



Լեւան-Այծիյր մյօրանալ,

Եւանձա շում ան

**Եւանձա Զաւթիլի**

ա շօրնա՞ծ <sup>աշտ</sup> և յաօրէն շա՞ծ

աշտ շում

**Բայն-մաշկա Ընթիւն հ-Երեւան.**

ԶԵՂԻՆ ԲՈՒՆ. ԼԻՄ. 4.

ՉԻՂԻՆ ԵՐԵՎԱՆ

1892

ՆԻՐՈՒՆ ԶԵՂԻՆ,

Լեյր ան ղԵՆԻՆ ԵՐԵՎԱՆ.

Եւ թեւ մօ շօրնա՞ծ յօ շա՞րնա՞ծ 'ղաւթ և շա՞րնա՞ծ մէ յօ շօրնա՞ծ;  
Եւ շա՞րնա՞ծ շօրն ան շա՞րնա՞ծ շա՞րն 'մի շա՞րնա՞ծ շօրն յօ շօրն;  
Մար թա՞րնա՞ծ շօրն թա՞րն ան լա՞ւ ան շօրնա՞ծ շօրն շօրն.  
Եւ թա՞րն շօրն 'մի ան թա՞րն շօրն շօրն ան շօրնա՞ծ շօրն.

'Պա՞րն շօրն ան շօրնա՞ծ շօրնա՞ծ շօրնա՞ծ շօրնա՞ծ շօրնա՞ծ.  
Եւ շօրնա՞ծ շօրն շօրնա՞ծ շօրն շօրնա՞ծ շօրն շօրն.  
Մի շօրնա՞ծ շօրնա՞ծ շօրն շօրնա՞ծ շօրն շօրն.  
Եւ շօրնա՞ծ շօրն շօրնա՞ծ շօրն շօրնա՞ծ շօրն շօրն.

Եւ շօրն շօրն 'մի շօրնա՞ծ շօրն, շօրն շօրնա՞ծ շօրն 'մի շօրնա՞ծ շօրն.  
Եւ շօրն շօրն շօրն, շօրն շօրնա՞ծ շօրն, շօրն շօրնա՞ծ շօրն շօրն.  
Մի շօրնա՞ծ շօրն շօրն շօրն շօրն շօրն շօրն շօրն;  
Եւ շօրն շօրն շօրն 'մի շօրնա՞ծ շօրն շօրնա՞ծ շօրն շօրն.

Եւ շօրն շօրն շօրն շօրնա՞ծ շօրն շօրնա՞ծ շօրն շօրն;  
Եւ շօրնա՞ծ շօրն շօրն շօրնա՞ծ շօրն; Եւ շօրնա՞ծ շօրն շօրն շօրն;  
Եւ շօրնա՞ծ շօրն շօրնա՞ծ շօրն; Եւ շօրն, շօրն շօրն շօրն;  
Եւ շօրն շօրն շօրն շօրն շօրն շօրն շօրն շօրն.



Editor An Gaodhal.

He was the last of the hedge-teachers of this place and his school is still pointed out—a large cave under a rock—with the word "school" lodged in the rock. He had no settled abode, but went about with his pupils, being tendered everywhere a

He wrote a great many songs, some of which are preserved by the peasantry. Daniel O'Connell (the Liberator) sent him to school to Dublin. He got the fever there, and composed one of his best songs when he recovered, he wrote a Lament over his dog which 'died,' and several on the liberator.

JAMES FENTON.

3c cuaη D6jl-Ingrea caγaθ m6,  
 Cojr F6l6η aοιbιηη Daμbpe, b  
 Mαρ a γe6lταρ Fleet ηΔ γaμze  
 Tαρ r6sle 1 5-c6ηη.

I b. Pórcē Māzee to rēdār real  
 Faoj ēuajijij sētijij mājēarā,  
 Cum to dejt realāo eātorā  
 Mār mājijirer lējēajij.  
 Ir zēār zūr ēuallāo āh eāētrāō

'Se cāc, mo leuñ!  
 Sur i m-bōrōdññc do cālleaō, ðear  
 2ñ t-ātrac treuñ  
 Do þreab mo crosōe le h-ācñññre  
 O'eaod lonz añ tñsearññd calma.  
 2ñ 3o m-b'þeāñññ doñ tññ f'þeāñññ real  
 Do rññbe añ t-rēññ.

- Չի՞ իմաց! յո ցւի՜ն! Դ՛ր յ՛ճէսյիլը!  
Չի՛ յարմա Ծած Դ՛՛ Դիւնիւր

21r mē rjorrujte deunān mān5ne a

21' m' cār boct fēlī.

2110 ču10 eu0415 cu110415' r341p15če

Въ деиѣта сѹмѣта, сеарѹѣте.

α'τ το ἐργαλλ ἐαρ ἐρςυε b ὁ Ὡαϭαηα

214π δλὰτ φαοι'η' τέλη.

Ἰαθ α θεῖτ ιητῖςτε ῥαη δ-ῥαῖητε

2111 6411 41 13611.

'Sur h-ujle aca 'ran laɾɔjn c

21' r mē 30 tlat am' neul.

ὅτι τρυφᾷς ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς

50 буаѣеаѣа, сѧрїаѣа, сеаѣаѣаѣа

'S ʒurb é aη ʔuaçt to çrâjɔ am' baallaɔ  
mê

Ἰαη ἡἀτδ δ'η ἡρέηη.

Nj h-é rjη do čealajš mé

Κα το ἑρᾶνς μέ 'ῆρ ἀμ' ἀλση

ՁԵՏ ՊԱԿՐ ԾՈՋԵՂԻ ՔՅՈՒՄԱԾԱՐ, ՔԵԱՐ-  
ՇԱՂԻՊԵ

Ἰὰς ἡ ἀποστολή ἡ πρώτη

Κεαρτ 5401τε ο-τουα15 Δ'ρ Δηφαιθε

'Տար ըյօղ ու-նօր յաղ Եւս Գր Ելի

Τετητε, ιαδδδδ, ιαγδδδ.

21547 75411 ηδ 3.6400. f

До сѣбѣ а҃и ѡдѣи а҃и ꙗ҃коже сѣи

Le 3άλα τρευν

Այր քեզ թորաօղջ և՛ այր Յդդ ճիմարեմ:

Le řáďajl Ajr an řae

ΚΑ ΤΑΟΤΑΗΗΔ Η ΕΡΜΑΘΑ, ΡΑΗΗΔΙΤΩΕ

Ὁ υἱὸς τοῦ ἰσὶν τοῦ ἡ δαλαρ μέ

Տօ՛բն ըսյմ ի յան ըսան ձիւ լեանս մե

30 τλάτ | b-pé|η.

ԾԱ ՐԽԾԱԼՔԱՅԻՆ ԵՒՆԵ Ա՛Ր ՁԼԵԱՅԻՆ

21η Ἑβραϊκή, 22η Σπαρτική, 23η Σαδδαϊκή,

ԱՅսր ԲՕՐ ԱՐՅՐ ՇԱ Դ-ԱԲՐԱԴԻԴ

Ἦδ' ἄγε ῥαοί' η μαι.

a, lamentation, gen. sin. of मा१५.

b, ἐὰν ἐν ἑαυτῷ means over a great distance.

c, this refers to his clothes being burned at Ríŋŋ-ŋáŋtáó when asleep, on his way to Port Magee.

d, covering.

e, pron. as if written  $\Delta\eta\eta\alpha\lambda\zeta\epsilon$ .

f, fume of the thunderbolt.

g, dozen; h, such is the phonic spelling [singular ɒeɔɪʃ] used in sense of colic; i, a space of time.



Ní b'fázaighre iomróa leabanta a  
[Do] b'féann eolur 'nā hí ázama  
Na rmo hí éum mo éairde

Sió cájo aín st'ay  
Mho éneac! mo éuñal j n-eaṛnaím rúo

Do fázac mé  
Jr mór an cúra mairne

Ázur cájr liom é.  
Mallac̃t Dé á' r' na h-eazlaire  
Ájr an t-canrajs žuāna, m'allužče, b  
Do bájb an lonj žan anfaio

Žan žála, žan žaoť.

a, pron. in poetry lavh-ar-ha.

b, the rock referred to is a rock in  
Derrynane harbour called Carrájs  
Eiljñ nj Rájsllj.

NOTE — We sound final ž hard, like g  
in fig. Hence I have written those  
with ž rather than with ó.

To be concluded in the next.)

#### LESSONS IN GAELIC.

##### THE GAELIC ALPHABET.

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

##### XIX. LESSON.—Continued

##### Translation of Exercise 1.

1. Rájb a éaṛṇṇ cṛom? 2. hí a  
éaṛṇṇ cṛom. 3. rájb a lám caol? 4.  
hí a lám caol ázur hí a éor cam. 5.  
rájb a žruaž liac̃ (grey)? 6. hí a  
a žruaž liac̃. 7. rájb an bó coṇṇ ṇo  
bāṇ? 8. hí rj coṇṇ. 9. rájb mo éairb  
žom? 10. nj rájb, ac̃t hí ré bujbē.  
11. rájb an deaṇ óž ázur an feaṛ  
reaṇ? 12. hí an deaṇ óž, ázur hí rj  
faoi mear ázur faoi žeaṇ. 13. hí co  
feaṛ reaṇ, ázur bejb co mjad mór mar  
hí a ácajr. 14. b-fuñl mac̃ ájs o' jñ-  
žeaṇ žo fólj? 15. tá mac̃ óž ájs m'  
jñžeaṇ óž ó ṇae. 16. hí co mjad faoi

clú ázur faoi žlój. 17. hí deaṇṇ ub  
ban ájs éaṛc túb. 18. tá ázur baṇṇe  
žeaṇ ájs buj coṇṇ. 19. rájb cluar an  
ajc beaž; a éor o'neac̃. a éuñm faoa?  
20. hí a cluar beaž, a éuñm faoa, a  
éor o'neac̃; ázur hí ré faoi éair a ṇae  
túl ruar an énojc. 21. nj rájb, ac̃t hí  
ré anṇ teac̃ m'ácajr. 22. buó mjad  
liom ceol co déil; tá co žuc̃ co bñṇ 7  
co žlój co h-áno. žur mjad liom a bejb  
ájs clor lej. 23. an te hí deaṛ ruar  
bí deaṇṇ ré faoi ééim ázur clú. ázur  
an te hí deaṛ rfor bí deaṇṇ ré faoi éajll  
ázur faoi žaṇṇar. 24. cneuo é co  
mjaṇ? 25. 'r é mo mjaṇ a bejb faoi  
mear, 7 tá an mjaṇ ro anṇ mo énojc  
féjñ. 26. nj rájb rož ážam. 27. bí de-  
aṇṇ a rož ázur a feun a lám žac̃  
tujne, ójr jr rož a bejb žo mjad le žac̃  
tujne ejle. 28. buó deaṛ co éor éle  
ázur buó žom co fájł dejr; buó mñṇ  
ázur žeaṇ co lám, ázur buó faoa co  
mear, buó tujž, fáṇeac̃, co žruaž, 7  
buó lonrać, rojllreac̃, raóaric co rož  
žom.

7 is a contraction for ázur.

#### LESSON XX

Translate into Irish.—

1. Was the weather rough yesterday when ye  
were on the sea? 2. No; the weather was fine,  
though the wind was high, and the sea was rough.  
3. Were they on the top of the mountain? 4. They  
were not on the top of the mountain, but they  
were at the foot of it (*aig a bhun*). 5. Had ye a  
guide? 6. We had no guide, as we were not on  
the top of the mountain. 7. It was not cold, tho'  
there was a fog on the hill's side. 8. I do not like  
a fog on a hill. 9. The view from off the top, o-  
ver the country and over the sea was not far. 10.  
There were boats on the sea, and people on the  
shore, which was very white, and a ship in the  
harbour. 11. The sun was red when going down  
(*aig dul fàoi*). 12. The moon was full, and large,  
and luminous, and the firmament was blue, with-  
out a cloud. 13. The fame which this country has  
is very great. 14. Do you be early at sea and a-  
long the shore? 15. No; I am not usually well,  
and I do not like to be at the sea till the end of  
summer (*deire an tsamhraid*). 16. You are lucky  
to be here on the side of this beautiful valley. 17.  
I am lucky; but, as the proverb says (*mar deer an  
sean-sgeul*), "there is luck with a fool" (*bídeann  
adh air amadan*). 18. I like (it a wish with me)  
to be in this delightful country. 19. May God's  
blessing be on you. 20. Farewell (*slan leat*).

Our young writers should guard a-  
gainst an error very prevalent in mod-  
ern Gaelic writings, namely, writing











Շրայրիւնոճայծ րէ Լէյր աղ Ե. ԴԵ-ԾԱՌԵՃԱ,  
ԵՅԺԾ ԾՈ ՇԻՈՇ ՅԴՅՈՒՄԻՐԱ ԴՅԻՍԾԵՃԱ ԱՅԻ Ծ'  
ԵՍԾԱՂ.

Տաղ քար ԼԵ Ծ'ԱՅՐ 'ԴԱՂ Ա ԼԵՅԵԱԾ ԽԱՐ  
ՏԻՍԾ Դ 'Դ ԸՆԴԻՐ ԴԱՇ ԴՅԼԱՇԱՅԾ ԴԱ ԵՐԵՅԱ  
'ՏԴԱՇ ԴՅԼԱՇԱՅԾ ԸԱՅԻՐ Օ ՔԵԱՐ Ծ'Ա ԸՐԵՅԻՆԵ  
ԵՐԵՅԵԱՄ ԴԱ ԲԻՐԻՅԻՂ 'ԵՅԺԾ Դ Ծ'Ա Դ-ԵՐԵԱՇԾ  
ՁԻՂ ԴԴԱՇ ԵՐԱ, ԱՐ Դ, ԵԶԱՐԴԱԾ Ա ԸԵՄԻԱ

ԽԱՅԻՐ ԵՄ ԴՅ ԾՅ ԵՍԾ ՕԼԵ ԴՅՈ ԸՐԵՅՅԵ,  
ԵՍԾ ԴՅՈՐ ԴՅՈ ԴՔԵՐ Դ ԴՅԼԵՈ 7 ԴՂ ԸՇՐԱՅԻՂ,  
Ե 'ՔԵԱՐԻ ԼՅՈՄ ՅՈ ԴՅՈՐ ԴՅՅԻՐ 7 ՕԼ  
ԽԱ ԴԱՅՈՂ ԾՈՒՂԱՅՅ ԵՐԴԱԼ ԱՂ ԸՐԵՐԻՂ.  
ԽՅՈՐ Ե 'ՔԵԱՐԻ ԼՅՈՄ ԴԱՅԵԱԾ ԼԵ ԸԱՅԼԻՂ ՕՅ  
ԽՕ ԵԱՂ ԲՕՐԵԱ ԾՈ ԵՍԾՅԱԾ ԵԱՄԱԼ,  
ՅՈ ԴՅՈՂԻՅԻՅԵ ԴՅՈՐԱ ԵՄ ԴՅԵ ԵԱԶԱՐԵԱԾ  
ՁԻՐ ԾՐԱՅՐ ԴՅՈ ԲՕՐ 'ՔԵԱՇԾ ԴՅՈՐ ԼՅՅ ԴՅԵ ԸԱՐՄ

ԵԱ ԴՅՈ ԸՈՐԻՇԵ ԱՂՈՐ ԴՕ ԴՅՈՐ,  
ԾՅԼԵՇԱԾ ԵՕՅԾ ԴԱ ԴԱՐԻՄ ԵԱՄԱԼ,  
ԼԵԱՅԱՅԾ ՅԱՇ ԱՅԻ ԴՅՈ ԸՕԼԱՅՐ Դ ԲՕՐ,  
ՁԻ ԴՅՅ ԴԱ ՅԾՅԻՆԵ ԵԱՐԵՍԾ ԴԱՂԱՄ.  
ՔԵԱՇԾ ՅՅԻՂ Ա ԸՐԱՇՍԾ ԴՅՈ ԸՐՈՅ 'Ե  
ՁԻՐ ԸԱՅԼ ԱՂ ԴԱՕՅԱԼ ԴԱՐ ՅԵԱԼ ԱՅԻ ԵՐԻՐԵ,  
ՁԻԱՐ ԸՈՐԻ ԸՂ ԸՐԱՕՐ ԵԱ ԴՅԵ ԾԱՐԻ,  
ՁԻԱՐ Ե-ԲՕՅԻՆԵ ՇՐՅՈՐԾ, ԱՅԻ ԴԱՂԱՄ ԵՕՇԾ

ՁԻ ԴՅՅ ԵԱ ԱՅԻ ԴԵԱՄ Ա ԸՐԱՇՍԾ ՁԻԸԱՄ,  
ՏԱ ԸՅՐԵԱՐ ԸՅՐ ԱՂ ՔԵԱՇԱԾ ԱՂԻ ՍԸԱԼ,  
ՏՅՐԵԱԾԱՄ ՕՐԵ Դ Դ-ՅՍԵԱ ԱՐԾ'  
ՕՐԻ ԻՐ ԼԵ ԾՈ ՅՐԱՐԱ ԱԵԱ ԴՅԵ ԴՅԼ.  
ԵԱ ԴՅԵ 'ԴՅՈՐ ԱՅԻ ԵՐԱՇ ԱՂ ԵԱՐ;  
ԻՐ ՅԵԱՐԻ ԱՂ ԴՔԱՐ ՅՈ Ծ-ԵՅԺԾ ԴՅԵ 'Դ ՍՅԻ,  
ԻՐ ՔԵԱՐԻ ՅՈ ԵՅՅՅՈՂԱՇ ԴԱ ՅՈ ԵՐԱՇ,  
ԲԱԶՅՐԱՅՅԻՄ ԲԱՅԻՐԵ ԱՅԻ ԴՅՅ ԴԱ Դ-ԾՍԼ.

ԸԱՅԼԼԵ ԸՈՐԻ ԴՅԵ ԱՅԻ ԵՍԾԱՂ ԲԱԼ,  
ԻՐ ԸՐ'ԴՅՍԼ ԼԵ ԵԱԾ ԴՅԵ ԸԱՅԼ Ա ԴԵՅՍԻՐ,  
ԵԱՅԼԲՅԵ ԱՐԵԱՇ ԱՅԻ ԵՐՈՐ ԵՐԱՅԱ,  
ՏԱ ԵՕՇ Ծ'Ա ԵԱԵԱԾ 'Դ ԸԱՅԼԵԱԾ Ա ՔԵՈՅԼ.  
ԵԱՅԻՐԻՅԱՂ ԲԱՐԵԱՅՐ, ԴԱԵԱՅԻ 7 ԴԱՅՅԵԱՂ,  
ՏՅԱԵԱՂ ԴԱ Դ ՅՐԱՐԱ, ԴԵԱՇ 7 ԴԱՕՒՂ,  
ԸՈՒՂԻՅԾ ԴԱՂԱՄ ԱՅԻ ԾՈ ԴՅԱԵ-  
ԵՕՅՅ ԴՅՈ ԲԱՅԻՐԵ 7 ԵՅԺԾ ԴՅԵ ԴԱՐԻ.

ԽԱՅԻՐ ԲՕՐՅԾՐ ՇՐՅՈՐԾ ԼԵԱԾ 'Դ ԸՆԴԵԱՅՐ  
ՏՅԱԵԱՂ ԴԱ ՅԵԱՐԵ ԵՐԵԱՐ Ծ'Ա ԵՈՄԸԱՐ,  
ԻՐ ԴՅՈՐ ԱՂ ՅԱՐ ԱՂ ԴԱՅԾ Ա ԵՍԵՂԱՐ,  
ԾՅԼԵԱՅԾ ԾՈ 'Դ ՔԵԱՇԱԾ 7 ԵՐԵԱՅՅ ԼՅՈՄԴԱ.  
ԼԱՇԾ ԵՐԻՅՅ-ԱՂ-ԱՅԻՐԵ ԴԵԱԵԱՅՅ 7 ԵՍՅԵՇԵ,  
ԵՅՕՐԱՅԾ ԴՅԾ ՅԵԱՐԻ Դ-ԵՅԻՆԵ ԴԱ ԸՅՐԵ,  
ՅԱՂ ԱՂ ԱՅԵՐԻՅԵ ԵՍԵՂԱ ԵՅԺԾ ԴՅԾ ԵՐԱՅՅԵ  
ՁԵԱՐՅ ԼԱՇԾ ՔՕԼԱ ՔՕՇ ԱՐ ԾՐԱՅԻՐԵ.

ԼԵ ԸՐՅՕՇՈՒՅ՝ ԴԱ Դ-ԱՅԵՐԻՅԵ 7 Դ ԴՕ-ԼԵՅՅԵ,  
ՁԵԱՐՅ ԸԵՅԼԵ ՔԵԱԼԻԱ 7 Դ ԸԵՐԱՅ՝ ԱՅԻ  
ԵՍՐԼԱ,

ՅԱՐԾ ԾՅԱ ԾՈՒՂԱՅՅ ՏԱԵՍԻՂ 7 ՁԻՅԻՆԵ,  
ՅՈ ԾԵՅԺ Ծ-ԵԱՐԵ ԾՈ 'Դ Յ-ԸԻՆԵ ԾԱՌԻԱ.  
ԱՂ ԵԵ ԸԱՅԵԱՐ ԱՂ ԱՅԵՐԻՅՅ ՔԵՈ ԵԱ ԵՍԵՂԱ  
ՁՅԱՐ ԸՅՐԵԱՐ Ա ԴՅԱՅՐԻՂ ԴՂ ԵՐԱ ՇՐՅՈՐԾ,  
ԽՅ ԵԱՕՅԱԼ ԵՕ ԵԱՐ Դ ԴԵԱՅԾ ԱՂ ՔԵԱՇԱ,  
ԻՐ ԵՅԺԾ ՅՈ ԵՕՈ ԱՄԵԱՐՅ ԴԱ Դ-ԱՅԻՅԵԱԼ.

ՁՅԼԵ ԱՅԻ ԵՍՐ ԱՅԱՐ ՕՇԾ Յ-ԸԵՍԾ,  
ԲՅԵ ԅՈ ԵԱՇԾ ԱՅԱՐ ԱՂ ԵՕ-ԵՍՅ.  
Օ ԸՐԱԼԱՅՅ ԱՂ ԵՅՅՐԻԱ ՔԵՍԵ ԴԱ ՅԵԱԵԱՅՅ  
ԾՈ ԸՈՐԻ ԱՂ ԱՄԱ ԴԵԱՐԴԱՅՅ ԴԱՇԵՅԻՆԵ  
ԱՂ ԱՅԵՐԻՅՅ.

[We believe that this poem is longer, but how many are there who could retain in mind all that Mrs. Cloonan has? —Ed. G.]

The population of England and Scotland has doubled since 1841; had Ireland done the same her population would be 16,350,248.

The following is the first installment of a series of songs and stories which Mr. P. O'Leary, Inches, Castletownbere, Co. Cork, purposes to send to THE GAEL.

### ԸՅՐԱՅՅԻՅ ԼԵ ԸԵՅԼԵ.

ԸՅՐԱՅՅԻՐ ԼԵ ԸԵՅԼԵ ՐԱԼ Ա Ծ-ԵՅՕՐԱՅԾ ԱՂ  
ԵԱՐ  
ԸՄ ԼԱՇԾ ԴՂԵ ԱՐ ԴՅԵՍԼԱԾ ԾՈ ԸՐԵԱՐ-  
ՅԱՅԻՐԵ ԱՐ ԼԱՐ;  
ԽԱ ԴԵԱՇՄԱՕՐԾ Ծ'ԱՐ ԴԱՕԵԱՐ ՔԱՅՈ ԻՐ  
ԼԵՐԻ ԵՍՅԻՂ ԱՂ ԼԱ,  
ՕՐԻ ՕՐԵՇԵ ԱՂ ԼԵՐԻՐՅԱՐ ՅՈ ԵՅՅԻՂ ԵՍՅԻՂ  
ԻՐ ՅԵԱՐԻ.

ՁԵՇ ԸՅՐԱՅՅԻՐ ԼԵ ԸԵՅԼԵ  
ԸՄ ԴԱ ԴՅԵՍԼԱ ՔՅՈՐ-ԵՐԵԱՅ՝  
ՁԻՐ ԴՅՅԻՐԻ ԴՂ ԸՅՅԻՂ  
ԾՈ ԵԱՅԼԱՅԱԾ ՔՅՈՒՂ ԵԱՐ.

ԸՅՐԱՅՅԻՐ ԼԵ ԸԵՅԼԵ ԱՐ ԵԱՅԼՅՅԻՐ ՅԱՇ ԵԱՂ  
ՁԻՐ ԱԵՐԱՂ ԸԱՕՂ ԸԱՕՒՂ-ԴՂ ԼՂ ԱՐ Դ-ՅԱՅՐՅԵ  
'ԴԱՐ ԴՅՐԱԾ;  
ԻՐ ԸԱՂ ԵՕՅԾ ՔԱՕՂ ԴԵՍԼԱՅԾ 'ԴՂ ԲԱԾԱ Ե  
Ա Ե-ԲԱՂ.

ՁԵՇ ԸՅՐԱՅՅԻՐ ԱՂ ԸԵՕԼ-ԸՅՈ ԵԱ ԲՕՐ  
ԵՅՅԾ ԼԵ ՔԱՅԱԼ.

Օ! ԸՅՐԱՅՅԻՐ ԼԵ ԸԵՅԼԵ  
ԸՄ ՅԱՇ ԱԵՐԱՂ ԱՐ ԵԱՂ  
ՁԻՐ ԴՅՅԻՐԻ ԴՂ ԸՅՅԻՂ  
ԾՈ ԵԱՅԼԱՅԱԾ ՔՅՈՒՂ ԵԱՐ.







## THE SHAN VAN VOCHT.

Translated from the Irish of

Ḥadap Dohh

B.

M. CARROLL.

1

Oh the time is coming fast,  
Says the Shan Van Vocht.  
In which I'll see at last,  
Says the Shan Van Vocht,  
Freedom for my people come,  
Freedom radiant as the sun,  
Spreading joy from victory won!  
Says the Shan Van Vocht.

2

Tho' my sky be dark and low,  
Says the Shan Van Vocht,  
And tho' I'm filled with woe,  
Says the Shan Van Vocht,  
It will soon be blue and clear,  
And myself be full of cheer,  
And my sorrows disappear,  
Says the Shan Van Vocht.

3

Tho' my children were dispersed,  
Says the Shan Van Vocht,  
And young and old oppressed,  
Says the Shan Van Vocht,  
Soon shall persecution cease,  
And those who wronged my race  
Shall suffer dire disgrace,  
Says the Shan Van Vocht.

4

Tho' my country's desert land,  
Says the Shan Van Vocht,  
Swept of peasant, sage, and band,  
Says the Shan Van Vocht,  
She'll be beauteous as the rose,  
Filled with people, in repose,  
Free, victorious o'er her foes,  
Says the Shan Van Vocht.

5

Tho' strong my foe, and free,  
Says the Shan Van Vocht.  
Tho' weak my arm may be,  
Says the Shan Van Vocht.  
I will be stronger far  
Than my foe, tho' famed in war,  
I will free myself from her.  
Says the Shan Van Vocht.

6

Tho' my language from me's gone,  
Says the Shan Van Vocht,  
Tho' my music's full of gloom,  
Says the Shan Van Vocht,  
I will rout the *Bearla wry*,  
And to Gaelic I'll apply,  
And my music shall be sprv.  
Says the Shan Van Vocht.

7

Now tho' I'm old and dry,  
Says the Shan Van Vocht.  
Full of grief and doleful cry,  
Says the Shan Van Vocht.  
I will be as of yore,  
Young, and handsome, brave in war,  
And they'll never greet me more.—  
"Lo! the Shan Van Vocht."

*Bearla wry, the crooked Bearla.*

Dear Mr. Logan.—The above is an English version of the

Ḥadap Dohh'r "Seanbean Voct"

for the benefit of those who cannot read the original. The meaning is as closely given as the nature of the rhyme would permit. If you don't get a better you may print it if you think fit,

Respectfully yours,

M. CARROLL.

Gaels, remember that the paper, presswork, postage, etc., of your journal have to be paid for before it reaches you, and that these expenses are considerable. Hence, you ought to be punctual in sending your support to it and, also, exert yourselves in getting the support of others. Friends, you ought to take a personal pride in the fact that you have rescued your nation from the jaws of death. When the Gaelic movement was inaugurated in this country twenty years ago, what was the position of your race, at home and abroad, compared with what it is today? There is no room for a parallel, for it was then a passive mass; it is buoyant and active today.

Though your Gael is small in size the results accomplished by it are mountainous in their effects. The source of the cancer which had nigh gnawed the heart of the race and nation has been laid bare and the physicians have commenced the application of the proper remedy. The dose may be bitter, but so are, generally, all effective medicinal draughts.

Then, friends, do all you can to circulate your paper that its usefulness may be extended, and that your own exertions may become more widely known

If our presentation of the state of the Irish element be correct it exhibits gross criminal neglect on the part of the people at large, and they should hang their heads in shame instead of clamoring for the commiseration of strangers; if it be not correct we would like to be informed of where the error lies. Then the Irish deserve scorn and contempt only until they first demonstrate that they have done what in them lay to preserve themselves.

## THE QUEEN ISABELLA ASSOCIATION

Was organized for the purpose of erecting a statue to the great Queen Isabella of Castile, to be unveiled at the time of the Columbian Exposition, and appeals to the individual public to buy one or more of its "Statue Fund Certificates," which are \$5 each. The Cardinal, Archbishops and Bishops have commended the undertaking. Those willing to assist the laudable work should address Mrs. Clare Hanson Mohun, 70 State st., Chicago, Ill.

Ḥeuz az Sprdeul na Trócaire, Cú-  
panzo, Colo., an nsoimad lá fícead de  
'n Sháir, Séarlur C. Coll, de'n tShad  
Ruad, a ruad deic mblatna fícead ó  
foin, i n-Dún-na-Ḥall. Ir an mhór an  
tíodáil to cúir na Ḥaotailze báir an  
fíir óis tñrñáctamhul reo, óir to dí a  
éiríde 'r anam airtí. Jarhamhio airt  
Ḥac Ḥaotail Ríj na trócaire to zuité  
cúir ruatñhear ríorhuité cadairt to  
anam an Ḥcara, 7 cara na h-Éireann.



"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 TRENCH.

"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.

## The Gael

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

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

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Remember that the First Irish Book is given free of charge to every new subscriber.

Subscribers will please remember that subscriptions are due in advance.

The Gael can now be bought off the news stand for 5 cents in the following places.—

J F Conroy, 167 Main St. Hartford, Conn.  
D P Dunne, Main St. Williamantic, do.  
G F Connors, 404 Main St. Bridgeport, Conn.  
Mrs Dillon, E Main St. Waterbury, Conn.  
Mrs Bergen, S Main St. do. do.  
M McEvilly, Wilmington, Del.  
Mr Calligen, 23 Park Row, N Y City.  
W Hanrahan, 84 Weybasset, st. Providence R I  
J H J Reilly, 413 High st. do.  
J N Palmer, P O Building, Tomah, Wis.  
M J Geraghty, 433 West 12th st. Chicago, Ill.  
J Dullaghan, 253 Wabash Av. do  
H Radzinski, 283 N & 2863 Archer Av. do  
Graham & Sons 115 S Desplaines St. do  
J Richardson, 506 Bush st. San Francisco, Cal.  
H Connelly, Cohoes, N Y.  
Wm McNab. do.  
Frank Simmons, Springfield, Ill.  
Mrs Woods, Jacksonville, do.  
Mr Gorman, Joliet, do.

By a typographical error  $\tau$  has appeared instead of S in the word  $\text{Saojn-re}$  in the third line of the first verse of the  $\text{Seanbean doct}$ ; also,  $\text{Seanbean}$  should have been eclipsed by  $\tau$  but the Gael was in press when we received

the correction. Also, the last line by a misconception was made ' $\text{Leo an reanbean doct}$ ' instead of, ' $\text{Seo an reanbean doct}$ '. However, the form by mistake substituted fully expressed the sentiment—"Ah! they shall never say that the old woman is theirs.

### THE AMERICAN GAEL AGAIN.

The numerical strength of the Irish-American element in this country (25,000,000), as shown in the last Gael, has caused considerable discussion because the Catholic Directory gives only 8,647,221 Catholics, of all nationalities, to the United States. Our opinion is that there cannot be less than 12,000,000 Irish-American Catholics in the United States, but that through ignorance and false shame a large number of them deny both their religion and nationality. And here, the pertinent query arises and has to be met—What is the cause of this ignorance and false shame seeing that those considered as fairly versed in English literature are their victims? We answer. It is the erroneously supposed lowly social condition of the Irish race.

In 1841 the population of Ireland was 8,175,124; it is to-day about four millions and a half. Since the former date England and Scotland have doubled their populations, so that all who emigrated from their shores to the United States since 1841 were Irish who passed over to earn their passage money. Hence, the strength of the Irish element in America is not over-estimated.

Discussing the falling off from Catholicity of the Irish-American element the Chicago CITIZEN said:

What the main causes are, it is not for THE CITIZEN to say. That is a matter for the hierarchy and clergy, although we might respectfully suggest that the pulpit of a great church is hardly the place in which to put a preacher upon whom, undoubtedly, the fire of the Holy Ghost has not conferred eloquence although it has sanctity.

We beg to differ with the CITIZEN in this regard, for if a Fr. Tom Burke were to occupy every Catholic pulpit in America it would have no effect so long as the badge of lowliness is being



manufactured for the shoulders of the Irish-American youth; let him remain under the false impression that he is of a lowly race and all the preachers in the world will not prevent him from cutting loose from it.

The Irish-American youth enters the workshop or the factory. His surroundings there are anti-Irish and anti-Catholic. They fall upon him at once and tax him with being a "Low ignorant Irish" whom English education and enlightenment have rescued from a state of barbarism. If he object to this his traducers retort by saying, "How could you, Irish, be otherwise than ignorant, having had neither language nor literature." The poor youth is completely "shut up," and the badge of lowliness thus firmly placed on his shoulders, to be thrown off at the first opportunity by allying himself with the "Scotch-Irish." And, in presence of such state of things, it is beyond the power of the American clergy to remedy the evil.

The Irish hierarchy (unconsciously of course) are accountable for the state of the Irish element in this country. They taught the youth to despise the Irish and to extol the English, and, as the sequel shows, the said youths were apt scholars. This thing has been pushed so far as to banish the Irish Language from its very cradle (St. Jarlath's).

THE SCENE HAS CHANGED.—It is a matter for congratulation that experience has opened their lordships' eyes to the mistaken notion that Irish sentiment could be conserved whilst educating the youth in English ideas, and that they have taken the first step towards remedying the evil by founding a Celtic Chair in Maynooth College.

The language is being taught now in a large number of the National schools. Let their lordships order that it shall be taught in all the schools and to all the pupils, and in a few years Gaelic literature will become so general and the Irish people so well versed in it that instead of denying their nationality, (as a large number of them have

heretofore) they would take pride in it, and the horrid parricidal badge, "Ignorant Irish," will be a thing of the past.

One might suppose from the foregoing that Protestantism must have been a large gainer by reason of the great difference between the strength of the Irish element and that of Catholicity in the United States. There is no denying that it has made some, but not to the extent supposed, for Protestantism has considerably declined, and is declining, in America. But where the weak-kneed, ignorant Irishman will be found (if not stayed by the removal of the badge of lowliness which makes him now deny his nationality) will be in the ranks of that great infidel army whose only opponent in these United States in the near future will be Catholicity.

"What good is the Irish Language?" say our patriotic (?) Irishmen. We answer,—There is not an Irish interest in the United States that the neglect to cultivate it does not injure in the ratio of the 6,250,045 who acknowledged the Catholic religion to the United States census enumerators of 1890 to the balance of the 25,000,000 of the Irish element who were ashamed of their country, barring, we will say, 5,000,000—giving the immigrants from Ireland the same ratio in religious belief which they held there, though all know that a larger proportion of the Catholics than of the Protestants emigrated to the United States.

Had the ancient language and literature of their fathers been kept before the public no Irish person would deny his nationality no more than the Englishman would deny his, nor the Blue-stocking that he is the direct descendant of the Puritans who landed at Plymouth Rock. We should have no "Scotch Irish" then, nor no other backsliders.

As before said, it has deflected millions of dollars, not to mention political prestige, from Irish-Americans.

If the erroneously entertained idea that the Irish are a lowly, ignorant race be not the cause of their denying their country we ask those who differ from our views to name any other cause. It cannot be the religion for the Protestant only says, "Believe in the Lord," the very thing the Catholic does.

Nay, more. Ireland was never so intensely Catholic as she had been during the time her enemies admit that she had been the intellectual light of Europe. The oppression and consequent poverty of a people does not make them "low," and a manly resistance to intellectual bondage (a quality which the Irish of to-day do not exhibit) tends to raise them still higher in the public estimation.

Hence, then, that much "good is in the language" that until it is revived at home (thereby rehabilitating the ancient prestige) and its literature appearing the badge of lowliness will remain but which the



Irish-American will not wear. He will throw it to the wind and enter the enemy's camp, as millions of his countrymen (as the census show) have already done. Then, we say, there is not an Irish interest in the country that has not suffered, and that will not suffer, by defecting this large number of customers—even the last supplier, the undertaker!

THE SCOTCH IRISH.

A certain Irish-American boy we know works in a large "Scotch Irish" publishing establishment in N Y City. He was there but a few weeks when his workmates (who are all Scotch and English) began their onslaught on the "Low, Ignorant Irish." "Wait till tomorrow and I'll show you by your own historians who is 'Low and Ignorant,'" said the boy. Next day he brought a copy of THE GAEL with him and showed his abusers the Irish Language and the extracts from Spalding. The sight of the language gave them a set-back, but the extracts from Spalding they pronounced as a forgery. Next the boy brought Spalding's and Cornwell's histories, with the extracts given below marked in pencil, with him to the shop and proudly threw them open and pointed to his proof. The hands crowded around and appeared as if thunderstruck by the result. One of the bosses who saw the commotion came up with a sneering smile (as much as to say that the others had not read the matter aright). He examined the parts marked, turned to and examined the title pages—back again to the subject matter, read and reread it, and at last turned to the boy and said,—"Well"—(calling the boy by name) your people have been greatly wronged."

"Low Ignorant Irish" has not been heard in the shop since, and no one is thought more of than the boy.

It is a crying shame for Irish-American parents not to protect their children against these slurs. It is a material injury to the children.

Following is the pith of the extracts above mentioned,—

"All who then (the Dark Ages) cultivated learning (in England) 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."

Then, after the standing extract in the Gael, Spalding continues,—

"Nor does it appear that the Scottish Celts can point to literary monuments of any kind, having an antiquity at all comparable to this. Indeed their social position was, in all respects, much below that of their western kinsmen."

"Scotland, so-called from a tribe of Irish Scots who passed over in the 6th century, overcame the inhabitants and gave their name to the country. The Romans called it Caledonia."—Historical Geography by James Cornwell, F.H. D., F.R.G.S. Edinburgh, Oliver & Boyd, 1865.

Here we have two bigoted though learned Scotch historians tell who and what the "Scotch-Irish" are. Had not seven hundred years' pressure of the foreign yoke crushed all the self-respecting and manly impulses of the Irish character, all the deadwalls in America would be placarded over with the evidence of their social superiority. But, instead, some of them will say, "The Gael is no good to me, I cannot read it."

We see that the blackguardism on the veteran Irish scholar, John Fleming, is again emerging from the shade of the mysterious cloud (yet unexplained) which kept it out of sight for some time. The impartial observer must be convinced of either of two facts—that the blackguardism on John Fleming has a deeply laid mouve, or that it is an inherent characteristic of him who employs it.

The ostensible cause for the blackguardism is the preposition *Chum*, and the dictionaries define it as meaning *to*; *in order to*, etc. When it means *to* it governs the accusative or dative case of nouns, and when it means *in order to*, it governs the genitive case. Hence, when placed before nouns which are (by the nature of the context) in the dative it means *to*, and cannot change that case into the genitive (which would charge the meaning of the whole sentence—an absurdity), as is demonstrated by the title page of the Gael, thus,—

Այդ ճաճալ, Լեւծար-Այերի մօրաճիւղի,  
Եւծարեա ժոյ [տօ] Այ Եւղիճ Ճաճօյէ  
Ա ժօրիոճ Այսր Ա Դաօրեւճաճ Այսր ժոյ  
[տօ] Բէյի-Դաճալ Եյիյո ղա Կ-Եյիւղի.

Simply, then, as the direct and proper rule; when *do* can be substituted for *chum*, *chum* is a simple preposition, as in the above example. English grammarians recommend a similar mode to determine the part of speech to which doubtful words belong; as, his hat is *worth* a dollar, where *value* is substituted for *worth* the more readily to determine the part of speech to which *Worth*, in that instance, belongs.

As a further proof that the incessant attacks on Mr Fleming are other than personal, we shall put the word which is the sham cause of the attack in such form that the reader needs no knowledge of Irish to see the fallacy.—

John came to strike Thomas.

The reader sees that there is no possessive or genitive case in that sentence—that it admits of none, unless the sense be changed. The equivalent in Irish is.—

Շայիյ Եւճճայ ժոյ [or Ե] Եոյայր Եօ  
Եւալաճ.

The shammers would construct the sentence thus: Շայիյ Եւճճայ ժոյ Եոյայր Եօ Եւալաճ, which in English would be,

John came to strike Thomas's,

an incomplete sentence which would cause the listener to ask.

"Thomas's what? Is it his head, his cow, or his—ass?" Were it his head, then the case is different, and Thomas would be in the possessive or genitive case, thus,—

Շայիյ Եւճճայ ժոյ Եւղի Եոյայր Եօ  
Եւալաճ.

John came to strike Thomas's head,

Thomas being governed in the genitive case by the noun "head," according to rule.—"The latter of two nouns coming together, when the objects of which they are names are different, is governed by the former in the genitive case."

MacPherson destroyed the Scotch Gaelic as the shammers seek to destroy the Irish. The Gaelic student should write no word in the genitive form unless it embody a *genitive idea* whether *chum*, *do*, or *le* be placed before it. The genitive idea in Irish corresponds to the possessive case in English



together with the old Norman genitive which modern grammarians place in the objective case governed by the preposition *of*, as the "side of the hill," which is the same as the *hill's* side. That construction together with the direct possessive is embraced in the Irish genitive case.

Hence, then, no word which comprehends a dative idea can have a genitive form. It does not require the penetration of advanced scholarship to grasp this axiom.

The following old song was written in Germantown, Pa. from the dictation of Mrs. Mary Lyons, a native of Ballingarry Co. Limerick.

—J. J. LYONS.

### COJS T210B 21' C2U21N.

COJR T210B A' C2U21N 'R M2 30 H-2121N2A2C  
F210N-2121. F21021N21N R21N2C,  
'S M2 F21021N2C 2121N 21N A' R2121N 2 C2U21N2  
2121 2121N2N 2121N 2121 T21021N2;  
C2N2 M' 21N21N2 T21N 21N T21N2C21R 2C21  
21 T2121C 30 T21N212121C T21N2C2121,  
N2 21212121 21 R212121 21N 21N2 2121 T21021N  
'21N 21N21N. F212121C 21N2C.

20 2121N2121 21N2N A' 21N22121 21  
2121 212121 21N2N2C 21 21N 21N2,  
21 2121 212121C 21021N2, 21N221, 21N2  
21 2121 21N2 2121 21212121C 21021N2C 21N  
21 T2121C 21N2 21N2C 21N2C 21N2 'R 21021N,  
21 21N2N2N2 F2121C 30 21021N21N 2121C-  
21N2  
21N2 2121R 2 C21N2C 21N 2121-2121N.

21N2N2 F21N2 21N2, 21 21N21N 2121N221.  
T' 21N2N2 21N2 21N2 21 21N2N2,  
N2 21N2 21N2 21N221 212121 21N2N2 21-21N2  
20 21N2N2N2 2121 21N2 T21N221?  
N2 21N2 21N2 21N2N2 21N2 21N221 A' T2121  
21N2 F2121C 21N2 2121,  
21 21N2 21N221 21N2 21N221 21N221N2  
30 21N221C 21 21N221N2 21N221C21?

C21 'R 2121 2121N221C 21N2 21N2C  
2121 21N221 21 21N2 21N2C 'R 21N221C.  
212121C, 21N221C, 21N2C, 21N2 21N2N2N2C  
21N2 21021N2-21N221 2121 21N2 2121C A'  
T2121;  
21N2 2121 21N2 21N2 21N2 21N2 21212121C  
F212121  
S2121 2121, F2121 'R 21N2C 21N221,  
C2121 21N221 21N2 21N2 21N2 21N221  
21N2 21N2N2C 21N2 21N221.

2121 21 21N2N2C 21N2 21N2 21N2 21N221  
21N221N2 21021C 21N2 21N2 21N221,  
2121 21N2 21N2 21N2 21N2 21N221N2, 21N2 A'  
T2121 21N2

T21N2N2 21N2 '21N2 21N221C 21 21N221N2;  
21, 21 21N2 21N2 '21N2 21N2 21N2,  
'S 21N2 21N2 '21N2 21N2 21N2, 21N2,  
C21N2 21N2 A' 21N2 21N2 21N2 21N2 21N2,  
F2121 21N2 21N221N2 21N2 'R 21N2 21N2.

T21 21N221N2 21N2 21N2 21N221N2 21N2  
21N221N2 21N2 'R 21N2 21N2 21N2 21N221N2,  
21' 21N221 21N221N2 21N221 21N2 21N221N2  
21 21N2N2 21N221N2 21N2 21N221N2;  
S21 21N2 21N2 21N2 21N2 21N2 21N2 21N221N2  
N2 21N2 21N221N2 21N2 21N2 21N221N2,  
'S 21N2 21N221N2 21N2 A' T21N221N2 30 21N2-  
21N2N2  
'21N2 21N2 21N2 21N2 21N221N2.

Mr. Humphrey Sullivan, of Holliston Mass. has sent us the following doggerels by *Tomas Ruadh*.

Thomas O'Sullivan (*Tomas Ruadh*), the author of the following poems, was born at *Ban Ard*, parish of Kilerobane, County Kerry, about the year 1780. His father (*Tadhg Ruadh*), was rent agent to M. O'Connell, the founder of Derrynane. He was well educated for his time, having received the education afforded by his neighborhood along with spending two or three years at school with the Christian Brothers, in Dublin. He taught school in several places in his native county. He never married. In person he was about medium height. During his lifetime he composed many poems in Irish and English, and every thing composed by him was written in a large volume and left to his sister's son, Mr. Michael Sullivan, now of Newport R. I., who lent them to some one, through whom they got lost. O'Connell, the "Liberator," was a great friend of his, but unfortunately for O'Sullivan they disagreed about the preservation of the Irish Language.

No 1.—Was composed by him at the age of thirteen. Another boy asked him how his dog was, and this was his reply.—

T21 21N221N2, T21 21N221N2 21N221N2 21N2 21N2  
21N221N2C 21N2 21N221N2C 21N2 21N2 21N221N2,  
21N2 21N221N2 21N2 21N2 21N2 21N221N2 30  
21N2N2N2C  
21N2 21N2C 21N2 21N2 21N2C 21N2 21N2 21N221N2  
C21N2N2-21N221N2C.

Translation.

Hector is, Hector is in death's decease,  
He will not live for any time at ease;  
A cold he got of late in his coursing,  
While running through the villages courting.

No. 2.—A dancing master by the name of Tim. Kennedy dreamed that money was buried under this stone post and went at night to dig and dug so







Ar do ródó zo o-ctubrair 10ca iomlán  
uair do 2úaim ianacá 7 rluat-ríge  
2úaim, 7 mallacá 3an t-á5aó. 7 don-  
ar 3an faoéamjód' r3moraó 7 ió' éne-  
áó ari 3-céir bur beo éu. Iméir á  
élaonh-níic na m-j-péiric ir iomáa béim  
cleiré na c-riheáir na 3éadéar fór iomh-  
ac.

Do lujear ar ó'a éir rin 3o fatu-  
reac, fahh, 7 do éuallat. Air mo 3o  
éir 3o duairic duirónac 3an dóéar mo  
éaonh-níic ar an t-ó5báil do hí 3o  
heirheac á3 f-áóac ar mo loir3

I q-Dóirheac fá rion don t-Sadairéa  
a q-tubairic i o-taó ari buille éirhean-  
á3 3an éiré i q-óiaró a duairic oim-fa  
an t-áó úo, 7 iom dea3 dam mair éom-  
aréa ar an b-firinnhe rin caoiréacá na  
baóba do hí á3 r-3eáiréa le nre na h-  
oiréce rin 3o h-uairheac leoirhe o'oir-  
ear le 3o h-airéac á3 r-áoiréacá ar  
o-tur nac naib iomhe acé toirhe na  
toim-3aóiré acé mo éiré nion éeac. Oim  
o'airheac 3o 3imh 3ul 3aóiréac na  
máá ríóe ó'a éur i q-uil dam 3ur 3a-  
io 3o heurfac áon dam éirheac. 7 mo  
éneac éóiréce 3ur i rin mo dean-éirle.  
Seacéirhean 'na óiaó rin do hí rí i 3-  
coimh éoirhean fá uir na n-óiré 7 do  
éuáóar i baile, ar b-fá3báil iomhe n-  
reirhe mo éoiréce, 3o claoiréce laó dom  
iomheirhean clairhe.

Do éleacáir teirhe anhran 3an éáirh,  
3an fáé caoirhe, acé moirhean ir cairhe  
3eáir hí toirhe na tubairce. Ir reanb  
lem' iomhe an t-áir r-áuirhean ar an ló  
a-tubairic iom 3o naib an t-irhean f-áó-  
óá úo ó'a n-óirhean an b-óiréac á3a'm  
3eair-éairle fá rine. Fuarh rí báir 7 á-  
3a 'na óiaró, 3ac heac dom iomheir-  
ear mair an 3-éuonh; 7 m-ir ar éul  
mo éirhe á3 a n-álar 3áirhe rin i o-taó  
leir na coimh-áirhean fá na 3- éur i 3-  
éiré na éirle.

(Le éiré leáirca.)

(Translation)

[A typical Munster story.]

The Adventures of the Yellow Thresher.

(Continued)

I asked him how he was and he quickly replied, "I  
am wearing the blanket and breaking the straw."

"Avoch," said I, "sorrowful is thy condition."

"Thine own is no better, rogue," said he, "and  
thou wilt find yourself in a worse without delay."

"Pity me Sir," said I, "and don't destroy me;  
many is the misfortune that has befallen me to this  
day and I feel true sorrow for all I ever did contrary  
to the ordinances of thy honorable fairy friends."

"Ruffian," said he, "the final stroke has not  
been struck on thee yet; go thy way until thou  
shalt have given full compensation to the gap-too-  
thed one and the fairy hosts of Munster, and may  
malediction without fail and misfortune without  
ceasing tear and wound thee while thou art alive.  
Away! wicked son of disobedience; many is the  
blow that shall be hammered on thee yet with the  
wattle of Fate."

Weary and exhausted I departed and went home  
sad and melancholy without hope of protection a-  
gainst the venomous doom that hunted in my track.

Indeed it was true for the 'Sheevara' when he  
said the last stroke had not been struck upon me  
at that time; and for me the cry of the banshe was  
a sufficient token of that truth, wailing lonely and  
sorrowful through the night. I listened attentively  
thinking at first it was the roar of the heavy winds  
but alas! it was not so; too well I distinguished  
her dol-ful cry forewarning me that in a short time  
one of my race should die, and to my scalding woe  
that one was my wife. A week after she was laid  
low in the coffin beneath the church yard clay and  
having placed there the loved one of my heart I  
went home broken and faint to my seven children.

I passed some time after that without blame or  
cause of lamentation, but my grief! I had but a  
short respite from the weight of misfortune; I re-  
call with bitter recollection the day that I was told  
my eldest little girl was down with that des-  
troying disease called the small-pox. She died; and  
not long after every one of my seven likewise,  
while I lay on my back with that detested disease,  
depending on the neighbours to bury them under  
the sod.

(To be continued.)

## O'Curry's Lectures.

ON THE  
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-  
TORY.

### LECTURE VI.

[Delivered June 26, 1856.]

(Continued. from p. 18.)

The following short, but very curious account of  
the immediate cause of her death (date of which is  
given by Mac Eghan, at the year 943, by mistake  
for the year 948), appears to have been taken from  
the poem just mentioned. I quote again from the  
same translations of the annals of Clonmacnois—

"Gormphly, daughter of King Flann Mayles-  
eachlyn, and queen of Ireland, died of a tedious  
and grievous wound, which happened in this man-  
ner. she dreamed that she saw King Niall Glun-  
diffe; whereupon she got up and sate in her bed  
to behold him; whom he for anger would forsake,  
and leave the chamber; and as he was departing  
in that angry motion (as she thought), she gave a



snatch after him, thinking to have taken him by the mantle, to keep him with her, and fell upon the bed-stick of her bed, that it pierced her breast, even to her very heart, which received no cure until she died thereof."

The queen did not, however, immediately die of the injury thus strangely received. Her last illness was long and tedious, and it was during its continuance that she composed the curious poems which are still preserved, in one of which she gives an account of the manner of the wound which soon after caused her death.

I cannot do better than close my remarks on this curious volume by transcribing the translator's address and dedication to Mac Coghlan for whom he translated it. These documents are, besides, not only explanatory of the design and idea of the work, but in themselves so quaint, so interesting, and so suggestive, that I am persuaded you would be sorry to lose them, and they have not hitherto been published.

"A book containing all the inhabitants of Ireland since the creation of the world, until the conquest of the English, wherein is showed all the kings of Clana Neimed, Firbolg, Tuathy, Dedanan, and the sons of Miletius of Spain, translated out of Irish into English, faithfully and well agreeing to the History de Captionibus Hiberniæ, Historia Magna, and other authentic authors. Partly discovering the year of the reigns of the said kings, with the manner of their governments, and also the deaths of divers saints of this kingdom, as died in those several reigns, with the tyrannical rule and government of the Danes for 219 years.

"A brief catalogue of all the kings of the several races, after the coming of St Patrick, until Donogh Mac Brian carried the crown to Rome, and of the kings that reigned after, until the time of the conquest of the English, in the twentieth year of the reign of Rory O Conor, monarch of Ireland.

(To be continued)

It is an error to suppose that it is the poor class of Irish that reneague their country. Not at all; it is those who accumulate wealth and have sufficient English education to pass in "Society" and be "stylish," and who know nothing of the learning of their ancestors but, on the contrary, believe them to be semi-savage, as their enemies represent them to be. This is the class of persons that deny their country and its characteristics. The Gael will try to inform them and dispense with gloves in its pursuit. Had Gaels lent us that support which the importance of the subject demands the language would probably be taught in all the schools in Ireland to-day; the Gael would have a million circulation, and Gaelic literature would be known on every hill side and in every valley; "Scotch-Irish" would not be breathed, but its votaries

would be silenced and put to shame; and the United States Census would have recorded a Catholic population of 12,000,000 instead of 6,250,000!

But, behold! the Gael's exposition has had its effect. Mr. Wm. O'Brien who would not permit a line of Gaelic in his paper years ago is now speaking to the men of Cork to preserve and cultivate it! And the Board of National Education is calling on Gill & Son for additional supplies of Gaelic books.

'Twas hard to stir them at home, but  
"Cuir cruaidh air an 3-cailligh 7 deagh-faist ri nte."

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## PROBLEMS.

We have received but one answer to Mr Hanrahan's last problem—to divide 12 by extreme and mean proportion. E W O'Leary. San Francisco, who proves it by means of the triangle and circle. The numbers are, 7.4 plus and 4.5 plus. Mr Hanrahan gives the rule thus,—Multiply the square of your given number by 5 and divide the product by 4. from the square root of the quotient subtract one half of the given number, the remainder is the greater portion, which subtracted from the whole gives the less.

Messrs. Hartnett of Bellows Falls and Moynihan Cohoes sent the solution of the algebraic problem, thus.—x divided by 4 minus x divided by 5 equal 1. clear of fractions; 5x minus 4x equal 20: x equal 20.

Another problem.—

What number is that, the double of which exceeds half its treble, by 5?

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