



## PHILO-CELTS

### THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
ḁ	a	aw	ḡ	m	emm
b	b	bay	ḡ	n	enn
c	c	kay	o	c	oh
ḁ	d	dhay	p	p	pay
e	e	ay	r	r	arr
f	f	eff	r	s	ess
ḡ	g	gay	t	t	thay
ḡ	i	ee	u	u	oo
l	l	ell			

### Sound of the Vowels—long.--

ḁ	sounds like a	in war,	as	ḁḁḡḡ,	top.
é	"	"	e	ere,	" céḡḡ, wax.
ḡ	"	"	ee	eel,	" ḡḡḡ' fine.
ó	"	"	o	old,	" óḡ, gold.
ú	"	"	u	rule,	" úḡ, fresh.

### Short.--

ḁ	"	"	a	in what,	as, ḡḁḡ, near.
e	"	"	e	bet,	" beb, died.
ḡ	"	"	i	ill,	" ḡḡḡ, honey
o	"	"	o	got,	" lot, wound.
u	"	"	u	put,	" puḁ, thing

ḁ and ḡ sound like w when followed or preceded by ḁ, o, u, as, ḁ ḁḁḡḁ, his bard, pronounced a wardh; ḁ ḡḁḡḁ, his beef or ox, pronounced, a warth; and like v when preceded by e, j, as, ḁ beḁḡ, his wife, pronounced, a van, ḁ ḡḡḡḁḡ, his desire, pronounced, a vee-un ḁ and ḡ sound like y at the beginning of a word; they are almost silent in the middle, and perfectly so at the end of words. Ḃ sounds like ch; p, like f; r and t, like h; and r is silent.

The Philo-Celtic Society meet, as usual, at Jefferson Hall, corner Adam and Willoughby, every Sunday evening, at seven and a half o'clock.

Miss Mahoney of the Phila. Society paid us a visit the other day.

Our readers will find interesting reading from Ḃḡḡḡḁḁ, across the water, in the coming issues of ḡḡ ḡḁḁḁ.

We hope all the friends of the Gaelic cause will circulate ḡḡ ḡḁḁḁ as well as they can. Every enterprise has its journal to bring it before the public. Patent medicine men can flood the country with their publications and yet the Irish in the country do not circulate five thousand copies of their national journal. There is rottenness somewhere. Had the Irish element been imbued with the proper spirit their journal would be circulated.

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*Donahoe's Monthly Magazine* for December is a very interesting number as a whole. Peter Mc-Jerry leads off with an article on the Swedes and the "pure teachings of Luther." Then there is a Strange Dream. The next article is Protestant Opinion on the School Question. But the great article of the number is Cardinal Manning on "The Church its own Witness," which is admitted to be one of the ablest productions of the great churchman. The article makes twenty closely printed pages. Then we have, by John Gilmary Shea, an article on the Pope's Day in New England. Shakespeare in Purgatory, by the editor of the London Punch, will well repay perusal. In all there are thirty articles besides twenty pages of events of the month. The eleventh year commences in January. A good time to subscribe—\$2 a year. Sample copies free. Address DONAHOE'S MONTHLY MAGASINE, Boston, Mass.

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FIRST BOOK—Continued

EXERCISE 15.

25ac, at thee; a1c1, at her; a15e, at him; b165, a shoe; c1a? who; ea5la, fear: le1r, with him; l1n1, with us: oc1a1, hunger; op1a1n, on us; op1m, on me; op1c, on thee; r51an, a knife; ca1c, thirst; ua1c, from thee.

1. Ta b165 a5ac. 2. ca a1a1n a15e. 3. ca ba1nne a1c1. 4. c1a le1r an r51an r1n? 5. 1r l1n1 f. 6. ca 1e ua1c. 7. ca ea5la op1m. 8. ca ca1c op1a1n1. 9. ca oc1a1 op1m. 10. ca ce1rc a5am op1c.

1. You have a shoe. 2. he has bread 3. she has milk. 4. whose is that knife 5. it is ours 6. it is from thee. 7. fear is on me. 8. thirst is on us. 9. hunger is on me. 10. I have a question on thee.

EXERCISE 16.

21ca, at them; a5a1n1, at us; a1n, on him; a1am, a soul; ba1n, top; b1eac, a trout, speckled; b1oc, a badger; b165a, shoes; bu1, the bottom; ce1rc, night; co1p, a body; m1a1, desire; m1a1, a dish; 1caab, a broom; 1eun, prosperity, happiness; 11a1, a bridle.

Ta me 1n1: ca tu ce1rc: ca 1e m16: ca 1f a1c: ca 1n1n bea5: ca 1a1c 11a1; ca an la 1ua1: a1am a5ur co1p: b1oc a5ur b1eac: ba1n a5ur bu1.

Ta 1eun op1c: ca 1ea15 op1m; ca r51an a5am: ca a115ea1c ua1m: ca m1a1 a1a; ca m1a1n a5a1n1: ca 11a1n a1n: ca 11o1 a5am: ca 11o1 a5a1n1: ca 1a1n1e a15e.

1r l1om an 1oba1: 1r le1r na b165a: c1a le1r an m1c? c1a le1r an 1caab 1o? 1r l1n1 1a1: 1r lea1c an ca1: 1r lea1c an 11on ce1rc: 1r l1om an m1la 1n1: 1r 1ea1n l1om 61 1on1a a115ea1c: 1r m1an l1om 11o1.

EXERCISE 17.

211, pleasure; a1m1, a name; a1o1, age; b1, be thou; ca1, what? ca1n1o1, what way, how? cu1n, put; cu1r, cause cum1a, equal, indifference; 1u1c, to thee 1u1n, shut, a fort; 1an, stay, wait; 1e1n, self; 161, a while; 161, yet; 5an, without; 5o 161, yet, for a while; 5u1, weep

le1m, a leap; m1a1a, dishes; m11e, me, myself; 61, drink; o1c, evil; 11o1, down ru1, up; 165, lift.

21 lea1-1a an 1caab? n1 l1om-1a an 1a1nne: an a1 lea1 me? n1 m1an l1om 11on; n1 51a1 an 1eun 1o: an m1c 1u1c m11e? an 1ea1n lea1 ba1nne 1on1a u115e? n1 ba1 lon5: n1 me an 1ea1: an a1 le1r m11e?

Na 1u1n o1c; na b1 bo5: na 5u1 5an cu1r: 1u1n an 1o1a1: 1an 5an ea5la: na 1eun o1c op1a1n1: 165 ru1 11: cu1n 11o1 na m1a1a na 61 1n1n 161: na cu1n o1c op1m.

1r cum1a l1n1 1n1: ca1 e an 1u1 1o? 1r l1om 1e1n e; 1eun 1n1 5o ce1rc: c1an n1o1 ca tu? ca1 a1o1 tu? ca1 1r a1n1 1u1c? ca1 e 1n1? 1an 5o 161: le1m ru1.

Na 5u1 5o 161: 1r m11e an 1ea1: an e 1n1 e: n1 r51an e: 1r cum1a lea1 e: n1 m1an le1r an 1u1 1o: 1r m16 1r m1an le1r: an 11om e 1n1? ca ea5la op1c: n1 ce1rc e 1o.

EXERCISE 18.

211o1, from below; a1n 1n1, there; an 1o, here; a1o1, now; a1ua1, down from above; ca1n1, talk; ce1, conceal. ce11n, haste; 11n1n, truth; 1o11a1, open; lea1, follow; m1ea1a1m, I think; m111a1, awake; n1a1n, shame; 1an spade; 1ea1, stand; ca1a1, while; ca1, come.

1o11a1 an 1o1a1, open the door: ca1 an1o1, come up; m111a1 a n1o1 e, waken him now; ca1 a5ur lea1 e, come and follow him; 1eun ca1n1 l1om talk with me; m1ea1a1m an la 1ua1, I think the day cold; na 1n15 ca1a 11o1, desert not a true friend; 1ea1 ru1 an1o1, stand up now; ca1 a1ua1 come down; ca n1a1n a1n, he is ashamed; 1an 5o 161, wait a while; na ce1 11n1nne, conceal not truth; 1eun ce11n, make haste; ca1 e an la, what is the day? ca 1ea15 a1n, he is angry; an a1 lea1 e, do you like it? cu1n 11o1 an 1an, put down the spade: ca 1e a1n 1n1, he is there; ca me an 1o, I am in this place; 1an l1om ca1a1 bea5 stay with me a little while.

EXERCISE 19.

217, out, be3r, bring, grasp. céad a hundred. ɔam to me. ʔa3te welcome ʔ3ona, of wine. 3eur, sharp. 3lac, take lá3on, strong. leat-ʔa, with thee. m3le, a thousand. 33or, sign of the comparative. ʔa an emphatic suffix. ʔáʔa, satisfied. 3r lá3on a3 ʔear é, he is a strong man; 3r ceáʔ a3 ca333 3, she is a pretty girl; be3r 33on3e u3ʔe ɔam, bring to me a glass of water; cu3r a te3ne láʔa aʔ. put a lighted fire out: a3 3 ʔo 33o ʔ3a3-ʔa? whether is this my knife: 3r 3eur a3 ʔ3a33o, this knife is sharp: tá 33e ʔáʔa a33r, I am satisfied now: tá 33e 33or ʔear3, I am better; a3 33a3 leat-ʔa 33on3e ʔ3ona? do you wish a glass of wine? 33 33a3 33om ʔ3on, I do not desire wine: tá a3-á3 a3am, I have bread; a3 leat-ʔa a3 ʔ3a3 ʔo? whether is this your knife? ól ʔuaʔ é, drink it up; céad 33le ʔá3te, a hundred thousand welcomes; 3lac a3á3 a3ur 33, take bread and butter; cu3r a3r a3 te3ne é, put it on the fire; ca333or tá tá a33r? how are you now? 3r ɔon ɔá3ta é, it is a shut fist: 3r 3on ca3á3ʔe é, it is a field of cabbage; tá ce3ʔ3r on3, I am in a hurry. 3o 3-cu333 ó3a 3 ʔ-á3 on

CR3ÓC

THE BOY AND THE NETTLE.

Vocabulary

	Pronunciation.
a3ce, near	ack-ke
bua3á3ll, a boy,	boo-chail
ɔa3te, home,	wail-eh
bá33e, touched, right to,	bawinth
be3r, seize, grasp,	bihr
ce b' é, whatsoever,	kay-b-ey
ceá33a33, did do,	yaruny
ceun3a33, will do,	dhayunfy
ɔocá3r, harm, injury,	duchur
3á3e, did sting,	yaw-ih
3on3e, fields,	guirth
33á33a, ugly,	graw-nah
33333r, thou doest,	knee-ir
3o ceá33, boldly,	go tha-uun
3333e, playing,	imuirth
33333e, telling,	inshint
333, a weed, an herb,	lhuiv

má3a3r, mother,	mawhirh
3eá33ó3, nettle,	nhanthong
333, a thing,	nhee,
33e, ran, imp. of run,	rih
ʔá3ʔaʔ, wilt go,	raugh-iss

3o 3á3e 3eá33ó3 bua3á3ll a b3 a3 3333e 33r 3a 3on3e. ɔo 33e ʔe a ba3le 3o ɔ-ʔ3 a 3á3a3r, 3 3333eá3e ɔ3 3a3e 3-3eá33a33 ʔe á3 ba33e le3r a3 3333 33á-33a, 7 3ur 3á3e ʔ3 é. "3r ʔe ɔo 'ba33e' le3e3. 3o ɔ33eá3e," a ce3r a 3á3a3r, "a3 ʔ-á33a3r a3 3á3e ʔ3 tá;" a3 ceun uá3r e3le a ʔá3ʔaʔ tá 33 a3ce le 3eá33ó3, be3r u33e3 3o ceá33 7 33 ceun3a33 ʔ3 a33 ɔocá3r ɔu3e."

Deun 3o ceá33 ce b' é '3 333 a 333-33r,

A Boy playing in the fields got stung by a Nettle. He ran home to his mother, telling her that he had but touched the nasty weed, and it had stung him. "It was your just touching it, my boy," said the mother, "that caused it to sting you; the next time you meddle with a nettle, grasp it tightly, and it will do you no hurt."

Do boldly what you do at all.

The following story by our Gaelic friend, Mr. M. P. Ward, we copy from the San Francisco Monitor. Friend Ward can tell a story well.

S3EUL ɔ'33333 33333333 ʔ. 3333 333333

23 ceun33333á3 a3 3umá333 3á33á3-3e ʔamál ó ʔon3.

ɔ33e3oll b3á3á3 a3ur ʔ3e ó ʔon3 33a3on3 ɔ3eá3 állun3 a 33 ce33eá3 a3 ʔa333a33, 33a33 3e33a333 33 233333 3on3 aʔ 33o leá3á3 le3r 3a ceá3ca333 a ce333á3l ó'3 33e3r le3te a b3 a3 ʔua3-u3á3 a3r ɔá3r ca33 a3 3a333a. ɔ3 ʔ33e3oll 333333eá3r, 3on3 bua3á3ll333 a3ur á3333333, a3 lá ʔ33 a3 3á3a3r a3 ba33e a3ur a3 ʔ3a3a33 3333a ʔ3a3r a3r ɔo3á3 3a ʔola, a3a3ce a3 ʔ3a3á33 ɔá33.

23 ʔ3á ʔ33 b3 lá33 a3am a3r 3un33a 33a333á33 a3 3o33á3 33333 ɔa33a33 aʔ. bu3 3eá3r a b3 33e a3 ʔa33eá3 3a 33e3e 33o 3o ɔ-ʔa333e a3 ɔ3e33333 33a3á3---33o 33alla3e ɔ3---a3ur ʔ33333e beá3 ceon-á33 333 a 3á3. 3eáʔ ʔe a3r ceá3 a3 ɔalla







NOW OR NEVER!

From *Songs for Freedom*, by Rev. M. J. McHale.

Now or never! brothers all  
 Now or never.  
 Come and stand at Ireland's call,  
 Now or never,  
 Pledge yourselves whate'er befall  
 You shall burst your long-wrong thrall,  
 Now or never.  
 Now is the time to prove you men,  
 Now or never.  
 On every hill side, every glen,  
 Now or never.  
 Let every man, with voice and pen  
 Now or never,  
 Aid the cause, the hour is when?  
 Now or never.  
 Hear and heed the voice of time  
 Now or never.  
 Crown your glorious manhood's prime  
 Now or never.  
 Down with every long curst crime,  
 Up with Freedom's Flag sublime,  
 Now or never.  
 Down with every traitor knave,  
 Now or never,  
 Up with every honest slave,  
 Now or never.  
 Better fall as fall the brave,  
 Than fill a starveling's famished grave,  
 Now or never.  
 See; the sun above us shows,  
 Now as never.  
 Daily darker like our woes  
 Now as never.  
 And the land knows no repose,  
 Like an earthquake in its throes  
 Now as never.  
 See, the Famine Spectre sweeps,  
 Now as never.  
 And we know the sheaves he reaps,  
 Now as ever.  
 And we dread the famished heaps,  
 While our flesh with horror creeps,  
 Now as never.  
 Now as never, as we cry,  
 Now as ever.  
 Was there need that God on high,  
 Now if ever.  
 Help should send the millions cry  
 Ere they sicken, and they die  
 As in dismal years gone by,  
 Now or never.  
 Martyrs of this ancient Race  
 Now as never.  
 Pray for us your ancient grace  
 Now as never.  
 We may gain before earth's face  
 Freedom for our long-wroged race,  
 Our own at last, our rightful place.  
 Now or never.  
 By the memory of our dead,  
 Now or never,  
 By our grave-pits crammed and red  
 Now or never.  
 By our life-blood hourly shed—  
 Tyrants' blood that hourly fed—  
 By our misery drear and dread

Now or never.  
 Up, this stricken Nation pleads,  
 Now or never.  
 With its tear-drops on its beads,  
 Now as never.  
 Up to Him who hears and heeds  
 All a patient peoples' needs  
 Now as ever.

God above us we implore,  
 Now as never,  
 Thou wilt aid us more and more,  
 Now as never.  
 By our bleeding hearts and sore—  
 By the wrongs our fathers bore—  
 By the Faith they ne'er foreswore—  
 NOW OR NEVER.

Famine, 1880

CONVERSATION IN IRISH.

At a recent meeting of the Tuam Board of Guardians the following conversation took place between the guardians and an old man 88 years old, named John Furey.--

Chairman—What do you want us to do for you?

Furey—beadhán fóirne, a mhúinte.

Chairman--Nac b-fuyl béarla a d'ac?

Furey---Uairead, deáhan focal béarla labair mé anáin.

Chairman--Cia 'h doir a tá tú?

Furey---Táim oit m-bhacóga a d'ur ceitire ríe.

Chairman---He was born in 1800.

Mr. Nohilly---Ruadh tú an bhacóga a d'neamhsead éire de Saccraha.

Chairman---b'olc an bhacóga a ruadh tú---an bhacóga a tú Saccraha an parliament ar éiríne.

Furey.. Uairead h'aham 30 m-b'olc, a mhúinte.

Chairman--Uairead tú le conghán Dé 30 o t'ic an parliament air air.

Furey....b'éitire le Dia ríe, a mhúinte.

Chairman---Béirte ríe-ne conghán tú.

Furey---Uairead, raodai fada le reir a d'ad.

Chairman---This poor man must get relief.

Mr. Walsh---Peremptory, no one will object.

Relief was granted.

TUAM NEWS.

We have frequently called attention to the *Tuam News*. Those who read it will be well posted on matters transpiring in the South and West of Ireland. Its price is reduced to two cents a week.]

The  Gael.

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

Entered at the Brooklyn P. O. as second-class mail matter.

Eighth Year of Publication.

Published at 814 Pacific st., Brooklyn, N. Y.,  
M. J. LOGAN, - - - Editor and Proprietor.

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VOL 7, No. 1.      DECEMBER,      1888.

With this issue *The Gael* enters on its eighth year, and, therefore, has successfully battled with all the ailments incident to the infant state.

That *The Gael* had had to contend with many obstacles before it emerged from its infancy, those who followed the course of Gaelic events can bear ample testimony. Suffice it to say that it has triumphantly surmounted all the difficulties with which it had to combat, and comes out smilingly to bid its well wishers all the compliments of the season,—A merry Christmas and a happy New Year.

Not at any time in our modern history have the Irish people attained the social consideration which they command to-day. Though they are still persecuted in their own land, yet a considerable number of their former persecutors sympathize with them. In this country, where opportunities to display Celtic talent and genius abound, the I-

rish element, by the exercise of that talent and genius, has compelled respect.

What is the immediate cause of this sudden change in the social position of the Irish people? The movement for the cultivation and preservation of their language! Up to the initiation of that movement, fifteen years ago, the majority of the Irish people, at home and abroad, were under the impression that they had had no measure of civilization except that which they copied from their Saxon masters. Thus believing, they were bashful in their manner and timid in their action lest their aforesaid Saxon masters should further crush them.

In fact they were no better than the slave, with their hand to their hat to every British shoneen who went the way.

The cultivation of their language [though a large number of the mean serfs would not contribute a red penny to its support, but, fox-like, benefit by the labor of others], the evidence of their ancient civilization, has changed all this. They are bashful and timid no longer; they walk at their full height and bend and bow to no man.

The Language Movement having accomplished all these favorable changes should not every Irishman do all in his power to extend it?

As some so-called Irishmen are willing to carry the brand of British slavery to the grave, we will not expend space on that class. But we say to the supporters of the movement: Get all the new subscribers you can, send yourselves a dollar yearly to the support of the movement, and you will hear of *The Gael* in every nook and corner in the land! Much intelligence is given the real Gael, therefore large results are expected of him.

## O'Curry's Lectures.

ON THE  
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-  
TORY.

### Lecture 1.

(Continued)

Lastly should be noticed the Latin MSS. from which Zuess drew the materials for the Irish portion of his celebrated *Grammatica Celtica* (Lipsiæ 1853). The language of the Irish glosses in these codices, is probably older, in point of transcription, than any specimens of Irish now left in Ireland, excepting the few passages and glosses contained in the Books of Armagh and Dimma, with the orthography and grammatical forms of which the Zuessian glosses correspond admirably. The following is a list of the Zuessian Codices Hibernici, which, as Zuess himself observes, are all of the 8th or 9th century, and were either brought from Ireland, or written by Irish monks in continental monasteries.

I. A codex of Priscian, preserved in the library at St. Gall in Switzerland, and crowded with Irish glosses, interlinear or marginal, from the beginning down to page 222. A marginal gloss at p. 194 shows that the scribe was connected with Inis Madoc, an islet in the lake of Templeport, county Leitrim.

II. A codex of St. Paul's Epistles, preserved in the library of the university of Wurzburg, and containing a still greater number of glosses than the St. Gall Priscian.

III. A Latin commentary on the Psalms formerly attributed to St. Jerome, but which Muratori, Peyron, and Zuess concur in ascribing to St. Columbanus. This codex, which is now preserved in the Ambrosian library at Milan, was brought thither from Bobbio. It contains a vast amount of Irish glosses, and will probably, when properly investigated throw more light on the ancient Irish language than any other MS.

IV. A codex containing some of the venerable Bede's works, preserved at Carlsruhe, and formerly belonging to the Irish monastery of Reichenau. This MS. contains, besides many Irish glosses, two entries which may tend to fix its date; one is a notice of the death of Aed, king of Ireland, in the year 817; the other a notice of the death of Muirchad mac Mialduin at Clonmacnois, in St. Ciaran's island or bed.

V. A second codex of Priscian, also preserved at Carlsruhe, and brought thither from Reichenau. It contains fewer Irish glosses than the St. Gall Priscian.

VI. A miscellaneous codex, preserved at St. Gall (No. 1395), and containing some curious charms against strangury, headache, etc., which have been printed by Zuess, Goibnenn the smith, and Dianecht the leech, of the Tuatha De Danann, are mentioned in these incantations.

VII. A codex preserved at Cambray, and containing, besides the canons of an Irish council held A. D. 684, a fragment of an Irish sermon intermixed with Latin sentences. This MS. was written between the years 763 and 790. A facsimile, but inaccurate, of this Irish fragment may be found in appendix A (unpublished) to the report of the English Record Commission.

It is, I may observe in conclusion, a circumstance of great importance, that so much of our ancient tongue should have been preserved in the form of glosses on the words of a language so thoroughly known as the Latin. Let us avail ourselves of our advantages in this respect by collecting and arranging the whole of these glosses, before time or accident shall have rendered it difficult or impossible to do so.

I have thus endeavored to place before you some evidence of an early cultivation of the language and literature of Ireland. The subject would require much more extensive illustration and much more minute discussion than can be given to it in a public lecture: and time did not allow more than a rapid enumeration of the more ancient works, and a brief glance at their contents, such as you have heard. Sufficient, however, has been said in opening to you the consideration of the subject, to show what an immense field lies before us, and what abundant materials still exist for the illustration of the History and Antiquities of our country, and above all, of that most glorious period in our Annals, the early ages of Catholicism in Ireland.

The materials are, I say, still abundant; we want but men able to use them as they deserve.

### LECTURE II.

Of the Cuilmenn.—Of the Tain bo Chualgne,—  
Of Cormac Mac Airt.—Of the Book of Acaill.

In speaking of the earliest written documents of ancient Erin, of which an account has come down to us, I mentioned that we had incidental notices of the existence, at a very remote period, of a Book called the Cuilmenn. It is brought under consideration by reference made to a very ancient tale, of which copies still exist. The first notices of the Cuilmenn have been already partly alluded to in the first lecture, but we shall now consider them at greater length; and in doing so, we shall avail ourselves of the opportunity thus afforded, to illustrate, in passing, a period of our history, remote indeed, and but little known, yet filled with stirring incidents, and distinguished by the presence of very remarkable characters.

According to the accounts given in the Book of Leinster, to which I shall presently refer, Dallan Forgaill, the chief poet and File of Erin, having died about the year 598, Senchan Torpeist, then a File of distinction, was called upon to pronounce the funeral elegy or oration on the deceased bard. The young File acquitted himself of this so much to the satisfaction of his assembled brethren, that they immediately elected him Ard Ollamh in File-decht, that is chief File of Erin.

Some time after this, Senchan called a meeting of the Files of Erin, to ascertain whether any of them remembered the whole of the celebrated tale of the Tain Bo Chualgne, or "Cattle-spoil of Cualgne" (a place now called Cooly, in the modern county Louth.) All the Files said that they remembered only fragments of it. On receiving this answer Senchan addressed himself to his pupils, and asked if any of them would take his blessing and go into the country of Letha to learn the Tain, which a certain Saol or professor had taken to the east after the Cuilmenn (that is, the Book called Cuilmenn), had been carried away. (Letha was the ancient name, in the Gaedhlig, for Italy, particularly that region of it in which the city of Rome is situated.

Emine, the grandson of Ninede and Murgén, Senchan's own son, volunteered to go to the east for that purpose.

Having set out on their journey, it happened that the first place to which they came was the grave of the celebrated chief Fergus Mac Roigh, in Connacht: and Murgén sat at the grave while Emine went in search of a house of hospitality,

While Murgén was thus seated he composed and spoke a laith, or lay, for the gravestone of Fergus, as if it had been Fergus himself he was addressing.

Suddenly, as the story runs, there came a great mist which enveloped him so that he could not be discovered for three days: and during that time Fergus himself appeared to him in beautiful form,—for he is described as adorned with brown hair, clad in a green cloak, and wearing a collared gold-ribbed shirt, a gold hilted sword, and sandals of bronze: and it is said that this apparition related Murgén the whole tale of the Tain, from beginning to end,—the tale which he was sent to seek in a foreign land.

This Fergus Mac Roigh was a great Ulster prince, who had gone into voluntary exile, into Connacht, through feelings of dislike and hostility to Conor Mac Nessa, the king of Ulster, for his treacherously putting to death the sons of Uisnech for whose safety Fergus had pledged his faith according to the knightly customs of the time. And afterwards when the Tain Bo Chualigne occurred, Fergus was the great guide and director of the expedition on the side of the Connacht men against that of Conor Mac Nessa, and as it would appear, he was himself also the historian of the war.

This version of the story is from the Book of Leinster. However, according to another account, it was at a meeting of the Fíles, and some of the Saints of Erin, which was held near the Carn, or grave that Fergus appeared to them and related the tale: and St. Ciarán thereupon wrote down the tale at his dictation, in a book which he had made from the hide of his pet cow. This cow from its color was called the Odhar, or dark gray: and from this circumstance the book was ever after known as Leabhar na h-Uidhre (pron. nearly Levvar, or Lowr na heer-a), or the "Book of the dark gray (Cow),"—the form Uidhre being the genitive case of the word Odhar.

According to this account (which is that given in the ancient tale called *Inthecht na trom damhe* or the *Adventures of the Great Company* i. e., the following of Senchan), after the election of Senchan to the position of Chief File, he paid a visit to Guaire the Hospitable, King of Connacht, at his palace of Durlus, accompanied by a large retinue of attendants, or subordinate files, and pupils, as well as women, and servants and dogs: so that their sojourn there was so oppressive, that at their going away, Marbhan, King Guaire's wise brother imposed it as an obligation on Senchan to recover the Tale of the Tain Bo Chualigne. Senchan accordingly went into Scotland to search for it, but having found no trace of it there, he returned home again; and then Marbhan advised him to invite the saints of Ireland to meet him at the grave of Fergus, where they were to fast three days and three nights to God, praying that he would send them Fergus to relate to them the history of the Tain. The story goes on to say that St. Cailín of Fiodhnacha (in the present county of Leitrim), who was Senchan's brother by his mother,

undertook to invite the saints; and that the following distinguished saints came to the meeting, namely, St. Colum Cille, St. Cailín himself, St. Ciarán of Clonmacnois, St. Brendan of Birra, and St. Brendan the son of Finnlogha. And after their fast and prayer, Fergus did appear to them, and related the story, and St. Ciarán of Clonmacnois, and St. Cailín of Fiodhnacha wrote it down.

This ancient tale is referred to in the book of Leinster, a MS. of the earlier half of the 12th century, though it remains to us only in the form preserved in copies of a much more modern date, one of which is in my possession.

The next notice of a Cuilmenn, as I have already shortly stated, is to be found in an ancient glossary, where the "seven Orders of Wisdom,"—i. e., the seven degrees in a literary college, including the student on his first entrance,—are distinguished by name and qualifications. The highest degree was *Druimeli*, who, as it is stated, had knowledge "of all wisdom, from the greatest book which is called *Cuilmenn* to the smallest book which is called *Deich m-Breithir*, in which is well arranged the good Testament which God made unto Moses.

What the *Cuilmenn* mentioned here was, we have no positive means of knowing: but as an acquaintance with both profane and sacred writings is set down amongst the qualification of each degree or order of Wisdom, it may be assumed that the *Cuilmenn* embraced profane, as the *Deich m-Breithir* did sacred learning; since it appears that the *Druimeli* was versed in all profane and sacred knowledge.

Another instance of the occurrence of the word *Cuilmenn* is found in the lower margin of a page of the book now called the *Leabhar Breac*, the proper name of which was *Leabhar Mor Duna Doighre*, i. e., the Great Book of Dun Doighre (a place on the Connacht side of the Shannon, some miles below the town of Athlone.) In this book, which is preserved in the Library of the Royal Irish Academy, the following words appear in a hand three hundred years old,—“A trying of his pen by Fergal, son of William, on the great *Cuilmenn*.” This “great *Cuilmenn*” was of course the book on which he wrote these words, viz., the *Leabhar Duna Doighre* just mentioned, and this passage establishes the use of the word to designate a book, generally. It may be also observed that the word (*Cuilmenn*) in its original meaning literally signifies the skin of a cow.

To return to the Tain Bo Chualigne.

This tale belongs to a period of considerable antiquity, and in it we find introduced in the course of the narration the names of several personages who acted a very important part in our history, and whose deeds are recorded by most of our annalists. As the tale is itself curious and interesting, and besides supplies a pretty good view of the customs and manners of the times, it will be interesting to give you here a brief sketch of it.

When the Argonaucic Expedition, the Siege of Troy, or any others of notable occurrences of the very old periods of the world's history, are brought under consideration, not the least interesting and valuable features which they present are the illustrations they furnish us of the habits and life of the various people to whom they relate, and it is of little moment to attempt to fix the precise year of the world's age in which they actually happened.

Some persons complain that our Irish Annals are too precise in the time and place assigned to remote events, to be altogether true: but this is a subject not to be disposed of in a cursory review like the present. At present my intention is only to draw briefly, for the purpose of illustration, from one of the oldest and most remarkable of our national historic tales. I do not propose here to enter into any critical discussion as to the historic accuracy of its details, but I may observe that, though often exhibiting high poetic coloring in the description of particular circumstances, it unquestionably embraces and is all through founded upon authentic historic facts. The *Tain Bo Chuaigne* is to Irish, what the Argonautic Expedition, or the Seven against Thebes, is to Grecian history.

Many copies of the tale still exist. As has been seen, we have traced it back to one of perhaps the oldest written records, one of which we now retain little more than the name. We know unfortunately nothing of the other contents of the *Cuilmeann*; but if we may judge from the character of the events detailed in the *Tain*, we may fairly suppose this Great Book to have been a depository of the most remarkable occurrences which had taken place in Ancient Erin up to the time of its composition.

We are told in our Annals and other ancient writings, that Eochaidh Feidlech closed a reign of twelve years as Monarch of Erin in Anno Mundi 5069, or a little above a hundred years before the Incarnation, according to the chronology of the Annals of the Four Masters. This prince was directly descended from Eremon (one of the surviving leaders of the Milesian colonists), and succeeded to the monarchy by right of descent.

Eochaidh had three sons and several daughters, among his daughters one named Meadhbh (pron. Meav), who, from her early youth, exhibited remarkable traits of strength of mind and vigor of character. Meav, in the full bloom of life and beauty, was married to Conor, the celebrated provincial King of Ulster; but the marriage was not a happy one, and she soon left her husband and returned to her father's court. The reign of the monarch her father, had at this time been embittered by the rebellion of his three sons, which was carried so far that he was at last compelled to give them battle, and a final engagement took place between the two parties at Ath Cumair (the ancient name of a ford near Mullingar), in which the king's arms triumphed, and the three sons were slain.

The victory over his sons brought but little peace to Eochaidh, for the men of Connacht, taking advantage of his weakened condition after it, revolted against him, and to overcome their opposition he set up his daughter Meav as Queen of Connacht, and gave her in marriage to Ailill, a powerful chief of that province, and son of Conrach, a former king—the same Conrach who built the royal residence of Roth Oruachan. Ailill died soon after, and Meav finding herself a young widow, and an independent queen, proceeded to exercise her own right and taste in the selection of a new husband, and with this view she made a royal progress into Leinster, where Ross Ruadh was then king, residing at the residence of the Leinster kings at Naas. Meav there selected, from the princes of the court, the king's younger son, who bore the same name as her previous husband, Ailill, and whom she married and made king-consort of her province.

Their union was happy, and Meav became the mother of many sons, and of one daughter.

One day, however (as the story runs), a dispute arose between Queen Meav and her husband about their respective wealth and treasures,—for all women at this time had their private fortunes and dowries secured to them in marriage. This dispute led them to an actual comparison of their various kinds of property, to determine which of them had the most and best. There were compared before them then (says the tale) all their wooden and their metal vessels of value, and were found to be equal. There were brought to them their finger rings, their clasps, their bracelets, their thumb rings, their diadems, and their gorgets of gold, and they were found to be equal. There were brought to them their garments of crimson, and blue, and black, and green, and yellow, and mottled, and white, and streaked, and they were found to be equal. There were brought before them their great flocks of sheep, from greens and lawns and plains, and they were found to be equal. There were brought before them their steeds, and their studs from pastures and from fields, and they were found to be equal. There were brought before them their great herds of swine, from forests, from deep glens and from solitudes, their herds and their drove of cows were brought before them from the forests and most remote solitudes of the province and on counting and comparing them they were found to be equal in number and in excellence. But there was found among Ailill's herds a young bull which had been calved by one of Meav's cows and which "not deeming it honorable to be under a woman's control," went over and attached himself to Ailill's herds. The name of this fine animal was *Finnbheannach* or the White-horned; and it was found that the queen had not among her herds one to match him. This was a matter of deep disappointment to her. She immediately ordered Mac Roth, her chief courtier, to her presence and asked him if he knew where a young bull to match the *Finnbheannach*, or White-horned could be found among the five provinces of Erin. Mac Roth answered that he knew where there was a better and a finer bull, namely in the possession of Dare, son of Facbtha, in the Cantred of Cuaigne and province of Ulster, and that his name was the *Donn Chuaigne* or Brown Bull of Cuaigne. Go thou, then said Meav, with a request to Dare from me, for the loan of the *Donn Chuaigne* for my herds for one year, and tell him that he shall be well repaid for the loan, that he shall receive fifty heifers and the *Donn Chuaigne* back at the expiration of the time. And you may make another proposition to him, said the queen, namely, that should the people of the district object to his lending us the *Donn Chuaigne*, he may come himself with his bull, and that he shall have the full extent of his own territory given him of the best lands in *M'gh Ai* (Parish of Roscommon), a chariot worth thrice seven cumals (or 63 cows), and my future friendship.

(To be continued.)

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