

ՄԱՅՈՒՆ

ԿԵԱԲԱՆ-ԱՅԺՆՐ ՄՅՈՐԱՆՔԻ
ԶԱԲԱՆԻԱ ՇԱԲԱՆ
ԵՄԱՅԱ ԶԱԵԴԻՆՏԵ
Ա ՇՈՐՈՒԾ ԱՅՐ Ա ԴՈՐՈՒՅԱԾ
ԱՅՐ ՇԱԲԱՆ
ԲԵՆ-ՄԱՅԼԱ ՇԱԲԱՆ ՆԱԿ-ԵՄԵԱՆՆԻ.

ՊԵՂԱԾ ՐՈԼ. ԱՅՐ. 2. ԲԵՆԴՐԱ, 1892.

Seminary ՊԵՂԱԾ ՊԵՂԱԾ,
Cleveland, Օ.

ԱՆ ՇԱԲԱՆ ԼԱ ՇԵՆՅ ՅՈՐ ՇԵՆՅ ՈՐՈՒՅՆ

ՇՈ ՇԱԲԱՆՈՐՈՒ ԱՆ ՇԱԲԱՆ.

Ա ՇԱՅՐ ՇՐԻ:—

ՅՐ ՄՅԱՆ ԱՅԱՆ ԼԵ ՇԱԼԼ Ա-
ՊԱՐ ՔԱՐՔԱՐ ՇԱԲԱՆԻՅԵ ՔԱՅԱՆԼԵ ԱՆ ԱՅԵ
Ա ՇՈՐՈՒՅԾ, ԱՅՐ ՈՐ ՄՅ ՈՐ ՔԱՐՔՈՒՄԱՆ Օ
ՇԱՅՐ ՇՈ ՔԱՐՔԱՐ ԱՅԺՆԵ ԱՅՐ ՇՈ ՔԱՐՔ-
ՔԱՐ-ՐԱ. ՇՈՒ ՄԱՅԵ ԼՅՈՐ ՔԵՅՆ ԱՅՐ ԼԵ
ՔԱՐ ՕՅ ԵՆԼԵ ԱՊԵՐԱ ՇԵՄՆԱՐՅ ՐՈ, ՇԱ
Յ-ՇԱՐՔԵԱ ԱՅԱՆՆԻ ՇՈ ՔԱՐՔԱՐ ԱՊԵՐՈ ՅԱԵ
Կ-ՍԼԵ ՈՐ, ՄԱՐ ԵՐ ՄՅԱՆ ԼՅՆ ՇԵՄՆԱ ՈՐ
ՇԱԲԱՆԻՅԵ Ա ՇՈՐԱՊՅԱԾ—Ա ՄԵՐՈ Ա Բ-
ՐԱՅԼ ՔՅՐ ԱՅԱՆՆԻ ՇՈՒԵ—ԱՅՐ ԵՐ ՔՅՅԱԼ-
ԱՊԱԾ. ՅՐՈ ՈՐ Բ-ՐԱՅԼ ՄՅՐԱՆ ԱՆ ԱՅ-
ԱՆՆԻ ԱՊԵՐՈ ԼԵ ՐՅՆ Ա ՇԵՄԱԾ, ՇԵՄՔԱԾ
ՄՅՐՈ ԱՆ ՄԵՐՈ ԵՐ ՔԵՐՈՐ ԼՅՆ ԼԵՅԵ. ՇԱ
ՐԱՅԼ ԱՅԱՆ ՅՈ Մ-ՔԵՐՈ ԱՆ ՔԱՅԱԾԱՆ ՈՐԱԾ
ՈՐ ՔԱՅԱԾԱՆ ՄԱՅԵ ՇՈ 'Ո ՈՇԱԾԱԼ, ԱՅՐ
ԱՅՐ Կ-ՔՅՐ ՇԱԼԼ ՅԵԱՐԻ, ՅՈ Մ-ՔԵՐՈ ՇԱ
ԱՊԱՐ ՔԱՐՔԱՐ ՔԱՐՔՈՒՄԱՆ Ա ՇՈՐ ԱՅԱՆՆԻ

ՇԵՐՅՆ ՇՈՒՅԵԱԾ ՇՈՒԵ ՇԱ ՐԵՐՅՈՒՐԱ
ԱՅՐ ԱՅԱՆ, ԱՅՐ ՈՐՈՒՅԵԱԾ ՇԱՆ ՇԱ
ՈՐՈՒ Ա ՇԵՐՔԱՐ ԱՅՐ ԱՆ ՇԱԾԱԼ ՐԱ Մ-
ՔԱՅԱԾԱՆ ԱՅՐ ՇՈՐՈՒՅԾ ՄՅՐՈ ԱՆ Շ-ՅՈՐ-
ԼԱՆ ԱՅԱԾ ԱՆ ՇՈՐԱՅԻ.

ՇԱՅՐ, Ա ՇԱՅՐ ՇՐԻ

ՇՈ ՇԱՐԱ,

S. ՕՐ.

[Օ ՇԱՐԼԱ ՅՐ ՐՅՐՅՈՒՅՈՐՈՐ ՈՐ ԱՆ ՐԱՅ
ԱՆ ՇԱՅԱՆ ՇԵՄԱՊՅՈՐ ՈՐՈՐ ՇՈ ԼԵ 'ՈՐ
ԼԵՐՈ Ա ՇՈՐ ԵՐ Շ-ՏՅՐ ԱՆ ՇԱԾԱԼ. ՈՐ ՅՐՈ
ՅՐ ՐՅՐՅՈՒՅՈՐՈՐ ՈՐ ԵՐ ՇՈՐՈՒՅԵ, Օ ԲԼԱՐ 7
ՐԱՅՐ Ա ՇԱՐՈՒՅԵ, ՅՈ ԼԱԲՐԱՆ ՐԵ ՇԵՄՆԱ
Ա ՇՐԵ. ՔԵՐՔԱՐ ՅՈ ՐՅՐՅՈՒՅՈՒՅՈՐ ՐԵ "Շ-
ՅԱԾ" ՈՐ ՅՈՐԱԾ ՇՅԱԾ, "ՇՅՆ" ՈՐ ՅՈՐԱԾ
ՐՅՆ, 7Ե., ԱՅՐ Օ ՇԱՐԼԱ ՅՐ ԲԵ ԱՆ ՈՐՈ
ՐԵՈ ՈՐ ՈՐ ՇԱՐՈՒՅԵ, ՇԱ ՇԵՐՔԱՐ ՈՐ Բ-
ՐԱՅԼ ՐԵ ՇԵՐՈ? 'ՏԵ ՇԱՅՐ ԱՆ ՅՐԱՅՐ-
ՔՅՐՈՒՅԵ ՈՐ ՈՐ ՇԱՐՈՒՅԵ Ա ՇՈՐ Բ-ՐՅՐՈՐ ՈՐ
ՅՈՐԱԾ ՈՐ ՇՈ ՇՅԱԾ; ՈՐ ՐԵ ՅՐԱՐ ՇՈ
ՅՐՅԵԱՐ ՇՅՅԵԱՆ?]

The following old song was written in Philadelphia from the recitation of Mr. Con. McNeilis, a native of Inniskeel, Co. Donegal, —J. J. Lyons.

215 JONNSAJOE BEJNN-EUDAJN.

Sé mo nuað-žeup žan mé 'žur nūh-řeapc mo éléjð
215 jonhrajðe bejnh-eudajh mājōjh dōž, ðreáž,
'S žan dujhe ajr a' t-řaožal a éluhřeað a' řzeul,
Nār éruaž lejr mac žaoðajl a bejč j η-ajcme mār tājmh;
Nj jarpajh řéjh řpře léjč, ařað ηo ejðeað,
ba, capajll ηo caojhðe, 'ř ηač vojliž a řáð,
Žičt bhjhear a béřljh, a h-urřla 'ř a h-eudajh.
Sé a cūl capce, cřaodač a éujh mjre ahh bājř.

Jř lūbač, bačlač, cluaħač, cocāħač,
Cřaodač, clahhōžāč, řaða, řažjh, třom
21ř a' řājřōjh řujřjalta, řūjhče, řmacāħta,
Žjorða, žlah, řūřžajlce, ðāh, žeal, žřjh;
21 ðā ðlaojž ðealřajðče, řājřžče, třeřleahča
Jř řojllřžē, řolarða j η-jomāl a cjh,
'S tā ořħa žan řočar a ðeuhāð mo ðočajř
21' třā řmaojhjh ajr řoclařð a béřljh bhjh.

'S ajř mo řřubal 'řa lā řř leup ðōmh a' řōð
Ó ð' řřljž ah ceo 'žur ð' āřdujž ah žaoč,
'S řuajř ħār ðuð eol uajmh řžéřmh ħa ħ-ōjžē řāžajř
Žjēuðajž ah bhōh řuaj řřřō mo éřojče;
21ħar ð-řāžajhjh āčt řōž ó η-a béřljh řo-tēar
21' ðeaž-ðeah ħoðmhār a b' āřlle žħaojð,
'S ħač bhūřžče, bhēojžče, cřāřžče, leohča
ð' eařdujž třeojř a tājmh ðā ðjð.

'S tā řolt řaħħar, třřřeač, cuačāč, cuħřeač,
Třom, třřð, třřopallāč řřōř žo bhōjž,
21ř a' éopāh řřjh řujřřūl, a' éujřčřjh čaořh-žeal
Sé mo nuað žan mé 'cajhč le η-a beul žan bhōð;
Tā mo ðār žo cjhħče mār ð-řāřž m' jhħčjh
Sāřřžāð cajhče ó 'η ħāřžðeah óž,
řāřlce žřjh řřřō lār a cjh
Sj ah éuač ajř a' éojll ř, j lār a' éeo.

'Sé mo nuað žan mé 'žur ř ajř ah ořleāh
21ħar j η-ðūřl 'ř žo ð-třocřað éužajhjh a' t-řarž,
'S mār éujřřeað a' ðřūčt ajř ðarřařð cřaħh uðall
Žo ð-řāřlčear ðūjhħ-ħe ah řobal a třřall;
ðo éopř mār a' cōħčřa a'ř žlahře ðo řūl
Éuž mac Řjž ħa η-ðūřl ðujč ajř řað a' éřall,
'S řē ðo žāřħē cřujh a řuajř a' éřū
21' ř tř třřa ah éřeð ðujðe a ð' āřřž ah žřřah.

Sj blāč ħa ž-cřaod ř a ð' řār ó 'η řřor-čearč
21' ħāřžðeah āojbhjh jř caojħe žlōř,
Na ħalujžeačā caola a ħeallřað a' řaožal
'S řř mōř mār élah řř āřāħ žo řōřll;
'S mā 'ř a řřebāřl čaoř ħe ēuž mo ðaořħe

21. ʒuʒ aɹɹ ɔ' ɨaɹʒɔeaɨ ɔoɹɔɨɨɨ ʒɩuaɹ-
ɹɨɨ ʒɩeoɹɔe,
bɹ ɔ tɛaɔɔ aɨɨ ɨa tɹɩe aɹɹ aɹɹ aɹɹɹ,
21. ɹɛaɹɩ mo ɔɹoɹɔe, 'ɹ ɔ ʒeoɹɔaɹɔ tɩ
pɔʒ.

[The foregoing song has been sent typewritten. The Rev. Fr. Murphy, Phila. purchased a Gaelic typewriter at considerable expense as the type was specially cast for it. The letters are like those in the Dublin Gaelic books, and look very fine. Fr. Murphy has a lot of Gaelic manuscript and he will put it in shape by means of his typewriter. We believe Father Murphy's is the first Gaelic type writer made.]

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

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

XVII. LESSON.—Continued

Translation of Exercise 1.

1. ʒɩo ɔɹoɨ! 2. mo ɔɹɛaɔɔ! 3. mo
ɨɨɩe tɹuaɹʒ. 4. mo ɔɹɩe aɹɩ mo ɹɩɨ
ʒeaɩ. 5. ɔ ɔɹɩe mo ɔɹoɹɔe, mo ɔaɩa,
mo ʒɹaɔ ɨɹ tɩ. 6. ɔ ɔɩe ɨ' aɨaɨa
ɨɹ tɩ. 7. ɨaɔ mo ɔaɩa ɔoɹɩ, ɔɩɩ, ʒɹaɔ-
ɨaɩɩ, tɩ? 8. ɨɹ ɨe ɔo ɔaɩa ɔoɹɩ, ɔɩɩ,
ʒɹaɔɨaɩɩ. 9. ɔ-ɹuɩ ɔo ɔeaɨ aɹɩ ɔo
ɨaɔ aɹɩ ɹɩɨ ʒeaɩ ɔo ɔɹoɹɔe leaɔ aɨɨ
ɨuɔ? 10. tɔ ɹaɔ ɩom aɨɨ ɨuɔ. 11. ɔa
ɔ-ɹuɩ ɔo ɹɛaɩ aɨɨ ɨuɔ? 12. tɔ ɹe ɩom
13. ɔ-ɹuɩ ɔ ɔoɹ ɹɩaɨ, ɨo tɨɨɨ aɨoɹɩ, ɔ-
ɹuɩ ɔ ɹaɩ aɹɩ ɨeɩɩ ɔ ɔoɹ? 14. tɔ
ɔ ɹaɩ aɹɩ ɔ ɔoɹ aɹɩ ɔ ɨeɩɩ ɹɩaɨ; ɔɔ
tɔ ɔ ɔeaɨɨ tɨɨɨ ɔ aɨ ʒo aɨ aɹɩ ɹɩaɨ
aɨɨ ɔ ɔaɔ. 15. tɔ aɨ t-ɹuɩ ɔeaɹ ɔoʒ
aɩʒe. 16. ɔa ɔ-ɹuɩ aɨ ɔeaɨ ɔ tɔ eaɹ-
ɹɩaɨ? 17. tɔ ɹɩ aɨɨ ɹo. 18. ɔɩa aɨ
ɨɹɔ tɔ aɨɩ ɹɩ? (What thing is on her-
i.e., what is it that ails her?) 19. tɔ
ɔ ʒɩɨɨ ʒaɨ ɩuaɔ, ɔ ɔɹuɨɨ ɔɹom, ɔ ɔɩuaɹ
ʒaɨ ɔɹoɹ. 20. ɹaɩɩ ɩaɩʒ aɩɩ ɔ 'ɨ aɨ
ɹo ɔ ɨaɩ, 'ɨ uaɩɩ ɔɹ ɔo ɔuaɔaɩɩ aɩʒ tɛaɔ
mo ɨaɔaɩ. 21. ɔɩ; aɹɩ ɔeɩɩ ɹe ɨaɔ

ɔ-ɹuɩ ɹaɔ aɩɩ ɔɩɩ ɔ ɔeɩɩ ɹaɩɩeaɔ
aɩɩ ɔaɩ. 22. ɨaɔ ɹɩeaɹ aɨ aɨɨɹɩɩ ɩ
ɹo? 23. ɨɹ ɹɩeaɹ, ʒɩoɹɩ ɔo ɔɩa. 24.
ɨɩ ɔ-ɹuɩ ɹuaɔɔ aɨɨ, ɨo ɔeo, ɨo ʒaɔɔ;
ɔɔɔ tɔ ʒaɔ ɔoɨ ɩa ɹɩeaɹ; aɨ ʒɩaɨ aɩɩ
ɨeaɨ ʒaɨ ɹɨuɩɩ, ʒaɨ ɨeul. 25. aɨ
ɹɛaɩɩ leaɔ tɛaɹ ɨo ɹuaɔɔ? 26. ɨɹ
ɹɛaɩɩ ɩom ɹuaɔɔ le ɹɩoɔ aɹɩ le ɹɩeɔ-
tɔ 'ɨa tɛaɹ aɹɩ ʒɩaɨ. 27. ɔ-ɹuɩ ɔo
ɔɩɩaɨ aɹɩ ɔɩɩaɨ ɔ' aɔaɩ ɔ ɹɩaɨɩe?
28. tɔaɩ, ʒo ɹaɩɩ ɨaɩɩ aɹaɔ aɹɩ aɩʒ
ʒaɔ ɔuɨe aɩʒ ɔ ɔ-ɹuɩ ɔeaɹ ɔɹoɹɔe. 29
ɔ-ɹuɩ ɔ' aɔaɩɩ-ɨoɹ ɹeaɨ? 30. ɨɩ ɔ-
ɹuɩ; ɨɩ ɔ-ɹuɩ ɹeaɨ-ɹeaɩ ɨo ɹeaɨ-ɔeaɨ
aɩɩ ɔɩɩ aɹaɨɨ, tɔaɨuɩɩ uɩe ɔʒ aɹɩ ɹɩaɨ.

OBS 1.—When the article aɨ (the) is placed before nouns, it aspirate the first consonant, if aspirable, in the nominative and objective cases singular of nouns feminine; but of nouns masculine the first consonant in possessive case singular. Example—

ɔeaɨ, a woman; aɨ ɔeaɨ, the woman,
ɹɩɩ, possessive case of ɹeaɩ, a man;
tɛaɔ aɨ ɹɩɩ, the man's house.

EXCEPTION 1.—Nouns whose first letter is ɔ, or t, do not take the aspirate form: Example—aɨ ɔuɩ, f., (nom. or obj. case) the wish, the element; aɨ ɔoɨaɨɨ, the world's; ɩʒɛaɩa aɨ ɔoɨaɨɨ, the world's Lord.

The reason is, the dental ɨ of the article aɨ (the), and dentals ɔ, or t, are quite euphonious without the aid of aspiration.

EXCEPTION 2.—S, r, is an unique kind of letter, which in this particular form does not, after the article, bear to be aspirated, but, instead takes the letter t before it, in the nominative and objective cases, if the noun be feminine; in the possessive case, if the noun be masculine, as:

ɹeoɔ, a jewel; aɨ t-ɹeoɔ, the jewel,
ɹɩaɩ, f. a rod; aɨ t-ɹɩaɩ, the rod,
ɹɩaɩɩ, a street; aɨ t-ɹɩaɩɩ, the street.
ɹaɹaɩɩ, a priest's; aɨ t-ɹaɹaɩɩ, the priest's (the poss. case).

as; aɨ t-ɹeoɔ ɔo-ɹaɹaɩa 'ɹ ɩ ɩɩ aɩɨe;
the rare jewel is the most precious.

ԵՎԻՏՐԱ ԱՆ ԲՈՒՅԼԵՕՐԱ ԲՈՅԺԵ.

ԻՐԵԱՐԾ ԵՎ Կ-ԵՆԵՐԵ ՈՐ ԻՅԻՅԺ.

ԼԱ ՅԼԱՆ-ԲԱՐ, ԼՈՄ-ԴԵԱԿ, ՅԵՆՆԻՅ Ե՛
ԱՐ ԵՐՆՅ ԵՄԱԿ ԻՅՈԼՈՔ ՄԱԿԱՆԿԱ, ԻՅՅԱԾ
Օ Պ-Ա ԵՎԼԼԱԾ ԵՅԵ, ԵՎԱՐՅ-ՊՈՆԱ ԲԵՆ
ԵՎԼԱ ՅԱՐ ԵՆՆԱՅԻՐ ԲԵ ԵՆՅԵ ԵԼԵՅԻՆԵ
ՄՈՐ ԻՅԱՅԼԵ ԱՐ ԱՆ ՄԱՅ. ՅԻՅ ՊԱՐ
ՊԵԱԿ, ԲԱՅԵՅՐԱԾ, ԱՆ ԵՅ ՏԵՂՅԱՆ ՏՅՈ-
ԼՅ ՊՅՈՐ ԻՂՊ ՊԱ ԻՅՅԱՐԻ ԼԵՐ ԵՄՊԵ ԵՈՆ
Ե-ԲԱՊԱՅԼԵ ԻՅՊ ԵՈ ԵՄԵԱԾԵ Պ-Ա ԵՂԼ Ե
ՊԵԱԾԱՆ ՊԱԿԱՅԻՐ ԵՄ ԵԼԱՅԺ ԵԼԵՊԱՐ
ԼԵ Պ-Ա ԱՐ Պ-Ա ԼԱՅԵԲԱԾ ՊԱ ԵՅՅ ԵՅՊՊ-
ՅՊ Պ-Ա Ե-ԵՄԼԵԱԾ Օ ՄԱԿԱՐ ԱՆ ԲԱՄԱՅԻՐ
ԵՅ ՅՈ ԵՐԵՍ ԵՅ ՅԼԱԲԱԾԵ Պ. Ա ԵՅՊՊԵ.
ԵՐ ՊՅՈՒՅՈՒՄ Պ-Ա ԵՅՊԱՐ ԵՈՆ ԲԱԿԱՅ
ԵՈ ԲՐԵԱԾՊԱՅ ԱՆ ՏՅՈԼՅ ԱՐ ՅԵԱԿԱՐ Ա
ՅՊՊԵՅԻՐ ՊԱԾ ՄԱՅ ԱՊՊ ԱԾ ԲԵԱՐ ԵՅԾԵ,
ՄԱԿԱՆԿԱ 7 ԲԱՐԵ ԱՐ Ա ՅԼԱՅՊՊ ԵՅ ԵՅ
ԵԱՐԵՕԼ ՊԱ ԵՅՊԱԾԱ ԵՅ ԲԱՅՊ ԼՈՊ Ա
ԵԱԿԱԾ ԵՄԱԾ ԵՐԵ ՊԵԱՐԿ Ա ԼԱՊ ԵՅ ԲԱՅԼ-
ԵԱԾ ԵՐԱՅԵԱԾԿԱ 7 ԵՅՊԵ. ԼԵՐ ԱՆ ԱՅ-
ՊԵ ԼԱՅԱԾ ԻՅՊ ԵԱՊՊԱՅԵԱՐ ԱՆ ՏՅՈԼՅ ԵՅ
7 ԵՈ ԲՐԵԱՅԱՐ ԱՆ ԲԱՅԼԵՕՐԱ ՅՈ ՄՅՊ-
ԵՊԵԱՐԿ, ՄՅԼՅ, ԵՅ ԵԱՐԱՅ ԵՅԼՅԱՐ ԱՐ
ՅՈ ԵՅՊԱԾ ԵՅՅՊ Պ-Ա Ե-ԲԱՅԵԱԾ ԵՐԵԱՐ
ՅՅԵ; "ՄԱՐ ԵՂԱԲ," ԱՆ ԱՆ ԲԱՅԼԵՕՐԱ,
"ՅՈ ՄԱՅ ՍՐԵԱՐԿԱ ԲԱՅԼԵՕՐԱՅԵ ԱՆ ԱՆ
ԱՅԵ ԻՅ 7 Ա Յ-ԵՄՈ ԱՐԿԱ ԵՅ ԵՂ ԵՅԵՅ-
ԱԾ ԻՐ ՊԱ ԵՅՅԵԼԱՊԱՅԺ." "ԵՂԱ ԵՂ ԲԵՆ?"
ԱՆ ԱՆ ՏՅՈԼՅ, "ՊՈ ԵԱԾ ԱՐ ԵՄՅ?" "ԵՂ-
Ե," ԱՆ ԲԵ, "ԱՆ ԲԱՅԼԵՕՐԱ ԲՈՅԺԵ, Օ ԵՅ-
ԵՐՊ ԲԱԿԱ-ԵՅԼ, ԱԿԱ ԲԵԱԿ ԱՆ Պ-ԱՊ
ԲԵԼԱԾ ՅԱՊ ՊԵԱՊԱՐ ՅԱՊ ԵՐԱՊ, ԵՂ ԵՂ-
ԲԱ ԵԱՊ-ԵԼԵԱՐ ԵԱԼԱՅԵԱԾ ԵՂԱՊԵ ՄԱՊ-
ԵԱՅԵ, ԲԵԱՐԱ-ԲԱԿԱ, 7 Ա ԵԱՅԼԵՐ ԵՄՅ-
ԻՅ, Ե Ա ԵՂԱԿ ՄՅԵ ԱՆ ԵՅՊԱԾՈՐԱ."

"ԵՐԵԱԾ ԵՈ ԵԱՊ ԵՄՅ ԵՐՅՅԱ ԲՈՒ, Ա
ԵՄՊԵ ԵՅԵ?" ԱՆ ԱՆ ՏՅՈԼՅ. "ԵՂԱ,"
ԱՆ ԲԵ, "ՄՈ ԵՅՊԱՅՊ, Ե ՄՈ ԲԼԱՅԵ, ՄՈ
ՊԱՊՊԵԱՐ, ՄՈ ՊԱՊԵԱՐ, ՄՈ ԲԵԱՐԱՊ, 7
ՄՈ ԵԱՊ ԵՅՅ ՊԵԱՊԱՐ ԵԼԱԾԵԱԾ ԵՅ, ԵՂ
ԵԱՅԼ Օ ԵՅԱԾԱՊԼԱԾ ԲԱ Յ-ԵՄՅԵ ԵՂ ԵՅ-
ՊԵԱԾ ՕՐՊ ԵՐԵ ԱՆ Յ-ԵԱՅԼՅ ԻՅ."

"ԵՅԵՊ," ԱՆ ԱՆ ՏՅՈԼՅ, "ԵԱՐ ԻՐԵԱԾ
ԵՅՊ ՅԱՐ ԱՆ ԵՅՊԵ 7 ԵՅԵԱՐ ՕԵԱՐ ՄԱԵ
ՄԱՅԵ ԵՄՅ ԲԱՊ ԲՅՅՅՅՅ ԱՐ ՄԱՅՈՆ Ա
ՄԱՐԱԾ. ԵԾ ԵՅՐԵ ԱՅԱՊ ՕՐԵ, Ա ԲԱՅԼ-
ԵՕՐԱ: ԵՐԵ ԵՂ ԵՂԱ ՅԼԵԱՐ ԼԵ Ե-ԱՅԱՅ
ԲԱՅԼԵ?" "Օ ՊԱՅԵԱԾ," ԱՆ ԱՆ ԲԱՅԼ-
ԵՕՐԱ, "ԵԱ Մ-ԵԱԾ ԱՅԱՊ ՍՐԼԱՐ ԼՈՄ 7

(Translation)

[A typical Munster story.]

The Adventures of the Yellow Thresher.

One clear-cold bare-frosty day in Winter that a kind, merry farmer went out from his own hot hearth of burning turf it happened that he saw (coming) towards him a great able fellow on the plain. Although this person, John the Farmer, was neither cowardly nor fearful (still) he was not pleased or consoled that such a man should be coming to him in the middle of a field, where there was no cosy fence by in which he might lie down nor deep dyke in which he could fit himself away from the sight of the giant coming so quickly to meet him. On his coming nearer the farmer judged from the appearance of his outfit that he was but a poor, honest, man with a flail on his shoulder travelling the country in order to earn his bread with the strength of his arm threshing oats and wheat. With that kindly understanding the farmer saluted him and the thresher answered mildly and politely (at the same time) asking direction to some place where he might get a job of work, "for I heard" said the thresher, "that this place was in want of threshers and that the (peoples') corn was rotting in the haggards." "Who art thou," said the farmer, "and whence comest?" "I," said he, "am the Yellow Thresher from Raehill bor- been who for some time have been straying without memory or understanding because of the crooked, deceitful tricks of Mam of the gapped mouth and fang-teeth and her diabolical urchin i.e the Son of the son of the thatcher."

"What happened to thee on their account my poor man?" said the farmer. "It is," said he, "that I lost my means and my health, my kindred, my house- folk, my land, and full-bellied milky 'bawn' of cows on account of the mul- titude of evil games practised upon me by that hag."

"Well, now," said the farmer, "come in with me to the fire and I will give to thee a quarter's work in the barn to-

"A nation which allows her language to go to ruin, is parting with the best half of her intellectual independence, and testifies to her willingness to cease to exist."—ARCHBISHOP FRENCH.

Read what the truths of history have compelled the bigotted Spaulding (prof. of logic, Rugby university, England) to write.—

"The Green Isle contained, for more centuries than one, more learning than could have been collected from the rest of Europe. * * * It is not thus rash to say that the Irish possess contemporary histories of their country, written in the language of the people, from the fifth century. No other nation of modern Europe is able to make a similar boast"—SPALDING'S ENGLISH LITERATURE, APPLETON & Co., N. Y.

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

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We hope Gaels will send us the names and addresses of newsdealers from all the large towns and cities,

The Gael reports good news all round this time. There is Gaelic activity through the States, superinduced by the agitation in relation to a Gaelic exhibit at the World's Fair; the Dublin *National Press*

is handling the matter, and in doing so extends a merited tribute of praise to *An Gaodhal*; the news in Mr. Sugrue's letter to Capt. Norris cannot be better. But what is a few copies of the Gael among Mr Sugrue's class of 50? Let us send at least half a dozen to each of these schools.

No. 40 of the *Gaelic Journal* has just come to hand. It is full of life. It is now under the editorial control of Father O'Growney, to whom all communications in relation to it should be addressed,—Rev. Eugene O'Growney, Prof. of Celtic, Maynooth College, co. Kildare, Ireland.

If this be done and addresses written plainly, there is no doubt that the complaints of subscribers will cease. The price of the Journal is 60 cents a year.

Friends, let us make THE GAEL circulate by the hundreds of thousands; let us show our friends at home what we can do in this free, Greater Ireland of the West now that we have emerged from the comatose state in which the stunning blows of the oppressor kept us in in the Ireland of our birth. Read the following indisputable parallel between the "Celt and the Saxon" for your Irish neighbor; suggest to him that the cost of the Gael for a year is a dollar or sixty cents—don't dupe him—for the man, whether he know the language or not, who would not contribute so much in defence of his social reputation willingly is not worth having.

THE CELT AND SAXON.—

A PARALLEL.

In our last issue appeared a letter from the Rev. Father Carroll suggesting the exhibition of Gaelic writings, manuscripts, etc. at the Columbian World's Fair next year, and in commenting thereon we suggested to the Gaelic workers in a large number of towns and cities to organize societies for the purpose of carrying it into effect. Since then—on giving the matter more serious thought—we consider it of such moment to the Irish race and nation that a national movement to carry it out should be inaugurated at once.

It is known only to a comparatively few of the leading scholars of continental Europe that up to the close of the Dark Ages (the 11th century) all the learned men and all the learned literature in Europe were confined to Ireland. By exhibiting this literature at the World's Fair (no other nation in the world being able to make a similar exhibit—see Spaulding), the fame of the Green Isle would be wafted on the wings of the press all over the known world and the Irish people placed in their proper light before the nations, and particularly, the American people, of whom they form so important a part and to whom their interests are so closely allied.

Through fatuous blindness they have heretofore permitted themselves to be reviled, aspersed and maligned by the abettors of the greatest fraud that has ever been imposed on a gullable public, namely, "The Great Anglo-Saxon Race." Who and what are what goes by the name of Anglo-Saxon? Let history tell.—

In the closing years of the fifth century two piratical Saxon brothers, Hengist and Horsa, who with their followers, had infested the shores of Britain, were employed by one of the petty kings to repel the incursions of the Picts and Scots. In the course of a few years these pirates resolved on conquering the country for themselves and, to compass

which, they invited their former piratical companions of the ocean, the corsairs of the North Sea, to aid them. These, embracing Goths, Huns, Jute, and Angles (vide Spaulding, their friend and apologist) responded in large numbers, and with their co-operation Hengist and Horsa conquered the (so-called) kingdom of Kent and, ultimately, all England (the country being in a chaos after the fall of the Roman empire). All of these tribes were barbarous and uncivilized, having no language save a monosyllabic gibberish in which they conveyed their thoughts to one another. From the year A.D. 498 until 1066—a space of 577 years, they held sway in the country and yet they were so stolidly ignorant, intractable, and so devoid of intelligence that not one individual amongst them was, during that large number of years, endowed with sufficient mental inductive talent to formulate their gibberish into a language and found a literature, notwithstanding that the scholars of the then known world (the Irish monks) built monasteries in their midst and taught other languages in them.

The Celto-Normans having their own language, it was three hundred years after their conquest of the country (14th century) that they deigned to formulate the English language, grounding it on the monosyllabic gibberish of the Gotho-Hun-Saxon tribes but composing it chiefly from the Latin, French, and Celtic languages, as we see it to-day.

Hence, from the above facts, are we not justified in the inference that had the Gotho-Saxon-Hun been left to himself he would have neither language nor literature to-day?

Millions of Irish-Americans are to-day ignorant of the transcendent social superiority of their forefathers, and it is a casual reference be made concerning it they look upon it as an old fable. But by exhibiting the copious literature produced by them during the Dark Ages, when "The Great Anglo-Saxon myth" had been in the condition noted, a new life would be infused into them, and they would no longer ape English fashion or fawn on English "society."

It is a wonder to us that our millionaire Irishmen do not take some steps in the above direction. They possibly think that their millions screen them from the effects of the odium sought to be cast on their element by the political combination strutting under the guise of the "Great Anglo-Saxon Race." Not at all. The possession of their millions is looked upon as a mere accident; the term "Irishism" under the form, *Irishism*, as we have heard it lately, applies to them and affects them as much as it affects the Irish boot-black. They have the opportunity of their lives now to place themselves far above the social reach of the mal-odorous Gotho-Saxon combination, who are not to be put on an intellectual par even with the Indian, for the latter, in less than two hundred years' neighborhood with cultivated beings, has language and literature (a), a thing which the Gotho-Saxon had not the intelligence to do during his 577 years of uninterrupted sway in England.

The numerical strength of the Irish element should not be suffered to go to nought through their own criminal neglect to assert themselves.

(a) The Cherokee Indians, for instance.

What is the matter with Galway and Mayo men? There are sixteen schools in Mayo, and twelve in Galway with certificated Gaelic teachers, and only two men this side the water has sent a Gael to any

of them. Martin J Henehan, Providence, R. I., sends to the Rev. Brothers, Mt. Parry, and John Howley, Cairo, Ill. sends to the two schools of Bonnicontian, all in co. Mayo. If patriotism prevailed half a dozen copies would reach every one of these schools to be given as premiums to diligent Gaelic students. Now, we know a number of Galway men whose patriotic talk is very loud; who have lots of money, and spend some of it freely on excursions, picnics etc. and will not send a Gael as an encouragement to these children to preserve the language. Now, friend,—we mean you, and you, and the whole of you; and you need not smile when you meet us, for we are in earnest. You will say, "Come in, and have something." We will not go in; the price of that *something* would cover the cost of sending a lot of Gaels to the said schools. A list of the schools may be seen on p. 33. vol. 8.

The New York Philo-Celtic Society had their annual Musical Festival and Reception at Clarendon Hall on the evening of February 12th, when the following Programme was excellently rendered,—

Overture, Prof. Manahan's Orchestra.
Song, The Minstrel Boy (English), Mr. M Hart.
Duet, (English) Mr. and Mrs. Davis.
Recitation (Irish), Capt. T. D. Norris.
Song, The Flower Girl, (English) Miss M O'Neil
Song, Anchored, (English) Mr T McCabe.
Recitation, (Irish) Mrs. O'Donovan Rossa.
Song, Killarney, (English) Mrs. D O'Brien.
Song, (Selected—English) Mrs. Chas. E Berry.
Song, The Harp of Tara (Irish) Miss Mary Comer.
Song, Come Back to Erin (Eng.) Miss M Liagra.
Song, The Last Rose of Summer (E) Miss O'Neill
Recitation, (Irish) Hon. Denis Burns.
Song, Kathleen Mavourneen (E.) Miss A Sharkey
Recitation, Let Erin Remember (Irish), Master Wm. Hastings.
Song, (Selected—English) Mrs. Chas. E. Berry.
National Anthem, God Save Ireland, T. McCabe.

Mrs. O'Donovan Rossa's rendition of

בִּלְחֵן-חֲנוּכָּה לְיִשְׂרָאֵל עֲרֵבָה

took the house.—She stood, as it were, in the position of the composer—thousands of miles away from her dear native land, so that every word of it seemed the unstrained emanation of her soul, as it truly was; adding to this her incomparable elocutionary powers, and it is no wonder that those who understood the language had frequent recourse to their pocket handkerchiefs during the recitation. Here is the first verse.—

בְּיַד בְּעֵלְהָאֵת הַיָּד הַזֹּאת הָיָה הַיָּד הַזֹּאת

בִּלְחֵן-חֲנוּכָּה לְיִשְׂרָאֵל עֲרֵבָה; [דִּן,
עִמָּךְ אֶמְצָא עֲרֵבָה לְיִשְׂרָאֵל אֶרֶץ עִי-
אֶרֶץ בִּלְחֵן-חֲנוּכָּה לְיִשְׂרָאֵל עֲרֵבָה;
אֶרֶץ אֶרֶץ הַיָּד הַזֹּאת הַיָּד הַזֹּאת
אֶרֶץ אֶרֶץ הַיָּד הַזֹּאת הַיָּד הַזֹּאת
הַיָּד הַזֹּאת;

'Sé mo cáir a beir mfe mfe i 3-céin

Ó bálh-chnuic doibhinn éireann.

The poem recited by Captain Norris is his own composition, and an excellent piece it is.—Here it follows.—

ԵՅՐԵ, ԵՅՐ ՁԻՉ ՈՒՇՇԱՅՏ

Շայտար տրեյնիդե իմայտ Ե՛մ ԲԱՅԱԼ, ի՞նչո՞ր ի՞նչո՞ր ի՞նչո՞ր ԲԼԱՇԱՅՈՒ
 Ա ի-ճիւղի ի՞նչո՞ր ի՞նչո՞ր ԲԼԱՇԱՅՈՒ, ԱՄ ՕՅԵ,
 Այտ 'ի՞նչո՞ր ԲԼԱՇԱՅՈՒ ի՞նչո՞ր ի՞նչո՞ր ԲԼԱՇԱՅՈՒ, ի՞նչո՞ր ի՞նչո՞ր ԲԼԱՇԱՅՈՒ,
 ԲԵՐՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ :

Այ տրա՛նի ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ, Այ տրա՛նի ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ,
 'Տ ի՞նչո՞ր ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ;
 Այ տրա՛նի ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ, Այ տրա՛նի,
 ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ.

'Տ Այն ի՛նչո՞ր ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ, Այ տրա՛նի,
 'Տ ի՞նչո՞ր ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ, Այ տրա՛նի,
 Այ տրա՛նի ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ, Այ տրա՛նի,
 Այ տրա՛նի ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ, Այ տրա՛նի,
 Այ տրա՛նի ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ, Այ տրա՛նի,
 Այ տրա՛նի ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ, Այ տրա՛նի,

ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ,
 'Տ ի՞նչո՞ր ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ, Այ տրա՛նի,
 ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ,
 ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ,
 'Տ ի՞նչո՞ր ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ, Այ տրա՛նի,
 'Տ ի՞նչո՞ր ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ, Այ տրա՛նի,
 'Տ ի՞նչո՞ր ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ, Այ տրա՛նի,
 'Տ ի՞նչո՞ր ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ, Այ տրա՛նի,

Այ տրա՛նի ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ, Այ տրա՛նի,
 "ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ,"
 Այ տրա՛նի ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ, Այ տրա՛նի,
 ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ ԲԼԱՇԱՅՈՒ,
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1 Այ տրա՛նի ԲԼԱՇԱՅՈՒ. One of the ladies who has attended the Bowery School from its inception, and who never spared time or money to help the propagation of her native language.

2 Այ տրա՛նի, (prop. oյլե), n. f., instruction, nourishment.

3 ԲԼԱՇԱՅՈՒ, n. f., existence.

4 ԲԼԱՇԱՅՈՒ, n. f., raving, confusion [Genesis, c. 11. v. 7].

dum —

"The breasts (or fronts) of two leaves of the old book, out of which I write this, are wanting here, and I leave what is before me of this page for them. I am Dubhaltach Fírbiáigh."

Unfortunately, this defect occurs, by some unknown change, not only to the extent of the loss here noticed, but as far as from the year 722 to the year 805.

It is remarkable that the defect in the annals of Tighernach should begin nearly with the same year (718); but it extends much further, to the year 1068.

The order and arrangement of the events recorded, and the events themselves, often, though not always, agree with the annals of Tighernach. The details are brief and condensed but they so often convey scraps of rare additional information, as to leave us reason to regret the unknown circumstances which caused the writer to leave out, as he said he did, the "tediousness" of the old historical book.

The *Chronicon* comes, in its present form, only to the year 1135; and, whether it was ever carried down with more ample details to the year 1443, when the compiler's translations for Ware commence, is a question will never probably be cleared up. Such as it is, however, and as far as it goes there can be no doubt of its being one of the most authentic existing copies of, or compilations from, more ancient annals.

I have already stated that this manuscript is in the well-known hand of its compiler, Donald Mac Fírbiá, and that it was written, probably about the year 1650; yet we hear what the Rev. Charles O'Conor has to say of it, in the *Stowe catalogue*:

"Some have confounded this chronicle with Tighernach's, because it is frequently called *Ohricon Cluanense*, and was written in Tighernach's Monastery of Cluainmaenais." He then continues,

"The *Stowe copy* now before us was carefully transcribed from the Dublin copy, by the compiler of this catalogue, from the Dublin MS., which is quite a modern transcript, being the only copy he could find."

How clearly these words show that the reverend writer, though otherwise a sufficiently good scholar, was totally incompetent to pronounce a correct opinion on the age of any Gaelic MS., from the character of the writing, or from an acquaintance with the peculiar hands of the different writers who preceded him excepting, indeed, that of his own grandfather, Charles O'Conor, of Belanagar. Yet there is no man more dogmatic in his decisions on the dates of manuscripts and compositions,—"the thirteenth or fourteenth centuries," and "the reign of James the First." Indeed I am obliged to say that his readings and renderings of text, as well as his translations of Irish, are as inaccurate as his historical definitions, and even positive statements are often unfounded, however arrogantly advanced.

In connection with this fragment of the *Lecain* collection of annals I may mention that there is a short tract of annals preserved in the great Book of *Lecain*, now in the library of the Royal Irish Academy, the compilation of which was finished in the year 1416. These annals are without date, and some of the items are out of chronological order. They begin with the battle of Uebbadh, which was fought in the year 733, at a place of that name in the county of Kildare, between Aedh Allau, the

monarch of Ireland, and the king and chiefs of Leinster, in which the latter were completely overthrown, and their whole country devastated and nearly depopulated.

These chronicles come down to the treacherous death of the celebrated Tiernan O'Rourke, king of Breifne (Brefny), at the hands of the Anglo-Normans, in the year 1172. The events recorded, briefly of course, are the reigns, battles, and deaths of the monarchs and provincial kings of Ireland; the accessions and deaths of the bishops and abbots of Armagh; and the more unusual atmospheric phenomena, such as remarkable seasons and other extraordinary occurrences, etc.

There are several little additions, among the items of information recorded in these annals, which are not to be found in the *Annals of the Four Masters*; as, for instance, in recording the death of the monarch Maelseachlainn, or Malachy the Second (who died Anno Domini 1022), they give a list of five-and-twenty battles gained by him, of which the *Four Masters* mention but four. In connection with these battles also, many topographical names are preserved, not to be found in any of the other existing books of annals. And I may remark in conclusion, that the annals contained in this short tract are, as regards date of transcription, the oldest annals that we have in Ireland.

I shall close this lecture with some account of one other book of annals, to which I have already shortly referred, and which, though only remaining to us in the English language, is not without its interest and value. I allude to the book tolerably well known under the name of the *Annals of Clonmacnois*, the only copy or version of which known to be extant is an English translation made from the Irish in the year 1627, by Connla Mac Echagan of Lismoyne, in the county of Westmeath for his friend and kinsman, Torlogh Mac Cochlan, Lord of Devlin, in that county.

The translation is written in the quaint style of the Elizabethan period, but by a man who seems to have well understood the value of the original Gaelic phraseology, and rendered it every justice, as far as we can determine in the absence of the original. It was believed,—and, indeed, there is reason still to believe it,—that the original book was preserved in the possession of the family of the late Sir Richard Nagle, who was descended from the translator on the mother's side; however, on the death of the worthy baronet, a few years ago, no trace of it could be found among the family papers though other ancient memorials of the house of Mac Echagan were preserved among them. It was rumoured in the country, that this old book contained, or might possibly contain, some records of events that would be as well for the Mac Echagan family not to have brought before the world, and that for this reason the female representatives of the family had for some generations kept the volume out of sight. I had the honor of a slight acquaintance with the late Sir Richard Nagle, which I improved so much as to mention this tradition to him. He did not deny the correctness of the rumor as far as keeping out of sight of the book went; but he had no knowledge of any particular reason, more than a laudable care for what was looked upon as a remarkable national record, and a witness to the respectability and identity of the family. Indeed, the impression left on my mind by my conversations on this subject with Sir Richard was, that the book had been in the custody of his mother.

er, but that that respected lady cherished so closely this relic of her ancient name as to be reluctant even to show it, much less to part with it for any consideration whatever.

(To be continued)

THE SENTIMENTS of our SUBSCRIBERS.

Ala—Mobile, F D McCann, per McSweeney.

Cal—San Francisco, T J Gilmore, per J Richardson.

Conn—Poquonock, Thos. F Tracy, one of the old guard.

D C—Washington, Henry Murray, \$5. to help the cause.

Ind—Whiting, M McHale, a true Gael.

Mass—Fall River, Miss A E Sullivan sends a substantial token of her interest in the success of the cause—Boston, James H. Busby, per W M King, a real worker.

Minn—Fulda, M Spelman, A Gallagher, M Griffin, M Cowley, D Downey, P J O'Connell, per M Spelman. Mr Spelman knows how, and has the will, to work—Minneapolis, P R Howley, a consistent supporter of the cause.

Mich—Montague, Thos. Gaynor—Muskegon, D Delanty, per M Downey, Montague. Mr Downey and his friends are working energetically to have a Gaelic exhibition at the World's Fair; this is intellectual patriotism. Miss Maggie Harte.

Mo—Kansas City, Rt. Rev. John J. Hogan. His Lordship's aid to the cause is never stinted—St Louis, T Gill, per Mrs. Cloonan, who never loses an opportunity to enlist a recruit. It is remarkable that the most energetic workers in the the Gaelic cause are those ladies who are Gaelic scholars. C. E Bradley.

Neb—Fort Omaha, Edward J Hickey sends \$7. wishing he could send "twenty times as much."

N J—Jersey City, T Lyons, who called and paid us a pleasant visit last week. Mr Lyons and his brother, J J., Phila. Pa., have done good work for the Gael.

N Y—Averill Park, M Cusack, per Martin J Henahan, Providence, R I. Mr Cusack is one of Daniel O'Connell's 40 Shilling Freeholders of 1828 and notwithstanding his great age writes an excellent hand—Brasher Falls, C Hallahan, B Lynch Mrs. E Farrell, per Mr Hallahan, who is an old student of the language—Brooklyn, Rev. John Sheridan, an excellent Gaelic speaker: Jas. Gallagher, the Myrtle Av. (No. 634) Merchant Tailor, a genuine Irishman—Cohoes, J Moyuahan—City, Mrs. R M Clancy, who writes the neatest Gaelic hand of any of our correspondents; E P McDermott—East Seneca, Jerry Sullivan, Mrs. Svensson Brooklyn.

O—St Mary's Seminary Cleveland, J B Egan. John P Brennan, per Mr Egan. This is the first from Mr Egan, and we honor his Gaelic letter with the title page. Let the seminaries come along.

Pa—Phila., Miss Mary McLoughlin, per J J Lyons—Pittsburg, C Murphy, Miss Mary C Howley, per P R Howley, Minneapolis, Minn—Wilkes Barre, P J Higgins, M D. In sending \$5. to help the cause, Dr. Higgins speaks so flatteringly of us that we blush to publish it, though editors are credited with having a hard cheek. Thanks, however, Doctor.

Tenn—Clarksville, M J Givley, one of the po-

neers.

Vt—Gouldsville, Edmund Ryan.

Ireland,—

Armagh—Clarnagh, P McGuinness—Creggan P Murray, both per H Murray, Washington, D C.

Cork—Beara, P O'Leary, N School (2), per a Fall River, Mass. young lady who is too modest to permit her name to appear in print in connection with it.

Londonderry—Kilrea, A McCann, per F D McCann, Mobile, Ala.

Mayo—Flaughena, T Boyle, per M Spelman, Fulda, Minn, who sends \$5. for the cause.

Sligo—Culleens, M Sheridan—Corbally, M Howley, both per P R Howley, Minneapolis, Minn.

We have received two copies of *Duan Ìmpire na Nuairt-Ùachd* from the Rev. E. D. Cleaver, Dolgelly, N. Wales, printed in a very neat manner by Mr Patrick O'Brien, 46 Cuff st., Dublin, who has purchased Gaelic type, and a press, lately, for Gaelic purposes; so that we have a Gaelic printer now of our own in Dublin.

The *Duan Ìmpire* is not for sale. Rev. Mr. Cleaver having distributed the edition of 1,000, which he brought out at his personal expense, among the children of the Gaelic classes of Munster and Connacht as premiums.

Ah, Gaelic friends of America, Mr. Cleaver's action should spur us to renewed, intelligent, exertions. Let us send some half dozen copies of the Gael to each of the schools where the Gaelic is being taught to be given as premiums to diligent students.

With regard to the stereotype plates. We set up the first installment but when the plate was taken it was uneven because our Gaelic type is considerably worn. Hence we cannot supply them until we get a new font of type. At the same time it is well to let Gaels know the papers willing to publish them when they get them—They are.—
The list to date.—

The Irish Pennsylvanian, Pittsburg, Pa.

The Critic, New Orleans, La.

The Western Cross, Kansas City, Mo.

The Freeman's Journal, New York City.

The Connecticut Catholic, Hartford, Conn.

Chicago Catholic Home, Chicago, Ill.

The Catholic Sentinel, Chippewa Falls, Wis.

The Colorado Catholic, Denver, Colo.

New Jersey Catholic Journal, Trenton, N. J.

The Catholic Columbian, Columbus, O.

The Catholic Sentinel, Portland, Ore.

Kansas Catholic, Kansas City, Kan.

The Catholic Tribune, St. Joseph, Mo.

Catholic Knight, Cleveland, O.

Hibernian Record, New Haven, Conn.

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Do you, friends, refer to No. 3 of Vol. 8, and you find a list of the Teachers who teach Gaelic classes and send them a few Gaels as premiums for their Gaelic scholars.

And, also, let every subscriber, new and old, get one or more others for "Our Sentiments" column and thus double the circulation. 'Tis easily done.

INFORMATION WANTED—Of Lawrence Kirwan, a native of Braymore, Clareen, King's County, Ireland. When last heard of he resided in or about Minneapolis, Minn. Please address Mr. L Slaven, 771 Atlantic Av., Brooklyn, N. Y.

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