

An Cláróeán SOLUIS

Uimhir 877.

Clárúigítear mar páipéar nuachtá. .

Eanáir 16, 1915.

Pinginn.

CÚRSAÍ AN tSAOŠAIL.

BÍODÓ BAILEAC.

An Maoin.

Bionn an saogal á aistriú i gcomharde. Aruigítear meon agus inntinn na ndaoine agus atriugítear an saogal dá n-éir. Bícear vótáctac baileac seal; bícear vótáctac agus sgarpeac seal eile. Seal eile arís agus ní bícear vótáctac ná baileac. Beoó muintir na hÉireann vótáctac go leor dá mbeoó caoi aca. Réiréigeann saotar leo agus tá siad sanntac á n-óirín cun maoin a éruimín. Is maic leo páirsingeaet agus oileamaint cóir agus ní féidir iad sin v'págarí gan a beag nó a mór de maoin an tsaogail. "Fathen gear by every wile that's justifier by honour." ars an file Aldanae le n-a éararo. agus peileann an éomairle d'áinn-ne i n-éirinn. Is maic i an maoin dá lafao i an gcuro vi ac éur ina ceann agus gan i leigint cun an poill bárdte.

An Poll bárdte.

Tá luac áro agus an-tógáil ar fad cineál dá bfuil le díol ag muintir na tuaithe faoi láthair. Muna mbeoó go gceannuigítear beaetú i gcóir beirdeac beoó cuille brabais pásta ag na feilméirib. Da cóir do na feilméirib fad a mbionn uata le hagaró beaetú na muc agus na mbó v'págarí as a vcalam féin. Tá n-éararo sin beoó brabac vóir ar an mbeaetú agus ar an mbeirdeac, ac ní v-éantar amlaró agus an brabac a f-éirdear ar an mbeirdeac tugtar an éuro is mó de do'n tsiopadóir ó n-a gceannuigítear an beaetú. Sé an siopa an poll bárdte a flugann luac saotar an feilméara.

Poll Tíge Liobáin.

Má's poll bárdte an siopa sé an teac óil poll Tíge Liobáin mar is poll ó a flugann an maoin agus nac v-éagann tava ar foígnam as. Ní maic na feilméirib na daoine is mó a tairéigean an cabairne ac daoine is luca—agus is mó—maoin ná iad. Clópró tá ins na bailte beaga an tairlínn gan céill agus an fear oibre gan pinginn agus an fada gan nac agus iad uile go prosac fad oróde i v'is an óil. Tá an sgeal nios measa ins na bailte móra. Bionn saibhir agus daibir ag óil 'sa éacara. Clópró tá an sgeata fear in fad cabairne agus iad cainteaet is cainteaet agus an voman de fleo aca. Ac ní bionn de fneann aca ac bíorán is maíac agus beag-is-fú dá v-éanam aca do fad v-éine nac bfuil ar a n-ós féin.

An Féile a v'Iméir.

Daintí maiteas eicint as an óil faoó. Bíon an file ina ceann ar an gceannuadac agus bíoró daoine sásta éirdeact leis agus binneac a éainté



teampull pollta sa bprainne pléasgán do rinne. sé an sagart do d'ém an píccitín. —"Irish Life."

Éugadac an Samrao Leo.

Ná ceapad aoinne go bfuil luac na f-éiréige i n-agaró an grinn nó nac v-éairéigean comluadac f-éanamail leo. Míro, ac tá sé sé de céill aca beir i n-agaró an óil mar mülleann an t-óil an f-éan agus boetúigéann sé an comluadac agus sgarann iad ró-mime ó tíg is ó éime. Siad luac na f-éiréige a tug an f-éann leo. "Éugadac féin an samrao leo," agus ní ma meas a cloistear an bíorán ná an s-éigineact ná an maíac. Má tá siad baileac is an maic le n-éirinn ac siad agus cé nac mbionn siad ag sotar i n-óirín na huaité acá uaitéact agus oirdeact aca féin.

Ár gcuro is ár gcónaí.

Mülleann falam eile fúinn éom maic leis an óil. Casparó léarguis—léarguis söl is aigne, casparó fustail, an f-éiréige is an s-éararoact, cáro ar fad ag fadail vóinn. Cairemro na falam do éur vóinn de réin a céille. Tá mbeoó maíacac agáinn le n-ár v-éararo v-éanpamaois dul cun cinn nios fearr. An maíacac acá faoi láthair ann eirdeann siad ar gcuro is ar f-éanáma agus níl aine f-éa cadairt v-éar s-éararoact nó v-éar n-éno. Casann notá an tsaogail ar maic leis na cumáctac móra. Scíorúigean na

(Go l. a 3.)

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SEANAIR 16, 1915.

AN CLAIÓEAMH SOLUIS

GNO DO GHAEDHEALAI BH.

There is an apt Irish proverb which says "ar scath a cheile mhaírd daoine." In its true significance it means that by co-operation with each other in the things of life we live. In the light of experience it would seem that the phrase is only literally interpreted by Gaelic Leaguers, and we are very content to do in the "shadows" what we feel called upon to abjure in daylight. In other words we continually pose as a giant brotherhood buoyed up with a great ideal—prepared to sacrifice time, thought, and endeavour to its realization, but in actual social action we fail to apply the fundamental principles of brotherhood in less exalted realms. I grant you this brotherhood is a brotherhood of ideals only—but its effectiveness depends largely on the extent to which the idea of co-operation is applied to the mere material things of life. We must take cognisance of the fact that the average Gaelic Leaguer is an ordinary work-a-day individual who must earn his bread in the sweat of his brow. At least this is the type of man who builds up the nation. And if we invite the co-operation of such a man in our aspirations in the higher sphere of activity, the plain duty devolves upon us, each and every one, to see that a whole-hearted co-operation also subsists with him in the ordinary avocations of daily life. Do we?

I do not know that Gaelic Leaguers are more remiss in this respect than other collectivities. But my own experience would incline me to believe they are. Other bodies, whether political, religious or merely social, co-operate much better, have a keener eye to No. 1 than we. But why should it be so? Why should Gaelic Leaguers not try by all the means at their command to strengthen the position of their brothers and sisters in commercial life for instance? Can they not realise that by so doing they are but furthering the interest of the organisation by placing men in positions where they and their opinions on public questions will command respect. It is time the idea that the Gaelic League was composed of a number of immature boys who dropped the propaganda as soon as the seriousness and responsibilities of life began to make themselves apparent, were taken into serious consideration. This is a point I would emphasise. I have a pretty fair and long experience of commercial life, and I say this, that every day convinces me more and more that the hopes of the Gaelic League are looked upon by business men as if they were merely the foolish fancies of a child which must be good humouredly tolerated until he reaches that period when circumstances can be depended on to dispel the dream—to shatter the illusion. The great determining circumstance in the case of the Gaelic Leaguer is that when life begins to unfold some of the serious aspects I have alluded to already, he is unable to call upon, or depend upon, or feel confident in the co-operation of his fellow Leaguer to enable him to win a place—or if won, to maintain it—against, perhaps, fair and legitimate, but at any rate not-of-the-organisation competition. The young man reaching this stage very often throws up the Gaelic League, not that he wished to use it only to lever him into position, but because the battle for material existence then begins to press, and he lightens his load as much as possible by jettisoning theories and ideals to enable him the better to meet his adversaries. The factor the business man depends on, is that we are cyphers commercially—though in truth we must be fairly large handlers of money. "Money talks" is a commercial truism, and I wish some enterprising Gaelic Leaguer with a talent for statistics, would reckon up the purchasing power of the Gaelic Leaguers of Dublin alone.

When I came to Dublin to take up a position one of the qualifications asked of me was that I be able to deal with Irish correspondence. That was eight or nine years ago. In the particular business with which I became associated it was to be expected that a good deal of correspondence in Irish would creep in, if the forces of the Gaelic League then sweeping the country with extraordinary enthusiasm counted for aught. Will it be believed that during all these years I can still reckon the numbers of letters in Irish that reached us on the fingers of my hands? And to emphasise the "incredible" let me hasten to add that during the same period shoals of letters from all kinds of Gaelic Leaguers, from the rank and file up to the highest in the Coisde Gnotha, have passed through my hands, and all written in the purest and most irreproachable English! Had my position been solely to deal with Irish correspondence, it is perfectly apparent I should have to seek "fresh fields." I have no doubt, many positions, which were created in the blaze of Gaelic Leagueism, that swept the country some years ago, have since lapsed, and the occupants —? God only knows where.

Let us not deceive ourselves. If the commercial value of Irish has depreciated we must take the responsibility home to the individual Gaelic Leaguer. The commercial world is dominated by one sentiment only—the sentiment of the spondulick. If it once sees there is money in Irish, it will be, and always has been, prepared to recognise it. But Gaelic Leaguers have lamentably failed to show in action what they advocate in speech. We must "get together." We must co-operate. We must insist on our value in and to the community. We must give our preferences in our business dealings to those whom we know possess our ideas and whose material success will but further assist us to the attainment of our higher ideals. I do not ask that we make sacrifices in so doing. They are not expected. Many business Gaelic Leaguers—surrounded often times by an unsympathetic atmosphere—feel they are succeeding despite, not because of, their Gaelic League principles. We must change that. And I say with all sincerity that we shall only begin to feel our strength when we apply the ideals of combined effort that actuate us in the sentimental side of our movement to the lesser, perhaps, but infinitely more pregnant side of good or for evil—the material side.

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ΣΙΕΟ ΝΑ ΣΑΤ.

Flax Culture for Connacht.

We publish this week an Irish article on "Tir an Lin" which should receive the attention of the Department of Agriculture, of the Congested Districts Board, and of the Galway Committee of Agricultural Instruction. The writer shows that the people of a considerable district in Galway have not yet lost the knowledge of flax culture. Many Galway households have still large supplies of home-made linen, there are still many "tuirinni lin," and there are women who have not forgotten how to turn them. What is now needed to re-establish the industry—or at least the culture—is a little instruction and a small grant or loan for the purchase of seed, and a profitable market. Belfast cannot get its usual supplies from Belgium for some years to come, and there is, therefore, a splendid opportunity for the revival of a once big Irish industry. Sir Henry Grattan Bellew has been appointed to the Congested Districts Board. We trust that he will inquire into the possibility of reviving flax culture in Connacht.

Honest Doubt.

The New Ross "Standard" has revived its Irish column, but it still doubts the good faith of some people in the Gaelic League. We can forgive honest doubt, especially when the doubter does his duty by the Irish language. The "Standard" should read Dr. Hyde's Cork speech. It is now in pamphlet form and should help to resolve any doubts that remain in honest minds. When will the Dublin dailies follow the New Ross "Standard"?

The Abbey Theatre and the Gael.

"Feargus," writes:—
"The young men associated with, or interested in, Mr. Edward Martyn's dramatic experiment, would be well advised to try to let it speak for itself, when it has something to say, and allow it to be judged impartially on its merits. Querulous references to the Abbey Theatre will only prove repellent or wearisome. Many of us happen to have seen a number of the Abbey plays, and to have read others, and we know what they are, and what they are not. The Abbey has given us a share of work that is poetical and beautiful, a good deal that is sincere, and expressive, and not a little that is entertaining. For some of the offerings I do not care, but I can still believe in the honesty of the writers. The latter-day development of petulance in regard to the Abbey is an unhealthy sign: it says little for the Gaels (more or less) concerned. The Abbey Theatre is one of the few

living institutions we possess. That it has not done more in the Gaelic order is not, I think, the fault of its conductors. Their friendliness and eagerness in that regard is obvious to the reader of Lady Gregory's book, "Our Irish Theatre," and we know how readily the Abbey is placed at the service of that really constructive but too modest Gael, Padraic Mac Piarais, when he has a Passion Play or other new achievement in drama to produce. Be that as it may, mere strictures on the Abbey and its alleged shortcomings are not the sort of thing we have reason to expect from Gaels, or would be Gaels, or that will advance the cause appreciably. The test is the Gaels' own creative work. A little more geniality and a great deal more originality are eminently necessary and would be exceedingly serviceable."

Professor Kuno Meyer.

The following resolution, which was addressed to the Cork Corporation, got little consideration from the members of that body:—
"That this meeting of the Committee of the O'Growney Branch submits with confidence to the Cork Corporation, the following observations re the motion for the removal of Professor Kuno Meyer's name from the roll of Freeman of the City, viz., that he was the recipient of this honour not because he belonged to any particular nationality, but as a tribute to his work on behalf of the Irish language, and his brilliant research in Celtic Literature. That that work after this lapse of time is obviously greater now than it was when deemed for the Cork Corporation to merit the Freedom of the City. To remove his name now would manifestly be a contradiction of their previous action of which we feel sure they will not be guilty."

"We may further remind the members of the Corporation that even the English authorities themselves have not seen fit to deprive even the German Emperor of the Knighthood of the Garter or the other English honours of which he has been the recipient."

Six members of Ardechoiste Chorcaighe joined in a similar appeal to the Corporation, but without effect.

The pettiness of many happenings in Ireland of late are scarcely in keeping with Irish dignity. We might credit the combatants on both sides with the belief that they have a just cause, and we might without loss receive with doubt most of the ugly stories published by the daily papers. The war will not last for ever. Ireland will continue to send students to the German universities, and it is just as well for us to preserve the amenities of life. Cardinal Mercier uses the language of dignity and restraint. One of our Dublin Sunday papers talks of the "Swine on the Rhine." We might at least emulate the restraint of the Cardinal.

Dr. Kuno Meyer's scholarship conferred honour on Cork and on Ireland. His scholarship stands unquestioned. His work in old Irish from which he retrieved so many title deeds to our national distinctiveness will remain long after our day. Its authenticity has not been questioned. The honour Cork conferred on him was a small thing beside the honour he had conferred on Cork. Cork has taken away its little honour, but Dr. Kuno Meyer will not, we imagine, deny us

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the benefit of his works on Irish literature.

We say nothing of Dr. Kuno Meyer's speeches in America or of his declarations when in England on Home Rule. We cannot injure him or dishonour him, if such were desirable, without dishonouring ourselves. Let us preserve our own honour, and we need not fear what either the English—or George Moore—or the Germans say of us. Dublin Corporation will scarcely follow the example of Cork. The members of the Dublin Council knew why they conferred the honour, and the reasons that induced them to confer it still remain.

Cheating a Small Nation.

The Treasury juggling which is intended to deprive Ireland of the £40,000 grant for Secondary Education should not deceive anyone. The difference in regard to the regulations is a fiction. Mr. Birrell sits on the Treasury Bench. He is the author of the regulations. The money has been voted by Parliament and the notion of the Treasury defying both Parliament and Mr. Birrell is preposterous. But the Treasury evidently considers that it is an easy matter to throw dust in our Irish eyes. A member of the Treasury draws up the regulations and the Treasury makes its own regulations an excuse for withholding the grant. The Treasury is the body to attack.

Dublin Craobhacha.

Work it is that supplies the force which makes the Language movement go. The Dublin Craobhacha have begun the new year with many signs of unimpaired energies. Fleadh na Nodlag was a big and enjoyable meeting. While even a social gathering entirely Irish in character can attract such a number of workers there is no fear for the movement. The general meeting of the Dublin craobhacha held on Monday night was full of promise for solid practical work. Coiste na Siamsai has engaged the Abbey Theatre for Irish tableaux to be staged on February 8. The Coiste Ceantair at its meeting on Tuesday discussed preliminary arrangements for Seachtain na Gaedilge. Dublin Gaels are working hard. They recognise that it is work that tells.

A New Play.

The players of Craobh na gCuig gCuigi produce a new play in Irish by Una Bean an Diosaigh, on Saturday evening at 8.

THE IRISH LANGUAGE NATIONAL FUND, 1914-15.

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Craobh N. Éirib, Cluain Ceardán, Co. Múgeo (the Seagán Ó Dubha)	1	0	0
Tre Párasias Ó Conaím, M.S. Baile Mheirice, Baile Múirne	0	13	7
Cara	10	0	0
Craobh Sháinne Mí Máille, Acail, (the Bean Uí Uabail)	2	0	0
Craobh Lúca Reamán, Baile Lúca Reamán, Co. an Cabáin, (the Risteárd Mac Donnach, Rún.)	1	0	0
U. Suaróin, Baile Caisleán Deasra	0	13	6

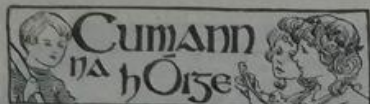
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Acail, Éan., 4. 1915.

A GARA,
Is le h-ádas mór éinne éigse oronúige posta ar luas £2, toraó céiríe a bi agam i. Craobh Sháinne Mí Máille, seachtain na h-éirib san h-ádas a bi agam i n-Dubh Átha i Seoir Ciste na Teagann ag preagaint ar an atéirge speisialta éirib cu éigam. Tus Donnach Párasias agus na Párasias congnam éirib, agus bi seachtain éirib agam o'n mb-éirge eac i mBéirpéiríe. Bi plobaireacé, amáin, agus dárta go leor agam, agus i t-éirib a bi agam aigse do h-ádas do Connrad tugamar oróce fultmar do na dárta. Tri pígnie a bi ar na dárta pásca agus pígnie ar pásca. Ar an ádas sin is mór an stuag a bi agam ar an dá punt.

Mise do GARA fíor,
éirib Mí Uabail.

Párasias Ó Donnach,
Árto-Rómáide,
Comarta na Seoiríe.



PÁDRAIS BÁN AGUS A CÁIRDE.

Páipéar nua atá tar éis teacht ar an saoghal. "An Sarrda Sgoile" is ainm nó agus tá sé fá díot ar pingsinn. Cuirtear amach é uair sa mhí. Ní fáca mé mórán Saedúige fós ann ac daineann sé le héirinn agus le saoghal na tuairte is na hóige. Bíonn sé lán suas 'eolas fá éramnte is blácanna is éanlarde, agus ba mór le ráo cóip de a beir in fac aon sgoil sa tír. Tá pictiúirí ann agus comhártaí ugh harradadóir agus innistear ann na plannad a feiceann do fac mí sa mbliain.

Comórcaas.

Cuirtear "An Sarrda Sgoile" ar fearó blianta go dté an té is fearr a sgríobhas litir ar na Cramnna, na blácanna is na luideanna im' éannitar uédeais. Bíod na litreacha agam roim lá féile Dúishe.

MÁSNUS MÁC NA BEÍCE.

Do casad príompatán agus beac ar a céite lú. Do bí ceo ann, agus ní féadpad an príompatán tuit cum a mío péin.

Annsan dubairt an beac leis go deabard sí féin lóisín na horóce nó.

Tús sí a dóicín meala le n-ól nó an oirde sin, páisde éigin na viaró san éuad an beac ar scrae anis, agus deangbaig an príompatán léici, agus dubairt sé go deabard sé lóisín vi com mar is bí aige.

Tús an príompatán lóisín vi agus pé oirde capall, agus níor éarimig sé sin leis a mbeac, ní naé iongantac.

Cuair an beac cum viúge annsan leis a bpríompatán, agus do viaró an príompatán de bárr ná raib aon lóisín aige ní b'fearr. Dubairt an beac annsan leis a ngúisicis go mbeac sí féin pé na comair.

U'pan an éguil mar sin annsan ná go raib carlín ós as an ngúisicis. Uein sé caisleán vi annsan ar brúad na fairrige ar nós náé péadpad aoinne tuit ina haice, agus cum sé ann istead i.

Lá breag éreine 'nuair a bí an fúinneog cóscas suas aici, táinig an beac istead pé an bpríomneois, agus do, com sí i péin trí huaine sa corn viúge go mbíod an carlín ós as ól as.

Tuá náice na viaró sin do bí mac ós as an scailín, agus sé an t-ainm a baidead air ná Másnus Mac na Beice.

seán ó lomsgisí do sgríob.
mántan ó néadarmáin.
v'airis.

DUANAIREACHT DO LEANÓAÍÓ.

Cim go dtuit acarruagó véanca annso is annsuó as na clodóiní san cáirt i scuir ve's na hadnánas do cumas síos, mar atá:

Leacaná a seact: "ar Síle," ba ceart "ar Síle" do veir ann.
L. a hoet: "mo cara," "mo caora" ba ceart.

Leacaná 38: "a dtuit de calam anois," "anios" an focal ceart.

Mise,

"fúisín na leamná."

KÚNÓ MEYER.

A cara,

as seo fadóin rún a cuiread i bperón as cruinnuagó deicéamach de comatcas crasde vi fúamna i sConas. An dtuitaon rúo ná véancin as Saedúigeoiní baite áca Cliaí i vtaob ceist mairúige Kuno Meyer? Do réir deatúamí deamán paic atá ná véancin; ní raib píoc ar a sClairéam an tseactmáin fáb coramín n-a taob. An amháid atá eagla ar muintir an Clairín go sCuirpad tuét cosanta ar nhipire, slán mar a n-innstear é—pro-fermamín n-a leic. Má's amháid tá breall onca—agus beir, is baofalac, ba éant scailc i sCionnib a leicéir a cur an bun. Má teogcar do na leicéirí, cuirpíó sé misneac ionnta, agus ná méro a misneac súo, sear is luaité a maróirde an fadóilinn. Agus maróirde an fadóilinn má's féirir leó súo—luét cosanta na nhipire—é véancin. Caró n-a taob ná raib alc sa Clairéam an tseactmáin fáb coramín i vtaob Kuno Meyer, nó dtuit muintir an Connaracá cum leogaint dóir súo, fan aon cur 'na dóimní?

Mise agat.

riobárd ó longspuirt.
Rún. On.

THE AMERICAN DELEGATION.

The Gaelic League delegates from Ireland—Miss Nelly O'Brien and Fionan McCollum—have taken steps to organise the Gaelic Alliance in Chicago. The Gaelic Alliance is the title of the international association of Irishmen and Irishwomen living outside of Ireland and Great Britain formed to support the Gaelic League morally and financially, and includes such distinguished men of Irish race as the Duc de Tetuan, hereditary Prince of Tirconnell, Lisbon, Portugal; his Excellency the O'Neill, Madrid, one of the leading grandees of Spain, and Marquis McSweeney, one of the late Pope Pius the Tenth's Chamberlains. Archbishop Ireland and many other distinguished Catholic prelates in the United States are members. At the initial meeting of friends of the Gaelic League, held in Hotel La Salle, Chicago, temporary officers were appointed until such time as all who wish to join the Alliance may have an opportunity of qualifying for the election of a permanent board. John A. McGarry, Philip J. McKenna, and James A. O'Callaghan were provisionally appointed chairman, treasurer and secretary, respectively. Miss O'Brien and Mr. McCollum gave a detailed account of the plans, prospects and methods of working of the Gaelic League in Ireland, including a lucid explanation of the travelling teacher system and the Gaelic Colleges, which are what the Gaelic League principally relies on to spread Gaelic culture in Ireland.

The Gaelic Alliance is formed primarily to help on the Celtic Revival at home in Ireland, but will include the featuring of Irish arts, literature, music and customs from time to time in Chicago by means of entertainments, exhibitions and lectures on the lines of those recently held there by the Gaelic League delegates.

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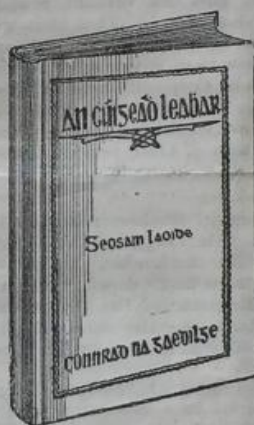
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seáinín.

("An Seabac.")

Fear beas 'dob' ead Seáinín seo 'Seáinín-ne agus soc sróna air. Sé pé nveara dom tráct ear a próm cois nárb' fíu díream a véanam ar son ball eile ná corp ac ar an mball seáinín. Uí a próm an ead 'dob' fearn de Seáinín. Uí si mór san son amas; ac ní hé a méir ar fáil a tabairt pé nveara ac a mona agus a véanam. Uí si go mar ar cosac—i bpa amac romh son rú eile i Seáinín. Ceapá gur le dárdeact v'énis si amac romh an seoir eile; agus gur sórt ceactaire i 'a fósair go raib Seáinín as ceact 'na mar. Dar leat, leis, o'n bpsair a dmead si ná nisce duit sum éir a eir sa dmead bí caob tair vi nó mara seurted nárb' fearde é. Uí a bair as éirge andro—an lú is lúg ar dman mnti; ac uí bi mí-fuamneas agus buairne 'san éirge 'nárde sin i sróm Seáinín. Uí si croac, coisac, vana, neam-nárde.

Agus uí bi Seáinín mar uí a próm—uí bi lú ann, agus uí cuaró de'n saogal mór an lú san a dmead. U'énis an saogal mór as—fíu amán a mácar féin. "Fásam pé Uia tú, a Seáinín," ar sise, "agus ná agraó sé corde om é."

Luat go leór n-a faogal v' éirge Seáinín amac as cuaróac a fómáin féin. Míorb' fála go bpaun sé i. Oroc-éineamán a bi i nuan uí. Uí buair ná salar é i ucosac a faogal—leisge agus tair mór. Uí Seáinín a faogal go léir as freasóal an an ná salar san ac níor leisge sé niam iad. Ac níor leisge, ní táimge aon uroo-nisneac niam ar Seáinín, ní tug sé niam masla uí n leisge ná ciormaic uí n tair uí a dmead. Agus

ba beas an comáin uí eir an ná salar niam ar an bpaun mbeac. Mí puair sé niam uata ac fála le hoenac agus fála uis le plura agus fála tair i uis na mbeac nó i bpaun. Ac mar aubare éana, níor eir san buairne an uí ar Seáinín. Uí bió sé fála 'na tair go leasg, liobarca nó go meisseamail, meaballac uí réir na fómie uí bió air.

Dar leat-sa, v'féir, go raib ná dmead ar Seáinín—uí san ól agus uí san leisge. Sin é a eap an tair Tomás, leis, nuair a bi sé 'a comáin. 'Dob' fearn an tairge a bi as Seáinín féin. "Sóir féac, 'dair," ar seisean, "ní tairgeann tusa an sgéal na ceart. Mí naon rú biom-sa go bpaun uí sa fómáineas aam—berd an saogal go léir ann ear éir lué na hmané ar fáil; agus má ólaim braon—uí! ná hólaim an saogal é? Sé tá am' éirde, a' tairgeann tú mé? ac ná fásam uí aca a fásam san mácar uí n uí eile. Sin é an dmead mór ac om-sa, 'dair."

Uí bi an sgéal go cuaró ar Seáinín. Nuair tairge an tair go ná-mór air agus san na uroo ná-plúrsac uí ceactac sé fómáineas a véanam ar an leisge agus uí as obair éir fála na uisge a tairleam. Uí bió ól as an leisge tairge amán, agus dmead si beac náirde air. Nuair a dmead sé sáam a tair uí, uí buairle an leisge go lár in na cosac é agus v'fásam si sa uisge go maróin an uine boet. Mí mara nvead si mar sin leis é, is amáir a tairge si 'na gláim nuair a bió sé as fála ear biomaor agus ní leisge si uí buair go uirde. Tá sé 'na uisge sa tair seo tá's asac go seairt buair go uirde, uí mara nvead uirde isac i n-áir é ná fásam buair i n-áir é, ná aon úsair a bair as uí ceactac uí n mór, agus uí tairge uí comáin ar buair tabairt ear

clac uirde agus ead éir iad a bpaun leis.

Tála eir na éleasac óla san na leisge go bpaun Seáinín ead lán-mór an tairgead agus an fómáineas agus an ólcaid. Mí fásam a ná le fírimne gur mead uisge an tairgead an tairgead; ac mar sin féin is uirde gur tairge Seáinín go buair agus go mme iad nuair 'dob' é mian mbeac an tairge is creise a bió as fála fómie air.

Ar uair eile uí fála uí na leisge ceannas agus creise ar fála aon rú eile. Nuair uí bió san amáir uí tairgead sé fírimneas agus fásam an tairgead mór broscuige agus uí glacac sí agus suamneas i "uís na hOibre." Tá tairge mar sin sa tair seo, tá's asac, eir na dmead ná dmead aon obair uí eir isac iomta. Lué oibre agus gnóca na uirde a uirde as na tairge sin, agus sin é eir go uirde "Tairge Oibre" ear. Dmead na tairge sin tairde mór sa tair. Mar mbead iad is eir an saogal a uirde as na dmead boet ná dmead aon obair.

Uí bi loet amán as Seáinín ar an tairge Oibre. Pé dmead na fírimneas pé nveara é, ní dmead aon maróin ann i seoir lué an tair mór. Uí mór an fírimneas sin uirde le Seáinín agus uí dmead sé niam:

Nalla fála, áir, aerac,
Falla seala le hárde,
Tair fála 'ar tairgead
Ceal leanna ná braon de.

Mí raib Seáinín go maróin eir niam, ac eirge fála aonme a amáir gur dmead a uirde fírimneas agus an tair uí tairgead. Uí labair Seáinín go mme le Máirgeir an tairge i uirde ganntan na uirde agus uí eir i n-áir uí an fírimneas a uirde a tabairt i seir com tairgead leis. Ac ní raib aon tairgead mór msa Máirgeir, is dmead, uirde ní tug sé

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