

721/40 Rol. Ujin. 12.

Juji,

1890.

согани зан сеани.

(Leanta)

Čυλιό λη δείπο 50 ο σι λη σελό τηση, λομη δυλίι λη γελη δούο λο λη σορμη, λομη ο γογολίι γεληδή όξλησα έ.

"Τοαγτιήξεαηη μαίη η αίξητειμ αη τίξε γεο ο γειζητης," αμγα Οοήηαιι.

Ο ηπό ή τη τεαποκό ό της α, α της το τα η η α η η α η η α η η α η η α η η α η η α η η α η

"Cá mé '3 jannuj lojrojn ojoce, má 'ré do tojt é," anra Domnall.

θέαπταιό πέ τιη όλοιο πά ταηληη της. Θειόιό τμας 50 ο τι αη 3 cairleán, απη τιη τμας, αξαι δείο πητε απη δια η οιαίδ, αξαι πά ταηληη τιο απη 50 παιοίη δεαδταιό δας τεαμ αδαίο τίιδ τίςο ρίοτα οεις δ-ρίδιπηε, αδαι δείο ηεαμο le η-ίσε αδαι le η-όι αδαίο, τρειτη, αδαι leabajo παίο le coolad απη."

"Ιτ παιό αη σαιμότιη έ τιη," αμ τιαοταη, "μασαπμιο αηη."

Čилю ил верко зе о сл ил 5-случейн,

cuadar arceac j reomna, azur cujneadar ríor ceine. Míon d' rada zo ocajnic an duine-uaral, a cabainc majncreoil, caoin-reoil, anán azur neice eile

"Ταμ Ιοση αποίτ 30 ο-σαίτθε άπταιό πέ απ τοι Ιέαμ όλοιδ; σά πελητ τίσηλ Ασμτ Ιεληπα απη ασμτ σίζ Ιίδ δυμ τάις το σαμμαίης."

In the outside Dominall lest an break bocc.

"Cuin na neite le n-ite ain an mbono, azur nacrajo mire i 3-coinne an lean-na"

In rin ruain ré rolar agur chúirgin agur cuaid ríor annr an t-roiléan.

21η ceuo δαμηθία α ο-σαμησης τέ cuize το chom τέ γίος le σαμησητό ας ημαμη α ομδαμε σμέ,

"Stop, jr ljom-ra an bajnjile rjn."
O'reuc Oominall ruar azur conajnc
ré rean beaz zan ceann le na cá cojr

rzanta ajn an m-bajnille.

"21) à'r leat é," apra Domnall, "pac-

FATO 50 CEANN eile."

Čυαρό τέ 30 селη еје, ασυγ ηυαρη το όμοτη τέ le ταμμαρης αγ, τυθαρητο Colann-3an-ceann,

"Ir hom-ra an basystle rin"

"Mi leat a leis jao," apra Domnall,

"nacrao 50 ceann eile."

Čυαιό τέ 30 сеапп ејве, азиг 'ημαίη α τοίγιζ τέ ας ταμμαίης, ουδαίης Colαπη-σαη-σεαηη,

"Ir 1,0m-ra é rjn."

"Jr cuma tjom," αργα Domnatt, "tjonγαο mo chújr3jn."

Rinne τέ τιπ, αξυτ ἀυαιό τυατ αιξ αη δ-γεαμ δοάς, αάς ηίομ ιηηιτ τέ τό 50 δ-γαςαιό τέ Colann-ξαη-ἐεαηη.

Ιη τιη σοιτιό τιαο ας ισε ασμη ας όι, 30 καθ αη επώιτείη τοιαή. Ιη τιη συθαικο Οσήηαιι,

"Ir é o' am-ra out rfor azur an chú-

ורסוֹח סס נוֹסחְגס."

γιαρη αη γεαη bocc αη coρηπεαιι ασυν αη εμύργορη ασυν συαρό γρον αηην αη ε-γοριέαρ. Θοργό γε ας σαμμαρης αν bajnylle ημαρη α συαιαρό γε συς ας πάο,

"Ir Ijom-ra an bajnille rin."

Ο' γειό γε γιαγ, αξιιγ ηιαρη α όσηαριο γε Cοιαηη-ξαη- δεαηη ίειξ γε το η ἐπίργεσή αξιιγ το 'η ἐσρηηεαίι ειιςηη, αξιιγ αγ το ὑπάς ίειγ, γιαγ αρτ Τοσηηαίι.

"Ca b- και απ επάγτσίη ασαγ απ έσιη-

neall?" Apra Domnall.

"O Ir beat had b full me mand," anr an rean bode, "consinc me rean tan deann le na dá coir reanta ain an mbainille, atur oudaine ré to m-bud leir é."

"Μ΄ παέκαιηη γιος απίς σά δ-κάξιηη Είπε ταη κοιης," απς αη κεαρ δοές.

Ομαγό Ορήπαιι γίος ασμη όμος γμας απ επώγγείη Ιίοησα.

"Ин в-гасато би Сован-зап-сеапп,"

any an rean bocc.

"Consinc me," apra Domnall, "acc

ηί σεάμημού τέ μοη σοίμιο τωη."

υίσε το μαθασαρ αρη τε το ήρειτσε. Τη τη συδαιρο Οσήπαλι.

"Tá ré Jn am cújnh do cul a coolat; cja an ájo j b'řeánh leat, ajh an 5-colta no ajz an m-balla?"

"Rackao in aice an balla," any an

rean bocc

Čιασαμ 1η γηη 'γαη leabujo, γάσδάμι ηα connule largao.

Ν΄ς μαδασαμ α δ-κασ γαη leabujo 30 δ-καςασαμ τημίμ κεαμ α τεαίτ αγτεαί, ασμγ εμοτρομιάη αςα. Τοιγίξεασαμ ας δυαλασ δάμμε αίμ αη μηλάμ αίτ το δί δειμτ αςμ α η-αξαιό αη αοιη-ήμ.

Oudajne Domnall lejr an brean boce "Mj'l ré ceane an dejne co dejt an azajo an aojn," azur lejr rjn léim ré a mac ar an leabujo azur tojrjż ré az cujceacoużao lejr an caod laz, azur é zan rnájte ajn.

און דוח לסורול דומס בש שלות במוך ססי

rjubal rjao amać.

Čυαρό Οοήηαι η η α leabujó απίτ, ας ηί παθ τέ α θ-ταο αηη 30 ο-σαρης ρίοδα η ε αττεας αξ τερημη ceojl δημή.

"Ε΄ μιζ τιας," απτα Domnall, "50 mνείο σαμγα αζαίηη, ης μος αη τριαζα ceol υρεάς σο ίει σε αη αμίζα."

"21 μ το δελάλ ηλ κομμιίς," Δης Δη

rean bocc.

Τυς Οοήηαιι ιέμη απας, ασυς τοις-15 ας ταμητά, πο 30 μαθ τέ τάμμιτε.

In rin coiris an piobaine as saine,

Azur vo řiúbal ré amac.

Ομαιό Οσήπαι 1η α leabuj αμίτ, ας η μαδ τέ δ. ταο απη συμ τρύδαι bejnc τεαμ αγτεας ας μομέση σόπμα. Leas-ασαμ αμα απ μπίαμ ή, ασυγ τρύδαι γιαο απας.

τως τέ léim απας, τόις cláp ηα conμα, ασυγ τυαιρ corpán mand αίητι.

"Ό αμ τηο ἀρηγηλη ης κυαμ απ άις α σά αξασ," αμγα Ορτημαίι, "σά δ-γευστά έμηξε αξυς γυρόεα ο η παίςε τα σείμε δειδέεα πίος γεάμμ."

Ο'єίμις απ παπδάη, ασμη τέιζιο ε τέιη. Ιη τιη ομδαίμε Οοήπαλί,

"Ta an leabuld fainting 30 leon to

τημή. Δ5μγ σά γέ co majt σμισ το cháma rínead ajnoi."

Cuajo Domnall any an lán, an Fean bocc legr an m. balla, azur an rean

mand ain colda na leabta.

Mion b'rava Jun coiris an mandan Δ5 δράζα Ο Ο Ο Θημαίι, Δζη Ο Ο Θημαίι Δ5 υπάξαο Δη έρι δοιός, ηο 30 μαθ τέ 10η Ann Azur mand, Azur b'éizin vo léim σο ταθαίης τηίο αη δ- μιηημεοίδ, Αζης Domnall agur an rean mand o'fagbail 1η rin. Dí an rean mand as bhúzat Domnaill no sun beas nan cuju ré thío an m-balla é.

Léphrzhjor ont, anna Domnall, "jr Díombujteac an rean tú; leiz mé am-Δċ ΔΥ Δη 3-cóŋμα τά; τας mé τεαγ τεןnead agur noinne dom' leaba tuic, aσυν Δηοιν ηί ἐοηςδό ἐΔιο το γοςΔην Δέ cuintio mire amac ar an leaduio tú."

(To be continued.)

LESSONS IN GÆLIC. FOURTH LESSON .- Continued Translation of Exercise 1.

1. mil azur im. 2. bann azur bunn 3 bor azur mar. 4 zonm ασυγ bán. 5. ón ασυγ τίρ. 6. τά Δη τίη τοηη 7. τά Δη η 15 ό5. 8 σά αη σοης άπο. 9. αη ςαηα αξιιγ Δη μύη. 10. Δη tá Δzur Δη mí. 11. Δη mac αξυγ αη clanη. 12. τά αη ché úp. 13 cá an 3ar 3lar. 14. cá an conn ano. 15 ca an norz zonm. 16 τά Δη τοηη ηόρ (ηο άρτο). 17. Δη mac azur an mam. 18 olc azur ún. 19. cá an min mín. 20. cá an oun άητο. 21. τά αη ἐογ κατα. 22. τά αη τάς 5Δη. 23. τά Δη clán ηση Δζης άμο, ασμη σά αη όλαηη όδ ασμη οίλ. 24 củ σοηη ασης cac bán. 25. cá an im úη; τά η τη τη της. 26, τά αη ηση τη. 27. τά ση ξαηη. 28. τά αη bάγ mall. 29. τά сαρα ασυγ όρ σαρρ.

Translation, Part 2.

1, ca d-ruil Maine? 2. ca rí blisейп па т-ьо 3. о-сизапп па ва топ-Δη δαίηηε αιμ γεαό αη ζειμμίζ? 4. συσαηη, 50 σειήηη, σας селη ας [ηο ojob simejott rice cant ran la -nac reot, a sail, to drive theon, a guide.

ημαίς απ τομαό έ τηη? 4 καο σεμηann rib le bainne na m.bó? 5. cuineann mujo 'ran 3.cujnneoj3 é azur Deunannmujo majrojneat te, jteann mujo an c-im a zur cuzannmujo an blaταί το ηα σαήμαημή le η. 61. 6. 17 πόη Δη ζ-άο ζά ομηΔίδ Δζυγ, сперо те, nac bruil mé 'na téit onnaib.

LESSON

Sound of the six long Diphthongs.

Ae, like ae in musae, as nae, yesterday " ai " fair, as raon, cheap. " eo " Keon," ceot, music.
" ai " wail, " beut, mouth. " ee " teem, " pjan, pain. 14, "ooe" wooer, as, yuan, rest. 114. These diphthongs, with the exception of eo in eocajn, a key; zeoc, a drink; Cocajo, a man's name; reoc, apart; and reo, this, are always long and dodo not require the accent. Seo, is also written to. Ao is given the sound of ee in Connaught, but Canon Bourke

Pronounce this vocabulary in strict accordance with the sounds given ab-

favors the sound given above, which is

the Munster sound, to distinguish it

from the sound of the triphthong Ao1.

Ae. - a in day.

sen, the air. 3Ae, of an arrow: lae, of a day; pos. pos. of 3a, an arrow of ta, a day. nae yesterday. nae, the moon. 5A, a ray, a javelin.

Ao-a in care.

sot, lime. son, one, any, blaors, a shell. Aor, age. bnaon, a drop. caol, slender. caon, a berry, a oson, dear. burning coal raon, weak, feeble, maon, steward. maol, bald naob, to tear, rend. raon, free, worker. caor, dough. caom, a fit, rage.

eo-eo in Keon.

beo, alive, quick. ceo, fog vapor. ceot, music. peot, suck. peon, a tear, a drop, teon, enough.

Exercice 1.

Translate_ 1. δ-μη Δη σ-Δεμ άμο? 2. τά Δη τsep ápo. 3. b. fuil an lá faos? 4. cá Δη là τασα. 5. b-τιιί Δη η ας σίηη ο ηΔε? 6. τά Δη τηΔς τιηη ό ηΔε. 7 6ruil an nae ban? 8. τά an nae bán 9. b. rujl bann an zae zanz? 10. ca υάπη απ τας ταρτ. 11. τά απάη ταοη. 12. υ-γιμι αοι ταοη? 13. υ-γιμι αοι blages asao? 14. Tá blages asam. 16 δ-γujl αση δραση αξασ? 17. τά bραση 45am. 18. b. full caom one? 19. cá caom onm. 20. b. full an mac faon? 21. cá an mac raon. 22 b-ruil an bó beo? 23. cá an bó beo. 24. b-ruil an ημοη τιηη? 25. τά μη ημοη τιηη. 26 τά απ ταογ ταομ. 27. τά ceol 13e. 28. в гија доп сеоп азас? 29. та сео апп. 30. в-гизt eocajn адао? 31. са Deoc Azam Ann reo.

VOCABULARY.

pronunciation.

Flor, knowledge know. fiss 54064115e Irish language, ghavilge. nann, a sentence a verse tiom, with me, belongs to me lom Alreniusao, translate, ashthroo. réjoin, possible, faydhir. námajo, enemy, nhawv-id. céao or ceuo, hundred, first, kayudh, DANA, second; Dá, 1f, dharah; dhaw o cuzcá, wouldst-thou-give, dhughaw. Aine, care, attention, aih-re léizean, a lesson lhavun 515, the verb, can, 515 tion, I can etc.

Exercise 1.

Translate into Irish .-

1. I do not know the Irish for secret (not is knowledge to me with Irish to put on secret). 2. I cannot translate this sentence (not possible with me the sentence this to translate). 3. I cannot give the Irish of friend or foe (not possible with me Irish to put on friend or on foe). 4. If you gaye attention to the first and second lessons you would find the definition of secret and friend in them (If thou gavest attention to the first and the second lesson thou wouldst get definition of secret and of friend in them).

22,000 Chinese live in San Francisco.

มห ฆ่าฆาร้อยมห ฆ่าฆ์หเม.

(Taken down from the dictation of Margaret Sullivan, parish of Killarney co. Kerry.—J. J. Lyons.)

'S a majzoean mánia, zabajm ann το lámajo

'S 14 prajm 3 párca ope 34 c lá cá 3cjójm,

'S Δημ Δη ομοης bocc κώη το τά le σαταιδ,

Cujn bhaon σε σο ξπάτσα αjn lán α 5-choice:

σόις σίηη rmal σα'η b peacajoe σπάηα γο

Oo titeanny van 3-cabla y na v-013-

'S 50 m-bejo bhón 30 bhác ομμαίηη Ċυίηη 30 η οδίζου βαμα το coinnle βάηα όγ πο cionn.

S ηάη δηεάξ ή Δη 615 δελη σά сир γλ 3-comηηλ

215μγ α δειό το τόρμιζα το le σίσκτα το Κατοντο,

धाउपर का निवाइण्डिम उर्शिनमाका क केंद्रोट एक reolad

Οο τημοραό αη τορόμη σιτ 3ας lá γα τγιις;

Seacar πιοηπα 'r πόισε 'r 100 α κάξαιι ό τοπόξαιπε,

θεισελό σά ήμλοισελή le ησητας 50 β-ρόγελο ί.

213μγ α το 10ητόξατο δόταμ δεμτεατο cam 5 αη τρεοματο

'S an raozal zo deo bejt dá zeanad

Νί ι Δοη είι είροη ή Δομολ δείτελο 3Δη céile

2ηο comainte da η-σεμηταό η τη τος σίς,

Jan a bejt ajs élyteatt le comprato béil miliy

Ulh alite of a centar 50 bhát tá rafom;

Man o' farrad son boz or cjonn ban Eineann

Οο τέληλό λη τρέις γιη λιη ubal λη τρλίηη,

215μη 3Δά τομάλη δε δυό ήηλη leo le αάλο λη-ευσημής

215ur a m-beata teads raon cuca o jora Chiore.

an Maizdean Manla.

γς ηρίζ γελη γρα δύμτος δο ής αλθεραό σύμθελης πά της ημε έμ οδύ ηλ α σάμθας της η παιρεας. ο δυό τηλημα ας σύμγα τα δάμθο δυη ορ σμοης δέχ.

es (fága i le dúba e 50 brate da druim;

286 béige à na h-úgdain, 50 b-ruit peamarth pmúideac Ain anam rúd cun 50 n-deinio león-sníom,

Als Cataoin an ún-hic, asur nán bamantan pinn! wan-mic:

Otto detail me 1

Kom manuscript days Margant Sullivan. Tenmare Co. Xerry.
Marriage name. beo? 23. cá an bó beo. 24. b-ruil an

ADDRESS OF ANDROMACHE TO HECTOR, (From the original Greek of Homer's Iliad, Book 6, By Archbishop McHale).

"21 όμης δάης γαρασην τά αρν τί, Do barcajo réin, 3an imnío raoi do minaoi '5μγ καοι το leand, cit σμρ τόιδ η baotal, 21 δείτ ταη κοίμηκο, τρέιττε αίμ απ γαοταί. Ιτ ομε-γα αἰηάρη, τά αη ηάἰηαρο uple, 'bnat,]r σμ-γα ατηώρη ης τημαη leo γίηεατο '3-cat; Má'r leac j cuicim 'r chuat, man rin, san mé, Rojin τωτΑ jmteact, γίητε γίοτ κλοι 'η 5-cné. थीर्व विविश्व पठ दीवार्ड माठ विवाद महान्य करें, विश्व माठ वितं, 21 Αρ δί ό τάγ, καοι δυδρόη '3μγ καοι έαοι, 3 αη αταρη, πάταρη, δη άταρη, le mo ló, 21/40/11/20 πο Ιεατροπ, πό, α ποιηητ Ιιοη γόζ. Tuje m' atajn mujnneac raoj lajm Učuji žanz, Τρά τζημος α ἀκάμη Ταεδ, αη σοσαό σεαης, 21cc 310 3un cuje ré annr an an neam-deo, Njon tajrbeajn Ucust eardago uppasm to. 21 μ έληη Δητε, ίελοτα Δη Α δάμ, D' fáz ablac a'r anm m' acan ann a lán, 'Jur o' far 'n a cimcioll, leamain air Jac caob, Cujn ठาร้อ อกาลอ, รกราก' ลในาก' Job. Monterrean bhátha, taca 'n o-tiz 'zur blát, τόι 3 ε Αθη το η το η το Αθη αθη ιά; Do rin 100 ticuil milloeac le n-a lann 210 ή άτα με δαημίο τα η επίς η το 3- εσίτε συβ Do tus ré legr, a'r caince chom' le brut, Mic ceannuly ri a radinge o'n zeabal mon 213 υποηπαό πόμλη πλοιη όδ, λζυγ όμ. bud zeapp an c-am 'n égr filead cum a chíc' Jun κάς ζας Όμαη ή ζαη αση σου ηπα lujoe. Alp read to martain, agam bejoin 30 bhát 211 Δρ. Δάλη, ήλάτλης, δηλάλης. céile 3ηλολό. ειότ τιαό όλη τρυλίτε, ατραίη τά ηλ ρί 21 Δη γιοκομ τη άτ, Δ15 το τη ας 'γ το τη προί: Mire ná ráz mo baincheuzac le mo chád 'δυγ é 'ηη α σίελος σαη αση τας' ηο γσάς. Mic ann to ran, ran aic a defuil chom sens De chann \$103A, σαθαίης το ηλ 5ηους, Since le balla, uain mait azur rlize, Le beazán γαοταρη μοηηγιμό γτεας γα Τροίζε. Trí h-uajne o'feuc lejr fin jr ájnoe cljú, Ofr na Ujacr cumarac le lúc. 'Jur loomuly 'r Tujoe milloeac ain a dirajt S mac Utni, Uzmon, ceann na Féadha 'r rzait 'S bhátajh Athuinleá, reolta le zaet' Deá, Νά αγ α ηθαπο γέιη πυιηίηθας, ζαη γζάς.

21 ct bejteat ηα της 'γ ηα τη λα ίλτας' ηα Τροίξε 21 rzejt mo čljú 'r mo teartair lejr an zaot, Oá b-ranainn rian, man clataine ar an slec-Νιό ηλό η- νει σελό ται τη εκήλο λε πο γριοη 100 νεο, 'Opp to bejt calmat o' fotlujm mé to luat 21 bejt o-cojrest, 'meary fon-roajt na rluat, 215 coraint ceannair m' atan man but coin, 215ur an ceann rin coraint for mo 3lojn. Lico cám fiorac 'r for, le imnío lán, 50 0-610crato an c-am a m-bejo an cataja ban, 21 oun ra niz-lan leasta uile ain lan 'San μιζ 'γ α δαοιπε γίητε απηγ απ άμ. είς ηί τοι leanη αίηταμ lucc' η α Τροίτε, Νο, Δταρ, ηάταρ, δράταρ, Δηρ ηο έροιδε, Do beidear a' cuicim ais lainn chom na n3 neus 'Mya 'n ujinju inou, faoj carcajuc 'zur faoj euz 21'r toilear o' amzan: 'nn éir oul trio Jac Jab θέμγελη τά 30 της ηλ ηξηθυς ηλη γοιλό, Folumnos ann, món anacam 'sur leun Faoi cuins mua eitenize vananca 'zur vein' Fizeat A15 reol γσάμη σοιάγας η Τροίξε Νο ταθαίητ ό απ τ γρα ή ήμας μίτσε απη α τίξε, 'S as égrecade le ronnojo adagread, san thuas-"Feuc ofol bajgenjte hecco, n mojn na rluat." Ούιγεο κατό αη τ. Διημη το κιμή η απη το κροίτε, Uzur bejojn lán ve oudnón azur ve caojo τά é bejt 1m15te, cornocat tú γα τρά 'Jur duje-re do beunrad cadajn agur rgát. Nico noim mé reicrino nio co caju, téjo mé FA01 A11 0-FOO, 17 0015 110m, 71100 Anny An 3-ché."

'']οδ 'τ α δ-τυβ τυατ leat, το ηα δεατ' τίση δεο, δεαμταιτό τηο leaηδ 'τ ταδηαιτό 'η 5-τυβημε τό, δαδηαιτό τό γιάδαι 30 τέμμε τή ματι απητ α τ-τίβε 21 γιάδαι μη τέμη τό το τροματί τη το διατί το το διατί το το το διατί το διατί το το διατί το το διατί το διατί το το διατί το το διατί το δι

Lιοηγαρ α chojče le σάιροεας αηη α láp."

Leir rin το reacajo όι an leand ός, Sín ain a bhollac é, 'ζαν τας τό ρός, 'Smiz. 'r τηίτο a rmiz, το bhir na τεομ' το rhár Silt 'nuar a leacaid, ó a rúilid τεαγ'. Τα reicrint τό-ran, cuimil le bor a láim' A h-azajo τάιγ, ar ladain léi zo ráim:

"ΥΠο τέριε αηγας, ξελη τηο τροίδε, ταν κάτ δικιβί το βιαπτας, το τεικ δρόη το το τράδ? Κομή τεατ της της από από, το το τράδ? Κομή τεατ της της από από, το το τρασταί, εί το τρασταί, εί τρασταί το τρασταί τρασταί το τρασταί το τρασταί το τρασταί τρασταί τρασταί το τρασταί τρασταί το τρασταί το

As we consider the foregoing the most classical poem in the language we give an extended vocabulary or glossary so that all our students may be able to understand it. It is composed in the simplest language—no dictionary words being employed, for the translator was a dictionary in himself—a fact which some of our neighbors should dear in mind And who would be so competent to write a dictionary or grammar of the language as he whose language it was from the cradle to the grave—a space of 90 years—and who had the talent to excel in the cultivation of the Classics. Is it he who did not know a word of the language a few years' ago? The Lion is now dead and the Asses would have a kick at him, but the countrymen of Erigena can still distinguish even the recho of the dead Lion's Roar from the Bray of the living Ass.

Glossary.

21/acr. Ajax. ablać, carcase.
21cuil, Achilles. aspaim, I entreat.
aspaic, the face. aire, death.
amsan, affliction. anacan, calamity.
anrać, beloved. anchać. untimely.
ataireać, spiteful. baosat, danger.
baintneusać, widow.bán, laid waste.
barcaó, perishing. bnéasaó, pacifying.
brat, to spy. brollać, breast.

capaint, fondling, calmac, brave. caojo, lamentation. caom. gentle. carcaine, slaughter. ceite, wife or hus. ceannar, headship, clab, lock of hair. cladaine, coward, cliu, fame. corains, defending closao, helmet. compac, mercy. cháo, anguish. cujinge, remembrance. cujnz, fetters. cumarac, powerful croc, hang. cumar, power. cuimil, rub. veanc, look, see, Dananca, cruel. veo, life; ever. véjn, clean; last. Olan, Diana. oileact, orphan. vir. two. ojoža, worst. 2015, supposition. oolarac, sad. ofol, end; sell oujreocajo, will awaken ουδρόη, grief. ολη, fate; a poem_ entrize, foreign. FAIrz, squeeze. FAIC, plain, field. Fanaojn, alas. F15eAto, weaving. readna, troops. Florac, knowing. rejering, seeing. voluings, suffering, ronnojo, jeering. rnar, plentiful. 540, danger.

(See continuance of the glossary on inside of back page.)

Pope's Translation of the Dialogue Between Andromache and Hector.

Too daring prince, ah, whether dost thou run, Ah, too forgetful of thy wife and son, And think'st thou not how wretched we shall be, A widow I, an helpless orphan he ! For sure such courage length of life denies; And thou must fall, thy virtue's sacrifice. Greece in her single heroes strove in vain, Now hosts oppose thee, and thou must be slain! Oh grant me, Gods, ere Hector meets his doom, All I can ask of heaven, an early tomb. So shall my days in one sad tenor run, And end with sorrow as they first begun. No parents now remains my griefs to share. No father's aid, no mother's tender care. The fierce Achilles wrapp'd our walls in fire, Laid Thebe weste, and slew my warlike sire. His fate compassion in the victor bred; Stern as he was, he yet rever'd the dead, His radiant arms preserv'd from hostile spoil And laid him decent on the funeral pile: Then rais'd a mountain where his bones were burn'd The mountain nymphs the rural tomb adorn'd, Jove's sylvan daughters bade their elms bestow A barren shade, and in his honour grow.

By the same arm my seven brave brothers fell, In one sad day beheld the gates of hell:
While the fat herds and snowy flocks they fed;
Amid their fields the hapless heroes bled.
My mother liv'd to bear the victor's bands,
The queen of Hippoplacia's sylvan lands;
Redeem'd too late, she scarce beheld again
Her pleasing empire and her native plain,
When ah, opprest by life-consuming woe,
She fell a victim to Diana's bow.

Yet, while my Hector survives, I see
My father, mother, brethren, all, in thee—
Alas! my parents, brothers, kindred, all
Once more will perish, if my Hector fall.
Thy wife, thy infant in thy danger share—
Oh prove a husband's and a father's care.
That quarter most the skilful Greeks annoy,
Where you wild fig. trees join the walls of Troy;
Thou from this tower detend th' important post;
There Agamemnon points his dreadful host,
That pass Tydides, Ajax, strive to gain,
And there the vengful Spartan fires his train.
Thrice our bold foes the fierce attack have given,
Or led by hopes, or dictated from heaven.
Let others in the field their arms employ,
But stay my Hector here, and guard his Troy.

The chief replied. That post shall be my care, Not that alone, but all the works of war. How would the sons of Troy, in arms renown'd, And Troy's proud dames. whose garments sweep th' Attaint the lustre of my former name, [ground Should Hector basely quit the field of fame. My early youth was bred to martial pains. My soul impels me to th' embattled plains,—Let me be foremost to defend the throne, And guard my father's glories, and my own.

Yet come it will, the day decreed by fates—
(How my heart trembles while my tongue relates)
The day when thou, imperial Troy, must bend,
And see thy warriors fall, thy glories end.
And yet no dire presage so wounds my mind,

My mother's death, the ruin of my kind. Not Priam's hoary hairs defil'd with gore, Not all my brothers gasping on the shore; As thine, Andromache! thy griefs I dread-I see thee trembling, weeping, captive led, In Argive looms our battles to design, And woes, of which so large a part was thine. To bear the victor's hard commands, or bring The weight of waters from Hyperia's spring There, while you groan beneath the load of life, They cry, behold the mighty Hector's wife? Some haughty Greek, who lives thy woes to see, Embitters all thy woes, by naming me.
The thoughts of glory past, and present shame,
A thousand griefs shall waken at the name, May I lie cold before that dreadful day, Prest with a load of monumental clay. Thy Hector, wrapt in everlasting sleep, Shall neither hear thee sigh, nor see thee weep.

Thus having spoke, th' illustrious chief of Troy Stretch'd his fond arms to clasp the lovely boy. The babe clung crying to his nurse's breast, Scar'd at the dazzling helm, and nodding crest. With secret pleasure each fond parent smil'd, And Hector hasted to relieve his child, The glittering terrors from his brows unbound, And plac'd the beaming helmet on the ground. Then kiss'd the child, and, lifting high in air, Thus to the gods preferr'd a father's prayer.

Oh, thou! whose glory fills th' eternal throue, And all ye deathless powers! protect my son! Grant him, like me, to purchase just renown, To guard the Trojans, to defend the crown, Against his country's foes the war to wage, And rise the Hector of the future age! So when triumphant from successful toils Of heroes slaiu he bears the reeking spoils, Whole hosts may bail him with deserv'd acclaim, And say, this chief transcends his father's fame, While pleas'd, amidst the general shouts of Troy His mother's conscious heart o'erflows with joy.

He spoke, and fondly gazing on her charms, Restor'd the pleasing burthen to her arms; Soft on her fragrant breast the babe she laid, Hush'd in repose, and with a smile survey'd. The troubled pleasure soon chastis'd by fear, She mingled with a smile a tender tear. The soften'd chief with kind compassion view'd, And dry'd the falling drops, and thus pursu'd,—

Andromache I my soul's far better part,
Why with untimely sorrows heaves thy heart?
No hostile hand can antedate my docm,
Till fate condemns me to the silent tomb.
Fix'd is the term to all the race of earth,
And such the hard condition of our birth.
No force can then resist, no flight can save—
All sink alike, the fearful and the brave.
No more—but basten to thy tasks at home,
There guide the spindle, and direct the loom—
Me glory summons to the martial scene,'
The field of combat is the sphere for men.
Where heroes war, the foremost place I claim,'
The first in danger, as the first in fame.

Thus having said, the glorious chief resumes His towery helmet, black with shading plumes. His princess parts with a prophetic sigh, Unwilling parts, and oft reverts her eye, That stream'd at every look—then moving slow. Sought her own palace, and induly'd her woe. There, while her tears deplor'd the godlike man, Through all her train the soft infection ran, The pious maids their mingled sorrows shed, And mourn the living Hector as the dead.



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1890.

Gaels, with the next issue you commence the 8th volume of your National journal. A good many of you have not been cursed with a superabundance of worldly means, but you have been blessed with undying thirst for that learned lore which distinguished your forefathers in the far-back, Dark Ages when the peoples who now surround you were tattooing their bodies. In reviving the literature of your ancestry, you leave your children a treasure which gold cannot purchase

Enlarge, then, the sphere of usefulness of your little Gael by increasing its circulation. Impress on the minds of your less informed countrymen the necessity of circulating Gaelic literature to wash away the mountains of filth flung at us by our social enemies.

Sixty cents will not be missed by any you, and if you fail in getting your neighbor to become a subscriber, why, make him a present of it.

Some time ago we referred to a young lawyer of this city, born of Irish parents, who asked us "Had the Irish an alphabet for their language?" and though thousands of others asked similar questions we emphasized the lawyer because he is supposed to be a man of education—one of the Learned Pro-

fessions. Now, because of the shortcomings of his parents and tutors and the continuous yell of "ignorant Irish" by the anti-Irish Gotho-Saxon element in the country, this young man honestly believed that his forefathers were no better than their enemies represented them; and if he were taxed by his Saxon associates with being descended from such ancestry, he could only hang his head in shame and try if possible to shun such associations as were aware of his parentage, and screen its identity from subsequent associations. How different would his demeanor be were he after reading the Extracts from Spalding's History of English Li terature quoted in another column?

We cannot blame our Saxon neighbors for applying those terms to us as they believe that they are true, as do the uninformed portion of our own peo ple, which is considerable.

It can hardly be conceived what injury this English cry of "ignorant Irish" entails on Irish-Americans and They lose in what pertains to them. their social standing; and Catholicism and Irishism being synonymous terms with Americans, they actually believe that the Irish are Catholic because of their "ignorance." Now, the Irish were Catholic when they were the instructors of Europe, and the proof of that fact should find its way into every Catholic school-book and every Catholic newspaper in the land; the proof consists of such matters as the extracts which we have given, with the language and literature annexed.

THE "SCOTCH IRISH,"

The reader has seen by the public press that a convention of "Scotch Irish" had been held in Pittsburg Pa, a few weeks ago, and that the delegates who met there took considerable pains to convince the American public that they (those whom the Conventionists represented—the "Scotch Irish") were a totally distinct race from The Irish, and more than insinuated that they

were far superior to them in the social scale.

Now, if those assambled at that con vention be really the descendants of Scotchmen, we exceedingly regret the untenable attitude which they have assumed. The genuine Scotchman and Irishman are of the same flesh and blood; and is it because they kneel at different altars to-day that the degenerate offspring of Scotia Minor would fain disavow the consanguineous bond?

Through the mouth of an Englishman—a most bitter foe of Irishism and Romanism—the Revd. William Spalding, A. M., Prof. of Logic etc. in the University of Saint Andrews, we shall let our "Scotch Irish" brothers know who and what they are.—We quote from his History of English Literature, D. Appleton & Co., 1856.

The admissions which history compels this bigotted author to make in relation to the Irish are by far more valuable than volumes of laudation from a friendly source. The foot notes are ours.—

"INTRODUCTION.

I. Roman Period, B. c. 55—A.D. 449 II. Anglo-Saxon—449—1069. (Dark Ages) III. Middle Ages—1069—1509.

1V. Modern Times-1509, to present time.

A hasty glance over the Roman or Classical period teaches two facts which we ought to know.

In the first place the only native inhabitants of England, certainly with few exceptions, and perhaps without any, belonged to the great race of Celts (a). Another Celtic tribe occupied Ireland, and was spread extensively over Scotland.

Our Anglo-Saxon invaders were Goths of the Germanic or Tentonic stock (b).

We do not look with much hope for literary cultivation among the Anglo-Soxons (c).

"CHAPTER I.

Anglo-Saxon Times, A.D. 449-1066. (1)

During the Anglo-Saxon times, four languages were used for litierary communication in the British islands.

Latin was the organ of the church and of learning here, as elsewhere, throughout the Dark and Middle Ages. Accordingly, till we reach Modern Times, we cannot altogether overlook the literature which was expressed in it, if we would acquire a full idea of the progress of intellectual culture.

Of the other three languages, all of which were national and living, one was the Anglo-Saxon, the monuments of which, with its history, will soon call for close scrutiny. The second and third were Celtic tongues, spoken by the nations of that race who still possessed large parts of the country. These, with their scanty stock of literary remains, must receive some attention at present; although they will be left out of view when we pass to those latter periods, in which the Germanic population became decisively predominant in Great Britain.

The first of the Celtic tongues has oftenest been called Erse or Gaelic. It was common, with dialectic varieties only, to the Celts of Ireland and those of Scotland. Ireland was wholly occupied by tribes of this stock, except some small Norse settlements on the seacoast. Whether Scotland beyond the Forth and Clyde, was so likewise, is a question not to be answered, until it shall have been determined whether the Picts, the early inhabitants of the eastern Scotlish counties, were Celts or Goths (2). It is certain, at least, that either before the Norman conquest, or soon after, the Celtic Scots were confined within limits corresponding nearly with those which now bound their descendants.

And here, while we are looking beyond the Anglo-Saxon frontier, it is to be noted that the Romans did not conquer any part of Ireland, and that their hold on the north and west of Scotland was so slight as to leave hardly any appreciable effect.

Of the two Celtic nations whose living tongue was the Erse, Ireland had immeasurably the advantage, in the success with which the vernacular speech was applied to uses which may be called literary.

To others must be left the task of estimating rightly the genuineness, as well as the poetical merit, of the ancient metrical relics still extant in the Irish language. They consist of many Bardic Songs and Historical Legends. Competent critics have admited the great historical value of the Prose Chronicles, preserved to this day, which grew up, by the successive additions of many generations, in the monasteries of the 'Island of Saints'. In the form in which these now exist, none of them seems to be so ancient as the Annals compiled by Tighernach, who died in the close of the eleventh century; but it is believed, on good grounds, that, both in this work, in the Annals of the Four Masters, and in several such local records as the Annals of Ulster and Inisfallen, there are incorporated

⁽a) Where are the Celts gone to? and they must be numerous since the Romans were put to the necessity of employing 70,000 soldiers to guard them from the incursions of the Scots. If they did not emigrate (and we have not heard that they did), they must be more numerous than the Goth o-Saxon element.

⁽b) Why, then, assume a false name? Is it because the Goths were so barbarous that you took refuge under the mythical Anglen?

⁽c) And then, in the name of common sense and decency, why compare yourselves to the cultivated Celts?

⁽¹⁾ He ignores the Roman Period altogether and spins out the next periods until the fifteenth century, when he applies himself to the English language which was then in its infancy.

⁽²⁾ The Goths and Vandals, the forefathers of the Anglo-Saxons, were the most savage, ferocious and barbarous tribes of northern Europe.

the substance, and often the very words, of many chronicles composed much earlier. It is not thus rash to say, that the Irish possess contemporary histories of their country, written in the lang-uage of the people, and authentic though meagre, from the fifth century or little later. No other nation of modern Europe is able to make a similar

boast (3).

Nor does it appear that the Scotch Celts can point to literary monuments of any kind, having an antiquity at all comparable to this (4). Indeed their social position was, in all respects, far below that of their western kinsmen (5). All the earliest relics of their language are metrical. Such is the Albanic Duan, an historical poem, described as possessing a bardic and legendary character, and said to belong to the eleventh century. The poems said to belong to the eleventh century. The poems which bear the name of Ossian are professedly celebrations, by an eye-witness, of events occurring in the third century. But, though we were to throw out of view the modern patchwork which disguises the original from the English reader, and though likewise we should hesitate to assert positively that the Fingalic tales were really borrowed from Ireland, it is still impossible to satisfy oneself that any pieces, now exhibited as the groundwork of the poems, have a just claim to so remote an o-

LATIN LITERATURE, -Almost all who then cultivated Latin learning were ecclesiastics, and by far the larger number of those who became eminent in it were unquestionably Irishmen. Most of them are described by old writers as Scots; but this name was first applied to the Irish Celts, and was not transferred to the inhabitants of north Britain till after the Dark Ages (7). Indeed, amidst the bloodshed and wanderings which accompanied and followed the fall of the Roman Empire. Ire-land was a place of rest and safety, both to fugitives from the continent, and to others from Eng-

(3) And yet your semi-savage countrymen have the audacitiv to call us "ignorant," and to tell us that we are not enlightened enough to govern our-

The cession of Heligoland to Germany is the first move in the disruption of the British Empire.

Among the latter is named Gildas the land (8). Among the latter is named Gildas the Wise, a brother of the British bard Aneurin, the supposed writer of a treatise 'on the Destruction of Britain,' which, if it were undoubtedly genuine, would be the oldest of our Latin histories. Thus adding the acquisition of other countries to its own, the Green Isle contained, for more centuries than one, a larger amount of learning than all that could have been collected from the rest of Europe (9), and its scholars often found other sanctua ries among the storm-defended rocks of the Hebriges."

(8) And a nice return they have received—a further evidence of the savage nature of their Gotho. Saxon beneficiaries.

(9) This leaves the Irish THE FIRST nation of Europe in civilization and learning, and the Irishman who neglects to provide his children with a record of such proof is their social enemy.

We often hear such expressions as, "Oh, the Irish this and the Irish that." Are they not of the same flesh, blood and sentiment to-day that they were in the Dark Ages when, as their enemies admit, they were the educators of Europe?

When Mr. Blaine, in his memorable Maine speech, suggested the possibility of Salisbury's ancestors being Danish or Norman PIRATES when the Irish were a learned, cultivated Nation, the British lion, and his jackals here, howl ed. Ah, friends! the Hon. gentleman read history; and in that speech he was "Guarding his fathers' glories and his own." Make Blaines of all Americans by bringing your history and literature to their notice. Every Irishman should have a copy of that speech, aye, preserved on Vellum!!

The following letter was not intended for publication by Father Brennan, but his remarks having covered the whole range of what constitutes the mission of THE GAEL, we wrote to him for his permission to publish it. Let the reader bring the truths expressed in the letter to the attention of his countrymen. The Gaelic Movement is not one of sentiment only, as superficial observers might suggest: It goes to the root of the material interests of the Irish race.

JAMESTOWN, N. DAK. June, 13, 1890.

My Dear Mr. Logan.-

I am in receipt of pestal and copies of the Gaodhal, and I gladly congratulate you on your marked success. But, after all, though you have faith fully worked, and succeeded within yourown little sphere, how little does it count! The soulstirring mellifluent tongue of our sires alas is "fading like the leaves upon the trees!" No man knows and appreciates the virtues of Erin's fair sons and daughters better than I, yet I can not shut my eyes to their failings, and among those may be reckoned their fatal, criminal indifference to the

⁽⁴⁾ Because the Scotch and Irish, being the same people, their literature was common property, the Irish, being the head of the family, retained poss-

⁽⁵⁾ Without any comment, we shall permit our "Scotch Irish" brethren to digest this.

⁽⁶⁾ Yes, the Book of Drom Sneachta was written before St. Parrick's time. Ossian was an Irishman, a son of Finn Mac Cumhaill. The Oisin's are very numerous about Tuam—its first bishop being one

⁽⁷⁾ Our "Scotch Irish" brethren have got into a nice mess. They no doubt calculated on American ignorance of Irish history to screen their actions in relation to Irish autonomy from the moral odium which is attached to them. They have exhibited themselves to the world as stupidly ignorant of their history or the meanest thralls of ancient or modren times! Fie! fie! brother Sawney, if your brother Pat kneel at a different altar is that a suffi cient cause for prostituting your historical antiquity by an alliance with the barbarous freebooters who have ravaged your country and, like your bro ther Pat, have left you a homeless wanderer.

glorious old Tongue in which Patrick preached and Ossian chanted his matchless lays. Season after season gives us a fine crop of so-called patriots. How many of them endeavor, or ever attempted to show the Irish people the priceless value of their own Irish Language? How many of them have ever labored to show that one of the surest means to regain their lost heritage, their freedom and nationality, is to cultivate their native Tongue? And yet, where is the intelligent Irishman who in his heart does not know this to be so. Its chilling to witness their apathy.

I enclose you p.o.o. for two dollars, it is but the widow's mite, but it is offered with at least a good heart. I can assure you, a poor priest in these frontier missions can do little with his purse. In the East it is not so, and it is surprising how care less the many good Sagart seem to be regarding this movement. I was happy to see by a copy of the Gaodhal that my old friend Tim Halvey is still in the ranks. God bless him and prosper him.

Wishing you and the good work in which you are engaged every success, I remain, my dear Mr. Logan,

Your Sincere friend,

M. C. BRENNAN.

O'Curry's Lectures.

MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS TORY,

LECTURE IV.
[Delivered March 22, 1855]

(Continued)

I say probably by the O'Luinins, because the Dublin copy was transcribed by Ruaidhridhe, or Rory O'Luinin, as appears from two insertions which occur in that volume in a blank space, at the end of the year 1373. The first is written in a good hand, as old at least as the year 1600, in the following words: "Let every one who reads this little bit bestow a blessing on the man who wrote it." And this immediately followed by these words, "It is fitter to bestow it on the soul of Rory O'Luinin, who wrote the book well."

From another note which is written in this copy in the lower margin of folio 35, col. 3. a, it is evident that the writer of this latter note was engaged in making a transcript of the volume at the time, but have no means of knowing who he was.

The O'Luinins were physicians, historians, and genealogists, chiefly to the MacGuires of Ferman agh, from the fourteenth to the seventeenth century. One of that family, named Gillapatrick O'Luinin, of Ard Luinin, in the County of Fermanagh, chief chronicler to MacGuire, assisted the friar Michael O'Clery, the chief of the Four Masters, in the compilation of the Leabhar Gabhala (or Book of Invasions and Monarchial Successions of Erinn), for Brian Ruadh MacGuire, first Baron of Inniskillen, in the year 1630 or 1631.

The Bodleian MS. (Rawlinson, 489) is called the original copy of those annals, says Dr. O'Conor, because, it is the matrix of all the copies now known to exist. But it is not meant that there were not older manuscripts, from which Cathal Maguire collected and transcribed, before the year 1498.

Nicolson says that the Ulster Annals begin at 444, and end, not at 1041, as the printed catalognes of our MSS. assert, but at 1541. Mr. Edward Lilhwyd, the celebrated Welch antiquarian, mentions a copy of these annals which he calls Senatenses, which he had from Mr. John Conry, written on vellum in a fair character, but imperfect at the beginning and end, for it begins, says he, at the year 454, ten years later than the Duke of Chandos', and ends several years sooner, at 1492,

The truth is, as stated in the Rerum Hibernicarum, vol. I., that neither Maguire nor Cassidi was the author of these annals, but only the collector. Augustin Madriadan had preceded both in the same task, and continued to his own time, says Ware, the chronicle, which the monks of his monastery in the island of All Saints, in the Shannon, had commenced, and he died in 1405.

We have seen that MacGraidagh was in all pobability the continuator of Tighernach, but I know of no reason for assigning to him any part in the compilation of the the Annals of Ulster.

In the Bodleian MS. (Rawlinson, 489), better known by the name of the Chandos MS, four folios are missing after the leaf paged 50. That leaf con cludes with the seventh line of the year 1131, and the next leaf (numbered 55) begins with the conclusion of 1155, so that there is an hiatus of 24 years. The copy now before us concludes with the year 1131, where that hiatus occurs.

The first page of the Oxford MS. is nearly obliterated. By some unaccountable barbarity the en graved seal of the University is pasted over the written page, so as to efface all the writing underneath, the words which are illegible there are restored in this Stowe transcript, by aid of the copy in the British Museum, which is imperfect and interpolated. The folios of the original Bodleian are paged from 1 to 134, in modern Arabics, and they are rightly paged down to the year 1131, after which four leaves are missing down to the year 1156. The leaf containing the first part of 1131, is rightly paged 51, and the next is rightly paged 55. How the four intermediate leaves have been lost, it is impossible now to accertain. Folio 66 is erroneously paged 67, as if one leaf were missing there, which is not the case. Folio 70 is paged 80, as if ten leaves were missing, whereas not one is lost. One folio is missing from the year 13(3 to 1315 inclusive, and the paging is then incorrect to the end. In its present state the folics of this ma nuscript are precisely 126.

We must be cautious, continues Dr. O'Concr, in asserting that the whole of this MS. was written by one person, or at one time. Down to 952, the ink and characters are uniform, but then a finer style of writing follows down to 1001.

When the transcriter comes to 999, he states on the opposite margin, that this was really the year of our aera 1000, for that the Ulster Annals precede the common sere by one year—a clear proof that the transcriber was not the compiler or author for this note is in the same ink and characters with the text. He annexes the same remark frequently to the subsequent years, as at 1000, where he says alias 1001.

It is remarkable that these are uniform in antedating the Christian aera by one year only, down to the folio numbered 68, year 1263, and that there instead of preceding our aera by only one year, they precede by two, so that the year 1265 is really 1264, as stated on the margin in Ware's handthis precedence of two years is regular to 1270. From thence to 1284, the advance is of three years, from 1284, the advance is of four years, down to 1303, which is really 1307. Then a folio is missing which has been evidently cut out, and we pass on to 1313, which is marked by Ware on the margin 1316, an advance only of three years. This advance of three years continues from that to 1366, which is marked on the margin by Ware 1370, an advance of four years again, which continues to 1379 where the follo ving note is in Ware's hand,—From this year 1379, the computation of years is well collected.

It is pretty c'ear that the writer of this latter part of the Ulster Annals, who thus antedates even the latter ages of the Christian aera, must be very different from the writer of the first part down

to the year 1263.

Johnston has published Extracts from a Version part English and part Latin, in the British Museum, which has inserted in his Antiquities Celto-Normannicae, Copenhagen, 4to, 1786, p. 57. Of this version he says very truly, that the language is extremely barbarous; that it is often bard to discover whether the transcriber means the Scots, Mc Ercs, Dalriad, Cruachne, Athachliath of Ireland, or the Scots, Mc Ercs, Dalriedea, Cruithne, and Alacluoith of Britain; the tit is with great difficence that he vetures to print these extracts, and that his principal inducement was a hope that such a specimen might suggest to some Irish gentleman the idea of publishing, at least, the more material parts of these valuable records, in the original.

After such a modest avowal, no man can find pleasure in noticing the many errors in Mr. Johnson's work. But bistorical truth demands that those errors which affect the very foundations of

history, should be rectified.

At 471, Mr. Johnson's is ue states, 'The Irish plundered the Saxons. Mathew, in his book of the Ourne, says it was in 472'.

Now, continues Dr. O'Conor, the very words of the original are, 'Preda seconda Saxonum de Hibernia, ut alii dicant, in isto anno deducta est, ut Mocteus dicit. Sic in Libro Cuanac invenii. That is, 'In 471. Ireland was plundered a second time by the Saxons this year, as some say, as Mocteus says. I found it so in the Annals of Cuanac' [sic—In Johnston's two short lines there are four material errors—First, he makes the Irish plunder the Saxons, whereas the truth is, that the Saxons a second time plundered them.—Secondly he makes the annals quote Matthew; whereas even the interpolated copy in the museum has Macteuns; the original is properly Mocteus, who was an Irish writer of the fifth century. Thirdly, he makes this Matthew a writer in the book of Cuanac. Fourthly, he makes the book of Cuanac refer these trans actions to 472.

At 473, Johnston's edition gives only 'The Skir mish of Bui,' whereas the original has some foreign history under that year, and then adds,—Quies Docci Episcopi Sancti, Brittonum Abbatis. [The death of Docci, a a holy bishop, Abbot of the Britons] Dorugal Bri-Eile f. Laigniu ria n Alill Molt. [The Battle of Bri Eile was gained over the Lein ster men by Alill Molt.]

(To be continued)

New York and its suburbans contain over three millions of people, of which Brooklyn contributes 930,000.

Another interesting contribution from the Old Sod.

Smuajnce an Dujngeain Морајъ.

21 Θοόσαιρη πα cille, α žiolla bud δίηπος,

21 Sazajne το h-ojleat j b-rine zo η-τεαξ-cho-rujl,

210 lein-cheac mo mine 1 noils raof

21 μ cláp lom πα chujnne τά τυμηποας τε την τίος τας,

Tan connecte na cuite 30 h-imjoll a rlim-conan,

Νίοη τη τός, του μ' τα λίοης, αιη 1η17 η ά λίη τεολή αμ

21 ημαίη Δοη εμιλό πληδ 31le το 5η η η leοτίλη Δην.

21 έθαημη αίμ ταλαή δυό ξημοδαήμε αη σ-αόδαμ ημασίστε,

21 μα απηγαός, α με σα ότη σα ήτη α ήτη σο ήτη το ο ότη το ο ότη σο ότη

Már chaodac clann Aoaim níon arc-

bud zeall le Seatrpujn zid leatan an leadan-bujdean úo.

Μίοη δ'ίτιοι α ήμητε ημ τεαταή 50 ποσαήμηι ελοιη-οπελέ

213 leizeam αη αίκηιηη, ας σεασαγς ογ comαίμ σαοίηεας,

υπό Ιπέψαμ α σεαησα το γρεασαό σας σοξα η-δηματάμ

24 Αη τημέλη Αη ελγλ 30 γληητήης le γοηη Ιροή τλ.

Fjon-eolac mo dalca ajn zarna nán zann réile

Οο τρεατζαμαό τζατα η δ-ταγμαό η α το-τεαηη δέμημοη,

'S αιμ ζας τριοιης τά η τεαςαιό ταμ calat anall zleurca

Ċιιη μέμη α'τ μα έπιμητ η δ- τλα τένα οτ σε απη Είμε απη.

Seal dujo at raine one zantujo na n-

Jan anur cum leaban acc cappais i noleann rléide

210' τεαπόμη δούς καμέσε τα ταττά 30 ταπη σμερόλας.

21 n Ceanzal.

δυγόμη το Ψημιρο ξολί πάταικ απ αοίη ήις

Doo' tjon' a'r comaine vejr chaithir a'r vaoinre,

21'r Jora το milleat ain bann culait τηίηη-ηε

Οοο' σίμιμζαό σαβαίτο 30 βκατ 1η α πιοξαίτ legr.

थान छामानाहर्म थानावट.

The page Chanain, Ciaran's Wells the hamlet of Tubrid in the barony of Iffa and Offa (Uibh Fatha), in the south of co. Tipperary. Here at the well, embowered in sycamore trees, that springs from the side of the church-yard mound St. Declan baptized a youth that afterwards became the great St. Ciaran. Local tradition still identifies this spring with the incident. The little chapel in ruins on the hill top was the parish church of Dr. Keatinge; and a contemporary me morial slab over the low door-way bears an inscription in Latin bespeaking the prayers of the charitable wayfarer in behalf of all both clergy and laity that rest within and particularly the founders, P. Eugenius Duhy and Dr. Geof, Keatinge. The date appended is 1644.

Sljab 5-Cua, The ancient name of the present Choc-maol-conn mountains in the co. Waterford. The name still survives but its application is limited to a much smaller territory towards the South East.

Stjab 5-Choz, The ancient name of the Galtee mountains in Tipperary.

1 b-rine 30 n-oea5-cho-ruit. Dr. Keatinge had the nobility that belonged to his family and race. The Keatings were Old English of that generous Norman blood that mixed so freely with ours and became the thorough Irish in habit and e eling that the life and labours of our learned his an exemplify in a particular case.

Níon b'jrjol a majre. He was renowned as a preacher. An old priest-registration return speaks of him as "a great preacher who goes up and down the Diocese."

Flor-eolac, 7c. He received a technical training in the ancient lore of the shanachies and was learned in all the old time modes. Evidence of this is supplied from tradition and is clearly evinced by the style and matter of his

Fonar Feara ain Eininn.

Seal outs as rathe, 7c. Having incurred the personal enmity of the prefect of Munster of his day by the upright discharge of his outlies as priest he was forced to fly into the fastnesses of the Galtees for safety. While there he collected materials and wrote his History. He never returned, and is supposed to have died at an old age a houseless wanderer on the mountain side.

211 0. 21

A prayer to be said by a person supposed to be overlooked, or as they say, a bad eye made of. I took it down from Mrs Mulhearn of Cloughantely co. Donegal.

J. J. Lyous.

δρέα η- 21 τα το Οροά Αίη αρα.

Opta cuin Mac Dé ain eac neac Paioin na dreant ain a tá tlún, Silead rola ar a cheata 21 Milc Jan loct, ir mait do nún.

'Muain a consinc Muine a Mac réin Ain a' choit le n-a tá rúil, Sil rí thí rpheara rola Uzur í rá h-uct ann Rit na n-oúl.

A fujl údajt, a 17 ne mo loc. A dajn djom mo dnead 'r mo fnuad, Jujdjm-re Aunpe tur a Alac Azur Rjt na d-flajtjr a cotdájl uajm-

MOTHERS! Dou't Fail To Procure Mrs. Winlow's SOOTHING SYRUP For Your Chilpren While Catting Teeth.

It southes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

TWENTY-FIVE CENTS a BOTTLE.

We don't want the Irishman to trail his coat along the streets and shout, "Who'll tread on it," but we want him to keep aloft such evidence of his social standing as is contained in the extracts which we publish in another column, and not (metaphorically) stand like the Indian at a cigar store and permit every passer-by to have a puck at him.

MAGAZINES

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