



ԿԵԱԲԱՐ ԱՅՇԻՐ ՄՅՈՐԱՄԱԼ,
 ԶԱԲԱՐՇԱ ՇԱՄԱՆ
 ԵՄԱՅԱ ԶԱԵԴԻԼՅԵ
 Ե ԵՐՈՂԱԾ ԱՅՈՐ Ա ԴԱՐՈՇԱՅԱԾ
 ԱՅՈՐ ՇԱՄԱՆ
 ԲԵՆ-ՄԱՅԼԱ ՇԱՄԱՆ ՆԱԿ-ԵՄԵԱՆՆ.

ԳԶԱԾ ՐՈԼ. ԱՄՆ. 1.

ՅԻՈՒՆԱՐ,

1892.

ԾՈ՛Ւ Ն ԵՏՐԱՄԵ.

Իյէ, իյէ, Ե ԻՐԱՅԵ, Ե՛ր թեյն Ծ՛ ԵԲՐԱՆ ՅԱՇ ԱՅՐ
 ԲԱՐ ԴՅԱԼ ՆԱ Յ-ԵՐԱՆՆ, ՆՈՒ ԲՈՐ ԲԱՐ ՅԼՈՐ ՆԱ ԴԲԵՆԵ,
 ԱՅ ԵՄԵԼԵԱԾ ԱՐ ԵՈՒ ԻԼԻՅԵ ԴԵ ՆՏՈՐ ԴՈՅԼԵՆԵ
 'ՆԱ ՄԱՅՆԵՑ՝ ԴԵՍ ԲԱՐ ԲՈԼԵ ԵՈՆՆ ՄՅՆ ՄՈ ԴՅՈՐ.

- Իր ընտել հոյն Ե՛ր շուր ՆԱ Ն-ԵՐԱՆՆԱՅԻ — ՆՏԼ ԵՐՈՆ ՕՐԻԱ;
 Իր իսկ հոյն յայտ ՅԱՇ ԱՅՐ, ՅԱՇ ԵՐԱՅ՝ Ն ԵՐԱՆ ԵԲՐԱՆԱԾ
 ԱՅ ԵՐԵԱԾԵ ԼԻԾ, Ե ԵՐԱՆԵ, 'Դ ՄՈ ԴԵՐԱՆ!

Իյէ, իյէ, Ե ԻՐԱՅԵ, Ե՛ր թեյն Ծ՛ ԵԲՐԱՆ ԵՐԱՆ՝ ԵՐՈՇԵ,
 ՅՈՒ ԴԱԼԻՆԱՐ, ԴՅԱՇ ԴԵԱԼ ԱԵՅՆԱՆ ԱՄ՝ ԼԱՅԵ-ԴԵ
 ԲԱՐ ԵՐԱՆՆ ՄՈՐ ՅԼԱՐ ԴԵԱԼ ՆԻՅՆ ԱՅ Ե ԵՐՈՅԻ-ԴԵ
 ԱՅ ԵՐԱՆՆԱՆ ԵՐԱՆ ՅՈՒ ՅԵՐԱՆՆԱՆ ԱՐ ԵՈՒ ԻԼԻՅԵ.

Ե՛ր ՆԱ ԵՐԱՆ ԵՐԱՆ ՆԱ ԴԵՐԱՆ ՅԼԱՐ ԱՅ ԴԱՐ,
 Ա՛ր ԵԼԱՇԱ ԵԼԱՇԱ — ԱԵՐ ՄՈՐ ՆԱ Ն-ԵՐԱՆՆԱՅԻ,
 'Տ ԵՐՈՆՆ Ե՛ր յայտ ՆԱ ՆԱԵՐԱՆ ԵՐԱՆ.
 Ա՛ր ԵՐԱՆՆԱՆ ԴԱՍ ԱՄ՝ ԵՐՈՇԵ-ԴԵ ՄՈՐ-ԴՅՈՐ.

Ե՛ր ԲԱՐ ԵՈՒ ԵՐԱՆՆԱՅԻ ՅԵԱԼ ԵՐԱՆ ԱՅ ԴԱՆ
 ԱՅՆԵՐՈՒ — ԱՅՆԵՐԱՆ ԴՅՈՐԵՅԵՆԱՆ ԴԱՍ ԱՅ ԼԵՄՆԱՅԱԾ;
 Ա՛ր ԱՐ ԵՐԱՆՆԱՅԻ Ե՛ր ՆԱ ԵՐԱՆ ԱՅ ՅԵՄՆԱՅԱԾ;

՝Տ դա եյժ աջ թեյիյի ցօյլ յօ հ-իյօլ, բայի.

Ոյ ծայրեանի կօյ-րա շիւրի, բայի ոյ շիւր
Տեալ իյր աի ձիւ թօ տայի աի՝ ձօնար թօլծիւ,
Բօր աիւ աի ձիւ թօ իյ՛լ մե՛ ծիւր ոյ ծօլծիւ
Օյի իյ մօ շիւթօ տա՛ ձեար բօր յա՛ շիւ.

Բեւի՛ աջ մօ շօրայծ տա՛ աի բիւ՛ աջ իյ՛;
Շիւր՛! օր մօ շեանի տա՛ շիւթիյի՛ աջ թեյիյի;
Ա՛ր միւր աի մօ յիւ՛ ծան՛ ծիւ-րա թիւօյիյի,
Ոյ հ-այլ կօյ իյ շիւթիւ աի մօ շիւթօ.

Տեյիւթօ՛յի մե՛ ա մօլա՛ Օյի իյ ծալ՛ ծի՛ շ
Ոյ՛լ շիւթօ լե բա՛յիլ բօլ՛ իյ իյիւթի յեալ իւ իյ յիւթի;
Ոյ՛լ յիւթի աիւթի իյ մ-բան բօլ իւթի իյ ծանի
՛Ոն յիւթի ա՛ր շիւթօ մօ թօլծիւ ձիւթի յիւ.

Ա իւթի՛! ա եւիւ թեյիյի՛ մօլա՛ թիւթի
Ձիւ յիւ՛ ձիւթի ձիւթի Օյի իյ շիւ լեմ՛ յիւթ-րա
Շօ թիւթի ծօ թեյիյի, Օ ա իւթի լե ծիւ-րա
Ոն իւ՛ ա եւիւ Օյի ա՛յի-թե թիւթի;

Ա՛ր շիւթի՛ մե՛ իւ՛ թեալ ա՛յի աի՛ իւթօ
Բօլ թիւթի իյ յ-թիւթի, լե հ-այր իյ թիւթա շօլի,
Լե ձիւթի յեալ աի՛ շիւթօ---թօ մեւ մօ իյթի---
Ձիւ ծեան, մօ իյթ, իյ հ շիւթ, ՛ր աի թիւթ աջ իյ՛.

Լեյր աի իյթիւ ծօլի.

* միւթի, a necklace.

The following song was written in Philadelphia from the dictation of Miss Catherine Kerrane, a native of Glennamaddy, Co. Galway. —J J Lyons

Ա՛ ԿԱՅԻԾԵԱՇ ԵՒՆ

Օյ եան իւթալ յօ հ-օյ ծ՛ա լիւ՛ իյի,
Ձե՛ շիւթ մե՛ թիւթ ծիւ, շեւ բանար յիւր !
՛Տ յիւթ թօր մե՛ թիւթ-եան իյ իյթի յիւթի յիւթի
Ա իյիւ յիւթ ծիւ շիւ լիւթ իյ մօ շիւթ՛;
Օն ծ-թիւթի-թե աի շեան թիւ աի իւթ իյ թեանիւ
Շիւթի թեալ յիւթ իյթի աի մօ շիւթի թիւ,
Ձե՛ իյթի թիւթ շիւթ իյ շեանի յիւ ի շիւթ օրի,
՛Տ եիւթ մօ շիւթ ծիւ ի յիւթ մօ շիւթ.

Տօլի-թե իյթ ծ-թիւթ թեալ աի իյթ իյթ մօ
Ոն շիւթ յիւթ ծեար ա շիւթ Օ շիւթ,
Շեանի թիւթ թիւթ ա շիւթի ծիւթի յիւթ ծիւթ
՛Տ իյթ իյթի ծիւթի յիւթի յիւթ յիւթ յիւթ;
Ձե՛ ա շիւթ յիւթ մա՛ յիւթի թիւ մօ շիւթի թիւ,
՛Տ իյթ յիւթ յիւթ եօ ձե՛ թեալ յիւթ յիւթ յիւթ,
Շիւթ իյթի իյ շիւթի յիւթ շիւթ մե՛ լեօ,
Ա՛ր աի շիւթ իյ յիւթի իյ թիւթ շիւթ.

Ա՛ր ա՛ շիւթի իյթ իյթ իյթի յիւթ յիւթ յիւթ
Աի թօ թիւթ յիւթ յիւթ յիւթ-թե,
Ոն ծ-թիւթի-թե իյթի յիւթ յիւթ յիւթ
Ձե՛ մե՛ շիւթ շիւթի աի շեանի յիւթ յիւթ;

*air Petrie's
as m.
Nº 1269*

Պար դա՛ բայժ ար Ծ-երթոյնդ Ե տա՛ծտ ԼԵ ճԵ՛լԵ
 Եյթոյնդ Ե րԵսնած դա դ-ժյւլտա՛ճան,
 'Տ դսար դա՛ Բ-բայդդդդ-րԵ ան ճւր Ե րԵթԵա՛ճ
 ԵյթԵժ ԾԱ Բ-բլԵւրջա՛ծ ԼԵ մայր՛ճԵ ԿՈՒԼ.
 'Տ Ե՛ ճԵանդ Եսլի դՅ ԾԵար Ե իւսարբԵա՛ծ Ե՛ ըժժ Լյոմ
 Ոճար ԾԵար Ե՛ Ե ԼճրԵլի Ե ԵլճԵա՛ծ դա Լ-ժոժԵ,
 ՔլւյԵ Եսլ արաջան Ե րԵսլմ Եժոյ
 Զ ԵժլԵա՛ծ Ե՛ Բրճի 'ջւր Ե՛ ԵսլրԵ ԾլԵ;
 ԵյթԵա՛ծ ԲյժԵալ ԵժԵա՛ծ Լյոդա Եսլ Բօրժ Եսլ
 'ջւր ԵԵան Եսլ ճրժա Ե Եյթ Ե ԵարալԵ ԾլԵ.
 ԶԵ՛տ րԵալ Ե Եյթ Ելլ ճլ ԼԵ իա՛ծ մայճԵան դՅ ԾԵար
 'Տ Ե Եյթ Ծ՛Ա Բ-բճա՛ծ Բսժ Ե՛ մօ իյան.

ԾԱ մ-ԵյթԵա՛ծ իսլիա Եժամ-րԵ, իրան Եսլր րԵժար,
 Պարծճանի Ելլա Լաճա Եսլ մճի;
 ԾԱ մ ԵյթԵա՛ծ րլի Եժամ 'ր մօ իլա՛ծ դա՛ Լւրբա՛ծ
 Բսժ իյալԵ Ե՛ մօ ճւնդա՛ծ ԼԵ դ-Ե Ե-ԵաԵարԵ Եսլ Բրաճլ.
 ԼԵժԵանի ինդալԵ Եսլ ինդալԵ դա դ-լլալԵ
 'Տ իլ ԾլրԵ դա մար ճւնդանի ԲսլալԵ՛ Ե՛ մ-Բրճլ;
 ԾճրԵօճանի մայճԵան Եսլ րԵաԵար դա ճլլԵ,
 'Տ ճԵանդանի humour Եսլ Ե՛ ի-Եսլի դՅ.

*See Gaelic
 Journal
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 No 174.*

ՇԱՅԼՆ ԾՈՒՈՒ ԾԵԱՏ.

(This is the song to which Messrs. O'Brien and Loyd refer.)

Եժ ԶաճԵար Ե ի-Եոդա՛Ե Զրժոնա՛ճ.

Զ Եսլի Եսլի ԾԵլ, Ծրսո Եսլլ Լյոմ,
 Եսլր 'րԵ ճւնԵաԵարԵ, Եսլր ԵաԵար Ծան րճ;
 Եր ԼԵա՛ծ Ծժ րլլԵլԵանի Եոժ Ե՛ ի ԶԼԵդԵան,
 'Տ իօ ԲայԼԵ-Եսլ-ԵԵամբօլլ ԾԱ մ-ԵյթԵա՛ծ րԵ ըօնանի;
 ԾԱ մօ իսլիԵլի Եժ Եսլր ԼյոմրԵ,
 'Տ իր Եսլա ԼյոմրԵ րլի, Ե իսլԵ րժճ;
 Ոսլ՛ Լօն Լա մարջալժ Ծ՛Ա մ-Եյթ Եսլ Եսլ ԲայԼԵ րԵժ
 Ոա՛ծ մ Եյթ Ելլ րամանդԵա՛ծ 'ջւր մլրԵ 'Յ ճլ.

ulzi J. Connell, singer

ԵԵաճար Եսլր րլԵ ԼԵսլ Ե՛ դ-սլրալժ 'դլրա՛ծ Լյոմ,
 Զլլ րլլալ դա րլալԵ 'ր ճճ Եսլր մԵ րլլմ,
 Զժ Բ-բԵալ Եսլամ ի Եսլ րԵալԼԵան Լլլի,
 Ե՛ր Լմա՛ծ Եսլ Եսլ Բ-բանդ Զժ ըա՛ճա՛ծ Ե Եոմ;
 Ե՛ Եսլալժ իԵալ սլրԵլԵ ԾԵ 'դ Ե-րլժժա ԼԵ՛ ԵլլԼԵ,
 Զսլր մլլ Զժ Բ-բանդլԵ Եսլ իսլալլ Ե Եսլի,
 Ե՛ր Ծ՛ իար Ե՛ մԵ 'դ-սլրալժ Եսլ Ե՛ ԾԱ րԵանաճար ի,
 'Տ իան ԵոնանլԵ Ե մաճար Ե՛ Ծ-Ելլ րլ Լյոմ.

Եր Բսլալլ Բօ՛ճ րԼան մԵ, ԾԵանդ րլլի ԼԵ դ՛ճլ Եժամ;
 Զսլր Եսլա՛ծ Ծրժ-Եսլմ օրմ Լմա՛ծ 'րԵ Եսլ;
 Ծժ Ե՛ Բրաճ ԼԵանդ իԵլլմ Եսլ ԵրօրԵ դա Եսլ ԵսլրԵ
 Ե դ-Լօն Ելլ ԵաԵարԵ Ծ՛Ա Բ-բսլ 'րԵ Եսլ;
 ԾԱ իսլ Լման Եժամ, իճլր Ծժ 'դ ԵսլրԵ!
 Տլի Եսլ րԼաճար մԵ Լրալլ ԼԵ Ելաճան,
 ՈԵլմԵա՛ծ Ծժ մօ ԵսլրԵլժ, դժ Ե՛ Բ-բսլ րլա՛ծ 'ճա՛ ըա՛ծ Լյոմ,
 Ծլրալժ մԵ Ե րլանԵ, Ելլ ԾԵար դա ի-Ելա՛ծ.

*See Petrie's colln.
 No. 816.
 See page above
 120*

Andrig?

KOTAJDE.

Cujr 'ra cūhtadajr .j, cūj 1 b-fjūhtar, risk it.

213 ājrjō .j, fearzāc; ladartar "1 η-ājrjō," ηο "1 η-ear-
ajō 1 3-cūjzēad 21uñan azur jr jonahj jao araoñ lejr
ah rāō atā fuar.

Ča .j., ηf; čar .j. ηfor.

Do rē bpañ .j., deañan bpañ, ojabal bpañ; ladartar
ah rāō ro 1 3-conħae Ĥortlājzē azur 1 3-conħae Ōñ-
ha η3all mar ah 3-ceuħa.

Dañ; ladartar ah focal ro jñr ah tuajrcear 1 3-coñ-
hujōe če do rējr mar tā rē fuar azur jr ar ah moč
ro lħrjōčear jñr ha leabpajō lām ē; ηf cear 1 "dañ."

CONDUE DEUS 21aj5eo.

By P. A. Dougher.

o tuacair.?

Le bljadajr 'r fjce tā mē rjūdal trē čjr 'r bajlce mōr,
Trē čluan 'r cačajr, cħoc 'r 3leañ, jr d'facarjō mē 3o leor,
jr jomčā cara 1 cara ĥom, jr jomčā tuñje cōjr, [3eo.
21c ah ājr jr fearr ba tajčj'ujl tam rē Conħae dear 21aj-
5eo.

Šjūdal mē trē balla'ñ-añta 'ñājr 1 b-faca mē cojrjōd breā3,
21r rjñ aħuār 3o bořo Loč-Conħ, ājr cōñhujōe uajrle āřo,
Čarā ĥom fear-lēj3eantā aħj 'rañ čejr 1 do cūj mē čō,
Rab ah t-reañ 3aečj3j3 beo řōr 1 3-Conħae dear 21aj5eo.

breačhujō rē le jonħantar mē, 'r bj fear3 jññ a řūj,
"21 cōñhujrā mājt čja'r b'ar čū, ηō b-fujl čū b-fao 'r rjūdal,
Tā 'ñ 3aobaj3j3 jñreo le aojrjōd, bj azur bējō 3o deo,
'S tā čjř čēao m3le řōr d'a čajr 1 3-Conħae dear 21aj5eo"

Šjūdal mē trē 3leañ Kēřjñ 'ñājr ar tō3ad Rj3 ha m-bāřo,
21r rjñ 3o Conħamāra rjār amear3 ha 3 cħoc āřo,
Čar 1 le bpuāč Loč Cojrjōd 'r trearha ah rjāb mōr
'Kuar 3o teac Tom Ōēlj3, 'r bj řājlce aj3e řōñam.

bj dorčadar ha ĥ ořčē teacč 'r bj mē tujrreac, fuar,
'S mājt ah ājr ar čārla mē mar duđajr ha ceučēa řōñ m,
bj cōñluadar dear ceolħar aħj 'r jao cōñrāč mar bu cōjr,
'S rē Čulħabjñje ājr ah 3rjññ 1 3-Conħae dear 21aj5eo.

Le ējrj3e 'ñ lae ajr mājōñ črjall mē ajr mo řjūdal,
3jār 3o o3leāñ 21cu3ll atā mujč řa b-fajr3e mōr,
Čuajō mē čre ĥeao ha 'roupear, 'dream rjññe ř3rjor řaoč,
21c ηfor ējrj3 leo buřdeacār do Ōja 1 3-Conħae dear 21aj5eo

Čajč mē 'ñ ořčē rjñ ajr ah o3leāñ jr bējō cujññe 'r 3o deo,
bj mē jñ rjñ ajr đajñfējr aħj 1 čōj3faoč tjoč ah bññ,
bj clājrrj3 ceojl 'r dañra aħj 'r pojtjñ ĥeart 3o leor,
Le bħjōčāñ, bħjč 'r cearica-řřaojč ar řlējbte dear 21aj5eo

Port Kuač a'r beulmuj3j3 ηfor fear mē aħj 3o řōjll,
No ha řlējbte čort črē Črjñr aħj a b-fujl ha đaoñje cōjr,

"A nation which allows her language to go to ruin, is parting with the best half of her intellectual independence, and testifies to her willingness to cease to exist."—ARCHBISHOP TRENCH.

Read what the truths of history have compelled the bigotted Spaulding (prof. of logic, Rugby university, England) to write.—

"The Green Isle contained, for more centuries than one, more learning than could have been collected from the rest of Europe. * * * It is not thus rash to say that the Irish possess contemporary histories of their country, written in the language of the people, from the fifth century. No other nation of modern Europe is able to make a similar boast"—SPAULDING'S ENGLISH LITERATURE, APPLETON & Co., N Y.

The Gael.

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

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

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VOL 9, No. 1. JANUARY, 1892.

Remember that the First Irish Book is given free of charge to every new subscriber.

Subscribers will please remember that subscriptions are due in advance.

Let it not be supposed that the extracts from Spaulding have been taken at random. No—they have been culled from a mass of bigotry. But the Appletons having employed him to write the work for their school series he had to record facts, though it must have been galling to his anti Irish spleen.

The Gael can now be bought off the news stand for 5 cents in the following places—

T J Conroy, 167 Main St. Hartford, Conn.
D P Dunne, Main St. Williamantic, do.
G F Connors, 404 Main St. Bridgeport, Conn.
Mrs Dillon, E Main St. Waterbury, Conn.
Mrs Bergen, S Main St. do. do.
M McEvilly, Wilmington, Del.
Mr Calligan, 23 Park Row, N Y City.
Graham & Sons, 115 S Desplaines St. Chicago.

We hope Gaels will send us the names and addresses of newsmen from all the large towns and cities,

GAELIC at the COLUMBIAN FAIR,
An excellent suggestion by Father Carroll.

5470 Kimbark, Av., Chicago, Jan. 12, '92.

Dear Sir.— I take the liberty to suggest to you that an exhibit of the works, writings, manuscripts

etc., showing what is being done for the preservation of the Irish language be made at the World's Columbian Exhibition in Chicago in 1893. You could by your paper communicate with societies and learned men in this country and Ireland. I feel sure a fine and interesting display could be secured. In conjunction with this a convention of Irish-speaking people could be held. It would give a great impetus to the movement. If you would interest yourself in such an undertaking you would place lovers of the old tongue under great obligations to you.

I have the honor to sign myself

Respectfully,

John J. Carroll.

There is no doubt that what Father Carroll suggests can be made a grand success, and we are just now on the right road to accomplish it. The Rev. Prof., Father O'Growney, and his co-workers at home may be depended on to procure suitable Gaelic manuscripts and other rare Gaelic works for the occasion, and all that remains with us to do here is, to organize and be in a position to supply the needed expense. We can produce works before the peoples assembled there that will silence our vilifiers and place us in our proper position at the head of the nations of the world. We can have a convention of Irish-speaking men that will eclipse any lay convention ever before held in America—graced by the distinction—we don't fear to promise—of having two Rt. Revd. Bishops as its chaplains, both being learned in the language. We will have the learned professions there in such numbers as never before assembled in convention; and, last, but not least, we will have the Gaelic workers there, from all the ranks, whose deeds shall be handed down to future generations.

To carry out the exhibition and convention organization is necessary. We have that in the old Gaelic reserves in the following towns and cities—

Ala. Mobile. Cal. San Francisco, Petaluma, Port Costa. Col. Denver. Conn. New Haven, Hartford, Waterbury, Williamantic. Del. Wilmington. D. C. Washington. Ga. Savannah. Ill. Chicago. Ind. Washington. Ia. Burlington, Vail. Kansas, Armourdale. La. Franklin, New Orleans. Maine, Portland. Md. Baltimore. Mass. Boston, Lawrence. Worcester. Mich. Detroit, Montague. Minn. St Paul, Minneapolis. Mo. St Louis, Kansas City, St Joseph. Mont. Butte City. Neb. Omaha. N. H. Manchester, Nashua. N J. Paterson, Trenton, Newark. Nev. Virginia City, Reno. N Y. Binghamton, Brooklyn, Buffalo, Elmira, New York, Rochester, Syracuse, Yonkers. O. Cincinnati, Columbus, Cleveland, Springfield. Or. Portland. Pa. Phila. Pittsburg, Scranton. Tenn. Memphis. Wis. Madison. Wash. Seattle.

We hope the Gaelic workers in the above mentioned cities will collect their old Gaelic friends about them and organize without delay. Let the organization of each city elect one of their number as a member of a committee of arrangement; and as Father Carroll made the motion we name him as chairman pro tem of the committee. Among other matters, this committee could get cheap railway fare to the convention for members.

There are a large number of Gaels, lay and cleric outside the cities named who could communicate with the committee when organized, get themselves enrolled, and thus partake of the privilege of cheap transportation—It could be got, also, for Gaels com

[illegible]

217re το ἄνδρα,

Seorep̃ η. Λαοιτε.

a, Omeath; b, Louth; c, Killeavy; e,
 ԴՅ ԲԱՇԱՐ ԱՊ ԵԱՊՊՊ ՐԵՕ ԱՊԿԱՊ ՐՈՊՊԵ
 ՐԵՕ, ԱՇՏ ՊԱ՛Ր ԵՍՊՊՊԵ ՇԵՐԵ ԱՇԱ ԱՇԱՊ-
 ՐԱ ԱՊՐ ՐԵՕ, ՇԱՅ ՊԱ ՐԵԱՊ-ՅԱԵՇԱՊԼ ‘ՁԻ
 ՊՍՍՐ ՇՐԱՊՊ’ ԱՊՐ ԱՊ Ե-ԲԱՊՐՅԵ ՐԵՕ, ԱՊՊ
 Ա ԵԱՊՐԵՊՅ ՊԱ ԲՕՊԱՊԱՊՅ ՅՕ Cronium
 mare. t, Francis Nugent.

Moyarget, Ballintoy, Co. Antrim, Ireland,
Dec. 9. 1891.

Dear Mr. Logan,—Once more the gladsome Xmas-tide is drawing nigh, and I am thereby reminded of my support of an "Gacohal" in its earnest, persevering and unfaltering great work in sustaining our sweet national tongue. I send you Mr. Ed. Mulcahy's subscription with my own.

A Dublin barrister told me lately that some short time ago it was looked upon as plebeian to know anything of Irish, but that now it was quite aristocratic to have any knowledge of it. The desire and taste for it is spreading abroad. I intend, *le congrumh De*, to get an Irish Manuscript Life of St. Ciaran, of Seir Keeran, King's Co., printed in Irish, and translated into English with explanatory and illustrative notes very soon in the coming year. It is nice Irish and will be easily understood.

50 լայն միջև դարձ ԳՅԱՅԵ և Զ-ԵՐԴՈՒՄ
 և ՆՈՐԱԼԵՅ [50 մ. քաղաքի շրջանում]։ 50
 մետրային ՕԼԱ քաղաքի և ԶԵՐ քաղաքի
 Զ-ԵՐԴՈՒՄ,

Yours sincerely

D. B. Mulcahy, P. P., M.B.I.A.

Editor of *An Gaothál*. Dear Sir: The following little poem was composed by one of the young ladies of the Philo-Celtic Irish school, 263 Bowery N. Y. The occasion was a little entertainment which the members and pupils of said school had between themselves, after school hours, on a Sunday evening a few weeks ago. The young lady in question is very patriotic, and on hearing such songs as the 'National Fenian Boy,' she naturally got excited and struck off the lines given below. She is very modest, and could she only get back what she calls 'her scribble,' it would soon be in the fire, but some of our girls hold on to it, for they say they would like to see it in print. If you think it worth room in your patriotic paper, please give it a place.

Yours truly,

THOMAS D. NORRIS.

I love to roam in fancy through some lonely Irish
vale,
And dream of the struggles of the past I've read in
many a tale,
And listen to the rustling leaves when the shades
of eve are falling,
Their whisperings seem so sad and low, as if they
were recalling
The meetings 'neath their sheltering gloom when
the world was all at rest,
Save those who had our nation's weal planted deep
within their breasts ;
How those branches hid our bright, brave boys
from the tell-tale moon's soft light,
While they spoke of our country's bitter woes and
vowed to set her right.

How they swore to lift from Erin's breast the ty-
rant's cloven foot,
And save from the oppressor's withering hand the
sacred cabin roof,
As they stood there always ready ;—that fearless
Fenian band,
To strike a blow at the Saxon foe and free our na-
tive land.
Oh ! the shamrock on the hill-side felt the precious
living flood,
As its leaves were red and its roots were fed with
their warm, young crimson blood ;
But there was no room for fancy last Sunday af-
ternoon,—
'Twas not the lonely Irish Glen or "The Rising
of the Moon."

'Twas the busy, noisy Bowery :—yet I never felt before,
Such brimming measures of true Irish pleasure—I filled my heart to the core ;
I joined in the hearty laughter as around the room it rang,—
I listened with greedy rapture to the grand, old Celtic tongue.
Now you need not tell me anymore, you are all for moral suasion ;—
That you'll sit quite cool till you gain home rule by parliamentary agitation ;—
Why you're rebels, I can see it, though you try to look so coy,—
It darted out at the impulsive words of "The National Fenian Boy."

What a dash you made for the singer, sure I never saw the like,
Bydad I thought you were hurrying off to scour

the rusty pikes,
The burning words that followed seemed to check
the flow of song,
As we heard the price of the sacrifice, in accents
deep and strong;
That we must pray ere we can place the land that
gave us birth,
In her honored old time glory among the nations
of the earth;
I looked at the men around me—how their faces,
then, did glow—
With the courage of a Sarsfield and the spirit of
Owen Ruadh.

Oh! may the God who planted our island in the
sea,
Strengthen the hands and guide the hearts of those
who'd set her free,
As we lift the banner of Irish right against Eng-
lish wrong once more,
To die for thee or set thee free our own loved
shamrock shore!
And may thy children, scattered afar on land and
sea,
Where e'er they go, for weal or woe, ne'er cease
to think of thee,
Until the songs of liberty among thy hills are
sung,
To fill the plains with glorious strains in the grand
old Celtic tongue.

Mr. P. Ahern of Chicago, Ill., sends us this.—
THE RAKE THAT FLED FROM HOME.

I am a young fellow that's run through
my land and means,

'S callaig a bairne na tabarnaic dam
bean an rpre,

I placed my affections on one that had
gold in store,

'S do sheallar don aghzeal do deungha
oi feigh do deo.

Its then we made up our minds with
each other to elope,

'S do tabarnaighaigh mo capall go coine
mo mfele rtoir. [ed place,

I met my true love about the appoint-

'S deunghaigh agh charril agh mairtigh le h-
eighze 'h lae.

'Tis then I accosted this juvenile jovial
dame,

'S do cealair mo capall do zrahtar zur
b' agh e a leim.

I being in a hurry I told her to mount
the mare,

Sé dubairt rí fagh rocaigh, cáim curta
do n-óifad bhaon.

When we reached up to Cashiel she
called for a quart of ale,

Coirce dom capall do faghriugh 'r teo-
cháirte fheir;

She opened her purse pulled out a
note to change,

Jr nfor fázamap Cairéal do mairtigh le
h-eighze agh lae.

Twas early next morning we started
to meet the train,

Le eazla agh dearmhuto jr do leahfado 'h
toir righ feigh,

In Waterford city we stopped till our
clothes we changed, [aigh feigh.

Jr bf céad 'r dá ficead zuiheada buide
Next day when we started by auction

I sold my mare,

Jr fsolear mo capall le razarit 'h ppor-
da 'h Cléir,

The ship it was ready, the weather be-
ing fine and fair,

'S do mizeamap calaigh zagh eighze zall
hā baóghal.

When we reached up to London the
police were on the quay,

Ughar bf agh nzahtar rzhobda le tele-
graph news o gae,

We both were detected and brought
before the mayor,

'S do tuzaad tar h-agh cum Cluanmheal
righ a trial.

The day of our trial her mother swore
severe,

Do n-óifadigh mo feild 'r do b-fázfagh
f agh agh raóghal;

The daughter being simple and I being
a scheming rake,

Jr do duairleat agh tub aghit zagh ffor
do h r-raóghal do léir.

The barrister read the last will that
her father made,

o'faghriugh ré eigh a b-pórfad rí rake
zagh céill,

She said that I was a most loving gen-
teel young swain,

Jr n fporait mé a mhalairt do rzhéat
mé rfor nigh a z-cre

When we were acquitted my lover I
did embrace,

Jr cuatad do do-gh 'h razarit cum cean-
zal le zraad mo cléir,

He put on the knot and 'twas easy he
got his change,

Jr do mairmigh do ráirta eigh Cairiaz
agh Súir 'r Feir.

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-
TORY.

LECTURE VI.

[Delivered June 26, 1856.]

(Continued. from p. 143.)

So that in all there are six glossaries, or fragments of glossaries, in his handwriting in T. C. D. It is in the introduction to his great book of Genealogies that he states that he had written or compiled a Dictionary of the "Brehon Law", in which he had explained them extensively; and also a catalogue of the writings and writers of ancient Erin; but, with the exception of the fragments just referred to, these two important works are now unknown. [And I may here mention that I have copied out these precious fragments of his own compilation in more accessible form, for the Dublin University.] Besides these manuscripts at home, I may mention that there is in the British Museum also a small quarto book, containing a rather modern Martyrology, or Litany of the Saints, in verse chiefly in Mac Firbis's hand.

Mac Firbis does not seem to have neglected the poetic art either, for I have in my own possession two poems, of no mean pretensions, written by him on the O'Seachnasaigh (O'Shaughnessys) of Gort, about the year 1650.

Of Mac Firbis's translations from the earlier Annals we have now no existing trace. That he did translate largely and generally we can well understand, from the following remarks of Harris in his edition of Ware's Bishops, page 612, under the head of Tuam:—

"One John was consecrated about the year 1441 [Sir James Ware declares he could not discover when he died; and adds, that some called him *Ja. de Burgo*, but that he could not answer for the truth of that name]. But both these particulars are cleared up, and his immediate successor, named by Dudley Firbisse, an *amaquensis*, whom Sir James Ware employed in his house, to translate and collect for him from the Irish MSS., one of whose pieces begins thus, viz.: 'This translation begunned was by Dudley Firbisse, in the house of Sir James Ware, in Castle, Street, Dublin, 6th of November, 1666', which was twenty-four days before the death of the said knight. The annals or translation which he left behind him, begin in the year 1443, and end in 1468. I suppose the death of his patron put a stop to his further progress. Not knowing from whence he translated these annals, wherever I have occasion to quote them I mention under the name of Dudley Mac Firbise."

Again under the head of Richard O'Farrell, bishop of Ardagh, page 253, Harris writes:

"In MS. annals, intitled the Annals of Firbissy (not those of Gelasay [Gilla Isa Mac Firbissy, who died in 1301, but the collection or translation of one Dudley Firbissy], I find mention made of Richard bishop of Aragon, and that he was son to the Great Dean, Fitz Daniel Fitz John Golda O'Fergaill, and his death placed there under the year 1444."

Of those Annals of Gilla Isa (or Gillisa) Mac Firbis of Lecan, who died in 1301, we have no trace

now: it is probable that they were the Annals of Lecan mentioned by the Four Masters as having come into their hands when their compilation from other sources was finished, and from which they added considerably to their text.

Of Duaid Mac Firbis's translation, extending from the year 1443 to 1468, there are three copies extant, one in the British Museum, classed as "Clarendon 68", which is, I believe, in the translator's own handwriting. The second copy is in the library of Trinity College, Dublin class F.1.181. The third copy is in Harris's collection in the library of the Royal Dublin Society; it is in Harris's own hand, and appears to have been copied from the Trinity College copy, with corrections of some of the former transcribers inaccuracies.

The following memorandum, prefixed to a list of Irish bishops, made by Sir James Ware, and now preserved in the manuscript above referred to in the British Museum, will enable us to form some idea of the sources, the only true ones, from which this has been drawn.

"The ensuing bishops' names have been collected out of several Irish ancient and modern manuscripts, viz.: of Gillasía Mac Fferbisy, written before the year 1397 (it is he that wrote the greater Booke of Leacan Mac Fferdissey, now kept in Dublin), and out of others the Mac Fferbisy Annals, out of Saints' calendars genealogies also, for the Right Worshipful and ever honoured Sir James Ware, knight, one of his Majesties Privie Council, and Auditor General of the Kingdom of Ireland. This collection is made by Dudley Firbisse, 1655,"—p. 17.

These translated annals have been edited by Dr. John O'Donovan, and published in the first volume of the Miscellany of the Archaeological Society, in the year 1846.

Mac Firbis's was of no ordinary or ignoble race, being certainly descended from Dathi, the last pagan monarch of Erin, who was killed by lightning, at the foot of the Alps, in Anno Domini 428. At what time the Mac Firbises became professional and hereditary historians, genealogists and poets to various princes in the province of Connacht, we now know not; but we know that from some remote period down to the descent of Oliver Cromwell upon this country, they held a handsome patrimony at Lecan Mac Firbis, on the banks of the River Maaidh, or Moy, in the county of Sligo, on which a castle was built by the brothers Clothruadh, and James, and John og, their cousin, in 1560. So early as the year 1279, the Annals of the Four Masters record the death of Gilla Isa (or Gillia) Mor Mac Firbis, "chief historian of Tir-Fiachrach" [in the present county of Sligo]. Again at the year 1376, they record the death of Donogh Mac Firbis, "an historian." And again at the year 1379, they record the death of Firbis Mac Firbis, "a learned historian."

The great Book of Lecan, now in the library of the Royal Irish Academy, was compiled in the year 1416 by Gilla Isa or Gillisa Mor, the direct ancestor of Duaid Mac Firbis; and the latter quotes in his work (p. 661, not only the Annals of Mac Firbis, but also the Leabhar Gabhala, or Book of Invasions of Ireland, of his grandfather, Dubha'tach [or Dudley] as an authority of the Battle of Magh Tuireadh Moytura, and the situation of that place; and at p. 248, the Dumb Book of James Mac Firbis for the genealogy of his

own race. There is in the library of Trinity College, Dublin, a large and important volume of fragments of various ancient manuscripts (class H. 2. 16), part of which professes to have been written by Donogh Mac Firbis in the year 1391; and in another place, in a more modern hand, it is written, that it is the Yellow Book of Lecain.

Dubhaltach Mac Firbis in his introduction to his great genealogical book, states that his family were poets, historians, and genealogists to the great families of the following ancient Connacht chieftaincies, viz. Lower Connacht, Ui Fiachrach of the Moy, Ui Anhaltgaidh, Cera, Ui Fiachrach of Aidhne, and Eachtgha, and to the Mac Donnell of Scotland.

The Mac Firbis, in right of being the hereditary poet and historian of his native territory of Ui Fiachrach of the Moy (in the present county of Sligo), took an important part in the inauguration of the O'Dowda, the hereditary chief of that country. The following curious account of this ceremony will more clearly show the position of the Mac Firbis on these great occasions; it is translated from a little tract in the Book of Lecain, in the library of the Royal Irish Academy.

"The privilege of the first drink [at all assemblies] was given to O'Caomhain by O'Dowda, and O'Caomhain was not to drink until he first presented it [the drink] to the poet, that is, to Mac Firbis; also the arms and battle steed of the O'Dowda, after his proclamation, were given to O'Caomhain, and the arms and dress of O'Caomhain to Mac Firbis; and it is not competent ever to call him the O'Dowda until O'Caomhain and Mac Firbis have first called the name, and until Mac Firbis carries the body of the wand over O'Dowda; and every clergyman, and every representative of a church, and every bishop, and every chief of a territory present, all are to pronounce the name after O'Caomhain and Mac Firbis. And there is one circumstance, should O'Dowda happen to be in Tir Ambalghaidh (Tirawley), he is to go to Ambalghaidh's Carn to be proclaimed, so as that all the chiefs be about him; but should he happen to be at the Carn of the Daughter of Brian, he is not to go over (to Ambalghaidh's Carn) to be proclaimed; neither is he to come over from Ambalghaidh's Carn, for it was Ambalghaidh, the son of Fiachra Ealgach, that raised that Carn for himself, in order that he himself, and all those that should attain to the chieftainship after him, might be proclaimed by the name of lord upon it. And it is in this Carn that Ambalghaidh himself is buried, and it is from him it is named. And every king from the race of Fiachra that shall not be thus proclaimed, shall have shortness of life, and his seed and generation shall not be illustrious, and he shall never see the kingdom of God."

This curious little tract, with topographical illustrations, will be found in the volume on the Tribes and Customs of Hy-Fiachrach, among the important publications of the Irish Archaeological Society.

So much, then, for the compiler of the chronicle which I am now about to describe, the value of which, as a historical document, has only, of late years, come to be properly understood.

The *Chronicon Scotorum*, which, as I have already stated, is written on paper, begins with the following title and short preface, by the compiler

"The Chronicle of the Scots (or Irish) begins here.—

"Understand, O reader, that it is for a certain

reason, and, particularly, to avoid tediousness that our intention is to make only a short abstract and compendium of the history of the Scots in this book, omitting the lengthened details of the historical books: wherefore it is that we beg of you not to criticize us on that account, as we know that it is an exceedingly great deficiency."

The compiler passes then rapidly over the first three ages of the world, the earlier colonizations of Ireland, the death of the Partholonian colonists at Tallaght (in this county of Dublin); and the visit of Ninl, the son of Fenius Farsaidh, to Egypt, to teach the languages after the confusion of Babel: giving the years of the world according to the Hebrews and the Septuagint.

This sketch extends to near the end of the first column of the third page, where the following curious note in the original hand occurs:—

"Ye have heard from me, O readers, that I do not like to have the labour of writing this copy, and it is therefore that I beseech you, through your friendship, not to reproach me with it (if you understand what causes me to be so); for it is certain that the Mac Firbises are not in fault."

What it was that caused Mac Firbis's reluctance to make this abridged copy of the old book or books before him, at this time, it is now difficult to imagine. The writing is identical with that in his book of genealogies, which was made by him in the year 1650; and this copy must have been made about the same disastrous period of our history, when the relentless rage of Oliver Cromwell spread ruin and desolation over all that was noble, honorable, and virtuous in our land. It is very probable that it was about this time that Sir James Ware conceived the idea of availing of Mac Firbis's extensive and profound antiquarian learning; and as that learned, and, I must say, well intentioned writer, was then concerned only with what related to the ecclesiastical history of Ireland, this was probably the reason that Mac Firbis offers those warm apologies for having been compelled to pass over the "long and tedious" account of the early colonizations of this country, and pass at one step to our Christian era. (We know that Ware quotes many of our old annals as sterling authorities in his work. As these are all in the Gaelic language and as Ware had no acquaintance with that language, it follows clearly enough, that he must have some competent person to assist him to read those annals, and whose business it was doubtless to select and translate for him such parts of them as were deemed essential by him to his design). Excepting for some such purpose as this, I can see no reason whatever why Mac Firbis should apply himself, and with such apparent reluctance, to make this compendium from some ancient book or books of annals belonging to his family. It appears, indeed, from his own words, that it was poverty or distress that caused him to pass over the record of what he deemed the ancient glory of his country, and to draw up a mere utilitarian abstract for some person whose patronage he was compelled to look for support in his declining years; and it is gratifying to observe the care he takes to record the difficulties were not caused by any neglect on the part of his family, who were, as we know, totally ruined and despoiled of their ancestral property by the tide of robbers and murderers which the commonwealth of England poured over defenseless Erin at this period.

(To be continued)

THE ARYAN ORIGIN

of The Irish Race

By the late

V. Rev. U. J. CANON BOURKE, P. P.

Some few dozen copies of this work are for sale by Mr. P. Hanbury, No. 55 E. 104th street, New York City, price, free by mail, \$2.

This is the grandest work ever published on the Irish race and language, and Gaels should secure a copy of it, for \$20. may not be able to buy one in the near future.

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Let every Gael in New York and Brooklyn attend the Philo-Celtic entertainment to hear Irish song and music, at Clarendon, Hall, 114 & 116 E 13th St. on the evening of February 12th.

basle-act-cljat, 21j na Noo103, 1891.

O'feap-eazajr an 3ao0ajl.

21 3ao1 10j11u1j—3u3 oujne uaral
oapab a1m1 S. 11 1ao1de an 1ic1r atā
fā 'na būn ro tam le na cūp cū3at
mōrā1j reatc1ma1neat o 1o1n. act 1j1or
le13 an de1cneap tam ē cēu1a1j 1j1or
tū1r3e. 1r feap ro31umēta 3o leon S.
11 1ao1de. azur do bua1ō ré an būon1j-
ta1ur būō luac1ma1ne le meut a eolur
a1r an 113ao1ō13e a3 an teapdar de13-
1o1ac b1 13-Colā1rde 1a 1r1o1ō1de 11r
an 3-caēra13 ro. būō ro13 11om 3ur
ma1ē an 1jō a 1ic1r do c1ōtōua1a1j aō
11r1eada1r mōr1neapra1m1j mā'r fē3o1r
leat r13e o'fā3a1l o1.

Do 1ejr1d1reac rāp-u11al.

paopu13 o'b1ma1j.

Miss Maggie Harte. Muskegon, Mich. Mr Jerh. Moynihan, Cohoes. N Y., J J Hughes, Phila. Pa. and P Hanraban, Portland, Me., have sent proper answers to the last problem. This is the ordinary formula.—Suppose x to be the man's age: then 2x plus x divided by 2 plus x divided 4 plus 1, equal 100 clearing this of fractions, etc. we get 11x plus 4 equal 400. Now, equate and you have 11x equal 396—x equal 36.

Now for a simple one.—

In how many different ways can ten persons sit on a form?

With regard to the stereotype plates. We set up the first installment but when the plate was taken it was uneven because our Gaelic type is considerably worn. Hence we cannot supply them until we get a new font of type. At the same time it is well to let Gaels know the papers willing to publish them when they get them—They are.—

The list to date.—

The Irish Pennsylvanian, Pittsburg, Pa.

The Critic, New Orleans, La.

The Western Cross, Kansas City, Mo.

The Freeman's Journal, New York City.

The Connecticut Catholic, Hartford, Conn.

Chicago Catholic Home, Chicago, Ill.

The Catholic Sentinel, Chippewa Falls, Wis.

The Colorado Catholic, Denver, Colo.

New Jersey Catholic Journal, Trenton. N. J.

The Catholic Columbian, Columbus, O.

The Catholic Sentinel, Portland, Ore.

Kansas Catholic, Kansas City, Kan.

The Catholic Tribune, St. Joseph, Mo.

Catholic Knight, Cleveland, O.

Hibernian Record, New Haven, Conn.