̄it,
 le t̄eāōioeāēt vō na ollam̄naiō ata ann, aḡur ḡan ceō

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
 éuaid teadóiruidé veaztappuidé go Druimémit rad inrite óo
 Eocaid cao e a éarlad, agus fill Eocaid le mor-veiffir.

Éar v'eir laeta na moréadoince iomcuradair a éoir 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, adlácadair e, annan aic ceuona éuireadair ruar a
 éarin, a ta aig feúérint amac ar éion vóman uirzeadh.

Éan mire Murad an t-eugéadoin, agus comreinn na
 bairé, agus na mna, agus na bhuongella la guraid mile g-
 clarrac Éar ir muza na rin, go éan na bairorzeul baéa
 Séadna, agus vubbhon b-Fiacá annóiaig a éar, anne nac
 b-fuil amearg rcmobtaib na m-bairé ann leabairlan n-Dun
 Soberece? Nior raib aicne aig cloin na talman ari Fiacá,
 acé ari n-óoig bi rior aigamra Murad ari go rarinaié,
 ve bhuig rin caoinim e go éruaid le bhon agus gulgeur,
 oir nior raib a leicve ann, ni feadh eadon o carpinrin an
 t-rlóicé.

o'cearbhuill.

FIORSZEUL n-ERRION.

AN TREAS LEABAR AZUS AN CEUD CAIBROIL.

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 Seasna
iozdaigte anna mu. Ir maic azur ir uilip e oo zac ruil,
ata a zuc oo zac cluar mar ceol rapbinn. Sió zur eir-
tig je zo tubaractac le na ollaimnaib ann leigeann na n-
easna azur ann foelaib na b-firine, nioeizrin bi je euctac
azur taitnuig je an reilz. Azur an real oo bi je aiz
raibruzaó a inting le eolada, bi je mar an ceudna com
lauruzaó a cum azur a corp ann eactraib.

Mar rin leaz adairce oo fein veazflainte. Ann trácó
dar baalaintaib bi je 'nna oganac, ann easna azur crion-
eact dopta. Ann foicean na baalaine reo fuair Mumad
bar, azur oo bi Nearcan a mac iozdaigte anna n-aruollaim
n-ulladó.

Ranic trombion air criove n-Eocáió faoi an édoi, mar-
luig Maréac veazcail a ádar; oir o'niur je (mar éuailuig
Eocáió) oo iomra na ceanreap Mumain azur Šadalen: Zur
buó fiaća adbar ciontac m-bair Seasna. Azur ržapp Noio
uoc-foela Maréaig moir fuioe aiz cuir le na linn iomra
foal e fein. De huig rin real tar a ioza, rcriob Eocáió.

Λιττιρεδάά cum. Νοιο αις παό: Αν ιτόμιαό ζηναα α μιζνε-
 νο άταρ Μαρδάά, άζυρ φαοι 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 βεул. Νοιο αις ζλαοιό ιαο α άρηαιρ. Αν ουβρηαιρ
 ιαο, ταβαιρ ρρεαζαιρτ, μαρ ρην ιμτίζεοόαιο μο υιοιόιορ
 άαρτ? Μα ουβρηαιρ ιαο? Ιηρην μαρ αν αευοηα άόβαιρ υο
 β-ριορε ηο άββαιρ ηάά β-ρuil ριορ άζαο, ζυρ μαρ ρην βειό
 ρυιμνεαρ ιοοιρην. Ζο ροιλ μυηα ρρεαζρεοόαιό τυ, κομμε-
 ινυζ α Νοιο άρη αν κουλαη ριορρηυόε.—ηι έιζ le Νοιο
 άζυρ Εοόαιόά βειό βεο αν υορ le ceile.

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

Άρη λειζεάό υο Εοόαιό ηα ρόελα, ουβαιρτ ρε λειρ αν τεάό-
 τοιρε: Άββαιρ le Νοιο ζο ειρτεοόαιο μιζ υλλαό le ρόελαιβ
 Νοιο ανη όυιτέε Νοιο. ηάά β-ρuil ηα ρόελα ανη λεάβαρ
 ηα η-άιμρρη η-υλλαό, άτα ανη Όυη-Soberice? Cρυιηνυζ
 Εοόαιό αν ροβαλ le ceile 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.

Com luat ζυρ έυαλυζ ηα αιηρρη άζυρ αν ζααλ αν κυρ
 ειηζεάοαρη α λαηα άζυρ μιηεάοαρη ζο βαηραιο υιοιόιορ ο-

Νοιο αιρ ρον α φοϋλαιβ. Νοιο ρλυαιρμυγ ρλυαιγ αρμ-ρλευρ-
 τα, εοιμ μορ ριν αμαε αρ υλλαε, ο'η τ-αμ α εuir αν ρααλ
 α εορ αν ευουαιρ αιρ υρλαεαρ η-Ερημον. Αρur τρμλλ μιρε
 ηεαρταν λειρ αν τ-ρλυαιγ αιγ ιμειγεαετ ρο'η Θεαρ; αιρ
 τεαετ ουιηη ρο ο-τι υιργιβ ηα βυροαμνηα, ρηαμηαμαρ ταρρηα,
 αρur αιρ ρλυαιρρεαετ ουιηη τρμδ ρααλεη, βι ιοηγταιρ αιρ ηα
 υαοιηαιβ, οιρ ηι ευαιρμυγ ρο ραιβμαρ αιγ τιγεαετ. Τρεαρ-
 ηαμαρ υιργε ριορε, αρur ευρημαρ ρυαρ αρ βοταηα ανη
 μαρροαετ α ριτεαρ αιρ ραο ιοιρηνυιε ριορ αρur εηυιε ριαρ.

Ευρ Εοεαιε βυρροιηυε αιγ Νοιο αιγ ραε: Σεαρεανη
 Εοεαιε αιρ ταλταν Μυμαιη λε ελυαρτεαντ ροελα Νοιο αρ-
 εοιμαρ ρλυαιγ η-υλλαε. Αρur ρρεαγαιρ Νοιο: ρεαρα βιθεαε,
 ηαε ριγνε Εοεαιε ρο εεαλγαε; ανη ηαε ειγ λε ροελα Νοιο
 α βειε ελυιηε μορ β-ρεαρρ ανη ευιηεαρ ηα ροιγ ηο ανη
 ανραε ρειετρεαε ηα ρογαε? Ατα γαιρρε Μυμαιη ργαρρηυιγτε
 αιρ ρυο ηα ριγεαετα. Αν τρμε ριν βι βααλ ανη α-οτιγ
 ηεαρ ρ. ρ. Σεαμαιη. ρρεαγαιρ Εοεαιε οο: λειγ βααλ εαρ
 ηεαρ αρur εοιη ρααα τρμδ Ερυννηγαε ρ. ρ. Σεαετμ, γυρ
 τα ριαεταηαε λε ρλυαιρρεαετ ηα γαιρειθεαε λε ηα εειλε; αν
 τρμε ριν ειρτεοεαιε Εοεαιε λε ροελα Νοιο. Αρur ο'ρill
 Εοεαιε οο'η ταοβ ρεο ηα ριορε, ηρ ανη οο ευρ ρε ρυαρ α
 βοταηα αηεαρρ γαιρειβ η-υλλαε οιρ αουβαιρτ: Ταρρηηεοεα
 μυο υιργε ηα ταλμιαη ανη αγαιε αρur αρ εοιμαρ Νοιο
 αρur ρλυαιγ Μυμαιη. Αρur ευρ Νοιο ρυοιηυε αρur ευρ-
 ραιε αρur εοιρθε αιρ ρυο Μυμαιη λε ερυννηγαε αν τ-
 αρμρλυαιγ λε ηα εειλε, ανυαιρ οο βι βααλ ανη ριον ρειγ-

οιναῖς θε'ν Σεαὶτμι, ἐνότερι ζαιρῆαὸ Μυμῆαιν αἰς ἑλευαιρ-
 εαὶτ ἐαρ μυλλὰὸ να ρλειβε κατὰ λε ἐατὰ αἰυρ τιῖεα ὅτ
 ραοι ρεαὶ αἰρ ἀν μαῖ. Λά'ρνα ἡαῖαὶ αἰρ ceυο ρολυρ m-ἄαλ
 ρεῖο να ορῶαιν τυρὰὶ να κοῖαὸ, αἰυρ δυο ἡῖαν Νοῖο το βὰς
 ἀρμυρῆαις n-ἄλλὰὸ ο ταρρῆυῖαὸ υἰρῖοὶε να Σιορῆ, οἰρ μορ
 ἐυαἰλυῖς ρε ζυρ lion Ἐοὶαὶὸ ἀν ἀῖαιν ἀηρῆαν αἰτ ρῖν λε
 ελοῖαἰβ μορῆα αἰρ δυο αἰυρ ελοῖαἰβ βευῖα ἀρ ἐῖον νυῖς ζο
 ρυῖνε κορῆαν το'ν ἀρμυρῆαις τρῖ ceυο τρῖοῖτῆ αἰρ λεατῆαν,
 αἰυρ βῖ'ν ρρῖτ μαρ δυο ζῆαὶ ρῖτεαὸ τρῖὸ αἰυρ ἀρ ἐῖον να
 ζ-ελοῖ. Ἀὶτ αἰρ ρεὐῖρῖντ το ρεαῖαἰβ Μυμῆαιν ἀρμυρῆαις n-
 ἄλλὰὸ ραοι κατὰ αἰς ἑλευαιρεαὶτ ἐαρ υἰρῖβ'ηη αἰτ ναρ δυο
 ζῆαὶ, εὐλέυαἰὸ ρῖαὸ ζο ὅ-τῖ βοῖαῖαἰβ Νοῖο, ἀηαῖε λε
Τυαῖν-λεαε-μορ, ἀτῆ ἀηηα εαῖρῖν ἀρ ἐῖον αἰρτ μαε Ἐο-
 ἡαοἰλ, οἰρ ἰρ ἀηη το βῖ ρε τεἰλῖτῆ ο ὅρῖυῖμ ἄ n-εἰε, μορ-
 τυῖτῖμ ζῆαν εἰρῖς, ἀηοἰρ βῖ ρε τρῖαὶ να μεαὶον-λαε νυαἰρ
 ἀη ὅαῖα υαἰρτ ρεαῖρῆα ρῖλυαἰςτῆ ραοι λεαὶ ἀηη ἀῖαὶὸ ἄ ἐἰλε,
 αἰυρ τρῖοῖο ρῖαὸ ζο τρῖευν αἰρ ζαὶ τὰὸβ νυῖς ζο ἐῖυρ ἄαλ
 ἄ ὅαητορῖεατῆρ ἀρ ἐῖον ταῖῖηαν. αἰρ ρῖνεαὸ το Ἐοὶαὶὸ e
 ρεἰν ἀηη ἄ βοῖ ἀηηὸαῖς τρῖοῖμ τυἰρῖεαὶ να κοῖαὸ, ἐαηε
 ροῖαὶ αἰςε ζυρ ἐῖτ Νοῖο ἀν λα ρῖν, ἄ ζυρ αἰς εἰρῖς ζο
 ὅεαῖτῆρρῖυῖς ὀ'ν λεαββῆ ἡηα ρῖαἰβ, ὅυῖαἰρτ: Ο ἐαῖρῖαὸ ζο
 ἄ-ρῖυἰλ ρρῖορῖαὸ Νοῖο μῖετῆ, μαρ ἀη ceυοηα βῖὲαὸ ρεαῖρ
 n-Ἐοὶαὶὸ μῖετῆ ζο ὅεο. αἰυρ ρεῖο να ορῶαιν ρῖτῆ. αἰρ
 μαῖοἰη ἀηαῖαὶ ἐῖυρ Ἐοὶαὶὸ αἰς ceαηρῆεαῖβ Μυμῆαιν αἰς
 ρῖαὸ: βῖὲαὸ ροῖς, βῖ Νοῖο ceαηρῆεαῖ ὅε ρῖοῖτ n-ἰβερ, ὅε
 ἄρῖς ρῖν εαηῖυῖτῖὸ υἰλε ἄ εῖγ-ἐαοἰη, ἀὶτ ηἰ εαηρῖαὸ ἀὶτ ceαη-

ρεαρ Δ εάτηανν αζυρ έυρη να ριουφειρη μευόδεαν Νοιο
 ανν ριον τιζ να ρουλαό ριορρμυόδε, ανν τυαμ να m-βαιρ βι
 να βαιρο αζυρ να μνα αζυρ να βρουνζεαλλα ζα ρανναό Δ
 ευζέαοιν. Νυαιρ το έυρη να ρρυιτε αμαό Δ ζυτα βιννε, βι
 ρρη n-υλλαό αμνα ρεαρεό μαρ υαοιμε ραοι ρυαιν.

Com binn ρην ραιβ ρρυιτε Μμυαίν. Αζυρ το έαν
 Εοόαιό Δ η c εάτηανν, αιζ ραό: Cιανορ το βι Μαρεάε
 αζυρ Cιερ mic αν ζαιρce ροζμυάοτε le να έεile le ρεηρce ζ-
 έρμυόδε. Cιανορ το βι Cιερ βαέυιζέτε ραν τονν; αέιμνρη ρε
 αν ραοι βι 'η τ-οζαν Ερ ανν λαμ Μαρεάιζ μαρ ρυββαίλ.
 ρε ροιμ αν ρλυαίζ ανυαιρ το έυαιό ριαυ έαρτ ραοι ρυαιρτ
 να ταλμάν, cιανορ το βι 'η τρην ζαιρce αιζ υευνάό Δ
 έορceιμε αέα ζεαρηα υαρ ρορceιμεαέαιβ αν τ-οζλαιζ.

βι να ζαιρμυόδε λευρημυιναό. Δέτ νυαιρ το λαβαρη ρε
 υε Μαρεάε αέαιρ Νοιο αζυρ υε Νοιο e ρεην ρηζτε ανοιρ
 ανν βαιρ ζυρ αν ραοι Δ μαρλυιζ ριαυ έαιλε mic n-ER ρια-
 έα le μιμε τεανζαν βρηνζαιζ ριλ να ζαιρμυόδε αζυρ Εοόαιό-
 υεορη.

Ό'ραν Εοόαιό ανν ταλαμ Μμυαίν αιρ ραυ ναοι λαέτεαό,
 βι cιηρη να ταλμάν αμνα έιμείολλ, έανηc ζυρ Cεαρ υεαρ-
 βραέαρ Νοιο αιζε, αζυρ έυζ ριαυ ζεαλτα αζυρ λαμ ραρηαν-
 ταιρ υ'α έεile.

Έυαιμe ceol m-βαρο Μμυαίν, αζυρ βι ρε com binn
 ζο ραιβ το Εοόαιό μαρ βιορην ρυέαιν, λερην έυαιλεαμαρ
 να ριλιόδε αιζ ριορμαρη ρζευλα υε Διμρη ανν αλλοο ραοιλ-
 ραιυ υυινε ζο ρρηνδεανν ριαυρην να ηείτε ατα ριαυ αιζ.

inriute, o éarfa zo b-fuil gac rocal éom veaf tubraéacé rin zo cinde bi iongtaif aihinn, aghur tubairt Eocáio liomra: A Neartan ni coir óo gaircib n-ullao fanao mo rava ann reo, beio zheann Mumain mileao ar luét oibne? bhionuisg Eocáio vo Cear va eacáig aghur va coin, oir ata cineal n-ullao niof fearr iona cineal Mumain.

Émállamair éar Soir aghur éanizamar zo o-ti uirgibm-biora aghur tiuntuisgeamar vo'n riari nuig zo manizmar zo boéanib Maoil cinfir Roir, aghur bi Don nuig gáalen aig fanuine tigeacé n-Eocáio oir vo éuir Eocáio teacétoipe aige, aig maó: ma cafeocáio Don nuig gáalen liom ann boéanib Maoil cinfir Roir? D'aitin Eocáio zo gluairtear an airmfluaig a m-baile zo rocair, acé o'fan Eocáio va lae ann a n-ó iaig aghur ari iméacé duinn zo ullao, bi na pmonraio e n-ER, Roir aghur arofeair, aghur tri cinfir n-ullao, doó ceanfeair máigimre, naoile ceanfeair n-Arotaim, aghur Conn ceanfeair Iarzaal, aghur mire Neartan an t-aroollam, maille le caéa máicé-fluaig, rghruoemair rliabte gáalen aghur ari an tneaf la cuirmio ruaf ari boéana ari Eudan riari, aghur máir Eocáio ann tri lae ann rin éuaio muiro ari aghao zo Dun Soberce. Aghur éar rghiorra éar vo don zealla ig amain, cuir Eocáio teacétoipe aghamra aig maó: Éarri agham zo o-ti Dun Soberce. Aghur fear ar comair an nuig, cairbain re vom rmuainte a méin, gáaoio re aige doó ceabfeair Máigimre, aghur nuighe doó aghur mire Neartan ari comnuio leir ann Dun Soberce aig eirteacé leir aghur bi a eagna niof

buntairtac' ouin 'na an comairle fuair re uaimn bi a gac uile rocal ve Eripon agur ve gloir na g-ceanpear agur ve mac an ghal.

Trac' cigedacta arpac' vo baal ann a pion Tonhrcnac' r. r. Maire, cuir Eocair' Dou' ceanpear Mairgine agur Naolc ceanpear n-arpocain le litirpedair' vo Cear, a bi tamal o pion rogairge miz ann ait a uearbracar' Noio ann Mumain, agur vo Don miz galen, aiz mac' vo Cear: Racac' Eocair' go m-boctanair' Maoil cingir Roir le roclair' a baineap le cluar Cear mic Mairgiz. Aiz mac' le Don: Ma tiorcario Don mac Roiteapriz go m-boctanair' Maoil cingir Roir ber' Eocair' air latar le roclair' vo cluarair' n-Don. Mair gal' air rin v'airin Eocair' vo ceanpearair' Dou' agur Naolc go fanpairo ann boctanair' Maoil nuiz go tiorcario re rein ac'. Triall Eocair' o Dun Soberce, bi mire Neapcan ann mo compedacta vo'n miz, mignemair' arap ceirpe lareac' air Euroan riap labair' Eocair' agur cinguir' re comrac' leir an gal o leir go Mairgnair'be, eadon zi v-ti buir'aimain.

Ar rin cuair'omuro air ar agair' go m-boctanair' Maoil; arer' bi Cear agur Don ann romainn com' mair' le Dou' agur Naolc. Larnamapac' tairbain Eocair' a mein vo Cear agur Don: Sur bu' coir go air'neoair' na cingir' a ceile niof reair', agur gnir'ntear' comolige amain agur comorougac' amain coir'cion vo'n gal ann gac uile mizeact n-Eripon, agur an cleacteam' ata anoir' air fuio a ceile, vo

ʋearuḡad̄, ʋearʋa maɪ tuɪmoɪ. Cɪeʋo ma cɪuɪnneod̄taɪ le
 ceɪle mic ɪbeɪ aḡuɪ ɪolɪaɪ malle ceanʋearaɪb̄ m̄uɪnaɪ aḡuɪ
 ḡadalen, aḡuɪ mic n-ɛɪ aḡuɪ cɪɪɪɪ n-ullad̄ aḡuɪ ʋub̄aɪɪɪ
 ɪe moɪ ɪuɪbe: aɪɪ ɪm̄tead̄e ʋom ḡo ullad̄ aḡuɪ aɪɪ aɪɪ
 ɪear me aɪɪ cɪuɪc̄ eɪḡɪn ḡɪad̄oɪɪte “Eʋoan Sɪaɪ” aɪɪ an
 baɪɪ ʋub̄ɪaɪ le neaɪɪtan: O ma cɪuɪnɪɪaɪo na cɪɪɪɪ aḡuɪ
 clan na ḡad̄l Scioḡ ɪbeɪ n-ɛɪɪmoɪ aɪɪ an ɪɪɪab̄ ɪeo le ɪab-
 aɪɪɪ aɪɪ ɪon ḡloɪɪe an ḡad̄l?

Cɪeʋo ma ɪab̄ɪeod̄aɪo ɪuḡte ʋon aḡuɪ ceɪɪ? ʋaɪ ɪeal
 ʋub̄aɪɪɪ ɛoḡaɪo: Cɪeʋo ma cɪuɪnneod̄aɪo ceɪɪ le ɪɪmoɪɪ-
 aɪoɪe ɪbeɪ, aḡuɪ ʋon le ɪɪmoɪɪaɪb̄ ɪolɪaɪ, aḡuɪ cɪuɪɪaɪo
 ɪuaɪ a ʋoḡana aɪɪ Eʋoan Sɪaɪ nuɪaɪ a ʋeɪoɪeɪ ʋad̄al ʋul
 aɪɪɪeḡ an a ɪmoɪ cɪuɪnɪuḡad̄ ɪ. ɪ. Sead̄eɪm̄, aḡuɪ caɪɪaḡo
 ɛoḡaɪo aḡuɪ ɪɪmoɪɪaɪb̄ n-ɛɪ leo anɪ? aḡuɪ ʋo ʋɪ maɪ ɪɪn.
 ʋuḡ na cɪɪɪɪ ɪam̄ caɪaɪtaɪ ʋo ceɪle, aḡuɪ ɪm̄eɪḡeadoɪ leo
 o ʋoḡanaɪb̄ m̄ad̄oɪɪ, maɪ an ceʋoɪa c̄uɪaɪo ɛoḡaɪo aḡuɪ a
 coɪm̄ʋeḡeḡaɪoɪe a ɪn-baɪle ḡo ʋun Soberce.

AN ʋARA CAɪB̄ɪOɪɪ.

Anɪɪɪ ʋɪ tead̄eɪɪɪoɪe cɪuɪɪe am̄ad̄ aɪɪ ɪuɪo ullad̄ le
 ɪɪɪɪeḡeḡaɪb̄ aɪḡ ɪad̄: ʋɪoɪeḡ mic n-ɛɪ aḡuɪ cɪɪɪɪ n-ull-
 lad̄ aɪḡ ɪeareḡad̄ anɪ aɪce ʋun Soberce, ɪ'a ʋɪaɪaɪb̄ cɪuɪn-
 ḡeḡalta, ʋuɪ le cl̄aʋeḡam̄aɪb̄ ɪolɪuḡte anna tuḡal ʋaɪɪce, an
 ɪɪaḡe a ʋeɪoɪeɪ ʋad̄al tead̄e ḡ'a ɪmoɪ meɪaɪ 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 foéla a éarladó ann boéanaib Maoil, aḡur bi riav farmaicé anna cluaraib Air an naoimáó 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 Mumáin aḡur uile rlioct Iber aḡur uile cinfir Mumáin, aḡur lé mac luḡadó uacáran n-Ib luḡadó.

Air an ceuvna éanic Don miḡ ḡaalen aḡur uile rlioct lolair aḡur uile ceanḡear ḡaalen acé Muicéó áimáin ceanḡear n-Arcloó, oir bi re a m-baile anna leabba teinn, bi na uile air Euvan Siar. Aḡur air fav ceitḡe laéteadó bi Eoóaró aḡur Don aḡur Cear aig rḡmuivúḡadó an talam air ḡac taob aḡur an t-am bi 'n rluḡáḡ cḡuinnḡe go leup air mullac an cnuic, bi baal go vuiric taob rḡiḡ a mion Cḡuinnuḡadó r. r. Seacéim.

Sear Eoóaró ruar anna comair aḡur vubairc: A miḡce Mumáin aḡur ḡaalen, a rḡoinairóe ve'n rlioct, cinfir n-vuivce ḡaal ann Erimon, aca mivo cḡuinnḡe ann reo le na céile ve reir foélaib a cúir mire Eoóaró le lam teacóirḡe, var rin eirḡiḡó aoir annor go éig lib éialluḡadó cuir, mian aḡur fav, aréuinnḡe ann reo. Nuair vo bi Cealḡac go olé, anne nac v'imḡiḡ Calma aḡur Ronairv o Iber ar

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 λειτρεο το θεαρυζάο.

Αιρ αν τ-αόβαρ ριν θειρμ: Ερευο μα ερμυνηραιο μυζτε
 η Ερμυοε άζυρ υιλε ρλιοότ αν ζόλαμ άζυρ υιλε εεαρρεαρ αν
 ζάαλ Σοιοό Ιβερ λε' ροζάο ουινε τοιβ ρειν ά βειόεαρ άнна
 ρυιόε εάοον κοιρ-εειμ ριορ αιρθε ιοηά ά θεαριβρατραιβ,
 άότ θευηρσο ά αν υιλε υλιζε λε μζάιλεάο ειννε η-Ερμυοη?
 άζυρ μαρ ζεάλλ ζο β-φυλ αν ενοό ρεο θεάζαρρυιζ ρυαηρ
 το'η οβαρ ρεο, ερευο μα ιαρρηραιο μυιτο αν ζάαλ ά τα τάοβ
 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 ράόάο ριαο ράοι ρεάό μαρ ταιρ-
 βαινεάο αν ερηνευρ, ζο Μυμάοη ζο ζάαλεη άζυρ ζο υλ-
 λάο? άηηρην ουιτόε άнна ράόάο ζεάβραιο ριαο μιοη εάλ-
 μάη κοιοηηάη ηο εάοον ριορ μυζά ιοηά 'η ευο ά υ'ρζ
 ριαο, βυιόόιορ τοιβ. βειό αν τάλαιη μαρ ριν ρόλλαιη, μιοη
 αν τε βειόεαρ ροζάιζτε υαρ θεαριβρατραιβ ζο άρσοειμ η-
 Ερμυοη; βειό αν ευο ριν ά λυάόραιο ταβαρτά όο ράοι αν
 ευρην ταιρβαηνεόάιρ ρε άρ έιοη ά θεαριβρατραιβ.

Αιρ αν τ-αόβαρ ρεο ερευο μα ζλαιοότεαρ αν ενοό ρεο
 ά βι ο'η άλλοο ζλαιοόζτε “Ευοάη Σιαρ” ρεαρτα ζο θεο
 “ΤΑΒΑΡΤΑ”? άζυρ το βι μαρ ριν.

άζυρ ουβαηρ έοόαιό ριορ ρυιθε: Μα λαβηεοόάιο Εεαρ
 άζυρ Όον? άζυρ αιρ ρεαρεάο το Εεαρ ουβαηρ: ζο θεαρ-
 βέα τα ρόόλα η-έοόαιό ραρμαιο άηη ελυραιοβ έεαιρ. άζυρ

αις φαζαίλτ. Τηατ το εσαίό βααλ αηνα τίς Σζιτ γ. γ.
 June. Ιητίς τεατόρηιόε ρυο υλλαό λε ροάλαίβ αις ηαό:
 Ορηυηηοιγ ειρηγ ηα ζααλ ρηιοηραίοε αν ρηιοότ αζυρ τηεβ-
 αομα αν ροβαίλ αιρ βρηυίτειηε η-υλλαό αν τηατ α βειόεαρ
 βααλ ανη α τίς Μεαρ γ. γ. Αυζυρτ; αιρ αν λα ζεαλλτα
 βι ρηυηηε μορ αιρ αν βρηυίτειηε. Ανη ρηη ο'ειηιζ Εοόαιό
 αρ α έαίτοιη, αις ηαό: Αρηεό έυαίλνιζ ριβ αν ηυο α έαη-
 λαό αιρ έαβαρηα? Αζυρ λε ρηη αουβαρητ: Ιγ μο ηηαη ε
 ζο η-βειό ολιζε αις υλλαό, αέτ ηι κοηη ζο έυρητεαρ υλλαό,
 ηοηη Ερηυοη?

Ηι ε ρεο ηυο οειρρηηεαό ηι ειότεαρ ηαιε ε το βειε
 ρεηιοβαό ροάλα αιρ τηεαέτ ηα η-όλιζε, ζυρ ιαο το κυηαιε
 αηαά εηυρ? Οε βηιζ ρηη ηι τίς λε ηα τεατόρηιόε ουλ αιρ
 ρυο Ερηυοη αν βααλαη ρεο. Αιρ αν κυρ ρεο ερηεο ηα
 ζλαόρηνηη ηα ειρηγ αζυρ ηα ολλαιη κοηαιηλε ζα λευη ρηυ-
 ηεαό ηα ηειτε 'ζυρ α ολιζε α βειρηαο ρυλέ αζυρ ροιέ-
 έαιηε το ηιζεαόταίβ η-Ερηυοη?

Αουβαρηε Εοόαιό: Ο έαηλαό ζυρ τηαέηηοηα ε αηοιρ,
 αηοότ βηόεαό ρζευητα ανη αλλοο, αζυρ εεολ βηη ηα ο-τευο
 ανη αέτ αηαηαά βειό ηα ολλαιη αις λειζεαό ουηηη ρεηιοβ-
 τα η-Εολυρ αζυρ ροάλα λεαβαρ ηα η-Αηηρηε. Αζυρ το βι
 ηαη ρηη. Έαη ρηη έυαίό αν τ-ρηναζ αιρ αιρ ζο η-βοέηαηβ
 α κοηηηηόε.

Οβρηιζ Εοόαιό ζαη ρζιέ, ρυιβληνιζ ρε ανη αοηρηεαρ ραοι
 ευαρηε αν τηηε ζα ειρηεαέτ λε οαοηηβ οε ζαό εηηεαίλ αζυρ
 οε ζαό ηυοη ηαη ρηη βαιηε εαζηα οο ρεηη αιρ υρημορ ηιό-

τέαθ. Διη τεάτ αρτεάτ το βδάλ ανη α τέαθ βλαέ (γ. γ. Δοβραον,) ουαίτ να ουρηαίτε υεαζταρρυίγε αμαά ζα μαθ: Δ μιζέτε αζυρ α ρηιονηαίτε η-Ερηιον ουιννουίζιό διη τ'ΑΒ-ΔΡΤ'Α, διη ουλ το βδάλ έαρ υορηαν α έιζ λαρηζιέ (γ. γ. Ιυλί.)

Τριλλ Εοάιό malle λειρ α ρλιότ, αζυρ le ceanφeαρ-αιβ η-υλλαό αζυρ le τρι ολλαιμιβ, cean ο ζαά μιρ η-ολ-λαίη αζυρ μιρε ηeαρταν, αζυρ ζλυαιρεμαρ υο'η υeαρ αν τριαέ α μιέ βδάλ έαρ τρι μιοντίβ υ-Τεηηe Δρτι.

Ριζηηe Εοάιό ουαιρτ υο'η μευο υe'η ζδάλ α ραιβ le ρεαρρυζαό ο τ'ΑΒΔΡΤ'Α, βυό μιαν le υιλε cean αάα ουλ ζο υλλαό άέτ τοιρηeαρζ Εοάιό ιαυ; Αζυρ διη ριαρρυζαό υομρα ηeαρταν ραό ριη, ρηeαζαιρ Εοάιό: μα τοιζρην αζαμ ρειη αν ζδάλ ρeο, ηαά ρειυιρ le ουομτέeαραιβ ζδα-λεη αζυρ βαροαιβ Μυμάηη βρυέτυζαό αμαά eαυ αζυρ τηυέ α ηαρηβραυ υοούρ η-Εοάιό ατα άηοιρ αιζ ραραό ζο ηοόeαρ?

Διη cluarφeαντ υομ αν τ-αόβαρ βι me mo έορτ. βι μορφειρ τρι λαέτεαό ηειόζτε, le ιτε ά'ρ ολ le μιονce ά'ρ ceol να υ-τευο. Διη αν ceιτρηάό λα, ηυαιρ το ρeαρ να η-υιλε le να έeιλε διη μιλλac αν έηυic, υ'ειρμζ Εοάιό αζυρ υυδαηρτ: Σεά ο ριον λαβραρ ροάα ζηαόρoζαητα υο Ceαρ αζυρ Υοη, υο ρηιονηαίβ αζυρ υο υιλε ceanφeαραιβ η-Ερηιουηe οηρ coηρηαυαρ ριη λιομ.

Ερηυο μα ρυίυeαν cean υe'η ρλιότ coιρceιη ηιορ διηυe 'ηα α υeαρβραέριβ le ραιηe αιζ ταβαηρτ αρ έιον Ερηιον? β-ρυιλ βυρ ηίαν αν ceυηα ζο ροιλ? Ρηeαζηαυαρ υιλε άη-ηα α άοηζυέ: "Seáó"

Δις αἰρησὸ ἁ βυιδέσιος, ουβαιρε εοσάιό: Νι β-φυιλ-
 ουιλ νο μιαν ἀνη ιντέινη ν-εοσάιό, ἀέτ ζο γαυλιονφασ γε
 βαρσάιιλ ἁ ν-σεαυβησάι, σρευσ βυό ιασ να ρμυαιντιόε
 ριν εἰς λινν το ταιρβαιν φεαρσα, ν-δερρην κομεινεσὸ ζυρ
 βυό β-φεαρρ ροἰζο ιονα υερρην, ἀτα ἀν ζαδλ ρορ υευναδὸ
 ἁ ἀμαρ ἀρ Ἰάβαρῆα σρευσ μα λειζρην εάρτ ταμαλ νυἰς
 ζο m-βειό υιλε ρειό λε τρεααυζαδὸ ἀρ νεἰτίβ να ν-
 υλιζε? Ἀζυρ ουβαιρε νιορ ρυιουε: Ἀνυαιρ ἁ βειθέαρ βαδλ
 ἀννα ἔεαε λαυρζιέ (ρ. ρ. Ιυλ ι) ἀνη βαδλαιν ρεο εἰζαἰνη,
 βειό να τεαέτοιμηόε ουλ ρυιου ουιτέιβ ν-ερρην ἀις ταιρ-
 βαινε ἀιμρην να σρυνντε εαδον ἀνη ραν ἀιέ ρεο ἀρ Ἰάβ-
 ἀρῆα, ζο υ-τι ριν κομμεινεοσάιό μυιου ἀρ ἀν ρυο ιρ φεαρρ
 το υευναδὸ.

Ἀζυρ το βι μαρ ριν.

Ἀζυρ ο'ρἄνη ἀν σρυννε ἀνη ἀρ σεαν ναοι λαετέαδ
 ἀις ρεαλεσὸ ἀν ἀιμρην ἀις ιμυρε ζο ρυλτῆμαρ Ἀζυρ ζο ροζ-
 εἰλαδ, ρειρεσὸ λε ιτέ ἀ'ρ ολ. λε μιονσε ἀ'ρ σεολ να υ-τευσ.
 Ἐραέ να ιντέαέτα νιορ ζλυαιρυἰς εοσάιό ζο υλλασ, ἀέτ
 ἡμαρ ρε ἀννα βοεαναιβ ἀρ Ἰάβαρῆα.

ἀν τρεαε αἰβιουιλ.

σγευλ λιαφαιλ.

Το εάρλαδ λα ἀμῆαιν, νυαιρ το βι εοσάιό ἀις κομρῆαδ
 λε Νεαρταν, ζυρ ἔανιε ιοναρ ἀν τ-αρπορμοντεαρ ζαδλεν ζο
 m-βοεαναιβ ἀν ρυἰς ἀρ Ἰάβαρῆα, 'ζυρ αουβαιρε ρε: Ἀρ.

Եսո րե-ն-եւո՛, ճշար Եսո՛ յօմօճ ցիօմբար, յօ Եի ճից քիօ՛-
 յօլոճօ ճարտ ճոնճ յօ-տիմճիօլլ. ճշար յօՅճարտ նճ ցիօմբար:
 Ընար Եճճճ ճոն ճիօ՛ նճօմտճ ճոնճ ճր յօ՛՛՛՛ նճ րլեիԵ ճշար
 ճար յիցնե րե րլար ճ րլոն քեյն ե, ճեճլլ, րլիցեճրեճճ, ցիսոնն,
 մար քճմքլճ յօ՛ն յից եճճօն մար յր ցօր յօ Եեի՛.

ճշար Ընար Եճճճ ճոնճ քճօյմ ճ ճի՛՛՛՛ մար տօրմճոն ճոնճճճ,
 յօնցճճճ, յճ՛՛՛՛ճճճճ, ճից րճճ: քեճրօճ Եիճօլոճ ճճճ ցեճոնբար
 յօ՛ն րլիօ՛՛՛՛ ճլճճճճ րեճլԵ ճշար ճճարմ յից յօ Եեւլ ճոն տ-ճրօ-
 ցիօմբար րեճրԵիքօցճոնցից մ-Եճճճ, ճշար րլիճօլոճ րե ճար
 “Լիճքճիլ”.

Եի ցեիքե յից՛՛՛՛ րօցճարցե յճր տրքօր ճոն ճ-ճեճճճճեճոն
 րոն, ճոնր ճար րճ րօյմ ցօմքիօնեճճ ճոն տե ճոնճից ճոն
 ճճճճճ Ըարտճճ, քեւճ! ճօյց Ըարտճճ ճշար ճ ճճճճ ճոն ճիօ՛
 նճօմտճ րեօ՛ ճճ ճոն րլոնցճ Եի մարքիցեճճճճ ճար նճ մարճ,
 ճշար րեօլեճճճճ րեօ, ճճ ցարքիցճճճ ճր ճիօննճ ն-յարցե, ճշար
 տիսնքիցճճճ ճ ն-ճճճճճ ճար ճոն յօմճոն քիճր, րեճոնեճճճճ յմ՛-
 եճճճ մ-Եճճճ. Տիս ճոնր ճոն տ-րեճարքեւլ ճ ճճոն յօ Եեւլ
 ճօ ճար; մեւս ճ րեճոնեճր յր քիօր ե ճճոն ճօն ճոնճար: ճճ
 միսօնե յօ ճլօն յի ճճճ ցօմքեճճճճ Ըարտճից մար յօՅրճճճճ
 ճար ն-ճճրճճճ րոնն, Եի ճ րլոնց ցճարքիցճճճ ճիտ Ըճճոն ճոնրճոն
 տճլոն րեօ, ճճճ ճար ճլճոնճճճ նճ տրճիցե յիցնե րլոնցԵիքիքեճճ,
 ճիճճ ճճոնն նճ րլոնցքեօրճիճԵ րլոն Ընար տճլտճոն րե “Լիճքճիլ”.
 Եի նճ րլիցնեճճճճ ճ տրեօրքիցճճճ ճօ ցճարքիԵ ճ ցօմնարճե.
 Ըօմ րլճճճ ճար ճից նճ րլիցնեճճ ճիճլլոնցեճճճ ճոն րճոն

րճճճ ճ Ե-քիցեճճճ Լիճքճիլ,

Տիճճճ Ե-րլճարճեճր յօ նճ ճճճ.

Ніом у-фазьрїо рїао реалб лїафал б-фас аса. Марк ан сеурна ай реалеао тарт трат азур баалаїте, нуай-во аїаїлеао ан Уанадан рун азур зєара 'н ранн, тоїзеауар-маїлле лео зур лїафал. Ата лїафал аноїр анн ултон-нмаа́т злаоїо́зте "Stannclivoen". Азур ір анна фасї-цаїтеауар на Уанадан ан ерансуїр. О А рїз суїр анн рїн анн а оїа́з, азур злао́ во ао́мпїон азур аїнм во ерїа́теар ай, о беул ан т-аро́сїомтеар, аннор зо м-беїо́ флаї́теар на-талман ай мацаїб н-їбер азур зїаал Scióт н-їбер зо воо.

Азур оубаїрє ео́аїо́ леїр ан т-аро́сїомтеар: Таїрбаїн на огларїе во оом. Азур тар н-оєїр во реуєрїнт, айр-о'їннїр Саорї рзеул лїафал. Азур фїаррїїз ео́аїо́ уаа́аб: Ма аїаїлуїз рїао сао е ан т-ам а тарлао́ на неїте рео? Ает нїор рїаїб рїор аса а́ет аїаїн, нао́ рїаїб ан Уанадан аннрїан талаїм 'ран аїрїрї рїн. Уарї н-ооїз во лабаїр-на оғанарїе ан суїо ір му́за ое'н ао́мпїао́ анн беул-рїао́ на н-зїаал Scióт, а́ет нї уїле зо леур. Маїр-еанн рїао ай аїуїаїб азур злеаннцаїб а баїнеар ай-уїрзїбб-файрзе н-їбер, фасї меурїаїб м-баал. Азур суїр-ео́аїо́, Саорї азур трєун-сата н-оглао́ маїлле леїр зо о-тї Меїрє рїз ултоннмаа́т ле брїонтар сеї́ре н-еао́ азур-рїо́лла еуроаїз мїн-бреао́ азур брїа́т злїнне рїоїл, ле іаррїеао́-уао́ "Stannclivoen", (р. р. лїафал.)

Азур н-оєїр злаа́ао́ ао́маїрє ле на уарлаїб а бї 'нна-о-тїмїоїлл, ррєа́зайр Меїрє зо та́баїрфайо ре е оо мао н-ER! Азур трїа́лл-ео́аїо́ рїз-саїрбао ре-н-еао́ анна оїа́з.

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

ΑΝΥΔΙΡ ΕΑΝΙΟ ΔΝ ΛΑ ΛΕ ΕΟΨΑΙΟ ΟΜΠΡΟΝΕΔΟ, ΒΙ ΜΟΡ-ΟΡΥΙΝΝΕ ΔΙΡ ΘΡΥΙΤΕΙΝΕ ΞΥΡ ΡΛΥΔΞ ΔΝ-ΜΟΡ Ξ-ΟΛΑΝ ΝΑ ΤΑΛΜΑΝ ΕΑΡΤ ΟΙΜΟΙΟΛ ΒΙ ΒΑΔΔ ΑΝΝΑ ΡΙΟΝ ΙΑΡΡΞΙΤ (Ρ. Ρ. ΙΥΛ Ι). ΔΣΥΡ ΕΥΑΙΟ ΝΑ ΒΥΛΡΟΙΡΥΘΕ ΑΜΑΟ ΞΑ ΞΛΑΟΙΟ: Δ ΕΟΨΑΙΟ, ΜΑΟ Β-ΡΙΑΔΑ ΜΗΟ ΣΕΑΘΝΑ ΜΗΟ Ν-ΑΡΟΡΕΑΡ ΜΗΟ Ν-ΕΟΛΥΡ ΟΕ ΡΛΙΟΕΤ Ν-ΕΡ, ΒΙΘΕΔΟ ΔΝΝ ΟΟ ΡΥΙΘΕ "ΕΡ-ΜΙΟΝ"!

ΔΣΥΡ Ο'ΕΙΡΥΞ ΞΛΕΟ ΞΛΟΡΑΟ ΛΥΑΤΞΔΙΡΕ, ΔΣΥΡ ΤΟΡΜΑΝ ΝΑ ΡΞΙΑΕΒΥΑΙΛΤΕ ΤΡΥΟ ΔΝ Τ-ΑΟΡ; ΔΣΥΡ ΟΥΒΔΙΡΤ ΕΟΨΑΙΟ: ΒΕΙΡ ΔΙΡ ΛΑΕΑΡ ΣΑΟΡ ΟΟ ΔΝ ΟΕΔΞΟΞΛΑΟ ΟΑ ΞΑΔΛ ΣΟΙΟΤ Ν-ΙΒΕΡ. ΔΣΥΡ Ο'ΙΟΜΕΥΙΡ ΝΑ ΡΕ ΞΑΙΡΟΙΘΕ ΒΥΟ ΔΙΡΟΕ Ε ΡΥΑΡ ΔΙΡ Δ ΡΞΙΑΕΑΙΒ, ΔΣΥΡ ΒΙ ΡΕ ΞΑ ΙΝΡΞΙΝΤ ΑΜΥΡ ΡΞΕΥΛ ΛΙΑΡΑΙΛ. ΔΣΥΡ ΒΛΑΟΙΟ ΝΑ ΒΥΛΡΟΙΡΥΘΕ ΑΜΑΟ ΑΜΥΡ: ΙΡ ΜΙΑΝ ΛΕ ΕΟΨΑΙΟ ΛΙΑΡΑΙΛ. ΔΕΤ ΤΡΑΕΟ ΒΙ'Ν Τ-ΑΡΟΟΡΟΜΤΕΑΡ ΝΑ ΟΡΟΜΤΕΑΡΑ ΔΣΥΡ ΝΑ ΟΑΡΝΑΙΞΕ 'ΝΝΑ ΕΟΡΤ, ΟΙΡ ΟΟΜΜΕΙΝΥΙΞ ΡΙΑΟΑΙΡ ΛΥΒΑΝ ΔΣΥΡ ΟΡΟΜΟΡΥΑΔΟ ΔΝΝ ΛΑΕΤΙΒ ΤΙΞΕΡΗΝΜΑΙΡ. ΔΕΤ ΑΝΥΔΙΡ ΕΙΘΕΑΡ ΔΝ ΞΑΔΛ ΡΑΡΤΑ ΞΥΡ ΝΑ ΟΙΝΡΙΡ ΡΕΑΡ ΙΟΝΑΡ ΡΥΑΡ ΔΙΞ ΡΑΟ: ΑΡ ΒΥΟ ΜΑΙΤ ΛΙΒ ΞΟ ΞΛΑΕΡΑΙΟ ΕΡΜΙΟΝ ΔΝ Τ-ΑΡΙΟΝ ΔΣΥΡ ΔΝ ΡΙΞΒΡΑΟ ΑΝΝΑ ΡΥΙΘΕ ΔΙΡ ΛΙΑΡΑΙΛ? ΣΙΟΡΡΡΕΔΞΡΕΔΟΑΡ ΟΙΛΕ: ΣΕΑΟ!

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

τερν ἄγυρ να εροντεαρνα υιλε ἃ ν-ἄζαιὸ ζο ἅδἄλ δις ερον-
 μυζαὸ ἃ ἔινν. ἄττ βι ἄν ρλυἄς ζἃ τιυντυζαὸ ἃ ν-ἄζαιὸ
 ζο ὀ-τι'ν διε ραιβ̄ εοῦἄιὸ δις βυἄιλεἄὸ ἃ ρζιατα, 'ζυρ δις
 ταιρβαιντ ζλεορἄν ἃ λυἄτζαιρ. Διρ τιζεἄττ ὀ'ν εινεἄρ
 ἄνν, λαἄδιρ εοῦἄιὸ λε να βυρροιρ̄β, ἄγυρ ζλαοιὸ ριαορἄν
 ἄμαἄ ζο ζλορἄἄ: Ὀ'ν τρἄτ ρεο ζο ὀεο βιἄεἄὸ ἄν ενοἄ ρεο
 ρλοιντε "ἘἈἘἈἘἈ" ἄγυρ ριορρρεἄζηρἄοἄρ υιλε: ἅρἄεἄὸ
 ἅρἄεἄὸ!.

ἄνν τρἄἄὸ ἄτα ρζεул λιαρἄι, ἄγυρ υιλε ὀεἄζμοἄν 'ν
 λἄε ροζαὸ ν-εοῦἄιὸ ἄννα ER-MION ρερἄοἄτα 'ρἄν λεἄἄαρ
 να ν-ἄιρρἄρ ζο ὀεἄ, μαρ ὀ'ἄτιν εοῦἄιὸ ἄν ριζ ὀομρἄ
 ηἄρἄταν μαἄ ν-ἄειρτ, ἄρἄολλἄν ν-ἄλλἄὸ. ἄγυρ βι μορρἄρ
 λε ν-ἄτε ἄ'ρ ολ λε ριονἄε ἄ'ρ εοἄλ να ὀ-τευὀ. ἄγυρ βι
 μορρ-ἄομορἄὸ να ν-ευἄτρἄ, ἄιρ ρἄὀ μορἄ, εἄἄοἄν μι λἄρρ-
 ζιἄ δις λεἄνυιντ ἄιρ λιορ ἘἈἘἈἘἈ.

ν-ἄειρ μι λἄρρζιἄ (ρ. ρ. Ιυλ 1) ἄιρ ερἄιννυζαὸ ὀ'ν
 ρλυἄς ἄιρ ἅρἄιτεἄε, ὀ'ειρἄς ερἄιἄν ἄγυρ ὀυἄἄιρτ: Νι β-
 ρυιλ μο βαρἄἄἄιλ νο ριορρμυἄιντε μο ἄειν ζο ροιλ ερἄὀ-
 νυιζἄτε, ἄττ ρἄοιλἄν ζο ἄβειὸ ἄιρ τιζεἄττ ἄν τρἄτ ρεο
 ἅἄἄἄἄν ρεο ἄζἄἄἄν; μα ρε ἄοιλ να ζ-εἄρρἄρἄρ ἄγυρ ἄν
 ζἄἄἄ ν-ερἄἄἄ ρἄζρἄὸ μυἄὀ ἄν ευιρ ζο ὀ-τι 'ν τἄἄ ρἄν?
 ρρἄρἄρἄρἄρ υιλε: "Ἐἄὀ". ἄγυρ ὀυἄἄιρτ ερἄἄἄἄ: ἄτα
 ρἄἄἄ ὀο ἅρἄν ελυἄρἄιβ̄ δις ηἄρἄταν ἄρἄολλἄν ν-ἄλλἄὸ.

ἄγυρ ρἄρ με ρυἄρ ἄγυρ λειζ με ρερἄοἄτα ν-εοἄυιρ
 ἄγυρ ν-ετἄρἄλ, ἄγυρ ρἄἄἄ λεἄἄἄρ να ν-ἄιρρἄρ ζἄἄἄἄ
 ἄγυρ ν-ερἄἄἄ νυιζ ζο ὀ-τι λἄ εἄἄοἄ ἄιρ ἃ λαἄἄρ με.

Διη τιζαεαδτ αρτεαδ το θααλ ανη οαηα ηιον ο'α ειζ
 ερμιννουζαδ (ρ. ρ. Σεαδτμ), βι'η ρλυαζ αιζ ριλλεαδ α ηι-
 βαηε ζο βοταηαιβ α εομνηθε. Τυζ Ερμιον κυρηαη ηιζαεατα
 η-υλλαδ το Κορ αεαηεαηι οε'η ρλιοετ, αετ ανη τηαεο ο'ρηνη
 Ερμιον ε ρειη αιη Ταβαρηα, ηιοη ιμειζ ρε οε ζηαε ζο
 Ουη Σοβεηρε.

Αετ ανη τηαεο ερμιννουζ ρε λυετ-οιβηε αζυρ ρη-εειηοε
 ο ζαε Ταηα 'ρηεαδ ανη ηιζαεατ η-υλλαδ, αζυρ ραοι ηεαεταηβ
 η-Αρσέλοερηεαδ, ο'αιηη ρε ερηηηη οο ρηεαεταδ ανηη ηα κοηη-
 τηβ αζυρ αμυηο οο βειε οηη-ρκοητε, αζυρ αμυηο οο βειε
 ηεαεαηεαρηεα αζυρ ρεαετ αζυρ ρηεε υαιεηηθε μοηα οο βειε
 ηιμειοηη-ζεαρηεα'ζυρ ρλυημνηζτε, ανη ραη αηη αεσηα βι
 ηα ραοηη-ελοηε ρηαοηεαδ μοη-ελοεα οο βειε ηειδ ηε ηεαζ-
 αντ αιη ηα ηηρηεαηβ. Αζυρ ιρ ρεο οεαηβ αζυρ μοητορη αη
 οεαζουηη οο ορηουζ ρε οαηηζαηηε αιη βαρηβηηηη εηηε Ταβ-
 αρηα: Σεαετ ηυαηηε ηαοι βηηηαηη ανη ηειεηεαεο, αζυρ ρηεε
 ηυαηηε ηαοι βηηηαηηαηηη ρασηαεο, βι ηα ηηρηεα οεηηηα ηε
 μοηελοηεαηβ, ρηαοηε αρηεε 'ζυρ ταοβ ηηηε, βι οα ηαοι βηη-
 ηαηη ανη αηηοε, αζυρ ηαοι βηηηαηηη τηεαρηαδ. Βι τηη υαιε-
 ηηε μοηα ηιμειοηη-ζεαρηεα ζα ιμειηηεαδ αεαηελοηηηε 'ηειζ
 'ζυρ ηαοι υαιεηηθε ανη ζαε ηιον, ανη υηηε ρεαετ αζυρ ρηεε,
 βι α βαρηη οηηηζτε ηε αμυηο ρκοητε αζυρ αη εηοηη ρηη βι
 τηηηε λυερα. Βι ηαοι ρηηηεοζα ανη ζαε ταοβ-μυη, βι ηα
 ρηηηεοζα ηεαε βηηηαηηη ανη ηειεηεαεο αζυρ τηη βηηηαηηη ανη
 αηηοε, βι ροηητορηηηηηη αζυρ ζεατα ο'η αεαη ανη ηοη αιζ αηη-
 αρηε αιη εηηηζε ηη-θααλ, βι οα ζεαταηηε τηοηη-οαηηη οηηηζτε

ταὸβ μνιζ̄ le ιαρμαν ζα ὠαιμζνεαὸ ἀν φοιρσοῦρ, ρυο e
 ἔδαεμορ αιρ ἔαβαρτα.

Μαρ ἀν ceυona βι τεαὸ ἀν ριζ̄ τοιζτε ἀνααιce le Ἐα-
 εμορ, le βειτ μαρ ἀραρ ειζιν ὠ'η ριζ̄. Αιρ ερμιοεनुζαὸ
 ὠοιβ̄ εῦρι Ερμιον τεαετοιρε ζο ἀροφear ve ρλιοετ nER,
 ἀνορ ζο τιυεφαο ρε αιζε, com̄ luετ ιρ βι ἀροφear αιρ
 ἔαβαρτα αζυρ μιρε ηεαρταν ἀνα com̄αρ, ουβαιρτ εοεαιὸ:
 Τειὸ α ἀροφear le ροελαιβ̄ ζο Ὀον αζυρ ceαρ, αζυρ abb-
 αιρ leo: βυὸ αι le εοεαιὸ μα ροζατεαρ τρι ολλαιμ̄ αζυρ
 τριετ ναοι τρεαβαona ἀν ροβαιλ̄ ἀν ζαὸ ριζ̄εαετα n-Ερμιον
 ἀνορ ζο com̄ζνιομ̄φαο ἀν ταβαιρτ ολιζε αζυρ com̄αιρle
 αιρ νειειβ̄ bунταιρταιβ̄ ὠο α νεαρβραεραιβ̄, cloin na ταλμαν,
 αζυρ ζο ροζφαοτεαρ ιαο ρul α ραεαὸ βααl ἀρτεαὸ ἀν
 ιαρρζιε (ρ. ρ. ιul 1). Ὀ'ιμ̄ειζ̄ ἀροφear αιρ αζαιὸ, αζυρ ρill
 ρε le ροελαιβ̄: Ὀαρ βραεραιβ̄ n-Ερμιον, νευρφαο ceαρ
 αζυρ Ὀον.

Ανηρανα λαετιβ̄ ρεο εανιc ζυρ ἀροερομτεαρ ζααλεn ζο
 Ερμιον le εῦρι ἀνα εῦριμ̄ne na ναοι ολιζε m-βααl ὠο na
 ναοι ερομτεαρταιβ̄ ο'η ὠ-τυρ, αζυρ αιζ ειριζ̄ α ζυε ουβαιρτ:

α m̄ic n-ER na βαιν le ολιζιβ̄ βααl, λαβαιρ ρε ζο ὠριε
 μαρ ιρ ὠο βι ραρμιαετα αιζε, ρρεαζαιρ εοεαιὸ ζο μοδαμ̄αιl ὠο

ατα ρμυααιντε n-εοεαιὸ αιρ ριζ̄εαεταιβ̄ n-Ερμιον, ni e α
 μ̄ian ὠο τιυνταιζ̄ ὠο ριζ̄εαεταιβ̄ ἀν ρρειρ, ve βριζ̄ ριν
 βειρμ̄ οριε α ερομτεαρ ζο m-βειὸ τυ ὠο εορτ μνιζ̄ ζο ιαρ-
 ρφαὸ μνιρ uαιε ὠο com̄αιρle. αετ ηιβειρμ̄ βριεεταιζ̄ ιοναρ
 αμαε αιρ, αιζ ραὸ: ἀν m̄ilρio Ερμιον ολιζε m-βααl?

Ann rin ffreagair Eocáid 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 éiz le úine eiciollaó mar eun tpió an t-aoi,

Nuair éiz le úine rnaím mar earz tpió an uirze,

Nuair éiz le úine toóail mar peirt tpió an ce,

Nuair éiz le úine vo mar ann teine zo rlan,

Nuair éiz le úine beit raogalac zan biaó zan viž,

ann rin agur nuiz zo v-ti rin ir feoiri leir vól ann agaid
 vliže an t-uilecúimtaiz.

Turuis ionar ariur aiz caite, agur vubairic Eocáid zo
 žmáórogantaó: Creuo ir maic leat?

Agur v'iméiz ionar leir ari agaid ar éomari an ruz zo
 feairzac.

an. 4aó. caibivóil.

Ari an ceuo la vo baal ann larrižic (r. r. iul 1) éuir
 Eocáid a éurriaróe veažtappuróe amaó le liriacaib aiz maó:
 Cruinnuizóir ruzte, pmonaróe, cinrii, ollaim agur tpeaba-
 ona 'n pobail, ann aroreomíaró v-teacmori ari tábaréa ar
 éomari Erimion; feo éomariéa bui éizéacéa, beió teimóe ari
 laró ari enuicib n-Erimion. Ari vól vo baal arteaó ann
 fluióim (r. r. naoimí), com luac ir vo bi teimóe ari lar-
 aó ari arorenuicib n-Erimion, bi žlinne, žloipe agur lonpac
 n-Erimion éaric timcioll tábaréa. Ari eiriž vo na bulroimib

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 (ρ. ρ. ταβριον) δεαρμυζτε αηη μεαδον ηα ρεομηραδ
 κοηρεηη αμδαιη ηιορ αηηθε ιοηα 'η ηηλαδαι, βι βοηο αηη αη
 τ-ηηλαδαι αη κοηηηη αη ταβριον αζυρ ζλαδ Σεαρ μιζ Μυ-
 μδαιη αζυρ ρλιοτ η-ηβερ α η-αιτ αη κοηηηη αη βοηο αηη
 ταοβ ο δεαρ δε'η αιτοιη μιζεαδτα. αζυρ Όοη μιζ ζααλεη
 αζυρ ρλιοτ ιολαιη α η-αιτ αη κοηηηη, βοηο αη κομδαιη
 αη μιζ.

αζυρ ζλαδ υλλαδ αζυρ ρλιοτ η-ΕΡ α η-αιτ αη κοηηηη
 αη βοηο ο λαη ηυαιτ δε'η αιτοιη μιζεαδτα, βι'η αιτ υο ρο-
 λαη ο εαηλαδ ζυη ρυθε μιζ η-υλλαδ αηηη Ερημιον. βι
 αηηολλαιη η-Ερημιον αηηη ρυθε ιοηη αιτοιη μιζεαδτα ζυη αη
 βοηο, αηηαιε λειρ βι αηηολλαιη Μυμδαιη, αηηη ρυθε ιοηη
 μιζ Μυμδαιη αζυρ αη βοηο. βι αηηολλαιη ζααλεη αηηη
 ρυθε ιοηη μιζ ζααλεη αζυρ αη βοηο.

βι αηηολλαιη ηυλλαδ αηηη ρυθε ιοηη μιζ η-υλλαδ αζυρ
 αη βοηο.

βι ρηιονραιθε ρλιοτ ηβερ σεηο-ζεηη αη ζολαιη, αζυρ
 ρηιονραιθε ιτ αηηη ρυθε αηηη δεαρ αζυρ αηηη ηυαιτ μιζ
 Μυμδαιη. αζυρ ρηιονραιθε ρλιοτ ιολαιη αηηη δεαρ αζυρ ελε
 μιζ ζααλεη. αζυρ βι ρηιονραιθε ρλιοτ η-ΕΡ αηηη ρυθε αηηη
 δεαρ αζυρ ηυαιτ μιζ η-υλλαδ, αζυρ βι ηα αιηρηη αζυρ ηα
 τρεαδαοηα 'ηηηη ρυθε ταοβ ριαη δε ηα ρηιονραιβ αη ηυητε-

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 τζεαετ.

Αιρ ειηυζ ρο Ερμιοη ο'η αιτοιη ριζεαετα λε ριζ-κοηηαο
 ρο ρεηηαο, ευαυλυζ βορβζλεο εαρτ τιμειολλ Τεαεμορ. Ιηρ-
 τεαρ αρτιε ζυρ ηαιθ ζαιρριθε αρηζλευρτα 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 βυρροηηθε αββηαιο αμυιε: Τειρεαο υιλε ρεαρ αρημ-
 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 ηηρη 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 cnuē aḡur an raō buō coim le raoruḡaō cloin n-Ḟrmon o m-brūto aḡur foirneap, ta fioḡ aḡaib ḡo tubairc na cnomteair ḡo breuḡaō ḡo fuir riatoran naoi vliḡiōe o ḡaal? Ḃi bun na n-oibne leaḡte ann breuḡ, voinḡainte le cealḡ aḡur cuinḡailte anna n-aic le ḡeapair na n-ain-fioḡe. Nuair fiarhuiz ve na cnomteapair cao t-aōḡar Ḃi aca air mioḡnoin an beipc uo?

Frēaḡairēaḡar: Aca iomoiā ve'n rliōēt boēt, ainfiopac, aḡur olē, buō mian leo ḡan aīnar, mar iḡ leup le ḡaō vaine a beit roḡcūlac ann voināoiḡeap, uime rin ran-taō riāo coīpacēt, muna beio aḡ a cion aēt vliḡe feapōa; Ni beio an luēt raibiri raor anna fealb, ni beio luēt iḡlce voinḡain anna iḡeacēt. Ameapḡ na ainfiopair iḡ raicēioḡ an t-uētarian iḡ b-feapri,

Air buō ail le na iḡcib, na pmonpair, aḡur na upailib a māoin, a aōribar, a ḡa 'ḡur a caoiac a ēabairc le caḡḡapc vo 'n rluacḡ? Anne nac buō b-feapri aḡur buō cmona, ma beipriinn an iḡḡ rpeir aḡur ceim vo na cnomteapair, annor ḡur feuo le feapibroḡancib m-ḡaal aig cuinḡailte an ḡaal umal vō rmacēt an iḡḡ? Ann rin beio pōtēaine aig an iḡḡ anna aipocūmācēta, aḡur aig an cnomteapri anna pmon beuḡ talman. Iḡ a leitioe rin tubairc na cnomteapri. Nuair vo cūri me ceipc oīpēaib, aig raō: Cpeuo ma oibneōcaō na ollain cōm cnuaiō aig munāō na vāoine ann eaḡna, mar oibneann na cnomteapri aig cuinḡuḡaō iāo ann ainfiop?

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 'ναια λειρ αν ριζ ανη ζαδ ριζεαδτα, αζυρ
 ααν ειλε λε βειτ ανηααα λειρ αν τ-Ερμιον ανη ρεο ανη
 τεαδμορ?

Ρρεαζριαδαν υιλε: Σεαδ.

Τα ριορ αζαοιν ζυρ ευζ αν βρειτεαμ βρειτεαμνεαρ
 ροιμε ρεο ζαν ζλαοιδ αν αλυαρτιζ αηρ 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 οειρραιο
 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 υβηρ ιρ μυζα?

Αζυρ ηι ρυαιρζλεοαο αν βρειτεαμ α βουλ, νυιζ ζο
 ζλαδραιο ρε αυνοαρ να λαμ, ανη ριν βειρραιο ρε αμαδ
 τρεαδo να n-ολιγε αζυρ λειζραιο ρε αρ αρο ανη αλυαρτεαντ
 αν ζ-αλυαρτιζ, μαλλε λειρ αν ουιμε ανη α n-αζαιο ατα 'η
 αραιο, να ροελα ρεμοβτα αηρ? Αζυρ ρρεαζριαδαν υιλε:
 Σεαδ, βιθεαδ.

Ουβαηρτ Ερμιον: Μα οειρ αν αλυαρτιζ: Ζυρ μαρβ-

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 ιντινη 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-τιρημιοη Μυ-
 ημιαη, ζααλεη ηο η-υλλασ, δετ αμιαη λε να ηειτιβ λε μαιτ
 ασυρ λεαφ υιλε η-εμμιοη.

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

Ασυρ ηρεαζηαοαη υιλε: Σεαδ, Σεαδ, Βιρεαδ.

Ασυρ ουβαιηε Εοδαισ τα φορ ασαη οο ηασ λιβ: Ηυαιη
 έαιηε μιε αν ζολλαιη ανη ρεο αν εεουαηη λε ζηοουζασ
 αν ηηη, αν ηιατ βι 'η ταλαιη ηιοητε ανη ουιτειβ, βι 'η
 Όαηαηη ραζαιηε υλτοηημαδτ οαη εμυηηασ Μαιζμοηηεμιοηηα?
 Ασυρ βι ταλαιη αν έεζααλ ηηηηηηεαδ, αιρι τεοηαηαιβ υηηεαδ
 να ταμιαη ιοηη υλλασ ασυρ υλτοηημαδτ?

Ό'ιμηζ Μαρκαδ ζο'η Όεαφ, αηηα ηιοηη αιρι ηηαιζε ραιηζε
 μοηη, βι ηεαδβ λυζασ ηιε ιτ. Βι ιολαη αιη ειηυζ α βοεαηα
 ανηηεαδσηη-λαδφαη να Ιηηε, ασυρ ανη ηιοηη ο σ-τυαιτ, βιεηη

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

T̄ois̄ lolair̄ air̄ e fein̄ do miḡaileasó 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 b̄iseann̄ an te roḡad̄ar̄ na miḡte, na r̄mion-
 r̄aid̄e, azup̄ na cin̄r̄ir̄ fear̄va z̄laoióz̄te "ARORIZ̄".

Azup̄ r̄ior̄r̄reaz̄r̄ad̄ar̄ uile: Seasó, b̄iseasó, b̄iseasó. Az-
 up̄ vubair̄t̄ Eoc̄aió: tair̄bain̄ mire mō mein̄ a r̄aid̄ ain̄oir̄,
 oir̄ eiz̄ linn̄ azup̄ luót a leannear̄ ann̄ ar̄ n-óiaz̄, a beit̄
 cuir̄ z̄n̄iom̄ áenuasó leir̄ an v̄lizē reo, ma tair̄l̄ras̄o miac̄tan-
 ac̄. Azup̄ cúaid̄eas̄ar̄ amac̄ ar̄ ar̄rofeom̄iasó v-Teac̄m̄oir̄.
 Azup̄ bí 'n̄ mor̄r̄eir̄ r̄eioz̄te v̄ar̄ tur̄m̄oir̄ air̄ ras̄o t̄r̄i laet-
 easó. Air̄ an ceit̄r̄m̄ias̄o la, nuair̄ t̄anic̄ an com̄tionol̄ le na
 ceilē ann̄ ar̄rofeom̄iasó v-Teac̄m̄oir̄, v'eir̄m̄iz̄ ar̄roim̄iz̄ azup̄ vub-
 air̄t̄: Aca r̄oc̄la n-v̄lizē n-er̄mion azup̄ v-tur̄m̄oir̄ v-Tanar̄-
 teac̄ r̄er̄m̄ob̄ta r̄ior̄ air̄ m̄ollair̄b̄, azup̄ ac̄ais̄o ain̄oir̄ air̄ bor̄o
 ain̄r̄an̄ ar̄rofeom̄iasó v-Teac̄m̄oir̄ reo, Creuo ma leiz̄r̄tear̄ an
 t̄reac̄o? Siorr̄reaz̄air̄ uile: Seasó, Seasó, b̄iseasó. Azup̄ leiz̄
 an t-ar̄v̄ollam̄ id̄o ar̄ ar̄ro; Azup̄ cit̄tear̄ maic̄ azup̄ ceair̄t̄.

Azup̄ vubair̄t̄ ar̄roim̄iz̄: Creuo ma r̄ear̄r̄eann̄ na b̄reit̄-
 eam̄ant̄air̄? vub̄r̄ad̄ar̄ uile: B̄iseasó, b̄iseasó. Azup̄ ann̄

ἴν σουδαίτε Δρομῆς: Λεῖς ἱερὸςτα n-εολυρ ἄγυρ λεάδαρ
 να n-Διμῆρε, ἄγυρ λεῖς μῆρε Νεαρταν να ποέλα ἕο ὅ-τι ἴν
 οειρεάδ. ἄγυρ ὀδῆτιν Δρομῆς: Ἰλαοῖοιρ να βυλροῖοιθε
 ἀμυῖς: Σεαρεάνν δοννεάδ ἀρῆ Ἰάδαρῆτα ἀῖς ἰαρρεάδ ἄ
 ἔαρετ?

ἄγυρ ο ἐαῖλαδὸ ναρ ελυντεαρ δον ἕυτ, ἱρεαῖμαδαρ
 ταδὸ ἀρῆς “Ἰῆ β-ἴυῖλ”. Ἄνν ἴν ἐυαῖθεαδαρ ἀμαδ, ἄγυρ βῆ-
 ουῖραῖν Ἀροῖεοῖμαδ ὄρμυοῖτε. Ἰῆ ὀῖυλλανῖ. Εοἔαῖδ δοννε-
 εάδ ἀῖς ἰμῆεάδ ἀρῆ ἴαδ ὅο βῆ ἕαδ ἀννα τεάδ ἴλυῖοιμ.
 (ἱ. ἱ. Ναιοῖμ.) ἕῖν μορῆ ἴερῆ ἱεῖοῖτε, ἄγυρ ἀρῆ ἀν ναοῖν-
 ῖμαρ ἕα, ἐρμυννῆς να ἱῖςτε, να ἱῖοηῖαῖθε, να εῖνῆρ, να
 ολλαιῖν ἄγυρ ἱρεάδαοῖν ἴν ποβαῖλ ἀρῆ ἕρμυῖεῖνε Ἰάδαρῆτα,
 ἄγυρ ὀῖρῆς Δρομῆς ἀμεαῖς ἀν κοῖνῆοῖλ ἄγυρ σουδαίτε:
 ἀρῆ ἕαδ ἱρεῖρ ἕαδαιν ἐαῖ ἱραδ ἱυῖθεάνν ἀν τ-ἀρῆοῖμυννε
 ἀνν τεάδμορ, ἐρευο μα βῖοεαν μῆ ἀῖαιν τυῖῆτα ὅο ελεαρ-
 αῖδ ἀννορ ἕο μευοῖςτεαρ ἱρευνεάδ ἄγυρ ἱροῖμαδ να n-
 ἕαδ ἱηῖδ ὕῖλε Εῖρμυον? ἐρευο μα τυῖῆρεῖρ ἀν ἐρμυαδ ἱεο-
 ἀτα ἀῖς κοῖρ Ἰάδαρῆτα, μαρ ἕορ “COMORTAIS ΝΑ n-ΕΥῖΘ”
 ἕο ὅεο? ἱοῖρἱρεαῖμαδαρ: Σεάδ, βῖοεάδ, βῖοεάδ. ἄγυρ ου-
 δαίτε Δρομῆς: ἐρευο μα τοῖρμεαῖςτεαρ ἰοηῖαῖθε εῖυβῖννε-
 ὅο ἕαδ νεάδ ναδ β-ἴυῖλ ὅεῖν ἀορ ἱαδῆταναιῖς, ναδ β-ἴυῖλ
 ἱαορ ἀνν ἱεαῖδ, ἄγυρ ἕλαν ο ὕῖλε εαῖν ἄγυρ βεῖμ να n-
 οῖῖς, ἄγυρ ὕῖλε μῖοῖμῖοῖν ἄγυρ ὄροῖῆαῖλ τοῖρμεαῖςἱαο?
 Σῖοῖρἱρεαῖμαρ ἀν κοῖνῆοῖλ: Σεάδ, βῖοεάδ μαρ ἴν.

ἐρευο μα βῖοεάνν Δρομῆς, ἱῖς n-ἕῖλαδ, ἱῖς ἕαδαιν,
 ἄγυρ ἱῖς μῖμῖαιν, ἕε ελυαρῆς ταδαίτε βῖεῖεαῖν να n-

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 luatay ar coir. Ἀγυρ ριορρρεαγρᾶοαρ uile: Σεαὸ, βιοεαὸ, βιοεαὸ. Ἀγυρ οὐβαίρτ ρε ρορ: Ορρεο μα βιοεαν ραρλυαὸ an Ἰελλ ann γαὸ clear, ναοι cumail? Ἀγυρ comarēa 'n Ἰελλ ann oir no argeao, Ἀγυρ ainm ceime, μαρ: μῆ-ollaμ, μῆ-βαρo, μῆ-φίλε, μῆ λαοὸ, cean-ōmlann, ceap-ōpanta, μῆ-εαὸτρα, μῆ-cumraὸ, μῆ-coirōe, Ἀγυρ ni ρειοιρ γo veo, veunaὸ τρᾶλλ ve donōuine a γεαβρᾶο γo comērom an ainm ceime ρeo αιρ λιορ o-Ἰαβαρῆα? Ἀγυρ ριορρρεαγρᾶοαρ: Σεαὸ, βιοεαὸ, βιοεαὸ. Ἀγυρ αουβαίρτ:

· Ni μαὸταναὸ οο don neaὸ ουλ γo don ριον uile ve'n οομᾶν μαρ λαοὸ τοῖτα le ταιρβαιρτ γρῶοε Ἀγυρ γοίλε, n-ερρῖον αὸτ an τε a γρῶοιγῆ ainm ceime “μῆ” anna clear-aiβ αιρ λιορ γ-Comorτᾶιρ o-Ἰαβαρῆα? Ἀγυρ ριορρρεαγρᾶοαρ uile: Σεαὸ, βιοεαὸ, βιοεαὸ. Ἀγυρ οο βι μαρ ριν.

Ἀγυρ ἔαρ ὄειρ na neite ρeo, ραοι veipeaὸ b φλυὸim, ο'ιμῆιγῆ na ρλυαῖγτε a m-βαίλε γo o-τι βοταναιβ a cōmnuōe, αὸτ οο μᾶιρ Διορρμῆ αιρ Ἰαβαρῆα.

AN CEITRIMÁD LEABAR. AN CEUD CABOIL.

Anoif 'vo luide Eoóaió f'aoi b-follac a boit, agus fil an fearcain r'iof go moimhoi, agus feio anfaó g'aoite, agus éanic anteaét f'uaéta, acé fo'f ni f'acé'ao Ar'iof'is ar'teaé ann feoim'iaó u-Teaé'moif, oif a'u'baifc fe: Naé máif'eann mic Máif'caif' agus íolair' anna bo'anaif'—?

B'i an'óuil aif Eoóaió mu'f n-Ollaim' 'vo cuif f'uar' anne aice le Teaé'moif aif fo'f an t-aof-og, acé moif feio leif an t'raé f'in o f'ao'baif fearcaine agus f'uaié'ao.

Aif t'ig'eacé 'vo baal' anna moif blaé (r. f. Aob'raon), t'iaall Eoóaió go 'Dun Sob'erce, agus aif im'tig'eacé amaé caif f'ur' fill an f'ig' go Ullaó, éanic na p'moif'iaí'oe, na c'if'if, na ollaim' agus an f'aaal a'ize, agus cuif f'iaó a bo'ana aif bun, éarif' anna t'im'cioll 'Dun Sob'erce. Anoif b'i moif'f'eif' agus ar'io'meaf aif an f'ig' aif f'geul'taif' na n-allafoe. Agus o' moif 'Deama f'geul' n-'Deama agus n-aifc, agus an ma'oaif' f'aoit', ann cluar'tea'nt n-Eoóaió agus an f'aaal. Agus f'ia'f'if' Eoóaió: Ma f'iof' an f'geul' e, no o leif'f'mu'af'ic'if' na m-ba'fo e agus f'f'ea'g'air' Meif'tan cean-fear' aof'ta lea'f'na: F'ur' buó f'iof' an f'geul' e oif' a'ao anoif' ann bo'anaif' a co'm'mu'í'oe "Co'f'uaé Cuif'ean o luac'" agus f'aoó.

Agus u'baifc Eoóaió le Nea'f'tan: Sc'io'ob' f'iof' fo'cla 'n f'geif', oif' a'ao tea'g'eaf'f' agus luac'g'air' ann ía'of'an; Maif' le im'f'icé agus le eif'teaé't.

An trát reo d'imeis Eodairi air cuairt érat trío Ul-
 laó, agus orpuidis re go cuirfeair ruar tri mur-ollam:
 Ceann air Druimchriú, ceann eile air Druimmor, agus an
 treas ceann áhnaic le Dun Sobherce, mar ísail Eolur roime
 rin go deunfadó re fein. Agus éadair re trío Maígeintir,
 re rin tri suicé na b-ferisnead air a bochar go Ultonn-
 macó, re rin tri suicé na Dánaan; agus mar gluaireuis
 re trío talam Zeintire do tarlad gur b-fadad re Tatla
 bhoinngeal alum na talman rin. Duó deas i, fead go
 veimín rodeas, bi Tatla ionmolta ann gac m-beul ann
 Zeintir: Cia'n nor do maidi ri le na matair, a bi 'nna
 bantréadad, ni fasraio i agus na pairtíde air ron pora
 don nead de'n Dorlam firsnead. Agus tois Eodairi Tatla
 aise fein.

Air fillead do éur re teadtoimíde amad trío Ullaó
 aise rad: Cruinnfeair air an ball na rruonraide, na cinfir,
 agus naoi cinn de na ollamnaib agus da naoi cinn de na
 treabhaonaib an robaib, air bhuicéine n-Ullaó ar comair an
 rí. Agus éur Eodairi rocal ann óiaí Mórda n arbhreic-
 eam, agus ann óiaí Neilt breicéam n-Arrolam, agus ann
 óiaí Beirio breicéam íaríad, go tíoíraio aise ann Dun
 Sobherce.

An trát bi Cruinne Ullaó le na céile ann, o'eirí
 Eodairi agus buairt: Cruinnemar ann reo le olirtead
 olige do Ullaó. Ta rior aise air na roclai ta romobta
 riar air pollaib ann Arpreamad o-Teacmori air Tabaréa?

Ө-рул нӱ ай биӱ ай donnecӱ ann рео ай буӱ ай
 лейр во айр leo? Азур о'ейиӱ Морӱа 'зур уубайт: Ann
 тpaдo мoрi coммeинуйӱ an иӱӱ ай на брейтeамӱайб, oиr м
 тоиз ре don cean ooiб le бeйт anna руйоe лейр ann ap-
 cпuинне n-epиion? No le бeйт anna реapeaдo лейр реapoa
 ай бpиuiteиe n ullaдo? Ppeдзайр Eoдaйo: Coммeинуйӱ an
 иӱӱ, азур oрoуйӱ ре: Зур буӱ paдoтaр an брейтeамӱ: Oo
 тaбaйтe cluaр зo capoтo лueт a puilleann olӱ, oо eipteaдt
 зo cluaртиз, азур oо лeйзeадo ap apтo poдa мoллa на n-
 oлизe? Ниoейpиn, буӱ мaйтe мa m-биoeanн cean oe на
 брейтeамӱайб ай лaдaр le ceipte минузaдo азур cialluzadо
 ма тaйpтуйзeann, aдt зo пeapиbтa ни eipocad a лaиnн ann
 paн Cpиинне тpaдt злaдapeар cunтoар на лaиn.

Oe бpиӱз pиn Cpиeтo ма реapeann на тpи брейтeамӱиnа a
 айнмeocad an иӱӱ ай бpиuiteиe лейр ap рео puaр? Азур
 oо би маpи pиn. Ann pиn уубайтe an иӱӱ: Cpиeтo ма лeйз-
 paтo an apобрейтeамӱ poдa ай мoллaйб n-oлизe n-epиion ap
 apтo? Азур oо лeйз Морӱа на poдa. Азур уубайтe Eoд-
 aйo: Cpиeтo ир ай либ, an злaдapeйo муйo на нaoi oлизe
 n-epиion маpи oлизe n-ulladо? Азур pиoрppeдзpaдoар: ир
 ай линн, бpиeадo маpи pиn. Азур уубайтe Eoдaйo: Cpиeтo ма
 реapeann на брейтeамӱнтaйр ann реo coи мaйтe лейр ann
 Taбaйтeдa? азур уубapaдoар: Ceадo, бpиeадo, бpиeадo.

Азур уубайтe Eoдaйo: Cpиeтo ма m-биoeanн cleaдtеamӱ
 o-Taпapтeаdӱ айгинн coи мaйтe? Ppeдзайр uile: Ceадo, бpи-
 eадo, бpиeадo. Азур уубайтe Eoдaйo: Лeйзтeар ap apтo

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

Ճչւր յ'ճւրիւր ճն թից տօ նա Եւրօրիւրիւի: Ճլաօրիւր ճր ճրօ:
 Տեարեան ճօնօւրե ճր Երրիւրե n-Սլլաօ ճից յարեճօ ճ ճեարտ
 ճչւր ճ ճօմէրօմ? Ճչւր թի թաւի ճօն ճիւտ 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 ճրօբրեճեճն, ճնօր ճօ թիւրթար ճն
 ճիւտ ճն թից ճն թիցեճտ' n-Սլլաօ. ճւր թե յ'ճաճ ճր թեար-
 ճար ճօ տաճարթաօ թե ճ ճրե ճր ճիօն օճարի նա թար-օլլաւն,
 ճչւր ճր Սեւի, ճօ ճօմթեարտեճար թե թրիօնր նա տ-ճօր
 օճ, ճչւր ճօ ճարթարի ճն ճլաարաւի Լեյցեան նա n-եճն,
 ճչւր նա Ե-թրիւր.

Ճար թեօ թրալլ Եօճարի ճր ճր ճօ ճաճարթա, օր թիւ
 ճիւտ Լեյ թար-օլլաւն տ-Տեճարտ տօ ճար ճր թն.

Ճն թրաճ թեօ Եի նա թարթա-օլլաւն ճրօճնարճտ, ճճտ թի
 ճարի նա օլլաւն ճրթեճ ճնրաւի ճօ թօլ. ճա թօճ ճչւր
 թիւճարե ճր թար Երրիօն. Տարալեան ճրօմից ճն թլից
 նա ճարտ, ճ ճնրն ճարթարտ ճ ճօրան, ճն թրիւր ճից թարթ-
 ճաօ ճ ճօր ճեթեճա. ճր ճիցեճտ տօ Եճալ ճրթեճ ճն ճ
 ճեճ ճարթիւտ, (թ. թ. Լսլ 1) ճլար Եօճարի ճր ճարի ճօ Սոն
 Տօբրե.

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

Ἄγυρ βῖ ἀμῖαρ ἀρῖ μέιν η-Ἀρομῖς μα γαιβ γε ὀλιρ-
 εαυὰ ἄ μιον ἔαβαρτ τοῖβ μοιῖν τιζεαὲτ να η-Ἀροόρυννε
 λε να ἔελε ἀρῖ ἔαβαρτᾶ ἄγυρ τρεαότεαὸ ἀρῖ ἀν ἔερτ ὀαρ
 ελεαότεαῖν ὀ-περοῖρ ἄο γαοῖραιο μῖςτε Μυῖαιν ἄγυρ ἄαλεν
 ἄο ὀλέ ὀε? ἄλοῖο γε Ἀροφειρ ἄγυρ μῖρε Νεαρταν ἀιγε,
 ἄγυρ η-ὀειρ ἰομοα ρόελα, ὀυβαρτ Ἀρομῖς: Ἀτα βαδαιν
 ἄγυρ ὀα μοῖα μο γαῖα λε να τ-αοροῖς ἄ βειῖ ἄαν κυρᾶμοε
 ὀμῖς ρῖν ἄλοῖο γε να ὀλλαιῖν ἀιγε ἄγυρ ὀ'αῖτιν γε τοῖβ
 ἀις μαὸ: ἄλοῖο ἀν τ-αοροῖς ἀιγαῖβ ρειν, ἄγυρ λεᾶς γε
 ἀμαὲ ὀ ταιῖν ἀν Ἀρομῖς, ναοῖ μιον ὀο να ὀλλαιῖναιβ ἄγυρ
 ναοῖ μιον κομῖονναν ὀο να ὀγαιῖβ. Κοῖν λυαὲ ἄγυρ ἔαῖο
 ἀμαὲ νυαὸεαὲτ να νεῖτεαὸ ρεο ἔαμῖο ελαν να ταιῖν ἀν
 ρ'λυαῖτιβ ἄο μῖρ-ὀλλαιῖν, οῖρ νῖς ἄο ὀ-τι'η τρεαὲ ρεο βῖ ὀγ-
 ἀνα ἄαλεν ἄαν κυρᾶμ ἄγυρ ρόγλυμ, ἀν ἄαλεν ἄο εῖντε
 ρεαρειν ἀροόειν να ἄ-εῖομτεαρ, μαρῖ ἀν βαρῖ ἀν Μυ-
 ῖαιν, ηο ἀν οῖοε ἀν ταιῖν η-ἄλλαιῖν.

Ἀνῖρα να λαεῖβ ρεο, κυρ ρεαρῖγαιρ ρόαλ τεαότορειαῖτα
 ὀ Ὀυν Σοβερκε ἄο Ἀρομῖς ὀε ἄμοῖαριταῖβ ἄ-εῖομτεαρ η-
 ἄλλαιῖν ἀρ ἔιον να εαρῖαιβ ἄγυρ ἰοβαρταῖβ η-βαδαι.

Ἀετ ὀ'αῖτιν Εοόαιό ὀο ἄο κυρῖγαιρ γε ἀν κυρ, νῖς
 ἄο ρῖλλῖαιρ γε ρειν ἄο ὀ-τι Ὀυν Σοβερκε.

Ἀτα ἄδὸ τεαῖγᾶ ἄα μοῖαὸ ρεαρῖγαιρ, οῖρ μῖγαῖλεανν γε
 λε ρῖρῖνε, εαῖνα, εεαρτ ἄγυρ τρεαῖρῖ; μαρῖεανν Ἀρομῖς

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

ΑΝ ὍΔΑΡΑ ΚΑΙΒΙΘΙΛ.

Ανοιρ ἑαυὸ ἢα τεαὸτοιμὸτε οεαζτάρρουῖτε ἀμαὸ ρυῖο
υἰλε Ερμιορ λε λιττιμὸς αιζ ραὸ: Κυρηντεαρ ἢα ριζτε, ἢα
ρρῖονηαῖτε, ἢα σιρρῖ, ἢα ολλὰνν ἀζυρ τρεαδαονα ἀν ροβαῖλ
αρ κοῖμαρ Αρρομῖζ ἀνν ἀρρορεοῖμαὸ ὁ-Τεαὸμορ αιρ Ἐδαρῆα
ἢη τρὰτ βερὸεαρ ἢα τεῖντε αιρ λαρὰὸ αιρ ἀρροβῖνν ἢ-Ερμιορ.
Αιρ ἀν λα ζεαλτα ἑανῖο ἀν τ-Αρροκυρῖννε λε ἢα ἑεῖλε, ἀζυρ
ὄειρῖζ Αρρομῖζ ἀννα σεαρτελατὰρ ἀζυρ οὐβαιρτ: ἢ-ὄειρ ἢαοῖ
λαεῖθ ἀν ζῖρῖνν ἀτα ροὸαῖ αιζ Αρρομῖζ ἃ βαινεαρ λε κλυαρ
ἢα ἢ-Αρροκυρῖννε οε ρειρ μυρ-ολλὰν ὁ-Τεαὸμορ.

Κοῖν ἢατ ζυρ κρῖοὸννῖζ Αρρομῖζ ἃ κοῖμαὸ ζλαοῖθ ἢα
bul ροῖμὸτε ἀμαὸ: Σεαρεανν οὐνε τεαὸτοιμειὰτὰ οἴν Ρῖρῖ-
νεατ ἀμυῖζ λε καρῖοτ ἀνν ἀζαῖθ ἀν Ὅδαοαν.

Αζυρ ρρεαζαιρ Αρρῖμῖζ: Ρῖαρρῖμῖζῖθ, ἀρ κλυῖνν ἀν Ὅδα-
οαν ροὸλα ἢα ἑαρῖοτε ἃ ταβαιρεανν ἀν Ρῖρῖνεατ ἀννα ἢ-
ἀζαῖθ? Ρρεαζρῖαοαρ: ἢῖ ρεαὸ, ἢορ ἑαυῖλεαὸ.

Αζυρ ὄαιτῖν Θεοαῖθ Αρρομῖζ: οευνρῖαῖο ρεαρ ο Ζεῖντιρ
αρῖαρ ἀνν ἢ-βοταναῖθ ἀν ριζ ρυῖζ ζο κυρτεαρ κυρῖννε λε
ρῖοαῖ ζο ὁ-τι Μειρτ ριζ Ἰλτοννμαὸτ. Αἢν ρῖν ἑαυὸ ἀν τ-
Αρροκυρῖννε ἀμαὸ, ἀζυρ ἀνν τρὰτὸ βῖ ρειὸτεαὸ ἢα Μορρῖερε
οευντα? Αιρ ἀν ἢαοῖμαὸ λα βῖ οορρῖα ἀν ἢ-Αρρορεοῖμαὸ
ρῖρζαῖλτε. Αζυρ αιρ ειρῖζ ὅο Αρρομῖζ ἀουβαιρτ ρε: ἃ ριζτε,

Δεξυρ Δ Αποτυραιζ η-Θημιον Ο'η τραε νεϊζναιζ το βι 'η
 Αποεφωιννε ανη γεο λε να εελε, εφωι μιρε Εοεαιε Απομιζ
 μυρολλαμ υ-Τεεεμορι αιη βυη ζο νεαριβεα 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
 βαλαμειαε, ευζ με υοιβ οα ναοι ηιον, (ρ. ρ. ναοι ηιον το
 να ολλαμ αναιβ, δεξυρ ναοι ηιον το να οζαναιβ) αιη μο αον
 φοεαλ ρειη, ηυιζ ζο τιεεφαιε αν Αρηφωιννε λε να εελε.
 Ουε αιλ ηιου ανοιρ μα υλιρτεοεαιε αν υλιζε ε? Αιη αν
 τ-αεβαρ ριη, ερηυο μα ρεαρεαν ηιονηα η-ολλαμ δεξυρ ηιον
 να τ-αοροζ ζο μυρ-ολλαμ υ-Τεεεμορι? Αετ λε ριη υ-ειηυζ
 ηιζ Ξααλεη δεξυρ ουβαρη: Οειη Ροιτεαρεε ηιζ Ξααλεη:
 β-φουλ αον φοεαλ αιζ Εοεαιε Απομιζ νε ηιον να ζ-ερωμφεαη
 αιη ταλαμ αν Απομιζ?

Ρηεαζαιη Εοεαιε: β-φουλ. Αετ μα τα ηυο Δ εειηε αιζ
 Ροιτεαρεε ηιζ Ξααλεη Δ βαιηεαη λειη αν ευιρ, Δ ηαε, ατα
 ελυαρ η-Εοεαιε ηειε λε ειρτεαετ, δεξυρ μαη αν εευοηα βειε
 Δ εεαηζα ζα ρηεαζηαε.

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

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

Ταη να ηειτε γεο, εοιζ Εοεαιε Απομιζ Εεαη ηιζ Μυ-
 ηαιη, δεξυρ Ροιτεαρεε 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-Αροδρμιννε λε Νεαρταν,
 δεξυρ οο βι λυαδζαιρ δεξυρ βροιο μορ αιρ ρριοραο η-Εοδαο
 η-Αρομυζ ο Αροδρμ αν κομλυαδοορ ριν. Δετ ανη τραδω
 τολλ βιοραημνηοε εροιοε η-Εοδαο αν τρατ ειο ρεμαζαδ
 Μυμδαιη δεξυρ οιομεαρ ζααλεη ραοι οβαρ ηα η-ολλαμ.
 Δεξυρ αιρ ριλλεαδ οο Αρομυζ ζο Τεαδμορ ουβαρε ρε λιομρα:
 Νεαρταν: Ιρ οοευρ ανλαζ ατα δεζαη ανη ζααλεη ρεαδ
 εαδωη ανη Μυμδαιη.

Ανορ αν τρατ βι 'η Αροδρμιννε λε να εελε αιρ ανη α
 Αρορεομραδ ο-Τεαδμορ, οο ζλαοιο να βυρρομνηοε ταοβ ρτιζ
 δεξυρ ταοβ μυζ: Α ρεαρεανη ρεαρδαροιοε ο ζειντιρ δεξυρ
 υρδαι ο υλτονημαετ αιρ Ταδαρεα? Δεξυρ ρρεαζραοαρ: ρεαδ-
 δεξυρ ουβαρε Αρομυζ: λειζ αρτεαδ ιαο. Ανη ριν ρεαρ αν
 ριρζνεατ ρεαρδαροιοε αρ κοιννε αν μυζ, δεξυρ ρεο ουβαρε:
 Οιοεανη αν μυζ ρεαταη ρεαρ ο ζειντιρ μαρ οειρ ελαη η-
 ΕΚ, δεξυρ ρεο οειρ ρεαταη: Τειθεανη αν Οαηαηαη αμαδ αιζ
 ιμυρε μαρ ζιορμιαη αιρ ευαδ λε ηιομορκα λε η-ιτε α ρυιζε-
 ανη ρε αρ ρζιεβοιλ η-Αρομυζ, τειθεανη ρε αρ α ευημαετα
 ζαη ρμιαη ζαη μαρδαδ. Τα'η Οαηαηαη ραοζαλαδ ευοτρωη ο
 εαηλαδ ζυρ ραορμυζ υλλαδ ιαη ο Αροδρμ αιρ ροη "Stancel-
 ροηη" ηοδ οο βι αρ οββα-ρα α ρυζ αρ δερεαδα ο να λυηζ-
 ρορμιαη α εαηηε ο'η οωμιαη ριορ. Αν οεαρβμειμυζ εινεριν
 β-φοολα αν εαοι οο βι αρ η-δερεαδα αιζ κομζμωη λε βυρ
 δερεαδαηβ λε ζηοτυζαδ αν Σε ρεο? Ο ρεαηβ να η-Οαηαηαη?
 Κομμειηεανη αν Οαηαηαη αιρ αν ζημωη α μυζνε μυο ανη.

Δ ν-αζαϊό, ταιζεαό ναό κομμενεααν αιρηι β-φοολα αι αν-
μαϊτεαρ ηηνηεαη τοιβ?

Τα 'ν Οαηααη τοεηαό ηυα αζυρ τοι τρηό αι ταλαη-
ζαό ααοι αι ηυό αιλ leo, αζυρ ηεοληηζ ηιασ αφ άιοη αι.
η-αιρηζι β αζυρ μα βαααν αι τοαοιηε ιασ, τυηαιρηεαη αι.
τοαοιηε λε φοιρηεαητ. Αηηε ναό β-ηυιλ αεαη ο ζηαιτοιλ αηοιη-
ηηηηε λαη τοε ζοιηταιβ? Αζυρ τρηαό αιρηεαη αι τοιοι ζο το-
αιηητ α ηηζ ηι άηυαηη ηιασ αεασ το'η τεαότοιηε α βειό-
ταιζεαότ αηη αιαε λειη. Ιη αιη αιη αόβαη ηεο αταιηηα ηεα-
ταη ηεαη ο φοολα αιη ηεαηεαό αιη αιη ταλαη ηεο, λε τοεη-
αό αι τοιοι αηη αζαϊό αιη ευζόαηητ, αζυρ λε ειητεαότ λε φοό-
λαιβ η-βηεϊτεαηημαη αι ηηζ. Αζυρ τουβαηητ Αηοηηζ: Τοεη-
ηαο ηηαιλ ηα η-Οαηααη ηηεαζηαό το αι τοιοι.

Αζυρ αιη ηεαηεαό ηυαη το Οηλαό ηηαιλ ηα η-Οαηααη,
άηυ ηε ηηεαζηαό ηεαηηαό μαη ηεο: Αη ηεοσ ζο ζλαόηαο.
αιη Οαηααη τοιηε ηο ημαότ ο α άηαιλ? Αη βααηασ αιη.
Cloven ηο ηοηηηαηιθε ηα η-Οαηααη ο ηηηητ αφ άιοη αιη-
ηηιβ ηα ταλαηηαη? Αηη αιηοάηηαό το'η Οαηααη ηα φοόλα.
ηεο, το'ειηηζ Αηοηηζ αζυρ τουβαηητ: Φοιλ α Οηλαό, αιη τρηαό
το βι ηηα η-ζολαη αιη ζηοόηυαό αιη ταλαη ηεο, ηι αιηη-
ηιασ ηηβ-ηε αηη η-βηηηο, ηηοη ηεηηηεαηηηηζ ηιασ ηηβηε?
Αηηε ναό ηαηοβ Ετεηηαλ ηηαη φοόλα Μαηαηηζ: Ηη ηυό αιλ.
λε αλοη ηβηη α βειό αηηα τρηαιλ αζυρ ηι ηηζεολαηη αφ
άιοη τρηαιλ ζο ηεο!

Τε βηηηζ ηηη αιη ηεοσ λε ηα Οαηααη α βειό ηεηηηεαη-
ηηη αιη ηηηοότ α άηηα ο τοι ηα ταλαηηαη ηεο? Φααα ηοηηη.

τιζεαὲτ να η-Ἰανααν ο ραοι μευραιβ η-Ἰααλ, ραα ροιη
 ιμτεαὲτ να Ἰααλ αφ ἔιον υιρζιβ βεανυιζτιβ αν Αφφειυειρ,
 ρεαὲ, αν τιαὲ α ριζνεαὲ υιλε ηυὲ, ναὲ ραιβ σεαρρηρηοι η
 ριρζνεαὲ ανη ραν ροολα ρεο? Αν Σε ἡλαοιυεαν ριβρε
 “Ἰανβα”, ριννε” Ερημον ἔι ριαο τρηνα ραν ταλαη ρεο ηυιζ
 ἡο ἔανιὲ αφ α ἔιον? Ναὲ ρυιζεαο ηιϋ αφυρ ιηγεηηυὲ ἔ-
 ροολα σεαο ριηυζαὲ ἡο ροζεαηρ αφ ηυὲτ να ταλημαν α ριοη-
 ηιαὲαηρ? Ἦε ἔηυζ ριη α Οηλαὲ αββαηρ ροὲλα ηΑηοηυιζ ανη
 ελυαρηιβ Ἰηηρ ανηορ ἡο η-βειὲ ρυιμηηεαρ τρηο υιλε Ερημον.

Αφυρ αφ τιζεαὲτ το Οηλαὲ ανη αιϋε αητοιη ρυιζεαὲτα
 υυβαηρ ρε αφ αφο ἡο ρεαρἡαὲ: Ἰα αβηοαο Οηλαὲ ροὲλα
 αν ηυζ αφ κοηαρ Ἰηηρ, ναὲ ρευο λειρ α ηαὲ: Αν τιαὲ
 α ἡλαϋ ἡβηρ αν βυαὲ ο η Ἰανααν λε σεαἡζ ἡ-Cloden, αφ
 ἡηοαυιζ ρε αν ταλαη υιλε ἡο λειρ? Αηηε ναὲ ἔ-ρηνι υλ-
 τονημαὲτ αφαιηηε υαρ αν αυιηἡαὲ? Ἰα αυηρηαιο ἡβηρ
 ἡεηρηεαηρ αφ αν Cloden, αφυρ ηα υεηρηαιο Cloden αρηοηο
 το Ἰανααν, αφυρ ηα υεηρηαιο αν Ἰανααν: αυιηυιζ το
 ἡαη α ἡβηρ, αρηυο ε αν ρηεαἡαὲ υεηρηαιο ἡβηρ? Ἦαρ
 ριη υυβαηρ Αηοηυιζ: ἡρ βυὲ ἡιβ υλτονημαὲτ υε ηειρ αυιη-
 ηαὲ Ἰαἡἡοηρηιουηηα βειὲ αν αυιηἡαὲ υο ραοη ἡαν αηρηαρ,
 αὲτ ηυὲηρηη ατα Οηλαὲ υεαρηβηειηυζαὲ ἡηρ βυὲ ε ρηιοὲτ
 η-Ἰολαη ηι ε αν Ἰανααν ατα ανοηρ ηυζαηλεαὲ ανη Ερημον
 ηαὲἡλαηρ?

Ἦυζ ηιϋ η-Ερημον ἡαη εαρηαηαιρ ἡο σεαρηεαρηιβ υλ-
 τονημαὲτ. Αφυρ ατα Τατλα αφ βεαν, κοηυεαὲτα αφ ἔρηυὲ

ve ingeinib b-fuola? 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-Ullaod agus
tubairt: Creud ma veunfeair veardimein ve cor ata veun-
ta, det fearoa ni trearneoaid Oanaan 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 triod talam na n- Oanaan.

Agus oo bi 'n cuir vearduigte mar rin.

Agus tubairt Arocuig: Tabairuigio 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 boe u-Tatla agus
maireadar ann, agus bi nuigte n-Ermon tabairt cuairt rgru-
ta triod 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 ariur ann aroreoirad, bi
na foela rcriobta air leabar na n-Aimrife agus air eirig
oo Arocuig toubairt: Creud ma leirgear na foela? agus bi
na foela rcriobta air polla na n-olige leirgte, 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
 rarrmaid vo bi riad. Air cmochnugad bi geataide n-Drufe-
 omrad u-Teadmor ururoge. Ann rin leann mi na morfeire-
 var clead team air lior Comortair na n-Eadtra, agus
 eamie treunfir migeudais o gad ball ve Ermon, agus
 iomra o'n voimair riad. Dis cen miora na n-euct air lior
 na Comortair vo mair Eodair Droim air Tabairta. Act
 air cmochnugad vo mi rin, o'ionnruide re tabairt minred
 vo na ollamhair agus na ogranair. Saoil cmoftair Saalen
 treablorra corrugad ruar ann agair Eodair Droim ga
 lioned innin Roiteardic miz Saalen agus pmonraidead na
 talman rin ann an-agair, act cuinguis Droim a cuir dis
 obrugad a g-comnruide air ron Ermon. Rigidleann feargair
 ann ullad ann air an miz, meuvuigeann an Saal go mor-
 mar da'n talam rairbir agus lan le arneir. Anoir an
 traic a cuair bad arted ra eis blaic (r. r. dobraon).
 gluar Eodair Droim air agair go u-ti Dun Soberce.
 Agus cuair re air cuair eair timcioll ullad, agus air
 rilead vo go Dun Soberce bi teadtoir ann ga rannint
 le litiruib dis mad: O'eug Cear miz Mumain; agus da
 uile cean ve rliocit lbreract amain failbe, dis cruinn-
 ugad le ceile na gairrad, agus da Roiteardic miz Saalen
 dis eirteact le gut Rodin, agus geallead comveactain vo
 le gnotugad caiteir migeacta Mumain. Ann traic bi'n
 nuaduireact rin cradugad n-Eodair Droim, oir duhairt:

Ἰὶ ἀνοῦιλ ἀγαμ ζο m-βεῖὸ γε μαῶστε ἀνν γαν τριάτ ἀ τα
 τιζεάτ: ἀνν εὐαρτεαντ εἰοιν na τάλμαν: Σὺρ μαῖβ ροζ
 ἀγυρ γυαίμνεαρ τριὸ Ἐρμιον ἀιρ γαο μῖγαίλτε n-εοῦαῖὸ
 ἀρομῖζ mic n-ER. Σαοιλ εοῦαῖὸ μαῦραῖὸ γε ζο Μυμάιν
 ἀννογ ζο λαβροῦαὸ le πρῖονγαιῖβ Ἰβερ, ἀτ οὐβαίρε γε:
 Ἰιορ ζῆλοῖθεαοαρ ἀιρ κομάιρε n-εοῦαῖὸ, ἀγυρ nι ἔ-φυιλ
 ροῦαῖ ὅε λειτίθε κυρ ἀνν τρεάτ na n-ολίγε; no ἀνν τυρ-
 μογ ὁ-τὰνα'ρτεάτ, nι ἔ-φυιλ ἀον οεο τοῖρμεαρζυζαὸ ζῆνοῖμ-
 ἀρῆα mac Ἰβερ.

ἀγυρ γεῦε, ἀν τριάτ ὅο Ἰι γε λευρμυνεαὸ na νεῖτε
 γεο, ἐανῖε κυρμαὸ οεαζτάρρουῖζ ο φαίλβε mac Μαρεαῖζ,
 οεαριβραῖαρ Νοῖο ἀγυρ Cειρ ἀιζε, ἀγυρ γεο ἰαὸ na ροῦα
 ἀ ἐυζ ἀν τεατοῖρε λειρ: Τα πρῖονγαιῖθε Ἰβερ ἀιζ ζῆλοῖε
 na ζαιρῖοῦε le na ἐεἰλε ἀνν μῖγεάτ Μυμάιν, ἀγυρ τα
 Ροῖτεαράτ μῖζ Ἰααλεν ἀιζ κοῖζῆνοῖμ Ροαλ. Cιὸ ζο ἔ-φυιλ
 γρειρ ἀγυρ οεαρτ ἀιζ φαίλβε le οαῖτοῖρ μῖγεάττα ἀ ἀταρ,
 Ἰὸειρρῖν nι ζλαῦραὸ 1 le λαῖμ λαῖοῖρ. Ἰὶ'n λειζεανν ἀ
 Ἰμῖν γε ο εοῦαῖὸ βυνταῖρτεάτ ὅο, ἀιρ ἀν τ-αὸῦαρ ρῖν ζῆαὸ-
 υῖζ εανν γε ἀν ροῖτῶαινε. Μα ἀβροῦαὸ εοῦαῖὸ le Ροῖτεα-
 ράτ: Φοῖλ ἀ Ροῖτεαράτ λειζ le πρῖονγαιῖβ Ἰβερ ἀγυρ ἰῆ
 ἀγυρ ὑραῖλ ἰβ Μυμάιν ἀ Ἰοζαὸ ἀν τε μῖγαῖλεοῦαῖὸ ἀρ ἐῖον
 Μυμάιν; λειζ λειρ ἀν ελαοεαῖμ ἀγυρ ἀν λυβ ἀγυρ ἀν ορῶν-
 τυβαλ ἀ βεῖτ ἐροῦαῖζτε ἀιρ ταὸῦ m-βοῦ na ζαιρμαὸ.

Μαρ ρῖν βεῖὸ ροζ ἀγυρ γυαίμνεαρ ἀιρ τάλαν n-Ἐρμιον.
 ἀγυρ ἐυρ ἀν μῖζ ροῦαῖ ἀγαμρα νεαρταν ἀγυρ ἐυαῖὸ me
 ἀιζε, ἀγυρ Ἰι βρῖοο ἀιζ ροῖλρζαὸ ἀ ζῆνυρ ἀνυρ ὅο λειζ

re dom foela teátoimear b-failbe. So mué larnaimarac,
 triall droimz agus a éata comluadóiri zo Teacmor. Agus
 do bi na pmonraide Ruadóruide agus Rof agus mire Near-
 tan aig comveadain leir. O'fann Eocáio droimz da laete
 air tábarra, agus mar bi re uul anáice le bhuiteine
 Šaalen cuailuiz re zo raib Roitearac aig bočanaib n-Don
 Cimir Almuin, agus éuáio re ann. Agus labairuiz re le
 muž Šaalen, agus zeall Roitearac do air a fočal zeallta,
 nac macraio na comlainn amac ar talam Šaalen. Ann rin-
 reuib droimz ličtirača zo pmonraib Iber, ruo iao na
 foela: Ouc a éamé guč zo u-ti cluar n-Eocáio muž Ullao
 aig raó: O'euz Cear mac Marčaiž, muž Mumain, agus ata
 na žairciúe aig cnuinnužad éart anna cimcioll na ž-cean-
 rear, cnaóuizeann re cnoiúe n-Eocáio zo ruar Cear bar;
 ata Mumain aig caoinead e, an n-veunraio rib dimir an
 guil agus caointe ruo an talam niof rađa le imir na
 pmonraidead? Anoir an trac ta ulize agus turmor com-
 vaingeanra ann Erimon, a cailraio mic Iber a éiall uš-
 vairař agus dročime? Ma ta mar rin ražrao Eocáio muž
 Ullao a éaitoir mužeadta, annor zo zeabruizead cean vaóib
 mo aic, ma beiread rin rož zo Erimon. Cneuo ma rožann
 pmonraide Iber agus le agus cimiri Mumain an te muž-
 leočar var ulize agus turmor? Žuibeann Eocáio muž Ul-
 lao an cinealtař reo o a vearbpačaraib, mar iarruizeann
 vearbpačari o a řeapčbpačari a řarčoił. Čari reo biúeao
 rior cinte ažaib zo b-puil mein Roitearac muž Šaalen

εαδον μαρι mein n-εοδαίό μιζ υλλάδ αιρ αν ρυο ρεο.

Cuiri εοδαίό να ροελα ρεο le lam a τεαδτοιμιθεαδ ζο' να ρμιονραιβ, αετ le lam 'ο-τεαδτοιμε b-φαιλβε cuiri ρε να ροελα ceutona, αζυρ αιρ coiρ αν ροιλλ, ρεμοδ ρε: Δτα-εριοθε n-εοδαίό 'ολυιγτε le φαιλβε αζυρ a cuiri.

Οο ζλαε ρμιονραιθε lberi, κομιαρλε n-εοδαίό, αζυρ ο'ραν να ζαιραιοθε ανη βοεαραιβ a κομνυιό e, αζυρ bi να ρμιον-ραιθε αζυρ να ειρριρ αιγ ερμιννουζαδ αιρ bρμυιτεινε (εnoc να τειμε), αζυρ ροζαοαρ φαιλβε ανηα μιζ αρ ειον μιζεαετα μιμδαιη. Αν τριαε ρεο ουδαρητ ηεαρηταν le εοδαίό Δρηομιζ: Μα ιηηρεοδαο αν μιζ ουμρα ηεαρηταν ροελα ρμιονραιθεαδ lberi ανηορ ζο ρεμοδφαιό με ιαο αιρ λεαδαρ να n-Διμρηε, αιρ ρον ρευερρηε n-Δρηόρμυινηε ο-Τεαδμορ αιρ εδαρηετα? Δετ ρρεαζαιρ αν μιζ: Ηι ρεαδ, οιρ ηαε ειαλλυιγεανη τυ, ζυρ ραιβ να ροελα υο ροελα n-εοδαίό μιζ υλλάδ, αετ ηι ροελα n-εοδαίό Δρηομιζ, Αν ηυαιρ οο ρεμοδεαρ να ηειτε ρεο αιρ λεαδαρ να n-Διμρηε υλλάδ—οειρηαιό τυ——.

Αζυρ ουδαρηε εοδαίό le ηεαρηταν: ζο m-βειό ρμιον-ραιθε lberi ρυηταιζ μαρι οο bi ceυοζειη m-bile 'η ζολαη! Οο ηαιρ Δρηομιζ ανη Τεαδμορ, αζυρ cuiri ρε λεατηυζαδ le bρμυιζ αν μιζ, τηι ρεομηραδ μοιρ αζυρ τηι ρεομηραδ ηιζ.

ζο μιηιε τυγεανη ρε cuariε ζο μηρ-ολλαη, οιρ ατα ζηαδ αιγε αιρ αν ε-αοροζ, ειρηεανη ρε leo αζυρ ταδαρηαεανη ρε λειζεαν υοιθ——. Αιρ τιζεαετ οο θααλ αρτεαε ανη τηεαρ ριον ο'α ειζ ιαρηζιε (ρ. ρ. ιυλ 1), τημλλ εοδαίό Δρηομιζ. λειρ a εαετα κομυεαεταζ ζο Ουη Soberce. Αζυρ φιαρρηυιζ ρε-

'ooe Feargair ma rchuireis fe cuir na g-Cromtear a f'ait?
 Agus fneagair Feargair: cuailuis me gur buó gneadac
 'oo'n Carneac a beic uil eart aig iarpeac iobairt aig
 glaoic bhonnar m-baal ohréaib, agus aig bhuictugac car-
 oio go b-fuil na cromteara aig glacac aca fein muon na
 talman aig maó: Naó mairéann ribre amearg an Saal?
 Naó b-fuil a boéana fuargailgte uaoib? Naó b-fuil a
 élar-boro meó uaoib, creuo a cairtuigeann uaib? Air an
 taob eile aca'n Saal veunac caroio go b-fuil na cromtear
 bagairt faitéiof ohréaib le riantuir na uioé-rpiorac, air
 a éug baal comáca uoib.

Mar gheall air rin ni folam iméigeann na carnaig. Acé
 'oe na neicib feo ni b-fuil don focal maógte ar aro, acé
 amain go ciun o beul go cluar, oir aca faitéiof air an
 Saal moim na cromtearaib. Niof fuioe uobairt Feargair:
 Ta rior agam go b-fuil na cromteara a cuir eart a beaca
 le ceanfearaib agus treabaois na pobal ann leirg agus
 rog, trac mairéann na carnaig leir an Saal an aro,
 agus aroig. Air ball éuaio teacéioime veagtapruioe am-
 ac air fuio uillac ga maó: Cpuinnfeair na rpionraioe, na
 cinrip, na ollaim, treabaois an pobal agus na bheic-
 eaimna air bhuicéime ar comar an riu gan mall, agus éug
 na teacéioime litpíeaca oo gac ceanfeair aig maó: Toig
 leat cean uena cromtearaib agus cean uena carnaib ar
 oo éana'rtac le beic air laéar air bhuicéime an trac

сривнеар ан сривне тарт тимчиолл ан миз. Com luat ir
 bi an Cpuinne anna ruide, o'eiriz miz

Еооаю азур сувайт: А б-фуил на сромтеара ай ан
 бривитеине? азур фреазай не булроиме: Ата риао ай
 латар азур сувайт миз Еооаю: Биоеао на ррионгаюе,
 азур на сирфй айз реареоо ай мо лам оеар, азур на
 оллайм азур на треабаона айз реарао ай мо лам cle,
 ает биеао на сромтеара айз реарао ар соинне ан Сривне,
 азур глαιοо ан миз на тпй бривеамна аннаце лейз феин,
 азур айз алугао а гут сувайт ре: Танис роал го феар-
 гай а та 'нна руиде аннаит миз анн уллао, азур о а
 беул-ра го о-ти cluar n-Еооаю, айз мао: Го б-фуил на
 сромфеар глαιοо оиб феин уиле мион на талман го леур,
 а би мионте ай рон на раои-саят го юмлан. азур ан рин
 айз мунео на сарнаиз го яррраро риао юбарта о'н робал
 оо баал? Тоигеанн риао на юбарта рео leo мап а суро
 феин. Среус ма лаброеао ан т-аросрмомфеар а фюр но а
 айрюр ое на пейиб рео?

То оеар ан аросрмомфеар ай ан соичривне, азур ай
 на сромтеарайб аюир ай ан таоб рео ай балл ай ан
 таоб еиле ает миор фреазай ре роал. азур айрлабай ан
 миз на роала сеуона. n-оер тамал беуг, айз еирз а гут,
 сувайт ан т-аросрмомфеар: Ма cluirfayo ан т-аросрмом-
 теар, о сиа'н сарнаиз аса, а танис ан сарою го cluar
 феаргай ан ррионга. ает фреазай Еооаю ан миз оо:
 Ни б-фуил фюр азам ай аймм ан рпй, ает б-пейоир ма

բարբառն րիտո ան թեօ ար լաճար ջօ ճեոեօճօ քարճար
 րտօ? Աջար յ'իմեյճ քարճար ար քար քտօ օօիօնօ յօ
 քրօմքար ասար ջօօարեճ ջօ սիլե; ճէ ջօ յարեճտա յօր
 ճիօ թե ճճարօ ճօնօսիլե ճճա քսօ լար լար, ճար յ'իօնքարօ
 յօ քարքար քրիստիսճօ ջարեճօ ճր արօ, ճէ քի յօ քրօմքար
 ճիճ օսնճ ար ան տալան. Ան քի քար յիճ քօճարօ ան քար
 թեօ: քիճն յիօն յեճն տալանա քօքար ճիճ ան քարճիճ, քիճն
 ջարք քօքար րիտօ քարճիլե ճ քարճա? ճէ քի րիտօ սիլե ջօ
 լար ճիճ քարեճ անճ տօր.

Ար քիլ տարք ան տօքրօմքար: Ան քի քար քար
 ան յօ լե յալ, յե քիճ քի յի քար ջօ քարեճքար
 քարճիլե ճր քար ան քար? Ատարք յիճ քօճարօ: Իր յօ
 քարանալ քի քօքար ան քարքար անօր յարօ լե քարճօ
 յարճօ; լար քի յ'արքիլ թե յօ քարլան յօքար ճիճ քիճ
 ճ յարճա լար քար յօքար յօքար, ճար քար քար
 յօքարքար. Եր յօքար քի յօ քար լարք. Ան քի
 յ'արքիլ ան յիճ: լար ջար քարճա յօքար, ճար յօ քի
 քար քի.

Իր քի տարք ան յիճ: Արքար. քար լար յօ յօ
 քարքար ջարք, ճար լար յօ յօքարքար յօքար լարք
 ան յօ քարքար. Ան քի ջարճօ յօ քարքար ճար ջօ
 քար: ճ քարքար քարեճ ար քարքար յօքար ճիճ քար
 քար ճ քար? ճէ յի քարքար քարքար.

Ան քի քի ջարճ ան քարքար քար, ճար յ'իմեյճ
 րիտօ քար լե քօճարօ ճար ան քար ճ քի քարքար քար
 ար ան քարքար ջօ յօ քարքար, ճէ յի քար քար ան
 քարքար քար.

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 50 éuaid
 baal arteaé anna tíg Ciuinugaó (r. r. Seacmí).

An trác rin triall re 50 Teacmor. agus éanic failbe
 agus Roitearcá doirion 50 Teacmor. Bí uil aig failbe
 míf Eocáid do feúfint; mar geall air rin éanic re trió
 boéanaib míf Sadaen annor 50 tiocfaid 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 éiona le donóuine a mugaó o'n gairce; b-feoir air
 a fon 50 m-beid Roitearcá aig clonaó o na éiomtearaid
 50 na ollamainib?

Cuidéadar 50 minic air cuairt 50 Mur n-ollam, n
 labair na ollam de madaó na g-éiomtear de b míf 50
 raib Roitearcá an míf air laéar. O'fann failbe agus
 Roitearcá ann Teacmor air raod miora, agus luideadar
 annra reómraó do cuir Eocáid le Teacmor air Tabairta. Air
 mul éaig an aruenuic ní b-fuil folac an boit a raic trác
 tuiteann an fearain, agus reideann an gaot. Nídeirrin
 nior mífne Eocáid comnuide raos Teacmor, oir uobairt re:
 Ní beid Eocáid aóbar tnuic ann inéinn a úearbriacárac an
 trác o'imtíg baal arteaé ra éac Sgic (r. r. IUN 1), o'fll
 Eocáid 50 Dun Soberce.

Fiarhuig re de feargair annóis na éiomtearaid, agus

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

Ευιρτεαρ ευρηαιθε νεαζταρρυιθε αμαεο τριο υλλαο, αιζ
 ριαο: Ερυινηφεαρ αν Κομειρυινη αιρ θρυιτεινε η-υλλαο αν
 τριαε ραεραρ βααλ ανηο-τρεαρ ρεομιαο Μεαρ (ρ. ρ. Αυγουρτ)
 θυοεαο να εριμτεαρια αιρ αν θρυιτεινε κομ μαιε. Αιζ
 ρυιρεαε αν τριαε υο βι εοεαιο ουλ εαρε τριο υλλαο, αζυρ
 αιζ ιοε αρ οριερε αν ριζ λυαε ριαεταναε ζαε τιραρ, νιορ
 ριζνε γε αετ αιραρ τρι λαεεαο ανη ζαε αιε, ανη ριν βι εαεα
 ρριεαλοιριθεαο τοιζεαο α βοεαηα αζυρ α ερυρεαν λεο ζο ο-τι
 αιε ειλε. Μαη αν εευοηα τρεαρνυιζ γε αρτεαεο ζο ζειντιρ λε
 ευαιρε α εαβαιρε οο ταεα μαεαιρ ο-ταεα, αζυρ βι α εαεα
 κομλυαουαρ αιζ ιομειρι ιομοα θρονηταρ λεο, λε ταβαιρε υι.

Οο εαριλαο αιρ αν τιραρ ρεο ζο ουβαιρε ριζ εοεαιο λε
 νεαρηαν: Οειρ να ολλαιη ζο β-φυιλ αιρηιορ υιομιαραε,
 ερευο μα ρερυιτοφεαρ αν ευιρ νιορ ζευρια ανηραν ρκοιλ?
 Οηρ ραοιλιμ-ρα ζο β-φυιλ αιρηιορ ρο-υμιαι, μαη ραμπλα
 ρευεο να φηρζνεαε? Αν τριαε ραοιλεανη υυιηε ζο β-φυιλ
 ριορ αιζε, αετ ζο βρευζαε, ριν ε αν τ-αη α τα γε υιομια-
 ρραε. Υιηε ηη αιρηιορ αετ βρευζριορ αεα μιοεεαυαε! Ουο
 μαιε ε μα μαιρηαιηηηνν ευο υε να ολλαιηαηαιβ αμιαρζ αν
 φηρζνεαε.

Αη τριαε ρεο αεα μειη Ροιτεαραε εαρηαεαεαε τα ανροζ
 αζυρ ραιεειορ ορηαιη μαη ζεαλλ αιρ κομζαιρ ευν να ζ-
 εριμτεαρ, οηρ αεα κομζαιρ τεαηζαη βρευζαηζ μαη τρευν

rrué na rleibe bhuíteann gá nio. Aih tabairt cuairt uo
 na rcoiltib, glac an miú luatgair moir faoi an gleur
 bheo ann a fuair fe iao. Anoir bi 'n coméruinne aih
 bhuíteine n-Ullao, agus na cromteara uile anna naice
 leir. Agus o'aitin miú Eocáio reapeo na cromteara ar
 coinne an coméruinne, agus uo bi mar rin. Ann rin aig
 eiriú a gúe, uobairt an miú: Nuair uo bimar ann feo an
 trác veigonaé le na ceile, cuailomar rreagrad an t-aro-
 cromtear, aig raó: Ni coir go labrocao na cromteara aih
 neitib a baineat le baal ar comar an coméruinne. Acé
 ma feuo leir an arocromtear uo raó gur breugac an ca-
 roio a cuailuig feargair anna n-agaid, ir mo baramail go
 veimín go abrocao an arocromtear e?; Fearr ir bearr,
 éanic focal agam ve cealg na g-cromtear, cia nof uo
 cuinguis raó uile carnaé a labair le feargair a m-baile
 ann aic a comnuide annor nac tabairraio riao nuire aih
 coir na g-cromtear. Uar go veimín ma cióim-ra cealg an
 t-arocromtear, nuoirrin com raóa ir nac b-fuil fe cwi-
 éuigte uar nof na n-olige caicimio e leigead éaric. Aih
 an adbar rin; glaoideo na bulroimide ann eirteacé
 na g-cromtear agus na uoaineo éaric ciomcioll an bhu-
 iteine Seapeann donneac aih bhuíteine aig iairneo a ceair?
 Acé moir rreagair donnuine. Iar rin o'aitin an miú: Leig
 ar aro leabar na n-Aimrime laeteo n-Arofear míc n-Og,
 ceanfear gáalag. Agus uo bi mar rin. Doubairt an miú
 aih.

Aca na ollaim ceitpe nuair naoi agus cean amain,
 acé aca cromteara agus carnaig n-Ullao tri nuair an
 meuo rin, r. r. ceuo agus caogao g-cromtear, agus ceuo

uile uaine áct áimáin na cionteára an níz, an tríd reo
 nion rill níz Eocáid go Teácmor ari Tábaréa, nuíz go
 nit báal tríd leat á tíg bíat (r. r. Aobraon).

AN TREAS CAIBTOIL.

Ari ceuo la Iarraigé (r. r. Iul 1) éuáid na teáctoimíde
 veáctappuíoé amác tríd Eriúon le litteireáid áiz náó:
 Cpuinnreari na ppioufaióe, na cinripi, na ollaim, treabáona
 'n pobail águr na breiteámana, ar coimari áromíz ann o-
 teácmor ari Tábaréa an tríd á bítear na teinte ari Iarad
 ari bari-binna Raé n-Eriúon. Tamal noiú la na cpiunnte
 ari Tábaréa, pió Eocáid reoiúad ann o-Teácmor óo Fail-
 be águr Roítearác. Ari á tábairt cuiread óo Failbe,
 uultuiz Failbe cum buióciop, áiz náó: Cuailuiz ppiou-
 faióe águr cinripi Muúain gur luióe me raii folliáiz o-
 Teácmor, an am veigonaé á bí me ann reo, águr ari
 rilleadó uom go.

Muúain riarruizeáoi uaim ma náé reoiu liom vo
 beit ann mo luióe raii mo bóáonaid uile tríd reara?
 Ari an t-áóbar rin——Nion reuo liom glácáó vo éui-
 readó.

Águr rreágar Eocáid: Ir piop óuit á Failbe——.
 Águr mári Eocáid anna bóáonaid éom maít. Anoiu ari
 tígeáct von ároépuinne le na éile, vo tárlad gur bpué-
 tuiz impur amác iou Cealtar ceanreari áib águr Dubar
 ceanreari n-Oiu. Ir mar reo ó'eimíz an clompor tuuiz riad
 áiz cuimlint cia áca á ruiófaió ann áit buó náice le
 cáioiu an níz.

Ḡlac ríad cuirleadó tmuise o na ceile, agus trialleasair amac go lior Comorair na n-Euict, go u-ti 'n ball ata le air n-uirge na buidámne, ann rin tmuise ríad go milledac lam le lam agus cor le cor, mar don ir oo bi ríad aig cleairib n-goile o na oige, air veireadó tuic Dubar ríar ann bar a leatdean foilgte le claream g-Cealtar.

Ann ceiremad la na cruinnite, fear mire Nearthan an t-ardollam ruar amearg na muictib agus pmonraib na talman, agus duobairt me: buo b-fearr le anam an ollam rog agus muaimnear, acó buo miam le anam an gairce gleo agus tmuise.

Tuic Dubar, acó ni b-fuil don ghoire anna bar, ni b-fuil aróeim no moicliu a tigeacó ar impur tuic agus oimear nac b-fuil uile mac an gairce comionnan? Ma b-fuil an t-ardmuig ar éion a deairbraib, ni e air fon a fliocó; ata uile ceanfeair n-ermon comionnan ann aróreomradó u-teacmor air tabairta. An glacrao ceanfeair a fuidecan moir fuirge no moir fuise o n muig mar buo maic leir, a beic anna bneiteam ann a cuir fein? Na bidead le maó aig iorfan a ticefeair ann air n-óidg, gur émoideamar agus gur filemar fuil air an t-adbar rin. De bmuig rin creua ma rcarffeair an t-euadó agus teilgfeair an crancair, le tairbaint an aic a glacrao gac ceanfeair, agus dar an tairbainead oo glacrao gac ceanfeair anoir agus fearoa go braó? buo rairmaid leir an t-ardmuinne focla Nearthan. Acó com luac gur cuailuig an t-ardcomteair gur maib an euadó le beic rgarmuigte air uiladair n-ardreomradó u-teacmor air tabairta, tamic re go u-ti arómuig agus duobairt: tamic focla go eadon gur rgariteair euadó na g-crancairte, le

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

Ναρ ιομείρρ Καρτάσ λιρραιλ ζο υ-τι'ν τσλαμ ρεο? Ναε:
 βαινεαρ ελεαρ ερσναιρτε λε βσσε? Ναε ρρεαρτολεσνν να
 ερσντεσρα α ρεαρβροζσντιόε αιρ λιρραιλ τεσάτορρε η-βσσε?
 Αηηε ναε ζλαε Αρριμζ αν τ-αριον σζυρ αν ριζβρατ αιρ λι-
 ρραιλ νεσάμσδ, ο λαμ αν αρσρσντεσρ? Ερευσ μα λαβρεσ-
 σάσ Αρριμζ λειρ αν Αρσέρρυννε: λειζισ εσάσν αρτεσά ανη
 ρεο λε λιρραιλ ανηορ ζο τελζεσερ ερσναιρ, υσ βειτ ταιρ-
 βαινε ριυόεσαν να ζ-σεσφειρ, σζυρ ζο ερρυννεσάιό ρε-
 ιοβαιρτε η-βσσε? σζυρ ζο η-βειό ερσναιρσάό αν ριζ σζυρ
 υ-Τεσάσμορ ιμαρ ριη αρ ρεο ρυαρ ζο βρατ ρεαρσά?

Ρρεσζαιρ Εσάσό: Ευαιλιζ μο ελυαρ ζο υειμην ρσλα-
 η-εσάσν, σέτ ηι βυό αιλ λε μο μειη α ειαλλ, ηι υειρ ριη
 μα βυό μιαν η-εσάσν ε σβρσάσ ριζ Εσάιό υσ ρσλα αρ
 σσμαρ αν Αρσέρρυννε α μαρσά. Λα'η να μσρσά υ'ειρμζ,
 Αρριμζ αρ σσμαρ αν Αρσέρρυννε σζυρ λεσζ ρε ροιμ ισρσν
 ρσλα η-εσάσν σζυρ ρεαρ ριζ ζσσλεη σζυρ υυβαιρτε: Ερευσ
 μα ρρεσζρσάσ Αρριμζ υσ ρσλαιβ η-εσάσν? Όσ'η εειρτε
 υσ υυβαιρτε Αρριμζ: Ηορ ζεαλλ με υσ Εσάσν ηιό αιρ βιτ
 σέτ σμσιν: ζο λαβρσάσ με α ρσλα αρ σσμαρ αν τ-Αρσ-
 έρρυννε. σέτ ο εαρλαό ζο ραιβ υιλε εεαν αιζ ιαρρεσά σζυρ
 αιζ ρσνυηγε βρειτεσάμνεαρ η-Αρριμζ, υυβαιρτε Εσάιό: Ερευσ
 μα υειρρσάμριρ σσμαρσά, σζυρ ζλαερσάμριρ σσμαρρλε? σέτ ζο
 ροιλ ζλαοιό ριασ σμαε αιρ βρειτεσάμνεαρ η-Αρριμζ. Ιαρ ριη
 λαβαιρ Εσάιό υε ρειρ αν ευρ μαρ ρεο: Τα ριορ σζαιβ ζυρ-
 βυό λειρ αν βαρσ αν ελαρρσά. ζυρ βυό 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 κυριαμ αζυρ κοραπα η-Ερημον.
 Μαρι αν ceυona τυο λειρ αν ερομτεαρ το φρεαρτοιλ αιρ RE
 (ρ. ρ. Ξεαλλαο) το ταιρβαινε αιμ, τραε αζυρ αιμριρ, το ταβαινε
 αιρε το κυρρυζαο υ-Ταριρνεαρε (ρ. ρ. ρευлта) το ζλαο κυριαμ
 να τεινεαο νεαμνοα, αζυρ το κυρ αιρ λαφαο να τειντε α
 ρτυρνεανη αν τε ραοαρ' ραν τορκαοαρ το θευναο μαιε αζυρ
 ρευρταρ το'η κοιζεμιο α τιοερεαρ ραοι ρολλαιζ α βοιε. Ερευο
 ιρ λε θααλ αμεαρζ τειλζεαο να ζ-ερανκυρ? Να τειο ουινε
 αιρ βιε τρεαρνα ρεαο ουινε ειλε!

Αν τραε το βι να ρρηνοραιοε, να εινριρ, να ολλαιμ,
 αζυρ τρεαδαονα αν ποβαλ ανηρεο λε ολιζε το θευναο,
 μορ τυο αιλ leo ζο αιημεοαο αν μιζ βρειτεαμνα ηο
 ερομτεαρα λε βειε αιρ λαταρ? Τιζεαο? Αιρ αν τ-αοβαρ
 ρην ρειρ Εοαοιο Αρομιζ: Να λειζ ερομτεαρ αρτεαο ανη
 αρορεομραιο υ-Τεαομορ αιρ Ταβαρτα ζο βραε! Αζυρ κομ-
 νεαρτυιζ αν Αροεμρηνε αν βρειτεαμνεαρ. Ανοιρ βι 'η τ-
 ευοαο ρζαρρμιζτε, αζυρ αν ερανκυρ τειλζτε, ρεμοβνοιμιοε
 Αρορεομραιο υ-Τεαομορ αιζ φρεαρτοιλεαο Αζυρ μαρ ρυαιρ
 ζαο cean α αιτ, ουβαινε Εοαοιο Αρομιζ:

Ερευο μα εροερεαρ ρυαρ ρζιατα να ζ-ceanφειρ, αζυρ
 ρυιοραιο ρεαροα ζαο ceanφειρ ραοι α ριαε ρειμ?

Αζυρ το βι μαρ ρην.

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

τρατ̄ ρεο̄ τ̄αν̄ῑο̄ τεᾱδ̄οῑμῑο̄ ο̄ φ̄εᾱρ̄ζ̄αῑρ̄ ζ̄ο̄ ο̄-τῑ Δ̄ρο̄μῑζ̄, Δ̄ῑζ̄
 μᾱο̄: Δ̄τᾱ Τᾱτ̄λᾱ Δ̄αν̄νᾱ λ̄ῑῡο̄ τε̄ῑν̄ν, Δ̄ζ̄υρ̄ Δ̄ῑζ̄ ζ̄ῡῑο̄ Δ̄ο̄ν
 μᾱο̄δ̄αῑρ̄ο̄ Δ̄ῑμ̄αῑν Δ̄ῑρ̄ Δ̄ ρ̄εᾱρ̄ῑο̄ζ̄μᾱο̄. Δ̄ῑρ̄ μᾱῑο̄ῑν ζ̄ο̄ μᾱο̄ Λ̄ᾱ-
 ρ̄η̄ᾱμ̄ᾱρ̄ᾱο̄ ζ̄λᾱο̄ῑο̄ θ̄ο̄ο̄ᾱῑο̄ Δ̄η̄ Δ̄ρ̄ο̄ο̄ρ̄ῡῑν̄νε̄ λ̄ε̄ cēile, Δ̄ζ̄υρ̄ λ̄ε̄ῑζ̄
 η̄εᾱρ̄ταν̄ ο̄ο̄ῑβ̄ ρ̄ο̄c̄lā β̄-φ̄εᾱρ̄ζ̄αῑρ̄ Δ̄ζ̄υρ̄ ζ̄αν̄ μᾱλλ̄ ο̄ῡβ̄αῑρ̄τ̄ μ̄ῑζ̄
 Μ̄ῡμ̄αῑν: Ο̄ρ̄ε̄ῡο̄ μᾱ λ̄ε̄ῑζ̄ρ̄εᾱρ̄ μ̄ο̄λλᾱ η̄-ο̄λ̄ῑζε, Δ̄ζ̄υρ̄ λ̄εᾱβ̄αῑρ̄
 η̄ᾱ η̄-Δ̄ῑμ̄ρ̄η̄ε? Δ̄ζ̄υρ̄ ο̄ο̄ β̄ῑ μᾱρ̄ ρ̄ῑν.

Ῑαρ̄ῑ ο̄ρ̄ιο̄ο̄ν̄ῡζ̄ᾱο̄ ζ̄ο̄ῑρ̄ῑ Δ̄μᾱο̄ ζ̄ο̄ ζ̄λο̄ρ̄ᾱο̄ η̄ᾱ β̄ῡλ̄ρ̄ο̄ῑμῑο̄ε̄:
 Σ̄εᾱρ̄ε̄αν̄ Δ̄ο̄ν̄η̄ε̄ᾱο̄ Δ̄ῑρ̄ Ἰ̄ᾱβ̄ᾱρ̄ῑτ̄ᾱ Δ̄ῑζ̄ ῑᾱρ̄η̄ε̄ᾱο̄ Δ̄ ο̄ε̄ᾱρ̄τ̄?

Δ̄ο̄τ̄ η̄ιο̄ρ̄ ρ̄ρ̄εᾱζ̄αῑρ̄ Δ̄ο̄ν̄ο̄ῡῑνε. Ο̄ῡᾱῑο̄ Δ̄η̄ Δ̄ρ̄ο̄ο̄ρ̄ῡῑν̄νε̄ Δ̄μᾱο̄
 Δ̄ζ̄υρ̄ β̄ῑ ο̄ο̄ρ̄ρ̄ᾱ η̄-Δ̄ρ̄ο̄ρ̄ε̄ο̄μ̄η̄μᾱο̄ ο̄-Τ̄εᾱδ̄ο̄μ̄ο̄ρ̄ ο̄ρ̄ῡῑο̄ζ̄τε. Λ̄ᾱ'ρ̄η̄ᾱ-
 μ̄ᾱρ̄ᾱο̄ ε̄ρ̄ῑᾱλλ̄ θ̄ο̄ο̄ᾱῑο̄ ζ̄ο̄ Ὀ̄ῡν̄ Σ̄ο̄β̄ε̄ρ̄ce, Δ̄ο̄τ̄ ε̄ρ̄ῑᾱλλ̄ Δ̄η̄ Δ̄ρ̄ο̄ο̄-
 ρ̄ῡῑν̄νε̄ Δ̄ζ̄υρ̄ ρ̄λ̄υᾱζ̄ η̄ᾱ μ̄ῑλ̄τεᾱο̄ ζ̄ο̄ λ̄ιο̄ρ̄ Cο̄μ̄ο̄ρ̄τ̄ᾱο̄ρ̄ η̄ᾱ η̄-
 Ε̄ῡο̄ε̄τ̄ ο̄ᾱρ̄. τ̄υρ̄μ̄ο̄ρ̄ ο̄-Τ̄ᾱνᾱ'ρ̄τεᾱο̄.

Δ̄ῑρ̄ Δ̄η̄ ρ̄ε̄ῑρ̄εᾱο̄ λ̄ᾱ ε̄αρ̄ ε̄ῑζεᾱο̄τ̄ ο̄ο̄ Δ̄ρ̄ο̄μῑζ̄ ζ̄ο̄ Ὀ̄ῡν̄ Σ̄ο̄-
 β̄ε̄ρ̄ce, ρ̄υᾱῑρ̄ Τᾱτ̄λᾱ β̄αρ̄. Ὀ̄ῑμ̄ε̄ῑζ̄ ο̄ῡρ̄η̄ο̄ε̄ τεᾱζ̄τ̄ᾱρ̄ρ̄ῡῑο̄ε̄ ζ̄ο̄
 ζ̄ε̄ῑν̄τ̄η̄ρ̄ Δ̄ῑζ̄ ο̄εᾱρ̄β̄η̄ᾱε̄ρ̄μᾱο̄ᾱῑβ̄ ο̄-Τ̄ᾱτ̄λᾱ λ̄ε̄ ρ̄ο̄c̄al Δ̄ῑζ̄ μᾱο̄:
 Ὀ̄ε̄ῡζ̄ Τᾱτ̄λᾱ, Δ̄η̄ β̄ῡο̄ μ̄ῑᾱν̄ λ̄ῑβ̄ ζ̄ο̄ Δ̄ο̄λεᾱδ̄ε̄ᾱρ̄ῑ 1 Δ̄η̄ν̄ Ὀ̄λλ̄ᾱο̄
 η̄ο̄ Δ̄η̄ν̄ Δ̄ῑτ̄ Δ̄ῑρ̄ β̄ῑε̄ ε̄ῑλε? Δ̄ζ̄υρ̄ ε̄αν̄ῑο̄ ρ̄λ̄υᾱζ̄ Δ̄η̄μ̄ο̄ρ̄ Δ̄ῑρ̄
 Δ̄ῑρ̄ λ̄ε̄ η̄ᾱ τεᾱδ̄οῑμῑο̄β̄ ζ̄ο̄ ο̄-τῑ'η̄ μ̄ῑζ̄, Δ̄ζ̄υρ̄ ο̄'ιο̄μ̄c̄ῡη̄εᾱο̄ᾱρ̄
 μ̄ε̄ῡο̄c̄ēān̄ ο̄-Τ̄ᾱτ̄λᾱ λ̄ε̄ο̄ ζ̄ο̄ ζ̄ε̄ῑν̄τ̄η̄ρ̄, Δ̄ζ̄υρ̄ ε̄ῡᾱῑο̄ c̄āt̄ā c̄ōm̄l̄u-
 Δ̄ōōῑρ̄ ε̄l̄ōīn̄ η̄-Ὀ̄λλ̄ᾱο̄ λ̄ε̄ φ̄ῑρ̄ζ̄η̄εᾱε̄; Δ̄ζ̄υρ̄ ῑρ̄ ῑο̄μ̄ο̄ᾱ c̄l̄īāβ̄
 λ̄īōn̄t̄ā λ̄ε̄ ε̄ῡο̄ᾱῑβ̄, λ̄ε̄ β̄ρ̄ᾱτ̄ᾱῑβ̄, λ̄ε̄ λ̄ε̄ μ̄īn̄ε̄ῡōāc̄, λ̄ε̄ λ̄ūb̄āīβ̄
 η̄-ο̄ῑρ̄, λ̄ε̄ β̄īōρ̄ān̄t̄āīβ̄. λ̄ε̄ c̄h̄ōρ̄āīβ̄, ο̄ē ōb̄āῑρ̄ μ̄īο̄ρ̄β̄ῡīl̄āīζ̄ β̄ῑ
 c̄ῡῑρ̄tē ζ̄ο̄ μᾱε̄ᾱῑρ̄ ο̄-Τ̄ᾱτ̄λᾱ. Ἰ̄ῡῑρ̄ μᾱο̄ρ̄ Δ̄η̄ μ̄ῑζ̄ τ̄ρ̄ε̄ῡο̄ā η̄-β̄ō,
 c̄āōρ̄āōc̄, η̄-ε̄āc̄ Δ̄ζ̄υρ̄ ῡīlē c̄īn̄eal Δ̄ρ̄η̄ε̄ῑρ̄ Δ̄ c̄ōζ̄η̄āō c̄īōρ̄ Δ̄η̄ν̄
 μ̄īōη̄ζ̄ρ̄ε̄ῡρ̄āīβ̄ Δ̄η̄ μ̄ῑζ̄ Δ̄ῑζ̄ Ὀ̄ῡν̄ Σ̄ο̄β̄ε̄ρ̄ce Δ̄ο̄τ̄ Δ̄η̄νε̄ η̄āc̄ β̄-ρ̄ῡīl̄
 β̄αρ̄ ο̄-Τ̄ᾱτ̄λᾱ, Δ̄ζ̄υρ̄ ζ̄ῡīl̄ ζ̄ε̄ῡρ̄ η̄-Ὀ̄λλ̄ᾱο̄, ο̄ῑρ̄ β̄ῑ ρ̄ῑ Δ̄η̄μ̄ῡῑρ̄η̄εᾱο̄
 ο̄ο̄ c̄l̄ōīn̄ η̄ᾱ τ̄āl̄īm̄ān̄, c̄ōm̄ μᾱīε̄ λ̄ε̄ c̄āōīn̄te ζ̄ε̄ῑν̄τ̄η̄ρ̄, Δ̄μ̄εᾱρ̄ζ̄

πανταίβ ουββροναιβ μα m-βαρο ανν ρεριοθταιβ μαρλαε? βι εοόαιό βρονάε, οηι το ερηιό βαρ ο-τατλα α εριοθε, αζυρ ο'φιλ ρε ζο τεάεμορ, οηι ουβαιρ ρε λε νεαρταν τα υλε κοηρειμ α ζλαόιμ αζυρ υλε ηιό α εριόιμ ταβαιρ κομε-ηυζαό ρεαριόζηαό μο εριοθε οομ, μο τ'ατλα!

Ταρ οειρ εανιε ζυρ φαιβε ηυζ Μυμδαιη ζο τεάεμορ αζυρ ο'φανη ρε ανη οα ηιορα, ειαυόεαοαρ λε να εελε ζο ηηιιε ζο Μυρολλαη, ατα εοόαιό αζυρ φαιβε μαρ οεαρβηα-εαηαόα.

Αηηρα να λαετιβ ρεο εαιρ ηειρ ηυζ υλλτοηημαότ τεάετοιρ ζο ο-τι τεάεμορ αηζ ηαό: ατα ηειρ εαηα αν ηυζ. Αηη ειαρτεαντ ρηη βι λυαέζαιρ αηη ρηιοραο η-εοόαιό, αζυρ ουβαιρ ρε λιοηρα ηεαρταν: ηρ ραηημαίε αν ρεουλ ε ρεο, οηη ηιορ ρεοο λε αοη ανραό α ρεοεαρ ο ζααλεη ανοηρ οο βειε αηζ ρεριορυζαό ροζ αζυρ ριοτέαηε η-εηηιοη.

Ατα ελαη να ταλμαη ραητα ροζεαη ανη υλε ηυζεάετα η-εηηιοη.

ΑΗ ΕΕΙΤΡΗΜΑΟ ΕΑΙΒΙΟΙΛ.

Αη ηραε το ηυζαίλ εοόαιό ρε βααλαηε οευζ, ειαυό να εηηηυόε οεαζταρρηυόε αμαό αηη ρηιο εηηιοη αηζ ζλαοιό ανη ε-Αηιοέρηηηε λε να εελε ζο ο-τι τεάεμορ αηη τ'αβαηεα. Αηη ρηυόε οο'η Αηιοέρηηηε, ο'ειηυζ Αηιοηυζ αζυρ ουβαιρ: εηιοέαό να βυλρηνυόε ρεαέτα να ζ-εεαηεαρ αηη να υαέαη-αιβ α βι ραιζτε αηη αν ραό ρηη, ανηορ ζο ρηυόραιο να εηη-ρην ρηεα. Αζυρ οο βι μαρ ρηη.

Αηη ρηη ουβαιρ Αηιοηυζ: ατα ροελα αηζ εοόαιό οο ειαραιβ να η-Αηιοέρηηηε οε να ολλαηηαιβ αζυρ αν τ-αορ-οζ. ηαρ λαετιβ να ρηιοηηεαρ λαβηοάό με. Αηη ηραε οο

րութե ան Բրօքսիննէ արի, ո՛րից Բրօքսի Գար տսծարտ: Եւր արօքսիմէսր—տար չօ քեմին անսար շոնջօտար միւ ան ջօլան Գար Լոջօ մաւ Լէ Գար նա արօսարալիտէ Գար նա շարտիտէ Լէ շոտսջօ ան տալան քօ Լէ շաքօան Գար Լան Լարտի, ար տելջ ձօն շօն ան յանաւո միօր մսջօ 'նա շօն Եիլէ? Բար քօտ Լէ նա քրիօնքարտիտ, յօ Լէ նա շօնքօարտիտ Բիտ յօ յօնաւօ յօիտ քօն ար ան տալան? Բար քօտ Լէ նա շրօտքօարտիտ յօ Լէ, նա քրիտքօարտիտ ան Մանան յօ քսարտիտ Եաւ? Բարտիտ յօ քօար ան ջաւ ան քօտար նա շօտ Գար ան ջօնքօարտ Գար քօնօր ան տրօտ ար շօնար ան յանաւ, անա յաւ ո-քօտ Լէ քարտիտ ջրիտ յօ ջլաւօ ար Գ շրօտիտ, մսնա շրիտ նա օլլան Գար նա քարտ Գար նա քիտիտ, քր-քրօնաւ Գար միքնաւ անտիտ?

Բա Գ մօտէ Բիտ նա մսջիտ, նա քրիօնքարտիտ, նա շօնքօարտիտ, նա շրօտքօարտիտ, Եաւօն Բիտ ան ջաւ յօ քօն Գ քրօտ, Բիտ Բիտ նա օլլանալիտ օիտիտ նա յ-Եաւանա մի-ք-քիտ Բիտ մաւօն քօն.

Երօքան մեյն ք-քիտ քօն, մեյնա քարտ քսարտ Լէ ջօտիտ նա քօտար. Բնէ յաւ քիտ քիտ շօն նա տալան, օիտքօտ նա տալան, անօր չօ ջլաւօ Գ քօտ ար չօ քօն, մար ան տարտ Գար ան տար? Մի-ք-քիտ ջլար մ-քօտ Բիտ օլլանալիտ Մար-օլլան ո-Մաւօնօն Բիտ ան տար օջ Գ տա ան. Բն քօն Ե չօ մ-քօտ նա օիտիտ Գ քօտարտ քիտ յօն մտինն Լէ քիտ նա քիտ, յօ քիտ ջան քօտ ար ան տալան, ար Գ քօն քիտ ար ո-քար? Մի քօտ մտինն նա տարօջ, յօ նա օլլան քարտիտ Լէ քօտարտիտ նա յ-ալլօտ, մի քօտ նա քարտ Բիտ ջլաւօ քիտ քօտարտիտ նա ջլօտ Լէ շօն մինն նա ջ-քարտ քա մ-քօտ քիտ քօն քարտ Գար քօն? Բն քօն քօն յօ քօտ Ե չօ քօտարտ ան քիտ Գ մանն մինն,

no an baird ceol a clarráid mar veirtear go ghnósan
cloin feine, a ta aig uol agus aig ceanuisgead a gaoil-
muintir fein? Air an dódar rin cuirim: Creud ma tab-
airtear trian eile do mion na nollam agus na t-dorog
Munollam o-Teacmor o talam Airteir?

Agus tri trian do na rilib agus na bairtib dar tur-
mor Mumain? Agus riorrreagradar uile go tubractad:
Sead, bidead, bidead. Agus clonadair na ollam a cinn
le buidicor. Agus tubairt Eocair Airteir: Bidead an
gnom reo de turmoir o-Teana'rted fearad. Agus do bi
mar rin. Anoir bi an t-Arocmuine air Tabairt air fao-
mora b-Fluicim (r. r. Naol-mi) Agus bi moirteir Comortair
na n-eud air lior o-Tabairt air fao Seimra (r. r. veic-
mi). Agus meuirteir Airteir an moirteir air fao miora eile-
eudon Sneaoda air fon arocmuine agus gloire o-Tarla a bean.

Air tigead do Dal anna tead Siocan (r. r. Ionbar)
ruide an Aircmuine air ann Teacmor, agus bi tread an
olige rcaruigite amad agus na focla leigte. Bi-leadar
na n-Airteir rcaruigite mar an ceudna, agus na focla
leigte ar ar. Ann rin goir na bulroimide amuir: fear-
ann donnead air Tabairt aig iarred a ceart?

Mior rreagair donduine. Iar rin o'imteir an Aircmuine
amad agus bi uirra na n-Arocmuine uruigite. Mior fill
Fairbe ruz Mumain aig a uirtce fein, mar re le Eocair
ann Teacmor. Agus tar rrad triall re go Dun Sobence
le Eocair. Cuair teadtoimide veagtapruide triud Ullad aig
rad: Cruinnead rruirteir, cingir, ollam, treadadonna an
robail agus na breiteamana go Dun Sobence an trid a
beirteir Dal ann darra mion o'a tead m-blad (r. r. dob-

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

Ara moir agus fogluimte aig na oganaib 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 foela 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 iarréao 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 ruaf annaice le Dun Sobherce, agus bi feir naoi laeteao áca le ceol agus muonce, agus rzeultair na n-alloive, bi riadócazairt agus reilz, curraó, maréuigeaét, agus rparouigeaét, agus

cleapn-dim azur n-Éuét. Anusir vo bi an feir epioénuigte,oubairt nué Mumáin: Ir mo triátra anoir le vól air air zo Mumáin, azur turuis fáilbe a tinar air air zo Mumáin Triall Eoóaió azur pponnraíóe azur cinfir, azur mar-érluasé treun ann comluasoir le fáilbe zo v-ti uirgib na n-Éioir. Túg Eoóaió mar bhonnatanar vo fáilbe ceítpe lair, com zeal le rneáca. Air imteaét vo baal arteaé anna éig Meap (r. r. Augur) triall Eoóaió o Dun Sobence, var zo veimín bi Roítearac nué Éaalen azur an t-arocromteap azur uile cromteap Éaalen ann n-azaió Eoóaió Aironig.; azur íaóil ríao vo beít cuir olé ann mein b-fáilbe ann a n-azaió com maít. Anra na laetib reo éuir Eoóaió Rof pponra Ullaó azur Carpan cean ve na ollainnaib teáctoiríóe zo Maén nué Ultonnmaét, oir vo bi Maén anoir anna nué ann aít Meirt a ácar a ruair bar tamal o íoin. Túg Rof focla leir o Eoóaió zo Maén aig raó: Duó ail le Eoóaió nué Ullaó vól air cuairt zo comnuíóe Maén nué Ultonnmaét le tabairt azur le glácaó lam carantair le na ceile. Azur nuéne Rof bhontanar, bpat anmín, lonrac le reovaid azur obair miorbuileaid azur molla euvaid, azur va ziorain, azur va maraó Ainleog azur rcioé, Mar an ceutna éuir Carpan anna lam rcpnoéta n-Eoluir azur leabair na n-Aimrime Éaalaé, áct nior éug re vo Maén leabair na n-Aimrime n-Érimon, oir duvbairt Eoóaió le Carpan: Ni coir vo éuir ann raóairé nué azur moruaraileadó Ultonnmaét ruo a éuiréap bhon anna éprioétib oir naé v'eirigé gloire azur aróceim Iber o rcpor azur marluéadó an n-Danaan?

Air cluarfeant vo Maén focla n-Eoóaió, duvbairt:

buò mian liom feucínte miş n-Ermon. Ann rin triall
 Eocáiró air a éuairt go Ultonnmaét, agus ní maib déct 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, oiri duobairt Eocáiró: Tair-
 bainraíó muió fein marí carairó vo 'n Dánaan. An triac a
 tánic miş Eocáiró go u-ti'n Seanamán, vo éarladó go maib
 caéta ann aiz fanuiozte a tigeáct, déct nioiri faoil ríao zur
 buò an miş a. bí ann ve bhuiz zur maib a comluadóiri com
 beuz rin. Déct com luac zur aítneadair zur buò Aroimz
 n-Ermon a bí ann, éangadair tneaf an aímán agus toiz ríao
 Eocáiró leo go talam Ultonnmaét, agus bí rluac moiri éaric
 air, agus air ghuairéáct voib feuc! tánic Maşn le treun-
 caéta, agus miş re Eocáiró leir go u-ti a búuiz fein.
 Órann Eocáiró reáct laete le miş Maşn, déct nioiri ríao
 teair ríaf muó air bíc a éarladó, oiri duobairt Maşn: Scri-
 obean raioine glíce n-Ulladó ríaf rocla na n-Aimprie marí
 teróeann éaric, agus leizeann ríao ar aró ann eirteáct an
 pobail a g-comnuíde, beirim na ríao rocla an miş no
 rocla Maşn an triac aréo. Agus éuz Eocáiró a géalil vo
 Maşn nac ríaoóreair.

Air a éirair air air éuairt Eocáiró air éuairt go Feintiri
 aiz gaoilmuintiri u-Taeta, agus éuz re mipeáct voib. Aca
 Aroimz tabairt aipe ar éion Ermon, éa'n talamí faoi roş
 agus ríaoéaine air gac don taob.

UaCeairbfiul.

An triac vo bí miş Eocáiró ga mişail ríce baalam ann
 Ulladó, agus Aroimne n-Ermon ann aroreomíad u-Teac-
 moiri air éabairéa, tánic na bulroimíde go voim na n-aró-

ρεομιαό, αἰς παό: Δτα τρι υαφαλιόε αιη Ἐδαρηά ιε
 πολαιβ τεαέτοιμεατα ο μιζ να η-Ἐααααη. Ὑυβαρηε τρηορ
 ιαο αρηεαό. Αζυρ εαηγαααρη αρηεαό, αζυρ ηεαρηααρη αη
 κομιαρη αη Ἀρηόρηυιηηε βι α ελααεαμια αιη α ὄρηυιηη, αζυρ α
 λαηηαα ἄηηα λαμ ελε. Ἐαηηε αεαη αόα ηοζυρ υο ααιτοιη
 αη μιζ, αζυρ βι αιη ηυότ λαβαρηε ηυαρη α ὄρηυιηη. Ἀρηομἰζ
 αἰς παό: ηιαρηηυἰζεαό ηα βυληρηομἰε: Ἐια ηιαο ηα ηρη ηεο?
 Αζυρ ηηεαζαρη αεαη αόα: ἱη υαφαλιόε Ἐααααη ηηηηε, ἱη
 ηηρηε Ἐαορηλαμ ὄη Ἐααααη. Αζυρ υυβαρηε Ἀρηομἰζ: Ἐαιηε
 ηομἰατ, αέτ μα ηυηηηυἰζεαηη αη Ἐααααη α ηυηηε εαρηε
 αηηα ηημἰοιλλ, ηη ηευἰεραο ελααεαμ ηο τρηυρηαη αοζτα, αέτ
 αμἰαηη αη ηευο α βεηηεαηη υαφαλιόε ηα Ἐααααη?

Μα αυηηηαηο Ἐαορηλαμ αζυρ α εομἰαεαέταηοε α ελααεαμια
 αζυρ α λαηηαα αηη ηεαε αη μιζ κομἰ ηααα ζυρ τα ηιαό αηη
 ηεο ηαοι αομἰαρηε ηα η-οηἰζε? ἂβ ηα' Ἐααααη ααηαό α
 ηυηηοε αιη α αεηηε αζυρ αηη ηηη εαρηε αιη αη Ἀρηόρηυιηηε,
 αηη ηηη εἰς ηιαο α ελααεαμια αζυρ α λαηηαα υο ηα βυλη
 ρομἰβ, αζυρ υυβαρηε Ἐαορηλαμ: Δτα ηοαη αη μιζ ηοηηηη
 υαό τρηό υηηε υυηηεε η-Ἐρηηοη! Ἐεαη Ἐαορηλαμ ηοη ηοζυρ
 ηε ααιτοιη ηἰζεαότ αζυρ ὄηοηηηυἰζ ηε αἰς ααιηε λειη αη μιζ,
 υηηε ηηη ὄρηυιηηη Ἀρηο μιζ αζυρ υυβαρηε ζο αηηεαηαό: Ἐλα
 αεαο υαφαλιό ε ηα Ἐααααη α αητ αηεαηηε ηηηοηηαηβ η-
 υηηαό.

Αζυρ υο βι ηαρη ηηη.

Αη ηηη υυβαρηε Ἀρηο μιζ: μα ηυό α εοηη ε, λαβηεαο
 Ἐαορηλαμ. Αζυρ αηηηηηε Ἐαορηλαμ, αζυρ λαβαρηε ηε αιη ζλοηη
 α ηηηοέτ, αζυρ αηηοη υο εαηηγαααρη αη εηοη αη υομἰαη υηη
 ηεαό, ὄη ηηοη ηυλα ηεαη ηοηυρ αη ζηηηηε αιη αη υομἰαη ατα!
 Ζυρηηαηβ αη Ἐααααη ηηοη ηυζα ἄηα υεηε ηυαηηε ηἰεε βαα-

laineadó air talamh m-banba roimh tigeadó cloin Ibery go u-
ti' n talamh. Inniy fe an caoi air maidh an Cloiden, Ceḡdal
Firsneac ann cuaraidh na talman nuig go tarraing an
Danaan amac iad. Anoir eirtigio le poela maḡn: A Sa-
orlamh abhair ann cluarceant an nuig, agur pphionraidead,
agur s-ceanfeary Ibery.

Abhair leo: Cluinemair ann ultonnmac, nuair sta-
cniy Ibery le na ceile go glaceann riad comairle ve Er-
mion. Naé b-fuil ultonnmac ann Ermion? Naé buó leir
Ermion an Danaan? An maie no an coir, poela vo beie
aig treacougaó air ultonnmac, gan an Danaan a beie air
latair? Leigio vo ceanfeary agur uaraidh n-ultonnmac
vo ruide ann Ardeirinne le ceanfeary Ibery, annor go tig
leo loisugaó agur cluar a tabairt vo poelaib maota
orraidh fein agur a uirtce? Air cmochnugaó vo Saorlamh a
caint, o'eirig Ardeir agur uabairt: Creuo ma n-deunrad-
muio comrad agur caint, agur go m-beio an Danaan anna
ruide, an gleyr go m-beio a cluar aig eirtac le poelaib
ar m-beul, agur a ceanga tabairt iad air air go nuig agur
ceanfeary a talamh?

Agur bi comrad aca. Iar rin o'eirig Roitearac nuig
ḡaalen, agur uabairt: A abrocaó orong a uioleay cam
agur cobta a rmuainte ann Ardeirinne n-Ermion? Sió buó
leir Ermion go cinte ultonnmac, ni deir rin naé toirme-
arḡtear vo'n Danaan tigeadó tar uirgib na Seandinne
anon? Fannead na Danaan anna uirtce fein, uiltuigimra
an ceary feo uoib!

O'eirig gur maol ceanfeary Ib-Dronas, aig maó: Deir-
tear ann ḡaalen gur trearnuig Ardeir go m-boctanib

Μάγνη? Διη η-θεάεινς Διηοινς ανη ηε εειη ηοελα Σδοηλαίη ανη ελουη ηις η-υλτονημαέη? Δζυη υ'ειηις Μαη εεανηεαη αν-δοηθα ζ-Cυμαη, αις ηαό: Δη ηυιόηαιό υηοης ηαοι Διη-έιοη Δζυη εόβέηα ανη Διηόηυινηε αμειης ηηιοηηαιό η-Εη-ηιοη?

Διη αν βάλ ηειη ηα εηη υαηαιιόε η-υλτονημαέη ανηα ηεαηεαό ανηα αιε ανηα ηαιβ, Δζυη υυβαιηε Σδοηλαίη αη Διηο: Ιη βηεης ζο β-ηυιλ αν Όαηααη βυη ηεηβηοζαητιόη! Ηιοη ηεηο ζυη ειό αν ηις ζο έαηηεαο μαη ηεο ηυαη υ'ιαηηυις ηε Δη ελαοεαίηα Δζυη Δη λαηηεα υαηηη? Ηειη ηιη βηυέηυις ηυη μοη η-ζηεο Διη ηυιό ηα ηεοίηαό, Δζυη έαη υέηη εαμαλ υ'ειηις Διηοινς Δζυη υυβαιηε: Δεα εεανηεαη ζ-Cυμαη εοίη αν-δοηθα ηεαη, Δεα ηε εοίη ηαοα ηιη ο υεαηιέ ηε Διη ηοελαίβ ευιηςηαό Μαιςίηοηιέιοηηα ζυη υεαηβμειηυις , ε ιαο? Ηα βιόεαό Δοη ιηςηιοίη Διη ηηιοηαο ηα η-Όαηααη, ηιοηυις ηιε Ιβει ευιηςηαό ηεο, Δζυη ζο υεαηβέηα ευιηςηαιό ηιε η-ΕΚ ε! Δη ευιηςηαό ηοέ υο ηιηοηυις Δη η-αέαηαέα, ηι λαβηεαηη υε βηυο ηο υ'Αηοέιοη?

Λε ηιη υ'ειηις ηαιβε ηις Μυμιάη, Δζυη υυβαιηε: Ευιηςεοάιό ηαιβε ηαε Ιβει ευιηςηαό α η-αέαη! Δζυη βι ηα Όαηααηαις ηαηεα, Δζυη υ'εηαηη Μαη ανηα εοηε. Δέε ηι μαη ηιη ηε Κοιέεαηαέ ηις Ξααλεη, υ'ειηις ηε Δζυη υυβαιηε: Όαη βηις βυη Διηόεημειαη αν εοίη ε ζο ηυιόηαιό αν Όαηααη ανη αιε ηαη έις ηε Διηοηηοηεαη αν Ξααλ Σειοέ Ιβει α ηιςεαέε.

Όιοηηηυιόε Διηοινς α εοίηαό, Δζυη υυβαιηε: Ευαίό Εοέαίό ζο εηηε εηεαηηα υιηςιβ ηα Σεαηαίηηε ηε εοιλ Μάγνη, Διη ηος η-Εηηιοη Δζυη Διη βυηεαηηοε η-υλτονημαέε, ηι ηαιβ Δοη ηαό εηε ζα ηεηυηυςαό α εοηηεημειαέα. Ηιοη εοίημειηυις

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

Saoil Cobtaé p'ionra Ib-luáó gur c'iochnuis m'is Eo-
cáid a c'omraó a'gur ó'eiriú re, a'gur oo f'uidé Eocáid r'iar;
a'gur u'dairt Cobtaé: C'ruo ma f'uidéaro cinfi n-Ultonn-
maéct ann Droichead ó-Tedámoir taob' r'iar de' n'poin
annor gur feuo leo eirteáct le foelaib de E'p'ion a'gur de
Ultonnmaéct. Déct ni ó'ir'anaé ooib oo labair no oo eiriú
r'iar a lamá ari ceirt ari bié. A'gur ari f'uidé oo Cobtaé,
glaoió ionóa f'uidé aoi b'ieiteáim'nar n-Droic'is, de b'uis rin
ó'eiriú Droic'is, a'gur u'dairt: Tri mion na tal'man reo
gnocuis mic an Solaím de'n Dánaan, a m'airéar aoi' ari a
mion fein de m'ir'iomna na c'uingraó. An'ar na laet'ib reo
t'igeann r'iar a'gann a'is r'iaó: leis ó'uinn oo beic' anna
f'uidé libra, náct le bu' E'p'ion-r'ia r'inne? Ma u'eiréar
gur buó óa r'ioéct an Dánaan a'gur mic Iber, ni éis lib
oo r'iaó náct le E'p'ion Ultonnmaéct? U'dairt Roiteárác m'is
Sáalen: Na leis a'rtéáct an Dánaan náct óioleann r'iar
a'p'óioir, no ari c'oir' oo'n Dánaan oo t'igeáct ann a'it nári
feuo leir an t-Droic'iomtear?

U'eiréann p'ionra I'c' Suióeáó an Dánaan taob' r'iar
de'n t'poin, eirteáct déct na leis leo caint oo óeunáó no
lam' oo tair'bineáó. A'ri a r'ion fein u'eiréann Droic'is:
Suió'raio an Dánaan, an m'is a'gur óct cin de na cean'p'air'ib,
taob' r'iar de'n ca'ioiri m'igéácta, a'gur b'íeáó na óct oo
m'ó'áig'ite óari t'urmoir na tal'man rin. Suióeáó annor go
c'ua'ir'raio a c'luar a'gur c'ió'raio a r'uil foela de E'p'ion, a
b'anda-r'ia, m'ar' an ce'ona u'euneáó c'omraó, a'gur tair'bineáó
a lamá ari gáct aon cuir.

Ma éarladó go b-fuil focla cnuona áca, is linne an buntairíoe, ma bíodann ainríorais, leis éaric iad? Ó-fuil ar éluar baubair agus ar ériodé cnuaidó vo gúc carantair. No b-fuil ar mírneac agus ar gíriodé com lág, go b-fuil fáiécíor oírrain gan áóbar? Anoir goir íomoa ve pñionrais agus ceanfeairis gáalen amac: Cia'n aic fuíórais an Óannaan? Agus fíeagair donáir veairbíacáir Roítearac ní gáalen le míóeao: Cneuo ma fuíórais Maígn air caíóir ní n-úllac? Ói na focla maógte ann oíoméar; ác ó'eiríng Áriomíng agus vubairic: Go veairbécá an trác beíóear pñionra n-ER anna Áriomíng bíóeacó mar a vubairic an pñionra donáir, oir is feairi rin 'nna vo cuir air fuíóail An Óannaan anuair a tíóeann ríao le carantair agus ríóécáine?

Com luac gur éialluíng Áriomíng go maib an cuir is muíga le cuir an Óannaan taob ríar ve'n trion, vubairic: Cneuo ma fuíórais an níng agus óc círfir ve'n Óannaan taob ríar ve'n trion ann Árióéruinne n-Érriion? Veunraíó ríao comraó agus eiríngraíó ríao a laíma air gac ceiric? Agus vo bí mar rin. Agus bí na focla ríriobta ríar air leabair na n-Áiríri-íe. Agus vo máir na trí Óannaan ann bóacanaib an níng níng go rílleacóar a m-baile go talam a cómnuíodé Agus gíac' an Árióéruinne naoi laécé ríora, annor go ríngéao na Óannaan a fáié am le rílleacó air air go Óabairécá; ác níor éarladó an maic vo, oir fuair Maígn a níng bar íul a ríamíng Saorlam go v-ti últonnmacé.

Áir caracó vo 'n Árióéruinne le ceile éar veir na naoi la ríora, ó'eiríng Áriomíng agus vubairic: Ó-fuil ceiric air bíé aíg donneac le cuir ar comair an t-Árióéruinne? Ói n'úile

ζο λευρ' αλλα' εορτ. 'Οε β' ης ριν βι ροελα να η-ολιζε αζυρ
 λεαβαρ να η-Διμρρη λειζτε. Αζυρ ζλαοιό να βυλρρηιόε αρ
 αρο: Σεαρεανν δοννεαό αιρ 'Αδαρηα αις ιαρηεαό α' εαρη?
 Δετ μορ ηρεαζαιρ δονόυνη, μαρ ριν εuaiό αν Δροόρηννη
 αμαό αζυρ βι οορρα να η-αρορεοήμαό ορρηοζτε. 'Ο'ιονη-
 ρυιόε ριαό μορρα να μορρηερε αιρ λιορ ζ-Comορταρ να η-
 ευετ αιρ 'Αδαρηα, αζυρ οο ρυιόε Δρορμζ Εοόαιό ταβαρη
 βρηεεαήννεαρ να η-Ζεαλλ.

ΑΗ ΟΑΡΑ ΑΑΙΒΙΟΙΛ.

Αηρηνα λαετιβ ρεο βι ζευρκόμβειλινε αζυρ ιμρηρ ανη
 εε η-υλτοννημαότ ιορη νεαρηβ'αε'ρηαιβ αζυρ μαααιβ 'Μεηρ αιρ
 ρον α' εόμηρον. Οεηρταρ ζο ραιβ' κοήζοιρ ανρηαν ταλαή
 υο, ζο ραιβ' Φορηβ αζυρ Ζορτ νεαρηβ'αε'ρηε 'Μεηρ α' ραιβ' αν
 ο ροην ριζ, αηνα ρεηβ'ροζαντιόε αις αρορηζ, οε β' ης ριν βι
 'Μεηρ μαα 'Μεηρ ροζαζτε αηνα ριζ ανη υλτοννημαότ.

Com' λυαε ζυρ βι'η ροζαό ερηόηυιζτε, κυρη Δρορηζ Φιονη
 εεαρηεαρ η-υλλαό λε λιττηρ' οο 'Μεηρ, αις ραό: Δτα ροελα
 ρεμιοβ'εα αιρ λεαβαρ να η-Διμρρη οε ριζ αζυρ εεαρηεαρηαιβ
 υλτοννημαότ? Δετ ανη τρηαότ οο' οεαρο ριζ 'Μεηρ ζο ρυαρ
 αιρ Φιονη αζυρ α' εεαότρηεαότ, αζυρ ζαν μαλλ ριλλ Φιονη
 αιρ αιρ ζο Τεαόμορ. Αν τρηαό ρεο τρηαλλ Εοόαιό ζο 'Ουν-
 Sobερce, αζυρ οο ρορ ρε Αμερηλ ιηζειη Ροιρ β-ρηιοηρα η-
 υλλαό. 'Οι υλλαό ζο λευρ' εαρηε τιμείοιλλ 'Ουν Sobερce τρηαό
 η-βεαρηερε η-Εοόαιό αζυρ Αμερηλ. 'Οι βρηο αζυρ λυαε-
 ζαιρ ανη ερηιόετιβ ελοην να ταληαν.

'Οο ηήαιρ Εοόαιό ανη 'Ουν Sobερce, αζυρ ριζνη ρε κυ-
 αρηε εαρηε τρηό αζυρ αιρ ρυιόε ταλαή η-υλλαό, δετ βι'η ριζ

e fein aig cuir ruar an aigead aghur aig ioc uile curroir
 a earlad.

Annran dara fiou baalain ve mighail n-fooiou, cruin-
 nuig coméruinne n-ullao air bhuiteine, aghur vo bi foela
 molla n-olige n-ullao aghur o-Turmor Tana'rted, aghur
 leabar na n-dimrpe leigte. Air cruicnuigao, glaoio na
 bulroirioe: Seareann donneac air bhuiteine n-ullao aig
 iarrpad a ceart? Aghur cuailuig riao gut aig maó: Duó
 ail le Torao ve'n Saal ata air Maigneac reareao ar co-
 mar an migh. Aghur bi Torao glaoigte air laear, bi re
 anna reanoir reao anrean, Inuir re an gleur a leig Seal
 briteam Maigneac foela na n-olige gan fior o-Torao,
 anna nacleagfaió an migh foela na briteamnear ann aghao
 Seal? Aghur mar bi briteam n-Dun Sobence air
 leigead na foela, v'eirig fociou aghur vubairt: Veio va-
 oine a g-comnuioe veunao briteamnear anna cuir fein
 aghur aig gaircail amac ann aghao vaoinib eile air an
 dobar ceurua. Creuo ma migne Seal eugceart, moir claoir
 Torao cum an t-egna? Nac iongantac gur imtig Moirua
 a migha? Veir Torao gur leig Seal foela na n-olige,
 gan e veit air an ball. Act riarruigim. b-fuil Seal ann
 ro? Ni veir rin trialleain Moirua vo veunao mar veir-
 tear gur migne Seal. Cuireao Moirua teactoire go com-
 nuioe Seal le foelaib aig maó: Tarrpad Seal go bhuiteine
 n-ullao ar comar an coméruinne gan mall annor go pre-
 agairfaió vo'n caroir a cuirear Torao anna n-aghao. Le
 rin vubairt fociou ni e muo euotrom e reo. Fanneao an
 coméruinne ann Dun Sobence nuig go cioefaió Seal air
 laear.

Δγυρ αιρ τιζεαδτ το Seal, ρεαρ Τοραδ Δγυρ ριζνε ρε
 αν ααρτου αευοηα μαρ ροιηε ριν. Δγυρ ο'αιτιη Εοδαιδ:
 Ρηεαζαιηεαδ Seal, Δγυρ ρηεαζαιη Seal αιζ ραδ: Ταημ αι-
 οηταδ.

Αηη ριν ουβαηρτ Εοδαιδ Ιρ ρεηοδτα αιρ ρολλα ηα η-
 ολιζε: Α ουηε ηιδεαδ τροαηαδ ——. Αρευο μα ηαιτρεαρ
 το Seal α αορ ηε ηηιζ ζυρ ριζνε ρε ζλαν ραοηρθεαν?
 Δγυρ ριορρηεαζαιηεαδαι αν αοηαρηinne υηε ζο λειρ: Σεαδ,
 ηιδεαδ, ηιδεαδ. Δγυρ ριαρρηιζ Εοδαιδ: Αια ηευο αι αιλ.
 Τοραδ? ρηεαζαιη Τοραδ οα ααοηαιζ Δγυρ οα ηιορρηα ρλιρ.
 Δγυρ ο'αιτιη Εοδαιδ: Αηηηεαδ αεαηρεαρ Μαιζηεαδ αν αηρ
 ρεο αρ αοηαη Τοραδ, ηιδεαδ αν αεαρ οευητα. Μαη αν αευο-
 ηα ουβαηρτ Εοδαιδ: Ηι η-ρηνλ α ραιτ ρεηοδτα αιρ ρολλα ηα
 η-ολιζε οε ηειρ λειτρωε ζηοηη. Αρευο μα αηρρηαμυο αν οεα-
 ρυζαδ ρεο λειρ: Ηιδεαδ υηε τεαηζα αηηα αορτ αρ αοη-
 αι αν ηηειτεαη, αοη ραοα ζυρ ατα 'η ουηε αηηα η-αζαιδ
 η-ρηνλ αν ααρτου αρ λαταρ? Μα ρεααηζεαηη αν ηηειτεαη,
 ηα ρηιδεαδ ρε ηιορ ηυζα αιρ ααιτοη ηηειτεαηηεαρ? Δγυρ
 ουβαηρτ αν αοηαρηinne ζο λειρ: Σεαδ, ηιδεαδ μαρ ριν.
 Αηη ριν ηι ροαα ηα η-ολιζε αοη ηαιτ λειρ αν ηρ-οεαρ-
 υζαδ λειζτε αρ αρο αηη αηαρτεαη ηα αοηαρηinne. Δγυρ
 ζηυαηρηιζ Εοδαιδ ηαιηε λειρ αν αοηαρηinne ζο ο-αι Ουη
 Σοβηρκε. Ηι ηα αηαρβοηηο ηειοζτε, Δγυρ ρυαη ηα ολλαιη,
 Δγυρ ηα οζαηα υηε ο Μυρολλαιη η-Ουη Σοβηρκε αηηεαδ,
 τηη ηηε αηηζ αευο Δγυρ οα'ηδευζ. , Δγυρ ηι Ριοηη ηαο η-
 Εοδαιδ αηηα ρηιδε αηεαρζ ηα ολλαιηηαιδ. Αηηηεαρ ρζευλτα.
 ηα η-Αλλοηοε, αοη ηαιτ ηε αοελ ηηηη ηα ζ-αηαρραδ. Δγυρ
 ηι ρειρ η-Υλλαδ ηα η-Ευατ αιρ ηυη. Αηη αηηοαηυζαδ λαεη-
 ηα ρειρ, ηι ροαα λεαδαιη ηα η-Αηηρρηε λειζτε αρ αρο

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

An triat bi baal ann uara muon o'a tige u-Tonnreaná, agus an ceitrimas oíóce ve'n uara muon, éanic curraió veágtappuis o Mumáin ais maó: Aca miz Failbe ríchte ari leabba u-teinneas. Dubairt miz Eoúaió liomra: A Neartan ma ta gut éaraió milir uo cluar an te ta rlan, nac buó milre uo'n te aca euárlan? La'ri na marac triall miz Eoúaió agus blaé mac n-Arofeas, agus mire Neartan go m-boéanaib b-Failbe miz Mumáin. Ari cean tamal feucteas zuri maib Failbe nior fearri n-óeir feuctint miz Eoúaió, áct nior maib áct rpeir bipeaiz ann; bi crioíe n-Eoúaió cpaógte, rreartoil agus rruíoil re ari Failbe zan ríct, áct nior feuo le nió ari bit uo raoruáó Failbe ar fairz an zalaari; ari an veicimao la ruair re bar raoi ruilib n-Eoúaió n-óeir mizáileao ceitpe baalaine veuz. Agus o'fann Eoúaió ann mboéanaib miz b-Failbe ann Mumáin nuiz go mizneaoar a éarin leácta, áct nior ruair donóuine ve rriopraib lber, no ve ceanrearaib Mumáin cuineao anna roéar, oiri auubairt re liomra: A Neartan ni b-fuil mein baipo leat com eaoirim ann coméine le luét an tnué. An triat ioméuireaoir meúóean b-Failbe, zluair Eoúaió leir, agus reinn re a euzcaoin, agus labair re ve'n rrioprao rozcamailac a bi ais Failbe, agus o'a eazna agus o'a b-ríorárapantar. Agus buó iomoa teuo z-clarrac Mumáin malille reinn cloin na talman bi zeimneao gut uaizneao. Agus ari leageao leac ari uopur tige na uopcaaoar, uubairt Eoúaió ar aro: Go m-beió rrioprao b-Failbe rriorbeo ann cloin Mumáin a z-comnuíóe! Agus nior mizne

‘Eoóaió don mall niof fuioe ann, áct tpiáll re eadon af
 ‘Laóar an rluaiḡ a maib éaric ari an carin, ḡo Teadómor ari
 ‘Tábaréa. Áḡur bi lber mac Noio roḡaiḡte miḡ ann Mu-
 ‘máin. Áḡur pór re Mina ingein Roíteapác miḡ ḡáalen.
 ‘Tanic buadóreadó ari cpoíde n-Eoóaió ari ron n-Erriúon oir
 ‘bi lber miḡ Múmain áḡur Roíteapác miḡ ḡáalen maráon,
 ‘áḡur o’fás Meirt rliḡe a n-ácar, bi olé anna mein ann
 ‘áḡaió Árhoimḡ n-Erriúon. ‘Dubairc Eoóaió: ‘A Neartan cruin-
 ‘nuigéann carantap lber áḡur Roíteapác, áḡur namádar
 ‘Meirt mar neul uorcadó af éion Erriúon. ‘Ma reiofainn an
 ‘t-árfadó, áḡur ma éuitfainn an uile, cia’n éaoi raorfeap an
 ‘talam?

‘Cneuo e rermof feartuin áḡur ḡaoit a u-taob le bun-
 ‘rermofuḡadó na b-feap, áta ríad mar an teime a loirḡear
 ‘uile ruo? ‘Ni beió cealḡ miltead na ḡ-cromteap ann ḡáa-
 ‘len no ḡreanteapácé uioóiallead na m-bapó ann Múmain
 ‘raḡadó Erriúon b-fao ann ruimneap. ‘Ma reioir rcoil uo
 ‘uainḡnuḡadó ann ḡáalen áḡur Múmain ann rin ḡeabruimeadó
 ‘rpinan lám iadócar. ‘Ma tuintuigéann Meirt le lber áḡur
 ‘Roíteapác ann áḡaió Ulladó cneuo ma ueripaió Eoóaió leo:
 ‘A mic an ḡolam cuinguiḡió buir lám áḡur na eiruiḡió e ann
 ‘áḡaió Erriúon, áḡur annof marbeoótaoi a éile, tabairfaió
 ‘Eoóaió uaoib an tpoim áḡur maifpaió ann Ulladó. ‘Áct fada
 ‘o’n tpaé rin maiffeap carantap ioir lber áḡur Roíteapác.
 ‘Racéfaió cean ḡo tappuioe ann uiaḡ comḡnioim áḡur capé-
 ‘anap an n-Uanaan le raḡbailt an t-uadócar af éion an
 ‘cean eile? ‘Cneuo ma m-biúeann Ulladó ann ruaimneap, naé
 ‘b-fuil ḡáalen áḡur Múmain ann Erriúon? ‘Beió Erriúon
 ‘rcoilḡte o cean a éile? ‘Ann rin ueripfeap ann áimrip

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 έρευθα το'η βαοζάλ αζυρ εναμή-
 εαρζαίρε? Οε βμζ λειτροζμοήμ εια βειό ζλοίρ η-Εοόαιό
 Αρομζ? Ρρεαζαίρ τομ Δ Νεαρταν ζο ριορ αζυρ ουβαίρε
 μίρε: Ρανηεό Εοόαιό Αρομζ λειρ Δ έυραμ ζο υ-τι'η υει-
 ρεάό. Αζυρ ουβαίρε αν μζ: Τραέ ερμινρεαρ αν τ-Αρο-
 ερμιννε αιρ Έαθαρέα Δ Ράλβε Δ Ραίλβε εαοιρραιό Εοόαιό
 το έαίλλρα, οίρ ατα ραιέτιορ αιρ ζο η-βειό αόβαρ αις Ερ-
 μιοη το βαρ το εαοιρεάό!

Αζυρ ζλυαιρ Εοόαιό αιρ αζαίό ζο υλλάό, αζυρ ζλαοιό
 ρε αν εομήρμιννε λε να έείλε αιρ βρμυέιμε η-υλλάό.

Τραέ ρεαρμζζ να ρμιοηραιόε να εινρμ, να Ολλήμανα,
 τεαβδασα 'η ρόβαίλ αζυρ να βρείτεαίμνα έαρτ τιμήοιό αν
 μζ υ'είμζ Εοόαιό αις μάό: Ουό αίτε λε Εοόαιό ροζ αζυρ
 ρυαίμνεαρ ουό β-ρεαρμ το μιαηταίβ είλε τμοιο ερεάέ αζυρ
 ελομρορ. Ηι ελαοηαν ζο ειντε μεην Ροίτεαράέ το μαεαίβ
 η-Ερ αζυρ ατα Ιβερ αις ζλαοιό αιρ αιρ, αζυρ αις εομήμ-
 νεάό αιρ βαρ Νοίρε, Δ αέαρ, εομή μαίε λε εαρηαηαρ η-Εο-
 όαιό αζυρ β-Ραίλβε. Εαοιυζε τιηηταίζεαηη Μείρε υάό
 υλλάό ηι αίτηυίζεαηη Εοόαιό αν τ-αόβαρ? Ερευο ιρ μαίε
 μα ρυαόαηη μο ρριοηαο εάέ αζυρ ελομρορ ουό είζιη υ'-
 υλλάό το βειέ μείό μα εμρτέαρ τμοιο οηρτί; οε βμζ ρηη
 βειό ζαέ οε να ηαοι ρμιοηραιβ ζλαοιό αμαέ να ηαοι εινρμ
 ατα 'ηηα ραοι, αζυρ ζαέ εεαηρεαρ, να ηαοι τρεαβδασα τα
 'ηηα ραοι, αζυρ ζαέ τρεαβδασοη, τρευη ρηη Δ έρεαβ. υλμυι-
 ζεάό να ηαοι εομήλαηηα η-υλλάό, ζλυαιρεάό αηη ραο αζυρ
 αηη ζαημιο έαρ ζλεαηηταίβ αζυρ ρλειβτιβ μαρ μίτεαηη αν
 τ-ρείλζ, αις μυηάό το ζηαέ ζαρηβ'ηίζε ζ-εοζαό.

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

Αζυρ αιζ ειρζ α ζυε δουβαιρε: Κοιμ βυρ ιμτεαότ αρ
 ρεο, τα ποκαλ αζαμ le σορ: Μα ουνήαρβραο νεαό ουιη,
 ηι ρευθ 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 ουιη, ζορτεαρ α αιημ αρ σομαρ αν βρειτεαμ
 τραιο ρυιθεανν ρε ανν ουιόε αζυρ ανν σορηνηη η-ζααλμυιητιρ
 αν τ-ειρλαό, αζυρ μυηα ταρρραο ανν ποκαλ, σορτεαρ λαμ αιρ,
 αζυρ βιοεαό ζαβτα το λαταρ αν βρειτεαμ le ρορνεαρτ, ανηορ
 ζο ρρεαζραόραο ο'α σορ? Δουβαρσθαρ Ηιη: Σεαό, βιοεαό,
 βιοεαό. Αζυρ ρεαρρτεαρ να ποκαλ αιρ τρεαότ να η-ολιζε.
 Ανν ριν ο'αιηη αν ριζ: Βιοεαό ηεαρταν αζυρ να Ολληα-
 να η-Ουη Soberce αμαρσά αιζ τιζ αν ριζ βειρεαο leo λαβαρ
 να η-αιηρρη αζυρ να ηρποκαλ σορτεαρ λειρ ανόιη ζο λειζ-
 τεαρ ριαο ανν βυρ έλυαρτεαντ, θαρ ζηιομαρταιβ η-εοόαιό
 Αηοριζ η-Ερηηοη.

Ιαρ ριν ζλαοιόεαοθαρ βυρρορρηόε αμαό αρ αρηο: Σεαρρεανν
 νεαό αιρ Ορυιηειηη η-Ηλλαό αιζ ιαρρεαό α έεαρτ? Νιορ
 ρρεαζαιρ αοηόυιη. Αζυρ ζλυαρσιζ αν τ-ρλυαζ ζο Ουη So-

βερρε λαριναίμαρác βί'ν τρεάδó αζυρ να υπρόελα λειζτε αρ
 αρο. Ξυαίό να ρριονηαίθε αζυρ να μαίτε α m-βαίε ζó
 βóταναιβ α cóμνυίθε λε ερυννυζαó να ζαál mileαυα αζυρ
 λε ulmuζαó να cóμλanna. Σαρραυαί αρι ρυίυ n-υλλαó μαρ
 cleαóτεαίη να ρείλζε. βί αίγνε n-εοóαίό εραóυζε.

Ανοίρ αηηρα να λαετίβ ρεο έυαίθεαυαί τεαóτοιρθε όε-
 αζέταρυνζ αμαó αρι ραó υίλε Ερριον λε λιτιρβ, ρεο ριαρ
 ροελα βί αηηταίβ: Α Αρρομάιτε, βίσεαó να ριζέτε, να ρριον-
 ηαίθε, να εινρρι, να Ολλίmana, τρεαβαona αν ροβαίλ, αζυρ
 nabρειτímana, maille λε ριζ n-υλτονημαóε αζυρ óετ ó'αν-
 υαραιίβ, ερυννυίζτε ανη ροóαί n-Αρρορυνζ τραé βειóεαρ τεηη-
 τίθε αρι λαραó ρορ Raéαιβ n-Ερριον.

Αρι τιζεαóε υó 'n λα ειζην ρην, βί υοηρα n-αρρορροημαóε
 τεαóμορ Έαβαρτα ρορζαίλζε, αζυρ έυζ αρρορυνζ α όεαρλαίη
 όο Μειρτ, αζυρ τρεορυνζ ρε e ζó υ-τι'η ααιέαορ α βί ρειó
 υó ριζ n-υλρονημαóε, αζυρ βί ιονηανζταρ αρι αν τ-αρρο-
 ερυννε, ορι ζó υ-τι 'n ρεαóε ρεο, βί μορícυλ υρυνυοζε, μαρ
 αρóόρυνυ υó'η τραον, αέτ ανοίρ ρευé, βί αν μορ υρυνυ
 αζυρ υίλε ceo ζεαρητε αρ, ανηορ ζó ραίβ ριζ αζυρ μαίτε
 n-υλτονημαóε αρ cóinne ραóαίρíc υίλε ρυίλ, αζυρ αηηα éλυ-
 αρτεαντ αέτ ανη τραéετ ηοιρ éαλλυιζ Μειρτ ηó 'n Όαηααν
 τ-αóόβαί αν τ-ιοζανταίρ αν τραé ρην.

Αηυαίρ υó βί υίλε αηηα ρυίθε ό'ειρυνζ αρρορυνζ αίζ ραó:
 Α Σαορícλanna αρρυαραλα, ερευο ιρ υυιηη μα βί μορην τ-
 αη αιίλζε αίζ ορρυζαó υλίζε, ηιόαζρην αρι υυλ έαρτ
 υó-ηαη αζυρ τραé βυó ειζην όυιηη ροελα ειλε cuηγαιί
 υοίβ. Αν ρεαóε υείγιηαóé βίμαρ ανηρεο, ηιορ ζλάαμαρ
 κυρηνυ όε Ολλίηαηαίβ n-Ερριον, ζυσεαó ζó ό-ρυίλ Ολλίηαηα
 ανη ζαó ριον υ'Ερριον ζó ροίλ ιρ βευζαν ταίρθε ό'ειρυνζ υó

τ-δορ ος Μύμωιν αζυρ, Ξααλεν? Ξιμε ριν Χρευό μα ζλαό-
 ραό μυτο κομάιρλε λε ραίγγυζαό Μυρέα η-Ολλάη αν ceu-
 ουαιρ ρυθόεαρ αν τ-αροορμιννε? Ιαρ ριν έυαιθόεοαρ αμαό
 αρ αροορομιάό, αζυρ β'η μορρεαρ Έαβαρέα ρεζγε ραρ ρεαότ
 αζυρ τυρμωρ Αζυρ μορκόμορμαό να η-εαότρα αιρ cean ναοι
 λαετέαό.

Αιζ αν ελαρ το κυρ αρομυζ Μειρε αηνα ρυθό αιρ α
 θέαρ λαη αζυρ έυζ ρε οποιρ όο, αζυρ βι ρυρμον β-ρρεαρ-
 τοιλ λε ρυιλ αζυρ λαη αιρ μαίειβ η-υλτοηημαότ.

Οο έαηλαό η-θέαρ υιυζαό ροιομορμα, βι ρυιλ Ιβερ αιρ
 λαφαό, τειέ λε μιρζε, ζο ραιβ α έεαηζα ραόλυαό ρε'η τ-
 ρειλζε αζυρ ρε'η caé αζυρ ρε ζλοηρ αζυρ μορκόειμ αν ζαιρce,
 α ζ-κοηηυθό αιζ αιμρυζαό α έαιητ ανη αζαίό Αρομυζ.
 Αηυαιρ το ριαρμυζ Εοόαιό: Caó τυιζε ραόραο Ξααλ Sciot
 Ιβερ έυμ coζαό? Cia β-ρυιλ αν ναηάό? Ηι ρευνρφαο-
 ριονζολ αιρ α έεηλε? Ηαό β-ρυιλ αν Οαηααη μαρ αρ
 θέαρβραέηρ? Αέτ ζο ροιλ το λαβαηρ Ιβερ ρε'η caé. Ανη
 ριν ουβαηρ Αρομυζ: Έυαιλυζ μο έλυαρ ceoil αζυρ
 βιηηρ ζ-ελαρραό Μύμωιν, βυό ιοηζαηαό υομ ζο β-ρυιλ
 ελυαρ Ιβερ κοη ελαόταό υ'α ζυέ ταιηεαημαό το ζλεο αζυρ
 βορβήρρεαο coζαό αζυρ caρζαιηρ? Ο'ιοηηρυθό Ιβερ το βειέ
 ηωρ comeραό αιζ ραό: Οαρ βααλ cia ραοιλ ζυρ ελυηυιζ.
 Αρομυζ ρυαημ εηαηέαρζαιηρ ηο coζαό αηιαηη? Βι Εοόαιό
 έαοηη αζυρ ραηλαέαό, αζυρ το ριηη ρε αμαό α λαη όο
 Ιβερ αιζ ραό: Α Αροφλαίε Ιβερ ηα αββαηρ ηωρ μυζα αέτ
 ρυηηαό. Αέτ ο έαηλαό ζο κυηγυιζ Ιβερ ρορ αιζ κορμυζαό
 α έεαηζα ζο υιοηεαρραό, υ'ειμυζ Αρομυζ αζυρ ημέιζ ρε αμαό,
 αζυρ υ'εαζλα ηαό ελυηρτω ζαό το ρυθό ραό τυαρημ αν λεα-
 έαη ελαρ, αουβαηρ Ιβερ ρυζ Μύμωιν αρ αρο: Α Ξαορκόλο-

inne nac̄ ionzantac̄ uoioib̄ zur̄ feup̄ le Eoc̄aiō mac̄ n-er̄
 -uō riubail, acā meuōcean̄ ā eaznā com̄ an̄mor̄ rin̄?

Jan̄ an̄nar̄ bī buaiōreaō air̄ Ar̄oruz̄, uobair̄c̄ rē liom-
 -ra: Ā Neartan, r̄or̄iōb̄ r̄iar̄ nā neitē reō air̄ leab̄ar̄ nā
 n-aim̄r̄ire n-er̄m̄ion uimē tair̄baineāōar̄ mein̄ azur̄ aiznē
 -iber̄ ruz̄ Mumain. Anoir̄ cruinnuz̄ an̄ t-arōc̄ruinnē lē nā
 -ceilē ann̄ ar̄ōreom̄raō̄ Teac̄mor̄ air̄ Tabar̄ca, azur̄ aiz̄ eir-
 -iz̄ uō ar̄oruz̄ uobair̄c̄: buō̄ iom̄oā tair̄bē ruz̄nē nā r̄oilē
 -ann̄ ullaō eaōon̄ mar̄ z̄n̄ōear̄ mur̄-n-Ollam̄ Teac̄mor̄ ran̄
 -iaō̄ z̄l̄airē reo. Ā ar̄ouāraliō̄ē annē nac̄ z̄loir̄ n-ouinē ā
 -intinn, Jan̄ ī nī b̄-fuil̄ rē mor̄an̄ nior̄ air̄oē ion̄ā baō̄eaō?
 -Āuobair̄c̄ Eolur̄ ar̄ ar̄ōr̄in̄roir̄ mor̄: Tā caill̄ aiz̄ luinz̄
 -air̄ ā r̄tiur̄aōoir̄ lē cuinz̄uz̄aō ā cean̄ r̄aoir̄ am̄ear̄z̄ tonn-
 -taib̄ mor̄a, azur̄ nā car̄nac̄aib̄ aiz̄ eir̄iz̄ ā t̄-r̄liureaō uaō 'n̄
 -uir̄ze? Mar̄ r̄tiur̄aōoir̄ uō'n̄ luinz̄ zō uear̄b̄cā tā nā Ol-
 -l̄im̄anā uō'n̄ t-aōr̄ oz̄. Uē b̄ruz̄ rin̄. C̄reuō mā uōainz̄ntear̄
 -r̄oilē ann̄ Mumain̄ azur̄ ann̄ z̄aalen, azur̄ muon̄ntear̄ am̄ac̄
 -ā r̄aiō̄, lē beit̄ tabair̄c̄ biō̄ azur̄ oiz̄ azur̄ beaō̄ā c̄near̄oā
 -uō'n̄ t-aōr̄ oz̄, azur̄ uō nā Oll̄im̄anaib̄?

Šul̄ ā r̄iō̄ē Ar̄oruz̄ bī mur̄im̄or̄ r̄iō̄eaō̄ t̄r̄iō̄ r̄aō azur̄
 -z̄air̄mō nā n-arōc̄ruinnē, azur̄ ū'eir̄uz̄̄ n̄iō cean̄reair̄ n-Dealb̄
 -aiz̄ r̄aō: Ā r̄ac̄r̄aō eaznā ar̄ n-aō̄ar̄ t̄ar̄c̄ mar̄ ceo? aō̄-
 -naōar̄: Nā uōainz̄nuiz̄iō̄̄ t̄iz̄tē mar̄ z̄n̄ōeann̄ ann̄ aoīmaz̄
 -ū'eaz̄lā zō ciur̄r̄aoir̄ r̄ant̄ ann̄ uōioin̄ib̄ com̄c̄r̄iōc̄aib̄ lē z̄lac̄-
 -aō̄ buir̄ realb̄. Mair̄nuiz̄iō̄̄ ann̄ buir̄ boō̄anaib̄ ā c̄loin̄ -iber̄,
 -tiunt̄uiz̄eann̄ ul̄c̄lan̄ -iber̄ uaō̄ r̄ližē ā n-aō̄ar̄!

Azur̄ aiz̄ eir̄iz̄ uō -iber̄ ruz̄ Mumain, āuobair̄c̄: Ā Cōm̄-
 -fl̄ait̄ē uaō̄ ir̄ r̄ior̄ zur̄ uōainz̄nuiz̄̄ Sob̄er̄cē azur̄ C̄ier̄n̄ma,
 -mic̄ n-er̄ Raō̄ā mur̄-ūōainz̄nte, azur̄ nac̄ ruz̄nē t-arōr̄uz̄̄ uaō̄

Sobence an Teacmori seo ann atamari, malle le Muru-Ollam a fearceann annaice leis? Mar an ceudna uaingnuis se tri Muru-n-Ollam ann nuagadta n-Ullad, mar duibairt sefan le comneairtuad rrioras agus cruadac cloinne n-Erriion, det A Droflaithe moineimige, ir mo baramalra sur muictear rrioras an t-aoi os, trat thuitoteari 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 Eircari aig ma: O A nuq A Labrocao na Ollmana roim aruafalio e na talman?

Freadair Droiuq: Leiqiqio ann ar foear feadta 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 rogluim 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 cheiteann 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 feucirinc go maib lber agus Roitearac feao sur Meirt annaqaio droiuq; ni-oiaqrin fannuis Eocaid ran rliqe uirio 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.

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

La amain air imteact do feal go ulconnmact le pun-focal uad lber, do bi bhear agus Caéluan anna comluadóir leir, agus air filladó doib air air g'a éalam fein, do éarlaó gur ionnruig ríad an reilg la eigin le Ogharó o' glaoió re ann Saal aig ríadó, bheadar ann donoir le Ogharó agus air fuiread le teitead na cloca, bi ríad gneanntoimeact agus uadhairt bhear: Dar n-toig ni tuinteodó ionna Re nuig go m-beió ruaimhear aig ríadóib agus elitib Mumain. Agus ríaruirg Ogharó cad cialluigear na focla? Inruig bhear an nio a éaduirg re ann ulconnmact. Agus éug Caéluan ríadnuire agus comneartugad do na foclaib, ann rin uadhairt Ogharó do bhear agus Caéluan: Da bi ríbre amain cara domfein agus dom ríioct, na filluirg, ió a-baile nuig go comneartceann Teactoir Tábaréa, agus beiró focal go Rof ríionra n-ullaó a máirhear ann, agus Tarruirgíó air air, ann rin go boéanaib n-Ogharó air Síóruim. O'ic agus o'ol na oghir a ríat, agus gluaradar air aghaio. Air tigeact go Teactoir Tábaréa doib, innreadar an focal do Rof, agus cuir Rof go Mur-n-Ollam cuiread do Maol de na Ollmanuib go tíoérad re anna focar go oban. Agus éug Rof maic agus failte do bhear agus Caéluan. Dar go veimín bhonnuirg re doib lub agus poca ríagead agus cladeam le uorinéad noir do cad, agus

ιμτίξεσθαι αιρ αιρ ο'α ουιττε ρειν. Ξαν μαλ ρειοθ Κορ
 λιτρεαδα οο θοοαιό αιγ ινηριπ να νειτε ρεο, ραιο bun ριν
 ουδαιρ: Βειό γαιραιο Μυμαιν αγυρ η-υλτονμαετ αηνα
 εομλανταιβ αιρ Ταδαρεα Le κομριονεαό Ιβερ Le ρορνεαρ
 η-αρμ, μαρ Αιόριγ η-Ερμιον ρρευο La μαεραο Βααλ αρτεαό
 ανη ειγ α εεινε νεαιόα, (ιρε Βααλτεινε). Ανοιρ ηιορ ιμτίγ
 Βααλ ρορ υαό α ειγ Ερμινουζαό (ρ. ρ. Σεαότμι.)

Έαρ ριν γλαοιό θοοαιό να αιρριρ αγυρ τρεαδαοηα αν
 ροβαιλ αηνα ροοαρ ραιο τυαρμ γο Ουν Σοβερρε, αγυρ οο
 λαβαρ ρε ανη αοηοιρ οο γαό αιγ ηαό: Ουιρμυιγίό ρυαρ αν
 γααλ, αγυρ αιριό ηιαο ραιο ελεαραιβ η-αρμ αγυρ ραιο μορ-
 οβαρ γο λαεταμάλ, οιρ ιρ γαρβ αγυρ ιρ γευρ τρομ υαλαό
 αατα. Βιόεαό αν βαρσ αγυρ αν ριλε αιγ ιμριτ αεολ αγυρ
 αετρηαν. Βιόεαό υλλαό ατα κομ αοιμ ανη ρογ, υαεβαραό
 υετρηυν ανη ραοβαρ εογαό! Ρανηιγ θοοαιό ανη υλλαό γα
 υλμυζαό κοραη αν η-βυιλε βι γα βαγαρτ Ερμιον. Αεηιγ
 αν ηιγ αν τυρμορ ηεαότα να γ-κομλανη α εανιε ανυαρ υαό
 η-Αλλοιουε. Ρεαρσα αιεηιγ αν ηιγ, ανη ραοβαρ αατα τροιο-
 ραιό ρηιοηραιθε η-Ερ μαρ ρυηριον κοραητα εαρτ τιμείολλ
 αν ηιγ, αετ βειό γαό αεαηεαρ αεανκομλανη οο ρλυαγ α
 αεαηεαρτ ρειν, αγυρ γαό τρεαδαοη αεανκομλανη ο'α ερεαβ
 ρειν. Ατα'η ανηιοραό γο ηιμικ αιγ ηιοαλλυζαό αοιμηεαετ
 μαρ ραιεόιορ.

Ανοιρ βι αιραιοθε υεαγ-ταρμυγ ουλ τρηό Ερμιον α ραο
 αγυρ ανη γαιρμ αιγ ηαό: Ερμιντεαρ αρόερμινη η-Ερμιον
 ανη ροοαρ η-Αιόριγ ανη Έεαόμορ Ταδαρεα τρηαό βειόεαρ
 Βααλ αηνα ειγ Έιοηρναό ρ. ρ. ηι Μαρηα. Le λινη να
 αιρηεαό ουδαρησθαι μαρ αν αευσηα: Ατα ηυαόαετ αιγ αρ-
 ομυγ οο ελυαραιβ ελοινη να ταλμαν.

Μεῖτε μαρ γεο? Δ Μῆτε ταβαῖρ κοῖγνιοῖ το ἴβερ λε
 γνωτυζαῶ κοῖμιοῖο τ-αρτομῖς η-ερμιοῖο. αζυρ αῖρ το λυαῖρα-
 ἔαρ βειῶ ἄλτονημαῖτ ραορ υαῶ εαῖν αζυρ ειορ κοῖμ ραοα
 ζυρ ατα ἄαλ Re αζυρ Ταρρναρῆ ἀνη, ζυρ εεαν το ελαν-
 αῖβ ἴβερ ἀνηα ἀρτομῖς! Ἀνηε ηαῖ ρρεαζαῖρ Μῆτε ὄο: Ὅαρ
 ηα τοῖτε ἀρτοε, Δ ἴβερ, ἀῖτ ταιῖνηυῖεανη το εῖομῖαῶ λιομ,
 κοῖγνιοῖρῖο Μῆτε λεατ μαρ τοῖρ τυ!

Μανὰ εἰ-ρῖλ——. Ατα εαροτο η-ἄρεαρ αζυρ Καῖλυ-
 αῖν ἄρευζαῖ. Ζυρ λαβραοαρ ηα ροελα υο ἀνη ελυαρταντ
 ἄ-Μαοῖλ, ἀνοῖρ ζλαοῖοεανη Μαοῖλ, ἄαλ, Re αζυρ Ταρρναρῆ,
 ἀνη ριαῶνηυρε, αζυρ λε ηα λην ρῖν οὐβαῖρτ Μαοῖλ ζλαοῖο-
 τεαρ ἀνοῖρ ἀνη ἄυρ ροῖαρ ἄρεαρ αζυρ Καῖλυαν. Σεραοαρ
 ἀρ κοῖμαρ ἀη τ-αρτοῖρμῖνηε, αζυρ το ἄη ἀη τ-αρτορρμῖοἄνηοῖρ
 αῖς ἡρλαβαῖρτ ροελα η-ἄρεαρ αζυρ Καῖλυαῖν, το Μαοῖλ ἀνη
 ελυαρτεαητ η-ἄρεαρ αζυρ Καῖλυαῖν. Ὅῆμῖς ἀρτομῖς αζυρ
 οὐβαῖρτ: ἄῖοεαῶ Suil το ηα ἄρειῖναῖμαῖβ αῖς ορτουζαῶ ἀη
 ευῖρ. Ὅῆμῖς Suil αζυρ αουβαῖρτ: Κυαῖλυῖς ἄρεαρ αζυρ
 Καῖλυαν ροελα Μαοῖλ τῖαῖ ἄη ἴβερ ηῖς Ἰῖμυαῖν αζυρ Μῆτε
 ηῖς η-ἄλτονημαῖτ Δ λαῖαρ αζυρ αῖς εῖρτεαῖτ. Εαῶ τοῖρεανη
 ἄρεαρ αζυρ Καῖλυαν? τιυντυῖς ἄρεαρ αζυρ Καῖλυαν Δ η-
 αζαῖοῦ τοῖη ριορ αζυρ αῖς τοῖγεαῶ ρυαρ Δ λαῖμα ζλαοῖοεα-
 οαρ αῖρ ἄαλ, Re, αζυρ Ταρρναρῆ, ὄαρ ζο τοῖμῖν το ζλα-
 οῖῶ Καῖλυαν αῖρ ρρῖορῖαῶ Δ ἀῖαρ, αζυρ μῖοηαοαρ ἀη οῖρ
 Ζυρ εὐαῖοεαοαρ ἀνη κοῖλυαῶοῖρ ἄ-ρεαλ μῖε εῖρρῖρ ηα ζῖαλ
 ἀνη Οῖρ ζο βοῖαηαῖβ ηῖς η-ἄλτονημαῖτ, αζυρ ζυρ λαβαῖρ
 ρεαλ λε Μῆτε ροελα υαῶ ἴβερ ηῖς Ἰῖμυαῖν, ἀη εευοηα
 μαρ ἡρλαβαῖρ Μαοῖλ: Δ Μῆτε ταβαῖρ κοῖγνιοῖ το ἴβερ
 λε γνωτυζαῶ τῖαοη αζυρ ηῖςῖλατ η-αρτομῖς, αζυρ βειῶ ἄλ-
 τονημαῖτ ραορ υαῶ ειορ αζυρ εαῖν ζο ἄραῖ. Αζυρ ζυρ

φρεαζαιρ Μειρτ το φεαλ: βιόεαδ μαρ ριν. Αζυρ ο'ειριζ
 αροριζ αζυρ ουβαιρτ: Α αρομάιτε ζο νείμιν ιρ φοελα β-
 φεαλ ριαδ ρεο, εαο ιρ ριαδ αιρ εσαίλιζ να ριρ υαδ βεул
 ιβερ ε ρειν? Αζυρ φρεαζιραοαρ: Μιορ εσαίλεμαρ φοεαλ αιρ
 βιτ. Le ριν ο'ειριζ Κορ ρριονρα n-υλλαδ αιζ ραδ ερευο
 μα κυρτεαρ ανη n-οιαζ φεαλ?

Φρεαζαιρ αροριζ: Ζο νεαρβέα αβροεαο ιβερ αζυρ Μειρτ
 αν ριορριον τιμείολι να φοελα α ουβαρμαοαρ! Ερευο μα
 λαβροεαο ιβερ αζυρ Μειρτ? Le ριν ουβαιρτ Εοεαίτ: υαδ
 εαρλαδ ζο βαίνεανη ανη κυρ ρεο le n-αροριζ ε ρειν, αζυρ
 νε βριζ ζο νείρεανη αν ολιζε: Να βιόεαδ νεαε βρειεαμ
 ανηα εκυρ ρειν, βιόεαδ α τ-αροερμιννε ζλαεαδ κομάιρλε.
 Αζυρ αιζ ρυαρζαίλεαδ το αροριζ α ριζβραε, αζυρ τοιζ ρε
 αν Ειραοη ο'α εεαν, αζυρ ιμείζ ρε αμαε υαδ αν αρορεομ-
 ραδ, αζυρ εσαίτ αιζ μαρκευιζεαετ αιρ αζαίτ ζο Μυρ-n-Ολ-
 λαμ, αζυρ ο'ρανη ανη. Αζυρ αιρ ριλεαδ οο ζο βοεαναιβ
 αν ριζ αιρ εαδαρτα. βι'η τ-αροερμιννε ζο φοιι ανηα ρυιόε,
 αζυρ βι α ραίε βορβέαιρτ αζυρ ζλεο κοταβαρταε ανη-
 ραν αρορεομραδ, οιρ αουβαιρτ ιβερ ζο κομμεαρταε: Τραε
 βειόεαρ τριόαση αν τ-αροριζ φολλαμ ναε β-ρυιι αν εαίι
 αζυρ αν εεαρτ εευοηα αιζ μαε ιβερ ε το ζλαεαδ μαρ ατα
 αιζ αση νεαε βεο? Δετ ανηε τραετ ηιορ αόμυιζ ρε το φοε-
 λαίβ β-φεαλ. Ιαρ εαίρτ ιβερ εανιε ζυρ Μειρτ ριζ n-υλκοηη-
 μαετ υαδ ταοβ ριαρ νε'η τριόαση, αζυρ ρεο αουβαιρτ: Α
 μοιρϕλαίτε αρουαρταίε n-Ερριον, λα ειζιη εανιε ιβερ ζο
 βοεαναιβ Μειρτ αιζ ραδ: Α Μειρτ μορεαεταίζ, εαβαρ
 κομζηοιμ το ιβερ le ζηοτυζαδ τριόαση να n-Ερριονε, αζυρ
 βειό υλκοηημαετ ραορ ζο βραε.

Բրեճճայր Մեյրտ ոօ Իբեր: Եւծեօ՛ մար րին. Ասօ՛ ճմ
 չօ տրատ՛ էանի քեալ չօ Ալտոննաճէտ Լե քոճաւծ Եւծ Կօրա-
 մալ Լե քոճաւծ Իբեր, ճչսր՛ ճիր յեյրեօ՛ Լաճայր քեալ ճմ
 ճւարտեանտ՛ նա Ե-քար քեօ մար Ասօ՛ Եւլ Իբեր Է քեյն:
 Եւծեօ՛ րլւաճ ճրմճլեւրտա՛ ն-Ալտոննաճէտ քեյօ չօ ճլւարեճէտ
 չօ Կօմլանտաւծ Մումայն տրատ՛ Եւծեօր՛ Եճալ ճմնա՛ էիճ մ-
 Եճալտեյնե, յար րին Եւծօ՛ ճ Լան րալէ՛ ճմ ճիճ Եօճարօ՛ ոօ րիւծե
 չօ Էճճնճճ ճմն Մարթաւծ՛ ն-Օլլամ. Օրի՛ ճտա տօրան ճիր Եւծ
 ճէտ Կօմրաճ՛ նա ն-Օլլամ Երիքեօ՛ ճրօրիճ. ճնօրի՛ Եւ՛ն քիճ
 ճմնա Եօճանաւծ ճիր Եճաճրէտ. Կօմ Լւաէ՛ յր Կրիօճնիճ Մեյրտ
 ճ Կօմրաճ՛, յ՛եյրիճ Մեարտան ճչսր՛ յօճայրտ: Կրեւօ՛ մա ճլաօր-
 յօտար ճրօրիճ ճիր ճիր չօ յ-Եւ՛ քրիւճօն? ճչսր՛ քրեճճայր ճմ
 Կւրօ Եւծօ՛ քիճ: Տեօ՛ ճլաօրօտար. յ՛մէիճ՛ նա Եւլքօրիւծե
 ճմաճ՛ ճչսր՛ քրեօրիճ րիւծ Եօճարօ՛ ճիր ճիր Լեօ. ճչսր՛ ոօ
 րիւծե քե ճիրի՛ ճիր ճմ քրիւճօն, ճչսր՛ Կւրի՛ քե ճմ Էրթօն ճիր
 ճ Կեան, ճչսր՛ ճմ քիճԵրատ ճիր ճ ճլալաւծ, ճչսր՛ ճլաճ՛ քե ճմ
 քիճրլաճ՛ ճմնա յեարլամ. ճմն րին յրլաճայր Տւրլ ճմ Երեյտեճմ
 յօ, քոճա Մեյրտ ճչսր՛ քոճա Իբեր. ճչսր՛ յօճայրտ ճրօրիճ:
 Կաօ՛ յեյր Կօլտեարճ՛ քիճ ճճալեն? ճէտ՛ ճմն տրատ՛ յ՛քան
 Կօլտեարճ՛ ճմնա էօրտ.

ճմն րին յ՛եյրիճ Միօլի՛ր Կեանքար ն-ճրօտան ճիճ քաճօ:
 Կրեւօ՛ մա Կրիօճնիճտար քարթօ՛ քիճալ Իբեր ճմն Մումայն,
 Կրեւօ՛մա մեւսիճտար քրի նւալիք Կան ճչսր՛ ճրօճիօր ն-Ալ-
 տոննաճէտ, ճչսր՛ Կւրիճիճտար ճմ քաճա՛ Եճան ճտեճ՛ տօճ
 էալլ յե՛ն Տեանաման չօ յեօ? քրեճճար՛ քւրօ ճ Կեյլե ճան
 Երիճ՛ նիճ ճրի Էրիճ՛ ճմ ք-ճրօճրիւքե մարթօն, ճչսր՛ Լե ճօնճտ
 րիարիճ: Մա Լաճրօճօ՛ ճրօրիճ? ճմն րին յ՛եյրիճ ճրօրիճ
 ճչսր՛ յօճայրտ: ճ Տօրթլան՛ նա ն-ճրօճրիւքե քեօ մօրի ճօ-
 միճ Իբեր ճնօրի ոօ քոճաւծ Ե-քեալ, Ե-քեյրի՛ր նար քրիօճալլ-

υἱὸς θεοῦ πῶς οὐκ ἔστιν Ἰβηρ; Ἐπεὶ ἢ βυβαίοντες ἡμεῖς
 ταυβαυνοὺς Μειρετ μίαν Ἰβηρ, ὑεῖρηρα ζυρ βυθὸ μαῖε λιον
 μα ρεαυρεαυ ροελα Ἰβηρ ἀν ἀν τ-αυθαρ ζαν κομῆμενε
 ρεαυρ οηηεαῖθ, Ταυηζυρημ ναὶ ὑεαυρῆμενηρῖο Ἰβηρ ε ρεῖν
 ἀυηρ? Μαυ ρῖν ἐανῖε ἀρῶηζ ἀνυαρ υαθ ἀν τρυθασον, ἀζυρ
 κυαῖθ ζο υ-τι ἀτε Ἰβηρ ἀγζ ραθ: ἢ ὑεαυρῆμαεμε μῖε Ἰβηρ
 ἀζυρ η-εη, ἐλαν ἀν η-ζολλαν, ἀν κοηρ ε υο βεῖε ἐλομρῶ
 ἰοηηνε, ηο ἰοηρ ἀν ἐλαν ηο ἰοηρ ἐλαν ἀν ζ-ἐλαν?

Συυβαυρῖαθὸ μυρο ρεζγε να ζλοηε ἀζυρ ρεζγε να η-εαζ-
 να ἀν ρον ερηηνε! ἀζυρ ἐυζ ἀρῶηζ λαμ ἐαυανταυρ υο
 Ἰβηρ, ἀζυρ ραυζ Ἰβηρ λαμ η-εοεαῖθ ὄα ἐρηῖε. ἀζυρ ηοηρ
 ρευο λε Ἰβηρ ηυζ Μυμῶηη να η-υεοηα βαεαθ βῖ α ἐρηῖε
 κομ λαη ρῖν. ἀν ρελαθ υο ἀρῶηζ ζο υ-τι ἢ ἐρηῖασον
 υυβαυρῖε: ἐῖα βυθ ε ἀν βῖε ἰοεραυρ ἐαν ηο ἐοηρ ναεραοη-
 εοεαθ ε ρεῖν μα'ρ εἰζῖν? Ὑαρ ρῖν ηοηρ ηυζνε Μειρετ ἀον
 ευζκοηρ. Ὑῖεαθ ηυζ η-ἠλτονημαετ ἀζυρ οετ μαῖε ἀγζ τῖζ-
 εαετ ἀηη ρεο υαρ τυρμῶρ, ἢ ηο βαραμῶλ ναὶ β-ρῖυλ ραῖε-
 ἐοηρ ἀν ρεαυρῖθ η-ερηηον υο λαβαυρ α ἐομῶηρλε ἀζυρ ῖμυ-
 ἀητε ἀηη ἐλυαυρεαυτε να η-Ὑαηαδαν?

Ὑῖεαθ βημαερα η-Ὑηεαυρ ἀζυρ ἐαελυαῖη ρεαυρῖετ ἀν
 ἀν ζαοε, ἀμῶηη ἀν βυῖεεοηρ ἀγζ ρυηρεαθ υοῖθ. ἀζυρ μα
 ραῖθ θεοῦ ἀηηαρ ροεαρ ἰαυραυρ εοεαῖθ α ἐαυανταυρ. ηῖ β-
 ρῖυλ ηοηρ μυζα ἀζαμ λε ραθ.

Ἐαρῖ ὕεη ἀν ἐαυρῶθ ρῖν ἐανῖε εοεαῖθ ἀνυαρ υαθ ἔρυ-
 θασον ἀγζ ἡμτεαετ ζο ἀτε ἀζυρ ρυῖθκαν ηυζ η-ἠλλαθ, ἀζυρ
 ἀυυβαυρῖε: ἀνοηρ ἀτα τρυθασον ἀν τ-αρηῶηζ ρολλαν. Ταυβαυ-
 ἀοηρ ηυζτε ρηηοηραῖε, ἀζυρ ἀρηῶημαῖε υαρ ροζ ἀζυρ ηεαετ
 ἐῖα βυθ ε α ροζα υο ρυῖε ἀν τρυθασον η-αρηῶηζ?

ἀηη ρῖν ζο οβαν εηηηζεαυαρ Ἰβηρ ἀζυρ Ροῖτεαυραε, ἀζυρ

ελγασθαι ὅ ὅ-τι αἰτ μὴ ἡ-ὕλλαθ, ἀγυρ ἕλαθ ἰβερ ἁ ὄεαρ-
 λαμ ἀγυρ Ῥοῖτεαρὰ ἁ λαμ cle ἀγυρ μεῖρε Leo, ἀγυρ κυρ-
 εσθαι e ἀνα ἴουθε αἰρ τῆῶσον ἀν τ-αρῶμῆ. ἀγυρ ἴεαρ-
 υῖθ ἰβερ ἀναῖce λειρ ἀγυρ ἀουδαῖρε: ἁ Ἐοῶαῖθ ἀροῶειμ-
 αῖθ μαῶ ἡ-ἴαῶα υαῶ Ἐρ μαῶ ἀν ἕλλαν, ὅ μαῖρεανν τυ
 ἀθ ἀροῖθ αἰρ ῖον ἕλοῖρε ἡ-Ἐρῖον ἀγυρ ταιῖθε ἀγυρ λυαῶ-
 ἕαιρ na ἡ-ἕαλ. αἰρ ἐροῶνυῶθ ὅ ὅ ἰβερ ὄ'εῖμῆ ἀν τ-αρῶ-
 ἔρῖννε αἰρ λειρ ἀγυρ ῖνυῶθ ἀμαῶ ἁ λαῖα cleαῶσθαι ὅ
 Ἐοῶαῖθ. ἀγυρ ουδαῖρε Μαῶλ: ἀτα'ἡ ῖορῖον, ἀν ceαρ
 ἀγυρ ἀν εαḡna λειρ ἀν τ-αρῶμῆ ἀνν ἕαῶ ῖλῖγε. ἀγυρ αῖθ
 ἐροῶνυῶθ ὅαρ τυρῖορ cυαῖθ ἀν τ-αρῶἔρῖννε ἀμαῶ, ἀγυρ
 ἡῖ μορῶοῖρα ἀν τ-αρῶἔοῖμῆαῶ θυντα.

Ἀν ῖεαῶτ ῖεο αἰρ ῖαῶ naοῖ λαῶεαῶ comῆειλεσθαι Ἐο-
 ῶαῖθ ἀροῖθ μορῖειρε Ἐδαῖρεα ἀνν ἔαοῖ μιορῖυῖλαιθ ῖλαῶ-
 ῖαῖλ αῖθ κυρ le ἕαῶ ἕαλλ υαῶ οῖρῖορε ῖεῖν τῖαν ὅε
 αῖρῖο ἕναῶαῖθ. ἡῖ ῖοḡ ἀγυρ ῖυαῖμῖνεαρ αἰρ ἕαῶ ταῶθ. θυῶ
 μορ ἀν λυαῶḡαιρ ὅ ἡῖ αἰρ ἔροῖθε ἡ-Ἐοῶαῖθ, ἀγυρ ουδ-
 αῖρε ῖε le ἡεαρταν: Σερῖοῶεαρ na ἡεῖτε ῖεο υῖle ὅ leῖρ
 αἰρ λεισθαι na ἡ-αῖρῖη ἡ-ὕλλαθ comῖ μαῖτ ḡυρ αῖρ λεισθαι
 na ἡ-αῖρῖη ἡ-Ἐρῖον. Ἐῖαλλυῖθ Ἐοῶαῖθ ὅ ὅ ὅν Soberce,
 ῖḡne ῖε cυαρτ. αἰρ τῖγεαῶτ ὅ ὅ αλ ἀνα ἔῖθ ἡλαῶ ῖ. ῖ.
 Δοβῖαον, ḡλυαῖρῖυῖθ Ἐοῶαῖθ ὅ ὅ Ἐεαῶμορ Ἐδαῖρεα, ἀγυρ ἡῖ
 ῖῖον ἁ ἔεοḡεῖν ἀνα comῖλυαῶοῖρ, ῖεο ῖῖον μαῶ ὅ-Ἐαῶla
 υαῶ ἡ-ῖοῶla ὅε ceḡaλ ῖῖḡnaῶαῖθ υαῶ ḡεῖντῖρ, ἡῖ'ἡna λειῖθ
 ῖῖοναῶ ἡαν ῖεαῶ εαῶον ῖαρῖῖον, αἰρ ἀν τ-αῶῶαιρ ῖῖ ἕλαῶ
 ῖε αῖνῖ ῖῖον. Μαρ ἀν ceῖῖna ἡῖ ῖῖοῖτε ῖῖον μαῶ ἔ-
 ῖαῖλ, οῖρ ἡῖ'ἡ ἕαλ Scioῶ ἰβερ αῖθ ḡλαοῖῶ 'cυῖαῖλ αἰρ Ἐαῶ-
 la le ὅῖοῖεαρ, ὅε ἡῖḡ ḡυρ θυῶ ἀρ ḡεῖντῖρ 1, ἀγυρ cleῖν
 ὅ ὅ μῖθ ῖ, maῖle-ῖεῖte.

Δη Σετρεμάδο καίβροιλ. 4.

Ατα ροξ̄ αζυρ ρυαίμνεαρ ρορ υίλε Ερμιον. Δη τριά το
 βι 'η ταρσέριννε λε να ceile Anna ρυίθε ραν αρσέομήραδ
 Τεαόμορ Τάδαρετα, ο'ειμξ̄ Αρτομξ̄ αζγ ραδ̄: Com̄ λυαέ ζυρ
 ερσοένυιζτεαρ δη μορ ρειρ αζυρ comοραδ̄ να η-εαότρα δη
 Δ λιορ, ατα ceιρτ̄ αζγ αρτομξ̄ το cuιρ αρ comαρ δη τ-αρσ-
 έριννε, ve ρειρ δη τε δηη Δ η-αζαίθ ζυιτεαρ caροιο, δηνορ
 μα buθ̄ μαίτ̄ λιθ̄ ζο ρεριοβτεαρ δη τριάτο η-ολιζε Ερμιον?
 Συλ Δ ερσοένυιζ̄ αρτομξ̄ Δ έαινε ταηζαοαρ να buρροιυίθε
 αρτεαδ̄ ραν αρσέομήραδ̄, αζγ ραδ̄: Σεαρεαν̄ ναοι αρτομαίτε
 να ρεινε δη Τάδαρετα αζγ ιαρρεαδ̄ ceαο τιζεαάτα Δ ροδαρ,
 αρσ-μξ̄ αζυρ δη τ-αρσέριννε, αζυρ ουδαίρτ̄ αρτομξ̄ τρεορ-
 υιζιθ̄ αρτεαδ̄ ριαθ̄. Αζυρ ταηζαοαρ αρτεαδ̄ λοηραίξ̄ λε ρεο-
 υαίθ, ρροιλίθ, αζυρ οίρ, αζυρ ιαρ clαοηαδ̄ το αρτομξ̄ αζυρ
 έαρτ̄ το'η αρσέριννε, ριαρρμυιζ̄ Σαορρόοη μα ζεαλλτεαρ υοιθ̄
 ceαο caίνε. Ιαρ ραζαίλ ceαο caίνε, Σεαρμυιζ̄ θροηηθααλ
 ceαν ve να ναοι, αζγ ραδ̄: Δ αρτομξ̄ να η-Ερμιονε, αζυρ
 Δ αρσέριννε buθ̄ αιρθε ceίμ ατα μορσίλυ buρ ζ-αλαμααέτ
 ρcaρρτε υαθ̄ μιοη ζο μιοη ve'η υομαη. Σεολαμαρ δη έαβ-
 λαέ τιομ, ραοι λαν ρεολ̄ ηο ραοι τρευνλεαθ̄ έαρ μυιρ αζυρ
 οιθέεαν, αζυρ ζεαδαμαρ ceαο τιζεαάτα ζυρ ραίλτε το ζαέ
 ιαέ, εαθον ζο ιαέέεαρτ̄ ατα υρμυοζτε το'η υομαη υίλε αέτ
 ρηη ρειη αίμαίμ. Υαθ̄ έαρπλαθ̄ θ-ρμυλ̄ μυιθνε ve'η ρλιοέτ
 ζααλ Sciοτ̄ Ιβερ, ηαοιμαειρ, Οζαζειρ, αηνε ηαέ ερμυαίθ δη
 caοι μαηαέ ζεαθρμυιζμαρ ρρεαρ̄ αζυρ ραίλτε υαθ̄ δη η-οεαρ-
 θραέραίθ? λιοη λυαέζαίρ υέτ δη ιοηηαέαρ, δη cuαίλεαθ̄
 υυιηη buρ μορσίαιλ̄ αζυρ ζλοίρνε, buρ έαλαμααέτ αζυρ έρσο-

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

Τριδ υιλε ριον νε'ν νομαν αλλα αταιρ, Τα'ν ζααλ σιοτ
ιβερ, Παιοιμαυειρ, Οζαζειρ, νεαμιαεζλαδ, λαντρευν, 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 κομορπαδ αζυρ ανη κλιρτεαδ λε κροδα αρ ερευναδα.

Ατα λαρο αρ η-ευοαιλ υαλαδ κευο long ιοιρ τρομρεολ
αζυρ λεαδαιρ αση ατα αρ ααβλαδ ανοιρ μαρβυιζεαδ κλαρ
να μαρα ανη Ινβιορ ζ-Κολβα, αμεαρζ αρ υαορμιαοιη νοραζ-
αιτε ατα κομμιοητα η-ορ κλαυεαμια κλαιρ λεαταηα οιορηορτα,
υλτυρα, τροκορτα ορτα, α κλιρτιμαρ Μαρ αρ ζεαλλ η-εαδ'τρα
ανη υλλαομβιαδ, ανη Κολζειρ ανη υααλβεζ ραν νομαν σιορ,
μαρ ανη κευοηα τα αζαιηνε μορμιαοιη ρεοιυεαδ, αζυρ ρροιλ-
εαδ αζυρ υαιτνεαδ 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 ιηρηντ, α νεαρβ-
ρατρε λε βυρ κεαυ βειδ αρ ρυηρμον αιζ ταιρβαιητ ανη μαοιη
ρεο αιρ ραυ βυρ μορρειρε αζυρ ζαν αρυοαιζηνε κρυιτ'ραιδ
μυιυ αρ κροαδ'αδ ανη κομμιαδ λε βυρ λαοδ'ραιβ αιρ λιορ ζ-
κομορπαδ να η-θαδ'τρα, κομμιοηεαδ υααλ ανη ρυηηταδ.

Αιρ κρυοδ'ηυζαδ νο υροηηηβααλ, υ'ειρμζ ρεαδ μακ ζ-Κεαλ-
ταρ κεαηρεαρ η-θαρβ αιζ ραδ: Κρευο μα ταδαιρτεαρ κεαυ
νο να ρεηηε μαρ ιαρρμυιζ ανη τ-αρτοϋλαιτ υροηηηβααλ? αζυρ
νο βι μαρ ριν. Αιρ τιζεαδ νο'η αρυορμυηηνε λε να κεηλε
ανη υαρα ρεαδ ανηρην αρυορμιαδ Τεαδ'μορ Ταδαρ'τα, υ-
'ειρμζ αρυορμυιζ αιζ ραδ: Α ρυζτε αζυρ α ραορβ'κλαν μορμιαρβαλ,
νο ταρλαδ ανη υλλαδ, αζυρ β-ρειοιρ ταρλοδαδ αιρρ τροδ

Ερημον ζο λειζφιτ αν βρειτεαμ̄ν καιν αν ολιζε ανη αζαϊθ̄
 αν τε ατα 'η καφοιο, ζαν ε το βειτ̄ αιη λαταρ. Αιη αν τ-
 αϋβαρ ρην. Ορευο μα εορτεαϋ̄ υιλε τεαηζα αρ κομαρ αν
 βρειτεαμ̄ν, νυιζ ζο η-βειϋ̄ αν τε ανηα η-αζαϊθ̄, ατα'η καφοιο
 αιη λαταρ, αζυρ μα ζηυεανη βρειτεαμ̄ν, κορ ανη αζαϊθ̄ αν
 τυρμορ ρεο, ηα ρυιλανζ υο το ρυιϋε αιηρ?

Φρεαζηαυαρ υιλε: Βυϋεαϋ̄, βυϋεαϋ̄.

Αζυρ αουβαιρτ αροριζ: Ορευο μα μαρβτεαρ ηεαϋ̄ λε
 υροϋμειη αζυρ αιηη αν υυιη ανηα η-αζαϊθ̄ β-ρυιλ καφοιο
 ηα υυημ̄αριβτα, το βειτ̄ ζλαοιϋζτε αρ κομαρ βρειτεαμ̄ν ανηα
 ρυιϋε ανηα ταλαμ̄ η-υυιτϋε αζυρ ανη τιονολ α ερεαβ, τη
 ηυαιη, ρ. ρ. ηαοι ηυαιη ζο λευη, ζυρ ζαν ε φρεαζαιρτ υο
 υευηαϋ̄, βυϋεαϋ̄ αν τ-εηλαϋ̄ υο ζαβτα αζυρ ταηηανζτα λε
 ρορηεαρτ ανη ροϋαρ αν βρειτεαμ̄ν λε υευηαϋ̄ φρεαζαιρτ υ'α
 υυημ̄αριβτα? Φρεαζαιρ αν τ-αρϋϋηυιηηε υιλε: Σεαϋ̄, βυϋεαϋ̄,
 βυϋεαϋ̄.

Φεαρτα μα ζηυϋτεαρ καφοιο ανη αζαϊθ̄ ηεαϋ̄, αϋτ̄ αμ̄αιη υε
 υυημ̄αριβταϋ̄, βυϋεαϋ̄ α αιηη ζλαοιϋζτε αρ κομαρ αν βρειτεαμ̄ν
 ανηα υυιτϋε ρειη αζυρ κομ̄τιονολ α ερειβ ρειη, αζυρ μαηαϋ̄
 φρεαζαιρραιο, αϋτ̄ ανη τηαϋ̄ο ηι υειρτεαρ ρεο υε κυρ
 υυιη ραοι ταοη τηηηαιρ, κυρτεαρ ηαιηε αιη, αζυρ ηι ταιρ-
 βαηρραιο α ευοαν αρ κομαρ βρειτεαμ̄ν ηο κλυαρτιζ ηυιζ ζο
 ζηυεανη ρε ραφαϋ̄ αζυρ αρϋϋ? Αζυρ φρεαζηαυαρ υιλε:
 Σεαϋ̄, βυϋεαϋ̄ βυϋεαϋ̄.

Βι ηα ροκλα ρορμϋβτα αιη τηεαϋ̄ο η-υλιζε η-Ερημωηε
 Βυϋ̄ μ̄ορ αν ρεουλ λυαϋζαιηε α εταηι υαϋ̄ ζαϋ̄ ταοβ οηρ
 ανηρην τηαϋ̄ ρεο ηι ραιβ̄ καφοιο αιη βιϋ̄ α τιζεαϋ̄τ αρ κο-
 μαρ ηα τ-αρϋϋηυιηηε αν τηεαϋ̄μορ Ταβαρηα, αζυρ αιη αν
 υαρηα ρεαϋ̄τ̄ βι ροζ ρυανηυαημ̄ηεαρ ρορ ζαϋ̄ μ̄οη η-Ερημωηε.

βι 'n Γααλ μευουζαό ζο ιομλαν, βι βιαό 'σο βεατα υλοιν-
 εαό, νι ε αμίαιν α ραίτ αότ ζο πανφαρριγ. 'Οο βι'ν ταλαίν
 τρεαβτα αιρ φαο αζυρ αιρ ζαιμιο, βυιθε λε μορφοόβαι ζ-
 κοιρσε, η-ορνα αζυρ κυιότναιζ; να μινρειαυα βαν αζυρ
 βρεαό λε μορτρειυοαίβ ζ-αοριαό αζυρ η-βο; να κοιλλε
 κραναηρσε ζα ριλεαό κνα. βι να ζλεαντα υιομάρα, αζυρ να
 ρλειβτε ρραοόζορμα λιοττα λε ριαόαίβ αζυρ ειλιβ, κίυτεαιρ
 υαι η-υοιζ ζο ραιβ αν ταλαίν αοιβιν ταοβτρομ λε λανταρθε.

Αιρ κριοόκνυζαό 'σο λαετιβ να μορρειαυε, βι τρεαότ να η-
 υλιζε, ρεριοβτα η-εολυρ, αζυρ λεαβαι να η-αιμρρηε, λειζτε
 αρ αρο ανη ειρτεαότ να η-αροόκρυννε. Αζυρ 'σο βι να ρο-
 λα ραρμάιτ. Ανη ρην βι να βυλραιοιυθε αιζ ζαιμιο: Σεαραν
 νεαό αιρ 'Ταβαρτα αιζ ιαρεαό α έεαιρ? Αζυρ μορ ρρεαζαιρ
 αοηόυινη. Αζυρ αιρ τειυεαό αμαό 'σο'η αροόκρυννε, βι μορ-
 όορρα να η-αρορειαοίμαό 'ορμυοζτε υαι κλεαότειαίν.

Αη ρεαότ ρεο έυζ αρορμζ κυρειαό 'σο να Ολλιμαναίό
 αζυρ 'σο'η τ-αοροζ Μυρ-η-Ολλαιν τιζεαότα ζαό λα ζο Ταβ-
 αρτα αιρ φαο κειλαβραό να μορρειαυε.

Αιρ κριοόκνυζαό 'ο'ιμτιζ αν ρλυαζ αιρ ριυβαίλ ζ'α έαλαίν
 η-οιυιόε. Ανοιρ 'σο έαριλαό ζο ραιβ κομρ β-φειρζαιρ λαζ
 αζυρ ευζρλανταό, αζυρ ριαμυιζ ρε κεαο υε Αιρορμζ: Μα'ρ
 ρευο ε ρανεαο φειρζαιρ αιρ 'Ταβαρτα λεατ νυιζ ζο μίτεαν
 'θααλ ρεαλ βευζ μορ αιρθε? ρεο ρρεαζαιρ η-εοόαίό: Ηι
 αμίαιν αιρ 'Ταβαρτα, αότ έιζ λε φειρζαιρ 'σο μίαιρ εαόον
 ανη Τεαόμορ, οιρ έιζ λε υινη β-ραο υαό αν τρικόαον μυο
 α 'υευναό ζο ρειό, ηαιρ βυό κοιρ 'σο μζγτιβ 'εαζλα ιοέιομ-
 βραό να η-εαο.

Τριαλλυιζ εοόαίό ζο 'Ουν Σοβερσε, αότ ρανυιζ φειρζαιρ
 αιρ 'Ταβαρτα υευναό α αμαρ ανη Τεαόμορ.

Ατα δοιβινεαρ διη ενιυιϋβ̄ αζυρ ζλεανταιβ̄ η-υλλαϋ μαρ
 τειϋεαν αν ηιζ̄ τριϋ ζαϋ ουιϋϋε υι; ηιοη ζλαοιϋ ρε αρ-
 ϋρυννε η-υλλαϋ λε να ϋειλε διη υρηιϋειηη ηυιζ̄ ζο ηανιϋ
 ϋιονη α ηιαϋ υϋ'η δοιρ ηιαϋταναιζ̄. Com ηυαϋ ζυρ εαηλαϋ
 αν τ-αη υϋ, κυητεαρ κυηυϋε υεαζταρυιζε τριϋ αν ηιζ̄εαϋτα
 λε ηιττιηυβ̄ ζα ηαϋ: Cρυννητεαρ ρηιονραιοϋε, εηρην, Ολλημανα,
 τρεαβαονα 'η ροβαη, αζυρ να ηρηεταηηηα, διη υρηιϋειηη η-
 υλλαϋ ανη ρϋϋαρ αν ηιζ̄ τραϋ ηειϋεαρ υααλ υυλ αρτεαϋ
 ανηα εηζ̄ ηαρρζιϋ ρ. ρ, ηυλ ι. Αζυρ κυη ϋοϋαϋ ροϋλα εηε
 μαρ ρεο λεο: ηειϋ ζαϋ εεανρεαρη ανηα εεανρεαρτ ρειη αζυρ
 ζαϋ τρεαβαον υ'α ερηεαβ̄ αιζ̄ ταβαηρτ αν κυηεαϋ ρεο: ηειϋ
 α λανραιοϋ υε υοϋαναηβ̄ εαρτ ραϋαρτ Ουη Σοβερϋε αζυρ
 ηειϋ υρηιϋη υε ελαρταηβ̄ ρεοηηραηηαηηβ̄ ηιαϋλιονταηβ̄ ραρηρτε
 α ρϋϋαρ αν ζααλ, ταρηυιζ̄ιϋ, οηη ατα ϋιονη ηο ηιαϋ εευϋ-
 ζειη υε'η δοιρ ηιαϋταναιζ̄.

Δηη αν λα ρηη ερυννηυιζ̄ αν τ-αρϋερυννε διη υρηιϋειηη η-
 υλλαϋ αρ εομαρ αν ηιζ̄, αζυρ εαρ υειρ ορηυζαϋ μοηηρλυαζ̄
 ηαν-ζααλ εαρτ ανηα εημϋοηη αν υρηιϋειηη υαρ α τρηεαβ̄ αζυρ
 α εεανρεαρτ, εανζαυαρ να ηυληοηηυϋε ανη λαταρ αν ηιζ̄, αζυρ
 ζαηρηεαυαρ αν ευνυαρ: υαϋ εεανρεαρτ η-ηαρζααλ ηαοη ηηλε
 ηαηηηε ηειρ α ηεανρταϋτ. ηα ζααλ υαϋ εεανρεαρτ Ρατβοϋ
 ηαοη ηηλε κυηζ̄ εευϋ ηαηηηε ηειρ α ηεανρταϋτ. ηα ζααλ
 υαϋ εεανρεαρτ η-ζλεαναυοηη ηαοη ηηλε αζυρ ηαοη εευϋ ηαηηηε
 ηειρ α ηεανρταϋτ. ηα ζααλ υαϋ εεανρεαρτ η-δοημαζ̄ ηαοη
 ηηλε ζο ηεαϋ ηαηηηε ηειρ α ηεανρταϋτ. ηα ζααλ υαϋ εεανρ-
 ϋεαρτ λαρηη ηαοη ηηλε ηαηηηε ηειρ α ηεανρταϋτ. ηα ζααλ
 υαϋ εεανρεαρτ Μαγνηαϋ ηαοη ηηλε ρεαϋτ εευϋ ηαηηηε ηειρ
 α ηεανρταϋτ. ηα ζααλ υαϋ εεανρεαρτ η-Αρηεαν ηαοη
 ηηλε ηαηηηε ηειρ α ηεανρταϋτ. ηα ζααλ υαϋ εεανρεαρτ η-

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

Triad̃ ḡlaoir̃eodar̃ na bulroim̃de ar̃ ar̃o: Sear̃anñ nead̃
air̃ ṽruiteine. n-ullad̃ aig̃ iar̃iread̃ ã ceair̃t?

Mior̃ r̃reagair̃ aongut̃. Air̃ c̃riochñuḡad̃ bĩ moir̃feir̃ naoi
laet̃eod̃ anñ Duñ Sob̃er̃ce.

Sañ laet̃ib̃ reõ t̃rialluig̃ Eod̃air̃ ḡo Tead̃mor̃ T̃abar̃ta,
t̃uḡ re ã c̃ur̃am̃ agur̃ ã ṽeagair̃e võ Mur̃-n-Ollam̃. Anoir̃
võ t̃ar̃lad̃ r̃ul̃ ã t̃anic lã c̃ruinñte na t̃-arõc̃ruinne n-Er̃-
mione gur̃ r̃anic Roitear̃ad̃ ñiḡ n-ḡaalen ḡo ṽ-ti bõtanaib̃
n-arõm̃iḡ air̃ T̃abar̃ta ḡa r̃ad̃: Ã ar̃õf̃ar̃oi mior̃ r̃uair̃ na
c̃rom̃fir̃ cuir̃eod̃ võ t̃iḡ n-arõm̃iḡ? Võ r̃reagair̃ ar̃õm̃iḡ: Ã
Roitear̃aig̃ ãta bõtanaib̃ n-arõm̃iḡ fuarḡailḡte ã ḡ-c̃om̃nuir̃e
võ cloiñ na tal̃mañ uile ḡo leup̃. Anne nã lẽ Er̃mioñ na
c̃rom̃fir̃? Uime, r̃iñ com̃ luad̃ gur̃ c̃ruinñuig̃ añ t̃-arõc̃ruinne
le nã ceile anñ ar̃õf̃eom̃r̃ad̃ Tead̃mor̃ T̃abar̃ta, ṽ'eir̃iḡ Ro-
itear̃ad̃ ñiḡ n-ḡaalen aig̃ r̃ad̃: Ã moir̃ruar̃alir̃e ãta r̃ocla
aig̃ Roitear̃ad̃ vo'ñ t̃-arõc̃ruinne vẽ r̃eir̃ na c̃rom̃fear̃aib̃.
Anñ r̃iñ ceilead̃br̃adar̃ añ moir̃feir̃ ṽar̃ tur̃mor̃, agur̃ moir̃e-
om̃r̃ad̃ na n-ead̃t̃ra air̃ lior̃ T̃abar̃ta.

Iar̃ naoi laet̃eod̃ t̃anic añ t̃-arõc̃ruinne le nã ceile
ar̃ur̃, anñ ar̃õf̃eom̃r̃ad̃ ṽ-Tead̃mor̃ T̃abar̃ta. Agur̃ ṽ'eir̃iḡ
Roitear̃ad̃ ñiḡ n-ḡaalen aig̃ r̃ad̃: Ã ñiḡte, ã moir̃flait̃e
agur̃ ã ar̃õm̃ait̃e, ḡaor̃elanñ na n-Er̃mione mã ḡlac̃ad̃oir̃
leup̃r̃muinead̃, na buod̃ r̃or̃ur̃ ṽad̃oib̃ r̃euc̃r̃mt̃ gur̃ r̃uair̃ na
c̃rom̃fir̃ mar̃aḡuḡad̃ r̃einead̃, oir̃ r̃uir̃deanñ agur̃ cuir̃eanñ na
Ollmanã r̃uar̃ ã lãmã r̃añ ar̃õf̃eom̃r̃ad̃.

ʒlacann na bpreiteanna mar an ceudna a n-ait ann
 ar imearʒ, Ta ʒur an Dánaan maic ʒo leor vo beic anna
 comluadoin vo micib, pmonraib, aʒur vo armoaicib n-er-
 mione acé ni éig leir an t-arcrompeari a ruidear air caic-
 doir Amerʒein, pmonra ve'n rlioct, aʒur mic an n-ʒollam,
 no le na cromfir a aicnuigeann puna m-baal, à cornuig-
 eann na teinte naoimda, cigeadc arteaé ran arpeomrao?
 De bhuig rin le cmocnuʒao aʒur le vearyʒao an t-euigce-
 arc reo, cmey ma m-bideann an t-arcrompeari aʒur naoi
 cin ve na crompearaib ar ʒac pion n-er ann erpion aig
 cigeadc arteaé, aig ʒlacao comairle, aʒur aig cairbaint a
 laima ran arpeomrao t-Teacnmor Tabarta?

Cuinguig an t-arcpmuine comrao for an ceirt. Lab-
 maradar moran air ron aʒur annaʒao, acé ann triacé mor
 ruarʒail na n-Ollmana, na Dánaan, no an t-arcmuig a
 m-beul. Air veareao v'eirig Roitearé mig n-ʒaalen aig
 riaruʒao: Ma cairbainrao armuig a m-baraimail?

Air an ball fearuig armuig aig raó: Air a armoaicé
 moruaraie cuirtear anmaoin air an t-arcpmuine var aipe-
 mig ceirte na ʒ-crompeari, b-fuil ʒort no ʒanear n-eaʒna
 oppaimn? Ma ta nac b-fuil an arvolam ann reo? Ma
 ta caic ceille ann comrao no ann comairle n-olige, nac
 b-fuil an arvbpreiteam av laear? Duó morbuilac tom ʒur
 vearbmeintear com oban rceul vubbaraé ʒ-CROMCRUAÓ
 aʒur Lubain ann laeicib Tigermair an mig?

No ar caileabar commeine ve'n triacé mor ʒairvo voin
 fein, nuair vo éanic eadon aig loriguʒao mar a ceart fein
 urcuir na ʒ-craicuir, eadon ran arpeomrao reo ve reir
 roʒa ruoéan na ʒ-ceanpeari! Cao ir pun m-baal aicnuig-

eanne donneac? Cao tuige tiorfad cionnfean arthead ran ar-
 feomhad? Anne nac b-fuil obair eigin aca le veunad? I
 giorfadair na g-cionnfean an teine naomda do veardugad,
 an ce teidean ran uorcadar do rtiurad, do cairbair tirda,
 rion roca, agus baalante na n-Dimrhe. Creioim nac b-
 fuil na neite reo taob rtiug ve m-ballaib u-Teacmor?

Anne nac rciobdean ran olige: Ni tiorfaro cionnfean
 taob rtiug ve'n arfeomhad u-Teacmor Tadairca go veo?
 Raib na rocla reo rciobta gan ciail no adbar? Dar
 cean ni ciomra adbar comionnan le bhrad rocla tthead
 n-olige n-Errione? Ma leigeadar na cionnfean arthead anoir,
 ni rad nuig go ciurraio riaran aromaithe n-Errione amac
 ar a aic an arfeomhad u-Teacmor Tadairca bidead an
 t-arocruinne tadairt bhrithair. Act dar a bhrithair
 fein veireann aronig: bidead rocla tthead na n-olige
 comlionta!

Agus go veardta do bi mar rin.

Air an la ful a rcarraig an t-arocruinne, bi tthead
 na n-olige ruarraigte, agus a rocla leigte, agus leadar
 na n-Dimrhe ruarraigte agus leigte, agus do bi na rocla
 taitneamais rairait le cluarthead.

Air cionnugad do glaid na bulroirde amac ar ar:
 Seareann air Tadairca aig iarthead a ceair? Nior rtheadair
 donduine Cuaid an t-arocruinne amac, agus bi motharra
 n arfeomhad rruigte dar turmor.

An 6. leadar, an 5. Cairbil.

Nior fillug Iber rug Mumain aig rugadta fein, act
 rruallug le Fionn go Dun Soberce. Agus 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 mác 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 uóbarit Eoóaió: Nearcan a éara
 ta mo luacágar iomlan! Ata rog auzur ruaimnear n-Ermon
 uaingante. Oo máir Eoóaió air Tábaréa. Air carnuzáó
 arteaó oo baal ann Iarzigé r. r. Iul i, gluaruíg aroríg:
 air azaíó zo Dun Soberce. O'ran Eoóaió ann Ullaó áct
 don miora amain, oir mígne Fionn uar ríge na éeir ve-
 bús rin buó mor an t-aoibnear oo bi air cruíde n-Eoóaió.
 Anoir com luac zur éanic baal annaice a éig blaé, émal-
 luiúg aroríg uao Teácmor Tábaréa zo boéanaib Ibeir míg,
 Mumain, auzur ar rin éuaió zo boéanaib Donzairé, auzur
 air imteaó oo baal arteaó anna éig Iarzigé 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 comnuíde auzur veázoun Meiré ann Ultonnmaóe,
 auzur Iar a éuarit éanic air air zo o-ti Teácmor Tábaréa
 auzur oo máir re anna boéanaib air Tábaréa. Baimeann
 na baalainte zo euotrom le Eoóaió. Ata rpeir aige for
 ann rceultuib na m-baro ann aóriannaib na ríleáó, auzur

ann ceol agus mionce. Marcuigeann se ann óias an feilg mar feilgoire anna neart agus a n-oiqe. Dubhairt Eocáid Liomra: Neartan teid moim go Dun Soberce, agus veun do arar ann Muir-n-Ollam, tabair do aine agus do cupam do na oghanib, agus air tigeaét do baal ann Iarraigé, beirim leat ann Ullaó. Do lub aronig a lamia tarc air muinbeul neartain, aig glaoic: A comveaéta agus a carao air. Ni raib caill le neartan do beit aig forraire, oir do bi na Ollmana vitciollais agus bi Fionn tabairt a cupam do uile mó.

An feaét seo air tigeaét le na ceile do'n arócuinne air bhuiteine n-Ullaó agus air ruidé toib, agus air cmoénuzaó laete na feire, bi 'n oiread rin doibnear air fao agus air zairio tuid migeaéta n-Ullaó, nac raib caill aig Eocáid no aig Fionn donrud do raó aét amain do tairbain a buidóior. De bhuig rin leigtear tpeaét na n-olige, foela n-Eolur oide buó glice, agus leabair na n-Aimriqe. Air cmoénuzaó, do glaoic na bulroirúe amac ar aró: Seare-ann neac air bhuiteine aig iaruaó a ceart? Agus fpeas-air zut aig raó: Beirim go b-fuil foela aig Nua matar clan Imtao anoir marb, vena Zaal ann doimas, le cluar miz Eocáid. Com luat zur uplabraodar na bulroirúe na foela arzig, dubhairt an miz: Tabair ceao tigeaéta mo foear do Nua matar clan Imtao.

Ann rin éanic Nua agus fearuiz ri ar comar an miz, agus tubairt ri: Fuair Doil ceanfear doimas bar la agus leaébaalain uaó fion, agus ó'euz Imtao uaó Nua agus a páiruib moite moime rin Mar rin éanic zur aimfir na mion-eaó, triat fearuiz triat na tpeaba air bhuiteine, creuo ir

maid ma bi rrioiad Imeao a feuchfint riad, ni d'eiirrin bi Nioa a gur a uioleada zhan maoin zhan uo'eur ac' amain an meuo a bi aci deagrun a gur maidear an ruz. A gur riad-uis' an ruz: Cia buo e, ann an-azaid zniodeann Nioa car-oiro? A gur rreagair Nioa: Ni riorruiz Nioa, ac' an ruz ata 'nna oioe a r'ruizgear an uo'man le ceim, a ciailuizgear zao' niu, anne nac' aic'neo'ad' cia buo e ruzne an cor com' luac' gur uo'ieann Nioa gur eanic la na rionead', a gur zo b-fuil a ealam' anoir ann reib' uoar'bbra'car Imeao? A gur zo b-fuil Nioa a gur clan Imeao zhan don cuio.

Riarruiz an ruz: cia buo e ata 'n rreab'aoon ror rre-ab' Imeao? A gur rreagair Nioa: Ir Neirio ata nna r'ear-ao' ann rin a gur duubairt an ruz: Ma labro'ad' Neirio? A gur air eiriz uo' Neirio duubairt: Ata uile clan Imeao ozana r'aoi doir, r'euo ir cuio air feuo le Nioa r'azail ac' cuio na mnar'rabaid' uar' turmor' Tanar'tea'c? Ac' rre-afair Nioa: Ni b-fuil lo'uz a co'ire tal'man aiz Nioa. Ata a ba air feur air ror leac' a b'aine. Ann rin duubairt an ruz: Bi'oead' Terio mac' n-Doil cean'gear' Doimaz a gur Neirio an rreab'aoon za r'ruioe'ad' an cuir' reo. Le na linn rin duubairt an ruz: Ni b-fuil turmor' Tanar'tea'c uoar'uz'ad' cuir' uo' n' cineal' reo zo ceairt, bi'oeann cleac'eam' ol'e no maid' air amantaid' uar' caoi. Saoilim zo b-fuil r'oiomorca' baal'aine'ad', mar' rair'baine'ar an cuir' uo', nuiz zo r'io'f'ao' la na rione'ad'?

Ue b'ruiz gur buo i an tal'man a e'abair'ear' rair'be' a gur be'ata uo' u'ine, ni ceairt zo m-beio' don' u'ine zhan a cuio oi? Uar' turmor' Tanar'tea'c mar' ta anoir: r'illeann be'an-

τρέαβὰς ζῶν παῖροις, ζῶ τάλαν οὐτις ἃ ἀτάρι, τοζαλ λείτε
 δον τριαν νε ἴμοιν ἄζυρ ευθαίβ ἃ λανῖαν ποροα. Ἀὐτ
 ἄν beantρέαβὰς le παῖροις ζυρ ιαῶραν οἷ ζλαῖαν δον
 τριαν νε ἴμοιν ἄζυρ ευθαίβ ἃ ρη, ἄζυρ μαίρεανν μαρ ριν
 κοῖν ραῶα ζυρ τα ἄν ceanφειρ ceυona ἄbeo. Σαοιλίμ ζῶ ἔ-
 ρυιλ ἄν caoi ριν ποφαῶα le ρυίρεᾶς

Χρευο μα ρεαρεανν ἄν τυρμορ νε ρειρ ἄν beantρέαβὰς
 ζῶν ἄλαν? Φρεαζηαῶαρ υίλε: Σεᾶῶ, βίῶεᾶῶ, βίῶεᾶῶ.

le na linn ριν ἀουβαιρε ἄν ριζ: Χρευο μα cuinguiζε-
 ανν ἄν beantρέαβὰς le ἄλann υίλε ριον ἴμοιν ἄζυρ ευθαίβ
 ἃ ἔαιν le ρειρ ἄείλε νυίζ ζῶ ο-τι la na ριοντε, ἄζυρ βι-
 ῶεᾶῶ τριᾶτ na ριοντε ἄνν τιονρφαῶ ρ. ρ. Μαρι, ἀιρ ζᾶς
 ceίτρεῖμᾶῶ βαἄλαιν? ἄζυρ φρεαζηαῶαρ υίλε: Σεᾶῶ, βίῶεᾶῶ,
 βίῶεᾶῶ.

Ἰρ μαρ ριν ἀουβαιρε ἄν ριζ, βειῶ ἰονῖμυρ βευζ ἀιζ ἄν
 beantρέαβὰς βοῖτ ὡα βεᾶῶα cneαροα ἄζυρ ὡο βεᾶῶα ἃ παῖρ-
 οῖς! Na βίῶεᾶῶ le ραῶ ἀιζ λυῖτ na ἰοῖτιομῖαῶ ζυρ veαρῖ-
 μειντεαρ ἄν beantρέαβὰς ἄζυρ ἃ οἰολεᾶῶταιβ ραν τάλαν.

Ὅαρ ζῶ veῖμῖν ὡο ἄρῖᾶῶ ζῶ μινιc ζῶ n-eυγεανν ζυρ
 ἀτάρι ἄζυρ μαῶαρ υᾶῶ ἄν cloin, χρευο μα ζλαῖαν οὐινε
 βυῶ ζαιρῖο ζᾶοιλ ὡοῖς cυρᾶμ ἄζυρ ὡαλταναῖτ na οἰολεᾶῶ-
 τεᾶῶ, ἄζυρ ζλαῖφαῶ ριαῶ μαρ ἄν ceυona ριοντε ἀιρ ἃ ρον.

βίῶεᾶῶ ἄν τρεᾶῶ υίλε ταῶαιρε ἃ ἄρᾶμ ἄζυρ ἃ ἄομῖα-
 ῖῶ ὡο na οἰολεᾶῶταιβ ἀτα ζῶν cυρᾶμ ἃ ἴμαῶαρ ἄζυρ νεαρε
 ἃ n-ἀτάρι? ἄζυρ φρεαζηαῶαρ υίλε: Σεᾶῶ, βίῶεᾶῶ, βίῶεᾶῶ.

ἄζυρ οὐβαιρε ἄν ριζ: Χρευο μα βίῶεανν τυρμορ ἔαν-
 αρεᾶς veαρῖυίγετε μαρ ρυῶ? ἄζυρ ὡο ἔβι μαρ ριν. ἄζυρ
 le coίρ ριν ἀουβαιρε ἄν ριζ: ὡαρ caρ Ἰῖῶα n-ῶειρ ρεῖυο-
 υῖζᾶῶ βίῶεᾶῶ ἄν ceαρε veυντα ὡαρ ἄν υρ τυρμορ ρεο.

Δγυρ το βι μαρ ριν. Δγυρ εριοένυγασό τριαλλυγ αν τ-αρ-
 όρμιννε γο Dun Soberce, Δγυρ αιρ καίτεασό το βοόαιό ναοι
 λαέτεασό ανν, γλυαρυγ γε αιρ αζαίό γο Τεασόμορ Τάβαρτα.
 Όιμίγ αμαό να κυριόε θεασόταριόε αιγ γλαοιό να ριγτε,
 να εινριρ, να Ολλίμανα, Δγυρ τρεαδασονα αν ποβαιλ μαίε
 λειρ αν ριγ Δγυρ να οότ εινριρ υασό υλτοννμαότ εum αν τ-
 αρόόρμιννε ανν Τεασόμορ Τάβαρτα Δ ποόαρ η-αροριγ.

Αιρ τιγασότ το'η λα βι ριασ ερμιννυγτε οαρ ελεασότεαμ
 ανηραν αροφεομραό; Δγυρ ο'ειριγ αροριγ αιγ ρασό: Δ αρ-
 ραιοίτε μορμυραίε ιονμόλτα, ατα ρογ Δγυρ ρυαίμνεαρ αιρ
 ρυο η-Ερμιονε τα'η τ-ασρ ογ γα μυναό αν εαγνα γο ουρ-
 αόταό, υμλνιγεαν ριγτε ρριονραίόε, Δγυρ εινριρ το'η ολιγε,
 η β-ρuil τριαό αμαιν αιγ γευρλεανυιτ αν γααλ, μαίρεαν
 αν γααλ, ανν ρογ Δγυρ αοιβνεαρ Δγυρ ατα υλτοννμαότ
 μαρ ταλαμ ουιτόε να η-γααλ ανν Ερμιον η β-ρuil αον
 ποαλ ειλε αότ βυιόεοιορ αιγ αροριγ το ελυαρ να η-αρόόρμ-
 ιννε. Αότ ο'ειριγ Μειρτ ταοβ ριαρ το'η τριόασον, αιγ ρασό:
 Ατα ποελα αιγ Μειρτ το ριγτίβ, ρριονραίβ Δγυρ μαίτίβ η-
 Ερμιον το ρειρ αροριγ, κομ λυαό γυρ ρυαργαιλτεαρ μορ-
 ορρα η-αροφεομραό Τεασόμορ Τάβαρτα εαρ οειρ λαέε να
 μορφειρε. Ανν ριν εuaίό αν τ-αρόόρμιννε αμαό Δγυρ το βι
 αν μορφειρε υλλμυιγτε οαρ τυρμορ. Όο βι ιονγανταρ ορραίβ
 υιλε γο λειρ τιμόοιλλ ποελαίβ Μειρτ ριγ η-υλτοννμαότ κομ
 μαίτ λειρ αν εινεαλ εειρτε βι αιγε λε ρασό το η-αροριγ.

Κομ λυαό γυρ βι μορπόορρα η-αροφεομραό ρυαργαιλγτε,
 Δγυρ αν τ-αρόόρμιννε αννα ρυιόε, ο'ειριγ Μειρτ αιγ ρασό:
 Ατα ποελα ρεμοβτα αιρ λεαβαρ να η-Διμριγε η-Ερμιον, γο
 β-ρuil εεαρ Δγυρ εεασ αιγ αν Όαηααν κομαιορλε το γλααό
 ανν αροφεομραό 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 picio det tri, tiuntuigetadur a agair do'n rior, agus aig eirig, cuireadur ruar a dearlama agus mionadur vadu baal, Re, agus.

Tairnarac go ruirfaro mac uad rhuict n-ER ari tridhon n-Erhuon ve rier an vligre reo go bhrat. Iar rin cuair an t-ardorminne amac, det nior fuilang ardomig riar do rcar muza, bi morreire ann com rava gur do bi baal ann rhuicim r. r. Naomiu. Ari cmocnuza do comora na neactra ari lior Tabarta, ruar gailtear ari morborra n-ardormira u-Teadmor Tabarta, agus do bi treact na n-olige rcar muigte amac agus a b-rocla leigte ar ar ann cluarceant na n-ardorminne.

Iar rin glairdeadur na bulroimhe ar ar: Searann donnad ari Tabarta aig iarvad a ceart? Nior rreagair donguet cuair an ardorminne amac agus do bi morborra u-Teadmor rhuigte vadu cleacteam. Ufan Eocair ari Tabarta.

Do bi rog ruar agus ruaimnear ari ruo uile n-Erhuon agus zac baalain ari tigeact do baal arteac annra tig Iarrigit, do buo gnat do'n mig do rruall go Dun Soberce. Trac muail Eocair va picio m-baalainead ann Ullad, agus Tardeir cuirte amac ve na cuiruib deactaruuib aig glair an t-ardorminne go Tabarta, cuir re teactormead u'a mac Fionn, go tiocfar anna rocar, agus ari vul do Fionn go

ʒeupʒuɪl aʒʊr caoɪnead̪ ann aʒʊr vo ʒuɪl eoɔ̪ad̪; aʒʊr
 ɪomcuɪr an ʃɪuad̪ meud̪cean na vɪr ʒo v-tɪ reom̪rað Mʊr-
 n-Ollam̪. Aʒʊr vʻfan eoɔ̪ad̪ nuɪʒ ʒo ad̪leac̪tear ʃɪad̪, aʒ-
 ʊr bɪ caɪn ant-oglaɔɪʒ, caɪn ʒʊr na bʰɪonʒeɪll c̪om̪ maɪt̪.
 buð aɪnm̪ na bʰɪonʒeɪll Duɔ̪ama, anne naç bʰ-ʃuɪl ʃann
 volaɪraç na m-baɪvo ʃoɪ caoɪlt̪ aʒʊr Duɔ̪ama ameaɪʒ
 ʃeɪvoðtaɪð na m-baɪvo ann Mʊr-n-Ollam̪? Anoɪr bɪ'n
 taɪrlað vub̪bʰɪonaç ʃɪn aʒʊr an ʃuɪreac̪ ʃɪʒne eoɔ̪ad̪ leɪr
 an ad̪leac̪ad̪, veunað a ʃɪllead̪ ʒo ʊllad̪ ɪoɪr moɪle ɪona
 buð ʒnaçad̪.

De bʰɪʒ naɪ cuɪr an ʃɪʒ loɪʒ a c̪oɪr aɪr taɪlam̪ n-ʊl-
 lað aɪr ceud̪ la ɪaɪʃʒɪt̪, taɪʃanʒaɪɪɪuɪʒ na cɪom̪ʃɪr: ʒʊr
 buð com̪aɪra uad̪ baal naç ʃɪlʃaɪvo aɪr ʒo Teac̪moɪ
 Taðara.

Aɪr an la taɪ v̪eɪr a teac̪t̪ tɪɪalluɪʒ an ʃɪʒ uad̪ Duɪ
 Soberece ʒo v-tɪ Mʊr-n-Ollam̪, aʒʊr cluɪnuɪʒ ʃe cuɪvo eɪʒɪn
 veaɪb̪ta ve na ɪɪltɪð t-aor̪ og, aɪʒ ollmuʒad̪ aʒʊr aɪʒ
 veunað com̪rað aɪr aɪvo. Aʒʊr bɪ aʒad̪ an ʃɪʒ vealrað le
 luac̪ʒaɪr.

Aʒʊr aoubairt̪ ma bɪveann aɪʒne aʒʊr ɪncɪnn na t-aor̪
 og tɪv̪ uɪle eɪɪɪon com̪ caoɪm̪m̪uɪnte, buð aɪv̪bɪn vo cloɪn
 na taɪlman̪ aʒʊr buð ʒloɪɪm̪ar vo'n ʃɪʒ! le na lɪnn ʃɪn
 ʃɪaɪɪuɪʒ: A ʃaɪb̪ ʃɪonn aɪʒ tɪʒeac̪t̪ ʒo ɪɪɪɪc̪ ʒo Mʊr-n-
 Ollam̪? ʃɪeaʒɪraðar na n-Ollmana: ʒo ʃaɪb̪. De bʰɪʒ ʃɪn
 aoubairt̪ an ʃɪʒ: Aca ʒo maɪt̪, oɪr ma bɪveann ʃɪʒte, ʃɪɪ-
 onʃaɪv̪e, aʒʊr maɪte ʃoʒluɪm̪te cɪɪona, eaʒnaɪʒ, maɪʃaɪvo an
 ʒaal a ʒ-com̪nuɪv̪e ann ʃoʒ aʒʊr moɪʃuad̪ɪm̪near. Anoɪr
 annʃan tɪraç ʃeo nuad̪ vo bɪ'n ʃɪʒ veunað ʃuɪreac̪ ʃeaçt̪
 laçeðad̪ ann Duɪ Soberece, taɪʒaðar ann va cɪom̪ʃɪr le

teadóirneáda uadó Arócmpeari n-ḡaalen, aḡur tair óeir
 aiar don lae ueunad, fileadair air air go u-ti'n Ueair.
 áct ann tpaáct nioi riubailadair air aḡaid nioi muḡa
 iona da laeáib air a éirair, nuair uo ḡlac an muḡ taom
 tinneair, buail moipian a céan aḡur a óruim, aḡur uo bi
 a' énaim ḡa meabed le r'óiltead, aḡur u'far an ḡalar nioi
 meara uadó uair go uair. Air tigeáct artaeé uo liaḡ-an-
 muḡ, fiarrmuḡ re go ueáct uadó ḡiolla reómraó, oir ir ann-
 ran reómraó air a uuiréáct. uo ḡlac an muḡ an ḡalar, uo
 fpeaḡair an ḡiolla: bi da cionnri n-ḡaalen tabairt bnon-
 tanair n-eudaiḡ leaba uo'n muḡ aḡur anoir com'meinim ḡur
 uubairt cean aca liomra: Ma fiarrmuḡeann an muḡ, aḡ-
 raó: Cao tuige air tuintuigeadair mo eudac leaba? Abair:
 Air n-uoiḡ ir cara 'n muḡ a muḡne le onomuḡad an muḡ!
 Anoir bi eócaio iomcuirte uadó an leaba go u-ti reómraó
 eile, aḡur na eudaiḡ air a luioe re tiuntuigte 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 uo, u'eirmuḡ toic
 aḡur balaim b'neun 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
 u'niur Fionn u'a áair an muo a éarlaó. U'áein Talcan
 aroliaḡ an muḡ go tairmanḡteair uirge ruar ar an fairge,
 aḡur go riuéteair ar éionn teine. aḡur bi an muḡ leaḡte
 artaeé 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 λαμρυζαδ' υο τάλταν αρυλιαζ' εριοδ-
 εαν αν ηιζ, αγυρ ανυαιρ υο φυαιρ ηε τειτ' αγυρ τηιη ζαν
 λοηζ εαδον υε υρυετ' n-olluιr αιρ, υο θυαιλ ηε α υετ' αγυρ
 υο ζυιλ ηε αμαδ.

Αγυρ αυθυαιρε εοδαιδ' φοιλ' α εαηα, ζλαοιυδ' αγαη μο
 υα ηιε φιοηη αγυρ εοδαιδ', αγυρ κυηηιζιυδ' φοαλ ζο ηυρ-
 η-Ολλαιη ανη υιαζ ηεαρηαν αγυρ ηυηηιυ, αγυρ τηεοηιυρ
 ανη ηεο μο ηιε αρυφαεαι αγυρ αιρηηε.

Αηυαιρ ταηζαυαι ηεαρηαν αγυρ ηυηηιυ αγυρ αρυφεαι
 αγυρ αιρηηε λεο, βι φιοηη, εοδαιδ' αγυρ τάλταν ανηαιε
 λειρ αν λεαβα. Δετ' βι αγαιδ' αν ηιζ' τηυηηιζτε υατα. Αιρ
 ηυαηζαηλεαδ' αν υοηιυρ ηιζηε α υιηηιυλλ λε τηυηηιζαδ', δετ'
 ηοηη ηευο λειρ, ζλαοιυδ' ηε αιρ τάλταν υο κυρ αιρ α λε-
 δεαδ, αγυρ υο υεαηε ηε οηηαιηη αιρ ηευεφηηη αιρ ηυηε ηιλ-
 εαδ' ηυεοηα, αυθυαιρε: α υιλεαηαυα εαυ τηιζε β-ηυιλ ηιδ'
 βηοηαδ', αια θυδ' ε α εηυηεταη ηαδ' υ'ευζφαδ' αιρ? Δτα μο
 ηαυεαιρ εριοδηηιζτε, αιρ εεαν τηη ηιυδ' αγυρ οετ' η-βααλαηηε
 ηιζηε ηε μο αηαη αιρ αν ταλαηη ζο ηιεδαιηηαδ', βειηηηη δετ'
 δον λα αηηαιη αιρ υο εηιη ηοηο, υε'η αη υο υο ηυηε ηε
 υα ηιυδ' βααλαηηε αιρ αιηεαοη ηιζηεατα μο δεαιρ ανη υλλαιδ',
 αγυρ ηε βααλαηηε υευζ αιρ ηιυδ' αιρ τηυδ'αον η-αρυηιζ η-
 εηηηοη. Αηηη ηα βααλαηηηαηβ ηηη ηα εοηζ ηε μο ζυε ηοη
 αιρθε ιοηα αν υηιζε ανη δον ηιυαηη, βηυδ' τηοαηαδ', αββ-
 αιηυδ' ζυη θυδ' ηεαιρ τηυδ'αηαδ' αν ηιζ' ε ηειη, οηη υ αηηηηηζ
 ηε τηυδ'αηε υο εαθυαιρε τηαε υο βι αν υηιζε ζεηη αγυρ
 εηυαιδ', αγυρ αν υυηηε λαζ υηαλ. Αη τηαε ηοζαυαι ηιζτε
 η-εηηηοη εοδαιδ' ανηα αρυηιζ, βι ελαη ηα ταληαη αιρ ηαυ
 αγυρ αιρ ζαιηιυ ηυηε εηηηοη ηεαηυδ'ηηεαηαδ', βι ηα ηιζτε
 υευηαδ' ευαιρε ηιου ηαιρηεαδ' υο ηα ηαιηηβ, αγυρ ηα εηηηη

‘vo ‘n ḡaal, aḡur cao aip fao? ‘bī imuir bhuéctugá, aḡur clompori meí, bī na comlannta aipmḡleurtá ḡo oban cum an ḡleo aḡur ḡeupneart.

‘bī fuad aig an ‘Danaan oipmān, aḡur na fipḡneac ḡan moran ḡrad. Anoir fipmūigim ann mo laetibra ‘cīa’n caoi aip ‘arlad ḡo maib roḡ fuan aḡur fuaimneart por uile n-‘Eppion?

Fipmūig ḡac uad ‘n ‘Aipmūig ḡo ‘o-ti’n feartḡnac a aic fein aḡur muo ip muḡa ‘o’ran fe ann? ‘bī cairbe aḡur mori tabacé ḡo leor fuio an talam, bī an ḡaal meuvugá ‘ar cunodar.

‘De meir na cīomfeartib cūnḡrad me mo ‘eort, oip ip namá ‘vo ‘Eocái fīad? Nī ‘abairraio cpeirtine ‘o’a fuprad, nī ḡlacfad a bneuga mar meacé leir e fein ‘o rciurad, ma ‘arlad ḡo b-fuil ‘Eppion anna feartad cumarad, moraiḡantac, aipocimeac, a r ‘cīonn miontaib an ‘oimān, cao e an t-‘adbar? Cao mḡne an mḡ? ‘Deipmra ḡo tanic an ‘deḡcāirbe uad obar na n-‘Ollam, oip ip fīad a ‘dānḡadair mo mēin ann eḡna aḡur ann fipmion, muineodar me ‘vo mḡail me fein, ‘vo cuir faoi rmacé mo intinne mo anmānta, ‘vo bpeic an ceart mar buó ail liom an ceart ‘vo faḡail. Ann pin faruig a fīanta mior teanna, aḡur a ‘ubairt: ‘bīdeac mo mīac fīonn, aḡur Neartan aḡur Talcan annaice ann mo fīocar, aḡur Muinio aḡur an cur eile ‘ve mo cloin anna timcīoll com mīaic.

‘Lapnamarac tanḡadar na ollmāna uile ‘uad Mur-n-Ollam ḡo ‘o-ti ‘Dun Soberce aḡur com luac ḡur ‘vo bī an t-‘aor oḡ leo fein ḡan mḡailtoipe ‘o’imcīḡeodar amac aip aḡ-aió, aḡur ḡabadair cuig cīn ‘ve na cīomfeartib aḡur cair-

ɲaŋɟaɔaɪ ʒabʔa ʒo ɔ-ti tiʒ an ɲiʒ, com luac ʒur ʔanic an
 ʒleo ʒo cluaɹaib n-ʔoʔaio, ɹiaɹɲuiʒ an aʔbaɹ? Aiɹ ɹilleaʔ
 ɹionn ʔo, ɔubaiɹɔ: Cuaiuiʒ t-aor oʒ Muɹ-n-Ollam ɹeall
 aʒur mioʒnioɹ na ʒ-cɹomɹeaɹ n-ʒaaɓen, aʒur ɔo ʔaɹɲaŋʒ
 ʒabʔa ann ɹeo cuiʒ cinn ɔe cɹomɹeaɹaib n-Ullao le ɹiao
 ɔo ʔeilʒeaʔ ɹaoi uɹʒib na ɹaiɹʒe. Aʒur ʒo ʔaɹuiʒ ɹɹea-
 ʒaiɹ an ɲiʒ: mo nuaiɹ a ɹiic cɹeɔ ɔeiɹɹeaɹ ma ʔaɹlaʔ
 olɔ ɔo na ɹeaɹaib ɹeo? Aʒur aiʒ eiɹiʒ, ɹuiʔe ɹe ɹuaɹ,
 eaʔon maɹ ɔo ɹill ʔo aɹiɹ a neaiɹ, aʒur ɔubaiɹɔ: Mo
 cɹeaʔ a ɹiic ʒur ʔanic blaɹ ɔubʔbɹoin aʒur n-ɔioɓciora aiɹ
 ɔeiɹeaʔ mo laʔeaʔ? ʔ-ɹuil mo obaɹ ɔul le ɹan aʒur
 claoɹ com luac?

ʔ-ɹuil ɔliʒe n-ʔɹɹion maɹib, caʔ ʔuiʒe aiɹ maɹluɹiʒeann
 an ɔliʒe? ɹuilanʒteaɹ aon ɔe cloin na ʔalɹian baɹ ɹul a
 ʒoiɹteaɹ cionʔaʔ aɹ aɹo a laʔaɹ an cluaɹtiʒ aʒur an
 bɹeiʔeaɹiɹ?

A ɹeɹioɹɹeaɹ an maɹiʔ maɹlle leiɹ an t-olɔ? ʔeio aɹ-
 aʔ a neaiɹʔan, aʒur baʔ laɹma 'n t-aor oʒ, abbaɹi leo Ciʔ
 ʒur ʔɹuaioʔeann ʔuɹi ɔliʒe-bɹiɹeaʔ cɹoiʔe 'n ɲiʒ, ɹioiaʒɹin
 ʔa buioʔioɹ aiʒe ɔo ʒɹaʔ a ʔaiɹbaɹneaɹ. ɹileaʔ an t-aor
 oʒ ʒo Muɹ-n-Ollam, aʒur a ɹionn ʔɹeoiɹuiʒ na cɹomɹiɹ ʒo
 ɔ-ti aiʔ a ʒ-comɹnuioʔe, aʒur ɹioɹi ɔ'ɹan ann ɹuan-lior an
 ɲiʒ aʔʔ ʔalʔan an liaʒ aʒur ɹiɹe neaiɹʔan.

laɹɲaɹiaɹiaʔ ʔaŋɟaɔaɹ ɹluacʒte ɔe ɹɹionɹaib, maɹiʔib,
 aʒur ɔe'n ʒaaɓ ʔaɹɔ anna ʔimcioll ʔun Sobeece, aʒur ʔi
 cɹuaioʔcaoineaʔ aʒur ʒeɹi ʒuil ann, aiʒ ɹaʔ: Uʔ ma ciʔ-
 ɹimaɹi aʔʔ aon ɔuɹic aɹɹain aiɹ aɹi n-ɔeaʒɹiʒ! Aʒur aiɹ
 cuaiɹeaʔ ɔo ʔoʔaio ɹocla ʒ-clan n-Ullao, aɔubaiɹɔ: Cɹeɔ
 muɹnaʔ ɹeɔ liom ɔul amaʔ aca me ɹein ʔoiʒɹaio mo ʔlan

me amác amearg mo fad. Agur ouðairt.

Talcan an liag nac coir uo uil, acé o'acín eoóaió aig
 raó lomcuir amác ar feo me, oir cia'n aic buó fearr uo miz
 le raó a focal úeigheac iona amearg a róbal gur a éro-
 róte lan o'a n-ghaó! Ói a ceitne mic fionn, eoóaió, aro-
 fear, agur Cairbre aig lomcuir amác e. Com moir rin bi
 ulul éaointe an róbal aig meubáó an t-aoóar, gur cuir-
 macalla na moiréaointe a glaoic air air uáó gleannraib.
 uorcaib agur uáó rcelrib agur tonntaib na mara. Cuire-
 adar an miz anna fearaó, oir auðairt: Úeio mo cor air
 ce na n-erruon com fada gur mo gúe ann eirteacé mo
 róbal. Ói a gúe lanlaoir, agur labair fe ar aro ann
 cluarfeant na n-aoineáó: Óa fíeio baalaine go glan uo
 mizail.

Eoóaió buir miz ann ulláó, ta'n la anóiu aig comlione-
 áó mo farúóeur oir fiorruigim nac leanneann blaoraacé
 cruic m-beáa miz! Aca'n olige ceuna for gac ann Erru-
 on, buó comionnan gac a róar na n-olige, aca'n olige ar
 éionn uile. Anoir bi buir miz ueunaó a n-óicéioil gac la
 o'a beáa, annor go éarlfao na níóte feo gur ta iarrea-
 óacé a tola anoir lanfarra, oir ir olige ríóaine olige n-
 Erruon. Acruigim nac tiocraio go bpaó an la a teilgeann
 riar na aoine an olige le lamlaoir agur zeurneart.

A Ollam n-ulláó tabair ríor na ríorruone uo intinn
 na róbal Teagarz uo cloin na talman go b-fuil raó rir,
 teagarz mar an ceuna uo mizéib, ríonraib, agur maicéib,
 nac b-fuil raó acé rir! A fad bióeáó geann aguib air
 a ceile, na ríeó fuil a ceile, na zeurleanuigéó an Óanaán,
 nac b-fuil cuingraó uoirinn? na bióeáó aroóumaraó ann

րիջաւ ճո րիշնօճ, օրի շոքար շօալլ Եճճճ րօշճաճալ օօիճ? Իմքիշիմ Ա քիօնքիօճ, Ա ճաճիճ, Աջսր Ա Ճաալ շօ մ-Եիօ քրիօրաճ ո-Եօճիօ ճննաճ!

Արի քրիօճիւշաճ Ա ճօնքաճ Եի ճո Ճաալ Ա շիջօճճ Լօ րաճօարճ րօշաճիճ օճ'ն րիջ ճճճ Եաճաճար ճա ճոքրի, Աջսր օս-Եարիճ ճո րիջ ճա օճսնիշիօ րի, րօրի օօիճ օրի ճո Ե-րաճ շօ մ-Եիօ միք րաճո մօ ճարն. Եաճ քսր Եսքաճ օճնա Ճ-քոմ-րօար ճոն րօճար, Աջսր րօճճաճար օճ'ն րիջ Աջսր ճիշ ԼսԵիջ-ճօ Ա Լաճա շիւճօճար Եաալ, շօ մ-Եիօ քրիօրաճ ճո րիջ օճ-ճիքրիօրաճ ճոն քրիօնաճիճ Ա Ճ-քօննիւճօ.

Ճճճ րօճճար ճո րիջ օօիճ: Ա օճճիքաճօճ ճո քրիօնքա շօ ճիշ Լիճ մօ քրիօրաճ օօ ճարի ճիւար ճօ Ա ճալլ, սիմօ րիճ Եսօ մօրճարիճ օճօիճ օօ քաճարի ճիք օօ Եսր քօնքիճ րօճն-օճիճ, օօ րիւճիօլ ճար Լսճճ րիւճաճիճ րաճ օրօքաճար, Աջսր օօ քօնարիճ քօնաքրօճաճիճ Ճոն Ճաօիլմիւնքի. Անօր օ-րօք քաճոմ ԱԵ-րիճ շօ ճոնօր Աջսր իօմքիւրօճարի ճրքօճ րա րօճիքաճ Ե. Արի ճո օիճճօ քօսոնա օսԵարիճ ճո րիջ Լօ րիօն, Եօճիօ, Եալ-քաճ, Աջսր միք ճօարքաճ: Անօր քրօճ րիւճճ մօմ-Եար ճա. օճ ճիճճ քօսրիշօնօճ մօ ճիշն:

Եար ճօրօ, Աջսր ճ-Ճաճաճ ճո ք-Երաճօն, Աջսր ճո րիջԵրաճ-ճար Լարալ սաճ Լաճ ճո ք-ճրօճքօմքար. Ա ճօարքաճ րօճարօ-նսարի օօ Եիւճար մօ րքօլ Լիշք, րքիօճ ճոն ԼօճԵար ճա ճ-ճարքիք շօ րիշնօ մօ ճոնօմ րիճ քրօճ Եի մօ օշ Աջսր միօճիալլաճ. Անօր ճար րօրօճ լա ճա Ճալիա օ'ճս ճո րիջ. Եի ճաճ սիլօ ճ-Ալլաճ քրիւննիւշքօ ճարք ճոննա քիմօլլ Ծոնն Տօքրօք. Արի ճո ճաօիլմաճ Լա Եի Ա մօսօճօն քօշքօ Ար ճոն րօճիքաճ ճա ճարիճ, Աջսր րիշք սլլմիւշքօ Լօճճ ճար Լօիճ քրիճ ճոն մօրիլսաճ Եի ճոքրի լարիճալ, Լարնօ, ճ-ճրօքաճ, Աջսր ճ-Ծոննալճոն ճիշ իօմքիւրի Ա մօսօճօն Եի րաօրօլաճ սիլօ ճ-Ալ-

Λαὸ αἰς γλυφαῖς ἀμαρῆς ποίησε, ἄγυρ ἃ κεῖρε μὴ ἀννα ὄιδε
 ἀνν ῖν ἐανὶ πρῖονταῖο ν-Εῤ, νὰ μνα, νὰ βρῖονγεῖλλα,
 νὰ ν-Ολλῆμνα, νὰ βρεῖτεῖμνα, ἄγυρ τρεῖδαονα ἀν ποβαῖλ,
 ἀν νεῖρ εἰὸ μορφοῖταιο νε μιλτῖβ Ἰδαλ ν-Ἰλλαὸ.

Ἀν τιγεῖς γο αἰτ ἀν υαῖς, βῖ τορκατοῦρ ἀνν, ἄγυρ το
 βῖ Μυνο ἀπολλῆμ ν-Ἰον Σοβερε ναιλλε λειρ ἃ τ-αορ ὄγ
 ρερεῖδὸ ραυαρτ ἀν καρῖν αἰς ἀρουζαὸ λοχῆνα ἀν λαφαὸ
 ἀννα λαῖμαῖβ. ἄγυρ ὄειμυς Μυνο ἀν τ-ευζῆδοῖν ἀννε νὰς
 β-φυῖλ ἀν ῖανν τογλαραὸ ἀμεαρτ ρεριοῖταιῖβ νὰ ν-βαρτ ἀνν
 Μυρ-ν-Ολλῆμ ν-Ἰον Σοβερε? Ὁο βῖ νὰ βαρτ νὰ ῖιλοῖο,
 νὰ μνα, νὰ βρῖονγεῖλα γρεῖτοῖδὸ καοῖντε, ἄγυρ το βῖ ἀν
 μορῖλναδ αἰς καρῖν κορνοζαὸ ἀνν β-ραο νὰ ν-οιόοο. Κομ
 λυαὶ γυρ ἐαιρβαῖνυῖς βδαλ ἀμευρα Ἰλλαομτα ἴν-οῖρ, το ἐι-
 ντυῖς ἀν μορῖ ϖλναδ ἃ ν-ἀζαῖὸ κυῖγε, ἴδα κρομυζαὸ ἀκῖνν.
 ἴρ ἀν ῖν βῖ μῖρε Νεαρταν υαὸ βαρῖν ἀν καρῖν αἰς ἀρου-
 ζαὸ μο ζυτ, αἰς ῖαὸ: ἃ Ἐοῖαῖὸ μῖς β-ῖιαῖα υαὸ ῖλιοῖτ
 ν-Εῤ μῖς Κεῖρ, ἀν Ἰολλῆμ, μῖς ν-Ἰλλαὸ, ἄγυρ ἀρομῖς ν-
 Ἐρῖον, το βῖ τυ, ἀῖτ ἀταιρ ἀνοῖρ ϖῖγντε ἀνν τῖς ν-τορκα-
 τοῖρ ἄγυρ ἀνν λεῖδα ϖανκοῖλαῖμ ῖορῖνυῖο!

Κρευο μαναὸ κῖοεῖνν ἀορφυῖλ τυρα νῖβυρ μυζα, κρευο
 μυαναὸ κλυῖνφεῖνν ἀορ κλυαρ τυρα νῖβυρ μυζα, ἀταιρ νῖ-
 οῖρῖν ἀο ῖορῖναο ῖορῖβεο!

ἄγυρ ὄιμῖς ἀν ῖλναδ ἀνν ϖυβαῖλ.

Ἀν 6. Λεῖδαῖ. Ἀν 3. Καῖβροῖλ.

ῖιζαῖλ β-ῖιονν μαρ μῖς ν-Ἰλλαὸ, ἄγυρ μαρ ἀρομῖς ν-Ἐρῖον
 ἀνν ϖαο ϖῖοο βαδαῖνεαὸ, υαὸ 663 γο ο-τι 643. R. C.

Ἀνοῖρ νῖ ῖαῖβ πρῖοντα, νὰ κεῖνφεαρ, νὰ Ολλῆμ νὰ, τρε-
 ῖδαον ποβαῖλ, ἀῖτ ἀῖαν φεαρζαῖρ πρῖοντα ν-Εῤ ἄγυρ Κοβ-

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 go 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 donfeact bi Fionn map le guc donfir zlaioigce go caiteap huigeacta a atap, bi zað za apougað a taerlam vo'n huig, act ann traact ni maib tuarigan moigapca no zleo, ni maib na bairu aig feinm ceol go binn no na filioe aig canað a mannta calma. Agur air eirig vo Fionn aoubairt: Fioicaiom buioioia vaoid a taerbhaie, 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, go foil muineadap me vo loig a coirceimeadaid annor go m-beioeannra muirneac ann maðairc na n-vaioead. Acta ppi-orað mo atap annampa!

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

Λαριναμαριαε φεραις μιρε Νεαρταν ανν φοδαιρ β-Φιονν, αζυρ αιρ κομμεινεαδ ουινν αιρ Εοδαιδ ριλεμαρ φρεαφα ν-οεορ. Αζυρ λαδαιρ με: Φευδ α ρις να φοελα το κυρ το δεαρ ανν μο λαμαιβ αις ραδ: Α Νεαρταρ ανν ριουις ριαδ ρεο ρις ζο 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 ζο Μυρ-ν-Ολλαιρ ν-Ουν Σοβερσε, ορ δα σειρ ριουιρ ν'α ρεαναιρ? Αζυρ φρεαζαιρ Φιονν: Οευν α Νεαρταν μαρ βυδ 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 ροζαιρτε αννα ν-Αρπολλαιρ ανν αιρ Νεαρταρ ριου ν-βερρ.

Ανορ βι ριορβλαδ ματεαδ ν-υλλαδ ανν Ουν Σοβερσε, αζυρ ριουιλεαδαιρ λε να σειρ ζο Τεαδμορ Ταδαιρτα, αζυρ ζιουαρϋις υρμορ ελοιν να ταλμαν λειρ αν ριρρ-ορ ρις ζο υ-τι υιρζιβ να λαδ. Αζυρ τοις Φιονν Ταλταν αρπολιαζ ν-Εοδαιδ λειρ αννα κομμεαδταν αιρ τις-εαδτ το λαρ λα ριουιντε αρπορϋιννε ν-Ερρϋορ ανν Τεαδμορ. Ταδαιρτα, σεαδαιρταρ βυρϋορϋιουε αμαδ αις αρποζλαοιδ: Φιορ-ρϋιζιουδ, Φιορρϋιζιουδ υιλε ζο β-ρϋιρ ριουδαν ν-Αρπορϋις ρολλαιρ!

Ο'ερϋις ζυρ Ιβερ ρις Μυμαιρ αις ραδ: Ρρευο μα ριουδ-εανν Φιονν μαρ ν-Εοδαιδ, ριου β-ρϋαδ υαδ ΕΡ, ρις ν-υλλ-αδ, αρπορϋις? Αζυρ ο'ερϋις ζαδ ραν αρπορϋιννε α υεαρλαρ. Ρυαρζαυιλεαδαιρ να βυρϋορϋιουε μορϋορϋα να ν-αρπορϋορϋαδ αννορ ζο ριουιλλεαδ αν τ-αρπορϋιννε αμαδ ζο τις λιαραιρ, ρυαιρ ο'ερϋις Φιονν υαδ Κοιταορ ρις ν-υλλαδ αις ραδ:

Foil Δ ἀποφλαίτε φιορκαοίμε, αἴγυρ Δ φαορέλanna η-Ερηιον, ηι μαέφαο Φιονη μαέ η-Εοόαιό αμαέ ηο ηι ρυιόφαο αη. Λιαφαίλ, ηο ηι γλαέφαο Εηραοη αἴγυρ ηυξέβαητ ἀέτ ο'α όεαρ-βραέτφαιβ οε'η ρλιόέτ. Ιρ αη ρηη οο λεαḡ Ιβερη ηυξ Μυμαοη αη τ-Εηραοη αη Δ έεαη, αἴγυρ οο κυη Δοηγαιρ ηυξ η-Ἰαα-λεη αη ηυξέβαητ αη Δ ḡαλαηαιβ, αἴγυρ οο τρεοη αη οηρ λε Μειητ ηυξ η-Υλλετοηημαέτ ε ḡο ο-τι'η τρηόαοη.

Έαη όεηρ ταμαλ ο'εηηυξ Δρηοηυξ, αἴγυρ Δουβαηητ: Δ Κοή-φλαίτε Δοηεημαίγε αἴγυρ Δ φαορέλαη ηοηυαφαλ ḡυό ḡο β-ρηνί μο αέαρ φαοι Δ έαηη, ηι φιορρηυηξ όυηηη έαοι ηο ροηη-έυη Δ ηάηβαό? Ερηυο μα ηηηρρηνυοτεαη αη έαη? Ερηυο μα η-ḡλαοιότταη ἀρηορηομηφαη Ἰααλεη αἴγυρ Ριεβαη αἴγυρ Όρηαο οε ηα έρηομηφαηιβ Δ ροέαιη ηα η-ἀρηόρηνηηε? Όι-όεαό αη τ-ἀρηόβρηηέαη αηḡ βρηέτ ḡο έεαητ. Κυαιό αη τ-ἀρηόρηνηηε αμαέ οο έεηλεαββαηηεοαη τυρμοη μοηηφειρ ο-Τε-αέμοη αἴγυρ μοηέομοηαό ηα η-Εαέτρηα αη Λιοη β-ρηνυαηιέηε Έαβαρηά. Σεαλυḡεαοαη κυηḡ λαέτε οεαυḡ έαητ έυλ Δ έαη-ḡαοαη έρηομηρ ηο Έαβαρηά.

Ιρ αη ρηη ρυαηḡαηίτταη μοηόοηρηα ηα η-ἀρηοηεοήρηαό, αἴ-γυρ έαηηε αη τ-ἀρηόρηνηηε οο ρυιόε λε ηα έεηλε, αἴγυρ ο'-εηηυξ αη τ-ἀρηόβρηηέαη αηηα λαέαρ αηḡ ηαό: Σεαρηαηη τ-ἀρηόρηνομηφαη αἴγυρ οα έρηομηρ υαό Ἰααλεη αη Έαβαρηά, έρηυο ηρ έοίλ ηα η-ἀρηόρηνηηε? Αηη εηηυξ οο ἀρηοηυξ Δου-βαηητ: Λεηḡ ἀρηεαέ ρηαο.

Όο ρυιόε ηα έρηομηρ αηηαηε ηα βρηηέαηηηαηιβ, αη ρηη ο'εηηυξ Όοίλ αη τ-ἀρηόβρηηέαη, αἴγυρ οο Λεηḡ ρε ἀρ ἀρηο ροέλα ηα έαρηοηε αηη αḡαηό ηα ρεαρηαηιβ αηḡ ηαό: Έαη ηα-οι λαέτεαό ροη βεηό αη κυη ρεο ηηηρρηνυοḡτε. Αηη ρεαλ-εαό οο ηα ηαοι λαέηιβ, ο'εηηυξ αη τ-ἀρηόβρηηέαη αηḡ ηαό:

ḡλαοιό annmo fođairi reoñrađoiri n-fođairó an t-aroñiḡ a bi. Aḡur éanió Doncaó an ḡiolla reoñraó; aḡur aruoiḡ re a óearlam, aḡur mionuiḡ re uari baal, Re, aḡur Tarrañarác, aḡur aig ḡlaoió airi rrioraó n-fođairó, uubairt: Tuḡađar an uir uo euoiḡ uom ḡleuñuḡaó leaba an miḡ, aḡur aó-nuiḡeádar uom ḡo n-uearfram airi an ball, aig maó: Ma fiañnuḡeann an miḡ cao tuḡe airi cuñitear an t-euoaó reo airi mo leaba? Fñeasairi: Ir cañna an miḡ ḡ'a onoruḡaó!

Ann óiaḡ Doncaó bi Talcan liaḡ n-aroñiḡ ḡlaoióḡte, aḡur mionuiḡ re ḡo maib euoaó leaba 'n miḡ fliuó mañ fliuótear nió le ceo, na le uñuóe ran oióce, aḡur ḡur buó an fliuóuḡaó rin aóđari ḡalra 'n miḡ, Ir an rin uubairt an ároñbreiteamñ creuo ueiri an cñomfeair? Creuo ir maic mo fñeasñraóra, cñuicairi an ceuo uairi ḡur riori buñ caroiu, ueiri an t-aroñcñomfeair. Creuo éig linn a maó aóe naó riori an caroiu uo. Aḡur ó'eñiḡ aruoiḡ aig maó: A comflaité ir foñur an t-oló uo maó ann aḡaió donóuine, ḡan e beic ciontaó uo caill miñe mo aóari muñneac ni coiri ḡo ranann a laóari ó'easḡlea ḡo m-beiú comñmeineáó an caill uo aig cuiri uearñmeineáó na ceirit oñm. Raóraora amac ar reo, ueunaoiri an ceairt uari ólige uo na fearaib reo.

Uubairt an t-aroñbreiteamñ: Ma labrafaó na cñomfiri, ann rin fñeasairi an t-aroñcñomfeair, aig maó: Airim ḡur cuiri miñe focla le beul na b-feair reo, ḡ-cñomfeair m-baal buó airíoe uo'n miḡ bi'n rceul ue nióció airi buó coiri uo'n miḡ loñḡuḡaó rior, aḡur uáó éarlaó uo bi na riri ueunao tíñar ḡo ueasóun an miḡ íaoil me ceairt uo cuiri bñontanar óo, ir mañ rin uo cuiri me aige cñoióean bñeáó rionnac n-ulpeirte n-fairḡe, mañ oñneir a íuanliora, maill le ḡi-

bí'n t-*arócuinne* *anna* *ruíde* *le* *na* *ceile* *ann* *arócuinnid*
o-Teácmor *Éabairtá*.

Éar *úeir* *muáilugad* *oo* *Fionn* *na* *baalaine* *ueuz*, *fuair*
íber *mu* *mumain* *bar*, *zur* *aimri* *a* *muáile* *ann* *Mumain*
naoi *baalaine* *air* *fiúo*. *Air* *cuinnugad* *oo* *arócuinne*
mumain *air* *bruiteine* *oo* *bi* *Cear* *mac* *íber* *muáizte* *anna*
mu *ann* *ait* *a* *éar* *oo* *muáil* *for* *Mumain*.

Tráé *oo* *muáil* *Fionn* *oét* *baalaine* *ueuz* *fuair* *Rof* *aró-*
ollam *n-Errion* *bar*, *azur* *bi* *Strat* *muáizte* *anna* *n-aró-*
ollam. *Anuair* *oo* *muáil* *Fionn* *naoi* *baalaine* *ueuz*, *fuair*
Donáir *mu* *n-Éalen* *bar*, *éar* *úeir* *muáilugad* *re* *baalaine*
air *fiúo* *for* *Éalen*, *azur* *air* *cuinnugad* *oo'n* *arócuinne*
air *bruiteine* *n-Éalen*, *muádar* *Don* *mac* *Donáire* *anna*
mu *ann* *ait* *a* *éar*.

Anoir *éar* *úeir* *muáilead* *oo* *Fionn* *rice* *m-baalainead*
for *Ullad* *zur* *anna* *n-aromuz*, *úeuz* *re*, *buó* *mor* *na* *fre-*
ara *n-ueor*, *zairm* *zola* *azur* *morédointe* *air* *ruo* *uile* *n-*
Errione. *Ann* *laetib* *b-Fionn* *n-aromuz* *for* *Errion* *ni* *maib*
focla *reuoéta* *air* *tráé* *na* *n-olige*, *noiri* *ir* *le* *n-olige*
azur *turmor* *n-aimrihe* *n-Éoóad* *bodar* *cloin* *na* *talman* *ull-*
muizte.

Uacearbail *an* *6* *leabair*.

SEANCUS AZUS FIORSTZEUL NA N-ERRIONE.

An *reáctmad* *leabair*. *An* *ceuo* *caibioil*.

Rizail *n-Éoóad* *mic* *n-Éoóad* *mic* *b-Fiaca* *n-aromuz*, *air* *fad*
reáct *m-baalainead* *ueuz*, *uad* *643* *zo* *o-ti* *626* *R. C.*

Anoir *bi* *arócuinne* *n-ullad* *air* *bruiteine* *ruiózte*,
azur *muádar* *Éoóad* *mac* *n-Éoóad* *Ollam* *b-foola*, *zein*

o-Tacra Nib-Feaighnát, anna m'is f'or Ulladó. Agus an tré
 oar tuimor 'o bi úrta n-ardfeoilíad o-Teadóir Tadaréa
 fuarháilte, agus m'is, p'ionraíde, agus maite anna fuidé
 le rozáo an te fuidéio arboris air trídáon n-Erriome,
 o'eirig zo oban 'Don (Don) p'ionra n-Íadalen aig maó: A
 m'is agus a com'laite n-Erriome, ann tréct cío zo n-
 veirtear gur fearéann mionna ann leádar na n-Daimpne n-
 Erriome, áchnuáó: Suidéao cean ve macaib n-ER arboris
 zo b'raé. Daimpna zo b'fuid an mionna uo gan don b'is,
 oir ir le ceilge agus glise mionraireidéao n-Eoóaió Ollmáan
 b'foola a éarladó, uime rin veirmpna: An o'rongluéctáó uo
 a m'isne an mionna, bidéao gur f'iaó maí an ceuona o'a
 cuingháó, ceuo ir b'is uinne foela gealta moime ar
 tréctá? Ní maib muirne air laéar, no labair muirne ar
 com'toil aig eirig air n-óearláma?

Cao tuige náó b'fuid ceair n-gairm n-arboris aig cean
 ve plioct lber? Na zo veairbta cao tuige náó feroir le
 cean ve plioct an ceuo n-Erriome 'o fuidé air trídáon n-
 Erriome.

Ceuo ma fuidéio Don mac donghaire m'is n-Íadalen
 arboris f'oir Erriom? O'eirig gur Scanot mac Meir, m'is
 n-Uluonnmacé agus vubairt: A aróflaite b'fuid olige n-
 Eoóaió agus caoirigáil b'fionn veairbmeirigte com' luáé?
 b'fuid anuóéan fuairnéar air an talam? Mionnuig mo
 áéairá moimionna, agus áta an oiréao rin onoir agus
 g'iaó agam air ceime mo áéar, zo cuingfáio oar cean
 Scanot a mác a n-gealta, ve b'is rin ceuo ma rozáig-
 éatear Eoóaió mac n-Eoóaió anna arboris ar óionn Erriom?

Áct ve b'is gur eirig g'leo agus contaóairt air fon

αγυρ ανη αζαϊό αν εαρ, ρεαρυϊζ Στρατ αν τ-αρυολλημ ανζ
 ραό: Δ αρυφλαϊτε αγυρ α ραορϋλοιν μορμυαφαλα η-Ερμυοη
 ερρυο μα ταιρβαιντεαρ να η-υεαρλαμα υαρ τυρμωρ?

Ιρ αν ριν ζο υεϊμιν υο βι υιλε ρμυοηρα αγυρ μαϊτε, η-
 ζααλεη, αγυρ ρεαότ μαϊτε υε μαϊτιβ μμυμαιν ανζ αρυοζαό
 α υεαρλαμα αιρ ρον Όον μζ η-ζααλεη.

Δότ αιρ ρον Εοόαιό υο βι ζαό ρμυοηρα αγυρ ραορϋλαν
 η-υλληαό υο βι μαρ αν ευοηα αν μζ αγυρ ρμυοηρα μμυ-
 μαιν αγυρ αονκεανυεοζ υε μαϊτιβ μμυμαιν αγυρ λορϋ ρμυοη-
 ρα ηβ-λυζαό, κομ μαϊε λε Σκανοτ μζ η-υλτοννμαότ αγυρ
 α μαϊτε, ανζ ταιρβαιντε α υεαρλαμα.

Όε βρμζ ριν ρυαιρ ρε ζαημ η-αρυομζ. Μορ ιμτιζ Εο-
 όαιό αμαό ζο λιαριλ, λεαζ εεαρ μζ μμυμαιν αν Ειραον
 ρ. ρ. κομμυοη η-αρυομζ, αιρ α έεαν αγυρ κυρ λορϋ ρμυοηρα
 ηβ-λυζαό αν μζβριατ αιρ α ζυαλαηναιβ, αγυρ τρεορμζ αν
 υιρ μαϊλε λε Σκανοτ μζ η-υλτοννμαότ ζο υ-ει αν τρϋό-
 αον ε. Δηηρ να λαετιβ ρεο μορ έυαιό αρυομζ ζαό βααλαη
 ζο υλληαό, ροζκυρ ρε Δρυφεαρη λεαόυεαρβριατ, ρ. ρ.
 μαο η-Εοόαιό α αταρ λε Δμεαριλ, ανηαιτ μζ η-υλληαό
 ανη Όυν Σοβερκε. Όι αρυόρμυοη η-υλληαό ανηα ρυιόε λε
 να έειλε ζο τριατάμια αιρ Όρυιτεηηε, αγυρ τρεαόυ να η-υλιζε
 ρεαρμυιζέτε αμαό αγυρ ροελα λεϊζε, αρ αρυ, αγυρ λεαβαρ
 να η-Διμρμυε αγυρ ρεμυοβτα η-Εολυρ, αγυρ εϋόεαρ να ροε-
 λα ραρμιαϊε ανη ελυαρταντ ελοη να ταλμιαη.

Μαρ αν ευοηα, βι μορϋοηρα η-Δρυφεοημραό υ-Τεαόμορ
 Έαβαρτα ρυαρζαηλεζ ζο τριατάμια αιρ ζαό τρεαρ βααλαη,
 αγυρ έαρ υεηρ τιζεαότ υο'η αρυόρμυοη λε να έειλε αν ευο-
 ρεαότ υαρ τυρμωρ έεηλαβριαυαρ μορμειρ υ-Τεαόμορ αγυρ
 μορϋομορμαό να η-Εαότρα αιρ λιορ Έαβαρτα. Ζο υεαρβτα ιρ

ann 'orag re ruar amearg cloin na talman, ir air a ce
 oo leag loig a coire 'n ceouaair, ir fearc reirce mo cleib
 tu a ullad! Ma cioteair maic oo migeib, pmonraib, agur
 maicib, Cairbhe oo cuir anna ruide air triodon n-Erriion,
 b-feioiri go guilraio ullad an zairm, ni eis le Cairbhe
 oubbhion oo cuir air ullad? De bhuig rin a aroraioite, na
 toig oim e, oir go veimhn beirim buidacioir oo buir gnao
 rioraioim, ma veirraioira: Rogateair cean air bit eile ac
 Cairbhe anna aroruig. Air criochnugad oo Cairbhe, meiuuig
 gleo air ruo an t-aroraioira, cluintear iomra gucta
 araglaioic: Creuo ir e com flaitamail le Cairbhe oo ruide
 anna aroruig air triodon n-Erriion? Agur Cairbhe for anna
 fearad, oubairt: Foil a raorclan ir rartoil z-Cairbhe
 go mairraio a laete for ce n-Ullad. Air cluarant ruo
 eirig Cear miz Mumain agur duubairt: Creuo ma mizail-
 raio aroraioir mac n-Eoaiad anna aroruig ar cionn Erriion?
 Agur rogaioir fe le guct donfir.

Moir imcig aroraioir amac go liaraio, leag Cear miz Mu-
 main an Eirion air a cean, ac ni cuirraio Don miz n-Zaalen
 an rrolbraic mizra air a gualaannaib, mar zeall air foilaib
 na z-crompeair, bi Don an miz meair oo na crompeairib, agur
 oo cuir liaraio, cuir Moio veairbraioir z-Cear an mizbraic air
 gual annaib n-aroruig, agur cuair an t-aroraioinne amac oo
 ceilabbair an moirreire va ruymor, agur Moircomoraio na
 n-Eadtra air reioilior Tabarfa. Tar veir na naoi laetead,
 tano an t-aroraioinne le na ceile air, agur leigteair ar
 aroraio na n-olige agur leabar na n-Aimrre n-Erriione,
 air criochnugad, oo araglaioio na bulroiride: Seareann
 neac air Tabarfa aig iarreac a ceairt? Moir rreagair don

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

Air muḡail vo Arpóruar va 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 ueribruċar ḡ-Cear muḡaḡte anna muḡ ar ċionn Mumain.

Aḡur air muḡail vo Arpóruar tri baalaine, ruair Don muḡ n-ḡaalen bar, aḡur air cruinnuḡaċ vo arpóruinne n-ḡaalen air Úruiteine vo bi Siorna a ueribruċar muḡaḡte anna muḡ ar ċionn ḡaalen. Siubailéann Arpóruar aḡur Cairibe mar Fionn aḡur Eoċaid̄ ann coirceimaċaid̄ rlióċt n-Er. Anoir air muḡail vo Arpóruar reaċt baalaine, imċiḡeavair curíde uerḡtaruiḡ ruio Eppion le litirib̄ aḡ muċ: Air laḡaċ teinte ar ċionn Raċaid̄ n-Eppione, cruinnḡear muḡte, ppionruide, cinfir, ollmána, aḡur treaḡaona an pobail a roċair n-arpuḡ ann arpóruinaċ vo-Teaċmor ċabarċa. Com̄ luac̄ ḡur vo ruide an t-arpóruinne, ó'eirḡ Arpóruar aḡ muċ: A com̄laite buċ airve ceim, uar n-uoiḡ ir ruarċ uerḡtaic̄neaiḡ uunn naċ b-ruil cail̄ don rocal vo leaḡ ar buir ċom̄ḡar oir aca uile Eppion raor roḡ. Cíó treaċt ni coir ḡo tuintuḡeann an ceirémao baalain ḡan muḡte, ppionruaid̄ cinfir, ollmána, aḡur treaḡaona an pobail vo beir̄ tiḡeac̄t le na ċeille ann arpóruinaċ vo-Teaċmor ċabarċa, annor ḡo m-beir̄ aic̄ne sca air a ċeile, annor ḡo cuinḡeo-ċaid̄ Eppion raor roḡculaċ, annor ḡo m-beir̄ carantar lanċ-ruideac̄ ann ar imearḡ, aḡur annor ḡo com̄lionruar uoċur an uerḡóliḡruoir. Air an t-aḡbar rin buċ miam liom muċ lem' ueribruċaib̄: Creuo ma ḡruideann muḡte ve rlióċt

Iber aḡur niḡ n-ultonnmačt aḡur pmonraioe aḡur maite, aḡur an meuo ve'n ḡaal a taitnuigeap, tinaḡ čart anna timcioll Eppion? Fneḡraoap uile: Seao, biēao, biēao. Aḡur le na linn rin aoubaire: Biēao Cairbhe niḡ n-ul-lao, aḡur Scanot niḡ n-ultonnmačt ann reo air Čabarča, an trac beioeap baal air uppan a čiḡ Čonncrao, ḡluar-ḡao muo uao Čabarča ḡo o-ti ḡaalen, aḡur uao bočanaib n-ḡaalen le niḡ Siorna anna comoeačtan ḡo o-ti bočanaib Noio niḡ Mumain ar mar rin čart ḡaoi cuairc? Oir a čomplaitc ir mo baranial ḡur buo moḡearr an t-am a maireann clan n-Eppione le na čeile le beie ḡaḡailc a ḡait aite air a čeile? Leabrap feim oo bi ḡocla an t-arpniḡ lanluacḡairiaḡ oo'n t-arpčuinne. Air imčeačt amač oib bi moḡoḡra na n-arpoeoḡrapo oḡuioḡte, bi moḡeir o-Teačmori meoḡte, aḡur moḡoḡrapo na n-Čeačra air lior Čabarča oar turmor, air čmocuḡao oo laečib na moḡeire oo riuoe arur an t-arpčuinne anncan arpoeoḡrapo, bi tpe-aač na n-oliḡe aḡur leabap na n-aimpne ḡairniḡčte amač aḡur a ḡocla leiḡte ar aru ann cluarant na n-arpčuinne.

Ir an rin oo ḡlaoio na bulroiuoe ar aru: Čirciḡio ḡeapann neač air Čabarča aiḡ iarpeao a čeart? Nioḡ ḡraḡair aon ḡuē. Aḡur čmalaoar na ḡluacḡte moḡoḡaire a baile ḡo o-ti talam a čomnuioe, Air ceuo la Čonncrao r. r. Marča, tanḡaoar Cairbhe aḡur Scanot maille leir a čreunḡuipion air Čabarča, aḡur comḡluaircaoar le Arpniḡ ḡo m-bočanaib Siorna niḡ n-ḡaalen, niḡneaoar arar mioḡa eačon Čonncrao ann ḡaalen, aiḡ tabairc comrapo aḡur ceačoiḡeačta aḡur imčeačt oo cač, aḡur ceač cairbaunte an caoi aḡur an ḡnoim buo veire aḡur buo b-ḡearr ran niḡ-

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

Iḡ an rin̄ uo ffreaḡair̄ Cair̄b̄re miḡ̄ n-ull̄ad̄ aḡiḡ̄ maḡ: Ǫ-fuil̄ ur̄leiḡean n-eaḡna aḡaib̄ uo mo ḡl̄uair̄, no don̄niḡ moḡt̄air̄bead̄ uoḡ' ḡroiḡe? Ǫ-fuil̄ nuad̄ no fean̄ f̄ceul̄ aḡiḡaib̄ naḡ̄ f̄ior̄f̄uiḡim̄ra airt̄? Aḡt̄ an t̄raḡt̄ tur̄uiḡ̄ an t-ait̄-ḡrom̄fear̄ iom̄iḡad̄ airt̄ na c̄rom̄fear̄aib̄ a miḡ̄ ḡaal̄ uo fēin̄ māri f̄f̄ear̄t̄ail̄oiḡiḡe ʒo uo, aḡur̄ aḡiḡ̄ a Ǫ-fuil̄ miḡ̄na m-ḡaal̄ uad̄ an u-tur̄! Māri an ceuḡna uo ḡan̄ an t-ait̄-ḡrom̄fear̄ uo miḡ̄naib̄ m-ḡaal̄ uo na naoi c̄rom̄fear̄aib̄ aḡur̄ an leiḡiḡe rin̄. Aḡur̄ ffreaḡair̄ Cair̄b̄re an miḡ̄: Anne naḡ̄ in̄f̄uiḡeal̄ar̄ na c̄rom̄fir̄ miḡ̄na m-ḡaal̄ uo cloin̄ na tal̄m̄an? Mā f̄eab̄, an rin̄ aḡa f̄ior̄ aḡa or̄r̄eaiḡ̄? Buḡ̄ iom̄oa miḡ̄ aḡuḡair̄t̄ na c̄rom̄fir̄ ʒo f̄iḡe, uoiḡm̄ara, aḡt̄ uo bi an f̄onn̄ a ʒ-com̄nuḡe: Aḡa ḡaal̄ buḡ̄ airt̄e aḡur̄ na c̄rom̄fir̄ māri-don̄! An meuo a bēir̄eann̄ aḡḡar̄ car̄oit̄e uo na c̄rom̄fear̄aib̄, cuir̄eann̄ ʒur̄ feāriḡ̄ airt̄ ḡaal̄.

Aḡt̄ ffreaḡair̄ Cair̄b̄re an miḡ̄: Ni fe an t-eaḡana feo! Iḡ eḡna f̄oir̄ na f̄ior̄f̄ione, a Ǫ-fuil̄ būri f̄ocal̄ f̄ior̄, aḡur̄ t̄uḡ Cair̄b̄re an miḡ̄ ceal̄ im̄t̄eac̄ta uo na c̄rom̄fear̄aib̄, aḡiḡ̄ maḡ: Uo bi Cair̄b̄re uoic̄ m-baal̄aine u'aoiḡ̄ t̄raḡt̄ u'euḡ a aḡar̄, com̄ein̄uiḡ̄ airt̄ ʒo min̄ic̄ aḡiḡ̄ maḡ: Ab̄ir̄eann̄ na c̄rom̄fir̄ neit̄e don̄f̄ior̄aḡiḡ̄ aḡur̄ uar̄ cean̄ bi t̄eal̄n̄ḡa f̄ior̄f̄ioneaḡ̄ aḡiḡ̄ mo aḡar̄. Muineann̄ a ḡial̄l̄ uo uoine uo bēit̄ cuir̄ f̄aoi f̄maḡt̄ a an̄m̄ian̄ta, iḡ eḡna f̄ior̄ muinead̄ na māit̄eḡra,

μα μινφαιτο να εμφριμ ελαν να τάλμαν μότε μοιτε ζο
 νεαρθτα βερό ριαο μινφαιζ νομφα Μανάε β-ρuiλ ριορ ασα
 αιη λειόιτε μότεαό, βιόεαό αιζ ραζαίτε εολυρ υαό να ολλ-
 μάναιβ! Τορτσιζ να εμφριμ αζυρ ιμείζεαοαρ αιη α θεαλ-
 λαιζ ζο ουββρονάε. Ανοιρ τραέ το μίζαίλ Αρωφεαρ οα'ρθευζ
 βαδαινεαό αιε ρε εuaiητ ρεαέτμυινε ανη βοάναιβ εινφρι
 η-Αρωόεαρ, αζυρ αιη ριλλεαό το ραν μορρλίζε ζο Τάβαρτα.

Οο βι αηνα ρυρμιον Ολλιολ μαε η-Εοόαιό αζυρ οα οζ-
 λαιζ μιε ζ-Σεαηαρ οινφρι η-Αρωταη κομθεαέταιθε λειρ.
 Ανοιρ ροιμ τιζεαέτ ζο βρυαό να η-βυιθεαίμνεα, εuit νορκα-
 οαρ αζυρ νεul να τριαέηονα, αζυρ αιη ταρρηνυζαό ραν νορ-
 εαοαρ το έαηλαό ηαρ εεαρυιζ τ-αρωιμζ αν τ-αέ εεαρτ, αζυρ
 το ρεααβ τρευνήρμυέ να αίμνε, αν τ-εαό αζυρ α ηαριάε ραοι,
 αζυρ βαέεαρ ριαο, αιη ραο αν οιόε ουββρονάε υο εαηρυνιζ
 αν ρυρμιον αιη ζαό ταοβ να αίμνε ζο ο-τι βανυζαό αν λαε,
 αζυρ λε ρορρολυρ να μαίηνε ρυαίρεαοαρ α εόλη αμεαρζ
 υλυέφαρ τ-Σαίλ ελαοηαό αρ ειονη αν τ-υιρζε.

Ιομέυιρεαοαρ α ηευόεεαν ζο Τάβαρτα, αζυρ ιρ ανη,
 ατα α έαρη νευητα αιη αν ταοβ ριορ οε Τάβαρτα.

Αη τηεαρ εαιβοιλ.

Ριζαίλ β-Ριαέα μιε β-Ριονη μιε η-Εοόαιό Ολλιμην Ροολα,
 αιη ραο η-οέτ η-βαδαινεαό, υαό 614 ζο 606. R. C.

Ανοιρ ρευιρεαοαρ τεαέτοιμυθε νεαζταρμυιζ αμαό αιη ρυιο
 Ερμιον αιζ ραό: Ερμινηεαρ μίζτε, ρρηνφραιθε, εινφρι, ολλ-
 μάνα, αζυρ τηεαβαοηα αν ροβαίλ ζαν μαιλ ανη αρωφεοήμιαό
 ο-Τεαέμορ Τάβαρτα λε ροζαό αρωιμζ. Αζυρ αν τραέ το βι

'n τ-αρσέρυιννε Anna ruidé ran ardséimhíad, air an ceud feadé moḡadair Fíada mac b-fionn mic n-Éodáio ollmhan fola Anna ardsí for Éiríon. Dar cleadéam a rlióct moir imtíḡ re amac ḡo líafail, vo leaḡ síḡ Múdam an Éiríon air a cean aḡur vo cuir síḡ n-ḡaalen an síḡbrat air a ḡualannaib. Aḡur iar tabairt ríoriceim buócior vo'n τ-αρσέρυιννε, imtíḡeadair amac le ceílabrao moirfeir v-Teadómor, aḡur moir comoraó n-Éadtra air ríoríor Tábaréa. Uao ranc élan n-ER a ceudair ḡo Éiríon moir ceílabraodar moirfeir nor ríoraizantac, moireúac, arceimeac íona an cean reo Caíteadar tri naoinmair laeteao v'a ḡ-imirt. Air an naoinmair la ríció, vo ruidé an τ-αρσέρυιννε an, vaira feadé anhran n-ardséimhíad, aḡur v'eiríḡ ardsíḡ aḡur avubairt: A cómflaite buó airve ceim uao éaríao nac b-fuil don ceirt aḡ ardsíḡ vo forleaḡ an buir cómar, ceud ma m-bídeann treacó na n-olíḡe aḡur leabair na n-aimríre rcarruíḡte amac aḡur a focla leíḡte ar aró? Aḡur vo bí mar rín. Iar leíḡeao vo ḡlaoió na bulríoríde ḡo aró: Seareann neac air Tábaréa aḡ iarreao a ceairt? Moir rreagaair don ḡut.

Anoir bí colan b-fíada corp laḡ euḡrlan, ció traét bí a inntinn aḡur a méin ardaizantac. Siubáileann ardsíḡ ann rliḡe a rlióct. Cómeairtuíḡeann re rríoraó an τ-aoí oḡ, aḡur éḡann re aéne vo na ollmhanáib v'a ríer. Buó moir an rreir a cuiréann ann Olloil mac n-Éodáio ríom reo ardsíḡ, aca Oillíol ḡa síḡaileao ció treacé ní b-fuil for ve'n aoir. Bídeann an τ-αρσέρυιννε ḡlaoióḡte for bhuíteine ḡo traéamíal, bídeann focla treacé na n-olíḡe aḡur leabair na n-aimríre leíḡte ar aró vair turmor, aḡur

ann τριάτ ιψ ρλίγε να ceιητ ρλίγε β-εοόαιό. Όε βμιζ ριν-
ατα ροζ αζυρ ματ αρ ειονη uile Ερημον.

Αζυρ εάρ ύειρ το μιζαίλ ριάα μαρ ριν cean η-οότ η
βαλαίμεαό ρυαίρ γε βαρ, οίρ ματυίζ γε ταοβ ρτιζ όε λε
ζαλαρ ευζότinne. Σεαρεαηη α μορπέαηη αίρ βρυαό να ύυιό-
αίηηε.

Αη 1β. Καίβιοίλ.

Κιζαίλ η-Οίλλιοί ρλοίητε ύιορ'η ζααί, cean να'ρύευζ
βαλαίμεαό υαό 606 ζο υ-τι 594 R. C.

Ανοίρ ιαί βαρ β-Ριάα η-αηορμίζ, το έυαίό να κυραόίθε
οεαζόταρμυίζ αμαό λε κυρηεαό αίζ μαό: ύυαίό η-βααί υαοίβ,
α μιζότε α ρήιοηραιοθε, α έιηρην, α ολλήμαηα, αζυρ α έρηεαβ-
αίονα αη ροβαίλ ερμυηηυίζιό αίρ ταδάρτα λε βειε ροζαό
αηορμίζ.

Αζυρ αίρ ρυιόθε υο'η αηοέρμυηηε αηηραη αηοφεοήμαό,
υ'ειμυίζ αη τ-αηοολλαίη αίζ' μαό: Ατα τρυόαση η-αηορμίζ ρολ-
λαίη, ερηυο ιψ αίλ λιβ? Αζυρ ειό ζο ραίβ κομόαίλ μιοη-
ραιορτεαό αίζ Οίλλιοί μαε η-εοόαιό, ιψ Οίλλιοί μαό Αηοφεαρ
μιο η-εοόαιό ολλήμαη ροολα, υο βι ροζαίζτε αηηα αηορμυίζ αρ
ειονη Ερημον.

Μιορ ιμτίζ γε αμαό ζο λιαφαίλ, λεαζ Καίρβρη μίζ η-
υλλαό αη Είραση αίρ α cean, αζυρ υο κυρ Scanoc μίζ η-
υλτοηημαότ αη μιζβρατ έιμείοιλλ α ζυαλαηηαίβ. Ιαί ριν
cυαίό αη τ-αηοέρμυηηε αμαό, αζυρ ceίλεαβραυαίρ αη μορφευρ
αζυρ μορπέκομορμαό να η-εαότρηα μαρ υυό ζηαό υοίβ. Αίρ
τιζεαότ υο'η αηοέρμυηηε αη υαρηα ρεαότ ραη αηοφεοήμαό, υο
βι τρηεαότ να η-οίλιζε αζυρ λεαδαρ να η-αίμρηηε λειζτε αρ

Διο. Ξλαοιθέσθαρ να βυλροιοιθε ζο διο: Σεαρεανν νεσά
 διο τάδαρεά διο ιαρηεσά α έεαρτ? Νοιοι ρρεαζδιοι δον ζυέ.
 Διο ιμτέσάτ το'η διοέριυννε αμαέ το βι μοιόορηα ναρο-
 ρεοιρησά ο-Τεσάμοι τάδαρεά ορηιοζτε οαρ τυρμορ.

Ανοιοι το έαηλαό ζυη λαρηιζ ρεαρζ αζυρ ρυαό η-Οιλλιολ
 μοι η-Εοάιο όλλιμαν ροολα, ανη αζαίο διορηιζ, Οιο κοη
 ραοα ζυρ το βι ριαά βεο το ηιζαίη ρε ανη αάέ, μαρ
 αν εευοηα βι ρυίη διοε έαη όειρ βαρ β-ριαά ζο η-βειό
 ρε ρειη· αηηα ρυιθε διορηιζ διο τρηόδον η-Ερηιοηε, ηιορ έαη-
 λαό ριη. Αζυρ βυό ραρηιηη αν κοηόαίηα έαρηηαηζ ρε λειρ.

Όυό μορ αν κοηαβαρη αζυρ αηροζ ό'ειρηιζ, βι βυαόρηεσά
 διο ρρηορηαο ζ-Ααρηβηε μαρ ζεαίη διο αν τ-ολέ ηιζηεσθαρ
 αν οιορ ζαη ρζιέ. Κοηειηιζ ζαέ εεαν ααα το έαρηηαηζ ζ'α
 ηιοηαρηε ρειη ρηιοηρηαίθε η-ΕΡ αζυρ μαίτε η-Όλλαό. βι
 Οιλλιολ βιορ 'ηηηεάτ κοηειηιηε το ευηη ηιαηηα κοζαό ανη
 ερηιοέτιβ η-Ζααί η-Όλλαό.

Όαρ εεαν βι ηιζ, αζυρ ρηιοηρηαίθε, αζυρ μαίτε η-Ζααίη
 ταβαρηε ζεαίηηα κοηηηιοηηε, ανοιοι το εεαν αάα διορ το
 εεαν ειηε, ανηορ ζο μαρληιζτεαρ ρηιοέτ η-ΕΡ. Αέτ ανη
 ερηάτ βι Ααρηβηε ηιζ η-Όλλαό διο ευηηηαζαό αν Όαηαηη
 αζυρ να ρηηηηεάτ ζο ροίη ανη ριέεαηη αζυρ ροζ. Αζυρ το
 βι μαρ ριη υιηε λαέτε το ηάιορ ηοιο ηιζ Μυμαη βι αν
 οηηεσ ριη ηεαρ αζυρ ειοηηη διοε διο ηειηηαόβ-ραίηβε βι α
 ρρηορηαο, ρρηορηαο να ροιζ αζυρ να έειρηε. Αέτ διο βαρ ηοιο
 διο τιζεάτ το διοέριυννε Μυμαη ηε να έειηε διο Όρηι-
 έηηε, το βι ηβερ α ηιαε ηοζαηζτε αηηα ηιζ ρορ Μυμαη.
 Αηηηαηη τ-ρηεάτμαο βααλαηη οε ηιζαίη Οιλλιολ βιορ'ηηααί
 διορηιζ έλαοηηιζ ηβερ το κοηαρηηε Σιορηηα, οιοι το ρορ ηβερ
 Μελιρα ηηζειη Μυηεοαηζ ηιοι Σιορηηα; αζυρ το ρηαέ ηβερ αζυρ

Siorna an comhleic agus an roilt a bi eadtraib. Nior feus do foelaib 5-Cairbre do bac an eugciall agus an banead a tanc ar cionn macaib n-ER. Buó aithe gleo caeta, fuit na n-arm agus tuarshan agus carghairte an Mar-érluas cum comlann iona caomhlaioí rois. Anoir triat do mhaíl Oilliol arois don baalaín veug éuaíó Oilliol bi-or'ngneat tairna go talaín n-Ultonnmaét. Anny na laetib reo do bi Mañh anna miz fan talaín uo, oir do fuair Scanot, a bi 'nna miz poime rin, bar.

Anoir mizne Oilliol bi-or'ngneat agus Mañh cuingradó mar reo: Ma tiuntuirgeann Oilliol arois a fluas arm-ghleurt aig ionnruide Ullaó tabairfais Mañh comhmoim do Ullaó. Déet ma triallfad comlannta n-Ullaó amac ar a n-óuicéce fein, fanfad Mañh agus a comhfluas ann Ultonnmaét? Do tarlad go maib Cairbre agra le laetib nuair tanc aige nuadacéce de gnoimairéab n-Oilliol, go maib re trió uile Ullaó ar iuiol cuinnuagad comlannta na gaircead le caécarghairt ann aiaíó arois. Cuir Cairbre curad veag-taruis aige le lictirib aig rad: Air ragbailt mo éadeta ra, gan don mall tiócfad Oilliol pmonra n-Ullaó ann foéair 5-Cairbre. Agus tanc re dar an cuiréad. Mar an ceutna do cuir an miz ann óiaíó arofeair a mac agus mire feilmio an t-aruollaín n-Ullaó. Agus do gúide Cairbre air Oilliol go ragfad re ann talaín go rogeair, déet air éialluagad do gur buó fant ceannair agus uéarair a bi air Oilliol agus gur aignuis re uorcuagad freara sola n-zaal air ron comhmar agus comhdeacéce tanc volar éruide air miz 5-Cairbre, agus duubairt re le Oilliol: A b-fuil éiall do intinne com maib nac b-fuil don rraoin air bit

αγαθὸν αἰρὸν τὸ ἀνιμάνταίβ; Μα γαντνιζεανηρα σεανναρ, μα
 τα ραίτ τὸ ἀιγνε ἀνη μιζεαδέτα n-ύλλαδὸ ρυιθε αἰρὸν καίταορ
 ἀν μιζ αζυρ ραίτε μα βυθὸ μαίτ λειρ ἀν τ-αρὸέρμιννε n-
 ύλλαδὸ ε? Δέτ ἀ σευουαἰρ ἐυλ ἀ ραγαἰμρα ἀν καίταορ μιζ-
 εαδέτα, μιονεοδαίτ τυ ὀομρα: Νὰς κυρραἰο ἰμρἰρ αἰρ ύλλαδὸ
 νο τρεαδβλαἰο αἰρ Ερρἰον. Αζυρ τὸ ἰμονυἰζ Οἰλλἰοι.

Ἰρ ἀν ρἰν τὸ κυρρὸν Καἰρβηε κυρραἰθε ἀμαδὸ τρἰθὸ ζαδὸ σεαν-
 ηρατ αζυρ ρυιθε n-ύλλαδὸ ἀιζ ραδὸ: βἰθεαδὸ ζαν ἀον μαλλ
 ἀν τ-αρὸέρμιννε ἀρ κοἰμαρ ἀν μιζ αἰρ βρἰυίτεἰνε n-ύλλαδὸ.
 Ἐρατ ερἰννυἰζεαοαρ ρρἰονραἰθε, ἐἰρρἰρ, ολλἰμἰνα, αζυρ τρε-
 αδβονα ἀν ροβαἰλ αἰρ βρἰυίτεἰνε, ταηζαοαρ ζυρ ρἰυαζτε
 ρουἰμρἰαἰζ ὁε'η ζαδὸ αζυρ ρεαρεαοαρ ἐαρτ τἰμείοιλλ, ἐανἰε
 Καἰρβηε λε ρυἰρἰον ὁε ολλἰμἰναἰβ, βρἰεἰτεαἰμἰναἰβ, αζυρ ρἰλἰβ,
 αζυρ αἰρ ἐαἰρἰηζ ὀο Καἰρβηε ἀνναἰε ὁο'η βρἰυίτεἰνε, conn-
 αἰρὸ ρε na ρρἰονραἰθε, na μαίτε αζυρ ἀν ζαδὸ ἀρἰμζλευρτα;
 Ἰρ ἀν ρἰν τὸ ἀέηε ἀν μιζ: ζλαοἰθὸαοἰρ βυλρἰοἰρἰθε ἀρ ἀρἰο:
 ερἰοεαο κολζ, λυβ, αζυρ λἰαν, ἀνη ἀρἰμλἰαν na ζαἰρσεαδὸ, nἰ
 υλλἰμἰυἰζτεαρ ἀνη ρεο κοἰμλἰαν ἀέτ κοἰμαἰρἰε; ἀ ζἠἰθὸτεαρ
 οβαἰρ ροἰζ αζυρ εαζἠα λε ὑρἰρἰρ αζυρ τυαἰρζαν κοἰμζαδὸ?
 Νἰ εἰρἰζεοδαἰτὸ Καἰρβηε ἀν μιζ ἀ ζυτ ἀμεαρζ τορἰμαν ρἰυαἰζ
 ἀρἰμζλευρτα. ἰαρ ἐλυαρταντ ρἰν λεαζαοαρ υαδἰαἰβ ἀ ἀρἰμα.
 Κλαοηαοαρ ἀ ἐἰνη αζυρ εἰρἰζεαοαρ ρυαρ ἀ λαἰμα ὁο'η μιζ,
 ἐυαἰτὸ Καἰρβηε ἀρταεὸ ραν ἀρὸέρμιννε, αζυρ λεαζ ρεαρζαἰρ
 ρρἰονρα n-ΕR ἀν Εἰραοη αἰρ ἀ σεαν, αζυρ ὁεαρἰυἰζ ρε ἀν
 μιζβρατ αἰρ ἀ ζυαλἰανἰβ, αζυρ τὸ ρυιθε Καἰρβηε ρἰαρ.
 Αζυρ τὸ βρἰυέτ μορἰζαἰρἰμ n-ζλεο αζυρ ραίτε ὁο'η μιζ. Αἰρ
 εἰνἰυἰζαδὸ ρἰαρ ὁο'η τορἰη, ὁεἰρἰμζ Καἰρβηε αζυρ ἀουβἰαρἰε: ἀ
 ραορἰελἰαν n-ύλλαδὸ ὁυβρἰαοαρ ἀρ n-ἀέραδα, αζυρ ὁυβρἰαμαρ
 ρεἰη ἀρ τἰναρτεαδὸ: Νἰ ὀλἰρτεαηαδὸ ζο ὁυἰνε τὸ μιζαἰλ νυἰζ

ἄλλο ἄλλο ἢ τοῦτο βαλαίνο ἴδιο ὄδοι. ἢ ὑλῆτεσθαι το
 νεὰ ἀτα λαγ no ἔμῃτε ἀνν ἀοι βαλλ ὄα βαλλαιβ. ἢ
 ὑλῆτεσθαι το νεὰ εὐγείαλλαι.

Ὁ οὐαῖο ἐμῖ ἴδιο ἀγυρ οὐτ βαλαίνο ὅεσγ ἐμῇτ υαὸ
 ἀν ἐμῇτ το ἴσγ Καίρβηε οὐο ἀναλ ἃ βεατα, ἀννε ναὸ κοίρ
 ἄλλο ἐαβαίρβαιο ὕλιγε ἴδαίμνεαρ το ἴεαν ἀοίρ ἀίρτα, κοίρ
 μαίτ ἄγυρ βαοανν το ἀοίρ οἰγυαλαὸ ἴσγτα ἀγυρ οὐανναιρ?
 Οὐοίρβια ἄγυρ βυὸ κοίρ ἀν ἴσγῆαρ ἀτα ἀν Οἰλλιοι μῖο n-
 ἑοῖαῖο μῖο μο ἀταίρτα, ἀγυρ μα οὐανν na ἴρῖονῆαῖο,
 ἀγυρ na μαίτε, ὄ'ν βαρῖαῖο οὐοῖνα ἀτα Καίρβηε λαίρῆρτα
 το ἐαβαίρ ὄο, οὐαῖοῖρ ἴσγτα n-ἄλλαι.

Ὁ εἰμῇ ἴρῖν ὅεμῖ Καίρβηε: Οὐοῖο μα ἴρῖοεανν Οἰλλιοι
 μαο n-ἑοῖαῖο ἀίρ οὐαῖοῖρ ἴσγ n-ἄλλαι?

ἴρ ἀν ἴρῖν ὄ'εμῇτ Ὁοίρλοτ οὐανῆαρ n-ἀοίμαγ ἀίγ ἴαὸ:
 Ἄ κοίρμαίτε ἀγυρ ἃ ἴαοίρβαν n-ἄλλαι, μα ἴορῖμῖγεανν
 οὐιννε ἀννε ἴρῖοίρ ἀν ἴσγ ἄαν ἀοι ἀὸβαί ἄγυρ βυὸ μῖαν
 λαίρ ἴαοίρῖτ e ἴεμῖ υαὸ υαλαὸ na ἴσγεαὸτα, ἀγυρ ἃ ἀίτ ἄλλο
 ἴορῖαῖγανταὸ ἃ ἐαβαίρ το Οἰλλιοι?

Ἀγυρ ἀν ἴσγ ἴορ ἀννα ἴεαῖεαὸ, οὐαβαίρτ: Ἄ ἴρῖονῆαῖο
 ἀγυρ ἃ ἴαίτε n-ἄλλαι ἢ e ἀίρ λαίρῖγυαλαίγ no ἀίρ ἄίαὸ
 ἴδαίμνεαῖα ἀίμῖν το λαοῖρτα ἴαῖρ μο οὐανναιρ, ἃ ἐγυαβαίρ
 οομ, ἀὸτ ἀίρ εαῖλα ναὸ ἴευο ἴομ e το κοίρῖονῖγαιὸ ἄλλο
 οὐανῆαρ ἀνν μο ἴεανδαιρ. Σαῖρ ἄλλο ὄ-τῖ 'n λα ἀνῖου μα ἴσγ-
 νε με εὐγείαῖρτ no εὐγείοίρ ἀίρῖοοῖρῖοῖρ e ἀοίρ, μα ἴσγνε
 με ἀοιῖο ἴρῖμῖαίτ ἴρ ἴρῖοῖαὸ μο ἀταῖ το ἐμῇοι με.

Ὁ ἴοβλαίβ n-Ὁοίρλοτ ἴεαῖρῖοῖρ: Σαὸ, ἴρ ἴρῖοίρ ἀγυρ
 λαίρῖμῖαν ἄ-Καίρβηε το λαοῖ υαίτε υαλαὸ ἴσγεαὸτα.

Ἀν ἴρῖν ὑρῖαβαίρ Ὁοίρλοτ: Οὐοῖο μα ἴοῖαῖεαρ Οἰλλιοι

mac n-Eoúaió mic n-Eoúaió ollamán fúola, vār mian aḡur
focal ḡ-Cairbhe, anna miḡ for uUllao?

Aḡur vo bi mar rin.

Vo eiriḡ Cairbhe v'a caitaon aḡur fribailuig re ḡo
v-ti Oilliol, aḡur toig re an Eiraoon uao a cean fein, aḡur
leag air cean n-Oilliol, aḡur toig re an miḡbriac v'a ḡual-
annaib fein aḡur veairuig air ḡualannaib n-Oilliol e, aḡur
ḡlac re a lam, aḡur tpeoruiḡ re e ḡo v-ti caitaon an miḡ.
Ac̄t ann tpāc̄t nioi ceileabhradaon an com̄pioneao rin le ḡair-
cail luac̄ḡairie, no le moḡḡairm n-ḡairvecair. Air veireao
feac̄t na n-arpoc̄ruinne tanḡadaon na moḡcaoiriaig uile tair
anna timcioll Cairbhe le onoir vo tabairt vo. La'innam̄rao
t̄ri alluig Cairbhe aḡur a mac Arp̄eari uao Dun Soberce ḡo
Mur-n-ollam. Aḡur vo fan iom̄a p̄mionraioao vār com̄airle
ḡ-Cairbhe, ann Dun, Soberce le Oilliol miḡ n-Ullao.

Bi'n feir meioḡce aḡur tpeao na n-olige aḡur leabair
na n-Aimriie leiḡce vār turmor. ḡlaoioeadaon na bulroir-
ioe amac ar ar̄o: Seap̄eann neac̄ air b̄ruiteine Ullao aig
iarp̄eao a ceairt? Aḡur nioi p̄reagair aon ḡut. Air c̄m̄oc̄-
nuḡao voib aoubairt Oilliol an miḡ: A moḡflaite aḡur
ḡaorclana n-Ullao, p̄iorp̄uig anra ḡo cuir an b̄ior'ngaal
uo eugcoir aḡur moḡrāp̄uo an talam. Bi uile clan n-
Eoúaió coir, c̄m̄ona ceairt, ac̄t am̄ain an b̄ior'ngaal uo.
Aca mo mein aḡur mo aiḡne aig claoaao vo'n roḡ. Nīde-
irrin ma t̄rioḡear cāt beio Oilliol miḡ n-Ullao c̄m̄ō p̄un-
tao anna com̄lann, vār rāmal a f̄liōc̄t moḡeuctao lam-
t̄reun.

Ni beio le māo p̄eap̄oa ḡo veo ḡur mīc̄ p̄mionraioe aḡur
maite n-Ullao leir a com̄lann ar paobair cāta. Aḡur v'im-

éigeadais ari riubail. Anoir ni maib ari fuio talam n-
 ullad aet gleo peioctig asur ullmuad comlannta. So
 veapbta nior comineinuis no nior cuinguis Oilliol na mi-
 onna a tus re a laetar g-Cairbhe. Le na linn rin vo
 rcmob Arpuz litteada so Cairbhe aig maó: Cao e a
 migne tu? An rior a pceul e sur fas tura vo epioadon
 vo'n mac vo o-Tarla, a feapc cao ip mioiall a earlad
 oir? A mo epac ar bain cuac vo iall uait so leup.
 Anne mar fuo gmaduigeann Cairbhe eadim rog n-Ermon?
 Ar leuprminuis tura so ranrao an bioin'ngneac vo rarta
 le ullad?

Cuirfao sur comgleic asur impur ari talam ann tua-
 miz epioadon n-Ermon?

Ari leigead vo Cairbhe foela n-Oilliol arpuz, o'farg
 re a lamla le na ceile aig maó: Uac mo nuair! truidig
 nac maib faoi mo eapn eula eanic an mioac reo ann mo
 eionn, so r-ti reo bi mo laete maic rogcuilais, anoir tioc-
 eann oub neul voicadair eapm. Sur so r-ti 'n nuair rin
 bi Cairbhe gladad parc asur gneann ann reilg, ceoil, as-
 ur manntaib, aet ar rin amac ari noig bi faoi gnuaim.
 Earpuz Cairbhe ann Mur-n-ollam n-Dun Sobence cuig
 laete veug asur o'euig re ann ear oer vo mizail don
 baalain veug asur pice. Vo earlad ful a fuair Cairbhe
 bar sur aenuis re vo labrad asur Arpfeap a macaib as-
 ur voimra feilmio an r-arpollam asur vo na pmonraib
 asur vo maicib n-ullad aig maó: Cuiruigio mo meuocean
 anna coolaó ruan le ari coln mo aetar, annor so m-beio
 a eapn mo eapnra maraon. Aet com luac sur cuailuis na
 epomfir rin, oubraodar: Ip moimallac leiove rin ni peio-

Íar rin iméigeadóir na cionntrí uabó an t-ádh, agus ábheoadóir Cairbhre le taobh n-Éocáid a ádh. Do éan mife feilmio eugéadom g-Cairbhre, agus bí na baifo agus na filioe aig imiit ceol uaigneac ari clairraib, bí na mna agus na bhoinngealla aig reinn toubhron caointe, bí 'n gáal aig claonab a éinn, bí na pmonraioe agus na maite geur cnaoite anoir a maib Cairbhre maib. An t-ádh seo éanic cupab uabó Anoir aig le lictirib óo Oilliol aig n-úllab, aig maib: bíobab Oilliol aig n-úllab an Anoiréomab o-Teacmori Tábarra le preegmaab an t-ádh a bhupeann re cionruaimnear n-Érrione le gleo g-cogab?

Do cuir Oilliol aig n-úllab ari ari foela le'n t-ádh-toire ceunta, aig maib: Ma cupeann gleo meioeac cogab eadla ari cluaraib n-Anoir, cupeab a éan raoi a bhar.

Mar an ceunta oo cuir Anoir cupab go Maigh aig n-úllonmaac aig maib: Tángab foela oo cluar an aig gur geall tu comgionm óo Oilliol aig n-úllab anna éom-geleic neamóirteanac an ádh Anoir? Agus oo urlab-aia Maigh na foela áubairt re le Oilliol, ác nior inruig re na foela áubairt Oilliol leir.

Anoir bí Oilliol aig n-úllab áubairt mear agus moir-failte oo na cionnearaib éanab urmor áca go Dun Soberce agus labradar oo'n gáal ve'n cat agus an calma n-gloire a cupeann baal éiméill an t-ádh, agus gur buó pporab maie pporab an áca agus go maib gur n-gleo áubairt mifeac oo'n lag agus foinear o'a ámaib; inruigeab ve'n ádhann anoir com raob gan bhuig, riarruigeab ab ir bar com gloimmar le bar gairce aig tuit-

im ann calamaét a blait, eitiolleann uirprioíad an tseun-
fir dgháir arimílan, mar iolar óg anna neart, go comear-
dó go u-ti comnuide beanuighe m-baal!

Com luat gur cuailuigeadar na ollmána briaétra na
g-ciompeari tialladar fuid migeáda n-ullad, aig maó:
b-fuil rprioíad n-éocáid agus g-cairbhe rmuáda ann pion-
raib, maicib agus baal, Maireann se áct amáin anfir na
ollmánaib? Cuiradar na ollmána ceirt aiar na rilib ag-
ur na baroib, aig maó: Canuigió ve gmaó, ve fearcégal,
ve'n reilg, agus ve rceultuib n-Alloive, bídeáó bui éruita
ann dongut le manntuib na m-baro. Labradar mar an
ceutna le na ciompearuib, aig aró: Teagarruigió rog ag-
ur ailne n-eagna uó'n baal. Áct freagradar na ciomfir
go míoceadac: Cao ir bhuig gur g-ciompeari m-baal buó
aivoe? Ann nac faoi marluíad agus rcamal acaro ann
latair an pobail? Anne nac b-fuil an baal muingte uar
ollmánaib uo tabair uimear air na ciompearuib? Ói roc-
la na n-ollam mar rige n'gaioit uo cluar na g-ciompeari.
Uo éarladó go maib mige Mámain agus baalen tabairt
míocómairle uó aruig u'a míllead; oir uubradar Cuir
cain agus aróciór mior trome air ulconnmáct, acá 'n Dan-
dan r'áilte míocómearac, agus migne aruig uar an míoc-
ómairle uo, cuir se fearg agus veairgceitac air rprioíad
ulconnmáct annor go rcairadar caá arimíleirca n-Danadan
fíad fein fuid ullad.

Le na linn rin uo glaoit Oilliol le ceile maite n-
ullad agus cimir n-Danadan, agus duubairt leo: A aró-
maite uruivdeann aruig rinne taob r'ig ve ullad mar ann

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

Κομ λυαε ζυρ το έιό αρομυζ ναε φρεαζμεοαίό Οιλλιολ
 νο Μαζη αρ κομαρ αν τ-αροεφυννε ανη αροφρομραό ο-
 Τεαέμορ Έαδαρεα, τριαλλιυζ ρε κομλαντα Μυμαιν αζυρ
 Ζααλεη, αζυρ ζλυαιρμυζ ο'ιοηνουίθε Ουν Σοβερσε. Ιαρ υλλ-
 μυζαό κομλαντα η-Υλλαό αζυρ η-Υλτοηνημαετ ραοι α έεαν-
 ρεαριαιβ, ζηεαρμυζ ρε ριαο αιζ ραό.

Αρρα βειό λεομνα η-Υλλαό αζυρ ραολέοιη η-Υλτοηνημαετ
 ζα τιομαντ αζυρ εηαμρεμυρτ μαορα αζυρ ριραιορα η-Αρο-
 μυζ! Ζλυαρμυζ αρομυζ ταρρα υιρζε η-Ειθερ, αετ ηι λε λαη-
 ρλυαζ; οηρ μυζηε Ιβερ μυζ Μυμαιν αζυρ Σιορνα μυζ Ζααλ-
 εν κομκεαλζ όο, οηρ αουβηαοαρ: Λειζ το μαέαιιβ η-ΕΚ ζο
 ρεμιορραό ριαο α έειλε? Φορ νιορ έαηζαοαρ εατα η-Οηρ
 υαό Μυμαιν ρλιοετ αρμζλαη, αζμαρ λαμειυεταό ζο ο-τι
 αρομυζ, αζυρ το εαιε ρε α βοεαηα ανη Μαζηρρε αζυρ έαηε
 ο'ιοηηρμυθε αρμυρλυαζ ζ-κομλαηη υλλαό αζυρ Υλτοηνημαετ
 αζυρ αιρ ρευέριητ υοιβ βοεαηα η-αρομυζ, υαιηζηαοαρ ζυρ
 ιαοραη α ρεαραό. Λα'ηηαμιαραε αιρ υλλμυζαό να ρλυαιζτε
 αρμζλαηα ραοι λεαε α έειλε, αέημυζ Οιλλιολ μυζ Υλλαό το
 να βυρρομυβ: ζοηρμυζιό ανη ελυαρταη η-αρομυζ: Ατα Κοη
 εαέεατα η-Οιλλιολ αιζ ιομέυηρ α μαρκαε ζο Τεαέμορ Έαδ-
 αρεα. Αηοηρ έιαλλιυζ 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 ρυαρζμυζ α
 βρατ, εαιε αιρ αν ταλαμ, αζυρ ρεαοιμυζ α έολζ εμιορ
 έειλζ ρε αρ έιοηη ανη μυζβρατ, αζυρ ηοέτυζαό α ελαοεαμ

ʙpup fe an tuctal u-tairge, agus ais glaoic air rrioras n-
 eocaid oubairt ar ar: A bulroimde, abhruigto ann clu-
 artant bion'ngneac miz n-Ullao: Mar eirigeann boibctuar-
 gan cogao agus Mar uruioeannan cat leat a leit air
 faobair, go fearceann Oilliol aroniz mar a flioc lamuic-
 tac, an Eiraoon air a cean agus a claoeam anna lam peio
 vo fneagair vo Oilliol zem fealtac u-Tarla! Air cluar-
 tant tioman Oilliol a eac le ruatar veapscuac ais ionn-
 ruide aroniz, agus air feucrint aroniz fearceao gan a miz-
 brat a claoeam nocta, vo leim gur Oilliol riap uao Con,
 agus ruarzagail a brat agus caic uao a tuctal tairge a
 claoeam agus air uruioezao le na ceile, oubairt aroniz.

Buo robeuz Ullao vo aigne n-Oilliol rantuigeann fe tpio
 don Erimon, beirim oie comrac donfir nor nac riltear fuil na
 gadal air cor miz n-Ullao? Seareadar aroniz agus Oilliol cor
 le coir, agus tpioeadar com lam treun glan euctac, eao-
 on mar vo bi colzcorac a ceiro uao ruzao riao; tpioe-
 adar mar rin rciac le rciac agus claoeam le claoeam gan
 ceactar aca gnotuzao coirceim, nuiz go faoil aroniz le
 ruatar vo cuir miz Ullao amac uaoe, euz Oilliol culleim
 agus air cailleao vo aroniz a corant euz Oilliol bitbeim
 o'a veartaob faoi a imlin euit aroniz agus eanic a inn-
 tar amac.

Air tuicim moir eiriz gleo no mozigair calma, acit mte-
 eadar fir zarvo vo vo ioncuir e go u-ci a bot, ir a oub-
 airt: Foil, Foil, A treunfir leiz vom mo anal veignac
 vo ruzao faoi an t-aodar glan, vo mair mire mo fiae!
 Vo miz Ullao oubairt: Ma rozafear anna aroniz mar
 a rantuigear, buo beuzan vo roz buo moian vo rian,

εἰδοὺν ἀνοίρ εἰὸ μάλλ λονῆ ἀν ποῆ. Κοιμῆσαιγὶς Σιορνα
 ἀγυρ ἴβει μίρε ῥο ῥεπ, ριν οὐιτ ἄ ῥ-κοιμῆσαιγὶς μίε ἰολῆρ
 ὄο μακαίβ n-ER—. Σὺαρ ποελα οεῖγῆαιγὶς n-Οἰλλιολ ὄιορ' n-
 ῥαδῆ ἀρομῆγ. Σὺοε ρε ἀρ τρῖοδον Ἐρμῖον ὄα' ἰοεγὶς βᾶδ-
 ἀιναεὸ. Ὀδαιγῆαοδῶρ εἶρῖν ὑλῆορ ἀρ εἰοῖν Οἰλλιολ ἀρ ἀν
 ἀιτ ὄο εἰιτ ρε ἀνν Μᾶγῖορ. Ὀο εἶανν Μᾶεἶ ἀρολλῆῖν n-
 Ἐρμῖον ἄ εὐγῆοῖν, ἀετ Οἰλλιολ μῆγ ὕλλᾶὸ ἀιγ εἰρῆγ ἀν εἶ-
 ρᾶνν ὄι ῥαίρῖοε n-Ἐρμῖοῖε ἀιγ ῥεπῆγὸλ τῖμῆολλ ἀν εἶρῖν,
 οἱρ βὺὸ ἀροφῆαιε μορῆιγᾶντα ριορῆοῖν τρῖενευῆταε εἶλμα
 Οἰλλιολ.

Ἀν 7. Λεῶδῶρ, ἀν 5. Καίβροιλ.

Κῖγᾶιλ n-Οἰλλιολ ὄιορ' ῆγῆεἶετ μᾶε n-Ἐοεἶὸ, μῆγ n-ὕλλᾶὸ
 ἀγυρ ἀρομῆγ ἀρ εἶαν ρε βᾶδῆινα οεῖγ. ὑᾶὸ
 594 ῥο, ὄ-τι 578. R. C.

Ἀνοίρ εἶαἰὸεἶοδῶρ εἶρῖοε οεᾶῥταρῖγὶς ἀρ ρῖοἰ Ἐρμῖον
 ἀιγ κοῖγῆλοἰὸ ἀν τ-ἀροεῖρῖννε ῥο ὄ-τι ἀρορῆοῖμῶδ. ὄ-Ἐεἶ-
 μορ Ἐᾶδῶρῆα. ἰαρ εἶρῖννεγῆδὸ ὄοἰβ ἀν εἶορ ρεἶετ ἀνν ὄυ-
 ὄαιρτ ἀν ἀρολλῆῖν: Εἶρτῖγῖὸ ἄ ἀροφῆαιε, ἀτα τρῖοδον
 Ἐρμῖον ρολλῆῖν! ἰρ ἀν ριν ὄ'εἰρῆγ Ἐἶετ εἶανρῆαρ Μᾶγῆν
 ἀιγ ῖᾶὸ: Ἐρῖοἰ μα ρῖοἰρῆοἰ Σιορνα μῆγ n-ῥᾶδῆν ἀννα
 ἀρομῆγ? Ἀνοίρ ὄο ὄι Σιορνα ὄετ ἀγυρ τρῖ. ρῖοἰ βᾶδῆιναεὸ,
 ἀετ ἰοἰεἶρῖν βὺὸ ἰῖᾶν λειρ ὄο μῆγᾶιλ μαρ ἀρομῆγ, ὄι na
 ρρῖοῖρῆοἰε, ἀγυρ na μᾶιτε ἀιγ εἶδῶρτ ἀἰμῆρῖὸ ἀρ ἄ εἶελε.
 Ἀετ ὄ'εἰρῆγ Μᾶγῆ μῆγ n-ὕλλτοῖννῆἶετ ἀιγ ῖᾶὸ: ἄ ἀροφῆαιε
 ἀγυρ ἄ ῖᾶορῆἶλῆῖνῆἶνῆἶν Ἐρμῖον εἶρῖννῖγ με mo ἀεαρ ἀιγ ῖᾶὸ;
 ἀγυρ εἶαἰῖῖγ με ρεἰν na ποελα λειγῆε, ῥῖρ βὺὸ τῖρμορ
 τεἶανρῆεἶε: ὄἰοεἶὸ ρρῖοῖρῆα ὑᾶὸ ρῖοἰετ n-ER ἀννα ἀρομῆγ
 ῥο βρῆετ?

Cuailuig me mo a'ear aig ma': Sur e'anic anuar uad' a'ear Mar an ceudna inruig Meirt sur maib' mionna. reriobta aig leabhar na n-aimprie cairbaint an muo ceudna. Ir rior nior mionuig Meirt le bui b'adalra, oo mionuig re uar veitib na moruoinne, ni buo gneac le miz Ultonnmac' oo cuir ruar alam go breugac. Tigim sur maib' Meirt agur Scanot tabairt lam ngealta na rionne? Anne nac' fearan agur riu'eann Ma'gn ann aic a'ear? Go cinne. Tnac' oo bi me ann Ulla' oo ci' mipe Aru'ear oglaoc' mear moruagal, ac' ni b'fuil re ve'n aoir, mar an ceudna connairc' me labhar' mac eile g-Cairbrie, ata re ve'n aoir, lionta le eagna, labhair me leir ve Teacmor Tabairta, eirt l'a roclair Ma' riu labhar' tri'odon Erriom, buo mor a' ciall oo Ulla'? Fanra' labhar' ann Ulla'. Ni eiz le Aru'ear, ni buo ail le labhar' oo mizail——. Uime rin creuo ma glacann Oilliol miz n-Ulla' an tri'odon? Seardar iomra b'fear le caint agur coimrad' oo veund', cuailtear gac aig glaoic' go uiomearac' ainm u-Tatla agur na b'feargnea'. Iar an iomrad' uo, u'eiriz Ceair'ear Tanalta agur tubairt: A aru'aruite anne nac' maib' Fionn mac n-Eocair' uad' Tatla? Anne nac' maib' Eocair' veair'bra'ar: b-Fionn uad' Tatla? Anne nac' Fiac'a mac b-Fionn uad' Tatla?

Ve b'riz rin ni b'fuil ceo ann agair' Oilliol a' coir-meair'geann oo gairim n-aruiriz, anne nac' reoir oo Oilliol oo beit mar Fionn, Eocair', no Fiac'a?

Tar uer rin mo'ardar Oilliol miz n-Ulla' anna aruiriz, nior im'iz amac' go liarail, bi Cobta rriomra le uad' Ib-lugad' aig cuir an Eir'odon aig a' cean, agur oo leag Ma'gn

ριζ Ultonnmaēt an ρπολβηατ ριζοα αιρ α ζυαλανναιβ, an
 ρεαēt ριν ερποένυιζτε, έυαιό an τ-αρπόέρυννε αμαέ. Όι μορ-
 ρειρ υ-Τεαέμορ ρειόζτε, Ceileadhara μορέομοραό na n-
 εαέτρη le cean naoi laeteaó αιρ lior Έαδαρηα. Ιαρ laete
 na μορρειρε, βι υορρη n-αρπόεοήραό ρυαργαιζτε, αζυρ an
 αρπόέρυννε άηνα ρυιόε le αιτέαό an υαρη ρεαέτ, υ'ειριζ
 αρποιζ αιζ ραό: Α έοήριζτε, α έτηνα ιοημόλτα ρορ ραορ-
 έλαν Ερμυοε, ηι β-ρυιλ cuiρ no ηιό αιρ βιέ αιζ an ριζ υο
 cuiρ α ροέαιρ na n-αρπόέρυννε ρεο, αέτ τρηαέτ αήμαι ηαέ
 ρειοιρ le Oilliol υο βειέ μαρ Εοέαιό Ollam ροολα, αέτ
 βειό comeilngt ζο υυβτρηαέταό υο βειέ. Le coiρ ριν υυδαρητ
 Oilliol: Αιρ leiζeaó υοm ρεμυόβτα η-Εοέαιό Ollam ροολα an
 υεαζόλιρτοιρ έοηηαιρέ me na ροελα ρεο: Ερευο μα ηαέ β-ρυιλ
 αοηηιό υο cuiρ le τρηεαέο na η-υλιζε, ηο αοη αορπουο le υευηαό
 αηηρηαη αρπόεοήραό, ηο αοη ηεαέ αιζ ιαρηεαό α έεαρη αιρ
 Έαδαρηα ηιόειρρη ηυό μαιέ μα ερυννηραιο ριζέε ρηιοηραιοέ,
 ειρρη, ollmana, αζυρ τρηεααοηα an ροβαιλ le na έειλε ζο
 τρηαέαήαλ ζο ταδαρηραιο λαή αιρυεαρ υ'α έειλε, ηι αήμαι
 ζο αιτέοέαιο α έειλε, αέτ αηη τρηαέτ ζο η-βειό an ζααλ
 uile ρεαροα μαρηαοη, αοηυαέτα ζο ηυαη.

Saoilim ζυρ ηυό μαιέ, ρεαό ζο υειήηηη αηήμαιέ, μα
 ρεαρηηεαρη αμαέ τρηεαέο na η-υλιζε, αζυρ leiδαρη na η-αιμ-
 ρηηε, αζυρ υο βειέ ζα leiζeaó αρ αρυ υο'η ροβαλ? Αιρ an
 τ-αόδαρη ρηη cuiρηη an εειρη ρεο: Ερευο μα υευηραό ηυο
 υαρη ηεαέτ ρεαροα: Ζο η-βειό τρηεαέο υλιζε η Ερμυοε, αζυρ
 τυρμορ υ-Ταηαρτεαέ, ρεαρηυιζτέ αμαέ αζυρ α ροελα leiζτε
 αρ αρυ αιρ an τρηεαρ λα?

Σρηοβτα η-Εολυρ αζυρ leiδαρη na η-αιμρηηη η-ζααλαζ
 αιρ an υαρη λα?

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?
 Freaġair 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 zoineann zo pjoimilteao a cjoioe? Ni eiz
 leir oo fuilanz breic na b-foal: Azur oo bhir Oilliol
 na mionna, noo oo mionuig re oo Cairbhe an miġ. A feil-
 mio cpaobfcaoil 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 freaġair me: Anuair
 leagtear pjoimota n-eolur ioir lamaiob Taplat ann Zaalaq
 na n-aer, mionuig Taplat zo pjoimbraio re zaic 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 ġairm n-droollam n-epjione cuingalleao an mionna
 ceuona.

De bhuí rín ma fíarrhuígeann feilmio 'de'n huí: b-fuil donnió bneugac ann foclaib feilmio, cad fneadhrocao an huí? Ír an rín dubairt Oilliol: Sus e an muon geur a fiannear, oir ata nairne air Oilliol aig fneadhrao: Ír 'de bhuí go b-fuil na focla ríor go goineadair a éiríde! Agus air míre leir: Tíac leigraio feilmio na focla a ríorob-uíge fe ann cluartaic Oilliol agus cloin ullao air bhuíteine, adómuíó 'do moiríor ar comóir agus ann cluartaic cloin na talman, ír mar rín huígeao moir maíteao. Agus adubairt Oilliol: Ír coir agus ír ceairt go blaifneannra cain feairb gíana faoi an t-oló a huígne me.

La cruinnite na n-ardóruinne ullao le na céile air bhuíteine, 'de'iríge an huí aig raó: A arómaíte agus a íaróclan ullao ní b-fuil ceirte no comrao aig an huí le raó ann buir cluartaic, oir ata roí agus ríteáin air fuio Éiríon, cheuo ma leigfeair focla treao na n-olige agus leabair na n-áimríne? Agus bídeadair leigíte. Air cruíneugao an feacé, glaoídeadair na bulríoríde ar aró: Seairneann neac air bhuíteine ullao aig íarfeao a ceairt? 'De'iríge Oilliol an huí aig raó: Cluinnear focla feilmio an t-ardollam aig íarfeao ceairt ann aigáio Oilliol mac Eoáio míc n-Eoáio Ollam fúola. Ataim ciontao! Bídeao mo caróio agus mo nairne maraon ar comair, clán ná talman.

Anne nac mo acair moir Eoáio le teanga ríoríoneaig, adubairt le Fíonn a mac: Abhair le clán ullao: Sur buó ríor írao, abhair le huígeib, ríoríraib, agus maíteib nac b-fuil ríao moir muíge 'na ríor! Agus 'do goir an pobal amac: Go raibhuíge baal gaó raótar an huí! Agus rínuíge an t-ardóruinne a deairláma amac 'do Oilliol. Ír an rín

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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 rad 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 bhuiteime; 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 Σιορνα μις Ἰααλεν ἀνα ἀρομις? Διη ἀν βαλλ ελιν-
 ἔαρ ζυτά αἰς ζαιριμ ἀρ ἀρο: Δη μιοννα! Δέτ ουβαρη
 λαβραῶ πορ ἀνα γερεαῶ: Καίτεσθαρ ναοι ἀγυρ ceίρε ρί-
 ο βααλανεαῶ υαῶ ἀν λα α μιονεσθαρ μιζτε, πριονῆρα, ἔ-
 ἀγυρ μαίτε Ερημον ζο ποζαρεαρ ceαν οε πριονῆραῖβ n-ER
 ζο οεο. Cια τυῶ ἴε υαῶ ἀν ἀποῶρμιννε γεο μαῖβ beo ἀν
 τραῶ ριν? ἴρ μο βαρῆμαλρα ζο ἔ-φυιλ μιοννα cuiνγεαλλεαῶ
 ἀν τε μιονυγεαρ. Cυρη ἀν ceρ μαρ γεο: μα τιόῶραῶ λα
 οολαρεῶ ουββροναῶ, νυαρη ναῶ τυῶ ριυ ceαν οε ρλιοῶ n-
 ER οο beίτ ἀνα ἀρομις. Cαο ἔαρηραῶ? μιζαίρηαι πριον-
 ῆρα ἴβερ no ἴολαρη, ἀγυρ ceστυγε ναῶ μιζαίρηαι ζο οειῆμιν?

Διη οριοῶνυζαῶ α εἶαντ οο λαβραῶ, ὄειμις Μυρῶρο
 πριονῆρα Ἰααλεν ἀρη ἀγυρ ουβαρη: Οἰεο μα ριυῶραῶ
 Σιορνα μις Ἰααλεν ἀρη τριῶσον Ερημον?

Ανορη οο ἔαρηραῶ ζο μαῖβ Σιορνα ἀν μις cuiς ἀγυρ
 ceίρε ρίο βααλανεαῶ ὄῶορη, τραῶ λαβαρη ἀν πριονῆρα
 Μυρῶρο, υιμε ριν ἔι ἀν τ-ἀποῶρμιννε αἰς ρμιζεαῶ ἀγυρ
 cuiο ἀca αἰς ζαιρηαῶ ἀμαῶ ζο ἀρο.

Διη ρευῶριντ οο, ὄειμις Σιορνα αἰς μαῶ: Ποίλ α εἰ-
 ῶραῶ, εἶανῶ ἴολαρη υαῶ Ἰααλας ἀρ n-ἀῶαρ ἀγυρ οο εἰοῶ
 ἴε ἀν ταλαῖν γεο ἀγυρ οο μιζαίρ ἀρ α εἰονν μαρ Ερημον,
 ἀταμρα υαῶ ρλιοῶ ἀν τ-ἴολαρη, ριορρμιζεαῶν ζυρη τυῶ ἀορ
 ἀν τ-ἴολαρη τρη ceυο m-βααλανεαῶ, ἀγυρ ni ἔ-φυιλ Σιορνα
 πορ ἀῶτ beυζαν ἔαρη ceίρε ρίο!

Ατα τεαρῆμαῶ, τειμε ἀγυρ αἰγνε na οἰγε ἀναμ ζο ποίλ!
 Μα ναῶ ἔ-φυιλ νεαῶ niορ ρεαρη le ραζαίρ, ni μαῶραῶ Σιορνα
 ζο οεαρηῶτα ἀνν ἀγαιῶ ταρηβαινε na λαῖν.

Αγυρ οο ἔι na ογλαοἰς ἀμεαρηζ na πριονῆραῖβ, ἀγυρ

μαίτιβ, αἰς ἡραουζαὸ ἃ ἄρα ἄγυρ κοῖλυαδὰδ ἃ λαῖα
 ἄγυρ αἰς μοῖζαιρε ἃ ἀλαλιγ ἄγυρ ἃ ἀρηα. ἄγυρ ουβραοαρ:
 ὄιδεαὸ Σιορνα δευναὸ ἃ ῥσιτ ἄγυρ ἡλαδὰδ ἀφοζ ἀρη τρηό-
 δον Ερηιον! Μαρι ἀν σευθνα ἰοῖμειθεοαρ να οζῆρη Σιορνα
 ἀρη ἃ ἡυαλανναῖβ ἀμαδ ἡο ἡαφαῖλ ὄο ῥυῖθε Σιορνα ἀρη
 ἡαφαῖλ, ἄγυρ ἡεαζ ἀν τ-αρτέρομφεαρ ἀν Εἰραον ἀρη ἃ ἄεαν,
 ἄγυρ δεαρηγ ἀν ῥιζῆρατ ἀρη ἃ ἡυαλανναῖβ, ἄγυρ ῥυβδαιλιγ
 ἀρη ἀρη ἡεἰρ εαδον ἡο ὄ-τι ὄορηρ να η-αρῶφεοῖρηαὸ. ἄγυρ
 ὄο ῥυῖθε Σιορνα ἀρη ἃ ἔρηόδον. Ἐαῖθεἰρ ἃ ῥιορκαοῖη βυῖθ-
 ἄορα ἃ ἔαδαιρε ὄο'η τ-αρῶρμυηνε, ἄυαῖθεοαρ ἀμαδ ἄγυρ
 ἄη μοῖθορηα να η-αρῶφεοῖρηαὸ ὄρηυοζτε, ἄγυρ σεἰλεαῖραοαρ
 ἀη μοῖρηἰρ ὄ-Ἐαδῆμορ, ἄγυρ μοῖρῶοῖρηαὸ να η-Ἐαδῆρα ἀρη
 ἡορ Ἐαδαιῖα. Ἀνοἰρ βυῖθ ε ἀρηαἰζνε Σιορνα να ερηοῖρη ὄο
 ονορηαὸ ἡο μοῖρηορ, ἄγυρ να ολλῆμαη ὄο υῖαλαὸ ἀηνα ἄο-
 ῖμαρ, κυηγυἰγ να ερηοῖρη ἃ ἡ-κοῖηυῖθε ἀηη μεἰη ἀν ῥιζ
 ἡο ῥυαἰρ ῥε ἃ ῥεαν ἀορ ἄρηαὸ ὄο υαὸ ὄααῖ ἀρη ἰαρηυἰγ-
 εαδῖ να ἡ ερηοῖρη. Κοῖηζαιρηεοαρ ἡεἰρ μαρη ἀν σευθνα:
 ὄιδεαὸ ῥρηοηρα ὄε ῥηιοῖτ ἡοῖαρη ἀηνα ἀρηοἰγ ἡο ἄρηατ.
 ἄγυρ ἄη εἰρηηαὸ ἀα ὄυἰ ἔαρη υαὸ ἄεἰλ ἡο ηβεἰλ ῥυῖθ ἀν
 ταῖαη αἰς ῥαὸ: ἡρ ε ἔοἰλ ὄααῖ ἡο εἰρηεαρ ἀρη βυη τἰγῖθε
 ὄαηηζαητε ὄο ῥεῖβροζαητιβ ὄααῖ ὄο ἄεἰτ ἀα μαρη ῥυη-
 ῥεοῖρηαὸα ἄγυρ ὄυηα ὄ-ταιρηε ἄγυρ αἰτ ἡλαῖτα ὄοἰρηεἰρα.
 ὄυῖθ ε ῥαῖρηαη Σιορνα να ἡεἰῖθε ὄο εἰρη ῥυαἰρ.

Ἀηυαἰρ ὄο ῥιζαῖλ ἡαῖρηαὸ οῖτ ἄαῖαηε ῥυαἰρ Σιορλαῖ
 ἄρη, ἄγυρ ἄη ἡηη ῥοζαἰγτε ἀρηοῖλαῖ ὄυἡαὸ ἀηνα η-αἰτ.
 ὄυῖθ μορ ἀν ἡεαν ὄο ἄη αἰς εἡαν να ταῖαη ἀρη ἡαῖρηαὸ,
 οἰρ βυῖθ ῥοζαῖαἰλ ῥἰῖεαηταὸ ὄυἡαὸ ἀηη ἃ ἡαῖτιβ. ἡαρη ῥιζ-
 αἰεαὸ ἀον ἄαῖαη ὄευγ ῥυαἰρ ῥε ἄρη ἄγυρ ἄη ἀρηοῖρη ἃ
 ὄεαῖρηαῖαρη ῥοζαἰγτε ἀηνα ῥιζ ῥορ ὄυἡαὸ. Ἀηυαἰρ ὄο ῥιζ-

αὶ ἰβερὶ κεῖτη νεὺς ἀγυρ ρίσε βαδλαῖν ἀνν Μυμᾶιν ὀ'εὺς
 ρε, ἀγυρ 'βι Νοῖο Δ. μάε ποζδαῖτε ἀννα αἶτ.

Ἀννηνα λαεῖθ ρεο ἐανζαοαρ εἰομφῖρ Ἰλλᾶο, ἀνοῖρ σεαν
 ἀγυρ ἀμῖρ σεαν εἰλε ἀά ἀῖς ζυῖθε ροαλ θεῖλ ἀρ ἰρῖολ το
 εἰλαῖρ Ἀροφῆαρ. Ἀέτ μοῖρ ταιένηῖς Ἀροφῆαρ Δ ἕλεαρ.

Ἀγυρ ἀρ κομάρ Μῖν λαβραοαρ θε'ν ἀροέειμ ἀγυρ μοῖρ-
 μέαρ το βι ἀῖς ἀρομῖς ἀμῖρ εἰομφῆραιθ ἕδαλεν, ἀέτ ἀν
 τῖαέ ρεο μοῖρ λαβραοαρ θε εἰομφῆραιθ Ἰλλᾶο. Ἐαρ ὄειρ
 βᾶρ Ἀροφῆαρ οἰρ νι μῖζαῖλ ρε ἀέτ ρε βαδλαῖνε, νυαῖρ ποζ-
 ἀτέαρ βλαέ μάε λαβραο, ἰοηηρῖθεοοαρ, βι ἀν μῖς ρορ οἷς
 ἀγυρ μοῖρ ριορρῖμῖζεοοαρ Δ εἰαοητα; μαῖρ ἀν σευηνα ἀνν
 Μυμᾶιν, ὀ'εὺς Νοῖο ἰαρ μῖζαῖλ κυῖς βαδλαῖνε, ἀγυρ βι Ρο-
 ἰτέαρᾶε μάε Ροαη νεαρῖβραέτη ἰβερῖ ποζδαῖτε ἀννα μῖς, θε
 ἔμῖς ρῖν τῖαέ εἰμῖνῖς ἀν τ-ἀροέμῖννε ἰε να ἔειλε ἀνν
 ἀροφῆοῖμῖαο ὀ-Τεαέμοῖρ Ἐάβαρῆα, ρε ρῖν ραν ναοῖ νῖαο
 βαδλαῖν νεὺς θε μῖζαῖλτε Σιορῖνα. Ἀμῖρ ἀν σευο ρεαέτ ὀ'ειρ-
 ἰς Σιορῖνα ἀγυρ οὐδαῖρε: Δ κομῖλαιτε Εἰμῖοη ἐανζαοαρ ἀν
 τ-ἀροέεἰομφῆαρ ἀγυρ ἰοηοα θε εἰομφῆραιθ ἀγαμ ἀῖς μᾶο:
 Ἀτα Ἰααλ ἀρ ἔἰοην υἷλε, ἀτα να εἰομφῖρ Δ ἰερῖβροζαῖμῖς,
 κυῖνζυῖζεανν ρῖαο Δ ρῖνα ἀμῖρ ἀν ταλαῖν. Το λαβᾶρ Ἰααλ
 το να ναοῖ εἰομφῆραιθ υἷο ἵν ὀ-τυρ ἀῖς μᾶο: Μᾶρ μῖς-
 αἰμῖμῖρα ἀν ταλαῖν ἀν τ-υῖρζε ἀγυρ ἀν τ-αοῦδᾶρ ἰρ μαῖρ ρῖν
 μῖζαῖλεοῶο εἰνν να ἕδαλ να εἰνῖο ὀαοῖνεαο ρῖαῖμ? Λαβ-
 ροῶο Ἰααλ το να εἰομφῆραιθ.

Ἀγυρ ἠρλαβροῶο να εἰομφῖρ το'ν ροβαλ. Νᾶε ἔ-ρῖμῖμῖρα
 ὀυεῖτῖμ? Ἀγυρ ἀμῖρ κοῖρ ρῖν οὐδαῖρε ἀν τ-ἀροεἰομφῆαρ: ἰρ
 ἰε Ἰααλ ἰαρῖαῖλ ἀγυρ εἰανκυῖρ κομάρῆα Δ μέῖν. Ἀγυρ μαῖρ
 ἀτα να ναοῖ ὀλῖζε το να ναοῖ εἰομφῆραιθ υἷο Ἰααλ ἀμῖρ
 τυρ, υἷμῖε ρῖν ἰρ μῖαέταηᾶε ζο ὀιαηῖοῖμῖραο να εἰομφῖρ υἷλε

ὄλιγε ἃ βεηφεαρ ὀδοινε διη ἀν τάλμῃ, διη ἀν ἀὸδαη ρῖη, κρευο μα ρυῖδεανν ἡδοι κρομφηρ υαὸ ζαὸ κινὸ ὀε'ἡ Ζαδῶ ἀνν Ἐρημον? Ἀνν ἀρορφοῖμαὸ ὀ-Τεαὸμορ Ἰάδαρηῶ, le κοῖ-διηλε ὀο ἰάδαρητ ἄζυρ le ρυαρῶιζεαὸ λαῖμα? Διη ἀν κειρτ ρεο ὀ'ειρηζ ζο ἰαρηιζ ἄλατ ριζ ἄλλαὸ, ἄζυρ ὀυδαρητ: Ἀ ριζτε ἄζυρ ἀρορῶιτε ἄζυρ ἃ ραορῶλαν,

Ἐρημονε μα βυὸ ριορ ροκλα ἡαροκρομφεαρ μαρ υρηλα-βαιρ ριζ Σιορηνα ὀυιην ἄτα ἡα κρομφηρ τρηηαῖδε ἄζυρ κρηατε ἡα τάλμηαν ἄζυρ ἡι ἄ-ρῦιλ ἡα ριζτε, ρρηονρῶιθε, ἄζυρ μαῖτε, ἡα τάλμηαν ἄκτ ρερῖδζοῖμαντιζε ὀο ἡα κρομφεαρῶιθ? ζο ὀε-αρηβτα ἡι ριορρηιζῖμ καὸ ε βυρ ἄραῖμαῖρα, ἄκτ διη ἡο ροη ρειη ὀειρεανν: Ἰι ἄλατ ἡακ λαβρηαὸ ἡικ ζ-Καιρηρη, ἡικ Ἐοὸαῖὸ Ὀλλαῖ ροκλα υαὸ ρηιοκτ ἡ-ER ἡικ ἀν Ζοῶλα, ἃ ρυῖδεαρ ἀννα ριζ διη καιῖαορ ριζεαὸτα ἡ-ἄλλαὸ ροζαῖζτε ὀαη τυρῖμορ ὀ-Ταηαρτεαὸ le ρρηονρῶιθ, ἄζυρ μαῖῖθ, ἄλλαὸ ἃ λαῖαρ κλοη ἡα τάλμηαν. Ἰρ κρηαῖζ ε. Μα'ρ ριορ ὀο'ἡ ἀροκρομφεαρ βυὸ κοηρ ὀοῖμ τιζεαὸτ ριαρ υαὸ καιῖαορ ριζ-εαὸτα ἀιζ ταδαρητ ε ὀο ἡα ρερῖδρζοῖαντιθ ζηῖῖθ ἄδαῶ?

Ὀαρ ὀεαν ἡαὸ ἄ-ρῦιλ ροκλα ρεριοβτα διη κρηαὸ ὀλιζε ἡ-Ἐρημονε ἀιζ ραὸ: ἡα λειζ κρομφεαρ ἀρτεαὸ ἀνν ἀρορφοῖ-μαὸ ὀ-Τεαὸμορ Ἰάδαρηῶ ζο βρηαὸ? ρρηεαρτολαοιρ διη ἡα κειηῖθ, ἄζυρ ρεριοβαοιρ ριαρ ἄη ἄζυρ Τρηαὸ, ἃ ριοντα ἄζυρ ἃ ραιῖα, ζο ριορρηιζεανν ὀδοινε κειῖδεαὸ ἡα ἡ-ἀηρηρη. Μα ρεααβρεαρ ροκλα ἀρ υκτ κρηαὸ ἡα ἡ-ὀλιζε, le υρηρκοκλα ὀο κρηη ἀνν ἃ ἀιτ, Ἰρ ρηαὸκταῖαὸ ζο-ἡ-βειὸ ἀν τ-ἀὸδαη. ἄζ-υρ ἀὸδαη μαῖῖ, καιρηβαιηζτε Ἰρ ρηαὸκταῖαὸ ζο ἡ-ὀειρητεαρ κρευο ε ἀν ραὸ.

ἡα λαβρηοαὸ ἀρορηζ? ἄζυρ βι'ἡ ἀροκρῦηηνε ἀιζ ρηηρ-εαὸ διη ρρηεζαηρ ἀρορηζ; ἄκτ βι κεαν Σιορηνα κλαοηαὸ διη

ταὸ ἀν ἐπιθάσῃ, οἱ ἐταίρι ἴσαν ἄστυ ἰαίκοσλαίη ἀπ.
 Ἐσαῖο Οἰλλίολα μακ ἀονζαίρε μιὸ Σιορνα ἄστυ ἰκαρρῆιζ
 ζο σινα ἰροιλβῆατ ἀρ ἰονη ἀ ἀταρ ἴοη, ἀτ βι τορμαν
 κοῖρ Οἰλλίολα ἀιζ ὑαράτ ἀρομῆζ Ἐομ ἴατ ζυρ ἰλιυῆζ
 Οἰλλίολα ζο ὅ-τι ἀ ἀιτ ἰεῖη, ὄειμῆζ βλατ ἴμῆζ ἴλλαὸ ἀπ,
 ἄστυ ὑδαίρε: Ἐρεο μα ἰανανη να ἰοκλα ἀπ ἰρεαὸ να
 η-ὀλιγε μαῖ ἀτα? ἄστυ ἰρεαζῆαδαη ἀη ἀποῦρῆινη ἀμάλ
 ζυῖ ἀοηῖρ: Σεαὸ, βιδεαὸ, βιδεαὸ. ἄστυ ὅο βι μαῖ ἰη.
 βι να ἰκομβτα λειζτε ἀη ἠεο ἴα ὄαρ ἰαρμωρ, ἄστυ ἠσαῖο
 ἀη ἀποῦρῆινη ἀμαὸ, ἄστυ βι ἴοηῶρηα να ἀποῖοηῆαὸ
 ὄρηυοζτε. Ἐελεαβῆαδαη ἴοηῖρ ὅ-ἰεαὸμωρ, ἄστυ ἴοηκοηο-
 ῆαὸ να η-ἠαὸτῆα ἀπ ἴοη ἰαδαῖα. ἀπ ἀη ἴα ὄειζοηαῖζ
 ὄη ἰεαὸτ βι ἰρεαὸ ὀλιγε η-ἠρημωη λειζτε ἀρ ἀπ, ἄστυ
 ἀπ ἠροῦηζαὸ, ὄο ἀποζλαοῖο να βυῖρημῆο: Σεαῖαν
 ἠεαὸ ἀπ ἰαδαῖα ἀιζ ἴαρηαὸ ἀ ἰεαῖε? Ἐῖο ἰρεαὸ ἴοη
 ἰρεαζῆαη ἀοηεαὸ. Ἐσαῖο ἀη ἰ-ἀποῦρῆινη ἀμαὸ ἄστυ βι
 ἴοηῶρηα να ἀποῖοηῆαὸ ὄρηυοζτε.

Ἀοῖρ ὄο ἠαῖλαὸ ἀηηρ να ἴαεῖβ ἰεο ζυρ ὄευζ Σιορνα
 ἠαρ ὄειρ ἴμζαῖεαὸ ἄρομῆζ ἰῖε βααῖαιη, σῖο ζο ἴαῖβ Σιορ-
 να ἠεο ἄστυ ἰε βααῖαιη ζο ζῆαν ἰατ ἀ βαιρ, ἴοηεῖρῖη
 κοῖζαῖηαδαη να ἠροηῖρ ζυρ βυαῖ βααῖ Σιορνα ἴε ἰαῖοζηα
 ευζα, ὄε βῖμῆζ ἴαρ κοῖληοηῖζ ἰε ἀ ζεαῖῖτα ὄο να ἠροη-
 ἰεαῖαῖβ.

ἰοηῖαν ἀη ἠεο ἴοηαὸ.



ENGLISH TRANSLATION
OF
GAELIC HISTORY.



THE PREFACE.

I have edited this history to bring to mind the esteem and honor due my race: The Gaal Sciath 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

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 Scaoilead 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 Benntirriorn 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 Sciath 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:

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.

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 Tanastear, 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 Tanasteacs, 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 Sciioths, 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 pavillions 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 (mid-summer 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 Ardromfear

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 oprobrium 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 Tanisteach 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 Nearten 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 Ardromfear 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.

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 Sciath 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 Figneath, 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 carriers 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 betrothal 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 Ardrig, 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.

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AN AUTHENTIC

HISTORY OF IRELAND

FROM THE EARLIEST TIMES DOWN.

SECOND VOLUME

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CHICAGO, ILLINOIS, U. S. A.
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1912

Κίςαίλ Κοίτεαράις υαό ρλίόετ Ιβερ, αίη ζ-σεαν ρεάετ
βαλαίμε υαό 558 ζο υ-τι 551 R. C. (Ρεεό Αηηάλα ηίγεάετα
Ερηίονε αοίρ αη υοίμαιη 4170 ρολ. 1 Όυίλεος 58.)

Ανοίρ αίη η-βαρ Σίορνα, βί ηα ρηιονραίθε αζυρ ηα
μαίτε ζλαοιόζτε λε ηα έείλε αίη η-βηυίτείμε ζααλεη αζυρ
αίη αη ζ-σευο ρεάετ βί ζιολέαο μαε Οίλλιολα ηίε Σίορνα
ηοζάιζτε 'ηηα ηίς ροί ζααλεη.

Αη τριάε σευοηα έυαίθεαοαί ευραόαίθε λυαίτε αίη β-ρυο
Ερηίον αίς ζλαοιό ηα ηίζτε, ηα ρηιονραίθε, ηα εηρηί ηα,
ολλαίηηα αζυρ τρεαβαοηα αη ροβαίλ ζο αηροφεοίηαό υ-Τεάε-
ίηοι Τάβαρηα.

Αίη ρυίθε υο'η αηροέρμυηηε ραη η-αηροφεοίηαό, ροζάοαί
Κοίτεαρεάε μαε Ροαίη ηίς Μυίμαιη αηηα η-αηρομίς αη έίονη
Ερηίον. Όυό ε Κοίτεαρεάε α ηαίβ εαζηαό ριορμύηηε αηη
ζαε ζ-σείηο α βανηεαη λε υμα αζυρ ιαρηαίη βί μαη αη
σευοηα εολάε ιοημολτα αηη β-ριορ ηαουρηα ζαάα λυίβ α ραη-
εαηη υε ζηεάε αηη η-Ερηίον. Ιη ε αη σευο υοίηε α ηίζηε
αη τυρηα μοη λε ρηιοίη αη λίηη υο λίηηεαοαίς, αέρηυίς ρε
αη ερηαηέυβαίλ αίς ευίη ρηοηζα λεάεαίη αηη αίε αη ερηαίη,
ιη ε υο τολαόίηοι τρηό ιοηηαάαίη ηα ταλίηαη αίς βαίηε αμαό
ιαρηαίη αζυρ υμα. Ιη ε ηευουίς αη εαρηαο υο τρη αζυρ

ceitpe n-eac. Ir e migne an caratopical 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 fairge 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 faoi 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-fao oo mizail fe anna
 n-arraig 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-arraig

ar aru air u-Tabairta—Eiricióid: Ata 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-donraéct. Mar an ceudna
 nior leigtear traéct na n-olige no leabair na n-Dimrhe,
 no nior ceileabhadair moirfeir u-Teacóir no moiréomoraó na
 n-Eactra air lior Tabairta. Áct ghuairteadair go n-oban
 a-mbaille gao don go talam ruidéce fein. Air an n-oro-
 éarlad reo, bi Elim farste go n-oluc agus go n-veáct air
 gao taob de bhuig rin iméig re go failde níg Mumáin mar
 goiruidé ran n-oiúce ga maó: Ir veairbriatpe rinne, na
 biúeáó imuir no comglic iorunn, ruidé tupa air cautoir níg
 Mumáin áct tabair comgnoim uompá le triúsan na n-Erri-
 one uo glacaó. Fioirruigeannra go b-fuil an Danaan agus
 an rirgneáct aig Ep. Mar an ceudna ata an t-Iolair ar
 éionn an Marcáct ma rcoiltear Iber anaíad e fein air
 ball ni beúeann don Iber ann air bit? Tug failbe a
 lam caradair agus a cuingeall comgnoiméce uo Elim. Rigne
 Elim arar agus ruiréáct ann Mumáin agus gairm arraig
 leir, áct éuairteadair curadóide triú Saalen agus Ullaó aig
 maó: biúeáó comlann na gaircuídeó timéioll Siolcáó ar-
 raig air u-Tabairta gan mall.

agus rairuig blaé níg Ullaó amearg a comlanntab
 armgleuirtaib trialleadair aig ionnruide Tabairta, traé
 ghuairuig comlrúag Saalen agus Ullaó annaíad Mumáin
 ghuairuig agus armrúag Mumáin annaíad Saalen, oir

δουδαίρε Elim: Θεუნφασ αν Μαρσάσ τρευνφασάειρ αιρ
 Ξααλεν ρυλ α τιοέφασ αν τ-λολαίρ ανυαρ αιρ? Com luac
 ρυρ τανγασαρ να αρμφλυαζτε ανη μαόαιρέ α ceile, γλαοιόε-
 ασαρ bulροιριόε Ξααλεν αμασ ανη γ-λυαιρτεαντ Elim: Να
 ρεαρεαό ασον cor ανηαζαίό αρομυζ ουλ αιρ α ρειμ τρηε le
 comeαρ αζυρ comγlic Elim το ρμαστυζαό. Ξλυαιρμυζ ρυρ
 Elim αμασ ανη λατάρ να οα αρμφλυαζτεαό αις ρρεαζρηαό
 αζυρ αις μαζαό: Cas neul αζυρ ρεατάν μυζ υο εαλλ α
 ειοιμρα? Οιρ υο βι Ξιολέαό αρο αζυρ αντανα? Ρρεαζαιρ
 Ξιολέαό: Μοιρ ρασα ρυρ ηι βειό Elim ασημυσ ασόασον neul
 αρ ειοηη ταλαμ! Αζυρ μοιρ μυζα ιοηα μαόζτε ηυαιρ υο
 τυιτ Elim ραοι ελασθαμ Ξιολέαό. Ρυζ Ξιολέαό αν ειραον
 αρ α cean αζυρ αν μυζβρατ αρ α ζυαίλεαηηαίβ αζυρ υο
 ζλευρ e ρειη leo. βι colη Elim τοιζτε ζο Μυμάηη, ιρ ανη
 ρηη ατα α εάρηη θευητα. Αηη τρηατ μοιρ εαιηεασαρ Elim.

Αν ρεατμάσ. λαδαίρ αν θειςμάσ εαιβηοιλ. Ριζαίλ Ξιο-
 εαό μαε Οίλλιολα ηιε Σιορηα cean ηαοι βααλαηεαό υαό
 550 ζο υ-τι 541 R. C. (Ρευέφα Αηηαλα Ριζεαότα ηα η-
 Ερηιηε Rol. 1. ουίλεοζ 60 Δοιρ αν υομάηη 4186,)

Ιαρ βαρ Elim ηυαιρ υο βι αρόεμυηηε Ερηιηε le ηα
 ceile αηηα ρυιόε αηηα η-αρορσοηηιαό Τεαόμοιρ Έαβαρτα αζυρ
 Ξιολέαό αιρ αν τρηόασον ιρ αν ρηη υ'ειμυζ ρε ζα μαό: Α
 Αροφλαίτε ατα αηηη Elim ρεμυόετα αιρ ηοιλ μυζτεαό Ερηιηε
 βυό μαίτ μα ρεμυορφαίρ αν ηυο ρεο αιρ ρυιόεαό αν υαρη

feáct? Agus fearuig Teinn miú Ultonnmaéct agus uubairt: Ma iófaró Ultonnmaéct aróciór buó maicé do'n Óanadan fíor cia leir? Iarhuigeann miú Ultonnmaéct: Casuige b-fuil caoiéaoir miú Saalen follaím? Cas fáó fuídear Siolcáó air trióadonna n-Erriúone? Ó'eiriú agus blaé miú Ullaó agus uubairt: Ír fíor an rceul a labair Teinn miú Ultonnmaéct. Creuo ma glaceann Siolcáó caoiéaoir miú Saalen. Agus éuaíó Siolcáó go aic miú Saalen.

Ann rin uubairt blaé miú Ullaó: Creuo ma fuíóraio Siolcáó miú Saalen arómiú? Agus tairbaineadar uile a vearfama. Éuaíó Siolcáó amac go liarfail, cio trácé nioir ó'fag blaé no rriónraíóe, no cinrii, no ollíma no treab-dona an pobail uao Ullaó a aic. Iar fílleao do arómiú go o-ti 'n trióadon, ó'eiriú Siar ceanfear Eusandairé ga maó: Ma urlabrócaó arómiú a focla ve Elim? Óo labair Siolcáó arí a focla. Ann rin éuaíó an t-aróruinne amac agus bí moíuira na n-arófeomraó rriúogte. Ceileadairéadar uar turmóir moífeir Teacmóir agus moícomóraó na n-Eacétra air líor Tabaréa.

Air o-tigeáct do'n aróruinne le na céile an uara feáct ran n-arófeomraó ó'eiriú Fearmóir ceanfear. Cumair aig maó: Casuige fearéann ainm Elim air moil na miú Erriúone? Nioir moíóear e uar an olige no uar turmóir na na moíó? Óo goio fe an eiradon anne nac maib an creac gabta air? Óo rriú fe[agus cuir fáoi glar moíuira na n-arófeomraó creuo ma rcaidífeair a ainm uao moil na

ριζ Ερημione? Αξυρ ζλακαοαρι κομιαριλε αιρ αν ceιρτ αξυρ
 οο βι κομιαοό αα. Δετ βι ρεαρζ αιζ τιομαιντ ιομοα αα
 αιρ ηεινν αιντε ανριοραιζ. Ιρ αν ριν ο'ειρμζ ραιλβε ριζ
 Μυμιαν αξυρ ουβαριτ: Α Κομριζτε αξυρ α αιροϕλαιτε οο
 βι Elim μαρ ρεαρβραααρι οο ραιλβε αιρ αν τ-αοόβαρ νι κοιρ
 ζο λυαοραιμρα ε. Οιο τρααετ ρειρραινηρα ζαν ραιτεοιρ con-
 ταβαριτε μα m-βιοεανν Elim beo νι cuailραιο αον cluaiρ
 ροcla β-ρεαρμιορ. Τρμλλυιζ Elim αρμζλαν αατζλευρτα ζο
 ο-ταλαμ β-ρεαρμιορ, ανοιρ βυό κοραμιαλ ροcla β-ρεαρμιορ
 le τεανρηειο ανραό να ζειμραό αιζ μαρλυζαό αξυρ αιζ
 ρευναό ολέ. Ιρ ριορ ζυρ ζλυαιρμιζ βλαε αηνα ηεαρτ le
 κομλανητα υλλαό αηναζαίο Elim ζο ροιλ ατα α ροcla ζεαν-
 αμιαλ ciun μαρ υιρζε να m-βανοαιμνε α ηιοτεαρ τιρηιone
 Ιβλυαό ατα ζυε m-βλαε μαρ αν cuιηζαοιε υαό αν ρεαρ.
 Μα λαβροόαο βλαε?

Μαρ ριν τιυντιυζεαοαρι υιλε α ρυιλε αιρ βλαε ριζ υλ-
 λαό, τραε ο'ειρμζ ρε ζα ραό: Α Κομϕλαιτε να ηιότε α
 ριζνε Elim νι ειζ le εαόον α αρα οο ρρεαζαρι ζυρ βυό
 μαιε οο ριζνε ρε ιαό? Ο'ιμτιζ Elim εαρι ολιζε αξυρ τυρ-
 μορ δετ αηνε ηαο ο'ιοό ρε μορημιο leiρ α ρυιλ αξυρ α βαρ?
 βυό ζεαρρ αξυρ βυό ρεαρβ αιμρρι Elim ατα α ηευοόεαν
 ραοι αρην ατα α αιροαιζνε ρμυόατα ζο ρεο?

Ηι μαρ ριν le ρριοραο ριορβεο α αταρι Ροιτεαρραιζ?
 Ηι β-ρυιλ αονηεαό αιρ β-ραο ηο αιρ ζαιμιο τηυό αον ριον
 ρε'η οομιαν αιζ α β-ρυιλ μεαρ αιρ ηιότιβ ηιορβυιλιβ α
 ζηιόεανν ρεαρ ηαο βαηνηεαν le clui αξυρ ceim Ροιτεαρραιζ!

17 ριον ναρ ριυθε Εlim αιρ τριόσον Ερμιονε μαρ θυό ζηεσδ
 αιρ αν λαμ ειλε νι β-ρuiλ ρocal ανν ο-τρεαδσ να ολιγε α
 τοιρμεαρζεαρ να νιότε το ριγνε Εlim? υαδ έαριλαδ ναε
 ρεαρεανν ρocal ραν η-ολιγε, νι β-ρuiλ Εlim ειονταδ?

Οιη νι ετις λε ουινε βυρεαδσ ολιγε ναε ραιβ ρορ ανη?
 Δγυρ νιβυρ μυζα ιονα ριν υιμε ναε ραιβ ζιολεαδ αιρριζ
 αδτ αιρ εεαν να ηαοι λαεεε εαιτγτε υαδ ο-τυρ να ριυθε
 ρεο Δγυρ ιρ μο βαρμιαδιρα: Νι ρυο μαιτ ε ζο ζ-ελυιντεαρ
 ρεαρσα ζο ραιβ Ερμιον αν λαν βαλαιν ζαν αιρριζ? Οε
 βριζ ριν ερευο μα ρεαρεανν ανηη Εlim ανηοιαζ ανηη Ροιτ-
 εαραιζ α αταιη? Ερευο μα η-βιθεανν ροελα ρεμωβτα αιρ
 ο-τρεαδσ να η-ολιγε ζα ραδ: Ηα τοιρμεαρζ ανηεαδ α
 βαινεαρ λε αιρσρμιννε Ερμιονε το ουλ αρτεαδ ραν η-αιρφε-
 ομηραδ Τεαδσρη Ταβαρηα τηατ ζλαοιότεαρ ανη. Ηα βαε
 ανηεαδ αιρ η-βοταιη Ταβαρηα αιζ ιαρηαδ α εεαρτ. Αιρ β-
 ρρεαζρηαδ οο'η εειρτ ριν ο'ειριζ αν τ-αιρσρμιννε μαρηαν
 Δγυρ ρινεαταρ αμαδ α λαηα το βλατ ριζ υλλαδ.

Αη ρεαδτμαδ λεαβαιη, αν οεαμαδ εαιβιοιλ. Ριζαιλ αιρ-
 ρεαρ ηιε Ροιτεαραιζ υαδ ρλιοετ Ιβερ αιρ ζ-εεαν οα'ρθευζ
 βαλαινεαδ υαδ 541 ζο ο-τι 529. R. C. (Ρευερα Αηηαλα
 ριζεαδτα η-Ερμιονε ρολ 1. ουιλεοζ 60. Δοιρ αν οοηαιη 4187.
 Δγυρ ανη Οζιζια ροιηη 3. C. 32. Δγυρ ανη Αηηαλαιβ ζ-
 Ελυαιηηιανοιρ.)

Օ՞ ի նսած յոջայցէ աննա յից քօր Յաւեն անո՞նց
 Եւր Յիւլեօ՞՞ Վ Եւրիւրեօ՞՞ն. Աջւր ըստեւարս նա արածա՞յծ
 Եւրճարքա՞յծ ար ի-քստ Երրոն ալ ճլաօ՞՞ նա յիցէ, քրոն-
 քա՞յծ արքի, օլլման, Աջւր քրեւթա՞նն 'ն քա՞՞ւլ ճօ արթե-
 օննա՞՞ Եւրճոն Եւրաքեօ՞՞. Երա՞՞ ըստ ըն ք-արթքա՞նն Լե
 նա ըստ ըն արթեւա՞՞ յոջարս արթարս մա՞՞ Կօրեարճ
 աննա արթից. Աջւր ար յ-քիցեւա՞՞ ըստ՞ յօ՞՞ն արթքա՞նն ի
 արթարս նա ի-արթեօննա՞՞ արթարս Աջւր արեւարս ար
 արթարս Աջւր արթարս նա ի-արթարս ար իօր Եւրաքեօ՞՞.

Ար յ-քիցեւա՞՞ Լե նա ըստ ըն արթ արթ արթարս քօ-
 Լա արթարս նա ի-արթարս ըստ ար ըն Լա արթարս քրեւթ
 արթ ի-արթարս. Ար արթարս ըստ ար իօր արթարս
 նա արթարս: Տարթարս արթ ար յ-Եւրաքեօ՞՞ ալ իօր ըստ
 ըստ? իօր արթարս ար ճտ.

Բիւլից Եւր ճօ ի-արթարս Աջւր արթարս յօ արթարս ճ-
 արթարս Աջւր արթարս ճ-արթարս 'նն իօր, արթ, Աջւր ար-
 ճար ճօ ի-արթարս յօ արթարս Աջւր արթարս, ար իօր
 արթարս արթ արթարս Կօրեարս իօր քօ յից արթարս.
 Աջւր ար իցեւա՞՞ յօ Եւր ըն յ-արթարս ար յօ արթարս.
 1. արթ. արթարս Եւր ճօ ի-արթարս արթարս արթարս
 Աջւր ի արթարս, օլլման, արթ Աջւր արթարս ի-արթարս
 աննա արթարս արթ, Աջւր արթ Եւր ըստ ըստ արթ արթ
 արթարս յօ արթարս ար իօր Աջւր արթ արթ արթարս յօ արթ
 ալ արթ ըստ արթարս, արթ արթարս քօ արթարս արթարս
 արթարս ար իօր արթարս ար յօ՞՞ն արթարս, Աջւր ի արթ ար
 արթարս ար ըստ արթարս ար ըստ արթարս, ար ըստ արթարս

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 οεαζμζ αεαρτ ριορμεαζναό ε. Μιορ ραιβ
 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-αρσόρμυinne η-υλλαό ζλαοιοόζτε ζο η-θρμυτεηνε άότ ανη
 τριαότ μορ έαιμιο ααιρβηε μαα η-βλατ ο'φαν ρε ανη Όυν-
 ρόβερρε, υημε ρηη τριαλλεαοαρ ηα ρμιοηραιοε αζυρ ηα μαίτε
 ζο η-Όυνρόβερρε ανη ο'ιαζ ααιρβηε, αζυρ αομ λυαό ζυρ
 άυαιλυιζ ααιρβηε ζυρ βυό ε ρειη μιαη αζυρ ροζα η-υλλαό,
 αουβαηρτ βιόεαό μιαη υλλαό αομλιοητα. αυηρεαοαρ ρμιαη
 αζυρ οιολαο αιρ α άαπαλλ ανηορ ζο μιοαοα ρε μαραυιζε-
 άότ ζο ο-τι'η η-θρμυτεηνε άότ ουβαηρτ ααιρβηε: ροιλ ανοηρ
 τηεανη οιομεαρ λυαό ζο λειρ ρυηβαλραιοό ααιρβηε αιρ αοηρ ζο
 η-θρμυτεηνε η-υλλαό. Όο βι ααιρβηε ροζαηεττε λε ζυό αον-
 ρηη ανηα ριζ ροη υλλαό. Αηρ λα ηα ροζέα ρεαρμζ μηρ
 Αλλο αρσολλαμ η-υλλαό αζυρ αουβαηρτ: ζο οεαρβέτα βειό
 ααιρβηε ρυηηταό αρσολλαίταμιαη μαρ α ρλιοότ? Ιρ ε ρηεα-
 ζαιρ ααιρβηε αν ριζ: Αηηε ηαό λειζτεαρ ανη ρεμιοβταίβ
 εοόαίό Ολλαιμαη β-ρσολα: Όαλλεανη μολαό ουηηε? Τριατ
 λυηεαρ ααιρβηε ραοι α άαρηη ζειρραιοό ρε βηειέ ριορμιοηαό.
 Αζυρ το ζλαα μηρ Αλλο μο ρμαότμζαό ζο ηυμαλαό οηρ
 ζαν βηευσ β'η-αοηηαό άότ ανη τριαότ ηηόειρρηη βι βηοο
 οηη ραοι εαζηα 'η ριζ Ριζηε ααιρβηε αυαιρτ τηυό υλλαό

50 τραπεζαίῳ ὅταν κλειστέῳ δὲ ἔσται. Ἀτα Τεσέσμορ Ἐσβαρέτα
 ὡσιγνεᾶ ἄττ κοῖν ἴσῶα ζυρ γυῖθεᾶν ἂν ἀποέμιννε ἴην.
 Ὀυῖθεᾶν Ἀποφέαρ ἂν ἀπομιζ ἰοντα λε γρηορᾶσ δὲ ἔσται, ἄτα
 δὲ μείν ζᾶν ἴσιε ἴσῶουζᾶσ δᾶζυρ ἰοσιγῶσ ἰσῶτε ταιρζε
 ὄσολαιζ. Ταρρηνιζ ἴε υἴρζε τῆσ κλαιραῖβ ἑμιννῖβ ἰσῶθε-
 υντα 50 ὄ-τι η-αιτιβ ἀποαῖβ ἄνναε ἴαῖβ υἴρζε ἴοῖμε δὲ η-
 ἀμῆρῖν ἀμῶν. Ὀυῖ ἰοσιγανταε μιορῖβυλεᾶ ἂν ὀβαιρ λε ἴεὺ-
 ἴντ! Ὀσινζνιζ ἴε ἴαε. 1. ὄυν μορ ἑιομῖοῖλλ-ὄμυροζτε λε
 μυῖταῖβ ἀναποαῖβ, ἑῖ ἴαλ. 1. ὄιοζ υλοσῶμᾶν, μορλεᾶταῖν
 ἰοντα 50 η-ιομβεὺλ λε η-υἴρζε. Κυζᾶε ἂν ἰοσιγανταρ! Κῖσ
 50 ἴαῖβ ἂν ὄυν ὄσινζαῖντε ἀἴρ τυλῶ ἀρσ, ἰσῶεἴρῖν ταομ-
 νιζ ἂν υἴρζε ἀρτεᾶε μαρ ἴπυε ζᾶν τῖρμυζᾶσ. Ὀσ ἴσῶοβ
 μῖρε Ἄλλο ἂν τ-ἀρσῶλλᾶν ηᾶ ἴοελα ἴεσ οἴρ ζᾶν ἀμῆραρ
 κονηαῖε μο ἴυῖλερα ἂν ἴπυσ ἰοσιγανταε τῖαε ἑῖ'μ ἄνν Μυ-
 ῖμᾶν. Ἀἴρ ἂν τ-ᾶσῶβᾶρ ἴν ἄτα ἴιζ Ἀποφέαρ ἴλοῖντε ἄνν
 Μυῖμᾶν "Ἀποφέαρ ἰομῖλεᾶε" ὄε ἑμῖζ ζυρ ζ-κυἴρ ἴε ἀἴρ ἑυν
 βαῖλε μυῖσᾶινζντε λε κλοῶαῖβ υλομῶραῖβ. Μαρ ἂν ἑεῦῶνα
 ἄτα ἴιζ Ἀποφέαρ ἴλοῖντε ἴην Μυῖμᾶν "Ἀποφέαρ Ραεῖλινν"
 ὄε ἑμῖζ ζυρ ἑαρρᾶινζ ἴε ἴπυε υἴρζεᾶσ ἑοῖν μιορῖβυλεᾶε
 ἴπαρ ἄνῆραρ Ραε. Ἐαρ η-ὄεἴρ ὄσ ἴιζαῖλ Ἀποφέαρ ἄννα
 ἀπομιζ ὄαῖ-ὄευζ βαῶλαῖνε ἴπαρ ἴε βαρ. Ἀσῖλεᾶεταρ ε ἴαν
 Ραε, ἴεαρῆᾶν δὲ ἑᾶρῖν ταοῖβ λε ἑᾶρῖν δὲ ἔσται.

Ἄν τ-ὄετῖμασ ἰεᾶβᾶρ ἂν ἑεῦσ ἑαἴβῖοῖλ. Ρῖζαῖλ Νυαῖσ
 τῖρ βαῶλαῖνε, ὄευζ. 529 50 ὄ-τι 516 R. C. (ἴεὺ Ἄνναλα
 Ρῖζεᾶετα η-ἑρῖμῶνε ἂν 1. Ρολ. ἂν 60 ὄυῖλεσζ. Ἀοἴρ ἂν

νομάειν 4199. ραοι Νουιό Φιονηΐαι. Δζυρ Οξίγιά, αν τρεαρ
 Ριον ε32. Δζυρ ανηαλ, ζ-Cluain-mic-noir.)

Ιαρ m-βαρ Δροΐεαρ εϋιντεαρ Δροΐϋιννε Μυμάειν Διρ
 in-θρηιτέιμε Δζυρ ηοζαοαρ θρηεαρ mac Elim Anna ηιζ φορ
 Μυμάειν. Αν τρεατ ceυona έυαιθέεοαρ κυμαόαιθε Ιυαιτε Διρ
 ϋιτο na n-ερημονε Διζ ζλαοιό le na έειλε αν τ-Δροΐϋιννε
 ζο n-Δροΐεοήραό ο-Τεαόμορ Έαθαρεα. Διρ αν ceυο ϋεαότ
 bi Νουιό ηιζ ζααλεη mac Oilliola mic Siorna ηοζαιζτε
 Anna ηιζ φορ Ερημον. Έαρ n-θειρ έειλαθραό μοηΐειρ ο-
 Τεαόμορ Δζυρ μοηόμοραό na n-Εαότρα Διρ Ιιορ Έαθαρεα,
 λειζεοοαρ ϋοcλα τρεαόο na n-οιζε Δρ Δρο Δζυρ Ιεαοαρ
 na n-Διμρηε. Δζυρ το ζλαοιόεοοαρ na ηυλροηιθε αμαό:
 Σερεαηη neaό Διρ Έαθαρεα Διζ Ιαηεαό Δ έεαηε? Ηιορ
 ϋηεαζαηρ Δοη ζυτ, υιμε ϋηη έυαιό αν τ-Δροΐϋιννε αμαό
 Δζυρ bi ουηηα na n-Δροΐεοήραό οηυιοζέε. Αηηηαη ceηηε-
 ηαο βααλαη οε ηιζαίλ Νουιό ϋαηη Αλλο αν τ-Δρολλαιη
 βαρ. Συηόεοοαρ na ολληαηα υαό Μυη-n-ολλαιη Όηυιηεϋηέ
 Δζυρ υαό Μυη-n-ολλαιη Όηυιηηοηρ Δζυρ υαό Μυη-n-ολλαιη
 Όηυηοβεηεε αηη coηηεioηολ Διζ Όηυηοβεηεε, Δζυρ ηοζαοαρ
 υηηα 'ηηα n-Δρολλαιη υλλαό. Σεο ϋεουλ Νουιό Διρ θ-ϋαο
 Δ ηιζαίλ: Δ ϋυιλε cλαοητα Διρ αν ταλαη, Δ έλυαρ ϋαηζτε
 το ϋοcλαίθ ηβεηλ na ζ-ερηοηΐεαρ Δζυρ Δ ηειη Διρ ϋεοόηαιη
 εηιό εηρηιοηαίθ αν Δοόαιρ. Ηι έεαηηυιζεαηη λειρ ceολ ηο
 ηοηce ηο αν ϋειηζ ηο ϋεουλτα na ηαλλοηοε, ϋαηεαηη Δ
 ϋηειρ αμαοη Δ ceαηελαέαρ ηυηη na ζ-ερηοηΐεαρ. Αηοηρ ϋοη-
 υιζ θρηεαρ ηιζ Μυμάειν Δοηα οεαηθΐηηρ Νουιό υιμε ϋηη αν

meus de Ḥaalen nar miḡaileann na cionfir miḡaileann go cinte b'hear miḡ Múimain. Ann tracht cío nac ó'ácin b'hear na ollamna le na τ-aoi ós 'oo munaó ann eoluir aḡur foḡluim na n-eaḡna, nióeirrin t'heoruiḡ fe τ-aoi ós Múimain aḡur Ḥaalen go clir'oe aig feilḡeáó aḡur elicó'ozant ann clea'raib ceoil aḡur mionce aḡur 'oo beic laimeúctac ann euó'raib na ḡ-comlann. Maireann Ullaó ann foḡ aḡur ruaim'near faoi Cairb'ne an miḡ, oir leaneann fe go oubt'raóctac ceim Eoó'áio Ollamnan b'-foola. Maireann Nuaió a comnuí'oe ann Teac'moi T'abar'ea. Tioceann aró'ruinne n-Erri'one le na ceile go trach'mail ḡac t'hear baalain, aḡur beioeann na foela leig'ce 'oar tur'moi. Trac' 'oo miḡail Nuaió t'ri baalaine veuḡ ruair fe bar aḡur ni b'-fuil mo'ran ac't ainm Nuaió 'oo fo'moó a'ir leab'ar na n-Aim'rie n-Erri'one. (Uao Céar'b'fuil fo'ir'ceul n-Erri.)

An τ-óct'mao leab'ar an 'oara caib'ioil. Riḡail m-b'hear mic Elim uao' Iber naoi baalaine 516 go 'o-ti 507. (Feuc' Annala Riḡeac'ta n-Erri'one, an I. Rol. an 60 ouileos. Doir an 'oomain 4239. aḡur faoi b'hear'uiḡ aig Ceuot'ing'e. Annala ḡ-Cluainmichoir.)

A'ir fuioeáó 'oo aró'ruinne ḡaalen a'ir m'-b'ruic'eine, bi do'oa mac Nuaió foḡaig'ce anna miḡ fo'ri Ḥaalen, ma'ri an ceu'ona a'ir fuioeáó 'oo aró'ruinne n-Erri'one ann aró'foeom'raó 'o-Teac'moi T'abar'ea foḡa'uar b'hear mac Elim uao' r'lioct' Iber anna nar'uiḡ. Leig'ce'ar na fo'moó'ca aḡur ceil-

ἀβραάδαι μορφέιρ ὁ-Τεαδόμερ ἄζυρ μορδόμερῶδ να η-εαδέτῆ
 αἱ ηιορ Ἐαδαρέα ὄαι τυρμωρ. Μορ ἴεαρ ηεαδ αἱ Ἐαδαρέα
 αἱς ἰαρεαδ ἄ ἔεαρτ. Ἄζυρ ὀ'ιμέτῆς ἀη ἀρὸέριμινη αἱ ἴυβαἱ
 ζο τάλαιμ ὀυιτέε ἄζυρ ὀεαζῶυη ἄ ἔομνυῶε.

Τῆαδ ὄο μῆζαἱ Καἱρῆηε εεῖτῆη βαλαἱηε ρῖέο ὄο ἔαῖλαδ
 ζυρ ηαιε κυρῆαδ ζαοιτέβυαἱτε αἱ τῆαῖς ἰομβορ ὀιρζε
 φοἱρτε ἀρ ἰαρέηρ ὀυνῖοβερῆε. ἀηηραη βαδ βευζ βἱ ἴε οζ-
 ἴηρ ἄζυρ ζαῖρ. Τιομνυῖς ἀη ἀηραδ ἴαδ ἀρ ἔιοηη ελαἱ ηα
 μαῖα ὀεαδ ἄ λυῶεαρ ἰορέηρ ηα η-εῖρμωηε. Κοηαἱρῆ ἠεἱτε
 ἄζυρ ἄ ἔλαν ηα ἴηρ αἱ ρυῖτ λυηζῆβῆρτε ἀηηρα ὀοῖτέοηη-
 ταιβ κυμῆρβαναιβ. Ρῖτέεαδαι ζο ταρρυῖς ζο κομυῖραηαιβ
 ἄζυρ ἴαοραδαι ἀη ἴηρμωη βευζ ὀαδ τυρζαη ηα β-ἴαηρζε.
 ἰαρ ἴηα τῆεορυῖς ἠεἱτε ηα κομῖςρῖεῖῶε ζ'α ἠ-βοῖαηαιβ
 ἄζυρ κυρ ἄ βεαντῆαδτ βιαδ αἱ βορῶ ὄοιβ. Ἄζυρ μαῖ
 λαβῆραδαι ἰε ηα ἔεἱε βἱ ἴηρ ὀλλαδ ἀηηα ἔιομῖοἱλλ αἱς
 τυῖρῖητ ἄ ἔομῆαδ. Ἐαρ η-ὄεἱρ ἰε 'ζυρ ὀλ ἄζυρ ἴζῖε
 ὄο ὄευηαδ ἴαῖρυῖς ἠεἱτε: Ἐ'η βυδ ἀρ ἴβῆε ἄ ὀεαζ-
 ἴηρ? Ἄζυρ ἴηεαζαἱ εεαη ἀα: ἀτα μωῖηε ὀαδ ὀρῖυῖταη
 ἄζυρ αὀυδαἱτ ἠεἱτε ἰεο: Μα'ῖ βυρ τοἱλ ε ἴαῖραμωῖο
 ζο ὄυη ἀη μῆς, ἰεἱρ ἴηα ἔαιηε ταιοη εαζλα ἄζυρ τῆομῖαῖ-
 ἔιορα αἱ ηα οζλαοἱβ ἄζυρ αὀυδαἱτ βεανῆεἱε ἠεἱτε κοἱ
 λυαῖ ζυρ ἔιαλλυῖς ἴε ἀη ἴαῖτέιορ ἄ βἱ οῖρῖεἱβ: ἠα βῖῶεαδ
 ἴαῖτέιορ οῖρῖαιβ ηἱ β-ἴυἱλ ὄο ἀῖαἱ ηο εαδῶη ὄο ἠαῖαἱ ηἱβυρ
 εαοἱηε ὄαοἱβ 'ηα 'η μῆς ἴῖ βεανυῖτέε ἀη τε ἴεαρῆαρ ἄ ἴῶαἱ
 ἀη μῆς ἀτα ἀρ ἔἰοηη ὀλλαδ!

Երևանից Նեյտե ճգր և Բեան ճգր Տերն Լե Նա օգթեա-
 լաւն ճգր ան չարսը չօ Ծոյթօբերսե. Երա՛ւ շանչարսը չօ
 չարսը ան լից, շո՛ւժարտ Նա բարսիլիւ՛ծ ճչ ան բօրօժարտ:
 Չարսը Լաւրիսե ամուց ճից բա՛ծօ՛ ճգր Էլի՛ւ՛ճարչարտ. Ըր
 բիւ՛ւ՛ծ սա՛ծ ան Երիւց շօ՛՛ն լից ճգր Ըլար՛տեանտ յե Նա
 բարսաւն, ճո՛ւժարտ: Ե՛ւժարտօ՛ Ըրսան ճգր բաւտե Ըսօրն յօւն
 ճգր ան մեւտ և է՛սուս Լեօ անն մ-Բօտանաւն ան լից. Ծ՛ուրսը
 շօ՛՛ն լից ան Էրնո՛ ճգր ան բա՛ւ՛՛ճօր և Բի Ըր Նա Ըօրսից-
 Ընն չօ մօրնօր է՛սը Ն-Յօւր բեւ՛րստ Նա Երեւն Ը՛ճճ ճգր
 Նա Ըօրնանտ Ըրսիցլարտ, Լօրսաւց Լե Լիւրե՛ճճ ճգր սմա,
 Բի ՛՛նն Էրնօ՛ւ՛լ Ծոյթօբերսե. Ծո՛ւժարտ ան լից Ե՛ւժարտօ՛ ան
 բօ՛ճարսը բա՛ծ ճգր շանչարսը Ըր Ըօրսը Լաւրիսե, ճգր Ըօ-
 ճարտօ՛ ան լից ան Ըօրն բա՛ւ՛՛ճօր և Բի Ըրնաւն օրս Ըրնե՛ճճ
 Լարսը ան Էճճ ճգր ճից բիցե՛ճճ յ՛ճն ան լից յօ Նեյտե:

Ը՛ւժարտ Լեօ Նա Բիւ՛ւ՛ծ Էճճ օրնաւն յօրե՛ճճ Բարսիլիւ՛՛-
 ճար անօրսը բօ՛ւ՛ Բօտանաւն ան լից անարսօ՛ յեւրսան Ըօրնա՛ծ
 Լիւ. Լարնանարսօ՛ յօժարտ Լաւրիսե: Երեօրտիցի՛ւ՛ Նա բարս Ըօ-
 ճարտօ՛ սօ ան՛ բօճարսը ճգր Բի մարս Էրնա՛ւ և Լա՛ճարս ան լից
 ճգր Լա՛ճարս Նա Ն-Ըրսարտսը բարսիցաւտե անն մօ Ըօրն, շան-
 չարսը Նա բօ օգթարսը Ը՛ճճ. Նեյտե ճգր Տերն Ըրտե՛ճճ բան
 բօրնա՛ծ լից ճ՛ճ յ՛ճն Բեան Նեյտե ամուց մարսօն ճից
 յարսը մ-Բօտա ՛՛ն լից ճ՛ճ ճ՛ճ յօժարտ ան լից: Բիւ՛ւ՛ծ ան
 յե՛ճճԲեան սօ յիցե՛ճճ Ըրտե՛ճճ Ըօրն մարտ աննօր չօ Չ-Ըսարսը
 Չարսը բարսը բեւ՛ւ՛ Նա Բ-բարս և Բարսուց բարս սա՛ծ բօրնօր Նա յօ-
 տոն, ճգր յօ բարտօ Լաւրիսե ճգր Բի մարս Էրնա՛ւ անն բարտօ
 աննաւսե յօ, ճգր է՛սուս Բեան Նեյտե ճգր Նա բարս անն

ἴεαρῆσδῶ ἀρ κοῖταιρ ἀν ριζ, ἀουβαιρτ Cairbhe: Ἀν ρεουλ
 ζο minic ιαρτε εἰὸ ζο ταιρρεανν ρε ἀν ρεουλῖοε, ταδαιρεανν
 λιατζῆαιρ το ελουαρ καὶ ἀν σεουουαιρ? Σῆιὸὶὸ ριαρ. Ὁεαι-
 ραοδαιρ na κοῖσιζῆμῖοὶοε ἀιρ Ἀ εἰλε le—n-ιουζανταρ, Ἀζυρ
 βαζαιρ βεαν νειλτε τοιβ: Καὸ ταιζε naὶ ριυὶεανν ριβ ριαρ?

Ἀνne naὶ εἰαλεαδαιρ ἀτιν ἀν ριζ, Ἀζυρ ριυὶεαοδαιρ ριαρ
 ni ἀιρ na ριυὶεαδῆαναιβ ἀετ ἀιρ ἀν ταλαῖν. Ἰρ ἀν ριν
 εἰρταιζ Cairbhe: Ce'ri buὸ ἀρ ριβρε Ἀ ὀεαζῆρι? Ἀζυρ
 ρεαρυιζ εεαν το na ογλαῖβ Ἀζυρ ἀιζ εἰριζ Ἀ ζυτ ἀουβαιρτ:
 Ἰρ e mo ὀεαριβρατῆρ ἀν ρεαρ ρεο, na εἰτρε το Ἰρ ὀεαριβ-
 ρατῆρ ἴαο εὸῖν μαῖε, Ἰρ mac mo ὀεαριβῆρι ἀν ζαρυρ βευζ,
 Ἀνοιρ ni ἰ-ἴαο υαὸ ἴιονν το εαριλαὸ ζο ραιβ βιονζεαλλ
 ὀεαριβῆρι ἰατῆρ ἀν ζαρυρ ἀιζ ραιρε ζο n-αὸνῖαιρ τεαὶ Ἀ
 ὀεαριβρατῆρ νυιζ ζο ριῆραιο υαὸ na εἰνυαῖβ, νυαιρ εἰαινε
 κατῆ n-ογλαοὶ ζεἰβεαοδαιρ ἰ Ἀζυρ ιομῆυρρεαοδαιρ leo ἀρ εἰονν
 na τονηταιβ ζο ἰμεναιρ. Ἀιρ εἰαλεαὸ ἀν μιναὸ Ἀ εαριλαὸ
 εἰαινε τεατῖοιρε ἀνν ἀιρ n-ὀιαζ, ζλαοῖοεαμαρ ζυρ ἰαο ρεο
 mic ὀεαριβρατῆρ ἀιρ n-ατῆρα ἰinne. Ἰεαδῆρεαμαρ ἀιρ m-βαιρῆ
 ἀιρ τοῖαιν υιρζῖβ μοιρ ραο ζο ρεουυιζ τρευνζαοῖε ἀιρ m-
 βαιρῆ ἀρ ρεἰm οἰρῖc ἰμεναιρ νυιζ ζο ταιτεμαρ ἀιρ τῆαιζ na
 ταῖμαν ρεο, ἀιρ Ἀ ἴεαρῆμαρ ἀνοιρ ἀρ κοῖταιρ ἀν ριζ. Τιζ-
 εαοδαιρ νειλτε 'ζυρ Σεριβ νιβυρ μυζα το καῖνε Ἀζυρ κοῖραὸ
 na n-ογλαοὶ 'na 'n ριζ 'na n-Ἰριλατ ζυρ bi νειλτε ζα min-
 υζαὸ ουἰν εἰαλλ na β-ροελα. Ἀιρ εἰοῆνυζαὸ το' n τ-ογλαοὶ
 Ἀ εἰαινε οἰρῖοιυιζ ρε le ταοβ ζ-Cairbhe ζα ζυῖοε ζο τῆυαῖν-
 εἰλεαὶ: Ma εἰρῆραιο ἀν ριζ ρinne ἀιρ ἴυἰβαῖλ ἀννοιρ ζο

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 ceanuiraeó ʒo bpuicéan le
 obpuʒaó ann oioib azur ionaóaraib na talman. Óo ʒaóil
 ceanuiré na b-feine ʒo ʒ-cuingraio ar n-aóaraóa ʒeibte ʒan
 luacraótar anhra na oioib n-Dunmianaiʒ. Acé ann na lae-
 túb uo oo bpuir ar n-aóaraóa amaó le foirnaic azur ʒluair-
 eaoar ʒaóil meuraib m-baal le n-air uirʒib na maia moia,
 azur oo maia ʒaó anhran aic amaimeamaí anoir. Fiarpuiz
 Cairbhe foacal oe miʒ na talman moir aónuiz na ʒiri aon
 leitioe, 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
 maireaoair ʒairuo oo'n ʒairʒe moir ni maib cleacéeam caéa
 no comlanna aca, bióeann ʒleo ʒaó uacáib. Ir ionoa puo
 eile fiarpuiz an miʒ uacáib acé ann taraóé bieoair ooeol-
 aiʒ oio ʒo maireaoair le air na ʒairʒe moia, nióeirrin moir
 ʒeoluiʒeaoair ariam ʒo n-lmenep. i. ʒo n-oilean mánanaí.
 Azur ó'acín an miʒ ooib: Tairpuizió anóiu ann boéananaib
 an miʒ, amaraó ceiróó air riubail. Azur aóubairic Cairbhe
 le n-Urlacé tabair oo na oʒlaib uile nió maóctanaó, azur
 lon uao tárlaó ʒo b-ʒuil ʒaó ʒaó uao a éalam azur a
 ʒaóilmuinrip.

‘Οο θροννυιζ αν μιζ πολ ευοαιζ το μηδοι νειλτε ατ το νειλτε e fein αζυρ Σεπθ θροννυιζ γε γεατ βεραιζ μαίτε, αιζ μαθ: Γλατ ιαθ γεο μαρ ζηιοθ βυθότορα υαθ θυρ μιζ αιρ ιον αν cineαλταρ το να θεωραιθ λυγθρυτε ο’αρ τ-γλιοτ ανη επι ελε.

‘Ουθραοαρ να θεωρυθε: Ζο φειρβυιζ θααλ υιλε λαεθε αν μιζ, αζυρ ο’ιμηζεοθαρ αιρ ρυθαιλ, αιρ τιζεατ τοιθ ζο ζ-κοηνυθε νειλτε φιαρρυιζεοθαρ ανθιαζ α θαο αζυρ φευθ βι βαιρε le lon αζυρ υιλε ρυθ μιαεταναθ υαθ cabλαθ α μιζ, μειθ τοιθ ανη αιτ αν κυραιζ βειζ ανη αιρ εαηζαοαρ, αζυρ βι βαιρε αν μιζ αιζ μαρκυιζεατ φαοι αναοοιρ αιρ υιρζε να θ-φοιρτε.

‘Τριαλλεοθαρ να γε ιρι αζυρ αν ζαρυρ αρτεαθ αιρ βοιρο ανη μαθαιρε μοριαν θε cloin να ταλμαν, φεολυιζ αν βαιρε αρ ειοηη να η-υιρζεαθ το’η ιοριρι αζυρ βι ροζ αζυρ ρυαοιμη- near αιρ α φυιρρηον ατ ανηαιη αιρ ιον ιμτα α βι αιλιτε.

‘Αηηραη αιμριρ ριη ευιτ τοιρε μορ θε’η ρελιρ υαθ βαρρ Ροηαρο το ρευαιβ ριαρ ελαοη ταοιθ μορ να τ-ρλειθε αζυρ μορ ρταο ηυιζ ζο ρκαρυιζ γε e fein αρ ειοηη αν μαιζ, θε θρυιζ ζυρ εαριλαθ ζο η-οβαν φαοι τορκαοαρ να η-οιθθε, ρεμ- ορυιζ τη τεαζλαιζ να θααλ ζα μαρθαθ υιλε ηεαθ ανηταιθ. ‘Ανοιρ βι λα η-αρθερμυηηε ο-τεαεμορ εαθαρεα αιρ λαηη, τηαλυιζ αιρβηηε ζυρ α φυιρρηον ανη, αν τηαε ραηιζ αιρ- βηηε εαθαρεα ρειρυιζ αν ζαοιε αζυρ ευιτρυιζ αν φεαρεοηηηη ζαρημορ αζυρ ηυηηε αιρβηηε ρυηηεαθ ανηα θοεαηαιθ ιομθα λαεθεαθ αζυρ το ζλαθ γε τεηηηη αζυρ ο’φαρ αν ζαλαρ αιρ

ոմբս մեզքս, ճշսր սոճարտ Ըարիբրե շսր Բսո՛ Վ Բարժո՛ւ
 ճշսր Վ Լանման Բեյն ո՛՞ Եւթ ճնն Ալլա՛՛, ճ՛՛՛՛ ո՛՞ շսր՛՛
 Արլա՛՛ Ըար ճն յս՛ շօ՛՛-Բարժո՛՛ Ըար Ըճարժա՛՛ յս՛ շօ Բսր՛՛ճա՛՛
 Բե Բրեճ՛ ճ՛՛՛՛ յս Բարժո՛՛. Ե՛ Երի՛ ղն շլսարեմար յոնրսր՛՛
 ԵոնթօԲերճե ճշսր Մնն ճեճրճար յ-Արսո՛՛ճար ճշսր յրե Արլա՛՛
 ճնն ճոմ՛՛ճա՛՛՛՛ Լե Բսրրնոն ճն յս՛. Ըար սրսրսր՛՛ճա՛՛ յսնն
 շօ Բօճանճսր յ-Արսո՛՛ճար յոնր ճսճո՛ Ըարիբրե ոմբս Բսր՛՛,
 ճշսր Ըար ճսլլսր՛՛ճա՛՛ յօ շօ Բսր՛՛ Ըար Բս՛՛՛՛ յ-Բար սոճարտ
 Լե Մնն ճշսր Լոնրճ Արլա՛՛: Երճ՛՛ Եսճրճո՛՛՛, ճ՛՛՛՛՛՛՛
 յո ճօ՛՛՛՛ Բն ճսլսն Բեօ յսր ճն՛՛ ճա՛՛ Լե յ-Ալլա՛՛ Արսո՛՛ճար?
 ճշսր ո՛՞ Եարմնճ Ըարիբրե Վ յ-ճնճ Երեճնոճ՛ ճնն Լս՛ Արլա՛՛.
 Ըար Բար շ-Ըարիբրե ճսր Մնն ճսրճա՛՛ Լս՛՛ Լե Բօճա՛՛ ո՛՞ ճն
 Բրնոնրճսր ճշսր յաճսր՛՛ Ըար Ըճարժա՛՛: շօ Բսր՛՛ Ըարիբրե յար՛.
 Ըոմ Լս՛՛ Էսր ճսճսլսր՛՛ Երեճր ճրոնր՛՛ ղն ճ՛՛՛՛ ո՛՞ ճն
 Բսլրոնր՛՛: շլսոնո՛՛ ճն յ-Արսօ՛՛ճսրնն Լե ճն ճե՛՛ Ընն Արսօ-
 Բեօնրճա՛՛ յ-Եճճոնր Ըճարժա՛՛. ճշսր ճսճ Երի՛՛ ո՛՞ Արոնր՛՛ Վ
 Լճճար ճն յ-Արսօ՛՛ճսրնն ճսճարտ: Վ ճոմր՛՛ճ՛՛ ճշսր Վ Արսօ-
 Բլսր՛՛ յ-Երրնոնն ճսճ Ըարիբրե յս՛ Ալլա՛՛ յար՛. Լսր՛՛ճնն
 Բե ճնն ճօ՛՛՛՛ Բսճն ճնն Բօճանճսր յնն ճնն Արսո՛՛ճար, Բե-
 Բեօճսր Երեճր ճսճ ճսրն շ-Ըարիբրե ճշսր յ՛Երի՛՛ ճն յ-Արսօ-
 ճսրնն սլե շճ Բս՛՛: Տսճար՛՛Բնն շսր ղն Բեյն Լե Արոնր՛՛.
 Երճ՛՛ ո՛՞ Եր Արոնր՛՛ ճշսր ճն Բրնոնրճո՛՛ ճշսր յար՛՛ ճշսր
 Երեւնր՛՛ճսճ ճննոն Լե ճն ճե՛՛ Բեյն ճշսր յս՛ շճալն ճշսր
 Բրնոնրճո՛՛ շսր յար՛՛ ճշսր Բրնոնրճ յ-ԼԲսր՛՛ճա՛՛, ճշսր յս՛
 Ալլոնննճ՛՛ ճշսր Բրնոնրճո՛՛ ճշսր յար՛՛, Եր ճն Բօճարճսր
 յար ճրմր՛՛ճսճ շլեւրճա՛՛ ճնն Լսրեճ՛ ճշսր ճրմար՛. Իր ճնն

rin o'eirig Fionn mac buó rinne 5-Cairbhe aig maó: Cneuo ma fagtear arma aghur róaeta air tábairta, aóleacfear Cairbhe ann ullao, gnaóuis griaio 5-Cairbhe rog aghur ruaimnear. Ni reinnfear caéran ar éionn Cairbhe, ni buó gneac oo ruilb cloin ullao oo óearc air comlanta arm-gleurt a traé eirigeann eugcaoince tiomcioll cairn an níg.

De bhuig rin fagadar arma aghur uile orneir caéa air tábairta aghur aig gleurugaó iao rein ann bnaéaib crio-óeaétaib ghuirfeadar air aghaó. Oo bi cairn 5-Cairbhe veunta, bi mire Urlac aig reinn an eugcaoin, ció traéct ir feardaon file n-Aruóear no éan na foela. Anne nac b-ruileadar amearg reuibtaib na m-baio ann leabairlan Muir-n-ollam Dunfoberce? Fileadar aruig aghur uile Muir-n-ollam aghur Saalen aghur Ultonnmaét.

So Teacóir tábairta, acé éuaio comóail ullao go o-talam a éoinuioe. Aghur air glaioé aruóruinne go o-ti m-bhuicéine, bi Fionn mac 5-Cairbhe rogaigte anna níg for ullao. Anuar oo nígail Fionn don baalam amain, mar bi mire Urlac leir annan reomraó nígua ann Dunfoberce, uubairt re liom: Ar reuiuotear foela leabar na n-Aimrhe ann muir-n-ollam iul a leigtear ar aru rin m-bhuicéine? Aghur fneagair mire: Ni reuiuotear. Ann rin o'áein an níg: Leig oom laete 5-Cairbhe aghur leig me iao. Iar cluarceant ooib uubairt an níg: So ceinte buó maic gur buó mian liom na foela oo eirteacé, oir moir reuib Urlac iar reul na 5-ceanfear og mhir aghur gleanaduim? No 'n

οὐλόφανταρ ἄγυρ ἀν τ-ριουζιμάδ ἄ βι ἄσα ἀιρ ἄ ἔελε? φρεαζαιρ ἡρλαῖ ὄο: ὕαινεανν ἀν ρεουλ ὑο le ρεμοῦταῖβ na m-βαρῖο ἀνν λεῶβαιρ na μανν ἄτα ἀνν μιν-νολλαῖν Ὀυν-ῖοβερρε. Ἀουῶβαιρτ ἀν μῖζ ἀιρ. Νι σιῶμπα ἄον ροαλ ρεμοῦτα ραν λεῶβαιρ ὅε τωιτῖμε ρεῖλιρε Ροῶαιρ? ἄγυρ βι ροαλ ἀν μῖζ ἄεαρτ, ἄγυρ ὄο ρεμοῦβ με ἀν ρεουλ ριαρ ἀν-να n-αιτ ρεῖν ἀνν λεῶβαιρ na n-ἀιμρῖμε ἄρ κοῖαιρ ἀν μῖζ. Ἀνυαιρ ὄο μῖζαῖλ ὕρεαρ ἀριουζ naοι βαῶλαινε ρυαιρ ρε βαρ. ἄτα ἄ n-ἀινν ρεμοῦβτε ἀιρ ρολ na μῖζ ἀιζ ζλαοῖ “ὕρεαρμῖζ” ἀιρ. Οῖρ ἀουῶβαιρτ: ὕβι Elim mo ἄῆαρ ἀριουζ ὅε ὕριζ ριν ζο σιντε ἡρ mac μῖζ ὕρεαρ?

Ἀν τ-οῦῑμάδ λεῶβαιρ. Ἀνν τρεαρ καῖβροῖλ. Ριζαῖλ n-εοῶαῖ ῖο mic ὕ-ῖιονν ὑῶ ῖλιῶῑτ ἡῑ ρῖονῖα n-ἡβλυζῶ ἄον βαῶλαιν ἀῖαιν. 507 ζο ὄ-τι 506. R. C. ρεῦῑ ἀιρ ἀν ἄεαν ρεο Ἀνναλα Ριζεῶῑτα n-εῖρῖονε ἀν 1. Ρολ ἀν 60 ὄυῖλεοζ. Ἀοῖρ ἀν ὄοῖαιν 4248. ρῶοι ἀινν εοῶῑ Ἀρῑῑῑ’.)

Ἀιρ ἔῖζεῑῑ ὄο ἀρῑῑρῖιννε Μῖμῖαιν le na ἔελε ἀιρ ἡ-βῖρῖιτῖνε βι ὄυῶῑ ὄεαρῑβραῑαρ ὕρεαρμῖζ ροζῑαῖζτε ἀν ἄεο-ῖεῑῑῑ ἄννα μῖζ ἄρ ἑῖονν Μῖμῖαιν. Ἀν τῖαῑ ἄεοῖνα ρῖτεῑῑαρ ἄυῖαῑῑῑ ὄεῑζταρρῖιῖε τῖῖῑ εῖρῖον ἀιζ ζλαοῖ ρῖζῑε, ρῖον-ῖαιῑῑ, ἄνῖρῖ, ὀλλῖαιῖνα, ἄγυρ τρεῑβαῑοῖ ἀν ροβαῖλ le na ἔελε ἀνν ἀρῑῑεοῖμαῑ ὄ-τεῑῑμορ ῑῑαβῖρῑ, ἄγυρ ἀιρ ρῖῖῑεῑῑ ὄο ἡ ἀρῑῑρῖιννε, ὄεῖρῖζ ἀν τ-ἀρῑῑῑῑῑ ἀιζ ρῶῑ: ἄ ἀρῑ-ῖλαῖῑε ἄτα τῖῖῑῑῑ εῖρῖονε ρολλῖαιῖ.

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 α λεαββα τεινη, αζυρ φευό βι α τεινη-
 νεαρ ραμάιλ le ταιμνευλ αν βαιρ, ο'φαν γε ρεαλ μαίε μαρ
 ουινη μαρβ άετ άμαιν ζο μιαβ α έολη τειέ. Θε βμξ ριν
 βι εοόαιό μαε β-Fionn υαό ρλιοέτ ιέ μοξαιζτε anna n-αρ-
 ουίξ φορ Ερμιοη. Αζυρ έυαιό αν τ-αρυόρμυινη αμαό αζυρ βι
 μορ ουιρρα να n-αρυορεοίμιαό υρμυοζτε. Θαρ τυρμορ έειλεαβ-
 ριαοαρ μορφειρ υ-Τεαόμορ αζυρ μορ έομορμαό να n-εαότρα
 αιρ λιορ Έαβαρτα. Έαρ n-υειρ να ηαοι λαεε το ρυθε αν
 τ-αρυόρμυινη αν θαρμα ρεαότ, λειζτεαρ ροελα λεαβαρ να n-
 αιμρμυη αζυρ τρεαόυ υλιζε n-Ερμιοη. Αιρ ερμιοέμυαό ζλα-
 ούεαοαρ να bulροιμυθε: Σεαρεανη νεαό αιρ Έαβαρτα αιζ
 ιαρεαό α έεαρτ? Ηιορ ρρεαζαιρ αοηνεαό. βι να μορ ουιρρα
 υρμυοζτε, αζυρ ιμτίζεαοαρ αιρ αζαιό ζαε ζο ταλαμ α
 έομνηυθε.

Ανοιρ έαρυειρ το βειέ anna n-αρυοίξ λαη βααλαη, αοη
 μιοη αζυρ θα λαεε ρυαιρ εοόαιό βαρ, οηρ ειό ζηραη αν
 τ-ιομρμαό, υειρτεαρ ζυρ λοβέμυξ ρεολ α έοιρρ ζυρ e φορ
 βεο. Ιομέμυηαοαρ α ηευοεαη leo ζο ουιτέε n-ιβλυζαό
 αζυρ αυλεαόεαοαρ ανη, υεαρίεαηη α έαρη αμαό αρ έιοηηη να
 μαρμα μορμα ανηαιε le Όυνέιερημα.

Αη τ-οέτμιαο λεαβαρ. Αη εειτρημαο εαιβιοιλ. Ριζαιλ
 Fionn μιε ζ-εαιρμυη μίξ υλλαό αρουίξ ρίεε βααλαηνη 506
 ζο υ-τι 486 R. C. (Μαρ αν εευοηα ρευό Αηηαλα Ριζεαότα
 n-Ερμιοη. Αη. 1 ηολ αν 60 ουιλεοζ. Αοιρ αν Όομαιν 4249.
 Ραοι αιηηη Fionn μαε Όηαέα.)

Διη βαρ Θεοαίο η-αρσιγ, εαινις αν τ-αρσούιννε αηνα
 ριυόε ραν αρσφεοήμαό, σ'ειριγ αν τ-αρσούλαμ αιγ μαό: Δ
 αρσφλαίτε ατα τριόαση αρσιγ η-ερριονε ρούλαμ, ερευσ ιρ
 αιλ λιβ? Δγυρ υο βι ριονη μιγ υλλαό ρογαιγτε ανη αση-
 ρεαότ υο βειτ αηνα η-αρσιγ ρορ Ερριον. Ιαρ κομλιοναό αν
 τυρμωρ υαρ ηα ρεμωδταιβ, αγυρ αειλαδριαό αν μωρρειρ αγυρ
 κομωραό ηα η-εαότρεα, εριόένηιγ αν τ-αρσούιννε αν υαπα-
 ρεαότ, αγυρ ραρηαυαρ αμ-βαίλε γο ταλαμ α κομνηυόε.
 Τριάλιγ ριονη γο Ουηρσβερρε, αγυρ υο μαιρ ρε ανη υλλαό
 ηα τρι βαλαίηε υαό γο τρεά α ρογέα μαρ αρσιγ. Ριγνε
 ρε αυαιρε τιωμείλλι υλλαό γαό βαλαίη αιγ ιοό αν αυρσωρ
 αρ αιρτελαη αν μιγ μαρ βιό γνεατέαό. Ξλαό ριονη λαέτε
 η-Θεοαίο Ολλαίηνα β-ρσολα μαρ ραμπλα υο ρειη, μωρραιβ
 ασηόυιηε υε'η ρλιόετ ηιβυρ αρσφλαίταίηαιλ, μωρραυαλαεαό, ριορ-
 αιγεαηταό 'ηα ριονη. Ατα α υίλε ροαλ ηα ριορριονε,
 ατα α ρλίγε ρλίγε ηα αειρε. Ανοιρ υο έαρηλαό αν λα υο βι
 βαλαίη υαρη μιοη υ'α έεαό μίεαρ. ι. Ααγυρ ανη τρεαρ
 βαλαίη υε μιγαιλ β-ριονη μαρ αρσιγ γυρ εαινις τρευηφεαρ
 αγυρ υιρ ογλαίγ γο Ουηρσβερρε. Βιυεαυαρ γλευρτα μαρ
 γαιρέυιόε, ριαότα αιρ α υεαργυαίηιηιβ αγυρ αλαυεαίηα αιρ α
 έαοιβ λαηητε λε τρι γιούλαιβ ιωμείυιρτε α λαηητα αγυρ α
 τυαίτε-άατα. Τανγυαυαρ αυμ ρογ. Αιρ τιγέαότ υο'η κομύαίλ
 α ρόαρ αν μιγ, ιρ ε αουβαίρε αν τρευηφεαρ: Ιρ μίρε
 Τηρλοηγ μαα Ξλαίρ υε αεαηφεαρηαιβ η-βρηιύεαη α ρεαρεαηη
 ανη υο κομαιρ Ο α μιγ! Ιρ μαα βρηιηε αηρρη Οηρβααλ αν
 ογλαόό ρεο, αγυρ ιρ μαα υεαρηβρүйηε αν τ-ογλαόό υο. Αειρρη

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-eaó za miḡail̄ clan na talman̄. Aḡur zuri buó ḡaal Scuit̄ l̄ber̄ bunad̄ vo clion na talman̄ reo r̄lioct̄ l̄b-b̄reoc̄ean̄ taob̄ib̄ f̄iar̄ ve buarce, aic̄ anar̄ mair̄eadar̄ ar̄ r̄ionr̄ioir̄iúe ann̄ alloio. Tanzamar̄ uad̄ b̄reint ar̄ ḡ-cean̄fear̄ le maó: ḡo mair̄eann̄ nam̄ad̄ an ḡaal̄ ann̄ tiḡéib̄ uainḡte le'rī taob̄ uad̄ úear̄ ann̄ maóair̄é ar̄ n-úear̄f̄uile ta'n̄ f̄air̄ḡe taob̄ f̄iar̄ uuin̄n, aca boḡana 'n̄ ḡaal̄ r̄car̄ruiḡte zo tana vo'n̄ ior̄éirī Teir̄eann̄ an ḡaal̄ Scioct̄ amaó ann̄aḡaió a céile zo minic̄ aóct̄ b̄ir̄eann̄ an nam̄ad̄ oluiḡte le na céile ann̄-don̄f̄eaóct̄.

Airī an t-aóḡar̄ rin̄ cuir̄ b̄reint̄ m̄ir̄onē cúḡaó le maó: A miḡ na talman̄ reo, tabair̄ com̄air̄e aḡur com̄ḡiom̄ úo vo úear̄ib̄raḡar̄aib̄ ann̄ aḡaió a nam̄ad̄ ann̄ a talam̄ra 'z̄ur̄ com̄ḡiom̄f̄aó r̄iaó leat̄ ann̄ aḡaió don̄ nam̄ad̄ a tioc̄f̄aó aiḡ ionn̄f̄uioe vo tírr̄ion̄aib̄.

Airī c̄rioónuḡaó a cáint̄ leaḡadar̄ na ḡiollaioe tuait̄e aḡur̄ lanntā ann̄ foóair̄ b̄-f̄ionn̄, ann̄ rin̄ uob̄air̄e tírlor̄ḡ: Seo cúḡaó ḡleurf̄ aḡmā aca aiḡ luóct̄ nam̄aio a tír̄ioeann̄ ann̄ aḡaió an ḡaal̄. F̄reagāirī f̄ionn̄ úo: A úeaḡlaioí aca r̄c̄ioḡtā airī t̄reáóct̄ n-ol̄iḡe n-er̄r̄ione: Nī tíra-l̄f̄aó com̄lann̄ na ḡaal̄ amaó ar̄ er̄r̄ion̄ zo veo. Cú-ḡaó focla na n-ol̄iḡe. Ve b̄ruiḡ rin̄ nī f̄eioirī don̄ cuir̄ḡiaó aóct̄ cuir̄ḡiaó na r̄oiḡ vo beic̄ ior̄iunn̄. le

na linn rin aubairt fionn: Cio nac oirteanao vo gaaal na n-erhione vo gluar ann bui g-comraic, nuoirin b-feroir nao beo bui o-tiar oioinaoieao ma iomcuirraora oea-g-comairle air air go gaaal bui o-talmanra ais maoo leo: Ir mar seo.

Labair fionn mi g ullao agur aruig for erhion: A gaaal iher ras balleao milteaoo na n-imure agur fiongola agur ruibail rlige leatan carair agur carantair, bihao lam le lam crioie le crioie, comlann le comlann, don-cuigce maraon. Deun mar rin a gaaal agur beo rluag vo namao gan buig gabailtar vo cuir orraib. Eir le foc-lai b eocao ollman b-foola buo glice: A mic ir rofar-gailte roguroul le claon riar go rclaubuigeao, aot ir oofuar-gailte ancuao an airileao.

Mar an ceona fiarruig fionn rceul m-berint. Dub-aradar gur buo berint an ceanfar, gur mac n-Orion uao bluar e, gur buo bluar an maccaoim treun a treoruig an gaaal uao ionnatarib na talman ann a maib geibte faoi arceannuib na feine ann mion oaignao na talman uao oear: Bainneann an comfir leir an dara oro faoi berint, ni gnoeann na cufir donnoo gan rior comraota agur g-comairle na g-comfar.

Fiarruig fionn annaoig treao na n-olige agur leabair na n-aimure na gaaal aot ann traot nior cuailouig Tirloig oe don leitroe. Tamic rceul an pobail uao beul go cluar oe buig rin ir beug a cuio eolur agur eaona. Dubairt

Fionn tarraibíó liomra ann ullao for real agus bí clar
 na morfeire meóte le idoran oo onoruzao. Bí eadtra,
 ceol, agus mionce teuda clarrasí zā fonnao agus canao
 rceul na n-alloire. Seinneadar na bairio adriann m-banna
 'sur b-fearimoi. An caoi éainic ríre tarra na tonntaib mara
 anon tabaríao le rairre leir a rairre fearimoi uao Dun-
 iníanao annor zo o-tarriaoao an leand ceuo anal a beata
 air a feurían uaitíe Eriion! Agus air ríleaó oi suri rós
 rí'n talam mari rogfao treunlaao a fearíon! Cruinneadar
 na ríelzoiuioe cum an t-ríelz. aot leanaoar Tirlois agus
 a oglaiz air coir, oir ni maib ríor no cleadtaem treunmar-
 cuizeaot aca. Air la n-imíeaot. Tirlois o'áein Fionn:
 Bídeaó tri carbaoa meó, cuaió an miz agus Tirlois ann
 cean aca, na oglaiz annan oara cean, aot bí'n trear
 cean lionta le euoail mari biontanar oo bheint, leanaoar
 mari an ceuoa cuiz coin rogā-rleize mari bionntanar oo
 mac m-bheint bí caea zceanfear marcuizeaot ann comoe-
 aota leir an miz zo o-ti lungróre na b-foirte, aic a maib
 luing Tirlois. Duibairt Fionn le Tirlois: A Tirlois
 cradóizeann mo érióera zo b-ríul ainfíor comí trom anna
 lúioe air talam na zaal ann bhuítan oe bhuiz rín traé
 reareann tu amearz pobal oo ríioct abhair leo: Creuo
 ma naé cuirfao miz ullao.

Comlannta armgleurtā cum cogao muo toirimearza oar
 olize aot cuirfao agus failte ma buó maíe líb teadtoiríoe
 na ríoz. 1. ollamna na n-eagna a múirfao ooió teagearz

n-θολυρ αζυρ ρεμιοβτα ετεριαλ αζυρ εοδαίό Ολλίμαν β-φοολα, ατα α β-φοολα, ειό ιαο ρειν αμμα εοολαίη ϋμαйн ραοι
 εαρη, αιζ μινεαό υαοινη το κυρ ϋμιαη να εελε αιη α
 μιανταιβ αιη ραο λαεε α m-βεατα.

Μα μαηραιο νεαé μαρ ιρ κορη όο έαρ η-όειρ α βαρ,
 βειό α αηηη ϋοηβεο αηη ρεουλταιβ να η-αιμϋηε. Μα ηιζνη
 ρε μορ εαέτρη, βειό α ϋριοηαο ρορ αμεαρζ υαοηιβ! Τρη
 ϋοιο βααλαηηε υαό ϋιον βι εολη εοδαίό Ολλίμαν β-φοολα
 αόλεαέτα ραοι εαρη ατα α ϋεολ αζυρ α έηαηα κομειαρζτα
 λε λυαιϋιβ α έηεαλ, αέτ ατα τειζνη α ϋριοηαο ϋοηβεο!
 Μαη λαβαρη ϋιονη να ροελα υο βι να κοηιζέϋοιόε α ϋαίε
 εολαιζ λειρ αη κοηηαό το ταιζϋηε. Αηη ϋηη αουβαρη
 ϋιονη: β-ϋειορη ηαé κομειηεοδαό Τηρλοηζ αιη αη μευο α
 λαβαρη ηιζ υλλαό υηηε ϋηη κυρηραιορ ζο υεαέτ μαρ ρεο:
 ηη ηαέραιο ζααλ η-όρηυιέηη αμαé έαρ α υ-τιηηιοηαιβ λε ζαβ-
 αηταρ το όευηαό. Μα βρηεέραιο λυέτ ειλε αιη Οηηβααλ,
 βιόεαό να ζαιρκυόε μαρ αοηϋη λε τιομαηε αη ηαηηαο
 αμαé, ηο αιε αόλεαέτα α έαβαρηε υοιβ ϋαη ταλαη. Βιόεαό
 τρηυηέροιοεαé. να βιόεαό εαζλα οηηέαιβ. Τυζ ϋιονη λαη
 εαρηαηταρη το έηηλοζ αιζ ηαό: ζο η'βειό ρολυρ να η-εαζηα
 ζα τρηοηυζαό βυρ τ-ϋηιζε, ϋλαη αζυρ βυαίό λιβ! Ό'ιοηη-
 ϋιόε λυηζ έηηλοηζ α ρεολαό αρ έιοηη ελαρ να μαρη, υ'ϋηλ
 ϋιονη αζυρ ϋηηηιοη ζο η-Όυηϋοβερρε Αηηηαé ρεο έυαίόεα-
 οαρη αμαé να κυηαόιόε υεαζέαρηυιόε μαρ βυό ζηεαé αιη
 ϋηηο Ερηηοηε αιζ ζλαοιό ηιζέε, ϋηηοηηαίόε, εηηρη, ολλίμαηα
 αζυρ τρηαβαοηα 'η ροβαηλ ζο η-αρηόρηυηηε υ-Τεαéηορη έαβ-

αρετα. Ανοιρ αν λα το ριουθε αν τ-αροδρυννε ανη αρορφομη-
 ριαδ ο-Τεαδμορι Ταβαρετα, ο'ειρις Μοριδα σεαηφειρι Μαγγλαιν
 ζαριαδ: Ταηζαοαρι οαοινη ατρεαδβαις ζο-η-Θυνρφοβερισε αζυρ
 μαηεαοαρι ανη λε η-αριουις ιομοα λαεεαδ? Οηευσ μα
 ριαρφαδμουο ανη οιας αν ηυο? Μα λαβροαο αριουις?

Ο'ειρις Φιονν αζυρ ουβαιριε: Λειζφαιο Ηριλαε αρολλαιη
 υλλαδ ανη αλουαρτεαντ υιλε η-αροδρυννε ζαε φοααλ βαηεαρ
 λειρ αν αειρο. Ο'ειρις Ηριλαε αις ηιαδ: Ατα λεαβαιρι ηα η-
 αιμριηε ανοιρ ανη μηρ-η-ολλαη ο-Τεαδμορι αμαριαδ βειρφαδ
 Ηριλαε ιαο αιρι λαεαρι. Λαρηαηαριαδ αις ειρις το Ηριλαε λειζ
 ρε ηα φοαα αιρι αν ηολ υαδ'η λα α εαιμιο Τηρλορις ζο-η-
 Θυνρφοβερισε ηυις ζο ο-τριαλλυις ρε αιρι αιρ αιρι λυηζ.

Αιρι εριοδρυνζαδ α λειζεαδ το Ηριλαο'ειρις αν τ-αροδρυν-
 νηε υιλε αζυρ αις αλαοηαδ α εην ρηεαοαρι α λαηα αμαδ
 το αριουις. Αζυρ αουβαιριε Οεηαη αρολλαιη ο-Τεαδμορι αρ
 αρο: Ζο αιντε ατα ρριοηαο Εοααο ολληαη β-φοαα ανη
 Φιονν μαε ζ-Ααιρβηε! Αηυαηι το ηιζαηλ Φιονν ρεαετ βααλ-
 αιηε ρυαηι Ηριλαε βαρ. Αηη ρηη ηιζηεαοαρι ηα ολλαηηα
 Οηυημμοιηι, Οηυημρεμε, αζυρ Θυνρφοβερισε αοηεοηοηο ανη
 μηρ-η-ολλαη Θυνρφοβερισε αζυρ ηοζαοαρι βειρμιο αηηα η-αρο-
 ολλαη υλλαδ ανη αιε Ηριλαε.

Αιρι αν τ-αοηηαο βααλαη ηευς ηε ηιζαηλ β-Φιονν ο'ευζ
 Αοδα ηις Ξααλεη εαηι οειρ ηιζαηλεαδ αοη αζυρ ρηε βααλ-
 αιηε, αζυρ αιρι τιζεαετ το η-αροδρυννη Ξααλεη λε ηα αειλε
 αιρι ηη-βηυητεηηε Μαζηαηι, ηοζαοαρι Οηλληοη 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'aal agus a'poc'an Anna f'uirde taob'
 le Seadna. M'ideirrin tigeann Fionn g'ac baalain go Dun-
 jobeice. Ata Fionn f'ior'muinte ann r'p'p'edgaid' teuda g-cla-
 reac an ceoil. Ata a eic agus a coin ir fearr ann uile
 n-Erriane. Tabairneann re comairc' do'n lag cuineann re na
 crom'fir faoi r'mac't, cuingui'geann re na b'p'iteam'na taob'
 r'ig' de'n olige M'aituigeann an a'poc'ior g'ac t'p'ear baalain
 do n-Ultonnmac't. Teideann c'p'io' n-Ullaó, Ultonnmac't
 agus Seintir na b-Fear'gneac' amac ann g'raó do Fionn.
 T'iac' do m'igail Fionn o'c' baalaine veug' a'ubairt le Sea-
 ona: A m'ac C'ioim'ra a'p'ac' aig e'p'ig' ann g'aa'len agus
 Mum'ain. Cuir na com'lannta go minic t'p'io' cleac'teain na
 cog'ac' ma'ir an ceudna n-Ullmuis' an ma'p'c'flua'g' agus an
 ca'ta r'aid'g'oir'p'io'eaó agus u'p'cuineac'ó. Air m'igail do Fionn
 naoi baalaine r'ic'io' cuir re amac' cu'p'ac'io'ie veag'luac'ie air
 f'uir' Erriane le lic'irib' aig maó: T'iac' t'io'c'p'ac' baal' Anna
 teac' h'p'ar'g'ie c'p'uinneac'p'ar' m'ig'ie, p'p'ion'p'ar'io'e, cin'fir, olaim'na,
 agus t'p'ea'd'ac'ona 'n'p'obail' ann a'p'oc'p'io'm'p'ac' o-T'ea'c'm'oir T'ab-
 air'ta ann p'oc'p'ar' b-Fionn a'p'oir'ig' Erriane. T'ar' u'e'ir' ceud
 p'ea'c't na n-a'p'oc'p'uinne, im'ig'ieac'p'ar' amac' le ce'la'd'p'ac' mo'p-
 p'ear' o-T'ea'c'm'oir agus mo'p'c'om'p'ac' na n-E'ac't'p'ra air lior
 T'abair'ta. Anoir' uac' t'ar'p'ac' go maib' an naoin'm'ar' t'iac' do
 f'uirde an t-a'p'oc'p'uinne ann lae'tib' b-Fionn, uime r'ir' fear'uis'ig'
 Fionn an mo'p'p'ear' agus mo'p'c'om'p'ac' na n-E'ac't'p'ra air p'ac'
 t'p'ir' naoin'm'ar' lae'teac'ó. 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 τριὰς ὄλιγε n-Ερημονε ἀγυρ τυρμορ
 ταναρτεδῶ, λαριναῖαρ φε φαρπιγ ὄεναν ἀγυρ λειγ φε ἀρ ἀπο
 φεριοβτα n-Εολυρ ἀγυρ λεδῶρ na n-ἀιμριφε Ἰδαλαγ, ἀγυρ
 ἀιρ ἀν τρεαρ λα λειγ μιρε βειμῶ λεδῶρ na n-ἀιμριφε
 n-Ερημονε, ἀγυρ βι γῶς uile mein λιοντα λε λυατῶρ. Ἰσαιο-
 εδῶρ na βυρφοιμῶς ἀμαδ ἀιγ ἀπογλαοῖς: Σεαρεανν νεαδ
 ἀιρ Ἰαβαρτα ἀιγ ιαρεαδ φ ἀεαρτ?

Νιορ φρεδγῶρ ἀον γυτ. Ἰρ ἀνν φιν Ἰσαιο ἀν ἀποἐπιπνε
 ἀμαδ ἀγυρ βι μορῶρφα na n-ἀποφροῖμαδ ὄρμιογτε. Τρια-
 λυιγ φιονν ἀγυρ na φριονφαιδ, ἀιρφρ, ὄλλαινα, ἀγυρ τρε-
 δῶονα ἵν ροβαῖλ λειρ γῶ ὄυνφοβερε. Ἀνοιρ ἀιρ ὄρα λα
 n-ιμτεδῶτα m-βῶαλ ἀννα τεδῶ Τονφρεαδ. 1. ὄρα λα
 Μαριτα ὄεγ φιονν ἀνν ὄυνφοβερε. Νιορ ἐπιπνυιγ φιονν
 ἀνν τιγτίβ φ λακίρφε ευῶαῖλ οἰρ no παργεαδ no ni ταριανγ
 φε λε ἀελε μαοιρ, ἀρνειρε ὄοιρτε νεαῖμαρνεαῖμαδ, οἰρ βαγ-
 ἀιρ φε na φιρῶορφα uαδ μαρλυγῶδ na γῶαλ εδῶον μαίτυγ
 ὄοἵν ὄαναδαν τριαιν ὄῶ n-ἀποδῶορ. βι γευριγυῖλ ἀοιμτε ἀνν
 Ἰλλῶδ ἀγυρ βι Ερημον ουβῶρναδ ἀνν ὄιαγ φιονν. Ἀτα φ
 ἀρην ἀιγ φεαρῶ τῶοβ φῶαρ φε ἀρην Εοδῶο ὄλλμαν β-φῶολα
 ἀγυρ γ-ἀαριφρε φ ἀτῶρ. Ἰῶ γῶ β-φυῖλ φ ἀοῖν μαρβ, ἀτα
 Σφιορῶο β-φιονν βιτῶο.

Ἀν τ-ὄετῶο λεδῶρ. Ἀν κυριγῶο ἀαίρωῖλ. Ριγῶαῖλ
 Σεαῶνα κυγ βαλαῖνε ὄεγ 486 γῶ ὄ-τι 471. R. C. (φευδ

Annala Rígeáda n-Erinnone an. 1. fol. An 62. ouileos
 faoi ainm Seana Ionannaidh agus Annala 5-Cluainmichoir.)

Traé táinig aréruinne n-Ullao air m-bruicéine, moza-
 var Seana mac b-Fionn mic 5-Cairbre, anna miú for Ullao.
 Air tigeáct le na céile do n-aréruinne n-Erinnone air
 Tábarca bi Seana miú Ullao mozaigte 'nna n-aromig ar
 éionn Erinnon. Do éarladh ann trear baalain ve miúail
 Seana, traé bi aréruinne n-Erinnone air Tábarca gur
 brúctuis amad an anrad do éio Fionn ran Úear, bi a
 torman air fuio na talimán. Táinig focal do cluair n-Duac
 mic b-rearmig a póruig vearbriur Seana aig maó: Labair
 Oilliol miú 5-dalen go Duac miú Mumain aig maó: Aca
 Ultonnmaéct agus 5-eintir na b-fearigheáct le Ullao ve b-miú
 rin acaio niúur laiope 'na rinne, biéad cuingrad iorinn,
 biéad an triur maraon. 1. 5-dalen Mumain agus 1-bluádo.
 Anoir éuaró.

An focal uao beul n-Duac go cluair Seana. Mar
 geall go maib aréruinne n-Erinnone air Tábarca, o'innir
 Seana focla n-Duac do éorl miú Ultonnmaéct. Leir rin
 aoubairt: Nuair do bi rog for Erinnon muinuis mo áear
 tom cleácteam 5-comlann aig maó: Cio nac cairruigean
 anoir buó maic ma cuirfeair arimfludh faoi reáct agus go
 minic triú cleairib 5-cogad oir éioimra macair goir agus
 anrad ran Úear. Bi rriomad eagna ann mo áear, aca'n
 neul vo b-miúad anoir ar éionn Erinnon. Biéad éorl

5λακάθ κομάρλε. Ήγυρ έαρ η-οεαρ ρηη άββροκαθ λε Σεαθνα
 βρεορη 5ο η-οεηραιο έοηλ: Ραηραιορα αηη υλτοηηηάετ?
 β-ρεορη 5ο 5-ελαοηραιο έοηλ λε ηαηάο υλλάθ? Ρρεα5αρη
 έοηλ: ηιορη έαη5αοαρη ηα ροελα αη βεηλ Σεαθνα ηηβυρ
 λυαίτε 'ηα βη ηειη έοηλ οαηη5ε. βεηθ έοηλ αηηα5αίθ
 ηαηάο Σεαθνα α5υρ υλλάθ. ηα ραοιλεαο Σεαθνα 5ο οεαρηβ-
 ηειηραιο έοηλ α ροεαλ 5εαλτα οε βηη5 5υρ ρρεα5αρη ρε οο
 οβαη. Κοηηιοηραιο έοηλ υιλε ηυο α 5εαλλ ρε. Αηορη τυρ-
 υη5εαοαρη ηα ερηομηρη α 5-κοηη5λε α5υρ α η-ιοέιοηβηαθ, έαη5-
 αοαρη αηορη υαθ 5ααλεη 5υρ αηυρ υαθ ηυηάηη 5ο υλλάθ
 αη5 κοηη5αρηαθ αηη ελυαρηβ 5-ερηομηεαρη υλλάθ αη5 ηαθ:
 Οαρη βααλ βηθεαθ ηυηοηε οε αοη ηειη αηάηη ερηθ έρηηιοη.
 ηρ υαθ 5ααλεη ηιοεραο βυηταρηοε α5υρ εειη οο ηα ερηομη-
 ρεαρηβ ηαε εμαθθ ουηηη ηα'ρ ηυηάηη, ηο 5ααλεη, ηο
 υλλάθ ηαε β-ρηνλ ηυηο 5ο λευρ ερηομηρη βααλ βυθ αρηοε?
 Έαηηε αη ροεαλ υο 5ο ελυαρη 5εηηηο εεαρηρη έυοαη ριαρη α5-
 υρ ευρη ρεραη ηα ροελα 5αη ηαλλ α5αμηρα βεηηηο α5υρ ευρη
 ηηρη ιαο λε βεηλ τεαέτορηε εηηε 5ο ο-εη 'η ηη5 αηη τεαέ-
 ηιορη Έαβαρηά, ορη βη ηε αη ερηάε ρηη αηη Ουηρθερηε. Αρη
 τεαέε οο'η ηη5 5ο υλλάθ ο'ηηρηρ οο 5ηιοηάρηά ηα 5-ερηομη-
 ρεαρη α5υρ ρρεα5αρη Σεαθνα: Έη5 λε ηα ερηομηρη αη τεη5ηε
 οο ευρη αρη λαραθ, αέε ηιορη ρεορη λεο οο ηυέαθ εα ριορ
 α5αο α5υρ αη5αμηρα κοηη ηαίε εηθ 5ο λαβηαοαρη οε ρο5 α5υρ
 ρηοέεαηε αεα α ηηαηεα αρη οο5αθ?

ηη βεηραιο ρηιοηραιοε ηο ηαίε ερηεαέε οοηβ ρεαρηαιο
 τεα5εαρη5 ηα η-ολλαη ηηβυρ οηρη οο ελοη υλλάθ 'ηα αηη-

φιορ να ζ-επιμπεσαι? Το βι τρεαβλοιο αιρ μειν Σεαona οηρ
 ταιτνυζ γε αν ροζ, β-πειοηρ ζο ρανραo Ερημον ραοι ριοτ-
 εαινε μαναc μιοζνιοη αν Μυρεοαιζ. Ουo Μυρεοαc μαc
 Δοοα μηc Νυαιo ροημε ρεο Δρομυζ. Ουo μαc μιοcομαιρλεαc
 e, ραντυζ γε ολε Δζυρ ρυλρλεαo. Ταρηνυζ γε υιλε τηρ-
 μον να η-ολιζε. Μευουζ Δ ομοcμειν. βι Δ ρεαρζ μαρ
 ρυε ρλειβε ζαρβ, βοηβεαρρυζ. Το βι Δ τρυε μαρ λαραρ
 τεηνε. Μοη εαινηc ceo αηνα ητηνη, ηο αηνα ημειν, ηο αηνα
 Δ εραιοε ηαρ εραιοcνυζ Δ λαηη, Δζυρ ηιβυρ cητε μα ηυο-
 ζηαηα, μηλτεαc, ριορμεαoτε το cοηρ ηο το ρριοραo ουηνε.
 Ριζηε αν ρεαλλτοηρ ρεο ηοεηε ηαc ηαιβ Δ ραηηαι ηοημε
 Δραιοη οευητα αηη Ερημον. Σεαo ζο οειηηηη λειεηοε ηαρ
 cομειηηυζ ζυρ ρεοηηρ Δ οευηαo, οηρ ηοηρ λαβαηη ζλαηρριοραo.
 Εοcαηο οε λειεηοε αηη ρεηοεταηβ τηρεαcο να η-ολιζε.

Ερηνυζ αν Μυρεοαc εαρτ αηνα ειομειολλ cατα η-
 οζαηαc το ηηλ ρε ιαο αηη cολη Δζυρ ητηνη, ηοηρ ζλαc ρε
 ρζηε ηυζ ζο ηαιβεαοαρ ραλαιζ, μαρλυητε, ορρυαηηαι, μαρ-
 βαιζ, μαρ ρηη ραραοαρ αηνα ειομειολλ cοηηιοηοη cιοηταc
 ηεηο λαηηηιοημεαc cορταρρυζ λε ζαc αηηηαη Δ οραιορριοραo
 το οευηαo! Αηηρ να λαεηε ρεο εαινηc Μυρεοαc ζο βοεαη-
 αιβ Σιορηα Δ οεαρηβραεαρ ζο cυηηζεαλλραο ρε e ρειη αηνα
 εατα, Δζυρ βι Ραοιηc μαc β-ραιλ cηρρη ηβoηηοηαζ λε Σιορηα.
 Cυηηυζ Σιορηα cοηηαo λε Μυρεοαc Δ οεαρηβραεαρ ταβαηηc
 cοηηηηηε το ζο ρηραιο ρε αιρ αιρ ζο ρηηζε να cειηc, Δζυρ
 μαρ λεαη Σιορηα e ροζευη ουβαηηc. Μυρεοαc: Οηοεαo τε-
 αηηα να cαριοε αηνα εορτ αετ αηηαη αηη cλυαρτεαητ αηη.

te tairrouigeap an tairmeapragad. Ma tiorraio Siorna la a ceint go boṭanaib a ṭearbhratar, aḡur ann rin ar ioriol oo labair a rmuainte leir? Aēt nior tuidairt re ruo air bit le Raolc, aḡur imēig Siorna tar an cuiread go o-ti boṭanaib Muireadig aḡur ann ōiaḡ rin mi aṃain tairuig focal oo beit rcaruigēte 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 tiuntugad e ara ṭroēflige.

Bi Raolc a comnuide leurrmuainead air aighe fealtad mioialad Muireadig. Mar an ceutna bi cuingrad caradair ior Siorna aḡur Raolc. De bhuḡ rin nior feoir leir tēabmeinead aoir Siorna. Cruinnuis Raolc caṭa n-ogand aḡur tuidairt leo: Ni b-fuil loig Siorna tēarbhatar 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 tēig liom fuileant fuiread nibur fuioe ann reo. Aēt fheḡair na oḡlaig: Ait air bit raēraora raērad muioe leat. Le na linn rin imēigeatar air aḡaid aḡur air tēgead tōib roḡur oo boṭanaib Muireadig connairceatar fear aḡur fiauis de rceul de roclaid a rit de Siorna aḡur air feuchint o'n fear uine o'a tērad fein amearḡ caṭa Raolc bi riao aig roḡḡmad a ceile aḡur comḡair re anna claur: Ce b-fuil Siorna? Fheḡair an fear oo: A mic Uirionas ceitre laete uad join cuatō

Murpodac aig iarzoimeadac air uirgub na talman do'n iartri,
 eirt le mo foelaib, oir ni fanfao fad uompfa iar mo n-
 inrte. Feudra toun Murpodais teio air do aghio nuig zo
 o-tioefara zo rruetan uirge na tairnuig ac tiantuig do
 tuait agur riubail air aghio nuig zo o-tioefara zo rru-
 etan tairnuig agur riubail air a dearbhuaid, nuig zo o-
 tioefara zo coran uul do tuait leann an coran tri ceuo
 coirceim, annran aic uo ciofiora farac rceite uiohara vlu-
 ite le na ceile annor zo raoilrao zur emocnuig an coran,
 ac ni fead ann iombior na rceite, ma carfeair na cmaoib
 air don taoib zeibraio tu beul na cuairc anna luidear
 Siorna. Uadl agur buaid leat, ma fanfaim nibur fuioe
 o'iofainn zo uair.

O'innir an oglaoc foela a cara do Raoile aig loigao
 an bealleac artaec agur leaneadar an uile caea zo o-ti
 beul na claire agur cuaid Raoile artaec agur fuair fe
 coln Siorna marb agur toigeadar amac e. Ann rin ceair-
 eadar na oglaig uirlannta agur iomcuireadar a meudcan
 a m-baile leo zo o-talam a comnuioe. Uuo moir an rog-
 caraoid uoimead a leanuig luic iomcuirte, oir do bi Siorn-
 na uilir muirneac do emioe clion na talman. Com luac
 zur cuailuig Murpodac an ruo a tarlad, o'fill fe z'a toun
 rein, agur o'imtig an fear inrte rceul uad aic zo tappuig,
 oir taime moheagla air. Monuig Murpodac uair Uadl, Re,
 agur Tairnarac, zo bairraio fe uolcior de Raoile, aig bag-
 rad zo ionnuig re air a meuraib, a coraib, agur air a

τεὰς ριαύταν αιη αυτάς ζο τὰδαρηά, αζυρ αιη τιζεαότ αρτ-
 εαό όο ανηραν αροφεομηαό ζλαό ρε α η-αιτ αμεαρζ ρηιοη-
 ραιβ ζααλεη. Αζυρ ο'ειμηζ αεαηφεαρ ιβοηροαζ αιη ηαό:
 Δόμηυζιμ οο μοη ρλαίτιβ ηα η-αροόρηυνηηε ρεο αζυρ ριαρη-
 υιζιμ υατάιβ αν αιηη ηο υλιρτεαηαό ζο ρυιόεραο ηεαο ηρηαό
 λε ρυιλ ριοηζολα α όεαβηαάταη. αμεαρζ ρηιοηρηαιβ α ρηιοότ?
 Ο'ειμηζ αροηιζ αιζ ρρηεαζηαό. Α αόμηφλαίτε ριοηόαοιμηε 'ηη
 ηαόαιρηό ηα υλιζε ηι β-ρυιλ αοηηεαό αιοηταό ηυιζ ζο ζρηυό-
 υιζτεαρ ροαλα ηα ααρηοηε 'ηηαηαζαίό. β-ρηιοηηη ζο ο-αιυηαι-
 ζεαηη αμαό αν ααρηοηο ηρηευζαό έταη ερηεαότ λε ριαόηυηρη.
 Ηι β-ρυιλ αν αιηη αρηαηαζαίό ηυρηεοαό αρηυάιζτε ζο ροιλ,
 οε ηρηζ ρηη ηα ροιλραο ραιλ ζο ροηοεαό.

Ηυιζ ζο ζ-αιυηηαιη αν αιη? Αζυρ οο βι ηαηη ρηη.
 Αηη ρηη ο'ειμηζ αν τ-αροβρηέταη αιζ ηαό: Αιηβαηηεαο
 ηυρηεοαό αν ρεαρηόλιζε α ρρηεαζηοαο αιη α ροη αζυρ αν
 οηοηζ α έαιηρηαηο ριαόηυηρη αιη αν αιηη? Δέτ ηιοηη ρρηεαζαιη
 ηυρηεοαό αοηη ροαλ αιυηαιυιζ ρε α ρυιλε έαρη αιη αν τ-
 αροόρηυνηηε ριαη αζυρ αηοηη έαλλ αζυρ αηυαη, αηοηη ζο
 ηιοαεαοεαό αηοηη ζο βοηηβ. Αηηη ηηηλαβαιη ηηηρηαιη ηα ροαλα
 αευσηα αη αρηο. Δέτ ηιοηη ρυαηηαιλ ηυρηεοαό α βευλ. Αηη-
 ρηηη ο'ειμηζ αροηιζ αιζ ηαό: βηιό ο'υαλαό αιη αν αροβρηέ-
 ταηη ζο η-βηιό ηυρηεοαό αηηηα ρεαρηαό αηηηα η-αιτ τηαέ
 αιόαρηα λε ρρηεαζηαό αν οαηα ρεαότ. Αζυρ έυαίό αν τ-
 αροόρηυνηηε αμαό αζυρ οηυηοτεαηη μοηόηυηρηα ηα η-αροφεομηαό.

Αεηλαβηαοαηη οαηη αλεαόταηη μοηηφηηη ο-Αεαόμοηη αζυρ
 μοηόμοηηαό ηα η-Αεαότηα αιη ηιοηη τὰδαρηά. Έταη όειη ηα

ναοι λαετὲ το ριυθε ἴη τ-αρσὸρμιννε αν ὡαμα ρεαδτ, αζυρ βι
 Μυρεσάδ αννα η-αιτ, μαρ αν σευθνα βι ανηη Ραοιτε ζλα-
 οιότε ανη ριαδὸνυρε εαιηι Ραοιτε α ροδαιρ αζυρ το ρεαρ
 ρε ανη ελυαρτεαντ Μυρεσαιζ αζυρ να η-αρσὸρμιννε, αιζ
 αρουζαδ α ὕεαρ λαη μιονυιζ ρε ὡαρ ὅααλ, Re, αζυρ Ταρ-
 ρηαρὲ, αιζ ζλαοιὲ αιη ρριομασ Σιορνα αουδαιρτ: Δον λα
 αηαιη ανη μο ριυθε ὡοη λε Σιορνα αννα βοε εαιηι ζυρ
 Μυρεσάδ ανη, ὡἰονηρμυθε Σιορνα ὡο αιηρ μιολεαν αιη
 Μυρεσάδ α ὕεαρβραταρ μαρ ζεαλλ αιη α ὅρσδβεατα. Ὁ
 λαρ Μυρεσάδ ζο ρεαρζαδ αιζ ραδ: Ὁυδ β-ρεαρρ μα τιοσ-
 ρασ Σιορνα ζο μο αιτ εοηηηυθε ζυρ αρ ιορτολ ὡο ρεαρ
 εοηαιρλε, βι ρεαρζ αιη ὡε βρυζ ζυρ λαβαιρ Σιορνα ανη
 ελυαρτεαντ Ραοιτε. Ρηεαζαιρ Σιορνα ὡο: Ραερασρα ευζασ
 μο ὕεαρβραταρ, ανη ρηη εαρ ρεαλ εαιηι ροαλ ζο ὡ-ελαηη
 ἴβδῆρναζ: Ηι β-ρμυλ Σιορνα ανη αιτ αιη βιε λε ραζαιλ.
 Κοηηηυιζ Ραοιτε αιη ροελα Σιορνα αζυρ ρεαρζ.

Μυρεσαιζ αιη αν τ-αδδβαρ ερμινηυιζ ρε λε εειλε εατα
 αζυρ ερμυλλυιζ ρε ζο βοεαναιβ Μυρεσαιζ αζυρ αιη εαρδ
 λε ζηεατοζλαοὲ μο εαταρα λε ρεαρ τρεαδμυηιηιηεαδ, εειλα-
 βραταρ λε να εειλε αζυρ ὡἰηη ὡο αν αιτ αννα ραιβ Σιορνα
 λε ραζαιλ. Ὁ βι αν τ-οζλαοὲ Καμοιτο α η-αιηηη, αιζ ταιρ-
 βαιητ αν βεαλλαδ ὡηηη ηυιζ ζο ρεαρμυιζ Ραοιτε αιζ η-βευλ
 να η-υαεδδαιρ αζυρ αιη ὡυλ αρτεαδ ὡο ρυαιρ ρε Σιορνα α
 εαραδ, ὡἰομειηεαμαρ εολη Σιορνα ζα ελαηη ὡυιτεε. ηρ
 ανη ρηη ρυζηε ηυιτο α εαρηη. Ὁεἰδ εαραδ ζ-Καμοιτο αιζ
 ηηρηη αν αιητο ειλε. Δουδαιρτ αν αρσδβρειτεαηη: Ερμυτο ηρ

φρεαζρεανν Μυρεοδὸς το φοκλαῖβ Ραοιτ? Νιορ φρεαζαιρ
 Μυρεοδὸς φοκαλ. Το βι ζυρ δινν m-θραιο γλαοιόγτε. Αζυρ
 έαιμιο θραιο αρτεαδ̄ α φοδαιρ να n-αρθόρμιννε το ζοιρ γε
 θαδλ μαρ ριαδ̄ννιρε το φοκλαῖβ α θειλ διγ ραδ̄: Ιφ μιρε
 θραιο υαδ̄ τρεαδ̄ γ-Cluam̄θεαρ τρεορμυγ̄ ρυηρηον Μυρεοδαιγ̄
 με αιρ τυαιμαρσαῖλ μαρ αμυρ ζνεατ̄ρεαρ γ-comlann an
 ρμιοηρα. Αζυρ ιρ ιομοα ρυο α ρυγ̄νε με ανν το μο θεαρ-
 ζναιρε ρειν. Δέτ δέηνυγ̄.

Αρορμυγ̄ το Μειρηται: Αββαιρ λειρ an τ-ογλαοδ̄ βοδ̄τ
 ρεο: φοιλ, φοιλ ni οητ ρειν δέτ θε Μυρεοδὸς αταιρ γλαο-
 ιόγτε le ριαδ̄ννιρε το έαδαιρτ. Αηηρην ουδαιρτ θραιο: Λα
 n-αον βι Μυρεοδὸς αννα βοδ̄ αζυρ Σιορηνα ανοιρ μαρβ̄ λειρ,
 αζυρ υαρ com̄αρτα ειγιν α βι αζαινν: Com̄ λυαιε ζυρ ιονη-
 ρυιόραιο Μυρεοδὸς το λαδαιρ ζο ζαιγ̄ υέθαραδ̄ λειρ α θεαρ-
 θραταρ̄ιρ έανζαμαρ τρη ρηρ αζυρ με ρειν αρτεαδ̄ ραν βοτ,
 δέηνυγ̄ Μυρεοδὸς ουινν το ραίργ̄ ρηυαιό-cuinḡ αιρ κοραῖβ̄
 αζυρ λαμ̄αιβ̄ αζυρ ιαο le na έειλε ζο ανθεαδ̄τ, αζυρ ο'α
 ιομέυηρ ζο ο-τι 'η ευαιρ α αιέηνυγ̄ μυρο ζο μαιε αζυρ com̄-
 lionam̄αρ δέηε Μυρεοδαιγ̄. Ιαρ ρην ριαρρηυγ̄ με θε Μυρεοδὸς:
 Cαο α έοιγεαρ βιαδ̄ αζυρ υιέ ζο ο-τι'η υέδαιρε? Δέτ φρε-
 αζαιρ ρε: Cρηυο ιρ λεατρα ρην α ηιuc να ορηυιρε! Το βι
 με φορηφαιρε ζαν ρυηρεαδ̄ δέτ νιορ connαιρ̄c με νεαδ̄ αιρ βιέ
 ουλ an θεαλλεαδ̄ υο, αιρ an ο-τρεαρ λα έυαιό με αρ ιορηολ
 ζο m-beul na αιρε le εαγλα μαρβαδ̄ διγ ιομέυηρ beυgan
 m-βιαδ̄ αζυρ υιέ.

Αζυρ γλαοιό με αιρ δινν Σιορηνα αζυρ νιορ έυαιλυγ̄

me 22 αονζυε αις φρεαζαιρτ υιμε ριν ευαιό με αρτεαδ, αζυρ
 ρυαιρ με Σιορνα ρεπομπα μαρβ. Ριε με ζο ταρρuiζ αρ αν
 αιε αζυρ ραιιλ με ναδ λαβροεαο οε'ν εαριλαό υεβαραδ το
 αονηεαδ υαδ'η εαζλα βι ορη Δετ κομ λυαιε ζυρ εαιηιε αν
 αατα η-οζαιε ραιι αεανηαιρ Ραιιιτ αις ευαιρτυζαδ ανηόιαζ
 Σιορνα ηιορ ρευο τομ δετ ηρηη υοιβ αν ιορηυιλ α εαριλαό
 οο. Μαρ αν αευοηα τρεορηιζ α εοιρρειμεαδαδα ζο ο-τι η-
 βευλ να υεδαιρε αηηα ραιιβ Σιορνα αηηα λυιθε μαρβ ατα
 μο εορ ηιβυρ μυζα 'να ειζ λιοη ιομειυιρ! Αζυρ αουβαιρτ
 Μειρταρ αν αροβρειεαηη: Αρευο φρεαζρεανη αν Μυρεοαδ
 το ροελαιβ η-θρηαιο? Αζυρ Μυρεοαδ ρορ αηηα ρυιθε, οηη
 ηη ραιιβ α ραιε ηεαρ αιζε αιρ αν τ-αροερηιηηε ο'ειρηζ αηηα
 ρεαρεαδ, αουβαιρτ: Ααο φρεαζροεαο ρρηοηρα η-ιολαιρ ο'α
 ζηεαεηηαμαοαιβ? Αρευο οειρεανη Ραιιιτ ααρηαδ Σιορνα ζυρ
 ρεαλληαηαο Μυρεοαιζ, δετ ροελα ζ-Αμοιοε? Ηιορ ευαιιυιζ
 ηηρε ζο η-ουβαιρτ Αμοιοι ρεαδ εαδον θρηαιο ε ρειη ζυρ
 ουηηαρηβ με Σιορνα? Τοηηηεαρζ Σιορνα ηηρε ζαν ραδ αζυρ
 βι ρεαρζ ορη, ρυο ε θυρ ζ-ααρ? Δετ αρευο μα ραιιλ με
 το αυηηζυζαδ εραη υαδ οευηαδ ααρηοη βευγεαζηαδ, ζο οε-
 αρηεα ανη αλυαρτεαντ μο ηαηαο ρεαλλεαδ. υιμε το ευη
 με υαλαδ βευζ οε τρεαβλοιο αιρ? Αουβαιρτ με leo: Ζειβ
 ε αζυρ τοιζ αρ μο ηαδαιηε ε ζο ο-τι'η αιρε οηη ραρηιζε-
 ανη ρε με λειρ α εοηαηηε ιομηαοτε. Ηη ραιιλ με ζο η-
 ραζραο ανη ε. Ο'ευζ Σιορνα οε θυηζ ζυρ ηηζηε μο ρηη
 αιηρηορηαιζ ηιβυρ μυζα 'να αεηηυιζ ηηρε Μυρεοαδ ρρηοηρα
 η-ιολαιρ υοιβ. Συο φρεαζαιρ Μυρεοαιζ οαοιβ. Αουβαιρτ αν

αποβρεῖται: Ἐυαλεῶναι φιδόνιρε Ραοιτ ἄγυρ ἕραιο
 ἄγυρ φρεῶνθό Μυρεοαῖς, κρευο ἱρ ἕρην ὀ-τοῖλ? Ἀ λειζφειρ
 ποελα κρεῶτο να η-ολιζε? Ἀετ ὄφαν ἄν ἀποῦνιννε ἄννα
 φιδόε ἄγυρ ἄννα τορτ.

Ἄγυρ ὄειμιζ ἄν Μυρεοαῖς λε τουλ ἄμας φαορ, κρεῶ ἄ-
 υῦαιρε ἀρομιζ: Ἡ φεῶ να λειζ ἄν Μυρεοαῖς φαορ ἀρ φεο
 ζο φοῖλ. Κρευο ἱρ φιν μυνῶς κρινουῖς να φιδόνιριθε ἀρ
 κοῦναι ἄν κλυαρτιζ: Ἐρην ὀνῆμαρῖθ Μυρεοαῖς Σιορνα? Ἄννε
 ναῖ ἕ-φουλ κειρτ εἰλε ἄνν ἕρην ἕ-φοῦαιρ? Ἄννε ναῖ κρινζε-
 ἄλλουῖς ἄν Μυρεοαῖς Σιορνα ἄγυρ ὀο κριν ζειῦτε ἄνν ὑῦῶαιρε
 μαρ ζειῦθον φυο κρινταῖς νεῦθόλιρτεῶναῖς ὀο καῖ ἄετ ἄν
 ἕρῖταιῖθ ἄμῶν ἕρην ὀειρ λειζεῶς κρινφοκαλ ὀλιζε ὀαρ κριν-
 μορ? Ὀφῶς ἄν Μυρεοαῖς Σιορνα φῶν ὑῦῶαιρε φῖν φῶοι κριν
 ἄγυρ λαῖκρινζ νουῖς ζο φυῶιρτεῶρ μαρῖθ? Ἄννε ναῖ κρινοιο
 φῖν ζο ὀεαρῖῦῶ? Κρευο μα φυῶρφινζεῶν ἄν ἀποβρεῖταιῖθ
 ἄ ἕρῶμῶνιλ ὀε'η ἀποῦνιννε ἄρ ἄν κριν φεο? Ἄνφῖν ἄου-
 ἕαιρε Μειρταρ: Ἐυαλεῶναι ποελα Ραοιτ ἄγυρ ἕραιο? Ἄν
 λειζφειρ κρινφοκαλ ἄρ κρεῶτο να η-ολιζε? Τοιζεῶοαρ υἱε
 ἄ ὀεαρ λαῖ ἄετ ἄμῶν Οἰλλιολ φῖς Ἐῶλεν. ἕρ κρινφοκαλ
 να η-ολιζε λειζτε. Ἄγυρ ἄετνιζ ἀρομιζ: Κοῖκριντεῶρ φοκαλ
 να η-ολιζε. ὀε ἕρην φῖν τοιζεῶοαρ ἄν Μυρεοαῖς ἄμας
 ζειῦτε φῶοι κρινφῶνζ ἄγυρ λαῖκρινζ ἄγυρ ἄν ὀρ λε να
 κειλε μαρ ἕρην Σιορνα ἄγυρ ὀρῖντεῶοαρ φυῶρ ε ἄνν ζειῦθον
 ὀ-τεῶκῖμορ Ἐῶαρῖῦῶ. Ἄνορ ἕρηνζοῶρ ἱομοῶ ὀε φῖοετ ἱμῖν-
 κριν Μυρεοαῖς ζο ὀ-κῖ'η ἀρομιζ ζῶ φῶῶ: φοῖλ Ο ἄ ἀρομιζ!
 φοῖλ μα'ρ ὀο ἕοῖλ ε, να λειζ λορζ να κρινε ἄγυρ να κρινε

ρεο αιρ αν ρηιονρα Μυρεοαδ? Δετ ρηεζαιρ Σεοηα νοιβ :
 βυο ιονζανταδ ζο η-οεαρβμειναδαρ κοη λυαιτ ζαρββαρ υτ-
 βαραδα ρυαλλανζ Σιορνα ανν βυρ υ-οεαρζηαδ τηυαιζ υο
 Μυρεοαδ? Ηι β-φυιλ τηυοαση να η-Ερημονε ηο ηο βεαδα
 ρειη ηιβυρ υιρρε υοη ιοηα ροαλα να η-ολιζε. Μα βυο ε
 ηο ηιαδρα α υειηραο ηαη ηιζηε Μυρεοαδ, ααιτραυ ρε αν
 υιολεοιορ υο ιοδ. Αηηε ηαδ εηυζ αν αλυαρτιζ αζυρ αν ηρειτ-
 εαη αν ροαλ? Ουευο κοη υαηα λε ααιη να υλιζε υο τοηη-
 ηεαρζαδ? Ηι τεαηζα Σεοηα ζο αηηε. Ηι ραζαοαρ Μυρε-
 οαδ ραν ζειβαση ζηεαδαδ δετ ανηορ ζο κοηλιοηρεαρ ηεαδτ
 να η-ολιζε ζο υ-τι'η ζιοτα ιρ λυζα, τολλαοαρ υεδαηρ αν
 υετ Ταβαρηα υαδ'η ιαρηηρ υε'η αηοδ αζυρ λεαζαοαρ Μυρε-
 οαδ ζειβτε ανη ηαη ηιζηε ρεραη λε Σιορνα ζαν βιαδ ζαν
 υιτ, δετ ηιορ βααοαη α εαβαηητ. Αηρ αν υαηα λα υευζ
 αιρ ριθε τηαδ υ'ηηεηζ Μυρεοαδ ραοη, αηυηηυηζ ρλυαζηοηρ
 τηοηιολη αν ααιρε, οηρ υο βι υαιρ αν ηεαυοηη λαε, αζυρ
 εαιηη αατα υ'α αηυηεαδταιβ αηιζε, αιρ τηζεαδτ αηαδ υο ηητ
 ρε τηυδ ρλυαζ να υαοηηεαδ ηαη ηηεαηηη ραολευ τηυδ ραιηε
 να ρειλζοηηεαδ αζυρ αηζ λειηηηυζαδ αιρ α η-εαδ, ηηεηζ λειρ
 ζ'α εαλαηη υηηεε. Αζυρ βι'η αηυδρηνηηηε ρορ αηηα ρηυηε,
 αζυρ.

Ουβαηητ αηοηηζ: Ηι β-φυιλ ροαλα τηεαδτ να η-ολιζε
 ρορ α ραιτ ανη αηηρ υηηηε α αηηηεαρ ραδ η-βαηρ λε υηοδ-
 ηειη, ρευερα αν Μυρεοαδ ρορ βεο? Ουευο ηα αηηηεαηη
 ηεαδ υηηηε αηηηη βαρ λε υηοδηηειηη ζο β-ρυλλανζραο ρε ρειη
 βαρ αν ζλειρ αεηηα? Ουβηαοαρ υηε: Σεαδ, βηυεαδ,

biðeað. Aður oo bi na focla rþriodta ari tpeaðo na ðliže. 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 leaž Kaoilt a eapioo ar comair Oilliol miž žaa-len aét opioioiž Oilliol a řiule o'a žnioim ađur mar rin euz miřneac oo. Ari epioönužao leižtear tpeaðo na n-ðliže ađur leaðair na n-aimřipe n-epiione, ađur euaio an apocřuinne žo talam a eomniro. Tpaé eainic Seaðna žo n-Ullað, žlaioð re apocřuinne n-Ullað žo m-břuičetine, ađur bi focla rþriodta ari tpeaðo ðliže n-Ullað žo oimic litcip le litcip mar ari tpeaðo ðliže n-epiione, oar cuir an te marbeap ouine eile le opocřeim. Ir anřan řeaét reo, o'eiriž Seaðna miž Ullað ar comair an t-apocřuinne ađur aoubairt: Tpaé eirižear ar t-řluaz armižleurt a maac eum cožao žlaioðte uao řož a eižteao ađur uao teincib a eřeibe žo o-ti baožal ađur iořgul oo eabairt comairé oo na řeanoaoimib, na mnaið, na břoiņgeallaib ađur na paiprib n-Ullað, řaioim zur coiri žob-řuižeo žac žneat-žairce a imčižear le comlann a luacřaočari, oir oar ðliže n-Ullað ni beřeann an žair aon eain no epeac uao'n ead? Oe břiž rin řeapoa epioo ma iočřao an luét řanta am-baile arteac žo cipolan mižeaéta n-Ullað pion eigiñ o'a ebaeét žac baalain, annor žo m-beio Ullað a řaié ulmiižte ann aimřip an řoiz annažaið břiučtužao cožao. Ađur oubairt apocřuinne n-Ullað: Seao, biðeao mar rin, aét

οαρ τυρμωρ ταναρτεαδ φαρσα. Ανοιρ έυατό τορμαν αζυρ
 βορβγλεο σοζαδ αιρ φυτο Ερημονε, βι ζααλεν κομνεαρτυζαδ
 ι φειν λε ρλυαζ Μυμδαιν ειδ τραδτ νι μαδ κομνοεαδτα ν-
 Ουαδ α πορμιζ Ιβεριαδ ινζειν β-φιονν οεαρβριυρ Σεαονα
 ανν κομλυατοοιρ λειρ αν μζ.

Αζυρ μαρ αν σευονα νι μαδ κομλαντα Ιβορποναζ, νο
 μευδσεαν ζ-Сυμαρ αιζ κυοευεδταν λε Οιλλιολ μζ ζααλεν.
 Οο ειυρ Σεαονα τεαδτορνεαδτ ζο μζ ν-υλλτονμαδτ, ζο ο-
 τιοεφαδ κυιζε ζο Ουνρφοβερκε, αζυρ εαινικ Τορλ μζ ν-υλλ-
 τοννμαδτ, αζυρ εελεαδβραοαρ κυινζμαδ βεαδτα αζυρ βαιρ λε
 να εελε. Αιρ ν-ιμτεαδτ αν-βαλε οο Τορλ μζ ν-υλλτοννμαδτ
 βροννμιζ Σεαονα οο να οα ειδ. Ζαοιτ αζυρ Σειοτ, αζυρ
 εειτρε μαομα αλ οο ζειν Σεαβαδ υαδ ματαρ λυαδμαρ, αζυρ
 ο'ριλ Τορλ ζ'α μζγεαδτα φειν. Οο ζλαοιδ Σεαονα Cieri
 αζυρ ρριονφαιθε αζυρ μαιτε ν-υλλαδ κυιζε αζυρ ουδαρτε
 leo: Α τρευνλαοιζ ελυινιμφα βορβζυε αζυρ ανφαδ σοζαδ
 αιζ φειοεαδ, υιμε ερυιννμιζιδ κομλαντα να ν-αρμρλυαζ αιρ
 φαοβαρ. Αζυρ τριαλιζ Σεαονα ζο ο-Τεαδμορ Έαδαρτα. Αν
 τραδ σευονα βι Οιλλιολ ανν Μυμδαιν, αζυρ ζλαοιδ Ουαδ
 ρριονφαιθε αζυρ μαιτε να ταλιμαν λε να εελε ανν ιμλεαδ.
 Αδτ ειυρ Ουαδ οεαρβριαδαρ ελεαμνεαφα Σεαονα τεαδτορνεαδτ
 ζο Αρπομιζ ανν Τεαδμορ αιζ μαδ: Ατα αν φαολεον αζυρ
 μαεειρε αμμιζ φυτο αν ταλιμαν ατα φαοβαρ αιρ α ρταρριαδ-
 ιαλαιβ, ατα'ν κυδαρ οεατεαδ βαν οορταδ αρ α βεул. Έυζαο
 αν λειρρ'εμορ! Βιθεαδ αν αρτομδαορ αιζ φαιρε α ερευοα.
 Οο ειυρ αρπομιζ λιττιρ ν-Ουαδ ζο Cieri α μαε λειρ α φοελα

ἀνῆορ, ἄγυρ κρηδέλαν εὐοαίλ. ἄγυρ ἀπὶ τερρῆνυζαὸ ἀπ
 Σεανάμῃν τοῖβ φίλεσθαρ να φορῆταιμῶε ἀπ ἀπ γο οβαν ἀγ
 μαὸ: φευὸ ἀτα ἀρῆμῆλυαζ ἄλλὰὸ ἀπ λαῖν! ἀνοῖρ βὶ ρε
 οειρεαὸ λαε, ἄγυρ ὑλῆμῆνυζεσθαρ Cier ἄγυρ Ἷτορλ ἄ ἐοῖμῆλυαζ
 ἀρῆμῆλυαζ le linn na ῖμαρὰ. Λαρῆμαῖμαρὰ ορῆουοῖζ·να οα
 ἀρῆμῆλυαζ ραοὶ leit ἄ ἐεῖλε ἀπ ρεοῖμαζ μορὶ ἄ λυῖθεαρ le
 ελαον γο ο-τι βρῆαδὸ na Σεανάμῆνε, βὶ ἀρῆμῆλυαζ Μῆμῆμῆν
 ραοὶ Δονζαῖρ, Ἷδαλεν ραοὶ Μῆρῆσὰδ, βὶ Cier μαε Σεοῖνα
 ἀρ ἐῖονη ἀρῆμῆλυαζ ἄλλὰὸ ἄγυρ Ἷτορλ le Ἷζαῖρῆβ ἄλτοῖνῆμαδὲ,
 ἀετ πὶ ραῖβ ἀρομῆζ Ἐρῆμῆνε ἀπ λαῖαρ. ἀπ λα ρῖν βυὸ
 ὑῖθεαρὰ ἀπ ἰοῖγῆλ ραῖνῆζ ἀρῆμῆλυαζ Μῆμῆμῆν. Οἱρ ἰρ εῖζῖν
 οο ἰοῖμῆμῆν ἀπ Μῆρῆσὰδ ἀπ εεοο ραδῆρ, νῆιζ γο βρῆμῆρ ἄ
 ἀρῆμῆλυαζ, ἄγυρ ο'ῖμῆνυζεσθαρ ἀπ εὐλ Ἷαν φίλεαὸ. Cio ῖεαρ-
 νῆζ ῆλυαζ Μῆμῆμῆν γο n-ὑῖθεμῆν ἀνναζαῖο ραοβαρ μαρβὰδ
 na εαῖα ἄγυρ ἀνναζαῖο τοῖεβῆμ Ἷαδὰ ραδῆρ νῆιζ γο τὰλ-
 ἀῖν ρῆμῆταν le ρῆλ, ἐῖοῖμῆλλ μαεῖον λαε οο βρῆμῆνυζεσ-
 θαρ le τρῆαρῆνυζαὸ ἀπ Σεανάμῆν, ἄγυρ ἀπ ρῖον ναρ Ἷλαδ
 ἀπ τὰλαῖν le ελεσθεαῖν, ρῆζ νῆρζε na ἀῖνε le βαῖνυζαὸ
 ἀγ ροῖνυζαὸ εολna οοαῖρεαῖνῆε, λαοῖμα, λονρὰδ λῆρῆεδῆγλαν
 le βορῆ ἀρῆμῆτ μαρ ρεαβῆεαρ ρῆλεαδ ῆβρορῆαδ. ἀρῆμῆνυζ
 Cier ἄ βοῖαῖνα ἀπ ἀπ μαζ ἄγυρ ο'ῖαν ρε ἀπ le Ἷτορλ
 ἀπ εεαν ναοὶ λαεῖεαὸ, ἀπ ρῖν Ἷλυαρῆνυζ ρε leit ἄ λαν
 ῆλυαζ γο ο-Teαῖμῆν Ἷθαβῆτα. ἄγυρ τῆαδ ῖεαρῆνυζ ἀρῆμῆλυαζ.

Solῆρῆγλαν ἄλλὰὸ ὑλῆμῆνυζῆε οαρ ορῆουζαὸ εαῖα ἀπ Ἷθαβῆ-
 τα, Ἷαῖα Ἷλῆννε ρρῆαρῆσῆλ ἀπ Ἷαδ ερῆ λῆνν no ρεῖατα, βυὸ
 αοῖβῖν ὑῖθεμῆν ἀπ ραδῆμῆ! Ο'ῖνῆρ Cier ο'ἄ ἀῖαρ Σεοῖνα

uile muo mar a'charlaó. Iar rin t'angadóar riu, cináda a'gurr
 g-comhlann go n-áirimís, a'gurr oudbairt Uon ceanfean b-Mir:
 Maireann áirimís ánhreo amearg luét fealcaó a'is a b-fuil
 fuadó marb'caó ánnagáió áirimís iarruigeann na cin g-com-
 lann ceao le uaingnuáó ma'ca ánnor go m-beió an árm-
 fluaó ánnáice le t'ábar'ca? F'neagair Seona: A árimáice
 n-ulláó buid'cior oo bui u-tear'gnaó, áct oo foclaib ni
 tíg liom áct f'neagáó: Ni f'eaó! Com luac gur nar tíg
 le gairm áirimís cuinguis go ceimeac a u'gáarair ir ánam
 go crio'cnuig'cear a m'gail! Ánoir oo áuir áirimís teac'toir-
 eac't oo Oilliol m'g Saalen, a'gurr Uuac m'g Mu'áain a'is
 maó: Tab'raio Oilliol a'gurr Uuac f'neagáó ánn árofeom-
 maó u-teac'toir t'ábar'ca cao áóbar áuáió árm'fluaó a m'g-
 eac'ta tar uir'gib na Seanáinne ánon? F'neagair Oilliol oo
 árim'g: Buid'caó Mu'neac a'is f'neagáó.

Áct reo f'neagáó n-Uuac oo foclaib árim'g: "Ma
 fuair an Uanaan am le ueunaó caroit, gla'cao mar an
 ceuna trac le cumailt a gointe!" Táinic Oilliol go u-
 Teac'toir r'arumail áct ceal'geac a'is cuir an milean uile
 go leuir air an Mu'neac a'is maó: Ánuair oo áoir'mear'gna
 Mu'neac, buic'tuis a f'earg orim mar garr'g'ruet f'leibe a'gurr
 air cu'caó áu'ubairt: B-fuil Oilliol le mo námao ánn
 mo'gáió'ra? A fuilneo'caó Oilliol a uear'bra'car oo beie
 gla'ig'ce, ni Mu'neac áct Simon b'neac leir an cu'rioman
 reo beuleag'nuir'oir ve m'g? A m'g lab'reann Oilliol
 na focla le tar'bdairt go b-fuil Mu'neac ar a áiall le
 ba'nióe.

Comlabbair Seadna go ádoinn le Oilliol aig maó leir: Anne nac vearbhaéire rinne, nar u-tainic ar b-fuil ar an fionbhor ceudna? Anne nac maib an Zolam ádair Maréadig, Cier agur Iolair? Ádaim uad Cier, tura uad Iolair, an coir oo Oilliol agur Duad—ata loic marb uime rin beid teanga Seadna anna éoró—, oo beid veunad cuingrad agur comglic, ni e annaáid Seadna áct annaáid olige n-Érri-one? Dar cean nior glaoit ra ariam air oo vearbhaéair Muread. Ma éarhangrad a aighe fearad, ceantreun ainm giana air, ann liomra an luét? Go vearbéa fionnuigean Oilliol go maic, gur buó comairle n-ardéruinne n-Érri-one a bi annaáid Muread tmaé bi re geibéte le freagrad ve bar Siorna a vearbhaéair agur vearbhaéair Oilliol. Mar an ceudna maírad na maicé éar feadé annor go b-fuigead Muread a la veigionad munaé cuir mire comairé na n-olige anna éioméioll. Buó mian liom oo lam aig gladad ann carantair agur gmad. Agur rinuig Oilliol a lam oo Seadna, agur o'fairg Seadna an lam o'a uét. Ann rin oo gurde Oilliol: Ma maicéair aronig cor Mureadig? Áct freagair Seadna: Beid ardeéruinne n-Érri-one freagrad oo foclair Oilliol. Agur o'fill Oilliol o'a aic fein. Agur tmaicé Seadna go Dunfobéice. Áct nior feuiruig an Muread uad feairugad impur air fuo an talman. Agur veirtear go maib Oilliol agur Duad oio fean aig gfeairugad Mureadé ran comglic agur comimpur annaáid aronig.

Fuair Seadna fion cinte air gac fun 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 φρηοφá α βι'ηνα ceile oo ιβεριαó veapιβφιυφ αρηομγ, áct oe Μυρεθαó ηιοφ áιαλλυγeann ouine αρη βιé ατα φεφαν μαρι γαοó αγ τρυντυζαó γο oban. Coμ λυαé γυφ ηανγ Σεαona Όυηφoβερce γλαοιό γε apóφυinne n-Όλλαó le na ceile αρη m-βρυιτεine αγυφ λαβαρη Σεαona αφ coμáρη αν apóφυinne oe'n neul τοφca αγ cφoóυζαó αφ éιον Eφρηon. λαβαρη γε oe capantap υλτονηάct, o'áein γε: Όιόεαó αν αρημφλυαγ uile ηειó cum coγαó. Αρη cφoóφυζαó éυαιό αν apóφυinne γο Όυηφoβερce le ceilaβηαó φειφ Όλλαó. Αρη τγeαct oo'n apóφυinne le na ceile αν oapa φeáct, αουβαρητ αν μγ: Όιόεαó τφeαó oλιγε n-Όλλαó λειγτε ann cluapτεant αν pobail, αγυφ oo βι μαρ φιν.

Όι leαβαρη na n-áιμφρη φυαγáιτε αγυφ á φocla λειγτε. Ann φιν o'ειμγ Σεαona αγ ηαó: áτα φοφ φocla oo cluαφ cloin Όλλαó, αγυφ leαγ αν μγ ann mo λαμφα φeμoβca n-εoάιό Ollman β-φocla, αγυφ λειγ ηιφe βειμo na φocla αφ apó oo'n apóφυinne αγυφ αν μομφλυαγ éapc áηna éiomcioll na βρυιτεine, αγυφ βι βροo αγυφ ιονγáνταφ oφφeαιβ, οηι ηιοφ éυαιλυγ ηοιμε. Ιαφ λειγεαó φeαφυγ Σεαona αγυφ αουβαρητ: Cιó μοφβυιλεαó le ηαó veιφim γυφ éáιηic φμυáιντε μαρι ταφφoηγáιφeαct ámo áγhe: “Όυφ βυó φeo μα τφeá veιγηoαó áηναφeαφeαó ann Όυηφoβερce.” λα ηοιμε á n-ιμ-

éadát uó'n níz uadú Dúiníobéince, ánuair uo fúite an níz anna
 feomhaid le Cier a mác ađur mire Beimo, uobairt Cier u'á
 áđair: A áđair múirnead, áta mo meim lionta leir an ciun-
 focal rcairruigíte amuis. ma'f maít leat e ma'fara anna
 cuíveadta leat air uo éirar go u-Teacmóir Éabairta? Fíea-
 đair an níz A míc na tabair ruar uo incinn uo leuirmuaintib
 đan éiall, áct a míc múirnead đlac mo buíveáior air ron uo
 đrad! Ir ann rin uobairt Cier: Éainic na leuirmuainte
 uadú foclaib a labair mo áđair ann cluarfeant cloin na
 talman. Ir fíoir a míc, áct ar leir ar rmuainte trád tri-
 alluigeann Seadna go u-Teacmóir Éabairta, ađur mairéann
 Cier an Dúiníobéince.

Anoir an uair a u'ionnruíte b'adal a n-iméadta rfead
 anna éad Ciuinnuđad, eadon Seadtmí, đluaruis Seadna ađ-
 ur a fúirruon go u-ti u-Teacmóir Éabairta. Air an cuigmad
 la trearruis fe uirge na n-éioar ar an aic treorruigeann
 an aróflige tró coiléib uioimara luirge, Anoir air a
 đluarfead tró an coil clanaio uo go oban urruuis air
 caá armgleurt, ađur marbadair uile cean ue na cuívead-
 taib, áct Deog ceanfear n-áruóear ađur a aróruis. Iom-
 éuiréadar Deog ađur Seadna leo go u-ti u'áire ran coil,
 ađur caiteadar iad geibte ann. Éar feal tarmanđadar
 amad iad, arir ar comair an Muívead, ađur u'áin Muíve-
 ad: Beir an beuleagnoir uo ađur cuingéal le rlabraib
 a lam ađur a éor éle, ađur cuir rnoim ue éar air an
 cran ar uo, ađur cuingéal le rlabrad eile a óear lam

αγυρ α όορ υεαρ, αγυρ τελγ κυρ υε έαρτ αιρ αν κραν
μορ ριν. Ανν ριν αένυιγ ό'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 Όεογ αιγ
ρευόρυντ αιρ αν μιογμοσ υέβαρác υολαβαρτα. Έαρ αν υυν-
μαρβαό υ'αέν αν Μυρευαέ αρ αρο: Να βαιν αν κυνγ υε
ρσγ μαρ κομαρτα η-ζειβαον αιρ. Δέτ δουβαρυντ λε Όεογ:
Ιμτέιγ λεατ α Όεογ αγυρ ινρην ανν κλυαρταεντ υλλαό αγυρ
ανν κλυαρταεντ Ερμιοηε, ζυρ βυό μαρ ριν υο έυμαιλ
Μυρευαέ υαιόε αν βαλλ ναρρεαό α έυρ Σεαυνα αιρ! Ιρ
μαρ ριν υο έυτ Σεαυνα έαρ υείρ υο μιζαιλ γο κορ αν
υλλαό αγυρ ρορ Ερμιον κυγ βαλαινε υευγ. βι Σεαυνα
αννα μιγ ριορμιοηαέ, εαγναέ, αγμαρ, ceαρτ.

Αν ναοιημαρ λεαβαρ. Αν ceυο καιβοιυ. Ριζαιλ Μυρε-
υαιγ ρλοιντε Simon υρεαέ αον βαλαιν αμαιν αννα η-αρορυγ
471 γο υ-τι 470. R. C. (Ρευό Ανναλα μιζεαέτα η-Ερμιοηε.
Αν ceυο ρολ. Αν 62 υυιλεογ. Δοιρ αν Όοηαιν 4291 ρσοι
αιηη, Simon υρεαέ.)

Ιαρ αν ιοργολ ρεαλλταεό, ό'ιμτέιγ Μυρευαέ γο ταρρυιγ
γο υ-τι Τεαόμορ Έαδαρτα.

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 η-υλτοννμαετ αι λαμ. Ουαδ αν μευο α
 ραιβ ανη, αρτεαε ραν αρφεομιαδ αζυρ οο ριυθε αεαν τα-
 μαλ, αζυρ αιαιε βυλροιυθε Ζααλεν αρταεε αις γλαοις αρ
 αιο: Ατα τριδαον αρουιζ Ερημονε ρολλαμ. Αζυρ οεαρθεα-
 οαρ υιλε αεαν οε'η αρουιννε αι α αειλε λε ιονζανταρ
 αζυρ ραναοαρ αηνα εορτ ανη ριν ο'ειριζ Μυρεοαε αις ραδ:

Μαιρεαδ μα αλαουιζεανη ζαε οε'η ρλιοετ υαδ τριδαον
 η-Ερημονε ζο οεαρθεα βειδ Μυρεοαε μαε αοθα υαδ Ερημιον
 αηνα ριυθε αρουιζ. Οιο τρεαετ νιορ κομιοιολ αον τεαηζα.
 Ουαδ ρε ζο οειμην αμαε ζο λιαφαιλ αζυρ οο αυιρ αρουομ-
 φεαρ Ζααλεν αν ειραον αι α αεαν αζυρ αν ριζβριατ αι α
 ζυαλιμβ, αζυρ ο'φιλ Μυρεοαε ζο ο-τι'η αρφεομιαδ, αζυρ
 ριυθε ρε αι αν τριδαον. Ανοιρ ραν λαετιβ αευοηα ερμιν-
 νιζ αρουιννε η-υλλαδ αι η-βρuiτειηε. Αζυρ ο'ειριζ Οεοζ
 αεανφεαρ η-Αρποεαρ 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
 η-Αρποεαρ οο αλυαιρ υλλαδ κομ υεδαρεαε ναε β-ρuiλ αη
 λε ουββρον οο οευναδ νιζ ζο η-ζλαεραδ μιο οιολεοιορ.

Ann rin vo íear Deos aḡur inriúḡ fe uile muo vo con-
nairé fe mar vo éarladó ann coilc eianarvo luirge, ari
cruócuḡadó vo Deos a íceul, o'eiriḡ maraon morḡut ar
uét arócuinne n-ullaó: Coḡadó, cum coḡadó! A Séadó O
A arómaíte n-ullaó bídeadó eadon coḡadó.

Oiri raoilim ma m-bídeann roḡ ariam ciontaó ir anri
na laetamib feo! Ir coiri ḡo n-iarrao clan na talman
violóior a beata uadón marbadoiri vo mar emic foia ari
n-aéari? A éreunríri. Ullaó ullmuḡiú bíri ḡ-comlannta,
veirteari ḡo íuúdeann Simon úreacó ann Teacóior Tábaréa,
a fuilangaoiri rionḡoltoiri a úearbriacáiri aḡur marbadoiri
aróriḡ vo marluirḡ triódon Eriione? Tarriangú ar rin an
t-erladó! A máite teirúó ḡo bíri o-tanaréacó, ullmuḡiú
na cómlannta ḡan mall ni beró feir no ceol aḡainn nuirḡ
ḡo t-raoiriadó muio an talam uadón 'n maotiri milteacó Mupe-
oacó. Cruinneadari na ollamna uadó ḡacó muir-n-ollam ullaó
ḡo Duníoberce, aḡur roḡadari Caban anna n-aróllam ann
ait m-beiriú a márbadari ann ḡ-coilltib luirge. Ais cean
an airiiri, vo bí n-arripluadḡ ullaó ari ullmuḡadó le
ḡluairéacó ḡo o-Teacóior le rmaóó vo cuiri ari Mupeoacó,
éainic foal uadó Tóiri riḡ n-ulltonníacó vo Cieri ari riadó:
Vo cuiri Simon úreacó annóiaḡ aróior, acó ann ait cain
cuiri Tóiri ari ari na foia feo: Ir vo riḡ na n-Eriione
ioéradó Tóiri aróior, ḡo cinte ni vo márbadoiri an aróriḡ.
Cuirí riadḡiadó Tóiri Mupeoacó ari bainíde. Aḡur mionuirḡ
fe ḡo ḡ-caítriú fe an Daaan mar bíadó vo earḡaib 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 Μυμαιν αζυρ το.

Καοιτε mac b-feal ειρφιρ Ιθουοναζ, αζυρ το n-υλειρτιρ
 ceanφειρ 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 cura-
 οιδε amac αιρ ρυιο ζααllen αζυρ Μυμαιν, ρεαδ εαδον
 τριδ υλλασ, αιζ μαδ: Cpuinnteari αρμφλυαζ ζ-comlann
 ζαιρcead, n-Ερριονε αρ comair αρτοιζ αν Ceioρiol, οιρ
 τοιρμεαρζεαν υltonnmact αν αροοιορ ο'ιοδ. Αζυρ αν τριαδ
 bi cρiomφιρ υλλασ αιζ cορρυζαδ αν ζααl annαζαιδ Cier αιζ
 μαδ: Ni ριορρυιζεαν αν Οανασ (cαpa ρλιοct n-Ερ) θααl
 buδ αιρθε? Ζυιθεαν ριαορα αιρ ρριοναοαιβ ζ-Cαταβοct-
 muin. i. na n-υlδomαιν. Ουc! ζυρ τα ρριονραιδε n-Ερ
 amearζ na olainnαιβ αιζ ρμυαctυζαδ τειζνε na ζαιρciθεασ?
 Μα'ρ ριορ αν ρceul cαο 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 cριον-
 αιβ νυιζ ζο-ο-τι'n la ανδου? Φαη! Τριλλιυιζεαν ρε.

Αμαδ αν αρμφλυαζ ανοιρ, ni le epic ζλαδασ αιρ ρον
 ρριοναο Seαona, acτ le τοιρμεαρζυζαδ αροοιορ οο ριζ na
 n-Ερριονε? Acτ μορ ειρτυιζ αν ζααl οο ποπλαιβ na ζ-cρiom-
 φειρ. Ζλυαιρυιζ αρμφλυαζ αιρ αζαιδ ζο n-υltonnmact αζυρ

ιρ αἰη Μαγρηνα σαφασαι ἀρημῆλας ὕλλαό αἰυρ ὕλτονη-
 ῖνάτ λε να ἔελε. Ἀρτουίξεσσαι α βοῦανα ἀνη ριν μαρσον,
 ἀτ βι Μυρεσά αἰυρ ἀρημῆλας Ἰαλεν αἰυρ Μυμῶιν
 υαό ἠ ιοηῆρη τοῖβ. Αἰη μεσθον οἰόχε ριν ἔαηξασαι Ὑαό
 αἰυρ Ραοιλε ζο βοῦαναιβ Cieri ἀτ ηι ραιβ δονηεά εἰλε
 leo. Ἀη τριατ ριν βι Ὑααλ εεῖημε οἰόχε ἀηνα ἔεά Σιοα,
 εαθον Ιανβερ. Αἰυρ ὀεῖρηξεσνη Ὑααλ ζο μαλλ ἀνη
 ραόαιηέ ελιον Ερηιونه. Ἢἠη μαξ μαρ δοντεινη οἰη βἠη
 ρυάτ ἀνευρ. Ἀἔηηιζ Cieri το να ρορραιηῖβ ζο ὀ-ταηῖβραιο
 κοῖηηῖτα ὀυῖρηιξεάττα ἀνηορ ζο η-βειό ζαιρκυῖθε να ζ-κοῖ-
 λανη ηειό λε ζλυαιρεάτ αἰη εευο ραόαιηέ η-Ὑααλ. Ἀτ
 ρυλ α ἔαηασαι να ρορραιηοηῖθε ἀη κοῖηηῖτα βι ζάε κοῖηλανη
 ὕλληηηιζεε καῖβαι αἰη εεση, ρειατα αἰη βηλε αἰυρ Ιανητα
 ηειη ὀηηοηγε εὐη ρυάτηρ, αἰυρ ρυηλε ζάε ζηεάτλανηοηηε
 εηηηῖζαό αἰη Ὑααλ. Μαρ εὐητ ρηηοη Ιαοη ὀ'αζαῖό η-Ὑααλ
 ρορ Μαγρηνα ταρρηαηζ ζάε εεανέκοῖηλανη η-ἀρημῆλας ὕλλαό
 α ἔεαθεαῖη, αἰυρ το εῖοηζ Cieri α ἔεαθεαῖη αἰη αἰηοε αἰυρ
 ηιοηηιζ ρε: Ροῖη ελαοηηζαό το ὕλλαοη η-Ὑααλ βειό
 Μυρεσά ηο Cieri μαρβ. Μαρ ἀη εευθηα ηιοηηιξεσσαι να
 ρηιοηραιοῖθε αἰυρ ἀρημῆλας ὕλλαό ζο υηλε ζο η-βαιηραιο
 οἰόέοηρ αἰυρ εηηε ὀε Μυρεσά ραό βαιρ Σεαθηα. Cυη ἀη
 ἀρημῆλας τρηεη ζαιρ σαρζαιηε υαάηβ ηηιζ ζο ζ-εηῖε ἀη
 τ-αοόαι, αἰυρ ζλυαιρεσσαι αηζ ιοηηραιοῖθε Μυρεσά. Αἰυρ
 βι Ὑαό αἰυρ Ραοιλε λε Cieri αἰη α ελε αἰυρ α ὀεαηῖταῖβ.
 Ἢἠη κοῖηλανητα η-ὕλλαό μαρ ζαοῖε α ρεῖοεαρ εηῖό ζλαενη-
 ταιβ λε ζάε ρυαῖτηρ, ζεαρηιξεσσαι υαό να ἔελε να καῖα

buò tpeire aɣur buò tpeuna ullmuisɣte ɛapɛ anna ɛiomɛioll
Mureoaiɣ.

Δɛτ ανηρα̅ο τριοι̅ ̅ο̅ιρ̅ λ̅α̅υρ̅ αν̅ ̅ο̅αναν̅ μα̅ι̅ ραο̅-
coin, ι̅ρ̅ αν̅οι̅ρ̅ αν̅ η̅ο̅α̅τ̅α̅δ̅-ρ̅αο̅β̅α̅ρ̅ ̅α̅τ̅α̅ τ̅ρ̅α̅̅ β̅ι̅ ρ̅α̅λ̅αν̅ ρ̅αο̅
leat̅ le com̅lan̅n̅ ο̅'α̅τ̅ιν̅ ̅ο̅υα̅δ̅ ο̅'α̅ β̅υλ̅ρ̅οι̅ρ̅ι̅ο̅ει̅β̅ ζ̅ο̅ η̅γ̅λ̅αο̅ι̅ο̅-
ρ̅αο̅ α̅ρ̅ α̅ρ̅ο̅: ̅α̅α̅ο̅ ρ̅̅eul̅ ρ̅̅α̅η̅ρ̅α̅δ̅ e̅ ρ̅eο̅ le̅ η̅ρ̅ιν̅ ζ̅ο̅ β̅-μα̅ρ̅-
λ̅υ̅ι̅γ̅ε̅αν̅ ζ̅α̅λ̅ na̅ n̅-ε̅ρ̅μ̅ι̅ο̅ne̅ ι̅α̅ο̅ ρ̅e̅in̅ le̅ ρ̅υ̅il̅ na̅ β̅-ρ̅ι̅ο̅γ̅ο̅λ̅α̅
α̅γ̅υρ̅ αν̅ ο̅υ̅η̅μα̅ρ̅β̅α̅ο̅, ο̅ο̅ ρ̅ι̅l̅ αν̅ Mureoac̅ α̅ι̅ρ̅ αν̅ τ̅α̅λ̅α̅η̅?
Δ̅ n̅-γ̅λ̅α̅δ̅ρ̅αο̅ ζ̅α̅ι̅ρ̅ι̅ο̅e̅ n̅-ε̅ρ̅μ̅ι̅ο̅ne̅ η̅α̅ι̅ρ̅e̅ na̅ μ̅ι̅ο̅γ̅μ̅ι̅ο̅η̅̅t̅e̅ υ̅τ̅β̅α̅ρ̅-
ια̅γ̅ ο̅ο̅ μ̅ι̅γ̅η̅e̅ Simon̅ ̅υ̅ρ̅ε̅α̅δ̅? Ι̅ρ̅ αν̅η̅ ρ̅ι̅η̅ ρ̅ο̅τ̅α̅ο̅α̅ρ̅i̅ com̅lan̅n̅ta̅
n̅-̅ο̅υα̅δ̅ α̅γ̅υρ̅ ι̅β̅ο̅ρ̅ι̅ο̅να̅ι̅γ̅ α̅γ̅υρ̅ ζ̅-Cum̅α̅ι̅ρ̅ υα̅ο̅ Mureoac̅, α̅γ̅υρ̅
α̅ι̅ρ̅ ̅c̅l̅υ̅α̅ι̅ρ̅t̅e̅a̅n̅ na̅ ρ̅o̅c̅l̅a̅ ̅c̅υ̅ια̅ο̅ ρ̅e̅ α̅ι̅ρ̅ μ̅ι̅ρ̅e̅, α̅γ̅υρ̅ ̅ε̅α̅ι̅ν̅ι̅c̅ ρ̅e̅
αν̅ η̅α̅ο̅α̅ι̅ρ̅̅ C̅i̅e̅ρ̅i̅. α̅γ̅υρ̅ ̅ε̅υ̅γ̅ C̅i̅e̅ρ̅i̅ β̅ι̅ε̅l̅e̅i̅m̅ α̅ι̅γ̅ ι̅ο̅η̅η̅ρ̅υ̅ι̅ο̅e̅ αν̅
Mureoac̅ α̅̅t̅ ο̅ο̅ β̅α̅δ̅ ̅ο̅υα̅δ̅ α̅γ̅υρ̅ R̅a̅o̅i̅l̅t̅ α̅ι̅γ̅ η̅α̅ο̅: ̅ο̅α̅ρ̅
c̅e̅a̅n̅ β̅α̅ρ̅ α̅ι̅ρ̅ M̅α̅ζ̅ρ̅u̅n̅a̅ ρ̅αο̅i̅ c̅l̅α̅ο̅e̅a̅η̅ C̅i̅e̅ρ̅i̅ η̅υ̅γ̅ υ̅l̅l̅α̅ο̅?
β̅e̅i̅o̅ Δ̅ l̅e̅i̅t̅i̅o̅e̅ η̅ο̅γ̅l̅ο̅ρ̅ι̅μ̅α̅ρ̅i̅ Δ̅ β̅α̅ρ̅ ο̅ο̅ Simon̅ ̅υ̅ρ̅ε̅α̅δ̅? M̅α̅ρ̅ι̅β̅-
α̅ο̅ο̅ρ̅i̅ S̅i̅o̅ρ̅η̅a̅ α̅γ̅υρ̅ S̅e̅α̅o̅n̅a̅? β̅i̅o̅e̅α̅ο̅ ζ̅e̅i̅β̅t̅e̅. ̅ο̅o̅ ζ̅e̅i̅β̅ R̅a̅o̅i̅l̅t̅
c̅α̅ρ̅a̅ S̅i̅o̅ρ̅η̅a̅ αν̅ Mureoac̅ α̅γ̅υρ̅ ̅ε̅υ̅γ̅ ρ̅e̅ e̅ ρ̅αο̅i̅ c̅υ̅i̅n̅g̅e̅a̅ll̅
c̅ρ̅υ̅α̅i̅o̅ ρ̅α̅ρ̅γ̅t̅e̅ ζ̅ο̅ β̅o̅t̅α̅n̅α̅i̅β̅ ̅̅ο̅ι̅ρ̅l̅. αν̅οι̅ρ̅ ο̅ο̅ β̅η̅ι̅ρ̅ α̅ρ̅μ̅ι̅λ̅υα̅γ̅
ζ̅α̅α̅l̅e̅n̅ α̅γ̅υρ̅ M̅υ̅μ̅i̅α̅i̅n̅ α̅γ̅υρ̅ ο̅'ι̅η̅̅t̅i̅γ̅ α̅ι̅ρ̅ c̅υ̅l̅, α̅ι̅γ̅ η̅υ̅̅t̅ ̅ε̅α̅ρ̅
υ̅ι̅ρ̅γ̅i̅β̅ na̅ S̅e̅α̅n̅a̅η̅n̅e̅, α̅γ̅υρ̅ ζ̅e̅υ̅ρ̅l̅e̅a̅n̅n̅α̅ο̅α̅ρ̅i̅ α̅ρ̅μ̅ι̅λ̅υα̅γ̅ υ̅l̅l̅α̅ο̅
ι̅α̅ο̅ α̅μ̅α̅δ̅ α̅ρ̅ υ̅l̅t̅o̅n̅n̅i̅α̅̅t̅. ̅ο̅ρ̅υ̅ι̅o̅e̅α̅ο̅α̅ρ̅i̅ αν̅ Mureoac̅ τ̅α̅ο̅i̅β̅
ρ̅t̅i̅γ̅ com̅t̅α̅ι̅ρ̅, α̅γ̅υρ̅ ι̅o̅m̅c̅υ̅ι̅ρ̅e̅α̅ο̅α̅ρ̅i̅ α̅ι̅ρ̅ c̅α̅ρ̅α̅ο̅ι̅ρ̅c̅υ̅i̅l̅ ζ̅ο̅ c̅o̅i̅l̅l̅-
t̅i̅β̅ λ̅υ̅ι̅γ̅e̅. αν̅οι̅ρ̅ α̅ι̅ρ̅ ρ̅i̅l̅l̅e̅α̅ο̅ ο̅ο̅ C̅i̅e̅ρ̅i̅ ζ̅ο̅ n̅-υ̅l̅l̅α̅ο̅ ρ̅i̅α̅ρ̅ρ̅υ̅i̅γ̅
R̅a̅o̅i̅l̅t̅ o̅e̅: C̅ρ̅e̅υ̅o̅ o̅e̅υ̅n̅ρ̅e̅α̅ρ̅i̅ le̅ Mureoac̅? ρ̅ρ̅e̅α̅γ̅α̅ρ̅i̅ C̅i̅e̅ρ̅i̅:
β̅i̅o̅e̅α̅ο̅ ρ̅e̅ ζ̅e̅i̅β̅t̅e̅ αν̅η̅ ζ̅e̅i̅β̅δ̅α̅o̅n̅ ̅ο̅υ̅η̅ρ̅o̅β̅e̅ρ̅c̅e̅, η̅υ̅i̅γ̅ ζ̅ο̅ ο̅-τ̅i̅o̅c̅-

ραυ ἀποδρῖννε n-Θρημone le na ἔειλε ἀνν Τεαδόμερ Ἐάδαρ-
 ἔα, ἀννορ ζο m-beiό ροελα na n-ολίγε λειῖτε ἀρρ ἄ ἔορρ
 ὅαρ τυρμορ. Ἀζυρ ὅο μίγνε 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 ζλυαίρεαδὸ ρυαίρρ ζαδὸ ἀεαρῶεαρ, ἀζυρ ἀεαρ-
 ῶοίμλαῖν ροεαλ ἀρρ ἰορῖολ ὅε κοίμαρλε ἰοίρρ ἀν τρῖρρ, ἀν
 νορ ζο m-beiό, μαίλλε le μαίτῖβ ὕλτοῖννῖαδὸ ἀνν ἀιτ
 εἰζῖν ἀνν κοίλλ λῖρρζε le na ἔειλε. Τρῖατ ἔαῖνιε ζο κοίλλ
 λῖρρζε τοἰζεαῶαρ Μυρεοαδὸ ἀμαδὸ ἀρρ ἀν κοίμαρῖα, ἀζυρ ὑρ-
 ἔορρρεαῶαρ e ραν ὑτῶαίρε ἀεῦῶνα ἀννα ἔορρρ ρε ρεῖν Σεαῶνα,
 ἰαρρ ταμαλ τοἰζεαῶαρ ἀμαδὸ e, ἀζυρ ρεαρῶεαῶαρ e ἀρρ κοίμαρρ
 ρεαρῖβ ὕλλαδὸ ἀζυρ μίγνεαῶαρ ραίμε ἀννα ἔιομῶίολλ ραῶα-
 ῖρρ, ἀζυρ οὐβῖαίρρ Ὅυαδ le Ὅεος ἀεαρῶεαρ n-ἀρρῶεαρ: Ἀ
 Ὅεος ὅεαρῶ ἀρρ ἀν ἠεῶδὸ ρεο, ἄ κοῖνῖαίρῶε τῖ ἀρρῖαῖν ροίμε
 ἀν ρεαρρ ὕο? Ἀζυρ μα ρεαδὸ, ἀρρῖεῦ ὅο κοῖνῖαίρῶεαρ e ὅο
 ὅεῦναδὸ? ἰρ ἀνν ριν ἰνῖρρῖζ Ὅεος ροελα ἀζυρ ζῖνοῖμαρῖα
 Μυρεοαδὸζ τρῖατ ρῖαλλῖζ ρε Σεαῶνα ὕαδὸ ἔειλε. Ἀρρ ἀρρῶ-
 νῖζαδὸ ἄ ρεεῦλ οὐβῖαῶαρ ὕιλε: ὕῖῶεαδὸ ἀν ὅλίγε ἀεῦῶνα
 ἀρρ ἄ ἔορρρ. Ἀζυρ βί κοίλν Μυρεοαδὸζ ρῖρρῖε ὕαδὸ na ἔειλε
 ζο ὅῖρρῖε μαρρ μίγνε ρεραῖν le Σεαῶνα ἀρρῖμῖζ. Ἀζυρ ὅ'ρῖλλ
 ζαδὸ ἀεαρῶεαρ ὅ'α ἔοῖμλαῖν ρεῖν. Τρῖατ ρανζαῶαρ Ὅῖνρῖοβερρε,
 ἀζυρ ἰνρῖεαρ ὅο Cier ἀν μῖῶετ ἄ ἀρρῶῶνῖζεαῶαρ Μυρεοαδὸ

ann coilltib lurge, bi tubbbron ari agur tubairt: Ouc!
 Ari tarriang colu Mureoaiḡ uad na ceile buo uebarac an
 pcoilt ruallabar tpió tpeacó olige n-Eppione? Soirtear
 Simon bpeac ari Mureoac oe bpiḡ go maib zeibte ann
 zeibdon o-Teacótor Tábarca com fada go maib loig rlab-
 maó na zeibailtar ari, agur go ronnraóac oe 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-Teacótor Tábarca. Agur moḡaotar Duac mac bpear-
 miḡ uad lber anna ariomḡ for Eppion. Tpac oo miḡail re
 don baalain amáin fuair Duac miḡ Muimáin bar. Agur ari
 cruinnuḡaó oo apócruinne Muimáin ari in-briuteine moḡaotar
 Dairé a mac aína miḡ ar éion Muimáin. Agur ari an t-
 peadótmad baalain oe miḡail n-Duac o'eug Oilliol miḡ Saal-
 en, agur ari tigeacó oo'n apócruinne le na ceile ari in-
 briuteine Saalen bi Mureoac mac Mureoaiḡ Simon bpeac
 moḡaigte anna miḡ oo Saalen. Agur ari tigeacó le na
 ceile ari Tábarca buo forur oo cac oo ció go maibeatar.

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 oo cluairib na uir reo. Nídeirin

Ανοιγ το έυρι Μυρεοάε ης Ζααλεη κυρσόυθε οεαζέταρ-
 ρυιζ άμαέ τρυό Ερηιον αις ηαό: Τίγεαο αν αρόεριννε λε
 ηα έελε αιη βαλλ ανη αρορεοήηαό ο-Τεαέμοηι Έαβαρηά λε
 αροηιζ το ηοζαό οηη ατα Ουαέ ηαηθ. Ήι ηηιονηαιθε αζυρ
 ηαιτε Ζααλεη αιη Έαβαρηά, αζυρ ηοζαοαη Μυρεοάε ης
 Ζααλεη αηηα αροηιζ, αέτ ο'φαν Ειεη ανη υλλαό αζυρ Έοηλ
 ανη υλτοηηάαέτ. Ηιοη εαηηυιζ Ειεη αο αιρε ηοηηάοηη ηο
 υλμαιοηε, ηο ηιοη έρηιηηυιζ ηε αηεαέ ανη εηροελαη ηιζοα
 εαοα η-οηη ηο αιηγεαο, ηυό αιτε λειη αν ηααλ το ηαιόβηυ-
 ζαό 'ηα ε ηειη. Ζαέ βααλαη ηιζηε ηε εuaiηε τρυό ζαέ ταν-
 αηεαέ υλλαό αις ηοε αν εηροαη ηιαέταηαέ αη α ηιζέηροε.
 Μευοηιζ αν ηααλ ζο ηοηηόηη τρυό υιλε ουιτέε οε'η Ταλαη
 ζυηηαη. Σαη εειηηεηάο βααλαη οε ηιζαηλ Μυρεοαιζ, ο'ευζ
 Οαιηε ηιζ Μυηάηη ηηαέ ηι ηε ουλ τρυό εαέηηα ηαηεηιζεαέτα.

Αζυρ αιη τίγεαέτ το αρόεριννε Μυηάηη λε ηα έελε
 αιη ηη-βηυιέηηε, ηοζαοαη Ευηοα ηαε η-Ουαέ ηηε Εηηη ηεαλ
 υαό ηοηη αροηιζ ηοηη Ερηιον, αηηα ηιζ αη έιον Μυηάηη.
 Αηη ηηαέτ ηιοη ηαο ηυιζ ζυη εηηιζ Μυρεοάε ζλεο αζυρ
 έλοηηοηη αηηαζαηό Ευηοα αζυρ Μυηάηη, αζυρ βηυέτυιζ αη-
 τεαέ ηαη ταλαη λε αηηηλθαζ αις ηεαηαιό εοζαο. Αζυρ αιη
 οηυιουζαό το 'ηα οα αηηηλθαζέτα ηαοη λειέ α έελε αιη
 ζαέ ταοηθ, ηηοηοεαοαη ζο ζ-εαλμαέ αζηαη. Αζυρ ηι'η ηοηηζυλ
 υέβαηαέ ηυιζ ζο ο-τυιτυιζ Μυρεοάε ανη ηηη το βηηη αηη-
 ηλθαζ Ζααλεη ηαοη ηυαηζ αζυρ ο'ηηηιζ αιη ευλ εοηη ταρρηιζ
 ζυη ηεοο αις ηοηηηυιθε Ζααλεη. Ουό εηηζ βααλαηε αηηηηη
 ηιζαηλε Μυρεοαιζ αηηα η-αροηιζ.

ʒεαθ αʒυρ n-uma ʔαδαιμεαθαρ. Δον λα διρ τρεαρνυζαθ το ευ-
 νοα ʒλεανν τοιμαρια να ʔλειβε connairc ʔε ʔιαθ ανθορ νιβυρ
 ʔεαρρ αʒυρ νιβυρ μυζα 'να βυθ ʒνεατ, ʒλαε ʔε ʒο ταρρuiʒ
 βοʒα υαθ λαμ̄ cin υ'α ʔυιρρione, αʒυρ αιʒ αιμʔυζαθ ιομβι-
 ορuiʒ ʔε αν ʔιαθ λειρ αν ʔαιθʒ, αʒυρ εuit αν ʔιαθ μαρβ
 διρ αν βαλλ. Αʒυρ βι'ν ʔιαθ υο μοιρβυλεαθ λε ʔευεριντ,
 ανοιρ βι mein ευνοα λαν λαυεʒαιμεαθ ʔαοι 'n ευετ ʔιν,
 αʒυρ ατνuiʒ υ'α αροειριυθ υο αελεαʒ εαυα n-αιρʒεαθ, αʒυρ
 υεαλβ αν ʔιαθ υο υο βειε βιορβυαιλτε διρ ʒαθ εεαν αεα,
 μαρ βυανκομ̄imeine να νιο! ιομ̄ειμεαθαρ βριονʒεαλλα Mu-
 μ̄αιν ιαθ μαρ μ̄υινβειλ-ναρα αʒυρ βιορανα ορρειρε. Ανοιρ
 εαρθειρ μ̄ʒαυλεαθ υο ευνοα cuiʒ βααλαινε, ʔυαιρ ʔε βαρ
 anna βοεαναιβ ανν ʔλειβτιβ Μυμ̄αιν, αʒυρ αυλεαθεαρ ανν.
 Αʒυρ αρυιʒεαθαρ α εαρν α ʔοʒυρ υο εαιρρ Ροιτεαραιʒ.
 Νιορ μ̄αιρ ευνοα ανν υ-Τεαεμορ εαβαρ̄εα αετ κομ̄ ʔαυα
 ʒυρ βι n-αροειρuiinne n-ερρione ανν.

Αν ναοινηαρ λεαβαιρ. Αν cuiʒμαθ εαιβιουι. Ριʒαιλ
 λυζαθ cuiʒ βααλαινε. 451 ʒο υ-τι. 446. R. C. (ʔευε Α-
 ναλα μ̄ʒεαετα n-ερρione. Αν ceυο ʔολ. Αν 64. ουιλεοʒ.
 Δοιρ αν Τομ̄αιν 4320. ʔαοι αινμ λυζαθ ιαρυοον.)

Αν τραε υο βι αροειρuiinne Μυμ̄αιν anna ʔυιθε διρ μ̄-
 βριυεime ʔοʒαυαρ λυζαθ υεαρβηραεαιρ ευνοα ʒο εαιεαοιρ
 μ̄ʒοα Μυμ̄αιν. Αν τραε ceυονα υ'ιμ̄ειʒεαυαρ κυραδιθε υε-
 αʒεαρρuiʒ διρ ʔυιυο να n-ερρione αιʒ ʒλαοιε να ʔριοηραιθε,

cinní, ollmána, agus treabhaona 'n robair go u-Teadómor
 Tabairtá aig maó: Oir aca triúdaon n-arthuig fóllam. Táinig
 an aróruinne le na céile go traidimail, agus air ruidé
 an ceuo fáct roghadar luzáó nuí Mumáin anna n-arthuig
 for Eriúon. Agus air eiruig 'oo luzáó duubairt: A Com-
 flaité n-Eriúone ir buidéciorác acaim fáó bui n-ghairm n-
 arthuig. A fíorácóime meutuigió an ceim 'oar comlíonadó
 an olige agus an roí ar éion Eriúon. Buiduigeann luzáó
 roí agus ríécaine a ceutuair ve buig gur buó maic e 'oo
 cloin na talimán, oir ir amearí an roí meutuigeann an
 gáal go n-iomlan? Ir ann roí tabairtá an talam a
 táirbe agus tóirbeir. Buiduigeann luzáó an roí air an
 'oara fáct ve buig gur buó ann aimirí roigéaine air feuo
 leir criochnuáó an raotar an 'ofas Eunoa gan lanríoc-
 nuáó, agus raolim go b-fuil an obair tairneamác 'oom
 fein, agus buntairveác 'oo gáal na n-Eriúone? Anny na
 laetantib feo mairtáin nuígeác Ullaó go roíar. Táirbeir
 'oo nuígal ceirre baalaine ríco ruair Cier bar. Táinig fo-
 cal nuádeácá bair í-Cier go luzáó agus aróruinne n-
 Eriúone trác. bí 'nna ruidé for an ceuo fáct ran aróre-
 oíriáó, agus 'o'airuig arthuig aig maó: Cneuo ma leigtear
 focla leabair na n-Aimirie agus treácó n-olige n-Eriúone?
 Agus 'oo bí mar rin. Ann rin glóiréadar na bulróiríde
 ar aró: Seareann neác air Tabairtá aig íarad a céair?
 Agus nior fíreagarí don gur. 'O'iméig an t-aróruinne amác
 agus bí 'oorur na n-aróreoíriáó 'oruirte. Acé nior céil-

αδραδαρι αν τρατ γεο αρ κομδιρι αρουιζ μορφειρ ο-Τεαδόμερι, no μορεόμεριαδ να η-θαάτρια διρ λιορ τδαδαρτα, οε-θριζ ζυρ λυοε Cier μιζ υλλαδ ανη ρυαν coolam na μαρβ. Αζυρ διρ ερυννουζαδ το αροέρυννε η-υλλαδ λε να έειλε διρ η-βρυντεινη, βι Fionn ceυοζειν ζ-Cier μοζαιζτε μιζ υλλαδ ανη αιτ α δέαρ. Αζυρ διρ αν τ-οέτμαδ λα διρ ριου ιαρ βαρ ζ-Cier, ρυαρι Caban βαρ, αζυρ διρ τιζεαέτ lena έειλε το κομτιονολ να η-ολλαιη βι Θαδαρι μοζαιζτε ανη η-αρυολλαιη υλλαδ. Ανοιρ το έαριλαδ ραν κυζιμαδ βαδλαιη οε μιζαιλ λυζαδ.

Τρατ βι ρε οευναδ κυαιρτ ρορραρρεαέτα διρ να οιοιβ αμεαρζ ρλειβτιβ Μυμδαιη, έυιτυιζ αν ρνεαέτα αζυρ ρετουιζ αν βορβζαοιέ αννορ ναέ ραιβ ρολυρζλαν λαε αρ έιον, αζυρ ηιοιρ ραιβ λορζ βεαλλαιζ, βεαρηα, no ζλεαηηα το δον ρυιλ. Αζυρ ιοιρ ρυαέτ αζυρ ζυρταρ ο'ευζ λυζαδ αζυρ αν κυο ιρ μυζα ο'α ρυιρρhone ρμυαέτα ραοι ραιζ-έαρηη να ρνεαέτα, αζυρ αν ρυιλεαέ ουλ διρ ρεοέρην no ραζαιλ βαρ λε τυιρρα ρυαέτ αζυρ οέραρ, αννορ ναέ ηδαιρ ρεαρ ηρτε ρεουλ. Ιρ μαρ ρηη αιλλεαρ λυζαδ αρουιζ ραοι μορτέυιέηη ρνεαέτα αζυρ βορβέυηηη ζαοιτε αμεαρζ ρλειβτιβ Ιβερ!.

Αη ηαοηηδαιρ λεαδαιρ. Αη ρειρεο αιβροιλ. Ριζαιλ β- Fionn mic ζ-Cier ρε βαδλαιηη οευζ. 446. ζο ο-τι. 430. R. C. (Feuc Annaia μιζεαέτα η-Ερρhone. Αη ceυο ρολ. Αη 64. ουιλεοζ. Δοιρ αν Όοηδαιη 4329. ραοι αιηηη 'Fionn Σιορλαη'. Αζυρ Annaia ζ-Cluainmicheoiρ αζυρ ρεριοβτα λυηζρεαιζ).

Διη έιυνηζαδύ οο'η άηηαδύ υέβαηαέ, οηη ηη ηαιβ ηιαηη
 ηοηηε άηη κοηηηε οαοηηεαδύ α λειέηοε οοηηηηηε, 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 ευηηηηηηαδύ λε ηα έεηε οο άηη-
 έηυηηηε ηυηάηη αηη ηη-βηηηέηηηε ηοζαοαη έοέαηο οεαηβδαη-
 έηη λυζαδύ άηηα ηηζ άη έηοη ηυηάηη. άηηηαη άηη ευοηηα
 έυαηόεαοαη ηα ευαηάδύοε ηηηό έηηηοη αηζ ηαδύ: ευηηηηεαη
 ηηζέηε, ηηηοηηαηόε. εηηηηη ολλήηαηα, άζυη ηηεαβδαοηα 'η ηοβαηλ
 άηη άηηοηεοηηαδύ ο-ηεαέηοη ηάβδαηέα, οηη αηα ηηηόαοη άηη-
 ηηζ ηολλάηη. λα ευηηηηε ηα ηη-άηηόεηηηηηε 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 ηάβδαηέα. Δηη 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-έηηηηηε οε βηηζ
 ηηη αηη λειζεαδύ ηεηηόβτα οαη τυηηοη 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 ηαέ βααλαη ηο ο-ηη Ουηηό-
 βεηηε αέη άηη ηηαέ ηηηέηζεαηη υααλ άηηεαέ ηα έεαέ ληη-
 ηζέη. ι. ηυλ ι. ηηαλληηηεαηη ηε άηηη ηο ο-ηεαέηοη. άηη

feireas baalain ve mǵail b-Fionn anna n-arthuis, tainic focal cúige ari tábairca ga maó: Aca breiteanna n-Ullad, uari nuóib d cúailuis Car, ais marluḡad an ceart! Seo an freagrad d cúiri arthuis ari ari leir an curad ceutna: Búead p̄mionraíde cinfir, ollmana, agus treabada 'n pobail ari m̄-bruiteine n-Ullad ari veiread la b-Mear. i. Agusur, ar comair an mǵ.

Agur oo bi mar rin. Anoir ari la cruinnce n-arthuinne ari m̄-bruiteine, v'eimǵ Fionn agus uabairc: A p̄mionraíde n-Er agus d flaitc fioncaoinne n-Ullad, ni b-fuil donnió ais Fionn oo bui ḡ-cluairteant oir aca feilm rois ga com̄ionuḡad Erimon ḡo doibin. Ait ma tarlad ḡo b-fuil don muo ais don neac ve'n arthuinne reo, le maó d baineaf le n-Ullad ma'r d toil e labreao? Freagairi p̄mionra Car: Com luac gur m-beió na r̄móibca leigce labróad Car. Ói tread n-olige n-Ullad fuairḡailce agus d focla leigce ar aró. Agus r̄móibca n-Eoluir agus leabair na n-Aimfir. Ann rin uabairc an mǵ: uad tarlad ḡo ḡ-claoneann an la anoir teiómir ḡo Dunfobence, bla-fadómuo an feir aca meiógce ann, agus amaraó beió r̄móibca n-Eocáió ollman b-focla leigce ann cluairteant an pobail. Larnamarc bi na focla leigce ari an m̄-bruiteine, agus ari cruócuḡad ḡoireadar na bulroimíde ar aró: Seareann neac ari m̄-bruiteine n-Ullad ais iaread d ceart? Agus cluintear ḡuē ga maó: Aca focla ais fuoiri ve cloin m̄-Bimóir ann arócan oo cluair an mǵ. Ve b̄mǵ rin bi

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-βπειτέαιm υλλao? Διp epioénuζao úo Scapέan Δ
 éαιnt, o'ειμζ an μiζ ζa apó: Δ éλana φiopeáοime n-υλλao
 ιp Cευόαι Δγυρ φuαρ Δ φeapeain μαpλuiζte, áct ni i υl-
 λao!, oip ni μaiβ υλλao éiontac leo. ιp mo βapaμai ζo
 m-beiό Scapέan λanφapta le poclaiβ an μiζ. βiθεάo epo-
 cαιpe Δ coίnnuiθε Δ uul le éeapc μαp Δ coίmóαι. Tpeap-
 nuιζ Cευoαι Δγυρ φuαρ pocla tpeáo na n-olιze áct nap
 μiζne Scapέan an nió ceυta?

ni β-φuιl pocal Διp tpeáo na n-olιze tabaipc ceao úo
 poclaiβ Scapέan niβup μuζa 'na úo ζnoίmapéa ζ-Cευóαι
 Δγυρ β-φuαρ? Cpeυo munaé φuiθέpao Cευóαι Δγυρ φuαρ
 niβup μuζa Διp caitáoip m-βπειτέαιmap, áct pafpao Δ αιn-
 ma Διp πολ na m-βπειτέαιm, maille le áóβap Δ φμαétyζao?
 Seapφao μαp buancóimeine an t-olé Δ μiζneáoap, ζo m-beiό
 ánna n-uάéaine paitéioφα úo cac Δp peo φuap φeapoa? le
 na linn pin ouβaipc an μiζ: Cpeυo μα μiζne na φip peo
 ζo ciontac β-peioip ζo μiζne an te ζnió an capoio ánna
 n-άζaió ζo ciontac, cuaió φuαρ Δ μuζa φan cuip, βuó coiφ
 ζo m-beiό an cuip pof pcpuiouιζte ánn talaim n-ápoéan ζo
 m-beiό an ceapc ueunta úap poclaiβ tpeáo na n-olιze ioip
 ζleic Δγυρ φuοιp. Δγυρ ápouιζ Scapέan Δ ζué ζa μáo:
 ιp moφ tpocaipe an μiζ? Ánoip Διp eιζin epioénuιζ 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 οο ελυαιρ οομ ρεεul εραδζτε ιρ
 ηυρε Εαηρα βοετ! Τηαε εαηζαυαη ηα φοελα οο'η ηυζ αου-
 βαιηε: Ουεαδ οο ρεεul ουββηοηαε ιηρε. Δηη ρηη.

Εαιηε Εαηρα αη κομαιοη αν αηυεηυηηε αζυρ λε ζυε
 εραδζτε ουββαιηε: Ο Δ. ηυζ ρεαρεαηηη ανη ρεο αηζ κομιοε-
 αεταη λεαε αζυρ λε η-αηυομαιοειβ εαληαη υλλαδ ρεαη α
 εηυηεηυζ λυαεζαηη εηζ η-οορλυαε ζο ηηοη, ηι εηυηη μαε
 αζυρ οα ηηζεηη αηζ οορλυαε ελαη Εαηρα. Δηηη ηαε ευαι-
 υηζ αν ηυζ οε Μαηρα αζυρ Συηεαηα? Ηα ηηυηηεαλληα ηο-
 αηλυηη α ηαηηεαηη λε ληηη ρηυεαηβ η-Ουβα ραοι εηοε η-
 βααλαη? Ευαιο Μαηρα ανη κομλυαυοηη λεηρ α αεαηη αζυρ
 α ηαεαηη ζο Ζεαλληαδ ανη Μαζηηοη, λε ελαηηηαη οευηαδ
 λε Ρολαδ αζυρ ζεηλλ ζο ηαεραυ ρι μαηη βεαηεηε ζο η-βοε
 Ρολαδ αηη τεαεε Εηυηηηυζαδ ρεο εζυαηη. Δεε αηη ουλ αηαε
 οο'η ρεεul ζο ηαηβ αν οηρ ζεαλληεα εηυη ηορυζαδ, ηι αση
 αεε ιοηοα τεαηζα οο ηυε λε εηυε κορρυζαδ ανη ηηεηη αζυρ
 εηοηθε εαεεταη αεα, αηοηρ ηι ρεεul ζυηη ηαηβ Ρολαδ ροζζ-
 ηαδαε λε ιοηοηεα ηηηοηηηεαηη ζ'α ηηεαλληαδ, αηηρ ζυηη ηαηβ
 Μαηρα εηηηη λε ηυηη αζυρ ρεαηεζηηαδ α εηυζ ρι ζο Μαηηαηοζ.
 Μαηηεαηηηη αηοηρ ανη εηηηηοηαηβ Ζεαηηηαυηηη ρεαηη α κομζαηη
 ανη ελυαηηβ Μαηρα φοελα ηεαηηηελα ηοζηηαηα ο'ηηηηη.
 Οεαηηηυζ ευοαη ηα λεηηβ λε ηαηηε.

Μαηη αν εευοηα λαβαιηη ρε οε βαοζαηεηβ εαιε αηηηαη
 εηοηεηολλ μα ηορραυ Ρολαδ αν ηηοηηηεαηη. Ηηοηη αηεηηυζ

Եօրլսւտ ձօն Բօղճալ նօ բօւճօր յօ Երչ ճօ յիճն թօ
 յօճօճօ. Անրան ձն ձօմրի բն Եի ԵրԵար, Եսօճլ, ձճսր
 մօճօն ձի թօւճ ձճօնն, ձճսր Եսօ բօրբանճ Լօ յիօնօճ Լօր
 ձն յօրիւճ ձի ձն Եօճար, ձճճ ձի Եալլ Եիմար ձիճ Եալլօճ
 ձի Երնօր, Եի ձի միճ ձիճ Բօրբօրն ձճսր Լօրճօճօն ձն ճօ-
 սիճօ, յօ Եի թօ ձի ճ-Եօմսրբան Լօճճամար ձի ճ-Եօրօճ ձնն-
 ճօճ ձն ճօսսիճօ Եր Եօմար յրօւճօճն, ձ Եի մար ձն Եսօնօ
 ձի ճ-Եօմսրբան, յիրօմար յօ ձն յսօ ձ Եարլօճ, ձճսր Բիար-
 սիճ Եօրլսւտ ճօ Բօրսիօրօճօն ձն Եսր. ձճճ յ՛րան ձն Երօւճօճն
 Եօճար յօ ձի ճ-Եսր.

Եճնիճ Եօ ձճսր Եօրնօ ձճսր միօնօն ճօճճար ձի ձի
 մօնճրօր, ձի ձն Եալլ Եսր ձն Երօւճօճն թօ Եսրճ ձի
 Եօրլսւտ ճօ Ե-Բրօճճնօճօ Եր ձ Եօմար յօ՛ն միճ սօ? Եճնիճ
 Եօրլսւտ ձճսր Բրօճճար թօ Եանճօճօն ձի թօճօն ձի մօճ-
 ձօմրօ. յիօր ճլօճիճ թօ Եսարճիճ ճօ մօճ: Աճօ մօրճօմօ-
 սօճօ ձճամրօ Եճօն սօճ ձն յիճ. Եսրսն ձճսր ճնիճօմ! Մօ
 մօճօճ մսօ Եր Եօմար ձն Երօւճօճն թօ Լօ Եօրօճ մի Եսր-
 սիճօնն թօ Լնն, ձճճ մօ ճնիճօնն նօճ Եօրօճ ձնն ձի ն-
 ձճօճ ձնն բն ճօ յօսնն Եսրսիճօնն թօ ճօ սօԵրմօճճօ Լօ
 սսնօ ճ-Եսօ ճ-Եսար, ձճսր ԼօԵրօնն թօ ձն Եսն ձնն ձի
 ն-ձճօճ մար սսնօ ճ-Եսօ ս-Եօնճօ. Ար թօրսիօսճօճ ձի ճ-
 Եօր ճնիճօնն թօ ձն սիլօ ձնն ձօնօր, մի Ե-Բսլ Եսարճիճ
 նօ ձօնօսսնօ ձի Լօճար ձճճ Եօրլսւտ, նօ Եարն նօ Ե-Բօրօր
 ձն Ե յիճնօ ձն Եօրօճ. Բիճնօ ձն Երօւճօճն թօ Եսճօր
 ձճսր Եսճօրճ սսնն սիլօ Եօճ ձի թօս Լօր, սսնօ բնն ձ-
 ճարն Եօճճ ձնօր Տօճ ձնԵօճճ ձօն ձի ճ-Երօ Եճսր ձի Եր-

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 ειαλλεαρ ηιαέταηαό, ηηόειρρη ηιοη λαβαηρ
 αοηηεαό ροελα. Οο 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 αηη οιαζ 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
 αηη 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 υεαηηβηηηηηηηζ εοηη λυαέ? Οαη υηιζε
 βηόεαό υηλε τηεαηζα αηηα εορτ αηηαζαιό Σαρηεαν εοηη ραοα
 ζυρ ατα ρε αρ ελυαηρτεαητ. Ταβαηρ αρτεαό ε.

Τηαέ ρεαρηιζ αν αρόρηυηηηε αιρ ηη-βρηηεηηε, ηηηηηζ
 ρηοηη υοιβ λειζεαηη ηα η-εαζηα, αζυρ αρουηζ ρε α ζυε αηηα-

epic cuiſe veuſe nuairne do'n te fuilangte upoio? Δγυρ ni fuidepaio bpeiteam̄ a miſne 'n euſceapc aip caideoiri m-bpeiteam̄nair peparo? Δγυρ ppeaſpapaip uile: Sead̄, biodead̄, biodead̄. Δγυρ oo bi maip rin. Δγυρ bi na foela pemocta maip cuio comleatnuſad̄ foela tpead̄o n-olige n-Ullaō. Ip ann rin apouiḡ Fionn miſ Ullaō a ſuē ſa maō ap apio: Com̄ paſa ſup aca ppioap̄o Eoōaiō Ollman̄ b-foola ann epioōēib̄ miſ, ppioap̄aiō Δγυρ maitead̄o n-Ullaō, beio lam̄ cle na n-olige pinte amac maip p̄ciaēcom̄aipce do'n laſ Δγυρ beio veap̄ lam̄ laoiri na n-olige p̄maētuſad̄ an com̄ep̄ad̄. Maip an ceupna oubap̄ic an miſ le Eanpa: Cia meuo ap ēaill tu leiṗ an euſceapc? Ad̄c ppeaſaip Eanpa:

Cpeuo ip p̄iu ap̄ſ ēaill, nap̄ ap̄uiḡ an miſ Eanpa Δγυρ a com̄oail ap̄ com̄aip̄i clan na talman. Δγυρ p̄iap̄p̄uiḡ an miſ: Ap̄ ſlac̄ Rolaō Maipa maip a beancēile? Δγυρ ppeaſaip̄i Eanpa Sead̄ maip̄eann̄ Maipa anoir ann boēanaib̄ Rolaō uad̄'n Cp̄uinnuſad̄ a ēuaō ēap̄c. Δγυρ o'ad̄ēnuiḡ Fionn o'a ap̄om̄ap̄o oo tiomann̄ maip̄ b̄p̄oñntanap̄ veic bioap̄iḡ, veic caoirap̄iḡ, Δγυρ veic ſab̄pa uad̄ tpeuoaiḃ an miſ ſo ap̄neip̄ m-ḃop̄luad̄. O'p̄il Eanpa a m̄-baile lan ve luad̄ēaip̄. Anoir ap̄ēnuiḡ Fionn oo Cap̄ ſo ſ-cuip̄ap̄o a ēluapa p̄uap̄ſaile oo cap̄oio an pobail. Iap̄ rin t̄p̄ialluiḡ Fionn ſo o-Tead̄m̄oip̄. Ann̄pan̄ naoinm̄aip̄ baalam̄ o'a miſaile ēuaō ap̄oip̄iḡ aip̄i cuap̄ic ſo Ultonn̄m̄ad̄c le p̄eup̄p̄int̄ T̄oip̄l an miſ, oip̄i oo bi anna luide aip̄i a leab̄ba teinn̄ Δγυρ anap̄oia. 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 nuigail b-Fionn ruair Congaal nuig Gaalen bar,
 agus air tigeacé do aróeruinne Gaalen air m-bruiteine
 rogaobair Eocáio mac g-Congaal anna nuig ann ait 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, artaec ann longróre Imbioire
 g-Colba le ceuo lungaió leabairaoona agus va ceuo lungá
 tnomioméurta, lionta le lon agus eudail 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 fiair ve tpióaoon aronug pollam, oir
 ni rogaobair for cean ann ait Tórl agus air cruicnuigao
 an ceuo feacé éuao an t-aróeruinne amac.

Agus bi moiruirra na n-aróreoírao omuogce. Agus
 éilabhairao moirfeir o-Teacómor agus moircoírao na n-éac-
 tra air lior Éabairéa. Anoir air ionnruidé do Comoraó na
 n-éactra éainic comóail Ceannuioeao na b-feine artaec air
 lior Éabairéa, agus éug aronug ceuo oioib do maó ar aró
 ann cluarceant na rluag tpió na bulroinib: Fioíruigíó a
 éreunlaoió n-Erimone buó tpeire cruóe, buó airce cliu,
 gealleann Ceannuioe na b-feine mar geall n-éactra: Caé-

ʙaɪ ɪɪɪ ɪɔɪɔá, ɔɪɔɪɔɔɔɔá, ɔɪɔɪɔɔɔɔ ɪɪɪɔá, ɪɔɪá, ɔɪɔɔɔ-
 áɪ, áɔɪ ɪáɪɪ ʙɪɔ ɪɪ ɔá ɔɪɔ ɔɪɔáɪ ɔɪɔɔáɔ ɪɔ ɪɔáɔ
 ʙɔɪɔɔɔɔɔ ɪɔɪɪ ɔɔ ɔɔɪ ɪɔɔɪɪ-ɔɪɔɔɔɔ ɔ ɪáɪ ɪɔɪɔɔáɔ ɪɔ
 áɔɔáɔ ɔɪ ɪɪɪɔá ɪɔ ɪáɪá, ɪɔ ɔɪ ɪɔáɔ ɪɔ ɪáɪɪ? áɔɔ
 áɪɪ ɔɪáɔɔ ɪɔɪɪ ɔɪɔáɪɔ ɔɔɪ ɪáɔá ʔɔɪ ɔɔáɪ, ɔɪɪ ɪɔɪɪ ɪɔɔɔ
 ɔɔ ɔɔɪ ɪɔ ʙɔɪɔɔɔɔɔ ʙɪɔ ɔɪáɔɔɔɔá ɪáɔ ɔɔ áɔɔáɔ. ɪɪ ɔɪɪ
 ɪɪɪ ááɪɔ ɔɪɪ ɔɪɪɪɔáɔ ɪá ʔ-ɪɪɪɔ ɔɔ ɪáɔɔɔɔ ɔɔɪ
 áɪɔ ɔɪɔɔáɔ ɔ ɔɪɪ ɔɔɪ ɔ ɔɪáɔáɔ ɪɪáɪ ɔɔ ɔ-áɔɔáɪ
 ʔɪɔɔɔɔɔ ɔɔ.

áɪ ɔɔáɪ ɪ-ááɔɪá ɪɔ ɔɔɔɔáɪɔɪɔ. ɪáɪ ɪɪɪ áɪɪ ɪ-ɔɔɔɔ
 áɪɪ ɪɔáɔɪɪɪ ɔɔɪɔ ɪáɪáɔɪ ɔɔɪɪ ɔɪáɔáɔáɔ ɪá ɪ-áɪɪá ɔɔɪɪ
 ɪɪɪɔá, ɔɪɪɪɔɔ ɪɔáɔ, ɪɪɔɪɪáɪɔ, ɔɪɪɪɪ ɪɪáááɔɔ ɔɪ
 ɪɔáɪɪ ɪáɪɪ ɪɔ ɔá ɔɪɪɪáɔá ɔɪɪ ɪɔɔ, ɔ'á ɪɔáɪ ɔɪ-
 ɪáɪɔ ɪɪɪáɪɔ, ɔáááɪɪ ɔɪáááɪá, áɔɪɪ ɪɔááá, áɔɪɪ ɔá
 ɪɪ ɔɪɪáɪɪ ɔáá. áɔɪɪ ɔáɪááɪɪɔɪɔ ɔɪɪɪɔá ɪá ʔ-ɪɪɪɔ
 ɔɔ ɔá ɔɪɔ ɔɪɪáá, ɪɔɪ ɔɔɪ ɔáɔɪ ɪá ɔɪɔááɔ ʙɔɪɔɔɔɔɔ
 ɔɪ ɔɔ ɔɪáɪɪá ɪɔ ɔɪ ɪɪɪɔá ɔ ɔɪáɪɔɪ ɪáá, ɪááɔɪ, ɪá
 ɔɪɪáɪɪ ɪɔɔ ɪáɪ ɔɪɪáɪɔá ɪɔɪ ɔáɪɪ ɔɪááɪɪɪɪ ɔɪɪ ɪáááá
 ɪááɪ ɪɪɪ ɔɪ ɪɔɪááɪ. áɪɪ ɪ-áɪɪ ɪá ɪáɔɪ ɪááá ɔɔ ɪáɪɔ
 ɔɪ ɔ-áɪáɪɪɪɪ ɔɪɪ ɔɔɪ ɔ'áɪɪ ɪɔɪɪ ɔɔ ɪáááɪɪ ɪá
 ɪɔɪááá ɔáɪ ɔɪɪɔɪ, áɔɪɪ ɔɔ ʔɪ ɪáɪ ɪɪɪ.

áɔɪɪ áɪɔááɪáááɪ ɪá ʙɪɪɪɪɔ: ááááɪɪ ɪáá ɔɪɪ.
 áááááá ɔɪɔ ɪáááá ɔ ɔááɪ? áɔɔ ɪɔɪɪ ɪááááɪ ɔɔɪ ɔá.
 áɔɪɪ ɔááá ɔɪ ɔ-áɪááɪɪɪ ɔ ɪ-ááá ɔá ɔ'á ɔááá ɪɪɪ.
 áɔɪɪ ɔɪááááá ɔɪɔɪɔ ɔɔ ɔáɪááááá, áɔɪɪ ɔɔ ááááá ɔɪɪ
 ʙááááá ɔɪ ɪá ɪɔááááá áááááá. áɔɪɪ ɔááááááá.

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 baalaineao 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 Ruāōruioē mac z-Cieri veaib-
 maēari b-Fionn anna mēz ar ēion ullaō. An tpaē ceutna
 imēizēoari curāōioē veaēāppuiz amāc ari furo Erimone aig
 aro: Cruinntear mēzē, pmonraioē, cinfir, ollaimna, ašur
 tpaēbaona 'n robaıl ann aroēroimāō o-Teācpor 'Tābarēā
 zan mall, oir aēa tpuōdon aroimēz follam. Ašur ari fūioē
 vo aroēruinne an ceuo pēāc, 'bi Eoōaiō mēz Mumāin moz-
 aigte anna n-aroimēz, moir o'imēiz re amāc zo liafāil, ēuir
 Ruāōruioē mēz ullaō an eirāon ari a ēean, ašur leaēz
 Eoōaiō mēz 'Zaalen an mēzbrat ari a zualinnib 'Oari turmor
 ceilaēbraoari moirpēir o-Teācpor, ašur moircomorāō na n-

Εατέρα διη λιορ Ἰαβαρία. Διη ἴμιθε ἀν ὡαμα φαεὲτ λειγ-
 τεαρ λεαβαρη να η-Διμηρη η-Ερημον αζυρ τρεαὲτο να η-ολιγε.
 Αζυρ ὡο ἀπογλαοιὲ να η-bulροιοιθεαὲ ἡιορ ηρεαζαρη ἀοη
 ζυε. Ατα μοηρηειρ δις Εοὲαιὲ ἀηη βαοοηρεαὲτ, ηεολυιγ ηε
 εαρη τιμὲιολλ Ερημον ἀηηα εααβλαε, αζυρ βι ιοηοα ηηιοη-
 ραιθε, αζυρ μαητε Μυμἡαιη ὡο βι ἀηηα εὲοηλυαὲοιη μαη
 ηιηρημον. Διη τιγεαὲτ ὡο, ζο Ουνἴοβηρηε, ζλαοιὲ Ρυαὲρηιθε
 ηηιοηρηαιθε, αζυρ μαητε η-ὤλλαὲ λε να εεηε, αζυρ εεηλαβ-
 ηαοαρη μοηρηειρ διη εεαη ηιορηα λε ἀρηοηζ ὡο οηοηυζαὲ.
 Ατα Εοὲαιὲ ηιζ Ἰααλεη δις εαιεϋζαὲ δ λαετη ηαν ηειηζ αζυρ
 ηιαὲεαρηζαρηε ηι τυζαηη ηε ηοζ ηο ηζιε ὡο εηηιτιβ ηο μαε-
 τιηιβ ηο μαετιηιβ Ἰααλεη. Ατα ηρηειρ Ρυαὲρηιθε ἀηη μηηη-
 εαὲ ἀη τ-αορηζ εϋζαηη ηε ευαρηε ζο ηηηιε ὡο ηηηη-η-ολλαη,
 ατα Ερημον ηαοι ηοζ αζυρ ηυαηηεαρη, οηη ηηυβαηηεαηη Ρυαὲρη-
 ιθε ἀηη εορηεηηεαὲαηιβ δ ηἴηιοετ δ εὲοηηηιθε. Αηηηαη ηοηηηαρη
 βααλαη ηε ηιζαη Ρυαὲρηιθε ηυαρη Ουβαρη ἀη ταηηολλαη
 βαρη, αζυρ διη τιγεαὲτ λε να εεηε ὡο εὲοητιοηοη να η-ολλαη
 ηοζαοαρη Τηρηαρη ἀηηα η-αηηολλαη η-ὤλλαὲ. Αηοηρ εαρη ὄειρ
 ὡο ηιζαη Εοὲαιὲ ηιζ Μυμἡαιη ὡαἴρηεϋζ βααλαηηε ἀηηα η-
 ἀρηοηζ, ὄεϋζ ηε, αζυρ ἀρηοηηγεαοαρη δ εαρηη ἀηη Μυμἡαιη.

Αη ηαοηηηαρη λεαβαρη. Αη ηεαὲτἡαο εαιηηοηη. Ριζαη
 Εοὲαιὲ ἀρηοηζ εηηζ βααλαηηε. 418 ζο ὡ-τι 413. R. C. (Φεὲ
 Αηηαλα ηιζεαὲα η-Ερημοηε. Αη 1. Ροη. Αη 64. ὡηηεοζ.
 Αοηρ ἀη Οοηαηη 4361. ηαοι ζαηρηη Εοὲαιὲ ηιαὲηηηηε.) Αζυρ
 ηιζαη λυζαὲ εεηρηε βααλαηηε 413 ζο ὡ-τι 408. R. C. (Φεὲ

Annala migeáda n-Erriomne. An I. pol. An 64. uileos.
 Doir an Domáin 4362. faoi ainm luḡadó lamóearḡ. Agus
 Luinḡfead.)

Ṫar ueir 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 ceile vo aróruinne n-Er-
 riomne ann arófeomáó u-Teacómor Ṫabarṫa roḡadair Eocáid
 mḡ ḡáalen anna n-aronḡ ran ceuo feadct, agus éuaró re
 amác ḡo liaḡail agus anna fuidé air éuir aróruimfeair
 ḡáalen an eirson air a éean, agus veairḡ re an mḡbarṫ
 aira ḡualinnib. Agus uil amác vo'n aróruinne ceilabar-
 dar morfeir u-Teacómor, agus morcomoraó na n-Éacṫra air
 lior Ṫabarṫa. Anoir vo éuir Eocáid Connuḡ anna fuidé
 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 buiréclóc
 agus o'eus re, agus aruḡeasdar a éarn ran aic a tuicime.
 Áct vo éarlaó ḡan ruinnuḡadó na n-aróruinne ḡáalen air
 m-bruiteine ḡur ḡlac Connuḡ air fein ḡairm agus ainm
 mḡ ḡáalen dar comairle na ḡ-Cromfeair. Agus tigeáct le
 na ceile vo n-aróruinne n-Erriomne ann arófeomáó u-Te-
 acómor Ṫabarṫa, roḡadair luḡadó mac luḡadó mḡ Mumáin
 anna n-aronḡ fori Erriom. Air ruocnuḡadó an ceuo feadct
 o'imṫiḡ an t-aróruinne amác, agus bi moróurra na n-aró-
 feomáó ruuḡce, agus ceilabradair morfeir u-Teacómor ag-

Διη αν βαλλ λειμ Connuiḡ anna fεαρσθ ζα μαθ: Δ fαν-
 τειγεανν μιḡ υλλασθ υο εuir μαθ Seadna διη τριθσον ζαδ-
 en μα ειμιḡραισ Connuiḡ αρ? Fρεαζαιη Ruaduride: Foil
 ζο b-φιορδαοim Δ φριονηα ζαδalen, ni fεασθ, niοη εαιnic λειτ-
 ιοε φin υε φμουαινε ανη ιncinn Ruaduride, δετ μα'φ ειζin
 υο Connuiḡ υο βειτ μοζαιγετε anna μιḡ αρ ειον ζαδalen υειη-
 ραισ μιḡ υλλασθ: Δ Connuiḡ βειη buasθ αζυρ βεaneasθ αζυρ
 βεasθ φαθα διη υο εριθσον. Niυειφφin niοη ειμιḡ Connuiḡ.
 λειη Δ αιτ υο ceapeasθ amearḡ φριονηαιθ ζαδalen. Iφ ανη
 φin υ'ειμιḡ ζυρ Δροφειη μιḡ Muḡdaiη αιζ ceircyasθ: Δ
 Comφiḡce αζυρ Δ αροφλαιτ n-εφριονηe anne nac φαιθ Connuiḡ.
 μοζαιτε anna μιḡ ζαδalen υαρ τυρμοφ? Fρεαζαιη Connuiḡ.
 φοφ αρ αιτ μιḡ ζαδalen: Anne nac υο μιḡail Connuiḡ μιḡ.
 ζαδalen αζυρ αροφμιḡ n-εφριονηe διη φαθ uile baadaiη εοεαιθ.
 Δ υεαρθραταρ? Δετ υυθαρητ Δροφειη: Niοη ειζin no υλιφ-
 τεανασθ λειτιυε μιυθ. Niοη φειοη υο εαριλαθ. υ'ειμιḡ Muφ-
 εασθ ceanφειη Maḡḡlein αιζ μαθ: Δτα φριονηαιυε.

Αζυρ μαιτε ζαδalen διη λαταρ εασθον ανη φεο, φρευθ-
 μα μοζφειη διη ταθαρητα e? υο φεο φρεαζαιη Δουθ cean-
 φειη Δοιμαζ: Foil ζο b-φιορδαοim, ιαφμιζim ζο λειζφειη αρ
 αρυ ανη ελυαιφεαντ na n-αρυεφριονηe φοελα υ-τυρμοφ υ-
 Ταναρφεασθ? ανη φin υ'ειμιḡ Τυρκαρ αν αρυολλαim αζυρ λειζ.
 φe na φοελα αρ αρυο: υιυεασθ ζασθ cean μοζαιγετε διη Δ
 βφιυεινε, αζυρ anna εαλαim υυιυεε φειη. ανη φin υ'ειμιḡ.
 Τοφηασθ ceanφειηη-Αρυοφειη αιζ μαθ: Δ αρυοφαιυε ιφ μοζ-
 τειγφe na φοελα, αζυρ μαφ ζεαλλ ηαρ βαηη αν ενοε ταδ-

արէա թեո Լե Ճաալեն սսօ ԼաւիԾ ՕԼԼՄԱՆ Ե-ՔՕՒԼԱ ԻՐ յԻԱԿ-
 ԿԱՆԱԿ ԾՕ յՈՃՔԵԱՐ ԱՆ յԻՅ ԱՆՆԱ ՕՒԻԵՇԵ ՔԵԻՆ. ՇԻՕ ԵՍՕ ՄԻԱՆ
 ԼԻՈՄՔԱ ՄԱ ՔԻՍՕՐԻԱՅ ՇՈՆՆՈՒՅ ԱՆՆԱ ԱՅԻՍԻՅ ՄԱ ԷՄԻԼԱՅ ՔԻՆ,
 ՆՈՒԵՐՐԻՆ ՆԻ ԱԻԵ ԼԻՈՄ ԾՕ Ե-ՃԼԱԿՔԱՅ ՔԵ ԿԱԻԷԱՍԻ յԻՅ Ճաալեն
 ՆՈՒՅ ԾՕ յՈՃԱՅԱՐ ՆԱ ՔՅԻՈՆՔԱԻՇԵ ԱՃՅՐ ՄԱԻԵ Ճաալեն Ե ԱՆՆԱ
 յԻՅ ՕԱՐ ԵՄՔՈՄ Օ-ԿԱՆԱՐԷԱԿ. ԱՅԻ Ն-ՕՈՒՅ ՔԻՐՅԱՅԵԱՆՆ ԿԱԿ
 ՕԵ ԸՈՒՆ ՆԱ ԿԱԼՄԱՆ ՃՅՐ յԱԻԾ ՔՈՅ ԱՃՅՐ ՔՈՅՆԱՐ ԱՆՆ ԼԱԵՆ-
 ԿԱԻԾ ԵՕՕԱԻՕ ԱՅԻ ՔԱՅ ԱՆ ԱԻՄՐԻ Ա ԸՈՄԼԻՈՆՈՒՅ ՇՈՆՆՈՒՅ ԱԻԼԵ
 ՆՈՒ ԱԿ ԾԱՐԻՄ յԻՅ?

ԱՆՈՒՅ ԾՕ Մ-ԵՐՕ ՔԱԻՄՆԵԱՐ ԱՃՅՐ ՔՈՅ ՔՕՐ ԱՅԻ ԿԱԼՄ, ՔԻՅԵԱԼԵԱՅ
 ՇՈՆՆՈՒՅ ՕԱՐ ԵՄՔՈՄ Օ-ԿԱՆԱՐԷԱԿ! ԱՃՅՐ ԱՍՍ-
 ԵԱՐԵ ՔԱՕՐՅԱԻՇԵ յԻՅ ԱԼԼԱՕ: ՆԻ Ե-ՔԱԼ ԵՐԱԻԵՄԵ Ճաալեն
 ՔԱՅ ԱՍՕ՝Ն ԱԻ ՔԵՕ, ՔԱՆՔԱՕՄԱՐՈՆԵ ԱՍՕ ԱԼԼԱՕ ԱՆՆ ԱՐ Մ-
 ԵՕՏԱՆԱԻԾ ԷՄԵ ԿԻՈՄԸՈՒԼԼ ԿՅԱՐԷԱ ՆՈՒՅ ՔԻԼՔԱՅ ԱՐ Ն-ՕԵԱՐԵ-
 ՅԱԷՄԵ? ԱՃՅՐ ՕՕ ԼԱԵԱՐ ԱՐՕՔԵԱՐ յԻՅ ՄԱՄԱԻՆ ԱՆ ԸԱՍԻ
 ԸԵՍՏՈՆԱ. ԱՆՆ ՔԻՆ Օ՛ԵՐՈՒՅ ՇՈՆՆՈՒՅ ՃԱ յԱՕ: ԵՐՕԸԱՕ ՄԱՐ ՔԻՆ.
 ԼԱՐՆԱՄԱՐԱԿ ԵՐԱԼԼԵԱՅԱՐ ՔՅԻՈՆՔԱԻՇԵ ԱՃՅՐ ՄԱԻԵ Ճաալեն ԾՕ
 ԵՐԱԻԵՄԵ ՄԱՅՆԱՐ, ԱՃՅՐ ԱՆՆԱ ՔԱԻՇԵ ՄԱՐ ԱՐՕՔՅԱՆՆԵ յՈՃԱ-
 ՅԱՐ ՇՈՆՆՈՒՅ ԱՆՆԱ յԻՅ ԱՐ ԸՈՆ Ճաալեն ԱՃՅՐ ՔԻԼԼԵԱՅԱՐ ԾՕ
 ԿՅԱՐԷԱ. ԱՃՅՐ յԻՅՆԵ ՔԱՕՐՅԱԻՇԵ ՔԵՐ ՕՈՒԾ ԱՃՅՐ ՕՕ ԱԻԼԵ
 ԸՈՄԸՈՆՈՒԼ ՔՕՃՅՐ ՕՕ ԿՅԱՐԷԱ ԱՅԻ ԱՆ ՔԻՅԵ ԱՍՕ ԵՐԱԻԵՄԵ
 ՄԱՅՆԱՐ. ՕՐԻ ԱՕՒԵԱՐԵ ՔԱՕՐՅԱԻՇԵ ԼԻՈՄՔԱ ԿՐԸԱՐ: ԱԿԱ
 ՔԱԼ ԸՈՒՆ ՄԱՐԵՍԱՅ ՕԼՕ ԱՆՆԱՃԱԻՕ ԸՈՒՆ ՏԵԱՏՈՆԱ. ՄԱ ՃՆՈՒ-
 ԿԵԱՐ ԱՆ ՔԵՐ ՔԵՕ ԱՅԻ ԿՅԱՐԷԱ ԵՐՕ ԻՕԿԻՈՄԵՐԱՕ Ա ԷՇԱՆՃԱՆ
 ՆԻԵՐ ՄԵԱՔԱ ՚ՆԱ ԸԱՕ Ա ՄԵԻՆ. ՕՕ ԵՐ ԱԻԼԵ ԸՐՈՒՇԵ ԼԻՈՆԿԱ ԼԵ
 ԼԱՕԷՃԱՐ. ԼԱՐՆԱՄԱՐԱԿ ՔԱԻՇԵ ԱՆ Ե-ԱՐՕՔՅԱՆՆԵ ԱՅԻՐ ԱՆՆ ԱՐՕ-

ʃeom̃iḡáð ʊ-Teáct̃m̃or̃ T̃áðar̃éð, áʒnr̃ ʊðb̃r̃áðar̃ na buʎroim̃íðe
 áʒ ar̃ʊ: áta t̃r̃im̃áðon n-Ér̃m̃ioñe ʃollám̃! ánr̃r̃in ʊ'éim̃íʒ
 Ruáðr̃im̃íðe m̃íʒ ʌlláð áiz̃ m̃áð: C̃r̃eʊð ma ʃuʊʃar̃áʊ Connuiʒ
 m̃íʒ ʒáalen ánná áʃom̃íʒ? ʊó éim̃r̃ cáð á ʊéar̃lám̃ ʃuár̃.
 ʊ'im̃éiz̃ Connuiʒ áʒur̃ ʃr̃im̃oñʃar̃íðe ʒáalen áʒur̃ áʃr̃óʃeár̃
 áʒur̃ ʃr̃im̃oñʃar̃íðe M̃um̃áin ám̃áð ʒá ʌiár̃áil, áʒur̃ ʊó éim̃r̃ áñ
 áʃr̃óʃom̃ʃeár̃ Connuiʒ ánná ʃuʊíðe áim̃, áʒur̃ ʌeáʒ ʃe áñ eim̃-
 áon áim̃ á éeáñ. áʒur̃ ʊó éim̃r̃ áʃr̃óʃeár̃ m̃íʒ M̃um̃áin áñ
 m̃íʒðar̃ic̃ áim̃ á ʒuáilim̃ib̃ áʒur̃ ʃilleáðar̃ ám̃r̃ ʒo ʊ-ti'ñ áʃr̃ó-
 ʃeom̃iḡáð. ánr̃r̃in éuáíðeáðar̃ ám̃áð ʌe éeíláðr̃iáð m̃or̃ʃeim̃ ʊ-
 Teáct̃m̃or̃ áʒur̃ m̃or̃éom̃or̃áð na n-Éáct̃r̃iá áim̃ ʌioʃ T̃áðar̃éð.
 ʌar̃ ʃin ém̃oénuiz̃eáðar̃ áñ ʊárr̃á ʃeáct̃ ʊár̃ túʃm̃or̃. áʒur̃
 ʊó b̃i ʃoʒ áʒur̃ ʃoʒnár̃ áññ Ér̃m̃ioñ áim̃ ʃáð ʌáéteáð ʒ-
 Connuiʒ ánr̃r̃áñ ʃeáct̃m̃áð b̃ááááim̃ ʊ'á m̃íʒáil éuáíð áʃom̃íʒ
 áim̃ ʃeílʒ áʒur̃ ʃiáðóár̃ʒáim̃ic̃ ʒo ʒʌeáññt̃eáib̃ ʊioim̃ár̃áib̃ n-
 Éár̃ib̃, ánoim̃ ʊó éár̃láð ʒur̃ b̃r̃im̃r̃im̃íʒ ʃiáð m̃or̃ t̃r̃im̃ ʃáim̃e
 na ʃeílʒoim̃íðeáð, áʒur̃ ʊó ʌeáññ Connuiʒ áʒur̃ á ʃuim̃r̃im̃oñ
 e áʒur̃ m̃íéáðar̃ e áñ ʌá ʊó áʒur̃ ʌárr̃nám̃ár̃ic̃ m̃íʒne áñ ʃiáð
 m̃or̃ ʃioʃʃeár̃ʃeáð áññ eár̃ic̃lár̃éár̃ ʌoéáim̃ ʊim̃ʒe, áʒur̃ ʊó
 ʒʌáð Connuiʒ ʒr̃im̃ áim̃ ʌáññ ʊáð ʌám̃ éim̃ ʊ'áéuim̃eáct̃eáib̃
 áct̃ ʃáóil á ʃuim̃r̃im̃oñ e ʊó b̃áááð áct̃ ʃr̃eáʒáim̃ áʃom̃íʒ: á
 m-báim̃eáññ ʃáic̃éioʃ ʌe máð Ér̃m̃ioñ? áʒur̃ áim̃ áʃom̃íʒ á
 ʌám̃ ʌe t̃oéðeim̃ éáðáim̃ic̃, máim̃ ʃláiʒ t̃eim̃t̃r̃eáiz̃ éuz̃ áñ ʃiáð
 m̃uáéim̃ áʒur̃ éolluiʒ ʃe Connuiʒ t̃r̃im̃ áñ éim̃oíðe. áʃom̃íʒe-
 áðar̃ á éár̃im̃ ʌe ʌim̃ na n-ʊim̃ʒe. b̃i euz̃éáoñ áʒur̃ ʒeim̃-
 ʒuim̃ ánná ʊíáʒ, oim̃ b̃i Connuiʒ m̃uim̃neáð ʃáʃóim̃im̃ ʊó éloim̃

na talman. Δτα αιμηρη μιγαλε 5-Connui3 Anna απομι3 φορ
 Ερημον φαδτ βαλαينه 5ο 5λαν. Δτα Δ μοιδαρη 5λαοι3γε
 “Uaim mi3 5-Connui3 bigeaglac”.

Αη ναοιημασ λεαβαρη. Αη ναοιημασ αιβιουιλ, Ρι3αιλ
 Αποφιρη γε βαλαينه. 402. 5ο υ-τι. 396. R. C. (Feuc An-
 nala μιγεαδτα η-Ερημονε. Δ Ι. πολ. Αη 66. ουλεο3. Δοιρ
 Αη Τομδαιη 4389. φαοι αιμη Διρη.) Δ3υρ μιγαλ Οιλλιολ
 ναοι βαλαينه 396 5ο υ-τι 387. R. C. (Feuc Annala μιγ-
 εαδτα η-Ερημονε. Αη Ι. πολ. Αη 66. ουλεο3. Δοιρ Αη
 Τομδαιη 4404. φαοι αιμη Οιλλιολ Φιονη.)

Ανοιρ εαη υειρ βαρ 5-Connui3 η-απομι3 Δ3υρ μι3 5αα-
 en αιη τι3εαδτ υο αποδριυνη 5ααen λε ηα αιελε αιη η-
 βριυεινε Μα3ηαιρ μο3αδαρη Μυηεοαδ μαδ Εοαοι3 φαλ μοιηε
 απομι3, Anna μι3 Αρ αιον 5ααen, Δ3υρ αιυαοεαδαρη ηα αιυ-
 αιοε αιη φυοη-Ερημονε αι3 5λαοι3 μι3εε, πριονηαιοε, αιηφιρη,
 ολλημαηα, Δ3υρ τηεαδαοηα Αη ποβαλ 5ο υ-Τεαδαιηοι Ταδαρηα
 5αη μαλλ οιρη Δτα τηυδαοη Ερημονε πολλαη. Δ3υρ εαη3αδαρη
 5ο υ-τηαδαηαιλ, Δ3υρ αιη φυοε υο'η τ-αποδριυνη Αη αιεο
 φαετ μο3αδαρη Αποφειρη μι3 Μυηδαιη Anna η-απομι3. Μοη
 υ'ιμη3 γε Αμαδ 5ο λιαφαιλ. Αιρη Ρυαδριυοε μι3 υλλαδ Αη
 ειραοη αιη Δ αιεαη, Δ3υρ λεα3 φαδ μαδ λοιη αιη πριονηα η-
 ηβλυ33αδ Αη μι3βριατ αιη Δ 5υαλινηιδ. Αιρη αιηοειυ3αδ Αη
 αιεο φαδτ, ιμη3εαδαρη Αμαδ, Δ3υρ βι μοηδριυρη ηα η-απο-
 φειηηαδ υηιυο3γε, Δ3υρ αιη Δ αιελεαδαρη μοηφειρ υ-

comhglie no imuir le roénuzáó air b-ráo na tri nuairé vo
 ceileadhaidar apóruinne n-Erriúne air tábarra. Anghan
 naoimáó baalam ó'a nuáil ó'eug Oilliol.

Riáil Eoóaió mic n-Apófeair reáct baalamne. 387 go
 ó-ti 380. R. C. (Feuc Annala nuáeáta n-Erriúne. An l.
 pol. An 66. vul). Air an Domáin 4416.)

Anoir iar bar agus óleáóó Oilliol móla apóruig,
 tángadair púonraíóe agus maíte Mumáin air in-bhuíteime,
 agus nuáadair Eoóaió mac n-Apófeair anna nuá ar óionn
 Mumáin. An triá ceutna iméigeáóair na óuraíóe veá-
 táppuíóe amaó air fuio uile Tanarfeáó n-Erriúne ga raó:
 Gan mall epuinnteair nuáe, púonraíóe, cinéir, ollmána,
 agus treádaona 'n pobail ann apófeóimráó ó-Teácmor táb-
 arra, oir áta triódon Erriúne pollam.

Agus éruinnuig an t-apóruinne go triáamáil, agus
 ó'eirig Turóair an t-apóllam áig raó: áta triódon Erri-
 úne pollam. Ó'eirig Fiáca nuá Ulláó agus óubairt: A
 Comhlaíte, agus a Saorélaona na n-Erriúne, triá nuáil
 Apófeair for Erriúon bí roá air an talam, oir bí Apófeair
 apóruáinteáó, trióaireáó, ceair agus raó Oilliol veárbhá-
 éair n-Apófeair bí'n roá vo meóuáóó agus leáénuáóó nuig
 go ó-faruiá roágar mar bíáó áóibin air fuio uile nuáeáta
 n-Erriúne. Angha na laéántaíb vo tángadair roá, eágha,
 taíre, áóibneair, móráil, agus mórimáíteair ar óionn na

ταλμάν θε βριζ ριν κρευο μα ριυδεραιο θεοδαιο μας Αρ-
 φεαρ αιρ τιόσον Ερμιονε. αννορ ζο m-βειό ροζ ρυλκμαρ
 λαετσαό n-Αρροφεαρ αζυρ Οιλλιολ τιζεαότ αιρ ζα ρολρυζαό
 αζυρ υλλαομνυζαό ρορ ταλαμ δοιβιν Ερμιονε? Αζυρ βι
 θεοδαιο ροζαιζτε λε ζυτ δονφιν.

Δότ ανη τριαότ μορ ιμτίζ ρε αμαό ζο λιαφαιλ, έυρ
 φιαόα αν ειραον αιρ α έεαν, αζυρ το λεαζ φεαό μας φεαό
 ρριοηρα n-ιβλυζαό αν ρυζβιατ αιρ α ζυαλαινιβ, αζυρ αιρ
 έριοόκνυζαό θαρ τυρμορ, ιμτίζεαοταρ αμαό αζυρ έειλαδριαοταρ
 ζο ζυρμαρ μορφειρ ο-Τεαόκμορ αζυρ μορκόμορταό να n-θεά-
 τρια αιρ λιορ Έαδαριέα. Αζυρ ηι ραιβ νεαό αιρ Έαδαριέα αιζ
 ιαρεαό α έεαρτ. Ανηραν ο-τρεαρ βααλαιν θε ρυζαιλ θεοδαιο
 ρυαιρ Τυρέαρ αρπολλαμ υλλαό βαρ, αζυρ έρυννυιζ κομέ-
 ιονολ n-ολλαμ υαό ζαό μυρ-n-ολλαμ υλλαό αζυρ ροζαοταρ
 Τεμε αννα n-αρπολλαμ. Έαρθειρ ρυζαιλεαό αρ έιονη υλλαό
 ρε βααλαιμε θευζ ρυαιρ φιαόα βαρ, αζυρ αόλεαόαοταρ e ανη
 Ελυαινεαό, αζυρ θαηζηαοταρ εαρη υλμορ αρ α έιονη, αζυρ
 βι μορκαοιντε τρικό υλλαό ανηαόιαζ, οηρ βι ρε μυρνεαό το
 έλοη να ταλμάν. Αζυρ αιρ τιζεαότ το αρποόρυννε n-υλλαό
 αιρ η-βρυντειμε ροζαοταρ Δηρζεαομορ μας β-φιαόα ανη αιτ
 α αταρ μαρ ρυζ αρ έιονη υλλαό. Αζυρ τριαό ρυζαιλ θεοδαιο
 μαρ αρμορζ ρεαότ βααλρине ο'ευζ ρε αζυρ ρεαρεανη α εαρη
 ανη Μυμάν ταιοβ λε εαρη n-Αρροφεαρ αζυρ Οιλλιολ.

Αη ηαοηημάό λεαδαηρ. Αη τ-αοηημάο εαηβροιλ θευζ. Ριζ-
 αιλ Δηρζεαομορ τρικοάο βααλαιμε. 380 ζο ο-τι 350 R. C.

(Feuë Annała mǵeáda n-Erriúne An. 1. pol. An 66. oul-
eog. Doir an Domáin 4423. Agus ríobta Luingsreáig.)

Ánoir air bar Eódaíó bí na cúraíóde veáǵtappuig oul
tríó Erriúon aig maó: Cuiúnteair arócuinne n-Erriúne air
Tábaréa gan mall aca tríódon aróuig pollaím. Agus air
tígeáct oo báal arteaó ann uara muon o'a teacó lairǵit,
oo íuío de n-arócuinne ann arófeomáó o-Teacómu Táb-
aréa. An tráct ceuona bí Úaíre mac Oilliol mǵaigte anna
míǵ ann Muáin. Agus air an Ceuoreáct o'eirig Tinne an
aróllaim ga maó: Aca tríódon Erriúne pollaím. Agus
o'eirig Úaíre míǵ Muáin aig maó: A Cómplaíte n-Erriúne
creuo ma íuíofoó arígeaómu mac b-Fiaóca míǵ Ullaó buó
airóe clu, macaóim ulfúioct n-Erriú anna aróuig for Erriúon?
Agus aróuig cac a úearlaím.

Muon iméig arígeaómu amaó go laífaíl oo cúir Úaíre
míǵ Muáin an eiráon air a cean agus leas míǵ Saalen
an míǵbhaó air a gualainuib agus oo íuío arígeaómu
air an tríódon, agus ácin go leigfeair ar aró: Scriobta
Eoluir agus leabair na n-Aimríre Saalaig, agus air cuó-
nuǵaó o'eirig Donǵair ceairfeair Earb aig maó: Tráct íuío-
ear an arócuinne an uara feáct aca ceirte aig Donǵair
oo cúir a báinear la cluair Erriúne. Agus o'iméig an t-
arócuinne amaó agus bí uarra na n-arófeomáó o'muigte.
Ann rin ceileabhaóair moirfeir o-Teacómu agus moirómuoiaó
na n-Eaótra air líor Tábaréa. Agus cóim luac gur éainic

αν τ-αρσέρμιννε λε να έειλε αν ναμα φεάτ, το φεαρ Δον-
 ζαιρ σεανφεαρ Εαρν αιγ μαδ: Όειρτεαρ ζυρ έπιαλλυγ Ρανγ
 ηγ υλτοννημάτ λε έαβλαέ τρομ ζο η-οιρτίρ αν Όομαιν
 εαδον ζο ο-τι Μυρ η-Τηιεννα λε κομζηνομ έαδαιρτ ο'α
 όμοργ ατα μαρ φαιτίγ-μαρμ αιγ βαιρτ ερεαέ υαδ ζαέ φαιρζε,
 μαρ ειόιρ ατα αιτ ηγ υλτοννημάτ ταοδ φιαρ οε'η τριόαον
 πολλαμ? Anne ναέ τοιρμέαρζεανν τρεαέο η-ολιζε η-Ερημονε
 η-ουλ αιρ αρτιρ το αον φλαιέ αιρ τυαιρμγ αρσείμε ανη
 κοζαδ ερεαρτα? Αν κοιρ ηο αν σεαρτ ε ζα ρυόεραο να
 έυατα αέιγ ανη αρσείοημαδ 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 κομλυαδοιρ λειρ αιγ ρεαλλαδ αζυρ βαιρτ ερεαέ υαδ
 να μυρπέαδοιρμβ φαιέ λαγ το εμοιόεαέτ να η-βοοαέ? Όε
 βρυγ ρηη ερευο μα η-οιβηεμαρ να Όαηααν ζο οεο αρ αρσ-
 έοημαδ ο-Τεαέμορ Έαδαρτα? Αιρ αν βαλλ το λειμ φορβ
 σεαν οε να οέτ η-Όαηααν ανηα φεαραδ, αζυρ ρρεαζαιρ λε
 ζυρμαιμ ρεαρζαέ αζυρ βορβζυέ: Έυγ Δονζαιρ.

Σεανφεαρ η-Εαρν α ειτέαέ! Αζυρ μα ζηιόρπο α έυιλ-
 έαιρτ βρευζαέ αιρ Μαγ λυγνε ηο Όαλλαιη ταδαρρραορα α
 φυιλ αζυρ α ρεοιλ μαρ βιαδ το να ρεαρπέαιτιβ! Το ηιέ
 μυρμίοιρ ρυο αν αρσείοημαδ, αζυρ αιρ αν βαλλ βι ρηιον-
 ραιθε αζυρ μαίτε Ζααλεη αιρ κορ αιγ καιτυζαδ α λαμ μαρ
 ζο οορνελαοδ α ζ-ελαοεαμ. Αζυρ ουδαρτ αρμογ: φοιλ .
 φοιλ α μαίτε ριορκαοιμε, ηι ναρ τυρμόρ το ρρεαζαιρ λε
 ρεαρζ να λαγ έυμ ροιρνεαρτ ανη αρσείοημαδ ο-Τεαέμορ

Anne nac̄ veireann focal na vliže: Bidead̄ tuine ari la-
 tar le fheadhaid̄ do'n caroil anna n-aghaid̄, b-fuil Rang ari
 latar? Veireann Oric: Bi Rang miz ulconnad̄t amuz
 trid̄ taimic an curaid̄ aiz glaid̄ cum tadar̄ta: Oiri aca
 triad̄on ariomiz follam. Miori fiorruiz Rang zo n-eugrad̄
 ariomiz, oiri ni b-fuil dia tarhantiread̄ta aganne mar̄ bur
 n-dia ana a ca foghaid̄ do chomfearaid̄ Fad̄len, mar̄ an
 ceutna ir real maid̄ anoir uad̄ an t-am ari bain ariochom-
 fear̄ ari ranc̄lithen uain? Ma fiorruizean Rang zo m-beid̄
 an t-arc̄ruinne anna fuid̄e zan amhar̄ tiocfais̄ re ann.
 Iar̄ chiochnuzad̄ do Oric, cluintear̄ zud̄ za mad̄: Ma labro-
 cad̄ ariomiz? Agur̄ tubair̄t ariomiz: A ariomaid̄e reriob̄tear̄
 ari tread̄o vliže n-Errione: Bidead̄ uile teanga anna tord̄
 ar̄ com̄air̄ an breib̄eaid̄ trid̄ nac̄ b-fuil an te anna n-aghaid̄
 ad̄a'n caroil veunta ari latar. B-fuil Rang ari latar?
 Uime veireann ariomiz: Seaf̄ead̄ vliže n-Errione! Ir̄ ann
 rin̄ bi tread̄o vliže n-Errione, agur̄ leabair̄ na n-dimr̄ie
 leiz̄te. Agur̄ glaid̄oib̄ead̄ na bulroim̄id̄e ar̄ aro: Seaf̄eann
 nead̄ ari tadar̄ta aiz iaread̄ a ceair̄? Ad̄t miori fheadh̄air̄
 don̄ zud̄. Cuid̄o an t-arc̄ruinne amad̄, agur̄ im̄tiz̄ zud̄ am-
 baile zo t-calam̄ a com̄nuid̄e. Ann vana baalain miz̄ail
 arigead̄om̄oir̄ fuair̄ miz̄ Fad̄len bar̄. Agur̄ cruinnuzad̄ do
 arc̄ruinne Fad̄len ari m̄-bruid̄eime Maignar̄ bi f̄id̄ca moz̄-
 aiz̄te ann aic a ad̄ar̄ miz̄ ar̄ cionn Fad̄len. Annran̄ cuiz̄-
 mad̄ baalain ve miz̄ail n-dirgead̄om̄oir̄ do cur̄ re na curaid̄-
 id̄e veaz̄tappuz̄ amad̄ ari fuio Errion aiz̄ mad̄: Ari tiz̄e-

Δὲτ το ὕδαλ ἀνν σευο μιον λαγγιτ̄ τὰρτ̄ βειθεαρ̄ να τειντε
 ἀρη λαράδ̄ ἀρη Ραζαίβ̄ η-Ερημονε σμυινητεαρ̄ μίγτε, πμιοηραιθε,
 σμηρη, ολλίμανα, ἀγυρ̄ τηεδαθονα ἠ̄ η̄ ποβαίλ̄ ἀνν.

Ἀποφρομήμαδ̄ ο-Τεαδόμερη Ἐδαρητ̄α ἀρ̄ κομάρη ἀπορηγ̄. Ἀνορη
 ἀρη ρυθεαδ̄ τοῦη ἀποδρμυινη ἀη σευο ρεαδ̄τ, οἴρηγ̄ ἀρηγε-
 αδόμερη ἀρη γαδ̄: Ἀ Κομπλαίτε ριορ̄δαοιμη ἀτα ρογ̄ ἀγυρ̄
 ρογ̄ηαρ̄ ρορη Ερημον, ἐανγ̄αμαρη le na σειλε leih̄ ἀη τυρ̄μόρη
 το κομπλιοναδ̄, le μορηφειρ̄ ο-Τεαδόμερη ἀγυρ̄ μορηκομορηαδ̄ na
 η-Εαδ̄τρη το σειλαδ̄ρηαδ̄. Ἀνορη το ἐαρηλαδ̄ ιαρ̄ leih̄γεαδ̄ na
 ρεριοδ̄τα γυρη ε̄ιτε Tinne ἀη τ-αρηολλαίη̄ τεη, ἀγυρ̄ ρυαρη
 βαρ̄ ραν̄ κυρηγ̄αδ̄ βαλαρη̄ οε μίγαιλ̄ η-ἀρηγεαδόμερη. Ἀη τηαδ̄
 γλαοιθεαδ̄αρη na βυρ̄ορημ̄θε ἀμαδ̄: Σεαρηαν̄ ηεαδ̄ ἀρη
 Ἐδαρητ̄α ἀρη ιαρηαδ̄ Ἀ σεαρητ̄? Ἡορη ρρηεαγ̄αρη ἀση γυτ̄.
 Ἀγυρ̄ ἀρη ιμηεαδ̄τ̄ τοῦη ἀποδρμυινη ἐρηαλληγ̄ ἀρηγεαδ-
 όμερη γο η-Ἰλλαδ̄, ἀγυρ̄ κυρη ρε κυρηαδ̄ το πμιοηραιβ̄,
 σεαρηεαρηαιβ̄, ολλίμαναίβ̄, ἀγυρ̄ τηεδαθοναίβ̄ ἀη ποβαίλ̄, μαίλλε
 le βρηετ̄εαίμηνα γο γ-σμυινηραδ̄ ἀρη ἠ̄-βρηιτ̄εηνη η-Ἰλλαδ̄ ἀη-
 na ροδ̄αρη.

Ἀρη ρυθεαδ̄ το-η ἀποδρμυινη ἀρη ἠ̄-βρηιτ̄εηνη, κυρη ἀρη-
 γεαδόμερη Ἀ θεαρηβρηατ̄αρη Ἀποφεαρη ἀνηνα ρυθε ἀηη ἀιτ̄ μίγ̄
 ἀηη Ἰλλαδ̄. Ἀη τηαδ̄ σευοηνα ἀρη σμυινηγ̄αδ̄ το na ολλίμαν-
 αίβ̄, μογ̄αδ̄αρη Ὀοετα ἀηη ἀιτ̄ Tinne ἀνηνα η-αρηολλαίη̄ Ἰλλαδ̄.
 Ἀνορη βυβ̄ ἀίληε γ̄ηυρη ἀγυρ̄ cuma η-ἀρηγεαδόμερη ιονα υιλε
 ελαν η-Ερημονε, ἀηη υιλε ηαρ̄ ἀγυρ̄ ελεαρη η-εαδ̄τρη ηη ραίβ̄
 Ἀ κομηονηαν̄ ἀρη ρυτο na ταίμηαν. Ἡη e ἀίμηαν̄ γυρη ταιτ̄ηυγ̄
 ἀη ρειλγ̄, ἀη μιονσε, ἀη σεολ, ἀγυρ̄ εαδ̄τρη ἀη γαρησε le ἀρη-

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 ρ̄λαιταμ̄αιλ, αιρῑ ἀν αὐθ̄αρ̄
 ρο βι να κρομ̄φιρῑ αιζ̄ κρειρ̄τιντ̄ ζ̄υρῑ ρευσ̄ leo αιρ̄γεωμόρι
 υο κλασναδ̄ μιορ̄ραρ̄ταέ leo ρειν. Ὅο̄ ταρ̄λαδ̄ ἀνν ρεαδ̄τ̄μαδ̄
 βααλαιν̄ υε ριζ̄αιλ̄ αιρ̄γεωμόρῑ τ̄ραέ̄ τ̄αιμ̄ι ρε ζ̄ο υλλ̄αδ̄,
 ζ̄υρῑ ρ̄αιλ̄ τοιλ̄ σεαν̄ υε να κρομ̄φ̄εαρ̄αιβ̄ δ̄ ραιβ̄ αρ̄οαζ̄εαντ̄αέ
 ἀνν ὀιαζ̄ ζ̄αιριμ̄ ἀν αρ̄οκρομ̄φ̄εαρ̄εαρ̄εαέτα, ἀν ζ̄αιριμ̄ υο τ̄ριδ̄
 κομ̄ζ̄νιομ̄ αρ̄ομ̄ιζ̄ υο ζ̄νοεζ̄γαδ̄. λε να λινν̄ ριν̄ μ̄εαρ̄υιζ̄ ρε
 αιρ̄γεωμόρῑ υο κινγεαλλ̄ τ̄ριδ̄ ρεαρ̄ιέ αζ̄υρ̄ αιλνεαέτ̄ δ̄ ινζ̄ειν
 Καρ̄α, ἀν β̄ιονγεαλλ̄ βυθ̄ υειρε̄ ἀνν υλλ̄αδ̄ ζ̄ο λειρ̄.

αιρῑ λα ειζ̄ιν̄ νυαιρῑ υο βι'η̄ ριζ̄ αιζ̄ βοθ̄αναιβ̄ δ̄οῦᾱ κιν-
 φιρῑ Μαζ̄ινρε, τ̄αιμ̄ι τοιλ̄ λειρ̄ ἀν β̄ιονγεαλλ̄ κιο̄ τ̄ραέτ̄ νι
 ρυαιρῑ ρε κυιρεαδ̄. τ̄ραε̄ ριλλ̄υιζ̄ αιρ̄γεωμόρῑ ζ̄ο Ὑνρ̄οβ̄ερ̄κε,
 ρ̄εαρ̄υιζ̄ τοιλ̄ αρ̄ κομ̄αιρῑ ἀν ριζ̄ αζ̄υρ̄ λαμ̄ δ̄ ινζ̄εινε̄ Καρ̄α
 ἀννᾱ λαμ̄. Ριζ̄νεαδ̄αρ̄ αρ̄αρ̄ ρ̄αδ̄ᾱ ἀνν Ὑνρ̄οβ̄ερ̄κε, αζ̄υρ̄ αιρῑ
 ριλεαδ̄ ὁρ̄ τοιλ̄ ζ̄'ᾱ ε̄λαμ̄ υυιτ̄εε̄ ρειν̄ νιορῑ τοιζ̄ρε̄ ἀν β̄ιον-
 γεαλλ̄ λειρ̄. Ὅ'ραζ̄ ρε ριρε̄ λε β̄εαν̄ ζ̄αδ̄λ̄μ̄υιντ̄ιρῑ δ̄ μ̄αέταρ̄
 ἀνναϊκε̄ λε Ὑνρ̄οβ̄ερ̄κε. ἀν τ̄ραέ̄ υο ταρ̄λαδ̄ να νιο̄τε̄ ρεο̄
 βῑ μ̄ιρε̄ Ὑοέτᾱ ἀνν̄ μ̄υρ̄-η̄-ολλ̄αμ̄ Ὑνρ̄οβ̄ερ̄κε. αζ̄υρ̄ τ̄αιμ̄ιέ
 τεαέτορ̄ηεαέτ̄ ε̄υζ̄αμ̄ λε ροκλᾱιβ̄ ἀν ριζ̄: Τεαν̄νεαδ̄ Ὑοέτᾱ ζ̄ο
 Ὑνρ̄οβ̄ερ̄κε, αιρῑ ἀν βαλλ̄ ε̄υαιθ̄ με̄ αρ̄ κομ̄αιρῑ ἀν ριζ̄, αζ̄υρ̄
 ρυαιρῑ με̄ ἀνν̄ ριν̄ λειρ̄ αρ̄οφ̄εαρ̄ῑ ἀν ρ̄μιοη̄ρα, αζ̄υρ̄.

Ζααλαρῑ ἀν αρ̄οβ̄ρ̄ειτεαμ̄ι. αζ̄υρ̄ βῑ τ̄ρεαέτ̄ο̄ ῡλιζε̄ η̄-ερ̄μ̄ι-

one ɸuairɸailte, aɸur ɸerɸobta ɸoɸaió Ollman b-ɸoɸla
ɸearɸta amaɸ. aɸur aoubairt aɸɸeaoóɸoɸ: buó maít ma
aitɸɸaio ɸoóta aɸur ɸaalaɸ ɸo ɸaíb Toil cean ve na
cɸoɸɸearaíb ann ɸeo ɸa ɸaó liomɸa: ɸo veaɸbta bɸ na
naoi ɸliɸe ɸo na naoi cɸoɸɸearaíb uaó'n o'tur, a ceuouair
air tɸeaó ɸliɸe n-ɸɸiome, aɸur air ɸol ɸliɸe n-ullao,
ɸeaó eaóon ɸɸiombɸollaɸ an caibioil. áct ann tɸaó bɸ
na ollmana ɸa baɸɸaó ɸairbɸe tɸaó ɸairɸiɸ ɸe ann ɸur-
n-ollam ɸunɸobeɸce, eaóon n-óeir tábairt ɸuar a ɸiɸeaóta
óo Oilliol ɸioɸɸneáct ann a ɸean aoɸ tɸaó bɸ ɸe caɸ-
uɸte aɸur le ɸuáct baɸ ɸo ɸuilanɸaona naoi ɸliɸe ɸo beít
coɸmɸilteaó ar an ɸol! ɸubairt Toil ɸar an ceuona: Ma
cuɸɸaó an ɸiɸ na naoi ɸliɸte air air annan ait anna
ɸaíb ann laeáantaíb ɸoɸaió átaɸ ɸ-Cairbɸe? ɸɸuioúɸiá
tɸeaó na ɸliɸe aɸur ɸerɸobta ɸoɸaió ɸo ɸeúɸaoua ɸa'ɸ
ɸioɸ ɸoɸla o-Toil? aɸur ɸo bɸ na ɸerɸobta ɸɸuioúɸte
liɸtiɸ maile liɸtiɸ aɸur ɸocal annóiaɸ ɸocal áct ann
tɸeaó nɸ ɸaíb aon ɸocal no aon liɸtiɸ coɸmɸilte amaɸ. ɸɸ
ann ɸin aoubairt an ɸiɸ: ɸar mo n-imteaóct ɸom ɸo o-
Teaóóoɸ, ɸlaoióeaó aɸoɸear ɸuɸe Toil ve na cɸoɸɸearaíb,
aɸur tairbaintear óo tɸeaó na n-ɸliɸe aɸur ɸerɸobta
ɸoɸaió ar óoinne ɸoóta aɸur ɸaaleɸ. ábbair a aɸoɸear
le Toil: ɸaó b-ɸuil ait air ɸol ɸliɸe n-ullao ɸo annian-
taíb aonóuine, aɸur nɸ ɸiaó aonnió coɸmɸilte amaɸ. aɸur
ɸiɸne aɸoɸear ɸar átin an ɸiɸ. ɸo bɸuáctuiɸ ɸearɸ o-Toil
amaɸ air ɸaɸaó aɸur buó ioɸta ceɸt ɸo cuɸ ve áaal, ɸo

veimín bí a focla mar focla uaine ari mhe. 'Do éirí se an ceirt ceutna agus na focla ceutna go minic, agus labair se mar uaine ann ughdair aig maó: An í e do bairnaid a drofear naé eug baa na naoi oligte do na naoi cromfearaib ari u-tur?

Agus fheadair drofear: Fiairigim uot: Ar labair baa le Toil ari don t-iaé? Agus uobairc Toil nior labair aca labair m-baa uhuigte go seo! Aét ma labrocao ni cialluigean donnac a focla aét na cromfir amain. Uidead na focla fion no naé fion ni eiz linn anoir do cruicugad. Ni e an ceutna a cuailuig drofear na focla uo a labair Toil anoir, aét t-iaé glaceann mo intinn comairle ortaid teilgeann mo ciall amac iao mar cleara glice na g-cromfear le cuingugad riar an gaa. Mar rin u'im-tiz Toil ari aghad go feargead, agus trialluig se go u-teadmor agus a ingein Cara anna comveadca leir. Agus fearadair ar comair drofear, agus do mairuig Toil ann botan an nuz ari tabairta. Tar tamal fileadair go n-oun agus veagbaile u-Toil ann carba an nuz, agus do sein Cara leanb fearoda agus u'far Toil anraibhir ann arneir agus euadil, agus bí mormaoin ve uile cineal go leor aige. Mar an ceutna bí gleur agus tabaét aig Cara mar buo coir do beit aig maóair leinb an nuz. Anoir ann laeteib seo do tarlad gur u'eug Eneige an t-drocomfear, agus gan mall tainic Toil go u-ti'n nuz aig maó: Uuó aite liomra do beit moagiste anna n-drocomfear? Aét fhead-

ζαίη Διηγεατόρη: Ξλαέεαο Τοίλ αζυρ φαίτε φαίε α έποίθε
 οε ταδαέτ Διηγεατόρη, αέτ οε ηιότιβ α βαινεαρ λε ζαίρημ
 ηιζ η-Ερρηιουε, βιόεαό εαέ αηηα έοηε! Ηιόειρρη ηιοη ηεαο
 Τοίλ ηαό α η-ιαηεαέτ ηηιζ ζο ηαηηιζ ηε αη ηιζ οε βηιζ
 ρηη ηιοη ηυλλανζ ηε Καηα οο έεαέτ αηηα ηαόαηιέ ηιβυρ
 ηηζα. Αηοιρ αηηηαη ηαηα βααλαη ηευζ οε ηιζαίλ Διηγε-
 ατόρη ηιζηεοαη Όαηηε ηιζ Μυηάηηη αζυρ Φιαέα ηιζ Ξααλε
 εηηηζηαό εοηειρηζε αζυρ εοηιζιέε αηηαζαίό αηοηιζ, αζυρ
 εηρηιζεαοαη οο υλληηηζαό α εοηλανηα, ραη αηη εεηοηα
 έηηρ αηοηιζ ηεαέτοηηεαέτ ζο Όηοηε ηιζ υλτοηηάετ αηζ ηαό:
 Τηηαλλεαο Όηοηε λε ηεαηε α αηηηιζαζ ταηηηα υηρζε Δέ-
 λυαηη. Αζυρ ζλυαηρηιζ Διηγεατόρη λε ηλυαζ αηηηζλεηρτα
 η-υλλεαό ζο ο-τι'η ηεαη αζυρ εαηρηιζ λειρ αηηηιζαζ εοηιζ-
 ηιοηηε αη Όαηααη ηαοι εηηιέ ζ-Εηηαέαηη ηαό 'η ηιοη. Τηαέ
 ηιοηρηιζ Αηοηιζ ζο ηαίβ αηηηιζαζ Μυηάηηη αζυρ Ξααλε
 εοηόλυηηζε λε ηα έεηλε αηηαίε λε βιοηέοαηη ηα βυιόεαηη-
 αηηε αηη Μαζ η-Οηηρ, οο έηηρ ηε Μαεηηλαό εεαηηεαη Ξε-
 αηηαοηηη λε βυηροηηιβ ζα ηαό: Καο έιαλληηζεαηη αη ηιοη
 έρηνηηηηζαό ηεο οε ζαηηηαίβ ηα εαηηαη? Α ηηηηεαη αηηρ
 ηυι αη ζααλ? Φηεαζαηη Όαηηε ηιζ Μυηάηηη: Α Έηηαό
 Ξεαηηαοηηη ηη ηιαη ληηη αέτ ηοηηη αη αόηηαηηηη α οηηηεαέτ
 οο εηηιέ αη ηιζ. Αηοιρ ηη ηαίβ α λειέηοε Αηηεαζηόρη αηη
 υηε η-Ερρηιουε λε οηηηεαέτ εεοι εεηοα ηα ελαηηρηιζ. Αζυρ
 ηηεαζαηη Μαεηηλαό: Μα εα ηεηεαοαίλ λυέτ ο-εηηηηε αηη
 ηοηζγυι εεοι οο ελυαηηβ Όαηηε, βυό εοηη ζο ηιοηηαο ε ηειη
 αη εεοι υο α εεηοααηη? Δέτ ηευέ αηοιρ έηυλ α έαηηε Δηη-

ʒεαθόμοι αʒυρ α αημψλυαʒ αη λαταη Τηυντσηʒ Φιαα αʒυρ
 αημψλυαʒ ʒααλεη, αʒυρ ʒλυαηηηηʒ αη leo ηειη, αη ηευέηυντ
 ηηη υο ʒαηηε ηηαλληηʒ ʒυη ηεηαη λε τεαηη ηειηηη ʒο Μυ-
 μάηη αʒυρ ʒεηη-λεαηη αηηοηηʒ α λοηʒ αέτ ηοηη ηηʒηε αημ-
 ψλυαʒ Μυμάηη οηεαηάη ηο ηηηηεαέ ηηηʒ ʒο ηηεαηηηηʒεαααη
 Μαʒααέααη, αʒυρ αηη ηα αηηηέηβ υο υλλήηηηʒ ʒαηηε ηαοη
 λειά ααά. Αηη ηηη αέηηηʒ αηηοηηʒ υο ηα ηυληοηηηβ: Αββα-
 ηηό αηη αλυαηηεαητ ʒαηηε ηηʒ Μυμάηη: Τειόεαηη αηηοηηʒ
 έαη ηαηβηη. Αέαάαηη ηα ηαα αοηηηεαέ α ηεαλλαέ, ηαη ηηη
 οηηηηεαααη ηαοη λειά α έειηε, αʒυρ ηοηηηηηηηεαααη αη ααά,
 αʒυρ ηοηη η-ηαα α ηαηβ αη ααά αηη ηυη ηηηαη έηηηηηʒ ʒαηηε
 λε ηειη αλοηέ ηηέηηηε αη αηαηηυαηλ. Αʒυρ ηη λυʒαό
 ηαα ʒαηηε ʒαηηη ηε αοηη ηε ηααλαηηε ηεηʒ, α έαηηε λε
 ηα αοηηηεαέαηβ ʒο η-αηηηηηʒ αηααέ ηαά ηοάηαηβ ηηʒ Μυ-
 μάηη λε ηευέηηητ α αέαηη ηηαά έυαηηηηʒ ηε ʒο ηαηβ α αααη
 αηη Αέαάαηη, αʒυρ ηηοηη ηε έηεηηηαη λε έαοηβ α αέαη.
 Αηοηη αηη ηηηηηη υο ʒαηηε έηηηηηηʒ αηηψλυαʒ Μυμάηη α
 έυλ αηη ηαααηη αη ααά, αέτ υο ααηέ αη ηηʒαηηηα λυʒαό
 ε ηειη αηη έηοηη αοηηη α αέαη, αʒυρ ηη ʒειηε αʒυρ αοηηέ
 αη αοηηαηη αηηοηηʒ, αέτ λαααηη Αηηʒεααθόηη ʒο ʒ-αηηεαλταέ
 λειη αʒυρ υο ʒηηέ αη η-οʒλααέ ʒο η-ηηηʒεαα ηε αεαα ααηη
 υο αηηοηηʒ αη έηοηη α αέαη? Αʒυρ ηηεαʒαηη Αηηʒεααθόηη:
 Τειό α λεαηβ αʒυρ ηειό ηηηε αοηηηεαέαηη λεατ. Αʒυρ ηη
 ααηη ʒαηηε ηεηηα αηη αη αηε αηη α έηηηηηʒ ηε.

Αʒυρ υο ηη ηα ηαηηη αηʒ ααηαά ευʒέαοηη ʒαηηε, αʒυρ
 ηηηηηηʒ Αηηʒεααθόηη ʒηαα αληηηαηʒ αηη αοηηηοηη λε ʒηέ ʒ-

clarrac̄ b-řile Mumáin ađur b̄i beantpac̄t m-ban ađur m-
bpoimnḡeall ađg ęeunęuil Ʈaıne. ađur aıř cuıř uaiře vo
Aıřęeaoınoı a ċruıř řeapııę ře ioıř luęaó ađur Cobtaó
veap̄b̄rađar Ʈaıne, ađur o'ionnřuıře cađřann an řıę. Ʈo
ęuil ře Ʈaıne blađ Mumóin ađg řaó: ıř coıř ađur olıř-
teanaó vo ęuđ ađur vo teanęa řřeunlaoaıę euđtaıę vo
moıaó tpađ naó eıřteann a ċıuar aıř an aóıarı řın beıó
Aıřęeaoınoı mac Ep̄ ađg.

Moıaó ęıoıře ađıarı Ʈaıne mıc ıber ađt beıó Aıřęe-
aoınoı anna ċořo ve řıaáa řıę ęaaıen ve b̄rıę naó eıřte-
ann a ċıuar. ađur řıleaóar luęaó ađur Cobtaó ađur
maıte Mumáin le Aıřęeaoınoı ę'a bođanaıb̄. Aıř třıallııę
Aıřęeaoınoı ęo o-Teaónoı b̄řuınnııę a eaó aıııuađ beıteáđ
buó veıře ameap̄ę eaóıb̄ an řıę, ađur vo lub ře luęaó
ęo mııřneáđ ađur ċuę ře laıı cařantař oó. Třeoıřıę Ceáđ
veap̄b̄rađar Ʈıoıte ařııřııuađ an Ʈanađan aıř aıř ęo n-
ıııtonnııađt, ađur o'ııeıę Ʈıoıte le ařoıřıę ęo o-Teaónoı.
ađur vo ċuıř ařoıřıę cuřaóıře veađętařpıııę aııaó aıř řııo
na n-ċřıııone ęa řaó: ċřıııınteaı řıęđe, řřıoıřaıře, ċıřřıř,
oııııana, ađur třeađaona 'n pođaıı anı ařořeoııııaó o-
Teaónoı Ʈađarıta ęan maıı ař coııaıř ařoıřıę, ađt anı
třıađt vo řıaáa řıę ęaaıen cuıř ře teaótoıřeáđt ċıııte ęa
řaó: řřeap̄aıřeao řıaáa řıę ęaaıen anı ařořeoııııaó o-
Teaónoı Ʈađarıta aóđarı třıaıııte ařııřııuaıę ęaaıen anı
ađęaıó ařoıřıę? An třıađ řeo maıř an ceuřna ċřııııııę ařo-
ċřııııne Mumáin aıř ıı-břıııteııne ađur řođaóar Cobtaó veap̄-

ἄραταρ Ὀαιρε μιζ Μυμῆαιν, ἀνα μιζ ἀρ ἰονη Μυμῆαιν.

Ἀνοιρ ἀιρ ερμινουζαὸ ὄο ἀποῦρμιννε η-εμμονε ἀνη ἀποφεομῆραὸ ὄ-Τεαῶμορ Ἰάβαρῆα, ὄειμιζ ἀπομιζ ἀγυρ ἀου-
 βαιρτ: Ἀ ἀποφλαῖτε ριορῶαοιηε ἔαρ ὄειρ ἔειλαβραὸ μορφεῖρ
 ὄ-Τεαῶμορ Ἰάβαρῆα, ἀτα ροαλ ἀιζ ἀπομιζ ὄο ελουαρ η-
 εμμονε, ἀγυρ ἀιρ λειζεαὸ λεαβαῖρ ηα η-ἀιμρῆε ζααλαζ
 ἀγυρ ρεμοῦτα η-εολυῖρ ἰμῆιζεαοαρ ἀμαῶ ἀγυρ ἔειλαβαρῶαρ
 μορφεῖρ ὄ-Τεαῶμορ ἀγυρ μορκομορῆαὸ ηα η-εαῶτρα ἀιρ λιορ
 Ἰάβαρῆα. Ἀιρ ρυῖθεαὸ ὄο'η ἀποῦρμιννε ἀη ὄαῖα ρεαῶτ,
 ὄειμιζ ἀπομιζ ἀρ κομῆαιρ ἀη τ-ἀποῦρμιννε ζα ραὸ: Ἀ Ἰομ-
 φλαῖτε ἀγυρ ἀ ἰμορῆαιτε η-εμμονε ρεο ε ἀη ροαλ ἀ βαι-
 εαρ λε βυρ ζ-ελουαρ. ρρεαζροαο ριαῶα μιζ ζααλεη αο
 ἀῶβαῖρ ὄο ἔρῆαλλ ρε ἀ ἀρμῆλυαῖζ ἀηηαζαὸ ἀπομιζ? Ἀγυρ
 ρρεαζαιρ ριαῶα: Ἰαιηε ἀιρ η-οοιζ Ὀαιρε ζο ζααλεη λε
 τρευνῆλυαζ ἀηῆορ, Ἀγυρ ἀη ὄ-τυιζεαηη τυ, ηι ἔοιρῆεαρζεαη
 ὄο λειῖῶε ἀ ἰμῆαιρ? Ἀγυρ ἔομ λυαῶ ζυρ ἔυαῖλυιζ ἀπομιζ
 ἀη λειῖρκευλ ηιορ κεῖουιζ ε οῖρ ἀουβαῖρτ: Ἀηηε ηαῶ ραιβ
 Ὀαιρε ἀγυρ ριαῶα ααρῆαῶα? Ὀε ἔρῆιζ ρῆη ουβαῖρτ ἀηηε-
 αοῆορ ἔομ ραοα ζυρ ηαῖ βαῶ ριαῶα κορ Ὀαιρε, ἀῶτ ἀιρ ἀη
 λαῖη εῖλε ὄο ζλυαιρ ἀηη κομῆηοῖη λειρ ἀηη ἀζαῖο ἀπομιζ,
 ὄαρ βααλ ταβαῖρραῖο ἀποῦρμιννε η-εμμονε μευῶῶεαη ὄο ὄο
 λειῖρκευλ. Ἀη κοῖρ ε ζο ρευβρεαρ ἀη ζααλ ἀρ ἀ ρῶζηαρ
 ζαη ραὸ? Ὑαὸ ἔαρῆαὸ ηαῖ βυῶ ζηεαῶα ὄο ἀρμῆλυαζ Ὑλ-
 λαῦ ὄο βειρ κρεαῶ Ὑαὸ'η κοζαὸ, κηευο μα ὄιολραο ριαῶα
 μιζ ζααλεη ηῆλε η-βο μαῖρ εῖρῆε? Ἀγυρ ὄειμιζ ριαῶα ζο
 ὄ-ταρρῆιζ ζα ραὸ: Ἀηηε ηαῶ ὄιολραο Μυμῆαιν λεαῶ ἀη

επις υο? Δὲτ φρεαζαιρ ἀροπιζ: βιόεαὸ υιλε τεαηζα ἀηηα
 ἔορτ ἀηηαζαίγ Ὀαιηε οἱρ κοῦλαηη ρε ζο. ρυαηφαι α ἔαιη,
 οἰολυίγ ρε α βεαῆα μαρ επις υιμε ρηη ὅο ζυιλ Διηγεαοῖορ!
 Ἀηη ρηη υρλαβαἱρ ἀη τ-αηοῦλλαῖη ροῦλα ἀροπιζ: Ἐηευο μα
 η-οἰολφαὸ φιαῆα ρηζ ζααλεη ηιλε η-βο μαρ επις? Ἀζυρ
 ἔαιρβαιηεαοαρ ἀη κυο ἱρ ηυζα α ὕεαρλαῖηα, Ἀζυρ ὅο βι
 μαρ ρηη.

Ἀνοἱρ ἀἱρ τιομαἱητ ηα βα ζο ὅ-ταλαῖη ἀροπιζ ριαρρυίγ
 ρε ὅε ηα μαοραιβ: Ἐια'ηι βυὸ λειρ ηα βα? Ἀζυρ φρεαζ-
 ηαοαρ: Ὅο βι ριαὸ τοίγτε μαρ ἀηοῖορ ὅε ηα ζααλ. Ἀζυρ
 ὄ'αῆηη ἀροπιζ: τιομαηυίγῖὸ ηα βα ἀἱρ ἀἱρ ἀἱρ ζο ηα ζααλ
 οἱρ βυὸ λειρ ἱαὸ. Ἠι κοἱρ ηο ηι ἔεαητ ζο η-οἰολφαὸ ἀη
 ζααλ ἔαιη ἀἱρ ροη κοἱρ ἀη ρηζ? βιόεαὸ ηιλε βα ὅε βοἱβ
 β-φιαῆα τοίγτε οἱρ ἱρ ε ατα ἔιοηταῆ, ἱρ λειρ ἀη επις ὅο
 ὀἰολεαὸ? Ἀζυρ βι μαρ ρηη. Ἀζυρ ὄ'αῆηη ἀροπιζ ὅο ηα
 μαοραιβ: τιομαηυίγῖὸ ηα βα ζο ὅ-τι ταλαῖη ρηζ Ἰλτοηη-
 ἡἔτ μαρ ἀη ἔευοηα ἔυἱρ ρε τεαῆῆοηηεαῆτ ζο Ὀηοητ: Ἀτα
 ἀη Ὀαηαδαν ἀἱγ ὀλ ἀη κυαῆ ρεαηβ ὅε ἀηοῖορ Ἀζυρ ἔα ηη,
 βυὸ μαἱῆ μα η-βλαρφαὸ ἔυηυαἱρ κυαῆ ηηἱρ ηα ἔεηητ? ἱαἱ
 ρηη τρἱαλλυίγ ἀροπιζ ζο Ὀυηηῶβεηε, Ἀζυρ ζλαοἱὸ ρε ἀηο-
 ἔρἱυηηη η-Ἰλλαὸ ζο ἡ-βρἱυἱῆηηηη, Ἀζυρ βι υιλε ροῦαλ ὅε
 ρῆεῦλ.

β-φιαῆα Ἀζυρ Ὀαιηε Ἀζυρ ἀη κοζαὸ ρηζηηεαοαρ, λειγῆε
 ἀρ ἀηο Ἀζυρ ροῦλα τρἱεαῆὸ ηα η-ὀλἱγε Ἀζυρ λεαβαἱρ ηα η-
 Ἀηηρἱηε. Τρἱαῆ ἀηοζλαοἱὸεαοαρ ηα βυλῶηἱηῶε: Σεαρεαηη
 ἀοη ηεαῆ ἀἱρ βρἱυἱῆηηηη η-Ἰλλαὸ ἀἱγ ἱαηεαὸ α ἔεαητ? Ἠηοἱ

ʔʔeazair don ʔut. Ann rin bi moʔʔeir ʔeioʔʔte azur tan-
 ʔaʔar na ʔeilʔoioioe uao ʔac ʔuioe n-ullaʔ, azur ʔneat-
 ʔairʔuioe na ʔ-comlann azur air ullmuʔaʔ an armpʔuaʔ
 bi aiz imioe cleara azur eaʔʔra na coʔaʔ ʔo ʔlan ʔar
 ʔeaʔʔaib a ʔoioib Seaona air an cean rin. Azur buʔ ʔoi-
 bin ʔo ʔeuʔʔint an armpʔuaʔ ullmuioʔte comlann le com-
 lann nar ʔualʔte azur ʔluairʔe ʔit ʔuaʔʔir azur ʔiubail
 ʔeunaʔ comlann azur ʔallann, ʔiuntuiʔ uile maʔaon azur
 ʔoʔuʔaʔ ʔaoi leaie maʔ muineann Euʔʔleabair Seaona.
 Azur air ʔpioʔnuʔaʔ an ʔeir ʔualʔuiʔ Airʔeaʔoioi ʔo o-
 Teaʔoioi. Ata Airʔeair ʔa ʔiʔaileʔ ann ullaʔ le ʔioʔʔi-
 one azur ceair. Anoioe ʔaioic ʔioʔ einnte ʔo airuiʔ aiz
 ʔaʔ: Ata ʔiaʔa aiz coʔʔuʔaʔ ʔuar Coʔʔaʔ cum comʔlic,
 aʔʔ bioeann leioʔ air Coʔʔaʔ. Cuiʔuiʔ airuiʔ Eʔʔioan ann
 ʔoʔnaʔ. Anoioe annʔan ʔara baalain ʔioioe ʔe ʔiʔail Airʔe-
 aʔoioi o'euz Airʔeair ʔioioia n-Ei, azur ʔo ʔuil ullaʔ e,
 azur ʔo cuiʔ airuiʔ a imac baʔoioan anna ʔuioe ann aiz
 ʔiʔ ann ullaʔ, azur o'atin ʔe ʔo: ʔo ʔ-comneairʔeoʔaʔ
 ʔioioiaʔ an ʔ-aioioʔ, ʔo ʔ-cuiʔʔraʔ na bioieʔaioina ʔaʔ
 ʔʔiʔ ʔe'n ʔliʔe azur na ʔioioʔʔir anna n-aiz ʔein. Annʔan
 ʔeioeʔaʔ baalain air ʔioioe ʔe ʔiʔail Airʔeʔaʔoioi ʔo ʔaʔilaʔ
 ʔur o'euz ʔiaʔa ʔiʔ ʔaalen azur air ʔiʔeaʔʔ le na ʔeile
 ʔo airʔoioinne ʔaalen air im-bʔuioeioe ʔoʔaʔar ʔuaʔ mac
 b-ʔiaʔa anna ʔiʔ ar ʔioinn ʔaalen, azur mi uao'n la ceuo-
 na ʔuar ʔoʔʔa airʔollain ullaʔ baʔ. Azur ʔiʔeaʔʔ le na
 ʔeile ʔo comʔioioal na n-ollain ʔoʔaʔar Eʔʔaʔʔ anna n-

αρτολλαμή. Ανηραν τ-οὐτῆματ βαδλαιν ρίετο οε μιζαίλ Διηγε-
 ατόμοι ρυαίρ Cobταὸ μιζ Μυμάιν βαρ αζυρ αίρ ερμινουζαὸ
 λε να ἔειλε το ἀποέρμιννε Μυμάιν αίρ ἡ-βρμυτείμε ποζα-
 ταιρ λυζαὸ μαε Ουαίρε ἀννα μιζ φορ Μυμάιν. Αζυρ ἀνηραν
 ναοιημάτ βαδλαιν αίρ ρίετο οε μιζαίλ Διηγεατόμοι, αίρ ρε
 να αμιαὶὶὲ οεαζῆτάρρμυζ ἀμαὸ αίρ ρυτο η-Ερμιοιε ζα ραὸ :

Ερμινντεαίρ μιζῆτε, ρμιοηρμυὲ, είρρμυ, ολλῆμανα, αζυρ
 τρεαδαονα ἴη ροβαίλ αίρ λαφαὸ οε τείρτιβ αίρ βαρβιν Ραὸ
 η-Ερμιοιε, ἀηη ἀρμῆοημάτ ο-Τεαὸτόμοι Ἰαδαίρετ αρ κομάιρ.
 ἀρμυζ. Αίρ τιζεαὸτ λε να ἔειλε τοῖη ἀποέρμιννε ἀη αετο
 ρεαὸτ αουβαίρτε ἀρμυζ: Α κομῆλαίτε ριορῆαοίμε ηι β-ρμυλ
 ροαὸλ αἷζ ἀρμυζ το ελυαίρβ Ερμιοιε αὸτ οε λυαῆζαίρ οίρ.
 ατα ροζηαρ αρ ἔιοηη υίλε ουιτῆο η-Ερμιοιε. Αζυρ βι ρορμ-
 οβτα η-Εολμυρ αζυρ λεαβαίρ να η-Διμρμπε ζααλαζ λειζτε.
 αζυρ ἔυαίὲαοαίρ ἀμαὸ αζυρ ἔειλαβηαοαίρ μορῆείρ ο-Τεαὸτόμοι
 αζυρ μορῆομορμυαὸ να η-Εαὸτῆα αίρ λιορ Ἰαδαίρετ. ζο οε-
 αἷβῆτα βυὸ ρορμυρ ρευῆρμυτ ζο ραίβ μεηη η-Ουαὸ αζυρ λυζαὸ
 ἀηηαζαίὸ ἀρμυζ ζο οείηηηη το βηοηηη λυζαὸ λυαῆμαρῆ το
 ἀρμυζ, αὸτ ηίβμυρ μυζα μαρ αίρμυὸ αίρ ροη Διηλυαὸ ἰοηα.

Μαρ ριορβηοηταηαρ, οίρ βι λαῆη αζυρ ερμυὲ λυζαὸ ρυαίρ.
 Αζυρ αίρ ερμυὲμυζαὸ τοῖη ἀποέρμιννε οαίρ τυρῆορ τρμυλλμυζ
 ἀρμυζ ζο Ουηρφοβερμπε. Αζυρ το ζῆλαοίὸ ρε ρμιοηρμυὲ αζυρ
 ἡαίτε ἔμυζε αζυρ λαβαίρ ρε οε ρυαὸ ελοηη ἰολαίρ ἀηηαζαίὸ
 ελαν Ερ, μαρ ζεαλλ αίρ Μυρεοαὸ, αζυρ εἰὸ ζο β-ρμυλ ἰοη-
 οα ρμιοηρμυὲ ἴβερ αμιαηταὸ λιοη αίρ ροη ζηαὸ ἰοίρ Ουαὸ.
 αζυρ Σεαοηα, ηυὲίρρμυ ατα εαοι η-βαίρ Ουαίρε αἷζ αίρμυ.

luḡad̄ aḡi mḡre. Aḡi an ad̄bar̄ rḡn buḡ ma iḡ ma urleḡ-
 raḡo na cinḡrḡ ḡo minic lead̄bar̄ Sead̄ona aḡi clearaḡb̄ aḡur
 eaḡtra coḡad̄. Aḡur ḡo ḡ-cleaḡcuiḡeann comlannta na
 ḡnead̄ḡaal maḡi muineann na focla uar̄ ullmuḡad̄ coḡad̄.
 Iar̄ rḡn u'fḡll aḡoḡuḡ ḡo u-Teaḡmḡr. Iḡ anoir̄ taḡrbaḡnea-
 uar̄ luḡad̄ aḡur Uuaḡ a aḡne, oḡi ciḡ ḡo maḡb̄ focla n-
 Uuaḡ caḡantaiḡ, niḡeirḡrḡn b̄i a ḡroḡde lan ve cealḡ b̄i
 clḡḡ aḡnma Muḡeadaḡ Simon Uḡeaḡ foḡ an cluaḡraḡb̄ n-
 Uuaḡ, aḡt b̄i luḡad̄ meḡ maḡi ḡeall aḡi tuḡim a aḡar̄ le
 uolc̄ioḡ uo ḡlaḡad̄. Anoir̄ an traḡ uo b̄i 'n uḡr̄ aḡ rḡmḡeḡd̄
 aḡi aḡḡeḡad̄mḡr, b̄iead̄uar̄ an am ceuḡna uenad̄ comḡirḡḡe aḡ
 ioḡiol annaḡad̄o aḡoḡuḡ, aḡur raḡoilead̄uar̄ Uḡoḡmḡc muḡ ulḡonn-
 maḡt uo b̄reḡ leo ran comḡirḡḡe ḡa maḡ: A Uḡoḡmḡc ma
 leaḡraḡo an Uad̄aan Ibeḡi no Eḡumion maḡi leanneaḡ Eḡ
 beḡo ulḡonnmaḡt niḡur̄ euḡḡoḡma? Aḡt niḡoḡi feuo uoiḡb̄
 Uḡoḡmḡc uo ḡarḡnaḡ aḡmuḡa, u'innḡr̄ ḡe uile niḡo uo aḡoḡuḡ,
 aḡt foḡ ni muḡnead̄uar̄ don muḡ aḡ aḡo. Annḡr̄ na laḡeḡb̄
 ḡeo uo ḡarḡad̄ ḡur̄ imḡiḡ aḡoḡuḡ uad̄ Teaḡmḡr aḡi cuḡirḡ
 ḡo ḡliad̄ alḡa ueaḡuḡn ḡ-comḡnuḡde Eḡio ueaḡb̄raḡar̄ cinḡrḡ
 aḡroḡeaḡ aḡ rḡn imḡiḡeḡad̄uar̄ ḡo Raḡmaḡi aḡi iaḡḡoḡreḡḡt aḡur
 ḡainic luḡḡmaḡcaḡ c̄uḡe ḡa maḡ: Alḡa aḡmḡluḡaḡ luḡad̄ an-
 naice le Maḡnaḡ b̄huḡiteḡne ḡaalen aḡur aḡa Uuaḡ aḡi ul-
 lmuḡad̄ comḡluḡaḡreḡḡt leiḡ. Aḡi an ball c̄uir̄ aḡoḡuḡ cuḡa-
 oḡde ḡo Uḡoḡmḡc aḡur Uad̄oḡrḡn aḡi maḡ: Traḡalluiḡiḡo buḡ n-
 ḡluḡaḡreḡḡta ḡan mall, oḡi aḡa comḡluḡaḡ Muḡmaḡn aḡur
 ḡaalen aḡi ḡluḡaḡreḡḡt uad̄ Maḡnaḡ aḡi ionḡḡuḡde Teaḡmḡr.

Ann rin cruinnuig̃ aroim̃ coimlannta n-Ullad̃ a bi annaice
 leir, agus cuailuig̃ an t-iaé ceuona go raib̃ luḡad̃ agus
 Duac̃ aig̃ ullmuḡad̃ t-romneart̃ a arim̃fluaḡtead̃, nideirrin
 t-iaéll aroim̃ aig̃ ionruide agus tigeaé̃t̃ do fogur̃ do uirḡib̃
 n-Dubainne ann aic̃ a comearḡeann le uirḡuib̃ na m-Duioe-
 ainna connairé̃ re com̃fluaḡ Muḡain agus ḡaalen. Dou-
 bairt̃ a-irḡeadoim̃or: Tarḡnoḡaim̃ ann.

Laḡar aḡom̃fluaḡtead̃. An t-iaé̃ reo do t-arlaḡ naḡ raib̃
 aḡt̃ beugan uirḡe ari ceartlaḡar loḡ na ainne, oir̃ do
 bi'n airm̃ir̃ t-irm̃ agus teit̃. Bi baal̃ ann mead̃on lae uime
 bi aroim̃ḡ ḡleurt̃a ann caḡbar uma agus luirḡeac̃ min euo-
 t-rom, oir̃ bi a eirḡon agus a ruḡb̃iaḡ ann Teac̃im̃or. An
 t-iaé̃ bi aroim̃ḡ uil̃ t-ari rrué̃ ann raḡairé̃ ḡ-com̃lann Mu-
 ḡain agus ḡaalen connairé̃eḡar̃ t-ri caḡa de Dánaan agus
 ḡeint̃ir̃ aig̃ tigeaé̃t̃ ann com̃ḡnioñtẽ do aroim̃ḡ, ari an ball̃
 éuaḡ a-irm̃fluaḡ ḡaalen ari cul, oir̃ do mear̃ Duac̃ ḡur
 buḡ iad̃ cuio de com̃lanntaib̃ Ullad̃, aḡt̃ ann t-iaé̃t̃ rearf̃uig̃
 a-irm̃fluaḡ Muḡain ullmuḡtẽ raḡi leit̃ ari raḡbar̃ caḡa.
 T-ari real̃ ari reuḡr̃int̃ do ḡaalen naḡ raib̃ rañ t-ri caḡa aḡt̃
 r-ri uad̃'n Dánaan agus ḡeint̃ir̃, t-ainic̃ a luḡ agus a t-ru-
 neaé̃t̃ ari ari, agus rilleaḡar̃ go raḡbar̃ caḡa maraon le
 Muḡain. Aḡnuig̃ a-irḡeadoim̃or do na bulroir̃ib̃: ḡluairḡeann
 aroim̃ḡ go Teac̃im̃or na bac donneac̃ a éoir̃éim̃. Mar̃ an
 ceuona o'ad̃in aroim̃ḡ:

Iḡ mar̃ reo ullmuḡtear̃ an caḡ, t-riof̃aio com̃lann
 Ullad̃ a ruac̃ir̃ agus a lannr̃rué̃ annaḡaḡoḡ ḡaalen, rearf̃eḡo

an Dánaan aḡur an Fihḡneac̄ annaḡaió Muḡain nuḡ ḡo
 m-bhurrac̄ uḡlac̄ ḡaalen, ann rin tiorac̄o ann comḡnom
 uac̄iḡ le tac̄bhuaḡir aḡi Muḡain. Tac̄ rin ionbhuaḡoac̄ar
 an caḡ, aḡur aḡi an ceuḡ bhuaḡir cuḡi Aḡḡeac̄om̄or neac̄r
 ḡaalen bhurte ann culm̄e, ac̄t aḡi uḡbhuaḡo luḡac̄o aḡur
 neac̄r Muḡain leir an Dánaan aḡur na Fihḡneac̄, uo cul-
 m̄e na Fihḡneac̄ nom̄ an ceuḡ bhuaḡir, c̄o tr̄ac̄t uo f̄eac̄r
 an Dánaan ḡo tḡeunm̄ar ac̄t uo bi'n f̄m̄e ann coram̄lac̄t
 ionḡola aḡur colnc̄arḡairte uḡbairiḡ, oḡi t̄aimic com̄lannta
 Muḡain nom̄e aḡur anna t̄iom̄cioll, aḡur nom̄ im̄eḡ ac̄t
 cur̄cean uo'n Dánaan f̄lan t̄ar an am̄ain. Ann rin uḡbhuaḡ-
 oac̄ar luḡac̄o aḡur neac̄r Muḡain aḡur Aḡḡeac̄om̄or aḡur
 com̄lann uḡlac̄o aḡur tḡoḡoac̄ar le cḡoḡeac̄t aḡur uianḡeun-
 ac̄t, aḡur f̄or nom̄.

T̄aimic baḡoḡin aḡur aḡm̄f̄luaḡ uḡlac̄o aḡi uoḡneac̄o lae
 t̄uit Aḡḡeac̄om̄or bioḡf̄airḡte le ionḡa ḡointaib. Com̄ luaḡ
 ḡur c̄uaḡluḡ D̄uaḡ ḡo bh̄aib aḡom̄iḡ m̄ar̄b aḡ leir ḡo Teac̄-
 om̄or aḡur aḡm̄f̄luaḡ ḡaalen anna com̄luac̄oḡi, aḡur c̄uaḡo
 D̄uaḡ aḡteac̄o ann u-teac̄o an nuḡ, ac̄t tḡoḡoac̄oac̄ar luḡac̄o aḡur
 aḡm̄f̄luaḡ Muḡain com̄ f̄ac̄a ḡur bi laom̄ f̄oluḡir aḡi an
 m̄aiḡ. Lar̄nam̄ar̄ac̄ tḡialluḡi f̄luaḡ Muḡain ḡo u-Teac̄om̄or
 t̄abar̄ta. Anoḡir aḡi tḡiḡeac̄t uo baḡoḡin f̄uaḡi f̄e m̄bur
 muḡa'na f̄eac̄t mile conablaoiḡ m̄ar̄b aḡi an m̄aiḡ, aḡur
 buo ionḡa p̄m̄onra aḡur ceancom̄lann aḡur tḡeun laoc̄ bi
 nna m̄eac̄rḡ. Aḡur aḡi f̄c̄bhuaḡoḡac̄o colna na m̄ar̄b bi na
 ḡointe ḡo leuḡi aḡi aḡaió, nom̄ bh̄aib ac̄t beuḡan culḡointe-

αὐτό, ὅτε ἔβριξ ἦν οὐβαιρε ἄσοριν: Ἐρευσ μα τα αν λα ρεο
 τρατ ζευριζολα το Ἐρριον φορ ιρ λα ζλοριμαρ το οιανῆρευν-
 εαττ λαοῦραὸ ἄλλαδ? Ἀζυρ ρουιζ ἄσοριν οειε ἀζυρ τρι
 ριότο ελαρε οευσ τριοιζτε διρ ραο ραοι λειτ ἀζυρ ἀποοῖαν
 ἀζυρ ἀόλεατσοαρ να μαριβ ἀνη, ἀζυρ ἀρτουιζοεαρ οαρη ἄλμορ
 ἀρ α ὀιονη, ἀζυρ ἔι μειλιζ ἀν βαρο διζ οαναὸ α ευζόοοιν
 ἀζυρ ουιρριζ ἄσοριν α ὀατῆρannah, ἀζυρ ἀουβαιρε ἄσοριν:
 ἄσοραὸ ἀν οαρη ρεο ζλαοιζτε ‘Ἀρτοβρεατῶν’ ζο οεο. Ἀζυρ
 ο’ιομῶοιρ ἀν ρυιλεατ μευτῶοαν ἀιρζεατομορ ζο Ὀυνῆοερεε.
 διρ ἀν οαρη λα οαρσοαρ λειρ ἀν ροζόοαριε οοῖλannah α
 ἄλλαδ διζ ζλυαιρεαττ ἀνηα νεαρτ. Ἀζυρ οοῖ λυατ ἀζυρ
 ουαίλεσοαρ ορευσ α ὀαριλαὸ βυαίλεσοαρ α ἄττ ζο ζ-οραὸζτε
 ἀζυρ το ριτ μυρῆμορ τριὸ να ριε οοῖλannahαίβ διζ ζυιὸε
 να οινκοῖλannah ἀζυρ ἄσοριν ζο η-αρτορσο ρε οαρη ἀρτοριζ
 διρ ἀν διτ ἀνηα ραίβ ἀζυρ ζο ο-οριαλλῆραιο ρε ἀν ἀρμῆλυαζ
 ο’ιοηηρριὸε Τεατῆμορ Ἐαβαρηα. Ἀττ ρρεαζαρη ἄσοριν: Ἀ
 λαοῦρα ἀνηε ναὸ ἔ-ρυιλ οαίεοοιρ ριζ ἄλλαδ ἀζυρ τριὸοον
 να η-Ἐρριονε φορ ρολλαῖν? ἢι οιοτεαρ οοιρ ηο μαίε οομῆα’η
 ιμῆεαττ ρεο ζο Τεατῆμορ, ηι ῆαοιλημ οοιρ ζο η-βειὸ λε ραὸ:
 ζυρ τυιρριζ ελαν ἄλλαδ ὅε μευτῶοεαν ἀιρζεατομορ υιμε
 ἀόλεατσοαρ ε διρ ταοίβ να η-αρτορῆιζε α ἢ-βαίε. Ἀζυρ
 ρρεαζαρηεσοαρ να οινκοῖλannah: ιρ ριορ οῖοιτ α ἄσοριν.
 Ἀζυρ οιυντυιζεσοαρ οοῖαρηα να ζ-οοῖλannah ἀζυρ βαλβηατ
 ἄλλαδ διρ λυρζαὸ, ζλυαιρεσοαρ ζαν ζλεο ηο ζλορ ζο
 Ὀυνῆοερεε. Ἀζυρ το ζλυαιρ α ουιζ ηιε διρ ζαὸ ταοίβ ὅε,
 ἀζυρ ἀόλεατσοαρ ε ἀνη ολυαίνεατ ἀνη ηονζῆρρυρ βρεαὸ διρ

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 glaoic
 air: Airgeadóirí Oirveiread Aghairl.

An naoimhad laebair. An dara caibitil veug. Ríghail
 n-Duac veic baalaine. 350 go v-ti 340. R. C. (Feuc Ann-
 ala migeada n-Ermione. An. 1. pol. An 68 vuirleog. 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 Saalen
 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 reo: 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 leirve
 cuingrad air bun, acit ir e avubairt: Mar eug luad com-
 hriom vitéiolac vo, uime rin bi gleo agus cloimpoir eac-
 tirib uile laete n-Duac. Maireann Ullao faoi rog agus
 roghar ata rmuainte agus aighe badoirín a g-comhruite air

cunnam ullad, comneartuigeann se rriomhad an t-aoiros aih
 fuio na talman, tabhairneann cuairt triadainail go had mur-
 n-ollam agus douhairt: Iy beug an bhuig gur cuir Eocaid
 Ollam foola ruar mur-n-ollam o-Teacmor, oir ata na
 ollmana gan micleigean det an triat m-biudeann cean ve
 macaid Eri 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 rriam gan ciail. Iy aighe muintiri Saalen vo leann
 na ciomfiri, det iy aighe muintire Mumain vo reardleann
 cogad mar gheann reineann riad amearg luic gointe ann
 ruic bair imheann riad pince aig tiomainc rhead. Fagann
 ullad iad ann rlige a cleadteam. La deint geibfad
 eagna an uadair? Anoir vo tarlad ann veicmad baalam
 ve rigail n-Duac mar ariouig gur turuig luad cogad
 annan-ogaid agus aig ullmuad a armpluas anna neart
 gludairuig se aih Saalen, agus.

Ann triat tiomain se armpluas Saalen roime eadon
 go Magnarran aih rin righe Duac agus a comlannta oir-
 aram agus ullmuigeadur rai lei cum caea, trioueadur
 cat mileada agmar tar tiomcioll Magnar eadon breiteine
 Saalen agus bi ciomfiri Saalen aig commarhad 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 Έαβαριτα. Αζυρ μορη φευο το αρημφλυαζ Γααλεν λυζαό το βαααό. Αμεαργ υαφαιλ αζυρ ιοριολ ανηραν κατ υο ετιε αειτρε mile ιορη ευζόορη αζυρ ευζ. Αζυρ ετιε Όυαό αρορηζ ζοιντε ζο ύυιλταό λειρ αν ζααλ, ορη μαρ αιη λα κατα η-Αροβηραόαιν μορη εαιρβαιη ηε ε φειη το Αιηγεαόμορι εαόον αιη αν λα φεο, μορη εαιρβαιηηε ε φειη το λυζαό. Σεαρεαηη Δ εαρη ταοιθ φιαη οε ηηυιτεηηε Μαηζηαφ, ορη ιφ ανη φηη αό-λεαόταρη ε.

Αη ηαοηηηαό λεαβαρη. Αη ηηεαφ ααιηοιθ οευζ, Ριζαιλ λυζαό ηηε Όαιηε, αειτρε βααλαηηε 340 ζο ο-τι 336. R. C. (Φευό Αηηαλα Ριζεαότα η-Ερηηοηε Αη. 1. ηολ. Αη 68 ουι-λεοζ. Αοιη Δ Όομαηη 4463. φαοι αηηη λυζαό λαιζοε, αζυρ Αηηαλα ζ-Ελυαηηηεοιη.)

Ανορη το τηαλλ λυζαό αζυρ αρημφλυαζ Μυμάηη ζο ο-Τεαόμορι Έαβαριτα αζυρ ειαιό λυζαό αητεαό ανη τεαό αν ηηζ, αζυρ αυρη ηε λυαηεμαρκαίζ αμαό αιη φυο η-Ερηηοηε αιζ ηαό: Όιόεαό αροόηυηηηε η-Ερηηοηε λε ηα αειλε αιη Ταβαριτα λε αροηηζ το ηοζαό τηατ ληοηεαφ βααλ αν ηαιτε φεο. Όο εαηλαό ανορη ζυρη φεαλυιζ εαηε ταμαλ μαηεφηλ Δ ηοζεαταρη ηηζ ανη Γααλεη, ορη βι φεηοη ηα ηηηοηαίόεαό αζυρ μαηεαό αοηη μορη φηη ζο ηαιθ Γααλεη αιη φυο Δ αειλε, βι ιοηοα αεαηφεαηε ζαη ηοζαό αεαηφεαρη, αζυρ ηη ηαιθ ηηζ αφ ειοηηη Γααλεη αν τηατ εαιηηε αν τεαότοηηεαό.

le cuiréad' do drocruinne n-Ermine. An triad' fearuig' ba-
 doirín níg' ullad' agus' p'ionraíde, cinéirí ollmána, agus'
 treabhaona'n pobail, agus' Maigh níg' Ultonnínáct' agus' cin-
 éirí na Dánaan ari' t'abairtá, ní raib' níg' no p'ionraíde no
 maite uad' Sdaalen ari.

Laéar' agus' t'ubairt' ba doirín níg' ullad' le luíad': A
 níct' é p'ionraígeann' ríob' nac' olirteanaic' go' noígear' arioiní
 com' r'ada' gur' feargeann' caiteoirí níg' Sdaalen' follam'? Ac'
 f'neadair' luíad': Ma' éar' r'ad' go' r'om' r'ad' arioiní' Mu-
 náin' níg' agus' p'ionraíde' Sdaalen' uile' go' leuir' ar' u'rlaéar'
 na' tal'mán' an' caiteoir' Ermin' ve' b'níg' rín' vo' beic' gan'
 arioiní? Ir' e' veiréann' luíad' mac' Dairé: A' óe' a' r'í' ul-
 lad' teiríó' go' b'ur' mur-n-ollam', agus' r'om' b'uiríó' go' ead' nac'
 oar' luíad' mac' Dairé' aca' fear' r'ad' go' níg'ail' talam' n-Er-
 mine. agus' o'iméig' ba doirín' agus' p'ionraíde' agus' maite'
 ullad' agus' Maigh níg' Ultonnínáct' agus' maite' na' Dánaan'
 a' m-baile' go' o-ti' talam' a' com'núide' níg' go' noígear' níg'
 ar' óionn' Sdaalen. agus' óuad' luíad' agus' p'ionraíde' agus'
 maite' Mu'náin' (oir' b'í' cinéirí' noígeaíct' go' t'ap'p'uíg' ann' aic'
 a' cuio' t'uit' r'an' caé) ar' t'ead' ann' arioiní' r'ad', agus' vo'
 f'uiré' r'e' ari' an' r'íó'adon', r'uo' e' an' g'air'm' arioiní' a' b'í' a'ig'
 luíad' mac' Dairé. agus' ari' f'uiré' vo' luíad' don' baalain'
 a' m'áin' mar' arioiní, ari' t'ig'ead' triad' g'laoiríct' le' na' óeile'
 drocruinne n-Ermine go' o-Tead'mor' t'abairtá' noir' iméig'ea-
 oar' na' luad' ó'ur'ad'íde' amad' ari' f'uiré' n-Ermine. ari' an' t'
 ad' b'ar' rín' cuir' ba doirín' do' a' m'ac' bu'ó' r'inne' ari' t'ead'

τοῖμαδέτ ζο Μαῖν μιζ ἄλτονημάδέτ λε ποκλαῖβ ζα μαδ: Διη
 η-σοιζ δ ἄρα ηι σοη ἀποσίορ το σιολ το μιζ Μυήαιη μα
 μεαῖραορα σλιζε η-Ερηιουε? Τηαδ κυηραιο λυζαδ ζο Μαῖν,
 αζυρ ζο σιητε κυηραιο σιη ατα γε οαηα, αζιμαη, βιθεαδ
 τυρε ηειδ διη ρυτο υιλε η-ἄλτονημάδέτ, αζυρ φοζαιη ηιρε
 ἀηη Ὀυηφοβερε οε ποκλαῖβ λυζαδ.

Δηοηρ τηαλλυζ Δοδ ζο οεαζδουη Μαῖν ἀηη Ερηαδαιη
 αζυρ σ'ιηηηρ το Μαῖν ποκλα δ αδαη, λε ριη το ἄρηλαδ ζο
 ζ-σνηαιηδ γε Μαδα ηηζειη ηοαλυη Μαῖν, αζυρ λαβαιη ρυιλ
 ηα βηοηηγιλε σ'α ἄρηουδ, αζυρ ἔυζ γε δ ἡεαηδ σι.

Αζυρ ριλλυζ Δοδ ζο Ὀυηφοβερε αζυρ σ'ιηηηρ γε ποκλα
 Μαῖν σ'α αδαη ζα μαδ: Ζο οεαηβτα οευηραδ Μαῖν οε
 ηειη ποκλαῖβ η-θαοοηρ. Λε ηα λιηη ριη αουβαιητ Δοδ: Ὁ
 σνηαιηδ μο ρυιλερα Μαδα ηηζειη Μαῖν αζυρ ἔυζ με
 ζηαδ μο ἄρηουδ αζυρ μο ἡεαηδ σι ααο. οειη μο αδαη?
 Αζυρ ρηεαζαιη θαοοηηη β-ρειοηη ζυη ηαιβ τυ ηοτἀρηυζ ἀηη
 το ηοζαδ? Τειδ διη διη δ ηιηε ζο η-βοτἀηαιβ Μαῖν αζυρ
 ζαη ἀοη οειρρηη οευη το ηοζαδ μαη ταηβαιηραιο το ἄιαι.
 Ὁ'ιηεῖζ Δοδ διη διη αζυρ σ'ιηηηρ γε δ ἔυαηηηζ το Μαῖν,
 αζυρ βι Μαῖν λαηῖαητα, αζυρ το ζλαδ Δοδ ἀη οηζ αζυρ
 ηηζειη γε δ ἀραρ ἀηη Ὀυηφοβερε ραοη ταμαλ. Αηηη ηα λαε-
 τιβ ρεο σ'ευζρορ ρηιοηηα η-Εη ζαη αλοηη, αζυρ ουβαιητ Δοδ
 λειρ δ αδαηη αζυρ δ οεαηβηατῆαιβ: Μαβ-ρυηζεαο Δοδ αεαο
 ἀηοεοαο γε δ βοτἀηα διη ἀηορ αεαυεαδέτ? Αζυρ αυηγοαο
 γε ἀη αυηηηαδ. Ὁι ποκλα Δοδα ταῖηεαημαδ σ'α αδαηη αζυρ δ
 οεαηβηατῆαιβ, αζυρ ἀρηυζ Δοδ δ βοτἀηα διη ἀηορ αεαυεαδέτ.

Ανοιρ έυαιό να βαδαινε έαρτ υαό αν τριαό το φορζλαό
 λυζαό τριόδον Ερριονε αέτ ζο φοιλ μορ ιαρημιζ γε αρόοιορ
 υαό υλτοννιάαέτ, αέτ αιρ βαρ m-θαδοιορ τριαό έαιμιο αρ-
 έρμιννε n-υλλαό αιρ m-βρμιέτνε μοζαοαρ Δοό αηνα μιζ αρ
 έιονν υλλαό, αν τριαό αευοηα βι Εοόαιό υεαρβραέταιr n-Θυαό
 μοζαοιγε αηνα μιζ αρ έιονν ζααλεη, αζυρ πορμιζ γε Θαρμια
 ιηζειη λυζαό μαρ βεαηέειλε. Ιρ ανη ριη το έαιρβαιη
 λυζαό α αιζνε.

Αιρ τιζεαέτ το Μαζη αιρ αυαιρ ζο n-Αμορέυελεαέτ οιρ
 ιρ ανη ριη φορ το ηαιρ Δοό, έυιρ λυζαό τεαέτοιρεαέτ έυιζε
 ζα ριαρημιζ: Ααο αιρ ραό μιζνε γε ριη? Αζυρ ρρεαζαιρ
 Δοό ανη αλυαιρ αν τεαέτοιρε: Αοη λυαέ ζυρ αρμινηραιο
 λυζαό αρόέρμιννε n-Ερριονε λε να έειλε ανη αροφείοηραό
 ο-Τεαέμορ Έαβαρηά, ρρεαζροάο Δοό το ροαλαίβ λυζαό αρ
 αοηαιρ αν τ-αρόέρμιννε. Έριαέ έυαιμιζ λυζαό ρρεαζραό
 Δοόα ηιονμιζ γε υαρ αεαόεαη Θαιρε α αέαρ ζο υηαιραιο
 οιοηεαρ υλλαό. Αζυρ έυιρ γε βυλροηιόε αιρ ρυιο Ερριονε
 αιζ ραρημιζαό ροαλα βρευζαάα ανη αζαίό Δοό.

Αιρ ριορμιζ το Δοό ζηιοηαρηά αζυρ βρευζα λυζαό,
 τυρμιζ γε αιζ αρμιννυζαό να αοηλαηηα αζυρ αιζ υλημιζαό
 αρμηλυαζ υλλαό. Τριαέ έυαιμιζ Μαζη υλλημιζγε αρμηλυαζ
 υλλαό αζυρ ζαη ροαλ ριορα υαό Δοό έαιμιο βυαιόηραό
 αιζνε αιρ, αζυρ έυιρ γε λιττιρ λε λαη τεαέτοιρε αιηητε ζο
 Δοό ζα ραό: Αηηε ηαέ βυό αιλλ λε μιζ υλλαό αοηζμοη
 αζυρ αυιυεαέταν μιζ υλτοννιάαέτ αέαρ Μααα ηηαοι Δοόα?
 Αρευο ραό ηαρ ρυαιρ Μαζη ριορ αιρ αν αοζαό ρεο, φοιλ

ο'άτιν το να bulροιμιθεάο ζο η-γλαοιόφαιο αρ αρο: Ξλυαι-
 ρεανν Δοό μιξ υλλαό υαό Απορceυλεάετ ζο ο'Τεάόμορ, αν
 βασραο αρομιξ Μυμάιν α έορ? Δέτ έαιμιέ λυζαό εάοον
 αιρ ραλ να bulροιμιθεάο, κοή λυαιέ ζυρ conηαιρc ρε Δοό,
 μιέ ανηαζαίό ζο ραριμίλεαοα, αιρ αν βαλλ ο'ιονηρμιθεάοαρ
 α έειλε, αζυρ ουβαιρc Δοό οαρ cleάθεαή Αιρζεαοήορ ηι
 ρυβαίλραο λυζαό ηιβυρ ρυοε αιρ ταλαή υλλαό, αζυρ ρυλ
 α ο'ειμιξ.

Ριορτόρμαν να κοζαό το ηρειέ υλλαό αν δυαιό, οίρ ηι
 λυζαό μαρβ. Ηυέιρρην λαρμιξ ρεαρξ υλλαό αζυρ ceapeαοαρ
 κοήλαηηα Μυμάιν ηυιξ ζο ημρτεαρ, αζυρ έυιτυιξ κυξ
 ηιλε ρη. Δέτ ο'ιμιέιξ αν ρυίλεάέ λε ραν, ηι ραναοαρ λε
 colη λυζαό το ιομέυηρ leo, αζυρ αιρ ζευρλεαηηυζαό το
 γλαοιό ceαηφεαρ οξ Καάαβοέ αρ αρο: Cαο τυιξε α λαόρπαό
 λαορηέ Μυμάιν αν υειρρην κοή μορ ηαέ τοιζεάοαρ λιβ colη
 δυρ μιξ? Δέτ το τοιρμεαρξ μιξ υλλαό Ξηραό ζα ηαό:
 Ροιλ, ροιλ α Ξηραό, έυαιό λυζαό αιρ ηυζα αέτ οιοι ρε ζο
 οαορ αιρ α έορ? Τηαέ κοήαιρειαήαοαρ ρ'λυαξ υλλαό ηι να
 bulροιμιθε ζα αρουζαό α ρειαα αρ έιοηη Δοό!

Αζυρ ιρ μαρ ρεο το ρεμοβ Δοό ζο Μαζη: Δτα λυ-
 ζαό μιξ Μυμάιν μαρβ αιρ Μαξ Ουηοαλζαίη, ατα α αρη-
 ρ'λυαξ α κομήηιηετ λε να έειλε αηηα μιέ αρ υλλαό! Ηερό
 αρηρ'λυαξ υλέλοη υλλαό αιξ ζλυαιρεάετ α η-βαίλε, αέτ
 ceιρρe cη μαρβ αζυρ τηι ρίόο ζοηητε α ρίλραιο αιρ ceρ-
 βαοαιβ, υε ζαέ ηυο είλε ηερό ηευλ μο τέαέτοηρ αιξ ηηρηε
 ούιτ. Αζυρ ηι τρeυηρην υλλαό υeυηαό ceρη λυζαό αηη αιε

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 t-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 éarí tíomóill
 na talíman, agus marí an ceutna teióeann fe go n-ullonn-
 máct agus Máca anna cómluadóirí leir, annor go b-feu-
 faríó ríre a muintir. Ann t-rear baalain ve mizail doóa
 ruairí Eiriac an t-ardóllam bar, agus air tígead do na
 ollmánaib le na céile ann mair-n-ollam Dunfoberce bí'n
 cóntionol aig rogabó Maoil anna ardóllam ullab. Aca
 Eirion farí roz agus roznar air uile taob, oir ríubáileann
 doó ann ríige a acarí glacann fe Eoicabó ollam foola
 marí a fíoríompla, marí an ceutna gíadúigeann Ciombaoí
 an ceart agus an eadna, ní b-fuil cean ve'n ríioct níbur
 fearí 'na e. Glaoídeann doó ardóirinne n-Eirione le na
 céile go trátaimáil ann arófeomíradó o-Teacómor tábairtá,
 aig ullmugabó gac turíomor darí olige. Anoir anníran darí
 baalain veug o'a mizail o'iméig doó uab bótanabí Ciombaoí
 air cuairt go n-ullonnímac agus Máca leir agus ranic fe
 bódana cínrí Raebabó agus ar rin go n-uirgib n-Aroin

τῆρο τάλαιμ να β-φearḡneac̄, aḡur maḡ ḡearuḡ ḡe aḡi boḡo
 na n-eaḡguḡde na loḡa aḡna ḡeolḡao ḡe eḡa uḡḡe ḡeinēḡi
 eḡs ḡe a laḡm vo Maāa le coḡḡnoḡm taḡaḡḡe vo le tiḡeaāc̄
 aḡi boḡo aḡur o'imeḡs̄ a eōḡ uaiōe aḡur aḡs̄ tuḡḡim buai
 a leaāc̄in aḡi iombēul na loḡa, aḡur vo bḡuāc̄ amaāc̄ ḡḡuāc̄
 ḡola aḡur luḡde aḡoḡuḡ ḡaḡ coḡḡuḡāo, aḡur eḡḡaḡaḡaḡ na
 ḡḡḡneac̄ maḡle leiḡ a ḡuḡḡḡion eḡḡe aḡna eḡoḡeioḡl, aḡur
 iomēuḡeaḡaḡ e ḡo o-ti veaḡouḡ ḡ-Ciombaoāc̄ aḡur Maāa aḡs̄
 ḡḡeaḡoḡl aḡi. Aḡur aḡi aḡ la eḡa uēiḡ tiḡeaāc̄ ḡo ḡ-coḡ-
 nuḡde ḡ-Ciombaoāc̄ o'eḡs̄ ḡe. Iḡ aḡḡ ḡḡi aḡi Aḡoḡceuleāc̄
 aḡa a eāḡḡ veuḡta. Aḡa Uḡlāo aḡur Eḡḡḡion aḡs̄ ḡeḡḡuḡil
 aḡur aḡs̄ ḡḡeaḡa veoḡa aḡḡ moḡāoḡḡe aḡḡoḡiaḡ aḡo. Vo
 ḡḡāil ḡe maḡ aḡoḡuḡ Eḡḡḡione vo'ḡoēuḡ baalaḡne ḡo ḡlan.

An naoinḡao leaḡaḡi. An cuiḡḡao caḡḡoḡl veuḡ. Riḡāil
 Roḡ miā n-Oḡḡuḡm miā Aḡḡeaḡoḡḡoḡ baalaḡm aḡḡaḡ. 324 ḡo
 o-ti 323. R. C. (ḡeolḡa Aḡnaḡa ḡḡeaāc̄ta n-Eḡḡḡione. An l.
 ḡoḡ. An 68 ouleoḡ. Aḡoḡ aḡ Oḡḡaḡm 4477. ḡaoḡ ḡaḡḡm
 Roḡ Oḡeḡḡba maā n-Oḡḡuḡm. ḡeūc̄ maḡ aḡ ceuḡna Aḡnaḡa
 ḡ-Cluāḡḡḡeḡoḡ.)

Aḡoḡ aḡi eḡḡḡḡuḡāo le na eēle vo aḡoēḡḡḡne n-Uḡ-
 lāo aḡi ḡ-bḡḡuḡeḡne le ḡḡ vo ḡoḡāo, o'eḡḡḡ ḡḡāo ceā-
 ḡeaḡ Raāaāoāc̄ ḡa ḡāo: Cḡo naāc̄ b-ḡuḡil aḡḡ ḡoāal no aḡḡ-
 ḡoḡ coḡḡḡeaḡāo ḡḡḡḡaḡde aḡur maḡe n-Uḡlāo uāo ḡoḡāo
 aḡḡ eāḡḡ ve'ḡ ḡḡoāc̄ aḡna ḡḡ, ḡoēiḡḡḡ ḡi buo ḡneāc̄eāc̄

uoib' uul' t'ar an mac buo' rinne zan do'bar iomlan ata uile mac dirgeadomoi marb, ata b'adomn a bi'n ait a t'ar marb, agur ata doo' a bi'n doit b'adomn marb, moir o'fad doo' ac' leab' beana' anna o'ia'g. Ata Rof mac n-Dilimuin ir fior readeant ceilabrad agur imire b'fead, ac' for ata re lan ve eadna, ni coir vo ma' na' riu m'gail e, ve b'rig' na'.

b'ruil re aig' gairicail agur aig' iarrad' an gairim? Ata ainm g-Ciombao' moir agur ardeimead' air' rad' Eriphone, g'raduigeann re an ceart com' ma'it rin' go' b'nearraio re m'geada' n-Ullad' iodaor ma' geib'raio re an gairim le don rmuante a'main anna'gaid' Rof? Agur o'eirig' Ciombao' agur adubairt: Mo' fior'adom' m-burdeio'ra vo' g'rad' cean'fead' Ra'adob', cheuo' ma' m'gail'ann Rof' anna' m'g' air' cionn Ullad'? Agur tairbainead'ar na' cin'ir a' deap'la'ma' maraon. Anoir vo' t'arlad' na' ma'ib' Rof' air'.

La'ar air' m'bruiteine agur moir fiorruig' donnad' cia' ma'ib' re, ann' rin' o'eirig' Ciombao' aig' ma'ob': A' p'ion'raio' agur a' ma'ite teannuig' liom'ra go' Dun'ob'ice agur ceilab'ra'ma'ir mo'ra'ir t'rad' beio'ad' na' lo'rgo'irio' cuair'cu'g'ad' ann' o'ia'g' Rof'? Agur vo' bi' ma'ir rin'. Agur vo' r'io'ob' Ciombao' ro'cla a' cu'ir re ann' lam' g'ada' lo'rgo'ir' vo' Rof' aig' ma'ob': Vo' bi' p'ion'raio' agur ma'ite n-Ullad' g'a' mo'g'ad' Rof' ann' don'fead' anna' m'g' ar' cionn Ullad', ma'ir an' ceu'ona' tu'g' Ciombao' a' g'eall' na' beio' tu'ra' uul' anna'gaid' a' g'rad'? Beio' Ciombao' aig' com'g'no'm' leat' com' r'ada' gur' ir' ma'it' leat' vo' beio' ad' don'fead'.

Ρυαίρεαοαυ Ρογ αηγ ρυαυαίλ ανη αονφεαυ αηυ βρυαό
 υηγε να β-φοηγτε ανη ααλαμ η-αρυόαη. Ινηυρεαοαυ όο αν
 αυηγ αγυρ ρυλυηγ ρε λεο γο Ουνγόβεργε, αγυρ έρυαλλυηγ ρε
 γο η-βρυαίτεηνε, αγυρ αν ηγαό έυαυλυηγ ρε να ρηυονργαίθε
 αγυρ να μαίτε γα ραό αη αηο: Συυόεαο Ρογ αηυ ααίταοηρ
 ηηγ υλλαό, γεαλυηγ ρε αγυρ υεαργυηγ αγυρ αηυόυηγ ρε ραοι
 ρεαό, αγυρ αηυ ρεαρεαό όο ληγ αν εηγαον αγυρ αν ηυγβηυε
 γλαόαό, υ'ημείογ α έορ υαίθε αγυρ βευγναό ηαυ έυηυηγ ρε,
 αγυρ ρηυυηγ ρε α λαμ αμαό γο Ουομβαοό γα ραό γο ααοημ:
 Μα ραηραο Ουομβαοό ανηαηε ληοη ρεαηρραηηρα ρεαηρα γο
 αεαηε. Αηυ ρυλεαό υοηβ γο Ουνγόβεργε βη'η ηηγ ανηα ρηυίθε
 αμεαηγ να ρηυονργαίθαιβ αγυρ να μαίταιβ αηγ αν ρεηγ, αότ
 αηότεαυ ηαό ηαιβ ρε ραοι ρογηαη. Λαηηαμαηαό υοβαηε αν
 ηηγ λε Ουομβαοό: Ουόεαό τυρα ανη Ουνγόβεργε αγυρ να
 βυόεαό ηοηηό οηγ ρυαηηρα αγυρ λε ρηα υ'ημείογ ρε ληγ.
 Αηηγ να λαέταιβ ρεο υ'ημείογεαοαυ να αηυαόυθε αμαό αηυ
 ρηυο Εηηηοηε αηγ γλαοιό να ηηγτε, να ρηυονργαίθε να αηηγηη,
 να ολληαηα, αγυρ ηρεαβαοηα ηη ροβαίλ γο υ-Τεαόηοη Έαβ-
 αηεα, αγυρ βη Ουομβαοό αηγ ηαηηεαό αηυ ηηγ υλλαό γο ηαό-
 ραο ρε λε να ρηυονργαίβ αγυρ να μαίταιβ να ααληαη λε
 ρηυίθε ανηα η-αηε μαη βυό αοηη ανη αηοηεοηηραό υ-Τεαόηοη
 Έαβαηεα.

Αγυρ υ'ημείογ ρε υαη αοηαηηλε γ-Ουομβαοό. Αηυ ρηυίθε
 υο'η αηοόρηνηνε, υ'εηγηγ αεαηεαυ λαηηα γα ραό: Οηευο μα
 ρηυίθεανη Ρογ ηαο η-Ουηημυηη ηηο Αηηγεαοηοη υαό ρηυιόετ
 Εη αηυ ηηυόαον Εηηηοηε? Αγυρ αηουηγ γαό α υεαηλαμ.

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'ιomicuιr Κορ e φειν
 ανη ζαέ μυθ μαρ buθ coιr υο άρπομζ. άζυρ bi na φeμoθ-
 τα λειζτε άζυρ μορφειρ υ-Teάcmοr άζυρ μορícομορiαθ na n-
 Eάέτρα έειλαβραύτε υαρ τυρμόρ. Αιρ eμioέnuζαθ νιορ φeap
 donneac άιρ Έάβαρτα αιζ ιαρηeαθ Δ έeapτ. άζυρ έυαίθ
 άρπομζ λειρ Δ φυρρμoη αιρ cuαιrε ζο μυρ-n-ollaίη υ-Teάc-
 mοr άζυρ cuιngυiζ φe coίnpαθ λειρ na ollaίηnaιβ άζυρ na
 macaibleiζean. Μαρ αν ceυona υυβαιrε άρπομζ le Congaal
 φpιoηpa n-εr: φaηηpa ανη Teάcmοr ανη αιr n-άρπομζ, na
 eμiηη φυαρ άoη μυθ υe op no υe eυoail Δ θαιer λειρ
 αν ζαιrη, άoη μυθ naέ θ-φυil caill άζαυ αιρ ταβαιρ ζαν
 λυαέ υο na φιλιβ άζυρ na βαρoαιβ άζυρ φop υo'η te ατα
 'ηna υeopυiθε αιρ αν ταλαίη. Υo'η te αιζ Δ φαιθ Δ φαιθ
 na ταβαιρ, τpαέ ταβαιpeανη υο υuιne ma ζ-cυaιλφαιo υο
 έλυαιρ buiθεέioφ na θαέ υο λαίη, άέτ ma ζ-cυaιλφαιo θλαθ-
 υoipeacé nιbuφ μυζα 'na'η ceapτ na ταβαιρ αν θpιoηταναφ.
 φιλυiζ άρπομζ le φpιoηφαιθ άζυρ μαίciθ υλλαθ άζυρ λειρ Δ
 φυρρμoη μζθoα nuζ ζο φanic uιrζε n-εiυeρ. Αηηpaη αιr
 φη υυβαιrε le Ciombaoé: Teiθ ζο Oυηφoβeρce ma θiθεανη
 άoη μυθ le φαθ λeατ naέ φioρpυiζεανη tu φειν ζο υeapίθτα
 λαβpocάθ me λeατ. Ιαρ φη υ'ιmciζ Κορ αιρ φυβαιλ αιρ
 coιr ανη άoηφeap υo'η oιpέφη le αιρ uιrζεαθ na μαpa μοpa.
 Αποιρ αιρ αν υapa θaaλaιη έap υeιρ Δ μoζαθ άηηa n-άρπο-
 μζ υο έapλαθ ζυρ έainic φocal τεάέcoιpeacéτα ζο υ-τι Ciom-

ʙαοῦ ζα μᾶ: Δ φαοι ᾄτα Κορ ᾄννα λυῖθε ᾄρη λεᾄββα
 τεῖνν ᾄνν τάλᾄν Μᾄζῖνρε, ᾄζυρ τριᾄλλυῖζ ᾄῖομβᾄοῦ ζο
 τᾄρρυῖζ ᾄρη ᾄρη λειρ ᾄν τεᾄᾄῖοῖρη ᾄζυρ ρυᾄρη ρε ᾄρηῖζ
 ᾄνν βοῖᾄν βοῖῖτ ᾄζυρ βυῖῖ ἰᾄῖ ᾄν ζᾄᾄλ ῖο βῖ ζᾄ ρῖεᾄρῖοῖλ
 ᾄρη ᾄζυρ ζυῖῖθε ᾄῖομβᾄοῦ ζο ῖ-ῖῖοῖρᾄῖο ζο ῖῖνρῖοβῖρῖε ᾄῖῖ
 ῖοῖρη ᾄῖλ λειρ. ῖοῖρη ᾄῖουβᾄῖρη: ῖεᾄῖῖοῖν μᾄ βυῖῖ ῖῖᾄν ῖῖοῖν ῖῖ
 ῖῖζ ῖῖοῖν ᾄῖᾄῖν ᾄῖοῖρη ῖῖῖῖ λᾄζ; ᾄῖᾄῖν ᾄῖοῖρη ᾄῖν ρυῖῖῖ ῖῖ
 βᾄῖρη. Δ ᾄῖομβᾄοῦ ῖῖρη ῖε ῖῖο ρῖῖῖῖῖῖ: ῖῖῖῖῖ ῖῖρη ρῖῖζᾄῖῖ
 ᾄῖννα ρυῖῖ ᾄρη ῖῖῖῖ ῖῖῖῖῖ ᾄῖᾄ ῖῖῖῖ ῖῖῖῖ ῖῖῖῖ ῖῖῖῖῖ. ῖῖῖῖ
 ῖῖο βῖῖῖῖ ῖῖᾄ ῖῖῖῖῖ ᾄῖν ῖῖῖῖῖῖῖ ῖῖῖῖῖῖῖ ῖῖῖῖῖῖῖ ῖῖῖῖ
 ζᾄᾄλ ζυῖῖῖῖῖῖῖῖ. ῖῖᾄ ῖῖῖῖῖῖῖῖῖ ῖῖο ῖῖῖῖῖ ᾄῖ ῖῖῖῖῖ ῖῖ
 ῖῖῖῖῖῖῖ ῖῖο ρῖῖῖῖ ῖῖῖῖ ᾄῖῖῖ ῖῖῖῖῖῖῖῖ ῖῖῖῖ ῖῖῖῖ ῖῖῖῖ
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ῖῖῖῖῖῖῖῖ ῖῖῖῖῖῖ, ῖῖῖῖ ῖῖ ῖῖῖῖῖ ῖῖῖῖῖῖῖῖ. ρῖῖῖῖ Δ
 ᾄῖομβᾄοῦ ῖῖ ρῖῖῖῖ ᾄῖῖῖ ῖῖ ῖῖῖῖῖῖ ῖῖο ῖῖῖῖῖῖ ῖῖο ῖῖῖῖ ᾄῖν
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 ᾄῖῖῖῖ ῖῖῖῖ ῖῖῖῖ ῖῖῖῖ, ῖᾄ ῖῖο ῖῖῖῖῖῖῖ ῖῖῖῖ ῖῖῖῖῖ. ῖῖῖῖῖ
 ᾄῖομβᾄοῦ λειρ ῖῖ ῖῖο ᾄῖῖῖ ῖῖ ῖῖῖῖῖ ᾄῖῖ ρῖῖῖῖῖῖῖ ᾄῖρη ᾄῖν
 ῖῖῖῖ ῖῖῖῖ ῖῖῖῖῖῖῖ ᾄῖῖ ῖῖ ῖῖῖῖῖῖῖ ῖῖ ῖῖῖῖ ῖῖῖῖ: ᾄῖν
 ῖᾄ ῖᾄῖ ῖῖῖῖῖῖ ῖῖῖῖῖῖῖ ῖῖῖ ᾄῖν, λειρ ρῖῖῖ ῖῖῖῖῖῖῖῖ Κορ Δ

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 οειρημ: Ριονν
 αζυρ οευν λε μο υιλε ινάοιμ μαρ ιρ μαίτ λεατ, άετ οε
 αιρνειρ αζυρ τρευοαίβ αν ριζ ταβαιρ Δ ραίτ λε Δ monzϕευ-
 ραίβ οο lionαό οο cloim να ταλμαν ρεο, οιρ ρρυτυιζ με
 ιαο τριαό ναό άετνεαοαρ με, βι με μαρ ουνε βοότ αινα
 μεαρζ, νιόειρριν βι ριαο cineαλταό οom. Οε μο άαιρρν βιό-
 εαό οευντα αιρ βρυαό αν ρρυταιν ρεο com αιρ ζυρ βι με
 am ρεαρεαό λε μο άατβαιρ αιρ μο άεαν. Νι οειρραινηρα
 λεατ: Ραζ μιρε Δ άιombαοό οιρ ραοιλιμ ναό η-οευνραο.
 Δτα λαίμ αραρταρ com μορ αζυρ com τριom λε ραίαό ζαιρce
 άετ λε βρειό νιβυρ ευοόρome 'να clυτεαό υαό ραίταν οροιλιη.
 Δ άιombαοό lion οο αιγνε λε ρριοραο οοάοιό Ollίman
 β-φοολα.

Αζυρ μαρ αουβαιρτ Ρορ ζο οειρμιν οο άαρλαό, οιρ αιρ
 άερρυζαό οο ζεαλλαό ρυιαρ ρε βαρ. Οε ρειρ άετνε αν ριζ
 ρρυινηνυιζ άιombαοό αν ζααλ λε να άειλε αζυρ άόλεαόαοαρ
 e αζυρ αιρρυιζεαοαρ Δ άαρρ αιρ Δ άιονν com αιρ λε τρευν-
 λαόό αζυρ οο βι να μνα αζυρ να βριοιγζαελλα ζα ζυιλ
 τιomάοιλλ Δ άαρρ. Δτα Ρορ ρλοιηέ: 'Ρορ οιαάεραβαό' οε
 βριζ ζυρ ρεαόνυιζ ρε comραό αζυρ αιρ ζ-κομνυιόε οαοιμεαό.
 Αζυρ ο'φίλλ άιombαοο ζο Ουνρφοβερce.

Αν οειρμάο λαβαιρ. Αν ceυο ααιβιοιλ. Ριζαίλ ζ-άιom-
 βαοό mic β-φιονν mic αιργεαομορ τρι βααλαιμε, οευζ 323

ΔΙΣ Δ ΕΙΟΙΡ ΔΣΥΡ ΕΕΑΝ ΔΙΡ ΖΑΕ ΤΑΟΒ ΜΑΡ ΥΑΙΤΝΕ ΒΥΑΝΕΟΜ-
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 ΟΥΝ ΔΙΣ ΜΑΕΑ ΜΝΑΟΙ Ξ-ΟΙΟΜΒΑΟΕ ΙΝΓΕΙΝ ΔΟΥΔ, ΛΕΑΝΒ ΙΝΓΕΙΝΕ
 ΜΑΞΗ ΟΜ ΒΡΕΔΟ ΛΕ ΟΥΝΨΟΒΕΙΡΕ, ΡΕΔΘ ΕΔΘΟΝ ΛΕ ΤΕΔΕΜΟΡ
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 ΙΝΓΕΙΝ ΜΟΡΑΙΝ ΜΙΞΕΔΘ ΙΡ ΔΟΝΗΥΟ ΙΡ ΛΕΥΡ ΛΕΔΤ. ΔΣΥΡ ΖΑΝ
 ΜΑΛΛ ΤΥΡΜΙΞΕΔΘΑΡ ΡΟΟΥΞΑΘ ΔΣΥΡ ΖΛΑΝΑΘ ΔΜΑΕ ΒΥΝΕΛΑΙΡΕ
 ΡΙΑΡ ΖΟ Ο-ΤΙ'Ν ΡΙΟΡΕΑΡΡΑΕ ΔΣΥΡ ΡΑΟΙ ΕΥΑΙΡΤ ΔΝΝΑ ΕΙΟΜΕΙΟΛΛ
 ΟΙΛΕ ΔΡΟΡΕΥΕΛΕΔΤ.

Οο βι ραοι εειρθε ΔΣΥΡ ΔΡΟΨΑΟΡ ΕΕΙΡΤΕ ΤΕ ΖΑΕ ΟΙΟΘ
 ΔΡ ΟΙΛΕ ΕΡΜΙΟΝ ΔΙΣ ΙΟΝΗΡΜΙΘΕ ΔΝ ΟΒΑΡ. ΔΣΥΡ ΜΙΞΗΝ ΕΑΟΜ-
 ΒΑΟΕ ΜΑΡΑΞΑΘ ΡΕΜΟΒΤΑ ΟΑΡ ΕΥΝΟΑΡ ΖΟ ΡΟΝΗΡΑΘΑΕ ΤΕ ΟΙΛΕ
 ΡΥΟ Δ ΒΑΙΝΕΑΡ ΛΕ ΟΡΝΕΙΡ ΤΑΟΒ ΡΤΙΖ ΤΕΔΕ ΔΝ ΜΙΖ ΛΕ ΕΡΒΑΔΛ
 ΔΡΟΕΔΑΝΝΜΙΘΕ ΝΑ Β-ΡΕΙΝΕ. ΔΝΗΡΑΝ ΡΕΔΕΤΜΑΘ ΒΑΔΛΑΙΝ ΤΕ
 ΜΙΖΑΙΛ Ξ-ΕΑΟΜΒΑΟΕ ΨΑΙΡ ΟΑΙΡΕ ΜΙΖ ΜΥΜΑΙΝ ΒΑΡ, ΔΣΥΡ ΔΙΡ
 ΤΙΞΕΔΕΤ ΟΟ ΔΡΟΕΡΜΙΝΝΕ ΜΥΜΑΙΝ ΔΙΡ Μ-ΒΡΜΙΤΕΙΝΕ ΡΟΞΑΘΑΡ
 ΡΕΔΕΤΑΘ ΜΑΕ Ν-ΔΡΟΨΕΑΡ ΥΑΘ ΕΥΝΟΑ ΡΟΙΜΕ ΡΕΟ ΔΝΝΑ ΔΡΟΜΙΖ,
 ΜΙΖ ΔΡ ΕΙΟΝΝ ΜΥΜΑΙΝ. ΔΝΗΡΑΝ ΒΑΔΛΑΙΝ ΕΕΥΟΝΑ ΨΑΙΡ ΜΑΟΛ

αν τ-αρσολλαμ̄ βαρ, αζυρ̄ αη̄ ρυιννουζαὸ̄ το̄ κομ̄τιονολ̄ να
 η-Ολλαμ̄ ποζαοαη̄ Μελεϊζε̄ αηηα η-αρσολλαμ̄ ὕλλαὸ̄.

Ανοηρ̄ β̄ι τεαὸ̄ αν̄ η̄ιζ̄ ταοβ̄ ρτιζ̄ μηρ̄ταιβ̄ η-Απορσευλεαὸ̄τ
 ρε̄ βααλαηε̄ ζᾱ ὠαηηνουζαὸ̄ αζυρ̄ ζᾱ ὠευηαὸ̄ αη̄ αν̄ τ-ρεαὸ̄τ-
 ἡαο̄ βααλαηη̄ β̄ι ρε̄ ρηιοὲηηηιζτε, αζυρ̄ ἑυαηὲαοαη̄ Cιομβαοὲ̄
 αζυρ̄ Μαὰᾱ ἀρτεαὸ̄, αζυρ̄ κοηηηηὲαοαη̄ ανηη, αζυρ̄ ὕλλἡηηηιζ-
 τεαη̄ μοη̄ρ̄ειρ̄ λειρ̄ αν̄ ρηο̄αη̄ το̄ ἑηηλαβ̄ηηαὸ̄. Τηαὲ̄ το̄ β̄ι να
 ρηηηοηρ̄αηὲ, νᾱ αη̄ρ̄η̄η̄, νᾱ ολλἡἡαηα, αζυρ̄ τρηαβ̄αοηᾱ ἢ ρο-
 βαη, αζυρ̄ ζαὸ̄ τρηεηη̄ λαοὸ̄ ᾱ ζηοηηηιζ̄ ζεαλλ̄ αειηηε̄ αη̄ ηηορ̄
 Ἴαβ̄αη̄εᾱ αηηᾱ ρηηὲ̄ αη̄ζ̄ βοηο̄ νᾱ μοη̄ρ̄ειρ̄ε̄ ραν̄ τεαὸ̄, αζυρ̄
 Μαὰᾱ αηηᾱ ρηηὲ̄ ταοβ̄ λε̄ Cιομβαοὲ̄ η̄ρ̄ ανηη̄ ρηη̄ ὠ̄ειηηιζ̄
 Μαὰᾱ αζυρ̄ ὠυβ̄αη̄η̄τ̄ ἀρ̄ ἀηηο̄: Δ̄ Αηηοἡἡαη̄ε̄ αζυρ̄ ᾱ ρ̄αοη̄-
 λαηηᾱ η-ὕλλαὸ̄ β̄ηὲαὸ̄ αν̄ τεαὸ̄ ρεο̄ ρεαρ̄οᾱ ζλαοηὲζτε:
 ‘Δοῦἡἡαζηἡἡαὰᾱ’! Αζυρ̄ β̄ι ζαὸ̄ αη̄η̄ λᾱαη̄η̄ ζηηεαοαὸ̄ ᾱ λαἡἡᾱ
 αζυρ̄ κοηηηαοαὸ̄ αν̄ αειρ̄τ̄ αζυρ̄ αη̄ζ̄ ζλαοη̄ὲ̄ Δοῦ-Μαζηη-Μαὰᾱ!!!
 η̄ρ̄ μαη̄ ρηη̄ ἑη̄ζ̄ Μαὰᾱ οηοη̄η̄ ὠ̄’ᾱ ἀ̄αη̄η̄, αζυρ̄ ὠ̄’ᾱ μᾱᾱαη̄η̄,
 αζυρ̄ ὠ̄’ᾱ ἀ̄αη̄η̄ἡοη̄ Μαζηη. Τηαὲ̄ η̄ιζ̄αη̄η̄η̄ζ̄ Cιομβαοὲ̄ αοη
 βααλαηη̄ ὠευζ̄ ὠ̄’ευζ̄ ἑο̄αη̄ὸ̄ η̄ιζ̄ ζααλεη̄ ανη̄ὲᾱζ̄ η̄ιζ̄αη̄εαὸ̄
 οὲτ̄ βααλαηηε̄ ρη̄ᾱο, αζυρ̄ αη̄η̄ τη̄ζεαὸ̄τ̄ ὠ̄’η̄ ἀηηο̄ρ̄ηηηηηε̄ αη̄η̄
 ἡ̄-βηηηη̄εηηε̄ ζααλεη̄ ποζαοαη̄ ὕἑζοηηε̄ ᾱ ἡἡᾱ αηηᾱ η̄ιζ̄ ἀρ̄
 ἑηοηηη̄ ζααλεη̄.

Ανοηρ̄ ὠο̄ ἑαη̄η̄αὸ̄ ζο̄ ραη̄β̄ μηρ̄εᾱ η-Απορσευλεαὸ̄τ̄α, αζυρ̄
 ὠαηηνουζαὸ̄ Δοῦἡἡαζηἡἡαὰᾱ ζᾱ ὠηηρ̄εαὸ̄τ̄ εαο̄ ανηη̄ η̄ιζ̄εη̄β̄ Μη-
 ἡἡαη̄η̄ αζυρ̄ ζααλεη̄. Αηη̄η̄ρ̄αν̄ ὠαη̄η̄ᾱ βααλαηη̄ ὠευζ̄ ὠε̄ η̄ιζ̄αη̄
 ζ-Cιομβαοὲ̄ ἑυαηὲαοαη̄ νᾱ αηη̄αὸ̄η̄ε̄ ἀηαὸ̄ αη̄η̄ ρηη̄ο̄ η-ἑηηηηοηε̄
 αη̄ζ̄ ζλαοη̄ὲ̄ αν̄ τ-αηηο̄ρ̄ηηηηηε̄ λε̄ νᾱ ἑηηηε̄ ἀἡη̄η̄ ἀηηορ̄εοἡἡη̄αὸ̄

ο-Τεακόμοι Ἰάβαρτα ἀρ κομάρι ἀρομιζ. Ἀζυρ το ριυόε ἀν
 ἀποόρμιννε ἀν ceυο ρεαότ, ἀζυρ βι ροελα λεαβαρι να ν-
 Διμριμε Ξααλαζ ἀζυρ ρεμοβτα ν-εολυιρ ἀζυρ ν-εοόαιό ΟΙ-
 λήαν β-φοελα λειζτε ἀρ ἀρο οαρι τυρμόρ, ἀζυρ ο'ιμιέιζ ἀν
 ἀποόρμιννε ἀμαό ἀζυρ έειλαβαρσοαρι μοριφειρ ο-Τεακόμοι ἀζυρ
 μοριόμοριαό να ν-εαότρα αρι λιορ Ἰάβαρτα. Αιρι ραο να
 λαετε υο βι Ρεαόταο ἀζυρ Ἰέζοιμε ἀζυρ έυιο μιοηράριταό
 ζα ρεαραο ζο ν-ουβτραόταό να ροελα: Ιρ μαριζ ναό ρεαρε-
 ανη Τεακόμοι Ἰάβαρτα ριβαρ ριυοε, ἀννε ναό β-ρπιλ λε ρευό-
 ριητ αρι ἀρο αοόμάζημάα? Ατα οιομέαρ Ερι αιζ ἀρουζαό?
 Δότ αρι ριυόε το'η ἀποόρμιννε ἀν οαρι ρεαότ ριορι ηέαρ-
 υιζ Γιομβαοέ να ροελα ριυ α έειρτ. Ἀζυρ βι ροελα λεαβ-
 αρι ν-Διμριμε ν-Ερμιονε ἀζυρ τρεαότ να ν-ολιζε λειζτε ἀρ
 ἀρο, ἀζυρ ζλαοιόεαοαρι να βυλροιριόε: Σεαρεανη αον ρεαό
 αρι Ἰάβαρτα αιζ ιαριρεαό α έεαριτ. Ριορι ρρεαζαρι αον ζυό.
 Αιρι ερμιοόρυζαό το'η ἀποόρμιννε τριαλλυιζ ἀρομιζ ζο αοό-
 μάζημάα, ἀζυρ βι υιλε αρι Ἰάβαρτα α βαινεαρ λε Ἰλλαό
 αιζ ιηέεαότ λειρ ἀννα ρυιρριον, ἀν τριαέ ρανζαοαρι αοόμάζ-
 ημάα ουβαιριτ ἀρομιζ: Ιρ μο έοιλ ζο μ-βειό να ρεμοβτα
 ατα ἀνοιρ α ο-ταιριζε ανη Ουνφοβερρε ιομόυιρτε ἀζυρ λεαζτε
 αρι ἀν βορτο ατα ρειό ανη ρεο οοιό? Ἀζυρ ζο μ-βειό
 ρειατα να ζ-εαηρεαρι ἀζυρ να ο-τρεαβαον ερμιοέτε αρι ερμιο-
 οζαίβ ανη ρεοήραό. αοόμάζημάα ρεο οαρι ρεαότ αταιο
 ανη Τεακόμοι? Ἀζυρ το βι μαρι ριη. Ἀζυρ αουβαριτ Γιομ-
 βαοέ: Ουό μιαν λιομρα οο ριυόε μαρι ριζ Ἰλλαό ραν ρε-
 ομραό ρεο αρι ἀν λα ceυοηα αρι α έυιρτεαρι αρι βυη ἀν

υαίτηνε αἰρ Μᾶζμορτίομνα μαρ buancómmeine ιοῖρ Ἰᾶλ
 Sciot̄ Ibeṛ Ἀῖυρ ἀν Ὀᾶνδαν ἕο θεο! Εἰδόν ἀν λα ἄδλ-
 ἀινάμᾶιλ ἀν ὄαρᾶ λα ἔαρ ἄειρ τιῖεᾶτ το ἄδλ ἀνν ὄαρᾶ
 ρεοῖμᾶδ ὄ'ᾶ ἔεᾶδ Ἰῖιτ. 1. ἀν ὄαρᾶ λα θε'ν ὄαρᾶ ρεᾶτ-
 μῦιν Ιῦιν. Αἰρ ἀν τ-ᾶῶβᾶρ ρῖν βῖεᾶδὸ νᾶ ρῖιονῖρᾶῖθε, σῖν-
 ρῖρ ολλῖμᾶνα, Ἀῖυρ τρεᾶβᾶονᾶ 'ν ροβᾶιλ, νᾶ βρεῖτεᾶμῖνα,
 Ἀῖυρ ἀν μευο θε'ν Ἰᾶλ αἰρ βυῶ λευῖ ἀνν ροῶρ ἕ-Ἰοῖμ-
 ἄοτ̄ ἀνν Ὀυνῖοβερῖεε τρεᾶτ̄ βεῖοᾶρ ἄδλ οὐλ Ἀρτεᾶδ ἀνν-
 ρᾶν θεῖρεᾶδ ρεοῖμᾶδ ὄ'ᾶ ἔεινε νᾶοῖμῶᾶ. 1. ἄδλτεῖνε.
 Μαρ ἀν ceυῖονᾶ βῖεᾶδὸ νᾶ βᾶῖρῶ νᾶ ρῖλιῖθε, Ἀῖυρ νᾶ βῖοῖν-
 ἕᾶλλα ἀνν νῦῖμῖρ com̄ μορ ἕυρ ρευο leo αἰῖ cῖυῖννῦῖᾶδ
 αἰρ Ὀυνῖοβερῖεε.

Ἀννορ ἕο m-βειῶ νᾶ ρεῖοῶτᾶ ιοῖμῖυῖτε ἀνν ρεο le
 μοῖρῖμᾶλλ Ἀῖυρ μοῖρῖεῖμ. Αἰρ τιῖεᾶτ̄ το'ν λα το βῖ Ἰοῖμ-
 ἄοτ̄ ἀνν Ὀυνῖοβερῖεε Ἀῖυρ υἰλε ἄλλαῶ ἀννα ρεᾶρᾶδ ἔαρτ
 ἀννα ἔιοῖμῖολλ. Ἀῖυρ ἕλαοῖφᾶῶᾶρ νᾶ βυλρῖοῖμῖθε Ἀρ Ἀῖο:
 νᾶ βῖεᾶδὸ τᾶῖμ̄ cοῦλᾶῖμ̄ αἰρ ἀοῖν ρῖιλ Ἀμαρᾶδ αἰρ εἰρῖῖ ὄο
 ἄδλ. Λᾶρῖνᾶῖμᾶρῖ ὄο βῖ υἰλε ρῖιονῖρᾶ n-ἔρ, ἔᾶῖνῖc εἰδόν
 ἄδᾶτ̄ υᾶῶ Τεᾶδῖμορ, Ἀῖυρ υἰλε ceᾶρῖεᾶρ, Ἀῖυρ ολλᾶῖμ̄ Ἀῖυρ
 τρεᾶβᾶον Ἀῖυρ com̄lanῖτᾶ νᾶ ἕνεᾶτ̄ἕᾶλ Ἀρῖμῖλεῖρτᾶ αἰρ ἀν
 Μᾶῖ υῖο ᾶτᾶ ρᾶοῖ ρᾶῶᾶῖρῖ Ὀυνῖοβερῖεε ρεᾶρᾶδ αἰῖ ρᾶῖρᾶ
 τιῖεᾶτ̄τᾶ m-ἄδλ. Ἀῖυρ βῖ τῖρ cᾶρᾶῶᾶ ρεῖῶ αἰῖ τοῖμῖρ τῖῖ
 ἀν ρῖῖ, Ἀῖυρ μαρ ἔῖυῖτ̄ ἀν ceυο λαοῖμ̄ υᾶῶ ρῖιλῖβ̄ m-ἄδλ βῖ
 τρεᾶῶτ̄ ὄλιῖῖ n-ἄλλαῶ Ἀῖυρ ροῶλᾶ ὄ-τῖρῖμορ ὄ-τᾶνᾶρτεᾶδ
 λῖοντᾶ αἰρ ἀν ceυο cᾶρᾶῶ, Ἀῖυρ βῖ ρορᾶν Ἀρῖοβρεῖτεᾶῖμ̄
 Ὀυνῖοβερῖεε ἀννα ρῖῖθε ἀνν Ἀῖυρ ὄ'ῖμῖῖῖ ρε λεῖρ ἀν Ἰᾶλ

τριαν οε να πριονραιβ̄ αζυρ̄ μαιτιβ̄ αζυρ̄ καρβαο̄ Θεαονα
 'ηνα μαιβ̄ ρεμοβτα n-εολυρ̄ αζυρ̄ Sean̄cyr̄ Ξααλας, leannea-
 oar̄ ollm̄ana n-ullaō, ann̄ oiaς̄ na ollm̄anaib̄ tainic̄ Meil-
 iςe an τ-αιουλλαim̄ le leabair̄ na n-Διμριγ̄ n-εppione αζυρ̄
 ρεμοβτα n-εοc̄aiō Ollm̄an̄ b-foola, bi'n̄ tpeap̄ τριαν οε να
 πριονραιβ̄ αζυρ̄ μαιταib̄ αις̄ ζλυαιρεαc̄t̄ ραοι leit̄ le Ciom-
 baoc̄t̄ αζυρ̄ Mac̄a, ann̄ oiaς̄ an̄ μiς̄ leanneaoar̄ an τ-αιμ-
 fluaς̄. Fice comlannta ζneac̄t̄zaal, corfluaς̄ αζυρ̄ μαρεfluaς̄
 αιρ̄ an̄ ναοιη̄μαō lā πανζαοαρ̄ Δοο̄μαζη̄μαc̄a.

Αζυρ̄ το̄ μειō an̄ μiς̄ μορ̄φειρ̄ nī αῑμαιν̄ το̄ nā πριον-
 ραιβ̄ αζυρ̄ μαιταib̄ ac̄t̄ το'η̄ fluaς̄ uile ζō leup̄. Αζυρ̄
 teilzeaar̄ cran̄cyr̄ le ταιρ̄βαιντ̄ αιτ̄ το̄ ζac̄ cean̄φear̄ leit̄
 ā ρ̄ciaō̄ το̄ epoc̄aō̄ ρuaρ̄. Anoip̄ αιρ̄ τιζεac̄t̄ το̄ baal̄ an̄ lā
 αιρ̄ ā c̄uaiō̄ ρē ap̄teaō̄ ann̄ an̄ oapā ρ̄eom̄p̄aō̄ o'ā t̄iς̄ Sziō̄.
 1. Iuin, c̄uaiō̄aar̄ an̄ μiς̄ nā πριονραιōe, nā cin̄p̄ir̄ nā oll-
 m̄ana, nā tpeab̄aonā 'η̄ pobail̄ αζυρ̄ nā b̄p̄eic̄eaim̄nā ap̄teaō̄ ann̄
 ρ̄eom̄p̄aō̄ Δοο̄μαζη̄μαc̄a, αζυρ̄ το̄ ζlac̄ ζac̄ αζυρ̄ το̄ ρ̄uiō̄e
 anna n-αιτ̄ ρ̄ein̄. Αζυρ̄ αις̄ ειμ̄iς̄ το̄ Ciomb̄aoc̄t̄ ap̄ caoiō̄c̄oip̄
 μiς̄ōa n-ullaō̄ aoubair̄t̄: P̄iōp̄c̄oim̄ ρ̄ailtē ρ̄oaim̄aib̄ ā πpi-
 onραιōe αζυρ̄ ā ρ̄aop̄c̄lanna u-ullaō̄ ζō Seom̄p̄aō̄ Δοο̄μαζη-
 m̄ac̄a. C̄uaiō̄aar̄ t̄ap̄t̄ ρē ceuō ceit̄p̄e ρ̄ic̄iō αζυρ̄ ρē baal-
 ainē oeuς̄ uaō̄ 'η̄ lā αιρ̄ ōain̄gn̄teap̄ c̄uinḡp̄aō̄ ρ̄oζ̄c̄ainē ioip̄
 Ξαal̄ Scioō̄ Ibep̄ αζυρ̄ an̄ Oanaan̄, bī uaiō̄nē μορ̄p̄eicē μαρ̄
 buain̄c̄oim̄meinē cuiptē annā ρ̄eap̄aō̄ αιρ̄ Μαζ̄m̄op̄c̄iom̄nā αζυρ̄
 μαρ̄ an̄ ceuonā το̄ bī ρεμοβτᾱ ρ̄iaρ̄ αιρ̄ leabair̄ nā n-Διμ-
 ριγε n-εppione. 1. Sean̄cyr̄ nā Ξαal̄. Uaō̄'η̄ lā uō ζō o-ct̄

anóiu nioi bñiruiḡ mic Eñi rocal ḡeallta a řlioét ve bñiḡ
 řin maipeann roḡ aḡur roḡnar ar éionn ulláó. aḡur ir
 mionie bí capántar ulláó aḡur ulltonníáét aḡis corháó
 aḡur aḡis řaoétaruiḡáó roḡ na n-Eññione. Do řor doó Máca
 inḡein Máḡñ ve řlioét ulltonníáét, aḡur ata Máca inḡein
 doóá aḡur Máca ar ḡ-éile níuirneáó aḡur ar ḡ-comúeáéta
 ann luaiéḡair aḡur oubbñion, uime řin beió an cuinḡháó
 ioiř ulláó aḡur ulltonníáét níbur laioine řearoa? ḡo
 to-tí'n aic řeo ioicúirnear tpeáóó ubiḡe n-Eññione, řerioéta
 n-Eolur aḡur n-Eoéaió Ollmán b-řoóla, Seanúr ḡaalas
 aḡur leáðair na n-Aimřine n-Eññione, cñeud ma cuirřear
 iáo air clarbořo ann ceaircláetar na Seoñháó? aḡur oo bí
 mar řin. Airř auubairt an řiḡ:

Cñeud ma cñuinnřear ařoéřuinne n-ulláó ann řeo
 řearoa? aḡur oo bí ḡáó aḡis ařouḡáó a úeairlain. Iar řin
 bí na řerioéta leiḡte aḡur bí řiao maié řeáó anñaié le
 cluairteant. aḡur air cñioénuḡáó oo'n ařoéřuinne a řeáéta,
 ḡlaoitúeáóar na bulřoiriúe amuiḡ: Seareann don neáó air
 doóháḡñníáca aḡis iápeáó a éeair? áét nioi řneḡair don
 ḡut. aḡur éarveir na naoi laeéáó air lior doóháḡñníáca,
 iméiḡeáóar a in-baile ḡáó, don o'áduiéce řein. Šul a n-
 veáééáó an vařa ḡealeáó a řié oo éarháó ḡur éuié Caom-
 báóé teinn eáóon ḡo řuécé bair, aḡur řul a o'iméiḡ báal
 tñiú leáé ḡ-Cñuinnuḡáó. 1. Seáctñi, o'eus ře. Riḡailuiḡ
 Ciombáóé tñi báalaine veus, áóleáéteair e aḡur bí a éarñ
 veunta annaice le capñ doóá. Do bí Ciombáóé anna

μῆς εαγναδὸ ἀγῆμαρ νι μαῖβ δονόυινε θε'ν ρλιοῦτ νιβυρ ρεαρη
 'να ε cuiuguiḡ ρε ζαδὸ ἀννα n-αιτ ρειν. Νι μαῖβ δοννεαδὸ
 αἰḡ ζλαοιὸ ἀν ὀλιḡε αἰρ λατῆαρ κοῖν ραυα ζυρ βι Ciombaoḡ
 αἰḡ μῆζαιλ βι ραορ ραοι κυρῆμ. cloin na τάλμαν. Ὅο βι
 ζυιλ ḡευρ ἀζυρ μορῆδαοιντε αἰρ ρυῖο υἰλε n-υλλὰδὸ ἀζυρ υλ-
 τοννῆαδὸτ ἀννὸδιαḡ μῆζ Ciombaoḡ.

(υλῶρεαρηβῆρμυλ. ριορρζευλ na n-ερμυονε.)

Ἀν νεικῆαδὸ λεαβαἰρ. Ἀν ὀαρηα καἰβῖοιλ. Ριḡαιλ Μαδὰ
 ιηḡεινε Δοῦδα δον βαδλαἰν ἀῖμαἰν. 310 ζο ὀ-τι 309. R. C.
 (ρευὸ ἀνναλα μῆζεαδὸτα n-ερμυονε. Ἀν 1. ρολ. Ἀν 72 ουἰλ-
 εοḡ. Δοἰρ ἀν Ὅοῖμαἰν 4540 ραοι ζαἰρῆμ Μαδὰ μονḡρμυαδὸ.
 Ἀζυρ ἀνναλα ζ-Cluainmicnoἰρ.)

Ἰαρ βαρ ζ-Ciombaoḡ αἰρ τιḡεαδὸτ λε na ῶειλε ὀο ἀρῖο-
 ῆρμυinne n-υλλὰδὸ αἰρ ἰν-βρμυῖτεἰνε Δοῦῖμαḡηῖμαδὰ ροḡαυαρ
 Εοῶαῖδὸ μαδ β-ρφαρῖμορ μῖο ἀἰρḡεαυῖμορ ἀννα μῆζ ἀρ ῶἰοην
 υλλὰδὸ.

Ἀζυρ ουβαἰρτε Μαδὰ βεαρημῆζῶδαν ζ-Ciombaoḡ λειρ: Ἀν
 ρυῖῶεραἰορα αἰρ τρῖῶδαοη n-ερμυονε? Ὅο ρρεαζαἰρ Εοῶαῖδὸ:
 Νι βυῶ αἰλ λιομ, εαῶοη νι μιαν λιομ ὀο ρυῖῶε αἰρ καἰτῶοἰρ
 μῆζεαδὸτα n-υλλὰδὸ. Ἀνοἰρ βι Εοῶαῖδὸ ἔμρτε λε ουβῆρῖοη,
 ἀζυρ ζρμυαἰμ κυρῆμ ἁ ζ-κοῖηνυῖῶε αἰρ ἁ ḡηυἰρ. Ἀἰρ cluair-
 τεαντ ὀο Μαδὰ ρρεαζρῖαδὸ Εοῶαῖδὸ τρῖαλλυἰḡ ρἰ ζαν mall ζο
 τεαδῖμορ Ἐαβαρῖτα, ἀζυρ μῆζνε ρἰ ἀραρ ἀηη τεαδὸ ἀν μῆζ.
 Ἀνοἰρ ἰαρ ραῖτῶα ἀῖμαἰν ὀο ῶυἰρ ρἰ λυαῖτῶεμυαδὸ ἀμαδὸ αἰρ ρυῖο

Ερημονε ζα μαδ: Ερημντεαρ μιζτε, πριονηαιθε, εινφιη, ολ-
 μηανα αζυρ τρεαδαονα 'η ποβαιλ ανη αροφειομηιαδ ο-Τεαδ'μοη
 Ταδαρεα λε αρομηζ το μοζαδ, οηη ατα τμηδαον Ερημονε πολ-
 λαμη. Ανοιρ αιη αν εειτρεμηαδ μιον θε'η μη εαιμιο αν τ-
 αρ'οεμιννε λε να εειλε, αζυρ βι φορηομηυρ υαδ τεαδ αν μιζ
 ζο ο-τι'η αροφειομηιαδ φυαιρζαιτε αζυρ εαιμιο Μαδα αρτεαδ,
 αζυρ φεαρμυζ ηι φοζυρ το'η τμηδαον, αζυρ εαρηειρ ταμαλ
 αυδαηητ ηι: Οαη τυρημοη ο-Ταναρτεαδ οειρητεαρ: Να βιθε-
 αδ Ερημονη ηαιτα ζαν αρομηζ. Ατα Γιομβαοε ανοιρ μαρη
 ηαιτα αζυρ ευηζ γεαλλαιζ αζυρ ηιοη ευαηημπα θε αρομηζ?
 ηη ηιοη ζυη βυδ βεαν Μαδα δετ φοη ηη ηηζειη Δοδα μηε
 Εη ι! Αζυρ ηηζειη Μαδα ηη-Μαζη υαδ ηλιοετ ιομσα μιζ-
 τεαδ? Μαδα βεαηημζοδαν ζ-Γιομβαοε! Αζυρ μαη γεαλλ αιη
 αν λειρζ ατα αιη φεαρηαβ Ερημονε αν τμηδαον το ηειλβυζαδ
 ηυιθ'ηαιο Μαδα αιη. Ουθεαδ να βυλφοηηθε αιζ ζαιμμ:
 Ατα'η τμηδαον πολλαμη. Ανοιρ αιη ειζηη το ζλαοιθ να βυλ-
 φοηηθε αμαδ: Ατα'η τμηδαον πολλαμη, ανυαιη αυδαηητ:
 Δονζαιρ πριονηα οζ ηβλυζαδ: Ερευο μα ηυιθ'ηαιο Μαδα αιη
 τμηδαον Ερημονε? Ο'ειμυζ Εοδαοι μιζ υλλαδ αζυρ ο-φασ ηε
 α αιτ αζυρ ο'ημηζ ηε ανη δονφεαρ ζο μηη-η-ολλαμη ο-Τεαδ-
 μοη Ταδαρεα. Αζυρ ο-φαν αν τ-αρ'οεμιννε υηλε ανηα εορη,
 δετ ευαοιθ Δονζαιρ ηυαρ ζο Μαδα αζυρ ευζ ηε αν ειραοη
 οη, αζυρ οεαρμυζ ηε ε αιη α εεαν. Αζυρ ο'ειμυζ λοηε πρι-
 οηηα ηημ'ηαιηη ζο ταρρημυζ αζυρ ευαοιθ ηε ζο ηηαδα, αζυρ
 ευηη ηε αν μιζβαιη αιη α ζυαλαηαιβ αζυρ ηηεορημυζ να πρι-
 οηηαιθε Μαδα ζο ο-τι'η τμηδαον. Αυδαηητ Μαδα: Ουθε-

ειορ υαοιῦ ἃ μιζτε, ἃ πριονηαιθε, ἄγυρ ἃ ἰαοηέλανα η-εη-
 ριουε. ἃ βλατ να ceime βειῦ ροῖ αἰς εηριου ραοι Μαάα.
 ἄγυρ εuaῖῦ ἀη τ-αηοέριυinne ἀμαέ ἄρ ἀη ἀηοῖεοῖηαῦ ἄγυρ
 εειλαβηαῦαη μοηρῖειρ ὀ-τεαέῖμοη Ἐαβαηέα ἄγυρ μοηκομοηαῦ
 να η-εαέηηα αἰη λιοη Ἐαβαηέα. Ἐαηῖαῦαη να ἕααλ Sciote
 ἡβει υαῦ ἕαέ υυιῦε η-εηριουε ἄγυρ ελαν ἦειηε υαῦ ἕαέ
 ηιουη ὀε'η Ὀοῖαἰη ἄγυρ ἀη Ὀαηααη υαῦ ἡλτοηηηαέτ ηυἰῖ
 ἕο ηαιῦ εαηε τιομείολλ Ἐαβαηέα ηιῦτε ἕαη ευηῦαη, ἄγυρ
 ευηῖῖηυἰῖ Ἀηοβεαηηἰῖῦῦαη Μαάα ἀη μοηρῖειρ αἰη βυη εηη ηα-
 οηηαη λαεέαῦ. ἄγυρ αἰη ἦυῖῦε ὀο'η ἀηοέριυinne ἀη ὀαηα
 ἦεαέτ βἰ να ἦεηοβέα λειῖῖτε ὀαη εηρῖηοη, ἀηη ἦηη ἀῦοβαηηε
 Μαάα: ὀυῖεαῦ ηολαῦ να ηἰῖ λειῖῖτε ἄρ ἀηο: ἄγυρ ἀη
 εηαέ ὀο λειῖ ἄη τ-αηοολλαῖη ἦηαη ἕο αἰηη ἕ-ειοηβαῦῦ εηιοῦ-
 ηυἰῖ ἦε. ἄγυρ ἦηαηηυἰῖ Μαάα: Ἀηη ηαέ βυῦ ἕηεαέαέ υαῦ
 αἰηηηη εοέαῖῦ Ὀλλῖηαη ἔ-ἦοῦλα ἡε αἰηη ἀηοηἰῖῖ εηαέ ἃ
 ηοῖῖαῦ ὀο ἦεηοῦῦ αἰη ηοῦλ να ηἰῖ? ἄγυρ ἦηεαῖαη ἀη τ-
 αηοολλαῖη: Σεαῦ ἕο ὀειηηη ὀαη εηρῖηοη. Ἀηη ἦηη ἀῦοβαηηε
 Μαάα: Ὀε ἔηἰῖ ἦηη εαῦ τυἰῖε ηαη ἦεηοῦῦεαη αἰηη Μαάα
 ἀηη ὀιαῖῖ ειοηβαῦῦ? Ἀέτ ηιοηη ἦηεαῖαη ἀοηηεαέ. Ἀηη ἦηη
 εαἰηε Μαάα ἀηηαη υαῦ ἀη εηηῦῦαῦ ἄγυρ ὀο ἦεαοἰῦ ἦἰ ἀη
 ηοῦλ ἄγυρ ἡεαῖ ἦἰ ἄρ ἃ εοἰηε ε, ἄγυρ ἕηηαη ἦἰ ἃ αἰηη αἰη,
 ἄγυρ ὀ'ἦἰ ἦἰ αἰη αἰη ἕο ὀ-εἰ'η εηηῦῦαῦ ἄγυρ αἰς ἦεαηεαῦ
 ἦοη ἀῦοβαηηε: Ἀηη ηαέ η-βειῦ αἰηη Μαάα αἰη εηαέῦ ηἰῖ-
 τεαῦ η-εηριουε? ἄγυρ ἀηη ὀιαῖῖ αἰηη ἕ-ειοηβαῦῦ? ἄγυρ
 αἰς βυαἰεαῦ ἃ ἡαἡα ἡε να εειῦε ὀυῦβηαῦαη ηηιοηηηαιῦε ἄγυρ
 ηαιῖε ηυῖαἰη: ἕο ὀεαηῖῦεα ἦαηἦαῦ ὀο αἰηη ἀηη Ὀ, Ἀ,

máca! Ói fuil Máca go labhairt a buíochíor agus a meaf
 oo nuí, príonraib agus maiteib Mumáin. Tíac glaoíodas
 na buíochíoré amac: Seareann donneac ari tábaréa aig
 íaréad a óear? Níor íreagair doníut. Anoir ari crio-
 nuíad ariocíuinne oar turíor ullmíuig Máca moíreir an
 Teacíor le nuí, príonraibé agus maite Mumáin oo onor-
 íad. Agus fuair príonraibé agus maite n-ullad agus
 Ceuct nuí Ulltonníacé agus maite an Óanadán cuíread, acé
 an tíacé níor fuair Uéíone nuí Íadalen no donóuine uad
 Íadalen cuíread. Iméígeadad Íadalen go íruadimeac uad
 tábaréa. Céilabíadair Máca a cuairt agus a moíreir ari
 cean naoi laétead. Buó íarbínn an ceol oo íreag clár-
 raig Mumáin, agus buó íreag íceulta na ní-áilloíre can-
 nadair na báiré. Rígne Máca maile leir a clan ari an
 Teacíor. Cúad Máca go míne ari cuairt go mur-n-ollam,
 agus éus í cuíread teacéa go Teacíor oo na ollmánaib
 agus oo na óganáib Cíeud ma toíreíreígean turíor ó-
 Tanaríeacé beán oo íuíre ari tíradán na ní-Éríone? An
 tíacé ní íullang Éríon bíuío cíó go bíuíl Máca ariobé-
 ariuíóan ari an tíradán, oir aca a cluar a í-comníúde
 aig eírteacé le íut an te ari éuit an míadé agus an an-
 ío, agus a crioíre íuaríáilte le comígníom tábaréa oo na
 bóccáib. Tá íreir íuíread oo Máca ari cáiteoir, ariuíú
 báilain agus Re agus la, íuar í báir. Íomcuíreadar a
 conablaoc go ó-tí adóimágníacé agus adléacéadar í íogur
 oo Cíomblaoc, ír an ír ariuíadínígeadar a cáir. Ói clan

na talman aig suil go seur ann óias Arodeanriúóan Macá.

An veicmáó leabair. An trear caiboil. Rígail Reáctáó naoi baalaine. 309 go o-ti 300. R. C. (Feuc Annaia miú-eácta n-Errione. An l. pol. An 74 ouileos Doir an Do-máin 4547. faoi ainm Reáctáó Rígóearis. Agus Ceuóteigne. Agus Luingsíeáó).

Iar bar Macá cuaidéodar na laicéuraidíóe amáó air fuio na n-Errione sa glaoic na miúte, pmonraíóe, cinrii, ollamhá, agus treádaona 'n pobail le na céile air Tábaréa. Triáé éaimic an t-aroéruinne le na céile anhran aróreoimháó o-Teáctomr Tábaréa mar buó gneáé aoubairt an aróllam: Aca triódon arómis pollam. Agus ó'eimig Muiéáó ceanreap Alimuin aig maó: Creuo ma ruiófaio Uégoine miú Saalen anna arómis for Errion? Ó'eimig agus beapoa ceanreap Arótain aig maó: Creuo ma m-biúeann saim arómis air Reicéáó miú Mumáin? Mior arómis donóuine áct pmonraíóe agus maíte Saalen, a óeaplamá air fon Uégoine, áct bi'n uile aróruinne áct amáin Saalen aig aróuzáó a lamá air fon Reáctáó. Agus oo bi Reáctáó miúgaisce anna arómis for Errion oir go cinnte bi coméine aig Ulláó agus Ul-tonnmááct air an cinealtar a éairbainuis Mumáin oo Macá. Áct buó ionoa rliúe san faó cuairtuig Uégoine le Reáctáó oo umluzáó. Áct cuinguis fáicéoir Ulláó uáó a anmáin e uime rin ó'fan roú agus roúgar ar éionn Errion. Anoir

ρεο αιη αιη το υτέγοινε λειρ αν τεαέτοιρε ευρονα: ζο παιβ
 μοιέ ευγαο α υτέγοινε, ατα υλλαό λαιφαιτα λειρ αν ζιαό
 ιοιη ιβειρ αζυρ υλτοννιάετ. Το βι εαιανταρ αν οαηααν
 ροζβλαρσα το ελοιν ει, ηι β-φυιλ ραιτέιορ οηιέαιβ ζυρ μι-
 τεαι η ραν ρομβαι! Ανοιρ το ηιέ αζυρ το ρεαιη αιη ρυο
 ειρηιουε ευνφοαλ: τρηοηυιζεαν υτέγοινε ηα ζααλ αιζ ρει-
 ζοιρεαέτ αζυρ αιζ εορζαιηε, αζυρ ζλυιρεαν ηα εομλαιντα
 υλληυιζτε έαι εηυιέ αζυρ ζλεαν ηαοι οηουζαό ζ-εαηεομ-
 λανη. Ατα ρυαό υτέγοινε ανηαζαίό αηοηυζ ροζφευεηητε.
 Αέτ ηυζηε Ρεαέταό α αηαρ ανη Μυμιαη ηαοη αμειρζ ζιαό
 ελοιν ηα εαλμιαη, οηη ανη τραέτ το βι Ρεαέταό ρηυηταέ
 ρλαέταμιαλ, ηιοη ραιόβηυιζ ρε ανη η-βηυο αοηόυηηε αηαιη.
 Αηηηαν ηαοημιαό βααλαη ηε ηυζαλ Ρεαέταό εηαλλυιζ α
 αηηη ζο Τεαέτοη, αζυρ βι ηοηφηηηηοη ηε ηα ρηιοηραιβ
 αζυρ μοιέαιβ, ηε ηα βαιηοαιβ αζυρ ρηιβ ανηα εομλαιοοηη
 λειρ. οηη αουβαιηε ρε: Σεαηραό ηυο εαηηαιηη αν τ-αη α
 βειόηυο αηυιζ υαό Μυμιαη ηε εοελέαιβ βηηη, ηε αόηαηη-
 έαιβ αζυρ ρευηταίβ βλαρσαίβ. Αη τραέ έυαηλυιζ υέτοηηε
 ζυρ έαιηε Ρεαέταό αμαέ υαό Μυμιαη αζυρ ζο β-ηαηηυιζ
 ηε ανη Τεαέτοη ζαη αηηηφλυαζ, αιη αν βαλλ εηυηηηυιζ ρε
 εομλαιντα ζααλεη αζυρ ζλυαηηυιζ ρε ηοέαηηυιζ ιοηηηυιόε
 Τεαέτοη.

Αζυρ ρευέ αν τραέ βι ρηηηηοηη Μυμιαη αιζ ηιοηεαό
 αιη Έαβαηεα εοηηαιηεαοαη αηηηηφλυαζ λυαέζλυαηρεαέτ ανηα
 η-αζαίό, αιη ηηηηηε το Ρεαέταό αουβαιηε: Εηυηηεαο ηα
 βυλροηηόε αη η-ζαηρεηόε ηε ηα έεηε, οηη ζαη αηηηαρ ηρ

ρυο ἡτέγοινε? Ἀγυρ αἰς ἡλλήμυζαὺ το Μυμάιν κατὰ βευσ
 ἀέτ ἡτέρευν ἡλυαίρεαοαρ αἰς ἰοηρῡοῦε, ἀγυρ ἀέπυἰς Ῥεά-
 τὰὸ το να βυλρῡοῡῖβ: Ἀββαἰρρῡἰζῡῖὸ ἀηη ἡλυαίρεαητ ἡτέγο-
 ινε: Ἐρευο ἡρ καἰλλ λειρ ἀη μευο ἡο μαο ἡα ἡα ἡ-ῖυἰλ
 ἀη τ-ρεἰλς? ἡ-ῖυἰλ ἡτέγοινε ἡἰς ἡααλεη ἀἡρ λαέαρ? Ἐαἡρ-
 βαἡεαο ἡ ἀἡαἰὸ το Ῥεάέτὰὸ. Ἀέτ ἡοἡρ ἡαἡηε ἡτέγοινε ἀμαέ,
 ρυο ἡαἡεαέ ἡαρ ἡαἡλαὸ ἡο ἡοἡαε εαὸη ἀμεαἡς ἡἡοῖέτ
 ἡολαἡρ. Ἀηοἡρ ἡἡ ἀἡἡἡἡαἡς ἡααλεη αἡς ἡυβυζαὺ κατὰ Μυ-
 μάἡη ραοἡ ἡαἡἡρ, ἡῖὸ ἡἡοἡεαοαρ ἡαἡρῡοῦε Μυμάἡη ἡο ἀἡἡαρ
 ἀέτ ἡαη ἡἡἡς οἡἡ το ἡἡ ἡ ἡἡαἡς ἡοἡαη, ἡο ροἡλ βυὸ ἡοἡρ
 ἀη ἡἡοἡρ ἡ ἡεἡοαρ ἡἡ ἡ ἡαἡῖὸεαοαρ ἀηη ἡαέταρ, ἀγυρ το
 ἡἡἡ Ῥεάέτὰὸ ἡο ἡεἡἡἡ βυὸ βευἡαη ἡ'α ἡἡἡἡἡἡἡ ἡ'ἡἡἡἡἡ
 ἡἡαη ἡαὸ ραὸβαἡ ἀη ἡαἡῖὸεἡἡἡ. Ἐἡαέ ἡαέ ἡαἡἡ ἀηη βαοἡἡἡ
 ἀἡρ λαέαρἡ ἡαἡηε ἡτέγοινε ἀμαέ ἡο ἡεἡ ἡ ἡἡαἡς, ἀγυρ ἡἡε-
 οἡἡἡἡ ἡε ἡἡαέ ἡα ἡἡαἡρεαέτὰ ἀἡρ ἀη ἡεἡἡ ἡἡἡἡ ἡο Ἐαέ-
 ἡοἡ, ἀγυρ ἡαἡἡ ἀἡἡεαέ ἀηη ἡεαέ ἀη ἡἡἡ.

Ἀη ἡεἡἡἡἡ ἡεαβαἡρ. Ἀη ἡεἡἡἡἡἡἡ ἡαἡἡἡἡ. Ῥἡἡἡἡ
 ἡτέγοινε ἡἡς ἡααλεη ἡεἡε βααλαἡηε ρἡῖο. 300 ἡο ἡ-ἡἡ 270.
 R. C. (Ῥεαέ Ἀηηαλα ἡἡἡεαέτὰ ἡ-Ἐἡἡἡἡἡ. Ἀη 1. ἡολ. Ἀη
 74 ἡἡἡἡἡ. Ἀοἡρ ἀη ἡοἡἡἡἡ 4567. Ῥαοἡ ἡαἡἡἡ ἡτέγοινε
 ἡοἡρ. Ἀγυρ ἀη Ὀἡἡἡἡ. Ἐεἡἡἡἡἡἡἡ ἀγυρ Ἀηηαλα ἡ-Ἐἡαἡἡ-
 ἡἡἡἡἡἡ).

Ἀηοἡρ ἡαἡἡ ἡαἡἡἡἡἡἡἡἡἡἡἡἡ ἀμαέ ἀἡρ ρἡἡἡ Ἐἡἡἡἡἡ αἡς
 ἡαὸ: Ἐἡἡἡἡἡἡἡ ἡἡἡἡ, ἡἡἡἡἡἡἡἡἡ, ἡἡἡἡἡ, ὡλλἡἡἡἡἡ ἀγυρ

τρεαδαονα 'η ποβαιλ ανη αρτορεομηαδ' ο-Τεαδ'ομηι Τ'αδ'αρ'εα
 ζαν mall, ομη ατα τμη'οδον αρτομηζ πολλαμ. Αν τμηατ' ceυ-
 να αμη ερηινηυζαδ' οο αρτοερηινηε Μμη'ομην αμη η-βρηιτεηνε
 μοζ'αοαρη Δονζ'οαρη μαε Ρεαδ'εταδ' ανηα μηζ αρ ε'οηνη Μμη'ομην
 ανη αητ' α α'εαρη. Ανοηρ' τμηαλληιζ Δονζ'οαρη μηζ Μμη'ομην ζο
 η-βοτ'αηαηβ' εο'οαη'ο μηζ υλλαδ' αζυρ' αουβ'οαρητ': Ο μαημηζ ηρ
 τμηαηζ ηαδ' ερηιζ'φαιο εο'οαη'ο υαδ' βυαη'ορηαδ' ατα αμη ανηορ'
 ζο η'υη'οβ'οαρητ' ηε αμη τη'οδον ερηινηε? ηη ηεαδ' α ε'αρηαδ' α'ετ'
 φαν'φαιμηα 'ηη Δοδ'ηαζ'ηη'α'α'α, ηη τη'ο'ε'φ'αο ζο ο-τ'η Τεαδ'ομηορ'
 α'ετ' αμη ηοη τρηα'ε'ο'ο η'οηζε η-ερηινηε. Αζυρ' ουβ'οαρητ' Δον-
 ζ'οαρητ': υηηε βη'οδ' υ'εζ'οηηε βρηα'οαδ' φεαλλ'εαδ' αηζ η'υη'οδ' αμη
 αν τμη'οδον? φρηαζ'οαρη εο'οαη'ο βη'οδ' ζο εηηηε, μαηαδ' βαε'φ'αο
 Δονζ'οαρη ε. Ανοηρ' ηορη φε'υο λε Δονζ'οαρη υ'εζ'οηηε οο βαε'αδ',
 οε βρηζ' αν ηη'ο αμη ε'υητ' οε ηα ηρη'οη'οαηβ' λε Ρεαδ'εταδ'.
 Αζυρ' αμη τηζεα'ετ' λε ηα ε'οηλε οο'η αρτοερηινηε αν ce'υο
 φεα'ετ' μοζ'αοαρη υ'εζ'οηηε μαε εο'οαη'ο μηζ ζααλεη ανηα αρτομηζ
 φορη ερηινηο. ε'υαη'ο υ'εζ'οηηε λε ηρη'οη'οαηβ' αζυρ' μαη'εαηβ'
 ζααλεη αμαδ' ζο ο-τ'η ηηα'φ'οαηβ', βη'η τ-αρτοερη'ομη'φ'εαρη αηζ ερηι
 αν ερη'αοη αμη α ε'εαη, αζυρ' λεαζ Μοη'οδ'α ceαη'φ'εαρη λεοηρ' αν
 ηηζ'βρηατ' αμη α ζυαη'οληαηβ' αμη φηλεαδ' οο αρτομηζ, ο'ημη'εηζ' αν
 αρτοερηινηε αμαδ' λε μοη'φ'εηρ' ο-Τεαδ'ομηορ' αζυρ' μοη'ε'ομοη'οαδ'
 ηα η-εαδ'ε'φ'α αμη ηηορ' Τ'αδ'αρ'εα οο ε'οηλεβ'ηαδ'. Α'ετ' ανη
 τμηα'ετ' ηορη η'υη'οδ' Δονζ'οαρη ηο αοη ceαη υαδ' Μμη'ομην αηζ
 ελαη'β'οη'ο φηρηε υ'εζ'οηηε, φαν'αοαρη α'ετ' ceη'ηε λεε'ε ανηα
 βοτ'αηαηβ' αμη Τ'αδ'αρ'εα, ηαρη ηηη ημη'εηζ'εαοαρη α η-βαηλε ζο
 Μμη'ομην, Αν τμηατ' ce'υοηα ουβ'οαρητ' εο'οαη'ο λε Καρ' ηρη'οη'φ'α

n-Ερ: Μαιρέαδ! Δ Ἐὰρ θευν τυρά αἰγυρ πρῖονηραῖθε αἰγυρ
μαῖτε ἄλλαδ ὅαρ τυρῖορ να μορφεῖρε φαηφαιμρα ἀνη μυρ-
n-ολλαῖν νυῖζ ζο λειζτεαρ να ρεμιοβτα αἰγυρ εῦζ ρε ἀη
κομαιορλε σευθα ὅο Σευτ ρηζ ἄλτονημάετ αἰγυρ ὅο μαῖταῖβ
να n-Ὀαηαδ.

Ἐὰρ ὅειρ να ηαοι λαεε, ὅο ρηῖθε ἀη τ-αποέρμιννε ἀη
ὅαηα ρεαέτ αἰγυρ ὄειμῖζ ἄεζοιηε ζα ηαδ: Δ Κομφλαῖτε
ημῖζεαῶαρ Δονζαιρ ρηζ Μυῖαιη αἰγυρ α ῥῖονηραῖθε αἰγυρ α
ῖαῖτε λειρ, ὅμυοιυῖζ Ἐοάιῃ ρηζ ἄλλαδ ε ρειη ταοῖβ ρηζ
μυρ-n-ολλαῖν ὅ-Ἐαέμορ. ἱρ ἔοραῖαιλ ζο ραοιλεανη ρε να
λαεε ηοῖαῶα νυῖζ ζο ριλλραιο ζο ἄλλαδ? Δηρ ἀη τ-αδῶαρ
ρην ερευο μα λειζτεαρ να ρεμιοβτα? Αἰγυρ ὅο βῖ ριαδ λειζτε
ὅαρ τυρῖορ, αἰγυρ βῖ'η ἀποέρμιννε ερῖοένηυῖζε. Δηρ ἀη ερεαρ
λα εῦαῖῃ Ἐοάιῃ αἰγυρ υἱε ἄλλαδ αἰγυρ Σευτ αἰγυρ υἱε
ἄλτονημάετ α ῖη-βαῖλε ζ'α ηυζεαέταῖβ ρειη. Ἀνοῖρ ἀη ερῖαέ
ηαέ ραῖβ ηεαέ ἀηρ λαῖαιρ ἀέτ ρηρ ζααλεη ρυαιρζαῖλτεαρ.
ὅοηρα να η-αηορῖεοῖηραδ αἰγυρ ὅο ζλαε υἱε εεαν α ἀη, αἰγ-
υρ ὄειμῖζ Μοηῖα εεανῖεαρ λαοῖρ αῖζ ηαδ: Ο Δ ἀηοηῖζ!
αἰγυρ α ραορῖελαηνα ζααλεη ὅαρ ὅααλ ηῖ β-ρῖηλ ρρειρ αῖζ
ρηζ αἰγυρ μαῖταῖβ Μυῖαιη ἀηρ Ἐρμῖοη ἀέτ κοῖη ραῶα ζυρ τα
ηαε υαδ ρηῖοέτ ἱβερ ἀηρ ἀη ερῖῖαδον? Ἀηη ηαέ μαηρῖζ
ῤεαέταδ ἀηη Μυῖαιη ραζῖαῖλ Ἐαέμορ υαῖζηεαέ? Ὅε ρηῖοέτ
Ἐρ ὅαρ ηοῖζ ἱρ ἄλλαδ α εῦηαη? Ἀηη ηαέ ὅαηηζεαῶαρ
ἀη Δοῖηαζηηῖαέα υῶ ἀρ εῖοηη ἀη Ἐαέμορ ρεο? Κοῖηηῖοε-
ἀηη ρηζ ἄλλαδ ἀηη Δοῖηαζηηῖαέα. Μαρ ρην ὅο ἔαηλαδ ζο
αῖῖηαρ ζυρ εῖηε εῦηαη Ἐρμῖοηε ἀηρ εῖοηη ἀη εεῦο Ἐρμῖοη?

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 doómadhnaíca
 tangetar luaitémaricóde teagmail oo air an rlige ga maó:
 O A migh tangetar rluag go lungpóite 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 uibtheadac.

Agus gluaipuis an migh agus armpluas Ullad air aigad
 go feobad agus connairtheadar na coméugémoicóde fogur
 o'a cablac a bi ga marcuigeadc faoi cuing na n-aincoirne
 air clari na mara. Oo bi rlad rin moicénaíac, garbhmuineac,
 gnuirghana, bi claoeama cuingailte air a ppiomóruim maille
 le rciadai b leatanaib agus ullannta anna lamai b, déc ni
 rai b luineac agus caébar uma aca mar gneatgadal Ullad.
 Nídeirrin bi'n fuirrimon a fait mileada air tigeacé ruar

Leo φαρρμυζ̄ Εοόαιό̄ μ̄ζ̄ Ἰλλὰό̄ Ce'p̄ buó̄ ᾱρ̄ ρ̄ιβ̄ ᾱγυρ̄ cao
 τυιζε̄ buρ̄ ο-τιζεαό̄τα? Δό̄τ̄ μορ̄ῑ ε̄ιζ̄ ρ̄ιαō ρ̄ocal̄ θειλ̄ an
 ceιρτοιμε, ció̄ τρεαό̄τ̄ ε̄ιζ̄ ρ̄ιαō ρ̄ocal̄ ανοιρ̄ ᾱγυρ̄ ᾱμυρ̄. Ἐ̄αρ̄
 tamal̄ ρ̄αoᾱ ρ̄eo e an meuō ā ε̄ιζ̄εμαρ̄ ζō ζ̄λαν: Ἐ̄ανζαoαρ̄
 uaó̄ meυρ̄αιb̄ m-θααλ̄ (i. uaó̄'n̄ oιp̄τιρ̄). M̄ī ρ̄αιb̄ ρ̄eanó̄uine
 no oζanaó̄ no bean̄ leo. Ὡ̄ī caó̄ annā ε̄ρ̄eunλαoó̄. Ὡ̄ī ζ̄annaρ̄
 θ̄ιαó̄ᾱ ᾱγυρ̄ ῡιζε̄ oηρ̄ε̄αιb̄ ζ̄λαoιó̄εann̄ ρ̄ιαō iaō ρ̄ein̄ “P̄ip̄
 ρ̄eoταρ̄” ᾱγυρ̄ buó̄ C̄p̄uῑctin̄ ā cean̄φ̄εαρ̄. Δ̄ε̄tnυιζ̄ Εοόαιό̄̄ ā
 p̄aīt̄ m-θ̄ιαó̄ᾱ ᾱγυρ̄ ῡιζε̄ υoιb̄. Ὡ̄ō Ὡ̄ī ρ̄īcē cin̄p̄ip̄ ρ̄aoī C̄p̄u-
 ῑctin̄ ᾱγυρ̄ ρ̄aoī ζ̄αó̄ cean̄φ̄εαρ̄ cuiζ̄ ceuō ρ̄ip̄ζ̄neᾱt̄. Ὡ̄ō Ὡ̄ī
 uilē ζō leυρ̄ī ῡeic̄ com̄lanntā τρεunλαoó̄p̄a. M̄ap̄ an ceuonā
 ó̄uaió̄ teaó̄toiρ̄ē ζō ο-τῑ taλαm̄ nā Ὡ̄anaan̄ lē c̄p̄ūct̄uζ̄aó̄ ma
 m-θ̄ió̄εann̄ ρ̄ioρ̄ acā aip̄ī teānζā nā ζ̄-com̄euȳó̄p̄ioc̄, aó̄t̄ ann̄
 τ̄p̄aó̄t̄ μορ̄ī ε̄ιζ̄ ρ̄ιαoρ̄an̄ aon̄ ρ̄ocal̄ aip̄ī bīt̄. Ānoιρ̄ τ̄p̄aó̄t̄ μ̄ζ̄-
 neaoαρ̄ī ρ̄uip̄eαó̄ oó̄t̄ laēteαó̄ ῡeuȳ ρ̄an̄ μ̄ζ̄εαó̄tā aιζ̄ īcē ᾱγ-
 uȳ aιζ̄ ol̄ ā υōēan̄ ρ̄an̄ am̄ ρ̄in̄, τ̄aιρ̄βαινυιζ̄̄ an̄ μ̄ζ̄ υoιb̄.
 ζō ο-ταb̄αιρ̄p̄aiο̄ ρ̄ē ceaō āp̄aiρ̄ ᾱγυρ̄ ζ̄-ó̄m̄n̄nyió̄ē υō ó̄eunαó̄
 ann̄ taλαm̄ Ἰλλὰó̄. Δó̄t̄ ρ̄p̄eαζ̄aιρ̄eαoαρ̄ī lē ρ̄oc̄laīb̄ ᾱγυρ̄
 com̄ap̄taīb̄: ζ̄up̄ī m̄eαρ̄eαoαρ̄ī ζō ρ̄aīb̄ an̄ taλαm̄ ā p̄eiō ā
 p̄aīt̄ liontā lē ῡaoiμ̄b̄. Ἐ̄uȳ Εοόαιό̄̄ an̄ meuō θ̄ιαó̄ᾱ ᾱγυρ̄
 lon̄ μ̄iaó̄tanaó̄ ῡ'ā cāblaó̄ ᾱγυρ̄ ε̄ap̄ió̄eιρ̄ naoī laētē eilē
 āp̄ouιζεαoαρ̄ī ā p̄eoltā, ᾱγυρ̄ p̄eoltaoαρ̄ī ζō'n̄ oιp̄τιρ̄. Δó̄t̄ p̄ul̄
 ā im̄ēiζεαoαρ̄ī ēuȳ Εοόαιό̄̄ ᾱγυρ̄ nā p̄p̄ion̄p̄aió̄ē lam̄ cāp̄an̄taiρ̄
 υoιb̄. Ānoιρ̄ lē nā linn̄ ρ̄in̄ ēainic̄ com̄ζ̄aip̄ī ᾱγυρ̄ ciun̄p̄ocal̄ υō
 Ἰ̄ēζ̄oιnē ῡaρ̄ī an̄ μ̄yó̄ ā ēap̄ilaó̄̄ ann̄ Ἰλλὰó̄, ᾱγυρ̄ ζ̄an̄ mall̄
 ó̄uȳī ρ̄ē teaó̄toiρ̄eαó̄t̄ ζō n-ᾱoó̄m̄aζ̄n̄m̄aó̄ā ζ̄ā ρ̄iaó̄: Caō ó̄uȳē

Διη τοις μιξ υλλαδ διη ε ρειν οβαρ αζυρ υαλαδ Ερημιον?
 Για ριαο να ριη υο το ροζζιαδ αζυρ το κυρ ρε υαιθε λε
 lon αζυρ μοηδμονητανα? . Αζυρ το ρηεζαιη Εοδαιο: Δ
 υεζοιηε ιρ κομειζερμοδίοε ιαοραν λαζ αζυρ λεαδμαρδ λε
 οδμαρ εαηζαοαη υαδ υιρζιδ νοημαιηδ, ρεαηηαοαη ριη υλλαδ
 βιαδ αζυρ βοηο νοιδ, εαηζαοαη αζυρ ιμειζεαοαη αηιρ ζο
 ροζαη, ηι ραιδ ααιλλ λε κοηηυζαδ Ερημιον οε βηιζ ρεο, οη
 Δ υεζοιηε ριοηηυζεαηη ελαη υλλαδ ριοηδαοιη ραιτε υο
 οευηαδ ροιη αη τε ριοδραρ, αζυρ Δ η-οιηεθε υο κοηηαδ ζαη
 υο εομαηλερα. βηθεαδ αζατ!

Ανοιρ εαιηιε τηαδ να η-αηοδρηνηηε διη λαταη αζυρ, κυ-
 αιθεαοαη να λυαιθερμαδίοε αμαδ διη ρυο Ερημιον αιζ ζλαοιδ
 να μιζτε, ρηιοηηαιθε, αηηηη, ολληαηα, αζυρ τηεαδαοηα 'η
 ροβαηλ λε να εεηε διη ταδαιηα. Αζυρ διη οευηαδ ηειοτεαδ
 υο Εοδαιο μιζ υλλαδ διη Δ η-ιηηεαδτ υο'η αηοδρηνηηε,
 εαιηιε ροαλ: ζο ραιδ αεαηεαη αζυρ ηαοι ραιτε οε'η ρεο-
 εαη αηη η-βοταηαιδ αηηηη η-Αηοδαη, αζυρ βυδ αδβαη Δ
 ο-τιζεαδτα αεαο λαβαιηε λε μιζ υλλαδ. ζαη ηαλλ υο ρεηιοδ
 Εοδαιο λιττιηοε αζυρ υο εηηη διη αιρ λε λαη αη τεαδτοιηε
 αευοηα ζα ηαδ: Ο Δ Δοδα ταηη εηζαη αζυρ τηεοη λεατ
 αεαηεαη αζυρ ραιτε να β-φεοταη. υηηε ρηη, εαιηιε Δοδ
 αεαηεαη Αηοδαη αζυρ ραιτε να β-φεοταη ζο Δοδμαζηηαδα
 αζυρ ραηηαοαη αηη ηυιζ ζο ζλυαιηυιζ Εοδαιο διη αζαιο ζο
 ταδαιηα, αζυρ ιμειζεαοαη αηηα εοηηλυαοοηη λειρ, αζυρ ραιη-
 εαοαη αηη βοταηαιδ μιζ υλλαδ διη ταδαιηα.

Κοη λυαιε αζυρ υο ρυθε αη τ-αηοδρηνηηε, ο'ειηιζ Εοδ-

cinfir a zealluig a ingein no bhoingzealla ar a tneab vo
 maiuib no vo zaal b-feotar. Agus tangaduar mna agus
 bhoingzealla uab zac uuitee na n-erhione go u-ti m-boetan-
 aib a cinfir air tabarta.

Agus rigneadur eodaid agus Ueigone agus donzar
 cuingrad roig eactraib fein agus vo bi bairu agus filioe
 Mumain agus curad-binn-t-aoir Zaaalen ceileadrad fein
 ceoil air tabarta. Act nior ciotear go maib don rognar
 no faruzad vo'n feotar anna ceoil no ann comfonn agus
 comhair a gut. Anoir vo bi'n ceileadrad feo air tabarta
 air cean maite go n-iomlan anoir air fao an tnat rin bi
 na comieigmoioide faoi muinead real zac lae ann mur-n-
 ollman u-Teacmor.

De bhuig rin air fuairzealead an t-arofoemrad an uara
 readt air ruide von arocuinne vo bi rin b-feotar a fait
 muinte ann urlabarta na zaal le foela na cuingradta vo
 tuisirint agus vo deunad. Agus o'eirig Ueigone an erhione
 agus uubairt: A comflaite, a arotraite, agus a fadric-
 lanna na n-erhione agus a olan muintiread uab feotar:
 ir feo ar z-comairle: Ma macraim bhoingzealla na n-er-
 hione go u-talam z-Cruiten agus na innirib faoi cuairt, i.
 Zaaloumad no go innir Ono agus Zall agus fannraim
 ann mar mna-ceile vo buir z-ceanfeadraig agus vo'n zaal
 na talman uo. An n-oeunraio na cinfir cuingrad linne:
 go m-beio oigreadt agus zarim rig aig macaib na ingeinra
 fearda go bnat? Agus feareadur cinfir b-feotar aig maob:

Θευνραόμυρο ριν ζο cιnte! Δζυρ μίξνεαδαρ αν cυιγριαό ζο υ-toιλαμίαι τappυιζ.

Δζυρ αιρ λειζεαό να ρεριοβτα Δζυρ αιρ ριαρπιζαό: Σεαρεανν νεαό αιρ Έαβαρτα αις ιαρρεαό α έεαρτ? Νιορ ρρεαζαιρ αον ζυτ. Ό'ιμτίζ αν αρυόρμιννε αμαό Δζυρ υρμιο έεαρ μορδύμρα να η-αρυορεομίραό. Ιρ ανη ριν τοιζεαδαρ ριρ β-φεοταρ cιεροζ υαό ce ζ-Cρμιτεη, οηρ ιομcυμρεαδαρ cιεροζ υαό ταλαμί η-ουιτέεε leo, Δζυρ ρεαρηαδαρ ανη ραινε ραοι cυαιρ αιρ βαρη Έαβαρτα, Δζυρ ρεαρταδαρ αιρ Δζυρ α λαηητα ανηα λαμίαιβ cυαιτέαιβ ζα tollαό αν ταλαμί. Αρυοιζεαδαρ α υεαρλαμία Δζυρ μιοηυιζεαδαρ υαρ ce α υ-ταλαμίαν η-ουιτέεε: ζο ζ-cυιγριαο αν cυιγριαό ζο υεο!

Ανοηρ αιρ αν αόβαρ ρεο έαρηλαόαηη ζο υ-τι 'νοιυ, ζο β-ρμιλ cυρμορ cυηοαιρ Δζυρ ζεηητε αν μίξ μιαότε υαό ταοβ ρλιοέτ να ηηα αμεαρζ ζααλ β-φεοταρ. Δζυρ βι ροcλα να cυιγριαότε ρεριοβτα αιρ λεαβαρη να η-Διμρηη η-Ερημιοη ανηρην cειτέρημαό βααλαη υε μίζαιλ υέζοιηη Ερημιοη. Δζυρ ρυλ α ιμτίζεαόδαρ αρ Έαβαρτα, ρορταδαρ α η-beaηcειλε μαρ ρεο:

Όσο ρηαόμίαό cεαηφεαρ ηα β-φεοταρ, Διηη ηηζειη cιη-
 ριρ ζ-Cορηαέ Δζυρ ηα ηαοι μαίτε εηλε μαρ ρεο ραοι ρεαό:

Λαρη ηηζειη cιηφιρ Οημιοη.

Εητεαό ηηζειη cιηφιρ η-Όεαρ.

Μιαηα ηηζειη cιηφιρ η-Αρηόεαη.

Ταόαρη ηηζειη cιηφιρ η-Δοόμίαζ.

Υηα ηηζειη cιηφιρ Μαιζιηηηε.

Soetal ηηζειη cιηφιρ λαταρηα.

Εcηη ηηζειη cιηφιρ ζ-Cυμαρ.

βαηα ηηζειη cιηφιρ Μαιζιζλειη.

Μαμίηα ηηζειη cιηφιρ Δλμυηη.

εαό, βιδεαό. Αζυρ έαρ ύειρ να βαλαίμε βι αν μυρ-η-ολ-
λαμ ναίηγαίητε ερηνόηηητε αζυρ έαηηαοαη να ολλήμαη αηη.

Αηηηαη η-οόημαο βαλαίη ηεης ηε ηηζαίλ Εοόαίό, ηυαίη
Μεηίηε αηροολλαμ υλλαό βαη αζυρ έαίηηε κομήηιοηολ ηε ολλ-
ήμαηαίβ υλλαό λε ηα έεηλε αηη μυρ-η-ολλαμ Δοόμαζηημάεα
αζυρ ηοζαοαη Όοο αηηηα η-Αηροολλαμ. Αζυρ ηο έαηηλαό αη
ηηαέ ηο ηυιόηε ηηηε αη κομήηαη αη ηηζ αίη κομήηαό λειη
ο'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 ηήαηης ηι ηεηοηη ε. Σηυαέηεαη ηο ηηηοηαο αηηηαη. Όε
βηηζ ηηη ο'ηαηη Εοόαίό αηη Δοόμαζηημάεα. Δέτ ο'ηηέης
Όοο αηη αη εααίηη ηαη αίηηε αη ηηζ, αζυρ αηη ηίλλεαό ηο
αηη αηη ηο Δοόμαζηημάεα βι αη ηηζ αηηλας αζυρ εαίηε αζυρ
ο'εης ηε. Όο ηηζαίλ Εοόαίό ηίε βαλαίη ηο ηηλαη. Δόλεαέ-
ηεαη ε αζυρ ναίηηηεαοαη α έαηηη αηη Ελυαίηηεαέ ηοζυη ηο
εαηηη Δηηηεαοήοηη ηαη αέηηε αη ηηζ. Αζυρ βι ηυίληεηη αζυρ
ηοηέαοίηηε αηη υλλαό αηη ο'ιαζ Εοόαίό.

Αηη εηυηηηηζαό ηο αηροέηυηηηε η-υλλαό αηη η-βηυίηεηηε,
ηοζαοαη Εαη ηαε η-Εηομβδαότ αζυρ Μαέα αηηηα ηηζ αη έίοηηη
υλλαό. Όο βι Εαη ηηοίηηε: 'Εαη Εεαηηηηηημαζη' ηη ε ηηη:
Τηηαέ οό ηαοίηηβ Μαζηη. 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
Μαγναη. Αηοηη ηο έαηηλαό ηο ηαίβ.

Cár ós aḡur claonuḡadó ḡo ḡreann aḡur an reilḡ, aḡur
 vo ḡoruḡ ḡonḡair miḡ Muḡain Meilira inḡein an Erimion,
 ve ḡriḡ an cleáinnar vo miḡne re mar dubairc Uéḡoine.
 Anny na laetib reo vo éarlad ḡur éeilḡtear Cár miḡ Ull-
 lad ar a n-eac ann iarḡaal anna o'iméiḡ re aḡ riadócar-
 ḡairc, aḡur o'eus re ran talam uó. Air ruidé vo aroéru-
 inne Ullad air in-bhuíteine moḡadair Concobair veairbriácar
 ḡ-Cár anna miḡ ar éionn Ullad, aḡur ann triacé ció ḡur
 ós Concobair nídeirrin bi cliu a eadna reairuḡte trió Eri-
 mion Uime rin o'fann Uéḡoine anna éort.

Annyan triear baalain veus ve miḡail Uéḡoine éuaióe-
 adair luaitéuraidióe amac air ruo Erimione ḡa riadó: Cruinn-
 tear aroéruinne n-Erimione le na éile air in-bhuíteine
 ḡaalen ar comḡair Uéḡoine Erimion! An triacé éaimc an t-
 aroéruinne le na éile vo éuir Uéḡoine ruar a boé, aḡur
 na boéana eile anna reareadó anna éiomcioll aḡur éuaió
 na rruonraíóe, na cinfir, aḡur trieabáona an pobail arteac
 ran boé. Ann rin o'eiriḡ ceanfeair Alimuin aḡ riadó: Aca
 foela aḡ Muiradó a báinear leir an t-aróéruinne a-o-tiom-
 cioll Erimion. aḡur reairuḡ uile Ullad mar o'ronḡ b-raoi-
 leun aḡ tuunḡadó air ḡac taob. aḡur o'eiriḡ Erimion
 aḡur labair re ve Erimion acé ir beuḡan cluarfeant a
 ruair re. Ann rin o'eiriḡ Concobair miḡ Ullad aḡur ou-
 bairc: Air n-ooiḡ ní cióimra air bhuiteine ḡaalen reo, an
 trióadon no 'n eiradon no rruilbriac an miḡ? Cluinn ḡo b-
 ruil liáfail foḡur uuin, acé aca clairboro o-Teacimor aḡur

Δεξυρ Ξααλεν μαγαδον ανη υιλε ευζοιρη, βι να ρηιονηαιθε
 δεξυρ μαιτε να οα ριζεαδτ οευναδ ολεαμνηαρ λε να οειλε,
 μαρ ρην οο βι ζο η-ολυτ ανη ζαδ οαοι, υιμε ρην ανηραν
 ρεαδτμιαο βααλαην οευζ οε ριζαιλ υεζοιμε ουρη ρε να λυαιτ-
 ουραδιδε αιρη ρυιο Ερημιοηε ζα ραδ: Ορμυνηαο αρτοορμυνηε
 η-Ερημιοηε αιρη Μαζηαρ ζαν μαλλ αρ κομζαρη Ερημιοη δεξυρ
 βειδ να ρεριοβτα αιρη λαταρη δεξυρ κορνηυιζτεαρη υιλε τυρμωρ
 ο-Ταναρτεαδ οε ρειρη. Αιρη ρυιδε οο'η αρτοορμυνηε αιρη Μαζ-
 ηαρ ο'ειρηζ Ερημιοη δεξυρ οουβαρητ: Α κομφλαιτε οο βαιη
 ταλαμ αρτορηζ ατα εαρη τιωμιοιλλ Τεαδμορη Ταδαρηα αν οευ-
 ουαρη λε ριζεαδτ Ξααλεν? Ανη λαηταιδ οοοαο υαδ ρλιοτ
 Ερη, βηονηυιζ Οον οο αρτορηζ αν ταλαμ υο? υαδ αν λα υο
 ζο ο-τι 'η λα ανοιυ, ηι β-ρμυλ αον ριον ηο ταλαμ ουιτεο
 ειλε αιζ αρτορηζ, δεξυρ βειρημ ηι λεαδ α ραιε ι? Οια'η βρηζ
 ερη δεξυρ αρτοοιωρ υλτοηημαδτ? Ανυαρη ζλαοεαρ Ερημιοη αν
 ταλαμ υο ηι β-ρμυλ αδτ α ουο ρειη αιρη αιρη αιζε, ηι ειζ
 λειρ αδτ α βειτ βαιητ αρ Ξααλεν. Αιρη αν αδβαρη ρην ορηο
 μα οιορφαο υιλε ριζεαδτα η-Ερημιοηε αρτοοιωρ ρεαρτα οο Ερη-
 μιοηη? Δεξυρ ο'ειρηζ Κοηκοβαρη ριζ υλλαδ δεξυρ οουβαρητ:
 Α κομφλαιτε δεξυρ α ραορηλαηηα η-Ερημιοηη ρηεαζηηοαο Κοη-
 κοβαρη ριζ υλλαδ οο οειρη ρεο: Ανυιαρη ηαδ η-βειθεαηη αον
 ουιτεο ειλε αιζ Ερημιοηη, βιδεαδ μαρη αοειρη Ερημιοηη. Δεξυρ
 ρηεαζαρη υεζοιμε: Ουδ β-ρφαρη ζο η-βιδεαηη ζαν αον οιορ
 ηο οιορ ραοι ολεαδτεαμ α αερμυιζεαρ. Δεξυρ αιρη ιοηηρηυιδε
 οο Κοηκοβαρη α κομρμαδ τυρηυιζ ζλεο αμεαρηζ κομδαιλ Μυ-
 ημιαη δεξυρ Ξααλεν εαδον υαδ 'η ριζ δεξυρ να ρηιονηαιθ,

οε βηιζ ριν το ριυθε Conncoβari αζυρ ο'φαν Anna εορτ,
 αζυρ ιομειρηαοαρι μαρρην ceιρτ υεζοινη. Seo ζνεατυρι αν
 αρτοειορ ριν: Ξλαθεαο Ερμιον ceαν οε ζαε τηι ceυο αρηειρε
 ανηραν τηεαρ βααλαιη, ρε ριν ανη βααλαιη ζ-ερυινητε ηα
 η-αρτοειυινη η-Ερμιονε. Νο μα η-βυθ ρεαρη λειρ αν τε
 ιοεραρ αν ερην, οιολραο ρε αρηεαο ζνεαεαε λυαε coμιοηηαν
 ηα η-βειθεαε, αζυρ ηαιηι αν cleαεαειη ριν τυρμορ ο-Ταν-
 αρτεαε ρεαρτα.

Τηαε το ηιζαιλ υεζοινη ηαοι βααλαιηη οευζ το ευη ρε
 λαοζαηηε α ηιαε αζυρ ρυηρην ραρρηνζ οε ηαιεαιβ αζυρ οε
 τηεαβαοηαιβ αν Ξααλ αιη αιρτηη ζο ταλαη ζ-Ερυιτεη, ι.
 Ξααλουηια. Αζυρ ρορυιζ λαοζαηηε αιηη ηηζειη αν εηηρην
 υο α ρορυιζ αιηη αν ηρηνηεαλλ υαθ Coριαε.

Αν τηαε ρεο ερυινηυιζ αν τ-αρτοειυινηη αιη ηη-βρυιτεηη
 Μαζηαρ, αζυρ αιη εηηιζ το Ερμιον αουβαηρτ: Α εομψλαηε
 ηρ ουηα αν ρceυλ αετ ηρ ε ηιζ υλλαθ αν ceυο ρεαρ α εοηη-
 ηηεαρζ ηαοηα Ερμιον υαθ ερυινητε η-αρτοειορ ηα ταληηαν.
 Αζυρ ραοηηηη ζο η-βειθ ζυε Conncoβari αρυυιζτε ζο η-αρ-
 ανη αζαηθ αοηθυηηηε α ζηηθεαρ ηαρ ρην ανη αζαηθ ε ρειη?
 Αζυρ ο'ειηιζ Conncoβari αιζ ρηεαζηαθ: Ατα αν ειορ ρεο
 τοιζτε ηαρ ηιζηηρα αιη ερρτορ ηιαθ αζυρ οηζε ιαοραη α
 τιοεραρ το Μοηρειρ αζυρ ηοηεοηοηαθ ηα η-Εαετρα α ceηη-
 αβηαεαρη τηαε ηα η-αρτοειυινηη, ανοηρ μα αβηεαηη Ερμιον
 αν λα ηο 'αν τ-αη, βειθ αν ευη ceαρτ τοηαιηηε ζο τηαε-
 ηαιλ ανη ρεο. Οηη ηρ ηο βαηαηηαιλ ζυη ηυο ανβαοζαηηεαε
 ceαο το εαβαηρτ το ρηεοιορ Ξααληηεαετα αρτεαε αν ηιζ-

εὰὲτ ἕλλὰὸ λε καὶν τοο σεραὸ, b-feroim aip ball go o-tioð-
 pas ni le cranog na maon aὲτ le armpfluaḡ le marfluḡaὸ
 clan na talman, aḡur le cpeaὸ τοο τοἰγεαὸ ann donḡeaὲτ
 beἰὸ tpeaðaona 'n pobail aἰḡ τοἰὸλ apocioḡ cloin na talman
 τοο'n te beἰðeap Ermion. Aḡur aip cluairteant rin bi Er-
 mion anna toḡt. Tairbainuiḡ ἕḡoime τοa'ḡoey ḡin mar
 cioḡoimḡe ann Muḡain aḡur an umḡi ceutna ann ḡaalen
 leiḡ an cioḡ τοο cruinnuḡaὸ, aḡur τοο cuḡi ḡe mar apocioḡ-
 oḡi ap cioḡn uile eaðon a ḡac ceuḡein ḡialcaὸ. Annran
 τοapa baalain ḡicḡo te ḡḡail ἕḡoime ḡuair donḡair ḡḡ
 Muḡain baḡ, aḡur aip ciḡeaὲτ τοο apocruinne Muḡain aip
 ḡ-bḡuiteine ḡoḡaοar noḡo τοeapḡiaḡar donḡaire anna ḡḡ
 ap cioḡn Muḡain, aḡur annran τοapa baalain τοey te ḡḡ-
 ail Concobair ḡuair 'Oo apollaḡ ἕλλὰὸ baḡ, aḡur ciḡ-
 eaὲτ le na ceile τοο comḡail na n-Ollaḡ ḡoḡaοar leiḡbaḡ
 anna n-apollaḡ. Siubailéann Concobair ann ḡliḡe a ḡlioḡt
 comḡionnan aḡur comeaḡnac le donḡuine aca.

Annran tpeap baalain τοey te ḡḡail Concobair ḡeol-
 uḡeaοar cinḡi n-Apocain, Maḡinḡe, aḡur leaḡairne tapḡna
 an ḡairḡe go talam ḡ-Cḡuiteḡ ḡḡneapar cuairt aḡur aḡap
 ann leiḡ a ḡaοilimuitiḡ. Aḡur bi tḡap doḡbin doḡaὸ aca
 aḡur bi ḡaὸ lanḡarḡa. Anoḡi bi Roḡne mac Ermion ann-
 ran comḡuaοoḡi rin, aḡur aip ḡileaὸ τοο ḡḡne ḡe cuairt
 ann doḡmaḡḡmaḡa le Concobair aḡur ḡḡaὸuiḡ Concobair
 Roḡne, oḡi aḡa Roḡne niḡur ḡioḡeaḡnac 'na donḡuine uaὸ
 ḡlioḡt ioḡair aὲτ Eteḡial amain.

17 p̄ior̄m̄ūinte e ann p̄ann̄taib̄ na m-baro aḡur ceol. Uo com̄p̄riob̄ re uo p̄ein Uliḡet̄reac̄o uille n-ḡr̄m̄one aḡur tur̄mor 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 aoūbar̄ic̄: A com̄ḡlaite aḡur a p̄aor̄ic̄lanna n-ḡr̄m̄one ve b̄riḡ ḡo meutuiḡ-eann na ḡaal ḡo mor̄m̄or̄ aḡur ḡaal b-ḡeot̄ar̄ p̄om̄ainn̄ ir̄ mo bar̄-am̄ail ḡur̄ būo coir̄ ḡo p̄ūoḡeair̄o an t-a-roḡr̄ūinne ḡac̄ t̄reap̄ baalain, cīo nac̄ ḡūoḡeair̄ aon p̄uo eile, beir̄o an ḡaal Sc̄ioḡ̄ Iḡer̄ aca ḡa meutuiḡ aḡur aiḡ leac̄nuḡac̄o mor̄ūimeac̄ ḡan cun̄oap̄ mar̄ ḡan̄m̄ na ḡeal̄t̄raiḡe aiḡ cluar̄tean le p̄u-aim̄ ḡūta a ceile? Cīoḡeair̄ maic̄ uo 'n aroḡr̄ūinne aḡur uo bi mar̄ r̄in. Aḡur r̄eioḡḡeair̄ na rocla air̄ leab̄air̄ tur̄mor u-Tanar̄teac̄. Anoir̄ ann̄ na laeḡib̄ reo uo t̄ar̄laḡo ḡo p̄eim̄ uir̄ic̄ mar̄ uo t̄ar̄p̄anḡair̄ Conn̄coḡar̄ real̄ uac̄o p̄oin, oir̄ cūaiḡo ḡial̄c̄ac̄o ar̄teac̄ ḡo Mūm̄ain̄ t̄ar̄ ūeir̄ a p̄ic̄ t̄riḡo ḡaalen, aḡur tioman̄uiḡ re air̄neir̄ uac̄o monḡḡeup̄raib̄ mail̄ r̄ear̄p̄eann̄ na reilḡoir̄iḡe na p̄iaḡa no eac̄on mar̄ ḡlaceann̄ na ḡair̄ciḡe c̄reac̄ aḡur boḡoime ann̄ coḡac̄o. T̄raḡ t̄aim̄ic̄ car̄oio ḡo Uḡḡoine ve ḡūioḡar̄taib̄ ḡial̄c̄ac̄o a m̄ac̄, uo ḡlaoiḡo re e ar̄ a com̄ḡar̄ aḡur ceir̄tuiḡ re e, ac̄t̄ uo lion ḡial̄c̄ac̄o cluar̄ a ac̄ar̄ le eiteac̄ aḡur b̄reuḡ. Ac̄t̄ ḡo ūeim̄in̄ t̄ar̄ tam̄al̄ aic̄tin̄uiḡ Uḡḡoine ḡo maic̄ ḡor̄ p̄aib̄ ḡial̄c̄ac̄o a m̄ac̄ aḡur Uac̄ac̄o a ūear̄b̄raḡar̄ aiḡ tioman̄ic̄ t̄reuoḡa ḡo euḡḡoiaḡ̄

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. Ό
 έυιρ Ερμιον λυαιτέμαρκαίζ ζο ζιαλέαό αζυρ βάαάε λε τεαέ-
 τοιμεαέτ αιζ παό: Τααρηυιζιό ζαν μαλλ αζυρ φαρυιζιό
 ανν μο έομήζαρφα! Αζυρ λεαζ Ερμιον μιολεανν ανζευρ
 αιρ βάαάε ζα παό: λειρ: υαέ α βάαάε οαρ βααλ αέτ ιρ
 μαίε ναρ φευο λεατ αριαμή οο βειό αννα ηιζ αρ έιονν Ερ-
 μιον! Αέτ οο λαρ βάαάε αιρ βαινεαό λε φαρζ αζυρ ταρ-
 ηανζ ρε α ήμοοζ αρ α έυαταιλ ο-ταρζε αζυρ οο ραιέ ε ζο
 ιομβεул α η-οορηνέλαίό ανν ιοηναέταραιβ αν ηιζ, αζυρ αιζ
 αρυζαό έαρτ αν ρεϊαν ραν ζοιη ο'φασ ρε ανν ε, αζυρ
 ο'ιμέιζ ρε αιρ αζαίό ζο ηοέαρηυιζ. Έαρι ταμαλ έαιμικ λαοζ-
 αιρε ζο ο-τι 'η ρεοήρμαό αννα ζοιητεαρ α αέταιρ α βι ρορ
 βεο, αζυρ ο'ιηηιρ ρε αν τ-ολέ αζυρ ριονζυιλ α έαρλαό οο
 υαό λαή βάααίζ. Αζυρ ρεαλ ιαρ αμοέκρυζαό έαρηανζ ρε αν-
 αλ οειζναέ α βεαέα. Αζυρ έαιμικ ζιαλέαό λε οειρρριρ ζο η-
 βοταναίβ αν ηιζ αιρ Μαζηαρ. Αέτ λεανηυιζ λαοζαιρε βά-
 αάε αζυρ ρυλ α βι κολη α αέταρ ρυαιρ ανν η-βαρ οο ζλαέ
 ρε εμικ αζυρ οιολέιορ αιρ ροη ιορζυιλ α αέταρ. Ιρ μαρ ριή
 έυιρυιζ υέζοινε Ερμιον ρλοητέ 'υέζοινε Μορ' Όο ηιζαιλ_ρε
 οειέ βααλαιηε ρίεο ρορ Ερμιον.

Ριζαιλ λαοζαιρε ρε βααλαιηε 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 λορε.
 Δζυρ AnnaLa ζ-Cluain micnoir).

Ιαρ ριονζυιλ υεζοιηε λε λαμ βαδαζζ α θεαρβραταρ,
 εαιηε ζιαλεαδ α ηιαε βυδ ρινηε αζυρ το ρεαιβ ρε υιλε ηυο
 λυαδμαρ μαρ ρεοο αζυρ ευοαιλ υοζραζαηιτ α ρυαιρ ρε ανη
 η-βοεαηηαιβ α αεταρ εταρ ζιαλεαδ αν ρεηβ ρηη υο εαιρ ρε
 αμαε ευραδουθε εηυδ ζααλεη αιζ ζλαοιε ηα ρηηοηαηυθε αζυρ
 αμαητε ζο η-βηυηεηηε ζααλεη λε ηυζ υο ηοζαδ αρ εηοηηη
 ζααλεη. Αηοηρ υο εαηλαδ ζο ηαιβ ηοηοα ηηηαζαηδ ζιαλεαδ
 οηη εηεηοηυζ ριαδ ζο ηαιβ ρε αιρ λαεταρ ηυαιρ υο ηαιρβ
 βαδαε υεζοιηε α αεταρ, βη ρηορ εηηητε αεα ηαε ηαιβ ρε υυδ-
 εηαεεαε αιζ ζιαλεαδ υηολεηοηρ αιρ βαδαε? Οε βηυζ ρηη ηοζ-
 αοαη λαοζαιηε οηη εαιεηυζ λεο ζυρ λεαηηυζ αζυρ ζυρ
 ηλαοηυζ ρε αν ηαηβαοοηη βαδαε. Αζυρ αιρ ηυηθε υο αηο-
 εηυηηηε η-εηηηοηε αιρ ηαζηηαρ ηοζαοαη ρηηοηαηυθε ηυηαιη
 αζυρ ζααλεη λαοζαιηε αηηα εηηηοηη αρ εηοηηη εηηηοηη. Αεε
 ανη εηαεε ηη ηαιβ ηυζ ηο ηαιε η-υλεηοηηηαεε ηο ηυζ ηο
 ρηηοηαηυθε ηο ηαιε η-υλλαδ αιρ λαεταρ. Οο βη ρεαηζ ζια-
 εαδ αιρ λαηαδ ρεαε ηαιε αηηαζαηδ λαοζαιηε, ηυθεηρηη υαδ
 εαηλαδ ζυρ υ'εαηη ρε αηηα αηοεηοηοηη αρ εηοηηη εηοηοηηβ
 εηηηοηε ηαιεαδ ανη υιλε ηυο αεε ζαηηη υο βη ηηηα ηυζ
 ηηβυρ ηυζα ηηα λαοζαιηε, υηηε ρηη βη ρεηεη η-ζηαδ αιζε
 αιρ α θεαρβραταρ. ηυθεηρηη βη ραιεεηοηρ αιρ Ροηζηε αιρ ροη
 α θεαρβραεαηη οηη ζηαδουζ ρε λαοζαιηε αζυρ αουβαηε ρε
 λειρ: Αεευηη οηε ζο λαβηοεαδ εη λε Coηηεοαη ηυζ υλλαδ

oiri aca noio nuz Mumain mari pphionra Saalen uad 'n tpat
 poruz re Aine? Mari an ceutha bi beancheile laogaire e
 fein ingein cinfir talaiman g-Cruiten. Aca ulconnmact ann
 fion carantaf le Ullaod, De bhuig rin cheud ma nuzailfao
 Saalen agur Ullaod ar cionn Eppion a g-comnuide, nuz ul-
 laod ann doomagnmada agur nuz Saalen ann Magnar?
 Agur cuingrad fearoa iouirib? Agur fneagair laogaire:
 Deunead Roigne mari raoilean re coir. Iar rin o'imetig
 Roigne go doomagnmada agur labair le Connobar nuz
 Ullaod na focla ceutha. Seo an fneagairt euz Connobar
 oo: An tpat tainic mic an Solam ann reo an ceudairtar
 baduzad Cier faoi tonntaibb-fairge ga fagad Er anna
 uoleadta og bi iolar feanatar laogaire comgairiad le
 blac fionte Amergein an tarocromfear aig mad: Com
 fada gur aca a atar marb glacfadmuio a cuio agur a
 mon de'n talaim? Act euz Marcad ceapfionfion flioct
 noioe lam a comairce oo'n ogan agur ariuz re a fciad
 ar cionn a cean, ir mari rin oo bi mo moiratar Er oian-
 fuirte ann talaim Ullaod! Ir ann reo oo bi a eapn deun-
 ta de bhuig rin glaiortear Ullaod. ari a mon de 'n talaim.
 Anoir comairleann laogaire le Roigne a veairbriatar le
 baint a cuio agur maobuzad a nuzadta uad noio! Fill a
 m-baile a Roigne go n-Saalen agur abhair le laogaire:
 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, agur ma'f 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 παιρε αζυρ ριαν αιρ.

Ροιζνε αζυρ ρρεαζαιρ ρε: Μα αιτηραιο Conncoβαρη αν
 ζηαδ ασα αιζ Ροιζνε αιρ λαοζαιρε, αζυρ αν ραιτεοιρ ασα
 αιρ οε ζιαλεαδ μαιτραιο μο ροελα. Το ζλαδ Conncoβαρη α
 λαη αζυρ δουβαητε λειρ: υιοεαδ μιρνεαδ αιζ Ροιζνε ηη
 κομμεινοαδ Conncoβαρη αιρ να ροελαιβ νιβυρ μυζα. Τειο
 α Ροιμνε ζο το δεαρηβαταρ αζυρ ινηρ ροελα Conncoβαρη
 οο, αζυρ ριλλ αιρ αιρ αζυρ οευν το αμαρ ανη ρεο λιομρα,
 η-ρειοιρ ζο η-θειο αν εαριανταρ ιοιμην αιζ κυνζυζαδ ροζ
 ιοιρ το δεαρηβαταραιβ? αζυρ μιζνε Ροιζνε οαρ ροελαιβ
 μιζ υλλαδ. ανοιρ ευζ λαοζαιρε οεαυ το ζιαλεαδ το οευν-
 αδ δον ηυο δυο λειρ λειρ αννορ ζο ο-τυρμιζ ζιαλεαδ αιζ
 ιομειρ η ρειν ζο ηοκομειραδ τριο Μυμαιοη αζυρ ζααλεη.
 αζυρ οιο ζο ηαιβ αηοοιορ εμμιον μαρ δον ζηεαεοιορ ειλε
 το ζλαδ ζιαλεαδ ι μαρ ζειβτεαρ ηρεαδ ανη οοζαδ ηυιζ ζο
 ηαιβ ιομηιο αιζ ειηιζε αιρ μιζεαδταιβ Μυμαιοη αζυρ ζααλεη.
 Μαρ ζεαλλ αιρ ρηη τριαλλυιζ Ροιζνε ζο βοταηαιβ ζιαλεαδ
 λε κομαιοηλε αζυρ κομηαδ το εαδαητε οο, αετ λαρμιζ αμαδ
 ρεαρηζ ζιαλεαδ κομη μορ ρηη ζο ηαρηβραυ ρε α οεαρηβαταρ,
 αετ ζο ηαιβ Ροιζνε νιβυρ λαμειυεταδ ιοηα η, οιρ το ηι
 ζιαλεαδ λαζ αζυρ ταηηα'ηηα ευμα. Ιαρ ρηη ριλλυιζ Ροιζνε
 ζο Δοομιαζηηιαδα. αζυρ μαρη ρε 'λε Conncoβαρη αν μιζ. Το

ʙɪ Roɪɡne nɪbʊr lɑneolɑc̃ ʃɪorɛɑɡnɑc̃ 'nɑ ɔonɔvɪne ve ʃlioc̃
 ɪolɑɪr, ɔɪr ɔn ɔɔbɑr ʃɪn veɪrteɑrɪ ɔnn Muɪɑɪn ɔɡʊr ʒɑɑlen
 ʒo ʃɑɪb̃ leɪmɔɑ mɑc̃ɑɪr Roɪɡne beɑnʃɪɡeɑn Uc̃ʒoɪne ʃeɑrɪc̃ʊn-
 ɔc̃ le Roʃ ʃɪɪonʃɑ n-Ullɑɔ. ɔc̃t ve ʃɪorɪɪon ɔn ɪoc̃ɪomɔbrɑɔ
 nɪ ʃɪorɪɪɪʒeɑnnɪʃɑ leɪʒbɑn ɔonnɪɔ. ɔnnɪʃnɑ lɑec̃ɪb̃ ʃeo ve b̃ɪɪʒ
 ɔn ɪomnɪɔ ɔɪr ʃuɪo Muɪɑɪn ɔɡʊr ʒɑɑlen, buɔ ɪomɔɑ tɪɪɑll
 ɔmɑc̃ ɔʃ ɔʃɪɪon. Buɔ ɪɑo c̃lɑn b̃-ʃeɪne ɔ ʒ-c̃euvɔɑɪr c̃ʊʒ
 ʃɪor vo Oɪrɪɪr ɔn voɪɑɪn ɔɪr leun ɔɡʊr lɑɪoɪrɛɑc̃t, ɔɪr
 tɪeɪʃe ɔɡʊr tɪeunɑc̃t nɑ ʒɑɑl ʒc̃ɪoc̃ ɪb̃eɪr. Buɔ ɪɪorɪ ɔn
 c̃ɑɪl vo b̃ɪ ɔɪʒ ɪɪʒc̃ɪb̃ ɔn voɪɑɪn ɔnn ɔɪmʃɪr c̃ɑc̃ɑ ɔɡʊr
 c̃oʒɑɔ. Cɪɔ tɪɑc̃t b̃ɪ ṽlɪʒe ɔɪʒ ɪɪʒc̃ɪb̃ n-ɔʃɪɪone tɔɪrɪɪeɑʃ-
 ʒɑɔ ɔɪnʊʃ ɔɡʊr buɑnɑc̃t b̃-ʃeɑrɪ ɔʃɪɪone. ɔɪʒ c̃uɪr eʊʒʃʊl-
 ɔnʒ ɔɪr c̃ɑc̃ ɔ ʒɑlc̃ɪʃɑo tɪɑrɑʃɔɑɪl ɔɪnʊʃ, ɔɡʊr veunɑɔ vɪ-
 ɔc̃ɪrɛɑb̃ ve ʒo veo ɔnn ɔʃɪɪon. Uɪme ʃɪn ɔn meʊo ɔ ɪɑc̃-
 ʃɑɪo ɔmɑc̃ c̃ɑrɪ c̃ɑɪc̃ʊʒɑɔ ɔɪmʃɪr ɔ ɔɪnʊʃ ɪɪorɪ ʃɪllɛɑvɑr ʒo
 ɔʃɪɪon ve b̃ɪɪʒ ɔn eʊʒʃʊlɑnʒ ɔc̃t ɪmɔc̃ɪʒeɑvɑr ʒo ʒɑɑleʃɪɑc̃
 ɔnn ɔ ɪɪʒneɑvɑr ɔ c̃oɪmɪlɛɑvɑ ɔrɑʃ ɔɡʊr c̃oɪnnuɪɔe. Mɑr
 ɔn c̃eʊvɔnɑ uɑɔ c̃ɑrɪlɑɔ ʒʊr buɔ ɔnn ɔʃɪɪon ɔc̃ɑ nɑ c̃oɪllte
 vɑɪrɑɪʒ buɔ ʃeɑrɪ ɔɪr b̃ɪc̃, ɔɡʊr ṽoɪlɛɑvɔɪʒ nɑ mɪuc̃ ɔɪr
 c̃noɪb̃ ɔɡʊr meɑʃ, b̃ɪɔeɑnn mɪuc̃ɪeol mɑɪc̃ ɔɡʊr veɑʒb̃lɑʃɔɑ.
 ɔc̃ɑ c̃eɑnnuɪɔe nɑ b̃-ʃeɪne ɔɪʒ tɪʒeɑc̃t ʒɑc̃ bɑɑlɑɪn le c̃ɑb-
 lɑc̃ mɪɪrɪc̃eɑvɔɪrɛɑc̃tɑ ɔɪʒ c̃eɑnnuɪʒeɑc̃t mɪuc̃, ɔrɪneɪʃ, c̃ɪuɪc̃-
 neɑc̃t ɔɡʊr olɑn ɔɡʊr lɪnn ɔʃ ɔrɔ, ɔc̃t ɔʃ ɪoʃɪol tɪɪɔ c̃ɪom-
 ʃeɑrɪɑɪb̃ m-bɑɑl b̃ɪoʒeɑvɑr nɑ oʒlɑɪʒ tɪeunɑ vo ʃeolɑɪʒ
 leo ʒo'n Oɪrɪɪr. ʃuɑɪrɛɑvɑr ɪnʒɑ ɔrɪʒeɑo ɔɪr ʒɑc̃ c̃eɑn,
 ʒɪɔ veɪrteɑrɪ ʒoo-c̃ʊʒ ʃɪɑo leɑc̃ ɔn b̃unɔɑɪʃve vo nɑ c̃oʃɪm

φεαριβ. Τριατ ναδ ραιβ ceanφeapι no τριατ ραρτα λειρ a
 φειβ ann Eppion τριαλλυιζ λειρ a comluavooιη aγuy a ζαα-
 muιντιη o'o'n voμaιη ροιη.

Λεαγαοapι caιη aγuy λειρι voctιη αιη ζαδ τιη, τρεαβ aγ-
 uy ταλαμ αιη beallaec a n-ιmteaceta; οιη ηι ραιβ τιη τρεαβ
 no ταλαμ aca φειη φeapta βι aηηa vιαctpeaβ υαδ Eppion.

Ann αιμριη υεζοιηe cuaiθεaοapι ap Eppion ann μιctιβ
 voζaιpeaμaιβ. Aιz φeapeaδ caτ aγuy coζaδ aηηaζaιθ caτ
 a obpaδ a n-ζλυaιpeaδc. Iρ μαρι ριη o'apζaιη θpιaη μαc-
 ζ-cυιη ιαταιe, aγuy vo ρpαιη ιoμoα caτα αιη ζaιpμaιβ
 aγuy ρaοι veιpeaδ vo λoρζ pe caταη Remion ve βpιζ ζυι
 cυιη ριαδ eaρoηoιη αιη aιz ταβaιpτ coιηζιoιη eυζoηaδ o'a
 ηaμaδ. Iomctupa m-βαρ Aιpτιη Euctac micpilib ρaη Aιp-
 pιoι βι veic comlaneta aηηa aμpane ζaη τυaηapoaιλ υαδ
 τpιατ a teιnneap ζo o-τpιατ μoηte a μιζλaη. Cuaiθ λaηζεuy
 μαc Cuιη ζo λiopιoμαcuy φeapηaδιpoe aιz ιappeaδ ζηeαctty-
 apoaιλ Aμpaine b-φeapι Eppione. Iρ e aoyβaιpτ λiopιoμαcuy:
 Tpιαλλ λeατ a μιζλαoδ ζo Tpιαιζce βυθ τυατ aγuy αιη τιζ-
 eaδc voμpα aγuy aη aημiλυaζ aηη ζeobφeapι βpειτ vo βeυιλ
 φειη. Act αιη τιζεaδc vo λiopιoμαcuy ηι ταβaιpφaιo act ιp
 e aoyβaιpτ: O A O'ia λaιoιη ιaταcaρι! Ann βυθ μιpε m'-
 aοηφeapι a ιoφpaδ ριαδa υιλε Aιpτιη? ηι ρυaιpeapa act aη
 μoη βυθ λυζa o'a μιζλaη. Aoyβaιpτ MacCuιη o'a aμιuy:
 A ζaοpελaηηa a n-ζλaδcpaδ cealζoιyctyζaδ λiopιoμαcuy μαpι
 βυη n-ζηeαctλυaδ ζaη βeιηη ζaη βυιe? Aιη aη βαλλ ζλυaι-
 peaοapι αιη λiopιoμαcuy aγuy βpιpeaοapι μoηcaτ αιη, aγuy

cuipeadur a dirmfluađ paol iuađ. Iar glacáó creac n-oir
 airgead reo ađur moineuaíl na n-airoíoir, triall eadur
 go đaalairiaó. Buó e fearđair iug na Maoilearaó iugéuraó
 buó crioúa ran uómaín ran airmir uo bi caoináranéac uo
 aímur na đaal Scioó Iber. Bi ueuo a beil anna donénaím,
 éar teúeac ađur ueoiriueacó glac re iugéacó a acraí.
 Uliuiú re ua comlannta ue đaal Scioó Iber anna dirm-
 fluađ, bi iuaó com anra uo sur buó đairm uoib ran Oir-
 éir “Falann b-fearđairé”. Ir le na treire ađur a éreun-
 eacóa bmir re ionua cac crioúa ađur beir buaó uaó laoc-
 raib uioháraib Remion air Mago-Taró-doncuam. Tuic fear-
 đair ann cacar airgeir le tobeim lic-tuige caite iar air
 uaó mullaó tige le rean cailleac manac. Ata Ullaó paol
 rođ ađur rođnar ata Ullaó ađur Ulonnmaóó mar don.
 Annr na laeéib reo turuiú Conncođar đa meueuđac ađur
 leacnúđac mur-n-ollaím ađur doómađnmaóa, oir an fuirrión
 tigeacó a uaingnuiú Eocáó ní raib anoir a leac a íaé
 uo loícin ađur uo ruanlior na macleigean a éanđadur
 ann íluađéib uaó đac ión Errione ađur talam đ-Cruicén.
 Nior glac leigđan rđic air bié anna riórđacóar a đ-com-
 nuíóe, anoir annran mur-n-ollaím reo airr ann cean eile,
 acó go uearóca ní raib neart a éoirr comionnan leir an
 iaréacó, uime rin annran reiread baalain air ícío ue iug-
 ail Conncođair fuair leigđan bar. Ađur bi clan na tal-
 man aig suil go đeur annaóiađ, acó ní raib bion donuime
 nibur troime 'na Roigne mic Uégoime. Ađur air tigeacó

le na céile 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 anndias mḡail feact baalamne veug.
Aḡur air fuidesó do apóruinne Mumain air m-bruiteine
roḡadair luḡadó macNoite anna mḡ ar éionn Mumain ann
aic a déar. Anoir do éarladó go maib luḡadó faoi éoil aḡur
rmuain Siacáó annor go ḡuórafio donhuo buó leup leir,
áct com fada ḡur bi Conncoḡair beo bi faicéior air Siac-
áó. Iar mḡail tmuódo baalamneó fudair Conncoḡair bar
ann doómaḡnmacá aḡur doleácteair ann. Seareann a éairn
oo'n oiréir. Air tigeáct do apóruinne Ullaó air m-brui-
teine doómaḡnmacá roḡadair Fiacnac mac ḡ-Car míc ḡ-Ciom-
bosá anna mḡ ar éionn Ullaó. Anhrin bi rpuioas Siacáó
ḡa apouḡadó an tmac do fuidé apóruinne n-Erimione le na
céile ran ceuo baalam ve mḡail b-facnac, do bi beul
aḡur fuil aḡur lam Siacáó aig fheairtoil air Fiacnac mḡ
Ullaó, aḡur éar tamal doubairt leir: Air rmuaineair amam
a Fiacnac an baḡail do Erimion uáó Oilliol mac Aine ve
rhuóct b-feóair? An ceairt no an coir e go mḡailfio do
laḡairne uo aca uil éairt mar cinéair? Ma ḡlacrao Fi-
acnac an tmuódon? Áct fheairt Fiacnac: Ni feáó a
Siacáó bideáó aig cac a feilb fein. Aḡur air imteáct do
mḡ Ullaó go doómaḡnmacá o'innir Roigne focla Siacáó
aḡur tmualluis Roigne go roéappuis aḡur comḡairuis fe
an nuádeáct do laḡairne aḡur air fileáó do Roigne go

no rpeir laozaine ari Gialcáó zur mearfear zur buó Gialcáó vo bi anna Erimion.

Anoir anran peiread baalain veug ve mizail laozaine éainic teadóine éuige za maó: Ata Gialcáó vo fearbhratar anna luíde ari leabba teinneaf ata a fuil aig iarvad don maóairé amain ari laozaine a vearbhratar fula b-fuigeann fe bar! Azur vo éuaió laozaine an miz zo v-ti comnuíde azur veadóun Gialcáó le mihneac a éabairé vo. Azur var cleadóaeim mizoa éois fe leir a fuirrimion arimgleuarta mar comluadóiri. An triac bi laozaine aig imteacé amac éar uhran feomraó doubaric Gialcáó zo las ciun Cao tuige O a vearbhratar ar éois tu an vronz feo glomac morzairte? Ma'f peoir leat fein azur vo mac Oilliol fanuint rzaé liom, buó romoa muo trom uazneac ata azam le maó leat O mo vearbhratar! Azur vo éarvad zur éuz laozaine cluar vo zur a vearbhratar azur vo éuir a m-baile an fuirrimion a éainic anna comluadóiri. An triac mizneodar laozaine azur Oilliol a mac araf ann boéanaib Gialcáó bi Dub ceanfear Remion azur a mac aig fhearcoil orreáib. Ari trachona larnamaraé fula v'imtíz laozaine azur Oilliol z'a ruanlior éuaióedar arteac zo feomraó Gialcáó, azur mar fuíde laozaine ari imbeul na leabba azur Oilliol a taoib leir, éainic Dub azur a mac arteac ran feomraó, an rin v'eiriz Gialcáó zo notappuiz azur vo fáit fe a mhuoz zo milteacé 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 Ǧi-
 alcad do marbad air a leabba teinnear, ac̄t sur tanǵadar
 0ub aǵur a mac Morcean orreidib̄ ear a corant.

(Uac̄earb̄ruil f̄iorceul na n-Erruone.)

An t-donmad leabair veug. An ceuo caibioil. Rǵail
 Ǧialcad mic Ueǵoine reac̄t baalaine veug 254 ǵo u-ci 237.
 R. C. (Feuc̄ Annala mǵead̄ta n-Erruone An. 1. pol. An 66
 uileog. Air an 0omain 4609. fadail ainm Cobtāc̄ Caol
 0reaḡ. Mar an ceuona Annala Ǧ-Cluain̄m̄icnoir.)

Anoir air bar laozair im̄eǵeadar na luait̄c̄urāōide
 amac̄ air fuio Erruone air ǵlaoid̄ mǵte, p̄ionrāide, cin̄fir,
 ollm̄ana aǵur treab̄aona. 'n robail le na ceile le Erruion
 do moǵad̄. Aǵur an trāc̄ do fuiōe an t-ar̄ōc̄uinn̄e moǵadar
 Ǧialcad̄ mac Ueǵoine Erruion, oir moim̄ tǵeac̄t le na ceile
 do ar̄ōc̄uinn̄e n-Erruone do bi re moǵaiḡte anna mǵ ar
 c̄ionn Ǧaalen air m̄-b̄ruiteine Maǵnar. An̄r̄na laētib̄ reo
 bi uac̄ mac Oilliol mic laozaire leand̄ va baalainead̄ ve
 air, aǵur iom̄c̄uineadar amac̄ an p̄air̄oe uad̄ baogal Ǧial-
 cad̄ aǵur cuineadar a u-c̄air̄ge e ann veaḡd̄un b̄-fer̄m̄ior
 cin̄fir Ǧ-Cor̄iac̄ mic Moila ac̄air̄ Aine an beann̄iḡean a
 p̄oruis̄ cean̄fean Ǧ-Cruitēn, anoir do bi Aine uo mac̄air̄
 Aine do p̄oruis̄ laozaire ann talam̄ Ǧ-Cruitēn, aǵur mǵ

λυγ̃ς Ἰαλῆαὸς ἐπιόσων Ἐρηιωνε ὁ ἀΐθευς βαδαινεαὸ ὄευσ
 φιαῖναῖς μὲς Ἰλλεαὸ. Ἀγυρ ἀρη τῆεαῖτ ὅο ἀποῖρυννε n-Ἰλλεαὸ
 le na ἔελε ἀρη ἡ-βηυῖτεῖνε ποζαοαρ Ὀαιηε μαῖς ἔ-φιαῖναῖς
 ἀννα μὲς ἀρ ἔιονη Ἰλλεαὸ ἀνη ἀιτ ἄ ἀῖαρ. Ἀη τῆαῖτ ὅο
 μὲγαῖλ Ὀαιηε ἀση βαδαινη ἀῖαινη φαρμὲς Μαση ἀννα n-οζα-
 ναῖς, ἀγυρ ἀννα n-οζλαοῖς κοῖη ἑαοῖη ζο μαιβ ἄ ἔλιη τῆεαῖτ
 ζο ἐλυαῖρτεαητ Ἰαλῆαὸ ἀγυρ ζο ὀεαῖβῆτα βυὸ ζυῖ ὀοζαυα-
 λαῖς ὅο e. Ἀγυρ ζο oban ηῖ μαιβ λοῖς Μαση le φαζαῖλ
 ηῖβυρ μὲζα ἀρη Κομαῖ. Ἀγυρ ἑαιηε φεαῖρῆοη ζο Δοῦῖμαζη-
 ῖμαῖα ἀγυρ ηῖρμὲς ζο Ὀαιηε ζυη ἑαιηε ῖε υαὸ ἀρηῖαν ἀνη
 ἄ μαιβ μαῖ κοῖηλυαοοῖη λειῖ ἀη οζλαοῖς ἀις ὀυλ ἀρη ἀρη
 ζο ηῖη μαῖ ζ-Ἐρηιῖτην ἑεαῖρφαῖ ταλῖμαν ζ-Ἐρηιῖτην, οῖη
 ἑαιηε ῖοαλ ζο ἐλυαῖρ ἔ-φεαῖρῆοη ζυη μαιβ Ἰαλῆαὸ le μαῖ-
 ῆαὸ Μαση. Μαῖηαν ἑεῖσηα ὄῖηηη φεαῖρῆοη ζο Ὀαιηε ζλειῖρ
 ἀγυρ ἑαοῖ ἐλοῖη Μῖμαῖη. Ἀγυρ ὄῖηηηη ἀη ἑαοῖ ἑυαῖὸ ἑυῖο
 ὀην ταλαῖη ῖιαῖ κοῖη φαῖα le ηῖῖεῖη ῖαιὸς ἀγυρ μῖῖ na
 υῖρζῖῖε ἀρηῖαῖ ῖαν υῖῖῖαῖρε ἀγυρ φαῖηαοαρ ἀνη ἀγυρ ζλαοῖ-
 τεαῖ υῖρζῖῖε n-Ἰηηηα ἀνη Κομαῖ. ὄῖ φεαῖρῆοη βευζεολαῖ
 ἀῖτ ῖαν ῖεῖς ῖαν ἑεὸλ ἀγυρ ῖοῖηε. Δοῖβαιηε ἀη μὲς
 λιοῖηα: ἄ Ἰεαζαῖη ἀταῖη φεαῖ ηῖ ζαν εαζηα ἀη ῖοη ἑαὸλ
 ἀτα ἀιζε μαῖλμὲζεαηη le τῖοη-n-ὸλ ἄ ῖῖῖεαῖ ηῖτῖηη ὄῖηηε.
 ἀρη ἡῖῖεαῖτ ὅο φεαῖρῆοη ἀρη ἀζαῖὸ ζο Μῖμαῖη ἔρηηημὲς
 Ὀαιηε ὄο ὀα εῖς: ἰαῖ ἀγυρ οῖος, ἀγυρ ὀα μαῖοαῖῖε βῖεαῖα:
 Συζαῖ ἀγυρ λυῖ. Ἀγυρ ὄῖηῖῖς φεαῖρῆοη ἀρη ἀζαῖὸ ζο
 Μῖμαῖη.

ἰαῖ ἑεῖηηε βαδαιηη ἑαιηε φεαῖρῆοη ἀρη ζο Δοῦῖμαζη-
 ῖμαῖα ἀγυρ λαβαιῖ ῖε μαῖ ῖεο: ἄτα Μαση ἀννα ἑοῖηηηῖῖε

πορ le Nep ann talañ ġ-Cruiten Δα ζαδ τεανζα ο'α
 ιολαδ ζο αρο. Cio ζο b-puil Δ cοιηρ ann talañ ġ-Cruiten
 ζο φοιλ Δα Δ Δnam ann Eppion. Δζυρ ραντυιζεann ceao
 Δ cορ το cυιρ αιρ Δ υιρ. buo μαιτ le ζαalen Δζυρ Mu-
 m̄ain μαδαιρc an tpeunlaoic, ευζ ceanφeap b-φeοταρ ζeall
 com̄gnome iomlana οο, cpeuo veipeann μζ υλλαο? Anne
 naδ ειηιζεοδao Δ lam le bainc an Eapoz Cobtaδ ap an
 tpiδoon. Δζυρ το ppeozair Oaire: Oo cυιρ Mum̄ain ρuar
 e. leazeano Δζυρ Mum̄ain ρuar e! Fanφao υλλαο ann poζ
 Δζυρ poζnar. Δct ουδαιρc φeap̄mori: An baφpao μζ υλλαο
 ζλυαιρεaδc na b-φeοταρ Δ tpeoρuyiζpao Maon ann peo?
 Δζυρ το ppeozair Oaire μζ υλλαο: Δα ζαal υλλαο Δζ-
 υρ ζαal ġ-Cruiten veap̄bnaφe, ζλυαιρεao tpiδ υλλαο Δζυρ
 ρailce!. Iap ρin ο'imciζ φeap̄mori αιρ Δζαιο ζο tpaiz n-
 Apocain αιζ ρυιρεaδc tigeaδca Maoin Δζυρ ζλαιρ mic b-
 φeap̄mori Δζυρ Δ ρυιρpion Δζυρ apm̄p̄luaζ b-φeοταρ, oip ip
 annp̄an αιc ρin bi ουιλ lungp̄oit ζλαδao aca. Δζυρ φeap̄
 φeap̄mori αιρ αιλλe ap cionn na map̄a Δζυρ connairc pe bao
 Δ tigeaδc ionnp̄uioe cuain, Δζυρ το bi αιρ boρo an teac-
 τοιρe το cυιρ φeap̄mori ζο talañ ġ-Cruiten ζο Maon maille
 le Cpap̄teine baro b-φeap̄mori, Δζυρ ουδp̄naoap̄: Δ φeap̄mori
 Δα Maon Δζυρ το clan ζο μαιτ Δζυρ beio ρiao ann peo
 αιρ ball. Tpac ο'imciζ φeap̄mori ζο Δoοm̄aζn̄m̄aδa, ζan
 p̄ileao πορ an teacτοιρe Δ cυιρceap̄ ζο Cruiten, cuailuiz
 Moρiaδ cao Δ tap̄lao Δζυρ noρi φeuo leice ρυαιm̄neap̄ ρaζ-
 ail ann boe no ann μαζ Δct ann αιc αιρ buo ζneacδc 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 ανη βοτ-
 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-βαile. Αζυρ βι
 Δονζαιρα α η-θεαρβφuir capα μυιρνεαδ το Μοριατ ηιβυρ
 μυζα 'να Δονουιη ανη ταλαη Μυηαιη, ανοιρ Δοημυιζ Μορ-
 ιατ οι υile 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 ουαileαοαρ
 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 λυαie ζυρ
 το βι ανηα φυιθε cluιητεαρ κοιρceιηηηαδα αζυρ ιοηοα ζυτα
 αζυρ εαηζαοαρ αρτεαδ ζαιρcυιθε ανη αρηιζλευραδ η-Οιρμιοηη,
 αετ το βι cυιτο αca le λαηηταιβ αζυρ ζηαδβηατ β-φεοταρ
 αζυρ φυλα ρευο ροαλ α ηαδ βι Μοριατ λυβυιζτε ανη 'αρ-
 ηαιβ Μαοιη αζυρ ροζζηραδουιζ φεαρηορ ζλαρ α ηαc αζυρ
 Μαοηη αζυρ τρεορμυιζ ρε ιαο αρ κοηζαρ Οαιρε ηιζ υλλαδ,
 ζα ηαδ: Seo ηο ηαc ζλαρ οζλαοδ τρευη αζυρ Μαοηη οα-
 ταη αιλλα. Αζυρ λεατνυιζεαοαρ φυιρμιον ηιζοα clαρβοηο

na feire, agus nígne Diaire níg Ulladó fionéaoim faíte
 uoib. Agus aig uiréacé teuda 'n ceoil uo éan Craifteine:
 Mioḡmóm ḡ-Cobtaé. Tuicime laogáire agus Oilliol. Eiciol-
 leadó an leimb ḡo ḡ-Coruaé. Daltaacé Maoin, agus a óara
 eiciolladó ḡo talam Ner. Dian agus fearéḡraó Maoin agus
 Moiraé. Air cmoénuḡadó uobairt Craifteine: A ulnig fion-
 éaoim Ulladó creuo ma innreóadó ḡlar an uara mion? Ag-
 us uo fear ḡlar treunmáé b-fearmóir aig maó: Ceitne
 baalaine ó'fann Maon agus ḡlar agus a fúirrimon ve clan
 Mumáin air talam Ner, agus bimair aig eirteacé a ḡ-com-
 nuíóe ma ḡlaoiótear Erimon oiréann, agus air cmoénuḡadó
 na ceitne baalaine éaimic an uair agus ulmuis Ner uo
 comlannta ve ḡneatḡaal b-feotair uo cmiall le Maon air
 a arair. Muircairnamair ḡo n-Erimon agus uo éuir Maon
 luaitéuaraóíóe ḡo u-ci barbinnib naice le teinte uo lafaó
 ran iaréir agus ran Deaf. Uo éarladó ḡur maib ḡialéadó
 air veartirrimon ḡaalen traé éaimic focal éuige ḡa maó:
 Tigéann mac Oilliol air an níg! Agus uo éuir fe na
 luaitémarícaig amac le cruinnuḡadó na comlannta uo ḡaalen
 agus Mumáin le na ceile air an ball. ḡo veimín uo cru-
 innuig comlannta Mumáin, acé ḡluairuig ríao ionnruíóe
 Maon ḡo u-tearḡraóadó agus bi comlannta ḡaalen fuair
 air fon ḡialéadó! Uo cmiall Maon le veiffir nuig ḡo
 rainig fe armfuaḡ ḡaalen, agus cuairtuig fe annóiaó
 ḡialéau agus acénuig uo na bulroirib ḡa maó: Tairbaineao
 ḡialéadó a eudan fuilfalac ḡo ḡ-cluinnraó fe ḡointe Oilliol

ΔΙΣ ΣΑΙΝΤ ΤΡΙΘ ΒΕΥΛ ΜΑΟΙΝ? ΔΕΤ ΤΟ ΒΙ ΣΙΑΛΕΑΘ ΕΠΙΟΔΕΤΗΟΜ
 ΑΣΥΡ ΛΑΜΙΛΑΣ ΛΕ ΜΕΥΟΘΕΑΝ ΡΟΛΑ ΣΙΟΝΤΑΙΣ Α ΒΙ ΔΙΡ ΤΕ ΘΗΙΣ
 ΡΙΝ ΝΙ ΤΑΙΡΒΑΙΝΙΣ Ε ΡΕΙΝ. ΔΙΡ ΡΕΥΕΡΙΝΤ ΤΟ ΜΑΟΝ ΣΑΤΘΑΡ
 ΡΟΣΥΡ ΤΟ ΝΑ ΒΥΛΡΟΙΡΥΘ ΡΑΟΙΛ ΡΕ ΣΥΡ ΒΥΘ ΣΙΑΛΕΑΘ, ΑΣΥΡ
 ΤΟΥΒΑΙΡΤ ΛΕΙΡ Α ΣΟΜΠΟΕΑΘΤΑΙΒ: ΑΝΝΕ ΝΑΘ ΡΕΥΘ ΛΙΝΝ ΤΟ ΣΕΑΡ
 ΑΝ ΡΑΟΙΛΕΥ ΤΑΝΑ ΥΘ ΑΣΥΡ Α ΣΟΜΛΥΑΤΟΙΡ? ΑΣΥΡ ΔΙΣ ΥΛΜΙΥΣ
 ΡΥΑΙΤΙΡ ΤΟ ΣΕΑΡΕΑΘΑΡ ΣΙΑΛΕΑΘ ΑΣΥΡ Α ΡΥΙΡΗΙΟΝ ΕΠΟΘΑΤΑ ΣΟ
 ΡΟΤΑΡΡΥΙΣ. ΑΣΥΡ ΑΡΤΟΥΙΣΕΑΘΑΡ ΜΑΟΝ ΔΙΡ Α ΡΕΙΑΘΑΙΒ ΑΣΥΡ
 ΔΙΡ ΕΡΥΙΝΝΟΥΣΑΘ ΤΟ ΝΑ ΣΟΜΛΑΝΝΤΑ ΕΑΡΤ ΑΝΝΑ ΕΙΟΜΘΙΟΛΛ ΔΟΥ-
 ΒΑΙΡΤ: ΡΙΟΡΕΑΟΙΗ ΡΑΙΛΤΕ ΤΑΟΙΒ Α ΕΡΕΥΝΘΑΡΑΘΙΘΕ, ΑΣΥΡ Ο'ΕΙ-
 ΡΥΣ ΑΡΟΞΑΙΡΤΕ ΣΛΕΟ ΑΣΥΡ ΡΕΙΑΘΒΥΑΙΛΤΕ, ΑΣΥΡ ΔΟΥΒΑΙΡΤ ΣΙΛΑΡ:
 ΑΝ ΛΑΘΡΕΑΘ ΡΕ Α ΕΡΕΥΝΛΑΟΘΡΑ. ΑΣΥΡ ΡΡΕΑΣΑΙΡ ΥΙΛΕ: ΛΑΘ-
 ΡΕΑΝΝ! ΑΣΥΡ ΔΟΥΒΑΙΡΤ ΑΝ Τ-ΟΣΛΑΘΘ ΜΑΟΝ: ΝΙ ΣΑΡΡΕΑΡ
 ΕΥΣΘΑΟΙΗ ΝΟ ΣΑΤΗΑΝΝ ΑΡ ΕΙΟΝΝ ΑΝ ΛΕΙΤΙΘΕ ΥΘ, ΟΙΡ ΜΑΡ
 ΘΥΙΣ ΡΕ ΜΟ ΑΤΑΙΡ ΑΣΥΡ ΜΟ ΜΟΡΑΤΑΙΡ, ΑΤΑ Α ΕΥΙΤΙΜΕ ΡΟΡ
 ΣΕΙΜΕΑΘ ΥΑΘ ΒΑΡ ΙΟΜΤΑ ΡΥΣ ΥΛΕΡΕΥΝ, ΑΤΑ ΑΝΑΙ ΝΑ ΒΕΑΤΑ
 ΑΝΝ ΣΟ ΡΟΙΛ ΝΙ ΣΟΙΡ ΣΟ Τ-ΤΕΙΘΡΑΙΤΟ Α ΤΗΟΘΡΙΟΡΑΘ ΑΜΑΘ
 ΡΑΝ ΔΟΙΡ ΔΟΙΒΗΝ ΣΑΑΛΕΝ? ΑΣΥΡ ΡΡΕΑΣΡΑΘΑΡ ΑΝ ΡΛΥΑΣ:
 ΣΟ ΡΑΙΘΘΡΕΑΘ ΘΑΑΙ ΡΑΟΤΑΡ ΛΑΘΡΑΘ. ΑΣΥΡ ΛΕΙΣ ΕΜΑΡ ΛΑΘ-
 ΡΑΘ ΡΙΑΡ ΑΡ ΔΙΡ ΡΕΙΑΘΑΙΒ ΔΙΡ ΑΝ ΤΑΛΑΜ. ΔΕΤ ΕΥΑΙΘ ΑΝ
 ΡΛΥΑΣ ΣΟ ΣΙΑΛΕΑΘ ΡΟΡ ΒΕΟ, ΑΣΥΡ ΣΥΙΝΣΛΥΙΣΕΑΘΑΡ ΡΥΣΑΝ
 ΑΣΥΡ ΡΛΑΘΡΑΘ ΔΙΡ Α ΘΟΡΑ, ΑΣΥΡ ΤΑΡΡΑΝΣΑΘΑΡ ΣΟ ΣΑΙΡΕ Α
 ΕΘΛΛΑΘΑΡ ΡΑΝ ΤΑΛΑΜ ΑΣΥΡ ΣΑΙΤΕΑΘΑΡ ΣΙΑΛΕΑΘ ΑΡΤΕΑΘ ΑΝΝΤΙ,
 ΔΙΣ ΣΙΛΑΟΙΘ: "ΣΟΒΤΑΘ-ΣΑΟΙ-ΘΡΕΥΣ" ΔΙΡ! ΑΣΥΡ ΤΕΑΡΥΙΣΕΑΘΑΡ
 ΑΝ ΕΡΕΡΟΘ ΜΑΡΑΟΝ ΛΕΙΡ ΑΝ ΣΥΙΘ ΕΑΡΤ ΑΝΝΑ ΕΙΟΜΘΙΟΛΛ ΑΝΝΟΡ
 ΝΑΘ Μ-ΒΕΙΘ ΒΥΑΝΘΟΜΗΜΕΙΝΕ ΤΕ ΑΡ ΕΙΟΝΝ ΝΑ ΤΑΛΜΑΝ. ΙΑΡ ΡΙΝ
 ΕΑΝΣΑΜΑΡ ΣΟ ΔΟΘΜΑΣΗΜΑΘ.

Δξυρ βροννυγξ Όαιπε μιξ υλλαό ελαρραό λονραό λε οη
 αέλεαξτε οο εραρτειπε, μορ εάιμιό α ράιμαίλ ζο Μυμάιν
 ποίπε, αξυρ οο ζλαοιό εραρτειπε “Όαιπε” μαρ αινμ αρι α
 έλαρραό. Όο να λαοόραιβ βροννυγξ αν μιξ ααέμαρσ βρεαό
 αξυρ λυρραό αξυρ οο βροννυγξ εοόα βεαρμυζαν Όαιπε οα
 μινβρατα αξυρ εμορ αξυρ βιοραν αξυρ μιοοζ λονραό λε
 οεαρζορ. Έαρ υειρ ριν εμalleeοαρ α μ-βαίλε ζο μ-βοόαναίβ
 β-φεαρμόρ, αξυρ οο ρορ Μαον Μορμαέ βλαέμαρ αλυιν.

Αν τ-αοημάο λεαβαρ οευζ. Αν οαρα ααίβουίλ. Ριζαίλ
 η-Όυαέ ρεαέτ βααλαίπε. 237 ζο ο-τι 230. R. C. (φεύερα
 Αηηαλα μιζεαότα η-εμμιοπε. Αη. 1. ροίλ. Αη 76. ουίλεοζ.
 Αοιρ αν Όοημαη 4659. Ραοι ζαηημ λαβραό λυγζρεαό, ι.
 Μαον μαε Οίλλιοίλ Αίπε). Αξυρ ανη Αηηαλα ζ-Cluainmic-
 νοιρ μαρ αν αευοηα.

Ιαρ τυιτιπε ζιαλόαό έαρ υειρ μιζαίλ ρεαέτ βααλαίπε
 οευζ αξυρ υαό έαριλαό ζυρ έυιτ ιομτα μαίτεαό ζααλεη λε
 ζιαλόαό ανη ζ-ααέ Όυη-να-μιζ ρεαλυγξ ρεαέ μαίε έαρι ποίμ
 ροζαό μιζ. Αέτ αρι τιζεαέτ οο αροόρμυηπε ζααλεη αρι μ-
 βρυίτειπε ροζαοαρ Όυαέ Μαε Οίλλιοίλ οεαρβραταρ υέζοιπε
 αηηα μιζ αρ έιοηη ζααλεη. Αξυρ αρι τιζεαέτ λε να έείλε
 οο ρμιοηραίθε αξυρ μαίτε Μυμάιν αξυρ ζααλεη αρι μ-
 βρυίτειπε Μαζηαίρ ροζαοαρ Όυαέ αηηα εμμιοη. Αέτ οο
 μαιρ λαβραό μαε Οίλλιοίλ μίε λαοζαίπε αρι μιοη α αέαρ,
 αξυρ αυιηγυγξ ρε αν φεοταρ μαρ ααέαρβαρ αηηα έιομείοίλ,

teime baipo 5-Corinθiá aγur an clarrēac̄ a b̄ronnuiz̄ miz̄ ul-
 laó vo aγur ouipuz̄ re ceol niður binne aip̄ teuroaib̄
 ʒaibe a clarrāiz̄ 'na cluinteap̄ moime ann Eppion! Aip̄
 fuit̄e vo'n aroćruinne an vāpa feac̄t vo bi ainn̄ Mōric̄in
 z̄laoióte ar̄ aip̄, ac̄t ni maib̄ anna n-aic̄, no aip̄ fāz̄ail,
 no focal̄ cia'ri imēiz̄ re. Aγur o'imēiz̄eav̄ap̄ lab̄raó aγur
 z̄lar, aγur caćarib̄ap̄ lab̄raó aγurcuimeav̄ap̄ aip̄ an ceirt̄
 caća loiz̄oiuóeav̄o, aγur cuaióeav̄ap̄ aiz̄ cuaipeuz̄av̄o ann-
 óiaz̄ Mōric̄ean ac̄t moip̄ fuaimeav̄ap̄ loiz̄ ve ar̄ cionn̄
 talam̄. Aip̄ fileav̄o lab̄raó vo'n aroćruinne bi z̄a eip̄-
 teac̄t le foclaib̄ n-ʒliz̄e n-Eppione, aγur fēapuz̄ re ar̄
 comz̄ap̄ an t-a-roćruinne z̄a fīapuz̄av̄o: Cia'n uaip̄ cluap̄
 faio an t-a-roćruinne fīaónuire ʒez̄ain aγur Staió anna-
 z̄aió Mōric̄ean? Aγur o'fann̄ cać anna ʒoip̄t̄ nuiz̄ z̄o fēap̄-
 uiz̄ fēapuz̄aip̄ p̄mōnra n-ullav̄o z̄a maó: T̄pac̄ fēap̄eann̄
 Mōric̄ean ann̄ aip̄ 5-comz̄ap̄. Ac̄t f̄p̄eaz̄aip̄ lab̄raó: Ni z̄o
 o-ti rin? Aγur turuz̄ re aiz̄ caint̄, anuap̄i fēap̄ ʒaibe
 miz̄ ullav̄o aγur av̄ub̄aip̄t̄: A Cōm̄plait̄e aγur a f̄aop̄clana
 n-Eppione ció ceimuz̄im̄ an teap̄z̄maó a ʒaip̄beaneap̄ lab̄raó
 ann̄ leannuinn̄t̄ an fēap̄ a veip̄teap̄ vo f̄il̄ f̄uil̄ a ac̄ap̄.
 Ann̄ rin̄ vub̄aip̄t̄ lab̄raó: O a. miz̄ ip̄ an Mōric̄ean mil-
 teac̄ vo f̄ait̄ an ceuo beim! Ann̄ rin̄ vub̄aip̄t̄ ʒaibe: A
 lab̄raó ció muip̄neac̄ vom̄ aca v̄liz̄e n-Eppione niður muip̄-
 nāiz̄e, ep̄euv̄o ma z̄lac̄f̄av̄o lab̄raó a n-aic̄ amēap̄z̄ p̄mōnraib̄
 a f̄lioc̄t, annop̄ z̄o 5-cluip̄f̄av̄o a cluap̄ focla aip̄ t̄p̄eac̄o
 na n-ʒliz̄e? Aγur vo bi maip̄ rin. Aγur aip̄ ep̄uoćnuz̄av̄o na

πολλα ο'ειμις Θαιμε αςυρ ουβαιρι: Ανοιρ ευαιλις λαβραδ
 ζυρ ουδ ειςιν ου ζαδ τεαησα ου βειτ αηνα εορτ τραε παδ
 η-βιουεανη αν τ-εηλαοδ αιη λαεαρ. Αςυρ εαιηις ουββηρον αιη
 λαβραδ αςυρ ουουβαιρι: Αν ρεαλραιο τη βααλαιη ειλε ζυρ
 Μορκεαν βεο? Αςυρ ζυρ ουαιλις ρεραν αςυρ α αεαρ αιη
 αν βαλλ α ευαιεαυαρ ζυε ζ-Οοβταδ Καοι Ορηεζ? Αςυρ
 ουβαιρι Θαιμε λειρ τραε ευαιλρεαρ πολλα ο-Τυρμιορ ο-Ταν-
 αρτεαδ. Αςυρ λειζτεαρ ηα πολλα αςυρ ουβαιρι Θαιμε ηις
 υλλαδ: Τις λε καροιο οε βαρ Οιλλιολ ου βειτ ρεηιουιζτε
 αιη η-βηιυεηηε Ζααλεη, αςυρ ου βι λαβραδ ραρτα. Εαρ
 οειρ ηα τη λαεε βι λεαβαη ηα η-Αημρηε λειζτε αςυρ αν
 υαιη ζλαοιοτεαρ αρ αρο: Σερεαηηη Δοηηεαδ αιη η-βηιυεηηε
 α'ς ιαρηεαδ α εεαρ? Ηιορ ρηεαζαιρ αση ζυε. Αςυρ ιη-
 εηεαυαρ αν ρηιας α η-βαηε. Αςυρ ου ευηρ Θαιμε ηις
 υλλαδ εειρη ηαοηηηαρ οζαηαιυεαδ λε Οηαρτεηηε λε βειτ
 ηηηηε αηη ρρηεαζαδ τευθα ζ-ελαηραδ αν εοηι. Αν τραε
 ου ηιζαηι λυζα ηις Μηηαιη ρεαετ βααλαιη ριοιο, ο'ευζ ρε.
 Αςυρ αιη τιζεαετ λε ηα εειλε ου αροεηηηηηε Μηηαιη αιη
 η-βηιυεηηε ηοζαυαρ Εηηθα 'ηηα ηις αηη αιτ α αεαρ, αηη-
 ραν ηαοηηηαυ βααλαιη οε ηιζαηι Θαιμε αηη υλλαδ ρυαιη
 Σεαζαιη βαρ αςυρ αιη τεαετ λε ηα εειλε ου κοηηηιοηολ ηα
 ηα η-ολλαη ηοζαυαρ Σταεαδ αροολλαη υλλαδ. Οειρητεαρ ηαδ
 ηαιβ ολλαη αηη Ερηηιοη ηο αηη Ζααλας ηηβυρ εαζηα 'ηα
 Σεαζαιη εαυοη υαδ λαεεηβ η-Ραρλαε. Αηηρηαν ρεαετηηαυ
 βααλαιη ο'α ηιζαηι ηαη Ερηηιοη ο'ευζ Ουαδ, Δολεαεαυαρ ε
 ε αςυρ οαιηζηαυαρ α εαρη αηη Μαζηαρ.

Δη τ-δονηαδ λαβδαι θευγ. Δη τρεαρ αιβιουιλ. Ριζαιλ η-Θυαδ μη Οιλλιολ γεαδτ βαδαινε. 230 γο ο-τι 223 R. C. (φευδ φαοι δηνη λαβραδ λυγγεαδ, ανη Αηηαλαιβ ηυγεαδα η-Ερημονε).

Ιαρ βαρ Θυαδ αιη τιγεαδτ οο αποδρηννηε ζααλεη λε ηα δεηλε αιη η-βηυητεηηε ηοζαοαρ Θυαδ μαδ Οιλλιολ ηηη λαογ-αιηηε αηηηα ηυζ αφ εηοηηη ζααλεη.

Αζυρ ο'ημητιγεαοαρ ηα λυαητεχυραδθηδε αμαδ αιη ηυηο Ερημον. αιγ ηαδ: Οηδεαδ ηυγετε, ηηηοηηαηηδε, αιηηηη ολληαηα, αζυρ τρεαδβαοηα η'η ηοβαηλ αιγ εηυηηηηυζαδ λε ηα δεηλε αηηηα η-αηηοδρηννηηε η-Ερημονε οηη ατα τηυδδση Ερημον ηολλαη. Αηη ηυηηδε οο'η αποδρηννηηε ηοζαοαρ Θυαδ ηυζ ζααλεη αηηηα Ερημον. Αηοηη οα εαηηλαδ ζυη ηαη Θυαδ οηοηηεαηαδ αηηηα αιγηηε, ηηοηη ηυλαδ ηε κοηαηηηε Οαιηηε οε ελαη η-φεοταη α λεαηηηαοαρ ε αφ ταλαη η-Ερημητεη. Αηοηη εηα ηυδ ε ολεδ αιη ηηε ηυγεηαοαρ ηηη ηα οα κοηηλαη ηο (αζυρ ηη ηοηηοα ολεδ οο ζηηδ) ηη εοηηηηηεαηηε Ερημον ηαδ. Δση λα οο λαβδαι εηηηα μαδ η-εηηηε εαηηεκοηηηαηη αζυρ τηηαδ ηα η-φεοταη οο ηελζαδ μαδ η-κοβταδ ζα ηαδ αιγ ηαηηηυζαδ ε: Α η-ηυηλ αηη ηαλλ οεαηηε ηηη αιη οο αζαηδ κοηαηηεα ηολα Οηλλιολ? Οηη ηο οεηηηηη ηη ηαλλ οεαηηε αιη ευδση ηελζαδ ηαδ ηυζαδ ε. Αζυρ ηυγεηηε ηελζαδ εαηηοηο οο Θυαδ οε ηηοζηηοηη η-εηηηε. ηη ε οο ηεαζαηηη Θυαδ οο: Α ηαηδ τηηα αιη λαταη τηηαδ ηηαηηηηυζ οο αταηηη ηο αταηηηα?

Αηοηη αηηηαηη ηεηηεαδ βαδαιηη οε ηυζαη η-Θυαδ Ερημον εηυηηηηυζ αποδρηννηηε η-Ερημονε λε ηα δεηλε αζυρ οο ηηε

focal ve gnómácaib n-Duac Nibur muza nior taitnuig le
 nígícb Ullaó, Mumáin agus Saalen agus ulconníacé reáó
 eáóon le pñonraib agus maicib Saalen comlannta b-feo-
 tar vo beic ulmúigé com fogur vo arócuinne n-Ermione.
 Do labair Melgat ar ioríol anoir le cean arur le cean
 eile ve na maicib nuig go b-riorruig go cinte gur éall
 Ermion gñáó raorélannta Saalen. De bñug rin nígne Mel-
 gat cuingñáó coméruige leo annaóáóó Ermion. Agus ulmúig
 Melgat armpñuaó ulmóir Cpuinnuig Duac a comlannta, buó
 iongántac le feucínt ann Ermion clan Saalen annaóáóó
 Ermion. Bi leat Mumáin le Melgat fe rin Conn pñonra
 íbluóáó agus na pñonraíóe uáó Deaf agus Amánñon, acé
 nior érualluig níg Mumáin amac cum cogáó. Teagñáil na
 va armpñuaó raorí leic a éile aig tñpñon Mumáin agus
 Saalen amearg cnuicib g-Cear. Acnuig Melgat ga maó ar
 aró: Cia'n veorpuíóe íáó reo aig íomcuiri a lannta go aró
 ann Ermion, bíóeáó aig iméacé gan mall go talam a com-
 nuíóe. Freagair Duac ar aró: Na treunñiri vo márib
 Cobtaó Caol bñeug agus gñuaírraio go aic a comnuíóe
 tíomcuíoll Ermion ar éionn coln Melgat. Canadair cum
 cáta! Agus aróóóíreóadair na bulroípuíóe anna tíomcuíoll
 Melgat: Na bíóeáó le maó ann Ermion fearva gur iméig
 áon ve'n leatgñac raorí uáó 'n cat reo. Tñioveóadair na
 comlannta raorí leic go míleava uébarac agus éuit Duac
 agus nior iméig fearí inre rceul ve'n feotar beo uáó 'n
 cat. Do acnuig Melgat: Acéleacétearí clan b-feotarí vaí

tuimhor talman 5-Cruiteen. Agus do bi mar rin. Bi eamh
 n-Duac deunta ar cionn an aite ari tuituis re. Do bi a
 ainm an ceudair Duac mac Oilliol fionte Maon, aet ari
 an la do ceap re Siadac do glaoib an rluag Labrad ari.
 Ir an ainm reo ata ari nol na ruz, mar an ceudna ata
 re fionte lungfearc mar zeall gur eamh re le iomra
 lung go Erimon.

Mar an ceudna ni b-fuil beul uirge Slainge glaoibte
 fearra Imbhor Slainge aet 'loc Garbhuan' de bhuig gur
 buo ann rangadar Saal b-feotar cuam. Ari eamhnao
 an cae nuair do bi Duac marb, eamh Moicean ceanfear
 Remion ar comgar Melgac ari do eamh Moicean anran
 cae uo aet aetuis Melgac go n-geibtear e annor go b-
 freagracao de fuil Oilliol. Do ruzail Duac mac Oilliol
 fionte Maon agus Labrad lungfearc reat baalaine go
 glan mar Erimon.

An t-aoimao leabair veug. An ceiremao caiboil.
 Ruzail Melgac da'ruog baalaine. 223 go u-ti 211. R. C.
 (Feuc Annala ruzaca n-Erimone. An. 1. nol. An 78 ou-
 ileog. Doir an Domain 4678. Faoi ainm Melgac Molcae.
 Agus Annala 5-Cluainmhoir).

Anoir uad'n trae ulmuis Labrad lungfearc comlannta b-
 feotar le laigeanaib, re rin le lanntaib mion leatam) bi
 ruzaca Saalen fionte: "ruzaca laigean". Ari ruzac le

na éile do arócuinne laigean ari in-bhuiteime roghadar
 Melgat mac Gialcáó anna níg ar éionn laigean, agus do
 glaoió Melgat na bheiteamna go u-ti'n in-bhuiteime, agus
 cuirtear Morcean ar comhgar an t-arócuinne, agus glaoió-
 eadar Dezan agus Stao, agus ari arougáó a óearlaima
 mionuigeadar uar baal, Re, agus Tarraaré, aig glaoió ari
 rrioparó Oilliol aig maó: Com luait: Sur éuiluig Dub
 agus Morcean gut Gialcáó, do nit uad'n aic anna maib
 agus do leann Dezan agus Stao anna n-óiaig agus éonna-
 mhéadar Gialcáó rearead ar éionn laogaire anna luíde ari
 an talam agus éainic Oilliol arteaó agus buail Morcean
 e le iomra toéheim nuig gur u'eug re. Douhairt Tollaro
 an bheiteam do Morcean: Cuailair an ríadnuire ann do
 aigáio crueuo rreaghear uoib? U'fan Morcean anna éort,
 aó do óearé re go rruaigamail ruar go Melgat. Douhairt
 Melgat ar ari: Na tabair do aigáio ormpa O A. Mori-
 cean, oir ni b-fuil rruaig no rrucaire ann mo éioíde óuit!
 Ma éail mo aóar a éail, an éailparó Melgat a éiu?
 Labhair na bheiteamna. Douhairt Tollaro: Fuairgailtear
 rreacó na n-Ólige? Agus aruigeadar uile a óearlaima.
 Do bi na rocla leigte. An rin éugadar Morcean u'n
 oíteanoir, agus éainic rriobol mor anna éiomóill agus bi
 Morcean teilgte ar maóaire go bpar. Ari fon an ceart
 reo bi mein agus aigne gáca buídead do Melgat, aig glao-
 oió Melgat Moltaó mar ainm ari. O'iméigeadar na luait-
 éuradóide amad ari fuio Eriion aig glaoió na nígte, rrion-

րաժե, Եւբիլ, օլլմանա ճցւր շրեածօնա 'ն քօճալ ջօ ռ-արօ-
 ճրաւնն ռ-Երրաօն ջա յաժ: Աճա շրաժօն Երրաօն քօլլաւն.
 Ար յաժե յօ'ն արօճրաւնն Բա Ծաւր յաժ Ալլաժ աննա ռ-աւ,
 ճցւր շաւթեաժաճ Բա ջնաօարճա Մալճաճ յօ ճօմ Լաւաճ ջւր
 յօճաւր ռա Բալրաօրաժե: Աճա շրաժօն Երրաօն քօլլաւն, ջւր
 արաժ Ծաւր յաժ Ալլաժ ճցւր յօճաւր: Ա արօճաւթ ճցւր Ա
 քաօրճալնա ռ-Երրաօն, շրաւ ռա յաժօքաժ Մալճաճ ռաճ ջալ-
 ճաժ ար ան շրաժօն? ճցւր յօճաւր Ե Լա ջաճ արօճր. յօ
 յաժալ Մալճաճ ջօ ճար, աժ Լաւաժ Ալլաժ արօճաւր յօ յաժ
 յօ-աւ արաժ, աճ ճաժ Մալճաճ Ա Բաժ ճար յօաւ. Մալ ան
 ճարա ար Բաժ Ալլաժ Ծաւր, աճ Ալլաժ ճցւր Ալլաժաճ
 ան յօժ ճցւր յօճաւր. արաժ անրաժ յօ-աւր Բալաւն յա
 յաժալ Մալճաճ աննա Երրաօն ար յալ արաճ յօ ռա Բալրաօրա
 ճաժ ջալաժ յաժե, քաօնրաժե Եւբիլ օլլմանա ճցւր շրեածօնա
 'ն քօճալ յօ յաժե աննա արօճրաւնն ճաւաճ քարճալ արօ-
 ճրաօնքար Լաճաւն ռալլա Լա ճօմալ ջօ Բօճաւաժ Երրաօն
 ար Մաճաւ, ճցւր շրաօրաժ քարճալ ան ճօմալ ար ճօմալ
 Մալճաճ ան յաժ ճցւր Բաժ ճօմալ շաճաւրաճաճա աժ ջալ-
 ճա, Իքաւաճ, ճցւր Բալաճ, ճցւր Բաժ Ե ջալաւալաճա յար-
 Բաճար արաճալ, ճարճօմալ ռա շաճաւրաճա յաճալ յա
 Լալաժե Լալ աժ արաճալ Ա արաճալաճա ճարալ ռա
 քալա ճցւր արաճալ ջալ ջալաճ Իքաճ ան ջալաճ ճցւր ռա
 ջալ ջալաճ ան արաճար արաժ ջա յաժ: արաճ ճցւր Բաժ Օ
 Ա Մալճաճ արաժ ռա ջալ ջալաճ Երրաօն ճցւր ռա ջալ
 ջալաճ Իքաճ արաժ յաժալ արալ. Ալլաժաճա ճաճաճ ար յալ ջալ

Σείοτ̄ cloim b-feine γ-Cατ̄αρ-ce-θ̄oun ἀνναζαῖο ῥλιοῦτ̄ Remion!
 Ulm̄uiḡra Δονβαλ̄ mac Δ̄m̄ail̄ceῖr ἡ-barr̄iḡair coγ̄aθ̄o ἄnn
 ainn̄m γ-Cατ̄αρ̄ceθ̄oun, ἀτ̄t̄ γo veap̄b̄eᾱ air̄ t̄on γ̄aαl̄ Σείοτ̄
 Ibeῖr, Oγ̄aγ̄eir, N̄aoūm̄aθ̄eir, ἀr̄ c̄ionn̄ tal̄m̄an̄ eaθ̄on̄ air̄ ῖon̄
 nā cinnē vaoin̄eαθ̄o! Oir̄ γo veim̄in̄ mā p̄eap̄p̄aiō nā cinnē
 vaoin̄eαθ̄o air̄ ἡ-bp̄uic̄eimē an̄ t̄p̄aτ̄ ap̄oγ̄aῖp̄p̄aiō nā bul̄p̄oip̄-
 iθ̄e: Seap̄eann̄ aon̄neαc̄ air̄ ἡ-bp̄uic̄eimē aiḡ iaῖeαθ̄o ᾱ c̄eap̄ic̄?
 Ἄnn̄ ῖin̄ buθ̄o coῖr̄ vō cinnē vaoin̄eαθ̄o vō beῖt̄ aiḡ ap̄ouγ̄aθ̄o
 ᾱ γ̄uτ̄ ἄnn̄ cap̄oiō ἀnnaζaῖο ῥλιοῦτ̄ Remion! Oir̄ aic̄ air̄
 biτ̄ ἄnna m-biθ̄eann̄ p̄oγ̄ nō p̄oγ̄n̄ar̄, aic̄ air̄ biτ̄ ἄnna m-biθ̄-
 eann̄ blaτ̄ nō t̄air̄b̄e, aic̄ air̄ biτ̄ ἄnna m-biθ̄eann̄ p̄aiθ̄-
 b̄p̄eap̄ nō ul̄m̄aoin̄n̄, beῖθ̄o ἄn̄ aic̄ vō t̄p̄aτ̄ eῖḡin̄ coῖp̄uγ̄aθ̄o
 ῖant̄ nā Remion̄aθ̄o S̄ant̄ ᾱ p̄eap̄p̄eann̄ maῖr̄ baal̄ ἄnna
 ῖeap̄iḡ aγ̄ur̄ ᾱ ῖop̄neap̄ic̄! Ἄt̄aim̄ p̄aoī γ̄eap̄aib̄ vō beῖt̄ ἄm̄
 aγ̄aῖō Remion̄ γo ῖioῖb̄uain̄! T̄p̄aτ̄ t̄p̄ial̄l̄uiḡ mō ἀt̄air̄
 Δ̄m̄ail̄ceῖr baῖr̄iḡair̄ leῖr̄ ᾱ ap̄m̄ῖl̄uaγ̄ γo eῖp̄b̄an̄iaτ̄ aγ̄ur̄
 m̄iῖe ἄm̄ oγ̄an̄aθ̄o vē naoī baal̄aῖneαθ̄o ῖuiḡne ῖe t̄oῖp̄b̄eir̄ic̄
 t̄p̄om̄ vō baal̄ buθ̄o aῖp̄oε, aγ̄ur̄ ῖiap̄p̄uiḡ voῖom̄ mā buθ̄o maῖt̄
 liom̄ v̄ul̄ leῖr̄? Air̄ p̄p̄eap̄p̄aθ̄o vō γo m-buθ̄o ἄn̄t̄aῖt̄neαm̄aθ̄o
 liom̄. Δ̄ouθ̄air̄ic̄ beῖp̄p̄aim̄ mā γ̄eal̄l̄p̄aθ̄p̄a maῖr̄ iaῖp̄uiḡim̄ op̄ic̄?
 aγ̄ur̄ aiḡ cuῖr̄ air̄ ῖiub̄aῖl̄ caθ̄o ᾱ ῖp̄aib̄ t̄ioῖm̄c̄ioῖll̄ ἄn̄ ul̄t̄air̄
 ἀt̄n̄uiḡ ῖe voῖom̄: Mō laῖm̄ vō leaγ̄ air̄ aγ̄ur̄ m̄ion̄a vō veun̄-
 αθ̄o: Mē vō beῖt̄ ἄnna buannaῖm̄aθ̄o vō nā Remion̄aib̄ γ̄an̄
 p̄oγ̄ nō cap̄an̄t̄ar̄ vō beῖt̄ voῖp̄inn̄ γo veo! M̄ion̄uiḡ mē
 aγ̄ur̄ c̄op̄n̄uiḡ mē Ō Δ. ῖuiḡ nā m̄ion̄a vō γo v̄-tī ἄn̄θ̄iu!
 Vē b̄p̄uiḡ ῖin̄ iaῖp̄p̄uiḡim̄ laῖm̄ cap̄an̄t̄ar̄ uaiτ̄, aγ̄ur̄ ma'ῖr̄ p̄eῖoῖp̄

comhionóm annaḡaíb Remion. Tairbairraio mo vearbairraio
ḡairtreaḡaal caoi ḡsur ḡleur an cuingraó iorionn.

Ácť aubairt Erimion le Feairḡeal ḡsur ḡairtreaḡaal:
Nior feus liomra freaḡraó éabairt vo'n cuir reo, ácť beib
aróeruinne anna fuidé air ball. Fannuigib ann mo boḡan-
aib ḡsur cuirfeair bur ḡ-ceirt voib. ḡsur vo bi mar rin.
Air fuidé vo'n aróeruinne v'eirig Erimion aig raó: A
Cómflaite ḡsur a fíarclanna n-Erimone air fuidé vo'n
aróeruinne an vaira feácť éar veir na naoi laeib aca
focla aig Erimion le cuir ann bur ḡ-comḡar.

Air fuidé vo'n aróeruinne an vaira feácť, vo bi ḡair-
treaḡaal ḡsur a cómraib anna fuidé amearḡ pñionraib
laigean. ḡsur v'eirig Erimion ḡsur aubairt: A Cómflaite
fioréaíme n-Erimone éainic éugainn ḡairtreaḡaal vearbair-
raio donḡaal aróeruać b-feine ḡ-Caḡaríceoib le cómraib
teácoireáca uab na ḡaal Scioć ran mionraib rin, ma'f
bur v-toil e leigrio Stocao an t-aróllam na liciruib ar
n-ḡaalímuinair ḡsur donḡaal uainn. ḡsur vo leig Stocao
an licir ann cluairtaent na n-aróeruinne. Iar leigraó bi
cómrab áca. Ácť ḡo vearbéa ni raib ann donfeácť no ann
doncómairle air an ceirt. Éar tamal v'eirig Conn pñionra
ibluḡaó ḡa raó: Ma labroáó 'Daire nig ullab? ḡsur
vo nit muiríonr tñib an t-aróeruinne ḡa raó: Seab, ma
labroáó nig ullab. 'De bñig rin v'eirig 'Daire ḡsur a-
ubairt: A cómflaite fioréaíme ḡsur a fíarclanna n-Erim-
one annran cuir reo ionn freaḡraó vo ḡairtreaḡaal 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 feact: Creud ir ceuduirgead uinn agus creud toir-
 meafguigeann olige n-Ermione? Oir oo'n arocrinne reo
 ata olige n-Ermione ar cionn gac! Uime veirmra: Sur
 buo leup uinn go cinnte lam carantair eadairc so don-
 bal go buain. Act so ueunao cuingiad comgnome cogao
 leir annagao luc Remion, ni olirteanac rin uinn, oir
 ata foela air treact 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 tarlad gur cruin-
 nuiz ar iriol trio teafgriac na g-Cromfean do tiomcioll
 ceitre comlannta, an cuio ir muza aca uao muonparic lab-
 riad lungreac, det eanic treunlaocra agus oiocreadair
 uao gac nuzeadta eadon uao ulconnmact go o-ti lungpore
 loea Sairbmuin agus imcigeadar raoi lanfeol le Sairt-
 reabhal.

Anoir anran ceitremao baalain de nuzail Melgac
 o'euz Eunoa nuz Muinain, agus air cruinnugao so arocrin-
 inne Muinain air m-bruicaine 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 creideadar loic agus Maccorb gur buo mian
 le Ermion so muon Muinain annagao an nuz ga corruagao

γυαρ κυο α παιβ μιονήριταέ λε Ουαέ αηναζαίό αν κυο
 α παιβ μιονήριταέ λε Ζιαλέαό, αζυρ αν τριαέ ιμτίζεαοαρ να
 διορδιοριόε αμαέ λε αρόδιορ Ερμιον το ερμινουζαό, αέηυιζ-
 τεαρ τοιβ: Ούεαό ηιβυρ ζευρε αιη Τυαιέ-Μυμάιν 'να αιη
 Οεαρμυμάιν. Αιη αν έαοι ριν έυαιό αον βααλαηε οευζ
 έαρτ, ηυιζ ζο έαηζαοαρ διορδιοριόε αιη ταλαη Μααόοριβ λε
 ρορηεαρτ.

Αζυρ μαρ τιομαηοαηαη αηηειρ αν ηυζ έοηειρμυζεαοαρ
 ρηρ Μυμάιν αζυρ αεαρηαοαρ ιαο. Αιη αν αόδαρ ριν το
 ροριόβ Ερμιον λιττιρε το Μααόοριβ αιζ ηαό: Αιη ερμινου-
 ζαό το αρόερμυηηε η-Ερμιοηε ρηεαζηηεαο Μααόοριβ οε ιοη-
 ζυιλ να διορδιοριβ.

Αζυρ έυαιό να λυαιέευρπόιόε αμαέ αιη ρυο Ερμιον αιζ
 ζλαοιέ ηυζέε, ρηιοηηαιόε, αηρην, ολλήμαηα, αζυρ τρεαδαοηα
 'η ροβαιλ ζο Μαζηαρ, αζυρ αιη ρυιόε το αρόερμυηηε η-Ερ-
 μιοηε αν αεουρφαέτ ο'ειηυζ Μελεζαέ Ερμιον ζα ηαό: Αιη
 ρυιόε οο'η αρόερμυηηε έαρ να ηαοι λαέε ραη οαηα ρεαέτ
 ρηεαζηηεαο Μααόοριβ ηυζ Μυμάιν ααο τυιζε αεαρτεαρ διορ-
 διοριόε Ερμιον? Αηοιρ αιη ρυιόε το αρόερμυηηε αν οαηα
 ρεαέτ ο'ειηυζ Μααόοριβ ηυζ Μυμάιν ζα ηαό: Αεαρτεαρ να
 διορδιοριόε οε βηυζ ζυρ έαηηοι αρτεαέ ραη ταλαη μαρ ηα-
 ηαο αηηζέλυρτα αιζ τιομαηε ρηεαέ λε ρορηεαρτ! Αζυρ
 αουβαηε Οαιρε έαηλαό ρεο υαό διορδιοριβ υέζοηηε ααο
 τυιζε ηαα αυηεαηη Μυμάιν αρτεαέ α ηιοη μαρ ζηιόεαηη
 υλλαό. Αέτ ουβαηε Μελεζαέ: Οειό αοηλαηηηη να ζαιρτιόεαό
 αιζ αορηνυζαό οηιζε υέζοηηε! Αζυρ βηυέτυιζ ζλεο ραη αρ-

օրսննե. Լոր քաւ ո՛ւրից Չալիք ուց Ալլաօ ճչր ճոսճարտ:
 Ա օմփլալե ճչր Ա քաօրճաճա ռ-Երրոնե Իր ոո Եարաճալ
 չչր Եսօ քեօ ճո ճեոսար ճր ճալալից ճրօօրսննե ռ-Երրոնե
 ոե ոլիցե ՚ն քր քեօ ոո ճո քր ոս? Երօճօ ճչր ճո քեճօճ
 ճեիցեճոճ օոմ ոալե! Իր ճո ոլիցե, ոլիցե ռ-Երրոնե. ճչր
 ո՛ւրից ՄաօօրԵ ճր ճչալօ չօ Մոմալո չօ ոօճարուց ճչր
 սլմուց քե Ա օմլաճոճա չա ոաճ: Ա Լաօրճա քեճօ ճո քեար
 ճրճա ճչր Ա ճրոնց, ճչր ճից ճրր ճաճչարճե սաճալԵ ուցճե
 քաճ ոսալճր ոար քալօց ճր ոքոմ ոլրո սաճ սրճար Ա ԼալԵ
 ճչր ոօ ճեարր քալօ Լելճ ճչր ոօ ճուճ Մելչաճ քալօ Լալմ
 Լոլրճ քրոնքա ԼԵԼչաճ.

ճճօ ոօ չլար ՄաօօրԵ ճր ճչալօ չօ ո-ճո Երրոնե
 Լալցեճոճ ճր Մաչոար ճչր ճճուց քե չօ ռ-Իօմճարճոճար
 սլե ոսօ Ա Եալեար Լե ճրօօրսննե ռ-Երրոնե սաճ Մաչոար
 չօ ո-ճեճոճ Եճարճա.

ճր ոլցեճօճ Եճարճա ոլ ոաճքաճ ՄաօօրԵ ճրճեճօճ ճոճ
 ճեճօ ճո ուց. ճճօ ոօ ոար ճոճա. Եօճ ճր Եճարճա.

ճո ճ-ճոնճաճ Լեճար ոեոց. ճո ճուցճաճ ճալրոլ. Քից-
 ճլ ՄաօօրԵ ոլ Եսոճա ոե քլոճօճ ԼԵր, քե Եաճալոնե. 211.
 չօ ո-ճո 205. Ք. Ը. քեճօ ճոճալա ուցեճօճա ռ-Երրոնե ճո Լ.
 ոլ. ճո 78 ոսլեօց. ճոլր ճո Եօմալո 46995 քալօ ճոճո
 ՄօօրԵ.)

ճոլր ճոճրճ ԼաճլԵճ քեօ ոօ ճարԼաճ չօ ոալԵ ճոճչար
 ոաճ ռ-Եսաճ ոլրոնե քեօ ճոճա Երրոն, ճից ոեոճաճ ճարտ չօ

n-υλλαό, τρατ έαιμιε ποκαλ ζο Όαιμε νε τιτιμιε μέλζατ, αζυρ δον μι άμδαιη ποιμε τιζεάττα να ποκα μαιμιε Δονζαιρ αν δοιρ μιάτταναδ υιμε ριν le comδαιρε Όαιμε ριλιζ ρε ζο ποτάρρουζ ζο λαιζεαν. Διρ ερμιννουζαδ το αρποέρμιννε λαιζεαν διρ ή-βριιτειμε Μαζναρ ποζαοαρι Δονζαιρ μαε η-Όυαδ μιε Οιλλιολ μιε λαοζαιμε αηνα μιζ αρ έιονη λαιζεαν. Αζυρ το ευιρ Μασκόρβ να λυαίτεμπαδύθε αμαδ αιζ ζλαοιό να μιζτε, ρηιοηραύθε, εινφίρ, ολλήμανα, αζυρ τρεαδαοηα 'η ροβαίλ το ρυίθε αηνα η-αρποέρμιννε αηη αρποέομηραδ ο-Τεαδόμερ Έαδαρηά, οιρ ατα'η τριόαση ρολλαή. Διρ ελυαιρε-αητ ζο η-θειό διρμρ αηνα ρυίθε 'ηη Τεαδόμερ Έαδαρηα βι λυατζαιρ αηη έροιθε υλλαό αζυρ υλτοηημαδτ. Ανοιρ το έαρηαδ ηαρι ευιρ Μασκόρβ να κομλανητα διρ αιρ ζο Μυήδαιη υιλε ζο λευρ. Τρατ το ρυίθε αη τ-αρποέρμιννε ραη αρποέομηραδ αη ευο ρεαδτ ουδραοαρι να βυλροιμύθε: Ατα'η τριόαση ρολλαή. Ιρ αηηρην ο'ειμζ Όαιμε μιζ υλλαό ζα ηαδ: Α κομηριζτε αζυρ α ραοηέλαηνα η-Ερηιμε, νε βηιζ ζο ρυίλ ριν ραοη, ηι έιζ ληηη ηοζα το θευηαδ κοή ραοα ζυρ ρεαρ-εαηη κομλανητα αρηιζλευρηα αηηα έιομείολλ Έαδαρηά. Όειμ-ιζ Μασκόρβ αιζ ηαδ: Ρίλραο κομλανητα Μυήδαιη αμαρηαδ ζο ο-ταλαή α έομνηυίθε. Αζυρ αουδαρηε Όαιμε: Όε βηιζ ριν αμαρηαδ ταιρβαηρηαο αη τ-αρποέρμιννε α ηοζα. Αζυρ το βι ηαρι ριν. Αμαρηαδ διρ ρυίθε οο'η αρποέρμιννε αημρ, το ρεαρ Όαιμε μιζ υλλαό ζα ηαδ: Ερευο μα ρυιθεραο Μασ-κόρβ διρ τριόαση Ερηιμε. Ρρεαζηραοαρι υιλε le αοηζυε: Σεαδ βιθεαδ βιθεαδ. Έυαίθ Μασκόρβ αμαδ ζο λιαράιλ, αζυρ

vo leag an t-arthóimpeari an eirson air a cean, agus vo leag loic an mighriac air a ghuilamb. Air rileaó vo Macórib go u-ti'n arthóimpearioubair an t-arthóllam ríeáó, ábbreao an arthóllam arthóiz ni Erimion. Agus vo bi mar rin.

An rin vo ríuóe Macórib air an t-riúaoon. O'eimig re air agus oubairt: Scriobtear ainm Macórib air rólaió na migh 'ARORIG' agus vo bi mar rin. Ann rin vo leig an t-arthóllam ar arvo ann cluairteant na n-arthóimpeiríe ríuóe n-éoluir agus leabair na n-áimríe gáalaig. Agus éuáíeáuar amac agus éilabairuar móríeir u-teacóir agus mórcompeari na n-éacéira air lior tábaréa. Anoir vo bi ríuáigéte agus coméionol uócuoaió uáó gac uiré n-Éimíone, oir vo bi luacéair agus gairíeacair éuóe oiréaió fáó m-bíeann air ann Teacóir agus air mórlior tábaréa!

Air ríuóe vo'n arthóimpeiríe an uara ríeacé leigtear na ríuóeá uar t-riúoir, air éuócuíuáó nuair áuóiruar na buíuóiríe ar arvo: Seareann áonneac air tábaréa áig íaríeáó a éairt? Níoir ríeáair áonígéte agus éuáíeáuar áim-báile go u-talaí a g-comíuóe, agus bi móróirí u-teacóir éuóigéte. Anriar uara báalaí ué migháil Macórib ána arthóiz ríuair Stocáó bar, agus air éuáimíuáó vo coméionol na n-óllam ríuáuar Náomán ána n-arthóllam uíleáó bí migháil Macórib éairt agus gían gíuóeáann re uóéuáéacé an arthóimpeiríe le na éile go tréacáil ána Teacóir tábaréa, bíeáann curam áige air gac ríeacéte agus

Διη ίνιόε το'η άποόρμιννε αν τάρια ρεάετ κορμυζέσασα ζαό
 ηεάετ άσυρ λειζέσασα να ρεμιοβτα σαρ τυρμόρ. Μιορ ηηε-
 ζαιρ άον ζυέ το να βυλροιμβ άιζ άποζλαοιό: Σεαρεανν
 άονηεάό άιη Έάβαρηά άιζ ιαρηεά ά έεαρτ? Άνοιρ το εαιέ
 άονζαιρ μορηη ο'ά οιζε άηη υλλεάό, άσυρ έυζ ηε ά ειρτεάετ
 ουβηραόεάό υιλε άη υο το λειζέαν άσυρ το εαζνα να ηολ-
 λαμ. Όε βηιζ ριη βι ά μείη άσυρ ά άιζηε ηιβυρ μιντε
 άηη ροζλιμ ιοηα βυό ζηεάέ το ελοη ιολαιρ. Όο βι άον-
 ζαιρ άηη ειρσάιλ το λοέαρ άσυρ ταιέηυιζ λειρ ζο μορ το
 βειέ ζλαοιόεε 'Σάοι άσυρ Ολλάμ'. Άσυρ βι βυανέαρηανταρ
 ιοιη Όαιηε ηιζ υλλεάό άσυρ άονζαιρ ηιζ λαιζέαν άποηιζ.
 Ριζάιλεανν άονζαιρ άποηιζ λε ηροόαιηε άσυρ εεαρτ. Άνοιρ
 το έαρηεάό ζυη ο'ευζ Καρηβηε ηιζ Μυμάιη ιαη ηιζάιλ εειηηε
 βεάλαηηε, άσυρ άιη ερηιηηυζάό το άποόρμιννε Μυμάιη άιη
 ηι-βηιτέηηε ηοζάσασα ηεαρκόηη ά όεαρβηραέαρ άηηη ηιζ άρ
 έιοηη Μυμάιη. Άηηηαη ηεάέηηάσ βεάλαηηε οε ηιζάιλ άον-
 ζαιρ, υλμυιζ Κοηηζάαλ μαε Μελζαέ κομειρηζε άηηαζαίό
 άονζαιρ άποηιζ Όειρτεαρ ζυη ηεο τυρ άσυρ αόβαρ άη ηυαίό
 εάετρηαίβ. Όο ρεμιοβ Κοηηζάαλ ηαηηεά ειζιη άιη ιομσά ηυο
 άσυρ βυό μορ άη ηρηειρ το έυιρ ηε άηηέαίβ, άνοιρ άον λα
 ηυαίη το βι άονζαιρ άηηη όοέαηαίβ λε κομόαίλ οε να ρηι-
 οηρηαίβ, λειζέαρ κυο οε να ηαηηεαίβ άηηη έλυαίρτεαηε άσ-
 υρ ηιη ηε ηιαη άιζ ζαιηεάό άσυρ μαζάό οηηεαίβ άσυρ βι
 έρηιόε άσυρ άιζηε ζ-Κοηηζάαλ ηεαρβζοιηε, άσυρ άιζ ιηέ-
 εάέ άιη ηυβθαίλ υλμυιζ ηε κομειρηζε άηηαζαίό. Άσυρ έαη-
 ζάσασα να οά άρηηηλυάζ ράοι λειέ ά έεηλε άιη μαζ Δλίμυηε

Ἀγυρ εἰτε Δονζαίρ le lam ὕ-Connḡaal íar mḡaíl feáct baalaine.

Ῥιḡaíl ὕ-Connḡaal mic M̄elḡat aḡoḡiḡ, Seáct baalaine 198 ḡo o-ti 191 R. C. feuc̄ Annala mḡeaḡta n-Eḡḡione. An. 1. pol. An 78 ouleog. Aoir an Doḡain 4720. Faoi ainm Conḡaíl Iḡainḡleo Fataḡ. feuc̄ maḡi an ceuḡna: Leabair ḡabala, Ἀγυρ an Oḡiḡia.)

Íar tuicime Δονζαίρε, cḡuinnuiḡ aḡoḡḡuinne laḡean aḡi m̄-bḡuic̄eime M̄aḡḡaír Ἀγυρ ḡoḡaḡar Connḡaal anna mḡ aḡ eionn laḡean. An ḡin euaḡoḡeḡar na luait̄eḡḡaḡoḡe amaḡ aḡi ḡuio Eḡḡion aḡi ḡlaoiḡ na mḡeḡe, ḡḡionḡaiḡe, cinḡiḡ, ollm̄ana, Ἀγυρ tḡeaḡaona 'n ḡobaíl ḡo o-Teaḡoḡi ḡabaḡta ḡan mall aḡi ḡaḡ: Aḡa tḡiḡoḡon aḡoḡiḡ ḡollaḡ. Aḡi tḡiḡ-eaḡt le na ceile oo'n aḡoḡḡuinne an ceuo feáct ḡoḡaḡar Connḡaal anna aḡoḡiḡ, oḡi nḡ ḡlaḡḡaḡo ḡaḡe mḡ Ullaḡ an tḡiḡoḡon, ve bḡiḡ ḡo ḡaḡb ḡe ceannuḡaḡo ḡean ann laeḡib. Oo bḡi ḡaḡe ḡa mḡaḡileáḡo ann ḡoḡ Ἀγυρ ḡuaḡm̄neaḡ uime ḡin bḡi mḡeaḡeḡoḡe n-Ullaḡ Ἀγυρ Ulḡonn̄maḡt aoiḡin. Aḡt oo bḡi Muḡain Ἀγυρ laḡean Scoilte le imp̄iḡib. Bḡi ḡḡionḡaiḡe laḡean uaḡ Ouaḡ coḡm̄olaḡo cuio ve ceanḡeaḡaḡib Muḡain Ἀγυρ ḡḡionḡaiḡe laḡean uaḡ Coḡtaḡ coḡm̄olaḡo cuio eile aḡa. Aḡt ve Connḡaal aḡoḡiḡ aḡi n-oḡoiḡ caḡt ḡe a am veunaḡo Ἀγυρ aḡi vealbuḡaḡo ḡannḡa oo na m-baḡoaiḡ Ἀγυρ ḡceulḡa oo na ḡilib Ἀγυρ maḡi ḡneaḡaḡ, bḡoḡann a coḡm̄-

'óail aḡur na bairt aḡur na riliúe aig molaó a ḡnion aḡur
 aig ḡlaoic maḡi ainm aig: "ḡLEO FATAÓ". Oig ip 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 uioḡearac anḡiaḡ an arociot ḡo Muḡain
 maḡi mḡne a acáir. Aig cluairteant 'oo fearciot an ceiré
 ḡhana 'oo cúir Connḡaal anḡiaḡ an arociot aḡur an caéa
 ciotioireac 'oo cúir re ḡa cḡuinnuḡac, 'oo laḡ a fearḡ
 amaó ḡo moḡion, aḡur ulmúig re na comlanḡa aḡur éai-
 nic re aig Connḡaal aḡur 'oo ceair re e. Douḡair: Ni
 coir no ni ceair e, ḡo maḡamag ciotioiriúe na ḡaal faó
 an t-olc a mḡne Connḡaal an mḡ 'oo cúir amaó iao. 'Oe
 bḡig rin éug re ceao filte uoib 'ó'a mḡeacáa fein.

An t-aonḡao leabair ueug. An t-octḡao caibriol.
 Riḡail b-fearciotḡ míc Eunoa. Seacé baalaine. 191. ḡo o-ti
 184. R. C. (Feuc Annaia mḡeacáa n-Eḡmone. An. 1. Rol.
 An 80 uoileog. Aoir an 'Oḡain 4727. aḡur Annaia ḡ-
 cluainmicioir maḡi an ceuona.

Éair úeir bar ḡ-Connḡaal cḡuinnúig arociuinne laḡean
 aig m-bḡuicéime Mlaḡair aḡur moḡadair Connla mac Melaóe
 anna mḡ aḡ cionn laḡean an tḡac ceuona iméḡeadair na
 na luaitéuraóie amaó aig fuio Eḡmion aig ḡlaoic mḡéte,
 pḡionḡaíúe, cinḡir, ollmāna, aḡur tḡeabāona 'n pobail ḡo

ὁ Τεακίνορ Ἰάδαρηά. Ἀνοιρ ἀπὶ ρυῖθε ὅ'η ἀπὸ ἐρμυίννε ἀν
 ceυρφεάτ ὅο ἐαρηλάθ ζυρ ρεαρ ἀν τ-ἀπὸ ἐρμυίννε υἱε ζα
 ιαρηαὸ ἀπὶ Ὀαιρη μῆς Ὑλλὰθ ὅο βεῖτ ἀννα ἀπὸ μῆς ρορ Ἐρ-
 μιον. Ἀζυρ ρηεαζαρη ρεραν: Ῥιορὶάοιῆ βυῖθεάορα ὅαοιθ ἀ
 ἐομῆλαιτε ἀζυρ ἀ Ῥαορὶάοιῆ n-Ἐρμυῖνε ἀέτ ηῖ ἐῖς λιομ ἀν
 ζαρημ ὅο ζλαάθ, οἱρ ραοιῆμ ζυραθ μαῖε λεάτ μιον n-Ἐρ-
 μυῖνε ὅο ceρnyζαθ ἀνν ροζ ἀζυρ ροζηαρ? Cυῖθεαρ ηαὸ β-
 ρυῖλ ἀναμ ἀνν Μυῖαιη ηο ceρῖθε ηο ἀναμ ἀνν λαῖζεαν! Ἀζυρ
 ρορ ἀννα ρεαρηάθ ὅυδαρητ Ὀαιρη μῆς Ὑλλὰθ: Cρευο
 μα ρυῖθεαρη ρεαρηάοη ἀπὸ μῆς? Ἀζυρ ὅο βῖ μαρ ρῖη. Ἡορ
 ἠεῖς ρε ἀμαὸ ζο λαῖαιλ λεαζ Ὀαιρη μῆς Ὑλλὰθ ἀν εἱραον
 ἀπὶ ἀ ἐεαν, ἀζυρ ὅεαρηῖς Connla μῆς λαῖζεαν ἀν μῆς βραὸ
 ἀπὶ ἀ ζυαῖλεαηαῖθ. Ἀζυρ ὅο λειζ ἀν τ-ἀπὸ Ὑλλὰθ ἀρ ἀπὸ
 ἀνν ἐλυαῖρτεαντ ἀν ἀπὸ ἐρμυίννε ρεμῖθεα n-Ἐολυῖρ ἀζυρ λεα-
 βαιρ ηα n-ἀμῖρηε Ῥααλαζ. Ἀπὶ ceρῖceυζαθ ἐυαῖθεαοαρ
 ἀμαὸ ἀζυρ ἐεἰλαβηαοαρ μορῆεῖρ ὁ-Τεακίνορ ἀζυρ μορῖceμο-
 ηαὸ ηα n-Ἐαέτρηα ἀπὶ λιορ Ἰάδαρηά.

Ταρ ὅεῖρ ηα ηαοι λαέτε ὅο ρυῖθε 'η τ-ἀπὸ ἐρμυίννε ἀν
 ὅαρηα ρεάτ ἀζυρ βῖ ροela ὁ-τρηαέθ ηα n-ὀλιζε ἀζυρ τυρῖνορ
 ὁ-Ταηαρτεαὸ λειζτε ἀρ ἀπὸ. Ἀπὶ ἀν λα ηοῖῆ ἠεῖεαέτ ὅ'η
 ἀπὸ ἐρμυίννε ὅο λειζ ἀν τ-ἀπὸ Ὑλλὰθ λεαβαιρ ηα n-ἀμῖρηε n-
 Ἐρμυῖνε ἀρ ἀπὸ. Ἀπὶ ceρῖceυζαθ ἀπὸ ζαρηεαοαρ ηα βυῖρῖοῖ-
 ῖθε: Σεαρηεανη ἀοηηεαὸ ἀπὶ Ἰάδαρηά ἀῖς ιαρηαὸ ἀ ἐεαρητ?
 Ἡορ ρηεαζαρη ἀοηζυέ. Ἀνοιρ ὅο μῆζαιλ ρεαρηάοη ζο ceαρη
 ροζceυλαὸ, τρηά ὅο ἐυζ Connla ceυρηαὸ ὅο ὅο τῖζεαέτ ἀῖς
 ρεἰλζορηεαέτ ζ'α βῖαηαῖθ ἀ ἀπὸ υῖς ρε ἀπὶ ἀάοῖθ ζ-Cεαρ,

Δγυρ υαό έαηλαό γο ηαιβ Connla ηιγ λαιζειαν α ζ-έοηηνυθε
 εαηαηέαέ εηεαηέαέ ύο, το γλαέ ηε αη εηηεαο Δγυρ ηηαλλ-
 υιγ ηε ο'ιοηηηυθε Cεαη. Δηοιη βι ηεαηέοηβ ηλαίεαηαη
 ηηευν ηιοη έαηηε ημυαηηε β-ηαιέέιοηα ηο ηεηηε αηηα ηη-
 ηηη, υηηε ηηη έοηγ ηε λειη αέε ηυηηηοη ζαη. Δηοιη το
 έαηλαό έαη ύειη εαιέεαό εειέηε λαέε ηεηζοηηεαέε αηη ηεα-
 ύοη λαε εοηηυιγ ηε αηηα βοέ Δγυρ ηυαη ηε α έοέβειη
 αηηα έοηηαη ζο εαηγεαέ. Δγυρ το έαοηη Connla ε. Δό-
 λεαέεαη ε Δγυρ αηυοηγεαοαη α έαηη αηη αη αηε α έηηεηυιγ
 ηε. Δγυρ ηηηυιγ Connla ζο ο-εη α ηηγεαέεα ηεηη.

Δη η-αοηηάο λεαβαιη υευγ. Δη ηαοηηάο εαηβοηη.
 Ρηγαιη ζ-Connla αηοηηγ εειέηε βααλαηε. 184 ζο ο-εη 180.
 R. C. (ηεαέ Δηηαλα ηηγεαέεα η-εηηηοηε. Δη. 1 Ροη. Δη
 80 υοηηεογ. Δοιη αη Όοηαηη 4757. Δγυρ Δηηαλα ζ- Cη-
 αηηηηεοηη.)

Έαη ύειη βαη β-ηεαηέοηβ εηυηηηυιγ αηοέηυηηε Μυηάηη
 αηη ηη-βηυηέηηε Δγυρ ηογδαοαη ηβει ηαε βυο οηγε η-εηηοα
 αηηα ηηγ αη έηοηηη Μυηάηη. Δγυρ έυαηέεαοαη ηα λυαηέεη-
 αύοηε αηαέ αηη ηυηο εηηηοη αηγ ζλαοιέ ηε ηα έεηηε ηηγέε,
 ηηοηηαηέ, εηηηη, ολληάηα Δγυρ ηηεαβαοηα 'η ηοβαηη ζο
 ηεαέηοη Έαβαηέα. Αηη ηυηέ υο'η αηοέηυηηε ηαη αηοηεοη-
 ηαό αη εεηοηεαέε ηογδαοαη Connla ηηγ λαιζειαν αηηα αηοηηγ
 Δγυρ ο'ηηέηγ ηε αηαέ ζο ληαηαη Δγυρ το λεαγ αη η-αηο-
 έηοηηεαη αη εηηαοη αηη α έεαη Δγυρ αη ηηγβαέε αηη α

ξυλαλαιαιβ, αιη φιλεαδ υο ρυιθε ρε αιη αν τριυδον. Λειγ αν αρουλλαμ ρεριοβτα η-εολυιρ αζυρ λεαβαιη να η-αιμριηη ζααλαγ, αιη εριοcнуζαδ αν λειγεαν ευαιυεαυαι αμαc, αζυρ βι μοριυορηα να η-αρυρεομηαδ υρηυοτε. Υαι τυρμηορ ceιλε-αβηαυαι μοριφειρ υ-ταεαcμηορ αζυρ μοριcομορηαδ να η-εαcτρηα αιη λιορ ταδαιεα αζυρ υο ζυιλ Connla φεαρcορη α ζ-οομ-νυιθε.

Ανοιρ υο βι Connla λαν ceαλγεαc, αζυρ υ'ειμηγ ανη εριοθε ιομυα ζο β-φιορηυιγ Connla αν ceοι αιη φεαλμηαρηαυ φεαρcορη αν ceαρ. Ανηραν υαρη βααλαιη υε μηζαιλ ζ-Connla τρηαc ερηυινηυιγ αρυcρηυινη η-ερηυινη αιη ταδαιεα υο μηε ροαλ υε'η cινεαλ ρηη, αζυρ ευαιλυιγ ιβερ μηζ Μυ-μηαιη ιαυ, αιη αν τ-αυδαιη ρηη ευιη ρε cιυηλορηγοιμηθε ζο υυιτεθε ζ-Caep αζυρ αηηα ειομηcιολι λε μηηρηυιουζαδ αν ηυο ζο υ-τι'η βυη. Ταη υειρ ερηυινηυιζαδ υιλε ριαυοηυιρε ειομηcιολι αν ηυο, ανηραν ceιερηεαυ βααλαιη υε μηζαιλ ζ-Connla υο ρεριοβ ιβερ μηζ Μυμηαιη λιττηη ζο λειη αρυδβη-ιτεαμ η-ερηυινη, αιγ υευηαδ ceρηου αιγ ηαυ: Ταβηεαυ Connla αρυμηγ ρηεαζηαυ υε ρυιλ β-φεαρcορη?

Αετ ρυιλ α ευαιυ βααλ τηυδ υα ηιοη υ'α τεαc υειρηοη-αιγ ευιτηυιγ Connla τηηηη αζυρ αιγ ματυζαδ υ'ευγ ρε. Ζλοηηεαη Connla 'Cρηυθεceαλ ζαc' αιη μαη ζεαλι αιη φεαλι αζυρ ceαλγ α εριοθε.

Αη τ-αοηηαυ λεαβαιη υευγ. Αη υειcμηαυ ceιβιυιλ. Ριγ-αιλ Οιλλιολ ηηc ηηελζαc ευιγ βααλαιηη ριcιυ. 180 ζο υ-τι 155. R. C. (φευc Αηηαλα μηζεαcτα η-ερηυινη Αη. 1. Ρολ.

Δη 80 ουλεος. Δοιρ αν νομαιν 4758. Ρδοι ανημ Οιλλιολ
 Καρφιαδλαδ. Ρευδ ρουοβτα λυηγφεαδ αδυρ Δηηαλα 5-Clu-
 Δηηηηνοιρ.)

Δνοιρ ιαρ βαρ 5-Connla Δηρ τιγεαδτ το Δηοδρηννε λαι-
 γεαν λε ηα δειλε Δηρ η-βηυτεηε ηοζαοαρ Οιλλιολ ηαο
 ηελγαδ ανηα ηηδ Δρ διονη λαιγεαν Δηρ τηαδ ουοηηα ηηεηγ-
 εαοαρ ηα λυαηδουαδουθε Δηαδ Δηρ ηυτο Ερηηον Δηδ ηαδ :
 Ερηηηηεαρ ηηγεη ηηηηηαηθε, εηηηη, ολληηαηα, αδυρ τηεαδα-
 οηα ηη ηοβαηλ λε ηα δειλε Δηη Δηοφεοηηαδ ο-Τεαδηοη
 Ταδαηεα λε Δηοηηδ ηοζαδ οηη Δτα τηηαοηη Ερηηηηε ηολληηη.
 Δηρ ηυθε τοη Δηοδρηννε Δηρ ουοφεαδτ ηοζαοαρ Οιλλιολ
 ηαο ηελγαδ ανηα Δηοηηδ αδτ Δηη τηηετ ηη Δηοηηδ Οαηηε
 ηηδ υλλαδ Δ λαιη Δηρ ηον ουεαδτεαρ Δαα υαδ ηηηηαιη ηο
 υαδ λαιγεαν, βη Δ εηηηαη ηο ουηηαδ ηοδ υλλαδ αδυρ υλ-
 τονηηαδτ. Οηηεηδ Οιλλιολ Δηαδ 5ο ληαηηλ αδυρ το λεαδ
 Δηρ τ-Δηοδρηνηεαρ Δηρ εηηαοη Δηρ Δ δειαν αδυρ Δηρ ηηδβαηε
 Δηρ Δ 5ηαλαηηδ αδυρ ηηληηδ ηε 5ο ο-τιη Δηοφεοηηαδ αδυρ
 ληηγεαρ ηα ρουοβτα οαρ τηηηοη. Δηρ οηηηουζαδ ηοηηοηηα
 ηα η-Δηοφεοηηαδ, δειλαδβηαοαρ ηοηηεηη ο-Τεαδηοη αδυρ ηοη-
 δοηοηαδ ηα η-Εαδτρηα Δηρ ληοη Ταδαηεα. Ιαρ εηηοδηηαδ
 5αδ ηεαδτ οηη Δηοδρηννε οαρ τηηηοη, τηαδ Δηοζαηηεαοαρ
 ηα ηυλρηνηηε: Σεαηεαηη Δοηηεαδ Δηρ Ταδαηεα 5α ιαηεαδ
 Δ δειηη? ηηοη ηηεαδαιη Δοηη 5ητ.

ηηεηγεαοαρ ουδ 5α οεαδηηη Δ δοηηηηεη ηεηη. Δτα ηεηη
 αδυρ Δηηηε η-Οιλλιολ Δηοηηδ Δηδ ελαοηηαδ 5ο ηοδ 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 ζαιμν μιζ υλλαό
 λεαζεαντ υαιόε, οε βμιζ ριν αιρ τιζεαότ λε να έειλε το
 αροερμιννε n-υλλαό αιρ m-βρμιτεινε n-αοόμαζνημάα, ο'ειμιζ
 ρε ζα μαό: Αρμιονραιοε αζυρ α ραοιελαννα n-υλλαό λειζ
 το μο έλυαιρ το βειέ ελυαιρτεαντ το ζυέ ceolmari na έλαρ-
 ραιζ αζυρ το να βαιρταιβ ζα cannaó ρανντα αζυρ ρεουλτα
 na n-αλλοιουε annor ζο m-βειό cean niβυρ οιζε 'na Όαιρε
 ζα μιζαιλ? Αζυρ ο'ειμιζ αν τ-αροέρμιννε μαρπον αζυρ
 ρρεαζρταοαρ λε ζυέ αοηφιρ: Cρευο ιρ αιε λε Όαιρε αότ ροζ
 αζυρ αοιβνεαρ υλλαό? Anne naó ρευο λεατρα ελυαιρτεαντ
 λε ζυέ na ελαιρριζ com ραοα ζυρ μαρπεανν το έλυαιρ α
 μιζ? Αζυρ έυζ Όαιρε α ριορέδοιμ βυιόεοιορα τοιβ. Ανοιρ
 ταιρ μιζαιλμιζ Όαιρε μιζ υλλαό cuiζ αζυρ τρι ριόιο βαδαينه
 ρυαιρ Nonain βαρ. Αζυρ α τιζεαότ λε να έειλε το coméio-
 nol na n-ολλαμ ροζαοαρ Meapóar anna n-αρουλλαμ υλλαό.
 Έαιρ οειρ μιζαιλεαό το Όαιρε οα'ρθευζ αζυρ τρι ριόιο βαδα-
 yine ο'ευζ ρε. Αζυρ ρμιννμιζ μορϋλυαζ anna έιομίοιλλ
 αοόμαζνημάα λε ζευρζυιλ αζυρ μορέδοιμτε, αζυρ ιομέυιρ-
 εαοαρ μευοόεαν Όαιρε ζο Dunjoberce αζυρ αρουιζεαοαρ α
 έαρν ροζυρ το έαρν Eoóaió Ollmamb-foola. Αζυρ βι ρε
 ρλοιντε οαρ ελοιν na ταλμαν: "Όαιρε Eαζναό Moltaó".

Αιρ τιζεαότ λε να έειλε το αροέρμιννε υλλαό αιρ m-
 βρμιτεινε n-αοόμαζνημάα ροζαοαρ Rop mac Conncoβαιρ miε
 ceυοζειν Όαιρε anna μιζ αρ έιονν υλλαό. Siυβαιλεανν Rop

ann rliže a rliōct, žraduizēann re, an rož, an ceapc ašur
 an fionnion, Ůo mižail re cuiž baalaine ašur o'eug re.
 Aip tižeac̄t le na čeile ůo apoc̄pinnne n-ullaō aip m̄-brui-
 čeine nožadap̄ Fionn a ůeap̄brač̄ap̄ anna miž ar čionn ul-
 laō, tpač mižailuiž Fionn ůa baalaine o'eug re, ašur aip
 fuit̄e ůo apoc̄pinnne n-ullaō aip m̄-bruičeine n-ullaō nož-
 adap̄ Connoc̄dap̄ anna miž ar čionn ullaō. Annrap̄n t-aon-
 māō baalain aip fiteče ůe mižail Oilliol apom̄iž o'eug Iberi
 miž Mum̄ain, ašur aip tižeac̄t le na čeile ůo bruičeine
 nožadap̄ Aodamaep̄ mac b̄-fearc̄orib̄ ana miž ar čionn Mu-
 m̄ain. Anoir p̄oruiž Aodamaep̄ inžein Stp̄iom̄ uaō rliōct
 mižodan-ulltonn̄m̄ac̄t, ašur nior̄ tait̄nuiž rin le mac̄aib̄ Ep̄,
 oip̄ adub̄aip̄t Rop̄: Anoir beiō luait̄mar̄č̄aiž Mum̄ain tiom-
 aip̄t ar̄neip̄ ašur mič̄eaō tpeun̄fir̄ aip̄ mažcar̄aib̄ Ep̄mione!
 Ůuō fir̄ ůo rocl̄aib̄ Rop̄. Annr̄ na laet̄ant̄aib̄ reo č̄uaiō-
 eadap̄ luait̄mar̄č̄aiō am̄ac̄ aip̄ fuit̄o Ep̄mion̄ aiz žlaōic̄ le na
 čeile mižče, p̄mion̄raiōe cin̄fir̄, ollm̄ana ašur tpead̄baodan 'n
 pob̄aib̄ žo ap̄ofōm̄iāō ů-Teac̄m̄or̄ Č̄ab̄ar̄č̄a. Annrap̄n cuižm̄aō
 baalain ůeug ůe mižail Oilliol apom̄iž aip̄ fuit̄e ůo'n ap̄o-
 č̄pinnne adub̄aip̄t Aodamaep̄: Žo n-žlac̄ř̄ap̄o re žo cin̄tpe
 ep̄ic̄ ašur ůiolč̄ior̄ ůe mac̄aib̄ Melžac̄ aip̄ řon̄ fuit̄ a ač̄ap̄!
 Ašur ůo lab̄aip̄ Rop̄ ann cl̄uap̄ m̄eip̄t miž ul̄tonn̄m̄ac̄t
 annor̄ žo ů-č̄oir̄m̄eāžř̄ap̄o re Stp̄iom̄ uaō ul̄m̄užaō an Ůanađan
 le com̄ž̄n̄iom̄ č̄ab̄aip̄t ůo Aodamaep̄. Ašur aip̄ č̄m̄ioč̄nužaō an
 ap̄oc̄pinnne ůap̄ tur̄m̄or̄ im̄č̄ižead̄ap̄ aip̄ až̄aiō uaō Teac̄m̄or̄,
 ašur ůo č̄uir̄ Aodamaep̄ luait̄mar̄č̄aiōe aip̄ fuit̄o Mum̄ain ža

ραό: Ulmuisgear na comlannta gan mall agur ulmuis
 Striom an Danaan agur comgluairteoir an Ceioriol. Agur
 trialluis agoruis armpflaus laigean annaḡair ḡuamaer, agur
 triat taimic re rai leit le na comfluaigtib detuis re o'a
 bulroirib ḡa ραό: Cao tuige ρacrao ḡuamaer amac triat
 ata eadon na beac artig? Agur fpeagair ḡuamaer: Im-
 tigeann na beac amac ḡo veimin le mil vo rusaó uao na
 blaḡair, det ni mar rin voo feilgoirib a o'imtig ḡo Cear
 aig ρaosaó, det marbuig ρig! Trialluigeann ḡuamaer ḡo
 Teacmor le rermuigrao fuil a detar noc vo ruis an earg
 feallac Connla. Ir ionḡantaḡ nar reroic Oilliol cairfiac-
 lac a feol uao na ceile? Na bac donneac a beallac.
 Agur turuigeoir an cae rai leit a ceile, det mor feuo
 vo armpflaḡ Oilliol rerao annaḡair comfluaigtib ḡuam-
 aer, agur vo tuit Oilliol buo mor an ar agur ρuc a
 taimic an la vo air ρpionraib agur gneacḡaal, agur gluair-
 uig ḡuamaer agur Striom leit a armpflaḡ ḡo Teacmor,
 det vo ril armpflaḡ na Danaan a m-baile ḡo n-Ultonn-
 maet.

An t-donnac leabair veug. An t-donnac cairbiol veug.
 Rigail ḡuamaer mic b-feapcoib ρig Muḡain agoruis. Cuis
 baalaine 155 ḡo o-ti 150. R. C. (Feuc Annaḡa ρigeacra n-
 Eppione. An. 1. Rol. An. 80 vuileog. Doir an Doḡain
 4783. agur Annaḡa ḡ-Cluainmichoir mar an ceuna.)

Διη τιζεαδτ λε να σειλε το αρουιννε λαιζεαν διη μ-
 βριυτεινε Μιζηναιρ ποζαοαρι Εοδαο μαο Οιλλιολ αηνα ηιζ
 αρ ειονη λαιζεαν. Το ηαιη Δοαμαερ διη Έαβαριτα αζυρ
 ποζαοαρι πριονηραιθε αζυρ ηαιτε Μυηαιη Δοαμαερ αηνα
 αρουιζ φορ Ερηιον. Αζυρ βυθ ηιαη το αν Όαηαη το cu-
 ιηγεαλλ το φειη τριθ Στριοη α αταρ ελιαδημυη, οηη το φορ-
 υιζ Δοαμαερ α ιηζειη φλατθεαρ. Δετ το εοηημεαρζ Μειρε
 αν ηιζ, Στριοη ζο ζευη φαθ αν κοηζηοηη α ευζ ηε αρειθ,
 οε ηηιζ ηηη ευζ Στριοη α φοκαζεαλλετα ηαο ζλαοφαο ηηοη-
 φαιρε ιοηη πριονηραιβ Μυηαιη αζυρ λαιζεαν φαφοα. Αηοηρ
 το εαηλαθ τηατ φορρηιζ Εοδαο μαο Οιλλιολ ηα ηηθε ηεο
 ζο εηηητε, ερηηηηιζ ηε ηηη ηοζαηζτε λαιζεαν λε να σειλε
 αρ ιοηηοι, αζυρ ο'ηηεηζ ηηαο αση ζλευρ διη φευο λεο ζο
 ιοηλοο, αζυρ το λυθε ζαο ατα ηηηηζλευρτα α β-φολαο τι-
 οηεηοιηη βοταηαιβ αρουιζ. Τηατ ηαιβ υηλε ηυο ηεηθ κοηηηη-
 ιζεαοαρι ζο οβαν διη αρουιζ αρ αοοραηη, ηηθεηηηη ευηη Δοα-
 μαερ ε φειη αιζ εεηη ατα βευζ αζυρ τηοηθεαοαρι κοηη φα-
 οα ζυρ φεαρηιζ αεηη αα ηεο. Έυηηιζ αο ανη βαρ φαοι
 ευαιηη βοταηαιβ αν ηιζ το ηηζαιη Δοαμαερ ευηη βααλαιηη
 ζο ζλαηο. Όαηηηηηαοαρι α εαηηη διη Μιζ ιοηλοα φαιη αιη
 διη ευηηιζ ηε.

Αη τ-ασηηαο λεαβαηη οευζ. Αη οαηα ααιβηοιη οευζ.
 Ρηζαιη Εοδαο ηηο Οιλλιολ αρουιζ φεαδτ βααλαιηη 150 ζο ο-
 τι 143. R. C. (Αηηαλα ηηζεαδτα η-Ερηιουη. Αη. Ι Ρολ. Αη

80 ουλεος. Δοιρ αν νομαιν 4788. ροι αιμη Εοΰαιό Διτ-
 λεάταν. Δγυρ ανη Αηηαλα ζ-ϫυαηηηηηοιρ Δγυρ ρεηοδτα
 λυγϕεαιζ.)

Ο τριλλ Εοΰαιό ζο ηοΰαρηιζ ζο Τεαΰμορ Έαβαρηα, Δγυρ
 ΰαιό αρηεαΰ ραν τεαΰ αν ηιζ. Ουρ ρε ηα λυαιΰεραΰοΰε
 αμαΰ αιρ ϕυο Ερημον αιζ ζλαοιΰ ηα ηιζΰε, ρηιοηραιΰε, αι-
 ϕηρ, ολμανα, Δγυρ τηεαδαοηα, ροβαηλ ζο αρηοϕεοηηαΰ ο-Τε-
 αΰμορ Έαβαρηα, λε αρηοηιζ οο ηοζαΰ. Δΰτ ηορ ΰαιηιϫ ηιζ
 ηο ρηιοηρα, ηο αεαηϕεαρ ζο Έαβαρηα Δΰτ αημαιν υαΰ λαιζε-
 αν. Ηορ ΰαιηιϫ υλλαΰ μαρ ζεαλλ αιρ ηιοζηιοημ Μυμμαιν
 Δγυρ λαιζεαν. Ήι ρηιοηραιΰε Δγυρ μαητε ηα ηιζεαΰαεΰ ρεο
 αηηαζαΰ α ΰεηλε α ζ-κοηηυοΰε Δγυρ υλλμυιζ ριαο ηα ζααλ
 αηηαζαΰ α ΰεηλε μαρ ηαμμαο. Δηοιρ ιαρ βαρ Δοαμαερ αιρ
 τιζεαΰτ οο αρηΰϕυηηηε Μυμμαιν λε ηα ΰεηλε αιρ ηη-βηυηηεηηε
 ηοζαοαρ ηαιοηρηρ μαϫ β-ϕεαρηϫοηβ οεαρηβαΰαρ Δοαμαερ ηιζ
 αρ ΰιονη Μυμμαιν.

Δγυρ υαΰ ΰαηλαΰ ηαρ ΰαιηιϫ αοηΰυηηε εηλε ζο Έαβαρηα
 ηοζαοαρ ρηιοηραιΰε Δγυρ μαητε λαιζεαν Εοΰαιό αηηα αρηοηιζ
 ρορ Ερημον. Αηρ η-ΰοιζ βι ηηηηηη Δγυρ αιζηηε Εοΰαιό αρη-
 ηιζ αλαοηυζαΰ ζο ροζ Δγυρ ροζηαρ. Ήυΰ ημιαη λειρ οο
 βειΰ ζλευρηζαΰ ε ρεηηη αηηορ ζο λαοηηαο ρε λε ρεοαηβ
 λοηηαηβ Δγυρ ρηοηλ, Δγυρ αηη αΰΰβαρ Δγυρ λυηηεαΰ αΰλεαΰα
 λε οεαρηζ οη, Δγυρ α ροητ αιηαΰαρηε ραοα αιρ λυηηαΰ ριαρ
 αιρ α ζυαηλαηαηβ Δγυρ βηατ ηιορηβυηηεαΰ ραοΰαρ ηιζοοηηεαΰ
 α-ϕεηηε. Ήι αυλαΰ υρ 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 ríioct uo? An triat uo nízair Conncober veic
 baallaine an Ulladó fuair Meafóir an aruollam bar, agus
 air cruinnugadó uo coméionol na n-ollam noíadair laoi an-
 na aruollam Ulladó. Anoir anhran feacómao baallain ve
 nízair Eocáio aruoníz éuaidéadair na luaitéuróioe amaé air
 fuio Eirion aig glaoic na nízce, ríionraioe, ciníir, ollmana
 agus treabáona 'n pobail go aruíoemíad Teacóir Tábairéa
 ar comíair aruoníz. Triat uo fuidé an t-arúeiuinne, agus
 éilabáidair moíreir u-Teacóir agus moícomómao na n-Éac-
 tra air líor Tábairéa, nízne fearíair mac m-Úreáoiril míc
 doníaire míc n-Duac míc Oilliol míc laoiíaire, míc Uégoine,
 cuiníad coméiríze le naoíreair níz Muíam annaíad Eoc-
 áio aruoníz, agus tárraníuz re leir mar an ceuna maíe
 laígean, agus ní maib fíuadé aníeuir na Féiríad aig cuir
 bac oírcaib. Com luaité gur éuailíuz aruoníz gnoímaréa
 fearíaire cuir re teacóireadé go concobair níz Ulladó go
 n-veimíneocáio uo an fíor. Agus uo glaoio an níz míre
 laoi cuíze agus duibairt re uo triat na teacóireadéa:
 Abbaíruígio uo Eocáio foela g-Coiríadé: A b-fuil na gáal
 Scíot anna n-uin uo fíacáilí na foilíon? No anna eilite
 uo míe na foilígoíeadó? A marlóáo clan íolair go brat
 an talam le fuil na úaoineadó? Agus o'íméiz an teacóir-

eaét aip aip. Aétnuig miz Ullaó uompá laoi uo rópob riar
 focla a fpeazraó uo cluar n-arpóruinne n-Ullaó. Azur
 mizne Fearzair uerrir zo Tuacmúmain azur uo tuall leir
 cínfir na taláman uo azur uo méuouiz a armpfluaž azur
 žluairuiz re o'ionnfuidé briteine laizean raoi Meirte azur
 žluairuiz aroniz le armpfluaž laizean azur comlanntaib
 Iblužao. Aip reapeao raoi leit a ceile duobairt Eoćao
 ar aró: Feuc ppeacanaide Mumain aiz eicíolaó anneo aip
 loiz an reabac le rlužao fuil laizean! Aét fpeazair
 Fearzair: Rigne an faitéiof ceoac raóairé Eoćao leir an
 uara amairé feucpaó an t-íolair tpeoružao an maríac le
 raltair ar éionn macaib ž-Cobtaé! Uo bi an caé aip ba-
 oclarar uao éairbairuiz baal a laomažao zo u-turpiz
 uopcaóar aiz tuicim aip epomžualanaib Mullacmeirte. Azur
 jul a rcaipruiz an oíóce uo mē focal: Zo maib Eoćao
 marb.

Cornuiz armpfluaž laizean coln Eoćao an oíóce rin
 aip maioin amaraé mar éainic baal amac íomćuireaoar
 meuoćean Eoćao zo binn na Meirte azur aóleacóar an,
 azur uainžneaoar a éairn, azur poćaoar carpaé ulmop zo
 u-ti bairn an cairn azur arpuizneaoar an carpaé aip bun,
 azur biońeairneaoar a ainm aip: “Eoćao Aroniz Laoćna-
 ra”. Azur uo bi mizail Eoćao reacćbaalaine zo íomlan.
 Iar tuicime Eoćao uo žluair Fearzair aip ažao zo Mag-
 nar briteine laizean.

Αν τ-δονμάδ λέαβαιρ ουεγ. Αν τρεαρ καίβουιλ ουεγ, μιζαίλ φεαρζαίρε μίε m-θρεαδύραιλ υαδ ρλιόετ ιολαιρ αρουιζ. Οα'ρθευε βααλαίε. 143 ζο υ-τι 131. R. C. (φευέ Αηηαλα μιζεαάτα η-Ερηιουε. Αν 1. Ρολ. Αν 80 ουιλεογ. Δοιρ αν Οομάιν 4805. φδοι δαινμ φεαρζαίρ φορταμάιλ. Δγυρ ανη Αηηαλαίβ ζ-Cluainmucnoir.)

Ανοιρ ο'ιμέιζ φεαρζαίρ αιρ αζαίθ ζο βρμυέιμε λαιζεαν τρεαέ βι εοόαίθ 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 έαριλαδ αν ηυο αευοηα αγυρ οο ριυόε ρε αιρ λιαφαιλ αμεαρζ αομλανηαίβ αρμζλε-υρταίβ, αγυρ ιρ μαρ ριν ιομέυιρ ρε ζαίρμ αρουιζ αιρ αεαν τρι βααλαίε ροιη ρυαίρζεαλαδ οοηρα ηα η-αροφεοηραδ. Αιρ αρμυηηυιζ οο αροέρμυηηε η-Ερηιουε οο ριυόε φεαρζαίρ αιρ αν τριόαοη. Ο'ειμζ Concobαρ μιζ υλλαδ αγυρ αουδαίρτ: Α Κομφλαίτε αγυρ α ραορέλαηηα η-Ερηιουε α αροέρμυηηε αροέιμεαέ ραρμυιζ ροαλ αιρ ρυο Ερηιουη αγυρ μαρ ριν ραιηιε cluair μιζ, ρρμυηραιοέαδ αγυρ μαίτεαδ υλλαδ. ζα ραδ: Οο βι φεαρζαίρ μαε m-θρεαδύραιλ υαδ λαοζαίρε οε ρλιόετ ιολαιρ ζλααδ ζαίρμ τριόαοη η-Ερηιουε υαδ αάτα τρευηφίρ αρμζλευρτα?

Ηιορ ρρεαζαίρ αοη ζυέ: Ηαέ βυδ ριορ αν ραυλ. Αηη ριν ουδαίρτ Concobαρ: Ουδ αοιρ ζο ζλααφαδ φεαρζαίρ α αιτ αιρ ααιέαοιρ μιζ λαιζεαν ηυιζ ζο ηοζραδ μιζέτε, ρρμυη-

ραιόε 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 βι 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 ζυαλαναιβ, 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 b-φεινε α έαιμιο ζο έαδαρτα αν τριαέ ρεο.
 Δέτ ουό ζευρ αν αιλλ ουοιβ τυιτιμε εοόαιό λαοόναρα.

Αζυρ ριμονραιοεαό, οιρ ουό ζνεαέ ραν ταρτ υο το καό
 το ιομέυιρ ουλαιό μορλυαόμαρ ταιένυιζεαό λε εοόαιό λαοό-
 ναρα. Έαρι όειρ να ηαιο λαεεε το ριυόε αν τ-αροόρμιννε
 αν οαηα ρεαόε, αζυρ βι 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 καόα η-βαιλε ζο οεαζ-
 όυν α έομνυιόε ρειν. Αιρ η-φαο υιλε λαεεεαό ο'α μιζαίλ
 μιζνε φεαρζαιρ ζο ουετραάεαό οαρ ροαλ η-ολιζε αζυρ οαρ
 τυρμόρ ο-Ταναρτεαό. βι ερμιοη υιλε ραοι ροζ αζυρ ροζναρ
 αζυρ το ηαιρ φεαρζαιρ ζο ροζουλαό οιρ ηι ραιβ ιομοα οε

ρηιονηαιβ̄ υαδ̄ Κοβταδ̄ le κορηυζαδ̄ ρυαρ̄ ιμρη̄ ανηαναζαδ̄.
 Ιαρ̄ ηυζαλεαδ̄ αρρηυζ̄ υαρ̄ουεγ̄ βααλαηηε υ'ευγ̄ ρε.

Αη υαρ̄αλεαδ̄αιη υευγ̄. Αη ceυo caib̄oιl. Ριζ̄αιl Δοη-
 ζαηρηε υ-Τυηημεαδ̄ ηηιc ρεαρ̄ηζαηρηε υαδ̄ Όυαδ̄ μαc Οιλλιοl ηηιc
 λαοζαηρηε αρρηυζ̄. Τρηοδ̄αο αζυρ̄ υα βααλαηηε. 131 ζο υ-τι 99.
 R. C. (Ρευδ̄ Αηηαλα ηυζεαδ̄τα η-Ερηηιοηe Αη. 1. Ροl. Αη
 82 υυιλεογ̄. Δοιρ̄ αη Όοηαηη 4816. Ραοι αηηηη Δοηζαηρ̄ Τυ-
 ηηημεαδ̄ Ἐαδ̄αηεαδ̄. Ρευδ̄μαη αη ceυoηα Οζιγ̄ια αη τηεαρ̄ ηιοη.
 C. 40. Αζυρ̄ Αηηαλα ζ-Clυαηηηιcηοιρ̄ αζυρ̄ ρεηηοδ̄τα λυηρ̄εαηζ̄).

Αηη τηζεαδ̄ le ηα ceηle υο αρ̄οcρηυηηηηe λαιζεαη αηη η̄-
 ηρηυηηηηηηe Μαγηαηρ̄ ηοζαυαη Δοηζαηρ̄ μαc ρεαρ̄ηζαηρηε αηηηα
 ηυζ̄ αρ̄ ceηηηη λαιζεαη αζυρ̄ ceηηη ρε ηα λυαηεcρηαδ̄οηδ̄ε αμαδ̄
 αηη ρυηo Ερηηιοη αηζ̄ ζλαοιc ηα ηυζ̄τε, ρηιοηηαηδ̄ε, cηηρ̄ηη
 ολλημαηα, αζυρ̄ τηεαδ̄αοηα 'η ροβαηl ζο αρ̄ορ̄εοηηηαδ̄ υ-Τεαδ̄-
 ηηοη Ἐαδ̄αηεαδ̄, αζυρ̄ αηη ρυηδ̄ε υο'η αρ̄οcρηυηηηηe αη ceυo
 ρεαδ̄τε ηοζαυαη Δοηζαηρ̄ αηηηα αρρηυζ̄ ροη Ερηηιοη. Όο λειζ̄
 αη τ-αρ̄υολληηηη ρεηηοδ̄τα η-Εολυηρ̄ αζυρ̄ λεαδ̄αιη ηα η-Δηηηρηε
 ζ̄ααλαζ, ιαρ̄ ρηη ηηηεηζεαυαη αμαδ̄ αζυρ̄ ceηηεαδ̄ηαυαη ηοηρ̄ηεηρ̄
 υ-Τεαδ̄ηηοη αζυρ̄ ηοηρ̄cοηοηαδ̄ ηα η-Εαδ̄τηα αηη λιορ̄ Ἐαδ̄αηεαδ̄.
 Αζυρ̄ ηη ηαηδ̄ τηαδ̄ ρεηρηε αηη υαδ̄ λαεηδ̄ Μ̄αδ̄α βεαηηυζεαη
 ζ-Clοηηδ̄αοδ̄ cοηη ηορ̄λαηεαηηαηl. Ἐαρ̄ υεηρ̄ αη ηοηρ̄ηεηρ̄ cρηοc-
 ηυηζ̄ ρηαδ̄ ρεαδ̄τε υαρ̄η τηρ̄ηηοη. Αζυρ̄ ηηοη ρεαρ̄ηυηζ̄ δοηηηεαδ̄
 αηη Ἐαδ̄αηεαδ̄ αηζ̄ ιαρ̄εαδ̄ Δ ceαρ̄ηc.

Το έαριλάο ζυρι ζνοέυιζ Δονζάιρ ζαέ εριοθε le ζηαό,
 οιρ ni παίβ γε Άanna ιονηραμάιλ μαρι buó ζνεαέ το macαίβ
 Ιολάιρ. Άνηραν ναρα βααλαιν ο'ά μιζαίλ ο'ευζ Concoβαρ
 μιζ υλλαό έαρι όειρ μιζαίλ γεαέτ βααλαينه οευζ, αζυρ αιρ
 ριυθε το αμοόρμιννε υλλαό αιρ ηριυτέινε Δοόμάζημάαα
 μοζαοαρι Εοόαιό mac ζ-Connoόβαρι Άanna μιζ αρ έιονη υλλαό,
 αζυρ Άνηραν ceυο βααλαιν οε μιζαίλ Εοόαιό ρυαρι λαοι αν
 τ-αρολλαίη βαρ, αζυρ αιρ τιζεαέτ le na έειλε το comέιονολ
 na n-ollaίη μοζαοαρι Έυιζρεαέ Άanna αρολλαίη υλλαό Άνοιρ
 έαρι όειρ μιζαίλεαό γε βααλαينه έυαίό Δονζάιρ αιρ έυαίρτ
 le Εοόαιό ζο Δοόμάζημάαα, ηι uile ουινε comeilinc ζο
 ουβετιαάταέ le ζαιρθεαίρ έαβαίρτ το Δονζάιρ, αζυρ ηι γε
 λαηφαρτα. Άνη ριν caρυιζ leiρ Ρυιόρμυθε mac Ροιρ ρηιονηα
 Ερ αζυρ έυζ ριαό λαίη caρανταίρ ο'ά έειλε αζυρ ηροννυιζ
 Εοόαιό μοηβρονταναρ το Δονζάιρ, αζυρ το ρεinn αν τ-αορ-
 όαίλ Δ mainυιζ Εραρτεινε αν βαρτο Δοηανη Μάοιν αζυρ
 Μοημαέ αιρ τευοαίβ Δ ζ-ελαηφαέ, αζυρ ο'ιοονρυιζ φρεαρζάιρ
 αν βαρτο buó ηιννε ζυέ Άνη υλλαό τυρεαέ αν ηανη. Ο'ρill
 Δονζάιρ ζο Τεαέμορ Έαβαρτα.

Άνοιρ έυαίό αν Εαρηαέ έαρτ αζυρ τυρυιζ blaέ na ζ-
 ρηαοό αιζ τεαέτ Αμαέ, αζυρ ceol ηinn na n-eun το ηείε
 ελυντε, αζυρ na ιαρζ αιζ ιμυρτ ραν υιρζιβ, αζυρ ο'ιμείζ
 Δονζάιρ Αροηυζ μαρι buó ζνεαέ το ζο minic ζο ο-τι'η ιαη-
 έηρ ζο υιρζιβ ταλαίαν ζ-Coιρημάέ εηρην η-φοβαρ buancapaó
 ρηιοέτ λαοζάιρ. Άνοιρ το έαριλάο ζο παίβ ιομοηα ουίλ αιζ
 Δονζάιρ αιρ ριον, ο'ολ γε ζο τρεun, ζηαουιζ γε μαρι αν.

ceυtona an pειλς, δέτ cuip pe a anmianτα ann iomoa bpon-
 ζελλαib na talman, αςυρ το έαpλαό ζο παιb Δine inzein
 Δονζαιpe an τpaέ peo ann βοταναιb ζ-Cοιpμάδ le Μαpa
 inzein Ταοip αςυρ Πepioa, αςυρ το bi Μαpa pionnέpeáo
 byó Δine αιp bit. Έαp peal o'pill Δονζαιp ζο Teάctiop,
 δέτ o'fan Δilneάcta Mάpa ap cómζap a Δizne a ζ-cómnuióe
 ann ζάδ αιτ a m-biόeanp pe. An τpaέ peo το máip Δp-
 o'peap tpeunmáδ b-Feapζupim eip'ip n-Oip.

Όι Feapζupim αςυρ Δp-o'peap capénaó το Δονζαιp oip
 byó iomoa an peάct το p'ep Feapζupim ann boipέpaobaipacta
 le Δονζαιp το copnyζáo Δnoip το έyζ Δp-o'peap a p'epic
 αςυρ a ζupaó το Δine. Αςυρ o'iméiz pian leip an ζupaó
 up, oip bi'n oγλαoó ζan ooéup oe bupζ ζο παιb Δine in-
 zein μπζ. Δέτ έyζ Δine αςυρ Μαpa ζεapa capanταip o'a
 éile ζο veo, αςυρ ζnoéuiz Δp-o'peap Μαpa annop ζο cla-
 onpaο pι a cluip το pceulταib peapéζupaó a bi Δize αιp
 Δine μπn a anama. Δon la nuaiп éilaδpaoap le na éile
 oe'n ζupaó up το έαpλαó ζupι έaiuic Δονζαιp oipéaiб ap
 iopiol αςυρ éuaiuiz cuio o' cómupaó, αςυρ mapi éiz pe bi
 piao le capyζáo le na éile τpaέtona amapaé, αςυρ o'iméiz
 Δονζαιp leip. Δnoip oubaipe Mάpa le Δine: Ma paépaο
 Δine ζο αιτ eizip τpaέtona amapaé Δiz uaiп Δipize aτα
 μπn'ocal Δiz Mάpa o'a cluip? Oip το p'aoil Mapi το byó
 peapn το inzein μπζ na p'ocla το p'azail uaó beul Δp-o'peap
 e pein. Δip tizeάct an mapoin éuaió Δονζαιp αςυρ p'up'upion
 αιp an τ-pειλς, αςυρ ni cluipτεap ann m-boéanaib ζ-Cοιpμάδ

Δέτ υλίμυζαό να φείρε, αζυρ αιη αν λα ρεο βι αν ρειλζ
 ροζυρ υο βο βοάναιβ ζ-Coιρημάε. Αιη ερηόεφυζαό αν ρειλζ,
 ρυιόεαοαρ αιζ αν φείρ, αζυρ ιτέαοαρ αζυρ έυαιό να ευάεα
 έαρτ ζο ραηηραηζ, αζυρ υ'ολ Δονζαιρ ηυιζ ζο αρουιζ α
 ρρηοηαο ζο τεαηη, αζυρ εηαέ ρυιόεαοαρ ρορ να ρειλοηυιόε
 αιζ αν βοηο, υ'ιμέιζ Δονζαιρ ζο ευηη αρ ιοηιολ ζο υ-τι'η
 αιε αουβαιηε Μαηα λε Διηε υο βειέ, αζυρ υο βι ηηαέ
 Αηοφην αιη α ζυαλαηηβ, αζυρ ηιοη ραο α βι ρε α β-ρολλαέ
 ανυιαη υο έυαιηυιζ ρε κοηρέιη αιζ εηζεάέτ, ηρηοηζεαλλ αιη
 ραιτέιορ αζυρ έαιηιε ρι αρτεάέ ραν υλυέφαρ. Αζυρ Δονζαιρ
 λεαέ αιη ηηηε λε ριον αζυρ ηυηζηαό ευρυιζ ρε έαβαιηε
 ροηηεαηε υο'η ηρηοηζεαλλ. Αζυρ ηαοιλ Δονζαιρ ζυηη ευό ι
 Μαηα α βι αιζε. Αζυρ ιρ μαη ρηη ρυαιη Μαηα α εαηαό
 κοηη μαρλυιζτε αέρηνυιζτε υαό βι ρι ρεαλ ροηηε ρηη. Αζυρ
 αρύυιζ Μαηα Διηε βοέτ υαό 'η εαλαηη ανηηα ηαιβ ρι μαρ-
 λυιζτε λειρ αν τε αιη ευό κοηη υο κοηηυζαό αν εαλαηη.
 Κοηη λυαιέ ζυρ ρευο λειέε, ηηηρηνυιζ Διηε υο Μαηα αν ρεουλ
 ηαιηεαέ. Αηηρ βι αηηηη Αηοφην μαη ηηηε ζηηαηα υο εεαέταρ
 αεα, αμαηαέ ηυαηη ηαέ έαηηζαοαρ ζο βοηο υ'ιμέιζ ληεα
 βεαη ζ-Coιρημάέ λε ρευέρηνε εια ηαιβεαοαρ? Αζυρ υοβηηαοαρ
 να ηηηα-ρηνηηηοηη ζο ηαιβ εαηλλ ρυαηκοουλαηη αεα ρορ. Αζυρ
 έαιηιε ληεα αν υαηα υαιη, αζυρ υ-ηηηηρ Μαηα υι υηλε ηυο.
 Αρ λε ληεα ανη υιαζ Αηοφεαη ηηηαηα αζυρ ρυαιη ρι αν
 οηλαοέ. Αηη ελυαιηεαηε υο να ροελα: Α Αηοφεαη ηηηαηα.
 βι ιοηηαηεαρ αιη! Αζυρ ηιοη ρευο λειρ ηαόαιηε ρυλα ληεα,
 αζυρ βι ρυαηο αηεη αιη, αζυρ υ'ιμέιζ ρι υαό αιε ανηηα ηαιβ.

1αρ ταμαλ ουβαιρε Δροφεαρ λειρ ρειν: Ραδρφορα ζο Μαρια,
 ινρεοδασ οομρα ρρευο διλλιυζ λιττα? Δζυρ ιμτιζ λειρ ζο
 ταρρυιζ Δζυρ ρυαιρ ρε αν βιονζελλι 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 τειντραδ
 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! Φρεαζαιρ
 Δροφεαρ: Ζο m-βειδ Δ βεαεα ζεαρ no ραοα ιρ cuma λε
 Δροφεαρ, ινδευιρριν ιι coiρ ζο ζ-αιυιρραιο αοννεαδ ευζεαρε
 αιρ? Οαρ βααλ, Re, Δζυρ Ταρρηαρε ιι β-φυιλ ριορ αιζε
 αιρ ραδ ρειριζε λιττα, no ραδ ραιετιορα να m-βιονζελλι?
 Νι ριορριυιζεανν οειρ τυρα ρρεαζαιρ λιττα αιρ βαινεαδ.
 Anne ναε ευζ τυ ρορνεαρε οο Δινε αρειρ? Anne ναε ριν
 ραδ ρειριζε λιττα, ραδ ραιετιορα να οιρ, ραδ οιοετιορα 'n
 ριζ? Ειρε Δ λιττα Δζυρ Δ ΙΜαρια Δζυρ Δ Δινε οεαρ! Ατα
 Δροφεαρ coiρ μεαμειονταε οε'ν ινδ Δ οειρ λιττα, λε λιττα
 ι ρειν Σαοιρραιο Δροφεαρ Δ βεαεα αιτε ζο μαιε μα ρευο

Λειψ δον μαϊτ' όευναδ' αιρ' ιον αινε. Αιρ' ρευο λε Διοφειρ
 ρηονειρτ' δευναδ' αιρ' ινγειν Διορμυζ' Να γλαδ' όυιτ' ρειν
 ρμυδαινε κομη' τριον' Αηναζαϊδ' μακ' β-φειρζιμ. Ραδ'ραορ
 αιρ' ρυο αν' ταλαμ' αιγ' λορζυζαδ' αν' τ-ερλαοδ', νυιζ' ζο μ-
 βαιρφαμ' δε α' θεατα' ζηναα' μαρ' ειμ' αν' ρεαλλ' ρεο. Αζυρ
 ο'ρφαρ' να βραιοηγεαλλα' νιβυρ' ροζ'ουλαδ', Αζυρ' ο'ιμετιζ' Διοφειρ
 αιρ' Αζαϊδ' ρειδ' λε βαινε' υιολεδιορ. Αζυρ' ρρειρτοιλ' λιττα' αιρ'
 αινε, Αζυρ' εuaiδ' Μαρια' Αμαδ' Αζυρ' ελμυνυιζ' ρι' ουινε' αιγ'
 ριυβαιλ' Αηνα' όιαζ', αιρ' ιομρυζαδ' ρευδ' αν' ριζ'!

Αζυρ' οο' εuir' Δονζαιρ' ιονζανταρ' αιρ' Μαρια, Αδτ' αιρ' κομη-
 ζαιρμαδ' λειτε' δε'η' ζαιρθεβαιρ' Α' βι' αιγε' λειτε' ραν' ολυτ'φαρ'
 Αρειρ'. Όιορμυζ' ρυιλ' Μαρια' Αηαμ' Δονζαιρ' αιρ' ρρειρζαιρτ'
 οο: Νι' γλαδ'ραο' Δονζαιρ' μιορμαδαμ'αιλ' ροζ' ρεαρ'οα, οο' ιμαρ-
 λυιζ' αν' τ-αδαιρ' Α' ινγειν' ρειν! Αζυρ' οο' ρειρ' Δονζαιρ' μα-
 ραοη' ζυρ' οο' ραρ' ρε' αιρ' αν' αιτ'. Δουβαριτ': Μα' ραν'ραο'
 Μαρια' λειτε'. Ατα' μο' λεανθ' νεαμ'κιοηταδ' δε'η' μιοζηιοημ'
 ζηναα' ρεο!

Ριλυιζ' Δονζαιρ' ζο' ριοταρρμυιζ' ζο' Τεαδ'μορ' Ταδ'αρτα' Αζυρ'
 ορμυομυιζ' ρε' ε' ρειν' ταοθ' ρτιζ' δε. Ζο' τρ'αδαμ'αιλ' ραιμ'ικ'
 αινε' ταοθ'εριοημ' ταδ'αιρμαδ' Αζυρ' ριυζ' ρι' λεανθ' ρεαρ'οα. Αζυρ'
 οο' εuir' Δονζαιρ' Α' Αρ'ομ'αοηρ' λειοταρ' λε' ιομ'εuir' αν' ραιρ'οε'
 κυιζε. Αζυρ' Αδ'ημυιζ' αν' ριζ': Ιομ'εuir' ε' ζο' Όιηηαο'αιρ' Αζυρ'
 ταδ'αιρ' οο'η' ραιρ'ιζε' ε. Αδτ' οο' βι'η' ραιρ'ιζε' νιβυρ' τρ'ιοβαιρ'μαδ'
 ιοηα' ρηρ', Αζυρ' ε'αιμ'ικ' αν' λεανθ' ραορ' υαδ' να' τονταιβα' ζυρ'
 ριορ'ρμυιζ'εαο'αιρ' ε' οαρ' Α' ευ'οαιλ', Αζυρ' ε'οιζε'αο'αιρ' ε' ζο' Τεαδ'-
 μορ' Ταδ'αρτα'. Αιρ' ελμυρ'τεαντ' οο' Δονζαιρ' εαο' ε'αρ'λαδ' οο'

օւր թե օւր ան տ-արօճոմբար ձից լած: Շրտնուչիօ ԻՅՄՈՒՆ
 ՎԵ ՆԱ ՇՐՈՄԲԱՐԱԻԾ. ԱՅՍԻ Մ'ՈՒՆԻՐ ԱՈՆՃԱԻՐ ՆԱ ՈՒՇԵ ՍԻԼԵ
 ՎՈՒԾ ԶԱ լած: Շրտս ՎԵՐԵԱՆՆ ԹԵՐԻԲՐՃԱՆՇԻՅՑ Ի-ՅԱԸԼ ԽՍՈ
 ԱԻՐՎԵ? ԱՅՍԻ ԲՐԵԱՃԱԻՐ ան տ-արօճոմբար: ԵՃԱԻՐ ան ԼԵԱՆԻ
 ԱՆՆ ԹԵՕ ԱՅՍԻ ԲԱՅ Ե ԱՅՍԻ ԻՄՇԻՅ ԵՄԲԱ ԱԻՐ ՎՈ ԱՃԱԻՍ, ԱՅՍԻ
 ԵՐԱՇ ԸԼԻՆԻԲԱՐՈ ՆԱ ՇՐՈՄԲԱՐ ԲՈՐԱԸ Ի-ՅԱԸԼ ԽՍՈ ԱԻՐՎԵ ԼԱԾ-
 ՈՐՈՇԱՍ ԼԵԱՇ. ԱՅՍԻ ՎՈ ԻՆ ԻՄԱՐ ԲԻՆ. ԻՄԱՐ ԲԻՆ ԷՃԱՆԻՇ ԱՈՆՃԱԻՐ
 ՅՈ Ի-ԲԻՐԻՄԻՅԻԲԱՐՈ ԲՈՐԱԸ Ի-ՅԱԸԼ ԱՅՍԻ ԱՎՍԻՃԱԻՐ ան տ-ար-
 օճոմբար: ԲԱՅԱՍ ան ԼԵԱՆԻ ԱԻՐ ԵՃԱՆԻ ԶԱՆ ԶԻՄՈՍ ԱՇԱՐ ՈՒ
 ԻՄԱՇԱՐ ՍԻՄԵ ԲԼՈՒՆԵԱՐ “ԲՍԱԻՍԵԱՇ” ԵՐԻՆՈՅՑԵ ՍԱՍ'Ն ՍՇԵ ԻՄԱՐ
 ԲԱՅ ԹԵ ան ՇԻՍ, ԵԻԼՅԵ ԱԻՐ ԻՄԱՐ ԶԱՅՑ, ԵՐԻՄԻՅԵ ՍԱՍ ՎՈՒՄ
 ՍՈՇԵԱՆ ԱԻՐ ԵՃԱՆԻ ԱԻՐ ԱԻՐ. ԻՍԵԱՍ ան ԼԵԱՆԻ ԶԼԱՆ! ԻՍԵԱՍ
 ԵՐԻՄԵ ԱԻՐ ԱԻՐ ԲԱՍԻ ԵՄԻԱՄ Ա ԻՄԱՇԱՐ ԱՅՍԻ Ա ՍՇԵ, ՈՒԾԱՐ ԲԻՍԵ
 “ԲՍԱԻՍԵԱՇ” ԱՇԵ “ԲԵԱՐԻՄԱՐԱ”. ԻՄԱՐ ԹԵՕ ՍԱՍ ԲԻՍԵ ԵՃՈՆ ան
 ԼԵԱՆԻ ՎՈՇԵՐԵԱԾԱԻՅ ԹԵՕ ԵՐՈՐԲԱՍ ԵՃԱՆ Ա ԻՅՃԱԻԲԱՍ ԻՄԱՐ ԱՅՍԻ
 ԵՃԱՆԻ ԱՆՆ Ա Ի-ԻԵՐՈՍ ԶԱԸԼ ՆԱՇ ԲԻՐԻՄԻՅԱՄԱՐ. ԻՐ ԻՄԱՐ ԲԻՆ
 ՎԵՐԻ ԵՃԱԸ, ԻՄԱՐ ԲԻՆ ԻՍԵԱՍ ՎԵՄԵՆԱ.

ԱՅՍԻ ՎՈ օւր ՎՈՆՃԱԻՐ ան ԼԵԱՆԻ ԱԻՐ ԱԻՐ ՅՈ ԱԻՆԵ ԱՅՍԻ
 ԼՍԻՅԻ ԲԻՐԵ ան ԼԵԱՆԻ Ս'Ա ՍՇԵ ԱՅՍԻ ՎՈ ԻՄԱՐ ԱԻՆԵ ԱՅՍԻ
 ԻՄԱՐ ԱՆՆ ԵՐԱՆԱԻԾ Զ-ՇՈՐԻՄԱՇ ԼԵ ԼԻՄԱ. ԱՆՆԻՐԱՆ ԹԵՃՇԻՄԱՍ
 ԵՃԱԸԱՐ ՎԵ ԻՅՃԱԻԼ ԱՈՆՃԱԻՐԵ Ս'ԵՍՑ ՆԱՈՐԵԻՐ ԻՅՑ ԻՄԱՐԱՐ,
 ԱՅՍԻ ԱԻՐ ՇՐՈՒՆՆՅԱՍ ՎՈ ԱՐՈՇՐԻՄԻՆՆԵ ԻՄԱՐԱՐ ԱԻՐ Ի-ԻՐԻՄԵԻՆԵ
 ԻՅՃԱՍԱՐ ԱՎԱՄԱՐ Ա ԻՄԱՇ ԱՆՆԱ ԻՅՑ ԱՐ ԷՐՈՆՆ ԻՄԱՐԱՐ, ԱՅՍԻ
 ան ԵՐԱՇ ԻՅՃԱԻԼԻՅ ԵՐՈՇԱԻՍ ԻՅՑ ԱԼԼԱՍ ԹԵՃՇԵ ԵՃԱԸԱԻՆԵ ՎԵՍՑ
 Ս'ԵՍՑ ԹԵ. ԱԻՐ ՇՐՈՒՆՆՅԱՍ ՎՈ ԱՐՈՇՐԻՄԻՆՆԵ Ն-ԱԼԼԱՍ ԱԻՐ Ի-
 ԻՐԻՄԵԻՆԵ ԱՎՈՒՄԱՅՆԻՄԱՇԱ, ԻՅՃԱՍԱՐ ԲԱՍԻՐԻՄԻՍԵ ԻՄԱՇ ԲՈՐԻ ՍԱՍ

Fomari mac Airgeadómor, anna miz ar éionn Ulladó. Annrán
 oara baalam o'a mizail trialluiz Ruadóruide uad Doómágn-
 máca, agur o'iméiz re le fuirrión faoi lanfeol zo Cruicén
 tuat. Agur o'ran re maite ann íul a filluiz re, agur
 mar íuioe an miz anna íeomíadó ann Doómágnmáca agur
 mire Túizíeadé aruollam Ulladó fogur óo, duubairt re liom:
 Do máir mire o'a mion amearz clan b-feoóar, reriuruiz
 me iao, ni b-fuil ríao marí clan na n-Erriome, beul-binn,
 focal-íeio, marí rrué rleibe zo tappuiz meubuáó agur
 tonnaó éar iombéul, zo tappuiz beuznuáó ríar arir. Ac-
 amar déruáó roforur, rílemar rreara n-oeor air cluar-
 teant rceul triuáizeadé, acé znuóemari znuom níbur cruaióe
 'na an cean air a guilemar. Ni marí rin oo cloin z-Cruicén,
 ata ríao rozóar aizneadé, focaléiom, agur meubuáó
 zo morímar.

Innireadóar an caoi a éangadóar a déreaca ar talam
 faoi cuairt uirzib air zao táob, agur éangadóar éar coil
 agur rirzan aiz leanuizte iméacé m-baal nuiz zo mang-
 adar an talam reo ann laetantair Eoóaió mic b-fearmor
 mic Airgeadómor miz Ulladó, marí ata reriobta air leabair
 na n-Aimrre n-Erriome. Acé oe'n caoi agur oe'n triac
 aimrre a éarladó na nuóte, ir beuzan ríor ata aca, oir ni
 b-fuil mionte triac no aimrre, no reriobta a focal aca.
 Ata a ainríor mor, a éoirp laioir a rrioradó rreun. Duó
 éoir oo Erriom oo éabair a aize annor náé cuirraio talam
 z-Cruicén comíoradó airtí?

Δα υλλὰὸ ἀγυρ υλτοννμάατ φαοι ροῖ ἀγυρ ροῖναρ, ρυβαλεανν Ρυαὸρμυὶοε μαρ Δ ρλιόετ κομνεαρτυίγεανν ρε ρριομασ ἀν τ-αοροῖ. Δν τρὰε ρεο υο ἐαρπλαὸ ῥυρ υ'φαρ ἀν ῥαρυρ φεαρμάρη ἀννα φεαρ ἀγυρ υιλῥηαὸυίῖ ἀρπομῖῖ ε ριβυρ μυῖα 'να ευνθα Δ ρυῖ Δ ἐελε Διηε ιηῖεην Δονῖαίρε ρρ-οηρ Δαιῖεαν υο. Δγυρ ἐαιμὶε ἀρπομῖῖ λε φεαρμάρη ῥο Δοὸμἀῖηνμάαε ἀγυρ τρεορμυῖῖ ρε ἀν τρευνλαὸε ἀρ ἐομῖῖαρ Ρυαὸρμυὶοε ρυῖ υλλὰὸ ἀγυρ υ'ιαρρμυῖῖ ρε υαὸ'η ρυῖ ριον τἀλαμῖαν ἀνν τρ ηα ἔ-φρῖῖῖεαετ μαρ υυιτῖε υο φεαρμάρη ἀγυρ υο μῖαιρ ρε ἀνν Δοὸμἀῖηνμάαε, ἀετ ριλμυῖῖ Δονῖαίρ ῥο Τεαεῖμορ Ἐαβαρῖεα ἀγυρ υ'ευῖ ρε ἀνν ἐαρ ρυῖῖαίλ υα'ρῖοευῖ ἀγυρ ρῖε βααλαηεαὸ.

Ρυῖῖαίλ ῥ-Κονηῖααίλ ἀρπομῖῖ κυῖῖ βααλαηε. 99 ῥο υ-τῖ 94. R. C. (φευὸ ἀνναλα ρυῖῖεαετ η-ερρμυοη. Δν 1. Rōl. Δν 82. υυιλεοῖ Δοιρ ἀν υομῖαιη 4876 φαοι ἀηηη Κοηαίλ Κολλαμ-ρὰε. ἀγυρ ραν Οῖῖῖῖα, ἀγυρ ἀνναλαίβ ῥ-Κλυαῖημῖενοιρ.)

Δν υαρη λεαβαρ ηευῖ. Δν υαρη εαίβυοίλ.

Ιαρ η-βαρ Δονῖαίρε ἀρ ερμυηνυῖαὸ λε ηα ἐελε υο ἀρὸερμυηηε Λαιῖεαν ἀρ η-βρμυιτῖεηε Μῖαῖηαιρ ροῖῖαυαρ Κοη-ῖααίλ μαε Ιοηρρευλ ηῖε ἔ-φεαρῖαίρε ἀννα ρυῖ ἀρ ἐιονη Λαιῖεαν. Δν τρὰε εευθηα ιμῖῖῖεαυαρ ηα λυαίτῖερμυαίοε ἀμαε ἀρ ρυο ερρμυοη ἀῖῖ ῖλαοίε λε ηα ἐελε ρυῖῖε, ρρμυοηρμυὶοε, εηῖρ, ολλῖμῖαηα, ἀγυρ τρεαβασηα 'η ροβαίλ ῥο ἀρὸφεομῖρὰὸ υ-Τεαεῖμορ Ἐαβαρῖεα λε ἀρπομῖῖ υο ροῖῖαὸ. Δρ ρυὶοε υο'η ἀρὸερμυηηε ροῖῖαυαρ Κοηηῖααίλ ἀννα ἀρπομῖῖ ρορ ερρμυοη.

Cúaid fe amac go liafáil, agus glac fe an eirson agus
 an miḡbrac uad lán an t-arcóromfeap. Air riledó vo
 fuidé fe air an triódon agus vo leig an aruollán rcmob-
 ta n-Éoluir agus leabair na a-Daimrhe ḡaalas. An rin
 iméigeasair amac agus céileabhrasair moirfeir v-Teacóir
 agus moircomradó na n-Éactra air lior ḡabairéa. Cmoónui-
 ḡeasair ḡac feacé ve'n arcóruinne dar turmóir. Acé vo bi
 mein agus aigne doamaer miḡ Mumáin annaḡaid Connḡaal
 oir buó mian leir fein ḡairm aruimḡ vo raḡóail. Anoir
 ran cuigmas baalain v'a miḡail cuir Connḡaal amac na
 luaitéuraóiré air ruro Éirion aig ḡlaoic miḡé, pmonraíde,
 cinfir, ollmána, agus treabáona 'n pobail le na céile go
 aruifeomradó v-Teacóir ḡabairéa vo fuidé anna arcóruinne.
 Agus an trac éruinnuiḡ an t-arcóruinne air ḡabairéa miḡne
 doamaer comḡlic agus coméirige annaḡaid Connḡaal aruimḡ
 agus trialluiḡ doamaer a comlannéa arimḡleurtá 'ḡ ionn-
 fuidé Teacóir agus vo ḡluair aruimḡ leir a arimḡluasḡ
 ann a n-aḡaidó agus éainic fe faoi leic leo air Maḡ Al-
 munn agus ulmúigeasair caé agus vo éuit Connḡaal agus
 bi a arimḡluasḡ ceapuiḡé uad na céile.

An dara leabair veug. An treap caibrial. Riḡail
 doamaer uad rliocé Iber. Seacé baalaine. 94 go v-ti 87.
 R. C. (Faoi ainm doamaer Mac Seadóimáin. Feucé Annaia
 miḡeacéa n-Éirione. An 1. Rol. An 82. vuileog. Air
 am Domáin 4881. agus ann rcmobéaib lungfeaiḡ).

Άνοιρ νιορ μίγνε Άσάμαερ μαρ Ναιρειρ υαδ Άσάμαερ
 οε ρλιοτ Ιβερ οηεραμ, δατ το γλυαιρ γε αιρ ηειμ οηικ
 ζο Τεαδμορ αζυρ το εαοιτ γε α βοταναιβ αιρ Ταδαρεα.
 Αζυρ μοζατεαρ αρομζ αμεαρζ κομλαννταιβ αρμζλευρταιβ.
 Δατ αιρ τιζεατ λε να εελε το αροεριννε λαιζεαν αιρ μ-
 βριυτεινε Μαζναρ μοζαδαρ Ευνδα μαρ Δονζαιρε ο-Τυιρμεαδ
 μζ αρ ειονη λαιζεαν. ηηραη Αναοιμαδ βαδλαιν ριετο οε
 μζαιλ Ρυαδοριυδε μζ υλλαδ ρυαιρ Τυιζρεαδ αν τ-αρυολλαμ
 βαρ. Αζυρ αιρ ρυιθε οο κομτιομολ να ηολλαμ μοζαδαρ
 Τρευνλευρ αηνα αρυολλαμ υλλαδ. Αζυρ το εαηλαδ ζο
 ραιδ Ευνδα μοπλαταμαιλ το εαδ δατ αμαιν αρομζ, αζυρ
 νιορ κυηζυιζ γε α λαμ υαδ κορηυζαδ ολε αηναζαιδ αρομζ
 α ζ-κομνυιθε. Αζυρ μίγνε γε α η-οιτεοιολλ λε κυρ Ρυαδ-
 ρυιθε ρυαρ αηναζαιδ Άσάμαερ δατ ζο υιομαοινεαδ, ρεαδ ζο
 οειμην το εοηιμεαρζ Ρυαδοριυθε ε ζο ζευρ, δατ ζο ροιλ
 νιορ μίγνε γε ρζιτ ηο οηεαρεαμ. Οιο τρεαδτ νιορ ρευο λε
 αρμζλυαζ λαιζεαν ρεαρεαδ αηναζαιδ κομλαννταιβ Μυμαιν
 μα ηαδ ραιδ Μυμαιν ροιντε υαδ να εελε, κυο οε να
 εεανφεαρηαιβ αιζ λεανυηζτ ρλιοτ η-Ουαδ, αζυρ ιρ ιαο υλ-
 ηιυιζεαρ να λαοερα βυδ τρευνα ανη Μυμαιν. Άνοιρ το
 εαηλαδ ζο ραιδ Άσάμαερ ελαοντα ζο ελομποιρ αζυρ γλεο,
 αζυρ ευζ γε βλαρ οε'η λαμ λαιοιρ το να μαιτιδ ηιοηραρ-
 ταιβ λε Ευνδα. Αζυρ αιρ αν βαλλ μίγνε Ευνδα κυηζυιαδ
 κομειρμζε λεο. Αζυρ ρυλ α ραοιλυιζ Άσάμαερ γλυαιρμζ

τα αιη αν ταλαη. Αζυρ σαριζ αρημφλουζ Ευνθα αζυρ Κυ-
 οβταη λε να εελε αιη Κλυαινοδαιη. Ηη ηαιβ α αροειμ
 αζυρ α μοροδαι δον κοηζημοη το Ευνθα ηαν σατ. Ουο λα
 υεβαραδ ε. Οη κοναβλαιζ να μαηβ ηειντε αρ ειονη α εελε
 ανη μορεδαιηταιβ αιη ηυτο αν κλυαιη. Αζυρ το εητε Ευνθα
 μαη αν εευνθα. Το ηυζαι ηε ηειε βαδαιηε.

Αη ναηα λεαδαιη ηευζ. Αη κυηζημοσ σαηηοηλ. Ρηζαι
 ζ-Κηοβταη ηηο ηειηηοηε ηηο Εοδαο υαο Μεηζαε μαε ζηαι-
 εαο ηε ηηοετ ηοηαιη. Εηη βαδαιηε. 77. ζο ο-εη 74. R. C.
 (ηευε Αηηαλα ηηζαεατα η-Εηηηοηε. Αη 1. Ρολ. Αη 84.
 οηηεοζ. Δοηη αν Οοηαηη 4908. Ραοη αιηηη Κηοβταη Κοη-
 εηαιε. Αζυρ αν ηεηοβταηβ ληηηζηαηζ μαη αν εευνθα.)

Αηηο το βη να λυαιεεηαοηοε αηηηζ αζυρ εηαε το
 ηηοε αν ε-αροεηηηηηε αν εευν ηαεατ ηοζαοαη Κηοβταη ηηζ
 λαιζεαν αηηα αρηοηηζ ηοηη Εηηηοη, αζυρ ο'ηηεηζ ηε αηηαε ζο
 ληαηαι, αζυρ λεαζ αν ε-αροεηοηηεαη αν εηηαοη αιη α εεαν.
 Αζυρ εεηεαβηαοαη μοηηειη ο-Τεαεηοη αζυρ μοηεκομοηαο να
 η-Εαεεηα αιη ληοη Ταδαηεα Κοηηηοηαοαη υηε ηαεατ ζο η-
 ηοηηαη ναη εηηηοη.

Αζυρ το εηαλλ Κηοβταη εηηο Ηηηαηηηε λε μοηηηηηηοη
 αρηηζηεηηα, εηο αουδαηηε ζυη λε ηειηζοηηαεατ ηηζηε ηε,
 αζυρ κοηηηηηζ ηε ηααη ηηηοηηαηοε αζυρ μαηε ζο οηβηαεαεαε
 αηηαζαο α εεηε. Αηηο το ηηζαι Ρυαοηηηοε ανη υλλαο
 κυηζ αζυρ οα ηηεηο βαδαιηε, εηο ζο ηαιβ ηε εολαε ηηοηεαζ-

υο υαράιλ: Κυραδότηε μιζοα n-ύλλαό? Δγυρ το βι μαρ ριν. Δγυρ κυαιό να ναοι τρευνήτικ Ρυαόρυιόε αμαό αγυρ μοζα-
 τωρι ζαό ceυο βυό τρειρε αγυρ βυό τρευνε le φαζαιλ. Έαρ
 όειρ αν μοζαό έαηζατωρι Ρυαόρυιόε αν μιζ αγυρ ρηιονηαίόε
 αγυρ μαίτε να ταλίμαν αμαό, αγυρ μιζνεατωρι ciήcUIL ραοι
 κυαιητ αγυρ φεαρμιζ αν μιζ αηνα μέαρζ αγυρ ουβαιητ: Ιρ
 ρατα υαό έυζ ύλλαό βοηβειμ caτα, έιό ατα ύλλαό αιζ cla-
 οηαό ζο ροζ ατα Μυήμαιν αγυρ λαίζεαν ηειό le τειλζεαό
 τυρζαν caρζαιητ αιηέι, αέτ ατα ραιέόιορ οηηέαιβ ηοιήμ α
 τρευνευέτ. Ατα ζααί ζ-Ορυιέην ρεαηηυιζτε αρ αρ ζ-coήζαη,
 ατα ραοη ceαυ τιζεαότα αγυρ ιμτέαότα αca, ατα κυήηνε ιοη-
 ζυιλ αγυρ τυιτιμε ιατρωα α έαιηιc le Όυαό αca. Μαη αν
 ceυοηα βι'η βεαηηιζεαη Διηε υαό λαίζεαη?

Μα τιόέραο coζαό ηι ρεαηηαίο να ρηιονηαίόε ρεαηα α
 ο-τιομήοιλλ αν μιζ, τριοιτρωαίο ζαό αρ έιονη α έοήλαηηαιβ
 ρειη, αέτ τριοιτρωαίο να κυραδότηε μιζοα αηοιη μοζαίζτε α ο-
 τιομήοιλλ αν μιζ! Δγυρ ρεαηα βειό αν τυρήοη ρεο αηη
 ύλλαό, βειό ζαό οζλαό υαράιλ να ταλίμαν caοιτέαό να τρι
 βααλαηε ηοιήμ ζλαcaό αν βηατ ρυαιηζαίητε ραη ρcoil ηιλε-
 ατα αηηοη ζο ηιυιητρωαίο ρε cleαέταήμ αηημα αγυρ ριοηβεαητ
 coζαό τωρι τεαζεαηζ Σεατνα. Αηηοη ζο η-οαηηζηεαη ραο-
 έαη αν λαε ρεο ζο βυαη: Βιόεαό αν μιζ αγυρ αν κυραό-
 τ-αοη ρεο αιζ ηιοηυζαό αρ αηο τωρι Όααί, Re, αγυρ Τηαη-
 ηαηέ, αγυρ αουβαιητ αν μιζ α έευόυαηη:

“Ηι ηαόρατρωα αηη cul υαό η-αοη τρι.

Ταβαιητρωαίο ροζηαη αγυρ ροζ, αγυρ coήζηοιήμ caτα,

‘Οο ζαό κυριαό-μο-ταοιρ-ρα.

Σμαότφαιμ οιοίμεαρ αζυρ ευζόεαρτ.

Comairéφαιμ αν λαζ ανναζαίο ευζόοιρ.”

Αζυρ αριουίζεαοαρ ζαό α όεαρλαίη αζυρ μιονιυίζεαοαρ μαρ αν μίζ. Αζυρ ουβαίρετ Μαοι ceληφεαρ Ραόβοό: Cpeuo ιρ αινμ το κυριαό τ-αορ υλλαό? Φρεαζαίρ αν μίζ: Sioin-teap comóεαόταν αν μίζ: “Clanna Ruaoóμυιόε”. Διρ cλυαρ-teant oo’η cométiονol αριόζαίμεαοαρ ναοι νυαίρε: Clanna Ruaoóμυιόε! αιζ buaίleaό α ρόιαόα.

Ανοιρ το έαηλαό ζο μαιβ αριουίζ Cμιοόεταν α ζ-comíμυιόε cυιρ ιμριρ αιρ Muíμαιη αζυρ λαίζεαν. Όι α λαίη ζαν ρζιό αιρ νορνεόλαό α cleaόεαίη. Όι ημοιο αιζε υαό ’η leαφαίηημ ’Cαρζαίρε α φλοιντεαρ αιρ. Αηηφαν τηεαρ βααλαίη οε μίζαίη ζ-Cμιοόεταν φυλα έυαίόεαοαρ να λυαίόόιμυιόε αμαό αιρ φυο Eμμιοη αιζ ζλαοιό αν αριόόμυιηηε ζο αριόφειήμαό ο-Teaόόμορ Έαβαρέα έαηγαοαρ cιοριομυιόε λαίζεαν αρτεαό ανη υλλαό αζυρ τιομαηαοαρλεο αρνειρ υαό ’η ταλαίη, αζυρ έαιηιε focal αιζ αν μίζ. ‘Οο ρόμιοό Ruaoóμυιόε λιττεραόα αιζ Cμιοόεταν αιζ μαό: Διρ ζ-cυαίλυιζ αριουίζ ζο μαιβ cρεαό τιομαηυίζτε υαό ταλαίη υλλαό α ζλαοιόεαοαρ να ζοιουιόε cιορ? Αζυρ φρεαζαίρ Cμιοόεταν οαρ beul αν τεαόόιμυιε φιορφυίζεαηη αν μίζ. Αζυρ cυιρ Ruaoóμυιόε τεαόόιμυιεαόό αν οαηα υαίρ le λιττιμυιό αιζ μαό: Φρεαζηαο αριουίζ αρ coméζαίρ αριόόμυιηηε η-Eμμιοηε τηαό όευηφαο υλλαό cαφοιο ανναζαίο.

Μιορ φρεαζαίρ Cμιοόεταν focal oo’η τεαόόιμυιεαόό υο. Αζυρ το cυιρ Ruaoóμυιόε α buλφοιμυιόε le μαό ανη ζ-cλυαρ-

τελεετ γ-Επιοβέαν. Τηατ τιοεραο Ρυαόρμυόε σο Τεαόμορ
 γλυαιρραίο αιγ cean a cómlann. Δέτ φρεαζαιρ Επιοβέαν αν
 μοόεαο το na bulroimib γα μαό: Α b-ful an epaob φεαργ
 υαό φρευν Ερ αιγ cuir amaó blaé? Δγυρ bi τορμαν μετό-
 τιγ coγaó le cluairτεαντ αιρ fuio Ερμιοn. Δγυρ eρμιννυγ
 Ειρζαιρ ηυγ υλτοννηάετ a aρμφλαυγ, Δγυρ το cuir φε λυα-
 ιάμαρécυγ σο Δοόμανγνηάεα le φαζαιλ φιορ eιντε eια τη-
 αλλφαιό? Δγυρ φρεαζαιρ Ρυαόρμυόε το Ειρζαιρ: Γλυαιρεαο
 Ειρζαιρ Δγυρ μαίτε n-υλτοννηάετ σο Έαβαρεα le caφυζαό
 αν φιν le Ρυαόρμυόε. Δγυρ eρμιννυγ Επιοβέαν na com-
 lannta υαό Muíain Δγυρ λαιζεαν αιρ Μαζηναρ Δγυρ aφ
 φιν τηαλλεαοαρ na comφλυαζέτε o'ionηφμυόε υλλαό. Δέτ
 γλυαιρμυγ aρμφλυαζ υλλαό leaéλαε έαρ θυόεαμian τηατ
 έαηγαοαρ αν ηαόαιρéc comφλυαζέτεαό n-αμορμυγ. Τηατ έαηγ-
 αοαρ na aρμφλυαζέτε φαοι leít a ceile: Δέημυγ Ρυαόρμυόε
 το na bulroimib: Αbηρμυγίό aφ aρo: Ταρ η amaó a Επιοβ-
 έαν Δγυρ φευó ma cuireann epaob φεαργ φλιοέτ Ερ blaé
 amaó? Cóη λυαιé γυρ eυαίλυγ Επιοβέαν an pocal, το leim
 φε μαρ con φαν ηιέ Δγυρ bi Ρυαόρμυόε αιρ a eάάμαρéc
 Μαετηρε ηοιηe φιν Tonη ηυγ σο o-τι'η la αιρ το eεαρ η αν
 ηυγ μαετηρε μορ le ηιέcuir lann, uime bi Tonη φλοινέε
 Μαετηρε. Δγυρ conηαιρéc Ρυαόρμυόε Επιοβέαν αιρ coir, Δγυρ
 leim φε φιαρ o'a eάάμαρéc γα μαό: Ερευo bηυγ ma τα mo
 aρηη cuιγoευγ Δγυρ τηρ φicio baalaime ηιόειρφην ηι beió le
 ηαό σο n-γλαó ηιρε φιοέαρ υαό aon ταοb. Δγυρ bi Clanna
 Ρυαόρμυόε αιγ aηαιρéc αιρ αν ηυγ. Τηοιθεαοαρ Επιοβέαν σο

ζαρξ βορη, ἀτ Ρυαόρμυθε ζο ζευρ ελιρθε ζλιε, αζυρ ετιε
 Ερμυθεαν ανη βαρ. Αζυρ ατνμυζ Ρυαόρμυθε το να βυλρμυ-
 ιβ: Αββρμυζιό αφ αρσ: Οιολυιζ αν τ-ερλαοό ερμυ α όορ,
 ζλυαιρεαμαρ ζο Τεαόμορ. Το μυζαιλ Ερμυθεαν τμυ βαλαμνε
 ζο ζλαν, ρλοιντεαρ Ερμυθεαν "Εαρζαμρ"

Αη ταρα λεαβαμρ νευζ. Αη ρεμρεαο αμυβμυλ. Ριζαιλ
 Ρυαόρμυθε μμορ μυζ υλλαό αρμμυζ ρεαότ βαλαμνε. 74 ζο
 ο-τι 67. R. C. (Ρευό Αηηαλα μυζεαότα η-Ερμυθνε Αη. 1.
 Ρολ. Αη. 84. ουλεοζ. Αομρ αν Όομωμ 4912).

Ταμνε αρμυρμυαζ υλλαό μαρ τονηα ουλεαν ζο Έαβαρτα,
 αζυρ αμυτεαοαρ α βοτανα αμρ αν μαζ ραοι Έαβαρτα ομρ
 αουβαμρτε Ρυαόρμυθε: Μι ρεαρρμυο νεαό αρμυζλευρτα αμρ αν
 εηοό. Αζυρ αμρ μμυθε το αρόεμυηνε αν εευο ραεότ το
 ζλαοιόεαοαρ αμρ Ρυαόρμυθε ζο αρσ ζο μμυθερμυο ρε αρμμυζ.
 Αότ ρμυεαμρ ρε: Μι Σεαό, Αηηε ηαό β-ρμυλ ααμυτεαομρ μυζ
 λαιζεαν ρορ ρολλαμ?

Μμορ εμυτμυζ μμορμυο τε να μαμυτεμ, ομρ το βαε Ρυαό-
 ρμυθε λμμ να λαοό. Όε βμυζ ρμυ εμυαίό αν τ-αρόεμυηνε
 αμαό ημυζ ζο μοζαοαρ μυζ ανη λαιζεαν, αζυρ το μμυθε
 αρόεμυηνε λαιζεανη αμρ μ-βμυμυτεμνε Μμυζημρ, αζυρ μοζαοαρ
 Εμρμυηον Αμνε μαε Εμυηοα μμυο Αοημζμρτε τ-Τμυρμυεαό μυζ αφ
 εμυηον λαιζεαν. Αηομρ αν τμυαό μμυιβ βααλ ανη ταρα ομυόε
 ανη μμυο ομυζμυηναό β-ρμυμυμμυη το μμυθε αρόεμυηνε η-Ερμυθνε
 ανη αρμυρμυημμυαό ο-Τεαόμορ Έαβαρτα αμρ. Αζυρ μοζαοαρ

Ρυαόρμιθε μῆς ἄλλα ἄνα ἀρομῆς le ἀοηζυτ. Ἄτ ποίη
 ζλακά ἄ αἰτ ἀρη ἄη ἐπιόδοη οὐβησάη na bulροίμιθε:
 Σερεανη ἀποόμοφειρη αἰς φοπόουρ na η-ἀποφεοίηρα ἄ le
 ἐρεομυζα ἄρομῆς ζο λιάφαι. Ἄτ ἀηη τιαό φρεσζαιη
 Ρυαόρμιθε: Ἄτα ποελα ρεμοβτα ἀρη λεαβαιη εοόαιό ολλαιη
 ἄ-φοελα ἀρ ἄ ἐυζ Ρυαόρμιθε ἄ ἄναό: Cuiήne na ἄα ηιό-
 τεαό ἄ εἰρηεανη φαοι ριαη: Tuιtime Noio ἀζυρ mo ριιθε
 ἀρη λιάφαι! Ἄση τιατ φεαρἄ ἄ βειόεαρ ηα οἱρ ρεο ολυτ-
 υἰζτε le mo ἀηηη ἀβημυζιό ζυρ μῆνε me ἀηη mo οἰζε
 ιαο. ἄα ἄη ἀη ηο ηιορ ημέηζ μαεραμἄη ἄε ρλιοετ ἐρ
 ἀμαό ζο λιάφαι, ἀζυρ ζο ἄεαρηεα ηη μαόραο Ρυαόρμιθε!

Ἄτ οὐβαιητ ρε le ἄρεαόραλ ἄ ηἄε: Τειό ἀζυρ ταβαιη
 εἰρηεαό ἄο'η μορηφειρ ἄο na ερηοφειραηβ ἄρη λειζεαό ρερη-
 οβτα η-εολυρ ἀζυρ λεαβαιη na η-ἀηηρηε ζααλαζ, εἰαιό ἀη
 ἀποερηηηηε ἀμαό ἀζυρ εεηλαβησάη μορηφειρ ο-Τεαόμορ ἀζυρ
 μορηόμοραό na η-εαότρη ἀρη λιορ ἄαβαιηε. ἄο ἄοηη ἀη
 ζαιηεεαρ ερηιθε ἀζυρ λαυεζαιη ἄο ἄη ἀρη ἄαβαιηε ἀζυρ
 ἀηηα ειομέοηη ἄε ἄρηζ ζυρ ηαιβ ρηιοηρη η-ἐρη ἀηηα ριιθε
 ἀρομῆς. Ερηόημυζεαοαη ζαό ρεαότ ἄρη ερημορ, ἀζυρ ηιορ
 ρεαρηῆζ ἀοηηεαό ἀρη ἄαβαιηε αἰς ιαρηαό ἄ εεαρη. ἄρη ηη-
 τεαότ ἄο'η ἀποερηηηηε, ερηαηηηῆζ Ρυαόρμιθε ζο ἀοόηαζη-
 ηἄεα. Ἄ'ραζηε ἄρεαόραλ μῆς-ἄαηηηα ἀηη Τεαόμορ. Ἄοηη
 ἄο εαρηαό ζυρ ἄορηῆζ Ρορ μαε Ρυαόρμιθε ἄηηα ηηζειη
 Ερηζαιη μῆς ἄλεοηηηἄετ, ἀζυρ ἄ'ημέηζ Ρορ ζο Ερηζαιη le
 ἐρεομυζα ἄ ζο ἀοόηαζηηἄεα, cueuo ἀη ριιθεφαο ρηιοη-
 ραιθε, εηηρηηη ολληηαηα, ἀζυρ ερηεαβαοηα 'η ροβαη ἀρη ηη-βρη-

íteine doómaḡnmaáa. Aḡur aiḡ eiriḡ uó'n miḡ doubairt:
 Cúaidéadair éairt ḡo iomlan uá ceuo oét ueuḡ aḡur ríde
 baalaine uáó uainḡadair Ciombaoé aḡur Maáa doómaḡn-
 maáa, uáó an la uo nioi ruióe ceán ve maáaib Eri ann
 Tábaréa. Fagadair uo Mumáin aḡur Laiḡean ḡnioim no mi-
 oḡnioim mar clonadair, áct ní b-fuil coramalaáct ioiri Iber
 aḡur lolair nibur muḡa 'na áta ioiri feadaé aḡur cináit,
 áta clan Iber uioimáoinead ḡan ciáll, aiḡ uilḡraóuḡaó ceál
 aḡur mioné ní b-fuil meaf áca airi eáḡna, áct átaio tpeun,
 flaitamail, ueáḡlabaréa. Áta clan lolair ḡruamaá, fealli-
 onta, raoileann uáó éarlad ḡo maib lolair anna Erimion
 ḡur buó leotáran Erimion ḡo ueo! Ann miḡeácta Laiḡean
 áta 'n ariónoimfeair nibur coméuácta 'na 'n miḡ. Ann miḡe-
 ácta Mumáin leanuiḡeann caé an bairt aḡur an ríle. Fia-
 ruiḡ ppioupa Mumáin uioim don la: Anne naé luídeann
 Cpuíteen tuad táob ríair u'Ultonnmaáct? Aḡur ní b-fuil
 eolur Laiḡean moiran nibur feairi. Áct fíorruídeann uo
 beiré anna éort. Manad feairiḡ Ultonnmaáct ḡo cinnte le
 Ullad cuiréann mic lolair Erimion raoi cior? Mar an
 couona pporiḡ Eirimion Aine inḡein Urianot éinfiir b-feotáir.
 Ma ḡniópio Eirimion aḡur Urianot cuinḡraó beiré Ullad ioiri
 uá naímaio. Ir coiri ḡo m-beiré Ullad aḡur Ultonnmaáct
 éadairt á aipe ve bpiḡ rin? Cpeuo ma ruióeann miḡ na
 'Danaan aḡur oét u'á maítib ann feo amearḡ maítib
 aḡur ppiouriab Ullad le cuinḡuḡaó comraó aḡur le ari-
 uḡaó á 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 ρεοίμραό Δγυρ τρεορμιζ ρε e ζο υ-τι'η ρυιόέαν
 μεό υό αιρ ταοβ έάλλ υε'η βορπο Δρ έοιννε μιζ υλλαό.
 Δγυρ αιρλειζ αν τ-αρυολλαή ροελα Ρυαόρμιυόε υε ρειρ αν
 Όανααν.

Δγυρ ο'ειμιζ Ειρζαιρ μιζ υλτοννμάστ Δγυρ αυουβαιρτ:
 Έοή ραυα ζυρ υειόεαρ Ειρζαιρ υεο, Δ έοήπλατε, κυμνεο-
 έαυ ρε αιρ αν μαίτεαρ ρεο. Δγυρ υί ροελα να ζηιομε
 ρεμοβτα ριαρ μαρ τυρμόρ υ-Ταναρτεαέ. Όι να ρεμοβτα
 λειζτε υαό λα ζο λα, Δγυρ ηιορ ιμήιζ αν αρυόρμυinne αιρ
 εεαν ηιορα. Μαρ αν εευοηα έρμυννυιζ ελαννα Ρυαόρμιυόε
 Δγυρ εειλεαβραυοαρ εεαν ρειλζε Δγυρ ελεαρα εατα υαρ τεαζ-
 εαρζ Σεαυοηα. Κορμυιζ Ρυαόρμιυόε Ερμυον ανη ροζ Δγυρ
 ροζηαρ, οηρ υο υί τηεάτο υλίζε η-Ερμυοηε Δ τηεορμιυόε ανη
 ζαέ ηυο. Αν τηαέ υο ηιζαίλ ρε ανη μαίτεαρ εαζηα Δγυρ
 εεαρτ αιρ εεαν κυιζ υευζ Δγυρ υα ρίόυο υααλαηηε ανηα μιζ
 υλλαό Δγυρ ρεαέτ υααλαηηε μαρ αρυομιζ ρορ Ερμυον, έυιτυιζ
 τεηηη Δγυρ υ'ευζ ρε. Δγυρ υάηηζηεαυοαρ Δ έαηη υαρ Δ ηο-
 ζα ρειρ ανη ελυαηηεαέ ροζυρ υο εαηη Δηηζεαυόηορ ανηαίε
 Le Όυηρβερηε. Όι υιλε υλλαό Διζ ζευρζυιλ ανηόαηζ Διζ
 ζλαοιό "Ρυαόρμιυόε Μορ" αιρ.

Αη υαηα λεαβαιρ υευζ. Αη ρεαέτμάυο εαηβυιλ. Ριζαίλ
 ζειηαυαμαερ μιζ Μυμάηηη αρυομιζ, τηρ υααλαηηε 67 ζο υ-τι
 64 R. C. (Ψευέ Ανηαλα ηιζεαέτα η-Ερμυοηε. Αη. 1. Ρολ.

Δη 84. ουλεος. Δοιρ δη Όομαιν 4982. Ραοι διηη Ιονηατ-
αμαρ μαε Νιαό Σεαοάμαιν αζυρ ανη Αηηαλαίβ ζ-Cluαιν-
ήιηνοιρ.)

Όοη λυαίε αζυρ έαιηε φοαλ ζο Τεαόμορ ζο ραίβ Ru-
αόρμυόε αηρ ηυέτ ή-βαηρ, τρμάλλυιζ βρεαόβαλ ηυζ-όάμηηα ζο
ταρρμυιζ ζο Δοόμάζηημάαε, αζυρ αηρ έρμυηηυζαό υο ηα ρη-
οηραίβ αζυρ μαίτιβ αηρ ή-βρμυίτεηηε Δοόμάζηημάαε ηοζαοαη
βρεαόβαλ αηηα ηυζ αη έιοηηη υλλαό. Όο έαηηαό ρυλ ημείζ-
εαοαη αμαέ ηα λυαίέεμπαόυόε αηζ ζλαοιέ ηα ηυζέε, ρηηοη-
ρμυόε, εηηρ, ολλήμαηα, αζυρ τρεαβαοηα 'η ροβαίλ ζο αηρ-
φεοήμαό υ-Τεαόμορ Τάβαρτέα Le ρυόε αηηα αηρόεμυηηε ζυη
έαιηε ζεηηαοαμαεη ζο Δοόμάζηημάαε αζυρ λαβαηρ ηε ιοηοα
υο βρεαόβαλ υε ηεηρ Εηρμιοη Δηηε ηυζ λαίζεαη. Μαη αη
εευοηα ταηρβαηηυιζ υο βρεαόβαλ ηυζ υλλαό ζυη βυό αηε
λεηρ υο ρυόε αηρ τρμόαοη Εηρμιοη. Αζυρ υυβαηρ βρεαόβαλ
λεηρ: βυόεαό μαη αοεηρ τυ Δ. ζεηηαοαμαεη! Όε βηυζ αη
εοήμαηηε ρηη αηρ ρυόε υο αηρόεμυηηε η-Εηρμιοη αη εευο
ρεαέτ αυυβαηρ αη τ-αηρολλήη: Δτα τρμόαοη Εηρμιοη ρο-
λάη, εηευο ηρ αίλ ληβ? Ό'εηηυζ Εηρζαηρ ηυζ υλτοηημάαέτ
αηζ ηαό: Εηευο μα ρυόεραο ζεηηαοαμαεη ηυζ Μυήμαη
αηηα αηρμυζ ροη Εηρμιοη? Αζυρ αηρμυιζεαοαη υλλαό αζυρ
Μυήμαη αζυρ υλτοηημάαέτ Δ υεαηλαίηα, αζυρ υο βη ζεηηαό-
αμαεη ηοζαίηε αηηα αηρμυζ. Ηιοη ημείζ ηε αμαέ ζο λη-
ρβαίλ εμηρ βρεαόβαλ ηυζ υλλαό αη εηραοη αηρ Δ έεαη, αζυρ
υεαηυιζ Εηρζαηρ ηυζ υλτοηημάαέτ αη ηυζβηαε αηρ Δ ζυαλαη-

αιβ. Ιαρ. λειζεαδὸ γέμοβτα η-θολυρ αζυρ λαεβαν να η-Διμ-
 ρηε Ζααλαζ ιμτζεαυορ αμαδὸ αζυρ σελεαβηαυορ μοηφειρ
 υ-Τεαδόμερ αζυρ μοηκόμοηαδὸ να η-Θαδέρη αηρ λιορ Ἐαβαρηά.
 Αζυρ εριοουιζεαυορ ζαδὸ φεαδὸτ οε'η ἀποδρηνηε οαρ τυρμόρ.
 Αζυρ φιαρμυζεαυορ να βυλραιοηόε: Σεαρεαηη ηεαδὸ αηρ Ἐαβ-
 αρηά αηζ ιαρηαδὸ α ἔεαρη? Ηιορ φηεαζαηρ αση ζυτ. Αηηρην
 τρηεαρ βααλαηη οε ηυζαηλ Ἱεηηαυαμαεη τρηαδὸ ηαηβ μαρῆουιζε-
 αδὸτ ἀηηόιαζ ἀη φειλζ, οο ἔαρηαδὸ ζυρ ηαητὸ α φειλζμαρῆ α
 ἔορ ηαηρ ἀηη πολλὸ η-βηοηο, αζυρ βη Ἱεηηαυαμαεη ἀη ηυζ
 αηηε ἔαη α ἔεαη, αζυρ ο'ευζ φε αηρ ἀη βαλλ οηρ βη α
 ἡμυηβευλ βηηρτε.

Αη οαρη λαεβαηρ οευζ. Αη τ-οδὸτῆαυο αηηβηοηλ. Ρηζαηλ
 η-βρηεαδὸρηαλ ηυζ υλλαδὸ ἀρηοηυζ ηαοη βααλαηηε 64 ζο ο-τι 55
 R. C. (Φεαδὸ Αηηαλα ηυζεαδὸτ η-Ερημνηε Αη. 1. Ρολ. Αη
 84. ουηλεοζ, Αοηρ ἀη Ὀοῆαηη 4991. Φαοη αηηηη βρηεαδὸρηαλ
 βοηόηοβαδὸ. Αζυρ ἀηη Αηηαλαηβ ζ-Cluαηηῆηηοηοηρ.

Αηρ ηυηόε οο ἀποδρηνηε Ηυῆαηη αηρ ἡ-βηηηεηηε, ηοζ-
 αυαη λυζαδὸ μαδὸ Ἱεηηαυαμαεη ἀηηηα ηυζ ἀηη αηη α δὲαη ἀρ
 ἔηοηηη Ηυῆαηη. Αζυρ ἔυαηόεαυορ να λυαητὸεηαδὸηόε αμαδὸ
 αηρ ηυηο Ερημνηο αηζ ζλαοιό ηυζτε, ρηηοηηαηόε, αηηφηρ, ολλ-
 ῆαηηα, αζυρ τρηεαβασηα ἡ ροβαηλ λε να ἔηηε ἀηη ἀρηοφεοῆ-
 ηαδὸ υ-Τεαδόμερ Ἐαβαρηά λε ηυηόε ἀηηηα ἀποδρηνηε η-Ερημ-
 ηνηε ζα ηαδὸ: Ατὰ τρηόαση ἀρηοηυζ φολλαῆ. Αζυρ ἔρηηηηηυζ
 ἀη τ-ἀποδρηνηε ζο ηοηηαη, αζυρ ηοζαυαη βρηεαδὸρηαλ ηυζ

Ալլա՞ծ աննա արտիշ, ցի՞ նոր յարիշ թե ան չարմ, օր ի
 յօտս քիօնրա՞ծե ճշար մա՛րտե աննա՞ծի՞ Երմիօն. Ընե յիշ
 լա՛յցեան ճիշ մա՞ծ: Ըննե նա՞ լե՞ճ չա՞ճ ի-բեօ՞ճար Է? Ալլե
 րի՞ նո արթեօ՞ճա՞ ճ լա՞մ ո՞ճ, ճ՛՛՛՛ յօ՞ճար Երե՞ճի՞ճ յարթօն.
 յոր յմե՞իշ Երե՞ճի՞ճ ճմա՞ճ չօ լա՞ճի՞ճ. Ընր լա՞ճի՞ճ յիշ յու-
 մա՞ն ան Երթօն ճի՞ ճ ճե՞ան, ճշար յե՞րիշ Երթօն յիշ Ալ-
 տոննա՞ճ՛՛ ան յիշ ի՞րա՞ճ ճի՞ ճ ճալանա՞ճ. Ե՞՞ լե՞իշ ան Է-
 րթօլլա՞մ թիօ՞ճա՞ ն-Եօլար ճշար լե՞ճար յա՞ ն-ճարթե
 Չա՞ճա՞ճ, ճշար ճի՞ յմե՞ճ՛՛՛ ճմա՞ճ ճե՞լե՞ճար չօ ճիւ՞ճե՞ճ
 յարթե՞ր ո-Եճի՞ճ ճշար յարթօնօն՞ յա՞ ն-Եճի՞ճ ճի՞ լիօր
 Եճարթօ. Ըշար ճիւ՞ճար չա՞ճ թե՞ճ՛՛ յար ճարթօր.
 Ըշար յ՛մե՞իշ ան Է-րթօլլա՞ննե ճի՞ ճճի՞ճ ճճ չօ ն-Եճի՞ճ
 ճ ճոննա՞ճ.

Ընօր ճար յա լե՞ճի՞ճ թե ի՞ճ ճո՞ճն ո՞ճ Ելա՞մ Երթ-
 օնե օր ի յօ՞ճ ճշար յօ՞ճար ճր ճ ճոնն. Ե՞ թա՞ճար ճարթե
 ճի՞ ճ ճար յա ճալան. Ե՞ ի յա յոնճիւր իրե՞ճ լե ճիւ-
 յա՞ճ ճշար ճարթե. Ե՞ ճարթե՞ճ ճշար օր թարթա՞ճ ճճ ճի՞
 յա ճա՞ճի՞ճ յարթօն, օր ճիւ՞ճար չի՞՛՛ ճե՞ննա՞ճ յա
 ի-բե՞նե ճի՞ թիւ՞ ան ճալան, ճի՞ յարթի՞ճ լա՞ճ ճշար ճի՞
 ճե՞ննա՞ճ ի՞ճ, յա՞մ, ճարթ, ճիւ՞ճե՞ճ, օրն, ճարթ, յարթօլ,
 լի՞ն ճշար օլն, ճ՛՛ չօ թոննա՞ճ յա ճի՞ճ, օր ի յա թա՞ճ յար,
 լա՞ճ ճշար ճարթ. Ե՞լե՞ճն յա ճե՞ննա՞ճ ան լա՞ճ ճն
 ճալ յո ճն ճարթե՞ ճիւ՞ճ. Ընր ճար ճար ի՞ճն յե
 յի՞ճ յա ն-Երե՞ճի՞ճ թարթ Երթնար ան Է-րթօլլա՞մ ի՞ճ,
 ճշար ճի՞ ճիւ՞ճար յո ճոննօլ յա ն-օլլա՞մ յօ՞ճար
 յոնճի՞ճ աննա ճ ն-արթօլլա՞մ Ալլա՞ծ. Ընր յա՞ճ ան Է-ճն

uile το bi θρεαδ'ο'αλ αηνα αρομ'ιζ, bi ρ'ο'ιατ ρο'ιζ αζυρ ρο'ιζ-
 ναρ ρο'αρημ'ιζ'ε αρ ε'ιοηη Ερημιοη!

Ανο'ιρ αηηρ αη ρε'ιρ'εαο βααλα'ιη οε μ'ιζα'ιλ η-θρεαδ'ο'αλ
 αρομ'ιζ το ε'α'ι'λαδ ζυρ ε'α'ι'η'ι'ε ζαλαρ η-βο α'ιη α'ι'η'ε'ιρ αζυρ
 α'ιη τ'ρ'ε'υ'ο'α'ι'β αηηορ ζο β-ρ'υ'α'ι'η η'ι'β'υρ μ'ιζα 'ηα οα τ'ρ'ι'α'η
 α'α'α βαρ. Αζυρ β'υ'θ ρ'α'ο'ε'α'ρ ε'ρ'υ'α'ι'θ οο'η ζαα'λ ια'ο το ε'υ'ι'η
 ρ'α'ο'ι ταλα'η αηηορ ηα'ε β'ρ'ε'υ'η'ρ'α'ο αη τ-α'ο'ο'α'ρ. Αζυρ ο'η'μ'ε'ι'ζ
 αη ζαλαρ η'ο ρ'υ'ι'ο ζα'ε μ'ιζ'ε'α'ε'α η-Ερημιοη.

β'ι'η ε'ρ'ε'α'ε αζυρ αη ε'α'ι'ι'λ ε'ο'η'η μο'ρ ρ'ι'η ρ'υ'ι'ο αη ταλα'η
 ζυρ ε'ο'ι'ρ'η'μ'ε'α'ρ'ζ θρεαδ'ο'αλ ε'ρ'υ'ι'η'η'η'ε αη ε'ιορ το αρομ'ιζ. Αη
 τ'ρ'α'ε το μ'ιζα'ι'λ θρεαδ'ο'αλ οα'ρ'ο'ε'υ'ζ βααλα'ι'ηε μα'ρ η'ιζ υ'ι'ι'α'θ
 αζυρ ηα'ο'ι βααλα'ι'ηε αηηνα αρομ'ιζ ρο'ρ Ερημιοη ο'ε'υ'ζ ρε.

Αη οα'ρ'α λ'ε'α'β'α'ι'η ο'ε'υ'ζ. Αη ηα'ο'ι'η'η'α'ο ε'α'ι'β'ι'ο'ι'λ. Ρ'ιζα'ι'λ
 λ'υζα'θ η'ι'ε ζ'ε'ι'η'α'ο'α'μα'ε'ρ η'ιζ Μ'υ'η'α'ι'η αρομ'ιζ, οα'ρ'ο'ε'υ'ζ βαα-
 λ'ι'ηε. 55. ζο ο-ε'ι 43. R. C. (ρ'ε'υ'ε' Αηηαλα μ'ιζ'ε'α'ε'α η-Ερημιοη.
 Αη. 1. Ρο'λ. Αη 86 ο'υ'ι'ε'ο'ζ. Αο'ι'ρ αη Ο'ο'η'α'ι'η 5002.
 ρ'α'ο'ι α'ι'η'η λ'υζα'θ λ'υ'ιζ'ηε, αζυρ αηη Αηηαλα'ι'β ζ-ε'λ'υ'α'ι'η'η'ι'ε-
 ηο'ι'ρ μα'ρ αη ε'ε'υ'ο'ηα.

ε'α'ρ ο'ε'ι'ρ η-βαρ η-θρεαδ'ο'αλ, α'ιη τ'ιζ'ε'α'ε' λ'ε ηα ε'ε'ι'ε
 οο α'ρ'ο'ε'ρ'υ'ι'η'η'ε υ'ι'ι'α'θ α'ιη η'η-β'ρ'υ'ι'ε'ι'η'ε Δο'ο'η'α'ζ'η'η'α'ε'α, ηοζα-
 οαρ Coηζαα'λ μα'ε η-θρεαδ'ο'αλ αηηνα η'ιζ αρ ε'ιοηη υ'ι'ι'α'θ.
 ε'υ'α'ι'ο'ε'α'ο'α'ρ ηα λ'υ'α'ι'ε'υ'ρ'α'ο'ι'ο'ε αμα'ε α'ιη ρ'υ'ι'ο Ερημιοη α'ι'ζ
 ζ'λα'ο'ι'ε ηα η'ιζ'ε'ε, ρ'ρ'ι'ο'η'ρ'α'ι'ο'ε, ε'ι'η'ρ'η, ο'ι'ι'η'α'ηα, αζυρ τ'ρ'ε'α'β-
 ο'ηα 'η ρο'β'α'ι'λ λ'ε ηα ε'ε'ι'ε ζο α'ρ'ο'ρ'ε'ο'η'η'α'θ ο-τ'ε'α'ε'η'ο'ρ ε'α'β-

αρετα, το ριυθε αηνα αρυορμιννε-Ερημione. Αρη αν ceυο
 ρεαδτ μοζαοαρι λυζαο ριζ Μυμδαιη αηνα αρυοριζ ροι Ερημιοη.
 Ο'ιμτεις ρε αμαδ ζο λιαρδαιλ, αρη ριλεαο οο ζλαο ρε α αιτ
 αρη αν τριυδαοη. Αζυρ το λειζ αν τ-αρυολλαιη ρεμιοβτα η-
 Εολυρ αζυρ λεαδαιη ηα η-Αιμρρηε ζδαλαζ. Αρη ερηοδρυζαο
 ιμτειςεαοαρι αμαδ λε ceιλεαδρηαο μορρηειρ υ-Τεαδδμορι αζυρ
 μορδμορηαο ηα η-Εαδτρηα αρη λιορ Έαδαιρηα. Οαη η-οοιζ
 κομλιοντεαρη ζαδ ρεαδτ οαρη τυρμιορ. Ηιορη ρεαρηιζ αοηηεαδ
 αρη Έαδαιρηα αιζ ιαρηαο α δεαρη. Αζυρ ο'ιμτεις αν τ-αρυο-
 ερημιννε αρη αζαοιυ ζαδ ζο οεαζδουη α κομηνυθε ρειη.

Ανοιρ το εαρηλαο ζυρη ρορηιζ λυζαο Μεαρηαο ιζηειη ζ-
 Ερηοδταη ηοιηηε ρεο αηηα αρυοριζ, αζυρ το ηιτ ciυηφοαλ
 τρηο Ερημιοη αιζ ηαο: Ζο ηαιβ ciυηζηαο ιοιρη ηβερ αζυρ
 ιολαιη αηηορ ζο ηιζαηλρηαο αρυοριζ ζο οεο. Οειρητεαρη ηυο
 αοδβαρη οευητα ηα ciυηζηαοτα εαττρηαιβ: Ζυρη ριυθε ριζ υλ-
 τοηηηαδτ αζυρ ηαιηε ηα Οαηααη αηη αρυορμιννε η-υλλαο.
 Αηηρηαη ciυηζηαο βαδλαιη οε ηιζαη λυζαο τρηατ ριυορρηαο
 αρυορμιννε η-Ερημione αηη αρυορφομρηαο υ-Τεαδδμορη Έαδαιρηα
 εαιηηε Κοηηζηααλ ζο υ-τι λυζαο αζυρ ciυηζηιζ ρε κομρηαο
 λειρ αηη ηοκομζηαρηα Μοηζηεαρη αιζ ηαο: Ταδαιη το αηρη
 α ηιτ Μαρηαιζ αηηαζαοιυ ζαρηζηοβ αν τ-ιολαιη, ηα ciυη το
 οοευρ αηη κορηαηλεαδτ ηιυοτεαο. Αδτ ρρηαζαρη λυζαο οο:
 Α Κοηηζηααλ ατα'η ciυοιυε ευεταδ ζαη ραοιτδιορ αζυρ ηι
 ζλαοεαηηη τρηευηεαρη εαο υαο κορηυζαο ζαδα τεαηηαη? Έαρη
 οειρ ρηη ο'ρηαη Κοηηζηααλ αηηα εορη.

Δγυρ βι buančarantap iopi Mumain Δγυρ λαιξαν αιη
 παο na va'pōeus baalaineaō vo mairi luzaō. Annpān vāpa
 baalain veuz v'a mizail peiθεασαr μοrpeilz Δγυρ piao
 capzairc, Δγυρ βι luzaō marciuzeaōc αιη peilzmaric ceant-
 peun, iar μοrpiēc πασα βι pe anteic le teapmāc an lae,
 Δγυρ le pmanuzāō Δ eaō ceantpeun, Δγυρ αιη tigeaōc zo
 tizbior piorpuzge leim pe pīap Δγυρ v'ol pe Δ pait, Δγυρ
 v'euz pe αιη an ball.

Δn vāpa leabair veuz. Δn veicmāo caibioil. Rizail
 z-Connzāal miz Ullaō apoziz. Se baalaine. 43 zo v-ti 37.
 R. C. (Peuc Annala mizeaōta n-Errione. Δn. 1. Rol. Δn
 86. ouileoz Δoir an Domāin 5017. παoi ainm Connzāal
 Clapomeaō. Annala z-Cluain.

Ταρ vēir m-bar luzaō čainic apōcpuinne Mumain le na
 čeile, Δγυρ μοzασαr Cairbpe veapibpācαr luzaō anna miz
 ap čionn Mumain. Čuaiθεασαr na luaitčupaōiōe amāc, aiz
 zlaoiō le na čeile mizče, pmonpaitē, cinpīr, ollmāna Δγυρ
 tpeabāona 'n pobail zo puiōpait anna apōcpuinne Δnn apō-
 pēomīpāō v-Teaōmop Tābapēta αιη puiōe vō'u apōcpuinne Δn
 cevo pēaōc μοzασαr Connzāal miz Ullaō anna apoziz for
 Errion. Mop imēiz pe amāc zo liafial. Vo leiz an t-
 apollam pēiōbēta n-θolup Δγυρ leabair na n-Δimrpe
 zāalaz. Imēizeασαr amāc Δγυρ ceileabpācαr μοrpeir v-
 Teaōmop Δγυρ μοpēcomopāō na n-θaōcra αιη liop Tābapēta.

Μαρ αν ceυona cμiočnuιzeavap uile peavt ve'n apocμuinne
 vav tuvmop. avup evavō an t-avpocμuinne a m-bavle zav
 zo veavōun a čomnuve fein.

Annpan ceυo bavlain ve μvavil z-Connzavil anna avo-
 μvz, puvap Monzfeap an t-avpocμuinn bav avup avp puvve vo
 comčionol na n-ollam μozavap Melevr annan-avpocμuinn ul-
 lav. Annpan an tμav peo tavnic pocal cinnve zo Connzavil
 avz μav: avta Sun mac Oilliol Avon mvc b-feapmava mvc
 Avnzavpe le Avne a ingem fein ann μionōmupe zav vevnavō
 peall zo ceavzav. avup bi pocal na capove com tμom
 zvμ bav covp avō v'invnt ann cluavteant avpocμuinne ul-
 lav. avup vo evap Connzavil na luvavčuvavōvve avavavz
 zavovč na pμionpavve, cinvp, ollmava, avup tpeavvava v'n
 povav le na čevle avp m-bμuvvevne Avōmavznmavčav. An tavv
 vo puvve an t-avpocμuinne, v'eipvz Connzavil avup avvavavt:
 A pμionpavve avup a mavve avpocvimeavz n-ullav pμovčavm
 pavve μovm! Cμuvnevavp ann peo avōv, ov avta pocal avz
 ceavfeap avzavil vo cluav ullav. V'eipvz feilμv avz
 μav: Avn la tavnic Sun mac Oilliol Avon zo bovavavb
 b-feilμv avup v'v avup v'ol pe a pav, avup bi pe p-
 zav, avup vuvavv pe: Ma tvovčav feilμv zo tavlav
 Sun? avup v'vavz feilμv ann avup mavvavz pe ann
 peav, avup μvne pe pevz avup avzovpeavčt ann vupvub na
 tavlav vov, avup lavavp Sun ann zvmeava avup ann le-
 avpoclavb vo cluav b-feilμv. Ann pμ μvne feilμv
 ovpeavvavm, avup v'eipvz Avō ceavfeap leavavvne zav μav:

Δ λευήμυαίνας φειλίμιο ποίη ινρίτε κοίγαιρ σελζεαέ
 Σιν φεαλτεαξ? Δγυρ έυξ φειλίμιο μαόαιρέ το Δοό αν ριν
 τιντευίξ ρε το'η μίξ ζα μαό: Μα σεαρήμεινφαιο φειλίμιο
 ε ρειν κοή μορ ριν ζο ιννρεοάο ρε αρ αρο ροελα Σιν
 νο Δονόυινε ειλε Δ ρυιόφαιο αιξ Δ έλαρ Δγυρ ρίξνε λοιρτιν
 ραοι ρολλαέ Δ βοέ. Δ ραοιρφαιο Δοό νο μίξ υλλαό Δ ροελα
 ραορ ανη ελυαιρτεαντ β-φειλίμιο, νο ανη ελυαιρτεαντ ρλεαέ-
 τα β-φειλίμιο ρεαρτα?

Το μιν μο αέαιρ τομ Δγυρ ιρ αν τεαζεαρξ ρυαιρ ραν
 Μυρ-η-ολλαή Δγυρ υαό ζαέ μυο Δ έιαλλυίξ με ρεν: Να
 τρειξ Δοννεαέ! υιμε ριν ηι Διρλαβηροάο φειλίμιο μινροελα
 Σιν. Δέτ ηιόειρρην λαβαρ Σιν μαρ ρεο αρ έομαζαρ τα-
 ομιβ ειλε Δγυρ έίξ λιομ ιαο ριν το ιννρην, μα'ρ αιλ λειρ
 αν τ-αρσοέρμιννε? Διρ αν λα το λαβαρ αν μίξ βηεαόρφαλ
 ζο μοφεαρζεαέ λε μο αέαιρ Τονέαό ατα'η υιρ μαριβ Δνοιρ!
 Ιαρ ταμαλ το ζλαε βηεαόρφαλ αν μίξ αιρ λαή η-Τονέαό ζα
 μαό: Δρ ρευο λε Τονέαό μαίτευζαό ροελα η-βηεαόρφαλ?
 Ιμτέιγεανη ουινε Δ μυζα, ηι β-ρυιλ ανη βηεαόρφαλ Δέτ ουινε?
 Ιμτέιγεανη ουινε Δ μινζα? Τιμτέιξ ροεαλ Δμαέ ζο μαιβ αν
 μίξ μοζεμρ αιρ Τονέαό. Ό'φαν να ροελα μαίε ανη αρ η-
 βοταναιβ, το ρεαρ να ροελα ρεαρβα ρυο αν υυιτέε εαόη
 ζο ελυαιρ Σιν. Δγυρ λαβαρ ρε λιομ τε να ροελαιβ υο αν
 λα εαρμαρ λε να έειλε αιξ βοταναιβ ζλενναόυν, Δγυρ λε
 να λην Δουβαρτε: Τηαέ ευζραιο Ειρζαιρ τιόεραο υλτονη-
 μαέτ μαρ οιδεηεαέτ το Κορ μαε Ρυαόρμυιθε μοιρ οιρ ρορ-
 υίξ ρε Δλιτα ινζειν Δοναέ Ειρζαιρ, ανη ριν βειό ρεοήμαό

Δοῦμάξνημάδα cloμάδουα μιγέαδὸ n-ύλλαδὸ. Δαα uile ποῦεφ
 Ερημίονε ἀνη μαααίβ Ερημίον μα λαβροῦαδὸ φειλμιο ἄγυρ να
 αινφίρ ατα μιονφάαααεάε λειρ ἀνηοφ ζο n-ινηρεοῦαδὸ Suin το
 Ερημίον ἄγυρ ααιρβρε? Δαα να αινφίρ βυδὸ τρείρε ἀνη
 ύλλαδὸ λαηφάρτα ζο m-βειδὸ Suin μιζ ἀνη ύλτονημάαετ ιαρ
 m-βαρ Ειρζαίρ. ἀνη ριη ταβαίρραινρηφ Suin το φειλμιο μο
 ἄρα ἄγυρ ὄα ῥιιοῦετ φεαρῶα ααλαμὸ Μαζζειητιρ!

Ἄγυρ αίρ ἔριόαυζαδὸ το Suin ουβαίρε με λειρ: ηι
 ἴεαδὸ! Δετ ιηηρεοῦαδὸ φειλμιο ροαα αεαζαίγ Suin το αλυαίρ
 ζ-αονηζααλ, ἄγυρ ἀνοίρ αυηγυίγ με μο ζεαλλ! Ἄγυρ ὄειρ-
 ιζ Δοῦ αεαηφεαίρ λεαῦαίρνε ζα μαδὸ: Ἄγυρ οειρημρηφ ζο β-
 ρυιλ φειλμιο ηι ἀμιαη αεαίρε ἄγυρ ἀροῦαίμεαδὸ, ἀετ ζυρ ριυ
 e ζο οειμῖη το βειτ ἀνηα ἄεαη το ἡοηφῥιιοῦετ Ταοίρζαίρ!
 Ἄγυρ μιζνε ἴη α-ἀροῦαίρνη αοηρηαδὸ.

Ἄγυρ ὄειρμιζ φειλμιο αίγ μαδὸ: αρηεο μα n-ζλαοιδὸ φεαίρ
 Suin le φρηαζρηαδὸ ἔαβαίρε το ροααίβ β-φειλμιο? Ἄγυρ το
 βι μαρ ριη. Ἄγυρ ὄιμητιζ να αυρηαδὸιθε αίρ ἄζαίδὸ αίρ λει-
 ζεαδὸ το Suin να ροαα ιρ e αουβαίρε: φρηαζρηοῦαδὸ Suin
 ἀνη ἀροφεοηρηαδὸ ὀ-αεαῦαίρνη ἔαβαίρεα οίρ ιρ ρηιονρηφ Ερημίον
 Suin. Δετ το βι ἀη ααίρε υο οιοηαοιηεαδὸ, ἄγυρ ἀνηαζαίδὸ
 αυρημοφ ὀ-ααηαίρεαδὸ, υαδὸ ἔαρηαδὸ ζο β-ρυιλ ζειητιρ ααοβ
 ρτιζ μιζεαῦα n-ύλλαδὸ υαδὸ η ὀ-αυρ? Ἄγυρ οε βμιζ ριη ραοι
 n-οιζε n-ύλλαδὸ, ἄγυρ ιρ e αυρημοφ ὀ-ααηαίρεαδὸ ζο β-φρη-
 αζρηοῦαδὸ ερηαοῦ ῥ'α αοη ἀνηαηαη ααλαμὸ μιζνε ρε ἀη ρεαλλ.
 Δετ ἀνη αρηαῦε βι Suin αιηητε ζο n-ιμητιζεοῦαδὸ ρε ραορ μα
 ζ-αλυιηηαίρ ἀη ἀααοιο αίρ ἔαβαίρεα. αοη λυαίε ζυρ ἄυαίλ-

luis Suin gur imtíú amac atne le beit éabhair e arteaó
geibte, uao éarladó nac leannuisú re na bulroiriúe uar
cleaóteaín tpató uo ghlaoiúeasuar a ainm ar aru, eicioluisú
go oban uao talam árui go u-ci laigean, agus éainic
Deasao a mac go Connóaal ais iorúgiúe ari íon a áear.

Agur fneasáir Connóaal uo Deasao ann mo laéarra
meleir ais raó: Ni veirtear ann uo ágair a Úeasao an
buó ail leat go labroóao oló u'a áear ann cluairteant
a mac? Ue búú go b-fuilimra mo éort na bíeasó rin com-
aréa go b-fuil uo áear raor! Creuo veunrean veireao
aróruinne n-ullao. Agur uo bí Connóaal cinealac uo'n
oglaóo agus u'fan re real ann doómaágníaca, agus an
tpató filuisú re uobairt an úú liomra: A Meleir raoilim
gan ámpar go m-beiú Deasao nibur realleuioe 'na Suin no
aonneac ue rliocó iolair. Uo bí baraimail g-Connóaal
ceair, bí Deasao beairac, cealgeac le cac eáon leir a
áear oir lionuisú re a mein agus a aigne le raicóir an-
nor nac rilraio re go talam ullao.

Annan na laeúib reo éainic focal uo cluair g-Conn-
óaal go máir Suin ann Mumáin le Cairbhe úú na éalman
uo. Cuir Connóaal teaótoireat le licuúib go Cairbhe ga
raó: Go veairéa ni fiorruigeann Cairbhe an t-oló a úú-
ne Suin ann ullao ari a ghlaoiúeasuar e ar comáar aróru-
inne na úúeacá, ma b-fiorruigraio ni leigraúo uo beit
ann Mumáin? Filuisú an teaótoireacó le focluib g-Cairbhe
ga raó: Beio cara g-Cairbhe glacáó a íog raor b-follac

ní maib̄ gléo, nó aip̄ógarra nó raic̄buaic̄te aip̄ l̄at̄ar.

Aip̄ éiḡeac̄t le na éile to aip̄óruinne Mūm̄ain mōḡa-
 var̄ Duac̄ mac̄ ḡ-Cair̄bre anna m̄iḡ ar̄ éionn Mūm̄ain. Nioir
 m̄-*pa*o i*ar* m̄-*ba*r ḡ-Cair̄bre a*g*ur Suin nuiḡ go o-*cu*ruiḡ
 De*g*ao mac̄ Suin aiḡ coip̄u*g*aō ruar̄ ol̄c̄ ann Ullaō. An
 triac̄ reo éuaiō Conn*g*aal go Teac̄m̄oir a*g*ur maip̄uiḡ re ann,
 o'ra*g* re Fa*ct*na mac̄ ḡ-*Ca*r m̄ic̄ Ruaōruiōe m̄oir̄ ann aic̄
 m̄iḡ ann Ullaō. Ac̄t in*h*reap̄ar m̄io*g*hiōm̄ De*g*ao to Fa*ct*na.
 A*g*ur com̄ luai*é* *g*ur i*ra*oiluiḡ De*g*ao go b̄-*re*ap̄aio rior̄
 aip̄ a coim̄*g*lic̄e o'f̄n re le veim̄inu*g*aō a baiaim̄ail, ac̄t to
 éap̄laó *g*ur éainic̄ taé*ct*oireac̄t uaó aip̄oim̄iḡ *g*a maó: a
 f̄eac̄t̄na cuip̄ na bu*l*roim̄iōe go talam̄ Aip̄oim̄ go n-*g*oir̄p̄aio
 ar̄ aip̄o: Im̄éiḡeao De*g*ao a*g*ur uile laiḡneac̄ uaó t̄ip̄m̄ion
 Ullaō an triac̄ tei*de*ap̄ baal t̄ip̄o don maic̄e ve'n baalain
 reo toiḡeao leo a m̄aoin a*g*ur a euoail.

I*r* maip̄ rin oio*é*reab̄teap̄ De*g*ao a*g*ur a óm̄o*g* uaó
 m̄iḡeac̄ta n-Ullaō. T̄rialleap̄ar go Mūm̄ain a*g*ur éus Duac̄
 an m̄iḡ rior̄c̄aoin̄ raic̄te toib̄. Anoir̄ aip̄ n-im̄eac̄t De*g*ao
 uaó Ullaō éainic̄ fo*ca*l go Fa*ct*na *g*a maó: Ri*g*ne De*g*ao
 com̄*g*lic̄ anna*g*aō m̄iḡeac̄ta n-Ullaō le taip̄m̄a*g* anuap̄ Ep̄
 a*g*ur le cuip̄ ruar̄ Ep̄m̄ion o'a f̄lio*é*t̄ reim̄. A*g*ur to cuip̄
 Conn*g*aal tect*ct*oireac̄t go Duac̄ aiḡ maó: Ta*ba*ireao Duac̄
 ruar̄ De*g*ao annor̄ go b̄-*re*ap̄*g*ho*é*ao aip̄ a io*m*oa m̄io*g*hiōm̄
 var̄ ca*ro*io. A*g*ur r̄re*g*aip̄ Duac̄: Ciō éuic̄uiḡ Cair̄bre mo
 ac̄aip̄ aip̄ f̄on Suin, tuic̄p̄aio *g*ur Duac̄ f̄ul̄ a t̄reiḡp̄ao a
 éap̄a De*g*ao anna m̄iaó. A*g*ur to cuip̄ aip̄oim̄iḡ taé*ct*oireac̄t

eiile go 'Duać aig maó: Ffreaghréad 'Duać ašur 'Değad ann
 arofeomraó o-Teaómor 'Tadairta: Cao tuige nać tabairraio
 fe ruar 'Değad? Ašur vo fuidé an t-aroéruinne an ceud
 feaóť ašur bi na rorobta leigťe ašur ari n-imteaóť amać
 roib óeileabhradao moifeir o-Teaómor ašur moicómoiraó na
 n-eaóťra ari lior 'Tadairta.

Ari fuidé vo aroéruinne an t-ara feaóť o'eiriš aroiriš
 ašur oubairt: A'cómfairte ašur a f-aoiréanna aroéimairš
 n-erhione an t-iać rišne Suin uaó rlióćť iolair uaó don-
 žaire o-Tuirmeać roibail ašur eužóoir annažaió ullao vo
 bi žlaoióťe le ffreaghráo ari a olć, eiriolluiriš fe go Mu-
 main, ašur vo cail Cairbhe a beaća aig tabairt cómairć
 óo. Tiać raić 'Değad mac Suin žlaoióťe le ffreaghráo,
 cuiréann 'Duać mac ž-Cairbhe rocal aig maó: Ni t-rižraio
 'Duać a óara. Cióťear c-ruaió go b-flanžrao Cairbhe ašur
 'Duać ari máťear a cómairće? Aćť cióťear go foil niđur
 c-ruaióťe go žlaoióťear an žaal amać uaó rož go cožao
 ućbarać? Ir t-ruaiš go maćrao neać ćar ašur ar óionn an
 o-riže! Ma raić 'Değad ann feo abrocao Connžaal: Ma
 raić Suin ciontać aťa 'Değad naoi nuairé niđur meara, aćť
 ari žlaoić vo le ffreaghráo aubairt riž Mumain: Cómairć-
 raó ra mo óara annažaió žać caroio. Ni b-fuil 'Değad
 ari laćar, ma raić o-rižraio Connžaal go m-beió fe com-
 cealžeać le rlióćť l-ber mar bi vo rlióćť er. le na linn-
 rin oubairt aroiriš: Ffreaghréad 'Duać: b-fuil anne nać
 b-fuil 'Değad ann boćanaib n-'Duać, ašur anne nać t-oir-

meafgeann Duac a tabairt ruar? Fheadair Duac:

Mairneann Degeo ann bo'anaib n-Duac agur comairc-
fais Duac zac a tiorpar ann. Iy ann rin o'eirig aronig
za ruo: Roime feo noctuis Ullaó a cládeam annor go
rearrad olige n-Ermione raor trialluis le armp'luasg uao
bair go bun ueionais na talman uol clan na talman
curour anmor, oir ioctear oo zac gneat'gaal a luac'raor,
oo caill nuz Cairbhe a beata agur iomra ve na maicib
agur ve 'n gaal agur go foil o'faneann Duac anna flige
ciontac aig g'laoió marlu'gaó na olige aronmar air comairc
a cara agur loirtin a boe. Airy iarrais Conn'gaal: An
tabairfais Duac ruar Degeo le fheadraó oo olige n-Er-
mione? Dubairt Duac Comairc'raim Degeo go o-ti'n veir-
eao! Agur dubairt aronig: Dubairt Duac ann cluar-
teant aronruinne n-Ermione go g-comairc'raio fe Degeo,
agur veir Conn'gaal ar aró go g-comairc'raio fe olige n-
Ermione, oir iy air an ruo rin ruioeann fe coirceim n'bur
airve 'na a uearbra'raib ve'n r'lioct? Agur mar iy coir
go n-ioct'rao an t-er'laoc an curour, creuo ma n-ioct'rao
Duac nuz Mu'main naoi mile m-bo zac baala'n nuz go g-
com'raio'raio feac' na n-olige? Agur curtear Duac raor
naime, agur o'fan fe anna toir. Agur bi focla na a'ene
r'emo'ra ruar. Agur aronruig'raio zac feac' ve'n aronru-
inne oar curmor, mor f'earuis donneac air Tabairta aig
iar'eoó a ceairt. Agur o'imcig an t-aronruinne zac g-a
ueag'oun fein.

Δγυρ έαρι όειρ δον μιορα άμαιν ό'ευς Ειρήμιον Δινε
 μίς λαιζεαν Δγυρ αιρι τιζεαότ το άποόμιννε λαιζεαν αιρι μ-
 βριυέιμε Μαγναρ μοζαοαρι Κοιζνε Δ μίαο άнна μίς άρ έιονν
 λαιζεαν, Δγυρ το εριλλ Connzααλ ζο Δοόμαζηνμάοα. Δγυρ
 το μίαιρι φάοτνα αιρι Έαβαριέα. Δτα'η άιμριρι ουβ Δγυρ εριμ,
 ειό ζο μαιβ Όυαό ααπα το Όεζαο το βι γε μιβυρ ζηυαίμε
 'ηα δονόυιμε οε'η ρλιοότ Ιβερι έαριμαηζ άη αιζνα ριν υαό
 Δ μίάοαιρι Δ έαιμιο υαό ρλιοότ Ιολαιρι. Άνοιρ έαιμιο άη εριά
 λε Ιοό άη βοριοίμε Δ μαιβ μαρι ααιν αιρι Όυαό, Δγυρ υαό
 έαριλαό ναρι έαιμιο αυιρτεαρι τεαότοιμεαότ ζο μίς Μυμάιν αιζ
 μαιό: Ααο τυιζε ναρι αυιρτεαρι άη ααιν οαρι άέηε η-άποόμιν-
 ννε η-Εριμιοηε? Δότ το ρηεαζαιρι Όεζαο οον τεαότοιμεαότ
 υο: Μιορι μυζαό άη άριηειρ υιλε ζο λευρι ρορ Δγυρ μιορι
 ρευο λε αυιο βυό ριννε οοιό το ριυβαίλ κομ ραοα ριν.
 Τριά έυαίλλυιζ Connzααλ ηα ροαλα υλλίμυιζ γε ηα κομλανν-
 τα αιρι τιζεαότ οοιό ζο Ευοαη Όαιηε ααριυιζ leo αεανφεαρι
 η-Οιρι Δγυρ ααταριβαρι λειρ Δγυρ ουβαριε ζο μαιβ ηα βα λε
 ηα μαοριαιβ αιρι Δ βοταρι ζο Τεαόμορι. Δγυρ άεηυιζ άριομυζ
 ζο η-βειό ηα βα τιομαντε ζο υ-τι Scanoc μίς υλτοηημάότ,
 Δγυρ το βι μαρι ριν. Δγυρ ριλυιζ άη άριμϕλυαζ ζο υλλαό,
 Δγυρ αυιρτεαρι άη ααιν άη οαπα βααλαιν άη ηορ αευοηα,
 αιρι άη εριεαρ βααλαιν Δγυρ Όεζαο ρορ άηη Μυμάιν μιορι
 έαιμιο άη ααιν, Δγυρ ρηεαζαιρι Όυαό οο'η τεαότοιμεαότ: Όαρι
 βααλ ηι βειό ααιρβε η-Όυαό ααιτε μιβυρ ρυιυο αιρι ααριαοιό
 ζ-Connzααλ. Όε βρυζ ριν έυαίό άέηε αριμνντε ηα κομλανν
 άμαό εριό υλλαό Δγυρ λαιζεαν αιρι Μαζ υριλανν άηηα

ετοιμίοιλλ αριοιζ. Νιοι κυρι αριοιζ ζο Scanoc μιζ υλtonn-
 μαότ ορι ευαίλιζ γε ζυρι ευρι Scanoc na ba αρι αρι ζο
 Όυαέ, ορι βι αιζνε Scanoc lionta le tnyé ανναζιό μαάαιβ
 Ερι οε βριζ ζυρι αίλιτα ινζειν ειρζ αρι αννα έειλε αιζ Κορ
 mac Ρυαόριυιόε ιμοιρι. Αζυρ τριαλλιζ Connζααλ αννα αρμ-
 νεαριτ ρειν αζυρ αρι τιζεάότ όο ζο Μαζ υριλann connaipe
 γε βοάana leat caeta uaó λαιζεαν αρι αν Μαζ. Έαιμιε
 ceanφeap Μάζζλειν ζο Connζααλ αιζ ιαό: Ατα μευόέεαν
 αρμφλυαζ λαιζεαν αιζ τιζεάότ, μα n-ζλυαιρφαο αριοιζ ζο
 Σιτόριυιμ, νυιζ ζο τιόεραο ρλυαζ λαιζεαν έυιζε? Οε βριζ
 naé ιαιβ άμιαρ no cealz ανη μειν αριοιζ ζλυαιρμιζ όαρ
 ροαλ αν εινφιρι. Αρι ρειρεαο λα ό'α ρυιρεαό αρι Σιτόριυιμ
 connaipeαοαρι na ροριραιυιόε αρμφλυαζ Μυμάιν τιζεάότ ταοβ
 ιιαρι ορηάιβ αζυρ αρμφλυαζ λαιζεαν αρ α έοιννε αζυρ το ιοέ
 comlannta n-υλλαό α αζαίό ό'ιονηριυιόε αρμφλυαζ Μυμάιν
 αζυρ ζο ροιλ μιζνε αριοιζ ορηεραεαίμ τιζεάότα μιζ λαιζεαν,
 άότ ni ιαιβ Κοιζνε λειρ αν ρλυαζ κορι αρι βιέ. Ιρ ανη ριν
 αουβραοαρι na εινέομίλann: Ζο ιαιβ ρεαλλ αρι κοιρ. Τραέ
 υλιμιζ Connζααλ αρμφλυαζ υλλαό ραοι λειé Μυμάιν έαιμιέ
 αρμφλυαζ λαιζεαν ταοβ ιιαρι υοιβ, αζυρ τιυιτιυιζ τριαη οε
 ζαέ comlanann αιζ έαβαιριτ κομριυιό le οεαρλαίμ το Μυμάιν
 αζυρ le α λαίμ cle το λαιζεαν. Αζυρ άένυιζ Connζααλ το
 na βυλροιυιό: Ζλαοιό αρι αινη n-Όυαέ αν τ-επιλαόό άότ
 νιοι έαιμιε Όυαέ αμαέ το κυιρεαό κομριυιό άοηφιρι. Εια βυό
 e αρι βιέ αν αιτ ιαιβ ροαβαρι αν caeta βυό τεanne ιρ ανη
 ριν το τριοο Connζααλ νυιζ ζυρι έυιτιυιζ γε, έαρ όειρ ζλαέαό

δον ζοιντε δευξ υαό λυαίν να γααλ, αιν τυιτιμε ζ-Conn-
 ζααλ μορ τυιτιυιζ αρμψλυαζ υλλαό α ειλ, οιν το γλαό
 Κορρυαό μαε Κορ ήιε Ρυαόρμυόε ήοιρ αιε ζ-Connζααλ αιε
 υλλήμυζαό να κομλαντα, βι Κορρυαό αηνα έεανόατα ζ-Clan-
 να Ρυαόρμυόε. Αζυρ το μετό ρε α αρμψλυαζ αμαό υαό αιε
 μοαόήαιλ αηνα ραιβ ιοιρ Μυήαιη αζυρ λαιζεαν, αζυρ το
 εεαρ αζυρ το βρυρμυιζ ρε να ναήαιτο λε μορπέρεαό. Έαιτεα-
 οαρ α βόεηα αν οιοόε ρην αιρ Σιτόρμυη. Δόλεαόαοαρ να
 ήαρβ αζυρ έορμυιζ αν αρμψλυαζ κολν ζ-Connζααλ αζυρ
 κολν εηψρη αρόεαρ, αζυρ κολν εηψρη λεάεαιρνε α τυιτεαοαρ
 ραν καό. Αζυρ το με ροαλ ηυιζ ζο ζ-ελυημυιζ Κορ ε:
 Anne ναό η-γλαόραμυο ερεαό?

Αζυρ αέημυιζ Κορ το να βυλροιμβ: ηι γλαόραο ρη
 υλλαό δον ερεαό. Αζυρ το βι μαρ ρην. Αζυρ ιομέεμυρεαοαρ
 κολν αν ηυζ αζυρ να ζ-εεανφεαρ α τυιτιυιζ λειρ αζυρ λυότ
 να ζοιντε αιρ εαηβαοαιβ ζο υλλαό οαηζηαοαρι εαρη ζ-Conn-
 ζααλ ανη Δοόήαζηηήαόα ροζυρ το εαρη Δοόα, αζυρ εαοηη-
 εαοαρ αν ευζόαοηη αζυρ έαηηαοαρι αν εαέρμην οο'η ηυζ
 εεαρητε ανη καό, αν εεο εεαν οε ηυζέιβ υλλαό υαό λαέιβ
 Δηρζεαοήοοι ρη εεο αζυρ ρη βααλαηε. Το ζευρζυιλ υλ-
 λαό Connζααλ αν εεαρη αζυρ μαίε αιε γλαοιό αιρ μαρ
 αηηηη: "Connζααλ Σαιέόαρηαό".

Αη οαρη λεαβαρη οευξ. Αη ε-αοηηάο εαιβηοιλ οευξ.
 Ριζαιλ η-Ουαό ηυζ Μυήαιη αροηηζ ρεαόε βααλαηε. 37 ζο
 ο-ει 30 R. C. (Φεοό Αηηαλα ηυζεαόατα η-Ερηηοηε Αη. 1. Ρολ.

Δη 86. ουλεος. Δοιρ δη Τομιαν 5032. Φαοι αιηη Ουαδ
 οεαλτα Οεγασ. Φευδ μαρ δη σευθνα Δηηαλα γ-Cluαηηηηη-
 ηοιρ, Ογίγία R. 3. C. 42. Δγυρ λεαβαηρ λεααιη fol. 203.)

Δηοιρ γαη ηρατ ρεο οο ηαηρ φαάηηα δηη Τεαάηοη
 κοη ηαητ γυρ ηιορρηιγ γυρ εηητ Κοηηγααλ, αηρ ρε ρααρ α
 βοε αιρ Έαβαητα αγυρ αηρ ρε τεαάηοηρεαάτ οο Φεαηγαιρ
 ηαα λεηδ, ηηε Ρααδρηηηδ ηοηρ αηγ ηαδ: Αηρ δη εηραοη
 αγυρ ηηγβηρατ αηοηηγ δηη ρεο, αγυρ εαηηε Φεαηγαιρ λεηρ δη
 τεαάηοηρεαάτ αηγ ηοηαηρ λεηρ οηηειρ αηοηηγ αγυρ βη ρηαο
 λεαγτε αιρ δη ηηηδαοη ταοηβ ρηηγ οε'η αηοηεοηηαδ. Ιαη
 ραγαδ αηρ ηηε δη ηηγ αιρ αηοηηαοη ο-Τεαάηοη ηηαλληηγ
 ρε ρειη αγυρ Φεαηγαιρ ηαηαοη γο Δοδρηαγηηηαα. Αηρ ηηγ-
 εαάτ λε ηα εηηλε οο αηοερηηηηηηη η-Υλλαδ αιρ η-βηρηηηηηηη
 ηογασαη φαάηηα ηαα γ-Αα ηηε Ρααδρηηηδ ηοηρ δηηα ηηγ
 αη εηοηη ηλλαδ. Μαη δη σευθνα ηηεηγασαη ηα ηαηεαηρ-
 ηηηδ αηαα αιρ ρηηο Εηηηοη αηγ γλαοηε ηα ηηγτε ρηηοηραηδ,
 αηρ ηη, ολληηαηα, αγυρ ηηεαααοηα 'η ροβαη λε ηα εηηλε γο
 αηοηεοηηαδ ο-Τεαάηοη Έαβαητα λε αηοηηγ οο ηογασδ. Αγυρ
 αιρ ρηηδ οο'η αηοερηηηηηηη δη σευο ρεαάτ ηογασδ Ουαδ ηηγ
 Μηηαηη δηηα αηοηηγ, οηρ οο ελαοηηηγ ηηγ αγυρ ρηηοηραηδ
 λαιγαση οο Ουαδ αιρ ροη α εοηαηηε οο Οεγασ ηαα Οηηη
 ηηε β-Φεαηηαηα, ηηε Οηλληολ Αηοηη ηηε Δοηγαιρ ο-Τηηρ-
 ηηεαα ηαδ λαογαιρ οε ρηηοετ ηολαηρ. Μαηηεαηη φαάηηα δηη
 Δοδρηαγηηηαα.

Ανοιρ το έαηλαό ζο ηαιβ άιγνε Scanoc άζυρ ηλιοότ ηιζοα ηα Όαηααη ολό αηηαζαίο υλλαό άζυρ ηι τιοόραο ζο αηοόηυηηε ηα ηιζαότα. Αηηραη οαηα βααλαη ηε ηιζαίη η-Όυαό, ό'ευζ Ροιζγε ηιζ λαιζεαη, άζυρ αηι τιζαότ το αηοόηυηηε λαιζεαη λε ηα έεηλε αηι ηί-βηυηέηηε Μαζηαη, ηοζαοαη ηιονλαόό αηηα ηιζ άη έιονηη λαιζεαη. Ανοιρ ηυαηι Ροιζγε βαη ηυλ α ηαηιό βααλ ιαηηζιέ, άότ ηι ηαιβ ηιζ ηοζαίζτε αηη λαιζεαη, ηε βηυζ ηηη ηιοηι ιηέηιζεαοαη ηα λυ-αιτέηυαόηοτε αηαό αηι ηυο έηηηιοη άιζ ζλαοιό ηα ηιζέτ, ηηηιοηηαίοτε, εηηήηι, ολλήμαηα, άζυρ ηηεαβαοηα 'η ηοβαίλ λε ηα έεηλε ζο αηοόηεοηηαό ο-Τεαόηιοηι Έαβαηέα. Μαη αη εευοηα ηι ηαηηεαηη αηοηιζ αηη Τεαόηιοηι. Λε ηα ληηη ηηη έυαίο έαηε ηηαέ τιζαότα λε ηα έεηλε το ηιζέηιβ, ηηηιοηηαίβ, εεαηηεαηαίβ άζυρ ηηεαβαοηαίβ 'η ηοβαίλ υηηε ηηη βι Έαβ-αηέα υαίζηεαό.

Άζυρ ηιοηι ηιζγε ηαότηα αοηηιό τιοηβιολλ αη ηυο ηίβυρ ηυοτε 'ηα ηεηιοβαό ηιαη α ηιοη αηι λεαβαηη ηα η-Αηηηηε η-υλλαό. Αηηραη ο-ηηεαη βααλαη ηε ηιζαίη η-Όυαό το έαηλαό ζυη ηαηιό Όεζαο αη αοηη, αηη ηηη ηηαλληιζ Όυαό ζο Τεαόηιοηι άζυρ ο'ήαζ ηε Όεζαο αηη αηε ηιζ αηη Μυ-ήαηη. Ανοιρ ηι ηαιβ αοη ελαη άιζ Scanoc ηιζ υλλεοηηήαότ άζυρ έυζ Όεζαο α όεαηβήηυηι βάζεαλα ηαηι έεηλε το Δι-λατ ηε ηλιοότ ηιζοα ηα Όαηααη. Ηιοηι ηιζγε Όεζαο οηηε-αηεαή ηε λα ηο ηε οηόεε άότ εοηηυζαό ηυαη ηαίτε ηα Όαηααη αηηαζαίο υλλαό άιζ ηεαηυζαό α βεαηεα το βείε ηεηό αηι βαη Scanoc. Άζυρ βι ηιονλαόό ηιζ λαιζεαη ηαηη-

17 cori 50 m-beið ríad íomta mar ǵeall ari ǵniom na
 aimirre reo?. Aǵur oo bi mar rin.

Aǵur miǵneadarí claríborio don coríceim amáin níbur
 airtse 'na 'n talamí oo'n miǵ aǵur íearuiǵ uile ppiomra n-
 Eri aǵur na cíníri ollmána, aǵur tpeaðaðona 'n pobail aǵur
 na bpeiteamína moǵaizte ari taob amáin ve'n miǵ aǵur ari
 an taob eile Clanna Ruadóruiðe arimǵleurtá miǵneadarí uile
 moiríaine faoi éuarit an miǵ. Aǵur aríuiǵ an miǵ a ǵuð
 5a íad: Uad' n la ari o'eus Macá inǵein doða beariuiǵean
 5-Ciombaóit óa ceuo cuiǵ veus aǵur íce baalain 50 o-ti
 miǵail Ruadóruiðe moiri arí miǵ oo marí íic Eri ann Ullaó
 cláonuǵad uad tpead maítead aǵur n-ǵaal marí ann Mu-
 ímáin aǵur laizéan? Sead eadon íorǵuil ríǵtead aǵur ppi-
 omraíðe ad faoi b-pollac a boð ann aimirri íoiǵ? Ói íic
 laozáirre aǵur íic ǵialcáó aiz cuiri leat Eriomíne ari íuio
 a éile, aǵur íearuiǵ maíte Muíamí le macaib laozáirre
 ari íon Aine ve Corriac. Aǵur marí éuirtuiǵ ppiomra íb-
 luǵad bi'n íion rin laíoiri aǵur an cuio a o'fad íe laǵ.
 Ír marí rin oo bi níuiǵ 50 éaimic donǵair Tuírméac ann
 reo leir a íac íearmáira le Aine a inǵein ann b-íionó-
 íuirre. Ann ǵeintíri éus Ruadóruiðe moiri annaǵaio comáirle
 íomta ceao ǵlacáta íeib. Fuairí íearmáira bar aǵur fuairí
 Oillíol aríomí a íac bar. Ann rin éaimic Suin le míozníomí
 íeall aǵur comǵlice. Tríat ǵlaóitíearí Suin le íreazáíad
 ari a ǵníomáíreá, eíctíooluíǵ. aǵur éus Cairíbrre miǵ Muíamí
 comáíreó oo, ari a íon éuirt Cairíbrre tpeun. Acé o'fan Óe-

ʒao mac Suin ran talam le comblionuʒao an pun feille a
 euryis a d'air. Agus ir mire faetna o'innruis go Conn-
 ʒaal bearta agus comʒlic Deʒao mac fealltao Suin. Ir
 ann rin diacreabuis Connʒaal uao Ullaoo Deʒao agus uile
 laigeanao a maib leir. imteigeasair go Mumain Do cuir
 Connʒaal anoias annor go b-freaghuoao uair olige aot eus
 Duao comairc oo'n oʒlaoo. Agus oo leas apocruinne n-
 Eriione cain naoi mile m-bo air Duao ʒao baalain nuis
 go o-tabairfao ruar Deʒao le freaghuo oo'n olige. Air
 tigeaot oo'n boroinne cuir Connʒaal iao go Ultonnmaot an
 ceuo agus an uara baalain, aot oo cuir Scanot air air
 iao ar iorol go Duao. Air an o-treag baalain ni tabair-
 fao Duao ruar Deʒao no ni ioefao an cain. Gluairuis
 Connʒaal oo comairc an olige, oo eaplaoo go maib
 Roisne fealltao agus euituis Connʒaal le feille laigean.
 Agus ata Duao mac Iben ais muʒaileao arois le comʒnom
 iolair, agus ruideann Deʒao an t-erlaoo ann ait muʒ ann
 Mumain. Ir forur fior oo cao go b-fuil rliooe iolair ce-
 alʒao. ranuʒao uʒuair agus ceannear, agus mar ʒeall
 ʒon n-ʒlaoo iolair an ceouair ʒairm Eriion air fein, traot
 bi moe Iben agus arioraotair Eri for oʒ, raoileann ʒur
 buo e a ceart oo muʒail arois a ʒ-comnuioe?

An o'roo'raob a o'fulang Ruao'ruioe mor o'far air an
 talam reo, le comʒnom Iben agus laigean, teilʒfao uub-
 neul air Eriion manaot maibeamar curamao. Aot air tairi-
 angot oo Connʒaal an freum uo ar an talam, raic Cairbhe

αζυρ Όυαό ε αμυρ ανη τολαμ Μυμαιν, αζυρ αρ ριν ατα
 ανοιρ αιγ μαρλυζαό ολιγε η-Ερμιοηε. Ατα Μυμαιν αζυρ
 λαιζεαν μαριαον αζυρ υλτονημαότ μαλλε λεοόραν, υιμε ριν
 ρεαρεαν υλλαό αονφεαρ ζαν ααηα ζαν κομζημοθ αότ τρε-
 αότ ολιγε η-Ερμιοηε? Μαηαό β-φυιλ ριασ α ραιε κομευόταό
 μαηηζ το cloin υλλαό αζυρ μαηηζ αζυρ τρυαιζ το Ερμιοη
 ι ρειη! Τηαό το ρυιθε Όυαό Αποηιζ τα βααλαηε ηιοη
 ζλαοιό ρε αηοόρμυηηε η-Ερμιοηε ζο Τεαόηοη Έαβαρηα έαδ-
 αηε μαη λειόρζευλ βαρ Ροιζηε ηιζ λαιζεαν Ιμείοζεαοαρ
 έαηε αειτρε βααλαηε αζυρ ηι έυαιθεαοαρ ηα λυαιέυηαόηοε
 αμαό, αειηεαη ζυη βυό ραιέοιορ Όεζαο αυηηεαη Όυαό, αότ
 ηι ριοη ριν Μα τα υιλε ηιζεαότα η-Ερμιοηε λειρ αότ υλλαό
 ααο τυηγε β-φυιλ ραιέοιορ αηη ρον Όεζαο αηγε? Αότ ηι
 ρεαό! Ηι ριν αν τ-αόβαη ζηηθεαν ρε ριν αηη κομαιοηε
 ιολαηη, οηη ρυαόυηηεαν ρηιοότ ιολαηη αν ολιγε. Ιρ αιλ λεο
 ι το μαρλυζαό αζυρ το αυηη ραοι υιομιαρ. Όε βηιζ ριν
 ρηευο μα έυηηεαη τεαότοηηεαότ ζο Αποηιζ ανη Τεαόηοη αιγ
 ηαό: Ζλαοιότειαη ηιζέτ, ρηιοηηαίθε, αηηηηη, ολλήμαηα, αζυρ
 ηηεαδαοηα 'η ροβαιλ ζο ο-τι Αποηεομηηαό ο-Τεαόηοη Έαβαρ-
 έα οαη ροαλαιβ αηη ηηεαό ολιγε η- Ερμιοηε? Αζυρ Αποηιζ-
 εαοαη αν τ-αηοόρμυηηε α ύεαηλαμα. Ρορ αουβαηηε αν ηιζ:
 ραηεαο υιλε ανη Αοόμαζηημαόα ηο αηηηα έιομίοιλλ ηιζ ζο
 β-ριηηαηο αν τεαότοηηεαότ αηη αηη υοιηηη.

Αζυρ αειηηαο ηυηο κομηαό αηη αν β-ρρηεαζηαό? Ό'ιμ-
 έηηζ ηα τεαότοηηοε αζυρ ρηλεαοαη λε ροαλαιβ Αποηιζ, αζυρ
 ρεο ιαο: Αηευο μα η-βηθεαν υλλαό ηοβευζ το υιομιαρ

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-αροάριυννε αζυρ Clanna Ruad'ριυιόε αρηρ αρη
 η-βριυιέιμε αζυρ λειζτεαρ αηνα αλυαητεαντ αρ αρο φοαα
 η-Θυαά αρομηζ. Αζυρ ο'ειμηζ αν μηζ αζυρ αουβαητ: Αν
 ρυλανγεοάο υλλαό Ερημον οο βειά μηζαητε οαρ ηεάό α
 άυηεαρ α έοιλ ρειν ρυαρ αηναζαο αν οηζε? Νο αν υλλ-
 ηυηιζφαο ηα αηρηρη ηα αοηλανηα αζυρ ααρηανζφαο αν τε
 ηαά ρηυ οε? Ο'ειμηζ αζυρ αεανφεαρ Μαζμορηάομα αζυρ
 ουβαητ: Ερηυο μα η-βιόεανη Θυαά μαρηβαοορη ζ-Connζααλ
 ρηροηαε υαό'η ερηόαοη? Αζυρ αυητε αρ ηαόαηιόε οαοηηεάο?
 Αζυρ ουβαητ αν μηζ: Τυζεανη αλαν Ερ βυιόέοιορ οο αεαν-
 φεαρ. Μαζμορηάοημα αρη ρον α ζηαό οο Connζααλ άετ μα
 λευρημυαηηφαο βηεαρ αιαλληαο ζυρη λαβαρη ρε ζο ηοάαρηυηζ
 οε'η ηηό α ηηζηε Θυαά αζυρ Ροηζηε ζο ρεαλλεάό, άετ ατα
 'η ρειηζ αζυρ αοζαο λαν οε βεαρηαηό? Ηι ε ιοηζυηλ ζ-
 Connζααλ αρη α λαβηεανη υλλαό ανη αηηη Ερημoue le ζλα-
 άάό οηοάοιορ? Οο βρηρηυηζ Θυαά αν οηζε αρη ρον Οεζαο,
 αζυρ αοηηεαρηαυηζ ρε αν μαρηλυζαό ρηη ερηάε ηαρη ζλαοιόεανη
 ρε le ηα άεηε αροάριυννε η-Ερημoue ζο αρηφεοηηαό ο-
 Τεάάηοηι Έαβαρηά ζο ερηάεαηαηλ. Ιρ αρη ηα αηοηα ρεο ιοό-
 ραο Θυαά οηοάοιορ? Οε βρηζ ρηη α βηεαρ μα'ρ οο έοιλ
 ε οειρηαο ηηζ υλλαό: Ερηυο μα β-ρηεαζηοάο Θυαά αρη
 ρον μαρηλυζαό αν οηζε? Αζυρ οο βι μαρη ρηη. Ιρ ανη ρηη
 άεηηυηζ αν ηηζ: Ερηυηηεαο ζαά αεανφεαρ α αοηλανηα αοηη
 ηοηη ζυρη ρευο λειρ, ορη ιρ αοηη ζο η-ζλυαηηηαο υλλαό αηηα

neaɾc. An tɾiac ceuona t̄ainic na cɾomf̄ir ʒo u-ti'n ɾiʒ ʒa
 comʒair̄eac̄ anna c̄luair: Anne nac̄ u-taɓair̄f̄aio an ɾiʒ
 ceac̄ uo na cɾomf̄eair̄aib̄ uo beic̄ ann com̄luac̄oir̄ an aɾm-
 f̄luair̄ ɾaɾ ʒluair̄eann ʒo coʒac̄?

Fɾeaʒair̄ an ɾiʒ: Ni beic̄, laɓreann no cɾomf̄ir ʒo
 celageac̄ ann comʒair̄eac̄aib̄. ʒi ɾib̄ anna ioɾumt̄eac̄toir̄iue
 uo Sun aʒur uo laiʒean aʒur uo Ueʒao aʒur Muñain
 aʒur ioɾi Muñain aʒur laiʒean, aʒur anoir̄ iaɾɾuiʒeann
 ɾib̄ ceac̄ uair̄f̄a uo ʒuic̄ an ɾunf̄eille ac̄a a b-follaac̄ ann
 buɾ n-uac̄ annaʒac̄ic̄ cloin eɾi? Eir̄t̄uic̄ic̄ le ɾoc̄laib̄ eoc̄aio
 Oll̄man b-folla an uoɾt̄nac̄oir̄ ceɾt: Coɾneac̄ an cɾomf̄eair̄
 na t̄einn̄te nac̄oñta, aʒur ɾioneac̄ aɾɾɾiɾ, an aʒur tɾiac. ɿ
 ɾaɾ ɾin ac̄eɾiɾ f̄ac̄t̄na a ɾiac. A c̄ɾomf̄ir̄ ɾaɾɾuiʒic̄ ʒo ɾoʒ-
 nac̄ac̄ ann buɾ n-ac̄ ɾein. An tɾiac ceuona t̄uɾuiʒ̄ aɾoɾiʒ
 aɾ ʒ ull̄m̄uʒac̄ coʒac̄, aʒur uo c̄uɾi ɾe a c̄uɾaiōue t̄uic̄ la-
 iʒean, aʒur c̄ɾuinn̄uiʒ̄ Ueʒao com̄lannt̄a Muñain, aʒur c̄uɾ-
 uic̄ ɾe ɾaɾ ɾaioil ɾe aɾ ʒ t̄aɾɾanʒt̄ eɾɾiɾ ul̄tonn̄mac̄t̄, oɾ
 uoɓɾaɾaɾ leiɾ ɾanɾaiōɾaɾ t̄aioib̄ ɾt̄iʒ an u-taloñ ɾein.
 Niueɾɾɾin ɾaioiluiʒ̄ ɾe ʒo u-taɾɾanʒt̄f̄ao le cealʒ iac̄, ɾoɾ
 ɾioɾɾuiʒ̄ ɾe na Uanaan, oɾ ni laɓair̄ an Uanaan aɾaiañ
 uac̄aiō nac̄ t̄ainic̄ ʒo b-fioɾi aɾ a c̄ɾoiōe. ɾoɾ lionta le
 uoac̄uɾ, com̄meaɾac̄ ue'n la aɾi c̄uic̄ Conn̄ʒaal le beaɾc̄
 Ueʒao c̄ɾuinn̄uiʒ̄ ɾe com̄lannt̄a Muñain aʒur laiʒean aɾi
 ɾaʒ Siçõɾuim. C̄ialleac̄aɾ ʒo u-tioç̄f̄ao f̄ac̄t̄na ann̄oiaʒ̄
 ann. Ann ɾin caiteac̄aɾ a boç̄ana anoir̄ tɾiac ɾaib̄ aɾm-
 f̄luac̄ ul̄lac̄ ul̄lac̄ ul̄lac̄ uiʒ̄t̄e aɾi aɾōueaɾ c̄om̄ ul̄moɾi a ɾaib̄ a

uinnir, bí ámhgar ve a fáit bío ma m-bíóeann an coḡaó
 fáda. Fheasḡar Clanna Ruaoḡuioe: Áta ar lon a fáit
 farfrang com fáda ḡur fanamaḡ ann ullao, ann rin taḡair-
 faio Mumain aḡur laigean uinn! Aḡur cuailuig an riḡ
 focal ḡ-Clanna Ruaoḡuioe aḡur veffruig re ḡ'a boḡanaib
 aḡur cuao taob riḡ u'a moḡfaine aḡur auḡairte ḡo ḡeur:
 A leaḡraomuo oḡoclaḡteaḡ Mumain aḡur laigean? A
 tuḡtafaio ulcloin Eri ḡo ciḡriob m-bo aḡur cḡeac? Na
 bíoead an leitve le maó feaḡoa! Le na linn rin au-
 ḡairte faḡta: Cḡuinnead na feaḡoiuó aḡur na oḡaioe
 ba 'n riḡ aḡur ba pḡionfaioead Eri, leanead an aḡmḡuaḡ
 leo. Maḡ ḡluaircaḡar comlanḡa n-ullao tḡuó laigean
 bí'n talam uaiḡneac pollam, vo bí uile ari Maḡ Siḡoḡuim.
 An tḡac taḡḡar ann maóairc an Maḡ, conḡaircaḡar
 Mumain aḡur laigean anna imlḡib ḡa ḡluaircaḡ ari aḡo-
 bḡairte aḡur vo bí'n aḡo polluigḡe le boḡanaib. Ácḡ ta-
 ingnuig ullao a aḡmḡuaḡ ari an Maḡ la'ḡmaḡaḡac ari
 laomnuḡaó baal, ullmuisḡear ḡac aḡmḡuaḡ, aḡur ḡluair-
 uig comlanḡa Mumain riḡar ar taob na tulca. Aḡur aḡ-
 nuig faḡta vo na bulḡoiḡib vo aḡoḡair: Seaeann riḡ ul-
 lao ari talam Mumain vo eirt le fheasḡaó aḡoḡiḡ cao tu-
 iḡe comaircaḡann re Deḡao an eḡlaoc viaḡreaḡac aḡur cao
 tuigḡe cuiḡeann re aḡoḡeoḡmaó u-Teaḡoḡi Taḡarḡa oḡuioe
 tar uḡiḡe? Aḡur auḡairte Duac le na bulḡoiḡib: Cuiḡaio
 aḡoḡiḡ uḡiḡoiḡioe n-ullao ari riubail ḡo moḡarpuig uao
 talam Mumain! Aḡur tuḡ faḡta cuiḡeac comḡuic aonḡiri

το Όυαό, άότ μορι λεανν Όυαό να βυλροιοθε. Αν ceυο
 cean oe ρλιοότ Ιβερι ναό ρρεαζαρι το'η cuipeáo ζαίρcuiζεάο-
 τα. Αζυρ τεαννουζ αν caé αζυρ αν caρζαίρε uaó μαιοιν
 ζο ο-τι τραόηονα. Αζυρ τιomanuiz υλλαό Μυμάιν αζυρ
 λαιζεαν ποίμε, αζυρ βι Clanna Ρυαόρμιοθε cuapcuiζ αζυρ
 αιζ λοηζυζάό Όυαό αμεαρζ μεαόον αν ρλυαιζ, αζυρ το
 ceapμεαοαρι α ρειm οιοό τμιο α αμμρλυαζ, αζυρ μαρβαοαρι
 Όυαό, άότ μορι ρυιαμεαοαρι Όεζαο, ο'ιμείοζ ρε αιρ αζαίο le
 ρεαμαιοβ λαιζεαν, ραζόαιλ comlannta Μυμάιν το ραοβαρ
 caéa.

Το βι'η Μαζ ρολλυιζτε le caρnaió na μάριβ, βι'η τα-
 lam anna ρειρζαν βοζ le ρυιλ. Ξυτεαοαρι ρεάότ αζυρ ρίοε
 mile le Όυαό αιρ Μαζ Αμιοβραιοτε. Το μζαίλ Όυαό ρεάότ
 βααλαίμε ρλοινταρι "Όυαό Όαλτα Όεζαο" μαρι αιmm αιρ.

Αν οαμα λεαβαιορ οευζ. Αν οαμα caiβιοιλ οευζ, μζαίλ
 β-ραότνα μιο ζ-Caρ μιο Ρυαόρμιοθε μοιρ αμιομζ τμι βααλ-
 αιμε ρίοιο 30 ζο ο-τι 7. R. C. (Feuc Annaia μζεάότα η-
 Eppione. An. I. Rol. An. 86. ουίλεοζ. Δοιρ αν Όομαιν
 5042. Ραοι αιmm β-ραότνα β-ραόάό. Αζυρ ann Annaiaib ζ-
 Cluainmhcnoir μαρι αν ceυona.

Ανοιρ ann caé Αμιοβραιοτε ξυτεαοαρι ιομοα ρμιοηαίοθε
 αζυρ μαίτε le Όυαό, άότ ann τραότ μορι ο'φαν ρμιοηαίοθε
 no μαίτε λαιζεαν ann ραοβαρ na caéa τειόεαοαρι le Όεζαο,
 μαρι ιμείοζεαοαρι le Sun τραό ταιτμε ζ-Caiρβηε. Δόηυιζ

Բաճե՜ՆԱ չօ յոճքսօ ամաճ՝ Եր՝ ԵՆ շՆԵԱՏԱՅԵԱՃԱԾ ԿՈՆՆԱ Ն-ՉՈՒԱԾ
 ԱՇՄԻ ՔՐՈՆՔԱՅԻՆՆԵԱԾ ՄԱՄԱԻՆ, ԱՇՄԻ ՉԱՆՇՆԵԱԾԱՐ Ե ԸՐԻՆ ԱՐԻ
 ԵՆ ՄԱՅ. ԱՇՄԻ ԿԱՅՈՆԵԱԾԱՐ Ե ԵՄՃԱՅՈՒՆ ԱՇՄԻ ԿԱՆՆԱԾԱՐ Ե
 ԸՃԵՐԱՆՆ ԵՐ ԸՅՈՆՆ ՆԱ ՔՐՈՆՔԱՅԻՆ ԱՇՄԻ ՄԱՅԻՆ, ԱՇՏ ՈՒ ԵՐ
 ԸՅՈՆՆ ՉՈՒԱԾ ՉԵ ԵՄՅՆ ՆԱՐ ԿԱՐԵԱՆԱՅԻՆ Ե ՔԵՐՆ ՉՈ ՇՂԱՅԻՆ ՆԱ
 Ռ-ԲԱՆՔՈՒՄԻՆՆԵԱԾ. ԱՇՄԻ ԿՐԱՆՆԱՅԻՆ ԵՐՄԻՆՆԱՅԻՆ ԱՆՆԱԾ ՉՈ ԿԵԱԾ-
 ՄՈՐԻ ԱՇՄԻ ՉՈ ԸՐԻՆ ԲԱՇՏՆԱ Ե ԵՐՉԱՆԱ ԱՐԻ ԿՆԱԿԱՐԵԱ. ԸՅՈՒ ՆԱԾ
 ՔԱՅԻՆ Ե ԱՅՇՆԵ ԱՐԻ ԿՐՈՒԱԾՈՆ ԵՐՄՈՆԵ ԲԱՅՈՒ Ե ԿՈՄԱՐԿԵ Ե ՔՐԻՐ-
 ՄՈՆ ՉՈ ՔՐՈՒՐԱՅՈՒ ԱՐԻ ԵՆՈՐՉ ՉՈ Մ-ԵԱՐՔԱՅՈՒ ԿՈՐ ԼԱՅԵԱՆ. ԱՇՄԻ
 ԱՐԻ ԿՐԵԱԾՏ ԼԵ ՆԱ ԸՅԵԼԵ ՉՈ ԵՐՉՔՐՈՒՆՆԵ ՄԱՄԱԻՆ ԱՐԻ Ռ-ԵՐՄԻ-
 ԿԵՐՆԵ յոճքսօՐ ԼՅՃԱԾ ՉԵԱՐԵՐԱՅԻՆ Ն-ՉՈՒԱԾ ԵՆՆԱ յՅՆ ԵՐ ԸՅՈՆՆ
 ՄԱՄԱԻՆ. ՉՈ ԸՐԻՆ ԲԱՇՏՆԱ ՆԱ ԼՅԱՅԻՆՔԱՅԻՆՆԵ ԵՄԱԾ ԱՐԻ ՔՐՈՒ
 ԵՐՄՈՆ ԱՅՇ ՇՂԱՅԻՆ ԼԵ ՆԱ ԸՅԵԼԵ յՅՇՏԵ, ՔՐՈՆՔԱՅԻՆԵ, ԿՐԻՔԻՐ ՕԼԼ-
 ՄԱՆԱ, ԱՇՄԻ ԿՐԵԱԾԱՆՈՆ ԵՆ ՔՈԲԱՅԻՆ ՉՈ ԵՐՉՔՐՈՒՄԻՆՆԱԾ Չ-ԿԵԱԾՄՈՐԻ
 ԿՆԱԿԱՐԵԱ ԼԵ ԵՐՄՈՅՆ ՉՈ յոճքսօ. ԱՇՄԻ ԱՐԻ ՔՐՈՒՆԵ ՉՈ ԵՐՉՔՐՈՒ-
 ՆՆԵ Ն-ԵՐՄՈՆԵ ԵՆ ԿԵՄՉ ՔԵԱԾՏ յոճքսօՐ ԲԱՇՏՆԱ յՅՆ ԱՆՆԱԾ
 ԵՆՆԱ ԵՐՄՈՅՆ. ԼԱՐ ԼԵՅԵԱԾ ՆԱ ՔՐՈՒՅՏԵԱ, ԵՄԿՐԵԱԾԱՐ ԵՄԱԾ,
 ԱՇՄԻ ԸՅԵԼԵԱԾԱՐԱԾԱՐ ՄՈՐՔԵՐ Չ-ԿԵԱԾՄՈՐԻ ԱՇՄԻ ՄՈՐԿՈՄՈՐԱԾ
 ՆԱ Ն-ԵԱԾՏԵՐԱ ԱՐԻ ԼՅՈՐ ԿՆԱԿԱՐԵԱ. ԱՇՄԻ ԿՐՈՒՆՅԱՅԵԱԾԱՐ ԱՅԼԵ
 ՔԵԱԾՏ ՉԵՆ ԵՐՉՔՐՈՒՆՆԵ ՉԱՐ ԿՐՄՈՐ. ԱՇՄԻ ՉՈ ԿԱՐԼԱԾ ՇՐԻ
 ԿՐԱՆՆԱՅԻՆ ՄԵՐՆ ՔՐՈՆՔԱ ԼԵՆՅԱԾ ԱՇՄԻ ԱՅՇՆԵ ԵՈՄՉԱ ՔՐՈՆՔԱ
 ՄԱՄԱԻՆ ԵՆՆԱՅԻՆ ՉԵՃԱՅՈՒ ԿԵՃԱՅՈՒ ԿՐԱՆՔԱՅԻՆ ԵՄԱՄԱԻՆ Ե
 ՔԱՅԻՆ ՉԵՆ ԵՐՉԼԵ ՔԵԱՐԵԱԾ ՔԱՆ ԿԱՏ. ՈՒ ՔԱՅԻՆ ՔՐՈՐ ՔԱՅԻՆՈՐԱ
 ԱՅՇ ՔՐՈՆՔԱՅԻՆ ԱՇՄԻ ՄԱՅԻՆ ՄԱՄԱԻՆ ՆԱՅՆ ՉՈ ՉՈՒԱԾ? ԱՇՏ
 ԿԱՆ ԵՄՅՆ ԵՆ Ե ԲԱՅԻՆՈՐ ՉՈ? ԵՆՆԵ ՆԱԾ ԿՐԱՆՆԱՅԻՆ ՔԵ ՆՈՒՅԻՐ-
 ՔԻՆ? ԿԱՐ ԵՐԻ ԲԱՇՏՆԱ յՅՃԱՅԵԱԾ ԵՆ ԵԱԾԱՆ ԵՄԱՆ ՉՈ

cuir fe na luaitéumaidíde amac ari fuio Eriumon aig glaoic an t-arcuinnne go Tabarfa. Agus vo connairic ariomig Scanot mig Ultonnmacet agus cumail fe uaid an tnuic a ruid ari a inntinn annagaid clan Eri. Vo bi factna comionnan vo cac ann rlighe na ceipt, anna eapad vo uile cean. Vo bi luatgair ari na maidib vo teact le na ceile ari ann rog agus rognar. Oimeig factna ari cuairt go Mur-n-ollam o-Teacmor, agus buo tubhronac an caoi anna ruid eadon annran real gearr uad ruid fe fein ann Teacmor ann aic g-Connagad.

Agus tug fe mifneac vo na ollmanaid, agus labair fe go cinealtac vo'n fuirmon beug n-ogan a ruid ann. Iar laete na n-arcuinnne, cualluis ariomig go doomagan maca, agus o'fas fe feargair mac Seio anna n-aic ann Teacmor. Agus vo glaoic fe le na ceile arcuinnne n-ullaic agus vo bi mig agus maite n-Ultonnmacet ari laear ran feomrad. Tar deir fuide na n-arcuinnne ceileabradar feir agus aig an feir aubairt factna le Scanot: Aca focal aig Rogruad mac Roir agus Dilta vo cluar Scanot agus a rliocet. Agus o'eirig Rogruad agus tug fe a lam vo Scanot, agus aubairt ar aro: Com fada gur ta cean ve na Danaan abeo. ni rmuairfao Rog ari migedta n-Ultonnmacet agus muirfao an veagrun ceuna o'a rliocet anna diaig. Agus tugrat o'a ceile lam carantair. I' an rin aubairt ariomig: Anoir aca rog Eriomne daingainte. Agus ari imteact vo'n mig agus maidib na n-Danaan a m-baile,

bhronuig an n-uisge moineoib. Ríghaleann fáctna ann
 eadna agus ceart, ghráduigeann se roí, ullmuigeann se an
 t-aois ann meátaib cois. Anghar feáctnao baalain se
 n-uisge b-fáctna fuair Meleir bar, agus air cruinnuigáó to
 coméionol na n-ollam moíadair feilmio mac Marada anna
 n-áruollam Ullaó. Anghar feireao baalain seug se n-uisge
 b-fáctna, o'eug fionlaóó n-uisge laigeann, agus air fuioe to
 áruoíuinne laigeann air n-bhuíteine m-ághar moíadair Eoáó
 a mac anna n-uisge ar éionn laigeann. Anghar na laetantib se
 coméionuig fáctna feáct baalaine seug o'a n-uisge ann roí
 agus roíghar. Agus to b'n gáal doibin doíerac air fuio
 an talam. Áct éainic foal aige go n-uisge Eoáó n-uisge la-
 geann aige cruinnuigáó feall agus comélic agus gur éair se
 cruinnuig air fuio Ullonnmac to laóair ar iois le cean-
 feairib na talman uo. Mar an ceona gur máir Deáó
 ann Ullonnmac agus n-uisge le éunaó maí. Uala to foíob
 fáctna lictireadá to Eoáó se na n-uisge a éuailuig se,
 oíó tráct n-uisgeann na foala air leáair na n-áimíre
 n-ullaó. Áct foí cruinnuigear roí air an t-talam.

Air an t-treár baalain air fuio se n-uisge b-fáctna
 o'imeig se go Duníobherce agus feoluig se air lung an n-uisge
 air uirgib na b-foirce, agus fáoil se go n-uisgeann tairna
 go fuioe n-áruoí. Moí feoluig an lung moíadair n-uisge
 conáimíreann moíeine air boíblarad toó éall se Duní-
 oherce. Air eadla gur buó Muí-n-ollam air foitead a n-uisge
 'n laíar o'fíll an n-uisge, agus air fáad 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. Cοολυιζ 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'ν ρλυοετ ηιβυρ ρεαρρ ιονα ε.

Όο β ρε εαοιη αζυρ τρευν, ειο ζο η-ζημαδυιζ ροζ, ηι ηαιβ ραιεειορ αιρ ηοιη αν εατ. Όε βηυζ ρην ρεηυοβτεαρ 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 λαετεαδ.

Ριζαιλ ζ-Carηβρε ηηε β-φαετνα τ-Αδαε ηυζ υλλαδ αζυρ αζυρ αροηυζ δον βααλαη αιηαιη. 7 ζο υ-τι 6. R. C. (Ρευδ Αηηαλα ηυζεαετα η-Ερρηοηε. Αη. 1. Ρολ. Αη 90 υυιλεοζ. Δοιρ αν Όοηαιη 5192, ραοι αιηη Carηβρε Cοηεοβαρ Αδ-ηιαδρμυαδ).

Ιαρ η-βαρ β-φαετνα τ-Αδαε, αιρ ρυιθε υο αροερμυηηε η-υλλαδ αιρ η-βρμυιτεηε η-Αρορκευλεαδτ ροζαυαρ Carηβρε

mac buó rinne b-fáctna, anna miz ar éionn Ullaó. An
 trác ceuona o'eug lužad miz Mumáin agur air cruinnuzadó
 vo arócrinne Mumáin air m-bhuíteine možadair Cmuóetan a
 mac anna miz ar éionn Mumáin. Ir ann rin éuáítheadar na
 luaitéuradóíde amac air fuio Eriuson aiz maó: Cruinntheadar
 le na ceile ann arófeómíad o-Teacmóir Tábaréa mizé,
 ppioufaióe, cinéir, ollmána, agur treabhaona 'n pobail anna
 n-arócrinne n-Erioune le možad aróiriz oir aca'n triódon
 follam. Air fuíde vo'n arócrinne an ceuo feacé možadair
 Cairbhe miz Ullaó anna aróiriz for Eriuson. Mior iméiz re
 amac zo liafáil. Vo leiz an t-aróllam ferioéta n-Eolur
 agur leabair na n-Aimribe Saalaz ar aró. Agur éuáíó
 an t-arócrinne amac le ceileabíad mórféir o-Teacmóir
 agur mórcómíad na n-Éeacétra air lior Tábaréa. Anoir
 com mór rin bi fuad z-Cmuóetan mic lužad miz Mumáin
 annaíad élan Eri, nac fuídeíad re leo aiz clarbóro na
 mórféire. Buó forur vo feucéint zo maib feall agur com-
 glie air coir, oir bi Deíad for beo ann Ultonníacé, agur
 bi fáicéir air Éocáíó miz laizean com fáda zur bi fáct-
 na beo. Iommoio bi croméir laizean le Deíad aiz corru-
 záó fuar an Óanaan. Air fuíde vo'n arócrinne an oara
 faecé, ni maib leac maítead Mumáin ann a fuídeánaib,
 agur o'eiriz Tíreir ceanfear íbóronaz aiz maó: Creuo ma
 veiríad Cmuóetan miz Mumáin cao tuize nac b-fuil trian
 maítead Mumáin anna n-aic anriann arófeómíad?

Δξυρ σ'ειπιξ Cμoβέταν ριξ Μυμáιν αιξ ραó: Δ éom-
 fláite n-Éρμione αν ρειοιη ναó ριορρμυίγεανν Τιρειρ αν τ-
 αóβδαι? Anne ναó ριορρμυίγεανν ανηóιαξ éαé Δροβρειρτε
 ναρ σ'φαν ρμιοηρα Ιβερ νε'η αοιρ βεο? Τυτεαοαη Le Όαó
 ραν ιοηγυιλ Δ ριξνε φάóτνα μαó ζ-Çαρ ζο ρεάλλεαó αιρ
 τρειυηφεαρηαιβ Μυμáιν, Άνοιρ μαηαó β-ρμιλ ριαο αιρ λαέαρ
 ζο β-ρμιλ αιξ οαιηζνυζαó çαιρη Δ μμυιητιρ αιρ Μαξ n-Δρο-
 βρειρτε? Δξυρ μé μμυιηóοιρ αιρ ρυιο αν τ-αροφεομηαó. Αιρ
 ειπιξ οο Çαιρηβηε αουβαιρτ: Ηι β-ρμιλ λειοιβε μιοçαιητ ριαó-
 ταναó αρ κομζαη αν αροóρμυιηνε. Δξυρ áεηυιξ αροιοιξ οο'η
 αροολλαιμ οο λειξ τυρμιορ ο-Ταναρτεαó Δξυρ τρειαóο ολιξε
 n-Éρμione. Δξυρ οο βι μαη ρηη. Δξυρ αιρ αν λα οειρηο-
 ναó οο λειξ λαδβαιρ να n-Διμρηηε n-Éρμione. Αιρ αροζλαοιό
 οο να βυλροιημβ: Σεαρεανν αοηηεαó αιρ Έαδαιρτα αιξ ιαη-
 ρεαó Δ éεαρτ? Ηιοη ρρειαζαιρ αοη ζυé.

Όι μορποοηρα να n-αροφεομηαó ορμυοζτε, Δξυρ οο ρçαιρ
 αν τ-αροóρμυιηνε ζαó σ'α όεαζóουη ρειη. Τρμάλιηξ αροιοιξ
 ζο Δοóμáζηηηάçα, Δξυρ οο ζλαοιό ρε Le να éειλε αροóρμυ-
 ιηνε n-ύλλαó αιρ η-βρμυιέηηε n-Δρορçευλεαóé. Λαδβαιρ ρε
 νε'η ηευλ çοζαó Δ βι ζα ρçαιρμυζαó αρ éιοηηη Ερμιοη. Μαη
 αν çευοηα Λαδβαιρ ρε Le ζαó çεαηφεαη ζα ραó: ύλλμυιξ οο
 éομλαιηηα κομ μοη ζυρ ρευο λεατ ταδβαιρ οοιβ ζαν ρζιé
 οαη ρεαóταιβ Σεαοηα οηη ζαν αμηαρ βρμύετφαο çοζαó. Δξυρ
 áεηυιξ ζο ζ-κομλιοηηεαη ζο ιομλαιη υιηηη ζ-Çλαιηηα Ρυαó-
 μυιόε. Ό'φαν ρε αν çευο βαδλαιη σ'α ριζαιλ αροιοιξ ανη

υλλάδ, αἰς υλλήμυζαδ ἃ comlannta ἄσυρ νευναδ περὶ τεὰς ἀνναξαιδ δον ηυο ἃ ἐαίρφαο.

Ἰαρ ηἰν cui ηε Concooδaη ἃ ὀεαηβηαταη ἀννα ηυἰθε ἀνν αἰε ηυζ ἀνν υλλάδ, ἄσυρ το ἐπυαλλυἰζ ηε ζο Τεαδῆμοη. Ἐαη ὀεηρ ταηηηυζαδ ἀη εἰοεη ὀαηηζηεαοαη ἃ ὀοτανα αἰη Μαζ-
 ἠοηεἰομνα ἀη οἰῶε υο, ἄσυρ αἰη υιαη μεαῶοη οἰῶε τηατ
 ηαἰβ εαε φαοι τηοη οοο'ἀη ἀετ λυετ cuiηγεε εηοταηζηαοαη
 ζο οβαη εατα εοηηζἰε αἄσυρ αἰς εεαηηηυζαδ ἀη λυετ ὀ-φαηε
 ζο ηοταηηυἰζ ηαηβαοαη εαηηβηε ηαη λυἰθε ηε ἀννα εοο-
 λαη ἀννα ὀοτ! ἀη μευο ἃ ὀ'φαη βεο υαδ ηυε na οἰῶε
 ηἰη ἰοηεἰηεαοαη μευῶεαη ζ-εαηηβηε ζο Δοῶηαζηηἠαεα
 ὀαηηζηεαοαη ἃ εαηηη φοζυρ το εαηηη Δοῶδ. αἰη τηζεαετ le
 na εεἰε το ἀηοεηηηηηε η-υλλάδ αἰη ἠ-βηηηεἰηε η-ἀηηοευ-
 λεαετ ηοζηαοαη Concooδaη ὀεαηηβηαταη ζ-εαηηβηε ἀννα ηυζ ἀη
 εἰοηη υλλάδ.

ἀη ὀαηηη λεαβαηη νευζ. ἀη εεἰηηηἠαο εαηηβἰηἰε νευζ.
 Ρηζαἰε ζ-εηηοβεαη ἠηε λυζαδ ηυζ Μυἠαηη ἀηηοηυζ. υαδ'η
 ηεηηεαο βααλαηη ηοηἠ ἰοηα εηηοηο ἀηυαη. (Φευε ἀνναλα
 ηυζεαετα η-εηηηηε ἀη. 1 Roἰ. ἀη 92. ὀυἰλεοζ. Δοηη ἀη
 ὀοηἠαηη 5193. φαοι ἀηηηη ζ-εηηοβεαη ηηαῶηαηη. Φευε λεαβ-
 αηη η-ζαβαλα υἰεεαηηαἰζ, ἄσυρ ηεηηοβεα λυηηζηεαεζ.)

Ἰαρ ηηοηηυἰε ζ-εαηηβηε ἀηηοηυζ αἰη Μαζἠοηεἰομνα, εἰα-
 ἰθεαοαη na λυαἰεεηηαῶηθε ἀηαε αἰη ηυἰο εηηηηοη, αἰς ζἰαοἰε
 ηυζεε, ηηηοηηαἰθε, εηηηηη, ολλἠἠηηα, ἄσυρ τηεαῶαοα ἠη ηοβαἰε

amaé caéa loigóireadó le tábairt Deḡao aḡur ceanḡear
Remion arḡeacé ḡeibḡe; acé an ḡraéc ní maibeádar le raḡ-
ail ann aic aic bié. Cmioénuigeadar ḡac reacé ve'n aro-
éruinne uar ḡurḡor. Nioi rearuigé donneacé aic tábairéa
aig iaḡreacé a céairt aḡur uo reairi an t-aroéruinne, caé
u'a uéaḡóun fein. Aḡur éainic aic ḡealḡiaéc na roigé ar
éionn Eirḡion iaéḡlaire, oic riubailéann Cmioéan ann ḡac
muo uar reacé na n-óligé.

Ní b-fuil ḡleo reióteacé coḡao, no ḡorḡan na ḡ-comlann
aig ullmuḡao, uoiréacé an talam. Meusuigéann an ḡaal
raoi roḡ aḡur roḡnar. ḡlaoiúeann Cmioéan aroéruinne n-
Eirḡione ḡo aroḡeomḡao u-ḡeacéomoi tábairéa ḡo ḡraéamail.
Anoic anḡran t-óécḡao baalain ve muḡail ḡ-Cmioéan aro-
muḡ, ḡraé uo bi Conncoḡar mac b-facéna anna muḡ ar éionn
Ullaó, aḡur Feilimio mac Maḡada 'nna n-aroollaḡ, aḡur
Scanoc uao rlióéc Meirḡ muḡ na n-ḡanaaan ar éionn Ul-
tonnḡacé, aḡur Eoéaió mac b-fionnlaóé míc Eirḡion Aine
uao rlióéc Iolairi anna muḡ ar éionn laigéan, uo éarḡao
ḡur muḡao Iora rlióécé Cmioḡo ann boéanaib luoa anḡran
ḡomáin Síor.

Foréean an uara roil.

Ua Céarḡfuil.

‘Do b’i clannacne Uí Cearbfauil folur-ġlan lanċeimead
amearġ u-treabaiġ Eriphone Maṛi a uibairt an file:

“Siol Ċearbfauil uo b’i teann,
Le m-beṛt’i ġeall ann ġad ġleo.”

Cuirimra ann reo riar, ainmna ġ-cearrinrioi Uí Cearb-
fauil, aġur ir comċionol rar-uarail ue riġt’ib cumadtaib
aġur laocraib lanclamaib ġo ueim’u atau. Tei’ocann riad
air air air reim uiric uad mac ġo adair riar ġo lber ceu
riġ Mumain, mac m-bile. Bu’o riad ceitne mic m-bile
treoruiġeadaṛi ġaal Er uad lber ġo Eriphon an’oiaġ bar m-
bile aġur riad a arim’fluad a le ġru mac Ammoin ann m-
baalam riome ġ-Criort mile aġur tri.

Bu’o e Ta’oġ an ceu feaṛi a ġlac Cearbfauil maṛi com-
ainm. Oir uo b’i a riule com lonraiaġ ġo ġearfaid riad
tri’o aġair aġur aighe ġada, aġur bu’o ionġanta’o an ueal-
ra’o ca’o a tiocra’o anntaib ann airm’ri ġleo aġur coġad.
ġo ueim’u bu’o comar’o oigheadta uo clannacnaib Uí Cearb-
fauil: ‘Do beit’ ġeal’uealra’o, folur-ġlan, ġeuri ġormporca’o.
‘Deirteaṛi ġo riad’o ġeuri’oadaṛi ġlinnea’o riul Ta’oġ tri’o
crio’o an erlaoi’o. riul a airm’eo’o a lann a coṛp!

Adt uo b’i Ta’oġ mac Ċian

mic Oilliol Olum

mic Maġnuad’o

mic Maġ Neid

mic ‘Deirġ

- 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 Ɔolcleačan
 mic Ɔearçorþ
 mic Maʒçoirþ
 mic Coðçac çaoim
 mic Reaðçað Riʒðeærʒ
 mic Luʒað Laʒaið
 mic Eoçaið
 mic Oilliol
 mic Aroʒær
 mic Luʒað Lamðeærʒ
 mic Eoçaið Uaiçaiʒ
 mic Luʒao Iarðonn
 mic Eunða Ɔeærʒ
 mic Ɔuaç Ɔionn
 mic Seaðna Ionnaʒac
 mic Ɔreærʒiʒ

mic Arofeap Iomleac
 mic Feiolimio
 mic Roiteapac
 mic Roan Rigailac
 mic Failbe Iolcarrac
 mic Carr Ceocoimneac
 mic Failveapigooio
 mic Muinmeadon
 mic Carr Olac
 mic Fearapoa
 mic Roiteapac
 mic Rorra
 mic Glair
 mic Nuadac Deapglam
 mic Eodac Faobairglair
 mic Connacail

mic Iben, apb leapainm Fionn, ceo mic for Muinain,
 mic m-bile ar a glaoiteap na Gal, ac n go for,
 Clan m-bile.

Mar doubar, bi Tacg glaoite Ceapbhuil mar geall
 air na fuilib geupgorn, folup-glan cacdeapraig a bi aige.
 Bponnuiq an t-apraig Corbmac talam uicce oo. Deir An-
 nala micadca n-Eppione: "Aoir Cmor, va ceo rice are."
 Feargur Duibveadac mac Iomcaoa 'na mic ar Eppinn fpu pem-
 bliadna, co topair, i cac Cpponna (Cinn Cumair) la Corb-
 mac ua Cunn (air vana la lugnara), oo lam loga laqa.

Τορηαταρ Λαιρ βεορ α υα βραταρρ φεαρζυρ φολελεαταν
 αζυρ φερζυρ βοτ, ταρ βρεαζαιβ, υα ηγορεϊ 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 λαϊζε.”

1 ροεμαυε Κορβμαιε ταμικ Ταυζ μαε Σεμ αζυρ λυζαδ
 υον εατ ιρη αζυρ βα 1 τηροεμαιε αν εατα υο ηατα ο Κορ-
 βμαε υο Ταυζ αν ρευρεαηη ρορηα τα αιανναετα, 1 Μυιζ
 υρεαζ, αμιαλ αρ ερηεηηε 1 λεαβηαιβ οιλε. Αηηραη η-βααλ-
 αιη υα σευο τηροεαυ αζυρ σεηηε υ’ευζ Οιλλιολ Ολυμ ηυζ
 Μυμαιη, αταρρ μορ Ταυζ ηυζ ειλε. Μαρ υοερη Αηηαλα ηυζ-
 εαετα η-Ερηηοηε:

“Αοιρ Ερηορτ υα σευο τηροεαυ α σεαεταρ. Α οετ υο Κορ-
 βμαε. Αιλιλλ Ολυμ, μαε Μοζα Ηυαυαε, ηη Μυμαιη υεζ.”

Αζυρ υαδ λαεταηταιβ Ταυζ Σεαρβηυιλ αηυαρ ζο υ-τι’η
 ρεηρεαυ ραζαοιλ υευζ, βι υοιτεε Ειλε-ΗιΣεαρβηυιλ, ατα αηη
 ζ-αυηοαε αν ηυζ αηοιρ, ’να ιβ-ταλαη υο ελοηημαεηιβ 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 Εμυαιη
 ζο ηηη-ευεταε αιρ ροη Κορβμαε. Οηρ ιρ ε λυζαδ υο ηαρηβ
 να τηρ φεαρζυρ λεηρ α λαη ρειη, αζυρ βι α αηηηφλυαζ εη-
 υητε ραοι ηυαηζ. Ταρ η-υοερη αν βυαιο βι Κορβμαε ηοζαηζε

anna n-arthryg. Buó iomta níg aghur laoié laioin, aghur curraó meari éainic ar an tpeab reo. Buó iomta tinná tihgnaóadé o'far o'a tuitce, aghur buó iomta naoim aghur eapros eadanaó éus o'a eaglaip. So cince uad dimpui pao-ruic, aghur b-feioin moimé rin, oin raoleann cuio ve na reanaóaió so maib Taoz Cearb'fuiL aghur a óara Óorbháac an arthryg aghur Fionn cean reanna a armp'luaó anna Cui-oroaidé, gur fuairéadar fíor Cuiort uad luét teióeadó uad na Remonaib so Eriion, so rpecialta mari zeall ain rgeul "Eo Feapa". 1. An iargh naoimta a o'it Fionn aghur Taoz aghur leip a enaima a o-toóteari Corbháac. Ni b-fuil ran iargh naoimta rin déc an coimarié ceunna vo bi aig na Cui-ortaidé ann raogáilteaió na zeurleanuimta?

Ióeur Ighor déc so veairbta uad 'n tpeac zlacadair cmeideam z-Cuioro bioéadar lan-rpioradalta, caoinouétraó- tác aghur coiméimnuigte ran cmeideam bi clanmacne Cearb- fuiL Eadnaó ann z-Coimairle, uléneun ran z-caé, aghur Cui-oroaimail ran z-criaidéacé. Mari an ceunna bi ríao bean- uigte le beata ciandorpe, luacraon a criaidéacé.

So maibéadar tpeun lanóalama ann' z-cozaó, tairbaine- ann beata iomta vaioib: Veip na Annaia: "Doip Cuiort cuiz ceo fíce a oét. An ceo blaióain vo Tuacal Maol- zgarib, mac Corbháaic Caioé mic Coirpae mic Neill i nige n-Ereann. Caé luacra moip ecih va inéari fup a maíteari caé Dilbe i m-breazaió ma tTuacal Maolzgarib for Ciann- détaib Míde." ' ' ' ' An ceitramáó blaióain vo Tuacal.

Caé Claoiloéa i cCineil Doúa nua nFhoibneann taoipeadé Ua Fiacénaé Aíone, ariim in no marbhad Moinne Uicéarbfuil mac Céarbfuil aig cornam zeillrime UaMoinne Connacé.”

Δγυρ ve ‘Diarmaid Uicéarbfuil ariomiz Eriione, veir-
tear Annaia. ‘D. 188. “Aoir Crioit cuiz ceo caoéa a vo
a ceatar vecc vo ‘Diarmaid.——. Feir Teamra (Tabaréa)
vo ‘deanam la nuz Eriean ‘Diarmaid (Uicéarbfuil) mac
Feargus Cerbeoil.——. Δγυρ buó e ariomiz ‘Diarmaid
Uicéarbfuil a tuz breiteamnar ann aζaió Colum Cille
tiomóioil coir leabair b-‘finnen:

“Δγυρ beor imon cclaoibreit nuce ‘Diarmaid ar Colom
Cille im liubar finnen no rriob Colom Cille zan raču-
ζadó ‘ofinnen, via nveacéat i nri n‘Diarmaid, zo no coic-
cearaió ‘Diarmaid an breit noiróiricé” la ζac boin a boinin.”

Δγυρ ariur: “Aoir Crioit cuiz ceo noéat——. Caé
Euvuino moir nua Fiacéna (Uicéarbfuil) mac ‘baetan mic
Cairil——. For ζeritíe (Uicéarbfuil) mac Ronain tige-
arna Ciannacéa.” Annaia ‘D. 218.

“Caé Slebe Cuae i Muimain for Muimneacáib nua Fiacé-
na (Uicéarbfuil) mac m‘baetan. Aoir Crioit cuiz ceo coéat
a cuiz. An ceo blaóain vo doó Slaine (Uicéarbfuil) mac
mic ‘Diarmaid, mic Feargura Cearbfuil aγυρ vo Colman
Rimíó Uicéarbfuil. i. nuz nEriean.” Δγυρ ariur: “Aoir
Crioit re ceo cearíeada a reacé.——. ‘Dunéad aγυρ
Conall (Uicéarbfuil) va mac ‘blaitmeic, mic dooa Slaine
Uicéarbfuil vo marbhad la laizmib i tcurraeé muilin Mao-

elúorhan. Ar vo raió Maoelúorhan:

Ni bo coimmet for reirblino, an noimeit Uib Sil
Cearbfiuil.”

Δγυρ αμρ: “Δοιρ Cμορτ γε ceo caoccat a reáct. An
ceo blaóain vo Úiaimacc Δγυρ vo blaitmac UicCearbfiuil
va mac Aoúa Slaine mic Úiaimaca, mic Feargura Cearb-
fiuil i μige nEpean.”

Δοιρ Cμορτ γε ceo a reáctmoáat. An ceo blaóain vo
Ceanraoilao UicCearbfiuil, mac blaitmaic i μige nEpeann.”
Annala. Δγυρ μαρ ριν ριαρ na ραogáilcaib cairbaintear
le μigéib Δγυρ laocraib gυρ buó tpeun ρiao.

Go raió beáta ρaóa reanaoirce aca Δγυρ go raióbeoap
lancriaibteaó aca nompla iomorca: Anran m-baalain ar o-
Tina 1031. Fuair Connang UicCearbfiuil aμceanaó Glena-
valoa bar anran g-ceuo Δγυρ naoimáo baalain o’a doir.
Lan ve eoluir eaona Δγυρ tpaibteaó. Μαρ aoer na
Annala.

“Δοιρ Cμορτ τμοóa a don.——. Δγυρ Conaince Ua-
Cearbfiuil aμceinneó. Glinne va loóa ceann craóaió Δγυρ
veirce na nGaioúel vecc.” Δγυρ αμρ ann m-baalain ar
oTina 1168. Luóao UaCearbfiuil earrog orbineao Ruir
Ailicir veug anran noóat Δγυρ oét m-baalain o’a beáta.
Ni áimain aig an cleir ve’n tpeab ρeo bi an cpeaiveam
Δγυρ an cpaibteaó, áct aig na maieib Δγυρ na taoireáoib
com maie. Αμρ aca na Annala tabairt ρiaónuirce: “Δοιρ
Cμορτ mile ρeapcat a oét. Donncaó UaCearbfiuil tigeapna

ʒioḡna, aḡur no mīlraḡ an tīr aḡ. Ro tuit mac an Pea-
 ruin UīĊearbḡfūil la mac UīĊearbḡfūil. 1. La Taḡcc caoḡ
 aḡi fāiḡce ʒioḡna. Aḡ a aiḡle rin no tarraing UāĊearbḡfūil
 (Feaḡḡanaim) a ċliamāin. 1. Iaḡla Ċille ʒOḡa lurtur
 na neḡeann aḡi cloinn tSeain ḡur ḡaḡaḡ leo caḡlen Cille
 lūrin, caḡlen na neccalḡi aḡur caḡlen ʒaile an ʒunaḡ.
 Ro fūiḡroo iaḡaḡ 1 taimceall ʒioḡnae aḡur ba i veaḡaḡ
 eaḡoḡna aḡur baḡa an caḡlen ḡo no ban peilear ina
 taḡb ʒon iaḡla aḡ an caḡlen amaḡ. Ro uicleiḡ innrin ḡo
 no ḡaḡaḡ an caḡlen.

Lūiḡ an tīaḡla tar a aḡi, aḡur ba an peileir inn,
 aḡur ba irin eaḡnaḡ aḡi ceim taimce aḡ an taḡib aḡaill ve.
 ʒa ʒoḡaḡiḡmeaḡ baḡi Maolḡuanaḡ UīĊearbḡfūil ʒo ḡaḡeḡ:

Mile blaḡaḡin ir cuicce ceḡ,

fīce aḡur ʒa blaḡaḡin vecc,

O ḡein Cḡoḡt ʒo fīanaḡḡ rin,

ḡo foḡḡar baḡi UīĊearbḡfūil.

Aḡi Cḡoḡt mile cuiḡ ceḡ tḡoḡaḡ a ḡe. “ʒOḡcaḡ
 UāĊearbḡfūil ʒaiḡmoccaḡ Feaḡḡanaim, aḡur Uaiḡne Caḡḡaḡḡ
 a veaḡbḡaḡaḡiḡi ḡein aḡur tiḡeaḡnaḡ beḡin ʒib aḡaon.”

ʒe baḡ Feaḡḡanaim UāĊearbḡfūil mac Maolḡuanaḡ
 veḡi na Ann Ala ʒ. 1461. Maḡi Leanneaḡ: “UāĊearbḡfūil
 Feaḡḡanaim mac Maolḡuanaḡ ʒo ḡaḡbaḡ (1 fḡiull aḡur
 e ʒaill ʒiḡaḡaḡiḡe) la Taḡḡ mac ʒoncaḡ mic Seain UīĊearb-
 fūil cona bḡaḡḡaḡib, aḡur la mac UīMaolḡuanaḡ Seain mac
 ʒoimnaill caḡiḡ 1 caḡlen Cluana lḡcc, aḡur ḡe no baḡi

Ua'Ceapb'fui' na' feanoir' cianaoirta' do' moine' eangna'm' agur' congnam' moir' do' coir' i' naoinn' agur' i' noiroeap'ca' do' ar' lu'c' a' ma'ib'ca'. Ro' ma'ib'ca' o'na' o'a' feap' o'ec' oia' mu'ntir' ama'ille' p'p'."

Oeir' Mirra' ann' leabairlan' Comhairte' na' T'ri'no'ioe' de' ba' Ua'Ceapb'fui' feo: "Cui' fuit' o'minu' et' p'incep' E'lie' occi'ru' in' ca'rt'no' fuo' p'io'p'rio' Cluoin'li' mo'ite' incog'ni'ta, et' n'ri' p'rae'oi'ci'tur' imp'ro'bi'ra, et' cu' fuit' mag'ne' pa'p'iente' et' mi'ra'bi'li' fo'rti'tu'oini'; cui'us' a'nima' p'io'p'ri'ci'tur' O'e'ur'. Amen."

"Doir' C'p'io'rt' m'ile' cui'z' ceo' ceap'ra'ca'at' a' fe'ac't'. Moir' in'gean' Ua'Ceapb'fui' be'ann' o'eap'p'ca'iz'te' o'e'iz'e'ini'z' o'ec'."

"Doir' C'p'io'rt' m'ile' cui'z' ceo' ce'p'ra'ca'at' a' o'c't'." An' Cal'ba'c' Ua'Ceapb'fui' do' uol' co' de' Clia'c' o'io'p'ra'ic'ci'o' na' cu'p'te' mo'ite' agur' a' ga'ba'il' i' p'p'u'ill', agur' a' cu'p' i' ca'p'ten' an' fu'z' i'lla'm' agur' gan' fu'or' a' do'ba'p' no' a' fu'ar'la'ic'ce'ti' do' ta'ba'p't' do' neo'c'." Feu'c' an' fe'ill' fa'cto'na'c'!" "An' leu'tenont', agur' E'mann' a' fa'nn' do' uol' fa' do' ar' fu'la'ic'cea'o' i' n'e'lie' agur' ime'ac'cla' moir' do' ga'ba'il' Ua'Ceapb'fui', Ta'o'cc' lu'p'c' o'e'p'io'e' go' no' e'p'iz' co'cca'o' ea't't'no' o'e' fu'n'. N'p' bo' cian' i'ar' fu'n' go' no' i'ar'p' E'mann' a' fa'nn' ar' mac' Co'clan' agur' ar' O'e'al'b'na' uol' la'p' ar' ca'oi'p'iz'e'ac't' i' n'e'lie'. Ro' e'im'ge'at'tar' fu'm' o'na' an' ni' fu'n', Ro' lon'na'ic'cea'o' E'mann' t'p'io' fu'n' go' no' e'p'iz' ea'p'a'onta' ea't't'na, agur' no' o'io'cu'p' Ua'Ceapb'fui' agur' mac' Co'clan' E'mann' u'ca't'a' t'p'ia' na' a'n'p'p'ol'ta'ib' agur' t'p'e' na' a'n'p'ma'c't' fo'p'p'na. Ro' ga'ba'o' leo' ca'p'ten' cille' Co'ma'ino' agur' ca'p'tlan'

uol gur an cuire rin (an Tirna iurtur uilliam Urabaron
 ann Luimneac) ar comhairc iarla Dearmuin an agus meirce
 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, UaCeallaiú,
 Ua Maoleacáin agus roicairve ele nac airméir.

Baile mic Adam vo buan ve Emann a Fan, agus riol
 Cearbfuil vo beir an vo rióir, agus ba moir luactáirve
 agus gairveacur Eile ve rin.”

Doir Cmuirt 1554.———. “UaCearbfuil an Calbac
 (1. macDoncada) vo marbad la uilliam Othar agus la
 rliocé Maolmuanaó UaCearbfuil, agus la Conall occ Ua-
 Morua a noisgail na feille vo monnruim ar Taócc caoc
 mar an tan rin, agus ba maic no aicead an miognoim rin
 fairruim uair vo rocair fein agus Taócc mac Doncada a
 veairbriacair a ccionaid an miognoim rin ma ccion mbliatna
 agus UaCearbfuil vo gairim o’uilliam UaCearbfuil ina
 ionad.”

Doir Cmuirt 1557.———. “Coccaó aómal etir Gallaid
 agus ina baoi amuig ina naccaid vo Saothelaid. 1. Siol
 Cconcobair, riol Morua, riol Maolmuad agus riol Cearb-
 fuil vo nac eoir aruim an lion cneac marbda agus foála
 vo ronaó leo uad ta Sionainn go rliad Ruad, agus uad
 ta blaóma go Clionna, agus uad ta Eoir gur an Clionna

ceusna." Δοιρ 1558.—. "Σηαονμαδóη το εδβαηρ Λα
 Σαφροναίβ δρ υλλιαμ Οόδρ. (1. Ćεαρβήυιλ μαρ Ƒεαρζαδαιηη
 mic Μαολμυαδαιό mic Σεαιη υιĆεαρβήυιλ δρ Μαζ Ƒεαρζαδ-
 αιηη mic Μαολμυαδαιό mic Σεαιη υιĆεαρβήυιλ δρ Μαζ
 Cιηη Cοηρδαιζε το εαρβδαιζεαó οicc αζυρ το μυóδαιζεαó μηιό
 δρ δη μαζ ρηη αζυρ το ρααααδ αηη Μυρκαδ Ƒεαρζαδ
 μαρ Εμαηη mic Συιβηε το αοηρρλαίβ Όαλ αCαιρ, αζυρ το
 τηρ βοζαιηε ιαρ ηουαCαρ, αζυρ τηρνα υαĆεαρβήυιλ ρειη δρ
 δη ρροηρειαααη ρηη.

Σλυαίζεαα αεαηοαιρ ρεααηα Λα υαĆεαρβήυιλ υλλιαμ
 Οόδρ μαρ Ƒεαρζαδαιηη mic Μαολμυαδαιό mic Σεαιη δρ μαρ
 υιβηιαη δρμ. 1. ΤοηρρóεαλβαC μαρ Μυρκααηαιζ mic Όμ-
 ηαιλ mic Ταóα mic Τοηρóβλαιζ mic Μυρκαδ ηα αιέηηζε.
 Όο Λομαó αζυρ το λειρρρημοραó δη τηρ ζο τηηηεαρηαC Λα
 υαĆεαρβήυιλ υαó βελ-αη-αεα ζο Μυλεαη υιΌααηη. Όο
 μαρβαó λειρ ρα Λο αεαηα υεαρβηραέτηρ mic υιβηιαη. 1.
 Μυρκαδ μαρ Μυρκααηαιζ ραοι αηηηρεααηα δρ λυζα το
 βολα υοαααίό ρλεαCα βηιαη ηυαίό Όο αηηρ μαρ υιβηιαη
 αηηηηηααó δρ α ααηηαίβ δρ α αηηε το υολ υαηε α εαρ-
 ηοηα δρ υαĆεαρβήυιλ, αζυρ δρ ηοαα υα τηραCβυηοηίβ ηα
 τηηαααλ το εαρααηα δρ α αζαίό αζυρ αρεαα óαααη υι-
 Cαιηηηη το αρεαCλομαó υοη ααηηρ ρηη, αζυρ δρ αηη ηο αηηη
 δη αηηηηααηηη υαα Ćεαρβήυιλβειε δρ α αίοηηη δη οιόαε ρηη
 δρ μηλλαC αηηη 1 ηυίβ Cαιηηηη ααα ειηηααC ρηηρ δη τηρ ηηα

5. Σὺν βυθὸν ἑορμηγοῦσάς τινος Ἐσάρβφουλ.

6. Σὺν βυθὸν πλεουστῆς ἐν Τρεῖβε :

Ῥαὲ ἀν μῆξ,

Ἀ μῆνε ἀν μονν,

Ἦο ο-τιζαδὸ,

Διη ἀν ἑ-κυο,

Ἀ'ρ ἀν ἑ-κομπιονν.

Ἰαὶ μβαρ ἡλιένη ἡ Ἐσάρβφουλ, ἐν Εἰλε ἀννα ν-οιολεάδα μαρ ἀπειρ ἐν ἀνναλα, οἱρ ἰρ ἀνν τῖν ἐάμικ ἂ ν-οιβιρτ, ἀξυρ ἐν ἀν τρεαδ ἡσάιλ ἡο ἑσάρβφουστε μαρ σεο ὅο βεῖτ ἀνν ἂ ν-οεομῆς ἀνν ο-τάλλαιμ κομῆγομὸς ἐὰν ν-οειρ ὅο βεῖτ ἑσμορτε ο'α ο-τεάλλας, τάλαιμ ἀξυρ τῖρ ἑν λειρ ἀν ἑσμορδοῖρ βραδὰς ἑεῖλλας. Ὑθὸ ἰομῶα ὅαοῖβ ἂ ἐάμικ ὅο'ν Οἰλεαν ἡρ, ἀξυρ τρῖοτ ἑο ἡο ἐρευν οὐβτρεάδας ἀιρ ἑον ἑσμορὰς ἀν τάλαιμ ἡο ἀνναξαιὸ λυέτ κυῖνστα 'ἡν ὅα-ορὰς. Ἀτα ἑαμπλα ἀξαινν ἀνν Κατάλ ἡ Ἐσάρβφουλ ἡδὸ μ-βαῖλε Ἐσάρβφουλ. Ἀ κυῖρ ἂ λαιμρεμοβῖν λε “Ἦαιμ ἐν Σαορρεάδα” ἀιρ ἀν ὅαρα λα λυῖναρα 1776. Ἀξυρ μαρ ἐν ἡ Ἐσάρβφουλ, ὅο μαρ ἑ ἀνν ἂ ἐάναορ σεῖτρε ἑῖοτ ἀξυρ ἡαοῖ βαάλαι ἀν σεαν ὅειρναδ ὅεν ὅμῖνῆξ ἂ κυῖρ ἂ λαιμ-ρεμοβῖν λειρ “Ἦαιμ ἐν Σορρεάδα”. Ἀξυρ ὅε μὸ ἀέαιρ ἑν μαρῖαν σεῖτρε ἀτα ἑορμηγοσος ἀξυρ ἐάναοῖρτεο ἀνῆαῖ ἀν τεαρ τρεῖβε, οἱρ ἀτα ἑ ἑορ βεο, ἑλῖν ἀξυρ ἑλλῖν, ἑῖτ ἑο ἑ-φουλ ἑ σεῖτρε ἑῖοτ ἀξυρ ἡαοῖ βαάλαῖνε ὅεῖξ. Ἀλεῖξὰδ ὅο Ὑἰα ἂ ἑνῶεαν ἑο ὅιανεαξναδ λε τρεαδαιβ

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 δέτ ζο σεοαδ ἠηηρατέαηαιδ. Δέτ
 ατα ελαν μαενη υαέαρηβῆυιλ ρορ μεαβηαδ υε ερηιβεαδέτ α
 ρηηηοιη, υε βηυζ ρηη υηλυιζεανν ριαο ρειη το αηυόλυζε
 ρηηηαρι αν Κοηυε. Οηη μεαρηανν ριαο ζυη βυό ε αν τ-αό
 ηρ ρεαρη αρι βιέ το βειέ ισηηραηαιλ λε εοιλ α Δέαρ υηλε-
 εοηευότεαιζ.

εοηη 1. υαέαρηβῆυιλ.

Μορηάεαρ Σιχαγο.

ΙΟΣΟΣ ΚΡΙΟΣΤΟΣ ΤΕΟΣ ΥΙΟΣ ΣΟΤΕΡ.



ENGLISH TRANSLATION
OF
GAELIC HISTORY



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."

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.

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.)

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.

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.

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.)

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.

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!

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.")

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.

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.)

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 carriers 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.

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.)

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.

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.)

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.

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.

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.

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.

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.)

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.

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.")

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.

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.)

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.

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.)

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, Ruadruid, 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, Ruadruid 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 Ruadruid, 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.)

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.

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.)

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 Baldric (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!"

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.

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.")

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.)

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.

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.")

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 Ultonmact has guarded and preserved the peace and prosperity of Errion. Aod married Maca daughter of Magn of the line of Ultonmact, and Maca daughter of Aod and Maca is our helpmeet in joy and sorrow, therefore the covenant between Ullad and Ultonmact 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.

X. Book. II. Chapter. Reign of Maca daughter of Aod one year, 310 to 309 B. C.

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 Ultonmact 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.

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.")

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.

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.

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 Concohar 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 Concohar 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? Concohar 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 Concohar proceeded with his address the partisans of Gaalen and Mumain raised acabaal, therefore Concohar 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.

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.)

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 Ardcromfear 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 Conco-bar 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 Conco-bar lived Gialcad feared. After a reign of thirty years Conco-bar 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 assasination 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.

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.)

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.

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.)

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.

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.)

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 Cohtac 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.

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.)

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 Ardromfear 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.

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.)

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 Ultonmact. 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 Tanastear.

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.

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.)

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.

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.)

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.

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.)

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.

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.)

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.

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.)

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.

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.)

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.

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.)

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.

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.)

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 lo 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 gasp 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 Ultonmact 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.

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.)

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.

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.

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.

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.)

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."

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.)

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 Ruiadruidé 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.

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.)

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.

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.)

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.

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.)

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 Laigean 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.

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.)

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 Ulltonnmact. 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 Ruadruide. 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 Ruadruide 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 Ruadruid 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."

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.)

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 viceroy 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."

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.)

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.)

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.

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.)

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

GENEAOLGY 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-Cuirc 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.

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