

Curly Wig Bodaxid gloria, wife of the Wisp  
Tawid gloriae (36)

(36)

Leabar ait huius majoria  
tabant cum ait  
**TENIS A SAEDILSE**  
a cornad <sup>asur</sup> a raopteusad  
asur cum  
**FEN-MAZLA CIND nah-ÉMEANU.**

9211a6 Rol. 111. 12. verantwne.

1893.

Βεαη ας Ζυλ, βεαη ας Ζάιρε. αζυτ  
βεαη Ειλε ας Φάζδάιλ α Νάιρε: Κια  
Ακιν ιτ Μόσ Οσολ Τριμαίζε?

λεατ. Τότε τοις πάντας σημειώθηκε η απόδοση της θεοφυσίας στην ιερατική παράσταση. Στην πρώτη μέρα της ορθοδοξίας η επίσημη λειτουργία γίνεται στην Αγία Μητέρα Θεοτόκη, στην οποία παραδίδεται στην Εκκλησία η θεοφυσία της Αγίας Κυρίας. Η λειτουργία της Αγίας Κυρίας είναι η μεγαλύτερη λειτουργία της Εκκλησίας, και στην οποία παραδίδεται στην Εκκλησία η θεοφυσία της Αγίας Κυρίας.

Ϲτρήσο δο δ-ριγιλ γέ σέασ πάγρειρ ας  
ηα Σεαρημάηαις ιη τεο; σέασ δο-λειτ ας  
αη Λούλαηηή τυαραδ, ας αις αη Εγρεαη-  
ηας ΑΙΩΝ. Οαλη-ζιόηραέλ--αη τ.-αοηραέ-  
ληηή βεαδ αηήλη, ατά βεαδηας αη αη-  
αης αη τ.-γραοιζιλ, τ'α σοηζθάηιl σοτηιζτε,  
αηη έιζηη, αις νηη αη πληηδ, le τασα ηα  
β-ριζηη τυαδ σ ράχραjeη 7 Αιοηιή!

Sent by Dillon J. McCormick, Wheeling, W. Va.—  
a rollicking medley on some of the soupers.

L. 143.

143. Τά πριονηγά ταχέ αζαηη ταρι έαπαιδο  
ταη λιτ ρο,  
'Sé 'r αηηη ηη αηι λαεήδ ρσ Μη. La bell;  
'Sa πάλιζητρεαρ πάλιρεας λάζας αζυτ  
πάλιτεας,  
Ωι έαηιλαδ σ ηάθηρ 50 εύηρας, ρια;  
Μιας Μηηηε 50 5-ειηθηις θηηη λαηαη-  
•ηηη ηα ράηητε,  
Μιο θεαηηαςτ 50 ιηάς 50 ηαηδ αιη αη  
5-ειηηη,  
Τά εύηραδ 50 ρεαηαηηι λε ηηηεαςαη  
λαηηηε,  
'Sa πάλιζητρεαρ ηη ραηαιρ σ αηηηηη  
cqueen Ann.

Τά πάηιληρ αη Ραηιδ, ιηεάς, ραηα ζεαη  
ζιέζεαη,  
νιθεαηη θεος αη ρσοι ηιδαηη αηηη 'r ιηο-  
τάηε σ'α ηοηηη,  
Μιαζητηη John α' ρεηηηηη 50 ιηηη αηη  
ηα τειηηαιδ,  
Μολαηη 50 ι-ειης έ, ηα ηαθ ρέ ρέηη τηηη;  
Τά ηιηιιτε α ηέητ αηηη λε ηιηιιε αζυτ  
ηάηηε,  
Ροτα ηας λα 50 ηιοηηιηθε ιηηιε ιηδ;  
Λιέτ ριεαηταιη 50 ρεαηαηηι σ'α έηηη  
αηηη ηα ράηαηηθε,  
Στηηιαθοητ λαηοηη α' ιηηη ηα ηηη θηηηθε.

Αη ρεαι α ήηηηαλ Σαηαηαιη, Αιλαηηη 'r  
Έηηη,  
Sé ηιηηαιη ή, I θeclaiηe 50 η-ηαιηηc α'  
ηάς,  
Ζηηη αη Ραηιδ ήη τοζα 'η ριληηταηηη,  
Α'η ρηαιη ήη αη ηηηέη α θηη αζυτ έαη;  
Τιη θεαηηαιη δ'η ηηηέη 'r ο'η ηηηαιηη  
σ'α ηέηη,  
50 ηοηηηζεαη ηα ηηηηηη οη ηηηηηη Τηηη-  
α-ηάηη,  
Λε εύηραη ηο'η ηηηηηη ηο έηηηηηc α'  
η-ηηηθεαη,  
'S ιηαηηαιη ηηηηηη ηηηηηη ηηηηηη ηηηηηη  
η-ηηηηηη.

Τά πριονηηαιηδ 7 ιηηαιηδ 50 ηιοηηιηθε  
σ'α ριαηηαιηδ,  
'S ηηηηηη αηη Όηα ί ιηηηηη ηηηηηη  
ηα ηηηηηη ηο ηηηαιηη ηηηηηη ηηηηηη  
θηηηηηη,

Lón  
Domhnach  
Mac Gearóir.  
Céil.

Na bochtáin é a chumhacht, 7 iucat aig fíorúil  
láinn.

Aitíneadhim rath mheito ro gairid bhealáchtas s  
na bheanair,  
Is deirte a bheádear a rithaod 7 a cum;  
Gairid gille faois céadat s na rithneacata aig  
na ríleibherte,  
Na 'n ala aig lóic Eigrise b' 3-éigreis ó'n  
cumhacht;  
Seansodhfaidh do deimhíní na cinniadaid leabhar  
na hAodáilge,  
Is deart 7 éadorthrom a charrfaidh 'n reann  
21 caimhdearc a rírígáil aig feadair gálaí  
hAodáilge,  
Aisair leictir a leigheas a chumhacht ó'n  
Fhrainc.

### LESSONS IN GÆLIC.

#### THE GÆLIC ALPHABET.

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

#### XXIII. LESSON.—Continued

The English student will please observe, that in Irish the Article is prefixed to certain classes of Nouns which in English do not admit its presence.

1. Before surnames, for the sake of distinction or emphasis; as, was Walsh here; nád aig bhealáthas aigh ro? Walsh was not, but O'Reilly was; ní náidh aig bhealáthas, aistí dhí aig Ráthallácaí; before titles or qualities; as, God Almighty, Dé aig uile Cummhaastaí.
2. Before the names of virtues and vices; as, what is faith, cait é aig ní? aig cinniúdaí? what is hope, cait é aig ní? aig tóbácaí? what is sin, cait é aig ní? aig peascad? patience is good iur mhaisté aig ní? aig fóisí?

3. Before abstract nouns; as, hunger is good sauce, iur mhaisté aig t-áthlaí aig t-octair. "When beauty and brilliancy fade from the gems, Kuaír éalúijear ó ná geotadair aig ríláth aizair aig bláth. "And from love's shining circle the gems drop away."—Moore's Melodies.

4. Before adjectives taken substantively; as, there is not much difference between (the) good and (the) bad, iur beag a tág eisíri aig t-olc aigut aig mhaisté.
5. Under this view it precedes numerals, not influencing nouns; as, it has struck (the) two, dual ré aig tó, it has struck (the) three, do dual ré aig tri-
6. before a noun accompanied by the demonstrative pronoun; as, this man (Irish form, the man this), aig fean ro; that woman, aig fean rí.
7. Names of countries; as, (the) Spain, aig Spáinn; (the) France, aig Fhrainc; (the) Scotland, aig Albaínn; [the] Germany, aig Aillamháin; before Rome, as, o'ñ Róimh, from [the] Rome; before months; as, [the] April, aig Aibreáin; ní aig Sáinéad, the month of [the] November.
8. before uile, when it precedes a noun, meaning, every, as, [the] every man, aig uile ómhe; [the] every house, aig uile teadá.

NOTE.—The few analogies of Irish with the Semitic languages, presented to the reader in the foregoing Vocabularies, are not intended as a proof of cognate origin between them and Keltic, but as instances of primeval, radical sameness.

Of the Translations received of The Fairy Mill, we have chosen to print that sent by Mr. John Howley, Cairo, Ill., thus,—

#### Translation of last exercise.

When the student's head is bowed over his books, it is to him a great luxury to walk out through the country. It does him no harm to take the fresh air and stretch his limbs. This is something I have appreciated very much and which I have never omitted doing if possible. Often has my desire been greater to see a nice place than to provide for the body, but the result to it is the same no matter how secured.

When in Tuam college, there was no walk I preferred to that which led to Mulionn-an-Luipreachain, (Fairy Mill.) about a mile and a half from town

There is a stream of water which dries up in summer, but becomes a nice ford every winter. It goes under ground in the midst of rough rocks in two places. On account of the noise produced by the water, you would think there was a mill underneath.

It was thought among the old people that this was so. They said it ground corn in the springtime, and that one had only to have his bag (of corn) opposite the ford (in the evening) and that it would be meal in the morning.

Finally, a vile old doubter went to weighing his bag to ascertain how much toll had been taken out. At the perpetration of so mean a trick the Fairy miller became angry and he did not grind for the people of the place from that day forward.

My feeling and strength shall yet desert me, but the remembrance of this place shall continue in my heart till the last day of my life.

Cairo, May 18 '93.

John Howley.

We received other excellent translations, but we preferred Mr. Howley's, which is printed without the change of a point

With the foregoing is concluded Part I. of Bourke's Lessons and, before entering on Part II., and as a final translating exercise, we give

"*‘Kuaðir ijr cnuadó do ‘n éalillað cajérfjó ríj níct,*"

which appeared in last Gael, as the matter to be translated, and the translation missing a point will be excluded from publication.

#### VOCABULARY.

*Teaṇηta*, tightened, in a tight place.  
*Dojčrejtoče*, hard to believe, incredible  
*Rojlljɔ*, a grave-yard.

*Clájriṣneac* a cripple  
*Sajðþreayr*, or, *ræjðþreayr*, wealth.  
*Lan-þártad*, fully satisfied, convinced.  
*Teaðarz*, teaching, instruction.

*Taoð*, side; concerning.  
*Þárlatð*, it came to pass, it happened.

*Þeurgð*, manners, or tastes.  
*Æjtecaimla*, queerly, peculiarly.  
*Cnóð*, a nut. *Úðað*, a will.  
*Teaðlað*, *teallalað*, of hearth, of family  
*Torriðac*, pregnant; also, plentiful.

*Méatón-ojðce*, midnight.  
*Cajðreayr*, friendship, cordiality.  
*Jite*, the kernal of a nut, or anything  
*Tuipriñj*, to descend, as off a horse.  
*Þuðriðsji*, a spancel for the forelegs.

*Clad*, cloðe, a fence, a wall, a ditch,  
*Óeamañ cor*, the-devil-a-foot. Though  
this is the literal meaning, *tealimða*  
is used to mean "not," not a foot.

*Zéilleadð*, to heed or pay attention to.  
*Þrujðom*, moving, *Þrujð*, move (thou)  
*Ramðar*, fat, thick; also, the act of dig-

*Sjneatð*, screech, shout, [ging.  
*Tújrc*, *tújze*, sooner, [as to time]  
*Feðbur*, good; excellent *Ajri feðbur*.  
*Úððar*, cause; author.

#### ÉADÓMHON Ó5, MAC NEILL NA CARRAIGE.

Obtained from John J O'Donnell, Ranafast, by  
ANTHONY J. DOHERTY,  
Cruit Island N.S., Co. Donegal.

In Vol. IX., No. 3, of THE GAEL there appeared an Irish song entitled "*Bairead Fionnaigh*," which I forwarded to you, and which was composed by Peter O'Donnell, a native of Ranafast, and a shoemaker by trade. The following song was also composed by him. In his time, and down till very recently, it was customary for shoemakers, tailors, and other tradesmen in this district to go to houses where their services were needed, and to work there instead of at their own homes. By thus moving about so much, and mixing with the people, these tradesmen became repertoires of the news and gossip of the whole district, as well as the best chroniclers of ancient legends and stories. Hence, during the tradesman's stay in any house, it became the rendezvous for all the neighbors, who would assemble there at night, and pass the time in conversation and merriment. By having so many eyes following and observing his operations a mechanic in those days was obliged to do the best and honestest work he was capable of; he was sure to avoid, as far as possible, any botching or "jerrying."

One day while Peter O'Donnell was engaged in a neighbor's house, two boys who had dropped in to look on, began to amuse themselves with "playing buttons," a game at that time very common among boys here. The younger and smaller boy, having lost all his buttons, manfully attacked the other while on his way home, gave him a sound drubbing, re-took possession of his lost buttons, and went his way victorious. He had proceeded but a short distance when he accidentally encountered a vicious black ram which had long been a source of terror alike to the very old and the very young of the townland. The ram attacked our hero, who, nothing daunted, seized it by the horns, and succeeded in dragging it to the brink of a precipice, down which he flung it, and put an end for ever to its combative career. From these instances of youthful valour O'Donnell augured that when young Edward—for so the boy was called—grew up he should prove a terror to the English, and he composed the following humorous verses in Edward's praise

The composition by unlettered peasants of verse like these on the ordinary incidents of everyday life, and the allusions they contain to famous places and celebrated personages show how unfounded and untrue was the calumnious epithet of "Ignorant Irish," formerly so often hurled by unfriendly writers at our people. Illiterate of course they were, so far as any English education was concerned, being kept so by legal (?) enactments; but ignorant or unintelligent most assuredly they were not. Not all the severity of penal statutes could stifle the innate love of knowledge

Séamus Ó Neagóraí  
air: Like Master air  
"An Spealadán" 279

nor suppress the intellectual activity which are such distinguishing traits of the Irish character.

'Sé mac rí i Néill na Cairealise (1) an t-áiníarach tuis aig Sacrahas (2)  
Tá Éigiligh aizur Albaigh reártá [2]  
le h-a lá;  
Le h-a éasod-ran níosor b-fiu bhoru Ua'-  
Níall ño Líam Wallace,  
Na'ñ Duke of Cumberland b's ceann-  
uirac (3) i m-briúreadh Fontenoy.

Óluairt ré leir zo rídaleasadh (4) 'nóir  
zo Gibraltar,  
Zo m-briúreadh ré ña h-arch-áin.  
Aidh b's ór riúijote oif a 5-cionn;  
Na bombshells uaidh zo 5-caisíradh ré, ña  
caisíradh zo lojzéadh ré,  
'S zo neubhradh ré ña zeatajde tā m-  
bejdeadha bealaic aigh.

Ajri rídaleasadh 'máic a luighe do zuri  
fáradh ré Columbus,  
Caiprtíne Drake aizur 5aic ceannírúint  
ó-jomhláin 'njamh ajri ríeoil;  
Cathlaic mhór ña Fraince zuri umhluig do  
le grandeur,  
'S zuri b'é 'n aigh focal b's aig 5aic ceann-  
uirac, "Slack down colours all."

Ajri ejnijz ríadair o'ñ talamh do 'rha h-air-  
balloons zuri briúradh ré  
Suítheadán ña Sacrahas ríajd aigh m-  
teadct aigh t-rlóis;  
Máir aigh laoic rí i Napper Tandy tā  
Éadomhóig ós le zíjhóimhreáil.  
Ajri quarter-deck 'nha ríeártá 'n  
ajmárlír caéda aizur zleó.

Jr é mo dhroin a'g m' aighnir hás ríajd ré  
aigh 'n aigh éamhra  
J' n-Éad-c. Órujm (5) t' fáid aigh t-jomhláin  
de h-riúijz ro fadai dhroin;  
Beul-ácta-Luaidh (6) zo cíjhente bejdeadha  
aig Sarsfield le h-a ríajrom,  
Lejri aigh ríadair a'cúir aigh Ó'h-Úigearaill a'g  
ajri Ríj William mhór.

#### TRANSLATION.

To the English 'tis a grievous sight to see Neill's  
son attain such might,  
To Ireland and Scotland his exploits give great  
joy;  
O'Neill the brave or Wallace bold compared with  
him no place can hold,

Nor the daring Duke of Cumberland who fought  
at Fontenoy.

Now to Gibraltar gallantly he's hastened off so va-  
lantly,  
The ramparts and defenses of that stronghold for  
to view;  
By his arm's strength the hombs he'd throw, whole  
towns he'd lay in ashes low,  
The gates asunder he would rend, and force a  
passage through.

When in his ship he put to sea Columbus could no  
grander be,  
Captain Drake and great commanders he did  
leave quite in the shade;  
When he approached the great French fleet, with  
honour due they did him greet,  
Each captain's order, "Colours down," the sea-  
men quick obeyed.

In balloons aloft then he did go to reconnoitre all  
below,  
The encampment of the English where tactics  
did abound;  
In great deeds by sea and land he resembles Nap-  
per Tandy,  
Bravely stands he on the quarter-deck amidst the  
battle's sound.

It is my anguish and my woe that he was not there  
to face the foe  
In the camp on Aughrim's fatal day which left  
us wailing sore;  
Or if he had been at Athlone Sarsfield ne'er had  
been o'erthrown,  
He'd drive Ginckle and King William too for e-  
ver from our shore.

#### LITERALLY.

##### YOUNG EDWARD, "NEIL OF THE ROCK'S" SON.

It is that son of "Neil of the Rock" (who) is the  
black sight to Englishmen, Ireland and Scotland are  
happy with his day (during his life); By his side  
not worth a broach-pin is O'Neill or William Wal-  
lace, Or the Duke of Cumberland who was bold in  
the battle of Fontenoy.

He went with himself (alone) gallantly now to  
Gibraltar, That he might examine the arches which  
were closed overhead; The bombshells from him  
he'd throw, the cities he'd burn, And he'd rend the  
gates if his way were there (if his way lay through  
them).

On loosing out his ship to him (on putting to sea)  
he surpassed Columbus, Captain Drake, and each  
commander of all who ever did sail; The great fleet  
of France humbled (itself) to him with grandeur,  
And that the word which was at each commander  
(which each commander had) was, "Slack down  
colours all."

On rising up from the ground to him (on ascending  
from the ground) in air-balloons he examined  
The settlement of the English in which was the in-  
tellect of the army (of the multitude); Like that  
hero, Napper Tandy is young Edward with deeds,  
On quarter-deck standing in time of battle and tu-  
mult.

It is my sorrow and my anguish that he was not  
in the camp, In Aughrim which left the whole of  
this people under (in) woe; Athlone certainly

should be at Sarsfield (Sarsfield should have) for his (or its) ransom, To put the chase on (to put to flight) Ginckle and King William the Great.

## NOTES.

1 Ήσαll ηα Σαρντάζε, — Such names as this are common here. Thus we have “Βριάν άη σπούς, Brian of the Mountain,” “Βριάν άη θόσα, Brian of the Bog.” “Ραθσάζη ηα ή-άιτε, Paddy of the Glen.” “Σέαμουρ άη ογλεάη, James of the Island” etc., etc.

2 ρεάτα, happy. In common use in this part of the Co Donegal.

3 Σεαηηγαά. In Keating's Ρομη Ρεάρα άη Ειρηη, seannuir is used to denote headship, authority, power; hence seannuir, having headship, authority, or power. Here, however, the word is always used by Irish speakers in the sense of, bold, daring, forward; and is always pronounced by them seannuirzāc.

4 Σεάλεαζάητα, active, gay, gallant. The word would seem to be a derivative from τζάλε, a shadow, though it is hard to see any connection between the two.

5 Εαά-έρμη, so written by Irish authorities, is translated by Colgan, equi-mons, i.e., a horse-hill.

6 Βειλ-άτα Λυαή, the mouth of the ford of Luan. In an old tale the town is called Βειλ-άτα-Λυαή-ημε-Λυζέαά, the mouth of the ford of Luan, the son of Lewy.

P. S. Would some of your readers say in next No. of THE GAEL whether the words ρεάτα, τζάλεαζάητα, and άιτε (a glen) are in use in other parts of Ireland?

We saw it stated in an Irish-American contemporary last week that Miss Elizabeth Cleveland paid a visit to Archbishop Croke, and that Rev. Father So and So escorted and showed her through all the Convents and Monasteries of the district; the report would have been perfect were it not for the omission to state whether Miss Cleveland had presented these convents and monasteries with a copy of her memorable Book on them.—Such sycophantic adulation is recreative and insulting to the Irish people.

## The Lion of The Fold

City of Savannah, Ga., April 27. 1893.

My Dear Gaodhal,

Your note of the 11th inst. written in our “Land’s language” was received with much pleasure indeed, as it is the first of its kind I have ever received. I have filed it away as a souvenir. In it you ask me to send an old song or some old story of the past, that would be interesting.

I would cheerfully comply with your request but having none such at hand I cannot, I regret to say, gratify your desire in this respect just now; may probably do so later.

I have, however, gotten up something for you; it is a copy I have made of a poem composed and delivered in the Church of the Apostles in Rome at the time when the Bishops of the Nations of the earth were assembled in conclave, the Ecumenical Council convened on the occasion of the dogmatic definition of the immaculate conception of the Blessed Virgin: The members of the Academy of the Immaculate Conception invited the author to present, “in his own Land’s language,” an offering to the blessed Mother of God, at that time, when the tongues of her children from all the nations of the earth were vieing with each other in celebrating the plenitude of her graces. You can judge by the enclosed production how well he has succeeded.

The author was no less a peronage than

JOHN McHALE, *Archbishop of Tuam.*

If you can find space for it in your columns I hope it will be interesting to many of your readers.

Sincerely yours,

J. P. O'BRIEN.

Ωάη Α ιηηηε Τά Ρόηή ηη-ηηεαθάηη άη ζειηηρε 1854, ιε ιηη ιεαζαή ίαη-ζειη-εαηηηηε ηα Ζηιαζηηε θεαηηηηζέ ε ιηαοθιαοηζέ ζο ή-ηζθαηάηαά.

1

Ζο οιτρεαά ο ηαοη Ιηη-Ζάη, Αηη άη ιάη ιάη ησοητα ιεαηη, “Reult ηα Ζηιαηα,” ιcap ζαά ήζάη, ‘Ζηη ζηηηηηζ ‘η ιηεηθεαη άηηα άηη, Ηη ηηαη θειή ηοηταά ίόθα ‘η ιηη ηα ή-ηη ζαη ηεααθ άηη ζαη ηειη.

2

Ηη ηηαη ιο ζηηηηηζ Εηηεαηη ιηηη, Αηη Τηηεοζ ηηοηθα θειή ηαοη ήζάη, Ζο η-ηηαηηαθ ηεοηα ιηηηηηζ ‘η ιηηη, Αηη Ζ-ηηοηζηε ιάη ιε ηηηηαθ ‘η ηηηη, Ζηη ηηηηηηηη Ρόηη ηα Τηηηη ηηηη, Ζαη ηηη ηεηη ηεηηηαθ ηηη ηα ηηηη.

3

Τηηη έηηηη ηηηηηηηη ιεηη άη ηειη, Σηηηη ιηηηηηηη έηηη ηηη ηηηη, Φοηηηηηη άη ηηηηηηη έηηη ηηηη,

Ωηρι αν τηλογη θυατιρατ λα ;  
Κύητοιαμήρι φασαρ έπιστο ζαδ σεο  
Λε 'η θηρατουβις φαζισθ λευρ ρισηρ-θεο

4

Τόδαις τυαρ ζο ή-λιτο δημι η-ζικέ  
Ζυρ τειχίσθισε Δημάς σ' έποισθε δημι ηδάη,  
Ζυρ ιδεαδ δημι ζ-σογριι αόμιλ γρικέ  
Λε πόριαν ceolta θηηηε λαη;  
Ταδαιητ αηι δάη ηα σ-τωιτεαδ εριηηη  
Βηζ γεηη-ταηηητα βεαηηηιζε θηηη.

5

Καηητα ἐις Δημαρ σ ἐπά  
Να μασηε 'η ευηαδα ταλαιη 'η ηεαη,  
'Σ παθ εηηη αη γηοέσταση αηηζαη 'η γηάτ  
Μαη ζειη το ζηόηη ηα πεγη, ζο λεαιη;  
Ηηαηη το έιαζ τολαη Τέ θα έποιηε,  
Σειετ λεηη ηα δοιζε οη εηηηη α γηζε.

6

Ο δροιηη ηα ηειτα τοιήηη', τυδ',  
Σιμη αιτη δρειτ-γσοη αη θηιαέαιηη ιχάη  
Ο γοιληη 'ηας ζο τηισαηηεας, ζυτ,  
Αι δρειτ ο ήηηαοι αηη άηη le γάη,  
Ζο η-ζεαθρασ αιτη Α ηάηηιηη τεαηη  
νηιαιό, 'η ζο η-ηηηγγεασ γόη α ζεαιη.

7

Σαμήνι άη τυμη δο έσηαγης Θάοιρ,  
Τρά δι' ποβαλ Εαθηα σημ  
Φαοι 'η δειηδεις δειπρ α ο-φάζαλό δεοιρ  
Ωη οροε-ηιδεις τεαηητα οιρέν τηοη;  
Ο' φάη άη τοη δειη δεικναδό σ'η τεαη,  
Οι παέ η-τεαέδαλό άη λαταιηη άη.

8

Αη ταξιδιοι ήσαν γατές από την Σαράντα  
γατές που δεν έπαιζαν με την άλλη γατές,  
καθώς η μεγαλύτερη από τις άλλες γατές  
ήταν η μεγαλύτερη γατές στην ομάδα.

9

Ο'η απ̄ τά ἀπρά 'ζ-ειαν̄ λειηη  
Σαιτέλητ̄ ξλονήμαρη μάταρη Θέ,  
θειτ̄ 'ζ-ειλη η-ερειτ̄ 'ζα ζαθαρι 50 ιηηη,  
κις 'η cluixreaoδο οοιδηεατ̄ ceoιl μαρ̄ ε,  
Ω ελοις ειλη θεατ̄αρη τεαέτ̄ δο θή,  
S 50 ηλαγτεατ̄ τοζθάρι ηιαρ̄ ζας εροιτ̄ε.

10

Οἰ̄σει! Α τὸ ἔταιρον της ηδαῖς τε ὁ προτίμος  
καὶ η-αγιζεαλ ἡμαῖς σ Ὁδα ηα γιμαῖ,  
μιαζηασ τητηληης' ραοι το δηοιηη  
δ' α μας δοη-ζειητε ρότη εο ιιιατ  
‘χυρ δεαρηα τοι: ιι τάρη ηα ηηα

Do δή τού θεαηην ἔτε αηη 54c τηά.

11

‘Հայ եւլայշե սարեց, տքարդա թեգոյն  
և դեօր; բայց ծնողի և մահացի բժի՛,

Ար սէտ Ճ Ճ, օ ՃԱՅ Ճ բՃՕՅԱԼ.  
ՀԱՐ ՔՃԵԿԱՐ Ճ Ե ՐՃՕՅԱԼ Ի Ա ՐՃՕՅԱԼ.

## Translation

Lines written in Rome in December  
1854, on the occasion of the dogmatic  
promulgation of the doctrine of the Im-  
maculate Conception of the Blessed  
Virgin.

1

A pilgrim from the sainted Isle,  
On which amidst the darkest storm,  
The "Ocean's Star" ne'er ceased to smile  
And guard its ancient faith from harm;  
'Twould ill become no voice to raise  
To sound the sinless Virgin's praise.

2

Nor need our harp be here unstrung  
On willows hanging, from sad fears  
That should it breathe our native tongue  
Its tones should melt us into tears ;  
On Tiber's banks no tongue is strange,  
Rome's faith and tongue embrace earth's  
range.

3

Let's hail through distant time the star  
Whose feeble yet auspicious ray  
Announced our recent feast afar,  
Like morning kindling into day,  
Of which the heaven taught seers of old  
Have in prophetic glimpses told.

4

Let each one raise his choral voice,  
Gushing from the heart's deep well,  
And whilst in concord we rejoice,  
Let that concord be the swell  
Of mingling streams, that bear along  
The precious faith of sacred song.

5

That sacred song whose spring we trace  
Back to the dawning of the world  
When, ere the parents of our race  
Were from their blissful Eden hurled,  
The Almighty Father cheer'd the gloom

Which sin cast o'er their future doom  
6

From out the darkness of the shroud,  
Which veiled the world's eternal birth,  
Came forth a voice that pierc'd the cloud  
Shadowing his descent on earth,  
Of woman born doomed to tread  
And crush the wily serpent's head.  
7

The bush that fixed the prophet's gaze,  
When in Egypt Israel groan'd,  
Remained intact amid the blaze—  
Nor its fierceness felt or owned,  
Bright types of her whose spotless soul  
Had never known the fiend's control.  
8

The garden closed, the secret bowers  
Impervious all to mortal eye,  
The fountain sealed, the lovely flowers  
Of richest fragrance fairest dye.  
All but emblems, yet how faint,  
Of her, whom sin could never taint.  
9

Since the Ephesian trumpets rolled,  
God's mother glories thro' each clime,  
No bells from church's roof e'er tolled  
To waft o'er earth a sweeter chime  
Than that to her on this day given,  
Lifting up the soul to heaven.  
10

Hail thou to whom God's angel bright  
Brought down the tidings from the skies  
That, full of grace and heavenly light,  
Thou wert all lovely in his eyes;  
Hail thou of all God made, the best,  
His virgin mother ever blessed.  
11

When in this darksome vale of tears  
Our weary pilgrim days are run,  
When death's approach awakes our fears  
Do thou, sweet virgin, with thy Son,  
Plead and show forth thy gracious power  
And light our passage at that hour.

The greatest scoffers and ridiculers of everything Irish in America are the English-educated children of well-to-do ignorant Irish parents.

Gaels will be pleased to learn of the recovery of his health and strength by their venerable brother, Mr. John Fleming.

Those looking for Irish Books should apply to the *Irish Printer*, Mr. P. O'Brien. 46 Cuffe St., Dublin

The following poetical address was composed by a Donegal student in the Irish College, Rome, and formed a part of the exercises on the occasion of the reception and congratulations tendered to His Eminence Cardinal Logue on his promotion to the Red Hat.

### ΟΩ ΣΙΓΓΕΑΙ,

Απτεαρροζ Αριστηάδα,

Σαιρτηέαλ Εαζλιγγε Ηδοήη Κόμηηαις

Η Έιρηηη α' την τεο τά δάχτεαδαρ αη  
την,

Ωζυρ ουιθεαδαρ ο'α έαθαιητ ο'αη β.  
Ράρα πηρ

Λε 'η οηόηη το έυζ ρέ ο'αη Εατροζ  
σοηη

Ο'α άιτιυζαθ το 'η θεαηη α θ-φηηι ρέ  
ρηη.

Βυθ σεαητ 'η ουθ γυθασ λε λεοηηη ηα  
τρεοηη'

Ζηλάθ Σηεισηη 'η τηηη αθηάηι ζηη  
ηαοιθεαη,

'S αη οηη το η-οηηηαθ λε οευηη  
ζηηοη,

Α' τη αη τε θ-φηηιητ Αιζε λε ζο η-άηη ηη  
ζηηοηη.

Ηη το 'η Εαζλαιη αηάηη ατά αη Ράρα  
ρηαλ—

Ζηθ ηαοηη α' τη εαζηαδ τά 'η Αζαιηη  
ζηη έ—

Ωιετ το Έηηη ιηλ, Αηηη ηηη αη θδέηηη  
ζηη

Λε 'η οηηζηαθ τη Σηειθεαη Ράθηηαιη 1  
ηηαηη:

'S αη άηι ζ-εηοιητηθ ζηηθηηη ζο ζο ζεαη  
αη γηηη

Ι ζ-εηηηηηη ζο ζ-εηηζηηηηη ηη λε  
θεαηηαη Ζη.

21. Μc D.

Collάητε Έηηεαηηαδ  
Ρόηηη, 15-2-'93.

Ούη-ηη-Ζαη

Were we president of the United States what a lot of subscriptions we should receive, accompanied by heart-rending missives of sympathy for "The Dear Old Tongue!" and —

Every Irishman should assist in the preservation of his native language; if he say he loves his native land and despise her language, he lies—

"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., NEW YORK.

Who are the Scotch? A tribe of Irish Scots who crossed over in the 6th century, overcame the natives, and gave their name to the country.—J. CORNWELL, PH.D., F. R. S.'S Scotch History.

The Saxons Ruled in England from the 5th century and were so rude that they had no written language until the 14th, when the Franco-Normans formulated the English.—SPALDING.



*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

Terms of Subscription—\$1 a year to students, 60 cents to the public, in advance; \$1. in arrears.

Terms of Advertising—20 cents a line, Agate.

Entered at the Brooklyn P. O. as 2nd-class matter

Twelfth Year of Publication.

VOL 9, No. 12. MAY. 1893.

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.

What the learned Editor of the *Gaelic Journal* says of the *Gael*.—Recent issues of the Brooklyn GAEL and the TUAM NEWS contain valuable Gaelic matter. The GAEL in particular is doing splendid work. \* \* I may note that the writers of the GAEL represent the spoken language of every part of Ireland. Again.—

"Nothing show the advance made in the study of Gaelic better than the quality of the popular Gaelic of the GAEL of Brooklyn. Scores of people who now write Irish well, and speak it too, have the little *Gael* to thank for much of their success. Mr. Patrick O'Leary, M. P. Ward, the *Gabhar Donn*, Mr. P. A. Dougher, and others, fill the pages of the *Gael* with attractive Gaelic matter."

[The Editor of the *Gael* would not be human did he not feel highly flattered at the above recognition of his efforts by the highest living Gaelic authority, the learned and Revd. Professor of Celtic of Maynooth College].

—A weekly Gaelic paper is published at Sydney, Cape Breton Island, called the MacTalla, price \$1. a year.

—Professor MacKinnon of Edinburgh has published two Gaelic Reading Books for his classes in the University.

## Irish "Scabs."

SPRINGFIELD, O., May 12.—The second session of the fifth Scotch-Irish Congress of America convened at the City Hall this morning, with an increased attendance of delegates who arrived last evening, the most distinguished being the Rev. John Hall. Robert Bonner, of New York, presided. The annual business meeting was held this afternoon, Dr. D. C. Kelly, of Nashville, Tenn., addressed the Congress on "Naval Heroes of the Scotch-Irish Race."—New York *Press*.

"Kelly" be—, Filthy bird, behold your race —

"Tis hard to have patience with these Irish 'scabs', and the best way to handle them is to expose their fraudulent pretenses, and to keep on exposing them until an indignant public shall hoot them off the stage. This Scotch-Irishism is simply a cloak for Orangeism and Apaism. They are one, but under different names; and such hypocrites as Godkin, Bonner, and Hall are their leaders. They are not and cannot be American citizens as their oath is allegiance to England, and they are English. Their number is not many, but they are aggressive, and command to-day a considerable share of public patronage.

Let not the patriotic Protestant Irishman imagine that the Gael is bigotted or that it cares a *traith-nin* what religion a man has (or whether he have any) when he does not use it as a lever against the interests of Irish Autonomy, and our criticism has been always leveled at those who so use it. A man's belief regarding the next world is his own private personal concern with which it would be the height of impertinence in us to meddle unless he use it to the injury of the public or private interests of others as do those whom we reprobate.

Rowell's Newspaper Directory for 1893, just received, gives the total of all the newspapers and periodicals published in the United States as 20,006. The strength and patriotism of the various nationalities are shown by the number of journals which they support in their respective languages, as follows,—

German,	600	Scandinavian,	150
Spanish,	60	French,	50
Hollandish,	18	Italian,	15
Hebrew,	12	Finnish,	10
Sclavonic,	5	Portuguese,	5
Welsh,	5	Indian,	4
Lithuanian,	3	Hungarian,	3
Russian,	3	Chinese,	2
Arabic,	1	Armenian,	1
Irish,	1	Volapuk,	1

Irishmen (?), How do you like your picture? The little *Gael* has saved you from utter extinction, as a race, in America. As for our Scotch brethren, religious fanaticism emasculated them long ago. May the Welsh prosper in fame and renown! Welshmen speak English as well as the Irish do, yet, with not one-twentieth the numerical strength of the latter, they have *Five* prosperous journals in these United States! No wonder that the Irish are the butt and laughing-stock of the world, braying for home-rule and seeing its vital concomitant—its very life—in the throes of dissolution without the faintest effort to save it. Men, you who call yourselves Irishmen, the above exhibit places you in the most degraded attitude which the most malignant of your social enemies could devise! Had you the manliness or the intelligence to support and circulate your literature,

which would not cost you per capita \$1 a year, there would be scores of journals published in your language; there would be no "Scotch-Irish Congress." Let, then, every Irishman resolve to apply *one dollar* a year to the dissemination of Irish literature, and, by and by, he will be prouder of that investment than of any other action of his life.

Now, we believe that the above not very inviting condition of the Irish element is not due to a want of patriotism in the *individual* Irishman, but that it has been born of a system in his native land over which he has had no control. Hence, if Gaels place the foregoing exhibit before their countrymen and respectfully and patriotically suggest to them the national shame it brings on them, we are certain that the response would be satisfactory, and that ere long a dozen Gaelic journals would spring up through the country. The "Sentiments" column of the *Gael* show from month to month what individual Gaels can do, Why not *all* try to imitate them? Through the exertions of one man we have, within six months, received over thirty subscribers from the small city of Wheeling, W. Va. No man should be ashamed to canvass all classes in this patriotic cause

We cull the following from the Dublin *Gaelic Journal* (No. 24), received this month, on recently published Gaelic matter.—

—Standish H. O'Grady's *Silva Gadelica* (London, Williams and Norgate, 2 vols., price, 21s. each).

—Dr. Meyer's Vision of MacConglinne; written in mediæval Irish, and is of importance to the student of early Irish literature. Price 10s., and is not dear

—*The Life of Hugh Roe O'Donnell*, written by Lughaidh O'Clery and now edited for the first time by Father Denis Murphy, S. J. (Sealy, Bryers and Walker, 500 pages, 8s, post free)

—The Battle of Rosnaree, on the Boyne, edited by Father E. Hogan, S. J. Price 3s. 6d.

—The *Revue Celtique* has printed the old tract on the Battle of Maghmuircrime, edited by Dr Whitley Stokes; also, Folk-lore, the text of the Dinnseanu contained in the Bodleian Library. Also, an Irish modern tale, a phonetic reproduction of a Galway story taken down by Mr. Ditton, the secretary of the *Revue*.

—In Kuhn's *Zeitschrift*, Dr. Stokes, also, prints with notes and translations, glosses in tenth-century Continental MS.

—A new edition of MacLeod's Clarsach has appeared, (Siuclair, Glasgow · price, 3s.)

—The *Celtic Monthly*, Glasgow, publishes articles in Gaelic and English; price, 2d.

—The Oban Times (weekly) has regular installments of Gaelic prose and poetry.

—The Transactions of the Gaelic Society of Inverness is full of interesting matter. A collection of Gaelic charms, etc., which appeared in the *Highland Monthly* will soon appear in book form; many of these are of Irish origin.

—The Literature of the Highlands (history of Gaelic literature) by Rev. Nigel MacNeill, London, Inverness, 1892, price 5s. This vol. is interesting to Irish-Gaelic students.

"It is unfortunate that many people who have at heart the interest of their common native tongue,

cannot, apparently, refrain from bitter attacks on others who do good work for the Gaelic. The last issue of the *Irish American* contains (1) a criticism of O'Grady's *Silva*, which would be reasonable if the writer had not read the preface to O'Grady's second volume; (2) an attack, altogether gratuitous, on the editor of the *Gael*, a good Irish writer, and a man who has done, and is doing, excellent work for the language." —Dublin *Gaelic Journal*.

[Has not the learned Editor erred? The object of the criticism has been the circumscription of Gaelic literature and the discouragement of those patriotic efforts which are being made in its behalf. The criticiser is not to blame—he does his duty—but those seconding his efforts are; and, "Birds of a feather flock together." —Ed. G.]

### ERIN'S LIBERTY.

By

KATHERINE M. HANBURY.

#### I

Let your voice harmonize with the sweet sounds of morning,

No more let your tears for fair Erin be shed;  
Let your home be redressed in its brightest adorning,

For our country, to Freedom, soon will be wed.

#### 2

For six centuries long she has suffered and mated,  
But, now, all her suffering has nearly fled—  
And before many more suns to daylight are waiting,  
To Liberty and Freedom she will be wed.

#### 3

In graveyards her brave children and martyrs are lying,

Who, for her Liberty, were tortured—and bled;  
But now from her fair land Injustice is flying,  
And soon to fair Liberty she will be wed.

### WE, EXILES, WILL GO BACK.

By

KATHARINE M. HANBURY.

When Erin's flag floats high above  
The Saxon's English Red;  
When we can keep the memory of  
Our heroes that are dead;  
When mother Erin stops her weeping,  
And throws off her veil of black;  
When o'er our land floats Liberty—  
We, exiles, will go back.

When England observes the rule,  
(As other nations do)  
Which is, "Do unto others as  
You'd have them do to you";—  
When we're not ashamed to own  
The titles "O and Mac"—  
When St. Patrick's name does flourish,  
We, Exiles, will go back.

Gaels will recognize in the above the efforts of our youthful Gaelic friend and scholar of the N. Y. Philo-Celtic Society.

## INNIS FÁIL.

Dedicated to the EDITOR OF THE GAEL.

Le  
Tomárt Ua Óriomhá,

Fionn,—Tara's Harp.

Jr ionadh fheadar, jr óisídean dheadar,  
Do cónadairic a n-Éirinnigh tráthá,  
Le tliúchtadh cnuadach do éinidí tairiú muij,  
· Dáithí eadar ailtír do bhráth;  
Bhujdeasáit fíor le Rí Í ná n-Dúil,  
Feicim éinidí dán gráig,  
An tadaíntar mór atá 'ná g-cóimhdear,  
Féign-Ríláthájl a n-Íonáir-fájl.

Béijo dánair ná o-téadach aír fíle 'r bárd  
Aír mholadh Dé do h-árd,  
Jr cléirí ná g-ceadach fadoj éjón 'r g-ean  
Aír Cláinní Óaoðal do bhráth;  
Aír níl 'r aír fílaíte, 'r aír taorúreac t-eanuig  
Béijo feadar-taibh 'r fíleas 'aír cláir,  
Aír mhaí 'r aír fíor béijo daonra 'r rult  
S féign-ruaðájl a n-Íonáir-fájl.

An t-áth béijo Óaoðájl aír dánach t-ír  
Fadoj mheárt mairi bhs fíat ó,  
Béijo aír mheárt-éjlaír aír leatád ailtír,  
Mhairi bhs aír bhráin ná ríos;  
Béijo cneistíomh Óriort' aír dánach cneisíoc  
Fadoj néamh, mairi bhs aír Eoðair,  
Aízair Éireannach aír dánach-riðaojl,  
Aír dánach níosdáct fíe 'n g-cóirón.

You, West Britons, Do you feel sad at not being able to give vent to anticipated joy in the language of your Nation like our friend Griffin? If you do circulate your literature as a soothing balm, —Ed. G.]

Camp N. S., Co. Kerry,  
April 16th '93.

21 Óaoð Ófílj,

Jrtíb rí aír nótá ro g-eabdhair oiftheachád  
Aír a o-tadairí fheadar t-ír ríllinníse óuig,  
Atáim a' cír éinidí éinidí do g-cúirí fíeá  
Aír dánach Óaoðal aír fíeád bhláthájl.  
Bhujdeasach uibhír aír Mhairta aír éinidí cneann  
Cúirí fíeá éinidí.

Do fíadarach nadoj usbhreacá de'n Óaoðájl  
Ó Amherca t-smeallíoll le cípla mhs ó  
fíoj. Ní fíeádair cíja h-é aír dhuine ua-

ral fíal a cíjri éinidí iad, aír t-áim  
aír-bhujdeasach do go h-áiníjhéasach,

JEREMIAH DEANE.

[The Gael has got some of its best supporters in the old land through its reception from friends here; the Mayo "Scotch-Irish" episode, related in the last issue, emphasize the necessity of sending as many Gaels as possible to England and Scotland. It is an education to them— Ed. G]

## EARLY IN THE MORNING.

Air.—*Fair Innis-fallen.*(From the Irish of *An Gabhar Donn*.)

- 1 The morning dawn illumines the sphere,  
The dew is sparkling on each flower;  
There's joy on every thing entire,  
Oh! wake my love in beauty's bower.
- 2 The zephyr now is breathing bland,  
The birds are warbling in the wood;  
Come with me, we'll walk hand in hand,  
Beside the stream in loving mood.
- 3 The grass is smooth, we now can go  
. Together, as the bird with cheer  
Is singing, but alas! my woe!  
I see thee not. Thou dost not hear.
- 4 Beneath thy window, length of time,  
I'm waiting lone for thee asthore;  
Oh wake, come give affection's sign  
To me. Hast slept not yet galore?
- 5 For thy sweet voice, I hear the bay  
Of hound, Oh! better far the treat;  
To list'n to thy converse gay,  
In shade of trees, seat by seat.
- 6 In weakness now, I plainly see,  
I must to disappointment bow;  
'twas my fond hope thou'dst come to me,  
But sadder made, I'm wiser now.
- 7 I'll go no more at early morn,  
To break upon thy tranquil sleep;  
I'll stay at home in bed forlorn,  
Though great my wish with thee to meet.
- 8 But when the sun withdraws its light,  
I'll be beside thee—loved one;  
I'll whisper in thy ears all night,  
My fond desires, till daylight come.
- 9 The night to me in distance looms,  
The day seems long and very drear;  
My heart within is filled with gloom,  
When shall I see thy face, my dear?

ANON.

O'Faherty's *Síamhá aír Óriomhá*, reviewed in the *Óaoðal* recently, is for sale by Mr P. O'Brien, 46 Cuffe St. Dublin. The price in cloth is 2s: in wrapper, 1s 6d.

τῇ οὐαὶρ κόσμητ τε δευκαθό.

By Anthony Lally.

(As a large number of our readers may not be aware that the *ibh* of the dative plural is never pronounced by the practical Gaelic speaker, it has been omitted in some instances. The poem—a near relative of the "Deserted Village"—is one of the best and most natural Gaelic productions we have yet seen.—Ed. G).

## 211 Neaschojo Cleve.

τέ αγη τάμαρς α τύλ. Ή τη σέκυασαι τε  
τέ το στιμοθανταδό τέ πεάθαδεη ηα ή-  
ηιζήηε τε οη δυιθε το αοη λαδιη α λειζ-  
εαγραδό. Άγη αη άθθαη τηη, έριμηηιζ  
ηα λεαδα κυδό ήδο σαγιλθεαέτ τα τζη α  
κηιτεολαδο ιηηρε, αέ τά θηευθ η η-σο-  
κυτ έυηη αη τυαιτ ήδοη α γεαλιαδο αηη  
τοη α λειζηη το ήδοερικαδο, ήη ηαθ αη  
οιζθεαη ι κάδαη κηιτζε

Φαοι σειρε, λα ἀγημέ το δις ιδαις δις  
ταρ είτι α ἔσειησιν πειδό φάζαλι 15-colāτ  
τε ηα Σαΐλιμηε. Λε μημηή δηη α ιηη-  
τιεαέτ φέη 7 ηεαήμημεαήμιλ 1 γεαη-  
ηόραδιθ λεαδα ηα σύζε, τυθδαητ τέ λειτ  
φέην “Ραέκρα 7 γειασιδ μέ εια 'η τά  
δηη αη μηαοι δις γεο, 7 μά λέιζεαραηη  
1 παέκραιδ μο εάλι 1 δ-ραδ 'ηα ηζεαηη 7  
βέιδ μέ ταξδηη 50 τεο”

Ως 50 ημάτια . Φυσική από λαϊκό δρώμενο παιχνίδι της παιδικής εποχής μας, το οποίο σηματοδοτεί την αποτελεσματική προσπάθεια των παιδιών να γίνουν καλότεροι ανθρώποι. Το παιχνίδι αυτό πρέπει να γίνεται σε ένα περιβάλλον που δεν είναι αποκλειστικά από την παιδική ηλικία, αλλά σε ένα περιβάλλον που είναι συναρπαγόμενο και αποτελεσματικό για την παιδική ηλικία.

“Ἄλλο τοῦ μαρτυρίου ηδονής τοῦ ἐγγένειας  
ηεάς βεούσος δι-φυλ αη βιργα-θητική γεο  
ΔΞΑΤΟΥΣΟΥ Δ-ΤΕΓΙΣΤΟΥ ηα λεαζα, ηη γεο Δημάρ-  
ας 7 ζούσος μ-βέλόσο 1 5-εομάδης. Ιη την

λεαδ̄ αγ̄ρ αη δ-ραθια αγ̄ρ αη μ-βοητ̄ αγ̄  
α ɔ-σομ̄αγ̄ρ े 7 αβαιρ̄ λεο ɔυρ̄ β'-γ̄η ㅂυր̄-  
ca ㅂηյշեած̄ սւյր̄ լալջ Rjշ դ Բրայնչ  
սւյշ Ծ'աէճիր̄ սւյր̄ տօ լելշեար̄, 7 չսր̄ օր-  
ումյշ թէ ծոյտ̄ սւադի աւ տօ ճալշեած̄ Եր̄  
ի-սայլը բա 16, ալր̄ տայտօյ, Երահնոնա 7  
ուեածոն աղ լաե, 7 տար̄ եյր̄ բա պաճ-այր̄  
տօ թեաւա դա լածայր̄ բօկալ եյլ ած̄ բայժ  
բայօր̄ ալր̄ աղ բայժիր̄ տօ պ զ-սոմ̄ագ̄ր, 7  
ոյա բօյլրիշեադի բած չսե՛ւ դ մ-երից-  
նեած̄ թեալրկած 50 δ-բայլ լողտլեած̄ աւ.  
Ենթ ոյլր ու թօ բա աղ սւուդիա, ձսր̄  
բայդայժ ու ու թար̄ քեածոմհած̄ լե Ծ'այշ.

**brucne**, a pill.

## O'Curry's Lectures.

ON THE  
MANUSCRIPT MATERIAL OF ANCIENT IRISH HIS-  
TORY.

(Continued.)

## LECTURE VIII.

[Delivered July 7, 1856.]

The autograph of this valuable work is in the College of St. Isidore at Rome. There is, however, a copy of it in the library of Trinity College, Dublin, made by Maurice O'Gorman, about the year 1730; and another copy in the Royal Irish Academy, made by Richard Tipper, in the year 1716; but neither of them contains the Book of Rights, spoken of above. The list of saints is confined to the saints mentioned in the poem before referred to, which begins "The Sacred History of the Saints of Inisfail"; and is different from the Martyrology of Donegal, compiled by the same learned friar and his associates.

The plan of this book, as you will have already seen, was first, to give the succession of the monarchs of Erin, from the remotest times down to the death of Turlogh O'Connor, in A.D. 1156, under their respective years of the age of the world and of our Lord, according to the chronology of the Septuagint. And, second, to carry back to, and connect with, the kings of this long line the generations of such of the primitive and chief saints of Ireland as descended from them, down to the eighth century.

The list of pedigrees of the saints extends only to the names of those found in the poem already mentioned, which begins, "The Sacred History of the Saints of Inis Fail." Nor are these given promiscuously, but in classes; such as all the saints that descend from Conall Gulban, in one class; all the saints that descend from Eoghan, his brother, in another class; all the saints that descend from Colla Uais, in another class; all the saints that descend from Oilioll Olum, in another class: all the saints that descend from Cathair Mor, King of Leinster, in another class; and so on throughout the four provinces. Festival days, and a few historical notes, are added to some of them.

The poem from which this list of saints has been drawn is ascribed, in the preface, to Aengus Ceile De (or the Culdee); but this must be a mistake, as the composition of this poem is totally inferior in style, vigour, and purity of diction, to any other piece or fragment of the metrical compositions of that remarkable man that has come down to our time. It is remarkable, however, that although Michael O'Clery in the preface ascribes this poem to Aengus, yet, when we come to where it commences in the book, we find Eochaidh O'Cleircein set down as the author of it. This writer flourished in A.D. 1000, or two hundred years later than Aengus. The poem certainly belongs to this period, and appears to have been founded on Aengus's prose tract on the pedigrees of the Irish saints; and whether O'Clery fell into a mistake in ascribing it to Aengus, or whether Maurice O'Gorman, the transcriber of the present copy, committed a blunder, we have here now no means of ascertaining.

The book in Trinity College, Dublin, is a small octavo, of 370 pages, in two volumes, and would make about 200 pages of O'Donovan's Annals of the Four Masters.

The Leabhar Gabhala, or "Book of Invasions" (or Conquests),—the third of those alluded to by Colgan,—is perhaps the most important of the three.

(To be Continued)

### THE SENTIMENTS of our SUBSCRIBERS

Ala—Mobile, Rev. M F Filan, St. Mary's, F S M'Cosker, per Mr M'Cosker. Barring Mr McEniry, Kansas City, Mr M'Cosker has sent more subscribers to the Gael than any other two Gaels and he says that "All the fish are not caught yet."

Mass—Boston, P Doody—Lawrence, T Griffin, T Maun, P Foley, Dr. McGauran, per Mr Griffin—Three Rivers, D Fogarty.

Me—Portland, P Hanrahan, M Hanrahan, per P Hanrahan, who reports that during a mission in the city a few weeks ago, the Rev. P J Cunniff preached six times in Irish, and went around to the houses to visit old people who could not go to the church. Mr Hanrahan adds that the Father liked the Gael very much and promised to give it substantial support.

Mich—Ewen, J Halley—Muskegon, Rev Father McNamara, Counselor F H Bassett, P Barry, all per Mr M Downey, Montague.

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N H—Manchester, M O'Dowd, J McGuire, per Mr O'Dowd.

O—Bellaire, A Murphy, J Donlon, per Mr Dillon J McCormick, Wheeling, W Va.

Pa—Ashley, M Ward, a good Irishman.

W Va—Wheeling, Squire Wm Mannion, Thos. Howley, per Dillon J McCormick; M Grogan per P Gilligan: J McFadden, Miss Maggie Finegan, J Burns, M Joyce, E Meally, J Myles, per Anthony Lally, the last being the 30th subscriber received through his means since the 16th of December last—a painful commentary on the boasted "Gaelic activity" of the Gaels of New York and other large cities.—Gentlemen, instead of boasting you ought to hide yourselves and not let an intelligent public see that you are so devoid of common understanding as not to perceive that unless you circulate your literature your labor is in vain.

Wis—Pine Bluffs, Rev. I A Klein.

Canada—Sheenboro, Rev M Shalloe.

Ireland.—

Cork—Coolmountain N S, D O'Leary, per Rev. E D Cleaver, Dolgelly, N Wales.

Donegal—Fanad, J C O'Boyce, also, per Mr. Cleaver.

Galway—Cong, Mrs Killeen—Kilroe, P Garvey—Cloughanover, J Garvey—Spiddal, D Duggan. all per Mr Cleaver.

Kerry—Camps, J Deane—Dingle, the Rev Brothers, per Mr Thomas Griffin, Lawrence, Mass—Portmagee, T Hurley—Kilmakerrin, F Lynch—Ferriter, M Manning, three last per Mr Cleaver.

Mayo—Greennans, M Gillan, per Mr Cleaver. England—St Helens, Chas. Gilligan, per P Gilligan, Wheeling, W Va.

Wales—Dolgelly, Rev. E D Cleaver, £2. for self and the ten Notional Teachers enumerated above as receiving the Gael from his bounty. Need we comment on this?—Puisne Irishmen go and hide yourselves!

In enumerating the Certificated Teachers in the last Gael some names were passed over, including those of Messrs. D Lynch, Philipstown, Dunleer, Co. Louth, and J O'Callaghan, St Stephen's, Waterford.

Now, as we are entering on the Tenth Volume, we expect all who are in arrears to clear up. Remember that though the individual indebtedness be small, en masse, it amounts to a good deal; and in gratitude for not being totally erased from the American Directory, you ought to discharge your obligations to the little friend that kept you there.

We Say to all our readers (and we shall accept no excuse from any, new or old subscriber,) just as soon as you receive this Gael (don't wait to read it all) go out and show your Irish-American neighbors the sorry figure they cut beside the other nationalities—get them to subscribe, and send us the subscription (less the cost of sending it). Point out to those whom you canvass the effectiveness of the Gael in its mission because it presents historical facts, with the language itself as a clinching of the truth of its contention; that if the editor appears bold in his expressions, it is because of the unassailable ground on which stands—truth. Let all do this, and we shall have 3,000 new subscribers for the next issue.

We hope that all able to do so will write more or less in Irish when sending communications as we are desirous of making a record of such, i.e., those who have not already done so.

There are thousands in America to-day who'd give a dollar for Dr McHale's poem, and a \$1,000 to be able to read the original

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### Σεαν Ράγτε.

Ιαλας διολλα ηα λειρζε.

The lazy man's load.

Ηι τρεμη ζο τυτεδηη τυτε.

No force like the rush of a torrent.

Ηι θελευτικεδηη θριαστρα ηα θριαστρε.

Mere words do not support friars.

Ηι ποδα ζο ηιδη ηα εριηηη.

No choice like the king of the universe.

Ηι ρειηη ηεας ζο ηιθε οιτε.

No one is gentle till well bred.

Ηι θριαστε ζο ηιλ Αηη Αοη.

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