









LESSONS IN GAELIC.

THE GAELIC ALPHABET.

Irish.	Roman.	S and.	ris.	Roman.	S and.
A	a	aw	ᵐ	m	emin
b	b	bay	ᵐ	n	enn
c	c	kay	o	c	oh
ᵔ	d	dhay	p	p	pay
e	e	ay	ᵐ	r	arr
f	f	eff	r	s	ess
ᶯ	g	gay	ᵔ	t	thay
ᵐ	i	ee	u	u	oo
l	l	ell			

The first to send translation of exercise 2 is Mrs. Clancy of Bayonne, N. J., Mr. Mee was just one mail later. We thought no one could come up to Father Hand in writing Gaelic script but Mr. O'Reilly of Pawtucket, R. I. runs neck and neck with him. And Messrs. Smith, Spokane Falls, Wash., Harrington, Rock Springs, Wyo., Henehan, Providence, R. I., Howley, Cairo, Ill., Landrigan, Portland, Me., and Mee, Auburn, N. Y. come very close on them. Mrs. Clancy is to give Miss Sullivan a tight race—her translations are perfect

One student stated that he could not find the Gaelic in the vocabulary to answer the signification of the English given in the Exercise. Look at the Translation, and try again.

Let students remember that the adjective follows the substantive in Irish (for a white horse we say, *horse white*).

It would be a good thing for the student, as he goes along, to formulate an English-Irish vocabulary, alphabetically, of all words in the Lessons, for future reference. He should, also, commit to memory all the prepositional pronouns, etc. given in the supplementary exercises—if he do he will be able to write us a Gaelic letter in a few months. We hope students when sending their translation will note any point which they cannot fully comprehend that we may explain it for the information of all.

LESSON I.—Continued

Translation of Exercise 2.

1 pur aᶯur cab. 2 ᵔāᵐ bhᵐᵐ. 3 3orᵔ aᶯur bhᵔᵐ. 4 ᵐᵐ aᶯur ᵐᵐᵐ 5 lā aᶯur ᵐᵐ. 6 ᵐᵐ olc; 3orᵔ bāᵐ; ᵔᵔ ᵔᵔᵐ; ᵐᵐᵐ ᵐᵐᵐ, ᵐᵐᵐᵐ. 7 bhᵔᵔ 3orᵔᵐ; ᵐᵐ ᵐᵐ, aᶯur ᵔāᵐ bhᵐᵐ. 8 clāᵔ bāᵐ, bhᵔᵔᵐ ᵔᵔᵐ, aᶯur bāᵔ olc. 9 aᵐᵐᵐ aᶯur corᵔ. 10 rᵔᵔᵔ aᶯur ᵔᵔ; ᵔᵔᵔ ᵐᵐᵐ, aᶯur ᵐᵐᵐ ᵐᵐ.

Translation, Part 2.

1 ᵔā cār aᶯᵐ, ᵔā cār aᶯᵔ. ᵔā cār aᶯᵔ, ᵔā cār aᶯᵔ. 2 ᵔā ᵔᵔᵔ ᵔᵔᵐ, ᵔā ᵔᵔᵔ ᵔᵔᵔ, ᵔā ᵔᵔᵔ aᶯᵔ, ᵔā ᵔᵔᵔ aᶯᵔᵔ. 3 b-ᶯᵐᵐ ᵔᵔ aᶯᵔ? 4 b-ᶯᵐᵐ ᵐᵐ aᶯur ᵐᵐᵐ aᶯᵔ? 5 ᵔā ᵐᵐ ᵐᵐᵐᵐ aᶯᵔᵐ. 6 ᵔā ᵔᵔ ᵔᵔᵔᵐ aᶯᵔ. 7 b-ᶯᵐᵐ ᵔᵔ. ᵐᵐ, ᵐᵐᵐ aᶯur cār aᶯᵔ?

SECOND LESSON.

VOCABULARY.

(The pronunciation is under each word.)

ᵔᵐᵐ, a cliff.	ᵔᵐ, a brood.
aill.	all
ᵔᵔᵔ, a swan.	ᵔᵐ, the.
awla	ahn
ᵔᵔᵔ, high.	ᵔᵔ, swelling.
awrd	auth (au short).
bāᵔ, a boat.	bāᵔᵔ, top.
bawdh	bawr
bᵔ, a cow.	boᶯ, soft.
bow (as bow an arrow)	bog (o like u in tug)
boᶯ, belly, bellows.	cam, hooked, bent.
bolug (short)	kaum (au short)
cār, case.	ᵔᵔᵐ, blind.
kawiss (short)	dhauᵐ (au very short)
ᵔᵐᵐ, fond,	ᵔᵐᵐᵐ, fond, loving
dhill	dheelish
ᵔᵔᵔ, black.	rᵔᵔᵔ, long.
dhuv	fadha
3ᵔᵐᵐ, scarce.	3ᵔᵔ, near.
gawun (very short)	gorr
3ᵔᵔ, a stalk.	3ᵔᵐᵐ, clean.
goss	glawn (short)
3ᵔᵔᵔ, green.	ᵔᵔᵐ, full.
gloss	lhawn
lonᶯ, ship.	lonᶯ, track.
lhung	lhurg
ᵐᵔᵔᵔ, late.	ᵐᵔᵔᵔ, mother.
mall	mawm (short)
ᵐᵔᵔᵔ, large, great.	ᵐᵔᵔᵔ, manner.
more	mo-iss
ᵐᵔᵔ, pig.	ᵐᵔᵔᵔ, fashion.
muck	nho-uss
ᵔᶯ, young.	ᵔᵔᵔ, prince.
owg	ork
ᵔᵔᵔ, order; sledge.	pᵔᵔ, pease.
urdh	pish
porᵔᵔ, tune, harbor.	ᵔᶯᶯ, king.
purth	ree
ᵔᵔᶯᶯ, eye.	ᵔᵔᵐᵐ, wave.
rosg	thunn
rᵔᵔᵔ, see, behold.	cujᵔᵔ, put.
fayaugh	kuir



## Exercise 1.

Translate into Irish.—

1 A young brood. 2 A white swan. 3 A large swelling. 4 A large paunch (belly). 5 A black cow. 6 A crooked cause. 7 A green top. 8 A long boat. 9 A blind prince. 10 A fond mamma. 11 A rare stalk. 12 A large ship. 13 A clean track. 14 A blue eye. 15 A young king. 16 A near order. 17 A large wave. 18 A soft stalk. 19 A sweet tune. 20 A high wave, and a large swelling. 21 A black pig, and a gray (greenish) cow. 22 A soft eye, and a large paunch. 23 A late swan, and a scanty brood. 24 A white stalk and a soft top. 25 Fall peas, and a crooked stalk. 26 A fresh rose, and heavy gold.

ḡam, to me; ḡuḡ, to thee; ḡó, to him  
ḡ, to her. mé, I, me; tú, thou; ré, é,  
he, it; sí, she, it. mo, my; do, thine,  
dú, your.

Another form of "to me" etc. when  
receiving a thing from a distance is,  
ḡuḡam, to me; ḡuḡat, to thee; ḡuḡe,  
to him; ḡuḡ, to her.

Cia, what, which; cad, what, which.  
cao, way, manner; mar, way, manner  
b, was; rab, was, used in asking and  
answering questions. ac, ac, but.

Sinn, we; sib, you [plural] ye; ríad,  
they.

ḡuḡuḡ, to us; ḡaoib, ḡib, to ye; ḡóib  
to them.

To, do, so, cum; of, de; on, ar; at,  
as; in, ann. n, j. no, not, n; with, le.

If, má; as, coḡ, co; or, nor, no.

má ré do ḡoib é, for, "if you please [li-  
terally, if it is thy will it—ré, or, ríe,  
has the force of, "it is, it be".

Thank you, so rab marc adad (o and  
t are used in adad or adat).

pronunciation.

catac, chair,	cahee-ir
marc, good, so marc, well,	mah.
cadac, give,	thowir.
beir, bring, fetch,	beir.
ar, bread,	rawn.
lám, hand,	lhawuv.
ur, water,	uishke.
ur, Mary,	maw-re

pádrac, Patrick, pawrick,  
Seádh, John, shawn.  
ceoc, a drink, dhugh, the  
gh having the sound given to them in  
lough, a lake.

Translate—

1. Give Mary a drink, she is thirsty. 2. What way  
is your mother? 3. Give John a chair, if you  
please. 4. Give Patrick bread, he is hungry. 5.  
Have you a mother, and is she well? 6. I have  
a mother, and she is well. 7. Was (were) you  
near (to) John? 8. I was not near (to) John, but  
I was near (to) Mary. 9. Put bread on the table.  
10. Behold the long, white hand John has.

NOTE—le, to, with, is used for the 'to.  
in parenthesis.

We promised last month to give a literal transla-  
tion of God Save Ireland this month, but as that,  
to be effective, would necessitate the reproduc-  
tion of the Gaelic, we concluded to substitute for it

THE HARP THAT ONCE THRO' TARA'S  
Halls.

21 ḡuḡat do ríad tḡ ḡallac ḡ ḡuḡ  
The harp which scatter'd thro' halls (of) the king

Na ḡaece ceolta bḡh,  
The darts (of) musics melodious

Tá 'r ḡallac ḡeacḡa 'ḡoib 'ḡ ḡuḡe  
Is on (the) walls (of) Tara now (in her) lying

ḡ ḡeacḡa ceol ḡo ḡuḡ:  
Without (a) verse (of music or (a) foot (in mus.)

21 ḡuḡ ríad tá 'ḡ t-ḡam ḡuḡe t-ḡar ḡaoib  
Like that is the time went past under  
ceo.

fog  
Tá 'cáil 'r ḡ cḡuḡ ḡaoib ḡuḡ;  
Is \*his renown and his fame under slumber

ḡ cḡoib ḡeacḡa 'ḡeacḡa ḡoib t-ḡo,  
And hearts (which) coveted praises warm

ḡ ḡuḡeacḡa ḡaoib ḡo buḡ.  
Not feel them lastingly

ḡ cḡuḡeacḡa cḡuḡe ḡa t-ḡeacḡa t-ḡeacḡa  
Not heard (th.) harp (of) the Tara valorous

21 ḡeacḡa cḡuḡeacḡa bḡh ḡo ḡaoib,  
Midst (a) gathering (of) women or sages

ḡuḡeacḡa ḡeacḡa ḡeacḡa ḡeacḡa, ḡaoib,  
Because proclaiming her to be bending, weak  
ḡuḡeacḡa bḡh t-ḡeacḡa ḡa ḡeacḡa.

Sound broken chord in-the night

21 ḡuḡ ríad do 'ḡ t-ḡaoib t-ḡeacḡa, 'ḡ ḡeacḡa t-ḡeacḡa  
Like that to the freedom, 'tis seldom time

21 t-ḡeacḡa ḡ ḡo t-ḡo,  
Is awakened her forever



r tlaádaire m'ire nár deir aon bréag  
 r nár glac aon bráibál ó éinne beo,  
 beirim an t-óg domh r an leathán aorta  
 an fear r éinne r r yreire cáil.  
 r mór go m-bréagha domh

beirim an t-óg láraire an aon m'ire  
 's a b-peacaide le léigead acu dh a láma  
 s. beaifad iura domh, a seájam b'án éirean  
 leig de do plae domh r gluaif mar  
 Cáe



21c 'huajr a bnyrceap cpojc '3 a cpáda,  
But when is broken (a) heart at its misery  
213 fojrjužab f bejt beo.  
At revealing it to-be alive

\* The relative pronoun a, his, is omitted and a comma inserted to indicate its absence.

(The poetical translation).

The harp that once through Tara's halls  
The soul of music shed,  
Now hangs as mute on Tara's walls  
As if that soul were fled.  
So sleeps the pride of former days,  
So glory's thrill is o'er,  
And hearts that once beat high for praise  
Now feel that pulse no more.

No more to chiefs and ladies bright  
The harp of Tara swells;  
The chord alone, that breaks at night,  
Its tale of ruin tells,  
Thus freedom now so seldom wakes,  
The only throb she gives  
Is when some heart, indignant, breaks,  
To show that still she lives.

Let students get every word of these songs off by heart as the doing so will enable them to remember how to place the words in general conversation, for it must be remembered that in translating a language the sense and not the verbatim order is to be observed.

NOTICE—Five or six Leaguers have not sent the translation of last month's exercise. Sending the translation is a condition of membership and he who neglects to do so, therefore, forfeits his subscription. This is an iron rule and will be observed as such. The mail may some times miscarry, but a third offense severs membership and if the offending member desire to change from a Leaguer to an ordinary subscriber, he may do so on the payment of the ordinary subscription.

The following pieces have been sent to us by Mr. J. J. Lyons, of the Philadelphia Society, who deserves great credit for his successful exertions in hunting up and reproducing the Irish Language as it is spoken to-day throughout Ireland. These pieces show the purity of the language in its natural form and fully maintain Father York's assertion that, "No native speaker can destroy his own language." No, it is the foreign importation, like every other noxious weed, when admitted, that destroys it.

This poem is taken down from the dictation of Mr. John Walsh, of Callan, co. Kilkenny.

SEÁŽAN 'S 211 BÉIS.

211 bócap Lujmij3 a capab an báj  
Ljom,  
213 3a0a30 žnāja 'r a cúl le clojce;  
Órujo ré m' aice 'r ru3 ajr lājn opm,  
"Cjanor a tájn, a Šeá3ajh bojct, ho 'h

fa0a bjojr?"

"Cájh cjhj, cujrceac, bñú3ce amjo  
cñāja

Lejr ha cñj hāla ro ajr a3a30 mo  
cñojce."

"Cajc ó3oc ahj rjh jat 'r cap Ljom j  
lājceac

3o 3leahjca ālujhje 'r ceuh c'ajcñ3e."

"Ojúlca3ab a cū3ajm cujc, a 3a0a30  
3ñāja

'S hā cap ce mo lācajn 3o ceahj ha0j  
mj,

Ko 3o pa0a30 mē a0a3le aj3 ah 21cajn  
2ñārcan,

21h fear jr ājle fā cñejceahñ Čñ3orc."

"Nā c33 ah c'e33ha mā bjoceahj a h-  
čñjhj,

Fa0j po0a30e ha 3ñejhe ha cñe le fā3-  
aj,

Kac c-cñudñab cūpa Ljom, a Šeá3ajh  
bojct a0ñaj3,

Lé3 ce co plae Ljom 'r 3ñuajr mñan cāc."

"Sé ah ājc a 3e0b3ar cū mē ahj ajce  
ah capñāha,

2ñeap3 ha ro3-fear aj3 ól āñ o33, *capñeap*

'S 3eallajm-re cñj-re mā 3e0bajm ah  
c-rlājhce

3ur fa0a ó 'h ājc ro 3āb3ar Šeá3ah  
añ3r."

"Cé33 aj3 ah pa3apc a' r ceuh, co éjre-  
eac,

21' r co ajcñ3e ceuh-ra le R33 ha h-  
3ñārc';

3o c-cé33jñ 3o pācñar amep3 ha  
ha0ñ 3eal,

Ojúlca33 ce 'h c-pa03al ro 'r ce ha  
mñā3b."

"Ce hñā3b ha bañaba 3o léjñ oā hjojl-  
c03ajhjh

Cja ceuh3ab a0ñ ruo cam le Ljhj mo  
fāh?

buo hñajc ah caca jat ran oj0ce ce mo  
cññ3ac

Ko cūñab mo fū3le le Ljhj mo bājñ."

"Bejñjh ah c ó3 Ljom 'r ah cumah a0pca  
3ur ah fear jr cñejhe oā b-fujl le  
fā3ajl,

*if teaching  
mñe.*

*See Gaelic Journal  
No 145. Oct. 1902.*



'S deunfajō mē tura lhom, a šeāžajh  
bojēt doṛajš,  
Cajē uajē to plae lhom 'r žluajr mar  
čāč.'

"Jr mōr žo mbut feārri lhom bejē real  
ajr rūžrāč,  
Le h-ōjž-beaṇ ṇūṇṇte bejē ejōjri mo čā  
lājṇ,  
Na čul tar m'ajēne le feār o to  
čūjēčē  
Nar čuž arjaṇ cuṇōar čia'r žab čāč.'

These prayers are taken down from Miss Mag-  
gie Gorden, from the parish of Donaghmoyne, co.  
Tyrone.

Morning Prayer.

Ձ Օյա 'ջւր Է Ձիայծօան Ձիւրիւ,  
Ձ շւ ըլան մէ քէյն 'ջւր մօ թայրցի՞ն,  
Օ ծար collat arējri aṇṇ aṇ lae žl aṇōjri,  
Յօ օ-տւչայօ շւ ըլան մայօ Էր Էա՛ յլե  
չա՛

Ձ'ր Յօ ըծայիչ շւ մայօ Էր Էր ղա՛նա՛  
Էր Էր Էր Էր.

Night Prayer.

Տիյիւ-ր Էր Էր Էր Էր  
Ձար ըլան Էր Էր Էր,  
Ձի յարւի շօրա՛ Շւր Էր  
Նա ըստմայի՛ն Էր Էր,  
Ձր Էր Ձիւր Էր յի՛ն Էր.  
Յաճայի Էր Օյա մար Էր Էր,  
'S Յաճայի Էր Ձիւր մար ղա՛նա՛ Էր  
Յաճայի Էր Էր Էր Էր մար Էր  
'Շւր մար լոն ըստմայի՛ն Էր Էր.  
Ձ Շիւր Էր Յօ ըլանիւ շւ Էր Էր,  
Ձ Շիւր Էր Էր Էր Էր Էր.

Going a Journey.

Ձի Էր Էր Էր Էր Էր,  
Ձիւր Էր Ձի. Էր Էր Էր Էր,  
Ձիւր 'Շար Էր Ձի Էր ղա՛ն Էր մօ  
Էր.

Օ, Էր Ձիւր, Էր Էր Էր Էր,  
Նա Էր Էր Էր Էր,  
Jr mōr m'eažla rojṇ to žlac.

Ձ Յ-ստմայի Էր Էր Յօ ղա՛ն  
Ձի ըրԷա՛ Էր շու Էր Էր,  
Ձիւր Էր ղա՛ն Ձի Էր Էր Էր Էր  
Էր.— Ձիւր.

These are some of the prayers that I took down  
from Margaret Sexton, from the parish of Kildy-  
sart, co. Clare.

Էր Էր Էր, 'r յի՛ն Էր Էր Էր Էր.

Էր Էր շա՛ն Էր Էր Էր 'r շա՛ն Էր յար-  
Էր;

Տաճարիւ Էր Էր Էր 'r Յօ Էր Էր-  
Էր Օյա Էր,

Ձի Էր Էր Էր Էր, Էր Ձիւր Էր Էր-  
Էր.

Ձ յօր, Էր Ձիւր 'r Էր Էր,  
Օճիւր շա՛ն ըստմայի՛ն Էր Էր;  
Էր 'Էր Էր Էր Էր Էր Էր Էր,  
'N Էր Էր Էր 'r 'Էր Էր Էր;  
Էր 'Էր Էր Էր Էր 'Էր Էր Էր  
Էր Էր Էր Էր Էր.

On Lying down to Sleep.

Ձար Էր Էր մօ Էր Էր,  
Տա՛ն Էր Էր Էր Էր Էր,  
Տաճարի մ'Էր Էր Էր  
Յօ Էր Էր, Էր Օյա;  
Էր Էր Էր Էր Էր,  
Էր Էր Էր Էր Էր,  
Էր Էր Էր Էր Էր Էր,  
Յօ Էր Էր Էր Էր Էր,  
Ձ Շիւր Էր Էր Էր,  
'S Էր Էր Էր Էր Էր.

Mrs. McGowan (see Mannion), of Glennamaddy, co. Galway, wishes to have these prayers, which she learned from her mother, preserved in the G.E.L.

Էր Էր Էր Էր Էր, Էր Էր Էր Էր Էր.

Ձիւր Յօ Էր Էր Էր Էր Էր Էր,  
Ձ Էր Էր Էր Էր Էր Էր, Էր Էր Էր  
Էր Էր.

Շւր Էր մէ քէյն մ'Էր Էր Էր Էր Էր  
Էր:

Ձ Յիւր յի Յի Էր Էր Էր,  
Նա Էր Էր մէ Էր Էր Էր Էր.

Ձ Ձիայծօան ղա՛նա՛, ղա՛նա՛ մ'Էր-  
Էր,

Jr ču mo rčōr, mo lōṇ 'r mo čajrce:  
Jr ču mo Reult eolujr djeār roṇṇaj  
Էր շա՛ն Էր.

'S Էր Էր Էր Էր Էր Էր Էր Էր Էր.

Ձ ղա՛նա՛ն Էր Էր Էր Էր Էր Էր  
Էր Էր

Ձ ղա՛ն Էր Էր Էր Էր Էր Էր;



see also  
Gaelic 46.  
No.

Ա Ձօղ-իմ Զիյրե տձ Ե Յ ԿԱՇԱՐ ԴԱ Դ-  
ՅՐԱՐԵԱ.

Քէյժ ՅԱՇ ՅԱՊ ԵԵ Դ՛ԱԴԱՊ ԽՕՇԷ.

ԽԱՃԻ ԵՃՅԵԱՐ ԱՊ ԴԱՅԱՐԵ ԱՊ ԵԱԼԻՐ.

Ա յՕՐԱ, Ե ԵՍԻ ԽԻՅՅ ԱՊԴՐ ԱՊ Ե-ԴԱՇՐԱԼ-  
ԴԵՍԵՐ,

ՅՕ ԼՅՈՊԱՅՅ ԵՒ ԴՅՕ ԵՐՈՒԵ ԼԵ ՅՐԱՐԵԱ ԵԵ,  
Ա ԵՒՅ ԴԱՇԱՊԴԱՐ ԵԵ ԴԱ ԴՍԼԵ Ե՛ԱՐ  
ԴԱՐԵԱՅՅ Ե,

ՅՕ ԴԱՐԱՅՅ ԵՒ Դ՛ԱԴԱՊ ԱՐ ՅԱՇ ԲԵԱԿԱԾ  
Ե՛Ա Դ-ԵԱՐԴԱԾ ԴԵ.

Act of Contrition.

ԵՍԻՊԴԵ ԵԵ ՕՐ ԵՅՈՊ ԴՅՕ ԵՍԻՊԴԵ,  
ԼԵԱՇ ԴՅՕ ԲԵԱԿԱՇԵ ԴՍ ԵՅՅ ԼՅՈՊ ԴՊԵԱՇԷ,  
ՅԱՇ ԱՐ ԴՊՐ ԴԵ՛Ր ԴԱՐ ԴՊՐ ԴԵ.

ԵԱ ԴԵ՛ ԱՅՅ ԴԱՐԱՅՅ ԲԱՐԵԱՊ ԱՊ ԵՕՐԱ  
ԵՐՅՕՐԵԱ

Ա ԼԱՇԱՐ ԿԱՇԱՐԻ ԴԱ ԴԱՐՅՐԵՊԴԵ.

Օ, Ե ԵՅՅԵԱՐԴԱ ԲԱՃԻ ԲԴԱՊԵԱ,

'ՅԱՐ Ե Ե՛ ԲԱԼԼԱՊՅ ԱՊ ԲԱՐ,

ԵԵ ԵՕ ԴԵՂԱԼԱԾ ԼԵ ԴԱՐԱՊ

Օ ԴՍԼԼԱՇ ՅՕ ԵԱՐԻ;

ԱՊԵԱՅՅ ԴՊ ԲԱՃԻ ԵՒ ԵԱՐԵԱՐԴԵ

'ՅԱՐ ԴԱ ԵՐԵԱՇ՛ ԱՐ ԵՕ ԼԱՊԻ,

Օ, Ե ԵՅՅԵԱՐԴԱ, ԻՐ ԱՅՅ ԴԱՐԱՅՅ ԵՕ ԵՍԻՊԴԵ-  
Ե ԵԱՊ.

There, you have now Irish as it is spoken in the  
four provinces of Ireland— J. J. LYONS.

How beautifully sublime, soul-inspiring and direct,  
are the foregoing simple ejaculations! How vividly they  
bring to the *Irishman's* mind the lines of the poet,—

"Yes, let the rich deride, the proud disdain,  
These simple blessings of the lowly train,  
To me more dear, congenial to my heart,  
One native charm than all the gloss of art,"

excepting that in this instance it so happens that  
the poems have both the charm and the gloss of  
art—Nature's art, which man may try to imitate  
but can never excel. We have emphasized *Irish-*  
*man* above because *he* alone can form a conception  
of or *can* conceive *Irish sentiments*. This truism  
has been demonstrated this very day, but our West  
British countrymen sing dumb in its presence.  
They, like the Camel of the fable, jump up to  
dance, only to excite the risibility and scorn of  
their intelligent fellow citizens of other nations,  
who mete out to them the *Beasts'* treatment of  
the Camel!

The English language is, according  
to Anderson, five hundred and sixty  
years old; the Irish, how old? Six-  
teen hundred B. C.

DR. CAHILL'S SERMON ON  
ԼՁԱ ԱՌ ԵՐԵՇԷԱՅԻՊԱՅՍ,

Translated by P. J. O'Leary,

(Continued)

ԱՊ ԴՊ ԱՊ ԱՃԻ Ե ԵՅՅԵԱՐ ԵՐՊԱՐ ԱՅ-  
ԱՐ ԱՊԱՊԱ ԴԱ ԴՅԱՐՅՊԻՅ ԴՐԵԱՊԱՅՅԷ Ե՛Ա  
ԵՅԼԵ ԱՐ ԵՐ ԴԱ Դ-ԱՐԵՊԱՅՅԷ, ԱՊ ԵՐԵԱՊ  
ԵԵԱՊԱՅՅԷ ԱՐ ԼԱՊԻ ԵՐԻ ԵՐՅՕՐԵ, ԱՅԱՐ  
ԱՊ ԵՐՅՅ ԴԱԼԼԱՅՅԷ ԱՐ Ե ԼԱՊԻ ԵԼԱԾ;  
ԵԱՐԲԱՅՅ ԱՊ ԵՐԵԱՊ ԴԱԼԼԱՅՅԷ ԱՐ ԱՊ  
ԱՐԵ ԱՊԱՊ ԵՅՅՅՅՅՅԱԾ ԱՐ ԴԱ ԴՍԼԼԱՊ  
ԵԱՅՅ ԵԱՐՅՊԻՅ ԱԵԱ ԴՅԱՐԱՅՅ ԱՊ ԴԱ  
Բ-ԲԱՐԵ ԵՕՅԱՅՅ. ԵԱ ԵՍԴԱՐ ՆԱՕԻՊ ՏԵԱՅԱՊ  
ՅՕ ԴՍԼԼԵՐ, ՅՕ ԴԱՐԼԻՊ ՅՕ Ե-ԲԱՐԻՊԻՅ ԱՅՅ  
Ա-ԴԱՐԵ ԱՐ ԱՊ ԴԵԱՅՅ ԵՅՅՅՅՅԱԾ ԴԵՕ, ԱՅԱՐ  
ԴԱՐ ԵԱՐԻՊՅ ԵՐՅՕՐԵԱ ԵՍԴԱՊ ԴՅՊԻ-ԴԵՕ,  
ՅԱՊ ԱՇ ԴԱՊ ՅԵԱՐԻ ԱՊԴՊԴԵ ԴՅՕ Ե-ԲԵՅԵ-  
ԲԱՐԻՊԻՅ ԱՊ Ե-ԱՊԱՐԵ ԱԵԾԱՐԱՇ ԴԵՕ. ԱՐ  
ԴՅՅՅՅՅՅՅ ԱՅՅՅՅ, ԲՕՐՅՅՅՅՅԱԾ ԵՐԱՐ Ե  
Ե-ԲԼԱՅՅԵԱՐ, ԱՅԱՐ ԵԼԱՊԵՅՅԵԱԾ ՅԱՅՅ ԱՊ, Ա-  
ՅԱՐ ՅԱԼԵՐԱՊԱԾԵ Ե՛Ա ԴԵԱԾ, ԱՅԱՐ ԵՍ  
ԿԱՇԱՐԻ ԴՅՅՅԱՊԼԱ ԴԱ ԴԱՅՅԵ ԱՊ. ԱՅԱՐ  
ԱՐ ԱՊ Յ-ԿԱՇԱՐԻ ԵԱՊԴԵ ԴԱ ԴԱՅՅԵ, ԱՅԱՐ  
ԵՍ ՅՕ ԼԵՐ ԵԱՐՅԵԱԾ ԵԱՐԵ ԵՊԵՅՅՅՅ ԴԱ  
ԿԱՇԱՐԴԵ, ԱՅԱՐ ԵԱՐԵ ԵՊԵՅՅՅՅ ԴԱ ԿԱՇ-  
ԱՐԴԵ ԵՅ ԵԵԱՇԱՐ ԱՅԱՐ ԲՅԵԱԾ ԱՐ ԴԱՅՅԵ,  
ԱՅԱՐ ԱՐ ԴԱ Դ-ԱՐԵ ԴԱՅՅՅՅ ԵԵԱՇԱՐ ԱՅԱՐ  
ԲՅԵԱԾ ԴՊԴԵԱՐ ԲՅԼԱՅՅ ԱՊ ԵԱԾԱՇ ՅԵԱԼ,  
ԱՅԱՐ ԱՐ Ե Յ-ԵՊԴԻՅ ԵՍ ԵՐՅՅՅԱ ԵՐԻ;  
ԱՅ ԱՐ Օ՛Պ Յ-ԿԱՇԱՐԻ ԵՊԵՅՅ ԴՅԱԼԱՅՅ ԵՊԴԻ-  
ԵՐԻՅ. ԱՅԱՐ ԵՐՊԴԻՅ. ԱՅԱՐ ԵՍ ԴԱ ԱՊԴ-  
ՅԼԵ Ե ՅԼԱՐԵԱԾ ԼԵ ՅԱՇ ԱՐԵ ԱՅԱՐ ԵՍ  
ԵՐԱՊԻ ԴԱ ԿԱՇԱՐԴԵ ԴԱՅՅԷ ԵԵ ՅԱՇ Դ-  
ԱՊԼԵ ԴԱՐՅՅՅ, ԴԱՇ ԲՅՅԵԱԾ ԼԵ ԵԱՊԴԵ  
ԱՐ ԴՅԵ Ե ԵՐԱՐԱԾ, ԲՅԼԱՅՅԷ Ե Դ-ԵԱԾԱՇ  
ՅԵԱԼ, ԱՅԱՐ ԵՐԱՐԻՅ ԲԱՐԴԵ ԱՊ Ե ԼԱՊԻՅՅ.  
ԱՅԱՐ ԵՍ ԴԱ ԼԵԱԾԴԱ ԴԱՐ ԴԵԱԼ, ԱՅԱՐ ԵՍ  
ԵՐԱՅՅ ԴԱ Դ-ԱՊԴԻՅ ԼԵ ԵՐԵԱ ԴՊԱՐ  
ԱՐ ԵԱԼԱՊ, ԱՅԱՐ ԵՍ ԴԵ ԴՍԼԼԵՐ ՅՕ  
ԴԱԾ ԵԱ Ե ԵԱՊԱԾ ԴՅԼԻՊԱԾԱՊ ԴՅՐ.  
ԱՅԱՐ ԱՊԴՅԵԱԼ Ե ԲԱՐ ԵՕԱՐ ԱՊ ԲՅԼԼ  
ԴԱՇԱՐԻ, ԵՅՅՅՅ ԵԵԱԾ Օ ԵՐԵԱՅՅ ԱՊ  
ԱՅՅ, ԱՅԱՐ ԵՐԵԱՊ Ե ԵՍ ԴԱ ԴԱՅՅԵ  
ԱՐ ԱՊ Յ-ԿԱՇԱՐԻ ԴՅԱՐ ԱՊ ԵՐԱՅՅ  
ԱՅԱՐ ԴՅԱՐ ԵՐԱՅՅ ԵՐԱՅՅ ԵՐԱՅՅ  
ԱՅԱՐ ԵՐԻ ՆԱՕԻՊ ՏԵԱՅԱՊ, "ԵՐ-  
ԴԱՐԵ ԴԵ ԴԱ ԴԱՐԻՅ, ԵԵԱՅ ԱՅԱՐ  
ԴՅՐ, ԴԱ ԴԵԱՐԱԾ Ե Ե-ԲԱԾՅԱՐԴԵ  
ԴԱ ԿԱՇԱՐԴԵ, ԱՅԱՐ ԲՕՐՅՅՅՅՅԱԾ  
ԴԱ ԼԵԱԾԴԱ, ԱՅԱՐ ԵԱՅԱԾ ԵՐԵՇԷ  
ԱՐ ԴԱ ԴԱՐԻՅՅ Ե ԴՅՅՐ ԴԱ ԵՐԵԱ







# 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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## THE GAEL'S SUCCESS.

The success attending the new system of teaching the Gaelic which has been initiated in the THE GAEL has by far exceeded our most sanguine expectations. 164 new students have been added to the Gaelic roll within the last two months, thus verifying the cogeny of the axiomatic phrase.—

"There is nothing which succeeds like success."

Let, then, the old war-horses of the movement follow it up.

This is a good time for the Irish National League of America to help Parnell; and the most effective help it can render at the present time is to order a general boycott of English goods. This time is opportune here, too, as the movement cannot be connected with American politics—'92 being too far off and no parties or platforms in the political field. The boycott is not against individual Englishmen, but an intelligent, effective mode of convincing England that though she may employ brutal means to oppress the Irish people, they can resort to peaceable methods to wound her in her pocket—a most vital part of her surroundings. We say simply to the Englishman,—

"John, while you, by brute force, deprive us of our inalienable right to manage our own internal affairs, we will not buy your manufactures and, thereby, compel you to close your mills; but, left to our own free will, we shall patronize your goods provided they are as cheap as those of others. Therefore if you desire to retain our friendship and our custom you will take your hands off of us."

We hope President Fitzgerald will issue an order for a general boycott. It has been organized in Brooklyn, and his edict would render it general.

## FATHER HAND'S SUGGESTION IN RELATION TO AN IRISH-AMERICAN HISTORICAL SOCIETY.

Green Isle, Minn. Feb. 28, '90.

Dear Sir, — Your letter of the 1st. inst. came duly to hand. I beg to thank you for the trouble you have taken in trying to find for me the History of the Friendly Sons of St. Patrick. You have done your part and I feel just as thankful to you as if you had found it.

It strikes me as being a little strange that books such as the History of the Friendly Sons are no where to be found. Books bearing on the history of the early Irish settlers in America are certainly not within the reach of ordinary mortals. For I have searched every store and place of publication that I could hear of for a few such books, but, for so far, I have not found them.

I am beginning to fear that loss of our beautiful language will not be our only reproach. Ignorance of the records of our countrymen in America will leave a stigma on us as well if we don't look out. There is scarcely a magazine or newspaper issued from the so called American press that does not contain some fling or some innuendo at our race. We say that we are 20 millions Irish Americans, all told, and yet we have not got a single magazine or society devoted to collecting and elucidating facts of history connected with our race in this country. Books bearing on such subjects, it appears, are all out of print.

Whilst we have got a most excellent American historical society, and many good state historical societies we have not got a ghost of an Irish American one. We are being continually appealing to history for justification yet where are our materials of history? They are hidden away in obscurity, and going to lie there forever if we do not bring them forth and show them to the world: and whose business is it to do that but our own? How can that best be done or how can it be done at all? It appears to me there is only one way to do it, and that is to form an Irish American society for the purpose: and the only possible way to form such a society would be through the agency of the Irish American press.

If the Irish American press were to pour in a few broad sides, two or three, or as many as would



be necessary, it would rouse the Irish American element to a sense of their duty, and send them to investigate the historical facts connected with their race in this country. I thought of appealing to the Irish American press myself to have it advocate the necessity and utility of a movement of some kind in this direction, to enable us to put the facts of history in a proper light, so that when we appeal to history, we appeal with a knowledge of what we are doing, and in a way that we can make ourselves heard over the whole country.

Now, Sir, I ask your candid opinion, could such a movement be started and would it be likely such a movement could be made to effect its purpose? As editor of a patriotic paper would you be pleased to devote a few incisive sentences to so important a subject?

Men like me living on the frontiers of civilization can do next to nothing in starting or working a historical society. The most we could do would be to help it financially. I would be glad to do so, and I am sure there are thousands who would be glad to do so if they only got the opportunity. Am I trespassing on your kindness in asking your candid opinion. Are my ideas practical or not? You may be as plain and outspoken as you please for I would rather be put on the right track at the outset than after having gone to a lot of trouble to have the mortification to be disappointed. If proper appeals were made in the meantime perhaps it might be possible to crystallize matters during the era of the coming World's Fair.

I am yours sincerely,

J. J. Hand.

[ Father Hand asks our honest opinion as to the possibility of forming an Irish-American historical society. That we will not offer at present, but we shall send a marked copy of this GAEL to the prominent members of the St. Patrick Society and the Friendly Sons of St. Patrick, of this city, and to the Irish-American Club, Chicago, so that they may see what Father Hand means and what every self-respecting Irish-American should endeavor to accomplish. There is sufficient material in this city alone in the two organizations which we have named to found such an institution. There are Messrs. McGuire, Rooney, Cassin, Rorke, etc. of the St. Patrick, and Kelley, Maxwell, Malone, etc. of the Friendly Sons, to whom it would be no trouble, financially or otherwise, to organize such a society.

It was our expectation when we organized the Gaelic movement that it would embrace such matter as that which is the subject of Father Hand's letter—in fact, that it was a part and

parcel of the movement, but, unfortunately, its support fell short of our expectations. —Ed ]

#### MR. MARKOE'S LETTER.

St. Paul, Minn. March 8th. '90.

Editor An Gaodhal,—

As I have not yet heard of any deaths from duels fought among those who vie with each other in working upon our Irish Dictionary, I conclude that if we wait until the labor is performed from patriotic motives alone, we may have to wait a long time.

There are men whose courage rises as the obstacles in their way disappear; and those others whose energy and activity increase in proportion to the opposition they have to overcome. I hope always to be classed among the latter. I therefore, now propose to see what can be done towards getting our dictionary under way, without looking to any one for assistance; and relying solely upon your knowledge of the language, and your editorial influence, for the practical part, and upon my zeal for the financial part. Will you, therefore, kindly give me an estimate of the probable cost of an edition of one thousand copies each, of a Celto-English and Anglo Celtic Dictionary, and also the probable cost of further editions of from one to five thousand copies each, including compilation, printing and neat bindings in cloth, all done under your own direction or supervision. Also how long would it take you, with the assistance of such competent help as you could hire to get out the first edition of 1,000.

I am most anxious to get that work under way without delay. I do not expect the first edition to be by any means complete, but look for improvement in each subsequent edition.

If this work is successfully accomplished by a combined effort of your energy and my money, I shall hope in the near future to begin, with your assistance, the publication of a series of Irish tales and legends in Irish, with attractive illustrations, for distribution among children and others, as prizes for proficiency in the language.

I deem it most important, to preserve the knowledge and use of the language among those in Ireland who already understand it, and at the same time cause it to spread among those who know it imperfectly or not at all, in order that it may be considered an *honor* to an Irishman to use his own language upon his native soil. In this work I look for no assistance from any one: and expect you to receive fair and adequate compensation for the time and labor you expend upon it. If Providence blesses me with a continuance of his favors, I will, with your co-operation, push this work forward at my own sole expense, until we can see it bear fruit a hundred fold.

As our work goes to press I propose that your name, as compiler and mine as publisher be stamped on each volume, together with a few sound sentiments relating to the language and nationality of the people of Ireland. If you are with me in this, kindly let me know at once, and send me the desired estimates as soon as possible. Sincerely

Balston J. Markoe.



# O'Curry's Lectures.

ON THE  
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-  
TORY.

## Lecture III.

Delivered March 20, 1855.

(Continued)

We may also observe that there is reason to think, from some few facts exclusively mentioned by him, that he had before him at the time of compiling his annals, ancient records not available to subsequent writers, as is shown by his account of the manner of Conor Mac Nessa's death, and his notice of the battle of Cruanah (O'Conor, Annals, A. D. 33).

Tighernach undoubtedly takes the succession of the kings of Emania from Eochaidh O'Flinn's poem, which enumerates them from Cimbaoth to Fergus Fogha. A fine copy of this curious poem is preserved in the Book of Leinster (fol. 11.), and two in the Book of Lecan. These different copies give us an important instance of the irregularities which must, almost of necessity, creep into dates and records which depend on irresponsible transcription, where the smallest departure from accuracy, particularly in the enumeration of dates, will lead to confusion and inconsistency. In the copy of this poem preserved in the Book of Leinster, — a compilation of the middle of the twelfth century — the duration of the Ulster dynasty, from Cimbaoth to Conor Mac Nessa, is set down at 400 years and the duration from Cimbaoth to the final overthrow of the Ulster sovereignty by the Three Collas, at 900 years. Now the destruction of this power by the Collas in the Battle of Achaidh Leithderg, in Farney, took place in A. D. 331, which number, added to the 400 years from Cimbaoth to Conor, would make but 731 years instead of 900.

Again, in each of the copies of the Book of Lecan, the space from Cimbaoth to Conor is set down as 450 years, and still they give the entire duration as 900 years.

Indeed the dangers of error in transcription are admitted in a very ancient poem in the Book of Leinster itself (fol. 104), in which many matters of actual occurrence but raised to fabulous importance though not affecting chronology, are explained away. This poem consists of 111 stanzas, and its authorship is ascribed to Gilla-na-Chomdech Ua Cormaic, of whom I know nothing more. It begins

"O, King of Heaven, clear my way."

However laboriously Tighernach may have worked to fix a date for Irish chronology, it is quite evident that the materials from which he drew, were those records, poems, and other compositions of the ninth, tenth, and eleventh centuries in which the length of reigns of the kings of Tara and Emania are set out. For, having once fixed, say, the date of the foundation of Emania, and the Roman era, and the corresponding king of Tara, he seems to have done little more, and indeed to have occasion to do little more, than to correct the error of dates, chiefly given in round numbers, which any considerable lapse of time must have led to errors in computation and false chronology. But as far as we can judge, Tighernach had not put the finish-

ing hand to his work at the time of his death, and, his observations on the ante-Emanian period being lost, we are left very much in the dark as to the grounds of his views.

From all that has been said, I think it is not unreasonable to conclude, that this great annalist was surprised by the end of death, when he had but laid down the broad outlines, the skeleton as it were, of his annals; and that the work was never finished.

The founding of the palace of Emania, taking as the starting point of credible Irish history by Tighernach, is an event of such importance as to warrant a digression here, and to require of us to give some account of the circumstances which led to the erection of this seat of royalty in the north. The following is a nearly literal account of the event, from a tract in the Book of Leinster. —

"What is the origin of the name Emhain Macha?" begins the writer. "Three kings that were upon Erin in co-sovereignty. They were of the Ulstermen, namely, Dithorba, the son of Diman, from Uisnech, in Meath; Aedh Ruadh, the son of Badurn, son of Airgetmar, of Tir Aedh [now Tir-Hugh, in Donegal] and Cimbaoth, the son of Fintan, son of Argetmar, from Finnabair, of Magh Inis."

These kings made a compact that each should reign seven years in turn, and this compact was confirmed by the guarantee of seven druids, seven files, and seven young chiefs (or champions): the seven druids to crush them by their incantations, the seven files to lacerate them by their satires, and the seven young champions to slay and burn them, should the proper man of them not receive the sovereignty at the end of each seventh year.

The righteousness of their sovereignty was to be made manifest by the usual accompaniments of a just government, namely, abundance of the fruits of the earth, an abundance of dye-stuffs for all colouring, and that women should not die in child birth.

They lived until each reigned three years in turn, that is, sixty-three years. Aedh Ruadh was the first of them that died, having been drowned in the the great cataract called after him Eas Ruadh (or Easroe), Ballyshannon, near Sligo, and his body was carried to the hill there: hence Aedh's Hill, and Easruadh. Aedh left no sons and but one daughter, who was named Macha Mangruadh (or Macha the red haired), who after her father's death claimed his place in the sovereignty: but Dithorba and Cimbaoth said that they would not allow a woman to have any share in the government.

Macha thereupon raised an army among her friends, marched against the two kings, gave them battle and defeated them, and then took her turn of seven years of the monarchy.

Dithorba was killed in battle soon after, and left five sons who also claimed their turn of the sovereignty. Macha said she would not admit them as it was not under the former guarantee that she had obtained the sovereignty, but by right of battle. The young princes therefore raised an army and engaged the queen in battle, in which they were defeated with the loss of all their followers. Macha then banished them into the wilds of Connaught, after which she Married her co-sovereign, Cimbaoth, to whom she resigned the command of the national, or perhaps more correctly, the provincial army.



Macha having now consolidated her power, and secured the throne against all claimants but the sons of Dithorba, laid a plan for their destruction; and, with this intention, she went into Connacht, where she soon discovered their retreat, captured and carried them prisoners to Ulster. The Ulster men demanded that they should be put to death, but Macha said that that would make her reign unrighteous, and that she would not consent to it, but that she would enslave them, condemn them to build a rath or court for her, which should be the chief city of Ulster for ever. And she then marked out the foundations of the court with her golden brooch, which she took from her breast, and hence the name of Emain, or rather Eomuin, from Eo a breast-pin or brooch, and Muin the neck,—which when compounded make Eomuin,—now inaccurately Latinized Emania, instead of Eomania. Ulster was then erected into a kingdom with Cimbaoth for its first king.

— This occurred, according to some authorities, 405 years before the death of our Lord (O'Flinn's poem makes it 450 years), and it was not till the year 331 of the Christian era that Emania was destroyed by the Collas, and the Ultonian dynasty overthrown.

The princes known in the ancient *Chronicles* of Erin as the three Collas, make such an important figure in history in connection with the destruction of Emania, that it is but proper to give a brief account of them.

Cairbre Lifechair succeeded his father, the celebrated Cormac Mac Art, in the sovereignty of Erin, A. D. 267. This Cairbre, who was killed in the Battle of Gabhra, or Gawra left three sons, namely, Fiacha Stabtene, Eochaidh, and Eochaidh Domhlen. Fiacha Stabtene succeeded his father, Cairbre, but his reign, though long, was not peaceable, being disturbed by the sons of his brother, Eochaidh Domhlen, namely, the Three Collas (Colla Uais, or the Noble, — Colla Mean, or the Stammerer, — and Colla Fochri, or of the Earth, earthy, claylike), who revolted against him, and at last, at the head of a large number of followers, gave him battle at Dubh-Chomar, near Tailltin, (now Telltown, in the modern county of Meath), where they overthrew and killed him, after which Colla Uais assumed the monarchy of Erin, which he held for four years.

Fiacha, the late monarch, had, however, left a son, Muireadhach, who, in his turn, made war on Colla Uais, drove him from the sovereignty, and forced himself and his brothers and their followers to fly into Scotland. Here they led such a life of turmoil and danger, that in three years time they returned into Ireland, and surrendered themselves up to their cousin, the monarch, to be punished as he might think fit, for the death of his father. Muireadhach, however, seeing that they were brave men, declined to visit them with any punishment, but, making friends with them, he took them into his pay and confidence, gave them command in his army. After some years, however, he proposed to them to establish themselves in some more independent position than they could attain in his service, and pointed to the conquest of the kingdom of Ulster as a project worthy of their ambition. The Collas agreed to make war on Ulster, and for that purpose marched with a numerous band of followers into that country, and encamped at the Carn of Achaidh Leith derg, in Fearnhaigh (Farney, in the modern county of Monaghan). From this camp they ravaged the

country around them, until the Ulstermen, under their king Fergus Fogha, came to meet them, when a contested battle was fought for six days, in which, at length, the Ulstermen were defeated, and forced to abandon the field. They were followed by their victorious enemies, and driven over Glen Righe (the valley of the present Newry Water), into the district which forms the modern counties of Down and Antrim, from which they never after returned. The Collas destroyed Emania, and then took the whole of that part of Ulster (now forming the modern counties of Armagh, Louth, Monaghan, and Fermanagh) into their own hands as Swordlands, and it was held by their descendants, the Maguires, MacMahons, O'Hanlons, and others, down to the confiscation of Ulster under the English king, James the First.

Thus ended the Ultonian dynasty, after a period of more than seven hundred years' duration, and the glories of Emania and of the House and Knights of the Royal Branch were lost for ever.

#### LECTURE IV.

[Delivered March 22, 1855]

THE ANNALS (continued). 2. The Annals of Ioia-fallen. 3. The Annals called the Annals of Boyle The Poems of O Huidhrin. 4. The Annals of Senait MocManus, called the Annals of Ulster.

According to the order I have prescribed for myself, we proceed now to the consideration of the Annals compiled subsequent to the period of Tighernach.

It is generally supposed that a considerable interval of time elapsed between the year 1088, in which this great historian died, and the appearance of any other body of historic composition deserving the name of Annals, and it will be necessary for us to inquire whether any writers on Irish affairs existed within this period requiring notice on our hands, in order that we may follow the chain of historic composition with some degree of uniformity.

It is, however, to be observed here, that in the existing copies of Tighernach we find the annals continued to the year 1407, that is, to a date more than three hundred years subsequent to Tighernach's own time. It is not improbable that the original body of these annals was gradually and progressively enlarged, but we have no reliable information as to the precise manner in which, or the persons by whom, the earlier parts of the continuation were made.

In the commencement of the fifteenth century we find recorded the death of a certain Augustin MacGrady, who, it is well known, laboured at the continuation of these annals, but we again find them continued after his death, which happened in 1405, down to the year 1407 (where they end imperfectly), though by what hand is not certain.

The following entry is found in the Annals themselves at the end of the year 1405,—

“Augustin Ma Gradoidh, a canon of the canons of the Island of the Saints in Loch Righ in the Shannon, a Saol (or Doctor) during his life, in divine and worldly Wisdom, in Literature, in History, and in various other Sciences in like manner, and the Doctor (Ollamh) of good oratory, of western Europe,—the man who compiled this book, and many other books, both the *Lives of the Saints*







PHILO-CELTIC SOCIETY, PHILADELPHIA  
March 19, 1890.

Editor of the Gael;—

This Society celebrated Archbishop McHale's anniversary with a free entertainment on last Sunday evening, March 16. A number of addresses were made both in Irish and in English. Mr. P. McFadden, as chairman, gave the introductory address, and John J. Lyons gave a preliminary address in Irish. The Rev. Daniel J. Murphy, of St. Theresa's Church, made the principal address, also in Irish, eloquently setting forth the national zeal and constancy of the Archbishop, who, he declared, was the bright star and pride of Erin; ever anxious for the welfare of his language and people, actually compelling them to speak their mother tongue.

The rest of the programme was as follows,—  
Song in Irish and English by Chas. E. Cranney. Recitation in Irish, Miss Sallie Meakim. Song, by Miss Sarah Mallon, Song, in Irish, Thomas McNiry, Recitation, J. J. Hughes, Songs in Irish by Messrs. P. Burke and T. Dolan. Bass solo by Jas. Crosson, Song, Miss Kate Naughton, Recitation, in Irish, John J. Robinson, Recitation in English by Mr. Dauther, Song,

211 Crúiríjsín Lán,

by Will. Devine. And an able address was delivered by Edward Meakim. The concert was well attended.

Chas. E. Cranney,  
Cor. Sec.

It is a pleasure to us to note the very elegant change which has been made in the general get up of the *Boston Irish Echo*. It is now a sixteen page journal with a handsome green cover. The managers of the *Irish Echo* are genuine Irishmen. Mr. O'Farrell in writing to us the other day said, "If there is any thing that I can do for you here in Boston, at any time, I am at your service." These are the sentiments of a true Gael. We wish for the *Echo* the largest measure of success.

T. F. Halvey, the Philadelphia wool merchant, in sending his \$5 subscription to THE GAEL, observes,—

"I consider your paper the only true exponent of the rights of the Celtic race in America, or even in Ireland; and that it has not a circulation of half a million a month is a disgrace to the Irish race."

M. J. Linnane, another wool merchant, of Duane st. N. Y., called to see us and dropt a \$5 bill (his second similar donation) into The Gael's treasury to help its circulation. We wish there were more Irish-American wool merchants like Messrs. Linnane and Halvey.

We have received two copies of Father Nolan's St Patrick's Prayerbook, re-published by his permission by the Rev. E. D. Cleaver, Dolgelly, North Wales, an old member of the Dublin Gaelic Union, one an Emerald, and the other, an olive green with gilt crosses. In this edition the Irish only has been published; there is not one word of English in it.

The Rev Mr. Cleaver is well known to our readers, for all have heard of the Cleaver Prizes which he bestowed on children proficient in Gaelic.

Mr Cleaver, also, paid the cost of Mr. Hyde's (Γραδοβίτη Βιοβίτη) Λεοδαν Στευλιζεακτα, and offered to contribute £5 towards the re-publishing of Dr. McHale's Irish-English Catechism.

We hope the catechism will be re-produced for it is the best possible textbook, the Irish and English being on opposite pages. It is the first Irish book we ever read, and in our early school days, the Catechism "task" was the first to be rehearsed, and heard by the "master" or his deputies, every morning. Before the age of twelve we had it "off by heart" from cover to cover; so that we have an old ηαούη for that book. One of our class-mates at that time was the Rev. Wm. Joyce, at present parish priest of Louisburgh, co Mayo, but we left him miles behind in the Irish catechism.

Let all our well-to-do readers send a \$5 or other bill to Mr. J. Glynn, TUAM NEWS, Secretary Irish Language Com. mentioning that it is towards the Catechism Fund, and there is no doubt but the catechism will appear soon. And when it does we hope to see the alphabet, sounds of letters, accent, aspiration, eclipsis, etc, etc. given as an addenda to it.

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(Archbishop McHale's translation)

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We have received a lot of matter from our Maynooth friends as we go to press.

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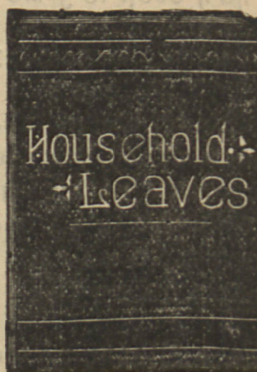


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