

Leabhar-aisthry mioramhail

Tabartha cum an



TEANGA DAE'DILGE



a cu' naod a'ur a'rao'cu'zad

a'ur cum

Fem-mazla Cuid na h-Eineann.

112h'ad Rol. Uim. 11.

OCT-21j,

1896.

30JLJS NRI 3-COS DUB.  
(Leanta)

Ue ma' b'f iongan'car on'ra an' r'azant  
o'feic'ring' an'f' r' n' a' f'ean'-ait, bu' m'o' 30  
m'o'r a' n'-iongan'car f'aoi' 'n' 3-cai'f' n' do  
e'aj'ij' 30 h'-o'dan' n' o' a' t'ead' 3an' f'io'r  
a'3 aon'cu'ne ca' 'n' b'ar' o'i, n'o' ca'o' e' an'  
3h'o' do b'f a'ic' i' n' r'ij. U'f' cu'io' de' na  
o'ao'ij'ib' an' n' a' o'udaj'nt na'c' na'd' 3ac'  
u'le n'ij'o' ma'r' bu'o' e'o'ij', 7 cu'io' e'le "na'  
'n' b'f'io'ij' e' 30 o'-cu'3 an' P'apa a' a'it a'  
n'f'r' do 'n' t'-ra'3ant 'n' e'ij' a' ba'ij'nt de'  
no'ij'ne r'ij' ma'r' 3eall an' an' 3-cla'm'ra'n'  
do b'f' acu' a'ij' i' o'-taod' na' me'ij'ze."

U'3ur b'f' cu'io' e'le acu' a' o'udaj'nt na'c'  
na'd' 3o'ij'f'r' na' n'-3o'r' o'ud' co'ra'm'ij' l'ej'r'  
an' b'-f'ean' ceu'o'na' do b'f' an' n' no'ij'ne r'ij',  
7 30 m'-bu'o' m'o'r' an' r'3eul' e' 30 na'd' r'e'

a'3 t'ij'all 3ac' la' 30 t'ead' an' t'-ra'3ant'  
7 30 na'd' c'io'ij' 7 me'ar' a'3 an' r'azant' a'ij',  
nu'o' na'r' f'eu'o' r'jad' a' 3lan'ad' ru'ar' a'ij'  
co'r' a' b'ij'e.

b'f'io'r' o'o'ij'd' 30 o'e'ij'ij'ij', ma'r' b' an' an'  
an' la' e'ua'ij'o' e'art' na'c' na'c'f'ad' 3o'ij'f'r'  
30 t'ead' an' t'-ra'3ant' 7 na'c' m'-b'e'ij'd'ead'  
ca'ij'nt' a'ij'ze l'ej'r', 7 l'ej'r' an' o'ij'3-m'ha'o'ij' u'a-  
ra'ij', 7 e'o' m'ij'ne 7 e'ij'uc'f'ad' r'e' b'e'ij'd'ead'  
ru'ij' a'ij'ze 30 b'f'ui'3ead' r'e' i' 30 r'ia'h' a'3ur'  
ceao' la'da'nt'a' a'ic' an'f'r', a'c't', f'ara'o'ij'n',  
o'f'ean' r'f' i' n' a' co'r'e' 7 i' ba'ld', 3an' l'e'ij'3ear'  
n'o' b'ij'ead'e.

Nu'a'ij' na'c' na'd' aon' e'ao'ij' e'le a'ic' l'e'  
o'e'una'm' ca'ij'nt'e l'ej'r', do r'ij'ne r'f' r'o'nt'  
co'h'ij'na'd' e'io'ij' i' f'e'ij' 7 e'ij'rean' l'e' co'ij'-  
u'3ad' a' la'm' 7 a' me'ur', l'e' r'm'e'ij'd'ead' a'  
ru'ij', fo'r'3la'o' 7 o'u'na'd' a' b'e'ij', l'e' 3a'ij'ne 7  
m'io'ij'-3a'ij'ne 7 l'e' m'ij'le co'm'ij'nt'a' e'le, i'  
n'io'c't' na'c' na'd' r'e' f'ada' n'o' 3ur' cu'ij'3ea'

ΤΟΝΤΙΣ Ο ΚΑΛΛΙΧΑΙΝ.

CÚ BÂN AN T-SLÉJBE.

(Leanta.)

18. O' fán rí mar ríh ar fead  
readt m-blíadha, 'huair éadhaic rí oí  
féh arí. Df rí a3 dul róimh 30 o-  
tíh rí 30 teac an maoir. O'iar rí  
cjar' d a éar in reo f. O'íh rí rí éó.  
Dudairt reeadh 30 mbuó h-olc an ruo  
oí a beic aní, mair hac pad buíhe aní  
le fada hár mairbuó reahéalléac  
3ránha a d'í-a coíhíuóe aréí3 'ran  
3-choo. Dudairt ríre hár mairbuó rí  
an Cú bân, ac 3ur póir rí é, 7 30 pad  
ré in a coíhíuóe aní rór, 7 dudairt  
rí leir 30 mbuó mairé leíte é feiceál.

19. Níor d' fada 30 o-taíh rí cailíh  
a d'í a3 an t-reahéallí3 le léíhe oí  
hí3eadh a3 loó a d'í aní. O'iar an beah  
oí cja pad rí a dul. Dudairt rí 3ur  
a hí3eadh léíhe a mair3íuóir. 30 pad  
ceíte dhall fola iníhí hár d' féíuóir a  
dairt amac, 7 30 pad éá ceuo cailíh  
mair a3 an t-reahéallí3 'huair hár  
féuo ríad an fíul a dairt airtí. Dúd-  
airt an beah léíte an léíhe oí éar-  
dairt oí 7 30 d' féuóe rí le íad oí  
dairt amac. Cúad oíad ariaoí éó'í  
loó, 7 hí tóir3e lea3 rí a láh uíhíh ía  
éadhaic ía bail fola amac. Df fíreóir  
ar an 3-cíllíh boó 30 mairbuóe an t-  
reahéalléac í, huair a íacéad rí a  
adairle, ac dudairt an beah  
leíte a íad 30 pad íréadh a dul éarí  
le láhíh buíhe mairíh in a 3ob, 7 3ur  
éuít an láh ríor ar an léíhe a' 3ur  
dairt rí an fíul airtí.

20. Huair í éadhaic an cailíh adairle,  
o'íadairíuóe an t-reahéalléac oí cja 'í  
hóir ar dairt rí 'í fíul amac. O' íhíh rí  
oí mair dudairt an beah leíte. Df lu é  
3áíh mór ar an 3 cailí3 'huair a éual  
aíó rí ríh, mair íaoí rí 3ur b'í beah  
Cú bân an t-Sléjbe d'í mair 7 30 mb'í  
ríh ceah o'í cuíó láh. Df 30 mairé.  
'Huair í éadhaic Maol-carrac (b' é reo  
aíhíh an cailíh, tu3éaoí Cúl Carrac  
ar an 3-cailí3) 30 o-tí teac an maoir  
lá ar ía mairíac, lea3 beah Cú bân  
an t-Sléjbe an éadairíh ar a ceahí, 7 d'í  
3íuad uíhíh éó deat a'í éohíhíe

THE WHITE HOUND OF THE MOUN-  
TAIN.

(Translation.)

18. She remained in this state for  
seven years, when she recovered a  
gain. She proceeded onward until  
she came to the steward's house. He  
asked her what brought her there,  
and she told him. He said it was a  
bad thing for her to be there, there  
being no one there in a long time  
that was not killed by the ugly old  
hag that lived within the hill. She  
said that she did not kill the White  
Hound but that she married him,  
and that he dwelt there yet, and she  
told him she wished to see him.

19. Shortly the old hag's girl came  
to a lake near by to wash her mas-  
ter's shirt. The woman asked her  
where she was going. She said to  
wash her

master's shirt.—That it had four  
bloody spots impossible of removal  
and that the old hag had killed two  
hundred girls who fail'd to remove  
them. The woman told her to let  
her see the shirt to see if she could  
remove them. They proceeded to  
the lake together, and no sooner  
did she put her hand on it than the  
blood vanished. The girl was fear-  
ful lest the old hag would kill her  
when she went home, but the wo-  
man told her to say that a crow  
went by with a dead person's hand  
in its beak, and that the hand fell  
down on the shirt and removed the  
blood from it.

20. When the girl came home the  
hag asked her in what way did she  
remove the blood. She told as the  
woman directed her. The hag was  
most joyful when she heard that,  
as she thought that it was the wife  
of the White Hound of the Moun-  
tain that was dead and that that  
was one of her hands. Very well.  
When Maol-Carrach (that was the  
name of the girl—the hag was call-  
ed Cul-carrach) came to the stew-  
ard's house the next day, the White





Դե՛ս քաճից աղ քօլսր՝ դաճի աճձ աղ չիյաղ,  
 Ձէ՛ քօլլիրքաճօ՞ քօրսր չի՛ աղ լաւ, ՚ր ձէ՛ քաճէ՛  
 Ծօ՛ յեարեման ար՛ ա քօռքա, քա՛ղ դ-ա քիաճէ՛  
 Են՛ժ յաճ՝ ձօղ դի՛ժ քա՛ղ յեան, ա՛ր յի՛ ա իյաղ  
 Եարեղոյճայօ՛ քի՛ յա՛ քիլէ; ՚րի՛ ա իյաղ!  
 Իր՛ ի՛ աղ քիօճիղ իր՛ յո՛; իր՛ քիւղի՛ ա յեաճէ՛  
 Իր՛ քիօճիղ ի՛ քե՛ղ քօմիաղ քօ, քիօճիղ քօ-քաճէ՛!  
 Օր՛ քիաճիւլճեաղի՛ քի՛ ա ծ-քօջսր՝ ա՛ր՛ ա ճ-քիաղ.  
 Իր՛ քաճից լեմ՛ ի՛նլիծ քօլսր քան՛ աղ իաւ,  
 Իր՛ քաճից իյօղ քօ՛ քօլսր-քա, ա չիւնի՛!  
 ՚Տ յի՛ժ քեար՛ աղ օյժօ՛ լե՛ դ-ա իյլէլծ քիլ,  
 Իր՛ քեյրե՛ էն, քօլսր՛ ծքաճ՛ աղ լաւ!  
 Քօ՛ էնճար ճիճօ՛ ծիլէ, ՚ր էն՛ յո՛ քիլէ, յո՛ քիւղի;  
 Իր՛ քօրանլ լէն՛ լե՛ քիւլէլճէթօր՛ դա՛ դ-քիլ.



# DEATH OF MR. JOHN EAGLETON, Ballyveela, Co. Mayo.

(From the *Tuam News*)

"It is with sincere regret we have to chronicle the death of Mr. Eagleton, the father of the Rev Mark Eagleton, P. P. Cumber, Co. Galway, and the late Doctor Eagleton. The sad event occurred at his residence on the morning of Friday, the 18th instant [Sep], the deceased having reached the age of 76. His death, like his life, was calm and peaceful. \* \* On the evening of Sunday the remains were removed for interment, and anything like the long, dense funeral procession that followed the remains to Kilconly was never yet seen not alone in that neighborhood, but in any part of the West of Ireland. Those who saw it will never forget it. At least 500 vehicles were on the road from Ballyveela to Kilconly, those in the rear of the funeral not being able to move at all, nearly every yard of the road from residence of deceased to Kilconly—over two miles—being choked with carriages, cars, horsemen and pedestrians. Though it was Sunday there were over 20 priests at the funeral, some of them, like many who were at the funeral, having come distances of 13 and 15 miles, from Abbey, Dunmore, Carnacon, Partry, Annadown, etc. to show their respect for deceased and his family. The extraordinary gathering at the funeral was the most significant tribute of respect that could be paid to the memory of any man. And well did deceased deserve it. He was kind, friendly and charitable, and never missed an opportunity of being present at the funeral of a friend or acquaintance. He was as upright and high-minded a man as ever lived.

The hearse, mourning carriage, and beautifully polished oak coffin, which was covered with lovely wreaths, were supplied by Mr Gilligan Claremorris.

We offer to the esteemed family and friends of deceased our sincere sympathy in the loss of so good a father and friend. May his soul rest in peace."

[Although the deceased whose obituary we reproduce above is a near relation to the editor of the Gael, both being the children of two sisters,

2141ne 43ur 6m350 15 01577,

the daughters of Sheamus Oisin, the hair-cloth manufacturer (before the English government despoiled the Irish of their manufactures) of Garrymore Mountain, Co. Mayo, yet we do not print it as an obituary, because it would be of no interest to our readers. But we reproduce it to show the social standing of his family in the community, and because his mother, nor one of her forefathers (though the first Archbishop of

Tuam, the venerable Abbot Oisin, was of her flesh and blood) ever opened her lips to speak a word of English! and as a sensible castigation to those ignorant, unpatriotic Irishmen—West-British Shoneens—who would fain—in the vain endeavor to cover their National turpitude—reflect on every Irish man and woman who speaks and has spoken the National language—which ignorance and national turpitude have been the bane of the Irish Language Movement since its initiation, in its present form, twenty-four years ago.—Ed.]

To the old readers of the Gael, the "Sentiments of Our Subscribers" is known to mean a list of those who paid in their subscriptions since the preceding issue. But, heretofore, it contained also the names of persons who ordered the paper through Gaels, or otherwise, promising that they would pay

Some of the latter have never sent a cent to the Gael though a copy of every issue has been mailed to them since the date of their orders, which in many cases extend back five or more years. As it would be an injustice to the Gael (that list containing an account of every cent it receives), and to its regular subscribers to let the names of those who did not contribute to its support remain on its pages, after this issue, no one will be named in the list except him who pays, or is vouched for by a Gael; and such as are getting the paper for a year and over, will be dropped from the roll and their names published at the end of the column in which they mistakenly appeared, with date of the error.

The new professor of Celtic for the A. O. H. Chair in the Catholic University of America is now studying Celtic philology with Professor Thurneysen at Freiburg, Germany, and will afterwards go to Leipzig, to study with the famous Windisch. The Chair will be a credit to the University.

SIMPLE LESSONS IN IRISH PART III. is at last published. Copies of the three parts will be sent to all who subscribed for this part, and those who do not receive their copies before 15th November ought to notify Rev. E. O'Growney, Prescott, Arizona, who will also receive subscriptions of one dollar from new subscribers who wish to obtain these Lessons. By a printer's slip, the name of the Gaelic Society of Philadelphia has been omitted from the list of the Societies to whom the Lessons are dedicated.

The following is the dedication of the Lessons:-

To the Gaelic Societies of San Francisco, Providence, New York (and Philadelphia), and the readers of the Gaodhal, this volume, published by their assistance, is gratefully dedicated.

"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., 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.



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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.

Rev. Michael Hickey of the Diocese of Waterford has been appointed by the Trustees of Maynooth College to carry on the work of the Irish Chair, in succession to Fr O'Growney whose health will not enable him to return to the old country. Fr Hickey has been for years one of the most practical workers in the Gaelic movement. He is a fine speaker of Irish, and an eloquent preacher in the old tongue. He is also a finished Gaelic scholar well versed in the national literature, history, etc

All the Kerry National Teachers have formed and become members of the Kerry National Teachers' Gaelic League. That is the best item of Gaelic news received from Ireland in 20 years—*Irishmen*, the English ship is sinking and you will soon see the Irish Rats deserting it—a few more turns of the crank by the Ruso Frano Sailors will settle her!

The Gaelic students of Mount Malerary Abbey take 30 copies of each issue of the Gaelic Journal,—*En passant!*

## SIMPLE LESSONS IN IRISH.

FOURTH SERIES,—Written for the GÆL  
By

REV. EUGENE O'GROWNEY.

PROF OF KELTIC in Maynooth College

(Continued from page 93)

### LESSON VII.

42. There are two numbers in Irish—the singular and the plural. A noun is said to be in the singular number when it denotes only one thing, as man; it is said to be in the plural number when it denotes two or more things; as, men, boys. In English the plural is formed either by adding s to the singular form; as, boy, boys; or by making a vowel change in the word: as, man, men; foot, feet. In Irish also there are different ways of forming the plural, as we shall see below when studying the declensions, § 65.

43. In many languages there is a special form of the noun used when it denotes two things, and the noun is then said to be in the dual number. In modern Irish there are traces of this, as the word *ṁá* (*dhan*) two, is followed not by the usual plural form of the noun, but by a special form. See Second Declension

### CASE.

44. In the sentences (1) "the man sold a horse". (2) "the horse killed the man". (3) "the child gave an apple to the man". (4) "the man's horse was killed". (5) where is your horse, my good man?" we find the "man", in five different circumstances. (1) performing an action, (2) receiving or suffering an action, (3) connected with an action, the connection being denoted by a preposition, (4) possessing something, (5) addressed by someone. The different circumstances are called CASES, and although in English the form of the noun remains the

same in every case except one (in 4), in Irish, as in most languages, the noun has different forms; one for each case,

### THE CASES in IRISH.

45. The **NOMINATIVE CASE** is used when the thing is represented as performing an action; as, the horse went home.

46. The **OBJECTIVE case** is used when the thing is represented as receiving or suffering an action; as, I killed the horse. This case is also called the **ACCUSATIVE case**.

47. The **DATIVE or PREPOSITIONAL case** is used in modern Irish only when the noun follows a preposition; as, leir an 3-capall, an capall, with the horse, on a horse. The prepositions 3an, without, 1011, between, are exceptional, and are followed by the **ACCUSATIVE or OBJECTIVE case**.

48. The **POSSESSIVE case** is used when the thing is represented as possessing something; as, the horse's head, the horse's bridle. This case is also called the **GENITIVE case**. In English this case is represented by either the form ending in 's, or by the objective case with the preposition of, as, a horse's, or, of a horse.

49. The **VOCATIVE case** is used when the person or thing denoted by the noun is addressed or spoken to by somebody; as, O Lord; O Death; my good man! etc. This case is also called the **nominative of address**.

50. In modern Irish the forms of the **NOMINATIVE and ACCUSATIVE cases** are the same.

51. In the lessons we shall give the different case-forms of words in the following order (the student should learn this by heart). —

	Contractions.
1. <b>NOMINATIVE and ACCUSATIVE,</b>	<b>N. A.</b>
2. <b>GENITIVE,</b>	<b>Gen.</b>
3. <b>DATIVE or PREPOSITIONAL,</b>	<b>Dat.</b>
4. <b>VOCATIVE,</b>	<b>Voc.</b>

52. For sake of brevity we will use

the contractions opposite or below. —

Singular.	Plural.
1. <b>N. A.</b>	<b>N. A.</b>
2. <b>G.</b>	<b>G.</b>
3. <b>D.</b>	<b>D.</b>
4. <b>V.</b>	<b>V.</b>

We may thus have eight forms of a word, the four cases of the singular number and the four cases of the plural. They are arranged as in the preceding paragraph.

53. When we give in some orderly way the various cases of a noun, we are said to **DECLINE** or give the **declension** of the noun.

54. All nouns are not declined in the same way. In English the word "boy" has the plural form "boys", formed by adding s; the word "man" has the plural form "men", formed by making a vowel change in the middle of the word. Similarly in modern Irish, some nouns form the **genitive case** (which is the case that best indicates the declension) by making an internal vowel change, others by adding e, others by adding a, more by adding a consonant, and some remain unchanged. So that there are **FIVE** ways in which nouns are modified in form, in other words, there are **FIVE DECLENSIONS of NOUNS**.

55. The **ARTICLE, ADJECTIVES, and PRONOUNS** are also declined as we shall see further on. But at present we are to deal with nouns.

## LESSON VIII.

### DECLENSION of NOUNS.

56. As stated above, the declension of a noun is known by the way in which the **Genitive case** differs from the **Nominative case**.

57. Words of the **FIRST declension** form the **genitive** from the **nominative** by what is called **attenuation**, that is, by inserting 1 be-

fore the last consonant or consonants of the nominative form; as, báir, death, báir (bau'-ish) death's, of death ceann capall, a horse's head

58. Words of the SECOND declension form the genitive by adding *e* to the nominative form; as, láir, a mare, láire. (lau'-rē) of a mare.

59. Words of the THIRD declension form the genitive case by adding *a* to the nominative form; as, am, time, ama, (om'-ā) of time.

60. Words of the FOURTH declension, have the genitive case the SAME as the nominative; as, báirne, milk, báirne báirne, a drop of milk.

61. Words of the FIFTH declension form the genitive case by adding some consonant; as, gabha a blacksmith, gabha, of a blacksmith.

The above is the way in which we know the declension of a noun, if we have before us the nominative and genitive cases singular.

62. We can also, in most cases, conjecture the declension of a noun from the termination of the nominative case alone, thus:

Words end either in a vowel or a consonant. Words ending in a vowel belong to the 4th or 5th declension; words ending in a consonant belong to the 1st, 2nd, or 3rd declensions. We can go farther than this.

63. Most words ending in a consonant preceded by *a*, *o* or *u*, belong to the FIRST declension. Most words ending in a consonant preceded by *e* or *i* belong to the SECOND declension. Most words ending in a vowel belong to the FOURTH DECLENSION.

Most words of the THIRD declension belong to a few classes easily known by their terminations. The words of the FIFTH declension are not many, and are remembered without much difficulty.

64. From the above notes we can arrange the declension of the following words already given in the lessons

I. Decl. aol, arián, arai, áiríán, báir, báir, breac, beul, ceann, óir.

II. Decl. aill, airmir, áir, cairr, caidair, coir, coróir, obair, rac.

III. Decl. balla, báile, báirne, coirce, buille, cóta, cuirle, pfora.

## LESSON IX.

65. We shall now give examples showing the declension, in the simplest form, of words in the five declensions. We shall afterwards go into the declensions with more detail.

(To be continued).

The Rhode Island Irish Language Society having passed resolution laudatory of Bishop O'Donnell's exertions in the Gaelic cause, the Right Revd Bishop sent the following acknowledgment.—

Letterkenny, Co Donegal,

July 26 1866.

Dear Mr. Henahan—Perhaps the best way I can acknowledge the resolutions of your society is to tell you what is being done for preserving the Irish tongue. For many years past the language of our country has received special attention in the diocesan Seminary of Letterkenny. It is carefully taught by the masters in St. Emmon's, and every candidate for entrance into the ecclesiastical colleges is examined orally by the bishops on his knowledge of the native tongue. On public occasions, whether political, local or religious, the Irish language is not forgotten. Rather it holds the place of honor as it ought. Then a still more hopeful indication is given by the fact that the teachers in our primary schools have joined the preservation movement with great earnestness. As one result of their action, the Board of Education may be expected before long to give the Irish language a far more prominent place on the school programme than it has hitherto occupied.

I may add that on Friday night in the House of Commons, our Irish members had a good debate on the need to encourage the native tongue in Irish schools.

With many thanks and best wishes to all the members of your society, I am, dear Mr. Henahan, sincerely, yours,

✠ PATRICK O'DONNELL,  
Bishop of Raphoe.

## AN t-SEAN DEAN BOCT

Le Seádhán O Súilleabháin o Cáthain-ráibhín.

Editor of the Gael.

Dear Sir.—The following is an Irish version of the *Seán Dean Bóct*. I got it from a friend of mine, Mr. Jeremiah Sullivan, a member of the GAELIC LEAGUE of Boston. The song was composed by Mr. Sullivan's father, John Sullivan, a poet of no mean order, who yet lives at an advanced age at a place called *Ḡarān bhān* (Whitewood), or *barr na Ḡatrác* (Topstreet) on the outskirts of the town of Cahirciveen, county of Kerry. The present song, which is a good specimen of Mr. Sullivan's poetic style, was composed at a time when the christian spirit of Ireland was roused to indignation over the armed hostility which, in certain quarters, was manifested against the Pope of Rome. General Garabaldi the main-spring of that hostility, is referred to in the poem in no very complimentary terms.

In writing this poem from dictation I noticed certain local peculiarities in the pronunciation of some words. These corruptions or provincialisms I have, of course, discarded in the body of the song; but for the benefit of your readers who are conversant only with the Munster or Kerry dialect, I have given a complete list of them at the end of the song.

Respectfully yours,

JOHN O'DALY.

## 1

Ḡhājḡeān ḡoibhín, álainn,  
 'S mé 'h-imeall coille Ḡártaín,  
 T'réir teacḡ o'ḡ ḡḠarān bhān dom.  
 Ḡo ráirta ar mo ḡeio;  
 Do b' 'Pobur' ar an t-tráic ríḡ  
 aḡ ḡéimhíḡ le táracḡ  
 Cum teurghaín or cionn Ḡlár-lojnc  
 aḡáirde aḡḡr an roḡ;  
 Do ḡmésdear aḡḡḡr ḡḡá  
 Ḡo ḡoclānac aḡ sol,  
 aḡ an t-taob arḡḡ ḡe deáḡḡḡḡḡ  
 'S ba bḡeāḡ, dear e a roḡ;  
 Do b' cḡaob-ḡolt fada, farta  
 Ḡo meir' a cḡoḡḡe, 'ḡa ḡáḡaḡ,  
 cḡuḡ, tḡréimḡeacḡ, cḡuḡānacḡ.  
 buḡḡe, ḡárluḡḡḡe, boḡ.

## 2

Do léim mo cḡoḡḡe le ḡ-ácar  
 Ḡur peurla caoḡḡ o'ḡ "Ḡráio" 1 \*  
 b' cḡaocḡa 'ḡoḡaḡḡ bḡocáille

'S ba nâr hóm j rtop ;  
 Cum zur rmeidear ruim 3an âineam  
 Le 3éim a 3-coillte fâraij  
 'S 3an aon-ne tjeaet ear brâio ahh  
 Alct câ3a dî ar 3or :  
 Lem' bneîre 3uimh hfor d' fûlaip hóm  
 j tâtâil le cejrt,  
 3ir ah h3aoâail3e éaoih to pâtaim léi  
 "Cao fât bejt a3 3ol ?  
 No'h haoim-deah rjce o'h m-blâpnaimh,  
 De ppeim-rljoet fîimh to éaimj3  
 Faoim ééim, tu, 3o h-Uîb-pâtae  
 Cum vâhta to élor ?

3

No 'h fîon zur tu-ra ah blâhajt  
 Do éaojô Cûraoj mac Oâipe  
 Ôâ oimh j h-3uîr Fâil3e  
 Na râr fêar, 3an loet ?  
 No 'h mî3 deah to éu3 "Jâron"  
 Ô Colchis ar bôro âpâij3  
 3o rjeaet ha 3péje, âjtreab.  
 3ilaimh, dear. lejr ?  
 No 'h fîon zur tu ah oâha  
 Dî rnhâm ar ah loe,  
 'Nuajr a 3aib Alctaeon ear brâio  
 'S 3an aon t-rhâjt ar a coip,  
 Le h-ar éeim rj fjaô môm, bâh, de.  
 De dear3aib bejt a3 pâr léi  
 'S a éonhajt fêim zur éhâij é  
 3ir ah lâtaim, de 3ejt ?

4

O'fpea3aip rj bo3, clâe mē  
 De 'n éôimâô éljrte, 3pâôimh,  
 Ôâ éahat zur b' j 3pâimhe j  
 Do éaimj3 'ha porc,  
 Le teactajneact faoj m' éâh-ra.  
 3o 3 cajtreao conhajt 3hâpcaim  
 3an bacat lejr ah b-Pâpa,  
 '3ur rfoetâim a éadaipc ôô.  
 O'péim tapnaim3neact ha mnhâ  
 Tâim j h-âimj3te ée,  
 3o m-bejt ah-îmleat Spâimheac  
 j 3-Clâp-lojnc ha m-boet,  
 É'péim Garabaldi fâ3ajht  
 'S ah úip a3 éadaipc ah fâraij3 :—  
 Nâr fôimjô Rj3 ha h3pâr h3eal  
 Nâ Pâopa3 âip.

5

Nâr d' aojbmh d' 3uîr Fâil3e  
 Ôâ rcpocfajojr ha pâjéimj3



## SENTIMENTS OF OUR SUBSCRIBERS.

Ill—Cairo, Daniel McCarthy \$9., three for himself and six for Mr. John Howley.

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R I—Providence, I L Socieity, per Martin J Henehan.

The Irishman who does not see the importance of circulating Irish literature in promoting the success of the Gaelic movement is of little value to any movement, and he who sees it and takes no part in doing it, does not desire its success.

We see by the public press of Wheeling, W. Va. that among the articles placed in the corner stone of the new Catholic Seminary, recently laid there, was a copy of THE GAEL. There are Irishmen in Wheeling.

The Presidential race is between the Mac and the O—the Mac has the rich—the O has the poor—a very uneven race, to be sure

Notwithstanding the rascally conduct of Great Britain towards the United States, she is now fawning on them for support in her European troubles. And, to curry the favor of Americans, she has sent the West British "Catholic" Chief Justice, Lord Russell, to curry favor with the Irish Catholic element, and Joe Chamberlain, to do the same with the Puritan element in New England. Both should be toed out of the country with a heavy butt. A few Englishmen strutting in the garb of Americans who write newspapers, would have us take sides with England under the pretext of "protecting American interests" in Armenia. Never! What business have Americans in Turkey if they are not wanted there?

Mr. Patrick O'Brien, 46 Cuffe St. Dublin, Ireland, has for sale *Sgeulúigh-eac̃t̃ Cúise Mhuiñe*, edited by Mr. P. O'Leary, printed a few months ago. price, 1s 6d. Also, some copies of *Siamra an tSeinnir̃* at 2s each.

## WHERE IRISHMEN CAN CALL AND GET Gratuitous Instruction In The Language Of Their Country.

The Boston Philo Celtic Society meets every Sunday afternoon at 3 o'clock at 6 Whitmore St., and Thursday evenings from 8 to 10 P M.—Mary O' Donovan, 52 Myrtle Street, Secretary.

The Brooklyn Philo-Celtic Society meets in Atlantic Hall. (entrance on Atlantic outside) corner Court and Atlantic streets, Sundays at 7 P. M.

The Chicago Gaelic League meets every afternoon at 2 p. m., in room 3, City Hall building Chicago. For information as to organizing clubs or studying Gaelic individually, write to the Secretary, Francis J. O'Mahony, 354 E. Chicago ave Chicago,

The Holyoke Philo-Celtic Society meets at 8 o'clock on Monday evenings in Emmett Hall, High street, Holyoke, Mass.

The O'Growney Philo-Celtic League meets in Frank's Hall, Chapel street, New Haven, Conn. on Wednesday evenings at 8 o'clock, and on Sunday afternoons at 3 o'clock.

The New York Philo-Celtic Society meets in 12 E. 8th street (near 3rd Av.), Sundays from 3 to 6 P. M. and Thursdays from 8 to 10.

The Pawtucket Irish Language Society meets in Sersfield Hall, near the Postoffice, every Friday evening, at 8 o'clock.

The Philadelphia Philo-Celtic Society meets in Fairmount Building. 31st and Callowhill sts. at 8 o'clock every Sunday evening.

The R I Irish Language Society meets every Thursday and Sunday evening at 8 o'clock, in Brownson's Lyceum Hall, 193 Westminster street Providence, R. I.

The San Francisco Society meets Sunday afternoons at 2 p. m., in K R B Hall, Mason and O'Farrell streets, Wm. Desmond President.

New York Gaelic Society meets Wednesdays at 8 p. m., at 64 Madison Av.

Saint Paul Society, call on President Kelly, 410 Minnehaha street.

Kansas City, Mo. Society, call on President McEniry, 1742 Allen av.

Williamsport, Pa. Society, call on President Gibbons, 1421 W 4th street.

Penn, Ind., Society, call on Counsellor John W. O'Hara.

To get the Gaelic Journal. Send 6s to the Manager, Mr. John Hogan, 8 Leeson Park-avenue, Dublin, Ireland.

## Gaelic Books.

Being frequently applied to for Irish books, we have made arrangements whereby we can supply the following publications, at the prices named, on short notice.—

Simple Lessons in Irish, giving the pronunciation of each word. By Rev. E O'Growney, M. R. I. A., Professor of Celtic Maynooth College, Part I.	\$0.15
Simple Lessons in Irish, Part II.	.15
Irish Music and Song. A Collection of Songs in Irish, by P. W. Joyce, LL.D.,	.60
Irish Grammar. By the same,	.50
Love Songs of Connaught. Irish, with English Translation. Edited by Dr Hyde,	1.25
Cois na Teineadh. Folk-lore Irish Stories, by Dr. Hyde, LL.D.	.80
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The Pursuit of Diarmuid and Grainne, P. I.,	.80
Ditto, Part II.	.80
The Youthful Exploits of Fionn, Modern, Irish, with maps, etc. by D. Comyn,	.75
Keating's History of Ireland, with Literal Translation, etc. Part I.,	.80
The Fate of the Children of Tuireann, with full Vocabulary.	1.0
The First Irish Book.	.12
The Second do. do.	.15
The Third do. do.	.20
Irish Head-Line Copy-Book,	.15
Leabhar Sgeuligheachta, by Dr. Hyde	2.00
The Tribes of Ireland. A Satire by Aenghus O'Daly, with Translation,	.80
O'Reilly's Irish-English Dictionary,	4.50
Irish Catechism, Diocese of Raphoe,	.12
Imitation of Christ (Irish),	.80
An Irish Translation of the Holy Bible, Vol. I. to Deuteronomy, by Archbishop McHale,	\$5.00
The First Eight Books of Homer's Iliad, translated into Irish by Archbishop McHale,	\$5.00
McHale's Moore's Irish Melodies, with English translation on opposite page, with portrait of the Archbishop,	\$2.50

The Children of Tuireann (which has a full vocabulary), The Children of Lir; Leabhar Sgeuligheachta, and the Imitation of Christ, will meet the wants of all who desire advanced Gaelic reading matter. A large number of these books had run out some time ago, but we have been informed that there is a stock of them now.

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## Real Estate.

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