	(3
it or allo	
ARA ARAS	
Leaban ajzjij mjojamal	
Tabanza cum an	
a cornad sour a jaon 5u zad azur cum	
Pen-nyażla Cinis nah-Cinea	nnn.
	<b>1893</b> .

มน์เท อน์เทพ มพ วุ่มออ่าเวอ.

By A LALLY.

21 μίη σύη η αη ζαεόμες σαη αη θέαρια, Ο ά άις 'γαη στο ασαί γο το σας μιε ηίο; Θειότησο σίοι γα ceanneacs γαη σεαησα

Ξάιτοα,
Τη το δεις σραμησμάς ταισδητ α σαμασί; [Είμε,
Δις τεατγαμό ή Ξαεσμίσε με σαμπα αμη
Στουτικό τη στουτική το διασμησιάς

σά τέ rojlléjn 30 d-rujl anam 'ran n-Jaeojlze

Οο δειμ τιάη ή ατ 3ας 3αδ α'τ δαοξαί,

όμη δί 'η Jall 'γαη σιαδαί δ-γασ αη έιηreacc

213 ιαμμισα σίδιας αγ αη σ-γαοξαί; 21¢ δυαιί γί η ρέιμε mearz rleidce Ej-

'Jur cá rí noir mun dí ó amnur raon,

21]οιαό Οέ 'συν Ιογα Ομίονσα αηην σας ζήμ. 4

21 ήμο Δη 3Δει ηά cejli Δη 3Δεόμισε,

'San μίοξαές πόμ γο αηη α δ-μηί σά γαομ,

Sujo a'r leiz j— cóiz am a'r rzhjod j,

Conzbajo b-reiom j zo veine 'η c-raozail;

Μαλημ γεαγαγ γεαμ γλοξαίτα η αξαιό Ĵογα Ομίογσα

θειό οβαιπ le σέαπαό αις σεαπζα απ 3αούαιι.

21 kin mo tín', ná káz 1 m-bhón í-Ladain amac zo ceann a'r zo h-áno í;

- Οο'η τ-γελη ηό όξ ηί άσθλη ηληη' ί,
- Sa m-beul rean 3an léizean ní concadainc í;

21 μήη 3-colájy ce faoj μιαζαίι ηα 3cléin j; Óμη σειηεαό 'η σμημε 3-chuż σιασαάζα Chiorca,

צ חוֹסף וֹדנוָל יח לאפטונדפ הוא אח טהול דוח.

## UN SEUN-FEUR COIR.

BY P. A. DOUGHER.

Τά αη ημαισελέο ι τελέτ αηάll Uhr αη Sean-jean Cojn, bejt rí αηη reo ajn báll Uhr αη Sean-jean Cojn; Féjn-Rjazal Inainne Maojl Sé bun 'r bánn mo rzéjl 'Jur léizrimio é zan ajtbéjl, Uhr an Sean-jean Cojn.

Οά αηη αέκαηη αζυγ ζίεο 21 μγ αη Sean γean Cójk, Leir αη Olížeain cuzaman Oóid, 21 μγ αη Sean γean Cójk; 21 αρ δί le ceuo bladaig, Ó fuair Sacranaiz αη γκίαη, 21 μη πα h-Éineannaizid zan mian, 21 μγ αη Sean-γean Cójk.

21η0 γ εαιτηπιο έ ασήληι. 21η0 γ εαιτηπιο έ ασήληι. 21ηγ αη Sean-γean Cóin, 3μη δοισεαμαμ le σιοθάιι. 21ηγ αη Sean-γean Cóin, 3ας γοηαγ α θί le mear 'Sa Saoinre le η-α η-αιγ; Rinn'man σιοθάιι σόιθ 3αη lear, 21ηγ αη Sean-γean Cóin.

Čujų mujo na rluajėce į b-pujorún, Unr an Sean-veau Coju,
'Jur maudajžeam jao zan pearún, Unr an Sean-veau Coju;
Tá ré reujodia į reáiu na cjou;
'Mna licueacajd pó-vjou
Jr nj réjoju a múčad rjau, Unr an Sean-veau Coju.

Τά τέ η-αη αη ċújr reo rocnúż' Ջμη αη Sean-rean Cójn,
Τά τέ δ.καυ 30 leon α τοċnúż', Ջμη αη Sean-rean Cójn.
Τά ηα h-Éjneanηajż boċca caoċ Jr majčrit rjat na rjač'
Ջ'r ηεαμτοċajż ljnη αη Ríożaċt, Ջμη αη Sean-rean Cójn.

Τά αη zejnealać reo jonzantać, 21ηγ αη Sean-rean Cójn, 'Jur αη znjom reo jonteuntać, 21ηγ Δη Sean-Fean Cójn, δέμτεμησ ceant 30 Ιηιγεάιι, 'δαν cajtrio γιαυ έ κάζαιι, ΌΔη η-αιησεοιη δέισιο καοι ζάιι, 21ηγ Δη Sean-Fean Cójn.

Τά ημε ας ται μη αοιγε, 2μγ αη Sean-γεαμ Cóp,
' Συγ δεμμη cóηαμε τίδ.γε, 2μγ αη Sean-γεαμ Cóp,
δί cóμ α'γ δέιτο ομαιδ τράτο '24 earz δυμ cóήμμγαηατο zac lá, Lejr δέιτο ομμαίδ αη τάτο, 24 μγ αη Sean-γεαμ Cóp.

21η037 31139m Αjr ηα Cummajn, 21ην αη Sean-rear Cojr, 21]0 τ΄ μα Αμγ αη Sean-rear Cojr, 21ην αη Sean-rear Cojr, 21ην αη Sean-rear Cojr, 21ην αη Sean-rear Cojr, 21ην αη Sean-rear Cojr. 21ηγ αη Sean-rear Cojr.

Mr. Dougher says,—I have tried to embody the essential points of the new Home Rule Bill summary in as few verses as possible, as proposed by the premier, Mr Gladstone, in the British House of Commons, in the presence of the largest assemblage ever witnessed there, on Feb. 13, 1893.

Some of our Gaelic friends think we should "use more sugar" with monied Irishmen to enlist their services in the Gaelic cause. No; money corrupts them. We have a proof of this at our very door.— Wm R Grace would never warm his seat in the mayoral chair of New York City were it not by the exertions of Tammany Hall. But, like the snake in the fable, the political prestige which Tammany's actions enabled him to wield he uses in his effort to destroy it. It was this prestige that led to the nomination, and his subsequent election, of Mr. Oleveland (the Republicans taking care that Harrison could not force himself on them), thus placing Tam many's mortal enemy, the knownothing mugwump, in the saddle. A poor man would not act such an ingrate. Woe to the patriotic cause which depends on monied men ; or any cause.

We have not seen a single Irish-American news paper that has not lauded Mr. Blaine in their mortuary notices of him.—Friends, is it not in order for you to explain to your readers why you sought to defame and degrade your great, brilliant, countryman during his life  $\ell$  Will not your intelligent readers look on you as a pack of lying, unscrupulous, selfseeking defamers who would sacrifice the interests of their native land on the altar of personal gain and, therefore, undeserving the support of patriotic, selfrespecting men.

Let all make an effort to circulate the Gael.

## 214 320021.

## LESSONS IN GELIC.

	THE	GAELI	C AL	PHABET.	
Trish.	Roman.	Sound.	ris'ı.	Roman.	Sound.
A	a,	aw	11]	m	emm
t	b	bay	ŋ	n	enn
(;	с	kay	0	e	oh
0	d	dhay	p	р	pay
e	e	ay	n	r	arr
F	t	eff	r	8	ess
5	g	gay	C	t	thay
I	gi	ee	11	u	00
ä	1	ell			
	· XXI.	LESS	DN0	ontinued	

### Translation Irish of last exercise.

1. bail o Dia Ain o' obain. 2. Cian. nor b-ruil oo cun? 3. Tá mo cun ránmait. 4. D.Fuil an feilm raon azao? 5. JA AN Feilm raon azam; dí rí (referring to reilm, which is feminine), דבסף בוז וו בלבוף; בשער טו דו דבסף בוז τι αταιη πόιη, 7 ηάη μαιο τί σαοη 50 Teo. 6 Drullan ché raitbin? 7. Tárí rajebin; oin cá rí fljucca le ujrze an ιοιά, ποά ασά αιζ απ σεοπαιπ, πο αιπ οπμαό αη ιέαιη. 8. Ο-γυιι ασαο σαιηε ό'η σμάι le cup an ται ται μιατ τας? 6. Ní b-ruil, din a cá azam clair žame Ann mo feilm, 7 ir mon an reiom dam í Alp an áoban rin. 10. 21 puain (perfect tense of the verb Faz, get) an ceac-TA buaio aja clocajo azur cappajojo na rceilpe, a cá ain teonain o' feilme? 11. Fuain 7 For an chat-funrea: Ní ל-דעון כאחתאוכ אס כוסל אאת לעות אל אאת cioll an jomlain cliad and 7 Fail Dojin-11. 12. Cao é an σ-aolac cuppeany σά AIR AN CALAM ANN AIMPIR AN CARRAIS? 13. Cuppy luajte chám. 14. Mac d-דעון לעאולףפ. כוא קוון 7 זאן דעל ססיח calam? 15. Ní bruil; cá briz Ajrize Δηη Δ σέληληη Δη έμέ, ηδ Δη μίμ, γΔισ-16. Ναά δ- καιι αραηη πόη σαιρε D1n. Ann o' regim? 17. Ní d-Fuji, nó rór rzeac: Do żeápp mé zac ule rzeac o bunn. 18. Feuc an may rin nac 31ar é? 19. Mac paid ré a 3-commuze 3lar? 20. 1r majt a bejt ann ro. 21. O-Fuil Δ5ΔΟ Ο' Apban uple A 3-chuac 7 Anny An mannac? 22. Ní d-Fuil, dí an náice ro

αη έίμας. 23. Οσιμ γαοιές 30 m-bjöεαμη αμηγμ τειτ ίε μευίταη μαμδαίιας: αότ 30 γίμηημας δυό τυαμ γατμαμημε 7 αμηγμ γίμισε αη μευίταη ισημας δί α3αμη 30 σειζισημς. 24. Ομα αη ταμή δειό γέ αμα αιγ έυβαμη αμήγ? 25. Νη γομυγ α μάο.

### LESSON XXII

Adjectives have their first letter, if aspirable, affected by aspiration, in the same manner as the nouns with which they agree, and arising from the same causes; Ex. 21/0 Rójr 5eal, čuð, my fair black (haired) Rose; a lejnð öjl mo čléjð, fond ohild of my bosom; 21/0 čapa buan, čójn, cajn5ean, cjlr cú, my constant, true firm, fond friend thou [art]; 21 čejnn čujð, cjljr, O dear head of dark (hair)

The initial in each adjective in these sentences is aspirated on account of the possessive pronoun mo, which, as has been shown, aspirates the initial aspirable of nouns.

The same letters,  $\sigma$ ,  $\tau$ ,  $\gamma$ , which in nouns are exempted from aspiration, when they come immediately after the dentals,  $\sigma$ ,  $\iota$ ,  $\eta$ ,  $\gamma$ ,  $\tau$ , are exempted also in adjectives.

Every adjective in Irish becomes an adverb by placing the particle <sub>50</sub> before it. To this rule there is no exception.

## Adjective.

beacc, trim, neat, perfect, complete. b1111, melodious.

caoċ, blind.

cnom, crooked, bent.

olan, vehement.

nuad, new.

### Adverb.

50 beacc, perfectly, completely.

50 binn, melodiously.

30 chom, in a bent manner.

50 OJAN, vehemently,

30 nuad, newly.

OBS.— Adjectives beginning with a take, on becoming adverbs. η before them, not only after 50, but also after 17, it is; ba, or buo, it was; ηj, not; as ba η. άρο το ιαθαίη ré, it was loudly he spoke.

υ άπο έ αη γυαζηαό ο'η σ-γαοηγαός το ξάιμ.

Grand was the warning when liberty spoke.

Irish Melodies, by John Archbishop of Tuam.

The adverb whose initial is a vowel on coming after  $_{17}$ , it is;  $_{bA}$ , it was;  $_{\eta j}$ , not; is distinguihed from the adjective whence it is derived by the aspirate,  $_{h}$ , which it assumes; as,  $_{17}$  olc  $_{A\eta}$  $_{FeAP}$  é, he is a bad man;  $_{\eta j}$  olc  $_{A\eta}$  $_{FeAP}$  é, he is not a bad man;  $_{17}$  holc  $_{OO}$  cA $_{J\eta C}$  ré, it is badly he spoke;  $_{\eta j}$ holc  $_{OO}$  cA $_{J\eta C}$  ré, it is not badly he spoke; ba holc  $_{OO}$  cA $_{\eta C}$  ré, it was badly he spoke— in which sentences to, olc, as adverb,  $_{h}$  is prefixed, as well for euphony ai to distinguish it from the adjective from which it is derived.

### The Article.

In Irish there is but one article,  $\Delta \eta$ , the. In the singular number it is  $\Delta \eta$ , the; all cases and genders, except the possessive case feminine, in which it becomes  $\eta \Delta$ , of the. In the plural it is  $\eta \Delta$ , the, in cases and genders; as

### Singular.

	Mas	Fem.
Nominative and	Obj. An, the:	
Possessiye	ŋa, of the	
Prepositonal	$(vo)'\eta$ , to the	e
the second s		

### Plural.

	mas, & fem.
nom. and obj.	na, the.
poss.	ηΔ,
obj.	ŋΔ,

An  $\eta$  is prefixed to the initial vowel of the noun or word immediately following the form  $\eta_{\Delta}$  of the Article  $\Delta \eta$ , the possessive feminine feminine, and the csses of the plural, Ex, -

21 n bán na h-aille or cionn an cuain. Where the cliff hangs high and steep,

### Literally,

On the cliffs top, above the beach.

Song- "Ry that lake whose gloomy shore."

Ma h o15e, the virgin's poss of o15, a virgin; derived from 65, young; ηa hatajne, the fathers; plural of atajn; ηα h ό5ΔηΔj5, the young men; plural of δ-5ΔηΔċ. young man; derived from ό5Δη, a youngster, and that from ό5, young.

The possessive plueal, however, which takes  $\eta$  and not  $\eta$ , excepted; as  $\sigma p \acute{e}_{1\eta} \eta \Lambda \eta \cdot \delta_{2} \acute{a} \eta \Lambda \dot{a} \acute{c}$ , the contention of the youths.

Masculine nouns take after the article in the nominative and objective singular  $\tau$ , before the initial vowel; as, an  $\tau$ -atain, the father; an  $\tau$ -o51ac, the young servant man; an  $\tau$ -o51ac, the sovereign king; an  $\tau$ -uan, the lamb.

## Triphthongs.

All the triphthongs  $-\Delta 0$ , e0,  $1\Delta 1$ , 111,  $11\Delta 1$ , are pronounced long, and differ very little in their sounds from those of the long diphthons,  $\Delta 0$ , e0,  $1\Delta$ , 11,  $11\Delta$ , from which they are formed. The sound of each triphthong differs from that of the diphthong from which it is derived in two points; first, in a slight prolongation of the diphongal sound; secondly, in imparting to the consonant immediately following, on account of its proximity to the slender vowel 1, a liquid or slender sound, which otherwise it would not receive.

Ju, though ranked amongst the diphthongs naturally short, is found long in most words into the spelling of which it enters.

210] is sounded like 'vee' in queen, as rao1 [fuee] under; cao1, 'kuee', crying; a way. 1a1, is sounded like the diphthong 1a [ee] except that the final 1 influences the succeeding consonant, so as to have a slender or liquid sound

Juj, 'eeyu', as cjujij [pr. keeyuin, in one syllable], calm.

As the Triphthongs are naturally long, placing the accent over them is unnecessary.

### VOCABULARY.

baoir, wontonness, foolish mirth, from baot, soft effiminate, buyish.

bainnéao, a cap or hat any covering for the head; derived from bánn, top, and eao, for eaoac, clothing; top or headdress, bawreyudh beannu13,

bless thou, bhanny	
bujoescar, thanks, thankfulness, from	
bujoe, or bujoesc, thankful, buychas	
CAOJ, and CAOJN, weeping, wailing ; CAOJ	
is in the ancient language properly	
written c1,-O'Brien, kuee.	
C1A, also written cA01, a way, a road.	
manner; as cja an caoj, what way?	
How? kay.	
CA011, gentle, kueen.	
Clannor, how? in what way; an ad-	
verb, compounded of c1A, what; An,	
the man were manner kunning, All,	
the; nor, way, manner, kunnus.	
C1A01, consumption, phthisic, kunee. DA01, a dunce, a low fellow a wicked	
man apposed to some a wicked	
man, opposed to raoj, sage a gentle-	
man; oAoj, adj., wicked; oujne oAoj,	
a wicked person, dhee.	
Duajy, a reward, dhooish.	
Oujt, desire, wish, dhooil,	
Foil a while; 30 Foil, for a while, yet	
Fuajn, found, past tense of Fa5, get.	
30, that; a conj ; 30, for, to, towards,	
a prep. Every adjective before which	
it is placed becomes an adverb.	
21]Ajreat, well then, . musha. 21]Ajre, grace, beauty, mawshe.	-
21]Ajre, grace, beauty, mawshe	
MAOJ, nine; An HAOJ, nine in the abs-	
tract, nhuye.	1
Nocc, to night, nhucht.	
Onopac, honorable, from onojp, honor.	
poll, a hole, a pit; poll-rnona. a nostril,	-
poll-moine, or mona, a bog-hole.	(
Suappe, pleasant, facetious, soo-irk.	4
Tamall, a while, thomull.	6
UA11, opprtune time, respite, leisure;	1
turn, change, ooin.	

beannacc, blessing from

Translate\_

1. In what manner (how) are you, O dear friend of my heart  $\pounds$  it is seldom you be here, and for that reason (therefore) I like well that you have come. 2. I am well indeed, I am obliged to you (literally, may good be to you), I give thanks to God, I was never so well (in such health). 3 How is your son, James, who is married  $\pounds$  4 He is well in health, but, indeed, the folly of youth is still in his mind. 5. I do not like that, for youthful folly is the cause of grief and pining, and it makes a very wretch of any individual at all that is under its control 6 Has he obtained any place at all in your estate  $\pounds$  7. He has not; I did not give him a place. because he did not perform the thing which was pleasing with (to) me. 8 Oh, it was right for you to give him a gift, because he had ever been upright and agreea-

Exercise

ble. 9. Well, I have a wish to give him a gift yet. 10. How is Thomas—is he a good boy  $\pounds$  11. He is very well: he is better nine times than his bro ther. 12. I like that; is he long (le fadha) so  $\pounds$  13 He is with (during) a good while 14. How are your grandfather and your grandmother  $\pounds$  15. My grandfather is dead, but my grandmother  $\pounds$  15. My grandfather is dead, but my grandmother  $\pounds$  15. My grandfather die (get death). 17. He died a month since yesterday. 18. May the blessing of God be with his soul; he was a gentle, good, honourable man. 19. When will you be here again  $\pounds$  20. I will not have leisure again. I well know, till a year from this day. 21. You will be at the home (village) to night. 22. Give me your cap 23. Do not be in such a hurry, you have enough of time; for it is early in the day yet. 24. The sun is now going down, and you know that an evening in harvest (time) falls (as quickly) as falls a stone in a boghole. 25. It is true for you. 26. God speed you (a blessing with you).

## 211 Slonnac azur an Jadan.

Cuic Stonnac rior 1 D. coban 7 to bi γέ δμελόπμζα τάμο αιμ γεαό σελημιίι FADA AZ rmualnead Ain an 3-caol Dob' reann a nzeodrad re ar anír: anuain FAOI Delpead campic Jadan cuis an Aic, 7 σεοό α σεαγσάιι μαιό, σ'έιαγμαιό τέ oe 'n cSjonnac an nad an c-uirze blarσα 7 ηεαης σε αηη. Ο'έπεασαιμ αη Sjonnac, az ceile a žuajre, "Ταπ απααγ, mo cana; cá an c-uirze co maic 7 nac o-c15 liom mo tait de ol, azur co fanγαιης α' ημό κέισια έ ταοταό." 3αη níor mó rmuaince do deunad. léim an Jadan rior; 7 an Slonnac, az veunad α καμέα σ'α σαμεαιδ α έαμασ, léim anfor to capaio; 7 ladain 30 h-aicearac leir an Jaimre bocic Jadain,—"Oa m-beidελό leat-01110 1ηζηηε Α340 λ' τά σε éaróis, do dreathóca rul do léimta."

#### THE FOX and the GOAT.

A Fox had fallen into a well, and been casting about for a long time how he should get out again ; when at length a Goat came to the place, and wanting to drink, asked Reynard whether the water was good, and if there was plenty of it. The Fox, dissembling the real danger of his case, replied, "Come down, my friend ; the water is so good that I cannot drink enough of it. and so abundant that it can not be exhausted." Upon this the Goat without more ado leaped in ; when the Fox, taking advantage of his friend's horns, as nimbly leaped out ; and coolly re marked to the poor deluded Goat— 'If you had half as much brains as you have beard, you would have looked before you leaped."

MORAL—Nothwithstanding the supposed antipathy of the Irish to the Knownothing Fox, He has leaped into the political saddle on their horns—Had they as much brains as they have talk, they would have fared better.

# Extracts From Seancur 210p. (Ancient Brehon Laws)

by T. D. Norris- Continued.

Original as in Seancur 2116p. (To get the proper sense, please always read the extract which previously appeared)

Ir reo culcchen chlarin mbneitrea AJUAR, no FAIliriz Ola Do Dubchać, 1. CIACCAIN ICIN OILJUO 7 INDechao: uain invechao no bi nia Pachaic i n. Éininn, ocur ollowo cuc Pachaje lajr, .1. Muaσα το παιθατ ιπα έιπαιό, οсиг пет ο PACHAJC DO. 21CT ATA OJIJUO JYJ mbreit ren, ocur aca invechat. Ir é Claccaln 1511 Ollzud ocur indechad to nichen inniu, uain nach ruil comur nime Ac neoch innin, amuil no boi in la rin. cen outhe oo mandao ina cincatb com. paici, an cein rozaba einic; ocur cach uain ηα Fuizbe enic, a manbao ina cin-CA16 compatel. ocur a chup an muin ina cincalb anyoic ocur incerchaine conbu; ocur fognam uad ina con ocur ina cunonao.

]γ απο αγύθης Laezajne: Rictal a ler, a γημι Ειμεηη, γιμομέατ ος ου μέαο cach μεςήτα ίησ [ςιο cenmota in ηι γεο"]. "Jr γεμμ α σεηαη" οι Ρασμαίς. Jr απο γιη σαμμεομίαο cac aer σαπα la ήθμηπο co σαμγεη cach a cejpo για Ρασμαίς, αμ bélajb caca γιατα la ήθμηπο.

## Modern Form.

]r έ τιιστελη τρέ λη η-δρειτ ro τιστα ήμας, σμη κοιμγιό Οια το Όμδτας, .1 τεαττ ισιη τιτεατί ασμη ιητεατάτ?: όμη 1η ιητεατά το δί μοιή τεαττ βάτ-

naic a n. Eininn, azur buo oilzeao cuz Paopaje legr, . Nuada to mandad 'nna cioncaid, azur yeam o βάσμαις το. צוכים אבא סוולפאט אחחד אח וו-טעפול דוון. Αζη Αζά μοελόλο μήσε τημα Δη --כפאסחא זר כואככאווט זוטון לוולפאט אקער ιητελάο το σηίξτελη Α ημι, ημληη ηλέ b-ruil cumar neam to tabaint ais nead A MIL AMAIL DO DÍ AM LA TIM (A15 PAD-תאוכ) לאח סעותפ הס ואמתושמי יחתג לוסחcald comparce,4 an cem5 ratcan emις:6 ατυγ cáć 'ημαιη ηάς κυιάσεαη ειη-10. Δ ηματιδαό 'ηηΔ έιοηταιδ comnaite. AJUY A CUT AIR MUIR 'NAA CIONCAID AN-FOIT (.1. éazcoin) azur inveitbine8 conba;9 azur roznam10 uato 'nna conll Δ347 ηηΔ connháo.12

אחד אח m-bnejt דוח כתגל כס דלתכסחznat 13 [comaniuízeao] o paonaic ron 14 [AIN] reanaid Cinionn cireao15 [ 1. ceaco] 30 haon maizin 16 [air no mincin le haonzaco comnato lerr. 1an i 100 11 10110110, 0010 00 '1 0411 00 phioccas17 rojrzeala18 Chiore Doib uile; Azur Ain cuar 19 O-reanaid Ein-10ηη ηΔηθαό ηΔ η-beo Δ3μγ beocu3αό na mand, azur ujle comacoa Páonaic. ואת לואל כאוח דם א ח- לותוחח; אשעות יחעאות concadan Laozajne 30ηα σμιιότιο σ'α ראָהָעָלָאָס כּוּפ דְּפּאוָכאוָל אַזער וווסולטון-101820 veanmanaca21 a D-Flachure Drean n-Éinionn, oo fleacoavan oo néin Dé azur Paonaic.

Ιr αηηγ-αη α σύδαιης Laožalne; "Τά γέ μιας σαηας, α έεαμα Είμισηη, 30 mbeidead ruidiúžad azur σμούžad zac μεας σα23 ιμη, cít24 ceininjota25 αη ηίο reo." "Ir γεάμμα τέαμαι," ol26 Ράσμαις. Ιr αηηγ-αη το σαμασήματ27 ζας αεγ τάμα α η.Είμιης, 30 τ-σαμκεη 28 các a ceapo γιατ29 βάσμαις, αιμ beulajb30 zaca γιατα απη Είμιης.

### NOTES.

- 1 olizeat, n. m. forgiving, torgiveness
- 2 moeacao, n. m. revenge, etc.
- 3 GJACCAIN, n. m., coming, arrival, etc.
- 4 compance, adj, intentional (with malice prepense).
- 5 cenn, adv., while, as long as.
- 6 ejpjc, n. f., a fine for killing, mulct, reparation forfeit, etc.

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- 7 Antoic, adj. wrong, evil.
- 8 investigne, adj. without design, with out necessity.
- 9 conba. n. m., business, profit. etc.; also hindrance, trouble.
- 10 roznam, n. f. servitude, slavery, 7c
- 11 con, n. m. that which is used to ob. tain an object.
- 12 connpad, n. m. agreement, covenant
- 13 rónconznat, v commanded, desired.

14 ron, prep, on, upon. [semble]

- 15 ciread, v. to come, to gather, to as-
- 16 máitin. n. f. a place, plain, paddock, etc.
- 17 pplociato, v to preach, preaching.
- 18 roir zeula, n m. the gospel.
- 19 cuar, v. told. ajn cuar, being told.
- 20 mjondujljeto, n. m., dat. pl., miracles. [ing.
- 21 Oanmanac, adj. wonderful, astound-
- 22 riescoson, v, they. bowed, humbled.
- 23 JAC PEACOA, each and every law; peaco, n. m. law.
- 24 cio, adv. whatever, even, at all.
- 25 ceininiota, prep. besides, except.
- 26 ol, v. said.
- 27 cancomlat, v. was drawn; marched. etc.
- 28 cappren [1. cappeann], v. to show or exhibit.
- 29 FIAD, prep, before, in presence of.
- 30 All beulalo, comp. prep., in presence of.

## English translation as found in Sencur 21/on.

What is understood from the above decision, which God revealed to Dubhthach, is that it was a middle course between forgiveness and retaliation: for retaliation prevailed in Erin before Patrick, and Patrick brought forgiveness with him, i.e., Nuada was put to death for his crime, and Patrick obtained heaven for him. But there is forgiveness in that sentence, and there is also retaliaton. At this day we keep between forgiveness and retaliation. for as at present no one has the power of bestowing heaven, as Patrick had that day, so no one is put to death for his intentional crimes, as long as 'eric |

fine is obtained; and whenever 'eric'fine is not obtained, he is put to death for his intentional crimes, and placed on the sea for his intentional crimes and for those of supposed utility; and service is rquired of him for his unfulfilled contract and covenant.

After this sentence Patrick requested of the men of Erin to come to one place to hold a conference with him. When they came to the conference the gospel of Christ was preached to them all; and when the men of Erin heard of the killing of the living and the resuscitation of the dead, and all the power of Patrick since his arrival in Erin; and when they saw Laeghaire with his druids overcome by the great signs and miracles wrought in the presence of the men of Erin, they bowed down, in obedience to the will of God and Patrick.

Then Laeghaire said — "It is necessary for you, O men of Erin, that every other law should be settled and arranged by us, as well as this." "It is better to do so," said patrick. It was then that all professors of the sciences in Erin were assembled, and each of them exhibited his art before patrick in the presence of every chief in Erin. Notes

In O D

1 Retaliation. In O Donovan, 6. this is somewhat more clearly stated, thus: Oll5at o'anmain Nuadaic 1 abret for njm, ocur 199echad for a corp. 1. A marbat 19a cj9a1t. (Modern) Oll3eat o'anam Nuataic 1, a drejt air yeim, azur 190eatat air a corp 1 a mardat 1099a cj09cajd. (English translation), forgiveness to the soul of Nuadha, i.e. to bring it to heaven; retaliation upon his body, i.e. to kill it for his crime.

2 Supposed utility, unnecessry profit.

We were never pronder than the other day when passing up Park Place, N York, opposite the postoffice, for, casting our eye on Mr. Calligan's news' stand, there, sure enough. we saw the GARL fixed as nicely as hands could do it, in the most prominent part of the showstray. As we were unknown to the attendant we passed along in buoyant hopes for the future until, as a lightning flash, the sad thought—how many of the half million Irish persons of N Y City who pass the same way know to what language the letters on the Gael's title page belonged—struck us. Сločan И. Ра́орајз, 21 аз Пиатас' 27. 2. '93.

21 SA01 Jonmun,

Ιτ πάιμεας ίου κού κασα α'τ ατάμη 3αη ίαοιο ηό ίιτη το έμη έμτας. Όα παιτ ίου κειστητ τητ απ η 3αοσαί τάμης αιμ παιση απομ 30 θ. καιί α ίάη 3αεσίζε παιτε βίαττα απ ίαμη ατατ.

Cozap vujt. η άρ ήμαιτ αη comainle mínjužat vo cup lé pociald élzin η ac dpul él pažál i droclójn ap dit? O'peutopat η α vaoine rzpíodar jav an mínjužat vo cup inr an zceuv Žaotal elle. Le corat vo cup ap an obajp, ro pocia ar an ujmin terteanaiz, ap ron Fadpa '93 Leatanat 240, líne 10, larzujniz; líne 23, cop (copp, b'péivin); líne 27, pucán, o'n beupla rick; líne 37 corcat. Feutat ap zcapa P. 21. O'docujn leo rjn.

Leatanać 243, "σαπιαί cojleánać" 7 "čup jrceač ajp." 21τά πόρ čujo ve'n τ-rean Žaevjlze dlarva az P. O'L 1 3compujve.

Leaż. 246, "1r zeáph zo m bejż cú az álpheán, pačajo mjre raol, pulnhcjoe, áloeolz"— rin cuio an c-rean laoić ar Jeaca an Ólp; 249, chájo; 250, bhóca.

Saŋ ujɨŋip Jioŋbapajź, 227, zlám; 232, chorva; ba cjallɨŋap map vo ɨŋiŋiż aŋ Oocancac ó Ojleán ŋa Cpujce a abpáŋ, vá ŋvéaŋav zac ujle cujŋe map riŋ, ŋjöp ceacajp Foclójp vo bajljużav. Oo cjörjö cu iŋr aŋ Jpjrleabap zo b-rejcceap vomra zup 'cpovh' acá raŋ abpáŋ ro, jŋ ájc 'cpuch'.

Leatanat 237, τοιη ασυγ τοημαιγ, meann; σαταραιτε? rushes; 238, γιμτ. μιδ, reizte.

Νήι μαο απ bjt jr mo chutujžear an oul an ažajo aca an cújr na Jaeojlze, 10ηά bhiž azur blar na rönídinn aca 1ηr an nJaoval beaz.

Οο έλμα 3λεσλιλέ.

e. 0'5.

The Gael is very proud of our Rev. Celtic Professor's words of encouragement, as should also our Gaelic contributors, who share in his encomiums.

We hope contributors will send the meaning of words not found in the dictionaries, as suggested by the learned professor. We made the mistake with regard to cosadh, it should be casadh, to turn.

The Rev. Prof. has sent us a copy of two pamphlets issued recently by him—one containing an elaborate synopsis of Irish Grammar Rules; the other. modern Irish composition with copious explanatory notes; both are very useful to the Gaelic stu dent.

## 211 ドカノのし.

## Leir an 15aban Donn.

21 μ cuatujo τά ceol leat com binn Le ceol η κροίε ημαίμ ατά

21 3úż α3 γειηηη γαιτήαρ, 3ηίηη Οο'η έμοιτε τά ίάη σε δμόη ηό εμάτ.

Jr 110m a ceol man ceol na m-báno 215 molas Egnean, nuaja a dí

21 céjm, a clú, a zlójn ajn áno, 'S a fin a z cat nó calma, znojte.

Jr 110m a ceol man ceol na mná 213 cun a leind dis cum ruain,

21/19. 17101, γμαιρις, α'γ ίδη σε ζράδ, δράδ κίσρ α δυαηαγ αιζί δυαη.

Ιτ 1 στο α ceol μαρι ceol α τά 21 στο σηταιδ μαρια '5 τει η μαιρις,

Νμαιη σά αη γαήμας '5 ιοηημας breaz; 'S αη γρευμ 3αη γημισ, 3αη 3μμαιη, 3αη σμαιμς.

Jr ijom a ceol μαμ ceol μα ησαοτ 215 γέσοατο 'μεαγσ μα σ-ςμαημ αιμ τ-γιέιο,

- Νιαιη τά απ ζηιαη ας καιηπε 'η lae 213 ιοηηκαό zeal amears πα z-craod.
- Jr 110m a ceol man žájne zeal 21 δí tear az callín óz a cojo'
- 21 chojte az Jájnjužat ljom Jan reall; 210 mújnnjn tíl, mo žnát jr rí.

Jr 1jom a ceol man ceol na n-eun 21jn majojn dneáž or cjonn an c-rnuč'

215 molad Dé a ljon de feun 21'r 3ájpoeacur a 3-cpojdte 1 η-djú.

'Seo é an ceol jr reáph lem' chorte -21η ceol ó 'η δ-γισι fulcinajh, 5μηη,

21 σευσα 'τζαραό ceojl a cojo'; Nj'l ceol le ταζάιι απη leat com binn.

Ní 'l bhon ohm nuair a éircizear mé

Le o' zút mjn, mjlyr, ceolman, clà.

"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."-Archsishor 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."--SFALDING'S ENGLISH LITERATURE, APPLETON & Co., NEW YORK.

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. 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.



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

Published st 814 Pacific st., Brooklyn, N. M. J. LOGAN, Editor and Proprie	
Terms of Subscription-\$1 a year to students, cents to the public, in advance; \$1. in arrears. Terms of Advertising-20 cents a line, Aga	
Entered at the Brooklyn P. O. as 2nd-class mat Twelfth Year of Publication.	ter
VOL 9, No. 10. MARCH, .189:	3.

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.

We hope dealers will exert themselves and push the Gael as well as they can; we keep plenty on hand to supply orders.

The yearly subscription to the Gael is light but when it runs to years it is considerable. Hence we hope the friends of the cause (and they should embrace all Irishmen) should send their subscriptions annually, remembering that the Gael has no back but the patriotism of its supporters.

## CATHOLICITY in AMERICA.

We hear of late much said of the rapid increase of Catholicity in the United States.—Not at all only the normal increase; but the Gaelic Movement has so strengthened the backbone in Irishmen that they no longer deny their country or their religion, and the so-called Catholic increase is proportionate with its operated extent.

There are over 25,000,000 of the Irish element in the United States (45 per cent. of the names in the Brooklyn City Directory are Irish)  $\cdot$  20,000,000 of these ought to be Catholic.—Why are they not so f We contend that the reason is,—the erroneous idea that the Irish are a low, ignorant, race. As one-half of them believe that their forefathers had neither language nor letters their conception is

grounded on good, common sense; for, if their forefathers did not have these things, they must. most assuredly, be ignorant-just as ignorant as their enemies represent them (and why not the enemies believe what they allege when a majority of the Irish themselves believe it £). But the Gael as far as it goes, is upsetting this erroneous idea. It keeps as standing matter the actual social status of the Irish and Saxon-the contrast is highly favorable to the Irish; and hence the satisfactory result to which we have already alluded. Coincident with this (as a result) came the Blaine movement, which raised the Irish=American element in the public estimation-Mr. Blaine himself being one of them, and acknowledged and treated as the most eminent statesman of his day-of any country.

It rests with the hierarchy at home to preserve the religion of their people abroad, and to do this they must preserve the evidence of the antiquity and culture of their race. This they can readily do without the cost of a cent as the parish priests are managers of three-fourths of the National, or, public Schools. If they continue to ignore the instruction of the people in the National language, they do more to promote the objects of the old dames of Exeter Hall than all the money in the British treasury.

These figures—over 25,000,000 of the Irish element in the United States, Catholics, of all nation alities, less than 9,000,000—stare you in the face, and prove that there is a screw loose somewhere it is not in Catholicity for we challenge the World to produce a man who believes in Christianity and renounces Catholicity on conscientious grounds !

The Irish Catholic clergy in America should also exert to try and *force* their brethren at home to do their duty; and, in doing this, we beg to assure the Rev. and learned editor of the Colorado *Catholic* that no shadow of Cahensly lurks in the distance.

#### WHY BLAINE did not VISIT IRELAND,

The reason why Blaine did not make his intended tour through Ireland when in Europe some years ago, is stated thus -Fearing that his contact with his kindred at home would add to the popularity of the brilliant Irish=American with his countrymen in the United States, the knownothing=mugwump element sent Gen. Pk Collins of Boston to Ireland for the purpose of organizing a movement to upset Mr. Blaine's purpose Collins went to Cork and engaged a lot of roughs and held them in readiness to proceed to wheresoever Blaine was to speak, hoot him and create general disorder. The friends of Ireland having advised Mr. Blaine of General Collins's movements he abandoned his purpose. And the anti Blaine Irish-American press, like the harlot who pa rades her shame boasted of how General Collins's presence in Ireland "Had prevented the intended exhibition by the Plume Knight," taking good care to conceal the turpitude of the means adopted to prevent their countryman, one of the recognized triune statesmen of the world, to fraternize with and pay his respects to his kindred in his and their native land. But, fortunately for Ireland and her children, the Knownothing=mugwump endeavor to dim the brilliancy of the great Irish-American star, the direction of whose rays they could not control, only adds to its electric refulgence. The mugwump has paid Gen. Collins for doing his dirty work by giving him a fat(but unrepresentative) office which is of interest to Patrick Collins only.

#### To the Editor of THE GAEL :

Dear Sir;—A very few years ago I took into my head a notion of playing upon a harp many of the national airs of Ireland and also of composing lyrical songs to them in order that they may be preserved in memory and so prevented from passing into oblivion: And to-day I send you two of those compositions as suitable for publication at the pres ent time according as you may decide. One of them is a hymn in praise of the B. V. Mary written to the old national air

#### Fuaim agus Fothrom na Cardchan,

a very suitable air for the church organ: And the other God Save the Pope which is not inappropriate at this particular time of the Papal Jubilee—when the most elite and blessed of our Irish countrymen are engaged in the commendable movement of personally honoring His Holiness. This last lyric bas been written to the old national air

### Eist a Bhrighid g, Eist.

And is also suitable for the church organ and solemn music. I am not also to forget that I recently promised you three translations into Irish for your next three Gaels, namely,—God Save Ireland, The Star Spangled Banner, and Marsailaise hymn of liberty from the French. I make this announcement in order to show your readers that I still stand by the Gael, and for the old Gaelic of my sires.

GAODHAL.

## HYMN to THE B. V, MARY. (From Gael's Melodies)

Air,- Fuaim agus Fothrom na Ceardchan.

Of Mary, mother most pure, let's utter Due praise—whene'er to pray we meet: For she is star=crowned, and sun=robed around, With the moon=orb under her feet:

She's the ward of Heaven, to whom are given The keys of faith its gates to ope— She's the star and pole of each sainted soul— The mild, merciful Queen of Hope.

From date eternal, by fate supernal, Her role of love hath been designed— And what need we more to exalt her o'er All of augels and human kind.

All ye Seraphim faithful Cherubim, And all ye Choirs Divine unite; Till loud anthems soar, from each joyous core, To now laud the sweet maid of light.

Thou grace indulgent ! thou beam effulgent ! And golden way that leadst to life Conduct all thine own, to thy Son's high throne Where true solace untold is rife !

In thy conception, divine perfection Of purity, hath not been chary, [time, Which should shine sublime, as the theme of Immaculate Virgin Mary !

## GOD SAVE THE POPE. (From Gael's Melodies).

Air,-Eist a Bhridhid og, Eist.

The Vicar of Our Lord is the theme of my muse. For his welfare my yearnings aboundThe nations that oppose him-the foes who abuse-Stern destiny, in fine, will confound :

When gravest his troubles, he confident remains, For firm in Christ's promise is his hope ;

And his true Irish children whose love never wanes, Will pray-God save our Father the Pope.

Jerusalum, a prey to the Turks has become, \_ Though the scene of our faith's early birth;

For the *Stone* that she refused was accepted by Rome Whence 'tis destined to fill the whole earth :

And the Bark of St Peter-without reefing a sail-With each storm of adversity will cope ;

Until mankind—all converted—the future shall hail With—may God save our Father the Pope !

St, Paul hath clearly shown, the olive wild as grown, On the root of the true olive tree;

And how the lopped limb, on the stem once its own, In time, again grafted may be: [ed view

- Hence let us Christians too-with no narrowsmind-But with universal sympathetic scope-
- Our charity extend to non-Catholics all through And shout—God bless our Father the Pope!

We think the following, by Mr. McCormick, one of the best plain pieces of Gaelic which has as yet appeared in the Gael.

Wheeling W. Va., Feb. 5. '93.

21 CARA OILIT: CAIMIC DO LEIGIR FAILceamul an laim 7 00 cuin rolar mon סחוו דב לפוכות לבאבול וחד ב כפבחשב לבפoilze, 21 canajo, ní nad azam ac na ceitne ceathamna de Cúl na binne, 7 bí ouil azam zo b-ruizead cuio ve leizteo111510 An 5000011 An C-ADRAN 7 30 3cujnfead cuzad an cujo de 'η dán nac b-Fuil AJAM-TA. Tá ré dá ficead bliat. AIN Ó CUALAIO ME bean I m. DAO I-DULLAIN ο' τειηιη. Connance me adnan, an c-Oplean-ban ran n5aotal; tuz 21ncopne Q'Mulala dam é. Mí'l acc da deinre de ceant; nuajn tizear faill nactao 30 bellasne le rúil 30 b-ruizinn an cjomlan ve. 213ur Cappajoin an Far-A15: Njon cualar anjam an c-anm rin. 21 ά τά Αθμάη, Ollean Cuoalz, AJAO cuju cuzam é a r bejo mé bujceac.

21 έΔηΔ, τά 30 leon Ε΄ηκελημας μη Δη m-balle reo Δε τά rματ μό rotalas le ΔτήΔμ 30 δ-rull ΣΔετίζε Δευ Ο΄ rΔ3-Δητ bneΔ3 Ε΄μκελημας Δμη Δη m-balle ro rite blataμ ό roin. Ο'ε μΔη Δμημ τό Rúbéμτ Sellehjn; το3Δτ rcolájne Saetilse δ΄ Δημ-rΔη; δελημμ3 ré Δη τ-Δμ το 'η ιά το δεΔη Δη ConτΔε μα Sajllμήε Δη δΔετίζε τ΄ Ο' κμεαζΔμ rire i mδέμμΔ-bμirte έ. 'Sé μο τόιξ, Δ τεμ ré léjte, μας δ-rull δΔετίζε μό δέΔηια απο. Ός γιογ αιπεγαη παό καυ γος αι αιςι-γι αό δαεόιισε εύιπ κάιτε κοιή ε γιη. Sé γιη αη πόγ εευσηα ιε πόκάη σε πα δαοδαιίιο ηη γεο. 21 ά ιαδκυιζιτη ι πδαεόιισε ιε έμισ αευ γκεαδκοζαιό γιασ ι ποθέακια; γίιεακη συκ πάικε σόιδ απ δαεόιισε ι αδαικς ι ιάταικ δαοδαιι.

21 cana oilir, cá ouil le Oia azam 3un 301n10 ouinn an là a 0-co13F13 Cine α h-aic réin amears nairiúin an dom-AIn. Sé mo cóis 30 m-béic sáinceacur AIR JAC JAAOAL AMUIC 7 A m. balle An là rin. Cuineann rébhón món onm an chàc léijim inr na páipéinid an nór a d-ruil na Jaovail a cun che na céile 7 45 1mjnc a 3.cánoao 1 lámajo na Sacγαηλά, 7 το γασα 'γ δέιο γιαο ποιηησε 10ηητα κέιη, ηί σησιτιο α Riazail κέιη 30 heuz - "211 catain beidear noinne 'חָ h.a5ָגוָט דפוח חו דיפגרעוז דו גל כעוכ-דול דוֹ." על וד סטול נוסח גם ל-דפוכדול rjao a mjočapao nuajn dejvear re mall. Jan ampur ir fion aoudaine an c-21c-AIR 21 ARICIN LADRAY O'21 uncusao nuain Aoudaine jonna leicin ran nJaocal 30 had faicior ain hac d-reicread re an וֹג דוח חגת חגל לידעון דוגס וח גטחטגלם le céile inn Eininn ho 'ra cín reo leir.

Cηίοἀηόἀαιὰ mé mo lejcin le ἀun cu-5ΔΟ-γΑ míniuξαἁ ηΑ γεαἐς Sachamuince man ο' ἐοξίμιm mé jao aγ leadan Geazarz Chiorcaize Seážain Ấnο Carbujz Guama:

- υλητοελό, τοιλέλτ τηπη ο peacad 21 όληή,
- Oul γαοι ίδιή εαγθυις, ηεαμευιζεαγ γηηη η-αζαιό 5άο,
- Copp Chiorta, τά σε ξμάγα 'γ beata lán,
- 'S Δη Διτηζ ηιζεΔό ο peacajo ζηιό γιηη γίδη,
- 21η οια τρμεαζαγ τιηη καοι ζιηηεαγ καηη
- Le veáz dár 'r buajo rázajl ajn an námajo ceann.
- Φηο ό ο. 513 υζομαγ Εαζίμιγ Ομίογε 30 ιέμη
- 'S dein beannuzad inn zac uile am do 'n cléin;

Ρόγαο ἀοησθαγ γιρούτ ό με 30 με,

Seact γρατα ηλοήτα γγειτελγ ράιγ ήις Dé.

Τά πόμάη Είμελημας μας δ-κυί αη πέιο γεο αςu.

דעותוח 30 סוון סס כמתא,

O. 1. 21]c Conmac.

4 Conyngham Road, Phoenix Park, Dublin, Irəland, 18, 2. '93.

21 SA01 Öjl,

Cujnjo ré áčar món onm víol vo cun cuzat ajn ron an Zaotajl ajn reav na bljatna ro cuzajnn. Connajne mé vo pajpejn vear an ceuv uajn az tjz ceann vom vaoine muinteanta ajn a b-ruil ajtin majt azat, vanb ajnm Pavnajz Ua brijajn, an clovavójn Zaotalač, azur jr le veaz-čnojte vo žejlear va comjajnle nuajn vjann ré onm m' řaoj-reníbinn vo čun cuzat.

Τάιμ αξ cup cubat μαρ αη 5-ceaoha αημαημα αξυγ víol o thiúp elle zup μαιτ leo an Jaoval v'rátail zo míorαμαίι.

Οεμηγαο το σιτόιοιι συις απηγ 3αό γιιτε ήαη γένοιη ίμοτη έ.

Leat-ra.

Séamur Mac Cózáin.

७९११भभग्नदेत भग्न भाषयायभ.

Le Maoin Páopaje,

Ο Leadainín an Lican O'Spainna

υεαηηαός απ γεαπαιο 21/μήαη, γεαπαιο ήαςαιο ήηάιο, υεαηπαός αιπ απ σαίήαιη Οο δειπ σοπαό όδιο.

θελημαές αμ 3ας 10ηήμη Ξειμςεαμ αμ α η-θμυζαιό, Σαη αεη-ηεας αμ ευ3codalu;

υελημαίς Οέ αμ 21 μήλη. Θελημαίς αμ α m-bea ημαίο,

21p a leacajo loma;

υεαηηλός αμ α ηξιεαηηληθ, υεαηηλός αμ α η-ομομαίο.

ζαιηθαή ιη τό ιοηταιό 50 μαιό το τέο α τ-ceallait! 1 δ-γάηαιό, η μέρτιο,

1 rleidid, 1 m-beannaid,-beannacc

Mr. Gleeson's Contribution.

## Ríz na z. Céandaizte.

(Usropste o'n Sacrdeupla le Gatz Ua Zlarásn).

21η τ.άη το δή Κής Solain [αη τυημε η πό céile τάιηις αια αη ταιαίη, τη τήμα αη Szríðinn Ölata], ας τόςδάι αη τεαπροιίι ήσημ, ας Catain Jenuralem, [τηπόjoli le τη ήγίε η διματαιη ό τοιη] το τως τέ τυμμεατ το πα 3 τέαμταιζτε το δή ας οδαιμ αιμ αη ττεαπροίι ας τεατός τωμ κέαντα το δή οιιαήτατ αισε μόμβα.

'ΜυΔΙΡ ΤΟ Β΄ Α ΥΔΙΤ ΙΤΤΕ ΑΣΥΥ ΟΙ ΤΑ Αςα, τάμησ αη Ρίζ Πτεαζ Αηηγ τεαζ Αηπ ας παιδ αη γέαντα αςα, παρ το Β΄ γοηη Αμαιτέεαηταν το συμη ορρα. Οο Ιαθαμη γέ ιε συμηε αςυ, 7 α' συθαμτ:-"200 ζαρατ τέ'η σέαρτο ατά αξατ.γο?"

"Sjujnéjn," σ' επεαζαπ αη αη εεαη.

"Cja h.é το μιζη το cujo úμιαγαιζε?" "Un 308α," σ'γμεαζαμ αη céantajze. Do an σταμα συίηε συθαίμο Solam

lejr :- "Θέ'η céano acá azac-ro?" "Saončloć," σ'řneazan an rean.

"Cia h-é το μίζη το έμιο úμιαγαίζε?" "Un zoda," το έμεαζαμ αη γαομέιοέ.

Οο сијп Δη μίζ Δη сејго селоηд Δηη Δη σμελή γελη, 7 σ'ήμελζαμ γέ ζυμ cločalne é, αζυγ παμ Δη ζ-сепоηλ, ζυμ b'é Δη ζοθα μίζη Δ ζυίο η-úμlaraize.

Οο cuip Solam ηα 3-ceirceana ceao ηα αιρ πόράη σίου, ασυr ir é an rpeazμαό ceaona do d ruair ré ó zac aon αca, zur d'é an zoda do pizin a 3-cuio h úplaraize.

καση τειμεαό το κοημασμης γέ κεαμ ήση, ιάισηη, αιτε bun αη 3-clain, ατυγ α' συθαιης Solam legr:- '21τυ σέ'η κέαντ ατά ατας-γο, πο κεαμ ήμαις?'

"3004," ο'έμεαζαμ αη κεαμ ήσμ.

"21 zur cla h-é do pizin do cuid únlaraize?" d'flarnuiz an piz de'n zoda; az cuin an ceirc céadha ain do cuin ré ain zac céandaize eile.

"21]e Féin," D'FREAJAR AN 300A.

"Ταθαιη σαιη σο Ιάιή, Riz ηα 3-céapσαιżće" συθαιης Solain legr an 308α,

### Lisquinlan, Ballamacoda, Co. Cork, March 3rd, 1893.

Dear Mr. Logan,

The original of the foregoing appeared in the "Supplement the Cork Examiner" some years ago, and was then translated by me. If you consider it suitable for the Gaodhal, you will much oblige, (as it never saw the light in its Irish dress), to have it appear in your columns. Many thanks for your very flattering allusion to my name in the February num ber of the Gael. You will be glad to hear. I have no doubt, that I am preparing a selection of the Poetry of the late Edward Walsh, the Irish Poet, together with a sketch of his life, for the Cork Historical and Archæological Society's Journal." You were so kind as to print in the December No. of the Gael, the little address delivered by me over Edward Walsh's grave, on the occasion of renovating his monument.

I remain, Dear Mr. Logan, Faithfully yours,

Timothy Gleeson.

So τάη beaz eile, τόζτα ο'η rean láim rzníðin το rzníð Uilliam Ó' h-Ózáin 'ran m-bliatain 1825, 7c., aitrzníodta azur mínizte le Comár O. τε Νομματ. Cabuat Nuat.

Séamur boinmiol ccc,

(צוות גון ח-3פוסותופ.)

Οά αη Francač Flal 'r δαμεαηα αιμ λάη ήμικ 30 κμιηηθατιας,

- 21' γ βαησμαές έζξεαμηα αη έλάμη ξη, ηλέ ελάς απηγ αη ηπρεαγ,
- Ιτ ημήασας σιαη αη Spáineac 'τατ αφδαμας cum imeanta,
- 'S τά τ 3 α η η κανό cléid ain 3 η άτμις 'τη τάιμε το 'η η-310 ταιμηε.
- Jr codain 3an ciac void Afaine agur Dán cum an cluice cup,
- 'San mocamul dean a cá lé o'n ησμάτ σοηα Degregobagl,
- 21'r τοξα ηα ο τημά. Ι αη κάηας μά τάμια 30 ημημεαηη γηη,

υσιό λοησουρη ιρατ αρη ιάρ α' τσαη σάρ-

### οα αιμ αη η-3100α1μηε.

- ζαό chodalne ciallman, cailligh, caioceant de cinne Scult,
- 'S 3Δά γεληστελη γιληγλά,2 γλιτήξιο το απάτατο le ηλ βαισεληλ,
- Sjn am an žljajt le zájnoear a'r átar 30 mjocalat,
- Cum complace cjan ηα επάηας το τηδιτηση αη 310ταιμηε.
- Sin am an fladaiz zan rpár aiz zac ná báine cumarac.
- 21'r complace fiall 30 h-aluin o'n Spaineac cu3ainn le cioman3ao,3
- bejo damra a'r njan zač lá azajnn ajn ánd puje 'ra z cujdeačdajn,
- 'Sir ceann, 3an ciac le h-ácar το fáit-Fiom an 3100ainne.
- Μή ζηθαπη σά μιαμ αιμ σάηταιο ημαμ υσ ξηάτας α η-Ιηηις Ιμικς,
- 21 co cantlam, cjac a'r chájtteact a'r chánar fá ujnearbat,
- 2113 ρίαηησα αη τριατέμι άργαιό ημηα η-σάιιτισ4 πας 21 μιρε αποις,
- bejo breall a m-bljaona a'r bajre a'r bearna ajr an n-3100ajre

21 Ceanzal.

- Νί 310001μηε béjte προφόα ηά bájηčηις ruadač,
- Νά 510001μηε μέμομις τέργκαν τάμσε γιασό,
- Οο cujnim am' μέιm5 σέαητα 'ηηα το. τρασταί buan,
- 213 34c 310041119e claon méjaliz noc o-raz mé ouajac.

Comár D. τε Νομμαό. Notes

1 chaić, n. m. a king, a lord, a noble.

- 2 rianrać, adj, wise; melodious, harmonious.
- 3 clomanzad. v. to collect, to gather.
- 4 oailrio. v., from oail, to decree, to delay.
- 5 néim, n. f., a list or catalogue.

O'Faherty' Slamra an Żejmujo, reviewed in the Zaotal, recently is for sale by Mr P. O'Brien, 46 Cuffe St. Dublin The price in cloth is 2s: in wrapper, 1s 6d.

# O'Curry's Lectures.

ON THE

MANUSORIPT MATERIAL OF ANCIENT IRISH HIS TORY.

### LECTURE VII.

### [Delivered July 3, 1856.]

The name of O'Donnell of Donegall, I find, appears with Christian names 210 times, and under the general name of O'Donnell only 78 times, making an aggregate 288 times.

Now the O'Briens (the rival race of Oiliell Oiluim), appear with Christian names 233 times, and under the general name of O'Briens 21 times, making an aggregate of 254 times in every way; so that, even as the annals stand, there is no great difference in this respect. And it is certain that if the O'Clerys had swelled their Annals with en-tries from Mac Grath's Wars of Thomond, from the year 1272 to 1320, as they have filled them from the local history, with the achievements of the O'Donnells from the year 1472 to the year 1600, the names of the O'Briens would be found far to outnumber those of the O'Donnells. Besides this, the O'Donnells had no pretension to extreme jealousy with the race of Cilioll Oluim, as the former only became known as chiefs of Tirconnell on the decay or extinction of the more direct line of Conall Gulban in the year 1200, whereas the Mac Carthys represented the line of Eoghan Mor, the eldest son of Oilioll Oluim, from the year 1043; and the O'Briens represented Cormac Cas, the second son of Oilioll Oluim, from the battle of Clon tarf, in the year 1014. But what is somewhat sin-gular, in reference to Dr. O'Donovan's remark, and as shown by these statistics, is, that the O' Gara represents Cian, another son of Oilioll Oluim in their ancient principality of Luighne or Leyney in Sligo, from a period so far back as the year 932, that is, the name of the O'Gara is older even than that of MacCarthy by more than 100 years ; than that of O'Brien by about 80 years; and than that of O'Donnell by about 300 years.

As a small tribute of respect, then, fairly, I think, due to the O'Gara family as the patrons of the splendid O'Clery works, it may be permitted me to insert here from these Annals the succession of their chiefs, from the year 932 to the year 1495, after which (and it is rather singular). they disappear from the work. [See Appendix 69.]

I have devoted the entire of the present lecture to a very summary account of the greatest body of Annals in existence relating to Irish history. The immense extent of the work would indeed render it impossible for me to include in one lecture, or even in two or three lectures, anything like an adequate analysis of the vast mass and comprehensive scope of the bistory contained in it. I have, therefore, confined myself to some explanation of the nature and plan of the labours of the Four Masters, that you may understand at least what it was they undertook to do, and that you may know why it is that this magnificent compilation has ever since been regarded by true scholars, and doubtless will ever be looked up to, as of the most certain and unimpeachable authority, a.d as affording a safe and solid foundation for the labours of future historians. It is fortunate, however, that the Annals of the Four Masters are no longer like the other Annals, of which I have given you some account, preserved in only almost inaccessible recesses of a few libraries of MSS. It is fortunate that you can now consult for yourselves (in the pages of a beautifully printed edition), those invaluable records, whose importance it has been my object in this lecture shortly to explain to you, and which if you would acquire an accurate acquaintance with your country's history, you must diligently study again and again.

Portions of these Annals had been published before the appearance of the great volumes to which I allude.

The Rev. Charles O'Conor, librarian to the late Duke of Buckingham, printed, in 1826, an edition of what is called the First Part of those Annals (that part, namely, which ends at the year 1171, or about the period of the Norman Invasion). It occupies the whole of the tbird volume of his Rerum Hibernicarum Scriptores, a large quarto of 840 pa ges. It is printed from the autograph text in the Stowe library, and the editor has given the Irish text (but in Latin characters), as well as a translation and copious notes in the Latin language. This edition is certainly valuable, but it is very inaccurate. I need not, however, occupy your time with any detailed account of it, not only because it bas been since superseded by a work of real authority but because I have already discussed (and shall have reason again to observe at some little length on) the literary capability and the historical know ledge of the reverend editor.

A translation of the Second Part of the Annals, that is, from A.D. 1171 to the end of the work at A.D 1616, was puplished in Dublin in 1846, by the late B. Geraghty, of Anglesea street. The original Irish is not given in this edition, but the translation was made by Mr Owen Connellan from a copy transcribed some years before by him from the autograph in the library of the Royal Irish Academy. This volume, though containing only the translation, extends to 720 pages, large 4to, closely printed in double columns, with notes by Dr. Mac Dermott.

I have mentioned both these publications only because it would be improper to omit noticing the fact that such attempts had been made to place the substance of the Annals in the hands of the reading public at large. But I need not enter into any criticism upon the lobors of Mr. Connellan any more than those of Dr. O'Conor. For the Annals of the Four Masters are now accessible to all, in a form the most perfect as regards typography, and the most copious and correct as regards translation and annotation, that the apxious student of our history can desire. I allude of course, to the magnificent work to which I have more than once referred, edited by Dr.John O'Donovan, and published to the world, in 1851, by Mr. George Smith of Grafton Street. It is to this edition that every student in future must apply himself, if he desire to acquire only reliable information ; it is, in the present state of our knowledge, the standard edition of that work, which must form the basis of all fruitful study of the history of Ireland, and it is in consequence of this, its peculiar character, that I feel bound to lay so strong an emphasis upon my recommendation of Dr. O'Donovan's Annals to your special, if not exclusive, attention.

Dr. O'Donovan's work is in seven large quarto volumes; and the immense extent of the O'Clerys' labours may be imagined by those of my hearers who have not yet opened these splendid books,

when I inform them that the seven volumes contain no less than 4,215 pages of closely printed matter. The text is given in the Irish character, and is printed in the beautiful type employed in the printing office of Trinity College, and the forms of which were carefully drawn from the earliest authorities by the accurate and elegant hand of my respected friend, Dr. Petrie. The transla-tion is executed with extreme care. The immense mass of notes contains a vast amount of information, embracing every variety of topic-historical, topographical, and genealogical-upon which the text requires elucidation, or correction; and I may add, that of the accuracy of the researches which have borne fruit in that information, I can myself, in almost every instance, bear personal testimony. There is but one thing to be regretted in respect to Dr. O'Donovan's text, and that is the circumstance to which I have called your attention. In the absence of both of the autograph manuscripts of the first Part of the work (that is, before A.D. 1171), one of which is kept safe from the eye of every Irish scholar in the Stowe collection, now in the possession of Lord Ashbnrnham, while the other still remains in the Library of St. Isidore's in Rome, the editor was obliged to take Dr O'Conor's inaccurate text, correcting it as best he could by collation with two good copies which exist in Dublin. The second part of the annals is printed from the autograph MS. in the Royal Irish Academy, compared with another autograph copy in Trinity College. The text of this part is, therefore, absolutey free from errors.

This noble work, extending to so great a length, and occupied (notes as well as text) with so many thousands of subjects, personal and historical, had need of an Index as copious as itself to complete its practical importance as a book of reference.

This great labour has been included in the plan of Dr. O'Donovan's publication, and the student will find appended to it *two* complete Indexes, one to all the names of persons, the other to all names of places referred to througout the entire. So that in the form in which the work appears, as well as in the substantial contents of these splenid volumes there is absolutely nothing left to be desired.

Upon the learning and well earned reputation of the editor, Dr. O'Donovan, it would ill become me, for many years his intimate fellow labourer in the long untrodden path of Irish historical inquiry, to enlarge. But I cannot pass from the subject of this lecture without recording the grateful sense which I am sure all of you (when you examine the magnificent volumes of which I have been speaking) must feel, as I do, of the singular public spirit of Mr. George Smith, at whose sole risk and expense this vast publication was undertaken and completed. There is no instance that I know of, in any country, of a work so vast to be undertak-

en, much less of any completed in a style so perfect and so beautiful, by the enterprise of a private publisher. Mr. Smith's edition of the Annals was brought out in a way worthy of a great national work, -nay, worthy of it, had it been undertaken at the public cost of a great, rich, and powerful people, ss alone such works have been undertaken in other countries. And the example of so much sprit in an Irish publisher—the printing of such a book in a city like Dublin, so long shorn of metropolitan wealth as well as honours—cannot fail to redound abroad to the credit of the whole coun try, as well as to that of our enterprising fellowcitizen. As, then, the memory of the Four Masters themselves will probably be long connected with the labours and name of their annotator, Dr O'Donovan, so also I would not have any of you forget what is due to the publisher of the first complete edition of the Annals when you ope it, as I hope every student of this national Universi ty will often and axiously do, to apply yourselves to study the great events of your country's history in the time-honored records collected by the O'Clery's.

(To be Continued)

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England-London, D Ftizgerald, Esqr., per J Fitzgerald, Esqr-Manchester, Rev. R. Henebery. Gaels, we appeal to you, both new and old subsribers, to try to get at least one or two other subscribers, and we do so because of the probably little exertion necessary to accomplish it and its importance to the Gaelic cause; and friends, you do not discharge your duty as Irishmen to that cause by a mere perfunctory subscription to the Gael—a cause which lies at the foundation of the future prospects of your race.

#### POLITICS.

We are not, strictly speaking, a politician as we belong to no political party. The reason we don't is, if we knew an unworthy man to be on the ticket we would not vote for him for all the parties in creation. Hence, we keep aloof from parties; but as the Gael is devoted to Irish autonomy as well as to the language we criticise both in matters of interest to Irishmen. Harrison, who cried holy horrors at the "spoils' hunters," beat the Republican party by forcing his nomination through the officeholders—he having run 42,000 votes behind his vote of '88 in this State alone, and Cleveland did not get that vote for he did not poll within one hundred thousand of half the vote of the State.

And Cleveland, who louder still decries the spoils men, is appointing to fat places all who took an active part in securing his nomination. This class of men act as if they were beyond the reach of the "common" people though they themselves be taken from the slums but yesterday.

The ordinary voter will cry "The psearty" the same as if he had a voice in the direction of public affairs no more than the man in the moon once he casts his ballot for a fraudulent politician

Three=fourths of the votes which elected President Cleveland were cast by the Irish=American element.—Is it the will of that large, indispensable to his success, number of citizens that there is not one man in his Cabinet in sympathy with them £

Before the election Mr Cleveland's political press had it advertised all over that he and his wife attended a church entertainment in St. Peter's, this crty—the crowded centre of an exclusively Irish population. What did he do that for f Was that an honorable thing to do in view of his present ac tions? Does it not look like the act of the confidence man f The Irish=American element is nearly one=half of the white population of the United States; they vote the Democratic ticket almost en mass, and yet they—the countrymen of Blaine, are not worthy of even one seat out of eight in the administrative offices of the country !

Some Oatholic journals do not admit that the Irish element is so strong in the United States as represented, and this because of the great disparity between it and the Catholic census. Gentlemen, look in any directory and you will be convinced, if you do not want to. It would be more to the point to cease whimpering and take the bull by the horns.—You are laughed at by thoughtful men of other nations.

The Gael is very interesting this month; it is full of new and varied matter. But what is beyond and above all—*it is Irish*! Don't forget on any occasion to point to the extracts on the sub-title page; we have been told that they cause the greatest possible annoyance to the parties socially opposed to us, but they have no back door—keep them to them by circulating them. There is no journal published of its circulation that is read by so many persons as the Gael.

A few patriotic Brooklyn Irishmen commemorated Archbishop McHale's anniversary with songs speeches and other et cæteras.

We have suspended the publication of the prob lems until we get suitable fractional types, which will be in the near future.

If an Englishman be ever so well versed in German, French etc. and ignorant of his own language can be be called an educated Englishman  $\pounds$  Certainly not; So with the Irshman; he is an ignorant Irishman no matter how well versed he may be in foreign languages while ignorant of his own, nay, such versatility brands him with the badge of unpatriotism.

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