

'n Naoim; éuaib ré aip an oileán, éur
ré éill aip buh an, aip deannuib ré f.
aip jr iomaé céad oilean a éuaib
an oí fojn

Nuair a d'fás an r'aoim jaé nio in
ondujáé, d'imeib ré féin aip f'jntán
30 d'cahjáé 30 Teamnat. Uir rin
cip ré teac r'3oile a'p buh aip n'3re
ré maibjrtin r'3oile te f'jntán. Df an
r'3eal aip buh 30 d'cahje Naoim Colum
Cille, aip a d'fad na éiaib mar jr an
fuaip ré a éuio f'3oluméa.

Uiror df f'ior aib Naoim Pátraje 30
pad a aiprin r'aojáta ionan' r'caib
te, aip mar df an oirio rin 3páé aib
na daoib a'p, df f'ior aib 30 m beib
eab imnear eataréa d'caob éa an áit
a m beibéab ré cupéab.

Uon lá amáin éruighib ré an pobul
aip d'ubajre ré leo:

"Nuair a jeadfar mé b'ar ceahjail
mé aip éapall n'ar r'3ar f'ear a tá éoir
aip ariam aip d'earfajé ré mé 30 d'ej
'n áit a tá ceapéab ó éia le mo éur."

Nuair do fuaip an Naoim b'ar n'3re
na daoib mar d'onduib ré éóib. Cui
eadar an corp aip éruim capail óib, a
aip df aib iméabé, aip na daoib é'a
leahamajre, 30 d'cahje ré éum áit dar
ab aipm, ijr na laéib rin, éur-dá
élaip, déé aipor éur Pátraje a'á aip.
Nuair a éahje an capall éo f'ata leir
an áit rin r'3op ré, aip cuipéab an
corp ran áit.

Uir rin éoirib an pobul aip cuipéa
dar éill aip buh or éionn uaij Naoim
Pátraje. Faoi éurra aiprin baipéab
anuar an éill reo aip cuipéab aip
éill aip buh ran áit.

Nuair do fuaip Colum Cille b'ar in
Albain, bláéahéa na éiaib rin. Df n'3
pájahé or éionn na éine; df mear m'or
aib an b-pobul aip an Naoim aip cuipéa
dar pláta aip an 3-cóhna 7 r'3r'3dinh
aip le páé, "Tá corp Colum Cille ran
3-cóhna reo," déé nuair do fuaip an
n'3 f'ior aip an n'3 a df éuhta acu d'
onduib ré éóib an éóhna do éatáé a
maé ran d'fajre, aip b'éibin éóib
éuhtáé amháé rin.

but é tojl Dé naé n-deacáib an éóh-
na 30 buh na fajre; éu3 na éionn leo
f'3ur cuipéadar aréab aip éuan éur
na n'3all f'3. Uon lá amáin df buacáill
bea3 a3 éuhtáé b'or aip éruac an éuan
aip éonairé ré an éóhna a r'3am aip
na éonhaid. Éaip ré aip éaip, aip
fir eile, aip éu3adar an éóhna amáé,
aip df luéjahip m'or onéa nuair do
fuaipéadar amáé 3ur but é Colum
Cille to df an.

Éu3adar an éóhna leo, aip éurad
ar 1 in aon uaij le Naoim Pátraje

Nuair do fuaip Naoim éur'3é b'ar
fuaip na daoib páipéur in a éear
láin, aip df r'3r'3obéa aip, "Cui mo
éola n'3 in aon uaij le Naoim Pátraje
aip Colum Cille.

Cuipéab f'3 in aon uaij leo, aip tá
r'3r'3dinh or éionn na h-uaij le páé.—
In Down's Cathedral three saints one grave doth
fill,
Saints Patrick, B idgett and Colum Cill.

Cuipéab r'3 réin éaéibje aip.

E. L. blácaé

[Cui f'3m'3o éaéibje aip mar reo,—

1 3-Cillearboib éur, in aon uaij 'nna
luééam.

Tá Colum. Pátraje r'3 éur'3é, plár na
naoim.

F. 3]

Glossary

toréadar, darkness	éaip n'3re, snake
éonhéal, candle.	fé3a, rushes
bláip, lard.	múé, extinguish
ó fojn, since then.	éahje dar, they came
baip, pull, have call to.	éonairé, did see
f'3u3, did swallow.	éaéu3, did color.
oilean, a pilgrim.	imnear, contention
pobul, people.	ceahjail, tie.
ceapéab, ordained	bláéahéa, years.
éóhna, coffin.	éatáé, to throw.
éuhtáé, minding.	éolainn, the body.
uaij, grave.	éataréa, between them
éillearboib, cathedral	

Very little alteration has been made
in this month's installment of the fore-
going story. It is couched in very sim-
ple, nevertheless correct, Gaelic, and

students who are somewhat advanced would profit by a careful study of it.

The more unusual words are explained in the glossary. *cónna, báin, reoza* and *conajne* are not in O'Reilly's, but he gives, *cónnač*, coffin-maker; they are in common use by all speakers.

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
a	a	aw	m	m	emin
b	b	bay	n	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
i	i	ee	u	u	oo
l	l	ell			

SECOND LESSON.—Continued

Translation of Exercise 1.

1 áil ós. 2. ála bán. 3 ac áro. 4
bolz mór. 5 bó túb. 6 cáir cam. 7
bárr zláir. 8 báro fáda. 9 oiré dail.
10 mam oill. 11 zar zann. 12 lonz
mór. 13 lonz zlan. 14 porz zom. 15
ríz ós. 16 oró zar. 17 congh mór. 18
zar boz. 19 porz bhgh. 20 congh áro,
ázur ac mór. 21 muc túb ázur bo zlar
22 porz boz ázur bolz mór. 23 ala
mall ázur ál zann. 24 zar bán ázur
bárr boz. 25 pírl lán ázur zar cam.
26 mór úr ázur ór crom.

Translation, Part 2.

1 cabaíir deóc do zláine. tá taré
áiré. 2 cia caoi d-fuyl do mam? 3
cabaíir caéaoir zó Seázan, má ré do
é. 4 cabaíir arán do fádaíre, tá
zom ar. 5 d-fuyl mam ázaó, ázur
d-fuyl rí zó mairé? 6 tá mam ázam,
ázur tá rí zó mairé. 7 nad tú zar le
Seázan? 8 hí nad mé zar le Seázan,
ac dí mé zar le zláine. 9 cuir arán
air an clár. 10 feuc an lán fáda,
bán tá áz Seázan.

LESSON III.

VOCABULARY.

(The pronunciation is under each word.)

ball, a member.	blar, taste.
ba-ull (short).	bloss.
boíro, a table.	bíroc, badger.
burdh	bruck
bun, foundation.	cat, cat.
bun	koth
cíll, church.	clann, children.
kill (ll as in William)	klann (the nn nasal)
clé, left-handed.	cló, nail, type.
clay	klo
clá, fame, renown.	congh, goblet.
klew	kurn
crom, crooked.	cúl, back.
krum	kool
cú, hound.	congh, brown.
koo	dhunn
pur, (brush) wood.	rrógh, nose.
russ	shrown
congh, sick, sore.	cíir, country.
the-in (in one syllable)	thee ir
tor, tower.	toró, silence.
thur	thusdh
cúir, beginning.	iongh, able.
thóous	nan

Exercise 1.

Translate into Irish.—

1. The limb is ailing. 2. The cat and the badger. 3. The palm (hand) is sore. 4. The country is white. 5. The print is black. 6. The wave is blue. 7. The cat is brown. 8. The son is young. 9. The day is long. 10. The tower is high. 11. The butter is fresh. 12. The table is high. 13. The goblet is bent (crooked).

anóir. now,
uair, hour,
reo, or ro, this,
rúdal, walking,
rfor, down,
bótar, road,
breá, fine,
cúim, dry,
tubaíir, did say,
caíir, talking,
zó, that,
feur, grass,
blar, taste,

anish.
oo.air.
sho, or so.
shool.
shee-iss.
bo-hur.
bir-aw.
thir-im.
dhoo-airth.
kawinth.
guh.
fair.
bloss.

bajne, milk,
 3nejm, bit, piece,
 le jte, to eat,
 pónajne, before us,
 abajr, say,
 lne, with us,
 fanajne, to wait,
 leat, with thee,
 ucra, hunger,

bain-neh.
 grim.
 le iheh.
 rho-inn.
 ob-irh.
 linnh.
 fawnwaint.
 lath
 ukras.

We said that le was to be used before Mary and John in exercise 2 of last Gael, but we were under the impression that we noted the word, ajce, near, and hence the mistake. le follows ajce, and co or so follows 3ar. It is a mere idiom, and we employ le in the translation because, from the context, the student knew nothing of ajce.

A student remarks, "On page 922 you say ojm means 'I am,' and further down you say it means 'on me.'"

We said that, "what is conveyed in English by 'I am' is, in Irish, by ojm." That is correct. We do not say in Irish, 'I am' thirsty, etc., we say thirst is 'on me,' etc.

o-fujl is pronounced 'will' because the initial f, of fujl, is eclipsed by o and the word pronounced as if written bujl.

This comes under the law of eclipsing, into which we will not enter for the present, but merely to say that whenever a letter is placed before a word the initial letter of that word loses its sound and is pronounced as if the eclipsing letter were its initial, as shown above. A hyphen is generally placed between the eclipsing and the eclipsed letter.

A student properly calls our attention to the fact that we did not give the Gaelic capitals; here they are.—

21 b c d e f g h i j k l m n o p q r s t u

The placing of the aspiration ever a letter does not change the name of the letter though it alters its sound.

In exercise 2 of this lesson the student will please observe that the order in which the words are to be placed in translation is indicated in the parenthesis.

Translate—

1. Where were (was) you now this hour of the day? 2. I was walking down the road speaking with Patrick as the day is fine and the road dry. (was I walking down the road talking with Patrick as is the day fine and the road dry). 3. What did Patrick say with you (thee)? (what did say Patrick with thee) 4. He said that the day was fine and that the grass was long and green (did say he that was the day fine and that was the grass long and green) 5. This butter has a bad taste, give me fresh butter (is taste bad on the butter this give butter fresh to me). 6. Tell Mary to give John a drink of milk and a piece of bread and butter to eat, as he is hungry (say with Mary drink milk and piece bread and butter to give to John to eat, as is hunger on him). 7. See Mary, John and Patrick walking down the road before us, tell them to wait for (with) us.

We have not as yet received the copy-books.

AULD LANG SYNE.

21N 52121 5210 0.

I

21r ójnr rean-éajne 'leijean uajne
 3an cujnhu3ad 'nra 3o deo?
 21r ójnr rean-éajne 'leijean uajne,
 'S an t-am b'f ane fad ó?

21r rone an am' fad ó, a 3páó,

21r rone an am' fad ó,

21' ólfamujd deoc hujhcearó

21r rone an am' fad ó.

II

b'jod mjre 'r tú 'bajne heojhne,

'S ajs mjmre ó' ojeó' 'r de lo,

21ct jr jomóa cor a f'júblamap

ó' o' jméj5 'h t-am fad ó,

ó' o' jméj5 'h t-am fad ó, a 3páó,

ó' o' jméj5 'h t-am fad ó,

Jr jomóa cor a f'júblamap

ó' o' jméj5 'h t-am fad ó.

III

ó éjreóó 3pjan b'jmjr apaoj

213 mje 'fan rrué lé 3leo,

21ct b'f tojheca treuha eadapajne

ó' o' jméj5 'h t-am fad ó.

ó' o' jméj5 'h t-am fad ó, a 3páó,

ó' o' jméj5 'h t-am fad ó,

b'f tojheca treuha eadapajne

Օ Ծ' յմէյն 'ի Ե-ամ ԲԱԾ Օ.

IV

Ա'ր րօ մօ լան շայտ, զար Էյլ,

Ա'ր ԵԱԾ'ի Ծամ լան յօ ԵՅՕ.

Ա'ր ՕԼԲԱՄԱՅԾ ԾՈՂ ՅԼՈՂՆԵ իճԱԵ

Այր րօյ աղ ամ' ԲԱԾ Օ.

Այր րօյ աղ ամ' ԲԱԾ Օ, Ե ՅԻԱԾ,

Այր րօյ աղ ամ' ԲԱԾ Օ,

Ա'ր ՕԼԲԱՄԱՅԾ ԾՈՂ ՅԼՈՂՆԵ իճԱԵ

Այր րօյ աղ ամ' ԲԱԾ Օ.

ԵՕՅԱՂ Օ'ՏԻԱՄԻԱ.

ԵՕԼԱՅԻՇԵ ԱՄԱՅԵ-ՄԱԾԱԾ, ՏԵԱԾԵՄԱՅՈ
ՆԱ ԲԱՅԻՐ, 1890.

Ա ՏՈՂ ՕՏԻՐ, — Այ րօ շայտ ԵԻԱՅՈՂ Ե
ԲԱՅԱՐ ԵԱՄԱԼ Օ ԲՈՂ Օ ԾԱՅԵ ԾԱՐ ԱԾ
ԱՅՈՂ ԲԱԾՈՒՅ ԵՐԵԱԾՈՂ, Ե ԾՈՂԱՅԻՇԵԱՐ
1 Յ-ԵԱԼ-ԲՈՂԱՅ ԵԱՐ ԵԱԾ ԵԱԾ ԾԵԱՐ Օ ԲՈՂ-
ԼԱԵ, 1 Ղ-ԵԵՐԻԾ ԱՄԱՅՈՂ. ԵՐԵՈՂ ՅԱՐ
ԱԾ Ե րօ աղ ԵԱԾԱՅ ԵԱԾՈՂ ԵԱՐ ԱՅԻՐԻՅ
ԱՂ ԲԻԼ ԲՈՂ 1. 1. ԵԱԼԱՅՈՂ, ՅՕ ԵԱՐԼԱ
ՄԱՐ ՅԵԾԱՅՈՂ ԲՈՂ ԱՂ ԲՈՂ. ՅԻԾ ՅՕ Ղ-ԵԵՐԻ
ԾԱՅԵ ԵՅՈՂ ԼԵՐ' ԵԱՅԵԱԾ ԱՂ ԾԱՂ ՅԱԼ-
ԾԱ ԲՈՂ Ե Յ-ԵԱԾ ՅՕ Ծ ԵԱՐԻՅԻԾ ԱՂ ՅԱԵԾ-
ԻՅԵ ԵԱՅԱԾԵԱՐԱԾ ՕՐ ԵԱՅԵԱԾ Ե "ԻՐ ԾԱԾ-
ԱԾ Ե ՄՕ ԵԱՐ." ՄԻԼ ԲՈՂ ԱՅԱՄ-ԲԱ ԱՐ
ԲԱՅԱՐ ԱՂ ԵԱԾԱՅ րօ ԱՂ ԲԱԾ ՂՕ ՂԱՐ
ԲԱՅԱՐ; ԲՈՂԵԾԱՐ ԱՂ իճԵՐ Ե ԵԱՅ ԲԵ
ԾԱՄ ԾԵ, ՂԻ ԲԱՅ ԲԱՅԱՅԱՐ ԱՂ Ե ԵԱՅԼԵ; Ե-
ԵԱՐ ՂԻ Ե-ԲԱՅԱՅՈՂ ԵԱՅՈՂԱՅ ԼԵ ՂԵԱԾ ԾԱՐ
ԵԱԾԵԱՅ Ե ԼԵՐ ԲԵՐԻՐ ԱՂ ԵԱԾ ԲԱՂ Ե
ԵԱԾԱՅԱՐ ԱՂ իճԱՅԱՐ "Ծ'ՄԵՅԻՇԵԱՐ-ԲԱ ՕՄ
իՅԱՅԻՐ," 7Ե ԵԻԵԱԾ ԵԱԾԱՅԵ ԱՅ ՂԱ
ԾԱՅՈՂԻԾ ՅՕ ԵԱՅԵԱՅԵԱՂ ԱՂ ԱՂ ԵԱԾԵ
րօ ԱՂ ԲԱՅՈՂ ՂԱ ԵԱՅԵԵ ԲԵԵ ԵԱԾԱՅՈՂ Օ
ԲՈՂ, ԱՅԱՐ ԵԱԾԵԱՂ ՂԱԾ Ե, ԱԾ ԻՐ ԵԱԾ-
ԱՂ ԵԱՂԻ ԱԾ Ե ԵԼՈՂ ԱՂԻՐ ՄԱՂ Ե-
ԵԱՅԵԱԾ ԾԱՅԵ ԾԱ Ղ-ԵԱՅՈՂ ԼԵ ԵԱՅՈՂ;
ՄԱՐ ԱԾԱԾ ԱՅ իճԵԱԾԵ ԱՐ ԵԱՂԻ; ԲՈՂ-
ԱՂ ՂԱ Ղ-ԵԱՅՈՂ ԾԵ ԾԵԱ ՅԱ ՄԵՐՈ ԲԱՂԼ-
ԻՅԵ Ե ԵԱՅԱՂ ԲԱԾ ՂԱ Ծ ԵԱՅԱՂ.

ԱՂ ՂԱ Ե-ԵԱՅԵԱԾ ՅՕ Ե-ԲԱՂ "ՂԱ ԲԱՂ-
ԲՈՂ ԾԵ" ՂԱ ԾԱՅՈՂ ԵԱՅԵ ԾԱ ԼԱԾԱՅԵ ԾՕ
ՅՈՂ Ե ԲԱՂ ԼԵ ՂԱ ԵԱՅԼԵ, ԱՅԱՐ ՄԻԼԵ ՄՈԼԱԾ
ԼԵ ԲԵԼԵ ԱՅ ԻՐ ԲԱՂԱՅԱՅԵԱԾ ՂԱ Ղ ԾԱՅՈՂ-
ԵԱԾ Մ-ԵԱԾ ԱՂ Ե ԲՈՂ ԲՈՂ, ԵԲԱՐԱՐ ՅԱԵ-
ԵԱՅ; ԵԱՅԵԱՅ ԲՈՂԼԱՅԵ ԵԱՅԱՅԱՂ ԱՂ-
ԵԱՂ.

ՄԻ ԵԱՂԲՈՂ ԵԱՅԱԾ ԱՂ ԾԱՂ ՅԱԼԾԱ րօ

ԱԾԵ ԵԱՂԻ ՅՕ Յ-ԵԱԾԵԱՅԵԱՂ ԲԱԾ ԾԱ
ԲԱՂԱՅ ԲԱՂ Ղ ԵԱԾԱԼ. ԲԱՅԱՐ ԱՂ ՅԱԾ-
ԱԼ ԵԱՅԵԱՂԱԾ.

ՏԼԱՂ ՅՕ ԲՈՂ ԼԵԱԾ Ե ԾԱՅԵ ԱԲԱՅԱՂ ԱՂ
ԵԱԾ ԵԱԼ ԾԵՂ ԲԱՂԲԵ իճՈՂ Օ Ծ' ԲՈՂ
ԵԱՂԱՂ,

ԲՅՏԵԱՂԾ ԾԵ Ե-ԵԱԾԵԱՂ

ԵԱՂԱՂ-ԵԱՂԱՂ.

Ծ'ՄԵՅԻՇԵԱՐ-ԲԱ ՕՄ' իՅԱՅԻՐ ԼԵ Ե-ԱՂԾ-ԲՈՂ-
ԵԱՂ ՅԱՂ ԵԱԼ,

ԼՈՂԵԱՂ ՄԵ ԲԱ Ղ-ԱՂԱՂ ԱՐ ՂՈՂ Ծ' ԲԱՂ
ՄԵ ԱՂԻ ԱԾ ԵԱԾԱՂ;

ԲԻՅԵ ՄԵ ԵԱՂԲՈՂ ԱՐ ԱՂ ԱՂ Մ-ԵԱՂԵ
ԵՂ ՄԵ ԵԱԼ,

ԱՐ ՅԱՐ Ե Ե-ԲՈՂԲՈՂ ԵԱՂԱՂ-ԵԱԼ ԵԱ
ՄՕ ԼԵԱԾ ԼԵ ԵԱԾԱՂ.

ԱՂԵԱՂԵ ԾԱ Ե-ԱՂԵ ԱՐ ՄԵ ՅԱԾԱՂ
ԲՈՂ ԱՂ ՂԱ ԲԱՂԵԱԾ

ԵԱԾ light-horse ԲԱԾԱՂԱՂԵ ԱՐ ԵԱԾ
ԼՈՂԱ ԾԱ Յ-ԵԱՂ ԱՂ;

ԵԱՂ ՄԵ ԱՂԱՂ ԵԱԾ ՄԵ ԱՐ ՂՈՂ Ծ' ԲԱՂ
ԵԱՂ ՅԱՂ ՂԱ ԵԱՂ,

ԱՂԱՂ ԲԱՂ ՄԵ ՂԱՂ ՄԻԼԵ ՅԱՂ ԵԱՂԵ
ՅԱՂ ԵԱԾ.

ԵԱՂԱԾ ԱՂ ԱԾ-ԵԱՂ ՄԵ Օ ԲՈՂԼԱՂԵ
ՅՕ ԵԱՂԱՂ-ԵԱԼ,

Ա ՅՈՂԵԱԾԱՂ ՄՕ ԵԱՂԵ ԱՐ ԱՂ ԵԱԾ
ԱՂ ԱՂ ՂԱՂ;

ԵՂ ԵԱՂԻՂԵ ԵԱ ՄԱՂ ԲՈՂԱ ԱՂԻ ԱՐ
ԲԵԱՂԱՂ.

ԱՂԱՂ Nelly ՅՕ ԵԱԾ ԵԱՂԱԾ ԱՂ ԲԱԾԱԼ
ԵԱՂԵ ԼԵՄ' ԼԵԱՂ.

ԾԱ ՄՕ ԲԱՂԱՂ ԱՐ ՄՕ ԵԱԼԱԾ ԱՂ ԵԱԾԵ
ԼԵ ԵԱՄԱԼ.

ԱՐ ՄՕ ԵԱՂԱՂ ԱՂ ԵԱԾԱԾ 'Ր ԱՂ ԲԱՂԱԾ
ԲԱՂ' ԼԵԱԾԱՂ;

ԾԱ ՄՕ ԵԱԾԱԾ ԾԱ ԵԱԾԱԾ ԱՂ ԵԱԾ-
ԱՂԻԾ, ԱՂ ԵԱՂԵ,

ԱՐ ՄԱՐ ԵԱՂԱՂ ԱՂ ՅԱԾ ԵԱԾ-ԲԱՂ ԾԱ
ՄԵ ԵԱՂ Ե Յ-ԵԱՂԱՂ-ԵԱԼ.

ԵԱՂԱՂԵ ԵԱՂԵ ՂԱ ԲԱՂԵ ՄԱՂ 'Ղ-
ԾԱՂ ԾԱՂ ԵԱՂԵ ԵԱԾԱԾ,

ԵԱԾԱՂԱՂ ԲՈՂԱՂ ԱՐ ՄՕ ԼԱՂԱՂԵ ԵԱՂ
ԵԱՂԱՂԱՂԱՂ ԵԱԾ ԱՐ ԵԱՂԱՂԱՂ;

'ՏԵ ԵԱՂ Bagwell ԲԱԾԱԼ ՂԱ ԲԱՂԵ ՅՕ

Ե-բայլ ան ճիւղ Եւրոպայի Եւ Եւրոպայ,
 Եւրոպայի Եւրոպայի Եւրոպայի Եւրոպայի
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The above lay giving expression to the lonely musings of a poor deserter in Clonmel jail is a good example of the old Irish street ballad that the spread of English forced to cede altogether to the modern "come all ye." It is still extant in the neighborhood of Clonmel. The appended translation furnished by the Irish poet, J. J. Callinan, is a beautiful rendering indeed but so loose in its adherence to the text that it should be regarded rather as a metrical paraphrase. It is only necessary to add that the Bagwell mentioned was a Cromwellian burgess in Clonmel eminently qualified to give the current quotations in hemp by his share in the "judicial" murder of Father Sheehy and the other atrocities prompted by the ruthless devilry of those concerned in the Munster No Popery panic of 1766.

THE CONVICT OF CLONMEL.

How hard is my fortune and vain my repining,
 The strong rope of fate for this young neck is twi-
 ning, [low,
 My strength is departed my cheek sunk and sal-
 While I linger in chains in the gaol of *Cluanmeala*

No boy in the village was ever yet milder,
 I'd play with a child and my sport would be wilder
 I'd dance without tiring from mowing till even,
 And the goal-ball I'd strike to the lightning of
 Heaven.

At my bed-foot decaying my hurlbat is lying,
 Through the boys of the village my goal ball is
 flying; fallow.
 My horse 'mong the neighbors neglected may
 While I pine in my chains in the gaol of *Cluan-
 meala*. *

Next Sunday the patron at home will be keeping
 And the young active hurlers the field will be
 sweeping.

With the dance of fair maidens the evening they
 'll hallow,
 While this heart once so gay shall be cold in
Cluanmeala.

* Field of honey; now Clonmel.

Here is a modern Munster poem but retaining
 the characteristics of the old poetic effusions,—

Եւրոպայի Եւրոպայի Եւրոպայի Եւրոպայի
 Եւրոպայի Եւրոպայի Եւրոպայի Եւրոպայի
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Vocabulary.

Եւրոպայի, a dashing young fellow.
 Եւրոպայի-Եւրոպայի, sharp-pointed, of weapons
 Եւրոպայի, fortunate
 Եւրոպայի, knight.
 Եւրոպայի, very doughty, deed-doing.
 Եւրոպայի-Եւրոպայի, worthless
 Եւրոպայի, of a dull, stubborn nature.
 Եւրոպայի, ill mannered.
 Եւրոպայի, gleaming.
 Եւրոպայի, intellect.
 Եւրոպայի, humanity, civility.
 Եւրոպայի, fierce, quick energy.
 Եւրոպայի, goodness; Եւրոպայի, how
 good soever.

mel, so called from the number of Powers that inhabit it.

Rjoṣāc̣t, a kingdom.

Mr O Byrne's address at the N. Y.
Féir Ceoil on Easter Tuesday.

ՁԼ ԱՎԵՐԱՐԱՅՈՒ ՍՈՐԱՄԱՅՏ, Ե ԻՆՊԱՆԱՅ
 ԼԵ ԱՅՍՐ Ե ԺՈՈՒՆԵ-ԱՅՐԼԵ. — ԵՐ Է ԵՍԻ Մ
 ԵԱԵՏԱ ԱՅՍՐ ԵՍԻ ՐԼԱՅՈՒՄԵ ԱՊԻՐՈ ԱՊՈՇՏ!
 ԵՂԱ ԱԵՐ ՄՈՐ ՕՐՐԱՅՈՒՄ ԵՍԻ ԱՅԼԵ ՕՒՅԵՅ-
 ՐԻՂ ՐԱՂ Յ-ԵՐԱՅՈՒՄՅԱԺ ՅԼՈՐԻՄԱՐ ՐՈ Ե
 ՇԼԱՅՈՒՄ ԴԱ ՂՅԱՐՈՒՄ ԱՄԱՆ ԵՍԻՐԵԱՅՈՒՄ
 ԼԱՅԵԱՊԱԺՈ ՅՈՂԱՄԱՅԼ ՈՒՂ ԵՍԻՄԱՅ ԴԱԺ
 ԵՐԱՅԼ ՐԵՍ ԴԵԱՄ-ԲԱՄԵԱՄԱՅԼ Ե Ե-ԵԱՅԺ
 ԵՍԻ Ե-ԵԱՅՅԱՅ ԱՐ ԵՍԻ Յ-ԵՅՈՅԼ; ԱՅՍՐ ՅՈ
 Ե-ԲԱՅԼ ԲՅՈՐ-ԲՅՈՐԱԺ ԴԱ ԵՐԱ-ՅԻԱԺԱՅԵԱԺ-
 ԵԱ ԲՈՐ ԵՅՈ ԵՂ ԵՍԻ Յ-ԵՅՈՅԺԵՅԺ ԱՅՍՐ,
 ԵԱՐ Դ-ԵՅԺԵ, ՂԻ Դ-ՅՈՅՅԱԺ ԼՅՈՄ ՅՈ ԵՐԱՅԼ
 ՐԵՍ ԱՊԻՐՈ ԵՂ ԵՍԻ ՐԼԱԺԵԱՅԺ ՄԱՐ ԱԵՂ
 ՐԵՍ, ՕՐԱ ԲԻ ԵՍԻ Ե-ԵԱՅՅԱՅ ԵՍԻ ԵՍԻ
 Ե-ԵՐԼԵ, ԱՅՍՐ ԵՂ ՄԱՅԺ ՈՒ ԵՅՅԵԱՅՈՒՄ
 ԵՂ ԴՅՈՒ ՐԵՂ. ԱԵՏ, ՄՈՂԱՐ! ՅՈ ՅՈ Ե-
 ԲԱՅԼ ՄՈՐԱՅ ԵՂ ԵԱՅՈՂԱԺ ՐԱՂ Յ ԵԱԵՐԱՐ
 ՐՈ ԵՂԱՄԱԺ Ե Ե-ԵԱՅԺ ԱՐ Ե-ԵԱՅՅԱՅ ԵՂ
 ԲՅՈՐ-ԵԱՅՅԱՅ Ե ԴԱՅՈՒՄ ԴԱ Դ-ԵՐԵԱՅՈՒՄ,
 Ե Դ-ԵՐԻՅՈՒՄ ԲԵՂ. ԱՅՍՐ ԱՅԻ ԲԱՅՈ ԱՂ ԵՍԻ-
 ԱՅՈ, ԵՅՅԱՐ ԱՅՈ Ե-ԲԱՅՈ ԵՂ ԱՐ ՂՅԱԵԺԼԵՅ
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 ԱՅՈՂԱՅԼ ՅՍԻ ԵՐԵԱՅՈՂԱՅԵ ԼԱՐ, ԱՅՍՐ ՅՈ
 Ե-ԵԱՅՅԵԱՅՈՒ ՐԱԺ ԱՅՈ ԲՈՒՄ Ե ԵԱՅՅԱՅ
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 ԱՂ ՂԱՐԵ ՐՈ ՕՐԵԱ? ԱՄԱՆ ՂԱԺ Ե-ԲՈՅ-
 ԼԱՅՅԵԱՅՈՒ ՐԱԺ ԲԵԱՅԻ ԴԱ Դ-ԵՐԵԱՅՈՒՄ. ԵՂ
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 ՐՈՂԱ ԱՅԻ Ե Ե-ԲԱՅԼ ԱՂ ՕՐԱ ԱՂ ՐՈՂԱ ՄԵԱՐ-
 Ե ԱՅԼ ԼԱԵՐ ԲՈՅԼԱՄԱՅ ԴԱ Դ-ԵԱՐՈՒՅԵ, ԴԱ

հ-ollaմայն լէյճադէա յոր դա ղշօլեյծ յ
 այրօք քաղ տօմայն, Յօ Բ-Բալիշօ՝ Յա Բ-Բօշ-
 Լալի Մ' Յա Յ-Եսր յ Կ-ԵաՅար. Եր տօյճե
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 ԼեաԲար Ձիօր Օնդա Օոյրե, ԼեաԲար դա
 Յ-Եարե, Ըշար Ըրօյլե. Ե՛Ա նրնօր դա
 ԼեաԲար րօ Կօր րիյն: Կ՛Ա ձօղ Լայնրշի-
 Բիյղ Ելե քաղ Յ-Եսրիյղե, Ըճէ Ըմայն Օօյր
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 նլե տօյնԵարե՛ա քաղ Ե՛ րԸայր դա Կ-
 Ըրեադի, Ե՛ քաօրեշաճ Կա Կ-ԵաԼաճի
 Մ' Ե՛ Ե՛ Ե՛ Ե՛ Ելե Բայղար Լե Եաճա 7
 Լե Բ-ԿաԸճէճ Ըր րիյղար յն Ըլլօյո. Եր
 քօր, Յօ Եայնիյղ, Կ՛ Բ-Բայշթար րԸայր
 դա Կ-Ըրեադի Ե՛ րշիօԲաճ Յօ Բրաճ Յօ
 Յ-Եսրիթար դա ԼեաԲրա րօ յ Կ-ԵաՅար.

[illegible]

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.

Ninth Year of Publication.

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Our Gaelic readers have an unusually rich treat this month in the contributions of Father Growney, Mr. Henbry, Mr. Lyon's song, *an buinneán nua*, E. L. Blake's story, and Mr. O Byrne's address. What makes them doubly interesting is, that they represent three provinces—Munster Leinster and Connaught. But, for the matter of that, it is not easy to tell from what province the Gaelic scholar is for all such write alike, the alleged provincialism to the contrary notwithstanding.

The Gaelic movement was never in a more promising condition than it is to day, and the supporters of *an Ghael* can truly claim the credit for that pleasing condition.

Through the medium of the *Gael* we expect to see two dictionaries produced, Irish-English and English-Irish, and sold at a price within the reach of all. Why, by organizing, the readers of the *Gael* can accomplish anything they take in hand.

From the moderation of the estimate for printing the Irish Dictionary which we have received from Dublin through the kindness of Rev. Father Walsh of

St Vincent's Cork, the readers of the *Gael* would have no trouble in supplying themselves with all the Gaelic publications at first cost by publishing them themselves.

Take Gallagher's Sermons, for instance; its price is \$2.50, our readers could publish them and have them at a \$1 a copy, and so of all other works

The thing could be done thus: Each subscriber could notify us of his or her intention to subscribe; we would place on file all such notifications, and when they amounted to the cost of publication we would call for the payments, transmit them to the printer and have the work done.

We see that the particle *Cum* is still being discussed in the public press.

O'Brien, O'Peilly, O'Donovan, Archbishop McHale, Rev. Canon Bourke, the Four Masters, and all the Irish speakers and writers for the last two centuries, have classified it as a noun, conjunction, preposition, simple and compound, and an adverb, and we submit that those "Irish scholars" and "professors" who did not know a word of the language a few years' ago are rather cheeky, to say the least, in seeking to ignore these authorities, nay, they thereby insult the Irish race.

There is no more room for discussing *cum*'s position in the language than there is for the word *an*, which is also used as a noun, article, adjective, adverb, etc.

If the lovers of the Gaelic movement knew the motives of the party who originated the discussion they would drop it, for its continuance tends only to promote the end of his questionable purpose.

We hope all those who have a list of Irish words which are in common use but not found in the dictionaries, will send them to us or to Father Growney that they may be published.

We hope that those in arrears to the Gael will pay up and notify us if they do not desire to continue their support of the Gaelic movement. In all decency they should do this as we have never ceased to send the paper even to those to whom it was financially inconvenient to be up to time.

Now, when a party becomes a subscriber to a paper the publisher may cease to send it after the termination of the subscription; but this is considered a discourtesy to the subscriber and is not resorted to by publishers. Then, in courtesy, the publisher continues to send the paper and if the subscriber does not notify him to discontinue it he is considered as continuing his subscription, and is legally liable.

Again, a notice by a subscriber to discontinue is not valid unless accompanied by all arrearages, and the publisher may continue to send and sue for the whole amount; and it makes no difference through what medium the subscription originated, whether direct or otherwise—That's the Law.

We have received 14 5s from the Rev. E. D' Cleaver, Dolgelly, North Wales, who orders the Gael to be sent therefor to Messrs. T. Hurley, N. School Portmagee, Valencia Island, Patrick Garvey, Kilroe N. School, Headford, co Galway, D. Duggan, Spidal N. School, co. Galway, M. Manning, Ferriter N. School co Kerry, and F. Lynch, Kilmakerin N. School, Cahirciveen, co. Kerry, all, of course, of Ireland.

Gaels, follow the example of your patriotic countryman, Mr. Cleaver, send a few copies of the Gael to every one of the 45 N Schools, in which the language is being taught, as a premium for diligence in Gaelic study. That, and not loud talk, is the way to promote the end of the Gaelic Movement.

The Rev. Mr. Cleaver, has kindly sent us a copy of a Welsh English and English-Welsh dictionary. It is five inches in length by three and a half inches in width, containing 748 pages—310 Welsh-English and 432 English-Welsh. It is printed in Nonpareil, and though the page is much smaller it contains more words than O'Reilly's Dictionary.

Mr. Dever is doing excellent work for the Gaelic movement in Cleveland. "

Let the friends of the Gaelic movement through the country endeavor to get the newspapers in their various locations to notice the Gael, its object and the movement in general. A country paper could not print a more interesting fairy tale than a translation of

NAOMH PÁDRAIC 7 NA h-ASTHEADA Níme. and we hope some of our readers will mention it to

them.

We may by and by publish the translations in parallel columns with the original Gaelic.

We have no encouragement for Father Hand in relation to his Irish-American historical society project. If a few really patriotic and energetic men in our large towns and cities took the matter in hand they could publish and circulate all the books they want. These should organize their various localities, and if they could not organize a society large enough for the desired end, they could, unitedly, enlarge the Gael and publish such matters in its columns as would be desired to preserve and circulate. In our next issue we shall name some few men (such as Mr. M'Coaker, Mobile) in the different cities, and put them in communication with each other, with a view to such organization.

THE GAEL is the property of the Gaelic race, and it is fitting that it should be the instrument wherewith to preserve and circulate its records.

WHERE DOES IRELAND COME IN?

We asked an Irish-American Republican politician, who is a blatant Irish Nationalist, to join the Boycott League. "Tut, tut," said he, "do you want to drive all the Englishmen in the Republican party into the Democratic Free Trade party." We next called on a Democratic Irish-American politician and asked him also. "Ah, hem," grunted he, "a Republican scheme to catch Democratic votes." The query recurs, Where does Ireland come in?

The Tipperary boycott reads like a fairy tale—the removal of a town, the town of Tipperary from off the estate of Sir John Barry and placing it on the lands of a friendly neighboring landlord puts in the shade the Boston boycott of Revolutionary times. The Tips. are a brave people at home: but why not boycott England here as well as there? The Irish at home seem like young foals—full of life and frolic—but when transferred to these friendly shores, become 'asses.'

The Labor demonstrations throughout the world during the month are wholesome signs of the coming freedom of man from monarchy and despotism. All that remains for European Labor to do is, to insist on the same scale of wages as that which is being paid to American Labor. Then free trade and protection would be eliminated from American politics.

How can people place reliance on so-called history when facts which have transpired within the last fifteen years are distorted through personal envy? A long article appeared in the New York Daily News a few weeks ago purporting to give the history of the organization of the Gaelic movement in America which does not contain one word of truth in relation to the foundation of that movement, and, in confirmation of this assertion, we refer the reader to the columns of the IRISH WORLD of 1872.

This is the History of the Irish Language Movement in America, and it was not prompted or assisted by the members of any other society—

1872, The agitation to preserve the language commenced by Gael (M. J. Logan) in the *Irish World*—The first Irish Class organized.

1874 The Brooklyn Gaelic Class given the name, Philo-Celtic Society.

(There was no sign o' a Dublin Society then)
1878 May, 5, 31 Members of the Society resided in N. Y. City—A committee appointed to organize N. Y. City—May 17, Hall 214 Bowery engaged, meeting held and 27 new members enrolled—June 2nd., the N. Y. branch of the Brooklyn Society is resolved into the N. Y. Phito-Celtic Society.

Excepting Frank Ward, we do not know of any one now connected with the Gaelic Schools in N. Y. City who was present at their organization there—We have the record of those then enrolled.

So much for the "News" and all others whom it may concern.

Ballynacargy, Westmeath, Ireland.
3rd Dec. Ojbreán. 90.

Do'n Saoi M. J. O'Locháin.

Fuair an uimhir deiríneach de'n fíor-ádh 30 tréimh, agus to leisear é le rúit mór. Is dóca náir éirí tús amháid niam uimhir coim beo, beaitead.

Dar ndóig, tá zác uile tuighe gail-
mair air an mhíne deutea le M. J. O' Uígearnaí man teir ré. 'ré n'ó tá uairne, leatna agus p'péirín n' a m-beir an fíor-ádh náit. fían, ríneplíte. 30 tréimh mair tá rí dá ladaire n' zác e-áirde de'n t-Sean Uíre ro. agus amearz n' a n' éirí an náit a n' deorútead n' m'íre.

Uir an áirde ceutea ro, to beir-
míne n' a n' áirde ná coimairle a eiríne m'ó éarad. an t-áirde Páirde breac-
nád. ba m'óir an dearmat, agus an reáirán, 'ré mo d'airmair. obair agus a n' áirde a éarad le roclóir Cuairde a eirí a fíor mair tá ré. fían a n' air, tá t-áirde eiríne n' reirde an roclóir ro j lán n'—fían a beirde eol-
zairde air an t-áirde, agus ionn n' fían ladaire—tá t-áirde n' an roclóir ro. fían a n' áirde n' áirde agus eirí áirde, fían eolur eirí amearz ná n' áirde a eirí leir. ba breá n' leair é.

Is fearad mé 30 d'fían Seáir Plé-
mionn agus oirínead le fáda air an m-bealad ro, agus eirínead roclóir agus tá fían áirde j leair Cuairde. Uir rínead áirde reirde a éarad to fíor-ádh ná Míne roir, tá an t-áirde fíor-ádh j coláirde ná t'áirde, an Saoi eirínead Seumair fíor-ádh, tá éarad to fíor-ádh áirde

In fíor-ádh ná fíor-ádh to éirínead ríoláirde eirínead Míne agus rínead-
ad j t-áirde ná fíor-ádh. j fíor-ádh-
táir, fíor-ádh an Saoi Míne n' t-
tuairne; an Saoi O'Fáirde n' fíor-ádh rían; agus an áirde n' áirde n' beaí roir, agus teirde oirde mairde. Tá m'íne réir, reirde, le fáda agus eiríne-
mairde zác an áirde fíor-ádh j b'fíor-ádh, n' fíor-ádh fíor-ádh agus fíor-ádh.

Síne fíor-ádh náit d'fíor-ádh j fíor-ádh, éirí air n' an Saoi burde. a eiríne-
ear fíor-ádh j fíor-ádh, fíor-ádh agus fíor-ádh.

Tá d'fíor-ádh mair 30 h-áirde an d'fíor-
clá a eirí le éirí, beirde an obair deirde. fían an áirde a t-áirde mair le éirí j fíor-ádh? ba éarad rían a éirínead áirde; áirde fíor-ádh deirde to eirínead air n' zác roclóir ar bealad to eirínead ré fá teirde a eirí to'n fíor-ádh, ná 30 páirde air n' beirde a éirínead fíor-ádh.

Má eirínead eirínead réir rínead éirínead, beirde an d'fíor-ádh

Leir dam m'íre to'n Saoi O'Uí-
áirde, áirde d'fíor-ádh mé fíor-ádh an áirde áirde a ladaire ré.

Lé m'óir mair. a Saoi ionn mair
Is mé to éarad

Eóirde O'Fíor-ádh. C. C.

TEAMPUL MÍNEO

(These verses are taken down from a native of the county Sligo. J. J. Lyons.)

Dí mé lá fíor-áirde zádair zleairde
Míne.

'S éarad oirde a n'áirde ear eirínead deir-
óir;

Teirde mé liom áirde j 'r t'áirde mé áirde-
tí p'óir.

Sé eirínead rí liom. "fían a n' airde áirde-
Teampul Míne"

Dí mé a Míne 'zair mé coimairde le
míne.

Lot rí mo p'óirde 'r n'fíor-áirde rí áirde-
am p'ínead;

Tá fíor-áirde an d'fíor-áirde náit b'óir a dí

ORIN FADOL.

DÁ D-FÁZAJIN CÁIRTE AIR NA BÓIRIB DÁT
AIR N TÓISE TEAMHAN PÍSHIN.

D'ÉIRIÓ MÉ AIR MAIOIN R CÚAIO MÉ AIR
AN RÓC,

'S D'JAR MÉ AIR SHAC SHUJHE MÓ LEAR A
CÚR RÓIMAM;

SÉ D'F ARRUÍÓ BEAN A' LEANHA D'JOM,
"CA D-FUÍL LUAC AN OÍL?"

"LE HANAM RA MARB. TÁ J T-TEAMPUL
SHAJTEO"

We copy the following poem with the translation from O'Curry's Lectures. It was written about the year 1001 by our namesake, CUAN O'LOCHÁIN, whom O'Curry calls a very learned man, and we do so to show the style of writing at that remote period.

• CUAN O'LOCHÁIN CECJHJT.

TEMAIR TOJA NA TULAC,
FOTA EIRI INCHADAC,
ANDACATAIR CONMAIC MJC AIPT,
SHJC CUIRO CEDACATAJH COMHAJPT.
COMMAC BA CUNDAJL A MAJÉ,
BA RJA, BA FJL, BA FLAJÉ,
BA FJH DAEJTEH FEP FÉHE,
BA CAPA BA COJSE.
COMMAC NA C'AJ CAEJAJO CAT,
[DO R] JLAIO SALTAJR TEMPAÉ,
JR JH TSALTAJR RIN ATÁ,
AJUR TEE RUNH RENCURA.
JR JH TSALTAJR RIN ADHER,
SECT H AJPTIH EIMEND JHJH;
COJSE PJH TA COJSEB DORJHJ,
RJ EREHH IR A HOJHJH.
JR JHTI ATÁ DE JAC LEJÉ
JHA HJLJH CAC PJ CO JH;
JHA HJLJH PJ TEMPA TAJR
DO PJH JAC CÚJHJ CEOLAJH.
COMJHJH COMAJMREPAO CAJÉ,
CEC PJ DJA PAJLE TOPAJÉ,
CJHJAO CEC COJHJ R [OCPUAJÉ],
OTA TRAJHJ CO THOM TUAJÉ.

Translation,

Temair, choicest of hills,
For (possession of) which Erin is now devastated,
The noble city of Cormac Son of Art,
Who was the son of the great Conn of the hun-
Cormac, the prudent and good. (dred battles.)

Was a sage, a *fié* (or poet), a prince;
Was a righteous judge of the Fene-men,
Was a good friend and companion.
Cormac gained fifty battles;
He compiled the Saltair of Temur,
In that Saltair is contained
The best summary of history;
It is that Saltair which assigns
Seven chief kings to Erin of harbours.
They consisted of the five kings of the provinces—
The monarch of Erin and his Deputy.
In it are (written) on either side,
What each provincial king is entitled to,
What the king of Temur in the east is entitled to,
From the king of each musical province.
The synchronisms and chronology of all,
The kings, with each other (one with another) all,
The boundaries of each brave province,
From a cantred up to a great chieftaincy.

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-
TORY.

LECTURE IV.

[Delivered March 22, 1855]

(Continued)

In enumerating those of our national records to which the name of Annals have been given, we have commenced with those of Tighernach, because these annals seemed naturally to claim our attention in the first place, not only on account of their extent and importance, but in consideration of the scholarship and judgment exhibited in their composition. It is by no means certain, however that they were the first in the order of time. There is great reason to believe that both local and general annals were kept, even long before the time of Tighernach, in some of the great ecclesiastical and educational establishments, and also by some of these accomplished lay scholars of whom mention is so frequently made as having flourished in the eighth, ninth, and tenth centuries.

We have before, in the remarkable instance of Flann Mainistrech, called attention to the great learning and the devotion to scholarly pursuits which were to be found in Irish laymen of the tenth and eleventh centuries. And when we reflect that this learning and this devotion to the pursuit of knowledge were often combined with exalted social rank, sometimes even princely, and with the enjoyment of extensive territorial sway, I think the fact offers evidence of a cultivation and diffusion of literature, which, at so early a period, would do honor to the history of any country. We shall have frequent occasion to speak of this class of Irish scholars.

The next existing compilation after that of Tighernach, in order of time, is the very extensive body of ecclesiastical as well as general historic records, known as the Annals of Inisfallen. The composition of these Annals is usually attributed to the early part of the of the thirteenth century (about A.D. 1215), but there is very good reason

to believe that they were commenced at least two centuries before this period.

The Monastery of Inis Faithlenn (pron. "Inish Fah-len"), or Inisfallen, on the island of the same name, in Loch Lein (the Lake of Killarney), is of great antiquity, dating from the sixth century, in the latter part of which it was founded by Saint Finan Lobhar, who was also the founder of Ard Finan (in the modern County of Tipperary), and other churches. The festival of the Saint was observed on the 16th of March, according to the Martyrology of Aengus Ceile De.

Amongst those who flourished in this monastery at the close of the tenth century, we find the name of Maelsuthain O'Ceirbhail (pron. "Maelsoohan O'Carroll"). This remarkable man was Lord of the Eoganacht or Eugénian Tribes of the territory of Loch Lein. It is probable that he had received his early education within the walls of Inisfallen; and at the close of his days, after an eventful life, we find him again amongst its inmates, as was not unusual in those times. Maelsuthain appears to attain great eminence as a scholar. He is styled the chief Saoi or Doctor of the western world, in the notice of his death, under the year 1009, in the Annals of the Four Masters. He attained also a high degree of consideration amongst his contemporary princes.

There is reason to believe that Brian Boróimhe was educated under the care of this Maelsuthain, and at a subsequent time we find him named the Anmchara, or Counsellor, of that great Dalcassian chief, when monarch of Erin. His association with Brian is well evidenced by a curious note still legible in the Book of Armagh. This note was written about 1002, by Maelsuthain's own hand, in the presence of the king. This valuable entry shall be brought under your more immediate consideration on a future occasion. I only mention it at present, as affording proof of the important rank and position of O'Carroll.

Amongst some few other notices of Maelsuthain which I have met with, the following is altogether so singular, and throws light on so many subjects of interest to the Irish historian, that, though of a legendary character, I think it worthy of a place here. I may observe that I have seen but one copy of the tract in which it is found.

"There came three students at one time," says the narrator, "from Cuinnire [the ancient church from which the diocese of Connor, in Ulster, is now called, 'to receive education from the Anmchara of Brian Mac Kennedy (or Brian Boróimhe), that is Maelsuthain O'Carroll, of the Eoganachts of Loch Lein, because he was the best sage of his time. These three students resembled each other in figure, in features, and in their name, which was Domnall. They remained three years learning with him. At the end of three years they said to their preceptor: 'It is our desire,' said they, 'to go to Jerusalem, the land of Judea, in order that our feet may tread every path which the Saviour walked in when on Earth.' The master answered, 'You shall not go until you have left with me the reward of my labour.'

"Then the pupils said: 'We have not anything that we could give, but we will wait three years more, to serve you humbly, if you wish it.' 'I do not wish that,' said he, 'but you shall grant me my demand, or I will lay my curse on you.' 'We will grant you that,' said they, 'if we have it.' He then bound them by an oath on the Gospel of the

Lord. 'You shall go in the path that you desire,' said he, 'and you shall die at the same time together, on the pilgrimage. And the demand that I require from you is, that you go not to Heaven after your deaths, until you have first visited me, to tell me the length of my life, and until you tell me whether I shall obtain the peace of the Lord.' 'We promise you all this,' said they, 'for the sake of the Lord', and then they left him their blessings (and departed).

"In due time they reached the land of Judea, and walked every path in which they had heard the Saviour had walked.

"They came at last to Jerusalem, and died together there, and they were buried with great honour in Jerusalem. Then Michael the Archangel came from God for them. But they said: 'We will not go, until we have fulfilled the promise which we made to our preceptor, under our oaths on the Gospel of Christ.' 'Go,' said the Angel, 'and tell him that he has still three years and a half to live and that he goes to Hell for all eternity, after the sentence of the day of judgment.' 'Tell us,' said they, 'why he is sent to Hell.' 'For three causes,' said the angel, 'namely, because of how much he interpolates the canon, and because of the number of women with whom he has connection, and for having abandoned the Altus'.

"The reason why he abandoned the Altus," says the narrator of this singular story, 'was this:—He had a very good son, whose name was Maelpatrick. This son was seized with a mortal sickness, and the Altus was seven times read around him, that he should not die. This was, however, of no avail for them, as the son died forthwith. Maelsuthain then said that he would never again sing the Altus, as he did not see that God honored it. But', continues the narrator, "it was not in disonour of the Altus that God did not restore his son to health but because he chose that the youth should be among the family of Heaven, rather than among the people of Earth.

"Maelsuthain had been then seven years without singing the Altus.

"After this his three former pupils came to talk to Maelsuthain, in the forms of white doves, and he bade them a hearty welcome. 'Tell me,' said he, 'what shall be the length of my life and if I shall receive the Heavenly reward.' 'You have', said they, 'three years to live, and you go to Hell for ever then.' 'What should I go to Hell for?' said he. 'For three causes', said they, and they related to him the three causes that we have already mentioned. 'It is not true that I shall go to Hell,' said he, 'for these three vices that are mine this day, shall not be mine even this day, nor shall they be mine from this time forth, for I will abandon these vices, and God will forgive me for them, as He Himself hath promised, when He said. "Impietas impiorum in quacunque hora conversus fuerit non nocebit ei" [Ezek. xxxiii 12. (The impiety of the impious, in whatever hour he shall be turned from it, shall not injure him.) I will put no sense of my own into the canons, but such as I shall find in the divine books. I will perform an hundred genuflections every day. Seven years have I been without singing the Altus, and now I will sing the Altus seven times every night while I live; and I will keep a three days' fast every week. Go you now to Heaven', said he, 'and on the day of my death come and tell me the result.' 'We will come', said they, and the three departed

as they came, first leaving a blessing with him, and receiving a blessing from him.

"On the day of his death the three came in the same forms and they saluted him, and he returned their salutations, and said to them: 'Is my life the same before God that it was on the former day that ye came to talk to me?' 'It is not, indeed, the same', said they, 'for we were shown your place in Heaven, and we are satisfied with its goodness. We have come, as we promised, for you, and come now you with us to the place which is prepared for you, that you may be in the presence of God, and in the unity of the Trinity, and of the hosts of Heaven till the day of judgment'.

"There were then assembled about him many priests and ecclesiastics, and he was anointed, and his pupils parted not from him until they all went to Heaven together. And it is this good man's manuscript ("screepra") that are in Inisfallen, in the church still."

This singular, and, undoubtedly, very old legend, offers to our minds many interesting subjects of consideration amongst which, not the least remarkable is that of his early pilgrimage from Ireland to the Holy Land. On these points, however, we shall not dwell at present, farther than to observe that the story furnishes evidence of the reputation for learning enjoyed by Maelsuthain, and also of the belief that manuscripts compiled by his hand were to be found in Inisfallen at his death.

Whether by the word "Screepra", thus mentioned, is meant a single volume, or a collection of writings constituting a library, it is not easy to determine. We find the word used in the account of the burning of the Teach Screepra, or house of writings, of Armagh (A.D. 1020), and in that of the collection of MSS. of O'Cuiruin, the largest known to exist in Ireland in the fifteenth century (1416).

There has always existed in the south of Ireland a tradition that the Annals of Inisfallen were originally composed by Maelsuthain, and a similar statement is made by Edward O'Reilly in his Irish writers.

Taking into account the acknowledged learning of O'Carroll, character of his mind, his own station, and the opportunities afforded him by his association with the chief monarch of Erin, there is certainly no improbability in connecting him with the composition of these annals; and, for my own part, I have no doubt that he was the original projector of them, or that he enlarged the more meagre outlines of ecclesiastical events kept in the Monastery of Inisfallen, as probably in most others, into a general historic work.

Of the continuation of these annals, in the two centuries subsequent to Maelsuthain, down to the year 1215, very little is known. Unfortunately no genuine copy of this important body of annals is now to be found in Ireland, and we must therefore draw from the description of Dr. O'Connor.

A compilation of the latter half of the last century by John O'Mulconry, has also received the name of Annals of Inisfallen. Why they have been thus named is not sufficiently clear, but any notice that we shall take of them must be reserved for another occasion.

The Bodleian Library copy of the Annals of Inisfallen is a quarto MS. on parchment. It is thus described by Dr. O'Connor, under No. 64, in the Stowe Catalogue [Vol. I., p. 202].

"It contains fifty-seven leaves, of which the three first are considerably damaged, and the 4th

partly obliterated. Some leaves are missing at the beginning also. In its present state, the first treats of Abraham and the Patriarchs down to the sixth where the title is—'Hic incipit Regnum Græcorum'. At the end of this leaf another chapter begins thus—'Hic incipit Sexta ætas Mundi'. The leaves follow in due order from folio nine to the end of folio thirty six, but, unfortunately, there are several blanks after this. On the fortieth leaf two lines occur in Ogham characters, which have been thus deciphered [by Dr. O'Connor]—'Nemo honoratur sine nummo, nullus amatur'. Towards the end the writing varies considerably, and is unquestionably more recent and barbarous.

"Indeed", adds Dr. O'Connor, "the latter part of this valuable manuscript, from folio thirty-six, where the division of each page into three columns ceases, and where a leaf is missing, appears to be written by a more recent hand, so that from inspection it might be argued, that the real original ended with the year 1130, and that the remainder has been added to it by different Abbots of Inisfallen afterwards.

(To be continued.)

Every one should attend the annual entertainment of the N. Y. P. Society, which comes off in a few days. Call to 263 Bowery and get tickets.

Friends of the Gaelic Society, N. Y. what are you doing? Don't you know that no enterprise can be successful without being brought prominently before the public? Now, where is your journal, after all the money you are collecting? Why don't you take part in running the Dublin Journal when you have none of your own? Friends, are you supporting any journal, even by an ordinary subscription? Ah, my friends, I fear you weigh very light in the balance. The little Gael, single handed, has accomplished more in a year than you will ever do if you continue in your present listlessness.

The issue of Father Nolan's Prayer-book published by the Rev. Mr. Cleaver is not for sale. It has been distributed among the children of the Gaelic classes in Ireland.

By the way, it is a singular fact that one of the opponents to the continuance of the French language in Canada is a nominal Irishman—we are glad he did not succeed.

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We have many towns in Ireland that can boast a
 happy age,
 That can trace their far beginnings to our history's
 earliest age.
 They saw the proud Milesian, and the Norman in
 his mail,
 They bore the brunt of Strongbow's spears and
 Cromwell's iron hail;
 They have ancient rolls and charters, they have
 memories sad and grand,
 But the newest town in Ireland is the glory of the
 land.

It has no ruined ramparts, no embattled gates or
 walls,
 No massive towers, no lofty spires, no lordly
 homes or halls:
 But the spirit that upraised it is as noble and sub-
 lime
 As any shown in peace or war through all record-
 ed time.
 God bless its patriot builders, and the work they
 wrought and planned,
 For the newest town in Ireland is the pride of all
 the land.

May peace and plenty ever within its homes be
 found,
 May every virtue there abide, and every grace a-
 bound;
 And all through Ireland's future still may its che-
 rished name
 With Ireland's race retain its place of honor and
 of fame.
 We give the toast with joyful hearts, we pledge it
 hand in hand,
 Success to New Tipperary! 'tis the glory of our
 land!

T.D.S.

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 tion to THE GAEL—not much of the spirit of Tip-
 perary in that.

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Songs from Irishmain.

(Father Growney in the TUAM NEWS)

Ir tuas 3an mé 'r mo ceud reanc
 21n boru dul as anonn;
 21n loinsir ineáda 213 R 3 Soire
 21n feol 3o d-éiríonn an;
 Tá 31n buide am' bóiscin
 21' bair do reicneál ar,
 3o n-óifáinn ríáinte 21áinn,
 Cúl áluinn, mo cáisín deár.

21nác 3ur zeall tú mé pórad,
 21n éirínn áru ó mo inuinn réin,
 ba a' r caoinn bāna,
 21' páirc lé n-a 3-cun ain reur,
 21' 3o m-b'éánn ljom 'reolad mearr
 21' na n3áinn 'r fud an lae, [na m bó
 21' cead 21m a beir eáinn
 'S 21 coinnádó lé rtor mo cléid.

Cáit mé bládaín a' r páite
 213 obair ríádaite 1 3 Cúise Láisean,
 Ní fácar beán mo éirínte
 3o d-táinn mé 3o Coinnáda,
 21 bít an pobul buairteáda éirínte
 3an áireinn ain mo inuinn réin.
 'S 3ur 'ran 3 cill úo táll tá m' áru,
 'S 3ur zeánn 3o n3áda rān 3-cné.

F. O'G.

These Gleanings are highly interesting and val-
 uable, and hence, every Irishman should have a
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 all he can to forward the Language
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 ment on which your unborn offspring
 shall be elevated to social eminence.

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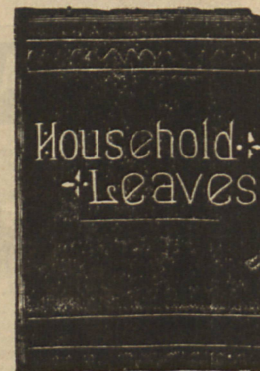
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