

A GAELIC CUNEIFORM INSCRIPTION.

The above is the title of a paper read by the Rev Dr. MacNish, of Cornwall, Can., before the Celtic Society of Montreal a short time since; and the following are excerpts therefrom.—

"In the proceedings of the Society of Biblical Archaeology for 1889, there appears an article from Prof Sayce, bearing the designation: 'The Cuneiform Tablets of Tel-el-Amarna, now in the Bonlaq Museum.' With regard to the Cuneiform Tablet which bears the number VII., Prof. Sayce remarks that in a work which is cited, 'Dr. Hugo Winkler has published the important letter of the King of Arzapa to Amenophis III. (No. VII.), and I find that, like myself, he has come to the conclusion that the language of it is probably Hittite. We have also explained many of the words occurring in it in the same way.' He further remarks, 'that the two introductory lines of this interesting letter are in Assyrian . . . but the rest of the tablet is in an unknown language, which I suspect to be a Hittite dialect . . . Indeed, the possessive *mi* and *ti*, *tu* have an Indo-European character.' According to Lenormant, Am-nhotep or Amenophis III. was among the last kings of the eighteenth dynasty, and flourished in the sixteenth century B.C. Amenophis IV., the son and successor of Amenophis III., sought to substitute another form of worship in place of the religion which formerly prevailed in Egypt. 'Wishing to make an end of all the traditions of his ancestors, he abandoned the Thebes, and built another capital in Upper Egypt, in a place now called Tel-el-Amarna.'* It was there that the Tablets were found which form the subject of Sayce's article in the Proceedings of the Society of Biblical Archaeology for 1889. In examining the Inscriptions which were found on those Tablets, Prof. Campbell, of Montreal, discovered that Gaelic is the language of Tablet No. VII.; and that, accordingly, we have in it by far the oldest specimen of Gaelic of which the world has hitherto had any knowledge. By the publication of his 'Eastern Origin of the Celtic Nations' in 1831, Prichard established the antiquity and extensive migration of the Celts. In his able and elaborate work on the Hittites, Prof. Campbell remarks that 'there are good reasons for regarding the Sumerians as the ancestors of the later Zimri, Gimir, Cimerians, and Cymry, and thus as Celts, in contact with Turanian people, to whom they lent, and they also borrowed, much in speech and oral traditions. The Sumerians were the Zimri of the Assyrian Inscriptions, the Gimir of the Persians, the Cimmerians of the Greeks, and the Cymri of Wales. The name Kaldili is a form of Gilead, which denoted region beyond the Jordan long before the grandson of Manes saw bore it. Gilead, a purely Celtic word, is also the original of Galatæa in Asia Minor, of Calydon in Grecian Ætolia, and of the classical appellations Galatæ and Celtæ"† Those citations claimed for the Celts a very ancient and important history."—

[Here the learned Doctor inserts the interpretation given by Prof. Campbell to the Cuneiform Inscription on Tablet No. VII. and thereafter gives the prepositional pronouns which occur in the Inscription and compares them with the Gaelic].—

* Manual of the Ancient History of the East. Vol. I., pp. 237, 238.

† The Hittites, Vol. I., pp. 161, 240, 273.

	Irish	Gaelic
kakti	cuḡad	h-ugad
kakta	cuca	h-uca
anzi	jonnyre	a h-ionnsuidh
anta	jonnar	annad
atta	arad	asad
asta	arta	asda
istu	ajre	aiste
ubhiista	ib ajra	asaibh
	arajb	
sade	arad	asad

Pictet virtually maintains that the points of difference between the Celtic languages and the other members of the Indo-European family of languages are confined to the permutation of initial consonants and to the composition of personal pronouns with prepositions. In his *Grammatica Celtica* (p. 324), Zues writes: "Pronominum in utraque lingua, tam Hibernica quam Britannica ea proprietates est ut non semper ut in illis linguis Indoeuropæis, per se posita plenam formam servent, sed etiam . . . si sunt personalia post præpositiones suffigantur."

Scholars of the acumen of Pictet and Zues regard the composition of personal pronouns with prepositions, such as those which have just been cited, as a peculiar feature in the Celtic languages.

Such adjectives as *galgal*, *mas* (maib) and *agaas* (aghaiseach, athaiseach) reveal their Gaelic lineage at a glance, and form another argument in favour of the Gaelic character of Tablet No. VII.

Anyone who has even a slight knowledge of Irish or Scottish Gaelic can perceive that these verbs are purely Gaelic;—

khalu	geillim	geill
kuru-in	cuirim	cuir
amna-num	aomad	aom
upida-upi	obad	ob
arad	iarru	iarr
kar	caru	caruich
putik	fuadaim	fuadaich
papara	faicim	

Several parts of the substantive verb *Bi* occur in the Inscription.

The Gaelic complexion of the nouns that occur in the Inscription can be easily recognized, e.g. ;—

dam	daimh	daimh
nitak	nitac	
pir	fear	fear
karrum	caru	
khuumaan	comain	comain
	caomhna	caomhna

Tsi
kurmesti curru (from cuir & fear)
tsiliya teallac
nic nisean nic in Gaelic, surnames
names of females

kidda	cead
naat	naat (Irish)

guskin	cjorcajn	
kak	cejr	
pirkar	bpucur	
Anna	ajne	faine
khaab	cjob	
kur	caora	
taba	tab	
kusiitiim	cjor ejceac	
gis	cejr	

As there appear to be several *lacunae* in the Inscription on Tablet VII., as it has been published by Prof. Sayce, there must naturally be greater difficulty in ascertaining the exact meaning of the various words and phrases that go to make up the Inscription. Sufficient evidence has been adduced, I think, to prove that it is Gaelic. As it belongs in all probability to the sixteenth century B.C., it is some fourteen centuries older than the Umbrian portion of the Etruscan Tablets to which 140 B.C. has been assigned, and which has been regarded since its Gaelic character was clearly established, as the oldest specimen of Gaelic that was known to exist. As fresh evidence of a convincing and corroborative kind is making its appearance from time to time in favor of the ancient origin and greatness of the Celts in Asia and elsewhere; that the Cuneiform Inscription on Tablet VII. of Tel-el-Amarna in Egypt is Gaelic, need no longer occasion any surprise or be regarded as being in any degree *prima facie* improbable."

The foregoing is only about a third of the learned Doctor's paper. It is published, with other transactions of the Celtic Society, by W. Drysdale & Co., Montreal.

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
A	a	aw	m	m	emm
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			

XXI. LESSON.—Continued

OBS 1.—The final vowel of the possessive pronouns *mo*, my; *to*, thy; and of the prepositions *de*, of; *do*, to; are elided, and an apostrophe (') substituted for the elided letter, when a vowel comes immediately after: as, *o' aijnm*, thy name, for *to aijnm*; *so naomhtar o' aijnm*, hallowed be thy name: *b-fuyl o' acatjr asur to matatjr rlan*, are your

father and mother well? *o'aojr crjort* of the age of Christ.

OBS. 1.—*o*, of the possessive pronoun *to*, thy, should never, when *o* is elided, be changed into *τ*, a cognate letter of a near kindred sound, a process which has, very incorrectly, been often gone through; as, *caiam* for *oaiam*, which itself is an old stenographic form for *o' aiam*, thy soul; so again, *caijnm*, thy name, for *o' aijnm*; *caatjr*, thy father, for *o' acatjr*; *caajm*, thy wisdom, for *o' eajm*; *cojlac*, thy manservant, thy young man, for *o' ojlac*. This mutation of the linguals *o*, *τ*, one for the other, is so puzzling to mere learners that it should never in future be practised.

a, her, takes the aspirate *h* before the vowel immediately following it; as, Is 'her' father alive, *b-fuyl a h-acatjr beo*? Is her soul safe, *b-fuyl a h-aiam rlan*? If 'his' and not 'her' both of which are expressed in Irish by the letter *a*, was meant, the expression should have been written thus; *a acatjr* and not *a h-acatjr*; *a aiam*, and not *a h-aiam*.

This difference is carefully attended to by Irish-speaking people. The sound of *h* before the initial vowel falling on the ear tells them at once that the subject to which *a* refers is feminine. Example,---

Jr fac j o' h-ajm, b-fuyl a "h-oj lac"
'*h* *a lujce*,

'*S* *ajm ajm a ruijceitj a bneuj-*
ac;

acit jompujeajm so fuar o ruijceitj ac
rac,

Ojr ca a cpoite le h-ac cjele 's a euj-
ac.

She is far from the land where her young hero
And lovers are round her sighing; [sleeps,
But coldly she turns from their gaze and weeps,
For her heart in his grave is lying.

—*Irish Melodies*, by Dr. McHale.

These particles take *h* before the succeeding vowel.---

Ca, what, where; as, *ca h-aojr tujt*, what age is to you, i.e., what age are you; or, how old are you?

50, that, (conj); a particle that renders the adj. before which it is put, an adverb; as, 17 30 4-4747 670047 74 477 70, it is seldom you be here.

44, not (in commanding); as, 74 4-06 437 74 4-477 0707, do not refuse and do not seek honour.

1e, 7e, with; as, 74 7e 7777 7e 4-43-14, he is sick (with) from fear.

When the possessive pronoun 4, his, her, their; 47, our, follow the simple prepositions that end in a vowel, 7 is, for euphony, inserted 'before' the pronoun to prevent hiatus--as, 437 7007 7407 "7-4" 00477, and a stone under his head; 0 "7-4" 77070, from her heart 0 "7-4" 3-77070, from their heart. In these Examples 7 is inserted before 4, his; 4, her; 4, their, following 7407; 0.

Conjugation of the verb "to be," 70 7e70---continued.

Indicative mood---Future tense.

Singular

- 1 7e70-70, beyid, I will be.
- 2 7e70-77, beyirh, thou wilt be.
- 3 7e70 7e, bey shay, he (or it) will be; 7e70 77, bey shee, she (or it) will be.

Plural.

- 1 7e70 770, beymidh, we will be.
- 2 7e70 770, beyhee, you will be.
- 3 7e7070, beyidh, they will be.

Like the Present tense, the Future, after the relative pronoun 4, who; 700, who; adopts the termination, 47; as, from 7e70, will be; and 770 (present tense), is usually; is formed 7e7047; and 77047; as, 47 7e 4 7e7047, he who will be; 47 7e 77047, he who is usually. This ending is assumed after the same relatives (4, and 700) by every other verb, neuter and active, in the language. In the coming Lessons it will not, therefore, be necessary to give in other verbs, the relative assertive form of the Present or Future tenses indicative. The relative form of the verb for the other tenses, imperfect, perfect, conditional; or for the relative 'negative' of even the the present and future, is that of the third person

singular of each respective tense.

This special ending of the tenses after the relative pronoun, is a peculiarity in Irish.

The future of 77, it is; 74 or 770, it was; is 77, it will be; which is seldom employed except before adjectives in the superlative degree with a contingent or future meaning; as, 47 7e 77 7e477, he who is best; 47 7e 77 7e477, he who was best; 47 7e 77 7e477, he who will be best.

211 077700 7e774.

47'1 47 74 4770 77 07777 4 7340-7470 74 740 3-0777770 74 0477 47 3-04777 7e774. 77'0777 37 47 7e774 73-077477 7747 003477 77 4 4-4777. 74 7747 7e47-70047 47e477 74 3-077400-40 30 0-777 777 740347 7404 477:— 340347 47 77477, 740347 47 70774, 740347 74 047777e 7e774; 437 774777 7e 7e7747 74 047777e 70, 4 7e77e47 7747 70:—

4777 077 77 740407 74 740477 70 047 47 74040 077e.

4777 70 77 7740 400 47 7747 4 7e77e40 07747 7777e.

4777 07470 77 070740 30 77-7e77e40 070740 7777e.

4777 0477 77 4740 47 7-7777e 7404 377 077 77 77e40 47 7-7777e 3747.

21 077477e:—

07 77 0700 477 747777e 7e 7-4 04777 7740, 7 07 47 0700 0777 7074, 7 0 43 7700. 07 47 77400 43 707 30 77777 707-74. 774777 77 7e0 740-7e77 4 0777077 7e77. "47 7e7747770," 47 7740-747 "74077 47 747777e 4740 47 77e40," 47 777e. "47'77777 707747 777 4 7e77-40," 477 47 04777. "7e77 477 47 7077e40 740777e 7 777 47 740 7 74077 4-7740 4777 0." 7777e4077 777 7 07770-777e4077 740-7e77 7e77 30 774777, 30 0-77474077 7777 7e 7e400 7 0-777.

217 077e 07 7470 43 47 3-047777 7e774 7470' 4777 47 "7470 07777470" [0777474]. 47 7747 407 00 70 0777-7e40 4 3e777 740 77-7e77e40 7403 03 4707 4 3-04777 74 774074. 074 477 770 47 77 7e477 7 77 7777e 70 7e77e40 7e77,

—From O'Faherty's *Siamsa an Gheimhre*,
Dublin, P. O'BRIEN, 46 Cuffe Street.

Designing rascals make use of that class of men who are looked upon as blunt honest half stuacs, whom no body could dislike, to compass their nefarious ends. This is what the New York know-nothing anti Irish thimble-riggers are striving to do to disorganize Tammany Hall, and all that pertains to it. But, like Whang The Miller, in their overweening desire to con pass their end in stantum, they have killed the Goose. ! Who are these Andersons Dickinsons, et al, may we ask, who seek to dictate our governmental policy ? The Gael's subtitle page tells. One thing is certain—that the people are forbearing that don't send his handful of presumptions hypocrites about their business by a vigorous action of their boot-toe.

ԾՈՂԱՅԻՐԼԵ ՅՈՒ ԲԱՆՇԱՅԻՆԻՅԻՆ ԾՅԱ.

ԲՈՂԻ--ԱՆ ՏԵՂԵՈՒՅԻՆ ԾՈՂԵ (The Campbells are Coming)

ՏԵՈ ՇՈՂԱՅԻՐԼԵ ԾՈՒ ԲԵՐԲԱՅԻՆ ԾՈՒ ԲԱՆՇԱՅԻՆԻՅԻՆ ԾՅԱ,
 ՅՈՒ Կ-ԱՅԻՐԻՅԵ ՅՈՒ 'Ն ԲԱՆՇԱՅԻՆ ԵՄՈՒ ԵՄԻՆԻՅՈՒՅ' ԱՅԻ ԲՈՂԱԾ--
 ԾՈՂՅ ԵՄՈՒ ԵՄԻՆԻՅԵ ԾԵՐ ԾԵ ԲԻՅՈՒԾ ՈՒ ԲԵՐՆ ՅԱՐԵԱ,
 ԱՅՈՒՄԻՅԵՐ ԱՆ ԵՐԵՎԵԱՆ 'Ր ՈՒՇ ԲԵՐՆԱՆ ԱՆ ՅԱՆՇԱՅԻՆ;
 ՏՅՈՒԼ ԼԵՅԵ ԾՈՒ 'Ն Ե-ԲԱՅԱՐԵ, ԵՄՈՒ ԱԼՇՈՒ, 'ՐԱ Ն-ԵՅԵ,--
 ԱՆ ԲԱՅԱՐԵ Ա ՅԻՆՇԱՅԵՐ ՅԱԾ ԾՈՒՆԵ ԱՐ ԵՅԵ,--
 ԱՅՈՒ ԲՈՂԱՆ ՐԵ ԱՆ ԼԱՆԱՅԻՆ 'ՐԱՆ Ե-ԲԵՐՆ ԵՆՆԱ ՅԱՆՇԱՅԻՆ,
 ԱՆ ՄԵՅՈՒ ԲԵՐԼԱ ԵՄՈՒ ԼԱԲԱՐԵԱ ՈՒ ԲԱՐԲԱՅՈՒ ԱՆ ԲԵՅԵ.

ՏԵՂԻ.

ՈՒՇ, ՈՒ ԵՄԻՆԻՅԵ ԾԵՐ, ՈՒՇ ԵՄՈՒ ԱՆ ԲԵՐԼԱ,
 ԱՆ ԵՄԻՆԻՅԵ ԱՆ ՅԱՆՇԱՅԻՆ 'ՅԱՐ Ա ԲԱՅՈՒԱՐ ԱՆ ԲԵՐԼԱ,
 ՈՒ ԵՐԵՎԵԱՆ ՅՈՒ Կ-ԵՅՈՒ ԵՄՈՒ Ե-ԵՅՈՒ ԵՄՈՒ 'ՐԱՆ Յ-ԾՈՂԻ,
 'ՏՈՒ Ե-ԲԵՐԲԱՅԻՆ ԾՈՒ ԼԱՆԱՅԻՆ ԵՄՈՒ ՈՒՅ'ԵՄԱ ՈՒ ՅԼՈՒԾ.

ԱՆ ԲԱՆՇԱՅԻՆ ԾԵՐ ԵՅԼԵ, ՈՒՇՈՒ 'Ր ԵՄՈՒ ՄԱՐ ԱՆ Յ-ԵՄՈՒ,
 ԾՈՂՅ ԵՄԻՆԻՅԵ ԾՈՂԻ ԵՄԻՆԻՅԵ Ա ՅԻՆՇԱՅԵՐ ԱՆ ՅԱՆՇԱՅԻՆ,--
 ՈՒ ՄՅՈՒ ԵՄՈՒ ՈՒՇ ԵՅՈՒ ՄՈՒՆ ԱՅՈՒ ՄՈՒՆ ՄԱՅՈՒ ՄԱՅՈՒ,
 ԵՅՈՒ ՅԻՆՇԱՅԵՐ ՈՒՇ ԵՅՈՒ 'ՅԱՐ ԱՆ ՈՒՄԼԱՆ ԾՈՒ ՅԱՐԵԱ;
 ԲԱՅԱՐԵ ԲԱՅԱՐ Ա ԵՄՈՒ ԾՈՂԱՅԻՆ ԾՈՒ ԵՄՈՒ ԲԱՅԱՐԵ,
 ԱՆ ՈՒՄԼԱՅԻՆ ԾՈՒ ԼԵՅՈՒ, ԵՄՈՒ ԲՈՂԱ 'Ր ԵՄՈՒ ԲԵՐԵԱ,
 ԵՅՈՒ ԲԱՅԱՐԵ, ՅԱՆԱՅԻՆ, ՅԱՆ ՄԱՅԻՆ--ՅՈՒ ԲՈՂԱ,
 'ՅԱՐ ՈՒ ԱՅԻՆՇԱՅՈՒ ԵՄՈՒ ԵՄԻՆԻՅԵ ԵՄՈՒ ԱԲԱՅԼԵ ԵՄՈՒՆ.

ՏԵՂԻ.

ՈՒՇ, ՈՒ ԵՄԻՆԻՅԵ ԾՈՂԻ, ՈՒՇ ԵՄՈՒ ԱՆ ԲԵՐԵԱ,
 ԵՄՈՒ ԵՄՈՒ ԼԵՇ, ԱՅՈՒ ԵՄՈՒ ԼԵ ՈՒՇ,
 ԵՄՈՒՆ ՈՒ ԵՄՈՒՇ ԵՄՈՒ ԼԱՐԱ ԼԵ ՅԻՆՇԱՅԵՐ ԱՅՈՒ ԱՅԼԵ,
 ՈՒԱՅԻ Ա ԲԱՅԱՅԻՆ ԱՆ ՈՒՇՈՒ 'Ր ԱՆ ՈՒՇ-ՅԱՆ ՈՒ ԱՅԻՆ.

ԾՈՒ ԲԱՆՇԱՅԻՆ ԵՄՈՒ ԵՄԻՆԻՅԵ, ԵՄՈՒ ՅԻՆՇԱՅԵՐ ԱՆ ԲԱՅԱՅԻՆ,
 ԵՄՈՒ ԵՄՈՒ ԵՄՈՒ ԵՄՈՒ ԵՄՈՒ ԵՄՈՒ ԵՄՈՒ ԵՄՈՒ ԵՄՈՒ,
 ՅԱՆ ԱՅԱՐ ԵՄԻՆԻՅԵ ԱՅՈՒ ԱՅՈՒ ԱՅՈՒ,
 ԱՆ ԼԱԲԱՐ ԱՆ ՅԱՆՇԱՅԻՆ ՈՒՇ ԵՄՈՒ ԵՄՈՒ ԱՆ ԲԵՐԼԱ;
 ԵՅՈՒ ԾՈՒ ԵՄՈՒ ԵՄՈՒ ԱՅՈՒ ԾՈՒ ԵՄՈՒ ԾԵՐ ԾՈՂԱՅԻՆ,
 ԵՅՈՒ ԲԱՅԱՅԻՆ ԱՅԱՐ--ՈՒՇ ԵՄՈՒՇԱՅՈՒ ԵՄՈՒ ԵՄՈՒ,
 ԵՅՈՒ ԾՈՒ ԵՄՈՒ ԵՄՈՒՇԱՅՈՒ ՄԱՐ ԵՄՈՒ ԱՆ ԼԱ ԲԵՅԼԵ,
 'ՅԱՐ ԵՅՈՒ ՈՒ ԵՄՈՒՇԱՅԻՆ ԲԱՅԱՅԵ ԱՆ ԲԱՅԱՅՈՒ ԾՈՒ ԼԵՅԵ.

ՏԵՂԻ.

ՈՒՇ, ՈՒ ԵՄԻՆԻՅԵ ՄԱՅԵ, ԱՅՈՒ ԱՅՈՒ ԱՅՈՒ,
 ԱՆ ԲԱՅԱՅԻՆ ԱՆ ՅԱՆՇԱՅԻՆ ԵՄՈՒ ԵՄՈՒ ԼԵ ԲԵՐԼԱ;
 ԵՄՈՒ ԵՄՈՒ ՄԱՐ ԱՆ ԱՅԱ, ԾՈՒ ՅԻՆՇԱՅԻՆ ԱՆ ԲՈՂԱ,
 ԵՄՈՒ ԵՄՈՒ ԵՄՈՒ ԱՅՈՒ ԵՄՈՒ ԵՄՈՒ ԵՄՈՒ.

ԱՅՈՒ ԵՄՈՒ ԵՄՈՒ ԱՅԱՅԻ--ԵՄՈՒ ԵՄՈՒ ԼԵ ԵՄՈՒ,
 ԵՄՈՒ ԵՄՈՒ ԱՅՈՒ ԱՅՈՒՅ' Ա Յ-ԵՄՈՒՅԵ 'ՐԱ Յ-ԵՄՈՒ;
 ԵՄՈՒ ԵՄՈՒ ԵՄՈՒ, ԱՅՈՒ ԵՄՈՒ ԵՄՈՒ, Ա ՅԱՆՇԱՅԻՆ,
 ԵՄՈՒ ԱՆ ԲԱՅԱՐԵ 'Ր ԱՆ ԱՆ ԲԱՅԱՅԻՆ ԵՄՈՒ ՈՒՇ;
 ԱՅՈՒ ԵՄՈՒՇԱՅԻՆ ԱՆ ԵՄՈՒ ԾՈՂԱՅԻՆ ԵՄՈՒ ԵՄՈՒ ԵՄՈՒ
 ՈՒՇ ԵՄՈՒՇԱՅՈՒ ԵՄՈՒ ԵՄՈՒ, ՈՒ ԵՄՈՒՇԱՅՈՒ ԵՄՈՒ ՅԱՆՇԱՅԻՆ;
 ԵՅՈՒ ԵՄՈՒ ԵՄՈՒ ԵՄՈՒ ԵՄՈՒ ԵՄՈՒ ԵՄՈՒ ԵՄՈՒ.

Այժ ԿՕՐԱՅԻՏ Ա ԴԱՕՅԻՐԵ, ԼԵ ՇԴԻՐԵ, ԾԱ ՌԴՐԵԱԾ.

ՏԵՂԻՂ.

ՕՐՈՒ, յՈ ՃԱՂ ԻՊԱՑ, ԴԱՑ ԵՒ ՇԵՂԻՂ ԴԱ ՇԵՂԼԵ,
Ա Ծ'ԲՕՂԼԱՅԻՄ ԾՈ ՇՐԵՅԾԵԱՆ Դ Ն-ՇՐԱՅԻՂ ԼԵ ՏՃՕԾԱՅԻՅԵ;
ԲԱԴԻ ՄԵ ՅՈ Կ-ՕՅ ԵՒ ԼԵ ՊԵՐԻՏ ԱՅՍ ԲԼԱՅԻՏԵ,
ԱՅՍ ԵԱՄԱՅՈ ՇՈ ԴԱՐԵԱ 'Ր ԾԱ Մ-ԲԱՅՊԵԱԾ ԼԻՂ ԵԱՅԻՏԵ.

We take great pleasure in introducing to the readers of the Gael a new accession to its poetic contributors in the person of Mr. Anthony Lally, the composer of the above, of Wheeling, W. Va.—We advise our friend P. A. Dougher to be on the look out.

ՐՕՅԵ ՕՍԾ.

This song was got from Mrs. Susan O'Donnell, Upper C unit. by
ANTHONY J. DOHERTY, Cruit Island N. S.

Ա ՐՕՅԵ, ԾԱ Մ-ԲԱԾ ԼՅՈՂ ԵՒ ԴԱՐ Բ'ԱՕՅԻՂԻՂ ՇԱՅԵ,
'Տ ՇԵՐ Ա ՇԵԱՅԲԱՅԻՂ ԾՈ ԼԵՂԵԱՆ ԾԱ Մ-ԲԵՅԾԵԱԾ ԲԵ 'ՅԱԼ;
ՈՒ Դ Ն-ԱԼԲԱՅԻ ԾԱ Յ-ԵԱՐԲԱՅՈ ԲՅՂԻՂ ԱՊՅԱ ՊՈ 'Պ-ՇԵ,
ՏՅԵԱԼ ԵՂԻՂԵ, Ա ՅՐԱԾ, ԴԱՑ Բ-ԲՅԼԼԵԱԾՈՄԱՅՐ ՅՈ Բ-ՐՕՐԵԱ ՄԵ.

ՈՒՑ ԲԱԾԱ 'Պ ՊԵՂԻ Ա ԼԵՅ ՄԵ ԼԵՅԵ Օ 'Պ-ՇԵ ՅՈ Ծ.ԵՂ 'Պ-ՅԱ?
ԵՐԱՐԴԱ 'Պ Ե-ԲԼԵՅԵ ՅՈ ԼԵՂԲԱՅԻՂ ԲԵՂ Դ, ՄՈ ՐՕՅԵ ՕՍԾ;
ՏՃՕՑ ԴԱ Կ-ՇՐԱՅԻ ՅՈ Ծ-ԵԱՅ ԲՅ ԼԵՂԻ Դ, ԵՂՈ ՅԱՐ ԻՊՐ ԱՂ ԲԱԾ,
ԱՐ ՄԱՐ ՅԱ ՅՐԵՂԵ ԱՐ ԻՊԱԼԱՅ ԲԼԵՅԵ ԵԱ ՄՈ ՐՕՅԵ ՕՍԾ.

ԾԱ Բ-ԲԵՅԾԵԱ ՐՕՅԵ ՕՅԱ-ԾՈՂԴԱՅ 'Ր Դ 'Յ-ԵՐԱՅ 'ՄԱՑ,
ԵՂՐ ԲՐՈՂԻՂԵՐ ԱՐԱՅ ԵՂՄԵԱԼ ԲԱ ԼԱՐ Ա ԵՈՂ:
ԵԱՂԻՑ ԱՂ Ե-ԱՂ ԱՐԱՅ ԱՐ ԲԱՂԵԱՅ ԲՅ 'Պ Ե-ՕՅ-ԲԵԱՐ² ՇԵՐ,
'Տ ՄԱՐ Ծ-ԵՅՈ ԲԱՂ ԱՐԱՅ ՅՈ ՄԵԱԼԲԱՅՈ ԲՅ 'Պ Ե-ՕՐՈ ԱԼՅ.

ԴՐ ԱԵՐԱՑ Ա ԵՅՈ ԲՅ 'Պ-ԱՕՂԱՅ ԱՂԻ Ա ԵՕՐԱ ԵՂԼԵ,
ՅԱՂ ԲՐԵ ԱՅԵ, ՊՈ ՄԱՕՂ ԲԱՕՂԱԼԵ, ԴԱ ԲՕԼԱՑ ԵՐԱՅ,
ԱԼՑ ԱՂ Ե-ՇՐԵԱԾ ՈՒ-ԲՐԵԱՅ ԵՐ ԱՅԵ 'Յ-ԵՐԱ ՅԼԱՅ,
ՏՂԻ ԱՂ ԲՐԵԱՅԱՂ ԼԵՐ ԲՐԵԱՅ ԲՅ ՄԵ, ՄՈ ՐՕՅԵ ՕՍԾ.

ՇԼԱՅՈ ԵԱ ՄՂԵ, Ա ԲՐԱԾԱՅ,³ 'Ր ԴԱՐ ԲԱԾ Կ-ԱՕՅԻՂԻՂ ՇԱՅԵ,
'Տ ՅՈ Բ-ԲԱՅԼ Մ'ԱՂԱՂ Ա ՅԵԱԼ ՕՐԵ, 'Ր ԵԱՂ ԱՂՇԵ ՊՈ 'Պ-ՅԱ,
ՈՒ Ծ' ԲԱՅ ԵԱ ԼԱՅ, ԱՂԲԱՂԻ ՄԵ, ՅԱՂ ԻՊԱՕՂ, ՅԱՂ ԵՐԱԾ.⁴
'Տ ԴԱ ՇԵՂ ԲԵԱԼ ՕՐԻ ՅՈ Պ-ՇԵԱՐԾԱՅ ԵԱ ԾՈ ԲՐԱԾԵԱ ԾԱՂ.

ԵՂԵՐՅՈ ԲԵԱԼԱ ԱՐ ԴԱ ԲՐԵԱՐԵԱ 'ՅԱՐ ԾՕՂԵՐԵԱՐ ԲԱՅԼ,
ԵՂԵՐՅՈ 'Պ ԵՂԻՂԵ 'ՊԴԱ ԵՂԴԱ ԵՐԵԱՂԱ ԱՐ ՄՈ ՐՕՅԵ ՕՍԾ;
ԲԵԱՐԵԱ ԵՕՐՅՈ ՄՅՕՂԱՂԱՅԼ, ԱՅԱՐ ՄՈՂՅԲԱՅՈ ՄԱՅԼ,
ԱԼՑ ԼԵ ԱՕՂ-ԲԵԱՐ ԵԱ ԼԵՅՅԻՂԴԱ ՄՈ ՐՕՅԵ ՕՍԾ.

ԵԱ ԲԵԱԼ ԱՂԻՐ' ԴԱ ԲՐԵԱՐԵԱ Դ Պ-ՄԵԱԼ ԱՂ ԵՕ,⁵
ՈՂ'Լ Ա ԼԵՅԵՈ Դ Պ-ՇՐԱՅԻՂ 'Ր ՈՂ ԵՅՈ ՅՈ ՇԵՈ;
ՔԼԱՐ ԱՐ ՄՂԱՅՈ ԵՂԵԱՂԻ, ԱՅԱՐ ԲՅՅՈՑ ԴԱ Մ-ԲԱՂ ՕՅ,
ԲԱԾ ԼԵՅՅԵԱՐ ԱՐ ԱՂ ՇԵՅԾԵԱԾ 'Պ ԵՑ ՅԵԱԾԱԾ ԱՂԵ ՐՕՅ.

ԾԱ Մ-ԲԵՅԾԵԱԾ ԲԵՂԵԱՑ ԱՅԱՂ Ա ԵՐԵՅՅԵԱԾ ԱՂԱՅԱՅՈ ԴԱ Յ-
ՈՒ ԵՐԵ-ԲՅՂԵՐԵ Ա Ծ'ԲՅՂԵԱԾԵԱԾ ԱՂ ԾՈՂԱՂ ԱԼՅ, [ԵՂՈՑ,
ՇԵԱՂԲԱՅԻՂ ԵԼԱՐԱ ԱՐ ՄԱՂ ԵԼԱՐԱՂԻ ԾՈ ՄՈ ՐՕՅԵ ՕՍԾ,
'Տ ԵԱՐԲԱՅԻՂ ՏՅՐՅԵԱԼ ՇԵՂ ԱՂԲԱՂԻՂ ԾՈ ՄՈ ԲՐԱՅԼԻՂ ՇԱՅԵ.

*air - Petrus a 5 m.
1248*

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Translation.

If you were mine, dearest, oh, how happy you'd be,
Your infant when weeping I'd soothe on my knee;
Or if lately in Scotland I'd chanced to meet thee,
We'd surely not leave there till married we'd be.

Long time I let pass ere my love I'd disclose,
O'er the mountains I'd follow my charming dark
Rose: (stream flows,
O'er the Erne she'd leap lightly, tho' wide the
Like a sun-beam shining brightly is my lovely
dark Rose.

Should you see Rose on Sundays when fresh forth
she goes,
Round her waist St. Francis' girdle—in all hearts
love for her grows; (ly youth,
The time came when she longed for the mild, come
If not checked she'll beguile the whole order in
truth.

To the fair she goes airily in apparel so fine,
Tho' she has no dowry, nor treasure, nor kine.
But a locked trunk well stored with the costliest
clothes— (pretty dark Rose.
That's the charm with which she won me, my

You've subdued me, fair teaser,—happy may you
never be— (thee,
Long, long, has my soul, love, been yearning for
But alas! you have left me weak, helpless and poor,
Don't deceive me nor leave me till your words you
make sure.

Stars may fall from the skies, blood in streams
may be shed,
The Erne in huge waves roll o'er dark Rose's head,
Royal crowns may be rent, and the sea decompose,
But to none will I e'er yield my darling dark Rose.

In the sky a bright star thro' the thick mist I see,
The like's not in Erin, and never shall be,
Fairest flower of Irish women and of young maid-
ens gay, (ache away.
One sweet kiss from your lips would drive tooth-

If I had a plough that would plough 'gainst the hill,
Or a harrow that would level the whole world at will,
I'd do feats without number my love to disclose,
And my best prayers I'd offer for my winsome dark
Rose.

LITERAL.—O Rose, if you were mine, would it
not be happy for you, It is nicely I should soothe
your little child, if it were weeping; Or in Scot-
land if we happened to meet yesterday or to day,
[It is] a true story, love, that we'd not return till
you'd marry me.

Was it not a long time I gave her from yesterday
till to-day? Across the mountain I myself would
follow her, my dark Rose; The creek of the Erne
she took in a leap (she leaped across) tho' great the
flood, And like a sunbeam on mountain slope is
my dark Rose.

If you'd see Rose on Sunday, and she rising (going)
forth, St. Francis's girdle on her around, about the
middle of her form; The time came on (to) her when
she coveted the young man fair (2), And if a check
does not go on her (is not put on her) she will be-
witch the whole order.

'Tis airily she goes to the fair in her quilted gown,
Without dowry at her, or worldly means, or moun-
tain kine, But the apparel very fine (which) she has
in a locked chest, That's the charm with which she

allured me, my dark Rose.

You've harassed me, you mischievous one (3), and
may it not be happy for you, (And that my soul de-
sires you, and it is not yesterday or to day), For
you have left me weak, helpless, without means,
without fortune. (4) And do not act deceit on (tow-
ards) me till you verify your words to me.

Stars will (may) fall from the sky and blood be
shed, The Erne fall in strong waves on my dark
Rose, Royal crowns will (may) be shattered, and
the sea rot, But with no man will I let my dark
Rose.

There is a star in the skies in (at) the edge of the
mist (5), The like is not in Erin, and never shall be,
Flower of Irish women and blossom of the young
maids, 'Twould be a cure for the toothache, he
who'd get from you a kiss.

If I had a plough that would plough against the
mountains, Or a harrow that would harrow the
whole world, I'd do feats on the back of (over) feats
for my dark Rose. And I'd give a Gospel of the
Mass to my dark fledgling.

NOTES.

1 3406, an old Irish word, meaning a
creek, an inlet. In its anglicised form *Gwee*, we have
in Donegal two examples of the use of this word in
the place-names Gweedore and Gweebarra.

2 The "fair young man" whom Rose coveted, and
who was probably the author of this song, is said to
have been a monk. This explains the following line,
"If not checked, she'll beguile the whole order."

3 Δ βῆατοῖς, vocative case of βῆατοῖς,
a mischievous or wicked person, deri-
ved from the adj. βῆαταῖς, wicked, an-
noying.

4 *cpuē* usually means form, shape,
condition; but here it means fortune,
or dowry, same as *γρηέ*.

5 This line is explained by the person from whom
I got the song as meaning that Rose's parents dwelt
on a high hill side, and that their home, as seen
from the glen beneath, seemed, as it were, in the
sky, or outlined against it. Hence is compared to
"a star in the sky, at the edge of the mist" covering
the mountain-tops.

The *Irish Pennsylvanian*, Pittsburgh, Pa. urges
the Irish-Americans of that city to organize Gaelic
classes. We hope brother Flannery will be success-
ful and that the Gaels of Pittsburgh will second
his laudable efforts.

The Cleveland Mugwumps, who are composed
exclusively of the English and "Scotch-Irish" ele-
ments, oppose the election of Edward Murphy to
the United States Senate because his name is Mur-
phy. Mr. Murphy is a rich man and yet we nev-
er heard of him to give a cent to help the move-
ment which is exposing the nothingness and brazen
impudence of the class referred to, as may be
seen in the Gael's subtitle page. But Mr Murphy
and his class are getting what they deserve. When
they would remain in the dirt every Tom, Dick,
and Harry should give them a puck; and they do.

"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.

"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"—SPALDING'S ENGLISH LITERATURE, APPLETON & Co., N Y.

Who are the Scotch? A tribe of Irish Scots who crossed over in the 6th century, overcame the natives, and gave their name to the country—J CORNWELL, PH, D, F. R. G. S's Scotch History.

The Saxons Ruled in England from the 5th century and were so rude that they had no written language until the 14th, when the Franco-Normans formulated the English.—Spalding.

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. 8. JANUARY, 1893.

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.

In calling the reader's attention to the Rev. Dr. MacNish's paper in another part of THE GAEL we would, also, *in passant*, invite him to cast his eye on those excerpts over the harp where we note who and what our social enemies of to-day are, as told by their own historians.

We regret our brethren of Scotland would ally themselves with so inferior a race as (history tells us) the Saxon is, or seek to cut loose from and deny their parentage in the face of incontrovertible evidence of such parentage. Why this unfilial behavior of the descendants of our children who ran a cross "The Stream" with Columcille in the 6th century! Ah, because kneeling at a different altar the significance of which is as far from their comprehension as the movements of the heavenly bodies.

Scots of "Alabain," blood is thicker than water, we appeal to you to not permit the altar at which you kneel to "estreat" you from your lineage, and

in an especial manner do we appeal to such learned, liberal, and proud of their inheritance. Scots as the Rev. Dr. MacNish to further the cause of Gaelic unification.

We would direct attention to the very interesting Gaelic matter of this issue supplied by Messrs. O'Leary, Lally, Doherty, the *Gabhar Donn*, Prof. MacGeoghegan, Rev. Father Murphy, etc.

A WORD TO GAELS.

We consider it due to the supporters of THE GAEL to explain to them why it comes out irregular at times, because of the impression which such irregularity might make on the minds of the uninitiated; and in doing this we go back to first principles, having nothing to conceal, no personal interest to subserve.

As is well known, twelve years ago the Brooklyn Philo-Celtic Society founded the Gael for the purpose of reporting its proceedings and of bringing the Gaelic movement generally before the Irish-American public. Its size then was eight pages and its price was \$1 a year. Copies of the first issue were sent to patriotic Irishmen all over and about eighty of them sent their dollar as their yearly subscription to it. But after the third issue it was in debt to the printer, and the members of the Society determined to abandon it. Being the organizer of the movement and our name being before the public as its editor, and the Society having received the subscriptions above noted, we represented to them the discredit their actions would bring to the Gaelic movement, and particularly on themselves who had received money as it were, under false pretenses. But it was all to no purpose.

Personal pride and the honor of the Gaelic movement prompted us to continue the Gael or refund the subscriptions paid on its account; but to continue it and to have to pay the printer was out of the question. In this strait, we concluded to try our hand at printing and, got a copy of Watson's Amateur Printer. After a few days we felt satisfied of our triumph, and that the

cost of paper and press-work would be no barrier to the Gael's continuance.

Having thus verified the adage that Where there is a will there is a way, we proposed to the Society that if they would give us full right and title to the Gael we would run it without fear of failure. They were very glad to get shut of it. We got the type to our office and had the eight pages set up at the end of the month, along with attending to our real-estate business—working on it some times until one and two o'clock in the morning.

Having thus become master of the situation, and having to meet the trifling cost of paper and press-work only, we announced that while we lived the Gael should live; we repeated that in the last issue.

Now, the irregularity: At the time mentioned the Gael was only half the size it is now and there was only half the work. There were only a few subscribers then to write wrappers for, fold, wrap and mail their papers; but not having ceased to send the Gael to all who originally subscribed for it, whether they paid or not, the list has now swelled to 2,800. It takes five days from us to write wrappers, fold, wrap and mail for all these. In a word, the Gael would take all our time, and the time we devote to our private business the Gael runs that length of time behind. And hence the irregularity.

Had all those who receive the Gael paid for it regularly we could employ help to turn it out on time monthly, and, also, train hands to continue it after we are gone to rest.

From the facts and circumstances above detailed, would it be too much to claim that the existence of the Gael exhibits an amount of self-reliance, and unselfish fidelity to the Gaelic cause unparalleled in modern times.

But we do not claim all the credit. It is equally due to those patriotic men and women whose names appear from time to time in the "Sentiments of our Subscribers."

The Gael's future. Of that there is no fear while we live; and we expect to have the 'million' readers yet.*

There is a small advertising journal published in Portland, Me., and its profits are \$750,000 00 a year. Had the Gael 500,000 of circulation it would get advertising worth half a million a year, and for the accumulation of a few years of that the grandest hall in the world could be erected for Gaelic purposes in New York City; for it was never our intention, nor is it now, to apply a cent of the Gael's income to any other purpose than its legitimate expenses and the promotion of the Gaelic cause.

Irishmen, then, do your part as we have been doing and before '94 your million readers will be secured, and by 1898 you can commence the erection of a Gaelic hall the like of which the world never saw.

* Don't smile, reader; when old Bennet founded the N. Y. Herald it was half the size of the Gael; and he did all the work himself, writing, selling, fixing, etc., in a small besement in Fulton Street.

In referring to delinquent subscribers in last issue we had in view such as owe for four years and upwards, and of that class over \$1,200 is standing on the debit side of their account with the Gael. A few friends who did not owe for two years sent us tart responses to that article, but as we made use of the words, "considerably in arrears," they ought to know that the hat did not fit them. And another remarked "If the life of the Gael depends on no man's subscription," where is the use in subscribing for it? Our answer to the latter is.—What he may spend on cigars, etc., would cover the cost of paper and press-work for the Gael, as it was originally published, and for such a sum we would not permit it to die; so that our statement is fact. And it was extracted from us by the sinister insinuations of the Gael's old enemies which had come to our ears; as, also, by some subscribers whose tone would convey the idea that we founded the Gael as a business enterprise, and that it was we, and not the cause, they complimented by their subscriptions.

But the "use" in subscribing for the Gael is, to scatter it broadcast, that the evidence of Ireland's ancient learning and civilization be brought to the public view. If the Gael contain'd nothing else but the exposure it gives on its subtitle page to the pretensions of those who are continually "throwing mud" at the Irish, it would be worth a dollar a year to any Irishman; nay, but the thorough Irishman would exert his energies to place a copy of it in the hands of every citizen in the United States.

Turn your eye where you will and you see nothing but English literature—Irish, the little GAE!

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HISTORY.

LECTURE VII.

[Delivered July 3, 1856.]

"These are the old books they had; the book of Cluan mac Nois a church], blessed by Saint Ciaran, son of the Carpenter; the book of the Island of Saints, in Loch Ribh; the book of Seanah mic Maghnusa, in Loch Erne; the book of Cluan Ua Maelchonaire; book of the O'Duigenans, of Kilronan: historical book of Lecan Mic Firisigh, which was procured them after the transcription of the greater part of the [work, and from which they transcribed all the important matter they found which they deemed necessary, and which was not in the first books they had; for neither the book of Cluan nor the book of the Island were (carried) beyond the year of the age of our Lord 1227.

"The second, which begins with the year 1208, was commenced this year of the age of Christ 1635 in which Father Christopher Ullthach (O'Dunley) was guardian.

"These are the books from which were transcribed the greatest part of this work;—the same book of the O'Mulconrys, as far as the year 1505, and this was the last year which it contained; the book of the O'Duigenans, of which we have spoken from (the year) 900 to 1563; the book of Seanadh Mic Maghnusa, which extended to the year 1532; a portion of the book of Cucogry, son of Dermot, son of Tadhg Cam O'Clérigh, from the year 1281 to 1537; the book of the Mac Bruaideadha (Maolinog), from the year 1588 to 1602.

"We have seen all these books with the learned men of whom we have spoken before, and other historical works beside them. In proof of everything which has been written above, the following persons put their hand to this in the convent of Donegal, the tenth day of August, the age of Christ being one thousand six hundred and thirty-six.

Brother Bernardine O'Clery,
Guardian of Donegal.
Brother Maurice Ulltach.
Brother Maurice Ulltach.
Brother Bonaventura O'Donnell,
Jubilate Lector."

You will have noticed that the last signature to this testimonium is that of Brother Bonaventura O'Donnell. Up to the year 1843, this signature was read as "O'Donnell" only, and it is curious that the learned and acute Charles O'Connor of Belanagar, should not only have so read it, but also written that this was the counter-signature of the O'Donnell, Prince of Donegal. The Rev Charles O'Connor followed his grandfather in reading it in the same way in 1825.

It was Dr Petrie that first identified (and purchased, at the sale of the library of Mr Austin Cooper), the original volume of the second part of the Annals, which contains this testimonium, and placed it in the library of the Royal Irish Academy. He immediately afterwards wrote a paper, which was read before the Academy on the 16th of March, 1831, entitled "Remarks on the

History and Authenticity of the Autograph original of the Annals of the Four Masters, now deposited in the Library of the Royal Irish Academy."

This profound and accomplished antiquary followed the O'Connors unsuspectingly, in reading these signatures, and his and their reading was received and adopted by all the Irish scholars in Dublin at the time, and for some seventeen years after. However, in the year 1843, the Royal Irish Academy did me the honour to employ me to draw up a descriptive catalogue of their fine collection of Irish manuscripts. For some considerable time before this I had entertained a suspicion that O'Donnell, Prince of Donegal, was a false reading of the signature, for this, among other reasons, that there was no "O'Donnell," Prince of Donegal in existence at the time, namely, in the year 1636, nor more than sixteen years before that period, those titles having become extinct when Hugh Roe O'Donnell, and after him, his brother Rory, had received and adopted the English title of the Earl of Tirconnell at the beginning of that century. The first of these brothers having died in Spain in 1602, and the second having fled from Ireland in 1607, and died in Rome in 1608, and no chief having been lawfully elected in his place, consequently there was no man living in 1836 who could with propriety sign the name "O'Donnell" to this testimonium. And, even if there had been, it would be an act totally unbecoming his name and house to extend the dignity of his name only to a great national literary work, which was compiled within his own ancient principality, yet at the expense of one of the chiefs of a different race and province.

Satisfied with these deductions, and seeing that there was room for a Christian name before the surname, when I came to describe this volume in my catalogue I applied to the Council of the Academy, through the then secretary, Dr. Todd (now President of the Academy), for liberty to apply a proper preparation to the part of the vellum which appeared blank before the name O'Donnell, and between it and the margin of the page. The Academy complied with my request. I took the necessary means of reviving the ink, and in a little time I was rewarded by the plain and clear appearance of what had not before been dreamt of. There sure enough, were the name and the title of Bonaventura O'Donnell, with the words added, Jubilate Lector.

Mr. Owen Connellan was ignorant of this reading when his translation of this volume of the Annals was published in the year 1846. Dr. O'Donovan, the able editor of the more elaborate, learned, and perfect edition of this volume, in the introduction published by him to that work in 1848, acknowledged with satisfaction the discovery I had made, justly important as it seemed to him at the time. In the recast of his introduction to the first division of the work, as corrected for publication in 1851, he has, however, only retained the reading, omitting to refer to what I had done, and thus leaving uncertain at what time, under what circumstances, and by whom, the true reading was discovered, and these circumstances I have thought it but fair to myself here again to place on record.

In making use of the rich materials thus collected O'Clery, as might be expected from his education and position, took special care to collect from every available source, and to put on imperishable record, among the great monuments of the nation, not only the succession and obits of all the mon-

archs, provincial kings, chiefs, and heads or distinguished members of families, but also, as far as he could find them, the succession and deaths of the bishops, abbots, superiors, superioresses, and other distinguished ecclesiastics and religious of the countless churches, abbeys, and convents of Ireland, from the first founding of its religious systems down to the year 1611.

The work of selection and compilation having been finished, as we have seen, in the year 1636, Father O'Clery, to stamp on it a character of truthfulness and importance, carried it for inspection to two of the most distinguished Irish scholars then living, whose written approbation and signature he obtained for it; these were Flann Mac Aedhagan of Bally Mac Aedhagan in County of Tipperary, and Conon Mac Bruaideadha (or Brody) of Cill-Chaidhe and Leitir Maelain in the County of Clare. And, along with these, he procured for his work the approbations and signatures of Malachy O'Kelly, Archbishop of Tuam; Boothghalach or Boetius Mac Aegan, Bishop; Thomas Flemming, Archbishop of Dublin, Primate of Ireland; and Fr Roche, Bishop of Kildare; and thus fortified with the only approbation he deemed necessary to give general currency and a permanent character to his work, he committed it (in manuscript only) to the care of time and to the affection and veneration of his countrymen.

Upon the chronology of the Annals Dr. O'Connor has made the following remarks in his Catalogue of the Stowe MSS (among which is one of the original copies of his work).

"This volume begins, like most chronicles of the middle ages, from the Deluge, which it dates with the Septuagint, Anno Mundi 2242; and ends with the Anglo-Norman invasion of Ireland, A.D. 1171. . . . Notwithstanding these approbations, there are some glaring faults in these annals, which no partiality can disguise. The first, and greatest of all faults, relates to their system of chronology. We quarrel not with their preferring the chronology of the Septuagint to that of the Hebrew text: great men have adopted the same system; making the first year of our era agree with the year of the world 5199. But in applying to chronology, they commit two faults. Dating by the Christian era, they generally place the events four years, and sometimes five, before the proper year of that era, down to the year 800, when they approach nearer to the true time; this is their greatest fault; and it is evident, from the eclipses and corresponding events occasionally mentioned by themselves. From the year 800 to 1000, they differ sometimes by three years, sometimes by two. From the year 1000, they are perfectly accurate. Their second fault is more excusable, because it is common to all the annalists of the middle ages; they advance the antiquities of their country several centuries higher than their own succession of kings and generations by eldest sons will permit.

"Following the technical chronology of Coeman they ought to have stated, in notes, the chronology of Flann, who preceded Coeman, and given the Christian era accurately, as it agrees with the years of the Julian period, and of the Roman Consuls and Emperors, whom they synchronise. This is Bede's method, and has been that of all the best chronologists, who, by adhering to it, have successfully detempered the chronology of Europe.

"We see no reason for denying to Ireland a se-

ries of kings older than any in Europe,' says Mr. Pinkerton.

"The oldest Greek writers mention Albion and Ierne as inhabited; and Pliny says, no doubt from the Phœnician annals, which are quoted by Festus that the Phœnicians traded with those islands in the days of Midacritus, a thousand years before the Christian era. But to begin the pagan history of Ireland nearly 3000 years before that era, is absurd; and to make the events of the Christian period differ, by four years, from the regular course of that reckoning, is not excusable. This difference, however, is easily adjusted, because it is uniform down to the year 900, except in a very few instances, which are corrected and restored to their true places in the notes.

"The grand object of the Four Masters is to give chronological dates, and, with the exception above nothing can be more accurate. The years of foundations and destructions of churches and castles, the obituaries of remarkable persons, the inaugurations of kings, the battles of chiefs, the contests of clans, the ages of bards, abbots, bishops, etc. are given with a meagre fidelity, which leaves nothing to be wished for but some details of manners which are the grand desideratum in the Chronicles of the British Islands."

With all that Dr. O'Connor has so judiciously said here we fully agree. A book, consisting of 1100 pages, beginning with the year of the world 2242, and ending with the year of our Lord's Incarnation 1613, thus covering the immense space of 4500 years of a nation's history, must be dry and meagre in details in some, if not in all, parts of it. And though the learned compilers had at their disposal, or within their reach, an immense mass of his toric details, still the circumstances under which they wrote were so unfavourable that they appear to have exercised a sound discretion, and one consistent with the economy of time and of their resources, when they left the details of our very early history in the safe keeping of such ancient original records as from remote ages preserved them, and collected as much as they could make room for of the events of more modern times, and particularly of the eventful times in which they lived themselves. This was natural; and it must have appeared to them that the national history, as written of old, and then still amply preserved, was in less danger of being quite lost or questioned than that more modern history which approached more nearly to their own era, till at last it became conversant with facts of which they were themselves witnesses, and many of the actors in which were personally known to them; and so they thickened the records so much, I believe, as they possibly could in the twelfth, thirteenth, fourteenth, and fifteenth and particularly in the sixteenth and seventeenth centuries.

(To be continued.)

OBITUARY.

David O'Keeffe, one of the oldest and best Gaelic scholars in America, died at his daughter's residence in this city, last month.

Also, M. J. Hogan of Tobyhanna, Pa. an old subscriber, died some time ago, his father religiously transmitting his indebtedness to the Gael.

Died also, on December 15, of pneumonia, after five days' sickness, Mary M., the eldest daughter of the editor of this journal, in whose demise THE GAEL has lost a true friend.

May they all be wafted to the Kingdom of Glory.

THE SENTIMENTS of our SUBSCRIBERS

Cal—San Francisco, Capt. J. Egan, M. Kerr.
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Minn—Merriam Park, P. H. Barrett.

Mont—Glendive, J. Sullivan.

Neb—Omaha, M. E. Welsh, P. E. Sullivan, per Ed. Carey (These were overlooked in last issue).

N. Y.—Auburn, Peter Mee, M. Moore, per Mr. Mee—City, T. Young, ; P. Waters, T. Driscoll, per T. Erley, Brooklyn.

O—Cleveland, John J. Burke—Springfield, Rev. Martin L. Murphy.

Pa—Phila., D. Gallagher, J. Gallagher, per D. Gallagher. Mr. Gallagher sends the Gael \$10. for self and friends ; he is in the furniture business at 43 S. 2nd St., and Phila. Gaels ought to send him all the business they can, resting assured that a man of his proud, patriotic, spirit will be equally proud and upright in his dealings ; Miss Mary Mahoney—Pittsburgh, Thos. J. Madigan—Tobytown, E. T. Monahan, J. Hogan.

Wash—East Sound, Prof. R. MacGeoghegan.

W. Va—Grafton, Rev. Robert Keleher—Wheeling, Anthony Lally, N. Mead, per Mr. Lally.

Ireland.—

Cork—Ballynora, M. O'Brien.

Donegal—Cruit Island N. S., A. J. Doherty.—Stranorlar, Rev. Chas. McGlinn, per D. Gallagher Philadelphia, Pa.

Down—Kilclief, Rev. D. B. Mulcahy, P. P., M. R. I. A.

Dublin—City, J. Leonard, per Miss M. A. Keegan, Brooklyn, N. Y.

Mayo—Lahardane, Rev. D. O'Donohue—Darlough, R. McCarrick, both per A. Lally, Wheeling W. Va.

Waterford—Kilkeeny, Edmond Mulcahy, per Rev. D. B. Mulcahy, Kilclief, Co. Down.

When 100,000 of Erin's children are imbued with the spirit animating those who hold a title deed to this "Sentiments" column, then she may prepare for the resumption of her ancient autonomy. The hypocrites who pose as Irish Nationalists—wear the British badge, and spoon-feed the enemy, will never command respect ; and England will never give Irish autonomy only in deference to the will of a self-respecting people. Gladstone is on the brink of the grave ; Salisbury sends his minions to Ireland to foment "crime," and, good by Home Rule.

Gaels, work this coming year to swell your ranks, and induce your rich acquaintances to make bequests when dying (or better still while living) for the building of a Gaelic Hall in N. Y. City.—That is what would bring credit to the Gaelic Race.

In last issue we chided the Gaelic Society of New York for not publish-

ing somekind of a Gaelic journal. Irish men express surprise that there are no weekly or monthly Gaelic papers published in Dublin. Why ? There are treble as many Irishmen in New York City, and twenty times as many Irish-speaking persons, as there are in the City of Dublin : Why have not they even a quarterly ? Because, leaving patriotism aside, they have not a streak of National shame in them. The existence of the *Σαοθάι*, and the circumstances attending its existence as is related on another page, authorises us to speak boldly on this matter, and we do. And, being armed with that authority, we declare that an ordinary ferry boat could carry the nationalists in the half million Irishmen of New York City ; and we judge them by their actions. Thousands of these go on platforms, shout for and contribute to "Irish" movements, but all this is for political effect. And in this, too, they fail, for no sooner is any of them named for a prominent office than he is hounded by hoodlums. ||

|| As the Cleveland hoodlums are hounding Mr. Edward Murphy in his candidature for United States Senatorship—their head, Grover Cleveland, insensible to the amenities of the honorable office to which he aspires (we hope the Electors will select some suitable man, such as Mr. Blaine, as it is their privilege to do so) heading the gang, proclaiming that Mr. Murphy was not fit for the office. Now it is a fact that Mr. Murphy is far ahead of Grover Cleveland in education, intelligence, and social standing, but the latter has a powerful press at his back, a thing which the Murphys have, to their own injury, failed to provide, in the language which, of itself, would proclaim their social superiority. Out of 1,400,000 voters in this State Cleveland polled only 650,000, so that he cannot speak for only a minority of her citizens, whereas Hill and Murphy are the choice of the majority.

A number of friends ask why we send the Gael to those who do not pay for it regularly. Our answer is : We believe that all who subscribed to the Gael at any time are patriotic—nay, that they constitute the sum-total of Irish patriotism—but that its off and on irregular issue (not knowing the real cause) discouraged them—the general public being always suspicious of the stability of new ventures, particularly such venture as the Gael whose natural constituency (Gaelic readers) seemed to be so few, and when they should be made aware of our persevering exertions in maintaining it (and that it would be maintained), there would be a sufficiency of them who would accentuate their appreciation and approbation of such exertions by generous and substantial support. Of this we are still sanguine.

When the Gael was first issued there were, perhaps, not more than one hundred persons in America able to read it—there are over a thousand today; and the man who supports a paper that he is not able to read (to advance the cause) is a true patriot, indeed. Also, we wish to keep up the circulation in view of the thousands of children now learning a literary knowledge of the language in the Irish national schools, who will in a few years be its support. We are getting some of them already.

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. 17 E. 105th street, New York City, price, free by mail, \$2. This is the best 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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For the Gaelic Journal send 60 cents to the Rev Eugene O'Growney, Maynooth co. Kildare, Ireland

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