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СЯК-ВРЕШТУЖАД.



## PHILO-CELTS

### THE GAELIC ALPHABET.

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

### Sound of the Vowels—long.--

ḁ	sounds like a in war, as	ḁḁḁḁ, top.
é	" e " ere, "	céḁḁ, wax.
ī	" ee " eel, "	ḡḡḡḡ, fine.
ó	" o " old, "	óḁḁ, gold.
ú	" u " rule, "	úḁḁ, fresh.

### Short.--

ḁ	" a in what, as, ḁḁḁḁ, near.
e	" e " bet, " beb, died.
ī	" i " ill; " ḡḡḡḡ, honey
o	" o " got, " lot, wound.
u	" u " put, " ḡḡḡḡ, thing

ḁ and ḡ sound like w when followed or preceded by ḁ, o, u, as, ḁ ḁḁḁḁ, his bard, pronounced a wardh; ḁ ḡḁḁḁ, his beef or ox, pronounced, a warth; and like v when preceded by e, i, as, ḁ ḁḁḁḁ, his wife, pronounced, a van, ḁ ḡḡḡḁḁ, his desire, pronounced, a vee-un. ḁ and ḡ sound like y at the beginning of a word; they are almost silent in the middle, and perfectly so at the end of words. ḁ sounds like ch; ḡ, like f; ḡ and ḡ, like h; and ḡ is silent.

The Philo-Celtic Society meet, as usual, at Jefferson Hall, corner Adam and Willoughby, every Sunday evening, at seven and a half o'clock.

Miss Mahoney of the Phila. Society paid us a visit the other day.

Our readers will find interesting reading from ḁḁḁḁḁ, across the water, in the coming issues of ḁḁ ḁḁḁḁ.

We hope all the friends of the Gaelic cause will circulate ḁḁ ḁḁḁḁ as well as they can. Every enterprise has its journal to bring it before the public. Patent medicine men can flood the country with their publications and yet the Irish in the country do not circulate five thousand copies of their national journal. There is rottenness somewhere. Had the Irish element been imbued with the proper spirit their journal would be circulated.

MOTHERS! Don't Fail To Procure Mrs. Vinlow's SOOTHING SYRUP For Your Children While Cutting Teeth.

It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

TWENTY FIVE CENTS A BOTTLE.

Donahoe's Monthly Magazine for December is a very interesting number as a whole. Peter Mc-Jerry leads off with an article on the Swedes and the "pure teachings of Luther." Then there is a Strange Dream. The next article is Protestant Opinion on the School Question. But the great article of the number is Cardinal Manning on "The Church its own Witness," which is admitted to be one of the ablest productions of the great churchman. The article makes twenty closely printed pages. Then we have, by John Gilmary Shea, an article on the Pope's Day in New England. Shakespeare in Purgatory, by the editor of the London Punch, will well repay perusal. In all there are thirty articles besides twenty pages of events of the month. The eleventh year commences in January. A good time to subscribe. \$2 a year. Sample copies free. Address DONAHOE'S MONTHLY MAGASINE, Boston, Mass.



After Forty years' experience in the preparation of more than One Hundred Thousand applications for patents in the United States and Foreign countries, the publishers of the Scientific American continue to act as solicitors for patents, caveats, trade-marks, copyrights, etc., for the United States, and to obtain patents in Canada, England, France, Germany, and all other countries. Their experience is unequalled and their facilities are unsurpassed.

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If you have an invention to patent write to Munn & Co., publishers of Scientific American, 361 Broadway, New York.

Handbook about patents mailed free.



EXERCISE 15.

1. You have a shoe. 2. he has bread  
3. she has milk. 4. whose is that knife  
5. it is ours. 6 it is from thee. 7. fear is  
on me. 8. thirst is on us. 9. hunger is  
on me. 10 I have a question on thee.

### EXERCISE 16.

Եւ թւոյ օրէ: Եւ քահանայ օրոյ: Եւ  
 ընտանիքս: Եւ զմեզ զմեզս: Եւ զմեզս  
 զմեզս: Եւ զմեզս: Եւ զմեզս: Եւ զմեզս:  
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Եր Կոյ աղ տօճար : Եր Լէյր դա Բրօճա :  
 Ե՛յա Լէյր աղ մա՛ս ? Ե՛յա Լէյր աղ րԵ՛սա՛ծ րօ ?  
 Եր Լիղղ յա՛ծ : Եր ԼԵ՛սՏ աղ Ե՛սՏ : Եր ԼԵ՛սՏ աղ  
 րՅօղ Ե՛սարՅ : Եր Կոյ աղ մԱ՛լա րԻղ : Եր  
 րԵ՛սար Կոյ ծր յոհԱ՛ ԴրՅԵ՛սՏ : Եր մԻյաղ  
 Կոյ րՅօր .

### EXERCISE 17.

EXERCISE 18.

Forðajl aη toμαρ, open the door:  
ταρ aηjor, come up: mърðajl aηojr é,  
waken him now; таρ aður le aη é,  
come and follow him; deυη caηηc ηomη  
talk with me; μεαραηη aη la ρυαρ, I  
think the day cold; ηά τηέjς caηa  
ρjor, desert not a true friend: ρεαρ  
ρυαρ aηojr, stand up now: таρ aηуар  
come down: τά ηάηηe aηη, he is  
ashamed: ρaη jo ρόjη, wait a while:  
ηά ceη ρjηηηηηe, conceal not truth:  
deυη deρjηη, make haste: cao é aη lá,  
what is the day? τά ρεαρjς aηη, he is  
angry; aη áη leac é, do you like it?  
cuηη ρjor aη ρáη, put down the spade:  
τα ρé aηη ρηη, he is there; та ηé aηη  
ρo, I am in this place: ρaη ηomη таη-  
all beaς stay with me a little while.







մար ծեւղբած քէլեւան. Շարք միջո շարքա քաւրճանի քե մո քնլ մար շրճեւծ Յո դեօծանդ արճար ար. Օյմէյ ղէ քճաճան քեճ քե, քար քեան մէ Օճ, քար մո շարքա քե մո քնլ. Ձեճ, քե քշեւ քաճա ծեւղած շեճար, քշիք մէ ծար-մաճ ար ան մէյր քար քոյքեւծ ծե ճիքալ քա քոյքան քաճա, քար ծարքեւծ դոճույճե, ար քա քաճ քէյք քաճարքեւծ Յո դեւ ծ-քոճեւծ ղէ քա քարքիքիքի քո քա քան-քոյ ծաճարքե քար մեւքան.

Լէյմ քէ քար ար ճաճ քա մէյք քար ճար քէ ար ան Յ-քարքալ.

Պալար քա քեւքիքիքի մէ ճարք ճի ան քարք քիքիքե. Ձար քեւք ճար ար ճան ճոյքարք մէ Յո քաճ քի քարքե 'քա ճա քեյք; քար ճի քարքէյր քճ քա քարքարքոյք քար քճ քա քաճարք քճ քաճաճ քե քեյքե, ծե քիք Յո ք-քնլ քէ քոլարք, մար քաճ քէ քաճեք "Շար քարք 'ք ճա քիք, քարքա Տալարք քար քոյքե քճիքար." Շոյ-քարք մէ դեւ ծ-քոյքաճ քոյք ան քեյք ծո քաճալ, քար ճոյքիք մէճ քոյքաճ քե մո շարքա քաւրճանի շար ճարք մէ մո ճարք քիքիք Յո քարք.

Բուճ շեճար Յո ծ-քարք քեան ճրան քիքե քարքիք Մի Շոյքեւքար քա քաճ քա քեւք մ-քար քարք քեյք ան քարք, մար ճի քի ճոյքալ ճա ճեան քեւք ծե քարքիք.

Յի քի քաճ, քարքաճ քար ճոյք շրանքա Յո քարքոճաճ քի քա քեւքաճ քար քալք քճիքար. Շարք քի քա քարք 'քա քեյք քարքեւծ Յո ծ-քի քա ճա քնլ, քար քնլ քի քնլա քան քա ճարք, քար ճիքիք քի ար քա ճա քոյք ծարքեւծ քար քեյք քի քեւքաճ մար ծեւղբած քոյք-քար; քար քիք քի քար ան քոճարքիք քար քարքաճ 'քա քեյք-քոլ, քար քիք քի քար, քար քարք քի քար քար ճեան քար քա ճոյք.

Բուճ է քիք ան քա ծաճարք; ան քարք քարքե; ան քեյք ար քան, քար քարք Յարքիք Մի Շոյքեւքար 'քա ք-քեւքաճալք. Յան քաճար. Մալլաճ ար ան քեւքիքիք, քեւք ք-քե քեւք ճոյքքաճ քեյք ան քի-քաճ քա ճար քոյք ան քարքիք շեւ, քարքարք ու Քի ծեւղբած մէ ծարքաճ ծե Յո ծ-քեյք քիք քնլարքե 'ք քարք քոյք.

Յի Յո մարք քար քի քաճ Յո ք-քե Յո ծ-քարք քաճ ճար ճեւքքոյքիք. Յի ան քարք քարքե քար ան քեյք քնլքե, քարք ճարք ար ան մաճարք, քար միք քար

քարքեւծ ար ան մ-քաճ քճ քաճարքեւծ մար ծեան քիք.

Յիքիք ճոյք քա ճեյք յ ք-քարքալք քեյք ան քարքիք քիք, քար քարք, քեւքաճ քար քարք ճիք.

Ձեճ 'քարք քարքիք ան քոյքե ճի ճա ճեան ար ան քարքիքիք քարքալք; ճեճ քեւքարք ճե քե ք-քարք մո քաճարք քիք, քարքիքիք ճան քի Տարքոճան, 'քարք քա ճարքիք մո ճար ար քարք, քար քի քար ար մո քոյք մար ծեւղբած քոյք-քիքեւ-քոյք, քար քարք քի մէ ճիք մ-քալաճ քա ք-քարք ճար ճարք մէ քարք.

Տան քեյք ան քեան ք-քաճալք քար քեւք ճիք մ'ոյք; ճա մո ճարքիք 'քան Յ-քեյք քի ճարքիք քար միք քարք, քա քաճ ճ քարք, քճ քոյք ար քոյք մո ծեւք.

Յո Տարքիք ճա ճիք!

Mr. Edward Lynch Blake of Ballinrobe co. Mayo, writes,—

"I read in the Sunday Democrat that your Society is teaching Irish. I have a large collection of MSS Traditional Stories in the Irish Language. They have been collected from the peasantry of the four Provinces. Some of them were collected by my father, and the remainder I have collected myself. I thought I would be able to get them published in book form but I regret that I am prevented by illness. The stories have never been published, and I think it a great pity that they should be lost

I have altogether 127, besides a lot of poetry, old sayings and nursery rhymes. I will give you the names of some of the stories.—

Պալարքա Պոլ. He was a prince in the shape of a cat. The cat when dying said,—

"Տաճար քշեւ քարք քա ճարք Յո քեւք-քիք քա քալքե շարքարքիք Օ'Շալլալք Քիք-քաճ քա քարքե." It is a long story and occupies about twelve pages of foolscap.

Ձի Շարքիք Քոյք; Ձի քարքեան ար Տալք; քարքեան քա քիք, a story of Lough Corib; քարքեան քա քարքիք, a story of Lough Masg; Ձի Շոյք Պալ Ձի Պաճա քաճ; Ձի Շալլեւք քարք; Պալ Քիք Շոյքաճա քար ան ք-քար Շոյք քիք; քա ճան ան ք-Տեյք քար Պաճա քա ք-Օճ Յ-քոյք; Պալ քարք-քա Քիք քալքեան քար քարքե քա ք-քարք քաճա; Պալ քարքալք քար քա ք-Քիքիք; Ձի քա ծա քար ան Շարք-քար ճան; Օոյքալ քա Յիքիք; քա



դա Տանդա Զար Բօբայնե՝ ղ Չոն Քոյր, Կոյնի Զար Կոյնե դա Յ-Կլարա ; Դո-  
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Կոյ Լիւն Զար Զոլլա՛ն Յան Տիւն, etc  
The latter story is very long. The four  
worthies are brothers, born at one birth

These stories are interesting in many ways—They show the idiom of the language and thus correct the vicious effect of Anglican influence ; they will also recall to the minds of many “The scenes of childhood’s happy home.”

Mr. Blaké states that he will send a story for each issue of THE GAEL. Let each reader try and circulate it that it may be enabled to make Mr. Blake some compensation for the great labor involved in their transcription.

It will hurt no Irishman to contribute one dollar a year towards the preservation of his mother tongue. The Irishman who would not do so should never open his lips concerning Irish National affairs for there is not a shade of Irish Nationality in his body. The tree is known by its fruit.

We commence the story series with

Բիւրա դա Տանդա Զար Բօբայնե աղ Չոն Քոյր.

Ա Եւոյնի Զար Բօբայնե՝ ղ Չոն Քոյր, Կոյնի Զար Կոյնե դա Յ-Կլարա ; Դո-  
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Դո Լիւն Զար Բօբայնե՝ ղ Չոն Քոյր, Կոյնի Զար Կոյնե դա Յ-Կլարա ; Դո-  
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## NOW OR NEVER!

From *Songs for Freedom*, by Rev. M. J. McHale.

Now or never! brothers all  
 Come and stand at Ireland's call,  
 Pledge yourselves whate'er befall  
 You shall burst your long-wrong thrall,  
 Now is the time to prove you men,  
 On every hill side, every glen,  
 Let every man, with voice and pen  
 Aid the cause, the hour is when?  
 Hear and heed the voice of time  
 Crown your glorious manhood's prime  
 Down with every long curst crime,  
 Up with Freedom's Flag sublime,  
 Down with every traitor knave,  
 Up with every honest slave,  
 Better fall as fall the brave,  
 Than fill a starveling's famished grave,  
 See; the sun above us shows,  
 Daily darker like our woes  
 And the land knows no repose,  
 Like an earthquake in its throes  
 See, the Famine Spectre sweeps,  
 And we know the sheaves he reaps,  
 And we dread the famished heaps,  
 While our flesh with horror creeps,  
 Now as never, as we cry,  
 Was there need that God on high,  
 Help should send the millions cry  
 Ere they sicken, and they die  
 As in dismal years gone by,  
 Martyrs of this ancient Race  
 Pray for us your ancient grace  
 We may gain before earth's face  
 Freedom for our long-wroged race,  
 Our own at last, our rightful place,  
 By the memory of our dead,  
 By our grave-pits crammed and red  
 By our life-blood hourly shed—  
 Tyrants' blood that hourly fed—  
 By our misery drear and dread

Now or never.  
 Up, this stricken Nation pleads,  
 With its tear-drops on its beads,  
 Up to Him who hears and heeds  
 All a patient peoples' needs  
 God above us we implore,  
 Thou wilt aid us more and more,  
 By our bleeding hearts and sore—  
 By the wrongs our fathers bore—  
 By the Faith they ne'er foreswore—  
 NOW OR NEVER.

Famine, 1880

## CONVERSATION IN IRISH.

At a recent meeting of the Tuam Board of Guardians the following conversation took place between the guardians and an old man 88 years old, named John Furey.

Chairman—What do you want us to do for you?

Furey—beadhán fóirne, a mhúirne.

Chairman—Nac b-fuyl béarla a d'at?

Furey—Máiread, deáman focal béarla labair mé anjain.

Chairman—Cia 'h doir a tá tú?

Furey—Táim oet m-bhacóna a d'ur ceitne ríe.

Chairman—He was born in 1800.

Mr. Nohilly—Rugad tú an bhacóna a d'neamhsead éire de Sactanja.

Chairman—b'olc an bhacóna a rugad tú—an bhacóna a tug Sactanja an parliament ar éirne.

Furey—Máiread h'aham 30 m-b'olc a mhúirne.

Chairman—Máiread tú le conghán Oé 30 o t'ic an parliament a d'ur.

Furey—b'éitir le Oia-rin, a mhúirne.

Chairman—Béirte ríne-ne conghán tú.

Furey—Máiread, raofal fada le reu a d'ur.

Chairman—This poor man must get relief.

Mr. Walsh—Peremptory, no one will object.

Relief was granted.

## TUAM NEWS.

[We have frequently called attention to the *Tuam News*. Those who read it will be well posted on matters transpiring in the South and West of Ireland. Its price is reduced to two cents a week.]



# The Gael.

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

Entered at the Brooklyn P. O. as second-class mail matter.

Eighth Year of Publication.

Published at 814 Pacific st., Brooklyn, N. Y.,  
M. J. LOGAN, - - - Editor and Proprietor.

*Terms of Subscription* — Sixty Cents a year, in advance; Five Cents a single copy.

*Terms of Advertising* — 10 cents a line, Agate.

VOL 7, No. 1. DECEMBER, 1888.

With this issue The Gael enters on its eighth year, and, therefore, has successfully battled with all the ailments incident to the infant state.

That The Gael had had to contend with many obstacles before it emerged from its infancy, those who followed the course of Gaelic events can bear ample testimony. Suffice it to say that it has triumphantly surmounted all the difficulties with which it had to combat, and comes out smilingly to bid its well wishers all the compliments of the season,—A merry Christmas and a happy New Year.

Not at any time in our modern history have the Irish people attained the social consideration which they command to-day. Though they are still persecuted in their own land, yet a considerable number of their former persecutors sympathize with them. In this country, where opportunities to display Celtic talent and genius abound, the I-

rish element, by the exercise of that talent and genius, has compelled respect.

What is the immediate cause of this sudden change in the social position of the Irish people? The movement for the cultivation and preservation of their language! Up to the initiation of that movement, fifteen years ago, the majority of the Irish people, at home and abroad, were under the impression that they had had no measure of civilization except that which they copied from their Saxon masters. Thus believing, they were bashful in their manner and timid in their action lest their aforesaid Saxon masters should further crush them.

In fact they were no better than the slave, with their hand to their hat to every British shoneen who went the way.

The cultivation of their language [though a large number of the mean serfs would not contribute a red penny to its support, but, fox-like, benefit by the labor of others], the evidence of their ancient civilization, has changed all this. They are bashful and timid no longer; they walk at their full height and bend and bow to no man.

The Language Movement having accomplished all these favorable changes should not every Irishman do all in his power to extend it?

As some so-called Irishmen are willing to carry the brand of British slavery to the grave, we will not expend space on that class. But we say to the supporters of the movement: Get all the new subscribers you can, send yourselves a dollar yearly to the support of the movement, and you will hear of The Gael in every nook and corner in the land! Much intelligence is given the real Gael, therefore large results are expected of him.



# O'Curry's Lectures.

ON THE  
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-  
TORY.

## Lecture 1.

(Continued)

Lastly should be noticed the Latin MSS. from which Zuess drew the materials for the Irish portion of his celebrated *Grammatica Celtica* (Lipsiæ 1853). The language of the Irish glosses in these codices, is probably older, in point of transcription, than any specimens of Irish now left in Ireland, excepting the few passages and glosses contained in the Books of Armagh and Dimma, with the orthography and grammatical forms of which the Zuessian glosses correspond admirably. The following is a list of the Zuessian Codices Hibernici, which, as Zuess himself observes, are all of the 8th or 9th century, and were either brought from Ireland, or written by Irish monks in continental monasteries.

I. A codex of Priscian, preserved in the library at St. Gall in Switzerland, and crowded with Irish glosses, interlinear or marginal, from the beginning down to page 222. A marginal gloss at p. 194 shows that the scribe was connected with Inis Madoc, an islet in the lake of Templeport, county Leitrim.

II. A codex of St. Paul's Epistles, preserved in the library of the university of Wurzburg, and containing a still greater number of glosses than the St. Gall Priscian.

III. A Latin commentary on the Psalms formerly attributed to St. Jerome, but which Muratori, Peyron, and Zuess concur in ascribing to St. Columbanus. This codex, which is now preserved in the Ambrosian library at Milan, was brought thither from Bobbio. It contains a vast amount of Irish glosses, and will probably, when properly investigated throw more light on the ancient Irish language than any other MS.

IV. A codex containing some of the venerable Bede's works, preserved at Carlsruhe, and formerly belonging to the Irish monastery of Reichenau. This MS. contains, besides many Irish glosses, two entries which may tend to fix its date; one is a notice of the death of Aed, king of Ireland, in the year 817; the other a notice of the death of Muirchad mac Mialduin at Clonmacnois, in St. Ciaran's island or bed.

V. A second codex of Priscian, also preserved at Carlsruhe, and brought thither from Reichenau. It contains fewer Irish glosses than the St. Gall Priscian.

VI. A miscellaneous codex, preserved at St. Gall (No. 1395), and containing some curious charms against strangury, headache, etc., which have been printed by Zuess, Goibnenn the smith, and Dianecht the leech, of the Tuatha De Danann, are mentioned in these incantations.

VII. A codex preserved at Cambray, and containing, besides the canons of an Irish council held A. D. 684, a fragment of an Irish sermon intermixed with Latin sentences. This MS. was written between the years 763 and 790. A facsimile, but inaccurate, of this Irish fragment may be found in appendix A (unpublished) to the report of the English Record Commission.

It is, I may observe in conclusion, a circumstance of great importance, that so much of our ancient tongue should have been preserved in the form of glosses on the words of a language so thoroughly known as the Latin. Let us avail ourselves of our advantages in this respect by collecting and arranging the whole of these glosses, before time or accident shall have rendered it difficult or impossible to do so.

I have thus endeavored to place before you some evidence of an early cultivation of the language and literature of Ireland. The subject would require much more extensive illustration and much more minute discussion than can be given to it in a public lecture: and time did not allow more than a rapid enumeration of the more ancient works, and a brief glance at their contents, such as you have heard. Sufficient, however, has been said in opening to you the consideration of the subject, to show what an immense field lies before us, and what abundant materials still exist for the illustration of the History and Antiquities of our country, and above all, of that most glorious period in our Annals, the early ages of Catholicism in Ireland.

The materials are, I say, still abundant; we want but men able to use them as they deserve.

## LECTURE II.

Of the Cuilmenn.—Of the Tain bo Chuailgne,—  
Of Cormac Mac Airt.—Of the Book of Acaill.

In speaking of the earliest written documents of ancient Erin, of which an account has come down to us, I mentioned that we had incidental notices of the existence, at a very remote period, of a Book called the Cuilmenn. It is brought under consideration by reference made to a very ancient tale, of which copies still exist. The first notices of the Cuilmenn have been already partly alluded to in the first lecture, but we shall now consider them at greater length; and in doing so, we shall avail ourselves of the opportunity thus afforded, to illustrate, in passing, a period of our history, remote indeed, and but little known, yet filled with stirring incidents, and distinguished by the presence of very remarkable characters.

According to the accounts given in the Book of Leinster, to which I shall presently refer, Dallan Forgaill, the chief poet and File of Erin, having died about the year 598, Senchan Torpeist, then a File of distinction, was called upon to pronounce the funeral elegy or oration on the deceased bard. The young File acquitted himself of this so much to the satisfaction of his assembled brethren, that they immediately elected him Ard Ollamh in File-decht, that is chief File of Erin.

Some time after this, Senchan called a meeting of the Files of Erin, to ascertain whether any of them remembered the whole of the celebrated tale of the Tain bo Chuailgne, or "Cattle spoil of Cuailgne" (a place now called Cooly, in the modern county Louth.) All the Files said that they remembered only fragments of it. On receiving this answer Senchan addressed himself to his pupils, and asked if any of them would take his blessing and go into the country of Letha to learn the Tain, which a certain Saoi or professor had taken to the east after the Cuilmenn (that is, the Book called Cuilmenn), had been carried away. (Letha was the ancient name, in the Gaedhlig, for Italy, particularly that region of it in which the city of Rome is situated.



Emine, the grandson of Ninede and Murgén, Senchan's own son, volunteered to go to the east for that purpose.

Having set out on their journey, it happened that the first place to which they came was the grave of the celebrated chief Fergus Mac Roigh, in Connacht: and Murgén sat at the grave while Eminé went in search of a house of hospitality,

While Murgén was thus seated he composed and spoke a laith, or lay, for the gravestone of Fergus, as if it had been Fergus himself he was addressing.

Suddenly, as the story runs, there came a great mist which enveloped him so that he could not be discovered for three days: and during that time Fergus himself appeared to him in beautiful form,—for he is described as adorned with brown hair, clad in a green cloak, and wearing a collared gold-ribbed shirt, a gold hilted sword, and sandals of bronze: and it is said that this apparition related Murgén the whole tale of the Tain, from beginning to end,—the tale which he was sent to seek in a foreign land.

This Fergus Mac Roigh was a great Ulster prince, who had gone into voluntary exile, into Connacht, through feelings of dislike and hostility to Conor Mac Nessa, the king of Ulster, for his treacherously putting to death the sons of Uisnech for whose safety Fergus had pledged his faith according to the knightly customs of the time. And afterwards when the Tain Bo Chualigne occurred, Fergus was the great guide and director of the expedition on the side of the Connacht men against that of Conor Mac Nessa, and as it would appear, he was himself also the historian of the war.

This version of the story is from the Book of Leinster. However, according to another account, it was at a meeting of the Fíles, and some of the Saints of Erin, which was held near the Carn, or grave that Fergus appeared to them and related the tale: and St. Ciarán thereupon wrote down the tale at his dictation, in a book which he had made from the hide of his pet cow. This cow from its color was called the Odhar, or dark gray: and from this circumstance the book was ever after known as Leabhar na h-Uidhre (pron. nearly Levvar, or Lowr na heer-a), or the "Book of the dark gray (Cow),"—the form Uidhre being the genitive case of the word Odhar.

According to this account (which is that given in the ancient tale called *Inthecht na trom damhe* or the *Adventures of the Great Company* i. e., the following of Senchan), after the election of Senchan to the position of Chief Fíle, he paid a visit to Guaire the Hospitable, King of Connacht, at his palace of Durlus, accompanied by a large retinue of attendants, or subordinate fíles, and pupils, as well as women, and servants and dogs: so that their sojourn there was so oppressive, that at their going away, Marbhan, King Guaire's wise brother imposed it as an obligation on Senchan to recover the Tale of the Tain Bo Chualigne. Senchan accordingly went into Scotland to search for it, but having found no trace of it there, he returned home again; and then Marbhan advised him to invite the saints of Ireland to meet him at the grave of Fergus, where they were to fast three days and three nights to God, praying that he would send them Fergus to relate to them the history of the Tain. The story goes on to say that St. Cailín of Fíodhnacha (in the present county of Leitrim), who was Senchan's brother by his mother,

undertook to invite the saints; and that the following distinguished saints came to the meeting, namely, St. Colum Cille, St. Caillin himself, St. Ciarán of Clonmacnois, St. Brendan of Birra, and St. Brendan the son of Finnlogha. And after their fast and prayer, Fergus did appear to them, and related the story, and St. Ciarán of Clonmacnois, and St. Caillin of Fíodhnacha wrote it down.

This ancient tale is referred to in the book of Leinster, a MS. of the earlier half of the 12th century, though it remains to us only in the form preserved in copies of a much more modern date, one of which is in my possession.

The next notice of a Cuilmenn, as I have already shortly stated, is to be found in an ancient glossary, where the "seven Orders of Wisdom,"—i. e., the seven degrees in a literary college, including the student on his first entrance,—are distinguished by name and qualifications. The highest degree was *Druimeli*, who, as it is stated, had knowledge "of all wisdom, from the greatest book which is called *Cuilmenn* to the smallest book which is called *Deich m-Breithir*, in which is well arranged the good Testament which God made unto Moses.

What the Cuilmenn mentioned here was, we have no positive means of knowing: but as an acquaintance with both profane and sacred writings is set down amongst the qualification of each degree or order of Wisdom, it may be assumed that the Cuilmenn embraced profane, as the *Deich m-Breithir* did sacred learning; since it appears that the *Druimeli* was versed in all profane and sacred knowledge.

Another instance of the occurrence of the word Cuilmenn is found in the lower margin of a page of the book now called the *Leabhar Breac*, the proper name of which was *Leabhar Mor Duna Doighre*, i. e., the Great Book of Dun Doighre (a place on the Connacht side of the Shannon, some miles below the town of Athlone.) In this book, which is preserved in the Library of the Royal Irish Academy, the following words appear in a hand three hundred years old,—"*A trying of his pen by Fergal, son of William, on the great Cuilmenn.*" This "great Cuilmenn" was of course the book on which he wrote these words, viz., the *Leabhar Duna Doighre* just mentioned, and this passage establishes the use of the word to designate a book, generally. It may be also observed that the word (Cuilmenn) in its original meaning literally signifies the skin of a cow.

To return to the Tain Bo Chualigne.

This tale belongs to a period of considerable antiquity, and in it we find introduced in the course of the narration the names of several personages who acted a very important part in our history, and whose deeds are recorded by most of our annalists. As the tale is itself curious and interesting, and besides supplies a pretty good view of the customs and manners of the times, it will be interesting to give you here a brief sketch of it.

When the Argonauc Expedition, the Siege of Troy, or any others of notable occurrences of the very old periods of the world's history, are brought under consideration, not the least interesting and valuable features which they present are the illustrations they furnish us of the habits and life of the various people to whom they relate, and it is of little moment to attempt to fix the precise year of the world's æge in which they actually happened.



Some persons complain that our Irish Annals are too precise in the time and place assigned to remote events, to be altogether true; but this is a subject not to be disposed of in a cursory review like the present. At present my intention is only to draw briefly, for the purpose of illustration, from one of the oldest and most remarkable of our national historic tales. I do not propose here to enter into any critical discussion as to the historic accuracy of its details, but I may observe that, though often exhibiting high poetic coloring in the description of particular circumstances, it unquestionably embraces and is all through founded upon authentic historic facts. The *Tain Bo Chuaigne* is to Irish, what the *Argonautic Expedition*, or the *Seven against Thebes*, is to Grecian history.

Many copies of the tale still exist. As has been seen, we have traced it back to one of perhaps the oldest written records, one of which we now retain little more than the name. We know unfortunately nothing of the other contents of the *Cuilmeann*; but if we may judge from the character of the events detailed in the *Tain*, we may fairly suppose this Great Book to have been a depository of the most remarkable occurrences which had taken place in Ancient Erin up to the time of its composition.

We are told in our Annals and other ancient writings, that Eochaidh Feidlech closed a reign of twelve years as Monarch of Erin in Anno Mundi 5069, or a little above a hundred years before the Incarnation, according to the chronology of the Annals of the Four Masters. This prince was directly descended from Eremon (one of the surviving leaders of the Milesian colonists), and succeeded to the monarchy by right of descent.

Eochaidh had three sons and several daughters, among his daughters one named Meadhbh (pron. Meav), who, from her early youth, exhibited remarkable traits of strength of mind and vigor of character. Meav, in the full bloom of life and beauty, was married to Conor, the celebrated provincial King of Ulster; but the marriage was not a happy one, and she soon left her husband and returned to her father's court. The reign of the monarch her father, had at this time been embittered by the rebellion of his three sons, which was carried so far that he was at last compelled to give them battle, and a final engagement took place between the two parties at Ath Cumair (the ancient name of a ford near Mullingar), in which the king's arms triumphed, and the three sons were slain.

The victory over his sons brought but little peace to Eochaidh, for the men of Connacht, taking advantage of his weakened condition after it, revolted against him, and to overcome their opposition he set up his daughter Meav as Queen of Connacht, and gave her in marriage to Ailill, a powerful chief of that province, and son of Conrach, a former king—the same Conrach who built the royal residence of Roth Oruachan. Ailill died soon after, and Meav finding herself a young widow, and an independent queen, proceeded to exercise her own right and taste in the selection of a new husband, and with this view she made a royal progress into Leinster, where Ross Ruadh was then king, residing at the residence of the Leinster kings at Naas. Meav there selected, from the princes of the court, the king's younger son, who bore the same name as her previous husband, Ailill, and whom she married and made king-consort of her province.

Their union was happy, and Meav became the mother of many sons, and of one daughter.

One day, however (as the story runs), a dispute arose between Queen Meav and her husband about their respective wealth and treasures,—for all women at this time had their private fortunes and dowries secured to them in marriage. This dispute led them to an actual comparison of their various kinds of property, to determine which of them had the most and best. There were compared before them then (says the tale) all their wooden and their metal vessels of value, and were found to be equal. There were brought to them their finger rings, their clasps, their bracelets, their thumb rings, their diadems, and their gorgets of gold, and they were found to be equal. There were brought to them their garments of crimson, and blue, and black, and green, and yellow, and mottled, and white, and streaked, and they were found to be equal. There were brought before them their great flocks of sheep, from greens and lawns and plains, and they were found to be equal. There were brought before them their steeds, and their studs from pastures and from fields, and they were found to be equal. There were brought before them their great herds of swine, from forests, from deep glens and from solitudes, their herds and their drove of cows were brought before them from the forests and most remote solitudes of the province and on counting and comparing them they were found to be equal in number and in excellence. But there was found among Ailill's herds a young bull which had been calved by one of Meav's cows and which "not deeming it honorable to be under a woman's control," went over and attached himself to Ailill's herds. The name of this fine animal was *Finnbheannach* or the *White-horned*; and it was found that the queen had not among her herds one to match him. This was a matter of deep disappointment to her. She immediately ordered Mac Roth, her chief courtier, to her presence and asked him if he knew where a young bull to match the *Finnbheannach*, or *White-horned* could be found among the five provinces of Erin. Mac Roth answered that he knew where there was a better and a finer bull, namely in the possession of Dare, son of Facbtha, in the Cantred of Cuaigne and province of Ulster, and that his name was the *Donn Chuaigne* or *Brown Bull of Cuaigne*. Go thou, then said Meav, with a request to Dare from me, for the loan of the *Donn Chuaigne* for my herds for one year, and tell him that he shall be well repaid for the loan, that he shall receive fifty heifers and the *Donn Chuaigne* back at the expiration of the time. And you may make another proposition to him, said the queen, namely, that should the people of the district object to his lending us the *Donn Chuaigne*, he may come himself with his bull, and that he shall have the full extent of his own territory given him of the best lands in *Migh Ai* (Pains of Roscommon), a chariot worth thrice seven cumals (or 63 cows), and my future friendship.

(To be continued.)

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