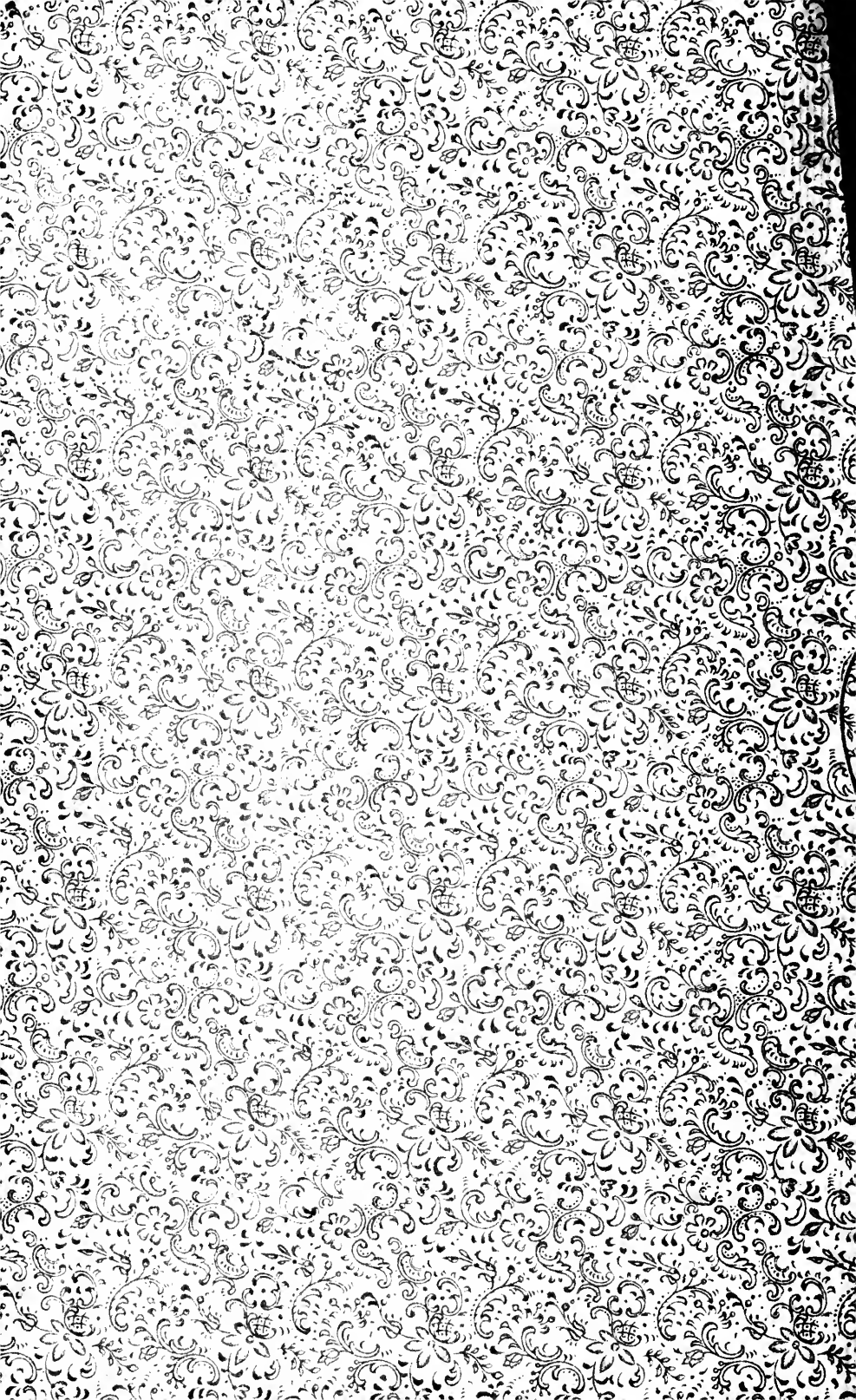


PB

1399

054S4

1898



Gaelic League Publications.

SEADNA

AN DARA CUIO.

WITH TRANSLATION.

AN T-ATAIR PEADAR UA LAOGEAIRE,
TO SAOTRUIG.

Dublin :

PRINTED BY BERNARD DOYLE, GAELIC PRINTER,
9 UPPER ORMOND QUAY.

1898.

PB

1399

C54 S4

1898

622854

8.11.55

THE First Part of *SEADNA* appeared in the *Gaelic Journal*, Nos. 56 to 84. The vocabulary which was to have accompanied this Second Part is being embodied in the Dictionary now being compiled by the Irish Texts Society.



PREFACE.

IN the following pages the story of SEATHA is continued from the point at which it ceased to appear in the "Gaelic Journal."

Throughout the entire story there is not a single word, nor a single turn of expression, which has not been got directly from the mouths of living people *who knew no English*. There has been no *word-building*. Not a single phrase has been either *invented* or *introduced from any outside source*. The reader can rest assured that while reading the story he is reading *the actual speech of living Irish people who knew no English*.

In the spelling the use of double letters is avoided as much as possible. It is, of course, impossible to avoid it when the double letter is *heard* and makes a difference in the sense. For example—"an"="the," "ann"="there," "san"="without," "sann"="scarce." In the spoken language this difference is distinctly expressed by the pronunciation. *The double letter should not be written except when it is heard*.

"What about the authority of the past?" some one will ask.

Those double letters were written in the past *because they were heard then*. This is proved by the fact that "nn," and "no" were written one for the other, and that "nn" and "nc" were written one for the other.

The word "atā" means "*who is,*" or "*which is.*" It never means "*is*" *simply*. What it may have meant 300 years ago has nothing to do with the present time. To write "atā an tā bheāḡ" now, as Irish for "the day is fine," is utterly intolerable to *me*.

What has been called the "Rule" $\epsilon\alpha\omicron\iota$ $\tau\epsilon$ $\epsilon\alpha\omicron\iota$ is not a rule. It is a phonetic fact or truth. It arises from the nature of Irish speech. In English speech the consonants are the *bones*. The vowels are mere *filling in*. Sometimes the vowels are mere intervals between the consonants. In Irish speech the vowel is the principal element. It is in it all the force is. The consonant is constantly made to yield to it. The consonant has to become *slender* or *broad* according to the effect on it of the vowel which comes into contact with it. That is not a *rule*. It is a *truth* which belongs to the nature of Irish speech. It is a natural characteristic of the spoken language. It is not a matter for the *eye* primarily, but for the *ear*. The only reason why it is written is *because it is heard*. Hence it has nothing to do with orthography properly so called. The word $\rho\lambda\epsilon\alpha\tau$ and $-\text{in}$ are the orthographical component parts of the word $\rho\lambda\epsilon\alpha\tau\text{in}$. The "i" which has been introduced before the "τ" has nothing to do with the orthography. The "τ" of " $\rho\lambda\epsilon\alpha\tau$ " is a broad letter. The "τ" of " $\rho\lambda\epsilon\alpha\tau\text{in}$ " is a slender letter. In order to sound it slender the voice has to introduce a slight "i" sound between it and the "Δ," in order to fit it for the "i" of " $-\text{in}$." That is in order to make it $\epsilon\alpha\omicron\iota$ $\tau\epsilon$ $\epsilon\alpha\omicron\iota$. The word " $\text{cu}\rho\text{u}$ " has the "o" naturally slender. Hence the slight "i" sound is already between it and the "u." In the plural of it we have " $\text{cu}\rho\text{u}\Delta$." That is the voice has to drop the slight "i" sound in order that the "o" should be sounded broad to fit it for the broad vowel "Δ" which follows it. That is, $\tau\epsilon\alpha\tau\text{an}$ $\tau\epsilon$ $\tau\epsilon\alpha\tau\text{an}$.

If the Irish Language were the *sole* speech of the people, *these phonetic changes need never be written on the paper at all*. Every reader would read the language as he spoke it. He could not dream of reading it otherwise. No person dreams now of marking on the page, for English readers, the phonetic differences between such words as "rough," "cough," "plough," &c. Apart from peculiar instances of that sort,

it is a general truth that the powers of the *same letters* are entirely different in different languages. The changes in Irish consonants from broad to slender and from slender to broad are, to the foreign ear, unknown changes made in unknown elements. Who knows now what Roman articulate sounds were like? Who has any conception of the modifications which they suffered in Roman speech? It has been a most fortunate thing for us and for our language that our ancestors, when they saw the encroachments of a foreign tongue, took the precaution of putting those phonetic effects down upon the page for us. It is a most beautiful system; but it is a purely *phonetic* system. It should be used as such, and as such alone. For example: I have never heard "buaifear," nor "bainfear," nor "cífear." I have always heard "buaifear," "bainfear," and "cífear." Why should I write into the word a phonetic effect which I have never heard? "Oh, but," some one will say, "I can perceive no phonetic difference between your 'buaifear' and your 'buaifear.'" You cannot! Well, I can. And the difference is so glaring, that the utmost rapidity of utterance cannot hide it from me. The sooner you turn your attention to recognising, *by the naked ear*, the difference between a *broad* Irish consonant and a *slender* one, the better. Then you will find this much-abused, and still more misunderstood, caot te caot—one of the most exquisite guides to pronunciation that human beings have ever adopted.

Of course in order that the guide should be useful it must be consistent. It will not do to show you a consonant written as if it was slender and pronounced broad into your ear.

In the following pages you are to pronounce *slender* every consonant which you find *in contact at all* with "i," or *placed before* "e." You are to pronounce *all other consonants broad*. There is one solitary exception—the "r" of "ir" is broad.

By far the most important matter for consideration in

connection with the revival of our language is the SYNTAX. If the syntax be good, we have good Irish, even if half the words were foreign. If the syntax be bad, the language is not Irish at all, even though each separate word may be the purest Irish. The most beautiful as well as the most subtle element of Irish syntax is that which has its existence around those little words which express relation. They are called by the general name of *prepositions*—a word which has no particular meaning.

Our grammarians seem to know very little about those small words—at least they give very little information concerning them. Even our “classic” prose writers appear to have contented themselves with mastering a *few* of the relations expressed by those small words, and throughout whole volumes they hold on to those few with unvarying tenacity. Keating almost always says the same thing in the same way.

Our lyric poets understood well the syntax of the small words, and they used it with great dexterity and effect. But poetical usages are too subtle for students whose childhood was not steeped in Irish.

In the spoken language of the people it is that this element of Irish syntax gets full scope. There, it is off the stilts of the prose writers and free from the fetters of poetry, and the people revel in its subtlety, variety and beauty. These characteristics of it, together with its long, continued use, give to the spoken Irish an exactness, a vigour, a combined strength and litness unknown in English speech.

The language of the story of *Seana* has been framed specially for the purpose of giving learners an opportunity and a means of becoming acquainted with this particular element of Irish syntax. That is why the story consists almost entirely of dialogue.

PEADAR UA LAOĞAIRE.

SEATONA.

Óí tuicim na h-oidéce anri. Óí Cormac ašur a múintir gan fillaó. Óí cuio de na daoínib t'íméig leó ašur nári feao coimeáto ruar leó, aš teaótt tar n-air i noiaig céile. Cuio acu 'šá ráó šo raib bepta ar na bíeamháis ašur cuio acu 'šá ráó na raib. Óí šarra acu baillište ar lár an bócair ar ašairó tíge Óiarmuoa amac. Iao aš aighear ašur aš áiteam ar áceile. An tíncéir móri eataréai rúis ašur é 'šá šceirtiúšáó.

Þreab Šeatona ar a máóttam. “A Óiarmuio,” ar reirean, “óán an uorur ro an óiaig ašur óainšrió šo maic é;” ašur riúo amac é ašur irteaó i lár na múintire a bí aš caint.

“Ar rušáó oréa?” ar reirean.

“Óo rušáó,” arra óuine.

“Níor rušáó,” arra óuine eile.

“Š óó, óeirimre šur rušáó,” arran céuro óuine.

“Ná feacaio mó óá fúil lám Óormaic ar ršórnais an fir móri úto a bí aš riúbai an donais inoiu i óteanta Šaóó Óiarmuoa? An é maóare mó fúil óo méarfa óaint óiom?”

“Óála an ršéil,” arran trímáó óuine, “ní feóari cao óo beir Šaóó Óiarmuoa aš riúbai an donais 'na teanta.”

“Ní feóarira aótt óóm beaš leat,” arran ceatrímáó óuine, “ná ní feóari cao óo beir aš tíš Óiarmuoa i n-aon óor iao, irteaó 'r amac ann, šur óóic leat šur leó an áit. Siné óall me, ašur óaoíne nác me. Nuair óonac iao óóm óána i ótíš Óiarmuoa ní raib blúire óroic iontaóibe ašam arca. Óo rušáóari bramaó breáš uaim. Óeinn lán trárta óá bráiginn óeic brúint fíóro air. Nuair airíšear an t-éirteaó šo léir óá óeanaám, ašur an t-airšear móri tar na beartaib óá áabairc ar aon ruo i óruirm capail, bí ionšna mó óroíóe

oim. 'D'airiḡear na daoine 'ḡá mád ná maib ionta aét ceannuigḡe. 'ḡo maib airḡeao an muḡ acu. 'ḡo bḡuaraoan 'ḡo bog é aḡur ná maib 'o' fonn oireá aét é leisint uatá 'ḡo bog. 'Dúbarc liom féin, níó nári b' ionḡna, 'ḡo maib re éóm maib aḡam mo éarḡaḡ 'o' beic aḡam ar ó éarḡa an éaoi aḡam. 'D'iarar trí ríco. 'Fuarar é láirneac. 'Lán mo póca de pláitínib luatá! 'Táim creacáta acu! 'Mo bḡamac bḡeag calma 'ḡur éairtar an bḡiaḡain 'ḡá coctúḡao! 'Muna mbeao me 'ḡá bḡeicrinc aḡ deanaím éóm 'oána ar éis 'D'iarḡuaoa léic ní buairíóir an bob rian oim."

"'Siní an éaint!" arḡa 'oúine eile, aḡur fearḡ 'na ḡlóri. "'Do buairteao an bob ceatna oimra, aḡur muna mbeao 'D'iarḡuaoa liac aḡur Saób ní buairí!"

"'Tuilleao 'n 'donar cum 'D'iarḡuaoa!" arḡa Seadna, "'nári féuc noimir. 'D'fáḡaoan beo boct é féin aḡur Saób." aḡur 'o'niur fé 'oóib trío ríor, ó éurac 'ḡo veirteao, an rḡeal, 'o'irneac féb mar éuit fé amac.

"'Ir é cric an rḡeil é," ar rḡeiran, "'ḡo bḡuil eagla oim 'ḡo n-eirḡeácaíó a énoíóe ar 'D'iarḡuaoa muna bḡuil eirḡe éeana aḡe air, aḡur 'ḡo n-imteócaíó Saób boct le craob-acáib. 'Trí éeao púnt imiḡe! 'Ar énuaríó an veirte riam! 'Ní cuimín liom a leicéio de rḡuor. 'Ní féaoan ó éalam an 'oimain cao deanraio ríao."

"'Oar ríao!" arḡa fear an bḡamais, "'oá oícar atá an rḡeal aḡainne ir meara acu-ran é. 'Muna mbeao tu 'ḡá mád ní émeioḡinn fokal de. 'Aét 'oari n'ooic ní foláiri 'ḡo bḡuil an fírinne aḡac. 'Cao eile bearríao amac í 'na 'ḡaoḡ-oán aḡ ríúbal an aonaḡ leir aḡur an clóca vearrḡ úo uirí, aét 'ḡur éeap rí lom 'oáirírib 'ḡo maib an cleamnar veanta?"

"'I m'baile-áca-Cliac irteao bí an pórao le deanaím," arḡan tincéiri móri. "'Ní deanrao don aic ba éomḡaraḡe an ḡnó. 'Ologón ó! 'Ir ríao me ar an raóḡal aḡur ir iomóa bob ḡlic 'o' buairteao oim le m' fé, aét a leicéio rin de bob ní féaca riam fór 'oá buairteao 'ḡo 'o'í inoiu, aḡur ní 'oóca 'ḡo bḡeicreao airíri."

“Ciacu ip mó na bobana a buaileadó oir nó na bobana a buaitir?” arsa fear an bhramaig.

“Fásgaim le uaðacé,” arsan tincéir, “nác cuimhin liom sur buailear don bob ar doinne miam. Ní cuimhin go deimhin.”

Dúbairt ré an éaint dóm leandáirde rin sur rghairt araid láirteac ar gáiríóib. D’airis Sath na gáiríóde asur má airis éear rí do phreib sur fúití fein abí an masadó, óir bí rí o’eir cainte Seathna do cloirtin asur é as inirint cúrráirde an cleamhair. Úi náire asur fearis a doirtin uiréi an fáro a bí rí as éirteacé leir, acé nuair airis rí an rghairteacó gáire ó n-a raib ar an mbótar o’airis rí ar buile. Siúo amac í asur óiris rí orca. Cúg rí aghair na muc a’r na maoráirde ar Seathna airir mar nár labair ré i n-am, pul a raib a curó airisio imighe asan “Siogáirde” úo. Anran cúg rí aghair na muc a’r na maoráirde ar an o’incéir, mar gíoll ar beir as masadó fúití. “A plubaire na gcorcán mburte!” ar ríre, “níor éainis ré cum baile úit fein ná o’doinne a bain leat inr na reacé rínreairib a ráó go mbeiréa as masadó fúimra.” Anran do cúg rí aghair ar fear an bhramaig mar do rghairt ré ar gáiríóib nuair éonac ré an oíre a tugadó ar an o’incéir. “Ip nó beas an rgeal,” ar ríre, “é o’ imteacé orca mar o’ iméig, asur dá n-iméigeadó ré níora reacé meara oir. U’fuirirde úit a airtint, nuair tarraingeadó trí ficio púnt úit ar do bhráimín gíobalac, gorta, o’roicméanais, nár úine macánta tarrainis miam air a leiréro o’ airgeao. Ní raib leigear asac air. Úi an traint nó lároir ircis do éroirde. Trí ficio púnt ar rcuráirín bhramaig san croc air san blúire foluigeadó ann acé oircao le reandaoira! Sreaoadó éúgat, a rpeallairín! Munab oir acá an éaint!”

“Eirt, a Sathó!” arsa fear an bhramaig, “Na bíod ceiro oir. Tá ré buaitte irteac am airgeadó, asur a raib do daoínib san ciall ar an doac ro inoiu, nác foláir nó ip mó gáir go bfaífar i mball éisín ar a mears amadóan do porraíó san rpre tu.”

Airíú do léim rí ar a corp, agus ról a raió a fíor aige cao abí cuige bí an dá láim go daingean aici 'na cúro fear-óige agus i 'zá rtaíad. Do rtaí rí anonn é agus do rtaí rí anall é. Cuir pé a trí no a ceathair de béiceanaib ar, mar cuirpead zámáin bolláin le linn na rzéine do cup ar a rzórnais. Níor buail pe í cé sup mór an fóirne aige é. Cuir pé an dá láim léi agus do éat pe uair amac í agus do rí pé leir féin. Ní folam a tús ríre na méireanna léi. Da dóic leat go tuirpead an t-anam tur teit ar arais láit-peac nuair éonacádar an folataíad a fuair fear an bramaig agus nuair éonacádar an fearós ar méireannaib Sárb.

Le n-a linn rin bí na daoine as fillead níor líonmáire ó leanmáint na mbiteamháic. Féb mar tígróir bíod zac doinne acu zá fiafraíde cao pé noéar an rult nó cao abí ar ríbal. Da zéar sup cuirpeadar a noeacraíde féin ar a zceann agus sup luis an éaint agus an tráct agus an cómpáid go léir ar an macalons abí imighe ar Sárb agus ar Óiarmuio laí.

Síle. Go deimín, a péis, ír dóca muna mbead rian go h-imteóad orca mar adúbairt Óiarmuio féin, go marbócaíde iao nó go loirzí ra tis iao 'na mbeataig.

Cáit. Muna mbead Seadna bí an rgeal go h-olc acu.

Síle. Conup é rin, a Cáit? Dar noóic má dúbairt pé le Óiarmuio an dofur do dúnaó náir orzáil Sárb féin é?

Cáit. Da cuma dúnta no orzáilte é mna mbead a zlice cuir Seadna cúrraíde an éleamháir agus na ttrí zceao brúnt i mbéalaib na noaoíne. Síne fáor iao ó dúbreig na noaoíne.

Péis. Agus bíod náir tuis Sárb é, tús rí áro éonnam do Seadna ra rgeal. Nuair bíodar as feucáint uirí agus as éirteact léi ar fead tamail íré a dúbádar le n-a céile 'ná go raió rí as imteact ar a meabair zlan. Táiní beirt ban dá cómparranaib agus baillígeadar leo irteac í. Anrain do leat an rápla go raió rí ar dearg-

buite agus go mb'éigean i ceangal. Cuir ran ó bhozal ar fad iad. Céirto zac doinne ná rabdar ciontac i ngnóó na mbiteamnac agus na maib don rún acu air, agus ná maib doinne ba teinne do fásbad ná iad.

Ói an oíóce ag imteact agus ní maib Cormac ag pillead 'ná don tuairis éruinn uair. Na daoine do cáill a gcuir, ói ceirto agus ceannfé agus náire ag teact ortá. An focal úo doúbaire Saob le fear an bramaig, o'airigeadar é agus do tuigeadar 'na n-aigneab go maib an ceart aici. Ní maib doinne acu féin náir oir an cáint do, cóm éruinn agus o'oir ní o'fear an bramaig. Ói a fíor acu ná rab puinn truaça ag daoínib doib, agus ní maib puinn truaça acu féin dá céile. O' mair a tuigrint féin doib, nuair tugad an t-airgead móir doib ar na capallib go maib breir móir agus a gceart acu dá fásail,—agus glacadar é. Ar ball nuair táinig an píunne amac do tuigeadar 'na n-aigneab náir iméig ortá act an fuo abí tuillte acu, mar gur tugadar toil do'n oíóic beair. Óioar ag bailliúgab leó agus ag imteact abaire, go dúir agus go doémaroead, go doáarta agus go diombáóac, go leam oíob féin agus de éuair an lae acu.

Síle. Feuc gurab iomóa cuma iona noéinteair airgead bréagac o'éagmar é déanam de lichíóib plinge, le oíobluígeact.

Cáit. Feuc féin rin. Agus feuc, leir, gurab anam le fásail tuine beab cóm macánta ran go oíocfad ré i gcionn reactmaine cum an airgíó éirt do éur i n-inead an airgíó bréagais, mar táinig Miceál Breacnac.

Job. Agus dála an rgeil, feuc gur beag dá buirdeacar abí air. Ói "a éuro a'f a élú aige" ag imteact do.

Cáit. Ciacu élú, a Jobnuir, élú na macántacáca nó élú na oíobluígeacáca?

Job. Mar an áit go rabair, a Cáit. Céirtoim go maib an dá élú aige ag imteact do.

Noia. Ní fearar, a Peg, an maib don trúil go oíocfad an

tuine uapal t̄ar n-air c̄um airḡio c̄irt to t̄abairt to na daōinib̄ gur̄ t̄us r̄e an t-airḡeal̄o b̄r̄eas̄ac̄ toib̄.

Þeg. Iʀ eas̄al liom, a N̄ora, t̄a t̄oiḡeal̄o go n̄oearr̄aḡ na daōine ceat̄na rain go r̄aib̄ r̄e c̄om̄ m̄or̄ ar buille 7 c̄earat̄ar Saḡb̄ r̄ein to beit̄.

ḡob. Maire, a þeg, nac̄ b̄reāḡ boḡ r̄er̄o a t̄ēinean N̄ora iar̄ac̄t beas̄ maḡar̄o r̄inn! "N̄i r̄eat̄ar an r̄aib̄ don t̄r̄uil go t̄oioḡar̄o r̄e t̄ar n-air," ar r̄ire, c̄om̄ maic̄ aḡur t̄a mbeal̄ don bl̄ūire t̄a m̄earball uir̄ci n̄a r̄aib̄ don t̄r̄uil i n-don c̄or̄ le n-a leit̄er̄o.

N̄ora. O! am b̄riaḡar̄ ʀ ambara, a ḡobnuit, aḡur ḡan t̄oioic̄ n̄iḡ ar m̄'anam, gur̄ to c̄oiōde t̄āir̄ir̄ib̄ at̄aim, r̄euc̄! Siḡe at̄a ōim. To t̄ein̄ M̄iceal̄ Reamoinn airḡeal̄o le t̄ioibl̄uiḡeal̄c̄ to lic̄in̄oib̄ r̄linge aḡur t̄us r̄e to m̄naōi an t̄abair̄ne iat̄o c̄um a hata t̄'f̄aḡail uair̄ci. N̄i r̄aib̄ r̄e r̄ar̄ta, ām, i n-a aiḡneal̄o ḡan t̄eal̄c̄ air̄ir̄ i ḡcionn r̄eal̄c̄m̄uine aḡur airḡeal̄o t̄leas̄ḡac̄ to t̄abairt̄ c̄uic̄i, aḡur n̄i r̄aib̄ don ionḡna 'na t̄aob̄ air̄ r̄ein na ar doinne eite. Al̄c̄ t̄a b̄r̄ill̄feal̄o an tuine uapal ūo aḡur airḡeal̄o r̄ir̄inneal̄c̄ to t̄abairt̄ to na daōinib̄ gur̄ t̄us r̄e an t-airḡeal̄o b̄r̄eas̄ac̄ toib̄, oearr̄aiōir̄ go r̄aib̄ r̄e c̄om̄ m̄or̄ ar a c̄eill̄ aḡur c̄earat̄ar Saḡb̄ to beit̄. Sin̄e at̄a ōim.

Þeg. Soḡ r̄euc̄, a N̄ora, t̄a r̄o to t̄eir̄r̄iḡeal̄c̄ toir̄ an t̄a r̄geal̄. r̄ear̄ mac̄anta toob̄ eal̄o M̄iceal̄ b̄reat̄nac̄ r̄e t̄ioibl̄uiḡeal̄c̄ ab̄i aiḡe, 'na n̄a r̄aib̄. B̄iteam̄nac̄ toob̄ eal̄o an tuine uapal ūo, r̄e uair̄leal̄c̄ ab̄i aiḡe, 'na n̄a r̄aib̄.

C̄ait̄. Am b̄riaḡar̄ m̄ōroḡe ḡur̄ab̄ e mo t̄uair̄m̄ r̄ein ḡur̄ab̄ iat̄o na h-uair̄le m̄ora na b̄iteam̄naiḡ iʀ m̄o. Sin̄e an tuine uapal rain to c̄uir̄ amac̄ na 'C̄ Eḡḡnaiḡ. T̄a r̄e r̄āit̄ce go b̄r̄uil t̄eic̄ mile p̄unt̄ ra mb̄liaḡaim aiḡe t̄all i Saḡrana. N̄i r̄ar̄oḡeal̄o rain e ḡan t̄eal̄c̄ an̄ro anall c̄um na ḡ'C̄ Eḡḡnac̄ m̄boḡc̄ aḡur iat̄o to c̄aiteam̄ amac̄ r̄e'n ḡcl̄as̄ar̄ ōiḡce n̄oḡlaḡ. B̄i an t̄rean l̄anna an̄n

aḡur an lánna ós aḡur naonmáir clainne. Cóinnaoír
 do fúeig an t-é ba fine acu, aḡur ní maḡ an leanḡ doḡ
 óige acḡ trí feacḡmáine. Nuair bíodair go léir amuic
 aḡur an fearḡainn aḡ tuirim 'na taoírḡeanaib orḡa, do
 úein Seagán ós Meic Eóḡain ḡḡairḡ i ḡcoinnib an cláḡ
 mar foicḡin doib. Táinig an tuine uaral aḡur do leas
 ré an ḡḡairḡ.

Nora. O! Dia linn! a Cárḡ, ní dóca ḡur úein!

Cárḡ. Am briaḡair ḡur úein. Dúḡairḡ an báille leir go maḡ
 punc éigin olige ann, aḡur go mbeaḡ an obair ceatna
 aige 'ḡá ḡcur amac ó'n ḡḡairḡ abí aige 'ḡá ḡcur amac
 ar an ocig. Do leas ré an ḡḡairḡ orḡa pé i n-Éirinn é.
 Aḡur anrain do bí an fean tuine boḡḡ aḡ ḡol, aḡur
 nuair cónaic an tuine uaral aḡ ḡol é, "see," ar feirean,
 "how the old cock cries."

Síle. Caoḡ an fuo é rin, a Cárḡ?

Cárḡ. "Feucḡ," ar feirean, "mar ḡoileann an fean cócaige."

Síle. O! feucḡ ar rin! Aḡur é féin 'ḡá cur aḡ ḡol!

Sob. Ir beas ná go nḡearrainn leir an ntuine uaral rain an
 fuo úo aḡúairḡ Máire fárḡcaláin leir an bḡearḡ a fuḡ
 im na bliagḡa uairḡi aḡur ḡan ḡneirḡm olige aici air.
 "Am briaḡair," ar rife, "ḡur maḡ an plan ifrean do
 beirḡ ann!"

Peig. O! fairḡe! a Sobnuir. Ca b'fiorḡ oi ná go maḡaḡó rí
 féin ann!

Sob. Ir dóca naḡ ó éroirḡe aḡúairḡ rí é, acḡ an fearḡ do
 beirḡ uirḡi, aḡur an cúir aici.

Síle. Ba dóic liom náir ḡáḡ o' doinne é do maḡ leir an
 ntuine uaral do cur amac na 'C Eóḡnais aḡur do leas
 an ḡḡairḡ orḡa.

Sob. Cao na taobḡ, a Síle.

Síle. Mar ḡeanfairḡ Dia uairḡ féin é, Moláḡ go deḡ leir!

Peig. Cao do ḡeanfairḡ ré uairḡ féin, a cúro?

Síle. An tuine uaral úo do cur go h-ifrean.

Peig. Ca b' fiorḡ, a Síle, na go nḡeanfaḡ an tuine uaral
 aicḡrige.

Síle. Ní deanfaid aitheirge an gnó úd gan an tuis do éirí
ruar aithir agus na 'C Eóghnais no éirí irteac ann, plán
foláin, mar bíodair éana, agus aitheirge do tabairt
doib tar éanna ar dein pé de d'ógbaíl doib.

Cáit. Maire deáirna leat! a Síle. Siní an éaint go bfuil
an ciot uirthi. Is truaḡ éiridte gan tu ag déanam na
noligte dúinn, ba ḡair go ḡuirfá na h-uairle 'na
ḡcómnuighe, agus ba ḡáó rain. Agus cogair, a ḡes, dar
nóid ní déimio na daoine uairle aitheirge i n-aon éor.

ḡes. Aithir ead a éirí an iud rain ad éanna, a Cáit?

Cáit. Súd, táim ag éirteac muam le n-a n'oisic beairtaib,
agus le n-a n-éugóir, agus leir an rḡuor a bíonn acu
úd deanam ar daoínib bocta, 'ḡá mbrúḡad agus 'ḡá
meilt agus 'ḡá noibhrit le fuacó 7 le fán, agus níor
aithgear muam ḡur dein doinne acu aitheirge 'na leoir-
ḡniom. Iriao na daoine bocta a bíonn ag deanam na
h-aitheirge. Is ḡreanmair an rḡéal é!

ḡes. O! go deimín, a Cáit, déimio daoine uairle aitheirge
leir. Inḡean ríḡ doob ead ḡobnuit baile múirne.
Agus mac ríḡ doob ead Colum Cille.

Síle. An aithir an méio rin, ḡobnuit?

ḡob. Ac! d'aithgear fadó é a Síle. Inḡean ríḡ doob ead i.
Agus nuair fás rí tuis a h-adair d'ubairt an t-aingéal
léi gan rtao cum cómnuighe ac rí n-aic 'na bḡaḡad
rí naoi ḡcinn d'fíadnais bána 'na ḡcoola noimpi.
Táim rí go tóí aic éisín agus fuair rí tḡí cinn acu
ann, agus d'fan rí tamall beas rí n-aic rin. Anrain
do táim rí go Cill ḡobnatan tíor agus fuair rí pé
cinn ann. D'fan rí tamall móir anrain, agus riné uair
a tugaó Cill ḡobnatan air an aic. Anrain do táim
rí go baile múirne agus fuair rí na naoi ḡcinn ann.
D'fan rí anrain an éuro eile dá raoḡal agus ir ann adá
rí cupta.

Cáit. Cuirfá ḡeall ḡur fadó beó na 'C Eóghnais amuic
rú a n'eanfaid an tuine uairle a éirí amac iad aitheirge
agus iad do éirí irteac aithir.

NÓRA. Iy tóca naé mar' a céile na h-uairle atá ann anoir
 agus na h-uairle bí ann faoi.

PEG. San amhar, iy tóca sur faoi go bfeicfar naom oíca.

SOB. Conur o'imeis le Cormac an Éaincín, a péis?

PEG. Ní raib társ na tuairis air go ceann feachtmaine ó
 lá an donais. Cuairt zac don ruo cum ruainir. Ní
 feactar Saob na a h-áair ar an ocaob amuic de
 uorur i scaiteam na feachtmaine. An múintir iy mó bí
 caillte le h-obair na mbiteamnac iriad ba lúga tráct
 air. An múintir na raib don ruo acu le cailleamaint
 níor rtao a mbéul, áct zac doinne acu 'gá ríoríaoí-
 deam dá mbeaó capall aise péin le oíol ná rgarraó
 ré com mochaolac pain leir.

I gcionn feachtmaine o'fíll Cormac. Tis Seadna an
 ceao tis 'nar tuis ré aghaó air. Táinis Seadna amac 'na
 coinnib réb mar táinis ré amac i gcionnib Seagáin Cioctais
 an lá úo.

"Seao!" arfa Seadna.

"Do choaó truír acu," arfa Cormac. "O'imtis
 Sioctáide, nó pé ainim atá air. Dá feabur oitnear do
 deimeamair do teip oírinn teact ruar leó sur ríoríeamair
 an áair euaóar-ra láitreaó ag triall ar múintir an
 ríis mar aruib aithe máit oim, agus o'inpear mo rgeal.
 Ní feacaídir a leicéio o'iongna ar don daoinib ruam 7 bí
 oíca. 'Airiú,' ar riao-ran, 'do táinis fear anro eúgáinn
 ó éianuib agus o'imir ré an rgeal ceadna pain oúinn,
 agus tairbeam ré oúinn truír de na biteamnacuib agus
 gabamair láitreaó iao, agus iy tóca go gcoéfar ambárac
 iao. Oúbaire pé náir b'iao ba mó ba ciontaó áct an t-é bí
 'na ceann oíca agus ar cuilleaó dá ríorí ra múmain. Fear
 sur b'ainim do Seadna. Fear abí ag deanam aigis brea-
 ais le faoi. Agus dá cómarca pain péin, sur b'aitin do'n
 oúctais é beit beó boct lairtis de cuis nó fé bliaghaib,
 agus anoir go bfuil ré ar an bfeair iy raibre ra múmain nó
 b'féoirí i n-éirinn. Agus' ar riao 'ta órougáó ó'n ríis,

congnaim fear go gléuradó láirneac agus imteacat agus bpeit ar Seadna úo, pe h-é féin, agus é tabairt cum lámha anro sabta.' 'Ca bfuil an fear o'innir an rgeal pain?' arra mire. 'Tá pé anro ircis,' ar ríao. 'Cuadmair irteac. Ní maib a éuairis ann. 'Do miteadar anonn 'r anall 'gá éuaroad. Ní maib pé le fágal acat mar rloisgead an talam é. 'Ca bfuil an triúr eile?' arra mire. 'Ircis ra éaréair,' ar ríao. 'Feiceam iao agus ceiróigeam iao,' arra mire. 'Cuadmair irteac agus ceiróigeamair iao, gac fear oíob pé leit. 'Uioadar ar don focal amáin ra méro peo. 'So maib an t-airgead bpeagac dá deanaim i n-ait éigin ra éatair. Ná maib ríor na h-áite ag doimne acu féin. 'So maib coriomn pé'n bpúnt acu dá fágal ar an airgead go éur amac ar doncaíob agus ar marcaíob. 'Sur le mangairacat go máireadar go oí sur teangbaró an obair peo leó. 'Surab amlaib go cuirte an t-airgead bpeagac éúca go h-ait a gcomnuigte. Ná feacadar maib an ait 'na mbíci 'gá deanaim 'ná an t-é bí 'na ceann ar an ngnóo.

"Ní feacaíob maib acat an iongna éroíde abí ar thuíntir an ríis nuair o'airigeadar an méro rin. Anrain o'innreap-ra oíob conur éuir-rí i noiaig na mbíteamnac me, agus éuirreap ar a rúilíb oíob conur, muna mbead turá, ná b'péirir teacat ruar leó i n-don éor.

Amhárac abí éúgaimn b'éigion dom tul i láair an bpeitím agus an rgeul o'innirint ríro ríor oó. Anrain go daoraó iao cum a gpoéca mar gcall ar an ngníom abí deanta acu agus é deanaim pé anim an ríis. Agus go ceapad luét bpac agus cuirad amac iao inr na éúis ároaib feucaint an bpeapraíob teacat ruar leit an Síogairde macánta, pé h-é féin nó pé ball 'na bfuil pé, agus é tabairt cum lámha. 'Do ceapad, mar an gceadna, luét cuaroiag, cum na h-áite go deanaim amac 'na bfuil an t-airgead bpeagac ro dá deanaim, agus, óir ná é foláir nó tá níor mó 'ná an ceatmar ra gnóo, an éuro eile acu o'fíadac agus gpeirín o'fágail orca pul a mberó uain acu ar a éuillead

oíoghbála do deanaim. Is iomrú cú gearr ar fálaib an éalaíre um an taca ro, geallaim duit é, agus má beirean ré na cora uata is móir an iongna liomra é. Nuair tuisgeadar a feadar do deinir-re an beart lá an donais agus a géire mar éadar an rgeal ar an gceatrar, iré doúbradar go léir 'na gur móir an truaḡ san tu tíor acu féin mar a mbead coctrom agus ar an intleact atá agus do eir cum tairbe.

"Is eagal liom, A Cormaic," arsa Seadna, "nuair abí teirtiméireact agus dá tabairt dóib ar m' intleact, munar éuir leir an bfeinne náe baogal gur bainir uaiti. Act is doca muna mbead a géire do leanair-re ar fálaib an feir móir úo agus a luactact abíoir irteact ra éatair 'na diaid, go mbeinn tíor acu um an taca ro agus náe ar maite le m' intleact é. San ainmar do ceap ré doic iact do tabairt fúm. Is móir an truaḡ ceat a cor agus leitéro. Is oic ó fearaib na catrae muna otigir ríat ruar leir anoir agus a ainim i n-áirde ar fuait na h-éireann ó'n mbeart ro. Dála an rgeil is móir go léir an iongna liom a ráo go raib ré de oic céille air tráct ar ainim an ríḡ ra gnó. Da ceart do a feir do beir aise ná fearadoul leir abrad ré ainim an ríḡ."

"Iré ceapaim-ré," arsa Cormaic, "'ná go raib a feir go maic aise cat abí ar ríubal aise, agus gur o' don gnó ar rad do deir ré obair lae an donais."

"Conur rain?" arsa Seadna.

"Do réir mar tuisim an rgeal," arsa Cormaic, "is éúgatra is mó bí ré, agus reo mar ceap ré teact ort, dá ruitead leir. Nuair bead gnó an donais criochnuigte aise o' imteodad ré féin agus Saob feir go baile-áta-cliat. O'fágsad ré an truir eile i mbun na gcapall, 'gá mbreit leó go mbuairfead cuir dá n-aicme féin úmpa ar an rliḡ agus go nglacfaid air uata iad le cur ar doncaidib eile dá n-óiol. Nuair fpoirfead ré an éatair tíocfad ré i láair an breitim agus dearbócad ré ortra an beart abí deanta

aiġe f'eim, ġur aġat abí an t-aiġeat b'reaġac aġur ġur tu abí aġ ceanaċ na ġcapall 'oon riġ, mar 'o'eaċ, aġur ná ġaib 'oe ġnó aiġe f'eim ra n-ait aċt ċum an ċleaġnair 'oo 'deanaġ aġur ċum a ġnā 'oo ċabairt leir. Anraim, nuair beaċ a ċoil imeariċa aiġe orġra aġur an ċnāib ar 'oo ġuineāl aiġe 'oo p'orraċ ré Saċb aġur feuc anraim ċe 'oearraċ ġur biċleaġnac é ! ġior ġó 'deacair 'oo an rġeal 'oo ċur 'na luġe ar ġuincir na caġrac nuair 'oo 'neorraċ ré 'o'ib a luġeat aiġeat abí aġatra tā beaġān aimriġe ó ġin ann aġur meio 'oo ġar'obur anoir.

"ġi 'o'ubairt doimne ġiaġ ġo b'ruair ré aiġeat b'reaġac uaim," arra Seadna.

"ġi lūġa 'nā 'ruair," arra Cormac. "Nuair a h-irreat 'o'ōmra ġur tu ċuġ an ċior 'oo'n bairtreaċ an lá ūo raċó, 'oo ċruallar an uile p'iora 'o'é aġur b'í ré ġo léir ċōm 'o'ilir aġur 'o'ā mba amaċ ó ċeāroċain an riġ f'eim 'oo ċiocraċ ré an ġairōion ċeāona."

"Ir 'o'ōa," arra Seadna, "o'ā mbeaċ ré b'reaġac ġo ġaċaċ an rġeal dian orġ;" aġur ċuir ré rmuta ġāriġe ar.

"ġior baōġal 'o'uit aon rġeal 'oo 'o'ul dian orġ uaimre," arra Cormac "an ġairō nā ġaib aon éuġōir aġat 'o'ā 'deanaġ." ċāriġa le n-a linn ġin ġur feuc ré roir an 'o'ā ġūil ar Šeāona aġur mā feuc 'oo rġaċ.

Síle. Cao na ċaob 'o'ó rġaċ, a p'reiġ? 'Oa 'o'ōic liom, pé 'o'vine ġo ġcuirreāċ an feucāint ūo Šeāona rġeōn ann, nā nā cuirreāċ, ġur 'deacair 'o' aon ġeit 'oo bairt a' Cormac an ċaincín. Šabairre orġ 'o'ā mb' é Seāġān an aonaġ abeaċ ann nāċ baōġal ġo mbairp'í aon ġeit ar. ġi bairp'í aċt orreāċ aġur bairp'í a ċraġin ġuice 'o'ā mbeaċ r'í ann.

p'eġ. Šoó ir aġlar'ō mar b'í an rġeal aġ Cormac, b'í ġūn ġrān'oa aġ Seadna air. Tamall beaġ tar éir an lae ūo a ċāinġ ré aġ éileāġ real'ba ar an mbairt'riġ 'oo ruair Seadna amaċ ċūrrāide na b'reibe aġur b'í a ġior aġ Cormac ġo b'ruair. 'Oo ċeir air a aiġneāċ 'oo ċur ċum

ruaimhíir ná an oíóce do córlaó go tóí gur táinig ré cum cainte le Seathna agus gur iar ré air san gearán do cúir irteac air. Oúdhairt Seathna ná deanraó dá ngeallraó Cormac do san bheab do ghlacáó airíir. Ruó a gheall go fonníiar.

Síle. Anraíz ba óána an téatán abí air. “Níoir baogal tuit mipe an fáio ná maib don éuzóir agat dá deanaím.” Níoir b’iongna gur baineadó geit ar. Dá mbeaó fíoir an méio rin ag Saóó do chúigraóó rí eao é an ghríóim abí ag Seathna air.

Peis. Óí an ghríóim rin aige air go daingíon, agus bí a mian air, ní maib aige acé ba dhairt air cum é tíomáint ar ríúbal ré bog cruairó an ghró, pé moó veídeanaó an tráó, pé ríuó ruar an uain.

“An tóic leat an bfuil don t-riair go mbearrair air?”

arra Seathna.

“Tácar na díaró go teit ar don cúma,” arra Cormac.

“Tá ríir ’na díaró gur deacair tuit uata, geallaim tuit é. Iré a ráó féin ná deacairó don bíteamnac miam fóir uata. Má térdéan ré peo uata beiró an éraob aige.”

“An ra dhairt ag caint le Dairmuio liac ó fillir?” arra Seathna.

“Ní ra dhairt,” ar reiréan, “acé t’airígear gur fáig Saóó an baile agus ná fuil don tuairis uiréi. Úídear cum tuit ann ríoir anoir feúcaint ar táinig rí, nó an ríoir é i n-don cóir.”

“Ra gao-ra leat,” arra Seathna. “Níoir airígear focal tóé. Ir móir an truaig an tuine boct.”

Duaileadar oirca ríoir. Ní maib Dairmuio ra doirur peómpa. Óí an doirur tóintea. D’orraladar é agus éadar irteac. Ní feacadar Saóó ná Dairmuio. Óí rean bean iaracáa ’na ríuó i n-aice na teine. Tóig rí a ceann agus t’feúó rí oirca agus érom rí airíir é san labhairt. Óí aítne acu uiréi. Cómarra doo eao í. Rairt bogar a tugraóí uiréi, acé má reao ní nó bogar do bí rí, acé bí rí ana ríigin.

“Ca bfuil fear an tigh, a Ídair?” arsa Cormac.

“Tá ré gan beit ar fógnamh,” ar ríre, go mígin.

“An bfuil pé 'na luíge?” arsa Cormac.

“Tá,” ar ríre, “asur Máire 'ngean airte as tabairt aipe óó.” Le n-a linn rin o'orgail an bean fhuotáilte doipur an t-reámpa. “Óé búir mbeata-ra!” ar ríre.

“Cao tá ar an n-uine seo, a Mháire?” arsa Cormac.

“Tá easal oim, a Cormaic,” ar ríre, “sur taom beas éuscuair atá air. Slán beó mar a n-írtear é! Do bualead bredite lap na bárad lae an donais é, nuair a fuair pé go raib Sadb imighe. Nuair airis an pasart an t-éirleac a deineadar na bteamhnaig úo ar an donac do. táimis pé féin anro, asur nuair a fuair pé Oiarmuio 'na luíge asur gan uine ann do rinfead dooc éuige do cuir pé fíor oimra asur do tánaas.”

“Ar míroe dúinn toul irteac 'gá feudaint?” arsa Seadna.

“Ac! ní míroe, ní míroe,” ar ríre.

Ói Cormac irtis ceana-féin, gan ceao.

Síle. Ní deanraim doabta óé!

Peig. Cao é an rgeal é, a Oiarmuio?” arsa Cormac.

“Óéin t'fiarraig tar!” arsa Oiarmuio. “Cá r' fásair í?” ar rírean. “Ar ius pé uait í?” ar rírean.

“Ír meata an fear tu asur í leigint leir.”

“Tá pé ar an gcuma rain ó tánaas,” arsan bean fhuotáilte. “Ní rtaoan a beul acé as cur éré ceile.

“An aicnígean tu me, a Oiarmuio?” arsa Seadna.

“An aicnígim tu! Tá pé cóim ceart asampa tura o'aicint asur tá pé asat-ra mire o'aicint. Tá pé cóim ceart asat-ra mire o'aicint asur tá pé asampa tura o'aicint. Tá pé cóim ceart asampa tura o'aicint asur atá pé asat-ra mire o'aicint——” Tíomáin fe leir as filllead 7 as at-filllead ar na focalaib ceatona ar an gcuma rain, gá gcarad gac fe oturur, asur nuair éirdead tuitim focail air, nó gan an carad do deanaim crúinn do. léir a ceile, éirdead pé riar ar an gcaint go dtí go mbíod a aighead párra ar í beit do

féin a céile aige. Anraim do ghéuruiḡeasó ré uiré i ttréó sup úóic leat sup zeall abíóó curta aige feuchaint an mó uair feaḡasó ré na focail do ráó ar a céile san a anál do tarans. Céirdeasó ré óóm tian rain air féin sup úóic leat zo ttaóḡasó ré é féin le h-earba análad. I zcionn tamail do rtaó ré de na muḡasaid cainte rin asur o'feuc ré anonn i zcúinne an ttréóma. "Iḡ móri an náire daoib zo léir é!" ar peirean. "Siné an fear boóḡ rain tall asur a ceann dá rḡoltaó le teinnear asur ná feucrasó doinne asaid na diaó!"

Síle. Cé'ri b'é rin, a péig?

Péig. Ní raib doinne ann, a Síle, aóḡ na rreabhraíóíóe do beir air an bfeair mboóḡ.

Cáit. Iḡ úóicéige sup 'na ceann féin abí an teinnear.

Péig. 'Na ceann fein, caó eile?

Cáit. Am bhraḡar zo bfeaca-ra Séamur ro asainne ar an zcuma zceadna raóó, nuair abí an méar teinn aige. An óroóḡ élé, óroóḡ a láime, irí 'bí teinn. Táinig rreabhraíóíóe air le neair an teinnir asur bíóó ré as zlaóóad ar mo máḡair asur ar Neill, asur 'zá iarrair órta "feuchaint i ndiaó an zarrúin úó tall ra cúinne, mar zo raib óroóḡ ana teinn aige."

Nóma. Sead anraim tu, a péig.

Péig. O'fanadar tamall maíḡ as éirtaóḡ leir aóḡ do teip órta don caint bunúraó o'fáḡail ar. "Caó é do méar air, a Máire?" arra Seadna leir an mnaóí ffríoḡáilte.

"Ní h-é mo tuairim zo bhfuil don bhoḡal air," ar ríre. "Iḡ cómarḡa maíḡ ar an mbreóiteaóḡ na rreabhraíóíóe do beir óóm h-anamamail. Ní bhraḡaim don máirebḡeige air. Bíonn tarḡ air aóḡ ní tarḡ ró móri é asur tá meirḡ maíḡ dá bainne asam dá ḡabairḡ oó.

Tánaḡar amaó ar an rreóma. "An bhfuil don tuairimḡ ar Sáóḡ?" arra Seadna, "no an bhfuil don fíor as doinne air, caó é an ttréó bail 'nar tuz rí a h-asaró?"

“Ní feacaíod doinne ag imteacht i áct Pailr anro,” ar ran bean fhuotáilte. “Bí Pailr amuic ar eirge lae, lae na bárae lae an donais. Tug obair na mbiteamhnae, agus an toirmeasg a lean é, oíde ceollóirteac do'n mnaoi boct. Bí sí 'na ruide larmuic de úorur an boctain big ar an amharghnae. Conaic sí an bean ag imteacht ó'n otis reo agus í ar a cionnuatair agus cairín a clóca ar a ceann aici. Cá ttabairfadh sí a h-aghaid áct ar an mboctán agus gan don éinne aici Pailr do beir 'na ruide éom móc. Níor tug sí Pailr fé nteara go dtí go raib sí buailte léi. O'feuctair ar a céite. Níor labair doinne acu. Iy anam a labran Pailr áct nuair labairtair léi, agus an uair rin féin ní ro tapair éirge í. Cuir Saob an bótar roir ó tuair óí, ar a cionnuatair, bótar Daile-Áta-Chia. Ní feacatar ó rin i beo 'na marb, agus níor airigeas go bfeacaíod doinne eile i an mártion ran áct Pailr anro.”

“Cao na taob nár labhair léi, a Pailr?” arsa Cormac.

“Máire ní feadar,” arsa Pailr, go rígin.

“Éom ríurálda agus atá dianra ar mároe bacais,” arsa Cormac, “iy i noiaró an t-Siozaíde atá sí imighe agus ní le zradó dó é, 'na mar máire leir. Iy ionra clear glic do deir fé i scaiteam a faozail, áct beirim mo lám a'r m' focal dó zupad é clear iy teinne dó dáir deir re nam an bob a buail fé ar Saob lá an donais. Má'r 'na óiaró atá sí imighe, agus irpad, dá tóirdeac fé irteac i bpoli trátair i bpolac uair ní deanraíod fé an znó dó. Tiofraíod sí ríúo ruar leir agus cuiríod sí carabad caol air, éom ríurálda agus atá rghónac air. Dain an éuar anuar ó'n gceann oíom muna zcuiríod. Iy oíic liom dá mbead a fíor aise cao é an raóar í go ngeabad fé táirre. Tá fé deirneac anoir aise.”

“Eirt, a Cormaic, eirt!” arsan bean fhuotáilte. “Ná bí ag magad fút féin. Cao é an znó bead ag Saob go Daile-Áta-Chia? Cao feadrad sí deanam ann? Cia air go bfuil aithe aici ann. Conur geabad sí eólar trío an

ḡCaḡair rin, ná raḡ rí raíam̄ i nḡioraḡḡ ceao míle tó? ḡSur ḡur tóḡa ná fuil oircaḡ ḡsur poll ffrancais ná ḡo ḡfuil aithe aise ríúḡ air, i n-aon baḡ ra baile moir. Uioḡ oimra má mótuíḡean ré 'na tóair̄ í ḡo ḡcuirfíḡ ré féin, nó tuine éisín uaíḡ, veircaḡ léi ḡo tapair̄——, má 'r ann a tḡs rí a h-aḡair̄, ḡsur tair̄ noḡic ní tóḡa ḡurab ann, níḡ náḡ ionḡna.”

“Fán leat ḡo fóil,” arfa Cormac. “Ní bearrab̄ aon ḡnó eile o'n mbaile í aḡḡ cum é ríúḡ t'fíarab̄ ḡsur tó tábairt cum laíma. An ḡníom̄ tó tóein ré uir̄tí féin ḡsur ar a h-aḡair̄, níor̄ veineab̄ ir̄ tóḡa le cuíḡne doinne aḡá ruar̄ a leit̄éir̄ eile tóe ḡníom̄, le ḡráinneam̄laḡḡ ḡsur le rppuín-laiteaḡḡ ḡsur le h-éuḡóir̄. T'fullaingéḡab̄ rí í ḡearab̄ 'na míoḡaib̄ beaḡa pul an leit̄reab̄ i n-airḡe leit̄ é, níḡ náḡ loḡḡ uir̄tí.”

“Tóe 'ḡsur, a tuine an ḡroíḡe 'rḡis, má tá ré ḡóm̄ buailte rin ir̄teaḡ aḡ aise ḡo ḡfuil rí imiḡḡe ar an incinn rin, caḡ 'na tóab̄ ná rreaban tu láit̄reab̄ ḡsur í tóo leanm̄aint?” arfan bean ffríoḡáilte.

“Rreabfao, ná bioḡ eaḡal oir̄,” ar rreagan. “Ní raib̄ uaim̄ aḡḡ a fíor̄ tóo beit̄ aḡam̄ cáir̄ tḡs rí a h-aḡair̄. Ir̄ tóḡa ḡo ḡbranfair̄-re aḡro ḡo tóḡí ḡo mbeir̄ an tuine reo aḡ teaḡḡ cuise féin, nó an cuir̄ ir̄ lúḡa tóe, air̄ láim̄ fáḡála.”

“Fannab̄,” ar rre. “Tóúḡair̄t an raḡar̄t liom̄ ranaímaínt.”

“ḡSur a ḡeathna,” ar rreagan, “muna ḡfuil aon ḡruḡ oir̄ra ná beab̄ re ḡóm̄ maíḡ aḡat ḡluair̄eaḡḡ i n-aoinḡeaḡḡ liom̄?”

“Ní ḡáb̄ raím̄,” arfa Seathna. “Tá búir̄ noḡóit̄in aḡaib̄ féin ann.”

“Tá a fíor̄ aḡam̄” arfa Cormac “ḡur máit̄ le muínt̄ir̄ an ríḡ aithe tóo cuir̄ oir̄, ḡsur ḡo mb'féir̄oir̄ ḡur b'fuir̄ir̄oe ríḡ máiread̄taínt̄ tóo tóeanaí̄ amaḡ ann tuit̄ ba tair̄bíḡe 'ná an ḡrearaíḡeaḡḡ.”

“Tóeanaí̄ an ḡrearaíḡeaḡḡ an ḡnó ḡo ceann tamail̄ eile,” arfa Seathna.

“Seab̄! ḡo tḡuḡair̄ tóia la maíḡ tóaoib̄ ḡo léir̄!” arfa

CORMAC. “Iṛ tairiṁ an ḡluairiáct aḡam aṁur é, ḡan ríú ceó an bṁṁair do bairt de m’ bṁṁḡair. Iṛ triaḡ ḡan aḡruil de cláḡairíṁṁ bṁṁeáṁnác i n-Éirínn i n-aon céro aṁáin aḡam, aṁ aon éroic aṁáin. Iṛ me táḡairfáḡ an fáṁḡaḡó ḡóib! Deáḡ ruiáṁnear aṁrain aḡainn aṁ feáḡ tamail.”

“Deáḡ ruanan móṁ aḡac!” aṁrain bean ḡruotáilte.

SÍLE. A tairiáir! a ḡeḡ, ní feáḡair an aṁláiḡ náṁ cúimín leir an bṁeab.

ḡEIS. Cao i an bṁeab, a Síle a cúro?

SÍLE. An bṁeab úḡ a céilíḡ ré ḡlacáḡ aṁ feilḡ tíḡe na bairtḡíḡe, nuair bí ré ḡá cur amác aḡur ḡan an cíor aici ḡó, ḡur cúḡ Seadna ḡi é.

ḡEIS. Ní feáḡair’n tṁaḡḡal, a Síle. Iṛ minic ḡroḡ cúimíne aḡ ḡaoíníḡ aṁ an ruḡ náḡ maíḡ leḡ cúimíne ḡo cóimeáḡo aṁ.

SÍLE. Úa cóir ḡo mbeáḡ náirne aṁ.

ḡEIS. ḡo ḡuine ḡan náirne iṛ ura a ḡnó ḡeanaṁ.

SÍLE. Ú’féiríṁ é. Áct ní mólaím iáḡo, maṁ ḡaoíne ḡan náirne. Iṛ feáṁ ḡo móṁ a tíocṁáḡó ré ḡó a beul ḡ’éir-teáct, aḡur ḡan beíḡ aḡ ḡeanaṁ tṁoṁḡaḡó an éaic ceann-ḡinn aṁ an mbṁṁeáṁantair.

ḡOB. Iṛ aṁláiḡ maṁ bí an rḡeal aṁḡe, ḡíreáḡ maṁ bí aḡ an bṁeair úḡo i ḡCíll áirne aḡur é aḡ ḡul ra bṁruíḡín. Bí caíncín móṁ maṁair aṁ maṁ bí aṁ Cormac. “Úacall” a bṁíḡ aḡ ḡaoíníḡ maṁ leaṁainim aṁ, maṁ ḡeall aṁ an ḡcaíncín. ḡlaoiríḡo a áḡair aṁ aḡur é aḡ ḡul iṛteáḡ ra cóiméarḡair.

“A ḡóimínail, a méic ó,” aṁrain t-áḡair, “bṁoṁṁaṁḡ aḡur táḡair ‘úacall’ aṁ ḡuine éḡín ruil an ḡṁṁairfáḡḡe oṁṁ é.” Ú’ṁín é an úṁḡáḡṁ aḡ Cormac. Céap ré ná maíḡ aon tṁlḡḡ ú’feáṁ ‘ná maḡáḡó ré féin ó ainim an bṁṁeáṁnaṁḡ ḡo táḡairt aṁ ‘na é féin ḡo táḡairt ainime an bṁṁeáṁnaṁḡ aṁ ḡuine éḡín eile.

SÍLE. Aḡur ḡair nṁḡic, a ḡeḡ, ní fáoṁṁáḡó raín é. Ná feáḡ-fáḡḡe é táḡairt aṁ féin ‘na ḡiaíḡ raín cóṁ maíḡ aḡur ḡá mba ná táḡairfáḡó ré aṁ aoinne é.

Peig. Iy tóca sur mhór an níó leir turac to beic aise féin ar an rgeal, an ceao urcup do beic aise, san beic tíor ar an zcéao beárhain. A sur cao deaprao na daoine acé nár bpoláir nó nár záo to féin don eagla to beic aise roimír an ainim, óir dá mba záo zo reacnócaó ré trácc air.

Cáit. Iy tóca sur b' fine an úrdálca az 'Doncaó beaz nuair zoro ré ržian Seamuir. Ní raib doinne ba zéipe az cuapraó 'ná é féin a sur í ircis na póca aise, an rpreallairín!

Sile. Conur a ruapraó í, a Cáit?

Cait. Mire a zuz fé nveara í ra póca. B' an póca ar ríleaó larmuic dá caróiz aise, mar beaó máilín na bpiar. Duaitear-ra mo lám ar an máilín a sur b' an ržian ircis ann.

Sile. An fear boct! Iy tu bain an ppeab ar.

Cáit. Abair é! O' iompuz a lit ann a sur érom fé ar zol.

Sile. Ar oibpeaó é?

Cáit. Níor oibpeaó. Oo corain Neill é. Oúbaire rí surab amlaio a cúir duine éigin an ržian ra póca san fíor to, mar rporé, a sur oúbaire mo dáio zo raib an ceare aici.

Job. Cear fé, acé a leizint air beic 'zá cuapraó ar a oitcioll nár baogal zo mbeaó a h-amrap air féin. Airiú nár maic é!

Peig. Máire ní raib ann acé leaob, a zobnuic. Ní raib don éiall aise. A sur iy tóca nár bfiú puinn an ržian.

Cáit. Níor bfiú. A sur iré ruo a vein Seamuir anrain 'ná í bhonnaó air, a sur b'idear-ra ar buile cúise. O' fear liom í caiteam ra teine ná í tabaire to, a sur an feall beaz aise dá veanam cóm zaroa. Oá luizeao í b' féior dá ruiteaó leir zo mbeaó a h-amrap ar duine éigin eile, a sur feuc anrain nác deap an obair a beaó veanta aise.

Peig. Iy fíor duic rin a Cáit, "Iy rada riar é iarma an oipic b'ir."

Job. Máire beannaóct Dé le h-anman do mháth, a p̄eis aḡur comáin leat ar an rḡeal! Coimeádoirí rín anrain tu go maoin ambárac aḡ caint aḡur aḡ áiteam̄ aḡur aḡ abcoiríóeac̄t aḡur aḡ cur éiré céile.

Nóra. Aḡur dar n̄oicé, a ḡobnuit ní maḡair féin ḡan do cion de'n abcoiríóeac̄t aḡat, níor leisir leó ar raó é.

P̄eis. 'Do ḡluair Cormac airí, "ḡan ceó an bóḡair do ḡaint oá b̄rḡaib̄," a noúbairet re féin. Nuair bí re imiḡte do cūair Seadna irceac̄ ra treómpa airí mar araid̄ an tuine b̄reóite.

"Ir raóa ḡo oḡánair," arpa Diaimuro. "Iré an cleam̄nar ó Sáimain ḡo Dealltaine aḡat é. Deac̄ leat na tóite póroa an fáro ac̄air aḡ ḡabáil do. Ca b̄ruil rí anoir? Bí rí anrain ó cianaid̄. Ir feár bean 'ná r̄p̄ré. Cailín ciúm ciallm̄ar ac̄t ḡan fearḡ do cur uiréi. Ó! fairé fút na buail! Airiú ḡreac̄oac̄ cūḡat na buail! Feuc̄ air rín!"

"An b̄ruil don airḡeac̄ ra tḡs?" arpa Seadna leir an mnaoi f̄ruic̄áilte.

"Oirac̄o a' r̄ leat̄p̄inḡin maó!" ar r̄ire.

"Seo," ar r̄eirean. "Do ruarar r̄aint leat̄air uair̄ an lá ré deirac̄o. Tá ré c̄om̄ maic̄ aḡam t̄iol ar anoir" ḡ do r̄ín ré ruim̄ airḡio cūici.

Táimḡ ré lar na márac̄ feuc̄aint conur bí an tuine b̄reóite, aḡur do ruḡ ré leir tuilleac̄o de'n leat̄ar ab̄i ra triora ḡ do t̄iol ar. Da maic̄ mar dein. O'fás r̄ain r̄aint airḡio aḡ an mnaoi f̄ruic̄áilte, i oḡreó nuair a ruair Diaimuro an t-ac̄oiteó ḡo maḡ nearēt oi ar biaó ḡ ar t̄is do r̄olac̄ar do, féb mar ba c̄earēt aḡur do r̄éir mar a bí ḡáó aḡe leó.

Da ḡeár ḡo raib̄ re na r̄uic̄e i n-áice na teime aici aḡur f̄lorḡ an doim̄ain cum an bíó air. Ac̄t ambara ní cūḡac̄o rí do é ac̄t an méro ba t̄oic̄ lé ba maic̄ do, aḡur ní feac̄air maím ac̄t an trioro ḡ an t-ac̄iḡnearēt a bíóo aḡe léi a t̄iaraio tuilleac̄o o'fásail.

féb mar bí ré aḡ toul i b̄reac̄bur bíóir na c̄om̄arrain aḡ

bailliúgadh irteac ag cur a tuairmyse 7 'gá inirint do cas i an buadhairt a bí orda nuair do airíteadair é beit na luíge, agus cas é an t-ácar a táinig orda nuair a fuairadar ag teacé cuise féin é.

Nuair a fuair Seadhna ag dul i bpeabur i gceart é agus ó baogal ní tagad re com mnic, agus i gceionn beagán aimmyse do rtao ré de teacé.

'D'fan an bean fmuotáilte ann níor ría 'ná ceap rí bí gáó léi, acé an ragsart fé nbeár rain, mar bí rúil aise ó am go h-am agus ó lá go lá, go rtiocfad Saob abate. Fé deiread táinig ghaodac uiréi ó'n rtaob eile páróirte agus b'éigion oi ghuairacé.

Ní raib de feirt anrain acu acé a iaraid ar páilr boéc teacé gac don máirion agus teine ó'fauúgadh agus blúire bíó o'olmúgadh do 'Diarmuio. Níor fágadh rúití é ar fad. Da beag don lá ná tugadh máair mnicil cuairt ann. Agus an lá ná bíod ríre ann bíod Máire gára féin ann, agus ipé aoiréad na comarrain 'na gur mó an bpeir feabura a téiréad ar 'Diarmuio an tamall de lá a tugadh rí ag caint leir 'ná mar téiréad air an cuio eile de'n aimmyr ar fad. Deiread 'Diarmuio féin go ramluígead ré go rtiogáide an ceó dá cpoide nuair éiréad ré cuise an rtorur irteac í.

Iré ruo aoiréad gac doinne 'ná gur máit an bail air gan Saob do beit i n' aice an fadó a bí ré 'na luíge, mar na bead don bpeit aise ar teacé cuise féin an fadó a bead rí láiréad. Dá mbead doiteó aise dá fágail agus go rtiocfad don níó cporoa uiréi, go rppuécfad rí agus go gcuirféad rí aitiompáil air com ríuráilca agus abí Saob mar ainim uiréi.

Siné ceapadair na comarrain acé ní h-é rin a ceap 'Diarmuio féin. Dar leir, ní raib 'gá coimead ar fleary a rroma acé gan í beit ag teacé abate 'ná don tuairmyr uiréi. Ó máirion go h-oiréce ní bíod don cúrráide cainte rorí é féin agus na doóine éigead irteac, acé "cá raib rí?" no "cas abí 'gá coimead amuiré?" no "ciacu beó nó marb abí rí."

"Má bí sí beo cao 'na taob na h-aipeócaó tuine éigin rḡeala uaití? Má bí sí marb cao 'na taob ná tíoḡfaó táḡs a báir ó taob éigin? Daoi nḡoic ní feoḡfaíde í marbaó gan a fíor do beic aḡ tuine éigin. Dá marbairḡeí i láir na h-oíḡce í aḡur an corp do cáiteam i bpoil éigin, daoi nḡoic do geabfaíde lair na báraó a beaó cúḡainn é, aḡur do leaḡfaó an rḡeal ar fuio na tóite, aḡur do beaḡfaíde ar síoḡaíde, dá mb' aise beaó an ḡníom deanta, aḡur do cḡoḡfaíde é. Dá mbeaó oipeaó eile ḡliocair ann ní feoḡfaó ré toul ó Coḡmac."

Sin mar cáiteaó ré an aimpirí aḡ cur aḡur aḡ cúiteam nuair bíoó doinne ipḡis do deaḡfaó éirḡeaḡ leir. Nuair bíoó ré i n-a doḡar ip aḡlaíó a bíoó ré aḡ caint leir féin aḡur aḡ aḡḡear leir féin, aḡur aḡ áiteam air féin. Uair-eanta ra n-aḡḡear rain leir féin o'áḡruíḡeaó ré a ḡlóir aḡur o'áḡḡeaó ḡair é ḡ bíoó sí deimníḡeaó ḡo mbíoó beirḡ nó ḡruír ann, bíoó a leicéio rin de ḡleó aise.

O'áimḡeóin na buaḡarḡa bí an ḡoile ḡo maic aise aḡur bí ré aḡ teaḡ cúige féin ḡo tuḡ. Da ḡeáir ḡo maó ré ra doḡur aḡur a ḡuala leir an uprain mar ba ḡnát, aḡc má reaó bí milicéaḡ 'na éionnaóaió reaóar mar ba ḡnát, aḡur ábaḡḡá fé nḡeara na balcairíde, ná maḡar éóm teann air aḡur bíoír pul ar buaileáó bḡeóite an feaḡ boḡc. Ábaḡḡá fé nḡear ḡo maib rainḡ de'n feóil imiḡce aḡur móran de'n bíonaḡ. Bí an ḡuala caol ra éaroiḡ. Bí an cúirle caol ra múimicille. Bí an éeaḡraḡa caol ra bḡirḡe. Bí iomaó rḡiḡe aḡ an bḡear mboḡc na cúio éuoaḡ, aḡur do bíoó an ḡaóḡ aḡ cuarḡaó na ḡcnaím aise móir éiméall inḡ na póiriríóib folma abí ioir éroicean aḡur éuoaó aise i doḡeó na feaḡaó ré fanmaint aḡfaó ra doḡur gan teaḡ anoir aḡur aḡír ḡo oḡí an teine 'ḡá téio féin.

Lá, mar deaḡḡá coḡḡeioḡ ó fás ré an leabaíó, do táinis ré ḡo oḡí an doḡur aḡur baluic na teine ḡo láioir air. Ní túirḡe o'feucé ré an bócair ruar 'ná éonaic ré an bea aḡ ḡabáil cúige aḡuar áro an bócair. Ar an ḡeaó aḡarḡ do

baineadh iarracht de zeit ar mar ceap ré gur b' fíor deabhad le Sath í. Níor bog ré na rúile ói gur éamuis rí i na aice. Dean énamác, garb, dob ead í. Clóca bhéide uiréi. Cairín a clóca ar a ceann aici. Spieróm aici 'na laim éle ar dá imeal an cairín agus é dúnta or cionn a béil aici, i tpeod ná maib le feicrint ag Diarmuid dá cionnacaid acé a ríon agus rúil léi.

Óein rí ceann ar aghaid ar an n-óruir, agus an t-óruir irteac, agus muna mbeadh gur óruir ré i leit taoib uairí do leasfad rí é. Suar léi cum na teine agus do fuis rí i gcaitaoir Diarmuid a féin. Tug rí a h-aghaid ar an tteine agus do leat rí a dá laim agus i féin, ag glacad an ghorrad, agus ba ódic leat go maib gád aici leir.

Tós páilr a ceann ra cúinne agus o'feuc rí ar an ríróinríer go fada agus do dúir. Do rtao Diarmuid i lár an tíge ag feuchaint ra cúl úiréi. Nuair bí rí teit cúir rí an laim éle aihí i gcairín an clóca agus dúin rí or cionn a béil é. O'feuc rí ar páilr amac ar an rúil donair. Anraim o'feuc rí ar Diarmuid.

"Tá ceapic ag glaothac ra tig reo!" ar ríre, agus ir ar éigin featrad duine a deanam amac ciacu glór mná bí aici nó glór fir. "Tá ceapic ag glaothac ra tig reo!" ar ríre, an dara h-uair.

"Níor aihígear-ra ag glaothac í," arra Diarmuid.

"Tá ceapic ag glaothac ra tig reo!" ar ríre. "Spuó! ríab! ríab ríab! ríab ríab!" ar ríre.

"Cár gabair cúgann, a 'nghan ó?" arra Diarmuid.

"Spuó ríab! ríab ríab! ríab ríab!" ar ríre. "Ir fada í mo cúairt cúgab," ar ríre, "ag teac mar maite lib. "Ir móir an éuscóir rin," ar ríre, "mire dom cúir cúgab anro ó Cúig Ullaó ag búir noion ar eapcáradib, éom maite agus dá mba ná faigfí duine ba giorra ó baile agus ba giorra gaol taoib cum a déanta."

"Cia atá ar ár dtí?" arra Diarmuid.

"Píreab arí 'na rúide agus tug rí a h-aghaid air. Níor

féuc pé roir an t-á fáil uirthi mar ní raib maóaire aise aet ar fáil léi. Níor beag do raib. Ní raib aon míogairnac ar an fáil rin na aon mállaicair maóaire. Síne sí cúige amaic a lám beap. Táraing pé píora airgíro ar a bóca agus cúir pé ar époide a veáirnan é. Cúir sí put t-á h-anáil air. Is doca go raib pé níor mó 'n-á ceap sí beaó pé mar do baimeaó t-á coraint í. Sleamuis an zpeidm de caipin an éloca agus do noctao a h-ágaio. Úi sí ar leat-fáil agus bí cafaó 'na beul riar náe móir go t-á an aic 'nar ceapic an éluar do beic, agus bí an éluar imigte. Úruo Diaimuro uaiti i noiaio a éuil, agus zeallaim tuit go raib eagla air.

“Cia atá ar búir t-á?” ar ríre. “Tá teine agus uirge ar búir t-á,” ar ríre. “Tá galair agus báir ar búir t-á,” ar ríre. “Tá neite ar búir t-á ná fuil puinn cuinne ágaio leó,” ar ríre. “Muna mbeaó gan me beic ábrao uait do lé na t-á oíóde le t-á peactmairib do beaó a fíor ágat um an t-áca ro cia h-iaó atá ar do t-á,” ar ríre le Diaimuro. “Águr ba éoir,” ar ríre, “nár beag tom de gno beic do coraintre, gan beic ág coraint t-ingine leir, t-á fáio ó céile tu péin agus í péin.”

“Ca bfuil sí?” arra Diaimuro. “Nó cao t-á 'gá coime-éao amuic? No cao pé noeapra úi imteact agus gan rgeal ná tuain do cup éugam ábaile anro go mbeaó a fíor ágam ciacu beo no maib atá sí. Is oic do vein sí oim é.” Águr bí a lám tíor aise i bpóca a bhirte agus píora eile airgíro aise t-á láimríail. Do Conaic ríre an méio rin com maic agus t-á mbeaó píce fáil aici. “Ní fáio go bfaigir a tuairis,” ar ríre, agus bí an lám rinte airíir aici, “agus ní h-ormpa is éoir a buibeacair do beic, 'n-á uirthi péin aet éom beag liom.” Cúir pé an t-ára píora ar a lám éuic, “Ca bfuil sí?” ar rírean, “nó caicain a tíocfaio sí?”

“Tíocfaio sí an uair is lúga beio coinne ágat léi,” ar ríre. “Tíocfaio sí an uair is lúga beio fáilte ágat noimpe.”

“Cao é rin ágat t-á fáio, a bean!” arra Diaimuro,

“nó cia doúbdairt leatra ná beaó fáilte anro noimpe pé tréat do tiorcfaó rí?”

“Deirim an ruto atá ar eolur ašam,” ar rípe, “ašur ní cnearda é m' eolur, aót muna cnearda ní't leigear ašampa air. Ní mipe do cuir o'n mbaile í. Ní mipe do feól 'na tpeó an o'roic éanšabálaíde. Má deimear mo d'itceall 'šá coraint ar a namair ba móir é mo duas ašur ir beas abí oá bárr ašam.”

“Catain a tiorcfaó rí?” arfa Diarmuid.

Níor deim rípe aót an lám éle do cuir airí 1 šcaipín an élóca ašur é fárgaó of cionn a béil mar bí pé ar o'uir aici ašur an dorur amaó do cuir oi šan o'iread ašur rmiog do ráó.

Site. Airiú náir doitigearac an ara í!

Nóra. Ní feadar, a šeis, cao a bain an trúit airí.

Reis. Ní feadar 'n traogal, a Nóra.

Šob. Do bain a o'roic f'riotal péin, šabaimpe oim.

Nóra. U'féoiri šurab amlaíó d'iméig uirí péó mar d'iméig ar an mnaoi feara úo a táinig aš trual ar Neill ní buacalla.

Šob. Cao d'iméig uirí, a Nóra?

Nóra. 'Neórraíó Cáit duit e, 'rí ir feár do neórraíó é.

Šob. Cao d'iméig uirí, a Cáit?

Cáit. Máire níor iméig leat a raib tuílte aici, an róšairpe. Ní raib Neill róroa aót trí feacámaine. Úi rí iríis ra baile ašur bí Éamonn amuic aš feucáint 1 noiaíó na mbó, mar bí bó acu tar éir beirte. 1 šceann tamall do táinig pé irteac ašur bí Neill aš šol. U'fiarraíó pé oi cao abí uirí. U'fada šur inir rí óó, šurab amlaíó abí bean feara aš lois airšio uirí, ašur 'nuair náir túš rí an cairšead oi šo noúbdairt rí šo mbeaó Neill na baintrig ſul a mbeaó an blišain cairte. An fáro abí Éamonn amuic 1 bpeigil na mbó túš pé pé noeara an bean iaracá aš imteacó ó'n o'is 7 bí a ſior aige cao é an bócar a šaib rí. Níor deim pé aon bliúipe

amain aet bpeit ar an bfuip a bi ar crocad i n-aice an
 uoiruip agus i fadao ruar i muinicle a caroise agus an
 uoiruip amac do cup de. . Uí ré imighe pul a maib a fuor
 as Neill cao é an fuadar a bi ré.

Da zeár gur táinig ré ruar leir an mnaoi.

“Cao cuise tuit,” ar reirean-lei, “a maó le m’ mnaoi-re
 so bpaðainn-re bár fe ceann bliagha?”

“Ní deapainn é,” ar rípe, “muna mbeaó a fuor do beit
 asam so cruinn.”

“Cia inir tuit é?” ar reirean.

“D’inir mo leanáin ríde dom é,” ar rípe.

Do ruas ré ar cúl cinn uiré agus tarainis ré an fuip ar
 an muinicle agus do zaib ré de’n fuip rin uiré cóm
 h-áluinn agus do zaó Connóubar Máigiréir maí ar don
 rsoiláire dá maib ar an rsoil aise. Nuair bi zaóca so maí
 aise uiré do rsoil ré uairé i. “Sead!” ar reirean lei.
 “Náe móir an iongha náir inir do leanáin ríde tuit so
 uabapainn-re an córuzaó rain tuit. Iméig anoir agus
 tá ruo asat le h-inirint do na maó a fuor ceana aise. Agus
 má feicimpe airé as teact i ngoire mo tíge tu tabarpat
 eactra níor mó ná rain tuit le bpeit as triall do leanáin
 ríde.” Uí rganmaó ar Neill le h-eagla so mbeaó an bean
 as eapainíde oiré. Aet iré a veireaó éamonn náir bfeár
 leir as abrán i.

Nóra. Máire Dia linn! Níor maí liom i beit as mallact-
 aíde oim pé i n-éirinn é.

Cáit. Cao é an uiozbail feapao a cuir mallactaíde
 do deanáin tuit nuair ná beaó don níó deanta ar
 an rlió asat?

Nóra. Cá bfuor dom na so uuitreao mallact éigin acu oim
 ar cuma eigin?

Cáit. Ir uiré féin do tuirfoir nuair na beoír tuille asat
 uairé. Náe uiré, a ríeig?

Nóra. Soó, b’féoir gur uóic liom féin na beoír tuille
 asam agus b’féoir, ar a fon rain, so mbeoír. Pe ’cu

beroir tuillte agham no ná beroir níor máit liom í beit
'gá ndeanam oim.

CÁIT. O! ród, nuair ná bhráð leigear aghat air. Nuair
éiofrað pí aghur a dearrfað pí go maðair cum báir
o'fághail pul a mbeaó an bliagáin ircis, aghur gur inir a
leanán ríde ói é.

SÍTE. Cao do beir oi leanán ríde beit aici, a þeig? Nó
conur a fuair pí é beit aici? Náð móir an iongna na
fağað an ríobra don níð eite le deanam áct beit 'gá
leanmáint ríú.

CÁIT. O'airígear-ra duine 'gá máð gurab iao muoáíde na
ríobraíde, 'ná aingil an uabair aghur na deamain aeóir.
Áct deir éamonn na fuil a leitéroíde i n-aon éor ann.

NÓRA. Muna mbeaó iao do beit ann conur do éiofí iao?

ÞEIG. An bfeacaíre-re féin don éeann acu maí, a Nóra?

NÓRA. Ambara féin ní feaca, buídeacáir le Dia! Áct ir
iomóa duine éonaic iao, tar noóic.

ÞEIG. Inir dom doinne amáin.

NÓRA. Seágan ua h-larlaité. Óior ag éirteact leir gá
inirint.

CÁIT. Óe, an leat-amadóán!

NÓRA. Þe 'cu leat-amadóán é no naé eao do éonaic pé an
ppro.

SÍTE. Canao, a Nóra?

NÓRA. 'S amlaíó do cuireao ag comáint na mbó é, tar
éir a gcrúíócte, ruar go Túirín an Cárúrlais, aróioóce
Dia Domnais. Ói lán an tíge de óaoínib bailligéce ag
rghruígeact ann, ba gáir gur rghúro Seágan éuca
irteac aghur rghéon ann aghur coimneall na rúitib le
rghannraó aghur le h-an fa.

"Airú cao tá ort, a Seágan?" ar riao.

"O! an deam me! go bfeaca rpro!" ar reirean.

"Airú, caóain a éonaicir í, a Seágan?" ar riao.

"O!" ar reirean, "i gcoímac lae aghur oíóce—um trát-
nóna móir luat—ba éreire ar an lá 'ná ar an oíóce—ní raib

ré doirda—i lár an lae gléigil doo ead é.” Seallaim tuit
 go raib záiríde ann.

“Cao tuidairt rí leat, a Séadgáin?” ar ríad.

“An deamh me!” ar reirean, “sur feuc rí orm go
 triađmílead.”

“A sur cao tuidairt léi a Séadgáin?” ar ríad.

“An deamh me!” ar reirean, “sur cúimnígear sur
 breár ruit.”

“Cao é an rađar í, a Séadgáin?” ar ríad.

“Tá,” ar reirean, “rppio múice, i bfuirm buimpéire
 rtoca.”

Cáit. Ailililí! Airmú cao a éonac ré a Nóra?

Nóra. Siní díreac an éirio abí acu go léir ’á cur ar a éite,
 nuair cia buail fead éúca irteac acé ađair Séadgáin
 a sur éota-mór liađ air a sur a éairín breac air. Ní
 túirge éonac Séadgáin an éairín breac ná cur ré liúđ
 ar. “Ó!” ar reirean, “Sioí éugaid irteac í!”

“Máire tuig ionac! a amadán!” ar an t-áair.

Cáit. A sur cá raib an múc, airmú?

Nóra. Ambara acé ní feadar, a Cáit, acé surab rín é
 tuairis a éug ré féin ar an rppio a éonac ré.

Reis. Ir doca surab amlaró ’airígead ré dooine ’gá rad
 sur méara rppio o’feicrint i bfuirm múice ’ná i bfuirm
 lon ainmíge eile, a sur nuair abí an rđannrad air sur
 éap ré sur ruit i bfuirm múice abí ann.

Cáit. A sur dar noóic tuidairt ré féin sur ruit i bfuirm
 buimpéire rtoca do éonac ré, nuair éonac ré an éairín
 breac a sur an éota-mór liađ.

Nóra. Anraig ní feadar-ra cao do éonac re ná cao a éap
 re abí ann, acé ríú é doúairt ré, “rppio múice,” ar
 reirean, “i bfuirm buimpéire rtoca.”

Cáit. Óe zreacó cúige! an breallán, muna mbead é beic
 i na amadán dearfainn sur máic an rđeal cur do’n
 fuir úo do áairt do. U’féoir go mbairfead rain
 cur do na rpeadráioib do.

Sile. Nár airtgear-ra tura 'gá nár a beis go núbairt an pasairt ná raib don fíor as luét feara déc iad 'gá leigint ortá fíor do beit acu?

Beis. Dúbairt leir, asur ní'l, déc oiréad asur bí as an mnaoi úo adúbairt go b'pasáó Eamonn bár fé éann bliagna.

Sile. I'p tóca nár bain fé an t-rúil airté map do bainead ar an mnaoi éainis cum Diarmuda.

Beis. Pé ruo a bain an trúil ar an mnaoi a éainis cum Diarmuda bí pí ar leat-rúil. Asur má bí an trúil léi abí imighe éom nímnéac leir an rúil abí aici ba máit an bail ar Diarmuda ná raib an dá rúil aci nuair feuc pí air féin, nó ip tóca go zcuirfead pí at-iompáil air. Níor fead an fear boct don blúipe bíó 'itead an cúro eile de'n lá rain, déc as cuimneam ar an leat-rúil úo, asur ar an zcipc asur ar an "rpuó rpuó," asur ar an n-oióic éan'gabáiláide do buail umá ingín. I t'péó go noeacáiró páir amaó asur zup glaoiró pí ar cúro de na cómarpanaib, asur go tóánaóar ipéac, asur go núbairtáar zup éairt fíor do cup ar an pasairt rúil an tciocpaó an oíóce le h-eagla go raóad an tuine i n-olcar asur go mb' féioir zupab amlair beirpí as glaoóac ar an pasairt i lár na h-oíóce.

Do cuirfead fíor ar an pasairt asur do éainis fé. Nuair airté fé ó Diarmuda tuairp' na mná feara do gáir fé. "Tá airté máit asampa," ar peirean, "ar an zcláóairé mná rain. Ní raib pí riam i zCúis Ullaó 'ná leat na plíge ó baile. Tá a fíor asampa cár ruzáó asur cár tógbad í, asur tob olc an tógbáil é. Ní'l de céipó aici 'ná de plíge máirté déc beit as glúairéacé o áit go h-áit 'gá leigint uirtí go b'púil fíor aici, asur óar n-oióic ní'l déc oiréad 7 acá as an iarta rain. Dá mb' áile le daoínib ciall do beit acu asur zán beit as tabairt airtéoi dí ba zéár go zcláirfead pí zairm beata éigin eile do éaranz cúici. Déc cé zup mimic rain dá ínpint do daoínib ní glacáir cómarp'le asur ní'l don máit am éaint. Ní h-aon tairpé dom beit leó.

“Αγυρ, α λταρ,” αρρα Όιαρμυρο, “conur α φυαιρ ρί αμαέ ceapc το veit ας γλαοδάε ρα τισ ρεο? Νό conur α φυαιρ ρί αμαέ Σαθβ το veit αρ βαile? Νό conur α φυαιρ ρί αμαέ ζο μαθαρ-ρα ρέιν ι ζconταθαιρ?”

“Ριανναίθελεάτ! α Όιαρμυρο,” αρραν ραζαρτ. “Νί’λ don νιθ ιρ υπα na νειτε ve’n τρόρο ραιν ο’φάξαιλ αμαέ nuair ceappath tuine α αιγνεαθ έυιγε. Νά μαθ α ριορ ας an nouctairc caw é an τ-έιρλεαέ το veineαθ anpo lá an donairc? Νά μαθ α ριορ ας an nouctairc Σαθβ το veit αρ βαile αγυρ τυρα το veit αθ λúιγε le h-eugcpuar? Σlán beo map α n-ínrtear é! Caw é an bac abí uircti bualaθ anpo αγυρ anpúto imeapc na noaoíne αγυρ eóluρ o’φάξαιλ αρ ζαέ don puo α θαιν leat? Ιρ bpeáξ boξ an τpυξ é cum aircpio o’φάξαιλ.”

“Αέτ conur ζεαθαθ ρί αμαέ ceapc το veit ας γλαοδάε ρα τισ, α λταρ?” αρρα Όιαρμυρο.

“Ιρ τοόα,” αρραν ραζαρτ, “οά mbeαθ ceapc ας γλαοδάε ρα τισ na beαθ don bac uircti tealct puap leip an méro ρin eóluρ aέt eóm beac αγυρ θί uircti tealct puap leip an ζcuo eile.”

“Οά mbeαθ ceapc ας γλαοδάε ρα τισ!” αρρα Όιαρμυρο.

“Οαρ noóic, α λταρ, muna mbeαθ ζο μαθ ní τοόα ζο noeapcαθ ρί é.”

“Ιρ neamníθ ciacu,” αρραν ραζαρτ. “Ιρ obair leanbaíthe don cpúim το éur ’na leitéro ve pgeal. Aέt ba maít liom α ριορ το veit αγam αρ aircp ζoinne eile an ceapc po ας γλαοδάε.”

“Νίορ airpígear-ρα ρein ι,” αρρα Όιαρμυρο, “αγυρ ní baogal ζup aircp ρair ι map τα ρί eóm boθap le ρlip, αγυρ ambpιαέap náρ airpígear doinne eile ’ζá máθ ζup h-airpígeαθ ι.”

“Σiné ρamúluígear,” αρραν ραζαρτ. “Ιρ τοόα,” αρ ρeipcan, “nác φυláιρ no ζup aircp ρί ρiúto puo éiγin ve’n ρáρla po αρ ρiúbal ι ceaoθ Σαθβ, náρ pcao cop το ó φάξ ρί an áit ρeο ζο noeαcαíθ ρί ριορ ζο cactair θaile-άέa-cuaé. Anpain ζup éur ρί ριαθαέ αγυρ euapcαé αγυρ τóιρ ι noiaíθ

an bíteamháis úto i dtíreó gur rugadh air agus gur crioctadh é. Agus gur tús an níú do Shabh an trí ceathrú púint do rugadh uairtí agus trí ceathrú eile mar tuilleadh."

"Stao! rtao! a dtair," arsa Diarmuid. "Cao é rin agat dá fáo mar rin, a dtair? Conur feadpad an cailín boct raim dul go Baile-Átha-Cliath agus eolur na caithrác do deanam? Cailín beag na rab miam tar fíche míle ó baile!"

"Nílim-r aét 'gá inínt cao é an páfla d'airígear," arsan ragar. "I ródca gur airis an bean úto an feara, ná fuil aici, an páfla ceathra, agus gur ceap sí dá mbeadh turac an rgeil aici duitre go mbainfeadh sí ríntiúr airisio arat dá dhá, agus ní deirim ná gur bain."

"Níor bain puinn, a dtair," arsa Diarmuid. "Aét cao é an ragar páfla é? Nó cao do cuir ar bun é?"

"I r amháid abíor féin cum teacé anall 'gá inínt duit a leitéro do beir ríubal nuair táinig an teacéaire éugam 'gá fáo go rab eagla ar cuio de na cómharrain go n-átiom-pócao oit."

"Da neamhghá d'óid rin!" arsa Diarmuid. "Ní feaca miam iad aét amháid. Dá mbeadh doinne 'gá iaraid oitá ní baogal go mbeoír cómh tiorngalac! Ag fuil ag cur airíor ar ragar gan ghá gan ríacáanar! Feuc air rin!"

"Ní ríú biofán a'r é," arsan ragar. "Do tíocfaim féin anall ar don cuma feuchaint an raib don rgeala agat o Shabh nó an raib don bunúr leir an páfla ro ar ríubal."

"Níor airígear focal miam dé go dtí gur táinig an bean úto agus go noúbdairt sí gur capad thoióic teangbalaíde éigin ar Shabh, nó ruo éigin de'ntróro raim," arsa Diarmuid.

"Cia h-é an thoióic teangbalaíde doúbdairt sí do capad uiréi?" arsan ragar.

"Níor inir sí d'úinn cia r' b'é féin. Níor tús sí don tuairis d'úinn air, agus riné atá ag bainc mo méabrac aram," arsa Diarmuid.

"Do'n rair rin," arsan ragar, "i ródca gur airis rí an cuio eile féb mar airígear-ra fein é. Cairéiróte do tús leo

é mar iongha fáogáil agus mar cúirraíde cainte eatarfa, go maib Cormac an Caimcín i mBaile-Átha-Cluic leir, agus sup oibrigh ré féin agus Saobh a' láim a céile cum beirte ar an mbiteamháic. Sup imireadar araon an cluicé éom maib rain agus éom garta rain go maib iongha a gcoiríde ar muinntir an rígh agus ar an rígh féin, a feabur to deineadar an gno. Anrain, nuair fuair Saobh ré éad púnt i n-inead an trí éad a ruagá raiti, sup rocarruigead cleamnuir ioir i féin 7 Cormac agus go bfuil an beirt póroa um an taca ro nó réid cum a bpóroa."

"Ailililú!" arfa Diarmuid. "Feud air rin! Ar airigh doinne maib a leicéto! Céapar na póroa rí é dá mbead raitibhear na h-Éireann aige. Ir eadac an fáogáil é. Ir eagránlac an obair má 'r ríor é rin. Adt ir uoicéige ná fuil don bunúr leir an rgeal. Ní feadar a beir, níó nác iongha."

"Ní feadar 'n fáogáil, a Diarmuid," arfan ragar. "Ir uoá go 'neórraid an aimrige, agus nác fáda go uoi rain. Ní'l don rgealaíde ir fear 'ná an aimrig. Ní bead don iongha oim féin dá tuitead amac go mbead beann-láimá de'n fírinne ann, mar fárla."

"Airú, a dcair an coiríde 'rtig," arfa Diarmuid, "cad é rin agat dá raó! Ní'l don beirt ra pároirde ir neam-oireamháige dá ceile 'na an beirt. Ueapad Saobh an gno go maib, b'féoir, dá mbead rí póroa ag fear réid uingion rtuama de ragar Seadna tuar anrain. U'féoir go noeapad Cormac an gno go maib dá mbead ré pora le mnaoi éigin éim fádarádnac, to eadarrad a rlig féin to ar gac don ragar cum. Adt an beirt rin! Má pórtar iad beid ré n-a éogad uear ag an dá lá 'r 'n-fair máirio."

"Ní feadar 'n fáogáil, a Diarmuid," arfan ragar. "Ir amlaid mar ad an rgeal, ní h-é mo tuairme 'ná go mb'féoir go mbead an fáogáil níor fear 'ná rain acu. Fear rtuacac ceannóána iread Cormac gan amhar. Ní ueim go maibfead rige puinn to. Ar a fon rain agus uile, an

“Tuitgear tú me? U’féidir dá mbeoír pórsa go tuitfeadh amach sur feáir a féirteodáir an beirt le céile an mar a féirteodáir doinne de’n beirt le duine eile. ‘Do éonac a leitéir éana.’”

“‘Do éonacír a lán, a léair, gan dáb’ ar domán, acé ní’l aítne ceart agac ar Sárb. Ní dómra ír ceart a rá; acé ní h-don máit a rá acé an ceart, agus írí an féinne ír feáir. Ní dóic liom go bfuil an fearain beó moiu ar éalain tihm na h-éireann do bainfeadh ceart de Sárb.’”

“Ar an tsaob amuic d’áon fearain máin, ní dóic liom go bfuil,” arsan ragar. “Agus iud eile adá air,” ar feirean, “ní’l an bean rain beó moiu ar éalain tihm na h-éireann, ná dá n-abrainn ra náirín ír giorra ói, do bainfeadh ceart de Cormac muna mbainfeadh Sárb ceart de, iud a bainfeadh. Bain an éuar síom muna mbainfeadh!”

“Anraic, a léair,” arsa Diarmuid, “ba dóic le duine ar an gcuma ’na labrain tú go bfeicean tu féinne no bunúr éigin ra rára ro.”

“Só, tá bun agus báir an rgeil éom cruinn rin ag na cairféiríóib agus iad go leir éom móir rain ar don focal máin i n-a íhrinc, ír deacair a rá ná go bfuil féinne éigin ann,” arsan ragar.

“Ní raib don éinne maí agam do tuitfeadh a leitéir amach,” arsa Diarmuid. “Éapar ná pórfadh Sárb é acé oirfad agus bárfadh rí i féin, agus éapar ná feuchadh feirean ar an tsaob de’n bótar ’na mbeadh Sárb, dá mba na beadh i n-éirinn acé í. Iré iud d’airéirín acé go mimic dá rá, ná raib don fear i n-éirinn ba lúga uiréi ná é, agus ná raib don fear i n-éirinn ba gráinne ’ná é. Má tá an beirt pórsa do buair fé ar a bfeaca maí.”

“U’féidir,” arsan ragar, “má fuair rí an éireamaint reo go leir, féb mar a deirtear, ó muíntir an rí ag agus ó’n rí féin, tihé a feadar do deir rí an beirt agus tósbáit do éur ar an mbiteamnac úo, agus má fuair rí fé éad púnt mar éuarraol ar, go ndearfad Cormac leir féin sur b’ríú

tó feúcaint ar an tsaob de'n bótair 'na mbeaó rí, agus sup mío b'fiú tó feúcaint ar an tsaob rian 'nā ar an tsaob eile. Agus b'féidir nuair éirfead Saob Cormac ar an aigneadó rin nār cuio ba lúga 'nā a fonn do beaó uiréi a máó 'na h-aigneadó féin go bfuil rir le ragaíl atá níor gráinne ná é."

"Hā! hā! hā!" arsa Diarmuro. "Maire cúir gáire cúgáinn, a dtair!" ar reirean. "Ca b' fíor ná go mb'féidir go bfuil an rgeal níor feár 'nā fíleamair é beit. 'An fuo ba méara le duine ná a bār ní feadair pé ná supab é lár a leara é.'"

Le n-a linn rin cia buailfeadó cúca an dorup irteadó atc an tincéir móir. Fear gágaó rlinneánac, buíde, doo ead an tincéir móir. Fear lom láidir. Úi iaracó de rian na botgáige ann, agus ní raib puinn fearóige air. Úi pé iaracó botg-fáiteadó. Úi pé ratorónac, ratorleicneac, deag-cúmta 'na beut agus 'na corán. Úioó fáilte inr gac cuibeacóam ríomir mar ní bíoó pé coíóce atc ag deanaim ríóirte agus fuilte agus caiteam aimpire dá mbioó láirfeadó.

Buail pé cúca irteadó agus ní túirge conaic pé an ragaite na tarais pé riar beagán. Do rnar pé an cáibín dá ceann agus do noct pé an t-éudan buíde maol abí air. Agus ir air abí an multacán móir cinn agus é go cioróub agus go car.

"Óeim ar t' agair, a pátrais, a méic ó," arsan ragaite. Agus é ag gáiríde. "Ní baogal duic," ar reirean. "B'féidir," ar reirean, "go bfeadófa-ra tuairis éigin do tabairt dúinn i tsaob an náfla ro atá ar ríúbal timceall Saioó Diarmuro agus Cormaic báille.

"Fágáinn le h-uaóacé, a dtair," arsan tincéir, "supab finé oífeadó a tús anro anoir me, agus sup las a fíleap go mbeaó tufac agat' onóir oim. Ní feár beit ag caint air, 'ré mo tuairim láidir ná feadófaó ríroeoó iaracó teacó irteadó ra páiróirte gan fíor duic."

"Dá gáire beirte agáinn, a pátrais," arsan ragaite. "Ní gáó dúinn beit ro máoíóimteadó. Úain Muráinn

turac' diompa féin ašur ba no 'dóbaip' oi ašiompaíl do éur ar an nouine mboct ro le n-a cuio palmaipeadca ašur le n-a cuio zliúmata. 'Dúbairc' ri zo paib ceapc aš zlaodac' pa cig' peo, ašur 'dúbairc' rí zup' buail' o'poic' ceangbálaíde uim' Saob'. Ašur an bfuil a' fíor' ašac' cao' 'dúbairc' ri leip? 'Dúbairc' rí zup' ó' Cúis' Ullaó' í féin ašur zupab' amlaio' do cuipead' aduaidz' ar' fao' í' cum' Saob' do' coraint' ar' a' h-eapcaíroaib'. 'Díor' féin aš zābaail' anall' feudaint' conur' bí' pé' peo aš' teadct' cum' cinn' nuair' buail' teadctaire' uman' 'zā' paó' liom' zo' paó' eagal' ar' na' cómharrain' zo' paib' ašiompaíl' aš' teadct' aip'. 'Do' bí' ionzna' o'pm' cao' do' cuipead' an' ašiompaíl' aip' zó' o'c'í' zup' inip' pé' 'dom' zo' paó' rí' piúo' aš' caint' leip'. 'Ip' 'dóca' ná'p' é'us' rí' uain' oi' féin' ar' iomláine' an' rgeíl' do' 'tabairc' léi', le' h-eagla' ná' beaó' turac' aici' ašur' zup' lúg'oe' an' rinctiúr' do' zeaó' rí' é'. 'Ip' 'dóic' liom' zo' b'fuair' ri' rinctiúr' uaid' a'ct' ní' paib' puínn' aici' le' inirint' do', ašur' an' méio' abí', ní'oi' 'dein' pé' a'ct' aighead' an' tuime' boicct' do' éur' t're' céile' ní'oi' mó', ašur' buaó'airc' a' 'dóic'ín' ceana' aip'."

"Ašur' ná'c' mó'p' anionz' na' ná'p' aic'ni'z'ip' í', a' 'Díarmuio'," ar'ran' t'incéip'.

"'D'airí'gear' teadct' táip'ri' zo' mimic, a'ct' ní' feaca' paíh' poim'e' rin' í' ašur' ní' h-uip'c'í' 'díor' aš' cuim'neam', ní'ó' ná'c' ionzna', a'ct' ar' mo' leaib'," ar'ra' 'Díarmuio'. "Cao' é' an' pó'ro' inirinte' 'd'airí'z'ip' re' ar' an' pá'p'la' ro', a' 'Pá'oi'p'ais'?" ar'ran' pašairc'. "Nó' an' b'fuil' aon' bunúr' leip'?"

"'Ambara, a' 'A'caip'," ar'ra' 'Pá'oi'p'ais', "ní' fea'oi'p'ad' bunúr' ní'ob' feap' a' beic' leip'. Ní' pá'p'la' ná' rgeal' rgeíl' é' a'ct' rí'punne' zlan'. An' caip'eip', Uiliz' de' 'Dú'pc', ip'é' 'd'inip' 'dó'm'pa' é'. Co'p'mac' féin' ip'é' 'd'inip' 'do'-p'ain' é'. 'Ip' 'dóic' leip' zo' b'fuil' Co'p'mac' ašur' Saob' pó'ro'a' um' an' 'o'ca'a' ro'. 'Deip' Co'p'mac' zupab' é' an' pi'z' féin' do' 'dein' an' clea'm'nar'.

"'Zcloip'c'í!" ar'ra' 'Díarmuio'.

"'Deip'm' leat' ná' fuil' aon' fo'cal' b'p'eige' ann'," ar'ra' 'Pá'oi'p'ais'. "'Ó'n' la' do' pu'z'ad' me' ní'oi' airí'gear' a' leic'c'í'oi' 'd'ea'c't'ra'. 'Bí' a' fí'oi' aš' Co'p'mac' Saob' do' beic' imi'z'c'ie' ar'

baile. 'Do lean ré ar muin capaill í. 'Dí a fíor aige í beit na cuir ašur bíod' go raib' sí mainc aimpíre ar an mbočar rular gluarí ré, čeap ré náir baogal 'na go otiočrad' ré ruar léi pul a ríoirfead' sí an čatair. 'Dí ré aš cur a tuairis' ašur aš tabairt a cómarčairde uair' fan bóčair ar fead' abrad, ašur mar' rin' to čoimead' ré ar fead' abrad an bočar to lean ríre ašur ba beas na go raib' a fíor aige cao é an fáro moimir amac' abí sí. Fé' deire to cuirfead' i n-íuil' to sur' žair' sí' d'á' bóčar. Čuir' rain amúža é, ašur íré ruo a' vein' re anrain na' veanam' ceann ar ašair' ar an' žcačair. 'Dí a fíor aige go mbead' ré ra čatair moimpi ašur to bí. 'Dí aítne ra čatair air, to bí aítne máit' aš muincir' an' ruž air. Čuir' re lučt' airim amac' láit'read' ar na' bóčirub' ainear, ašur čuž' ré cómarčairde šad'ob' d'óib'. 'Da žear' go b'reac'adar aš' tead'č' í, ar a' črompučar ašur' čairín' a' čl'oca ar a' ceann aici. Cuir'eadar' iad' féin' i n-íuil' to, ad'č' ní' raib' don' máit' d'óib' ann' go' otí' sur' čuž'adar' an' cómarč'ea' čruinn' to. 'Dubradar' léi' sur' b'é' Čormac' baile to' čur' re n-a' vein' iad' ašur' 'd'á' cómarč'ea' rain' féin' sur' b'í' r'air' bočar' an' t-aoinne' amain' a' čonaic' í' aš' fážáit' an' baile. Šárain' rain' í.

Nuair' f'iaf'raid' Čormac' to' cao' a' čuž'í, t'ú'čairt' sí' leir' sur' čearčair' uair'í' toul' čum' čainte' leir' an' ruž' ašur' go' žcait'read' sí' čearit' d'f'ážáit' uair'ó. 'Čao' 'čá' aš' an' ruž' le' veanam' d'uit?' ar'ra' Čormac. 'Čá,' ar' ríre, 'b'reit' ar' an' mbit'eam'nac' a' ruž' mo' čuro' air'šio' uaim, ašur' an' t-air'žeo' to' baint' d'é' ašur' to' čabairt' tar' n-air' dom. Čao' é' an' tair'be' d'úinn' ruž' to' beit' aš'ainn, ašur' a' lučt' airim' 'na' čim'čeall, muna' b'readair' ré' rínn' to' čoraint' ar' b'iteam'nac'ad'ib'?' ar' ríre. 'Ír' i n-ainim' an' ruž' to' ruž'ad' mo' čuro' uaim,' ar' ríre, 'ašur' ní' račair' ré' žan' inirint' d'ó. Ní'l' ionam' ad'č' anam' aoinne' amain,' ar' ríre, 'ad'č' d'á' mbead' anam' ašur' ríce' ionam' d'imire'od'ainn' leir' ríud' iad' níor' t'uir'že' na' leir' rínn' i n-air'že' leir' an' beart' čáillte' to' vein' ré. Šloir'fir' an' talam' é' no' t'iočrad'-ra' ruar' leir', ašur' nuair' a' čiočrad'

geallaim tuit go zcuirfao catúgadh air nár rsgaoil ré tairfir me. Iy i n-ainim an níg do ruz ré mo cúro uaim. Iy ó'n níg adá páram le fásail agam, nó ní níg é. Má creadao me i n-ainim an níg nác é iy lúga iy gan do'n níg ceao agur congnam agur caoi do tabairt dom ar an mbiteamnac o'leanmáint 7 o'fíadac cum go mbeirao air. Ní fásfao poll na póirre i n-éirinn gan cuaroac do. Beir i láchair an níg me,' ar rípe. 'Beir i láchair an níg me nó maáo péin 'na láchair ar níg éigin.'

"O'éigin do cormac a níg péin do tabairt oi. Ní doic liom go raió don éur na doinnib aige. Bí ré ag tarang uirge cum a muillinn péin ra gno. Bí a fíor aige pé tuine bearrao ar an mbiteamnac 7 tabarrao cum lamá é go mbeao a tuararaoal do go maic ar. Agur bí a fíor aige ná fearao doinne congnam níob' fear do beic aige cum na h-oibre 'ná congnam Sáob, an fáro abí an fuaoar úo fuiti. Tug ré ceao a cinn oi. 'Bearrao-ra i láchair an níg tu,' ar reirean, 'acé reacaín agur na déin don ruo a cuirfao i bpúnc me, iy minic o'airígíy an rean-focal, 'ní h-ionann oul go cig an níg' agur teaéc ar,' agur, 'zur rleamain iao leacaáa an cigé móir.' Iy maic an dá rean-focal iao agur iy maíy ná coimeáorao i n-a aigneao iao go cruinn. 'Ní baogal ouit,' ar rípe, 'ní'l uaim acé go zcuirfaíde me am fearam i láchair an níg agur go otabarrfaíde ceao cainte dom. Ní'l agam le ráo leir acé go ocaínig tuine uafal go cig m'acáir ra Mumain, zur tairbeáin pé páinne an níg dom. Zur leis ré air zur ag ceannac capall do'n níg abí ré, zur ceannaig ré iao i n-ainim an níg, zur leis re air liompa ná raió oirao airgíro aige agur díolrao ar a raió ceannaigéte aige agur dá otagainn-re trí ceao púnc ar iaracé do, i n-ainim an níg, ar feao raint laetanta go mbeao comaoín agam dá éur ar an níg agur ná maáo raim gan inírint do, zur túgar mo trí ceao púnc do'n tuine uafal raim i n-ainim an níg, zur fás raim me péin agur m' acáir beo boéc, muna bfuil ré ar éumar an níg leigear do óeanaím ar an oic do deimeao i n-a ainim.'

'Tá go maith,' arsa Cormac, 'na h-inir d'aoinne beó an níó reo atá ar aisnead astat. Nuair beo do rgeal inrte astat abair leir an níó go n-aitneodtá an Síogáide dá bfaictá maóire air, agus dá mb' é toil a onóra congnam fear do éur leat go maóir ar a loir agus go tabair cum láma é.' 'D'aitneodáinn ceann an éirpéir,' ar ríre, 'dá mbeo re ar feo éirre h-uairé ríó dá beiréad i scorcán ríaire, 7 bainfead-ra an forcamár dé, seallaim tuir é.' 'D'imtís Cormac agus fuair ré lóiróin di. 'D'imtís ré anrain agus do labair ré leir an bfeair abí 'na ceann ar teiglac an níó. 'Bí aithe aige orda go léir. 'Tá óigbean anro ó'n Múmain,' ar rírean, 'agus veir rí gur rug tuime éigin trí ceo púnt uairé, agus náé réiré léi ceo ruar leir, agus go dtáimís rí cum gearáin do éur irtead air; i láir an níó.' 'Ir deair do'n níó ceo ruar leo go léir,' arsan ceann. 'Tá fiaóac ar fuair na h-éireann, ar rírean, 'le beir agus trí reoáine, ar biteamnac éigin eile 7 ir ríó liom gur ra Múmain a déin ré pé cuir atá deanta aige. Tamaoio cráide, ceard, ciaraité, as Muimneadair.' Níor labair Cormac oruo. 'Cáin a ceartáidean uairé labair leir an níó?' arsan ceann. 'Ré tré do ceard an níó réin,' arsa Cormac, agus do fleamnuis ré píora óir iréad i lámh an éinn. 'Fan anrain go fóil,' arsan ceann, agus d'imtís ré, ba gear gur fill ré. 'Bíó rí anro uim eadairé amárac,' ar rírean, 'agus gearáir rí ceart. Tá ceart le fáil anro as iréad agus as uairé. Bíó rí anro amárac uim eadairé agus fáil an éir eile ríma.'"

"Uim eadairé lár na bárac bí an beiré as oruir tíge an níó. Táinís an ceann amac. Conaic ré Cormac. Cá bfuil rí?' ar rírean. 'Síó í,' arsa Cormac go réir. 'Teanam, a 'ghnín ó,' arsan ceann. 'Do gluir rí i n-aoimfead leir. Cuair irtead oruir. 'D'imtígearé tré píre fáda. Cuiread oruir eile ríó agus píre eile. Cuiread an trímáó oruir ríó. Ní píre abí lairé dé rí de réir beaó móir fáirinn gearárac, agus i go glar,

agus go beáirca, le ppeil, agus caráin deara tréici anonn, agus zaimh oirta. Bí míg-tesglac áluinn uafal ra taobh tál de'n páirc rin. Tug an ceann aghair ar doimur an míg-tesglair rin. Gluair Saob 'na diaid. Duail an ceann buille beas réid ar an noomur. Da zeari gur h-orsalaó é. Duine uafal breas znoide cumarac doo ead an fear o'orsail é. Bí cairín airzio ar a ceann, nó ceap Saob gur b' airgead é. Agus bí clóca ríoda air agus bí tuas ar a zualainn aise, agus i cóim zneanta cóim polurmar le glaine, agus faobar uirtí gur doic leat go mbairfead pí an cean de capall o'aon iaract. Do labair an beirt fear le n-a céile i zcozar ar fead tamail, anrain do bazair fear na tuas ar Saob agus do lean pí é agus o'fan an fear eile amuic. Ní túirge abí Saob ar an otaob irzig de'n doimur 'ná ba doobair go leatad a maóarc uirtí. Do conaic pí an reóma breas móir fairring aró, agus na h-uairle 'na ruidhe ann ar zac taob. Fir breaséta móra óatamla doo ead iad, agus clócaíde ríoda oirta agus rlabraíde óir oirta agus búcláide óir 'na mbriógaib, agus a cláirdeam le n-a air as zac fear oíob. Ar a h-aghair ruar do conaic pí aon fear amáin agus ba mó agus ba cumaraíge agus ba óatamla é ná aon fear eile oá maó ann. Bí coróinn óir ar a ceann agus mar bead aóarica beasa anáirde airti móir tímceall. Ar báir zac aóaircín acu rain do bí bulla beas óir, agus irzig i lár zac bulla bis bí polar éigin ar larad agus ar cirt, mar bead réiltín, oíóce feaca. Bí clóca dears air, cóim dears leir an zclóca abí ar Saob féin lá an aonais, nó b'féoir níor deirge. Bí a rlat ríogóda 'na lámh dear aise agus bí pé 'na ruidhe ar cátaoir móir aró gur doic leat go raib an uile blúiré ói deanta o'ór carca. Nuair conaic Saob é bí a ríor aici gur b'é an míg é. Act ní maó ríat 'ná easla uirtí roimé, mar ní feucaint éruair doimteac abí aise, act feucaint breas bog réid dumeanta. Bí an cátaoir ríogóda féin anáirde ar láirreán abí mar aóairrá leat-choiz níor áirde na an éur eile de'n

árlár. Bí dá cátaoirí eile ann, cátaoirí acu ar gac taob de'n láitneán, annar ar an tcalam, agus bí beirt uaire na ruidhe orá. Fíh éiriona liata doob ead iad. An fear acu abí ar deir an níg, bí ghuais fáda liat air, agus í riar ríor leir, ar a fúinneánaib, agus bí fearóg fáda liat air, ríor ar a bhágaro agus ar a bhollac. Bí clóca uaithe air agus bí cláirpeac móir 'na fearamh i n-a aice. An fear acu abí ar an tcaob eile de'n níg bí ghuais fáda liat air leir, agus bí fúhra óir ar a ceann, as comead na ghuaise riar dá éadan, agus bí fearóg fáda liat air, oípeac mar abí ar fear na cláirpige. Adt ba truíme agus ba mo o'fear é go móir 'nā fear na cláirpige.

"Bí Saob as tabairt na puadaíde rin go léir fé nveara agus í as gabáil an t-árlár ruar fa deim an níg. Nuair bí pí i ngoirpeac óis ríata, nó mar rin, do, de rtao pí. "Oruir tamall eile ainíor, a 'gnín o,' arpan níg. Níor éir pí cor oi. 'Oruir ainíor. Na bíod ceir orit,' arpan níg. 'Oruir ruar. Níl don puo le h-imteac orit,' arpa fear na tuaga léi, i gcozar. Níor deim pí don blúipe amáin adt a clóca do rgaóilead riar ríor oi agus dul de léim i bfearóg an fíh móir abí ar lámh clé an níg agus oírúgádo ar an bfearóg do rtaad, féb mar deim pí le fear an bhamais oíde an donais. An dara tarpanz dar bain pí ar an bfearóg do gluar léi, i n-aon rgnait amáin, ioir fearóg agus ghuais agus fúhra óir, agus cia bead ann 'na rteilbeatais aici adt an Síogaíde macánta! 'Airiú, a bíteamnaiz na croíde tuibe!' ar rípe, 'rin éugam amac anro láitneac mo éir arisro a meallair uaim i n-ainim an níg.' Ar neomat na baire bí ríde lam or a gcionn agus cláirpeam lomracta inr gac lám oíob.

'Nā buaitear é,' arpan níg. 'Sabtar é,' ar rírean. 'Cad ár tuire, a gnínó?' arpan níg. 'Do cáit pí í féim ar a dá glúin or cómar an níg. 'Ó'n Múmain, a níg,' ar rípe, 'agus do táimis an fear ram an lá fé deirpead go tiz m'atar, agus oúbairt re go raib fé as ceanao capall

duite, a ní, agus do ceannuis ré arís de capailib ar an donac an lá rann, agus do díol re airgead bhéasac arca, agus tairbeáin ré dompa t'fáinne re, a ní, agus dúbairt ré ná raib a dóicim airgeo aise cum díol ar arís ceannuisge aise, agus d'iar ré orm trí ceao púnt do tabairt do do ainimre, a ní, agus tugar do é. Is ar éigin abí ré tabairt do agam nuair a fuair Seadhna amac gur bíteamnac é agus cuir ré Cormac 'na diaib. Acé do ceip ar Cormac teacé ruar leir. Agus dar noicé ní h-iongna gur ceip agus é anro ircis go rruarair agus rruairé fáda liac air agus fearós fáda liac. Feuc air rin!

'Go réir, a 'gnín ó,' arfan ní. 'Cia h-é Cormac?' 'An báille acá agam, a ní,' ar rir. 'Ca bfuil ré anoir?' arfan ní. 'Ca ré amuic ag an ngeata, a ní,' ar rir. 'Tugtar irteac é,' arfan ní. 'Do tugad irteac é. Agus go veimín a dtair, veir uilic de dúic, dá mba ná beac agat acé don fáine amáin go ndeanpá é dá bfeicpá an dá fáil a táinig do Cormac agus an iongna agus an alltaic agus an t-uacáir a táinig air, nuair conaic ré Saob ar a glúinib or cómair an ní agus an rruairé rruairge agus fearóige úo 'na lámair aici agus a clóca lairtair oi ar an úrlár, agus an fear abí ag riúbal an donais lei, anróo tuar gabta, agus fear na tuaga 'na fearam lairtair dé, ollam ar a ceann do rruairé leir an tuairé dá rruairé ré cor dé.

'A báille,' arfan ní, 'cia h-é rin?' 'Siné, a ní,' arfa Cormac, 'an fear ceannuis na capail ar donac an Tobair ra múmair agus do díol an t-airgead bhéasac arca. Bí ceatpar acu ann, agus do rruairé ar tríúr acu. Acé do ceip orainn teacé ruar leir reo. Agus ní veimín go bfuil don cúinne ra catair reo, 'na ir dóca i n-Éirinn, gan daoine anoir ann ar a loig. Ní móir rgeata do cur amac láirteac go bfuil beirte air agus gan rir bóca do veit 'gá marbad réin níor rra ag ruit 'na diaib, agus gan é ann le fáil.'

'Go réir, báille,' arfan ní, 'ní veimín na go bfuil iaraic

de d'earmáto ort.' 'Ó ní'l, a níg,' arya Cormac. 'Meapaim,' aryan níg, 'go bfuil, mar ní h-ort atá an t-aeóar agus an talamh do choimeáto gan tuicim ar a céile.' 'Do gáireadar na h-uairle go léir. 'D'féuc Cormac 'na tínceall ortá agus do leat a beal air agus táinigis bioir ar a fuilib, mar ní feioir pé cao do cúir as gáiríde iao.

Anrain do ghlaoiríó an níg cúige ar Sairíó agus ceiríóig re í agus baillíg pé uairí fíor bunúr an rgeil ó turac go veiread, ioirí cleamnar agus seallamaint póroa agus iaraét aihgíto agus uile. Agus Síogáide anrúto gabta as éirteadé leó agus fear na tuaga larcíar vé.

Nuair bí a rgeal críócnuigíte as Sairíó do taraing rí ar a róca cuir de'n aihgeat b'reagac agus tús rí do'n níg é. 'D'féuc pé air go g'éar anrain do ghlaoiríó pé ar ceann airn na caémac a bí 'na fearam tíor as an nroir. Táinig pé ainíor. 'Conur do tárla?' aryan níg, 'sur rugad ar éiríur acu agus sur iméig an ceatrimad duine. 'Siné bí am dállaó,' ar reirean, 'a níg. Acé tuigim anoir é. Siné anrain,' ar reirean, as rínead a méire cum Síoguíde, 'an fear a dearbuis ar an ortíur.' 'Do gluair orna cléib ó n-araid láirneac nuair ó' aihgeadar an méro rin. 'Do dearbuis pé leir,' aryan ceann-airn, 'sur b'é duine abí as deanam an aihgíto b'reagais 'ná fear a cómnuigean ra mímáin surab ainim do Seathá, agus sur b'é do ceannuig na capall ar an donac do' ainimre, a níg. Agus dá cómaréa rain féin go raib pé beó boét go otí abfuil le fíor-deagán ainimre. Ná raib ann acé grearaíde boét i mbočan as bun cnuc agus go bfuil pé anoir ar an b'ear ir raíóbre agus ir neam-rpleáigáide i n-éirinn. 'Do g'leupar láirneac congnaí fear cum imigíte ceann ar a gáiríó ó deap ra mímáin cum beiréa ar Seathá úto, nuair cia buairnead éugainn irteadé acé Cormac báille anro agus é ar tóir na mbiteamnac, agus allur air agus ceó bótarí a tóitín. 'D'inir pé rin dúinn láirneac rgeal abí bun or cionn ar fao leir an rgeal eile. 'Dubairt pé linn go raib toga na

h-aicne aige féin ar Séadna agus sup tuine macánta é, agus sup b'é cúir an tóir i n-iaid na mbiteamínac agus muna mbead é ná bearráide i n-aon cor orca. Cearar féin an fear d'inir an ceao rgeal do cúir or cómair Cormaic, aet ní raib társ na tuairis air. Uí ré imigte mar floisgead an talam é. Cuirer luét cuarraig inr sac ball trío an scatair. O'imtígear féin ra cuarraig leó, aet ní raib aon maic d'úinn ann. Ní raib ré le págal tíor na tuar. Ir cuimhin liom am,' ar reirean, 'go maic, go breaca as gabáil toim ra trpaio, agus é as riúbal ar a focaract, tuine d' uairlib an ríe agus fearós fada liac go breas bog ršáinneac air, oireac mar í reó,' ar reirean as breic ar an ršraic a' lámaib Saob, 'agus rruais breas trom mar í reo air, agus í riar ríor leir ar a suailib 'n-a páinníob as cur agus as líbarraic. Ir las a filler an uair rin go raib an t-é abí uaim cóm h-acmar dom.'

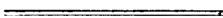
"Aet 'ré cur an ršeil tuic é, a acair, sup cuarraigead cig an tuine uairil agus sup ruarad ann éac ar rad d'airgead agus d'ór agus d'olmaicear. Agus go noúdaric an ríe ná rfulair a cur féin do tabairic do Saob ar a dúbairc, agus a roga dá raib ann de feóirib uairle. Agus na capail do ceannigead ar an aonac agus sup ríolad an t-airgead breasac ara, dúbairc re ná rfulair iad do cuarraig agus iad do cúir tar nair ra mímáin as trual ar an muincir go mba leó iad. Anraim do orruic an ríe cig Sioiside do glanao agus do focarúgac agus do cúir i tpeó, agus é tabairic do Saob, dá mba maic léi dul cum cómnuigte ann agus a h-acair do breic léi ann, mar go raib comaoín móir curca aici air, comaoín níor mó 'ná cúir doinne de na h-uairlib abí 'na timceall riam air, cé sup móir an iontaoib abí aige ara 7 sup rairic a rgaol leir. Lar na bárac an lae rin irad d'airic Uilic De Dúic i rtaob an cleamair. Iré abí ar riúbal as raóirib 'ná go raib Saob agus Cormac le pórad, agus go ragaioir cum cómnuigte ra cig móir agus ná raib

δον τρεῶ ἀέτ ἃ βρυαίη Σαῶθ το φαϊὸβρεαρ ὀ'εαζμουρ να ρέ
 ζσέαθ."

"Διλλιλιά!" ἀρρα Ὀιαρμουρ. "Ἴρ ἐάεταῶ ἀν ραοζαί ἐ!
 Cά βρυίτ ἀν τ-ε ἔεαρφαῶ ζο βρεϊερί κοϊῶδε ἀν βειητ ριν
 ἰ ζουίηζ ῥόρῶα!"

"Ἀν ραζαίη ζο ὕαιε-ἄετα-Clιαῶ ἐum κόμηνιζτε, ἃ
 Ὀιαρμουρ?" ἀρρα ῥάορμιαζ.

"Ῥέ βαίι 'να ραζαίῶ ρε," ἀρραν ραζαίη, "ní τοῶίε λιom
 ζο ὀτιοεφαῶ δον ἀτιomπαίι ἀν τυηυρ ρο αίη."



SEADNA.

PART II.

It was nightfall. Cormac and his men had not returned. Some of those who had accompanied them and who had failed to keep up with them were returning after each other. Some of them were saying that the thieves had been caught, others were denying it. There was a crowd of them gathered on the middle of the road just outside Dermot's house. They were disputing and arguing. The Big Tinker was in the midst of them asking questions.

Seadna started out of his reverie. "Dermot," said he, "shut this door behind me and fasten it well." Out with him and into the midst of the people who were talking.

"Have they been caught?" said he.

"They have," said one.

"They have not," said another.

"But I say they have," said the first. "Did not my two eyes see Cormac's hand on the throat of that big fellow who was walking the fair to-day with Sive [pronounced exactly like *drive*.] Is it the sight of my eyes you would take from me?"

"In connection with that," said a third. "I cannot understand why Sive was walking the fair with him."

"Neither can I," said a fourth. "Nor can I understand what brought them at all to Dermot's house, walking in and out there in such a manner that one would imagine the place belonged to them. That was what blinded me, and others besides me. When I saw them so much at home in Dermot's house I had no distrust in them. They took a splendid colt from me. I would have been glad to get thirty pounds for him. When I heard of the terrible work, the big sums of money given for anything in the shape of a horse, I was

astonished. I heard the people saying that they were but buyers, that they had the King's money, that they had got it easy and that they were spending it easy. I said to myself, of course, that I might as well have my pull out of it as I had got the chance. I asked for sixty pounds. I got it at once. A pocket full of little leaden plates! They have ruined me! My fine brave colt, after I had spent the year feeding him. But for my having seen them so much at home at Grey Dermot's house I would not have been deceived so."

"That's the talk!" said another, with passion in his voice. "I was similarly deceived, and but for Grey Dermot and Sive I should not have been deceived."

"Mend, Dermot!" said Seadna, "since he did not look before him. They have made beggars of him and of Sive." He told them in detail, from beginning to end, the story as it had taken place. "The fact of the matter is," said he, "I fear it will break Dermot's heart, if it has not already done so, and that poor Sive will go stark mad. £300! All that the pair had ever gathered, gone! I do not remember such a ruining. I do not know in the world what they will do."

"By jove!" said the man of the colt, "bad as our case is theirs is worse. But for your saying it, I should not believe a word of it. But, sure of course it must be true for you. What else would have taken her out in that fooling manner, walking the fair with him in her red cloak, but that she was quite sure that the match was made?"

"In Dublin they were to be married," said the Big Tinker. "No place nearer home would do, good gracious me! I have been a long time in the world, and many a clever trick has been played upon me in my time, but such a trick as that I never have seen played until to-day, and I dare say I shall not see again."

"Which were there more tricks played on you or by you?" said he of the colt.

"Really and truly I do not remember playing a trick ever on anyone. No, really," said the Tinker. He said it so innocently that they all laughed out. Sive heard the laugh. She at once concluded that the fun was at herself. She had heard Seadna telling all about the match. She had heard him with shame and anger. But when she heard the laugh she lost control of herself. She rushed out and began at them. She heaped abuse on Seadna again, as he had not spoken in time, before she had given her money to Shiogaidhe. Then she heaped abuse on the Big Tinker because he was laughing at her. "You thick-speaking clown, of the broken pots!" said she, "it did not come to your turn, nor to that of anyone of your race during seven generations, that you should be making fun of *me*." Then she turned on him of the colt because he burst out laughing when he saw the dressing Seadna and the Big Tinker were getting. "It is a very just deed," said she, "that it should happen to *you* as it did, and if it had happened to you seven times worse. It was easy for you to know when you were offered sixty pounds for your ragged, starved, badly-bred little colt, that it was not an honest man that ever offered such a sum for him. You could not help it. The greed was too strong in your heart. Sixty pounds for a little sthuhereen of a colt without shape or form, with no more breeding than an old sheep. Confound you! you miserable little wretch! what talk you have!"

"Whist, Sive," said he of the colt, "don't be uneasy. There have been so many senseless people at this fair to-day, I am fully convinced that somewhere amongst them there will very soon be found a fool who will take you without a fortune." She made a spring, and before he knew what was coming she had her two hands fixed in his beard and was pulling it violently. She pulled it one way and she pulled it the other way. He put three or four groans out of him, as a bull-calf would on the knife being put to his throat. He did not strike

her, though he found it hard to refrain. He put his two hands to her and flung her out from him and ran away. Her fingers did not come away empty. You would think that all who were present would fall dead with fun when they saw the choking the man of the colt had got, and when they saw the beard on Sive's fingers.

Meanwhile the people were returning more numerous from the pursuit of the thieves. According as they came each asked what caused the fun, or what was going on. They soon lost sight of their own troubles, and the entire conversation and discussion turned upon the catastrophe which had befallen Sive and Dermot.

Sheela. Indeed, Peg, I suppose, but for that, it would happen to them as Dermot had said. They would be killed, or burned in the house.

Kate. But for Seadna they were done for.

Sheela. How is that, Kate? Sure, if he told Dermot to shut the door, did not Sive open it?

Kate. It made no matter whether it was open or shut, but for the skill with which Seadna put the matter of the match and of the £300 into the mouths of the people. That was what saved them from the rage of the people.

Peg. And though Sive did not perceive it, she helped Seadna very much in the matter. When they were looking at her and listening to her for a while, what they said to each other was that she was surely getting out of her mind. Two women of her neighbours came and coaxed her in home. Then the rumour spread that she was stark mad and had to be tied. That turned all danger aside. Everyone believed that they were not guilty, and that they had not had any knowledge of what the thieves had done. On the contrary, that no one had suffered more than they had.

The night was passing and Cormac was not returning, nor any exact account from him. Those who had lost their property

began to feel ashamed. They had heard the word Sive said to him of the colt. They knew she was right. There was not one of them to whom the language did not apply as aptly as to him of the colt. They felt that no person had much compassion for them, and they had not much compassion for each other. When the big sums were offered to them they knew they were getting more than their right—and they took it. By and by, when the truth came out they felt in their hearts that they had got what they deserved, because that they had consented to the wrong. They slipped away home, gloomy and sore at heart, sad and disappointed, disgusted with themselves and with their day's work.

Sheela. See, there are many ways of making false money besides making it of little slate flags, with witchcraft.

Kate. See, there are exactly. And see also that it seldom happens that a man is found honest enough to come in a week and put the right money instead of the false, as Michael Breathnach did.

Gob. And as usually happens, see how little he was thanked. He saved both his character and his property.

Kate. Which character, Gobnet, the honesty or the witchcraft?

Gob. Well said, Kate. I believe he saved both.

Nora. I wonder, Peg, was there any hope that the gentleman would come back and give genuine coin to those to whom he had given the base coin.

Peg. I fear, Nora, that if he did he would be set down by those same people as being as mad as they thought Sive was.

Gob. Wisha, Peg, how quietly Nora pokes a bit of fun at us. "I wonder was there any hope that he would come back," says she. As if she had the slightest doubt upon her mind about the fact that there was no hope whatever of it.

Nora. O really and truly, Gobnet, and as I hope no evil to my soul, I am in downright earnest. Here is the point that is a trouble to me. Michael Redmond made money with

witchcraft of little slate flags, and gave them to the landlady in order to get his hat from her. He was not easy in his mind, however, until he returned at the end of a week and brought to her genuine money, and neither he nor anyone else saw anything extraordinary in that action. But if that gentleman were to come back and give genuine money to the people to whom he had given the bad money, they would say he was as mad as they considered Sive was. That is what puzzles me.

Peg. But, see, Nora, there is this difference between the two cases. Michael B. was an honest man, whatever witchcraft he had or had not. That gentleman was a thief, whatever gentility he had or had not.

Kate. Upon my veracity, my own opinion is that the greatest gentlemen are the greatest thieves. There is that gentleman who evicted the 'C Eoganachs. It is said that he has £10,000 a year over in England. That could not satisfy him. He should come over here to the poor 'C E's and fling them out under the deluge of rain on Xmas night. The old couple were there and the young couple and nine children. The eldest was one age with Peg, and the youngest was three weeks old. When they were out, and the rain falling in torrents, young John MacEoghan made a shed for them against the ditch as a shelter. The gentleman came and pulled down the shed.

Nora. Oh, my God! Kate. Surely he did not do that.

Kate. Indeed he did. The bailiff told him there was some point of law in it, and that he would have the same trouble in evicting them from the shed as he had in evicting them from the house. He pulled down the shed, at all events. Then the poor old man was crying; and when the gentleman saw him crying, "See," said he, "how the old cock cries."

Sheela. What does that mean, Kate?

Kate. "Feuc mar goitean an pean cocaiße."

Sheela. Oh! see that, and himself causing the man to cry.

Gob. I should be inclined to say to that gentleman as Mary Partholan said to the man who had carried a year's butter from her. She had no legal remedy. "Upon my word," said she, "it is a good arrangement that there is a hell."

Peg. O fie! Gobnet, how did she know but she might go there herself!

Gob. I dare say she did not say it from her heart. She was angry, and she had cause.

Sheela. I don't think it should be necessary for any person to say it to that gentleman who evicted the people and pulled down the shed.

Peg. Why, Sheela?

Sheela. Because God, praise be to Him, will do it without being asked.

Peg. What will He do, Sheela?

Sheela. He will send that gentleman to hell.

Peg. How do you know, Sheela, but the gentleman may do penance?

Sheela. His penance won't do unless he puts up the house again and puts the people back into it, safe and sound as they were before; and he must give them money for the damage he did them.

Kate. Bravo! Sheela. That is the talk that sounds well. What a pity you are not making the laws for us; you would soon put the gentlemen into their proper place, and it would be necessary. But look here, Peg, sure gentlemen don't ever do penance.

Peg. Dear me; what put that into your head?

Kate. Why, I am ever hearing of their bad doings; the wrong and the ruin which they are inflicting upon the poor—crushing and grinding and banishing them into cold and wandering—and I never heard that any of them repented

or made reparation. It is the poor who are always doing the penance. It is a strange story.

Peg. Oh! indeed, Kate, gentry do penance, too. St. Gobnet was a king's daughter, and St. Colum Cille was a king's son.

Sheela. Did you hear that, Gobnet?

Gob. Oh! dear, I did long ago, Sheela. She was a king's daughter, and when she left her father's house the angel told her not to stop to live in any place until she should find nine white deer asleep. She came to some place and she found three. She stayed there a little while. Then she came to Killgobnet, where she found six. She stayed there for a considerable time, and that was when it was called Killgobnet. Then she came to Ballyvourney, where she found the nine. There she spent the remainder of her life, and she is buried there.

Kate. I'll engage the Mac Eoghan's will be out a long time before the gentleman who evicted them will repent and put them back into their home.

Nora. I suppose the gentry who live now are different from the gentry who lived long ago.

Peg. Doubtless, I dare say it will be a long time before a saint is found amongst them.

Gob. How did it go with Cormac, Peg?

Peg. There was not tale nor tidings of him for a week after the fair day. Everything got quiet. Neither Sive nor her father was seen outside the door during the week. Those who had suffered most through the action of the thieves were those who spoke least about it. Those who had had nothing to lose were constantly talking. Each of them was boasting that if he had had a horse to sell he would not have parted with him quite so greenly. After a week Cormac returned. Seadna's house was the first he faced. Seadna came out to meet him just as he had done to meet John Ciotach.

“ Well !” said Seadna.

“ Three of them have been hanged,” said Cormac. “ Sheegee, or whatever his name is, escaped. Good as our speed was we failed to overtake them until we reached the city. I went at once to the king’s men where I was well known, and I told my story. You never saw people so much astonished as they were. ‘ Why,’ said they, ‘ a man came here a while ago and told that same story and showed us three of the thieves and we arrested them at once, and they will be probably hanged to-morrow. They told us that they were not the most guilty, but the man who was their leader, and the leader of more of them in Munster, a man named Seadna, a man who was manufacturing false coin for a long time. And as a proof of it, that it was plain to the world that he was in abject poverty until within less than five or six years, and that now he was one of the richest men in Munster, or, perhaps, in Ireland. And,’ said they, ‘ there is an order from the king to arrange an armed force and to go and seize upon that Seadna, whoever he is, and to bring him here bound.’ ‘ Where is the man who told that story?’ said I. ‘ He is here within,’ said they. We went in. There was not a trace of him. They ran in all directions in search of him. He was not to be found any more than if the ground had swallowed him. ‘ Where are the other three?’ said I. ‘ They are in the jail,’ said they. ‘ Let us see them and question them,’ said I. We went in and questioned them, each separately. Their answers were the same thus far; that the base coin was being made somewhere in the city; that any of them did not know the place; that they were getting five shillings in the pound for passing it at fairs and markets; that they had lived as pedlars previously to this business; that the base coin used to be sent to their dwellings; that they had never seen the place where it was made nor the person who was head of the business.

“ You never saw anything like the astonishment of the king’s men when they heard that. Then I told them how you set me

on the thieves, and I explained to them how, but for your action, it would have been impossible to catch them at all.

On the following day I had to go before the judge and tell him the story in detail. Then they were sentenced to be hanged, on account of the act they had done, and doing it under the king's name. And detectives were appointed and sent out in all directions, to see whether they could come up with honest Sheege, whoever he is or wherever he is, and bring him to hand. Searchers were also appointed to find out the place where the base coin is being made, and since there must be others, besides the four in it, to hunt up and catch the others before they could do any further mischief. There is many a sharp hound at the heels of the rascal by this time, I promise you, and if he escapes them it is a wonder to me. When they understood how cleverly you acted on the fair day, and how closely the four were pursued, what they said was, that it was a great pity you were not below amongst them, where you would have an opportunity of turning your talents to some account."

"I fear, Cormac," said Seadna, "that when you were giving them an account of my talents, if you did not exaggerate the truth you did not diminish it. But I dare say that, but for the quickness with which you followed at the heels of that big fellow, and but for your arriving in the city so soon after him, I should be with them now, not exactly for the sake of my talents. He seems to have made a desperate attempt against me. It is a pity the like of him should be at large. It is bad of the city men if they fail to catch him, now that his name is so public all over the country on account of this deed. And *apropos* of that, I am really surprised that he should have been such a fool as to connect the king's name with the act. He ought to have known that he could not escape long under the king's name."

"My opinion is," said Cormac, "that he knew well what he was about, and that it was on purpose solely that he did the work of the fair day."

"How is that?" said Seadna.

"According as I understand the matter," said Cormac, "he was aiming chiefly at you, and here is how he meant to get at you, if he had succeeded. As soon as he should have finished the business of the fair, he and Sive would go off down to Dublin. He would leave the other three in care of the horses, to lead them along until they should meet some of their own class on the road, who would take them away to dispose of them at fairs. As soon as he should reach the city he would go before the judge and swear against you the deed he himself had done, viz., that it was *you* had the base coin, and that it was *you* that was buying the horses in the king's name, as it were, and that he himself had no other business in the place but to make the match, and to take home his wife. Then when he should have settled the matters for you and put the hemp about your neck, he would marry Sive, and then see who would say he was a thief! It would not have been very difficult for him to make the city people believe the story when he would tell them how little money you had a short time ago and the greatness of your wealth now."

"No one has ever said that he got base coin from me," said Seadna.

"Neither did he," said Cormac. "When I was told that it was you that gave the rent to the widow that day long ago, I tested every piece of it, and it was all as genuine as if it had come that very morning out from the king's own mint."

"I suppose," said Seadna, "if it had been base, things would have gone hard with me," and he smiled.

"There was no danger that any matters would go hard with you through me," said Cormac, "as long as you were doing no wrong." It just happened that he looked Seadna in the face, and he stopped.

Sheela. Why did he stop, Peg? I should think that, whomsoever that look of Seadna's would startle, or not startle, it

would be very hard for it to startle Cormac of the nose. I'll bet, if Shawn-an-Aonig was there it would not startle him. No, any more than it would startle a sow pig if she were there.

Peg. Why, it was how the matter stood with Cormac, Seadna knew an ugly secret regarding him. A short time after that day on which he came for possession to the widow Seadna found out all about the bribe, and Cormac knew he did. He was unable to make his mind easy nor to sleep the night until he came to speak with Seadna and ask him not to lodge a complaint against him. Seadna promised he would not, provided Cormac promised not to take a bribe again. He did so most willingly.

Sheela. What a barefaced man! "You need not have dreaded me as long as you did no wrong." It was no wonder that he was startled. If Sive had known so much she would have understood what the grip was that Seadna had of him.

Peg. He had that grip of him firmly, and signs by, he had but to beakon to him in order to send him to work, be the work hard or easy, be the time late or early, no matter how cold or wet the weather.

"Do you think is there any prospect of his being caught?" said Seadna.

"The pursuit is hot at all events," said Cormac. "There are people on his trail from whom it is hard to escape, I promise you. They say themselves that no thief has ever escaped them. If this fellow escapes them he will have broken the record." (Lit. "he will have the palm.")

"Have you been talking to Grey Dermot since your return?" said Seadna.

"No," said he, "but I have heard that Sive left home, and that there is no account of her. I was intending to go down there now to see whether she has returned or whether there is any truth at all in it."

"I'll go with you," said Seadna. "I have not heard a word of it. The poor man is to be pitied."

They went on down. Dermot was not in the doorway before them. The door was shut. They opened it and went in. They saw neither Sive nor Dermot. There was a strange old woman sitting near the fire. She raised her head and looked at them, and she bent it again without speaking. They knew her. She was a neighbour, Deaf Poll was the name she was called, still she was not very deaf, but she was very slow.

"Where is the man of the house, Poll?" said Cormac.

"He is a little unwell," said she, slowly.

"Is he in bed?" said Cormac.

"He is," said she, "and Mary-ni-Art is taking care of him."

Just then the nurse opened the room door.

"You are welcome," said she.

"What ails this man, Mary?" said Cormac.

"I fear, Cormac," said she, "that he has got a little attack of fever. God bless the hearers! He fell sick on the day following the fair, when he found Sive gone. When the priest heard of the dreadful doings of those thieves at the fair he came here himself, and when he found Dermot sick and no one to give him a drink he sent for me, and I came."

"Might we go in to see him?" said Seadna.

"Oh, certainly, certainly," said she.

Cormac was already within without leave.

Sheela. I would not doubt him!

"How goes it, Dermot?" said Cormac.

"Ask about!" said Dermot. "Where did you leave her?" said he. "Did he take her from you? You are a good-for-nothing man, and to let her go with him."

"He is in that way since I came," said the nurse. "His mouth does not rest, but going on constantly."

"Do you know me, Dermot?" said Seadna.

“Do I know you! It is as right for me to know you as it is for you to know me. It is as right for you to know me as it is for me to know you. It is as right for me to know you as it is for you to know me——” He went on in that way repeating the same words over and over, and taking care to invert their order alternately, and whenever he happened to miss any word or not to make the inversion exactly in order, he used to go back upon the expressions until he satisfied his mind that they were in order as he wished them. Then he used to quicken the language as if he had laid a wager as to how many times he could repeat the words without drawing his breath. He used to strain himself so much that you would think he would choke himself for want of breath. After a while he ceased those rushings of speech, and looked over into the corner of the room.

“It is a shame for you all,” said he. “There is that poor man over. His head is bursting with pain and none of you would look to him.”

Sheela. Who was he, Peg?

Peg. There was nobody there, Sheela. The poor man was only raving.

Kate. I suppose it was in his own head the pain was.

Peg. In his own head, of course.

Kate. Indeed, I saw our James in that same way long ago, when he had the sore finger. His thumb it was that was sore. He was raving with the violence of the pain, and he used to be calling my mother and Nell, and asking them to “look to that little boy yonder in the corner, for that he had a very sore thumb.”

Nora. Well then, Peg.

Peg. They remained a long time listening to him, but they failed to get any sensible talk out of him. “What do you think of him, Mary?” said Seadna to the nurse. “I don’t think he is in danger,” said she. “It is a good sign of the sickness that the raving is so lively. I have not noticed any

torpor upon him. He suffers from thirst, not too much, and I am giving him good two milks' whey."

They came out of the room. "Is there any account of Sive," said Seadna, "or does anyone know in what direction she has gone?"

"No one but Poll, here, saw her going," said the nurse. "Poll was out at dawn on the morning after the fair. The conduct of the thieves and the confusion that followed it gave the poor woman a disturbed night. She was sitting outside the door of her cabin at the grey dawn. She saw a woman leave this house; she was bent forward; she had the hood of her cloak on her head. Where should she face but towards the cabin; she did not expect that Poll would be up so early; she did not see Poll until she was close up to her. They looked at each other. None of them spoke. Poll seldom speaks unless spoken to; she is not very quick at it even then. Sive passed on along the road to the north-east, she was bent forward for speed. It was the Dublin road. No one has seen her since, dead nor alive. I have not heard that any one else saw her that morning except Poll here."

"Why did you not speak to her, Poll?" said Cormac.

"Wisha, I don't know," said Poll, slowly.

"As sure as there is a ferrel on a tramp's stick," said Cormac, "it is in pursuit of the Sheegee she is gone, and it is not through love of him nor for his welfare. Many a clever trick he has played during his life, but I give him my hand and word that the trick he played upon Sive on the fair day is the sorest trick to him that he ever played. If it is in pursuit of him she has gone, and it is, if he were to go into an augur hole to hide from her, it won't do for him. She will come up with him and put a slender cravat on him as sure as he has a throat. Cut off my ear from the skull if she don't. I think if he had known what sort she is he would have passed her by. It is too late for him now."

"Shut up, Cormac, shut up," said the nurse. "Don't be

making yourself ridiculous. What business would Sive have to Dublin? What could she do there? Whom does she know there? How would she make her way through that city? She was never within a hundred miles of it. Whereas there is not even a rat-hole in any part of the city which that fellow is not acquainted with. Believe me if he finds her in pursuit of him, either he or some one of his gang will very soon put an end to her. If it is in that direction she has faced, which it is not, of course."

"Hold on awhile," said Cormac. "No other purpose would take her from home but to hunt that fellow up and bring him to justice. The act which he did against her and her father surpasses in meanness, detestability, and injustice anything that has been done within the memory of the oldest inhabitant. She would bear to be cut into small bits rather than let it go with him unpunished, a thing which is small blame to her."

"Yeh, then, man alive, if you are so thoroughly convinced that she is gone off with that purpose, why don't you jump at once and follow her?" said the nurse.

"So I will, never you fear," said he. "I have been only waiting to know exactly in what direction she has gone. I suppose you will remain here until this man is recovering, or at least out of danger."

"Yes," said she, "I will; the priest has ordered me to remain."

"And you, Seadna," said he, "if you are not very busy would it not be as well for you to come with me?"

"It is not necessary," said Seadna. "There are enough of yourselves."

"I am aware of the fact," said Cormac, "that the king's men would like to make your acquaintance, and perhaps it may be easy to find out for you among them a way of living, which would be more profitable than shoemaking."

"The shoemaking will do for another while," said Seadna.

"Well! God give you all a good day!" said Cormac. "I

have a quick start of it again, without as much as taking the road-dust off my shoes. What a pity that I have not all the rascally thieves in Ireland in one rope and on one gallows, what a squeeze I would give them! We would have some quietness then for a time."

"You would have a large sheaf," said the nurse.

Sheela. Dear me! Peg. Is it how he did not remember the bribe?

Peg. What bribe, Sheela dear?

Sheela. The bribe he consented to take for the widow's house when he was evicting her, and she not having the rent, until Seadna gave it to her.

Peg. I don't know, Sheela. People often have a bad memory for a thing which they do not wish to keep in memory.

Sheela. He ought to have been ashamed.

Peg. It is people without shame that can most easily do what suits them.

Sheela. Perhaps so. But I do not admire them, for people without shame. It would have become him far better to have kept silent, and not to have been practising the "white cat's abstinence" regarding the dishonesty.

Gob. He was circumstanced exactly like the man in Killarney who was going into the fight. He had a big thick nose, just as Cormac had. People used to call him "Bachall" on account of the nose. His father called out to him just as he was entering the row, "Donald, my boy," said the father, "make haste and call some fellow 'Bachall' before anyone shall have had time to call you the name." That was the way with Cormac. He thought the best way in which he could escape the reproach of dishonesty was by calling some one else a thief.

Sheela. And sure, Peg, that would not save him. Could he not be called the name afterwards as well as if he had not called any person by it.

Peg. I suppose he considered it a great matter to have the first of it, not "to be down in the first gap." And what would people say but that surely he had no *dread* of the name, or else he would not be so ready *to mention it*.

Kate. I suppose that was the way with Little Denis when he stole James's knife. There was no person so energetic in the search for the knife as he was himself, and the little wretch having it in his pocket.

Sheela. How was it found, Kate?

Kate. It was I that noticed it in the pocket. He had the pocket hanging outside his coat like a little worm-bag. I laid my hand on the little bag and the knife was inside in it.

Sheela. The poor fellow! what a start you gave him!

Kate. You may say I did. He turned every colour and began to cry.

Sheela. Was he sent away?

Kate. He was not. Nell defended him. She said that some one must have put the knife into the pocket without his knowledge, for fun, and my dada said she was right.

Gob. He thought that by pretending to search for it earnestly there would be no danger of his being suspected. Wasn't he clever.

Peg. Wisha, he was but a child, Gobnet. He had no sense, and I dare say the knife was not worth much.

Kate. It was not; and what James did then was to make him a present of it, and I was mad to him. I'd rather to throw it into the fire than give it to him. He had his little bit of deceit practised so shrewdly. Small as the knife was, perhaps if he had succeeded the suspicion of it might rest on some one else, and then see what a nice piece of work he would have done.

Peg. You are right there, Kate. "The effect of a wrong act extends very far."

Gob. Wisha, the blessing of God on the souls of your dead,

Peg, and go on with the story. Those people would keep you there until to-morrow morning talking and arguing and disputing and discussing.

Nora. And sure, Gobnet, you were not without your share of the discussion ; you did not let it go with them altogether.

Peg. Cormac went off again, "without taking the road-dust off his shoes," as he said. When he had gone off, Seadna went back again into the room where the sick man was. "What a long time until you came !" said Dermot. "It's the match from November till May you have made of it. Half the country would be married while you are at it. Where is she now. She was there just a moment ago. 'A wife is better than a fortune.' A silent, sensible girl, but not to make her angry. Oh! fie! don't strike! Aroo, confound you, don't strike! Look at that!"

"Is there any money in the house," said Seadna to the nurse.

"Not a brown halfpenny," said she.

"Here," said he, "I got some leather from him a few days ago. It is as well for me to pay for it now," and he handed her some money.

He came on the following day to see how was the sick man, and he took away some of the leather which was in the shop and paid for it. It was well he did. That left money enough to the nurse, so that when Dermot got the crisis she was in a position to provide the food and the drink which were necessary, and to give them to him according as he required.

Very soon she had him sitting up beside the fire, with an excessive desire for food. But, indeed, she used not to give it to him, except as much as she considered was good for him. And you never saw such fighting and arguing as he used to have with her trying to get more.

According as he was getting better the neighbours were gathering in and making enquiries, and telling how grieved they

were when they heard of his illness, and how joyful they were when they found him recovering.

When Seadna found him getting better in a pronounced manner and out of danger he did not come so often, and after a little time his visits ceased. The nurse remained longer than she thought necessary. The priest was the cause of that. He was expecting from time to time and from day to day that Sive would return home. At length she got a call from the opposite side of the parish and had to go.

They had then but to ask poor Poll to come every morning and light the fire and get a bit of food for Dermot. It was not left altogether depending on her. There was scarcely a day that Michael's mother used not give a round there. And the day she used not be there Mary Short herself used to be there. And what the neighbours used to say was that Dermot used to make greater progress towards recovery during the piece of a day which she used to spend talking to him than during the whole of the rest of the time. Dermot himself used to say that a cloud used to be lifted off his heart when he used to see her coming in to his house.

What everyone used to say was that it was well for him that Sive was not at home near him while he was sick, because that he could not possibly recover while she was present. If he should happen to be getting his crisis and that anything happened to cross her she would fly into rage, and bring a relapse upon him as surely as that her name was Sive.

That was the opinion of the neighbours, but that was not Dermot's own opinion.

In his estimation, there was nothing keeping him on the flat of his back but the fact that she was not coming home, nor any tidings of her. From morning till night there used to be no subject of conversation between himself and the neighbours who used to come in but, "where was she," or "what was keeping her?" or "whether she was dead or alive." If she was dead,

why was not an account of her death coming from some quarter? Sure she could not be killed without some one's knowing it. If she were killed in the middle of the night and her body thrown into some hole, sure it would be found on the following day and the news would spread through the country, and Sheegu would be caught if it should be he that would have done the deed, and he would be hung. If he were as clever again he could not escape Cormac."

There is how he used to spend the time debating the matter as long as there was anybody in the house to listen to him. When alone, he used to be talking to *himself*, arguing with himself and disputing with himself. Sometimes while thus disputing with himself he used to raise his voice, so that Poll used to hear him, and she used to be under the impression that there used to be two or three persons disputing, he used to make such a row.

In spite of his grief he had a good appetite, and he was getting strong very fast. He was soon at the door with his shoulder to the jamb, as had been usual with him. But there was a want of colour in his face, compared with what it had been. And you could see that his clothes were not so well filled out as they used to be before the poor man got ill. You could see that a share of the flesh was absent and a great deal of the lard. The shoulder was slender in the coat; the arm was slender in the sleeve; the thigh was slender in the breeches; the poor man had too much room in his clothes, and the wind used to be searching his bones all round in the empty passages which were between the skin and the cloth, so that he used not be able to remain long at the door without coming now and then to the fire to warm himself.

On a certain day, about a fortnight after he had left the bed, he came to the door and the smell of the fire strong upon his clothes. No sooner did he look up the road than he saw a woman coming down the height towards him. At the first look

he was rather startled, because he thought she was very like Sive. He continued to stare at her until she came close to him. She was a coarse, large-boned woman, she wore a frieze cloak, the hood was over her head; her left hand was holding the two sides of the hood closed over her mouth, so that her nose and one of her eyes were all that Dermot could see of her features.

She made straight for the door, and in through the door, and but that he moved aside from her she would have knocked him down. Up with her to the fire and she sat down in Dermot's own chair. She turned to the fire and spread herself and both her hands over it to receive the heat, and you would think she wanted it. Poll raised her head in the corner and looked at the stranger long and sullenly. Dermot stood still in the middle of the house staring at her in the poll. When she had warmed herself she put her left hand again in the hood of her cloak and closed it over her mouth. She looked out of her one eye at Poll, then she looked at Dermot.

"There is a hen crowing in this house!" said she, and one could hardly tell whether it was a man's voice or a woman's voice.

"I have not heard her crowing," said Dermot.

"There is a hen crowing in this house!" said she, "sruv, srov! sruv, srov! sruv, srov!" said she.

"Where did you come from to us, daughter?" said Dermot.

"Sruv, srov! sruv, srov! sruv, srov!" said she. "Long has been my journey to ye," said she, "coming for your good. That is a great wrong," said she, "that I should come all the way from Ulster to protect ye against your enemies, as if a person nearer home and of nearer kin to ye could not be found to do it."

"Who is bent on injuring us?" said Dermot.

She sprang to her feet and faced him. He did not look her between the eyes because he could see only one of her eyes. That was enough for him. There was no sleepiness in that one

eye, nor any short-sightedness. She reached out her right hand towards him. He drew a piece of money out of his pocket and placed it on the centre of her palm. She blew a puff of her breath upon it. I suppose it was larger than she expected it would be, for she was thrown off her guard. Her hold slipped off the hood of her cloak and her face was revealed. She was blind of one eye, and her mouth was twisted back almost to where the ear ought to be, and the ear was gone. Dermot drew back from her, and I tell you he was in fear.

"Who is bent on injuring you?" said she. "Fire and water are bent on injuring you," said she. "Disease and death are bent on injuring you," said she. "There are things bent on injuring you," said she, "which you little expect. But that I was not far from you day nor night for the past three weeks, you would know by this time who the people are who are bent on injuring you," said she to Dermot. "And I should think," said she, "that it was enough for me to be protecting you and not to be also protecting your daughter, far asunder as you and she are."

"Where is she?" said Dermot, "or what is keeping her out? or why did she go without sending tale nor tidings home here to me so that I might know whether she is dead or alive. She has treated me very badly." And he had his hand down again in the pocket of his breeches handling another coin. She saw that as well as if she had twenty eyes. "You will soon hear from her," said she, and her hand was again reached out, "and I am not the person to be thanked for it, nor herself but as little as me."

He placed the second piece upon her hand.

"Where is she?" said he, "or when will she come?"

"She will come," said she, "when she will be least expected. She will come when she will be least welcome."

"What is that you say, woman!" said Dermot, "or who told *you* that she would not be welcome here whenever she may come?"

“I say what I know,” said she, “and what I know is not agreeable, but that is not my fault. It was not I that sent her from home. It was not I that sent in her way the one whose contact is bad. If I did my best to protect her from her enemy my trouble was great and I have had little by it.”

“When will she come?” said Dermot.

She only put her left hand in the hood of her cloak and tightened it over her mouth as she had it at first, and she rushed out the door without saying as much as a tittle.

Sheela. Arrah, was not she a surly sort!

Nora. I don't know, Peg, what took the eye out of her.

Peg. I don't know in the world, Nora.

Gob. Her own bad talk did, I'll engage.

Nora. Perhaps it was how it happened to her as it happened to that fortune-telling woman that came to Nell Buckley.

Gob. What happened her, Nora?

Nora. Kate will tell you, she will tell it best.

Gob. What happened her, Kate?

Kate. Wisha, nothing happened her but what she had well deserved, the rogue! Nell was married only three weeks. She was inside at home and Edmund was out looking after the cows, as one of them was after calving. After a while he came in and Nell was crying. He asked her what was the matter with her. It was some time before she told him that it was how a fortune-teller had been asking her for money, and because she did not give her the money that she said Nell would be a widow before the year would be spent. While Edmund was out minding the cows he noticed the strange woman going away from the house, and he knew what road she had taken. He did not do one bit but to take the whip that was hanging beside the door and to stick it up the sleeve of his coat, and to rush out the door. He was gone before Nell knew what he was up to. He soon overtook the woman. “For what did you,” said he to her,

“say to my wife that I should die within a year?” “I would not say it,” said she, “but for me knowing it well.” “Who told it to you?” said he. “My fairy attendant told it to me,” said she. He caught her by the back of the head and he drew the whip out of his sleeve, and he flogged her there with that whip as soundly as ever Con-the-Master flogged any of the scholars he had at his school. When he had flogged her well he let her go. “There!” said he. “Is it not a great wonder that your fairy attendant did not tell you I’d give you that dressing. Be off now, and you have something to tell him which he did not know before. And if I ever again see you coming near my house I’ll give you a greater adventure than that to tell to your fairy attendant.” Nell was frightened lest the woman would be cursing them. But what Edmund used to say was that he would not prefer to hear her singing (that it would give him just as little trouble as if he merely heard her singing).

Nora. Wisha, God with us! I would not like to have her cursing me at any rate.

Kate. What harm could her curses do to you when you would not have done anything out of the way?

Nora. How would I know but some curse of them might fall on me in some way.

Kate. It is on herself they would fall when you would not have deserved them. Is it not, Peg?

Nora. Why, perhaps I may imagine that I would not have deserved them, and still perhaps I may. Whether I should have deserved them or not I would not like to have her making them upon me.

Kate. Oh! but when you could not help it, when she would come and say that you were to die before the year would be up, and that her fairy told it to her.

Sheela. How did she come to have a fairy attending her, Peg? Or how did she come by him? Is it not a great wonder

that the fairy would not get something else to do besides following that damsel. (The force of "damsel" is in "ríúo.")

Kate. I heard a person say that the fairies are the fallen angels and the demons of the air, but Edmund says that the like are not there at all.

Nora. But for they are there how could they be seen?

Peg. Did you ever seen one of them yourself, Nora?

Nora. Really and truly I did not, thank God! But sure there are many people that saw them.

Peg. Tell me one.

Nora. Jack Herlihy. I was listening to him telling it.

Kate. Yeh! the half-fool!

Nora. Whether he is a half-fool or not he saw the ghost.

Sheela. Where, Nora?

Nora. 'Tis how he was sent to drive the cows after they had been milked up to Tureen-an-Cassurla on Sunday night. There was a house full of people gathered there at a Sguriacht. Soon Jack rushed in, and a fright in him, and a gleam (like a lighted candle) in his two eyes, through terror and panic. "Aroo what ails you, Jack?" said they. "Oh! by gum," said he, "that I have seen a ghost." "Aroo when?" said they. "Oh!" said he, "just at the meeting of day and night; it was rather early in the evening; it was day more than it was night; it was not dark; in fact it was the middle of the bright day." I promise you there was a laugh. "What did she say to you, Jack?" said they. "By gum!" said he, "but she looked at me in a most woeful manner." "And what did you say to her, Jack?" said they. "By gum!" said he, "but I thought it was better to run." "What sort was she, Jack?" said they. "She was," said he, "a ghost of a pig, in the form of the vamp of a stocking."

Kate. Alilloo! Aroo what did he see, Nora?

Nora. That is exactly what they were all asking of each other when who should walk in but Jack's father with his grey cota-more on him and his speckled cap. No sooner did Jack see him than he roared : " Oh !" said he, " here she is into ye !" " Wisha, burst you ! you fool," said the father.

Kate. And where was the pig, aroo ?

Nora. Really, I don't know, Kate, but that such is the account he himself gave of the ghost he saw.

Peg. I dare say it was how he used to hear people saying that a ghost in the shape of a pig was worse to be seen than in the shape of any other animal, and that in his terror he thought it was a thing in the shape of a pig that was there.

Kate. And sure he himself said it was a thing in the shape of the vamp of a stocking he saw when he saw the speckled cap and the grey cota-more.

Nora. I really don't know what he saw nor what he imagined was there, but that was what he said, " a ghost of a pig, in the shape of the vamp of a stocking," said he.

Kate. Yeh ! bad manners to him, the ape. But for his being a fool I would say it would be a just deed to give him some of that whip we were speaking of. It might take some of the ravings off him.

Sheela. Did I not hear you say, Peg, that the priest said that fortune-tellers have no knowledge, that they only pretend to have it.

Peg. So he did, and they have not, but as little as that woman had who said that Edmund would die within a year.

Sheela. I suppose he did not take the eye out of her as was taken out of the woman that came to Dermot.

Peg. Whatever took the eye out of the woman who came to Dermot she was blind of one eye. And if the eye that was gone was as piercing as the eye she had, it was well for Dermot that she did not have the two eyes when she looked at *him*, or she would probably give him a relapse. The

poor man was not able to take any morsel of food the remainder of that day, but thinking of that one eye, and of the hen, and of the "sruv srov!" and of the bad person that his daughter had met with. So that Poll went out and called some of the neighbours, and that they came in, and that they said it was right to send for the priest before the night would come, for fear the man might get bad, and that they should be calling the priest in the middle of the night.

The priest was sent for and he came. When he heard from Dermot about the fortune-teller he laughed. "I know that rogue of a woman well," said he. "She was never in Ulster, nor one-half the distance from home. I know where she was born and reared, and bad rearing she was. She has no trade nor way of living but to be going from place to place pretending that she has this knowledge. And, of course, she has not any more than that hob has. If people may have sense and not be giving her money she should soon take up some other calling. But though they are often told so they will not take advice, and my talk is useless. It is no good for me to be at them."

"And, Father," said Dermot, "how did she find out that there was a hen crowing in this house? or how did she find out that Sive was from home? or how did she find out that I was myself in danger?"

"Nonsense, Dermot!" said the priest. "There is nothing easier than to find out things of that sort when a person would make up his mind to do so. Did not the whole country know the terrible work that was done here on the fair day? Did not the whole country know that Sive was from home, and that you were down with a fever? God bless the hearers! (lit. health and life where it is told.) What was to prevent her from going here and there among the people and finding out everything concerning you? It is a fine easy way of making money.

"But how would she find out that there was a hen crowing in the house, Father?" said Dermot.

"I suppose," said the priest, "if there was a hen crowing in the house there was nothing to prevent her coming up with that much information any more than the rest.

"If there was a hen crowing in the house!" said Dermot. "Surely, Father, but for there was she would not say it."

"It is immaterial whether or no," said the priest. "It is a childish thing to take any notice of such a matter, but I should like to know whether anybody else heard this hen crowing."

"I did not hear her myself," said Dermot. "And there is no fear Poll heard her, because she is as deaf as a bittle (a mallet for washing clothes). And indeed I did not hear anybody else say that she was heard."

"So I thought," said the priest. "I suppose that woman must have heard something of this rumour which is afloat concerning Sive; that she did not stop until she went down to the very city of Dublin. Then that she sent a hunt and a pursuit and a search after that thief, so that he was caught and hung. And that the king gave Sive the £300 which was taken from her and another £300 along with it."

"Stop! stop! Father," said Dermot. "What is that you are saying that way, Father? How could that poor girl go to Dublin and find her way through the city. A little girl that was never more than twenty miles from home!"

"I am but telling what the rumour I heard is," said the priest. "I dare say that woman with the knowledge, which she has not, must have heard the same rumour, and that she thought if she had the first of the story for you she would knock a hand-reach of money out of you, which I dare say she did."

"Not much, Father," said Dermot. "But what sort of a rumour is it? or what set it going?"

"It is how I was myself coming over to tell you about it, that the like was going on, when I met the messenger, who said some of the neighbours were afraid you would get a relapse."

"It was most unnecessary for them!" said Dermot, "I never

saw them but so. If anyone were asking them to do it they would not be so ready! Running to put a journey on a priest without any necessity! See that!"

"It is not worth a pin," said the priest. "I would have come in any case, to see whether you had any account from Sive, or whether there was any foundation for this rumour afloat."

"I did not hear a single word of it until that woman came and said that Sive had met a bad person, or something to that effect," said Dermot.

"Who was the bad person she said Sive met?" said the priest.

"She did not tell us who he was, she did not give us any account of him, and that is what is taking the senses out of me," said Dermot.

"At that rate," said the priest, "I dare say she heard the remainder just as I heard it. Some carmen that brought as a big wonder and as a topic of conversation between them, that Cormac of the nose was in Dublin also, and that he and Sive worked the business together to get the thief caught, that they both worked the matter so well and so cleverly that the king's people were astonished, and that so was the king at the consummate manner in which they did the work. Then when Sive got £600 instead of the £300 which was taken from her, that a match was settled between her and Cormac, and that the pair are married by this, or ready to be married."

"Alilloo!" said Dermot. "Look at that! Did anyone ever hear the like of it. I thought she would not marry him if he had all the wealth in Ireland. It is an awful world! That is a most extraordinary business if it be true. But it is more likely that there is not any foundation for it. There could not be of course."

"I don't know in the world," said the priest. "I dare say time will tell, and that soon. Time is the best informant. I

would not myself be at all surprised if there turned out to be a bundle of the truth in it, for a rumour."

"Aroo Father, dearest," said Dermot, "what is that you are saying? There are no two in the parish more unfit for each other than that pair. Sive may do very well if she were married to some even-tempered, firm, well-balanced man, such as Seadna there above. Perhaps Cormac may do well if he were married to some silent, patient woman who would give him his own way in every possible manner. But that pair! If they are married it will be red war with them the longest day they live."

"I don't know in the world, Dermot," said the priest. "It is how the matter stands, it is not *my* opinion but that perhaps matters may get on with them better than that. Doubtless Cormac is a rough-tempered, head-strong man. I don't say that *she* would give him much odds in those points. Still, notwithstanding all that, do you understand me? Perhaps if they were married it may happen that they would get on better with each other than any of them would get on with another. I saw the like of it before."

"You have seen a great deal, Father, no doubt in the world, but you do not know Sive thoroughly. It is not I that should say it, but there is no use in saying anything but the right, and the truth is the best. I don't think there is that man living this day on the dry land of Ireland who could manage Sive."

"With the exception of one man I don't think there is," said the priest. "And another thing I have to say, there is not that woman living to-day on the dry land of Ireland, nor if I were to say, in the next land to it, who could manage Cormac if Sive don't manage him; which she will. Cut off my ear if she don't."

"Really and truly, Father," said Dermot, "a person would imagine by the way you speak that you see some truth or foundation in this rumour."

"Why the fact is, the carmen have the top and bottom of

the story so exact, and they are all so much on the one word in telling it, it is hard to say that there is not some truth in it," said the priest.

"I never had the remotest idea that the like of it would happen," said Dermot. "I thought Sive would no more marry him than she would drown herself. And I thought he would not look at the side of the road that Sive was on, if there was in Ireland but her. What I used to hear her saying was that there was not a man in Ireland she detested more than him, and that there was not an uglier man in Ireland than him. If the pair are married it beat all I ever saw."

"Perhaps," said the priest, "if she got all this high respect from the king's people and from the king himself on account of doing the work so well, and getting that thief arrested, and if she got £600 as a reward for it, Cormac might say to himself that it would be worth his while to look at the side of the road she would be on, and in fact that it would be better worth his while to look on that side than on the other. And perhaps when Sive would see Cormac in that frame of mind she may be not at all disinclined to say in her own mind that there are men to be found who are uglier than him."

"Ha! ha! ha!" said Dermot. "Wisha a cause for laughter to us, Father," said he. "Who knows but that the story may be better than we imagine it to be. 'The thing which a person would regret more than his death, he does not know but it may be the very best thing for him.'"

With that who should walk in the door but the Big Tinker. A long-limbed, broad-shouldered yellow man was the Big Tinker. A man who was fleshless but muscular. He was slightly pitted with small-pox, and he had very little beard. His eyes were slightly prominent and pursed underneath. He was long-nosed, long-cheeked, well shaped in his jaw and in his mouth. He was welcome in every company, for he was never doing anything but making enjoyment and fun and pastime for all that used to be present.

In he walked to them, and no sooner did he see the priest than he drew back a little. He snatched the cawbeen from his head and exposed to view the yellow bald forehead that was upon him. And it is upon him the big ram of a head was, and it so very black and so very curly.

"Come along, Patrick, my son," said the priest, smiling. "You need not fear," said he. "Perhaps," said he, "you may be able to give us some account of this rumour going on about Sive and Cormac the bailiff."

"Upon my word, Father," said the tinker, "that was exactly what brought me here now, and little notion I had that your reverence would be before me. There is no use in talking. It is my strong opinion that a strange robin redbreast could not come into the parish unknown to you."

"Sharp as we both are, Patrick," said the priest, "we need not be too boastful. Murring has been beforehand even with me, and she was near bringing a relapse upon this poor man with her incantations and fooling. She said there was a hen crowing in this house, and she said that Sive met with some bad person. And do you know what she said? She said she was from Ulster, and that it was how she was sent from the north all the way in order to protect Sive against her enemies. I myself was coming over to see how this man was coming round when I met a messenger to tell me the neighbours were afraid he was getting a relapse. I was wondering what would give him the relapse until he told me that damsel was talking to him. I dare say she did not give herself time to get the story fully lest anyone else should be beforehand with her, and that the hand-reach she would get would be the smaller of it. I think she did get a hand-reach from him, but she had not much to tell him, and what she did have only seemed to disturb the poor man's mind more, though it was disturbed enough before."

"And is it not a great wonder that you did not know her," said the tinker.

"I often heard of her, but I never saw her until then, and it is not of her I was thinking, of course, but of my child," said Dermot.

"What sort of a version did you hear of this rumour Patrick," said the priest, "or is there any substance in it?"

"On my word, Father," said Patrick, "it could not be more substantial. It is not a rumour nor a hearsay, but clean truth. The carman, Ulick Burke, it was that told it to me. Cormac himself it was that told it to *him*. He considers that Cormac and Sive are married by this. Cormac says it was the king himself that made the match.

"D'ye hear!" said Dermot.

"I tell you there is no word of a lie in it," said Patrick. "Since the day I was born I did not hear of such an adventure. Cormac knew that Sive was gone from home. He followed her on horseback; he knew she was on foot, and although she was some time on the road before he started, he considered there was no danger but that he would overtake her before she should reach the city. He was enquiring for her and giving the tokens of her along the way for a long time, and so he kept for a long time the road she had taken, and he almost knew how far ahead of him she was. At last he was told that she had gone *two roads*. That put him astray, and what he did then was to face straight for the city. He knew he would reach the city before her, and he did. He was known in the city. The king's people knew him well. He sent out some police at once along the roads from the south, and he gave them Sive's description. It was not long until they saw her coming, she was bent forward and had the hood of her cloak on her head. They made themselves known to her, but it was no use for them until they gave her the *sure sign*. They told her it was Cormac the bailiff that sent them to meet her, and 'by the same token' that *Deaf Poll was the one person who saw her leaving home*. That satisfied her.

When Cormac asked her what brought her, she told him she wanted to go to speak to the king and that she should get justice from him. 'What has the king to do for you?' said Cormac. 'He has,' said she, 'to catch the thief who carried my money from me and to take the money from him and give it back to me. What good is it for us to have a king with his armed men around him, unless he is able to protect us from thieves?' said she. 'It is in the king's name my property was taken from me,' said she, 'and it will not go without telling to him. There is but the life of one in me,' said she, 'but if I had twenty-one lives I would play them against that fellow sooner than I would let go scot free with him the mean scoundrelly act he did. The ground will swallow him or I'll come up with him, and when I do I promise you that I'll make him feel a deep regret that he did not let me pass him by. It is in the name of the king he took my property. It is from the king I must get satisfaction or else he is no king. If I have been robbed in the king's name, is it not the least the king may do to give me liberty and help and opportunity to follow and hunt up the thief until I catch him. I'll not leave a hole nor channel in Ireland that I won't search for him. Take me into the presence of the king,' said she. 'Take me into the presence of the king or else I'll go into his presence myself by some means.' Cormac had to give her her own way. I don't think he had any objection. He was drawing water to his own mill in the matter; he knew that whoever would catch the thief and bring him to justice would be well paid for it. And he knew that no person could have better help in the work than Sive's help while she was in that humour. He gave her her head. 'I'll take you into the presence of the king,' said he, 'but take care not to do anything that would get me into a fix. You have often heard the proverb—"to go into the king's house is not the same as to get out"—and—"the flags of the great house are slippery." They are two good proverbs, and the person who will not keep them well in

memory will be sorry for it.' 'You need not fear,' said she. 'I only want to be placed standing in the presence of the king and that I should get leave to speak. All I have to say is that a gentleman came to my father's house in Munster; that he showed me the king's ring; that he pretended it was buying horses he was for the king; that he bought them in the king's name; that he pretended to me that he had not as much money as would pay for what he had bought, and that if I would lend him £300 for a few days in the king's name I would be conferring a favour on the king, and that it would not go without telling to him that I gave my £300 to the gentleman in the king's name, and that that left myself and my father absolutely penniless, unless it is in the power of the king to remedy the mischief which was done in his name.'

'All right,' said Cormac. 'Don't tell anyone living about this matter which is on your mind. When you will have your story told tell the king that you would recognise this Sheegee, if you could see him, and that if it would be his majesty's pleasure to send a body of men with you that you would go in search of him and bring him to justice.' 'I'd know the scoundrel's head,' said she, 'if it was for twenty-four hours boiling in a pot of porridge, and I tell you I'll take the airs off him.' He went and provided a lodging for her; then he went and spoke to the man who was head of the king's household. He knew them all. 'There is a young woman here from Munster,' said he, 'and she says that someone has carried £300 from her, and that she cannot come up with him; and that she has come to lodge a complaint against him before the king.' 'It is hard for the king to come up with the whole of them,' said the head. 'There is a hunt all over Ireland,' said he, 'for the past three weeks and more, after some other thief, and I think it was in Munster he committed whatever crime he has done. We are tortured and tormented and worried by Munster people.'

Cormac did not say a word. 'When does she want to see the king?' said the head. 'At whatever time the king himself would appoint,' said Cormac, and he slipped a piece of money into the head's hand. 'Stay there a moment,' said the head, and he went off. He soon returned. 'Let her be here at noon on to-morrow,' said he, 'and she will get justice. High and low get justice here. Let her be here at noon on to-morrow and leave the rest to me.'

At noon on the following day the two were at the door of the king's house. The head came out; he saw Cormac. 'Where is she?' said he. 'Here she is,' said Cormac, mildly. 'Come along, daughter,' said the head. She went with him. They went in at a door; they went on through a long corridor; they passed through another door and through another corridor; they passed through a third door. It is not a corridor that was beyond that, but a fine, big broad sunny field, which was green and which had been closely mown with a scythe, and there were nice pathways across through it and gravel on them. There was a fine, noble palace in the off side of the field. The head made for the door of the palace. Sive followed him. The head knocked softly at the door, it was soon opened. The man who opened it was a fine, brave portly gentleman. He had a silver cap on his head, or Sive thought it was silver, and he had a silken cloak on him. He had a battle-axe on his shoulder, and it was polished and shining like glass, and it was as sharp as that you would think it would take the head off a horse at one blow. The two men spoke in a whisper for a little time. Then the man with the axe beckoned to Sive and she followed him, and the other man remained outside. No sooner was Sive inside the door than her sight was near spreading upon her. She saw a splendid hall, large, wide, and high, and nobles sitting at both sides in it. Fine, big handsome men they were, with silk cloaks on them, and chains of gold upon them, and gold buckles in their shoes, and each man of them having his sword at his side. Opposite

her up she saw one man and he was bigger and more shapely and handsome than any other man who was there. There was a crown of gold on his head, and little horns like up out of it all round. On the top of each little horn there was a little ball of gold, and in the middle of each little ball there was some sort of a light, flaming and trembling like a star on a frosty night. He wore a red cloak, as red as the cloak Sive herself wore on the fair day, or perhaps redder. He had his sceptre in his right hand, and he was seated on a big, high chair, and you would think every bit of it was made of twisted gold. When Sive saw him she knew he was the king, but she was not a bit nervous nor afraid of him, because it was not a hard, haughty look he had, but a beautiful, mild, gentle, humane look. The royal chair itself was on a raised platform, which was, as you may say, a half-foot higher than the remainder of the floor. There were two other chairs there, one of them on each side of the dais, down on the floor, and there two noblemen seated on them. They were old, grey men. The man of them who was on the right of the king, there was long, grey hair upon him, backwards and downwards upon his shoulders, and there was a long grey beard upon him, down the front of his neck and on his bosom; there was a green cloak upon him, and there was a large harp standing near him. The man of them who was on the other side of the king, there was long, grey hair upon him also, and there was a band of gold around his head keeping the hair back from his forehead, and there was a long, grey beard upon him, exactly as there was on the man with the harp. (But he was a bigger and a heavier man by far than the man with the harp.) Sive was noticing all those matters while she was walking up the floor towards the king. When she was as near as five yards or so to him, she stopped. 'Move up a little further, daughter,' said the king. She did not stir. 'Move up, don't be diffident,' said the king. 'Move up, there is nothing to happen to you,' said the man with the axe to her. She did not do one bit but to let her cloak

fall back down on the floor, and to go at one spring into the beard of the big man who was on the king's left, and to begin to tug at the beard, just as she did to the man of the colt the night of the fair. The second pull she took out of the beard it went with her in one piece, both beard and hair and gold band, and who should she have there alive in the flesh but honest Sheegee! 'Ara you thief of the black gallows,' said she, 'hand me out here at once my money which you coaxed from me in the name of the king.' In an instant (lit. on the moment of the palm), there were twenty hands raised over them, and a naked sword in every hand of them. 'Strike him not,' said the king. 'Bind him.' 'Where are you from, daughter?' said the king. She flung herself on her two knees in the presence of the king. 'From Munster, my king,' said she, 'and that man came the other day to my father's house and he said he was buying horses for you, my king, and he bought what horses were at the fair that day, and he paid false money for them, and he showed your ring to me, my king, and he said he had not money enough to pay for all he had bought, and he asked me to give him £300 in your name, my king, and I gave it to him. I had it hardly given to him when Seadna found out that he was a thief, and he sent Cormac after him. But Cormac failed to come up to him. And sure it was no wonder, seeing that he was here within snug with long, grey hair on him and a long, grey beard—Look at that!

'Gently, daughter,' said the king. 'Who is Cormac?' 'The bailiff we have, my king,' said she. 'Where is he now?' said the king. 'He is outside at the gate, my king,' said she. 'Bring him in,' said the king. He was brought in, and indeed, Father, Ulick Burke says that if you had but one laugh you would indulge in it if you were to see the two eyes Cormac got, and the wonder and amazement that came upon him when he saw Sive on her knees in the presence of the king, and that mass of hair and beard in her hands and her cloak behind her on

the ground, and the man who was walking the fair with her, there above bound, and the man with the battle-axe standing behind him ready to split his head with the axe if he stirred.

'Bailiff,' said the king, 'who is he?' 'That, my king,' said Cormac, 'is the man who bought the horses at the Well Fair in Munster, and who paid the false money for them. There were four of them, and three of them were caught, but we failed to come up with this one. And I don't think there is a corner in this city, nor perhaps in the country, in which there are not people this moment searching for him. It will be necessary to send word out at once to tell them that he has been caught, and not to have poor men killing themselves any longer running after him where he is not to be found.'

'Take it easy, bailiff,' said the king. 'I think you are under a slight mistake.' 'Oh, no, my king,' said Cormac; 'yes,' said the king, 'I believe you are, because it is not on *you* the duty is of keeping the sky and the ground asunder.' All the nobles laughed. Cormac looked round at them and his mouth opened, and his eyes grew round and sharp. He did not know what caused them to laugh.

Then the king called Sive towards him, and he questioned her, and he gathered from her the foundation-knowledge of the matter, from beginning to end, both match and promise of marriage and loan of money and all. While Sheege was there bound, listening to them, and the man with the axe behind him.

When Sive had her story finished she drew from her pocket some of the false money and gave it to the king. He looked at it closely. Then he called the head of the city police, who was standing below at the door. He came up. 'How did it happen,' said the king, 'that three of them were caught and that the fourth escaped?' 'That is what was blinding me,' said he, 'my king. But I understand it now. 'There,' said he, pointing his finger towards Sheege, 'is the man who swore

against the three.' A bosom-sigh burst from all who were present when they heard that much. 'He also swore,' said the head of the police, 'that the person who was manufacturing the false coin was a man who lives in Munster, and whose name is Seadna, and that it was he that bought the horses at the fair in your name, my king, and as a confirmation of that, that the man was in abject poverty until quite recently. That he was but a poor shoemaker in a cabin at the foot of a mountain, and that he is now one of the richest and most independent men in Ireland. I at once organised a body of men to go straight south into Munster and to arrest that Seadna, when who should walk in the door to us but Cormac, the bailiff here, and he in pursuit of the thieves, and he covered with sweat and road-dust. He at once told us a story which was entirely the opposite of the other story. He told us that he himself knew Seadna thoroughly, and that he was an honest man, and that it was he that put himself on the track of the thieves, and that but for him they would not be caught at all. I determined to place the man who had told the first story face to face with Cormac, but he was not to be found high nor low. He was gone as if the ground had swallowed him. I sent people to search for him into every part of the city. I joined in the search, but it was no use for us. He was not to be found above nor below. I remember though, right well,' said he, 'that I saw passing me in the street, and walking leisurely, one of the king's nobles, with a long, grey beard upon him, fine and soft and skeiny; just like this,' said he, taking hold of the mass which was in Sive's hand, 'and fine heavy hair like this upon him, backward and downward upon his shoulders in rings, trembling and bending. Little notion I had then that the man I wanted was so near me.'

"But to cut the story short for you, Father (lit. the wind-up of the story is). The gentleman's house was searched, and an immense amount of silver and of gold, and of value, was found there. And the king said that her own should be given

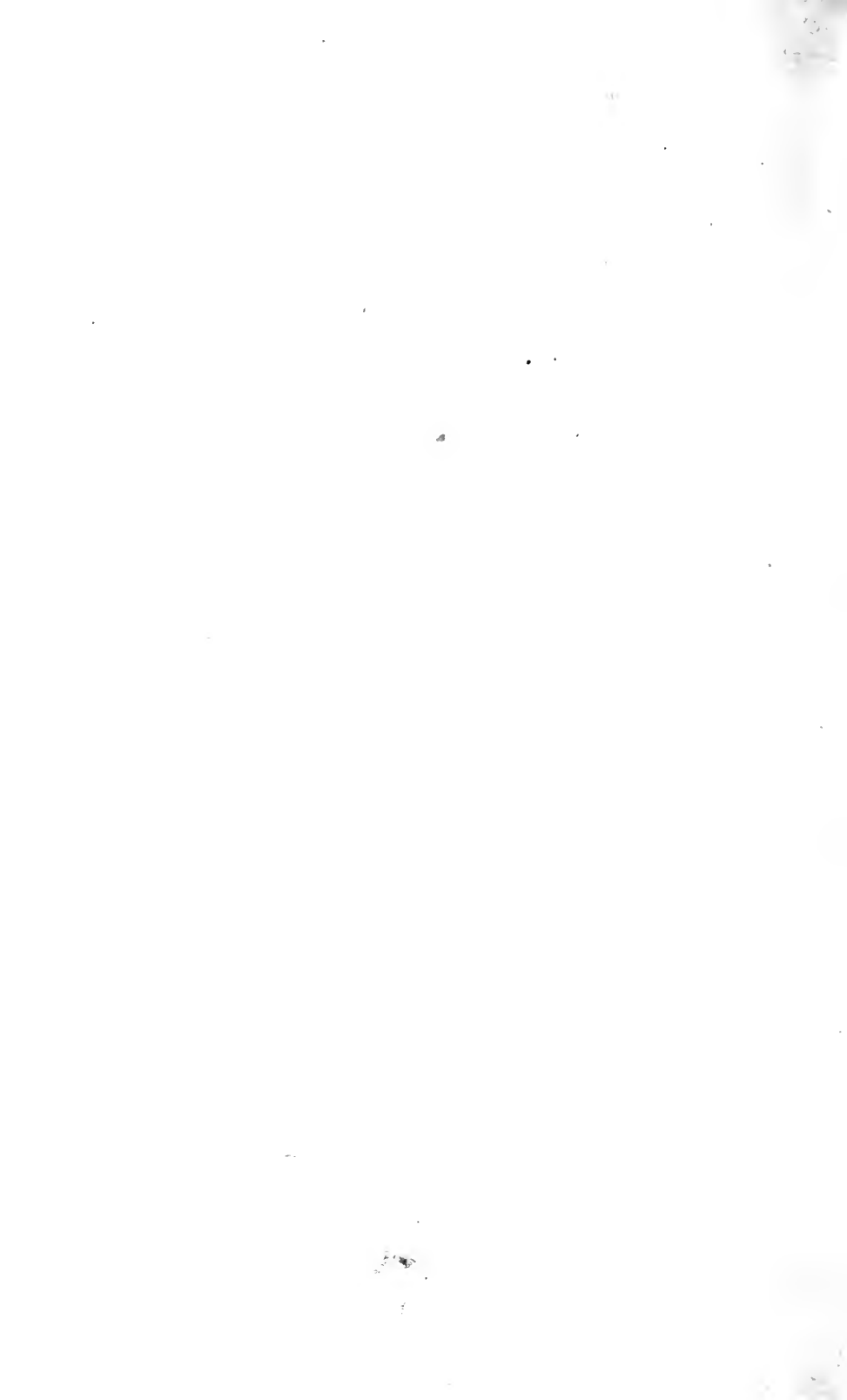
to Sive on the double, and also her choice of what valuable articles were there. And the horses which were bought at the fair, and for which the false money was paid, the king said they should be searched for and sent back to Munster to the people to whom they belonged. Then the king ordered Sheegee's house to be cleaned and settled and put in order and given to Sive, if she wished to go to live in it, and to take her father with her there, because that she had conferred a great favour upon him, a greater favour than any of the nobles who were around him had ever conferred upon him, much as he had confided in them, and close as was their kinship to him. On the following day after that day it was, that Ulick Burke heard of the match. What people were saying was, that Sive and Cormac were to be married, and that they would go to live in the big house, and that there was no bounds to the amount of wealth that Sive had got, besides the £600."

"Alliloo!" said Dermot. "It is a wonderful world! Where is the person who would have thought that that pair would ever be seen in a marriage bond!"

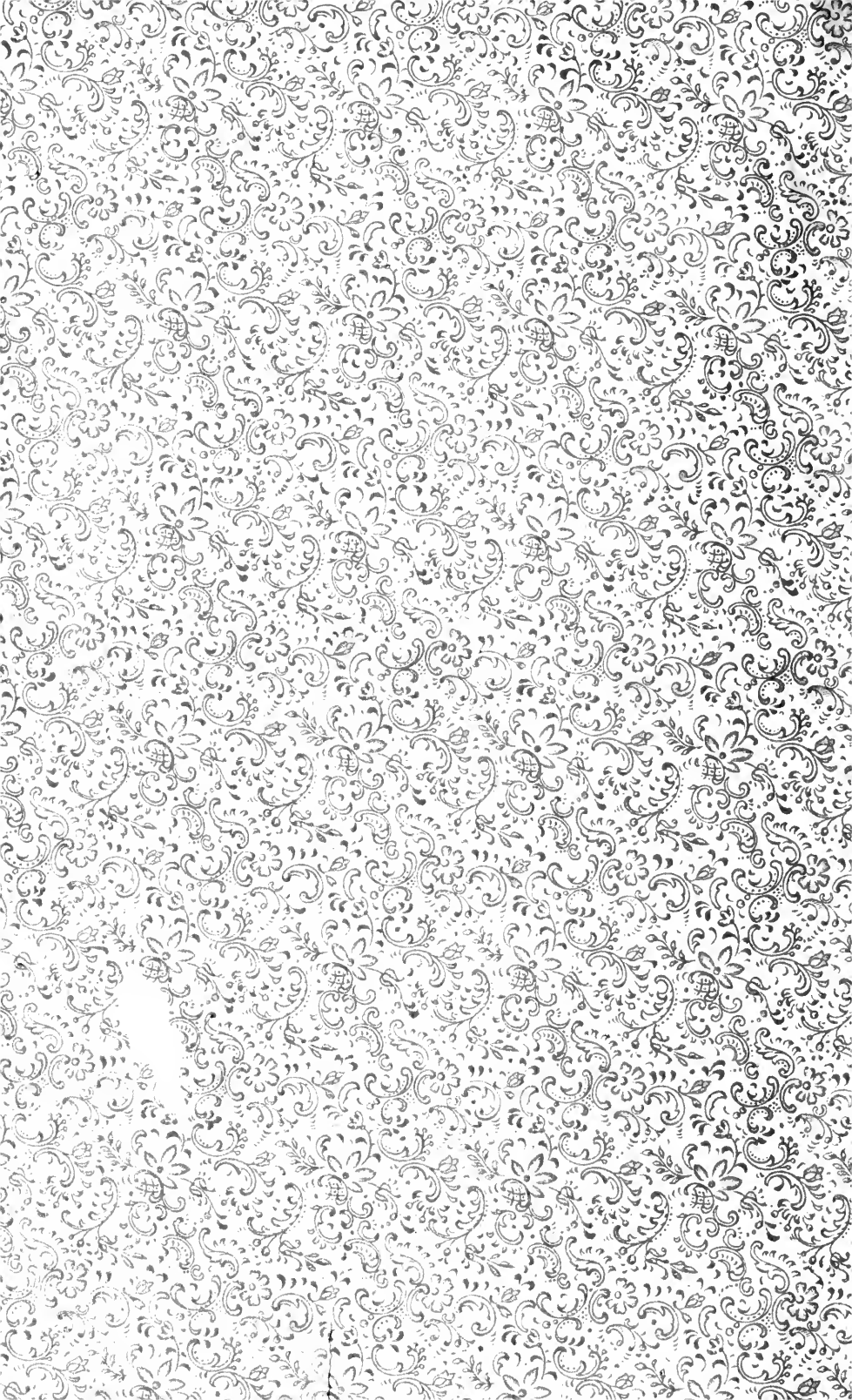
"Will you go to live to Dublin," said Patrick.

"Wherever he goes," said the priest, "I don't think he will get a relapse this time."









PB
1399
054S4
1898

O'Leary, Peter
Séadna

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

