

3αρ5, fierce. ρατ, a spear, sting.
 3εαδα1, jailer. 3εαη, affection.
 3εητ, fright. 3οηλεαρ, affects
 3λαοc, calling, 3ηευ5, Greek.
 3υαηαc, light, active. ηηλεαc, waving.
 ηηηηc, heed, care. ηοδ, Jove.
 ηοτμυηη, Agamemnon. ηηηη5, entreaty
 λαηη, blade; a home. λαcαc, kind, civil
 λεαηαηη, weeds. λεααηb, cheeks.
 λαοc, a hero. λεατρηη, oppression
 λυτ, activity. λοηηαc, shining
 ηαρηcαηη, life. ηεηηηεαηαη, courageous
 ηαολυ3αc, blunting. ηεαηαηη, mind.
 ηηηλεαc, terrible. ηορηεηηεαρ, seven.
 ηηηηηεαc, fond. ηεαρτ, strength.
 ορηαη3η, moaning. οηηηε, of work.
 ραηηηα, example. ραο3ατ, the world.
 ραηηη3εαc, subdued. ρεαcαηο, to hand.
 ρεαρc, love, ρεο1, loom.
 ρ3αοη1, loosen. ρ3αc, shelter.
 ρ3εηc, scatter. ρ3λαb, a slave.
 ρ3ηηοη, ravage. ρηοαη, cause.
 ρ3οη-βεο, everlasting. ρη3ε, way.
 ρηηη, weaver's slea. ρηαα3, hosts.
 ρηηη3οαη, they smiled. ρηηη, stream.
 ρηηαηη, spinning. ρηο1, shuttle.
 ρηηαηη, dexterity, ραc, support.
 ραεb, Thebes. ρεαρταρ, reputation
 ραηηηεαηαc, desirable' ραηη, moist.
 ρηη3, thick. ροη3εαc, taken.
 ροηηλεαc, deserving. ρο3α, choice.
 ρηοη3εη, Trojans, ρηοη3ε, Troy.
 ρηηαα3, pity. ρηεη3εη, abandoned.
 ρηηηε, Tides. ηηηηη, number.
 ηαηηαηαc, brassy.

The three first sentences in exercise 2 of this issue are remarks made to us by a Leaguer, and the fourth is our reply to him.

Let students please remember that we expect them to know every word defined in THE GAEL whether in connection with the Lessons or not—that is what they are defined for. The songs which we analyzed are invaluable to the student, and he should master every word in them. It is wonderful the progress which some of the students have made—thus exemplifying the traits which were characteristic of our

forefathers in the Dark Ages, when, as our enemies admit, they possessed more learning than the remainder of Europe.

Mr. Howley, Cairo, Ill. has sent a perfect translation of exercise 2 of Lesson 4. though it is very difficult.

Mr. M. Darcy, Ill. has sent The Gael to friends in Galway and Clare, and John Coleman of N. Y. has not forgotten his Bohemian friend, Mr. Sheridan. Mr. Sheridan writes Gaelic well. And Father Fitzgerald has not forgotten his Waterford friends.

We hope the gentlemen whom we mentioned in last Gael have not failed to communicate with Mr. M'Cosker on the matter of the Irish-American historical society. That matter should be pushed.

We receive a lot of Irish American journals devoted to temperance, etc. Fudge, gentlemen. Teach your countrymen to respect themselves and they will need no temperance unions. Copy and circulate the extracts from Spalding's Eng. Lit., and it will be better than volumes of your lectures.

We hope to see a Gaelic club, however small, organized wherever the Gael reaches, for the purpose of publishing and circulating Gaelic literature.

It must be a sore blow to the "Scotch Irish" that the truths of history compelled their friend Spalding to expose them.

Let the children of Fenius keep the Gotho-Saxon to his pirate ships (as far as social standing is concerned) by distributing their ancient literature.

The best weapon a man can use in defending himself is the sword of his enemy.

We hope our Brooklyn friends will get their postman to bring them a few stamps or a postal note and send their subscription, the amount is so small it would not pay to hire a boy to collect it.

Gaels, owing to the number and importance of our element in these States it is of vital importance to our interests to place ourselves aright before the American public. The English are continually flinging mud at us and, certainly, some of it will stick if we do not wash it off. The English represent us ignorant as an apology for their nefarious conduct, and it is our bounden duty to show the world what we are and what we have been. And here we shall say that we look on the Irishman who pretends to be patriotic and ignores that duty as a hypocrite of the first water.

We hope subscribers in arrears will pay up.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
Α	a	aw	η	m	emm
b	b	bay	η	n	enn
c	c	kay	ο	c	oh
ο	d	dhay	ρ	p	pay
e	e	ay	ρ	r	arr
ρ	f	eff	ρ	s	ess
3	g	gay	τ	t	thay
η	i	ee	υ	u	oo
ι	l	ell			

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These verses on Daniel O'Connell are written from the dictation of Mrs. Kelly of Kenmare, co. Kerry. —J. J. Lyons.

ԲԱՅԻՄԵ ԾՕՂԻՊԱՅԻԼ ԱՅ ԸՕՆՈՆԱՅԻԼ.

Բայե ՚ջւր բլե ՚ջւր լլեւած 'նա ծյաճ,
Օ մո ճրոյժե ԾՕ ճւրիւմ-բե թոնատ, Ե
լեոյ;

Տե 'ն քլաոճ Եւարճ, Եւարճ, ԸՕյր,
Տե Ծօնիալ Աճ Ըօնայլ Եր Յ-Երբե Լճ
'ն Յլեօ.

Տե 'ն քար Եր Ե' Ե-քարե ճ, ճլն'իայլ,
ԸՕյր,

'Տ րբ քարճ Ծե'ն ճլնն ճ Եւմ քլար-
ԸՕժ ԾՕյժ;

Քճ ՚ջւր քար ՚ջւր քճ Եր Ե քճճ, Ե
Ա'ր Յն Ծարիաճ Ե ճլն, Եր քարճն
ճՅ.

Ծճ քարեճճ Երն Եր ԸՕյժիաճ թոն-
ԸՕ,

'Տ Ե ք-քար ճոյր Ե' քրճ ճ Երբե 'ջւր
քճոյր;

Օ ճարե Օ'Ըօնալ 'նա քլայե ճար քարե,
Բայե ՚ջւր բլե ԾՕ ճւրիւմ-բե թոնատ.

Ծճ Եր քարիայժե Եր քրճճ ԾՕ Ե-
իալ Ծար Լեոյ,

Աջւր Ե քար Յճլլ ճրօքք Ըրր ճճ
Ծիլեճ ԸՕյժ թոնատ;

Օ Ըարճ յա Տիւրբ, 'ջւր Տիօնայն Եր
ԸՕյր,

'Տ ԾՕ Ըրքայ յա Լօնքե քար Ե-քարե
Ծիւքճճ թոնատ.

Ար քր Ըրր Ե' քար ԾՕ քար-քր յճոյր
ԸՕյր Ըճճ Եր Ծօնայն 'ր ԾՕ Յլար-
Ծճ ճո;

ԾՕ Ծարեճ Եր ճար քար Ե-քար Ըրքար
Աջւր քար,

Օ Ըարճ Ըրր Ե Արիւն Եր Ե-քար
ԸՕյր

'Նա ճար Ե ճարեճ ԾՕ քար Եր
Լեոյ,

Աջւր 'նա քարե Յն յոյլ ԾՕ քար
քճ;

Ծարեճ քար Եր քար Եր քար Ըրքար
ԸՕյր

Աջւր քարեճ քար ճճ քար Ծճ Ե-քար
քար Ըրր.

Ար Ըրքար քար քար քար քար

Երբ յո յճոյր,
Ա Յ-քար քար Եր քար Լե քար Ըրքար Լեօ,
ԾՕ ճարճ Եր Լճճ քար Եր քար,
Աջւր քար Եր Ե քարճ քար քար քար քար

Տե 'ն քար Յն ճար ճ Եր քար Ըրքար Ե
Յ-քար,

ԾՕ քարճ ԾՕ քար Եր Եր քար-քար
իճոյր;

'Տ Օ Եր քար քար Յն ճար ճար քար քար քար
քար ճճ ճար,

Տե 'ն քար յօնայն Աջւր ճար' ճ Ե քար-
քար քար քար.

A CORRECTION.

Our esteemed contemporary and co-worker in the Gaelic cause, the *Irish Echo*, has a remark in its July issue which, if left unnoticed, would be an injustice to our Gaelic scholars. The remark is at the foot of column three, page 73, in relation to putting the original of the "Invocation" from the *Leabhar Breac* into modern Irish.

Now, that "Invocation" is translated in O'Curry's Lectures, so that any one who has access to them can put it into modern Irish. And so are all the old pieces which some of our "great Irish scholars" would make people believe were their own translations. We believe brother O'Farrell has been imposed on. We will not permit Gaels to be stricken below the belt, nor imposition without exposure. When The Gael is through with the Lectures it will give all these old pieces from O'Curry's Appendix. In the meantime, we give in parallel columns below the "Invocation" referred to, with O'Curry's, and our own translation from it, and the original from the *Leabhar Breac*.

O'Curry's Translation.

Sanctify, O Christ! my words:—
O Lord of the seven heavens!
Grant me the gift of wisdom,
O Sovereign of the bright sun!
O bright sun, who dost illuminate
The heavens with all thy holiness!
O king who governest the angels!
O Lord of all the people!
O Lord of the people!
O King all-righteous and good!
May I receive the full benefit
Of praising Thy royal hosts.
Thy royal hosts I praise,
Because Thou art my Sovereign;
I have disposed my mind,
To be constantly beseeching Thee.
I beseech a favor from Thee,
That I be purified from my sins
Thro' the peaceful bright shining flock
The royal host whom I celebrate.

Ամբար օրէ դա՛ն հ-է տ՛ա 'ի րօմբլա յի ռօ
բօճա ճաճօ," արք աղ Բուճճալլ.

Շարք աղ Ուլջեաճօճիք ա լաւի յի ա բօճա
ճաւր շարքալիք ընդ 'ի դա՛ն րօմբլա, յ'
բեւճ ալլ, շարք. ա շարք, յ'ջօճ աղ Բուճ-
ճալլ, ճա՛ ընդ, "Յեյճ յարք րաւր լեաճ, ա
ճաճալիք."

[Տա աղ Բուճճալլ 'ի ճօնիարքի յի Եօ-
ճրաճ Կուճ ճարք, ճաւր յի դրօճալիք ընդ
'ի աղ յճաճօճալ ընդ շարքի աղ Բարքալի
րաւրաճ յօճ ռօ յի դրօճ աղ Ուլջեաճօճիք
ալլ, Բ. 3.]

This song is taken down from the recitation of
Grace Ward, a native of Glenties, co. Donegal.
Mrs W. J. Lyons.

ՏԱ ՅԻՅՈՒ ԱՅԱՅԱՅ ԱՅԻ ԱՅԻՅԻՅԵ.

Տա Յիճօճ աճաղ ալլ Այիճիք լե րաճօ,
րաճօ 'ի ընդ,
'Տ յի օր. լեյճ ա' յիճիք ռալի ճեյճ շարք
ալլ յօ ռ-ճիճ ճարք լե Բիճաճալիք;
Ա շալ յա Բ-բալիքիք, յի շալ 'ի ճիլլե 'ի ճ
'ի ճեալաճ 'ի 'ի ճ 'ի ճիլլալի,
'Տ յաճ շարքալի աղ Բարք ա ճի ալլ լալի յի
'ի յի ճեյճ Բեօ ռօ շիճալի.

Շօնիարք յարք շարք 'ի շալ րաւրաճ յօ
լեօր,
Այիք ա' շիքալիք ալլ յի ' ճալլ րաճ
լիքի-ճալլ 'ի րաճ Բիլի;
Շարք ճի յի շալիք յի ճալ օրի ճաւր յի
լալիքիք Բարք ճի,
Այ' ալլ, ալլ! յաճ շարքալի յի ալլ յի
եաճ 'ի ճալ լաճ ա' ճիլլե Բիլի.

Ա ճիլլաճ, շալ յի Բարքալիք լեաճ րալլ
եյլե ճեյճ ճաճօ 'ի ճ յի,
Այիք ճարք շալ յի ճալիք ա ռ-ճիճ յի ճեալլ
ճիլլ ալլ ճիլլաճ ա' շարքալի;
Այի ճիլլ յի ճիլլաճ ճարք ճալ ճիլլալի յի
ճի յի ճիլլ ճալ ճիլլ,
Շարքալի յա ընդ րա ճ-ճալիք յի ճալիք ա
իլլաճ ճարք ճի յի.

Շարք աղ Բարքալիք ճալիք ճալիք 'ի
ճալիքաճ րօլիք ճալ ճալիք ճիլլ,
'Տ ճեյճ յա ճիլլալիքիք ճալ յիլլաճ
ճալիք ճարք յիլլաճ ա յիլլե յիլլե;
Կիլ օրի ճիլլաճ րալլաճ յիլլաճ աղ ռօ-
լիլալի 'ի ճեյճ յի ճալիքալիք ճալիք ճիլլ,
'Տ յի յի 'ի ճիլլաճ ա ճիլլալիք ճարքալիք աճ

ԲԱՅԱՅ ԱՅԱՅ Ա յիլլե.

Տա ճալիք ճալ յիլլաճ յիլլաճ յի ճալիք-
րալլ յիլլե 'իլլե,
'Տ ճեյլ ճալիք եյլե ճալ յաճ Բ-բալիք-
ալիք Բարք յի ճիլլաճ յի ճիլլալի;
ճիլլ ճալ յիլլալիքիք յի ճալիքաճ աղ ճիլլ-
լե օրի ճալիք աղ ճալիք ճալ յիլլաճ յի ճիլլալի
Ա ճիլլալիք ճիլլալի յիլլաճ ճալիք ճալիք
ճիլլաճ ճիլլաճ յի ճիլլալիք ճեյճ յիլլալի.

No century since Henry II. landed in Ireland
has produced so many eminent Irish scholars as
the present century. We have O'Donovan, O'Cur
ry, MacHale, O'Sullivan and Bourke, now gone to
rest, and the number of our living Irish scholars
is innumerable. And purer Gaelic than that of the
Imitation of Christ, Moore's Melodies and the Bull
Ineffabilis was never published. This casts no
reflection on our old Irish writers because general
knowledge has expanded to an extraordinary deg-
ree since their time; and, moreover, the Irish did
not cease to be written and spoken. Nay, one per-
cent. of the people of Mayo did not understand
English when Archbishop MacHale was born 100
years' ago. So that the Gaelic race has not
produced more eminent Irish scholars than those
named above, with scores of others who are today
amongst us. And, why not? What, then, is the
object of their defamers? And who and what are
the said defamers? It is to confuse and disorgan-
ize the Gaelic movement! But the Gaelic move-
ment is now beyond their power to injure it. The
wonder is that they did not get lots of money to
start a Gaelic journal ostensibly in the interest of
the language but really to disorganize it, as they
did with the Clann na Gael Society!

They tramp the country today with that ob-
ject in view—seeking to injure THE GAEL, only
for the editor of which there would be no Gaelic
movement. But The Gael is beyond their power,
thanks to the superior discerning faculty of the
genuine Gael.

P. W. Portland, Or. O'Reilly is our standard
dictionary. O'Donovan's, Bourke's and Joyce's
are our standard grammars, and our standard
Irish writers are MacHale, O'Sullivan and Bourke.
Bible is no more of an authority in Gaelic
than King James's is in English literature; it
was got up for other than literary purposes.
2nd. Why not an Irishman having no know-
ledge of English being an Irish scholar the same
as the German and the Frenchman? There was
no English language five hundred years' ago yet
there were Irish scholars.

Nearly all Englishmen and a considerable num-
ber of Irishmen believe that whatever measure of
civilization the Irish people possess has been the
result of the English connection. This is of in-
calculable injury to Ireland, because the Irish
man thinking so is timid, and the Englishman will
say, "We civilized these noisy Irish, and what
more do they want." Hence the necessity of cir-
culating such literature as the Extracts from Spal-
ding in last issue—That issue of the Gael is worth
\$5 of any Irishman's money; preserve it.

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.

Ninth Year of Publication.

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THE EIGHTH VOLUME.

In commencing a new volume of any journal it is customary to take a retrospective view of the past and see how far it has succeeded in the accomplishment of its object. In doing this we couple THE GAEL with the Gaelic movement of which it is the direct representative.

The Protestant Archbishop Wheatly, of Dublin, when introducing the National school system in Ireland, said he would Anglicize Ireland without "firing a shot or drawing a sword," and his modus operandi consisted in eliminating from the National school-books all mention of Ireland, her literature and eminent men.

But he little thought that a movement would have sprung up in this Big Ireland of the West which, by its moral force, would turn these very schools into active agents for the preservation of Irish Nationality!

Twelve years' ago the language was not taught in one National school in Ireland, it is taught to-day in 52, and you, supporters of the Gaelic movement here, are, without room for cavil, the instrument by which that comparatively pleasing state of things has been brought about.

When, eighteen years' ago, we started the Gaelic movement in this city, Ireland seemed to be nationally dead.

That movement infused new life into her, and she is now, we believe, on the high road to National life.

You all know that the Gaelic movement was not taken up in Ireland until five years after its organization in this city. It was organized here in '72; in Dublin in '77, when our activity here shamed them into it; it was in '78 that we succeeded in organizing New York City, at 214 Bowery.

So that, in fact, Ireland would be nationally dead to-day were it not for her children this side the Atlantic.

Then, brother Gaels, whatever forward strides your mother-land has made toward regaining her ancient autonomy are directly due to your exertions; and though the progress of the superstructure has been slow it is sure, having been laid on a firm, rocky foundation.

It is in your keeping, friends, to expedite the progress of the building of which you have laid the foundation and have succeeded in erecting a considerable part of the superstructure by a more profuse circulation of Gaelic literature, because you thereby bring the object which you have in view with corresponding force before the public and thus shape its opinion.

If we work we shall force the teaching of the language in every National school in Ireland. On the whole, the retrospect is encouraging, and should be an impulse to renewed exertions.

Because of the many unpleasant references which the conduct of the Goths-Saxons in Ireland compels THE GAEL to make, one might think that its editor is bigotted. No, he is not. He does not care what the religious belief of his neighbor is, or whether he has any—that is his neighbor's own private affair. But when that neighbor turns such religious belief into an implement of warfare against his kind-

red, then it becomes of public concern

Hence our notice in the last Gael of a convention of "Scotch-Irish" which was held in Pittsburg, Pa. some time ago.

What was the purpose of that convention? It was to help the Gotho-Saxon to perpetuate his savage rule over their Irish Catholic brethren. We say "savage rule" because we are justified in using the term by their own historian, Spalding, from whom we quoted last month, who says—

"We do not look with much hope for literary cultivation among the Anglo-Saxons,"

and at that very time, he asserts that "The Green Isle possessed a larger amount of learning than all that could have been collected from the rest of Europe."

What has impelled the "Scotch-Irish," then, to ally themselves with that people from whom no literary cultivation could be hoped and, therefore, could not impart it to others—against their Irish brethren who possessed more learning than all the rest of Europe combined? The answer is, religious fanaticism—And, by the way, to whom ought the inquirer after religion apply for intellectual guidance, the ignorant, intractable Goth or the learned, cultivated Celt?

When, we ask our "Scotch-Irish" brethren, did the mental capabilities of THE Irish become so deteriorated as to have forfeited their right to their acknowledged superiority over ALL the other peoples of Europe?

The unprejudiced mind, though, is apt to come to the conclusion that their close association with the intractable, uncultivated Goth has impaired the mental faculty of our "Scotch Irish" brethren; and the fact that they permit themselves to be used as pawns by him to crush their kith and kin, is conclusive evidence thereof.

"Scotch-Irish" brethren, blood is thicker than water. Join your Irish friend to preserve your identity, your language. He does not presume to dictate to you your mode of preparing

for the next world. That does not concern him, nor does his concern you,—Free thought in that regard is the alpha and omega of your new alliance, and, to be consistent, you ought to extend the same privilege to him. And if you think his old mode is wrong, pity and assist him rather than join his and your enemy to crush him.

Mr. John Fleming, editor of the Gaelic Journal, desires those subscribers who have not received the journal regularly to communicate with him at 33 South Frederick st., Dublin. Mr. Fleming also states that the Journal is on its legs again—an announcement which should be hailed with enthusiasm by every self-respecting Irishman, but the fact that the life of the Journal was ever in jeopardy is conclusive evidence that there are very few such now-a-days.

Irishmen spend hundreds of dollars in the pursuit of transitory pleasure, and not a red cent to help to preserve their nationality; and we have heard of Irish women lately who have squandered thousands of dollars in London feasting the dregs of aristocratic dissipation—the author of "The Grecian Bend," and who would not contribute a penny to help to preserve the autonomy of their unfortunate country—rendered doubly unfortunate by being the mother of such!

A few months ago the Rev. Father Hand suggested the necessity of founding an Irish-American historical society for the purpose of collecting, preserving and publishing the records of the part which the element has played in the accomplishment of American freedom, and other matters relating to national progress.

That matter is now under consideration by Mr. M'Cosker and the other gentlemen mentioned in the June Gael. We hope these gentlemen will organize without delay and give themselves some name, and we think a more appropriate name than the "Gaelic League" could not be adopted as it covers that portion of the Celtic race whose mother tongue is the Gaelic Language. 'Celtic' would not be so appropriate because that name is applicable to the French, Spaniards and Italians as well as to the Irish and Scotch. We hope, also, their prospectus will include the whole range of Gaelic and other literature relating to the race at home and abroad.

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-
TORY.

LECTURE IV.
[Delivered March 22, 1855]

(Continued)

At 482, Johnston's edition has "The Battle of Oche." From the time of Cormac to this battle, a period intervened of 206 years.

Now here the original is strangely perverted and finished. The words of the original are—'A.D. 482—Bellum Oche la Lug. mac Laegaire agus le Muircearta mac Erca, in quo cecidit Alill Moll. A Concobaro filio Nesse usque ad Cormacum filium Airt anni cccviii., a Cormaco usque ad hoc bellum cxvi., ut Cuana scripsit.' [That is, A.D. 482, the Battle of Oche by Lughaidh, the son of Laegaire, and Muirceartach, son of Earc, in which Alill Moll fell. From Concobar, son of Nessa, to Cormac, son of Art, 308 years. From Cormac to this battle 116 years, as Cuana has written.]

It would require, says, Dr O'Conor, a quarto volume as large as Mr. Johnston's whole work, to point out the errors of his edition, with such illustrations as these unexplored regions of Irish history seem to require.—The Ulster Annals he continues, are written part in Latin, and part in Irish and both languages are so mixed up that one sentence is often in words of both, a circumstance which renders a faithful edition of the original difficult. In some instances the Irish words are few, in others numerous—in both, the version must be included in hyphens to separate it from the text. The author of this Catalogue has most faithfully adhered to the original—transcribing the whole of this, and of the preceding MS. from the Bodleian M3., Rawlinson 489, and inserting literal version of the Irish words in each sentence, so as to preserve not only the meaning, but the manner of the author, from the year 431 to 1131."—Stowe Cat. vol. i., p. 174.

Another copy of these annals noticed by Dr O'Conor contains, he says, 117 written folios. This volume has copious extracts from the Bodleian original, from 1156 to 1303, inclusive; and it has the merit, also, of marginal collations with the copy in the British Museum, Clarendon, tom. 36, in Ayscough's Catalogue, No 4787, which appears from this collation to be in many places interpolated. It has been collated, also, with a copy in the British Museum, written by one O'Connel, who was still more ignorant than the former transcriber, as may be seen by inspecting the MS.

[There is an English translation of the Annals of Ulster in the British Museum—Clarendon M3. vol. xlix., Ayscough's Catalogue, No. 4795, commencing with the coming of Palladius to Ireland, A.D. 431, and coming down to A.D. 1303 (or 1307), as thus written, but there is a defect from 1131 to 1156, at page 65. The writing appears to be of Sir James Ware's time (XVII. Century), and the Latin of the original is not translated. This is the volume with which Dr. O'Conor said that he made marginal collations of the above manuscript, but it will be seen that his library reference is wrong, as well as that to the number in Ayscough's Catalogue.

I examined this translation with great care, and I could not find any translator's name to it, no "one O'Connel". I think it possible that the rev. doctor never saw it. The Clarendon manuscript, xxxvi., British Museum, with which, Dr O'Conor says the Stowe copy of the Annals of Ulster was collated, is only a collation of short historical pieces, and extracts from unacknowledged Annals. The writing is like Ware's, as may be seen from the volume i., No. 4787. The reverend doctor does not appear to have seen this volume any more than the other; or if he did see them, it is very strange that he should leave his readers to believe that they were both full copies, and written in the original Irish hand.]

That the rev. doctor is quite correct in these strictures on Johnston's publication, he has given ample proof here; but his own inaccurate reading of the original text are full of contradictions, and are often as erroneous as those of Johnston. and his translations and deductions are as incorrect and unjustifiable. And, notwithstanding the respect in which his name and that of his more accurate grandfather, the venerable Charles O'Conor of Belanagare, held by every investigator of the history and antiquities of Ireland, still it must be acknowledged that his own writings—as regards matters in the Irish language in the Stowe Catalogue, and in his *Rerum Hibernicarum Scriptores*—would require very copious corrections of the inaccuracies of text, as well as of the many erroneous translations, unauthorized deductions, and unfounded assumptions which they contain.

To return to the Annals of Senait MacMaun.

The volume in vellum containing the beautiful copy of these annals now in the library of Trinity College, commences with three leaves which appear to be fragments of a fine copy of Tighernach. After this the Annals of Senait MacMaun, which begins with a long line of calends or initials of years, some of which are very briefly filled up, but without dates, except occasionally the years of the world's age, while others remain totally blank.

These Annals begin thus—Anno ab Incarnatione Domini ccccxxxi., Palladius ad Scotos a Celestino urbis Rome Episcopo, ordinatur Episcopus, Aetio et Valeriano Coss. *Primas mittitur in Hiberniam, ut Christum credere potuissent, anno Theodosii viii.*" That is: In the year from the Incarnation of our Lord four hundred and thirty one, Palladius is ordained bishop to the Scoti by Celestine, Bishop of the City of Rome, in the consulship of Aetius and Valerianus. He was the first who was sent to Ireland, that they might believe in Christ, in the eighth year of Theodosius.

"Anno ccccxxii.—Patricius perventi ad Hiberniam in anno Theodosii, primo anno Episcopatus Sixti xlii., Rom. Eccl., sic enumerant Bada, et Marcellinus, et Isidorus in Chronicis suis, in xii. an. Leaghaire mic Neill." "Anno 432—Patrick came to Ireland in the ninth year of Theodosius the Younger, and first of the episcopacy of Sixtus the forty-second bishop of Rome, so Bada, and Marcellinus and Isidore enumerate them in their Chronicles, in the twelfth year of Laegaire Mac Neill.

Anno ccccxxxiv. *Prima preda Soxonum in Hibernia.*

Anno ccccxxxv. *Mors Breasail regis Lageniae.*
Anno ccccxxxvi. *Vel hic mors Breasail.*"

Vels, or aliases, occur very frequently in the early part of these annals, but they are generally

written in a later and inferior hand. Doctor O'Conor notices them in the Bodleian copy, but he has not observed whether they are written in the original hand or not.

The following additional early notices are interesting.

Anno 437. Finbar Mac Hui Bardene [a Saint] died.

Anno ccccxviii. Chronicon Magnum Scriptum est.

This was the Seanchas Mor, or great law compilation, referred to in my former lecture.

Anno cccxxxix. Secundas, Auxilius, et Isernius mittuntur Episcopi ipsi in Hiberniam, in auxilium Patricii.

It is not till the middle of the sixth century that these annals begin to notice more than two or three events, often merely an ecclesiastical character. Not even the early battles with the Danes are given with anything more than a simple record of the fact, and the chief persons concerned, or the names of those who fell on such occasions. Nor is it until the beginning of the ninth century that they commence to group events, and narrate them to any considerable extent: but after the year 1000, they become profuse enough, if not in narrative, at least in the mention of distinct events, and sometimes in both, particularly as we reach the fifteenth century.

The book is written on fine strong vellum, large folio size, and in a very fine style of penmanship.

There is a loss of forty-eight years between the years 1115 and 1163, the beginning of the former and conclusion of the latter only remaining. There is another defect between the years 1373 and 1379 and the volume ends imperfectly with the year 1504.

The whole manuscript volume, in its present condition, consists of 121 folios or 242 pages: the first folio being paged 12 and the last 144, from which it appears that there are 11 folios, or twenty-two pages, lost at the beginning, and 12 folios, or 24 pages more, deficient between the years 1115 and 1163. The missing years between 1373 and 1379 do not interrupt the pagination, from which it may be inferred that they were lost from the original MS. of the Annals of Ulster, of which this part of the MS. is but a transcript. The first three folios are, I believe, a portion of the Annals of Tighearnach. The third leaf belongs to neither compilation. The fourth leaf begins the MS. of the Annals of Ulster.

Throughout this MS. the annals have the year of our Lord prefixed to them, but they are antedated by one year. This error is, however, generally corrected in a later hand throughout the volume.

Throughout the earlier portion especially of these Annals of Ulster, the text is a mixture of Gaelic and Latin, sometimes being written partly in the one language and partly in the other.

It may be remarked also, that throughout the entire MS. blank spaces have been left by the original scribe at the end of each year, and that in these spaces there have been added by a later hand several events, and aliases or corrections of dates.

It will have been seen from Dr O'Conor's remarks in the Stowe Catalogue, that the Copy which Bishop Nicholson described, in his work called "Nicholson's Irish Library," was carried down to the year 1541, whilst the Dublin copy in its present

state ends with 1504. There is, however, every reason to be certain that this is the identical volume or copy of the same Annals mentioned by him in his Appendix.

It may seem that I have dwelt with too much prolixity on the technical details of the Annals hitherto considered, but I believe their importance fully warrants this. They form the great framework around which the fabric of our history is yet to be built up. The copies of them which now remain are unfortunately all imperfect and widely separated, in different libraries and MSS. collections; and in the critical examination of them (short as such an examination must be in lectures such as the present), and the collation of all the evidences we can bring together about them, I believe that I am doing good service to the future historian of Ireland.

LECTURE V.

[Delivered June 19, 1856.]

The Annals (continued). 5. The Annals of Loch Ce, hitherto sometimes called The Annals of Kilronan. Of the Plain of Magh Slecht. 6. The Annals of Connacht. Remarks on the so-called Annals of Boyle.

In my last Lecture I gave you some account of the Annals of Innisfallen, and those of Senait MacManus, commonly called the Annals of Ulster: having on the previous day commenced with the earlier compilation of Tighearnach. Thus we have disposed of the most of the earlier compilations in that list of the more important annals, which I named to you as the sources of our history, which it is my intention, in accordance with the plan of these Lectures, to bring under your notice.

Before, however, we reach the last and greatest monument of the learning of the Gaedhils, called the Annals of the Four Masters, there remain four other remarkable collections for your consideration: the Annals of Kilronan (†), or rather of Inis Mac Nerinn in Loch Ce, as they ought to be called: the Annals of Boyle; those called the Annals of Connacht; and Mac Fub's Chronicon Scotorum: and it is to these works that, proceeding in regular order, I shall have this evening to direct your attention.

And first of the Annals which have been known by some under the name of the Annals of Kilronan, but which, I think, it will be presently seen should be called the Annals of Inis Mac Nerinn in Loch Ce.

The only copy of these Annals known to exist at present is that in the Library of Trinity College, Dublin, Class H. 1, 19. It is on vellum, of small folio size; the original writing in various hands, but all of them fine and accurate. Several leaves having, however, been lost from the original volume in various parts of it, chasms are filled up, sometimes with paper and sometimes with vellum, and some of the missing annals restored, although in an inferior style of penmanship. These restorations are principally in the handwriting of Brian MacDermot. The chief defects in the body of the book are observable from the year 1138 to 1170, where 32 years are missing: and from the year 1316 to 1462, where 142 years are missing. The year 1468 is also omitted.

(To be continued)

AMERICA.

Celto-Germanic, not Anglo-Saxon—Influence of Language on the Life of a Nation—Our Good Resulting from Europe's Evil—An Example to Beware of.

Thoughts suggested by German America Day.

Was ist das Vaterland ?
 So weit die deutsche zunge klingt
 Und Gott im Himmel lieder singt,
 Das soll es sein—das soll es sein,
 Das ganze Deutschland soll es sein.

In deference to Americans who speak only English—but not the Irish who speak every language but their own, I translate these lines—

Where is the German's Fatherland ?
 As far as German speech shall ring
 And hymns to God in heaven sing,
 There, brother, we will take our stand,
 For that's the German's Eatherland.

This leads me to say something of the influence of language on the life of a nation and to urge each nationality to preserve its language and with it the glorious traditions of the race, and, as an Irish bard has said :

"To Show before mankind,
 How every race and every creed
 May be by love combined—
 May be combined ; yet not forget
 The sources whence they rose,
 As, formed from many a rivulet,
 The stately river flows."

Nations, like individuals, can be independent, but are interdependent. 1000 years ago Irishmen were teaching school in Strasburg, St. Gall's, Reichenan and Wurtsburg*. 800 years before Galileo, Feargall, the Irish bishop of Salzburg, wrote a book on the the rotundity of the earth, for which Boniface, bishop of Mayence, had him tried at Rome, but the Pope decided in favor of Feargall, and in our own day Zeuss, Windisch and other German scholars have rescued the Irish language and its priceless ancient literature from the oblivion of centuries, and opened up to the Celtic nations the lost vista of their ancient glory.

EUROPE, NOT ENGLAND, is the mother country of America. Europe, not England, gave us Jack Barry, De Kalb, Paul Jones, Kosciusko, Lafayette, Montgomery, Sullivan, Charles Thompson and William Wirt.

Of the foreign nations which have combined to make this the greatest and grandest nation the world ever saw, Germans, for the past fifty years, contributed the most : previously it was the Irish, a nation of wanderers—justifying the name Gael, a wanderer. The present Irish exodus began in 1691, with 19,059 Irishmen who went to help fill the armies of other lands, "from Dunkirk to Belgrade." The Czar peter used some of them in the conquest of Finland, and Frederick of Prussia had some in his life guard regiment of giants, but America got most of the Irish emigrants.

The May-flower immigrants and the "F. F. V." were earleir arrivals, but their seed did not multiply rapidly because they raise families of two while the Germans, Irish and others raise from ten to a dozen and a half.

* and translating the gospels into German.

The Spaniards were earlier than the F. F. V.'s and did a good deal for the land that an Italian discovered—not first, however, for Lief Erickson was there in the tenth century and found traces of previous white adventurers on our eastern shores which he named Huitra-manna-land—white man's land, and the revelations of 1892 may show that those white adventurers were monks from the king dom of Kerry who had crossed the Iar Muir and named this western world St. Brenden's Island.

Back further along the dim corridors of time we outline the Aztec, the Moundbuilders' America wel comed them all as she does us, to her bosom.—There is room and to spare, *provided the fences are removed*, for European, Hindoo and African—for all who will make good citizens ; but there is room in China for every Mongolian, and the young emperor (long life to him) wants every Cainaman to stay at home. We don't want them ; like the Colorado beetle, they come but to defile and destroy.

AN AMERICAN LANGUAGE.

America is a young giantess ; as she grows she will formulate a language of her own from the English, German Irish, Scandinavian and Romance languages together with her euphonious native dialects, a language worthy of herself, capable of expressing her ideas.

Nations which permit their language to die are never long lived, nations which preserve a health y tongue cannot die.

Greece, after 2000 years of captivity, was awakened by the voice of Byron singing in her ancient language, in 1821, and is now a growing and vigorous little nation—a democratic nation, without an aristocracy.

Americans who travel in foreign lands are classified according to their speech. South Americans and Mexicans are "Spaniards," Franco-Canadians are "French," Yankees are "English," and the Irish and Scotch, having almost lost their ancient speech, have no social standing—neither a country nor a language, but luckily they are realizing that disgraceful fact.

TEST OF A TRUE MOTHER.

Before closing I would show a coincidence between certain nations, in the matter of assistance to Johnstown.--

Ireland sent	- - - - -	\$14,478
Germany,	- - - - -	14,304
Canada.	- - - - -	4,437
England,	- - - - -	2,000
The Queen	- - - - -	her sympathy.

These figures constitute a most eloquent lecture on ethics. Oh, America, your true mother is easily distinguished ! Europe stretches out her two arms to you in your trouble, as you to her. Generous Germany, heavily taxed to guard against two possible enemies, hands you \$14,000—prostrate, manacled Ireland—her purple hills and golden vales the spoil of the robber—her ruined cities in decay, her plains solitary and marked with ruined homes, saves up for you another \$14,000, and your proud, prosperous stepmother doles out \$2,000, And your grandmother cables her sympathy. God save the Queen ! I say it in all reverence and sincerity, 9,000,000 of Irish were starved, evicted or exiled in her reign, yet she is the best sovereign that ever filled the throne of the son of the Norman robber since A. D. 1066.

Why are we here—we who love our native land as a mother, but America as a bride—we who are as loyal to our State and Nation as our sons who

were born here—we who have torn the ties of home and youthful affection—who never plotted the treason or aimed a bullet at the head of a President of the United States?

Was it over population? No, a thousand times no! Not one-seventh of the 21,000,000 fruitful acres of Ireland are tilled. Bad government in Europe has peopled America. Here we could, own a home; but the same cause is at work here that drove us from Europe—it threatens to divorce our children from the land of their birth. Only a small and diminishing portion of our people own homes. we must “down brakes“ or we are lost.

Under all civilizations the idle have ridden the workers, now the workers are *thinkers*, and the idlers must get off of them. If I may quote from a former address of mine—

“There in a growing belief that a slight change in our tax laws will secure steady employment and the full reward of labor, prevent accumulation of wealth in the hands of those who do nothing, banish poverty and the fears of poverty,—the creator having stored the earth abundantly with subsistence for all his children from the beginning to the end of time; that the value given to land by the presence of population belongs to the public and should be taken in the form of taxation for the public use; that houses and all kinds of personal property, being the fruit of labor, belong to the individual against all the world, and so long as the revenue from land values is sufficient for governmental uses no one should be deprived of that which is his.

If this belief is wrong, it should be refuted by argument; if right, it cannot be adopted any too soon.” J. Hagerty.

ԱՌ ՇԱԶԻ ՁԻՐ ՏՅՈՒ ՆՈՒ ՏԱՅ

Le Seázan Mchj.

Բոնի—Յոբ ա՛ր Տեոն.

Ան շուճ մար յր շոյր բար կոյ,
Le կոյ բճալա յոյնոյն.
Տյե ալր նալայծ Բրաոյ,
Բյծեանոյ Օ Յաճ յոյնոյծ բլեանայն.
Ոյ բճալեար շաճե շար՛
Ան շոյնոյն շո կաճ ՛ր շո Բրյնոյնար,
Le նարալ յո շոյնոյն մար շար.
Ան շուճ մար ՛ր շոյր բար կոյ,
Le կոյ բճալա յոյնոյն,
Տյե ալր նալայծ Բրաոյ,
Բյծեանոյ Օ Յաճ յոյնոյծ բլեանայն.

Յաճանոյ մար յար ալ բշուլ,
Եյշրե բարալա ալր բարա
Ան շար, ՛ր Օ նեանոյն յա նեւ,
Յար ա նար ա շաճե.
Ալար բնո ՛րա Բ-բլեաճ շոյնոյն՛
Շարալոյնոյն յո շոյնոյն,
Օ նեանոյն յա Բ-ճալա ՛ր շոյնոյն.

Ու շաճե ՛ր շոյնոյն ՛ր շոյնոյն.
Ան շուճ մար ՛ր շոյր բար կոյ,
Le կոյ բճալա յոյնոյն
Տյե ալր նալայծ Բրաոյ
Բյծեանոյ Օ Յաճ յոյնոյծ բլեանայն.

Շոյնոյն ալ Բրաոյն ա յոյն
'Տ շուճ բոյր Բճալա յոյնոյն,
Յո ն-Բյծեանոյն յո բոյր ալ շոյնոյն
Շոյնոյն բոյնոյն յոյնոյն շոյնոյն:
Շո շարա ալար ա շար,
'Ուարա բար յո բլայճեար յոյնոյն
Ան շոյնոյն ալ, բար բճալե,
Ան շոյնոյն, նեյնոյն յա բշուլայն.
Ան շուճ մար ՛ր շոյր բար կոյ,
Le կոյ բճալա յոյնոյն
Տյե ալր նալայծ Բրաոյ,
Բյծեանոյ Օ Յաճ յոյնոյծ բլեանայն.

Շո նոյն շոյնոյն յա շոյնոյն,
Շոյնոյն յոյնոյն յոյնոյն,
Le շարալոյնոյն յոյնոյն
Ու ն-շաճե շալ, ալ շոյնոյն.
Ան շոյնոյն! մար նեյնոյն ա շոյնոյն,
Շոյնոյն շարալոյնոյն յա նեւ,
Շոյնոյն շալ, յոյնոյն,
Բնոյնոյն յա նեւ,
Ան շուճ մար ՛ր շոյր բար կոյ,
Le կոյ բճալա յոյնոյն
Տյե ալր նալայծ Բրաոյ,
Բյծեանոյ Օ Յաճ յոյնոյծ բլեանայն.

Շոյնոյնոյն բարալա Բրաոյ,
'Բճալա նեյնոյն յա յոյնոյն,
Շոյնոյն յոյնոյն յոյնոյն Բ-բոյն,
Բնոյնոյն բլեաճ յա բարալոյն.
Տնոյն յոյնոյն յոյնոյն
Բոյնոյն ալր յոյնոյն բլաճ,
Տնոյն մար շոյնոյնոյն շոյնոյն
Շոյնոյն յոյնոյն ալ շաճ յոյն, շաճա.
Ան շուճ մար ՛ր շոյր բար կոյ,
Le կոյ բճալա յոյնոյն
Տյե ալր նալայծ Բրաոյ,
Բյծեանոյ Օ Յաճ յոյնոյծ բլեանայն.

FILL THE BUMPER FAIR.
Air—"Bob and Jones."

Fill the bumper fair,
Every drop we sprinkle
O'er the brow of Care
Smooths away a wrinkle.
Wit's electric flame
Ne'er so swiftly passes,

As when thro' the frame
 It shoots from brimming glasses.
 Chorus—Fill the bumper fair,
 Every drop we sprinkle
 O'er the brow Care,
 Smooths away a wrinkle.

Sages can, they say,
 Grasp the lightning's pinions
 And bring down its ray
 From the starr'd dominions.
 So we, Sages, sit
 And 'mid bumpers bright'ning,
 From the heaven of Wit
 Draw down all its lightning.—Chorus.

Wouldst thou know what first
 Made our souls inherit
 This ennobling thirst
 For wine's celestial spirit!
 It chanced upon that day,
 When, as bards inform us,
 Prometheus stole away
 The living fires that warm us. Chorus.

The careless Youth, when up
 To Glory's fount aspiring,
 Took nor urn nor cup
 To hide the pilfered fire in.
 But, oh! his joy, when, round
 The halls of heaven spying,
 Among the stars he found
 A bowl of Bacchus lying, Chorus.

Some drops were in that bowl,
 Remains of last night's pleasure,
 With which the sparks of Soul
 Mixed their burning treasure.
 Hence the goblet's shower
 Hath such spells to win us;
 Hence its mighty power
 O'er that flame within us, Chorus.

Our Dublin young poet, the "Gabhar Donn,"
 has not only the spirit of Moore but he sings his
 numbers in his native tongue.

The TUAM NEWS continues its very
 choice selection of folk lore from the
 Islands.

As we go to press a very interesting
 letter from Father Growney has come
 to hand.

The next $\zeta\alpha\omicron\delta\alpha\iota$ will contain the
 funny story of $\text{Μηνακαρδζυρ Μηνακαρ}$

We hope $\zeta\alpha\epsilon\tau\gamma$ will do all they can
 to circulate the $\zeta\alpha\epsilon\tau$; they never took
 a hand in a movement that is more
 beneficial to their race.

Allowing twenty Gaelic students for each of the
 52 national schools in which the Irish is being
 taught, we have over one thousand students. Our
 friends should not cease until the Irish is introdu-
 ced into the schools in every location where the
 language is still spoken. And we can materially
 assist them by keeping the matter agitated and by
 circulating Gaelic literature.

As the Gaelic Movement is now a success, we
 intend to publish a short history of the movement
 in book form, giving the names etc. of those who
 supported it. Therefore, we request of all the
 Gael's supporters to send us their photographs,
 with the names of townlands, parishes and coun-
 ties where born, together with the maternal family
 name. This pictorial history will be interesting to
 future generations.

The Gaelic type (pica size) which can be had
 in Boston for 42 cents a pound costs three shill-
 ings (72 cents) in Dublin. The cause of this is,
 the Dublin type has a handsomer face than ours
 and they think we cannot do without it. If we
 had a smaller size of type, say, agate size, for foot
 notes, poetry, etc. we would do well enough. But
 when they charge 72 cents in Dublin for the large
 type the smaller type would cost a dollar. It would
 cost about \$150 to get out a matrice, and then we
 could have type for half the price they charge for
 it in Dublin. The Boston Gaels got their own ma-
 trice cut, and that is the reason that the type is
 cheap there.

If an Irishman hear of a great catastrophe at sea,
 in a colliery, etc. he becomes visibly affected, but
 when he learns that it happened in England, or
 to an English vessel, a smile of satisfaction imme-
 diately overspreads his countenance! Why?

For a friend or foe of Ireland "Drumming" is a
 convenient cloak. In Ireland, Irish organizers a-
 dopted it—in this country (an Irishman need not
 deny himself) the "Pat Grants, Railway Labor-
 ers," adopt it. They are now exerting every nerve
 to disorganize the National League and kindred
 Irish societies. They are smart, unscrupulous men
 and the bosom friends of some unsuspecting, patri-
 otic Irishmen, otherwise, they could not ply their
 trade. Friends of Ireland, ascertain how these
 people get the money they spend so lavishly.

The English think they own this country still.
 They had a meeting at Sheffield the other day
 protesting against the McKinly Protection bill.
 Now, whether that bill be good or bad for these
 States they had unbounded cheek to interfere.

MOTHERS! Don't Fail To Procure Mrs.
 Winlow's SOOTHING SYRUP For Your Chil-
 dren While Cutting Teeth.

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

TWENTY-FIVE CENTS a BOTTLE.

'Tis a shame for those in arrears not
 to pay up; can such people expect to
 see the $\zeta\alpha\epsilon\tau$ in a new dress? And all
 from carelessness! One word, friends,
 Is the $\zeta\alpha\epsilon\tau$ doing anything tending to
 elevate the social condition of your
 race by unearthing its ancient literat-
 ure? if it is, support it, if not, don't.

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