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Gael.

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The GAEL penetrates all sections of the country, its value as an advertising medium is therefore apparent.

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THE IRISH ALPHABET.

Rom. Let.—

a b c d e f g i l m n o p r s t u

sound —

sound —

a b c d e f g i l m n o p ay

sound —

PHILO CELTS.

The monthly reunions of the Brooklyn Philo Celtic Society have attracted immense or wds. President Finn works very hard in the interest of the society.

The Gael will commence a poem "On the night of the big wind." Written on the following day by the late M. M. Burke of Esker Co. Galway. Mr. Burke was a classical scholar. It has never been printed before. We are indebted to Mr. Gilgannon for a transcription of it, the original is full of different contractions.

We have to hold over gaelic communications from M. e sers Ward and O'Callahan till next month for want of gaelic type.

We regret the many typographical errors which occured in Guban Saor's excellent letetr in last number.

A new gaelic society is formed at Binghamton. The Hon. Denis Burns formed another at 84th. street. N. Y.

Miss Gallagher reports favorably from Chicago.

Our friend McEnery of Phil, will read Mr. Pus sell's letter with pleasure.

Mr. Sallivan of Pekin Md. said he was about to start a gaelic society, we would like to hear.

Where are Syracuse and Eilmira?

Is there no one in S. Francisco to form a gaelic society — where is Mr. McGreal?

We hope Mr. Gibson of Patterson will reorgan-

Also Mr. Gray in Newark, Major Maher said some time ago that New Haven would be well up and doing.

How are our friends of Nashua.

Mr. Feeney of Virginia City Nev. has quite a club.

We hope all the Phila. Philo Celts will combine to make their entertainment a success.

Through the influence of Fr. Nolan the Dublin publishers reduced their prices; O'Reilly's Dic. now for \$5. Gallacher's sermons revised by Canon Bourke \$2,50.

Reader, read over the last verse of the "Celtic Tonque three or four times, impress the sentiments on your mind, and make a firm, manly resolution to assume the vow there expressed, and, as far as in you lies, to carry it into effect. You can do this by supporting Gaelic literature.

T.C. We are not agent for the Gaelic Journal, we merely take that interest in it which every Irishman solicitous for the honor of his country,

should.

The price of it is six shillings a year. We should pay 30 sts to send an order, the better way is for three or four to club. We get the Journal for some but it is merely complimentary. Now is the time to push the Gaelic movement, when it has met with considerable success.

Sentiments of our subsc ibers are held over this month.

The Scotch poetsupports O'Brennan's assertion that Gaelic was spoken in Eden by Adam—see poem in another column.

O'Donnell spoke his last communication to his brother in his native language so as to not let the jailer know what they were saying.—ought every Irishman be able to speak his native language? or if he considers this too difficult can he not help the movement by a generous support of Gaelic publications?

We said elsewhere our interest in the Dubiin Gae ic Journal was merely the honor of country—no more, and for which reason we shall do all in our power to circulate it. What is the expeense? six shillings a year! compared with possessing a journal in our national, aye, our infantile, language in the metropolis of our country!

21ησης, α έλημοε, αξ αρτηγ αρη Ο'Οσήnaill, véappaimio beazan lib 'ran 3cájno ap labaje re-rean a rocla téjs-10 nac. bej bead 3ac h-ujle dujne ajn Δοη ηηησηη le O'OoinηΔη ll, Δζυγ μέρο le αση μαριαός αιηάμη α ζαθαμις αμ τοη οηόρα 'σ-τίρε. Consbajt γμαγ αη γριορ-AJO A Zusorujż ejrean Azur jr zeáph An ċ-am no 30 m-bejo bracac uajnne na h-Cipeann as imlead leir an saot or cionη Cairlean b'l'at-Cliat. Consbais γιαγ αη σεαησα; ηί δριγή ο ίια ο η ο ο. ράιρευη λοησυιηε, λζυγ co cinnce λζυγ bejčear na pajpéju rojlyjžče bejč an γριομαίο beo. Τά 10 μαι τη αιτέσατα σеиησα αj5 ηα βάjρευμαjb ceana. Con5baj5 ruar é. Ní ajneocajo aonoujne веадан сонданта, 7 тап тео, пастаю an obajn ajn ażajż.

SECOND BOOK, (Continued.)

EXERCISE 5. 5

5 broad and slender, sound exactly like 5. In the middle and end of wo ds 5 is quiescent, but lengthens the preceding vowel.

215, see rule for at.

Pronounced: A5A10, a face, eye. Amujz, outside, a-muh. a-sthih. Arcis, inside, vest, good, dhaw. rożlujm, learning, fo-luim. rojjjo, patience, fi-idh. laoz, a calf, lhee. níż, a king, ree. róż, pleasure, 80. cín-znáo, patriotism, theer-yraw. Aca, at them; ri, she, cip, a country.

1. bý an laos bujte. 2. τ a ré artis. 3. bý rý amujs. 4. asajo asur chojte. 5. τ a deas-hýs aca. 6. τ a τ cín-sháo asur rojsid. 7. róslujn Saedilse. 8. τ cín-sháo asur rojsid. 9. bý áð as ir rós ophajb. 10. amujs asur artis.

1. The calf was yellow. 2. He is inside. 3. She was outside. 4. Face and heart. 5. They have a good king. 6. You have patriotism. 7. Learn Irish. 8. Patriotism and patience. 9. Luck and pleasure were on you. 10. Outside and inside.

EXERCISE 6. 21.

21 broad in the beginning of a word is pronounced in the South like v, in the North and West like w. In the middle of words it is sounded very nasal.

when "final", in broad or slender is usually sounded like v. The difference between the sounds of b and in (both dotted) is that in is generally nasal.

amain, only, ah wawin, anam, seldom, ahn-uv.

aμο-mear, high regard, awrdh-vas.

σάτη, an ox, dawv.

γεαματησή, manly, tarwill,

rollam, empty, foluv.
lam, a hand, lawuv.
ηλοή, a saint, nheyuv.
γελγήλε, firm, steadfast, shashwagh.
γεμημαμ, prosperous, shaynwar.
ταλλή, earth, thaluv.
λημ, on, on him; λη, whether; λοη, one; ληνο, high; μελγ, regard; τημη, dry; ηο, or, nor.

1. Lâŋ lâŋojn. 2. Δοη lâŋ Δήάηη.
3. δί Δη lâŋ rollaŋ- 4. γι ΔηΔή τά τέ rollaŋ. 5. Δη σαὶη Δομ Δη ταμδ.
6. δί Δησ-ήθας Δημ Δη ηΔοή. 7 Δη rollaŋ ηδ laŋ έ? 8. Δη ταιιαἡ τίμη.
9. γι γεωηήμας Δη σωμηθ έ. 10. γι γεωγήμας Δομι γι γεωραήμας Δη ταμα έ.

1. A strong hand, 2. One hand only, 3. The hand was empty, 5. It is seldom it is empty, 5. The ox and the bull, 6. There was high regard on the saint, 7. Whether is it empty or full? 8. The dry earth, 9. He is a prosperous man, 10. He is a firm and manly friend.

EXERCISE 7. p. p has exactly the sound of f.

ceuv-phojηη, breakfast, kayudh-frin. loη3-ρομς, a camp, lhung-furth. more-feeun. ann, in it. therein; annyjη, there, in that; annyo. here, in this; annyúo, in yonder place, there; caojη, gentle; loη3, a ship; món, great; pájyce, child; péjyc, a reptile; pjan, pain; poμc, fort; phojηη, dinner, a meal; γέjμe, supper; ull, great.

C121 sé द०भार्थंड ?

υίτητο αδυγ ης ταιί η αοητροίτ, υίτη γηθελό γυατραό, τιαιγκό, τταοηταό ης Ιυαιτο το τα τυατραό ταοιτο, Le τισταρι ό'η ισό απ καοηθελη.

Ιτ Ιμαϊό τη ή το έμη ό όμαοδαίδ, Ιτ Ιμαϊό τη ή το έμη α Ισησαίδ, Ιτ Ιμαϊό τη ή τα τρέμ τα τίημε, Ιτ τα 'η πας ταη ας ταη οιός.

Τειόιη γιας αια όμαιμη μίδο, δίη 'ηα σ-σόμαια αια δουσ αη έίσηα, δίη 'ηα η-αισε γαη leaba γαη οισός, δίη αξ αιγσαμ 'γας σαισιοί ηα γιίξε leo

Ιτ σεα σαίμε μα σ μέ το α με σίιτ, νειμιμι τρέαια ο σαον μα σ-σμίος ίμομ; Νίι τρέιτ η ν-τεαμ μο μηαοί ασαμ, 21η ός μο 'η άμτα, μη άμο μο 'η ίτιοι.

Οο δειμιπ αη δοηπαέ ο οί πα 3-cjoż ίροπ, 'San γεαρ αρόσα ο πα ήπαοι ίροπ; Οο δειμιπ ο'η π-δαπαίσρα αη παοισεαη ίροπ,

Jr δεμμη αη σε σο βόγ η μέμ hom.

Oo bejujin an cacaju ó leanad 'n inj ljom' Oo bejujin a mac o'n inbajncheac cujona bejujin an cujcceac chejclaz cinn ljom, Ir bejujin an laoc jr chéjne znjom ljom.

bejujm an mancać ljom da čaojn eać, bejujm in ceaccajne cajroolur rljż ljom bejujm an cojceać o na maojn ljom, Ir bejujm an boćc ljom djor djoljam.

θεμημη ίρομ παιδοεαμ θμαιοδεαί προηία 'San θεαμ αργοα εμάιδτεαε, εμίσηα, 21η σ-όδάηαε ομηαιδεαε, ασιδαίμ, ό έγαδαε, ό γτηο, ό ceol γγ ο μαίμεε.

८०थार्थड.

New York, Dec. 12, 1883

M. J. Logan.

I send the following old song thinking you might insert it in 211 540041. The composer of it was Conor O'Rior. don, a native of West 21 urchaite, Co. Cork, who flourished, A. D., 1760. He was a schoolmaster.

DAVID DODD.

Τμάτ 'r τμέμητε ταμτομοίας Չἰτ τ΄ τμέμητε ταυταμί, Ο κάτ ιομικ τμέ τας ακαμαη, Το ισομήτιμο α απ έμτς, Το υ-σάμια α π-ταυμτά το τιαμαμός Να υ-γεαύδα μέμο πά'μ τμαμαμός, δα υπάξτε ττέμη τά υ-γαταμίος δα τομισίο πα τομασό.

Oo cáplajo caom oà dearzad dam, le 'p rinear zo ráon, lr zeapp zup épriz ajrlinz dam le 'p diozur cap éjr; danne peulcan malla-pojrz, ba cáblac, chaodac, caroa-rojle, 'S pájroe caoc na h-ajce 'cj Oo meallreac an raozal.

21 ξηάο α Ιαοίξ, 'γ α σαρίο συμαηη, Οίοτραιγ πο σίειδ' Να γάς πέ αη έαζημα'γ σ-αιηίπε, Le η-ίηηγησ σαρ η-έιγ,

Poels + Poelry of munster Page 146.

sean Foela Was

Dáilio Éine 'r vanba, C'án loinc Eidean zainmio, Ce Táimre o'éir na d-reanna-con, Zan cuimeao zan céill.

Ιτ σεάρη συη έρης τεαητάς,
Ο' η σ-σοιησιηη α μαση,
21ς σαγαή σρευσ ηα μαημα τυίτς,
Οά η-σίος αγ αη τασσαί;
σαη σράσσ αιμ τσευί ηο εασσμα,
21σσ σιάρα κασθαίη 'τ τρεαίαησ,
υάησα μέρο 'συγ ασαμαίηη,
'S ιηητεασα κέιμ.

Τα 'ζαμ τζευί le η-αιτηίτ,
'S ίηητημ συις έ,

δυη ζεάρη το ηέιξτεαό αη σ-είταιη-ήμας,
Τα ζάρτα ίδος τα αρμαίδ,
Το σάηα ας τέαςς ταρ ταίρισε,
Μί ζάο δίδ τέαρμαό αρ ταιαμαίδ,
'S ηά σοιηξή δυρ ιέχτ-

υριό λά ταμ έργ 30 η-αρτμεας,
213 σαορηρό ηα 3-λαοη,
Επγαςτ, λέρτεαςτ τραρργότεαςτ,
'Š τρήηηεαςτ α τέαςτ;
Επρά μαρι τέρλε λεας 'τα,
'S αγ ξράηα ξηθ αη μεαταό ομμα,
Επρά με δε δε αρι 'beaμτ,
Ο' α η-ξηροήαμταρό λε λέαξα.

Τάμη τράμτου ας δυμπία Βασγαημας, Βαη τίμ αμη σας ταοδ, 'S τάμο μα Ταοφαμί σότη σαησαμουας 'Sα η-μητιμη με τίαση; Τάη του τπέμτη παιτιμότο, Τάη ταδας η η-τώμε το σ-ταπάμας, 'S σμάγα θέ σο η-τυαμπαμο Τυ τρίστητε το 'η τ-γαοσαί

* Charleville, Co. Cork. a River Lee.

12 Chamber St., N Y, Dec. 13, '83.

21 Čαραίο Ui Lόζάιη --- Seaccinuin ό τοιη, το γιαραγ \$1 τοίις ό τεαρ έιζη α τη δαοταί, αζυγ ηί ευμημη Ιοτη αποίγ εε τέ απ γεαρ, αξε τά απ δαοταί α του έμιζε

Cuinim cúzac an \$1 anoir, azur leir.
cuinim \$1 eile ain ron mo Žaočal réin.

Oo Čana chioblóideac,

Οιαμημιο Ο'Οοηηοβάιη Κογγα.

CUĆUJR REW, αη σ-Θέσ-ἡμαο Lā αμη έμερο σε ἡμί η α Saiŋηα, '83.

21. 1. O'Locajn:

21 Saoj Joninujn,----

Cuipim cuzao ing an leicip reo aon polléin ain a fon cuip cuzam, má'g coil leac, aon cóib do Leaban Unnuize Jaodailze-Sacy-Béanla Licain Ui Muallain, azur "Lin Jaodal" ain read aon bliazana.

50 η-όηοςας, Μ. Α. WEAVER.

τοκέα, ετάιο ότιο, Αι τοις-ήλατοί τρίσατο το τοις-ής, 1η Αι το-Τίξοληπα, '83.

211. J. O'Locajn.

Νίοη δ-μαρη τη απ ξαοδαί α ηαρδ απ "Sjoca τα Lijácajn" σογμήτε απη, 7 πά σα αση σε άπ αμμοδ γη γράμάμισε αξαν σά γύμι αξατη 30 ξ-συμκή σύ σύτατη έ

Οο έληληο, 30 γίου μαθιλί, γελη-γελη εμίσημα, ίμας, 1η λογ είνης βιμασλη 7 εμί γιεέρου,

८०थावाड ०'००भ०७थाम.

Let every Irishman and woman get the Gaelic Journal and the Gael. Let them show the world that they have had a language and that they mean to preserve it.

See Trish american may 3 1802.

Οο δίοτα lá αίζ δάρη ηα ζ-сиαη,
Οο δεαρικας αη γεάιοδεαη ήμάηλα μαμη,
Είμη-εαις επάιδεας, λάη σε ξημαμη!
21 κασιηε α τράδ, 'ς δυό δρεαζ α συαμη:
21 μ δος Ι ος η Ι μο γεόιη ζαη κόιρεας ι
Είμς μο δρόη 'ς μείσιμζ' η ος ηα!
Είμιζα αμ τίζε-ζαοις ζησοκιβ,
διμαδαιη ο λό το céile.

Οο ἀαταγα κέρη καο ία οά δυαρης; 21/3 αἰημις 'καισ έργτεαἀτ ίε ηα ουαρη; Οο ὁριοεαγα κέρη σο κέρι ίε γυακ, Οο ίαδριας ιέ 'κ οο ίερη κρί μαρη.... 21 ου δού! ο ο ο ιξη κρί δυό κημιστεί 21 αυτιαό, α σαοδ, α σέρο, 'κ α οίμιστεί 21 ιαδαρικόρο-πέρο κα ίπρυμαρδ κημιστεί 21 κου ἀργαμη α σημορί ε δέργεαγ.

Ταίης της ορη τέιη 7 leun! ηο-ημαίη! Νιαίμ το σοημαίρε την léim αη τρέιρδεαη μαίη.

21 η δος! ος όη! εμασας le κυμηρεαή; Σιαμ 'ς α ημαρι τρέ εποσυμό; 30 ο-τις εμαλας κυαμή πα κιπηρε. 21 τουας πα επαοίδε τέμε....

21) Δη έσηπαιης αη σ-γεαησθεάη συμ μαθαγ α υμαίης,

21'γ ηάρ δ' αρρεαό Ιροη αη απ ή κάδαρι, Οο ιέρη γή 50 ιοη α ηαιι όαρ σράδ; 21'γ το ιαθαρη γή Ιροη 50 ομη σαργ σιάδ: 21 μ δοό! οδόη! γγ δαοό ή π' ογηα! 21 δυρηε 5αη δέριι σά-το η-έριεα η ορη! Τά πο δραηδράδ κα όρε 'γ κα διοδυρ! 21 21 με α δράδ η σαθαργυρη το αθηρεαό

ης σεαίδ αη 3ηό σου ταήμη τη σμαρέ; δειτ σάτας α ησιαίδ αη σοησιαή γμαρ; Τά 'γαη τέαμμοιι γεαης 'γαη μαις;

Leac αιμ α τέαηη 'γα ξμαηητοιι γμαμ....

21 μ δος! ος οή! ξαιδ Ιρομ-γα γεαγτα?

Τός μαμ μοζα με 'γ ζαδαμμ-γε ιέας-γα,

'Νοηη 'γα ηαιι μαμ δέαξαμ άμ μδεατά,

Τη αιμ δάμμ coll αζμγ ταομα....

Ir zejle doče me 'r nj'l rpéjr am znáť; 21'r ajn mo čora cá méjrzinice chuajz; 30 zocajereno me rence raozala zcuan,

Ní bejó azum réin aon ploc de ruan! - Lim boc! ocón! mo laot raoi leacaib, Li zualuj raoi r ché ain a leacuin! Li deura zo léin 'nna zclet leir mand! L'r zo d-chaocdan an ceat dá chéine.

eश्रश्राठ्म प्रत टश्राठाशं.

211 dana lá ficead de mí an Jeinhead

υλιίε ηλ Sλίζελτοίμ, Contrae Υποητζοπεμίζ, Ohjo.

21 Šαοι Ιοηήμιη.... 21 απ τάπμιο 1 η-σειρεκό αη δίρατηα όματη το άπτα τ αιρ στώς ηο 3-σεαηη ηα δίρατηα γεο όμσαιηη, αιρ αη άτδαρ γιη, τά πέ αις συί πο γρασα σ' 10ς αιρ γοη 21η Βασάρι αιρ γεαό αη δίραταιη γεο όμσαιηη; αιρ αη άτδαρ γιη το όμιρ πέ αιρ αξαιό όμσας όμις-βίξιησεις αξώς τρί γιζιο, αιγιος αιρ γοη 21η Βασάρι αιρ γεαό αη δίραταιη γο όμσαιη αιηη.

Νή πόρ Ιροπ απ Ιμαά της, 510 50 δ-τη πό δούς, όμι ηί η πό είστασόμη. Ο δή πό αξ σεμπαό πο είτι σο το τόξο λί τιας ό πιητερι πα η θηρεαπη ταη π-δαμε γεο, αξε ηί η πεαρε αξαπο τάξαμ τός. Τά δικόη οριπ το ράδ, ηί τη τη το είρ-ξηλόδας αμ διδ.

Οο bý τά καηαός το κοιτίσεας το δε κεισκήτη σα σεσιοσκαό ίμο αμπτίου σο τότδαίι γιας σο ήμησης τα η-Θηκεατη καη τη-baile reo, αός ηγος ταμης ίμοτη ε κάταιι αμπαοτός.

To mbut buan-raozalać a bejtear ta réjn azur an Jaotal.

21]. J. Ua Cullajn.

P. O. Box 188, OIL CITY Pa. Dec. 18, '83.
To The Editor of The Gael.

Dear Sir. - Some thirteen months have elapsed since you published an article in the GAEL, calling upon the heirs of the royal families of Ireland to make out statements of their claims to the sovereignty of that country; and to send them in for publication in your truly spirited and racy periodical: I have awaited with a good deal of curiosity to see if any person would come forward in the literary way to assert his title, but I have hitherto been disappointed; and hence lest the ambition of wielding the royal sceptre should be held in abeyance by the more worthy and dignified of the old stock, I presume with that diffidence which should characterize an humble individual aspiring to a position so elevated and grand, to send you a synopsis of the contents of my title-deeds to the crown of my native Hibernia. It is now more than thirty five years ago since an aged and very respected member of our family transmitted to me from Ireland a letter bearing the Kilrush P. O. stamp and containing a tradition which shows my descent in the ninth degree from Hugh O'Neill, "prince of Ulster." The tradition goes to show that Mary O'Neill, daughter of the prince of "Ulster," was married to one "Cooey" O'Cahan, of said province who having been submitted to the pressure of local persecution migrated with his family to the Co. Clare, and settled in the western extremity there. of at a place called Ross. About the same time McEniry, proprietor of the estate of Castletown-McEniry, in the Co. Limerick, was compelled by a similar cause to forfeit his possessions and cross the Shannon and take ref. uge also in Clare. He with his wife and family settled at a place called Clocan-na b-ran in the vicinity of Ross aforesaid. O'Halloran in his History of Ireland, bestows a grand eulogy upon the opulence, hospitality, and piety of the McEnirys of Castletown, of whom

he says scarcely a trace remained in his day. O'Heerin also in his ancient topography of Ireland bestows a noble tribute upon the honorable and worth. y status of that family. McGeoghegan's history of Ireland as well as 'Calton's ancient Irish families" may be consulted as to the nobility of the O'Cahan Sept while Graham in his Derriana gives the actual date of the settling of the Ross branch of them in Clare, where they are known as O' Keanes: but he states also that a daughter of Sir phelim O'Neill had been married to an O'Cahan. Now as to the tradition, it affirms that the daughter of Cooey O'Cahan and of his wife Mary O'Neill, above mentioned, was married to the son of the aforesaid McEniry, of whose lineage my mother, Johanna McEniry, was the eighth descendant. The names of the connecting line of our ancestors in the male order are all given with many minute particulars respecting some of them. O'Mahoney in his History of Ireland (Vide O'Oonovan's pedigrees) enumerates the McEniry clan as one of the five or six families among whom the heir to the royal crown of Milesius of Spain must be sought. I may be allowed to say that my grandmother on my father's side was an O'Malone, and the O'Malones, according to the life of Anthony O'Malone and Dalton's work above quoted are a branch of the O'Connors, kings of Connaught. There is still something more to add to testify that my descent has not been "through knaves and scoundrels since the flood," for my maternal grandmother a Margaret Roche, descended from the Roches of Desmond who fled into Clare during the Cromwellian persecution, and the Roches of Munster according to the Abbe McGeoghegan are descended from the Emperor Charlemagne. From what I have above written it will be seen that Dean Swift was correct when he said that the real Nobility of Ireland must be sought for "upon the coal quays and in the liberties,"and Cervantes assures us that there are some who. although descended from monarchs and princes, have by the the force of time and adverse circumstances been reduced to a small point like a pyramid.

De Foe however asserts that .-

That the fame of families always is a cheat;— For 'tis personal value, only, makes us great.

Begging your indulgence for having trespassed at such length upon your limited space, believe me, Dear Sir,

Yours very sincerely,

WILLIAM RUSSELL.

CLOOURDUR, Dejċ-mj 17at, 1883.

вејо тијпсји на 4-Ејпеанн каој опос.

mear 50 bhác

21 λα λειστιό τιηη σελησα απ η-λητηθαία μαίηη."

Do capajo fjop,--

Un Oupping.

उ० यायामाठ भय उपरंगः;

50 παμήδ ηα δαεόμ 'γ α 3-caojη cajης čeojk, 50 παμήδ λε γαοξαίσαι η το-σπέμγε 'γ η το-σπεομή! Ναό σαμόμεα ή μια αη γδευί, παό δηάδ ληδιαη βίδη.... "Υποίγ σά ηα δαεξή μη Εμμητη beo!"

Ní ríon 30 d-ruit an cín no an ceansa out a d-reoż' Ní ríon 30 d-ruit án meanmuin caicce 30 róitt, Cia real oúinn raoi reamalt 'r le camalt raoi ceo, Cà Jaeoit azur Jaeoitis in Éininn rór.

50 παιριό πα δαεόι! α γταρτά 'συγ α γτεοιί, 21 ησεαη αγ α ησρεαηη, α σ-τιμιτέ 'συγ α σ-τρεοι, 21 μα'γ πιαη ίμητε τέιη, πά'γ σύιηη τροιόε ηα σ-τρεοη, θειό πα δαεόι! αγ αη δαεόι! σ καοι τίρι πεαγ τός.

δαί λους δαεόι η αση όπας τες, 21 δαεόι τη το ιέμη της απα αση σαίπο δες, Ο ο όμα πα δτιατάς δίος γεας τη τε ειόμη, Τα σαιτρέμη ασης σιά η ποδη σάμη κός.

Το παιριό ηα Τεεόιι 'γ α δ-γιιι α ητράό leo! Σοηαγ ατιγ γειη ορόα, αογοα α'γ ότ, Σιιαμή ηθαγ α'γ γίου ατα σ'οιούε α'γ το ιό----Σημη γιη το ραδ γέ ιμη μη αρ το τίρ το το ο! LEUĆ ČUINN-

We are indebted to M. J. Collins for this poem.

WHAT THEY THINK OF US AT HOME.

It is with pleasure we transfer to the columns of the Gael the following complimentary comment which appeared in the Dublin Freeman's Journa of Dec. 7.

We have received the first number of Volume III of An Gaodhal, published at Brooklyn, State of New York, and printed partly in Irish, partly in English. This publication is remarkable in many ways. It gives proof of the strong spirit of nationality animating our countrymen in the United States and of the great regard that is gradually growing up there for the Irish language. The account contained therein of the Irish entertainment given at New York on the 16th of October would repay perusal. There were three speeches or recitations in Irish, and eight musical performances, consisting of vocal solos, duetts, and choruses in that language, contained the programme of the entertainment. The Irish A l-Hallow Eve entertainment at New York is also described, and the lecture which Councillor P J O Hanlon delivered in Irish. The contents of the Gaodhal, which has entered on its third year, show that as far as language is concerned our countrymen in America are far in advance of the Irish at home. Tuo address of the editor and the friendly references to the Dablin Gaelic Journal show what sympathy joins together the "sea-divided Gael", and that with all our disorganisation and differences we are advancing step by step towards a more firm union of all Irishmen both at home and abroad. There is no doubt that the link of a common language, even when not fully possessed, is a strong bond of union and the greatest characteristic of a distinct nationality. The perusal of the Gaodhal would imprint this fact firmly on the mind of any intelligent person.

The Freeman notices the friendly references which the Gael makes to the Gaelic Journal. The Freeman would not be surprised at this if he knew the spirit which gave birth to and animates the Gael.

The Gael has no object apart from the cultivation of the Irish Language, and the sentiments which a widely spread learned knowledge of it cannot fail to inspire. We thank the Freeman in the name of the movement which called the Gael into existence, and we hope that our other leading national journalists, at home and abroad, will come forward with the same singleness of purpose as that which evidently animates the Freeman and place the Gaelic Journal and the Gael, with the object which is solely their aim, before their readers.

Large rivers are formed from small streams; let then every Irishman make a resolu ion o do his part to swell the tide which is now ebbing towards the complete estoration of the ancient langua e of his forefathers: THE CELTIC SOCIETY.
(From The Montrael Gazette)

The organization in this city of a Celtic Society. thoroughly catholic in character, within the range of aims implied by its name, must give pleasure to a large number of persons in our own and every other Canadian community. We sincerely congratulate Mr. MacNish on the heartiness with which his proposal has been received, and feel sure that the enthusiasm which marked the opening meeting may be taken as a guarantee of abundant success. To the comparatively small portion of our population whose mother-tongue is one or other of the Celtic group of languages such an effort to develop and fructify their natural interest in Celtic ethnology and literature must be especially grateful. But it would be a grave mistake to suppose that they alone are concerned in such an undertaking. To all students of history, of language, of institutions, of the origin and kinship of nations, the enterprise which Mr. MacNish has initiated in Canada is of great importance. If we set aside the aborigines (and even between them and a Celtic people there are traditions of pre-Columbian relations) there is no nationality, represented to any appreciable extent in the Domini n, with which some Celtic stock is not akin. Without accepting Pelloutier's obstinately and not unskilfully maintained conclusion that the Celts once occupied the greater portion of entire Europe, we must concede that, from whatever centre they began to spread, they gradually succeeded in making themselves homes in most of the lands bordering the Atlantic and the Mediterranean. They even crossed over to Asia Minor and gave their name to Galatia, and in St. Jerome's time those Gallo-Greeks of the East had not entirely abandoned the use of their own language. Aremark of that illustrious father to the intent that the dialect of the Galatians resembled that which was spoken in the vicinity of Treves was turned to account by Pelloutier in his attempt to prove that the Germans were Celts. Olshausen, on the other hand, in his commentary on the Epistle to the Galatians, claims that the latter were Germans and not Celts at all, and that St. Paul, in addressing them, was practically addressing the German nation. Singularly enough, one of the leaders of the emigrant band was called Lutarius, which is certainly not unlike the name of the great German reformer. That they were Celts, however, there is really no reason to doubt, and it is not without interest to know that a Celtic community was among the first of the nations to receive the Gospel from the great apostle of the Gentiles.

The movement of those Gallic tribes toward their ancient Aryan fatherland, which added another to the many ethnic elements of Asia Minor, took place in the middle of the third century before the Christian era. In the reign of Augustus, not many years after the Western Gauls had been

conquered by Julius Caesar and incorporated with the Roman Empire, Galatia also became a Roman province. After that event, though for some centuries they managed to preserve their characteristics of race and speech, the Eastern Celts became gradually blended with the communities around them and have long since faded away as a distinct nation.

Of the Celts who remained in Europe the history is much more complicated. They were imper feetly known to the Greeks of the time of Herodotus as a people dwelling beyond the Pillars of Hercales and bordering upon the territories of the Oyrenians. The latter were, no doubt, the same as Iberians, those pre-Aryan settlers in Europe, who are still represented by the Basques, and who are generally regarded as of Taraniau origin. Some recent writers have tried to prove that the Eskimo are a remuant of the same stock which occupied Europe before the first of the Aryan Adventurers left their common Asiatic home. According to this hypothesis, while the hardy Basques or Euscuara sought refuge from the invaders in the lofty glens of the Pyrenees, less for unate members o the race were driven, by fa t succeeding bordes of conquerors, farther and farther north, till they reached the verge of the habitable globe on the shores of the frozen ocean. Even before the aucesters of the Basques, whose kindred also crop up in Finland and Lapland, had begun to hunt and fish in the forests and rivers of Europe, they had been preceded by still other tribes of unknown relationship whose traces are still found in kitchenmiddens, in the relics of lacustrine settlements, and even i human remains. But to the Celts belongs the honor of being the pioneers of Aryan colonization in Europe. When history begins, the struggle with their predecessors and rivals was aiready past and they were on ground which they had made their own in Gaul, in Spain, in Belgium, in Switzerland, and in Northern Italy and in portions of Germany. They had also settlements in other regions. but the exact extent and limis of their domain cannot be stated with confidence. The history of the Celt is, therefore, the history of the most important portion of Europe. We meet them again and again in reading the story of Aucient Greece. From the Father of H story to Suidas the Lexicographer, the most noted of chroniclers, philosophers, poets and geographers have made mention of them. Indeed in ancient times, as well as today, they compelled attention. Herodotus rull of the victory over the Persians, had not much to say about them, though a Puocean colony had, in his time, been long ago established at marseilles. But the day was to come when the Greeks, as well as the Romans, had good reason to know who and what they were. To their colonies and expeditions, their embassies and their wars, their generalship and their daring, many pages of Polybius and Diodorus and Strabo

and Plutarch, of Livy and Caesar and Tacitus, are devoted. Of the names they gave to rivers and mountains and forts throughout Western Europe, many still testify to their presence. Their blood has been blended with that of Teuton and of Latin to form new nations. Their poetry, their traditions, their uaint humor, their martial fire, have become the inheritance of even some who reject their name. Among the races that have built up European civilization the Cymry and the Gael must have their place. Take away the Celtic qualities from those traits which have made Britain great and there would be a sad defect. For what the Celt imparted was what neither the Saxon nor the Roman had to give. "The pure Gael," says Professor Morley-"now represented by the Irish and Scotch Celts-was at his best an artist. He had a sense of literature, he had an active and bold imagination, joy in bright color, skill in music. touches of a keen sense of humor in most savage times, and in religion, fervent a d self-sacrificing zeal. In the Cymry, now represented by the Celts of Wales, there was the same artist nature. By natural difference, and partly, no doubt, because their first known poets learned in suffering what they taught in song, the old Cymric music comeg to us not like the music of an Irish harp, in throb. bings of a pleasant tunefulness, but as a wail that beats again, again and again some iterated burden on the ear." The same writer quotes Mr. Fergu. son' as saying in his History of Architecture, that "the true glory of the Celt is his artistic emmence." and that, if the Euglish people have a church worthy of admiration or a picture on which they can look without shame, it is to the Celt's influence that it is due. Nor, it must be remembered, is it only for their productions as a race apart, for what the Scotch, or the Irish, the Welsh the Mank or the Bretons have given to the world in their own name, that the Celts are to be commended. Whatever they have, by fheir fusion with other races, Latin or Teutonic, endowed them with something o. their own genius, and brought to the birth men of surpassing gifts and powers, well-oalanced and with an insight that is never deceived -poets, artists, statesmen, prophets, and leaders of men-they should have their full share of the houor. It would perhaps, be a delicate question to ask how much of her national greatness England owes to the Cel. tic element. But that her glor, must to a considerable extent, be attributed to that source, few persons will deny.

But while such problems of ethnic distribution may well engage the labors of some members of a Celtic Society, it is to the history and relations of the language, in its various dialects, and to the study and elucidation of its rich and manifold literature, that their efforts will be mainly directed. The importance of the different branches of Celtic speech in connection with philological research is very great. Persons who speak them are the de

scendants and representatives of those who first of the Aryans wandered westward from the far off cradle-land of the race, and a peculiar interest must be attached to mother-tongues so venerable. As to the literatures of those tongues, they are far more extensive and of much greater importance than Euglish students are generally aware: The literature of Wales, as the Rev. Mr. Campbell pointed out, has been no slight aid in filling up the gaps in the early records of our Motherland. In Ireland the day has passed when the language of the country was treated with disdain. Celtic scholars in Ireland are now thought worthy of the praise which is their due and their labors meet with appreciation from the most cultured in the land Of the treasures of Galeic literature it is enough to say that never before was so much enlightened attention paid to them. In France, too scholars of renown have gladly given studious days and nights to the illustration of the Armorican tongue and the Cognate dialects. Manx is dying out, and Cornish has ceased to be spoken for over a century, but the study of those languages is still kept up by devoted students. Altogether there is no lack of well-guided enthusiasm among those who proudly aim at giving the Celtic languages their rightful rank in the great family of Aryan speech, and in every part of the world, at home or abroad, where there are students of any of its branches, they will hear with pleasure and sympathy of what has been done in Montreal in furtherance of so good an end. For our own part we have no doubt that a society so happily inaugurated will be the means of rendering real service to an important department of philologic research and of stimulating all those who speak and love the an cient tongue of Western Europe to cherish and develop an inheritance which may be made so abundantly truitiul.

GAELIC, ERSE, MANX, AND OYMRI.

LAUNCHING THE "CELTIC SOCIETY OF MONTREAL"—
THE TONGUE OF THE BENS HEARD IN DAVID MORRICE HALL—THE BARD SETS A POETIC SEAL UPON
THE WORK—THE ANGLO SAXON RACE A FICTION.

If the meeting at the Presbyterian College las night was not large, at least it may be said that every one there was protounally interested in the subject announced for discuss on.

Principal MacVicar, on taking the chair, remarked that several of them had been for some time considering the practicability of forming an Ossianic Society. He would suggest that it be thoroughly catholic, and open to all interested in Celtic literature. They should seek to form connections with Celtic scholars both here and in the old land.

Prof. Campbell supported the proposal, not only from patriotic motives, but from a sense of the val-

ue of all knowledge which colarges the mind by bringing us into relation with great minds of the past. He said it was a shame that there should be a hundred Sanscrit scholars to one Coltic, though the latter was of even greater value in some respects. Next to Manx, Gaelic was poorest in literature, though it had the grandest poetry in that of Ossian. Treasures of Irish literature were unearthed from time to time, but much still had to be published. Every Scotchman should be Irish so far as that matter was concerned, for they were one people not so very long ago. The Welsh poetry rose to greater heights than the Irish; and English history had to be educated by studies in ancient Welsh documents. The Anglo Saxon race, the speaker contended, was

NOTHING BUT A NAME.

A few thousands of Angles and axons came over to Britain; they were strong men, and taking advantage of the dissensions of the natives they gained the upper hand. But they were absorbed into the great Celtic mass of the population. It was not Angle Saxon might but Celtic that made England what she was, though on different occasions there were infusions of Angle-Saxon and Danish vigor. In conclusion he moved "That this meeting constitute itself into the Celtic Society of Montreal." This was seconded by Mr. John Lewis, and carried unanimously.

The Rev. Dr. MacNish, introduced by the chairman as a man of rare knowledge in Greek and Ro. man as well as Celtic literature, remarked that no one in Canada was a better authority on philology than Prof. Campbell. Dr MacNish then went on te speak in Gaelic, his remarks being highly : " preciated by those present -and they seemed to in the majority-who understood him. The others had to content themselves with admiration for the rugged power of the unknown tongue. The speaker then asked why, when the French and Saxon were proud to hold the traditions and languages of their ancestors, should not the Ceits do likewise. In this connection he referred to the extraordinary zeal of the Welsh of our own day in keeping up their language. They hold their "Eistedufeds", at which original Welsh compositions compete for prizes. The Irish have succeeded in obtaining recognition for their old tongue in schools where it is given as an equivalent for French or German. A society has been organized in Dublin for the preservation and cultivation of the Irish language, a d a periodical, in both languages, has been issued by the society for a year past. The Maux tongue is dying out, but in 1858 a society was formed for the "publication of national documents," and twenty eight volumes have been issued, including nearly all that is worth publication. As to the Gaelic, they had the great satisfaction of knowing that a chair had been established in Edinburgh University, thanks to Prof. Blackie. Throughout the stratus and giens societies had been formed to cultivate the ancient language. It was their object in Montreal to bring together

ALL BRANCHES OF THE CELTIC FAMILY; none but literary subjects would be discussed. There were great numbers of Highlanders in the North West as well as in Ontario and the Lower Provinces. They had plenty of material for a very successful society, if each did his part. He concluded by moving the adoption of the constitutian and by-law.

These were read by Mr. McKerchar, honorary secretary. It was provided that the membres should be persons who by authorship or public addresses or otherwise had shown interest or eminence in Celtic literature; also corresponding, honorary, and li e members; the annual fee to be \$1, life members to pay \$25. It was decided to admit ladies, Dr. acNish referring to MacKellar, of Edinburgh, as second to none in her Gaelic poetry. Any surplus funds are to be spent in forming a library of Celtic works. Monthly meetings will be held from October to March. Prizes may be offered for competition by essays or examinations:

Prof. Camqbell suggested that a Bard was a very important officer of such a society.

The Rev. Dr. R Campbell said that the Rev. E. MacColl, bard of Kingston Society, objected to being elected, saying that bards could not be so created, he was accordingly elected a permanent officer.

The Rev. Dr. MacNish thought that the bard, once chosen, should hold his office as long as he wished. This was agreed to:

Mr. Lewis moved, seconded by Dr. MacNish, that the minutes be written in English instead of Gaelic. Mr. Drysdale suggested both languages. Dr. MacNish thought that, though the debates might be in any Celtic language, the minutes should be in one that all could understand: This was agreed to by a vote of 15 against 14 for the Gaelic minutes.

On motion of Rev. R. Campbell a by-law was added that, if it were deemed advisable, the Society's transactions should be published periodically.

Mr. Drysdale then seconded the adoption of the constitution and by laws. Carried unanimously.

The Rev. R. Campbell submitted a first list of officers, remarking that they wished all branches of Celts to be represented, and he would be glad a alterations in the list were suggested. The officers elected for the year were as follows: Honorary President, Mr. John Maclellan, ex. M. P. for Glengarry; President, the Rev. Dr. MacNish, Cornwall; Vice-Presidents, the Rev. Principal MacVicar and Mr. John Lewis; Bard, Mr. McKillop; Rec. Sec., Mr. C. Mackerchar, Presbyterian College; Cor. Sec. Mr. J. C. Martin; Treas, the Rev. W J. Day, M. A., at the College (to whom members' subscriptions may now be sent); Executive Committee, Messrs. J. W. Macken ie, M. O. Leitch.

J.H. McTaggart, J.K. Ward (from the Isle of Man) A.H. Maclennan and Prof. Coussirat. In speaking to his motion, the Rev. R. Campbell said that if Prof. Blackie thought it worth while to devote his wonderful energy and activity to founding a chair in Edinburgh University, surely the same reason should make them give an impulse to Celtic studies in this country. Referring to

MR! M'KILL P, THE BARD,

Mr. Campbell said that there would have been no limit to that geutleman's work in this field if he had not lost his sight in early life.

Mr. McKillop said that for many years he had wandered up and down this country, and owing to his recommendations many were now studying the Gaelic language, and many who were losing it are again speaking and reading it. Let them unite to restore and study these old tongues, and they would be conferring a blessing on those who should take their places. The language of the heart should not die, it outlived every tyranny. The bard concluded by reciting the following Gaelic poem, written for the occasion, remarking that he could not put the word Montreal in Gaelic except as "the city of the royal mountain":—

COMMUNN OSSIANACH AN AM BAILE A CHNOIC RIOGHAL.

An am baile a chnoic-rioghal, tha gadheil ro-dhileas

A deanamh an dichioll, le eolas nach gann ; A cantuinn, 's a leughadh na canain A labhradh an Eden, si ghaelic bh' ann.

A luchd teagasg na beurla, bith 'ibh tosdach le cheile,

Tha communn air eirigh 's an t-saoghal so mum thuath,

Commann Ossianach aluinn, a teagasy na gaelic, 'S iad fior chlann nan gaedheal a chumas i suas.

Nac seall sibh mu'n cuairt air ard sgollairean

uasal.

'Sa ghaelic na buanachd a thuigs inn gach cainnt; A dhionnachadh Greigis, Eibhra Laidin's beurla, A chionn gur i fieumh do gach canein a 'tha 'ann. Biodhan t aineolach tairail, mar 's minic a bha iad Theid a chaint a bha m Parras a chumail an aird:

Anns an duthaich a d'fhag sinn, tha moran d'air braithrean

A seinn, anns a ghaelic, cliu Ossein am bard Biodh an commann so dileas, 's laidir 's lionmhor, 'Sbi moran r'a innseadh le firinn 's r'a luadh. Muna beachdan a sgaoil sinn, a lionadh an t-saoghal so

Le Gaelic ro-fheumail, 's'e eolas bith's buan.

Agus cluinneadh na h-altain a thig in air deigh'ne Marasgrìobh, 's mar leugh sinn a chanaie 's fearr, A's nuair a chuireas sinn crìoch air gach dleasdanas a ni sinn.

Innsidh eachdraidh fhirinneach c'uin, a's c'aite,

Le "ciad mile failte" do guch aon a tha lathair, A chum onoir na Gaedhlus a mhaires gach re, iodh a baile chnoic rioghail na bheannachd le do mhiltean

Agus canain nan gaedheil cho mairean riu fein.

Montrael Daily News.

THE CELTIC TONGUE.

Ay, build ye up the Celtic tongue above O'Ourry's grave;

Speed the good work, ye patriot souls wha long your land to save,

Who long to light the flame again on Freedom's altar dead,

Who long to call the glories back from hapless Erin fled,

Who long to gem her sadden'd brow with queenly wreath again,

And raise a warrior people up, a Nation in her train.

Speed then the work; be scorn our lot, our ancient pride is flown,

If midst the nations on the earth we stand in shame alone.

Throughout the lovely land of vines, where dwells the lively Gaul,

They speak the tongue of Charlemagne in cot, and bower, and hall.

Where Spain extends her suu-loved realms, from prince to muleteer,

The language of the mighty Cid still strikes the listening ear.

Their olden tongue still speak the tribes the Danube's banks along;

The German loves the rushing speech that swells in Schiller's song;

By Tiber's stream are uttered yet, as in the golden days,

The music tones of Dante's lyre, of Petrarch's loving lays.

And we, who own that tongue of tongues that saints and sages spoke,

Have bowed our very minds beneath the Saxon's galling yoke,

And clothe the thoughts that make our hearts with Celtic ardor glow

In words that chill the lips they touch, like flakes of winter snow.

The Saxon tongue! Why, we shou'd hate this speech we love so well !

The Saxon tongue of Saxon gulle its fraudful accents tell.

Oft to our trusting Irish ears it syllabled foul lies— Methinks such tongue the Serpent spoke to Eve in Paradise.

Ah ! cease that alien speech—too long its holl w notes have rung,

And pour ye forth from Celtic lips the rushing CEL-TIC TONGUE.

TI

The Coltic Tongue ! the Celtic Tongu ! why should its voice be still,

When all its magic tones with old and golden glories thrill—

When, like an angel bard, it sings departed warriors' mightWhen it was heard in kingly halls where throng'd the brave and bright—

When oft its glowing tales of war made dauntless hearts beat high—

When oft its tales of hapless love drew tears from beauty's eye?

Grand tongue of heroes ! how its tones upon the gale uprose,

When great Cuchullin's Red Branch Knights rushed down upon their foes;

And how its accents fired the brave to struggle for their rights,

When from thy lips they burst in flames, Con of Hundred Fights!

Or when the breeze its war-cries bore across that gory plain,

Where royal Brian cheered his hosts to battle with the Dane.

Oh, who may fire our sluggish hearts like them to dare and do?

When shall we see thy like again, O hero soul'd Boru?

Sweet tongue of bards! how swelled its tones in lofty flights of song,

When white-robed minstrels deftly swept the sounding chords along!

When Oisin touch'd the trembling strings to hymn the Fenian name,

When thrill'd thy lyre, fond Fionbell, with gallant Osgar's fame.

Alike 'twould tell of ladye-love and chief of princely line-

Fair Aileen now the poets sung, and now the Geraldine.

'Twas music's self—that barded tongue, till iron days began,

Then swell'd its swan-like strains, and died with thee, O'Carolan!

In dulcet tones the wide world o'er through gifted bards have sung,

Yet sweeter sounds thy minstrelsy, soul-soothing Celtic Tongue.

III.

The Celtic Tongue! the Celtic Tongue! no more in bower and hall

Where Rank holds sway or Beauty reigns, its liquid accents fall.

Far from the courts of Pride and Power, within the lowly cot

It finds a home—the outlaw's tongue—the poor despise it not.

But still upon the mountain heath, or in the moonlit vale,

In that sweet speech the shepherd sings, the lover breathes his tale.

And oft times in the rustic church the Soggarth knows its might

To load the wretch from shades of vice to virtue's path of light.

Oh, on the sinner's hraden'd heart it falls as dew from Heaven,

The softened soul dissolves in tears—he weeps, and is forgiven.

Thus lurks amil the simple poor, forgotten and unknown,

That ancient tongue, that royal tongue, so prized in ages flown,

Which came to make our isle its home from lands 'neath orient skies,

Which saw the wondrous pillar-shrines in grace.
ful grandeur rise—

Which echoed in its days of pride within Emania's walls,

Through high Kincora's princely courts, through Tara's regal halls,

Which swelled in holy songs to Heaven upon the morning air—

When from the Sacred Groves went up the Druid's voice in prayer.

And oft, in brighter Christian days, it rose in holier strain

From Gleudolough's calm Elen shades, from Innisfallen's fane.

Itbreathed in vesper orison, when evening's shadows fell,

From city shrines, from abbey piles, from hermit's lonely cell,

It sped in winged accents forth, from dawn to day's last smile,

From lips of sages, saints, and kings, throughout our sacred Isle.

Ere Grecian fame, ere Latin name, from infant state had sprung,

In munhood's strength that language stood, the mighty CELTIC TONGUE!

1V.

The Celtic Tongue !—then must it die? Say, shall our language go?

No! by Ulfadha's kingly soul! by sainted Laurence, no!

No! by the shades of saints and chiefs, of holy name and high.

Whose deeds, as they have lived with it, must die when it shall die—

No! by the memories of the Past that round our ruin twine—

No ! by our evening hope of suns in coming days to shine:

It shall not go—it must not die—the language of our sires;

While Erm's glory glads our souls or freedom's name inspires,

That lingering ray from stars gone down-oh, let its light remain!

That last bright link with splendors flown-oh, snap it not in twain!

MÓIRÍN.

थानागु का शंद्रका Ρασμије Ц вијин.

Τόιτη το καστιμητο α'ς δηόη σίδ Υίγιητο το κοη ακτικά αμα Υίσικίη; Υίη δαη αίτη α δηθείτας, τα σαμί αμα τα έ

αση ηθαό.
Ο Ο'ημότο α céile, τηο δρόη ή!
21 σηθαν τη απαρα αποτημένα το το πορασίος δα πο-τηίη
21 δαν τα π.α leaca 'r γ ή α' σθορασίι;
'S α τη απα δρεαό, δίθρεαλα, αδ σοπαίρο απο δθυμλα,

Ο' α γιατη α τη ση απασά τα η co ή η τίση 'Sé συδαιης αη τη ασ-αιία το ή τίση ς ασίη,

Υίη δ-τιιί τά αο coolao, α Υίσιρίη? Θητός τοι τοιηης, α' τ σεαρι αι αη τοιηης,

Τα σεαόσ όμξαιηη σαμ αη σμιίλε le ηρομιήμησηη.

Δήη γη δειό αξαν-γα αν' βόις ή, Δίητξιον το καιμγήτ α'ν όμ δαίνε, Μαμ ἀλδαίμ νο ηα σευντά τα σηθαναν 'ν α δέισεαν,

Ταίο εμηλαίτ ηα coille 30 πό-δίηη, Σί η-αομήτεα το τείηη α ηόται τε; 30 η εαμητικό αομας ας ίηητιη ο α céile,

Ναό η- νερό γεαης ηρο Θέ ίηη α 3- οδήημη νε.

Το ἐιαλαὸ το τειητη αρκ ceol-ἰρίου Το δ-κιιβ Coileac α'ς κροιακ αρκ τοοριμβεαέτ,

Οο βιοςκατ ηα τύιλε ατ αη συιηε η ά η δύτους

bejċ 'ʒajŋŋ a Loŋʒoúŋ 'ŋa ċóŋŋujċe bejċ Ŋeccop a'r Caerer 30 beolojŋŋ Bowler a'r Ranger a5 3eoŋaojl;

Υί'ς ζεαημ-τραό αςα αρη γαοταη ό Καιγιί το θέαμα,

50 ο-τιητερό η η-αοηκαίτ ηη όπλαιξε. Σίηη της 50 κητηπηθας ρόγκας

30 mullac Cnoc-τρέρης lé ceol rite Τάτταρ τυταίη punch ατη beojn τροιτο,

'S blocah ο'α ζαμμαίης 1 3-comημίζε; Сији αη αίποειτε αίμ σαίμοε 30 μαί-

Bourke's Easy Lessons. p. 388. Reprt. Vol. IX. page 203.

Όμη Δ Μάμας, 21 τ 3 4 η 1 3 4 τ 4 50 θ μάτ η ο 30 σ 60 η ίτ! 510 bé rao a bejt roiling am poicin-Ní rzaprann lé culoeacca Moinín, Ar olfamujo rlajnce an fin a can, סמח סו Cujprjo Ταός α'γ α ζαρίαιζε α 3coircite. 21 ca clujce lé h-jmjnc az 21/0jnjn, Tujcrio an Cuineaca'r ní bhón linn; Tá Aon-A-h-Ant réjote 'r An Rit oul A111 61511, 'S αη θαιη γοζαη 'ηα τέιζ τηη σά tópujzeact! Unn rin phebraid ain bond rior 21η Cjonat ir γατα γα ceo τρασιόescc'. Solobrajo a n-aojnjeace na beanca le céile, 21'r bajnrjo rzilling zan bujceacar Δ' τ coμόιη σίοδ. вејо спарајсе о'а п-сеппао аз Seomrin, γα τιιαμημή η ευσαίζ η αρ κόριιζε αό; 21'r h-aca breat beaver ap Domnall

ηλ ζηέιης, Ο'λ ἀλάλο ιης ηλ γρουμάλιο le πόμάμοιάς.

50 m-bajnnean an bnírce σ'a tójn ríor,

21η συιηε η α'μ τη αιτ δείτ αξ όι σίξε, βαοι τυαιμητή αη γξείι το α'γ συιιε σ'α η-σευμγαιητή;

Οά η- νεισιηητε ταη ίξητε ταη ςόιτίη.

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