

**AN TOBAR
DRAOIDHEACHTA:
DRÁMA LEIS AN ATHAIR
PÁDRAIG UA DUINNÍN**

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An Tobar Draoidheachta: Dráma Leis an Athair Pádraig Ua Duinnín by P. S. Dinneen

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P. S. DINNEEN

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ΔΗ ΤΟΒΑΡ ΤΡΑΟΙΟΥΕΔΑΤΑ;

Τ Ρ Δ Μ Δ

Λεϊρ αν

ΔΤΑΙΡ ΡΑΤΡΑΙΣ ΗΑ ΟΙΝΝΙΝ.

ΔΗ ΤΑΡΑ Η-ΕΛΣΑΡ,

ΔΣΥΡ

ΜΙΝΙΟΥΑΘ ΦΑΙΡΡΙΝΣ ΛΕΙΡ.



ΔΡ Η-Α ΕΥΡ ΑΜΑΘ

ΤΟ

ΕΟΜΜΑΘ ΝΑ ΣΑΕΘΙΛΓΕ,

Ι ΜΒΑΙΤΕ ΔΕΤΑ ΕΥΙΑΘ.

1904.

PREFACE.



THE "good people," or fairies—the terms are often indiscriminately used—are still living realities to not a few persons in Ireland. A few years ago, in the county of Waterford, I met a blind man, who was firmly convinced that his blindness had been brought about by a fairy woman, robed in white, who rushed past him, and eyed him with angry looks, in the gloaming. In the county of Galway, recently, a woman told me she believed that the "good people" had snatched away her son, who had died in the flower of youth. Such cases as these are, however, exceptional. The time is past when tales of the "good people," their freaks and revenges, half believed in, half doubted, formed the staple of fireside conversation. That much of poetry, of imaginativeness, of the realization of the unmaterial and the unseen has vanished, as these half-beliefs faded, there can be little doubt. The Irish language was their only true exponent, and once they were grafted on the English tongue, the traditional lore became broken, and the legends corrupted, and writers in English, who have endeavoured to describe this native mythology and its hold on the people, have at best but produced a ridiculous and revolting travesty. I cannot dwell here on the relations of such beliefs to Supernatural Faith, but would refer the reader to some interesting pages in Father O'Reilly's "Trusty Vehicle of the Faith of the Gael" (pp. 31-35).

ἡ ἀρχαία καὶ ἰρλανδική.



ΔΗ ΤΟΒΑΡ ΤΡΑΟΙΘΕΑΪΤΑ.



DRAMATIS PERSONÆ.

οοηηαλλ θαλλ, . . .	Ριοθαηε δε λοηξ α έοθα.
ειβλιν, . . .	Θεαν φειημεόμα.
ηυαλα, . . .	Ιηγεαν Ειβλιν.
τομάξ βρεαο, . . .	Θοθαέ παηόβημ.
σεαξάν ριαόαιη, . . .	Ψηε.
ηόρα, . . .	Καίηη Δαιηηηε.

βροοάν (Ψηεαηη)	. . .	} Θαοηηε μαίηε.
οίςηε (Θαηηεαηη)	. . .	
βύηηα (Ψηεαηη)	. . .	
μάηηε (Θαηηεαηη)	. . .	

Σηαξ έορ ηα θαοηηβ μαίηε.

ΔΙΤ: Σεαη-τοβάρ η Σηαβ λυάεμα η ηγαρ το έηξ
Ειβλιν.

AN TOBAR DRIOITHÉACHTA.

(Tamall beag ón tobair teagmáir BROCÁIN iR
CISTE le ceite, agus fluas do thóimib maite beaga
na tseannca).

BROCÁIN—

Tánga i ndear ó nead an Iolair,
Tíe mínte péide tíe pléite iR corraig,
As trior san rcaon le daonnaib gurthar,
Slac mo lámh go fáin a Ciste.

CISTE—

As reo mo lámh, a Brocáin oinig,
Tánga ar fáin ó Rát na gCoimne
Mar ar tháruigeadó gárta nemie,
Le cleasaib fill iR inleasó tuine.

(*Entrant búnsa agus máine agus fluas do thóimib maite
beaga na brocáin.*)

BÚNSA—

Míre Búnra fonn gac áruir,
Ó déal na Sionann san moille do tánga,
Ní raib fear ná bean im' dáil-re,
Slac mo lámh iR fáire a Máine.

MÁINE—

Dé beata cúgairn a Búnra spádthair,
Tánga féin ó gáorca an Cáirtairn,
Mar a ngéimro éin go bláthair,
I' gac dá mbogadó ar coéallaib ároa.

(Gluaireo a gceáir ar éim an tobair le n-a pluáí cuiméadta,
 a5 canaó mar leanar.)

Níl aóe pluáí na gcuairt 'nar b'roéair,
 Ní b'fuil cuimá ná cúram orainn,
 Gan trois gan bhuigean gan uic gan doéma,
 Gluairéam féin fá déin an tobair.

(Stobair a gceáir timéall ar an tobair le na pluáigib
 a5 ar canaó mar leanar.)

Uirce geal mar dáe na gpiéne,
 Uirce fuar gac uair don lae gíl,
 Uirce fíor gan orís gan éiríng,
 Uirce fonnáir fuinneamail éarcaró.

Uirce b'píogáir foillreáe aerda,
 Uirce míceann 'na tuiltib le déite,
 Uirce glan gan mearcáó i n-don-óor,
 Uirce tinn don éladairé daonna.

Uirce maótar ó mullaóuib pléibte,
 Uirce fiontáe binn-guic péarlae,
 Uirce neartaó le ceartaib ó nélaib,
 Uirce cairtreáe taótae réannáir.

Uirce éógrar b'píon de déadtaib,
 Uirce mílliró luóe ghuogair ir éitig,
 Uirce reairpear na reamaill a h'úirinn,
 Uirce calma abairó-glan éadtae.

(Luigíó a gceáir ar pinnce a5 ar na pluáigib dá b'páiré;
 Sinnéann ceann dor na uairib beaga ceol uóir; tapéir par
 pinnce éiméar gué úoirinnail a5 aihán uó féin ir é a5
 uóanaib fá déin an tobair).

DRÓCÁN—Ainírim an gúe daonna, tá daoine éigin éúgáinn.

CISTE—Ní hiontadóib iad an t-riob daonna, is minic do rinneadair feall oim-rá.

DÚNSÁ—Téimhir uata go tapadó.

MÁINE—Ní nire beir ar veimeá ar don-triúgíó.

(Riú a gceádear le n-a pluáigíob ó raóare go lán-ínear.)

(Intrat domhnall Dall.)

DOMHNALL DALL—(as cuardaó le n-a máire)—
Is dóig liom gur éuala binngúe na ndaoineáó maite. Draóaim gur gádear uaim anoir an tobair, ríú iad na cloáa oimeáó mar a bíodair fáó ó foim. Is maite an eumne ba ceart dam a beir agam oráa. Fairsíor eadíte is anro do dalláó mé. Ác na daoine maite—ní ceart milleán do beir oráa. Is rinn féim fá veára ar doimeare. (Surdeann ríor is cornuigeann ar ceol do feim.)

(Taréir tamall raóann ré agur veir.)

Cao é an maitear beir anro as caiteam an lae gan brí. Ní dóig go doicearáó doinne anro go lá an éunnair. Tá coolaó nó draóidéaláó éigin ar an mball ro (ainídear coircéim) 'feáó táóar éúgáinn.

(Intrat eiblin le canna éum uirce do bpeí a baile.)

Máire vé do beata ro pláince agur is móc d'éirgí. Cionnar atá ríó uile 'ran mbaile?