

IS THE IRISH LANGUAGE WORTH PRESERVING?

Is the title of a paper by Rev. P. A. Yorke, of Dublin, which appears in the Ecclesiastical Record for July. As the GAEL was made up when we received it, we shall give a part of it only in this issue. We hope the lovers of Ireland will carefully read it, and that they will make some exertion to preserve her language,

There is nothing which propagates an idea or a principle better than publicity. Hence every Irishman should do his share in distributing Gaelic literature. The GAEL is the only Irish journal published to-day, and should be in every Irishman's library.

ΣΑΟΘΑΓ, make an exertion to circulate it.

What a melancholy, as well as deeply interesting subject for reflection, is the question asked at the head of this paper! How humiliating to national pride, to reflect, that our language should be now in such a precarious condition. How painful to think, that after weathering the fierce storms of so many centuries, in its perilous passage down the stream of time, we should now see its very existence threatened as a spoken medium. An affirmative answer to the question proposed is certain to be given by all those who love the ancient and cultured tongue of the gaedhill, now admitted to be one of the oldest spoken in Europe, if not in the world. No doubt, the insular position of our country was the great means of saving it from the vicissitudes which befell languages among other branches of the human family. Should the chief of the epic poets, Homer, again revisit the earth, he would no longer hear in the classic land of Greece the beautiful language in which he sang his immortal lay. Were the prince of orators, Demosthenes to thunder again in the Areopagus, he would not be understood. Should Cicero now stroll into the ancient Forum, he would hear a language

different from that through which he was wont to entrance his auditory. But if Ollamh Fodla, the Irish Solon, who was their senior by centuries, reappeared again, he would hear his own musical language spoken not far from where Strongbow landed. When we ponder on this unquestionable fact, we are reminded of what has been said by that singularly able writer Thierry: "The Keltic language is destined to be as indestructible as the Keltic race itself."

Philologists usually divide into six branches the languages derived from the Aryan the primitive tongue spoken by those who lived in the high tablelands of Iran and Armenia. According to his classification Irish is placed fifth on the list. It is universally admitted, that our national language has an origin far beyond the period of authentic history. It extends far back into the shadowy past, until it seems lost in the mists of antiquity itself. The monuments to which Ireland can point as undoubted evidences of her ancient civilization are as notably abundant as they are various. With pardonable pride she boasts of a yet more convincing proof in the living language of her people.

"Sweet tongue of our Druids and bards of past ages,

Sweet tongue of our monarchs, our saints, and our sages,

Sweet tongue of our heroes, and free born sires,

When we cease to preserve thee our glory expires."

(To be concluded in our next.)

Mr. Griffin, Lawrence, Mass., sent a dozen subscribers a few days ago.

The English Tory papers are abusing Mr. Blaine because he declined Salisbury's invitation to be presented to the queen.

Let every reader resolve to get at least one other subscriber. In this way the circulation of 217 ΣΑΟΘΑΓ will attain one hundred thousand.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
a	a	aw	ᵐ	m	emm
b	b	bay	ᵐ	n	enn
c	c	kay	o	o	oh
d	d	dhay	p	p	pay
e	e	ay	r	r	arr
f	f	eff	s	s	ess
g	g	gay	t	t	thay
h	h	ee	u	u	oo
i	i	ell			

(Continued from page 705.

[b] When the article accompanies a noun the preposition going before generally causes eclipse of the initial of the noun in the singular number except *de* and *do*, which in such case cause aspiration.

Examples.

ΔΡΗ ἡσullaç, on top, at the summit.
 δε δάρη, from top or head.
 δε διηδ, because.
 το κορη, to a body.
 το θηα, to God.
 φαοι ἡμεαρ, under esteem.
 φα εὐαρηρη, in the direction of.
 ρορη φεαρηδ, among men.
 ηαρ θεαλλ, as a promise, because.
 ηαρ ἡααδ like, or as mocking.
 ο ερηηη, from a tree.
 ο φεαρ, from a man.
 ταρ πυρ, over a lip.
 τηε τηηη, through, or on, fire.

բայժ, will be.	boժt, poor
բույսի, of a tree.	լսուի, speaks.
նոյսի, d.p. women.	բուսի, shamrock
լուսի, health.	տի, of a house.

1 From tree to tree 2 Between
men and women. 3 On a fine morn-
ing. 4 From a poor man. 5 Because
that he speaks. 6 Put a shamrock in
your hat. 7 Towards your health.
8 The Gaelic will be yet in esteem.
9 From the top of the tree. 10 On
the top of the house.

On ԵԵ, ԵՕ, ՃԿ, and յԵԽ-
 ԽԿԵԵ, dead, ԽԽԸՕՅ dat. of ԵԸԿ, a
 woman.

1 Ծօ՛ղ ըօրք յարեւ. 2 Ծօ՛ղ Եայե
 յծր. 3 Ծօ՛ղ Ծօրար. 4 Ծօ՛ղ Միջար-
 դա. 5 Յա՛ղ աղ տեյի. 6 Յա՛ղ աղ քար.
 7 Եօրք աղ արաղի աշար աղ տեյի. 8 Ծօ՛ղ
 ինսլա՛ճ ձրօ. 9 Եօ՛ղ Եարր. 10 Եօրք աղ
 քար աշար աղ եօղ.

1 To the dead body. 3 To the large town. 8 To the door. 4 To the Lord 5 Without the fire. 6 Without the man 7 Between the tree and the fire. 8 To the lofty summit. 9 Off the top 10 Between the man and the woman.

We have received a long letter from Mr. P. C. Yorke (author of the Lectures on Irish Grammar, which are being continued in the GAEL.) criticising the Very Rev. Canon Bourke's letter in the last issue. It will appear in the next GAEL. We have not a sufficiency of mixed type to print it in this issue.

We shall pass no judgment on the letter, but merely hint that it will be apt to generate a discussion which will be of immense interest to Gaelic students.—coming as it does from eminent Gaelic scholars. These Gaels will be read by the Gaelic scholars of Germany, Austria and France. So that we would advise our readers to be careful in preserving their copies lest the issues should run out, as has been the case with a large number of the preceding issues.

Since the above notice was put in type, we have received another letter from Mr. William Russell, of Oil City, Pa., the veteran Gaelic scholar of America, upon the same subject, which will also appear.

Կի՛ր լիցե՛ս աղօր՝ այր՝ և տաճի՛ն, ձե՛տ մայրեան՝ և բաղ-բթօնայօ՛ւ եզօ,
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Եւրօյն՝

This poem was sent us by a reader of the Gael. It was written on the fortieth anniversary of the V. Rev. Canon Moynahan's (Peoria Ill.) ordination.

HER WELLINGTON'S NAME.

Translated from Moore's Melodies for THE GAEL, by WM. RUSSELL

Air—"Billy O'Rourke,"

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"Օյա՛ ծա՛ր! և բա՛լ Եւրօյն՝ ի՛նչ՝ Եւրօյն՝," Եւրօյն՝ Եւրօյն՝ Եւրօյն՝ Եւրօյն՝
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"The ignorant Irish" is a common expression applied to our country people by the Anglican element, at home and abroad. We often resented the imputation because we considered that Irishmen were, under similar circumstances, as enlightened as other people. In the course of a conversation with a liberal intelligent Englishman the other day the subject was brought about. He insisted that the Irish were ignorant and that the characterization was no libel on them. "For," said he, "any people without a knowledge of the language and literature of their country must be

ignorant." We interposed that it was he and his country were the cause of that. "Ah, no, my dear sir," said he, "if your people had the proper spirit in them, I or my country could not bind their tongues. Where are all your lawyers, doctors and priests who do not understand a word of your language." We acknowledge that we were completely "shut up." But what will our priests lawyers and doctors say to the assertion, aye, and our "nationalists" too? Are they satisfied to remain "The ignorant Irish still"?

ԱՄ ՏԵԱՐՐԲՆԻԾ ՏԵԱԼ.

ԱՄ ԵՐԵԱՆ ԲՈՅՈՒՆ.

Եւթ է աղ տբար լա տար էյր աղ լաե սո
 և ժողայր Ծօնդալ՝ ալ ղաճաճ Յօ Ծնր-
 Լճաճ աղ յեյրբայօ ժօյնէյն յը. Ձէճ
 ժեղա դօր ղաճ աղ Ե-բալ ղն յաղ յնժ-
 Ծաճաղ էյն. Տնսայն ղե մար Բ ղե
 ալ ղեաճ յ ղ-թար Ծ՛ա Բալե, դար ղաճ ղե
 ալ ղլլեաճ ալր ալր յաղ Ծալր. Ձսւր աղ
 Ծալր ղն ! Եյա դաճ ղ-օյնբօճաճ ժւղ
 Ծալր մար ղ ղն Ծ՛ Բաճալ ? Բ ղ Եալրեան
 և Լճար աղօյր աղղ և Լնար. Ծօ ղեյն
 և ժրօյժե ղե լաճէյն.

Ծարսւղն Ելն ղն օղղ, Լսւր աղղ ղն
 ղն ղե ղն ղեաճ. Ծաճար Լրճաճ ղաղ յ-
 Եալրեան. Ձար ղն ղաճար տբ և ղալ-
 Լ, Ծ՛նսլալ ղաճ Բօյնդաճ Ծօյն Լսւր
 Բժեաճար ալ ղեւճաղղ ղե յոյնդաղ ալ
 աղ մալճեաղ Լնսղղ և Բ ղ ղալճաղղ
 ժ ղ ղե Երօնսլաճ.

Բա ժեյր Բալէյն ղաճ Լճար Ծօնդալ
 ղե Բօյ. Բ ղ Բարճնաճ ալ ղ Ծօնդալ ղա
 յ-Եոյ ալր և ղնաճ Երօնդար. "Ձ Ծօն-
 դալ, և ղննէյն ղո ժրօյժե, Եա ղաճար ալ
 Բեաճ ղա Ծ-Եղ լա Բաճա Բեօ և Ծալժ
 Լար ? Լսւր Եյա ղ ղ աղ Բեաղ ժ ղ, Լնսղղ
 Բեօ և Բեյրեալ Ես Ծար ղալլալ ?" Ծաղ-
 ղ Լարաճ աղ ղաղ մաղ ժ ղ մար Ծ՛ Բեւճ
 աղ Լալրեաճ Լարաճ Լաճ Լնսղ.

"Ե յոյն Բար ղ Բաճաղ Լսւր Լալաղ
 Բաճնար Ծօ ղն ղալ, և Լճար, ժ Ծ-Բաճ
 ղե աղ Լաճ Բեօ յօ Բեյնդաճ. ղօր յնժ-
 Ծալլեալ ղաճ ալր Բեճ և Ծ-Լալ ղա ղեյն
 Լճ Ծօ ղալար աղ Բեաղ ժ ղ Բեօ և ղօր
 յոյնդաճ. Ծսւր յօ Բեյնդա ղոյար և
 Բալե ղոյ." Ձղղ ղն Ծնսղղ Ծօնդալ և
 ղեւ ղնճաճ, ժօճաճ ղ Բ ղ ղրե---ղա Բե-
 րաճ ղաճաճ Լնաճ Լալ---ալ ղլլեաճ ղա
 ղ-Եօր յօ Բար.

"Ձ ղեյն Բօյն," Լր Ծարսւղ ղեյն
 յօ Եաղղ, ալ ղ Բեյն ալր և Լալղ, "ղա Բ
 ալ ղօլ. Բեյն մյրե աղ Լճար Բալ, Բեյն
 Ծօնդալ ղա Եարնաճար Բալ. ղ ղ ղ-
 Եղ Լնսղղ և ղ-Լալրեաճ Ծօ ղեւ ղաղ-
 րա. Ձէճ Ծօ ղօճ Ծօնդալ աղ մյրեւր
 Լաճնաճ. Բեյն աղ օյնեաճ Եսղղղ օյն
 Բսղղ, և ղնեաղ Ե ղե Բալլեաղղ, Լր
 Ծա ղ-Բաճ ղե Ծ՛Լճար. ղա ղլ ղօր ղօ
 Եօրա. Բեւճ ալր աղ Լաճ Բօ մար Ծօ

Բալե ?"

Մալր Բ ղ Ծա Բալլաղ Լար, Բ ղ Ծար-
 սւղղ ղա յ-Եոյ աղղ և Լալ ղ Ձէճ Եր և
 Բալլաղղ Բեօ Ծ՛ Բօյնդա ղաղղալ ղե
 Ելն ղ Ծօ ղնաճաճ ղօր Եօ, Լսւր Ես
 ղնաճ ղալլաղ ղօ ղե Եսղղ Բալ Լր Լալ-
 էյր Ծօնաճ աղ Բօյնդա ղալ Լր Ելն Բար և
 Լճար է. Բալլա ղաղ մալլրղղղ ղ ղ-Եոյ-
 ղաճ ղար Լարա ղաղ ղօ Ելն ղ Ծօ
 Լճ. Երեւ Ծօնճալ ղ ղաղ ժ ղ ալ
 Բեճ Լճ ղալլալ Լսւր ղաղղ. Բժեաճ-
 Լր Բեօ ղե Բալլալ ղ Ելն.

Ծա ղաճ Բօրա. Ծա աղ Եալրեան Բեօ
 ղե Բեյնեաճ. Ծա ղոյնդա-ղա-Եսղղղ Լոյ-
 րա ղե Եալրղ Լսւր ղե ղալլաղղղ Ծօն-
 դալ Ծնսղղ. Ծ ղ աղ Բեար ղաճ-Բօրա
 Լրճաճ ալ ղ Երօնսլաճ և Ելն Լալղ. Ծա
 Եսւր ղն և Եարաճ յօ ղնեւաճ օրղա.
 Երօնդա ղա ղօղ Եար ղալ յօ Լոյ-
 դար. Ծա Բեար ղա Լալրղղ ղե յօ ղ-Լալ-
 ղղ ղ ղ ղ-Լալրեաճ ալ ղ Եօլլալրեաճ ղե
 ղա Լալրղղ. Ձէճ Երղ ! աղ Ծօնդա ղն
 Եալլ է Բեօ ? Ծ ղ Լաճնալ ալր Լաճ ղա
 Բալղղ. Ծա աղ ղեօ ալ ղեաճ ղօր յօյն.
 Ե ղ ղոյն Լալղղ, ալ ղ Բալլալ և Լալ Բալ-
 րա, և Բալլեալ Եսւր Ծօնդա ղա Եալրեան.
 Ծա աղ ղեօ ալ ղ Եսղղ ղօր Լալրա. ղ ղ
 Բեյնեալ Եսղղ ալր Բեճ, ղա ղ ղ Բեյնղ
 ղե Եսղղ ալր Բեճ մարաճ ղա Եալլ Ծ՛ Բեյ-
 ղղ. Բա ժեյր, Ծա աղ ղեօ Ծօ Բղղ ղ ղ
 Ծ-Բալ ղե մար Եօնղղ Երղղ, Լաճնալ,
 Բժարալ, ղաղղղ Ծօնճալ, և Լրճ-
 Լալլեալ ղոյն ղա ղ-Եոյնդալ, Լար աղ ղ-
 Լալ. Եսղղղ Լաճ Եսղղղղղ Ծօ Բօյնդա
 աղ Ծօնճալր Լաճնալ :

"Ձ Եսղղ Բալլալ," Լր աղ Լաճ, "աղղ
 Լալր Ծօ ղոյնդա Եալրղղ Ես ! Ծա աղ
 Ծօնճալ ղե ղ Եաղղալ մյրե Ես Բալ-
 րա. Ձէճ Բօր Ծա Եսղղ Լալղ Լարա.
 Ծա Բալ Լալղ ալր աղ Երաղ ժ և Ծ-Լալ-
 ղղ. Ծ ղ Երաղ ղն ղ Եսղղ աղ Եսղղ
 Երա. Ծա Եսղղ ալ ղ ղ ղ Բօյնդա Բօր.
 Լալղ,"---

Եսղղղղ Երաղղղղ ղն ղեաճ, մար
 Բեյնեաճ Լալղղղղ ղա ղեյն Լալղղ ալ
 Եսղղղ. Տարաղղ Բալ Բալլեաճ Եր և
 ղալլալ. Լեյնդաղղ Լարաճ Եարղա Բալ
 մար Եաղղղղղ Ծղ ղալլալ.

Լա ալր ղա ղալրեաճ, Բ ղ ղա Բալլալ և
 Եսղղ մալլա Ծօ Լաճ աղ ղնղղ, Ծօ Եր-
 ղղղղ ղն, ղա ղ-Եաղղ Ծօյնղղ, Լսւր Եօյն

cause it was the last province to learn English.

f Prince of Orange

l A wolf

t Reward or premium.

j See Gael page 687.

[Fear mairt, a Saoi 2ijc Eneimh. Tá do rporaido 'ranh áit éaric. Oá m-beirdeao mórán de imuigher do éiric mairt tú ir zéarir. 30 cunhte, ho 30 m-beirdeao oirde na teanhan éaric---f, 5.]

Mr P F Lacey requests us to publish the following,—

The Confraternity of the Holy Face of Our Lord, organized by Mgr. Preston, in St. Ann's Parish, New York, numbers over 500 members, and is affiliated to the Arch-Confraternity at Tours France. As a branch of the same Confraternity is soon to be organized in one of the Brooklyn parishes. Mr. David O'Keeffe has translated into Gaelic the sub-joined prayer, from the "Manuel de la Confrerie De La Sainte Face," approved by Charles, Cardinal Archbishop of Tours.

Oiréar a n-onóir 2iáaró Káoimh áir
o-Tjéarha, JOS21 Cnforc.---

2i Tjéarha Jora Cnforc, a3 tabairt
rjij réij do láeari o'2iáaró aómaimh,
éim o'jarhaaró oiré na 3iára, hoó fear-
amho nfor m3 a n-3áó. Sijmijto oiré
tar 3ac n33 cnoide fonnimh, 3an oim-
ta ar aon uair, aon n33 do do éunimh
hoó oiréimh éim tú éimij meo naomh
áirearha, a3ur le'o 3nforú3áó oiaó.
Áiméij.

JOS21 mairt! hoó a tuidairt, "Jarairde
a3ur tabairfar oib, loijze a3u3 zéod-
aró rjib, buairje a3ur for3alófar oib."

Tabairt éimij a tuidairha aij cneio-
eaim hoó zéodan 3ac n33, ho tabairt
éimij aij méio a tá mairéarha; tabairt
éimij éiré éiréaré 3lé doo éaréaréaré
a3ur doo 3léimé rforimh, na 3iára
hoó tá mairéarha éimij, a3ur 3o b-fu-
rúil a3airij ó'o éiréarimé 3an teora.

Áiméij.

2ijerijé uao Sacreáirha le Oatj
ua Caoimh o'a éaraido Paorairc f. de
Láraij.

The Rev. Father John Mackey, pastor St. Patrick's Church, Cincinnati, O., has the Irish Language taught in his parochial schools, and has the Rosary said in Irish, by the altar boys, before

THE MEN OF CLARE.

Air—"Molly Bawn Asthore."

By Wm. Russell; for the GAEL.

Ye gifted mystic powers of song!
With me in chorus join;
And to secure a lauding throng
Pray, touch a chord, divine;
But while, on fancy's flighty wing,
The strain aloft ye bear
Be this your theme and boldly sing—
The noble Men of Clare.

They're pious, honest, kind and grave
As their known record saith—
Intensely true, immensely brave
And resolute for faith;
And hence while England had decreed
That fetters mind should wear,
To burst the bonds that shackled creed
Arose the Men of Clare.

In glory's day the fierce Dal-Caish,
Inspired by valor's fire,
Were first to meet the battle's clash—
The hindmost to retire;
And still, they stand with hearts intent
The green aloft to rear,
Despite fell Britain's parliament—
Those gallant Men of Clare.

With Ramillies proud Fontenoy,
And Landen's field of slain—
Wherever Irish fame runs high,
Their prestige shall remain;
For coward base or traitor, vile,
Or viper, ne'er can dare,
Pollute that Sword land sacred soil,
Which rears the Men of Clare.

When royal Brian, Murrough brave,
And Turlough, fearless swain—
Their honored lives to Ireland gave,
On Clontarf's bloody plain—
There like a mighty ocean wave,
Whose echoes rend the air;
Upon the foe with axe and glaive
Rushed forth the Men of Clare.

Dear Thomond! cradle of my life,
I love thy hills and fields,
Where patriotic faith is rife
And manhood virtue shields;
I ween whene'er the hour of weal
Shall freedom's hope prepare,
That quick to grasp th' avenging steel
Will be thy Men of Clare.

NOTE—The word Dal-Caish in the above lines has reference to the natives of Thomond or Clare, who were originally called Dal g-Caish from their progenitor Cormac-Cas, son of Olioll Olum King of Munster. The term sword-land refers to the fact that Clare was formerly styled Fearann-Cloidhimh i. e., sword-land.

mass every Sunday morning. Oh, that we had many such patriotic priests in this country, aye, at home, too.

The Gael.

A monthly Journal devoted to the Cultivation and Preservation of the Irish Language and the autonomy of the Irish Nation.

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VOL 6, No. 3. AUGUST, 1887.

Know-Nothingism Rampant in Red Hook Lane—Every Catholic in Brooklyn Grossly Insulted by the Board of Education,

Mr. John C. Kelly, an Irish-American Catholic, a Democrat, and one of the most respectable members of the Board of Education, was Vice President of the Board during the last term.

The Board consists of forty-five members, who serve for three years. Fifteen of the members are retired annually and as many appointed, so that a reorganization of the Board takes place every year. The mayor appoints the members, who serve without pay. President Bergen's term having expired this year, and not being reappointed, everyone expected that the Vice President, Mr. Kelley, would, as it was the usual custom, be promoted to the presidency, but everyone counted without his host. Out of the forty-five votes of the Board, Mr. Kelley got just *ten*. And this Board of Education is Democratic by a substantial working majority. One-third of the citizens of Brooklyn are Catholics, and five-sixths of the voters of the Democratic party are Irish-American Catholics, and because John C. Kelley is an Irish-American Catholic this Know-Nothing Board of Education insulted him, and with him, five-sixths of the members of the party who put it in their power to insult him. These Know Nothing bigots, after thus insulting Mr. Kelley, and every other Catholic in the city, nominated him for the vice presidency, which he scornfully declined.

A burglar may enter your house and steal your goods, and you call him a rascal; but he who would steal your reputation in a double-dyed one.

In all probability some of these bigots will, in the near future, solicit the votes of the Catholics of Brooklyn. We will not invoke the Grand Army

Man's prayer for the Catholic who would vote for them, but we will say that the Catholic who would deserves all the insults which it is possible to heap upon him. We shall watch with interest the coming Fall the excuse which the Democratic leaders will make to the Democratic Catholic masses for their silence in connection with this glaring outrage on their manhood, and whether the epithets,

"IGNORANT IRISH,"

are really deserved by their followers.

It is highly painful to us, who abominably detest to see religion interjected into business or political relations, to have to record the above scandalous transaction in our municipal affairs, but no maudlin consideration will ever bar our course in exposing bigotry and intolerance by whomsoever practiced.

We regret to see the Democratic press silent on this matter. Is it from a fear that the exposition would injure the party in the coming campaign? If so the idea is foolish. It would have been far better to publicly castigate the evil doers than to permit the discussion of their intolerant actions to resolve itself into an under-current which, in all probability, will endanger the safety of the Democratic bark the coming Fall.

From the returns of the "off" elections which have taken place in England recently it would seem as if the English populace were veering around to Mr. Gladstone's policy in regard to Ireland. The land agitation in Ireland is simply a trades union, and it would be inconsistent in the English mechanic to antagonize it. If the English mechanics look upon it in this, its true light, coercion will soon vanish. The Tory government will do all in its power to try to incite a hatred in the Englishman against the Irish. Many and far reaching are the means to which it will resort in trying to accomplish this end. We have not the slightest doubt in the world but that the "dynamiter" Mooney is an agent of the English government, and was employed to fire the "Queen" so that the Salisbury government could parade the act before the British public as the work of Gladstone's Irish supporters. The very manner of the outrage gives color to this theory. If Mooney were a dynamiter he would not throw his bottle where it would do no harm. It was thrown for a purpose, and it does not require a solon to divine that purpose.

The Cape Vincent *Eagle* says: "We know of no more dishonest practice than for parties to take a newspaper several years without paying therefor and then refusing to take the paper from the post office. A boodler is a king compared to these sneaks.

[Let the *Eagle* get Gaelic subscribers and he will have no reason to complain.—Ed.]

Sentiments of our Subscribers in next GAEL.

YORK'S LECTURES Continued)

We have therefore the rule that before τ the $\eta\tau$ became $\eta\tau$, before τ it remained unchanged.

From the affinity of η and τ we would expect to find the τ becoming assimilated and that it has become so any one that has ever seen Old Irish, will readily admit. Thus in the specimen given by Canon Bourke, p. 263, we find $\Delta\eta\tau\tau\eta$ for modern $\Delta\eta\eta\tau\eta$ and so we see $\tau\eta\tau$ for $\tau\eta\eta$, $\tau\eta\tau$ for $\tau\eta\eta$, $\tau\eta\tau$ for $\tau\eta\eta$, and so on. Hence we are not surprised that $\Delta\eta$ $\tau\eta$ is the modern representation of $\eta\tau$ $\tau\eta$. The τ however by its change was preserved from the assimilation and is thus handed down in $\Delta\eta$ $\tau\eta$ &c.

2.

The second question however is a more intricate one and beset with many difficulties. As this question of τ is in reality a question of aspiration and not of eclipsis I think it will be better to reserve a fuller consideration of it until we have studied aspiration. Briefly stated the history of the τ ; in Middle Irish the forms of the article in the masculine nominative are $\tau\eta$ and $\tau\eta\tau$, feminine $\tau\eta$ $\tau\eta\tau$ and $\tau\eta\tau$. The feminine $\tau\eta\tau$ -form, however, was only used before the feminine vowel nouns e. g., $\tau\eta\tau$ $\Delta\tau\tau\tau$ not $\tau\eta\tau$ $\Delta\tau\tau\tau$, the $\tau\eta$ was also used e. g., $\tau\eta$ $\tau\eta\tau$ the nail. Now the $\tau\eta\tau$ being assimilated we have the modern $\Delta\eta$ $\tau\eta\tau$ &c. As I said above the reason of this Middle Irish Rule will be seen better after aspiration.

To sum up all our researches into this table of eclipsis may be tabulated up as follows;

ECLIPSIS.

Nasal Eclipsis--.

η -vowels become η - Δ , η - ϵ , η - τ , η - τ , η - τ .

η - τ	"	η - τ	sounded	η - τ
η - τ	"	η - τ	"	η
η - τ	"	η - τ	"	η

---Flattening

η - τ	becomes	$\tau\tau$	equal	τ - τ	sounded	τ
η - τ	"	$\tau\tau$	"	τ - τ	"	τ
η - τ	"	$\tau\tau$	"	τ - τ	"	τ
η - τ	"	$\tau\tau$	"	τ - τ	"	τ

---Assimilation

η - τ	becomes	$\tau\tau$	equal	τ	sounded	τ
η - τ	"	$\tau\tau$	"	τ	"	τ
η - τ	"	$\tau\tau$	"	τ	"	τ
η - τ	"	$\tau\tau$	"	τ	"	τ
η - τ	"	$\tau\tau$	"	τ	"	τ

Ouasi Eclipsis

$\Delta\eta\tau$	vowel equal	$\Delta\eta$	τ -vowel
$\Delta\eta\tau$	"	$\Delta\eta$	τ - τ

This then is the result of our researches into Eclipsis that formerly many words ended in a nasal which nasal reappears in certain positions, in certain positions disappears, still in many cases making its loss felt by changes in the letter before which it came.

We have but gone a short way beneath the surface and yet I think the exploration has not been without its use nor without its pleasure. We have seen the cause that unites all the seemingly scattered rules, that make up the second part of the second book, a cause which is so natural in its simplicity and yet which throws such an interest about these changes. In the light of our new knowledge, we can no more look on them as clumsy devices to procure euphony at the expense of purity. They are finger posts on the long road which our race has trod, pointing out their ancient home on Persian Steppes, pointing out, too, the ways our kindred have taken kindred now seemingly so alien in thought and tongue. In these harsh looking combinations still linger the majesty of the Latin and the music of the Greek. In them we hear again the accents of the first dwellers by the Ganges and the solemn song with which our fathers hailed their Isle of destiny. They are no more chains to fetter our limbs and impede our movements, but springs of action and sources of power. We can look on them no more as the dry bones the prophet beheld in the valley of vision, but instinct with life and clothed in beauty. They are to us real living results of a living law, broken by use and worn by time you may say but still bearing witness like the fossil writings of the earth, or the rocks above the flood to a life that was and to a beauty that even yet has not faded.

LECTURE III. DECLENSION.

Definitions and First Principles.

When I began my last lecture I thought that I would be able to treat aspiration in this. I find however that to do so would entail endless references to declension, anticipations of what would naturally fall under other heads and statements of facts which not being yet proved, could not have their full force. I think therefore, that it will conduce to a better understanding of the subject to treat first of declension.

§1. DEFINITIONS.

In grammar as in all other matters it is essentially necessary to attach clear and precise ideas to the words used. In these lectures the terms which will occur most frequently are *Root*, *Sem*, *Infection*, *Case*, *Number*, *Declension*, *Gender*, and therefore it will be well to explain them rather at length.

1. A Root as I mentioned in my introductory remarks is that portion of the word in which the essential idea dwells. When we come to the know-

ledge of anything, the image, photograph, stamp, impression, or whatever you like to call it, of that thing on our brain, is called an idea. We have so to speak changed the material object into brain-current and we use the counters as we would the things they represent. We abstract, compare, judge, by the helps of and with these ideas, and we would pass to others the coins our brain mind has stamped we make use of certain other devices called words. They are the bills of exchange in the commerce of mind with mind and as bills represent money and as money represent value so words represent ideas and ideas represent things. Now ideas are not independent one of the other but like the things they represent they fall naturally into groups. Thus I see a man give another a dollar. His act produces in me the idea of *giving*, I see the dollar and recognize in it immediately a *gift* and the person giving suggests the notion *giver*. The three things represented all spring from a common stock, so do the words which stand for these things. Thus *give*, *giver*, *gift*, the part *gif* (v) is common to the three words just as the notion of donation is common to the three ideas and this part is what conveys the essential idea and is therefore what I mean by the term Root.

2. In the above example you will have remarked the means taken to evolve the elementary notion of donation contained in the sound *Gif*. Certain syllables were added accompanied by changes in the body of the Root resulting in *give*, *giver*, *gift*. Each of these terminations, *e*, *er*, *t*, added something to the fundamental notion by which it came to stand for certain defined things, *E* confined it to the act of giving, *er* to the agent in this act, and *t* to the thing which was the object of the act. The idea is no longer hazy and ill defined but is cut off and well distinguished from all others and becomes as distinct from the general notion as the individual represented is distinct from the class in which he is contained. This is what is called a determination of the radical idea to a precise conception—the pinning down of the notion contained in the root to one single definite clear thought and the word expressing this precise and well defined concept is known as the stem. Stems then are modifications of the roots by internal changes by the addition of terminations or by both converting the radical idea into the precise conception intended.

3. It will be remarked that as yet this conception is expressed absolutely and without reference to other conceptions. However, as the usual work of our mind is to compare ideas, we have to go a step further, and express the relation of the idea to other ideas. Take the expression the "giver's hand," here we have a certain relation, namely possession expressed by another termination, or, as it is called, *inflection*'s. Again if we relate the idea *give* to time past we get *gave* which is a change in the body of the word but is also called inflection. Inflections therefore are formed in the very same way as stem-terminations and comprise all these additions to and changes in a stem to denote its relation to other ideas,

4. In nouns, and it is of nouns we treat here, there are two great classes of relations which are generally denoted by inflections. In the example given above, "the giver's hand," the relationship of possession is expressed—In Latin we can say *dedit datori*, he gave to the giver, where the termination *i* expresses the person who receives and so on. These and the like terminations are called

case-endings and case is the name for the relation the noun bears to other words.

5. The second great class of relations consists of those which the stem-idea bears to unity, whether for example the word represents *one*, *two*, *three* or more individuals e. g., man, men, *cor* a foot, *ὑᾶ* *cor* two feet, *cora* feet, and the changes representing this fall under number.

6. Declension is the process by which the several cases and numbers of a word are formed and as you see from the definition of case and number it must consist in the addition of certain endings to or changes in a common base or stem.

7. Lastly we come to Gender which is the relation which the word bears or is supposed to bear to sex. We may say here "that Gender is no natural distinction in language," feminine nouns were originally nothing but a class of nouns with a different termination, in fact a special base (stem); whereas masculine and neuter nouns were formed from one common base and differ only in the nominatives and in the plural nominatives and accusatives. So if we decline *bonus*, *bona*, *bonum* (ματ) we must remember that *bona* is not an inflection of a masculine stem, as *boni*, the genitive is (cf. ματ, ματε,) there is a base *bono* from which is formed the masc. *bonus* (originally *bono-s*) and the neuter *bonum* (*bono-m*), and another distinct base *bona*, from which the nom. *bona* is shortened, and *bonæ* (*bona-i*) is formed; and this by use came to be restricted to goodness in a woman.*

To sum up. In a word three stages can be distinguished, 1st the Root or radical portions of words. There contain the essential idea but in their nude form never enter into the current use of language. It must however be borne in mind that though "our analysis ends with roots, and to us, roots are the beginning of the speech of our racethey were not the beginnings to our forefathers.....There is no new thing under the sunspeech grew and decayed then as now..... Roots are not the beginning of speech.....They are only excellent tables to show that a lot of words form one class and another lot a distinct class and that the two classes must not be mixed. But Roots are nothing more. 2nd, we have the word itself in its simple and uninflected state, formed if a primitive, from a root, if a derivative, from a pre-existing primitive by certain changes. 3rd, the word itself as it appears in ordinary speech modified by inflections which represent either the definite qualifications of the idea as gender and number of nouns, or its relations of agreement or subordination as persons and moods of verbs.† For example in the Latin word *dominus* we have the first stage or Root *dom*—second stage or stem *dom-ino*, third stage or inflected word *dom-ino-s*=*dominus*, which is the word as it appears when subject of a sentence.‡

§2. FIRST PRINCIPLES.

If stems and suffixes and inflections had always remained and recognizable, our work would not be

* Peile Philology ch. V. §30.

† ib. ch. IV. §15.

‡ Greene, Hebrew Gram. §67.

§ McSweeney Introduction to Windisch's Compendium.

very hard, But language is subject to a continual wear and tear and thus terminations both of stems and inflections are more or less worn or distorted "when we have traced the mighty national streams of language back to their common meeting point, even then that common language looks like a rock washed down and smoothed for ages by the ebb and flow of thought."¶ And if such be the case in the olden time what must it be now? Take even the common word *nostril* and you would hardly recognize it as nose-thrill, sheriff is worn down to shire-reeve, orchard from wort-yard. i. e., root yard, &c., and if these changes have come about (1.) in a comparatively short time, and (2.) in words each of which conveyed a distinct and probably equally important idea, what must we expect (1) in an unlimited lapse of time, and (2) in terminations which of themselves convey no special significance. Thus e. g., there was a suffix *man* and a root *gna*. *Gna* means to *know* and *gna-man* meant a name, in Latin this appears as *nomen*, in French *nom*, in Irish *ainm*, in German *name*, in English *name*, and suffix might suggest to you why our plural is in *ainmanna*, the search for these suffixes and analysis of words from the most difficult but at the same time the most interesting labor of the philologist.

In this search there are certain principles which guide him and as later on in these lectures after examining the present classification of Irish declension we may have to apply these principles. I will formulate them very briefly here.

I. The first general principle is "the desire to do what is to be done with the least expenditure of energy."

Hence, 1. "People will substitute an easier sound for a sound or combination of sounds which they find difficult, or they will drop the sound altogether." e. g., Anglo-Saxon *cild* became *child* and we have sought instead of *socht*, so in Irish we have *c(u)hainn* for *chaim*, *oite* for *aithe*, *croite* for *crioite*, and so on through nearly every word in the language.

2. "A vowel acts upon a vowel without being in contact with it," drawing the two vowel sounds closer together, thus *Manni* became *menni* (Men) and German *Mann* forms its plural manner. This principle which is developed in Modern Irish to a far greater extent than any other language is known there as *caol le caol* *áru le áru* *leá le leá*.

3. It also occurs with consonants, thus when two meet which are incompatible or are at least difficult to pronounce together they are assimilated *áin* has become *áin* *áin* *áin*, comes from *dorsme*. Lat. *dorsum*, coll from *cosl*. Eng. *hazel* &c.

4. Under this head we may put another device by which ease of punctuation is obtained namely metathesis e. g., *bair* for *bair*, *beir* for *beir* [still in Munster] *taim* for *patim*, cf. also *diskin* for *dixon*.

¶ Max Muller, India. What can it teach us. Sec. I.

II. Second General Principle; "When a consonant has dropped out of a word the speakers seem to have had an uneasy feeling that the word has been unduly shortened, and therefore to make up, they lengthened the vowel." This principle is called compensation. Thus we have *mí* and *mensis*, *zé*, *chen*, *goose*, and *gan*, *han*, *primitive* *ghansa*, *tooth* &c., *dentem*, *danta*, &c.

III. "There are many new forms which are not in any way easier to pronounce than old ones, but the new habit is superseding the old. The reason is not clear, it may be ascribed to mental indolence which dislikes preserving a variety of forms or to an instinctive seeking and regularity which prompts us to reduce apparent irregularities. Changes of this sort are commonly described as being due to analogy, because each new form is made on the analogy of those which have preceded it."* Thus *áin* is no way easier to pronounce than *áin* and yet it has superseded it in two cases of the plural and disputes the other three. *áin* however and *áin* end in the same way. *áin* and a number of nouns ending in *in* give plural *áin* and it was sought to oust the apparently anomalous form *áin* by substituting the really anomalous form *áin*. In the Gaelic spoken by the uneducated people you will hear this carried out to an extraordinary extent, thus I have heard *áin* as the plural of *áin* and besides *áin* and *áin*. I have occasionally met with *áin*.

To sum up. The great cause of change in language are (1.) the desire to pronounce the words with the least expenditure of energy—shearing them down and displacing sounds within the limits of intelligibility. (2.) Lengthening of vowels to compensate for dropped consonants. (3.) The desire for regularity which tends to inflect words alike which seem to belong to the same class. These in short are the principles which will guide in the next lecture in examining Irish declension.

* Peile, Phil. ch. I. §§24-40.

(To be continued.)

We have not received many replies to Father Mulcahy's queries as yet. A gentleman who signs himself Séamus Fada, says---

Jackstones, *cloca pluinn*,
pump, *taor*;
round thing, *rua cruinn*;
wire, *rua cruinn*.

We hope others will try the remaining questions.

THE NEW PANTHEON,

The reputation of Saturn grew so famous in Latium, that the mountain, afterwards named Capitoline Hill, was called Saturnius. From him, all Italy was sometimes called Saturnia: and the festival of the Saturnalia was instituted in honor of him, and of the happy state of things which prevailed, during his reign, in Italy, emphatically called the golden age.

Janus received divine honors; but neither Saturn, nor he, was ever ranked among the Deities of the first class. Janus must be reckoned among those gods called Indigetes. Besides his having two faces, he was represented with a wand in his hand, as inspector of public roads, and with a key as being the inventor of doors. Numa Pompilius erected a temple to him, which was open in time of war, and shut during peace. The invention of crowns and boats was attributed to him: he was the first who coined copper money. This Prince came from Perhibea, a town of Thessaly into Italy. He there civilized the manners of the people, who were living in a wild and savage state, and when success had crowned his efforts, gratitude raised altars to his memory.

The ancient statues of Saturn wear chains, in remembrance of those with which his son loaded him. These were taken off during the festival of the Saturnalia, to show that his reign had been that of happiness and liberty. He is frequently represented under the form of an old man, armed with a scythe, to imply that he presided over the times and seasons. Under this form he was called Chronos or time.

Cybele was generally regarded as the mother of the gods, and on that account, was called *Magna Mater*—the Great Mother. She had many names, most common of which are Dindymene, Idæa, and Berecynthia, from different mountains, where she was worshiped. She was likewise called Ops and Tellus, as presiding over the earth; and Rhea from a Greek word signifying to flow: because all plants, trees and animals proceed from the earth. The box and pine trees were esteemed sacred to her. History informs us, that Cybele was the daughter of a king of Phrygia, who came from her own country into Italy, where she married Saturn. She was the first who fortified the walls of cities with towers, and she is therefore depicted with a crown of towers on her head.

Cybele is generally represented sitting, to denote the stability of the earth; and bearing a drum or disk emblematical of the wind confined in the bowels of the earth. She wears a crown of towers as before mentioned. She has keys in her hand, to signify her keeping locked up in her bosom, the seeds of every sort of fruit. Her temples were round, in imitation of the form of the earth. The feasts of Cybele were called Megalesia, and her priests Galli, from a river of Phrygia; or Corybantes, from their striking themselves in their dances; or Curetes, from the island Crete where they brought up Jupiter, or Dactyli, from the Greek word signifying fingers, because they were ten in number, like fingers. The feasts of this goddess were celebrated with the noise of drums and cymbals, and with frightful yells and cries.

She had a temple at Rome, called Opertum, into which men were never admitted.

CHAP. IV.

Vesta was the daughter of Saturn; the goddess of fire; emblematical of that pure vital heat, which being diffused through the frame of Man, enlivens and cherishes him. Numa Pompilius raised an altar to her, and instituted those celebrated priestesses who bore the name of Vestals or Vestal Virgins.

At first there were only four of these Priestesses, but were afterwards increased to seven.

The Roman virgins, destined for the service of Vesta, were chosen between the ages of six and ten years. The time of their consecration to the goddess lasted thirty years, and it was not till after this term that they were free from their priesthood and at liberty to marry. During the first ten years they were instructed in the duties of their profession, practised them during the second ten, and in the last ten years, instructed the novices.

The chief employment of the Vestals consisted in constantly maintaining the sacred fire, which burned in honor of Vesta. This fire was renewed by the rays of the sun, yearly, during the kalends of March or the latter part of February.

The preservation of this fire was so important, that when it happened to expire, all public spectacles were forbidden till the crime was expiated.

This event was the subject of general mourning and considered a most dreadful presage. If either of the Vestal Virgin had neglected her duty or violated her vows, nothing could save her from the dreadful death of being burned alive.

The temple of Vesta was said to contain, besides the sacred fire, the Palladium, or sacred image of Minerva, and the Lares and Penates, or household gods, which Æneas saved from the destruction of Troy, and brought to Italy.

It is certain that the worship of Vesta, or of fire, was brought by Æneas from Phrygia, but the Phrygians received it originally from the East. The Chaldeans held fire in great veneration, and worshiped it as an emblem of the Deity: Zoroaster taught the Persians to venerate the Sun as the most glorious image of the Supreme Being, and to regard fire as the most striking emblem of his beneficent influence. The sacred fire, drawn from the sun-beams, accompanied the Persian Monarchs in their wars: and their utter abhorrence of any other representation of the Divinity, instigated them to demolish the Grecian temples and statues of the Gods. The worship of Vesta was peculiar to the Romans.

CHAP. V.

The generality of the Pagan philosophers supposed Jupiter the greatest of the Gods, to be the purest air, the æther; and Juno his wife, the grosser air which surrounds the earth.

Those who looked upon him as an animated God, as one of those men whose illustrious actions had procured him divine honors, contradicted themselves egregiously; sometimes describing him as absolute sovereign of Gods and men: as the principle of all justice; and not unfrequently as the weakest and most criminal of mortals. He was supposed to be the master of the air, the clouds, the thunder and lightening; the God of foresight; the patron of strangers; the guardian of the rights of hospitality; the peculiar judge and protector of sovereigns and magistrates.

(To be continued.)

INTERESTING TO LADIES.

Our lady readers can hardly fail to have their attention called this month to the latest combination of improvements in that most useful of all domestic implements, the "sewing machine."

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The Society for the Preservation of the Irish Language, 6 Molesworth St., Dublin.

We have received the 9th Annual Report of this Society, that for 1886-7, and is on the whole highly encouraging. It appears from the report that fifty five of the National School Teachers have certificates qualifying them to teach the Irish Language: This is encouraging, for if the teachers have, on an average, ten Gaelic pupils each, there would be 550 between them.

The officers of the society are—

Patron—His Grace Archbishop Croke. President, Right Hon. The O'Connor Don. Vice Presidents Rev. Samuel Houghton, President R. I. A., Rt. Rev. J. McCarthy, Bishop of Clogne, Marshal McMahon, of France, General W. J. Smythe, R. S., M. R. I. A. F. R. S. Hon. Treasurers, Rev. M. H. Close, Count Plunkett. Hon. Secretaries, R. J. O'Duffy, Brian O'Looney, M. R. I. A. F. R. H. S. Sec. of Council, J. J. MacSweeney, R. I. A.

The membership of the Society is 179, and these are scattered, we may say, all over the world—from John M. Tierney, Argentine Republic, S. A., Dr. Daunt, of Brazil, J. Marshall, Victoria, Australia. Prof. H. Sehnehardt, Gratz Styria, Prof. D. Arbois Paris, Prof. Zimmer, Prussia, &c., to Prof. Blakee, Edinburg. The yearly dues are ten shillings. If Irishmen worked in the interest of their language as they ought to, it would be in a prosperous condition in the near future. The list of members given by the Society contains the names of the elite of the land.

One of the most interesting and progressive journals which exchanges with the GAEL is *The Canadian Freeman*. Some time ago it was only a four page journal: now it is an eight page—and its make-up clearly shows its increasing prosperity. It handles matters "without gloves" and verifies the adage that "Honesty is the best policy"—even in journalism.

What is the reason that Irish traders complain that their country people will sooner deal with strangers than with them? They say that the Irishman will pass the store of his own countryman and deal with the German, the Italian or the Swede, and that the latter will go blocks to deal with each other. The reason is obvious—The two-thirds of the Irish people have lost the national bond—the language. And what are our Irish traders doing to remedy the evil? Why, nothing. Then, as they sow, so shall they reap.

But this evil is not confined to the Irish trader. The loss of the language has caused the loss of the nation. Ireland, though oppressed, was a nation up to 1800, when she lost her parliament. If the Irish had their language to-day they would have their parliament also.

"Scotch-Irish" (?) and Irish in the Revolution, is the subject of an excellent article in the current number of *Donahoe's Magazine*, by Wm. Collins. The article covers sixteen pages of the magazine, and explodes the vaunted boast of pro-English writers, that this country is Anglo-Saxon. The single article is worth a years subscription to any Irishman, and every Irish-American should make his children study it. They would then know their proper standing in the country.

The generality of Irishmen now acknowledge that the want of the language is a national loss, yet they will make no effort to restore it. The English language is a greater curse to the Irishman than English tyranny. The German comes here without a word of English; he sticks to his countrymen, and gets rich. The Irishman comes here with the language of the slave; he does not stick to his countrymen, (because the link is broken) and he remains poor.

We have from time to time received a lot of Gaelic matter from correspondents and subscribers, which has not appeared in print, because we could not read it. We cannot be guessing at matter sent us. If the writers or transcribers sent the matter so as that we could read it, they would have no cause for complaint. Those sending Gaelic matter who cannot write the Gaelic characters or their equivalent should write the English translation under each line.

We have our private business to attend to and cannot afford the time necessary to decipher some of the communications which come to us, and they are written, sometimes, by men who have excellent command of the pen. Those who write in the manner referred to may put their tongue in their cheek and smile at the thought of having given a job to the Editor of the GAEL—They mistake. The Editor of the GAEL throws such matter aside.

We would remind our New York Philo-Celtic friends that though réjrey and entertainments are commendable in their way the distribution of Gaelic literature is much better. What are you doing, ladies and gentlemen, in that direction? Are you doing aught to show succeeding generations that you ever existed?

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