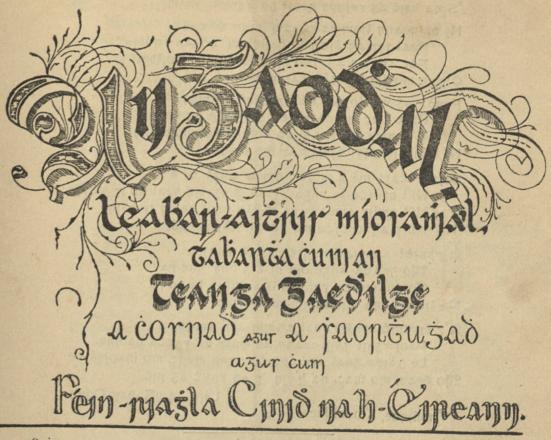
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SIONDUR.

1892

DO' N c-SRUĆ.

Κιτ, πιτ. α τρώιτ, α'τ τειηη ο' αδράη ξας μαιρ καοι τξάιι ηα ξ-τραηη, ηδ τότ καοι ξίδιρ ηα τρέιρε, 215 ορίτιεα αίρ το τίζε τε πίοτ τοιιίξιρε Μα πώιητε* τεοο καοι τοιτ τοιη πίη πο ττόιρ.

Ιτ τύσας ίτομ το ceol α'τ ceol μα η-ευη Ω τειηηεατ τηητ μα σ-εμαημαίο —ηί ι ομόη ομμα; Ιτ άτι ιτομ δεις σας παίμ, σας της 'η δύμ δ-καμμαό Ωσ έγτσεας τιδ, α ζαίμοε, 'τ μο τευη!

Κιτ, ηιτ, α τριίτ, α'τ τειπη το αδράη τοση τροίτε, Το γιιτήμα, τύσας τεαί ατάιμη απή ιμιτε-τε γαοι τραηη πόρ σίας τεαί ρίτις από α τροίτε το το ταπαίη το τισε.

'S na beic as reinim ceoil so h-friol, raim.

Μ΄ δαιμελη Ιιομ-τα εύμαμ, ριαμ πό εκά δ Seal 1ητ απ άιτ του τάμη απ' αυμαμ τοιίδηκ, τότ αητ απ άιτ του π΄ ι μέ τύμ πό τοιίδηκ Ομ 1η πο έκοίτε τά ατατ τίομ τας τρά.

γειό! Δ5 το όσγαιο τά αη γριό α5 ριό; Είγο! ος το όεαηη τά είηίηισε α5 γειηιτή; 21'ς τημε αμε το 5ράο δάη ό5-γα γτηαοιηιτή, Νί η άμι Ιμοτή ίγι σίδικο ας τηο όροίσε.

Sejηησο cajo το α το αποία ο όμη τη σπαί σή ε Μή ι αποί το ε κά τα μα τα τα τα τα τα τη τα τη

21 γραμό! α ευπα γειπητό ποιαό γυαιρο 210 ξράδα άμιθε όμε ηί όις lem' ξύό-γα Κό γυαιρο το γειπιπ, ό α γραμό le σύ-γα Νό ιβ α ευπα όμε ασάμη-γε συαιρο;

21'γ έγκτης τό το 116 γεαι ατάμη ατη' ιμίσε γαοι γτάρι ηα το τραητ, ιε η-αίγ τα γριώς ασοίηε, Le τάγκε τεαι ατη' έποισε---γεο τρειο τηο τραοίηε---2ηο δεαη, το τραοί το τραοί απο τρα

Leir an noadan Donn.

* muince, a necklace.

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

δί δελη μαγαί το ή-ός το ιμαό ίμοπ,

21 ός όμης πέ γμας τος, σεμο καραση τεμμ !

'S τις βός πέ γσιαιό-δελη ηλ παίλιόε τριμαπλ

21 κισης τιαί του τρε ίδι πο δίειδ';

Ολ δ-κλτλιση-τε λη σελη τις λης μετλ 'η τελημικί δειδιση γελί του λημας λις πο δοπλικίε κέις,

21 ός λησις τάιπ σάιλιτε 'ς δελήλη τος ι σλητ ορπ,

'S δειό πο δίλης δοδο 1 τι πο διλή.

Saojlim-re πας δ-καί ρεαςα αμα δις πίος πό Νά ςαιζή ός σεας α όμα ό όμις,

δεαλιμαίμε ρότσα α δεαμεαό δααζαίλ ός σις 'S πας η-σεαμεαό α όδιμιζαπαό το σεο πά όσιτς';

είς α δαοίμε ότα πά ξιαςκαμη τιδ πο όσμαιμε,

'S πί δειό τιδ δεο ας τεαί τεάμα ταμ δαμτ,

δ'ας αμκεαμη πα σομπαίτ ταμ όσιλι πέ λεο,

είς αμκεαμο πα το παίτε πί καςκασ όσισς.

ain Delice's

2η αρ η ας καιδ αρ ο τρέιδριδε η τεαςτ le céils δειδημο η τεμηαδ η α η ο ο μίτας άη, 'S ημαίρ η ας δ-κμιηη η η η τε αρ σύιτ α ρέιδτεας δειδίο σά δ ρίεμτο αδ le ημαίο; δε coll.

'S α' δεαήμαη σαιζή ός δεαγ α ξιμαγγεαδ α' πόδ ίροη Μάμ δεαγ ε α ίδιγτζη α τιξεαότ η α η οιδόε, γιήτα αςμγ απαξάιη η γειημη σεοιί 21 δοίζγεαδ α' βπόη 'ζωγ α' σωμγε διτ.

21 coloread a bhon our a cultre old;
beitead bujuéal beonad líonta ain bond ann
'Sur bean an órda a beit i canaine oló.
21 ce real a beit ais ól le zad maisdean ós dear
'S a beit d'a b-pósad bud é mo mian.

Θά m·bej σελό συημα ασαμιγα, σμάη ασυγ ρύσαμ, Ψη αποσά τη η εύρια ια έα αμ πότη;

Ολ η bejčeλό γηη λελη 'ν η ο γίλε ηλό ίμργλο υτό ήλιτ έ το διήτηλο le ηλο ο σλολίπο λη ο ολο

υιό ήμας έ τηο εμήτημο λε η α το ταθαρητ απη βηλοίζ,

Leaskainn σύηση το απ ήπαίδ ης η-úplaite

'S ní vire na man dúnfajnn buclajte i m.bhójz;

Υ΄ς τέληταιη η humour αιη α΄ το τάιτο, ός.

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

Ceol ξαθέλη 1 3-coητα 21 ητοήμε.

Ceacar αξυγ κιζε ας δί 'η-υπραιό 'ηξπά ο Ιιοίη, 215 γιυδαί ηα γπάιτε 'γ ἐδή ἐυιπ της γυητη, Το δ-κας κυξατη ή αη καοιλεάη άλυμη, 21' γ απας ἐμίο αη δ-κάιμηε το παζαό α com; Οί ευλαιό ξεαί υμπτέί τε 'η τ-γίοτα αδ' άμλε, 21 τη το 1 απη της 'η-υπραιό απα δά γεαηαταιμ ή, 'S τα ς εσή ερμιαικά το το το τί Ιροπ.

Ιτ υπας αια ιο τοι αιμα τοι αιμα τοι τοι αιμα τ

25 4

Ming of the state of the state

nócajbe.

Cujn 'γα συησαθαίης .1, συίη 1 δ-γιύησαη, risk it.

Ča 1., ní; čan .j. níon.

Οο πέ θηλοη .j., σελήλη θηλοη, σιαθαί θηλοη; lαθαμταμ λη πά το 1 3-coηταε Ροητίλημσε ασμη 1 3-coηταε Ομηηλ ηδαίί μαη λη 3-ceuσηλ.

Oam; labantan an rocal ro inr an chairceant 1 3-com nuive to το nein man τά ré thar agur ir an an mot ro lichistean inr na leadhaid làm e; ní ceant "Dam."

ट्राठिश्व ठ्या भ्राइंटर.

By P. A. Dougher. O Tunicain.

Le bliadain 'r rice τά mé riúbal τπέ τίπ 'r bailte món', Τπέ τίμαη 'r ταταίη, τησο 'r zleanh, ir ο' καταίο mé zo leon, Ir 10m da ταπα 1 ταπα ίμοη, ir 10m da σμίηε τόμι. [ξεο. 21 ταπα άμτ ir reann ba ταϊτή μίι σαπ γε τοπολε σεαγ 2ή αι-

Sjúbal mé της balla'η-λοητα 'ηλητ η δ-τατα mé coiplib breát, Ur τηη αηματ 30 bono Loc-Conn, άιτ comnuive μαιτίε άπο. Cara ljom τεαμ-ίξη με από 'γαη ceirt το cuip mé τό, Rab αη τ-τεαμ ξαεφίλις beo τότ η 3-Condae τεατ 2ή αιξεο.

υρεατημιό τέ le 10ησαησας πέ, 'ς δι τεαρό 1ηη α τάιι,
"21 τό παρτα παιτ σια η δ'ας σά, η δ δ-ταιί σά δ-ταυ 'η γιάδαι,
Τά 'η Βασταιίτο τητεο le ασιγιδ, δί ασας δέιτο σο σεο.
'S σά σρί τέαν πίτε τός να σαιησιο 3- Convae σεας 21/αίδεο"

Σιάδαι τρέ τρέ ξιεατη Νέβιη 'ηάιτ απ τόσα κιξ τα τη βάπο, 21 γιη 30 Cοηματιατα γιατα απέαγτ πα 3 τησε άπο, Τάπτ ιε βημας Loc Cοιμιβ 'γ τρέαγτα απ γιαδ πόπ 'Νμαγ 30 τεας Τοπ Θέιξ, 'γ δί κάιτε αισε πότη απ.

υί σορέασαν η ή οισός σεας ' γ υί με συμγεας, γυαμ, 'S μαϊ απ άισ αμ τάρια με μαμ συθαίμε η ς ευστα ποίη μη, υί ς σύμιασα ροαν ς εοι μαμ αμη ' για ο ς σύμα μα μα υς σύμ, 'S γε σύμα τη με άισ αμ τη μη τη τος σύμα σεαν είμα τος είμα το

Le éprize 'n lae air majoin triall mé air mo fiúdal, Siar zo oileán Ucuill agá muit ra b-rairze mór, Cuait mé tre nead na roupear, dream rinne rzrior radó, Ut níor éiriz leo buiteatar do Dia 13 Condae dear Ulaizeo

Cajt me 'n oloce rin all an ollean il bejo cuimne 'n 30 deo, bi me in rin all bajnreir ann i tojzrad diot an bron. bi clainrit ceoil 'r damra ann 'r poitin neart 30 leon, le briodan, bric 'r cearca-rraoic ar rleibte tear Liaiseo

Pore Nuad a'r beulmuilit níor tear mé ann 30 roill. No na rléidee core the Errir ann a d-ruil na daoine coir,

Uc τά τύη αξαη τεαίτ αη τ-γαήμας το δ-γευία ηθ 1αν γόγ Μαμ ηγ αηη τά blátact η α ηθημερη γ Convae vear Liazeo

Le γαργηθηγ αρη την δεαλας σ'κάρις, σ'κργε ός σεργς ης το, Θεαμς γς σηαος τεατήμηλ, πώρησε ηγ σαη γαρτείος αρτές ης τη της (σα το αρη ταλατή δεατημης), αρ γς, "ηάρς ηάρι ἐστημησό σαλι 'Σα σηάγα Θε πεαγσ αρ η-σαορηε γέρη η σ-σοησαε σεαγ Θίλατες."

Β΄ μόδα η της ταρκαίς ξιεσημα, δί θα με-ζαίτι κόμαμ, είτ της 30 τράιξ Κατ-Ιαταίη, πας τρεατης τακαι-πόρ, θί πέ απη της 1ά ταοίμε, ημαίμ α μίπηε τα Είπηματ τιεο, ΄ Συτ μυαίς τιαν πα peelent 1 5-Conose σε είμαιξεο.

Šιάδαι τό τής Cilleala, αιαη τα δ. Γραηςαίδ δρεάδ, Τρέ δαμε-σολη, τάρτ κάτ. Θοίη, γιας το beul-αη-άτ, Γιαιρ τής ιδιγτοίη παίτ τη γιη πεαγτ τασιηεατ γιά ητα beo, Τὰ τής τριαιι αποίς το Sijze, ατις beαηπαίτ leat 21/1/260

LESSONS IN GÆLIC.

THE	CLARI	Tre	A .	TOTT	TATAM

Irish.	Roman.	Sound.	ris .	Roman.	Bound.
A	a	aw	111	m	emm
6	b	bay	17	n	enn
(;	C	kay	0	C	oh
0	d	dhay	p	P	pay
e	е	ay	p	r	arr
F	f	eff	٢	8	ess
5	g	gay	C	t	thay
1	i	ee	11	u	00
1	1_	ell	4 (4)	A Party	

XVI. LESSON .- Continued

Translation of Exercise 1.

1. δ-τηι απάη ταοπ ηο σαοπ? 2. τά τέ ταοπ. 3. δ-τη η η σαοπ? 4. τά τέ ταοπ. 5. τά τίση σαοπ; δισέαση τεορί σαοπ, αξητ δισέαση μητξε ταοπ. 6. τά αη οιξ άληση 7. διτέαση αη δοπό ταοι τζειή 8. η διτέαση τά πος αιξ αη τεαέ. 9. διτέαση τιαο αιπ μαιπ πος αιξ αη τεαέ. 10. δ-τηι τά πος ό δαιε? 11. τά τος οπτ. 12. διτέαση απτός οππέα. 13. τά αη ξεαλάς λοηπαί; τά αη η επί λιάς; τά αη λία συδ; τά

αη ἡ βάιμηη .14. 'ημαρη τὰ ἡ γιάη, τὰ γος ορη. 15. Ορα αη μαρη δ-γιρί τῶ γιάη. 16. τὰ ριῶη αρς αη Ιρατ. 17. τὰ αη ροτα τέαρς. 18. τὰ αη τ-γιρί ιρατ (Ιρατ-ξορη, grey-blue, or purple). 19. τὰ αη τατ τιθ. 20. ορα αη μαρη ρ? 21 τὰ γέ ἡος κόγ. 22. τὰ αη ιὰ κατα. 23 17 μοπόα τὰ αηηγ αη 3-ορί τοραμη. 24 17 ξεάρη δεατά αη τομηε. 25. τὰ γέ ἡαρ δελτά αη ἡαρς: τὰ γέ ἡαρ τέο μαρ τέρ, τερη αη γεαη-ράτ.

LESSON XVII.

Obs. 1.—In compound words the first letter of the second part is aspirated should it be aspirable —as claon, inclined, crooked; beans, an act, an exploit form the compound claon beans, a deceitful act; so reill-beans, a treacherous act; rearc-5πάτ, dearest love; veát, good; vuine, person; veát-vuine, a good person; rean, old; rean-rean, an old man; rean-bean, an old woman. The b, in beans; t, in span; b, in bean, in the foregoing examples are aspirated, because

they form the second part of com-

Except—Words beginning with any of the dental consonants, το, το, το, when the preceding part of the compound ends in το 1, η, το το ακ άπτο, high; της ελημα, Lord; άπτο τηξελημα, sovereign Lord; caot, slender; τωτο, black; caotτωτο, slender black; αη υπαζαμίι caotτωτο, the slender black boy; υπαη, lasting; γλοξαί, life, age; υπαη-γλοξαί, long life; υπαη-γλοξαία, long-lived. The initial letter in the second part of the compound in these words is not aspirated, agreeably to the terms of the exception.

The dentals, o, c, γ , do not undergo aspiration, because they are sufficiently clear and musical in their combination with other dentals or linguals, t, η , and do not require, like the gutturals and palatals, the aid of aspiration, to render them flexible.

Obs. 2-In general, then, the dentals o, σ , γ , tollowing o, σ , γ , or 1, η , (and sometimes η ,) final, or otherwise, are never aspirated.

VOCABULARY.

a-nish. Anojr, now, αταιμ, father, αταιμ. món, grandfather. boochuill buacaill, a boy, cana, a friend, kawrah. cneac, destruction, prey, kraugh. cnom, crooked bent down krum. сиращ, care; applied in Irish to all over whom one has charge, koorum. peat, good: in composition, as peatoume, a good person; while majt, good, is used out of composition; as, oujne majt, a good person, dhaw. veat, good is opposed to once, bad; mait, good, is opposed to olc, bad. The former are placed before the noun, the latter atter it. dhruim. onuim, back, faithugh. FAJTEAC, fretful, Fuacc, cold, coldness, foo-ucth. 341, without gon. 31611, glory, glow.ir. gloon. 5lun, knee,

znát, love, znátínan, loving, graw-war 140, or out, a day (as both forms take η before them, thus, η-juò, η-οιμ, they are pronounced alike, nuv. They are used in the sense of "to-day," only. tuato, motion, freedom of the limb in lhoo-eh. mátain, mother; the dam of a beast; a cause, source; mátajn món, grandmawhir- mawhir.wor. mother, mile, a thousand, meeleh. moc, frost, shook. rlan, safe, healthy, sound; rlaince, health; euz-rlan, unwell, slawnteh. smuth. rmuic, mist, snaughta rneacta, snow, cear, heat, theass. throo-ah chuaz, pity,

Exercise 1

Translate_

1. My sorrow! 2. My destruction! 3. My thousand (times) pitiable. 4. My pulse, a d my fair secret love. 5. O, pulse of my heart, my friend, my love art thou! 6. 0, partner of my soul it is thou. 7. My friend, right, fond, loving, (art) thou not? 8. I am thy right, fond, loving friend. 9. Is your wife, and your son, and the fair, secret love of your heart, with you to-day?

10. They are with me to day. 11. Where is your husband to day \$ 12. He is with me. 13. Is his foot sound (well), or ill now, and his heel and the toe of his foot? 14. His heel, and his foot and his toe of his loot? 14. His heet, and his loot and his toe are safe; but his head is ailing from time to time, and a pain (is) in his side. 15. The right eye is soft at (with) him. 16. Where is the woman who is unwell? 17. She is here(literally, in this [place]). 18. What thing is on her (what ails her) § 19. Her knee is without motion (motionless, powerless), her back crooked, her ear without hearing. 20. Was there a physician with her from this time yesterday, when your boy was at the house (of) my mother \$\frac{1}{21}\$. There was and he says there is no cause at all at (for) her to be fearful on (of) death. 22. (Is) this not beautiful weather ! literally, (is) not beautiful weather she this —weather being feminine gender, is referred to by the pronoun i, she. 23. It is beautiful, glory be to God. 24 There is not cold in it, nor fog nor wind; but every single day is fine; the sun iu the heavens (being) without mist, without cloud. 25. Is it better with you, heat or cold—i.e., do you prefer heat to cold \$\xi\$ 26. Better with me (I prefer) cold with frost and with snow, than heat and sun(shine). 27. Are your care (those under your charge) and the care of your father, in health? 28. They are, thank you (may good be to you), and each person who has a good heart. 29. Is your grandfather old? 30. He is not; (there) is no old man nor old woman at all with us; we are all young and healthy.

Let every Gael make an effort to circulate his little paper. The few Chinese in our midst have a flourishing journal.

Extracts from the "Seancur Mon." by Capt. Norris continued.

Original Irish as in Seancur 200n.

Ocur re noza nuc, 1 oul a nein nizri-110 1997 helpen, 1 Oubthat mac Ua Lu-3ajn, lergan lán το ματ jn τρίμτα ηαjm 1ηγηη. Ιγ Αγ γηη 3Δθέμη, όθης ζαμ ημημ TICKA [nec] D'ACHA A DALA, A nosa bretemon 1 n. Cipinn to; ocur obur can cnic cuicio cicra, a noza bnecemon irin cuiced do. Ocur no pa doiljo la Oubchac 111 rin, ocur ac benc. Ounrain oute, a had thim, a cleiniz, olre; it amnur dam beich irin dail rin icin Oia ocur ouine; an madead arbenta a nemeinic in Injomara ber, bio ole oot incaibriu, oct 11 fo lac. Madead arben cono, a ejnic ocur a invechat ber, ni bio mait la Ola ron; nain areo cuc-Airi let i n. Cinenn bret roircela, ocur reo fil inneiride ogoiland caca uile o cach commeram of anally. Ireo no bat ron oo cino ino Civino prec rechea, 1 incechao ejrioj cor j cojr, ocur ruji a ruil, ocur ainm 1 ainm.

21/15 της, οι Ρατησίς, jη το bena Ola for heplabna, pajo. [Non nor erejr qui toquimini, reo reinicur pachir lu. erchi qui toquicun in nobir, 7nl.

bennachair Pachaic janum a zinrum, ocur to luit hat in rpinata haim for α eplabpa, con σεδαίριο, .j. 1η 1ησίησιο 1 nzemolico, ocur inbrec.

Modern Irish.

21 τις 1 έ απ ποξα το πιις (βάτηλης) 1. oul a néin nízifile Inread Cinjonn, 1. Oubcac mac u; luzajn, to bí lán te Thara an Spionad Naoim an Gann rin. Ir ar rin to jabcan an beur, .1. ma r σεαόο ταμ ήμημ σο ηεαό σ'έρλημζαό α τάλα, 30 b. καζαιτ α ποζα bnejčeam a n Είπιηη (cum a cúir το γτηύτατ); αξ. ur már ceaco do tan ceonain cníce, 30 b-razajo a noza bnejčesin 'ran 3cojze. 213ur vo but tojlt le Outtac Δη ηίο τιη, Δζυτ Δ ούθληπο, "21 σά ré chuajo 10ηηας, a clejnjo, τηη a μάο 1jom," Δη τέ, "] τ Δήη Α το Δητά Δ δει τ

πά τυσαιπ πάο α η-αξαιο έιπισε ταη η zníom ro, beit ré olc to t'onoin, azur Do bejdead té neamtaitheamac duit. Uzur ma veinim zun ceant an éinic aour ound éizean diozalear do cadaine, ní beio rin maic a nadanc Dé: óin ir é tuzair leat airtead 30 h. Eininn 'breit' An roitzeil, Azur ir é conzbajzean ré, .j. maiteamnar an Jac olc o các uile o'a comantain. It é do di fon do teaco, a η-Είπιηη, bnejt peactta, .j. atcujteam .j. cor ajn cojr azur rujl ajn rujl azur a-nam ajn anam. "Μαίς σκά," an Páonaje, "310 bé cadajnejo Oja man unladna, abajn é (the Latin quotation here)

beannuit Paonaic anny an a beul 7 σο τάιπιης σπάγα αη Βριοπασ Ναοιή ain a unladna, azur vo ladajn ré an σάη, αξ τογάξαδ-"]r é ηεαρτάξαδ ράζάητας, 7c., αζυγ αη δρείτ.

Tomar O. De Nonnat.

English Translation.

And the choice he made was to go according to the judgment of the royal poet of the island of Erin, viz: Dubhthach Mac ua Lugair, who was a vessel full of the grace of the Holy Ghost. From this is derived THE CUSTOM, that whenever a person comes over the sea to prosecute his cause, he shall have his choice of the brehons in Erin; and when he shall have come across the boundary of a province, he shall have his choice of the brehons in the province. And this thing was grievous to Dubhthach, and he said, "It is severe in thee, O cleric, to say this to me," said he, "It is irksome to me to be in this cause between God and man; for if I say that this deed is not to be atoned for by 'eric'-fine, it shall be evil for thy honor, and thou wilt not deem it good. And if I say that 'eric'-fine is to be paid, and that it is to be avenged it will not be good in the sight of God; for what thou hast brought with thee into Erin is the judgment of the Gospel, and what it contains is perfect forgiveness of every evil by each neighbor to the other. What was in Erin 'ran car ro, eloin Ola agur oulne; oin before thee was the judgment of the law, i.e. retaliation: a foot for a foot and an eye for an eye, and a life for a life.

"Well then," said Patrick, "what God will give for utterance, say it, 'It is not ye that speak, but the spirit of your father, which speaketh in you,' etc."

Patrick then blessed his mouth, and the grace the of Holy Ghost alighted on his utterance, and he pronounced THE POEM BEGINNING—"It is the strengthening of Paganism," etc., and the judgment.

The following song was given to Mr. Edward Cross of Hartford, Conn. by Mr. M O'Shea, principal of the National School at Carriganima, Co. Cork, while on a visit there last summer. It was composed by David O'Herlihy of Ballyvourney of the same county. Mr. Cross further states that Mr. O'Shea has three or four Gaelic classes in his school.

टर्शिठ 43 ट्यट्ट.

1

21 μαομι α'ς τό απ αοηαη,

Cοις σαοιδ έιθας τα απ ξαομέα,

βά δίοη συιιίθ τό τρέμο τη τη τη τρέμο τρέμο το τρί διημε τα ση τα τρί διημε τα ση τη τρέμο τρέμο το τρί διημε τα ση το τρέμο το τρί διημε τα ση το τρί το τρέμο το τρί το τρέμο τρέμο τη τρέμο τρέμο το τρέμο το τρέμο το τρέμο το τρέμο τρέ

υα τημγεας τη απ ταομ-γρηεας, Τη γημαιηεας τη τη η εαίται δ, 21 εμγαίδ απ τ. γαοξαί είεα γαίξ εία ο ιπί 21η τρά τημη τίας το ι είμες, Le ημη τέαρο το η η είσταη, 21 ιμο colle ασρας ταη τείμει :.... Οο δί ισηηρα ο Θεοδυς, 21 η τέαταίο τας τραίηη, 21 η τας αση δαρρα ιμότε δί ισηηρα ο ό η δ-ρέαριας, 50 τ-τίοτα τα πείμα τεάρης τα ηίξεας. Σαη τάηταρ κά μείμα τεάρος τα ηίξεας.

δί τοηη-ἡηοταί θειτε,

Cογι αδαίηη αηητ αη ηδαοκτα,

Υ΄ τοηη-ξυτ ηα η-έαηλαίτ το βίηη,

Τοξα τοκτα ακ ξέατα αη,

Υήιλ αξυτ τέικ δεατ,

Ι' τλίμτεατ τα έιτ ακ αη τοτοίηη

Sιάδαλ τιοηματ ακ ταοτακ,

Ροις, πέιτ-δκοίς, πίλ πμιτε,

Υ΄ τας τοκτ εαλταή δ΄ ἡέιτη,

Le h-αοίημεατ το κίοπ,

Υ΄ τάξκατ 'τας ρλέμεατς,

Το τοτιθκάτ α ταοκ-ξυτ,

Κυμ τάδται λυτ ταοι!

Ιτ δάς, διατολ, δέατας,
Το η-άἡαι σ'ἐρεαζαιρ πέ-τί,
2ι'τ σάδαιρς:... Ιτ πέ Ε΄ιρε 'ζωτ σίζηπ

Κάζασ ιε τζέαισα,
2ιρ ἐάρσας τα ιλοό πεαρ,
Το τάρπαι τα ιλοό πεαρ,
Το τάρπαι το ερέμητε ταρ τοιηη;
Τωρ τάζας τιστά δεάριας,
Γλας ρέμη ἐεαρτ ζοη ἡοιιι,
2ιτ ζας ρηιοηητα τ' ἐωιι Ε΄ιδιρ,
Να τλορ-δαιιτίδ τίστας,
Γιητο δίηπε α'τ ειέιριζ,
'Να η-σάτζας ζαη Ε΄ειρτ,
2ι'τ δράσαιζ λη θέαριλ ζαη δρίζ !

Ιτ τιάμητεας διαό δαοιόειτε,

21 η-ούη-δηοσαίδ αοιόα,

Le coησημή αη 21οηήμε σαη ήσιιι;

δο τιοηη τιεαξας τέατοας,

21 εαμ, τη ώρας και τι είμητο τας μίση δια δερμιοη τα και σείμιτο τας μίση,

δειό ημέα ασμη τη ασά και

21 δέαμαιδ αη τείιι,

51 ος δαςταιη ηα σ-κιαση δεαμς,

Νά ξέιιε αη το Κρίστς;

Ολ τριώπας και τι είμα ή ήμιμ,

Νί σύδας ιροη α τσέαιτα,

δαη ιμητα, σαη τέατοα, σαη τίση!

21η chíc.

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

Read what the truths of history have compelled the bigotted Spaulding (profr. of legic, 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.



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

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Eleventh Year of Publication.

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 Ap pletons 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, Con

G F Connors, 404 Main St. Bridgeport, Conn. Mrs D.llon, E Main St. Waterbury, Conn. Mrs Bergen, S Main St. do. do.

M McEvily, 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 newsdealers 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 Worla'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 imperus 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 cosworkers 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 organ ization 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. Kausas, 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. Cinciunati, Columbus, Cleveland, Springfield. Or. Portland. Pa Phila. Pittsburg, Scrauton. 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 chair, man protem 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

ing across the ocean.

Gaels and Irishmen, you have the opportunity of your lives to exhibit your social standing before the world when your little island of 32.00 squared miles contained more learning than all the rest of Europe! Is there are the people in the world that would let such an opportunity pass by £

Now that the movement to preserve the Irish language is no longer confined to the exertions of a few patriotic enthusiasts, all Irishmen and women should take a lively interest in it. It is of importance to them to scatter the Gael broadcast through the land if for no other purpose but the bringing of the telling extracts from the bigotted Spaulding before the public. should place these extracts in golden frames and hang them over their mantelpieces that their children may have an opportunity to refer to the history from which they have been extraced and to see for themselves the social eminence of their forefathers when Europe was enveloped in mental darkness, and centuries before the Gotho-Saxon-Hun freebooter set his foot on Irish soil

To make money, the proprietors of patent medicine, bitters, pilis and other nostrums flood the country with cir culars, tracts, and newspaper articles, how much more important to the Irish people than money is the vindication of their social rights against the onslaught continually made on them by their enemies—the Gotho-Saxon element and its subsidized press, both at home and in this country (witness the onslaught made on our minister to Chili and on Mr. Divver when appointed police justice in New York city lately, notwithstanding that a large number of the members of the English house of lords are in the liquor business).

Three-fourths of the Irish-American youth to-day believe that they are descended from barbarism and ignorance (what else could they think from the amount of filth with which they have been daily bespattered without anything to wash it off). But by di-

recting their attention to such evidence to the contrary as the above, with the language as an occular demonstration of the same, they would have a different opinion of themselves; they would become a credit to their race, and their neighbors would accord them that measure of respect and esteem which, as a matter of course, is ever extended to aged respectability.

The Gael does not go to its friends for evidence to prove the social superiority of his race and nation; he produces it in black and white from the records of the enemy, and displays on his title page the language itself as a convincing corroborative proof.

Where are the Mac's and the O's? Would not each individual of them contribute one dollar a year to scatter this conclusive evidence of their social superiority among their neighbors of other nationalities, and to confound and abash the ignorant of their own? Scatter then, the Gael broadcast and let its readers this year, 1892, be counted, it not by the million, by the hundreds of thousands.

θαιίο-άτα-cliat, αη ceατημήμα lá το ή το τη το τη τος τη 1891

O' Fean-easain an Saodail.

21 7001 051,

Οο δί 10ησαητας ομη αη μαίμ οο léizear alt αη Duinneain Levanais το τυίπεατ 1 3-clót ing αη ηβασταί τέις-10ηαί ημα α η-αδμαηη τέ ημί δ-γυίι βαεξίζε ζα labaint αίτ αμάίη αμ γυτ ματαίμ ασυς τείγτιητ η α η Είπεαηη

Οο ξηί τέ σελμηλο ηλ τλοδ το ξλη λήμας. Τὰ ξλετίζε τός ξα Ιαδλίμο 1 η-σειτοερία Ulat 7 η σ-σμαίτοερία Uλίξελη, 7 σμίλε τός, τὰ τί λο λη λος όδ 1 5-σοη λίσιδ, παρ λαλ, 1 η-Ορμίπλη-σίζε λομ τ η-Θο-πέιτα λαλ 1 3-σοησαε Lutinaith λόμις 1 5-Cill-rieidec λαλ 1 5-σοησαε Δηρώμαςα. Τὰ Θο-πείτο ος σοησαε λη Ομίη, λόμις τὰ Ορμίπ-λη-σίξε 1 δ. τοδυς σο σόρλη η σοησαε Δηρώμαςα. Νί 1 λοη ἡλίξιτσις τδοίε 5-λη τέισις

ίειτ Δη σ.Δοτ όξ το ἡμηΔτ ηητ Δη η-Jaeoilis. Nac mon an chuais é ro? ιτ é αη σ. άτθαμ κά 3. cujnimre cuzac αη σ-αδηλη οσά γίον le η-Δ cup 1 ο συ15rinc ouic 30 b. ruil Zaeoilze za labainc 30 rojll 1 σταυδ απμής τε'η σύιτέε το luajo an bujnneán Llecanac, azur 50 ηόμηόρ η η-Διτόοιηη η εΔότ το ή "ξαιμ-3e Éjneannac''e το δρίζ ζο δ καίι Coméjo le h-ajr Loca Cajnlinn, indean món ηΔ ηΔηΔ τηη. Το σαγαό ομη 1 3-σοησαθ 21μοή ακα η άιξιττιμ τουίε ατά απ δυιηcjor can's alum Fraintiar Mazulinnteacajnf 7 bj eolar majt ajze an Zaet-113e to léizeat agur to labaint. Do dí ré na compujte real camajli 13Cill-Allajo aca 1 3-concae Allujteo. Do tusar monan ujbneacajb an Baedajl an JATACT DO AZUT TÁ μιζηθυσ ομη A 1ηη-TING OUIC 30 b. Fuil ré as déanain rouiσέιη ζηιηη οηηζα.

Mire to capa,

Seores 17. Laoroe.

a, Omeath; b, Louth; c, Killeavy; e, η καλαγ αη σωρη γεο αρμαή ρομής γεο, αιτ πά γ κυμή η ε έκαρτ απά αξαπητα αρμ γεο, της η α γεαη ξαεταρί "21 η ήμιρ Ερμητη" αρκ απ δυκαρηξε γεο, αρμη α ταργτης η α γεοή άπα η από το Cronium mare. t, Francis Nugent.

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

Dear Mr. Logan,—Once more the gladsome Xmastide is drawing nigh, and I am thereby reminded of my support of an "Gaodhal" 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 plebean 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, (e congnamh 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.

Yours sincerely

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

Editor of An Gaodhal. 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 Iv'e 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

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 tyrant'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 native 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 afternoon,—

'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—It 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 robels I can see it though you to to

Why you're rebels, I can see it, though you try to look so coy,—

It darked out at the impulsive words of "The New

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

see vol ring p.

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

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 sbamrock 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

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 callait a baile na cabanac vam bear, an rpné,

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

'S DO Zeallar Don annzeal 30 noeunann 01 réin 30 deo.

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

'S 50 o-cabanfainn mo capall 5-coinne mo mile rcón. fed place,

I met my true love about the appoint-'S veugain ain Carril ain majoin le h-

émije 'n lae.

'Tis then I accosted this juvenile jovial dame.

'Soo tealage mo capall 30 spantar sup b' áno é a léim.

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

Sé oudajno rí fan rocajn, cájm cunta 50 n-olfao braon.

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

Conce com capall 30 rajhring 'r teo. CAING FÉIR;

She opened her purse pulled out a note to change,

Ir níon rázaman Carreal 30 majoin le h-éinis an lae.

Twas early next morning we started to meet the train,

Le eazla an deanmud it 30 leanfad 'n cóin rinn réin,

In Waterford city we stopped till our clothes we changed, [AJC] FÉIN.

Ιτ δί τέλο 'τ ολ τιζελο συιηελίλ δυιόε Next day when we started by auction

I sold my mare,

Ir tiolear mo capall le razant 'n phoroa 'n Cléin,

The ship it was ready, the weather being fine and fair,

Soo nizeaman calam Jan einire Jall ηά δαοξαίί.

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

Man bí an nonancar ronjodia le telegraph news o nae,

We both were detected and brought before the mayor,

'Soo cuzao can n-air cum Cluanmeal' rinn a trial.

The day of our trial her mother swore severe.

50 n. olfainn mo reild 'r 30 d. fázfainn jajn an raozal;

The daughter being simple and I being a scheming rake.

Ir to buallear an tub ainti Jan Flor το'η τ-γαοξαί 30 léjn.

The barrister read the last will that her father made.

o'flarhult ré to a b-porrat ri rake Jan céill,

She said that I was a most loving genteel young swain,

1r ηί ρόγαιο mé a malajne 30 γίητέαμ mé rjor 117 a 3-ché

When we were acquitted my lover I did embrace,

Ir cuatar 30 o.c; 'n razant cum cean-Jal le znát mo čléjt,

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

Ιτ το τη αιμητό το τάττα είτιμα ζαμμάς an Suin 'r Fein.

O'Curry's Lectures.

MANUSCRIPT MATERIAL OF ANCIENT IBISH HIS TORY.

LECTURE VI. [Delivered June 26, 1856.]

(Continued. from p. 143.)

So that in all there are six glossaries, or frag ments 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 Erinu but, with the exception of the fragments just referred to, these two important works are now un known. 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 Jo. 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 amanuensis, 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 beginned 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 1463. I suppose the death of his patron put a stop to his further progress. Not knowing from whence he translated these aunals, wherever I have occasion to quote them I mention under the name of Dudley Mac Firbise."

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

"In MS. annals, intitled the Annals of Firbissy (not those of Gelasy | Gilla Isa Mac Firbissy, who nied in 1301, but the collection or translation of one Dudley Firtissy), I find mention made of Richard bishop of Arcago, and that he was sen to the Great Dean, Firz Dapiel Firz 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 baving come into their hands when their compilation from other sources was finished, and from which they added considerably to their text.

Of Duald Mac Firbis's translation, extending from the year 1443 to 1468, there are three copies extant, one in the British Musuem, 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 inaccuracis.

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 Gillasiaa Mac Fferbisy, written before the year 1397 (it is he that wrote the greate Booke of Leacan Mac Fferdissy, 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 Archæological 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 Erinn, who was killed by lightning, at the foot of the Alps, in Anno Domini 428. At what time the Mac Firbises became profession. al and hereditary historians, genealogists and poets to various princes in the province of Connacht, we now know not; but we know that from some rem ote period down to the descent of Oliver Cromwell upon this country, they held a handsome patrimony at Lecain Mac Firbis, on the banks of the River Muaidh, or Moy, in the county of Sligo, on which a castle was built by the brothers Ciothruadh, 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 ag in at the year 1379, they record the death of Firbis Mac Firbis, "a learned historian."

The great Book of Lecain, now in the library of the Royal Irish Academy, was compiled in the year 1416 by Gilla Isa or Gillisal Mor, the direct ancestor of Duald Mac Firbis; and the latter quo'es in his work (p. 66), not only the Annals of Mac Firbis, but also the Leabhar Gabbalt, or Book of Invasions of Iriland, of his grad ather, Dubha'tach [cr Dudley] as an authority of the Battle of Magh Tuireach Moytura, a d the sit nation 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 (classe t 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.

Dudhaltach Mac Firbis in his introduction to his great genealogical book, states that his family were poets, historians, and genealogist to the great families of the following ancient Connacht chieftaincies, viz. Lower Connacht, Ui Fiachrach of the Moy, Ui Amhalgaidh, Cera, Ui Fiachrach of Aidhue, and Eachtgha, and to the Mac Donnells 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 litte 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 Firhis 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 Ambalohaidh (Tirawley), he is to go to Ambalghaidh's Carn to be proclaimed, so as that all the chiefs be about him: but should be happen to be at the Carn of the Daughter of Brian, he is not to go over (to Amhalghaidh's Carn) to be pro claimed : neither is he to come over from Amhalghaidh's Carn, for it was Amhalghaidh, the son of Fischra 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 pro claimed by the name of lord upon it. And it is in this Carn that Ambalgbaidh himself is buried, and it is from him it is named And every king from the race of Fiachra that shall not be thus proclaim ed, 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 Archælogical 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 Chronicum 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 her of you not to criticize us on that account as we know that it is an exceedingly great difficiency."

The compiler passes then rapidly over the first three ages of the world, the earlier colonizations of Ireland, the death of the Partholanian colonists at Tallacht (in this county of Dahlin): and the visit of Niul, the son of Fenius Farsaidh, to Egypt, to teach the languages after the confusion of Bahel: 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 repreach 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 sav. 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 applogies 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 starling authorities in his work As these are all in the Gaedhlic language and as Ware bad no acquaintance with that language, it follows clealy enough, that he must have some competent person to assist bim 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. pears, indeed, from his own words, that it was po verty 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 petronage he was compell. ed 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 aprestral property by the tide of robbers and murderers which the commonwealth of Frgland poured over defenseless Erinn at this period.

(To be continued)

THE SENTIMENTS of our SUBSCRIBERS.

Ala-Mobile, T Keegan, M McSweeney, per M McSweeney, an excellent Gaelic writer.

Oal—San Andreas. Rev. B McFeely—San Francisco, Miss Annie Fleming, Judge Cooney, per Miss Mary A. Henehan, who desires all correspondence to be in Gaelic; Capt. John Egan. The Capt. who writes an excellent hand, says,—

"2ηοιαηη 3ας αση αη τέ δίος επάιδτεας, [τεας leó;

Jo molkad-ra réjn Jan bhéja an c-áż Conn-Bridgeport, J Healy-Fort Trumbull, F Marck-New Haven, Rev. B W Bray (who is taking a lively interest in the language movement). Capt L O'Brien, T Callaghan, Thos. Donahoe. P Murphy, J Reynelds, John M Dean, Major Maher, all per the Major, who is thinking "to lay out" his old competitors—South Coventry, W Sweetman, per T O'Regan, Williamantic—Williamantic T O'Regan; M D Day, per D J Moran.

Del-Wilmington, W J Keville, a good Irish Scholar.

Ill—Chicago, W Ahern, per P Ahern—Ridgely, Maurice Healy.

Ia—Burlington, J M Casey, per J Hagerty.

Kan-Lincoln Centre, Ed Dillon, who writes,-

21 Šαοι ιοη ήμιη, Ομητη όμτας 60 cts. Ιμαό αη ξαοφαί αιη γεαφ ηα δίαφ. ηα γο. 50 η δεαηημίξιο Οια σ'οβαίμ.

5ο η-όησγας, 7c. This is the first from Mr Dillon he can write.

Ky-Princeton, J M'Eveigh.

Me-Portland, M Hanrahan, P Hanrahan, per J Goan.

Mass—Boston, J J O'Brien—Holliston, H Sullivan \$5. to help the cause—Newton, S J Maskell \$5. for the cause.

Mo-Millwood, Father Cleary, as usual, \$5 .-

21 Cana Oilir:

Ταιριμη σαιτ τάιτ σοιλειμ ταμη αη δασάλ λεάτημξας; αξαν το σταιταιό Οια διλασαιή Μαασ γέατιμα, γαλτίμας σαιτ, αξαν γαλιμηθερν γίσκαι σε αιμα λα σέιξιστας. δο η-όπογας.

Tomár O'Cléne.

21 ulljon-na-coille--Westport, J Tobin.

Mont-Butte, PS Harrington, D Fitzgerald, per Mc Harrington.

Neb-Chadron, Rev P Brophy.

NH-Nashua, John J Shea, A Moriarty, per Martia J Hauehan, Providence, R I.

N J-Newick, Mss E Lenehau (will the other Newark Gaels do the same f)-Paterson, J Purcell of the old guard, P M dloy.

N 7-Brooklyn, Rev. Dr MacDonald, J O'Cal laghan-Glenwild, J Lynch, -Mountaindale, J

McCann—Monticello, M Tuchy, all three par P A Dougher, Greenfield—City Hon. Denis Burns, Miss Mary Needham, per Mr Burns, Capt Thomas D Norris, D Leaby, T Young, P C Society (5) per P J O'Donnell.

O— Cincinnati. Siter Agnes, Loretto Convent, ner H Sullivan. Holliston, Mass—Cleveland. P O' Malley—Springfield, Rev. Martin L Murphy.

Pa—Centralia P Ruddv—Coaldale H J Rovle—Summit Hill. J McQuade—Lansford. B S Rovle C C McHugh. four last per Mr McHugh—Phila, T McEniry, the Misses L McSorlev. E O'Cornor, E O'Learv. R Lynch, Mr J Robinson (to and for '93), per T McEniry. Wm P Shea, per James J Hughes: M Fahy, per P McFadden, the Saddler of America (There are good Gaels in Phila.)

Vt-Bellows Falls, John P Hartnett. W V-Grafton, Rev. R Keleher.

Ireland-

Antrim-Mayarget Rev. D B Mulcahy, P. P., M. R. I. A.

Donegal, Tory Island, Rev J McAteer, per P J McIntyre, Phila, Pa. bv Mr. P McFadden (For Rev P Cassidy, in last Gael, read Rev Ed Cassidy

Dublin—Raldovle, Rev. Brothers, per Sames J Hughes, Phila. Pa.

Crk-Carsiganius, M O'Shea. per Ed. Cross, Hartford, Conn.

Kerry—Caherdaniel N. School, J. Sullivan, per Humphrev Sullivan, Holliston, Mass, three copies. (That is the work that will tell).

Timerick—Ballinamona, M Gleeson, per T Mc Eniry, Phila. Pa.

Waterford-Killbaanv, Ed. Mulcahv, per Rev. Father Mulcahy, Moyarget, Co. Antrim.

We are indebted to Capt Norris for the following extracts. Gaels, that is the work that tells! A copy of the Gael should be in the hands of all such students.—

Caherdaniel N S. Cahirciveen. Kurry Ireland, Jan. 6 1892.

Thomas D. Norris Esq. 79 Pearl St, New York. Sir.—

I have just received two copies of An Gaodhal for which I am deeply grateful. My hoys like them very much, having previously read some copies which the Revd. Mr. Cleaver of North Wales sent me.

I have an Irish class in my school during a year and a half and at the last examination in June last, the 19 I presented in Irish all passed creditably. May some good award send us more Norrises, Cleavers, Hydes and Flemings, and with an increase in their numbers and other such friends must surely come, additional and increased respect for the grand old tongue.

I See the Gaelic friends in America are as delighted as we are here at home at the anminiment of Father O'Growney to the Celtic

Chair in Maynooth College.

This incident is certainly a happy angury for the future prospects of the vernacular. * * * It is not in one way alone that we are indebted to the Great Bepublic of the West and not in the least for the interest displayed in the revivileation of the ancient Gaelic. * * *

Thanking you soun. I am Qir.
Yours respectfully,

James O'Sullivan.

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

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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baile-att-cliat, 2111 na Nooloz, 1891.

O'rean-easain an Saodail.

21 Šλοι ιοη ήμιη - Τυς σμη ε μαγαί σαμαδι λημη S. η ίλοισε αη ίτιη ατά κά ηλα διη γο όλη le ηλ όμη όμισα μόμλη γεαστήλημελό ο ήσιη, λότ ηίση leiz αη σειτήμελη σαμ ε δειηλή ηίση τώμητε. Ιγ κελη κοξίμητα το leon S. η ίλοισε, λόμη σο βιαιό τέ αη δησημαμή διά μαστήλη ε με με αλ απο σειτήλη αλη ηδλοιόιδε λό λη το διό δη το διό δη το διό δη το διό λημαί αλη ηδο λιτίη σο διό δημαί μα ημητιελα ημήτη κα διό δημαί μα ημητιελα ημήτη κα διό δημαί το διό δημαί μα διημητιελα ημήτη κα διό δημαί το διό δημαί μα διημητιελα ημο διά δημητιελα ημο διά δημο διά δημητιελα ημο διά δημητιελα ημο διά δημητιελα ημο διά δια διά δημο διά δια διά δια

Οο γειπητελό γάη-μήλλ,

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. Columbias. 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.