

Skealyn Aesop / Aesop's Fables

Translated into Manx Gaelic

By

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Of Cregneish.

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YN LION AS YN LUGH

Va lion er ny ghoostey ass e chadley liorish lugh roie harrish e eddin. Dirree eh seose ayns chorree as hare eh ee. V'eh ghoill dy varroo ee, agh ren yn lugh jannoo aghin son e vioys, gra: "Myr nee oo sparail my vioys neeyms son shickerys eeck oo reesht." Ren yn lion gearagh, as lhig j'ee yn raad. Dy gerrid lurg shoh va'n lion goit liorish shelgeyryn as shickyrit lesh teiddyn lajerey gys y thalloo. Haink yn lugh huggey, cooinaghtyn yn chora echey; as ren ee chaigney ny teiddyn lesh e feeacklyn, lhig da yn raad, as dooyrt ee "Va shiu craidey yn smooïnaght aym dy voddyn chur cooney diu as cha ren shiu jerkal dy voddym eeck oo reesht son dty aigney mie. Agh nish ta shiu fakïn dy vod lugh jannoo foays da lion."

THE LION AND THE MOUSE.

A lion was once awakened from sleep by a mouse running over his face. Rising up in anger, he caught her, and was about to kill her, but the mouse intreated for her life saying, "If you spare my life, I will surely repay you." The lion laughed, and let her go. Shortly after this, the lion was caught by hunters, and secured with strong ropes to the earth. The mouse, recognising his roar, came up and knawed the ropes with her teeth, and set him free, and said, "You ridiculed the idea of me being able to help you, and you did not expect from me any repayment for your favour; but now you know that it is possible even for a mouse to confer benefits on a lion."

YN AYR AS E VEC.

Va lught thie dy vec ec dooinney dy row, as v'ad dy kinjagh tuittym-magh ny vud oc hene. Tra ren eh failleil dy chur jerrey er ny arganeyn oc liorish coyryln, ghow eh ayns laue liorish prowal fudagh jeh nyn meereiltys noi-ry-hoi. As er-shoh dooyrt yn ayr roo un laa dy chur lesh bundeil dy vaidjeyn. Tra v'ad er yannoo myr shen ren eh cur yn bundeil ayns laue dagh unnane jeu, fer lurg fer, as chur eh currym orroo dy vrishey ad veih-ry-cheilley. Streiu ad, dagh fer jeu' lesh ooilley e niart dy vrishey ad agh cha voddagh ad shen y yannoo. Ren eh ny lurg shen scarrey ny maidjeyn veih-my-cheilley, as ghow eh ad fer lurg fer as chur eh ad ayns laueyn e vec. Shen-y-fa ren ad brishey ad dy aashagh. Eisht loayr eh ny goan shoh: "My vec, myr vees shiu ooilley jeh yn un aigney as sneimmey ry-cheilley dy chooney lesh-y-cheilley bee shiu myr yn bundeil shoh, fegooish assee liorish ooilley ny croutyn nyn noidyn. Agh myr ta shiu er ny scarrey ny vud eu hene bee shiu er ny vrishey myr dy aashagh as ny maidjeyn shoh."

THE FATHER AND HIS SONS.

A father had a family of sons who were perpetually quarreling among themselves. When he failed to heal their disputes by his exhortations, he determined to give them a practical illustration of their unruliness one with another. For this purpose he one day told them to bring him a bundle of sticks. When they had done so, he placed the faggot into the hands of each of them in succession, and ordered them to break it in pieces. They each tried with all their strength, and were not able to do it. He next unclosed the faggot, and took the sticks separately, one by one, and again put them into their hands, on which they broke them easily. He then addressed them in these words, "My sons, if you are of one mind, and unite to assist each other, you will be as this faggot, uninjured by all the attempts of your enemies; but if you are divided among yourselves, you will be broken as easily as these sticks."

YN MODDEY-OALDEY AS YN EAYN.

Veeit moddey-oaldey eayn er-shaghryn veih yn woaillee, as ghow eh ayns laue gyn dy ghoailh eh ayns fuill feayr, agh dy gheddyn oyr ennagh liorish oddagh eh jannoo magh da'n eayn hene dy row cairys echey dy ee eh. Myr shen dooyrt eh rish, "Woodjeen, nurree ren oo jannoo faghid j'eem." "Dy jarroo," dooyrt yn eayn lesh coraa feer trimshagh: "Cha row mee ruggit ec y traa shen." "Eisht," dooyrt yn moddey-oaldey, "t'ou gyndyr er yn aber ayms." "Cha vel, vainshter mie" dooyrt yn eayn, "cha vel mee rieu vlastyn faiyr." "Eisht," dooyrt yn moddey-oaldey, "ta shiu giu ass my hibber." "Cha vel," dooyrt yn eayn, "Cha ren mee rieu gee giu ushtey, son ta bainney my vayrey jannoo beaghey as jough d'ou." Er-shen ren yn moddey-oaldey tayrtyn er as gee eh seose gra: "Cha bee'ns fegooish my hibber, ga dy vel oo er heyrey oo hene jeh ooilley ta mee er ghra." Ytow yn tranlaasagh dy mennick leshtal son e hranlaase.

THE WOLF AND THE LAMB.

A wolf meeting a lamb astray from the fold resolved not to take him in cold blood, but to find some reason which should justify to the lamb himself his right to eat him. He thus addressed him: "Miscreant, last year you grossly insulted me." "Indeed," said the lamb in a mournful voice, "I was not born then." "Then," said the wolf, "you feed in my pasture." "No, good sir," replied the lamb, "I have not yet tasted grass." "Then," said the wolf, "You drink of my well." "No," exclaimed the lamb, "I never yet drank water, for as yet my mother's milk is both food and drink to me." On which the wolf seized him and ate him up, saying, "Well, I won't remain supperless, even though you refute every one of my imputations."

The tyrant will always find a pretext for his tyranny.

YN MWAAGH AS YN TORTOISE.

Va mwaagh un laa jannoo faghid jeh tortoise son e chassyn giarey as e chesmad moal lhiastey lhiastey litcheragh. Ren yn tortoise gearagh, as dooyrt eh, “Ga dy vel shiuish cha bieau as yn gheay nee’ms roie meriu ayns coorse liauyr.” Yn mwaagh coontey ny goan echey myr fardailys, ny-yeih ren eh choard eh dy roie, as dy row yn shynnagh dy hoiaghey magh yn raad as yn roie. Gow ad toshiaght dy roie cooidjagh. Hie yn tortoise, fegooish un tullagh dy ea, cha tappee as oddagh ee. Yn mwaagh treishteil ayns yn skibbyltys e ghooghys, cha ren eh cur scanch er, agh lhie eh sheese ergerrey da’n raad mastey faiyr as ren eh cadley son traa liauyr. Ec yn jerrey ren eh dooisht sease, as roie eh lesh ooilley e niart, agh honnick eh yn tortoise ec y kione jerrey as eh saveenagh dy gerjoilagh lurg e tooilleil.

THE HARE AND THE TORTOISE.

A hare one day was making fun of a tortoise for her short feet and slow pace. The tortoise, laughing, said “Though you be as swift as the wind, I will run with you in a long race.” The hare, deeming her words simply impossible, nevertheless agreed to run, and they agreed that the fox should choose the course and fix the goal. On the day appointed for the race, they started together. The tortoise never for a moment stopped, but went as fast as she could. The hare, trusting to the swiftness of his nature, cared little about the race, hut lay down by the wayside among grass, and slept for a long time. At last, waking up, and moving as fast as he could, he saw the tortoise at the goal, dozing comfortably after her fatigue.

YN MODDEY AS YN SCADOO.

Va moddey, goll harrish droghad, va tessyn er strooan, lesh cramman dy eill ayns e veal honnick eh yn scadoo echey hene ayns yn ushtey as goaill eh eh dy ve moddey elley lesh cramman foddey smoo. Er-y-fa-shen chur eh ny raad da'n cramman echey hene as lesh eulys ren eh soiagh yn moddey elley dy ghoaill yn cramman mooar voish. Myr shoh ren eh coayl yn nah chramman: shen ren eh greimmey ayns yn ushtey, er yn oyr cha row eh agh scadoo; as yn cramman hene, er yn oyr dy ren yn trooan sceabey eh er-sooyl.

THE DOG AND THE SHADOW.

A dog, crossing a bridge over a stream, with a piece of flesh in his mouth, saw his own shadow in the water, and took it to be another dog with a piece of meat double his own in size. He therefore let go his own, and fiercely attacked the other dog, to get his larger piece from him. He thus lost both: that which he grasped at in the water, because it was a shadow; and his own, because the stream swept it away.

YN EIRINAGH AS YN COAYR-VANE.

Ren eirinagh skeayl lieenteenyn er e halloo dy noa currit as ren eh tayrtyn shiartanse dy coar-ny-hastanyn v'er jeet dy gheid yn rass echey. Marish ny coar-ny-hastanyn va stork myr-geddin, as va e lurgey brisht liorish ny lieenteenyn. Ren eh aghin son e vioys gys yn eirinagh, as dooyrt eh rish "Lhig dou goll dy seyr yn un cheayrt shoh. Lhig my lurgey vrisht dooishtey dty hymmey. Marish shen cha vel mish coar-ny-hastan, agh she mish stork, ushag feer fastagh. Jeeagh shiu cre cha graihagh as ta mee er my ayr as my voir as kys ta mee tooilleil er nyn son. Jeeagh shiu reesht er my edjaghyn cha vel mee ayns yn ayn sloo gollrish coar-ny-hastan." Ren yn eirinagh gearagh dy ard, as dooyrt eh "Foddee dy vel eh ooilley myr ta shiu dy ghra, agh jeeagh shiu ta mish er ghoail shiu marish ny maarlee shoh, ny coar-ny-hastanyn, as shegin diu geddyn baase ayns nyn sheshaght." Ta ushagyn jeh fedjagh chaghlym cooidjagh.

THE FARMER AND THE STORK.

A farmer placed nets on his newly-sown land and caught a quantity of cranes which came to pick up his seeds. With the cranes, he caught a stork also, with its leg fractured by the net. He besought the farmer to spare his life: "Let me go free this once. Let my broken leg excite your pity. Besides, I am no crane. I am a stork; a very useful bird. Look how loving I am to my father and mother, and how I toil for them. Look, too, at my feathers; they are not in the least like those of a crane." The farmer laughed aloud, and said "It may be all as you say, only know this: I have taken you with these robbers, the cranes, and you must die in their company."

Birds of a feather flock together.

YN VUC-AWIN AS YN DAA HROAILTAGH

Va daa ghooiney troailt cooidjagh er cassan tra haink muc-awin dy veetail ad feer ghoaltattym. Ren fer chosney seose ayns billey dy bieau, as cheil eh eh hene mastey ny banglaneyn. Yn fer elley, fakin dy row eh ayns danjeyr, lhie eh sheese er y thaloo, as tra haink yn muc-awin seose, as loaghtey eh lesh e stroin as soaral eh ooilley harrish, ren eh cummal e ennal, as lhig eh er dy row eh marroo cha mie as oddagh eh. Ren yn muc-awin faagail eh ayns tra gerrid, son t'eh grait cha jean eh bentyn rish cretoor marroo. Tra v'eh er-sooyl ass shilley haink yn troailtagh elley sheese ass y villey, as dooyrt eh rish e charrey ayns aght grinderagh "Cra va'n vuc-awin sonjeragh ayns dty chleaysh?" Ren eh gansoor "Chur eh yn coyrle shoh dou: gyn dy bragh dy hroailt marish charrey va roie erchea tra va gaue tayrn er-gerrey."

Ta drogh-erree prowal firrinys chaarjyn.

THE BEAR AND THE TWO TRAVELLERS.

Two men were travelling together when a bear suddenly met them on their path. One of them quickly climbed up into a tree, and concealed himself among the branches. The other, seeing that he was in danger, fell flat upon the ground, and when the bear came up and felt him with his snout and smelt him all over, he held his breath and feigned the appearance of death as much as he could. The bear soon left him, for it is said he will not touch a dead body. When he was quite gone, the other traveller descended from the tree, and, accosting his friend, jocularly inquired "What it was the bear had whispered in his ear?" He replied "He gave me this advice: Never travel with a friend who deserts you at the approach of danger."

Misfortune tests the sincerity of friends.

YN MODDEY AYNS Y VANJOOR.

Va moddey ny lhie ayns manjoor, as liorish e ghyrnal as scryssey lhiettal ny dew voish gee yn traagh currit ayns shen daue.

“Cre’n moddey pitteogagh!” dooyrt fer jeu rish e chumraagyn. “Cha vod eh gee yn traagh eh-hene, ny-yeih t’eh gobbal dy chur dauesyn dy ee.”

THE DOG IN THE MANGER.

A dog was lying in a manger, and by his growling and snapping preventing the oxen from eating the hay put there for them.

“What a selfish dog!” said one of them to his comrades. “He cannot eat the hay himself, and yet he refuses to allow us to eat it.”

YN MODDEY-OALDEY AYNS COAMREY KEYRRAGH.

Keayrt dy row, va moddey-oaldey dy slane chiarail dy chaghlaa e ghooghys liorish e choamrey. Myr shen dy voddagh eh geddyn beaghey fegooish gortey. Coamrit lesh crackan keyrragh, ren eh gyndyr marish y chioltane, molley yn bochil lesh e chrou. Ayns yn astyr v'eh jeighit liorish y bochil ayns yn woaillee, as va'n dorrys jeant shicky. Haink yn bochil ayns yn oie dy gheddyn beaghey son y vairagh, as ghow eh seose yn moddey-oaldey smooïnaghtyn dy row eh keyrrey, as ren eh marroo eh lesh e skyn ayns yn woaillee.

Myr t'ou shirrey son olk, nee oo geddyn olk.

THE WOLF IN SHEEP'S CLOTHING.

Once upon a time, a wolf resolved to change his nature by his habit, so that he might get food without stint. Encased in the skin of a sheep, he pastured with the flock, beguiling the shepherd by his artifice. In the evening he was shut up by the shepherd in the fold, the gate was closed, and the entrance made secure. The shepherd came into the fold during the night to provide food for the morrow, and caught up the wolf instead of a sheep, and killed him with a knife in the fold.

Harm seek, harm find.

YN CABBYL AS GUILLEY-NY-GABBIL.

Va guilley-ny-gabbil dy row cheau laghyn ayns caartaghey as kerey cabbyl, agh ec yn un traas v'eh geid yn corkey voish, as creck eh ad son e chosney hene. "Aless," dooyrt yn cabbyl, "my ta shiu dy jarroo yeearree mee dy ve ayns stayd vie, shegin diu kerey mee ny sloo, as cur ny smoo dy veaghey dou."

Ta'n onnerid yn chreenaght share.

THE HORSE AND THE GROOM.

A groom used to spend whole days in curry-combing and rubbing down his horse, but at the same time stole his oats and sold them for his own profit. "Alas," said the horse, "if you really wish me to be in good condition, you should groom me less and feed me more."

Honesty is the best policy.

YN BOCHILLEY AEG AS YN MODDEY-OALDEY.

Va bochilley aeg, freayll arrey er shioltane keyrragh er-gerrey da balley-beg-cheerey, as chur eh lesh ny cummaltee magh three ny kiare dy cheayrtyr liorish geamagh magh “Yn moddey-oaldey! Yn moddey-oaldey!” as tra haink ny nabooyr gys e chooney, ren eh gearaghtee orroo son nyn anvea. Haink yn moddey-oaldey dy jarroo ec y jerrey. Va’n scollag nish dy firrinagh agglit as geamagh ayns angaish as atchim: “Ta mee guee erriu, tar gys my chooney, son ta’n moddey-oaldey marroo ny kirree.” Agh cha ren unnane jeu cur geill da e eam ny cur cooney da. Yn moddey-oaldey, fegooish oyr erbee dy agglaghey eh er-sooyl, ghow eh e traa harrish, as ren eh raipay ny stroie yn slane shioltane.

Cha vel breagerey dy ve creidit ga te’h loayrt yn irriney.

THE SHEPHERD BOY AND THE WOLF.

A shepherd boy, who watched a flock of sheep near a village, brought out the villagers three or four times by crying out “The wolf! The wolf!” and, when the neighbours came to help him, laughed at them for their trouble. The wolf, however, did truly come at last. The shepherd boy, now really alarmed, shouted in an agony of terror: “Pray, do come and help me; the wolf is killing the sheep;” but no one paid any heed to his cries, nor rendered any assistance. The wolf, having no cause for fear, took it easily, and lacerated or destroyed the whole flock.

There is no believing a liar, even when he speaks the truth.

NY GUILLYN AS NY FROGGYN.

Va paart dy ghuillyn cloie er-gerrey loghan, as honnick ad earroo dy froggyn ayns yn ushtey, as ren ad cur toshiaght dy chlaghey ad gys ren ad marroo ymmodde oc. Tra ren unnane jeh ny froggyn troggal e kione erskyn ny ushtey, as geamagh magh: “Fuirree, my ghuillyn, ta mee guee orroo; shen ny ta jannoo aittys diuish, jannoo baase dooin.”

THE BOYS AND THE FROGS.

Some boys, playing near a pond, saw a number of frogs in the water, and began to pelt them with stones. They killed several of them, when one of the frogs, lifting his head out of the water, cried out: “Pray stop, my boys: what is sport to you is death to us.”

YN SCOLLAG AS NY UNDAAGAGHYN.

Hooar scollag aeg guin voish undaagaghyn. Ren eh roie thie, as ginsh eh jee e voir gra “Ga dy vel eh coyrt wheesh dy phian dou. Cha venn mee eh agh feer veeley.” “Shen yn oyr,” doyr e voir, “dy vel eh shiu er scoaldehy Yn nah cheayrt nee oo bentyn undaag greim eh dy daaney as bee eh cha meeley as sheeidey ayns aty laue, as cha jean eh scoaldehy shiu er ny sloo.”

Cre erbee t’ou jannoo, jean eh lesh ooilley dty niart.

THE BOY AND THE NETTLES.

A boy was stung by a nettle. He ran home and told his mother, saying “Although it pains me so much, I did but touch it ever so gently.” “That is just it,” said his mother, “which caused it to sting you. The next time you touch a nettle, grasp it boldly, and it will be as soft as silk in your hand, and not in the least hurt you.”

Whatever you do, do with all your might.

YN SHYNNAGH FEGOOISH E AMMAN.

Va shynnagh tayrit ayns ribbey, as ren eh scapail liorish coayl e amman. Ny lurg shen gennaghtyn e vioys myr laad da liorish yn oltoan as nearey v'eh taghyrt rish, v'eh resooney rish eh hene son saase dy chur lesh ooilley ny shynnee gys yn un stayd rish eh hene, dy voddagh eh ny share keiltyn yn coayl echey hene. Ren eh chaglym carroo mooar dy hynnee as coyrlagh ad dy ghiarey ny fammanyn jeu, gra: "Nagh jinnagh ad ynrican jeeaghyn foddey share fegooish oc, agh dy beagh ad rey rish trimmid ny skeabanyn, va feer neu-yesh daue. Ren fer jeu, scarrey eh, as dooyrt eh. "Mannagh row shiu hene er choayl dty amman, my charrey, cha jinnagh shiu, myr shoh, coyrlaghey shin."

THE FOX WITHOUT HIS TAIL.

A fox, caught in a trap, escaped with the loss of his tail. Henceforth, feeling his life a burden from the shame and ridicule to which he was exposed, he schemed to bring all the other foxes into a like condition with himself, that in the common loss he might the better conceal his own loss. He assembled a good many foxes, and publicly advised them to cut off their tails, saying: "That they would not only look much better without them, but that they would get rid of the weight of the brush, which was a very great inconvenience." One of them, interrupting him, said: "If you had not yourself lost your tail, my friend, you would not thus counsel us."

YN DOW AS YN FROG.

Va dow giu ec loghan, as ren eh stampey gyn-yss er aail dy frogyn aegey, as ren eh marroo fer jeu. Haink yn voir seose, as choayl un jeh e mec, ren ee briaght jeh ny braaraghyn, cre'n erree venn rish. "T'eh marroo, voir deyr, son traa gherrid er dy hinney haink brouit feer vooar lesh kiare cassyn gys yn loghan, as ren eh smoashal eh dys baase lesh e royn sceilt." Ren yn frog sheidey ee hene magh as briaght ee: "Row yn vrouit wheesh shen?" "Fuirree shiu, voir, sheidey shiu hene magh," dooyrt mac, "as nagh bee shiu corree, son ta mish shicky, dy beagh shiu scoltey roish yinnagh shiu hene ayns co-casllys y vrouit shen."

THE OX AND THE FROG.

An ox, drinking at a pool, trod on a brood of young frogs, and killed one of them. The mother coming up, and missing one of her sons, asked his brothers what had become of him. "He is dead, mother dear; for just now a very huge beast with four feet came to the pool and crushed him to death with his cloven feet." The frog, puffing herself out, inquired: "If the beast was as big as that in size?" "Cease, mother, to puff yourself out," said her son, "and do not be angry; for you would, I am sure, sooner burst than successfully imitate the hugeness of that monster."

NY KELLEEE CAGGEE AS YN URLEY.

Va daa chellagh caggee dy row ayns uhllin eirinagh strieu son yn vainsteraght. Ren fer ec y jerrey castey yn fer elley. Ren yn chellagh va currit fo-chosh roie er-sooyl as dollee eh eh hene ayns corneil feagh. Yn fer ren geddyn yn varriaght, getlagh seose er boayl ard, ren eh craa e skianyn as gerrim dy moyrnagh, lesh ooilley e niart. Va urley, shiaulley trooid yn aer, as ren eh greimmey eh ayns e chroagyn as curlsh eh er-sooyl. Haink yn fer elley magh ass y chorneil chelleeragh, tra ren eh fakin shen, as ren eh reill fegooish unnane dy strieu rish.

Yiow moyrn lhiggey.

THE GAME COCKS AND THE EAGLE.

Two game cocks in a farmyard were fighting fiercely for the mastery. The vanquished cock ran away and hid himself in a quiet corner. The conqueror, flying up to a high wall, flapped his wings and crowed exultingly with a11 his might. An eagle, sailing through the air, pounced upon him and carried him off in his talons. The vanquished cock immediately came out of his corner, and ruled henceforth with undisputed mastery.

Pride will have a fall.

YN PARTAN AS E VOIR.

Dooyrt partan rish e vac: “Cre’n fa ta shiu shooyll wheesh gys yn derrey cheu, my lhiannoo? T’eh foddey share dy gholl jeeragh er yn raad.”

Ren yn partan aeg gansoor: “Ta shen feer chiart, voir gheyr, as my nee shiush jeeagh yn raad jeeragh dou neemys gialdyn dy hooyl ayn.”

Ren y voir strieu ayns fardail as chur seose fegooish fockle dy ghra rish e lhiannoo.

Ta sampleyr ny stroshey na anney.

THE CRAB AND ITS MOTHER.

A crab said to her son: “Why do you walk so one-sided, my child? It is much better to go straight forward.”

The young crab replied: “Quite true, dear mother, and if you will show me the straight way, I will promise to walk in it.”

The mother tried in vain, and submitted without a word to say to her child.

Example is more powerful than precept.

YN VEN AEG AS YN CURN BAINNEY.

Ya inneen eirinagh curlersh curn baianey er e kione voish yn vagher gys y thie eirinys. Tra huitt ee ayns smooingh er yn agh shoh: “Yn argid nee yn bainney shoh creck er-y-hon, nee eh kionagh three keead dy oohyn er y chooid sloo. Ny hoochyn, lowal son lhaghaghyryn, nee bishaghey daa cheead as lieh dy hein. Bee ny hein aarlooson yn vargey, tra nee ad cur lesh yn prios smoo. Myr shen ec jerrey y vleeaney as lesh ny dhooraghtyn nee tuittym gys my ayn bee argid dy-liooar aym dy chionnagh coamrey noa. Ayns jn coamrey shoh hem’s gys ny daunseenyn ec yn Ollick. Eisht vees ooilley ny guillyn aegey laccal mish son sheshey agh neeym craa my chione ec dy chooilley unnane jeu.” As ren ee craa e kione ayns cordailys rish e smooinghtyn, as ren yn cum bainney tuittym gys y thaloo as va ooilley e smooinghtyn scarrit ayns tullagh.

Ny coontey ny hein roish ta ny hoochyn guirt.

THE YOUNG WOMAN AND THE MILK CAN.

A farmer’s daughter was carrying a pail of milk from the field to the farm house, when she fell amusing: “The money for which this milk will be sold will buy at least three hundred eggs. The eggs, allowing for all mishaps, will produce at least two hundred and fifty chickens. The chickens will become ready for the market when poultry will fetch the highest price; so that by the end of the year I shall have money enough from the perquisites that will fall to my share to buy a new gown. In this dress I will go to the dances at Christmas, when all the young fellows will propose to me; but I will toss my head, and refuse them every one.” At this moment, in unison with her thoughts, she tossed her head, when down fell the milk pail to the ground, and all her thoughts were shattered in a moment.

Do not count your chickens before they are hatched.

YN DARRAGH AS YN CHUIRTLAGH.

Va darragh feer woar lhieggit lesh y gheay, as er ny cheau tessen er strooan. Ren eh tuittym ny-vud paart dy chuirtlagh, as ren eh myr shoh loayrt: “Ta mee goaill yindys, cre’n aght ta shiuish, ta cha eddrym as faase, nagh vel shiu broojit ooilley cooidjagh, lesh yn gheay lajer.” Dansoor ad eh: “Ta shiu gleck rish yn gheay as shen-y-fa ta shiu er ny stroie, agh ta shin lhoobey roish yn ennal sloo dy gheay as shen-y-fa ta shin neuvrisht as scapail.”

Croym dy gheddyn barriaght.

THE OAK AND THE REEDS.

A very large oak was uprooted by the wind, and thrown across a stream. It fell among some reeds, which it thus addressed: “I wonder how you, who are slight and weak, are not entirely crushed by the strong wind.” They replied: “You fight and contend with the wind, and consequently you are destroyed, while we bend before the least breath of air, and, therefore, are unbroken, and escape.”

Stoop to conquer.

YN LION AS NY THREE TERRIU.

Va three terriu son traa liauyr gyndyr cooidjagh. Va lion lhie ayns cooill jerkal dy yannoo ad e cragh, agh v'eh agglit dy huittym orroo ooilley cooidjagh. Ec-y-jerrey lesh goan foalsey ren eh scarrey ad, eisht huitt eh orroo fegooish aggle myr va'd gyndyr nyn lomarcán, as jannoo giens orroo, fer lurg fer, ayns e hraa hene.

Ta unnaneys niart.

THE LION AND THE THREE BULLS.

Three bulls for a long time pastured together. A lion lay in hiding in the hope of making them his prey, but was afraid to attack them whilst they were together. Having at last by guileful speeches succeeded in separating them, he attacked them without fear, as they fed alone, and feasted on them one by one at his own leisure.

Union is strength.

YN FANNAG AS YN CRUISHTIN.

Va fannag cherraghtyn lesh paays, dy row fakin cruishtin, as ren eh jerkal dy gheddyn ushtey, ren eh getlagh huggey lesh boggey mooar. Tra ren eh roshtyn eh, ren eh geddyn magh gys e trimshey dy row red beg dy ushtey ayn agh cha voddagh eh roshtyn huggey liorish aght erbee. Ren eh prowal dy chooilley haase oddagh eh smooïnagh er dy roshtyn yn ushtey, agh ayns fardail. Ec-y-jerrey ren eh chaglym wheesh dy chlaghyn veggey as oddagh eh, as chur ad, fer lurg fer ayns y chruishtin lesh e gob gys ren eh cur-lesh yn ushtey gys e roshtyn, as myr shoh haue eh e bioys.

Ta feme moir ny croutyn.

THE CROW AND THE PITCHER.

A crow, famishing with thirst, saw a pitcher, and, hoping to find water, flew to it with great delight. When he reached it, he discovered to his grief that it contained so little water that he could not possibly get at it. He tried everything he could think of to reach the water, but all his efforts were in vain. At last he collected as many stones as he could carry, and dropped them one by one with his beak into the pitcher, until he brought the water within his reach, and thus saved his life.

Necessity is the mother of invention.

YN SHYNNAGH AS NY BERRISHYN-FEEYNEY.

Va shynnagh neeu dy row, as fakin ee dossanyn dy berrishyn-feeeyney appee, croghey voish billey-feeeyney, ren ee strieu liorish ooilley e chroutyn dy gheddyn huc, gys ren ee skee ee hene ayns fardail, son cha voddagh ee roshtyn ad. Ec-y-jerrey ren ee chyndaa er-sooyl as cleayn ee hene voish e yerkalys vollit, dooyrt ee: “Ta ny berrishyn geayr, as cha vel ad appee myr va mee smooïnaghtyn.”

THE FOX AND THE GRAPES.

A famished fox saw some clusters of grapes hanging from a vine. She strove by all her tricks to get at them, but wearied herself in vain, for she could not reach them. At length she turned away, beguiling herself of her disappointment and saying: “The grapes are sour, and not ripe as I thought.”

YN ASSYL, YN SHYNNAGH, AS YN LION.

Va assyl as shynnagh, ayns commee son nyn yendeilys as sauchys, hie ad magh ayns y cheyll dy shelg. Cha row ad er gholll feer foddey tra veeit ad rish lion. Yn shynnagh, fakin dy row ad ayns gaue, hayrn eh er gerrey da'n lion, as ren eh gialdyn dy gheddyn magh saase dy hayrtyn yn assyl, my yinnagh eh cur e ockle gyn dy chur yn bioys echey hene ayns gaue. Er yn lion shickyragh da nagh jinnagh eh assee da, ren yn shynnagh leeideil yn assyl gys ooig down, as ren eh saasaghey dy jinnagh yn assyl geddyn lhieggey sheese ayns shen. Yn lion, fakin dy row yn assyl shicky, chelleeragh ghreim eh yn shynnagh as eisht d'ee eh yn assyl ayns traa va jesh da.

THE ASS, THE FOX, AND THE LION.

An ass and a fox, in partnership for their mutual protection, went out into the forest to hunt. They had not proceeded far when they met a lion. The fox, seeing that they were in danger, approached the lion and promised to contrive for him the capture of the ass, if he would pledge his word that his own life should not be endangered. On his assuring him that he would not injure him, the fox led the ass to a deep pit, and contrived that he should fall into it. The lion, seeing that the ass was secured, immediately clutched the fox, and then ate the ass at his leisure.

YN TORTOISE AS YN URLEY.

Va tortoise dy litcheragh ghrianey ee heae, as plaiynt gys ushagyn ny marrey jeh'n cronney creoi eck, nagh jinnagh unnane jeu gysaghey ee dy etlagh. Va urley crowal ergerrey, as tra ren eh clashtyn e gaccan as plaiynt, ren eh briaght jee cre'n leagh yinnagh ee chur da son gysaghey ee dy etlagh as dy hiauill ayns yn aer. "Ver-yms diu," dooyrt ee, "ooilley berchys yn Aarkey-Jiarg." "Neeyms gysaghey shiu dy etlagh," dooyrt yn urley, as goaill ee seose ayns e chroagyn, hug eh lesh er-gerrey da'n bodjalyn agh dy doalt-attym lhig eh yn raad j'ee, huitt ee er slieu ard, as va'n tlig eck brisht ayus meeryn. Dooyrt yn tortoise ayns tullagh e vaais: "Ta mee er hoilchin my chronney; son cre va ayns dy yannoo rish skianyn as bodjalyn, nagh voddagh fegooish doilleeid goll mygeayrt er y thaloo."

Dy jinnagh deiney geddyn ooilley ny ta'd dy yeeearree, veagh ad dy mennick currit naardey.

THE TORTOISE AND THE EAGLE.

A tortoise was lazily basking in the sun, and complaining to the sea-birds of her hard fate, that no one would teach her to fly. An eagle hovering near, heard her lamentation, and demanded what reward she would give him if he would take her aloft, and float her in the air. "I will give you," she said, "all the riches of the Red Sea." "I will teach you to fly, then," said the eagle; and taking her up in his talons, he carried her almost to the clouds — when suddenly letting her go, she fell on a lofty mountain, and dashed her shell to pieces. The tortoise exclaimed in the moment of death: "I have deserved my present fate; for what had I to do with wings and clouds, who can with difficulty move about the earth?"

If men had all they wished, they would be often ruined.

YN LION AS YN VOCHILLEY.

Va lion rouail trooid keyll. Ren eh sthamp er jolg, as traa gherrid ny lurg shen haink eh gys bochilley, as ren eh sooree er, ymmiltee e amman myr dy row eh yecarree dy ghra: “Ta mish aghinagh as shirrey dty chooney.” Ren yn vochilley shirrey son y jolg lesh dunnallys as tra ren eh geddyn eh, ghow eh cass y lion er e ught as hayrn eh yn jolg ass. Ren yn lion chyndaa reesht gys y cheyll. Lurg traa, va’n bochilley currit ayns prysoon er plaiynt foalsey, na deyrít “dy ve ceaut ayns ooig lion,” myr kerraghey son yn loght va currit er. Tra va’n lion er ny lhiggey ass e ooig, ren eh cur enney er y vochilley dy ve yn dooinney ren lheihys eh, as, ayns ynnyd jeh greimmey eh, haink eh ergerrey da as chur eh e chass er e ught. Tra ren yn ree clastyn jeh, ren eh goardrail yn lion dy ve soit ec rheamys reesht, as yn vochilley dy ve pardooinit, na currit thie reesht gys e chaarjin.

THE LION AND THE SHEPHERD.

A lion, roaming through a forest, trod upon a thorn, and soon after came up towards a shepherd, and fawned upon him, wagging his tail, as if he would say “I am a suppliant, and seek your aid.” The shepherd boldly examined and discovered the thorn, and placing his foot upon his lap, pulled it out and relieved the lion of his pain, who returned to the forest. Some time after, the shepherd was imprisoned on a false accusation, and condemned “to be cast to the lions,” as the punishment of his imputed crime. The lion, on being released from his den, recognised the shepherd as the man who had healed him, and, instead of attacking him, approached and placed his foot upon his lap. The king, as soon as he heard the tale, ordered the lion to be set free again in the forest, and the shepherd to be pardoned and restored to his friends.