

(17)

Philo-Gaelic
Celebration



Leabhar-aistíur mioránal,
tabairtá cum an
TEANZA FAEDILSE
a cōrnad ^{asur} a raor tūzad
asur cum
Fen-maíla Cuid na h-Éireann.

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The  Gael.

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

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Fourth Year of Publication.

Philo-Celtic Celebration

Of The 106th Anniversary of the Birth of Ireland's
National Poet,

TOM MOORE,

At Jefferson Hall, Thursday Evening, May 28th.

ΠΡΟΓΡΑΜΜΑ,

1. Opening Chorus, "O'Donnell Aboo. By the Society
2. Introductory Remarks, By President Gilgannon
3. The Address of the Evening, Judge Rooney.
4. Solo, (Irish) "The Coulin," Mrs Deely;
5. Recitation, Fontenoy, Mr. John Byrne.
6. Solo, "Eire a Ruin," Miss Nora T. Costello.
7. Recitation, "The Celtic Tongue," (Original and the composition of one of the lady members of the Society), - - Mr. B. Martin.
8. Solo, "Kathleen Ma Vourneen," Miss Donnelly
9. Solo, "Oh, Breathe Not His Name," -
- - - Mr. M J. Hyland.
10. Recitation, - - - Miss N. Crowley.
11. Solo, "Juniata," - - - Miss Gettins.
12. Solo, "The Meeting of the Waters,"
- - - - - Mr. M. F Costello.

DANCING.

The Society gives gratuitous instruction in the Irish Language every Thursday and Sunday evening from half past 7 till half past 9 o'clock.

THE CELTIC TONGUE.

By *Rina*,

This is the poem alluded to above as composed by one of the lady members (Miss Moran) of the Society.]

Dedicated to Brian Boru and the P. C. Society.
(Acrostic)

The Celtic Tongue! our Mother-tongue! should
we not love it well?
How sweet in by-gone happy years was its soft
and ringing spell;
Entwined with fondest memories—how dear no
wo can tell—

Cherished were the rescued remnants of our glo-
rious historic past.—

Endearing words of tenderness were all we were
left at last—

Living echoes of the dear old tongue then dis-
appearing fast,—

Till earnest men with patriot hearts that glowed
with kindred fires,

Impelled by a sacred impulse would revive the
language of our sires!

Considering it our fairest heritage which proudest
hope inspires

'Tis the language St. Patrick spoke, in which he
prayed and taught:

Oh! who can tell its pleading power when on an-
gels' wings 'tis brought

Near to the radiant throne of God with Green
Erin's prayers full fraught—

Gushing from fervent Celtic hearts, warm, faith-
ful to the core;

Unchanged is its vibrant music, as when in the
sainted days of yore,

Erin's grand old watchword was—

"Οἶα ἀστὺρ ἂν ἦν ἀστὺρ ἔηνε μοι γτόρ."
"RINA"

May, 1885.

LORD BYRON To TOM MOORE.

My boat is on the shore,
And my bark is on sea;
But before I go, Tom Moore,
Here is a double health to thee.

Here's a sigh to those who love me,
And a smile to those who hate,
And whatever sky's above me,
Here's a heart for every fate!

Though the ocean roar around me,
It still shall bear me on;
Though a desert should surround me,
It hath springs that may be won.

Were't the last drop in the well,
As I gasp'd upon the brink,
Ere my fainting spirits fell,
'Tis to thee that I would drink.

In that water, as this wine,
The libation I would pour
Should be—Peace to thine and mine,
And a health to thee, Tom Moore!

Repeat 1st verse for chorus.

Let all remember that the Philo-Cel-
tic Picnic will be held at Shutzen
Park, on Thursday, September 3rd.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
Α	a	aw	η	m	emin
β	b	bay	η	n	enn
γ	c	kay	ο	o	oh
δ	d	dhay	ρ	p	pay
ε	e	ay	ρ	r	arr
ϝ	f	eff	ρ	s	ess
ζ	g	gay	τ	t	thay
ι	i	ee	υ	u	oo
λ	l	ell			

SECOND BOOK (Continued from p. 465)

EXERCISE X.

Examples of First Instance.

- Αλλ ζεαλ, a white cliff
- βό δάη, a white cow.
- βρόζ φαηρραιοζ, a wide shoe.
- κορ φαδα, a long foot.
- κουρλε δεαρζ, a red vein.
- ταηρ ζαρδ, a rugged oak.
- ουρρεοζ ζλαρ, a green brier.
- ρεοη ηηατ, good meat.
- ρυηηεοζ φορζαιτε, an open window.
- λεηη ηορ, a great lap.
- ηαιτοηη δρεαζ, a fine morning
- ρζιαη ζευρ, a sharp knife.
- τρη ρευηηαρ, a prosperous country.

EXERCISE XI.

- 1 2η ρεοη ηηατ, 2 2η κορ φαδα ηορ.
- 3 2η βροζ φαηρραιοζ.
- 3 η ταηρ ζαρδ.
- 5 2η ρζιαη ζευρ.
- 6 2η βό δαδ
- 7 ηρ ηαιτοηη δρεαζ αλυηηη ι.
- 8 τρη ραιτδρη ρευηηαρ.
- 9 2ηλλ ζεαλ ηορ.
- 10 τΑ ρυηηεοζ φορζαιτε αηη.

- 1 The good meat.
- 2 The long big foot.
- 3 The wide shoe.
- 4 The rough oak.
- 5 The sharp knife.
- 6 The black cow.
- 7 It is a beautiful fine morning
- 8 A rich prosperous country.
- 9 A great white cliff.
- 10 There is an open window there.

EXERCISE XII.

βάη, white. βεο, living. βρεαο, speckled. κατ, a cat; ceol, music; ρυαρ, cold ηορ, large.

Example of Second Instance.

βαηε ηορ, a large town.

κατ βηρ, of a speckled cat.
 καραλλ δάη, of a white horse.
 ceoη βηηη, of harmonious music.
 τυλλε ηορ, of a large leaf.
 τυηηε τοηα, of an unfortunate man.
 τυηηε ροηα, of a fortunate man.
 ράηηηε δυρδε, of a yellow ring.
 ρφοηα δεηρζ, of red wine.
 ρρη βς, of a living man.
 ρρη ηορ, of a big man.
 ρκολάηηε κηρτε, of an expert scholar.
 τρζεαρηηα ερσοδα, of a valiant chieftain.
 τοβαρη ρυαρ, of a cold well.
 υρρζε ηηηρ, of sweet water.

Exercise XIII.

βλαρ, taste; κεαηη, a head; κλυαρ, an ear; εολαρ, knowledge; ρηάηο, a street ρηηαη, a bridle.

- 1 Σηάηο αη βαηε ηορ.
- 2 Κλυαρ καραλλ δάη.
- 3 Λεαηδ αη ρρη ηορ.
- 4 Εολαρ αη ρκολάηηε κηρτε.
- 5 Ρυαρ ηη αεοη βηηη.
- 6 βλαρ υρρζε ηηηρ.
- 7 Κεαηη αη τυηηε ηορ.
- 8 υρρζε τοβαρη ρυαρ
- 9 ζιό αη τυηηε τοηα.
- 10 Σόζ αη τυηηε ροηα.

- 1 The street of the large town.
- 2 The ear of a white horse.
- 3 The child of the big man.
- 4 The knowledge of the expert scholar.
- 5 The sound of the harmonious music.
- 6 The taste of sweet water.
- 7 The head of a big man.
- 8 Water of a cold well.
- 9 The luck of the unfortunate man.
- 10 The pleasure of the fortunate man.

Exercises on the "third" instance of this Rule, nouns and adjectives aspirated in the 'dative' are held over till we come to treat of the influence of prepositions, which are always used with that case. Exercises on nouns and adjectives aspirated in the "vocative" are held over till we treat of the sign of that case under interjections.

NOTE.—The nominative plural masculine of adjectives is often aspirated when the preceding noun ends in a consonant.

Examples.

ρρη ηορ, big men
 ροκαη εαοηηα, gentle words,
 Λεηδ ράηηα, healthy children.
 υρλάηη ετορηα, dry floors.

'Sé rairic mo éiríde a sur mo zúise
 zac am, zo m-béjs tír zlar banba a sur
 an teahza zaeóise a sur ceól bhínn ínn-
 lír émoé foda. a sur zac hór do ban-
 eahh le tír na h-Éireahh, faoi ínear
 fóir a sur ran zo luac, 7 acá me deínn-
 íneac zo b-fuyl ríbre zo léir aín an aís-
 ne ceunta, (daóinolaó móir .

On concluding his address Father Fitzgerald was highly applauded, and warmly thanked by the chairman, Graham McAdam Esqr. who declared that he never before had the pleasure of hearing an address in the Irish Language.

(We are indebted to Prof. Lovern, Scranton, Pa for this song. We hope that all who know any such songs will send them along. We are desirous to publish all those songs which never appeared in print.)

SEORSU SÉMBERS.

OR

"21η Ρόμπη caol Cηάβε."

Jr jomac lá breac aerae caic me ain
 rleibcib Coíh-ηa-μαρα,
 breacéúg' ain na rpeirib 'r ain na
 neultab or cionn an baile;
 Nj mad mo fleac zleurtac, mo cloic-
 eahh zeir, ho m' ain teíne,
 'Sa daohne uairle na h-Éireahh, hár d'
 olc mo zleir le óul a rpeiruib.

Tá 'η Cpeirí cur tréar orí, Oja o'a
 néioceac, a sur Múne;
 'Sjad luéc na m-breuz'ó íne 'η méio ríh
 'roá b-feudrac deuhrac tuileaó,
 Oá ηdeuhfahh coir ímóir, ííó hac η-
 deárhac me ímíh, ho daoac,
 Nj a b-riíoríh baile-η-Róba deídeac
 mo loíroíh le beic fearoa.

Ac tá oune uaral a m-bail-an-óóceir-
 jr aính dórah Mr Miller,
 Fjor rzaic na fola móra, jr hac fjú é
 óul o'a azairic:
 Tá mo fúil-re le Ríj na ηzírara, a sur
 le Áiro Ríj na b-flaítear,
 Ó jr ré ceahhíuric na cúpta é, zo h-
 fear me féh a baile.

Tá mo íríah a'r tá mo ójallao ain
 jaracé aís fear de'η baile,
 Tá mo éomáíh jr tá mo háróo a loz-
 éúzac faoi 'η leabaó,

Jr má ézahn ré 'ra raozai zo deo, deo
 zo h-ífeair me 'baile,
 buairfeac boc báne óo h-áiro leir an
 ηzealaíj!

21 Seorfa bán Sémbeyr acá ain aon
 coir do fearac,

Zo o-tíza hac z-cuiríh rzeulaó cja 'η
 éaoi a b-fuílíh?

Tadair rzeul aís mo ímácaíh, tá tíh
 bhóhac ain a leabaó,

Zo b-fuyl an róíh caol cηáibe le óul
 aính áic mo éarabaata!

George Chambers, the hero of this song was hanged in the Ballinrobe jail, on the evidence of an informer named Creary, who must have been an ancestor of James Carey. I am not aware of the author's name, but it is a great favorite with the old people of the neighborhood where the event transpired, Mrs. Gibbons of

Cappaclárháíh

and now of this city, is a relative of Chambers, Sbe is now 80 years of age. There may be more verses in the song but these are all the old lady sings, from whom I copied it.

Yours,

M. J. LOVERN.

Mr. Martin P. Ward has sent us the following as a part of Sweeney's Ghost Song. Sweeney was looked upon as the Poet of West Connaught. The Ghost, it is said, consisted of the figure head of a ship stuck in a gap by Sweeney's brother, who hid in a bush beside it and responded to the interrogatories of the bard, he being, it is presumed, in a boozy mood at the time. Mr. Ward states that there are some fourteen verses of this song: and we hope some of our readers, knowing them, will send them for publication.

21η ΤΑΙΒΣΕ.

Air—Youghal Harbor.

I

Óic' o'a mad me a o-trá na bealtahh,
 Bah reacrán fáh dam mar zeall ain
 íháoí,

Bj an oíóce dorca 'r é corúg' báircíj,
 21' dj ré an trá ríh ain uair an haoi;
 Táíhce cihé' oríh 'r fajcéíor móir eazla
 21sur ííó hár háríh dam, do zeic mo
 éíroíde,

Óir buó zeáirí zo b-faca me an fear
 zah ríháte,

'Sa éloíóíh éaríahzéta ó éul a éíhíh---

II

Carac an Cair oríh a m-deul ηa beár-
 ηa

Jr hf pad me dāna ari a tūl ari m'āḡafō,
'Sda hneud a čmōčhuḡ me 'r do hneud-
uḡ m'eaḡla,

Kfor leḡ aḡ hāne dāḡ teḡčeaō uḡō;
2lč čuḡhḡḡeār beār teḡ de čuḡāčta
'h 2iḡoḡḡ

2ḡur čuḡ me čāḡt ari ar učt ḡo Ōḡa :
"2ḡār ḡḡoḡad ḡālluḡčte čū 'ḡḡur ō 'h
čōḡḡ a čāḡlāḡ

2ḡo leḡčeaḡḡ ḡlāḡ ḡō h-čeačāḡ ḡḡar.

III

2ḡ ḡḡō do labāḡ ḡe de bḡāčḡa člāč
hōḡ,

"Sḡōḡ čū aḡ ḡārda ḡār čḡḡ aḡāḡ,
Čuḡāčta ḡa b-Flāčḡḡ a bḡ ḡ-čōḡḡḡčte
lāḡoḡḡ,

2ḡur čōḡḡāčō aḡ 2iḡoḡḡ āčā oḡ ar ḡ-
čōḡḡ."

2ḡeudūḡ ḡo ḡḡḡeāč 7 lāčōuḡ m'eaḡla
2ḡ bḡ me čāḡt leḡḡ ḡo ḡur čḡḡḡ ḡḡāḡ,
Kḡl čeḡḡč dā'ḡ čuḡ me ḡār čuḡ ḡe ḡāḡḡ
oḡḡ,

'Sḡo b-ḡuḡ ḡe ḡdāḡ āḡāḡ le bārḡ ḡo
ḡeḡḡḡ.

IV

„2ḡ čuḡa Jupiter de čuḡāčta lāḡoḡḡ,
2ḡ ḡčḡār ḡlāḡeḡoḡčte aḡ čōḡāḡḡ ḡāoḡ,
No aḡ čuḡa Neptune ō 'h ḡuḡḡ bāḡčte
2ḡ čōḡčeār bāḡbḡuč 7 ḡeārčūḡčeār ḡāoḡ,
2ḡ čū Maggog ḡo Polyphemus;

Čabāḡ čāḡḡa ḡčeulā 'ḡoḡ ḡāḡ ḡoḡl,
No aḡ čū Orrūḡ, ḡeḡḡ ḡār leḡčteār,
2ḡ bḡ a b-ḡad aḡḡ eḡčeḡl ḡeḡḡ a ḡ-čōḡl,

V

No aḡ čū Vulebn āčā bḡuḡčte, čōḡčte
2ḡur a ḡḡḡe āḡur ḡḡ ḡḡḡoḡḡ ḡḡoḡ,
No aḡ čū Hercules ḡo ḡoll 2ḡč2ḡoḡḡḡ
No pad čū čōḡārčā aḡ čēḡčte ḡa b-ḡāḡ,
2ḡ āḡāḡ bočt čū čā 'ḡ ḡoc do ḡōčūḡḡ,
Čuḡḡ ḡullāḡḡ ḡōḡḡ čḡoč aḡ ḡḡoč ar bḡč
2ḡ čuḡč ḡ bḡeāčāč le ḡeāčt ḡa h-ōḡče
'Sḡāč ḡdeārḡāḡō aḡ leōḡḡḡoḡḡ ḡuāḡḡ
a čuāḡō čū ḡḡ āoḡḡ?

By the Report the Dublin S. P. I. Language, it appears that the number of pupils who successfully passed the examination in Irish in the National Schools last year was 93 out of a total of 116 who were examined. Though this is a small number it is a vast improvement on the time when there was none at all, and it ought to be an incentive to renewed energy by those who have heretofore taken an active interest in the Gaelic Movement.

Those children who are now acquiring a learned knowledge of the language will be the means of preserving it, Why, then, should not we assist them by circulating Gaelic literature? No man or woman who does not now know the language will be expected to make any great progress in learning it, but it is expected that they would assist in propagating it by supporting the movement.

It appears by the Report that up to this 288 pupils have been examined, with 179 passes. There ought to be a good deal more considering that the teachers get 10 shillings for each successful pupil.

However, it seems that the people generally are taking a more lively interest in the matter and that after a few years a large number of Irishmen, the educated Irishmen, will be able to speak, read and write their language.

The Council of the Society is doing an immense deal of good work. It is trying to get grand juries, Poor Law guardians etc. to employ Irish-speaking persons as officials in jails and work-houses in Irish-speaking localities. In this connection Doctor Sigerson, a member of the Council, interrogated Mr. Pierce J. Joyce, Galway, thus,—

You reside in Galway, do you not? Yes, I do.

You said you found no necessity for Irish-speaking wardens? I said there was an Irish-speaking warden in that prison, but it was our only prison where Irish-speaking prisoners were sent to.

But you said, I think, that you had no occasion for further Irish-speaking wardens? No necessity.

Do you speak Irish yourself? No.

Then an Irish-speaking prisoner, unable to speak English, could not make a complaint to you? No except through an officer.

You have a large number of Irish-speaking people in that neighborhood, have you not? There are a good many.

Any prisoners that may be committed from the Isles of Arran or the islands of the West would be sent to Galway? They would.

And they speak Irish almost exclusively, do they not? Almost exclusively.

If the Irish-speaking warden were sick, you would have no one in the prison able to converse with them? No, I would not.

And they would therefore be unable to make their complaints to you? They would not be able to make their complaints to me. There was a second warden some time ago who spoke Irish.

In Galway prison there are both males and females confined, are there not? Yes.

Are there not some women there who speak nothing but Irish? Yes.

How are they to make their complaints heard? Through some of the officers.

If a woman has a disease, has she to address the doctor through a male warden? The doctor would be aware of the disease without the assistance of the male warden, I should fancy.

Supposing that a female prisoner has a disease, the doctor must proceed by an examination of her expressed symptoms in order to understand what pains and other troubles she complains of, and he must be acquainted with the language in which she expressed her symptoms. Supposing that she speaks Irish, and that he speaks no Irish, he would be obliged to call in the services of the male Irish-speaking warder? Yes, he would.

Do you think that it is a proper thing that a female prisoner should be deprived of all possibility of speaking of her disease, in its incipient stage, except through the medium of a male warder, when delicacy of feeling may prevent her from having a recourse to such a medium? Under those circumstances it would not be advisable that it should be done through a male officer, certainly.

Then you see that it would be desirable that there should be another officer, at least—a female officer speaking Irish? Yes.

The Council of the society is in communication with Sir John Pope Hennessey, Governor of the Mauritius, as well as many other eminent Irishmen all over the world, who give evidence of their active sympathy with the cause. The Council in its enumeration of active elements in the cause of the language does not forget to give prominence to *The Gael*. It also refers to the Gaelic Idyll, got ten up by our New York friends, Professor Røhrig's essay on the Irish Language, the exertions made in England, Scotland and Wales, and, also, the Philo-Celtic Society of Belfast, whose success is wholly due to Marcus J. Ward, esq. The following gentlemen were elected members of the Council during the year,—

Rev. James Stevenson, M. A. T. O'Riordan. T. Rooney, Prof. O'Reilly, Chas. J. O'Donel, Rev. E. Quaid, Rev. P. J. Moran, N. Lynch, M. P. W. B. O'Brien, M. P. Rev. R. Staples, C. C. and J. H. McCarthy, M. P.

Up to the present time the Society has sold 39,654 of the First Book, 18,271 of the Second and 5,113 of the Third; 972 of the Pursuit of Dermott & Grainne, 672 of Part II., and 365 of the Children of Lir: making a total of 70,312, a good showing for the Society.

The Report is, on the whole, satisfactory were it not for omitting the exertions of the Gaelic Union and the Gaelic Journal. We regret this omission

because it looks like ignoring the services of a body of learned, patriotic men not less solicitous for the welfare of the Irish Language Movement than the members of the Council of the Society are. They should remember that some of the members of the Gaelic Union were the organizers, or at least assisted thereat, of their Society as they were afterwards of the Gaelic Union, and, admitting that they were a little bossy (as we say here) still they should bear in mind the old saying,—

“Σὶς ἢς ἡμᾶς ὁ ἡραοῖς τεαρ, ἰς ἢ ἡ ἰρμεαὶ
 Ἴρ ρεἰρ ἰη ἡμᾶς ἄ τευηταρ
 ‘Κἷ ἢ ἡμᾶς ἡσ ἡ τευηταρ,”

*ἰς ἢ ἡ ἰρμεαὶ
 ὁ ἡ ἰρμεαὶ;
 Vide Vol. II
 p. 248.*

Even if their opinions ran tangent with that of other members of the Society their singleness of purpose in the cause should be ingenuously acknowledged. The Irish Language Movement is such that those engaged in forwarding it should bear with each other's little foibles and fancies to a very large extent.

The Irish Language Movement was nursed into vitality in this city twelve years ago, and the Home Movement and all similar organizations are the offspring of the agitation which it initiated. Hence, *The Gael*, being the direct product of the initiating movement, claims the right to criticise the actions of subsequent accretions to it regardless of personalities. We do not care who gets the credit so long as the work is done, but we always like to see credit given where it is due. Our Dublin friends instead of ignoring the Gaelic Journal should seize it and infuse life into it, and, thereby, encourage us this side the water. We do not know the Gaelic Union apart from The Society for the Preservation of the Irish Language. We shall give all the assistance in our power, both in advertising and otherwise, to any body of men having for their object the cultivation of the language. Shortly after the Brooklyn Society organized the New York Gaelic Societies they (the New Yorkers) seemed to regret that they owed their existence to the less pretentious city of Brooklyn. But the Brooklyn Society, like the true parent, humored the petulant whims of its offspring (gently checking the indiscretions to which youth is always prone) until they grew into manhood.

Let our Dublin and other friends cast aside all petty jealousies, having the one object ever in view, the preservation and cultivation of Mother Tongue.

Since the first issue of the Gael Five Hundred and Sixty-three persons have written to us in the Irish Language, About four hundred of these are mere efforts, but they are an encouraging sign of the future of the language, and we feel some pride to make the report to our readers. We answered all in the same language.

ԵԵԱՇ ԽԱ ԵՔԵԱՐ ԻՅԱՇԱԼԵԱ,
ՌԱՕԻՆ ԵՐԵՔ, ԱՆ ԾԱՐԱ ԼԱ ԾԵԱՅ
Ե ԻՆՅ ԱՊԱՐԵԱ, '85

ԾՕ ՇԼՈՒԾԱԾՕՐԻ ԱՆ ՇԱՕՇԱՅԼ.

ՁԻ ՏՏՕՅ:— ԾՕ ՇԱՅԵՔԻՆՆ ԱՆ Ե-ԱՐԻՅԻՍԾ ԻՍ
ՇԱՐ ՇԱՅԱԵ Ա Յ-ՇԻՍՆ ԻՆՅ ԻՍ ՇՕ, ԱՇՏ ԱՐԻ
ԻՊԵԱՐԱԾ ՇՕՄ ՅՕ ԻՄԵՐ ԲԵՅՈՐԻ ՅՕ Ե-ԲԱՅԼ ՅԻՍ
ԱՅԱԵ ԵԵ ԱՆՈՅՐ, ՇԱՐԻՄ ՇԱՅԱԵ Է.

ԵՂԱ ԱՅՅԻԵԱՐ ԻՍՐ օՐԻ, Ա ՏՏՕՅ, ԾՕ
ԵՐՅՆ ԻՐ ԷԱՆԻԵ ԱՆ ՇԱՕՈՒՆ ՇԱՅԱՆ ԱՆ
ԻՆՅ ՇԱՅՏ ՇՕՐԻԱՆՆ.

ԼԵ ԻՅԼ ՅՕ Ե-ԲԱՅԼ ԾՕ ԲԼԱՆԵ ՅՕ ԻՄԱՅԵ,
ԲԱՆԱՆ ԾՕ ՇԱՐԱԾ,

ԱՅՅԵՅԼ Օ ԻՍՐԱՅՅԱՆ.

Somerret, Condae ԲԵՐԻՅՆ, ՕԻՅՕ,

ՆՕՏՏՕՌ, ԱՊՐԵԾ, 1885.

ՁԻ ՏՏՕՅ ԵՆՆՆԱՆ ;

ԾՕ ԲԱՅՐԵԱՐ ԾՕ ԻՍԾԱ ԱՆ Ե-ՐԵԱՇԵ-
ԻՆԱՆ Ա ՇՆՄԵՅՆ ՇԱՐԻԱՆՆ, ԱՇ ԻՆ ՐԱԾ ԱՆՆ
ԱՅԱՆ ԻՍԻՆԵ ՐԵՕ ԾՕ ՇԱՐ ԻՅԻՅԻՆՆ ՇԱՅԱԵ.
ԱՆՆՐ ԱՆ ԼԵՅԵՐ ԻՍ ՇԱՐԻՄ ԻՍԾԱ ԱՐԻՅԻՍ
ՇԱՆ ԱՆ ՇԱՕՈՒՆ ԾՕ ՇԱՐ ՇԱՅԱՆ ԵԼԱՇԱՆ
ԵՅԼԵ. ՏՅԻՍՕԾ ՇԱՅԱՆ ԱՐԻՐ,

ԾՕ ՇԱՐԱ,

ԱՅԱՐԻՐ Օ՝ ԾԱՅՆՆՆ.

ԱՅՕԵԼԵ, ԱՆ 28ՆԱԾ ԲԵԱՐԱԾ, '85.

ՇԱՆ ՇԼՈՒԾԱՅԻՆ ԻՆ ՇԱՕՈՒՆ.

ՁԻ ՏՏՕՅ ՕՏԼ:— ԵՂԱՆ Ա ՇԱՐ ԱՆ ՇՕԼԱՆ
ԱՐԻ ԻՍՆ ՄԻՍՏ ԷԼԼԵՆ ՖԻՆՇ, ՇԱՆ ՇՕԼ ԱՐ
ԱՆ ԻՇԱՕՈՒՆ. ԾԵՐ ԻՆ ՅԱՆ ԱՆ ՇԱՕՈՒՆ
ԱՅ ՇԱՐ ԻՍՐ ԻՍ ՇԵ ԵՐՅՆ ԻԱՇ ԲԵՅՈՐԻ ԼԵՅ Ա
ԼԵՅՅԵԱՆ, ԱՅԱՐ ԻԱՇ Ե-ԲԱՅԼ ԱՆ ՅԻՍՕ ԱՅԵ
ՇԵ. ԱՂԱ ԵՂԱ ԵՅԼԵ ԱՅ ԵԵԱՇՏ ՇԱՅԱԵ ԱՐԻ
ԻՍՆ ԱՆ ՇԱՕՈՒՆ ԾԵՐ ԻՆ ՅՕ Յ-ՇԱՐԻՅՏ ԻՆ
ՇԱՅԱԵ Է.

ՆԱ ԻՄԱՅԵ ԼՅՈՆ ԵԱՐԵԱՆԱԾ Օ՝ ԲՂՅԱՅԼ
ԱՅԵ ՇԱՆ Է ԾՕ ՇԱՏԱՅԵ ՇՅ.

ԾՕ ՇԱՐԱ,

ԱՂ. ԱՂԱՇԱՅԻՆ.

(ՅԱՅԵԱՇԱՐ ԾՕ ԱՂԱՅՅԻՐԵԱՐ ԲՅԻՐԻ ; ՇՂ
Ի-ՅՕՕՇԱԾ ԲՂԱՇԱՆԱԾ ԱՆ ՇԱՕՈՒՆ ԼԵԱՇ Ա
Ի-ԵԱՐԱՅՐԵ ՇՕ ԵԵԱՇՏ ԼԵՐ ԱՆ ԻՄԵԱՆ ԱՐ-
ԱԼ ԻՆՆ, ՇՖԵԱԾՇԱԾ ԲԵ ԵԱԼԵ ՇԼՕՇ ՇԵԱՆՆ-
ԱՇ ՅԱՆ ԱՆ ՐՅՅԻՆ ԱՐԻՅԻՍ ԵԱՐԱՅՅ ԱՐԻ
ԵԱՐԱՇՏ ԱՆՆՆԵ. ՇԱՐԻՄՆՈՇ ՇՂ ԱՅԻՐ ԵԵ

ՇԱՕՈՒՆ ԻՆ ԱՐՅՕՐԱ ՐԵՕ ՇԱՅԱԵ ԱՅԱՐ ՇԻՅ
ԼԵԱՇ ՇԵԱՆՆ ԱՇԱ ՇԱՏԱՅԵ ՇՅ ԻՄԱՐ ՇՕՆՇԱՐ-
ԱԾ ԱՅ ԱՇՆՆՅԱԾ Ա ԵԵԱՅԱՐԱԾ, ԱՅԱՐ ՅՕ Ե-
ԲԱՅԼ Ա ԲՂԱՇԱ ՅՕՇԱ ՅՕ Ի-ԵՈՄԼԱՆ...Բ. Յ.).

(These letters from Rev. Father Horrigan and
Messrs. Diomeen and McSheeey were mislaid
and did not turn up since their reception till now).

ԾՕ՝Ն ՇՐԱՇԱՇ.

(Complimentary to Mr. McGrath.)

ՁԻ ՏԵԱՅԱՆ :

ԵՅՅՏ ԲՂՅԵ ՅԵԱԼ ԱՐԻ ԲԵԱԾ ԻՍՕ ԲԱՕՅԱՐԻ,
ՐՕՆՆ ՅԱՇ ԾԱՆՆ ԱՅ ԵԵԱՇՏ ԱՅԵ ԲԵՆՆԱՇ,
'ՏՕ 'ՏՂԱԾ ՅԵԱԼ ՅԱ ԱՅԱՅ ԵԱԾ ԻՆ ԲԵՅԼԵ
ԱՅ ԻՄԱՐ ԼԱՇՏ ԾԱՆՆԱ, ԾՐԱԾ Ա՝ ԵՂԵՅԵ."

ՆՕ ՇՕՅՆ ԼՅՈՆ ԲԵՆՆ ՅԱՐ ԵՂԱ ԾՕՅԱ ԻՆ Ե-
ԲԵՅԼԵ

ԾՂԱ ԻՄՅՕԾ ԱՆՆ ԱՅԱԾ ԱՐԻ ԻՍՆՆ ԵԵԱՅ
ԵԱՅԵՅԵ,

ԾՕ ՇԵԱՆԱԾ, Ա՝ ԵՂԱՆ ԾՕ ՅԼԱՇԱԾ ՅԱՐ
ԻՆՆՅՈՆ

ՇԱՆ ԾՕ ՇԵԱՆՅԱ ԲԵՆՆ ԱՅ ԼԵՅՅԵԱՆ ԻՆԱՅ
ԻՅԻՍՕԾ.

ԻՆ ՇԱՐԲԻՆՆ Ա Ե-ԲՂԱՐ ԱՆՆ ԲԱՕՇԱՐ ԻՆ
ԾԱՅՏ,

ՇԱՆ ԱՇԱՐԱ ՇԵԱՆԱԾ ԾՕ ՇՐԱՇՅՆ ՏՂԱԾ
ՅԱ,

ԱՂԱՐ ԵՂՕՐԱ ՇԱՅՏԱՐԱ, ՇԵԱՆՆԱ ԻՆ ԵԱՇ-
ՆՆԱՐ,

ՇՕՆԱՐԲԱՆԱՆՆԱՅԼ, ՇԱՐԵԱՆԱՇ, ՇԵԱՐԵԱ ԻՆ
ՅՐԱՇՆԱՐ.

ԾՕՆՆԵ ԲԱՐԲԱՆՆ, ԲՂԱԼ, ԲԵՅԼԵԱՆՆԱՅԼ,
ԱՂԱՇԱՆԱ. ԲԵՆՆ ԱՅԱՐ ՇՐՕՇԵԱՆՆԱՅԼ,
ԾԵԱՐԵԱՅԼ, ԻՆՆՆՆԵ ՅԱՐ ՇՕՆ ԻՍՕՇԱՅԼ,
ԼԵ ԻՆ Յ-ՇՕՆԱՐԲԱՆ Օ՝ ԻՆ ՏԵԱՆՆԱ-ՇՕՇԱՅԼ.

ՆՕ ԵՐԵԱՅԱ ԼՅՈՆ ԲԵՆՆ ԵՅԵՆ ԻՆ ԷՅՆՆՆ ՇԱԼԼ,
ԾՂԱ ԻՄՅՕԾ ԻՆ ԲԱՐ Օ՝ ԲԵԱՇՏ ԻՆ ԻՅԱԼ,
ԱՂՕ ԵՐՕՆՆՆ ԻՆ ԲԱՏԱ ԻՆ ՏԱՅՐԱՆԱՇ ԵՂԱՆ ԻՆ
ԾՕՇԱՅԼ,

'Տ ԱՐԻ "ՕՅԼԵԱՆ ԻՆ ՌԱՕՆՆ" ԱՅ ԾԵԱՆԱԾ
ԲՕՇԱՅԼ.

ԵՂ ԱՅ ՅԱՅԵ ՇԱՆ ՇԵ ՅԱՇ ԻՆՆ ԻՆ ՕՏՇՇԵ,
ԱՅԱՐ ԵՅՅՏԱՐԱ ԼԵԱՇ ՅՕ ԵՐԱՇ Ա՝ ԵՂՕՇՇԵ,
ՇԱՆ ԻՆ ՏԱՅՐԱՆԱՅՆ ՕՖՅԻՐԵ ՅԱՆ ՇԱՐ՝ ԱՐԻ
ԲՂՅԼ,

ՇԱՐ Ի-ԱՐ ՅՕ ԾԵՕ ՅՕ Ի-ԵՆՆՆ ԲՂԱԼ.

ՏԵԱՆ ՇՕՆԱՐԲԱ, Օ՝ ԻՆ Ե-ՏԵԱՆՆԱ-ՇՕՇԱՅԼ.

PROF. ROHRIG on THE IRISH LANGUAGE,
(Continued from page 485.)

The Irish *bard* is possibly related to the Sanskrit *bharata* which, besides bearer, carrier, has also the meaning of *poet, songster, juggler, actor*. The Irish word *san, sean*, (old), which we see also in *sen, sinin, senan*, Kymric *hen* (old), *hyn* (older) *hyuaf* (eldest) in the Irish *sen athir* (grandfather) Kymric (Welsh and Cornish) *hen-dat sen-mathar* (grandmother), Lymric *hen-man*; in the Irish *sen-chus* (old history, antiquity, law). is related to the Sanskrit *sanas* (old), Zend, *hanu* to the Lithuanian *senis* (old age), *senis* (old man), to the Latin *senium* (old age), *senex* (old man) *senatus* Council of the Elders. It appears in the Gothic *sineigs, sinista* (oldest) in the Old High German *sni skalkus* (oldest servant of the house, marshal) in *senechal*, etc. As a title of honor (like the word *Elder*), it appears in *senior*, Span. *senor*, Portug. *senhor*, French *seigneur, sieur*, English *sir* and in compounds such as the French *Monsieur* etc.

We meet, however, in the Celtic also with another, apparently quite heterogeneous non-Aryan element which has hitherto, received but little attention, if it has not even been altogether overlooked and neglected. In the first place, the simple Conjunctions are few in Celtic, and in that respect it bears some resemblance the Turanian, especially the Ural-Altai languages. The Pronoun may be combined with Prepositions, and this is said to form one of the principal characteristics of the Celtic tongues: and it has, furthermore, been asserted that by this peculiarity they differ from the Indo-European family, since it is in the Ural-Altai or Tartar-Finnish languages that Prepositions are thus combined with Pronouns. But this is not really the case. In these languages the same combinations as in Celtic occur, viz., Preposition > Pronoun: but in all other instances the Prepositions are placed *after* and not before the noun, and are thus, real prepositions, — it being one of the special features of these languages to arrange governed words before those governing them, and the determining elements before them determined.

We may compare the Irish combinations such as *agam, agad* etc., with the Hungarian, where *am* as a suffix for the Possessive Pronoun, *my*, and *ad* for *thy* (or in soft sounding words *em, ed*), in combination with Substantives: and for the Personal Pronoun (*me, thee*), when combined with Prepositions. Examples of the latter construction are *rolam, of me; rolad of thee; rola of him; benam in me, bennad in thee, benne in him*, with Substantives, as *uram, my master; urad thy master; ura his master; kertem my garden; kertetd thy garden, etc.* Similarly, in Turkish *evim my house; eva his house; anam my mother. etc.* But also in

Semitic and several other languages, we can observe something very similar to these constructions. Thus, in Hebrew we have in:parable Prepositions with pronominal suffixes e. g. *lanu to us; lakoen to you; lo to him etc.* and in Arabic *lana to us; lan-um to you; li to me; minni from me; minkum from you; minhum from them; fikum in you; alakum on you, etc.* Also in Persian we have the affixed form of the Pronouns *am*, for the first person *a'* for the 2nd etc. In the Latin *mecum, tecum, secum*. We have indeed a similar combination of Preposition & Pronoun; but it differs in placing the Pronoun first and the Preposition last: while in the Irish, *agam agad*, etc. and the other forms above alluded to as occurring in various languages, are just the reverse in the mode of combination.

A most interesting phonetic peculiarity occurs in the Celtic where it is stated in the words of an old familiar rule, "*coal le coal, leathan le eathan,*" that is, *narrow (slender) with narrow, broad with broad*. It lies at the bottom of many grammatical processes, and affords a foundation for correctly pronouncing and spelling the words. The meaning of this rule is that in one and the same words, homogeneous (broad and slender), sounds or vowels must stand before and after—that is on both sides of—a consonant—while, on the other hand, vowels of a different class cannot follow one another, or stand in successive syllables of one and the same word. Thus, for instance if a slender syllable is added then, the preceding syllable must be made slender likewise, and thus become attenuated. e. g., *cailleach, genitive, caillíche, etc.* Here the addition of the slender vowel (*e*) causes a corresponding change in the syllable which precedes,— something perhaps to be in a measure at least, compared with what the Germans call "*Um-laut*" in their language. Now, the law (narrow with narrow and broad with broad), exists in its completeness and integrity to the fullest extent, as a fundamental principle in the so-called Ural-Altai or Tartar-Finnish languages, and is termed the law of *vocalic harmony* or the law of *harmonic sequence* of vowels. The vowels are there also divided into strong (broad), *a, o, u*, weak (slender), *e, i*, (sometimes with additional shades or modifications of the same nature, represented by *a, o, u*, in the German transcription), the general rule being that all the syllables of a word must have vowels of the same class, either *strong* or *weak* or what is the same either *road* or *slender*. Accordingly, only vowels of one and the same class can occur in the same word. The added syllables must correspond with the vowel of the root or radical syllable, so that the whole word be brought into harmony by harmonizing the vowel of every following syllable with that which precedes it. Thus, in the Hungarian we have such forms as *ismert tek* ("you have known") where all the vowels are slender, and *varandanak* (they will wait?)

where every vowel is broad. In the Turkish if we take the root *sev* (to love), we have for example, *sevildirememek* ("not to be able to causes oneself to be loved"); and *bashlaya namak* ("not to be able to begin"). In Yakootic the vowel harmony is very strictly observed and more developed than elsewhere as the broad and slender vowels are there, again subdivided into heavy and light, which makes the harmonization of the syllables very complicated, but most rigorously fixed and determined in every case. In all these languages, it is invariably the stem which dictates the nature of the vowels that are going to stand in the suffixes. The principle of *vowel-harmony* constitutes one of the chief distinguishing features, one of the most striking peculiarities of this far-spread family of languages; and where this law is disregarded, it must be considered simply as the result of phonetic decay; while we see it most strongly showing its power where artificial influences, such as writing and literature, have least interfered. In the same way, we find that in old Irish there was a time when this rule, (narrow with narrow, broad with broad), was not called into action. So we have in Mongolian a first step towards a loosening of this principle in the fact of *i* having become neutral, either broad or slender. Other languages of that class have a hard *i* (represented in transcription by *y*) and a soft or weak *i*; the hard or broad is wanting in Mongolian, hence no further contrast exists in relation to that sound, and it has become neutral and apt to follow any syllable whether broad or slender. Also in the Moksha-Mordwin tongue we find the vowel-harmony imperfectly and inconsistently applied, probably the consequence of its having been hindered in its full development, or its being counteracted by long continued foreign influences: although also there the rule is, generally speaking, that the stem vowel should take the lead and determine the class of all the following vowels in the same word, e. g., *sivel* (meat), genitive, *sivelin*, *sedî* (heart), *sedida* (from a heart), etc.

In Scleremisian we find that there are two dialects among that tribe which live in the governmental districts of Viatka and Kasan. These two dialects are divided by the Volga river. On one side the language has the law of vowel-harmony, while on the other side of the river this law does no longer exist. Also in the Telugu language, traces of vowel-harmony are found. Thus, the copulative particle is *ni*, after a preceding *i*, *i* or *ei* but it is *nu* when *u* or hard vowels precede. The Dative participle *ki* in the former case, and *ku* in the latter. So in the declension: e. g., *katti* (knife), Plural with the ending *lu* becomes *kattulu* instead of *kattilu*: Dative *kattiki*, but in the Plural *kattuluku*. So in the verbs e. g., *kalugu* (to be able), Aorist *Kalugudu* (all broad vowels), but Preterite *Kaligitini* (with the slender vowels)

As to the consonants there are in the Ural-Altai languages only the gutturals that are double in nature and receive a double form according to their being broad or slender: the former requires hard vowels, the latter slender vowels. Such is the case in the Tartar-Turkish languages, in Mongolian and Tungusic, also in the Ostyak something similar is observed. In the Arabic where we have no vowel harmony, there are, nevertheless, to a limited extent, it is true broad and slender vowels; in the pronunciation of a word, it depends on whether the leading consonants be hard (broad) or soft (slender, narrow), to have the accompanying vowels pronounced with a hard or soft sound, that is broad or slender. Thus *s, d, t, z, h, k*, are pronounced when marked with *fatha*, as *e*, while the emphatic consonants *s, a, y, th, bh, g*, with *fatha* are pronounced as *a*. The application of this law of vowel-harmony takes, moreover somewhat different forms in the several branches of these languages: as we see, likewise in Irish that the addition of a slender syllable produces a corresponding change or attenuation in the one that precedes; this is just the reverse of what takes place in the Ural-Altai languages. There occurs in fact something similar to what we have seen in regard to the initial consonant, changes in Celtic when compared with the terminal changes in the Sanskrit and other Aryan languages; the phonetic influence in Sanskrit going always back to the preceding part of the word or to the preceding word, thereby moving as it were, in the opposite direction of what it does in Celtic. Thus, also in the vowel-harmony in the Ural-Altai languages moves onward from the root or stem to the termination; the vowel-harmony in Celtic moves backward from the ending. Another difference is—in the former language it runs through the whole word, forming a homogeneous chain or series of syllables to which the key-note, so to say is given by the root-vowel; in Celtic it only affects the preceding, contiguous part of the word. It is also worthy of notice that in the suffixes which we add to words or stems in those Ural-Altai tongues, only vowels of one and the same class, as that of the root, or as that of the last syllable of the root (if there are more than one) are also allowed to occur. Hence, every such suffix presents a double appearance, or has two forms, in which the consonants remain the same, but the vowels are of different class; so that one form is with strong or broad vowels, and the other form with weak or slender,—either of which is used as circumstances (resulting from the nature of the root vowel or the radical syllable), may require. Thus, we have in Hungarian the endings or Genitive and Dative *ang, nak* and *rek*; accus *at* and *et*, the endings of the comparative are *abb* and *ebb*, the pronominal suffixes *am* and *em* (my), *ad* and *ed* (thy), *a* and *e* (his), *atok* and *etek* (your), *ok* and *ek* (their), etc.: in Turkish, we

have the endings of the plural *lar* and *ler*: the Ablative ending *dan den*, the Preposition *in* is *di* and *d*. Gerund *ip* and *up*, Infinitive ending *mak* and *mek*, Future tense *jak* and *je*, etc. Similarly in Mongolian, and to some extent, in the Finnish tongues.

We have opened a Business Directory on the inside of the back cover of the Gael.

The cost per line in this Directory will be ten cents, or \$1.20 a year.

Every name appearing in the Directory will be entitled to a copy of the Gael monthly, so that the real cost of insertion will be only sixty cents. We hope by this inducement the friends of the Gael will be enabled to secure a large number of subscribers. It is natural that persons engaged in promoting the interests of a movement dear to them, should look with favor on those who render them an assistance— Then, by this arrangement the names & business of those affording such assistance will be always before the reader, so that the friends of the Gael will give them a preference in their dealings— This is Human Nature. The increase in circulation of the Gael which this system should undoubtedly compass will add to its value as a Directory. It will also be a standing memorial, in ages yet to come to those who actively supported the Gaelic movement.

This directory will be open to all who comply with its terms whether subscribers or otherwise. Those who have subscribed for the year already can have their names and business addresses in it for an additional sixty cents. Subscriptions to this will of course, be as usual, in advance.

Our object is to circulate the GAEL, and therewith the Gaelic movement, every dollar it earns will be devoted to its circulation, so that the greater the number of subscribers, the larger will be its circulation, and the largely increasing support it has lately had encourages us in our efforts to place it at no distant day in the hands of every Irishman and woman in America, as it

should be. Then let all our subscribers try and get names for the Directory.

We have made arrangements to publish for the future statistics of various kinds which will make the GAEL valuable as a reference, apart from its own proper object.— the cultivation and preservation of our native language, which will make it the cheapest journal ever published considering the value of the matter which it contains.

A Dictionary of Cant Names given to States and Cities in America.

- Acadia, Nova Scotia.
- Badger State, Wisconsin.
- Bay State, Mass.
- Bayou State, Miss.
- Bear State, Ark.
- Blue Hen, Delaware.
- Buckeye State, Ohio.
- City of Brotherly Love, Phila.
- City of Churches, Brooklyn.
- City of Elms, New Haven Conn.
- City of Magnificent Distances, Washington.
- City of Nations, Boston.
- City of Rocks, Nashville Tenn.
- City of Spindles, Lowell Mass.
- City of the Straits, Detroit.
- Columbia, America.
- Corn cracker State, Ky.
- Cradle of Liberty, Faneuil Hall Boston.
- Creole State, La.
- Crescent City, New Orleans.
- Dark and Bloody Ground, Ky.
- Diamond State, Del.
- Empire City, New York.
- Empire State New York.
- Excelsior State, New York.
- Fall City, Louisville Ky.
- Father of the Waters, Miss R.
- Flour City, Rochester N. Y.
- Forest City, Cleveland O.
- Ereestone State, Conn.
- Garden City, Chicago.
- Garden City of the West, Kansas.
- Garden City of the World, the Valley of the Miss
- Gate City, Keokuk Ia.
- Gotham, New York,
- Granite State, New Hampshire.
- Green Mountain State, Vermont.
- Hawkeye State, Io.
- Hoosier State, Ind.
- Hub of the Universe, Boston Mass.
- Iron City, Pittsburg Pa.
- Key of the Gulf, Cuba.
- Keystone State, Pa.

King of the Waters, River Amazon.
 Lake State, Mich.
 Land of steady Habits, Conn.
 Little Rhody, R. I.
 Lone Star State, Texas
 Lumber State, Me.
 Mason & DEXEY Line, the boundary line between
 Pa., Md., & Sa.
 Modern Athens, Boston.
 Monumental City, Baltimore.
 Mother of Presidents, Va., which gave six Presi-
 dents to America.
 Mother of States, Va.
 Mound City, St. Louis.

(To be Continued)

ԵՐԵՄԻԱՅԱՆ ԵՎ ԵՐԵՄԻԱՅԱՆ

Le Peardar Ua Doirneis.

(We are indebted to Mr. Henry Durnin Tangipahoa, La. for this song.)

air: - Doirneall Meidreac.

Կի ինչոյն յօ յօյն ^{ամ} Երեար le mo beo
 Beic boic ho zo leon^{am}բայօ աղ բար է,
 Եր ա կաճէ բղ յօյն ա ռ-տյնո դա տորեա
 Այր ծայր յաղ բոյր Եր է արայօ.
 Յա բյօրաճ դեաճ beo cja մայօյն ոյո դեօյն
 Ա Յ-սայրեաճ աղ ԲիՅ շլօրնար աճ այր
 Այր շեաճնայն ա իրօյրօ ա տարօյն դա
 ոյ-բօճայրօ

Օօ Երեմեալ յօյր Ua Երեմեալ.

Կյօր իրայնայն թէ բօր ոյո սյրօ յօ՛ղ օր,
 Աճ յ Կաթ'օ ռ-տիճ 'ղ օյն յօ բալտե,
 Տայրեաճ թէ այր Բօրօ օ նայօյն Օյա
 Օօնայօ

Յօ ոյ-էրեօճ' աղ Լա Օյա Տաճայրնե.

Կի ծայրաճ թե յօնայր le ոյն, ոյո ոյ-լօրօ
 Կի օյրեաճ, ոյ շրեաճ'օ, 'ր ոյ բալաճ,
 'Տ յ Բ-բեյ թիբ բա յօյն ոյր իր բօրտն
 Եր-ճօյրօ,

Երեմեալ յօյր Ua Երեմեալ.

Կի ոյն յիճ-լեանդա բա իսայր օ Երե-
 մայն յ ռ-սայօ

Յօ Երեմեալ-Եօյնայն ոյն ոյ բալտե,
 օ բղ յօ Այնուաճ 'ր յօ ԵալՅան դա Յ-
 սայօ

Կար իրայնայն թէ ոյն, ոյո բայրօ.

Օա ռ-տաճօ դա թուայնտե Բրօնդաճ յաղ
 Յրայն,

Ոա ԿայրՅն՝ օ՛ղ իսայն յաղ իսայն

'Տ ոյ յայնուաճ օյրտեղ յաղ սայր օ Երե-

ԵալՅան ոյն

Բաղ եաճնայն իր ոյն Երեմեալ.

Երեմեալ ոյն le ոյո beo յաղ իսայն յաղ
 Երեմեալ,

Յաղ երեմեալ, Եր բօր յաղ բար,
 Կա ոյնեաճ 'րա ոյն ոյր յարու օյն.

Այն ԵալՅան եօլաճ աճնար.

Երեմեալ ոյնեաճ 'րա ոյնուաղ ոյր եաճ-
 արՅաճ յօ

Կա Բրօրտաճ le թրօճ յօ Երեմեալ ոյն,
 Յր իսայր թէ բա յօյն Եր ա իսայր յաղ

Երօյն,

Եր ա ռ-տոյնա դա Բօնա Բաճաճ է.

Ա Երեմեալայն թեւճ, 'ր դա Երեմեալ-Եր Եր
 ոյնայն

Եր 'ր Կայրեաճ աղ Բիլ-նայն Այն
 Երեմեալ յօյն Յրայն Եր դա Երեմեալ-
 ոյն յօ ոյնայն

Այն ոյնեաճ le ոյնայն ա նայնար.

Երեմեալ ոյն ոյնայնայն. 'ր Բրօրտայն յօ
 յաղ

Կա յրեաճ Բի յաղա յաղ-Բրայն,
 Յր Երեմեալ 'րա Կայնայն ոյն Տարաճն

Երայն.

'Տ դաճ յոյնա իսայն ա նայն le Բաճոյն.

Օա ոյնայն ոյն Երեմեալայն ա յայն ոյն
 յաճարնա

Երեմեալ յօ ոյն Եր Յրաճ յօ :
 Օայնուաճ ոյն յօյնա թեւճ Եր ոյն Երեմեալ

Երեմեալ,
 Աճ ոյնեաճ 'րա ոյն ա 'ր Յրաճ Երեմեալ.

Կի աղաճ յօ յօ, 'ր ոյն նայնուաղ թէ Յ-
 յօնայնայն,

'Տ Եր Կայնայն ոյն ոյն ա Լան յօ.
 'Տ յօ Յ-Երեմեալ աղ Երեմեալ աղ երեմեալ դաճ

Բ-բայն եօլաճ,

'Տա Լաճայն Եր ա յօն ա ոյնայն.

As we are going to press we have received from Mr. J. Nyhan Knockbue N. S., one of the finest pieces of Irish poetry, entitled Smuashne ar Eirinn, which we have ever seen. It, with the author's name, will appear in the next issue. Also, Jennie Ward, one of Sweeney's best efforts, at least, our enthusiastic contributor, Mr. M. P. Ward, says so, and that's gospel.

*Published also in "Irish American"
 "Gaelic Journal" Vol. VI. p. 121
 and "The Gaelic" Vol. X. p. 44. } other songs of his*

SMALL TALK

Ταρ α βαλε, come home
 Β-φυλ ρυαετ ορε, are you cold?
 Τα υπραρ ορη, I am hungry.
 Ταδαρη θεοε θαη, give me a drink.
 Ρερερη ε, I see him.
 Οεη σερε, do right.
 Β-φυλ ρηαρηε θεο, Is Mary living?
 Κα β-φυλ τομαρ, Where is Thomas?
 Τα ρε ηηεηε, He is gone.
 Οο ρηαηε, your health.
 Ιρ ρεαρ ηαηε εϋ, you are a good man.
 Νο καηη ε, do not dispraise him.
 Τα ρε ρεαη, he is old.
 Τεηε εηηε, go to him.
 Ροηηο, a magpie.
 Τηηαλλ ηα ζ-σερε ζο η-αηβαηη. "The
 hens' jonnrey to Scotland."
 Σεαη ραηε, old sayings.

PROF. ROHRIG is going to Europe, and will pay the Dublin societies a visit. His eldest son, a graduate of Cornell University, is established as an architect at 111 Broadway N. Y. We wish the learned professor a pleasant journey and a safe return.

There are over sixty Philo-Celtic societies in the United States

At the Philo Celtic picnic in Schutzen Park on September 3rd, President Gillannon will deliver an Irish address at intermission and the Society will chorus O'Donnell Aboo. It is expected that all conversations will be in Irish, and we hope to see all the Irishmen and women in the city there.

The McHale School conducted by Mr David O'Keefe in St Patrick's Academy should be well attended—Mr O'Keefe being one of the best Irish teachers in the country.

We have a lot of Irish matter held over this month from Messrs Wm Russell, O'Keefe, Ward and our Maynooth friend.

Can there be a more pitiable object than an Irish man or woman who stares at you in stolid ignorance if you address them in the speech of their forefathers? The question is, can such persons (critically considered) be termed Irish

Had the Dynamiters made a few more exhibits recently the Russians would be now in Herat and possibly in Cabul. Neither the Mahdi or the Czar can honestly be credited with the humiliation of England—tis the Irish who kept the British troops at home. The Irish are slaves no longer unless they will it so, but when we see them remaining slaves in speech it can hardly be expected that they will make any effort to free their limbs though they have the means at their feet

v and η sound like w when followed or preceded by α, ο, υ, as, α βάρω, his bard, pronounced a wardh; α ηάρω, his beef or ox, pronounced, a warth; and like v when preceded by ε, ι, as, α βεαη, his wife, pronounced, a van, α ηηαη, his desire, pronounced, a vee-un
 Ο and ζ sound like y at the beginning of a word; they are almost silent in the middle and perfectly so at the end of words. Ć sounds like ch; ρ, like f; ϕ and ε, like h; and ϕ is silent.

Sound of the Vowels—long--

λ sounds like a in war, as βάρη, top.
 ε " " e " ere, " céηη, wax.
 ι " " ee " eel, " ηηηη' fine.
 ο " " o " old, " όη, gold.
 υ " " u " rule, " úη, fresh.

Short----

α " " a in what, as, ζαρ, near.
 ε " " e " bet, " βεδ, died,
 ι " " i " ill; " ηηη, honey
 ο " " o " got, " λοτ, wound.
 υ " " u " put, " ηυτ, thing.



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The Irishman who reads "Goldsmith's Deserted Village" unmoved by home sentiments is hard-hearted indeed—

SWEET Auburn! loveliest village of the plain
Where health and plenty cheer'd the laboring
swain

Where smiling spring its earliest visit paid
And parting summer's ling'ring bloom delay'd.

Dear lovely bowers of innocence and ease
Seats of my youth, when every sport could please

How often have I loiter'd o'er thy green,
Where humble happiness endear'd each scene!

How often have I paus'd on every charm—
The shelter'd cot, the cultivated farm,

The never-failing brook, the busy mill—

The decent church that topp'd the neighb'ring hill,
The hawthorn bush, with seats beneath the shade
For talking aë and whisp'ring lovers made!

How often have I bless'd the coming day
When toil remitting lent its turn to play.

And all the village train from labor free,
Led up their sports beneath the spreading tree

While many a pastime circled in the shade
The young contending as the old survey'd,
And many a gambol frolic'd o'er the ground

And sleights of art and feats of strength went round
And still as each repeated pleasure tir'd

Succeeding sports the mirthful band inspir'd
The dancing pair that simply sought renown

By holding out to tire each other down.

The swain mistrustless of his smutted face
While secret laughter titter'd round the place,

The bashful virgin's sidelong looks of love
The matron's glance that would these looks reprov.

These were thy charms sweet village! sports like
these

With sweet succession taught thee en toil to please
These round thy bowers their cheerful influence
shed

These were thy charms—but all these charms are
fled.

* * * *

In all my wandering round this world of care—
In all my griefs—and God has giv'n my share—
I still had hopes my latest hours to crown
Amidst these humble bowers to lay me down.

Some time since a Prussian lady asked an Irish lady why she did not speak Irish, her national speech. Oh, said her Irish friend, 'Tis only the low Oirish that 'spakes Oirish, w^o high Oirish 'spakes' nothing but English—sure it was English St. Patrick and St. Bridget spoked." "How can that be—there was no English language in t^heir time," said our Prussian friend. The high Irish lady waddled off with a gait which would lead one to believe that bird-lime was stuck to her heels.

Quite a number of Irish persons display their ignorance and want of patriotism in the same unworthy manner. We cannot conceive how any intelligent Irishman—educated or uneducated—can help to bow his head in shame when he has to avow his ignorance of the language of his country before any educated foreigner. What must such foreigner believe of his patriotism? Why—that he has none!

Persons such as those described above should permit their sires to rest in peace and not make them parties to their own social degradation by the common excuse "My parents did not teach it to me" etc. for that Irishman unable to understand the national speech of his country (and that speech understood and practised by one-half of his countrymen) is, indeed, socially degraded.

We have met men who presumptuously called themselves Irishmen boast of their acquaintance with the Classics and yet avowed that they never saw the Irish Alphabet! what they could buy for 5 cents. It is difficult to classify such men.

Rev Father Fitzgerald of this city delivered a lecture in Irish in St. Patrick's Church (Father Hennessy pastor) Jersey City Heights, on the evening of June 16, which was an immense success

βέρο αν ζαοτάλητε ραοι ημεαρ ρόρ,
In Ελληνη uαραλ, Ιηηηρ ηα ηζζ!

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We learn from a recent copy of the TUAM NEWS that the GAELIC Union is pushing a head. Every Irishman ought to render the Journal assistance

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