

Fein-mazla Cmid nah-Émeany.

1894.

Տայրիմ յի ղօ թօյդ Ծ'Ա ճայդ, յայր
 րէ : Ձիյդրէյն Ե 'դ Ե-թօյրջեւ մյր, 7
 30 3-ճայլլթ յէ մօ լայն լէ քայլիւ
 րւ ԾԱ Ե-Ժօյրդի մօ չիւ ադաճայօ ղ
 րճայտ : 7 յայր րէ, Քյ'լ ադ ճարտ այ
 ադ տամքոլլ ղօ քրեյթայն Ելէ լաճայր
 ադաճայօ աւ րճայտ ղօ աւ րՅօյլ- Ձօյ
 տամքոլլ ա ժօյթար ա չիւ ադաճայօ աւ
 րժօլթաճա շարքիօ մօ մօ չիդդա աւ մօ
 չիալայդ 7 շարքիօ մէ րթօր է. յայր րէ,
 Քյ'լ մէ լաճայր ադաճայօ ադ տամքոլլ
 րքրլալտա աւ իյէ " Օ 30 Ե ա թօԺօ
 Ե իրէյ 3 ! 7 րթօր մայէ ա 3 ա ճրեյԵ
 իրեյաճ չար ադաճայօ ադ Եամքոլլ
 ճայրլիյԵ լաճայր րէ. Տօ է 'դ քրեյԵ
 ղիւճաժ ճար րէ աւ ա ճար ղադդայրեճտ :
 "ԺարԻԻրճայր, դայր ա ճարքիօ րԻԻ
 ադդիլ լաճայր ադ քօճալ ադաճայօ 'ր
 րժօյլ, աճար լօ 'րթօ, ճա րԻԻ ա Եամք-
 ճիլ աւ դիյԵ իճայրդիլ ղաճ դ-ճար-
 Եդդ ժաօյն' : ճօյճայլիօ իւր ղիյ աճայ

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

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

XXVIII LESSON.—

Translation of exercise on page 301.

1. Cja an bjað jr mjað leat a bejt
a3að a3r mjaðon, a3r do ceud þro3on?
2. Jr mjað l3om a3að a3ur 3m; te a3ur
uaðar, a3ur feo3l fua3-b3u3te ó nae
3. 2l le3f3e t3u ðam te a l3onað ðu3t?
4. Le3f3e a' r f3l3e, m3' r ré do ðo3l
é. 5. 2l n3lacan3 t3u ru3eruað le3r?
6. 3lacam; a3ur le3r 33n. Jr mjað l3om
mó3að ru3eruað. 7. 2l feaðr leat
uaðar 'na ba3ne? 8. Jr feaðr l3om
uaðar. 9. Taðar (thowr, give) ðam
ro3on de 'n éao3r-feo3l, m3' r ré do
ðo3l é. 10. Deaðr (I shall give) a-
3ur f3l3e. 11. b' fé3on 3ur mjað
leat uð (egg)? 12. M3 mjað l3om; t3a
mo f3l3e an3r an feo3l. 13. Taðar
ðam co3n an uaðar, m3' r ré do ðo3l
é. 14. So é ðu3t, a3ur ceud m3le f3l3-
te. 15. Cja an ua3r 3eaðn t3u do
ceud þro3on 3að l3a? 16. 23r leaðu3r
n-de3r an o3e, n3 a3r an na3 ó élo3.
17. Cja an ua3r 3eaðn t3u do l3n? 18
3e3m é a3r an ó, n3 a3r an h-a3n ó
élo3. 19. Cja b3eær leat a3 3eað
do ceud þro3on? 20. b3eaðn m3n3r
an t33. mar a3a m' a3ar a3ur mo n3-
ðar, mo ðeapð3a3ar a3ur mo ðeapð-
3ur, mo élan3 n3ac, mo élan3 n3eæn.
21. Ca b-fu3l do ðeapð-b3a3ar 33l-
3am, an t-am ro? 22. T3 ré an3 23-
é3að. áno ba3le n3on (metropolis) é3n-
eæn 23. Ra3 tu-ra a n3an an3 23-
é3að? 24. b3eær; a3ur 3o ðe3n3
leat, jr b3eð3 a3ur jr mó3 an ba3le é;
buð n3a3 l3om a bejt an3 3að b3a3aðn,
a3r feað do n3 t33 n3 25. b-fu3l ðu3ne
a3r b3e an3 3aol3ar (related to) ðu3t

a3 co3n3te (residing)? 26. T3; m'
aðar-n3on, n3 a3ar mo n3aðar, mar
a3n (along with) col-ceaðar, a3ur mo3-
að na3neað m3n3teað é3le. 27. 2l
col-ceaðar ðu3t Séamur 23ac3oð, a
t3a. m3' r f3on é, mar uaðar an a3-col-
á3te (college) na 33an3o3e? 28. Jr
col-ceaðar do mo n3aðar é, a3ur col-
c33eær ðam fé3n; t3a ré 3o ðe3n3 an
n3a3 ðam; ó3r b3onan3 ré mó3að a3r-
33o on3-ra (on me) 3að am a ðe33m
do 'n m-ba3le n3on. 29. Jr mjað 33n;
c3a an t-am b3 t3 an3 23-é3að? 30.
T3a ré an3r. 3o ðe3n3, t33 n3; að t3
ðu3l a3am m-be3e3o an3 ro3n m3 é3le.
31. 2l ð-33e3a3 (will come) t3 l3om
an3 mo é3 fé3n a noðt? 32. M3 mjað
l3om é; t3a teað m'aðar n3on an-3ar
ðam, a3ur naðe3að (will go) an3; Jr
mjað le m3n3r an t33e (of the house)
3o b-fan3an3 (that I should tarry) acu
33. b-fu3l t3 a3 33e3aðt? 34. T3am.
35. beaðnæc De leat. 36. 3o na3
mjað a3að; r3an 3o na3 t3 fé3n a3ur
do m3n3r.

The demonstrative pronouns are—ro, this, these; 33n, that, those; uð, ruð, that yonder, those yonder, that there, those there, or of whom or which there may be question. It is true, these pronouns, ro, 33n, come after the noun which they help to point out; yet their demonstrative character is fully attained by aid of the article (an, or na the) which must always go before the noun, whenever the demonstrative is to follow; as, 'this man,' is in Irish expressed thus, 'the man this', 'an feap ro; these men,' 'the men these' na 33n ro.

The emphatic particles, 33, re, ra; which are traceable from ro, this; ran (and rean), which appears to be derived from 33n, that; are employed after the pronouns personal and possessive.

1st. After the personal pronouns; as, me, I; me-33, and now commonly spelled m3re, I; t3u, thou; tu-ra, thou; 33, she; 33-re, she; ré, he; re-3an, he; 33b, you; 33b re, you; 33að, they; 33að-3an, they. The emphatic suffix for the first person plural is—ne; as, 33n, we;

րիդ-դե, we (as it were, we, we).

2nd. After the possessive pronouns: ԴՅՈ, my; ԾՈ, thy; Ը, his, her, their; ԸԻ, our; ԾԻԻ, your; ԸՏ, ԴՅՈ ԸԸԸԸ, my friend. ԾՈ ԸԸԸԸ-ԸԸ, thy friend; Ը ԸԸԸԸ-ԸԸ, her friend; Ը ԸԸԸԸ-ԸԸԸ, his friend; Ը Զ-ԸԸ, ԸԸ-ԸԸԸ, their friend; ԾԻԻ Զ-ԸԸԸԸ-ԸԸ, your friend; ԸԻ Զ-ԸԸԸԸ-ԸԸ, our friend.

These particles are placed last, no matter what number of nouns and adjectives follow the possessive pronouns; as, my dear, loving, amiable friend, ԴՅՈ ԸԸԸԸ, ԾԻԻ, ԶԸԸԸԸԸԸ, ԶԸԸԸԸԸԸԸԸ-ԸԸ. If a possessive pronoun do not precede the noun and adjective, the particles ԸԸ ԸԸԸ, դե, will not be employed; as, this dear, loving, amiable friend, ԸԸ ԸԸԸԸ, ԾԻԻ, ԶԸԸԸԸԸԸ, ԶԸԸԸԸԸԸԸԸ ԸՈ. In this last instance it is ԸՈ that is employed; in the former ԸԸ. Another example:

This beloved man, ԸԸ ԸԸԸԸ ԶԸԸԸԸԸԸ ԸՈ.

That beloved man, ԸԸ ԸԸԸԸ ԶԸԸԸԸԸԸ ԸԸԸ.

My beloved man, ԴՅՈ՛ ԸԸԸԸ ԶԸԸԸԸԸԸ ԸԸ.

In the two first lines, the pronouns ԸՈ, ԸԸԸ, are demonstrative, in the third ԸԸ is merely an emphatic particle.

These particles of emphasis are employed after the persons of the verb, in the same manner as after pronouns, Ex. :—

I praise, ԴՅՈԸԸԸԸ. We praise, ԴՅՈԸԸԸԸԸ. Thou praisest, ԸԸԸԸԸԸ. You praise, ԴՅՈԸԸԸԸԸ. ԴՅՈԸԸԸԸ.

He praises, ԴՅՈԸ. They praise, ԴՅՈԸԸԸԸԸ. ԸԸԸ ԸԸ.

Emphatic Form.

ԸԸԸԸԸԸԸԸ-ԸԸ. ԸԸԸԸԸԸԸԸԸ-ԸԸ.

ԸԸԸԸԸԸԸԸ-ԸԸ. ԸԸԸԸԸԸԸԸԸ-ԸԸ.

ԸԸԸԸԸԸԸ ԸԸ-ԸԸԸ. ԸԸԸԸԸԸԸԸԸ-ԸԸԸ.

OBS.— Contrast or opposition requires the employment of the emphatic particles, as illustrated in the accompanying Exercise.

Vocabulary.

ԸԸԸԸԸԸ, face, the front; the appearance;

having ԸԸԸ, on, placed before it, has the meaning of a head, on straight, over; ԸՏ, ԾՅԸԸԸԸԸ ԸԸ ԸԸԸ ԸԸԸԸԸԸ, he went on straight, he prospered; ԸԸԸ ԸԸԸԸԸԸ ԸԸ ԸԸԸԸԸԸ, on the face (over) of the waters ԸԸԸ (in) ԸԸԸԸԸԸ, means against; ԾՅԸԸԸԸԸ ԸԸ ԸԸԸ ԸԸԸԸԸԸ, he went against, he opposed.

ԸԸԸԸԸԸԸ, I entreat, I beseech; from ԸԸ, very, and ԶԸԸԸԸԸ, I cry out.

ԸԸԸԸԸԸԸ, Andrew; ԸԸԸԸ-ԸԸԸԸԸԸԸ, Mc Andrew, Anderson, Andrews.

ԸԸԸԸԸԸԸԸ, along with, together; from ԸՈԸ, one, and ԸԸԸԸԸ, a turn.

ԸԸ ԸԸԸԸԸ, in, within; from Ը for ԸԸԸ, in and ԸԸԸԸ, house.

ԸԸԸԸԸԸԸ, either, as if ԸԸԸ, other, any one; and ԸԸԸԸԸ, between.

ԸԸԸԸ, an equal, a companion—man or woman; a spouse, a wife, a husband.

ԸԸԸԸ, with the possessive pronoun Ը, his, her, its, mean each other; ԸԸ ԸԸԸԸ ԸԸԸ ԸԸԸ Ը ԸԸԸԸ, they hate each other. ԸԸ [with] ԸԸԸԸ, together; ԸՏ, ԸԸԸԸԸԸԸԸ ԸԸ ԸԸԸԸ Ը ԸԸԸԸ, we will be home together, is applied only to companionship between two; Ը Զ-ԸԸԸԸԸԸԸԸ, when the number is two or over two. Օ ԸԸԸԸ, [from other] a sunder; ԸԸ ԸԸԸԸ Օ ԸԸԸԸ, they are separated; ԸԸ ԸԸ Օ ԸԸԸԸ, it is assunder; ԸԸԸԸ Ը ԸԸԸԸ, through each other, in disorder; in confusion.

ԸՈԸԸԸԸԸ, Cork; so called because its early foundations were laid by St. Finbar, near a "ԸՈԸԸԸԸ," or marsh.

ԸԸԸԸԸԸ, the world; the globe; from ԸԸԸԸԸԸ, gathered like a ball, round; ԸԸԸԸԸԸԸԸ, gather [thou]; ԸԸԸԸԸԸԸԸԸԸԸ, a gathering, a meeting; hoarding up gains; ԸԸԸԸԸԸԸԸԸԸԸԸ, a gatherer, a collector; ԸԸԸԸԸԸ-ԸՈԸԸԸԸ, a knowledge of cosmography; ԸԸԸԸԸԸ-ԸԸԸԸԸԸԸԸԸ, cosmography.

ԸԸԸԸԸԸԸԸ, company, society, from ԸԸԸԸ portion, and ԸԸԸԸԸ, an act, turn change. ԸԸ Զ-ԸԸԸԸԸԸԸԸԸ, together, ԸԸԸԸԸԸԸԸ Ը Զ-ԸԸԸԸԸԸԸԸԸԸ, we shall be together.

ԸԸԸԸԸԸ, mindful; ԸԸԸԸԸԸ, memory, remembrance.

ԵՐԵՄԻԱ ՈՒՆԱԿԱՆՈՒԹՅԱՆ.

Ա լեյճեօյր, դձ շալէ Ծրօնեար այր
օծայր չրծայրե և Բ-բայլ Ծնլ Դյե Ծ
Եյէ ԴՅ Զաեծլեօյրեաճ Զօ յյօյ 7 Զօ
մյիյ. Աճա իւծ Դնդի ԴՅ Եյր Դր Ծ
դօ Ծօ Եյթեաճ Դիյ և Եեդյճ Բեյի Ծ
րչրյօծ յիօր Բեար. Աճա Բե յի Դյ և Բ-
բայլ և Բձյէ իյօր Լե Ծեյդի Դյ-Բ Ծ-ԴօյԾ
Լեյճի 7 դձ մ-Եյթեդի Ծե Դիյ Դյե
Դյր Զաեծլե Ծ Բօշլյիմ Դճ 1 իեյր մար
Դճ օրԾայճե Ծօ.

Այր Բե Ծօ Եյթ Դնլայճ դձ Բօշլ Զօ
Բ-բայլԾիյր Դի Ծ-Դիւի Բօ 1 դօր “Ծն
Ծյրեճ” դձ մ-Բար և Բօր մար Եիյ
ԵլարԴ և ԲեդիԵայճ Դճ Դձ Բե մար
ԾօշԾաճ Ե Ծ ի Ծ-Բեդ-ԴիւիԾիյ Եօնիւյճ-
Եար Եյմեյօլլ Դիւադ. Կճ Բայլ ԲլիԾ-
Եաճ Դօ ԲԻւադի Դիյ Դճ Զար Զաեծլե
և ԲօԼ Զաճի Զիյ ԾօրԴիյ յր Դճ.
Ծար Ծօ ի Ծ-ԶարԵարԼ և Բ-բայլ Բե Դյր
Ծրլճե Դայճ, 7 յր Ծօշ դձ Բ-բայլ Զօ Լեօր
Ծե ԴիւիԴայճ դձ ԴեդիԾաճ. Ծօյ Դճ Եօն
ԾօրԾօյի յ մ-Ել ԴիւիԾիյ և Դ-Եյր-
Եդի ղա մ-Եայլ.

I

Եր ղիօր 1 Զ-ԾօդԵ ԴիարԴե, Բեճ
Զեար Ծ ԾօդԵ ի Դիւի,
՝ Դձ ի Ծօդ ԾՅ յր Դեդիճ, 1 Բ-Բարի
յր մօ Զիյ,
Եր Դիյ Ծօ ի Դյ Ծլ Լարճի, Եօն
Դյ Դճ Դճ Դձ և Ել
՝ Դար Եար Դօճիւյլ, միյԾե, մօ
Եիւյճ ի ԴիւիԾաճ.

Այ ԼիւիԵօշ.

Ա Երլճի և ԴիւիԾաճ, Զօ ԾարԾ Զրձ-
Դիյ Ել,
Զիճ Զօ Բ-բայլ մե 1 ԴիւիԾ, ՝ Դձ մօ
Եեդի օրԴ-Դ Ծլճ Ծլճ.

II

Եյ և Դ-Դար ի Դ Բար ղիօր, Բար Բիւճ-
ԴիԾ Ծ ի Դ-Դ Երլճե,
Բօյ մեար Դյր Բու դձ Դ-Դօյի Ծ Ծլ
Լարճի Զօ Դրձ Լեյճ.
Ծյ ԾօնիԴ Դճ Դեճ Ծ ի ԴիւիԾիյ,
ԲարԾար Դիւի Զօ Զիւի,
Բօյ Եօնի Եիւյճ ի ղի Դի Դ-Բիւյճ Եյ
Դլ Եիւի Եիւի.

III

Ծօ Եյր մե յօնիԴ Զօ Ծ-Դ ղի, Դճ Բօր
մձ ԵյրԵար Բեյի,

Կիօր ԲնիԴ Ծօն-Դ Ծօ Եյ Դիյ Դճ յօ-
նիԴ Բլայճ դձ ի-Եի.

Ե՛ Ե յօնիԴ յօնի ԴիւիԾ, “Երլճի ի
ԴիւիԾաճ,

Բօյ ԵիւիԴի Դի Դ-Եի Բե Ծիւիմ Զար
Բեդիար Եյթեար Ել.”

Այ Բիօդի ԴիւիԾ.

ՏԵՂԵՅԾ—ՕՅՏԻՄ,

Լեյր Դի ղիԴար Ծօնի.

Ա Դար և Բեյի 1 ի-Եիւի Զլար Բաճ Ծ,
Եր մօր Ծօ Ել և ի-Դի, յր մօր Ծօնի
Դմեարճ և ղիԴաճ, Դճ Դձ Բե մար
յր Եիյ,

Օյր ղ Ել Դի Դար Դմեարճ և մ-Դար յր
մօ.

1 ղիԴաճ, 1 ղիԴաճ ի Բար Դօն Բար ղիօր
Դօ

՝ Դձ Ել, ԼաճԴար, և Ել Ծ՝ Դի Զ-Ելար-
Բի Զլար;

Բիճար մի Ծ՝ Դիւի ղիւԼա ԶաԼ
Օյր;

Կճ Բաճարճ Եար Ծօ Զլար մօ Ել Զօ Դօ.

՝ Դ Օյրի Դարճ ղիօր, և ղի Դի Բիճ.”

Աճ Ծօ Բիօր Դօ ի Դ Դմեարճ Դի-
Ել,

Օյր ԲեդիԴի Դար և Դմեարճ Դ-
Դի և ղիւի

Ել Ծօշ, — Դիւի դձ ԲօյրԵ, Զրձ՝ Զճ
Երլճե.—

Տա Դձ Դի Զաեծլե Դօ, Եյթ Դիւի
Ծօ

Դճ ԵլիւիԴի Բիւի Զճ Դօն Ծօ Զիւ
Դիւի Ելիւի.

[Եր Դյ Դի Դի մօԼ Բօ Դյ Դի Զ-
ԵլԴ Զօյլ. Օյրի. Բուճ Եօյր Ծիւի
Բեյի Ծօ Եյթ ղար մ-Դար մայճ, և Դեճ
Ծ Օյրի Դյր Դօն Դօ, 7 Ծ ԼօԵն Դյր Դի
Դօն Ել; Դճ ի Դ-ԴիԼ Դձ.— Բ 5]

Quite a number here and there ordered the Gael
some time ago who have not made returns yet. Re-
member friends that we have to pay for the paper
and postage before the Gael is mailed. Clear up
your Gael commencing the New Year. We hope
our Brooklyn friends will make amends—they are
all well to do and have no excuse but inattention.

Ար ան Եսայի Ե Ծայե 7 Ծո Եայեաժար
բօր ար ան արևար Ե Բեյի յի Եյե Եյր
ան միաձոյ զյ.

Այի Եայր Ծո Եոյիայր Ե Բայրիձ Ե Բո
իյ Եեարիայձ Ե Երեյ Եր Բյոբան Եր 7
յր Եեայ Եաժար Եաժար Ե. Աեւ մար
բոյի Բեյի յի Եյրիայձ Ծայե Ե Բաձ Զար
Եայլ Ծա Եյրիայձ Եր ան Ե. Բարի Ե.

Այի բոյի Եա Զեար Զո Բայ Ե Եյր
Եր Ե Ե. Եար-յի-Երե, Ծայե Եր Ե Զ-
Եոյի 7 Ե Ե Բաձ: "Ոյր Եւիայձ Եր
Ե. Եյեյոլ." Ծո Երեյի Ե Եսայի Բյո-
Եիյլ Եր յի Ե 7 Եւիայր Բյ:—

"Եյա'ր Ե Եար յի Բեո Եյ?"

"Ու Տյեոյա." Եր Բեար.

"Եյա 'ի Բաձ?"

"Զ Բրեւ Երա Բւաձ Եո մար Բյ
Եոյի մոր Ե ԲյիԵարիա Եր 7 Եա միայ
Եյր Ե Եար Բեյի Ե Եւիայի Եյո"

"Այր Եյա Ե-Ե ԲյիԵարիա?" Եր յի.

"Բյ յա Տյեոյ 1 Զ-Եոյ Մեաձ," Եր
Բեար, "Այր մար Եւիայր մի
Եյա Ե'ր Միյր Եիյ," Ե Եայր յի Եեա
ԲյաւԵա Եոյր Եա."

"Այի բոյի Եա մե Ե. ԵւիԵաձ Եւ,"
Եր Ե Եսայի ԲյոԵիյլ, "Եւ Եյա 'ի Եյ
1 Զ-ԵոյիԵարի Եյ?"

"1 Զ-Եոյ Եա Զայլի, յի Երիյ."

"ԵւիԵաձ յի; Բաձ մի Ե Եյե
Եա."

Ծո Եայձ Բյ Ե Եյե Եյր 7 Զի Եիյր
Ծո Բյ Եաձիյի մոր Եր Ծայե Եո. Եյ
Բե Ե Ե ԲյիԵարիաձ Եյր Բեյի Զար Ե'յ
Ծո Բյ 'ի Ե-Ե Ե Եայր Ծո Եայձ Բե 1 Ե-
ԵիԵաձ Ե ԲյիԵարիա Եյր Զո Բայ Բե
Բեյի Եոյր Ե Եա Ե.

Բյ Զո մայ Ե'ր յի Բայ Զո Ե-Ե, Եւ
Եա միայ Ե ԲյիԵարիա ԵյոԵաԵ Ծո
Եյի Եր Ծայե Եյր Եւ յո Եւիայի
Բւայր Բե ԵոԵիյ Եյ 7 Ծո Զոյ Բե 'ի
Եար Ե Ծայե յի Ե Եյե. Եյի Բե Բե
Եր մայոյ Ե ԲյիԵարիաձ Եր Ե Եյ-
Եար, Եւ Եյր Եայլ Եյ Ծո Բյ յոյ-
Եար Եր Եա Ե. Բաձ Բե Բե 7 Ե Եայր
Ե'յի Բե յիԵի Բե Ծո ԲյիԵարի Բե Զար
Ե'Ե ԲյիԵարիա Ծո Զոյ Եայձ Բ.

Բայ Եյր Ծո Եւ Բե Եյ Բյո-
Եյ Եր Ե Զալայի Ե Բաձ Եյր Բեյի:

"Եյձ Բյ Եյար Բոյր Ե Բյոյ Եյա 'ի Բաձ."

Եայձ Բե Եր յի Զո Ե-Ե 'ի Եոյ 7
Ծո Եոյի Բե Ե Եյի Բոլ Եր ԵաձԵոյ
Ե Բայ Եոյ մոր Ե Բար Բե Ե Եայր
Եր Բեաձ 'ի Եա 7 Եայձ Բե Ե Եյե Եր
Եւ Բայ Ե'ի Եյի. Եա 'ի Եա մայաձ
Ծ' յիԵի Բե Զո մոյ 7 Երե Ծո Զեւաձ
Բե Եւ Եր Բոլ ԵիԵա Եր. Այի բոյի
Բեյի յի Եայլ Բե Ե մեյրիԵաձ Եւ Ծո
Եոյի Բե Ե Եյի Եր 7 Ե'ի Եր Եր
բոյի Եր Բեաձ Եա Ե-Ե. Եյր Եա Եա
Ծո Եայի Բե Զո Ե-Ե 'ի Եոյր 7 Ե'ի
Եյր Բեյի Զո Ե. Բարի Բե Եր բոյի Զո
Ե. ԲյիԵաձ Բե Բայլ Եր Եւ Երեաձ.

Ծո Բյ Եա Տյեոյա Ե Ե Զո Ե-Ե-Եյր-
ԵիԵաձ մար Զալլ Զար Եյե ՏիԵա ՏիԵա
Ծո Բյ Եր. Բյ Եր Ծո Եւ Եյաձ Եր
Բւ Եա Զ-Եոյ Եւ Եր Եաձ Ե'ի Եայր
Ծո ԵյԵաձ Եոյի Եոյա յի Եար Եյաձ-
Եր Բայի-Եար Ծայե Ծո Բյ Ե Ե-Եր
Եր Եոյի.

Ծ' ԲաձԵար Եյր Ե Ե Եայր Եյր Եր
միաձոյ զյ 7 ԵյԵաձ Բի Բեյի Եր մեյր-
Զ Բա Եար Եայլ Եյ Ծո Եայձ
Եարի Եյոյ Բեո Եյաձ 7 Ծ' Բաձ Բե Եր
Եոյր ԲոյիԵ. Ծո Եայձ Ծայե Ե-
Եաձ Եր Եայր Ծո Բյ Ե Բայլ Եյ 7 յի
Եարի Բե Եւ Եյլ Ե'ա Եյե Ծո Եա-
Եր Ծո 'ի Ե-Եոյ Ծո Բյ յիԵի 7 Ե Ծո
Եաձ.

Ծո Եյ Բե 'ի Եայի ԲյոԵիյլ Եր
Բի Ե Եյե Եյր 7 Ծո Բոյ Բե Բ, Եւ Ե
Բոյ Եյաձ յի Եյր ԲյիԵարիա Ե Ե Ե
ԲւաձԵա Եոյ ԵրԵոյ Եր.

Այ. Ե'ր.

We prophesy Gaelic scholars from the neighbor-
hood of Knock Moy.

'Tis funny that the Revd. Professor
of Irish in Maynooth College felt it ne-
cessary to thank Irish editors for noti-
cing the Gaelic movement when we
have no dearth of information about the
insolvency of Rody O'Connor, the pub-
lican, or the manner in which Pat O'
Kelly sprained his ankle when going
home (tipsy) from the fair of Tuam.

The Irishmen of New York and vicinity can ob-
tain gratuitous instruction in the language of Ire-
land by calling at the rooms of the P. C. Society,
263 Bowery, on Thursday evenings from 8 to 10,
and on Sunday afternoons from 3 to 6, o'clock.

"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.

The Gael.

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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 offers its sincere condolence to O'Donovan Rossa on the death of his beautiful boy.

To have the date in advance, we mark this issue Jan. '94.

We have now received a supply of First Books and those entitled to them if not served in a few days would oblige by notifying us.

Brother Hagerty of Burlington, Ia., is the first Gael to report action on the Gaelic League. He got the programme published in the newspapers of his City. That is like business.

We would call special attention to Goldsmith's "Deserted Village" and the picture founded on that part of it relating to the

"Village Schoolmaster."

The pictures are in miniature on the back page and show an outline merely of what the engravings really are. We offer them as premiums with the Gael, and give both for less than the price of the picture. Ten dollar would not buy our set if we could not replace them; their sight tends to relieve the sadness superinduced by the reading of the poem.

We believe that any Irishman who can spare \$2.60 will get them, and the Gael for two years

A very anti-Irish book on Irish life was sent to us for review the other day; and we would not notice it because our doing so would advertise it. The writer is a tory (so called) Irishman. In summing up his case, if we may call it so, he congratulates all concerned that Irish Nationality will be totally dead in fifty years, "As the Irish Language will then be dead, because it is not being printed in books or newspapers."

What do you say to that, Irish Nationalists?

All that the enemies of Irish Nationality have to do is, to let the language alone; to let it die, and their object is attained. If we remind Irishmen who do nothing to preserve the language of this, ten to one that they hint interested motives to us, though we back the faith that is in us with considerable pecuniary support; and no man outside the walls of a lunatic asylum would suppose that sixty cents a year could support a Gaelic monthly journal with the circulation which the emasculated Irishism of to-day would assure it.

But we leave ourselves out of the question, be our motives mercenary or otherwise, and direct attention to the warnings of the Rev. Fathers O'Growney and Keegan, two Irishmen who have chosen to shut themselves, so to say, from the allurements of the world, and whose object couldn't be personal aggrandizement. No, but purely the honor of their kindred perpetuated in their ancient national sovereignty.

THE DESERTED VILLAGE.

Sweet Auburn! loveliest village of the plain,
Where health and plenty cheer'd the laboring swain
Where smiling spring its earliest visit paid,
And parting summer's ling'ring bloom delay'd;
Dear lovely bowers of innocence and ease,
Seats of my youth, when every sport could please,
How often have I loiter'd o'er the green,
Where humble happiness endear'd each scene!
How often have I paus'd on every charm—
The shelter'd cot, the cultivated farm,
The never failing brook; the busy mill,
The decent church that topp'd the neigh'ring hill,
The hawthorn bush, with seats beneath the shade,
For talking age and whispering lovers made!
How often have I bless'd the coming day,
When toil, remitting, lent its turn to play,
And all the village train, from labor free,
Led up their sports beneath the spreading tree;
While many a pastime circled in the shade,
The young contending as the old survey'd;
And many a gambol frolick'd o'er the ground,
And sleights of art and feats of strength went round
And still as each repeated pleasure tir'd,
Succeeding sports the mirthful band inspir'd;
The dancing pair that simply sought renown
By holding out, to tire each other down;
The swain mistrustless of his smutted face,
While secret laughter titter'd round the place;
The bashful virgin's sidelong looks of love,
The matron's glance that would those looks reprove.
These were thy charms, sweet village! sports like these,

With sweet succession, taught e'en toil to please.
These round thy bowers thy cheerful influence shed
These were thy charms, but all these charms are fled!

Sweet smiling village, loveliest of the lawn,
Thy sports are fled, and all thy charms withdrawn;
Amidst thy bowers the tyrant's hand is seen,
And desolation saddens all thy green.

One only master grasps the whole domain,
And half a tillage stints thy smiling plain.
No more thy gassy brook reflects the day,
But, chok'd with sedges, works its weedy way ;
Along thy glades, a solitary guest,
The hollow-sounding bittern guards its nest ;
Amidst thy desert walks the lapwing flies,
And tires their echoes with unvaried cries.
Sunk are thy bowers in shapeless ruin all,
And the long grass o'ertops the mould'ring wall,
And, trembling, shrinking from the spoiler's hand,
Far, far away, thy children leave the land.

Ill fares the land, to hast'ning ills a prey,
Where wealth accumulates and men decay.
Princes and lords may flourish or may fade,
A breath can make them, as a breath has made ;
But a bold peasantry, their country's pride,
When once destroy'd, can never be supplied.

A time there was, ere England's griefs began.
When every rood of ground maintained its man ;
For him light labor spread her wholesome store,
Just gave what life requir'd, but gave no more ;
His best companions innocence and health,
And his best riches ignorance of wealth.

But times are alter'd ; trade's unfeeling train
Usurps the land and dispossesses the swain ;
Along the lawn, where scatter'd hamlets rose
Unwieldy wealth and cumbrous pomp repose,
And every want to luxury allied,
And every pang that folly pays to pride.
Those gentle hours that plenty bade to bloom,
Those calm desires that ask'd but little room,
Those healthful sports that grac'd the peaceful scene
Liv'd in each look, and brighten'd all the green—
These far departing, seek a kinder shore,
And rural mirth and manners are no more.

Sweet Auburn ! parent of the blissful hour,
Thy glades forlorn confess the tyrant's power.
Here, as I take my solitary rounds
Amidst thy tangling walks and ruin'd grounds,
And, many a year elaps'd, return to view
Where once the cottage stood, the hawthorn grew,
Remembrance wakes with all her busy train,
Swells at my breast, and turns the past to pain.

In all my wanderings round this world of care,
In all my griefs—and God has giv'n my share—
I still had hopes my latest hours to crown,
Amidst these humble bowers to lay me down !
To husband out life's taper at the close,
And keep the flame from wasting by repose ;
I still had hopes, for pride attends us still,
Amidst the swains to show my book-learn'd skill,
Around my fire an evening group to draw,
And tell of all I felt and all I saw ;
And as a hare whom hounds and horse pursue
Pants to the place from whence at first he flew,
I still had hopes, my long vexations past,
here to return—and die at home at last.

O blest retirement ! friend to life's decline,
Retreats from care, that never must be mine ;
How blest is he who crowns in shades like these
A youth of labor with an age of ease.
Who quits a world where strong temptations try,
And since 'tis hard to combat, learns to fly !
For him no wretches, born to work and weep,
Explore the mine or tempt the dang'rous deep,
Nor surly porter stands in guilty state,
To spurn imploring famine from the gate ;
But on he moves to meet his latter end,
Angels around befriending virtue's friend ;
Sinks to the grave with unperceived decay,
While resignation gently slopes the way ;

And, all his prospects bright'ning to the last,
His heaven commences ere the world be past.

Sweet was the sound when oft, at ev'ning's close,
Up yonder hill the village murmur rose.
There, as I pass'd with careless steps and slow,
The mingling notes came soften'd from below ;
The swain responsive as the milk-maid sung,
The sober herd that low'd to meet their young,
The noisy geese that gabbled o'er the pool,
The playful children just let loose from school,
The watch-dog's voice that bay'd the whisp'ring

wind,
And the loud laugh that spoke the vacant mind—
These in sweet confusion sought the shade,
And fill'd each pause the nightingale had made.
But now the sounds of population fail,
No cheerful murmurs fluctuate in the gale,
No busy steps the grass-grown footway tread—
But all the flushy bloom of life is fled—
All but yon widow'd, solitary thing
That feebly bends beside the splashy spring.
She, wretch'd matron, forc'd in age, for bread,
To strip the brook with mantling cresses spread,
To pick her wintry fagot from the thorn,
To seek her nightly shed, and weep till morn ;
She only left of all the harmless train,
The sad historian of the pensive plain.

Near yonder copse, where once the garden smil'd,
And still where many a garden-flower grows wild—
There, where a few torn shrubs the place disclose,
The village preacher's modest mansion rose.
A man he was to all the country dear,
And passing rich with forty pounds a year ;
Remote from towns he ran his godly race,
Nor ne'er had chang'd, nor wish'd to change his place
Unskilful he to fawn or seek for power,
By doctrines fashion'd to the varying hour ;
Far other aims his heart had learned to prize,
bent to raise the wretched than to rise.
His house was known to all the vagrant train,
He chid their wand'rings, but reliev'd their pain ;
The long-remember'd beggar was his guest,
Whose beard descending swept his aged breast.
The ruin'd spendthrift, now no longer proud,
Claim'd kindred there, and had his claim allow'd ;
The broken soldier, kindly bad to stay,
Sate by his fire and talk'd the night away.
Wept o'er his wound, or, tales of sorrow done,
Shoulder'd his crutch, and show'd how fields were

won.
Pleased with his guests, the good man learn'd to glow
And quite forgot their vices in their woe ;
Careless their merits or their faults to scan,
His pity gave ere charity began.

Thus to relieve the wretched was his pride ;
And e'en his failing lean'd to virtue's side ;
But in his duty prompt at every call,
He watch'd and wept, he pray'd and felt for all ;
And as a bird each fond endearment tries
To tempt its new fledg'd offspring to the skies,
He tri'd each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way.

Beside the bed where parting life was laid,
And sorrow, guilt, and pain by turn dismay'd
The rev'rend champion stood. At his control
Despair and anguish fled the struggling soul,
Comfort came down the trembling wretch to raise,
And his last falt'ring accents whisper'd praise.

At church, with meek and unaffected grace,
His looks adorn'd the venerable place ;
Truth from his lips prevail'd with double sway,
And fools who came to scoff remain'd to pray.

The service past, around the pious man,
With steady zeal, each honest rustic ran ;
E'en children follow'd with endearing wile,
And pluck'd his gown, to share the good man's smile.
His ready smile a parent's warmth express'd .
Their welfare pleas'd him, and their cares distress'd .
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven.
As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm.
Though round its breast the rolling clouds are spread
Eternal sunshine settles on its head.

Beside you straggling fence that skirts the way,
With blossom'd furze, unprofitable gay,
There, in his noisy mansion, skill'd to rule,
The village master taught his little school.
A man severe he was, and stern to view,
I knew him well' and every truant knew ;
Well had the boding tremblers learn'd to trace
The day's disasters in his morning face ;
Full well they laugh'd with counterfeited glee
At all his jokes, for many a joke had he ;
Full well the busy whisper, circling round,
Convey'd the dismal tidings when he frown'd.
Yet he was kind, or if severe in aught,
The love he bore to learning was in fault ;
The village all declar'd how much he knew—
'Twas certain he could write, and cypher too ;
Laud he could measure, terms and tides presage,
And e'en the story ran that he could gauge.

(To be concluded in the next.)

In the last issue a grammatical error was inadvertently made in the adjective 'cfoctajze' (the first word of fifth line of first column back page) ; the form should be 'cfoctac,' to agree with the noun *leomhan* which it qualifies ; adjectives being the same case and number with their nouns, as ; *feap mór*, a big man ; *bean éap*, a pretty woman ; *feap móra*, big men ; *leabair urhajze*, a prayer book ; *leabair faotajze*, a Gaelic, or Irish, book ; *cumann faotajze*, or *faotac*, a Gaelic, or Irish, society ; *leabair-aitiur faotajze*, or *faotac*, a Gaelic, or Irish, story book, or journal. We make this correction as students naturally expect to see the language written correctly in those contributions for which THE GAEL is responsible.

In last Gael, also, we made some remarks about accenting vowels, diphthongs, etc., which are long by nature, so to speak, and we made the remarks without prejudice to any writer, and with a view, if possible, to cause some sameness in the different writers, for it is very troublesome to the compositor to follow the different spellings.

We would suggest the employment of the simplest orthography of our standard dictionaries and grammars, and particularly that which accords with the pronunciation of the best natural Irish speakers. Though critics would find fault with that form of spelling which conflicts with their personal idea of it, yet the orthography as found in any standard dictionary can't be criticised ; and any form of spelling not found in such standard dictionaries and grammars are faulty, no matter by whom suggested or employed—the same as in the English or any other language. Were it otherwise every Tom, Dick, and Harry would have a form of spelling of his own.

Our principal want to-day is, the circulation of Gaelic literature through and by means of the public press. That and an Irish-English and English-Irish small, cheap dictionary would fill our wants. As for text-books ; we know of no man to-day (and we have seen all our Gaelic scholars on record) able to produce a better text-book than we have in the Dublin Society's series and Bourke's Easy Lessons (with the correction of a few typographical errors in both), and that fact does not detract from the eminence of our present Gaelic scholars.

Mr. Erley has informed us that a Dublin bookseller has two stray copies of Bourke's Easy Lessons for which he wants 26 shillings each. When these Lessons, and O'Curry's Lectures are completed in the Gael the volume will be worth over \$30. At 60 cents a year it would have cost up to date only \$6 00 yet the complete numbers to day are worth over \$10, and can be sold at that. The Gael is an Irish encyclopedia in itself, and he is a poor Irishman that would not leave such to his family, regardless of the fact that he would double or treble his money on it.

A large number subscribed for the Gael through the solicitation of Gaelic wellwishers, yet none of such has renewed his subscription though they all continue to receive the paper. Now, such action as that is not fair to the Gaelic movement, and those not disposed to pay for or continue the subscription should so notify us, or tell their postman and he, as the law directs, would notify us. Then we could send such Gaels elsewhere as advertisements. We ask these people straight, Are you acting right ?

O'Curry's Lectures.

ON THE
MANUSCRIPT MATERIAL OF ANCIENT IRISH HISTORY.

(Continued from p. 288)

LECTURE V III.

[Delivered July 7, 1856.]

It contains an ample record of those traditions of the successive early colonizations of Ireland which, in the most ancient times, appeared to be regarded as true history, but which were not inserted at length in the Annals of Donegal. Upon the authenticity of these traditions, or ancient records) if, indeed, they have come down to us in the form in which they really were believed two thousand years ago, this is not the place to enter any discussion. The object of the O'Clery's appears, however to have been to collect and put in order the statements they found in the ancient books; and, as before, I shall let the Preface and Address of the author of the "Book of Invasions" explain that object in his own words.

The following is his Dedication, prefixed to his *Leabhar Gabhala*.—

"I, the friar Michael O'Clery, have, by permission of my superiors, undertaken to purge of error, rectify, and transcribe this old Chronicle called the *Leabhar Gabhala*, that it may be to the glory of God, to the honor of the saints and the kingdom of Erin, and to the welfare of my own soul. This undertaking I could not accomplish without the assistance of other chroniclers at some fixed abode. Upon communicating my intention to thee, O! Brian Roe Maguire, Lord of Enniskillen [*Inis Oethlunn*], the first of the race of Odhar who received that title (which thou didst from his Majesty Charles, King of England, Scotland, France, and Ireland, on the 21st of January in the year of our Lord Christ 1627, and the third year of the king's reign), thou didst take in hand to assist me to commence and conclude my undertaking, because thou didst deem it a pity to leave in oblivion and unencouraged a work which would exalt the honour of your own ancestors, as well as of the saints, nobles, and history of Erin in general. After having, then, received thine assistance, I myself, and chroniclers whom, by the permission of the Church, I selected as assistants, viz., Fearfeasa O'Mulconry, Cucoigry O'Clery, Cucoigry O'Duigenan, and thine own chief chronicler, Gillpatrick O'Luinin, went, a fortnight before Allhallow-tide, to the convent of Lisgoole, in the diocese of Clogher, in Fermanagh, and we remained there together until the following Christmas, by which time we had succeeded in completing our undertaking, with thy assistance, Lord Maguire.

"On the 22nd day of October, the correction and completion of this Book Of Invasions were commenced, and on the 22nd of December the transcription was completed in the convent of the friars aforesaid, in the sixth year of the reign of King Charles over England, France, Scotland, and Ireland, and in the year of our Lord 1631.

"Thine affectionate friend, Brother Michael O'Clery."

The preface, or Address to the Reader follows:

"It appeared to certain of the people, and to me, the poor simple friar Michael O'Clery from Tirconnell, one of the native friars of the convent of Donegal, whose inheritance it is from my ancestors to be a chronicler, that it would be a charity for some one of the men of Erin to purify, compile, and re-write the ancient honored Chronicle which is called the Book of Invasions, for these reasons. The first reason,—My superiors having charge me to collect the Lives and Genealogies of the Saints of Erin from all places in which I could find them throughout Erin, after having done this, I selected associate chroniclers to adjust, purify, and write as much as I could find of this history of the saints, as well as the succession of the monarch of Erin, to whom the pedigrees of the saints are carried up, as may be seen in the book in which they are written. After that, it occurred to me that the work of which I have spoken was incomplete without correcting and writing the Book of Invasions already mentioned, because it is the original fountain of the saints and kings of Erin, of her nobles and her people.

"Another reason too: I was aware that men, learned in Latin and in English, had commenced to translate this Chronicle of Erin from the Gaelic into these languages that we have spoken of, and that they had not so profound a knowledge of the Gaelic as that they could put the hard and the soft parts of the said together without ignorance or error; and I felt that the translation which they would make must (for want of a knowledge of the Gaelic) become an eternal reproach and disgrace to all Erin, and particularly so to her chroniclers. It was for these reasons that I undertook, with the permission of my superiors, to purify and compile this book, and to collect for it, from other books, all that was wanting to it in history and in other learning, as much as we could according to the space of time which we had to write it.

"The chroniclers who were with us for this purpose, and for purifying the book, were, Fearfeasa O'Mulconry, from the County of Roscommon; Cucoigry O'Clery, from Bally Clery, in the County of Donegal; Cucoigry O'Duigenan, from Bally Coilltíofghair, County of Leitrim; and Giollapátrick O'Luinin, from Ard Ui Luinin, in the County of Fermanagh.

"It is right that you should know that it was ancient writers of remote times, and commemorating elders of great age, that preserved the history of Erin in chronicles and books in succession, from the period of the Deluge to the time of St. Patrick, who came in the fourth year of the reign of Laeghaire mac Neill, monarch of Erin, to plant religion and devotion in her. when he blessed Erin, men and boys, women and girls, and built numerous churches and towns throughout the land.

"Saint Patrick, after all this, invited unto him the most illustrious authors of Erin at that period to preserve the chronicles, synchronisms, and genealogies that had taken possession of Erin down to that period. Those that he invited unto him, at that time, were Ros; Dubhthach, the son of Ua Lughair; Ferghus, etc. These were the sustaining pillars of the History of Erin, in the time of Saint Patrick.

"Saint Colum Cille, St. Finnen of Cluain Iorard [Clonard], and St. Cogmall, of Beannchair [Bangor, in the County Down], and the other

Saints of Erin, induced the authors of their time to perpetuate and amplify the history and synchronisms existing in their day. It was so done at their request. The authors of the periods of these saints, as is manifest in the latter part of Eochaidh O'Flinn's poem, were, Fiontain, the son of Bochna; Tuan, the son of Cairrell, son of Muiredbach Muinderg, of the Dal Fiatach; and Dall-on Forgaill, the illustrious author and saint.

"The histories and synchronisms of Erin were written and tested in the presence of these illustrious saints, as is manifest in the great books which were named after the saints themselves, and from their great churches; for there was not an illustrious church in Erin that had not a great book of history named from it, or from the saint who sanctified it. It would be easy, too, to know, from the books which the saints wrote, and the songs of praise which they composed in Gae dhlic, that they themselves, were the centres of true knowledge, and the archives and homes of the manuscripts of the authors of Erin, in the olden times.

"Sad evil! short time until dispersion and decay overtook the churches and the saints, their relics, and their books: for there is not to be found of them now, but a small remnant, that has been carried away into distant countries and foreign nations - carried away so that their fate is not known from that time hither.

"The Books of Invasion which were present i. e., which we had with us, at the writings of these Conquests of Erin, were, the Book of Bally Mulconry, which Maurice, the son of Paidin O'Mulconry, transcribed out of the Leabhar-na-h-Uidhre, which was written at Cluainmichois in St. Ciaran's time; the Book of Bally Clery, which was written in the time of Melsheachlainn Mor, the son of Domnall [king of Ireland, who began his reign in the year 979]: the Book of the O'Duigenannas, from Seanchua in Tírerill, and which is called the Book of Glendalocha; and the Book of the Ua Chonghail; together with other Books of Invasions and history, beside them.

"The sum of the matters to be found in the following book is the taking of Erin by [the Lady] Caesar: the taking by the Firbolgs; the taking by the Tuatha De Danann; the taking by the sons of Miledh [or Milesius]; and their succession down to the monarch Melsheachlainn, or Malachy the Great [who died in 1022].

"We have declined to speak of the Creator's first order, of created things, the heavens, the angels, time, and the great uncreated mass out of which the four elements were formed, by the Divine will alone, in the six days' work, with the animals that inhabit the land, the water, and the air; because it is to divines that it belongs to speak of these things, and because we have not deemed any of these things to be necessary to our work, with God's help. It is with men and time only that we deem it proper to begin our work, that is to say, from the creation of the first man, Adam, whose descendants, our ancestors, we shall follow in the direct line, generation after generation, to the conclusion of this undertaking, with the end of the reign of Malachy the Great, son of Domnall, who was the last undisputed king of Erin within herself; and we have proceeded, in this work, upon the authority of the Gaedhlic chroniclers who have preceded us; and we have adopted the rule of computation of the ages, as they have

been found in the well-attested faithful archives of the Church of Christ. For it is founded on the authority and faithfulness of the Holy Scriptures; and we shall show below how link by link this rule of computation fixes the course of ages, in point and in perfection, from Adam to the birth of Christ down, and down again to the departure of the sovereignty from our nobles, as it was willed by God. We give the computation of the Septuagint for the first four ages of the world, together with the computation which the intelligent and learned men who followed them applied to the ages from the creation of the world till the birth of Christ, which they divided into five parts—namely, from Adam to the Deluge, 2,242 years; from the Deluge to Abraham, 942 years; from Abraham to David, 940 years; from David to the Captivity, 485 years; and from the Bondage to the Birth of Christ, 590 years.

"The reason that we have followed the authorities who follow the Septuagint is, because they add the fifth age to their other ages, and, by so doing, they fill up the period of 5,199 years, from the creation of Adam to the birth of Christ. Among the authors who follow the Septuagint, in the first four ages, are, Eusebius, who, in his chronicle, computes from the creation of Adam to the birth of Christ to be 5,199 years. Orosius, in the first chapter of his first book, says, that there are from Adam to Abraham 3,184 years: from Abraham to the birth of Christ, 2,015 years, which make up the same number. These were two illustrious and wise Christian historians. Saint Jerome said also, in his Epistle to Titus, that 6,000 years of the world's age had not then been completed. Saint Augustine, in the tenth epistle of his twelfth book of the City of God, says, that the time from the creation of man to that time counts six thousand years. Both these are said to agree with the preceding authorities in the same enumeration of 5,199 years from Adam to the birth of Christ. Another authority for the same fact is the Roman Martyrology, which asserts that the full amount of the ages from the creation of the world to the birth of Christ was 5,199."

The Preface ends here, and is followed by the certificates of the assistant compilers of the work, with approbations, respectively, of Father Francis Mac Craith, Guardian of the Convent of Lisgoole, where the work was compiled (dated the 22nd day of December, 1631), and of Carbry Mac Egan, of Bally Mac Egan, in the County Tipperary (the 31st of August, 1631).

The original of this valuable book is now in the collection of Lord Ashburnham, and there is a good copy of it in Trinity College Library (H. 1. 12). There is a fine paper copy of it in the Royal Irish Academy, made by Oncoigry O'Clery, evidently for himself, but it wants the whole prefatory matter. This book is a small quarto of 245 pages, closely and beautifully written, and equal to 400 pages of O'Donovan's Annals of the Four Masters.

Of the ancient "Book of Invasions", mentioned by O'Clery, as having been used in the compilation of this book, we know none at present existing but Leabhar-na-h-Uidhre, which contains now but a small fragment of the Book of Invasions. There are, however, copies of the tract preserved in the Books of Leinster and Lecain, and a slightly imperfect copy in the Book of Ballymote.

(To be continued)

ՈՒ ՀԱՅՈՒՆ ԵՂԵՐԵ.

ՕՂԱՐԱՅՈՒ ՕՂԱՐԱԾԱՅՈՒ ՔՈՐԱ, ՔԵԱՐ
ԵԱՅԱՐԱՆ Ե-ԱՅՈՒ ՔԱՐՔԵՐ ԵՂԱՅՈՒՆԱԸ
ԵՈՒՐԱԸ ՈՒԱԾ, ԵՂԵ-ՈՒՐ.

Ա ՏԱՅՈՒ ԵՂ, ՀՐԱԾՈՒՄ:

ՔԵՐԵԱՐԱՅՈՒ ՅՈ Ե-ՐԱՅՈՒ ՆԱ ՏԵԱՐԱ-
ՆԱՅ 7 ՆԱ ՏԱՐԱՆԱՅ ԸՐ ԸՅՈՒ ԱՅՈՒ ԱՅՈՒ
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ԱՅԵԱԸ ԵՂ ԱՐ Հ-ԸՐՈՅԸ, 7 ՈՂ ԸԱՐԵ ՐՈՅ
ԵՂ ՐԵՅՈՒՐ ԼԵ ԵԱՅՈՒՐՈՅԱՅ ՏԱՐԱՆԱՅ Ա ՔԱԼ-
ԼԱՅՈՒ ՈՈ ԸԱՐԱ ԼԵ ՆԱ ԸՆՆՐ-ԸԵՈՒ ՄՂԼԵՈՒ
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7 ՆԱ Կ-ՈՒՐԱՅՈՒ ԵԱՅԱ; ԵԱՅՈՒ ՈՈ ԸԱԸ-
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7 ՈՂ ԸՆՆՐ ՐՈ ԵՂԵՐԵԱՐ ՐՈՅ ԱՅՈՒ. ՏԵՈ
ՄԱՐ ԵԱՐԼԱ, ՆԱԸ ԱՅ ԼՈՐԱԾ ԸՐՈՅԸ Ե
ԼԵ ՐԱԾ ՀՐԱ ԵՂԱԸ ՅԱՅ ԵԱՅՈՒ ՐՈՅ.

ԸԱ ԱՐ ՔԱՐԱՅՈՒ ՀՅԵԱԸ ԵՂԵԱՆ ՈՒՐ.
ՄՈՒ ԱԱ ՈՒՐԱԾԱՅՈՒ ՔՈՐԱ, ԱՅՈՒ ԱՅՈՒ
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Ե-ԱՅՈՒ ՔԱՐՔԵՐ ՀԱՅՈՒՆԱՅ ՐԱ ԵՂ ՐՈ, ԱՅ
ԵԱՐԱ ՐՅԱ ԱՅ ԱՅՈՒ ԸՆՆՐ ԱՅՈՒ ՆԱ Կ-ԵՂ-
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ԵԱՅՈՒ ԸՆՆՐ, ԸԱՅՈՒ ՐԵՂ. ԱԸ ՔԱՐԱՅՈՒ ՐՈ
ՈՒԱԸԱՐ ԱՅ ՔԱՐԱՅՈՒ ՐՈ ՈՈ ԸՆՐ ՈՒՐԱ.

ԼԵՂ ՐՈ ՄՈՒՐԱՅՈՒ Օ ԱՐՈ ՏԵԱՆՈՒՐ
ՐՈՒՐ ՔԱՐԱՅՈՒ, ԱՅ ՀԱՅՈՒԱԸ ԱՐ ՈՒՐԱՅ 7
ՔԵԱՐԱՅ ԱՅՐԸԱԸ ՀԱՅՈՒՆԱՅ, ՔԱՐՔԵՐ
ՔՈՐԱ, 7 ԼՈՒԱՅՈՒ.

ՈՈ ԸՅՈՒ ԸՆԱՅՈՒ ԼԱՅՈՒ, ՈՒՐԱՅՈՒ ՆԱ Ե-ՈՒՐ
ՈՒԱԸ ԼԱ ՐԸԱԸ ՏԱՆՆԱ, ՄՂԼԵ ՈՒՐ ՅԵՈՒ
ԵՂ 7 ՈՒԱ.

ԱՂԱՅՈՒ ԱԱ ՈՒՐԱՅՈՒ.

It seems our friend Downey thinks much of his
Paragon School.

THE MAYOR'S APPOINTEES—POOR Prospects for the City.

It is a well established fact that the general public view with suspicion those members of the community who never tire of defaming their neighbors, because the very traits of character which they delineate of others are (by experience) assumed to be the reflection of their own; as, for instance, no one ever heard a bawd speak well of a decent woman.

This, then, being the general estimate of such a class of persons, an appointment made by Mayor Schieria to the head of a very important department of the City Government, forces the matter vividly on our mind. In an interview reported in the Eagle of Feb. 26, '92, the appointee referred to is reported to have said (in his chagrin at the paucity of the attendance at his anti snapper meeting of the night previous in the Criterion Theatre).—

"If these members of the community are satisfied to have Messrs. Croker, Sheehan, Hill, Murphy, etc.; in charge of the White House, the United States treasury, of the navy and other large departments of the government, rather than speak and act now, their silence and lassitude are explained."

Now as this defamatory whine is leveled at the Irish element, we, as a member thereof, directly lay at his door, on the strength of the general public acceptance, the very traits which he, to all intents and purpose, predicated of them. The Messrs. Ward, Field, Keeney, Vail, et al, the bank wreckers, his political associates, would, in his estimation, be the fit parties to 'take charge of the United States Treasury', etc. Not only is states prison staring in face the leader of the political gang of blacklegs to which this person belongs but it is a patent fact that he was a principal party in defrauding the City out of \$240,000 in the reservoir job alone. These censors remind one of the footpad who shouts 'murder, police'! when he has his knee on the throat of his victim while he rifles his pocket. These footpads used John Y. M. Kane as a scapegoat when he ceased to advance their purposes, but he will have the pleasure to see the chief bug'er of the gang break stone in Sing Sing when he reaches there—Surely, though the 'mills of heaven grind slow they grind exceeding fine'.

We much regret that the Republicans permitted themselves to be grappled by that unsavory gang; but unfortunately some of its leaders have not yet wholly emerged from the filthy lair of mugwumpia. It is said that the children of darkness are more wily than the children of light—the circumvented Republicans prove the adage. The darklanterns saw the coming storm (it was their creature) and got the gomme Republicans to shelter them, using their fine kid gloves in its construction! The Republicans of Brooklyn will have to throw this fossil that is continually leading to disaster aside.

Mugwumpism is a curse. It halts at nothing, be it ever so desperate, to attain its end. On election morning its organ issued an extra (prepared the day before) saying that the McKanes were murdering the people at Coney Island so as to influence the voters here. It now threatens the Board of Aldermen with extinction if it does not do so and so. These are as grave offences against the election laws as McKane's

THE SENTIMENTS of our SUBSCRIBERS

Cal—San Francisco, M Kerr : Copt. John Egan
Prof. J O'Quigley (\$5.00), per Capt. Egan.

Col—South Downs, L Burns, per D Burns, Gus
ton.

Conn—New Haven, Thos. Donshoe, per Major
Maher.

Kan—Lincoln Centre, Godfrey Downey, Ed Dil
lon, per Mr Downey.

La—Franklin, Col. John A. O'Niell (\$5.00),
—Baldwin, Walter A. O'Niell, per Col O'Niell. (It
is a matter of surprise to us that other descendants
of Irish Chieftains would not follow the example of
the gallant Col. in preserving the evidence of their
superior social standing, aye, superior to any crown
ed monarch of Europe to-day—Ed.)

Mass—Newton, Stephen J Maskell (\$10.00 and
last year \$5.00), should not such patriotic action
bring the blush of shame to the brows of other do-
nothing Irishmen; for, friends, without the preser-
vation of your language in a current and live litera-
ture your nationality is dead.

Mo Kan. City, Martin Egan, M Kilroy, per, as
usual, P McEniry.

Neb—South Omaha, E Carey.

N Y—Brooklyn, Counsellor John C McGuire, T
Erley—Cambridge' Rev M J Murphy—Greenfield,
P A Dougher.

O—Antwerp, Rev. E P Graham—Lowellville,
M Corcoran.

Wash—East Sound, Prof R H Geoghegan.

W Va—Wheeling, Wm O'Neill.

Wis—Milwaukee, Thomas P Dunn, per M Dow
ney. Montague, Mich.

Ireland.—

Down—Kilclief, Rev. D B Mulcahy, P. P., M. R
I. A.

Úit Cliait, Connrað na Saebólse,
leir an nSadan Donn.

Galway—Loughwell N School, M. Coyne, per
Counsellor John C McGuire, Brooklyn, N Y.


Mayo—Luganboy N School, P Mullins, also per
Mr McGuire.

Waterford—Killkeany, Ed. Mulcahy, Esqr. per
Rev D B Mulcahy, Kilclief, Co. Down. Father
Mulcahy has the Life of Saint Ciaran, in the Gael-
ic character, nearly ready for the press.

For the Gaelic Journal send 60 cents to the Rev
Eugene O'Growney, Maynooth co. Kildare, Ireland

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Though P A Dougher resides in rural district
he is determined on doing an Irishman's part in
the League business.

The Gael can now be bought off the news stand
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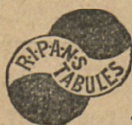
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