

No. 33.—VOL. IV.]

DUBLIN, 1889.

[PRICE SEVENPENCE.

TO THE NATIONAL TEACHERS OF IRELAND.

Brother-Teachers,—There is before me a letter, dated Killarney, 12th February, 1872, which says:—"When I look at the date of your note I feel I have trespassed too much on your patience, by delaying my reply so long. . . . With regard to the resolution to which you refer, I see the difficulty of the matter, and I seconded the resolution, not because I had any expectation that the Board of Education would encourage the teaching of the old tongue, but to show my sympathy with the cause, and to induce those teachers who have a knowledge of the language, to promote the study of it, not for pay, but for the love they should bear to the dear old land, its faith, language, etc." The letter is signed "Peter Fleming," and I hope the National Teachers need not be told who he was, and what a part he took in the promotion of their own interests. The resolution referred to was proposed at the Teachers' Congress a few weeks previously by a Mr. O'Connor, and seconded by Mr. Fleming, and passed unanimously. By it the National Teachers pledged themselves to promote the study of their native tongue by every means in their power. On reading the proceedings in Congress, I at once wrote to Mr. Fleming, and, I believe, asked him what practical steps could we take to give effect to the Teachers' resolution; and the extracts given above are taken from his reply. At that time the language was apparently dead; and the only mention made of it

was in what might be called the *elegies* of orators here and there through the country. These orators, like a *beau-écorne* over the remains of some one just departed, spoke in a "heroic rage" of the oppression and tyranny of the foreigner, who had ruined the "tongue of the Saints and the Sages," and so forth; but they would not learn this tongue themselves, nor give any practical assistance to keep it alive. At any rate the correspondence with Mr. Fleming was not only continued, but we took counsel with others of our fellow-teachers, and two years later, in the Congress of 1874, things were so improved that a memorial read at the Congress was unanimously adopted by the delegates. This memorial prayed the Commissioners of National Education to encourage the cultivation of the language of the country, and so forth. It was I wrote the memorial, and arranged with the late Mayor of Kilkenny and Mr. Fleming to propose and second the resolution adopting it. Will any teacher who has kept the *Teachers' Journals* of the date, copy the memorial for us to insert in the *Gaelic Journal*?

Our next business was to get the memorial signed by managers of National schools and other influential persons, and in a short time five of the bishops of Munster and about eighty or ninety managers had signed it. All this was done by National Teachers, and besides those already named, Mr. Lynch of Cahir and Mr. Payne of Bandon gave the greatest assistance. Arrangements were in progress to have the memorial signed throughout the other provinces, when

it was thought prudent to put it in abeyance for a time. Sir Michael Hicks-Beach, then Irish Secretary, in a speech at Belfast, said that the Irish people would be very happy if they could get cheap whiskey and the Irish language taught in National schools. This showed that a memorial praying for this teaching would not be attended to at the time; it was therefore laid aside for a fitting opportunity. Meantime the Society for the Preservation of the Irish Language was founded, to whom the memorial and signatures were handed over. These formed the nucleus of the memorial presented in June, 1878, to the commissioners, and in response to which the Irish language was placed on their programme as a subject for which results' fees would be paid.

In all probability, were it not for the movement at the Teachers' Congress in 1871-2, nothing would have been since done for the preservation of the Irish language. In the following years the teachers were the only parties that did anything for the language. At each successive Congress, the delegates renewed their promise to work for the old tongue. They *insisted* that Mr. Chamney should give a portion of the *Teachers' Journal* for lessons in Irish, and for nearly four years I wrote a lesson once a fortnight for the *Journal*. Of course, I was not paid for them. Even the paper and postage were at my own expense, in order not to give the owner of the *Journal* any cause of complaint. To you, my brother-teachers, is due the credit of beginning the movement for the preservation of your native tongue in '71-2; and you, single-handed, or very nearly so, carried on the movement for the six years following.

At the beginning of 1877 the Society for the Preservation of the Irish Language was founded by *Father Nolan* and *Mr. D. Comyn*; and in two years after the secession took place. While this Society remained intact, the First, Second, and Third Irish Books were published, and so were the proofs of the Pursuit of Diarmuid and Grainne, Part I. The Society for the Preservation of the Irish Language, *as at present constituted*, call these their books, with just as much right as a pirate disguised in his victim's

raiment might call it his own clothes. Not a single line of these books was compiled by any person remaining in the Society at the secession except by me—I did not secede until '85. With just as good reason, too, the obtaining of results' fees for the teaching of Irish is claimed by the Society. The monster memorial of which results' fees for teaching Irish were the fruit, was literally the work of Father Nolan and David Comyn. I explained in the *Journal* the cause that led immediately to the secession. It was a fatal mistake on the part of the secessionists; but it must be confessed that they received great provocation. They built up the Society—called upon the people in person for subscriptions, etc. This was Father Nolan's *forte*. He got a secretary appointed at 15s. a week, to do the business of the Society in order to be at liberty to go around among the people; and this secretary refused to write the letters—the very business he was appointed for. It is asked over and over how was it that the secretary could stand to doing this? Well, he was enabled from the beginning to get his friends upon the council. He had, and has, opportunities of making friends that no other man in Dublin has. For one gentleman he can get the motto of his family; for another his "arms." He will make an extract or a rubbing for a third, etc.; and the parties so obliged, if persons of influence, will have these things "without a shilling;" and how could parties so obliged refuse to oblige the courteous secretary in turn? A person so obliged came to the last meeting, or nearly the last before the secession, to "sit on the clerical bully," as he called Father Nolan. Another gentleman turned his back on Father Nolan, when replying to him during a debate. All this should have been borne, but it was not. Justice requires that it should be mentioned here that Father Nolan would have remained in the Society, but that he was prevailed on to leave by Mr. Comyn.

The parties seceded. After a time the Gaelic Union was established. The founders, as in the older Society, began to give premiums to National Teachers who would teach Irish, and to the best pupils at the In-

termediate Examinations. Depending on the public, they had run considerably in debt in order to give these premiums, when the next blow, a deadly one, was inflicted upon them—Father Nolan was removed from Dublin. How, it is asked, could this blow be such a heavy one? David Comyn was an extraordinary man. Without speaking Irish, and without assistance, he acquired a great knowledge of the language. No house in Dublin has a history with which he was not acquainted. With the history and geography of India, and China, and Rome, and Greece, he was equally conversant. In a word, he had as good a claim to be accounted a living encyclopedia as almost any person I have known. He had an enthusiasm for the old tongue, and an amount of exertion that very few have. But he had not the strength of character required for a crisis. He had incurred debt, as I mentioned above. Now he felt himself loaded with this, and the load literally crushed him: it took all energy and manliness out of him. Father Nolan, after a time, returned to Dublin, and found affairs as I have described; and he felt crushed, too. It was Mr. Comyn that got up the *Gaelic Journal*, I verily believe, to pay off his debts. I opposed the starting of the Journal, knowing that I could not get much assistance to carry it on, but I was overruled. After some time Mr. Comyn began to neglect the Journal.

How I have contrived to live under the load of trouble and annoyance during these past years, heaven only knows. And now, brother-teachers, let me say a word to you—to such of you especially as have certificates for teaching Irish. You all speak the language; speak it always as much as you can. Write down every idiom or strange word, or line of poetry, you hear. You have been presented by the Royal Irish Academy with the Todd Lectures as far as published. Study them well; *i.e.*, become acquainted with the old forms and meanings of the words in the first instance; after a time you will see the grammatical constructions of them and their connexion with the modern language. To become a good Irish scholar a person must know the modern as well as

the older Irish. Irish is becoming a valuable study. Yesterday I had a long talk with Dr. Kuno Mayer of University College, Liverpool; he is going to the West of Ireland during his holidays, to learn to speak as much Irish as he can during the few weeks at his disposal. He is a very ripe scholar with the whole field of literature to choose from, and he is devoting his time to our neglected tongue.

Work hard. The new Irish scholars—I mean those who do not speak Irish, and who are not scholars—are trying with might and main to make a new Irish tongue. Brush them out of your way. I must, in the course of nature, hand you over the *Gaelic Journal* in a few years, but I will give it to you with an honest, truthful record. Not a word of untruth has ever knowingly been inserted in its columns; no man in it has been ever struck below the belt. Not a bitter word has been said in it of any man, who had not deserved it by directly or indirectly trying to injure the national language, either for greed or vanity. I believe I must make one exception. Sir Patrick Keenan did not receive in it the consideration that justice would have awarded him. When an ambitious and rising young man he recommended that the children of the sea-board should be taught through the medium of the Irish language, and he repeated this recommendation more than once, *though snubbed* by those who had the power of blighting his career. He afterwards, before the Royal Commission, repeated, and with emphasis, what he had said ten years before in his reports. Nothing on earth but a sense of duty could induce him to take this course, for it was manifestly against his interest. Had his recommendations been attended to, there would have been hundreds of thousands of intellects as bright as any on God's earth aiding the cause of religion and enlightenment, who have been left as hewers of wood and drawers of water. But I fail to discover the name of a single patriot who had raised a voice to second his recommendations. It will certainly be asked why I had spoken of him with bitterness in replying to the memorial of the Commissioners in the *Gaelic*

Journal? Because I felt bitterly. Because I thought he could do a great deal more for the Irish language. But I have since learned that he could not, a fact of which he was well aware then, but I was not.

One other affair I am sorry for—giving so much time and of the space of the Journal to Mr. Thomas O'Neill Russell. But I was angry with him, too. He was a member of the Council of the Gaelic Union. He has been abusing all the Irish scholars in the world, notably the writers on the *Gaelic Journal*; but not a syllable has he ever yet uttered finding fault with those repertoires of blunders, the publications of the Society for the Preservation of the Irish Language. And the "Open Letter" was manifestly written to prevent the *Gaelic Journal* from pointing out these blunders, and also for the purpose of driving the Irish sermons out of the Journal—a similar attempt some years before having been successful.

Believing, with a firm conviction, that the present movement for the cultivation and preservation of our native tongue did spring from the action of the National Teachers, this fourth volume of the *Gaelic Journal* is dedicated to them by their brother-teacher,

JOHN FLEMING, Ed. G.J.

AN IRISH SERMON.

Spoken about 80 years since by Father John Meany, P.P. of Kilrossanty, in the County of Waterford, and transcribed for the *Gaelic Journal* by Mr. Carmody, of Comeragh Mills, from a MS. in the possession of Father Michael Casey, P.P., successor to Father Meany, in the parish and in the residence, *Cl. na Sogairc*.

AR ÉARĀNACĀ, NÓ ĀRĀD ĀR ĀR COMARSAN.

Innirídeann ár Slanuirgídeoir in roimhseúl an lae an-tuair an ualghar in t-riphé a tá agam in comhlionas, an uair a veim zup ab'é zhráó Dé an aine in aoimre, agus zhráó ár z-comairan an aine in zioimra ó. In ar an dá aine reo a tá an olige agus na páige 'na reamh. In iao aie-zearri na n-aie-antao uile iao. Ma abraigeann aon uinne, a veim naoim Com (carb. 4, mánn 20), zo n-zhráóirgeann ré Dia, agus 'ran am

céarona ruac aige o'á deairbíadair, in bheuzasó é: óir an té ná zhráóirgeann a deairbíadair cionnar in réoiri leir zhráó Dé vo beir ann? In réoir, o'á réiri rin, ná fuil eireasáin ná zruáice mar a b-fuil earbasó zhráó agus munteairdair; agus in réia 'na rin iao ó an té a tá ar laeasó le moirghair, impear, no uoigalair. Do bi o'riacáib air luicó eireasáin an t-rean-reacá a z-comairra agus a n-aoime munteairdó vo zhráó-óirgeasó; agus, mar in iomláme eireasáin éiríoir, teirdeann ré níoir réia, agus ceann-zlann ré oimair maie a deairasó a n-agasó an uile, agus páirte vo ziomn le n-ár namairíob. In eimiasó é reo, acé ní'l aon níacé aig a'óneair air aon ruo a veireann Oia, agus o'á réiri rin ní fuiláir uine buaró a bheir, air o' feirig agus zan aon oioe-imtinn, póir acé veig-meóin, a beir agas vo'ín té deairpá leac rém ná taie-neóeasó no ná tuilreasó uair é; ní mar zheall air rin zo h-iomlán, acé mar zheall air an té a éiríeasó tuia agus é rin, agus a o'fag cló a óirdeasó mar á éirle oimair a raon. Ní h-áil le Oia zo o-tábarpá ruac ná taireairne o'á obair. Ór a éionn rin vo éirg Oia taireasáin earcánasó o'á fámair reo uaró, an uair vo zglac ré éim reoána clann adairí zo léiri agus iao 'na namair aige leir a'b-reacó. Agus o'ar n-óirg, an níó vo ziomn éiríeasóir nemie agus talman, níoir deair o'á éreairri cur ruar ve. Ní b-fuil aon earcáirreair ná roimias, a veim naoim agairtin, roir bail in éirre oasonta, acé póir in é in beag le ceann reair an éim eile. In mar reo vo'ín t-ríul ní móirgeann ré neair na n-zéas, ná luar na z-coir. Agus iao ro airi, in é in lag leó maóir na ríul. In é an rgeúl ceasóna é i o-tasó na m-bail eile; reiróir réas zan reairg zan impear éofóce. Sin é zo oiríeac, a veim naoim agairtin, an éuma, an ceangal, agus an munteairdair, buó deair vo beir roir na éiríeairgíob, mar nac b-fuil ionnta, vo réiri an reirreirra, acé bail o'áon éoir ruimreairíeac éiríe. Ceanglann an aine

reo cairteanao o rhuann dá léiri ym gan don oiozbaul a théanao a n-azaro ái z-comhair-pan iona éuro, iona éliú, ná iona éolann; á loósaige agus a lazaári a foirneam; rubarcear á éurí ari ma úbhrón, agus cunghnám leir ma míásoanar. Sin maí buó máit leat féim a théanao úit, agus an amlaró a yinnir? A pabair don uairi a' záire an uairi do bídeao do comhaira a' zul? Luághairead, taibhead, an uairi do báinead mí-zéul só? A pabair don uairi aig eirtead leir an m-bhéig, no fóy leir an b-fíinne do bí a n-azaro a éliú, gan i éur a leat-taob an uairi a b'féiri leat é? A pabair don uairi do fíghéad oiohaom an uairi a bí a éuro ná a máoin faozalta aig mteadó gan fíor so, ar a éig, no ar a zoipe? Tabair pae n-oeairi naé le fuair-zhíad béil a éomhiontar an aithe reo. Ní fuláirí oit cairteanao oaingean, buan, fairing, a beiré azat, maí ir í bí aig Cíorpo so'n oiohan; ir í a b'oeann aig zao don oime do féim; ir í buó máit leir a beiré aige o óaomíe eile; agus dá léiri ym ir í buó éairé do a éabairé uaró. An comair a éabairé tu uairé ir é a yoinn-peair leat—tíócaire má'í tíócairead a beróir, no a málaire má'í é a théairair. Dá m-beréao cion azat ari an oiohan zo léiri, agus gan fuat a beiré azat aét ari don oime amáin o beréao do cairteanao bhurte ari nó' an ériomí, an uairi do féanpá don ponc oe, zió zo n-aoimeoá zao ponc eile beréao an érioeamí bhurte. Tuzann ái Slánuigheóirí le tuairi oíinn a z-coirám-lao ym reirporáirí naé cairteanao éumang aét cairteanao fairing ir ceairé oit a beiré azat; agus naé o'aoim oime amáin ná o'aoim oionz amáin ir ceairé oit oea-z-aigne a beiré azat aét oim oiohan zo léiri óir a oerí fé do bí taíroilao aig mteadó ó leirpalem zo leircho agus do páimz do tuirim a lámab bioamínad do noét, agus do buail, agus o'pá z loitighe é ym n-óig. Do zao pazaire agus leibitead (oaoime o'á éine féim) éairé agus níoi zóill an máaire

ro oiréa. Do zao Samaratánad an t-plégo (buó é ym oime do baim le érioeamí agus le oioing eile) agus ari féirí an oéair, do zao tpaizhíeíl do é. Do éoig fé é, agus éuz eabairé agus cunghnám do, agus do érean fé le h-é leiréair. Agus oob'é ym do mizne zhoimí ceairé na cairteanao. Agus oéirí maí é, a oerí ái Slánuigheóirí. Ar ro éirómí naé ceairé oíinn á beiré mall mizhín á o'amíoeóimtaimil éum fuairéuil do éabairé ton té a beréao 'na zábao, a o-taob gan é beiré o'aoim tíri o'aoim éualao ná o'aoim érioeamí Linn féim, óir ir fé ái z-comíreairé é, aig ioeairí ioimáig Dé agus mían a oibire. Ir a z-éarí o'á fáimil ro a éairéadann oime zlaime inntinne, agus éuilleann fé luaréaoét fíinnead na cairteanao. Ní leat buíoeairé ari oime oerigheairé a théanao ari an té do théairé ari é, agus dá léiri ym an té ir mó do théairé gan tnué le taíre faozalta, ir é ir mó líuaréao. Ir maí ym so'n oéire a théairé ari ym Dé zo h-iomlán, ir í ir aoiroe luaréao. Aét dá m-buó tpeire don méom eile azat, cuirim a z-éarí, zlóire úiohaom, no muirteairéar faozalta, a tá do óaonaó gan móimán taíre; do bí tpuan no óa o-tpuan oi caillte ma bí an méro ym oer' méom loéao. Buó éairé do óaomíe ari an aóbarí ym (zío zo m-beréao cumann agus muirteairéar eaoiréa) a zhoimí-airé cairteanao a beiré a zluairéao ó zhmáó Dé; oirí o'á éazmuir ym, o'á m-beréao an muirteairéar zo h-iomlán faozalta ní beréao don luaréao ann, aét an oiréao a'í tá do muirteairéar na m-beatáigead a éomhuiréann a b-páire gan buairéiré gan aihéiréao. Oéairéao oime, éur, mé amaé le m' comairra, agus níoi b'áil liom beann-ugaó do máí do yinne fé mo oíobáil. Gan amuirí ní féiri oit do óaonaó a éri- zion ná gan aireadann maí reo á beiré ann. Ari á yon yon muna b-puil éinntim zo h-iomlán leir, ní comairra oeminead mío-cairteanao coirruige oon t-páimil reo. Ir mnic ná beréann neairé aig oime ari ma

nao cloo ná ceann é, agus má braitheann tu t'inninn ao éomairliúgao agus ao' éorj á tá tu raorí ó péacaó. A o-taoó eap'aoó beannaóoa ná labaríta ní beúeoáo o'riáoab oré é oéanaó an uairí buó oóig leat zuy maría a zoeoéá a n-áit. An té ari a b-puil an cionnra ó éurí y'oo y' crite cor-nuáó agus umliúgao á oéanaó. Tuzgeann ríó anoir cao a óalluizgeann zuió óri z-comairran; zuy ab i áitne y' zioirra oo zuió oé í; agus ari an aóbarí ran zuy ab é zuió na z-comairran an comáiré y' oeairéa a beir in reilb zuió oé. Ni ruarí-munn-tearíóar a zluairgeann ó éairíe raógalta, áct teaf zuió oiaóa or ceann oonaóoa, oo zluairgeann rínn éum zao don ouine o'aoimáil 'na comairra; oéanaó oo marí buó maic linn a oéanaó oúinn; ceairé, agus ráiré, agus rruaziméil a ionn leir a o-taoó a óoa, a éllí, agus m-a maóoanur. Agus é rínn oo oéanaó le zuió oo oia, a zcallann a érócaire i n-áit érócaire.

(Le beir ari leanamain.)

VOCABULARY.

atá agaimn [the obligation] we have = atá ommain, that we owe; doirpe = aipoe.
 ná puil = naó b-puil, mara b-puil, where.
 Oeiz-meom = oeiz-méim; the eoi in meom is pronounced nearly as iui in ciim. ná caiteoóáo [leat] = naó o-t. ná tuilpeáo uat é (naó o-t.), who would not deserve it (the good wish) from you.
 . . oeap'á leat péin, you would say to yourself. M-az zcall ari, on his account. O'pás. c. a. o. ommab apoon, left the *impression* of his divinity on you both.
 O'pás re, aipioo, or, beannaó, agab.
 O'pás re man, cloó, malláct ommab (also mall. agab).
 áil, pleasure. Ni h-áil le oia, liom-ra, le Tom-áir an puo rínn; do not wish that.
 puác, carpuirne, zuió, oo éabaré.
 Or a cionn rínn, moreover. O'á fámáil reo, of this kind, such as this.
 Oar n-oóig, by my certainty. Curí puar oe, to put up of it; to refuse to accept it. Oail = baillaib.
 Mopuz, in dictis, to extol, to exalt, etc.; to grudge is the meaning here. Ni o'á mopuzáo ari oia é, it is not grudging it to God, a mother says, whose child has died.
 Ir é y' beaz le ceann reabur an éinn erle : it is [a fact that] the excellence of the other is thought too little by the one of them; i.e., one wishes the other to be more excellent.

Ir é an rgeul ceatna é, it is the same case. Reoiró ríao [le éirle], they agree. Zan don o. oo b. an-ár z-c.; to not to do any injury against our neighbour. Oo ni comairran, to the neighbour is the more common idiom.
 Logaóar, a failing; also a weakness, a fainting.
 a foréneah, to bear with. This verb is not in dictis. roizoo, patience, is in Munster, foróne, and the root of the verb akin to this form, foróing or roiz-nó. roiznó me, a óeiz-leimb Mháipe ao ceann. Taoz, zaoóalac. Subalcear = rubalce, joy, gladness. r. oo éur ari, to put gladness on him; to make him glad, or joyful [in his sorrow]; cunznan leir, to help [with] him. A oéanaó éur. . . leat, to do for you. . . to you. buó maic leat, that would be good with you; that you would wish. Tailpeác, proud, glad. Oúine caibpeác, a proud, or rather a vain person. Mírgeil, a calumnious story. Oham-eao m. oo, used to happen to him. The meaning of mírgeul above is O'Reilly's; but I am not quite sure it was what the preacher meant. Ir móp an rgeul é; ní móp an rgeal é, it is a great pity; it is not a pity = (it is a good deed). I suspect the preacher meant a *mishap*. Zan i éur a leat-oaoó, and not to put it to *one side*, i.e., out of the way. An uair a b'p. l. é, when you could do it. rígnéao = ríaoan, or ríaoanure, a witness. Tabairí rae n-oeaira (ra oeaira), take notice. Ni raóair ouir, you must; it is a necessity; it is not an option with you.
 Irí buó ceairé oo, it is what would be right for him;— what he ought. cion ari, love for. ráing oo, reached to him; happened to him. záb. éairé, passed him by. Míor zóill an p. ro orra, this sight did not affect them. zóillim, with ari, signifies to affect injuriously, as food, &c. Míor b-raoa zuy zóill ari éloinn rínn Mhaoznuir an rainge oúinn. zóilla an amaraín. buó é rínn. I think the é is superfluous; buo rínn ouine, that was a man. Oo érean pé le n-a leizéar, he bore the expense of getting him cured. Opean in dictis. is to buy, to purchase; in Waterford, it is always applied as in the Sermon, and in all books, so far as I can recollect.
 zlac rruaziméil oo. rruaz óo, he took (felt) compassion for him, pity for him. O'aiméoeantáuil, as if in spite of one's self. It is very likely Father Meany said búimeantáuil, reluctant (oúinne, reluctance): these two latter words are quite common in Waterford, though not in any dictionary. O'aoan éualtaóo . . . linn, of the same party with us; o'aoan éreioirí linn, etc., of the same religion as we; rían a oirpe; rían, in Waterford, is the mark, the track, etc.; the rut of wheel, rian roileam; the track of the foot, rian coirpe; ní buíeoácur ari, he deserves no thanks; ní leat-b. ari, he scarcely deserves thanks.
 Ir doirpe = y' áipoe, the highest, the greatest. Curíim i z-cap, let me suppose. O'á eagmuir rínn, otherwise, beannugao oo, to salute him.
 Oaonáó, human nature. ánn, recte mnte. Aipeác-oain, feeling; in the West, aipeác-oail. Corpuize, emotion. á' n-áit, recte in áit, in return for it.
 Only one-half of the Sermon is given in this impression. It was intended to give the whole, with a scanty glossary, but Professor Kuno Meyer, calling to the meeting of the Gaelic Union, reminded us that we had promised to pay special attention to the prepositional pronouns; in compliance with his wish, we have abridged the text in order to find room for the idiomatic meanings of these pronouns.

EAÉTTRA AIR AN SGOLÓIS AGUS AIR
AN NGRUASAC RUAD.

A b-*paò* *pul* *ar* *ymuam* *na* *loélonnaisé* *air* *éaéte* *go* *h-éiminn*, *ná* *beoir* *vo* *deanamh* *ve* *rcot* *an* *frasoic*, *vo* *coimnuig* *i* *m-Deula-
dácab*, *i* *n-veirceairt* *éirneann* *Sgológ* *bí* *raibhí* *go* *leóir*, *mar* *buó* *feair* *tionnrgan-
taé*, *comheasaé* *é* *ag* *a* *maid* *curo* *maid* *maoine*. *Ní* *maid* *ve* *múirgim* *air* *aéte* *don* *mac* *amán*, *agur* *ir* *cóir* *vo* *maó* *gum* *móir* *é* *a* *éion* *air*. *Aéte* *ir* *anamh* *bídeann* *mac* *garoa* *ag* *áair* *coisgiletaé*, *agur* *b'é* *rin* *dála* *na* *Sgolóis*. *Táirle* *vo'n* *fean-
uaine*, *air* *éair-
eamh* *a* *amhíre* *óó*, *go* *vitéioillac*, *raoémac*, *go* *b-
ruair* *fé* *bár* *air* *nóir* *vaoinéaó* *an* *t-
rao-
gail*. *An* *triac* *vo* *bí* *fé* *cuirta* *annr* *an* *uairé* *agur* *feilb* *ag* *an* *b-
feair* *óg* *air* *maémar* *a* *áair* *ir* *beag* *vo* *raoil* *an* *t-
óganac* *uair-
neac* *ro* *go* *v-
tiorpac* *leir* *cofóce* *an* *t-óir* *agur* *an* *t-
amgion* *go* *léir* *vo* *rcapaó*, *agur* *buó* *lu-
gairve* *vo* *maéctairó* *fé* *air* *a* *imhe* *vo* *meu-
vusaó*. *Táairé* *fé* *doncaige* *agur* *coim-
tionóil* *agur* *éair* *fé* *a* *curo* *amgion* *go* *riac*. *Air* *an* *nghár* *ro* *buam* *fé* *beagán* *bli-
adán* *pá* *féim* *ar*. *Aéte* *a* *n-
uairé* *treimhe* *áirgíte* *ruair* *an* *Sgológ* *é* *féim* *ag* *vul* *i* *m-
boéctai-
neacé*. *Vo* *cuairtuig* *fé* *gac* *cúainne* *agur* *poll* *'nair* *óóig* *leir* *gum* *b'feroir* *vá* *áair* *amgion* *vo* *éur* *i* *b-
rolac* *agur* *bí* *fé* *v'áó* *air* *go* *b-
ruair* *páirgite* *pá* *óion* *an* *ti-
ge* *ppairán* *lán* *v'óir*, *aéte* *buó* *zéair* *vo* *rié-
túig* *ro* *a* *chéirionna*, *oir* *i* *n-ionnag* *iom-
póó* *ó* *n-a* *óiróic*-*beurairb* *agur* *a* *leair* *vo* *de-
namh*, *ir* *amla* *éionnrgam* *fé* *air* *air* *ól* *agur* *air* *im-
ire* *no* *gum* *éairl* *fé* *a* *éirgeair*, *a* *éir*, *agur* *a* *meair*. *Óob'* *éirgim* *vó* *a* *éairam* *vo* *éur* *i* *ngeall* *agur* *ní* *maid* *gleur* *a* *riacá* *óíol* *airge*. *Aéte* *vá* *méro* *an* *míoforcúin* *vo* *éairóiré* *é* *níoir* *buó* *móiroe* *i* *a* *éairl*, *mar* *lean* *fé* *luéó* *riacúig* *agur* *gac* *cleacó* *vitécéilrige* *vo* *gnácaig* *re* *ó* *n-a* *óige*.

Lá *vá* *maid* *fé* *ag* *teacé* *abaile* *go* *tuir-
neac*, *éairgúairé* *leir* *annr* *an* *m-
bealac*, *i* *b-
pogur* *a* *éirge* *féim*, *feair* *airóra*, *buó* *cor-
muil* *le* *beré* *'n-a* *leacé-
amaóán*, *'n-a* *fuiré*

go *feairgair* *leacé-
ar-
t-riar** *ve* *éloré* *móir* *airinn*. *Vo* *éirneair* *canr* *air* *a* *éirle*. *Dubairt* *an* *uaine* *ro*, *ag* *tabairt* *ceirve* *air* *feim*, *gum* *b'é* *an* *t-
amm* *bí* *air*, *an* *griacac* *Ruad*, *agur* *go* *maid* *ve* *éinneamh* *cuairó* *air* *ó* *riacó* *é* *beré* *tugta* *éair* *meádon* *vo* *virligib* *v'ímhre*, *gíó* *nac* *m-
bídeao* *airge* *go* *pó* *míme* *v'á* *báir* *aéte* *cairleamh* *agur* *anacair*. *Ó'riarpuig* *ve'n* *Sgológ* *an* *im-
ieo-
cáo* *fé* *cluiré* *leir*. *Ó'riacair* *feiréan* *go* *n-
veunpac*, *aéte* *nac* *maid* *púim* *amgion* *airge*. *Dubairt* *an* *griacac* *Ruad* *leir* :—

“*Ir* *fé* *an* *teairgion* *vo* *béairamh* *re* *féim* *vuir*,
Stao *veo'* *curo* *óil* *go* *riac*;
Ná *cair* *v'airgion* *go* *baóctairneac*,
Agur *air* *meirge* *ná* *bí* *gan* *éairl*.
Mar *gum* *móir* *vo* *b-
féair* *vuir* *paol*
Ó *éairéam* *leor* *'beul* *i* *m-
biaó*
'Ná *coróin* *vo* *rcapaó* *air* *amaó*
Agur *gan* *agac* *aéte* *an* *véiric* *'n-a* *óirg.*”

* It is stated at page 145, Note 42, in an appendix to the “*Órde* *Chlómne* *tuirneann*,” published by M. H. Gill and Son, 1888, that the compound words *leacé-riar* (pronounced *leacé-ar-t-riar*), southwards; *leacé-éair* (*leacé-ar-éair*), southwards; *leacé-éairó* (*leacé-ar-cuairó*), northward; and *leacé-foir* (*leacé-ar-t-foir*), eastwards, have “entirely disappeared” from the modern Irish language; and that “northwards, southwards, &c., are expressed *ó éairg*, *o véar*, &c.” This groundless and misleading assertion should not be allowed to remain uncorrected, for the forms *leacé-ar-t-riar*, &c., are in common use among the Irish-speaking population at the present day in West Munster, and we find these words even in the writings of our best modern poets. I will give some instances. The first is a translation of a part of Samuel Lover’s song, “*The Land of the West*,” by the celebrated Irish scholar, the translator of the “*Imitation of Christ*”—

Shoir *ce* *vá'n* *óiré* *air* *vóiric* *le* *griem*,
an *éair* *éirgean* *go* *liomáir* *a* *vóirle* *'r* *a* *féim*.
Cá *v-
céiréam* *ri* *éum* *riacéte*? *Cá* *m-
bídean* *ri* *a*
éairl?
Ná *v-
céiréan* *ri* *pá* *óiróiréacé* *annra* *toim* *vó* *leacé-
ar-
t-riar*?

REV. DANIEL O'SULLIVAN.

Tá *corpán* *toim* *ag* *boóir* *Hawkes* *riof*,
'r *é* *gan* *im*, *gan* *meacóg*, *gan* *blacéac*.
Tá *leacé-
ar-
t-riar* *noira* *go* *cuairéce*,
gan *liab* *ve'n* *im* *éum* *leir* *a* *g-
neacó* *aca*.

REV. WM. ENGLISH.

má *éairim* *re* *capa* *i* *g-
cionn* *páice*,
air *m'feallúig* *gum* *capáir* *mo* *riacéil* (pron. *riacéil*),
beró *mó* *éairve* *vile* *i* *n-
eairso* *gac* *lá* *liom*
agur *cupa* *go* *pábac* *leacé-
ar-
t-riar*.

ANONYMOUS.

Tá *pealcan* *éairmnaé* *cor* *t-
reibe* *leacé-
ar-
cuairó*,
go *b-
ful* *rose* *agur* *lily* *trí* *láir* *a* *griacó*.

OLD SONG.

"Iy maie an comhairle i," ar an Sgológ, "dá b-feruifaimh a h-éirí do d'eamh." Búó uinne maciarae, ruzgeamhul an Sruagaé, bí eolgaé ahi éleairib agur rliúteib uiaoi-úeáda ahi a maib an Sgológ i n-anbhior. Nioi ptaon fé maib zan an tubairte rin do éur i ngnom an uair do zheoabó fé fail ahi, aet ní feoair an Sgológ é beie cal-aoirae. Tóg an Sruagaé uirúge ar a phóca, agur do éromaoair ahi imiie. Dob' iao na coinúill bí eaoirua, an Sruagaé Ruao do éur ceuo punt i n-agaio coiróine na Sgolóige aet búó zéairi do lean leó gur buaóair an Sgológ, agur fuair fé zan moill an méro do zheallúg nó. Tiuall an Sgológ o'á éiz, zo meáaiaae, meanmaé, lán ve bhiú. Ar rin amaé bí fé ag raúair céille, agur ag comhionao zae maigao o'á iúgne fé

Fá éean árheam feaóomium cia buail-reaó i o-erio na Scolóige an uair h-uair aet an Sruagaé Ruao. Tar éir comhairé tamuill doib éuz an Sruagaé curaeó oó éum eluiee o' imiie. "Cieao eileoóao éum," ar an Sgológ, "ma curiear an eluiee oirama, óir ir cóir zo o-tuzfimir bun agur fáé ár ngnó ahi o-tur." "Ní ahi ahi-ziot imiieoóamuo anoir," ar an Sruagaé, "aet curimio ahi cáirae na cóimceangail zo b-feicrimio cia 'ca agaim an reair ir feáir." "Tá zo maie," ar an Sgológ. Iy ahiéao o' imiie zae uinne oíob a beair, zo vian, uieioillac, gur éamie leir an Sgológ buao o'raúair fá uieie. "Búó h-ole an maie rin agair," ar an Sruagaé, "agur ir oúiz liom zo n-veáimair feall oim, aet bréaoé agae; veimúizim uie zo z-cúiteo-éaró mé an cumaoime fóir leat. Inniir tam eieáo iao na zeara ir toil leat do éur oim." "Ceangalam oir maie éiom-ualaé," ar an Sgológ, "an bean ir bheagáa anir an uoimao do beie agae páim' éóir ag mo éiz féim caoiróir ó 'n lá máiaé zo b-póirfaó mé i." "Iy curair an bheie i" ar an Sruagaé, "agur o'á éuim rin táim i z-cuimzae anóir. Aet tá munúim láirir agam zo b-feruifair me éu fáraó."

Búó áeairae bí an Sgológ, agur éur fé an aimirí ve zo rultáir zo nuize marom an lae éinnite. Arieirge na zúeime éamie a feirbíreao éum uoirir a feomra, agur uib-airie zo maib beanuairal búó ueairamaé le mzean iuz i n-veib agur i z-eruc ag feie-eam leir anir an h-alla, agur náé b-reaeairó rí a macraimul maib i m-bheaoáeo. Búó éaparó bí an Sgológ in a foéair. Bí eagla ahi o-túr ag an mnaoiairal moimie, aet labair fé leie zo ceannra, cneairoa, agur do b'feair áluim cumaraé é féim. O' imiie rí oó maie curieao o'raeáib uirge, o'á h-amóeom, a h-aeair agur a maéair o'raúair agur teaoé a tuall ahi rin. Póirao iao agur éairéaoair a raogal zo feumáir zan buairúie ná maiz ahi reao bliáona. Timéioil an ama rin zlac an Sgológ uieil iarráo eile buairt ar an nSruagaé Ruao. "Iy rí mo bairamul-re," ar a bean, "zo b-puil fuaoair an uoirir rúe má b'uean aon éomluaoair agae zo b'rae ahi leir an nSruagaé Ruao." Aet ní maib maiear oi beie ag a comairliúair ahi a leair.

Do zluair fé ahi eiréónona aoirim zo máimie fé an áit anir an ngleann maie búó zhaeáe leir an nSruagaé ruzge, ag rúil le é feicrim. Nioi meallaó é in a uóéaoir, maie búó tarao do éomairie fé an Sruagaé agur é ag veuam rúizmaó oó féim. O'n aieie bí aca ahi a éeile meimie búó éara-uaé, munteairóa, éur an Sruagaé fáilte moim an Sgolóiz, agur o'rairuiriz éionnur éáira oó ó 'n uair ueizionaé éparó ahi é. O'airir an Sgológ uie, foéal ahi foéal, do ríeir maie do bí. Ag eiréet oóir ahi zluair-reaeé an t-raoúair, o' aomúiz an Sruagaé náé maib aon leizear airge ahi a élaon-taib féim; "agur," ar fé, "táim fonmáir le eluiee imiie ahi na teairmaróib céaona bí eaoiraim ná ueizionaiz, ma' áil leat." Nioi éeairuiriz móirán éaéant o'n Sgológ agur éoirgeaoair ahi imiie an tpeair uair, ahi rin zo m-beiréao ceao ag zae n-aon oíob zio b'é bheie búó maie leir do éur maie ual-

gumar a còmhla. Deir an sean-focal, "Nì i g-comhairle brèan Dòmnaid b'urde v'á p'órad," agus 'f'feararús an cleaf ceanna do maò, i g-comhairleò, v-taob maò na Sgol-òige agus a éarpean leir an nSuaasac Ruad. Dá f'feararús f'ail an Sgolòs é péin do beir 'n-a f'f'icte, buò cl'icte go m'p'ir do éarpean a n-àgarò a céile, f'uar an S'uaasac Ruad an l'ánuad'air. Le c'p'eagla agus buarpead c'p'oido do f'f'eat an Sgolòs a b'ora agus do éur pé i b-fannair.

[Le beir air leannm.]
 p'áORUS ó BRIAN.

VOCABULARY.

- beap, s. m., an action, a deed, a trick, also a load in the shape of a bundle. Buò h-olc an beap do p'ghe r'ó ort, it was a bad act (or turn) he did towards you. Bhi beap luacra oige ar a óp'm, he had a bundle of litter on his back.
- Cionn'f'antac, -caige, adj., industrious, ingenious, diligent.
- mup'gim, s. f., a burden, a charge, a family. In some parts of the country this word is pronounced mup'geal, and in other places mup'geap.
- Coirgic, -ce, s. f., sparing, saving; Coirgeacac, adj. Raómur, s. m., abundance; though this word is in common use amongst the people I cannot find it in any dictionary.
- uabpeac, -p'ghe, adj., proud, haughty, vainglorious.
- tuic, s. f., an estate or patrimony, also land.
- Tup'án, áin, s. m., noise, sound, rushing sound.
- Caparó, s. f., displeased, berò mo cáip'ce uile i n-áparó tuom, all my friends will be displeased with me.
- meáon, s. m., middle or centre, also means: meáon laoi, mid-day, meáon oíche, mid-night; leir an meáon fo do p'gheac é, by this means I did it; éap meáon, to excess.
- óip'le, gen. id. pl., -l'ghe, s. f., a die, dice.
- Calaoir, s. f., tricks or deceit in playing games; i' calaoirac an tuime é, he is an unjust person.
- Tp'ed, s. m., way, place or direction. Cia buap'ead i v-tp'ed, who should happen to come in the way.
- maipe, s. f. grace, adorning elegance, beauty, comeliness; buò h-olc an maipe i'm ágar'ra, it was a bad effort on my part; buò maic an maipe i'm oip'ce, it was a good effort or attempt on your part; buò móp an maipe v'i an oip'ead i'm oip'ce do óeunac, it was a great exertion on her part to perform so much work. This idiomatic phrase is very much used throughout Munster and Connaught as well.
- caéant, pl., caéanta, caéantaige, s. m., inducing, pressing. Mop' f'earoug mop'ín caéant ó'n Sgolòs, the Sgolog did not require much pressing (a very peculiar idiom). The word caéant is very much used through West Cork and Kerry.
- Seapa, s. m., conditions which the person on whom they were enjoined was bound inevitably to fulfil; a nice kind of Druidish sorcery explained at large by Keating.

- D'á óp'm i'm, on that account; muc do f'uar b'ap ve óp'm a c'oll'ce, a pig that died in consequence of an operation.
- Do éa b'ac' é, that took part, favoured or leant towards him.
- Carapean, s. m., dealings, companionship, acquaintance, fellowship.
- Cleaf, s. m., turn, trick, exploit. Dob' é an cleaf ceanna ágarne é, it was the very same fact or circumstance with us; do éur an cleaf ceanna amac éarpane, the same thing happened amongst us. Raol, the term used for sixpence in Munster.
- f'uarap, s. m., haste, motion, intention. There is a local proverb in West Cork which says—"Cá óp'ac-f'uarap p'ic mar bi pá éap'lin ó'ómmall," you are intent on going the wrong way, like Daniel's horse.
- Deap'acac, adj., similar; buò deap'acac le céile i'v, they bore a resemblance. It also means handsome, comely—i'p' f'ear deap'acac é, he is a handsome man. Deap'ac, appearance, similarity, probability; cá deap'ac ar mar' p'geul, it is a probable story.
- Rábac, adj., manly, generous; tuime pábac, a manly generous person.
- p'ím, much. This word is known to nearly every Irish speaker in the southern half of Ireland, but is not given in any dictionary, though it is to be found in manuscripts, Nì paib p'ím airgo oige, he had not much money.

ÉADOMH AN ÉNUIC.

Of Edmond of the Hill, or of the lady to whom he addressed the poem, we can only say that he was an outlaw, a native of Tipperary or the adjoining Limerick, flying from the vengeance of the law to some other province of Ireland. While thus a fugitive, he gave his affections to some lady; but having no home to offer her but the woods of his native province, which would also supply them with the only food they could reckon upon for certain, the lady very prudently declined the invitation to become the wife of a rapparee. This version, with literal translation, is from Baron's "Harp of Erin," and differs in only a few words from Miss Brook's version. We insert it in the journal for the sake of our young students, the published versions being very scarce, and especially for the sake of the music, which has been given by the friend who had supplied that for "Kate of Garnavilla."

I.

A éúil áluinn óeap
 Na b-fáinnige g-car
 I' b'p'eag' i'v i'p' g'lar do f'úile;
 'S go b-f'uil mo éip'oré-i' v'á p'laò,
 Mar a f'ín'g'f'íde gao,
 Le b'had'ain móp' f'ava á'f'úil leac.
 D'á b-f'ung'ím-i' ó óeap,
 A beir p'ince leac,
 I' éaot'iom 'i' i'p' óeap do f'ú'óal'f'ann.
 'S go pé'g'ím g'ac i'g'air,
 Ág éal'ó Lem' f'earic,
 F'aoi c'oil'leib a' i'g'airpead an óp'úic'a.

II.

'Sgo deimh fén a bean,
Cé mói é vo meaf,
I' náir liom tú dom' dúiltad;
'I' suir fáis tú mé,
San pláinte agham,
'I' san fáe ná cori air mo fribaléab.
'Ní vóna mo lámh,
'S i' r' mó fáiteac mo shiáó,
A shiáó shil má bídeann tu a fribal leam,
Sé Eamonn an énuic
Aca aghat ann,
'S i' r' daorí anoir ann a dúitearó.

III.

'Sa shiáó 'ra éumainn,
'S a shiáó shac n-oume,
A v-ernaallfá real von Múmain liom
Mar a b-faismadóir go deimh,
Céol aghur imire,
I' uairle na b-feair a rúshiáó'
Caora cuilinn,
Samad aghur biolar,
Blac aghur blas na n-uball;
Plannda de'n cuilleabair,
Fúinn aghur éorainn,
Aghur fárae go mullaé glúine.

IV.

'Sa báb éneavra éaomh,
Do páire leam ná r'gaol,
'S go r'ndáirfúinn an taóine do v'éis-'i';
'S go m-b'feair r'leam do shéan,
Aghamó shil na b-feair,
'Ná áruir na naomh 'núairí éasfúinn!
Oé! i' r' clac lag vo bim,
'S mo pláinte do dá fribéamh
Le shiáó ceairt vo'n mnaoi vo ériús mé;
'S cao b' áil liom o'a mnaoiéamh,
Aca plán leat a mnaon,
O v'fáshair mé air v'ic na céille.

V.

'S vo béairfann an leabair,
San bpeis vuui le fonn,
Go n-véanfann tú éogad tarí éeao bean,
'S go maéfann leat anonn,
Tarí t'reán-muir na v-tonn,
'S go v-triéirfúinn an doimán go léiri oir.

Mar a n-véairfann tú a n-am,
Go n-ealócaró tú liom.
I' r' ériús m'pe fann san éiréac,
Mar a aéir-geilt a ngleann,
San éirum san meabair,
Faoi shéasair na sh-riann am' uonair.

VI

'S i' r' m'ir acá lag,
'S am' ériore tá an éneao,
'S i' r' deimh nac shair vam faerionh,
Le h-omaircaró reair,
Do plúir na m-ban,
'S a riob mar eala air aon-loic;
A v'laicite vaicite,
Cioirca carvao,
Sliomaé r'naora éiréac,
'S mar a b-fuirgíó me ó ceairt
A beir r'inte leat,
I' r' deimh shuir shair an t-éus dom.

VII.

Nac agham-ra tá an r'géal
I' r' meara fací an nshéim,
Air maron 'r me a v-túir m'óige;
O 'r shuir reairb shac éan
A labhair leir fém,
Air éurrae nó air éaeó móna.
Do m'neao mé éreac,
'S vo páirshéao mo neao,
Aghur v' fáshao mé shan aon neac,
'S má éá r'ín a teac,
An r'uaet a n-viaig an teair,
A r'ím-fearic mo beannaet fém leat!

EDMUND OF THE HILL.

I.

O beautiful pretty head,
Of the curling ringlets,
Fine and blue are thine eyes;
And that my heart is wasting,
As a gad would be spun,
For a great long year expecting thee.
If I could get with propriety,
To be lying with thee,
Light and nice would I walk;
And that I would clear away every
thicket,
Stealing off with my love,
Under woods—scattering the dew.

II.

And indeed, O woman,
 Though great the estimation of thee,
 It is a shame that thou shouldst forsake
 me;
 And that thou hast left me,
 Without health with me,
 And without any cause or rest in my
 walkings.
 Not bold is my hand,
 Too timid is my love,
 My bright love if thou comest walking
 with me;
 It is Edmund of the Hill,
 That thou hast here,
 And proscribed is he now in his country.

III.

And O love, and O darling,
 And thou love of everybody,
 If thou wouldst travel a while to Munster
 with me;
 Where we would get, indeed,
 Music and play,
 And the noble of men in amusement;
 Berries of holly,
 Sorrel and cresses,
 Blossom and taste of the apples;
 A plant of the foliage,
 Under and over us,
 And herbage to the top of the knees.

IV.

And O babe, quiet, mild,
 Thy attachment with me do not break,
 And that I would swim the tide after thee,
 And that I would rather have thy love,
 O you bright love of men,
 Than the abode of the blessed when I
 would die.
 Alas! feeble and weak do I be,
 And my health spinning away,
 Through real love for the woman who
 forsook me;
 But wherefore do I recite it;
 Oh! farewell to thee, my darling,
 Since thou hast left me bereft of my senses.

V.

And I would give the book [*i.e.* swear]
 Without lie, to thee, with earnestness,
 That I would select thee out of a hundred
 women;

And that I would go with thee over,
 Past the strong sea of waves,
 And that I would forsake the whole world
 for thee.

If thou dost not say in time,
 That thou wilt steal away with me,
 Weak and feeble am I without power,
 Like a maniac in a glen,
 Without mind, without memory,
 Under the branches of the trees alone.

VI.

And 'tis I that am weak,
 'Tis in my heart there is the sob,
 And it is certain that not near to me is relief;
 With excess of love,
 For the flower of women,
 And her neck like a swan on a single lake,
 Her locks beautiful,
 Combed, ringletted,
 Glossy, polished, bushy.
 And if I will not get of right
 To be lying with thee,
 It is certain that near me is death.

VII.

And is it not I that have the story,
 Which is the worst under the sun,
 In the morning, and in the beginning of my
 youth?
 O bitter is each bird,
 That speaks by itself,
 On a moor, or on the side of a bog.
 I have been ruined!
 My nest has been plundered!
 And I have been left without anyone!
 And if that is coming,
 The cold after the heat,
 My dear love! my own blessing with thee.

NOTE.—*panige* in the second line is gen. plur., which is very often like the nom. plur.; and I suspect the poet said *na n-ùbla*, in the third stanza, as he said *glúine* instead of *glùn*. *férao*, herbage, as in this third stanza, is applied in Munster to pasture reserved until the cows have calved.

P.S.—*ḡ náir* *liom*, stanza II. = I am ashamed; literally it is a shame with me.

ḡ o-cpuallra, stanza III. = an *o-c*. = wouldst thou travel? wouldst thou come? Not if thou wouldst travel. *mo pláinne* *o'd* *fníoeadh* (better *fníoth*), stanza IV., my health spinning away. In Munster, *acá* *ré* *o'd* *fníoth* *amao*, is said of a person in consumption, or pining away. The verb is not in dict., but *fníoth*, heaviness, sorrow, is in O'Reilly.

Tap, out of, stanza V., beyond. *ḡo n-ealóca*, id. recte, *ḡo n-eal-ócaib* future tense, and that wilt steal (elope). Stanza VII., "In the morning and I in the beginning," etc.

eamon a' énuic.

Moderate time; with feeling.

a éul ál-unn óear na
 b-ám-míge ceair ír bpeas íao 'rír élar oo
 fúil-e; 'Sgo b-fúil mo ériúe - rí oa ríao; Maí a
 fúig - ríoe gao, Le bliadam hóir fao' a
 fúil leat. Óa b-paímm - rí ó ceair, a
 beíe rin-ce leat, ír eao-érom 'rír óear oo
 fúibál-fámm, 'Sgo fúig-fúim gao rígarc aS óa-lóo
 Lem' fhear, faoi éoil - cib a' rígar-fao' n órué - a.

oíoe éloimne tuireann.

THE FATE OF THE CHILDREN OF TUIREANN.

EDITED FOR THE SOCIETY FOR THE PRESERVATION OF THE IRISH LANGUAGE.

BY RICHARD J. O'DUFFY, HON. SEC.

Of this work Mr. O'Duffy tells us that "the Irish text was once printed some years ago in the *Atlantis*, vol. iv. This text, with a translation, was edited by Eugene O'Curry, M.R.I.A., from a MS. in his possession. . . . I have edited this text principally from a MS. written in a neat and legible hand by one William Casey of Tralee. . . . I collated it carefully with two very good copies of the story in the library of the Royal Irish Academy."

Professor O'Curry says, in his brief introduction to this

tale in the *Atlantis*, that his version was "the best now procurable." He did not make a critical or school-text edition of the story; he made no corrections for which he had not authorities in the two other fragments of the story which he mentions. He makes no allusion whatsoever to the two copies in the Royal Irish Academy, which Mr. O'Curry calls "very good" ones, but which Professor O'Curry knew to be quite worthless. The truth is, two worse Irish MSS. there are not extant, and that is saying as much as can be said as to their character. Casey's MS. I have not seen, nor have I heard it described from other quarters; but I have heard, from a trustworthy source, that the writer (W. Casey) was a really bad scribe, whose spelling was nearly phonetic, and his MS. full of contractions. That Casey's MS. was very bad, Mr. O'Duffy's version proves beyond controversy.

The story must have been written originally in language a good deal older than that in use now and for a long time. It has been very much modernized, but many of the older forms have been retained by the modern scribes; and of these antiquated forms the present editor has given no explanation: of this we shall give an instance immediately. Had Professor O'Curry edited the story as a class-book for schools, he could very easily have made a correct text; but to do this Mr. O'Duffy was incapable, and in nearly every instance in which his version differs from O'Curry's, the change is for the worse. One peculiarity of the older version is the almost universal absence of eclipses; this defect the present editor has repaired, and it is very nearly the sum total of his improvements.

"I have drawn fully and freely upon O'Curry's translation," says Mr. O'Duffy. In plain English, he took the dictionary in his hand and changed O'Curry's words for some synonymous ones, and very seldom for the better.

The most faulty part of Mr. O'Duffy's method of editing is the hinting of faults in O'Donovan and O'Curry's works, and occasionally misrepresenting them to make these hints apply: of this also we shall give an instance or two shortly. A gentleman of ability, as well as of honesty and patriotism, a member of the Council of the Society for the Preservation of the Irish Language, believes that the errors in the Society's publications are a real good, inasmuch as they have brought out the corrections of them in the *Gaelic Journal*. Be this as it may, it is to be hoped that the corrections will do good, and so we proceed with them. The numbering of the paragraphs, the text, translation, etc., are from Mr. O'Duffy's edition, unless otherwise specified.

Par. 2. "Cuirfú rúil," "ye will put an eye." No: cuirfú is 3rd pers. sing. fut; cuirfú, is 2. plur. ye will put. Súil is also wrong; it is gen. plur. rúile, or rúla, the gen. sing. is required here. The same error is in Vocabulary.

Par. 4. "Óo fíor míad a fao . . . so lámh eile so éabhair éuge; agur oo fíorad Cuada De Danann uile," "Míach sought another arm of equal length to give him, and all the Tuatha De Danaan were sought. (1) fíor and fíorad should be fíor and fíorad. This verb has the two meanings, to ask for, and to seek. (2) Míach, the physician, asked for the hand, but did not go seek for it. (3) "Óo fíorad," "were sought," is past passive and should not be aspirated. (4) "Óo éabhair éuge," could not by any twisting be made to signify "to give him;" this would be "oo éabhair ce." "Óo éabhair éuge is "to bring to him;" but here it has a passive signification, "to be brought to him." (Joyce's Gr., p. 112, rule 12)

Par. 4. "Dul o'airnaró loirra;" "to go in search of herbs." This is a mistranslation of the original, which is itself wrong. Loirra is an antiquated form of lúra or

Loḡa, gen. sing. of Luḡ or Lop, an herb; if the sing. Loḡa, was intended here, this should be explained for learners, and it should be translated an herb. If herbs were meant, the gen. plur., which is the same as the nom. sing., Luḡ or Lop, should be employed, as it is by O'Curry. This edition of the tract was four years in preparation, and there should not have been a single error in it.

Par. 4. "Iḡ ḡeárr an Luom ṡo ḡuróuḡáḡ?" "I prefer to set the arm." Not at all: "It is better to set the arm" is the translation. *Had Luom* been put after *ḡeárr*, all would be right.

Par. 5. "Eárrnáb," "of spring," should be eárrnáb. "On éann," "from his head." This should be ó n-a éann.

Par. 5. *ḡoḡa noḡeáḡ a n-ionáḡ cáḡa na cóḡnḡaḡ an clóiréam ḡm, iona m-beḡ neáḡe nḡá ḡeolḡa a n-son ṡa b-ḡeáḡeáḡ, ṡa m-biáḡ ná áḡáḡ.*

(1) *na* should be *ná*, or; (2) *m-beḡ* should be *m-biáḡ*; (3) *ḡeolḡa* should be *ḡeola*; (4) *ṡa* should be *ṡá*, of those who; (5) *ṡa* should be *ṡá*, if; (6) *na* should be *ná*, or *má*, in his.

Mr. O'Duffy's translation of the passage is: "That sword was never unsheathed in the place of battle or combat, in which there would be (but) the strength of a woman (*left*) in the person who saw it, or was opposed to it."

When Thomas Moore saw the voluminous Irish MSS. with Professor O'Curry, he exclaimed, "I had no right to undertake the writing of an Irish history." Looking at the passage above, and at his rendering of it, Mr. O'Duffy ought to say to himself: "Nature never intended me as an instructor of youth in Irish, nor as an editor of Irish books of any kind."

First of all, *ḡeolḡa* is a bed, and *Luḡe ḡeola* or *Luḡe ḡeolḡ*, child-birth, literally, lying abed: *cá ḡi ná Luḡe ḡeola* is the Connaught expression, I believe, for she is on her accouchement; and in Waterford they say, *cá ḡi ná Luḡe ḡeolḡ* (pronounced *Luḡe, chool*). In St. Patrick's Prayer-Book, p. 147, we find: "An é-am ṡo éám-am Luḡe ḡeolḡ," when the time of delivery had come. "But Mr. O'Duffy could not be expected to be acquainted with these things," some one may say. Certainly not. But had he a right to undertake the editing of the book, or the misleading of our young students?" But he is more inexcusable still. In the *Atlantis*, which Mr. O'Duffy had before his eyes, Professor O'Curry translated the passage thus: "That sword was never bare on the scene of a battle or combat in which so much strength as that of a woman in child-birth would remain to any person who saw the sword who was opposed to it." Professor O'Curry is almost literally correct; why did not Mr. O'Duffy copy him literally? The phrase: "or who was opposed to it," is equally wrong in O'Duffy's translation. Two classes were rendered helpless by the enchanted sword, according to this translation: "*those who saw it*" (whether opposed to it or not), and those who were "*opposed to it*." What the text says is: "any one who saw it, if it were against him."

In this section 5, too, *ḡoḡa* should be *ḡeḡ*, or *ḡeḡ*, or *ḡéḡ*; *ḡeḡ* should be *ḡeḡ*, or *ḡeḡ*, or *ḡéḡ*; *ḡeḡ* is not a stone. *Éárrneáḡa* is not the gen. of *éárrneám*, splendour, but *éárrneáḡ* or *éárrneáḡe*.

Par. 6. "ḡeám ḡoḡáḡa ḡiḡeáḡeáḡ," "a grim, ill-looking band." *ḡeám* is a mas. noun; the adjectives, therefore, should not be aspirated. O'Curry has the article an before *ḡeám*, and the omission of it by O'Duffy would tell an Irish scholar that the editor did not know Irish. The Irish idiom requires the article an *ḡeám*, in various positions where the indefinite article would be used in English: *ṡo cóncḡáḡ an Luóḡ, an beán, an long*, where the English speaker would say, they saw a warrior, a lady, a ship.

Par. 7. "ṡo ḡeábamḡoḡne áḡ ḡarḡábáḡ," "we would receive our death." No; the verb is future, "we shall receive;" the conl. *ṡo ḡeábamḡoḡne*, should be used here.

Par. 7. "ná m-éáḡeáḡ ḡéḡm [ṡo óulḡ]," "rather than my own ambassadors."

In this little passage we find three mistakes: (1) *éáḡe*, as a noun, signifies coming, arrival; it never signifies messenger, and it has no plural. (2) *éáḡeáḡ*, gen. and plur. id., signifies messenger, ambassador, and its dat. plur. is *éáḡeáḡáḡ*, the word in the text; and (3) this word should be the accus. plur. *éáḡeáḡáḡ*, being the object before the inf. *ṡo óul*. But the errors and misrepresentations do not stop here. Illiterate scribes use the dat. plur. for the nom. and accusative plur. as in the instance above, just as an illiterate English speaker would say, "we writes," and I so on. The professors of the New-Irish, at both sides of the Atlantic, finding they cannot master the grammars of O'Donovan or Joyce, misrepresent them, and then find fault with what they have mis-represented. Such is the case here. At p. 163, Mr. O'Duffy says: "The text affords numerous instances of the use of the dat. plur. for the nom. plur.; and even in the spoken Irish of the present day its use is by no means confined, as O'Donovan considered it was, to the county of Kerry. A correspondent (Mr. Thomas Devine, of Youghal) informs me that in the counties of Waterford and Cork, speakers, instead of saying, 'cá ḡi ná ḡuḡ amḡo,' prefer 'cá ná ḡeáḡáḡ' (pronounced farr-iv) amḡo." Again, "éámḡ ná ḡeáḡáḡ áḡeáḡ éḡḡám; nḡ ná ḡeáḡáḡ le ṡul am; cá b-ḡm ná ḡeáḡáḡ?" are instances of its daily occurrence in the spoken language." This, certainly, is worth studying. Now, what O'Donovan said (Ir. Gr., p. 83) was: "The termination *áḡ* of the dative plural, is seldom used in the spoken Irish of the present day, except in the county of Kerry, where, however, it is as often made the termination of the nom. plural. . . Mr. Patrick Lynch, who had a native knowledge of the modern Irish, states, in his Introduction to the Irish Language, that 'a man would be laughed at in the country were he to say, *éábḡ ḡéḡṡ ṡo ná cáḡḡáḡ*, or *ṡo ná cáḡḡáḡ*, give way to the horses, instead of *éábḡ ḡéḡṡ ṡo ná cáḡḡáḡ*.' However, *ḡeáḡ*, a man, and a few other monosyllabic words are an exception to the above, as we say, *na ḡeáḡáḡ*, or *na ḡeáḡáḡ*, *ṡo ná ḡeáḡáḡ*, &c., &c." O'Donovan said what was and is perfectly true, "that the termination *áḡ* of the dat. plur. is seldom used in the spoken Irish, except in Kerry." And he quoted Patrick Lynch *correctly*, who intimated that *ḡeáḡáḡ* is used in the nom. and accus. plural.

Reader, Mr. O'Duffy's words here, and in other places, are worth your attentive study. But, first of all, ask yourself what do you understand them to imply. First, that the dative plural for the nom. plural is used in the spoken language outside Kerry. Next, that O'Donovan said it was not. And then, that Mr. Devine contradicts O'Donovan; and from these premises you are expected to infer that the dat. plur. for the nom. plur. is not at all bad. This is a tissue of misstatements. *ḡeáḡáḡ*, in the spoken language, is used throughout Munster for the nom. plur. *ḡuḡ*, just as methinks and other such expressions are used in English. This is the *only* dat. plur. so used outside Kerry. This O'Donovan said, and it is the literal truth. As to Mr. Devine, he speaks for himself in a letter to the writer. "Mr. O'Duffy does not state that / said that the use of the dat. plur. for nom. plur. 'was by no means confined to Kerry,' but he states it himself. *ḡeáḡáḡ* is the only dat. plur. for nom. plur., that I know of in the spoken language in which *áḡ* is fully pronounced." When the dat. plur. in bad MSS. is written for nom. plur., "I did not say that the *áḡ* was pronounced," adds Mr. Devine.

When the mistakes are totted up at the end of our last notice they will make a goodly number, and the students for the Intermediate Examinations will require to study the *Gaelic Journal* well, and unlearn much of what he had learned in Mr. O'Duffy's "Children of Tuireann."—Ed. G. J.

PECULIAR LOCALISMS.

By REV. D. B. MULCAHY, P.P., M.R.I.A.

Allow me to send you the following *feart loí* or epitaph in Irish, which I, in company with Mr. Denis Black, Luckington, copied last February in the old burying-ground of Killbegnet, Dalkey. It is the only one in it, as far as I know:—

in onór Thomáir mhic O'Gheacratais (apud) nó v'leas an t-*oira* lá v'ón mi Samhan fan m-bliagáin míle oét v'ceao agur feact ar ceacratac, mar an v'ceao na bean a mhic .i. Máire iníon O'Gheacratais nó v'leas an t-*oírthá* lá v'leas v'ón mi Márta fan m-bliagáin míle oét v'ceao agur a h-*oét* ar ceacratac mar aon pé na fearpópa. .i. Tomáir Mac O'Gheacratais nó v'leas an t-*oira* lá v'ón mi Samhan fan m-bliagáin míle oét v'ceao agur naoi ar ceacratac mar aon pé na v'cuisean cloinne.

Suanimear p'p'p'uidé go b'raicéid a nanam.—amen. Mar an v'ceao na v'leas mac O'Gheacratais nó v'leas ar bun an cuamba ro v'leas an t-*oírthá* lá ar fáicté v'abpaon fan m-bliagáin moecclv.

[The word *iníon*, daughter, in the Epitaph, is faulty: she was not a daughter, but daughter-in-law. *mh* is the proper term here.—Ed. G. J.]

R. BALLANTINE, Kingstown.

This simple and neat epitaph is on a mural tablet just near the door on the left as you enter the old burying-ground. At the top of it is a drawing representing the Irish harp, and over it again is a small cross. We could not decipher any date further back than 1774 on any of the other headstones. A great deal of the walls of the old sacred buildings remain. At year 1244 it is called *Kilbekenet* in a Bull of Pope Innocent IV. Saint Bennat, from whom it takes its name, and whom in mistake some writers, such as Lewis and others, took to be St. Benedict, was the virgin daughter of Colman, son of Aedh (Hugh), and Kilbeganan was her name place. Her festival was kept also on the island of Dalkey—*Deilgimur*—on the 12th of November, where there is a church of the eighth or ninth century dedicated to her. There is a long underground passage near the Presentation Convent, Dalkey, to a holy well near the sea shore. This must be St. Bennet's well. The passage has holes in the roof to let light in.

Olived.—Harsh-working, well-doing, as she is an ollived girl. An ollived mother makes a lazy daughter. This, no doubt, must be from *oLlatháco* (O.R.), forwardness, readiness. A mother should make her child work.

Glower.—To gaze at too much, to stare at in an insolent manner. What are you glowering at? A boy looking unprofitably into a window at sweets and other things has it said of him,—"He's buying gapes and selling glowers."

Hass, harse.—The narrowest part at the top of a common pot or kettle, that is, where the neck rim joins the body of pot or kettle. It was full to the harse. Fill it to the hass. The *r* in harse, which is the word in Co. Down, seems to be omitted in Co. Antrim.

Sharcal, starecal.—(Mid syll. short), fits, as that woman is lumpy and sharecal, this is, she is stiff and acts in a fitful way. It appears to be the root of hysterical.

Cublae.—*Ĉ* gets the full guttural sound. Innocent and

good-natured, as this soft cublae of a fellow. I heard this word used also by one from Belfast as well as in County Down and County Antrim. The accent is on first syllable, and it undoubtedly is an Irish word, but I am unable to trace it presently.

Buc.—*Ĉ* is fully sounded. A clout, a slap, as I'll give ye a buc if ye don't stop. I gave the dog a buc of a stone. It seems like buc, a breach, a rout, O'Reilly's dict., and seems the English *buff* is from it, the guttural sound being avoided.

Bike.—A den, a nest, as a rats'-bike, a bees'-bike, that is where they nestle or have their home. A bees' bike means a bees' nest of honey. At Mitchelstown, County Cork, they would say, "Did ye find a *shanavage* in the meadow when cutting it," that is a bees' nest. A certain troublesome party of people in County Down were denominated the devil's bike. Hence bike has the idea of a troublesome party, as rats, bees, &c. It is likely from *béic* (O.R.'s dict.), an outcry, roaring, howling.

THE PRAISE OF QUEEN ELIZABETH.

By JOHN O'NEACHTAIN.

This piece is not mentioned among his compositions in O'Reilly's Irish Writers—and where I saw it so mentioned I do not recollect—but I do believe it to be his: and some of it is in his best style. The two houses of York and Lancaster, he says, were the kindest of neighbours. And he gives Queen Elizabeth credit for all the graces of person, mind and disposition, especially for those she had got the credit of being without: and all this without discomposing a muscle. Her sailors and troops, too, are set down as gentle of hand, but slaughtering, conquering and especially gathering up, and laying under contribution. Unfortunately, I had to strike out a good many lines, as I cannot praise or give imaginary explanations of what I am sure I do not understand. Nor can I call a scribe a good one, when he is notoriously the reverse of good: and such were the scribe who transcribed this piece, and such were the great majority of those who during the last eighty years have written the MSS. we must now copy from as best we can.

A n-*ann* an *áip*-*mic* v'ó ní *zárá*,
á' aon mhic *áluin* óige *mhur*,
 v'ó tóan *áite* v'ó *phunna* *Saxan*,
Cúpla *ceapra*, *cóimhete*,
bhá v'á h-*áip* *ag* *luét* *áip*
ar *fead* *faicé* *peim*-*glaine*
á' *bhá*'na *folár* in *zác* *comóal*
le *zleu* *comlan* *ceól*-*áipne*.
 v'ó *éig* *Saxan* in *plóg* *fearmáe*
 v'ó *bud* *ceapra* *comáip*-*anáe*
 an *feacé* *hann* *caacá*, *campu*-*oacá*
 v'ó na *planu*-*igib* *póp*-*glana*
zúg *cum* *em*-*áige*, *curo* v'á *feim*-*geacé*
 an *vá* *éig* *meic*-*iozác*, *mh* *óic*-*oacá*
hí *vay* *liom*-*ra* an *cúige*-*oacá* *phunna*

Οἱ ἄ γ-ειονηρο κομνηγεεαὶ :
 Ἀτά εάμθεαμίμλ ζαολιναί, ζιάραμίμλ
 Σαοι-ζλαν, γάρι-έιμν, ποόοιγζε
 Ἀτά ρί ζιέραςαέ, ρζέμιεαμίμλ, ρζιαινάέ,
 βέαριλαμίμλ, βευσάέ, βεόλ-έλιρτε ;
 Κυρο νε εἰρετίθ na mná réimie,
 Ἀ ζιμάό σ'έίελε ἄ γ' ὄεολαέαιβ,
 ' Σναέ ρεάρι οηζάό na í γ'α h-όιγ-μίνα
 l ζ-εάιλ κομνιάρό αρι εολνιαιρεαέτ.
 Ἀτά ἴαν m-βαμνιόζαν ρέιμ-ζιλ ρεαζόα,
 Μαιορόα, máll-έαοm μόρι-έιμζιγζ,
 Μόρι-ρολτε, μιμιοραέ, τυαλαέ, ομνιμνεαέ,
 Κυαάέ, εμνιριοναέ, κομόλαέαέ ;
 Συαν-ιορζ ροιλβι, οἱ ζιματό νεαργζ-ζιλ,
 Μαι ζιματό ζ-εμνιηεαέ ζ-ερό-λυμνεαέ
 ἄ γ' βéal le labaríam iomaο teangta,
 Το ζυρο νεαζ-φολαίγ, ζλόρι-μίμλ γ
 Ὅά ὄεαο ζεαλα αρι ζηέ calce,
 Καολα, εαριτα, κομνιραίγτε ;
 Ζευζα ζαροα ἄ γ' ρεμυια ραοα,
 Σέιμτε, ρεαόα πομυιθεαέ.
 Ὅά έίε έορμια, αρι έλί a h-νεάα,
 Μαι lí ρζοάα ρζοό-ύμπε.
 Σεανζ-έορρ ρέιμ-ζεαλ, ραιναί-ζλαν, πιέρο-
 ὄεαρ,
 Νάρι μεαλλ έελε κομνιάρμνλ.
 Ο ὄ'εγζ εαεραί ρλυαζαέ, ρέιρεαέ,
 βεόόαέ, βευσάέ, βεό-νεαριμαί,
 Νο εηζ Ἀριτίμ, ιονζαηαέ, ἄρο-έλιρτάέ,
 Κυμυραέ, εάμθεαμίμλ, κομνιηεαέ,
 Nil 'na beataíó ἄ γ' ní ὄεααρό,
 Ταί ειρ ηετορι οιζ, έλεαριαίγ,
 Ριζ μαί ειλιρ ζιμάόμαί, ζειλ-έίζιό,
 βλάτιμαί, βειζ-έιμν, βεολ-τραοιτεαμίμλ.
 Το ρέιμ μεαροα a β-φυλ le ζαιρζε,
 Ι γ' na εηί ρανναίβ ρόοαα,
 Nil áct meargza eum cum eargza,
 Re μηζ Saγran ρλόιζ-έιλτε
 Ρεού εηιε aice a ζ-ελείτ Saγran
 Re ταοιβ ὕρεαηαν βόρο-ζλαμε.
 Ι γ' κυρο σ'ά εμοδαέτ, ι γ' le φλοτορμ γ,
 Ἀη εί γ' no ζλαν νορ-έροσάέ.
 Είορ na φρανσε, ιονμυ ρλβαν,
 Na μυι ὄεαλβαέ, νο-βμ γτε.
 Είορ na εμννε ρα βειτ έιμνε,
 Nil αρι ριλλεαό ρεοιμλινγε;

Ἀέτ ναίτε ι γ' έιμνε το νόρ τυμνε,
 Ὅα ζαέ fine a β-ρομνιζέιν.
 Ιομτόα αρι a longaiβ κοίμια κοζαοί,
 Ὅαρι έόιμ τοραέ ὄοέυροαι ;
 ἄ γ' μιοιμ ραιάμαί, ροιμιομαέ, ριοραέ ;
 ἄ γ' ρεαί εἰεαν, εἰοσαέ, ζλαε-ρέιμ, ζοαέ,
 εαριτ-πιέρο, κοζαέ, κομνιρεαέ.
 Βίο ó'η m-βαμνιοζαν εαέα, campuroé,
 Láim me ραβμυζιβ εομυρε ;
 Βίο a βαμνίμ ιμρ ἄ' ηγαρέιμ
 Ἀζ κυρ αέάμα αρι όροαρίβ ;
 Κυρο σ'ά h-αμνίλ ιμρ a n-Ἀλμάιν
 Ἀζ κυρ βάέ αρι ιμόρι-βαίτειβ ;
 Ι γ' αηιζο uile αρι έαταί na εμννε
 Ἀη ζαριμα ζυρμαί, ζλεο-έπαρο.
 Το νίο a bauníge ιμρ ἄ' ὕμαραοι,
 Ζαν μίό ρατεέοιρ ρεολ-κυμαό,
 Le na coblaé, είορμαί, εαβαριεαέ,
 Ριοέμαί, ροζλαέ, ενορμυζεαέ.
 Ρεαί na ραιρζε ζαν μίό ιμαρζε
 Ἀηζλεο καρβέε, κομνιζεέ.
 Τάιο a λυέ ζλιαό ταί Μιμυ ο-Τορμυαν
 ἄ γ' ὄο'η Ινοια όμ-έλοεαίγ.
 Ζηάέ a εἰεμ-φην ιμρ ι η-εηιρτε,
 Ρά λεόρι έίρε αρι όιζ-ρεαριβ.
 Τά Ὅια a éungnam le ρμαέ Ιοουμ
 Na η-ιαέ β-πομνίμαί β-ρόο-ζαριεαέ ;
 Ἀταίο na ζαοιτε, αταίο na ιρπέιμ,
 Ἀτά ζαέ μαεηαν μίό-ρολυιρ.
 Μαι τάιο Spáimíγ ma lie-láeap
 Ἀη ζαέ ραιρζ ζο τον-βμ γτε,
 Ὅά έεαο Ἀρπέμαέ ζαν μίό-ζαδα,
 Αρι η-a m-βάάαο a μίόρι-λιννιβ ;
 Ὅ'ράγ a ζάροα ρά έάρ Spáimíγ,
 Sá mná εἰαίότε κομ-έιμμρεαέ.
 Τυζαοαί ζομαό ζευρ υαέα von Ροιρτεζει,
 Le ρλυαζ βοιρ-λαοέ βεο-έροσάέ (βεό-
 έιορθεαέ).
 Ἀταίο μαιμ βυρθεαέ τί Ὅια 'ζυρ ὄαοιμ,
 Ἀη εἰμαέ οιορμυραέ, ὄόέεμαέ,
 Ρμιοηηα νάμρεαέ, ραοιλιό, ραιέβρείτ
 Καοιμαέ, εἰαίβτεαέ, κοιμ-βρεααέ.
 Αρι a ηιονηταίβ, αρι a εαβαριέοιβ
 Αρι a εαβαί σ'ά κομνιραναίβ.
 Ι γ' μοι αν έαίετ μεάο a μαίετ γ ;
 Ι γ' αρι ι γ' μεαρτα a μίόρι-αμν.

The last line but one in MS. is, *is thar castear méad a máistir*. This I have changed as above. Unless I mistake, in Waterford *castair* meant a thing to be proud of. *níl don castair* (or *castair*) *ar sonann oimra*, they are only middling. May I request any reader who knows the word and its application to let me know. I read the last couplet thus: "The amount of her bounty is a thing to be proud of; it is from it her great name is to be estimated."

VOCABULARY TO "PRAISE OF QUEEN ELIZABETH."

Do déan = *deánrao*, I will make, *airte*, a poem, *cúpla*, a couple; I do not understand this meaning, nor whether *oneasrao*, kind, and *comhárte*, delicate, refer to the monarch or the poem. The poem is what *biar* (*berdear*) will be *o'd h-astair* repeated, *as luict astair*, by people of pleasantry; *rioghlaine* (*feoir*=*feir*, gen. of *feir*, grass). **Le gheir**, with instruments, *comlann*, *ceolcuirtce*, of harp-melody in competition (?)

Sló = *slua*, hosts; *feairniac*, firm, durable; *comharanac*, neighbourhood; *caéac*, warlike; *campurdeac*, living in camps; *róy-slana*, of noble races; *riomhgeac*=*reimeac*, gentleness. **Reitrigac**=*reimac*, starry. **Croac**, *ac*, formidable; *riobairiomp* *an c. p.*, I believe she is the fifth monarch; *comnuigecac*, abiding, permanent; *cáimpeantuil*, friendly, *saolmhar*, friendly; *raoyglan*, purely noble; *ráp-tum*, very gentle; *rócoirge*, easily restrained. **Spéarac**, accomplished, skilled in embroidery; *beairantuil*, skilled in languages; *cpéice*, accomplishments. **Car**, quality. **Ar ceolmharpeac**, in tunefulness. **Széirheantuil** and *rgéantac*, beautiful, are synonymous; the former not in dictis., but it is in spoken language; *ceolac*, learned; here it is a noun, plur., learned persons.

Seasda, majestic, courteous; *muirpearac* (*muirpea*, a burden), heavy; *uolac* and *comholacac* are = from *uol* and *uolac*, or *uolacac*, a lock of hair; *cuacac*, curled; and *cuimponac* is the same, I think; *oyumneac*, is thick, I believe. **Cpépeac**, like red hot sparks; *cpó*, blood; *luirpeac*, red. **blu-hing**; *oévo*, set of teeth, a jaw; *gnó*, appearance; *ceairc*, fair; *rioyrige*, carved; *szarpoa*, clever; *peacó*, strong; *riomh*, smooth; *rompluoréac*, fit to be models (?)

Cioac, gen., *cié*, dat., *cié*, a breast. **Oá**, two, takes the noun in dat. sing., but the adj. is plur. **o'd cié éorpa**, two round breasts. **Ar éli** a *h-éca*=*ar élar* a *h-éca*, on her chest. **Mar li** *rgéca* *rgéce-uirpe*; *li*, colour. **Széca** (better, *rgéice*), gen. of *rgéce*, a flower; *rgéce*, choice, the best of anything. **uirp**, gen., *uirpe*, land, soil; *rgéce-uirpe*, of choice land. **O'e'n thuy** *rgéce* na *peoive*, *o'e'n t'ip* *rgéce* na *m-bláe*, first flower of the earth and first gem of the sea. I would here request our musicians to say would this line sing as well if written, *o'e'n thuy* *rgéce* na *peoio* *ar* *o'e'n t'ip* *rgéce* na *m-bláe*? *com-corym*, like.

Séirpeac, pleasant, cheerful; *rlua* *széac*, of the armies; *cuiz*, a king; *ávo-éluóac*, of high renown; *com-tugreac*, prudent, judicious. **Deacáro**, did go; past tense, negative of *cérim*, I go. In Waterford it is pronounced *de-ow* (very close); *ir é an t-am é mara* (*muna*) *n-oeacáro* (*n-oe-ow*) *re éairp*. **Ni deacáro**, did not die, *i.e.*, there never lived; *éilip*, Elizabeth; *éilip*, in Waterford, is Alice, *széil-céiz*, of the white breasts; *beol-t-paiceantuil*, of the learned mouth.

a b-puil *le szairge*, all who follow the profession of arms; *le* is often set before nouns of trades, professions. **O'Don. Gr.**, p. 312. **Do élan** *le rsoil* *oainar* *szair* *laone*; *maipe* *ni* *Donogáin*. **Níl ac** *meazsa*; *meazsa*, in old writings, for *meizge*, inebriety; *carpoa*, very probably for *caéa*, gen. of *caé*, a battle; *cup cum caéa*, to go fight with; *rlósz-éilce* (*éuilce*), of the augmented armies, *Comla*, guards; *cléac*, dat. of *cléac*, a battle. **Rebac**, plentiful.

Níl air *rlleac* *peoplunge*, there is not the giving back of a farthing [as a tribute to any other power]; *rine* = *cine*, tribe, people; *rioyictin*=*rioyigéin*, relief. **Doéuróal** (*oo*, not, *cojroal*, envy), without envy (?) **éuce**=*éúce*. **Abéit** [*sz* *teacé* *arceac*] *éuce*, its coming as tribute to her. **Comla**, guards; *rioype*, a knight; *rioyineac*, serious; *caéac*, of battles; *szlac-riémh*, of smooth or gentle hands; *szonac*, wounding.

raBpa, fringe, border; *acéuma*, transformation. **sz** *cup acéuma* *ar* *roaistib*, reforming the hotel tariffs. (?) **Almá**, Austrian Empire, *úac*, destruction; *ir airgo* *uile ar* *éairp* *na* *cuimne*, *i.e.* *ar* *uile* *éairp* *na* *cuimne*, on all the cities of the universe; *szarpa*, mercenaries; *szurhar*, powerful; *szleo-éapar*, active in battle.

bannarpe, plur. of *bann*, a band of men; *peolécumaó*—this word has the appearance of butchery, but I cannot find it elsewhere; *oo* *nio* *a* *b. in* *a' b. szan* *io* *f.* *peolécumaó*, her bands in Brazil commit butchery without much apprehension; *colbac*, a fleet; *ciophar* tribute collecting; *riocháir*, wrathful; *roglac*, plundering; *cuaparazteac*, collecting. **marpe**=*marps*, pity; *caipée* from *caip*, a ship; *car* *muir* *o't*, over the Tyrrhene sea.

na-n-ac, of the lands; *rommháir*, delightful; *b-oozszar-cac*, renowned (?). **Spéipe**=*psz* or *-rps*, pl. of *rspeir*, the sky; in Munster, pl. *rspeiréa*; *larpáio* *na* *rspeiréa* *szósz* *sz*.

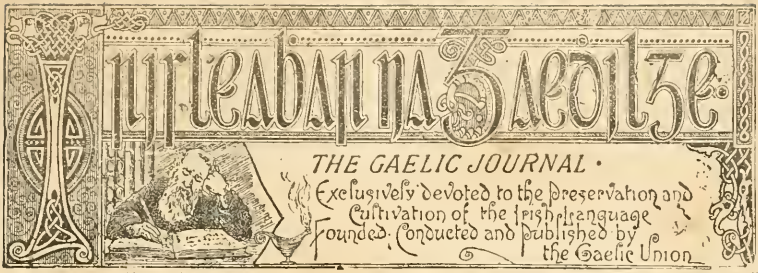
lic-lacáir, lic. dat. of *leac*, a flag-stone, and *lácar*, a place, like a place full of rocks. **szan** *io* *pszabá*, without any great danger to the English.

szaró, a heating, a whipping.

Diopyarac, irascible; *raolrú*, generous; *ráit-úpeit* (*ráe*, knowledge; *úpeit*, a judgment), *com-úpeacac*, of just judgments; *úponnac*, pl. -*nnta*, a gift; *caáairc* pl. -*arca*, a present.

NOTICE.

The *Gaelic Journal* is published quarterly; price 2s. 6d., payable in advance. Subscriptions may be forwarded to the Hon. Treasurer, Rev. M. H. Close, M.A., 40 Lower Baggot-street; the Editor, Mr. John Fleming, Mantua Cottage, Castlewood-avenue, Rathmines, Dublin; or to the Hon. Secretary, Mr. R. J. O'Mulrenin, 17 Trinity College, Dublin. The *Gaelic Journal* will be sent to any part of the United States or Canada for the above amount. Subscribers are requested to write at once in case of mistake or delay.



ADVENTURES OF EDMOND O'CLEARY.

(Continued.)

We have seen in the last journal the terms on which Miss Propriety Fortune would espouse O'Cleary. The sequel is told below—

Ná bíod' fín 'na anfochaíod oir, ar éadómonn, óir bíod mé éoin vilior vuir agus bíar mé do'n anam atá in mo éliab. Do rópaó ann ro iao, agus do bíodair tpeall v'a n-amfiri go ruaimneac, roairi, gíadac me éile; go g-cualaró éadómonn, lá n-aon, tpiáct fada rópleacan air neair agus air vóclaoiréacó an fácais; agus gup g'lae eio agus tniúc áóbal é fo'n n-angcail agus fo'n v-tárg vo bí go g-gene-máta air neair neam-éimriúghe an ácais; agus vo éuaró go mil-biaíac vo fómaro a níná, agus v'air ceao uirpe rularis vo a éumur v'feucain leir an b-facaó. Do fpeagair an maóam-mna go roómaí, rtuamá, veirpeirveac, é, agus a veóir air a ghuaró, aig máó—ó, a éadómonn, éadómonn, an í fín vo g'eallamun vaim-ra, a éadómonn?

Ar an m-baéul páoimig, ar éadómonn, gé hé air bíe g'eallam vo éuz mé vuir ni fúileona mé rgléip an meirig úo v'im-éacac gan rmacúgacó. Ar fiontunn, ar ire, má g'nó tu fín, ni rínpeara mo éacó veap nó clé leac go fóirbhunne an biaa.

Ar fiontunn, ar e-pean, má g'nó tú fín féin, ní rcaofaró pé mire, agus innir vam cá b-fuil bunáit an té air a b-fuil tú tpiáct? Spacaig, ríleac, ríublae, ríoeboi-veac é, ar rí, bíor le v'raoigéac, agus le volra in iliomao v'ionavaib a n-éinpeac, air fon, gupab in áe-cliac atá a longpior agus a rí-g'éaglac.

Ní éimrío vo éraobirgaioleac fá veaira vaim-ra mo éionnigacó a éur i n-vearmao [ar pé]; agus ní mó áépióear (áépeóear) mé m'inninn go coimiac vam leir an airpéctam fín. Agus ann ro vo éam-bhri-veacó meannann ann, gup g'luair gan moill, in áégiormia gaca conaire, go h-uir iacbám leairgac laigean, agus go bánacé biaacé v'poma coll-éoilte. 1. áeá-cliac, agus an óig óg ro air laim leir. 1r ionróa áit air a m-baéac ar faoil. an fácaé éirige ríge éabairt vo. Ní maib mác no baile ar gáb tpió nári éur an fácaé coimairéa agus rígne vubflána an uile éairv'oilac, g'róacó níor fpeagair an curiá ro é, in aon ionao, no go máinig acáó an v'poma v'a n-goirpéar anoir ríáio san Tomár, i n-voirp áeá Cliac. Do bí fo'n am g-céarona a v-táinig an curiá ro fo'n acáó, ionao ve élannaib ríog agus rí-óflaca; ve r'aoiréib r'aoira, r'eoó-b'ionnacaé; ve r'loiréib veaira v'ioirgair-fluair; agus ve nínáib r'angza r'ioéaille air an tulac; v'arí veannuig éadómonn go míoair, munn-vearó, aig r'iarpuig ve gac n-aon ro r'eaó

ar b'airento doib an faeac, Cuirim Seairb a n-Dearcaod. Iy eol' ceana, ar aon ve'n com'cumnuigao: cneao i' do mian leir? Aca ar e-yeau, fae mo eumuy' do'n tih-jo a comlann leir: oir do eualaro me ceirto mo'ri aru mero a neire, agus a omaroaeata agus aru a miumneaeat. So oenim, ar an caeumig'ceoir, ni gnae leir an uime rin e' rem do ceile; agus mo comairle uire gan buam uime: oir iy f'ioy anam' do f'gairar uime aru bi' leir gan curu o'a comairleab. Agus ma' ta' uoil' g'ac-ya p'raim do com'pac do ueanao leir, p'rao' moire so toirtonae o'a g'airim eu'gac. Ma' te'ro, ar an eu'nal' do bi' na uice an tan rin, a. an lomcunbeaeat, Ingean f'orcum, agus ma' bameann ve'n uol' ru bualprig'cear e'; agus f'airre rin, f'gairar' moire leir. Ar f'ioncum, ar an g'airg'roaeat, o'a m-bia' a neare mar neare heireuler do e'og'aeat na f'leibe; agus a g'air, mar g'iuoear' Congeulann, o'f'aeacann-ri mo neare leir, gan elar' gan time, agus g'aircear aru. Do g'ioeaeat aru a im'p'rie an faeac; agus com' uoie agus do eamig' fan' toidim agus fa'n tuairg'ebail rin, o'f'ue' so elao' marli-yeac aru an muile oig' do bi' a b-foear an eu'par, agus a uoairre so m-bia' uige rem no so o-cure[r]e'ad leir. An t'p'ae' eonnarre an g'airg'roaeat meao a f'otail, a uoairre ve b'rae'riab' a'roa, po'elo'roa, nae buo leir i' gan comlann teann, tinnear-nae, e'ar a ceann. Feueam an b-pul rin ve m'airneae' g'ao, ar an e-aeac. Aca, ar e'adomom. Iy ann rin do ionnruig'cear aru an oiar rin a ceile, mar o'a leomian lig'ee, lionica, lan'calma; no mar o'a ma'g'annim m'illeaeat, mo'ri-uae'ba'rae; no mar o'a ear puao-euile ag tuicim a g-cionn a ceile in aon aill; no mar o'a g'm'ingne mearia moirg'moiaeac. T'iemire fa'oa ag p'raim, agus ag p'p'riubinn ag gabail ve bayab, agus ve o'omaid i' n-ag'arob' agus i' g'nu-riob a ceile; peal eile, ag gabail ve f'geana g'aura, g'ara, i' n-m'ionnib' agus a n-ariaeac a ceile, agus ve u'neabail' uiana

u'neaeac i' n-uo'ear b'ionn agus bolg a ceile, gan f'ioy ag amaircaig, eis doib iy mo' aru aruab' com'lae'ac bua'oa aru feao' yeac'e n-uairre ve lo.

VOCABULARY.

an'foe'rae'at, uneasiness: na' bio' rin, let not that be, 'na a. oye, an uneasiness to thee (*in its uneasiness*). Oir b. me' com' uilear' uire, I will be as faithful to thee; bia' fo' bia'ro, or be'ro, fut. tense. agus as, u'o'n=oo an, to the anam, soul or life, eliab, breast.

Te'ae'll, a short space; o'a n-ann'ir' of their time, go p. f. g. ye ceile, peaceful, quiet, loving, *together* or to each other; tracht air, talk of, oo—el'ao'roae'at, the unconquerableness; e'ao' agus tu'e, jealousy and envy. Eao in Munster is pronounced iao, but not like iao, them: let those who do not speak Irish get a native to pronounce these words for them.

ae'bal, great. f'o'n=fa an, on account of the an'gaeat, great reputation, ca'g, renown, nean-cumprig'ee, unbounded, very great, ae'ag=fac'ag' of the giant. [M-L-b'rae'rae'ac, with honied words. Do f'oparo(f'apao) a m'na, into the presence of his wife. U'air ceao u'irre, he asked leave of *her* (after verbs of asking, etc., ar is translated by *of*. f'ulang oo (a f'ulang oo, or e' u'fulang oo), to suffer to him. leir oo, ceao'ig' oo, let him, allow him, etc. A cum'p' u'f'ean' leir an b-p'rae'ac, to try his strength with the giant. feue' biom e, leir e, try me, him, with it (at it). O'Don. Gr., top of p. 313.]

[g'o'e'ag, abstemious; O'R. This is not exactly the meaning here, se'late, p'ruama, temperate; an i' rin oo g'eallannim u'ah-pa, is this what thou didst promise to me?]

baeul, acrozier; ar=(o'ar, by) an m-baeul p., by Patrick's crozier; g'eallann=geallannim; ni pu'leona me, I will not suffer, f'g'leir, ostentation; we have seen this word meaning a fight heretofore. So f'op'p'umne an b'rae'at, to the time of the judgment.

bun'oe, dwelling; p'rae'ag, a stroller, but I do not recollect the word; p'leac, straying, f'ioroeac, drunken; u'omao, a great number, o'ion'ao'ab, of places; mu'g'ee'ae'lae, regal residence.

[Cuir pa' ueara, to induce; ni e' oo f'ao'p'g'ao'le'ao, pa' ueara u'ah' fa, your preaching will not induce me. See Joyce's Gr., p. 118, idiom 6. Tuonn'g'nae, a project, oo e'ur i' n-uear'umao, to put in abeyance (into forgetfulness). agus ni mo, nor; literally, 'and not more'; ae'p'oe'ar me m'incim, will I alter my resolution, go compac uam, until I fight. Joyce's Gr., p. 118, idiom 4, for uam, leir an ap'rae'at rin, with that spectre.]

[U'p'ue'ao, excitement: oo ban b'p'ue'ao meannam ann. Do bam=oo buail, took; excitement of mind took [possession of] him. The author of donae' be'p'na na g'ao'ee, says of a runaway horse oo buail pa'ig [pa'ig] a'p' e'om, a frenzy and a fit took her. By the way, O'R. writes pa'ig for pa'g. iae'ban, white-land, le'ag'ae, steep, bantae' b'rae'ac; bantae' *very likely*=iae-ban, and b'rae'ac, hospitable. U'p'oma gen. of u'p'om, or u'p'um, a ridge. COLL-coille i' of the hazel wood, viz., Dublin. A little lower he says, Ae'ao an u'p'oma, the Field of the Ridge is now Thomas-street. Iy ion'oa a'ic, it is many a place, ar an m-be'ae'ac, on the road, ar fa'oil an fae'ac, the giant thought,

oirge rúige éabairt do, to do him a wrong. Oirge rúige is still said in Waterford in this sense of wrong or injustice, as if a waylaying, or highway robbery; but instead of éabairt do, to give him; they say in Waterford a deanaid ari, to make upon him. Take particular notice of áit . . . ar faoil. ar=a which, p, an abbreviation of po, sign of past tense, and faoil, did think. Before ar, the prep. an, in, is understood: áit an ar faoil, a place in which he thought. This expression áit ar, is so very common in the language that speakers and writers very seldom express the prep., but it is always understood. Take notice of it, I say; we will want it by-and-by.

[m] rarb pác ná baite ar fáb tóid: ar=a, which, and p, as before; the a is governed by de understood (oe a po fáb) of those which he passed through. comairtá agus rúgne, a token and a sign, vobflána an uile é. of defiance to every traveller, viz., the sign-board. San Tomás, St. Thomas.

[pó'n] an g-ceanna, at the same time. Ro fláca, of real princes. Seuo-bhonnáca, gift-bestowing, oirgárfála, the rabble. Seúis, slender, or courteous; pioé-áile, fine, spiritual. ar b'áitníó oibh an pácá, did they know the giant; ir eól ceana, indeed we know him. Ceana, already, indeed, ir eól, it is knowledge [to us], i. e., we know him. ceaoi to mian leir? What is thy wish with him? a comhann leir, to fight with him. Míomhnteaé, in pudence.

[Cábh]uirgeoir, a citizen. San buan umme=gan buan umir, to have nothing to do with him: go cailectonaé, willingly; ma buameann=ma buameam, if he does meddle with him. De'n uol po, on this occasion, buairrúigeair=buaifear, he will be beaten.

[Fá]ne rín=fairp rín, along with that, moreover. U'feacáim, I would try. Fá'n coimh, to the place, fá'n tuarraigbail is a little strange; the meaning must be at the invitation: it literally means character or report. tuit, a handmaid. Soaíl, arrogance. náe bíad rí leir(áige), that he should not have her; timreácaé, powerful. Tar a ceann, for; on account of.

[U]íge, in Waterford, bíeé, applied to a man, tall, pliant; máeánuim, a bear; eaf, a cataract. Fíomhúgne (grimm), a griffin, múgne, claws. Átharcaí, spectators.

AR ÉARTANAÉO, NÓ GRÁO ÁR
G-COMHARSAN.

An uair do éuir ollam olúge ve na h-Ínoaigib ceit ari ári Slánúigéoiri ceao do déanpaó ré éum na beaca ríomhúde do fáoírúgáó, a vubairt an Slánúigéoiri leir, féacáim ceao do éanglann an olúge, agus ceao do leigeanm ré ann; agus do b'é a fíeasra "ní fuláir vuit do úigeairna Oia do gíadóúgáó leo' éiorúe go h-iomlán, agus leo' t-inncinn go h-iomlán, agus leo' neair go h-iomlán." Agus an rín a vubairt lora leir go m-buó fíori a éaim, véanaó

oá réir, agus go maifíeáó ré. Ir é an fíeasra céana o' oíreann fóir agus oirféar éorúce o' aon vume do beúeair úis íaruaró comairle éum a anam do flánúgáó, óir an té a gíadóúgeann Oia ní téiréann ré amúgáó, mar tá a rúigce céillúe, oamgean, agus an úigeairna, mar a veir an t-éasnaé, a vírúgáó na rúge do, agus a íuanúgáó an íóiríomhe. Áé an té ná veanann; an té ná cumhúgeann ari Oia áé go neam-íumeamúil, agus go fánaé, agus oá réir rín, ná gíadóúgeann é éuige ná ari aon éor, bíreann ré ari féacáim, gan beannaéó a o-topaé ná a n-veiríe aon gíam leir, gan beóóáéó ná luáéáéó ann aon íompógáó leir; mar, ari nóir na colna gan anam, bíreann an t-anam gan Oia. Qui non doligit manat in morte, &c. Ir maifis ari an aóbarí ran (oo aoin-ne) o' íompóéó a inncinn ó Oia agus a bhonnpaó a gíadó ari aon íuo fáoi na bun; óir oá éasraim ní'l aon íuo buan, agus gan a téannca ní'l aon íuo féarímaé. Ir uaró a éaim maire, veilb, agus áileáéó gáé ceacáíra. Ir é éuir an tpaíg marí téoirann leir an b-fairge. Ir é oo bhonn tuirpín ari an vume éum é réim o'áitme féacá mar oo túg ré oo na beacácaib. Mí maire, ari máéair na Maáabeer, oo íugne ríb mar a tá ríb, níori túgar beóóáéó na beaca oib, agus ní mé a éum bail aon vume acaib: ní liom an obair, áé le h-úgairna b-fíarítear agus na talíman, áro íaúlaig-téoirí na crumne oo túg oo'n vume teáo ari an raógal. Ir fíori oá réir rín b'é cáilúeáéó a tá m aon níó crúeáigce go b-fuil an cáilúeáéó ío gan teóira ran g-crúeáigceoirí, agus oá b'íg rín, gup mó a éimleann ré ári n-anraéó. Saóbhíor, éairíem, agus móir-íeair ní maíuo áé réal, agus ari uairib ní luáéce aca íao ná uair. Ir é an éar ceana é a o-topaó maire agus neir na h-óige; eirgeann go luáé agus meacánn go h-obann aír ari nóir bíláé na g-criaob a bhíreann amaé na lán áileáéó an-ou agus a éumteann ve'n

g-cruinn a máraic. Iy mari rin uimno agur
 do gac nio 'ran t-raozal jo. Aet ni mari
 rin do 'Dia: a tá ré a g-cominúroo vo-
 acairunigete, ari don imteaao amán, gan
 túr, éise, gan páf gan fáe, gan topaé ná
 veirre; agur dá iéiri rin ní mealleari don
 uari iao jo a griaóuigeann é. A veiri naoim
 Agurigin do b-fuil cioroe an uaine anfoairi,
 go g-cominunigeann ré a n-Dia mari nac b-
 fuil páraim iomlán in feilb don juo i
 n-eagmair Dé. Uídeao a n-aiyirfá, agur a
 n-oyroóac agat, agur 'na noiaig rin beró do
 uil an juo éigin eile; nio a éairbeanann
 go b-fuil feilb éigin ann a éugann páraim
 póipilionta iomlán, agur iy é rin feilb Dé,
 mari iy é feilb iy doirre é. Oimbuanaf
 agur mio-maire don nio eile a g-comimneaf
 le Dia.

A tá máo jó uimneac agaim ó na béul
 féin, é griaóuigaó; agur iy fuyar aítne,
 mari a veiri ollam naoimta áyirigete (don ve
 na h-aiéireacáib naoimta) guri loiceao go
 uaingan oaoaao an uaine le peacaó an
 t-rinnirri, le guri gábaó a éuy ve
 uualguy omyann angraó ári g-cioroe
 a éabairt do'n te éulleann coim móri
 ran é—úgbari an uile máiteara agur
 tobari an uile griaó. Iy beag ve uuaó an
 uaine iy ppiárom a ó'págaril éum é ueanaó
 ceanaimuil ari a gaoletair ari a éáiruib
 agur ari a éungantóirre; agur uari n-óoié
 ní' l don uaine aca ran a g-comimneaf vo
 Dia. Sul a cuminige vo jinnirri ari vo
 leitéro a beir ari tí a beir beó, do bi vo
 breit a meabair vo Dia, agur 'na óiaig ran
 ó éonnaireaf an polur iy é a tá ao doairi-
 eacó agur do' óion; agur do' éongbaril.
 In ipso sumus et movemur. Nioi ledri leir
 an éomaon rin vo éuy oye a o-taob vo
 éolna, aet an uari vo bi t-anam veitce, uairi
 uairó vo éionnigam ré an meoóan biró
 éireacóamíla éum tu a éabairt ari n-aiy-
 ioncolnuigaó ári o-Tigeairna le n-ari éean-
 nuig eiré féin na páire raoyire an éine-
 oaotha ó mállaó a n-oamanta: agur 'na
 óiaig rin, bionn omyann éireacó na páire,

le b'igé na raqamante a curieao ari bun
 ari ári n-agaó ran eaglar: oyi gairmto
 tioral ari an nglóipe le baite, cumar ari
 eiyge, an uari a éuiteamaoio, le aítmge; agur
 cungham agur cabairi éum fuyieac buan in
 reirbir an Tigeairna ari jraio na nglár,
 gac n-aon an a rige féin, le taéimge na
 raqamaintoe uile. A b-foairi na o-
 tabairer jo, iy ó Dia vo éioóluicete raoz-
 alca; mari an g-céaona vo éuro, vo éli,
 vo neair, vo ríubal agur vo maémur raoz-
 alca. Creao tá agat, a veiri naoim Pól, ná
 fuaíur? agur aiy iy anuar ó léairi na
 joillre vo éúyilungeann gac tiorlacao
 iomlán: agur ma 'reao cao é an éiall vo
 mí-mear agur vo ueairmao? O! iy cuairó
 an gearán a ueannan an Tigeairna ari an
 té ná cuminigeann ari; ari an té a lungeaf
 agur 'veirigeaf agur éairer a jé gan
 rmaoineam ari go mimic. "Nioi cuminigea-
 oari," a veiri an t-pailm, "ari Dia vo éaom-
 naig iao". Agur aiy "vo ueairmaoari a
 n-Dia vo éug beoóac uoir." "Oo jmaoari
 vo óaome," a veiri Dia le béal an fáro,
 "óa óiogbáil, vo éiréigeoari mire, tobari an
 uirge rionnirre, agur vo éógaari uoir
 féin róiéitige ná comiearao bpaon". Far-
 aoyi iy baoglac guri ab í an jirunne í a
 o-taob go ledri.

[Óá émuadaó é an raozal, iy véme na
 ran iayiaó na n-oaoimeao iy giorra óo.
 An té a m-beró caiteam agur págaril aige—
 iy í rin juagaril an jruoyríma—ní h-áil
 leir gan uil noir ría, agur le beairuigeaet
 éigin ainiélic no amur eugóimac, griaó Dé a
 óbirre uao, agur a óiol go veoié má gaeall
 ari uil a m-breir: no muna m-beró rin
 ari a éumar, aet e íriol agur a o-ceannca
 aig an raozal, mari iy gnaacá reirbirreac Dé
 a beir go mimic, iy baoglac a n-áit compóio
 ó'págaril a n-óóéur agur a ngláo Dé guri
 miofáram agur ioménué a pároiri.]

No mari ari óibiri paróymiof na beoóanaoó
 griaó Dé uair feuc ari vo éleaóoair eile, ari
 luar no breagaó vo éeanzan; ari vo úioé
 aiyur; ari vo mio-mioó; ari t'feirre; ari

níh do élaonta; ari do éraor, d'earriáto
 ašur do éur amužao; óri ma' t'atuiže
 leat é ir ceanaíla leat, d'aníuēoim do
 éuizmona, aon uob ro ná žriáto do emēuiz-
 éóira. "Mí rēoiri le h-aon uime," a veiri
 an Šzioprtiri, dá mážiřtiri a iuar an aom-
 řeáo; ašur dá rēiri řin ní rēoiri leat do
 žriáto no do řeiriđir a řonn řoiri Oia ašur
 aon řuro eile. Mí h-é an leat áet an t-
 iomlán a tá uaró ašur mí h-é an taob amuiž
 áet an taob aržis a řářiuižeann é. "Ču-
 ari ári molaó dom le na v-teanga áet
 do bi a ž-eriođe a b-řao uaim." ašur ářiř
 řořřann Ełireur đrion ari lučo an dá
 ériote. Mí iariřann ari a řon řin žriáto Oé
 žo v-tabarřa řuac d'aon řuro do éear řé
 éum do řeiriđire; řóř; buó moža leiř žo n-
 veanřa an oipeao muiřinn do ašur do éul-
 leann řé ann a éáiriřeáo řéin, áet amán
 ná maéřa éari moó ann do éion buó éeari a
 ž-comniuiže a beit aiz řualł ašur řeiriř-
 ařže éum žriáto vé, mař a bréann an řřuť
 éum na h-abann. "Oiri řřeall le h-abann
 móř," a veiri M. Abairřin, žriáto Oé a žlačann
 arřeáo uizřiođe na řřiočán; ari řliže b'é
 éion no žriáto no řářiř mearřiřa a beiréáo
 aiz řřubal le uime žo m-buó éeari uóib a
 beit řeiriřařže a ž-comniuiže aiz řilleáo
 ari móř-muiř cáiriřeáo aon Čřeajřa, ari
 řliže žo n-žriáriřeáoře Oia ann žac níř
 ašur žac níř a n-Oia, ari řon Oé ašur řé
 bun Oé. Iř iončuiže ar řo žur ab' é ář
 n-řomčari, ašur ář b-řeiriđim do nířóib an
 t-řaožail do éariřeánann ma támasoř in
 řeib na éariřeánačo, a b-řao nířoř mó 'ná
 aon éorřiuře řólářa žriátořari d'arřeóca-
 maor leiř-arčis řinn. Iř muiř a beiréáo
 uime, ašur mař řeall ari an vaonačo
 náoť, bož, žo n-arřeáoř do élaonaó ašur
 eap vutřeáoř náođa ašur ľuiřiuře éřřin
 žriáto leiř arčis ve le ar uóis leiř žriáto Oé
 do beit ann, ašur ř'an am ž-ceaona ná
 beiréáo aize áet a řžáil. "Do bi móřán do
 na naomíann ašur nířoř řřačaořari aon arře-
 étam uon t-řamail řeo; ari a řon řin ní
 rēoiri a řiáto náři žriátořeaořari Oia le na

ž-eriođe žo h-iomlán. Iř é an comariřa,
 ari an aóbari řin, má tá žriáo Oé ašat, tu
 v'řureaoč buan iona řeiriđiri aiz veanaó a
 éomariře, aiz tačaiže ná řářamainte, ašur
 a comeáo a aiteanta, a n-aníuēoim aon
 míořářaniř, leiřže no earřaró compóřioř a
 beiréáo aiz iariřaró tu v'řomřožáo uaró.
 Óiri řin é an uariřa bréann řé le řačřin žo
 b-řul do mēom žlan, žo nžriáořuižeann tu
 Oia oř ceann žac uile níř mař řeall ari
 řéin, mař iř čuiřže do veanřa aon řuro ná
 břiřřeáo a óliže. Iř beannuiže an řřin
 éřeo, ašur le beažán arřeáoř a tá řé ari
 éumar žac aon uime. Čuižeann řiř
 anoir, ari an aóbari řin, žo b-řul řé
 v'řiačaiř ořřann Oia do žriáořžáo oř éionn
 an uile níř ašur ář ž-comariřa mař řinn
 řéin ari řon Oé, anřa ž-ceuo áit, mař žo
 n-ořuiřižeann řé řéin é; anřa vařa h-ait
 mař žur éuri řé cumaom ořřann a éul-
 leann žo h-iomaričac é, ašur anřa v-čreap
 áit mař žo b-řul řé řealléa uoiřřin do
 éomlionar na h-aiteanta řo žo m-beiró
 řřao tačreanač a lačari Oé ř'an řaožal
 řo, ašur žo nžlacřari arřeao a nžlóřie ná
 b-řlaičeap ašur ř'an m-beáo řřořřiuře iáo
 ř'an t-řaožal eile; beannačo a tářiře aiz
 iariřaró uóřie ašur uom řéin řřé ář v-
 čižeajřa řořa Čřiořt. Amen.

VOCABULARY.

Čeřt do éuri ořř, ořt, to ask me, thee, a question ;
 literally to put a question on me, etc. řečamř,
 Munster form of řečamř. "Oipeann, does suit ?
 Mí tēreann řé amužao, he does not stray. "Uł
 amužao, straying, being lost.

Řřanužao, this is not a common word. Řřan, a track, a
 mark; řřanužao, marking out. Žo řanáč, seldom ;
 žo neam-řřumēamail, carelessly. The ná before the
 verbs here = náč; and the verbs, in the other provinces
 would be eclipsed. Čuiže, at all : čuže ná ar aon
 čoř, at all, at all. Leiř of his. Aonme = aon neač,
 any one. řaori n-a bun, beneath him.

Mí ľuaitē ašat iao ná uatř, thou no sooner hast them
 than they are gone ; literally, not sooner are they
 with thee than from thee. Ař aon mēeao amann,
 always the same ; in the one pace.

Žábao and řřaróřim in this place signify want, or need.
 řur žábao a éuri ve ualžur ořřann, that it is a
 necessity (is necessary) to lay it as an obligation upon
 us. Iř beaž ve uaođ an uime řř řřaróřim v'řažail,
 it is little labour (trouble) that is a need (that is
 necessary) to be taken with a person [to make him

love his relations]. *Thúas*, labour, toil. *Ír beag an thúas tuairg ré leir*, it is little trouble (labour) he had with it; *Ír beag d'á (oe á) thúas tuairg me*, it is little trouble I had with it (or I took with him), literally it is little of it (or his) labour I got. *Ír beag oe thúas an uimne ír pparáin o'fáasáil*, lit. it is little of the labour of (with) a person it is a necessity to get. Observe too, *o'fáasáil* (*oo fásáil*) is a verb in the inf. mood. Speakers, and writers occasionally, make *o'fáasáil* one simple word, which they aspirate as they would any verb in the inf. mood, and they put *a* before it, instead of *oo*, the sign of the inf. mood; *a o'fáasáil*.

Thiob léor leir, he did not think this enough; lit. this was not enough with him. *a o-reannsa*, in difficulty. *mar-muna*: *cup amugáol*, wasting, *íř geall le*, it is like. *A beréasá d'riubal le uimne*, that one would have; literally, that would be walking along with a person. *Tuirge*, sooner.

THE NATIONAL TEACHERS' MEMORIAL.

[About five weeks ago, No. 34 of the *Gaelic Journal* was ready to forward to the subscribers, but the Rev. M. H. Close, M.A., suggested alterations with regard to three of the articles, and as it is that gentleman who has been the means of keeping the *Journal* alive, I of course complied at once with his wishes.—Ed. G. J.]

The readers will recollect that in the *Journal*, No. 33, I asked for the memorial adopted by the National Teachers, in their Congress of 1874, for presentation to the Commissioners of National Education on the teaching of the Irish Language in National Schools. Mr. P. M. Egan, for the two last years Mayor of Kilkenny, with his wonted kindness, cut out for me from his bound volume of *Teachers' Journal*, the proceedings at the Teachers' Congress of 1874, and these proceedings, so far as they refer to the Irish language, I am proud to transfer to this issue of the *Gaelic Journal* instead of the portions excised. The National Teachers of this present generation will thus see what kind of men were their predecessors of fifteen years ago. I particularly invite the readers of the *Journal* to compare the Teachers' Memorial with the memorial of the *Old Society for the Preservation of the Irish Language*. I mentioned, more than once, that on the founding of the Society in Dublin, I forwarded to them the Teachers' Memorial, with the signatures of five Southern Bishops, and those of 80 or 90 managers of National Schools, and that these formed the nucleus of the Monster Memorial presented to the Commissioners of National Education.

The adopting of this memorial by the Congress of 1874 was certainly the foundation upon which the movement for the Preservation of the Irish Language has been built. And it is to the National Schools its further progress will be due. I again beseech my fellow-teachers to study the language in season and out of season. In a very few years they can address the Congress in Irish. We now proceed to give (1) the Address of the President in 1874; (2) the Address of the Proposer of the Resolution for the adoption of the Memorial; (3) the Address of the Second; and (4) the Memorial itself.

The President said—Gentlemen—I find a resolution on the Irish language which interests me so much that I may be allowed, even at this late hour, to say a few words—I shall be very brief, because it is in the care of a gentleman whose name is a sufficient guarantee that it will receive that justice to which it is so eminently entitled, I allude to Mr. P. M. Egan. We are all Irishmen, and

however we may differ in religious belief, we can unanimously join in the glorious sentiment, "we love the land that bore us." Yes, my brethren, this noble sentiment, coeval with the history of man, subscribed to by the Ashantee—"for the savage loves his native shore"—has always found in the Irish heart a response as vivid as the verdure of the historic hill of Tara, where once stood the palaces of Cormac and Con. Is it any wonder that the National Teachers of Ireland, while they teach in their schools, as extra subjects, Latin, Greek, and French, would not fail to ask to have the language of their forefathers placed on the same footing. The only objection I have ever heard against the resuscitation of the Irish language is that, compared with the English, a knowledge of it is of little importance. I certainly say that the Irish should not be taught at the sacrifice or displacement of the English; on the other hand I maintain it would be a great evil and injustice to allow the English language entirely to supersede and displace the Irish, and for the following reasons:—1st. The sentimental grievance of seeing the language of our forefathers die amongst us. 2dly. In losing the Irish language we lose the key to the literature of a country so famed in days of yore for learning, civilization, and sanctity. In early Christian times, the most renowned colleges in Europe were found in Ireland, to which the youth of France, England, and Germany repaired for education. Even pagan Ireland bore a proud comparison with other pagan countries. Ollamh Fodhla, we read, gave laws to Ireland, 700 years before Solon legislated for Greece. This monarch's tomb has been lately discovered on the hill of Loughcrew, in the County Meath, by, you will be glad to hear, one of our Inspectors, Eugene A. Conwell, Esq., M.R.I.A., a gentleman who has earned for himself a high name as an antiquarian. 3rdly. It would be an injustice to the people of Irish-speaking districts, and to those teachers who, to their honour be it told, are capable of instructing in Irish, to refuse payment as an extra subject. I shall leave my friend, Mr. Egan, to describe to you the beauty of the language, and its importance as an instrument of mental culture and antiquarian research.

Mr. P. M. Egan moved the following resolution on the Irish language:—"That Congress respectfully requests the Commissioners to place the Irish language on the Result programme, to be paid for as an extra subject similar to Latin, and that a memorial to the Commissioners be signed by the President and Secretary, with that object." He said—The business of Congress should be regarded as having reference in the main to these circumstances which improve the teachers' position in some material manner. But to confine our attention to the mere furtherance of our own interests, no matter how the interest of the country is consequent of them, would be unworthy of educationists who regard the pursuance of still higher motives to be one of the first objects of their mission. It is in this latter class of duties, which raises us for the time above the consideration of mere professional interests, that we should place the subject of the introduction of the Irish language into our schools; concerning which I have been requested by some of the leading teachers in the south of Ireland to address you. Our objects in treating of this question should be:—1st. To prevent one of the most ancient languages from being for ever lost. 2nd. To raise up scholars in the Irish tongue who would be able to translate the priceless manuscript treasures of Ireland. 3rd. To throw additional light on the history of England, Ireland, and Scotland. 4th. To give invaluable aid to philology. 5th. To popularize in a still greater degree National Education in Ireland. With regard to the purity of these motives, you will, I expect, receive my assurance that I believe the gentlemen who first started this project

were actuated with no other, and that I in support of them feel cognizant of being true to similar principles. Some might imagine that we were going in for making the Irish language the spoken tongue of Ireland, but let no one entertain the idea that we are deluded by such a foolish, imprudent, and impossible project. It may be, too, that some would fear that any sectarian or political motive might have originated this resolution; but to reason so would be to assume that we understand nothing of the fact that some of the greatest men, belonging to all creeds and of all shades of politics, advocated a similar object; and that we were renegades to the cause which some of the greatest scholars who ever adorned England and Ireland upheld. To enter on a description of the beauties of the Irish language, its force and expressiveness in delineating the passions; with what nice variety it portrays the loves, the joys, sorrows, and hatred of mankind, would be too lengthy for this purpose. One of the ablest writers on Irish has said: Keegan how many names there are in Irish for a hill, how many words to denote generosity or penury, bravery or cowardice, beauty or ugliness; then try to match each of these with a word in some modern language, and the superiority of the Irish must be at once evident. But by considering its importance to philology as being related to the other Celtic dialects, our arguments will be more strengthened. The celebrated scholar Zeuss has proved that when Cæsar landed in Britain, the difference between Irish and Welsh was so small, that an old Hibernian might be understood there, and also that the Irish and Welsh were identical with the Celtic of the Continent. How he solved this famous problem is most interesting. The Irish missionaries who founded Churches in St. Gaul, Milan, and Carlsruhe, while reading the Scriptures and the classics in these places, interlined the books by literal translations in the oldest Irish. These, Zeuss discovered, and from them he was able to trace the relations between Irish and the other Celtic dialects. There is yet a still broader basis upon which we might consider Irish, viz., as an Indo-European tongue, tracing its affinity to the Latin and Greek, and to the modern languages of Europe. Indeed some Irish scholars maintain that in many instances where there appears to be a close relationship between Latin and Greek, it is because of their derivation from the old Celtic. Now, when we remember the close affinity it has to the languages of the ancient Celtic nations, and that the names of the physical features of these countries belong to the Celtic tongue, the importance of such a fact to the antiquarian becomes quite evident. Even the antiquities of England cannot be properly or fully written without some knowledge of the Irish, since the early inhabitants were Celts, and named their cities, rivers, &c., from this language. For instance, the words Albion, London, Isis, Thames, and numerous others, may be all traced to Celtic origin. Nor till our ancient Irish manuscripts be all gathered and translated, can the history of Ireland be fully written. We all remember the story about Moore and the Irish MS. He was after publishing three volumes of his history of Ireland, when one day he took a walk to the Royal Irish Academy. He found Professor O'Curry, a gentleman who is lamented in every learned institution in the world, and who won such imperishable honours for Ireland; he found him with a number of the old books before him; upon which he questioned him as to their contents. After receiving some information he said, turning to Dr. Petrie, who was present: "Petrie, these huge tomes could not have been written by fools, or for any foolish purpose; I never knew anything about them before, and I had no right to have undertaken the History of Ireland." I will now, with pleasure, give you the dying words of a great

Kilkenny man, on the Irish MS. — "This is the last will and testament of me, Henry Flood, of Farnely, in the county of Kilkenny. I give and bequeath all my lands, houses, &c., to the University of Ireland, commonly called Trinity College, Dublin; to hold in fee for ever. I will and direct, that on their coming into possession of this my bequest, on the death of my said wife, they institute and maintain as a perpetual establishment, a professorship of and for the native Irish or Eise language." And he will further directs that annual and liberal premiums be given for the two best compositions in Irish, upon some point of Irish History, &c.; and that all printed books and MSS. in the Irish language be purchased. In fact, in the language of Sir Laurence Parsons, Flood consecrated with his last breath these memorable records, and in doing so he was actuated by his favourite motto, *that nothing stimulates to great deeds more strongly than great examples.* Were we to take a lesson from Scotland in these matters, it might be the means of stimulating our energies and piquing us on the higher antiquity and the just superiority of Ireland. Scotland, on the representation of MacPherson, thought she had alighted upon a treasure in the poems of Ossian, and accordingly trumpeted her fame upon her new, though strangely-acquired glory. But Ireland need not resort to such measures; she can give the original side by side with the translations, and hand down her name in the world's history to be one of the oldest nations on the earth; and to possess, at a time when other nations were in darkness, a civilization which was then notably in advance of other European countries. Yet, all our resolutions on the subject would be of little avail, if we had not teachers capable of teaching Irish. As a proof that we have some eminently qualified to do so, the beautiful lessons in Irish are written by a teacher, Mr. Fleming, whose fame as an Irish scholar is well known, and who lately obtained a respectable prize from the Royal Irish Academy, for the best essay on various subjects which required a deep knowledge of the language.

Mr. Fleming said—Mr. Chairman and fellow-teachers, in seconding the resolution just proposed, having for its object the revival and cultivation of the ancient language of Ireland, I do not intend to trespass much on your time at this late hour of the evening. Addressing an audience of educated Irishmen, nay, the educators of those who will become the future men and women of Ireland, I am sure it is unnecessary to make use of any arguments to induce them to adopt this resolution. The language of the ancient saints, sages, kings, and heroes of their country; that language used by the Irish Herodotus in his great historical work; the language in which the celebrated Four Masters wrote their world-famed annals, extending over a space exceeding four thousand years; that language which, in our own day, has engaged the laborious exertions of Petrie, O'Donovan, O'Curry, of the great Archbishop of the West, &c., &c., needs not my feeble advocacy. Some say that Irish is a dead language. I deny it. I say, it still lives in song and story; in several parts of the country it is heard from the pulpit; at fairs and markets. We learn from the reports of the Census Commissioners that there are few counties in which it is not spoken by thousands of the inhabitants. Who can read Dr. Joyce's excellent book without being both delighted and instructed? and how much must the pleasure have been enhanced by possessing a knowledge of the language? How did Dr. Petrie and O'Curry obtain a collection of Irish songs and Irish airs? They travelled through the country once as far as the Isles of Arran, which is graphically described by the biographer of Petrie:—"A young man, or old woman, seated on a low stool in the chimney corner, singing an Irish song, O'Curry and Petrie on chairs, and

the rest of the audience standing. O'Curry first took down the words of the song. Petrie next wrote down the notes, corrected them, and lastly played the air on his violin, as he alone could play it." There are several in the ranks of the National Teachers able and willing to give instruction in the dear old tongue, to whom it would be a delightful task to come to the rescue, and I have very sanguine hope that the Board of Education will encourage them, by placing the Irish language on the programme as an extra subject. Mr. Fleming having been called upon to give them a specimen of the ancient language, recited a stanza from one of the Munster Bards in praise of the "Green Old Isle," at a period "when it was treason to love her, and death to defend," and concluded amidst great applause. The resolution was then put and passed unanimously.

TO THE RIGHT HONOURABLE AND HONOURABLE THE COMMISSIONERS OF NATIONAL EDUCATION.

The Memorial of

HUMBLY SHEWETH—That the system of National Education in a country to be complete, must encourage and foster the cultivation of the language and literature of the country; that in the opinion of memorialists the language and ancient literature of Ireland are worth cultivating, and that all the native orators of Ireland, as well as many others—some of them scholars of European reputation—concur in this opinion.

Archbishop Usher pronounced the Irish to be "a language both copious and elegant." The Rev. William Shaw, in his Gaelic Dictionary, called the Irish language "the greatest monument of antiquity perhaps in the world." And in our day, Zeuss, and many other eminent foreigners, have thought the Irish worth learning, even as a dead language. Dr. Johnson says, "I have long wished that the Irish literature were cultivated." Liebtwitz expressed a similar wish. Edmund Burke was anxious to have the vast manuscript treasures of Ireland published with translations exact and literal. Such a work, he said, would do honour to the nation. That, though a great deal has been done for Irish literature since the days of Burke, these manuscript treasures are still a "sealed book." That the Irish scholars now in the country cannot do more than edit the texts of a few of them, and that when these scholars have been taken from amongst us, there will be no others to carry on their work. Not can any number of professorships in colleges and universities supply their want, unless the pupils in the primary schools in Irish-speaking districts are encouraged to learn Irish. To learn it as a dead language is very difficult, and though some men of great mental powers have overcome this difficulty, still, it is true, that nearly all the Irish works published were edited by persons who had learned Irish in boyhood, and whose circumstances would not permit them to become Irish scholars, had they been brought up in exclusively English-speaking localities, and it is by persons of this class that our literature must hereafter be cultivated, if cultivated at all. That learning the Irish language would in Irish-speaking districts be a great help to learn English. The pupils who speak Irish well, are, as a rule, quick and intelligent; and, on the other hand, the most stupid children are to be found in localities where the Irish is dying out. The parents in these localities have not English enough to convey their ideas, except such as relate to the mechanical business of their occupations—hence they are not able in any degree to cultivate the mind of their children. On this point Professor Connellan writes: "The more Irish is studied by the peasantry of Ireland (it being their vernacular tongue), the better are their minds prepared and their tastes formed to learn and

understand the English: this assertion I myself can vouch for with positive certainty. And the Rev. Mr. Bryce, one of Her Majesty's Inspectors of Schools in Wales, says—"Practically I do not find the Welsh language is any real difficulty in the working of a school. It is a fact, that *ceteris paribus*, the percentages of passes in Welsh schools are very little, if any, below those in the English-speaking districts. When it is considered that very many of these children have been in school only a short time, that they knew no English when they entered, and that after school hours Welsh alone is spoken, I often wondered at the proficiency with which some of those poor Welsh children read English books."

That memorialists hope your Honourable Board will encourage the study of the country's language, by paying for the teaching of it in Irish-speaking districts, as an extra subject, the same as *French*, Latin, and Greek, and by publishing an easy lesson book in Irish, with a few instructions for learners. *The pupils who desire to study the language will then have facilities for doing so*, and some of them will hereafter be prepared to take the place of our present race of scholars in editing the manuscript materials of Ireland.

PECULIAR LOCALISMS.

By REV. D. B. MULCAHY, P.P., M.R.I.A.

Tout.—A fit of sickness, a turn of illness. She had a tout; she is a touty lass, that is, subject to fits of sickness. Denis McAuley being asked by his master what kept him so late from his work one morning, replied that Maryanne had a tout last night. In this case, however, it turned out that it was a youngster his wife, Maryanne, had.

Sunk.—A little bed on the floor; a shake down to lie on near the fire for an invalid. I am lying on this sunk; I have got a balsam (load) of cold.

Goping.—*ó* is long. The sore is gope-ing, that is *beeling*, the matter is running out of it. A goping also means the full of the palms when fingers meet, as in lifting potatoes or meal.

Furn.—The term for the downy or little hairy things that grow on ordure, filth, &c. Also the scruff (scroof) on a milk vessel, urinary utensil, and so on.

Beet.—A bundle or sheaf of lint, that is, of flax.

Boon.—A number of people, as a boon of lint (flax) pullers. This is evidently the Irish *buibéan*, a troop, company, crowd, multitude.—O'R.'s dict.

Boyanbs.—The name of the ties or straps put on trousers just below the knee, like a garter. Used in Co. Down.

Slife.—A sort of slide for drawing out turf from a peat moss, or for drawing lumps of stones out of a field. It is shaped like the capital letter A, with its legs at base joined, or like an isosceles triangle, having a line across middle parallel to base.

Clash.—A tale-bearer. He is a great clash. I'm no clash. I don't be clashing. It has the same root as *claymæcto*, hearing.—O'R.'s dict.

Saish.—A long. Said of a staid, nice, tidy woman. She is saish and clean. Stately in house.

Glevky, gleyked.—Inattentive, slack, negligent, not minding work or business. You are gleyked in the hearing. Said when you don't pick up what is said to you.

Banins.—The white flannel jackets worn by the Killeel and Mourne men, Co. Down. In Co. Waterford they are called vest lán.

Pinnad, pinade.—When loaf bread is broken and boiling water is poured on it, and covered for a while, it is called *pinnad*, and given to babies or others.

Posset.—It is made of two milks—sweet and buttermilk. The sweet when boiled is poured on a little (blácaé) buttermilk. Another way is mix half-and-half of the two milks and boil them.

Cottered.—You are a (all) cottered, done up, wearied. This is in use in Counties Down and Antrim.

Yucky.—Itchy. He is a (all) yucky. Used in the two counties.

Stek.—A necessary fittage. You are idle for stek now. You can't fetch water, as you have no fitting vessel. You have no spade to dig, hence you are idle for stek.

Baac.—The stick that crosses between the two sides of a couple in the roof of a house to keep them firm. It is evidently the Irish báca, a stay.

Hurtl'd.—Hampered in a small place, closely packed in. My bed was hurtl'd up in the corner of the cabin.

sígle ní sháora.

The following, composed between 50 and 60 years ago, is the latest song to this air I have seen. It is supposed to have been the composition of Father James Veale at that time, the good and patriotic P.P. of Kill and Newtown, in the County of Waterford. The title campaign was then raging, and there was a general election. The P.P. of Dungarvan, Dr. Foran, took part with the nephew of the Duke of Devonshire, the Honourable George Lamb, I believe, and Dr. Flannery, the P.P. of Clonmel, with Mr. Bagwell. Having lately repeated the ditty for the Rev. D. B. Mulcahy, he said it would be a pity to have it lost, and therefore, to preserve it, I insert it in this issue of the *Gaelic Journal*. I give the Munster expressions in every instance—these being used by Father Veale.

In most of the songs, both Irish and English, written to this air, the second part of the verse was longer by one line than the verses of our present song, corresponding with four bars of the music; and the air was lengthened accordingly. With this exception, the setting given here is that sung in Munster; and it will be observed that it differs considerably from Moore's setting for his song, "Oh, had we some bright little isic of our own."

sígle ní sháora.

a - réir ar mo leab-ain 'rme

a maé-naí tréim neul-taib 'ran níg-bean tob

aoib-in - ne éur-lín ó e - ba; bhí a

cua - éa léi rísaíl-te go t'rop-al-láé

péar-láé, 'sa ení mar an lile - e a

o'fár-an gáé féi - le. bhí a shuaré mar na

caor - a 'ra gné mar an póir, a

óá mal - a élaon ar a glé-íorís gan

éao - sí ag feim - im a béar-ra ar

éao - aib go meao-rac t'raib e - pe 'nir

buaró - ce 'ge síg - le ní sháora-ra.

I.

Aréir ar mo leabain 'rme a maé-naí tréim' neul-taib
 Ar an níg-bean tob' aobinne éur-lín ó éba;
 Bí a cuabá léi rísaíl-teao go t'ropalláé, péar-láé,
 'Sa ení mar na lile a o'fárrann gáé féile
 Bí a shuaré mar na caora 'ra gné mar an póir;
 A óá mala élaon' a'f a glé-íorís gan éao;
 'Sí ag feim a béarra ar éaoaib go meao-rac
 Go raib éirpe 'nir buaróce aige Sígle ní sháora.

II.

Oo óhuróear 'na comne 'roo beannuirgear go réim o,
 Mo haca vem' batúr a'f o'uimuirgear go péar o;

U'fhoirghuigeay foy a h-ann' n6 ca plome
n-ay u6ib i :

An i Venus ban-u6e i uo epeaygair na
milte.

An tu U'roo, no Iuno, no Pallas bean ghior6e

No Helen 6'h n'ghr6e'g uo eug l6y'ghyoy

na T'raoi,
h6 an f'inne-bean beupac i'gao'ean gac
mar'ghe,

n-ay b'annm oi e'ipe no Sigle ni g'ao'ra.

III.

'S6 e'ipe f6r m'annm, i'g aom'ighim uo Sigle,
C6 euy e'ipeac na m6'ipeac, R'ig S'agyon 6
e'igay me.

Ay u-teampoil' g'uy leag'ao'ay i'ra' i'g'ayic
g'uy 6'ib'iy

'S ay n-ay'p'mm u'6 l6'igeac 6'mm coy
i'g'ayic 'g'uy u'ige :

U'fhoirghuigeay go ep6'6a go u-t6'inn'g an t-ay,
g'uy neap'uy'g uo g'ao'la i'g'uy u'ao'uy'g mo
6'ann,

go u-t6'inn'g ay i'ao'p'-f'ay mo f6'm'f-ay mar
o'ig'he,

S6 U6'm'nall 6 Conall, mac Sigle ni
g'ao'ra.

IV.

'Sa Sigle na g'ile, na f'inne, i'na f6'le,
aom'ighim tu 6'or6e 'g'uy tu'gamm u'it
g6'illeac,

a'6t m6'it'ig an 6'eyt fo, i'na bi-ye liom
b'ue'gac,

An b-fag'ar6 U6'm'nall i'ra 6'ung'anta an
6'uy'ra uo m6'iteac ?

Uo be'p'mm mo b'ua'ay mar 6'm'mm ay gac
i'geul

go i'g'ob'f'ar6 ay t'p'm6 6'ugamm anall an
repale

go m-be'6 an 6'aom'-ey'it u'6 g'leuy i'ri ag
f6'mm go meac'pac

Ag'uy Parliament g'laor'6e ayge Sigle ni
g'ao'ra.

V.

Mo'p b'ion'g'ar6 liom f6'm mo f6'm'f-ay
meay ghior6e

Ua u-t'p'ie'g'f'ac an 6'uy'ra a'f u'6 meub'f'ac a
6'p'or6e

T'p6e g'ac g'ala'p'e m6'ip'li'g uo e'p'ie'g 6 ay u6'ol,
Uo b6'6'al le meac'-p'unc a' euy u'ea'6'm'6 ay
g'ac fiol.

bi an f'ag'ayic f'ua'p'6'an ann o U'un-na-m'ba'ic
f'ray

f'lan'nu'6'ra 6'luam-meala ag'uy tu'illeac
u'e'h 6'lay

n'ay n'ay'p'ac an g'no u6'ib a g'ac'6' 6'aba'p'ic
u'o'h o'ig'he,

T'6 a com'6'eo g'6'ip'leann'mm veto 6 Sigle
ni g'ao'ra.

In the stanzas I., IV., f6'mm is pronounced as if written
p6'm'm't. In the vocabulary under the sermon on
charity, there are some remarks on the particle uo when
placed before a verb beginning with a vowel or with f.
The o of uo is omitted, and the u with an apostrophe
joined to the vowel or f—*this* letter being aspirated.
Speakers and some writers, as was said, take the u' with
the word after it as one simple word, and aspirate it after
a letter that would aspirate the simple word. In the III.
stanza in g'uy u'ao'uy'g, the u is a-p'irated after g'uy,
whereas in u'fhoirghuigeay the u is not aspirated, no
aspirating letter preceding it. f'oi'g'uy'g, be patient, is,
I believe, p'6'ar to Munster.

YEACTRA AIR AN SGOL6IS AGUS AIR
AN NHRIAGAC RUAD.

(Air Lean'm'mm.)

U'fan an Sgol6'g ann' ay mu6'6t f'm i
n'g'ay u'ua'p' an 6'lay, a'6t ay m'uy'g'la'6 uo,
6'aim'ic p6'e 6'uge f6'm ay' 6'h g-ey'6'6'uy'g'ac
ua'6'b'f'ac bi 'n-a 6'p'or6e le f'ean'p'ac iom'm
an m-b'p'ie'6 a'6'bal u'f6'g'ay' an g'p'ua'g'ac
Ruac uo 6'uy mar leac't'p'om ay. "Ni
u'6'ann'f'ac-ya aon u6'6'ay u'it," ay an
g'p'ua'g'ac Ruac, ay a mar p'eu'6'am g'p'ua'ma.
"P'p'ea'6 a'f' f'ur6e go 'neop'f'ac u'it na
g'ey'ra 6'uy'p'6' me o'it. U'e'uy'g an Sgol6'g
'n a f'ey'f'am, ag'uy u'aba'p'ic, "M'6'f' 6'6'
leac' 6, m'uy' tam t'p'ea'6 i'ao f6'm 6 nac
b-p'uil u'it ua'6 a'g'am." "I'f f'oy," ay an
g'p'ua'g'ac, "go g-6'at'p'6' tu p'p'io'6'ac
tam meac'6-ya aon' ; ag'uy n'6 b'ro'6'ac aon
meap'uy'g'ac n'6 meap'ac'um'me o'it g'uy b'iao
fo m' o'p'uy'g'6'e—f'oy u'f'ag'al tam 6'ia
g'oy an long 6'uy, 6'ia mar'ib an t-6'6'ac
O U'ub'ao, ag'uy an 6'lor'6'eam' p'ol'uy' t'6 ag
en n'g'ay'g'ro'6'ac 6'g ann' an U6'm'an t-Soy
uo be'it ag'at iom'am ay an l'6'at'p'ea'6 fo l'6
ag'uy b'lia'6'ann 6 n-oy. Sl'6'n leac. I'f
iom'6'a b6'6'ay cam ag'uy u'p'p'ea'6 i'om'6'at."

17 le ciorde duairc éuaró an Sgolóiz a baile. D'aithn a bean, gan móill, go raib bhíon éigin ag goilleamum aih, agus bí aihur lárúir aici gur bí b'é ganaróeacé an Sruasagá Ruaró do éus fá n-uairia úo gan beir níor meirneamla. Do cearciz pí é aih an mó' nar éacé pé a aihurí ó v' fás pé an teacé, no cneao v' éimz úo go raib pé éom meata iim. Búó fíoraé do a bean beir ceann-raóaricac go leóir, agus nac mberóeacé aon maítear go an ríjunné feunacé uihur. Do luaró pé ói cneao do éur amacé uihur é péim agus an Sruasagá Ruacé. "17 é ro," aih pé, "fác mo éparóteacéa." "Dá nglacpá mo comáihle-pe," aih pí, "ní beiróeacé a leitéro iim ve rgeul le mihur agac, óih 17 maic do bí píor agam gur beag an fásaléar no gaebrá aih an nSruasagá Ruacé, agus nac raib ve gúó aih iúbal aige ó fórac go veihé acé ag cur a líontán aih imil fáv' éomáih. 17 eólaé vaim-ia ríhge aih a b-feuoracé tu teacé raorí ó n-a gaebráib, acé 17 píacéadanaé vuit beir miumhí-neacé arac péim agus no úicéioill no éuennam go bhíogímaih." Anghan no mihur pí úo na cúrraige tíré n-a g-cairféacé pé gabáil, agus 'n-a úairz iim éurí pí 'n a éoolacé é le ceól ríge.

An lá aih na máraé, le forghail an lae, bí bean na Sgolóiz go vúeacéacé ag raóail lón ullam' ó'a reair fá éomáih an boóaih. Éuaró pí amacé aih an b-raicéé, éóg iúacé raosa ar a róca, no leiz leih an nghacé é, agus gláóúig go h-áro uair no vó. Búó gaeáih go v-táimic éuice eacé caol vonn aih a raib iuan agus viallaic. D' fan an Sgolóiz aih a íocraicé go íoíghóeacé ag píil le n-a h-iméacé. "17 mihro vuit beir aih iúbal;" aih a bean, "mo beannacé leat; go n-éimz v'airteair leat; agus go v-tigih aih aih r'lán." Do léim an Sgolóiz aih mium an éarpúill, éus róg v'á mnaoi; le n-a línn iim éur íuar vóóir ó n-a íúilib, agus íghacé pé éum an boóaih. Do íuoc an t-eacé éom luacé leih an nghacé, agus ní feaoih an Sgolóiz an

íuarí reacé raorí do bí pé ag vail go v-táimicé go bhuaé na raíhge; acé níor éurí iim aon éoriz leih, maí v'eitill an capall éarí éonntaib na maia éom luacémaí 17 do íghéneacé píoláih aih éaóib éuicé, agus búó gaeáih go raib an Sgolóiz a b-rao ó maóaric éum agus éalaró. Lean pé ve'n éoíróeacé iim go íuz an t-raénona v'éigeanacé aih, agus an gíuan ag vail fá. Uim an am iim éonnaic an Sgolóiz talam' agus éuaró pé a v-tíh, acé aih a íon iim níor íghurí an t-eacé ó'n veiréneair bí aige v'á éuennam no go píanic pé maéaríe raíraing ag bun éariléim móih, leacáim, úh-aolta, agus éiom pé aih feirpiz. Búó gaeall le có-maíraé é ro do miumhíur an éariléim, óih forghlacé na vóihre agus táimic fá n-a vém buróean reihbíreacé do íreorhiz é go h-alla na éúihre. Do b'é Ríiz na tíre bí 'h a cómhuiré aih an tíz móih, agus éurí pé péim agus an bam-íuógan céao míle ráilte íomí an Sgolóiz. D' imhíreaoih do gur bíao péim áarí agus máéarí a éúle. Tugacé bíao agus vóóí oíreamánacé éuige, agus v'icé agus v'ól pé a vóéam. Éuimeaoih tuairpiz 1 v-taob a n-íghíne, agus éionnur búó maic leiré maíreacéom m éiunn. "17 gaeall leih an b-raicé vub a gaeáiricé, agus 17 íomíun líom íghéan-ra a máéarí," aih an bam-íuógan aih feirpim ráimne óih no leiz an Sgolóiz túicim arteacé 1 n-glome ar a raib pé ag ól. "Tá píor agam nac v-tabairpéacé pí an éaríge ro vuit muna mberóeacé go b-puil éion móih aici oíe." Níor éeil an Sgolóiz aon éuro v'á éagímhur oíha, agus no éríóéimhiz le maó, "17 aih búih íomímaó-ra aihán tá mo beacé no mo b'ar 'n-a feapáim."

Éuaró pé a éoolacé, óih bí tuíhpe aih 1 n-uairz a éaríoil raosa, agus no éoolacé pí go íocáih, ráim, go íuz íolur gaeall an lae aih. Do nóet an Ríiz v'ó'n Sgolóiz aih maíom éariz ríjunnéacé na g-íeíroíonna bí ag teapóáil uacé le píéóteacé éum an Sruasagá do r'áracé. "Ní íuláih vaim imhíur vuit," aih an Ríiz, "gurí veairbíraicéreacé iim-ne

o-riuir—*an Sruagac Ruad, an Sairgíreac* Óg, agus me féin; agus gró b'é an Sruagac Ruad an té b'óige óinn, bí ré gurmair, glic. Sántaig ré le h-amriri fáda an cloréamí rólur tá ag an nSairgíreac Óg, aét vo bí ppor aige náe féirpeacó ré é fágal gan mo éongnam-ra. Ir beag an fonn bí oim-ra aon eugcóiri vo veunam air mo beair-briacairi, óiri níori iugne an feari ghrómair síogbáil air bíe iuaní daim-ra, agus ir iontó céim tsuir-beairacé éiri ré úe air feacó a fáogail. Teagmairg an Sruagac Ruad oir-ra, o'imiri ré sírlige leat, le munnigin tirié n-a élaon éoirib go m-b'féiriri leir a úinil v'agairc air an nSairgíreac Óg, agus éum na críe céaona o'ruairig ré ári n-ngean uam-né. Tá an Sairgíreac Óg 'n-a éoinniróe i n-Óin láiriri óá míle ar ro, ag a b-puil ballairóe no múria ároa o'á éimíolluagó, agus leat arcié síob bíreann oirgúin ríacal fáda ag fáire, agus ir uabéiracé an nó féairg vo éiri oiria. Má beirio ríao oir íorparó ríao ad' beairig éu, aét má'ir féiriri leat teacé rairi an éeao lá agus an oaria lá, n'íl baogal oir ar rín amaé. Ir ionao teairmamn é ro tá ag an Sairgíreac Óg, agus ní lamáo aon vime vül anaice an tíge náe b-fuilaireneamúil vo na oirgúinib. Eirig air ópium an éarpuil maabairg cair-beairfari vuit, agus beairfao ré éari an ngeata éu. Ná bíreao aon teannta oir i o-taob a b-feirpó tu, aét abairi i ngeat áro go o-teairvigeann an cloréamí rólur uair, agus ppor v'fágail cia goio an long óiri, agus cia márib an t-áeac O'Duboa. An móil ir lígá náe véin 'n-a óiaig rín, aét ionpóirg air vo éil, agus bporóirg leir an méro veiriri v'feairvó tu éari n-air.

Fá ceann beagáin laeéao éile, air teacé vo'n an ceairvige, vo ghuair an Sgológ, go meirneamúil gurí éámic ré go h-imol na b-palaróe vo bí timéall an Óin; ériot an éarpuil a éeann, agus éus go ponnmairi tur-lóg éairra arcaé. Dubairc an Sgológ go boirb teann an cloréam rólur vo éabairc

éurige amaé, agus mhirin vo cia goio an long óiri agus cia márib an t-áeac O'Duboa. Éiri na oirgúin rígeao ríocmair arca, agus gró gurí éusaoari ríaracó buileamúil air é r'luagó, éari ré éari n-air, vo ghríparig a éarpuil oá rírib, agus éuaró v'aoon léim amám ór éionn an balla air an taob éile, aét bupreao óa éoir veirpó an éarpuil. O'iméirg an Sgológ iomne, agus bí ré ag cairleán éari a éeile le tintin na h-oróe, gan leónao ná goirvígá, lán v'áeri. Vúo luacéáiríeac bíreaoari go léiri fá ériacámleáo na r'ligé 'nair iugne ré a ghró. Ériall ré air Óin an Sairgíreac Óg an oaria lá, agus ní luaté bí ré air taob arcié vo'n fáil ná leir na oirgúin beiróe ghríneamíla búo méari go móri ná aon nó vo éualaró ré iuaní iomne rín, aét éámic leir, air ghrim an amma, teiréao go éiric munniriri a éeile. "Beir na oirgúin uile 'n a g-coolao i n-vui," air an Ríg leir an Sgológ air máiriri an tpeair lae, "oiri távo ríao tnaítece ó beir ag fáire vo ló agus v' oróe an oá lá cuaró éairc, agus ní moiréaoaró ríao éu ag vül arcaé. Véan ceann air v'agairó air an n-Óin, agus g'eabairi gac níó tá v'ear-buró oir. Lean ré comairle éari a éeile, agus níori ceirreao aon toirpéairg air. Bí ruan ériom air na n-oirgúinib, agus gró gurí fácal ré air éoir éin síob, tirié éionóirg, níori ceiri an t-amúiróe cori vo

(Le beir le amúim.)

PÁTORUIG Ó BRIAIN.

VOCABULARY.

Ceann-páirpae, adj., far-seeing, exact, particular. This word is not given in any dictionary, but is used amongst the people in West Munster.
 Thámic ré éurige féin. An idiomatic expression signifying that he recovered his (lost) strength or energy.
 Scarpao, -paró, and paríge, pl. id., s.m. surprise, a fright, confusion (pronounced paimparó in Munster).
 Agair, inf., agparó and agairc, v.a., revenge, reprove, plead, challenge, beseech, claim. Náir agparó Dia oir é, that God may not revenge it on you; a vúil v' agairc, to revenge his mind.
 Speim an amma, on the pinch of death.
 Tnaítece, adj., fatigued, worried (not found in dictionaries, but spoken in West Munster.)
 Go n-éirig v'airtear leat, may you succeed in your journey.

Cpeao do éuz pá n-oeapa oúit e rin do óeanaí? Why did you do that? The word pá n-oeapa is used in this sense in some parts of Munster at the present time.

Teannta, ind. p.p., joined, closely pressed or tightened together; neac & o-teannta, one in a straight, or in jeopardy.

Teaghnur, s.m., an accident, a chance, a venture, a meeting, a contingency.

Ionao teapmáim, a place of safety; teapmáim, a shelter, a protection, a sanctuary.

Spior, -rao, v.a., encourage, provoke, rake up a fire.

Suibhearao, -oige, adj., perilous, enterprising.

Sacal, v.a., to tread or stand upon; oo faralair aip a coir, you trod or stood on his foot.

Láeapae. This word has different meanings; bi pé Láeapae, he was present; it is also used in this sense, ir aip an Láeapae ro oo fágar é, it is in this place I left it.

Tionóirg, gen. -ge, pl. -gíó, s.m., an accident; ir móp tionóirg o' iméig aip, it was a great accident that befel him. This word is not given in any dictionary, but is in common use in West Cork.

máire ní óhonozáim.

Our readers will remember that in No. 31, there was given an elegy on her brother by M. ní Óhonozáim. The copy from which our transcript was made was very imperfect, but we had no better. I now find among my papers another copy that I took down at an early period of my life, from the dictation of an old woman. It would furnish some various readings; we pass over these for the present, but we give a couple of additional stanzas. In fact it would appear that the caoneao was made up of two: one composed at Dungarvan, where the brother was waked, and the other on a visit to his grave, very probably on the patron-day of Cnocburóe. I again appeal to all patriots who can help us in any way. Future generations of Celts will be thankful for every scrap we can preserve for them. We can talk more than the Welsh and the Gaels of Scotland. But when it comes to work—"that's quite another thing." It would appear that there was quite a crowd around the grave when the keener arrived, very probably expecting her to say something.

Af uéc lofa Cúioir a'f Muire,
 Óeanao ríge óam éum luige aip m'uillinn,
 Maip ir liom fein óá éaoó na lice,
 A ciúnaip a meáóon, a láip 'ra h-imioí:
 Acá m'éilipir go uaoi rúta curíca,
 Séamur, mac véóioicac na cloinne.
 'Sé éloipim ó'á ráó ag luéc óáin go mime,
 An línn bíonn lán naé fuláip a leigíon.

Mo épeac fáta 7 m'faoctuirre nemíneac,
 Ir veap éioepao culaoó se'n b-fairíon ro
 síóim oúit,
 Óo beabeip haca gheanta síoíca,
 Stoca óeanfáim féin le gnaoí oúit;
 Aipá a juépeao a éuro mine tré fíosa,
 Nío má juépeao go b-fumfínn le fíon í;

Ir óam náip 'bíonagantur a'f goipeao mo
 gáoil oúit,
 'S go b-fuil mo éumáim in óá goipeaoó mo
 tñi oúit.

Óonnaipre-ra lá tú a gnaó 'ra óalta,
 Ir níoi 'bíonagaoó liom oo éeann óá
 ngealrao;

Ir ionóa feap coiléip gléigil a'f haca,
 Feap buataip' a'f cmaoó-ppuip gheanta,
 Feap móip-ruic lá fuaois aip faríce,
 Feap oí'le in am furóte óá éaicéim,
 Feap gna líonao 'ra lámác go tapaoó,
 Feap maóia o'fíaoac faoi fílab le caóap,
 Feap cloíóim cúipia a n-óúbla óaingíon,
 Feap tagaipca a éuipre i g-cúipre le ceannap,
 Feap larone leuáó a'f béapra éapmuing.
 Feap mín-ppuip aip éaoim-cpuic oo ippeaoó,
 Óap a n-óean mo beul-ra oo labapre
 Ói an méio ipm buróne 'na líne ag é'áapip.

NOTES.

éipir, I do not know exactly. meáóan is the Waterford pronunciation. The i in línn, a pool, is pronounced as i long in English; the ei in leigíon as i short, a leigíon = i oo leigíon, to give it vent. I am not sure that the couplet apán, etc., is correct; i meal for bread required to be fine, certainly, but I do not see the force of nó má. Nor am I sure of in óá, the next line but one. Óá ggealrao a éeann, means that her brother's head might well be blanched, all the fine members of his family having died before him. The th in éioepao and ngealrao is pronounced as é in Munster, and the g in fíaoais as g; larone is pronounced as if written lamne.

MO GNAÓ-SA MO ÓIA
 MY GOD IS MY LOVE.

Caóó gáooalac ro can.

I.

Mo gnaó-ra mo Óia,
 Mo gáíra, mo líaoí,
 Mo gnáó gael mo Tigeapra tréocapaeac;
 Mo gnáó mílip Cúioir,
 'S gnáóam uile a éipóe
 Mo gnáó aip fao tu a líg na glóipre:
 Mo gnáó-ra oo fíuil
 Mo gnáó-ra oo ríubal.
 Mo gnáó-ra oo élí 'roo coíaoéca;
 Mo gnáó tú le ponn
 Cíó táim bun-oi-cionn(1)
 'Snaó veapmao(2) mo éúma oo oo coíapre.

II.

Mo ghláó-ra oo naomh,
 A n-áileadó 'ra ngníoh,(3)
 Mo ghlám bearta-baoir'(4) na h-óige.
 Mo ghláó-ra oo óllíx,
 A bheáxteáct 'ra bhíx,
 Mo ghláó-ra rá éirí oo íompla.
 Ar beáirnar'(5) seo' maξair,
 Le rglabaáct an tiabair,
 'D'ráx rin gan éiall me a rtoírí óil.
 'Sa máixirirí na g-cliar
 Seo mábac oo mar,
 Slánuix-rí, a 'Óia, oo móir-luir.

III.

Mo ghláó-ra go léir,
 Oo máóte 'r oo méir,
 'Soo líláctairí mo reultan eoluir;(6)
 Banníoxam na n-ainxeal,
 Banníoxam na n-arrtal,
 Banníoxam na b-flaítear óróa,
 Banníoxam an t-ponuir,
 Banníoxam an t-roluir,
 Banníoxam na g-cliar na g-clíóinnneac,
 Ar banníoxam na n-ghár;
 I n-an rxeimle an báir,
 Mo crann-óin'(7) 'rmo ghláó-ra an óx glan.

IV.

Mo ghláó tu-ra, áctair,
 Neamhóa(8) na n-ainxeal,
 A bláct glan na b-flaíte 'ra n-aoibnear;
 Mo ghláó-ra oo leaca
 Áluin gan áitir,
 'D'airíx oo éairt lé caomear,
 Mo ghláó-ra oo éasgarx,
 T-áirir 'ar t-áitir
 Mo ghláó-ra gáct áct seo' óllíx-rí
 Mo ghláó-ra gáct áct,
 Cráibíteac oo éairim,
 Aó ghláó 'surí ao gáirim íora.

V.

Mo ghláó-ra na h-áirí
 Neamhóa ío ao éirir;
 Mo ghláó-ra oo éom, oo élóó géal;
 Mo ghláó-ra oo éiréao,
 Fáóe na réao
 Mo ghláó-ra vé méirín oo móiróáct.

Mo ghláó-ra oo réairí,
 Aó íáir írin oo éairnux,
 Mo ghláó-ra oo éairí ceolmáir
 A íora na b-éairt,
 Na vaorí me leo' éairt,
 'S surí tu mo íoilíre, mo neairt, mo óóctur.

VI.

Míunux rí méiríx
 Míllteac an eiríx
 An bhiréan bhirle éiraoáct, cóirreac
 Ná rreíócann oo bheiréub
 Naomhóa na cléiré
 Aét éoróe go fáobhac rírrac.
 Fuir íora ó'á rralrac,
 An t-ráoiré ó'á rreíaoáct,
 Ar ríor-ríruor 'rá éiréac na g-coimáirán
 Mo rxeimle rí an rruan,
 A t-ceimnte na b-rián,
 Éuirí na mílte gáct bliáóan rá bhrón-bhuio.

VOCABULARY.

- I. Uairí, gen. and plur., leaξa, a physician. Clá, fame. (1) bun-oir-cionn, wrong; feet (soles) above the hea.l. (2) ná vóápnac, instead of nac n-veápnac, is the Munster idiom, i.e., nac is pronounced as ná, and the eclipsing letter not sounded; as, nac b-puil is=ná puil. Before a noun or adj., nac is fully sounded, and so is the word after it, as a veir pé nac íoir rin 7 ná réar tuxa.
- II. (3) ngníoh, this is Munster colloquial pronunciation of the pl. of gníoh. (4) bearta-baoir; bearta, deeds. pl. of beart, and baoir'=baoire, of folly, used here as an adj. (5) beáirnar, did violate.
- III. (6) reultan eoluir, guiding star. (7) crann-óin, protecting staff.
- IV. (8) neamhóa, heavenly.

Seo maib míle maré áξ pelim na tuáctail;
 cuirrimíó a léirí múnneárho ír an íruí,
 uibir, 35.

THE BEGINNING OF THE END.

The history of Ireland in great part is a tissue of sad events, and of these events one of the saddest is that connected with the journey of Frederick Lucas to Rome in 1853. He went to the Eternal City expecting to be backed up by memorials, deputations of clergy and laity, members of parliament, etc., etc.; but after he had been there a few weeks he wrote: "It is very injurious to the cause for me to be left alone as if it were my case." The work for the Preservation of the Irish Language had been left to me at different times as if it had been my case—go b-ponnó 'Óia ar an ngeaoeíxge. My active career in the cause began a little more than 27 years ago. I have before me a portion of a letter dated the 10th of June,

1862, sent me by Mr. Williams, of Dungarvan. From it I learn that he had some days before sent me an Irish MS. to examine, and that I had called his attention to something in the beginning of it. In the letter he wrote in reply: "I am glad to find that the *ceagars* has not remained a dead letter in your hands. One reader will detect at a glance an error that might never appear to another, and hence it was that I was so urgent with you to set about the work. Now that you have fairly begun, I trust that you will make good use of your pruning knife." The *ceagars* was the catechism that Mr. Williams had corrected and enlarged for the Keating Society, which the Rev. Patrick Meany had founded not long before.

The examination of this MS. was what made me set about studying the Irish language critically; and I have lately added up the time I have since bestowed on the old tongue in my endeavours to keep it alive. The result of my calculation is, that I have given as much time to the subject as would make up the number of working hours in five years; and for these five years' work I have not been paid a shilling. I had always to work hard for my living; these hours were therefore all deducted from time of rest or sleep, or other studies. I was never rich, but since that 10th June, 1862, on the greater portion of the days I had little or much to lay out every day on the Irish tongue in postage, stationery, etc., etc. The sum thus laid out in the 27 years would now make a large total. And for all that I have expended, I was paid about 10s. for postage in this year—to keep within the mark, perhaps I had better say a pound—the postage of the *Gaelic Journal* having of late increased a good deal on my hands. While employed upon the journal I certainly would not be asked to incur any expense about it, had I called the attention of the Council to the subject; but how could I, knowing that what was refunded me would come out of the pockets of two or three members of the Council who had already paid enough. In future I expect to see the affairs of the Gaelic Union fairly progressing without the necessity of taxing any one individual member.

A year ago I wrote to the Rev. Mr. Cleaver—the Rev. Mr. Close being then for once absent—saying that I believed an editor for the journal would then be required, as I had been in very bad health. Under divine Providence the care and skill of Dr. Sigerson brought me through the attack of bronchitis from which I was then suffering; but at this time of life I cannot be trusted even with his care to work much longer, though I am in very fair health at present. It would be a pity to let the journal die until the people are prepared to support something higher; and I believe I can promise that this event will not require a very long time. The progress made in the study of Irish on both sides of the Atlantic since the journal was got up, is something wonderful. I am sure it will not be let die. But it will be necessary to pay my successor. Very few can afford to work gratis; and fewer still there are so enthusiastic as not to get tired of work for which they are not paid, especially when instead of payment they receive insult, and sometimes injury.

I had not to work alone always. With Mr. Williams, though we lived 14 Irish miles apart, I corresponded two or three times a week for a number of years. Father Daniel O'Sullivan being dead at the time, he was, beyond all comparison, the best Irish scholar in the south of Ireland. And he was equally good as a man, a Christian and a patriot. The other worker with us, Father Patrick Meany, the Founder of the Keating Society, has only quite recently gone to his reward. A good Irish scholar, a high-class Irish preacher; a better man than he there was not in Ireland; in fact the business of his life was to do good;

and however he acquired the influence, he could do good in Australia, in America, in Canada—everywhere. Unfortunately a shadow crossed his mind, and after this, the two laymen became useless. Even Keating's "Key to the Shields of the Mass," which Mr. Williams had translated, is, with the original, still lying as he left them, at his brother's house, though they were then ready for the press. What labour we had to bestow on a number of bad copies of this work, trying to make a good copy out of them, it would be too long to describe here. Nobody who lived with these men for years, could help loving the Irish language which they had loved and worked for so unselfishly.

And now to come back to what we were saying, it is time for those who would not let the *Gaelic Journal* die, to take counsel together, and to have some preparation made to fill my place. It may not be necessary to do so for some time, but it is better be prepared. In a very few years there will be good Irish writers over the world. A century and a-half ago, and again 60 years later, the Welsh language was as lost, and as unfashionable, in Wales, as Irish is to-day in any of the Irish-speaking localities; and the Welsh people of those days were as wretched as the population of Donegal or Connemara at this time—and what is Wales to-day? To bring the Irish language back to the Anglicized districts would be as difficult, I believe, as to revive the shrouded dead; but where it is spoken now, it can easily be kept alive for centuries, and the natives of these localities will certainly be the Irish people of the future.

A communication from Father Keegan, some months ago, called my attention to the wider field which he afterwards mapped out in the following letter, published in the *Nation* of the 10th of November. And I may as well say here at once that I have had notices of this letter from nearly all our best friends, and that with the exception of the introduction of the Roman letters, all the other suggestions of Father Keegan have met with general approval. Clann Concubairt and a follower of his are the only exceptions; but their objections are not worth taking into account:—

TO THE EDITOR OF THE NATION.

2904 Clarke-avenue, St. Louis, Mo., U.S.A.
19th November, 1889.

SIR,—It is pleasant to note that the example of foreigners and their own experience and reflection have induced Irishmen to take steps for the preservation of their national Gaelic language, and for the publication and diffusion of what Dr. Kuno Meyer justly calls "their unique mediæval literature." The question whether the Irish language is worth preserving or not may be regarded as settled. If Ireland is ever to resume the *role* of a nation in any respect, if the Irish are ever to act the part of a national entity, they must have a distinct national language and literature, one peculiarly their own, one truly racy of the race, one that is Irish in spirit and body, so to say. That the possession of a national language and literature that expresses the peculiar ideas and ideals of a people are essential to a nation, has, I think, never been questioned except in Ireland of recent times. With the entire loss of her natural language and literature, which we may call her soul, Ireland would most certainly sink into a mere province of the British Empire, and Irishmen would degenerate into shoddy imitations of Englishmen. The national and racial qualities and characteristics of the Irish and English peoples are very different; and it will best conduce to the happiness of each people to make the most of their own peculiar gifts and progress along the

natural lines of their genius. The natural gift of the Irish people are highly artistic, poetical, imaginative and sentimental. These require just such a language as the Irish for their full and perfect development, and in this connection it is worth remarking that since the disuse of the Irish language by a majority of the Irish people at home, poetry and all it implies has almost entirely perished from among them. Without doubt, the leaders of the patriotic party during the last hundred years made a great mistake in not using the national language and literature as a means of creating a truly national spirit among the people. As a whole they have neglected, and in many cases opposed, the cultivation and preservation of the Gaelic, although they could not but notice that it has been the people of Connaught, Munster, Meath and Tyrconnell, with their Gaelic speech and traditions, who have really kept the Irish National cause alive during all this time. The decay of the national speech during the last century has been owing far more to the neglect or hostility of Irishmen themselves than to the fault of the English. It is also true that this swapping of horses crossing a stream, this swapping of a rich, expressive, copious language, one natural to the genius and vocal organs of the people, for the miserable *brogue* that has made the "brogush" Irish the laughing-stock of two continents, has been most detrimental to the Irish genius and national character.

Without staying to adduce further arguments in favour of these assertions, I desire now to say a few words about the way in which the preservation of the Irish language and the publication and diffusion of the vast stores of Irish MSS. literature can be best effected.

In the first place, it is essential to possess a national magazine—this at least—for the creation of a living Irish literature. Dr. Kuno Meyer recently complained in the *Academy* that whereas the majority of the Welsh read, write and speak their mother-tongue, there is no modern Irish literature. I propose that the *Gaelic Journal* be enlarged into a quarterly magazine, and be issued four times a year, printed in common Roman type, with the accents where required. To make such a magazine what it should be, and to enable it to do the work required to be done in the present case, the co-operation of what may be called an "editorial staff" of good Irish scholars would be essential. I would suggest the following names:—Mr. John Fleming, Dr. Kuno Meyer, Dr. Windisch, Dr. K. Atkinson, Mr. Douglas Hyde, Mr. O'Neill Russell, Father Conway, Father O'Growney, Father P. Walsh, Father Maurice Phelan, Father Edmund Hogan, S. J.; Rev. E. D. Cleaver, Rev. H. M. Close, Rev. J. Stephenson, Father Mulcahy, Very Rev. Peter Casey, and the Conall Cearnach of the Gaelic scholars, Dr. Whitley Stokes.

As to the scope of the magazine, it should take in ancient, middle and modern Gaelic, including, as Professor Rhys says, the most ragged dialects of Erin, Alba, and Man. Particular attention should be devoted to printing correctly the dialects of Connaught, Munster, Ulster, and all that can be found of Meathian and Leinster-dialects, as well as those of Scotland and Man. When a song or story is taken down from recitation, the name of the parish or locality of the speaker should be given. When this is done, none can find fault with the person who edits such a piece of Irish as he heard it. This would settle the foolish arguing for what is impossible—that spoken Irish should be the same as book Irish. The book Irish we have safe enough in the books, but we want the Gaelic also as it is spoken in Mayo, Kerry, Waterford, Galway, Cork, Argyle, Ross, and elsewhere. Songs, stories, proverbs, conversations, strange words, and common words with peculiar meanings in particular places

should be gathered and printed. Every contributor should be responsible for his own work, as is the case in the *Revue Celtique* and other such scholarly publications, and all personality and even criticism should be excluded from the pages of the magazine. Translations should accompany every piece of Gaelic, and the editor's work should be, for the most part, to see that the work of the contributors should be correctly arranged and printed. Of course there should be a department for editorial notes and notices, but the writers of these should, as is done in the *Revue Celtique*, subscribe their names. I have reason to think that such a plan as I here outline of a Gaelic magazine would meet the approval of the editor and others interested in the *Gaelic Journal*, and that the Gaelic Union would be pleased to do what in them lies for its realization. They will, I believe, make the suggested changes, and bring out an enlarged Gaelic magazine printed entirely in Roman or common type, if the co-operation of Gaelic scholars and a sufficiently large list of subscribers can be secured. I am satisfied that both these things can be accomplished by trying in the right way.

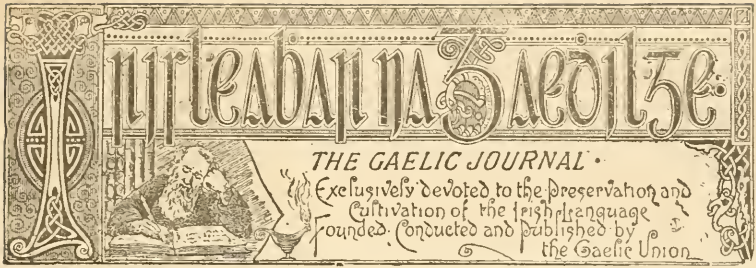
If the Gaelic magazine was once set going, it would give a wonderful impetus to the cause of Gaelic scholarship. Besides the magazine it would be well to print in Roman letters Archbishop MacLale's Connacht Gaelic Catechism, as well as what is called the Maynooth Catechism, put into Irish by Father Conway. In printing Irish in Roman letters the *h* should be used for the aspirating dot. It would be well to print Irish first, second, third, &c., class books altogether in Gaelic, without any English rules or remarks, especially for the children who speak Irish.

The interest that the Irish people are at present taking in their national language, and the importance of Gaelic literature not only to the Irish race but to science, demand that such work as I here advocate should be at once set on foot. No person's whims, self-interest, or temper should be allowed to obstruct so great and noble a work—a work that the self-respect of the Irish nation requires should be done at once and done well. We here in America are willing to do our part in this as well as in every other enterprise that benefits the Irish race, and we hope and expect that Irishmen at home will act promptly and like practical men in the matter.—Yours very truly,

JAMES KEEGAN (MACAETHAGAIN).

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to above establishment. Matters connected with the Journal to be addressed to the Editor, 33 South Frederick-street, Dublin. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.

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No. 35.—VOL. IV.]

DUBLIN, 1890.

[PRICE SEVENPENCE.

THE BEGINNING OF THE END.

TO THE COUNCIL OF GAELIC UNION.

“Obsequium amicos veritas odium parit.”—*Terence.*

“*Atá mé corruá ’n ní móltaí mo fácaí; á’ t’neir mo úicéil ní úicéar baóad uíom.*”

I am tired; my labours are never praised.
 I do my best, but no thanks do I get.

(*baóad*, the Munster pronunciation of *buóad*, thankful.)

I wish to know is untruth an essential ingredient in the “*obsequium*?” It looks very like it, so far as my experience goes.

On the 5th day of October last there was a meeting of the Council of the Gaelic Union at the Mansion House, at which I presided. In the *Freeman* of the 7th the following letter appeared (I only retain so much of the letter as will make it intelligible).

The allusion to the foreigners is nonsense, but the slap at the Board of National Education—had the Council been so demented as to commission their Secretary to give it—would be looked upon as treachery; and for obeying this treacherous direction on their part, the Secretary would be censured from one end of Ireland to the other. But the Council gave no such commission; no commission at all in fact that day. The Board of National Education was not mentioned that day, nor alluded to directly or indirectly. Does absence of all truth from the commission make it an “*obsequium*?”

This is the Secretary's letter :—

THE IRISH LANGUAGE.

TO THE EDITOR OF THE FREEMAN.

SIR,—At the meeting of the Council of the Gaelic Union at the Mansion House on Saturday attention was called to the correspondence in your paper on the intermediate system. As the Council is deeply interested in the question of Celtic teaching, they have commissioned me to convey to you the following remarks :—

It seems, to judge by the returns of the Intermediate Commissioners, that a number of supposed foreigners are carrying off a majority of the honours and prizes in Irish from the natives of the country where the language is spoken. The Gaelic Union Council has a right to complain of the efforts to ignore the native language by thousands of so-called Irishmen, and indirectly, while pretending to encourage its study, by the Board of National Education.

R. O'MULRENN,

Hon. Secretary Gaelic Union.

I immediately denied the authenticity of the commission in this note below. Expecting to meet the Secretary at the council meeting of the following Saturday, I spoke with bated breath until I would have him in the presence of those who he said had given him the commission “*de lunatico inquirendo.*”

THE IRISH LANGUAGE.

TO THE EDITOR OF THE FREEMAN.

SIR,—Though chairman at the meeting of the Gaelic Union on Saturday, I did not understand the instructions to the secretary to be what he represents them. I understood them to be to the contrary. I handed to the secretary a short note from the German professor in University College, Liverpool, and I understood my fellow-members to hail with delight the intelligence that a number of patriotic young Irishmen had enrolled themselves in the class there to study their native language under a German professor, apparently the only person there capable of instructing them.

And if German, or French, or Italian boys or girls carry off the Irish prizes from the pupils of our collegiate institutions, I certainly will mark the day of their triumph with a white stone. No foreigner should be allowed to

compete for a prize offered to *Irish boys* for proficiency in the language of the foreigner. But in our own language—a language we are not worth having—I would be glad to see Zulus bearing away the prizes in Celtic.—I am sir, yours very sincerely,

JOHN FLEMING.

Dublin, 7th October, 1889.

The Secretary saw that he was caught; became very angry; wrote what is called an ugly letter to the *Freeman* as rejoinder; threw up his office as Secretary, ran away to Blarney, and for four months absented himself from the Council. But he had the stock of *Gaelic Journals* all this time in his keeping, where nobody could get one of them to buy or otherwise. How they came into his possession the following extract from his letter in the *Gaelic Journal*, No. 23, will show:—

Formerly all the numbers of the *Gaelic Journal* were posted to subscribers by the printers, the Messrs. Dollard, there being a regular staff of clerks, and every facility of organization and appliances in the establishment for performing such work rapidly and well. Notwithstanding this complaints of subscribers were frequent, and besides this method of transacting its business was found by the Council too expensive for its limited means. In this difficulty I myself undertook gratuitously, as far as all labour is concerned, to post the journal to subscribers, and to store the stock of copies.

The plain English of this is that the Secretary told the Council of the Gaelic Union that Messrs. Dollard were tired of keeping the stock of *Gaelic Journals* on their premises, though charging storage for them, and thus he got leave to have them removed to his own rooms. This was another "*obsequium*"—no charge was ever made for them by Messrs. Dollard, who had set up shelves to keep them always on sale. While things were in confusion during the Secretary's absence of four months, I learned these facts, and agitated to have the journals again sent to Messrs. Dollard's. The Secretary did not want to part with the journals, and after four months' absence, he came with his friends to the meeting to outvote those who would take them from him. But the vast number of complaints as to his negligence prevented his friends from voting for him—himself and one other being in the minority.

After some trouble and delay the journals were sent back to Messrs. Dollard's. Mr. O'Mulrenin had the sole disposal of them from No. 23 to No. 33 inclusive. About

500 copies of every number were disposed of, but to whom or how, we do not know. He would not give us the names of subscribers; nor do I know whether he ever kept any account of the sale of journals. We have asked, through the papers in Ireland and America, that the subscribers tell us when they last subscribed, how much, and to whom was subscription paid, and we make the same request here. On the other hand, we have invited all to whom copies of the *Gaelic Journal* are due to apply to me at 33 South Frederick-street for them, and they shall be posted without delay.

The notice at end of Journal tells how to obtain journals. All the journals can be had except No. 4, which is out of print. Bound copies of Vols. II. and III. can be had from Messrs. Dollard's—the former for 7s. 6d. and the latter for 5s. Copies of journal can be bound for 2s. 6d. a volume.

The notice also states *how* subscriptions are payable. It would perhaps be better if the *CROSSED* orders were enclosed to me for the Rev. Mr. Close, whose time is so occupied that it is absolutely impossible for him to attend to the business of the Gaelic Union. By sending me the orders for him I can give them to him at such intervals as he will find most convenient to receive them and to sign receipts, which I shall post to the subscribers. For instance. I have in my hands now postal orders for £1 from Mr. Hugh Brady, of Ruan, N.S.; for 10s. from Head-Constable O'Brien, Carrick-on-Suir; for £1 3s. 6d. from Mr. Geo. Shee, Suffolk; and from Mr. Devine, Youghal; Mr. O'Callaghan, of Middle Island, Galway Bay; and from Mr. O'Leary, Inches, Eyries, County Cork, for 2s. 6d. each. These I shall hand to Mr. Close when convenient to him. Future subscriptions will, in this way, also be acknowledged in Journal. Now that obstructions are removed, I believe all our affairs can be managed easily and regularly. In case of any mistake write to me at once. The *Gaelic Journal* is in a more promising condition to-day than ever heretofore. The contributors to this issue would supply sufficient matter to a journal published every two months, and we have as many more equally good. The people

love the old tongue, and will support the Journal well when they find us *in earnest*. I have received promises of help from those who will keep their promise. But let every subscriber tell me the date of his last subscription, as said before. Our kinsman, Padraig, has enclosed me from New York his last receipt for 10s., dated October 30th last, and signed by our *late* Secretary, R. J. O'Mulrenin. This receipt of course I will send back. And Mr. Tierney, Argentine Republic, writes to say that he sent the Rev. Mr. Close, on 1st March, a draft for £1 19s. 1d. for the Gaelic Union (in part). Meantime, my friends of the Council, get ready to relieve me from the responsibility of the Journal and from its WORRY. You are now in a position to do so, and you will find the public generous when they see you earnest and unselfish.—*E. Gaelic Journal.*

P.S.—It is scarcely necessary to say that Mr. O'Mulrenin is no longer connected with the *Gaelic Journal*.

EAECTRA AIR AN SGOLÓIS AGUS AIR AN NGRUAZAC RUAD.

(Air Leannmunn.)

Do úmho ré niof goime do'n áirleán, agus air feicirín doimur faihinnis deag-óeunta air vian-leaca, cuairé ré arteaé annf an alla. Saol ré nac maib ré maib 'n-a leitéro d'ait le áileacó agus deag-juaracó, acé ní feacáro ré aon uime ann. Do maéctnaig ré leir féin air feaó tamull zéáipi cpeao do b'feáipi do a óeunam. 1 b'peúcam dá'i éus ré éaiur, éonnaic ré roaigheadó leacána 'naice leir agus ro zluair ré moime ruar. Air éacé do do'n éeao upláir, éualó ré comhjáó i z-ceann ve na peompaib. Do buail ré ag an doimur, agus o'airi ceao vól arteaé. "Zeabair rin, agus fáilte," ar fear o'fozail an doimur, "ó bí ré ve cumar ionnac na vaingneaca vliúé bí o'ái z-coraic ve nillleao le viozálair, ói vo meafamai zo pabaoai buanfeairínac anažar žac toipi vo éuicpeao oimann. Suó ríof agus inoir

vam cia'i vóib éu, agus cpeao vo éuim ad' éeann rin-ne vo žéimleannmunn?" "I' f'ao' ó baile éámie me éužarib," ar an Sgolóis. "I' maiz deamra žur b'eaó," ar an uime uaral, "acé air rin cpeóaca vo žnoimair-éao, ní éuimpeao me aon acéimurán ad'leite. I' iontóa laoc calma vo claoiréao ag iaijiaó ái n-vun vo vóelávéimpežao." Do žuro an Sgolóis zo éúal, agus ní maib cernaó dá'i éaipla do ná'i émaob-žgaoil, vo peiri na fiar-južéao vo cuimpeao air. "Agur anoir," ar ré, "ní b-puil o'earburó oim acé an clóiréam polur, agus ríof o'fážail cia žoro an long ói, agus cia maib an t-áeac O Úroa." "Meafam zo b-puil ríof agat éeana péin," ar an uime uaral, "žur mipe an žairžéaoé Óž. Súo é éall an clóiréam polur ag cpeáo air an balla, agus b'ionnam oir é. Tužann ré polur com' lonnhaé rin uaró zo b-veicpeá aon nio vóicéall air i n-voigéaoar na h-oiréce com' žléineac i' o'feurofá i lári an lae. Caipeao inhirin vuit anoir an cuma air a b-puairar an long ói, agus 'nar leažao an t-áeac O Úroa le tpeipeaoé mo láime. Ní'l uime ag éi'vaoéé linn acé mo vean, noó vo éiréann tu 'n-a žuro coir na teime, agus b'peugnužéao rí me ná'i vóiz leite nac b-puilim ag inhirin na ríunne vuit. An t'iac b'vaoara am' flacaipe ve buacáil óž, vo žlacar vóil vaome agus vóéaiže cóigepioáca o'feicirín cum b'peir eolair o'fážail air na rližéte maipaeóvam bí aca. Air iméaoé vam cia feolparó zo moómaipac me acé do'n nžpéiz, agus vo éuimear aicne air Ríž na žpéize, noó ag a maib inžean ná'i b'juar a coramlaéé o'fážail le vepaeáé. Vuro žéáipi vo lonnnažear ann no žur porao ríim, le toil a h-áear agus a máear; acé ní b-puil áit pá luro ve neull vod' feáipi liompa veit am' éomnužé 'na i n-éiminn vo ionnac vóééair, agus vo žipear uijie teacé liora ó'n žpéiz. Do vóultaró rí voim' imróde, ag maó nac maib aon veann aice oim, agus nac cuimpeao rí ríim am' acéumize zo v-tiucpaó ré air a mióvib péin; ói bí rí óž vóicéilleacé,

aḡur níorí éus toriáó airí mo éánte, marí naé
 maib an t-annraéct ceapí in a cioróe aici
 óam-ra. Cómairlíḡ a túirímhíḡeoiríóe í oul
 liom, aḡur éum í vo bheugáó éus a h-áairí
 marí tabairḡur oi fíairín oiraóúeáóa bí
 'n-a-feilb ó amhríuḡ-cian. Adé níorí aoncuíḡ
 rí leirí ro vo óeunáim no ḡo b-ruairí rí ceao
 uaim me bheíé éum comhríḡéte 'o'n Óoimán
 t-Soirí airí o-túirí. Táirí éirí teacé anhrí
 óúinn, vo éiar rí an cioróe aḡam le na
 baorímaó, aḡur marí ḡurí eiríḡear í aon lá
 aímam a h-ancoil féim vo éabairíe oi, vo
 buail rí me leirí an t-rlairín oiraóúeáóa,
 aḡur 'o'áairíuḡ me ḡo crué capuill. Airí
 a ríon ríon níorí éaillearí mo éail, óirí 'o'fan
 mo meámairí airí mo éumarí, aḡur 'o'feurofann
 upréóu níorí vo óeanáó oi, adé vo máétnai-
 ḡear ḡo m-b'feáirí oam ríaoaná ó'n olc,
 airí eazla ḡo m-beúeáó aíríeácurí oim 'n-a
 óairí ríon. Anoirí aḡur aírí vo buailríonn
 rípeáó airí ḡaé n-aon vo maérfáó am' éiománte,
 aḡur vo éeilḡrinn rám' éoráib íao. Airí
 uairíb eile vo ríolríann aḡur vo ríeub-
 ríann le m' fíaclaíb eia b'é éioarfáó am'
 ḡoimpe. An tpiáé vo éuarí an ríeul vo amaé
 oim bí raóḡal oimáoin aḡam, adé ní marí
 máite liom é. Níorí ríárafíḡ ro toil anhríuanta
 mo mna, aḡur vo éáime rí lá éuḡam marí a
 b'óearí ḡo ríacríanta am' ḡímanafíḡ féim coir
 eíann. "Ní maib aon ḡnó aḡac éu féim vo
 íocruḡáó anhríon," airí rí, aḡur vo éuḡríeab
 anhrí an oimíu oam le bioirí. Níorí b'feroirí
 liom an táircuiríe ro vo ḡabail le n-air
 náite; aḡur le coirí buille, marí ḡurí éráó
 rí comí móirí ríon me, vo buairleairí liom éoirí
 í i ḡ-cláirí an eudain, aḡur vo éuirí rí airí an
 o-talamí ḡan mian mnte. Ruairí ríeiríbíreáó
 í aḡur ḡan uprlabmaó aici. Tugáó abairle
 í, aḡur táirí éirí airíe míoimpe, éuarí rí i b-
 feaburí aḡur í neairí airí, adé níorí b'aon ríḡeul
 áéairí oam-ra é ríon, óirí irí é mo éuaríuim
 náirí ríao rí ve ló ná 'o'oióce adé aḡ
 rímuameáó airí an t-ríḡe irí ríairí 'o'feurofáó
 rí me bafḡaó. Lá bheáḡ 'o'á maibarí am'
 aonairí, le h-olc oim, vo buail rí me le na
 ríairín oiraóúeáóa, aḡur vo ríḡíne maéiríe

óiom, aḡur vo ríárafíḡ rí na maoríaríe am'
 óairíḡ. Túḡ luáearí mo éorí mhríe raorí uóea
 a b-rafá, adé ruairíaríarí toráé oim, aḡur vo
 ruḡaó oim rí óeireáó. B'óeairí airí eí
 me ríraeáó ar a ééirle ḡurí éárla no Ríḡ
 na ḡríeḡe teacé ruarí linn. Níorí aíríuḡ
 rí éiarí b'é me, óirí 'o'mhrí mo b'ean-ra óo
 a b-rafá ríomíe ríon ḡurí iméiríḡear ḡan ríor
 mo éuaríuḡ, aḡur naé ríeairí rí an maibarí
 beo. Ó'uimáluḡearí vo comí maírí irí 'o'feuroarí
 é. Connaríe ríe ríamlaéurí veóirí airí mo
 ḡímaó aḡur vo ḡlac ríe rímaáḡ óam. Óo
 ríaoil ríe ḡo maib ruo éiríḡ ḡíeannmáirí am'
 ḡluairíeáó. Óo leannarí é abairle, aḡur
 ḡaé lá 'o'áirí éumpeamarí oim vo meuroiríḡ áirí
 ḡ-cionn airí a ééirle. Óo éurí ro ríeairí airí
 mo mnaoi; adé marí naé maib ríe in a
 cumáct me máiríabáó, vo ruḡne rí a oit'éoil
 le toil a h-áairí 'o'faḡail éum me vo óibirí
 airí rán. B'óo beas an táiríbe bí ann ríon oí
 marí níorí éuḡ ríe toriáó airí a ḡlóirí. B'óeairí-
 ra i o-taéuiríe beirí ḡo mhríe anhrí an ríeomra
 in airí ḡnáéáé le áirí leann cooiláó i ḡ-
 clíabán. Óo ríeáimhríḡ rí aríeáé éumam
 lá, aḡur vo éoiríe ríul oim, aḡur vo éumnil
 cuillíeáó ói vo'n leann, éum ḡo o-tuiríḡó arí
 ro ḡo maib ríonn oim-ra an leann vo máiríabáó
 Óoríuḡ rí airí línhríḡ aḡur airí ríḡíeairíuḡ
 ḡurí élorí a h-áairí aḡur ḡaé uile óume vo
 bí anhrí an tḡí í. Óo ríeairí airí ríe a
 ríuall uiríe éum ríorí 'o'fáḡail airí ríe a
 buairíeáó. Óo ḡeairíán rí ḡo euarí me,
 aḡur vo éuḡ maíra móirí oam, aḡ oemíuḡáó
 ḡurí bí féim vo ríaoirí an leann ó'n ḡímaríeó
 in a maib ríe am' ḡíeairíannairíb-ríe. Ó'iom-
 ruíḡeairí airí vo léirí oim, aḡur 'o'fóbarí ḡo
 ḡ-cuiríḡó éum bíairí me; adé oubairíe áéairí
 mo ééirle, Ríḡ na ḡríeḡe, ḡo m-b'feáirí me
 ríḡaoríeáó airí ríubal uáea, aḡur ḡo b-
 feurofann imíeáct airí m'áóbarí oam féim.
 B'óo níorí an t-anhríeairí aḡur anhrí vo éairíla
 oam-ra arí ro, óirí vo ruḡaóó éum ríubail
 me rí áairíe aḡur oeríur, ḡan áit ḡo luiríḡrinn
 aḡam; adé ní maib aon oul amuḡáó oim
 eíeao vo bí aḡam'ó'óeunáim. Óo éinnríḡearí
 am' aíríneáó féim ḡo o-tabairíann m'áḡarí

coir na tréaga, feudáin a b-faiginn iars go conablaic caite arteaé leir an b-fairge, o'ioirpáinn go m-buamfeadó pé an t-ocurp oiom. Níor b-fada óam ag gabail le h-air na h-aillib ársa, agus na conna bí ag bualaó go dian a g-conne na caipiaigeada vó m-bhipeadó air g-aé taoib oiom, go b-peacaó an long buó bhéaga dá'i connaire púil tuine maá, r'lige geadúu uam, agus i dá luarzaó air bári an uirge. Do m'itigeair fá n-a oéim ag púil le arán no feóil o'fágail ag r'naím t'imeall uirpe. An t-eaé anaice leice óam, buó léir óam r'lac iarsairpe ag tuine éirín air boip, agus é go o'icéioillac ag iarsairpeaé. O'iompoigeair go weipe na luinge, mar a maib an t-r'lac aé ní luaité bhéair faoi 'ná éamie mo érué agus mo óeib ná uairéa péim oim air. Ní éiofpaó liom le bhúg focal a éur i t-uirg'ín uirt méro na luatáirpe do liom mo épioie, agus do r'gheaoar go h-ápo me éppiaing ar an uirge. Do r'ineao téuo éugam; do g'heamuirgeair é, agus do r'riacaó arteaé air boip na luinge mé. Ní maib óe o'aoimib ann aé beipe buaéail óg agus a n-aéair; do b'iao r'o an t-déac O'úua agus a élanm mac, a bí ag aróéairgeaé oóib péim. Do méaraoar g'ur b'ieamínac mipe do éamie dá n-ionnruig, agus do éurpeaoar t'pio oim. Do b'éirín óamra coimraic do tábairt oóib air mo r'ón péim, aé do éur an t-déac O'úua le buaó mo neipe. Do cuirpear a beipe mac abaire v'a n-óúéair péim, agus níor éualaró me focal mar g'eall o'ia ó r'oin. Air cuairtgaó na luinge óam, ruair me an cloiréam r'oluir, agus ní r'gairpáinn leir air ói ná air airgeao, g'ó g'ur iomóda tuine do éur nim a púil ann agus do méair é o'fágail uam; aé ní maib aon tuine buó óéime 'n-a óairg 'ná mo óeairb'raéair, an g'ruagaó Ruao, agus ag púil le me péim do congbaíl i r'ioéám, raor ó'n líbairpe, ip an r'o do éamie me éum coimnuigéte. Aé cairpeao pilleao air mo r'geul.

"B'óeair lán o'áéar i t-aoib feabar

o'eiug an raogal liom, agus éar me éar n-air éum éairg r'iponaé air an éugéoirp do muineao oim o'áirp o'áéair mo ééile. Ní éuirge éamie me or a coimair 'ná o'áiréig pe me; agus do éair meo bean i péim air a dá glúimib, agus o'airp, mo maiteamíunur. Do g'lacar t'ruagó oi air cloir an a'irpeairp o'áomúig r'i, agus an g'eallamúim do éug r'i nac óeunpaó r'i a leicéio go óeo airp; agus air eagra go b-fairgeadó r'i milleán, ná go t-tucpaó aon mo-áo uirpe, o'ubairt me go maibar coit-éanaé le gabail leicé airp, dá g-cearpaó r'i a ruamíneair. Ó r'oin a léic ní' bean annur an oimna ip feáirp 'ná i. Maiteim mar an g-ceurona o'o'n g'ruagaó Ruao b'é o'io'gbáil mo muine pé oom. Ta r'ior agac anoir cia g'oro an long óip, agus cia máirp an t-déac O'úua, agus b'óeao an cloiréam r'oluir agac; beipe leat é agus mo bean-neaeé-r'a le n-a coir."

O'fág an g'gológ r'lán ag an g'gairg'ioeac óg; agus éar éir r'gataó amirp'ie do éairéam i b-foéairp aéair agus máéair a ééile, o'iompoig pé a agaró air an m-baire. Seaoimúim muime r'in do bual aicío an g'ruagaó Ruao, agus ruair pé báir; buó éairéamíac an r'geul é r'o o'o'n g'gológ, óip ní maib tuine beo éum r'eilbe an cloiréam r'oluir do buam óe, na buairóip do éur air go b'iaé airp. Ói a bean ag púil leir a n-agaró an lae, agus air maóairp o'fágail air, do r'it r'i éuirge. "Óia do beata," air r'i, agus le méro a g'airpeairp r'aoil pé go muépaó r'i le r'ogairb é, go m-bairépaó r'i le óeoirpib é, agus go t-óioimócaó r'i é le b'raicairb glanna r'iooa agus r'ioil. Do máirpeaoar go r'éunmáir air feao na cooa eile o'á raogal, agus g'ur ab'é áir n-óala go léir é.

C'p'ioé.

PAORUIG O BRIAN.

Baire-aé-Cliaé.

Beal teme, 1890.

[A few weeks ago a letter was received by Mr. John Fleming, Editor of the *Gaelic Journal*, from Mr. P. O'Leary, Inches, Eyeries, Castletown-Bere, Co. Cork,

in which he says, referring to the footnote at the commencement of this story, in No. 33 of the *Gaelic Journal*:—"You are right in saying that *leat-ar-tiay*, *leat-ar-troy*, &c. have not disappeared from the modern Irish language, at least in the part of West Cork that I have known. They are made use of oftener than *o' twaig*, *o' deap*, &c. In my experience I have noticed this difference—the former is used when rest in a place is to be denoted, and the latter when motion towards the place is denoted—(1) *tá p'arraig leat-ar-twaig 'oe énoc ó 'Dhoimnác.* (2) *táim ag toul 'o' deap go cig m'haire.*"

P. O'B.

VOCABULARY.

- Gluyt ré poimhe ruar*, he went on [before him] up.
- Cia'p' tob tu*, to what family do you belong?
- Leit* has a variety of idiomatic meanings; *acmupán 'oo cup 'n-a leit*, to impute a reproach to him; *leit*, the dative case of *leat*; *ayt' gac leit*, on every side; *gab a leit*, draw near; *o' foin a leit*, from that time to this.
- Uoeláit'puagá*, to demolish.
- Cútal*, bashful, modest; *oo ruó ré go cútal amr' an cúimne*, he sat bashfully in the corner: the word is used among the people in parts of Munster and Connaught.
- Caruá* (in West Munster), *caruam* (in East Munster). This word has the 'same meaning in Munster that *oo'oo* has in Connaught, viz.—a little, ought, anything, a whit, a trifle.
- Súo é 'all*, there it is beyond.
- Treipe*, gen. id., s. f., strength, force, power, vigour. When used as a noun in the nominative case it is always *treipeact* in West Munster.
- Slacairpe* (from *plac* a rod), applied to a grown-up boy, or any young animal approaching maturity. *Slacairpe 'oe buacáil deap*, a handsome grown-up boy.
- rá luíte na neull*, under the [lying of the] clouds or heavens; *neullta t'ubda na h-oróe*, the dark clouds of the night.
- O'fan mo meathair ayt' mo éumep*, my memory remained unimpaired.
- Socpuagá*, to fix, to assuage; it is also used idiomatically, as, *b'ideamap ag veumam' rocpugá o'ep*, we were commenting or speaking concerning you.
- So o-tucpáó ré ayt' a m'ic'ob*, till she considered it fully time.
- Stol*, this is the usual word used in West Munster for a rend or tear; *oo r'ool ré mo éuro éu'oi*, he tore my clothes.
- Gabáil le n-ayt'*, to receive or accept something that had previously been displeasing.
- Le comp buille*, with the embodiment of madness.
- gan mian innce*, without a breath or motion in her.
- Sóruig*, press, transgress, surpass, oppress; *oo f'ayug' ré na ma'cuiróe a n-oi'oi*, na m-bá, he set the dogs after the cows. It is ordinarily used in that sense in West Cork.
- Fuarpoay torap' oym*, they got before me.
- Ruo égin g'neamh'ay am' gluyt'pe*, act, something queer in my movements (pronounced *g'neamh'ay*, in West Munster, when applied to queer).
- niop' éug' r'í torap' ayt' a glóy*, she paid no attention to his words (voice).
- Luú*, to scream. In most parts of Munster it is pronounced in this way, *bi ré ag lu'puig*, he was screaming.
- S'caol ayt' puáal é*, let him go.
- im'éacé ayt' a'ubay mo féin*, go to seek his own fortune.
- ní páib' aon t'ul amugáó oym*, I made no mistake.

- ag gabáil le h-ayt'*, travelling near.
- at'éayug'acé*, s. f., airing, airiness, enjoyment.
- 'oo éum'ac'ay' t'royo oym*, they induced me to fight.
- map' gléall' oym*, on account of them.
- 'oo éup' ré m'ih a r'ul' ann*, he put the venom of his eyes in it; he coveted it.
- Súil a n-azáit' an lae leyt'*, expecting him every day.
- 'oia 'oo beata*, you are welcome; *'oia bu'p m-beata go léit'*, you are all welcome. In most parts of Ireland it is what is said now, *ip é 'oo beata*, *ip é bu'p m-beata*, &c.
- So racpánta*, leisurely. [Though not given in dictionaries, is in common use through Munster.]

AIR NAOMH BRIGIO.

(Sg'hib'oea i g-cannuim na Muimian.)

B'í a f'eyhib'iy'g' ayuam' ayt' 'oia in gac' aoyt' ayuy' in gac' moimn' de'n' voimam. *B'í a naomh' ayt' fé'n' fean-yeacé' ayuy' niop' mó' 'ná' ran' fé'n' ó'lige' nuasó' ó'n' am' a' é'aimic' ay' Slánuig' té'óim' lo'ra' C'rioyt' ayt' talam' éum' r'lige' na' beata' naom'eta' 'oo é'ay'ba'inte' 'o'n' é'ime' 'o'ona,* *ayuy' na' f'la'it'ey' 'oo o'p'g'ailt' le'n-a' b'á'p' ayuy' le'n-a' é'iy'-eiy'ge.* *Dá' j'ey'ny' r'yn' tá' naomh' amny' na' f'la'it'ay' ó'n' voimam' r'iyay' ayuy' ó'n' voimam' j'oyt', ó'n' ayt'p'ne' ayuy' ó'n' éuy'óip'; ayuy' ní'l' ná'iyim' j'an' éuy'óip' ná'iy' é'ug' a' éuro' féin' 'oe' f'eyhib'iy'g' 'oo' 'oia.* *Ayuy'geann' an' é'oa'áile' a' éuro' féin', an' é'f'wainc' mapi' an' g'ce'ao'na' ayuy' an' é'ay'máin'; tá' a' éuro' féin' ayt' S'ac'p'ana' ayuy' ayt' al'ban, acé' ní' m'iyt'e' a' já'ó' ná'c' b'p'ul' ná'iyim' fé'n' n'g'hién' a' é'ug' niop' mó' naomh' 'oo' f'la'ite'ay' 'o'é' ná' é'ug' talam' na' h-é'iy'omn.* *Ó' am'iy'iy' Naomh' pá'oy'wac' anuay' ayt' feasó' na' ceuro'ta' b'la'odán, ní' mó'j' go' j'uib' pá'á'iy'p'te, ayt' p'ua'oo' na' h-é'iy'omn' o' 'oy'p'te'á'iy'ge' go' S'p'oc'-M'ao'ille, ná' o' beann-é'io'ny' go' gl'ailim' ná'c' j'uib' naomh' ann, ayuy' mó'iy'-éuro.* *B'í'ao'ay' ann' ro'ny' fe'ay'uib' ayuy' m'naib', ayuy' b'í' m'ain'p'te'acá' fe'ay' ayuy' dan-juagá'lt'a' j'g'ay'p'ig'íte' ayt' p'ua'oo' na' t'iy'pe.* *A'ney'g' ban-naomh' na' h-é'iy'omn, ní'l' a'omne' e'ile' ayt' a' b'p'ul' a' le'it'é'iro' 'oe' é'ay'ym, ná' ayt' a' b'p'ul' clanna-g'ao'ubáil' é'om' ce'ana'im'uil' ayuy' atá' ayt' Naomh' B'rigio.* *Tay' é'iy' na' M'ay'g'oeana' M'uy'pe' féin', b'f'ey'io'ny' ná'c' b'p'ul' aon' naomh' e'ile' niop' ion'g'ant'uróe' ná' é'iy' Naomh'-pá'c'p'áim', ná' é'om' co'p'am'uil' le' naomh'-má'c'ay' 'o'é', ayuy' 'o'á' b'p'ig' r'yn' ip' é' an' amim'*

a ùgstaròe uihye 'ran t-ean-amhr, agus a ùgstarì pòr na, "Muirie na n-ghaòal."

Rugadh Naomh Bhrìghìo i g-cùige Laigim 'ran g-cùigeas aoiy, timpèroil ceitipe ceuo bliadhain a'p' d'á pìeòr oéip' Òpiorc. Táinic pí ó p'neam uapal, marì baò òe p'lioct mugeamuil a h-aéarì, agus bì pí 'na naoim, ní amáin ó'n a h-òige, aét ó'n a leanbuigeaét féin. Ais éirige ruar oi, éuir pí iongantaf aip gac aoinne leip na rubailceòib' oo bhionn Dia uihye. Bì pí umal, banamuil, ceannra, foitòneac; ní ceitòeac lag uihye aét ag uimuirge, marì bì g'ráò Dé aip lapaò 'na cporòe; bì pí lán' oo èpuaigiméil oo p' na boiét, agus cion m'áear aicì oip'ca. Bì pí coim' tógca ruar le Dia ná cuip'eò pí ruim aip' na neitib' ip' g'nácaé le leanbuiròe pléirp'p' o'f'agal ionnta, agus ip' é b'òeac marì éaitèam' amhrìye aicì ná ag' veunac' altóiraac' beaga nó áipnéipe éirgin eile oo ban le t'ig' Dé. Bì áip'o-com'ac' aicì ó' Dia, agus ip' mó' míop'buail'oo mu'ne .p'í agus gan' mnta aét leanb'. Bì pí lá ag' veunac' altóiraé b'ige ag' aitéip' aip' altóip' an t-éip'péil, agus ruarì pí leac éloide le na h-agarò, aét bì an leac pò' èpion oi éum i oo áip'ac' ná oo ionp'cáip', aét bì a neam'ip'c'òr'òeac' agus a' rimp'lròeac' coim' taip'neam'ac' p'ín i láitip' Dé, gup' éuir Sé an'geall ó'p' na p'laitéip' éum na lice o'áip'ac' agus o'uillamhu'gac' ói. Oap' n-voig' buò éóip' go m-beròeac' cion ais aoinne aip' a jam'laéar' p'o' òe leanb', aét bì leap'-m'áéarì ais Bhrìghìo agus baò' coil le Dia gup' éáinic' cpor'a agus caéuige aip' a' p'ep'ib'p'ac' b'ig go líac' 'na p'ao'gal, marì gup' maib' an g'p'áin' ais an' mnaoi p'o' uihye. Le neap' p'geulta, agus éitig' o'ionp'uirg' pí a h-aéarì féin' na coimne, agus éuir pí o'p'iaéar' aip' an leanb' boét oo éuir le p'elábuiròeac'. Baò h-e an éeuo obaip' oo cuip'eaò' o'á' veunac' i ná i b-feròil na muc, agus cé go maib' puil uapal mnta, g'lac pí an t'ap'cuip'ne p'o' le h-umaluiròeac' épioròe, agus le h-uip'p'leac'et, le h-mntain' gan' cup' ruar' oo nó aip' bìt' o'á' épuaò'ac' aip' fon' Dé. Bì a cporòe i g-coimuirge ceangailte in n'Dia,

agus níop' leig' pí oo aon' níò' i oo p'garamuim' leip', agus in am' p'iaéctanur' níop' ceip' Sé'p'ean uihye. Bì pí lá n-aon' i b-feròil na muc aip' na bántair', agus éáip'la go maib' beip'e bio-éáimnac' ag' gabáil' tap' b'p'áig'p'o. Gup'òeap' uac'a o'á' éeann' aca, agus b'òeap'arì o'á' o-tiománc' ionpa' nuair' a éeagmar'g' Dub'caé, aéarì Bhrìghìo oip'ca. O'áitip' p'é a éeuo p'éin, agus nuair' oo' connaip'e na bio'ámnaig' gup' aic'ín, ceit'òeap'p' éum' ruibail' ag' p'ág'bal' an' o'á' muc' ap' a n-oiag'. Táinic' oic' aip' Dub'caé éeap' gup' leig' Bhrìghìo uac'a na muc'a, agus leip' p'ín éuir' p'é i b-p'olac' íao, agus éuarò' p'é, gan' leig'ion' aip' cao' oo mu'ne p'é, o'á' n-eileam' uihye. O'áip' p'é uihye an' maib' na muc'a go léip' aicì, agus' vubairc' pí go maib'. "Ma' tá' aon' am'p'ar' ag'ac' a' aéarì' nac' b-puil," aip' pí "veun' íao' oo coim'p'eam'." Rìgne, agus' ruarì p'é go maib' an' o'á' éeann' oo éuir' p'é p'éin' i b-p'olac' i b-p'òcáip' na cooa' eile.

Tamall' na o'ia'g' p'o' éuir' p'é o'p' ceann' an' ime' a'p' banne' i. Oo éip'g' léi' go h-iongantac' agus' bì an' p'ac' aip' gac' obaip' oo' tóg' pí i lám'. Ní maib' na bá' am'am' p'om'e p'ín coim' toip'amuil, agus' m' maib' aon' uac'b'ar' aét an' méro' banne' a' bí' aca, agus' an' méro' ime' a' bí' pí ag' veunac' p'uca. Éuir' Dia an' b'p'eip' p'o' éince' éum' go m-beròeac' p'é aip' a cumap' cun'gnaim' a' éabairc' oo'p' na boiét, gan' aip' an' am' ceuona, aon' eug'c'oir' a' veunac' aip' a h-aéarì.

Táinic' p'éarì' boét' lá' ag' iap'p'ac' o'éip'ce uihye aip' fon' Dé, agus' éug' Bhrìghìo bó' oo. Baò' g'earip' gup' éuararò' a' leap'-m'áéarì' cao' a' mu'ne' pí, agus' oap' n-voig' éuarò' pí' le'n' a' g'earán' éum' a h-aéarì. Táinic' p'ép'ean' go p'ear'gac' go o-ti' Bhrìghìo' ais' p'iar'p'ugac' "Cao' fá' an' g'no' p'o?" Oo' p'p'ea'gair' pí' go' p'ib'ialta' ag'ar' vubairc'. "Ní' l' aon' eug'c'óip' veunta' oip' a' aéarì, coim'p'ar'g' na' ba." Rìgne, ag'ar' bí'ap'arì' go léip' ann. Bì pí lá' eile' tap' eip' cun'g'ne oo' veunac', agus' éáip'la' gup' éáinic' m'ón-curo' oo' o'aoime' boéca' an' m'aroin' ée'ur'òna' ag' loip'g' o'éip'ce uihye. Éug' Bhrìghìo' uip'h'óip' na h-ime' o'óib' agus' le'n' a' linn' p'ín' éuir' a' h-aéarì' p'g'eula' éuir' go maib' an' oip'eaò' p'ín

me uaró féin a gúir é éurú éurce gan mall.
 Cao a bí aici le déanaó? Éuaró rí ari a
 glúinnib a gúir ó'iairi rí ari Óia teaát i g-
 cobair uirre, a gúir rí a bí rí a g úirnuigíte
 táinic an oiréaró bheire anr an b-ruigleac
 me a bí aici go maib a leóir-óóéam aici óá
 h-aéair.

Baó gáairi gur éuaró tuairuig a míor-
 buairtíóe a gúir naomíeáca a beata amaé
 air puao na tíre, a gúir éimpéioill an ama
 ceirna táinic móir-jeceair banóglác éurce
 éum cráibéacat ó'rógluim uairé, éum aitéur
 oo éuaró air a rliúge beata, a gúir íao féin
 oo éurú pé na rmaát. Tós bhuigé uirre
 féin íao a rtiúruigáó i m-beata rrioiaróáca
 a gúir éomnuigéarar tamall i b-roéairi a
 ééile a g leanníuint beata míagáca, a g
 úirnuigíte, a gúir a g tuiogáó; a g rruoáca air
 na boiét a gúir air óáoime tinne, a gúir a g
 cleaécaó óeag-oirbheaca eile óe'n t-
 ramuile ro.

Tair éir ooib a beit a g leanníuint na
 beata ro air peao rgaéam éurcearar a g-
 coimáire i g-ceann a ééile, a gúir glacarar
 mún tríall air ceirpo naomíca ararab amm
 Macaillle, le ronn íarriao air íao a éoir-
 jeacaó marí Mlaigéaraca éum reriúbiré
 óé.

(Le beit air leanníuim.)

máire ní bhríóe.

áé na Coran.

an gleann 'nn ar tógaó mé

An Chriaróibhín aoirbhinn oo éan.

O áit go h-áit buó bheagó mé ríúbal,
 A' r b'áir oo léim air báiri an t-rléib
 San uirge ríoir buó móir oo óúil,
 'S buó beó mé éiróe i láir oo éléib,
 Marí éoir an gheirriaró bí mé éoir,
 Marí iarriann gáé áit a' r réit,
 Bí 'n ponar míamam, anall 'r abur,
 Ann ran ngleann 'nn air tógaó mé.

Buó éuma liom-ra rair air bíé,
 Buó éuma liom an óomian iomlán,

Marí mé an ríao bí mé mé,
 Marí rrué an t-rléibe uil le rán;
 A' r ní maib puo air bíé 'ran óomian
 Naé ndearnar (oa m-buó maie liom é)
 Oo léim oo báir air báiri na n-abann
 Ann ran ngleann 'nn air tógaó mé.

Gáé nro óá b-racair le mé ríúil
 Bí ré, oar liom, air óat an óir,
 'r anam óearicann air mé éúil,
 áit uil air a gáó le mírceac móir;
 Oo leanníuint-je gan rrao gan rrié
 Mo mún (óá g-cuirriann míam-ra é);
 Oo óearriann, oar liom, air an n-gaóé,
 Ann ran ngleann 'nn air tógaó mé.

Ní h-amáir óá ré liom anoir!
 Oo bí mé luac, a' r tá mé mall;
 'r é, mé leun! an anoir oo bhuir
 Sean-neair mé éiróe a' r líit mé ball.
 Oo éairll mé mórián, 'r ruair mé rior
 Air mórián; Och! ní rárúgáó é!
 Mo leun! mé leun! gan míre aríé
 Óg 'ran ngleann 'nn air tógaó mé.

an nóimín.

This gem is from the pen of our kinsman in the Greater
 Ireland, Paorac. Did not some celebrated composer
 say that he would give a great deal to be the author of
 Eiblin Arim? I think I would give a portion even of
 our own music for an air to this.

Ná rraó air an móir, gúir gurí áluin an
 bláé é;
 Ná rraó air an líle éom bog a' r éom
 bán;
 Ná rraó air an t-róbirac, gúir óeirum gurí
 bheagó é;
 Óir b'réairi liom 'ná'n t-iomlán aon
 nóimín amán.
 Tabair óam-ra an nóimín,
 'r uil liom an nóimín,
 Oé, b'réairi liom 'ná'n t-iomlán aon
 nóimín amán.
 áit ríóir, ní' ré ceair óam an móir oo ói-
 níearó,
 Óir go cinnce 'r coramail óeirge a
 bláé'

Le veirge na pláinte go ríoghaithe as
Lairiú

Na rgeime o'fás náúru arí leaca mo
shláó.

Ácét tabair tam an nóinín,
O! cáruim an nóinín,

Níl fár marí an nóinín 'meafz iomláin
na m-bláé.

Anoir, ní'l mé val'l tímeóll áille na lile
A nóúurigeaf ruar ar na h-uirgíúib
rúinn,

Oirí beiréann rí éuzam-ra boize 'zur zile
An bháigao rin marí rneacáa a reilb mo
rúin.

Ácét, zráó éum an nóinín,
O! adruim an nóinín,

Níl bláé anoir an voimán marí an nóinín
beaz, tuim.

I' áil liom an róbhacáa o-topac na bliathna,
Le buiréacáa a vuilleacáa tá beaznacáa marí
óirí,

Oirí beiréann ré éuzam oac zruaize ir
míne

A rúizeaf marí éoróin arí éadán mo
rúóirí.

Ácét meafzao an nóinín,
Á' mofzao an nóinín,

'Zur ríeinnreac an nóinín le h-iomláin
mo zlóirí.

Nuairí óearicaim an nóinín, a luizeaf go h-
íróil,

Áz ríuizeacáa go zruáómarí arí loirz mo
rlize,

Ní feicim-re rziáicacáa mo éarlin ro-uafail,
Ácét rmuainim arí máteaf 'zur ríruin a
cporúe.

O! beannaacáa móra,
Céao beannaacáa 'zur zlóiríe

Óo'n nóinín, caom-nóinín mo tírre, a
ciorúé!

"PÁTORAIC."

Inches, Eyeries, Castletownbere,
17th May, 1890.

The Editor of the *Gaelic Journal*.

Dear Sir,

As you have asked me to send you some of the *Danta* *dhánam* *asur* *rean-focail*, which are used by the Irish-speaking inhabitants of this part of West Cork, I now transcribe for you below a few old sayings; and if they have any value, you may make any use of them you like. I am only sorry I cannot send you any songs or poems this time, but you shall shortly hear from me again.

A friend has told me that O'Donovan's Grammar is to be published now at such a price as will suffice to bring it within the reach of all. This would be the best of good news. May God prosper the glorious work to which you have devoted so much of your laborious and unselfish career.

Do éara go bráé

PÁTORAIC O'LAOSÁINE.

1. Óá o-topac a o-topaizgíeaf ní ríor cia éaréann é.
2. Ruó ir anah ir ionganacáa.
3. Ir mímie éuaró luc raol r'acáa.
4. Ní b-razann uorín uínca acé lán.
5. Ir zeal le zac r'acáa uib a záirceacáa réin.
6. Ir ceann zac maopa zéarín ann a zizeantán réin.
7. Ní r'earr bíac 'ná ciall in am na uize. Á' ní r'earr beé r'reun, meaf 'na cláé i m-bruizean.
8. Na bhuir nó' ar ná ceap nóir.
9. Ir r'earr ríor-uacáa ioná r'ar-uacáa.
10. Ir máie an r-iomáinúire an té bréann arí an z-claóirí.
11. Ir r'earr r'aréacáa máie ioná uroó-r'earaf.
12. Caréteaf zac máie le min-éaréain.
13. Ní zizeann ciall r'oiní aoirí.
14. Ráo a bréann an cac anuirz bréann an luc az r'inceacáa.
15. Na mol arí eazla go z-cáirpéa.
16. Bréann eazla arí an té a veoirzceaf.
17. Ir uoirz le r'ear na buille zur b'é réin r'ear na céille.
18. Ir maiz a bréann ríor óe'n éuro-buille.
19. A n-veiréacáa caréte a z-curo r'ioróeann na z-com.
20. Ir mímie bí bréacáa z'ioballacáa 'na éarall éumuracáa.

P.S.—Should there be any errors in spelling the Irish words, you can rectify them yourself, and overlook the faults of a beginner.

P. O'L.

[As was said before, I have not changed a single letter in the paper above, which is certainly a credit to the writer. Even from those who *pose* as critics, very seldom have I found the proverbs correctly spelled.—Ed. G.J.]

LITERAL TRANSLATION BY THE EDITOR.

1. "The two-thirds of what is laid up it is not known who spends it." *Tairgíeaf* would be better perhaps, though Keating often writes in this way, and so in fact do all our best writers.
2. "What is *unusual* is wonderful" (*selidom happens*)
3. A mouse often goes into a stack (or under a stack). In Waterford—*ceazann luc ó r'acáa*, is what is said: a mouse comes from the stack, without being crushed.
4. A shut fist gets [nothing] but a closed hand.

5. Every raven thinks its own chicken white, γεαρραε is the better spelling—a short vowel being sounded between the consonants p and c.
6. Every little dog is stiff on its own hearth, τινθεάν.
7. Not better food than sense at the time of drinking. And it is not better to be strong, hasty, than slow in the fight. The words underlined were not in Waterford.
8. Break not a custom and invent not a custom.
9. A continual load is better than a too heavy load.
10. The man on the ditch (spectator) is the good hurler, cloróe.
11. Better a good retreat than a bad stand.
12. All wealth is consumed by small spending, μιον-εαίθεαθι
13. Sense does not come before age.
14. Whilst the cat is out the mice are dancing.
15. Praise not lest you should find fault.
16. The person burned is afraid, βοσραρ.
17. The madman thinks himself the man of sense.
18. Woe to him who is down at the first blow.
19. At the end of taking their supper the dogs do fight. This is very ungrammatical: ζ-ευν should be ζ-ευν; ζ-ευν should be ευν.
20. A shaggy colt was often a powerful horse, βρομαε.

A MIDDLE-IRISH LYRIC.

The following Middle-Irish poem, which is now edited and translated for the first time, is found on page 186 of the famous 14th century MS., known as the Leabhar Breac. The author's name is not given.

Cumtáe labraí m lon ra.
 Int ole do fúairi o'feturí-ra :
 Crobé do félaig a éas,
 Ir ra énaib do háirgeao.

Int ole fúairí-íean anoríra,
 Mí éian úair ó fúairí-íra :
 Maíe m'áitne em óa labra, a lunn,
 A haítele h'áoba o'arígan.

Do éiríe-íri, a lunn, do loiríe
 A n-íeíma in tuine síoíre :
 Do neao gan én ir gan uis,
 Scél ir beag ar an m-búacail.

Ticóir fao' zoéab glana
 Do muinteí núa anallana :
 Én noáa tíg ar óa éais,
 Tap béle do mo ba nenaro.

Do maíbrac búacaille bó
 Do élaní-ra uli a n-aenló :
 Inano íoo óam-ra acur duit,
 Mo élaní-ra ní mó maírae.

Do bí ac ingeilt co h'ágaro,
 Leéén in eóin allmaíraí :
 Do éúaro em ráí ar ínn,
 Co fúairí báí leínn m-búacail.

A ínn do éum m emíne 25
 Tóiríe lino do leéruímmie :
 Na carírae acá íem tóib,
 Maírae a mná í a macáim.

Táine íléag ívo 'na íre
 Do maíbae ar muinteíre : 30
 Íao em co íabat ón íunn,
 Noco mó a n-áí ó armaib.

Cuma arí mná, cuma arí élaníre,
 Tíén a mhuínnim oíanníre : 35
 Can a ílíge amuíg í amaé,
 Óa íuile mo éiríe cumtáe.

TRANSLATION.

Sadly talks the blackbird here,
 Well I know the ill he found ;
 No matter who cut down his house,
 With its young it was destroyed.

I myself not long ago 5
 Found the ill he now has found ;
 Well I read thy song, O bird !
 For the ruin of thy home.

Thy heart, O blackbird ! burnt within
 At the deed of reckless man ; 10
 Thy nest bereft of young and egg
 The cowherd deems a trifling tale.

At thy clear notes they used to come,
 Thy new-fledged children from afar ;
 No bird now comes from out thy house, 15
 Across its edge the nettle grows.

They murdered them, the cowherd lads,
 All thy children in one day ;
 One the fate to me and thee,
 Neither do my children live. 20

There was feeding by thy side
 Thy mate, a bird from o'er the sea ;
 Then the snare entangled her,
 At the cowherd's hands she died.

O Thou, the shaper of the world ! 25
Heavy we deem Thy hand on us ;
Our fellows at our side are spared,
Their wives and children are alive.

A fairy host came as a blast 30
To bring destruction to our house ;
Though bloodless was their taking off,
Yet dire as slaughter by the sword.

Grief for our wife, grief for our young,
The sadness of our grief is great ;
No trace of them within, without— 35
And therefore is my heart so sad.

NOTES.

- Line 1. *cuméad*, which would now be *cuméad*, is derived from *cuma*, gen. *cumadó*, dat. acc. *cumadó*, grief, sorrow.
Line 3. *crobé*, now *cibé*, lit. *whaever*.
Line 6. lit. *good my knowledge on thy speech*. *ep óa for aip óo*.
Line 7. a *baéle*, lit. *after*.
Line 9. The MS. has *oóoep*.
Line 10. a *n-óeuma*, *quod fecit*, is the subject.
Line 12. The MS. has *amambacail*.
Line 21. *co h'agáio*, lit. *at thy face*. An example of the M. Ir. preposition *oco*, *at*, *by*.
Line 22. lit. *a mate of a foreign bird*. The same use of *leacá* for "one of two" is found in *leacéllúar* "one ear," *leacéor*, &c. See O'Don. Gr. p. 338.
Line 24. The MS. has *lepmabacail*, cf. l. 12.
Line 25. lit. *O man, that shaped the world*. This use of *pep* for "God," the "Person" *car' égoxhp*, is frequent in Irish, cf. *ppúe* in *pep aógléóamap* "venerable is He whom we address," LBr. p. 261b. *pep* *umno*, *caob* *oo cabairt pp pep oópóat hec omnia .i. oia nime ocup cálmán*, better for us to trust in Him who created all this ; Ancient Laws, I., p. 22, l. 20. In the same way Welsh *gwr*, *y gwr* is used.
Line 26. lit. *hard we deem Thy partiality*.
Line 27. lit. *the friends that are at our side*.
Lines 31-2. lit. *although they were not taken off by wound, nor greater (would have been) their slaughter by arms*.
Line 34. lit. *strong its sorrow on us*.
Line 35. lit. *without their sway within and without*.
Line 36. The MS. has *eul*, which I take to be mis-spelt for *fuil*, now *óa fuil*.

Liverpool,

KUNO MEYER.

18th May, 1890.

DONEGAL IRISH.

J. C. WARD.

As the Irish spoken in Ulster is in some respects different from that spoken in the other provinces, I will give a short sketch of the Donegal Irish, hoping it will be the means of inducing others to do the same with regard to their native counties. It would be very interesting to be able to compare the Irish of the following counties:—Donegal, Antrim, Cavan, Louth, Wexford, King's County, Tipperary, Kerry, Clare, Galway, Sligo and Roscommon. These include the extreme counties and some of the inland.

The sounds of the vowels, diphthongs and triphthongs

in Donegal differ in the following particulars from those in the South of Ireland:—

á (long a) has the long Italian sound of *a* in *far*, not of *aw* in *law*.

o (short o) has the sound of *o* in *boss*, *loss*, not of *o* in *love* or *u* in *mud*.

u (short u) is like *u* in *mud*, *fur*, not like *u* in *bull*.

ao (long) is almost like *uee* in *queer*, not like *ay* in *may*.

ái (long) has the sound of *a* in *car*, with the sound of *i* in *ill* added, not the sound of *awi* in *drawing*.

ai (short) has almost the sound of *i* in *fight*, not of *o* in *collier*.

eó (long) is like *aw* in *drawn*, not like *oa* in *shoal*.

eo (short) is like *o* in *flock*, not like *u* in *mast*.

yu (short) is like *u* in *guc*, voice, with *i* preceding ; but

in *pluc*, *wet*, and all its derivatives, *u* is sounded like *io* in *plúeo*, *posterity*.

ói (long) is sounded like *awi* in *drawing*.

oi (short) is like *oi* in *toil*, but shorter.

eoí (long) is like *awi* in *sawing*, but having a faint sound of *e* preceding.

The remaining vowels, diphthongs and triphthongs are pronounced the same as in the other parts of Ireland.

It will be seen from the foregoing that three vowels, eight diphthongs and one triphthong have different sounds in the north from what they have in the south.

The greatest difference between the northern and southern Irish is, perhaps, with regard to the location of the primary accent in words of two or more syllables. In the north it is always on the root, that is, the first syllable, while in the south it is on the termination. What is the correct position? The weight of evidence seems in favour of the north on this point. The genius of the language also seems in its favour. In Irish, as a rule, the most important word is first mentioned, while the qualifying words are next added. Hence, verbs and nouns occupy the primary positions, and adverbs and adjectives the secondary. The root being the most important part of the word, should, in like manner, receive the most prominent attention. It is when poetry is in question, that the position of the accent is of most importance, some southern songs and poems being prose to a northern, and *vice versa*.

The eclipsis for the dative case in the south is another important difference. In the north we generally aspirate. Instead of saying : *ó'n b-peap tpeán*, or *o-tpeán*, we say, *ó'n fear tpeán* ; for *ó'n b-panze*, we say, *ó'n fanze* ; for *ó'n b-peapram*, we say, *ó'n peapram*. It sounds harsh to a native of *Tír Chonaill* to hear such an expression as *íab cú aig an g-Carras* ; where if a word commenced with a *g* in such a position, he would change it by aspiration, as, *íab cú aig an gárras* ; Were you with (at) the gardener? It may be said that eclipsis in such positions, serves to point out the case ; but this is unnecessary, as the preposition going before is a much better index.

Capall (Lat., *caballus*, a horse or mare), which in most countries is confined to a horse, here always means a mare. The Irish word for horse is *gearran*.

A similar distinction is applied to *meip*, a finger or toe. Here it is always used for finger, the Irish for toe being *leáap*, the *ó* being sounded as in *áapac*, a horn. "I want a book" is expressed by saying, *tá leabap a óic óm*, never *tá leáap aam*. "Thanks to God," is *burdeáap oo óhna*, not *burdeáap le óia*. *péin*, self, has always the *p* aspirated, and is pronounced *héin*. *Óam*, *oam*, to me, is pronounced nearly like *ub*, black, the *m* being always aspirated. *Óéan*, *oo*, make, is pronounced *oéan*, while *oéag*, good, has the accent on the *e*, and is sounded *oé*. In the Battle of Magh Rath, page 42, "*cmou oéóáine*," "the heads of good men," occurs

while, on the other hand, in *meirca tleao*, page 8, "οαζαγαρεν," "good residences," is found. See Todd Lectures, published by the Royal Irish Academy, vol. i., page 8.

Oul, going, is never used here without *ois*, and consequently the *o* is always aspirated.

There are some curious examples of letters being interchanged. *tuio*, through, is here *tuio*, the *r* being substituted for *t*, not only in the word itself, but in all the prepositional pronouns derived from it. Perhaps it is the preposition *tu*, through, now but seldom met with in books, which is used, but *tuio* is not. *brontanur*, a gift, is *brontanur*.

(To be continued.)

PECULIAR LOCALISMS.

BY REV. D. B. MULCAHY, P.P., M.R.I.A.

Falchities.—Capers trying to be grand. Humours affecting grandeur. I like her because she has no felicitities about her; she does not put on airs. A Mrs. said she would not keep the servant-maid, for she had too many *kek-falchities*, i.e., she was spending too much time at the glass settling herself. There are no felicitities here, "but put in your finger and stir," as the public-house maid did, and said to the gentleman for whom she made the glass of punch. She had no spoon or muddle to stir with. The accent is on the second syllable and the middle *i* short.

Shamps.—The pods which enclose the peas. It is often pronounced short—peas grow in *shops*.

Curdading.—Jogging. The pony has a good deal of curdading about. You got a curdading on that jaunting car, a rough drive indeed. The accent on middle syllable. It must be from cradling. "Rocked in the cradle of the deep."

Curfuffeld.—Tossed to and fro, great teasing, put through other. The house is *á* (all) *curfuff* 'ld. Said a woman—"I *curfuff* 'ld my pocket, for I thought I lost my beads." I'm *á* *curfuff* 'ld. You will be "c" (get tally-wax) for being out late.

Hudlins.—It is nae *hudlins* thro' the country, i.e., no secret, but well known. It appears to be from *hidlins*.

Haslocks.—Accent on first syllable. Refuse. Potatoes, turnips, &c. Scooped out by sheep, hens, then the leavings are called *haslocks*. Also the leavings of the dinner table.

Twist.—A beggarman's bag. You'll be carrying the *twist* yet, as his mother said to her son, Michael, who had badly treated her.

Gleg.—Loose. The bolt of the door was *gleg*, and the cat put it on and shut herself in. He is *gleg* in hearing, and *gleg* at his work, that is, inattentive.

Dinlinn.—Vibration, palpitation. My fingers are *dinlinn* from cold. I am *á* *dinlinn* from fright or trembling from cold.

Glead.—A spark. There is not a *gleed* in the fire, nor is there a *gleed* in her intellect.

A VISIT TO RATHLIN ISLAND.

It is about seven miles across the water from Ballycastle to Church Bay. I give the following remarks from my *bolg an-c-roloig*. The Irish spoken on the Island of Rathlin is principally the same as the Higland Gaelic. An inhabitant or native is a Rathlineac, an Irishman is Erineac, an Albanac is a Scotchman, and if from Islay, Elnac, an Elnac, accent on first syllable. Fair Head is named *Beinig vor*, that is, *beinn thóir*. Tor

Head, a little south of it, is named *gub tor*, that is, *gob tóir*, the beak of the tower like bulwark of rocks. The Lighthouse in Rathlin Island, or Reachry (Reacra), as it is called here in English, and on the North Antrim coast, is *ty solrish*, *tyg polair*. Named the Lighthouse is a steep and deep cut to the sea named *puir ault á' á' tóir*. Now *coipe* is the name of a pot in this island in which the potatoes are boiled. The name, however, is applied from the most remote ages to the deep pots or cauldrons of water in the sea; witness the famous *coipe Breacáin*, so called from Breacáin, a grandson of *neill na gáallais*, monarch of Ireland, who lost 50 curachs (*curac*) which he had trading between Ireland and Scotland, all at once in *Sluc na Mara* on the Irish side of Rathlin. Some of the islanders say that St. Columba blessed it and took it away to Scotland, where it is not so destructive now. Sir Walter Scott thus alludes to it:—

"As you pass thro' Jura's sound,
Bend your course by Scarva's shore;
Shun, O shun, the gulph profound,
Where Corrivreckan's surges roar."

The cauldron in Macbeth has fire:—

"Double, double, toil and trouble,
Fire burn, and cauldron bubble."

The ancient Irish *Dindsenchas* make allusion to it, and give a description of Corrivreckáin, so does the king-bishop of Munster, Cormac M'Cuillinane. The Icelandic Sagas call it *Jaldulap*, the "breaking of waves." Breacáin's *oava*, that is, cave, is on the Cantire side of Reacra. The people distinguish *oo-ee*, a grave, from *oo-a*, a cave or cove, corresponding to *uois* and *uais*, the inflexions. I happened to come on a very valuable discovery in the townland of Knoacs, which I was fortunate in coming on. It was an old *Ty Falluish*, that is, *tyg fallur*. House of Sweat, or "Sweet House," in English. It served the same purpose as the modern Turkish bath. The *r* is not used in County Waterford. It is *allus*, *alluish*. It is on the farm of Mrs. Margaret M'Curdy, who is quite affable and intelligent, as is also her son, Francis M'Curdy. I was accompanied by the Rev. P. Scally, P.P. and B.A., of the island. About 50 years ago Mrs. M'Curdy and others made use of it to drive away the "*piána puap*," as she called it—rheumatism, I suppose. The old people told her it was used 100 years ago. It is quite near her house, but is now filled up with loose stones, and a stone fence passes over it. The lintel stone over the entrance is there *in situ*, yet only a little above the ground. A pile of ashes remains beside the entrance, which is now closed. They used to hang their clothes on the door entrance whilst they stood or sat on a *creep*, or on a green scraw, enduring the heated furnace inside. There was a hole on top, where a sod or cover could be put on or off to regulate the temperature inside. Two men could make it ready in a piece of a day even now. This intelligent family speak the two languages fluently. I asked a man what he called the Giant's Causeway. He said he heard his father call it *Clócan an Áppir*. There are only two men on Rathlin Island who are credited with being able to read the language. I tried one at the Gospel of St. Mark, but found he would require some help. It was the only Irish reading book he had. With a little help he would soon master it. The other, who could read *Gallie*, I was told I was not able to reach this time. I heard of an old woman, 104 years of age, no less, who could repeat three or four songs, though unable to sing them. I expect, he *cungháin* *óe*, to see her next time.

Mr. Gage, J.P., of the Island, is anxious, to his great credit

be it recorded, that all the young folk should practise speaking Gaelic, for he says when he speaks it to the scholars they answer him in English. The old people think they have more than they want of it, and say that St. Columbcille blessed Reatry beyond Ireland itself, so that not even frogs can live in it, nor, as another observed, no "whitreds" can. By whitred he meant the *weasel*, which he called *issog*, that is, *espöz* in County Waterford. It is said a Rector, Rev. Mr. Moore, brought a lot of live frogs from Ireland and placed them in a pond near his house to test this case, but they all soon died. I shall refer to the bolg an t-*po-lair* again for other items.

ÁRRA NA NAOMH.

III.

Tá muintirí áránn boct. Tóg uile bliádam, i m-beul an t-*raimiar*, *teróeann* an rgeul amac go b-*ruil* an *gorta* in na h-oileánáib *airi*. Ní h-iongnadó *ruil*. Tá na daoine ag taobhad leir an b-*raimige*, agus tá *toir* na *raimige* óm h-*adruigead* leir an *ngaoit*, agus níl eile, ní *gleur* ceair a *g-ceirte* aca, na *lionta*, na báio *ge*. Cuireann *ruil* a n-*oiozanna* *ruaiada* amac ar a *g-curo* *cuirad*, agus *ru* *mice* a *caiteann* *ruil* *oioceanna* *airi* *raimige*, *oioceanna* *gairda* *anóirteada*, *gan* aon *bheaca* *maibad*. *Uair* eile, b'féoim, *beró* *gabail* *maite* *airi* an *iarz*, agus *maibuirgeann* *ruil* *curo* *maite*. *Airi* *maroin*, *éirpró* *tú* *aral* an *tige* ag *uile* *ruil* *o'n* *élaad*, *ceirde* *móji* ag *oioead* *gac* aon *taob* *o'n* *tairadair*, agus é ag *teact* a *baile* agus an *dá* *éirde* *lán* *o'iarz*. *Caitear* *airi* an *uirláir* na *g-cáim* *lonnriac* *iao*, *glantair*, *oioimuirgear* agus *ruillear* *annruil* *iao* le h-*agar* an *maizaro*. *Act* *ruil* an *ruil*! *Cá* b-*ruil* an *maizad*? *Dá* m-*beróe* *iarz* an t-*raozail* *agat*, agus *gan* *raozail* *agat* *airi* é *oiol*; *cia* an *gár* *óit* é? *Níl* aon *maizad* *act* i n-*gailm*, agus *níl* aon *caitead* *airi* an *iarz* *ruille* *annruil*; *mairi* *ru*, *caitear* a *oiol* *airi* *ruil* *beazán* an t-*iarz* a n-*beacár* na *daoine* *bocta* i *g-contabairte* *airi* a *fon*. *Oiri* *ruil* *móji* *liom* a *ruil* go *g-cuireann* *ruil* na *cuiriaz* *amac*—*agus* *ní* *go* h-*anam*—*gan* *ruil* *aca* an b-*feirpró* *ruil* a *g-cairte* *oioce* *airi*. *Ní* *féoim* *o'óine* *airi* *bit* *nac* b-*ruac* *iao*, *neairte* agus *ruil* *o'iantur* na *o-tonnta*

agus na *maómann* a *éirtear* *airi* an *g-curo* *úo* *ruil* a *meair*. *Tazann* *ruil* *arcead* *mairi* *beróe* *ruil* *leibte*, *ruil* *beann* *ruil* *gac* *uile* *ruil* *ruil* *móimpra*, agus *éonnaic* *mé* *féim* *cloca* *milleada* a *éirte* *ruil* *ruil* *leir* an *aill* *móim*. *Bi* *ruil* *airi* *airi* *airz* *iarzad*, *lá*, *airi* *aill* *na* *nglaroz*, *go* *o-táim* *tonn* *móim* *raimige*, *ruil* *ru* *arcead* *go* h-*obann* *oimra*, agus *ruil* *ruil* *ruil* *ruil* *éirte*, *ruil* *ruil* *ruil* *ruil* *leir* *gac* *uile* *óine* *aca*.

Act *nac* b-*ruil* an *talaim* *aca*? *Maizeo*, *tá*, *act* *na* *tá* *féim*, *ru* *beaz* an *maite* *óib* *ruil*. *Nóim* *éim* an *talaim* *ru* *oioimpead* *o* *ruil* *acriac*, *act* *ba* *éim* a *meadacan*. *San* *g-curo* *ru* *mó* *o* na h-*oileánáib*, *éim* *ruil* *áir* *o'feirtear* *tú*, *níl* *act* *ceirte*, agus *leaca* *loma*, *rinte* *óru* *o* *éimne*. *In* *ru* *ruil* *raib*, *geobur* *tú* *maiteada*, *caonac* agus *ruil* *ag* *ruil* *go* *raimige*; *act* *oá* *bheazact* *iao* *ru*, *le* *bheairneaz* *oimra*, *ru* *oona* an t-*ruil* *maizeada* a *geobur* *airi*. *Teróeann* *ruil* *oimne* *o* na *ruil* *ruil* *o* *ruil* *o* *oioizte* *áir* *uile* *ruil*; *nóim* *ruil* *o* *uile* *beir* an-*airte* *m* *áit*; *o'ezla* *go* *ráitead* *o* *éim* *arcead* i *g-ceann* *aca*. *Cóim* *áit*, *le* *ruil* *airi* agus *ruil* *ruil* *beir* *meim* *beaz* *o'ruil* *cuimuirte* *airz* *óine* *boct* *ruil* *ruil* *le* *ruil*, *maim*, *maim*, agus a *leirte*, agus *ruil* *o'ruil* *o'ruil* *mairi*. *Ní* *bróeann* *act* *ruil* *nó* *ceair* *o'ruil* *ruil* *o'ruil* *óru* *oim* na *g-cloca*, agus *ru* *ruil* a *meair* *ruil* *oioim* *iao* na *báim* *beaz* a *éirte* an *gairiada*. *Go* *oimne*, *o'ruil* *o'ruil* an *óine* *boct* a *gairiada* *o'ruil* *leir* *o* *áit* *go* h-*áit* i m-*baim* *ruil*. *Ní* *call* *o* an *ceucta* *na* an *éirte* *ruil* *leir* an *talaim* a *ruil* *ruil*; *ní* *beaz* an *maim* agus an t-*ruil*.

Cóim na h-*áit* i *láim* na n-*oileán*, *ruil* *ruil* *ruil* *ruil* *ruil* *mairi* a h-*ruil* *airi* *na* n-*áimnead* *ruil* *gan* *ruil*. *Airi* *maroin*, *éirpró* *tú* an *leirte* *ag* *teact* *amac* *airi* *éirte* *leirte*, *cuilpró* an *óine* *act* *ruil* *oimne* a *ruil* *leir* an m-*balla* (ní *geairte* *ann*), *ruil* *ruil* an *bó* *arcead*, agus *o'ruil* an *balla*

ajúr. Dúeann an t-eallaic eile le muintir
 Áirann, Laois, Caoimh, biofaige 7c, agus
 capail agus feairiais ffeirim, air feupiac
 aca amuis air na pléibtib i 5-Cuannamara;
 aet cpeioim 5ur beaz an bantáirpe
 fagetar ajra.

Sgáladó ó foim, faicti 5o leor air an 5-
 ceilp a véanann riad ar an b-feamainn,
 aet éite an luac anuar 5o móri le
 véivéanaiige. Ir pollurac 5o m-beró na
 h-oileán boet nó 5o m-beró báo 5aile
 láiror ag teacé amaé 5o laeteamail, nó
 5ac le lá, leir an iayz úi a éabairt éum
 an máiraró; ann rin beró na h-iafzairúe
 i 5-caoi líonta agus báro air foznaó a
 foláear dóib féim, óri ní beró a n-obair
 agus a n-anró 5an tairibe. In Áirann, mar
 an 5-ceurona, ir 5eiri a moéuigeair an earba
 móri úo-earbá 5nó agus oibre éigin vo
 feurpuróe a véanáo 'ran m-baile, m' na
 tigeib.

'Sé mo bairiamail 5ur b'iao muintir Inre-
 meóid ir cpeadó5aige agus ir bailege ve
 véaomú na n-oileán. Aet níor b'amla an
 éur fao ó, nó ir bpeugac an rle:—

Inir meadóim,
 Inir 5an 'ran,
 Inir 5ann 5orac;
 Mara v-tuibharó tú leat árian,
 An lá 5abpar tú ann,
 Beró tú an lá rin vo éirio5aó.

Sumair nó veileadóir éigin, ba feao
 an rle a rúne an rann ro; ir pollurac
 '5o riab pé arci5 aige vo' muintir Inre-
 meóid, níl fíor agam cao éirge. Aet
 má b'fíor vó-ni éirioim é ní fíor anoir é.

Agur cia boet iao na h-oileán, tá cpeiróte
 na n-Áiranneac-amuis agus 'ran m-baile-
 rúgte agus fuai5te leir na cpeazab loma.
 Cao é rin i 5-cpeiróe an vume a éanzlar
 é leir an áit, vó umáileacé, a ruzao agus
 ar cóigeao ó? Aóbari vóib, vóri nóoi5,
 agus aóbar a tá láiror air an Áiranneac,
 5o b-fuil a rinnur' na luroe 'ran poiligin
 coir na rairiuge, faoi r5aile éeampuill na
 5-canónac. Aóbar eile a imrugear air, an

mian acá air an éirianneac áit vó éuro féin
 a veit aige.

Bpeactúiguir air muintir na n-
 Áiranneac anoir. Ó náóiri ir vaoime
 5eura, 5rune iao. Tá leabari móri na
 Náóirpe fo5ailece or a 5-coimair, air tuinn
 agus air talam éiréann riad loiz Láime
 "an fíi in áirpe." 5o veimín, rin a b-fuil
 aca ve leabairib, mar ir beaz vume vóib
 feudar léigeao nó r5úioao. Aet nac b-
 fuil na rcoileanna aca? Maireao, tá;
 aet ir beaz a rúneaoar fóir. Mí h-iao na
 páirvóie ir cionnacé tá vóil an-móri 'ran
 b-fo5lum aca. Mí h-iao na h-oirvóe, vóri
 nóoi5. Aet ir é ir cionnacé, an éaoi air
 a vóéantar 5ac uile ruo a mínaó, nó
 feucáint le n-a mínaó, i m-veupla, vo na
 páirvóib ro nac b-fuil aon tu5rinc air
 an m-veupla aca. Nó 5o m-beró 5ac ruo
 vó mínu5aó agus vó éiallu5aó vóib rpeir
 an teanga vo éirgeann riad, beró an t-aor
 ó5 in áitib mar ro, ag vóiomait na h-
 airrpe. Agus an lá anriu, in Áirann
 agus in a lán eile v'áitib, tá rpi ó5a agus
 mná ó5a, vaoime ó5a ir imleacéaige,
 bárvóe in anbhóir; agus muna m-berveao
 an éaoi amaivóeac a vóéantar teazair5 a
 éabairt m' na rcoileannab, 5eobaó riad
 rúge máe beaé a véanáo 'ran t-rúozal.
 Cpeioim féin nac b-fuil vume in éirunn a
 véanraó obair ba mó róeari agus lear
 vóin aor ó5, agus obair ba mó t-ir-5raó
 innte féim, ná an t-orve rcoile a éoróeao
 5o m'neamháil ag mínaó na 5aeóilge in
 áitib vóen léitvóe ro. Va móri an t-éar
 agus an vóéar a cuivóeó orim an lá rá
 véirpe, 'nuairi v'airugear 5o b-fuil orve rcoile
 in Áirann-móiri ag mínaó na 5aeóilge
 anoir. 5o n-eirivó leir! Buvóeacur leir,
 beró an teanga vóéarac air r5aile 'ran
 oileán úo, láiror, urruóarac i 5-ceann céro
 bliáam.

Tuibairt mé ruar 5o b-fuil leabari na
 Náóirpe aig na h-Áirannúib, agus ir
 maie acá pé léigte aca. Ir an-eol5urac
 iao air 5ac a m-baean air an b-rairuge,

na h-éirí, na gaoite, maíuróeáct na h-aimhíe, na ríueta agus an tuille, na h-éin aille 7c.

A' na rgeultairb fa'gann ríao curó móir óá n-eolur. Xeobaró tí rgeulurde air gac baile. Beró a beairt réim de rgeultairb aig gac uile óinne, agus aicnígeann muintir na n-oileán rgeulta gac óinne. "Sin rgeul a leitéire ro nó a leitéire ríto de óinne," adéairparó ríao leat. Cuirpró luét na rgeul ríur uirt, ó marom go h-oíóde, air an Slua'g Síde, air éatóbrib agus air éairib agus hoc genus omne:—

Taróbríde guala, taróbríde tuba,
 Slabparó leo a' r' o'raóda ríua'ga ;
 Cleapa 'r beairta ríuáar' g'rána,
 Lioppaéám go gáibteáé, vána ;
 Mná ríde reanga 'gul 'r ag caomeáó,
 Ceol a' r' iunne m' na b'ruigrib
 Macnur áro faoi lio'ra 'r ía'ca
 Cuir a' r' puiric aig óaoinib maite
 O'raoíóeáct tub ó éuináé vea'mian
 Leirgearráó gá'ria óaomeáó 'n voimam ;
 Ríuieóga a' r' o'raíóe baohie ;
 Aylinge i lári na h-oíóde ;
 Abaic beaga ; fátaig móra ;
 S'laouróé ; gáouróé, óaoiné córa ;
 Cáiróe beo, nó m' an uairg,
 Sgeulta óúr'gar b'róó a' r' cumá.

An é go v-tuzann ríao gáilleáó 'o gac uile ríamár a éluineann ríao ag luét na rgeul? Cairéairi uirri a óéanaó eao'irri.

C'irveann ríao go vaingean go b-fuil taróbríde agus cairíóe ann. Tuzann ríao c'irveám, fóir, vo éomáiréaróib-níorí maic leo óá b-reicreáó ríao bean ríuaó ag vul éum bealaig óóib. Meairann ríao go b-fuil leirgear tinnear agus aicó aig óaoinib éair óaoinib eile. Déairparó ríao leat go ríarb fátaig abaic, o'raoíóeáct, ann fao ó, "agus co'gar!" adóairit reanóime liom "b'féoiri go b-fuil ríao fóir ann." Maróir leir an r'lua'g ríóde, an maigóean ma'ra, agus róóte eile naé r'ao'gá'ca, cá ríao m' an m-báó ceuona le curó móir óinn-réin in aimhíur.

Sin uirt, a'ir, na r'eirgíin iongáta'ca air a n'éantairi r'iaé aig luét na rgeul—Tíri na n-óg, Tíri Taruigíe, agus Tíriá Tíriá r'eunmá'ra eile—vo bí aig na rean-éiréan-naigib pá'gána'ca in áit an pá'iréair atá agáinne. Go móir-móir beag-á'ra. (Mí b'iearail i m-beurila), air air r'griób O'grióbéa boét an duan áluinn.

A' go mar labairi pá'ra'raig Mac Conraoi air beag-á'raimn, marom b'ieó'g, agus m'uro air b'ruac na h-aille ag b'ieac'nn'gáó r'ia' air an m-ball a b-fuil an t-oileán ro'g'má'ri, má' r' fóir. "B'róeáó ré óá r'iaó," air ré, "go b-reicéi beag-á'raimn fao ó, agus r'acair. Bean ó éill-énoa éall reáó éonnaic í, nuair bí r'í á bleagán a bó, agus éonnaic r'í an g'ruan ag r'eairteáó air an m-baile móir m' an oileán, taob ó véar ó'á'raimn. Agus tubairt óime liom (agus ba óime u'íreáé r'íunneáé é) gurí éuala ré ó n-a má'airi réim gurí éumneáé léite an bean úoan a éonraic an baile móir." "Agur bí r'ear aig fóru'róeáct air an aill, lá, agus éuit ré 'na éooláó, agus nuair a óúir'g ré, ré an áit a b-fuarí ré é réim i m-beag-á'raimn. Agus bí ré ag r'ubal na r'íá'roé agus éair'riam'g ré amaé a r'io'ra, agus éoir'ig ré óá veair'gáó, agus támic na óaoiné go v-tí é, agus ó'agairi ríao air g'an a r'io'ra a véair'gáó nó go m-be'róeáó an t-oileán tóir'g'ce ó ó'rao'roéáct o'riarib (o'ri'ra), 'agus r'á'g'ram'uro airi n-air a'ir tí, agus luac-r'ao'airi r'ieir'ri, leabairi a m-be'ró leirgear gac tinnir ann, agus tubairi airie maic óó.' Leir r'ri, r'ín ré r'ia'ri, agus éuit ré 'na éooláó a'ir, agus r'á'gáó airi n-air air an aill é. Agus bí an leabairi aige nó gurí g'oro'eoáó uairó é."

Mí h-iong'naó liom go m-bréáó an t-éiréannaé tu'gá vo b'ieac'nu'gáó r'io'mie, 'na inntinn, go tíri r'eunmá'ri marí ro, marí naé m-be'róeáó éoir, cá'ir nó eac'ú'gáó. Go v-tí ro, cao eile bí aig an éiréannaé 'na éiri réim áct anró agus ainveir? Tóirg óime ar á'raimn, marí r'ri, a bí aig éir'ceáct ó bí ré 'na leant le r'iaéct air beag-á'raimn

asur áitib eile ; cuirtear ór cionn an tuille
é as deapcáó riar arí glóirí tinnití na
ghéine, as toul faoi úi ; an ghian as lonnraó
air na neultairí arí na meallairí tuíga, air
na ríogairí caola, air na lomairí bíbeuoiríoma
'ran aerí ! as deapcáó air an g-ceo faoi bun
na rphéirí, naé péirí duit beic cinnce eia
aca, ceo nó oileán tá ann ; asur eia an
t-iongnáó é má éunnuígeann pé air an tír
a n-deacáirí an t-iarzáirí beóó tá cóirígeacé,
óir.

Tho' Arann was holy, Hy Brasil was blest ?

Á ! ir íomúa rgeul riamraínil do éualar
féin amuirí iní an g-cuiríac aís iarzáó iní
an tráénóna ciuin ; nó cóir na teineacó
oideé rtoimíeánil, nuair a bíreacó an
záóó as péireacó asur as rghíeacóó amuirí,
asur rgeul tarí éirí rgeíl tá iníreacé arcíí,
asur muid as taríamíge ní ba olúite leir
an teime le záó rgeul, asur an té ba
iníreánila as deapcáó go faiceacó éarí
goalainn nuair a épíreacóó an záóó a
vóuirí nó an fúinneos, o'eagla go m-buarí
feacó líoríacán, rígeóó nó (ní ba íneara
ná rin féin) tarúíre, arceacó éugainn.

(Airí leanáimam.)

EOGHAN O'GRAHMA.

NOTES.

Óantáiríe, advantage, profit.
Cruacóózáó, hard-working.
Mara, colloquial for muna.
Cubair, do. for tabair.
Ueileacóir, joiner, carpenter.
Spinn, sharp, servant.
Máiríbeacé, forecasting the weather.
Rphíreacé, tending cattle, keeping them from injuring
crops, &c. Also in Meath, where it is translated into
English (!) by "fossying."
asair, beg, beseech.
úva and úvan=úv.

SOME RECENT TRANSLATIONS,

BY FATHER EUGENE O'GROWNEY.

(From the *Tuam News*.)

[Others of our National journals were, some years ago, under the influence of a patriotic zeal when speaking of the country's language, and of the "tyrants" who would stamp it out, and so on. Now, the *Tuam News* and the *Nation* are welcome to help on the "good cause." Their Nationalist contemporaries will have none of it.]

AULD LANG SYNE.

AN T-AM FAS O.

I.

Airí éóirí ríean-éáiríe 'Leigean uainn,
Zan, cunnuígeacó 'hha go deo,
Airí éóirí ríean-éáiríe 'Leigean uainn
'S an t-am bí ann fas ó ?
Airí ríon an am' fas ó, a gháó,
Airí ríon an am' fas ó
A' r' ólamuirí deocó iníntearíúa
Airí ríon an am' fas ó.

II.

Úioó míre a' r' tu 'baint nóiníú,
'S aís iníití o' oíóé' r' de líó,
Acé ir íomúa cór a ríublamairí
Ó o' iníití an t-am fas ó.
Airí ríon an am' fas ó, a gháó, etc.

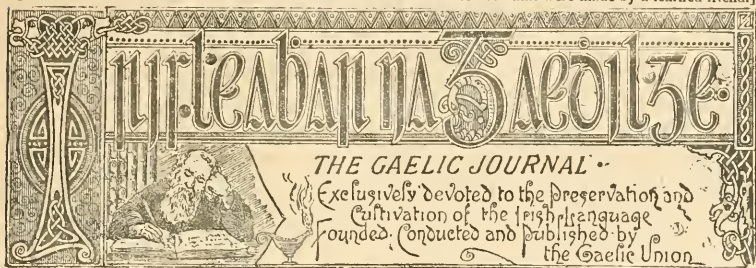
III.

Ó o'éirígeacó ghian bíóiníí aríon,
as ríe' r' an ríuít le gíeo,
Acé bí tonnta ríeuna eaduríann
O o' iníití 'n t-am fas ó.
Airí ríon an am' fas ó, a gháó, etc.

IV.

A' r' rí mo lám' duit, éaría tóil,
A' r' tabairí óam lám' go beo,
A' r' ólamuirí aon ghíoine ínaré
Airí ríon an am' fas ó.
Airí ríon an am' fas ó, a gháó, etc.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to above establishment. Matters connected with the Journal to be addressed to the Editor, 33 South Frederick-street, Dublin. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.



STAIR ÉADOMHINN UÍ CLÉIRIG DORÉIN SEAGHAIN UÍ NEACHTAIN.

5 Aéir dála Éadomhinn, ari b-págarl an
 gléir ro go h-amadarae, eudálae, do
 éurí uime iao, agur do gluar, buó
 éura leir cá h-ionao, aet iméaeat ari
 10 5 aḡaró, beul a éinn ionne, go jámrig
 teac in a b-pacair póillre, agur in a
 g-cualaró comḡáiri ionḡantae, neam-
 ḡnátae. Do iunne go síreac ari an
 t-poluḡ, agur o'parruig o'aon do bí
 15 'ran doḡur 'n a p'earaí, cia oari leir
 an áit iun; nó cia bí 'n a éomnuíde
 'ran cig; no cao é páe no piocairi na
 ḡáire do éualaró? Do p'ieaḡairi an
 t-óglac óo, agur aubairt ḡriab í
 20 15 Naḡirreáir. Pooir bean an tige iun;
 ḡriúri róbuirió do éloinn Éadomhinn
 uí Cléirig, ḡibe uime é, o'eug go
 h-obann ann; agur ipé a n-anmanna,
 20 Mhḡe Ciall-ḡann inḡean Éadomhinn,
 ḡnáe-ól, mac Éadomhinn, agur Sḡab a
 b-ḡuairi, mac Éadomhinn. Do eug an
 inḡean do'n tinnear oá ngoiréari
 íota; do eug Sḡab a b-ḡuairi do'n
 25 tinnear do ngoiréari pláig na nḡaoró-
 eal, no an lúime; agur do eug ḡnáe-ól
 do'n éinn-mhḡe. Ó mo míle mallaet
 leo-iun uaim, ari Éadomhinn, 'rao do
 éurí mi-re 'ran moet ro in a b-ḡaceann
 tú mé. Cáe mé a'p' éacairi mo éora

30 a'p' mo láma maí aig iahhuiró iao-ran
 do éotḡad, 'p' ní p'eiḡro iao-ran é;
 agur do éurí 'rao an doḡar oim-ḡa.
 Ní oíri a g-cur i ionlig éoiḡeaḡta
 ari bit, aet a loḡad 'ra luaithe do
 35 éeilgeann le ḡaoré na g-enoc; agur
 p'ágarí mo p'aeat mallaet aca aḡ
 iméaeat oam.

40 Mlo éoiḡriar, ari an t-óglac, má imé-
 ḡeann tú maí iun, ip' tú an t-aéairi ip'
 mío-nadóúreá o'a'p' feicé oearia o'aonna
 maí ari. [Oari] n-Doimnac, mairead, im-
 eóeao, ari Éadomhinn; an níó buó p'ioi
 óiri do gluar ag an ionao go p'riab,
 agur níoi éurí bar éeíe no p'uarí ó
 45 'ioin a leir o'p'ia, aet aig gluar aet
 ionne, buó éura leir cá h-ionao a
 o-treópóeao an éineamhinn é aḡ iahhuiró
 Séain Uí O'éiricín ó doḡur go doḡur—
 ḡrú nae b-ḡuairi amaé é, go n-oaeairó
 50 go baile ann nae b-pacair aet beaḡán
 cigéao, ari n-a o-timéiollaó do ḡoi-
 taíe mória éuineaeáta, p'ipe, agur
 ponair, agur éojma. Do éárla uime
 'ran m-bealaé ari o'ári p'arruig cia bí
 55 'na éomnuíde 'ran m-baile iun. Ní
 cuma iun, ari an uime, Maḡirreáir
 p'airreáir bíor ann. Maireao, an eólae
 ouit-re uime boet o'á ngoiréari
 Séain ó O'éiricín, ari Éadomhinn. Ip' eól
 60 éeana, óiri do bí mé p'éin peal ari p'ubal
 leir, ari an t-óglac; agur ip' o'eimh
 liom go b-puil i p'ábla, no i p'ioiból,

no i n-ionaid éigin d'a m-beanann leir
 an tóin ro. 'Do éuaíó Éadómonn ann ro
 65 go tóin an tóilúnaig peam-máirte agus
 do éonnaige pean-óinne taob arciú
 do'n uirriann agus a bairéad in a lámh,
 agus t'ad air a éad aige, d'áir íarriúig,
 ar b-riof d'ó Seán rúblac ó Déircein
 70 'ran teag' rin. I' r'iofac, ar é-jean,
 cao é vo gno[ite] leir? Mí air tí aon
 níó vo éadairt vo, aét vo éum neite
 d'fáigail uaró atá mé d'a iarruúó, ar
 Éadómonn. Mairead, náir éararó Dia
 75 éuag é, agus gan aige féin aét an
 déirce. I' r'olc aonir t'ú rin, ar Éadó-
 mon, agus g'uir cóir an déirce féin vo
 ioinn. I' r'ioir rin, ar é-jean, aét ní
 le b'ramair le lán vo coraib 'roo lámair,
 80 mar t'ú-ra, i' r' cóir a ioinn, agus r'ór me
 uinne reafairt vo éur air raofuigad
 agus air taocar, agus é go t'ioinaonead,
 t'ioébeairtad.

Ní iarruúó an t-éair an mac 'ran
 85 m-bacúr muna m-biaó féin ioinne ann,
 ar Éadómonn: ní h-amuir liom g'uir
 uinne vo éair a foláear le baof agus
 le raorb-éill t'ú, no naé u-tiubairtá
 b'aramuil d'on t-riofir rin vo óinne
 90 eile. G'io be air bié mé, ní féuir
 le vo íaruil-je camuagan air bié
 vo g'abáil naé b-riofir (b-riofear)
 tam é, aét air a íon rin, cao i' r' mian
 leat d'fáigail uaim, ar é-jean? 'Buó
 95 mian liom cunghaí [agus] coíairle
 d'fáigail uair, ar Éadómonn.

'Do béara mé níó naé é rin féin
 uair, ar é-jean, cuirp'ó mé mo théar-
 bíráear féin ag déanaí t'riofra uair
 100 air reat tamairl. Agus i' r' é i' r' ainm
 vo, luiré arteaé, agus bí go maí leir;
 agus muna m-biaó tu-ra, biaó ré
 féin; oir i' r' fear mói t'áimac é gan
 t'adair ear aige iná náir in aon íaril-
 leat d'á u-tiubairt vo. Gluair aonir,
 an uair i' r' toir leat, óir ní'l ní ra mó
 105 agam-ra uair: aét ná h-iméig go u-tu-
 garó bean an t'ige a beannaét uair.

C'riofim go b-puil ocuir oir. Adá, ar
 110 Éadómonn, agus ní h-ionghad óam é;
 óir atá ré éomí fava rin ó o'it me aon
 g'riem, naé cuminead liom aon g'riem
 o'ite air éor air bié. Mairead, ar
 Seán, vo bí an t-ionaid ro real, agus
 115 uob'fuir biaó agus deoé d'fáigail
 ann: i' r' é rin an t'ad vo máir an
 t-jean-bean, Seairt móir; aét atá a
 h-inghéan aonir, Seairt beag o' cionn
 an t'ige; agus ní biaó r'í éoré éomí
 120 maí le n-a máair, no leat éomí maí
 r'ór, air íon g'uir vo i' r' fura maí vo
 déanaí, oir i' r' i' r' raíóir go fava,
 fava; g'ioad d'á m-buó léite an
 raogal ule ní biaó r'í rial no raíirig.
 125 I' éreim-voe fuaíear g'rána í, naé
 u-tógann a gob o'n teine; agus i' r'
 fuaire i' lár an t-ramair í 'ná an
 éuirne i' lár an g'riofir: ar a íon rin,
 feú léite é.

'Do éuaíó [Éadómonn] arteaé 'r vo
 beannuig ré go h-ávo coraíra, agus
 níof r'ieagrad an beannaé: aét vo
 t'óg r'í-re, éoré éairé, a ceann
 agus vo éug r'uirf'ear, éairte
 135 air a g'ualainn, agus vo éiom ann rin
 go r'rab air; agus tar éir a éug no
 a ré vo éneairt, d'éirig r'í go h-am-
 leir 'na reairt, agus vo éug i' r' uo
 beag airín agus eanglaire éuir; aét
 140 níof feú air. O'it Éadómonn go
 g'eanad an méao vo fuair, agus uob'
 fuir vo é; oir i' r' gann an r'inead
 láime eugad vo, agus aubairt; [ar
 an] leabair-ra, a bean a' t'ige, i' r' cóir vo
 iunne t'ú gan naírín no euaé cláir
 145 vo éabairt uíinn, éum ar lám no éum
 ar m-béil vo g'lanad tar éir bíó, oir ní
 éug t'ú r'ieairt ar b-puirínó uíinn de.
 Má beirim an oiréao úo vo g'ad aon
 150 r'g'ramairt vo r'ioir-ra d'á u-tioearó
 d'á iarruúó oir, i' r' g'air vo a máir ear ar
 n-agair no ar n-airt leir: agus d'á
 u-tugainn a b-puil agam uair, i' r' é rin
 a buíreáear, ar an bean, agus r'í ag
 155 iméaét le vo g'ioéair.

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LITERAL TRANSLATION.

BY THE EDITOR.

A clergyman from the north of the Boyne has suggested that a literal translation of some piece in the journal should be given in every issue: in compliance with this suggestion I give the following:—

As to Edmond, on receiving these habiliments so luckily and so advantageously, he put them on, and went along, he was indifferent whither, but to travel onward, head foremost, until he came to a house in which he saw light, and where he heard an extraordinary and strange uproar. He made directly towards the light, and inquired of one whom he saw standing in the door, who was the owner of the place, and who lived in the house; or what was the reason or occasion of the uproar which he heard? The youth replied, and said, "that Mistress Poor was the woman of the house, and three thieves, of the children of Edmond O'Clery, whoever he is, that had died suddenly there; and their names were —Drunkenness - Little sense, daughter of Edmond, Constant-drinking MacEdmond, and Scatter All-he-got MacEdmond. The daughter died of the malady called thirst; Scatter All-he-got died of the disease named the Irish plague (or poverty); and Constant-Drinking died of the insane head." "Oh, my thousand curses [remain] with them," said Edmond, "it is they that put me in this state you see me. I did spend all that my feet and hands had ever gathered in trying to support them, and they are not the better of it: and they have brought bad luck upon me. It is not right to bury them in any consecrated burial place, but to burn them and to scatter the ashes upon the wind of the hills: and on my going away, I leave my seven curses with them."

"[On] my conscience," said the young man, "if you go away in this manner,

you are the most unnatural father that human eyes ever looked upon." "By Sunday, then, I will go," said Edmond; which was true for him, as he departed from the place instantly, and he did not lay a hand, warm or cold, since upon them; but going along, he cared not where fate would direct him, asking for Shawn O'Darekeen from door to door, though he did not find him, till he arrived at a hamlet where he saw but a few houses surrounded by large fields of wheat, peas and beans, and barley. He chanced to meet a man upon the road, of whom he enquired who was living in that village. "Not indifferent matter is that," said the man; "it is Mr. Farmer lives there." "Well, then, do you know a poor person of the name of Shawn O'Darekeen?" said Edmond. "Indeed I do, for I was some time on the tramp with him," said the youth; "and I am sure that he is in a stable or barn, or some other place belonging to this fort." Edmond went then to the fort of the aforesaid bachelor, and he saw an old man inside the door-jamb, with his hat in his hand and a wallet by his side, of whom he enquired, did he know was roving Shawn O'Darekeen in that house? "I do know," said the other; "what is your business with him?" "It is not with the intention of giving him aught I am looking for him," said Edmond; "but I want something from him." "May not God direct him to you, seeing that himself has but the alms [he receives]." "It is badly you have spoken," said Edmond, "as it is just to share even the alms." "That is true," replied the other; "but it is not with a blusterer supplied with feet and hands like you it is meet to share them: with one, moreover, who might be employed at tillage or at collecting, and he also idle and evil-doing."

"Indeed the father would not ask his son into the oven, unless he had been himself there before him," said Edmond; "I doubt not that you are one who has spent his gatherings in folly and sense-

lessly, otherwise you would not have passed such a judgment upon another person." "Whatever I am, it is not possible for such as you to utter a sophism that I do not see through it; nevertheless [tell me] what do you expect to get from me?" said he. "I would wish to get your help and your counsel," replied Edmond. "I will give you better than that," said he; "I will send my own brother for a while, making a guidance for you. His name is Lying-in-upon. Treat him well; and if you do not, he will do so himself, for he is a big sluggish fellow, without a particle of concern or shame on account of any abuse that may be given him. Move on then as soon as you like, for I have no more for you; but do not go away until the mistress gives you her blessing—I believe you are hungry." "I am," said Edmond, "and no wonder for me; it is so long since I have eaten a morsel, that I do not remember having ever eaten any bit at all." "Indeed," said Shawn, "this place was once, and it was easy to get food and drink in it; that was when the old woman, Big Charity, lived; but her daughter, Little Charity, is now over the house, but she will never be as good as her mother, nor yet half as good, though it would be the more easy for her to do good, as she is far and away the richer; but if she owned the world, she would not be bountiful or generous. She is an ugly, hateful, bitter thing, that does not take her snout from the fire; and colder is she at midsummer, than frost in the middle of winter: however, try her."

Edmond went in, and saluted in a loud, noisy tone, but there was no reply to the salutation. She of the miserable heart, however, raised her head, and gave a startled look back over her shoulder, and then again bent down suddenly; and having groaned five or six times, she stood up in an indolent manner, brought him a little bread and a mixture of milk and water, but she did not look at him. Edmond ate

up greedily the portion he had got, and it was easy for him; for it was a scant hand-stretching was given him, and he said: "By this book, mistress, you did well in not giving us a napkin or table-cloth, for the purpose of cleaning our hands or mouth after the food, as you did not give us the greasing of our lips of it." "If I give so much to every snapper of your sort that shall come to demand it from me, short will our meal-bins and herds live with it; and should I give you what I have, that is its thanks," said the woman, "and be going about your business."

VOCABULARY, NOTES.

We have seen in Journal No. 29, p. 68, O'Clery left without any clothing. He afterwards fell in with a charitable, good-natured priest, who divested himself of the greater portion of his clothes to shield O'Clery from the cold. These clothes O'Neachtain calls *gleur*, fine clothes, furniture; gen. *gleur*, after part. *b-párl*, getting; *anábairac*, probably an error for *anábairac*, very lucky; *eualac*, from *eual*, gain, profit; *no éur* *ime* *tao*, he put them on (*umam*, on me, *umac*, on thee). *no gleur* (*re*), he went along, *bur éuna leir cá h-ionaid*, it would be Line 5. indifferent to him to what place, *aé iméadé ar aghao*, but to go on; *beul a rinn poine*, literally, the mouth of his head before him; *go páimz ceac*, till he reached a house, *na b-pacard rollre*, in which he saw a light, *a gur ma z-c.* and in which he heard *cofhair*, an uproar, *ion. neamz*, wonderful, unusual. Line 8. *no n. go. o. ar an t-p.* he made directly towards the light, *agur o'f. o'acm*, and he inquired of one, Line 10. *no bí n na f. 'ran o.*, who was standing (*lit.*, in his standing) in the door, *cia éar leir an aic rim?* "to whom does that place belong?" *éar, recte oar* = *oairab*; the verb *ir* in dependent clauses becomes *ab*. See Forms of assertive verb, *uir bioir-áoitte an b.* App. pp. I, II, III, IV. These will require a whole article in next journal. Line 11. *no c. b. ma é 'ran (ir an) tiz,* or who was living in the house. Line 15. *riocair*, occasion or object; *bean a' (an) tige*, the mistress; *peap a' tige*, master; *buacail óz a' tige*, *cailin óz a' tige*, the eldest son and daughter (when grown up, until married). Line 14. *an t-óglac*, the youth; *tuár*, three (persons); *riobair*, robbers; *zibé sunne é*, whoever he is; *o'euz* (*oo euz*), did die, *go h. ann*, suddenly there. *uirze=meirze*, drunkenness; *oail-zann*, of scant Line 20. sense; *rsab*, in Munster *rsair*, did scatter; *o'á* (*oe a*), of which, or *oo a*, to which *ngoircear* is Line 25. called *oia*, thirst; *lume*, bareness, poverty; *cinn-míre*, madness of head (*ceann*, attenuated to *cinn*, to agree with *míre*)—Joyce's Gr., p. 13, par. 3. *na b-p. cu me*, in which you see me. Line 30. *a' p. é. ma é. a' p. mo é. p. oim.* *a' p.=a*, all that,

- ar for po, sign of past tense, & did gather; vo coeuzad, to support, 'rni (azur ni), and not, feruue = ferar, the better, ve . . . e, of it.
- Line 32. azur o. e. p. an o. oru-ra, they did bring misfortune on me. a g-cu=130 oo eui, to bury them, i. p. e., in a consecrated burial place,
- Line 34. a lozad=130 oo lozad, to burn them, i.e., Line 35. their remains; oo ceizann, to cast.
- Line 40. mo eoniar, [on] my conscience; mio-naoipea, unnatural o'd'i p. o. o. ari; ve, of, a, those whom o. o. human eyes po feud, did look, ari, on him;
- Line 41. n-Doimad ar=oar, by, n-o Sunday; orra (on the dead bodies), a o-eruocead=in a o-e, to which would lead, cmeamh, fate.

Seán O Déircein. Déirce, alms; ceircein, little alms; alms are called charity by country people;

Line 50. nac b-pacard, did not see; ar n-a o-e, surrounded, ponaise, beans; o'ar fiafruiz (oe a po f),

Line 55. of whom he inquired. ni cum a rin, that is not a matter of indifference, i.e., the person is important.

Line 57. eolac} . . . eolac, learned; eol, knowledge;

Line 60. eol } the two words are used here in the same sense: do you know a man called 7c? indeed I do know him.

Line 63. 1 n-onao eigin o'a m-bameann iur an tun po, in some place connected with this fort.

Line 65. uolunac, a bachelor, a worthy; tiac, a bag, a wallet; bapaeao, a hat.

Line 70. piofac and piof in the same sense as eolac and eol at 57, 60 above. ari ti, intent on.

Line 75. nar eparod oia cuagar é, may not God send him (or it) in your way. 'Donall following Fergus' is often expressed in Irish in the following way:—oo eapod feruzur ari o'hoimall; literally, Fergus was met (or turned) on Donall.—Joyce's Gr., p. 120. idiom 10. Without the prep. ari or le, it means to direct or turn to. nar=nae po: nar eparod is the so-called optative mood, may not.

Line 79. bpaiaipe, a blusterer.

Line 91. campaizan?

Line 109. zan oaoad car (car), without an iota of concern.

Line 110. ipaillead, a check.

Line 130. cpeam-oog; cpeam or cneam is wild garlic.

Line 133. feud leide é, try her.

Line 139. eanglaw, a mixture of milk and water.

Line 150. rrpamaipe, an extortioner. ariuze, a herd of cattle.

ARA NA NDOM.

IV.

1r eagal liom zuri labairi me tuille 'r an eoiri ari Armann ceana, acé tá punc nó oó poimam fó. Oari n-oúiz, berúead mó rzeul an-beáimac zan focal a mió ari an

ngaeúilze atá oá labairt mi na h-oileá-naib. Níl tuime in Armann, taob amuz de beagán nae riu caint orra, naé labriann an teanga oúteuir. Níl acé i aiz ruiúóir na m-ban azur na reanraoimead. Na rui óga búdear az oul zo fiallini, azur az caint le muintiri an Deuila, tá an oá cean-zám aca ríto, acé má pázann tú baile Cille-Eoda, caifari ouit zo leori ve na reariab aiz naé m-berú blaif oe'n ceangam gáltoa. Tá na páiróide ari an g-caoi ceurona; o'feupóá, mari aoeriuo réin, iao a uiol 'r a ceannaic i m-Deuila.

Mari rin, tuime ari bié ari mian leir an ceairt azur an blaif vo berú aize, tpuallaó re ari Armann—1r an reoil ir feáiri in éirinn i. 'Si ir feáiri mari gaeall zuri feáiri oileán ná áit ari bié eile. Oá ngabéa zo h-áit eile, berúead na raime le n-a n-obair azur le n-a ngnó réin; acé ari oileán, ní berú riao az ríoiu-iméacé, acé aiz iarzac, az elaoúieacé, az ruióin, nó le znó eile ve'n t-róip rin, ari éaoi zo b-puiziró riao berú az caint leat zan a n-obair a éabairt ruar. Ari, ir raime riarpuizeaca iao i o-caoiú ionzantur na típe móiie éúeann riao uaéa—éiie—azur i o-caoiú na neitead nuad oo cumad azur oo rúic amaé le zoiruo, an telegruá, an telepón ze., ari naé b-puil aon eolur aca acé an t-eolur neuacé, neiméinte pázann riao ó Armannizib eile naé b-paca na neite ro acé zo h-anam, azur rin réin zan tuizrin vo berú aca orra. Azur ari, eile, táio réin an-tuzta oo éaint ari an t-reanaimiri .i. an t-am oo bi ann le linn a rean-aíreacé réin, azur oo berú az tomaiur azur az cozari raoi'h toman neam-riaozalca eile úo ríozalteaui or comie a rúil mi na rean-rzeultab.

Tá ré az lúide le ruiúin, mari rin, zo b-puil ára na h-áit ríoiu-mair ve'n orream atá aiz iarriaró rean-teanga ra h-éiríeann o'fozluim azur oo labairt. Oari noúiz, tá loéca ari gaeúilze na n-oileán—acé ir loéca beaga búdeaca iao le h-aii na reac-

rián do éirítear i g-canaimintib an Úeupla
iní gac ceáir do Sasraanib féin. Fag-
muid foelóirí fíorí-faróidhí aca in Árainn—
foela ar cuimpe, go móir-móir aih na neitib
bamear leir an b-faillige. Ír binn, bog,
an éanaimint atá aca, marí an g-ceona,
cia sup binne liom féin an gaeóilge
labairtearí 'ran taoib ó úear do éontae
na gailine.

An fad berdear ar o-teanga coim beo,
beaéadac, a'f tá sí annro agus in áitib
eile, ní feoifarí a fadó sup teanga márib
atá innte. Doubarie duine éigin goimro
ó go gjun, gjeannmáir, nac máib aét aon
teanga márib 'ran doimán aih maréainn,
agus ír í rin teanga na h-Éireann. Ní'l
ar o-teanga báruíte rór, ní'l, éeana.
Cluimmo trídét aih an teangam márib fo
linn, agus téimmo anpín go h-áit éigin
iwo beag ar an m-bealaé coitétionn, agus
ó úirfeacé dúnna aih maroin, go b-fágtarí
an slán-chodlata agáinn iní an oitée, ní
airgimro iolla aét an teanga márib.

Ní rcairfaró muinntirí Árainn leir an
n-gaeóilge go luac. Do réirí cuimne na
n-vaomead ír iine, tá an oimead gaeóilge
óá labairie iní na h-oileánaib anoiu a'f
to bí óá fíctio bliadóin ó foin.

Ní'limro ag taoib le h-Árainn, an oimead.
Féud Dún-na-ngall, Cuannamara, Iar-
mána, agus ionaro eile marí a b-fuil an
t-aor óg ag oiul aréacé na gaeóilge le
bainne a máirfeacé. Ní b-fuarí ar o-tean-
ga aon éotéugad, congnaó, ná mifneacé
iuam; ír iongnaó nári bhifneacé fuar agus
nári cailleacé amaé 'f amaé í fad ó, agus
nuair máirí fí trío a b-fuarí fí do éruaó-
éan, ní beag úinnn uol in eavóéur agus
an éluíde éaonite do éogbáil nuair berdear
fí márib daírib, rínite go doét 'ran g-cré.
Aét go o-tí rin, nári éluinteairí an foal
euvóéar agáinn.

"Í g-coitíear ceoil tá beupla fann,

'S an teanga ír tuiltege fór gan bírge."

Carannuif aih an g-ceoil atá aca anoiu.
Ní'l aca aét an ceoil fuarararí ó náóirí,—

ceoil a ngué féin. Ní éluinteairí aon gjeur
ceoil ann, aét go h-anam. Níorí b'amla
an rgeul fad ó, eperoin. Bí ríobairie
'ran oileán láir, í g-cár aih bíé, agus to
óíolaó muinntirí gac tíge rgiillinn leir iní
an m-bliadóin, in éinóig le lóiroin to réir
uaine. Aét o'iméitg an ríobairie leir, agus
níorí lionaó a áit ó foin.*

Coim maé leir an g-curo eile do éloinn
na n-gaeóeal, cuimeann iwo uóil móir iní
na jean-abríánaib, agus ír mimic euvotio-
muíteann iwo a n-obairí le jean-fonn
gaeóilge. Aih fon na b-fonn fo, agus
na b-ropie áirra, do éat éogán O'Coimiaróe
agus an t-Ollamí Peetie trí feacéimne
in Árainn, óá g-cuimnuigad agus óá
rgríobad fíor, iwo éeol agus foela.
Léigimro í m-beaéaró an Ollamí, le Stocer,
marí iugheatarí an baibugad. Bí an beirte
ag fuirfeacé aih baile Éille-Rónán, agus
o'fuaagarí iwo go m-berdeacé céao fáilte
aca ioinn gac uile fonnaóirí iní na
h-oileánaib. Le tuirtin na h-oróé étagarí
ó gac uile céair, bróeacé teime bpeág
móna fíor aih an teallaé iómra, an
t-Ollamí 'na iurde aih éaróib ví agus a
berólin 'na lámí aige, o'Coimiaróe aih an
taoib eile, réir leir na foela do éurí fíor,
agus na vaome 'na b-fáinne tímóill.
Anpín, ní gan tafan oimra, éorúigeadó
uime aca, rcairí óg nó lean óg, nó jean-
uime éríona, ag tabairie amaé an abríán

* Faoi áilleib an oileán, tá uaimann móir uéanta
aig náóirí iní an g-éolé aol, agus eperoeann iwo
go b-fuil bealaé o'n uaimann fíor, faoi'n súna
falaé, agus anoiu amaé aig Carraig an ríobairie in
iní-raréar. Bliadóina ó foin, má'f fíor óóib,
éuaró ríobairie aréacé aih éorur na h-uaimann, agus
níorí eualarí aon euarúigé aih o'n lá rin go o-tí anoiu,
aét "Ír uóéa go b-fuil ré aréitg í g-coimnuíde."
Cualar rgeul an-gjeannmáir, lá, aig éorur na h-uaimann
ceona, aih uime éóir do éuaró aréacé ag loig
comín, agus bí ré ag ruibal ríonite, ríonite, sup airg
ré an ceol ba bpeágéa 'na aice. Do buail geite é,
nuair éimimig ré aih an b-ríobairie úo, aét bpeacénuig
ré go geur, agus eperuo to bí ann aét comín beag,
agus gjeur beag ceoil le n-a beul, agus é ag caráó
pupit ar, agus nuair do bí ré réir, éat ré an fluit
aih a gualainn, agus o'iméitg leir.

nó an fúinn do b'íeadó aige, r'ghíobadó ó'Comhairle r'íor na foela, agus an t-ollam an ceol. Nuair b'íeadó gac uile nó r'íor go ceair aca, beiradó an t-Ollam air a beórlín, agus ní aítneodó an t-abriánurde a ceol féin ag r'ileadó ó na teudarb. Iy sóca g'uir cailleadó curo de na h-abriánarb go ó r'iom, aét tá curo móy le r'agáil f'óy, go móy-móy aig na mnáb. Ní f'uiry don abrián do baint ar na r'eararb; b'féaduy leo beít aig éirteadé ná beít ag gabail fúinn iao féin. 'San Míre, aiy c'óiréad, nuair cuirtear o'f'iaarb aiy féar abrián do g'abail, iy mimc do éuriam r'é a euran i b'íolad 'na hata r'ul do éur'igeanu r'é. Ní' l' r'iy áriann cóim cútal leiy r'im, aét táro náiréad go leoy. Ruó eile éuibradó uime r'aoi dearia, a méuo a' r'gabann r'iao na h-abrián t'íro an t-r'íóin.

Dá m-beiréad aiy r'uiriyge o'íoróe, do b'íor'gadó leat, go mimc, ceol do éloyrin ag teadé éugat iy an o'p'íeadao—o'inn- r'eoadó an t-á'rougadó agus an cuirim obann 'ran b'íonn g'uir abrián á'ria éuriamnadó do b'í ann, agus dá o-t'ialléad aiy áit an éoil, g'eo'p'á amad g'uir ay uime aig iy'gadó do b'í r'é ag teadé. Nuair b'íeadó na o'ioz-anna g'leup'ra 'ran o'íoróe, r'ao ó éuan, tagann na cuir'iaig i ng'air dá éile, agus euy'g'ig'itear an o'íoróe le r'geul a' r' le r'onn.*

O'air'ig me an éaome in áriann r'aoi óó. An éuro uair, oy cionn uime r'uarí b'ár marí g'ac donnead éile. An dearia h-uair, ó m'naoi do b'í ag r'agbáil na n-oileán ag uil go h-áme'p'ad, gan r'úil aoi go b'íll'p'eadó r'í go deo. Deair'bam óur, náy maít liom a léitéioe do éloyrin aiy, a' r' do éulay an ma'ioin úo, nuair b'í an éur'etúy b'óét ag r'agbáil r'lán a' r' beannaéet aig na h-oil-

* Do éuy r'íe i g-cló i *Nuaidheacht Thuama*, curo maít de na r'geultarb, na r'ap'p'eadarb, na h-abriánarb do éur'ig'iear in áriann. r'í'íre de bunad Connac-éad do éum an éuro iy mó óíob—ní r'earac mé an r'arb r'ile aiy b'íe aig muir'iy áriann dá g-curo r'éin r'uarí. Da móy an g'ar o'á'icib mar go dá n-o'éantaoi abrián maíte deup'ra o'air'ig'igadó go g'aeóilge.

eánarb bóeta, beaga, in ar'cait r'í a r'aoz'ál, in ar' éuy r'í a r'inn'iy, in a b'íuarí r'í an o'p'ieao de r'og r'impl'íoe—r'og náé b'íur- g'eadó r'í, b'í'íoy, iy an t'iy móy aiy a r'arb r'í ag t'iall.

Do b'íeadó in áriann t'iy h-uair. B'í aítneula o'iy, aiy im'éadé uam, g'ac uile uair. Aig an n'g'aeóilge, aiy an aer úy, r'ollán, aig na deoimib cáir- dea'íal, b'íeadó an lá lán o'aoib'neay ó g'larad na marone go ceo na h-o'íoróe. G'eo- baít t'ú r'áilte a' r' r'láinte, na r'iy iy la'g'arige, an g'aeóilge iy r'earíy, iy na h-oileánarb. Bróm-r'e léim ag beaénu'gadó r'íomam, agus iy r'aoa liom go maé'p'ao ann aiy cuair'iy aiy. 'San am r'íomáinn, iy sóca go o-t'ioo- r'aró b'íeadó r'aoz'álta aiy áriann; náé m-beit r'í cóim b'óét'ig'íte agus é'íomro anoy i; aét go g-cong'bu'g'íro a deoime go deo an in'ann agus an t-anam g'lé, r'impl'íoe, an é'íoyre cáir'p'eo'íal, teit, acá aca anoy.

E. O'G.

NOTES.

Clao'íreadé, working on the claoad. Three words are used in the islands for the seashore: r'agáig=a level sandy strand; claoad=a level, rocky beach; túy- l'ing=a precipitous beach, usually covered with round stones, moil'ép'íoe. It is on the claoad that the seaweed is found.

Go b'íur'ig'íro=go b'íur'p'aró. This use of r'ag as equivalent to r'eoam is very common, especially in Munster.

r'p'íe or r'p'íe'ad, irreg. perfect passive of r'ag.

b'íeadó, very small.

ar' cuir'p', numberless.

éana, indeed, v.g. iy túy do b'uy an fúinneog. M'p'e, ab ead? iy t'í, éana.

In éinoz'ig le=together with. Spelled oentaro in Book of Lismore. Although the phrase is in common use, I have never seen it in print. In the islands in éinoz'ig is usually heard with the verbs of rest, and in éin'p'eadé with verbs of motion. The preposition r'p'íe is also used=in éinoz'ig.

Súnoa r'alac, Foul Sound, between the islands of Inis-main and Iniseer.

Cualay, irregular perfect passive of clumm. In MSS. clor as a rule is found. éualay, perfect active.

r'onn'ao'íy, a singer.

Tapan, taéban, pressing.

Cong'bu'g'íro, pronounced conng'ig in Connacht, connu'ig in parts of Munster.

MAELISU'S HYMN TO THE ARCH-
ANGEL MICHAEL.

The following hymn was first published in my edition of the *Càit Fionntráda*, p. 88. Its author is almost certainly identical with the Maelisu, of whom the following obituary notice occurs in "The Annals of Loch Cé," A.D. 1086: *maelisa úa bholéan, foí éppenn i n-ézna ocup i g-crábad, i b-riúdeét in bérla éadéarúa, ruim rípuicium emiurc.* He was the author of two other hymns; one of which, addressed to the Holy Spirit, was printed and translated by Dr. Whitley Stokes, in "Goidelica," p. 174; while the other, written half in Latin and half in Irish, still remains unedited in L. Br. and in Betham 145, p. 20.

À angníl!

Ùehi, a miéil mórfheirteaz,
Cuir in coimsois mo éamgnim.

In cluine?

Cuinnoig co dia n-oilgusaé
O'ilgusó m'úile adbaíl uile.

Na fuisig!

Ùehi mo úéiréact n-óubhuicé
Cuir in níg, cuir in fuisig.

Dom' anmair

Tuc cobair, tuc comóisonaó
In úair teéca son talmair.

Co daingen

Ái éno m'anma epparóey
Tair co n-úmilin aingél.

À mílro!

Foí bié éam claeu coipnumaé
Tair som' éobair dairíub.

In tairda

Óinriam foí a n-abriam-ri,
I céin mairer niofargba!

Nottozaim,

Ñura færia m'anmair-ri,
Mo éonn, mo ééil, mo éolamó.

À éamgnioz,

À éorcuirteaz, caébuádaiz,
À mairbaro anéiurc aingéiz!

TRANSLATION.

O Angel!

Bear—O Michael of great miracles!—
To the Lord my plea.

Hearest thou?

Ask of forgiving God
Forgiveness of all my vast evil.

Delay not!

Bear my fervent prayer
To the King—to the Great King.

To my soul

Bring help, bring comfort
At the hour of its going to earth.

Strongly,

To meet my expectant soul,
Come with many thousand angels.

O soldier!

Against the crooked, wicked, militant
world,
Come to my help in earnest.

Do not set

Disdain on what I say :
As long as I endure, do not forsake me!

To thee I call,

That thou mayst save my soul,
My spirit, my reason, my body.

O pleader!

O victorious, triumphant one!
O angelic slayer of Antichrist!

NOTES.

Line 5. The construction of *cuinnoig* with *co* (instead of *foi* or *ó*) is not unusual. Cf. *no éuinnoig epa torey co phlaic eopp epiurc so éabairc só*, L. Br. 170a; and see Windisch, s.v.

Line 14. *epparóey*, lit. *which is waiting*.

Line 18. *dairíub*, *in truth, in real earnest*. Cf. *oap lem-ia, a ócu, bay cellac, ir olc dairíub in comairi sob air lib so epiénuisó*, L. Br. 274a, 27; *oap lim, ap ré, ir dairíub acas na fii úc ag tabairc caéa súm*, Eg. 1782, fo. 22b, 1.

Line 21. *mairer*, a deponential form. Cf. *no mairer-tair o ainriur oilenn fo oileé, Féil*, p. clxxi. l. 31.

Line 22. *no-c-tozaim*, with infixed pronoun of the second person singular.

Line 25. còimneò. O'Donovan, "Three Fragments," p. 200, l. 10, translates this word by "of goodly councils."

Line 27. mairbàro. Both MSS. have mairbàr, which gives no sense.

Liverpool,

KUNO MEYER.

18th July, 1890.

2904 Clark-avenue,
St. Louis, Mo.,
U.S.A.,
28th July, 1890.

JOHN FLEMING, ESQ., EDITOR OF THE *Gaelic Journal*.

DEAR MR. FLEMING,—I have just received No. 35 of the *Gaelic Journal*, which is, I think, the finest issue that has yet come out. It is a good sign of success to see so much real Gaelic work in the Journal, and so little controversy. Dr. Atkinson's edition of Keating's "Three Shafts of Death" appears to be quite an event in the Renaissance of Celtic studies. Every student of Irish should possess that invaluable book, and read, re-read, and get it by heart. Dr. Whitley Stokes' "Lives of Irish Saints," from the Book of Lismore, is another of our splendid new Irish books that everyone who can afford should obtain. The language of the Lives is very modern for the time the Book of Lismore was composed. The re-issue of J. F. Campbell's "Tales of the West Highlands," in shilling numbers, by Alexander Gardiner of Paisley, is a boon to Gaelic scholars. It is pleasant to find our Alban brothers are gleaming all that still remains of their Gaelic tales and poems, of which we have proof in the "Folk and Hero Tales of Argyll." Nor are the scholars of Eireann as remiss as they used to be. Dr. Hyde's "Connacht Bards," in the *Nation*, shows that "a soul has come into Eireann"—this time to stay.

I suppose you must have heard that the "Ancient Order of Hibernians" are going to impose a small "per capita" tax on the members of the order, to raise a fund to endow an Irish Chair in the Catholic University of Washington. They expect to be ready to establish this Professorship in two years. I have another item of good news for you, and for the readers of the *Gaelic Journal*. A movement has been started to raise a fund of £2,000, here in America, to aid in publishing a great, comprehensive, and complete Irish Dictionary. You will hear more about this soon. In this connection, I would ask you to request the contributors to the *Gaelic Journal* to set to work collecting Irish words and phrases in their respective localities; marking local and peculiar meanings, sounds, and the like. All this will be needed for the new Irish Dictionary; in the compilation of which I expect you will render assistance. I must here render thanks to the *Nation* newspaper for the kindness it has shown me in connection with Irish matters. I hope our friends at home and abroad will remember this to the *Nation*.

I send you £1 to help along the good work. If you, and others interested in keeping alive the Language of Eireann, and in popularizing our native literature, would appeal to the Irish here, in Australasia, South America, and elsewhere, I think they would not be backward in helping along. It is coming to be recognised that the continued failure to bring the national struggle for Irish liberty to a successful issue, is due, in greater part, to the neglect of educating young Irishmen in the language

and literature of their race, and thus keeping alive a sound, wholesome Irish public sentiment. The thinking Irish here are having their mind's eye opened to this truth. You at home follow in our wake—slowly it may be; but you follow—and this is a comfort. Believe me, you will need to put a strong Irish Language plank in your political platform against the next election.

Yours very truly,

JAMES KEEGAN
(MAC AEDHAGAIN).

BRIONGLÓR OÉGAN UÍ MULREÍDE

(County Mayo Irish.)

Bhí fear fáo ó 'na còimneòir e m-áice le bealað-a-
toirín dá'r búr ann eógan o mulreíde do bí 'na
fear oibre aig uime-uapal 'ran áit 'r búr fear rocair,
raim, raicea bí ann. Ní raib aige áct é fein 'r a
bean—maráireuo 'r bí tead beag cunra aca 'r a ráit
rácaró 'ran m-bliadain a 3-eann a éuro tuarfaoail,
ó n-a maíurir. Ní raib earburó na imnío air eógan
áct aon éail aham—ní ceapraio re bhonglóro
aríah.—Lá dá raib re baite rácaró éamie an maíur-
tir-Beamar caá, amad air an uimre aige á'r
éuráige-uapal aig coirpaó mar búr gnaáct leó. Do
éiompaó an caime air bhonglóroir 'r uabairt eógan
go m-b'feairi leir 'ná gáó do b-rácaró re aríah óa
b-rewoapó re aríah, na bhonglóro do déunao.

"Deunraio tu aonóe i má n-deunair mar deunir re
leac" air an maíurir. "Maíreáó deunrao ásur
ráite" air eógan—"or ní deunrao ceann aríah."
"Anoir" air an maíurir. "Naair raáar tu baile
aonóe ceapraio amad an teme ó'n ceallaó 'r cur ar i
ásur veun do leabaó in a h-áit 'r cooail ann aonóe,
ásur mire mo banna go o-riocraio do raib de bhionn-
glóroir aáac rú ma u-óí maroin." Do géall eógan
rín do veunao. Áct naair go éoirre re an teme do
éapraime amad do rú maráireuo go raib re cailleá a
éuille gur mínió re ói gáó a n-uabairt Seamar caá
leir á'r búr eígen ó a beallaó fein do éabairt do 'r
do cuaoar a burge air an ceallaó le éirle.

Ní fáo do bí eógan 'ná éoileá go o-éamie buille
air an uopar.

"Éirig do fuige a eógan uí Mulreíde go o-teró
cú le leirir ó'n maíurir ann 'n Oilean úr." Deunig
eógan 'r rágró re a cora ann a bpoza aig raó leir
fein. "I'n an-épa do éigeat tu. a éeácaire."

Ghlaic re an leirir ó'n ceáctaire á'r uimig leir
raime ásur níor raó re go é-éamie re go bun sliab
Chairn áit ar caáó leir buacaíl-na-m-bó 'r é aig
aó-áireáct ba. "Go m-beannuiré oia uirt a eógan
uí Mulreíde" arpan buacaíl. "Go m-beannuiré
oia 'r míre uirt a buacaílín" ar-ra eógan. "ácm-
geann gac uile déime mire 'r ní ácmgim-re uime air
bit." "Ca b-fuail tu uil an épaó ro do oiré" ar
ran buacaíl. "Taim á' uil éum an Oileam úr le
leirir ó'n maíurir, an e po an bealaó ceair" air
eógan.

“I’ é, congbair ar v’agair riar go v’pnead, aet cia an éaoi pacar tu éair an fairge” ar an buadail.
 “Am go leór cumhngair ar rin ’nuair do carpar oim i’ vubairt éógan. I’ v’iméig leir ariú éum bealaig go v-táim ré go bpuad na fairge, anriú do connairt ré cor-ghlar ’na fearad air leatáoir air an t-riat. “Go m-beannuigir óia óit a éógan úi mulpneóe” ar r’ h éor-ghlar “go m-beannuigir óia i’ mairt óit-re a éor-ghlar” ar éógan. “Aéniógan gáe úle óitir mair, r’ ní dénióim-re vume air bit.”
 “Sao a tair aig veunad ariú?”

Do mnear éógan v’ a ghoite, agur nac raib fíor aige cia an caoi do pacar ré éair an fairge. “Leas go óa éoir air mo óa fearáom-ra agur raib air mo óriun r’ bérarvao anonn tu” ar fan éor-ghlar.

“Sao do óeunfarn, óa n-eireótra fairig pul do n’geóbará mru tpearna” ar éógan. “ná bioó fair-geóar óit, ní éioctaró fairigó ná tuirre oim, go v-óeémar anonn” ann rin do cuaid éógan air óriun an éor-ghlar r’ v’óimig r’ órioinn ná fairge r’ v’iméig leite anonn, aet níor eitill r’ níor mó ’ná leat an bealaig gur phúagair r’ amad, “Eirig óiom a éógan úi mulpneóe ta me fairig.” “Go mo fearé meara beitear cu bliatáin ó n-óu a éor-ghlar bhavairg, ní éig leat éimig óit (óioct) anoir, r’ ná n-óubairt mé rin leat” ar éógan. “I’ cuma liom; caéiré do tu éimig óiom tamall go leirré me mo feargeirte” ar fan éor-ghlar. Leir rin do móitigeótar bualteoirib fuar ór a g-cionn r’ do g-lairó éógan amad “Óé, a bualteoirin, a bualteoirin, leig anuar do fúirce agam go léirré me v’óh éor-ghlar a feargeirte do veunad.” Do léig an bualteoir an fúirce ríor, agur fuig éógan gneim a óa laim air, v-óiméig an éor-ghlar varté a-gáiríre agur a-magad faoi. “Mo éuro tiobuirte leat” ar éógan, “I’ tu v’fás me r’a g-cruad-éar’ éioctad éoiri r’péir a’ r’ v’irge a lár na fairge móine.” Níor b-fava gur g-lairó an bualteoir aige a fúirce do léigean amad. “ní leirgeav” ar éógan, “ná baéaigfeav me?” “Muna leirgri, g-ar-ríor mair an t-iall.”

“I’ cuma liom, beir an bualtin agairra air éum’ air bit” ar éógan, agur leir rin óeair re riar faoi r’ gao do b-fearvao re aet long a b-fav riar varté.
 “O máirneilín, a máirneilín carpuing oim, carpuing oim, r’ b-féirig go n-gabreav mo éuro enaíra air éum air bit” ar éógan.

“Buailmeair ríe anoir” ar an marpuéal. “Níl go foil níl go foil” ar éógan. “Caré riar do leat-bhoige agaim go b-féirigmar an éaoi do tuitéar r’” ar an carpein.

Do crat éógan a leat-óir r’ éuit an bhóg ríor.
 “Ull ull óill, pul, ul líú, cia ca go mo mar-bad?” do éaim mar rgeav ó marpneóe ar an leabair “r’ cia b-fuil tu éógan?”

“O ní fíor agam an tair marpneóe a ta ann rin.”
 “I’ me go cinnte” ar rípe “cia eile do beiréad ann?” Do éirig r’ r’ lár r’ an éumneall. “Se an aic do fuair r’ éógan leat bealaig fuar go poll an

veatig r’ é feararvarect air an g-croáad, r’ é do vub leir an ríúga. Bhi leat bhog air aet do buail an ceann eile marpneóe air an r’uaré r’ bué é rin do óúirig é.
 Thaim éógan anuar v’óh g-croáad agur glan re í féim r’ ó rin amad ní rab tnué air bit aige le bhron-ghloro corúe ariúe.

MAC UH NUADHRIGH.

VOCABULARY.

- O’mulpneóe, the name name now anglicised *Raid*.
- Taaf, pr. *ta, Taofe*.
- Bheungloro, Connaught for *dream*.
- Oilean típ, do. for *America*.
- Sliab Cháin, a mountain to the westward of Claremorris.
- ann-éira, late, untimely.
- Fáirge, the sea.
- Cor-ghlar, a crane (the bird).
- Óha fearáin, the two wings.
- Tuarparóal, wages; they say, fearóal tuarparóal, earning wages; cuillad raibad in Munster. The highlanders use the Connaught form.
- Sairib, tired; curfad, wearied.
- Go m-buo fearé meara beitear cé bliatáin ó n-óu, an imprecation common among the peasantry.
- Gnaite, business; gno in Munster.
- Mo éuro tubuirte leat (my share of misfortunes go with you).
- Sciú, rest; leig do feargeirte, take a rest.
- Bualteoirin, a thresher of corn.
- iall, the whang or streep connecting the collopán and the bualtin; bair-iall, shoe lace.
- marpuéal, a sailor.
- Tairpunn oim, dred near me.
- Searparvarect, climbing by the hands.
- Croáad, the long rope or chain which hung down from the smoke-hole in old-fashioned cottages, with a hook at the end for pots, &c.
- Cho vub leir an t-ríre, as black as the soot.
- Óumríg, to rouse, awaken; múngal, in Munster.
- Muicéar, they heard, more common than cuailgíre-air.
- tuirre, ridge (of potatoes).

m. u. r.

P.S.—In the *text*, the *spelling* has been partially changed, but not in the vocabulary. The words and idioms have been left untouched.—Ed. G.J.

DIALOGUE BETWEEN A TEACHER AND MANAGER.

MANAGER.—I am glad to see, my dear Patrick, that since you closed the school and took your holidays, your health seems very much improved.

TEACHER.—Thank you, sir. I feel quite invigorated and ready to commence work again. To the teacher who faithfully discharges his duties, the annual holiday seems indispensable.

MANAGER.—May I ask you where you spent your vacation this season?

TEACHER.—In the Isle of Man.

MANAGER.—Why did you chose this place instead of going, as usual, to one or other of our celebrated Irish watering places?

TEACHER.—I had many reasons, sir, for making the change. I wished to introduce a little variety into my holi-

day experiences, and, besides, I was curious to set my foot on an island which, from the earliest period, had very close relations with Ireland. Its early colonists seem to have gone forth from Ireland, and its first missionary was our own St. Patrick. The Church of Man was united in the closest fellowship and friendship with our early Irish Church. Up to the tenth century the Isle of Man was regarded as an Irish dependency, and was tributary to the king of Ireland.

MANAGER.—I thank you much for this interesting information, but I wish to learn from you whether you were drawn to the island by any other attractions?

TEACHER.—Oh, yes; very many others. The sail across from Belfast to Peel is delightful. You are in sight of land the whole time, and the passage is now made by daylight. You start from Belfast at 4 p.m., and reach Peel in something less than five hours. The fares are moderate; the cabin return ticket being only 9s. Making Peel your head-quarters, and stopping there all night, you may on the next and following days visit the chief towns and places of interest in the island. There are great facilities for travelling by rail or car, and the charges are very moderate. You find good hotels and comfortable boarding-houses, fitted up with all those improvements which our modern civilization has invented for the comforts and requirements of the most exacting tourist.

[To be continued.]

LITERAL TRANSLATION INTO IRISH BY THE EDITOR.

[The dialogue above has been sent by the Reverend Parish Priest of Ballynahinch, Co. Down. Any reader who has a suggestion to make as to the language or idioms of the translation will be thanked. *Dáimhíre* management, and *dáimhíre*, manager, are in use in Munster, but not in dictionaries].

COIMHRAÓ IDIR OIDE MÚNITE AGUS DÁIMHISTEOR.

Dáimhíreoir. A pádraig, a cúmann, ír m'ó máit liom, o'fáicim, go b-fuil do fáilinte i b-fao níor fáilim, o óin tu teac na rgoile, agus o'iméirg tú ag véanao do fáoim. Oide. So maib maib agat, a úime uafail, aihúim mé réim i lán neart, agus ullam le toruagat aihí ar an obair—atá an t-faoim b'iaóantaimil m'ó maécanac do'n oide coimhionar a óualgur mar ír o'oir. B. Inniy sam, leu' toil, cáir éat tú oo fáoim i m-b'iaóna? O. I n-Iniy m'ananáin. B. Cao oo beir oir an t-Inniy ím oo éogad m'áit ool go ceann éigim de na h-ionatáib b'ieaga m'áir g'nácaé leat ool pá fáile ím na b'iaóantáib go cuat éort. Ír iomda fáé bí agam leir an árfuagad oo véanao. Buo máit liom beagán nuarvéaca

oo éur ían moó m'áir g'náé liom an t-faoim oo éatéam; agus oo bí o'uil moir agam mo éor oo éur ar an oileán ro oo bí o'ulé-éangaité o'Éihunn ían t-rean aihim. Saoiltear go m-buo o'Éihunn oo na o'omh' é' áir naoim páorug réim, oo éug íolur an éreomí ann. B'í eaglar na h-inniy ro agus eaglar na h-Éieann ían t-rean-aihim go o'ul i m'umntearídar agus a f-cumann le céile. Sur an ve-ácao h-oir oo meafarúe g'uib le h-Éihunn oo buam an inniy ro, agus go maib cior-éain ag Ríé Éihunn ím. B. So maib maib agat ar íon an éuitar íréire-áimil ro, agus buo maib liom íor o'fá fáil uat an maib níó ar bí eile ad' éarimug éim na tíre ím. O. B'í go veimín, agus neite iomda. B'í an tuir ar íarige ó beul-féimige go íil ro aobim; ír ían lá veantar an tuir ule aoir, agus ata tu i raorac na tíre ar fead aihimge an tuir go léim. Fagb'ar tú beul-féimige ar maion ag an f-ceatáir ve élog, agus i m-beagán níor luza 'ná éirg uaim bró tu ag ceann íg'hibe. M'á an íolurvéacé tuir íomáicac—nao íg'illimne ar éeao ool agus teac ían f-cábán. Ar n-óeanao oo ím'om-aitim de íil, agus ím'icac ann an éeao o'óce, ar na máraé agus ír na laeib 'na óiaig, ír férim leat baite móra agus gac áit íreimáimil ían oileán o'fáicim. Atá na gléir íoméair ar an m-bócar íarim no ar éimicail coim'icac, agus m'á raoo corraíac. I t-tigéib ó'roa agus bíó ían oileán g'eb'ar an tair-íol'laé ír íomáicéa gac níó o'ar cumac éim íoig agus íuagáir na n-oaomeao ían aihim ro na beaoarvéaca agus na g'olácaéa.

[Le Leanaíum.]

PECULIAR LOCALISMS.

By REV. D. B. MULCAHY, P.P., M.R.I.A.

Straidog.—The name of a cake baked on eve of New Year's Day. It is of a square form; say about four inches long at sides. Now, O'Reilly's dictionary gives

ἡράβεος, cake, having the *d* aspirated. It gives it without the *d* being aspirated; but then with a different meaning. *sr* is nearly always *pr*-*sr*, in Irish, in the north of Ireland. No English word begins with *sr*, as they are unable to pronounce them without the intervention of the letter *t*.

Sivnan.—The name of a cake baked on Christmas Eve. It is in shape like the ace-of-hearts. O'Reilly's dict. gives ἡρῶν [“it is ἡρῶν, glen. to *Pass and Hom.*”], a kind of triangular frame on which bread is set to bake before the fire. Holes were sometimes made in the middle of the foregoing cakes, so that they could be strung from the neck on a cord or tape. They are, like many of the old customs, gone. Only one woman here keeps it still up. I never met it before or read of it; and surmise it has its origin in antiquity itself. Nodlog is the usual spelling for Christmas; but O'Reilly's gives Nollag. Well, Mr. C. P. Bushe, a gentleman who has acquired a great knowledge of Irish, and collected a number of dialectic phrases in various parts of Connaught, says: “I was much interested in what you told me about *noctate*, Christmas, and its possible connection with the word Yule [none whatever]. The letter *n* is, as you surmise, probably not originally part of the word; in confirmation of which I have heard a Mr. St. Leger, National Teacher near Tuam, and a native of Co. Galway as well as I recollect, say *Ullick* was the word he used, and all in the district always used same, and not Nullick, which is the usual word elsewhere.” I trust Mr. Bushe will soon see his way, and others too, into the pages of the *Irish-leabhar*. Those who have a *mania* for deriving everything from the Latin, say *natalis* [“it is *natalicus*”], or *natalitia*, is the origin of Nodlog. The French is Noel.

Bacran.—A dried cowdung: the second syllable is short. He laid down his bag, and what was in it but baughrans. In Co. Tipperary it is called a *borcawn*. *bopan*, O'Reilly's dict., is dried cow-dung.

Errag or *Errag*.—A young hen. Did the errag clock (hatch) them out by? I think pullet would be the name in Co. Waterford (a).

Lauter.—A lot of young ducks, young chickens, young goslings, &c. It is the same as a clutch, and is applied in same way to the eggs set for hatching. That's a great laughter.

Looctar.—A term for the quantity of corn cut down at one draw of the scythe by a mower, or of a hook by a reaper. Take the looctar altogether, and bundle it—said to binder.

Norot.—Cattle. You are worse nor the nowt of the field; that is, more ignorant or more senseless.

Speer, *Spier*.—To inquire, to look into. He can speer the weather. Of an old maid it is said, “Did no one speer her price?”—meaning, did no one ask her in marriage?

Boorkin.—A needle with a blunt point, or rather blunt end, for running tapes or strings through anything.

Gauris.—Is the name given to a needle that has lost its eye in Co. Waterford. It is used in making a cure for a certain ailment in cattle.

Alson Elsun.—An awl. Get me an elson (a nelson). Bring the elson. You never hear the word awl here.

SECOND VOYAGE TO RECCA (RATHILIN ISLAND).

The following notes are selected from my *bolg* an *c-póláir*. I made special inquiries about the exact situation of the celebrated whirlpool *Coipe* *hpeacain*, and to my astonishment, they pointed in the direction between Recra and Scotland. They never heard of it being

between themselves and Ireland. I, in vain, searched Dr. Reeves' Ecclesiastical History for his reasons for saying that it was between Eire and Recra, and found he had not a single proof for his assertion. He has made a great mistake, which anyone can see by critically reading his quotations. The great tides, between Eire and Recra, helped to mislead the very learned author.

Slóc na Maínan, or *Mara*, is near Recra, and *Slóc na S-óir* next Ballycastle. Now, O'Reilly's dict. says *plóc*—pronounced *sloke* here—is a pit, hole, hollow, cavity, pitfall, mine. It appears to be the same as *plug*, a gulp, gulf, a swallowing; and *Slug na Cailleac* is a well-known one near the Rue Point. *ruša*, O'Reilly's, a promontory, a cape, headland. M'Alpine's Scotch dict. gives *Rudha*. It is applied here to a low-lying tongue of rock running seaward. One opposite Miss Gage's, she said, was *Rue na roin*, because *seals* come to bask on it.

I paid a hurried visit to Brockley, to see John Craig. He has a kindly family, and I got him to spare time for a read of *Gallie*; but the first leaves of the tiny book were irrevocably gone, and he did not remember the title of it; but it was in Roman print, consisting of fables and short stories. I had only a few minutes to spare. He was out of practice, which told on the reading a good deal. James Glass, the other reader of Irish referred to in my last communication, resides beside him. In the same *clochan* of houses lives *Gatreen a Vuirre* (Catherine Morrison) and her brother, *Glasnult a Muire*—*i.e.*, Archy Morrison—two very well versed in local lore and language. The former and her sister, Mrs. Anderson, sang two songs in *Gallie* for me in sweet style. The latter, too, is full of lore. I went to see the old woman 104 years of age; but she was in hopeless dotage, far advanced in second childhood, and so I did not succeed.

Cunusgar maíe, good evening. *Ἐπάνονα*, evening, is totally unknown. It was curious to hear the iron plough called a *Madda sheisrae*. Something akin to this happens in *candlestick*, *milestone*, no matter of what material they are now made.

Seirpeac, O'Reilly's dict. says, a plough, a plough of six horses; *i.e.*, *seisear-eac*: The termination *eac*, in a large number of words, does not at all mean a horse. The ancient *Baile Biatác* consisted of twelve *seisraes*; hence a quarter was three *shesraes*. Dr. O'Donovan, F. M. III., p. 27, makes *seidrae* *seals* and quarter the same. (End).

(a) *Doéirán* and *eapóg* are said in Waterford.—Ed. G. J.

[The verbs in the List below are all found in the extract from the History of Edmond O'Clery in this issue of Journal.]

IRREGULAR VERBS.

Dr. O'Donovan prefers to call them defective verbs—*Ir. Gr.*, p. 212. See also pp. 170 and 179 of this work. Nearly three years ago Dr. Hyde remarked that things cannot be made too plain for Irish students; let us, then, make this paper as plain as we can, for some very difficult points must be treated in it. What verbs are called irregular or defective?

Ar úin tu an t-voim? go veim tu do úinár. A *veim*-*re* *nár* *úinár*. In the second and third persons *sg.*, here, as in all other parts of this verb, the root *úin* is plainly seen, and no other root is found in any part of it. This verb and all such verbs are regular.

Do éisár t-óir éim an óisár? In fíor go n-veáir: a veir pé ná n-veáir. In none of these three persons is the root *veir*, *go* (thou) found, and

besides *veacair* differs from *cuair* in form; verbs that thus change their form are irregular, and these changed forms are said to be in the subjunctive mood. In a letter from Father Keegan in this issue of the *Gaelic Journal*, he writes: "Dr. Atkinson's edition of Keating's "Three Shalts of Death" appears to be quite an event in the *renaissance* of Celtic studies. Every student of Irish should possess that invaluable book, and read, re-read, and get it by heart." In the Appendix to this book, Dr. Atkinson treats almost exhaustively of these irregular verbs; and every student who would be an Irish scholar must make himself a master of this Appendix. Selections from this Appendix, with additional remarks, were read by Dr. Atkinson as a paper before the R. I. Academy, March 15th, 1890. This paper contains matter most interesting to the Irish student. To the younger students taking up these books the *Gaelic Journal* will try to render assistance. In the Journal the former work will be denoted by the letter (a) and the latter by (b).

Such forms as *n-veacair*, referred to above are designated by the term *enclitic* by Dr. Atkinson: "By *enclitic*, then, is meant the form that the verb assumes when it is used in immediate connexion with the negatives, *ni*, *nae*, the interrogative *an*, the particle *so*, or the relative governed by a preposition [also including *o* and later *má*] (b), p. 417. In App. (a), p. xix., of "irregular verbs" it is said: "The verbs treated here are compound verbs, whose compound nature is still felt deeply or vaguely. . . *boibneir pé*, 'he gives'; but *ni éabair pé*, 'he does not give.' The latter form has the stress of the voice on the first syllable of the verb, and is conveniently denoted by the term *enclitic*; . . the other I prefer to name the independent form." "Enclitic, a word or particle so united to another as to seem a part of it; a particle or word that throws the accent upon the former syllable."—Chambers's Dictionary.

The termination *ann* of verbs in the consuetudinal present tense, Dr. Atkinson says is an *enclitic* termination. "The so-called consuetudinal present does not serve to express one iota of habit, or custom, or anything else whatsoever except this *enclitic* position. . . and we must not use it except in this *enclitic* position, and that, too, in the singular second and third person." By the *enclitic* position is meant in immediate connexion with *ni* and the other words given above; *cá*, where, *muna*, unless, and perhaps some others may be added to these. *Cá b-puil cá aine?* Midnight court. *Is é an t-am e muna n-veacair pé éair,* 'it is the time unless it has gone beyond it,' an old *caoineá*.

(1.) "In Irish there is NO WORD CORRESPONDING TO THE ENGLISH 'WHO' OR 'WHOM,' unless where the 'whom' is governed by a preposition, as *an ní ar a t-earáctann pé*, 'the subject of which he is speaking,' (b) p. 426. "The *a* after *ar* is the vowel remnant of a pronominal *an*, the final *n* of which manifests itself in the eclipse of initial consonants, and in the *n* prefixed to initial vowels." (b) 427. That is to say, the *rel.* was in old Irish *an*—which did eclipse the initials of the consonants after it, and did prefix *n*—to vowels: it has dropped the *n*; but the remnant *a* does eclipse, as the *an* did. See "a *rel. pron.*" in the vocabulary (a).

(2.) "But when the tense [after the *rel. a*] is a past tense, what is to become of the *prefix of the past*, viz. *oo* (as in *oo buail pé*, 'he struck')? There were two prefixes in use in the older Irish for this purpose *oo* and *po*: the latter has wholly gone out of modern use, save in the dependant clause, where we have *mí buail pé* [for *ni ro buail se*] *gus buail pé*, etc.; this remnant 'r' assimi-

lates the final *n* of the (*pref.*) relative to itself giving as a resultant of the *relative* and the *past prefix* a form *a'p*, [for a (*u*) + r (*o*)]. Here, as the ro-prefix causes aspiration of the initial consonant following, the eclipsing that would otherwise attend the relative is necessarily stopped." (b) 427. The meaning is, when the *rel.* *an* after a prep. and *po* the sign of the past tense come together, the *n* and the *o* are dropped, and the remnant *a'p* aspirates the initial of the past tense of the *reg. verb.* Dr. Atkinson repeats that neither *a* nor *oo* nor *noe* is a relative pronoun except *a* 'whom' or 'which' after a prep.; but he adds in vocabulary at foot of "a, *rel. pron.*" (a): "It [a] is however regularly in use as the demonstrative relative 'id quod,' ["this is the plural used"] as, *a t-earla oib*, 'all of them that he met'; *a b-puil oo rianais*, 'all that there is of pains'; *a'p rianais oo t-amairi lnu*, 'all the quantity of time that we have squandered.'

This demonstrative relative is like the compd. *rel.* in English; it sometimes includes two nom. cases, sometimes, two accus. or dative cases, and sometimes, a nom. and a dat. or accus. case: the phrase above in full is, *gus marb a t-earla a'p a' coirair oib*; the *dem. rel.* is accus. after *marb*, and nom. to *t-earla*, he slew all of them that he met. In the History of E. O'Cleary in the *Gaelic Journal*, Cleary's son is called *rjab* (or *rjab*) *a b-puar*, he spent all that he got, *a* includes two accusatives governed by *rjab* and *b-puar*. The vocabulary below contains words and phrases exemplifying the rules and remarks of Dr. Atkinson given above. John O'Neachtain, from whose History of Edmond O'Cleary, given in *Gaelic Journal*, they are taken, was as good a writer as any since Keating. I do not think any word or phrase in the History runs counter to Dr. Atkinson's remarks.

* VOCABULARY NOTES, ETC.

- in-a* { = 1, *in*, and *a* which.
- b-paca* { *Perfl.* tense of irreg. verb. *éirim*. I see: enclitic after prep. and *rel.*; eclipsed by relative, the verb being irregular.
- n-a* { = as above.
- g-cuala* { *Perfl.* tense of irreg. verb *clumm*, I hear, enclitic as *b-paca*. But *cuala* is used also when not an enclitic form, as *oo cuala me ceol*.
- n-a* { = as above.
- b-peiceann* { present tense of irreg. *éirim*, I see; *b-peiceann* is more usual. *ann enclitic*, correct 2nd person sg.
- a'p* { = *a*, demonstrative *rel.* 'all that'; includes two accusatives. *po*, sign of past tense,
- eadair* { *Perfl.* of *reg. verb eadairim*, I collect; not in dict. *eadé me a'p éacair mo cora a'p mo lais puais*, I spent all that my feet and hands ever collected.
- na* { conjunction takes *enclitic* in 2nd sg.
- iméigeann tu* { *pres.* tense consuetudinal or *enclitic*. 2nd sg.
- o'ar* { = *oe*, of; *a*, all those whom; *po*, as above: *a* includes a dat. and acc.
- peud* { *per.* tense of *reg. verb péudaim*, I look upon.
- nac* { not; takes *enclitic* *b-puar* after it; pronounced *n* before verbs in Munster.
- b-puar* { *per.* tense of irr. verb *péudaim*, I find; in Munster the *b* not pronounced. *puais* is also used when not an enclitic form, as *puais me coirairle*.

go	{that, enclitic after it
n-veachaino	
	{ <i>perf.</i> of irregular verb <i>ceòlaim</i> , I go: <i>vo</i> ceòlaid is the normal <i>perfect</i> .
o'a	{= 'oe, of; a, those which, a demon; rel. incling. dat., and nom. to baineann.
m-baineann	{pres. tense, <i>enclitic</i> , prep. and rel. 3rd sg. naé
naé	
o-tiubairéa	
	{as before, takes enclitic
	{cond. mood, 2nd sing.; étiubairinn, tiubairéa, tiubairéa pé.

The young student of Irish will take special notice that before the *perf. tense of reg. verbs* the remnant *p* is joined to the *demonstrative relative*, and to the relative after a prep.; but in no other position. As an additional exercise, he would do well to consult Joyce's Gr., p. 70 (c.), and p. 47, par. 3; and also Idiomatic 34, p. 130.—Ed. G.J.

EIRISHE NA SEALAISGE.

[This is the *rough-draught* of the copy from which Mr. Williams made his translation of the "Rising of the Moon." The copy given to Mr. Williams was somewhat better, perhaps, "but it would not sing." All my pretensions to being a poet resting upon these lines, I thought it a pity to let them perish altogether. As in the rest of this issue of the Journal, I make no correction. How the lines at the end were lost, I do not know.—Ed. G.J.]

I.

Mairéad 'nir sham, a Sheáin tí fhearraigal,
 fáite vo deiténir éúgáinn a leit.
 inneoirfard mé rin uirt, a buacáil:—
 a'f' bi a leaca larfa teit
 Tá 'gam oib órvuighe an éapraom:
 faúaise búir n-áim i g-cóir gan rúit:
 ní fuláir na píctóe beit le céile
 amuis le h-eirge na sealaige.

Amuis le h-eirge na sealaige,
 amuis le h-eirge na sealaige;
 ní fuláir na píctóe beit le céile,
 amuis le h-eirge na sealaige.

II.

So se an áit, a Sheáin, vubairt pé,
 a m-beit conthionol na b-peap ann?
 áit aiténo umni araon a buacáil,
 'San t-pean-áit, laih leir an abain.
 porit feaúgala av' beul an cothairéa,
 porit na b-peap ar riubal ir é:
 'S bídeav vo píce ar vo gualain
 amuis le h-eirge bán na pae.

Amuis le h-eirge bán na pae,
 amuis le h-eirge bán na pae;
 bídeav vo píce ar vo gualain,
 amuis le h-eirge bán na pae.

III.

Bhí na laótra ar fead na h-oirce
 ag faipead ann gae cig éinn-tuige
 a'f' cporúe gae tpeun-fir vob ag léimnead
 ag fuil le ceacé na ngeal foillpíge.
 O beul go beul vo clumcti monbair,
 corpmul le cponán na m-ban-píge
 a'f' bi míle lann ag foillpígad
 'San n-gleann le h-eirge na sealaige.

Amuis le h-eirge na sealaige,
 amuis le h-eirge na sealaige;
 ní fuláir na píctóe beit le céile,
 amuis le h-eirge na sealaige.

IV.

Thall le h-air na h-áinne ceolháire
 vo fear vub-fuaig na b-peap go ceann,
 a lann a n-voit gae fír, 'f' anáirpe,
 bhí an glár mheirge or a g-coann.
 b'ar v'ár n-áirvob a'f' vo lué'feill-beairt,
 porit an glárúo luváio, luúgáig,
 so m-buavó Dia linn a'f' leir an t-peapire,
 feucáio an pae, rúo i, rúo i.

Amuis le h-eirge na sealaige,
 amuis le h-eirge na sealaige;
 so m-buavó Dia linn a'f' leir an t-peapire,
 amuis le h-eirge na sealaige.

V.

ba érvóa a v-cporo air fon eirpeann,
 a'f' ba éón vob cineáinnm éruad,
 bíavóam an vó ar éúro ba leunmar,
 'S ní n-ár linn fóf a luad.

'THE WEARIN' O' THE GREEN.

CAÉAD AN GLAIS.

I.

A páio, a rtoir, an g-cualair fóf go
 nveáimavó aite 'r olige
 gan Seampióg beit ag fáf i g-cné na éirpeann
 fearta coró?
 Gan lá féil páovais éacavó, gan vultle
 glar beit 'm faúail
 Air feap nó innavó—'rúo é an vligé ar
 Sa g-rana anáil!
 O! caravó Napperi Tavoí vav, a'f' muig pé
 air mó lámh,
 "Cia 'n éavó," ar pé "b-fuil eirpe vóct? nó
 b-fuil rí fóf vó c'vavóam?"

"Sì an tìr is boiöte, cniäöte, í dá b-fuil
 ran doimän ari fäo,
 Zäc fesi a' bean ä cäitear Zlar dá z-
 cpiöcäo fuar zan fäo."

II.

Mä 'ré 'n oäc acä le cäcäo, ä noeais
 fuilteac féin,
 O! cuiprö ré í z-cuimne öünn an fuil vo
 ööite na tñéin;
 Cuip öioç, maip rin, an t-Seamröz, caic uac
 í, äc ná fäoic
 Näc z-cuiprö ri ä fñeüna rior: ni h-eagal
 öi, ni baögal.
 Nuair ä cöirzreär ölige na Sazfannac an
 feup ö beic äz fäp,
 Nuair ä cöirzreär ré an ouilleabair in an
 fäimröc ö beic zlar,
 O, bairprö mé an t-Seamröz öe mo äáibin
 an Lá úo,
 äc leanfäo mé, le conzñac öé öö'n
 ouille zlar zo rüo.

DE OMNIBUS REBUS.

"Obsequium amicos, veritas odium parit."

Bí öv' éeanga liom leac; ceil an fñimne; öéan
 cöriar äp vo ceipclín féin ä' berö tü öwöläc.

I had some quotations to make from documents in my possession illustrating the texts above; but I suspect I must defer inserting them till the next, or some other number of the journal. I am told there is regularly carried between the R. I. A. and Molesworth-street a little bag, like that described by the former editor of the *Irishman*. This bag contains certain numbers of the *Gaelic Journal*, the bogus letter of our late secretary, and such documents. Something to add to their number must henceforth be inserted in each successive issue of the *Gaelic Journal*. Some of the papers in the bag, I am told, have been already submitted to legal scrutiny; but, though coming very near the bounds of being libellous, any action against them would be pronounced "frivolous and vexatious;" and to cautious, money-making men, like those who carry the bag, such pronouncements would be very unpleasant, as entailing costs. Nor do I promise to insert anything in the journal henceforth, but such milk-and-water things as have heretofore escaped the meshes of the law. Nor do the carriers of the bag, or our late secretary, expect I will; but hints of this kind may frighten timid persons away. Our affairs are, moreover, prospering so well, that any start may be allowed to the whisperings of those who have charge of the bag—their day will come in due time.

The readers of the journal will recollect that six months

ago I was left with the *Gaelic Journal*, No. 34, mangled in my hands to fill up the deadly breaches made on it. I had not officially the name of a single subscriber to whom I could send the journal, nor would I get the names. Of course I had no money, nor did I know where to apply for it. Could any situation be more desperate? No wonder that the end of the *Gaelic Journal* was pronounced by its friends to have come. And what is the position now? We shall see. With the aid of a few friends, I sought out in Europe and America for the names of the subscribers to the journal. The breaches made in the journal were repaired. Nos. 34 and 35 have been sent to the subscribers, and the whole of No. 36 has been printed, and its proofs corrected, with the exception of this article that I am now writing. There have been sent to subscribers also as many back numbers of the journal as would equal the circulation of 34 or 35. These subscribers had been wearied in asking for these back numbers for years without any notice being taken of their repeated demands. And in all this there were but two disappointments, instead of the scores, as heretofore, at each issue. And not only has the matter of No. 36 been supplied, but there have been crushed out of it papers by Mr. Ward Killybegs, by Mr. O'Leary, Inches; by Mr. Humphrey Sullivan, Mass., U.S.A.; and by Mr. Percy Bushe; papers that will fill a portion of No. 37, which number will certainly be in the hands of our subscribers before the end of November (D.V.). Such is Celtic vitality. I may mention here that No. 36 has been delayed by painful circumstances, over which I had no control. What has been done in the six months is proof sufficient that a single individual, who has a will, can do the work of editing and seeing to the distribution of the journal, and replying to letters that REQUIRE answers. But, as was said in the two last issues, my successor must be paid a moderate salary for his labour. Friends at home and abroad have recommended that an appeal should be made to the lovers of the old tongue over the world for funds to pay this salary, and when we have our affairs regulated fairly, we intend following this advice. Very probably this appeal will be made in the next issue of journal, and very probably, too, I may be spared as a cleat céangul, to conduct the journal until a person is ready to take my place. To choose this person will be a matter of difficulty and of danger to the Gaelic Union. As soon as the old S. P. I. L. had announced that the Secretary of the Society would be paid, there were *instanter* three candidates started for the situation, each having his own party at his back. Who was the fittest person was never once asked by these parties. Who had most opportunities of obliging the electors was the question asked, not who would do most for the language.

If the *Gaelic Journal* is thought worth being kept alive, a moderate salary *must* be paid to the editor. He has a good deal of work to do; but he has to bear and suffer much more. He is sure of the enmity of any doggerel writer whose compositions he cannot insert or praise. Patriots, urged on by need, or greed, or vanity, are sure to make a noise about him; and if he notices their falsehoods or dishonesty, he makes them deadly enemies; and, worse still, these unselfish patriots are able to convince honest, unsuspecting people that they have been much wronged by the E.G.J. At best his task is thankless, and it may bring on him and his injury and loss. The editor has also to lay out money, more or less, every day. Since September 'of last year, friends have given me £4 2s. 6d. to meet this outlay. But is it fair that they or I should pay for a cause that is as dear to a majority of our subscribers as it is to us?

The readers of the Journal will also recollect that in No. 35 I mentioned the names of those whose subscriptions I had then in my hands. These subscriptions, £3 1s., have been since handed to our Treasurer by the Rev. E. O'Growney, C.C., and with them he also handed in—20s. from the Rev. Michael Hickey, P.P., of the Scotch Mission; 10s. from Mr. John Rogers, Barrow-on-Furrow; 10s. from Mr. T. B. Higgins, Boston, Mass.; 2s. 6d. from Mr. P. Murphy, Derrianna, N.S.; and 20s. from Captain Thomas D. Norris, New York; total, £6 3s. 6d.

I have now in hands £2 10s., received from Dr. Gumbleton Daunt, Brazil, per Mr. John O'Harte; 10s. from the Rev. M. Casey, P.P., Killostanty; 8s. from Joseph Cromien and T. O'Brien, New York; 12s. 6d. from Mr. T. M'Sweeney, Upton Park, Essex; and 2s. 6d., a crossed P.O. that I cannot trace, taken out at Dunmanway; £4 3s.

Within the year I had previously paid: from Father Hickey and Mr. H. Brady, *another pound each*; from Mount Melleray and Mount St. Joseph, a pound *each*; from Father O'Growney, Father P. Walsh, Mr. David Fitzgerald, London; Mr. Humphrey Sullivan, Mass., U.S.A.; and from Father P. Power, New South Wales, 10s. *each*; from Dr. Kuno Meyer, Liverpool, £1 1s.; from Mons. H. Gaidoz, Paris, 5s.; from Mr. Thomas M'Mahon, Indiana, U.S.A., 4s. 2d.; from Mr. P. Carmody (for two members), 5s.; from Mr. John Slattery, Limerick, 2s. 6d.; and from Mr. O'Connell, St. Patrick's Orphanage, Cork, 2s. 6d.—£8 10s. 2d.

The sums below have been paid during the year to the Treasurer, or to Mr. O. Mulrenin for him: from Mr. S. J. Barrett, Mulick House, Drumna, 10s.; from Mr. Tierney, Argentine Republic, £1 19s. 1d. (in part); from Mr. Thomas Eryl and Mr. Patrick Morrissey, New York, 10s.; from Mr. P. Barrett and Mr. E. O'Reilly, 5s.; from Mr. P. J. Crean, Philadelphia, Pa., 10s.; from Messrs. J. O. Sullivan, Caherdaniel; John Dunne, St. David's, Fifehire; and P. O'Riordan, Mill-street (2s. 6d. *each*), 7s. 6d.; from Mr. T. O'Leary, St. Anne's Hill, £1; from Parnap and Dr. Henry, The Cottage, St. Mary's, Bray, Kent (10s. *each*), £1; and from Mr. W. Morrissey, Clonmel, 5s.—£6 12s. 7d.

The persons named in the list below have paid, but they do not say how much or when: Mr. J. Lynch, Inland Revenue, Bellast; Rev. W. Rice, P.P., Ladysbridge, Cork; Very Rev. P. Hill, P.P., &c., Roscarberry, Cork; Mr. Mulkerin, Rochdale; Miss Rose Young, Ballymena; Miss H. E. Reynell, Henrietta-street, Dublin; S. S. Green, the Public Library, Worcester, Mass.; Mr. James Grace, Lisnamrock, N.S.; and Rev. E. D. Cleaver.

Of my own recollection I do know that Rev. D. B. Mulcahy, P.P., M.R.I.A.; Mr. Edmund Mulcahy, Kilkenny; Mr. Thomas O'Flannaoile, London; Rev. Joseph Moloney, P.P., Roundstone; Mr. Percy Bushe, Rev. E. Hogan, S.J. (for self and Bollandists); Rev. J. E. Nolan, O.D.C., and S. O'Brien, Chicago, for himself and others, did pay, but I have no data.

The names given above do not make more than a tenth of the subscribers. It is plain then that the subscriptions received in any one year since I have taken the editorship of the journal, would more than pay the expense of printing it, &c., twice over. And the same might be said of any one year since its first appearance. In No. 9 it was announced that there were then more than 700 subscribers. The subscription was, at that time, and long after, 6s. a year. The subscriptions alone, therefore, made £210 annually, £17 10s. a month. At that time the donations amounted to three times their present amount. It is plain,

then, that some persons are accountable for the poverty of the *Gaelic Journal*. Whether it is worth while following up this subject we will see hereafter. But one thing is to be clearly understood, viz., that the Rev. Mr. Close has been, until quite recently, at least, always a loser by the journal.

I again ask for the names of all our subscribers, and the amount and date of payment of such subscriptions, as I do not already know. There will thus be very few disappointments or mistakes; but when there are any, let them be notified to me at once, and they shall be rectified. I do particularly request that payments to the Gaelic Union will be made as directed in notice below. From time to time some leading member of our Council will hand into the Treasurer the several sums received, and send acknowledgments for them. In the number of journal next after the receipt of any moneys this receipt shall be announced.

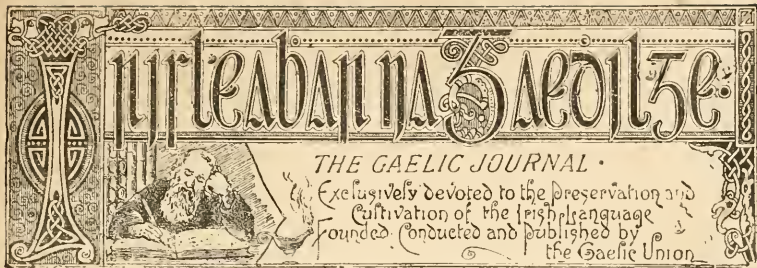
One word to our friends of the S.P.I.L. There are on your Council a vast array of names; for what purpose they serve some of you can say. Two of your text-books are a scandal, and a shame, and a disgrace, and this some of you know as well as I do. Why not get them corrected? While there was any danger of the funds running short, your Secretary was able to put a veto on the expending of any portion of them. Now that his salary is safe, you could prevail on him to allow the faulty books to be corrected. You ought also to forbid bogus reports and untruthful whisperings. I give one of this latter class to-day. It is an extract from a letter now before me, dated 14th May, 1884:—

"I was in Dublin last week, and I called into the R. I. Academy. I asked the writer there [an Ἰρλανδέσιον] 'How is Mr. Fleming?' 'Oh, he is dead,' replied he. 'Dead?' 'Yes, indeed.' 'He was not dead in March,' I rejoined. 'He has been dead these three months.' 'That is not true,' I replied; 'I have heard from him since.'"

Notwithstanding his cleverness, the Ἰρλανδέσιον could not frame any excuse. In fact, it took him some days to invent one. It was this: There was a Kerry man, an Irish scholar, in Dublin some time before; but he went home and died, and the Ἰρλανδέσιον thought that it was he that was required for. His name was Clifford; and the question put to the Ἰρλανδέσιον was, 'How is Mr. Fleming?' And the Ἰρλανδέσιον knew my name and myself as well as he knows the President of the R. I. Academy.

E. G. J.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, 33 South Frederick-street, Dublin. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.



No. 37.—VOL. IV.] DUBLIN, FEBRUARY, 1891. [PRICE SEVENPENCE.

ILLNESS OF MR. JOHN FLEMING.

The readers of the *Gaelic Journal* will learn with regret that the Editor, Mr. John Fleming has been unable to leave his bed, at his residence, 33 South Frederick-street, in this city, since last Christmas, in consequence of a severe attack of bronchitis; but he had been ailing for some time previously. An affliction, over which he had no control, that recently befell a member of his family, also pressed on him heavily. These circumstances account for this number of the Journal not having been published before now. Friends and correspondents will please accept these few remarks as an apology for not having received replies to their communications, as his health did not permit him to read or write even his own letters. Mr. Fleming is, however, gradually improving in health, and it is sincerely hoped that he will be soon strong enough again to resume his duties as Editor. Contributors are requested to forward their papers as early as possible for the next issue.—P. O'B.

**STAIR ÉADOMHNN UÍ CLÉIRIḠ DO
 REIR SEASHAM UÍ NEACTAIN.**

Na bíod eagra oir, arí Éadomhnn, ná émuarthe maé[r]ar fé oim ní fúirpeáca mé aḡao-ia. Ann rin vo imtíḡ fé aḡur níor fás a beannaáe i n-ionao a óéimce; aḡur níor íeao go n-oeacávo a íreacé i o-aeac vo bí arí bhuac coille

iomie ían m-bealaé: aḡur ní b-fuarí ann v'on cine vaonna aét. aon buacáill beaḡ amám váir íioirung: cá b-fuil bean a tíḡe? Do íreagair an buacáill óo i m-béapla-ir corimil go íarb ḡlar béapla arí—aḡ íadó: The house is not married to any woman. To any woman, arí, arí Éadomhnn! Yes, arí-é íean. But where is the woman that uses to be in the house? arí Éadomhnn. She is gone to the market, arí an íearí beaḡ. What market? arí Éadomhnn. The market of Newford, arí é-íean. Arí, what market is that? arí Éadomhnn. Market called nuao-ae, in Irish, arí é-íean. What business had she there? arí Éadomhnn. To buy trout going, arí é-íean. What's that, arí Éadomhnn? 'Tis bpeacán, in Irish, arí é-íean. Arí, how is it bpeacán? arí Éadomhnn. Bpeac is trout, and íáḡan (fán) is going, arí an íearí beaḡ. Indeed, so it is, arí Éadomhnn. Where is the man of the house? or what is his name? arí Éadomhnn. Every man that is not on the house, is of, arí é-íean. And what is the name of the man in the house? arí Éadomhnn. It is yourself should have knowledge upon that, arí é-íean; for you are the man in the house. But who is the husband of the woman that uses to be in the house? arí Éadomhnn. Mandark, from two swan, arí é-íean. Arí, what's that in Irish? arí Éadomhnn. Íearí 'Doríca o 'Dála, arí é-íean. Do'n vaabal bpeuḡ aḡao, arí

Éadómonn. And is he your father? ar
Éadómonn. I have no knowledge upon that,
ar é-jean; but it is knowledge with me
that he is married to my mother. I r fíor
tuic rín, ar Éadómonn; óir ir eíona an
leanb a b-fuil ríor a áeari aige. But
where is the man you have instead of a
father gone? Be me soule he go to kill
man for money. (Cill mánais áinn na
h-áite.)

Mí mói zuri rgar an rocal je beul
Éadómonn raol an am a b-facatú re fear
móir reíuce, burúe a teact éum an roíur,
azur rgar lán pola ma lám aige, azur
a lámá rór lán pola: azur é tar eir teact
ó feannaó marie le na éárúar Cíóíor.
Do bí an t-óglaé cam-rúleac, ror, azur
níor lúgaroe an t-uabár é. Do éur an
t-amáre ro, azur mar a tubáre an bua-
éail beag, his father went to kill man for
money, a leiró rín t'uaíam azur so
éur-eagla i r-éíorúe Éadómonn, zur fáoil
zan amíur zurab ó márbáó uinne éirín
so éámie an fear móir, níó so éur ar zur
fógarí muróar, muróar, zo h-áir, azur
zur juot 'na bunne amac, azur an fear
eile ag eíomáó ar-teac ran roíur, ar
móó, zur teirg Éadómonn, ar a uil amac
so, an fear eile ar a éárú anáiríoe azur
zur fáoil náí úrúean coíll na curriac so.

An fear eile, éana, o'eirg zo ríab,
ríomí éarzur 'na fearáí, a ríaruríoe:
cao é an oíabál no? Ánn rín a tógbáil a
rpi nó a ceatáir no éloca moira, zuríba i
m-beinn a b'iar, so lean pé Éadómonn, le
h-inneinn, dá m-buó éríur leir é, eíoió a
éur ar a ríozal. Ácc níor juiz ar
Éadómonn i n-áir na i b-fánáó zo ríamiz
an coíll.

LITERAL TRANSLATION OF E. O'CLEARY.

"Be not afraid," said Edmond; "how hard
soever [the world] will come upon me, I
will not stay with you." He then went

away, not offering a prayer for the alms he
had received; and he did not tarry until
he went into a house on the edge of a wood
before him on the way; and he found there
only one little boy of the human family, of
whom he enquired, "Where is the woman of
the house?" The boy replied in English—
it would appear that there was an English
lock upon him—and said: "The house is
not married to any woman." "To any
woman, aroo?" said Edmond. "Yes," said
he. "But where is the woman that uses to
be in the house?" asked Edmond. "She
is go pon the market," said the little man.
"What market?" asked Edmond. "The
market of New-ford," said he. "What
market is that, aroo?" said Edmond.
"Market called nuáó-áé, in Irish," said he.
"What business had she there?" said
Edmond. "To buy trout going," said he.
"What's that?" asked Edmond. "'Tis
b'peacán in Irish," said he. "Aroo, how is
it b'peacán?" said Edmond. "B'peac is
trout, and ríazán (rán) is going," said the
little man. "Indeed, so it is," said Edmond.
"Where is the man of the house? or what
is his name?" said Edmond. "Every man
that is not on the house is off," said he.
"And what is the name of the man in the
house?" said Edmond. "It is yourself
that should have knowledge upon that,"
said he, "for you are the man in the house."
"But who is the husband of the woman
that uses to be in the house?" said Edmond.
"Man dark from two swan," said he.
"Aroo, what is that in Irish?" said
Edmond. "Fear-úoréa, Óo Óála," said he.
"Deuce a lie you have," said Edmond.
"And is he your father?" said Edmond.
"I have no knowledge upon that," said he;
"but it is knowledge with me that he is
married to my mother." "True for you,"
said Edmond; "it is a wise child that knows
its father." "But where is the man you
have instead of a father gone?" "Be me
soule, he go to kill man for money (Cill-
mánais)." Scarcely had the word gone out
of Edmond's mouth, before he saw a big
yellow dried-up man coming towards the
door, and a knife full of blood in his hand,
and his hands also full of blood; and he
after coming (he had just come) from the

flaying of a cow belonging to his gossip. The man was squint-eyed, too, and the terror was not the less for this. His appearance, added to what the boy had said, that his father had gone to kill man for money, did put such dread and fright into the heart of Edmond, that he thought for certain the big man had come from the killing of some one. This caused him to exclaim, "Murder, murder," aloud, and to rush out like a torrent, just as the other was stooping in the door, so that Edmond, in his going out, did throw the other supine; and he could scarcely trust to wood or bog to protect him.

But the other man got up at once very quickly, enquiring, what the d——— is that? Then taking three or four large stones in the skirt of his coat, he followed Edmond with the intention of putting an end to his life if he could. But he did not overtake Edmond, up hill or down hill, till he reached the wood.

[This part of the History is so easy, that the Vocabulary may be shortened.]

VOCABULARY, NOTES, ETC.

As in last issue of *Gaelic Journal*, (a) signifies Dr. Atkinson's Three Shafis of Death, Vocabulary, when page not specified, and (b) the paper read at R.I.A. by him.

Uá (a) with adj. in compar., however; éruairé, hard, so p. ré omh, however hard it may come upon me, however distressed I may be, ní fúipeáda (fúipeacáda) me a gac-ra, I will not tarry with thee; i moí f. a b. in i. a b. ipe, and he did not leave his blessing in the place of his alms; and he did not stop. So n. o. a. ceatá i o. c. so bi ar b. c. p. fan m. b.—on the border of a wood on the way before. a gúir ní b. p. ann so n. o. ipe o, and he did not find there of the human race ác, a. b. b. a, but one little boy o'ár (oe, a iu) of whom he asked: p. i. u. i. g. is reg., and perf. tense. ca b. p. b. a (an) t. where is the woman (mistress) of the house. so f. an b. b. so i m. b. the boy answered in English.—If c. go p. g. b. a. i. p. very probably, there was an English lock upon him. béapla is a language; colloquially the English language—glap béapla is not a lock made in England, but the English speech. The meaning is that the boy would be whipped for speaking Irish. He may have had under his chin, a tall, a small bit of wood, which he believed would take a notch for every Irish word uttered by the wearer. 70 years ago, it was worn in the County of Waterford; 40 years later in the County Galway, a few miles from the city. It may be in use in remote places still. De an is woman or wife. Neachtán here ridicules the ignorant, who prefer speaking in English rather than in Irish which they understand. He also ridicules those who make fanciful or far-fetched derivations. nuob-áe is fair, but b. eac f. égan or f. an is not Irish. Upeacán, plaid or

checkered cloth. O uala from two swans, is nonsense, or rather jargon. O dá a. a.

ní mób, scarcity, hardly; faoi ar am, before the time; faoi noobair, before Christmas, fúipe (fúipeáe) dried-up; feannab maire, flaying a cow; cáipar eipóe, a gossip; cam-fúileáe, squint-eyed; bunné, a torrent; cáip, the belly; cáip anairce, supine; úreann, in the West=úion, protection.

Ceann, pron. hanna, indeed, i's literal meaning is, before this time; a tpi nó a ceatáir oo (oo) éloca (ib) mópa, three or four large stones (s), particle, (perhaps the neuter article) used to express the abstract numeral, a oo, two, a tpi, a ceatáir. (a). We cannot say, a tpi nó a ceatáir éloca. We must n-e oo (oe) as above, or say tpi nó ceatáir éloca. "It [s] does not affect the initial following. (a) i.e., the consonant after a i is not aspirated. But it is aspirated colloquially; or, more correctly speaking, both constructions are used indifferently; oo bícear-ra ag eipceáe lé-pu maí nó a oo nó a tpi, "I was listening to her two or three hours;" and hence, too, scribes write or omit the particle indifferently. In an old copy of Keating on the Mass, I find in the fourteenth page (octavo) so o. ceatáir éloca a oo nó a tpi oo (oe) na poi-gúeasab oo bi ar oo, that two or three of the smaller boughs that had been upon it (the tree) were lopped off.

ECLIPSIS.—In Irish, úpouáó, an eclipsing, a darkening. In the last issue of the Journal, No. 39, p. 61, it was said the rel. a, who, which, was, in old Irish, an, which did eclipse the initial of the con-sonant following. This principle is so interesting that we would beg our young students to pay particular attention to what is here written.

They all know that *n* of the prefix *con*, in English words becomes *m* before *b* as *combine*; it remains *n* before *d* and *g*, as *conduct*, *congress*; it is dropped before *exis*, *eternal*, etc., *co-eternal*; it is assimilated to *l*, *m*, *n*, *r*, as *collect*, *command*, *connect*, *correct*. In like manner, in Irish, the nasal *n* becomes prefixed to words though really belonging to the preceding words. Passions and Homilies, Vocabulary *n*. That is to say, words ending in *n* in old Irish, though the *n* be dropped in modern Irish, eclipse the following word. We saw this in the last journal in the case of the rel. an, now *a*. This old Irish *n* remains *n* before vowels, *o* and *g*, as *án n-áran ár n-óna*, *ár n-góir*; it becomes *m* before *b*, as *ár m-bóno*. It disappears before the remaining consonants, except that before *t*, *c*, *p*, it practically transforms these letters into *o*, *g*, *b*, and *b*, i.e., the *n* of the old Irish word changes *c* to *o*, etc., as *ár o-ceatá*, *ár g-coir*, *ár b-rian*, *ár b-pearan*. See the letter *n* in (a) vocabulary. Let the reader observe, too, that the letters *t*, *c*, *p*, *r*, are called *tesnes*, thin or sharp; and that by being eclipsed they become *medial*, or soft. The old Irish *n*, also before *l*, *m*, *n*, *p*, is said to become assimilated to these letters, respectively.

If the reader look at (a) *Ar. p.* xxix. foot-note ⁶, he will find: "The 3rd. sg. pres. enclitic should be *so b-pac*, on the analogy of *so n-óin*, but it does not occur" [in the *o. b. gan b.*] During this week, in a manuscript of a tract older than the *o. b. g.*, I have met the word: *so b-pac* an uair ní nae eipceann leir, a gúir so b-pac so n-óeána é eap comáirle, ír ábhal an eap óeóe b. eipcear ar; but now that he does not succeed, and that he sees he had acted in opposition to counsel, it gives him great sadness of heart. Will the reader exercise him, self by comparing the words in this sentence with what is said in the article on irregular verbs in the last journal.

The reader will also recollect that all the terms which now cause eclipsis formerly ended in *n*. We have seen this in *a. rel. pron.*, and *a*, their. In like manner, *ar*,

bun, our, your, were bun, bun; so, that was con; na, of the, gen. plur., was nan; na pun, of the secrets, was written nappun, just as correct is for correct.

N.B.—Somewhere in the journal, I corrected O'Reilly for saying that Eom bhumne was John the Baptist; but in the Ms. alluded to above, I find O'Reilly had authority for what he had said. In this Ms. the Confiteor is translated into Irish, and John the Baptist is translated Eom bhumne, twice.—ED. G.J.

POEM OF GEOFFREY KEATING'S.

The following poem, never before published, has been copied from a MS. preserved in the Royal Irish Academy. The poem is quite simple; but a translation is added for the benefit of those learning the language —

ḌÁIN ḌIADÁ.

Caom tú féin, a dhúine boiét,
 De éadmeadó cáca coirg do íúil,
 Ná caom mgean, ná caom mac,
 D'arí curpeadó pá bhíat i n-úru.
 Caom, ar v-túy, do phéadaió féin,
 Ríá n-óul i g-cruadó 'soo' éorpu,
 Caom, ó'p éirgean a h-íoc,
 An páir fuair Cníórt arí do íon.
 Caom ar íulainz arí do feáé
 Cníórt, do éadnuuz cáé i g-cruann,
 Caom a óá lámh ír a óá éorpu,
 'S a époróe do peoite an dáll.
 Náéaró cáé nle pá feacé,
 Ná caom neac ó'á maéaró uait;
 Seacé ar leagadó muam i g-cruadó
 Ír vóirghe óuit tú féin, a éruaig!
 Arí éruéuz léim óear an t-Saompu,
 Iorpu m'e, mnaoi, a'p PIR,
 Ní b-fuil agaimn, éruaig ná tréun,
 Náé maéaró uaimn ó'euz marí yin,
 Óá b-ruicéad a n-óeacéaró uait,
 Marí atáro na íluuig-ro púmn,
 Tárí gaé neac ó'á n-óeacéaró i g-cruadó,
 Do éadnupeá tú féin arí v-túy.
 Arí íléib Síóm, lá na íluuag,
 Uúó uóibe ná gual do gúé,
 Uúó náí leat, gró h-álumín, do érué,
 Muna g-caomeadó tú adup tú féin,
 T'óacéarpe óé, ó'p é an dáy,
 Óá maib óir-pa 'na éarí éruaró,

Ḍo óéanpaó tú é' amleay féin,
 A'p amleay an té do éuaró
 Truaig yin, a boécám gan ééill,
 Óá v-cuirgéad tú féin marí 'taoi,
 Ḍo léirgpeá do éadmeadó éadé,
 A'p do béiróéad go bhíac ag caoi.
 Caom,

35

TRANSLATION.

Weep thyself, poor (mortal) man,
 From the weeping of others check thine eye;
 Weep not a daughter, weep not a son,
 Of (all) who have been placed under a covering in the clay.
 Weep, first, thine own sins,
 Before thy body goes into the mould,
 Weep (as thou must pay for it)
 The Passion Christ suffered for thy sake.
 Weep all that on thy account
 Christ suffered, who redeemed all on the tree;
 Weep o'er His two hands, and His two feet,
 And His heart that the blind (man) did pierce.
 All in turn shall depart,
 Weep not anyone who shall depart from thee;
 Beyond all who were ever laid in clay,
 Thou thyself are more a grief to thee, O wretched mortal.
 (Of) all those whom the right hand of the Artificer created,
 Whether boy, woman, or man,
 There is (not) one of us, weak or strong,
 Who shall not depart from us to die thus.
 If thou wert to see (all) who have departed from thee,
 How these hosts are beneath us;
 Beyond all those who have gone into clay,
 Thou wouldst weep thyself first.
 On Mount Sion, the Day of the Hosts,
 Thy form shall be blacker than the coal;
 Thy beauty (i.e. shape), though comely,
 shall be a shame in thine eyes,
 If thou hast not wept (over) thyself here.
 Since Death is the Messenger of God,
 If he has been a hard trouble to thee,
 Thou wilt have done harm to thyself,
 And harm to him who has departed.

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A pity 'tis, O wretch without sense,
If thou understood thyself as thou art,
Thou wouldst cease weeping others,
And thou wouldst weep for aye.
Weep.

NOTES.

Line 2. cáda, or cáit, gen. of cáit, everyone.
Line 13. ríu, as usual, for dative fearaib.
Line 25. Lá na ríada; i.e., the Day of Judgment.
Line 34. caoi, for acacoi, O.I. *alai*, still used in West Cork, cánuir caoi? = connuir cáir.

e. o'g.

JOTTINGS.

A lady correspondent from Antrim sends most interesting notes on the Gaelic spoken in the Glens there. She notes the use of:—
Comairpece, for comfeargar. C. maíe óuit = good evening.

Eirí anóe = áepuáó a noé. So in Meath, eirí péir (= oíóce roíh ápéir?) = áepuáó ápéir.
Luíge, for lunge. This is not new to me. In Inishown, g between vowels is aspirated, v.g., rásairt pron. *gyearth*, and teansa pron. *tye-a*.

Rab pron. *rye* (*roe* in Meath, *reh* in Munster generally). It is to be hoped we shall hear more of this dialect, which has been so far unrepresented by writers.

I really think I have come upon the explanation of the word ionann, i nan, so constantly heard in West Connaught and in the islands, = *able*. Tá mé i nan a théanta (or é théanta) = tíg líom a théanta. And in Donegal, tá mé i n-ionn é théanta. I was speaking the other day to a man from Leitrim (and, by the way, he spoke beautiful Gaelic, and we have no Leitrim Gaelic in the movement), who said:—“Cuasair in tpoite, ádur bídeasair in ionn a cloigeann a baint óá céile.” = were ready to, on the point of, i e., in ionnairb. See O'Donovan's Supplement, s.v. ionnairb. We can easily see how in ionnairb became in iona, and then in ana; as iona ionann has become anann in the spoken language of the West.

Forléir. This word, used in Meath, was long a puzzle to me. Fuair péir = he got ready. But a short time ago I heard in Gleann Sáite, near Lough Mask, fuair péir faoi péir, and evidently this is the real word.

e. o'g.

ANECDOTA FROM IRISH MSS.

I.

INMAEL AND INECEN.

Book of Lecan, p. 166b, 2.

Egerton 92, fo. 16b, 2, partly illegible.

Tha iorbe Cormac mac Airt moe Cumto
cércéadairg iar fuinead n-ghriem i Teamhairg
na ríu, co facaró dá mná i' éaimi ocu' i'
éiuéairge ocu' i' fearu máin ocu' veib
sócónuairc ríam. Ro fearraig Cormac
oib: “Canar a tangabair?” “Ni hanra,”
ar ríad. “Tar munu anall a chíeab Alban

ocu' a túacab Glairg, ocu' vo ríu an
n-geirto n-ghriom ríno féin. Ocu' ní
gabaro ríéúmeadó muo beor, ocu' vozhí-
maro upéoro in cáe maó a n-gabmaro. Ro
óitairgrem veid ríimicellairg ríceó i n-Al-
ban.” “Cíó ima tangabair ille?” oir
Cormac. “Ni hanra. O' mghrem na Team-
maid fon cétna ocu' voe' mghrem-rí féin,”
ol ríad. “Caro bair n-anmaro?” ol
Cormac. “Ni hanra,” ol m bean fa neara
oó. “Inmael mo anm-rea,” ol rí. “Inn-
gegan mo anm-rea,” ol m bean airle. “I'
geir voam-ra,” ar Cormac, “nead iar fuin-
eab n-ghriem o' feir na Teammaid.” “I' airu
tangamar an coire ro,” ar ríad, “vo éoll
geire na Teammaid.” I' ann ríu voeúauoir
fa Teammaidg ocu' cáe aen ar a m-beimeab
Inmael, vo beanaó meóir a cor ocu'
al-lám oib ocu' a mailg ocu' fearuair
úacéair a ríu ocu' a clúara. Cáe uime
ar a m-beimeab Ingegan vo beanaó a
éioicinn ve co m-bo marb. In tan imoio
ro fearraigead cáe oia céile oíó dobermeó
ríu, “Inmael i' dneigen ol ríad. Cíó
tra acé iobauoir feacé m-bláona ar an
i'róiro ríu, ocu' auéibmaruoir ríu Cormac co
tibmaroir an áeair cétna fair, muu admaid
oib-ream ocu' muu éioireoó uona rece
n-veaimairb iobauoir im cáe mná oib.
“Ar comairce in fíroia vo vealb neim dam-
ra,” ol Cormac, “iomair, úair i' é ríu
folamhairgeir neim ocu' calam.” “Ni
reacbaró uuit ríu,” ar ríad, “úair dober-
mar-ne aenre uuit, coná veit acé admaid
airraecé ocu' ídal a n-éimno ó ríno co
briacé, muu veacá-rú ar a comairce ríu, a
mo ríuicé, a Cormac.” Fíne.

TRANSLATION.

When Cormac Mac Airt, the son of Conn of the Hundred Battles, was in Tara, after the setting of the sun, he saw two women, the most beautiful and shapeliest, the fairest of bosom and form that he had ever seen. Cormac asked them: “Whence have ye come?” “Not hard to tell,” said they. “Across the sea from the lands of Alba,

and from the people of Glastonbury, and of the race of the Flyers of the Glen are we, and fairy-hosts are no match for us; and we work mischief in every spot on which we seize. We have destroyed thirty of the chief houses in Alba." "Why have ye come hither?" said Cormac. "Not hard to tell. To persecute thee and Tara," said they. "What are your names?" said Cormac. "Not hard," said the woman that was nearest to him. "Inmael is my name." "Inécen is my name," said the other. "I am forbidden by a *geis*," said Cormac, "to allow anyone after sunset to come to the feast of Tara." "This is why we have come now," said they, "to violate the *geis* of Tara." Then they went into Tara, and everyone whom they met, Inmael would cut off his toes, and his fingers, and his eye-brows, and the upper lashes of his eyes, and his ears. Whomsoever Inécen met, she would tear off his skin, so that he died. Now, when everyone would ask the other what caused this, they said: "Inmael and Inécen." However, they were seven years working that mischief; and they said to Cormac that they would put the same brand on him, unless he would worship them, and believe in the seven demons that were around either of them. "In the safeguard of the true God, who created heaven for me," said Cormac, "before you; for it is He who rules heaven and earth." "Thou art not wrong in that," said they; "for we should have given one time(?) to thee, so that there would have been nothing but worshipping of images and of idols in Ireland henceforth till Doom, if thou hadst not put thyself under that safeguard, O my venerable Cormac."

NOTES.

Line 6. For canar a tangabar Eg has ca pabair, *where have ye ban?*

Line 7. Alba or Alpa, in old Irish, means Great Britain, and not only Scotland. Thus, Cormac uses the term when in his Glossary, s.v. *Muzéme*, he speaks of Glastonbury as situated in Alpa. Albanac then meant originally any inhabitant of Great Britain, as in the following passage from the "Book of Leinster":—*Faill ocup Román, Fhanc ocup Fhéir ocup longbano ocup Albanas .i. raxam ocup bhernas ocup cnuéng.*

Line 8. *Glastois* = Glasting, according to William of Malmesbury the eponymus of Glastonbury.

Line 9. Eg. has *oo píL na geitci glumoi*. The *geitci glumoe* seem to be identical with the *genici glumoe*, demonic beings, so frequently mentioned in the heroic tales together with the *bocánnas, bánánas,* and *oenna acóip.*

Line 10. Eg. has *in gabann rú na prícaipe rúo. Cúipe*, 'host,' is cognate with Gothic, *harjis*; Old Engl. *here*; Germ. *Haar*.

Line 11. For a *n-gabmaro*, Eg. has a *trágnaro*.

Line 18. The name *inmael* is formed from *mael*, now *maol*, *bold*, *blunt*, and might be translated by "the Lopper." *Inécen* would now be *amécean*, *great need*, or *force*.

Line 25. For *oo beanao*, &c., Lec. has *noitúlcenao co 'ceile cao oen ar a m-beirao cobo mapb.*

Line 30. Eg. has *no fiapparígea oib.*

Line 40. *peacbaro* (*peacmaro* Eg.), *error* is cognate, according to Stokes, with *peic*, *bad*, and Lat. *sequior*, *worse*. It occurs in the Tripartite Life, p. 228, 25, and in Rev. Celt. IX., p. 480, 12. Ef. *meprabó*, 'feud.'

CORRECTION.

On p. 56 of this volume, *noctogam* should have been rendered by *Thú I choose*, in-stead of *To Thú I call*, which would have been *noctogáim*.

KUNO MEYER.

✓ Aní Éiríde Naomíca Íora.

(Preached on the Last Sunday of June, 1889.)

Anoim a óearbhádaíreaca an doimnac veigeanac, agus an lá veigeanac ve'n Meiceam—ní Éiríde Naomíca Íora. Dia h-aonne ro d'imeig éarumh, an naomíac lá ve'ir Tharboaim Amh, buó h-é féile an Éiríde Naomíca é, pollamúim do éur an Eaglais ar bun éim aómaó agus onóir do éabairt do Íora Críort mar fcaill ar an ghráó uaébhárac ór meadóim do éug Sé-jean do'n éine daona. Agus ní h-é an lá ro amáin atá ceapairíte leir an meimh rin aét atá an Meiceam go léir veitce amac éim go t-air-bháraó Críortuigíte i ríge neam-óiteanna a n-írram agus a t-air-ghráó do'n Dia do éug a léicéir rin ve ghráó dóib. An ar aóbar ran ir méim lom beagán rocaí do ráó lib anoim ar an pollamúim ro.

Anoim eas é fuameaméac nó bhrí na honóira agus an aómaó a éugamaoio do Éiríde Íora? Cas é an éur a éiríde naomíca a éogáó amac roocé ar son ball eile dá éoirp ro beannuigíte? Ir veimneac,

a uir, gur ru gaó ball ve óirp naomhta íora aómaí vo éabhairt vo, vo bhí sé go bfuil an focal ríomharú eáaíaghte leir, aéc tá cúir áirigíte le onóir agur aómaí fá leir a éabhairt dá éiríthe marí gur l'é rin ríuáeacáin a gurú vo'n éine uaona.

O! cí a h-é ar r'éiríri leir inhrinc cao é voimneacé agur aóiríoe, fáio agur farrirín-gaéc an gurú ío? Cí a h-é ar r'éiríri leir cúiríar vo éabhairt, nó aóiríar vo óeunaó airí? Fáio nac maib ríoríarao airí neam ná uaonaacé arí talam, bí an éiríthe rín arí óeairig-laraó le gurú óúinn-ne. Mí maib binn-gué amgíl fóir ag óeunaó aóibneair anhrí na r'laáir; mí maib óeangá maíreannaé óá luar-gaó fóirí b-parhíeair; mí maib fuam r'airigíe ná óeóin eara, g'laó eallairg na ceileabair éim óá g-cloirín arí talam, nuair a bí éiríthe naomhta íora lionta le ríorí-gurú vo'n éine uaona. Ír ríorí nac maib r'é fóir leac-r-muirg óe uéc a áearí ríoríuríoe acé vo bí ríorí, aige cao a bí le teacé. Bí ór a óomairí an éruinne vo bí le teacé ó lámí a áearí; bí a ríorí aige ríoní r'é cao a éuiríeao amacé vo'n éruinne rín— cao é an mí-áo vo éioíeao airí. Connairíe Sé arí don taob amáirí eruinne áluinn g'lóimíar, eruinne usraí, aóibinn, ar a b-faáaó Oia a lán r'oláir ar g'lóiríe; acé arí an taob eile óonnairíe Sé an voimíe vo aóiríe, vo óuiríeacé agur vo óeacaimíacé; na táimíe vo éreacuiríub óeumta 'na óoríamíacé r'ém agur íao lán vo óonar agur vo óoiríeaoíar marí geall arí óuiríeacé a g-éiríoe.

Tíurígí vo na éreacuiríub ío agur ríoní a r'aoimú; éum íao a éaríurígí ar óoiríeaoíar an óeacairí agur a ó-tabhairt éarí n-arí éum munncearíoír. Óé, ír r'é ío óoiríurígí éiríthe íora le gurú ríoríuríoe. Mí maib Sé g'an a ríorí gur l'é a óeobao Sé marí mállairíe arí ná mí-éumían agur mí-buríeacáir, acé cao tá n'íor r'iríe na gurú? Cúirí an gurú ío ór'íacairí arí uaonaacé vo g'laeao, agur éiríthe ó'ullínurígí vo r'ém lán vo éruarígíméil agur vo éríóearíe; lán vo fáo-

fuirígí agur vo r'oiríe; éiríthe r'ubairíeacé, énearíoe; éiríthe vo óeareóeaoíe buan 'na gurú cé nac maib le r'ágarí aige marí geall arí acé naríar; éiríthe vo beanneóeaoí agur vo maíreaoíe tarí éirí a beirí taríeuirígíte na míte uairí. Uirí h-é gurú íora vo labairí arí ríon arí g-ceuo áearí agur ar g-ceuo maíeairíona, agur vo éur g'eallmunníe voirí go g-cuiríaríe Slánurígíteoirí éúca; burí h-é an gurú ceuríona vo r'ígíe eaoairígíuríoe ó'óríe r'aoígal óeacaimíul arí reaoí éeiríe míte bliaoían go ó-táimíe Sé arí ó-talam; agur anoirí ag cúiríurígí vo ó 'n a g'lóiríe, agur ag g'laeaoíe cuma óuaona, ír eaoí vo leirgeann an éiríthe naomhta ío le gurú, le r'íóeairíe, agur le r'ruarígíméil. In lárí an éiríthe rín vo bí teimne coirígíte ar éamíe Sé arí talam éum áuáimce. Agur anoirí na r'íríub r'oirínurígíann áeunaoían ágarí vo talamíe. Le teacé íora tagann luacégarí arí an r'aoígal. An tírí vo bí vo-bhíonacé marí geall arí céo agur r'omíte an óeacairí, beirí rí lán ve m'íerí; an talamíe vo bí 'na b-faáae beirí rí r'oirímíul. Líonmáir. Máirí an laraí vo r'garíann íora arí fuaoí an voimíe—laraí teair-gurú a éiríthe ríó naomhta—leirgeann r'é an leac-a-h-oiríe vo bí óá éruinnurígíeao arí reaoí na h-oiríe óe r'aríe acá, anoirí ag teacé éum veiríe; curíeann r'é bhí sé gurí nuaoí-beacá ír na éiríóeíríe a bí ag uil a léirí, agur r'airínurígíeann r'é éuríe íao, mí go h-íomlán le n-a óomíeacé acé go h-áirígíte le n-a óeannr'íeacé agur le n-a énearíeacé. "Blairí agur r'eíríurí óomíe m'íríe arí é an tígearína," a uíríeaoíe í g-ceim, acé anoirí b'iríeann an mír'íeacé r'an amacé r'íríe furíub óuaona agur labr'íann go r'árí-binn r'íríe g'lóiríeairíe g'óa íora. Duíríeaoíe l ó-tairínurígíeacé go m-beiríeaoíe an Slánurígíteoiríe r'girímíacé éarí élanmaíe áuamí, agur anoirí tá an r'gémíe rín óa r'oiríurígíeaoí, agur ag r'oiríurígíeaoíe ágarí na talamíe. Cúirí Sé cuma an leimí arí r'ém éum élaní na mállaeacé vo bliaoiríeacé éuríe, agur éeil Sé a g'lóiríe uacá arí eairíe íao a

Ἰζανηυζαὸ ὑαρό. Ἀζυρ κά παῖβ leanb
 Ἀρῶν μαρ an leanb ἰορᾶ?—Cóm rémí cóm
 ḡleóite, cóm maireac móómápac, do bí Se
 ζυρ ἔαρηυῖς Sé cúige na cporóte do
 ἔáimc dá ionhpuige ἄζυρ lionaοαρ lé h-
 anpáct do. Baó h-óan cáρ ceσna ó
 'nuair a bí Sé 'na fear ós. Ní paib aige
 áct focal do labairc aḡ puibál do coir
 mapa Galilee 'nuair le cloirtin a ḡóeta
 ḡluair Ἀρτοῖλ i n-οιας Ἀρτοῖλ dá lean-
 munt, ἄζυρ a páḡbáil ḡac dá paib aca
 'ran paóḡal i nḡráó a beic 'na órveacéta.
 Ἀζυρ ní h-iao na h-αρτοῖλ aḡán,
 áct leanaro na pluaróte é ó cáτairi ḡo
 cáτairi, ἄζυρ τειóto pé na óéin amaó an
 τῤῥiab no 'arτεacé 'ran b-παράc éum paóapic
 a beic aca air ἄζυρ a bḡapáeta binh-ḡlopaéta
 do cloir. Coḡeta, pápuḡḡte, ealuḡḡeann Sé
 uaéta ἄζυρ imḡḡeann Sé arτεacé 'ran b-
 paóantur uairneacé, áct an oḡeann do
 óonnairc nó do cloir aon uairi aḡán é, in b-
 paḡaro é leḡion ar a paóapic; leanaro ἄζυρ
 paḡaro amaó ann ḡo péin é, ἄζυρ panaro i n-
 poóairi ḡan cumine aca air τεaḡḡac ná mun-
 τiri, ná puim aca in nḡó air bíc áct a beic 'na
 cómliuaοar beannuḡḡte. ḡan é atá baile
 rém uairneacé, i n-poóairi tá an pápac
 compóroamul τairneamác. Leir an
 cnearτεacé do ḡleupann ḡac beairc,
 claoróeann Sé ḡac cporóte, ἄζυρ ταρηυῖς ḡann
 cúige iao le n-a ḡráó. Ἀζυρ air an aó-
 bar ḡo, nuair, a ḡlac Sé cuma vaona, ἡ
 ead do ceap Sé ball pá leic maρ ionao
 an ḡráó rin do ἔáimc Sé air talamí éum
 aóanta. Ἀζυρ μαρ do ḡráóuḡς Sé ó éur
 ἡ ead do ḡráóeocáir Sé ḡo veirre. Ἀζυρ
 'nuair a ἔaḡann an veirre ἡ ead do
 ἔairbeánann cporóte ἰορᾶ ḡo h-ápuḡḡte a
 óilpaeacé ἄζυρ a éalmacé. Acá Sé éum
 imḡḡḡte ἔair air ḡo o-τί a áτairi air neamí,
 áct ceapann ḡḡḡe panacé 'narí mearḡ air
 talamí. Cuireann Sé air búin an Naomí
 Sácríamunt, ἄζυρ an ran imḡḡeann Sé
 ἄζυρ toḡann ḡuar a éporḡ ḡo fonnmáar. O!
 a óir, ma feucámaoio arτεacé i ḡ-cporóte ári
 Slánuḡḡteópa, ma óeunamaoio macḡnaí

air an ḡráó do éurí o'φiacáib air túrhḡḡḡ
 air talamí, ἄζυρ eairḡ ári b-peacurḡeacó do
 ἔaorḡacó; ma cómeaοamaoio ór cómair
 ári n-imeine an paóapic ḡo—macé Dé na
 nḡlóirre dá ióubairc rém air cpann na
 cporḡe i nḡráó cpeacurḡe peacámula,
 mío-éumannaéta do ḡaoracó ó báρ ḡio-
 puiróe—ḡo paóapic nac b-φαρceacó a leitéro
 le h-áileacé, á' nac b-φειcφear; paóapic
 ann a éróteair ḡlóirre na vaóáéta ἄζυρ
 lionmápacé na vaonaéta ann aon peapra
 aḡam dá foillḡuḡacó air talamí. "Ἀζυρ an
 té do cloireann abpáaró ré: τairi, ἄζυρ
 ταḡacó an té a b-puil τairc air. Ἀζυρ an
 té air méinn leir é, ḡlacacó ré uirḡe na
 beacá i nairḡe."*

DEAR EDITOR,

It is with the greatest diffidence I send you this attempt at a translation of Card. Newman's sweet poem, "Lead, kindly light." The attempt has been made at the request of a friend—of myself I would scarcely have entertained the idea, even though it had suggested itself, as I instinctively shrink from handling the thoughts of so great a mind, and so beautiful a soul, lest I should spoil them. Under those feelings I send them in their Gaelic dress—you judge if they may appear. If their proper place is the waste-basket, the intelligence will be almost a relief to

THE TRANSLATOR.

Α ἰολυρ ἔνεαρτα ἔαomí.

I.

Α ἰολυρ ἔνεαρτα ἔαomí, ἡ ουβác an
 τ-ḡḡḡe,

ḡρεómuḡ me ḡlán

Τά 'n oróce ουb á' me a b-φαó ó m' épicé,

ḡρεómuḡ me ḡlán,

Soillḡḡ mo móó pé éoir, ní beaḡ liom é,
 ḡan tuille paóapic ḡo o-οioφar ḡeallacó
 'n lae.

II.

Ní h-amlacó mear me ḡíamí—noir ḡuioeair
 ḡac τḡác

Ту 'm ἔρεómuḡacó ḡlán,

Mo ḡḡḡe baó míemí liom toḡacó, áct 'noir
 ve ḡnacé,

ḡρεómuḡ me ḡlán,

* Apoc. xxii. 17.

baó ðuaðac feal mo éiríde, a' lán ve
báoir,

ðrú easlaé b'uabhaic—ná cuairteis
bhaóanta m'aoir.

III.

Fé o'comairc 'noir le cían, táim veimín *
beiré éorúé'

A m' éireómuðáó r'lán,

Tair éumhaic a' lán móin, tair boime a' lán
maóin ðo o-tí,

b-ferceó'ao an bán

Ais bhreao air báiri na ð-enoc, a' an-
táil Dé

A ðápe liom le fáinne ðeal an lae.

" 2 St. Joseph's-terrace,
" Sanilford-road, Dublin,
" September, 1890.

" DEAR MR. FLEMING,—I enclose the dialogue between
Death and the Cripple, as recited by Bryan Shaffery,
formerly a native of Moynalty, County Meath, and now
of Stackallen Bridge in that county.

" This dialogue was composed by a poet named Patrick
Tevlin, who lived at a place called The Cottage, Bally-
wood, near Drogheda, about half-a-mile from the
town of Moynalty.

" He was himself a cripple.

" If you can find room for it in the *Gaelic Journal*, I
shall feel much obliged.

" Very sincerely yours,

" CHARLES PERCY BUSHE."

The following poem and notes, contributed by Mr.
Bushe and Mr. Lloyd, are unique in a manner. They
have been, as said, taken down from the dictation of a
man who had been for a long time without hearing or
speaking Irish. The fragment of poetry repeated by him
for Mr. Lloyd is made up of three or more songs common
in Waterford in my time—one of them, the Jail of
Cluammeala, Clonmel, in Tipperary, which the reciter
thought to be Clonmellon, etc. He must have been an
antiquary in his time. The contributors are young Irish
scholars who will make their mark.

COIMHÁD IOIR AN BÁS AGUS AN
CLÁIRINEAC.

AN C: Tríádnóna liom féin, táimc an báir
ra mo óéin;

'Nuair a-éoinnic me a eudan, éireac-
nuis me.

* Veimín is pronounced as one syllable in East Munster.
Here is an alternative form, veimín being pronounced
as two syllables:

táim veimín éorúé'
bheiré 'm éireómuðáó r'lán.

bí a éanáma ðo leuir, air an ð-coirri
a' r'ao ðeuir,

Óuir fe fuil in m'eudan maí ba
éanarúe e;

5 bí a f'racla air an ðeuir, ðan r'uirín
ðo f'ioir,

bí a lioca 'ra r'maoir eugrámalta;

'Nuair a o'amairc fe 'n-iar, ómuo
me uao r'oir,

'ður junn fe r'eoirc ðápe bí
aóbalta;

Óuir fe ðlóir a' a éléib maí amínúe
air r'léib,

10 bí cubair le n-a f'raclab meirgeac',
AN B: Dubairc fe le mo beul: "Cacu ðall
éu ná ðaeóeal,

Carlbéanuirgeac', linnú, ná éimceac';

Ná o-taúis tu leir an urcam
r'uair coirgear r'aoi éum,

* * * bó ain-ppriomac?

Ir móir m'easla ðo f'ioir ðo b'fuil fe
f'araoir,

15 Na milte éair r'oir ais r'eain-
ppriomac."

AN C: "Ir cláirineac mé atá i n-veiréac'
mo lae,

'ður bí me feal aeiréac eairmaréac';
Aimim o'an e-raoðal ðo maib me
ðan éiall,

'ður tá a f'ioir að m'ac Dé ður
bairmarúe me;

20 Tá an teagairc ériortairge aðam
maí bí fe,

Éair meallú le bioblarúib ðallú
me,

Éa éieriom ðo h-eug i leabair h-
uarla na m-bheug,

ðo r'inteair r'aoi épe 'ra talaim me,
a báir a tá eol, r'eo maí éairé me
mo r'aoðal,

25 Suiró f'ioir le mo éaob ðo ð-cait-
eamuin

Tairmuis ná óó air mo r'ioira le jó,
'ður inuiré m'air f'ioiri cá maða me,

Ná abair níor mó, a leir uair an
boða,

'S nà labhair liom go ríeoa,
 feargáe,
 30 Mhá fgarámuir féin, ná bíod fínn
 a' bhíuigean,
 Seo ónt mo ríopa, 'suir veairg e."
 An b: "Maire déanfaró me foigro, mar u
 veair liom do pléao,
 Glacfaró me t'reat mar b'anah
 liom ;
 Cairéiró me toit le uime fan loér,
 35 A labhair go veair aeiréac gheannúar
 liom ;
 I' f'ada mi' ar an t-raogal, a' cu
 cailleada i' f'aoill,
 I' tú an éao uime mañ a éus
 cuiréao óah,
 A éláirínig éléib, riuó ríor le mo
 éao,
 'Seobairó tú f'ao-raogal, 'i éa éor-
 muigim éú."

NOTES.

Line 3. ar an g-corr, quere = crooked or disjointed, or
 on edge? go leup, bare.
 Line 6. leaca = leaca.
 Line 8. feort = fórt.
 Line 9. éléib, pléib, rectius éliab, pliab.
 Lines 13 and 26. ná = no, or. coigear = cogar. bó = ó,
 from. faoi éum, secretly.
 Line 18. avonim = avonagim, I confess. Pronounced
 as if avom. 'óan = ó'n.
 Line 19. bapuaróe, an ill-behaved person.
 Lines 21, 22, and 39. éa, éa'p = mí, níop.
 Line 21. bioblairóib f'alloa, pronounced beeblice golluv
 (foreign bibles)?
 Lines 25 and 38. éao = éaoib. caiteamum = caitea-
 mmo.
 Line 26. le ró = le raé.
 Line 27. muirg = muir.
 Line 28. a leig, quere aét leig?
 Line 30. fgarámuir = fgarámuir.
 Line 31. déanfaró = déanfaró.
 Line 34. toit, a smoke.
 Line 36. i' f'aoill, in terror.
 Line 13. There appear to be some words wanting after
 faoi éum to complete the line of the quartain ending
 bó amhríoraic.

English Metrical Version of Death and the
 Cripple, as recited by Bryan Shaffery.

In the afternoon late, as I sat on my seat,
 Death from a dark shade did visit me ;
 And as he drew near, I trembled with fear,
 His ghastly cold sneer did frighten me.

His bones they were bare, half joints here
 and there,

His visage was pale and terrible ;
 No pencil or pen could picture to men
 An object so grim or horrible.

He loudly did scream, and asked me my
 name,

His voice it was fierce and terrible,
 "Did you, I say, the papal obey,
 "Or Mahomet the pagan heretick,

"Or did you belong to the steeple-house
 throng

"That spends all their days in jollity,
 "At ballrooms and plays, the saints to dis-
 praise,

"And says the true faith is idolatry?"

"I'm decrepid and grey in the eve of my
 day,

"In my youth I was rude and extrava-
 gant ;

"My folly I own, to vice I was prone,

"Ill mannered, morose, and malevolent ;
 "Yet my faith unstained, I always retained
 "I hated the name of jollity,

"And biblemen grave, that preach to deceive
 "I gazed on as Pluto's sattuities (satel-
 lites).

"Lank Death, do not frown, but sit yourself
 down,

"Your visage seems cold, and warm it ;

"My pipe it is full, if you'll take a pull,

"The fire's at hand, and storm it.

"Tell me, if you know, to what region I'll
 go,

"Or will I have calm tranquillity,

"If I'm not prepared, pray let me be spared,

"Kind Sir, and surcease hostility."

Says Death, "I declare, I'll not persevere,

"But accept of your treat and smoke with
 you ;

"You seem without guile, you cause me to
 smile,

"I'll detain for a while and joke with you ;

"For since Eve did appear, I'm the emblem
 of fear,

"No one but thee invited me ;

"Dear Cripple," he cried, "sit down by my
 side,

"I must almost give time in spite of me."

Taken down from the recitation of Brian Shaffery (Brian mac Seathraí) of Moynalty, at Stackallen Bridge, Co. Meath, by J. H. Lloyd, 3rd August, 1890 :

An raigtoirí ríngil nò éan.

Saigtoirí boét ríngil me éarí feal tamall
i n-ársa an ríge ;

Dubal ríge n-ársa nò beupáinn ar éarí
ríge ;

Ir ríar a gCill-Choinne tá curó de mo munn-
tí ríen,

Blaé bán na fínne ar obair mo pópaó léi,
Tabair ríala buaim éicí má' mme a
póg me a beul,

Náe b-pórfaró me 'noir í mar' g-cuirfí
rías móir-éiró léi.

NOTES.

pópaó, recte pópta, ríala = ríeula, éicí, pron.
hectee, náe, pron. ná.
buaim (wool) = uaim. Also in Old Irish.
mar' = mara = muna.
rías is here pronounced ríao.
Cill-Choinne is said to be in Connaught, but perhaps =
Cill-Chamhíge, Kilkenny.

AN TRÉIGTEOIR RO ÉAN.

Dá m-béiréad ríora ríao zeal ágam ar
tobac dá éirí mionn

Curo móir v'an n-ársa beata 'sur baillle
v'an (v'an) lionn,

Leabaró glar luacair le mo iún a fínead
ann * * *

B' feárr liomra ná éirínn 'r bíóó rí
foluigíra v'óir

So m-béiró mo páirínn o na iúge ágam
ásur mé m' an m-baile ág mo ríóir,

O iunn me disartal n' go Cairn-áir
atá mo éiríall,

A' rí b-ríóirínn éuan'-meala tá mo lea-
baró le bliadán,

Ca n-ar Biddy ná ar Mléadóba ná ar an
t-sergeant bí m'áiríe,

Ná h-ar na bócaillí bána v'éanfaó
chargeail leir an ngealláig,

'Siao nò leagfaó ríor cúirte gáirí, ballaíó
bána go talam,

'Sur v'óirfaó mo ríáinte i b-ríóirínn éuan'-
meala ;

Tá oilean i n-éirínn a v-tigí feurí arí go
leoir,

Éig curígea arí ásur luacair beag óg,
áig íbe (?) Maic Muiríe ná go g-cuirfíó Dá

gaoí,

So m-béirínn n' mo mo-réaríe ar m'ónaró
'n t-ríaríe buróe.

NOTES.

m'ónn (?) (pron. a nyin), in it. The accent is on the
second syllable, luacair recte luacra.
ann (pron. enn.)
bíóó rí (pr. beetshee), iúge for iúgeib, dat. plur. of rí,
king.
foluigíra (folleesta) = foluigíe.
éa n-ar Biddy, it isn't on Biddy, &c. Note the n prefixed
by éa to ar bócaillí = buacaillí for buacaillíb.
leagfaó (pr. lycéoo)
íbe (?), praying, begging. Spelt as pronounced; not
identified.
Maic (pron. mack, not mick), ná = no.
n' mo mó-réaríe, in my glory.
ar m'ónaró an t-ríaríe buróe (pron. er wóneen thrah
wee). M'ónaró here must be the dative of móin, as
this word makes móinóo (mónoo) in the gen. both in
Connaught and Meath. Cf. ceine, gen. teimead,
dat. teimíó; teangá, gen. teangáó, dat. teangáó,
ríaríe here masc., usually fem.

PECULIAR WORDS OBTAINED FROM B. SHAFFERY
(MOYNALTY).

eagair (eggurth), a haggard (of a farmhouse). Also
used in Connaught, but pron. oggurth.
blóg (blawg), a calf.
brógáe (brawgá), a shoeler (term of insult).
bocan gabair (böckan góir), a buck-goat; bocáiríe
gabair in Connaught
cluairín (clóúisann), a stupid girl; cluairín = an earwig,
Munster
clóiríeog (cláirí-lyög), a slovenly girl, a slut. Cf. ríloró,
flith, Coney's Dict.
cromán (cromann), a crow, cor cromáin, crowsfoot,
coldfoot, or coltsfoot; cromáin in dict. = a kite.
ceannáe (kannáth) = ceannáe, buying.
copp, the edge or end of the knuckles or bones appearing
through the skin: bí a ceanna go leup, ar an
g-coppí arí ríao g'eup, cospáir.
caóe, stuttering; fear caóe, a man having an impediment
in his speech.
vócláe (dhawla) = vócaílláe? Ceilín vócláe veap,
a terrible nice girl.
víg, gripe of a ditch. In Connaught víoga.
páillíreacé? (fwelsha), time, leisure: tá páillíreacé (?) go
leup ágam, I have plenty of time; cf. páill, leisure,
opportunity.
geamaé (gáma), blind: fear geamaé, bean geamaé
(yáma). Cf. geam-éaoé, purblind; geam-ríreacé,
blear-eyed, Coney's dict.
gáiró (gáirí), father; áearíe is not used in Meath, he
says. Ir máe á' gáiró e, he's a good father (not
váo, as in dict.).
galap breac, smallpox.
gnaeé (grayh), want, need: ní' l' gnaeé ágam leir, I
don't want it.
luoca, the roof of the mouth, bones near the upper lip.

Loimín, a chumdash. This is used in Munster also; but clabair, in Connaught; cf. Lomro, Coney's dict. malairt (móllúirth), a drake. Is this the origin of Eng. "mallard," a wild drake; and is it not the same word as máirwal, or báirwal, of other districts? Malairt fiaóam, a mallard. neamtoz éacó (nyantózh chweech), bastard nettle. róčanán bhéac, variegated thistle. ppréaca (piraythú) a potato; cf. Muns. ppráca. In Connaught páca.

éam? (hóm, hám), give me: éam an eócair rin ar to lám (hóm á nyóhúr shin ess dhú láiv); éam to lám (hám dhú láiv). Is this a contraction of eócair éam?

éam (hóm) tamall u'an páca, give me a loan of the rake. rátruižé (sáhrce), tired, weary; turpréac=dry (thirsty).

geairran=a horse (in general), capall=a mare. So also in N. Connaught.

ppráóean, hurry; tá ppráóean oim=tá veipir oim (Connaught), tá véteáir oim (Munster).

ATTENUATIONS.

boiréad (bwayroo) for bópaó.
amóim (áil'ím) for amóim.
coizear (keggar) for cozar.
ois (d'yeeg) for oisga.
tineam (t'innoo) for véanam. (imperative time (=véin), as time may veipiar me, abair mar vubair me, glac mo éomairle, 'r'ir leor rin).
éomne (hinick) for éomne.

PECULIARITIES OF PRONUNCIATION.

A slight *w* sound is heard after *b* and *m*, when before a broad vowel; as báir=bwáir, ar báill=er bláill, mácair=mwáir, &c. Also after *r*, when before diphthongs like *ao*, *oi*, &c.; as raobair=fweewáir, foizw=fwaydh.

ea before *r*, *z* (c)=e in met; as mear, veap, peasal, easla, easair.

ea before *ct*, *th*, *n*, *ng*, *t*=a in hat; as peap, ceap, gleann, peangán, bean, neancog, teangá, teacé (tháth), peacé (sháth), peasgail, leat.

ea sometimes=ó in hot; as peal, vream, ea=ú in leabaró (lyubbee).

ó=au in haul; ór, póg, póir, &c.; but ó=oa in boat in móir, trádnóna, cóis, bóinne, bócaill.

amim, name, is pronounced "írim," anam, soul, =ánim, aipe=éya or úrá.

peasgail=fadhél, ghrásgail, cackling, =gráguil.

ab=ó; as gabair (góir), &c. But am=ou in rout; as ramháó, vamháó, &c. ab or am final=oo, as leamab, ramh, ad final=oo.

me, I, and pe, he, before vowels=me, pé; but before consonants, or at the end of a sentence, are pronounced má, shá.

é (he, him), generally is pronounced á; as ir móir an veap e (á).

The prepositions are shortened before the article or possessive pronouns; as o na rúcte, ra mo véin, le na fiacla.

PHRASES.

{ tá me uil rúar an cnoc (thá má gúil soos ú crock),
I am going up the hill.

{ tá me uil rúar an gleann, I am going down the hill.

éirpúis fúgac toiréac éallaig is used to set off horses when in gear for ploughing.

toiréac (húsha)="the leader" or horse directly in front of the ploughman, who sits at the left-hand side of the plough. Cf. coracé, beginning?

éallaig=the far horse from the ploughman. Cf. éáll, beyond, yonder?

éirpúis fúgac (pron. herree hooaga) "go on" (q. go briskly). éirpúis=éirpúis, fúgac=go fúgac; but perhaps éirpúis éirpúis?

tá an feapáinn beag ar to beir péiré, the rain is nearly over.

ná bí to mo boiréad (wayroo), don't be bothering me. go vé tá ar mhór (=bup) n-airé anrim? What are you about there?

tá raobair ceap innti (inshee) anoir, there's a good whetting in her now (said of veap, a knife).

NAMES OF PLACES.

domac na h-Oibre, the Fair of Nobber.

" Cille Caltaig, " " Bailieboro'.

" na Cabraige, " " Kingscourt.

" Cille Mhuirneam, " " Kilmainham.

'nuam (noav), Navan; donac an tnav (eena in oav), the Fair of Navan.

Ceannaoir mór na mbé, Kells.

Sean-cairleán, Oldcastle.

Croia-caol, Crossakeel.

Droicéat (pron. dhrayth), Drogheda.

beul-áca-burbe (=blea-bui), Athboy.

teirlean (pron. thelyan), Teltown.

Beirpúini (Berginy) beag na púinan, Virginia.

Oirim-miocrúim (pron. dhrem-ini-clin), Dromiskin, Co. Louth, and Dromiskin, Co. Meath.

Seapoc, Shercock.

cluan-meala (pron. clunn-molla), Clonmellon.

Cnoc na bára (crock na wárdha), the Hill of Ward. bóinne, the river Boyne.

> an teangá gaeóilte a gacé
cluan tairb.

Ir i geo an teangá to labair bhuan bóinne,

Air máis cluan tairb a lám a fúóigte,

D'áproszato pé cpor éirpúisna éle-láin:

fószanta,

aszur vubair gaebráó báir a gacé éo

gloimáir.

Do labair airé go bhíószim ceapra,

In ra teangá bhinn do bí faoi éannair,

A élaróeam 'nna veap-láim go h-airé

éairmáiz,

Ní beir mo mzeacé go bíacé faoi éairé

Danair.

D' fpeazair na tréim a nzeóilte blaíra,

Oimann níl baógal faoi mo réim 'r

ceannair,

Feud rui ceóam móir go buan 'nna veapáim,

Aiz foim air an am a namáó do éveap-

gairic.

Α η-σοεξ-λαοι εuaρo ιaρi m-βuaρo an εατα,
 Δηι a ξλυannb uair'e ζan βuaρie no
 ρεap'z,
 I'p oit-ri an buroεαδap ζo λειη a Δεαιη,
 O τά mo εip-ri ρaop εyζao pειη βειη m'
 anam.

Οο εόξ Oia Δηι a ρocal ζo h-obann an pύξ,
 ζo pλaiteap na ηξiμάρ ζo h-άpo 'nnapύζεαδc,
 Δ meap'z na n-Δingεal, na n-Δpρτολ, na
 Naomi,
 Α ζ-εapιaοap 'Hnyie aζyup a ζ-cumannaδ
 Cpioρc.

Α Rίξ na βρεapιe an ε-αnam ni ηiaσoim
 opc,
 Οο εannuzεep Leo' bάρ in pa βάip Oia-
 haoinc,
 ζiό ζyup εόξayp Moρioξ a β-ρoεaμi a
 pinnpoy,
 Όi an ε-αεαιη i' an mac ηe εéιe pίντε
 O' pάξ εipie ζo bπάε le ζpάo o'a ζ-cumine.
 anλαoib o'súλλeαδáim.

Holliston, Mass.,
 March 5th, 1890.

No Irish scholar would commit a mistake as to the author of these two pieces, even if inserted anonymously. In one of them it is asked—shall the *Gaelic Journal* die? Irishmen, it is for you to reply as to the *Journal* Foreigners will keep the Irish tongue alive.

irisleabhan na ζαεοηιζε.

Α η-εyζπαρo pέ, a η-εyζπαρo pέ, άp η-ιupλεαβapán
 bpeáz,
 an ελoó anám a Labpaz linn i ζ-canañnam άp η-ζpάo,
 άp η-οiέtioll pioy le cánc άp o-εip' oο εup άpíp
 paoi éáil,
 'Si éonúéao βeó o'áp ptiocé ζo oéo άp éalañi inpe
 páil?
 Α η-εyζπαρo pέ, a η-εyζπαρo pέ i η-εapιpáδ óξ a
 paozáil,
 ζan tacá o' pázail ó beazán lam' 'meap'z iontlám
 Clann na η-ζαοóδal,
 Α η-εyζπαρo pέ, άp λóepán léigim, άp leabapán
 lompaé, lán,
 άp ζ-epoε oíl oε maíteap puzúll άp η-abpán 'ζup άp
 η-oán?

Α η-εyζπαρo pέ, a η-εyζπαρo pέ, άp b-πλάντα άp, ζo
 bπáε,
 άp maoin maoié a βeαéa, no an o-τιοcpap pέ éum
 bláé';
 an b-páppap pέ; an ηζabpapo pέ epío εipum ζlayp
 ζo póil,
 Sean-pzeulta zpinn' 'ζup nóταiθε binn' άp o-τεanζan
 'ζup άp ζ-ceoil?

Α η-εyζπαρo pέ, a η-εyζπαρo pέ o'είp beaéa bliáón'
 no oó,
 An réal anám a éapbeánap ζo b-pul άp η-ζαeóbilz
 βeó;
 ζo b-pul pi βeó, i' ζo m-béro pi βeó—máp cine pum
 ζan peall—
 Chom' fáo άp maipipó móin i ζ-cláip no ppaóé
 η-oúñ na η-ζall?

Α η-εyζπαρo pέ, a η-εyζπαρo pέ? βioú ppeazpa uair
 ζo λειη,
 Α Chlann na η-ζαοóδal, cé b'áe a b-pul bup ζ-οóñ-
 nuíde paoi an ppeip.—
 Suap, pup, ζáe pεap 'ζup poullpúg' oúinn i η-aon ζyé
 bpióζmap, plán,
 " 'Si ζαeóbilz mún pean-εipeam caoin' άp o-τεanζa
 pειη, anám i' "

Má euzann pέ, má euzann pέ, ná clumεaó mé níop mó,
 aon epacé ap éup bup paoippe uair a éoióce no ζo
 oéo;
 'Si oapippe oapip ζáe pεlábuíde boicé—ní pú é
 paoippe o'pázail—
 náo o-cabapapó meap o'áp leabapán oεap i o-τεan-
 ζain inpe páil.
 " Πάοpαιc."

✓ Α oηpuimn oηuibh oηúis.

Αιpμúξε óη Saρ-bheupla
 le " Πάοpαιc."

Α! mo Oηpuimn ouib, oúip, mo píosa na m-bó,
 'Si a η-méaéa a o'páz mé ζan puainneap no púξ;
 bhí pi ceannpá map maíζεoan 'pnoy oomne no εúó,
 Oé, a Oηpuimn ouib, oúip, a píosa na m-bó!

Us h-aoiβneap liom o'éipúξ ap maoin oο ζiáé,
 ζo m-buainpim oi pεup ζlay le oπúco ap a bláé';
 aζyup o'éipεpim le m'ápin aζ peim 'pan ζepó,
 map oο bliξ pi mo Oηpuimn, mo píosa na m-bó.

Oo ponneap mo ζpáo iopη Oηpuimn 'pno ηiñaoi,
 aζyup o'oiβpúεap oúib-pan le h-romlán mo bpiξ;
 aéc τά máipin boéc pince 'pan poulz ζo oéo,
 aζyup éail mé mo Oηpuimn, mo píosa na m-bó.

Oo épalláp óη m-beapba éum Sionnáine móp',
 άp' oo éuapciúζεap muíha aζ iappapó mo ptoip,

Do feól mé loé Saímar, aet marb no beó,
níor carad liom Dhúimín, mo fíosa na m-bó.

O, abraró, a éáirne, an b-carad rib í,
no an fíor oairb an bsoac do bhónaig mo éporde ?
So raib seifean san ponar in oídeé 'sur ló,
a g'oro uaim mo Dhúimín, mo fíosa na m-bó.

Aet ríubal'ao gac órlac air ésoan 'an toámam,
agur cluimrú gac tír ann mo g'eup-ésoimeáú bhóim,
a'í má carpar liom eifean, béir buille no do
air pon Dhúimín úrb, dílar, mo fíosa na m-bó.

Foíar, I do not know. Fuiréad, fuireadó, and
fanadó are the words generally used here for *walling,*
staying.

J. C. W.

SÉAḂAN BOÉT Ó ÉIRINN.

(Contributed by Mr. PATRICK O'LEARY, Inches, Eyerias,
Castletownbere.)

I.

Anoir ó táim vealb ó eairiáú ná ésoac,
Kaémur an t-raoḡail-ro, talam ná tréó ;
Tóḡḡao mo máouíde le fimeam am'
g'éagaid,
'S ní r'aoḡao in aon ball go maáo air
an t-Cove.
Tóḡḡaró mé áiréac san mácaill⁽¹⁾ san
éirliḡ
Agur maáo éar t'reun-núur go Saranaó
Nuao
Maí a beiró ól-faoa a o-tabaíunú' ag
Seáḡan boét ó Éirinn.
'S ní céao r'án éurinn féim cum na méro
beiró am' ócoig⁽²⁾.

II.

Éiré úró a Séaḡan boét maí ir paíroin
bog, baot éi ;
Tá tuilleao ve'n t-raoḡail ro nári g'abair
éiró r'ó,
Agur leiḡ-re veo' máig'igeaét san g'áo
éar céin ouc
San cariaró a' g'laódaé oir ir vealb do lón
fiarriúḡ ve'n éáiréac vo táimḡ a g'céim
éuḡann

Cia b'feairi é maí station 'ná Saranaó
Nuao ?

'S naé (b) fuil aon ball le r'áḡail ann éóim
r'áilteaé le h-Éirinn
Agur fan-r'a agao g'aoiteab maí agur beo.

III.

Ní bróḡa na hata ná anuiré cum léime
bhíonn aonne óam g'aoiteab óári g'abair
cuéa r'ó,
Ní bhíon léo mo 'veacair, a'í ní éairneann
mo r'g'éim léo
a'í air m' annm ní g'laódao ó mealeúḡ⁽³⁾
mo r'ó,
Fáilte in veacáim nuair a g'abaim óá
b-feuécant
Aet tairiáin⁽⁴⁾ a r'éice a'í raig málaime ve
éiréó⁽⁵⁾,
Agur óá úríun r'o liom leacain bhíonn f'iaira
go aor'oa
Ag iméaét 'na r'laosa ve báiri mo r'íóim'.

IV.

Ní ceann me san meabair, ná aballéán⁽⁶⁾
san éiréac
Aét uime beag aor'oa tá f'ime go léoiḡ
ḡó nári léig'ear maí air meabair ná ar
leabairb éaol-éairé,
Agur ní feacaéar eol-peann agam am'
úoro.
Do raol'ear go b'feairiá óam oul tamall
in aon ball
Éar raíriḡe éraor'ig go Saranaó Nuao
Ná luíde cum g'iair'ig i n-g'airb'éán⁽⁷⁾
r'léibe
Ag g'imeaoú mo g'éag nári éleacéar maí
r'ó.

(1) mácaill, injury, damage, ir móp an mácail vo bi
air, he was suffering from a great injury.

(2) ócoig put for óairig.

(3) mealeúḡao, failure, bhíoban an mealeúḡao,
the year of the failure; o mealléúḡ mo r'op, since my
supply failed me.

(4) t'rao, place, direction.

(5) aballéán, an awkward, dull person. aballéa,
dull, stupid. ir aballéa an mó beiré san eol'ar leiḡ
ná r'g'riobao, it is a stupid (awkward) thing to be
without a knowledge of reading or writing.

(6) *ḡairḡeán*, coarse land, chiefly of a peaty nature, and abounding in rushes, &c.

(7) *veacám*, dy-im; here, however, é is guttural. In *ḡabam*, *meabair*, *leabair*, *b* dotted has the sound of *v*, though in conversation it is silent. The sound of the final *b* in *leabairb* is always pronounced in the greater part of West Munster.

C R Í O C.

Cairín óir, aḡur cor ar
 Ó'leabó mac an iḡḡ veoḡ ar
 Ní bun críonne, ar ní báirí críonne
 Ar ní ḡoḡa' ná ceáiríuḡe iḡne é.
 (Fheasḡra—Cíoc.)

Cím éḡḡam anoir anall
 Inḡíon an iḡḡ ḡo tirim, ceann,
 Fámne óir ar báirí a baire
 Ir cúl a corre tpe n-a ceann.
 (Fheasḡra—Cíoc.)

An ḡaoḡ anoir bídeann rí tirim
 Ar ḡearrann rí tḡoḡḡ ó' n tairce;
 An ḡaoḡ anoir bídeann rí ríal
 Ar curreann rí iḡḡḡ líonḡaib;
 An ḡaoḡ a n-uair bídeann rí ríar
 Ar curreann rí ríacḡ ar ríomnib;
 An ḡaoḡ a n-vear bídeann rí teir
 Ar curreann rí ríacḡ ar ríolḡaib.

SEAN-RÁIRḡE, NO SEAN-FOCATL.

Ní abriann fearḡ ríor.
 Ní bídeann tpeun buan.
 Ní moḡḡḡeann beul ríuḡ beul tirim.
 Mmice vo bam tḡinne ríacḡín a buairḡeáḡ é
 rím

Má mēallḡeann an ríeun ir maḡe an críoc.
 Ole an ríuḡbal náḡ ríarí ioná ríacḡ
 Aḡne ríeḡó a ríeḡḡḡeḡar ríacḡ
 Ní ḡoḡḡeann ríeḡ maḡe ó' ead a ḡ-cóinníuḡe.

In a short time I hope to be in a position to send some songs suitable for insertion in the *Gaelic Journal*. The above were written down as spoken by a native, so that any mistakes that the reader may detect must be attributed rather to the usage of the *spoken* tongue than to any fault of the writer's. You may depend that I will endeavour to do what I promise.

Do éara ḡo brát

PAORḡḡ O'LAOḡHAITE.

August 22nd, 1890.

DONEGAL IRISH.

J. C. WARD.

rúam, sound, is *tuam*; *rpeunáca*, roots, is *peunáca*; *buir*, your, is here and throughout Ulster pronounced *m-buir*, like the first syllable in *murder*. In the South the *b* is aspirated; in the North it is eclipsed.

b and *m*, before or after the broad vowels *a*, *o*, *u*, have the sound of *v*; before or after the slender vowels *e* and *i*, they have the sound of *v*. To this rule there is no exception; and this is a great advantage which the Donegal Irish possesses.

The termination *muir*, of the first person plural imperative, is used instead of *maoir*. *ḡurdeamuir*, let us pray, is used instead of *ḡurdeamaoir*; the latter form being unknown to Irish speakers here.

To the north of Donegal Bay, bounded on the north and west by the Atlantic, and on the east by the parishes of Killybegs (Upper) and Ardara (Killybegs Lower), is a peninsula, consisting of the two parishes of Glencolumbkille and Killybegs, and here is to be found the best Irish spoken in Ulster. An Irish-speaking native of these two parishes can be recognised by the peculiar way in which he pronounces the following words:—*aḡam*, *aḡam-re*, *aḡanne*, *aḡaibre*, *aḡar*, *raḡar*, and *maḡar*.

<i>aḡam</i> , at me (= I have),	is pronounced	<i>i-im</i> ;
<i>aḡam-re</i> , at me (= I have),	„	<i>i-imse</i> ;
<i>aḡanne</i> , at us (= we have),	„	<i>i-yinne</i> ;
<i>aḡaibre</i> , at you (= you have),	„	<i>i-ivse</i> ;
<i>raḡar</i> , a priest,	„	<i>si-ir</i> ;
<i>maḡar</i> , a mother,	„	as if written
<i>maḡer</i> .		

The *ḡ* in the foregoing words is aspirated, and the *a* preceding and following has the sound of the first *a* in *áirce*, a horn, and *aḡar*, the face.

In the two adjoining parishes of Killybegs and Ardara the inhabitants are distinguished by the way in which they use *eo* very often instead of *ni*. Their reply to an *b-ríal bíreacḡ ort?* generally is, *eo níl*.

Dr. O'Donovan remarks that in some words, such as *críóca*, brave; *oíada*, divine, the *o* is pronounced *ḡa* in Munster, and the same is the case here.

The widest departure of the spoken language from the written is the way in which verbs of the second person plural, imperative mood, are pronounced. In many such verbs there is a weakness almost amounting to a hiatus, when the word is pronounced as it is written; and, consequently, in the spoken language a syllable is added. Thus *ríuḡó*, sit ye, is pronounced *ríuḡḡó*; *ceirḡó*,

conceal ye, is ceiligró; beanaró, do you, is oeanagaró; fanaró, wait ye, is paneagaró.

There are a few words in which consonants have a broad sound, though followed by a slender vowel such as píóg, a king; tíge, of a house, where the *p* and *t* are broad. On the other hand, there are a few words where a consonant, though followed by a broad vowel, has a slender sound, as anoir, now; ro, this; ruo, you; oe, in oe bpióg, because; oioib, off them, have the *o* broad. The *r* in ro is frequently broad, as an pear ro.

The following prepositional pronouns have also a peculiarity in the way in which they are pronounced:—

riúca, under them, is pronounced as if written riúbcé;	
leo, with them, " " " " leobcé;	
léi, with her, " " " " léicé;	
oioib, off them, " " " " oioibcé;	
oioib, to them, " " " " oioibcé;	
uaéa, from them, " " " " uaibcé;	
éairpi, over her, " " " " éairpicé;	
riúicé, through them, " " " " riúicé.	

In Neilson's Irish Grammar, published in 1845, uaépa (uaibé), from them, is given.

We have a very useful preposition in frequent use here, viz., anoir, to, to him, which I have not met in books. It combines with the pronouns as follows:—

anoirim, to me.	anoirpáim, to us.
anoirc, to thee.	anoirpáib, to you.
anoir, to him.	anoirpéa, to them.
anoirc, to her.	

We say, Chuaró pé anoir phádraic aís iarraró coéairle, he went to Patrick asking advice. We have no éim in our spoken Irish in Donegal, anoir supplying its place most frequently, and be at other times. In the Angelus, in Dr. M'Hale's Irish Catechism, I find "Chama angeal an tEigean le teacéirpéacé aís mupe," "The angel of the Lord declared unto Mary." The place of aís would be more appropriately, I believe, supplied by anoir.

PECULIAR LOCALISMS.

By REV. D. B. MULCAHY, P.P., M.R.I.A.

Aglee.—Off the right line, wrong. The best laid schemes of men and mice gang oft aglee. The door is aglee; that is, ajar.

Airls, airls.—The earnest money of a contract or bargain. Ianlap, O'Reilly's dict. says, is an earnest penny.

Aigle, égle.—The charred cinders of burnt timber. The égles of long since burnt fires, can be seen in peat bogs and mosses.

Yau.—One; seems to be Irish aon.

Yaut.—Once, onest, yinst.

Awaw, awá.—At all. Have you any news? Naething awaw. What's the matter? Nothing awaw.

Awá, awou.—Away. He is gone awá.

Bairn.—A child. How many bairns have you? This is the usual word in Dewslurr, York-hire.

Wain, wains.—Child, children, are the terms in common use here.

Bawky.—A bauky person; a one too easily frightened at everything. The same as if a horse balked at a fence. One afaid of everything.

Beat, beat.—To add fuel to the fire. Beat the fire. This has arisen, no doubt, from the custom of using a stick to push the chaff, or "showse," on to fire on hearth, or under griddle when baking in times past when fuel was scarce.

Bing.—A heap of anything, as a bing of stones, a bing of potatoes, bing of grain.

Bígles, boguells.—Hobgoblins of any kind.

Brackens.—What the ferns are always called.

Brake.—A two-horse harrow. O'Reilly's gives brácaó, a harrow, a rake. pé bráca 'n' oonap, is said of harrowing misfortune over one.

Brav.—Fine, handsome. "A braw boy is easy busked," dressed, said a man to me one day. A braw bride is easily attired for the wedding. This is the Irish word bréág.

Bravly.—Very well; from bréág.

Brisket.—The breast, bosom.

Bröse.—Boiling water poured out on oatmeal. Said to be a favourite dish with the Scotch ploughmen in past times.

Bucht, bocht.—A pen for sheep. This is the Irish boé. Bothy is sometimes used for an improvised house; a sort of shantee. One account states that the Island of Bate has its present name from a boé erected there by St. Brendan, the navigator.

Bumlock.—A humming beetle.

Bush.—Dresses.

Caff, Caff.—Chaff.

Callan, Kallan.—A boy just before he is a man. What, is it that callan going to get married? They are only callans, not men. The second syllable is short.

Claw.—To scratch.

Clead.—To clothe.

Cleadit, clead'it.—Hooked, connected. They are going to be cleadit for life (married); arm-in-arm.

Clips.—The tongue-like instrument used in pulling thistles out of corn.

Cloot.—A cloven hoof.

Clootie, clooty.—An old name for the devil, because he has to use the cloot when he appears to people.

Cockernöiny.—Anything projecting prominently from a female's head-dress; a top-pin.

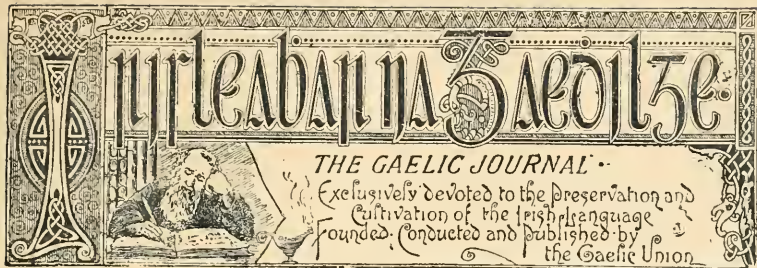
Coof, Keef, Keef.—A blockhead; a nanny of a person.

Notes from bolg an t-roláip, regarding Kachra in next.

TO CORRESPONDENTS.

Pressure on our space obliges us to hold over till our next issue Mr. P. J. Kavanagh's translation, "The Daisy." We have just received a communication from Mr. J. J. Lyons, of Philadelphia, who will duly attend to it. Mr. James O'Sullivan, Cahirlaniel, Cahirciveen, has kindly favoured us with a Gaelic poem. Mr. Fleming has recently received the following subscriptions:—Rev. P. Walsh, C.M., Cork, 10s.; Mr. Patrick O'Leary, Mr. James O'Sullivan, Mr. T. M. Carmody and Miss Mary Whelan, 2s. 6d. each.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, 33 South Frederick-street, Dublin. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.



No. 38.—VOL. IV.]

DUBLIN, MAY, 1891.

[PRICE SEVENPENCE.]

TO THE MEMBERS OF THE COUNCIL OF
THE GAELIC UNION.

My Friends.—In the last issues of the *Gaelic Journal* I requested you to get ready to relieve me of the care and worry attending the editorship of your periodical, and I once more appeal to you on this head. The unfortunate turn of affairs in this country of late would enable me to tell you of the selfishness; if not worse, of those I had to complain of during the past years—you would not be shocked now at hearing these things. However, this is not the time for telling you how artful and untruthful and dishonest were several of those with whom I had to work in trying to keep the Journal alive. I can now hand it over to you with a better prospect of success than at any time heretofore.

Who were the members of the Council of the Gaelic Union, was not known to anyone for years: you can now taken counsel together. That the great majority of the best modern Irish scholars in the country are in your ranks, no one will deny; nor will anyone, I think, say that the very great majority of you are not honest and unselfish. The Journal I hand over to you with a clean record. It has no untruths in its pages, nor have any unfair personalities been inscribed in them. The one blot on them in this latter respect I have already expressed my sorrow for. The future historian of the Irish language, when setting down the name of Sir Patrick Keenan in the very first place among patriots, will also add that when he was wronged in the pages of the *Gaelic Journal*, the Editor of the Journal had the courage publicly to express his sorrow for the wrong.

I would again say to you, my friends, that it is absolutely necessary for the existence of the Journal that you shall have a paid official to act as Editor and Secretary. A moderate salary will suffice to secure the services of this officer, who will surely be able to supplement it in Dublin. But, take my word, the very patriotic persons who would be most happy to do everything for you; in any case would soon get tired of the work. To choose the best person possible will be your difficulty as soon as it is known that money is to be had. The worst part of 1891 is now probably past. I may then be spared to see a few numbers more of the Journal in your hands. The subscriptions to the Journal, if paid regularly, will, I believe, be sufficient for all; and as you all have got the five numbers of the Journal issued within the last twelve months, I beg to request that subscribers who have not paid within that time will do so at their earliest convenience. Father O'Growney and I have enough to do without the additional labour of applying for subscriptions.

When we know the amount of the subscriptions and donations to the Journal, we will appeal to all friends for the additional sum required; but this sum must be a small one.

This number of the Journal, as well as the last, was delayed a long time by my illness. Irish scholars will allow that our contributors can compare favourably with any Irish writers in the world. We show for the first time that the Irish of Donegal and Galway offer but slight difficulty to the Munster reader. In the next number will be given the sums contributed since the last list of receipts. Any person who has not got his receipt and Journals, will please to notify this to me without delay.—*Ed. G. J.*

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STAIR ÉADOMONN UI ÉLEIRIΣ ZO RÉIR SEAZAM UI NEÁCTAM.

Do m^uz a^ui, a^uz^ur do m^unne poll ma lá^ui, a^uz^ur do é^ui^ui^u a' éeann t^uis an b-poll i n^uzleu^ur zo maib leit an éeaso^uza m^uime. a^uz^ur an leit eile 'na thiaró. An t^uiáé é^uonna^uic éeádomonn é réim 'ran mu^uct^u r^un, a' reáó a' v^udbairt le^ui^u réim; á^umu éeádomonn, an réoi^uu^uz^uu^u t^u éeádomonn? n-^uDonn^uac, má' t^ui, n^ui t^u éeádomonn ó Cléi^uuz b^ui a n-^uallóo azam^u: 'r^ui cora^uihla le Silb^uio^uit ó Sióbáin t^u 'ná le h-éa^udomonn ó Cléi^uuz.

Do b^ui ma^ui r^uo, a^uz z^uáé t^uól 'ran m-bealáé. zo v-^utárla feap^u c^urao^u-leac^uan bolz-^uu^uó^ui a^ui a^uz z^uabail le h-^uair peilze teamp^uuill; a^uz^ur an t^uiáé do é^uonna^uic an feap^u é, do r^ueo a^ui a' céim, a^uz^ur a' v^udbairt, Conju^uro te in nomine Patris et Filii, et Spiritus Sancti, ut narres mihi quid vis ut pro te faciam? A' v^udbairt éeádomonn, ó'á' f^ureaz^una: Non opus est ut me conjures, nam conjuratus et valde turbatus sum ante.

A' ma^uiz^uu^uu^u, a' z^uráó, a^ui bua^uca^uill do b^ui a n-^uai^uce an f^ui^u m^uó^ui, acáma^uro a^ui lom-^uráz^uail; cao é r^uo no c^urao a' v^udbairt?

Éi^uro, a^ui an feap^u m^uó^ui, ca^umu^uuz a^uac do r^uao^uu^uin, a^uz^ur z^uu^uó^u Oia, ó^ui i^u r^uro^uao é; a^uz^ur an a^uir do é^uu^ui m^uie faoi z^uearáé a' la^uoio^unn é, do f^ureaz^una a' la^uoio^unn, a^uz^ur a' v^udbairt zo ma^uibe z^ueara a^uz^ur bua^uró^ureáó zo leoi a^ui réim éeana a^uz^ur naé a^ui ma^uctanaé z^ueara nu^uáó a^ui bié do é^uu^ui a^ui. I^u c^uó^ui a' v^uer^ureá^uu^u zo m-b^ui z^uac uile feoi^ure tean^uzan a^uz r^uro^uao. Ráite^uu^ui, ráite^uu^ui, a' ma^uiz^uu^uu^u, a' m^uu^uu^uu^uu^u, a^u b^uairi ráite^uu^ui a^uz^ur labairi a' n^uz^uao^ureilz le^ui.

An a^ui a' v^uáit^u éeádomonn an f^uráó^uainn m a' ma^uba^uoi, do é^uu^ui bu^uir^ureáó an^um^uó^ui a^ui no^ur ca^uib a^ui, ó^ui v^uáit^uin zo f^uoi^u-ma^uit^u zo m-bu^uó f^uaz^una an feap^u m^uó^ui: Do m^unne ann r^un me^uz^uio^ullac ma^ui z^uaba^ui, a^uz^ur a^uim^uu^u-^ureáó ma^ui m^usaó. Do léiz ann r^uo an r^uaz^una é réim a^ui a' z^ul^uu^uu^uib, a^uz^ur é a^ui coim-é^uuo^ut, a^uz^ur a' v^udbairt na^uiz^uim réim o^uic, i n-^uainn an a^uéa^ui, a^uz^ur an m^uic, a^uz^ur an S^upio^uao Naom^ui, a' m^uh^uu^uu^uu^u v^uam c^ureáó é an bua^uró^ureáó acá o^uic, nó an réoi^uu^ui lom-^ura ca^uba^ui do é^uaba^uic v^uuic? A^uz^ur má' r^uer^uoi^u do bea^uráó z^uan a^uim^uu^u, z^uan e^uu^uia, z^uan m^ureap^uán v^uuic e.

I^u réoi^uu^u, ma^uireáó, a^ui an r^uro^uao, a^uz^ur i n^uzleu^ur zo v-^utu^uz^uu^u t^u r^uo^uca^ui m^uo bua^uró^u-^uu^u; an a^ui do b^ui mé r^uaoz^ualca ma^ui i^ube, do é^uuic mé i v-^utinneap^u an^um^uó^ui. a^uz^ur do é^uz^uao^uar na lea^uza b^uer^uéa^uim^uu^u b^uá^ui o^uim, i móó zo n-v^udbairt na h-uile naé ma^uib v^uáil é^uu^uze zo b^uráé azam. Do cu^uir^ueaó r^uo^ur a^ui f^uaz^una v^uam, a^uz^ur do r^uuairi mé ce^uairt na h-eaz^ula^uire. Ann r^un do r^umuain mé zo m-bu^uó c^uó^ui v^uam léazá^uro éiz^uim v^ura^uz^uáil a^uz an eaz^ula^uireac ma^ui do r^uuairi an o^uireao r^un v^uom v^uóca^ui a^uz^ur r^uuairi ré-rean. M^ui ma^uib do maom r^uaoz^ualca azam v^uá^ui b-r^uíú v^uam lám do r^uineáó v^uo-ran le^ui^u acé léine ceal^uriaé ná^ui é^uu^ui mé a^ui mo ó^uuim a^uu^uá^ui, a^uz^ur ré^uie b^uíó^uz a^uz^ur r^uo^uca^uro naé v^uea^uráó a^ui é^uo^ura v^uuime a^ui bié m^uá^ui. Do b^uro^unn mé iao r^uo do v^uá ma^uá^uinn v^uéuz v^uon éaz-^ucu^uar r^un m a' ma^uib me. Do m^uz ré-rean an v-^uomlán v^uíob r^uo le^ui^u do lá^uairi, z^uan

fuiread le mo b'ar féin. 'Do fuair mi-re
faoi-tu-ghaó air na máraic; agus an triad
faoil mé mo coir-beairt do éur oim, do
h-innreadó d'am go o-cus an fa-gairt leir
i-o féin agus mo léine. An ius air ra
mi-re, agus mé féin beó? Naí éiríó pé-
rean go f'laítoir 'Dé, na go h-irruonn
córode, ná mi-re f'óir, acé aig bhuimni-
óir neulaib, go m-bainir do mi-re léine, b'róga,
agus i-rocaróde óe féin, nó ve fa-gairt éir-
eile air a fon. Agus anoir, acáim le t'pí
blaídnáib mo g'eomnead veirheoil, maí éir-
tú, ó fa-gairt go fa-gairt, agus o'com go tom.
Agus anoir éus mo amseal coimheáda
oim a éadé veot fóiruir-ve ag iaruir-
fóirghe oir.

Go b'róir do na glóir oir, ir triad
do éur, agus ní éair-veo-ghaó do éun-
naim-ra uair éum do leara agus do f'lánuighe,
air an fa-gairt, ag teirgion a b'róga, a i-ro-
caróde, agus a léine éur; ag iáó, ag fo-
óir [i-ó] agus mo míle beannad leo éum
do f'lánte. 'Do glac an irpiora go fonn-
mair i-o, agus a vubairt, maí ir lón anma
agus cuirp d'air [i-ó] fo, go m-buó lón
i-oiruir-óe air neam veir-ve é [i-ó ?].
Óiméir an fa-gairt ann fo air nóir a
mair-ir-oir, gan b'róir, gan buairt, o'á áir-
féin do bí a vó no a t'pí do míl-ve uad;
ag inoir o'á róbal go mme air éir-
óe, agus cionnur do f'áibáil pé anam do bí 'na
i-ó-ppáir-óim.

(Le veir leanta.)

LITERAL TRANSLATION OF O'CLEARY'S NARRATIVE.

He took it and made a hole in the middle,
and put his head through the hole in such
a manner that half the blanket was before
him, and the other half behind him. When
Edmond saw himself in this plight—"Yes,"
said he to himself. "Uru! is it possible
you are Edmond? By Sunday! if it be
you, you are not [the] Edmond O'Cleary
we had long ago; you are more like Gil-
bert O'Gibbon than Edmond O'Cleary."

He was constantly going on the road

thus, until a wide-mouthed, big-bellied man
met him, passing by the side of a church-
yard, and when the man saw him, he stood
in his track (step) and said: "I conjure
thee, in the name of the Father, and of the
Son, and of the Holy Ghost, to tell me what
you want me to do for you." Edmond said,
answering him: "There is no need that you
conjure me, for I am conjured and troubled
enough already."

"O master, dear," said a boy who was
with the big man, "we are done for (*lit.*
found bare); what is that, or what did it
say?"

"Whisht," says the big man, "drag out
your beads and pray to God, for it is a
ghost, and when I conjured him in Latin,
he answered in Latin, and said that he was
conjured and troubled enough already, and
that it was not necessary to conjure him
again at all (*lit.* put spells on him). Rightly
is it said that a ghost can speak (*lit.* has)
every sort of language." "*Pater, pater,*
master, *avoureen;* say *pater,* and talk to
him in Irish."

When Edmond knew the straits in which
they were, he began bellowing like a bull,
for he knew the big man was a priest—he
bleated like a goat and barked like a dog.
The priest threw himself on his knees and
trembled, and said, "I conjure you in the
name of the Father, Son and Holy Ghost,
to tell me what is your trouble, or is it
possible for me to give you relief; and if
it be possible I shall certainly give it with-
out refusal or contention."

"Well, then," said the spirit, "it is possi-
ble, and I shall make you understand the
cause of my trouble. When I was alive as
you are, I fell into a very heavy sickness,
and the physicians passed judgment of
death upon me, so that all said I could
never recover again. The priest was sent
for, and I got the rites of the Church.
Then I thought it right to bequeath some-
thing to the good clergyman who had got
such trouble on my account. I had of
worldly wealth nothing worth offering to
to him but a dress (?) shirt that I had never
put on my back, a pair of shoes and stock-
ings that had never gone on the foot of
man. I bequeathed these to him should I

die of the grievous sickness in which I was. He took them all willingly without waiting for my death. I got a favourable turn on the next day, and when I thought to put my foot coverings on me, I was told that the priest had taken them and my shirt away. Did he take them and I alive? May he never go to God's heaven, or to hell, or myself either, but hover among the clouds till I shall take my shirt, shoes and stockings from him, or from some other priest on his account. And now I am these three years a wretched wanderer, as you see, from priest to priest and from bush to bush. And now my angel guardian brought me to implore relief of you."

"May the God of glory help thee; thy case is pitiful, and I will not withhold my help from thee for your good and your salvation," said the priest, throwing his shoes, his stockings and his shirt to him, saying: "Here they are for you and my thousand blessings with them for thy salvation." The spirit took them hastily, and said: "As they are a treasure of soul and body to me, may they be a lasting treasure in heaven for thee."

Then the priest went, in the way his Master did, without shoes or boots, to his own residence, which was two or three miles from him, telling his people often what happened to him, and how he had saved a soul that was in sore straits.

(To be continued.)

VOCABULARY, NOTES, &c.

This portion of O'Cleary's Narrative should precede that in No. 37; in fact, it should come immediately after that in No. 29, p. 69, where some readers will recollect Edmond had been ejected from the gambling house in a nude state. He found out-ide an old blanket (*caso*, or *casoos*) that had done service between the saddle and the galled back of a horse; this he appropriated, making a hole in the middle of it, through which he thrust his head, and then he proceeded on his way.

Crao, a mouth; nearly always a wide mouth. *al-loo*, an obsolete term, except in the phrase *a-n-al-loo*, in the old times.

Ceairc, rights (rites of the Church, extreme unction, etc. *Coisilís* (comparative of *corinul*, like) more like, *le*, to. *meisioilís*, a bleating like a goat. *amurrao*, a barking; this is *ceasnao* in Waterford.

Slám, the low whimpering sound which dogs emit, and is indicative of grief; *uacairc*, that long-continued dismal howl which we sometimes hear from dogs at night, and which in Ireland at this day is considered the sure omen of some near misfortune—most generally a warning

that one of the family will soon die. *Slamao*, that single yell which hounds sometimes give when scattered up and down, looking for their game. When the combined pack makes but one body of sound, this is called *geom*.—Barron's Magazine] Can our readers make remarks on or add to this?

Dom' (*do mo* in MS.) *úoéar*: *uaó*, or *tiobloio*, or *oic*, would be said in Munster instead of *oéar*; *oim'* *uaó*, trouble about me.

Óap b' m'u óam lám oo fineoó óo-pan (*éuge riu*) *leir*, which it was worth while to reach my hand to him with. In No. 36, p. 49, of the Journal, the term *oap* is found twice, just as here; it is incorrect in all three places. In other books and MS. it is written *nap*, *n-ap*, *ap*, which are equally faulty. If the reader turns to p. 67, No. 29, of the Journal, he will find an attempt at explaining such expressions as correct as could be expected before Dr. Atkinson's works (*a*) and (*b*) had appeared; and in the next issue of the Journal another attempt will be made in the same direction, which, it is hoped, will exhaust the subject.

Ceal-oap, clothes; *léine ceal-oap*, perhaps to distinguish it from *léine aipinn*, the alb; and from *eir-léine*, a shroud. *raoéuáó*, in Waterford, *raoéah* or *b'raé*, the crisis in a fever. When a person gets over this crisis, they say: *oo ruap re raoéah*.

Máap ír loo, etc., in Waterford. This formula was very common in the mouth of beggars 60 years ago.

MO BÓIPA ZOIHO, ÓONH.

Ír iomaó buille reair, t'iom,

Óo ruapap in mo raosáil;

Ír mmic bí mo bócaíde lom,

Óur cior na mior zan uol;

Aé in záó buaróreao, beaz no móp,

Ni maib mé maib zan fonn,

Muap bózar éú, mó mile ríor,

Mó bóipa zoiho, óonn.

Mó beannaéc oir a éápa ríor,

Ceuo beannaéc aip oo éeann;

Ni rapam zmaó acé éú zo ríor,

Mó bóipa zoiho, óonn.

An lá a ó'ráz mé t'ij mo b'rae'

Le uol aip ruo an uoáian,

Da r'rápác éuit mo uéópa tei',

Ba zéup, mo-zéup mo b'róó,—

Í ríorim, ríon; í n-zoiho no záó

Aip r'raipinzeacé na u-tonn,

Ruap m'ie rólár in mo épáó

Ó m' bóipa zoiho, óonn.

Óur uébrap leat: "A éápa ríor,

Ceuo beannaéc aip oo éeann;

Ni' l'zgam 'noir acé éú, rapaioir!

Mó bóipa zoiho, óonn."

'Nuair casar ùra liom aih u-tùr,

Ba rḡamaḡ tḡ, 'ḡur bán,
Bì rnar na h-òige aih uò ḡnùr,
A' bì uò èolann rlan ;

Anoir atá tḡ féin 'ḡur mé
Nìor rime b-ḡao, mo ḡrád,
Cuarò ríde raimḡat èair a n-òé
Ó bì tḡ in uò blát.

Àét, beannaét oir, a éápa ríor,
Ceuo beannaét aih uò èeann ;
Nì réoiri linn beit óḡ ḡo ríor,
Mo ríopa ḡoiruo, óonn.

Ba èeannra éú, a ríun mo èriòé,

'ḡur uerim é, a rḡoir,
ḡur minic ruarair in ino óit
An cúram ná'ri ba éóir.

Ir minic, minic buail mé féin
An ríméaríóu aih uò éápa,*

'S ní uóbrair liom aruam : " Mo leun !
ḡan aḡao eiall níor rḡairi !"

Ba rḡoirveac éú, a éápa ríor,
'Nuair rḡoiré mé ríor uò èeann ;
Bérò loirḡ loite ann ḡo ríor,
Mo ríopa ḡoiruo, óonn.

Mo èrmeá ! 'nuair uéaricam aih an t-ráoḡal,

'S aih nó' na n-uaoinead ann,
A èrmeḡear b'ráeari in an m-baoḡal
Cuir Dia ó' a ḡ-cionn—

'Nuair rmuainim féin ḡur ionnan eiré
Na ríopa, rri ḡur mná,

Nì ionḡantaé a má clumteair mé
Aḡ ríoinn liom ḡo b'ráé :—

Mo beannaét oir, a éápa ríor,
Ceuo beannaét aih uò èeann ;
Nì rḡarḡair tḡ 'ḡur mé ḡo ríor,
Mo ríopa ḡoiruo, óonn !

"PÁORAIĆ."

* éápa, ḡiall.

ROMH-RÁÓ.

UO'H LÉIGTEOIR.

Aḡ ro uoir, i b-foclairb ríoléiré, an
rceul árraró aih rceolróiréacé Sneaḡura
7 míc ríarḡla. Cuirteair i ḡ-cló mar ro é,
lé ríul ḡo m-bérò mear aḡ an uream (ḡo
móir-móir aḡ an aor óḡ) èuirḡear an Nuá-
ḡaeóilḡe, aih na ríurimib lraémará atá i
u-taireró 7 i b-foclair i u-teairḡar na h-
Éiréann. Inr an *Réne Celtique*, leabair
IX., uò cuirteá an rceul i ḡ-cló ó'n lámh-
ríurimib bunuóarairḡ lé Whitley Stokes, 7
ir aih a loirḡ rin uò ríḡear-rá an t-
airḡruḡaró ro. Uò leanair, mar ir rḡairi
u'feuar, uò na b'uaréirib bunuóaráca.

e. O'ḡ.

IONMRAH SNEAḡUSA AḡUS MÍC RÍARḡLA.

stiocht leabhair bhuróhe leacain.

1. Uò bí anró móir aih rḡairib Roir tar
éir b'áir Uóimnail Míc aóua mic Anmireacé,
7 (= aḡur) ba h-é ro rḡat a n-anró. Tar
éir uò m'acarb M'acil Coba éiré uò ḡabilá
i noiaró Uóimnail, uò b'ioarí mic Uóimnail
'na ríḡtib aih émeul éonail 7 aih rḡairib
Roir .i. Donnéac 7 ríaca ;—Donnéac aih
C'ri éonail 7 ríaca aih rḡairib Roir.

2. Ba níor a n-anró-ran aḡ ríaca, óir ní
leirḡi aih ná euraé uáca aḡ éin-neac uóib,
7 ba h-aóbal meuo a b-rḡuamía, óir níor
ba rḡoḡaróite uò ríḡ ríam ríomé iao.

3. B'iaóam uò bí ríaca 'na ríḡ oirra. 1
ḡ-ceann na b'iaóna cig ríaca ḡo h-inbeair
na uóimne, 7 ḡairmteair éuirḡ rri Roir.
aoubairé rḡ leó—"Uéanaró tuilleacó
rḡuamía!" "Ní ríul aḡainn níor mó,"
aih ríao. aoubairé rírean leo :—"Cuiró
bui ríle aih mo uéarimann." Uò cuirteá ;
7 ba h-amlaró uò bí an ríle 7 a leac
u'fíul

4. aoubairé rírean anrriun :—"Ní ríul

bui b-foḡnam lán fói, óir ní fuil go h-uile an fíle. Cuirte na tula é na gléanncaib go m-béidóir ma o-tír (cóim-éirim); cuirte cionn na maḡairib go m-béidóir na go-cilleib."

5. Ba h-annrín o'eiug fíad ríadán i nḡair óóib. Cuirte munrín uile an iug i nriaró an fíad. Ba h-annrín do baimeasair fín Roir a aima féin do'n iug (óir ní maib airm aḡ éin-neac óóib-pan), 7 do maibasair annrín é.

6. Ba h-ole lé n-a briáair, lé Donncaó, an ḡrioió fín; 7 téir fé, 7 do iugne fé briaḡoe óóib uile, 7 do éuir fé i n-ém teac lé n-a loircaó iao.

7. Ba h-annrín aubairt fé féin:—" ní cóir óam an ḡrioió fo do théanam ḡan coimairle le m' anamcair, lé Colum-Cille."

8. Cuirteair teacairte uad go Colum-Cille: cig Sneadóir 7 Mac Ríagla ó Colum-Cille, 7 coimairle Leo óó, .i. fearca lánamna (cín ríéiro péirle) óóib do éuir ar an b-fairrige, 7 go m-béairfáó Dia a briaéamnar oirra.

9. Do beirteair foicig beaḡa óóib, 7 cuirteair ar an b-fairrige iao, 7 teirto fín o'a go-coimeuo, éum naé o-tigróir ar go-cúil.

10. Iompurigo Sneadóir 7 Mac Ríagla ar go-cúil aḡ uil go h-1, go Colum-Cille.

11. Maí do bíosair naí an go-cuirac, do cóimairligeasair easoirra uil o'a noeair féin naí an móir-muir amuig ar curair, maí do éuasair an fearca lánamna, aét naé o'a noeair féin do éuasair-pan.

12. Iompurigo annrín ar éasoir a lámhe veire, 7 féirto ḡaoé lé feal maíortuaró naí an móir-muir amuig iao.

13. Fá éeann cín lá, do ḡab cairt móir maíac iao, ar éasoir naéair feusasair é o'fulang.

14. Ba h-annrín ba ciraḡ lé Cuirte iao, 7 do beir go iugé fo-blaírta maí leamnaét iao, 7 ráirigeair ve iao. Do beirto alcuḡad 7 buróeair do Dia, 7 aubmaoir: "Fáḡamuir ar n-omraí n-á Dia, 7

tabmauir ar (maíorté) maíma ircaé in ar go-cuirac." Aḡuir do leirgeasair o'a n-omraí, 7 eugasair a (maíorté) maíma ircaé in a go-cuirac; 7 ar éeacé i o-tír i n-muir óóib, ir ann aubairt an fíle:—

Sneadóir 7 Mac Ríagla
Do munrín Colum Cille, etc.

15. Cuirteair go h-muir eile annrín iao, 7 do bí clóir aigrto éair a láir, 7 coira éire mnti, 7 ba ríall móir o'airgeao an coira fín, 7 do bí briaóán móra aḡ léimnig in aḡairó an coiraó fín. Ba mó ioná colrcaé fíreann ḡac briaóán óóib, 7 ráirigeair iao-pan óóib.

16. O'iomraoir go h-muir eile annrín: 7 ḡairtóig ionró móra naí an muir fín, 7 cinn cac oirra. Don ḡairteacé ḡaeóealac mnti, 7 téir fé ar an ciraḡ, 7 do éuir ráirte móra, 7 aubairt Leo:—" o'feairib na nḡaeóeal oam-ra,"* ar fé "éáirig fíreann curair óóir foim (annrín), 7 ní maíreann óóib aét naíre amáin. Do cuirteó éum báir iao leir na h-eacraimnaib aá aḡ áirreab na h-muir fo." Aḡuir do beir go briaó óóib ircaé naí an go-cuirac, 7 ráḡbair beannaét 7 beirto beannaét.

17. Séirto an ḡaoé annrín iao go h-muir i maib cinn móir, 7 eunlaé áluinn air. Do bí eum móir ar a báir, 7 ceann óir 7 cleirto aigrto air; 7 mntíró fé rceul toirair an oam óóib, 7 mntíró ḡeineaíam Cuirte ó Múiré Óig, 7 a baírte 7 a éirige; 7 mntíró rceul lse an briaéamnuir, 7 ba h-annrín do ḡabair ar eunlaé uile aḡ tuairgan a o-taob lé n-a ríeánaib, go ríleoir na briaona foia ar a o-taobair, ar eazla cóimaircaó an briaéamnuir. Ba comair 7 ba creutlír an fuil fín. Aḡuir do beir an e-eun uille do óuillib an érim fín do na cléircaéair, 7 meuo crioimn oam móir an uille fín. Aḡuir aubairt an e-eun leir na cléircaéair an uille fín do éabairt Leo, 7 a éuir ar

* "Dúine o'feairib na nḡaeóeal naíre."

altóiri Cólum-Cille. 1 5-Ceanannur atá ré nua.

18. Ba binn ceol na n-eun rin as gabáil falm 7 éanticeisead as molaó an Tighearna, óiri ba h-eunlaic Mungé Neime iao, 7 ní érifonairé coip ná uúille an érioinn rin.

19. O'fághbairi rlan 7 beannaic as na h-eunairb 'na óiaró rin, 7 iomparó go tíri uaébfairé 7 maib' doaine 7 cinn con, 7 rionnparó maí eallaic oipia. Tis cléipeac éuca ar an mair, do íepi aiténe Dé, as róipéin oipia, maí do bíosaí 7 n'gabáó t'pé beic san biaó, 7 do beiri óóib' iap, 7 fion, 7 cpiuicneacé.

2. Iomparó annrin go rlan'gabaí tíri 7 maib' doaine 7 cinn muc oipia, 7 do bí meicéle móia óioib' as buain an aipbairi 7 lári an t-ráipiaró.

21. O'gababairi ar, annrin, in a 5-cupiac; 7 gabaró a palma, 7 guróro Dia, go rlan'gabaí tíri 7 maib' oipiam u'feairairb na n'gabóeal, 7 do gababairi mná na h-irpe stanán óóib' san móill, 7 ba binn leir na cléipeacáib' é.

"Gabaró tuillead," ar an cléipeac, "ro stanán na h-éipeann."

"Téromi; a cléipeacá," ar na mná, "go tíg Rí na h-irpe, óiri beó fáilte 7 ruiamnear óaóib' ann."

22. Téiroro na mná 7 na cléipug irpeacé, 7 cupiúó an Rí fáilte moim na cléipeacáib', 7 leigro a rcié ann. Asur ruiaruiúó ré óioib' — "Cia h-iao bui muicri,* a cléipeacá?"

"O'feairairb éipeann uúinn," ar na cléipug, "7 do muicri Cólum-Cille."

"Cionnur atáro 7 n-éirinn," ar ré, "7 cá meuo mac do macaib' Uóinnail atá beo?" ar an Rí. Fieasparó an cléipeac — "Tuiui mac atá beo aige, 7 do éur fiaca mac Uóinnail lé feairairb Roip, 7 do cupiead r'earca lánaima óioib' ar an b-faiupige do báip an ériofma rin."

"Ip r'ioip óaóib', a cléipeacá, an rceul rin. Ip meipe do maip mac iug' Téamiac

7 ip rinne do cupiead ar an b-faiupige; asur ip uúinn ip maic, óiri beóimro ronn (annro) go o-tí an Meaóacáan, óiri ip maic acáimro san r'edacó, san olcar, san coip. Maic an mair 7 b-fuilimro, óiri ip innti atá éile 7 énoc, 7 ip uapal an teaóóair 7 b-fuil éile."

23. Asur do iugne ré fáilte móri moim na cléipeacáib', 7 aubairt:—"Atá óá loé mair an tíri ro—loé uirce 7 loé temeacó, 7 do éiofparóir ar éipinn r'ao ó muna m-biaó Márcán 7 Ráipairé as guróe leo."

"Do ba r'airé linn énoc u'feicrin," ar na cléipug. "Atá ré in ionao uarigheacé éim a o-tiofparuro uile 7 lé an Meaóacáan."

24. Iomparó annrin ó'n tíri rin, go r'ababairi ar éonn-gáip na maia lé r'aoa go o-táimug r'upiacé móri ó Dia óóib' (óiri do bíosaí tuipheacé), go b'racabairi mair móri áip, 7 ba h-aóibinn 7 ba naóiméa a maib' innti.

25. Ba maic an Rí do bí mair an mair, 7 ba naóiméa, 7 ba r'ipian; 7 ba móri a r'luag, 7 ba h-uapal teaóóair an Rí rin—óiri do bí ceuo uopair ar an tíg rin, 7 altóiri as gac uopair, 7 r'agairé as gac altóiri as íoóbaipé Cupip ériopé.

26. Do éuaóair na cléipug irpeacé 7 do beannuigebairi gac aon óioib' u'a ééile; 7 do éuaóair uile 'na óiaró rin—an r'luag móri rin, roip mnaoi 7 feair—7 do glacabair Coip ériopé as an aipheann.

27. Ronnteari r'ion óóib' annrin, 7 aóepi an Rí leir na cléipeacáib':—"Abpairo," ar ré, "lé feairairb éipeann go b-fuil uiofgaltar móri lé teaicé oipia. Tiofparó allmupairé éari muip, 7 áiteóeairé leac na h-irpe, 7 cupieadair r'orlon'gopé lib. Asur ip ead do beiri oipia an uiofgaltar rin, a meuo do beipio r'aillige 7 o-Tiomna Dé, 7 in a teaóairé."

Mí 7 bliadán beóicé ar r'aiupige, 7 moicéi uile r'lan, 7 inuipió bui r'ceul uile u'feairairb éipeann."

* "Cia ar óioib' r'ib"—an ráó cuicéam.

NOTES.

The *tompañ* is taken from the Yellow Book of Lecan, now in the R.I.A. Library, which was composed A.D. 1416, by Gilla Iosa Mor MacFírlaigh. The *tompañ* differs from the *longear*, the former being a voluntary expedition, undertaken from curiosity or the spirit of adventure; the latter was a compulsory exile in punishment for some offence.

The numbers refer to the sections and lines.

- § 1. The historical characters belong to the seventh century, A.D. Donnall mac doúa died A.D. 639, and was succeeded by Conall Coat and Ceallach (sons of Mael Coba), who reigned until A.D. 656. *Ciú Chonáill*, Tironell, the present Donegal. *Fir Rois*, the men of Ross, a district, according to Donovan, about Carrick-mac-ross, embracing the adjacent parts of Louth and Meath.
- § 2. 2. A law regulating the colours which could be worn by the various classes in Ireland, was enacted by King Eochaid Eudgadhach (Four Masters, at the year A.M. 3644). One of its provisions was—*aen uad i n-euadraigib mozdó*, one colour in the dress of bondmen.
- § 8. 2. *Mac Rialla*, now Magreely, Greely.
- § 11. 3. *Dul i n-oiúirpe* in the original.
4. *Lanatham* would now be said.
- § 17. 12. This phrase in various modified forms, *comnaí 7 cnecaí*, *comman 7 cnecaí*, "communion and creature," is not unfrequently met with, meaning something very precious.
- § 18. 3. The Plain of Heaven, *maclaípe na b-plainéar*.

Throughout the tale attention has been paid to the correct use of the present tense termination, the usual colloquial ending in *-ann* being not used except where demanded. See 6, 2; 8, 2; 12, 2; 17, 1, 4. 5. 7. etc.

VOCABULARY.

No word given in vocabulary to Atkinson's "Three Shafts" is here set down.

ainmípe, gen., -peac, proper name of a man.

adcuig, v., praise.

anpo, max., hardship.

adó, gen., -a, Hugh,

adp óg, the young

bápp, oo b, on account of.

ban úe, take from, formerly *bean, infin. buam*.

Bóime, the Boyne.

bratán, a salmon.

cló : *cúip* i *g-cló*, print.

Ceanannur, Kells (Co. Meath).

clatú, clatú, a rampart.

comairlig, decide.

coithérom, pron. corpm, level.

copa, gen. -paó, a weir.

cainceice, a chant.

colpéac, a two-year-old calf.

Donnall, Donal, proper name.

caillaó, cattle.

éin, one, form of éon, éen.

Énoch, Éile, Enoch, Elias.

euadac, clothes.

eunlaó, collective noun, birds.

fiúeamn, male.

fiúian, just, holy.

fozantacúe, a servant.

fiúeamn, fem. crew.

gab, take, has many meanings; *óg gabáil íalm, singing*; *oo gabatar ar*, they went off.

gairtúeac, hero.

Saebeal, -Laé, Gael, Gaelic.

mbeap, bay.

inip, island.

iompaím, verb, row; *iompañ*, voyage, rowing.

leaimnac, new milk.

Láirpúibinn, manuscript.

leig ícú óib, lay weariness aside.

longear and *iompañ*, see notes.

maíve paísa, an oar.

meadócan, infin. of meadóig, weigh; the weighing, judgment.

mianac, longing.

móir-thóip, go m., especially.

Munpe Óg, Virgin Mary.

oiúirpe, pilgrimage.

péipe, a pair.

pañ, an oar.

paóe, reach, now *ípaóe* or *cpaóip*.

íois, gen. íois, Ross, name of district.

Saílm, a psalm.

peapca, gen. -cao, sixty.

peile, spittle.

peolcúipeacé, sailing.

peapcaíó, north-west.

peaná, a peculiar sort of musical composition.

plán, a farewell; *p. leac*, adieu.

plúeé leabáip, a copy of a book.

peadóip, gen. -pa, a proper name.

peall, a piece.

peanáip, gen. -pac, Tara.

peapcaíó, wave-roar, roaring-sea.

ANECDOTA FROM IRISH MSS.

II.

Széil mznadó ant ío íoip Maéloróan.

R.I.A., D. 4. 2, fo. 50b, 1 (A.D. 1300).

Cepbalto mac Timpain arláip íoipíne *imíipí*, *eo ío léicceíe arláip* a *cepac* i *faípaó* na *faíipíge*, *eo íúaip* *gilla óib* *tuípaíe* *mznadó ím* *cpaíg* 'na *faípaó* .i. *muípaíe* *glap* *cpunno móip*, *ocup* *zan* *oípaí* *faíip* *íup*, *acé* 'na *ceípele* *coméipunno*. *Beíup* ío *gilla laip* *hé* *ocup* *cpuníó* *ar* *uaécap* na *cepac* *ocup* *tenoáió* *zac* *taíup* *eo* *cpuaíó*. Í *ann* *acúalacap* ío *gúe móip* ío *cpaíg* *céína*, *ocup* ío *eó* ío *acbeíe* : *Maéloróan* ! *Maéloróan* ! *Ro ípezap* ío *ceípele móip* ío *maó* a *paib*, *ar* *bélaib* na *cepac*, *ocup* ío *eó* *ípeíe* ó *gúe móip* *eíle* .i. *Maípaíe* ! *Maípaíe* ! Í *ann* ío *oíu* ío *taípaíe* ío *ceípaíg* *eo* *paíbi* *cpunno* *oíu* *ar*, *ocup* ío *ímnaíg* ío *zac* ío *bóip* *taíup* *féim*, *ocup* *oíu* *acúáió* 'na *íe* *oo* *cpunno* *oíu* *ar* *cpuice* ío *maó*

ἀρα τιναδ, οὐκ ἰδοῦναι ἴαν φαίηγε. Κοιρὸν
 ἀνὰ ἀειάλατον λυετὸν ἐν βαίλῃ γῶνι μόνι ἴην
 φαίηγε .ι. μιντερ Μελοςδαν ἀε φάιλτε
 ἴην. Κοιρὸν ἰνῆναι μόνι λα κάε ἰν φέιλ ἴην.

TRANSLATION.

Cerball, the son of Timpan . . . made a sitting, and they left the . . . of his basket by the sea. Then, on the strand near it, a gillie of them found a wonderful thing cast ashore by the sea, viz., a large, round, green *muirlan*, without any opening on it, but as an all-round ball of yarn. The gillie takes it with him, and puts it on the top of the basket, and fastens a withe hard across it. Then they heard a loud voice on the same strand, and what it said was : Maelosdan ! Maelosdan ! The large ball answered in the place where it was on the top of the basket, and this is what it said, with the same loud voice : Uarcraidhe ! Uarcraidhe ! And then it dragged the basket so that it was head over heels, and it broke the withe that was on it to pieces, and went in its course head over heels unto the place from which it was taken, and went under sea. Whereupon the folk of the place heard a loud shout in the sea, viz., the people of Maelosdan welcoming him. And this story is thought very wonderful by all.

NOTES.

Line 1. ἀρῶν is obscure to me; ἰνῆναι is an early example of the modern Munster pronunciation of *impece*. So *comairge* for *comairce*.

Line 2. *κεράδ*, genitive of *κερ*, anglicized *kish*. The dative and accusative are *κεραίῳ*; see line 14.

Line 3. *τυρῶρηε*, *something cast ashore; a find, treasure*; the latter meaning the word has in L.Br. 138b, 39: ἴη μαιετὸν ἐν τυρῶρηετὸν φιλ οὐκ οὐα μ-βεε δ φῖρ οὐκ. Hence the adjective *τυρῶρηεεὸς rich*: *páncamair tigh tioréig tyrῶρηεῖς*, L.Br. 122b, 24.

Line 4. What *muirlan* may be I know not.

Line 14. *οἴου* or *οἴου* is an old-Irish particle = Lat. *autem, igitur*. In Middle-Irish MSS., it is often found shortened into *o'u*, which shows that it was accented on the second syllable.

III.

THE MOTHERS' LAMENT AT THE
SLAUGHTER OF THE INNOCENTS.

Λεαβαρὶ βρεαε, p. 141 a.

ἴη ἀνὸν ἴην ἀθερετ ἀρῶνι βεν οὐ ταρῖαιηε δ
 μαε ἀρα ἠετὸν ἰν φέιλῶνμαρ :

ἴη ἰνα ἠ-βείηε μαε γῶναιε φῖρμ ?

.ι. Τορῖαι μαε βῖονο.

Μέ μαε ἴην,

Μο εἰε ἴην-ἰβ.

Μο βῖν ἴην-ἰμορῖεμ,

Μῖ ἰννο μαε ἴην,

Μο εἴηε ἴην-ῖρ.

Μο βεα μαε,

Μο βῖρ δ βρεε ἴην.

Μο ηετ ἴην εἰηε,

Μῖ ἴηνε μαε ἴην,

Μο ἴηνε μαε ἴην.

ἴη ἀνὸν ἴην ἀθερετ ἀρῶνι βεν :

Μο μαε βεμ ἴην,

Μῖ μέ ἴην ἴην οὐκ.

Μαηβ οἴου μέ ἴην,

Μά μαηβ μαε.

Μο εἰε cen ἴην,

Μο ἴην cen φῖρ,

Μο λῶμα φῖρ εἴηε,

Μο εἰηε cen ἴην.

Μέ ἴην cen ἴην.

Μο βεα ἴη ἴην βῖρ,

Με ἴηνε μαε, δ ἴην.

Μῖ οἴηε cen ἴην,

Μο γαλαρ cen ἴην,

Cen ἴηνε cen βῖρ.

Μο εἰε ἴην ταρ,

Μο εἴηε cen ἴην.

ἴη ἀνὸν ἴην ἀθερετ ἀρῶνι βεν :

Οἴη ἴηνε ἴην μαηβαι,

Σοάουε μαηβαι.

Μῖ οἴηε cen ἴην,

Μα ἴηνε cen ἴην,

Μα ἴηνε cen ἴην.

ἴηνε cen ἴην,

Μο ἴηνε cen ἴην,

Μο ἴηνε cen ἴην,

ἴη ἀνὸν ἴην ἀθερετ ἀρῶνι βεν :

Ταη εἴηε, δ ἴηνε,

Βεμ ἴην ἀνῶν cen ἴην,

Μαηβ οἴηε cen ἴην,

Με, δ ἴηνε,

Μάεαι μαε ἴην !

ἴη ἴηνε cen ἴην ?

Ἦρε' mac-ḡu ḡo maḡḡea
 Mo cōnn ḡf mo éiall.
 Ḍoḡgne hen boeḡ om
 1 n-óiaro mo maic.
 Mo éḡroe ḡ coep éḡó
 A haile in áḡi eḡúáḡ
 Ónoú co tí ḡráé.

TRANSLATION.

Then, as she plucked her son from her
 breast for the executioner, one of the
 women said :

"Why do you tear from me my dar-
 ling son,
 The fruit of my womb?
 It was I who bore him, he drank my
 breast.
 My womb carried him about, he sucked
 my vitals.
 He filled my heart :
 He was my life, 'tis death to have him
 taken from me.
 My strength has ebbed,
 My voice is stopped,
 My eyes are blinded."

Then another woman said :

"It is my son you take from me.
 I did not do the evil,
 But kill me—me: don't kill my son!
 My breasts are sapless, my eyes are
 wet,
 My hands shake,
 My poor body totters.
 My husband has no son,
 And I no strength ;
 My life is worth—death.
 Oh, my one son, my God!
 His foster-father has lost his hire.
 My birthless sicknesses with no requi-
 tal until Doom.
 My breasts are silent,
 My heart is wrung."

Then said another woman :

"Ye are seeking to kill one; ye are
 killing many.
 Infants ye slay, fathers ye wound ; you
 kill the mothers.
 Hell with your deed is full, heaven
 shut.
 Ye have spilt the blood of guiltless
 innocents."

And yet another woman said :

"O Christ, come to me!
 With my son take my soul quickly :
 O great Mary, Mother of the Son of
 God,
 What shall I do without my son?
 For Thy Son, my spirit and my sense
 are killed.
 I am become a crazy woman for my
 son.
 After the piteous slaughter
 My heart's a clot of blood
 From this day
 Till Doom comes."

NOTES.

- Line 2. *peóloénmaro* lit. *fleshmaker*. Cf. na *peóloén-
 maro* *ocur* na *bárapéa*, Stowe MS. 992, fo. 62a, 2.
 Line 6. *ḡo-ḡ-ib*, *ḡo-ḡ-imoḡéur*, past tenses with infixed
 pronoun of the 3rd person sing. masc.
 Line 25. *ḡéḡ=ḡéḡ*, to rhyme with *céḡl*. Cf. *mo ben-ḡa
 ḡéḡe*, LL. 276b, 15. 1 *n-óigail a ácar ḡéḡe*,
 LL. 19a, 4. *ḡacḡia-ḡu ḡéḡe*, LL. 297a, 45.
 Line 26. *mo beḡa ḡḡ ḡú báp lit. my life is worth (equal
 to (like) death)*. Cf. *naḡ ḡocur-ḡa ḡiam ocur naḡ
 céḡla a ḡú ar uairu ocur ámbḡenab that I never
 saw or heard its like for cold and storms*. Rev. Celt.
 xi. p. 129.
 Line 28. *m'óici* (*mḡóici* MS.) *cen lúac*, lit. *my foster-
 father without wages*.
 Line 53. *cóep f. a clot, lump*, would now be spelt *caob*
 or *caotb*. *ḡoḡgne* *óí éḡep cḡuá* *he made two
 lumps of clay*, LLr. in *éḡep éḡó ocur ḡola ḡobóí
 ḡor a éḡroe*, ḡḡi *ḡoḡéarḡar*, LL. 173a.

CORRIGENDA.

I am indebted to Dr. Whitley Stokes for the following
 corrections:—In No. 37 of this *Journal*, p. 69a, l. 4, in-
 stead of *máḡ* read *mám* = Lat. *mamma*. ib. p. 69b,
 l. 4: *caḡ maḡ a n-ḡabmaro*, translate: *every place into
 which we come*. ib. l. 17: *ḡocúoḡur ḡa ceamḡaiḡ*,
 transl.: *they went throughout Tara*. ib. *caḡ aen ar a
 m-beḡeáḡ*, transl.: *every one whom she overlooked*.

KUNO MEYER.

ḡḡeul ar nóra ní mac doḡa
 aḡus na síḡeḡḡaíb.

Ar ḡéḡi maḡ o'ḡḡoḡḡḡ Séamur O'Mḡuḡḡ ar
 Eanáḡ Cuan i ḡ-cōnḡae na ḡailḡimé é.

(Contributed by Mr. C. P. BUSHE as a fair specimen of
 West Connaught Irish).

Lá cḡuáḡ ḡneáḡa ḡo bí baḡḡeáḡaḡ
 boeḡ 'na cōmḡóe aḡ Caḡḡeán an Eacaéiro
 i ḡḡoḡur ḡo énoo Meaḡa i ḡ-cōnḡae na

ḡaillimé, a m-b'ainm dí Níóir' Ní Mac Aóda—
 'Do bí sí an-bocté. Buo í a ceipio bean-
 éungantaéct.

'Do bí sí amuic ag cjuinnuigadó cual ag
 iaijiaró teineadó uo na maljaizigib. 'Do
 éuala sí tojiann cajiúir taob híari sí.
 'O'feuc sí ai a cúlairb agur uo éonnaic sí
 gairgíreadó beag g'leurtá faoi n-a éaróig
 óeijig, a b'ijrte leatáir agur a napariún,
 agur é ag bualaó leatáir ai iaijann uo bí
 ai a g'luinib. 'Do éummiig sí go capa g'uib
 é an g'riearáide leirjheacán uo bí ann, agur
 uo éuala sí i n-iméacé a raogail uá
 b'peicepéá é gan uo júnle a tógbáil ué, go
 o-tiubháó pé ruar a éairge óuit, acé uá
 leigteá ar t'áiric é, go n-iméóigadó pé
 agur náé b'peicepéá ajiúct é.

'Do éjuall sí aij, agur u'éijig pé uo léim,
 agur uo leig pé píora leatáir tuicim uaró
 ai an talam. 'Dubairt pé léiti "Tóig é
 rin." 'Nuair uo éiom jipe ar go b'jadé
 leir-jean! 'Do tóig sí an leatáir agur 'nuair
 a 'o'feuc sí uairé, ní jaib pé le peiceáil i
 n-ait ai bié. Buo móir a b'jón. 'Sé a
 dubairt sí: "Éaill mé mo faróibjeap, acé
 ní'l neairt aij; ij g'ojie cabair u'é 'ná an
 uoirj." "

'Do éuir jí an éual ai a muin, agur
 u'oiompiúg jí ai ar a baile; anjrin uo
 éonnaic sí maicacé ag tjuall uijjéi ai
 éapall bán; uo beannuig pé dí, agur uo
 labair pé léiti: "B'juil eolur agat ai
 bean u'ar b'ainm dí Níóir' Ní Mac Aóda,
 'jéjo a tá annti bean-éunganta?"

"Ij maic maí tairla, a g'jiadó; uijje an
 bean a tá tú loig." "Má'j tú an bean,
 jeo, buail ruar ai mo éularb."

'Do éul pé an capall i n-agaró rtaigje
 uo éairé Níóia an éual u'a muin; uo buail
 sí ruar ai an rtaigje; ar rin uo éuaró sí
 uo léim ai a éularb ai an g-capall; uo
 éiomám pé leir éom meair agur uo bí inj
 an g-capall a uéanam; uubairt pé go jaib
 nuala uainjiógan f'inn-beairja go h-an-
 toona 'nuair a u'fáigair pé an b'juigín—an
 maicacé uo bí ann, buó u'ime uo ná uoaimib

maite é—uo éiomám pé arteaé éjío píojje
 raða uoirjá éjío an g-enoc. 'Do ban g'erte
 móir Níóia 'nuair a bí sí ag uul éjío an
 m-bealaé rin. Míoir b'fáda dí go b'paca sí
 ar a coimair an t-áitigadó nac b'paca sí
 agur naj faoil sí go b'peicepéó sí coróce a
 leiréoe. Tugadó ruar ag uoirj móir na
 b'juigje i; uo leigadó anuar u'e'n éapall i.
 'Do bí ag an uoirj joiimri uájeug ban-
 comiúoeacéa. 'Do éuir g'ac bean acab céao
 mile fáilce joiim Níóir' Ní Mac Aóda i n-a
 h-ainm agur i n-a g'loinne. "Go maíuó jib
 r'lan," a uubairt Níóia, "Cia an éaoi a
 b'ruair jib m'ainm-ra amacé?" "Ná bac
 leir rin, a Níóia," a uubairt bean acab.
 Tugadó Níóia ruar an rtaigje go jeomja
 na uainjióga; 'nuair a u'fáigbaorai Níóia
 anjrin uo rcaorair ó céile. B'j go maicé
 agur ní jaib go h-olc. Míoir b'fáda uo bí
 Níóia ijicé no go jaib leanté mic beiré.
 'Do bí áear móir inj an g-éuirt ai rin a
 éloir-uéáil.

'Do jinne Níóia a jaib le uéanam áic.
 'Do g'leir sí an leanté, agur uo éug sí
 arteaé u'o'n uainjiógan inj an leabará é.
 'Do éaimic bean uapal óg arteaé; uubairt
 an uainjiógan léiti Níóia a éabairt amacé
 agur juo eicinc fáigail jéiró dí le caicéam.
 'Do ruair Níóia ite agur ól, nac b'ruair sí
 a leiréoe juiam joiime, ná 'na uáig ó
 u'fáigair jí Cairleán an Éacaéro.

'Do bí Níóia inj an m-b'juigín ar'péadó
 míora, agur uo j'aoil sí go jaib jí ij na
 fláiteapairb, agur ní jaib a f'ioj áic cia an
 éaoi a b'fáigadó jí áit éom b'jedg agur éom
 caicéneamác leir an áit rin, acé i n-iméacé
 na míora rin uo bí na maljaiige bocté faoi
 an-jóg móir no g'uir j'ill jí oijjeu.

Com luac á'j bí an uainjiógan go maicé
 agur 'na juiréam, uo éuaró jí jéin agur a
 curó ban-comiúoeacéa amacé lá. 'Do bí omair
 an taob ijicé u'e'n uoirj. 'Do éum an
 uainjiógan ai táir a meuir inj an omair,
 agur uo leag sí ai a j'uil óeij i, agur uo
 jinne g'ac bean eile acab maíoe an g-cearona.
 'Do g'níoir maí rin i g-comiúoeacé ar f'áigbáil

na bhunne óóib, go m-berúeáó ríao óó-
feiceálda le ríúilb uinne beó. 'Nuair a
o'imeítear ar amac uabairc Nóra léiti réin,
"Ní corraite daorb ná óáimra," aghur oo
púne rípe mar púne ríaoan. Go goimio
'na óiaig rín o'ioe an banníogán Nóra,
aghur uabairc rí léiti naé go-conneóóáó rí
níor foite ó'n m-baile í. O'riarpuig an
banníogán oí an ríab bó aici; "Níl, a
ghráó," uabairc Nóra. "Seo veicé b-punt
uit aghur ceannuig bó," uabairc an bann-
íogán. "Dí na ba ríaoi 'gan am rín, a'f
uabairc rí léiti beaéa a ceannaéó ar a
m-berúeáó aici i n-óiaig an bó a ceannaéó.
O'fáóarib Nóra ríán aghur beannaéó ag an
m-banníogán. Oo éuaró rí ag aonac an
Toplaig Móir, aghur oo ceannuig rí bó.
Oo bí rí ag uil amac ar an aonac, aghur oo
éonnaic rí o'áipeug ban buó b'péáóáóa oo
éonnaic rí ariam, aghur an banníogán
iompu amac ag teaéó aici ério an aonac.
Oo g'eic Nóra aghur oo éuir rí céao mile
ráilte ríom an m-banníogán, aghur o'riar-
puig rí ói, cia an éaoi an ríab an leab.
"Tá ré go rí-máic," a uabairc an banní-
ogán, "aéó cia leir a b'paca tú mé?" "Con-
naic mé leir an t-ríúil 'reo tú," arfa Nóra,
a' leagan meuir ar a ríúil óeir. Oo éuir an
banníogán réuóóóó ríaoi n-a ríúil, aghur a
uabairc rí léiti, "ní feicéó tú ariéó
óóóóé mé."

O'fíll Nóra a baile ríaoi b'pón; ní mar
rín oo ríaoi rí ar marom a o'fíllpéao rí.
Tug rí bó a baile léite, aghur má éug, buó
o'aoi an bó uiréi-rí í, o'á ríeiu oo éail rí
a ríúil óeaf léiti.

Réir buó é ariéóó o'fan i n-a lamab i
n-óiaig an bó a ceannaéó oo éuaró rí go
Tuaim aghur oo ceannuig rí beaéa ari. Oo
mar rí a b'pao ar leaé-ríúil, aéó ní fáca rí
aríam uinne eile ve na o'aoiúib máice go
b'puar rí báí.

NOTES.

ar réir mar o'riarpuig=oo réir mar o'riarpuig.
ar a cúlaib, behind her. Oo na malpáigib, for the
children.

Cual, a fagot, gen. cuale; this word is fem. in Con-
naught. Also meup, a finger, is fem. in Connaught.
Cumniú=cumniú. Conneóóáó=congeóóáó.
Ar go b'páé leir-pean! away with him for ever!—he
vanished.

'Séno a tá annci (innici), bean éunganta, who is a
midwife—a tá 'na bean éunganta.

rinn-bheanna, King of the Fairies.

an b'púirín, The Fairy Palace. feicéó=feicéó.
Seite, fear, terror. Oo g'eic rí, she started or was sur-
prised.

Ar a coimair=ór a coimair; so, also, ar a cionn for ór
a cionn, &c.

iricé=aricé. amuc=amuc. ariéó=ariéó. eicéó
=éicéó, some.

pláite-arab, spoken as if pláiteir.

réir buó é ariéóó, whatever money. See vol. iii., p. 24.

b'páóaró=b'páóaró. b'péáóáó=b'péáóáó.

o'fáóarib=o'fáóarib.

ceannaéó=ceannaéó. acab=aca.

ar leaé-ríúil, blind of one eye.

'beaéa, provisions.

Uinne beo=winne bi.

Carpleán an éacaéó. Castle Hackett.

LUAN A' T-SLEÍBE.

Luan a' t-ríleibe, luan a' leuir-rípuir,

a' luan a m-berúimio eile ríaoi b'pón,

Tuiréó an t-aeir anuar 'na éaoiúib,
Lapparó an r'péir 'r berú an míuir oa
ooáó;

Ari a' r'péir r'péic ve élog íúic Oé

Berú gac r'péacúir oa b'fíúil marb beo,

Racáir gac aon anur a' éolan o'aoioa

'S a' t-anam gléigeal ari énoe na n-oeoir.

Éiúig ríuar, a r'péacúig, ir r'péacúéó

'S oean ariéúigé éuaró 'r tú 'na éail

'S g'uir m'ioic a luao tú Mac Oé go
h-uairpéac

'S gan uair aghur le r'péacúil oa cionn;

Tiocearó an uair a m-berúimio buaréa

R'péacúéóarí uairéanna 'r r'péacúil,
Berú gac anam r'péacúig, boéó anur a' éolan
uairpéac,

'S iao a g'luairpéacéó go Slíab na m-beann.

Tiocearó an t-don-míac ann a' ceairc a
óéanaó,

'S ann rín a berúeaf a' cuncuir éuaró,

'Hna r'péacúig ari beirpéir ór cionn ríol
óóíma,

Ari go-oiréó oa léigeáó 'r ari n-aóáó ari
r'péac;

Leabair faoi feula aige a muinead a n-aon-
toirne

Ó cruinnighéad an chéadúir go u-téig ré gan
uair,

'S gur b' é subairt h-éarso, o' ainéoin
an easceair,

Naé leigfead aon nead oar éiontuig uaró.

Cia b' é a éurifead a dóéur ar líg an
Domnair

'Gur Muir na h-óige a gurdead i n-am,
Cúl a édarit do na mionnarde móra

'S gan cur na cómuir an énué le rann;
A éirde a dóiréad oon aérige mó-ghlan

'S gan failleige an uirnaige óeanaó air
Luar no air moill,

Luce na n-veoria aig na h-airinn uoinnair
Ir doibh doib rin lá léib Síogán.

Tiocfaró an línaigeoan óear, bairamuil,
múinte

Cupfaró a h-évead 'gur r'leactaró a
glán

"A líic, naé mé féin a o' oíl do éad oear
'S naé iao reo na reosa da maib tú oíl;

Naé iao reo na maoluirgo do ril do óiaig-rá
'S naé iao reo na céibinóe a tuir na
n-uad,

Naé iao reo na meura a níg do énead,
'Sa líic, na tréig mé 'r mé faoi ghuam.

O' iomdair mé o' don-mac tri máite ann m'
aon-bhoinn,

A' an oíde óéigonaé gan bean mo éairt,
gan tead mo léim-feicriona i g-Cairt
Beolam

Aé maipéir caol, curnaing a' n-airil éoin;
Síubail mé 'n méro úo faoi bhóim go léim
leat

A readnugead h-éairio 'r mé lag gan luce,
A maigirir oílir, tá 'n r-riocáin óeanta
'S tabair leat a' méro aca da b-puil do
oíl."

This Poem, on the Day of Judgment, is written in Philadelphia from the dictation of Celia Ferry, a native of Gweedore, Co. Donegal, Ireland.

NOTES.

As a general rule a preposition followed by the article an does not cause eclipsis of the initial consonant of nouns in the spoken language of Ulster; but aspiration always takes place, as énoé ré a éoca air an balla; fear ri an éac; o' éiré ri leir an fear; tá banne aig an gabair; beó éadac air an páirce.

Another peculiarity I notice in the Ulster Irish is that the personal pronoun does not come after the demonstrative pronoun, as rin a' éaint a b-puil a b-lar uirri; rin a' pócal a tá rior; reo an bean a tá oear; riu a' fear a tá láirir.

In Connaught we say, rin i an obair a éur air a' m-bóear mé; rin é 'n fear a éuaró ve léim éar a' g-clóiré; o' iméig ré leir a' b-fairge; reo é 'n éann a o' páir 'ra n-ghleann; riu i an bean a póráó leir a' b-riobair; tá ead uile óime na éolad le uair. But in Ulster they say, rin an obair a éur air a' bóéar mé; rin a' fear a éuaró ve léim éar a' clóiré; o' iméig ré leir an fairge; reo a' éann a o' páir 'ra ghleann; riu a' bean a póráó leir a' riobair; tá ead aon uile óime na éolad le uair. They also say, Chá 'n facaig mé maib é (I never saw him); tá raib mé éaint oir (I was not speaking of you).

J. J. LYONS.

905 Gray-street,

Philadelphia, U.S.

✓ DONEGAL IRISH (Continued).

J. C. WARD.

In Donegal, the contraction for ann mo, in my, is not an, as in Munster, but mo, the ann being omitted, as "tá mé mo éolad 'r na uirrig mé," I am asleep, and don't waken me, the name of a well-known Irish air. In the same way the contraction for ann oo, in thy, is not ao, as in the south, but oo, as will be seen from the following:—Prince Charles Stuart visited Glencolumkill, and was conducted to a man named M'Ginley, who was believed to be proficient in the English language. When it was time for the Prince to retire for the night, his host, above referred to conveyed the request to him as follows:—"Bed, bed, a óime uairil, éóirig mé sleep óir; " i.e.—"bed, bed, nobleman, I fixed a sleep for you." The Prince having taken the hint, his host boasted of his accomplishment to those who remained, as follows:—"Tá tú oo luide 'noir agur níl oiréad beurla i min-na-chóiré agur éurifead oo rúre tú;" "you are lying now, and there is not as much English in Meencroish as would put you up."

The eó, oé, in the future tense of verbs whose imperative ends in uig, or ig, is very distinctly pronounced by Irish speakers here. It has exactly the same sound as ough in the word lough. With regard to the f of the future tense and conditional mood, it is very seldom pronounced, but neither is it silent. It has the sound given to f in péin, in Connacht and Ulster, viz., that of é or h. Thus, buairinn, I would strike, is pronounced buair-éinn. It would appear that é, which was anciently used in many verbs instead of f, is still sounded.

I give the following story as an example of the Irish spoken in Donegal. It is a great pity that an attempt is

not made, ere it is too late, to preserve some of the Irish folk-lore. Dr. Hyde deserves great credit for his valuable services in this direction in his *Leabhar Sgeulaisgeacra* and *le h-áir na Temeaó*. There are hundreds of stories to be had in Donegal yet, which in thirty or twenty years to come will be lost, unless some organized attempt is made at collecting them in the meantime.

1ASGARTRE BHEAG BHEUL-ACH-SEANNAIGH.

Bhí rín ann mar ír fáo ó foin a bí iargairie i m-beul-áe-Seannaigh a rab dá níac ueus aige. Tharla go u-taime tuile thóir ann abainn na h-éinne pá an am rín, a rgoile agus a reub agus a síoméar air ríubal an éuro bíd thó ve'n tpoiceáa a bí tparna air an abainn étoir dá éeann an baile. Go géar 'nna thiaig rín curpead amad go g-caitpíde tpoiceáo úr a éeanad, agus mar bí beirte ve éuro níic an iargairie 'nna ríoraib cloné, glac ríao féin agus a g-curo uearbhairépeada an tpoiceáo lé ueanan. Búd éoiruo 'nna thiaig rín gur éoirig ríao air an obair, aét an nneó a curpead ríao ruar anra Lá bídead ré air léir air marinn. Nuair a bí ío aig thul ann coraig air pead camall agus nac rab ré aig eirige leo an tpoiceáo a éur ruar, "mo thóna agus mo thúinne orin" arí Doimnal, an fear a b'érge ve na uearbhairépeada "go ríuóirio míre míot ná h-oréde go b-peicrío me cia cá leagad an tpoicéio." Búgne ré rín agus anonn go maíe rian oréde eao é éomnaic ré aét bean uapal, óg, aluin aig teacé agus aig corípuad a écaáo ríor na g-clod ve'n tpoiceáo. Labair Doimnal léite agus v'íparnaig eao é an pé é bí aici an tpoiceáo a leagad. Dubhairt rí leir nac leirpead rí an tpoiceáo a ríuóeubúad go bhíacé muna u-teréad rírean léite a baile le h-ágaró í a íorad. Cómhairig ré a thul léite agus mígne ríre cleite bí féin agus síarri air Doimnal a leanaímaic. D'imuir rí vo go rab fearbhéogantac a thé air a h-áeair agus nuair a rácarad ríao éó rava leir an éairlean air a báí no air a beaca gan leirint air go b-pacará pe eire aríam. Shíubairleapir leo go u-taime nóin beag agus ueirpead an lae, go rab eumada beaga na coilleáo tpaobairge aig thul ríao éoréa, ríreann ruain, agus ríor-éoolaca. Ní facasair tead móra a b-fao uada no tead beag noeaf uoib, aét tead beag aihán ríonn, ríonnogac, uonn, uonnagac, gan bun cleite amad, no bárrí cleite arpead, aét an cleite beag aihán a bí aig ueanan uíoion agus rírgad u'n tead a líg (uile). Tharparig ríao air go uian, ueirpead agus éuair an cleite ruar ríao uírrla (eave) an tíge. Bheannair Doimnal arpead agus éur fear an tíge eao míle fáilte ríoin Doimnal, níac iargairie bíg beul-áe-Seannaigh. bhí iongantap air an fear óg eao é mar ruar fear an tíge aítne aírrean agus v'íparnaig thé pá u-caob ve (about it). Dubhairt an fear leir, go rab aítne aige air féin agus air a áeair ríome, agus go rab fáilte aige an oréde a écaáo ann rín. I noiaig bíad agus uíge a beít éaric, éatíe ríao trian na h-aoréde le ríannaíbeacé, trian le ríeuláibeacé agus trian le ríreann ruain agus ríor-éoolaca. An lá air na bápac uóerí a m-bíur-époragad v'fás Doimnal plán aig fear an tíge agus

nuair a ueirig ré amad éomnaic ré an cleite aig teacé anuar ar uírrla an tíge agus aig iméacé léir agus lean Doimnal é. V'éirig thó an uopa lá mar éarpla an éuro lá. An tpoicáo lá lé curim na h-oréde éomnaic ré tead móra a b-fao uad agus éarparig air go uian ueirpead agus éuair arpead. Ní rab ré b-fao go u-taime fear uapal an tíge eao v'íparnaig thé eao é éus ann ríe. Dubhairt Doimnal go rab ré aig íarpario amírepe agus go g-cualaró ré go rab buacáil a thé aírrean. "Cá maire" arí an fear uapal "aét tá obair éruair ríomao ma íanann tá agam-re." "Ír cuma líom" arí Doimnal "lé obair éruair bí mé cleacéoa a énrpa baile aíg m'áeair." Air marinn lá air na bápac ma'í luac v'éirig Doimnal bí an maigíreir 'nna ríurte ríome. "Eao é tá agao uam lé ueanan 'noiaí" arí Doimnal? "Cá maire" arí an uinne uapal "boitead (lyre) ríor ann rín, a rab ríéde cinn ealaig ceangalca an lé peacé m-bíadana agus náí carpac ríuot an ama. Chailleap léirígín ann. Bídead an boitead carpuigé agao agus an léirígín air rágal nuair a éiocap an oréde no muna ná (b-puil) bauprio míre an ceánn uioic. D'iméig Doimnal agus éus ré íarpario an boitead a éarpead aét b'óle a v'éirig léir óir ní rab lán gábal va g-caitpead ré amad nac u-tigeadó peacé g-cinn arpead. bhí ré mar rín go u-taime ingean an uinne uapal le n-a thíneap. pá an am rín bí an e-aoréde ruar go u-tí an caoban mullaig agus h-aonairpeada (with enough ado) ruar Doimnal aét ann aét é bhíuóe arpead léir an ríurte agus é aig ueoíneacé eoince. Scapir an bean óg anuar air agus uubairt léir a thíneap a éeanad agus go b-peucará rí féin an u-tiocpá léite éur níor ríarí a éeanad. Bhan rí gábal beag (grain) ar a róca agus éatíe rí thógan ve'n aoréde éall agus abór agus éoirig an éuro eile thé aig thul amad 'nna thiaig go u-tí nac rab uavaíth ve anra boitead nuair a bí Doimnal ríro le n-a thíneap agus bí an léirígín léite ann a boir.

(Lé beít leantac).

uán beag.

(Contributed by Mr. PATRICK O'LEARY, Inches, Eyeries, Castletownbere, Co. Cork).

I.

"Eao é an uacé," arí bárrí le Návúir, ríacé, "Ír ueire av' íúil, nó ír teó av' g'íuáó?" "An glar, gan amíur," arí Návúir go cláé." "Ír ueire rí ír anra," arí ní eugann go bhíacé."

II.

"Deairig, bán, buíde, agus gac uile uacé tá, Tígró am' éimcioll an fáro ír áil leó an lá;

Ác't le ceac'te t'ub na h-oiúce, a úéanann me éraó,
Iméiúto uam de b'neab, am' fásbáil gan
fásáe.

III.

Seapan an élar i lár fóiúir mi-áó,
Ásur fói' f'é ir t'uirge a léiúreann mo
cneáó ;
Óá b'niúg i'ru, uar n-oiúg, ní murce óam iáó,
Fúir "cuirle mo éoiúce" an uac élar go
b'ráe.

PAORUIS O LAOGAIRE.

THE FOUR WINDS.

8 Waterloo-avenue,
North Strand Road,
February, 1891.

To the Editor, *Gaelic Journal*.

DEAR SIR,—In No. 30 of the *Gaelic Journal*, in a piece (m'urc na n-uasmeáó maice no na f'ab'arúce ar O'Macéáina ásur ar a buacáil) contributed by Mr. O'Brien, there appeared a verse about the Four Winds (see Vol. III., p. 85), of which another version, sent by Mr. O'Leary, of Castletownbere, was published in the last number of the Journal. I find that I obtained a long time ago what seems to me a much better one than either from Mr. Bryan Hanrahan (b'wan O-h-anraáám), a native of Athen, on the borders of the counties of Limerick and Kerry. I give it here just as I heard it:—
an éac' a n-uasáó, bionn fí fuar ásur baimeann fí uam ar éac'uib,
an éac' a n-uasá, bionn fí tair ásur cuipéann fí raé ar fíolcaib,
an éac' anoir, bionn fí c'uir ásur cuipéann fí feic ar ósaimb,
an éac' amá, bionn fí fial ásur cuipéann fí iafg cum c'uir.

The above, it will be seen, differs from Mr. O'Brien's and Mr. O'Leary's in the lines about the north and east winds, and in having cum c'uir for i líoncaib in the west wind line. My reasons for thinking it a much better version are (1) The assonances are perfect, thus, a n-uasáó assonates with fuar and uam; a n-uasá with tair and raé; anoir with c'uir and feic; amá with fial and iafg; and this is not altogether the case with the other versions. (2) Two obsolete words occur in the line about the east wind, viz., c'uir and feic, which I think show that this version has received less corruption than any other, for it is the usual practice when words in verses preserved orally become obsolete to substitute for them other words that are still in use. Mr. Hanrahan, though a good Irish speaker and scholar, did not know the meanings of c'uir and feic, and he repeated the line to me in the first instance to know if I could explain

it for him. I only attempted to explain c'uir, saying that it appeared to me to be the positive of the comparative and superlative form c'uirpe (níor c'uirpe, stronger, ir c'uirpe, strongest), which is usually assigned to either c'ruen or Láruir in grammars, although there are regular comparative and superlative forms, c'ruine and Lárupe, formed respectively from each of these. Since then I have found that c'uir, strong, occurs in Dr. Keating's *C'ri B'uir-éac'ite an bháir* (see Index, p. 447, of Dr. Atkinson's edition, where he also gives c'uirpe as the comparative), and this may be the same word as c'uir: cf. with c'uir and c'uirpe, réarúg and réirúg, which both mean "dry, barren;" réarúg is the form in use in West Galway, as éac'ora réarúg, a dry sheep; but réirúg in the east of the county, as bean réirúg, a barren woman, ir féarúg ual i g-c'uirc 'ná ual réirúg, it is better to be asked in marriage than to have no children (lit. to go dry or barren.)

The word feic is very obscure. I only met one person who knew it, a Meathman named Brian Shaffery, whose name figures in the last number of the Journal. I repeated the line to him, and he *unhesitatingly* translated it thus:—"The east wind is cold (c'uir), and it puts frost (feic) on people." When questioned further he said that he had often heard both c'uir and feic used in these senses in his district (Moynalty), but it is rather strange that he asserted at the same time that he never heard any verse about the winds repeated in County Meath. Can any reader of the *Gaelic Journal* say if his translation is correct? There is a good deal of variation in the east wind line in different districts, probably because other words have taken the place of c'uir and feic. The following was given me by Mr. M'Glynn, of Tuam:—

an éac' anoir téiréann go f'ruir, ásur baimeann fí g'uir ar éac'uib.

The south wind line, according to a native of East Galway, was as follows:—

an éac' ó uasá, bionn fí tair, ásur cuipéann fí lear ar éac'uib.

Why ó uasá (to the south) for a n-uasá (from the south)? Lear he translated by "fat," although it commonly means welfare, prosperity.

In conclusion, I give a Connacht version taken down by Mr. C. P. Bushe from the dictation of a man named Holian, a native of Cong:—

an éac' a u-uasáó, bionn fí fuar ásur baimeann fí uam ar éac'uib,

an éac' a n-uasá, bionn fí tair ásur cuipéann fí maif' ar fíolcaib,

an éac' anoir, bionn fí g'uir ásur cuipéann fí g'uir i g-c'uiruib,

an éac' amá, bionn fí beir ásur cuipéann fí iafg in c'uir.

The reciter had also the following variants:—for beir, f'ruir, and for in c'uir, i líoncaib. It will be noticed that the above, except in the east wind line, agrees very closely with Mr. Hanrahan's, but some new words occur in it, viz., maif', g'uir and beir. Maif' is for maife, beauty, but "increase" or "growth" would rather seem to be the meaning here; cuipéann fí g'uir i g-c'uiruib is curious when contrasted with Mr. M'Glynn's baimeann fí g'uir ar éac'uib; beir, Mr. Bushe informs me, was explained by Holian as "goodness of any kind," but as the construction of the sentence shows that it is an adjective and not a noun, it probably has the same meaning as fial of the Munster version. A n-uasáó in the latter is peculiar, probably u-uasáó of a u-uasáó was regarded as the root and then eclipsed again. Keating does not

eclipse at all, but uses a tuaró, which shows that a is for ar, from (see Index, Cpí Bior-foite é an Uthár under ar). Can anyone say why a now eclipses the cardinal points? In in in t'ipe is the Connacht form of cum (pronounced cum in Munster), and should never be spelt ann, as the pronunciation is "in" and not "án." I have written caoibib for caoiréab in all cases, because t' - latter, though given in grammars, does not represent the pronunciation.

Yours faithfully,

J. H. LLOYD.

N.B.—Since the above was written I have received from Mr. Bushe the following additional variants. They were given him by a Mayo lady who knows a good many such sayings. North wind line as follows:—

Ḥaóe an éuaró, bíonn pí fáar aḡur curpeann pí fáalcé ar na ḡualá uáomeaó.

East wind line—

Ḥaóe anoir, bíonn pí top aḡur curpeann pí ḡeip i ḡ-caoibib.

Is an éuaró (pron. in hooi) the genitive case—"of the north?" ar na ḡualá uáomeaó (pron. er dha whóly dheeni) was translated "on people's shoulders" (gy., two shoulders). Top=dry. Hoolian also used this word. Ḥeip, dry, occurs in Mr. O'Leary's version, and it is possible that ḡeip may also have this sense, as the Highland Society's dictionary has the following word, "Ḥeapḡ, s. f. great drought or very dry weather. Provin., and with ḡeip and ḡeapḡ we might compare for the termination táibteir and táibteapḡ, which both mean "backgammon."

I have since found that both O'Brien's and O'Reilly's dictionaries have a word fálc which, if not identical with félc, is at least closely related to it. "Fálc, sterility, frost; adj., barren, sterile, baked, dry."—O'Reilly. "Fálc, barren, sterile, frost, sterility proceeding from drought, ex. uóinean móp aḡur fálc uéapáir 'gan ḡeipheáó ró, great rains and hard frost this winter. Annals Tig."—O'Brien. The above quotations seem to show that Shaffery's translation is fairly correct. The following words which are found both in O'Reilly's and O'Brien's dicts., and in that of the Highland Society may also be connected in some way with félc, viz., fealcáó, auster, deceitful, knavish, harsh, unpleasant, fealcáó-eáó, sharpness, sourness, knavery.

The following notes and couplet have been received from Mr. J. C. Ward, of Killybegs, Co. Donegal:—

FIRST VERSION.

Táir, damp, humid.

Ḥaé, luck, prosperity.

Ḥreip, probably from ḡreap, treachery; every one is acquainted with the treacherous nature of an east wind, especially to such as have not good lungs.

Félc. I think you are right about this word. I had an idea that some word like félc should mean a tombstone.

SECOND VERSION.

Top, tur, dry; arain tur (tur, this word is pronounced being frequently used) ré rín, arain ḡan anlan; mar an ḡ-céaóna, le brácaóan tur. This is the only one of the words in common use here.

Ḥeip i ḡ-caoibib. The allusion here is to the east wind being dry, and that puts fat on sheep. The wet winter is bad for sheep.

Ḥaóe fáoite ḡarḡar caoiré
Ḥaóe mhárca mhárca uáome.

J. C. W.

Another friend has kindly supplied me with the following information:—

In Connacht ó uéap or ó n-uéap=from the south; this is strange, as ó uéap in Munster=to the south.

Ḥeip=dry; probably used in particular of the cold dryness of the east wind; cf. Shaffery's translation "cold."

mar=damp, moisture; a word in frequent use in Connacht. If this be the proper explanation the spelling mar' is incorrect.

beip; perhaps a derivative from the verb beipim, bear, bring forth.

In a version repeated to him by a Corkman, another obsolete word, ppeap, took the place of caip. The reciter could not explain it. Can it be connected with the following words, viz., ppar, fluent, "bpeap, clean, pure, great, mighty, grand, prosperous, ppar, ready, active, free, liberal. ppar, a shower, pparáé, showery, fruitful."—O'Reilly? For the comparison with bpeap compare poc and buc, a he-goat, buck, paipmós and baipmós, a pannier, ppar and English brass from which it is a loanword, Mid. Irish ḡibé (O. Irish cipé) and the modern colloquial forms, pé, péy búr é, O. Irish buap and the modern ppar, a beast, a worm, and for the comparison with ppar, &c., ppeam and ppeam, a root, pílibin and pílibin, a lapwing, pílib and pílip, Philip, plúp and English flour, flower, from which it is derived. ppeap would thus have had the same meaning as caip, viz., wet, moist, mild, or as píal, viz., generous, liberal, bountiful.

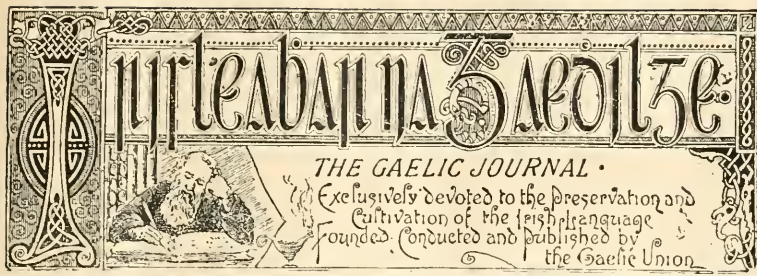
He also suggests that a u-uáóó, a n-uéap should be spelt i u-uáóó, i n-uéap, and would explain them "in the north," "in the south."

The line given below is a variant taken from a Kerry version:—

an ḡaóe a n-uéap, bíonn pí uéap aḡur curpeann pí
buc i Uoncaó.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, 33 South Frederick-street, Dublin. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.

Blair 217



No. 39.—VOL. IV.] DUBLIN, SEPTEMBER, 1891. [PRICE SEVENPENCE.

RETIREMENT OF THE EDITOR OF THE GAELIC JOURNAL.

Readers of this Journal, and not only these, but all interested in the fate of the National language of Ireland, will learn with deep regret that the veteran Editor of the Journal feels compelled to withdraw from further active participation in the Gaelic movement. Mr. Fleming has finally decided to relinquish the editorship after the publication of the next issue.

For some time past his delicate state of health, and the increasing infirmities of years, have made him feel unequal to the constant strain which the direction of the Journal, in addition to his own work, entailed upon him. An entire rest is needed after his long life of hard work, and, sad to say, not a little trouble and care. Surely we may hope that he who has so earnestly, and for so long, laboured for the advancement of the old language and literature of Ireland, may be enabled to spend his last years (many and happy may they be!) in content and comfort. In other countries such labour as his would be deemed worthy of honourable and substantial recognition, but John Fleming possesses no reward for his labours but the recollection of work well done for sake of a noble cause.

The retirement of the moving spirit from the editorship of the Gaelic Journal, the only Gaelic organ in Ireland, is a loss which we shall feel more and more every day. Other and less competent hands must take over the direction of this Journal, and plead, with no uncertain voice, the strict claims of the National tongue upon the Irish people. If there were a hundred of the stamp of John Fleming, as zealous and as constantly energetic in promoting the Gaelic movement, there would be no fear for the result.

Real workers in Gaelic, either students who endeavoured to cultivate the language, acquire a mastery of it, and show forth its hidden powers, or others who endeavoured to spread amongst their friends an interest in the great Gaelic literature and the fate of the old tongue, were very rare indeed a few years ago; and, if they have largely increased of late, this increase must be attributed to the exertions of a few, and notably of Mr. Fleming. In spite of discouragement, open and hidden, the movement in favour of the old tongue has progressed, and is now progressing in a way surprising to those who can recall the contempt with which Irish was treated twenty years ago; and bearing this in mind, it is not too much to hope, and to promise to Mr. Fleming, that even in his own days that movement, largely promoted and fostered by him, will succeed in bringing about the realization of that constant

dream of his—to have the old language of Erin taught in all the Irish schools, gladly learned by Irish children, and encouraged and respected by the Irish people, the scattered Clann na nGaeleal, all the world over.

In wishing John Fleming farewell—but we will not here borrow the words of the stranger; we will say to him from our hearts, plán a'g beannaict, and each of us will add go raogáilúisú D'ia t'ú!

e. o'g.

TO THE COUNCIL OF THE GAELIC UNION.

MY DEAR FRIENDS,

In a few weeks nine years will have elapsed since a circular was issued announcing that the Gaelic Journal would appear in the following November. The names appended to this circular were those of the Reverend Maxwell H. Close, Father John E. Nolan, David Comyn, Michael Cusack, and John Morrin. My name did not appear on the circular. I knew there were neither readers nor writers in the country to support an Irish periodical. How much these subscribers to the prospectus have done to keep the Journal afloat you know quite well; at any rate this is not a time to dilate upon the subject. When I saw that the Journal would be issued, and that it would inevitably die after a few months if depending on its staff, I at once became a contributor to its pages, in order to delay as long as possible the ridicule that its failure would bring on the Irish Language movement; and now, after its nine years' existence, I hand it over to you with a clean record, and a very good prospect of its living and flourishing for many years to come.

Some weeks since, on going into the

country on my holidays, and finding that I was gaining no ground—the weather, I believe, was against me—I asked my friend and fellow-labourer, the Reverend E. O'Growney, to write the matter below for the Journal, and to give notice of my retirement from the ranks of the Gaelic Union, as well as from the Editorship of the Journal, as soon as its fortieth number had been printed. I retain its nominal Editorship until then, in order to give you time to take measures for its future management. You labour under the greatest disadvantage in living so far apart; and you must lay down some plan by which you will be able to take counsel together, and record your votes on every point of importance connected with the Journal. For the present I would suggest that you give your proxies to the Very Rev. Peter Casey, P.P., of Dungarvan. Father Casey had to speak out with no uncertain voice on the question of the payment of Results Fees for the teaching of Irish in Convent Schools, and it may be necessary for him to speak out hereafter.

I stated in the thirty-sixth number of the Journal that I had got the sum of £4 2s. 6d. to meet its current expenses. The £4 were given me by the Rev. James Keegan, and the 2s. 6d. by S. J. Barrett, Pádraig and J. J. Fleming have since paid me 5s. each for the same purpose, and Mr. James Grace, Lisnamrock, N.S., 2s. 6d.

The list below will show the subscriptions and donations to the Journal that I have received since the last list had been published—about £21; for all these sums Father O'Growney has given receipts, and in the next number he will give an alphabetical list of our subscribers, and of the payments made by them since the Journal came under my sole care.

I now appeal to all lovers of the Irish tongue to come to the rescue of our only Irish periodical, and I feel certain that my appeal will be responded to. An Editor who will do the business of Secretary and supply matter enough to the Journal is absolutely necessary. He will get help, effectual help, from the contributors, but he must be always prepared to depend on

himself. To earn my bread I am bound to work in the Royal Irish Academy from ten to four o'clock every day, and this is as much work as I am now able to do.

As a parting gift, I would ask the Council of the Gaelic Union to give, for me, to the Rev. E. D. Cleaver, one-fourth of the stock of *Gaelic Journals* on hands, which he will distribute to such teachers and pupils of National Schools as he thinks most deserving of them. I would also suggest that another fourth of the Journals be placed at the disposal of the Pastor of Dungarvan, to be given by him to Irish-teaching Convent Schools, and such other Irish-teaching Schools as he thinks best. The remaining moiety of the Journals will be sufficient for all your purposes.

It only remains for me to beg and beseech the Council to allow no untruthful or dishonest person to have anything to do with the management of the *Gaelic Journal*.

JOHN FLEMING.

P.S.—Since the Journal was thrown upon my hands, in March of last year, this is the sixth number published; and the subscriptions that have passed through my hands amount to about £40, of which the natives of the Diocese of Waterford, at home and abroad, contributed between a fifth and a sixth.

J. F.

TO SUBSCRIBERS.

The following amounts have been received since our last publication of names, in No. 37:—

Rev. E. D. Cleaver, £2 11s., to send the Journal to several teachers.

Mr. J. M. Tierney, £1 6s. 9l., applied as requested.

Mr. P. H. Barrett, £1 4s. 6d., for self and Mr. E. O'Reilly (whose address was not given).

M. A. O'Byrne, New York, 5 dollars, applied as requested.

Captain Norris, New York, 3 dollars, applied as requested.

One Pound each from Fr. Casey, Dungarvan; Fr. Power, Cobar; Joseph Cromien, New York.

Ten Shillings and Sixpence from Fr. Quealy, Kiltrossanty.

Ten Shillings each from Captain Delahoyde, James Brennan, Esq.; James Lynch, Belfast; the Poet, Pádraig; the Lord Abbot, Mount Melleray; Fr. Maurus, Daniel O'Brien, Esq.; Fr. Rice, Lady'sbridge; Stephen T. Barrett, Mr. David Fitzgerald, Mr. C. P. Bushie, Rev. T. M. O'Keilly, Sydney; T. B. O'Connor-Kery, do.; Mr. John Lynch, Cahir; Mr. P. J. Broderick, do.; Mr. Michael Fitzgerald, Castlemartyr.

Seven Shillings and Sixpence each from T. H. Lloyd and J. J. Fleming.

Five Shillings each from Mr. Charles Gavin, Fr. Mulcahy, for self and Mr. E. Mulcahy, R. MacCarthy, Allenton; Wm. Morrissey, Cloumel.

One Dollar from Philo Celtic Society of Philadelphia. Three Shillings from J. W. O'Malley, Boston.

Three Shillings and Sixpence from J. J. MacEuhill, for Mr. J. J. Hughes.

Two Shillings and Sixpence from Messrs. John Dunne, St. David's; Patrick Mulvey, New York; Michael Sheridan, Navan; John Downes, Sligo; D. Duggan, Spiddal; John Slattery, Limerick; Rev. M. Conolly, New Ross.

The above list represents the amounts acknowledged to the senders by Rev. E. O'Growney, who would ask subscribers to write their full address on each communication, and to write clearly. He will also be glad, on receipt of post card, to correct any irregularities in the delivery of the Journal, or to see that any back numbers wished for are sent. Subscriptions or literary communications sent to him will be acknowledged in due course.

Ballynacargy, Westmeath,
August 18th, 1891.

COUNCIL OF GAELIC UNION.

(Continued.)

- The Rev. Edmund Hogan, S.J., Dublin.
- J. M. Tierney, San Juan, Argentine Republic.
- Dr. Gumbleton Duarte, Brazil.
- M. A. O'Byrne, New York.
- Rev. John M. O'Reilly, Sydney, N.S.W.
- J. B. O'Connor-Kerry, Sydney.

THE LATE BISHOP OF WATERFORD.

By the death, so sudden and sad in its circumstances, of the late Dr. Egan, Bishop of Waterford, the cause of the National Language has lost a firm and constant supporter. Equally distinguished as a scholar and as an ecclesiastic, Dr. Egan lent his influence to every attempt to raise the national tongue to its due position. It is remarkable that Dr. Egan's two predecessors were also warm lovers of the old Gaelic, and encouraged its use among their people.

DO'N LEIGSTEOR.

Má'í tairneamás leat fearn-geul
 Gaedilge, ar n-a innreacht ar moú árraíde
 á'í rinnrioi, as go doite tompaí Mhaele
 Úim, atá ar na fceultair ir árraíde 7 ir
 áilne t'a t'áimic anuas ó'n t-Seanaimhir
 éugainn.

E. O'G.

IOIMRAM CURAIG MHAELE ÚIM
 ANNSO.

§ 1. Trí bliadóna 7 reacht míora ir ead do
 bí ré ar feachtán ar an muir móir.

§ 2. Do bí fear mór-éilúamail do Eoghan-
 aét Monuira .i. Eoghanaét na n-Árann—
 Ailíoll Faobair Caeta a ainm. Tríin-feap
 é, 7 laoc-tigeapma a éiribe 7 a múintire

féin Do éuaró ní Eoghanaéta ar
 cpeic¹ i 5-cpíé 7 i 5-cúigeal eile, 7 Ailíoll
 Faobair Caeta i n-aontaró leir. . . . Do
 éuaró an ní t'a tír féin arí; tar éir cpeac
 do véanamá tó 7 gíalla do bpeiré leir; 7
 Ailíoll 'na íoéapí.

§ 3. Góipio tar éir teacé t'a tír féin
 t'Ailíoll, do marbatarí cpeacátoímué
 Láigpe é. Lóipio Dub-éluam ó'í a
 éiomn.

§ 4. Ru5 bean Ailíolla mac t'a
 éir ím, 7 t'ug ní ainm arí. Mael
 Úim é. Ru5-an mac 'na t'iaró ím ó'í
 íriol t'á ban-éapíaró, do banmuo5am an
 íu5, 7 do h-oilead léite-íí é, 7 aubairí
 íí go m-ba-h-i féin a máéapí. Mar ím,
 t'oíl an aon banaltíra eiréan agur t'íuip
 mac an íu5 in aen éliabán, 7 arí aen éíé,
 7 arí aon5éluin.

§ 5. Álamán, go veimín, a véalb-pan;
 7 atá áimur arí má bí i 5-colainn níam
 aen-neacé éom h-álamn leir. T'fár ré
 anpíim go íuib 'na ó5-laocé, go íuib ré
 oipeamnas t'ápmairb gaircead. Ba móir,
 an t'péí ím, a íúibéapí, a macapí agur a
 éleapíuróeacé. Do íámuí5 ré gac aen-neacé
 ím gac éluíte do 5níoír, íoipí caitead
 líacéíuróeacé, 7 íé, 7 léimní5, 7 cóim-íu²
 eacé. Ba leir, go veapíéca, buaró gac
 éluíte t'íob-pan.

§ 6. Láamán, do 5ad íoimíao áimur éirín
 do 5áirceacé leir, 5upí 'ubairí³ ré go
 íoíeoa, feapígaé:—"Tírra," arí ré, "nac
 feapíac t'aen-neacé cía arí t'íob t'ú, nac
 feapíac t'aen-neacé t'áapí nó do máéapí,
 do beiré ag íámuí5ad oimíam ím gac aon
 éluíte, má'í arí tír, má'í arí muir, má'í
 arí íréíll bíomro ag comóipur leat!"

§ 7. Do bí Mael Úim 'na íoipé, óhí
 do íaol ré go t-í ím go m-ba mác do'n
 íu5 é, 7 do'n banmuo5am, t'a múime.
 Aubairí ré anpíim lé n-a múime:—"Ní
 íoipíao 7 ní ólpaó go n-íuipíam t'am m'áapí,
 7 mo máéapí," arí ré. "Acé," arí íí, "cao

¹ Do véanamá cpeicé. ² íáíaróe
³ go n-ubairíe nó 5upí ubairíe.

pá bfuiltear ag fiasruige faoi rin? Ná leis do bhráthair na n-óglaoic n-tiomu-
 raic zoulleamian oipe. Meipe do má'eari,"
 arí rí, "ní mó fearc a (z-cosa) mac Lé
 dooinib na calman ioná do fearc-ra liom-
 ra." "Do b'éoiri rin," arí reiréan, acé
 tabairi óam ríop m'áeari 7 mo má'eari féin."

§ 8. Do éuaró a múime leir, 'na óiaró rin,
 zup fás i lám a má'eari é; zup agairi ré air
 a má'eari annrín a áeari ó'mhriute óó.
 "Baoé," arí rí, "an nó atáir ag⁴ iarríaró,
 óir, da m-b'eol ouit ó'áeari. níorb féárrí
 óuit, 7 níorb féárrí leat é, óir ír fava ó
 ó'euz ré."⁵ "Ír féárrí liom ríop beit agam
 air, arí éaoi arí beit," arí ré.

§ 9. Aduibair rí a áeari leir⁶ annrín
 zo ríhunnéac. "Ailíoll faobair Caéa
 ó'áeari," arí rí, "ó'Cozganacé Monnríra."
 Do éuaró ré 'na óiaró rin ó'a áearíra 7
 ó'a éirí féin, 7, a cómaltaíre leir (7 ba
 h-óglaoic ionmúine íao ríú). Agur do
 bí fáilte ag a múiméirí óó, 7 do éuríeari
 meiríneac móirí ann.

§ 10. Amrírí éirín 'na óiaró rin, do bí
 ríomn óglaoic i meiric éille Óuib-éluana, ag
 caiteam cloé (mhé). Do bí corí Máele
 Óúim 'na fearaí arí íotaríaic na h-éag-
 laíre, 7 ír éairíre do bí ré ag caiteam na
 cloíche fearí uní-éangzéac éirín do
 múiméirí na éille, Órúene a ainm—adu-
 bairé reiréan lé Mael Óúim:—"Ba féárrí
 óuit óiozáltaíre do óéanam ó'ón fearí do
 loirceadó ríomn (annró) ioná beit ag
 caiteam cloé éari a énáimab loma loirceé!"
 "Cia rin?" arí Mael Óúim. "Ailíoll," arí
 ré, "ó'áeari féin." "Cia do marb" é?" arí
 Mael Óúim. Aduibairé Órúene—"éireá-
 doímhíre do Láirí," arí ré, "7 do míllea-
 tarí arí an m-ball ío é." Do léirí ré an
 éloc íuaró annrín 7 do éurí a bhrac úime 7
 do éurí a éuláit zairceadó air, 7 ba b'ró-
 náic do bí ré óe.

§ 11. Agur do loirí ré an t-eolair¹⁰ zo
 Láirí, 7 aduibairé an luéc eolair leir,
 náé b-fingheadó ré oul acé arí mhí. Do
 éuaró ré annrín zo Corcomruadó ag íarríaró
 oiréa 7 beannacéa arí ó'raoíró do bí ann,
 zo ó-torruígeadó ré ag óéanamó báro. (Nuca
 ainm an ó'ruadó, 7 ír íuaró annmúigeáir
 Óuiréann Nuca. i. Carríraig Nuca.) Adu-
 bairé reiréan leir an Lá a ó-toróacó ré
 an báro, 7 meirí na ríomne do raicéó mhéi, i.
 reacé b-ríu óeuz; agur aduibairé leir zán
 úime ní ba mó nó ní ba luza ioná rin¹¹ do
 oul mhéi; agur aduibairé leir an Lá a
 raicéó ré arí mhí.

§ 12. Annrín do rúgne Mael Óúim báó
 tír-éiríneacé,¹² 7 do bí an óream, do bí lé
 oul 'na foéairí, méró. Do bí zearmán, 7
 Óuirán ríle, oíríra.

§ 13. Do éuaró ré arí mhí annrín, an
 Lá arí ubairé an ó'raoi leir íméacé.

§ 14. Marí do éuaróir beazán ó éirí, tar
 éirí an t-reoil do éózbáil óóib, ír annrín
 éángaóarí a éiríur cómalta. i. tírur mac a
 oite 7 a múime, ó'ón éuan 'n a noiaró, 7
 ó'fózmaríarí arí reacé éuca arí z-cúl arí
 'n a z-conne, zo ó-t'éiríóirí leo. "Fíllíó
 a baile; óirí do ó-t'éiríóirí arí z-cúl féin,"
 arí Mael Óúim, "ní raazáir¹³ liom-ra acé
 a b-ríul agam annró." "Raizímhí-ne¹⁴
 do' óiaró mhí an mhí, zo m-báiríóearí ríomn,
 mhína ó-tazáirí ré éuzam." Do éuríearí
 íao féin a ó-t-ríurí mhí an mhí, 7 ríámúro
 i b-ras ó éirí. Ó do éonnaríe Mael Óúim
 an mhí rin, ó'íomprúg ré éuca, 'n a z-conne,
 éum náé m-báiríóirí íao, 7 éuz írteac mhí an
 z-euríac íao.

§ 15. Do b'íóarí an Lá rin, zo tíráéónhá,
 ag íompraí, 7 an órúce 'n a óiaró rin zo
 meáóon-óróce, zo b-ríuaríóarí óá mhí beaza
 máola, 7 óá óúim íomneca; zo z-cualatáir
 amac arí na óúinab ríamí 7 fozárí na
 meiríe, agur na míleadó ag maoríeamí [a

⁴ doiríearí zo ríh-múme "an mhí acé tú (do)
 íarríaró." ⁵ ó do cailléacó. ⁶ ó'mhí rí . . . óó,
 7 rean-balla, do loirceadó i léir. ⁸ cóiméionól.
⁹ marbúg, marb.

¹⁰ ó'raoi ré an bealac. ¹¹ faoi nó éairíur bhí.
¹² i. tíráé óéanta do ríacáib 7 éiríneacáib do rínté
 oíríra arí an t-óab amúg.
¹³ "raicéair, raicéamúro i z-connacéair.

ngníomh]. Águs ba h-é ro aubhairt fear aca lé fear eile:—"Congbuig nam," ar ré, "ir t'éime meire ioná éurpa, óir ir meire do máib d'Ulllé f'aoib Caéa, 7 do loipe Dub-éluam air; 7 ní iugneadó ole tam o'a úruim, go o-tí ro, lé n-a níumtuir; 7 ní óéáruair-fe a fámaíl rin do gníomh." "Duaró i lámair an nro ro!" ar Seairmán, 7 ar Duirán ríle; "ir oípead éus Dia rinn 7 do gab [r'uir] ar m-báoin ríomáinn. Téiróir 7 creádamuir an o'a óin ro, ó o'foillríg Dia ar náimre ionnta."

§ 16. Mar do bíodar ar na b'raéiríab rin, éáimic gaoé móir orpa, go maðadar 'za n-íoméur éar muir an oíóde rin go maroin. Águs ar maroin féim, ní fácaodar tíri ioná talam, 7 níorb eol oíob cá maðaroir. Ir anuirin aubhairt Mael Úim:—"Leigró do'n bas beir 'n a cóimuróe,¹⁵ 7 an taob ir áil lé Dia a éabairt, tuaró lib é." Do é'palladar anuirin amad ir an muir: móir neam-fóiréannair, 7 aubhairt Mael Úim lé n-a cóimairíab:—"Ir ríab-fe éus ro orpáinn, ag bui o-terlgean féim ir an g-cupad, éar b'riéir an oréasóira 7 an orpáó aubhairt linn gan o'fuirinn do óul ir an g-cupad aét a raib agáinn innti ríomair-fe." Ní raib r'ieagha aca-ran, aét beir 'n a roir lé feal.

§ 17. Trí lá 7 trí h-oróde oíob, 7 ní f'uarpaor tíri ioná talam. Anuirin, maroin an t'rear lae, do éualadar rogar uáa i n-orpéuaró. "Gáim éinne lé tíri i ro!" ar Seairmán. An tan éáimic an rolar oíob anuirin, do ríugneodar ar an tíri. Mar do bíodar ag caiteamh orpáinn¹⁶ ag feúcam eia aca do maéadó i o-tíri, ir anuirin éáimic r'gata móir do r'eanzánaib, 7 gaoé r'eanzán oíob cóim móir lé r'earpíad, ar an o-erpiáig éuca ar an muir. Ba nían leo iao féim 7 a roiréad o'íte, 7 teicró mar rin. Trí lá eile 7 trí h-oróde oíob, 7 ní fácaodar tíri ioná talam.

18. Maroin an t'rear lae do éualadar

rogar éinne lé erpiáig, 7 do éonnacodar, lé rolar an lae, muir móir áro, 7 f'orseamua 'n a timéall m'agcauirt. Ba h-irle gaoé roiréaman oíob ioná an ceann ba goirre oí. Águs linc do ériannaib 'n a timéall, 7 móirán o'eunair móira ar na ériannaig rin. Águs do éomairígeádar¹⁷ lé ééile ag feúcam eia oíob do maéadó ag cuairtuáó na h-irre, 7 ag feúcam an maðadar na h-éim ceannra. "Ir meire maéar," ar Mael Úim. Do éuaró Mael Úim anuirin, 7 do éuarpuig an muir, 7 ní f'uarí aen-nro o'ole innti; 7 o'íteadar a ráit do na h-eunair, 7 éusadar éim eile oíob ir'cead in a g-cupíad leo.

§ 19. Trí lá 7 trí h-oróde oíob ar muir 'n a óiaró rin. Maroin an t'rear lae o'airígeadar muir móir eile. Gamhéad a talam. Mar éánzadar go erpiáig na h-irre, do éonnacodar amíróe ir an muir mar (beróeadó) ead. Coir con air, 7 inre g'áirra g'aríba, 7 ba móir an fáilte do bí airge oíob: do bí ré ag léimnig 'n a b'riadó-nuirre, óir ba nían leir iao féim 7 a roiréad o'íte. "Ní b'riónad aca ré ríomáinn," ar Mael Úim, "t'pallamuir ar g-cúl ó'n muir." Do g'rióro an nro rin; 7 máir o'airíge an t-amíróe iao ag teicéadó, do éuaró ré ar an erpiáig, 7 do gab ag tocaile na erpiága lé n-a ingnib g'eupia 7 ag caiteamh uiréur leo,¹⁸ 7 níor f'aoileadar-ran go n-eulódaroir uaró.

§ 20. O'iompaodar i b'rao anuirin, 7 do éróro muir móir r'ieró uáa. Do éáiteadar orpáinn, 7 do éuiri roicé-ériann ar Seairmán uil ag feúcam ar an muir. "Racámuir arpaon," ar Duirán ríle, "ionnur go otagair-fe liom-ra, uair eile, in muir ar bí éuirr'ear an ériann orpáinn." Do éuadar arpaon ar an muir. Móir a meuo 7 leiteao, 7 do éonnacodar r'aríé móir fáca, 7 loirga áróbéil-móira ead uirri; meuo r'eoil luirge i loirg erpáa gaoé eic. Águs éonnacodar anuirin, fóir, blaor'ga enóó móir, 7 enuir móira o'fuirgead (na n-euóáil) o'fáig

¹⁵ ar a f'ocraét. ¹⁶ ag ériannuir, ag uil éim ériannceadó.

¹⁷ éúgadar cóirairle.

¹⁸ 'g a g-cupíeadó.

naoine iomá¹⁹ 'n a nriaró. Ba h-éagal Leo an nrió do éonnacavari; 7 do ghlaoðavari a muintiri éuca d'fheicirín na neiteadó do éonnacavari, 7 do éuavari uile go dian, veitbheacá, (iḡteacá) in a g-cuiriacá. Do éruallavari beagán ó éirí, go b'facavari r'luaz móri ar an muii ag vult do'n muii, 7 do éuiréavari-ran a n-eic ag iúe le céile tari éir teacé go raiécé na h-inpe vóib. Luaité ioná an gaoé gac eac, 7 ba móri a ngleo 7 a ngráir 7 a bpoḡari, go g-cuala Mael Úim béimeanna na n-eac-larḡ aca 7 gac a nveiréacó gac vaine vóib:— “Tabair leat an t-eac glar!” “Tiomán leat an capall donn éall!” “Tabair leat an capall bán!” “Sé m'eac-ra ir luaité!” “M'eac-ra ir f'éarú léim!” Mar do éualavari na b'iaéira rín, v'iméiréavari leo ar a n'óiceall, úiri ba veairb leo go mba r'luaz do v'eaimáib do éonnacavari.

§ 21. Seacémain iomlán vóib, 'n a vóiaró rín, aig iomráin in ocari 7 i v-tari, go b'ruaravari mui móri áro, 7 teacé móri innti ar ériáig na mara, 7 vovari ar an tíḡ (ag vult amaé) i macáirpe na h-inpe, 7 vovari eile (ag vult iḡteacé) mui an muii, 7 comla éloice ar an vovari rín. Do bí poll trío an vovari rín, trío a v-teirgrovir tonnta na mara na b'iaóin iḡteacé i lári an tíḡ rín. Do éuavari ar teacé mui an teacé rín, 7 ní ruaravari aen-neacé ann. Do éonnacavari annrín leabaró cuimóacá do éeannrari (f'ear) an tíḡ r'én, 7 leabaró do gac truii v'a muintiri, 7 biaó do gac truii ar aḡaró gac learḡa, 7 ióiteacé gloine 7 veirḡ-leann ann, ar aḡaró gac learḡa, 7 copán gloine ar gac ióiteacé. Do éairéavari an biaó 7 an leann annrín, 7 éugavari bunéacáir 7 atvúacó do Úia, d'fóiri oiri in a nḡoirca.

§ 22. Nuairéuavari ó'n muii rín, do bíovari r'eal móri (camall r'ava) aig iomráin gan biaó, go h-ocriacé, go b'ruaravari mui 7 aill móri 'n a timéall ar gac taob, 7 coil éal r'ava innti, 7 ba móri a r'ave 7 a

caoite. Do g'lac Mael Úim r'lac 'n a lámh, 'nuairé éanic r'é do'n coil rín, ag gabáil éairiri vó. Trí lá 7 trí h-oróce do bí an t-r'lac 'n a lámh 7 an cuiriacé r'á r'eol lé taob na h-aile, 7 ar an tr'ear ló ruairi Mael Úim trí h-ubla 'n a g-enar ar iunn na r'laite. Úá r'ietó oróce vó éóitḡ gac uball vóib iav.

§ 23. Ruaravari mui eile annrín, 7 r'conrari do élocaib 'n a timéall. Mar do éuavari 'n a ḡoirpe, d'eiḡḡ amiróe móri 7 iúití r'é éarpe timéall na h-inpe. Vairi lé Mael Úim, ba luaité ioná an gaoé é, 7 do éuaró r'é ar áro na h-inpe 'n a vóiaró rín, 7 do “v'imḡ r'é corḡ”²⁰ annrín, ióon, a'éann r'ior 7 a éora r'uar, 7 ir amlaró do bí r'é—ag vult timéall 'n a ériocann, .i., an r'eol 7 na enáma aig iompóḡacó, a'éc an r'ioicann ar an taob amirḡ gan cor-iuróe. Nó, am eile, an r'ioicann ar an taob amirḡ aig iompóḡacó ar nór mullinn, 7 na enáma 7 an r'eol 'n a g-comnúe. Nuairí do bí r'e mar rín lé r'ava, d'eiḡḡ 'n a r'earáin áirí, 7 iúití timéall na h-inpe 'magcuairpe, mar do iúḡne r'é ar v-tír. Do éuaró do'n ionav ceurona áirí, 7 an uairi r'o an leac v'a ériocann do bí r'ior, ir eacó do bí gan cor-iuróe, 7 an leac eile do bí r'uar aig in-iúe 'magcuairpe ar nór cloicé mullinn. Ba h-é rín do éleacé r'é ag vult timéall na h-inpe. Do éiré Mael Úim 7 a muintiri ar a lámh-vóicéall, 7 v'airḡ an t-amiróe ag teicéavó iav, 7 do éuaró ar an tr'áig go m-beiréavó oiri, 7 do g'ab'ḡ a g-éiríracó,²¹ 7 caitró 7 teirgrovir cloca an éuam 'n a nriaró. Do éuaró cloicé vóib iḡteacé mui an g-cuiriacé r'ui éoll r'i r'gacé Mael Úim 7 go nveacáir i noiriim-lorḡ (cile) an éuairḡ.

§ 24. Muii éian vóib annrín go b'ruaravari mui áro eile, 7 i aoirbinn, 7 mórián v'amiróitib mória innti corráinál lé h-eacáib. Do banrivi r'iem ar taobair a céile, 7 éugavari leo an r'ioicann 7 an

¹⁹ An iomav, nó mórián, do vóaimb.

²⁰ Clear é r'o do éleacáiriv na laoiré mória r'ava ó.

²¹ Ag caiteam leo.

feoil, go mbuillroí rrueta fola foim-úearra
ar a tsaobais ionnuir go maib an talaín
lán sí. Annuir o'rágádasar an nuir riu go
vian, veitibeacá. Do bíodar bíónac,
gearínac, lag; 7 nioib eol doib cá éab ar
voinan i maéaróir, nó cá h-áic i bfuigbóir
cobair, nó tíj, nó talaín.

§ 25. Ránzasar²² annuir nuir mói eile,
tar éir doib tuillie mói, ocrair, 7 tarie, vo
veit oilla; 7 iao coríca, cararveacá, gan
rín acá lé cobair fearca. Móian vo
émannab nuir an nuir riu 7 iao lán-coríca;
ubla móia órda oilla. Zeáru-annóte
vearra maí múcaib fá na émannab riu;
vo éiróir lé bun na g-erann, 7 vo buailroir
lé n-a g-coraib veimú iao go veuiróir
na h-ubla doib, go n-íroir iao. Ó maron
go luige na gréine vo gúroir an ró riu;
ó luige na gréine go maron ní eimúoir ar
son éor, acé vo bíoir in uainab na taláin.
Móian veunab ar rúán timéall na
h-uirie riu 'maguarie, ar an taob amuig.
Ó maron go nóin vo rúánaróir ní ba riu 7
ní ba riu amaé ó'n nuir. Ó nóin go fear-
car²³ vo éiróir ní ba góie 7 ní ba góie
vo'n nuir, go veiróir, tar éir luige na
gréine, nuir an nuir. Vo lomáoir na
h-ubla annuir 7 o'íroir iao. "Téromir,"
ar Maél Óin, "nuir an nuir i bfuilro na
h-éin; ní veacairie túinne ioná vo na
h-eunab." Vo éuaró feari doib annuir
o'fercun na h-uirie, 7 vo g'laó veirean
na riu eile éirge. Teit an talaín fá n-a
g-coraib, 7 nioi feusasar áicruacá mui
ag a teir, óiu ba tíj teimróe í, 7 vo
éiteacá na h-annuóte an talaín ó' a
g-ionn. Túasar beagán vo na h-ublaib
leo, 7 teirvo in a g-curaic ciú ba leirg
(veacair) leo, óiu nioi doin é tar éir a
o-tuillie, tar éir ocruir móiu 7 tar éir
raóair ó éunn go tuinn. An tan vo bí
rolar na marone ann, vo éusar na h-éin
ó'n nuir ar rúán ar an nuir. Leir riu,
vo éógaróir na h-annuóte teimróe a

g-cinn ar a n-uainab, 7 o'íroir na h-ubla
go luige na gréine. An tan vo cuirí 'na
n-uainab iao vo éiróir na h-éin tar a
n-éir o'íte²⁴ na n-uball. Vo éuaró Maél
Óin 7 a munnui annuir, 7 vo builgeasar
a maib vo na h-ublaib ann an o'róe riu.
Vo congbaróir na h-ubla ocrair 7 tarie
uao éoin maie ceuna. Ir annuir vo
lionasar a g-curaic vo na h-ublaib maí
ba maie leo, 7 vo émallasar ar nuir
air.

ORUIMÍN.

Do bí ag Searra Caol na Donncaóa
rúánneirín rreigéiracá rúóiréinacá vár
ba éoinann Oruimín, agur éárla curac
arbar vó h-aitéanacá arge r'an iórlainn.
Le linn na curacá vo leagacá, vo bí an
rúánneirín ag r'rao-r'raóac ar na lucaib.
Vo léim ceann ve na lucaib ar teiteacá
ó'n g-cat a bí vó o-tapan, irteacá i m-beul
Oruimín, agur vo éuit an rúánneirín maib
ar an látar. Annuir avubarie an vaine
uagal ruarie r'oréannuair a éluíteé
éaoince maí leanar:—

I.

Ir bíónac mo éoé
Go tuillieac am' r'laó,
Ir eró-lag mo éoir,
Ir veoirac mo veaire.

II.

Níl r'unnioin am' éoir
Mo r'piorao ir lag;
Vó n-éinn-r'e toir
Ní nuiriuin (maireobann) ceaire.

III.

Ir nuineac mo gól,
Ir coiméac mo éneao,
Ag caoinéac mo éoin
Ir cíocraic mo r'gheao.

IV.

I r'geolab na r'gól,
I r'eoirab na r'ean

²² Do éiríreasar, r'ioicéasar.
²³ comfearcar, cóiricá na h-oiré.

²⁴ ar i. ée.

1 ḡ-ceolḡaib na ḡ-croic,
Iy mó-beas mo ḡean.

V.

Mo éoileán ḡan baoir,
Mo ḡneasán a bár!
Mlé 'm óonán dá éir
Aḡ ḡearián mo éair.

VI.

A bpiúctac níoi boirb,
A ḡnúract níoi ḡairb,
Níoi éuatac a éoimann
Ba ḡiunḡac (ḡeannac) a óealb.

VII.

Níoi éúcal a éolḡ
I ḡúḡiáó na ḡealḡ;
Ba líúcháira loirḡ
I líbaib na learḡ.

VIII.

Mo coileán níoi boḡ,
Iy oimbáúac a épióe;
ḡé'í ḡiobánta a ḡlóir,
Níoi óioḡbáil a ḡníoi.

IX.

Iy fuaoiac ḡo moé
Óo ḡluairéac amaé,
ḡo fuaéac a éoirp
Ní fuaoiac a éab.

X.

Óob uallac a éoir
Aḡ ḡḡuabaó na ḡḡair,
Aḡ ḡuaḡac na lon
A bḡuacáib a neao.

XI.

A éuitim lé lué
Iy mī'oe mo ḡac;
Óob fupairé 'óul
Óá o-tuiceáó lé cac.

XII.

Le buile, ḡo moé
Óo ḡuacair amaé,
ḡup lḡḡeair 'ḡan loé
Míoi fílleair ḡeacé.

XIII.

I n-voimib an Roir,
Ná i ḡ-Cumín na ḡ-croic,
Ní iméḡimn am' éoir
ḡan Ópuimín lé m'air.

XIV.

I ḡ-Caéair na ḡ-clóe,
Ór leacán na leacé,
I b-ḡairiáó mo éon
Óo éairéimn mo ḡeal.

XV.

'Tan luḡimn air mo leir,
Óo ḡineac lé m'air,
A ólaoiḡéoe mo m'óeir
Óo éoirimn lé m'boir.

XVI.

Ba éearuóe a épiro,
ḡé'í éanaróe a neair;
Ba neam-élaoióte a épiúe
Aḡ caḡairo lé cac.

XVII.

Ní éaoabaó an toir,
Óo éiaraó an éairc,
Ní ḡianaó an bḡoc
Óo ééaraó an t-airc

XVIII.

Ní éluééeoó an míol,
Óo élipeac an t-uán;
Ní lḡḡeacó tar linn.
Óo tuiceacó 'ḡan luair.

XIX.

Óo ḡleamimnḡ an lué
'Na ópanoal ḡeacé,
Ba ḡeannḡac (ḡeannac) a ḡmuac
I o-teannḡa aḡ an ḡ-eac.

XX.

Iy ciacó liom a épiúe,
A éliab aḡup 'airt,
Aḡ ḡuacáib an éniue
Óá ḡiallaó lé h-airc.

NOTES.

Coimíeac = Coimígeac, strange.
 gníraic = gníur.
 N. 4 = ar bhuaicarb.
 cluicéim = hunt.
 clup, attack, injure.
 aipic now means the lizard; aipic pléibe in Donegal.

The above very interesting poem was composed by one Geoffry O'Donohoe, a Kerry bard. We owe this copy to the kindness of Father Rice, P.P., of Lady's-bridge, County Cork, who obtained it from another priest, a thorough Irish scholar.

TOICÉADÓ BREAGH AN PAORAIĞ.

I.

Coir na Leaimhne mar a ghnácuigeann ba,
 caoiuğ, așur gamhna,
 Cairiúe boğa uacéairi așur móir eiro ve
 leaimhacé;
 Ó' r tñom 'na rlaosa, așur feup glar go
 ghlaimib,
 așur ceól bhinn breagğ aș éanaib ñac aon
 mairon uñúca.

II.

Míl caoia mairon uñúca gancúpla 'c
 a' léimniğ;
 Míl bó mairon ramhairó gantamam le n-a
 taoð veay;
 Míl neac óğ ná reanva ñan foğluim așur
 beupairi aip;
 Míl aball-ğorip* ñan úblaib, ná cáipéan
 ñan caoia.

III.

Bíveann an nóim veay, ómóa ann, așur an
 meoairi éum vaicé,
 Mceóiuir go h-áip ann, aș fáir aip na
 cranuairb
 Bíveann na bhairğ ann óa ñ-cup i n-óip a
 o-tómar an pécacó,
 Ar óa n-abhian na leámam úo éus an ghlóip
 ó' na rlaicéir.

IV.

Bíveann na laoiğ breagğ biaóca ann, a
 ñ-cion bliáúna aș na gamhnaib,
 așur na ríoiuairğ 'na óiağ ríom aș na ríacá-
 capaill gailva;
 Tarhuair(n)ğ na h-iarplam ar na ríagúioe
 ó'n lon(ğ)oun,
 așur ceól bhinn, bhieagğ ríriaca éus va uúin
 ñan canuacal.

* pr. owl-órd.

V.

Bíveann ñealac așur ñuan ann, bíveann
 va ann 'ra mácaip
 a' r na óa abruol veus ann aș veanaim na
 cářğa,
 Bíveann na h-ainçil n-a n-vaiağ ann 'r ip
 bhieagğ iao a ñçupara,
 așur ríoiuairie ó' óia éim an té émuallann
 éum a fáçail ann.

VI.

ğ' íomróa nió bhieagğ aeipac aip an o-tao-
 beile úipom-éana.
 An coimín meair éavtñom, aș léimniğ 'ra
 n-gameam.
 Úbla cúmairéa a n-ğáipioinib, mar a ghnácu-
 iğean ríao meacain,
 așur ríçeapmairé na o-tuaéa aș ríúbal ann
 ñac mairvean.

VII.

Ip íomróa çriann bhieagğ oipaiğean, vaip oo
 éioimio aip an o-taoð úo,
 Fuirpéoga fáva uipieac aș fáir taoib le
 n-a céile
 An éuaó aip báipri çriaoib' ann, ceól paolm
 așur naorçaiğ;
 așur ríin é mo éunçay aip uúécağ bhieagğ
 an paoraiğ.

PAORUIG O LAOĞAIRÉ

This song was very popular in West Munster about thirty years ago. I more than once heard my father to repeat it with some slight variations from the version given by Mr. O'Leary, of which the following is the most important:—

Bíveann mítecal n-a n-vaiağ ann așur ip
 vun-bhieagğ é a çaiuoa,
 Bíveann ríoiuairie o' óia ann oo'n té
 émuallraó éum a fáçalta.

P. O'BRIEN.

'Sa mhúirnín sílis!
 (Translated into Irish by Eirionnach.)

I.

Ba úbaó an lá úo oo rçaiuair lem' ríóiaé,
 'Sa múirnín sílip Ciblin og!

Ùi bhàire ari mo èioròe nuair pògar a
veora—

'Sa mhujmín oileir Eiblin óg!

Ba bán a mín leaca ari mo éiab mar an
lile—

A lána ba fuar mar úmuéet oíó' ari ríle,
Do rmuamear naé feicrimn go bhíé, bhíé,
a gíle,

'Sa mhujmín oileir Eiblin óg!

II.

Oiri b'eisim tam reolaó, mar faig'omir,
le'ji bpearmab,

'Sa mhujmín oileir Eiblin óg!

B'eisim om' rtoíri oul a b-fao tar na
marab,

'Sa mhujmín oileir Eiblin óg!

Gluaipio ári rluáigte, go beoða ag glómaó,
Tíáéet ari a g-caé 'ja iomn ve'n g-cjeac
óíró,

Ij mipe vobronac, vubéioíóeac, faoi véora

'Sa mhujmín oileir Eiblin óg!

III.

Ari vo fon-ja Ó Éipe! ij fava vo buairear

'Sa mhujmín oileir Eiblin óg!

'Sair fon mo rtoíriin mo páíóeacó fábálar,

'Sa mhujmín oileir Eiblin óg!

Éámie an t-rióééán, ári faoéari bí
cpióéna—

O'píleat éum m'annpacé le ruaircear oul'
lionca;

Nuair! fuairar mo rún-ja tpe bjión a n-uamí
rínce,

'Sa mhujmín oileir Eiblin óg!

The above version by Dr. Sigerson is a reprint of a
cutting from the *Irishman*, dated April, 1858.

ANECDOTA FROM IRISH MSS.

IV.

Senacó Saigiu.

R. I. A. D., 4 2, fo. 51a, 1 (A.D. 1300).

Slúáigeó la Donnacó mac Flaino mic
Mairféclaino vo vénumí múri ocu' eluró
i timéil Saigiu Ciariám ari imprói a
inná .i. Saóó inžen Donnacóa Reimur jig

Oirraigi. Ari bá tuéé móri ocu' bá foimac
leiri múri ocu' cloó i timéil gac aipóéille
i n-Érimn ocu' a ceall réin .i. Saigiu gan
éloó gan múri. Co máncatar riu Mrói lé
co Tuíarig n-Donnacóa riu Saigiu anair,
ocu' co m-bróir ac vénumí in éluó cac lái
i timéil na cille. Ij ann rin vopiacé corip
a hacar-ri von cill via aónacac, ocu' ren
foi riu jig ag a iméiri. Ocu' jo hacóacé
pacétoiri. O jo vopiacé an aóacé, táncacá-
tar nónburi epoián éiabac eiproub co
m-bácar foipian úacé ac éliaracéet anair
ij béir vo éipoiánab órin anall. Bá
gíleiri rneéca a rúle ocu' a fácla, ocu'
bá vubéiri gíal cac ball aile oib. Ij
amílar táncatar ocu' vóan leó vó, ocu'
cac vume voéíó iac vonié galari lái co
n-aíóéí vó. Ocu' ij í peo in vóan rin:

Munncei Donnacó móri mic Céallacé,
comve úabair,

Clíaria binne bío ac glaeóacé rinve ar
rlúacéab.

Slúacé ac mílac, muige lána, tíge n-óla
Óccmná rinna, flairpíala, maíri móra.

Gáiri a éliar ij a ééiejin, comnme veé-
rlúacé,

Sieca rúicé mrim rannéjinéin, cpiéle, cpiem-
núail.

Cpiocca, cuilenna co cuibó, riló raiúli,
la vón n-vaéglan téigtoir co jig maéimur
Racéne.

Vooori vo vón, a mic jig Racéne co maéab,
Caróe na cuim nó caróí in mrim vo bí cot-
acáiri?

Ro gábacó gpiem von riu jo aiprejet uilí
áibinn in jig foí a maíli foí bíe buíóí.

Bapcar bapcam foí a anmair úari jo
clunncei,

Móri a líacé ar n-oul 'jan allcar—rinne
a munncei.

No bróir in éliar rin ó feicuri co maíom
oc éliaracéet larim vóan rin foipim úacé,
ocu' cac vume vo féacó iac vogníó galari

lá co n-aroíó só. Coirfár ceir ce laeáib ocup ce cléiréib de rin, ar bá himénaó veíma co fóllur a comaróeét in miz lán-éirabóiz.

Bá head ro tra ní via éirabáó .i. foúail bió ocup lenna ceáa féile arrait in caé aróéil i n-Orruazí, ocup altram Dé caáa tíze i n-Orruazí ar rin a déiríme timéil, ocup trí peille ceé tíze .i. peillec veé-maróe ocup peillec mírienn ocup peillec tuiréin eirne. ocup beé fá bpeé ocup fá fáiríom órin amaé.

Co n-veiríat na cléiriz trévénuir rin Dia co fáillrígeáa sóib eíó imar' leníat na veimna hé. Conuráimce anígel Dé a ríí vóeum céile Dé vo éenél ríacá .i. húa Capaill a flomneó, ocup atberre : " Ir maíe a n-veiríabairí," ar ríe, " in tríoíeáó. Ocup nóibuir vo éléir hui Cóngéoró íat," ar ríe, " ocup ir é íeo in tréiríeéé táncatari i n-éiríunn a hírríin, ocup ó náí' féóíat ní von miz ma beáíó ir aipe atáe aima éce az a véitíeó. Ocup véntari oírrieno ambáíac ocup uirce coirreáa ocup eiróari ar in úaiz ocup ar in peillec uile hé ocup ar maiz na eille, ocup tíeíaró úaib na veimna." Ocup voíónáó amlaíó, ocup táncatari eíáir hui Cóngéoró i peéaib én eúlbub irin aeoir eiribúar, ocup níí' láiríat loize íoríían talííain coirreáa. Ocup atberíatari : " Ní íeémaró, ní íeémaró," ar ríac, " in tríoíeáó ocup in coirreíáó, úarí ío veimíí-in a n-veíáíó a éuirí íurce íaeíal, ar itá a ainim [i nim] ocup ní cunníum-ne ní sí." Ocup ío iméiríeíarí rin.

Ir ainíin ío bú in eirííán ííno húa Cíngá ocup Mac Rinnac hua Conóúíán ain, comíó íat na eirííána rin ío íneab-íuáííre in sóíain ocup in aírííonúó ó éléir hui Cóngéoró. Comíó hí rin ealaóna ío íogáin sóib órin amaé ocup vo éirííánáib aile na héiríenn oáa rin anaíll íór.—Ííííe.

TRANSLATION.

A hosting was made by Donchadh, son of Fland, son of Maelsechland, for the pur-

pose of making a wan and ditch around Scirkieran, at the request of his wife, Sadhbh, daughter of Donchadh the Stout, king of Ossory. For she felt great envy and jealousy that a wall and ditch should be around every high church in Ireland, and her own church, Scir, without ditch, without wall. So the men of Meath came with her to the Hill of Donchadh to the east of Scir, and were making the ditch around the church every day. Then came the body of her father to the church to be buried, being carried on a waggon. And he was buried forthwith. When the night darkened, there came nine shaggy jet-black crossáns and were on the grave, singing together, as has been the custom of crossáns ever since. Whiter than snow were their eyes and their teeth, and blacker than coal every other limb of theirs. Thus they came and had a song with them for him; and every man that saw them, it gave him a sickness of a day and night. And this is that song :

"The people of great Donchadh, son of Cellach, a proud meeting,
Sweet bands a-shouting are we before hosts.

"Hosts a-hunting, full plains, houses of drinking,
Fair young women, generous princes, great nobles.

"The shout of his bands and of his troops, quarterage of a good host,
Ranks of skirmishers in the summer-sun goblets, ale-shouts.

"Harps and pipes in harmony, poets with stories,
With splendid gift they used to come to the gracious King of Raighne.

". . . thy gift, oh son of the King of Raighne of graces,
Where are the horns, or where is the mirth, that was at thy father's?

"It was profitable for the man whom all amused,
Delightful the course on which he was in the fair world.

"He baptized a baptism on his soul while he was heard,

Great his reward after going into the other world—we are his people."

That band was singing that song on the grave from evening until morning, and every man that saw them, it made him sick for a day and night. Hence a problem arose with laymen and clerics, for it was wonderful that demons plainly should be attending on the full-pious king.

The following now is something of his piety:—He used to distribute food and drink in every high church of Ossory on every apostle's festival, and to feed the poor in every house in Ossory for the sake of his body-troops, and three baskets from every house, a basket of tithes, and a basket of broken meat, and a basket of waxen tablets. And he was under judgment and under confession from that onward.

So the clerics fasted three days on God, that it might be revealed to them wherefore the demons pursued him. And an angel of God came in a vision to a Culdee of the race of Fiachu—O'Capaill was his name—and said: "Good is what ye have done," he said, "the fasting. And they are nine of the band of O'Conghedh," he said; "and this is the third time that they have come into Ireland out of Hell, and as they were powerless against the king in his life, therefore are they pursuing him after his death. And let an offering be made to-morrow, and holy water, and let it be sprinkled on the grave, and on the whole church-yard and the plain of the church, and the demons will go from you." And it was done so, and the band of O'Conghedh went soaring into the air in the shape of black-backed birds, and dared not settle on the consecrated ground. And they said: "Twas not bad, 'twas not bad," said they, "the fasting and the consecrating; for we were after his body in the world, since his soul is in Heaven, and we can do no harm to her." And they departed.

Then there were the crossán Find O'Cinga and Mac Rinntach O'Conodhran, and those crossáns remembered the song and the music of the band of O'Conghedh. So this is the art that has served them ever since, and the other crossáns of Ireland from that henceforward.

NOTES.

Line 15. cporáin, scarra, O'Don. Suppl., a mimic, jester, buffoon, or scoffer; a lewd, ribaldrous rhymist; W. *croasin*, Peter O'Connell. "They were the cross-bearers in religious processions, who also combined with that occupation the profession, if we may so call it, of singing satirical poems [cf. cporámac, a kind of versification, O. R.] against those who had incurred Church censure, or were for any other cause obnoxious." Todd, *Irish Nennius*, p. 182.

Line 15. cporub. cpr seems to mean *jet*. cf. báctpr (viz., their eyes) dubroir cpr, L.L. p. 252b, 20.

Line 16. úas, f., *grave*; mo corp úas in úas cona éioé cprúro éam, *my virgin body in a grave with its hard, fair stone*, L.U. p. 119b. po cláreo úas oo fepib, *a grave was dug for Verb*, L.L. p. 258b, 24.

Line 16. clíapágeét, *singing in chorus*, O'R. cprmapreét éium ip clíapágeét, Egerton, 1782, fo. 33b, 1. oc clíapágeét ceup oc ceannaireét 7 oc aomolao úé, L.Br. 121a, 22; from clíap, f. *band, train*.

Line 23. Every line of this úam consists of twelve syllables, with pauses (caesure) after the fourth and eighth syllables. Besides the final a-sonance which is dissyllabic, two words in every second line rhyme with one another (as binne—fínnoe, flácti—maéti, rícte—cúéle, cprúro—muipin, &c.), and there is also alliteration in every line.

Line 31. rícte *skirmisher*. See O'R. cprmapreét a flóis 7 a rícte 7 a caéa imon caépaig imacraire, L.Br. 124a.

Line 32. fáibli seems the gen. of fáball, borrowed from Lat. *fabula*. Or is it for aróibli?

Line 26. uoosop?

Line 33. áleap, *the other world*, the opposite of centap, *this world*.

Line 45. ceítepn tímeú. ceítepn f., *a band of troops*, was borrowed by the English as *kerna*. tímeú is the gen. of tímeú. Cf. ríu umme, ríu éat-man, fláas tímeú, L.L. 357, marg.

Line 46. péillec, f., *a basket made of untanned hide*. It glosses *spartula* in the Irish glosses, ed. Stokes. The word is borrowed from Lat. *pellicium*. Our passage is quoted in O'Don. Suppl. s.v.

Line 48. mípenn is the gen. plur. of míp.

Line 49. cpric is evidently borrowed from the Low-Latin, *certicum=era*, which is in Dugange.

Line 45. áleapam úé lit. *feeding God*. Cf. the mod. phrases, uallán úé, uóctán úé. What is given to the poor is considered as given to God. Cf. the following quatrain in leabap breac, p. 93, marg. sup.

ma beé áige lat te' lamó,
máso concla ppaino áipe,
ní hé me áige bíp cen ní,
áct mas ípu mac maípe.

If thou hast a guest in thy house,
And if thou hidest a meal from him,
It is not the guest that is without anything,
But Jesus, the Son of Mary.

For this use of áleapam, cf. also the Four Masters, A.D. 1022, p. 800, l. 20. KUNO MEYER.

ADDITIONAL NOTES to Comháó ríu an Uáir áspu an Cláirineac, *Gaelic Journal*, No. 37.

Line 3. Áp an É-cprú, interpreted by Shaffery "on edge." In Galway a brick on its "edge" (narrow side) is said to be an É-cprú; on its broad side, an an leatán. Shaffery understands by an an É-cprú,

"on edge," the state into which the edges of the joints and knuckles of the hands get when cramped by rheumatism or any other cause, so as to make them stick out and be sharp (a' r' t' o' g' e' u' n'). Here, as c' n' a' i' n' a is used, it refers also to the elbows, shoulders, &c.

- Line 4. M' a' b' a' c' a' n' a' r' e' e, "as thin as it was." C' a' n' a' r' e' here is the superlative of c' a' n' a' r' (c' a' n' a in Munster), thin, and b' a is the past tense of i' r, as m' a' y' i' r' c' a' n' a' r' e' e would mean "as thin as it is." This construction is still used in many places. The following, which occurs in O' r' e' C' h' l' o' m' m' e' U' r' n' i' g' h, O' F' l' a' n' a' g' a' n' s' e' d' i' t' i' o' n, p. 32, is a fairly good instance of it, viz., c' a' b' a' y' o' p' h' e' a' r' g' u' i' (p' l' e' a' d' o') m' a' y' i' r' c' a' e' r' g' a' t' u' c' a' r' a' i' n' e' i' r' u' n' n' n' , give it to Fergus as soon as (lit. as it is soonest) he shall arrive in Erin. It is curious that only a few lines before this the other construction with c' o' m' and the positive, followed by a' g' u' y' , occurs, viz., c' a' b' a' y' b' h' a' e' a' r' t' a' m' p' a' c' o' m' l' u' a' e' a' r' t' u' c' a' r' t' u' , C' l' a' n' n' u' i' n' e' a' d' n' o' c' u' y' g' o' h' e' a' m' a' n' . In English even, "I did it as best I could," is sometimes used for "I did it as well as I could."

Line 5. A' y' a' n' g' e' u' y' , "on edge." G' e' u' y' gen. g' e' i' p' e' s. f. edge, is given in Armstrong's Gaelic (Scottish) Dictionary. If it be the noun g' e' u' y' , the phrase would be a' y' a' n' g' e' u' y' —perhaps it is a' y' a' g' e' u' y' , on her sharpness (p' i' a' c' a' r' l'), or a' y' a' , g' e' c' i' o' p' , on their serrated edge.

Line 6. E' u' r' g' a' m' a' l' e' a' (pron. egz'ofultha), wonderful, terrible, extraordinary = e' u' r' g' a' m' a' l' .

Line 8. A' d' b' a' l' e' a' (pron. ofultha), awful, fearful, terrible, Line 11. U' n' b' a' n' t' r' e' l' e' m' o' b' e' u' l' , he said to my face.

Line 13. This line is really composed of two lines. The following note was made on it in *Gaelic Journal*, No. 37, viz. "There appear to be some words wanting after f' a' o' i' c' u' m' to complete the line of the quatrain ending o' a' m' p' r' o' p' a' r' e' . " These words have since been obtained from the reciter. They do not, however, come in after f' a' o' i' c' u' m' , but after u' n' e' a' m' , and are as follows, viz., i' n' i' n' f' e' a' n' -l' u' t' e' r' c' a' m' . This is the way the lines should read and be divided:—

n' a' a' n' o' -t' a' e' u' i' g' ' t' u' l' e' i' r' a' n' u' n' e' a' m' i' n' , f' e' a' n' -l' u' t' e' r' c' a' m' ,

f' e' a' r' a' c' o' i' z' e' a' r' f' a' o' i' c' u' m' o' a' m' p' r' o' p' a' r' e' ?

o' -t' a' e' u' i' g' was pronounced as if written o' e' a' e' u' i' g' , i. e. the o' was slender, and Mr. J. C. Ward has suggested that it should be an n- o' e' a' e' a' r' t' u' , but the want of the eclipsing n is against this.

Lines 14 and 15. S' t' a' y' here is an instance of the vernacular use of an adverb of direction with t' a' . C' a' y' f' i' o' r' a' n' l' e' a' b' a' r' . T' a' r' e' f' i' o' r' , i. e. t' a' r' e' e' m' p' t' e' f' i' o' r' . C' a' b' -f' u' l' a' n' l' e' a' b' a' r' ? T' a' r' e' f' i' o' r' , i. e. it is below, whereas t' a' r' e' f' i' o' r' means it is down, i. e., I have put it down. Similarly the above phrase means, "I greatly fear in truth that he is miles round (past) behind (backwards) with the old-spirit." S' o' b' -f' u' l' r' e' f' i' a' y' would mean that he was behind in a state of rest, without reference to his having gone behind (backwards). S' t' a' y' is the adv. of direction, f' i' a' y' of position.

Line 18. a' r' o' m' m' . This should have been spelt a' r' o' m' i' g' i' m' . In the Northern Irish all long terminations are pronounced short, hence a' r' o' m' i' g' i' m' = a' r' o' m' i' n' . a' r' e' m' g' e' a' n' n' = e' n' n' a' n' , c' r' u' n' n' i' g' e' a' n' n' = c' r' u' n' n' ' a' n' , &c. In Armagh a' r' o' m' i' g' i' m' has a fuller sound than in Meath, being pronounced e' d' y' ' i' m' . U' a' n' t' -p' a' o' z' a' l' pron. u' a' n' c' a' e' l' ; g' a' n' e' t' a' l' l' should be g' a' n' e' t' e' l' l' .

Line 25. S' o' g' -c' a' i' e' a' m' u' n' n' s' h' o' u' l' d' b' e' g' o' g' -c' a' i' e' r' i' o' m' u' n' . In Meath, Armagh, and neighbouring counties i' m' n' is not used at all, but m' u' r' o' n' (pron. m' u' m' n' e'), and contracted form m' u' r' o' n' ' (pron. m' u' m' n' e'), are the forms in use.

Line 26. L' e' p' o' explained by reciter, "in good twist." Here is a sentence that he used in which p' o' a' l' o' occurs: "b' i' p' o' u' o' l' a' e' a' n' n' p' r' e' o' a' g' a' n' n' "—"we had great sport here." R' o' , prosperity, is given in O' Donovon's Grammar as the word from which a' n' p' o' , misery, is derived. See also Connellan's Irish Primer, p. 48.

Line 28. L' e' i' g' u' a' t' e' a' n' b' o' z' a' . L' e' i' g' here should be l' e' a' g' , as the word was pronounced by eg. In the Northern Irish l' e' i' g' , let, is pronounced l' y' i' g' ; but l' e' a' g' , knock down, lay down, l' y' e' g' , as e' a' before g' has the sound of e' in met, as C' r' e' a' s' a' n' , f' e' a' s' a' l' , e' a' g' l' a' , &c. l' e' a' g' o' is also the phrase that is used in Connaught, as in the riddle, u' o' l' e' a' g' a' y' u' a' m' i' a' y' b' a' p' a' n' e' l' a' d' a' , &c.

Line 33. M' a' y' b' a' n' a' m' l' i' o' m' , that I am not accustomed to, lit. as would be seldom with me. M' a' y' here seems almost to have the force of the relative pronoun; cf. the vulgar English, "I am the man as did it," where "as" is used instead of "who."

Also the poem should have been divided into five verses, each containing eight lines.

STAIR EADOMHONN U' CLEIRIG' DO REIR SEAGHAIN U' NEACHTAIN.

A' c' t' a' n' t' a' n' a' u' f' a' s' a' n' c' o' i' l' l' , u' o' t' a' r' l' a' f' e' a' r' u' o' r' a' n' g' -c' o' n' a' i' p' , a' g' u' y' c' r' i' o' c' e' a' n' n' m' a' i' r' e' l' e' i' r' a' y' a' m' u' n' n' , a' g' u' y' o' f' i' a' y' a' u' i' g' o' e' c' r' e' a' o' e' f' a' t' a' u' e' i' r' i' o' y' , n' o' a' n' l' u' a' y' a' n' a' l' a' r' i' n' u' o' b' i' a' n' n' .

O' a' e' p' u' r' e' a' d' o' m' h' o' n' n' u' o' o' u' s' o' g' o' f' i' n' i' t' e' m' a' y' u' o' e' u' a' l' a' b' a' r' i' e' a' n' a' , f' o' c' a' l' a' y' f' o' c' a' l' , c' o' m' p' o' u' n' t' r' e' i' n' g' u' y' z' u' y' e' a' n' t' -o' g' l' a' e' c' r' e' a' o' b' a' f' i' o' c' a' y' u' a' m' i' n' a' u' o' ; a' g' u' y' u' a' m' e' a' o' u' u' o' c' u' i' p' b' a' t' a' o' n' a' h' -a' o' n' -b' o' , a' r' i' a' b' a' c' r' i' o' c' e' a' n' n' a' y' a' m' u' n' n' a' y' , n' i' o' i' r' f' e' a' o' g' a' n' a' b' e' i' e' a' p' e' u' b' a' d' a' c' r' i' o' i' d' e' a' g' a' i' r' i' o' e' f' a' o' i' f' i' m' p' l' u' e' a' c' t' a' n' u' m' n' e' .

An ama'g' a' d' f' u' m' -p' a' a' t' a' t' u' , a' y' e' a' d' o' m' h' o' n' n' ? a' y' e' a' d' o' , g' o' u' e' m' i' n' n' , a' y' e' -f' e' a' n' , a' g' u' y' n' i' h' -i' o' n' g' h' a' d' u' a' m' e' ; a' g' u' y' b' i' a' r' t' u' f' e' m' a' g' m' a' g' a' d' f' u' c' f' e' m' a' n' u' a' y' a' c' u' i' g' u' y' c' i' o' n' n' u' y' a' u' e' i' r' i' g' u' i' t' e' . C' a' i' r' e' a' y' C' r' i' o' r' e' u' a' m' -p' a' a' n' f' e' a' r' i' n' a' y' a' b' -f' u' l' t' u' a' c' a' i' n' t' e' ; a' g' u' y' i' r' i' f' u' l' n' a' b' o' a' y' i' a' r' i' a' b' a' c' r' i' o' c' e' a' n' n' i' o' , a' n' f' u' l' u' o' b' i' a' y' f' i' a' n' a' g' u' y' a' y' i' l' a' m' a' n' K' i' l' l' -m' a' n' i' n' u' o' b' i' a' n' g' e' a' y' i' n' -b' o' s' a' c' a' m' u' y' i' n' u' i' t' e' : C' i' l' l' m' a' n' a' n' b' a' i' l' e' i' n' a' m' -b' i' d' i' m' -p' e' , a' y' i' e' . A' n' b' o' s' a' c' g' e' a' r' i' p' , m' a' c' u' o' m' o' c' a' i' r' e' a' y' C' r' i' o' r' e' e' ; a' g' u' y' a' c' a' g' l' a' y' b' e' a' r' l' a' a' y' : n' i' l' i' e' a' c' t' l' e' m' i' a' y' i' g' o' i' l' .

A' y' f' i' a' d' a' y' e' a' d' o' m' h' o' n' n' , m' o' i' c' u' i' o' y' a' o' n' u' m' n' e' i' u' a' n' a' l' e' i' r' i' o' e' u' o' p' o' n' c' u' e' a' y' r' i' p' u' i' e' a' d' o' a' o' i' m' -p' a' , a' g' u' y' u' o' c' u' i' p' i' e' o' i' m' . a' g' u' y' a' y' a' f' i' o' n' .

gim féim, tabair m'ò bheannaect doib' an uair
a éiríear tú iad. Cairtar na daoine air
léile agur ní cairtar na cnoic. Feodfaróe
go b'feiceim póir iad. 'Do éiríear air beanna-
naect me éile agur a tógláe a' fíor-gháiríoe:
griob' b'ò 'deairi gháiríe buan ar éad-
munn.

'Do f'ubal moime, má b'ò f'asa no g'áiríe
an lá; agur le tuicim na h-óidee 'o máiríe
go g'ráig-baile móir in a' r'ab' móirán
t'ígeáe, agur r'áca no 'o áiríe air éil
g'ac aon t'íge doib'. 'D'airíe éadomun
f'or'gláe ag an g'ceao toirur a' t-áiríe
éiríe; aet 'o f'uaríe eura. 'D'f'or'f'uríe
éadomun cá h-ann 'o bi air f'earíe an t'íge.
'Do munnair 'D'oiríolla, ar an f'earíe ar'íe,
é féim, 'ra bean, 'ra élan, 'ra munnair,
Mairíe, 'D'oiríolla ag 'D'a r'omáib'-re, ar
éadomun.

LITERAL TRANSLATION.

In the Preface to his little work, Father Hayden recom-
mends the "student to endeavour to understand each
section of his text by the help of a translation and glos-
sary; then he should endeavour to put the English into
Irish in writing. If he does this several times, he will
find that the translation will gradually approximate to the
text of the author, and the degree in which it does so will
serve to gauge his own progress in the tongue he is
learning." I agree with Father Hayden. To become
master of any language one must work hard, and after
some plan, and the plan recommended above is the best
one. This piece of O'Cleary's adventures is short; let the
learner do with it as Father Hayden recommends, but
let him especially master the idiomatic forms of expres-
sion in it. When satisfied with himself on this piece, there
are three or four other extracts from the tale of O'Cleary
in former numbers of the Journal in which he can exercise
himself.—E. G. J.

After leaving the wood, O'Cleary fell in
with a man on the way, who had the skin
of a cow on his back, and who asked him
what was the cause of his hurry and of that
shortness of breath that affected him.

Edmond told him, word for word, from
beginning to end, as you have already heard,
what was the cause and occasion of them,
and so plainly, that the other could not
help breaking his heart with laughter at
the simplicity of the man, though much he
felt at the drowning of his only cow, the
hide of which was then on his back.

"Is it laughing at me you are?" asked
Edmond. "Indeed it is," said the other,

"and no wonder for me; and you will laugh
at yourself when you understand how [this
adventure] happened to you. A gossip of
mine is that man of whom you are speak-
ing—the Killman mentioned to you by the
little fellow—and the blood on his knife
and hands was the blood of the cow on
which this skin was. Killmanagh is the
town in which I reside; and the little
fellow is the son of my gossip; and there
is an English lock upon him. He has been
at school but one month."

"By the dear," said Edmond, "nobody
ever put me into such a logical strait as he
has done. But, nevertheless, give them my
greetings when you see them. The people
meet, but the hills do not. It may happen
that I shall see them hereafter." They bade
each other farewell; the man was continu-
ally laughing, but it was hard to make
Edmond laugh (literally to take a laugh
out of Edmond).

He went on his way [regardless] whether
the day was long or short, and at nightfall
he arrived at a large hamlet-village, where
there were a great many houses, and a stack
or two of corn behind every house of them.
He (Edmond) asked admittance at the
first door he came to, but he got a refusal.
He then inquired the name of the man of
the house. "Himself, his wife, his children
and his relations are of the Duffley people,"
said the man within. "Well, then," said
Edmond, "may God have no welcome for
you!"

VOCABULARY AND NOTES.

Éiríe, met; literally, happened; 'o éiríe f'earíe 'o,
a man met (happened) to him. See Joyce's Gr., p. 120,
idiom 10. Instead of 'o, ar is mostly used. Comair,
a way; leir, with him; áige is mostly used for leir;
luar, quickness anála, of breath; luar anála, shortness
of breath; luar should be luar; or if f'ur be omitted,
the reading will be: "was it shortness of breath was
in him?" instead of ann, in him. ar, on him, is generally
said: abail ar luaráe 7 luar anál' ar," his limbs a-
rocking and shortness of breath on him."—Midnight
Court.

'o, a beginning; f'oeúire, easily understood;
f'ocair, occasion; 'oáiríe, material of which anything
is made; r'ig-óairíe, the heir-apparent to a kingdom.

'Do éiríe-air, afflicted him; literally, put upon him. In
this passage the prep. ar is written twice; the ar
underlined is that which is joined to éiríe. Níof'féao
[f'c], he was not able (to refrain from laughing); á' = ag
peubáe áiríe, breaking his heart; á'g'aríe, laughing
f'airíe, at (literally under) f'umf'íoeaet an 'omne; the

simplicity of the man. *fa*, or *faoi*, "is used after words denoting mockery." So in par III. *Maḡad fúm-fa*, mocking me, making game of me (*fúm-fa*=*faoi mé*) *do' éirigh tuit* *happened to you*. *A*, here, is another form of *oo*, the sign of the inf. mood—but it is superfluous, as the *o'* after it is that sign. *caimḡear cḡiḡre*, a gossip; *d'áicant*, better, *aḡ cḡaḡc*, speak g of; *ḡairp-bḡoḡad*, a boy in Connaught, as *ḡairp-éale* is a girl in Munster. *ḡair béarla*, an English lock. *Ar ḡoisl*=*aḡ ḡoisl*=*le ḡoisl*, at school.

Aḡ fíad, by the deer, *fíad* being used to denote the sacred name without profanity; *adḡ aḡfíor aḡ fíad*, is a similar expression, "deer, or deer knows;" *oap bhíḡ an ḡabair* is for *oap bhíḡ an leabair*. This is extended to *oap bhíḡ abruil* *de ḡabair* i maḡtáil, "by all the goats in Moothil." This Anglicized expression I heard in Carrick-on-Suir more than sixty years ago. But *ḡabair* is a horse as well as a goat. In Moothil there was a celebrated religious establishment, founded by bhḡoḡán Scḡuibne, Brogan, the Scribe. St. Patrick had a nephew called bhḡoḡán Scḡuibne, who was in all probability the founder of this establishment; and in the thousand years from its foundation to its suppression the library therein must have grown to such dimensions as to have formed a good, substantial material to found an oath upon.

A le' éirio, a mistake for *leirio* (in Munster *leiréirio*), such, the like; *leirio oo* (*oel*)*ḡonc* *deapḡóirpeacḡo*, such a point of disputation (literally the like of a point of disputation). *Aleiréirio fíu de amadḡn uinne*, the like of him of a fool of a man, i.e., a foolish man such as he. Similarly above; a point of argument such as this no one ever fixed upon me. *Air aḡon fín péim*, for all that; *tabair mo beannaḡcḡe oóib*, give them my respects; *cairḡana oap adḡ*, *aḡur n' c*, na cḡonc, the people meet (literally, *are turned on one another*), but not the hills. See Joyce's *gr. p. 120*, idiom 10. *Peapḡurde*, it may happen, neut. pass. of defect. *v. peavann*, I can, I am able—*oob' éirio* would be better.

Rámig, arrived at; *ḡráig*, a small manor, or a village; *arḡa*, gen. of *arḡar*, corn; a *o-cámig* *cuḡe*=*éum* a *o-cámig*, to which he came; *oicéall*, the contrary to a welcome. O'Cleary plays upon the word, of which no English expression can convey an adequate meaning: a feeling of aversion and unwelcome for a person, and a fear that he may require something from us, or that he may be in our way.

DONEGAL IRISHL.

J. C. WARD.

IASGAIRE BHEAG BHEUL-ATH-SEANNAIGH.

(Continued.)

O'airn *fi air Ohoimnall* a *beré aḡ fíubal éarpe* *go m-beiréad am fcaoa ann aḡur go o-cioḡpáḡ an maḡíḡreir é péim anuap noimhe fín go b-peircead pé cao é maḡ éuarḡ an oḡair ann (=éum) *corḡigḡ*. *Bheapḡaró pé burdeacḡar mór* *oite nuap a éirpóir pé go b-fuil o'obair laé cḡiḡoḡ-nuḡḡe aḡao adḡ na tabair aḡro air aḡur cuirpóir pé cḡuarḡo go leóir oḡe go fóil. Tharla maḡ oḡbairḡe an bean óḡ. Thámie an maḡíḡreir i o-cḡaḡ lúḡe na ḡrime aḡur o'fíapḡaḡ de Ohoimnall pab an bheircead cḡaircuḡḡe aḡur an leirpíḡin air fḡáil. "Cá" *airḡ Ohoimnall aḡur fín pé éirḡe an leirpíḡin. "Maḡ éú"* *air an maḡíḡreir* "iḡ tú an buacáil iḡ**

peáir a *fuair me le fcaoa aḡur iḡ o'ḡíḡe liom go n-beanpáḡo tú éúir."*

Lá air n-a bḡapáḡ bí Ohoimnall'anna fúḡe go luac, adḡ buḡ luacé *'há fín o'eiḡḡ an maḡíḡreir. "Cao é m'obair i nou?"* *airḡ Ohoimnall. "Cá maḡe"* *air an maḡíḡreir* "cḡann ḡlomeacḡ (glass) a cá fíor m'fín a b-fuil neao air a bḡáir aḡur ceirḡe ub mnci; cairpóir tú áil fuap go bḡáir an éḡann aḡur na h-ubeadḡ éabairḡe anuap ḡan aon éann aca bḡupéad. Ma m'illeann nó nou ma ḡcḡoiteann tú an cḡann aḡur muna pab (b-fuil) na h-ubeadḡ aḡao oáñ báimpóir me an ceann oíot anóc."

O'iméḡ Ohoimnall aḡoip (to) an áit ann a pab an cḡann adḡ nuap a éúḡ pé iapḡaró a túl oá dóhairs (near) éoiḡḡ an cḡann aḡ bḡupéad aḡur aḡ ḡcḡoitead. Iḡ ioma iapḡaró a éúḡ pé oḡeapḡarpeacḡ a bḡeacḡo fuap air an éḡann adḡ m'pab ḡar oo ann; bḡupéad cuḡe no na ḡeugḡar leir a ḡ-cóimnude aḡur b'eiḡin oo fcaoa fa bḡupéad aḡur fuáḡe fíor cḡaróḡe go leir. Nuap a fuḡne pé ḡíḡíḡe (rest) o'péud pé leir an neao a cḡeacḡo aḡur adḡ mḡr eiḡḡ leir, aḡur bí pé aḡ fíubal éarpe pá an éḡann, nuap a éámie an bean óḡ le na oiméap.

O'airn *fi air fúḡe fíor aḡur go b-peircead fíre an o-cioḡpáḡ leiré na h-ubeadḡ a fḡáil. Imaḡáig a oimneap éúḡ fi tuao oo Ohoimnall aḡur oḡbairḡe leir go ḡ-cairpéad pé ceirḡe ceacḡraimnáca a bḡeacḡo oí aḡur a ḡ-cḡur éarpe fa an éḡann aḡur go n-peircead leir na h-ubeadḡ a éabairḡe anuap. "U'fcaḡir liom an ceann a éailleacḡ 'há fín a bḡeacḡo"* *air eiḡean. "Chó n'íl ḡar ad ḡ-came"* *air eiḡe, "cairpóir tú an fuao a oeiḡm leat a bḡeacḡo nó muna n-beanair n' éḡ liom-fa ná leat-fa na h-ubeadḡ a fḡáil-air aḡur baimpeap an ceann oíot-pa anócḡe aḡur n' éúḡ mḡr o'ín baile éú le oo bḡá a cḡapḡaḡo oḡe; maḡ fín oo, oean maḡ iapḡann oḡe. So buveacḡ oic-plámce aḡur cumil oimé é nuap a éioḡar tú anuap aḡur bḡeir mḡr oo plán, fallann aḡur bḡeapḡ aríam." ḡiḡ ḡur mór a éuarḡ pé anḡaró éola Ohoimnall a leirio fín ve oḡoḡ-buile (ill usage) a éabairḡe uipḡ, ḡlac pé a cóimnape aḡur o'eiḡḡ leir a túl fuap air an éḡann. Nuap a éámie pé anuap cumil pé an oic-plámce oo n' mnaoi óḡ aḡur fcaḡ fí fuap oo maḡ aḡur bí aríam. Chup fí cḡuapḡ air na h-ubeadḡ aḡur bí b-fuair fí ann adḡ cḡuapḡ aḡur o'fíopḡaḡ fí ve Ohoimnall cao é o'eiḡḡ oo n' éann eile nó ar bhḡir pé é. Oḡbairḡe pé ḡur bhíḡ. Ruḡ fí air an ceao aḡur ḡeáir fí an leóar beaḡ oí péim aḡur fuḡne fí ub de. "Bí aḡ fíubal éarpe go o-cí an cḡaḡnona" *air fí* "aḡur cíoḡpáḡ m'acḡair éúḡao aḡur nuap a éirpóir pé go b-fuil na h-ubeadḡ aḡao oo, beapḡaró pé burdeacḡar mór oite adḡ bí air o'fcaḡir (=fcaḡir) noimhe nó cuirpóir pé ḡeap oḡe go fóil." Thámie an maḡíḡreir aḡur éúḡ Ohoimnall na h-ubeadḡ o. "Iḡ tú an buacáil iḡ fcaḡar a bí aḡam aríam" *air pé.**

An cḡiḡmáḡ Lá bí an maḡíḡreir 'hna fúḡe noim Ohoimnall, maḡ buḡ ḡnáḡac, aḡur nuap a o'fíapḡaḡ fí, "cao é cá le oeanacḡ aḡam nou?" *éairpean an maḡíḡreir aḡroan bán oo aḡur oḡbairḡe leir go ḡ-*

caiteasó ré cairlean agus cúige a óeanaó ann, le bealaíge móra agus ballaíde, abuill (úball-ghor) agus gárróda a m-beirdeas an uile éineal crann agus luib ainnta o'ar f'ár arísín i n-gárróda oime uaral agus muna m-beiró rin óeanta asao noim an oirde bainfiró mife an ceann oíoc," ár ré.

Thug Doimnal leir a óuo óirneir agus óoirig air an óroan bán agus o'uirig óó cruaró agus éaimé leir, áic íf mó beirdeas rgníobéa aig ceapc i o-cao élaoré lá ghréme 'ná bi glanta amaé aige nuair a éaimé mgean a maigiréir lé n-a óinneap éirge. O'iarri pí air fúró ríor agus a óinneap a óeanaó agus go b-peucrafó pefecao é éioepafó leiré a óeanaó. Thairriang rí ceirélin óe f'nóó fíosa ar a póca agus óómar rí éapc fao agus leatáan an éairlean leiré agus ní luaté bi rin óeanta 'ná o'uirig fuar cairlean b'eadg álunn a bi maré go leór aig m'g éipeann. mar a g-ceasna leir an abuill agus leir an uile juo o'ar iarr a h-ácair a beiré óeanta, leas rí an r'náoré fíosa éapc air agus o'uirig ré fuar péiró, críóé-nuigé, air óóig náé pab loéc no r'píó (faul) le págaló oiréa aig aon neas páoi an óoimán.

(Lé beiré leanta).

THE DAISY.

From the Irish of "PADRAIC" [G. J.,
No 35, p. 40].

By MICHAEL CAVANAGH.

The reader will easily recognise the ring of Shawn Gow's anvil, and the din of the Fair of Windgap.

Don't talk of the "Rose"—blushing bright
in green bowers,

Don't talk of the "Lily"—so soft, white,
and tall;

Don't talk of the "Primrose"—pale queen
of field-flowers;

I'd rather one dear little "Daisy" than
all.

Oh! give me the daisy!
I love the mild daisy.

I'd rather have one little daisy than all.

But yet, on the rose I would cast no reflection—

Its beautiful blush doth resemble, 'tis
clear,

The bright bloom of health and the brilliant
complexion

Kind Nature has given the cheeks of my
dear.

But mine be the daisy,
I dote on the daisy,
No flower like the daisy blooms fresh
through the year.

Again, I'm not blind to the lily's pure
brightness,

In splendour revealed, the clear
spring above;

It brings to my mind, in its softness and
whiteness,

The gracefully-shaped snowy neck of my
love.

But, I love the daisy,
I worship the daisy—

No flower like the daisy my nature can
move.

The sweet-scented primrose—of flowers the
most early

That bloom in the spring-time—I like
to behold;

Its' yellow leaves shine like those locks I
prize dearly,

Which grace my love's forehead—a
crown of pale gold.

But I'll sing the daisy,
I'll still praise the daisy;

With all my tongue's power its' claims
I'll uphold.

When I see the daisy, that shy wayside
pearl,

Smile kindly and sweetly as I'm passing
by,

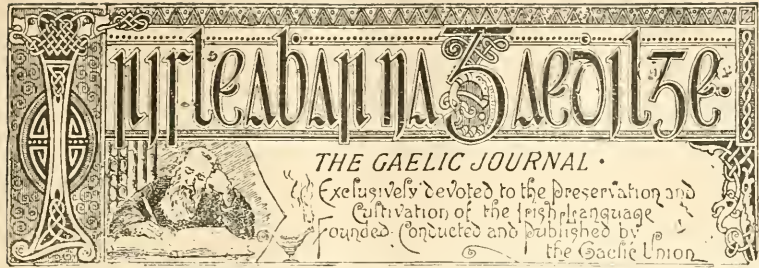
I see not the beauty superb of my girl,
But think on her true heart and love-
beaming eye.

Oh! blessed be the daisy—
The dear Irish daisy!

That "gem of my country" I'll bless
till I die!

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, 33 South Frederick-street, Dublin. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.





No. 40.—VOL. IV.]

DUBLIN, FEBRUARY, 1892.

[PRICE SEVENPENCE.]

TO OUR READERS.

All future communications intended for the Editor of the *Gaelic Journal* are to be addressed to the Rev. Eugene O'Growney, Celtic Professor, Maynooth College, in whose hands the direction of the *Journal* now is. Father O'Growney will also receive and acknowledge subscriptions to the *Journal*, or to the Gaelic Union.

TO THE IRISH PRESS.

The very existence of this *Journal* is known only to a comparatively small number of students of the national language. This fact has much limited, and, it may be said with truth, has nullified the influence which would naturally be exercised by the only periodical in Ireland devoted to the interests of the Irish language. Many people who would gladly promote the circulation of the *Journal* do not know with whom to communicate (Father O'Growney, Maynooth, Co. Kildare), or the amount of the annual subscription (2s. 6d., 60 cents.) The Irish Press, at home and abroad, has, of late years, shown much sympathy with the movement in favour of the old tongue; it could help that movement practically by making these facts known, when noticing the current issue of the *Journal*.

THE IRISH MEMBERS OF PARLIAMENT.

It has often been alleged that many prominent Irish M.P.'s were altogether hostile

to the language movement. Having gone to some trouble to ascertain the facts, we are happy to say that the contrary is the case, and that those whose names were so freely mentioned are warm sympathizers with the movement, and are prepared to further it whenever a suitable opportunity presents itself.

ANECDOTA FROM IRISH MSS.

V

The well-known habit of Irish scribes of entering on the margins of their MSS. short notes of personal or momentary interest, has frequently furnished us with most valuable information as to the time, place and circumstances in which these MSS. were written, or given us glimpses of details of life at an Irish monastery. Side by side with such entries in prose we often find little snatches of verse. These may be looked upon either as extempore compositions of the scribes themselves, or as reminiscences of popular rhymes, which must have been current in large numbers. Of the former kind is the famous quatrain found in the margin of one of the old Irish MSS. of the Continent, that of Priscian, at St. Gall.

Is áceir in zúit innoct,
Furpasna fairsge fínófolc:
Ni ágor peimn moira minn
Dono laéimaro lann óa loéuno.

Bitter is the wind to-night,
The white-haired ocean rages :

I do not fear the passage of the clear
sea

By the fierce warriors from Norway.

From this quatrain we learn that the MS. was written in Ireland somewhere on the coast, at a time when the piratical descents of the Norse were so frequent that they might be expected any night.

The following quatrains I have chosen at random from among hundreds. They are all written in the metre called *pannaigeacht*, which consists of four lines of seven syllables each. In the more elaborate of them there is both alliteration and internal assonance.

1.

Leabair bhréac, p. 6, marg. inf.

Ar ghláó sé, ná dóer é'anmam
Do éinó eLLam étarbairg!
Ná ceil cirté, ná ceil cnaó,
Duirce 'na rin in róegal.

For the love of God, do not enslave thy
soul

For the sake of profitless gear!
Hide not coffers, hide not self;
Life is more brittle than they.

For the second ceil the MS. has *eil*,
cnaó, for *cnaó*, to rhyme with *róegal*.

2.

ib., p. 40, marg. sup.

Ni mairi glúin von ghenelac
Éainig umum gu hAdam.
Se nire adám nemféarac
In lum péin in lá amájac.

Not a link remains from among the
generations

That went before me up to Adam.

As for me, I am ignorant

Whether the morrow is mine.

Should we read *peinum* for *umum*?

3.

ib., p. 41, marg. sup.

Do bí nire gan beiré ann,
Sar nam am gan beiré air;
Deimin lum go tuicra in báir,
Ni deimin lum ca triacé tair.

Time was when I was not;
Soon again shall time be when I shall
be no more.

Well I know that Death will come,
Only I know not at what hour he will
come.

tair is the 3rd sing. of the *s*-future of *ticim*,
I come.

4.

ib. p., 152, marg. inf.

Ir dailbac, ir síuicerr,
Ir cenbac cin céill,
Ar airreacé don-áirre
Sír-airreb i péin.

It is blindness, it is folly,
It is buying without sense,
For the delight of one hour
Ever to dwell in pain.

5.

ib., p. 172, marg. inf. Harl. 5280, fo. 46b.

In ba mairén, in ba funn,
In ba for tair nó for mair,
Acé no féuar maéa séc,
Móir in béc! ni féuar cum.

Whether it shall be morning, or whe-
ther it shall be night,

Whether it shall be by land or by sea,
Save that I know that I shall go to
death,

Great is the trouble! I know not when.

Instead of *maéa*, Harl. puts the Lat. *idz*.

6.

ib., p. 227, marg. sup.

Bóet na cáe òuine ar òoman
 Anao ic a òomolao,
 Ocuir naé anao me én
 'Y can anam anò aéaei.

What fools are the men on this earth,
 To cease from praising Him,
 When the bird does not cease,
 And it without soul . . .

aéaei for ac a éi in its height?

7.

ib., p. 36, marg. sup.

Aé, a lunn, i' bhuie òuit
 Cáit 'ya mume a fuil òo net.
 A òé'nebaig naé clúno cloce,
 A' bhuò boce ríeamaíl τ'pet.

Ah, blackbird, thou givest thanks
 Wheresoever in the brake thy nest
 may be.

O hermit, that hearest no bell
 Sweet, soft, peaceful is thy note.

Clúno, the enclitic form of the present,
 after naé, for clummn; it rhymes with bhuò.
 Oé'nebaé. So Ieuan Ddu, in the song *Yr
 Eos*, addresses the nightingale as the
 "hermit bird."

8.

Harl. 5280, fo. 46b, marg. inf.

Fasa la neé maí aú,
 Can fei cumann aét a cú,
 San gilla aét a láma,
 San cúaé aét a cúapána.

'Tis weary for one to be as I am,
 Without a friend except his dog,
 Without a servant except his hands,
 Without a cup except his brogues.

KUNO MEYER.

CUIREADÓ.

Tá'n ghealaé ag rcapaó a glóipe
 Aí' faihige, r'liab agur r'liže,
 'S a Mái'pe, a Mái'pe, an cóip é
 B'eit óúnta maí táip an'pa t'ig?
 O, éip'g, a Mái'pe ní Cúipín,
 Tá'n rean-clóg ag ruasairt an
 naoi;
 O, éip'g óo' éú'na, a níupín,
 'Súr tar liom, a r'póipín mo éip'óe.

Tá na r'eulta i m-bó'ga mói neí'ne
 Ag r'uigeaó r'ioi' oip'mann anóet,
 'S má táim-re r'aoi g'ruam no r'aoi óuibe,
 Ní liom-r'a aét leat-r'a an loét.
 O, éip'g, a Mái'pe ní Cúipín,
 A' r'p'eúé aip' glan-r'eultab na h-
 oí'óé',
 O, éip'g óo' éú'na, a níupín,
 'Súr tar liom, a r'póipín mo éip'óe.

Maí r'eó'óab tá'n o'p'icé aip' an talam,
 I' r'lué a'á r'eup' agur blaé;
 Aét i' r'cipm, i' r'cipm, 'Súr i' r'p'olam
 Tá m' éip'óe-re san r'luéaó óo g'p'ó.
 O, éip'g, a Mái'pe ní Cúipín,
 Ní l' r'eó'ó aip' an talam ná r'aoi
 Cóih' óeal'p'ac leo' r'ín'lib, a níupín,—
 O, tar liom, a r'póipín mo éip'óe.

Tá aóibneap aip' náóip' go h-uitle,
 Tá g'áip'neap a' r' g'neann aip' g'ac' aóib,
 Tá b'pionntanaip' neí'ne 'ga r'leaó,
 'Súr tupa maí r'elábuí'oe ag r'p'ioih.
 O, éip'g, a Mái'pe ní Cúipín,
 Ní ó'p'ruigeann Oia no'n ó'liže
 Síoi-r'p'aoéap' óo C'p'ioip'ruige, a
 níupín,—
 O, tar liom, a r'póipín mo éip'óe.

Tá ó'ize an baile i g'cip'munna'g'ó,
 Tá'n r'p'oléip' ag r'eim' go binn;
 Tá óeip'eaó le r'p'ó'í'oe g'ac' òuine,
 'S íao r'ao-uair' ag r'anamunt' linn.

Ó, éirigh, a Máire Ní Chúimín,
 Ní maibair ag mence le mí;
 Óc! rás do fhean-túimna, a múimín,
 'Sur tar liom, a rtoirín mo éiríde.

Mo mállaét gac lá a' r gac sídce
 Dón fcar junn an ceuro túimna mói,
 So maib ré gan ruaimneaf a coróde,
 'S gac veamán 'ran vomán aih a éóir.
 Ó, éirigh, a Máire Ní Chúimín,
 Ní'l vpeac do éaom-éioéa maí bí;
 Ó, éirigh so' túimna, a múimín,
 'Sur tar liom, a rtoirín mo éiríde.

Tá'n gcalac ag foillruacac go lonnhiac,
 Tá peulca na h-oiróce foillléir,
 A' r foélfao tú plán tar an g-connlaé,
 Má' r trom leac an vpióce aih an b-feup.
 Ó, éirigh, a Máire Ní Chúimín,
 Bí trócaipeac; éirio le mo gúroé,
 Óc! rás do fhean-túimna, a múimín,
 'Sur tar liom, a rtoirín mo éiríde!

"Párlaiac."

COIS NA FARRIGE.

I.

Feaogaoil fuair gaur
 Na gaoite góiré ruairé;
 Siom-féireacó tóio an rreír,
 Oc! liom féin ir uairneac.

II.

Áiro-éorann na vtonn,
 A' r iao go tóiom ag bualac;
 An gairb-gáir aróbeul, áro,
 Lé mo éiríde eiríóce, b'uairneac.

III.

Na faoileám ag rilleacó ran rreír,
 Ag gaur-rreiréogaoil tar na cuantab;
 Sgheao agur rreíríoc na n-eun
 Lé mo éiríde féin, Oc, b'uairneac.

IV.

Suc na gaoite ir na taoioe
 Ag ríom-éiríde lé cozacó cuháccac;
 Muir, tír, rreír, a' r féireacó na gaoite,
 Oc, urle go léir ir uairneac.

An Éiraoibín Aoióim

ON THE IRISH INFINITIVE.

I.

The English phrase, "It is right to love God," is rendered in Irish "Ir cóir óia do ghráduíac." It has been usual to consider here that Óia is an accusative governed by do ghráduíac. To bear out this view, it has been found necessary in this and similar locutions to invest the word ghráduíac, or other word similarly placed, with the character of a verb, and with the power of governing an accusative, a character and a power that such words do not possess in any other construction. To question this view, and to endeavour to throw a little light on the true principle of the Irish construction under consideration, is the object of this present paper. On two grounds the argument is based—a thorough analysis of the locution *it-éi*, and an examination of the usage of Irish writers.

It has long been matter of dispute which is the more correct construction of the Irish phrase, signifying "in order to marry a man," *cum fear do póracó*, or *cum fear do póracó*; that is, whether the word translating "man" should be (*fear*) governed in the accusative by *do póracó* or (*fear*) governed in the genitive by *cum*. The decision of this point, it may be remarked by the way, will be involved in the decision of the question now raised.

The word *ghráduíac* and such words are in Irish grammars usually termed *infinitives*; *ghráduíac* is called the *infinitive* of *ghráduíam*, "I love." For convenience, this term is here adopted.

It is well-known to students of Irish that *infinitives* are, at least in accident, substantives. They have a full declension, plural number as well as singular. They may belong to any of the five modern declensions. They take the definite article. They govern the genitive or are qualified by possessive adjectives, as other substantives are. They freely undergo the government of substantives and prepositions. Moreover, the same word which in one context means an act or contains the idea of a verb, may in another context designate a concrete object free from the verb idea altogether. Thus, *roip* means "the act of ceasing" or "a paddock;" *coip*, "the act of putting" or "a condition," &c.; *veamh*, "the act of making" or "appearance" or "make;" *raim*, "the act of dividing" or "a share or verse;" *meaf*, "to opine" or "an opinion."

In the locution, *óia do ghráduíac*, the *infin.* *ghráduíac* is in accident undoubtedly a substantive, and is in the dative case governed by the preposition *do*. This is evident, when we take a parallel example, where the *infin.* shows a dative form distinct from the nominative, as in *leir* *do cup*—"to send a letter," where *cup* is the old dative of *cop*, or an *bóer* *do gabál*—"to take the road," where *gabál* is the dative of *gabál*—"act of taking." *do* is the preposition used in Irish to express the most indefinite relations between one thing and another. It may generally be rendered best in English by "to" or

“for.” Thus, on the face of it, the words, *Óia oo* *ḡnádúḡad* are to be rendered literally, “God for loving,” or “God to love.” The common view, then, is that the words signifying “for loving” or “to love” take the word *Óia* before them as an accusative. My view is that the words signifying “for loving” or “to love” are qualificative of *Óia*, and that the government or case of *Óia* depends on the context. I have stated the case in the same order as it arose in my mind and impressed itself on me originally. Once it was firmly grasped that *ḡnádúḡad* and other infinitives are substantives, “liable,” as Dr. Atkinson says, “to all the incidents of an ordinary noun,” it was very hard to realize how in one locution only they should become verbs and govern the accusative, and it became still harder, when it was considered that the invariable order of verb and object is altogether transposed in this single construction. Finally, it was recognised that all the “exceptional legislation” required to explain and justify the usual view of the construction was quite unnecessary; that it is easy to explain the locution grammatically without considering *ḡnádúḡad* as a verb, or *Óia* as its object. The use of prepositions to form adjective-phrases is very common in Irish; and the construction in which the virtual object has the idea of the governing verb linked to it in an adjectival form, has its counterpart in the English phrase, “kettles to mend,” and in the Latin, “causá rei faciendæ.” These last I give only as illustrations of how the Irish locution may, without doing violence to sense or grammar, be analyzed. I base no argument on the analogy. The Irish idiom differs very much from the English or Latin, as anyone who attempts a word-for-word translation from Irish into either will realize; and, therefore, the practice of drawing analogies, or founding the terms and rules of Irish grammar on supposed analogies with Latin or English, is a very unsafe one.

To make the view I suggest clear, I shall analyze the phrase, *Ír cóir Óia oo ḡnádúḡad*, in accordance with my theory. *Óia* I consider the nominative of the sentence, and the grammatical subject; *oo ḡnádúḡad* is an extension of the subject, and is an adjective locution qualifying *Óia*; *cóir* is, of course, the predicate. Logically, *Óia-oo-ḡnádúḡad* is the subject; and the three words must be taken together to complete the idea of the subject.

The contrary view makes the prepositional phrase, *oo ḡnádúḡad*, the grammatical subject and the nominative of the sentence, and *Óia* an extension of the subject. As in my view, the three words, *Óia-oo-ḡnádúḡad*, taken together are, of course, the logical subject, but their relation to each other is differently considered.

My objections to this method of treatment for grammatical reasons, and without reference to usage, are as follows:—

(a) The *infín.* is a substantive, and cannot normally take an *accus.*

(b) The *infín.* is not a mood or part of the verb: 1°, because it is commonly used in a far wider sense; 2°, because it has no fixed form. Windisch gives at least 16 ways in which infinitives are formed, and his list is certainly not exhaustive. It is nothing to show that certain forms prevail, as *ad-ud-áb-áé-áil-é-é-í-m*, &c. The same may be said of *verb-substantives* in most languages, as *tia-tio-tus-mentum-men*, &c., in Latin; whereas the *infinitive mood* is confined to a few forms or a single form, and is indeclinable. In Irish, “*infinitives*” are declined, and forms without any distinctive endings are abundant.

(c) There is no visible reason why a substantive under the government of a preposition (*oo*) should be

capable of a regimen of which otherwise it is never capable.

(d) In all other contexts, the accusative does not precede, but follows its governing verb.

(e) If *ḡnádúḡad* be the grammatical nominative, the *prep. oo* is altogether meaningless and redundant.

The view that I suggest obviates every one of these objections, of which anyone must raise a grammatical difficulty, and all taken together must form a very strong argument. I believe the contrary view to be due to a false analogy with constructions in other languages; false, because the idioms and the parts of speech employed are quite dissimilar, and because incomplete; for completeness is everything in an analogy.

To my view it may be objected that *Óia* is naturally the object of the action implied by *ḡnádúḡad*. That is so, but it does not follow that *Óia* should be accusative. In regard to the passive voice, [as *ḡnádúḡéar Óia* = “God is loved,”] the same might be said; *Óia* is the recipient of the action implied by *ḡnádúḡéar*, and is yet nominative. So in the English, “kettles to mend,” and in the Latin, “causá Dei amandi,” the substantives that represent the recipients of the action of the verbs are not therefore governed by the verbs.

I will meet another objection, namely, that in the sentence quoted, the logical subject is not *Óia*, but *Óia oo ḡnádúḡad*, and that accordingly *Óia* is not properly the nominative. “Every school-boy” knows how to distinguish between the nominative of a sentence and the logical subject, and almost every sentence in which the subject is not a single unqualified term exemplifies the distinction. Take the sentence, “The man who hesitates is lost;” where “man” is the nominative, but “the man who hesitates” is the subject.

But this construction in Irish is not confined to such phrases as *Óia oo ḡnádúḡad*, where the substantive might seem to be governed by the *infín.* It is also found where the relation between substantive and *infín.* corresponds to the relation between *nom.* and verb, as in *buó maíe liom éú oo beé ḡo maíe*, “I should like you to be well.” How is *éú* here to be parsed? The received way—I suppose I may call it so—would be to consider *éú* as accusative before the *infín. oo beé*. This is, to my thinking, borrowed from Latin and Greek, as the parsing of *Óia oo ḡnádúḡad* was borrowed from English. As in the former instance, I would parse *éú* as *nom.* to *buó*, just as if the sentence broke off after *éú*.

It may here be noted that the rule commonly laid down for these constructions—that “a substantive cannot stand as subject to a transitive *infín.*, unless the *infín.* is followed by a dependent genitive, or preceded by a pronominal object”—is not borne out by usage. Take the phrase given by Zeuss, “is béis leó-som in daim do thuarcaín,” where the substantive “daim” stands in nominative relation to the undoubtedly “transitive” *infín.* “thuarcaín,” without pronoun before or genitive after the *infín.* The rule given would bring us to the absurdity of regarding “daim” as in accusative relation to “thuarcaín;” “it is customary with them to thresh the oxen!” The amount of truth contained in the rule is simply this, that it is rare to find a transitive verb without an object expressed.

I cannot escape the conclusion that, as I have suggested, the received method of treating these idioms has originated in an analogy—an incomplete and mistaken analogy—with the idioms of other languages. It may be assumed that every writer on Irish grammar has approached the subject, having previously primed himself with the principles of Latin or English grammar. Hence, naturally *adubairt ré párupus oo éacé* has suggested “dixit Patricium venisse,” and the *oo* of *oo éacé* has raised a

ready reminiscence of the 'to' of 'to come.' So incomplete is the Latin analogy, that in the case of a "transitive" *infm.*, as *asubairis ré páoruis go márbad*, the Latin rendering must change from the active to the passive *infm.*, 'dixit Patricium necatum esse.' Here arises a crux: if *márbad*, *gnósdúad*, &c., are to be regarded as moolds of verbs, to which voice do they belong? I pass to the English analogy, which is still less satisfactory. In English, as in Latin, the *infm.* has a very limited play as a substantive—it can stand as subject or object of a verb. But, unlike the Irish *infm.*, it is indeclinable. Has no plural, does not take the article, governs the same case as its verb, is never qualified by a possessive adjective or a genitive, is never used out of the signification of its verb. Further, unless the English *infm.* is dependent, it must be preceded by its preposition; whereas the Irish *infm.*, unless it is dependent, cannot be preceded by its preposition. We cannot say in Irish *buó máte liom* *o dul*, I should like to go; we must say, *buó máte liom uil*.

The object of the towards the verb finite. The object in Irish changes its relation to its verb, when, as commonly supposed, the verb, from finite becomes infinite. If the object retains its position after the verb, it changes its case. If, as supposed, it retains its case, it changes its position. More might be said, but enough has been said to show that there is no real analogy between the Irish and the English and Latin idioms.

Zeuss [*Gramm. Celt.*, pp. 483, 923, ed. Ebel, 1871] perceived the seeming Latin and English analogies spoken of; but he safeguarded himself with a 'prope' and a 'tanquam.' Windisch appears to take, regarding the earlier stages of the language, the view for which I contend [see his remarks on the *infm.*, MacSwiney's translation, p. 116]. All writers on modern Irish grammar, that I know of, are either doubtful, or take the view against which I contend.

Mac Léirinn.

(The second part of this important paper will appear in the next number of the Journal.—Editor.)

ṪAN ṪO NAOM PÁORAIṪ.

I.

Ceud plán do naom páorais, áno-arrtol na fúla;
 'Sé éus o'ár o-tir úit'éur an plán-éireceam fíor;
 Ceud molad do'n t'pseurúite do mhán úinn an feolad
 a déanaí uinn uoaine go ríjumead fíor.
 Lé cuimn-éureadís bliadán, i ríjucé' r' i roco-
 bhaoim,

Do bí ré náir bharrad, 'na uirfan go mbíj,
 Cuaird cad eile air fán, adé páorais amán—
 Do bí agaimn a lécpánn i n-anúó 'zur ceo;
 i ngeal-élóirib air g-cireomí-ní éis leo uil faoi—
 Tá ar nglóir i r'edáir agaimn, moiu mar fao ó,
 agur congeódmuro éireceam 'r lá páorais a éoróé.'

II.

ní' naom air bí eile, 'gcuiric lonnraig na bhláitear,
 i' uilre ná é do éir álunn a érad',
 Zur an c-oileán o'ar cuiread ó dia 'n a máitear,
 t'is leir a lá éateam go mbíóó 'r go mbláé.
 Air neam fíar i nglóir, go fíor o'a r'óir,
 Ceangéadair pé 'n c-éigereceam 'brad, 'brad ó n-a
 éró,

Éigereceam na mbreus, i' mearú ná 'n c-éus,
 O ! pé úiréar é 'brad ó érad' éil ár g-cuon,
 mar na nátrada mhé do ruais ré fao ó;
 'zur nuair náó mbéóó cairpém na bréige beo
 buan,
 béro éire fór 'congbáil lae páorais go seo.

III.

Mar rín, mairead, ceuro i' cóir úinn a déanaó
 Lé cruéúad air noilre úó, 'r cumann ar g-cliaó?
 Do bh'éarr linn an maireceadé réim go n-irplanaó,
 ná éarrúis ort náire, ar n-áear 'r ar naomí!
 adé g'laearad pé 'n geall, do beiruro gan feall,
 go bpoilreódmuro roilér in ar mbeadair gan
 r'isé
 an g'uan-folur fíor éus pé úinn do fíor;
 Sead! páorais na m-bacúil, do o'úno-re ní' ann
 don leabn naó lécpánn do érad' m a r'lig';
 Oir i' i'ao na r'ir éireannaig—i' i'ao-ran amán.
 'm-bíonn a g-cíorúe ran adé éaric i' lá páorais a
 éoróé'. S. M. O'R.
 a éorúe = éorúe.

Congeóéao = congbóéao.

ṪAN ṪO MUIRE.

S. P. O'CONNORIG MO ÉAN.

I.

A bannúógan na naom 'r na n-angeal
 faoi o' éoinne moim 'r go bráé
 Cuimn mo éorúe a' r'm'ánam;
 A bannúógan na ngrá' r an éradá!

II.

A bannúógan, a máéair na bhláitear!
 A bannúógan, a fomp'la na m-béit!
 Do éoinne, a bannúógan na n-arrtol,
 iarrfad a' r gurúeao lé'm' lé.

III.

A bannúógan seag-áignead, seag-miannaé!
 A bannúógan, seag-fomp'la na m-béit!
 A bannúógan seag-labaráéad, seag-éoinneleáé!
 A bannúógan seag-éorúeac, seag-éneé!

IV.

Go h-uáil, go h-ómóráé, a máigúean,
 Sead f'leacéurúim mé réim ó' r do éoinne;
 ag gurúe 'eaoarúurúe lé mo t'igearna,
 O faóó oam go r'ialéar a éodair.

V.

Anoir, a naom-máigúean na máigúean,
 Tabair éirceadé uim' gurúe, adéunúgúim;
 Deun r'ic éoir m'ire a' r' íora,
 Síó náó riu mé, a O'ig, adéunúgúim.

[We strain a point in order to admit the above beautiful poem, reminding one of the religious odes of the O Dalys. It is the composition of an evidently gifted Gaelic poet, from whom much may be expected. We take it from the *Clonmel Nationalist*, a truly patriotic paper, and one of the few which do not close their eyes to their obligations towards the National language.]

AR U-TEANGA MAR A LABARTAR I
(Lé pádraig O'laoghaire.)

I.

Annran uibhrí geo de'n Iup'leabairí r' mian liom beazán de'n teanga marí atá rí labairtá fóir i m' b'áiria do éur ríor. Cúin ran (éum rín) a' déanaí, c'p'eirim ná fuil r'leige níor feáirí ná blar beaz de éamr r'geuluróe fuairc do éur or' b'úir' gcómarí, o'iréac marí a leiz r'é ar' a beul binn é.

Míceál Tairís Ois (O'Muiréada) b' ainm do'n feairí arí a b'fuil mé az labairt: feairí íriol ba é, acé f'aoil r'é féim náirí máirí maíh' uine níor' t'p'éine ná é; oemínizim' óib, a léig'ceoirí, náirí labairí r'é poimn de'n r'íunne zo lá a' b'áir, ius a' éair'beán-fao zo pollur' annran r'geul' r'o.

Bí com'nuróe m'icil le h-air' m'hor'zair, azur' do r'eub r'e curó ve bun an énuic arí éuma zo maib' r'eub bó nú a' r'ó aize. Do' uéar'buiz' r'é féim zo minic' zup' uém' r'é na páir'iceanna cóim' méit' zo b'áir'fac' r'p'áit'uróe ionnta z'an' ias a' éur' in' ad' éoir. U'f'iar-fuiz' uine éiníz' de, uairí, cionnur' bí na r'p'áit'uróe nuad'a. "Neor'ao ran' uuit," ar' e-r'an, "bíor' am' f'uróe ann' an' t'riar' an' se lé h-air' ceann (cinn) de r'na h-iomair'óib, azur' éualac' (éualar) an' ceol r' binn' do éar' ab'ránuróe maíh'. Lé' tear' na z'p'éine, r' am'la bí na enar'ám' a' t'rior, r' a' caint' r' a' gleo marí r'eo:—

"Or'uro am'ac' or'ú! mo éár, mo éun'ha!
Or'uro am'ac' ar' ná bí am' b'p'ug'ac'!"

Soirí liom zo o'í an' t'iz' aiz' iair'iar'ó máine azur' r'z'ac'óiz'. Ní maib' an' r'án' r'a' o'calam' i z'ceairt' azam, nuairí r'eo an'ior' z'ac' aon' énar'c'airt' cóim' móir' le do' ceann. Éuas'ar' a' baile zo r'eiz'leair'ta,†—ní b'p'ir'feac' u' b'p'eoirín' r'é mo' éora—do' m'izear' mo' r'p'áit'uróe, azur' do' éur'p'ear' arí an' o'ceine' ias. Do' f'uróe'ar' arí an' r'ur'óir'tín' azur' do' uéar'z'ar' mo' r'íopa. Ní maib' r'ead' zo leir'

* Star' ann'rin.

† In high spirits.

tair'z'ce' azam' nuairí r'eo na r'p'áit'uróe az' r'iu'ac'ó. T'ózar' ias' arí mo' r'ó'z'íar',* azur' i z'c-ionn' tamail' do' cur'p'ear' arí an' m'ó'p'ro' ias! Molac' zo' o'eo le' Oia' éur'í' éuz'am' ias; b'ias' an' b'ias' b'p'eáz'; níor' í'ear' r'a' a' leir'éoiróe maíh', r'é in' éir'ann' éf' azur' ní' íor'p'ao' zo' lá na' leac, leir'. Ní h'é' r'ín' féim, ac' bíos'arí az' z'áir'uróe liom, z'an' r'ior'aca' zo' maib' arí' t'í na' c'úil'f'ia'c'la' do' l'ur'z'e' o'p'ria."

Maíh' eile' o'éir' tear'c' ó' S'ar'ana' o'ó, o'f'iar'p'uz' r'earí' r'uar'ac' de' a' b'ra'z'f'ac' r'é féim' aon' m'ó' le' o'éanaíh' ann. O'f'euc' Míceál' arí' ó' mullac' talam'.‡ B'í an' feairí' eile' r'é'n' am' ceur'na' le' h-air' an' teine' o'á' t'ei'z'ac'ó' féim, eia' zo' maib' an' z'p'uan' az' z'ollac' do' na' z'c'p'ann' le' tear'. Do' r'p'uc' cuil' r'a' t'p'rión' é, ac' t'uz'ac'ó' bar' o'ó a' éur' o'p'rie' le' n-a' r'p'uc'ac'ó. "An' o'ia'bal," ar'ra' Míceál', o'a' mber'óeac' lair' az'ac, c'p'eirim' zo' z'c'com'e'á'or'a' na' cur'leanna' ó' r'na' hamanna' b'az'úin' a' b'ionn' arí' c'p'io'ac'ó' i' o'iz'z'c'it' na' S'ar'ana'c'."

* At my ease.

† At any rate, r'é'aca' in' West Connaught.

‡ So often omitted, ó' t'ub' u'ub, from dark till dark.

IONNANÍH' M'AELE' U'UIN.

(Continued.)

II.

§ 26. An' tan' do' éir'p'ear'arí⁽²⁵⁾ na' h-ub'la' r'ín' o'p'ria, 7 ba' m'ó'p' a' n-oc'p'ar' 7 a' o-tairt', 7 an' tan' do' b'ir'é'ar'arí' a' m-beula' 7 a' r'p'óna' lán' do' b'p'euntar' na' mar'ia, do' éir'ó' in'p' náir' ba' m'ó'p', 7 u'ín' m'nci, 7 balla' z'eal' áir'ó' 'na' éim'ceall' r'ín' am'ail' a'f' o'á' m'ba' ar' aol' o'óiz'ce' do' m'z'neac'ó' é, nó' am'ail' a'f' o'á' m'ba' aon' é'loc' éair'ce' é. M'ó'p' a' áir'p'oe' ó'n' m'uirí—beaz' nac' r'ám'iz' r'é' neulta' n'ime. F'or-z'air'ce' do' bí' an' u'ín. T'iz'ce' r'p'ead'c'aim'la' z'lé'z'eala' 'na' éim'ceall'. Maíh' do' éuas'ar' ír'teac' m'p'an' tear'c' ba' m'ó' o'íob', ní' f'ac'ar'arí' aen-neac' ann' ac'c' cat' beaz' r'o' bí' ar' u'p'láir' an' t'ize, az' clu'it'ce'⁽²⁶⁾ arí' na' ceir't'e' h-

(25) meall'le'ar'arí.

(26) im'p'ic'e.

uasínib cloícte do bi ann. Céirdeas pé do léim ó éeann go éeile óiob. U'feuc pé lé feal beag ar na fearaib, 7 níor ftao pé o'á éluíte.

§ 27. Connacatari tpi ppeata ar balla an tige, ó uypain go h-uypan 'magcauie. Speat ann, ar uciy, do bpeanarab ópi 7 auyro, 7 a g-coya mpan m-balla; 7 ppeat do mun-toipeab ópi 7 auyro—map fonnyra vaibée (vabaige) gaé mun-toipe óiob. An tpeay ppeat, do élorómb mópa, 7 ionóuyim ópi 7 auyro oypa. Do bídeatari leab-taca an tige lán do éoilceib geala 7 o'euroadaib lonnyaca. Daib bhuigte, map an gceutna, 7 cinne (7) ar uplár an tige; 7 póiéig mópa 7 veig-leann meiygeañail ionta. "An uinne do págbad yo?" ar Mael Úim leiy an t-eac. U'feuc an eac ar go h-obann, 7 do gab ag éluíte aríy.

§ 28. Do éuyg Mael Úim annyim gup ba óóib do págbad an ppiomn: do ppiomne-atari annyim, 7 o'ólatay, 7 do éoslatay. Do éurpeatari puygleac an bíó i tcaiyéó. An tan do faoileatari mteacé, auvbaie tpeay comata Mael Úim: "An tciubhaó liom muntoipe óiob yo?" "Ná tabaíy!" ar Mael Úim, "ní gan comheo atá an teac." Éuy pé leiy ceann aca, ar a fon ym, go lár na leaya; do éuaró an eac 'na óiaró 7 do léim tpió añail faigto éimnerúe, do óóig é go paib pé 'na luaitpead, 7 do éuaró an a ar go paib ar a uaitne aríy. Do bpeuy Mael Úim, lé na bpaépaib, an eac, 7 do éuyi an mun-toipe 'na ionat ar ar, 7 do glan an luaitpead do lár na leaya, 7 do éait ar éuñay na mapia é. Do épaillatari annyim in a g-eu-jaé, ag molaó 7 ag alcuáó an Tigeapna.

§ 29. Marum go moé an tpeay lae 'na óiaró ym, do éróto my eile, 7 pconnyra uñia tapy a lár, do piomn an my 'na o'á leie; 7 do éróto tpeuya mópa do éapócaib mnti, ioóon, tpeuo tub an taob i bpoí do'n

pconnyra, 7 tpeuo bán an taob éall ve. Aguy connacatari papy mópi ag vealuáó na g-caopac ó éeile. Nuay do éaitéad pé caopa bán tapy an pconnyra anall gup na caopócaib tuba, do bídeat pi tub ar an m-ball (28): nuay do éurpead pé caopa tub tapy an pconnyra anonn, do bídeat pi bán ar an m-ball. Do buail pcanmyaó iao, ar feicym an neie ym óóib. "So an nro iy pdaíy uimn," ar Mael Úim, "caimiy o'á plait iteac my-an my. Má adpuyro vaé, adpócmuro-ne va o'terómy mnti." Annyim do éaitéatari plac tub ar an taob i mapatari na caopéa bána, 7 do bí pí bán ar an mball. Annyim do éaitéatari plac lomta, geal, ar an taob i mapatari na caopéa tuba, 7 do bí pí tub ar an mball. "Ní pdaéan an ppiomáó ym," ar Mael Úim, "ná terymuy mpan my; go veapbta, níorb pdaíy ápi noac péim ioná vaé na plac." Da éuatari ar g-eul ó'n my lé eagla mópi.

§ 30. An tpeay lá 'na óiaró ym o'auyge-atari my mópi leacan eile, 7 tpeuo do múcaib álumne mnti. Mapbar baib beag óiob. Annyim níor feuatari a bpeie Leo o'á bhuie, go o'ánáatari uile 'na éiméall: do bhuiteatari annyim 7 éuyatari Leo iteac 'na g-eupaé. Do éróto annyim plab mópi mpan my, 7 do faoileatari teacé o'feicym na h-my ar. Map do éuaró Úuyán pite, 7 geymán, ag tynall cy an plab, puapay abáim leacan, nápi ba óóimn, piómpa. Do éom geymán cop a gdae mpan abáim 7 do o'óáó ar an mball i, map do loyrefaó teime i, 7 ní o'eacatari níoy pia. Connacatari annyim, taob éall do'n abáim, vañia mópa maola 'na luige, 7 papy mópi 'na yuóe 'na g-comaíy.⁽²⁹⁾ Do buail geymán plac lé puaé go pcanmygeaó na vañia. "Cao pá pcanmyaigiy na laoié baóta?" ar an t-aogayie mópi ym. "Cá h-ait i bpuil máitpe na laoié yo?" ar geymán. "Atáto taob éall do'n plab úo." Do

(27) Taob feola.

(28) Ar an toipe, gan móil.

(29) bhócaíy.

έυαοαυ γο ο-εί η α ζ-αομνίεαέαδ (30), 7 ιμννντο ηα ρεεαλα δόδδ. Ο'ιμνίεαοαυ λεο αμννν.

§ 31. Μννν έίαν 'ηα όταό ρνν ζο βραυα-οαυ ιμνν, 7 μννλεανν μννν ζνάννα ιμννν, 7 μνννλεοιυ ζλεοόαέ, ζνάννα, ζαυδ αμν. Ραυρρυνζο οε, “εία αν μννλεανν έ ρο?” “Cuma ρνν,” αυ ρέ, “αν ννδ νάέ ρννν ννδ, νν δένεοόέαοι.” “Νά η-αβαυ ρνν!” αυ ρναο-ρνα. “Λεάέ αυβαυ βυυ οτνρ,” αυ ρέ, “η' αννρ οελτεαυ έ. Ζαέ ννδ μναοόέαυ, ιμνν μννλεανν ρο μννντεαυ έ.”

§ 32. Λευ ρνν, οο έόοο ηα η-υαλαζ έρμα αυ άρηνν, αυ εαέανδ 7 αυ δαομνδ αζ ουλ έμν αν μννννν 7 υαό αρνν; αέτ αν μευο οο βερνεί υαο, η' ρναυ οο βερνεί. Ο'ρναυρρυνζοαυ άευαυ, “εαο η' αμνν οο'η μνννλεανν ρο?” “Μνννλεανν *Inbhir tre-cannan*,” αυ αν μνννλεοιυ. Οο ζέδμνννοαυ κομννρεα έρηνεί έρηννν ρηννα ρέμν ανννν, ό οο έυαλαοαυ 7 οο έομναοαυ ηα ννντε ρο ιμνν. Οο έυαοαυ ηρεαέ 'ηα ζ-ουρνάέ αυ τείεαέ.

§ 33. Νυαυ οο έυαοαυ αννννν ό'η ιμνν ύο αν μννννν, ρναυαοαυ ιμνν μννδ 7 ρνλαζ μννν οο δαομνδ ιμννν. Ουδ ιαο, οηνν έορρ 7 ευοαέ; *ceann-snáithe* ρά η-α ζ-εαανναδ, 7 νν ρεαοανννρ οο βερνέ αζ εαοι. Οο έυοτ ορνό-έρμνννέυρ αυ ύμνε οο βερνν έομναε *Máele Úinn* (7 οο έυρννν) ουλ αυ αν ιμνν. Μναυ οο έυαό ρνρηναν ζυρ ηα δαομνδ οο δν αζ εαοι δα έαομννέαέ λεο (31) 'αυ αν μβαδ έ, 7 οο ζαδ αζ εαοι λεο. Οο ουρηνέο βερνν ερλε ο'α έαδαυντ αυ αν, 7 νν άένννζεαοαυ έαυ ηα δαομνδ ερλε έ, 7 οο έορρυνζοαυ (32) ρέμν αζ εαοι. Η' ανννννν αουδαυντ *Mael Úinn*: “Τεόεαό εαέμναυ όδδ,” αυ ρέ, “λέ βυυ η-αυμναδ, 7 ουζαό λνδ ηα ρυρ αν έρζεαν, 7 νά οεαυεαό αυ αν εαλμνν νά αυ αν αερ, 7 ουρνδ βυυ η-ευοαέ ρά βυυ μβευαδδ 7 ρά βυυ ρηνναδδ, 7 νά ρυζαό αερ ηα έρην, 7 ηα εόζβαό βυυ ρνννλε οο βυυ βρεαυαδδ ρέμν.” Οο μνννεαό αννννν ρνν. Οο έυαό αν εαέμναυ 7 μυζαοαυ λεο

αν βερνν ερλε αυ έρζεαν. Νυαυ οο ρναυρρυνζοί όδδ, έρηνν οο έομναεαοαυ ιμννν έρην, αοηννννρ: “Μν ρννν ουμνν ζο οεμνννν αέτ ζαέ α βραοαμναυ αζ α ύεανμνν αζ αν ορηεαν ερλε, οο μνννεαμναυ ρέμν ανννννν.” Έάνζαοαυ ζο λυαέ ό'η ιμνν 'ηα όταό ρνν.

§ 34. Έρην, 'ηα όταό ρνν, ζο η-ιμνν άμρ ηα ρναοαυ εετρηε ρεομνννννδ οο ροιμνν 'ηα εετρηε μννναδδ ί. Σκομννρ έρην, αυ οτνρ; ρεομννρ αμννζο αννννν; αν έρηεαυ ρεομννρ ο'υμνα; 7 αν εαέμναμναό ρεομννρ οο ζλοινε. Ρν ιμννν ζ-εαέμναμναό μννν; δαμννοζαμν ιμνν αν μνννν ερλε; ζαυρνννζ μνν αν μνννν ερλε; ινζεαα (33) ιμνν αν μνννν ερλε. Οο έυαό ινζηνν 'ηα ζ-οομνε (34), 7 έυζ ρννν οτνρ ιαο, 7 έυζ βραό όδδδ. Οο ράμν-λνννεαοαυ λέ έαρηε έ, 7 εία β'έ βλαυ οο βα μναέ λέ ζαέ αεννεαέ οο ζην-βραό ρέ αυ έ. Αζυρ οο μναυ ρνν ιαο αυ ρνννέαέ βεαζ, ζυρ έουλαοαυ ννδδ μνννζε έρην λέ 7 έρην η-οιόέαό. Οο βν αν ινζεαν αζ ρρηεαυταλ ορηνα αυ ρεαό ηα η-αμννρηε ρνν. Νυαυ οο ύννρυνζοαυ αν έρηεαυ λέ, η' ηα α ζ-ουρνάέ αυ μνννν οο βνδεαοαυ: νν ραοα-οαυ ηα αομνν άτ αν ιμνν νά αν ινζεαν. Ο'ομννρναοαυ αυ 'ηα όταό ρνν.

§ 35. Ρναυαοαυ ιμνννν ερλε αννννν. νάυ βα μννδ, 7 ύνν ιμννν. Οορναυ υμναόε αυ 7 εαανζαλ (35) υμναόε αυ αν οορναυ. Ορνννέαό ζλοινε αυ. Νυαυ οο έέρηννρ ρναυ αυ αν ορνννέαο, οο έυρηνννρ ρννρ αυ ζ-ουλ. Λευ ρνν οο έρηνν βεαν αμαέ αυ αν ύνν 7 ρνννέαό 'ηα λάνν: εόζβαό ρνν έλάρν ζλοινε ο'οιόεαυ αν ορνννν 7 λοναό αν ρνννέαό αυ αν τοδαυ οο βν ρά'η ορνννέαο 7 οο έυαό αρηεαέ ιμνννν ύνν αμνν. “Έζ βεαν-εζε (36) οο *Mael Úinn*!” αυ ζεαυμναν. “Οο *Mael Úinn*, αν εαό?” αυ ρρηε; 7 οο ύνν ρνν αν, οορναυ 'ηα όταό. Ανννννν οο βνδεαοαυ αζ βυαλαό ηα ζ-εαανζαλ υμναόε, 7 αν λην υμναόε οο βν ορηνα: 7 αν ροζαυ οο μνννεαοαυ μναυ ρνν δα εολ εατνεαμναέ έρην-βνννν έ, οο έυρ 'ηα ζ-οοολαό ιαο ζο μανννν αυ η-α βάμναέ.

§ 36. Νυαυ οο ύννρυνζοαυ, έομναεαοαυ

(30) Compánácaib. (31) Οο βν μναυ ύμνε ννδδ ρέμν. (32) *Chromasair*.

(33) *Oghná* (34) η-αυρηε. (35) ουρηνέαέ ζλαυ. (36) εζηνρ.

an bean ceurona a's teac't ar an tóin 7 a roiteac 'na lámh, 7 lionaró fá'n g-cláir ceurona é. "Tis bean-tigir do Mael-Uúin, éana," ar Gearmán. "Nac móir an t-ruim acá agam ann!" ar y, 7 do tóin yí an toipar 'na óiaró. U'fágarib (³⁷) an ceol ceurona 'na g-coolao a'p' iao go lá ar n-a báraic.

§ 37. T'pí lá 7 t'pí h-oióce tóib ar an g-cuma yim. An ceat'raimáó lá, do t'pall an bean éuca. Álúinn go deimh éaimis yí ann. B'pat geal uipin. Fámne óip fá n-a folc. Folc óipá uipin. Óá b'póigín aipisro ar a coraib geal-éopieja. B'paeápar aipisro 'na b'pat, 7 b'paeiríote óip ann; 7 léine yó-eurot'pion yíosa lé n-a geal-éneap: "Fáilte yóimat! a Mael Uúin," ar yí. agur vo góip yí ar gac' fear ar léit tóib 'na ann oileap yém. "I' p'aoa y' eol 7 y' a'itne b'pí o'eaac' annp." ar yí. agur vo beip y'p'eaó iao 1 o'eaac' móir vo bi m aice na maia 7 éus a g-cupaé 1 o'it'p' annp' éonnac'aoap' m' an t'is yómpa leaburó vo Mael Uúin yém, 7 leaburó vo gac' t'pup' o'á muintip. Vo beip yí tóib, m aen óip, biaó cora'ia'ail lé cáipe. T'us yí curó vo gac' t'pup. gac' b'lap ba mian lé cáé, y' eao vo geibeaó aip. Vo puar yí Mael Uúin 1 leat'aoib. Lionaró yí a roiteac' fá'n g-cláir ceurona 7 yóimhó tóib—lán roit'is vo gac' t'pup: vo puar yí gac' t'pup vo péip uame. O'aitm yí an tan ba leop' leo, 7 vo y'gup' yí o'á puar. "Bean o'p'ea'inaó vo Mael Uúin an bean yó!" ar gac' fear o'á muintip. Vo éuaró yí annp' lé n-a óip 7 le n-a roiteac' uaá.

§ 38. Aoubairt a muintip le Mael Uúin: "An lab'póemuro léite o'f'eucám an mbéiró yí 'na mnaoi agat?" "Cá'p' m'p'oe tóib," ar y'p'ean, "labairt léite?"

§ 39. Tis yí ar n'a báraic. Aoub'p'aoap' léite: an mbéiróip a'ó' mnaoi ag Mael Uúin?" "Do éuaró yí o'á t'is annp', 7 t'is ar n'a báraic an t'pae' ceurona o'á puar.

Muarí vo b'p'ea'aoap' ar m'p'ge 7 p'ac'ac', a'oeip'ro na b'p'ae'p'a ceurona léite. "1 mb'p'ae," ar yí, "vo b'p'ae'p'a p'p'ea'g'ia tóib o'á é'aoib yim." "Vo éuaró yí annp' o'á t'is. 7 vo é'ool'aoap'-p'an ar a leab'ea'ái. Muarí vo o'úip'ge'aoap', y' m a g-cupaé vo b'p'ea'aoap', ar é'ap'p'as; 7 m' p'ac'aoap' an m'p', ná an tóin, ná an bean, ná an áit 1 p'ab'aoap', a'p'p'.

§ 40. Marí vo é'ua'aoap' ó'n áit yim, vo é'ua'aoap' m o'p'oe'ua'io' gáip' móip 7 glóip' map' g'abáil p'alm. An o'úce yim 7 an lá ar n-a báraic go nóim tóib a'is iompa' o'f'eucám cia an gáip' nó cia an glóip' yim vo é'ua'aoap'. Vo é'úro m'p' á'p'o p'lab'ó'a, lán o'eu'naib' o'ub'a 7 o'onna 7 b'p'ea'ca a'g g'la'oo'ac' 7 a'g labairt go h-áip'o.

§ 41. O'iompa'aoap' beagán ó'n m'p' yim, go b'p'ua'p'aoap' m'p' eile náip' ba móip. Cipomn iom'oa m'p'i, 7 éim iom'oa o'p'ia. agur éonnac'aoap' 'na óiaró yim, fear' m'p' an m'p', 7 a folc yém vo bi o'eu'oaé aip. Annp' m'p' p'p'ia'p'p'ig'ea'aoap' o'e cá'p' b'é yém, 7 cá'p' tóib é. "Vo fearaib' é'p'éann m'p'p'e," ar yé; "vo é'ua'aoap' m o'it'p'e (t'pup') 1 g-cupaé beag, 7 vo y'g'oit' mo é'upaé yim map' vo é'ua'aoap' beagán ó t'p'p'. Vo é'ua'aoap' 1 o'it'p' a'p'p', 7 vo é'up'p'p' yóo t'óip' mo é'p'e p'á mo é'op'aib' 7 vo t'ó'g'bar m'é yém aip, 7 vo é'ua'aoap' ar m'p'p'. agur o'f'p'ag' O'ia an p'óo yim m'p' an lá'aoip' yó ("") 7 é'up'p' O'ia t'p'p'is gac' b'la'oa'án ar a léite'ao ar yim annap' go o-t'p' yó, 7 y' c'p'ann gac' b'la'oa'án a'g p'á' ann." "Na h-ém vo é'úip' m'p'na é'p'annab'," ar yé, "annanna mo é'loimne 7 mo muintip'e iao, roip' m'naib' 7 fearaib', acá a'g p'ite'aim' annp'ro lé lá an b'p'ite'aim'naip'. leat'baip'ge'án 7 g'p'eim é'p'g', 7 uip'ge an tobaip' é'us O'ia o'am: t'is yim é'ugam gac' lá," ar yé, "p'p'é p'p'ea'p'tal aip'geal. Um é'p'á'p'óna a'p'p', t'is leat'baip'ge'ean eile 7 g'p'eim é'p'g' vo gac' aen fear' o'íob' yúo 7 vo gac' aon m'naoi. Uip'ge an tobaip', map' y' leop' lé gac' aen'neaó."

(³⁷) fóg.

(*) áit yó.

§ 42. Nuair do bhéadar na t-ri h-oidé
 dothéada iri, v'fághadar rlan 7 bean-
 naét arge. Agus dothairt rirpean leo.
 Speiriró⁽³⁹⁾ ríu uile bui o-tiri féin acé
 aen fear amáin.

LORICLICE AAB É.

I.

A Nelli bán omuio liom anáil, ir tú
 caparó bán mo cléiré ;
 Leiz mo lámh air mo bhágaro, nó ní mairiró
 mé beo bliádam ;
 Agus go ríamfannhe an t-Suir agur an
 t-Sionann géal vo úiaró
 Lé ríul go mbéirinnhe i g-cleáinnar leat
 Lá fada 'r bliádam.

II.

Ní éiriothéamh air mo áparall, a' r ní
 áimíim mo ríuan,
 Nó ríaróirpar na ráirce a ngabtar ann an
 ríad
 Nó a noeadaró vo báio (baoar) nóra vo'n
 éuan ro lé bliádam
 Má éráét mhe ríam air nínáib bairte
 Ríad.

III.

Tá mba liomra porit Lunnú, agus bairte
 Loé Ríad,
 Sa rana agus Lonnon agus bairte
 B'ad'clíad,
 Do mo Nelli bán a beirfannhe a leat
 'Sur a ríonn
 [Mair ríul 'r go bhádam lé rórad mo
 gírad géal 'r mo nínan].

IV.

Tiubair mo beannaétra vo éonnaétra, a
 éionnúnta na ríairce,
 Agus air vo mo bairintín [cé] sur fada
 ríar i an éruad,

(39) Speiriró, rígríó.

Ní ríau na ríuáin vo bi eamann ag
 ríad bán-a-oub,
 Mair 'r an t-Sionann géal vo éionnig mé
 a bi lán ríar go bhuad.

[The above song, which is very popular
 in the West, was written down by Mr.
 Ruaidhri Durrane, Arann Islands, who has
 practically taught himself to read and write
 his native language.]

CAILIN DEAS CRUITE NA MBO.

(Mr. J. II. Lloyd sends the following Armagh version of
 part of this well-known song.)

Tá cailín i g-contae na Gaillimh
 a' r tá cailín i g-contae Tíre Éogán,
 a' r tá cailín beag géal ir an mbaile,
 níor veipe ná a bparar go ríul.
 Ir binne i ná an éuad air na crannáib,
 Ir gíle i ná neáha (an eala?) ríar óó,
 a' r ná aóibinn vo'n cé feobad lé meallad
 Cailín dear éruíte na mbó.

GAELIC OF ANTRIM.

Our former lady correspondent has again sent some
 most interesting notes of local peculiarities.

uáim = uam
 nar = ar (cf. nár = búr in Waterford)
 mhe = mhe
 uir = uir
 uíib = uoirb
 óra = uórb
 úrce = urru
 eir = air
 uíe = oi
 uíora = uíob
 ríra = ríra
 leora = leo
 rooam, etc. = uam
 timéoll = timéall
 úilic = uile
 éiginreac = éigin
 They still use bháear for veapbháear, veirbhíar =
 sister
 O uóibent ag ceat go ríad (gríó)
 Vo éadár (?) a vó lá veig
 a n'éir na noolag.

TÁ MO LÁIN-SA BRISTE.

(Collected by J. J. Lyons, Philadelphia, from a N
 of Kenmare.)

I.

Tá mo Láin-ra bhirte, 'r mo énáha gan
 funneam,
 a' r ir geáir go veuirpeao i lionnoub ;

* Conne, an appointment, or cuinge, bonds, in othe
 versions of this song.

Tí n' íráde 'y tuille adám-ye t'ym
 ʒan cáyr nó ʒlome a úrʒad.
 I scabairne an ʒliocuir ba ʒnádáe m'ye,
 A' y' ari m'náb ba m'ic mo éúrʒa;
 'Sé (r'i) mo r'áto mo r'eib lé ʒr'áó so'n
 b'umneal
 Am' b'ráʒto ʒo r'leann an eúrʒa.

II.

Síúo mar a éapann-ye r'p'ie so'n an'f'ir
 A'ri r'eile r'leairʒa (?) ó' r'ionn r'áile,
 O r'liab ʒo Sionainn, dá r'p'ian r'e'n baile,
 Ú'áta-cliaé a' r'ioh'uro-á'ra.
 Ú'p'ine a' r'Caipéal, Mumán 'ʒur Meala'ri,
 Cluain ʒeal Meala mar á'p'ieab;
 Á eó'p'aróe v'á m'p'ieacáó lé h-ó'p' b'uróe
 b'airca,
 A' r'p'ir ó'ʒa 'tu'it'ir i n'ʒr'áó léi.

III.

I' r'p'ieaʒ iad a r'eap'ca 'y a v'á r'úil ʒ'lar'a,
 'S a r'íob mar an eala a'ri an mó'p-ʒ'liur;
 A'ʒur r'ʒáile an r'p'ieacáta tá 'na leacain
 A' r'p'ir r'íor ʒo r'eap'ie'ʒeann r'i lom-r'a.
 A' r' a b'p'ieacáe m'liur, v'éan oíon a' r'
 cumann tam,
 A' r' cum'ni'ʒ r'eap'ca ead r'ub'p'ar leat.
 Mar r'íúó é 'n r'anam boét r'ab'p'iea
 r'eos' v'éap'ʒa,
 A' r' nac r'p'uaʒ mé r'amanta i n'ʒeall
 o'p'c.

To the Editor of the *Gaelic Journal*.

Dear Sir,—In the *Gaelic Journal* of last
 May I wrote as follows:—"It is a great
 pity that an attempt is not made, ere it is
 too late, to preserve some of the Irish folk-
 lore. Dr. Hyde deserves great credit for
 his valuable services in this direction in his
Leabair ʒ'p'ieacáta and *Le h-A'p' na
 Teineacá*. There are hundreds of stories to
 be had in Donegal yet, which, in twenty or
 thirty years to come, will be lost unless
 some *organized* attempt is made at collect-
 ing them in the meantime."

Séamur Ó h-A'p'c, who told the long
 story of ʒo'liur na ʒ-Cor' Oúb, is, says Dr.
 Hyde, "unfortunately dead." R'á'p'ieac

Ó'Míneám, from whom Mr. Larminie got
 the Donegal stories a few years ago, has
 since died. The best Seanaéadó in this
 parish, and one of the two best in the ad-
 joining parish, died last year, and in a short
 time all the old story tellers will have
 passed away.

In order that a portion, at least, of the
 old stories may be preserved, we should
 adopt some common plan of action, and I
 take the liberty of suggesting the follow-
 ing:—Let teachers, and any others also,
 who understand Irish, especially those who
 hold certificates on this subject, write down
 as many as possible of the stories to be
 met with in their own localities during the
 present winter. If they cannot find stories,
 let them write down songs. These should
 be placed in the hands of some competent
 Irish scholar for publication. I would sug-
 gest that they be sent to Rev. Father
 O'Growney or Dr. Hyde. If each teacher
 would forward at least two stories or two
 songs, much would have been done towards
 keeping cur grand old tongue alive. I
 appeal to my fellow-teachers, and I trust
 not in vain, to do all in their power for
 their r'eap'ca n'ín, m'liur r'eín.

I am, dear Sir,

Yours respectfully,

JOHN C. WARD.

Killybegs, Donegal.

NOTICES OF BOOKS.

An *Teap'p' ʒ'p'ieacáe* pá eó'mne v'ioʒó'p'ie r'acá-
 boé.

The publication of this catechism for the people of
 Donegal is a formal recognition on the part of the pa-
 ristic bishop, Dr. O'Donnell, that Irish-speaking people should
 learn the truths of religion through the only language
 which they understand. It is a heartless thing to insti-
 tute (as is yet done) that poor Gaelic-speaking children should
 learn their catechism and prayers by rote, and repeat
 them in English like parrots, while they are unable to say
 even the "Our Father" in the only words that come from
 the heart. May this be an omen of better days! It is a
 satisfaction to know that a cheap Irish prayer-book is also
 in contemplation. There are a few errors of orthography,
 etc., in this catechism, such as r'oncolnu'ʒe, p. 16,
 r'eac'aró, p. 11, the construction of cumine, p. 4, and
 some others. There also some mi-prims. The notes and
 vocabulary at the end should prove useful.

Duann'p' na nuac-ʒ'p'ieacáe. A new edition of this
 popular collection has just been brought out with many
 additions. In the advance sheets which have been sent,
 some badly-needed corrections have been made. The

first edition was published at the expense of Rev. E. D. Cleaver, and this, too, is brought out by the same well-known *Ca-na na Saethige*. The present edition is much enlarged by the addition of new matter.

NEW BOOKS, ETC.

Irish Phrase Book. By Rev. Edmund Hogan, S.J.

This collection of idiomatic phrases will be of the greatest possible use to those who are acquiring the language from books and MSS. The pronunciation of Irish is the first great difficulty one meets with, but the many and curious idioms of the Gaelic form the great *oux* of students. In these 144 pages one finds the majority of the idiomatic phrases involving the preposition *an*. While recognising the value of the matter of this book, one feels bound to note some blemishes in the manner of its arrangement. And first of all, there is a sad want of uniformity of spelling, a thing which very much discourages students of ordinary fortitude of mind, e.g., pp. 36, 37, 60, 68, 98, 13, 131. There are slips in grammar and translation, *an na páraib*, p. 19; came to himself, p. 103, read "thought of him-elf;" *an ábhoice* for *an á a*, p. 36; page 80, where *an na ceirpe ceannaib*, etc., should be translated simply, "those four serpents." Again, the book is more dreary than 144 pages in the poetic tongue of the Gael should be. None of the ordinary familiar phrases, greetings, welcomes, sympathetic exclamations of our people, are set down. Father Hogan also invites criticism on his use of the modern Roman character. This matter has been fully discussed, and the result seemed to be that it was open to each to use his own yet letter. Father Hogan would force his own character (which in his compromised form is not so bad) upon us all, and, unfortunately for himself, piles argument upon argument to support his contention. His "structure is a lot of cards, and topples over of itself. Ten "arguments" are given. Of these, the tenth does not even pretend to be an argument; the first is but a friendly advice; the second would show that Irish ought never to have been printed in Irish type, and is, moreover, in very bad taste; the third, seventh and eighth destroy one another. There remain four others. It is quite clear that anyone who wishes can learn the Irish alphabet in half-an-hour, so that those who cannot master it can be no great acquisition. As to the errors in setting up Irish type, the matter in this Journal is set up without many serious slips. Father Hogan's own book is a proof that even his *Hiberno-Roman* type does not always prevent mistakes. Italic letters can easily be used with Irish type; at all events, no italics are needed in an elementary book like this. The only solid argument is that taken from the difference in cost of procuring and setting up Irish type—of this I cannot pretend to judge. These remarks are offered to Father Hogan, with all due respect, by one who owes much to his writings and example.

e. o's.

An Saobal: Published monthly at 814 Pacific-street, Brooklyn, New York. Yearly Subscription, 60 cents.

This spirited little publication now completes its eighth volume. To no other Gaelic venture has it been given to live so long, and Mr. Logan should be congratulated. Among the items in the current number are three poems by the anonymous writer, *Sabair Donn*, who bids fair to rival *Pádraig*, and the *Craobín*, a Donegal song,

written down by Mr. A. O'Doherty; the usual instalment of O'Curry's Lectures, and contributions from T. D. Norris and J. J. O'Carroll. In all our papers there is a glut of poetry and a dearth of good Gaelic prose.

The *Tuam News* continues to supply a good Gaelic column every week. Mr. J. J. Lyons is working away indefatigably as ever, and is collecting a vast amount of interesting and valuable matter.

The *Irish-American* (Warren-street, New York,) never fails to print its weekly instalment of Gaelic. Like the *Tuam News*, it publishes many of the gems of the old printed collections which are now rare.

The *Clonmel Nationalist* gives some excellent Gaelic reading; an extract is given in this number.

The *Chicago Citizen* has not come under our notice for some time; it continues its Irish column as usual.

The *Irish Echo* of Boston is now suspended, but it is understood that an effort will be made to re-establish it. It was a fine paper, and it was a shame and a pity to let it expire in the centre of literary America.

Welsh as a Subject for Schools. Price Sixpence. This is one of the publications of the Society for Utilizing the Welsh Language. It is a very attractive and readable book, but, from an educational standpoint, not at all so well arranged as our elementary books.

Révue Celtique. The current number contains two interesting articles: "Loan-words in Irish," by Dr. Kuno Meyer, and the "Second Vision of Adamnan," printed for the first time by Dr. Whitley Stokes.

IRISH IN NATIONAL SCHOOLS.

There are many teachers here and there through Ireland who can speak and write Irish much better than I can, but who have no certificates to teach it, and can thus have no share in its preservation. In the neighbouring school, under the same manager, the teacher is a splendid Irish scholar; he has a good collection of Irish books for reading in his leisure moments, but he has no certificate. At the bishop's visitations I often stopped beside him, when I had an opportunity, to listen to him catechizing the children in the olden tongue. I said to myself how glad I should be, could I

ever approach to anything like the fluency of my friend.

I determined, if possible, to obtain the necessary certificate to teach Irish. A teacher now-a-days has not much time for himself; and even if he had, self-culture is frequently beyond his powers owing to the high pressure put upon him by the Results examinations—to work up for which leaves little mental or physical energy after a hard day's work in the vitiated atmosphere of, perhaps, a crowded and badly-ventilated school. I must say I received much encouragement from my then manager, the Very Rev. Father Casey, now P.P. and V.G. of Dungarvan. Indeed he was more certain of my success than I was myself. Father Casey is himself an excellent Irish scholar and an eloquent preacher in his native tongue. In 1884 I got the certificate, having studied for twelve months the following programme: First, Second and Third Irish Books; *Toruigheacht Dhiarmuda agus Ghrainne*, Part I. & II.; *Foras Feasa air Éirinn*; *Macghnuimhartha Fhinn*; Joyce's Irish Grammar; and translation of our Fourth Reading Book. The Commissioners of National Education have since then considerably modified this programme, having excluded *Diarmuid and Grainne*, Part II., and *Mac-ghnuimhartha Fhinn*. They (the Commissioners) have also inserted at the top of the pupils' programme a conspicuous note, granting liberty to the teacher to use the vernacular where he sees it necessary. I avail myself largely of this note, as I will show further on, and with marked success, in every lesson I teach, from morning to evening.

I never sat down for one-half-hour together to study the above programme. The walk to and from the school, the half-hour's play among the boys, and a little while now and again by the seashore, was all the time that was given to its study. But this was largely supplemented by what I consider of great importance to the ready acquisition of a sound knowledge of Irish—especially of the many difficult idioms with which the language abounds—namely, frequent conversation with an Irish-speaking person. The modified programme for teachers' cer-

tificates is, in my opinion, not difficult to any teacher, man or woman, who would resolutely set to work to master it.

In October, 1885, I presented my first batch of pupils for Results examination, and I have, without interruption, continued doing so up to the present. The results of these seven years' teaching I will give in a tabulated form further down. I must say I find it harder to prepare the children for the first examination than for either of the other two—second and third year's test. There are several reasons for this into which I will not now enter. The teacher's real hard grinding begins when he finds himself face to face with the children of the first, second and third year's Irish, who receive instruction during the one half-hour. I devote *three half-hours weekly* to teaching it to my pupils—Mondays, Wednesdays and Fridays, from 9 to 9.30 o'clock. This arrangement does not, of course, interfere with the ordinary school-teaching. The children themselves make wonderful efforts to be in time for these lessons. I find several of them in at half-past eight, so anxious are they. I have never heard of any parents objecting to the teaching of Irish to their children, except one, and this was on the ground of delicacy. The English-speaking children are just as glad to join the Irish classes as the Irish-speaking children, and their success at the examinations is as great. There is a little difficulty with these pupils in the beginning, but it soon disappears. Mr. Pilcher, the officer of the coast-guard station here, had three of his children learning Irish. The officer himself was an Englishman, and knew not a word of Irish, and the children passed the full course most successfully. They can now read and write and speak it.

The effects on teaching catechism and explaining lessons to Gaelic-speaking children is really marvellous, where it is done properly. Dr. Fitzgerald, Bishop of Ross, and Dr. Pierce Power, late Bishop of Waterford and Lismore, bore strong testimony to the thoroughness and effectiveness of the instruction in the Irish catechism imparted to the children of this parish, when contrasted with those who were examined by

their lordships in English. This is easily accounted for: the Irish was the first language they heard and spoke—they prayed, and talked, and sang and played in their mother-tongue. The *Irish* Rosary is what is heard here—no other; and would it not be a great mistake, then, if not cruel, to make these little ones learn the catechism in a foreign tongue—foreign to them as the French or German—until they have first acquired a sound knowledge of the Christian Doctrine in the language of their fathers? The little children will commit to memory the English catechism, and reply parrot-like to questions put to them, but that is all. And, speaking here of the catechism, I cannot help saying that the Maynooth catechism was not easy to commit to memory or to understand. His Grace, Dr. Walsh, of Dublin, will, I hope, bring out soon a catechism that will contain everything religiously essential to the Catholic youth of Ireland, and couched in the easiest and simplest language; and then, I trust, some competent Irish scholar will be found to set about giving us an Irish translation of it. About 120 boys from the parish, were confirmed by the late lamented Dr. Egan in May last, and were all instructed in the Irish catechism, except very few. His lordship paid a very high compliment to the Very Rev. Father Foran, P.P., for the manner in which the children of his parish were instructed in their religion. These boys are now—those of them at school—studying the English catechism; thus, they will go upon the world with a sound knowledge of the Christian Doctrine in both languages. In the hands of an Irish-speaking teacher who wishes to make use of it, the Irish is a powerful auxiliary to the elucidation and acquisition of the English tongue to Gaelic-speaking children. I have had many instances of this. Not a half-hour passes but I have to make use of the vernacular for this object. So far as I am concerned, I have found it to be the means of keeping many stupid boys at school till they have reached a fair standard, who would otherwise get a dislike for learning, and remain away from school altogether. The following table shows the results of the pupils'

examinations in Irish in the Ring School:—

	No. Examined	Passed	Failed
1885	20	19	1
1886	32	32	0
1887	29	20	9
1888	20	15	5
1889	18	17	1
1890	20	17	3
1891	20	16	4
	159	136	23

It is to be remembered that these numbers are entirely confined to the 5th and 6th classes which, in rural schools, form but a small proportion of the total number on rolls. This proportion is, I dare say, getting less every year; and were it not for the Irish and another very useful subject, Handicraft, which I teach in the Industrial School here to the above classes, I am sure I should not have half these numbers. The prizes offered by the Rev. E. D. Cleaver are, no doubt, a great inducement to these pupils to continue at school.

The pecuniary results arising from these passes are easily calculated; at 10s. a head the amount is £68. Add to this the amount of the Cleaver prizes to myself, as I received the first prize for the Co. Waterford for the five years ending 1890, and for the sixth time in succession, if I succeed this year (that is 1891, the results of which have not yet been known), £32; total, £100. Special cost of books received as gifts for successes in Irish from the Royal Irish Academy and the Rev. E. D. Cleaver, £3 10s.; making in all, £103 10s.

The Cleaver prizes to the Irish pupils amounted in cash to about £15; in books to about £11; total, £26. The book prizes consisted of the *Imitation of Christ*, Father Conway's *Irish Catechism*, Father Nolan's *Irish Prayer Book*, the *Duanaire*, Dr. Hyde's *Folk-lore Irish Books*, and Father O'Growney's *Ionramh*, &c. The sum of £103 10s., arising in seven years from the

teaching of Irish alone—that is, nearly £15 on an average each year—is worth working for, but certainly it cannot be got without labour. How much greater would the pecuniary results be if all the children—Gaelic-speaking children—were taught Irish.

The question has been often put to me: “Does not Irish interfere with the pupil’s progress in English?” One might as well ask, “Does the teaching of Handicraft interfere with the pupil’s progress in English?” From the last Examination Roll in my possession (1890), cent. per cent. passed in the latter, while in English in the “three R’s,” in a pretty large school, all passed but *one*.

In conclusion, I beg to say that I have not written this paper in any boastful or bragging spirit. There is little to boast of in this humble, simple, matter-of-fact statement. My sole object in writing this is two-fold: I have been asked, and I could not refuse; and in the hope that this article may be the means of encouraging even *one* of my brethren in this county, or in all Ireland, to start an Irish class in his school to help on the grand old tongue, to revive it, to diffuse it, and to develop it.

M. J. FOLEY.

Ring, Dungarvan,
21st January, 1892.

DONEGAL IRISH.

J. C. WARD.

1895AIRE bheag bheul-ach-seannaigh.

(Continued.)

“Anoir” arf eire “nuair a éioctar m-áear éúgac tñáénona tairneáar an uile ruo leir a g-ceair agur beupparó ré burúeáar mór uirt áe na tabair aipr arf. eá uirt aige oo éup ann báir go ruil agur bi arf v’fáitél. Úeaparró ré leat go b-puil éruir ingeanáa aige agur go v-tabairpíó ré bean áca uirt le póraó agur a m-baraé beaparró ré p’ior ann a h-abna éú agur úeaparró r’ éri bheic-geala úinn agur iapparró ré orf oo póga a éozóv. fanáeáar mipe p’ior arf éón an póill agur mar aíl leat mé feuoann tñ bheir orf. Na úoiré ruil úeaparró ré éri m’áaró urge (uirta) agur éri geáaóáa úinn agur fanáeáar mipe nof páoe arf ruibál uac na mo éuro ueiphrúpaá agur feuoair bheir orf mar’ é oo éoil é.” Thámé

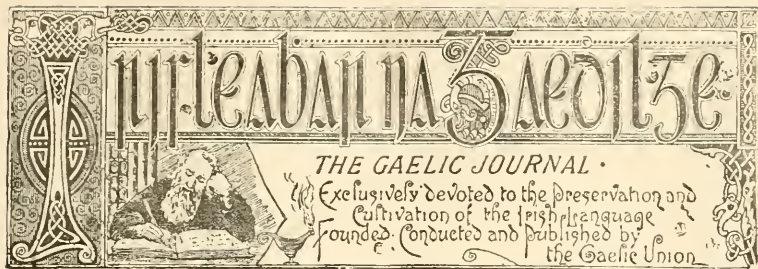
an maig’erir anuar fá éúitín na h-úrdé, mar burú geáeáe leir agur nuair a éonnaic ré náe rab loet le págail aige arf éon níú éúg ré burúeáar mór oo Úhonnall. “ní oo feapbrógeáe r’ éóir uirta a beir” arf é “agur mar ruil oo beaparró mipe uirta oo mo éruir ingeanáa uirt le póraó agur arf marom a m-baraé eáit’rú tñ feúeáil eia áca a berbeap agac.”

I noiaé an bhuir-éroparró lá arf n-a baraé éúg an maig’erir a éruir ingeanáa p’ior go v-tai an abaim agur m’úne na m-bheic-geala ruo agur v’iapp arf Úhonnall a póga a glacáó. Mar éúg an bean burú h-úige cohapéa oo pouhe ruil bi a p’ior aige go maré eia áca burú éóir oo éozhail. Mar a g-ceanna leir na geáaáa agur na maúaró-urge v’ieupé leir an bean a b’úige a beir leir a g-cohúuróe, agur uúairt an t-áe arf go g-cait’rú a b-póar an oréde ruil. Úgheáó bairp’er agur eúpeáó fá éóinne r’agairt meirp agur eúpeáé urge agur póraó an Lánaíum. leir an bean urp’i náe rab m’áar p’p’er aic’i m’f an éeile a éozáó a h-áe arf v’i mar bi a p’ior aic’i go n-ueaparró ré feall arf Úhonnall ruil a m-beiréaó a b-pao ann, agur nuair a ruair p’i feall arf v’iapp r’i arf a beir arf a éómeáó nuair a éup’r’p’ ruar a luiré é agur fan a uúil éar leic an uúerir no gur up’lar bheúgáe a bi m’f an t-éúmp’ia agur go náeáar ré p’ior leir oo luáe agur éup’peáó ré cor arf.

Burú geúuro noiaé an meáon oréde bi ré nuair a h-iapparró arf Úhonnall a uúil a luiré agur éúirbean an feap uaral é réin an t-éúmp’ia oo. Zhlac ré cohap’le a únná agur ní úeá-éaró ré ar’teáé éar leic an uúerir. níor b’p’ea bi ré ann ruil agur g’p’em aige arf an urp’á gur éúit an éóir arf an leaba bi g’leup’ra oo. nuair a bi ionian an ceaglac (ceaglac) paor ruaimneap, éamie a bean éúge agur v’iapp arf a leanaíamc oo luáe g’ar’ca agur éioctaró leir. Chuáró an bean óg amáe agur g’leup’ r’i b’p’om-airtín maol a bi m’f an r’eabla, le uúallaro, pillín agur ruair agur éúaró ruo ap’oon a máp’ar’beáó arf. Cho luáe agur móe’ar’g na geap’p’ann eile an b’p’om-airtín arf ruibál éóiréó ruo aig r’up’eáó no gur m’ur’gail ruo an uile uirta fá’n éair’lean, agur anuar a cur’p’eáó eúer’p’úáó ruair arf oo rab Úhonnall agur a bean m’úit’g’te: leir an b’p’om-airtín agur níor b’p’ea go ueáeáar éóir’ na noiaé agur an uirta uaral agur a bean aig n-a g-ceann.

(Le beir leanta.)

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, Fr. O’Growney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.



No. 41.—VOL. IV.]

DUBLIN, JUNE, 1892.

[PRICE SEVENPENCE.

Letters, literary communications, notes and queries and subscriptions, to be sent to Rev. Eugene O'Growney, Maynooth College, who will acknowledge them.

It seems necessary to state that the Journal is *not* a monthly publication; for the annual subscription of 2s. 6d. the FIVE numbers published annually are sent post free.

TO THE PRESS.

We have to thank the friends of the Irish language in the Press for their favourable notices of the last issue. The result has been a substantial increase in the number of subscribers, and this was due chiefly to the fact that the Press notices mentioned the amount of the annual subscription, and the person to whom it was to be sent, as given above. We would ask them to do the same in noticing this number.

IMPORTANT NOTICE.

The following prizes for teachers of Irish Classes in National Schools are offered for 1892, by the Rev. E. D. Cleaver:—Five Pounds for the largest number of *passes* in Irish, and Two Pounds for the teacher holding second place in *each* of the counties of Waterford, Cork, Kerry, Galway, Mayo, Sligo and Donegal. Returns to be made by January next, 1893, to Rev. E. D. Cleaver, Dolgelly, North Wales.

SLÁN, SLÁN ZO DEO!

I.

Óiof aih an g-claoac tá an long ann tá lionac,
 a'f caitepó ronn ríarac fá úeipeac, a
 ríoih!

Tá 'n aóac níoh tá réiteac, 'r na reolta
 tá ríarac,
 a'f béio mé zan moil aih an bpaipise
 níoh.
 Tá mbéioinn-re 'noih ríarac to ríar-
 paimn mo naíar;
 áct ríaracac nó ríarac ní réioih, papioi!
 a'f ní ríarac zo mbéio mé aih euaa na
 mara
 a'g ríaracac mo éarac, mo éio a'f mo éih'.

Slán, ríán zo deo lib, a éuic
 gíara éipeann,
 Slán lé mo níuic, a'f ríán lé
 mo éio,
 Slán leih na coilleic 'r lé ceol
 veap na n-euaac
 Slán, ríán, mo éih réin, ríán leac
 zo deo!

II.

a mácaih, a ríoih, tá mo éioie buaóac
 bhoac,
 naé ríarac to mác boct, 'o'oióe 'r to lío
 zan caia, zan cumann, zan cabaih zan
 cumac,
 zan aon uine amann to mo níuic níoh
 mó!
 áct biaó aig mo naíar, ní réioihve óóih
 aon mó,
 béio buaóieac a'f bhoann ann zo veipeac
 an ríarac,
 Slán lib zo h-iomlán a'f ríán lib a éioie
 Slán, ríán zo biaó lib, mo éih a'f mo
 gaoil!
S. p. C.

THE WELSH LANGUAGE IN EDUCATION.

From the *Welsh Review*, March, 1892.

It is said that Oliver Goldsmith at one time conceived the brilliant idea of repairing his broken fortunes by becoming a teacher of English in Holland. Unfortunately, he had overlooked the one little fact that there existed no medium through which the minds of master and pupils could have intercourse with each other—they knew no English and he knew no Dutch.

Many who have enjoyed a laugh at Goldsmith's expense have never realized the fact that the absurdity of which he was guilty is being, and has been for a quarter of a century, systematically perpetrated, at the expense of the public purse, and of a nation's intelligence. Substitute "Wales" for Holland, "Welsh" for Dutch, and Board schoolmasters for Oliver Goldsmith, and you have an almost exact facsimile of the poet's Quixotic project—the only essential difference being that while he was wise enough to see its folly and to give up the idea, English educationists, after twenty-five years' experience and failure, are only beginning to open their eyes to the fact that they have undertaken an impossible task.

It may, perhaps, be almost incredible to the ordinary English reader that, roughly speaking, three-fourths of the people of Wales do not use the English language in the ordinary intercourse of every-day life. The tourist will be apt to question this statement. He finds English officials at every railway station and at every post and telegraph-office, as well as English-speaking waiters at the hotels, and never fails to make his wants known at the shops; and forthwith comes to the conclusion that Wales is Anglicised. But I can assure him, from a life-long experience acquired in almost every part of Wales, that he never made a greater mistake. Excepting, perhaps, Radnorshire, there is not one of the thirteen Welsh counties where may not be found large districts in which not a word of English is heard—except on rare occasions—from January to December.

A little more than four years ago I was called upon to give evidence before the Royal Commission on Education, and at that time made careful inquiry into the extent to which the Welsh language was then used as the vehicle of thought in the Principality. I paid particular attention to two directions in which the Welsh character is generally supposed to excel—religion and literature.

Taking the four leading denominations of Nonconformists, I found that out of a total of 3,571 chapels there were 2,853 in which the services were conducted exclusively in Welsh. Roughly speaking, this would be about 76 per cent. Welsh and 24 per cent. English. This, however, did not accurately represent the proportion of Welsh to English worshippers amongst the Nonconformists. As a rule, except in large towns, the English chapels are small and ill-attended, the Welsh places of worship, on the other hand, being in comparison spacious and often crowded.

Then, as to literature. I found there were in 1887 no less than seventeen weekly newspapers, ranging in price from a halfpenny to twopence, all published in Welsh. The smallest weekly circulation of any of these was 1,500, while the highest circulation was returned as over 23,000. In addition to these, we have to consider the monthly, bi-monthly and quarterly magazines, one of which alone has attained a circulation of 37,760. To these again must be added the continuous stream of books, ranging from the modest sixpenny pamphlet to the ponderous ten-volumed *Gwyddoniadur*. A Welsh-English Dictionary

is now being published, the first volume of which, consisting of 400 pages quarto, and sold at half-a-guinea, only reaches the end of the first letter of the alphabet. In the production of a single Welsh work an enterprising firm in Wales expended £18,000, and yet the sale has been sufficient to repay the original expenditure and to afford a fair profit on the capital, while, at the time of writing this, a second and enlarged edition of the same work is being rapidly pushed through the press. English and Scottish firms have also reaped a rich harvest in Wales by printing and circulating Welsh standard works, the sales of one of these firms alone—and that not the one which has circulated most Welsh books—exceeding £36,000. The total annual value of Welsh literature of all kinds published is estimated by one of the leading Welsh firms as exceeding £200,000.

And yet, with a native literature so rich, with the mother-tongue so generally spoken, will it be believed that it is only within the past six or seven years that any attempt has been made either to teach the language or to use it as an instrument in education? No bard who figures on the Eisteddfoddc platform, no contributor to the *Welsh Press*, no pulpit orator who sways the Welsh multitude by his eloquence, has ever enjoyed in any State-aided school any of the facilities for acquiring a knowledge of the literature, the grammatical construction, or even the alphabet, of his native tongue—the language in which his mother lulled him to rest when a baby at the breast, in which in early manhood he wooed and won his life's helpmeet, and in which, when he dies and goes to his long last rest, the solemn words which consign dust to dust will be uttered over his grave. The only institution in which anything like systematic instruction in the home language of the people has been given is the *Welsh Sunday-School*. Here, by voluntary effort, by means of untrained teachers, for a short hour on the Lord's Day, has been done the work which in England it is regarded to be the duty of the State to perform and to pay for. It is to this voluntary work in the Sunday-school that nine hundred and ninety-nine out of every thousand Welshmen are indebted for the ability the great majority of the people possess to read the Welsh Bible, to learn through the medium of the native Press what is doing in the outside world, and to be an enlightened people instead of a nation of unlettered boors.

But not only have the public elementary schools of the Principality failed in the simple duty of teaching the children to read their mother-tongue, they have ignored this invaluable educational medium, and have, up to a very recent date, not merely discouraged, but actually forbidden its use in the schools. The scheme which Oliver Goldsmith wisely abandoned as soon as he saw its absurdity, has been adopted and enforced by generation after generation of teachers, with the sanction, and indeed at the behest, of the highest educational authority in the land. English teachers, as ignorant of Welsh as Oliver Goldsmith was of Dutch, have been appointed in districts where the children on entering school are as ignorant of English as are those of Holland. Worse, if possible, even than this, native-born teachers have, for the purposes of their profession, assumed in school an ignorance of the language most familiar to them, and have established a systematic code of school law which made the use of a Welsh word by any person within the school boundaries a penal action to be followed by inevitable punishment. Every direction in the studies, every explanation of the lessons, every command of the teachers, each and all were given in a language which to the majority of the pupils was a foreign tongue. The child was compelled

to profess a knowledge he did not possess, and to pretend to know that of which he was ignorant. He could not ask for an explanation of what he did not understand, for he could only express himself in Welsh, and if he employed that language he incurred what he knew to be a recognised penalty. Even if he risked this he would be very little better off, for his teacher either could not if he would, or would not if he could, reply in Welsh, but would make confusion worse confounded by explaining in terms which the child could not understand, that on which he required enlightenment. The child's intellect called for bread, and his educational parent gave him a stone.

And what was the result of this system? The child acquired a certain amount of what was by courtesy styled education. But the education was in many cases the education which might with almost equal benefit have been imparted to a well-trained parrot. The memory was cultivated—if burdening it with a meaningless vocabulary may be called cultivation—but the intellect was systematically dwarfed. The public elementary school system in many parts of Wales was essentially a system of cram. When put to the test Welsh children proved themselves as proficient as their English schoolmates in all mechanical exercises dependent on the memory. But as soon as the inspector left the beaten track, and made a call upon the children's intelligence and thinking powers, they almost always came to grief.

The knowledge of English which the average Welsh child acquires is, as a rule, a knowledge of words and not of ideas. It is, as a natural consequence, largely superficial and lacking in one of the essentials of true knowledge—permanence. It is this which accounts for the fact that though generation after generation of children have passed through the State-aided elementary schools of Wales, the Welsh peasant of to-day seldom takes up an English book or paper, and more seldom still takes an intelligent interest in its contents.

I might pursue in other directions the inquiry into the injury sustained by the child through this absurd policy of ignoring the mother-tongue. For instance, I would be justified in asking to what extent the system is responsible for that lack of self-reliance and that absence of self-assertiveness with which the Welsh people are so often charged. The man who as a child has been taught to doubt his own power, who has been forbidden to express his thoughts through what is practically his only available medium, and who has been laughed at and jeered by schoolmates and teachers when imperfectly expressing his ideas in English, can hardly be said to have gone through a course of training which has taught him to rely upon himself and to assert himself where he would be legitimately entitled to do so. May not that peculiar and discreditable phase of foppishness known as *Dic-Shon Dafyddiaeth*, and which manifests itself in a perpetual worship of everything English, and a ceaseless endeavour to imitate in a milk-and-water fashion English speech, dress, manners, and customs, be directly traceable to the same cause? And what shall be said of its effect on the finer and more subtle feelings? All the child's home affections, all his religious exercises are connected with the Welsh language; whatever influence the hearth or the chapel, filial or religious devotion, possesses for him, must be directly associated with his native tongue. And yet throughout the entire course of his education he is practically taught to despise the language with which the whole of his more tender associations are bound up. Can such a child be expected to draw the fine distinction between the home or chapel teaching, and the language through which that teaching has been carried on? Is it not to be feared that the scornful neglect of the language may be

transferred to the principles and the duties with which that language has been associated? Even if his nature be strong enough to withstand this, is there not another danger? Will not the very strength which enables him to persevere through all trials and all temptations his affection for his mother-tongue, lead him to re-ent the palpable injustice which has cast contumely on that language, and imposed disabilities and penalties on those who use it? And what then? What, but the generation of hatred against the adopted child in whose interests, or supposed interests, the native-born with its legitimate claims has been cast adrift? And if hatred of the language, why not of the institutions which favour it, and of the authorities which enforce it?

The very same policy which led to the tabooing of the native language in the schools of Wales has been pursued in reference to the literature and the history of the Principality. The result is, that though a child may have heard of Chaucer, he knows nothing of *Dafydd ap Gwilym*; he may be familiar with "The Deserted Village," but never have heard of *Castell Dinas Bran* and the fair *Myfanwy*. He will probably be able to repeat the whole list of the English sovereigns from *Alfred the Great* to *Victoria*, but the names of *Llewelyn ab Iorwerth* and *Owen Glyndwr* suggest nothing to his mind. The names of *Cardinal Wolsey* and *Archbishop Laud* may be familiar, but he knows nothing of *Walter Cradoc*, of *Rowlands, Llangeitho*, or of *John Elias*, and the *Methodist revival* might have taken place in *Jupiter* or *Saturn* for all he has been taught to know—or care.

It was in order to protest against and to put an end to this injustice, to put a stop to this waste and sacrifice of a nation's intellectual wealth, that the Society for Utilizing the Welsh Language was formed, just six years ago. The magnitude of the revolution this Society will cause in the educational policy of the Principality may be partly estimated by the following summary of the powers which, at the request of the Society, the Educational Department has now formally placed in the hands of Elementary School Authorities in Wales:

1. Briefly put, these powers enable them:—
1. To teach Welsh Grammar as a Specific Subject in Standards V., VI., VII.
2. Instead of the present system of English parsing and analysis, to introduce a graduated scheme of translations from Welsh to English in every class in the school.
3. In every Standard and for every subject Bilingual Reading Books may be used, teaching Welsh reading and English reading side by side. Welsh headlines for the writing copy-books, and Welsh songs to Welsh words may be systematically used.
4. The history of Wales may be systematically taught throughout the whole school; and the Geography of Wales specialized throughout the course.
5. Schools taking Welsh as a class subject (see No. 2 above) may also take translation instead of English composition in the higher Standards, thus practically teaching English and Welsh composition together in the easiest and most rational manner.

The same principles will be systematically applied in the case of the new Intermediate Schools which will shortly dot the Principality.

There are other phases of this highly important and interesting question I should have been pleased to dwell upon, but the space at my disposal has already been exceeded.

BERIAH GWYNFE EVANS.

[Every word of this eloquent article can be applied to the position of Irish in Irish schools.—ED.]

πILLEAO ΔΟΙΤΟ ΚΥΑΙΤΟ ΜΗ ΔΟΜΗΝΑΙΛ.

A.D. 1592.

Ἦρ λῶντα ἀνοῦτ ἀτά "Καιρλεάν ἀν ἡγρε,"

Ἦρ λονημάε ζαέ ρυννεός ὁ ἐλαμ ζο
οῖον ;

Ζῶρ ραιρηγ ἀν ριον ἀνν, νί'λ κάλλάν νά
μειγρε

Ἀε μηγραιε mac-alla νὰ ρεαν-ταοβάν
ρηιον.

Τά ρλάντιοε 'ζα ν-ὀλ ἀνν λε ταοιρηζῖβ
ρηενα

Ὅε ἔεανρηοιτ ἀ ν-ουῦαῖε τὰ leo-pan
ρηίρ ;

Ἀῦτ ἀρη μαοιμ ἀ μβάμαε, λε ἡ-ἔρηγε νὰ
ζηέιμε,

Βέρο μυρταρ νίορ μό ἀρη ἀν leuna ἴο
ρηίορ.

Ρευέ, ἔεανα τὰ'η νυαῖοεαῦτ ἔαρη μῶρη-λεαέ
νὰ τῆε,

Τά τεαῦταιμθε λύῦμαρ' ἀ' βυαλαό νὰ
ρηέε,

Ἀε οὔραεο ριέιν-ρηιομαο ἰ ἀναμναῖβ
ρηίορ,

'S ἄε ζηίοραό νὰ ριούαῦοα τὰ ρῶρ ἢ ζαέ
ρηιόθε.

Ρευέ, ρευέ! τὰ νὰ τεῖτε ἀρη μύλλαε ζαέ
ρηέιβε

Ἀε ρηεαζαιετ ἀν ρῶζμη ριέ οὔβαεο ἀ'ρ
ρεό,

Ζῶρ οεαρηε ἀ λαραό, βέρο ρίοιθε 'ζυρ κλοῖοῖμ
νίορ οειρηε ζο λυαέ ἰ ζ-οραό νίορ τεό.

Ζλόρη, ζλόρη, ἀ ἔρη-Connaiil ! λε ριέῖμρη
ζαν κάβαρη,

Συαρ, ρυαρ ζαέ clann ἔρηόα ὀ'η β-ρηνν ζο
Ρορ-οοζαῖμ,

Ἀρη αζαῖο, ἀ λαοῖμα, ὀ Μάιλιονν ζο Σαῖμαρ,
βίοσ λυαῦζαῖρη ἀνοῦτ ἄε ρυη οῖβηιτ ἀρη
βρηόν.

Ναέ ζ-κλυντί ἀν ζάρη ἴο ἀ' λῶναό νὰ
ρηέιμε,

Μαρ ἔοῖμρηε ἄε ρευβαό ριέ ἔιμρηεαρ νὰ
ν-ελεανν ?

Ναέ ζ-κλυντί ζυῦ-ράιτε νὰ ν-οαοηεαό ἄε
ἔρηε ?

"Ἠρηιά! τα δοῦ Κυαῦ ρηίρ ὀρ ἄρη
ζ-εεανν!"

Νίορ ρια νά βιόρο ἀ'ρ ζηυαῖμ ἢν βυρ
ζ-ρηιοῦῖβ,

Τά οὔῦαῖρ ἀ'ρ βηρηεαό ἀρη ἔρημνν ζο λέρη ;
Ἀ ν-οῦε βι ἀν τ-ρηαν-ἔρηρ ραοι νευλταῖβ νὰ
ἡ-οιῦε,

Ἀμάμαε βέρο οαῦ ἴρη ἀρη ραιρηρηε ρρηέρη'.
Ἀμάμαε βέρο ρολυρ ζεαλ ζηέιμε ἄε ρηεαό
ἄρη ἔαῦ-βηατ ἔρη-Connaiil ἀ' ριόεαό 'ρη
ν-ζαοιῦ,

Βέρο μίτε ρεαρη ρηευν αζαῖμν ριέρο λε
ν-α μ-βυλλε,

'S βέρο δοῦ ὀε ἡα Δομῆναῖλ ἄε ρηεό-
ρηζαό ραοι.

Ἦρ οιομαοῖμ λε βλιαῦαῖταῖβ βι ζηιεαρ ζαέ
λάιμε,

Ἦρ μειρηεαό ἀ ο'ἔρηεε ζαέ ρίε' ἀρη ἀ
ρηανν ;

Ἀῦτ βεαῦαῖε ἀν ρηεῖ ρην ρηιορη ἴρη ἢν ἄρη
ζ-εναῖα',

'S ο'ράε μειρηεε οιομαοῖμν νίορ ζηέιμε ζαέ
λανν.

Μαρη μέαοηηεῦεαρη νεαρη αζυρ λυαῦαρ νὰ
ἡ-αῖβηε

Λε ρεαρηῦαῖμν ἀν ρῶζμηαρη ο'ἔρηρ ρηορημαῦοα
μηίορ,

Ἦρ ἀμλαῖο βέρο ράεαό ἄρη ν-αρην νίορ
οιῖμῆε

'Μυαρη ραρηαρη νὰ Σαρηαῖαῖε ορημῆμν
ρηίρ.

Ο! ταρηαῖο ζο ταρηαῖο, λαοῦ-οορηε 'ζυρ
μαρηεαό,

ὀ ἔνοαῖβ ἀ'ρ ζηεαννταῖβ ἀρη ρυο Οὔμν-
να-ηζαλλ,

Τά ρηομ-ἔρηρ λε οῖολ ἄε ἀν τ-ρηαν-ναῖμαο
βεαρηεαό

Ἀ ζηεαῦο 'ἢνα ζαοηιόε, 'ρ ἀ τῶζαό
'μεαρηε ρεαλλ.

Ἦρ ραοα ζαέ ρεαρη οῖνν ζο ροιζηοεαό ἀ'
ρηαῦαῦ

Le millead ár n-ghráó gíl ó éarcar ad'
 Éliaé,
 Cum buille do bualad, 'r cum raonire do
 éeannaé
 Le raon-fuil ár g-croitéad, má'r coil é
 le óia.

Ná ranaó! tá enáma sean-rinnreap u
 Óoinnaill,
 As glaoúac cum oiozalair o lánaib
 a g-clann;
 Béir fáca le h-íoc as gac fear i o-Tír-
 Connaill

Cóm fáo ár tá loig dom rghioraóóí' ann.
 La céile! le céile! béir feallta loé.
 Suniúe

Glán-níste gan móil i b-fuil Saoranaé
 ceann,
 Ár aghaó! ár aghaó cum raonire, a míliúe,
 Tá'n ceapc ár ár o-raoib 'r tá doó óg
 ór ár g-ceann.

“PÁORAIĆ.”

ANECDOTA FROM IRISH MSS.

VI.

9.

Leabair bheac, p. 255, marg. inf.

Ná bágan a hecna úas,
 Núl cen ecla ériabáno gúir!
 Lú ní veirb ór beá bhíg
 Reá in níg no vealb ceé n-óúil.

Boast ye not of perfect wisdom,
 Crying out regardless of austere de-
 votion,

When you see not above the scope of
 the world

The ways of the King who shaped
 every creature.

In beá bhíg the genitive is put before
 the noun that governs it, a frequent prac-
 tice in older Irish poetry.

10.

ib., p. 40, marg. inf.

A riboit éoicéno éráeraig,
 Naáarí éáemáin ep en oic,
 Amleap do éuirp ir é' anma,
 Maig ep a capla a óenam!

O common gluttonous ribald,
 That hast not kept thyself from evil,
 A mischief to thy body and thy soul—
 Woe to him who has chanced to do it!

ep en for ar in ; ep for ar.

11.

ib., p. 91, marg. inf.

Fouapir-ra
 Lurr no iccrao in plúas ra:
 Seirc maic Dé ocup a oman,
 Mhíreap oon ooman trúas ra.

I have found
 A herb that would heal this host:
 Love of God's Son and His fear,
 Hatred of this wretched world.

12.

Cro maé melléai nó hebai,
 Feip coibren gela glana:
 Ir cummaí ocup ór buoe
 Óúine tráéar a éalai.

Though mirth or sport are good,
 White, pure confessions are better:
 Like yellow gold is
 The man who spurns his desires.

éalai for tola, to have complete asso-
 nance with glana.

13.

ib., p. 100, marg. inf.

Criábuo cen úaill, cen féccai,
 Cen fommatu, cen bóctai,
 Ól cen ítu, cen mepcai,
 Þrioino féim cen ráit, cen ghorcái.

Devotion without pride, without harshness,
Without richness, without poverty,
Drinking without thirst, without drunkenness,
A slender meal without surfeit, without hunger.

14.

ib., p. 168, marg. inf.

Ác, ceir éinn a fuiláctao
Tucad eir éneir meic ílluirie,
Tinne leir a túbacuir
Do bí uiriaró-ri uime

Ah, though sore the suffering
That was put on the body of the Son
of Mary,
Sorer to Him the woe
That was on her for His sake.

uiriaró, bad spelling for uirrie.

15.

ib., p. 225, marg. inf.

Fuil tiri ní
Do ná buroé mac Dé bíí :
Criadus úallaá, coirceó rieb,
Énaá duime maó mtoeib.

Three things there are,
For which the Son of the living God
is not grateful :
Haughty devotion, harsh reproof,
Revilng a man if it is not sure.

16.

ib., p. 236, marg. sup.

Ir é teéca m uiriarig :
Coná meirna ré
Nac maie ar asmolao
Ó neoc for bié cé.

This is what behoves the faithful,
That he should not do
Any good for praise
From anyone in this world.

17.

Stowe MS., p. 992, fo. 64b, 1.

Muirig éinnogur ní for caire,
Munab lann leir a tabairt,
Ir é roeoe noirdá oe :
Muircair ceir uiririe.

Woe to him who seeks from a friend
What he is not prone to give.
These are the two things that come
from it,
Hatred and reproach.

18.

Leabair laigheac, p. 122, marg. sup.

Ni bia a élanó la neó m-uirie
Cipe barzano breé ar boé :
Na n-roénac na aiepe o' ulc
Don lué arfa n-aiepe ir oic.

His children shall not be in power,
Whoever breaks the law on a poor
man :
The evil that the fathers do
Is evil for those after them.

CORRIGENDA.

I am indebted to Dr. Whitley Stokes for the following corrections of my renderings :—

On p. 89a of this vol. oc arpaing a maic ara hué uon feóloénmaro should have been translated : *as her son was being plucked from her breast by the executioner.*

On p. 115a, a oiepebaig nac elmo clocc should be rendered : *O hermit that strikest (lit. clinkest) no bell.* The verbal noun clann, *knell*, is found in O'Donovan's Supplement to O'Reilly. It seems borrowed from old Norse *klingja*, "to ring," early Engl., *to clink*.

KUNO MEYER.

AN TEANGA MAR A LABARÉAR Í.

(SOUTH WEST CORK.)

Bí míceál súlmaí fan ól, dá mberóeac
neairt aige aih, ac bí bac maie leir—ní maib
taimac-éirge aige. Anoir a'f aihí bróeac
cúpla rúlling aige 'na róca, agh annioin
maíac ré so oí an aonac, maíoe oíoióin
aige 'na láin ; glaoóac ré aih úime éirgin
dá cómaípanaib, agh bróeac bíraon aca le

coir a éirle go mberdeas an t-airgeas caite. Amac ar an tigh óra anghan le Mícheál 'na éaspi bunle, agus mo éirias-ja an té tíoceas taob leir—fíneas an mara leir ari ionpáil na boire. I' ceart dom a más naé mar pomn fear i m-béara béar-pas bárr ari le mara.

Táimic pé a baile ari meirge aon lá amán; "bí bunle ari an g-cae agus bunle ari an ngadair aige," bí a bean 'na iurde ran g-cúinne comh cum leir an g-cae féin agus níor labair sí gíog go tói gur cúir pé a meirge óe, agus anghan o'rairpúis sí óe cá 'na éaspi ari táimic pé a baile anóe mar a táimic pé. Mí mar pé i bpa ag faáil ppearra. "Ar nóg, cáiteann iurde éirig vól éin na tamán allas vó glanaó ar mo réonair?" Mí mar aon gáimac aig an bpaer bóce an gáimic pé iurde, agus cáiteas pé a éirle tui.

Udair éana go mar Mícheál go tói Safrana go minic. Seo ceann de rna rgeulcaib v'innir pé óa comhannair bí ari éir teacé a baile uair ó. "Tair éir vól go Safrana óom, bídear tamall gan aon obair o'raáil, agus ba gáimic ari iurde an píniginn beag airgíó bí gcam. Mí geobann líoróin ó aoinne nuair ná berdeas mo póca teann. Cúirpé mo lám iurde ag cuairteas vóm' píopa, agus cao vó buairpéac líom go h-áomairac ac óa píniginn. Céannuigeas bulóg arián vóm féin, o'itear rmut ve agus cúirpé an rúgleac i bpaó mo éaróige. Nuair bí pé ag vól oíom gan líoróin faáil i aon baill, cao vó éirpinn i ngoirpéac éirpéime vóm ac gunna móir. Ba gáimic an móill oim vól iurdeac 'na beul, agus pas vó beróteá ag vúnas vó fúl ní madar irgí nuair éirte mo éolac oim. Ari maroim, nuair bídear am' níurpáil féin, níor móitúigeas aoinnó go bpaer ríleir vó cúir an oimeas rín veirpí oim náir ppaer rcao, mar ná éoróce, gur éirtear i móitpéan bpaé gáimic ran bpaime. 'Seas, a Mícheál,' ari meirge líom féin, 'ní ceart vuit gáimic

nuair náir éirte ran móir móir, ac 'na ngoeóteá r'ugasó gan éogaint.' Anghan gáimic a baócaer le Dia éir r'án fábalta me. Cúirpé mo lám i bpaó mo éaróige, agus cao vó berdeas ann ac an blúirp beag arián vó cúirpé ann an oíde póime rín. 'Capall na h-oibre an biadh, pé ac 'na mberpí-re,' ari meirge, ag rcao an blúirp arián go tui r'ím. Nuair bí pé ite gcam, o'péar tímeóill oim comh ariac ar o'péar rcao mar tímeóill ari, nuair berdeas pé ag cuairteas o'rairp i abann, ac óa m-berpí an gáimic go lá na leac ní geobann lám mo fúl ve'n oimeas ar aon r'áimac amán."

"Seas mar i' r'áimic é,' ari meirge, ag vól go tói coca bpaé féin comh h-áir le Mícheál, ac, vó ari ve é, éaspi iurde a míllac; veirpé poll éirp, leirpé mé féin iurdeac ann, gan ríoc oíom amac ac mo r'pín éin m'ánal vó éarpíac. Níor bí rcao gur éirtear am' éolac, agus ní éaspi aoinnó go tói maroim. Nuair vó níurpáil rcao agus vó glanaó an bpaer ar mo fúl, o'péar tímeóill oim—Cá madar? Dia go vó líom, cá mberpí an ac i lám na r'áimic, agus o'rairp mo éirpé oim nuair éirpéar i g-caer ari. Tá r'pí agcam gur ab amlaró éirpé veul i ngoirpéac vó coca gur éirpé an tui ran abann comh móir-poin gur r'gíob sí léi féin mé ar an coca amac ran bpaime, gan a éirp iurdeac. Tuar mé féin rcao vó Dia, ac má túarp i' oíca náir éirpéar pomn vó aoinnó rcao vó, mar i g-cionn tamall rcao éirpé míol móir (vó ceann r'áimic oim anoir nuair máceirpéim ari) agus o'rairp pé a beul bpaime, agus vó r'púis pé mé féin ar an coca vó r'pé r'pé."

"Mí madar caillte i g-caer gur ímteirp an méro rín oim. Veirpé aoinne go bpaime r'píom vó, ac má tá pé comh vó ar vó bí bolg an amhóirp rín tá an vóacal ari pas ann. Ac ní h-é rcao ac é r'pé é, éirpé an t-airgíó go léirp ag r'pé anonn r' anall ari r'páir a builg, cuo aca ag r'páir go rcao

curo eile aḡ léimniḡ coim h-euotrom le
 ceap(ḡ)nuiteoirib, aḡur tuille aca aḡ béiciḡ
 maḡ beirdeac ḡaḡliḡ óḡa. 'Ni córa oib
 ná soim-ḡa,' aḡḡa miḡe. Tóḡar amac coil-
 leap iḡeime, ḡan don a ḡó bí ḡí ḡeup—
 baḡḡeac don iapḡac amán oí cor ve'n
 éapall iḡ mó do ḡubail aḡi ḡeup nó ḡaitce.
 Seo aḡ ḡeáḡḡiáó mé, aḡur ba ḡeáḡḡi ḡup
 ḡḡoc an ḡian an míol móḡi aḡur do
 móḡuḡeap fonn cuip amac aḡi. 'Fúḡḡ
 amac,' aḡḡa miḡe. Le n-a linn-ḡom do
 coḡnac an t-iapḡ aḡ ḡiḡ amac. 'ḡo n-eiḡiḡó
 ḡup míóḡar líb!' aḡḡa miḡe, ac ní ḡabap
 éun ḡeac ḡiam nó coirde ḡo oḡuibiac ḡé
 an cóḡḡaḡó ceoḡna soim-ḡa. Seo aḡ ḡé-
 veac an míol móḡi. 'Séio leac!' aḡḡa miḡe
 bí an oḡieac ḡin ḡeac oḡim aḡ ḡeáḡḡiáó i
 ḡ-coimnuirde ḡup ḡiḡ-ḡeáḡḡi ḡup éuḡeap mo
 ḡḡian amac éḡi n-a éliacán, aḡur éuḡeap
 aḡi bioḡ mo éim. 'Fúḡḡ, fúḡḡ!' aḡḡa
 bolḡ an míol móḡi, aḡur mólaó aḡur
 buirdeap le Oia, do ḡéio ḡe mé amac ḡiḡé
 n-a beul. Bí ḡé corca oíom, aḡ' níoi éaiḡ
 soim-ḡa é. 'Do éuḡi ḡe mé coim h-áḡo ḡan
 ḡḡéiḡ ḡo ḡeup ḡioḡ aḡam ná ḡeuḡḡam
 beir í ḡeac ó'n ḡḡéiḡ, bí an oḡieac-ḡom
 ceap ann. Ac, éiḡe beir aḡi, éuḡeap
 anuap ḡlán ḡáḡáḡa aḡi ḡoḡe ḡieaḡ ḡoḡ
 móna do bí baḡte beaḡán laeḡeanta ḡoimé
 ḡim. Níoi iméiḡ don tionoḡḡ oḡim, ac amán
 ḡup baḡeac an ionḡa ve luḡaróin mo
 coḡḡe clé.'"

p. O'L.

Tappac = tappans
 éuḡe, means.
 Lá na leac. *Judgment Day.*
 toḡi ḡeac fól, *holus bolus.*
 ḡan don a ḡó, without any lies.
 Coil-leap iḡeime, large knife.
 Seoḡa, a diver.
 níoi éaiḡ o., I was no better.

amarc óbann.

An éḡaioibín doibim do éan.

Do bí mé 'baḡte éoḡice 'noé,
 aḡ' aḡ ceapḡait le ḡḡunann ḡo olúic ;

aḡ' a míuḡin! ba éaiḡeacac é
 An lá ḡin, ó coḡnac mé éú.

Bí an éḡim aḡ laḡo ḡan ḡḡéiḡ
 ḡan coimlín do luapḡo lé ḡaoit ;
 Bí ḡuḡleac an oḡiḡca 'i an ḡeup,
 Bí an loé ann a coḡlaó 'na luirde.

Bí an máoim ḡo cuim aḡ' ḡo ḡeal
 aḡur b'euoḡom, oé! b'euoḡom mo
 éioirde,
 Luḡḡaḡeac aḡ' aeḡac lé ḡeal,
 Óḡi coḡnac mé, coḡnac mé, í.

Do éuac ḡi éaiḡ maḡ ala,
 Maḡ beul do éim ḡi a ceann
 aḡ' bí ḡi an moimeuo ḡin ḡalaḡé'
 aḡi éú an éioirde áḡo do bí ann.

Do bí ḡi maḡ bároin ḡieaḡ ḡeol
 ḡo h-euoḡom aḡ ḡiam leiḡ an ḡaoit.
 Níoi oḡbaḡe ḡi don ḡeac ac ceol
 aḡ' oḡ'as ḡi aḡ doḡḡa mo éioirde,

Éuḡi ḡi mo ḡḡoḡo aḡ ḡáḡe,
 aḡ' oḡ'as ḡi aḡ ḡuḡce mo éioirde
 Mo ḡiḡe 'ḡá leanaíḡiḡe 'i 'ḡa ḡaḡe,
 aḡ' a 'Oe! ḡo ḡ-cúitḡiḡó tú í.

ON THE IRISH INFINITIVE.

II.

When the first part of this paper went to the press, I was under the uncomfortable impression that my theory was an innovation, and likely therefore to be regarded with more hostility than sympathy by Irish students. The contrary is the case, and the opposite view is really the new-fangled one. Witness M'Curin, who, at page 703 of the Grammar appended to O'Begley's (M'Curin's) Dictionary of 1732, writes as follows:—"The reader may enquire here for the Infinitive Mood; and the Irish allow no such; but instead thereof, * * * they make use of the plain verbal noun."

So far without reference to usage. When we come to examine the practice of native writers who wrote while Irish was as yet the dominant and uncorrupted language of the country, we shall find the principle put forward in this paper strikingly confirmed. Before going further, it is well to state that principle concisely:—*When a substantive is followed immediately by 'do' with an 'infinitive' in any context, the substantive is construed in relation to the context exactly as though 'do' with the 'infinitive' were absent.* In other words, 'do' with the infinitive exercises no government whatever upon a foregoing noun, but rather, speaking grammatically, is an

adjectival locution qualifying the noun; and the noun, as the context requires, may be nominative, dative, or accusative.

In modern Irish there is no distinction in form between nominative and accusative. Examples of the nominative before the infinitive with *do* must therefore be drawn from the earlier periods of Irish. In the first draft of this paper, the examples were taken from the splendidly copious vocabulary of Dr. Atkinson's "Passions and Homilies from the Leabhar Breac," *sub voce* *DO*, where this locution is treated of *in extenso*, but, in my opinion, on a basis of error. I take the opportunity here of expressing my deep obligations to the learning and acumen of the editor of these texts; his work will not easily be superseded as the best extant study in Middle Irish, and as a *sine qua non* to every historical student of the language. Of the instances given by Dr. Atkinson, in contexts where the principle above stated required a nominative, the great majority showed a nominative. There were, however, a number of exceptions, and a critic of high authority suggested that the minority were in the right, and that the majority were ungrammatical and corrupt. These Middle Irish texts show the distinction between nominative and accusative already obsolescent, and their evidence, even were it unanimous, would not be final. That their evidence was not unanimous, weakened the case still further, and I was forced behind the unassailable lines of Old Irish. Here, however, there was no Dr. Atkinson to put things in order, and the collection of the following instances was no slight task. Though they are drawn from the Würzburg and Milan glosses only, the search for them covered most of the published remains of Old Irish.

With reference to the Old Irish instances, let it be borne in mind (1) that all accusatives singular eclipse; (2) that, in general, accusatives masc. sing. of the consonant declension, and accusatives fem. sing., have the same form as the datives sing.; and (3) that accusatives masc. plural of the first declension end in *u*.

A. NOMINATIVE.

From the Würzburg Glosses [date 8th and 9th centuries.]

- 1°. ar dofor maith fo chric só-som sochade do creitinn tria precept. "For that a multitude has believed through his preaching prepareth a good reward for him." [Acc. sochadi] *fo. 16.*
- 2°. airmitiu féid in chin do thabairt donab ballaib. "Respect for the Head to be given to the members." [Acc. airmitiu] *fo. 7d.*
- 3°. cepu dono adrad Dae do thabairt do Pool in chruth sin? "Why then was the adoration due to God given to Paul in that way." [Acc. adrad nDae] *fo. 7d.*
- 4°. ní date leu in Coimidiu do chrochad. "It is not agreeable to them that the Lord was crucified." [Acc. Coimidiu] *fo. 8a.*
- 5°. ní fu serce do thabairt dó. "It is not good to give love to it." [Acc. seirce] *fo. 10b.*
- 6°. ba ferr no chomaille do dénum. "It is better to do my counsel." [Acc. chomairli] *fo. 10b.*
- 7°. is béis leo-som in daim do thuarcaín ind arbe.* "It is a custom of theirs that the oxen tread out the corn." [Acc. inna daim] *fo. 10d.*
- 8°. rann? do loscud for alúir. 7 rann aile? do airbirt hith dóib-som. "A part to be burned on the altar, and another part to be eaten by them." [Acc. (1) rann, (2) rann n-aill] *fo. 10d.*

*This gloss here given fully does not warrant the comment made by me in the first part of this paper on the incomplete quotation given by Zeuss and Windisch.

- 9°. ar is insae in ball do thinchosc neich asberad cenn. "For it is hard for the member to teach what a head may utter." [Acc. in mball] *fo. 13a.*
- 10°. ar na con roib deithin for neuch acht tol Dae do dénum. "Let anyone who have care save to do God's will." [Acc. toil nDae] *fo. 15d.*
- 11°. ba vissiu ind [higor do imthréngud] *veritatis*. "It were meeter that the figure should confirm the truth." [Acc. in figur] *fo. 18c.*
- 12°. Súanemuin do dénum i n-aicidh do reice ar biad 7 aéitach dia muntir. "To make ropes at night to be sold for food and raiment for his household." [Acc. súanemna] *fo. 24l.*
- 13°. is hed diúiu al-legitimé certare, scarad fri indeb in domuin, 7 tol Dae do dénum. "This then is the 'legitimé certare,' to quit the world's wealth, and to do God's will." [Acc. toil nDae] *fo. 30a.*

Milan Glosses [8th and 9th centuries].

- 14°. atá i n-aicniud chách dénum maith 7 ingaláil uile do dénum. "It is in the nature of all to do good and shun evil (*lit.* shunning of evil to do)" [Acc. ingaláil n-uile] *fo. 14c.*
- 15°. airmimou ruicim les m'aichissectac, indaas dígal do thabairt form. "For I have more need of (my) pity than that punishment be inflicted on me." [Acc. dígail] *fo. 22d.*
- 16°. dígal do thabairt for-na peccachu. "To inflict punishment on the sinners." [Acc. dígail] *fo. 26d.*
- 17°. huare din as n-é gnim tengad comlabrac, is immaicre a ndurigni Duaid, in gnim sin in tengad du airbirt ar gnimaib in choirp olcheana. "Since then speech is the act of the tongue, it is proper what David did, to place that act of the tongue before the acts of the body in general." [Acc. in ngnim sin] *fo. 31b.*
- 18°. tene du ebrt do gnúis Dae. "To say 'fire' of God's face." [Acc. tenid] *fo. 40c.*
- 19°. cumtubart do bith. "That doubt should be." [Acc. cumtubairt] *fo. 46c.*
- 20°. in grian do thecht cóic brotu deac for cúlú. "The sun to go fifteen degrees backwards." [Acc. in ngréin] *fo. 47a.*
- 21°. ind fóisitiu do thabairt i ndiad ind escumula hi tempul. "To make the confession after the departure into the temple." [Acc. in fóisitin] *fo. 62b.*
- 22°. is festae in trócaire mór do todugud. "It is to be known that the great mercy forgives." [Acc. trócaire móir] *fo. 71a.*
- 23°. is budech forcimem lat-su, a Dé, timthrecht degnima du edbairt daít. "Thou deemest it pleasing and most acceptable, O God, that the service of a good deed be offered to thee." [Acc. dig móir] *fo. 94c.*
- 24°. deug mór do óul. "To drink a great draught." [Acc. dig móir] *fo. 94c.*
- 25°. arndid n-uisse do Dia dígal do thabairt for a náimtea. "For which it is right that God should inflict punishment on His enemies." [Acc. dígail] *fo. 101a.*

As against the foregoing twenty-five instances of the nominative before the infin., I have not met a single instance in old Irish of an accusative where, according to the rule given, a nominative is to be expected.

When a transitive verb governs the locution, the substantive is, of course, accusative. I deem it needless to cite instances; though accessible, and desirable for the completion of the syntax of the infin., it is obvious that their citation would nowise help my proof.

When the locution is in the genitive or dative relation

to the foregoing context, the substantive is always in the genitive or dative case. It will, I believe, be difficult to find in old, middle, or classical modern Irish a single exception to this rule. So far, I at least have seen none.

The instances that follow are furnished by Dr. Atkinson in his vocabulary to Keating's *Tri Bhrúgáoirte an bháir*, *sub voce* vo.

B. GENITIVE.

- 1º. *i bpeán báir o'mhuic.* "Under penalty of inflicting death." 1, 8.
- 2º. *rár a meannan do mhéad.* "Means of extinguishing his passion." 10 y.
- 3º. *i mbaozáal a n-uaille o'árouzáad.* "In danger of intensifying their pride." 5, 18.
- 4º. *pé linn coíome do éur.* "At the time of putting on a crown." 20, 1.
- 5º. *uázar na ngráir do dáil.* "*Auctor gratiarum afferendarum.*" 222 z.
- 6º. *ceapto epocán do déanam.* "Artist in making pots." 15, 17; 10, 2.
- 7º. *peap láime do éabairt.* "Man to give a hand, helper." 108, 11.
- 8º. *luét órao do éoméao.* "Folk of keeping hostility, innkeepers." 103, 13.
- 9º. *lá rir éuapacail do éulleam.* "Day of a man of earning wages, working day." 77, 15.
- 10º. *rár uaille do élóó.* "Means of quelling pride." 21, 4.
- 11º. *do éourg an báir o'a poétam.* "On account of death reaching him." 25, 2.
- 12º. *i noiaró na cáns do bhréao.* "After breaking the law." 69 y.
- 13º. *i noiaró an aróbeirpénao do bualaó raigvo na raimeat ar.* "After the adversary had struck the dart of covetousness against him." 70, 8.
- 14º. *tar éir an péacáio do déanam.* "After committing sin." 71, 23.
- 15º. *tar éir an tráruicéte úo do déanam.* "After committing that outrage." 71 z.
- 16º. *i mbaozáal an éunnatar o'árraró opam.* "In danger of the account being demanded of us." 106, 18.
- 17º. *inneall éreite do déanam.* "Preparation for making plunder." 115, 14.
- 18º. *i noiaró ar géalaim do déanam.* "After making the promise." 144, 18.
- 19º. *no bién m' eie do éongbáil ó'n eaglaip.* "On account of keeping my horse from the Church." 145, 23.
- 20º. *i noiol éampairill Sholaná do éirugáó 7 na nUéoe mboóar mbab do éur ar géil.* "In return for repairing Solomon's temple and abolishing the deaf dumb gods." 170, 19.
- 21º. *no féacáio mí-péipe an éapao do déanam.* "To avoid acting against the will of the friend." 238, 26.
- 22º. *pé linn na miobairte-re do déanam.* "At the time of the performance of this miracle." 241, 10.
- 23º. *i noiol poétar an muilinn do éur amúá.* "In return for destroying the profit of the mill." 276, 22.
- 24º. *pé huét nuíe do ghabáil.* "In order to obtain heaven." 294, 16.

C. DATIVE.

- 1º. *gállaip o'a péip do déanam.* "Who undertakes to do his will." 18 x.
- 2º. *tiocraó do na taripib o' fáicrim.* "Would come from seeing the relics." 14, 28.
- 3º. *ar an ucaláinan do rózáó.* "For kissing the earth." 6, 11.

- 4º. *ó éaparb na rineaíma o' íte.* "From eating the berries of the vine." 233 w.
- 5º. *oígé a(r) géalí mhóir do bpeit.* "Reliance on getting a great reward." 282, 23.
- 6º. *ná curp coimeacg ar ghráib o'rágbáil do 'n márb.* "Hinder not the dead from finding grace." 141, 7.
- 7º. *tré péig nUé do éulleam.* "Through deserving God's wrath." 213, 24.
- 8º. *veébir do déanam pé tri coiméir nme o'ullúna-záó.* "To make haste to prepare three measures of meal." 246, 1.
- 9º. *éromar ar máoim raogálda do énuapáé 7 oo érummuzáó.* "Who sets about gleanings and gathering worldly wealth." 290, 7.

If it be admitted that the arguments and evidences given above establish the view that I support of the syntax of *Uis do ghráóúáó*, I would suggest that the term "infinitive," as erroneously implying a mood of the verb, be discarded in favour of some less misleading name, as well in the grammar of ancient as of modern Irish.

Mac Léiginn.

VOYAGE OF MAELDUIN.

(Continued.)

§ 43. *An tréar lá 'na óiaró rin raqbáio miy eile, 7 cloró óim 'na timcéall, 7 calaim mnte ar nóir clumaiá.* "Do óiaró anhirn péar mnte, 7 ip eao ba h-euroá óó, pionn-páó a éuirp féim. Do riarpuigéaoar úe anhirn cia an beáta oo biaó aige. "Acá tobair," ar pe, "anhirn mi'an miy ro. An domo 7 an éuaoamo meaoó nó mige ip eao oo beiréar ar; an Uoinnáé 7 laeéte féile na maipéieac veag-bainne. Acé laeéte féile na n-arrtol 7 illuipre 7 eom Daipoe ip coim 7 rion oo beiréar ar, 7 laeéte pollamanta na blaóna." Um nóim, anhirn, éaim ó'n Tigéaima óóib ule leaé-bairgéan záó rir, 7 gneim éirg, 7 o'ólaoar a noóéam do'n lionn tuzáó óóib ar tobair na h-ihye, 7 oo éuirp rin i rian coolata iao óim tráé rir go lá ar n-a báriac.

§ 44. *Nuair oo éaréaoar tri oíóe aoiri-veáca, o'opuoiá an cléipeac óóib beir aig iméacé, 7 o'rázáoar plán aige anhirn.*

§ 45. *Nuair oo bíreaoar lé fáoa ar luar-zá óar na tonntaib, oo éonnacaoar, fáoa uálaoar, 7 mar éánzáoar i bfozuy óó, oo éualáoir foáar na ngobann aig biaó bhoáa ar an inneom lé o'ioarb, mar beiréao*

bualad truaire nó ceathraire. An tan do éasadaí i bhfozuy, do éualadaí feary síobh ag fíarfhúige t'feary eile: "An bhfuilro i bhfozuy?" "Átáro," arí feary eile. "Cia h-íao," arí feary eile "áseireí beiré ag teacé?" "Míic beaga, do éiótcearí óam, fan umarí beag úo anall."

§ 46. Marí do éuala Mael Úúim an móirín aoubhpaosarí na zobann, aoseirí "cizimír arí z-cúl," arí fé, "7 ná cafarmaosir an cupiac, acé bíod a óeireadú ioníne, ionnuir náe n-aiuhzóir arí teiceadú inn." Iompario leo anhrin, 7 beireadú an éuriazú ioníne. Anhrin t'fíarfhúig an feary ceunro do bí mhran z-cearíodá: "An foizre so'ñ éuan anoir íao?" arí fé. "Átáro 'na ocoiré (zcoimnuíde)," aríran oearceuidé (feary-faire), "acé ní éagaro i leiré, ní ééíóro anonn." Míor éian, 'na óiaró rin, zuy fíarfhúig fé arí: "Cao do zñíóro anoir?" arí fé. "Ír' sóigz líomra," aríran feúróde, "Ír' arí teiceadú ééíóro, Ír' na líom anoir ó'ñ z-cuan íao ioná ó éianab."

§ 47. Téio an zoba anhrin arí an z-cearíodá 7 bhué mó-móirín mhran ceannéarí 'na líam, 7 do éarí an bhué rin i noiaró an éuriazú mhran muir, zuy fhué an múir uile, acé ní plánuig an bhué íao, óirí do ééiceaduarí arí a noíéceall zó oian, oerébhíeacé, mhran aizeun móirí amacé.

§ 48. O'iomparosarí anhrin zó oearplaosarí i muirí ba copamail lé zlóme zlarí, cóim zlan rin zuy léirí zhran (ioécarí) 7 zaineamí na marí críe, 7 ní facosarí ríaríca ná amímhóde ann ioní na caíruazig, acé an zhran zlan 7 an zaineamí zlarí. Oo bhéaduarí fé (am) móirí so'ñ lé ag íomparí an marí rin, 7 ba móirí a marí 7 a h-áilne.

49. Oo éuríeasarí 'na óiaró rin i muirí eile copamail le neul, 7, oarí leo-ran, ní fhuileonzad ní íao féim ná an cupiac. Oo éonnacuosarí anhrin f'óní muirí fúca aníoz oúnta cumóadca (7' oionta oírua) 7 tírí áluinn; 7 so éíóro amímhóde móirí naébhíarac ríarícaíamail i z-cuarann ann 7 táim so éhréuoabí ciméceall an éruinn, 7 feary i n-aiice an

éruinn 7 a aríu aize, a ríazac, a zá 7 a éloróeamí. Nuairí do éonnacuosarí-ran an t-amímhóde móirí úo do bí mhrí an z-cuarann, téio arí arí teiceadú zhan móill. Oo f'ím an t-amímhóde a bházaró uaró arí an z-cuarann, 7 so f'áit fé a éeaní i noíruim an oamí ba mó'ñ críeuo 7 so f'ruac fé leirí írteacé ran z-cuarann é, 7 so íé fé arí ball é, lé oúnaó so f'íul. Téíro arí zhan móill na críeuo agurí an buacáill, 7 ó do éonnac Mael Úúim rin 7 a míunntírí, so zhab ímeazla móirí 7 uamíarí íao, óirí ba óóigz leo náe bhíuzóir' éarí an muirí zhan cuitim ríoz críe, arí a éanabéacé, marí éeo. Oo éasuarí éairíre, anhrin, tarí éirí móirí-zábairó.

§ 50. Fuaríuosarí anhrin muirí eile, 7 o'ehíuz an múirí ríuarí uimpe zó noeárua aílíte amímhóirí 'mazcuairíe uimpe. Cóim luacé 7 o'airíuzéaduarí oaoime na tírte rin íao-ran, so éozruíuzéaduarí aiz éízeamí oírua 7 aoubhpaosarí:—"Ír' íao féim, Ír' íao féim!" lé ríao a n-anála. Oo éonnacuosarí anhrin oaoime ionóba 7 críeuo móirí o'eallacé 7 zruíuzé eacé 7 ríeacairé caoríacé. Anhrin so bí bean ag a zepíríeacé lé ceoábí móirí zó bhíaríozírí na ceoáa arí na ceonnabí i bhfozuy oóib-ran. Oo éruimíuzéaduarí móiríeúro so na ceoábí rin, 7 éuzasarí leo íao. Oo éuasarí ó'ñ muirí arí zcúl 7 so ríuarí an t-éízeamí leirí rin. "Cá h-áit i bhfuilro anoir?" arí an feary so bí ag teacé o'á n-éirí lé linn an éízimí. "Oo éuasarí leo," arí oíream eile síobh. "Mí h-amílaró atáro!" arí oíream eile. Ír' copamail zó ruabí i oearíruígeíe aca oúine so teacé ag mílleacé a oíruíe, 7 ag a noíbhíe féim aríre.

§ 51. Oo zhabaosarí zó h-muirí eile anhrin, aic i bhfacosarí ruo ionzantacé, .i., zuy eiríuz ríuacé móirí ríuarí arí críazú na h-mhré zó ruabí marí éuarí ceacá tarí an muirí uile, zó noeacáro ríoz mhrí an críazú eile so'ñ muirí, arí an caob eile sí. Agurí éizyóirí ríaoí zhan ríuáite o'á n-euroacé so f'huacé. Agurí so zhanaríozírí an ríuacé (lé n-a r'leazabí), 7 so éuitríozírí bhíuoábí móirí, míllceacá arí an ríruacé anuarí arí éalíamí na h-mhré zó ruabí an muirí uile

lán do balaó an éirí, óir ní maib neac do gheobaó iao do bailiugao ar a n-íomao. Ó éiríónóna oróde Dóinnaiḡ go marom Dia Luam ní ḡluairéac an rhué rin, acé o'fanaó pé 'na toir (cóir:nuiré), 'na múir, timéacall na h-iré 'magcuairt. Cuiinnigro anrim na hpaóim ba mó, 7 do lionaoar a gcuirac oíob, 7 do éuaaoar ar gcuil ó'n mir ar an mir móir arir.

§ 52. O'íompaaoar anrim go bhuaraoar colúman móir arigro. Ceiré taoaba ar 7 óa *sheisbhéim* do'n éuirac inḡ gac taob, ionnuḡ go maaoar oé rírbéimeanna do'n éuirac 'na timéacall ar fáo. Agur ní maib aon fíob taláin 'na timéacall, acé an t-aiḡeun gan teoirainn. Agur ní fácaaoar cionnuḡ do bí a h-íocair fíob, nó a h-uacair fuar, ar a h-áiré. Do bí lion arigro ar a h-uacair go rava uairé amaó, 7 do éuaró an cuirac ró feol tré mógal anáin do'n lion. Agur éus Duirán buille do fáoabair a gae ar mógal an lín. "Ná mill an lion!" ar Maél Uínn, "óir ir obair móir-fear an nro do éromío." "Ir lé ainm Dé do mólaó," ar Duirán, "do ḡnóim-re go ionnuḡ gur móiré éirírepar mo rgeul, 7 do béairpar uairé ar alóir áiró Maéa má iugim éiré." Óa uiré go léir ir eao do bí ann, nuair do toirpaó m áiró Maéa é. Do éualaoar anrim gac móir polur-ḡlan do uacair na colúma úo, acé níobib fíob oíob cia an teanga do labair pé, nó cao do labair.

CORRESPONDENCE.

IRISH IN THE NATIONAL SCHOOLS.

CILL MHC CIARÁIN

In aice Caéirac Saróbin.

A Saoi oirbhíonḡ,

Fabam oim rḡríobao do'n Iurleabair lé cúntur éirín do éabair ar an múnaó acá ar an nḡaeóilge ran ḡceannt-iaéc ro, 7 veunaim é go ar óa fáé: an

éuro fáé, lé rúil go mbíonrúeóainn na maigiríuioé rcoile ro do'n taob ríaróear do éontae ríi-eolac Ciarríaiḡe nac rúil ag múnaó na ḡaeóilge róp cum cabruigéte leir an ḡ-cúir áirra; agur an oairá fáé, oo bhuḡ gur iairí uinne uaral oim ro do véunaó nácair b'féirí liom o'éiteac gan mí-meair do éabairt oim féin.

Tá áear agur móiróil oim do máó go bfuil an ḡaeóilge gá múnaó go teairúte ar leacéaoab ná ríuigíe ó Cáairí Dóinnail go Cáairí Saróbin. Ameairḡ na maigirí-uiréac a éionólar go ráiteamail i ḡ-Cáairí Saróbin tá aoinne veug barántamail ar an nḡaeóilge do múnaó 'na rcoilíb. Fuair beiré oíob ro a mbarántacé i n-Iul, 1885, agur oo bí aoróga lé ceiríuḡao 'na rcoilíb in 1886: o'fíreagruar go ceiré-veamínac.

O'n am rin ir beag bliáoin nac bfuil meuirúao ag rúil ar an oiríng acá cio-talamail arí áir teangainn mácarpa do múnaó, agur oo bhuḡ gur labair ríuioir na maigiríuiréac ro a veanga oúicúir ó n-a mbíoncaib níoir éir arí aon neac oíob a barántacé o'fáḡbáil cum í do múnaó, an t-an do éuaaoar óa loirḡ.

Cóir fáao agur ir féirí liom-ra oo bheiríuḡao, tairéneann an ḡaeóilge lé h-aorógaib na rḡol éom móir lé h-aon ní eile a múntear oíob. Ir maíe lé n-a muirí, marí an ḡceuna, taob amuir o'fíi-beagán, a b'áiríuioé o'féiríuie agur oo élor ag leiréao agur ag máó ó meabair éinn, na rgeul agur na n-abáin ran "leabair Sgeulrúeacéa," i "ḡ-Coir na Teimeao," agur i "n'Uainairé na Muao-ḡaeóilge, acá i lámh beagnaé gac n-aon oíob tré móir-éiríreacé agur tré éir-ḡráó an t-Saoi oiríb. E. O. MacClíabair, oo bhíonn arí na rcoilíb iao.

Tá mian ḡaeóilge do léiréao agur o'fóḡlum meuirúite go móir ó ríuileir-neacé na leabair ro agur leabair eile oo bhíonn an Saoi ceuna arí na rcoilíb. I b'rogur do'n áir ro táo oé rcoile in a

múinteairí. Tháinig sé go léir ari-
an áiríamh i' luí, agus ó' fáchtairí díol ar
timéall cúigeairí do'n seirreirí díob' ro,
fáchtairí na maighi'rtíúid tháinig bliadán níos
mó ná t'áirí púint deus tháinig díob' lé
céile, san t'áirí ari na bhionntanairí do
deunann an Saol Mac Clabairí (cúig' púint
do'n fcoil i' féairí agus tháinig do'n d'airí
fcoil san t'Conrad), ná ari na leabhair le
o'fáchtairí luí do muinte na tháinig ó am
go h-am ó'n áirí fcoil Ríogáil áiríean-
nairí.

Míorb' iongnáid go t'airíre do na n'óidí ro
amán p'p'í i' t'airíadánairí t'airíre do na
maighi'rtíúid ro i. t'airíre a' leabhair
tháinig tháinig lá o' fáchtairí do na t'airí
seann do' d'iongnáid eile lé i' d'airí do beo.

Tá áiríre do' oim do' ná do' bhairí an
t'airíre t'airíre tháinig do' ná múnáid
anoirí do' d'iongnáid agus do' bhairí ré
deirí m'bláid'na f'íre ó' roim; áirí ari a' f'ion
roim' t'áirí an tháinig, m'bláid' lé Dia, a' t'
t'airíre a' cinn go h-óid'na tháinig an t'am
do' bhairí réim am tháinig, nuairí do' leat'
m'bláid' do' f'ion-maighi'rtíúid mé do' t'airí
beirí "a' leabhair na tháinig agus a' loc
an t'airíre."

I' mé 7c.

FINNAN NA LOINGSIÚ.

[One almost regrets this fine letter was not published in English, as it is such a confirmation of Mr. Foley's paper in the last number of the Journal. Mr. Lynch calculates that each teacher of Irish in his district gets £13 from the National Board, exclusive of the book-prizes of Mr. Cleaver and of the Royal Irish Academy, with his chance of the Cleaver prize for each county, £5 for the first and £2 for the second most successful teacher of Irish.]

AN APPEAL TO WRITERS OF GAELIC.

Máirtín, 1892.

A' d'airí iongnáid,

A' go' d'airí, cum meiríre do' t'airíre
do' na t'iongnáidairí tháinig i' tháinig
do' m'nead' lé' d'airí réim-t'airíre náirí
leabhair f'ocal tháinig m'airí agus náirí
c'ual' m'airí a' leabhair i, óirí do' d'airí ré' a

tháinig i' bh'airí amairíre Sac'annáid agus
eáiríre eile.

Timéall cúig' m'bláid'na deus ó' f'ion do
f'ionnáid' an t'áiríre áiríre-ro' d'airíre i.
an Olan'airíre agus an t'airíre i' m'airíre
eug'airíre. Do' m'nead'airíre o'airíre an t'áiríre
áiríre f'ion agus o'airíre, agus do' d'airíre-
airíre tháinig f'ionnáid'airíre, agus do' d'airíre-
airíre f'ion f'ionnáid'airíre an t'áiríre m'airíre in
d'airíre ó' f'ion amairíre.

Car' pá' náid' m' f'ionnáid' an n'óid' tháinig
m'airíre d'airíre do' d'airíre eáiríre? Agus
m'airíre náid' bhairíre canáiríre tháinig o'airíre
tháinig f'ionnáid'airíre, agus m'airíre áiríre m'airíre
áiríre t'airíre eáiríre lé' céile do' f'ionnáid'
airíre an Sac'annáid' o'airíre eáiríre áiríre,
u'airíre an "t'airíre m'airíre," do' f'ionnáid' m'airíre
náid'airíre, i' mó' t'airíre ó' f'ion náiríre f'ion-
náid'airíre do' na h-áiríre. Mun' f'ionnáid'
ro' do' d'airíre, do' leat'airíre na f'ion-
láiríre uile d'airíre. Mun' f'ionnáid'airíre
o'airíre do' d'airíre ré' d'airíre m'airíre
o'airíre m'airíre d'airíre. ari na
m'airíre f'ion.

I' m'airíre m'airíre o'airíre, óirí ní' f'ion náiríre
f'ionnáid' ná' d'airíre áiríre an n'óid' d'airíre
ann, ná' f'ion ná' f'ionnáid'airíre in d'airíre
nóirí.

DALLAN SAN EOLUIGE.

D. O'C.—The question of the use of modern Roman letters for printing Irish has been fully discussed. Besides, it is a matter of very little consequence. Some of the best friends of the Irish print in Roman type, e.g., the *Tuam News*, *Clonmel Nationalist* and *Chicago Citizen*. Would you tell them to stop?

A PLEA FOR PROSE.

As our professed intent is the revival of the Irish Language, we need a definite appointment of methods towards that consummation for immediate and persistent practice. A ready and earnest striving must be set afoot to tide over the present time, because everyone giving thought to the business must know that the decade now running is charged with a crisis which shall decide for all men of practical sense the question of its weal or its failure as a

living tongue. Consider the conditions that hold to-day. Around the coast, on the side remotest from British influence, there is a daily waning crescent of Irish-speaking territory. Inland, many young people learn it in their schools and elsewhere, like the Continental languages, with even less satisfactory results, on account of the strangeness of the idiom to foreigners. Others there are, scholars who study the language in its primitive phases solely from scientific motives; but this kind may be neglected when telling over the classes that share a common sympathy in this affair.

Now, the first and second sets of people have, the one and the other, the very wants that they could reciprocally supply, and for the well-being of the tongue a transfer should in all ways be encouraged and secured. Those seeking knowledge from books are zealous for the language, because they are conscious of its worth, but, for want of the use and facility acquired by speech, they never know it as their own, and are forced to regard it as dead, abiding only in books, and never to take intimate part in the things of human concern any more. The poor uneducated people whose living tongue it is even yet, husbandmen and fishermen mostly—for it clings to the sea-board bravely—speak it in many instances with wonderful purity and elegance, but look upon it as a poor, vile jargon kindred with their lot in some indefinable way, a stigma of poverty, an effectual bar to the lowest social consideration. Hence they cease to speak it, and enjoin on their children the exclusive use of English. This notion of a lack of respectability is the root evil of Irish decay, and the life of the language in time to come depends on its prompt eradication. For as all expedients for a revival are but sorry dreams, unless the revivifying force be from the native districts outwards, we must husband well the remnant of our hoard if we would have any seed left for a new propagation. That bad name must be taken off at all hazards; and, considering the widespread interest now at length awakened in Irish matters, there should be no difficulty in finding ready volunteers for the task. If educated persons moved about amongst the people,

talking to them and hearing them talk, they would perform the double service of learning the language from the proper source, and of showing those ignorant or careless of its worth, that Irish is something sought after and precious in the eyes of the great respectable world. It has even been suggested, and the idea deserves consideration, that popular lectures in Irish, illustrated with lantern views, would be of untold worth to the cause wherever the language is understood. The lecturer could deal with the present movement and its progress at home and abroad, the scribes of the past and their work, local saint-lore and traditions; he could exhibit suitable views from ancient monuments and from "the countless hosts of the books of Erin," thereby in some degree proving to his auditory, especially those of the young generation, how priceless is the heirloom they would barter for nothing.

Another great want of the time is a popular literature. Irish lost its mainstay when, after long centuries of activity, it ceased to be written, and fell entirely under the feeble guardianship of oral transmission, to suffer the rapid wearing process fated to all rude tongues lacking the back-bone of a fixed literary canon. Especially in those days of ours so universal is reading become, that no language can hope for favour without its organs: books, magazines, newspapers, etc. This want of a living literature must be supplied as quickly as may be. Our scholars must write to provide it, and the daily increasing number of those whose care for the language stops not short at languid well-wishing, will be bound together as a reading public. Thus, minor requisites being found, we should have as a reward for our work the re-establishment of our suspended literature. For no man may say that it is dead. Our native Irish speakers, of what province soever, can easily by training correct their vernacular to the normal of the last classic writers, subsidizing insensibly by the way much of the splendid fruits of recent philological study, whereby voice would be given once more to a stored-up wealth of words that have long lain silent. The head-waters are abundant to over-flowing; we have but to make a

staunch joint in the broken conduit, and the flow will go on copious and sparkling like long ago. But there must be no foreign admixture. English idiom, mannerisms, style, system of thought, must be rigidly eschewed. New writers must be honestly disabused of the idea that even passable Irish prose may be concocted by a process of superimposing the conventional Irish equivalent on each individual word, previously written out fairly in English. Neither let any such suppose that thereby they are licking the unouthness of the language into shape, or lending it a hand on the path of progress; rather let possession by these beliefs be for a sign to them that they do not yet comprehend what Irish is. The "*blas*," the subtle genius of the tongue, like the whole chequered nature of the Celt epitomized for tasting, breathes a spirit peculiar, unmistakable, ineffably soul-satisfying to all those that feel it, know it. It may be met with yet in the old books, or still caught from the mouths of the old men; but at the strange, ungentle touch of the modern renovator, it is volatile as soft morning dew before lusty sun-gaze. Irish without it is a monstrosity unnatural, anomalous; let all who would have a return of the old purity and grace know and decry it.

An enemy to modern Irish prose, more energetic than even the unconsidered efforts of Neo-Irish writers, is modern Irish poetry. Wonderful is the portent, and unusual in our day, but the little literature we can afford to support has run unduly, almost entirely, into poetry. Without attempting to probe the conditions that favour over-rank production of that manner of intellectual fungi, or stopping to visit the practice with the censure it deserves, it must be condemned here for its present baneful effects in totally submerging the prior and vastly preponderating claims of prose, and for its pernicious influence in establishing a debased model for the future. A literature that finds its sole expression in song is in a state of unhealthy action; but when the symptoms give such indication of chronic debility as here, there is need for drastic measures of remedy. Prose is

crushed out by the present system—what does it give in return? Recent files of Irish printed matter furnish an answer; for without being over-censorious, it can be safely said, that, though some efforts reproduce faithfully the form and spirit of legitimate poetry, and so might stand along with a robust prose literature, yet much of the body of contemporary song is worthless, much of it in such vicious taste as positively to be charged with untold possibilities of harm, that must debase and subvert purity of style in the future. Correct, commonplace English sentiment, thought, expression, it is, in greater part, with a miserably tortured poor shred of Irish for veneering. In its production all the requirements of Irish verse-building are ignored, and instead, the whole scheme of English prosody, such as full rhyming endings, poetic license, and the like, is regarded as essential. This vitiated taste derives its origin from the example set by Dr. M'Hale's translation of Moore's Irish Melodies. Now, without venturing an opinion on the broader question as to whether these translations are poetry at all, one may with perfect confidence assert that they are not Irish poetry. For poets, there are the canons of the ancients, or the alternative mode, the assonantal, in use among our later bards; that Irish poetry may be made else, is a thing not to be thought of—impossible.

To firmly establish Irish prose, it must be boldly started and sustained as a matter of course medium for interchange of thought. And here it may be noticed what a pity it is that so many men, anxious for the preservation of the language, still, as editors of Irish texts, have neglected to furnish their work with prefaces and the other ordinary mechanical mountings in Irish, especially where such treatment, besides acknowledging the rights of a principle, would have been congruent over all others, and a practical testimony, too, that they were somewhat more than mere handymen at the work they had undertaken. This last anomaly is consonant with the host of wrong popular impressions concerning those things, viz.:—that Irish

scholarship of wonder-compelling profundity may subsist in a man along with inability to write a word of the language. There is very broad margin for distinction in the matter, and, among other things, it is the duty of the common sense directing the present revival movement to champion and force its recognition.

RICHARD HENEERY.

A Gaelic class has been started in Chicago, and the *Citizen*, as usual, is helping the movement by its Gaelic department.

Recent issues of the St. Louis papers contain various articles on Gaelic subjects, by Fr. Keegan.

The San Francisco *Monitor* continues its Irish column, and prints some valuable papers on Irish History and Literature. The local Gaelic Society is working well.

The *Irish-American*, *Tuam News* and *Clonmel Nationalist* continue to open their columns to writers and students of Irish. Mr. J. J. Lyons continues his collection of old Irish prose and poetry as indefatigably as ever.

The *Gael* of Brooklyn is as full of life as ever, and, having begun a newspaper crusade for the old tongue, has, up to the present, enrolled fifteen newspapers under the Gaelic flag. It is expected that all these will begin to publish simultaneously easy lessons in Irish.

Transactions of the Gaelic Society of Glasgow, price 3s. 6d.: A volume of 300 pages, well printed and bound in cloth. It embodies the chief papers read before the Society since it was first started. It would be hard to find a book of greater interest to anyone who is a close student of modern Irish.

An t-Eileanach (The Islander), by John Mac Fadyen, 2s. 6d. Another fine volume of 300 pages, most enjoyable from first to last. It is written in simple and beautiful Gaelic, which can be easily understood by anyone who knows Irish Gaelic. One cannot fail to be struck with the remarkable similarity, even of idiom and phraseology, between the island Gaelic of both Ireland and Scotland. Some of the readings are very amusing.

Reliquie Celtica, vol. i., containing over 500 pages. No price is indicated. There appears to be quite a stir in Scottish Gaelic literature. The above is the first volume of an edition of the *MSS.* which the late Dr. Cameron of Brodick left after him. It deals exclusively with Ossianic poetry, and gives the texts of several poems as transcribed by Dr. Cameron, with others taken from various collections of Ossianic MSS. The poems, especially the more ancient and valuable, are simply Irish poems indifferently spelled. Some of them are very interesting and have not been printed before. It would be profitable to compare these texts with our Irish Ossianic MSS., and on another occasion, perhaps, we

shall do so. The other volume of the *Reliquie* will deal with a greater variety of subjects. Dr. Cameron was one of the most thorough students of the ancient and modern language, and his early death was a great loss.

NOTES.

I have to thank friends of the Gaelic in various parts of the world for sending new subscribers, and for many valuable suggestions. But they should not forget the old proverb—*ní f'ruaig' t'umne 'na aonap.*

One suggestion was, to appoint agents for the sale of the *Journal* in America. It may be pointed out that anyone who wishes may become such an agent, and the numbers which he wants will be duly sent him. It goes without saying that the *Journal* cannot afford to pay agents.

Another suggestion was to put a cover on the *Journal*, and obtain advertisements which would pay the extra cost. This is a practical idea.

The title of Ruaidhri Dhirrane's song in our last number should be *Lo' ba'ice Riad'.* The type got mixed up.

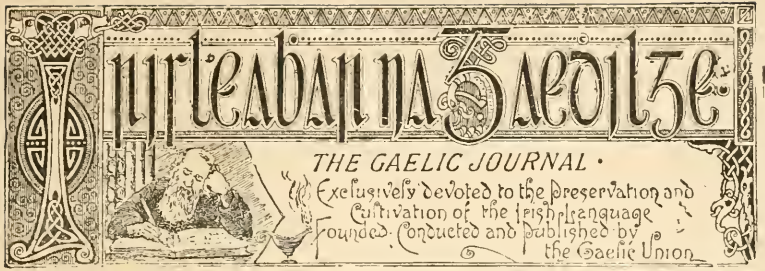
Dr. Douglas Hyde has given a large number of copies of his *Coir na Cemea'd* for distribution in Irish-teaching schools.

An Irish class has been established in St. John's College, Waterford.

Stampa an Gheimh'is is the title of a collection of West Connacht folk-lore now going through the press. The book will be wholly in Gaelic, representing the language as now spoken in Connemara. The collector is Mr. Daniel O'Flaherty, of Calla, one of the best modern Irish scholars of the present day.

A collection will soon be published of the old poetic prayers still used in many Irish-speaking parts of the country. Any such prayers sent to me will be thankfully received. I am particularly anxious for copies of the *Ma'ra'mh*, or *ba'ra'mh ph'ora'is*—a very ancient hymn ascribed to St. Patrick.

Printed by Dollard, Printinghouse, Dublin, where the *Journal* can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the *Journal* also to be addressed to the Editor, Fr. O'Growney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting *Journal*, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.



IURLEABAN NA GAELICHE

THE GAELIC JOURNAL.

Exclusively devoted to the preservation and cultivation of the Irish language. Founded, conducted and published by the Gaelic Union.

No. 42.—VOL. IV.]

DUBLIN, JULY, 1892.

[PRICE SEVENPENCE.]

DO'N TSÓBRAÉ LUAT.

I.

A bláit bhig bunté is caoinne cló
 As fáir san sclorúe go réimh
 Fearnam ó'm éiríde an fáilce móir
 Do éirímh féin ionn' ghréim!

II.

Nac fáim acaoi, san ríor, san bhón,
 Sió nuinneac fóir an gsaot!
 Aéc lé báim ghrínn do'n traimhac rós'áil
 Níor éirímh ruim 'nnao féin.

III.

Is bpeáig 'r is caom, san béim, no ríó,
 'S is naomíca éorúe an éiré
 Tús neair á'ir bhíúg, san mbliaóain go h-ós,
 Do'n éuro-ríóat míl-rígear aer.

IV.

A fáir féil fíir, a beiríear ceoil
 Sui ríóimh óinn rós' gair ríóimh.
 Oé, liom is ríóir go mbéiríar as ríóisíao
 Tríac éiofíaró uair an tréim!
 p. O. L.

DONEGAL IRISH.

J. C. WARD.

IASGAMÉ BEAG BHEIL-ACH-SEANNAGH.

(Continued.)

ni náb ré b-fao go náb na capmll eile aig bheir ríar leir an mbpomaírín mar bí ré aig íoméar cúlóg, agus bí ríannpáó aig ceacé aip Ohoimall go m-beup-

paró oppéa agus dubairt ré rin le n-a céile. " ahaire " ar eire " i g-cluair an bpomaíg. " Chríth " ar eirion " an ríóleog ceineao ann is veingé v'a b-fa caró ríul aon tuine aipáin. " Ban amac é agus caré aip vó éil é " ar eire. Rígne ré rin agus le ppe-bao na ríul v'eiríg ceine ríar ar a bí peacé míle aip fao agus peacé míle aip leacáo agus na rplancáca aig eiríg peacé míle ríar is an aer. Nuair a éamne an bunao a bí 'na 'nuaig aipom (to) b'eirín vóib a túl éairt fadó v'é (round about it) agus bí an bpomaírín fadó móir in toparíg leir an móill a bameao ar an bunao a bí aig tóruigheac aip. Inuaíó rín agus míle búó góimio go náb na gappain aig bheir ríar leir an bpomaíac agus nuair a bí ríao in aice leir v'arri an bean óg aip Ohoimall peúamne i g-cluair an bpomaíg. O'innir ré vó go náb an vealg ann búó gáipe v'a b-facairó aon tuine aipáin. " Caré aip ar g-cúl é " ar eire. Rígne ré rin agus le rionnáo na boipe v' fáir coill ar a bí peacé míle aip fadó agus peacé míle aip leacáo agus a bí éo v'lúé rín nac v-riocpáo le eun a túl éiríó. B'eirín vó na tóruigheanna a túl éairt fadó v'é aéc búó góimio 'nna v'iaig rín agus eile go náb ríao aig bheir ríar leir an bpomaírín.

An ríódeao h-uair (an ríear uair) v'arri an bean aip Ohoimall ahaire i g-cluair an bpomaíg. Dubairt ré go náb an bpaon ríóéca ann búó lonnpaíg agus b'fuaire na b-facairó neac aipáin. " Caré aip ar g-cúl é " ar eire. Rígne ré rin agus i m-boment éamne loé uirge eirín íao féin agus na doamne bí 'na 'nuaig, a bí peacé míle aip fadó agus peacé míle aip leacáo, agus nuair a éamne a'ar agus ma'aríar ná mná óirge agus an bunao a bí leó, co fadó leir, le méio na veirpe agus na v'beirige bí oppéa ní éamne leó a m-beirige a éongbail a'ceacé no go veacáo ríao amac is an loé agus b'arceao íao.

Shíubail an beirte leó 'na v'iaig rín agus ní v'earpnaóar ríao no fadó éomnuiré go v-éamne ríao an aice le beul-ach-seannag. Fbhi an Lá aig glanaó fa an am go agus éomne Ohoimall teac a a'ar agus búó leir leir nac náb ríao 'na ríóde ann agus ríuamíg ré gair v'óna an ríao vó san ríeula éabairt vóib go náb fe aig ceacé éuca le bean uapal agus go m-beirín nac náb an teac péiróiríge ríar mar búó éoir

agur dubhairt pé le n-a bean go raicad pé le rgeula éuca go rabh fi aig ceate.

“Má fágann tú mpe ann go” aip ipe “ir uóicéige go n-vean-paró tú veapmav uíom 7 go cinnte veiró rin mar rin má beirpenn tú póg uac go u-eirigó tú éugam aip aip.” “Na bíreab eagla ope i ní baogal oah,” aipá Doimnall. “B’óle an ló é aip a n-vean-fann veapmav uíom-pe mraiaig an méto a iugne tú oah.” Leir rin o’-meicig pé 7 níor b’fava go u-eamic pé go cig a aeapa (aeap). Uhi luaégar níor poimé, aip’ mroiteéte, agur éug a maé aip’ raprairó póg a ébaipre nó agur éipr pé ionganear níor uirri nuair naé leirpéad pé Uhi. U’iann pé oppéa an ceac a rpuabaó agur a glanaó ruar. Sul a rabh an rgeul epioénuigéte aige iug pé aip péimé b’póg 7 go r-puap aip aét nuair a épom pé níor leir na h-iallaea & éeangal léim moaóó beag ruar agur éug pé póg uo. Leir rin iugne pé veapmav ve an uile puo a éapla oo ó o’póg pé an baile.

U’fann an bean uapal aig taobh (caib) cobair a bi aig ceann an baile gur bam ri rin ve Uhoimnall a éeacé aip aip agur ann rin éuair pi ruar aip épam a bi aig r-é le taobh an cobair. Níor b’fava bí pi ann rin go u-eamic cailléac na g-ceape pa éinne uirge agur nuair a Chpim pi níor ór cionn an cobair éommar pi péacé na mná uapale a bi ruar omra épam, agur píil pi gur b’é a péacé péim a bi ann. “Mo óona 7 mo uáirne (bócapm?) oim” aip ipe “oá m-beiréac a níor agam go rabh me éom uóigeamail agur éám go n-méacéam o’ h relabuiré pean omme rin agam 7 go b-puiginn feap aip óg. Leir rin o’ahapre pi ruar agur éommar pi an bean uapal omny an épam. B’fupur oah aigne beiré agam ná pabap coim uóigeamail agur píleap mé péim aip ball. Chup pi fáirpeir aip an mnaoi óig éia h-i péim nó éa h-áic aip b’ar i agur ruar pi amac uáite gur coirgeugéac a bi mntci agur éug pi lei abale i. Níor b’fava bí pi aig cailléac n-a g-ceape gur éoirig pi aig veanaó culcaea oo na mnáb fa’n áic agur amearg neiréac eile gnréacó pi bíppero 7 uíolaú pi íao go u-ci pa veirpéac ná rabh an bean a b’p’ aipéam éapre cimpuil naé b-ruair cimbeirp uáite 7 ip é rin an éuro uair a éoirig na mná aig caeacó bíppero. Aét ní bíppero aihann a éamic le a veanaó. Uhi pi an-acimur (handy) aig an uile émeil oibpe. Chaié pi bliabáin agur lá aig cailléac na g-ceape aig paotpuagá a beacá agur aig r-ápaó na m-ban go u-ci ná rabh aon uinne a b’fava 7 a ngep naé g-cualaró tompaó pa éalín cailléige na g-ceape.

Caó é éapla pa h am po aét go rabh Doimnall le pópaó aip bean fárbuir méapamail a bi iny an aic? Mar buh gnréac ruar an uile uinne éapre cuirpéac in na baime, agur amearg na coos eile ruar éalín cailléige na g-ceape cuirpéac. Iny an an-t-pean-amirp gnréirpé uinneap na baime iul a b-póppar an lamamum 7 anraiaig an oimnéir éapreanaó gac uinne cleap. Nuair a éamic pé aip épam éalín cailléige na g-ceape dubhairt pi go rabh cleap beag aic agur va m-buó é au-cail é go n-veanpá pi é. U’fpeazap an uile uinne gur maé leóbéa (leó) é o’fepierint.

Choppamig pi corleac 7 ceapre amac aip a póca agur eipr na feapáó aip an uilap íao. Uhiann pi epi gnamín epuineacéoa aip a b’p’ollac 7 éairé pi éuca íao. Chóg an cailléac beirp ea 7 o’f-ás ceann aihain aig an éeapre. “Mo óona agur mo uáirne ope” aip an éeapre “ní veanpá rin lomra an lá éuir m’aeapir éú a éapreac an b’óicéig agur leir an leir-pígín a bi cailléac ann o’f-áigil 7 naé rabh uul égar aip gur b’éigin oahpa é veanaó uúte le oo Sabail ó m’aeapir a dubhairt go m-bainpéad pé an ceann uíot mar m-beiréacó rin veanra agar.” Chaié pi epi gnamín eile aip an uilap. Shlug an corleac beirp ea 7 o’f-ás ceann aihain aig an éeapre. “Mo óona agur mo uáirne ope” aip an éeapre, “ní veanpá rin lomra an lá a éuir m’aeapir éú a éeacéac an mo leir na ceirne h-uibe mntci 7 b’éigin oahpa ceapraimnaea a fágal veanra uíom péim iul aip eipig leac na h-uibeacá a baic énuap. Na Uiaig rin uile b’p’ur tú ceann ve na h-uibeacá 7 b’éigin oahpa an lóapn beag a g’eapraó uíom péim agur ué a veanaó uí agur má aihapcann tú aip mo éonap, éirpéir tú go b’p’uil laóap a uíé aip mo éon clé.” Chup rgeul na ceirne ionganear aip gac uinne 7 go h-áirigéte aip Uhoimnall-níor labair pé aon fócail 7 níor aihapre fe éapre aét aig iumaméacó agur aig moobruagáó aip péim 7 pa veirpéac agur pá uéiginaé éamic an uile níó u’ar éapla oo ipreacé ann a mntcinn agur ní luaite bí rin mar rin, no feap pé ruar agur oimhir uó’ h éirreacéa a lig mar o’epuig uó nuair a bí pé ar baile 7 gur bí po an bean óg a éug aip ruabal é agur a bi abale leir agur go veapn pé veapmav uí go u-ci rin-ní luaite éualaró an bean a bi aig éul va pópaó po ná o’epuig pi ruar 7 dubhairt gur aig an éeapn bean a bi an ceapre a b’fepap aip Uhoimnall, ná rabh call veanra a go póill 7 go raicpáó rípe abale.

Nigheacó bamfeir úp a mhapn naoi n-o’ócé 7 naoi lá 7 gur b-fepap an lá veimunnac no an éeuro lá. Chuaró ruar-pan an t-aé 7 mipe an cloéan; baiteacó íao-pan agur éamic mipe.

Críoc.

SMUAINE COIS NA FAIRRGE.

Leir an gCraoibhinn doibhinn.

Do feap h’ oo fuiró mé le h-aiy na taorpe aip éapmraig ípíll le muineál epim, aig veunam iumáine h’ go níor aig caomeacó

Na uoame uileap bí epacé lom ann. A mipe uíleir! cao fáé náé g’eapmrim, An uairp iumáinim aip an o’eampoll lom An epacé éimimigim, mo epacé! aip uoamib acá h’oiy pinte faoi f’óo glay epim.

Mìl àit le pàgail ann ran t-raoḡal lán
 A ùirḡear epáò aḡur bhíon mo épiòite
 Maḡ amáric na fapmḡe ḡlaḡre ḡaḡibe
 O báḡm éapmḡe 'ḡ naé áróbeul í ?
 Ír ann rḡn éaḡann im' éumhne épiáóite
 An t-am buó álunn, an t-am to bí,
 Nuair bí mé rḡarḡa aḡeantac ḡarḡa
 Mḡrḡeamhul lárḡm aḡ rḡúbal mo í'liḡe.

Na coille tuḡa, na rḡpḡarḡa ḡuḡa,
 Taob an loéa, an móirḡeupí bán,
 An baile-móy, no an tḡraíó, nó an bóḡar
 Nó teac an órḡa na ḡ-ḡrḡḡḡin lán !
 Mí rḡóirḡ leó-ran baḡnt úiom mo bhíom-rḡe
 Tá m'innḡinn fócámhul tḡl aḡi rḡán
 Faoi amáric na fapmḡe ḡlaḡre ḡaḡibe
 Toḡmḡac óacámhul laḡḡa lán.

ḡo rḡoir 'ḡ ḡo ḡeapḡ ír rḡo mó fḡeapḡ
 Cúmhḡḡḡac na maḡb ḡan maíḡ ḡan fáḡ,
 Amḡrḡ ḡeanaḡmḡl, cómhḡac ḡḡeanaḡmḡl,
 Bḡeḡḡac banaḡmḡl, ḡean á'ḡ ḡrḡá.
 Áḡé óró! ír bhíonaḡe ná aon rḡo éómáirḡ-
 ḡeapḡ
 Tú to beit eólac ḡo maḡb tú tḡac
 Spóḡḡamḡl, rḡeunḡarḡ, aḡeantac, éúḡḡom
 'S aonḡ ḡo bhḡul tú ḡan rḡeun ḡan maíḡ.

VOYAGE OF MAELDUIN.

(Continued.)

§ 53. To éúto annḡin mḡr eile aḡi aon
 éoir, .i. aon éoir aḡ a conḡbál rḡar. Aḡur
 ionḡarḡo 'na timéall aḡi iarrḡarḡ rḡiḡeacó
 mḡḡi, 7 ní fḡarḡarḡ aon bealac mḡḡi, acé
 to éonnacarḡar, m íócḡarḡ na coḡḡe rḡoir,
 toḡmḡ vúnta fó ḡlar. O' aieḡḡeacarḡ ḡo
 mba h-í rḡn an tḡ'liḡe íḡeacé rḡn úin-rḡo.
 Aḡur to éonnacarḡar ceúḡḡa m uacéarḡ na
 h-ḡḡe, acé níḡi éumḡeacarḡ cómhḡacó aḡi
 aenneacé, níḡi éupí neacé cómhḡacó oḡḡa.
 Tḡḡo aḡ'áḡ ḡeúí.

§ 54. Ránḡarḡar annḡin mḡr níḡi, 7 maḡ
 níḡi mḡḡi, 7 maḡ-í'liac móy mḡḡi ḡan
 rḡarḡac, 7 é rḡeupac, rḡeámam. To éonna-
 carḡar úin móy áro mḡar: mḡr rḡn, 7 é

oamḡean, í bhḡoḡur to'ḡ níḡi, 7 teacé móy
 cúmhḡacéa ann. Seacé n-ḡḡeana ḡeḡ rḡn
 tḡḡ. To éúarḡar mḡrḡan mḡr rḡn ḡo rḡeáir-
 narḡar cómhḡurḡe aḡi énoc í mbeul toḡmḡr
 an úina. Um éḡrḡcóna, annḡin, toḡ éon-
 nacarḡar maḡacé aḡi eacé buacá (aḡ ḡul)
 to'ḡ úin. Eacé-úiallarḡo maíḡ éumḡacéa
 rḡúḡe. Coḡall ḡoḡm umpí. Úḡarḡ cūmhḡacé
 umpí. Láimḡanna 7 oḡarḡ-óir oḡḡa fá n-a
 lámḡarḡ 7 iall-éḡamḡn cúmhḡacéa fá n-a
 coḡarḡ. Maḡ o' íḡ'liḡe rḡi, ḡan móill to
 ḡacé ḡḡean to na h-ḡḡeanaḡb an t-eacé.
 To éúarḡo rḡi annḡin mḡrḡan úin, 7 to éon-
 nacarḡar, ḡurḡ ba bean to bí mḡḡi.

§ 55. Míḡi éian annḡin ḡo toámic ḡḡean
 to na h-ḡḡeanaḡb éuca. "Fáilte rḡo-
 maḡb!" aḡi rḡi, "ḡarḡarḡo mḡrḡan úin: acá
 an baḡmḡoḡam aḡ ḡurḡ ḡḡarḡm éúci." To
 éúarḡar mḡr an úin annḡin. Tuḡacó to
 Mael Úinḡ annḡin maḡr 7 ḡeacḡ-biaó uḡḡm,
 7 rḡoiteacé ḡloine 7 ḡeacḡ-leann ann ina
 fócáir, 7 maḡr to ḡacé tḡmḡr, 7 rḡoiteacé to
 ḡacé tḡmḡr o'a mḡmḡḡir. Ó to éaiḡeacarḡ a
 bhḡomḡn, íḡeacé acúbaḡḡe an baḡmḡoḡam.
 "Fanaḡo ronn (annḡo)," aḡi rḡi, "7 ní éioḡ-
 rarḡo aoir oḡḡarḡ, acé an aoir acá aḡarḡ, 7
 béroḡí beo ḡo to, 7 a bhḡarḡarḡar aonḡ
 éioḡrarḡo éḡḡarḡ ḡacé lá, ḡan rḡarḡarḡ. Aḡur
 ná bíroḡo aḡi rḡán ní bhḡr rḡa ó mḡr ḡo h-ḡḡe aḡi
 an aḡeun." "Innḡr úinḡn," aḡi Mael Úinḡ,
 "éionḡur acarḡo rḡnn (acáḡi annḡo)." "Mí
 ḡeacáir rḡn, ḡo toéimḡ," aḡi rḡi, "To bí rḡeapí
 maíḡ mḡrḡan mḡr rḡo—mí na h-ḡḡe. Ír to
 rḡḡarḡ-rḡa na rḡeacé n-ḡḡeana ḡeḡ úto, 7
 meḡḡe a maíḡarḡ. To eug a n-acáir annḡin,
 7 níḡi fḡacḡ rḡeapí 'na úiarḡ, ḡurḡ ḡabáḡ-rḡa
 rḡḡeacé na h-ḡḡe," aḡi rḡi, "na úiarḡ. Téi-
 úim ḡo maḡḡ níḡi acá mḡrḡan mḡr aḡ ḡeunacé
 bhḡeḡeacámḡarḡ 7 éoirḡ-éirḡ to mḡmḡḡir na
 h-ḡḡe ḡacé lá. . . . Fanaḡo amáin," aḡi
 rḡi, "m bhḡr tḡḡ 7 ní h-éḡean tḡb aon
 tḡarḡarḡ."

§ 56. To bíḡeacarḡ annḡin tḡḡi míḡra to'ḡ
 ḡeíḡḡeacó mḡrḡan mḡr rḡn, 7 oarḡ leó rḡéin, ba
 tḡḡi bliacóna íao. "Ír rḡarḡ acámuro rḡnn,"
 aḡi rḡeapí o'a mḡmḡḡir lé Mael Úinḡ, "carḡ

rá nae cejnallamuro v'ar v'ar?" ar ré. "Ní maíe a n-abrari (an n-ó aoeirir)," ar Mael Úim, "óir ní fuigbimur in ar v'arí féin níor feárrí ioná a b'ruilmo ag raigbáil runn." Do gab a muintir ag zearián ar Mael Úim 7 aoubharar:—"Ír móir feare Mael Úim v'o'n mnaoi ro. Fanaó léite má'í toil leir. Raigmuro-ne v'ar v'arí." "Ní fanar-o-ra in buir noiaró," ar Mael Úim. Annyin vo éuaró an bairnoigam, lá, v'o'n b'reiteammar v'a v'et'éreao rí zaé lá. Do éuarar-ran in a zeariac. V'airig rí an n-ó rín, 7 éamie ar a h-eac, 7 v'o éait ceirle in a noiaró 7 vo gab Mael Úim é 7 vo lean (z'reamuir) ré v'a lámh. Vo bí r'áite v'o'n ceirle in a lámh-rí, 7 tarriam-zró an curac éurí, leir an r'ráite, v'o'n porir ar z'eú.

§ 57. V' fanarar léite annyrin r'í míora ró r'í. Do ruizearar comairle annyrin. "Ír eao ír v'earb linne," ar a muintir, "ír móir feare Mael Úim v'a mnaoi. Ír é ráé a b'reiteolann ré an ceirle ionnur zo leanao ré v'a lámh, éum r'inn vo b'reit ar z'eú v'o'n v'ín." "B'reiteolao v'ume eile an ceirle 7, v'a leanao ré v'a lámh, z'airr'ar a lámh v'e," ar Mael Úim.

§ 58. Do éuarar-ran in a zeariac annyrin. Do éait r'ire an ceirle 'na noiaró. Do gab fear eile inran zeariac é 7 leanaró ré v'a lámh. Baimó Ziurán a lámh v'e, z'ur éur ré leir an zearicte (inran b'airr'ize). Ó vo éonnac r'ire an n-ó rín, ar ball vo gab rí ag z'ul 7 aig eigeam, nó z'ur'v aon-záir, z'ul, 7 éigeam, an r'ir uile. Ír amlaró rín v'euluirzearar uairí ar an inir.

§ 59. Do b'reoarar ré móir éian annyrin ar luarz'ao ar na tonncab, zo b'uararar inir, 7 c'minn mneti coramair lé r'ail nó lé coll. Toirp'ite ionzantaca oirra; caora míora oirra. Do lomarar c'mann beag v'ioó annyrin, 7 vo caiteao c'minn leó v'feucan cia vo b'airr'ead an torao v'o bí ar an z-c'mann. Do éur an c'mann ar Mael Úim. V'ráirz ré curó v'ioó i r'oit'ead, 7 v'ól, 7 vo éur rín r'uan coulará arí ó'n r'ráé rín zo v'í an

r'ráé ceurra lá ar n-a bárac. 7 níorb r'ior v'óib ar'v beo nó mar'v é, 7 an curar v'earz rá n-a beul z'ur v'úirz ré lá ar n-a bárac. Aoubairt re leo: "C'munuir'ó an torao r'o, óir ír móir a maitear." Do é'munuirzearar annyrin, 7 vo éur'iearar inrize arí zo la'zouirz'oir an méirze 7 an coularó vo bí ann. Do é'munuirzeoarar a r'arb ann v'e 7 v'ráirzeoarar é, 7 vo lionarar a r'arb vo r'oit'ead'ab aca; 7 v'ionnarar ó'n inir rín.

§ 60. Na v'iaró rín, vo cur'ieao ar inir móir eile iao. Coll aon leat v'í, 7 c'minn u'barí 7 c'minn míora v'airze innti r'iu. Ma'airt an leat eile v'í; 7 loé beag innti. T'reto míora vo éoar'eb innti. Do éonnacarar eazlar' beag 7 v'ín ann 7 í rá e'óinn. Do éuarar v'o'n eazlar'. Sean-é'leir'ead liaé inran eazlar' 7 v'p'oluir' a r'ionnar'ó é zo h-uile. V'ráiruir'z Mael Úim v'e: "Cao ar (⁴⁰) v'ur." "Meire an éur'ead fear v'euz vo muintir b'reanair'o v'iorra. Do éuar'annar ar cur'ur inran a'geun nó zo v'árlamar inran inir ro. Fuararar uile bá'v a'c' meire a'áid." Azur v'o éair'ead ré v'óib pollair' b'reanair'o éuzarar leo ar cur'ur. V'umuirzeoarar uile v'o'n p'ol-lair' 7 éuz Mael Úim p'óg v'o. "Caiteó anoir;" ar' an r'eanv'ume, "buir no'ótan vo na caor'eb, 7 ná caiteó tuilleao ioná buir no'ótan." Vo b'reoarar ré ann ar r'eolab na z'eariac méit.

§ 61. Lá v'óib annyrin, mar' vo b'reoarar ag a'air'ic u'eaó ó'n inir vo é'íro neul éuca in iair'v'ear. Fá é'ann tamail, mar' vo b'reoarar ag a'air'ic arí r'ór, v'airuirzeoarar z'ur ba eum vo bí ann óir vo é'íroir na h-eir'v'e ag luarz'ao. Éamie ré annyrin ar an inir nó z'ur fear ré ar éular'z vo bí i b'rozur v'o'n loé. Vo méar'arar zo mbeurr'ao ré leo iao, in a inz'v'ib, ar an inir. Éuz ré leir z'euz vo é'mann móir. Va mó ioná v'air móir an z'euz rín. Z'euzán míora ar, bárrí móir v'úit arí 7

(⁴⁰) E'v ar éú, e'v arab ar éú.

tuillidhe úra ari rin. Tosaó tiam ionda ari, caora deaigsa ari cor-mair lé caoraib pineamna aét ba mó iao ro. Do b'eadar-pan i b'olaé ag feuchan eao do deaifao ré. Do bi pé real 'na éomnuide mar to bi pé tuirreacé. Do gab pé cur to éoraó an éumun lé n-a ite. Do éuaró Mael Úinn anghim go maib ari mioll na tulaisge i maib an t-eun, o'feuchan an noéanfaó pé olc leir 7 ní théarma. Do éuadar a munitir uile 'na úiaró mpan áit rin. "Téirdeáó aenfeari uainn," ari Mael Úinn, "go gcuimniúró pé cur to éoraó an gheugám acá ari agharó an éin." Do éuaró aenfeari uata anghim, 7 cuimniúró pé cur to na caoraib i 7 ní théarma an t-eun gharán, ná níori feucé pé ari, ná níori éum pé cor úe. Do éuadar an oét b'rii veug, 7 a rcaíca ari a noipomannab, 7 ní théarma pé aon olc leo.

§ 62. Triaéoná anghim to éonnacadar toá oll-eun móra i n-iaruuear, áit ar a teámic an t-eun mói, guri éúimlugeadar ari agharó an éin mói. Muair to b'eadar lé fada 'na g-comnuide, to gabadar ag piocaó 7 ag lomao na miol to bi fá éab uacéari 7 éab ioctari an éin mói, 7 fá n-a fúile 7 fá n-a éluarab. Do b'eadar leir ro go fearcor (comfearcor). Do gabadar i o'riuri (an t'riuri aca) anghim aig ite na gcaori 7 toiaró na gérge. Ó maron ari n-a bárac go meadóon-lae to gabadar ag piocaó an miol ceuna ar a éoirp uile 7 ag bairt an t'rean-élinna úe 7 ag r'gimor na claimé go léir ar. Meadóon-lae, anghim, to lomadar na caora do'n éraoib, 7 to bhriúróir lé n-a ngobaib m agharó na g-cloé iao, 7 to éumróir anghim mpan loé iao, nó go maib cubar deaig ari. Do éuaró an t-eun mói mpan loé anghim 7 to bi ag a mize péin ann go gar go veirreacé lae. Do éuaró ar an loé anghim, 7 to fear ari áit eile ari an tulaisge ceuna, éum nac o'gizóir na miolta to bameaó ar.

§ 63. Maron ari n-a bárac to m'gheadar na h-éin piocaó 7 r'liocaó r'or ari an g-cluim

lé n-a ngobaib, aínáil toá noéuntao lé círi é. Do b'eadar leir go meadóon-lae. Anghim o'fanadar lé beagán, 7 to éuadar anghim to'n áiro ara o'tánghadar.

§ 64. Áit o'fan an t-eun mói toá n-éir ag páf cluimá 7 ag crioéao a eite go ceann an t'rear lae, nó guri to'g pé leir (eiriú pé ruar), triáé teirte an t'rear lae, 7 o'eitill ró éri timcéall na h-impe, 7 to m'ghe comnuide beag ari an tulaisge ceuna, 7 to éuaró pé ar anghim i b'fat do'n áiro ara teámic pé. Ba téine 7 ba t'reire a eitioll an t-am rin ioná maím, ionnur go mba pollur o'óib uile go mba aenuadóugaó ó áriaróeacé go h-óige úó é, to péiri mar doeri an fáro: menouabitur ut aquila inuentur tua.

§ 65. I' anghim doeri Duirán, ari feicrin an mói-ionsantur rin to: "Téromi," ari re, "mpan loé o'ari n-aenuadóugaó, áit in ari h-aenuadóugaó an t-eun." "Ná téro," ari toime eile úioib, "óri o'pág an t-eun a nim ann." "Ní maic a n-abriari," ari Duirán, "ma'gao-va ann ari o'úy." Do éuaró pé ann, 7 to m'ghe folcaó ann 7 to éom a beul mpan uirge 7 o'ól bolgaim úe. Ba r'lán a fúile 'na úiaró rin, com-fao 7 to bi pé beo 7 níori carlleaó r'acal ari ná muanne o'a folc, 7 ní maib eapbaró nipe ná lobhja ari ó rin amaé maím O'pághadar r'lán anghim aig an reanume 7 éugadar leo lón to na caoréab. Do éuradar a g-cuirié ari mui, 7 r'puro (émualladar ari) anghim an t-aigean.

§ 66. Fa'gharó anghim mui mói eile 7 ma'g mói péro innti. Slua'g mói, ag cluicé 7 ag gáipe gan r'cao ari bíe mpan maig rin. Cuirteari eimancúir do'feuchan eia to ra'gao ari an mui o'a cuap'ugaó. Do éur an eimann ari an t'rear éomalta to éomaltao'ab Maelé Úinn. Mar to éuaró reirean, ari ball to gab pé ag cluicé 7 ag r'ioi-gáipe, mar va mberéao pé leo lé n-a r'ao'gal. Do b'eadar leir fada ag fupreacé leir 7 ní éámic pé éuca. Fágharó anghim é.

§ 67. Do éóro mui eile nári ba mói

annrín, 7 mír ceimtrúe 'na timéall, 7 'u
mhuítead an mír rín timéall na h-irre.
Do bí uoirar forghairte i tsaob an mír rín.
An tan éisead an uoirar ar a n-ágarú, do
éiríoir an mír uile 7 a maib mnti 7 a h-áit-
meaburóte uile. Daoine áilne ionróa mnti,
7 euidais cumúacáta ionróa, 7 foitig óir in
a lámáib ag fleasóingad. Agus vo éual-
oir a s-coiméol. Agus vo bíreoir lé
fada ag feúam ar an iongantair vo éon-
nacoir, 7 ba h-aoibinn leo é.

DIES IRÆ, DIES ILLA I NGRADITIBZ.

Doirb an lá, luan an bhráda,
a uafrár ní hincleada;
cuirfir maí úrúelinn vo ghrí
soimán na n-ole i nemíir.

5. An lá foim buú lá reirge,
'r buú lá uéanta uíbrerige
atáro m' fíada na liom am' gair,
míog-fáid, naomí, Uáidíro, Sibéil.

Airba an crioitnigad bhar ve,
10. ar uaeacé móir-úal na brieré
vo buan gheir-éunneair éiré éruarú
vo fíol ádaimí i n-aon uair.

Stoic-béim bur alata fuam
clunfir maib in gac aon uarú;
15. gan rpar fuaruoéar uile
eacé vo moctam mó-érome.

An náóir bíúgfar 'r a' bár
'r gac creutúir ann tré uafrár,
uóir íar n-éirge uá fíreagra,—
20. Crioir an brieríoní ceir-breacá.

Leabair rgríobéa leir 'n-a lámí,
rgríobinn ionair léir ar n-eugéair;
ar an rgríobinn beuirar breacé
ar fíol ádaimí i n-aonbreacé.

25. 'N-a brieríoní ag rúre uó,
gac foiléir bur fáé íaríro,
vo'n éruinne bur foiléir foim,
'r ní bhar uoié-méin gan uógar.

Do'n anboct, oé, creut uóer?
30. eia an rairín gúiríro annrén,
raoi ó máirg an tan éiríro
ar éirín na fíreimí.

A Rí ir crioitnigé móir-úal,
'r rlanúgíor gac íolar-úalín,
35. anarad 'r gan ní uá éeann
reol reaca go hirreann.

'S ná hagarí m' fíada troma,
erú tarú rgríobéa uó móir-molla;
40. gom-rlanúg, gab ar vo éairé,
A Rí ir buan brieréacé.

Do rúre rgríeacé uom' rúr,
'r um fúarúglá uoirreacé ó 'n
uiraúin;
vo móir-uacé 'r vo bár crioé
ná uaeá u'earbar oirunne.

Uronn uóinn lozá 'n-ar loctá,
45. a éairé-brieríoní uógaracá,
rú éir lá an éunneair éruarú
bur lía aígair ir anbuam.

Uogní gheir-éairí mé an loctá;
50. tré m' ole iram ghuacé-éromeacé;
coirll uáin tarí mo mairreacé;
róir, a Ué, ar vo uéirreacé.

Nac tí u' fuarúail ó léan
an bean éiruoé, Mairrealeum;
55. vo ghrár erú mall vo ríir-rean,
ir u' éiré ir an mbreúineacé.

Nac tí rór vo uairleac uáin
uógar uóirúar am breacé;
60. méo' ghrár ir beairé a brieré,
a rlanúgíoirí éogáre.

Cunneir ro, a míle míre,
m' éiruoé ní ru m' aígíre;
tré uáir-íarúacé ro aine um
ar éonól ádnar írinn.

65. Uot tuirar nac mé uá eríir
cunúg, a loegar lán-búro;

Alam do ghoinear do ghnáe
ná rom-damun 'ran luam-briáe.
O na gabraib dealaíó mé
70. tot láim úeip, lá ar n-eiréiuge
áitig 'r ná tairig ar féam,
Alam, amearig do naoim-éaoréa.

Ar noiochur luét na mallaét
do ríri-biaéó lonn-larriáe,
75. zoiu oim anuair aoeup
"Tigro uair, a fíréana."

Aicim go harriataé uimál
cui mo ére ar n-a combúigáó,
1r do fíreazua ó nac véim miye
80. ioméair ualac m' fime-ye.

Lá fearig-faobriáe, lá fola,
lá uoilgír, lá veur-gola,
aon lá comhíonóil zác rluairg,
lá na heiréiuge ó 'n úiri luaité.

85. Lá comhóala na zcioracé
óá mbriacénuigáó lé héim-friotaé,
coigill an lá ro, a úé, úóib,
náimíte nári annaí euzgóiri.

90. A ériort éaró, ó nac beupia
briacé oile ar fíol feirib-éuba,
niopi a zcioron árúble t' fearca
uoligáó uair a noibeairca.

95. A ua laicim 1r ána,
ó' ar nseom úimn tob earcaia,
veuna go leanam do loig,
'r ná bí 'ran mbriáe linn lán-borib.
Boib.

NOTAIOE.

Fuarar an t-aéarriugáó fuar i láim-rigibinn do
rigríobáó ran mbliadain 1727 nó 'n-a timéioil, cró 1r
uóig nári cumacó fá leir-éuo bliadán poime rin é.
acá an naoim-ábrán móri-óalac ro ar n-a aéarriugáó
as níor mó ioná aon uéar amáin ran mbeupla
Shazranac, 7 go háirúe as Iarla Ruir Chomáin; acé
níor éur fear acá caoi ar fearar ari ioná an t-uéar
zaoóalac ro. Ní míneairca zupab é an t-aéarriugáó
uobeir ar zác focal a focal féin an t-aéarriugáó ar

fearr. Ní hé focal ar focal acé eiall ar féill ar
cóir do 'n éairt-aéarriugáó do éabairc, 7 1r an-
laró rin uoirnte an rgríobéir éiréannac; zúeacó,
ní éarriugáóann áit nó a uó i leantóir an laicim
bunaóarac go hanúlé. Feué mar fompla Ul. 17, 21,
25 go uoi 33, 41, 45, 46, 47, 49, 50, 7 pl.

Mar 1r ghnáe leir na báruair, uo.éur an t-uéar
blár éigin arparéacá 'n-a ábrán. As ro mimugáó
ar na foclair 1r uoéuzgrona ann; l 2 ní hinléacá
.i. ní cóir a éeilc. l 4 neimfir .i. uofaioiracé,
uoréar. l 7 ríatóna .i. luét ríatónaire. l 9 anba
.i. uaébráe. l 13 alaca .i. allca. l 26 foilóir .i.
ní acá i brolac. l 29 aoeup .i. aoeupac. l 30 ain-
féin .i. annrin, ar fon na coifuaama. l 34 iolar-
uáim .i. móri-fluag. l 35 anarzáó .i. zan a iarraró
air? l 36 ní foiléir uáimra an line ro. l 39 rom-
flánug .i. plánug mé. l 44 ná uaeacó .i. ná mear;
acá "uacé" 'ran rgríobinn. l 50 íam zruacóeoiracé
.i. 1r zruacóeoiracé mé, 1r uearig mo zruacó. l 51
meirueacó .i. uócar? l 55 leug an line ro i uoiaró
l 56: uo ríri-jean .i. uo ríri-jean. l 56 bíéiméac
.i. bíeainnacé, zaurúe. l 57 uo uéarlaric .i. uo
bronn. l 59 1r beairca a buróe .i. 1r cóir buróeacá
uo éabairc. l 63 aine inn .i. raon rin. l 64 áb-
naró .i. loirgée, ádanta. l 66 lán-búiró .i. lán-eró-
caireacé. l 68 ná rom-damun .i. ná damun mé, ná
mallug mé. l 71 ní foiléir uáim, 7 mearaim nac
ceairc a bhuil agum. l 74 ríri-biaéó .i. ríor-áitig-
záó, ríor-comnúe. l 77 aicim .i. rírim. l 86 éim-
frioracé, ní aicimig-ye an focal ro. l 89 beupia .i.
beupiar (7 mar an zceuna "aueira" .i. aueupiar,
l 75). l 95 ueuna go leanam .i. uein go leanamaoir.
Uoirmeacó an t-ábrán ro uo ríri zúára uééararig
ar rinnrean nzaóalac. Uo lúreacó an zúe ar
ríollab uéreacacé zácá line, 7 uo bíor reacé
ríollab in zác line. Mar rin ue, zion amírear?
cearua ruo éigin ó 'n ríreacó line ríreacó 7 ó 'n
zceuro line reacémozáó, ar nac léir a gciall uáim.

Mac Léiginn.

WAIFS AND STRAYS.

The following Waifs and Strays were
taken down from natives of Ulster residing
in Philadelphia:—

GAEDHLIC CHUIGULAD.

- Cá raibh tú aréir?
- Bhí i tí dtigh Mhánuis.
- Cá 'n Mánus?
- Mánus Gibide.
- Cá 'n Gibide?
- Gibide seabhac.
- Cá 'n seabhac?
- Seabhac sealgaire?

Cá 'n sealgaire ?
 Sealgaire and chinn bháin.
 Cá 'n ceann bán ?
 Ceann bán nóinín.
 Cá 'n nóinín ?
 Nóinín Airt.
 Cá 'n t-Art.
 Thart siar.
 Cá 'n siar ?
 Siar a' mullach.
 Cá 'n mullach ?
 Mullach a' tighearna.
 Cá 'n tighearna ?
 Tighearna an t-seisiún.
 Cá 'n t-seisiún.
 Seisiún Sheághan.
 Cá 'n Seághan ?
 Seághan beag boigíneach
 A rugadh 'sa Mháirt
 'S a' c'ár tiompoghadh ;
 A' gaduidhe ag goid na g-caorach
 'S a' chaora bhán a méilighil.

Madadh ruadh, ribheach ruadh,
 Sgian 's claidheamh 's clogad leis,
 'S gunna fada, glas aige ;
 Chuaidh sé asteach a d-teach ;
 "Cá bh-fuil bhur mathair, a phaisididhe ?"
 "Chuaidh sí a bhaint na b-préitidhe."
 "Dá m-bidheadh bhur máthair astigh
 " Dhéanfainn-se ní budh mheasa na sco
 oraibh."

Thóg sé a chos 'gus mhúin sé asteach
 Anns na cluasa air na paisididhe.
 D' éirigh na paisididhe 'mach a chaoineadh.
 Chualaidh an mháthair iad,
 'Gus rath sí n-diaigh a mhadaidhe ruaidh,
 'S air a dhul asteach 'sa bhrocaigh dhó
 Bhain sí na ceithre cosa de'n mhadadh
 ruadh.

Rachfaidh mise 'gus rachfadh tusa
 Suas go Dúin na n-Gall,
 Goidfidh mise 'gus goidfidh tusa
 Bó mhór dhonn
 Crochfior mise 'gus crochfior thusa
 'S cad é a dhéanfas ar g-clann ?
 Is cuma liom-sa, is cuma leat-sa,
 Ní bheidh muid fhéin ann.

Baineann a' rann seo le port :
 Dúilleamán na binne buidhe,
 Dúilleamán a' t-sléibhe
 Dúilleamán na fairge
 'Gus dúilleamán na gaodhlaigh
 Bainéid agus tríúis
 Air a' dúilleamán ghaodhlach,
 Bróga breaca dúbailte
 Air a' dúilleamán ghaodhlach,
 Dúilleamán na binne buidhe,
 Dúilleamán a' t-sléibhe,
 Dúilleamán na fairge
 'Gus dúilleamán a' gaodhlaigh.

Bhídeadh cleas dá dheanadh aig na páisididhe air leac a' teallaigh mar seo : Sháith-feadh siad slat no giota mhaide, tuairm 's troigh air fad, sios thre fód dearg móna. Cuirthidhe falach luaitheadh air a' splanc agus bheurfadh duine aca air a' maide, le 'na bheul 's deurfadh sé :

Naoi n-eun druideóg
 Air naoi n-gas rideóga,
 Ameasg na móna bige, bóige,
 Is beag an obair é.

Abair sé seo go tapaigh :
 'S nach bog a' fód é seo faoi mo chois,
 Ní bóige é ná an fód air láimh leis ;
 Fód bog eidir dha bhog,
 Bog-fhód agus fód bog.

Bhí dá láir eidir dá shruthán,
 Arsa an láir ruadh leis a ruadh-láir,
 "Preith, a láir ruadh, preith a ruadh-láir."

The following comic song was written from the dictation of Miss Maggie Gordon, a native of Dunamanagh, Co. Tyrone :—

ORO! A LIONN-DUBH BUIDHE!

Bhí mise lá a siúbhal a' bhothair,
 Oro! a lionn-dubh buidhe!
 'S casadh orm a' gruagach láidir ;
 Cuach mo lionn-dubh buidhe!
 Chuir sé ceist orm an inghean dom an oig-
 bhean,
 Oro! a lionn-dubh buidhe!
 Dubhairt mé féin nár bh' í acht mo bean
 phósta,
 Cuach mo lionn-dubh buidhe!

D' iarr sé a iasachd bliaghain no dhó orm,

Oro! a lionn-dubh buidhe!

'S cia bé a leanfas sí bidheadh sí go deo aige."

Cuach mo lionn-dubh buidhe!

Rinne an ónseach nidh nar chóir dhi,

Oro! a lionn-dubh buidhe!

Lean sí an gruagach ó se budh óige,

Cuach mo lionn-dubh buidhe!

D' imthigh sí uaimse 'na rasa gan náire,

Oro! a lionn-dubh buidhe!

'S tháinic sí an i a' bhaile i g-ceann trí ráithe,

Cuach mo lionn-dubh buidhe!

"Da luighthea siar 's da bh-fuighthea an bás sin,

Oro! a lionn-dubh buidhe!

Chuirfinn-se cónra bhreagh na g-cuig chlar ort,"

Cuach mo lionn-dubh buidhe!

Luigh mise siar 's fuair mé an bás sin,

Cuach mo lionn-dubh buidhe!

Chua-idh duine ann na coille a bhaint an ádhmuid,

Oró! a lionn-dubh buidhe!

Leath-mhaide cuilinn 's leath-mhaide fear-nóige,

Cuach mo lionn-dubh buidhe!

Sin 's trí slata den t-sacadh ab' ghnathaigh

Oró! a lionn-dubh buidhe!

"Tóigid suas air bhur n-gualinc go árd é,

Cuach mo lionn-dubh buidhe!

'S cuirid 'sa pholl is deise den t-sraid é,

Oró! a lionn-dubh buidhe!"

"Leigidh síos arís air lar mé,

Cuach mo lionn-dubh buidhe!

Go n-innsighe mé sgeul beag eile air na mnaibh daoibh,

Oro! a lionn-dubh buidhe!

Sgeul beag andiu 'gus sgeul beag amárach,

Cuach mo lionn-dubh buidhe!

Is minic a chuaidh bó mhaith thar a' tórthuin,

Oro! a lionn-dubh buidhe!

'S d' fhíll sí arís 'san dóigh ar chóir dhi

Cuach mo lionn-dubh buidhe!

Mar b'é gur bean a bhí ann mo mháthrin,

Oro! a lionn-dubh buidhe!

D' innscoghainn sgeul beag eile air na mnáibh daoibh,

Cuach mo lionn-dubh buidhe!

Cuach andiu 's cuach amárach,

Oro! a lionn-dubh buidhe!

'S cuach beag eile go ceann trí ráithe,

'S a cuach mo lión-dubh buidhe!

GAEDHILGE CHONNACHTA.

Bhí fear a rabh cruit air a siúbhal 'san oidhche le hais lios 's chualaidh sé crónán taobh astigh de chloidhe. Seas sé 'gus chuir sé cluas air féin. Siad na daoine maithhe a bhí ann, agus sé an crónán a bhí air a m-beul: "Dialuain, Diamáirt, Dialuain, Diamáirt." Bhí an crónán cho binn sin 's gur sheas sé tamall fada aig eisteacht leis. Fú dheireadh thoisigh sé a cur leis agus deir leis féin go g-cuirfeadh sé fad air, 's du-bhairt se; "Dhialuain, Diamáirt, 's Dia-ceudaoin."

"Cé sin," arsa 'n guth, "a chuir fad air, m' abhrán."

"Mise, má sé do thoil é," arsa fear na cruite.

"Cia 'n luachsaohair a theastnígheas uait air shon do seirbhise?"

"A' chruit seo a bhaint díom da m-b' féidir."

"Gabh steach ann seo."

Chuaidh fear na cruite taobh steach do chloidhe 's bhain na daoine maithhe an chruit dhe. Ní dheárnaidh siad acht bos a chur le n-a dhroim an uair a thainic a' chruit leotha agus leag siad asteach air thaobh a chloidhe í. Chuaidh sé abhaile ann sin agus is air éigin a d' aithnidh a mhathair é. D' fhiafrugh sí de sé 'n naomh no an sagart beannaighthe a chas Dia air le gur baineadh a' chruit de. D' innis sé di go raibh sé dul le ais lios 's go g-cualaidh sé abhrán aig na daoine maithhe agus chuir se fad air, 'gus gur bhain siad a chruit de.

Well bhí buachaill óg eile anns an áit, mac duine uasail, a rabh cruit air. Ní rabh fíghail go deo air a shaibhreas, acht ní bh-fuigeadh sé bean air bith le pósadh mar bhí chruit air. Bheurfadh a' fear suibhir seo rud air bith air shon a chruit a bhaint de. Chualaidh sé a d-taobh an fhir eile 's d' fhiafrugh sé dhe cá 'n chaoi ar baineadh a' chruit de. D' innis sé dhó.

Bhí go maith, chuaidh mac a' duine uasail aig a' lios go m-bainthidhe an chruit de,

Chuir sé cluas air féin d' éist sé. Chualaidh sé an guth a radh : " Dialuain, Diamairt, 'gus Diaceudaoin." Thoisigh sesean ann sin agus dubairt sé : " Dialuain, Diamairt, 's Diaceudaoin agus Diathordaoin."

" Cé sin a mhíll m' abhrán," arsa 'n guth.

" Mise má sé do thoil é," arsa fear na cruite.

" Gabh asteach ann seo." Chuaid sé asteach, 's a chruit a bhain siad den bh-fear eile chuir siad air í. Bhí dhá chruit aun sin air.

Bhí fear 'na chomhnuidhe i g-condae Shlige 's bhí dúil 'san ól aige. Thainic sé asteach a d-teach lá, 's chonnaic sé an gleus a bhí ann lé ól a dheunadh. D' fheuch sé air agus dubhairt se :

A thorugh dhíot, a Eoghainín, is tusa an rógaire cliste,

Do shuidhe air do thóin a cur na n-daoine air meisge ;

Is minic a d' ól mé cróin leat 'gus bárr mo bhróige briste,

Acht a' diabhal sin deor níos mó dhá d-teighinn aig ól an uisge.

Bhidheadh na paisidíhe a déanadh cleas mar seo. Dhúnfadh duine aca a dhorn agus leagfadh sé air dhorn a duine eile é, 's deurfadh sé : " Cá bh-fuil a' bainne reamhar a bhí 'sa g-cuinneóg seo?"

" D' ól a' cat é."

" Cá bh-fuil a' cat?"

" Faoi 'n sop."

" Cá bh-fuil a' sop?"

" Dhóigh a' teine é."

" Cá bh-fuil a' teine?"

" Múch an abhainn í."

" Cá bh-fuil an abhainn?"

" D' ól a' giorrán bán 's a' giorrán dubh í."

" Cá bh-fuil a giorrán bán 's a giorrán dubh?"

" A m-beul na bearnán."

" Cá bh-fuil a' bhearna?"

" A bh-fearrtain."

" Gráinne shíos 's grainne shuas,

'S trí fíthead gráinne a b-poll na luaithe."

The following poem was written from the dictation of Mrs. Brickley, a native of

Rosses, Co Donegal. The author of the poem was Cathal Buidhe (Yellow Charles), a poet who lived in or near the Co. Cavan about the middle of last century. All his poems seem to be dialogues between himself and his wife.

CATHAL BUIDHE.

" A g-cluin tú mé, a bhean adaigh,
A' chanas do chuid briathra beacht,
Ní 'l mo chroidhe folláim

'S leanann damh go siorraidhe an tart ;

An uair a chighimse na gluinidhe

Annas an soiléir uaim asteach,

Is é a deireas mo mhuinéal buidhe

Is cinéalta a d' ólfainn deoch."

" A g-cluin tú mé, a Chathail Bhuidhe,

'S a' bás a feitheadh fá do déin,

Ní thig leat a dhul ann spairn leis

No é flúagbháil de léim air mhúir ;

Ní chongbhochaidh bean a' tabharna beo thú

Le n-a cuid briathra beacht,

Iompúigh air an Ard-righ 's gheobhfaidh tú párdún

Ann ar éirigh dhuit."

" Má is air mhaithreamh liom a tú tú

Ann a n-deárnaidh tú de chomhradh caoin,

Tabhair aon bhuidéal ambáin damh

'Gus glacfaidh mé do chomhairle aríst :

No go n-ólaidh mé sláinte lucht racáin

'Gus romhláis a' t-saoghail,

'S bheurfaidh mé go Domhnach Cásga duit a d-tigh an tabharna

Nach n-ólfaidh mé aon bhraon."

" Is truagh bocht a' cineamhuint ó ar gineadh thú

A d-tús do shaoghail,

'S gur b' annsa leat a' mheisge

'Ná mise 'gus do pháisidíhe díle ;

Ní dhearnaigh tú tuistiún de chisde De bharr do shaoghail,

'S a' lá sin a eugfas tú

Cia chuirfeas ort comhnra chaol?"

" Ní thiubh'rfaidh mise fath do mo pháisidíhe

A bheith a racáin na a bruighean,

Gach a m-beurfaidh mo dhá lámh air
 Cuirfidh me anns a' digh ;
 A Gabháil siar Baile an Teampaill daoibh
 Bidheadh gall-thrompa agaibh, fíidil
 'gus píob,
 Olaidh mo shláinte an lá sin
 'S na tugaídh damh braon."

" Congbhuigh thusa le do dhá lámh,
 A Chathail Bhuidhe, 's na caith níos mó,
 'Gus dearc air do pháisdidhe mar ta siad
 Lag meathta gan treoir ;
 Is gearr goirid a' bás uait
 'S ní dhearnadh tú ariamh cisde no
 stór
 Agus ní chaoinfidh mac mathar thú
 An lá sin a rachfas ort fód."

" Níl am air bith is fearr a's is cráibhaigh
 Dhá m-bidhim anns a' bhliadhain,
 Níl an uair a ólaim mo sháith
 Bidhim a gárthadh 's a sgreadadh air
 Dhia ;
 An uair nach m-bidheann cárt dhen digh
 lán agam
 Tasduighe go mór mo chiáll,
 'S déantar croidhe cruaidh ann mo lár
 Mar charn mór cloch air a' t-sliabh."

Gaedhilge Chonnachtha.

Dá d-tugthása damh-sa píopa tobac
 Agus mé bheith gan píopa tobac
 Agus píopa tobac a bheith agad,
 Bheurfainne duitse píopa tobac
 Agus thú a bheith gan píopa tobac,
 Agus píopa tobac a bheith agam ;
 Acht mar d-tugthása damhsa píopa tobac
 Agus píopa tobac a bheith agad,
 Ní bheurfainne duit se píopa tobac
 Agus píopa tobac a bheith agam.

An uair a bhí sé air a' móin
 Bhí cóitín glas air,
 Agus an uair a bí sé 'sa m-baile
 Bhí cóitín geal air.

Feág.

Ní amhain, ní áth, ní snáth,
 Ní maide, ní cnáimh, 's ní cloch,
 Seilimide.

Caora bhán a md-beul an atha
 'S gan easna ainntí.
 Cnap Cúnhair.

D' iompróghainn ann mo lámh é,
 'S ní iompróghainn ann rópa air mo
 dhroim é.

Ublh.

Siúd iad siar thré na chéile,
 Trompadh trampadh 's iad dá séideadh.
 Sealbh gé fiadháin.

Sláinte na h-Eireann
 'S gach condac fá dhó,
 'S a' t-é nach maith leis go maith sinn
 Na rabh sé a bh-fad beo.

Faoí ghoirm bhur slainte
 O bhalla go balla
 'S ma tú aon duine 'sa m-balladh labhrui-
 gheadh sé.

Sláinte an bhric 's a bhradáin
 Nár fheuch ariamh 'sa m-bogán
 Acht gach a m-beidheadh ann
 A chathadh siar ann a phóibán.

J. J. LYONS

The foregoing are taken from the *Tuam News*, which has its column of Gaelic every week without fail. They are reprinted in the Roman type for sake of variety and to satisfy some of our friends.

NOTES.

Seisearán rruanac. Can anyone give information as to an old game of this name? Mr. O'Callaghan, of Arammore, remembers an intricate complication of cords and sticks so called; the puzzle was, how to unravel the confused mass. He conjectures that rruanac may be from rruan, a (double-reined) bridle.

Correspondents who furnish us with notes and contributions in Gaelic will save much trouble, both to the printer and proof-reader, by attending to the following request—Write on one side of the paper; use large paper, leaving a good margin; form each letter *separately*; read over carefully, inserting *accents* and marks of aspiration and punctuation.

A most interesting collection of old poetic charms, as used in the Scottish Highlands and Islands, is now appearing in *The Highland Monthly* (1/- monthly, pub-

lished in Inverness). Some of the corresponding Irish charms are given. The collector is Mr. W. MacKenzie, who, from his connection with the Crofters' Commission, has had special facilities for picking up such survivals of the *seanaimir*. In the June number of the *Monthly* some notes are given on the life of Dr. Cameron, of Erodick, to whose posthumous papers we referred slightly in last number. Dr. Cameron was very precise as to spelling and punctuation, and amusing instances are given of the lengths to which he used to go.

Life and Work, with Gaelic Supplement. Edinburgh: Id. monthly. A religious publication. The supplement is written in attractive Gaelic, just as spoken.

The *Clonmel Nationalist* continues its Gaelic column. Like all such publications, its difficulty is to procure good original Gaelic prose. An ode to St. Mary's Church, by S. P. O'Connelligh, is one of the best things we have seen in these columns.

We take this from the *Irish-American* :—

A TRUE IRISH GIANT.

An immigrant who baffles the polyglot interpreter at Ellis Island is certainly a rare one, but such a one did arrive there on Thursday, having come over lonely, though among many of his countrymen, in the crowded steerage of the steamship "Majestic." He could speak no English beyond a few raw words, and was from Ireland ticketed from Queenstown.

His name was John Carney. He was a splendid specimen of sturdy manhood, standing 6 feet 9 inches, so that some of the clerks suggested he might be a rematerialized spirit from the Giant's Causeway; but as nothing could be made of him, he was remanded until the Rev. Father Callaghan could see him.

Father Callaghan could not comprehend the giant's tongue, but recognised it as pure Gaelic, and took the man to his Mission, No. 7 State street, for an interpreter. Two young ladies happened to call at the Mission, and one of them, Miss Maggie McGillicuddy, proved unexpectedly equal to the emergency. Through her services it was found that Carney came from the Blasket Islands, off the coast of Kerry, the nearest point of Europe to America, but where the fishermen speak nothing but Gaelic. Carney had never been anywhere else till he started out to join his two brothers and a sister in Connecticut. They were notified by Father Callaghan of John's arrival, and he was well looked after.

In the House of Commons, on 30th May last, Mr. T. M. Healy spoke as follows on the subject of *National Education* :—"We hear about the benefits of education. What is education? As Pilate asked, what is truth? The children in Ireland ought to be protected from the stuff they are obliged to learn in the schools there. The whole system is a gross absurdity. You poured into the Irish children a lot of common nonsense that is good neither for body nor for soul. . . . I denounce as an atrocity passing under the name of education a number of absurd rules the pundits have got together in the Education Department. If children are to be compulsorily educated, let it be in their own language; but to oblige them to read in a language they cannot understand

and do not speak, is an absurdity. The Welsh children are now to be passed in the Welsh language, and the children in Scotland are allowed to be educated in the Gaelic language (cheers.) I am wholly at right angles with English Philistinism in regard to education. A distinguished Trinity College student, in his preface to a series of Gaelic institutes, makes this observation :—"If you get by an Irish fireside in one of the counties where Irish has been extinguished, and listen to their tales on a winter's evening, you will find that their conversation is about what is the price that Mike got for his cow at the fair, or how old Mary's heifer broke her leg, or what was the price of butter at the last market; but if you listen to those who speak Irish, you will find them telling tales of knightly chivalry, about the old Gaelic romances of valour and high-bred ways." This is what you have brought your country to by your so-called system of education. When I hear of the Irish illiterate peasant, I cannot help saying that if I were compelled to live on a desert island with either an Irish illiterate peasant or an Irish Chief Secretary, I would prefer the Irish illiterate peasant (laughter). These people are not uneducated in any sense of the word. They have just as much intelligence, just as much shrewdness, as you have, and the system of denouncing them adopted by English prigs and Philistines is utterly galling and detestable to me. Not so very long ago you put the same price on the head of a wolf as you did on the head of a schoolmaster. It suits you now to take another line."

Mr. Talbot B. Reed, typefounder, London, has made a study of Irish type-founts. It is now ready for press, and contains a detailed account of every work, large and small, that has been published in the Irish character.

Dr. Kuno Meyer, in his researches in the Oxford libraries, has discovered an Irish commentary on the Psalms, which dates back to the 8th century. Dr. Meyer is preparing it for publication.

Can Irish be learned without a teacher? "You will oblige me very much by letting me know if I can learn the Irish language without a teacher. I have been anxious for a long time to learn it, as I consider it a disgrace for an Irishman not to know his native tongue; but I have never had an opportunity, and I have been told that it cannot be mastered without help." To learn to read and write Irish without a teacher is quite possible. How many Continental scholars have done it. In our last issue was printed a letter from *Dallán mac Coluimbe*, written in excellent Irish by one who never even heard the language spoken. But can one learn to pronounce Irish properly, and to speak it, without a teacher? If not, where are the teachers? Any person living in an Irish-speaking district, or even hear one person who speaks Irish, can learn the *Second Irish Book* (there are no difficulties of pronunciation except in this little book), in a month at least, and should be able to speak on ordinary subjects within twelve months. Of course, perseverance, arising from a sense of duty, is required. There is hardly any place where Irishmen live, *outside of Ireland itself*, where someone will not be found able to speak the language. Even if this is not the case, a determined Irishman will not grudge a little time for a year or two to learning to at least read Irish. A series of lessons in modern Irish will soon be commenced in this Journal.

MR. WILLIAM O'BRIEN ON THE NATIONAL LANGUAGE.

The following are portions of Mr. O'Brien's recent address to the new National Society of Cork, as reported in *The Cork Daily Herald*.

I am well aware of the difficulty of interesting an audience of young Irishmen in the praises of, or fortunes of, the Irish Language. It was not without considerable trepidation I chose a topic so time-stricken for my address to a society whose work lies in the living present, and whose pathway is strewn with the promise of a golden future. There will rise to impatient lips the demand—"Do you seriously propose to make it a test of Irish nationality that men shall discard the language of Shakespeare and Burke, of Milton and Newman, for the language of the cabins along a strip of rockbound Atlantic coast? Where is the use of attempting to arrest the fate of a dialect which is shorn of modern graces and stunted of its natural growth since the Middle Ages, and which, but for the outcries of a knot of musty enthusiasts, is dying a natural death? Why trouble with vain voices from the past a nation which has its Parliament to win, its swamps to drain, its woollens to weave, and its fecund soil bursting to yield up a threefold increase of herds and yellow harvests?" To all of which I answer—First, that in the matter of languages as in the matter of nationalities there is a marked tendency in our time to cherish those

DISTINGUISHING CHARACTERISTICS OF BLOOD, OF LANGUAGE AND TRADITION

which constitute the individuality and stimulates the genius of nationalities, and which are to nations what domestic life is to individuals (applause). In the second place, while I should be the last to subtract any portion of the energies of the young men of Ireland from the conquest of a National Parliament, or from those great tasks of material and social regeneration which will come in its train, lost were the nation which should forget that the sacred passion of Nationality, which is the driving force and vital breath of all our struggles, the spell which makes hope enchanting, the consecration which lifts us above the paltry contentions of the hour and makes even suffering and failure sweet, has its origin deep in the recesses of the past, among the old associations of which the Gaelic language is the very living voice and soul (cheers); and I cannot think that a society of young Corkmen who aspire to be the commissioned soldiers of Irish Nationality, will deem an hour altogether wasted in tracing a few of the particulars in which the Gaelic spirit has entered into the National character and must enter into any distinctively National literature, and in considering how comes the startling paradox that, with a generation of young Irishmen penetrated to the core with the passion of Irish Nationality, it should be necessary to brave the charge of tediousness to claim a kindly thought for that National language which is

THE OLDEST OF OUR NATIONAL POSSESSIONS,

and the inalienable title-deed to the individuality of our race (cheers). Of ancient monuments of other descriptions, which are, after all, only the stocks and stones of a dead past, we have come to think tenderly enough. Public indignation is now wide awake to the vandalism of the men who should cart away the delicate stone traceries of our old cathedrals to build into his cabin walls, or turn the royal cemeteries of the Boyne into quarries to mend roads withal. Every Irishman of finely-strung

nature loves to piece together the stones of the cloisters of Cong, where the last High King of Ireland found a more durable rest than his earthly kingdom. Our pulses quicken as we trace amidst the vestiges of the old town wall of Limerick the breach where King William's Brandenburg Regiment was blown into the air, and where Robert Dwyer Joyce's blacksmith might have wielded his hammer (applause). We follow Dr. Petne's footsteps reverently among the mounds on Tara Hill while he proves to us where stood the mead-circling Hall, once glittering with the revelry of kings, and the Chamber of Sunshine, from whose windows of bright glass Gramme's soft eyes first lighted on her young Munster hero as he gained the goal from all the men of Leinster on the grassy plain. A broken column, a place-name, a mere mound glorified with the dust of heroes, may enable us to live over again

THE FEASTS, THE ROYAL JOUSTS, THE ROMANCES

which lit up the land a thousand years ago (applause). We have an architect of the Board of Works more or less (generally less) ready to patch up every crack and flaw that time works in our Round Towers and ruined shrines. How comes it that alone among our National monuments the greatest and most venerable of them all is suffered to crumble to dust in our sight, with none but a few mournful watchers here and there to lament the stages of its doom (hear, hear)? O! what avail, however, are tombs or battered ruins to enable us to realize, to touch, to feel the warm current of life revive in the veins of the picturesque generations who lived and loved, and fought and feasted in this land before us, compared with the language which was the very voice of their souls—which was, in their own phrase, the pulse of their hearts—and which preserves for us, as in a National Phonograph, the thoughts, the accents, the very inflections with which Osin sang the songs of his youth, and King Brian cheered on his hosts, and Columbanus ruled half Western Europe from his cell in far-famed Bobbio (applause)?

LET US TAKE ANOTHER ASPECT

in which the National language is the National treasure-house. It is the unique distinction of the Gaelic race that the lowliest family inherits a genealogy as well authenticated and as rich in inspiring traditions as the family tree of most modern dukes. For the last three centuries, indeed, the record is blurred or defaced. But now that the race has risen to its feet, and can look back behind the weltering gulf of the past three hundred years, we can take up the distant traces of whence we came, and, by evidences as reliable as those which attest any of the facts of human history, we can follow back the fortunes of every great Celtic family, through the varied scenery of our island story, until it is lost in the romantic mists which float about the yellow-haired Milesians landing in Kerry in days before Athens won her violet crown—in days, perhaps, when the town of Ilim was still standing (applause). The peculiar prerogative of our race is that, while it has been purified by centuries of equality in obscure poverty, and braced by the most copious and diversified mixture of blood, it has been at the same time preserved, with all its energies and aspirations intact, for a renaissance in which it has all that heralds can rake from the most aristocratic lineage to elevate and ennoble men's ambitions—all that is comprehended in the descent from a nation of heroes, and the conservative stamp of a nation of saints (applause), and we have this

SAFEGUARD AGAINST MERE PRIDE OF BIRTH

in the tuft-hunting sense of the term, that while the confusion of the last three centuries has left little or nothing

to distinguish the child of the chief from the child of the lowliest clansman, the course of our history gives to the Irish poor the consolation of thinking that the more complete their present poverty, the more probably it was earned by some heroic ancestor who preferred a bold dash for liberty against Carew or Cromwell to broad lands and apostate English titles. This is no inconsiderable heritage for a nation.

IN ADVANCE OF DEMOCRATIC PROGRESS,

in these countries and in the United States, has its blood ennobled at the same time with the influence of all that is most venerable and chivalrous in the antique world (applause). The Gaelic language is, as it were, our muniment of title to this ancient loyal inheritance. The Gaelic genealogies, like those of Mac-Firbis, many of them to this day buried in undeciphered rotting manuscripts, supply us with an unrivalled National portrait gallery, in which all the great branches of the race of Eaclu or the race of Conn can behold not only the kings and warriors of their line, but the tribal harpers, the tribal physicians, tribal judges and romancers and cup-bearers and carvers. Yet, the Irish nation sells its inestimable gallery of ancestors for a song, without even a regretful sigh. The result is not merely to cut us off from an heroic Celtic world—as bright as the pages of Scott and more authentic than those of Herodotus—but to make Irish Nationality an affair of yesterday, an invention of the last English-speaking hundred years, and to surrender those higher landmarks and title-deeds of National individuality which we derived from laws and institutions, and modes of thought all but as ancient and unalterable as the ocean cliffs that secure our island's throne of nationhood amidst the seas (loud applause). Our stock of political ideas

DATES FROM LUCAS OR WOLFE TONE

in the latter end of the last century. Our literature is composed in the main of the songs and essays of Young Ireland. Far be it from me to suggest that the young Irish mind could be drilled in a better school of manly persistency than in Wolfe Tone's, or moulded to nobler purposes than under the glowing influence of Thomas Davis (hear, hear). It is outside my present aim to discuss how much more than slavish imitation or barren criticism of the Young Ireland writers is needed if ever the rich Indies of National literature, which Davis rather coasted than had time to explore, are to yield up their treasures. All I desire to be marked for the moment is that the peculiar glow and charm—the temperament swept by ever-shifting mystic lights and shadows, now bathed in a lover's tenderness, now flashing with the delight of battle, or joyous as a wine-cup at a feast of old—which have enabled Thomas Davis to acquire an empire over the Irish youth of the present generation even more powerful than over his own, were derived from a passionate attachment to the old Gaelic tongue, and a sympathetic nature saturated with the wild, sensitive, spiritual traditions which the old Gaelic literature exhales as naturally as an Irish meadow exhales perfumes on a May morning. No man who understood only the English language could ever have written the "Lament for Owen Roe O'Neill," or (to cite another master of the Celtic lyre) "The Wail for the Earls." Nor can it be other than a confounding reflection that in the mysterious intellectual commerce of the living and the dead, the Irish Nationalist of our day would be as a man that heareth not in the Parliament of Tara; he would listen to O'Neill's address to his army and understand not a word; he would find himself an alien even around the camp fires of Montanabel's Bugale; and that, on the other hand, if Cuchullin and Fiann, if King Niall and King Brian, if St.

Columbkille and St. Colman, if Art M'Murrough and Feach O'Byrne and Red Hugh O'Donnell—if the men whose holiness has made the Irish earth holy, or whose deeds by field and flood live in the very life-blood of Irish Nationality, could but visibly revisit the many-streamed hills of Erin, they would have to shrink back among the huts along the western rocks in order to make themselves understood, or, possibly, in order not to be laughed at. The reasons which men give for the uneasy shudder with which they listen to enthusiasts for the preservation of the Gaelic language may be summed up in this—that it is

A LANGUAGE HARD TO LEARN,

and useless when learned. There is nothing to be gained by shirking the fact that it is at first sight a language apt to be the despair of beginners (hear, hear). The Gaelic stands apart in sturdy independence, girt with a stormy Irish sea, true to the root-words of the first century in the nineteenth, proudly maintaining a mode of notation peculiarly its own, whose function it seems to be to wage a perpetual civil war against the consonants, and rich in wholly strange and unaccustomed sounds, as different from the mingling charms of French or Italian pronunciation as an Irish lullaby is from the tipsy music of "La Fille de Madame Angot." One is prone to repine at the want of distinction in the tense-ending of the verbs, to grow dizzy over the difference between the spelling of words and their pronunciation, and to storm at the long litanies of compounded pronouns and prepositions. The tongue aches at the first endeavours to pronounce words which seem mere discordant mobs of consonants. Even after the rules enlighten you as to how eclipsing letters soften the a-perities of those unruly c's and g's and t's, and how the aspiration dots knock them summarily on the head, you sometimes grow as nervous lest no consonant at all should survive to take a firm hold of, as you were at first pained for the fate of the vowels. But in all this the difficulties are more apparent than real (hear, hear). To my mind the one formidable difficulty of the Irish language is the pronunciation. Until the pronunciation dawns upon a beginner all is chaos and barrenness. The pronunciation once learned, as it can only be, from Irish lips, the rest becomes order, harmony, and a labour of love (hear, hear). I may be permitted to cite my own case as containing

BALM FOR THE DISCOURAGED.

More than twenty years ago I so far mastered the grammar rules and dry bones of the language for myself, that I could stumble through an old Irish chronicle with rather more than the facility with which a schoolboy stumbles through "Livy's Histories." But it was with even less relish. 'Tis as I did ever so hard to educate music out of this provoking hurly-burly of words, no written rules could serve me. I knew there must be hidden somewhere the spirit melody in which generations of Irish scholars found raptures; but the rapture was not for me. I knew the language; but I knew it as a man who raises the lid of a coffin knows the once living man inside. Last year the fate which brought me within the walls of Galway Jail (cheers) brought me also into occasional communion with a chaplain, to whom the Gaelic accents come as naturally as mountain air to his lungs. For the first time the dead language my eyes had a hed over, like the field of bones seen in the prophet's vision, began to stir with life and to be clad with beauty. The lawless consonants which seemed to defy articulate utterance rushed from the lips like streams from the hills, or clans to the battle. The charm was wound up. The language as it first looked in books was as different from the language clothed in the rich soft sunshine of the native pronunciation as the heather mountain over which one gropes and flounders in

the dark differs from the same heather mountain, sparkling with the amethyst lights of the morning sun. Let me offer one further suggestion for the benefit of learners. If they would kindle within themselves at once a living interest in the language, let them not begin even with so attractive a piece of mediæval Gaelic as "The Pursuit of Diarmid and Grainne," for they will be disheartened by finding its pages crowded with words unintelligible to the Gaelic-speaking peasant. Let them rather begin with Dr. Douglas Hyde's fascinating "Leabhar Sceuligheachta," which places you at once in sympathy with the living Gaelic world around you, which catches the spirit of the spoken language with humour, with simplicity, and with a helpful sprinkling of more or less familiar Anglo-Irishisms. To acquire such proficiency in the Gaelic language as would create the desire to learn more, demands no greater labour than is required to learn French, or to learn the fiddle, or to learn swimming, or to master any of the other accomplishments in which quite naturally and properly our Irish youth never grudge to expend time and enthusiasm.

THE QUESTION REMAINS :

is the acquirement of our ancient mother tongue, the tongue of bards and chiefs, of piety and love and war, which shines upon us throughout our ages of gloiy, that remained with us through the centuries of our unspeakable captivity, worth even this modest exertion in the eyes of a young Irish Nationalist (cries of "Yes")? The very question imports a reproach from which none of us can altogether escape. To know that one of the best approaches to an Irish dictionary is a translation from the German; that famous French and German scholars find in our despised tongue priceless intimations as to the early history of languages and races and law codes as rich in interest for the student of human institutions as the Panlects of Justinian; that the antiquarians of Scotland or Wales or Brittany would give their eyes for written records such as those which are packed away unregarded in the chests of Trinity College and the Royal Irish Academy—all this may surely excuse the outcries of Gaelic enthusiasts against the fashion of dismissing the venerable Gaelic learning in its own land as a peasant's jargon or a pack of gibberish about Finn M'Cool. But it will be said: "This is an argument addressed to learned bodies, not to the common people. Doubtless, Irish universities and academies ought to give us a little more original Irish science—sociological, philological, and archeological—even if they had to fill their Books of Transactions with a little less general science at second-hand. You cannot expect a general public to rummage old manuscripts of the twelfth century or puzzle over obsolete legal dialects to which no more than half-a-dozen scholars in a generation can find the key. The mass of men, after all, want to be amused, not to be set tasks. Is there aught in your vaunted Gaelic literature as full of vivid human interest as a play of Ben Johnson, or even that would enable the average reader in a public library to pass as enjoyable a leisure hour as a novel of Fielding or Thackeray?" To this I venture to return a confident affirmative.

THOSE WHO DECRY GAELIC LITERATURE

are those who are ignorant of it (hear, hear). I have yet to meet a man once practically acquainted with the language who dropped it for want of literary material to feed upon. It is quite true that there is no modern Gaelic literature to compare with that which sprung up in Italy in the courts of the Medici or the d'Este, or in England in the splendid times of Elizabeth and Anne, or in France under the smiles of the Grand Monarch.

The men who might have been the Petrarchs or the Molières or the Ben Johnsons of the Gaels had darker cares to occupy them during the last seven hundred years than polishing their metres, or dipping their language in the Pactolian stream of the great classical revival. Strip English literature of nine-tenths of the poetry, of the plays, of the histories, and philosophies accumulated since the days of Piers Plowman, and confide the care of the English language for all those centuries to a band of hunted peasants in the wilds of Cornwall, and you will only have applied to English letters the conditions upon which any Gaelic literature at all has come down to us. On the other hand, reverse the fate of the Gaelic Muse, which, in centuries when the darkness of a brutish night overspread the intellect of Europe, had already imagined the graceful scenery of the Land of Youth, and the exquisite chivalry of the fight between Cuchullin and Ferdiad—suppose that the courts of Irish kings could have continued to shower their favours upon the masters of song and learning—suppose the Italian models from which the Elizabethan dramatist borrowed, or the mighty French masters who coloured the literature of Queen Anne, had presented themselves on the Irish poet's bower in place of statutes rewarding the slaying of Irish harpers on a more liberal scale than Irish wives—suppose that a long dynasty of Goldsmiths, Swifts, Berkeleys, Burkes, Sheridans, Currans, and Moores had given to Gaelic letters the wealth of philosophy, imagination and eloquence they have.

SQUANDERED UPON A STEPMOTHER ENGLISH TONGUE,

who can measure to what a degree of expansion the language of Oisín might have attained in the nineteenth century (applause)? A couple of centuries of the Goths and Huns were enough to debase the proud literature of Rome. There are only three centuries accounted the Dark Ages. Yet, when they were over, the world had to begin all over again, as after Noah's flood. Ten centuries of confusion, for three of which the Danes are answerable, and for the rest the successors of Strongbow, have weighed upon the Gaelic intellect since the days of our native universities: yet there has survived to us from the wreckage of our ten dark ages a body of laws, of records, of arts and sciences, and romances, for which, so far as I know, there is no rival to be found in any contemporary nation, even within the sphere of Roman culture. In the Brehon law tracts alone—in the singularly attractive, though faulty tribal system which bound the population of a whole territory into one family—in the laws of hospitality and of poor relief—in the ancient Celtic land system, so permeated with what is best in modern theories of Christian socialism, so very much more ingenious than the modern doctrines of dual ownership—in the study of the manners of the ancient Irish alone—their homes and food and pastimes—there is material more fascinating, even for a lazy reader, than in a modern book of travel. Nor need even the most insatiable seeker after the fiction of the circulating libraries turn away unsatisfied. Side by side with historical records which no European scholar will now dispute, we have tales, voyages, courtships, and hairbreadth adventures, even yet unpublished, sufficient, it is estimated, to cover more than twenty thousand quarto pages of print—tales of magic, tales of chivalry, tales of love, and, I am sorry to say, not always true love. The very blemishes of the Gaelic romance have their charm of rugged truth-telling. The Celtic dramatist proceeds to tell the truth and shame the devil, and rings down the curtain with a chorus of contemptuous laughter from the war-

riors. Woman's constancy is vindicated in the soft, clinging affection, stronger than death, of Deirdree for her lost Naisi, and, for the matter of friendship between man and man—the friendship that loves with all but a woman's softness, yet snites with the dutiful valour of a hero—I know of no episode in human history, not even the history of David and Jonathan, more beautiful, more touching, or more true than that of Cuchullin's fight with the comrade of his boyhood at the Ford of Ardee. One of the standing reproaches against our race is that the Celtic imagination has never invented an epic. No more ignorant charge could be selected, even out of the litany of calumnies which insolent conquerors appended to the Irish name. The Gaelic genius had brought forth two great epics—that which gathers around Queen Mave's name, and that which gathers around the name of Finn—centuries before any of the modern romance languages had produced anything better than a village rhyme. It is true, we cannot point out our particular Homer or Dante, turning out an immortal poem complete in all its parts, and transmitting it to us in a faultless Elzevir edition, with a portrait of the author. For Oisín, indeed, as

THE CREATOR OF FENIAN ROMANCE,

we have as good historical evidence as we have for Homer, as the composer of all the ballads of the "Iliad;" but the man or men who sang the glories of the Red Branch Knights are lost to us in the twilight, all but as utterly as the men who built the tumulus of Dowth, or who set up the Cromlechs. But that such men there were in ancient Erin, not merely as single stars, but in constellations; that the order of poets was for generations as powerful as the order of kings, and sometimes more powerful; and that, as the intellectual legacy of that order, we inherit two bodies of epic poetry, permeated by a worship of beauty, a pity for the weak, a contempt for the cowardice and cunning, a joyous strength and valour, as ennobling as inspired the songs of Troy, and, at the same time, a native tenderness, heartiness, and simplicity as distinctively homelike as the note of a blackbird in an Irish glen—all this a race of laborious and unrequited Irish scholars have now placed it beyond the power of flippancy or malice to contest—"The Pursuit of Diarmid and Grainne," even in its present version, dates from the 11th century—that is to say, from a time when there was not yet a single written document in the Italian language, and a century before the tales of Spanish chivalry were yet invented. It is certain that the earliest of our existing manuscripts were only transcripts of titles told, and probably written down many centuries before. To look for a Troubadour's word carving, or for Grecian graces of style in narratives thus jotted down by unknown scribes from unknown story-tellers' lips, would be like expecting Tennyson's mellow metres from an Anglo-Saxon rhymist.

THE VALUE OF THE GAELIC LITERATURE

lies in its spirit, not in its letter. Its value in the loveliest old age of the nineteenth century is greater than, perhaps, the most ardent protesters against the extinction of the Gaelic language suspect. The world is a-weary with pessimism. It has lost its innocence. It is losing its faith in most things here or hereafter. Whatever portion of its energies is not given to the pitiless rush for wealth or self-advertisement, or material luxury, is spent in morbidly analyzing its own ailments of body or mind. For this poison of moral and intellectual despair which is creeping through a sad world's veins, what cheerier antidote is within reach than the living tide of health, and hope, and simplicity and hilarity, the breezy

objectiveness and stoutness of muscle, and ardour of emotion which flows full and warm through the heroic myths of the men of Erin (applause)? If the world is content to go as far as Norway for a new proof, how wicked and unhappy human nature can make itself, why not also to Ireland, to hunt the wild woods of Ben Gulban with Finn's mighty men, to see the golden tower of Tir Tairngire glittering in the western wave, to participate in the glorious carouse of the Fair of Carman, or to live again the charmed life of the past Christian days, when the vesper bells of saints sang the quiet valleys to their rest, and the welcome of kings laughed merrily upon the stranger in the night?

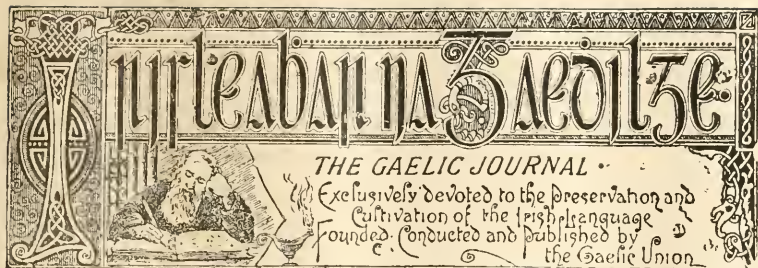
THE CELTIC SPIRIT IS THE SAVING SALT

of a materialistic age—Celtic hearts in our own days have carried the fire of divine faith into the depth of a new world as bright as the night it was kindled by Patrick on the Hill of Slane (applause). As with the supernatural, so with the intellectual ideals, sympathies, blemishes, and virtues of the race. They retain their pristine sincerity and their incomparable glow. Now, if there is anything clearer than that Celtic ideals do not find satisfaction in the English tongue—that they, so to say, feel an alien chill and discomfort in their English garb—it is that they, on the contrary, experience a feeling of kinship in the Irish language and in the old Irish lore, such as a man might experience at sight of the turf smoke curling out of his native cabin by some fairy-haunted Irish rath, after wandering among the splendours of foreign cities. If there is such a thing as "the well of English undefiled," whence whatever is best in English literature is drawn, still more is there a holy well of uncontaminated Gaelic, from which any distinctively National literature will have to derive its inspiration. Davis, and Mangan, and Ferguson, are great in proportion as they caught the Gaelic glow, and Moore failed in so far as he was a stranger to it. Not in Russia, not in Norway, not in the outworn East, may the world find any permanent refreshment for its jaded spirit, but by the old Gaelic firesides, in the hunting booths of Diarmid and Oscar, in the cells of Colman and Brendan amidst the ocean's dirges, in the riches buried amidst the ruins of Gaelic civilization, like a fairy crock of gold under some haunted castle; and

WHOSO SHALL HAVE THE MAGIC GIFT

of discovering the treasure to the world's eyes, will do so, not by slavishly copying the old Gaelic forms of dead things, but by importing into the actual life of the world around us, the blitheness, healthfulness, and simple-heartedness, the ardour in love, and the relish in war, the full-bodied enjoyment of this pleasant green world, the wild paths of its nightside, and the thrilling faith in the mystic encompassing spirit-world beyond, which give to antique Gaelic literature its charm, and to the Gaelic race its indestructible vitality (cheers).

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, Fr. O'Growney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.



maol-chnuc chlár.

Air loig dáin do rísiob Párlaimint
 O'Faoláig.

I.

Ciú b'as acaim ó Éirinn dáin, aghur bhíon
 am' éiríde,
 Léim mé anois tar uirge an t-riocht' tá
 easpaime a' r' i ;
 Aghur fíuclár í a' r' am' éiríde, ó bonn go
 dárr,
 A'g toul air r'rae nó go scáimís mé go
 Maol-Chnuc Chláir.

II.

Bí an t-rláimce am' coimair a' r' m'irneac
 móir gan amrúir rín,
 Aghur ní maib fúirceos air an móin do bí
 coim binn ;
 Buo fáirveac bí, air feac gac mí, mo
 éiríde in mo lár
 Go scáimís baogal, a' r' b'ar a' r' neul, go
 Maol-Chnuc Chláir.

III.

A' r, vaí liom féin, buó síleas, r'eun, mo
 éiríde annrín,
 Aghur r'gar mé ói o'ria a' r' r'óir, maí uirge
 air linn,

Go scáimís vaí 'n a bhuaí mé buaríreac,
 bhíon, a' r' táir,
 'S níoir fear mo éiríde lé m' taob an lá
 rín air Maol-Chnuc Chláir.

IV.

Bí maígean óg annrín 'r a póg maí ríon
 nó beoir,
 Tá t'ug mé fearc, a' r' g'heann náir fearc,
 a' r' g'ráó mó-móir ;
 Acé t'ug r'í í féin do b'oaé r'eun, a páir
 ói 'n a láim,
 'S ceil mé mo bhíon air éac gan coim acé
 air Maol-Chnuc Chláir.

V.

Air earbuó óir, gan r'p'rae gan r'óir, gan
 vó'ear gan g'ráó,
 Níoir fúlaimís mé annrín do beir in áit mo
 éiríde,
 Acé bhur mo éiríde nuair v'fágar í, mo
 éort gan g'ráir,
 A' r' éir mo fíuclár nuair éuir mé cúl lé
 Maol-Chnuc Chláir.

VI.

Tá mé anoir mó do'ra, a' r' bhur mo neart
 a' r' mo lúe,
 Tá r'gáile an báir í gcoimnuíde ag far 'r
 ag teacé go sílúe ;
 Acé g'uirim, a' Dhé, náir r'inteas mé í
 gcoimra ná 'g'elair
 Nó go luig'ead r'ior 'n buí mear'g a' r' a
 Maol-Chnuc Chláir.

an éraoibín doibinn.

ANECDOTA FROM IRISH MSS.

VII.

COLUM CILLE IN ARANN.

Rawlinson, B. 512, fo. 141a, 1.

Ua n-aen tanic Colam Cille timcell
peilge inne, co facaro int aonacul aparo
acur in cloc neimgluairte acur no iapaig
Colam Cille: "Cia no haonaceo fon
le?" ar re. "Ni eoamui," ar re, "acur
ni ualamui noimann." Ro foillrig toim
Oia so-um rin tre at rera acur fairime,
acur abere in ann :

"A Baithin, anam colleic,
Fatar in Talgaeth algaui,
I anam o maam ann
Ac abaro Iaruralim."

Ua rin so-um rin, ar ba he Talgaeth
rin .i. ab Iaruralim tanic oia aiteie o
Iaruralim co harann a n-aimrin Ene
acur na naem areana, co ruair br a n-
arann. Ro haonaceo innti Iaroain, o
tarar so Colam Cille a sonacul an abaro
naim tre at fairime Oe.

TRANSLATION.

One day Colum Cille went around the churchyard of Arann, when he saw the ancient grave and the stone not moved, and he asked: "Who was buried under the flagstone?" said he. "We know not," said they, "and we have never heard." Then God, through the grace of knowledge and prophecy, revealed it to him, and he spoke the quatrain:—

"O Baithin, let us stay awhile,
Talgaeth
And let us stay here till morning
With the abbot of Jerusalem."

That was true for him, for it was Talgaeth, abbot of Jerusalem, who had come on a pilgrimage from Jerusalem to Arann

in the time of Enda and the other saints, and had died in Arann. Then he was buried in it, and the grave of the holy abbot was revealed to Colum Cille through the grace of the prophecy of God.

KUNO MEYER

MR. WILLIAM O'BRIEN ON THE NATIONAL LANGUAGE.

(Continued.)

[This Lecture has been reprinted in a well-brought out pamphlet of 30 pages, by Messrs. Guy & Co., Cork, for the Cork National Society. The pamphlet is sold for Fourpence.]

It will be said that the speakers of the Irish language are dying off by tens of thousands every decade. Not many more tens of thousands remain to die off. What rational hope can there be of retaining, as a living tongue at least, a language in such extremities? In the first place, the Irish language is not in the direful extremities which are sometimes taken for granted (hear, hear). Drawing a line from north to south through the centre of the island, roughly speaking, one-half of the population on the western side of the line still understand Irish, and hundreds of thousands who do not understand it unconsciously employ many of its peculiarities in their English speech, and speak with an accent peculiarly adaptable to the rich, liquid *fluoil* enunciation of the Gael (applause). According to the late census returns 307,000 persons still understand Irish in the province of Munster, and 119,000 in this county of Cork alone. In addition a million at the least of our Gaelic colonists in the Highlands and islands of Scotland still speak the old mother-tongue with rather less difference of pronunciation than there is between the common speech of London and the common speech of Lancashire—that is to say, the

GAELIC IS STILL THE LIVING LANGUAGE

of more people than speak any one of half-a-dozen national languages in Europe, which are, nevertheless, flourishing and likely to flourish—Romanic, Greek, and Servian, and Bulgarian, and Norwegian, and Danish, and Welsh (applause). The truth is the Irish language is dying, not of inanition, but of the fashion, and as a fashion mutable is the decree for its extinction. Bitter things have been said of those who in the last fifty years were used to chide Irish school-children caught lapsing into their own mother tongue; and no doubt it was a sorry spectacle. But it was emigration, not the feule of the old pedants that drove the Irish language out of fashion (hear, hear). Once the eyes of the Irish peasant were directed to a career in the golden English-speaking continents beyond the setting sun, their own instincts of preservation, even more than the exhortation of those responsible for their future, pointed to the English language as no less essential than a ship to sail in, and a passage ticket to enable them to embark on it, as a passport from their miserable surroundings to lands of plenty and independence beyond the billows. And any

ATTEMPT TO REVIVE THE IRISH LANGUAGE

on the basis of cutting off any section of the Irish population from the equipment of the English language

in the battle of life would be, in my judgment, as futile as it would be inhuman (hear, hear). But in the first place the purely Irish-speaking districts are precisely those from which our present educational system banishes any effective knowledge of the English language, by insisting upon teaching it, not in the language which pupils understand, but in the very foreign language the rudiments of which they have yet to learn, and which is presented to them in a shape that is unintelligible, discouraging, and repulsive. It is as if you proposed to grind the Greek verbs into the head of an English child by talking Homer at him. All that the Gaelic-speaking child is really taught is an unjust and paralyzing sense of his own inferiority and stupidity. But the cardinal error of the foes of the Gaelic language is that a smattering of English is the beginning and end of wisdom for an Irish peasant. The true decisive factor in this problem is not the shamefully-treated youth of the Irish-speaking seaboard, who are deliberately prevented from learning either Gaelic or English effectively for fear they would prefer Gaelic; but it is the far more numerous section of the population who understand both Irish and English. In the county of Kerry, for example, according to the census returns just published, while the number of persons who speak Irish alone is 4,431, there are no less than 69,700 out of a total population of 179,000 who speak both Irish and English. It is this bilingual population by which

THE POSSIBLE FUTURE OF THE IRISH LANGUAGE

is to be gauged. Who will deny that their intelligence, far from being cramped, is strengthened and diversified by a knowledge of the two languages? They experience no more conflict between the two than between a knowledge of the multiplication table and a knowledge of the Catechism. While they find the English tongue as indispensable as English coin in the commerce of men, they find in the Gaelic language also, in the more sacred home life of an Irish community, treasures of devotion and affection, a balm for bruised hearts, a music of old times, a smack of rotund hospitality, a vehicle of fireside talk and of patriotic inspiration, and of young love whispering under the milkwhite thorn on the May eves, such as no Irish heart will ever find in equal luxuriance in the chilly English speech. In that direction, so far as I can see, lies an assured future for the Irish language. The battle for its preservation will be won upon the day when the half a million of people who still understand the language are made to feel that a knowledge of Irish is not an encumbrance or a reproach, but an accomplishment to be proud of, to be envied for, and to be transmitted to their children as religiously as old family silver. Let me give you two examples from my own experience of how grievously mere fashion operates to the contrary at this moment. A youngster whom I met on Croagpatrick last autumn mentioned to me that when the Kosary was recited in his father's cabin every night, the old people gave out the first part of the prayer in the ancient tongue, and the children made the response in English. The case presented, I think,

A GRAPHIC AND MOST MOVING PICTURE

both of the process of decay of the old tongue, and of the ease with which that process might even yet be arrested. Who can doubt that if the children were taught to consider it a patriotic feather in their caps, and not a badge of inferiority, to be able to answer the old folk in their own tongue, they would quickly discard their muddled

English for limpid Irish, and find comfort as well as fervour in the exchange? My second experience was even more striking. A great prelate of distinguished attainments in Irish was on his way to the visitation of a parish where almost everybody understood that language. I asked should we have the advantage of hearing him address the people in Irish? The answer was that nothing would give him greater pleasure—that the native tongue alone could sound all the depths of devotion in the Irish heart; but that one could not insult an Irish-speaking congregation more effectively than by addressing them in Irish, that they would take it as a suggestion that they were a pack of barbarians who knew no English. We have no right to be too hard on such a sentiment. It is not surprising that the simple-hearted peasants of the West should have come to think so meanly of the dialect of their own smoky cabins, associated as it is in their minds with every tradition of poverty, and ignorance, and lurking shame, in comparison with the proud, conquering language of England, the language of the schools and of the courts and of the great, clothed in the beauty of an unsurpassable literature, supported by the power of innumerable bayonets, and carrying the key to the kingdoms of the earth in its hand. But here again we have to deal not with the enlightened judgment of a people, but with the

PREJUDICE OF A TWILIGHT STATE OF MIND,

with a fashion rather than with a natural necessity (hear, hear). The western village populations have only to learn that in the most favoured parts of Ireland the Gaelic language is as much honoured and cultivated as it has hitherto been despised; that young Irishmen in the Irish cities are engaged in acquiring it as ardently as all young fellows of intelligence at present acquire French; that strangers from other parts of Ireland make pilgrimages to the Irish-speaking districts as to the holy wells of the old Irish speech, and find its accents as they rush from the peasants' lips possessed of as strong a charm as the breeze upon the mountain crags, or the organ voice of the ocean swelling through the caves of Achill or Clare Island; and the shrewd western mountaineer will soon learn to think better of his language and himself. Make him feel, by all means, that English is and must continue to be the language of intercourse with the outer world—one of the first necessities of life to his boys and girls in the English harvest fields or the mighty American cities. Let him only learn that there is no disgrace, but, on the contrary, honour and privilege, in yielding to the natural instinct which tells him that his heart throbs with holier and more tender emotions when the pulpit speaks the language of the old saints, and that his winter fireside is all the purer and brighter when it is warmed again with the play of the old Gaelic fancy, and when the deadly taciturnity which the cold English has cast over the Irish cabin dissolves under the spell of the rich, lovely accents which were as the distilled honey at the feasts of the hospitable Gael (cheers). Once make it clear to

THOSE WHO STILL KNOW IRISH

that they possess an enviable gift, one as pleasant and invigorating to the Celtic soul as the game of hurling is to the Celtic thighs and sinews, and you have established a firm security against the extinction of the language. But that is not enough. If the more cultivated masses of the Irish people want the Gaelic-speaking peasantry to adopt a fashion, they must themselves set the fashion. The man who would either decay or laud the Gaelic language must first learn it (hear, hear). It is not for me, in observa-

tions merely meant to set young Irishmen thinking, to attempt to lay down the limits within which a revival of the Irish language may be practicable. We should be but copying the precedents observed in Wales and in the Scottish Highlands, if, in any parish where a fourth or more of the school-boys spoke Gaelic, a Gaelic-speaking schoolmaster, specially well paid for his bilingual accomplishments, were to be appointed, and in every Gaelic-speaking petty sessions district, a knowledge of the native tongue were to be made a prime qualification for magistrates and public officials within its borders.

GOING A STEP HIGHER,

there seems to be no good reason, either of utility or of culture, why the national language should not take the place of Latin and Greek, or even of French, in our Intermediate courses (hear, hear). For nine out of every ten young heads crammed with bad Latin and worse French, these attainments vanish almost with the publication of the prize list, while a knowledge of the language which would open to them the hearts of the Gaelic peasantry and the secrets of their forefathers' romantic story would remain with them a source of living intellectual interest. No less than 403 candidates in Gaelic presented themselves to the Intermediate examiners last year. Inasmuch as probably a couple of hundred thousand of our young countrymen have been condemned to nibble at French and Latin, here would be a sacred band enrolled at once to snatch up the touch of Gaelic lore from the western turf fires and carry it burning merrily through the island. The Irish Catholic Episcopacy have opened the way to a still vaster change by erecting a Professorship of Irish in Maynooth (applause). It is not an exaggeration to say that if the Rev. Professor O'Growney could only impart his own enthusiasm to the young priests who quit Maynooth in any single year, it would be as impossible to uproot from the Irish soul the language in which Ossian sang, as to uproot the faith which St. Patrick planted (cheers). But what seems to me more needful than all else for the

PERMANENT REVIVAL AND DEVELOPMENT

of the language is some such modification of the existing Irish Academy, or creation of a new one, as might gather together the force of Celtic intellect into a body not content to sink into the indolence of a club—not so languid of spirit as to surrender to a South Kensington collection of curiosities the inestimable relics of Celtic antiquity bequeathed to them by the pious patriotism of generations of Hudsons, Hardimans, and Wildes; but a body learned enough to be law-givers of the language, fond enough to bestow upon it enthusiasm and affection, and sufficiently broad-minded to surround it with all those charms of poetic, historic, and archaeological associations which would appeal to every cultivated mind in the country. Such an Academy, combining (if one may illustrate by living types) the conscientious erudition of Mr. Gilbert in a cognate subject, with something of Dr. Haughton's light magnetic touch, and Dr. Douglas Hyde's enthusiastic cultivation of the living Gaelic, would bring provincialisms to an authoritative standard, prune the language of its decayed consonants, purify the style of the slovenly copyists and story-tellers according to modern canons of variety and elegance, and create a new National literature—whether in the Gaelic tongue or the English—enriched with the genius, warmth, sincerity, and quaint mountain charm of the old (applause). Nor need its mission stop here. There would be the broken chords of

the world-dispersed Irish race to be taken up and attuned; there would be all the gracious accessories of National life to blossom again in its sunshine. The re-awakening of Irish Music, the painting of the tender Irish landscapes, and the all but unknown art of drawing a genuine Irish peasant, the rehabilitation of a National drama, the amassing of priceless Irish historical material now being consumed by

THE MOTHS OF ENGLISH LIBRARIES

or foreign monasteries; the making the evening valleys ring again with the innocent glee of the Kerry dance, and the plains of Tara with the shouts of the ancient festivals and pastimes. Is it even too bold a vision of far-off years to dream of a time when, passing the stormy Moyle once more into the Scottish isles and glens, the children of the Irish Gael might draw closer even than recent events have drawn those bonds of blood and clan-hip which once bound us to our Scottish soldier colonists who conquered with Angus and knelt to Columkille? nay, spreading still further afield and amain, discover new nations of blood relations in our near cousins of the Isle of Man and our farther cousins among the misty mountains of Wales and the old world cities of Brittany, and combining their traditions, their aspirations, and genius with the ever-growing Celtic element with which we have penetrated the New World, confront the Giant Despair which is peying upon this aged century, body and soul, with a world-wide Celtic league, with faith and wit as spiritual, with valour as dauntless, and sensibilities as unspoil as when all the world and love were young (cheers)? I do not ask my countrymen to withdraw their eyes from nearer and more vital objects to fix them on these distant visions, but

I DO RESPECTFULLY ASK THEM

to dismiss the ignoble thought that the ambition to preserve our National language belongs to the region of crotchets or of boredom, and to recognise that among all the forms of National efflorescence which an Irish parliament will bring into life, the popularization of the old musical speech of the Gaels will be one of the easiest of accomplishments as well as one of the pleasantest duties of National piety (applause). The story of the belief in, and the clinging to, the Gaelic language is in itself a romance pathetic enough for tears. Age after age, while the native tongue was a badge of contempt, a passport to persecution, even a death warrant—the schools suppressed, the printing-press unknown, the relics of the National literature scattered in mouldering manuscripts, secreted as the damning evidences of superstition or treason—there were always to be found the poet, the scholar, the ecclesiastic to foster the sacred fire, the outlawed treasure of the Gael in his bosom, to suffer and hunger and die for its sake. In the days of Elizabeth it was Duaid MacFíris, dedicating his great genealogy to his ruined Celtic Prince with the pathetic lament that no Irish prince any longer owned enough of territory to find himself a grave. Or it was Michael O'Clery of the Four Masters, in his poor Franciscan cell, "transcribing every old material" (that his eager hand could reach, for it seemed to him, in his own quaint words, "a cause of pity and grief, for the glory of God and honour of Erin, how much the race of Gael, the son of Niall, had gone under a cloud of darkness." The centuries pass. The soil of Ire and is confiscated anew after the Cromwellian wars, and confiscated all over again after the Williamite wars. The last relics of the old Celtic civilization seem to shrink into the very

earth before the laws and dripping sword of England. And still in Keating's cave in Aherlow Glen, and O'Flaherty's cabin in Connemara, and Lynch's cell in Louvain, the undying spark is kept alive, and the treasonous manuscripts of the Gael are cherished for happier days (applause). Not happier, but more unhappy, days arrive. A century of humiliation compared to which the Drogheda massacre was glory and the lost battle of the Boyne inspiring—the century of the diabolical Penal Laws of Anne and the First George—broods over the Celtic race. The Gaelic schoolmaster becomes a legal abomination. The schoolhouse, as well as the Mass-house, cowers in a lonely glen, under the rains and storms. Still, will not

THE IMPERISHABLE SPIRIT OF GAELIC SONG

and scholarship consent to give up the ghost (applause). In the very dead of night of the eighteenth century burst out the songs of Carolan, amazing as the notes of a night-ingale in mid-winter; the tender historic searchings of Charles O'Connor, of Ballinagar, were heard, "The Blackbirds" and "The Drimín Dhonn Dheelish" and the "Dawning of the Day" of the Munster bards—that mysterious band of minstrels who started up here, there, and everywhere for no other reason than that the overcharged Irish heart had either to sing or die, a Charleville farmer, a schoolmaster in Clare, a blind musician in Tipperary—men whose names even are unknown to the people who still find in their songs the heavenly nutriment of their sweetest emotions and of their most passionate hours (applause). Then came the period when patriots and scholars, sprung from the ruling blood and speaking the Saxon speech, began to realize dimly the charms of National archaeology, and of the venerable Gaelic literature that had been so long hunted on the hills and ridiculed in the schools—the period when the great Edmund Burke was the means of securing for Trinity College the manuscript of the priceless Brehon Law Code, after its century of wanderings, neglect, and decay, in the cabins of Tipperary; when O'Flaherty's "Ogygia" was purchased for twenty guineas, and the great compilation of the "Leabhar Breac" for £3 13s 8d.; the period of the pathetic scene in the history of an apparently lost tongue, when the Senchus Mor, recovered as by a miracle, from the proscriptions and neglect of ages, was found to be written in a dialect which was no longer intelligible to the most learned Irish scholar then alive. Finally there came the discovery of the great French and German philologist, that the Gaelic language afforded as inestimable

A KEY TO THE HISTORY OF PRE-ROMAN EUROPE

as the baths of Caracalla and the golden house of the Cæsars do to the character of the Imperial city itself. At the same time there arose in our own country that pleiad of conscientious, accurate, and indefatigable Irish scholars, the Petries, and O'Donovans and the O'Currys—who deciphered and unearthed and made light in the dark places, confounded the scoffers, and convinced every scientific thinker in Europe for all time that the rotting manuscripts to which Irish enthusiasm had clung throughout centuries of unexampled horror, were not the mere abracadabra of the fanatical worshippers of a barbarous *patois*, but were the authentic title-deeds of a social system, a history and a literature more venerable and more fascinating than any European race, except the Romans and the Greeks, can produce (applause). The Gaelic enthusiasts were vindicated. But the Gaelic

tongue, while it is honoured in the schools, has been dying on the hills. The masters of many languages take off their hats to it, but to the Irish youth, whom it has suckled, whose mental atmosphere, so to say, it has pervaded, whose blood pulses with its inspirations, it is still a stranger—an uncouth, ill-clad, poor relation at the door. It will have to be proven that the language of our fathers is a pleasure and a luxury to the Celtic tongue and brain, even as the hurling and the hunting sports of our fathers have been proven to be an exhilaration to Celtic brawn and muscle. Poor human nature will have to be convinced that a knowledge of the Irish language, in place of being a thing to blush for and disown—a mark of inferiority to be concealed—ought to be the first object of

AN IRISH NATIONALIST'S YOUNG AMBITION,

a new sense, a delicious exercise of the faculties; the key that unlocks to him the old palaces and the old hunting-grounds of his dreams; the music which comes ringing down the ages from the life of the saints, who chanted in the old abbeys; of the warriors whose lusty shouts rang over the old battlefields, and of the lovers who whispered to the haunted Irish springs (applause). Approached thus with the loving ardour of a nation's second youth, the tongue of Tara and Kinkora may realize the fond prophecy that "the Gaelic will be in high repute yet among the music-loving hosts of Eirinn;" and the men who clung to it when it was persecuted, who believed in it when it was scorned, who in the watches of the night hoped on beside what seemed to be its bed of death, may yet taste the reward of knowing that they have preserved unto the happier time a language which will be the well-spring of a rarer national poetry, national music, national painting, and of that richer spiritual life of simplicity, of equality, of good fellowship, of striving after the higher and holier ideals, with which the Celtic race alone seems to have the promise of brightening the future of a disenchanting world (loud and prolonged applause).

NOTES.

The Journal is published five times yearly. The annual subscription, 2s. 6d., to be sent to Rev. E. O'Growney, Maynooth College, Ireland, to whom all communications are to be addressed. Back numbers are procurable.

Owing to absence during vacation, there was some delay in answering correspondents.

We may confidently expect that an impetus will be given to Celtic studies by the New National Literary Society. The president is the *Craobhin Aodhann* himself, and one of the most prominent members is Dr. Sigerson, a veteran in the Celtic cause. The new Society proposes to reach the people by sending round lecturers. This is the only means of popularizing the speaking and study of the native language. The Irish press of all shades of opinion have warmly encouraged the new Society. Some notable articles have appeared in the American press from the pen of Father Keegan, who describes the new Society as intended to "publish and circulate among

the Irish, at home and abroad, the product of the Irish mind, present, past, and future."

Dr. Hyde is continuing, in the *Weekly Freeman*, the publication of his extensive collection of songs of the Bards of Connaught.

The National language has lost two practical friends and supporters in the death of Mother Mary Paul and Mother Mary Aloysius, of the Convent of Mercy, Ballinrobe. The deceased ladies taught Irish in the Convent schools with great zeal and success.

The annual distribution of prizes for success in Gaelic Studies in the Schools of Ring, Dungarvan, was held lately with much success. Twenty-six money prizes and the same number of book prizes were presented to the children through the generosity of Rev. E. D. Cleaver.

Only a national teacher can realize the difficulties under which Irish is taught in some schools. Besides the difficulty of teaching an extra subject, there is often opposition, more or less, from the school manager, and sometimes the open hostility of the school inspector. A most glaring case of the latter occurred some short time ago in a western school. Here are the circumstances:—Pupils are examined in grammar questions, and are also given a passage to translate. The inspector gave each of the pupils a sheet of paper, on which the grammar questions were to be answered, stating that another sheet would be supplied for the translations. The grammar questions finished, the pupils asked for more paper, whereupon the inspector took the papers already written and burned them. The work had to be begun again, and new questions given. When sitting down to work a second time, a boy in the front bench remarked that he "had got a different question card;" immediately the inspector writes, "talking," across the papers of the *three* boys in that bench. These boys were not permitted to write their grammar paper a second time, and of course the word "talking" written across the blank paper upon which they afterwards did their translation, disqualified the paper in the eyes of the inspector or the examiner who afterwards examined the papers. No explanation of any kind appears to have been given to the examiner of the papers, hence the boys failed. These three boys had an average attendance of 197 days each. The name of the boys, school and inspector are in our possession. Is there any redress for this?

Stampa an gheimhrid, nó, cora an tealluag in tairg-Connactaib is the name of our most recent Irish publication. It is a book of 144 pages, and can be had in paper for 1s. 6d., cloth, 2s. 6d., from the printer, Mr. Patrick O'Brien, 46 Cliffe-street, Dublin. The postage will be threepence per copy extra. This little book gives a faithful picture of what the really popular modern Gaelic "literature" is. It contains in the fine terse Gaelic of the Western Coast many of the old songs, stories, rhymes and riddles, puzzles and sayings in use among the Irish-speaking population. In this way it introduces the reader to many out-of-the-way subjects, words and

phrases. A glossary of the more unusual terms is given at the end. From another point of view, too, the book has special claims on lovers of the old tongue, for it has been put together in the intervals of a busy life by a hard-worked school-teacher, and has been printed by a man who has had the courage and confidence to invest his savings in a font of Irish type. If it were only to encourage the author and the printer, everyone who takes an interest in the language should procure a copy of the little book.

In our next number, Mr. O'Faherty, the writer, will publish some notes on his text of the book. Mr. O'Brien is also about to print a collection of Gaelic readings from various sources.

Dr. Kuno Meyer will soon publish his edition of the "Vision of MacConglinne," a famous Irish tale, which has never before been printed. Dr. Meyer has also printed, in the *Revue Celtique*, the tragic *Fingal Rónáin* (with translation and notes), and the story of *Baile Binnbhearlach*.

The latest publication of the Philological Society is a learned and most interesting paper on the Compensatory Lengthening of the Vowels in Irish, by Professor Strachan, of Owen's College. One can understand why the vowel is long in words like *oéc, réc*, formed from the roots seen in Latin, *dentis, scutis*, by omitting the *n* and lengthening the vowel in compensation. In the same way Professor Strachan gives us the history of many common words, such as *eun, léme, cnam, cneun*, etc. We may give some interesting particulars some other time.

The published results of the Intermediate Examinations show the way in which the National language is treated in the National colleges. The College of Clongowes, Newry, Blackrock, Letterkenny, the Sacred Heart College of Limerick, and the Presentation College of Birr (why is it called Parsonstown in the official returns?) teach the language with zeal and success; but the other colleges, even in Irish-speaking districts, would not, of course, degrade themselves so far as to teach the tongue of St. Patrick and Columcille! Evidence is given even more abundant than before of the industry and patriotism of the Christian Brothers, who have made brilliant Gaelic records in their schools in Dublin (James's-street, Richmond-street, Syngue-street, Westland-row), Dundalk, Cork, Tipperary, Clonmel, Waterford, Dingle, Carrick-on-Suir, Omagh (!), Belfast, Westport, Newry, Mullingar, Dungarvan, Middleton, Youghal, and last (but not least), Limerick. The College of Rockwell was also very successful.

The *Gael*, of Brooklyn, and the *Tuan News* are continuing the encouragement which for years they have been giving to students and readers of Gaelic.

This year the Welsh Eisteddfod was held at Rhyll; prizes were given for Welsh literature, music, and for cottage industries.

The Scottish Gaelic Society has just held a great national gathering, which they hope will now be annual. It was something like the Welsh Eisteddfod—its object being to promote the cultivation of Gaelic literature and music, and home industries. Some of the most prominent Highland Gaels were present, including Lord Archibald Campbell (Director of the Gaelic Folk-lore Series); Rev. A. Stewart ("Nether Lochaber"); Rev. Dr. Blair, Mr. Magnus MacLane, John Campbell, the poet of Le Laig; Mr. MacFarlane, Mr. Henry Whyte (Fionn). An ode, composed for the occasion, was first read. Then there were Gaelic recitations, Gaelic solo songs, Gaelic song, with harp accompaniment, a choral competition, and prizes were given for original Gaelic compositions in prose and poetry. Arrangements were made to bring out at once a series of Gaelic school books.

There are only 4,000 Gaelic speakers in Edinburgh; and yet the first notable act of the new Archbi-hop was to begin a series of Gaelic sermons. Dr. MacDonald, *an t-Easbaidh Aonghus*, as his people in Argyle and the Isles call him, is an enthusiastic lover of the old tongue. So is his brother, the Bishop of Aberdeen. So is Canon MacFarlane, who is mentioned as his probable successor.

According to the last census, up to 250,000 people in Scotland use the Gaelic as their ordinary language, and 44,000 can speak no other language. And yet the Gaelic is a dead language!

There are districts in Canada, Prince Edward's Island, Cape Breton, and Glengary, where the population is, to a large extent, Gaelic-speaking.

In the *Highland Monthly* (Inverness, 1/-), Mr. MacKenzie continues to publish his collection of old Gaelic charms and incantations.

Comhàidhean an Gàidhlig 's am Beurla, by Rev. D. MacInnes (Boyd, Oban, 1/6, pp. x., 70), a new edition of this excellent conversation book.

The *Celtic Monthly* is the latest literary venture of our Highland Gaelic friends. It looks like a publication that will live, and certainly it well deserves success, for it appears not only to lovers of Gaelic, but to all interested in Celtic History, Music, Sports and Tradition. With this first issue is given a fine portrait of Niall MacLeod, the present Gaelic Laureate. The yearly subscription, post free to anywhere, is 3s., and the editor and manager is Mr. John Mackay, 17 Dundas-street, Kingston, Glasgow.

Some parents have not yet lost the slavish ideas current at the beginning of the century. Forsooth, Irish is not respectable enough for Irish children, and no respectably-dressed child should be allowed to learn it. Says a teacher;—"Ba beag náir ié a'air buacáille mé an lá

rá beirteas, ve bhuí ghu éurtear a mísc as foglum Shaeúilge: éus ré an páirce ó'n foil."

St. Patrick's Irish Prayer Book, by Father Nolan, can be procured from James Duffy and Sons, 15 Wellington-quay, Dublin. Price, 1s. 6d. in cloth; 2s. in morocco; 4s. in English morocco. Postage, 2d. anywhere in Postal Union.

Some English words are curiously Gaelicized by ordinary speakers. Who would recognise *bí rias 'mo coitebóyáil* as a translation of "they were boycotting me." It was the phrase of a Gweedore peasant.

In the old stories of the Red Branch (an éraob úe-ayg), the phrase usually heard is an éraob úe-ayg, gápa an éraob úe-ayg, ní an éraob úe-ayg a'ay ní an éraob gáal (for úe-ayg, gáil). And now and then the genitive na éraobe úe-ayge is heard. How can these be explained?

POPULAR GAELIC.

In Mr. O'Faherty's *Stamra*, just published, will be found details of an old Irish game still popular, and of the accompanying *ranna*, as heard in the West and North of Ireland. Since then a Southern version has been sent by Mr. O'Leary.

Lámarós lámarós

Láma paéin

paéin néill

éile ollá

Tobarí meala

gáin foil

Deoil eon

Buille beag ari lári na bairé

Leat-ra cmar an ríacós.

Or thus:—

Lámarós lámarós

Láma paélin

paélin óri (or aeri)

Óri (aeri) buillós

Lábós mairé

Cuir ra t'ionga (-in)

Cmar.

1 nòeimead riarr c'all (at the very end)
 veirdear leir an mbeirte adá daorí fóir :—

Síreim, gearcaim
 Caipiaige gearcaim
 M'ó (cá méir) mac as an rúg?
 Mac anóe, mac anuú ;
 Teirúg ríor go ceann an tíge
 A'í tabairi leat aníor
 Im a'í ub na cíice tuibe
 Ó éóm an tíge.

Rann eile ó Dheuma :—

1 mbárac an Domnac
 Bérómio go raímar-maít (? méit).
 Cao a béro agaim?
 Aíán gearcail,
 Cíúba capail,
 Maora ari méirín,
 Céirín muice
 An túb, 'í an daí, 'í an buillán bpeac.

Aíir :—

Sgeul i rgeul,
 Earball ari an eun,
 Síorúac (gearúac) as rúro ríor ;
 D' íeomari an mála
 D' íágamari an mún.
 Šlaoró na h-aéán,
 Támc an éuaicín gearri Šlar,
 Šmó an bfunneois anoir nòear,
 Leat-éann ríor, ruarac léi,
 Šarriangear mo ršém (rš'an) a'í mo
 jóca,
 Bainear an t-earball ó'n tóim ví,
 Buailear buille ó'a éumúac ari an
 calaí
 Ašur bainear lán an élmín ve na
 vórraib ví.
 [Nó, lán mo óorin ve'n élmín ví.]

—

Report from Caherdaniel, N.S. "níor méat don vo'n
 óa buacail ari ríro vo ceirrímeasó, ašur ruaríe ríe
 buacail acs an éeup párr."

AN ENCOURAGING LETTER.

Although the general neglect of the old language of our ancestors is sad to contemplate, it is cheering to find here and there men who have courage and perseverance enough not to neglect to do a man's part to prevent its extinction, instead of useless lamenting and pooh-poohing the efforts of others. There is, as it were, a bond of union between such men, binding them together into one national association, whose members are found in all parts of the world. Here is a note from one of these :—

"Oct. 14, 1892.

"DEAR SIR,—I began to subscribe to the *Gaelic Journal* at the beginning of this year, merely to give it a helping hand, for my knowledge of the old language was very limited indeed. I used to sit down when a number came to hand, and look helplessly at it, and wonder what it was all about. Mr. W. O'Brien's lecture, which I read carefully, had the effect of showing me what *my own duty* to the tongue of my forefathers was. I procured Dr. Hyde's book of folk-stories, and, with the help of the vocabulary to *Diarmuid and Grainne*, and a little knowledge of the first and second Irish books, proceeded to extract painfully the meaning from the last story of the volume. When I got through, I had a pretty fair, though hazy, idea of the story. Then I went to a friend who knew the spoken language—those who do know it are very few in this country of Andrew Magrath and Seaghan O'Tuomy the Gay—and read it for him. My pronunciation afforded him much amusement—it tickled him hugely, in fact. He, however, understood me fairly, and that was all I cared for. I learned the meaning of some words, and the pronunciation of many, in this way. To make a long story short, I got over nearly all Dr. Hyde's book in a few weeks. I would be much obliged if you answered the enclosed queries (about books, &c.). I do not intend to get all the books at once, but as I can afford."

[Comment on this letter is gilding refined gold. Here is a man reading Dr. Hyde's book in a few weeks, and, naturally,

anxious to read more in this language which he finds so beautiful and sympathetic. And in reading Dr. Hyde's book, he laboured under a sort of disadvantage as far as the pronunciation was concerned, for his Irish-speaking friend could not easily recognise his attempts at reducing many of the Connaught words and phrases in the book. What páraois has done for the modern Gaelic of Donegal, and Dr. Hyde for that of the West, Mr. O'Leary of Eyries has done, in prose and poetry, for the musical Gaelic of South Munster, and I should recommend our friend to try his hand at some of his articles in the Journal.]

THE LAST CENSUS—GAELIC STATISTICS.

The Irish language is dead. At all events, we often hear this stated. But the following statistics throw some light on the question.

County	Speakers of Irish and English	Irish only	Total Irish Speakers, 1881
Galway	... 107,929	17,646	155,334
Mayo	... 106,131	4,234	148,738
Sligo	... 21,189	147	31,930
Roscommon	... 11,864	21	21,589
Leitrim	... 5,599	23	9,600
Total of Connaught	252,712	22,071	367,191
Cork	... 117,447	2,273	173,600
Kerry	... 69,701	4,481	96,338
Clare	... 45,978	900	65,085
Waterford	... 36,158	1,321	51,597
Limerick	... 17,045	17	32,240
Tipperary	... 12,244	68	23,806
Total of Munster	298,573	9,060	442,666
Donegal	... 55,000	7,037	(59,515 and 12,249)
Tyrone	... 6,680	7	9,796
Armagh	... 3,484	2	6,887
Cavan	... 3,408	2	7,004
Monaghan	... 2,847	0	6,604
Derry	... 2,718	5	3,662
Antrim	... 1,523	0	2,604
Down	... 878	0	901
Fermanagh	... 561	0	1,270
Total of Ulster	77,099	7,033	110,492
Kilkenny	... 3,933	0	9,245
Dublin	... 3,472	0	5,193
Louth	... 2,583	5	5,478
Meath	... 1,492	0	3,531
Kildare	... 381	0	634
Westmeath	... 338	0	828
King's County	... 324	0	527
Wexford	... 320	0	512
Longford	... 252	0	642
Queen's County	... 190	0	273
Wicklow	... 176	0	243
Carlow	... 123	0	193
Total of Leinster	13,584	5	27,299

“IRISH-SPEAKING” COUNTIES.

	Ir. & Eng.	Irish only	Total Pop.
Cork	... 117,447	2,273	438,432
Galway	... 107,928	17,646	214,712
Mayo	... 106,131	4,234	219,034
Kerry	... 69,701	4,481	179,130
Donegal	... 55,000	7,037	185,635
Clare	... 45,978	900	124,483
Waterford	... 36,158	1,321	98,251
Total	538,343	37,892	1,459,683

	Speakers of Irish and English	Irish only	Total Irish Speakers, 1881
Munster	... 298,573	9,060	442,666
Connaught	... 252,712	22,071	367,191
Ulster	... 77,099	7,033	110,492
Leinster	... 13,584	5	27,299
Total of Ireland	641,968	38,189	947,648

JACK.

[I gcaomaint na hÁiríann aitheascar an rígeul rí, mar fuaire an ríghibneoir réim é ó Colm Mac Fualáin, cáilleánúir i líní Mléadóin.]

I. líní a' t'rean-aimhíir, 'bí lánamain naé marb acob (aca) ac' aon níac amáin. Ní mar' ré 'rianaó (ag beunam) aon máite, agus ní mar' aon ceó acob lé n-íte. 'Nuair a táinig Jack ríteac ó éuaritíac, mh' an am buó éairt óó gúl a éoslaó (oíl no éoslaó), 'éuaró ré agus' éiré ré caoia maríar ó n-a máiríar. 'Bí ré 's íte na caoia reo go mar' rí íte, agus' ann rín 'éuaró ré agus' 'zoro ré caoir eile. Marí rín 'bí ré óá beacúgáó héin (réim), a' zoro.

Fuaire a' máiríarí amac zupab é reo 'bí 'zoro na zaoiaé. Táinig ré go oí 'n rean-acair. 'O' fíaríarí ré óe, cao éirge marb a mác a' zoro a éuro caoia.

“Cuir lé céirio é, nó leag'a mé 'n teac oir, agus' oibheóga mé ar éú.”

'O' fíaríarí 'n t-acair, “cao é an céirio 'ab fíarí leac, a Jack?”

“'B' fíarí líom,” aoirí ré, “gúl lé cpeámaríacé” (eneámaríacé).

'Oeirí a' t-acair, “Maríóga (maríócaró)

na daoine tú 'nuair a bheir a ríad oir a' goir a zuir. *Mi máit liom,* "beir a' t-aair, "tú zúl leir a' zóirio rin."

'Deir Jack lé n' aair, "Téimz aiz a' réireul, azur muiréozá Oia túit zo vé 'n éirio a zcuir'e tú léi vo mac."

'Cuair 'n t-aair zo vti 'n réireul 'oianao aumairze (uimairze, pronounced *awmice*), zo n-inneozá (i. inneozá) Oia tó zo vé 'n éirio a éur'eac leir a' mac. 'Nuair a o'iméiz 'n t-aair, v' iméiz 'n mac, zo noeacairé ré pai 'n fúinneozá aiz an aicéir, an aic a' pai 'n t-aair 'oianao na n-aumairze; zui fúirfáiz ré air Oia, cé 'n éirio a zcuir'ic ré (i. zcuir'ic: the personal ending aó is pronounced like ic before the pronouns beginning with y) leir a' mac. 'Lair Jack leir caob amuz:

"Cuir lé epeáimairéac é!"

'Nuair aoubairic ré rin, 'iúé ré 'baile, azur 'bí ré 'ra' mbaile iomh an aair.

* 'Fúirfáiz ré tó aair, zo vé 'n éirio air óubairic Oia lé é éur léi.

"Ó a iúe," air a' t-aair, "an éirio éeuna 'bí tú hein a' ráó."

2. 'Nuair a éáimz an oíóe, v' iméiz 'n t-aair azur a' mac, zo zcuir'ic ré (zcuir'ic: ré) 'n mac az maizir'ic 'múneac (vo múneac) a' éirio rin tó. *Taman* (tomam) 'ran oíóe, 'éonairic ríad beiric fear 'teacé 'n-a noiaró 'n bóair, azur iav air maicuzacé air tó éarall. 'Fúirfáiz'earair tó 'n t'rean-aair, cá mabaair az 'ul (oul). 'Óubairic ré leób (leó) zo pai' ré 'zul 'cuir a iúe lé epeáimairéac.

"Má t'air," 'beir ríad-ran, "múneam-uo 'é 'n éirio rin tó. *Mi 'L* aon éneáimairic lé rázáil noir fearri 'ná mur'e (rinne)."

'Óubairic leir a' zean-aair zúl a baile (oul vo 'n baile), azur zui mmi (mmíóe) air bí 'beir air pai n-a mac. 'Cuair ré air a zcuila, azur éiomámeairic leób, zo noeacairic zo vti teacé muiréiric, zo noeacairic ríad air a' teacé, zui ríaoileairic anair Jack éirio a' rímléiric lé pára, 'r zui éair'earair má' aize, leir an óir azur leir an air-

zeao 'a éur ann, ríeana azur ríúnozáre. 'Nuair a 'bí 'n mála lán, 'iunne ré comairca 'n mála 'éairic (vo éairic) ríad. 'Bí ríúil aize zo veuiric (veuiric) ríad é héin ríad 'n-a óiaró rin. Azur noir éuz.

3. *Mi* mair (mair a ríor) aize ceuric (ceuric) 'ab fearri tó a 'oianao anhir. Cuir ré pota azur zúoiric ann 'é uile éairic (zác uile éairic) tó pai' ra' teacé, zo b'airic ré clú, zo pai' ré tó mbu-laó ó éeann zo ceann, zui ríaoimairic ré 'n muiréiric 'bí 'n-a éoulaó air a leabair. 'Óubairic a muiréiric lé n-a éairic éiric ríad, zo pai' ríad éicéacé (éiric) m' a' teacé n'air éleacéuz leir. 'Nuair a v'airic Jack a' éairic aize éiric, cuir ré air eairic (eairic) builín bí air a' lota lé pára iomh rin. 'Nuair a éonairic a' éairic eairic ann a' builín air, 'óubairic rí leir a' muiréiric zuiric é 'n veacac (i. veairic) a bí ann. Cuair rí a éoulaó airic, azur ní éairic (éairic) rí noir mó. Anhir Lairic a' muiréiric, azur 'óubairic ré leir a' ríorair ríad zui voair air bí a 'oianao tó. 'Óubairic Jack leir naé noianao, ac' an voiric ríorair azur é lizean (léizean) amac; mairic fearic (mairic mairic a fearic) bí ré tó, zo veuiric (veuiric) ré 'n ceann tó 'n teacé. 'Ó éiric 'n muiréiric, azur cuair ré tó lizean amac. Bí Jack 'comairic na n-aóairic azur eairic ann a' builín tó 'n muiréiric, zui ríaoil ré 'mac é.

4. Buairic ré air a' óairó air a mboair, zo b'airic ré ríor i b'airic uair (pronounced *wee*). Éáimz ré zo vti 'n ríor. Ann rí (rí) bí na maizir'ic ríic, 'uz (vo léiz) anair é m' a' rímléiric, 'iunne (az iunne) an óir azur an airic bí m' a' mála acob. Cuir Jack eairic ann a' builín air a éeann airic. Cuair ré aize a' b'airic a' b'airic nuzá ríeacé. Buairic ré an fúinneozá lé n-a aóairic, azur b'airic aize maizir'ic air amac. Szairic na éneáimairic ré (rí), azur 'óubairic ríad zuiric é 'n veacac bí teacé acob ríeacé. Szairic ríad leób éirio

a' òrnuir òimite, agus ò'fàgadh a' zeur capall agus a' zeur aigis ann rin aig Jack. Càit' ré òe c'raicinn a' buláin, agus éuir ré 'n t'-aigis òir a' mála. Tús ré leir é go òci 'n zcaata, áit a' ma' na capall ceanglunzée (ceangailte) acob. Éuir ré 'n mála aig éapall, agus éuaró ré héin aig maicuzéacáit aig a' zcapall eile, go iuz ré 'n dá éapall a' baile aig a' áthair.

Ni ma' 'n t-áthair 'n-a' fúirde. Uuail Jack a' òrnuir, agus òubhairt ré léob é lizean irteac.

"An tú Jack?" aig a' t-áthair.

"I' mé. Liz mé 'rteac."

"Tuige (.i. cao éurze, c'neuo fá) náir fan tú aig òo maizirteir, go mbioé (mbioó) òo ééirto azao?"

"Tá ri azam," òeir Jack. "Ù'peiceann tú 'n dá éapall 'tá azam v' éir na horóce?"

5. Cuala 'n òuin' uaral zup éáimz Jack a' baile. Táimz ré go òci é. U' f'iairf'áiz ré òe, "Cao éurze náir fan tú aig òo maizirteir. 'Óubhairt Jack leir, go maib an ééirto aigze.

'Òeir a' òuin' uaral go mbainit (mbain-feac) ré 'n ceann òe, maria ngoruit (muna ngorufeac) ré na t'ri cinn òo éapall 'tá 't'ieabaó aig a' éuro feairb'rozanaróe òir a' b'ráic m'òiu.

Céannuiz Jack éúiz cinn òo feataróe comíní. Tús ré leir iao. Éuir ré f'a' b'ráic-re a' ma' r'iao a' t'ieabaó t'ri cinn, agus péirte òir a' b'ráic eile bí lé n-a' haij. Táimz lué a' t'ieab'ea agus éonnaic r'iao na comíní òir a' b'ráic. 'Óubhairt r'iao go ma' an r'áic-re lán lé comíní. Bí raicéir o'rrab (o'rra) go milleac (mille-feac) an ceuéta na h'iompaéa, dá b'ráic (b'rágrá) r'iao na capall ann rin go mbéairat (mbéairac) r'iao aig na comíní. Zup t'ieabaóar a' t-ìompa rin, zup r'zaoileaoar na bucláirde, agus zup lizeaoar na capall ó 'n zceuéta amac. Ruzaóar aig na comíní, agus aig a' b'péirte eile bí òir a' b'ráic rin lé n-a' n-aig. 'Nuair a' éáimz

r'iao anall agus na comíní acob, ni ma' aon éapall lé f'azáil acob; go n'òeáóar 't'òim'òeacé na zcapall a' baile. Cap'ò (òo cap'ò) 'n maizirteir leób.

"Cá b'ruil na capall?" òeir a' maizirteir.

'Òeir r'iao leir go maib na r'áic'eanaróe (-anna) lán lé comíní, go ma' éúiz cinn acob, agus go ma' go leóir eile ann, dá b'p'eoaroir b'p'et o'rrab.

Bí 'r' (òo bí a' f'ior) aig a' maizirteir zup zorite bí na capall ó n-a' éuro feairb'rozanaróe. Éuaró ré go òci Jack, agus ò'f'iairf'áiz ré òe, an é z'or a' éuro capall. 'Óubhairt Jack leir zupab é.

"Tabair óam òo éuro capall, a Jack, agus ní éuirfé mé aon éeirte o'ir níor mó."

"Ní éuib'rao," òeir ré.

6. Céar ré ann rin òio'galtar 'im'ite aig Jack. 'Óubhairt ré lé Jack.

"Maria ngorite tú (muna ngorufe tú) na t'ri éinn òo éapall 'tá òir a' r'áb'la, agus maicac aig 'é aon (zác aon) éapall acob, agus beirte eile 'n-a' z'ionn go marom, béro an ceann lé baite òioct."

Bí Jack 'òianaó r'p'ri an t'raé'nóna rin i n-éim'feacé leir na z'ar'úir, go ma' ré 'n-am acob lé z'ul a' éoulac (òul òo éoulac). Ann rin f'uar' ré dá buroel móir f'uirze ar a' r'opa òo 'n stuff 'r' feair' bí òir a' t'eaé Éuaró ré aig a'z'aró aig òor'ur a' r'áb'la a' maib na capall ann agus a' éúizear' feair. Liz ré cum'a aig héin a' beir aig m'irze, agus é 'béic'uró; agus ní ma'bar (ní maib a' f'ior) aig a' éúizear' ceuro òo bí ann. 'Óubhairt òime acob z'upab i' é'p'án an f'ir re amuiz a' bí béic'uró. 'Óubhairt feair eil' acob go ngobair (ngeó'baó .i. ra'acá) ré héin amac, go b'p'ec'it (b'p'ec'feac) ré héin ceuro òo bí ann. Éuaróar amac agus éonnaic'eoar é dá iom'p'ó héin òir an a'oiléac. 'Óub'raóar zup feair é bí aig m'irze, agus go ma' ré céairt é é'abairt irteac.

Tuzaoar irteac é. Cúir'eoar aig a' t'ir' é (az an ceim'ró é). Fuar'eoar buroel móir f'uirze 'n-a' r'óca, agus bí 'r' acob (òo bí a' f'ior aca) an uair rin zup feair é bí

air mhige. B'ann feara acob an burdeul ar a' róca, agus v'ól ré veoó ar. Tug ré é v'feara eile, agus v'ól ré veoó ar. Tug re vo 'n t'huir é bí air marcuigeadó air na capaill, agus érióchnuig ríao a' burdeul air fao.

Bí ríao rúgáó. Bí ríaoíor oirriab go ríao ríaoé air-re (río) éngadóir ríaoé. V'iompuig ríao air a' taoib eil' é go v'céigie (v'céigiefaó) ríao é go ceair, go b'ruair ríao burdeul eile 'n-a róca, agus gur ól ríao é air fao.

Bí gairgeadó mói aig a góingear feara, gur éit na marcaadóe (marcaig) anuar v'ó na capaill. 'Nuair a ruair Jack air mhige iao, ríaoil ré na capaill agus tug ré leir a b'ail' iao.

7. Air maron nuair a v'éirig 'n v'um' uaral, éaró ré aig a' r'ábla, go b'reicic (b'reicfaó) ré 'ruib na capaill guróci (= guróce) aig Jack ar. Ruair ré na r'ir air mhige agus na capaill guróci.

Éaró ré agus v' r'airraig ré v'ó Jack an é guró na capaill. 'Dubairt ré gurab é.

"Tabair 'ann na capaill," aoir ré, "agus ní éuirfe mé don éairt oir n'ior mó."

"Ní éub'rao," aoir re. "Sé mo éairt é, agus ní éub'rao."

"Maia (muna) v'ub'rair, cuir'e mhie éú 'uanaó ruo bur v'aeira a'v (a'gao) a v'ianaó. Maia ngoró'e tú 'n b'ráitlin b'ar r'um anoóe, béro 'n ceann lé b'ant v'iot r'aoi uair a v'ó v'eug i mb'ráe.

Bí amadóan aig a' v'um' uaral, a b'ra'gar (b'ra'gbaó) ré pléiríur mói ann. S'eur Jack eularó air héin air nóv an amadóan, agus éaró ré go v'oi 'n tead. Ní r'ab'ar (ní r'uib a' r'ior) aig a' v'um' uaral cé acob (cia aca) a amadóan héin. Tug ré b'ad v'ób (v'óib) lé n-ite, agus éaró Jack aig ite air pláta 'n amadóan, agus éaró 'n t-amadóan aig ite air pláta 'n v'um' uaral. C'ait ré uiróir lé n' amadóan héin, mar r'íl ré guró é Jack a bí ann; a' b' é 'amadóan héin a bí ann i leab'aró Jack.

Éaró ré aig gur a' éoirrám. Éaró Jack aig guró a' b'ráitlin bí r'aoi n-a bean,

agus tug ré leir a' b'ráitlin. Ní r'uib ré a' m'igie, nuair a éáing a' feara héin r'itead.

Éairraig ré agus ní b'ruair ré a' b'ráitlin ann. Bí r'í m'igie.

Air maron, lé air n-a b'ráe, éaró 'n v'um' uaral go v'oi Jack, agus v' r'airraig ré v'ó an é guró a' b'ráitlin. Dubairt Jack gurab é.

"Ná r'áde go v'óiró air," air ré, "agus t'ub'ra mé m' ingean lé ró'raó v'uit."

C'rioc.

NOTES.—*heim* (for *feim*) may represent the old form *éim*. *supraige*, *campment*: *op*, *ol*, *up*, *ul*, are often pronounced before another consonant, *our*, *ovul*, but with a rather short sound. So in *oponugad*, *poll*, *uplae*, *ulrae*, &c.

guro a' curó, *v'umam' ruo*, *guro an b'ráitlin*; the genitive should follow the verbal noun in each instance.

In the process of dictation, this tale has lost the entire rhythm and swing and flow of diction with which I had previously heard it told. Even the stereotyped style of narration is laid aside for a more conversational and simple mode. This, if a loss in an esthetic sense, is a gain for the student of colloquial Gaelic. From the name of the hero and from at least one of the episodes, the Irish folklorist will gather that the story comes from a foreign source.

Mac-Léiginn.

[NOTE.—§ 1, line 23, *b'eur'ar*; line 24, *n'ior r'iaé*. § 2, 24, *l'igie* éairraig. § 3, 3, *ann' é ule*. § 4, 24, *l'igie*. § 5, 27; something appears to be omitted, perhaps the usual *áe r'geul gur . . .* (=to make a long story short, in short). § 7, 14, *b'ra'lin* from *b'ra'lin*, *b'ra'lin*. Read *ceipso passim*. This is the best transcript yet printed of the Gaelic of the Western Islands, and in next issue we will give a translation and notes on any difficulties which readers of the Journal may point out, as they are invited to do.—E. O'S.]

VOYAGE OF MAELDUIN.

(Continued.)

§ 68. N'ior éian iar v'cead v'óib ó'n mhie r'iu, v'ó éiró r'ava uaeá v'oir na tonnaib cuma mar eun g'eal. V'ó iompuigeadóir r'oraé an éuirraig ó v'ear éurge go b'reicóir cia an n'ó v'ó éonnacadóir. Mar v'ó éuadóir, aig iom'iaó, i b'rogur v'ó, v'ó éonnacadóir gur ba v'ume v'ó bí ann, 7 é r'olugie lé r'onnraó g'eal a éuirp. V'ó éuir ré é réin aig *sleacht'naibh* air éairraig l'ea'ain

iaipiaro beannaic aip, 7 fiaspuidro ve, cao ar a nveacairé pé ar an gcaipiaiz rin. “A’ Topiaiz, go veinnin,” ar pé “éangar yonn 7 ip 1 oTopiaiz vo ho-olead mé. Vo b’dear anghin am’ éocairie mite, 7 ba oipoc-éocairie mé, óip vo óiolann biaó na heaglaire in a mbíóinn ar peosairé 7 ar niasoin vom péim, nó go maib mo teac lán vo éuilctéib 7 vo ceaircallib 7 o’evrad gac vaá, ioip líon agur olann, 7 vo *chiolar-naibh* umáiré, 7 vo *thelleanaibh* beaga umáiré, 7 vo b’heátnarib aipiz lé biofánaib óip, ionnup naó nair mó, “baó iaracé ar mo éiz” vo gaciuo o’a ocaip’gizeann oime, ioip leabhair óipó, 7 ciaza leabair cuimvaéta umáiré 7 óip. Agur vo jómáiraimn pá éizéib na cille go mbeipinn iolmáome arca. Ba móip m’ uabair agur vo óiomup anghin. Lá amán, avubhacó liom uaiz vo véanaim vo éolann aiciz éuaite éugad ipceac in’ an inip. An uaip vo b’dear ag an uaiz rin vo éualar an gúé anóip liom ar an talmáin pá mo éopairé:—“Ná tocail an áit rin,” ar an gúé, “ná cuip coann an p’acáiz oim, ó ip oime naom c’páibteac mé.” “Ea’oim 7 Oia, cuip’peao,” ar me, lé meu vo óiomupa. “Biaó naip rin,” ar pé, “má éuipup oim é,” ar an oime naom, “caill-peair éú 7 gceann éip lá 7 b’róip in iphoonn; 7 ní fanparó an éolann ann.”

§ 69. Avubhacó leip an Seanóip:—“Cia an máit vo g’póipin vom muna gcuipim an peair oip?” “Beaca p’teain maip áip’peab lé Oia,” ar pé. “Ciannoip b’dear a ip’oip rin agam?” ar mé. “Ní veacair oit rin,” ar pé; “an uaiz atáip ag véumaim, b’ró ip lán anóip vo g’aimm. Ba pollup oit ar rin naé péoip leat an peair o’áolacá oim-pa vá b’peucá leip.” Nioip ba o’ip’peao vo’n b’p’éitip rin an tan ba lán an uaiz vo g’aimm. Vo cuip’peao an éolann in áit eile anghin.

§ 70. Amipup eile, vo éuip’ear cuip’ac nuao ocaip’-éip’oicneac ar muip. Vo éuaóar am’ éuip’ac, 7 ba máit liom b’heáétnugad am’ éiméacall, 7 nioip pázbar am’ éiz, ó beag go

móip, mó naé puazur liom—lé mo óabaóairé 7 mó éoipairé 7 mo m’p’airé. Maip vo b’dear ag peucain na maip, an éaoi rin, 7 an m’uip go cuim vom, éángarar gaoá móip oim 7 vo éaip’uip’geaoar in’ an muip mé, ionnup naé b’p’ear tip ioná talam’ Vo puizne mo éuip’ac coimnuite púm angho, agur o’fan pé gan cuip vo éuip’ar an áit na óiaró rin. Maip vo peucar am’ éiméacall ar gac caoib, vo éonnacar ar mó lám’ óeip an peair na p’uibe ar an rumn. “Cia an caob a b’p’uip ag oit?” ar pé. “Doibinn liom an caob a o’teó mo maóair ar an muip,” ar mé “Nioip doibinn leat go veinnin, vá mba ip’oip oit an o’p’eam atá vo éiméacall.” “Cia h-iao rin?” ar mé leip. “O’p’eam éit vo maóair uaip ar muip, agur puazur go neulaib m’ie, ip aon tuip vo o’eammaré é vo éiméacall ar paó,” ar pé, “ar vo fannt, 7 o’uabair, 7 vo óiomup; ar vo g’oio, 7 ar vo o’p’oic’g’noimair eile. An ip’oip oit,” ar pé, “cao pá a p’caoann vo éuip’ac?” “Ní ip’oip vom,” ar mé. “Ní maóair vo éuip’ac ar an áit 7 b’p’uip pé rin, go n’p’uip’ann mo éoil-pe.” “Vo b’éitip naé b’p’uileónzairi,” ar mé. “F’uileónzairi ann-pin p’iana ip’uinn muna b’p’uileónzairi mo éoil-pe.”

§ 71. Vo éip’acall pé éugam anghin, 7 vo éuip’ a lám’ oim, 7 vo g’eallar a éoil vo. “Anoip,” ar pé, “cuip in’ an muip an uile m’ie (máom) atá agat in’ an gcuip’ac. “Ip’ t’p’uaz, go veinnin,” ar mé, “a uil 7 muá.” “Ní maóair ip’ 7 muá ar aon éoip,” ar pé, “b’ró neac o’a maóair 7 o’p’uibe.” Vo éuip’ear an t-iomlan in’ an muip acé cuac beag máite. “Éip’iz ar po pearta (anoip),” ar pé liom, “7 ionao 7 p’caopairó vo éuip’ac, fan ann,” agur éuz pé óom anghin cuac meaoz-uip’ze 7 peacé m’p’uip’geana vo lón.

§ 72. “O’ éuaóar anghin,” ar an Seanóip, “an caob éuz mo éuip’ac 7 an g’aoé mé, óip vo léigear uaip mo máia 7 mo p’uip. Maip vo b’dear-pa maip rin ar luaf-gad ioip na connaib, vo cuip’peao ar an gcaipiaiz po mé; 7 vo bí am’uip oim an

maid an cupaé 'na éoinnuidé. óir ní fácair tír ioná talaim íonn, 7 ba éinim liom ann-rin a noubraó liom, ionas 7 zcoinnócaó mo cupaé fanaim ann."

§ 73. 'O'ehurige am' f'earaí ann-rin, zo fácair caipiaiz beaz lé a mburcaó an fáirige. 'O' éurcar mo éor ar an zcar-piaiz bis rin, 7 'o' euluis mo cupaé uaim, zur éoz an éairiaiz íuar mé; 7 'o' ízio-baor na tonna ar zcúil. Seaé mbliaóna 'om íonn," ar íé, "ar na feaé mbar-zeanaib 7 ar an zcauic meaz-urige éuzar liom ó'n b'eari 'o' léiz uaró mé. Azur ní maid azam aé mo éuaé meaz-urige amáin : 'o' bí rin ann íór. 'O' b'eari lé trí lá ann-rin. Tar éir na zcúil, um ériaé-nóna, 'o' éurí uobair-éú (masaó-urige) b'raóan 'om ar an muir. 'O' m'earar azam féin am' m'ionn, náib íurur 'om an b'raóan am' 'o' íé, 7 'o' éurcar aríur m' ar an muir é. 'O' b'eari lé trí lá eile am' éirigeazó. Um an t'eari nóin, ann-rin, 'o' éonnacar uobair-éú 7 b'raóan azé 'om ar an muir, 7 'o' éurí uobair-éú eile connaó (b'iorra) ar lazaó, 7 'o' éóirige, 7 'o' íéio lé n-a anáil, nó zur lár teime ar. 'O' íunear an b'raóan ann-rin, 7 feaé mbliaóna eile 'om meir rin, azur éizeaó b'raóan éuzam zcaé lá, lé n-a éimró, 7 'o' íár an éairiaiz ionnur zur ab móir í. Azur ní éuzéar mo b'raóan 'om 7 zcaann na feaé mbliaóan.

§ 74. 'O' b'eari lé trí lá eile ann-rin. Um an t'eari nóin 'o' éurí an fáirige íuar 'om leaé-bairgean éuríneaca 7 z'ieim éirí. 'O' euluis mo éuaé meaz-urige uaim ann-rin, 7 éaimic éuzam euacé, éóin móir léi, 'o' uéiz-leann, atá ar an zcar-piaiz ío, 7 bí ío lán zcaé lá. Azur ní lúzeann zcaé nó írucaó, nó zcarí nó feaé óim m' ar an áit ío. Ír íao ío m'eaétra," ar an Seanóir.

§ 75. An tan éaimic ériaé-nóna, ann-rin, tíz uóib leaé-bairgean zcaé íurí uóib uile, 7 'o' íurí. m' ar an zcauic 'o' bí ó'í cómarí an éláirige, a n'ócaim uile 'o' uéiz-leann. Auobair an Seanóir leo ann-rin : "Roíró

uile 'o' b'urí uóir, 7 an fearí 'o' marí é'acaí, a m'ael 'óim, 'o' z'eoarí 7 n'óin ar b'urí zcinn é; 7 ná maid é aé tabair maícaimíur 'o', óir 'o' íoarí 'o'ia ó z'uarac-taib ionóa íb, 7 ba íurí 'o' éuil báir íb éana. 'O' íázcaí ílán ann-rin az an Seanóir, 7 'o' éuaraí ar a n-uríearí z'riaéaé.

NOTES.

Two other numbers of the CELTIC MONTHLY have duly appeared, and are quite up to the high level of the first issue. They contain articles of interest to students of Gaelic, and papers on Celtic history and archaeology. An article on the "Awakening of the Gael," is of exceptional interest:—

TIOBRAID-ARANN.

Tá meas aig Breatain faoi n-a réim—
Is beag ár m-beann air a gárthaibh
Fad a bheidheas in aon áit faoi'n ngréin
Aon fhear d'fhuil Thiobraid-Arann.

Is earthanach seasmhach a chroidhe,
'Sis teann a chruth 'sís kiúdir,
A -eud tá chomh dian leis an ngaoith
A scuabas cnuic Thiobraid-Arann.

Seól é chum aon cath atá cóir
Is cuma leis beatha no bas ann;
Oir slugh nior chuir Dia riamh i g-cloch
Bheurfadh báir air fhir Thiobraid-Arann.

Acht buail leis 'nna bhóithin deas tuighe,
No aig rinceadh fós le n-a Mháire,
Ba dhóigh leat ná'r bh'éol dóilhe aon chaoi
Acht aiteas i d-Thiobraid-Arann.

Cuirfeadh sé íomhat fíor-fháilte caoin,
'S ní mheallfaidh a fhocal go bráth thú;
'S ní chlaonfadh air bhairéud d'ór-bhuidhe
Croidilhe daingne Thiobraid-Arann.

Is gléineach súil a chailín féin—
A meán atá go scímh a's mála,
'Sa croidhe chomh díl le gath de'n ngréin—
O! is clú i do Thiobraid-Arann.

Arduigheadh Breatain a h-ortha bróid'—
Suas go deo leis an brat gan chaidhe ann!
Taisbéan an sámhthach soin am' dhóid,
Aig treóruighadh fear Thiobraid-Arann.

Bíodh bladh m go brath aig Breatain breun,
Is beag ár m-beann air a ngárthaibh
Fad a bheidheas in aon áit faoi'n ngréin
Fir fhuadarach' Thiobrait-Aram!

[The above translation of Thomas Davis's poem, "The Men of Tipperary," is from the pen of Mr. PATRICK O'LEARY, Inches, Eyries, Castletown-Bere, Co. Cork.]
—From the *Clonmel Nationalist*.

Mr. E. T. Scanlon delivered an interesting lecture on Irish literature at the opening session of the Catholic Commercial Club Literary Society, Dublin. He said that the foundations of our literature were laid by the pagan *Fíles*, and that on this foundation our Christian ancestors had built up a literature which stood unrivalled in its own time, and which was a model for the literary architects of this and other countries.

The Rev. Father Ryan, P.P., proposed a vote of thanks to the lecturer. He said they owed him thanks first of all for his selection of the subject which he had chosen, and, secondly, for the way he treated it. They owed him thanks for selecting the subject he did, because it reminded them of the greatness of their land. The author no doubt hit them all very hard on account of their apathy to the Irish language, but a better time was coming. In days gone by for many reasons the study of the Irish language was not fashionable, and the schools of the Continent had almost been the first to awaken the Irish people to the sense of the value of their own language. From various causes the manuscripts of Ireland had been scattered, and were to be found in distant countries, but especially the Germans had turned the attention of the Irish people to what they did not know they possessed. He thought it was a patriotic duty for all to respond to the call to spread Irish literature, to which their auditor had so ably drawn attention. He had treated his subject exhaustively and gracefully, and he (Father Ryan) would venture to express the hope to the committee that his valuable address would be circulated amongst the members to remain as a lesson to all, and to remind Irishmen how necessary it was to propagate Ireland's literature.

The Chairman, in putting the motion, expressed the hope that the company which Sir Charles Gavan Duffy was promoting would produce some of those gems of Irish literature in a way in which they might be able to reach the hands of the masses of the Irish people.

This is one of the objects for which the *Gaelic Journal* also is published. Looking over the volumes that have appeared, we find the full text, and generally translations, of many of the gems of the old and middle literature.

The new Literary Society has a very attractive programme:—

1892.
Nov. 25th. "The Necessity of De-Anglicizing the Irish Nation," DOUGLAS HYDE, LL.D.
Dec. 16th. "The Antiquities of Tara,"
(*Illustrated*), GEO. COFFEY, B.L.
1893.
Jan. 20th. "Owen Roe O'Neill," Rev. T. FINLAY, S.I.
Feb. 17th. "Battle of the Curlew Mountains," STANDISH O'GRADY.
March 24th. "Nationality and Literature," W. B. YEATS.
April 21st. "James Barry, R.A.,"
COUNT PLUNKETT, B.L.
May 19th. "The Irish Leaven in English Literature," RICHARD ASHE KING.
JUNE 23rd. "Irish Music," (*Illustrated*),
PROFESSOR GOODMAN, T.C.D.

ROYAL IRISH ACADEMY.

On November 30th the President, Dr. Ingram, S.F.T.C., delivered an address on "The History of the Academy and the Work it has done." As early as 1683, by the exertions of the celebrated William Molyneux, author of "The Case of Ireland Stated," the Dublin Philosophical Association was founded. The date will suggest the difficulties which the maintenance of such an association must have encountered; and, in fact, in consequence of the distracted state of the kingdom, we are told, it was dispersed in 1688. About the beginning of the eighteenth century the Earl of Pembroke, then Lord Lieutenant, presided over a Philosophical Society established in Trinity College. In 1740 the Physico-Chemical Society was instituted, and lasted long enough to publish two volumes of minutes. In the otherwise memorable year, 1782, was founded the Society out of which our Academy arose; the members of this Society belonged, for the most part, to the University, and read essays in turn at weekly meetings. In 1786 the Royal Irish Academy was incorporated, and the first volume of its "Transactions" appeared in 1788. The history of the Academy, as I observed in my Centenary Address, falls naturally into three periods. The first of these extends to the close of the first quarter of the present century. During this period many remarkable men took part in the labours of our body. Besides the names of those who wrote in the "Transactions," there occur in the early lists of members those of many persons prominent at the time in political life, such as Grattan, Flood, Foster, Barry Yelverton (afterwards Lord Avonmore), and Robert Stewart (afterwards Lord Castlereagh). Irish Archeology had long been in what might be called the pre-scientific stage. Arbitrary hypothesis, fanciful speculation, possessed the field, and the tendency was to exaggerate the antiquity and the splendour of our early civilization. And the leader of reform was George Petrie. For the old random guesses, the wild theories, the misapplied learning which had prevailed in this domain, he introduced the sober and sceptical spirit of

science, accurate observation, and patient study of fact. When the relations of the other Indo-European languages had been sufficiently studied by the new school of philologists, attention was turned to a closer examination of the Celtic; and Zeuss ascertained its ancient forms, and the several dialects of its Gaelic and Kymric varieties. Irish scholars were not yet ripe to take part in the researches of the higher philology; indeed the Irish language had long been neglected in its own home. The first really effective movement in this study must always be connected with the names of O'Donovan and O'Curry. Neither of these scholars was trained in the new philology, though O'Donovan in his later life saw the importance of its principles, and endeavoured to acquire some knowledge of them. But both were masters of the modern language, and had a wonderfully extensive acquaintance with all the extant manuscript materials. The Irish Archaeological Society, which was an offshoot of our Academy, and the Celtic Society, gave these scholars the opportunity of editing and illustrating unpublished Gaelic texts, and a Professorship in the Catholic University supplied a fitting sphere for the labours of O'Curry. It may be truly said that scarcely any book was published or memoir written in Ireland requiring the use of Celtic learning, to which one or other of these two men was not invited to lend assistance. Meanwhile, Todd and others went on examining and describing Irish MSS. in home and foreign libraries, or publishing and elucidating ancient texts. I cannot retrace the brilliant period of our Academy's history, which has hitherto engaged us, without a shade of melancholy feeling clouding the retrospect. MacCullagh, Hamilton, Lloyd, Todd, Petrie, Wilde, Stokes, Kane, Jellott, Ferguson, and Reeves—all were known to me, and some of them were my beloved friends—I have seen them one by one pass away. Of our habitual contributors there now remain but two, who continue amongst us the traditions of the great period—Graves, who was a worthy fellow-worker with the foremost amongst those whom I have named, and who in both sides of the Academy's labours exhibited a power and a fertility which are yet unexhausted—and my contemporary, Haughton, who, having won distinction at an unusually early age in this body and elsewhere, and having afterwards done some of the best and most original work which appears in our "Transactions," retains all the versatility and keenness of research that marked him from the first. Whilst I claim for the Academy the widest possible range in the study of Philology and Archaeology, I would insist on the fact that, as the principal society in this country occupied with the higher learning, we must act in the spirit of the precept, "Spartam nactus es: hanc exorna"—we must be, in the best sense of the word, National. The duty lies upon us of continuing in the future the investigation of the ancient monuments and the Celtic language and literature of our own country, which has reflected so much honour on us in the past. With respect to the study of our early history, as extracted from the annalists and hagiographers, I will only say that what we most require is, in my opinion, an increased application of the critical spirit. We have often in the past too readily assumed the truth of any statement found, as the phrase is, "in one of our old books," without examining the truthfulness and the sources of knowledge of each authority. But in my opinion, by far the most important work which lies before us is the production and publication of a really satisfactory dictionary of the Irish language. Further hints might be thrown out as to lines of action

which are open to us. I think I have shown that our body has done a good work for Ireland, and that much remains to engage the energies of its members in the future. I will conclude by expressing what is my confident expectation, that the Academy will long continue to be what it has been in the past—a common ground on which Irishmen, of otherwise differing views, may meet as friends, for mutual assistance and encouragement in the pursuit of truth, in the cultivation of letters, and in the illustration of our national memorials.

IRISH PRIZES.

A prize of £1 is offered for the best prose essay or story in modern Irish, written by a school-teacher who teaches Irish. The essay to fill two pages of this journal, large type, and to contain no word not actually in use in the writer's district.

Another prize of £1 is offered to pupils in Irish teaching schools for the best prose essay in simple Irish. The essay to be of the *bona fide* work of the pupil, and to occupy one page of this journal.

The subjects of the essays or stories should be of interest to Irish readers.

The essays to be sent in before 17th March, 1893.

These prizes, with others which will afterwards be announced, are the gift of Mira Podhorsky MacNeill, Prague, Bohemia, an ardent student of the history, literature and ancient language of Ireland.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, Fr. O'Growney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.

An Teabairn Gaelige

THE GAELIC JOURNAL

Exclusively devoted to the preservation and
Cultivation of the Irish language
Founded, Conducted and Published by
the Gaelic Union

No. 44.—VOL. IV.]

DUBLIN, MARCH, 1893.

[PRICE SEVENPENCE.]

TÓGAIRM

agus Gleur Oibne éim Gluapáca na
Gaeilge do éirí ar aghaidh i nÉirinn.

I. Atá an Gaelealg dá labairt anoir
lé beag naé feact gceuto míle do
daoinib i nÉirinn.

Ní luífa ioná trian iomlán na
hÉireann a mieuo tírfe fá' bfuil
an Gaelealg dá labairt.

Mar rin, gan ainihear, ir féoirí an
Gaelealg do éongbail beó. Muna
gcoingeóbtéar beó í, ir rinne bur
ciontaé lé n-a bár. Cuirimír iom-
mainn fearoa a congábail beó.

II. Uaguirítear munncear na Gaeilge
ríce míle duine 'gan mbliádan.

Ir pollur ar rin náir éirig go oí ío
lé gluapáca na Gaeilge.

Mar rin ve ir veairbta dúinn go
bfuil earbaró bárimar éigin 'gan
ngluapáca ío.

Atá íe o' fíacaib oimanne an ear-
baró ío do leigear.

III. Ní gábadh óam a máó, náir bean
gluapáca na Gaeilge iomhe ío
aé lé mínaó na Gaeilge.

Na leabair 7 na maighitíuóe, níoir
éongbavair-ían teanga ar bíe beó
íam.

Atáro fáca ionnparáca dá éoir-
mealg ar an nGaeilge a congábail
beó lé mínaó.

Cairimíro ar an dóbar rin gleur
eile do éirí i bfeiróm.

IV. Atá gean íolungíteac ag an tuaté
go coitcéann ar éangaró na
Gaeilge.

Aéé dá íuib ní éugaro uirru ór áro
aéé neam-íuim.

Ir í an neam-íuim ío an náma ir mó
baogal do 'n Gaeilge.

An neam-íuim gniomaé, atá bun
bheige fúite, 7 bun ííunneac fá
'n ngean oíomaoneac.

Cairimíro an gean ííunneac do
éabairt gniomaé, 7 an neam-íuim
bheugaé do éabairt oíomaoneac.

V. Níoir éoiriung gluapáca na Gaeilge
íóir aéé lucc léigim 7 munncear
na mbailteac móí.

Agur atá mealg aca íúo ar an
nGaeilge anoir éar marí do bí lé
dá éuro bliádan.

Ní íuaraiige lé tuaté na tírfe ioná
leó íúo gac a bfuil ííunneac
ígíamaé bhuiozimair.

Ní óearmaó íam éuca-ían tógairim
óíreac ar íon na Gaeilge.

Atá an tógairim íun lé veunaim
agaimne fearoa.

- VI. Τεαγγα αρ βιέ νίορ μίαιρ βεό μιαή, νάρ μίαιρ κοιρ τεαλλάε να τιαίτε. Ζιό τάόβαεταε αν νιό αν ζαεόεαεζ το μίναό, νί hé αν νιό ιρ mó τάόβαετ é.
- Ιρ í ceuo-obaip ιρ ινσευτα úinne, αν ζαεόεαεζ το cονgβαίλ βεό κοιρ να οτεάλλαε.
- Αρ έαοι zo mbyó amilaró éip óeap linn, ιρ έιγεαή ούινν αν τόζαιμμ όίρεαé το óeunaí éum να τιαίτε.
- VII. Ατά ceuo mile το έεαλλαίγib ηέιμμn a bful αν ζαεόεαεζ ινσιu óá λαβαίρε 'n-a oiméioill
- Μι πέροιρ αν τόζαιμμ όίρεαé το óeunaí éum ζαé τεαλλαίγ όιοb πο pá leié.
- Αζυρ ó 'τά μαρ ατά, νί έιοεραό αν τιαé ι βραo óap η-έίρτεαéτ.
- Οob' έίγεαν ούίνν μαρ ιμ κοίμιάó το óeunaí lé ποηgαιb βεαgα, 7 αν ζλυαφαéτ το έυι ι ηgνιοíη, οob' πέροιρ, ιμ ζαé παμάρρε pá leié, αg τορμζαó ιμ να háιτεb ιρ mó ζεαλλαρ congnaí uáta πέμ.
- VIII. Ιρ κορínαιλ ναé ταιτενεόεαó κοίμιάó 'n-a aonap.
- Τεαρóόεαó, μαρ ιμ, ζλευρ ζηεανμ-ίαιρ ειλε.
- IX. Τεαρóόεαó ριρ οίβρε ó 'η ραίαιλ πο το ζλυαφαéτ.
- Τεαρóόεαó μαom.
- Τεαρóόεαó móηρ-εαgαρ nó comann κοίμ-οίβρε éum να βρεαρ 7 να μαomε το έρμυμνυζαó lé έείτε.
- X. Μί βιαó aon ábap κοηρπόρε τοιρ a ραίαιλ πο το έοηρ 7 aon έοηρ ειλε óá bful ann aoiρ.
- Ιρ τήρζε το έοτέόεαοαιρ a έείτε αρ ζαé uile nóρ.
- XI. Τρί ιμοαé αρ a βρυζέρε μαom να ζλυαφαéτα .i.
- Cám nó éioρ βλιαóηαίαιλ να βρεαρ ζcomann :

Ταβαρταρ εαμαo να ζαεóυλζε :

Soláeap να ζκοιμόál 7 να ζκοιμάó τοgέανταρε ιμρ να βαίτεib mópa ι n-a mbyó ζαοóαιλ 'n-a ζκοι-ναρε ι ηέιμμn 7 ταρ leap. Μά μεαρ, a λευζέοη, zo mbyó ionann να κοιμόάλα πο leip να κοιμόάλαib ειλε αρ a ηρεαρνάó τιάéτ έυαρ. Éum να ζκοιμόál ρίu .i. αν ζλυαφαéτ πέμ, το βεαéυζαó, τοgέανταρε να κοιμόάλα ειλε, nóρ οίβρε το mol tuime υgοαρτέάραé .i. Μιέαál Οαιβιτ, βειé mβιαóηa ó fom.

- XII. Οο κυρπίρε ι η-εαgαρ ó am zo ham eunntap no τιαραίρζ αέκοιμιρ να hoίβρε το βειόεαó αρ η-a οeunaí. Ceίρε ηροηgα το ζεαβαó αν τιαρ-αιρζ ιμ .i.
- Να ριρ έomann, να ριρ έαβαρταρ, να oame το μαéαó αρ να κοιμόá-λαib, 7 λυéτ να βράιρευρ ηιαρú-εαéτα.
- XIII. Τυζαó a ηουβμαó τιαρ αρ αν ηgλευρ οίβρε, éum zo οτμιάéταρε αρ 7 éum zo λεαρóέταρε é.
- Μί έυαó η-a ηιορύμρ ερíoéηυζέε é éum zo ηgλαεραó leip nó zo ηοιύλταρε óó.
- Ουó μίαιé leip αν τέ το ηgμιοb, βρείτεαίμναρ ó'φαgβαίλ ó λυéτ com-euoa να ζαεóυλζε αρ αρ ηgμιο-βαó. Οob' πέροιρ leó-pan 7 lei-ρεan κοίμαιρle a έείτε το ζλαεαó, óá ζευρμιοίρ ηgεul έυιζε τηé εαgαπέοιρ αν ημρ'εαβαρ.

A PLEA AND A PLAN

FOR THE EXTENSION OF THE MOVEMENT TO PRESERVE AND SPREAD THE GAELIC LANGUAGE IN IRELAND.

I.

The Gaelic is now spoken by nearly, if not quite, 700,000 persons in Ireland.

The districts in which Gaelic is spoken amount to fully one-third of the area of Ireland.

It is therefore possible to preserve the Gaelic language, and if it is not preserved, the fault is ours.

II.

The number of those who speak Gaelic is diminishing at the rate of 20,000 a-year!

The movement to preserve Gaelic has therefore resulted hitherto in failure.

There must, accordingly, have been some vital defect in the movement.

It is our duty to remedy that defect.

III.

The movement to preserve Gaelic in Ireland has so far confined itself almost solely to education.

No language has ever been kept alive by mere book-teaching.

Special conditions make the attempt to preserve Gaelic by book-teaching alone specially futile.

Some additional means must therefore be employed.

IV.

There is among the people a latent enthusiasm for the Gaelic language.

But their attitude to the language is effectively one of indifference.

This indifference is the chief danger to the language.

The effective indifference has a false basis; the ineffective enthusiasm has a true basis.

It should be our object to remove the indifference and to make the enthusiasm effective.

V.

The Gaelic movement in Ireland has hitherto appealed directly only to the middle classes.

The language is now in higher esteem among those classes than at any time since the 17th century.

The masses are as open to the claims of truth, and beauty, and strength, as the classes.

They have never yet been directly appealed to on behalf of the Gaelic language.

It remains to appeal directly to them.

VI.

The language cannot live at all that does not live in the homes of the people.

However important the teaching of Gaelic may be, its importance is therefore only secondary.

Our primary object should be to make the Gaelic language live in the homes of the people.

To attain this object, we must directly appeal to the common people.

VII.

Gaelic is the language of 100,000 Irish homes.

It is impossible to appeal separately to every household. It is, therefore, necessary to address ourselves to numbers at once.

Under present conditions, large numbers will not come far to hear us.

We must, therefore, address small numbers, organizing our movement on, perhaps, a parochial basis.

VIII.

Mere addresses may not prove sufficiently attractive.

Other attractions may, therefore, be necessary.

IX.

A movement of this kind requires a number of active promoters.

It also requires funds.

To supply men and funds an organization is necessary.

X.

Such an organization would have no point of variance with any existing body.

Rather such bodies would mutually strengthen each other.

The organization would probably be centred in Dublin, but its main activity would be provincial.

XI.

Funds would come from three sources:

From members' subscriptions,

From private donations,

From the proceeds of meetings and addresses in Irish centres of population at home and abroad. (Such meetings would be distinct from those in direct furtherance of the movement. A good authority, Mr. Michael Davitt, recommended this method of procedure ten years ago.)

XII.

A concise report of *work done* would be published periodically and circulated among members, donors, persons attending meetings, and the Press,

XIII.

The foregoing details are suggestions to be criticized and improved.

They are not clauses of a bill to be taken or rejected.

A combined discussion of them at an early moment is invited, and may be arranged by those interested communicating with the writer through the Editor.

Whatever is worth doing is worth doing speedily. Delay is fatal.

FINALLY.

Excepting mere working detail, all that has been urged above is matter of facts and consequences. Faults in the detail can be got over. (Criticism will be welcomed.) The facts and their consequences cannot be got over.

JACK—(Continued.)

ENGLISH TRANSLATION AND NOTES.

[In the dialect of Aran (Galway), this tale is told as the writer got it from Colm Folan, a tailor, in the Middle Island.]

1. In the old time, there was a married couple who had (not) but a single son. He was doing no good, and they had not a bite to eat. When Jack came in from visiting, at the time he ought to go to bed, he went and took a fat sheep from his master. He was eating this sheep till it was eaten, and then he went and he stole another sheep. In that way he was feeding himself, stealing.

The master found out that it was this [lad] that was stealing the sheep. He came to the old father. He asked him why his son was stealing his (share of) sheep.

"Set him to a trade, or I'll throw down the house on you, and I'll drive you out of it."

The father asked, "What trade would you prefer, Jack?"

"I should prefer," said he, "to go to roguery."

Says the father, "The people will kill you when they catch you stealing their property. I should not like," says the father, "that you should go to that trade."

Says Jack to his father, "Go to the chapel, and God will tell you what trade you will put your son to."

The father went to the chapel to pray (*lit.* praying) that God might tell him what trade he should give to the son. When the father set out, the son set out, and went below the window at the altar (the place) where the father was saying the prayers, till he asked of God what trade he should give the son. Jack spoke to him without:

"Set him to roguery!"

When he said that, he ran home, and was at home before the father. He asked his father what trade God had told him to set him to.

"O son," quoth the father, "the same trade you yourself were saying."

2. When the night came, the father and the son set out, that he might put the son to a master that would teach him that trade. Deep in the night, they saw two men coming the road after them, (and they) riding on two horses. They asked the old father where they were going. He told them that he was going to set his son to roguery.

"If you are," said they, "we will teach him that trade. There is not one rogue to be found better than we." They said to the old father to go home, and not to be in any trouble about his son. He went back, and they drove on till they came to a minister's house, went up on the house, let down Jack through the chimney with a rope, and threw a bag to him to put the gold and silver in, knives and spoons. When the bag was full, he made a sign to draw the bag up. He expected that they would take himself up after that. But they did not.

3. He did not know what was best for him to do then. He put a pot and a griddle in every corner that there was in the house, got a pair of tongs, and was beating them from one to another, till he started the minister who was sleeping on his bed. The minister bade his servant get up, [saying], that there was something in the house that did not belong to it (*lit.* was not used to it). When Jack heard the girl rising, he put on a bullock's skin that had been on the loft for a long time before that. When the girl saw the bullock's skin on him, she said to the minister that it was the --- that "was in it." She went to the bed, and would not move any more. Then the minister spoke and said to this spirit to do no harm to him. Jack said to him that he would not, but to open the door and let him out; were it not that he was so good to him, that he would take the roof off the house. The minister rose and went to let him out. Jack was rubbing the horns and the bullock's hide on the minister, till he let him out.

4. He struck ahead on the road till he saw a light far from him. He came to the light. Here were the masters within that let him down in the chimney, dividing the gold and silver they had in the bag. Jack put the bullock's hide on his head again. He went to the window, looking in. He struck the window with his horns, and one of the masters (*lit.* a master) looked out at him. These rogues started, and said that it was the devil that was coming in at them. They rushed off ("they flogged with them") through the door [that was] shut, and left their (share of) horses and money there to Jack. He threw off the bullock's hide and put the money into the bag. He took it with him to the gate, (place) where they had the

horses tied. He put the bag on [one] horse and went himself riding on the other horse, and brought the two horses home to his father.

The father was not up (*lit.* sitting). Jack knocked at the door and told them to let him in.

"Is it you, Jack?" quoth the father.

"It is I. Let me in."

"Why did you not stay with your master till you would learn your trade?"

"I have it," says Jack. "Do you see the two horses I have after the night?"

5. The gentleman (*i.e.*, the landlord) heard that Jack had come home. He came to him. He asked him "Why did you not stay with your master?" Jack said to him that he had the trade. The gentleman said that he would take the head off him unless he would steal three (head of) horses that his (share of) servants have ploughing in the field to-day.

Jack bought five (head of) pet rabbits. He took them with him. He put three in this park where they were ploughing, and two in the other field alongside of it. The ploughmen (folk of the ploughing) came and saw the rabbits in the field. They said that this field was full of rabbits. They were afraid that the plough would spoil the drills if they left the horses there till they would catch the rabbits. So they ploughed that drill, loosed the buckles, and let the horses out from the plough. They caught the rabbits, and the other pair that were in that field beside them. When they came back with the rabbits ("and the rabbits at them") there was not a horse to be found (at them). So they went home looking for the horses. The master met them.

"Where are the horses?" says the master.

They told him that the fields were full of rabbits, that they had five, and that there were plenty more there, if they could catch them. The master knew that it was stolen that the horses were from his servants. He went to Jack and asked him was it he that stole his horses. Jack told him that it was.

"Give me my horses, Jack, and I won't try you [*lit.* I'll put no question on you] any more."

"I will not," says he.

6. He [the landlord] then planned to take vengeance on Jack. He said to Jack:

"Unless you steal the three horses that are in the stable, having (*lit.* and) a rider on each horse of them, and two others in charge of them till morning, the head will have to (*lit.* will be to) be taken off you."

Jack was sporting that evening with the little boys, till it was time for them to go to bed. Then he got two big bottles of whiskey out of the shop of the best "stuff" that was in the house. He went up to the door of the stable that the horses were in and the five men. He put on himself the appearance of being drunk, "and he" shouting; and the five men did not know what it was ("what was in it"). One of them said that it was this man's sow outside that was screaming. Another man of them said that he would go out till he would himself see what it was. They went out and saw him (Jack) rolling himself in the manure. They said that it was a man that was drunk, and that it was right to bring him in.

They brought him in. They put him at the fire. They found a big bottle of whiskey in his pocket, and they knew then that it was a man that was drunk. One of them took the bottle out of his pocket and drank a draught out of it. He gave it to another man, and he drank a draught out of it. He gave it to the three men that were riding on the horses, and they finished the bottle all out.

They were merry. They feared that this [man] they had brought in was cold. They turned him on the other side

till they would warm him properly, and found another bottle in his pocket, and drank it all. There was a great *gaigeadh* on the five men, and the riders fell down off the horses. When Jack found them drunk, he loosed the horses and brought them home with him.

7. In the morning, when the gentleman rose, he went to the stable till he would see whether Jack had stolen the horses out of it. He found the men drunk and the horses stolen.

He went and asked Jack was it he that stole the horses? He said that it was.

"Give me the horses," said he, "and I'll not try you any more."

"I will not," said he. "It is my trade, and I will not give [them back.]"

"If you will not, I'll set you to do a thing that will be harder for you to do. If you don't steal the sheet that will be under me to-night, the head will have to be taken off you before twelve to-morrow."

The gentleman had a fool that he found great pleasure in. Jack got up a suit of clothes on himself after the fashion of the fool, and went to the house. The gentleman did not know which of them was his own fool. He gave them food to eat, and Jack went to eat from ("on") the fool's plate, and the fool went to eat on the gentleman's plate. He fired a shot at his own fool, for he thought that it was Jack "that was in it;" but it was his own fool that was in it instead of Jack.

He went to bury the body. Jack went to steal the sheet that was under his wife, and took the sheet away with him. He was not but gone, when the man him-self came in. He searched and did not find the sheet there. It was gone.

In the morning on the following day, the gentleman went to Jack and asked him was it he that stole the sheet. Jack said that it was.

"Don't ever mention it," quoth he [*i.e.*, the landlord], "and I will give you my daughter to wed."

THE END.

NOTES.—*Canaimunt na h-árainn*: this is a Connaught dialect, but partakes somewhat of Munsterism. The following are some of its main peculiarities:—

The suffixed pronoun of the third person plural, in combination with prepositions, always ends in *b*, as *acob*, *leób*, *oób*, *oipab*, *iomab*=*iomca*, &c.

The letter *t* (*th*) is usually silent, as in *bócar*, which I have wrongly written in full.

Short vowels are often exchanged: *oaim*=*oaim*, *faic*=*foic*, *veacair*=*veacair*, *eanann*=*ionann*.

Ea or *eu* becomes frequently *'a*: *fa'da mé lé n-a óianad*=*feucéaró mé lé n-a óeuaná*, I shall try to do it.

1.—2. Note throughout the usage *na'd* *raib* *acob*, *a* *scuirpe* *tá* *léi*, instead of the correct *a'd* *na'd* *raib*, *lé'* *scuirpe* *tá*.

4. *don* *éoo*, *lit.* one mist.
6. *uul* *a* *éooláó* often simply = to go to bed. Cf. III., 16. Where sleep may be supposed out of the question.

The degradation of *oo*, both preposition and verbal prefix, is very remarkable. In fact the full form is hardly ever used now, and in many instances, if one used it, would be taken for the possessive pronoun. *Uul* *a* *éooláó*=*uul* *oo* *éooláó*, *uul* *a* *baile*=*uul* *oo'n* *baile*, *an* *éi'pó* *ab* *féarip* *leac*=*oo'b'* *féarip*, *e* *éur*=*e* *oo* *éur*, *éuaró*=*oo* *éuaró*, *oo'n* *teacá*=*oo'n* *teá*, &c.

12. *raip* *amác* is English.
21. *cu*, often pronounced *cu*, the same person using

both sounds, as in this tale. Many traces of the former pronunciation of English words are preserved in Irish. In *cnéimáirpe* we find the *c* or *k* (knave) still sounded, and the *a* not yet changed into *í* (*ay*) at the time when this word was adopted into Irish.

22. *maipó'á*: *maipáó*, the verbal noun, sounds like *maip'áó*, and the other parts of the verb have been used accordingly.

26. *á'is* is constantly used for *go*, which is fast disappearing.

34. This use of *go* with the preterite, so often recurring in our tale, is a very common idiom in older Irish. "Ro-lingreap *raeb*-léim *amó*, *co* *ro-éib* *comó* *caipip*, *co* *ro-básoo* *ri'n* *lino* *ri'n* *can* *amman* *éipip*, *co-roip* *buan* *7* *co-roip* *maipéacá* *o'a* *éip* *a* *iméomáiré*, *co-roip* *lino* *féic* *amh* *na* *lunn* *ip-ro-básoo*."—*Battle of Rosnarec*, p. 34.

44. *an* *óubairt*: cf. note I., 2.
47. *an* *éi'pó* *bi* *tá* *a'* *ráó*: not strictly grammatical, for the relative cannot be the direct object of a verbal noun. The usage is probably due to English influence. It is unknown to the older language.

"You were saying" for "you said" is very common in Hiberno-English.

II.—17. seq. Cf. note I., 34.
21. Note the dative before the verbal noun, not *an* *o-oi*, *an* *o-á'isoo*.

III.—3. The narrator evidently saw in the peasant's house an exact reproduction of the houses of the miser. The principal apartment is the kitchen. Partitioned off from this at one or both ends of the house are the sleeping rooms. The party-wall rises no higher than the ceiling of these, leaving a space between their ceiling and the roof open to the kitchen. This is the loft, *lota*, reached by a ladder. An Antrim peasant once inquired at the house of a friend of mine whether the mistress of the house was "in the kitchen or on the loft," *i.e.*, down stairs or upstairs. It is precisely this habit which the naive story-teller has of applying his own experience to the description of unknown things, that makes our old tales valuable as records of the manners and customs of their time.

9. *éicneacá*, in Aran also *éicir*, elsewhere *éicéir*, seemingly a cross between *éigim* and *éimite*, both used in the sense of "a certain."

10. *áip'áim*, I hear a sound: *clumh* (*clóipim*), I hear news, &c.

20. *na'd* *noianad*: this *na*-sound may represent the form *no'ngna'd* used by the best writers in dependent (enclitic) construction. Cf. *inacáe*=*ionacáe*, *ri'áim*=*ri'ngáim*, &c.

IV.—14. *a* *scuo* *capall*: the gen. or nom. is used indifferently after *curo*. When the nom. is used, it may be taken as in apposition with *curo*. Cf. the Scotch, "your bit supper."

19. *éain'á'á'á'á'*: except in the imperative 2nd sing., the perfect 3rd sing. and the verbal noun, the "liquid" verbs, which in grammars form the future by lengthening the root-vowel into *eo* or *ó*, are in the vernacular (except in a few places in N. Connaught) changed into verbs in *-áim*. Pres. *éain'áim*, perf. *éain'á'á'á'*, fut. *éain'á'á'á'*, &c., instead of *éain'áim*, *éain'á'á'*, *éain'á'á'á'*, &c.

V.—1. *áip'áim* for *go* *o'áim*. So II., 26, *noip* *éus*, better *ni* *éus*.

11. *ioipá* read *ioaipá*.
34. A good instance of native humour.

39. 41. Cf. note IV., 14, *ca'áip*, phonetically *éóip*. VI., 16, *móip*, properly *mópa*. The dual noun takes a plural adjective.

20. ʒobair: this verb (ʒobairm, I betake myself) seems to be equated in the native mind with the English "go." ʒob a baile=go home. In the sense of "taking," it becomes in Aran ʒap, verbal noun, ʒapáil. "Here, catch!"="reo, ʒap!" when a person throws a thing to another person.

41. ʒairʒeab *lit.* valour. Here=sport, diversion. VII., 3, 5. ʒourci=ʒource. (One of the faults of the Western Gaelic is that it makes the terminations -ra, -re, of the passive participle, sound as if -ci.)

16, 36. bápaic, so correctly written, not mápaic, as commonly.

ADDITIONAL ERRATA.

I.—16. leaʒa, read leaʒea or leaeca. b, v, ʒ, at the end of a root are pronounced like p, t, c in the future, under the influence of the silent r. 33. o'iméʒ.

II.—4. múmpeab, uamam. 16. éuab.

IV.—1. mbóar or mbóar. 14. noopy. 23. buail.

29. maʒiʒcip.

V.—7. ré. 20. báʒab: oá takes the imperfect.

VI.—16. béicarb. 17. ʒuirʒeap. 33. cripip.

VII.—4. ré.

In justice to the narrator, a really fine specimen of the profession, now rapidly dying out, I must once more say, for the benefit of those who may read this English version, that, if I had been able to write Irish in shorthand, I should literally have had another story to tell. The imagination of the ʒeulavie cannot halt till the pencil of the scribe overtakes it. Hence the chaffy, broken, somewhat jarring tenour of my story.

Mac-Léiginn.

Euom an enuicé. In the above translation and notes you will find the information you require.

NOTES.

The publication of Irish literature goes on apace. The last month of the old year saw the appearance of Standish Hayes O'Grady's long looked-for *Silva Gadelica* (London, Williams and Norgate, 2 vols., 21s. each). It is a reproduction of many highly interesting Gaelic pieces on various subjects, and gives one a correct idea of what many of our 17th and 18th century MSS. are like. One volume contains the Irish text in Roman characters. It does not pretend to offer a critical text, but reproduces the readings of the MSS from which the various MSS were taken. Hence, aspiration, elipsis, etc., are frequently neglected—and this is a decided drawback to the value of the book. The *Silva* simply supplies entertaining reading for those who know Gaelic pretty well. As regards the matter, much of the book is of uncommon interest. The translation, which fills the second volume, has a peculiar value and an attraction of its own—reminding one at times of the lofty diction of Homer, and again of the most hopeless American slang. The courage and enterprise of editor and publisher in producing such a large and expensive work, with questionable chances of repayment, are to be admired; but the *Silva* is hardly worth the price.

Another book, the appearance of which had been much looked for, is Dr. Meyer's edition of the *Vision of MacConglinne*. It is not intended for modern Irish

students, nor is it in any way a typical Irish book—quite the contrary, indeed, both as to form and matter. But in its way, the *Vision* is one of the most curious and interesting remains of mediæval Irish literature. The text, now edited for the first time, is of great value to the student of early Gaelic, from the number of scarce words which it contains, a value enhanced by Professor Meyer's philological commentary. The tale itself, as Professor Wollner convincingly shows in his introduction, the production of a twelfth-century Irish gleeman, who worked up a number of older folk-tales into a biting and rollicking satire against his natural enemies, the clergy. It tells of a country of Guzzledom dwelt in by a race of gorging giants, who have their homes by tanks of new milk, amid mountains of butter and lard. Thanks to his visit to this land of plenty, the hero is enabled to outwit the demon of voracity, who had taken up his quarters inside the King of Munster, and who had already devoured three-fourths of the substance of Ireland.

The chief interest of the tale lies, however, in its astonishing literary merits. The unknown mediæval Irish *jongleur* was a genuine and worthy predecessor of Rabelais. Exuberant fancy, rollicking verve, wealth of humorous vocabulary—all these gifts are his. The literary method recalls Rabelais strikingly—the same fondness for accumulation of epithets and synonyms, the same loving development of episodic features, the same running parody on the literature known to the author. In this latter respect *The Vision of MacConglinne* is of considerable importance to the student of early Irish literature. It frequently parodies descriptions and scenes only known to us by later texts, but which are proved by the parody to be much older than the date of composition of the *Vision*. The price is 10s. 6d., at which the book is not dear.

With the new year came *The Life of Hugh Roe O'Donell*, written by Hughaidh O'Clery, and now edited for the first time by Father Denis Murphy, S.J. (Scaly, Bryers and Walker, 500 pages, 8s. post free). For its size and historical value, it is marvellously cheap. From the historical point of view it will be, for the period with which it deals, what Reeves' *Adarnan* is for the time of Columba. The language of the text is not the easy Gaelic of the *Silva*, but is the rather antiquated and artificial style not unnatural to the old annalist, one of the most famous Irish scholars of his time. For this reason it is not by any means light reading. Some passages, however, are very beautiful, and every line will be of value to the student of the older language.

Another exceedingly cheap book (price 3s. 6d.), is *The Battle of Rosnaree, on the Boyne*, edited (in the Todd Lecture Series) for the Royal Irish Academy, by Father E. Hogan, S.J. Should be in the hands of every student of Irish.

The *Révue Celtique* has recently printed the old tract on the *Battle of Mugh Muircime*, edited by Dr. Whitley Stokes. This same tract is also to be found in the *Silva*, but not in the form of critical text as here. In p. 444 *ag for a cois, lit.* an ox on his foot, probably=alive. A common expression is coispe ap a coip. The *Révue* also contains a modern Irish tale by the Cúasóibin, and a phonetic reproduction (with ordinary transcription and translation as

well), of a Galway Story as written down by M. Dottin, the secretary of the *Révue*. Dr. Stokes has also published (*Folk-lore*, December, 1892), the text of the old *Diunsechus* contained in a MS. of the Bodleian Library. In Kuhn's *Zeitschrift*, Dr. Stokes also prints with translations and notes, certain Irish glosses in tenth-century Continental MS., and also an ancient poem on Cuchullin. The same number of Kuhn contains notes by B. Güterboch on glosses, and marginal notes occurring in Roman and Turin MSS.

Recent issues of the *Brooklyn Gael* and of the *Tuan Áras* contain valuable Gaelic matter. The *Gael* in particular is doing splendid work. The courage of the *Tuan Áras* in printing, week after week, its column of Gaelic literature is enough to shame the rest of the Irish Nationalist papers. I may note that the writers of the *Gael* represent the spoken language of every part of Ireland. In the Donegal version of *Róimh Óub*, p. 233, *cpó* is for *cpó*—an old word for "cattle" still used in Scotland. Like *ppp*, which originally meant "cattle," *cpó* is now used for "a dowry;" *caílin gan cpó* is often heard. For the short pronunciation compare *mo*, *preu. moé*. Last, but by no means least, among the friends of the old tongue is the *Irish American*, which through its large weekly double column has printed a vast amount of racy Irish reading.

The publication will soon take place of a complete collection of all the texts of the Voyages of St. Brendan, with many still surviving legends. The editor is Rev. Denis O'Donohoe, P.P. of Ardriert, well known as an antiquarian.

In answer to many questions I may say that the best book in modern Scotch Gaelic prose, as far as I know, is MacFadyen's *Eileanach* (1890, price 3s. 6d., Sinclair, Glasgow). A new edition of MacLeod's *Clarsach* has just appeared (3s.)

The *Celtic Monthly* (Twopence) publishes articles, in Gaelic and English, from all parts of Gaelic-speaking Scotland. It also reproduces old Highland music and photographs of Gaelic celebrities. The *Oban Times* (weekly) has regular instalments of Gaelic prose and verse.

The new volume (380 pages) of the Transactions of the Gaelic Society of Inverness is full of interesting matter in Gaelic and English. The Gaelic part includes a metrical translation of "William Tell," which occupies up to fifty pages. A beautiful Gaelic paper is that of Rev. J. MacRury—*Mairneulacht* (= *marpuideacht*) *agus rud nò d'ò eile*, where the signs and tokens of the weather, as read by the observant islanders of the Hebrides, are given. I wonder is *wéap*, the "dog-days," used in any part of Ireland—here it is given in the verse:—

Ged thigeadh a' ghaoth a' tuath 'san Iuchar
Bithidh an fuachd 'na fochair.

The volume contains some quaint Gaelic charms collected by Mr. MacBain. It is understood that the extensive collection of Gaelic charms recently published by Mr. MacKenzie, of the Highland Commission, in the *Highland Monthly*, will soon appear in book form. Many of these are of Irish origin.

The Literature of the Highlands: a History of Gaelic Literature from the Earliest Times to the Present Day, by Rev. Nigel MacNeill, London. Inverness, 1892. Price, 5s.

Although dealing professedly with Highland literature, this new volume is, even for students of Irish Gaelic, one of the most interesting works published for many years. The writer is a Highland clergyman living in London, and well known as a Gaelic writer and preacher. From the table of contents one may gather the nature of the book, which contains chapters in the writings of SS. Patrick, Bridgid and Columba; on the Latin hymns of the Celtic church; and ancient Gaelic prose romances; Gaelic ballads, ancient, Ossianic, Fenian and Jacobite; religious and ballad poetry of recent times; and modern Gaelic writers. A charming feature of the book is the poetic translation of much of the old literature. On the other hand, matter of a polemical and contentious character is introduced here and there, without any apparent reason. Seeing how utterly at variance in religious matters the majority of Highland Gaels are with the Gaelic speakers of Ireland, surely it would have been well in an undisputed purely literary treatise like this, to leave the only ground they have in common.

MacTalla (= *macalla*, *The Echo*) is a weekly Gaelic paper published at Sydney, Cape Breton Island. It is written altogether in Gaelic, and is a proof of the tenacity with which Highlanders in exile cling to their native language. The price is One Dollar annually.

THE GRAVE OF AN IRISH BARD.

Andrew McGrath (The *mangane Súgáid*) is buried in the old parish church of SS. Peter and Paul, Kilmallock, and as the exact position of the grave is known to very few, it may be well to make it generally known through the medium of the *Gaelic Journal*. It lies to the left of the path as you enter the door of the church, just under the wall of the church, and about twelve feet distant from the path. Immediately over the grave is the remains of an archway in the wall, which has been filled up with mason-work. There is no stone to mark the spot, and the grave is quite flat.

The newly created Cardinals, Cardinal Logue and Cardinal Vaughan, are connected with Celtic studies. Cardinal Logue spoke Irish from his childhood, and afterwards, while professor at Maynooth, occupied the Irish chair. Cardinal Vaughan actually learned another Celtic language, the Welsh, for missionary purposes.

Some of the provincial Irish papers are doing good work in bringing the claim of native literature under the notice of their readers. A very readable article on the subject is given in a recent issue of the *Wexford People*. The *Clonmel Nationalist* always contains something for Gaelic readers.

The new General of the Jesuits, Father Martin, is in many respects one of the most distinguished men living. It could hardly be expected, however, that he, a Spaniard by birth, should be a student of Irish. Such, nevertheless, is the fact. In the present issue of the *Journal* is announced the appearance of two important contributions to Irish literature by members of the same illustrious order.

In reply to many communications I must say that I have not time for transcribing phonetic versions of songs, etc., sent to me. I shall always be glad to receive them (especially when notes or translations are sent with them), but cannot undertake to have them printed. Neither are contractions of any sort allowable in MS. intended for publication.

NOTICE.

Many subscribers, chiefly from America and Australia, complain that their letters are not acknowledged, that particular numbers of the Journal and Irish books which they wish for are not sent, and that sometimes their money orders are returned. Subscribers are again reminded that they cannot expect me to be responsible except when letters are addressed to myself, and orders made payable to me at Maynooth Post Office. As copies of the Journal posted by me have often been stolen in the Post Office, subscribers who fail to get their copies should notify the fact

POPULAR GAELIC (ARMAGH.)

ALLARÓ BEIRNEAC.

[Fhíe an t-abháin ro i Liofliaé Cónvæ Áirsa-máca, marí arí ríghíobad ríor é le Fhainc MagUinníreacán ó béal rean-íinná saib ríomneacó Beirneac.]

I.

Á ínlíri na m-ban óg ír veire (ó'a) b-fuil beo,
 Á'r, a Úé, gan mé póirta ó'n cléiri leat,
 Á'r nemíceacó ó'a b-fuil beo go meallíann mo ríorí
 Arí leabará 'r mé (a) cómhíacó léití;
 Á gíruaró marí an ríor, a béil tanará marí b'íó!
 'Sí ríacán na fóille(a) an máigísean;
 Óa m-béiríeacó mo cáiríse-íe beo go n-árríeacáinn(b) sóib
 Súp bárríuig mo ríorí ar éiríinn.

^a The mirror of gentleness (?); cf. fóil, go fóil fóirí-íonacó, or for fóilá, Erin.

^b Árríeacó = tell; árríeacáinn = árríeacáin; óa tú 'g árríeacó b'íeug, you are telling lies (Armagh and Meath).

II.

Á bhíunneall gan ríuío le'í leig mé mo ríin(c)!
 Nác ó-tuígeann tú an éirí a buaróir(d) me?
 Á'r súríturá mo ríin(ó) a g-íeríeríó uaim ríó,
 Á'r go ríubáilrínn gan éúina an ríógal leat;
 Go Cúige Mumán á'r go Conrae an Úáin,
 Á'r go Corraig na g-cuan óa b-íeufáinn,
 Á'r a éuríle á'r a ríin, náí éuríreacó mo ríubáil,
 Amáir(muna) b-íeríerínn í ó-túí gac lae tú!

III.

Á éuaé beag na n-gaeóal, má tá tú arí oo léim,
 Go Coillíó Úáiníeríne(e) anonn uaim.
 Tábarí beannaéc ásur ceuo uaim go báile na g-cléiríeacó,
 Ír ann a córlar rí, gíeug na b-ííanníerí;(f)
 Ásur árríeacó(b) só'n gíeig(g) go b-fuil mé 'na veigí,
 Á'r go b-fuínn í b-íeín 'na tíeríóll,
 Á'r nác b-fuil arí an t-ríógal a véanraó mo léigíear,
 Déct allaró ve íríerí ríorí' Beirneac!(h)

^c As recited arí leig mé mo ríin leat.

^d Pronounced *way-i*.

^e Dunreay Wood, formerly existing in Armagh coill is declined in Armagh like *teme*, the gen. being *coillíeacó* (=eacó = oo), and the dative *coillíó*, as in older Irish.

^f Pronounced *vrínshé*; cf. ííanníeacó in the Munster Poetry.

^g Or *inníeacó* v'í íeín.

^h Beirneacó = Murphy.

S. H. L.

It is possible that a play upon words is intended in *cuína*, which would correspond with *cuína*, grief, and also to *cuína*, a bribe. Compare the piece in the story of *Tomás Láirín*, *Gaelic Journal*, vol. iii., p. 361. [*cuína*, a bribe, is yet used in the phrases *í gcuína*, *íron*, *í g-cú* = in exchange for; *éurííann*, *í 20*, *í gcuína an éparíll ím* = I should not wish to lose that horse for *í 20*. To express same idea, the verb *ceáuíg*, permit, is also used, *ní ceáuícáinn arí í 20 é*. In some places a corrupt form (?) of this verb, *ceuíg*, or *ceuíeacó*, is heard.—E. O'G.]

GALWAY.

AN TÁLLIÚR AGUS INGEAN AN
BHÍSTEIRIÚE.

Ḡac uile Óóinnac éiréir dinnéir 'ré ḡnár
muinntir na tíre ciummuḡsáó ag na cior-
bóitepe agur dainra a beit ann. Do bí
beipe i n-a meapḡ, ré rin feap óḡ agur bean
óḡ, tállúir do bí innr an tpeap agur inḡean
bhúrtéirúe do bí innr an an mnaoi óḡ.
'Sé an ḡnár innr an tíri ḡo o-tiucparó an
feap i n-tiucḡ, agur ḡo n-iaimparó ré páir-
tíre le dainraó leir, agur an bean mar an
ḡ-céasna ar an ḡ-ceuo uair eile.

Ḡraetóna Óóinnacḡ ag cior-bóitair Caḡair
loirḡeán eoiri dé-cinn agur Tuam i ḡ-can-
oae na ḡallúe do euir ré ar an mnaoi óḡ
an t-am reo paitíre iaiparó. Do éaimc rí
ruar, agur o'iaim rí an feap óḡ reo 'n-a
páirtíre innr na roclair mí-meapámla
reó:* "A ríoirúir moirúir, meupacáin! an
é to eol dainraó lom?"

'Agur páilte, á púeḡs, moiróḡs, euoirio-
mán!" ar reipean. Do dainraḡ ríao, agur
buó é rin an dainra beipe do iunneapair le
céile.

Do bí ḡnáró móir acu o'á céile moime rin,
acé mar ḡeall ar na roclair mí-meapámla
do labraipair ar ḡac taob do crioónuḡeáó
a n-ḡnáró-ríaoipair.

Mar éloipair: "Míl ḡnáró o'á meuo naó
bpeapairḡeann."

An old Highland Hunting Song from a manuscript
which belonged to the late Captain Seward of Glasgow,
grandson of the Perthshire Gaelic bard, *Rob Kainach*.
The MS. version was spelled phonetically, and is here
transcribed in ordinary orthography.

[Transcript in Modern Gaelic].

THOGAINN Fonn AIR LORG AN FHEIDIL.

'S miann le breac a bhí 'n sruth cas,
'S miann le boc bhí 'n doire dlú,
'S maan le eilid bhí 'm beinn árd,
'S miann le sealgair fallh le 'chú.

* a ríoirúir, &c. = Mr. Scissors, measure and thimble!
Miss pudding, tripe and bladder!
a nḡnáró-ríaoipair, as spoken = a nḡnáró-ríao, *their* love.

Luinneag:—Agus ó air moro h-ó,
Aoill ó air moro h-é,
Agus ó air moio h-ó,
Thogaim fonn air lorg an fheidh.

Cha mhiann bolalach mo mhiann fhein—
Cha mhiann leis éirid ach mall;
Cha lúb gruagach 'na sgeith—
Tarrungidh é leis fhein an t-srann.
Agus ó, &c.

Nicéan sin do 'n tug mí spéis,
'S bu mhiannach leam iad bhí m' chòir:
Mo ghunna gléic air dheagh ghleus,
Díreadh rí beinn, is bean og!
Agus ó, &c.

'S nicéan sin do 'n tug mí fuath:—
Bean luath is cu mall;
Oighre fearuinn gun bhí glie,
Agus sílos nach altram clann
Agus ó, &c.

Bu mhiann leam rí latha fiar:—
Díreadh sus rí aonach cas,—
'N uair a thilginn mac an fheidh,
Coin air éill. 's ga 'n léigell as.
Agus ó, &c.

Leam bu mhiann bhí 'sínhal bheann,
Osan teann a bhí ma m' chos,
Bróg fallach dhubb, gunna cruaidh,
Eilid ruadh is cú 'n dos.
Agus ó, &c.

'S ge d' fnaighinn bean a' chinn bháin,
Air mo lámh bu bheag mo spéis,
Gu'm b' annsa leam bean dhonu
'Bhíreadh trom ghaol dhonn le céill.
Agus ó, &c.

Nicéan Uilleim anns a' Ghleann,
Bean a b' annsa leam fo 'n ghéin;
'S na'm biodh Uilleam ann am blár,
Gheibhinne mo ghradh dhonn féin.
Agus ó, &c.

'S mo cheisd air bean a' chinn duibh,
'S docha leam i 'n diugh na 'n dé,
Mhiad 'sa chuala mí de 'cainnt,—
Gar i b'annsa leam fo 'n ghéin.
Agus ó, &c.

W. M'K.

HYMN OF ST. THOMAS.

Translated by the late REV. MICHAEL MEEHAN, P.P.

Ḡaoi ḡné aráin onóipum éú, mo tíḡeapra,
á'ḡ mo 'Dé,
acá áḡ lonnuḡáó ḡo réim a n-uí a o-
taoir arḡiḡ mo éléir.
Ḡac a b-puil azam do bhionnam oir ó
iomlán mo éiríre,
ríoip 'Día anpao cóim ríoir á'ḡ táim arí d'ear-
láim an áip-o-ríḡ.

Ná géill do'n t-rúil, ná géill do'n méar,
 ná géill ní mó do'n bliar,
 Níl a'ruisgá bealaig éum ar g-cioróe do'n
 éireadaí acé tré'n g-cluair.
 Aomálam-re gáe focal binn do éuit ó
 beul mhé Dé
 'Sé Dia mói géal na fírinne, ré ghuar ar
 n-anam é.
 B'i colann éiríor air uair a báir le feic-
 rint air an g-ciorí:
 An plánúgátoir eá rúitee annro ní feic-
 mío anoir.
 Feud oimann-ne, a Tígeairna, 'nuar cóm
 trídairneac, cóm réim
 A' r'feud tú air an ngeairde boét do
 ceirad air do éad.
 So b-feicfead ré na veairg-luit, ní éire-
 fead naomí Tomáir,
 Acé rúil a' r'feoir mo slánúgátoir aomí-
 éao go lá mo báir.
 Lar éireadaí Láruir ann mo éiríde, lar
 vóéar a' r'gáir,
 So m-beréad agam leat, íora Cuiríor, mói
 éairíor a' r' báir.
 Ir tuar, Tígeairna, toga an amáin, cóng-
 buigear ar n-anam beo;
 Amáin na n-aingeall, beairíor rinn a'
 neairíor rinn go veo.
 Éan álunn, íora, glan leo' rúil ar g-cioríde
 ó'n uile éán,
 O'feiríor fárao éabairt do'n doimán air
 rao le rúí don éraon amáin.
 Mí éiríor annó éú, Tígeairna Dia; acé
 b'ronn, O! Ríg na Ríog,
 So b-faigann oir r'óir máair rúil go veo
 ruar annó an t-raoal r'íoríoríde.

NOTE ON NEGATIVE éán (éá).

The following remarks are compiled from notes made in the Counties of Armagh and Meath, especially the former. The examples given are either colloquial or quoted from songs which were recited for the writer.

1. There are two forms of this negative, viz., éán and éá. éán is the full, and éá the abbreviated form. The form éán is used before nouns, pronouns, prepositional pronouns, prepositions and adverbs, whether beginning with a vowel or not, and before verbs and adjectives whose initial letter is a vowel or r, e.g., éán c'oirí ar

slánúgátoir reo, éán féiríor líom, éán féiríor líom, éán leir e, éán agamra bí re, éán ag méairgáó c'oirá éic'ar re, éán le séágan e, éán mé an fear, éán mó fáim a b'éiríom féim, etc. The abbreviated form éá is used only before verbs and adjectives whose initial letter is a consonant (except f).

2. Influence or initials of verbs. The general rule may be stated thus:—An original form (no) is *aspirated every consonant except v, t and r*. These three consonants were not aspirated on account of the familiar exception in the case of n before dentals. The combination nt produces v-t, hence, éán tabairm became éá v-tabairm (cf. an teac becoming an v-teac). The n was dropped before v and r, hence, éán véairíom and éán raóilím become respectively éá véairíom and éá raóilím. In the case of the other consonants the n also dropped out, leaving the verb aspirated.

The following rules may therefore be formed to cover the present usage:—

(a) Eclipsis of c, e.g., éá v-tabairm, éá v-tug re, éá v-táim re, &c.

(b) No change in v and r, e.g., éá ruiblam re, éá véairn (veáin) re, &c.

(c) Aspiration of b, c, f, g, m, p, e.g., éá buairleann re buille oim, éá éireom éú, éán ruar ré e, éá g'eallam tuir e, éá míolann re, éá róiríor mé í, éá f'heabam re oiríom, &c.

There was one instance of v being aspirated, viz., éá véairíom. Perhaps this is really éá g'eairíom, as the latter is said to be the more historically correct spelling.

It is very probable that adjectives follow the same rules as verbs, but this matter is not quite certain, as no notes were specially made on it. There is no doubt that adjectives whose initial letter is f or m are aspirated, e.g., éá mói an fear e, éá mhó é mí(n)íre, éán fárao béir mé beo, &c.

It is very probable that the old form noéa(n) followed the same rules as éá(n), the eclipsis of t being of course excepted. The following examples occur in *Pleasó Dúim na nGéad* and *Caé Muigé Raé*, published by the Irish Arch. Soc., p. 14; *noéa veáiríom*, p. 136; *noéa beir*, *noéa v'áir*, p. 214; *noéa n-áiríem* (still used in Armagh, éán áiríem), p. 310; *noéa n-f'acairí* (now éán fáca), p. 312; *noéa éél* (now éá éeilím or éá éeilíró mé). b, g and m were never written aspirated in Old Irish, though no doubt often pronounced so.

From the examples given above it will be clearly seen that the n prefixed in writings to words whose initial is a vowel or r, is really part of the negative. It is, therefore, no more correct to separate the n from the negative than from the article (as in a n'fír). Both errors are due to the scribes following the sound rather than the etymology.

s. h. l.

mí féile Dúigíoe, 1893.

a f'ir-eagair ion-uiríaméa,

Ir aóbal mói an oiríeo-rim focal sacp-beiríra r'g'éiríor amac na raome, go mói-móir í g-connaéca, a' r' uir meara ná rim, ní féiríor a v-toeáirí g'ur beiríra íao.

Ir ceannóána aoiríor r'ur gaeóilge íao. Ir feairí leo 7 o'a raob-ábairí aomáil, g'ur féiríor do úime ar bíé, beir níor ceairt-íhúinte ná íao féim. Meairíom g'ur glimne gaeóilge mhuimán, g'ró naé maré

liom an t-ar-labhrá. Ann-ro óim foela éigin oo éualar féim.

Bit (of a bridle), spoka? nave, doubt or "doot," makreil, pota, poca, liosta (list), stuff, &c.

Águs m'fúl aca foela, fíaoilíge oo beupla, ar fon felloe, tyre, &c. Do brú ceapc' oo'n míunntir físpóbar gan foal t'puaillíge oo éur fíoi, ác' amám na foela fíoi-fíaoilíge oo éur, lé n-a n-áit-beodá. Ni éeasóoáim-féim na h-iar-foela mar "oáio obliáio 7c." nuair ááio ann na foela ceapc'a, mar "pocair." Oo éomairleóáim go h-áimál, cláimín na b-foal-ro oo éioúgáó águs an éapc'-fíaoilíge ar a fon.

Ann-ro éugac mo éiof ar fon na bliáio,

Slán leac,
Dallán gan eolúóe.

SIAMSA AN GHEMHHRÓH.

In Mr. O'Faherty's book, which has been so favourably noticed in all Irish papers, and which is such a treat to lovers of the sound, racy spoken Gaelic, there are few things which might be amended. Minor slips of spelling, punctuation and aspiration may be passed over, as they are neither numerous nor important. The following, however, Mr. O'Faherty would wish to notice, and he also wishes to convey his thanks to Gaelic scholars who have sent their criticisms to him:—

- P. L.
- 7. 13. bocóiréacá, bacóiréacá, do not mean "swelling," but "chequered."
- 10. 16. Whenever the pronoun is to be used with such personified word as báio, it must be feminine. This brings about a confusion in gender, which, however, is only apparent.
- 11. 6. t'ubáppá would be said. [See Atkinson's Keating].
- 11. 12. Read an méro. In Connacht this word is masculine, though feminine in form.
- 20. 8. eanáé éuam is the popular name.
- 25. 25. p'ioáin : o'iméig fé na p'ioáin, went off with the speed of an arrow.
- 30. 25. cáé-mháóú, a trick; also p'io-mháóú, a trick, joke, intended really to hurt one's feelings.
- 41. 13. na mbó.
- 46. 11. fúl ar lob.
- 51. 21. éa éailéac' óeug would be said.
- 53. 12. ar an fliab. Except after óe'n and oo'n, t is not prefixed to masculine nouns in W. Connacht.
- 59. 2. an dá bó, an dá éaspa, etc., are often used = one's stock, property, without reference to the actual number.
- 60. 2. bliáóim á' fíe.
- 62. 5. go oí an gába. The phrase éuairé fé oo'n gába = fell to the smith's lot, share: e.g., éuairé an b'raeac' mo'oo'n gába, aiy á épam.
- 63. 15. físp'eoáó m'arone, grief to you, *lit.* the lament in the morning, when one's losses after a night raid by an enemy were ascertained.
- 75. 5. m'ipe lé áon-bean; line 11, f'ár na h-aon-óóóe.
- 87. 12. an cuicín dá óeapbráóair.
- 99. 5. muilneoir.

- P. L.
- 134. 7. f'ium = pearl on the eye.
- " 21. f'ioeán i óepoim, the opening of the skull.
- 137. 10. Siobán, now = roughness on feet of those who go barefoot. To remove this, and also warts, a charm is used:—

A uirge cloó gan iapparó,
Ni oóo iapparó éáimc mé,
Nígm mo éop'a leac
Mar fíúil á' go óóóig'réá
Na p'obán á' na f'áineacá uaim.

Sometimes the first lines are a uirge tobair gan iapparó, aig iapparó leig'ir éáimc mé. At present f'ioeán = eye-tooth.

Among the points which may be debated are (1) the use of the termination -ar or -ur, as buróeáar, or -éur. The -ar form = old nominative, and -ur = old dative; (2) the colloquial arb amm oo, *cui erat nomen*, for oárb amm; (3) aspiration after ba, as ba éóip, and after t'pi, as t'pi míle; (4) the proper genitive of ába, a river. The correct form being undoubtedly ábaim. [I cannot agree with my friend Mr. O'Faherty's etymology of "humbug" = uaim bóg, "soft brass!" as uha, not uaim = brass; nor an t-áon bó, as bó is feminine.— E. O'G.]

We appeal to our friends at home and abroad to endeavour to extend the circulation of the Journal. The Journal had hardly any circulation eighteen months ago; since then it has improved its position very much. It is still, however, depending for existence on the generosity of a few people. If each Irish society, literary, historical, antiquarian, political, and each prominent Irish nationalist took even one copy, we should be able to publish the Journal more frequently and cheaply.

The change in public opinion with regard to the native language was strikingly shown during the recent Irish pilgrimage to Rome. Cardinal Logue was presented with an address in Donegal Gaelic, and Dr. MacCormack, Bishop of Galway, delivered an address in our native tongue.

Professor MacKinnon, of Edinburgh, has published two Gaelic Reading Books for his classes in the University. They contain many gems of Gaelic prose and poetry. The price is not marked.

The story of MacLéiginn, in Wes'ern Gaelic, has been so much appreciated, that a similar specimen of Southern Gaelic will be printed next issue.

Father Keegan, of St. Louis, in an eloquent article, extols O'Grady's *Síltea* as "one of the greatest works of human imagination ever issued, a work of such supreme

beauty, that it can justly be regarded as one of the literary masterpieces of the world.⁸

MacTalla, of Sydney, Cape Breton, in its last issue, says:—"Tha sinn ag cur faille cridheil air an *Irisleábhhar* agus ag guidhe gun soirbhle leis gu maith 'na dheagh-obair." Go mb' amhlaidh dhuit féin, a shir mhisneamhaill.

In *Tiobraid Arann*, No. 43, I., 1, read maor = boasting; 2, séc rinne ir beag beann ar a ngrádeab; II., 2, ir ceann é a éire 'sur ir láoir; 3, for euo read ósoo, spite; for oré a read onéa, a flag.

TO CORRESPONDENTS.—The *Révue Celtique* is published in Paris. The subscription, £1 annually, can be paid to any Dublin bookseller. Canon Burke's Irish Dictionary was never printed in book form. Mr. Patrick O'Brien, 46 Caffé-street, Dublin, has many rare Gaelic books for sale. Copies of O'Curry's *Lectures* on the MSS. Materials of Irish History can be had post free for 15s. from Mr. Patrick Traynor, Bookseller, Essex-quay, Dublin.

Readers of the Journal will be glad to know that Mr. John Fleming is now somewhat restored in health and strength. Dr. Kuno Meyer is also better, and in current issue of *Révue Celtique* prints some amusing stanzas of the witty St. Moling.

Each issue of the *Celtic Monthly* (Twopence) is a distinct advance on its predecessor. An attractive feature is the reproduction of photographs of eminent Gaelic celebrities. We intend to do a little in that way for the future, and have succeeded after a long search in securing a photo of John O'Donovan. The March issue of the *Celtic Monthly* gives photographs of the Chief of the Gaelic Society of London, of the late Sheriff Nicholson, the collector of Gaelic proverbs, of T. D. MacDonald, one of the most prominent Scottish Gaelic scholars, and 30 naé ar veip. ad ir gnáde bean, of Miss MacDonald of Keppoch, the bard of her clan.

Nothing shows 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 3abam oonn, Mr. P. A. Dougher, and others, fill the pages of the *Gael* with attractive matter.

It is astounding that the Irish language has not disappeared centuries ago. In the eyes of those who had the making of "laws" for Ireland, "the wearing of Irish apparel, and not using the native language, was a heinous crime, inquirable by the grand jury; the punishment for using the Irish dress or the native language was, for every lord, spiritual or temporal, £6 3s. 4d.; for every knight or esquire, 40 shillings; for every gentleman or merchant, 20 shillings; for every freeholder or yeoman, 10 shillings; for every husbandman, 6s. 8d.; and for all others, 3s. 4d."—(See Gilbert's History of the Confederation, vol. vi., p. 325.)

THE "LEINSTER TRIBUTE."

ARGUMENT.

TUATHAL TEACHTMAR, Chief King of Ireland, circa A.D. 100. Fithir and Darine, daughters of Tuathal. Domlen, King of Leinster, weds the elder daughter, Fithir, gets tired of her, goes back to Tara, says she is dead, and asks for her sister Darine, who is given to him. He takes her home, and after a short time she meets her sister Fithir, whom she believed to be dead, and expires at once of shame at finding how she was betrayed. Fithir, on seeing the death of her sister, dies of grief. Tuathal finds out how Domlen deceived him, levies the forces of the northern half of Ireland, makes war on Leinster, kills its king, Domlen, and imposes the famous Leinster Tribute, which was paid for nearly six hundred years, and was the chief cause of Ireland's subsequent political misfortunes. The tract on which the following poem is founded may be seen at page 294 of the Book of Leinster.

sgeul na boraima.

a n-òran.

Timéall ceo bliádan tair éir bheic mic
 Dé,
 B'i míg in Eiminn tob uairle in a ré;
 'Do buail ré náimhe típe ar a r'liúge,
 'Sur o' fan ré mói, lán cúmaíosa ar' bhúge.
 Mairb ré Eilim, míg na n-òraeas m-borib,
 'Do mairb na h-uairle amail mairbar turib
 Tréasa na macáireas in ar' zemireas
 lom
 Ar' fáruigib zaoimla zan rzeas zan tom.
 Ba cúmaíouge Tuatal tpeun ioná don míg
 B'i maíh roime; ní maib r'laic no raoi
 Nái éuir ar' ar' éum reilb' a óútaige
 réin,—
 B'i Eipe rona tair don tair faoi'n ngrém.
 Annyin do éiminnis ré zo Teamhuig
 r'lóz
 Óaonead na h-Eipeann do éabairt a maéa
 óó

Le ghréim le mé 's gur "leir na n-uile n-uil"
 Gan aon níó ráó do éirí a réim' ari g-cúl,
 'S gur míge Éireann o' fásbáil leir go deo,
 'S gur le n-a fíol éo fáo a'í beoí fearí beo,
 'S an m'í áluinn fáoi ré ó éiríom-éiríon,
 Do tugao leir ó aníog' gur ó leon.

Oá m'gean ghráóáca bí le Tuácal áro,
 Míor áile íao 'ná'í reinnéao míam le báro;
 Dubairt flait a'í fáoi gurí b'áile íao 'na
 neul

Óróa na maróne ínámaí ór an t-faozá,
 'Sé fíerí ba h-áluinn an tí ba rinne óioí,
 A'í tugao Tuáine ari a veirííurí éaoíní.
 Ba móri na tmaéta do éus óóib a ngráó,
 Aét ní fúari aon fearí fáilte íomí an lá
 ari o-táime míg laigean ó íruet na Dearbá
 rinn',—

Ríe cealgáé é le bháatáirí blaróa bínn';
 Íó'í ré an tí ba írinne, fíerí b'án
 O'ari g'eall ré beir' nna ééile ghrinn amáín,
 Do éus ré leir í mearí a míunteeaí réim;
 Éuirí móri mearí míogáínníul ari an tír áraon.
 Mí fáo go n-dubairt oíróé-óaoime íur' an
 íúíe,

"Ír áile 'n óíe a o' íágarí, a óeag-faoi."
 Anrínn do éuaró ré go Tuácal t-rean,—
 Tuácal na m-buaró móri a'í veaíe-lann,
 A'í dubairt ré íur': "Ír maíe, mo b'íón,"
 ari ré,

"O' m'gean fíerí; tá ír 'noir ían g-cie!
 'S gur b'áil líom o' m'gean eile beir' agam,
 Oíe tá mo éíoróe maí aon le m'áruí lom."
 Mí h-ínnreann réáíe cá dubairt an Tuácal
 móri

Um báí a m'gíne ve na cuácaíe óíe.
 Ba éreun a g'eann ari Óomlén, míe ó óeap,
 Oíe éus o' a ráó lán éreueaíe a'í lán
 meap,

'S gur dubairt ré íur': "Oá m-beir' agam, a
 íaoí,

Céao bean, buó leat íao gurí an veiríe-
 ínaaoí."

Do éuaró anrínn Tuáine le Óomlén
 go tí a ráé agur a mígeaóo réim.
 Míl eolar agam cá fáo do bí ír leir,
 No cionnar' do leaéínníe' óóib fléao a'í feir.

Lá n-ann maí íúíbarí Óapíne t'íro an lann
 Óonnaíe a veirííurí oíleí íomrí ann!

Do éuit ír íríor gan beaéta ari an b-feurí
 Maíe ve náíe; éus fíerí uailí ían aeí,
 'S gur éuit ír íríor ari éorí Óapíne éaoíní,
 Maíe ve éúma,—oá éorí taob le taobí!
 Fá oéóíe fúarí Tuácal ííunne an íg'eíl,
 A'í éuirí ré íríor éum laoeíraíe móri Mí Néill,
 A'í éum na g-cuaró taíurí an t-Síonan
 t-íarí

Oá maíe do Tuácal 'gurí o'a míge íríor.
 Éangaróarí leo go maéaríe móri Míróe.
 Anrínn do ráó lán b'íón a'í feiríe', an
 íúíe:—

"Ír móri an ghríomí," a dubairt ré, íunn'
 Óomlén,

Oá m'gean áile do maíeab' leir, áraon!
 Oíeá, o' ímígeaó éag'éorí agur feall,
 O' a n-oíogáit, eíreí mé, ní beíó meiríe
 mall.

Ír b'íónaé 'noirí mé, Tuácal móri na
 o-íreuo:

Oob' feáíurí líom m' m'geana 'ná órí no íeuo.
 Fíerí ba h-áluinn a mearíe glann an íúíe
 Do éus flait Dearbá éum a ráé, ía íuríe;
 Do tugao o' í le eíreueaíe lán a'í íríor,—
 'S Óapíne oíl, ba ígíamíaríe íur' an tír!
 Maíe éuit m' m'geana, ír é ío, oíe, mo ráó,
 go n-oíogáit ari íao le cuíacéó móri a'í
 eíráó

aíe laoeíraíe laigean, ari éluinn na lírí
 gurínní,

go n-áéínoí fearíeíe do éuirí a n-dub-feall
 oínní,

Anrínn do éíonóíl Tuácal a éreun-ílóíe,
 A'í íunneaoarí laígníe caé Raé' Immlí leo.
 Bá g'ann na laoeíraíe bí um míe Óomlén,
 Do íuarígeaó íao agur do maíeab' réim,
 A'í o' íonríaró laigean, taíe éír, ó báíurí go
 bun,

Do íoréao g'ac níó íur' an tírí anonn;
 Do eíreuo ari laígníe ari íon ghríomí a míe
 an eíreí éírom o' fás Éíre buéí gan b'íeíe,—
 an "Óopaína" móri, éuirí oíe na o-íríom-
 caé oían

Do míll an tír ari feaó lán míle blíaoán.

'Sì peo an eighc,—tìu òaogao ceuo òeaḡ-
bó,
Tìu òaogao ceuo molt ìaiaia elúnaḡ leo.
Tìu òaogao ceuo mói-ñuc vo Thuaḡal
tìeun,
Tìu òaogao ceuo tìom-ḡlabha aigḡo fém,
Tìu òaogao ceuo òeaḡ-Lennbhaḡ faigḡig
iéró,
Tìu òaogao ceuo ḡlan-òoipe uia ḡlé.

'Sé peo an t-òlc ba mó vo ìunneáò ìaia
Le òuine uíḡḡaraḡ in Éìam òaom ;
Sì peo an beaḡ ḡuḡ Éìpe ḡlar faoi ìaia
an Òamḡiḡ uib ḡ'an t-Saraḡaḡ nem-ḡiḡ,
Mì ìaiaḡiḡ Sàoìḡpe in òon tìi faoi'n nḡiém
Muna m-beiḡ ḡiḡḡḡm mearḡ a muinḡeaḡ
fém.

T. O. R.

[The foregoing is reprinted from the *Irish Echo*, with changes as marked by the author himself. As the writer is well known to hold strong views on Gaelic composition, I have not made any additional change, although I believe that some of his constructions would hardly be admissible in prose—E. O'G.]

VOYAGE OF MAELDUIN.

(Conclusion.)

§ 76. Iar òeaḡḡ óóib aḡ ìin, ìánḡaḡaḡ
mḡ in a ìaib mói-òuro eaḡlaḡ, òamí 7 ba
7 caoimḡ. Mì ìaib tìḡḡe nó uínta innte ;
7 iḡro anḡin feola na ḡaoraḡ. Iḡ an-
ḡin aubairḡ òuine óíob, aḡ feicḡin feabaic-
maja óó, "Iḡ coramíal an feabaḡ lé fea-
baḡaib Éìpeann." "Iḡ fíoiḡ ìin, ḡo òeimín,"
aḡ tìpeam eile óíob. "Òeumáíḡ faipe aḡ,"
aḡ Mael Óúin, "ḡo bḡeicḡí cá ótéro an
t-eun uaib." Óonnacaḡaḡ aḡ eicḡioll uaḡa
é, roimḡeaḡ.

§ 77. Óo ionḡaḡaḡ anḡin i noiaíḡ an
ém, an taob vo éuaíḡ fé uaḡa : vo ionḡa-
ḡaḡ an lá ìin ḡo feaḡḡuḡ. Toḡaḡ oíḡḡe
óóib anḡin, vo éróro talam coramíal lé
talman na h-Éìpeann : vo ionḡaḡaḡ éuic.
Óo ḡeibro mḡ beaḡ ; 7 Iḡ uaḡe ìo ìuḡ an

ḡaḡḡ léi iao aḡ an aḡeun aḡ óḡiḡ, an tan
éánḡaḡaḡaḡ i toḡaḡ aḡ mḡiḡ. Óo éuḡeaḡaḡ
a mbhaine (toḡaḡ euaḡaḡ) i óḡiḡ anḡin, 7
vo éuaḡaḡ vo'n uín vo bí aḡ an mḡ 7 vo
bíḡeaḡaḡ aḡ éìḡeaḡḡ ; 7 Iḡ anḡin vo bí
áitḡeaḡéarḡḡe an uína aḡ caḡḡeam a
bhromne, ḡo ḡeuaḡaḡaḡ òaomne óíob (aḡ
caimḡ). Aḡeimḡoḡ : "Iḡ maíḡ éuim muna
bḡeicimḡ Mael Óúin." "Óo báḡáḡ an
Mael Óúin ìin," aḡ feaḡ eile. "Aḡḡ óá
òeaḡaḡ anoiḡ, ead vo óeunḡamḡ?" aḡ
feaḡ eile. "Mì òeaḡaḡ ìin," aḡ toḡeaḡḡ
an tìḡe, "fáilḡe móiḡ òomíe, óá òeaḡaḡ ;
óuḡ vo bí móiḡ-muḡḡe aḡ lé faoa.

§ 78. Leḡ ìin, buaibḡ Mael Óúin an
boḡ-éìam leḡ an òoḡuḡ. "Cia aḡá anḡ?"
aḡ an òoḡuḡarḡḡe. "Mael Óúin òonn," aḡ
ḡe fém. "Óḡḡal maḡ ìin," aḡ an toḡeaḡḡ,
"fáilḡe òomíe?" "Óo éuaḡaḡ anḡin mḡ
an teáḡ, 7 caimḡeaḡ fáilḡe móiḡ òómḡa, 7 vo
beḡḡeaḡ euaḡaḡ nuáḡa óóib. Óo inḡiea-
ḡaḡ anḡin ḡaḡ uile ionḡantur vo foilḡiḡḡ
Óia óóib, vo òeḡiḡ bḡeíḡe an fáḡa naomí
aḡeḡ" haec olim meminḡie uuaibḡ."

§ 79. Óo éuaíḡ Mael Óúin anḡin óá
eḡíḡ fém. Aḡuḡ éuḡ Óuḡián ḡile na éuḡḡ
leaḡ-umḡarḡḡe éuḡ fé leḡ vo'n líon, ḡuḡ
éuḡ aḡ aḡḡoḡiḡ aḡro-Maḡa iao i ḡ-cumíne
buaḡaḡaḡ, 7 i ḡeomímaoḡeam na bḡeaḡ 7
na móiḡ-míoiḡbuil vo òuḡḡe Óia óóib. Aḡuḡ
vo inḡieaḡaḡ a n-mḡḡeaḡa ḡ éuḡ ḡo òeḡi-
eaḡ, 7 a bhuaḡaḡaḡ vo ḡábaḡ 7 vo ḡuaḡaḡḡ
aḡ mḡiḡ 7 aḡ tìḡi.

§ 80. Óo éóḡuḡḡ anḡin aḡóí òionn, áìḡo-
eaḡḡuḡḡe Éìpeann, an ḡeul òo amíal aḡá
òonn—aḡ ḡáḡieaḡáḡ meamnan vo òuḡḡe é,
7 vo óaomíe na h-Éìpeann in a óuaíḡ.

Críoc.

ÒONNÉÁḡ MÓR Ó'ÓÁLA RO ÉAN,

Aḡuḡ é aḡ loḡ òeaḡḡ.

Tìuaḡ mo éuḡaḡ aḡ loḡ òeaḡḡ
á Ìiḡ na ḡeall á' na ḡ-cloḡ !
Óo éaoméáḡ vo éneáḡ á' vo éḡeaḡḡ,
á' naḡ' óeḡ óeaḡ taḡ mo òoḡḡ.

San fúil t'fhúcao a mhí, 7
 Iar n'ósanáin gac níl do mhíro,
 Le cioróe nac iarráinn aét ríe,
 Mo éruas! a Rí, cao do ósan?
 San tuirre cioróe, san maóit,
 San doilgear ag caoi mo loct;
 Míor faoil Pádraic, ceann na zeliar,
 So b'fagad ré Dia mar ro.
 Don-mac Calruim, ó' r dá luad,
 Ué, a Mhuir, ír t'ruas mo éor!
 A' r nac feacat an fead do bi beo
 San loiz na nveor ar a porz
 1 gcaiaro² cumáig cmaio cloé,
 O'éir a nvearar t'óle a' r t'uaill
 Ué! ír t'ruas nac fagam veor³
 A' r mé aólaicte beo ran uas.
 Buaró zárta t'roma, Lá an Luain,
 Agamne, roir éuaré a' r éléir,
 An veor nac fagat 'na an!
 Mhuir éall ní bionn r'péir.
 San éadaé, ar beazán bró,
 A éolann, do zni gac ole,
 So h-írruonn má itá do éruall
 Ír beaz lom do rian aóct.
 A don-mac léir cumadó cáé
 'S náir feacám báp na veorí nvealz!
 Le cioróe nac cmaio⁵ cloé
 Ír t'ruas mo éruar ar loé veaz.

naomh cholum cille agus doire.

DONEGAL IRISH. BY J. P. CRAIG.

Rugaó n. Cholum Cille i nZarcán i t'Éir Chonaill
 ran mbliadóim 520 nó mar rín. Duó ve éineadó
 f'laicéamail é, ve bhuiz go raib a áear feoilimíó,
 ve éazglac níg néill 7 go raib a máéar munntespaé
 aiz uarlib laizeam. Veirtear gur ab íso páiróde
 an baile éug a ainn nó. Dhíreadó ré féin 7 íso féin
 an-mór lé céile i gcomhruóe 7 éizeadó ré amac ar
 éill go mimic lé n-a b'péirín, 7 le cóimhá beaz a
 ósanadó leo. Mar rín ve, veirteadó riaran corru-
 uar, "ar éámice (an oc.) ar z-colum beaz amac ar
 a *chill anouu*?"

Sul a rugaó é éámice amgeal oíróe amáin an-royr
 (= t'ionnruóe ar) a máéar éiréne, 7 éug ré t'biac

ar a raib na vaéa duó veirre do éonnaic rúil aram.
 ar ball, bam ré an b'pac t'í ar ar 7, i noiaró é
 f'ozglac amac, leiz ré ar r'ubal ar eiré é r'píó
 (= r'píó) an aer! Nuair a éonnaic máéar ar naomh
 an b'pac mearaimail rín aiz iméacé uaré, bi rí an-
 buaróearpa. Aét duaric an t-angéal léiré nac
 raib z'ar t'í a beiré buaróearpa 'na óiaró, ve bhuiz nac
 raib ré i noán t'í é beiré aicr. Leir rín, éró rí é ag
 r'p'p'réadó amac gac aon bomaicte (móméiré, nó-
 meant) 7 ír an veirteadó, t'óiriz ré éonh mór 7 gur
 éunhuaz ré an voíman. Agur duaric an t-angéal
 léiré: "a bean, ná bróeóe t'p'oblóra ar bi oer,
 óir beurrar mac a beurrar ionglanca anam na
 f'laicéar."

Nuair a bi ré 'na páiróe, éámice t'pí maizóeana an-
 roy r'í amáin. An éno uar, mar náir aicín ré a
 n-óuir beannuicte, bi ré ag ual ag t'eiréadó nómpa,
 aét ní raib móran paill aize iméacé r'ó-faóa gur
 r'zairé r'íao ar ar ar. Nuair a éámice an uime boct
 éuca, t'f'ar'p'p'iz r'íao t'e cao éuge nac raib níor mó
 meara aize oirpa. "níl aicéne ar bié agam oirpa,"
 ar ré. Duó épiona an r'p'p'zadó é rín, óir ír éinne
 gur faoil ré gur óiarail a bi anca, paó éoraimlaet
 maizóean. "Ír t'pí veir'p'p'ur! rín," ar r'íao, "acá
 r'p'p'ra oirpa lé n-ar n-óear." "Agur cia buir n-
 óear?" ar Colum Cille. "acá óia," ar r'íao.
 Nuair do éualadó ré rín, bi an-léigáir ar. "go
 veimín, ír mór 7 ír maé an t-áear acá agab," ar
 ré. "ínnir uóh buir n-anmanna." "Degeonar,
 eolar, 7 reamairéir ar n-anmanna." Leir rín, éuaró
 r'íao ar amáre.

Thámice amgeal Lá amáin eiré éuge, 7 t'f'ar'p'p'iz
 ré t'e cia an, éneal báir ar maé leir f'azáil, ceao
 aize a r'p'z a ceann a glacab. Duaric r'p'p'ean go mb-
 fearr leir báir náoupa, a éioeap ó ép'ozp'á 7 ó
 r'ianar fonnma, ioná báp roban, go zcaiteadó ré a
 beiré i noiaró a óize 7 r'ul a mberéadó ré 'na fean-
 uime, ve bhuiz, dá mberéadó ré zan báp f'azáil nuair
 a beiré ré óz, go mberéadó ré níor péiré fá n-a
 éoinne; 7 zan é a beiré beo r'ó-faóa, ní beiréadó r'p'rom
 ar bié aize bác a éur ar a érábaet. fá caoib áire
 a baí, duaric ré go mb-féar leir báp f'azáil i
 noeoiruóeacé, óir an t'é acá ar r'ubal ó n-a baile
 féin, bíreann cporóe buaróearpa b'p'ónac aize 7 ír
 r'p'ra t'ó léiréio rín r'p'muancuazó ar Ohia.

Annr na Laeib rín, duó g'acáé t'ó'n r'p'oláire óz é
 féin a éur paó maiz'p'p'ir áno-meapac ionglancaé, 7
 corru-uar b'p'izegan t'ó ual ó r'p'oil go r'p'oil t'ó r'p'ir a
 léizimn. Ír ar an aóbar rín do líaz Colum Cille
 ar naomh r'p'mman, uime an-óiaranta, 7 lé n-a cóir
 rín, an-f'p'gluméa, t'ó bi ór éionn Mhuir'p'p'ire maizé-
 bhile.

i n-oiaró a beiré ran áir rín tamall maé, éuaró ré
 r'p'io móran ve coláiróib eiré. aét ír aiz coláiré
 Chluana toirp'io t'ó éarí t'ó bunadó a ama,
 aét ír le r'p'mman maizé bhile éur ré amac
 i ócaoib leabair. mar t'ó bi an-óuir aiz Colum
 Cille ran b'p'gluméa, níor maé leir zan a beiré

MS., ¹ na; ² a stone wall, O'Don. Suppl.; ³ veoir; ⁴ h-am; ⁵ cmaíó. Taken from a MS. in the Library of Maynooth College.

í gdoimneog ag cuairteádo leabair áir. mar rin ve, oo bí pé Lú amán air cúige aig n. Finnian. agur ruair pé isairé leabair na Salm usáó. áct ní raib rin go leop, m'ra oo éur pé oúil inr an leabair, níop máte leir gan ceann a beir ágo póm. air an boimeire. éur pé poithe mac-leabair a óeanáó, rin mar óearpá, macraimale an éinn eile. leir rin reitor* pé air a rípiobad gan ceao ná eile, áct go vé (caroc) oo. bapraimale, níop éualaró pinnian go raib c. eille ag óeanáó an mác-leabair (ámé). áct bí reirean glúic go leop: níop leir pé óeanáó air go raib pé críoúnnúge, agur amrin éur pé pá n-a éomne.

(ar leanamán).

IRISH PROVERBS.

We can learn from the old Irish proverbs what our ancestors thought of many things. From the old literature we gather some idea of the mode of life of the old Irish people; but it is chiefly in the proverbs that we see their appreciation of the good, the beautiful, the true. There are many who think that if the whole body of Irish literature were examined, it would be found that the ancient Gaels were mentally and morally, as well as æsthetically, more advanced, *i.e.*, that their theories were more in harmony with knowledge, the religious spirit and good taste, than any nation in the world. No adequate collection has yet been made of Irish aphorisms. Our friends in Scotland have, in the late Dr. Nicolson's *Gaelic Proverbs*, a literary treasure.

Some of the old proverbs: ní l lumb gan léigear, every herb has curative properties. The Irish names of many common herbs are beautiful and poetic; they are also full of practical meaning. Pú cú fear, a hound is worth whistling for—one should not be afraid to ask a favour. Ír amóán iapáim é, he is not so very foolish, *lit.*, he is an iron fool. Pocal libe agur óealú lúibe an óá iúo ír géine ar bí. A fool's words and a thorn in mud, *i.e.*, the truth when unexpected are the sharpest things possible. Ná leir oo púm lé éloró, do not tell a secret, even to a wall. Keating records the fate of a man who told a story to a tree, part of which was afterwards fashioned into a harp, and revealed the secret. Ní rceul púm é

'nuair élmnear tpuir é—two can keep a secret: three cannot. The advice given to a person called for a song is:—múir rceul, eim bheuz, nó *gabh amach*.

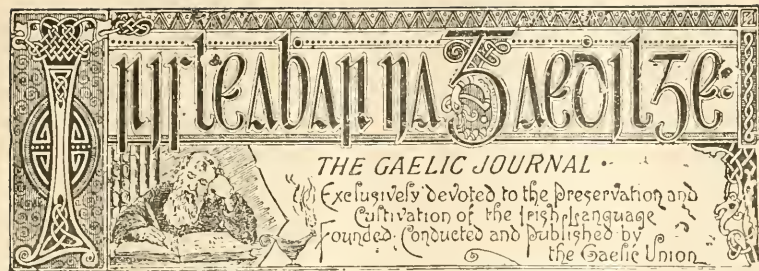
Some other proverbs from Skibbercen:—Ír fearú rúróe 'na aice ioná rúróe 'na ionao. Óeun-ra mar óeumiao, ná óeun mar óeunrao. Ír linn beul ó beir iáóta. Tópáe raiyirng agur óeireadó cuimang. Oúóce rúgáe, marom b'pónáe. Ní h-ionann oúil go tíg an iúg agur teacé ar. Máoóó rúadó í g-óroiceann na póirge. Mar étagann an g'ruan í noiaró na fearéamne. Óeúóeó mear pógáime agat ar oo óeairb'ráeair 'nuair oo beúóeá ag óeunam margató leir.

Ruo éloirear tuat agur éeilear munnecear. The whole country may be ringing with a scandalous report, but your friends will conceal it from you. Tar éir gáe tuat-beirte tuigéair gáe óeigbeair. When a man has done the wrong thing, then he sees what would have been the right thing. Ní reirbe an múnlae ioná an umhúgeacé gan iapáóó, fulsome flattery is disgusting. Seanpóiré eiblin, an póiré oo bí ruam aei. Tagann an éáipre agur ní maíteair na ríada. Ír lúaté óeacé ioná rceul. Ír fear p'pín í b'péarab ioná fear í b'p'pínó. Ní b'óeann gáol ag óomne (-neacé) le óomne gan áirio.

It is unfortunate that many people who have at heart the interests of our 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 *Síra*, 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.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, Fr. O'Grouney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.

* = éoirig pé, probably rúóo, rúó á'í é.—c. O'G.



No. 45.—VOL. IV.]

DUBLIN, MAY, 1893.

[PRICE SEVENPENCE.

Subscribers are respectfully reminded that many of them are in arrear. The supporters of this Journal, the only purely Irish publication in Ireland, are even yet only few in number, although their number has been doubled during the past two years. If the circulation was still further extended we should be able to publish the Journal without being at a pecuniary loss.

We have to thank the friends of Celtic literature in the Press for their kind notices of the Journal, and we again ask them to mention that the annual subscription is 2s. 6d., to be sent to Rev. E. O'Growney, Maynooth College, Ireland.

The present issue contains a varied collection of Gaelic reading. The older language is represented by Dr. Meyer's *Anecdota*, and the modern Gaelic by contributions from Kerry, Cork, Armagh, Donegal, and the Isle of Skye in Scotland.

ANECDOTA FROM IRISH MSS.

VIII.

Irische Texte, III., p. 155.

Clocán bhíno
 Benaí n-oroí gáite,
 Ba fheiríim uola ina uáil
 Inoár n-uáil mná báite.

Sweet little bell
 That is rung in the night of wind,
 Dearer to me going to meet it
 Than to meet a silly woman.

Leabaí bpeac, p. 77.

Te pinna feirta fíir féil,
 Noó maémar ceé uoláir:
 Cinnó ar ceé eabúo gairt,
 Acéota fíirén foirtaé.

Blessed are the miracles a generous
 man,
 Not every conspicuous man is gracious:
 Hospitality excels every piety,
 It behoves to assist the righteous.

ib., p. 78.

Bíó uilú ra uilú m biao,
 Bíó eiman ceé éibe buí ráeji,
 Biao ceice ar bleéarib na m-búar,
 Biao fúan ar feirtaib na náem.

Dearer and dearer food is getting,
 A third of every household will be free,
 There will be scarcity on the produce
 of kine,
 There will be sleep on the miracles of
 the saints.

ib., p. 105.

Ac ac, ar tino ar toijéim,
 Coiméino lino clac ír ceiréil.

Och, och, our sleep is hard,
 As hard as a stone is our pillow.

ib., p. 226.

B'io m peccad' fuaire fo'raio,
 B'io m f'ijuan f'irso'raio,
 B'io no'em bail nac' co'em la' nec',
 B'io fo'el i' c'raice'no' co'epe'c'.

The sinner is wont to be pleasant,
 comely,
 The righteous man right hard-favoured,
 The saint that is not gentle with all,
 Is a wolf in a sheep-skin.

bail I take to stand for b'pail.

ib., p. 234.

C'ip'e' be'rr' lu' man'ic'ir',
 n'ó i' com'it'n'ól' ce'ir',
 ná oí[g]ba'o, ná to'p'ma'ig'e'o
 a' ma'g'a'il' n'ó a' pe'c't'.

Whoso is in a monastery,
 Or in a rightful gathering,
 Let him not take away from, nor add
 To its rule nor its law.

Stowe MS., 992, fo. 47a.

I' é' o'e'm'g'u'o' i' co'ru,
 I' e'ó' mo' b'oi' la' ná'e'm'u' :
 Fe'ir' a' co'e'l'án' fo'ri' g'e'm'in'.
 Ge'm'e'an' fo'ri' be'ag' u'o' é'ra'e'bu'.

This is the couch that is fittest,
 This is it that the saints had :
 Sleeping in a cowl on a skin,
 The skin on a few branches.

ib., fo. 53b.

O'é'nam' le'rr'a' u'o' é'e'li,
 O'é'ipe' f'ru' nec' noc'-á'le,
 Sa'b'áil' fo'ri' fe'rr'ga' f'í'bh'ru'e',
 O'íl'g'u'o' u'o' neo'c' noc'-c'ra'í'ro'e'.

Assistance to thy neighbour,
 Alms to all that ask thee,
 Restraint on the fierce heat of anger,
 Forgiveness to all that harm thee.

O'é'ipe', Old Irish o'e'f'ep'e, counts as two syllables. In line 3 the MS. has f'í'bh'ru'e', wrongly; it rhymes with o'íl'g'u'o'.

ib., fo. 55b.

O'le'g'air' m'í'g' a' ma'ru'g'u'o'
 U'o' p'é'ir' na' lé'g'e'n' le'b'ra'e',
 O'li'g'í'ro' r'í'la' a' f'ra'o'u'g'u'o' :
 Fe'ir' é'p'te'c't' m'ó'a' h'e'n'g'a'e'.

Kings should be obeyed,
 According to bookish lore,
 A poet should be honoured :
 Better to listen than to prate.

H. 3, 18, p. 1.

O'é'nat' lu'e't' na' fo'g'luma'
 U'ó'ib' bo'e'm'—ní' ba' ta'ca—
 L'óg' u'o' é'inn' a' fo'g'luma' :
 U'ma'l'ó'it' u'o' é'inn' ma'ca'.

Let the folk of learning make
 Unto themselves (no small thing !)
 Reward for their learning :
 Humility for grace.

KUNO MEYER.

POPULAR GAELIC, KERRY.

sgeul tímcíolli púca.

B'í' fe'ir'm'e'o'í'ri' ann' fa'o' ó', a'g'u'ir' má' b'í' be'ró
 g'o' b'ra'e'. B'í' t'ru'ir' mac' a'ig'e' ná'p' b'f'ré'oir'í'
 a' le'ic'é'ro' f'á'g'a'il' a'ir'í' f'u'aro' na' h'-á'ite' ann' a'ir'
 é'o'm'm'u'g'e'as'ar', b'í'ú'e'as'ar' é'o' l'ú'ic'í'ar' t'ri'e'm'
 g'ra'ó'n'ar' r'ín'.

B'u'o' ú'e'ar'pa'c'a'ig'e' an' t'é' bu'o' f'ime' u'í'ob' ná'
 a' be'ir'e' ú'e'ar'p'í'd'á'ar'í' a'g'u'ir' in'ne'o'ra'o' r'ín' a'
 b'p'e'á'g'e'á'c't'. B'í' m'g'e'ana' na' b'f'e'ir'm'e'o'ir'
 mó'p', a'g'u'ir' g'a'c' a'on' é'arlín' a' u'á'ic'ín' é' é'o'
 ma'í' le'o', u'il' bun' o'f' c'ionn' t'p'é' g'ra'ó' u'ó',
 a'g'u'ir' u'ar' n'-u'ó'í'g' c'a' 'na' é'as'ob' nac' m'-be'ro'e'as'
 'nu'ar'í' a' b'í' r'é' é'o' b'p'e'á'g' g'al'á'nt'a' r'ín', a'g'u'ir'
 g'o' mó'p'-mó'p', ná'p' b'í' é' an' t'-o'í'p'ie' é'?

B'í' r'é' f'e'ín' a'g'u'ir' be'ir'e' u'e' na' ca'rlín'í'b' r'eo'
 a'g' r'í'ub'al' le' é'e'ir'e' t'p'á'c'n'ón'a' b'p'e'á'g'. É'an'-
 g'as'ar'í' r'ua'ir' le' ca'rlín' ó'g' ca'í'p'ie'ac' a' b'í'
 r'í'ub'al' a'ir'í' a' f'oca'p'ie'á'c't' r'an' m'-b'ó'c'ar'
 é'u'ona'. B'í' m'um'm't'í'ar'í' an' é'arlín' r'o' an'-b'ó'c't',

agur éomnuigeasairi in aice tige an bua-
caille, agur gan fíor d'aoimne bí sí i ngrá
leir, aet úbhairt sí leí féin náe maib aon
gnó aici beir deunad éomrigin ói féin tim-
tholl ari. “So mói-móir, bí fíor aici náe
leirgead a áeari do aon cáilín a rórad
aet ceann go m-beiréad airgead go flúir-
gead aici, agur ní h-i féin an cailín úo.

Beannuigeasairi dá céile, agur iubala-
oiri ann aoinfeact nó go o-tángaasairi go
meilg móir a bí ari éadob an bóairi. Úirio
an buacaille taob le balla na meilge, agur
éairt uairt maire deap a bí aige 'na lámh éo
raoa ar uob' féioir leir airtead 'meairg na
o-tuama. “Róirrao,” ari regean, “an tí
éabairt mo maire amaé éugam anoir.”
“Ní maéraora airtead, maí to beiréad an
eagla mó-móir oim,” ari ceann aca. “O'
feicimn-ri maib ari o-túir éú,” ari ceann
eile. “Go b-róirú D'ia oimra,” ari an
cailín boet, “i' sódá go b-fuil ré éo maíe
agam iairmaé a deunad éum é éabairt
éugac. Fanaró ann go go o-tioceasairi
ari.” Éuir na cailínúe eile rgarra gáirre
airra, agur éuaró an cailín boet airtead.

Buó deairéac le beir cuairteugad ríadáiré
i m-beairt tuige an iairmaé éuir sí ioimri,
maí bí na tuama an-flúirigead ann. Ní
fuarí sí é no go maib cuio maíe ve'n oíóe
caíte 'nuairi éáimic sí éum an gaeata i
o-tead amaé oi. bí fuirte ann ioimri
Púca móir gíanna. Éiré sí le h-eagla agur
r'írl go caparó go o-tí an taob éall ve'n
meilg, aet ran g-cuma éeuna bí ré ann rín
ioimri, agur maí rín a bídead ann gac aon
ait dá n-iméoead sí.

Fá deiréad, 'nuairi a bí sí náe móir maib
le raicéoir agur le tuirre labairi ré leí.
“Tá ré éo maíe agac do fuaimneap a
glacaó,” ari regean, “maí ní leirpinn amaé
ar go éú go o-tí eirige an lae. Cao a éug
éú ann go an t-am go o'oiréce, 'nuairi buó
éirre éum beir ad' éoolad.” “Maíréad,”
ari rre dá rreagairt. “Buacáil óm' áir-
ra éair a maire airtead ann go, agur
bídeap éo oí-éáillead rín éángaí ra éuarí-

tuagó. “Úbhairt ré go b-fanfá ré liom,
aet táim éo raoa uairt anoir i' sódá go
b-fuil ré imige a baile.” “I' maíe a tá
fíor agam-ra go b-fuil,” ari an Púca,
“agur gup éiréig ré éú ran áit uairgead ro,
agur go veimín i' óle to véan ré oir é.
Beimn-re mo bmaéairi áiréac náe n-deun-
raíó ré ari' é. Caíteirre-re maíe éógaimt
anoir éum a tige ad' oim.”

Tóg sí ari a oim é, agur iug sí leí é.
Bí ré mó-éiom oi agur r'leamnuigead ré
fíor ar a oim anoir agur ari. 'Nuairi a
éuirgead rín amaé o'oiruigead ré go
reairgac. “Áirúig ruar mé! Áirúig
ruar mé!”

Tángaasairi dá deiréad go o-tí an tíg.
Bí na raime ari raó na g-coolad agur na
oimre óunta. “Cuiri mo lámh ari oimre
oíob,” ari an Púca. “Úeun sí é agur
o'fóirgail an oimre uairt féin. “Cuiri a
ruiré i g-caéairi anaice na teime mé, agur
lar rólur éirín tam,” ari regean. “Véan sí
é. “Uioirúig oir anoir,” ari regean, agur
tóg leat am bóirán úo éall agur tabair
éugam é lán ve'n mion-éoirre gaeabair ran
g-coimra móir a tá ran reóimra úo fíor.”
Tair éir é rín beir deunta aici úbhairt ré
leí. “Tá an buacáil úo anoir ag coolad
go ráim ann aoinfeact le na beirre deair-
bíadairi. Cuiri a ruiré 'ge taob na leaba
mé, agur beir leat an bóirán maí an
g-ceuna.”

'Nuairi bí ré ruiréce tóg ré rgeun gaur
ar a róca agur gaeairi reóirnaé an buacáille
leir. Congbairé ré a éeann or cionn an
bóirán no gup r'íl gac aon bjaon rola bí
'na éoir. “Úbhairt ré leí ann rín é féin
agur an bóirán a éógaimt fíor éum na teime
airi. “Véan sí é. “Gaeabairi dá r'pionnéap.
I n-air éirín ann rúo, tabairi éugaimn iao.”
Fuarí sí iao. “Suró fíor anoir,” ari regean
agur it an r'parrige reo ann aoinfeact
liom.”

Ní feasairi sí cao a deunrad sí, aet
tair éir tamáil bíg éug sí éum a cumine
go maib mála beag maí r'paráin taob airéig

na ciall-rúnaí aici, agus aitheas innce leis ní gac pinnnós áiríúigeas ní eum a béil éuitim. Níor éus an Púca fa n-veasra í, aét v' íé ré féin marí uinne beúdeas ígannraíge le h-ocíar, agus 'nuair a bí an boián pollam, éumil ré a éeangra ari fuaro na taoibe airtíge ée. "Anoir" ari sepean "beiri leac mé go v-tí an áit éeuvona ann a b'íuairí mé.

'Nuair éus ní tarí ari é. Labairí ré lei. "Anoir" ari sepean "bídeas as raite fao na h-ortée ariéiri ari eagla go v-tabairíeá an t-iteas dam agus níor úéanarí. Búú máit an máille túit-féin marí banrínn vó éeann vóiot. Ír máit an carlín tú agus táim buúdeá vóiot. Donnú íarriúig tú oim anoir a véunao, véunrao é." "Maíre" ari ríre "ní íarriarao don juo uait aét an buaéalil úo vó máirí tú ariéiri tabairíe éum beasá arií." "Níl ré ionnam rín a véunao go veimín" ari sepean "vó m-beúdeá curó ve'n írriarige a bí agann ariéiri éumilíe vó íeóiríeá tabairíeas ré tarí ari é aét ní'l aon leígear agam ari anoir. Tá leac úo éall agus móir-éuro ariíge vóíe. Búdeá ré ari fao agac. Iméig a baile anoir agus rlan leac."

Tóig ní lei an t-aipeao agus v'iméig ari an ríelí, agus ní mrioe ráú go raib luáé-íáiri uiriéi. Táim ní éum tíge an buaéalle agus ní raib ann rín ríomri aét gul agus b'íón. Ílaos ní ari a áeairí agus a máéairí, agus tóig lei íao éum áite uarígeasé.

"Cao a tabairíe vó vaimra má tóig-fao búri mac ó'n m-bar éúgab." Dairí n-vóig, vóvraoarí go v-tabairíeas gac níó a bí aca ran t-raoígal. "Fan ann ío go fóil" ari ríre. Aitheas leíe agus éumil an ríaríge ari íeóiríeá an buaéalle, agus v'eiríge ré ríar, agus 'nuair a éonraie a áeairí agus a máéairí é bídeoarí vól ar a g-éannraib le h-áeair.

Íóir an carlín agus an buaéalil vairí n-vóig, agus éaríeovarí raoígal faoa na vóiríge rín.

vearíeasé, good looking, "likely."
caríeasé, splendid.

cean go mbeúdeá = as a mb.
vearíe, like, the same = ionann.
áiríeá, however.
iteasé, eteasé, refusal.

[The foregoing specimen of the Kerry Gaelic was contributed by Mr. J. Deane, Camp, Tralee.]

POPULAR SCOTTISH GAELIC.

AN UISEAG.

Cha' n' eil eun anns an caltuinn air an robh níread de mhcas aig luchd-áiteachaidh nan Eileanan an Iar 's a bh' aca air an uiseig. Rí mo cheud chuimhne fhéin bha meas mór aig daoine oirre. Ach tha leithid adh' atharrachadh air tighinn air beachdan agus air cleachdailhean dhaoine 's gu bheil móran dhe 'n t-sluagh os cionn a bhith 'toirt fa near eunlaith an adhair. Tha eagal mór orm nach'eil daoine a' bhacag air thoiseach ann an gliocas agus ann an tuigse, no idir ann an caoimhneas agus ann an caranas, air na daoine a bh' ann 'san aimsir a dh'fhalbh, ged a tha iad 'gam meas fhéin móran ní's glíce na na daoine 'dh'fhalbh.

An uair a bha mí óg bha an uiseag air a meas 'na h-eun beannaichte. Cha chreachadh duine sam bith a tháinig gu gliocas an nead aice air son rud sam bith. Bha móran eadhon a' meas gu robh e 'na pheacadh nead na h-uiséig a chreachadh. An àm an treabhaidh, 'nan tachradh gu 'm biodh nead na h-uiséig ann an talamh a bha gu bhith air a threabhadh, rachadh an ploc dhe 'n talamh anns am biodh an nead a thogail leis a' chaibe, agus a chur an áite sábhailte air nachdar an treabhaidh. Nam biodh an uiseag air tóiseachadh rí gur air na h-uighean, cha 'n fhágadh í uaipe idir iad; ach mur bitheadh, cha rachadh í 'nan cóir tuilleadh.

Is e ceithir uighean a bhios aig an uiseig mar is trice. Ach uair is uair bidh a' cóig aig té is té dhiubh. Is e, *An Uiseag-Mhuire*, a theicrar rís an uiseig aig am bí na cóig uighean.

Gu math tric bidh fear dhe na h-uighean anns nach bí eun. An uair a thig na h-eòin ás na h-uighean eile, théid an t-ugh anns nach robh eun a chur ás an t-sealladh

air dhòigh éigin; agus theireadh daoine o shean gur e a chur anns an deachamh rinn an uiseag air. Tha so a' nochdadh gu soilleir dhuinn gu robh an uiseag air a meas 'na h-eun beannaichte aig an àm ud.

Is e an t-abbhar sònraichte air son an robh meas cho mòr air an uiseag, a chionn gu robh i a' tòiseachadh ri gairm anns a' mhaduinn Latha Fheill Bhrìde. Bha i mar so ag innseadh gu robh an t-Earrach air tighinn. Tha daoine gu nàdurra toilichte an uair a thòiseichas an latha ri fàs fada. Aig toiseach an Earraich tha 'n cruthachadh gu léir mar gu'm biodh e 'dùsgadh às a chadal, agus a' teannadh ri cumhachdan nàdur a chur an ceill. Tha cuimhne glé mhath agam an toileachadh a bhiodh air sean is òg an uair a chluinneadh iad an uiseag a' gairm. Ach ma bha an uiseag a' fàilteachadh an Earraich le òran binne, bha na daoine a bh' ann o chionn dà cheud bliadhna a' fàilteachadh na h-uisge mar an ceudna le briathran cho math agus cho freagarrach 's a b' urrainn daibh a chur ann an altaibh a chéile. Bheir an rann a leanas gné de bheachd dhuinn air a' mhòr-mheas a bh' aig daoine air an uiseag. Tha dearbhadh agam gu bheil dlùth air dà cheud bliadhna o'n a rinneadh an rann so. Bha e mar chleachdadh aig daoine a bhith 'ga ghabhail anns a' mhaduinn Latha Fheill Bhrìde, an uair a chluinneadh iad an uiseag a' gairm. So ma ta an rann :—

“ Air sgrìthaibh sìubhlach an àird nan speur,

Tha 'n uiseag bheusach, bhreac-bhallach, chliùiteach,

A' seinn a ciùil dhuinn le deadh ghleus;

A' toirt sgeul an Earraich às ùr dhuinn,

An déigh a ciùradh le fuachd breun;

A' taisbeanadh maise, agus ùmhachd

Do'n Triùir a tha 'n àird nan nèamh;

Mar fhianuis an aghaidh nan slògh,

'S mar dhearbhadh air glòir nan nèamh.

Tha ribhead a cléibh a' toirt urraim air

gach ceòl.

Truailleachd nàdur no gnìomh làmh

Cha chuirear mar thàir air a h-eòin.

Craobh mheangnach, dhosrach,

O dhuslach na talmhainn,

Mar sin an duine 's e'falbh ann an ceò;

Gun subhaile, neo-bheusach, làn truailleachd,

Tha 'n duine fo bhuaireadh mar sgleò.

A Thì phriseil, nam buadhan caomha,

Ceachaidh dhuinn aomadh gu ceòl

A sheinn do na naomhaibh,

'Tha 'còmhnuidh an saoghal nam beò,

Far nach fuaraich an gaol,

'S am maireann an ceòl—

Muire nan gràs,

Peadair is Paul agus Eoin.

Amen.”

IAIN.

The above was written for the *Gaelic Journal* by one of the best living masters of Scottish Gaelic, the Rev. John MacKury, I.s.e of Skye (*Iain*). The Gaelic of the piece is very simple. In order to test its intelligibility to Irish Gaels, a copy of the proof was sent to a well-known writer of Connemara Gaelic, who marked as not quite clear to him the following:—*urraim* = *féirim*, is urraim domh = *ir féirim* liom; *falbh* = *iméact*, *Ti* = *cé*, person. The older Irish form is also *ti*, an *ti*; *buaith*, attribute, quality (not = *buaib*, victory). This, too, is a usual word in Irish Gaelic books.

A Donegal speaker and writer of Irish noted as strange the following:—*a bheag*, any, cf. *a beag* nó *a mòr*; *nau tachradh*, if it should happen; in West Connacht *vá, if*, is often pronounced *vá*. *Rachadh am plòc a thogail*, the sod would be lifted. This use of *conrad* and *go* as auxiliaries in Scottish Gaelic is one of the strangest features of the language, cf. *chaidh an nead a chreachadh*, the nest was robbed. *Carbe*, a spade; *nau còir* = *na gcòir*, near them; tric, often. But now and then an odd one (*cé*) has five. Note *bìdh* is used correctly where we say *bìòann*. *Rìbhéid* = our *pìnéir*, joy. It is curious to see this word used only in West Connacht with us. *Far nach* = *mar nàé*, the place where love does not grow cold.

POPULAR GAELIC, WEST CORK.

AN SLUAĞ SÍOÉ.

(Le páirtige Olozaghie.)

CIA H-IAO AN SLUAĞ SÍOÉ?

1 b-riádhair na teineá mh' an n-gein-
neáó gáirb' gómheáil air tírínio go h-airneáó
leir na rgeálarb' uabéááda uabéááda
tááééáir in a o-tímcioll 7 táiríáirgimio
nóir giorra v'á ééle íarí g-clor' fogaíri na
fáirge ríóéáirge áz bhreáó air na buil-
gib,⁽¹⁾ nó ríababó cóice⁽²⁾ gáirte ánuar' ó
na cnoab', bíonn an airneáó ran fáiréóir
oiríánn ríóir; nó ríteánn fúáirne ríí n-áir
b-féiteánnab' air eagla go m-béáiríóir

oipmann, tríd béromír ag vúl a baile éum áir o-tígead féin. Ní ceair na rígealta v'áirítear oipna, aét in a óiaró ran ní b-fuil puinn feara agann in a v-taob.

Áveirteoir zup ab ionnan an Sluaí Síde 7 *Dream an Uabhair*⁽³⁾ .i. na h-angil vo vóiréad ar fláitear v'óe ve óruim v'iomuira. Zairítear rór *Daoine Maithe* v'óib. Ní fearar eia an fáé le n-a v-tugad *Daoine Maithe* oipna, mar tá ceao uilc 7 maí vo v'éanaí aca, 7 ní éuala puam zo n-ghíó móráin maíer v'áonaeáé cé zup cinnce zup mórméó a n-óeair. Muna m-beiréad rúil a beir aca vúl zo fláiteamnar ní feararóde cup ríor air a n-óioígbáil.

Táio air muir cóim maí le tír aét ir líonmaire iao air an b-fairrige ná air an talínam tírim. Áruuigíó r'oiuim air uairub le n-a m-báirítear móráin v'aoineáó 7 air uairub eile cuipio cuneair air an muir móin. Iir na h-óóóóó áilne r'péirígeal-áige⁽⁴⁾ éíóro na h-iarzairíóde ag báóóíeacé iao; iarriar teime má bío in a v'it, 7 tugaro na h-iarzairíóde v'óib í le mó-éol, mar v'á n-eiteóóáíóde iao tíocparóde ruar am éigin leó⁽⁵⁾ 7 báéáó nó múcaó a n-óán ve luáéar no ve móill.⁽⁶⁾

Ma éagaro v'aoime óga—naóv'eanán maímaíac⁽⁷⁾ carlín caom, buáéail b'péáz, máéair leant no áéair muirí⁽⁸⁾—ní éreíro na r'eanv'aoime zup báí ceair aét áéairuáó beáéa v'fáéáó 7 zup b'íao an Sluaí Síde vo r'oiobann leó iao. Ir éigin vo na *Daoinibh Maithe*, tan tugaro carlín⁽⁹⁾ faoi neáé a r'oiobáó, v'ome éigin beó vo beir in a b-fairíac—fearí nó bean aét ir mionca bean zo móí ná fearí. Veirum, tan tugaro carlín faoi neáé a r'oiobáó, óir téiréann r'é v'óib⁽¹⁰⁾ air uairub zác v'ome ir mian leó vo éabair leó. Bíonn v'á v'ieam v'óib ann ag tíroir a z-coinne a céile: v'ieam z'abálcuir a bíor ag v'éanaí a n-óíéóil éum r'zioéá 7 an v'ieam eile cóm'fuiríte ve cóm'zaoal 7 cóm'fozuir an té tá le beir r'zioéá ag iarriaró zan a leizean leó. Fearítear caé annran eacoiua.

Tugaro óí cómair a céile. Vuairítear buille. Leir rin tíonr'zancar an coime-áirzair cuuaró colzác taparó teann-áirac. Cuiréann an taláin faoi n-a z-coirab 7 bainio ruam 7 r'ozair a m-buillíó mac-alla ar uairíor na h-óíóce Ríteann fuil in a r'ioéab air rúo mága an áir. Fa v'iearó bíonn an caméa ir r'ainne⁽¹¹⁾ cóim meiríó meata, tuiríeacé tíáíte ran zo v-tugaro ruar in éaoóéáir 7 buirítear an caé oipna. Annran t'ózaro an v'ieam vo beir buaró bí-éóí caítríeime⁽¹²⁾ 7 má' iao vo m'annuz an v'ome vo r'oiobáó téiró zo ruiz é,⁽¹³⁾ cuipio an bíorán ruam í z-cúl a éinn 7 beirio amaé é. Iar v-teacé ar an tíz v'óib v'éir na v'ioígbála v'éanaí bíonn an bean ir aéóomaire⁽¹⁴⁾ í n-zoal v'ó ag r'ieáéam annuz air 7 zoileann rí zo r'ada r'uiréacé⁽¹⁵⁾ 7 ní r'éirioi corz air bíé vo éur léi.

Air uairub éagann an v'ome r'zioéá í z-coinn beagáin amiríe; air uairub eile bíonn r'e ag r'airíacó, ag r'ámáó⁽¹⁶⁾ 7 ag vúl ar r'ead móráin míor: lá zo maí 7 lá zo h-óle, lá zan z'airán zan z'uar 7 lá eile leir an m-bár. Ir in a v-tíméóil ran ir v'óiz líom, a veirí r'ile éigin.

Tinníor éiríóde ar míozairíac⁽¹⁷⁾

Tair an v'omáin ar v'óirpáin ruo.

Éagaro cuio aca ar a r'airíac, 7 cuio eile aca iarí m-beir cóim r'ruizíte le z'earaire.

Aét ní ran v'óóce amáin v'éancar r'zio- baó: ir m'ime a cleáéctarí é in z'ac am ve lé, zo mó-áirígeé má bíonn v'ome in áit uairíor. Táio tír tíráta ann atá an-faórbíac vo r'oiobáó: tuiríó na h-óóce, tíméóil z'laóir na z-coileac 7 meáóon an lae.

Muarí r'zioéair v'ome cuirítear v'ome eile in a áit nó ruo éigin í z-cuir v'ome marí ir r'éirí leir na *Daoinibh Maithe* cuir v'ome vo éabair v'áoníó ir áil leó; aét ir mionca z'ghíó úr'áíó ve r'icéilín⁽¹⁸⁾ r'íaróé ná v'áoníó eile ir móga leó. Carleáó carlín maímaíac uair, 7 marí ba z'ghíó an tan

fan bí a máear 7 a munteir go léir ag a caoinead. Oubairt an bean feara .i. an bean beó bí a b-focair an t-Sluaigh Sróe, naé iarb ann acé beair beag luacra, 7 go iarb na *Daoine Maithe* ag gáire 7 ag cnáir⁽¹⁹⁾ faoi'n g-cailín i o-taob a gaoilte beir cóim vícééilíne 7 beir ag sol 7 ag caoir ór cionn puir cóim ruaraé le luacra. Uair eile bí buacáill bheáí ós ag uil tairna cnoc air cóimhrac lae 7 oíche⁽²⁰⁾ go ghuo⁽²¹⁾ fan b-fóghair. O'fás ré a teac féin fan ghearán fan ghuair acé ruil air fhuic ré⁽²²⁾ ceann a puair bhuic⁽²³⁾ ré mar beiréad ualac tium air a éiríe; táimic ré a bairle air an oíche-fan; luí ré cum leapt 7 faoi éann óá lá bí ré marb. An lá ruil air éas ré, uo ban a máear tát⁽²⁴⁾ óá ghuair; éar bí bláime páiréir timéoil air 7 uo éuir i g-coimeád é. O'ér a mic a beir adlacá o'feuc bí air an tát: in áit beir cóim uib le h-áirne bí ré cóim luá le luá cé naé iarb an fear u'air ab leir é⁽²⁵⁾ níor mó na ríche bliádan o'air.

Iy féiríe uime ríobéa uo buant uo na *Daoine Maithe*, acé tá am áiríge gheáir-ta amac éirge 7 má leiréarí uo'n am-fan euló éair, ní féiríe le neac air bí é fáiréad i a óiaró-fan. Deiréarí linn go minic guir feacé lá an t-am-po, cé go n-abuair a lán uoainead guir ab go u-ti an tairé a bliaréarí beáó an t-paozáil eile, 7 cóim luac á' go u-téveann fan in a béal, iméigeanu cuimne an t-paozáil-po ar a éann, 7 bíonn páiréa le marí a bíonn airge⁽²⁶⁾ ar fan amac.

Táir tairí neiré puacéanaé cum uime o'ac-guor⁽²⁷⁾ o'n Sluaigh Sróe: luib an leara, coinmioll tairac⁽²⁸⁾ 7 fígan coiré uiré.

Seal marí ó foim o'airíge bean i n-veiréad na h-oíche cum cuiríne uéanaí. Uair-tíge uairí uil amac ag iairuair uirge. U'fava le n-a fearí guir táimic bí tair air; bhuir air an b-fóiríne airge⁽²⁹⁾ fá uéoir; éuarí ré cum an tobairí: bí ní marb ann puimé. Tairí lá in a óiaró fan táimic bean

an feara cum a guir ag máó leir guir éuir a bean í éirge le focal ná'ir íe bí aon bláime ué beáó na n-uoainead marí fóir 7 óá u-tigead ré an oíche fan, 7 fuiréac go marb na h-oíche ag puir áiríge (ag cuir anme air), go m-beiréad an Mairí-luag Sróe ag gabáil an t-airíge ium um an am fan, 7 go m-beiréad bí féin ag marcuiréacé air an g-capall veiríó 7 fá'n uam a beiréad cora tairíge an éarail éarí lír an uoíríó bí tairna an t-airíge; óá léimead ré amac, bheir air lání uirí, í éairíang anuair ué'n éarail, buiríó⁽³⁰⁾ o'fáirgead uirí, í rózáó tairí h-uairíe, go m-beiréad bí airge airí, faoi fáógal 7 faoi fíáinte, cóim marí 7 uo bí aon lá airí. Anuair éuir bí cuir uo luib an leara uó, 7 u'inní uó cao í an fíreáirí éuríuac ré air aon éirí éuiríre éirge, 7 na neiré eile ba éairí a uéanaí le n-a éuirí ium. Acé ní marb ann go léir acé fán fearí⁽³¹⁾ mar níor éuarí ré in a coime ó foim.

(Le beir airí leanníam.)

TRANSLATION.

Who are the Sluagh Sidhe?

In the presence of the fire in the rough biting winter, we attentively listen to the terrible and wonderful tales that are told about them, and we draw closer to each other on hearing the roar of the angry ocean breaking on the submerged rocks, or the sweeping of a *sough* of wind down from the hills, we are so much afraid of them (*lit.*, there does be so much of fear on us before them), or a creeping coldness runs through our veins lest they would catch us when going home to our own houses. Many (*lit.*, not few) are the tales related regarding them, but despite that (*lit.*, after that) we have but little knowledge respecting them.

It is said that the Sluagh Sidhe are one with Dream an Uabhair, that is, the angels who were expelled God's kingdom by reason of pride. They are also called Good People. I do not know why they are called Good People, for they are allowed to work both *good* and *evil* (*lit.*, permission of evil and good to do as them), and I never heard that they do much good to anybody, though it is certain that they work great evil (*lit.*, it is certain that great is the extent of their evil). Were it not that they hope to go to heaven, it would be impossible to estimate (all) their mischief (*lit.*, it would be impossible to put down on their damage).

They are on (the) sea as well as on land, but they are more numerous on the ocean than on the dry earth. They sometimes raise storms by which a great number of people are drowned, and at other times they put a calm on the great sea (=the ocean). On the beautiful moonlit nights the fishermen see them boating. They ask fire if

they need it, and the fishermen give it to them quite willingly, for if they refused them, they would wreak vengeance on them some time, or drowning or suffocation (would be) their fate sooner or later.

If young people die—a beautiful baby, a gentle maiden, a handsome boy, the mother of children, or the father of a family—the old folks do not believe that it is a natural death, but a change of life they get, and that it is the Sluagh Sidhe that carry them off. It is necessary for the Good People when they make an attempt to steal a person to have in their company a *live* person—a man or woman, but it is a woman much oftener than a man. I say, when they make an attempt to steal a person, for they sometimes fail to carry off every person they desire. There are two companies of them fighting against each other, an invading company, who do their best endeavours to steal, and the other company, composed of the relations and neighbours of the person who is to be stolen, who try not to let him go with them. A battle is then given between them. They oppose each other; a blow is struck; then is commenced the hard, venomous, quick, stubborn conflict. The ground trembles beneath their feet, and the sound and clang of their strokes take an echo out of the solitude of the night. Blood in streams runs through the battlefield (*lit.*, plains of slaughter). Finally, the weaker party are so faint, weary, worn out and exhausted, that they give up in despair, and the battle is gained on them. Then the party that gains the victory raise a living shout of triumph, and if it be they who desired to steal the person, they go to him; they put the *lioran-suain* in his yoll and bring him out. After their coming out of the house when the evil work has been done, the woman nearest related to him awaits him outside, and she cries loud and loudly, and she cannot be stopped (*lit.*, it is not possible a stop in existence to put with her).

Sometimes the person who has been stolen dies after a short space of time; at other times he withers, grows lank and fades away for many months; a day well and a day bad, a day without complaint or trouble, and a day in the agony of death (*lit.*, with the death). It is respecting these, I think, that some poet has said—

“Heart-ache and dozing,

Terrible thirst (*lit.*, thirst of the world), and I would eat.”

Again, some of them die suddenly (*lit.*, out of their standing), and others after being spent out as a rush.

But it is not by night alone that theft (of this kind) is committed; it is often practised at every time of day, especially if a person (should happen to) be in a lonely place (*lit.*, place of solitude). There are three periods particularly favourable to theft—nightfall, about cock-crow, and mid-day.

When a person is stolen, somebody else is put in his place, or something in the shape of a person, for the Good People are able to give a human shape to anything they please, but they oftener make use of a bundle of heather (for this purpose) than of anything else they can choose. Once on a time a beautiful maiden died, and, as was then the custom, her mother and all her people were weeping over her. The wise woman, that is, the *live* woman who was with the Sluagh Side, said that there was not there but a little bundle of heather, and that the Good People were laughing and jeering at the maiden on account of her relations being so foolish as to be crying and weeping over a thing so contemptible as heather.

On another occasion a handsome young man was going across a hill at night-fall early in the harvest time. He left his own house without complaint or pain, but ere he reached his journey's end he felt as if a heavy burden were

on his heart; he returned home again the same night; he went to bed, and in two days he was dead. The day before he died his mother cut off a lock of his hair; she put a piece of paper about it and put it to keep. After her son was buried she looked at it; instead of being as black as sloe it was as grey as a mouse, though the man to whom it belonged was no more than twenty years of age.

A stolen person can be taken off the Good People, but there is a certain time appointed for it, and if that time be allowed to pass away, none can save him after that. We are told often that this period is of seven days' duration, though a good many others say that it is until the food of the other world is taken, and as soon as that enters his mouth he loses all remembrance of this world, and he is content with his state from that forward.

There are three things necessary to steal a person back again from the Sluagh Sidhe—the herb of the *lios* (fairy mansion), a waven taper and a black-hafted knife.

A pretty long time ago a woman got up in the end of the night to make a churn. She had occasion to go out for water. Her husband deemed it long till she returned; finally he lost all patience; he went to the well; she was dead there before him. Three days after the wise woman came to him, telling him that his wife had sent her with word that she had not yet eaten a morsel of the food of the Good People, and that if he came that night and watch till midnight by a certain stream (naming it), that the fairy cavalcade would then be passing that way, and that she would be riding on the last horse. By the time that the fore-feet of the horse would be over the bridge that was across the stream, if he jumped out, catch her by the hand, pull her off the horse, embrace her and kiss her thrice, that he would have her again safe and sound, as well as she was any day ever before. She then gave him some of the herb of the *lios*, and told him what answer he would give to any question that might be put to him, and the other things that were besides necessary. But it was all in vain, for he never since went to meet her.

(To be continued.)

NOTES.

- (1) *bunig*, a submerged rock; also a billow breaking on a submerged rock.
- (2) *Cúg* or *comhac* (cowhag), a “sough” of wind.
- (3) *Urbéam an tUabair*, the fallen angels (*lit.* the company of pride).
- (4) *Oróce répéigealáige*, a moon lit night, when the moon is full; *oróce oúirpe*, a dark moon night.
- (5) *Tiocfaíde ruar leó am éigim*, they would have revenge, or they would retaliate some time (*lit.* would come up with them some time).
- (6) *De luathar nó de moill*, sooner or later; also *gnoú nó oéibónad*, or *luath nó mall*.
- (7) *maítharac*, beautiful, heavenly, bright; also azure-blue, as *ruile maítharaca*. *maíth* (s.f.) a blue shade of colour, as *bí maíth gorm* be gile ion a cpoiceann.
- (8) *Munroar* or *munroigil*, a burden, a family.
- (9) *Tarlán*, an effort, an attempt.
- () (a) *Téirdeann ré síob an uairib*, they sometimes fail (*lit.* it goes off (or off) them). (b) *Téirdeann ré oirra*; (c) *meallúigeann ré oirra*; (d) *clúeann ré oirra*, and (e) *cmneann ré oirra*: all these mean *they fail*. (a), (b) and (c) are used in

Munster, the others in Connaught and Ulster, and are entirely unknown (I believe) in Munster.

- (11) *an caméa* ír *raime*, the weaker or weakest party ; *caméa*, a company, a party : frequently used in a bad sense.
- (12) *Bre-éig*, a loud shout ; *bre-éig éaréime*, a loud shout of triumph.
- (13) *So raig*, unto, towards.
- (14) *décomair*, near ; *so décomair* ; *n-gaol* = *gar* ; *n-gaol* : both used.
- (15) *Furdeac*, lonely, expressing heart-felt sorrow.
- (16) *as rámhá* (pron. *sá*), growing lank ; *rámhá*, edge, that is, with the bones protruding through the flesh.
- () *miogarnaé*, dozing, falling asleep ; *miog*, feeling ; *raios*, a word. O'Reilly has *raio*, a word, a syllable. *Smiogarnaé*, muttering words that are not intended for the ears of others.
- () *préilín*, a bundle.
- (19) *Enáo*, mocking, jeering, making light of.
- (20) *Cómbhac* *Láe 7 oróe*, nightfall (*lit.* the combat between day and night) ; also, *cantraéitín*, *ann-ropáé* or *annropáé* and *tuaitín na h-oróe*.
- (21) *So grrao* = *so luac*, early.
- (22) *Sbhóic ré*, he reached ; *rróitím*, I reach (West Munster), and *rréirim*, I reach (East Munster).
- (23) *bhparé ré*, he felt ; also to perceive, to detect.
- (24) *Táé*, a lock, a tuit, a bunch.
- (25) *U'ar ab leir é*, to whom it belonged, or *u'ar leir é*, and even *u'ar leir é* ; also *sur leir é* (= *as ar leir é*) : this is the form most frequently heard.
- (26) *Ma'ar a biomm aige*, as it is by him ; *biomm fára* *le ma'ar a biomm aige*, he is content with his lot, or with what he has. *Fan ma'ar acá aige* = *fan ma'ar acá*, remain where you are.
- (27) *dé-foir*, to steal back, to steal what has been stolen.
- (28) *Ciarac* or *céarac*, gen. of *ceir*, wax.
- (29) *bhpar ar an b-foisne aige*, his patience gave way, he lost patience (*lit.* broke on the patience by him).
- (30) *Barróg*, an embrace.
- (31) *Fán ruar* : *ni raib an go léir acé fán ruar*, it was all in vain, it was all to no purpose. Alliterative groups of words and *l* phrases like this and the following are quite common even yet in the spoken language of the south—*bé* *boé*, *cumail* *cúimilúigé*, *sub* *uoié-áigeantac*, *rairrig* *ro-ganta*, *ra(f)ruigéacac* *raiceac*, *glan* *glanta*, *lán* *lanoir* *re*.

A VOICE FROM AUSTRALIA.

THE IRISH LANGUAGE.

From the *Austral Light*, Melbourne.

It is barely a few weeks ago since an Irishman wanted to argue with me about his opinion of the language of Ireland. It was at a dinner-table. There were some five or six persons present, all Irishmen, and accordingly all ignorant of the Irish language. But the most ignorant of all of them was the man who proposed to argue about it. I felt that such an opponent, with such an audience, had the advantage of me, as conceited ignorance always has of any small accurate knowledge. This champion of a

polemáic did the usual thing ; that is, he told us—that what indeed was evident—that he knew nothing about the Irish language, and, so much premised, he proceeded to libel it with great learning. The old gentleman at the head of the table appealed to me to defend it from such impudent abuse. But, never losing sight of the opponent and the audience, I begged to be excused on the score that it was a habit of mine never to discourse over the heads of my listeners. Now I have observed that scholars are always very modest and cautious in the propounding of their views, even in matters they are soundly versed in. They are slow to come forward as champions, even where the world knows their strength, and admits them to be masters. Hence, with a little experience, one must conclude that there are very few Irish scholars, because there are found so many who speak about the language with unblushing temerity. And so the before-mentioned libeller of our mother-tongue, although confessing to unlimited ignorance of it, yet felt quite expedite to run it down with an air of great learning. Now that disposition shown by him is general enough among Irishmen to be called typical ; and though it might seem inexplicable in an Irishman, there is a very easy explanation of it.

“ ‘Tis far in the deeps of history
The voice that speaketh clear.”

It was only after the fall of Limerick that Ireland's degradation really began. Our chiefs and our soldiers had gone into exile rather than stay in a Ireland, which had become the property of the *Saxsenachs*. When Limerick fell, they saw that all was over.

“ Now a' is done that men can do,
And a' is done in vain ;
My love—my Native Land—adieu,
For I maun cross the main.”

Well, they were gone, and in 1605 the treaty was broken, and the “iron days” began. Whatever scions of Celtic aristocracy were left a small corner of their ancestral domains were weak and few—and the natural thing happened. They soon came to fawn upon the Saxon robbers who were in power. The Saxon robbers spoke English, and the Celtic fawners had to begin to try to do likewise. The Irish language became gradually confined to the peasantry—and anything found only among the poor must, of course, be vulgar. If gold and diamonds were things peculiar to the poor, the rich would make it a duty to despise them. But that would not make them cease to be gold and diamonds. When the cock found the jewel in the dunghill, he said, to be sure, a grain of oats would be more useful to him ; but he had the brains to see, and the decency to admit, that the jewel was, for all that, a very beautiful thing. Now I have heard roosters set down as typical of mindless people. I once heard a man say that a certain friend of his had not the brains of a rooster ; but surely the rooster in the fable had more brains and better reasoning powers than the multitudes who conclude that, because the Irish language is found only among the peasantry of Ireland, it must therefore be vulgar and can have no beauty in it. I am speaking now specially about the Irish people themselves, and of their prejudices against their own language. And I maintain that Irishmen's ignorance of their native tongue, with the aggravating circumstance of their blind belief in its vulgarity, is the greatest and the deepest mark of Ireland's degradation. My task will be to prove this assertion ; and the proofs are in the deeps of Ireland's history.

Burke said of the Irish penal code that “it was a

machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man;" and he said well, as we shall see. During those horrid times the English brigands lashed and scourged the very life-blood out of our people. Anything like resistance was impossible, and the people had nothing for it but to try and grow accustomed and resigned to their forlorn serfdom. They had to call their persecutors gentlemen and noble lords, and these noble lords and masters called the Irish their slaves. The slaves spoke the Irish language and it only, and the Irish language was therefore a language of slaves—fit only for those who spoke it, the unfortunate thralls of Ireland. And, naturally enough, if any of these serfs began to emerge a little out of the common slavery, he began to think himself bound to disown his Irish, to disuse it, and to learn the language of the noble lords who had plundered and ruined his country. And that feeling gradually became a fashion, and, like every other fashion, it spread downwards; but, unlike most fashions, it did not pass away—it is a living fashion still. How often have we not all seen, at home in Old Ireland, the sons and daughters of mountain peasants—sons and daughters who spoke and thought in Irish from their cradles—come in from the mountains to Mass on Sunday, and pretend in town that they knew nothing about Irish, although everyone could see that they had hardly enough of English to tell that stupid lie. Even these poor peasant boys and girls had heard that Irish was a mark of vulgarity and poverty; and they took steps accordingly to disown it, and be of the common opinion that it *was* really vulgar, and no one ought to speak it.

Now, that is the core of the heart of this question. That is what has killed our noble tongue wherever it has died; and, what shows the perfection of the enemies' training, we have even forgotten that the murder by ourselves of our own language is anything to be ashamed of. Nay, the shame is all the other way with us—we are ashamed it is not completely dead, it being such a vulgar thing. Thousands of Irish men and women would be mortally ashamed to be thought to know anything about it. If the highest art is to conceal art, the Saxon robbers were finished artists in the matter of training slaves; and this was one of the things Burke meant when he said that the penal code was a machine as well fitted for the debasing in a people of human nature itself as ever proceeded from the perverted ingenuity of man. Surely human nature itself must have been debased in us when the slave-training had brought us so far that, we not only became fully reconciled to our servitude, not only ceased to see anything mean about it, but even came to find ourselves looking up to the brutal brigands who had enthralled us, trying to ape their manners and their language, and ashamed of, or ignorant of—

“ Erin's pride of yore,
 Ere Norman foot had dared pollute
 Her independent shore.”

Ignorant and ashamed of the—

“ Grand tongue of heroes, how its tones upon the gale
 uprose,
 When great Cuchullin's red-branch knights rushed
 down upon their foes;
 And how its accents fired the brave to struggle for
 their rights,
 When from thy lips they burst in flames, Con of the
 hundred fights !”

Or when the breeze its war-cries bore across that
 gory plain,
 Where royal Brian cheered his hosts to battle with
 the Dane;
 Oh, who shall fire our sluggish hearts, like them to
 dare and do?
 When shall we see thy like again, O hero-souled
 Boru?
 Sweet tongue of Eards! how trilled its tones in
 lofty flight of song,
 When white-robed minstrels deftly swept the sound-
 ing chords along;
 When Oisín touched the trembling strings to hymn
 the Fenian name,
 When trilled thy lyre, fond Fionbell, with gallant
 Oscar's fame.
 Alike 'twould tell of lady-love or chief of princely
 line,
 Fair Aileen now the poet sung, and now the
 Geraldine.
 'Twas music's self, that barded tongue, till iron days
 began,
 Then swelled its swan-like strains, and died with
 thee, O Carolan !”

Well, the poet says—“Grand tongue of heroes how its tones upon the gale uprose, when great Cuchullin's red-branch knights rushed down upon their foes.” But we need not go so far back as Cuchullin and his knights, or as far as Brian Boru, for good instances of how the tones of the Celtic tongue rose on the gale when Irish heroes were rushing on their foes. It was in 1745, just fifty years after the breaking of the Limerick treaty, that our bold brigade met their olden foes again in the gap of Fontenoy. The treasured wrongs of those fifty years were in their hearts, and out of the pent abundance of those Irish hearts they shouted in their own old tongue of heroes:—“*Cuimhneigh ar Luimnigh a's ar fheill na Sassenach*!”—Remember Limerick and the false faith of the Sassenach. And nothing—not even the headlong fury of their charge—so terrified the British as that fierce, wild war-cries in Irish. If the boys of that old brigade were to come back to life now, what, I wonder, would be the first question they would put to us? I firmly believe it would be this:—“Where is the Irish language? Where,” they would say, “is the language in which we shouted our hurrahs when we tore in pieces at Fontenoy the iron veterans of the Duke of Cumberland? Where is the tongue in which we cheered and prayed for Old Ireland on alien fields, when bullets rained upon us, and when cannon thundered round us?” And I should not like to be the man who would answer those brigade boys and say that we let the language die because we had heard from the Sassenach that it was a language of slaves, and vulgar.

Now let us look at this vulgarity question for a moment or two in another light. Who are those who say that Irish is vulgar and harsh, and so forth? Are they not those—Irishmen and others—who admit they know absolutely nothing about it? It is the same as if some witnesses were brought into court to give evidence that a certain man was a murderer; and they first admitted they knew nothing at all about him and then swore he was a murderer, and the man was hanged for murder on their testimony. Find me one Irish scholar who ever said Irish was vulgar. Nay, find me one Irish scholar—let him be German, Englishman, Frenchman, or what nationality he will—who does not put it on an equality with Greek and Italian. And so,

when I see Germans and Frenchmen and Englishmen, who know Irish, praising it and admiring it, and giving whole lifetimes to the study of it, and see it at the same time despised and thought vulgar by Irishmen who know nothing about it, I conclude perforce there must be some debasement of human nature in the national heart of Ireland.

But I have often heard Irish men and women say that even though they knew nothing about it, they could judge it vulgar by the sound of it. Now, that inane and contemptible fallacy ought not to be considered, and should not, but for the love we bear the subject of this paper. It is not the language, but the speaker that is accountable for the sound. I believe it is generally admitted that Italian is about the softest and most euphonic of modern languages. Yet if you ever find yourself in any city of Italy—say Naples or Venice—and go out in the evening to some place where the townspeople meet to talk, I will give a thousand to one you will be off in disgust before ten minutes from that language so famed for euphony; vowing in disgust that, compared with a jargon like *that*, Pandemonium were purely respectable. And in that you may not be far astray. But where you would be astray, would be, if you were to judge the speech of Dante and of Petrarch by the jabber of an Italian street crowd. And this is how Irish is always judged—especially by Irishmen themselves. We hear some poor uncultured old men or women conversing in their native Gaelic. The speakers are strangers to us. The language they speak is a mystery to us. We are unconscious that a good score of causes have long since predisposed us to regard it as vulgar. And we look upon it as such on the strength of these causes, while complacently deeming ourselves to judging it fairly by the sound of it. Some of these predisposing causes are—FIRST, the debasement in our people of human nature itself—the living effect of forgotten penal times. SECOND,—but in fact there is no sound—every other cause is only an effect of that debasement of human nature. It is through that machine for the debasing of human nature in us that our Irish language came to be heard only among the poor; through it our so-called educated men came to know nothing about it, and to believe that they could not be called educated men unless they despised the language of their own clean, green little island. It is through that debasing of human nature in our people that the majority of Irishmen are ignorant of the very existence of their own Homeric literature. It is through it we take for granted that the language of a people, admittedly the most refined by nature in the world, is uncouth and vulgar; or if we claim not to take it for granted, if we deign to profess to reason the case at all, it is through that debasement that our justifying data for despising our own language will be sure to be, that we know it is vulgar by the sound of it. I say it here again, this proves the perfection of the art by which we were taught to be slaves. Surely Burke had weighed our case well, and gauged our position minutely, when he said of the penal code that “it was a complete system, full of coherence and consistency, well-digested and well-arranged in all its parts; it was a machine of wise and elaborate contrivance, and as well-fitted for the oppression, impoverishment and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man.”

Sound has very little to say to the reasons that make Irishmen laugh at Irish. It is not the sound that evokes their mirth—it is unconscious, immemorial custom. It is just because Irish is generally laughed at by those who know nothing about it that we feel bound to laugh at it. We want to let it be seen that our intelligence is up to

the average. It is like laughing consumedly at a superior's joke, which may be as flat as unsalted porridge, just because to enjoy a superior's joke is a time-honoured method of showing deep and rare intelligence, finished fitness for promotion. The English became and remained our superiors, and they joked at the sounds of a language they wanted to destroy, that they might destroy the racy, native heart that language would be sure to keep beating in the people who spoke it. And we came to enjoy their joke, and those who laughed most thereat were called “the intellectual portion of the community,” and are called so to-day.

Sound, forsooth! Do we remember when we began to learn French, how the very first word of it we had to pronounce had to be sounded like a grunt? Now, if we treated French at that time as we treat Irish—that is, if we had judged it by the sound of it, and refused on that score to learn it, what wisdom we should have shown the world! But fashion does not laugh at French, and so neither did we. Fashion admires it, goes in for it, and so did we. And this reminds me that I have known and know Irishmen who greatly admire Greek, because of its beautiful sound—men who never heard the sound of it, men who never learned the alphabet of it, but who had somewhere seen that Gladstone was a great Greek scholar, that he had lauded up the language in his books, and they were at once of Gladstone's opinion, priding themselves on how they had reasoned out the matter, and on the independence of that literary judgment of theirs. Oh, Max Müller, how I respect thee for that unfashionable saying of thine, that there are plenty of passages in famed old Homer not worth the trouble of a read, and plenty of passages in authors all unknown to fame deserving to be read a hundred times.

And often have I wondered at those men of Forty-eight, those young men to whom everything must be forgiven, they were so purely and sincerely Irish,—often have I marvelled how it never occurred to them, gifted and brilliant students as they were, to study and to write the language of the CELT. One of them sang to his brother bards:—

“No whining tones of mere regret,
Young Irish bards for you;
But let your songs teach Ireland yet
What Irishmen should do.”

What a wonder that none of them wrote a line—and what a pity, because it would surely be an eloquent and stirring line—to tell us hold fast by our olden tongue. *That* I conceive to be a very chief one of the things that Irishmen should do. See how they told us in Ninety-eight to keep the green—and the green, although a colour for which we would be ashamed not to die, would be a small loss compared with the loss of our native tongue. Now, for good or ill I am no bard myself. But as this may catch the eye of some bardic nature who will, doubtless, do it justice, I will make bold to rhyme this subject to that noblest of all Irish airs—“The Wearin' o' the Green.”

THE LANGUAGE OF THE GAEL.

Oh, then Paddy dear, did y'ever hear the likes o' this before,
That Irish is a foreign tongue within the Irish shore?
No more the boys and colleens love the speech of
Grawny Wail,
There's now no need of laws agin the language of the
Gael.

Oh, I met an Irish bard upon a lone, far alien strand,
And he says what news of Erin's tongue, so old and so
grand?
Sure, then, bard, your proud old Celtic heart would break
to learn the tale,
Our men and women all have "hung" the language of
the Gael.

Oh, then, if the language we must speak be England's
fraudful tongue,
Sure 'twill remind us always how the change from thral-
dom sprung.

From Limerick's broken treaty, from Satanic penal laws,
Perfidious Albion's murdering of our Mother and our
cause,

Oh, when laws can stop the carol of the skylarks as they
soar,

And when Saxon penal codes can hush the angry ocean's
roar,

Oh, then I will change the speech so long the pride of
Innisfaul,

But till that day, please God, I'll stick to the
"LANGUAGE OF THE GAEL."

J. M. O'REILLY.

Camperdown, Sydney.

[We have much pleasure in transferring this character-
istic article, written by one of the raciest Gaelic writers
and speakers it was ever our privilege to know.]

ARMAGH GAELIC.

SGHABALL MUIRE, 7c.

[Ar n-a-rghrìobhad' rìor leir an rghrìobneoir
féin, i Lioirliaid' Còntae Àrtho-mháda ó béal
rean-fuir' sair bhann Maicrú Maighleora.]

Óuaró Muirre agus a Mac amad' 'ra lá.

B'i an rghaball léiri in a lámh deir. Cúg

ri é só Síomón.

"A Síomón," ar rìre, "níl éinneoc' rìi ná
mná,

Ó'a n-íoméarraró mo rghaball mar i' còir,

Nac' m-béiró réala agam ar a anam iur' an
glóir."

A Maighleora glóirímar, móidímar, máiread,

Buró tú ar lón agus ar ríor, agus ar
rìrgeál,

Agus ar réalt' eoluir' roimhann' gac' bealad,

Ar gléann na n-veoir' ro' cóg' muinne
rearóa.

Ó luairéig' do' eor' go' gheir,
Cum' airfhuinn' luairé' do' béil,
Ar' glóirímar' ó' anma' lean' an' rìreoir,
Agus' euir' cóir' ar' an' reacad',
Agus' ar' r'íal' ná n-veoir' i' mé' do' éaróa.

A' óuine' óna' gan' ééill, ná' teana' b'pous'
le' Muirre,

Ná' h-íe' reoil' son' éasaoime, 'r' ná' h-eug-
nuig' do' éinnear',

Teana' do' éaróa' leir' an' éléir, agus' leir'
na' cúg' réiltead' Muirre,

Teana' reoróa' glán' ó'á' ríeir, agus' béiró'
tú' ar' réar'ra' agso' mo' leant'.

Cuir' Muirre' mo' émor',

Cuir' na' g-céir' e' e'oir' mo' émor';

Cuir' a' mar' óia' ann';

Cuir' a' o-taime' óia' ar'.

Níl' éinneoc' rìi ná' mná,

Ó'a n-íoméarraró' é' gac' ríad',

Nac' b-feicir' Muirre' rìi h-oróe' roime' le'
n-a m-bár';

Rìi' ríanta' r'pugadóir' bearr'ar' ré' mur'
n-anam' só' óia' agus' só' Muirre.

Léiri = aici. éinneoc' (ayn'ó) = éinneac'. rìrgeál
= rìrgeál. muinne = rìime (emph. of muinn = rìinn).
airfhuinn' (érlin) = airfhuinn. éaróa = éara. teana =
véana, véan. éaróa = éaróa. reoróa = reoir-
óin. agso = ag. h-oróe = h-oróe. roime le = roim'
(so also veoir' roime leat' pol' ma' léimr'ó' tú = réu'
roim'ac' pol' a' léimr'ir). r'pugadóir' = r'pugadóira.
bearr'ar' (várhús) = bearr'ar. só = so. mur = bur.
íoméarraró (imp'pree), will veoir.

Pronunciation—ó, usual sound in móidímar, lón, ríor,
eoluir, roimhann, n-veoir, cóg, rìreoir; like a in fall in
so, còir, glóir, glóirímar (ghlaurír), glóirímar, còir.
Sh is silent in Síomón, Síomóm, and ó in ó'á.

éa = ía in réala, réalt.

Chuairó = íe (more usually foo-ee, as in Connaught).

Termination: -aib = ee in glóirímar, réiltead'ar.

Cheasaoime = ghéidhíná. máiread = wáshah. son = fín.

reoróa almost like fooidly á. In the Irish still sur-
viving in Oirghialla (Ouarléne), and also in Tyrone, so
has a very strange sound, somewhat like oo, which appears
to be intermediate between ú and the French u, but is
very distinct from both. Ór- of oróe and éuróe has
the same sound. á and a (long and short) all through
as in the South and West, except ann = enn, and ar = ess;
-eal of rìrgeál, like -al in valley.

S. H. L.

[* This sound of so is the ordinary one in parts of
Donegal, and in Scottish Gaelic.—Ed.]

In the song *Allaró Beinneac*, No. 44, p. 184, the third line of verse II. should read as follows:—*Ár gúy curá mo pún naé g-feroíró uam fúo*. The meaning is, "Seeing that you are my love, who will not believe that from me," i.e., who will not believe me when I say that. *Feis na b-ppáinníro*—the maiden of the fringes. *ppáinníre* is still known in Armagh, and is applied to the fringe on the edge of a shawl, &c. It is evidently *fringe* borrowed, the *a* being introduced to mark the broad sound of *p*, and the *nn* being used in *ppáinníreac*, on account of the diphthongal or long sound of the first syllable in Munster (*frine-shugh, freen-shugh*).

Beinneac is said by some to be only a nickname that was applied to the Murphys in Armagh and Louth, their proper surname being *mac mhurcáirí* (sem. *níc mhurcáirí*). The title of the song ought, therefore, to be *Allaró níc mhurcáirí*.

Póille in verse I. should be *póbla*, as suggested in the note.

In the note on *éán*, p. 186, *éá móy an fear e* should be *éá móy an fearp*. The affirmative construction with the pronoun is usually *íy móy an fear e*, but negatively the only construction used is *éán fearp móy e*.

GAELIC NOTES.

The *Voyage of the Sons of Corra* has been printed by Dr. Stokes in the recent issue of *Revue Celtique*. Celtic students will learn with regret that Dr. Stokes has been dangerously ill for some time past.

The new Irish Literary Society of London has started a Gaelic class. It is conducted by Mr. Flannery, and his name is the best guarantee possible that it will be a practical working class for students of the native tongue.

The *Irish Echo* of Boston has been revived, and the first issue of the new series is to hand. It was, indeed, discreditable to the Gaels of Boston to allow this Gaelic organ to fail for want of support, and it is to be hoped that they will make amends now. The present issue contains an article by Mr. D. O'Faherty, and a translation of Windisch's article on Gaelic poetry.

Going over some old Gaelic proper names it will be noticed that many female names end in *-nuit*, e.g., *Dealgnuit*, *Damhnuit* (S. Dymna, hence *Tydvavnet*, house of D.), *Ciarluit*. What is the meaning of this termination, asks a correspondent. *-Nuit* is a late and bad spelling for *-nait*, nominative *-nat*, a frequent old Irish *diminutive feminine ending*, not only in proper names but for ordinary nouns. See examples in *Zeuss*, p. 274, *siurnat*=little sister, *altóinat*, little altar.—K. M.

The *Gael* for March has racy Gaelic songs by A. Lally, Mr. Dougher and the mysterious *Ṣabáyr Óonn*, whose poetry is more and more Celtic every time. It may be questioned, however, whether the line *íy úom a ceol map ceol na mbáirí*, is idiomatic Gaelic. It is of course quite grammatical, but would not *úap úom, tá 'ceol móy ceol, etc.*, be better? In the *Deannac na Míuhan*, the 13th line should read *map gáineamh*: the preposition was omitted, through a printer's mistake, in the little

Modern Irish Texts. Captain Norris contributes an old Jacobite song and Notes on the Brehon Laws.

It is gratifying to learn that the Irish Literary Society is about to issue the first volumes of its new "Library of Ireland." The Library will consist of monographs on picturesque periods and outstanding personalities in our history. Indeed the first series of volumes is made up almost entirely of historical and biographical studies. Thomas Davis's unpublished work, "The Patriot Parliament of 1691," a defence of the much-maligned era of James II. in Ireland, will, we learn, be the first volume issued. This will be followed by a collection of Bardic Tales by Mr. Standish O'Grady; the Life of General Sarsfield, by Dr. John Todhunter; and an Anthology of Irish Ballads by Mr. W. B. Yeats. Dr. Sigerson, joint author with the Right Hon. James Bryce, M.P., of "Three Centuries of Irish History," will write of Irish Missionaries on the Continent; Mr. Michael M'Donagh will contribute a monograph on Dr. Doyle, the famous "J.K.L.;" Mr. John F. Taylor, of Dublin, will deal with Owen Roe O'Neill; while Sir Charles Gavan Duffy himself will write the Life of Roger (Rory) O'More, the leader of the uprising of 1641, a work which he contemplated doing during the Young Ireland period. This excellent programme is sure to be admirably carried out. The literary ability of the several writers is sufficient guarantee for that. We have no doubt either but that the future volumes will be so arranged as to supply the *lacuna* which those already announced necessarily leave in our annals, so that when the Library of Ireland is complete it will cover every interesting and instructive epoch in Irish history.

Mr. Patrick O'Brien, of Cuffe-street, Dublin, is printing a very interesting old Irish tale. It will be brought out in the same way as the *Stampa*.

A teacher writes:—"We have 99 children in this school, all Irish-speaking. There was never any Irish taught in the school. Some of those children are in the fifth class, and cannot answer the simplest question in English. Still they are expected to understand what they read when the inspector comes, and to answer on the subject-matter of their lessons. The children are nearly as intelligent as in the next school, where Irish is taught, and, in fact, have no knowledge whatever of the English language."

COZAR NA N-AMHGEAL.

Áirteagáite ó'n t-Sacp-béarfa le Pádraig Ó'Lozgaire.

I.

Bí an báibín go puannáir 'r a máicáir go
Ṣuaróflúic,

Map bí a nuacáir 'g a puasáó i g-céim
uaité ar tuinn;

Ar an zála ag bhínead, do éuaró n' ar a
 zúinnib,
 Ag a fázbáil 's an úr-nac faoi éúiníad
 a óin.

II.

Mai bi n' ag zúneacán le cniábá ar le
 síosnaí
 'Do éonnaic n' a naoiúe beas ag
 ruisgead 'n a fuan ;
 Ar 'so máir n', n' sóda zup n' lóg zéal na
 zlóipe
 Tá 's caoin-éaint, a rtoíin, le bhinn-zut
 do éluair.

III.

O n' n' oíia, a uain lom, ar abair t'ré o'
 fuan leó
 Zo n-b' féáin leat ná luairéair ve
 úairib faoi'n r'péir,
 Zo n-séanfaoir zúna do'n té tá ag
 n'láair*
 'Duit féin ar 'soo' máair ar an lán-núir
 máir t'réin.

IV.

Úi an zúan zéal ag maíad a zaoite ar na
 liaé-énuic
 Nuair a éinall oíia 'Diarmaud 'n-a r'án-
 n'it ó'n tuinn,
 Ar 'so b'iac n' le h-áar a báibín ag maó
 leir,
 "Ní zó zo maib anzil ag caoin-éaint le
 n' máairin!"

SCOTCH GAELIC.

The death is announced of Hector MacLean, of Islay, one of the most prominent Gaelic scholars of Scotland. He was a pupil of MacAlpine, the author of the Gaelic Dictionary, and was subsequently Gaelic teacher to Campbell, whom he assisted to collect his *Tales of the Western Highlands*. He wrote a great deal in both English and Gaelic, and only last year published a volume of "Utonian Hero Ballads." His death, so soon after that of Dr. Nicolson, the collector of the Gaelic Proverbs, is a severe blow to modern Gaelic learning.

* SLÁIR = POLÁIR.

The beautiful translation of Schiller's *William Tell*, just mentioned in our last issue, has been published in book form [Price 1s., *Northern Chronicle* Office, Inverness]. It may be said to be the first play of any importance which has appeared in Gaelic. The translator has succeeded in making this version very natural and pleasing, so much so, that in places one can hardly believe he is reading a translation at all. One could easily imagine it, in many passages, a real Highland drama of life in the islands. No work has yet appeared which shows so well what the capabilities of modern Gaelic are. Although the translator's name is represented only by the initials K. W. G., to those conversant with Gaelic matters, these letters are very transparent.

The *Northern Chronicle* has published an interesting tale, *Sgeul an Taillíir*, by the Rev. John MacKury, of Shye. The *Oban Times* has printed, among many other Gaelic contributions, *Laoidh an Phurgadóra*, an old Catholic hymn still surviving in many of the Catholic parts of the Highlands, and written down by Mr. Wm. MacKenzie. *MacTalla* has plenty of Gaelic reading. The *Celtic Monthly* continues to print old Gaelic airs collected from all parts of the Highlands.

Further details of the Census of 1891 show that the number of Gaelic speakers in Scotland was 254,413, as compared with 231,602 in 1881—giving an increase of 22,811 in the past ten years.

The appointment of Rev. E. O'Growney as President of the Gaelic Society of Glasgow, is one of the most recent signs of the friendly feeling between the Gaedhil of Ireland and Scotland.

We have received from the gifted author a copy of the second edition of *Clàrsach an Doire*, by Niall MacLeod, a son of the Isle of Skye. The volume contains much beautiful Gaelic verse, and some fine prose tales. It is well brought out, and should be on the shelves of every good Gaelic student. (Price, 3s. Sinclair, 10 Bothwell-street, Glasgow.) In the recent issues of *MacTalla* is published the beginning of a fine account of a voyage to America in the good old days of sailing vessels. The following words in it at once strike a student of Irish:—*duachnadh*, unattractive, the opposite of *puairt*, from which the common *puairéair*; *fochán*, a breeze; *sealladh*, a view; *clig*, start; in Meath, *clipt*. The *Celtic Monthly* for May is up to its usual high standard, and deserves the wide circulation which it enjoys. We have also received the quarterly *Tomradh Eaglaise Saoire na h-Alban*, and the current numbers of *Beatha agus Obair*, which contain a great variety of suitable matter. The former includes some articles by *Fionn*.

The translation into Irish of the *Imitation of Christ*, by Father O'Sullivan, is familiar to all our readers in the attractive edition published some years ago by Dollard. (Price 2s. and 1s. 6d.) Father O'Laverty, the historian of the Diocese of Down and Connor, has kindly let us examine a much earlier translation made in 1762. Some years ago Father O'Laverty purchased it in Dublin with some other Irish MSS.—this volume was lettered "Irish Sermons," but proved to be a translation of the famous

Imitation. The MS. is written in Roman characters, and evidently by an excellent Irish scholar. At the end of Book III. is the note:—*Criochnaighear ann so an tras leabhar air chomhshólas inmheadhonaigh (leg. -nach) an chroíáde, an 29 lé do mhíth (leg. mí) Iúin, 1762.* Another copy, written in ordinary Irish characters, is preserved in the Belfast Museum, to which it was presented by the late Dr. Fryson; its title is *Tóipuisgeadé na bhréun ar loig Chéimíaca.* Father O'Lavery, from certain MS. notes, is inclined to say that the translation is the work of a Dominican or Franciscan monk. Among the names of Subscribers given in the Museum copy are Dr. O'Garvey, Bishop of Dromore, 1747-1766; Dr. MacCartan, Bishop of Down and Connor, 1760-1778; Mr. Terence Lynch, of Loughanislund, one of whose sons was afterwards secretary to the Gaelic Society of Belfast, and wrote a *Life of St. Patrick*, which was published in 1810, and also assisted in drawing up Neilson's Irish Grammar. We shall have more to say about the language of the translation in next issue.

NOTICE TO SUBSCRIBERS.

Caiteo cáirde an t-irleabhar a leitegeul do gabáil uair eile. Roinnteair lué-léigte an t-ir in dá úream—*an úream so geib an páipeir go tpead ó éig an tOllaróid, agus an úream so geib go tpead uaim féin é.* Nuair do bí uimhir 44 féid, do éurpear-ra amad ar ball é, aet nuige an fear leir an tOllaróid ór éar a éur amad, failleige náiréad in a gno. déc anoir adá an uime rin ar oibire, agus éoní maé a' éig liom a feicirint, ní baogal ná zcuirreair an t-irle amad go éarpe fearra.—E. O'G.

IRISH PROVERBS, &c.

From Camp, Tralee:—*Iméigeann gac maé lé mion-éaréan.* Uairleageann b'rob beairt. An té b'roean amuig, fuarionn a éuro. Ní h-é lá na gaoite lá na r'gob. An té nác t'adabarraró aipe u'ón r'gillinge, ní beiró an r'gillinge aige. Iy janníre furil ioná uirge. Inny uoiúra, inny u'ón éloic é; inny u'áonnead eile, inny u'ón b'ótaré. Iny an t'reanaimyri uo éeuntau p'órad b'riége ioyi páiruib máy io; uo éurpead uime a lámí ar éeann an g'ayúin big agus annyin ar éeann an g'ayúcaile, ag jác:—*"P'óira, p'órad; r'páitín p'óira, Szil'éroin uirge, tá r'ib p'óira."*

From Skibbereen:—*Iy feary leir t'ioig ar a éoil ioná bann-lámie ar a lear.* Banl=a measure of two feet. Banne na bó roparigé, roparigé=to coax with a wisp

of hay. Sé bann na bó roparigé a g'no—said of a child coaxing to work. An náire iy mó nuig janní Fionn, juro in a beul a'j g'án aon nó in a lámí. O'p'annadó maor-jaró nó g'áire Sa'j'annarig. Iy maigis a b'arótear lé linn an anadé (=anra), maí t'agann an g'jman i noiaró na r'earéainne. Ní éámig (=éámie, so chunna mí in Scotch Gaelic=chonnac) an t'p'adig 'y an t'imeall lé h-áennead janní. No one could ever do (=attend to) the strand (=work on the strand, éaróiréadé in Connacht) and the round (visit at a holy well, etc.) at the same time. Iy eurjuidé neoin ioná maroin. Ní ruadé go h-earjác. Galari g'án náire g'jác nó tarit. Ní éagann eug g'án adbar. Súil lé cúitead lomay an cearyjác. 'Tis the hope of satisfaction that ruins the gambler. Iy r'urare an uonuy oym féin é beiré ar mo éomuyriam. Iy r'aró'aoz'adé iao luéit múéca (múéad = asthma). Seal g'ayy r'jgac. Ní éámie g'orica lé t'imeear ayamí.

THE GAELIC OF TYRCONNELL.

COLUM CILLE.

(AN VAPA CUIO.)

Nuair éámie Colum, o'iarí r'innian ar an mac-leabhar a éabairt uo, ag ráó g'ur leir-ran an r'p'ioin-leabhar, 7 maí nác uéug fé ceao ar bí uó-ran an mac-leabhar a éeantó, g'ur ba leir an mac-leabhar r'orica(?) déc uo bí Colum Cille níoy nuige ioná r'aoil fé. Ní éabrad (=éubrad) fé r'aréad uó ar éor ar bí, 7 iny an uerpead, ní raib aca aét é r'gáil aig O'arjmuio, nuig na Team'ad, lé r'ocruzáó. agus iy é an r'ocruzáó, uo nuige O'arjmuio, an mac-leabhar a éabairt o' r'innian, ag ráó: "Lé g'ac buin a buinín, 7 lé g'ac leabhar a mac-leabhar."

Nuair éualaró Colum an b'p'ieéainnar rin, uo éuaró fé ar an uoapará,(?) oir bí fé cinnce nác raéad an r'í in a g'aró. ar r'óar ar bí, uoabairt fé go n-icparó fé an r'p'ioin-b'p'ieéainnar rin.

An lá ceunna, 7 rá éuaróir na h-uairé ceunna, éar'la tarime(?) eile ag cúire na Team'ad. agus má

(1) =also, r'ór; cf. ar'iré for ar'ir.

(2) =ar buile, lé r'eyig.

(3) =accident, tiompuyrre, mió'apará.

bi an naoim air an tsoarad roime fo, bi pé anoir éomair(?) a beir air mair. fá'n am fo bi mac níg Chonnaeéta 'na pñioirínóir i oTeamhnaig, 7 bi pé féin 7 ríoead lé peap o'oirigeadaib Uairmuota ag imire éamán. 1 lár na h-imearta, oo éur an dá óglac amac lé éúile, 7 oo márb mac níg Chonnaeéta an peap eúle lé n-a éamán. Oo bi an pñioirna ós an ríam- nígíte, óo oo bi eagla air poim an níg. 'O'méig pé, an méio oo bi in a éopp 'ó ionnir' air Cholun-Cúile, 7 oo éuaró pé i bpalac paor n-a éleoca. Ni paib an níg aét i noiaró breiteamhair a éabairt air pñimian 7 Colum-Cúile nuair éamc an pñioirna a ríoead. Feuo- mair a páó amro, go paib ceairt aig Colum uime air bié air mian leir a fádbáil, rin mar ceuprá, cuirtoad mairiríoead a éabairt oo. aét in agair an uile maigla, o'orpuig an níg an uime boet a beir ríoeóite ar Láimab Cholun-Cúile. Tugao amac amrin é, 7 ríoead é air an bomate. Ba móp ar euaige an pñioirna boet rin ag tul paor éleoca Cholun-Cúile, 7 ag iarraró maríeamhair oppa, 7 amrin a beir tugéa amac air gñeim cluairt 7 ríoeat, mar beiréad pñin cur ann! Ba móp an náire oo níg na h-Éiréann a léiteir rin a éeanao. Air ríóp air bié, nígne pé é, 7 oo éomairt pé féin go ceairn (go noearna) an t-alc. Air an aóbar rin, bi eagla móp air go n-imeoat Colum Cúile ar an áir, go Tír-Chonaill. Leir rin, cuiméan pé gárho éair pé ocaob óe, (s) air eagla go bñuigeoó pé air fubal. aét ni paib mópán gair a beir ag gur gárho air éume a bi ró- eolac aca, agur lé n-a éoir rin, a bi in a naoim móp; ni paib pé i bpaó ag eup cóirn oppa, óir, cúpla lé 'na éuaró, oo bi pé i oTír-Chonaill, 7 noir éail pé mópán ama gur mair pé a ríeel oo mairitir.

Nuair éualaró rin Thípe-Conaill 7 rin Thípe-Éoigan an ríeel bñíoad, o'oiríg ríao mar beiréad peapamám ann, agur in a g-cuirtoeéta oo bi éoéaró Tíreáirna, níg Connaeéta, óir ba leir an pñioirna oo ríoeat lé Uairmuota. Ba hé veiréat an épunnígíte fo, Caé Cúil-Úreimíne, an áir air bualao go móp ríuag Uairmuota.

Oo éuaró Colum ó Chluam-Iorairto go Glar-Isoir- óean, i mbaile aét Clíac. Ba hé móbi Cláirínead oo bi ór éiomn an éolairt rin. Air mbeir tamall maíó oo amrin, éamc pláig miltceanae air an tír, 7 b'éigean an colairt a ópunnim. Air an aóbar rin éamc ar naoim 'na baile, air air go Tír-Chonaill. Oo éair pé real ama aig a mairitir féin, agur amrin oo éuaró pé oo Uoirpe.

Inr na Laveib fo oo bi an éaeoir fo 'na h-oileán, agur 'na h-aon éoil veapac. Sin an t-aóbar air tugao Uoirpe air an áir. agur ir é an t-amn ceuona aét uirpe anoir. Má tó, amur go oo é an bliadám 1000, ir é an t-amn a fuair níg Uoirpe Cholun-Cúile. Oo bi an t-oileán air éoráilacé mbe, agur ir é a méio óó éeuo aca, oo mar rin. Thairt fá o-éab

oo'n oileán áluinn fo oo bi uirge na h-abna ag rímoim go cum focair, agur ni éluimríoe aét ceol na n-eum air énuicin an uirge.

Ir eimce gur ab áir fóiríreacé(?) i le mairitir a éur air bun. Oo bi nígóppoe air an oileán aig aóó mac amiríoead níg Éiréann; agur uabairt pé le Columcúile go t-abarrap pé an nígóppoe oo dá g-cuirtead pé mairitir air bun ann. aét uabairt naoim Colum leir nae o-rioeapó leir é a g'leacó, oo bñíg gur éppó móbi air puo air bié a g'leacó oo'n t-foagál fáo agur beiréat pé féin beo. aét Lá ar na márac fuair pé ríeel go b-fuair móbi bair. leir rin céiró pé anoir an níg, agur aóubairt leir: "Tabairt oam anoir, a níg, an puo oo éairt tú oam anóe?" Thug an níg oo an nígóppoe go luacáiríoead ponnhair, aét, Dia ar fádbáil! Uo éuaró pé lé ceimó an o'rioe éeuna! Oo bi peairt móp air an níg nuair a éualaró pé é. "Ua m-beiréat an áir gan a beir óiríre," ar pé. "Ni beiréat oigbáil bíó mnti a éoríoe." aét uabairt naoim Colum leir nae m-beiréat oigbáil air bié bíó mnti fáo ar beiréat ríao beo.

Oo éamc oóagó an nígóppoe go eairíoead, g'ó gur ceiríoead gur be naoim Colum é péin oo éur lé ceimó é, éum go g-cuirtead pé an mairitir air bun lé Láimab Glana rona.

Oo bi an-oúil aig naoim Colum a n-Uoirpe. Oo bi a éhoirte airtig ann, mar épuéuigear a foela péin nuair a bi pé paó air fubal a n-Albain. "Beir mo beannaet leat ríar 'na baile go Uoirpe, agur abair leo go b-fuil mo éhoirte bñirte ann mo élab. ma éig bair tobann oppa ir é an éuimáir móp aét oppa a n-oiaró mo éipe péin a beuppar oppa é. Ua b-fúigimn iomlán Alban ó éaoó go taob b-feairt lom áir épó éimán a g-ceairtáir Uoirpe ioná an t-omlan. Ué, ir meirna (= aobimn) oo'n tó aét ann i gcomhruie aig éiríoeaét lé ceol na n-eum i nooirpe ríubáilceat an uirge. Ir é an t-aóbar a bfuil mé ag fágal báir fá oo ve Uoirpe, a fuairíoeap, a ríubáilceap, a fonar; mar aét gac oair i n-Uoirpe líonta o'ainglib na b'fáiríoeap. A Uoirpe, mo éoil beag veapac, nae ríuag an tó nae b'feairt oo'n móp mó. A Ué na gile! mairt oo'n tó a bairíoeap leir!"

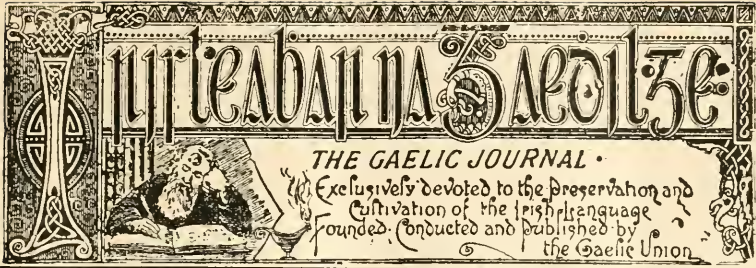
(Tuirleao.)

(6) = Suitable.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, Fr. O'Growney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.

(4) = near. See notes to *An Uisceag* above.
 (5) This is only a tentative spelling of a common Donegal phrase, fá oú uiom, uíoc, etc. = about me, thee





In the present number we offer our readers a varied collection of specimens of Irish as now spoken in many districts of the country, Cork, Donegal, Connemara, Clare, Arann Islands, etc. Also some examples of the Antrim Gaelic of the last century, and of the older language. One of the objects of the Journal is to ascertain, as far as possible, the whole vocabulary of modern Irish. Even in this issue, the reader will find many new words the exact use of which can be seen from their context, and in some cases from the explanatory notes. Our readers will be helping in this great object, if they note local differences in the pronunciation and usage of such words.

The prize of £1 offered by Mira Podhor-ky MacNeill, Professor in Prague, for the best Irish article written by a teacher of Irish, has been awarded to Mr. O'Faherty for his *naobann, mac n'g Laiscean*, printed on page 217.

We would also ask our readers to send suggestions for improvement of the Journal, and also to induce their friends to become practical supporters of the publication of modern Irish by subscribing to the Journal. All communications to be addressed to Rev. E. O'Growney, Maynooth College, Ireland.

For want of space, we have been obliged to defer many articles of interest, and some notes on rare words.

POPULAR IRISH PROVERBS.

From Skibbereen.—Iy feairi i gcoil ioná maighirt, aét i steannta a déile iy feairi iao. Iy maigh naé steairgeann a éiall, azyr naé curpeann rhuán lé n-a zúé. Tíz fuinneogacé rionn, zan apán zan lionn [Toiz fuair palam, zan biaó zan bealaó, nó balao, Meath]. Zac valta mari oilteair. Má'f cam rúize, iy piéto móto. Tagann an t-iaimari (late season) aét ní b'heann ré biaóimari. An té naé zabann comairle zabann ré comhuac. Sé an té iy mó ólann

iy mó uíul ann. Tapit veimeao an óil. B'heann cluara ap na coillib. An té ag a mb'heann long a'f lón, zeibeann ré cóih uairi éizim (here cóih=favourable breeze). Fíll oim, veim an oioé-zno. B'heann múnao ap feairi ó aoir zo báf. aét ní mún-teair bean éoréó nó zo b'iaé. An iuro a rhuibann an Púca. Léizeann ré féim é. Molaó zeac aon-ne (zac aoinneac) an t-ao mari a z'eobair é. Tuizeann feair léizim leaé'focal. Má'f feairi iy follám. Iy iomúa uime be'roeo ap meirze, muna mberoeao leirze beir ag uioil ay. Ni caru-peam zo h-aon-tizeair. An iuro oo mar-bócaó uime oo beaóécaó uime eile. Seacaim an oioé-uime azyr ni baogal uuit an uime macánta. Ni epiroeteair an rhuinne ó'n té a b'heann b'peugac. An té atá tuirheac ruiroeo, azyr an té atá bacacé, b'roeo. Sé an té iy ionmhu le Dia iy mó éimáann Sé. Iy beag an maie, an maie a maioiteair, azyr iy beag an maie an maie ná h-imeirair (nac n-in). Fuaét 'ra t'iooc oie, má tá fuaét a muh (an oiu) oie.

Comairle comzariac neam-éongantacé. Ni maie raori ráb-buailteacé. Iy maie lé Dia cabairi faéáil. Iy bároeamail iao luéc aon anma. Iy com-uairal zac feairi ag muir. Sean-b'ioz r'imeairta, b'ioz nuao. An t-Abpán bog b'iaonaé, curi'heao b'rué i zcluar fean-éaoriaé. Ni r'ei'ibe an mún'loc ioná an umluioeacé zan iairiáó. Ni tuir-

riúítear fear na h-euadá. Tá mbíod ré
 tuim go Samian, beirtead bheall air tuine
 éigin. Comairle éabhair do mnaoi boirib,
 nó gabáil de iube air iarrann fuar. Iy
 euygúige neoin ioná maruin. Ní bídéann
 tuine air foígnam t'íerí olacám, agus ní
 tarí uáirra é (or, ré mó dála é.)

Connemara.—Coollá fada ríáiseann
 leanb (r.=make stupid). Cnaígeann an
 bocté gac alp=a poor man must chew hard
 morsels. Beiré aig iarríaró olna air gabair,
 nó abhar (yarn) air rúicire. 'Sé a locté a
 laigéad.

Waterford.—An áora mór an t-uan i
 b'páó.

A RELIC OF ULSTER GAELIC.

It is of much interest to compare the language of the Derry or Antrim translation of the *Imitation* referred to in our last issue with that of Father O'Sullivan, published by Dollard. In the Northern version the opening sentences are:—Cé b'é beirgar cónúigeacé uáirra, ní déimígeann ré ran uoréarar, eádon, ní íoblaann ré air eairrar, uoirín an tígearra. 'Siaó ro briaéra Chriofra, eiré a briaegar 7 a briaíllígear uoinn, cionnor ír mleanca beata 7 béara Chriofra, má'í coil linn ar foillíruagó 7 ar nosalruagó go ríuinnéacé 7 ar ríuagó ó'n ule uoréarar eiríre 7 anma. Deannoro uicéioll ríuainmíogó go uáiracac air beacáó Chriofra. Chapter II. opens thus:—Bianm coil 7 fonn náuirra aig gac énuine é rém a beiré ríoraé, ríu-eolacé, acé creuo ír réirín uo'n eólar nó uo'n ealadain gan eagla Dé? Go uoinn, ír fearr ríolós úiríreall uo nó ríuáir Dé, nó rállpanacé (ioná rállpannacé) uairbeacé a úirreap úirra na uóil 7 na b'raicéáirra a meairraicé (meabruigeacé?) acé a rogar eolar a úir ar rém. In Chapter III. occurs the following fine passage:—Bianm locté éigin ceangailce uo'n maie ír fearr, ír ionláme, ír ríuáiré ar an t'raogal-ro, 7 bianm ríuáir 7 uáille áirúige ar an ríuáiréirín 7 ar an ríuáiré ír gíre agam. Eolar úiríreall oiré rém an rian 7 an t'raige ír uoarbéca úim Dé; 7 fearr ríu ioná an t-eolar ír uoinne ar foígnam nó ar áro-ealadain. Sídeacé, ní cóir ríoláim nó glan-eolar ar maie ar be, uá'í óruis Dé, uo úio-molacé, acé ír fearr cionnir glan 7 uéig-beacé ioná ríu ule. acé ue b'rué gur mó an ríuáiré uo gni móran ar foígnam 7 ar eolar, ioná ar uéig-beacáó, ír ríu-mimic, ar an uábar ríu, éirí ríu ar ríuáirín, ag beiré ríu-beagáin coparó nó taribe leo.

O! uá noséanuiré uoinne oiréacé uicéioll ag uiríre 7 ag ríuáir na locté, agus ag ríuáirúagó 7 ag ríuáir-éirí

na ríuáiréacé, agus uo gni ríu ag cur éiríaró-éairéann ar a éirle, ní bíad (beiréacé) oiréacé uic 7 ríuáirra amearg uoinne, nó oiréacé uoinneoirín 7 ríuáiréacé amearg na n-óro ríuáirra. Go uoinn, ag teacé lae an b'raicéáirra, ní ríuáiréar (MS., ríuáiréar) uoinn creuo uo leugámar, acé creuo uo ríuáirra, ní ríuáiréar uoinn pá ar n-uríuáiréacé eolacé neaimémeacé, acé pá ar mbeacáó éiríuáiré ríuáirra. Uoinn uam, cé acé a b'raicé uoinn na uóiríuáiré ríuáirra ar a ríuáir eolar agac í n-uiríuáir a mbeacáó? acé a n-éir 7 a ríuáiréar uoinn ag uoinn eirle, 7 uo b'éiríuáir naé ríuáiréáirín 7 naé g'raimígeann ríu oirra. ba mór 7 uo ba uoiréiré a gél 7 a mear í n-uiríuáir a mbeacáó; agus uoinn ní labaréar 7 ní ríuáiréar oirra! O! ír uoiréiré, luaé, méiréar glóir an t'raogal ro uoinn. Uo b' fearr lóm go b'raicéáirra a mbeacáó uó b'raicéáirín: ír áiríuáir mar ríu uo uéaruiré ríuáiréar 7 foígnam go maie. . . . acé ré mór go ríuáiréacé, an té acé mór ír an éiréáirra; acé ré go uoiréiré mór, an té acé beag í a ríuáir rém, 7 naé uéarúann mear ar uoiréiréacé nó ar uoirín. acé ré críona uáiríuáir, an té mearar neite rálmaríre mar aoiréacé, ionnuy go b'raicéacé ré Críofra; 7 acé ré ríuáir-foígnam a go uoinn, an té uo gni coil Dé, 7 uiréar 7 éiréiréar a éirí rém.

In reading the First Book of the *Imitation*, one is struck by some peculiarities of the language employed. The language is comparatively simple: the translator had a thorough command of spoken Gaelic, and very seldom indeed was compelled to make use of an uncommon word. In the present ten-e of the irregular verbs, the correct forms, without terminations in -ann or -ar, are used; as, an fear uo ní, who does; uo gél, uo é; naé b'raic éú. The r of the relative is kept after prepositions, an té leir a labann ré: at present le a l. is more usual. Some words remind one of the older language, ríuáir= ríuáiréacé; ríuáiréacé, future of ríuáirín, imper., ríuáirín; oiré, rest. But this last word is colloquial in Scottish Gaelic, and was probably so in Antrim. Other words yet current in Gaelic are: g'loinn, disgust; cainnora, annoyance; ríuáiréacé, peaceful; uairéar, calamity; cóca, dearer; an t-eagal, fear; gab nó glac ar láim, undertake. Near the end of the First Book are a few sentences like am ríuáir Dé, am a uéar-pall, which approach the Scottish usage. Northern words are seen in the infinitives ríuáiréacé, uiréiréacé, ríuáiréacé; and in uairín=the more usual uairín; ríuáiréacé, ríuáiréacé, ároáiréacé=pride; ríuáir, g'raic, quick. The Ulster pronunciation accounts for uiréiréacé=uiréiréacé. uiríuáir=uiríuáiréacé, leacacé=leac. Peculiar Northern and Scottish usages are the present tense for future. uóiréar uam=uo éiréar uam, uóiréiréacé, fancy, opinion; ír méarar uo, it is well for; áirín, count, think, ríuáirín, uó é. without it = na éáirín, (Munster), 'na uiréiréacé, 'na ríuáiréacé (Conn.) Other words are uiréiréacé, prodigality; clú nó cáin foígnam, reputation; an ní ír lóinn leac, what you wish. Two usages now restricted to Munster are seen in the sen-

tence: *ni bhfuil dá mhéid a b'íodas uime uaisnead ann féin, ná dá mhéid dá b'íodas tuigtheáil aige ar neitib ára.*

We can note as wrong some few things, possibly the introduction of the copyist: an *e-agal* *poime lé báp*, *leir an báp*; *cupa ort a mbiann* = *air*; na *neitib éuca* (*éum, éug*) a *gclonast*; *ir ba* for the future of *ir*, which is now not used. And finally, the usage *as caoi* . . . na *n-amgáir atá fé d' fúlans* (see *Gaelic Journal*, No. 44, p. 183, note 47). In the First Book there are also some obscure passages, for the solution of which I am indebted to Mr. J. C. Ward: *atá na gáimna as uabap*, = frisking about (cf. *macnur*, which is used similarly). *Go mofo* = part of *gan fíor v(air, etc.)* *airc* = want, *tá a. aihgto oim*. Some few words are altogether strange: *cácaome* or *cácaoine* *asur troigead*, fasting and abstinence (cf. *soine*, fast). Also the last sentence of Chapter X., which runs in the MS.: *agas go sunnradhach san áit a mbiad daoine d' aon intinn agas d' aon shíorad cruinn air aníobhal* (?) *ann Dia*. *Caill lé h-órlach*, to lose at once (?). *Go fuiniamhach*, negligently.

We give a final extract from the preface of the translator:—

an t-ion-bhollaic éum an leuzéora.

A lúic anraicta an érábar! as ro asaid leabhrán ceirt-bhíacta, seag-bháirleac, binn-foclac, vap ab ainn Tóruidheacht na bhFireun ar cheim lorg Christa, noic do rgníobas ar veúr 'fan ceangasó l'one le bháctair anslíbe oiréire ce oho beannuighe naoim asurcín; anoir ar n-a ceirbhic víd anho 1 noeilb, 1 n-éveac, 7 1 líbhe mar (=bu) ceire féin—eaton, 'fan ceangasó ghaoidheige.

Ir fava ó vo bealraig ceartar 7 seag-élu an ugoair beannuighe ro ar fead na cruinne, ar móu gur bhacnúig lúic eagna 7 móir-eolur ar érábas, ná raib amad ó'n ggnoréir óiada aen leabap amán ir oile, víada, seag-bháirleige iona é. asur uime rin, ir cian ó vo gabasap raocap, vaome roglama gac aen ceire, an leabap víada ro a éur 1 seangasó 7 1 gcanamanc vóctarag a máear 7 a ceire féin . . .

Ar an adbar rin, vo tógbas (=éonnacap) voimra, mar an g ceunsa. raocap vo gabáit v'a éur 1 g-cló 7 1 gcanic ar ceire féin, eadon, 'fan ceangasó ghaoidheige, asur, víd go bfuil fé anoir [as] neoin 7 veiréad an lee, ní fuil fé go fóill nó-mall an máic vo déanam, uair ar bíe. . . . Ir uime rin vo rignear vítéioll, maille lé gára vé, an leabhrán ro . . . vo ceirbhic víd éom aicgearp, foilleir, potéirgona, asur vo beol nó vo b' éur liom, ionnur go mbiad fé 'na éaomíteac 7 'na éompánac vóleap asac, a leuzéoir, 'na lódrann foilleir in vo lámh, 7 'na peult-eolur ag múnas 7 ag cairbeánas an bealaig 7 na rignead nómac.

Ar an adbar rin, gnáctag 7 cleact an leabhrán ro vo leuzad go nó-mime, gab éugac é mar rúgáit ar veig-beatáit, ná h-éirig corpa dé, óir, tar éir a leuzéa don uair amán, fill air arir, óir vo ghubaró

tú eagna, oiréar 7 oileamain úr gac don uair, lé ríomad ann.

Leuz an leabap leir an intinn, leir an úir-irleact, 7 leir an érábas éuona vo bí ag an ugoar naoim vo rigne é; eadon, an bháctair beannuighe vo oho n. asurcín. Ir é vo b' ainn nó, Tomár a Cempir, ó'n baile 'fan Almaine in a rúgac é. Cugad an t-aime rin air, 'fan mbliadain v'aoir ar v'icgearna 1380 (mile, tpi céto, oictéogac)—eaton 382 (tpi céto, oictéogac 7 v'a) bliadain ó fóin.

A BITTER ELEGY.

The following death-song has been sent by a valued contributor, Mr. Hugh Brady, of Ruan, who copied it from a MS. in his possession. In its condensed and concentrated expression of fierce hate, it can hardly be surpassed. All Mr. Brady can learn about the subject of the poem, *Seagán Ciaróg* or *Ciomóg*, or John Cusack, is that he was High Sheriff for Co. Clare in 1700, and that he belonged to that detestable and detested class called *discoverers*, in the evil penal days. The popular feeling of exultation at his death found vent in these bitter Gaelic lines, and also in the English epigram given below:—

FEART-LAOIB SEAGAN CIOIMOG.

I.

Faoi éiab na lice ro curéa, tá 'n oll-
riart maíar
Oo éiar lé vligéib an fímuonn buó meó-
reac, ceann;
Oo b' fearuime miye, 'r gac uime vári
fúing vóige Gall,
An 'Diabal v'a rgnobad, tá tuilleam a'r
reacó mbliadna ann.

II

An marib ro féin, mo leun, níor rmaactúg
a éoil,
Ir marig vo éiréig Mac Dé, 'r marí r'eaorí
nári góil;
Oo máirb gac don vári feuo—rá máirbáó
níorí boct—
Déit vo máirb é féin maíason, ionn anam a'r
coip.

III.

Mallaét na bFann, ʒac am, vo tuill ré
 ʒan tFuaig,
 a'f earʒantóe ceall 'na ceann, vo curpead
 ʒac uair,
 aʒ fearaib ʒo ceann i ʒonne Cille aʒur
 Tuait,
 tʒ ʒeabaró 'meaʒ amur oó eall, in
 ʒFhuonb oub.

IV.

Conʒbuig fao' bonn ʒo lom, a ʒairb-lic
 inóir!
 An-múrtaie pallra vo meabruig ʒanʒaró
 a'f ʒó;
 Le o'igéib na nʒall tʒ ʒanmuaó aip
 Banba a'f tóip,
 a'f ʒo bpeicead-ʒa in am, faoi o' famaite,
 a maieann oá ʒóip.

THE ENGLISH EPIGRAM RUNS THUS:—

The Lord is pleased, when man refrains
 from sin;
 Satan is pleased, when he a soui doth win;
 Mankind is pleased, whene'er a villain dies:
 Now *all* are pleased, for here John Cusack
 lies.

NOTES.

The following is an extract from a recent letter:—"I had no idea there was so much Irish in Munster. Almost everybody in this village speaks it, and I am told 'tis pretty much the same in a great part of this county. There is a 'National School' here, and the master knows no Irish, and of course teaches none. The young people laugh at you if you ask them about Irish, as though they thought it a good joke. My friend S. told me he noticed the same in Kerry. He spoke about Irish to some boys whom he met on the road, and they laughed at him for his folly. In fact, the Irish is treated in a spirit of contempt by all. Even the priests do not stand by it: their announcements are made in English. Could not something be done to make the people feel what a treasure they are despising?"

At the American Catholic Summer School, lectures will be delivered by the Rev. Father Conaty on Celtic Literature at the end of July.

Subscribers who reside in Irish-speaking districts are invited to send local Irish proverbs (with translations and

notes, if necessary), and also variants of those published in the Journal. They are also requested to note any words they may have remarked as strange in recent numbers of the Journal.

Correspondents will please note that during the long vacation, from July 1st to September 1st, the Editor will be absent; but all communications will be acknowledged in the first week of September.

According to one of those Irish newspapers whose habit it is to sneer at everything merely Irish, a terribly inconvenient thing happened in Donegal lately. "At the Mountcharles Petty Sessions on Thursday, the Chairman, Mr. C. Tredennick, J.P., found some difficulty in 'negotiating' a number of extraordinarily unpronounceable names. He confessed that he could not get round some of the terrible jaw-breakers with which the presentment sheet was studded. Here are some of them:—"Lisce-iaghan," "Largynaseragh," "Crannogobov," "Meentiuadea," "Meengilcarr," "Owenteskna," "Meenahimrish," "Tully-nagreena," "Sheskinatary," "Meenainshbeg," "Tieve-meen," "Largysallaghobog," "Buggaugh," "Ballyoderlani," "Straughter," "Rocchrow," "Meenavally," "Cronasillagh," "Meenahullaghan," "Carrieknamohill," "Aughewog," "Drinibarilly," "Ogherbeg," &c. It will be admitted that Welsh 'isn't in it' with the local nomenclature of the barony of Banagh."

In any other country the wonder would be that a man perfectly ignorant of the language of the people should be sent to administer justice in a district of this kind. We may also remark (what, no doubt, escaped the "Irish" journalist) that the name of the magistrate would at once indicate his own Celtic origin—he belongs to that branch of the Cymric race, the Cornish, which has allowed its language to become extinct. We, however, cannot throw stones at them.

At a recent meeting of the Dungarvan National Teachers' Association, the teachers warmly congratulated Mr. Foley, of Ring, on being again awarded the Cleaver prize, a good testimony of his untiring zeal for the preservation and cultivation of our native tongue, and the following resolution was adopted:—

"That we thank the Rev. E. D. Cleaver for the great interest he has taken in the Irish language, and we also wish our esteemed chairman, Mr. M. J. Foley, Ringville, N.S., joy in securing the Cleaver prize in the Irish language for the County Waterford the seventh year in succession."

Many people "take an interest" in Irish, but very few who have an opportunity of doing so, give such encouragement to it as Mr. Cleaver, and few also have the courage and determination of Mr. Foley in teaching it.

Instead of the phrase ʒo veimín = *indeed*, the expressions leoga, a leoga, and baige, bhaige are used in Donegal. The following note on these is of interest, and may induce others to throw some light on the strange words. "It may be well to say (writes our correspondent) that I don't remember ever hearing ʒo veimín. Leoga is the ordinary equivalent of *indeed*. It very often goes with maiead. 'Leoga maiead ip maie an capall atá aʒac.' bhaige is = 'pon my word,' 'faith,' and it also goes with maiead. 'bhaige maiead ip maie an capall atá aʒac.' It would not be easy, in the ex-

amples, to see any difference of meaning. There is, however, some slight distinction; *leoga* is generally used when one is speaking candidly, whereas *baige* is often used when speaking sarcastically. One can also say *oep* (= *oap*) a *leoga*, but not *oep* a *baige*. There is another phrase, *oep* a *leóga*, which is considered to be a curse—it means, I suppose, by the book. Compared with this, *oep* a *leoga* is a mild expression." To these we may compare *oap* a *noomnac*, by the shrine, usually shortened to a *noomnac* = *indeed, in truth*. In its diminutive form the expletive force is very attenuated indeed (a *nómin*). The Western phrase, a *baíroe*, is another remnant = *oap* an *baíroe*, and the form *maíroe* probably is all that remains of *oap* na *baíroe*. In all these, *oap* is now pronounced *oep*; just as *oap* *liom* (= the old *anda* *lim*) is now sounded *oep* *liom*, or more usually, *oep* *liom* *féin*. We shall be glad of further notes on such expressions.

Dr. Douglas Hyde will soon publish in book form his Songs of the Connaught Bards, which have been appearing in the *Weekly Freeman*. The same paper is now publishing articles on the bearings of Irish history, &c., on Shakespeare, by Mr. David Comyn, the first editor of this Journal.

One of the staunchest supporters of the *Gaelic Journal* and of every other Gaelic venture, writing from the foot of the Andes mountains, writes:—"What I want to say is this—that it would be well to gather up, through the Journal, all the native technical terms still to be found, ere they perish for ever; for instance, the words used for operations in cheese-making, dyeing, weaving, smiths' work, agriculture, &c. There is the more reason for trying to ascertain these words, as they are not likely to be found in our MSS., and are therefore liable to be lost by the death or dispersion of those who speak them. A part of the Journal might be dedicated to this service, and thus in a systematic manner good work could easily be done now, which in another generation it will not be possible to do at all." We shall be glad to have any such words, and first of all shall try to collect words connected with flax-growing, from sowing the seed, *poip*, to using the woven flax. The words that suggest themselves to me at present are *poip*, *póipead*, *ígeit*, *caipnam* *lin*, *bunad*, *barrad*, *ísgó*, *com*, *clug*, *reicnig*, *cuairgín*, *rlir*, *cúinne* *íosta*, *íostleán*, *íearíaro*, *éang*, *íreang*, *ceap*, *cluarán* *ceirte*, *toípar*; *feol*, *garmann*, *uámm*, *íre*, *íreádoir*, *ólúe*, *ímeac*, *íuigeos*, *cuap*, *íamhuig*. The words connected with woollen manufacture could be easily given at the same time. We invite criticism on the above words, and lists of other terms.

The second number of the *Irish Echo* of Boston, in its new form, is now to hand. Its chief article is the text of the famous *Bruígeán Chéire Coimann*, with translation and vocabulary—thus giving in one issue a complete text-book. The subscription is One Dollar annually, payable to Charles O'Farrell, 3 La Grange-street, Boston.

Every Irish Celtic student will learn with regret the death of Mrs. O'Donovan, the widow of the eminent scholar, John O'Donovan. Mrs. O'Donovan survived her celebrated husband for 31 years, and lived over ten years to mourn the untimely loss of her son, Edmond, the famous war correspondent. If any lady of the Irish land could be

Irish of the Irish, she was. A Celtic student of no mean attainments herself, she was her husband's and Eugene O'Curry's fellow-worker in the great movement of the *renaissance* of native Irish literature, and the critical as well as the popular study of the Irish language. Her husband was a student who, beyond his connection with the Young Ireland movement, took little interest in politics. He felt his mission to be to aid in convincing the world that his race had a civilized history to boast of.

The *Journal of the Cork Archaeological Society* has published the text, with translation by Mr. Patrick Staunton, of a very ancient life of St. Finn Barr. The text is taken from a MS. copied by Michael O'Clery in the year 1629, and now preserved in Brussels. It is intended to republish the life in book form, with notes of interest.

In the same issue are valuable notes by Father Lyons, P. P., Macroom, on the Gaelic topography of Munster.

The Rev. Father O'Donohoe, of Ardferit, is about to publish *Brendaniana*, which will contain, among many things of interest, the Irish life of St. Brendan, taken from the Book of Lismore.

Some ancient Gaelic prayers, &c. (written down by Mac-Léiginn from natives of Inismaan, Arann Islands.)

A. TEAGAS BUIGE.

(From MARTIN FOLAN, Máireín Mairéú.)

TEAGAS BUIGE. AP A LEAP 'O'N PEACÉAD,
 BEANNAIC' ÉARÍ 'I' A COMAIRLE 'GLACAD,
 MURPE MÍÉARÍ ZO BÍÉACÉ AGAMN,
 RÉULT ÉOLYR ZO POZÁMTEAC AGAMN,
 PLANNOA CUBARÉA NA CÓMÁÉ 'FEARÁM, 5
 MAC NA MÍNÁ NÁP ÉUIL ÉA MAFÉA.

UÉ! ZO BÍÉACÉ NA DEARMUO É'ÉARÍ,
 ÓM 'I' É FÉIN 'A IUNNE AP ZCEANNAÉ, -
 ÉMÍ N-A ÉMPOÉ RÁÉAM NA 'LEAGA,
 TAPMIZI ZÉUPA ÉMÍ N-A ZÉUGA ZEALA, 10
 SZUÍMYPÍ NMÍE, AGYR IAO VÁ ZHEAÉVÁD,
 MÓ ZUPÍ BANÉAPAR ÓE-ÍAN 'A' ÉMPOEAMN
 ÉPEAPNA.

Ó'ÍAPMÍ RÉ DEOC AGYR É VÁ ÉACÉACÓ;
 'S CÉ 'N DEOC 'ZHEABÁD RÉ, MAPÍ ZLÉAP
 MAFÉA,
 AÉC VOMBLEAPÍ AÉDÓA AN OPAZÚM 'ÍALAZ, 15
 'ÉAIC PEACÉ MBLIÁVNA LEY 'A MAPA (?)
 ZLAC RÉ LEY, MAPÍ 'BÍ RÉ BEANMNGÉTE,
 'S 'TÓIZ RÉ 'DEAP-LÁM 'ÍUP APÍ,
 'S 'IUNNE RÉ FÍON DE AP BLYP NA MEALA.

Don-*oimne* *agaid*, 'b'fuil túil aige 20
 Déine a' t'riócaire 'fa'gáil lé ceannaó,
 Dianoá ré déine gan bhéig, gan mágaó,
 Dianoá ré déine gan bhéig ar a' talaín ;
 Ná bíóó a túil a lúba ná a gcleara ;
 Ná bíóó a túil a gcuio a ómair ; 25
 Ná bíóó a túil a mnaoi óá úeire
 Léet lé n-a póraó mar u' oimne B*ea*raí.

Siuo é an t'fúige úieac agur leán é.
 Siuo é an bócaí agur ná fa'g' amaó é,—
 Bianta ríorruíde óos' bhúe, óos' úógaó,
 'r' óos' éar'gairt. 30

Téine'g 'g éirteac' im an t'fúinn ;
 Cuio no éar'glúin fúo agur gúo uo
 páoim ;
 Cúmaoim an éeata ari'rt ar maroim.

'Nuair beóeas tú réio, téine'g a' baile ;
 Tabair déine a réie t'ac'fúinn ; 35
 Tabair lóirín no deóirde go maroim ;
 Múin no élaun, 7 coimne'g faoi no rmaóe
 iao.

O ! má gúie, ir tuic-re ir feaiainn,
 agur ní bá'g tuic, acé malaie beaóó !
 agur 'feaba' a' 'éannaig íora Cúio'rt na
 flaitir, 40

'S nac beannuigé an té maéar irteac ann ?
 Múie bhúigro, éainig óá bui uceagairt.
 Cúmaóta mói fuaie mé ó m' acáir
 'Teacé go uci ríe aie a' talaín.

'Cúioim uo anall acá gan teagairó 45
 'Tá ríor agao nac aie bhéaga ná aie
 r'géalta acá m' aie.

A ban-naoim uaral ! 'tá ríor agao
 go b'fuil mo fúioeacáin uanta m' na
 flaitir
 Cúio'rt a' mairéar ríol éab' nó aóaim
 nó mac dé beó aie a' talaín. 50

NOTES ON Teagairt Bhúigro.

4. *tuic eóluir*: Dr. Hyde has a note somewhere on this expression. It is a commonplace of popular Irish poetry. *eóluir* is very frequently used in the special sense of "knowledge of the way," e.g., ní fúil an t-eóluir agam, *I don't know the way*. Hence, *tuic eóluir* probably means "star of direction," "guiding star."

5. *Córac*, genitive of *cóir*, *justice* (!) ; or read *cobrac*, gen. of *cobair*, *aid*. The translation may be "the fragrant plant of justice to stand (sc. agaim, with us)."

9. *Sáeán*, i.e., *oo fáiteacó*, were thrust.
 16. *leir a mair*: so dictated to me. Perhaps for *lé har na mair* (?) In the next line but one, I fancy that the word *cear-lám* originally ended the line, and made the assonance. The lines ending *aige* and *úeire* also fail to make assonance.

28, 29. *Siuo, fúo*: so pronounced: *fúo* was explained as referring to what precedes, *fúo*, to what follows. I think that only one form, *fúo*, is authentic. I heard a youngster reproved by an elder brother for saying *fúo*.

30. The preposition *oo* is pronounced *go** in Arann, except in the compounds *oam, tuic, óá, &c.* The possessive adjectives *mo* and *uo* are always pronounced in full after prepositions, unless a vowel-sound follows: the line was given thus, *rianta ríorruíde go oo bhúe, go oo úógaó, 'r go oo éar'gairt*.

32. *Gúo* pronounced *gúib*: *gúibe* for *gúibe*. By a similar change, *eróeann, íg*, is pronounced *eróeann*, and *clábeam, a sword*, becomes *cláibe*. (Final *n* is silent in some words, as *clábeam, talaín, gámeam, fúillín, &c.*) In contrast to the change of *ó* into *b*, the pronoun compounds *agaid, poíair, éugair, orair*, are pronounced *agaid, &c.*, as in verse 20.

33. Pronounced *nuair 'or tú péo*.
 40. "And, since J. C. was so good in purchasing Heaven, surely he is blest who shall enter there. *Lit.*, "and its excellence as J. C. purchased Heaven, and is he not blest, &c." The idiom, like many others in Irish, is so rank as to defy a literal rendering into intelligible English.

45. *anall* for *éall, yonder*.
 49. *Chom'g*: the sound as dictated was *cóm*. *air a talaín* is somewhat inept in the final verse.

The piece does not appear complete. The proportion of it which is really "teagairt" is relatively small, and does not cover the ground as much as might be expected. Some of the dialectical forms are given as dictated.

B. PAIUEAR ROIMH CHOULATH.

Compare the following with "An t-Altachadh Leapa."
 —*Gael. Soc. Glasg. Transactions*, vol. I., p. 36:—

Go luróim lé Dia, 'r go luróid Dia liom ;
 náir luróim leir an oile, a'f náir luróid an t-oile
 liom ;
 Cúio'rt bhúigro faoi mo láir, a'f bhac mhúie faoi
 mo éeair ;
 Cear (=car) a mhíol óig agur glac mo láín,
 agur ueun mo fúioeacáin lé mac na ngráir.
 Má 'tá uroéuó ar bíe ar mo éi
 Cúioim mac dé roir mé féin agur é féin
 O anóe' go uci bliacáin ó anóe',
 agur anóe' féin agur go ueóid agur go bhéacé.

[Recited by Bhúigro ní Dhomháeá, mhúieacáim.]

Go luróim ; the optative often takes the future inflexion, *go luróeao*. In Arann, *luróim* is pronounced *laróim*.

C. COIGILT NA TEINEAOH.

Compare with "Am Beannachadh Smalaidh" the two following versions of a "páoirí," recited in raking or covering the fire at night (*ag coigilt na teineao*):—

(* oo.—Ed.)

1°. Martin Folan's version.

Cuinglisgim (=conglim) an teime re
 mar cúinglisgear chiorc cáir :
 muire i mullac an tige,
 agus bhí sí i n-a lár ;
 (An t-óccar ainglre ír éiríne
 1 gCáir na nSáir
 * Cúim[áige]ad an tige re
 a'r a thóime tabairt plán

2°. Brigid MacDonagh's version.

Cuinglisgim-re an teime re
 lé cranna, cranna páorais :
 ainglre Dé ó' ár nuireac,
 nár fuarglár ar náríar.
 Óc'e n-eac (?) paor 'n ceac,
 Teac nac luiréann ceo ár,
 nac n-iméécá don thár ár,
 agus nac ngointear uime beó ann.

An t-óccar ainglre, the eight archangels, *lit.*, the angelic eight; or ainglre may be genitive pl. of aingal, as nouns which in colloquial Irish make the nom. pl. in -re have often the same form as gen. pl.

D. ainglis mhuire.

The following (also from Martin Folan) speaks for itself:—

“An coisac rín orc, a mháear?” “ní head, ác arling, a mhic na páirte” [=na maigime, or read na páire]. “Cia an arling, a mháear?” “Go raib tú oom' rignáir, oom' plócaí, oom' ceangal lé ríleup-éilic. oom' éicac, agus oom' no-éupac; oo éuo ríla bheag beannuigé n-a rruéacáib go caíam leac; an t'leag nime dá caíeam ró do úeir.”

“ní l don uime éoirgeac t'arling, a mháear, agus áuuarac i rí huairc ríle éolócáic ré,—nóir' baógal oo don ríoo oo úéacáig ríruim ríreacáil go brácaé, ná don oróc-éoirg' éabairc ar arling.”

ní l would be better omitted. Compare these “paroesá” with some of those in *Stampa an Ghéimhúo*.

MAC-LEÍGIM.

DONEGAL GAELIC.

colum cille. III.

Óo bi na coilce oapac an-éuramad aige, 7 nuair a éurceac crann oapac in a thóire óilur réin, ní leigreac ré uime dá comair oo ag baite leir go ceann naoi lé. agus anuirin beirci cur oo mar óirce oo na uoimib boéca, cur eile oo na *strainscraibh* (coiméigeacáib, aigeacáib), 7 an rígeall oo thóimib thóire. nuair a bi an éill dá cur ríur,

* Pronounced cúimac [oo cúimac an tige ro.—Ed.]
 † For tabrac?

oo bi ré an-rpárlac ar na crannaib, 7 dá ocaócú leir, ní leigreac ré baite lé h-aon éeann aca. ác ní éioceac leir gan cur aca a éeairac. ar ríur ar bíe, oo ríabáil ar an méro a éaimc leir aca, oe bhíe gur curreac ríur an éill in áit nac raib na cróim rí-éug.

Ír iomaó ríeul a éluimcear fa o-caob oe naoih Columcille agus thóire, agus ro ceann aca. búo gnaéac oo véirce oo éabairc oo éeac uime boéac acá aon lé. ác ar uime oo bi aige ar an oapac ag tabairc amac an búo, búo éuma leir dá m-beiréac na boéacáin ar ríubal ríur leir an cuille. mar rín oe, uime ar bíe a éioceac mall ní raib raic aige le rígaral agus dá m-beiréac réim úruireac an t-ógnac ro an oapac in a ágar, agus ann rín ceao aige bogac leir fá n-a gnaéce. Óo éaimc fear boéac mall, lé amáin, agus úruireac an oapac ar mar beiréac maoac ann. Lé-ar-na-márac oo éaimc ré in am máic, ác ní raib bíar aige le rígaral. Óo bí ré ag ceacé agus iméacé mar rín tamall raoc, ác curreac ar ríubal a g-comhúre oe gan ríeim. Ní éabairceac an oapac oo úruireac agus éuipreac ar bháir ríonna. Íur an veiréac, éur an uime boéac ríeul anoir Cholmcille dá comairluagac nár éoir oo níor mó, véirce éongháilce oe uime ar bíe fao agus beiréac ré aige. nuair a éualao naoih Columcille an ríeul rín, éuir ré móran iongancair (go oéó) ar. Síor leir réin ar an bomaice (moumence) go o-cí an gearca gan clóca, baipéac, no eile, go b-ferceac ré an uime éuir cuige an ríeul úo. nuair a ríur ré go o-cí an gearca ní raib an uime boéac le rígaral. leir rín, úmérié ré na tháir, corcáirnoceuirge ceanncáirnoceuirge agus gan clóca! nuair a ríur ré ríur leir, cia oo bapáiríal a ríge cráeac Láime leir ác ar Slánuigéoir é réin! ann rín nuair a éur ré ríur ar a ágar aig corcáir ar Slánuigéoir ríur ré véirce ríogáiríal, rín mar oéapra ríur na b-rlaéac. áruac na tháir ro búo ríur rígeac go oéó an uime oo bi ann. Óo éioceac leir imreac úur cao é beiréca ag ríruairnoceuirge ar, no cao é beiréac o'a deacac in áit ar bíe. bhí a ríur aige le n-a éuir rín, caite na n-eun; agus gac comrac beag o'a g-cluimceac ré aca oo éioceac leir imrín cao é bí ag tul an (éum) corcáig eacorra.

An éeac éill a éuir naoih Colum ar bun i n-thóire ír é an t-ainm tuagac úruir Dub-Regler; agus ír i an áit a raib rí 'na ríurac an áit a b-ríur caíreac naoih Cholm anoir. má cá, ní ríur ballóg no clóe le rígaral oi anoir.

Óo éuir naoih Columcille mórac oe éillib agus oe máiríuríbe eile ar bun, ác oe'n iomlan ní raib aon éeann aca b-feráir leir ioná thóire. ríurac! oo 'bí thóire ann raó ó fom, ác ní ríreacéar é níor mó! íur na laeíbe rín oo bi thóire 'na aon éoil oapac ó bun go bháir agus ó éacó go raob. ann ní ríur oireac agus ceann amáin aca le rígaral! a thóire aobíim na g-craob! nac tú acá áerúigé! in áit oo ríurímeir agus oo ríabáilceir, ní éluimcear anoir ác corpmán na g-cáir agus callán tige an óil! Seiréac

so éisgte beannuigíte le saoinib gan céill, agus gan crioite! níor fágaó agann aét na faoileoga deara bána agus an abainn; beó ríarann ann go b'ráé, aét ceól mílir na g-cliair agus bhurpur na n-eum ag leigean air éaracaib thiope Columcille, ní éilim-tear ias níor mó!

crióe.

ANECDOTA FROM IRISH MSS.

IX.

Book of Leinster, p. 282 a.

Bá ní amra do Shíreab, Salemón a ainm. D'orónao oriu cobleo móir do la nís dia éúáeab. Ropgab meica móir. Ro bácar écairre ocon nís. Mo aru-re oúib innoét, ol jé fu tríar cáem dia munnar. D'ogén-tar, or reat. Iy amlaro oriu mo bácar ocon arre, ocuf reirra rína ma rarríao, ocuf gilla oc gabáil éantole ríuu. Bá cáé oib oc arpué éuile diairíab. Maé tra, or in tref reir. Iy maé oúin. Aeló-éomarí orar trefra. Maé ríarfa in éurp aét óenrét. Ic fáilte na corra ma iogué cen gláiráé. Fáilte nal-láma ic tairbhre in éurp. Fáilte na rúle oc veirín in túara. Fáilte na ríóna ríua boluo. Fáilte na beóil ríua blarráé. Aa ní nao fáilte ano. i. ar n-erééé, ar ní éilimeéarí cáé úan rarrábunl m-bino ríu aríale.

Ceiré oio inmeiríarrem? Ní anra. Dúir cumáéca ar trefrriu ríl for talman.

Ro fetai-rí, ar in láéé do Románéab. i. rín. Ar iy rín iomeoirí in ríúag co m-bácarí cen éon cen céill, ocuf comtarí meica [p. 282 b] meica, comaríala i ríuan fo éorraiab a m-brobas.

Iy veóul, or in reir ve Shíreab. Aét ba vóéu lim ba trefrriu cumáéca na fláca dia tarao in rín. Trefrriu fláé reraib. Spúéiu oúilb oime. Iy a éumáéca ríoe ríorígrí-ne cen meicaí cen éocluro, ci acáam oc ol rína.

Maé, or in laeé do Ébríab. Ic maéi na oúla voraá ano. Nemarreríar a ainm ríoe. Ba vóéu lim-rí, or ré ríoe, ba moo cumáéca barráéle. Noco n-mgnao vano aét bas éuman lat imbáráé.

Bir ano co marín. Maé ale, or in nís, cia cocerit mo bó eiríob-rí aríarí? Iy eo río amne mo inríríarrem. Cia cumáéca iy moo ríoríu talman. Aríubarr-rí, or in láéé do Románéab, cumáéca rína. Aríubarr-rí, or in láéé do Shíreab, cumáéca nís. Aríubarr-rí, ar in t-Ébríoe, cumáéca mná.

Ro bá ino nísan for leéáim ino nís. A mmo óir ar eino ino nís. Iy trefrriu in rín, ar inoara reir. Iy trefrriu cumáéca in nís, ar aríale. Cio ane cen éumáéca lim-rí? or ino nísan la tabairt béimne dia baifí for a éaébarí ino nís, co m-bóí for láir in tawge. Am-maríbas! or cáé. Noiróéca in nís ríeae. Tibro vano in nís ríeéóirí. Ní lofríoeir in ben, ol in nís. A reir ale, or Nemarreríar, iy tréin a éumáéca rín. Iy ríu, or in nís. Iy trefrriu cumáéca mná olóar céé cumáéca. Or iy ma ééun bíj ví a ríatan comaríeéca, connaé tabarí a aéberí ríuríu céca n-ééin.

TRANSLATION.

There was a famous king of the Greeks, Solomon was his name. A great feast was made for him by a king of his people. Great drunkenness seized them. There were those with the king he trusted not. "Watch ye me to-night," said he to three dear ones of his household. "It shall be done," said they. Thus were they at the watch, with four gallons of wine by them, and an attendant holding a candle to them. Each one of them was attending on the other. "Well, now," saith one of the three, "we are happy. We give thanks to our lord. All the senses of the body are happy, save one thing. The feet rejoice in their extension without stirring. The hands rejoice in providing the body (with food). The eyes rejoice in beholding the repast. The nose rejoices in smelling it. The lips rejoice in tasting it. There is one thing that does not rejoice, to wit, our hearing; for none of us hears a sweet parable from the other."

"Of what shall we talk?" "Not hard

to say, namely — which power is the strongest there is on earth?"

"I know that," saith the Roman warrior. "It is wine; for it is wine that has intoxicated the host, so that they were without reason, without sense, and they were besotted and drunken, so that it has cast them asleep at the feet of their enemies."

"Well said!" saith the man from Greece; "but it seems more likely to me that stronger is the power of the prince by whom the wine was given. Strongest of men is the prince. Wisest of creatures is man. It is his power that has made us be without drunkenness, without sleep, though we are drinking wine."

"Good," saith the warrior of the Hebrews; Nemiasserus was his name. "The things are good that have been put here. It is more likely to me," said he, "that the power of woman is greater. I should not wonder, moreover, if you will remember it to-morrow."

There they are till morning. "Well, now," said the king, "what discussion was between you last night?" "This is what we talked about, which power was the greatest on earth." "I said," saith the warrior of the Romans, "the power of wine." "I said," saith the warrior of the Greeks, "the power of the king." "And I said," saith the Hebrew, "the power of woman."

The queen was on one hand of the king, who wore his diadem of gold on his head.

"The wine is strongest," said one of the men. "The power of the king is strongest," said the other. "Am I then without power?" saith the queen, giving a blow with her hand to the helmet of the king, so that it was on the floor of the house. "Kill her!" cried all. The king looked aside. At that the queen laughs. Forthwith the king also laughs. "No harm shall be done to the woman," said the king. "From that then," saith Nemiasserus, "(I gather) her power is strong." "It is true," saith the king. "The power of woman is greater than any other power; for in her brow is her guardian-Satan, so that no blame can be put on her, whatever she does."

The foregoing is a curiously distorted

and thoroughly Irish version of the third and fourth chapters of the Third Book of Esdras, Solomon being substituted for Darius, Nemiasserus for Zorobabel. The conclusion and point of the story is rendered more dramatic by the actual introduction of what in Esdras is only mentioned as an argument to prove the superior power of woman, as follows:—"Videbam tamen Apemen filiam Bezacis, mirifici concubinam regis, sedentem iuxta regem ad dexteram et auferentem diadema de capite eius et imponentem sibi, et palmis caedebat regem de sinistra manu. Et super haec aperto ore intuebantur eam: et si arriserit ei, ridet; nam si indignata ei fuerit, blanditur, donec reconcilietur in gratiam."

NOTES.

- cobleo, a compound of con and pleo.
- por-gab, *settle them or him*, γ being an infixed pronoun of the third person singular or plural.
- περρα, borrowed from Latin *sextarius*, W. *hestawr*. Cf. *ceirio rŷter perra* oo *lemlaet*, Harl. 5280, fo. 66 b. As to the probable size of the measure, see Duceage, who says: "Apud Anglos sextarius vini continet quattuor jalones."
- ε-επιφιτε, the opposite of εαπιφιτε, *faithful, loyal*, hence, *trusted*. Cf. *uapi pob iac po ba εαπιφιτε λαρι πις oo εαεωαρις in βαρι*, "because they it was who were trusted by the king to visit the crown," *Echtra Nera*, 8.
- αελοεπι, with or without *buoε*, *I thank*.
- πογε, cf. *hono πογεο*, gl. *extensione*, Ml. 37d, b.
- πογεπι, gl. *prolocutor*, Ml. 110, 1.
- οιγ = οο *fiar*, *to know*, introducing indirect questions.
- πο-πιςπι, *that has made us*, with infixed pronoun (-n-) of the first person plural.
- εεπι, dat. sing. of *εεπι*, *forehead*.

KUNO MEYER.

CONNEMARA GAELIC.

(D. O'FAHERTY.)

RAÖMON MAC RIŞ LAIŞEAN.

Bí mÍ i ş-cúigeadó LAIŞEAN FAO Ó; MUŞAO mac óo aşuÍ cUGAO RAÖMON MAÍ ANIM AÍU. BÍ ŞNÁÍ AN, AN T-AMÍ FIM, NUAIÍ BEIUEÍ MAC OO MUŞ, ŞO N-ÖEÁITAOÍ A ÓEÁINNÁÍ LE INŞÍM MUŞ EILE A BEUIFÁOI AN OÍÖE ÓEUONA. ÓÁIÍLA ŞO MUŞAO MŞŞEAN OO MUŞ NA SPÁIMNE AN OÍÖE A MUŞAO RAÖMON, AŞUÍ MUŞNEAO A ÓEÁINNÁÍ LEÍ. SEAL ŞEÁIÍU 'NA ÓIARÓ FIM FUAÍÍ A MÁEÁIÍ BÁÍ. Ó'FAN A ÓEÁIÍ ŞAN PÓÍAO ŞO MUŞ RAÖMON 'NA ŞEÁÍ. ÓUBAIÍE

ré ann rin : “ tá mé gan céile ó cailleáó do mádar, agus ní beiréad níos fúro gan bean. Tá mgean áluinn deas ag m’g na Gearmáinne agus ír mian liom dul dá h-iarraib; an t-uoicpá-ra liom?” “ Raádo,” agra Raómon. “Óiméigheas leo go t-áin-zasas go cúirte m’g na Gearmáinne. Óimuir m’g Laigean fáé a túruir. Cuiréad fáilte ionne. Cúiteasas an oíóce rin le fletó a’r feurda. Ár marom, lá ar na máiac, ceasáó cluicé comórcasí roir mac m’g na Gearmáinne agus Raómon mac m’g Laigean. Romneáó na riu (leat ar zac taob) áct cúir Raómon ír a cúro fear an liafério amac. “Níl mo cúro fear ag obair óam-ra coih maíé a’r tá do cúrope fear ag obair óuit-re,” ar ra mac m’g na Gearmáinne. “Tá go maíé,” agra Raómon; “beurráó mhe leat mo cúro fear óuit a’r feicimír cia cúirfeas an liafério amac.” Rígneáó am-laió, áct buaíó Raómon an báirte. Leir an rgeul a gíorruigáó, éuasí Raómon an agharó an iomláin a’r cúir ré an liafério amac oirra. Tára go maib mgean m’g na Gearmáinne a’ deasraó oirra trí fúinneoir ag fearó an ama Cúir rí teacáirte faoi óém Raómuin ‘gá iarraíó ruar ó’ón éasleán óir cúir rí rpeír móir ann, a’r buó féáir léi é mar céile ‘ná a áair. Óuiltaí Raómon an cuiréad, óir rmuair ré ar an b-fát bí leir. Mar géal ar an tarcurne ro bí mún aicí oioálar óimuir ar Raómon.

Dópaó m’ Laigean agus mgean m’g na Gearmáinne, a’r éus ré a baile leir go h-Éirinn í. Búeáó an rí agus Raómon ag reilz zac uile lá. Lá dá t-áinic ré a baile ó’n t-peilz, iunne a bean murán leir faoi na fágbaíl ra m-baile aonraic, ír subair, “buó cóir óuit-re do mac a fág-baíl mar comluasas liom; ní mar ro a bí mé í g-cúirte m’ áair.”

Ófás an rí Raómon ra m-baile lá ar na máiac, ír óiméigí ré péin ‘na reilze. Níorb fása bí ré iméigí ‘nuair faoil ríre oioé-beairt muir ar Raómon. Rit ré uairé a’r

níoir rtao ré go t-áinic ré go cúirte m’g na Spáinne. Fáiltegeáó ionne agus riarraigeáó óe fáé a túruir. Óimuir ré rin oóib. Dubairt an rí leir náé b-fuirgeáó aon fear a h-ingean áct an fear a marbóeáó túruir fáéac tá í n-Óoirín-na-b-faéac. “Áct,” agra an rí, ír oic m’áirne nó ír tú Raómon mac m’g Laigean 7 má’r tú, ír leat m’ingean, óir m’gheáó a cleamnar leat an oíóce m’gheáó tú.” “Lé agharó gairze m’gheáó mé, a’r lé agharó gairze tá mé, agus m’u ar bíé a deunfar fear ar bíé,” agra Raómon, “tá mé fáraó é a óeunáó ríul gheobair mé ó’ingean.” Go moé maroneac, lá ar na máiac m’g ré a euras, éoir ré a éeann, ó’te ré a béilz, ír óiméigí ré go Óoirín-na-b-faéac. Tarraunz ré amac a gfeur teineáó agus iunne teine óó-féin. Rúz ré ar éasra, marbaíó ré í, ír cúir ré ar an teinó í a’ bhuit. Mí maib ceasraíáó ói itce aige ‘nuair áinic an fáéac ír subairt “rú, fá, fearóó! fágam boláó Éirionnaíó bhí, bheugairé bhiasaíó.” “Do óonacé ír do óoicéall* oir féin, agus míle marbfaíóir oir; ní lé cóir nó ceairt a éabairt óuit áinic mhe anrao, áct lé zac uile cóir agus ceairt a baite óioe,” agra Raómon. Óionnraigeas a céile, ír míl gairzeáó ó túr an óomáin go veiréad an óomáin náé t-uoicpáó ag bheacnúgáó oirra dá m-beiréad fíor aca go maasas léi céile. Cúimíge Raómon náé maib fear a éasra, nó a fínce, nó a cúirte ran aifeasac, ír éus ré corí ton fáéac a cúir ar a g’lúnaib é, a’r óón raíra corí leas ré é. “Fóil, a gairzeóir ír féair ra’ óomáin, faoil mé náé maib fear ar bíé m-an rin a óeunáó liom áct Raómon mac m’g Laigean, nó é rin féin go m-beiréad ré in aoir a bliáóna ír ríeas. Beurráó mé leat mo ríogáca lé mo beo, a’r í eilz lé mo maib; rin agus mo clairéam ríoluir a deunfar ríoluir í n-óoiréasas, má leigean tú mo éeann liom.” “Cá b-feuréad mé raobair do élaróih?” ar ra

* Compare mo óona ír mo óuirne in Donegal.

Raómon. Féuc ar an g-cuamh cuíon rin éall é. “Ní feicim cuamh ar bít úr ghránda ná do ceann cuíon liad.” Duail ré i g-comhgar ar éinn ‘r an múmél é, ‘r ban ré an ceann de. Shníomh ré gao do’n coill, ‘r éumh ré amac éirí na dá éluar é, a’r éug marh rin a baile go nús ná Spáinne é. Nuair éámic ré i b-foighe reáct n-iomairé ‘r reáct n-acra do’n teac, éat ré an ceann de ‘r éioit ré an cúirt. Támic ré ar teac ‘r dubairt, “Úr liom tñan doo’ mgin, a mí na Spáinne.” “Úr leat eiligh i, má ‘r tú Raómon mac nús Láigean. Cáit ríao an oíóce rin, tñan le ríannairéact, tñan le rígeulairéact tñan lé caiteáó bíó a’r víge ‘r le ríam-cóolara; cupána teóta, blas na meala ar gac gñem, a’r gan an tairna gñem ar don blas.

An tairna lá marbairé ré fácaé eile. Ar ériall a baile doó, an tñiomáó lá tar éir an fácaé a marbáó, támic ceo móri ‘r curreáó a muga é. Cúalaró ré eugcaoin boct ‘r rinne ré air. “Cia tú réim,” ar rí Raómon. “Tá,” ar ré, “craéatúri na g-craéatúri, ‘r boctán na m-boctán, a ceangail na fácais ríuar mri.” Sgaoil Raómon é; aéc cia bí ann! an craéatúóiri tairnoócaigéte, mac nús na ríuarbóeáca, nári b-réioiri a míeáó, nó a bácaó, nó a marbáó, marnac ann réim bí a anam. Ceangail ré Raómon ríuar m a áit réim; éug ré ceann an fácais aig nús na Spáinne. “Úr liom o’ingean,” ar ré, a’bualáó méiri ríoi na cuoir ‘r ‘gá tabairt leir.

Moúiré an mí nári bé Raómon éug leir i. Cúaró ré ar a éóiri ‘r ríuar ceangailte lé teoiriáca oirioeáca agur earairliúeáca é. “Níl ré i noán tú a rígaileáó,” arh an mí, mara bpuil mo éuro ríola comh gñan nac réioiri cáin a éur le mo reáct rinriiri.” Leir rin ban ré ríuil ar réim, éumil ré do na teoiriácais i, ‘r éuit ríao lobéa ó éóile. “Tarh liom agur fan liom.” “Ní fanraó,” arh Raómon; “ní beiró mé ríára go b-rágaró mé gñem ar an gceiraéatúóiri.” O’iméiré leir gup éuit an oíóce

air. Rinne boctán doó réim; éarriairé ré amac a gñeur teineáó; o’faraig ré teine a’r leag ré a lón ríomhe. Támic tú aige a’r o’airi “cúilin nó cnáimín, curó ar leit nó corlin lé tabairt ag mo éuro curleán.” “Géobairh rin ‘r fáilte.” “Úr reairh go móri tú ná an craéatúóiri a cúaró éairt annreó aréiri a’r an bean úr áilne dá b-raca ríuil leir; ‘r gac veoir lé na ríuil comh móri lé monóó ríléibe; o’airi me ríimín air; éat ré a rígan fára liom, a’r fóbarh go m-bairreáó ré an ceann oíom; má ceairreugéann congñaró mo leitéreore-ve uair go b-ráct, gñairó ar éú-in an Ouirie liad, agur beiró mrire agat.” Lá ar na máriac leair ré loirg an éreacatúóiri. Caráó reabacáin na h-aillle b-reag leir agur ríomh ré lei. Dubairt ré:—“craéatán air bíe m a m-béiró tú, gñairó oim agur beiró me agat.” An tñiomáó lá caráó marh uirge na h-aillle veirbe doó. O’airi ré ríimín air. Rom ré leir. Dubairt:—“áit air bíe a o-ceair-oéatúó mo éongñaró nó mo éuroiréáó uair gñairó oim ‘r beiró mé agat.” An lá rin, fan meáóon lae, bí ré ag curleán an éreacatúóiri. Bí ré réim ar baile, aéc bí fáilte móri aic ríomhe. O’imri rí doó go ríarb anam an éreacatúóiri m unb a bí i m-bolg laéan, a bí i m-bolg reite, a bí i lári ríale a bí ríoir fan ríilléair agur marh m-beurraró ar an gñió móri, agur é a éur ríoir o’aon buille agur an t-rail a tógbaíl o’aon ríaríaró, agur an t-rail a rígoilteáó o’aon buille, annrin tíocraó an reite amac, a’r an meul a éuirreáó ré a’r, cluirrreó fan veimh ríoir é; beiréáó an reite ag mí ar an gceiraéatúóiri agur eirion a veunáó ar an reite. Dá m-beurraró air go ríreáó an laéa amac, agur dá m-beurraró ar an laéa go ríreáó an unb arh a’r go n-veurraró rí earcum, a’r dá m-beurraró ar an earcum, go n-veurraró unb arh, agur é a bualaró leir an unb fan m-ball o’óriám tá ríoi na cíé éli, nac ríarb ré i n-oán é marbáó. “Níl don reair ionan rin a veunáó aéc Raómon mac nús Láigean a o’fág mé

ceangailte." Rug Raðmon ar an ghrúð
 aghur éòs ré an t-ghail; i ghoilte ré an t-ghail
 o'adon bunlle; m'it an peite amad ag méil-
 leac. Éualaró an creadastóir an méill
 aghur 'bí ré ag veunad ar. "Cá b-fuil tú
 a éuin an uoipe liat?" "Tá mé anghreo
 aghur an peite i nghieim agham." Síu amad
 an laca ar bolg an peite. "Cá b-fuil tú
 a feadbaicin na h-aille bpeaga?" "Tá mé
 i anghreo aghur an laca i nghieim a'm." Síu
 an ub ar bolg na lacan aghur iunne rí
 earcum. B'i i ghe ag veunad ar an loc:
 "Cá b-fuil tú a maor' uirge na h-aille
 uirbe?" "Tá mé anghreo a' an earcum
 i nghieim a'm." Rug Raðmon uiriu. Síu
 aige an creadastóir a' a éuro euraig
 r'póicéte ag na o'uirfeadab. B'uail Raðmon
 leir an ub é, aghur éuit ré maib. Éus
 Raðmon mgean iug na Spáinne leir go
 o-tí a h-atair a' éomhuigvear leir go
 veirvead a m-beata.

Crioó.

beata aghus bas uime-uasail éiriu.

an crasobhinn aobhinn coo.

Cliabán óirí rúte, a' tú é, z,
 Mátairí éoirí uirte, a' neairt póg.
 Capall aémaé, a' tu o'óganaé,
 Sgol aghur léirgean, a' o'lué-compánac.
 Bean álunn a' tu i o'feair,
 Teac fairiuirig, 'i zac nó o b'feairi.
 Bean m'ín, páirte, réuoa,
 ba, maom, táinte, 'i trieuoa.
 Áit iuróe aghur áit iuróe,
 Neairt bró aghur neairt uirge.
 Turá o' feanóirí amearg feanóirí,
 ag faagal meairta 'ghur onóirí.
 I'o' éeann ar éoirte, ar éuirte, ar éomairle,
 'S níoir m'irte éú na feanóirí.
 Veirpe laétead, 'i an b'ar ann riu,
 An t-uirvead, an cláir, 'i an éil.
 'S cao é tá 'zao de b'áirí anóit
 ar éadmon-na-uéirce no Seágan boct!

IRISH IN NATIONAL SCHOOLS.

At the late Congress of Irish National Teachers, Mr. Manning, of Dingle, delivered an eloquent address on the teaching of Irish, in the course of which he said:—

"For the past ten years there have been indications of a hopeful kind for lovers of the old language of Ireland, but these are far from being as bright and vigorous as they should be. It is disheartening to find that it is an individual from an obscure and remote part of the country that appears in the national metropolis, to plead the cause of the national language. The efforts now making to preserve the olden language of our country may appear to some amongst you as matters merely as sentiment and patriotism, and not at all as coming within the category of things practically important or materially advantageous. I am not a bit afraid to appeal to the National teachers of Ireland, even on the ground of sentiment and patriotism. A well-known Irish scholar, writing to me a few days ago, says:—'I can hardly express to you the high respect and sincere admiration I feel for the teachers—truly enlightened and patriotic—who do not grudge their little leisure to encourage the study of the old language of their country. There are national teachers even in out of the way schools who, if they got a little training, would soon, by their own talents, industry, and knowledge of Gaelic, be in the front rank of Irish scholars.' It ought to be a pleasure to our body at large to find so flattering a compliment coming from a source so competent to form a judgment on the point. But is not from the standpoint of patriotism and sentiment alone that I would speak to you in the interests of the Irish language, but as a matter of great and every-day practical importance to me, to hundreds of teachers, and hundreds of thousands of children along the south-western, and north-western seaboard from Waterford to Malin Head in Donegal. I must here remind you that amongst the glens and mountains, and particularly at the extremities of the innumerable promontories that abound along this extensive and much-indented stretch of coast—the language of Ireland is by no means a thing of the past—it is still very much alive. You'll hear it in the school when the children get the chance of interchanging a word with their neighbour. You'll hear it from them on the playground, on their way to school, when returning home, and by the fireside. You'll hear it from the altar and the pulpit. Danish or Russian spoken from these places would be about as intelligible as English to nine-tenths of the audience. In those places, Irish is still the instrument of thought and the medium of communication. It is still the language in which are transacted the every-day business of life. It is used not only by the old, but, as I have said, by the young, and in several of the localities I have indicated it is still the only language in which both old and young can accurately convey their thoughts and feelings, their wants and wishes—the only language in which they can adequately or satisfactorily transact the ordinary affairs of life. This reminds me of how often I have seen in courts of law our Irish-speaking peasantry grievously wronged, non-suited, abused, and kicked off the bench, because they would not undertake to state their cases in a language (English) of which they practically knew next to nothing. In those remote and illiterate corners of our island which I have referred to, the Irish language will, I am convinced, continue to be the spoken language for centuries yet to come. A glance at a map will satisfy a person of this. Because of their extreme remoteness and complete isolation they are quite cut off from almost all communication with the outside world. No stream of civilization flows through or near them, and as they are they will continue

to be for years to come. As a rule, the places referred to are congested districts. They are thickly populated, and the population is in exceedingly poor circumstances. Such people emigrate in thousands. Need I tell you, National teachers, how indispensable some education and a knowledge of the most useful of all modern languages, English, is to these emigrants. This brings me back to a former statement—that it was principally from a practical standpoint I wished to treat the question of the preservation of the Irish language in Irish-speaking districts, and the teaching of it in the schools of such districts. In order to intelligently and effectively teach such people English, we must do it through the medium of their own language, and so teach them Irish at the same time. Schools are established in these districts from almost the very inception of National Education, and yet they continue to be still almost exclusively Irish-speaking, and practically destitute of a knowledge of English.

"A great Irishman, the late Dr. MacHale, Archbishop of Tuam (applause) charged the National Schools with being the graves of the National language. This is a terrible, a sad, and a humiliating indictment to be brought against any system of popular and national education. No doubt, in our case it is, without any fault of ours, generally true; but on our western seaboard district the National schools appear to have had no more effect in extinguishing the popular speech than have the fierce waves of the Atlantic on our bold and rock-bound western coast. The reason is obvious. Teaching in the schools in Irish-speaking districts is begun at the wrong end. The recognised principle in education is to proceed by easy stages from the known to the unknown. In the schools I have spoken of this rational common-sense principle is entirely reversed. Our children are set to learn a language (English) which is as foreign to them as Danish or Russian through the medium of that very foreign language of which they absolutely know nothing, and hear nothing except within the four walls of the schools. Even in the schools we, the teachers, when we want to reach their little intelligences as in teaching arithmetic, grammar, &c., are compelled by the very necessities of the case to discard the modern language (English), and resort to the familiar and intelligible vernacular. But it is when we attempt to explain the ponderous and high-flown English of our advanced reading books that we are lost in despair and give up the task as utterly unattainable. You cannot possibly imagine anything more stupefying or intelligence destroying than this mode of teaching children through an unknown tongue. How such modes of teaching have continued to be used in the schools I have indicated, is to me amazing, when I consider that their grave and serious disadvantages struck the great and illustrious Irishman (some 40 years ago when Head Inspector in Donegal), who for the past twenty and odd years has so worthily and so ably presided over the destinies of National Education in this country, and who, by his direction and management of it, has been quietly and unostentatiously a benefactor to his race and nation. We must only assume that the prejudices, or the want of correct knowledge in those more highly placed, were too strong for him. But without doubt the result of the present modes of teaching in districts such as those I come from is that the people have neither good Irish nor indifferent English. I could cite innumerable ludicrous instances of this, but that I do not wish to weary you. Since the educational journals announced that I was to read a paper on the Irish language before your Congress, I have received from various correspondents materials for a very long paper indeed. Several of my correspondents complain of the

too great difficulty of the present Irish programme for children of tender years; others of the want of suitable text-books; while all complain of the unreasonable fetters and restrictions placed on the teaching of the National language in National Schools. The two points which I desired to put before you are (1) the irrational methods of teaching that at present obtain in National Schools in exclusively Irish-speaking districts; and (2) to appeal from this platform to teachers in Irish speaking districts to lend a hand, and a strong hand in preserving the noblest heritage that comes down to us from our fathers. We have all read of how, when our ancestors were pagans, and the youthful St. Patrick was a slave among them, he beheld in a dream or vision our fathers with outstretched hands crying out to him to save them. Somewhat similarly the languishing language of our country calls upon us to-day to save it from extinction. The language in which Patrick, Brigid and Columba prayed and sang—the language through which we were christianized and civilized at a time when the progenitors of the present nations of Europe were painted savages—the language of the warriors, bards and chiefs, and of the ancient saints and sages of your country, calls upon you not to let it ignominiously perish. Let us, teachers in Irish-speaking districts, do our duty by our grand old language, and we may hope that at no distant day our schools may give other O'Currys, O'Donovans, and Joyces to Irish literature" (applause).

SCOTTISH GAELIC.

The Rev. John MacRury has reprinted from *Life and Work* his serial *Eachdraidh Beatha Chrìosd*, the first Gaelic Life of Christ of any size. The work is beautifully produced at Sinclair's Celtic Press, Glasgow. Mr. MacRury is one of the first writers of Scottish Gaelic, and his Gaelic needs no recommendation. In p. 55, the phrase *ionnus gu robh iad inbhe dul potha*, so that they were on the point of sinking; and help to explain the Donegal phrase *cá mé in mmb a' òeanáid*, I am able to do it; in Leirim, *cá mé in tonab*, am on point of; both of which may be the origin of the much contested Connemara *cá mé in man*. It may be noticed that this common phrase has the two meanings (1) to be able (2) to be fit. Another Scottish and *airidh*, worthy, is often heard in Ulster, and may explain the Connemara *airgead*: e.g., *má cá an Lá in airgead*, if the day is suitable. Many other places help to elucidate obscure expressions in various dialects of Irish Gaelic. In return, perhaps the frequent *dol dhachaidh*, go home, is the old Irish *ua eaisg*, to his house, c.f. Book of Leinster, p. 186, a, 20; *luro in gilla ua eaisg*=*uo eaisg an gilla* a *baile*=*dh' fhalb an gille dhachaidh*.

The *Scottish Canadian* publishes a Gaelic column every week, and sometimes it prints Irish Gaelic.

A Collection of Catholic Gaelic Hymns is on the point of being published. We give a specimen in another column.

The arrangements are completed for the great Gaelic *Mòd*, to be held in Oban in September next—it promises to be a great success.

"The Fairies' Song," published in No. 42 of this Journal, by Mr. Lyons, was reprinted in a recent issue of the *Oban Times*. A Perthshire correspondent thereupon wrote:—
"In common with all lovers of Gaelic song and story,

I was delighted to see 'The Fairies' Song.' Cahir, in Tipperary, is a long way from Appin of Menzies, in Perthshire, so it is interesting to find the same story in circulation there with slight variations. The locality given there is a *sithean* near the farm of Drumdewan, and instead of the rich hunchback confining himself to the addition of *Diardaoin* to the song, the version there is as follows:—After receiving the addition of *Diaciadaín* from the first man, he thought to improve it by repeating after them—

'Dia-luan, Dia-mairt, Dia-luan, Dia-mart,
Dia-luan, Dia-mart, Dia-ciadaín.'

And then adding—

'Diardaoin, Dia-haoine, Dia-sathuime,
'S Diadonhnuich mar an ciadna.'

But, of course, by giving all these words he did not spoil the rhythm, as he would have done by the one word *Diardaoin*, and it is difficult to see what other objection the 'little folks' could have unless it were mere caprice."

They are paying a good deal of attention just now to the state of schools in the Gaelic-speaking districts. At a recent discussion on the subject, one clergyman stated that he had been engaged last year going from village to village in Lewis reporting on the religious instruction in the schools there, and two things had specially struck him. The first was the large preponderance among the teachers, of teachers who knew no Gaelic whatever. He did not insinuate that these teachers did not do good work, but he insisted upon this, that they were called upon to begin their work by taking upon themselves a labour which no man, except under exceptional circumstances, should be called upon to undertake—the labour of undertaking the instruction of children between whom and them the whole communication would, in the first instance, be restricted to the language of signs. (Laughter and applause.) His first observation, therefore, was the paucity of Gaelic-speaking teachers; and the second thing that had struck him was the abundance in the island—the superabundance—of the very material out of which Gaelic-speaking teachers were made. It was lamentable to think that the Highland population should want properly trained teachers who could speak to the children in their native language. It struck him that a portion of the funds that were now floating through space might be utilized in giving bursaries to the promising pupils in such districts as the Island of Lewis. They knew that in the preparation of its teachers "gallant little Wales," which had a language of its own, managed to get a hold of a considerable portion of the public funds to enable them to provide Welsh teachers who could carry on the work of the children in a proper way. Why, he asked, ought not the Highland teachers to be provided for in the same way? (Applause.) They were entitled to a share of the money floating about, and they ought to secure some portion of it, which might be used for the purpose of training Gaelic teachers. (Applause.) It was almost incredible that the public school system in the Highlands should have been conducted in such a way that the teacher was a foreigner to the children, and could not explain to the children in a language they could understand the meaning of the words they were discussing. It was thought to do away with Gaelic, but as long as they had that language it ought not to have disrespect cast upon it. It was a shame that children in these schools should not be able to read their own language.

Mac Talla has entered on its second year of publication, and we wish it the success it so well deserves. None of

the Gaelic papers gives so good an idea of spoken Gaelic. Nos. 53 and 54, the opening numbers of the second volume, are especially interesting. Mr. J. G. Mackinnon, Sydney, Cape Breton, the proprietor of *Mac Talla*, will forward it for a year for fifty cents.

AN SLUAĞ SÍOE.

le p. O'.

(ar Leanaíam).

Iy mion 7 iy mimic oo éuala féin triáct
ar ólaomh oo h-aégsioeab ó'n t-Sluağ Síoe.
má' ríoy an líne acá anoy ar bhuac na
h-uairge bí mórán aca ruay le linn a n-óige
féin, 7 iy gairra-tia leó amh a éuy ar an
té-ro 7 ar an té úo, oo bí real le coiy an
t-Sluağ Síoe nó gup cúgao ear ar íao.

Má éeíó pé oe na *Daoinibh Matha* tuime
oo bheic leó óe'n éeao íarriáct, ní éallro
cpioe ó'a ójuim iyn. Féuáoy leiy aríy 7
aríy eile, ar míoó gup anám cáy naé leó
bíoy buarí faoi óeiyéao. Támic pé éum
cpioe, uay, gup éúg an óá óeam cáé ó'a
ééile ar ion leab' a bí muinceapóa go
maíe ag ojeam oe na ojeamaib. Ruq an
caméa a bí éum rjioéa an buarí, 7 éúg-
oay aríne oo aon ó'a mnaib uil íteacé 7
an leab' oo bí ion a éoolao i b-foéarí a
ácar 7 a mócar oo bheic amaé. Éuao rí
íteacé; bíoay a o-cmúy go ráim ion a
ruan; rín rí a lám' rparna na leapra 7 ruq
ar an naoróean. Íar leigean a láime ay,
éuy pé rjheacé ay oo óuuyg a ácarí oo
éonnaic an bean ar múrcaile oo; ruq pé
barríós ar an leab' 7 níoy leig léicé é.
Tamall ion a óiaró iyn éúg a gno' ar baile
é, aguy é ion a éoolao ían oíóce faoil pé
gup éonnaic pé an bean rjioéa aríy 7 a
leab' féin aoi ar béal a cumleann, "An
m-barríoy tíom anoy é?" ar rí, 7 oo gáuy
rí go anóeamaib, cáébuacé, 7 o'euluy
uao. Ar a éeacé a baile bí a leab' marb.

Anoy iy ionéuy an éeiyt "Cá g-cóimnu-
gíto an Sluağ Síoe?" Iy ionóa áic a m-bío.
Uay 7 uay iy cloy óimn go b-puil a
n-áicpeab i g-ceapic-lápy na g-cnoc nglar
nglémeacé, áluinn ápy, a b-fao ó gíom 7
gíeó, ó áepann 7 arpuil an t-ráoçail.
Aríy 7 aríy eile cloymio go n-gnío a n-áic-
óimnuoíe i n-gleanntaib uoíeá uíba may
a m-bíonn féail na h-oróce oo ríoy ag ruan

7 uaigniour naé m-bhijrtearí aét fo-uairí le méillíoc an éabair, éiríam an iolair, garb-
gúé gaoite zemhíur nó túairí 7 corann
tuille rógmairí ag léim go lonnac líetmairí
tarí lom-íleairíab na é-cairreagae nó ag
éirí go garis ag bun na n-alleac uetmairí.
Déit eibé áit a m-bíó ír áil leó pláran
glan beit taobí le uoirur an leara ar míoó
go m-beoirí ag a n-ghuanáó 7 ag a n-ghraó
féin triác bionnir ám-éaete na ghéime íam-
maró ag taetiomí go taróleac ar énoc 7
gleann, muirí 7 móir-íairrege. Cóim uian a
n-uínl 1 m-báirreacán ghuí teairé líor naé
m-bíonn ceann 1 u-creó éirín tímeíoll ari
muna m-bíonn ré buailte íuar leir.

Ní íuil aon mó ír mó éorruigeair a
b-íuar ná curó 7 carreim leir na uaoimí.
Ní maí leó áirreab na áit-cómmuíté beit
1 n-gairí ná 1 n-gaorí uóir 7 uá u-tergeómáó
go n-uéanfaróe tíg taob leó, u-íagraróir-
írean a íreó-áirur féin, aét ní gan úioéabáil
7 uócarí uóéimreac uó uéanam ar u-tír
uó'n té le n-ari cionntac a n-íomairbaó.
Cá h-áit a uetóiró annran ní íor uom.
Aét ír anam ír éiríon uóir ían a uéanam,
óir ír eól uó'n t-íuaráí marí a m-bíó, 7
béróeac meagla ar gae aonaeac teacé m
aécomairí uóir íul a n-uéanfaróe íar a
milleac 7 a meáclugáó. Uá m-beiréacó
ré ve mí-áó arí uinne teacé ag canntáil nó
ag uoimearíg oírpa, ní cian go n-imeóir-
taróe bhíón báir 7 beagíraógaríl ari féin nó
arí a íreóé nó báiríre uá bólaé nó uá
m-bleacé.

Bíonn íteacó 7 ól go leóirí aca: aríán
cuíteaeacá, corice, 7 éóimán ion a érua-
éarí; muirgám u'om mílir; báirreírle
éirí; leamíacé uog bhíógmairí ion a íru-
éarí; uáetairí ion a ílaoraí; mílburíe 7
céirí-beacé ion a mámannarí; meacó ion a
meaórarí; corim, beoirí 7 uirce beata ion
a u-aoiré—go h-aeéáirí gac íógníó uáirí
íruan cuíre nó u'áirí íannuítí an uínl
aríam. Cé ghuí maíe íar ío ionnta féin
ír gairí, an éairí go b-íagann uimíe é féin
tuirreacé uíob. Uime íim ní ag íteacó ná
ag ól uó éaríro a n-áiríurí go h-uile bíonn
caé comóirairí, cóimrac aoníurí 7 gírírígarí
lám go mím eatoríurá; téiró ag íinceacó
arí íeríob, ag caíteam léimeann 7 líag; ag
uirce báirí arí mágáir mín-áilne nó cleair
na cuairíge anuarí le íanáir, u' íeacáint

cia aca ba túirge go bun. Uairí bíó ag
gabáil a n-abíán, uairí eile ag ínnínt a
n-ímeacáca 7 a n-eacémaró u'á éirle, 7 uairí
eile íór ag áiríur go írgeamail arí baóe-
beairíab 7 cuíaró-eleacéarí ab t-íraógaríl
t-íruairíge-íre. Seal uóir go íomíeanníac
ag íerle íraó 7 ghuí-íraó, maóó-íruacó 7
comín, tarí énoc 7 ceacánn, go claraíacé 7
pluarí, íruar ílíor íléibe le íraótarí nó
anuarí le íanáir 1 íán-íur go íruacé
íairíge—aét ní íraóarí annran—tarí
tuínn trém 7 buirge bhíúctarí, íoirí luáite
ná an éacé Máirí 7 ar leó go íruacé ar uo
íraóarí. Seal eile téiró ag íomáirí 7 ag
gharacó, ag írealarómeacé 7 ag íur le
báoraí nó le h-eacéab. Má eugann aon-
neacé gairí 1 n-gaol uóir tarí learí nó arí a
uóítece féin téiró íruarí a baile é u'á
tíg féin cum é éóramí, 7 uá éirí íim é aó-
lacaó íorí an íoilíg a b-íuil an éuro eile
u'á míuítirí.

Uairí uo bí íearí ag a íarb muiríarí móir
ag obairí arí aon ve míanaírib uimá béara.
Ní íarí aonneacé u'á éloínn iongnóca 7
muna m-beiréacó an bean maíe a bí íórta
leirí ní íeapacó ré tíg ná tréab uó éoméacó,
marí bí áirreacóe tarí 7 ían gílaóacé arí
íócamíobí. Bí móiríearí bhíeáí aríe 1
m-béal bante, aét ó bí ré féin arí obairí
lae, 1 íur ná míora ían, íoirí íeú ré “ an
tríarí ían tímeíoll uó éacé leirí,” marí a
uoirí an íean-íocal. Bí an áiríurí an-
áilínn 7 an íearí ag lobac 7 ag líacó uó
écal a bante. Táim ré a baile aon
tríacónóna amám u' éirí a lae oirre, éurí íe
cnaíaríe u' uirge beata leirí 7 u'ól é ían
ghuanáirí gan ghuíruarí. Íuarí ré a íreac
annran; bí an oíre ann, aét bí an écalacé
ag taetiomí go glínn gléimeacé arí ílíge go
íarí ab oíre beagíacé cóim íolérí íolurí
marí leirí an lá. Cuirí íe íraóarí arí íreirí,
7 corruíge íe arí bante; arí u-tír go mín
íeró go íarí buille no uó bante, 7 beírma
íorígaríle aríe. Cuirí ré íraóarí eile íruarí
7 ío ag le agáó íreacánn íeamaríge go
íuríreamail íruaríacé é 7 ag cuí íionnain
7 íionn móna ag íeagáaríl tímeíoll arí.
Uá éáirí uo go b-íacaró íe ion a tríarí
íeacé írealaróimíre ag bante na é-corí ve
féin 7 u'á éirle.

(Le beit arí leamíam.)

TRANSLATION.

Often and often I heard mention made of people who were stolen back from the fairies. If the generation now on the brink of the grave be true, there were many of them alive during their own youthful days, and it requires but little thought on their part to name such and such a person who were for a while with the Fairies till they were brought back.

If the Good People fail to carry off a person the first time, they do not lose hope (*lit.*, lose heart) on that score. They try again and again, so that except in a very case the victory at last rests with them (*lit.*, in a manner that seldom [the] case that not with them do the victory at last). It came to pass once that the two parties gave battle to each other on account of a child who was near (*lit.*, well) related to one of the two parties. The party intent on stealing gained the victory, and bade one of their women go in and bring out the child who was asleep with his father and mother. She went in; the three were soft asleep; she stretched her hand across the bed and caught the baby. When she caught hold of him he uttered a shrill cry which awoke his father, who saw the woman when he had aroused himself out of sleep; he caught his child tightly in his arms, and would not suffer her to carry him off. Shortly after his business brought him from home; when he was asleep at night (*lit.*, and he in his sleep in the night) he thought that he saw the woman of stealth (*i.e.*, the Fairy woman) again, having his own child in her arms. "Will you take him from me now," says she, and she laughed sneeringly, triumphantly, and vanished. On his coming home his child was dead.

Now, it is proper to ask the question, "Where do the Fairies dwell?" Many a place they dwell. Often and often we hear that their habitations is in the heart of green, resplendent, beautiful high hills, far away from the noise and bustle, the strife and contention of the world. Again and again we hear that they make their abode in dark, gloomy glens, where for ever sleeps the shade of night, and a solitude that is but seldom broken by the bleating of the goat, the scream of the eagle, the rough voice of the winter wind or the rush and roar of a harvest flood, leaping strong and vigorous over the bare sides of the crags, or moaning roughly at the base of the frightful cliffs. But wherever they be they delight in a clean plot of grass being beside the door of the Fairy fort, so that they might be basking and warming themselves when the soft rays of the summer sun are shining brightly on hill and dale, on sea and ocean. So strong is their desire for a green plot that there are few Fairy forts which have not one somewhere around it, unless it be quite close to it (*lit.*, struck up with it).

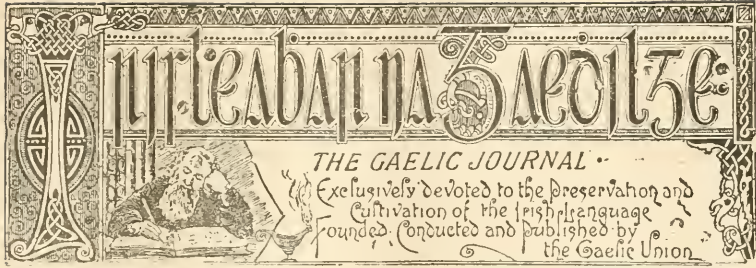
There is nothing which moves their hate more than intercourse with people. They do not like to have a habitation or homestead near or nigh them, and if it should so happen that a house would be built beside them, they would leave their own Fairy mansion, not, however, till they have first done grievous wrong and damage to whoever has been the means of bringing about their exile. But it is seldom that they need do this, for everybody knows (*lit.*, for it is knowledge to the multitude) where they are, and anyone would be afraid to come near them lest they might kill or hurt him. Should anyone be so unfortunate as to encroach on their territory, or come tormenting them, the sorrow of death and a short life would soon be practised on himself or his children, or he would lose his cattle, or their yield would be lessened (*lit.* (it) it would be taken from his drove of milch cows or their yield of milk).

They have enough eating and drinking; wheaten bread,

oaten bread and barley bread in ricks, rolls of sweet butter; barrels of fish; streams of soft strong new milk; cream in abundance; yellow honey and bees' wax in handfuls; mead in methers; ale, beer and whiskey in an ocean (*i.e.* in oceans)—in short, every luxury that the heart conceives (*lit.*, conceived) or the appetite longs for (*lit.*, or the desire coveted). Though these in themselves are good (yet), one soon, very soon, grows weary of them. Hence they do not spend all their time eating and drinking. They do often have a battle of emulation, a duel or a wrestling match (*lit.*, a contest of hands); they go dancing on level hill-tops, leaping or casting, hurdling on beautiful plains, or somer-auling down an incline to ascertain which of them would reach the bottom soonest. Sometimes they do be singing their songs, sometimes relating their adventures and their feats, or scornfully mimicking the foolish deeds and hard habits of (the people of) this contemptible world. A while with light heart chasing the deer or the hare, the fox or the rabbit, over hill and difficult pass, to den and cave, up the mountain-side with labour, or down a slope at headlong speed (*lit.* in health speed, *i.e.* one's best speed) to the margin of the sea—but they stop not there—over mighty wave and belching billow, swifter than the March wind, and vanish out of thy view forever. For another while they go digging and grafting, mowing and boat-racing, or horse-racing. If anybody near related to them die beyond the sea, or out of his own native place, they go and bring him home to his own house to wake him, and after that to bury him in the cemetery where the rest of his people are (interred).

There was once a man who had a large family, working on one of the copper mines of Béara. None of his children were able to work, and were it not for the good wife he had he could not keep a house or home (*lit.*, house or tribe) for money was scarce, and there was no demand for (farm) effects. He had a fine meadow, which was mature for mowing (*lit.*, which was the mouth of cutting), but as he himself was at day-work during that month the strand and the round could not come with him, as the proverb says (see note for explanation). The weather was very fine, and the grass rotting and growing musty for want of being cut. He came home one evening after his day's work; he brought a naggin of whi-key with him and drank it without difficulty (*lit.*, without a frown or ado). He then got his scythe; it was night, but the moon was shining so bright and clear that the night was almost as resplendent as the day. He sharpened his scythe (*lit.*, he put edge on his scythe) and began cutting, slowly at first, till they had cut a stroke or two and had room opened for himself (*lit.* till a gap was opened by him) He sharpened his scythe again, and commenced quickly and nimbly laying low swaths of seam-rack, and putting mountain grass and lichens whistling around him. He shortly saw after him seven snows right close to himself and to one other (*lit.*, taking the legs off himself and of one another).

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s. 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, Fr. O'Growney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.



No. 47.—VOL. IV.] DUBLIN, NOVEMBER, 1893. [PRICE SEVENPENCE.

The *Gaelic Journal* has to thank cordially its friends in the Irish press for many kindly notices of the last number. It is only now that people generally are beginning to be aware of the existence of the Journal.

The next issue will complete Vol. IV. of the Journal. It has been thought better to keep back the promised photograph of John O'Donovan, and issue it with the frontispiece and contents table of the volume. The price of the three will be threepence, and they will be issued with No. 48.

We have endeavoured to send the Journal regularly to our friends; we have also sent them any information we could. In return we ask them to obtain new subscribers.

In another page of this issue will be found the papers set at the recent Intermediate Examinations. One of the University papers in Irish is given along with them. The others, if procurable, will be given in next issue. Examination papers are always of value to the student; these are especially so. Not, indeed, for any information they afford, but for the way in which they teach the student what he should avoid. They contain examples of many things students are taught to guard against—negligence, bad spelling, disregard of declension, etc. To the papers as printed below, notes of correction are affixed in nearly all cases (31 in the four Intermediate papers and 7 in the University papers). But as

an impression prevails that the grammar and spelling of modern Irish are rather unsettled (the impression is, of course, a natural result of the personal quarrels for which not even the language movement is free), it has been thought better to give a brief analysis of the defects noted.

It may be premised that the Intermediate papers were comparatively easy. The strange practice of giving a vocabulary of even the commonest words (*e.g.*, *m*, *tuoh*, *ú*, *má*, *á*, *á*, *á*) still prevails. In the University paper no help is given, although the unprescribed passage given (Judges xiii. 20, 21, Bedell's Bible—apparently the first edition, as in the edition of 1830 the absurd *a nuá* is correctly written *an uá*) contains the difficult expression *leat-mé-neah*. Again, the vocabulary is positively misleading. Students are told that *feic* = *to see*, *á* = *to ask*, etc., and, on the contrary, *cú* = *put*—all obvious absurdities, but, nevertheless, inexcusable.

The peculiar nature of the passages given for translation at sight might also be objected to. Four passages are from the Kerry translation of the Imitation, a text often difficult and full of provincialisms. The old edition of 1822 is the one followed, although in the edition of 1886 most of the passages noted below have been corrected.

Many of the words criticised are mere misprints—ten or so are noted. To these may be added *oo* for *oó* *passim*. It may seem hypercritical to refer to the absence of the mark denoting that the vowel is long, but the examiner himself in question three Middle Grade, requires the student to spell

correctly the very word he himself spells incorrectly. *Óóíé* and *óóé* should be *óóí*, *óóé*; the ordinary colloquial forms *óóíé*, *óóíéé*, *óóéé* show that the final consonant is a guttural. In connection with all this, it may be borne in mind that the candidate before whom these papers were laid is expressly cautioned (the warning is confined to Irish papers) that "in case of grossly bad Gaelic spelling, the candidate may be wholly disqualified." *Chléíne* (Junior, II, b) is beyond all understanding.

In a few places a fine disregard of declension can be seen: *úlléaí*, *íréíóí* for *íréíóí*, *úlléann* for *-úlléann*. This last deserves special recognition. In all Irish grammars will be found a conjugation recognised by the termination *-í*; in the papers we read *éí*, *maláí*, *úlléí*.

It does not require any profound knowledge of Irish to see the defects, but it does require much patience to enable those who are doing what they can to encourage the study of Irish, to look on calmly while the language is disfigured and mangled in the very examination papers of the Intermediate.

THE GAELIC LEAGUE.

It is with no slight pleasure that we chronicle the fresh development of the movement to preserve the Irish Language which has come into being since our last number appeared. The subject is already familiar to most of our readers from the announcements in the Press, but it is none the less fitting that a particular account of it should be given in these columns.

The idea of making our movement more popular and practical has long been in the air. It was put forward by Dr. Hyde in New York two years ago. Since that time it has been touched upon more than once in the *Gaelic Journal*. It has now at length taken tangible shape and found for itself a local habitation and a name.

On the 31st July a number of gentlemen who interested themselves in the idea met at Mr. Kelly's, 9 Lower Sackville-street, and resolved themselves into a Society for the sole purpose of keeping the Irish Language

spoken in Ireland. It was agreed that the literary interests of the language should be left in other hands, and that the new organization should devote itself to the single object of preserving and spreading Irish as a means of oral intercourse. A council was elected, consisting of the following then present, with power to add to their numbers:—C. P. Bushe, J. M. Cogan, Rev. William Hayden, S.J.; Douglas Hyde, LL.D.; P. J. Hogan, M.A.; Martin Kelly, John MacNeill, B.A.; Patrick O'Brien, T. O'Neill Russell. Mr. MacNeill was appointed honorary secretary *pro tem*. The title chosen, after some discussion, for the organization was the "Gaelic League," *Cumann na Gaeóil*. At a subsequent meeting Dr. Hyde was elected president and Mr. J. H. Lloyd honorary treasurer. The rate of subscription was fixed at five shillings a year for Dublin members and two shillings and sixpence for country members. It was also arranged to hold meetings in Dublin every Wednesday at 8 p.m., and permission was obtained from the Irish Literary Society to hold the meetings in their premises, 4 College-green. This arrangement is at present adhered to.

Notwithstanding that operations were thus commenced at the very outset of the holiday season, every week has brought fresh members to the young Society. Some of these are veterans of the movement, as are several of those mentioned as members of council; the names of Dr. Sigerson, David Comyn, *Sábhán Donn*, and Michael Cusack are familiar enough in this connection. But what is not less cheering, many of the recruits are young men who have never before taken part in the movement, but who announce their determination to stick to it and work for it henceforward. There seems every prospect of the Society becoming in a short time a large and vigorous body, capable of doing real work for the cause for which it exists.

So much for the organization. As to the work before it, the members are possessed of a perfectly clear idea. For the present, this work is of necessity confined to Dublin, and consists in enlarging the membership of the Society and in holding the weekly

conferences. It has been decided that in addition to the regular business of the Society, other attractive proceedings, such as addresses, readings, &c., in Irish, may take place at the weekly meetings, and that the benefit of these proceedings will not be limited to members of the League, all who take an interest in the language being free to attend. The object of this feature of the meetings is not the cultivation of Gaelic literature as such, from which the Gaelic League dissociates itself; but to demonstrate to the public the actuality and existence at their doors of the *living* Irish Language, and to show that there are, even in Dublin, men who can speak Irish freely and masterfully, and who can exhibit the powers of the language as still alive and vigorous; and also that there is in Dublin a large number of people who understand Irish well enough to form an intelligent audience for a speaker of Irish.

But it may be expected that the new organization will not so far forget its purpose as to drift into the condition of a Society holding weekly meetings of a formal character. No subsidiary developments are likely to divert the attention of the members and council from the principle upon which they resolved to add themselves to the number of existing organizations, or from the single purpose which they have unanimously adopted. Their principle and their *raison d'être* in contradistinction to the bodies existing side by side with them is, that under present conditions it is impossible to save the Irish language by means of a movement directed wholly or mainly in educational lines. Their object, correlative with this principle, is to conduct the movement mainly on popular lines, imitating *mutatis mutandis* the general scheme of the method invariably and successfully employed by every practical public movement of the day—the method, modified to suit the exigencies of the case, of local organization and local demonstration. In short, they purpose at the earliest opportunity to change the venue of their work from Dublin to the Irish-speaking districts; to appeal to the Irish-speaking people; to teach, exhort, and encourage

them not to abandon this noble heritage of national speech; to enlighten them as to the real disgrace of such a desertion; to stimulate them by the striking examples of other races around us; to make them respect their native speech, and themselves for the possession of it; to eradicate finally that unworthy feeling of shame attached to the speaking of Irish which has been the worst enemy of the language—in this way both by principle and practice to secure that the Irish language will be handed down to ever-increasing numbers of Irishmen. We are not fearful of the response. There can be no doubt that the Irish-speaking population, which is the proper field for such labours, has hitherto been practically untouched by the movement; and we do not fear that when the honour of maintaining their national language and the responsibility of deserting it are brought home to the people themselves, humble, illiterate, and poor though the Irish-speaking peasant may be, he will teach a striking lesson in spirit and patriotism to this complacent generation of respectable, educated, and highly civilized lip-Irishmen. It is to bring about this that the Gaelic League proposes to create an opportunity.

We do not wish to lead our readers to expect that the members of the Gaelic League intend to awake the West during the coming winter from a thousand platforms throughout the Gaelic country from *Imy Coşam* to *Túcaig b'peáig an Phaoimáig*. They will perforce be content with a smaller beginning. A meeting held in Dungarvan to-day, in Tuam a month hence, and so on, will suffice at first to set people a thinking. A stirring address in the native tongue should, where possible, form a main feature of such meetings. When speakers having a good command of Irish are not available, English will have to do instead; indeed, there is little likelihood that any exclusive feeling will arise to hinder the effective use of English as a useful instrument of this crusade in a bilingual country. The work of the League ought not, moreover, to limit itself to such larger centres of rural population as we have just mentioned. No remote country parish, no village or hamlet, in

short, no inhabited corner of the Irish-speaking territory that offers a decent opening, should be neglected.

It will not, however, be possible for the League to make a descent on a remote and unknown locality, and there hold a meeting and start the movement without some means of special knowledge of the place. Hence it will be their duty to invite (1) local co-operation, as, for example, the support of the local clergy, school teachers, or other residents of influence; (2) local information as to the extent to which co-operation may be expected, and as to the facilities of holding a meeting and the likelihood of getting good men in the neighbourhood to be present and to join in the work, &c. The localities which fulfil these conditions best, that is, which are most friendly and about which the most information is at hand, should be the first field for the work. A single successful meeting held in this way will influence popular opinion, will arouse discussion and set minds a-thinking, and will spread the principles of the movement, or its one great principle—the honour of maintaining, and disgrace of abandoning, the national speech—even to the humblest firesides of the peasantry for miles around.

Another useful means of forwarding the movement, a more powerful means, perhaps, than public addresses, but of necessity much more limited in application, would be the following:—Every member of the League whose calling allows him an annual vacation should endeavour to spend that vacation in the Irish-speaking country. This in most cases will entail no sacrifice whatever. It so happens that the districts to which the old tongue still cleaves are in almost every instance the most picturesque and the healthiest parts of Ireland. That is to say, that whether the object be to see beautiful scenery or to obtain a period of salutary rest, there are no places within reach better worth visiting than those which the *Gaedhacht* of Ireland abundantly provides. Moreover, owing to the patriotic affection of Irish people for such resorts as the Isle of Man, Buxton, Harrogate, or Brighton, the districts we allude to in no

way labour under the common disadvantage of being "overdone." Lastly, in the enumeration of their good points, they are as a rule inhabited by a race whose acquaintance will be made with great benefit by most of us who dwell in the midst of modern "civilization;" a race possessing splendid characteristics, preserved to them, no doubt, by the survival of their ancient speech and all that it has brought along with it down the stream of time. Hence we affirm that the spending of a holiday in these regions is no sacrifice but a manifold benefit. When they visit these places, it will be easy for members of the Gaelic League or for any others who know a little about the language, aye, for those who know nothing about it, to give a powerful stimulus to the movement by simply conversing with the people, removing prejudice, letting in light, telling them of the hundreds of thousands who, like themselves, "have Irish;" telling them that there is no idea of letting the language die out, but that, on the contrary, a strong, widespread, organized effort is being made to revive and spread it; giving them to understand that intelligent Irishmen the world over, and even foreigners, regard the wilful loss of the language as a national disgrace to the country; teaching them that their native Gaelic is no inferior kind of speech, but a really noble and great language; and in this way breaking the ice of apathy, and giving an opening for the enthusiasm which, well we know, only waits to break forth and sweep all obstacles before it. From the observations of persons well acquainted with every part of the Gaelic country, we are quite satisfied that the spirit that brings success will be by no means hard to evoke at the present juncture. In the noted Bismarckian phrase, it is abundantly clear that the founders of the Gaelic League have "seized the psychological moment."

The new Gaelic League is doing well. Papers in Irish have been read on Irish Music, on the necessity of a common literary dialect, and on the relative merits of Irish as spoken in different localities.

An elementary treatise on Irish composition is now being prepared. Part I. is ready, and specimen copies will be sent gratis to teachers of Irish on application to the Editor of the *Gaelic Journal*.

ANECDOTA FROM IRISH MSS.

X.

MS. Rawlinson, B. 512, fo. 141b, 2.

Μαναὸς ἐπιβήθεὶ τάντι ταίρηι ἀνοίη τοὺς
 κομπρνεὸς ἐπιβάτω ἢε Κομγαλλ Βεννέδαρη,
 οὐρ ἡδὲ ἐπιβάτω τοῦτο Κομγαλλ, τοῦτο
 ἢ Γαλλμαναὸς ἢ λέλειτ, ἡο ἢ-θεάτω Κομ-
 γαλλ ἢρη ἢρητ ἢ. ἢρη ἀβανν τοὺς ἡαβάλ ἢ
 ἢαλμ, οὐρ τοὸτόρ ἢ ἢμαναὸς τάντι ἀνοίη
 ἢρη ἢρητ ἐέτνα. ἢ ἢρη nobis ἢρη λέτ
 ἀνύαη τοὺς Κομγαλλ, ἢ ἢρηλνγεο ἢ ἢμαναὸς
 λα μέτ ἢ τερ ἢ ἢρη. ἢ ἢταν ἢο βίω ἢ λέτ
 ἀνἢ τοὺς Κομγαλλ, ἢ ἢροαμεὸς ἢ ἢμαναὸς λα
 μέτ ἢ ἢρηαέτα. Κορὸ το ἢρη ἢρη ἢρη
 κομπρνεὸς ἐπιβάτω ἢε Κομγαλλ.

There was a pious monk, who came
 across from the East to compete in devo-
 tion with Comgall of Bangor, and whatever
 act of devotion Comgall would perform, the
 foreign monk did the same, until Comgall
 went into the river to chant his psalms, and
 the monk that had come from the East
 went into the same river. When he was on
 the side below Comgall, the monk could
 not endure it, because of the greatness of
 the heat of the water. When he was on
 the side above Comgall, the monk could
 not endure it for the greatness of the cold.
 So that hence he was not able to compete
 in devotion with Comgall.

Ib. fo. 142a, 2.

Bibliothèque Royale, Brussels, MS. 2324-40
 fo. 6.

Βαίτην μακ Βηνανν μὲς ἢερἡρη ἢ οὐρ
 ἢολαμ ἢιλλε μακ ἢερὸλμῆτ μὲς ἢερἡρη ἢ.
 ἢλανν τὸ ἢερἢβῆδαρη ἢατ ἢ ἢ-οἢη. ἢ ἢο
 ἢ Βαίτην ἢρη ἢ ἢαὸς ἀμἢρη ἡενμὸτἢ ἀμἢρη
 ἢ ἢοταἢτα ἢαμά ἡεν ἢαέδαρη τοὺς ἢένανν το
 ἢα ἢ. ἢρηαἡἡἢ ἢὸ λῆἡἡν ἢὸ ἢερἢβἢν ἢὸ
 ἢαλόρἢ. ἢ ἢταν ἢοἢου ἢὸ ἢρηὸ ἢ ἢαμ
 τοέυμ ἢα ἢερἢ το ἢαίτημ ἢ ἢρηαννε,* ἢο
 ἢο ἢο ἢ ἢαμ ἢιλλε ἢοαρηβυαη ἢο ἢοαρηἡυἢἢε ἢ

Combrú, oúr mo éanao eirí ἡαὸ τὸ ἢη
 “Deu, ἢ ἀοιτορημ μεum ἢτεnde”
 ἢrque ἢ “ἢerfina.” ἢ ἢ-ἀμἢρη ἢα ἢύανα
 τοἢο ἢο ἐἢοἢἢεὸ ἢ ἢ-αρηβυ ἢοἢ ἢαρη ἢαμ,
 οὐρ ἢ ἢαμ ἢιλλε ἢἢἢἢ τοέυμ ἢημε. ἢ ἢ
 ἢρηὸ τοἢο ἢἢἢ ἢα ἢορημἢ ἢα ἢαἡαὸ,
 οὐρ ἢ ἢἢἢἢἢ ἢἢἢἢἢ ἢρητα ἢ ἢἢἢἢἡ
 τοἢἢ ἢἢἢ.* ἢ ἢἢἢἢἢ ἢ Βαίτην ἢρη ἢρητα ἢα
 ἢρηβυἢε ἢα ἢἢἢἢἢ ἢἢἢ ἢο ἢἢἢἢἢ ἢ
 ἢ-ἢεἡαὸ ἢολαμ ἢιλλε ἢη ἢοἢη ἢο ἢολαμ
 οὐρ ἢη ἢἢἢἢἢ ἢὸ ἢἢἢ. ἢἢἢἢ ἢἢἢἢἢἢ ἢὸ
 ἢ ἢ-ἢοἢἢἢ ἢοαρη ἢολαμ ἢαρη ἢἢἢ ἢολαμ
 ἢιλλε, οὐρ ἢἢ ἢἢ ἢολαμ ἢιλλε ἢο ἢἢἢἢἢ
 ἢἢἢ ἢ ἢοἢἢἢ ἢ ἢεἡαὸ, οὐρ ἢα ἢἢἢἢἢἢἢ
 ἀμἢἢ ἢ. ἢἢἢἢ.

Baithin, son of Brenann, son of Fergus,
 and Colum Cille, son of Feidlimid, son of
 Fergus, were both children of two brothers.
 This Baithin at no time, save the time of
 sleep only, was without doing some work
 for God, either praying, or reading, or writ-
 ing, or humble service. When, however,
 he stretched out his hand towards the dish
 to eat his dinner, his other hand was aloft
 praying to the Lord, and between every
 two morsels he would sing “Deus, in adi-
 torium meum intende,” as far as “festina.”
 † Again, at the time of reaping, he would
 gather the corn with one hand, while the
 other hand was stretched towards heaven.
 He never put a fly or gnat from his face,
 nor would he let This Baithin
 would not allow any miracles or wonders
 of his own to be told during the
 lifetime of Colum Cille, out of honour for
 Colum, and out of his own humility. He
 was four years in the abbacy of Derry of
 Colum, after Colum Cille, and with Colum
 Cille he had been learning ever since the
 beginning of his life; and he was a famous
 wise man.

KUNO MEYER.

ΘΑΛΛ ἢἢACCUARTA.

ἢρη ἢἢἢ ἢἢACCUARTA? ἢἢἢ ἢἢἢ-
 ἢἢἢἢ ἢἢἢ-ἢἢἢἢἢἢἢ ἢἢἢ ἢἢἢ ἢ ἢἢἢ ἢἢἢἢἢ

* ἢἢ ἢἢἢἢ ἢ ἢἢἢ, Br.

* ἢ ἢἢἢἢ ἢἢἢἢ ἢἢ ἢἢἢἢἢ ἢἢἢ ἢἢἢ, Br.
 † Ps. 69, 2.

Cuailgne i g-Contae Luimnige. Ba éana
 aghur ba éompánac é do Choiréalbac
 O Ceirballán .i. an pite ba mó cail aghur
 clú i o-torac na h-oirge reo éuaró éorainn.
 Ní eugéar Dall ari ar o-túr. Dob' ainm
 uilear do Séamur (MlacCuarta), aghur níor
 éaill ré amara a fuil no gur mteig ari an
 tionóirg ari a n-óeantari tpiáct zéáru zann
 annyo.

Dob' é reo áóbari fáru éear ré an ván
 ro: Lá dá maib ré féin aghur a éáirre aghur
 a éoiréiré le céile o'éirig imreáran comi-
 nearta aghur comórtair eacóirra aghur ag
 ro é .i. cia aca in a mear dob' féáru léim
 aghur lúé. Cum veirio do éur leir, do
 einneá aca fá oioig zác aon oíob do
 léimig triarna puil móir móna bí in aice
 leo, aghur maí rin se, do bam zác tuine
 aca a éuro bpióg se, éori zo m-beoirg éao-
 trom zán ualaé, aghur iao ag léimig
 triarna an puill. Cum an rzeil no zioir-
 iugáó, an uair no éus an pite iarríacé ar
 léim do éabairt zo o-ti an taob éall ve'n
 póll, maí do éur ré ari leíteao a dá bonn
 do zábáil ví, ir eáó o'éirig oó é féin do
 éuicim ircaé in a éearcláir rúo, aghur
 'nuair do rógbac amac é, ir amlaró ríu é,
 aghur é Dall zán amara ar bíe aige i
 z-aeáctari dá ríuilib. Suo é an t-áóbari fá
 o-tugéaroi Dall ari 'n-a óiaró rin, ionnur
 gur beag nac n-óeantari veairmas aghur
 oíocumine aoir ar a ainm uilear. I
 b-foáru na n-óaeameá an tpiáct rin do bí
 ziiircaé óz álamn rziaríacé oari b'ainm
 Róir, aghur éus ri a bpióza éuirge. Do éar-
 nig ro zo móir leir an b-piló, aghur bí ré
 ríoir-buiréac ví, aghur aoiréeari rór zo
 o-tuz reair aghur ríoir-ziiáó ví ó'n uair rin,
 do bpióg zo b-facará ré náir óinne í maí
 éacé. Ir í an uair aghur an veag-éabairt
 do bpiom ré ví an oiréacé veair-fuaimneac
 ro do éearáó lom-láctaircaé 'za rár-
 molaó i n-óiol a cinealtair.

Ir póllur zo leoir zo b-puil beagán lin-
 teáó nr an ván ro, ar nac réuir mórián
 céille do bamt, se óeairzáo iao a beir

cuailigíte. Ní fuláir oíunn cumine beir
 aghann ari reo, zo b-ríué an ván ó rean-
 mínaoi zán róglam zán ríoirvear do
 éualaró ó óinne eile é, aghur maí rin do i
 m-béalaré óaeameá eile fóir ríar zo h-am-
 ríur an ríleáó féin, timéioll dá éuro
 bliáóain ó fom. Ní cóir oíunn, ar an
 áóbari rin, ionzantair do véanaíi se beagán
 se lintib triuailigíte o'fágaril 'fan ván,
 maí náir b'fúruir do óaeomib zán róglam
 a éongbáil zán triuailigáó.

Mór cuireáó i z-clóó maí ríomhe reo
 acé aon oiréacé amám do éum Dall Mlac-
 Cuarta .i. an "Fáilte do Ceirballán," acá
 i Leabair Harroiman (ll. 4, 6, ve'n éuro
 imleabair). Ir iomóa ván do iunne ré acá
 ar fágáil i lám-rziubinnib, aghur dob' ríoir
 do Harroiman a ríáó gur maí éuillro ríao
 a z-cuir i z-clóó. B'féuir zo b-fuil an
 ceann ro i lám-rziubinn éirgin oíob rúo,
 acé má' ríoir rin, ní éáirig leir an rziub-
 neoir a fágáil i lám-rziubinn ar bíe do
 ceapáó leir. B'féuir gur ríoir éeana o'n
 leir eile náir rziubáó ríoir maí é ríomhe
 reo, aghur má buó ceairt é reo, beiró lúé-
 záir móir aghur zairveacáir ar an rziubneoir
 zo ríairig leir ván oari b'ugóar pite óir-
 óeair ionpáiróteacé do ríoiráó ó'n m-bár
 aghur ó'n m-buam-eug do beiréacé i n-ván
 do, muna n-óeairvóe é do rziubáó ríoir
 ríul a maéáó ré ar ceal uainn. Ir ó'n rean-
 mínaoi éeáona ag a maib an t-cláirín úo,
 állaró Nic Míuráero (I. no z. u. 44, l. 184),
 do fuair an rziubneoir féin an vuan
 beag ro.

ROS BÁN ÓEAS.

Dall MlacCuarta ro éan.

'Si mo Róir bán veag
 an naoróe⁽¹⁾ ir áille,
 O'a b-faca mé⁽²⁾ zo póill,
 'Z-a b-pil naoi b-páille⁽³⁾
 De éiríoc na páille
 in a leacain maí an ríur.

Τά α ριob ἴ' α βράζε(1)
 Μαρ ἴτε πάριει(ε),(2)
 No μαρ an eaλα αρ an ἴoim ;
 Αμαρ(muna) β-ρμζεαο(6) ράρζαο
 Le n-a caom-báin-éneap,(7)
 ('S le) n-a maot-bán-épiob
 Cán φαοα(8) βερεαρ μέ beo!

'Sé vo beul blaρoα,
 Αζυρ vo éiab éapoa,(9)
 O'fáz pian éμapna
 Τιμo λάρ mo éoim ;
 Συρ μέ an peapna
 Naé n-oueμφαó βρευζ λεαρρα,
 Σο ζ-εμμρεαó an ε-ευζ ερεαπαλλ(10)
 Αρ éáιλ(11) vo mo éamc.
 'Sé mo leun θεαααρ
 Σαν μέ αρ éαob λεαρτα λεατ,
 Αζυρ mo λάμ φαοι vo éioim.(12)
 Μαρ n-óυιλ,(13) α ééao-ρεαρρε,
 Σο β-ρμζιonn λέαζρα(14) φαοα oπc,
 Vo léιζηρρεαó m' áιcvo,
 Αζυρ o'fáz tú mé timn !

ἴ' αζ mo éaom-λόιηe
 Τά na ναοι n-óμ-βαλλ(15)
 Αρ α caoiθ-éóμμab,(16)
 Αζυρ α ρμπαρ ζο ρέαρ,
 Αζυρ ζαé vλαoiζ αρ óμ oi
 Αρ lí an óμπα,
 Μαρ ἴ' vion oóβéα,(17)
 No παρζαó vo ééao.
 Τά ζαé aon óμo áιcι
 Oe na ναοι ρεοοab υo(18)
 ἴ' veηe nά an ἴζéμ.
 ἴ' ἴ ἴ μó-ζιλε
 Ριob óμμ-λιλε,
 Cioéa cóμμ-éμμonne,
 Αρ éaoiθ a cμμρ πέμ !

Vo vo éaom-óealb(19)
 Τιζ μέ ριoμ-éáιcneám,(20)
 Αζυρ ἴρπει vo vo ζμeáμ,(21)
 'Σ-α β-ρμιλ vion ceáειαρἴ
 In ζαé vλαoiζ éλannaiζ
 Αρ fάρ (ρioiρ) λεαρρα.(22)
 Α ἴoιμ, ó fπέμμ ζο bonn.

'Sé vo éioéa ζanna,
 Αζυρ vo éom caίlee
 Éλαoiθ éρεαπαλλ
 Ζαéoiλ αζυρ ζοιλλ,
 Αζυρ naé oiτ λεαρρα
 Ρεαρ caoé caίlee
 Τιτc ἴ β-πέμ θεαααρ,
 Α ζέαζ, vo vo ζεαλλ ?(23)

(1) *naoiθe* properly an infant, but often used by the bards of Cuailgne in the sense of a young girl or maiden. Cf. the similar use of *báb* by the Munster poets.

(2) Or *b-facap*. Both dictated.

(3) The word *páille* is not in any Gaelic dictionary, Irish or Scotch, and it may be a corruption. Perhaps it is an abstract noun in *e* formed from the English adjective *pale*, and so = paleness (in correct Irish *báime*). In the 5th line a play upon words may be intended, so that it would signify both "paleness" and "the Pale," or old English territory in Ireland. Lines 4, 5 and 6 might then be translated, "In whose rosy cheek are nine (shades of) paleness of the country of the Pale." The "struggle" or contrast between paleness and ruddiness in a female's complexion was a favourite theme with most of the Irish bards. Cf. *Sneacáa zeal zan aoluing zo zéap ἴ z-caé le vaé an póiρ, bhí sneacáa zup caoρ zo caimpec 'na ἴζéμ, &c.* The meaning assigned to *páille* above, is, however, entirely conjectural. The word is quite unknown in the spoken Irish of Cuailgne. [Perhaps *báille* = bailiwick, district.—E. O'G.]

(4) Pronounced *braw-yé*. The same form occurs in Scotch Gaelic. The old Irish form is similar, *bráze*.

(5) Like a sheet of paper. *Sic*, a loan word from English. *páipeap*, sf. 2 in Cuailgne, gen. *páipeipe*.

(6) This synthetic form is now quite obsolete as regards colloquial use in Cuailgne.

(7) Pronounced as if spelt *énoρ*.

(8) It is worthy of note that while *φαοα* is pronounced *foðáha*, *éan φαοα* is sounded *hab naddáha*. This variation is heard in Connaught too, e.g., *φαα* (*fothá*), *boimc φααoiθ* (*atthee*). When *f* is aspirated it changes the vowel sound.

(9) *oiab éapoa*, curled hair, O'R.

(10) *ερεαπαλλ* = *coρz*. *ερεαπαλλ*, fetters, binding; *ερεαπαλ*, entangling, a retaining, withholding; *ερεαπαλμ*, I stop, stray, entangle, O'R. The past tense occurs in 4th verse. Colloquially *ερεαπαλλ* also = a cripple.

(11) *Cáil* (sf.), explained at the time by *curo oi, poim oi*. This word is as common as *curo* in Cuailgne, and is used in much the same way. The following line occurs in a song in MS. in the R.I.A. *buθ leop oúib a z-cáil cμapaiζ where a z-cáil cμapaiζ = a z-curo cμapaiζ = a z-cμapacé*. It appears to be known in Scotland, too, though not in dicts. "S ma dh'oi iad *cáil* gun chuir thu asd' e." *Latha Inbher-Lochaidh le Ian Lom*. The sense "some of, part of, a good deal of" as *cáil* is used above may have developed from that of "quality, kind" given in the dicts., and still in use in some localities.

(12) This old dative form has entirely supplanted *caám* in the nom. in Cuailgne. *Neoé* (old *úative*) is similarly used for *neacé*.

(13) *μαρ n-óυιλ* = *μαρ fúil*. Why does *μαρ* eclipse here? Similarly *τά vóιλ ázam* is said for *τά fúil ázam*.

(14) A lease.

(15) It is almost impossible to make any connected sense out of the first half of 3rd verse, no doubt because it is corrupted. *óp-ball* may be a corruption of *óp-bann*, which is given in the Scotch dict., "gold lace, a hinge or band of gold," H. Soc's dict.; "a face of gold, a hinge of gold," Armstrong. The latter part *ball* may, however, be an abbreviation of *bacáil*, a ringlet.

(16) This line is very uncertain. If it were given exactly as pronounced it would read *áir á éasí còpnu*. The final word would appear to be either as above or *éópnaó*, folling, plating, curling. *Caol* may represent either *caoró*, decency, *caob*, a branch, O'R., *caoú*, good order, condition, Sh. or perhaps *caomh* (caomh). There is certainly a word *còpnu*, a ringlet, a curl, though it is not given in dict's. The following lines occur in another poem of Courtney's:—

bí a sruaig rígte 'na éasáin péacáe.
 'n-a còpnaib còpnaighe còpac cpaobáe,
 'n-a n-úlaogéib uáite cepta péaplae,
 'n-a ngeágaib uléa go rpuíte an féir ríor.

In a MS. song this line occurs:—

Tá a cúl fannmeac óp-buróe ag ríabab go bpuíg
 'r ag cepta map éópnaó' timéoll.

Curls or ringlets is the only meaning possible in both passages. Moreover, the diminutive from *còpnu*, viz., *cúpnin* (cf. *ópu*, gen. *ópuib*), is common enough. M'Curtin gives *cúpnin* as the Irish word for curl in his dict., and it occurs in O'Daly's Munster Poetry.

(17) *Map* is *vion* may perhaps be emended to *map óion*. *Uóibéa*, as in Connaught, for *uóib*.

(18) *Ór* *peos* in place of *ópu*, and *n-ópuib* for *peosuib*.

(19) *Caomhealb*, a fine handsome form, O'R. *macaomh óg caom-úealbáe*, a young finely-shaped youth, *Eadépa Thomúealbáe* *mic Seapin*, p. 57.

(20) *Caomheam* (thothmo). The central *t* is not aspirated in this word in Ulster or Scotland.

(21) *Sreann*, fair hair, *sreannaic*, long-haired, O'R.

(22) *Sior* has been inserted, as the assonance being defective and the line too short, there was clear evidence of its having dropped out. Cf. *tá a cúpnin go cúl-buróe ag ríor ríor léi*, Munster poem in MS.

(23) *Séall*, love, Coney's.

The following emendations have been made:—1st verse *veacap* emended to *leacain*, *maob* *ban-éub* to *maoé-bán-éub*, 3rd and 4th vs. *éasí* to *éioáe*.

Cpuóe (v. i.), *éaob* (v. ii.), and *-úealb* (v. iv.), are not grammatically correct, as the dative case should be used. *Naor* *b-páille* and *naor* *n-óp-ball* may also be infringements of grammar. *S-a* *b-fuill* is pronounced as if spelt *so* *b-feil*, and 'ná as if spelt *nú* (*no*).

Further to note (3), the following line occurs in another of Courtney's songs, *Nancy Smith*:—

Tiú líte na s-caor 'r na sgeire sile in eusan an
 lemb cáirngé.

Perhaps *b-páille* is a corruption of *s-caíle* or *ríáile*, shades. There appears to be only one piece of poetry, the metre and assonances of which resemble those of *tiú b'án éap*. This is the fragment (one verse), given by Hardiman, vol. i., p. 345. It is very probable that Courtney was the author of this also, as the words *peacé*, *min-élaea*, *bláénaro* (= *rpeir-bean*, *sruan-bean*), *caob éana*, frequently occur in poetry ascribed to him without dispute.

S. H. L.

THE INTERMEDIATE PAPERS.

We give the Papers, set in Irish, at the Intermediate Examinations in June last. Why Irish is called "Celtic" at these Examinations is more than we can tell.

PREPARATORY GRADE.

1. Decline fully *bromac*, a colt, and *lá*, a day.
2. State the rule for forming the comparative degree of adjectives regularly.
3. In a simple Irish sentence, consisting of subject, verb and object, what is the order of the words? Give an example.
4. Give the first five cardinal and ordinal numbers in Irish.
5. Give a list of the particles, &c., which cause eclipsis.
6. Give the Irish words which accurately translate the underlined words in the following sentences:—

(a) John is better than James.

(b) This stick is shorter than that.

(c) Get the information from him.

(d) He has gone up to the top of the hill.

7. Translate into Gaelic:—

- (a) Come home. (b) The day is dry. (c) My mother is sick. (d) Is the cow in her house? (e) Where art thou going? (f) The butter is fresh.

VOCABULARY.

Dry, <i>tiorm</i> .	Butter, <i>im</i> (i).
Mother, <i>mácar</i> .	Fresh, <i>úr</i> .
Sick, <i>timn</i> .	Home (wards), <i>a baile</i> .

8. Translate the following passage word for word, giving the Celtic word as well as the English equivalent:—

(a) *Tig a mácar a s-ceann ré n-úlaóain rap riu ó ríor a uic, ópu úo n-impéat ói é beic anp an ionaó úo; agur búo eagal léi mac mhórna úo.*

Translate in the ordinary way:—

(b) *Cia tu? ar an rúg. Mac aicéig le luáigín na Ceáiriac, ar fe. Ni h-éad, ar an rúg; ácc ip tu an mac rúg muipeann to Chiuáall, agur ná bí ann po níor ría ionnorp naé muipeúe éu ar m'emeac-rá. (*

TRANSLATION AT SIGHT.

9. Translate:—

(a) *Cpeuo ip péitup leat u'féitup ann aon áit eile naé b-peiceann tu ag baile? Féuc neamh agur calamh agur na uúile go h-uite; óip ip aipa po ceuáúeáó sác níó eile.*

(b) *Ip ionúa uúine a sruáúigeann níogácc tupa; ácc ip beag le ar mian ioncáip na ceipre. Ip ionúa uúine u'áipann róláir, ácc ip beag le ar mian aúigup (é)*

VOCABULARY.

féin, possible.	Úúile, elements, substances.
féic, to see. ⁽¹⁾	Cruaó, to fashion, to make. ⁽⁴⁾
neamh, heaven.	iomóda, many.
talam, earth.	ḡraomḡ, to love. ⁽³⁾
tomáir, to bear. ⁽²⁾	riogáct, kingdom.
taip, to a-k. ⁽³⁾	ámḡar, tribulation.
sólár, comfort.	maon, desire.

- (1) ím is the southern pronunciation, and is wrong. Read ím.
 (2) eimeac-ra.
 (3,4) These are not infinitives.
 (4) Read cruacáig.
 (5) The relative form of the verb is not used here—the sentences being in Munster Irish.

JUNIOR GRADE.

- Of what gender are—
 (a) Derivative nouns ending in áct?
 (b) Most nouns whose last vowel is slender?
 (c) Diminutive nouns ending in áh?
- When the nominative plural of a regular noun has a different form from the genitive singular, how is the dative plural formed? Give an example.
- Write out the cardinal numbers, from ten to twenty, inclusive.
- Decline fully móin, a bog, and ádair, a father.
- Infect, through all its parts, the conditional mood, active, of the verb buaíl.
- Parse ó'éir a mháiréa táinig a éiric féin air.
- Translate the following sentences into Gaelic:—
 (a) Good morning, girl. (b) What o'clock is it?
 (c) How is your mother to-day? She is better, thank you. (d) I am hungry. Are you thirsty? He is sleepy.
 (e) How far is your house from this? It is only a mile hence. (f) A word in Court is better than a pound in (one's) purse. (g) The way is bad, and I am not able to go home.

VOCABULARY.

Good morning, <i>Óia óúic.</i>	Purse, <i>ḡraoán</i>
Cluck, <i>clóḡ.</i>	Way, <i>ḡúḡe.</i>
Mile, <i>míle.</i>	Pound, <i>púnc.</i>
Court, <i>cúirc.</i>	Only (but), <i>act.⁽¹⁾</i>

8. Translate the following passage word for word, giving the Celtic word as well as the English equivalent:—
 (a) *Óo ḡḡ an tairbád móir órréa an tair ḡin, áḡur a tudaírc fionn ḡo n-áirbád áḡ bun an áoiréainn ḡo n-imeóadán an tairbád ḡin; "óir adá a ḡior áḡam ḡo b-ḡul óairmuro a m-báir an áoiréainn."*

Translate in the ordinary way:—

(b) *Táinig an tairc fán air ḡin a n-áḡaró ná benne anoir, áḡur an phiam ma óiaḡ. Ró ḡḡaóil óairmuro mac an éúil óá h-éúil ma éomne, áḡur ní óéáirma ḡin tairbé óó, óir níor fan ḡi ḡur an tairc, áḡur ḡo iméḡḡ rómhe.*

9. Give the ancient names of Meath, Leinster, Ulster.

10. Translate:—

(a) *"ní h-é mo éúile ó' iméḡḡ uaim,
 'S ḡor níor luóad mé le h-áen fepair
 A ḡíḡ ná féinne ír áoirpé cáil.
 Adé fepair á'ḡ ḡrúó óó ḡḡḡar óó' m'ac!"*

(b) *"Ír iomóda leabair ḡḡrúóéa ḡior,
 áḡ éirḡib bun", míre ḡaóad;
 náé léir linn áirpú óúic ḡo ḡior,
 air éáctair f'inn áḡur air an b-féinn."*

TRANSLATION AT SIGHT.

11. Translate:—

(a) *Óo ḡlac ḡḡéte áḡur uairle éiréann móir-fepairc éiró ḡin, áḡur óo ḡin ḡrao comáirle ḡan an buannaéct ḡin ó'ḡuláḡ,⁽¹⁾ ná cur ḡair lei⁽²⁾ ní ba mío: áḡur ann ḡin óó éirall ḡac áon óiob air a óúctaró⁽⁴⁾ féin.*

(b) *Óob' fepair áon éomrac calma
 Óá ó-cugamaóir-na ná ḡrianna
 toná tḡéáirna an érábáó,⁽³⁾
 áḡur tairá féin a Chléiric.⁽⁶⁾*

*á Óirín ná n-ḡéáir lann
 Chanair na b'raéira buile;
 Ír fepair óia le h-áon uair
 ná ḡrianna éirpion uile.*

VOCABULARY.

ttairá, a noble.	Comáirac, a hand-to-hand 1 fight.
Comáirle, a council.	Calma, heroic.
buannaéct, a subsidy.	Érábáó, piety.
ḡuláḡ, to bear with, suffer. ⁽¹⁾	Can, to sing, chant. ⁽²⁾
ḡriall, to journey. ⁽³⁾	Lann, a sword-blade.
	Óúctaró, land. ⁽⁴⁾

(1) áct. (2) ó'ḡuláḡ. (3) léir. (4) óúctaró. (5) érábáó. (6) Chléiric or -ḡiccl. (7) Imperative mood.

MIDDLE GRADE.

- Decline bean mhóir.
- Give the comparative forms of the adjectives ḡeal, maíe, ólc, ḡéáir, ḡar, beas and ceit.
- Give fully in the singular and plural, the forms compounded of the prepositions tairé, óo and tair with the personal pronouns.
- What influence, as to case, have compound prepositions upon the nouns which they govern? Account for this influence. Is there any exception to the rule?
- Give the prepositions which a-prise the initial mutable consonants of the nouns which follow them, and also the prepositions which cause eclipsis.
- What is the peculiarity in the governing influence of the infinitive mood, in Irish, which distinguishes this from other languages, according to Dr. O'Donovan.
- Translate into Gaelic:—
 Look at the flowers that cover the fields, and the plants that are trodden in the green park. The hand of man hath not planted them; the sower hath not scattered the seeds from his hand, nor hath the gardener dug a place for them with his spade. Some grow on steep rocks, where no man can climb; in shaking bogs, and deep forests, and on desert islands; they spring up everywhere, and cover the bosom of the whole earth.
 Who causeth them to grow everywhere, and bloweth the seeds about in the wind, and mixeth them with the mould, and watereth them with dews?

VOCABULARY.

Tread, <i>failear</i> .	Sower, <i>riolaoir</i> .
Plant, cup. ⁽¹⁾	Gardener, <i>gearrthaoir</i> . ⁽²⁾
Scatter, <i>cearpu</i> .	Bosom, <i>uèc</i> .
Desert, <i>féarainn</i> .	Shaking, <i>cuinead</i> .
Blow, <i>péto</i> .	Dew, <i>urúto</i> .

8. Translate :—

(a) *Ir ionann, ionorro, Irlanda aghur fearonn ir.*
Onn ar ionann land a m-béarla, aghur fonn no fearonn
a n-ghaoidheg. Ar móite ar meafos ríunne an
neiteiri, mar a veir leabos arpacá gur ab ann
oon oileiro, íreo, eadon, uais ír, no bhig gur ab ann
acá fearc no uais ír.

(b) *Tuis a leugéioir, ná tre úearmas ná luatóm*
ann ro cuanta, náto caépacá, náto baile móra
éimonn; acé go o-cabair Camden aghur na cnoimce
nuatóiri a o-cuarighéal ríor go roileir, aghur ná é
ro áic a g-cuiréir⁽²⁾ ríor, acé a o-cúr gabálcuir Gall
leir h-oiruighéioíao.

- (c) *an éain rín ro cumad ann,*
Trí líadá nóca lán-gonn;
Líad uadair baimne bheacéa,
Ír líad mine cuineadéacá,
an tpeaf ríad, linne ba lonn,
Líad me uáireo o' annlann.

9. Translate :—

- (a) *Tárlaig mé oo'n uime uapal aghur o'a ímáoi.*
- (b) *Ní fear uáinn ceuso oo iméig air.*
- (c) *Do éuir fé ríor ar an g-curo oile oo múintir*
ríinn.

(d) *Fuarir é'ingean báir, ná cuir buairead ar an*
maighítoir.

(e) *Má éurim-fer uoilgeaf onair-fe cia h-é éurpeaf*
rólár orn féin?

- (f) *Íteac a b-fuil agho aghur fonn ar na boctair.*

10. Give the ancient names of the following places :—
 Brurec, Clonard, (the river) Erne, Lough Owel.

11. Where were *Carán, Úin-na-m-bairc, Mág Sainb*
and Tuag ínbir?

TRANSLATION AT SIGHT.

12. Translate :—

(a) *Do bi Orceur ann fan an g-céasna tar éir léir-*
gimor go h-íomlán vo éabairc ar na h-úllcaig,⁽¹⁾
aghur vo éuaró paos na Connacáig,⁽²⁾ aghur vo bi go
oion ar loig Chairbhe: óir ba thóir⁽³⁾ leir o'a
b-féagó ámhac ve, ná béarrpacóir rir éimonn uad é
gan marbaeo.

(b) *Aghur ní faoa oo'n Ló rín gur thór an tpeag*
búirheac⁽⁴⁾ na laod, aghur bóicacó na míleac, aghur
raobad na ríacé o'a ríolacá, aghur cinn o'a m-buirheac,
aghur cneac o'a raobad, aghur feoil o'a gearrad na
reáig,⁽⁵⁾ aghur fuil 'na cairb o'a veipacá.⁽⁶⁾

- (c) *Fuarair mo thac féin iona luige*
ar uilleann⁽⁷⁾ élé, 'r a ríacé le na éasib;
's a lann na úear-láim, 'r é
agh cur pola tar a lúirig.

VOCABULARY.

<i>léirgimor</i> , utter destruction.	<i>míleac</i> , a champion, hero
<i>go h-íomlán</i> , completely.	<i>raob</i> , to rend.
<i>úllcaic</i> , an Ulsterman.	<i>sgoilc</i> , to split.
<i>Connacáic</i> , a Connaughtman.	<i>cnacá</i> , a wound.
<i>loig</i> , the act of seeking out.	<i>scáig</i> , a steak.
<i>ámhac</i> , sight.	<i>caig</i> , a stream.
<i>búirheac</i> , roaring. ⁽⁴⁾	<i>tílle</i> , an elbow.
<i>béicacá</i> , shouting.	<i>sgiac</i> , a shield.
	<i>lúirheac</i> , a coat of mail.

(¹) *cuir*. (²) *gearrthaoir*. (³) *cuineá*. (⁴) *-caib*.
 (⁵) *óig*. (⁶) *búirheac*? (⁷) *'na rúicéacáib*. (⁸) *oár-*
caó. (⁹) *a uilinn*.

SENIOR GRADE.

1. Decline *rúil gonn* with the article.
 2. State the rules for forming the genitive singular in the following classes of nouns, and give an example in each class :—

- (a) Short monosyllabic nouns characterized by *io* short.
 - (b) Personal nouns ending in *óir*.
 - (c) Personal nouns ending in *áiré*.
3. Analyse *raobair* in the expression *ní raobair*, *uairb* in the expression *bean uairb ann* *maire*, *mar* in the expression *má ríor rín*, and *óir* in the expression *o'air* *raamair*.
4. Give a list of the particles, compound expressions, &c., which, in modern Irish, are always followed by the subjunctive mood.

5. Give the first person singular of the present, past, and future tenses, indicative, active, of *céiré*, *tar*, *rao* and *oéan*.

6. Explain fully any difference there may appear to you between—

- (a) *Ír bheacé é an lá* and *Ír bheacé an lá é*.
- (b) *Tar éir bheamui' oo bheic óo'* and *tar éir*
bheamui' oo bheic leir.

7. Translate in Gaelic :—

Often on a dark stormy night, when no moon or stars can be seen, and a ship was tossing about among the waves, and the sailors are fearing every moment lest their vessel should be wrecked, that is, should strike against some rock which would break it to pieces, they catch sight of a bright light at a distance, shining like a star through the thick darkness. How glad they are when they see that shining light ! for then they know which way to guide the ship ; and they are sure, too, that they are near the port where they are to land, and that they can get help if they are in danger from the storm.

8. Translate :—

(a) *Tuis, a úime, ná lór túit ámhán eagla nó*
uáhan an báir vo beic oir i n-aimpíir vo feanópacéa
nó c' arpacéacá, acé go uoilgeann gac neac bíc
eagla an báir vo beic air ó éorac go veipacé a
aimpíre. acá ríogair 'ian mbíobla ag ceacé leir
ro, ámhail léagair, Lev. i. 14-17, mar ar oruicg úia
oo na ríogaircáib, clúin na n-éan n-íobúacá vo éur
imeafg luáite na híobúacá oo'n caoib éoir vo óm
alcóir.

(b) *Ír ar an o'ara cineál peacáio Labhair Jac. i. 15,*
"an tan éimóinúicéar an peacáio, gémir fé an báir;"
vo. c. an tan éiméar an peacáio i ngníoh, go veig
báir na hanna vé. aghur 'r 'na ríogair ro acá an níú
leagair ag lúacá, viii, mar vo áicéóúicg éimíre an
macaoní fa mac vo bairpeabáig.

(c) *Ríbeac túis, a úime, ná o'leagair úáinn gur*
ná caomacé vo óeamáí ámhán vo'gníoir na rágánaig,

mar adá ár bfuilc nó ár bhionnrao do éarrannas, nó ár noealba do rgsuor lé n-ár n-mzob,(11) nó ár zcuarr do loc lé harraib, nó nuall-zul áro do zcanah amail éona allca.

9. Translate :—

(a) "Ír olc adá riu agamne," ar an t-iar eile, "óir ír le neac éigin do Thuaca Oe Danann na moca, agus dá maibramaoir uile iao do éangháad do'n muc opraobéacáa uil ar, pá óeipio."

(b) agus níor failleac an rósna riu leir an z-cupac amail buró gnaé leir; óir do pedil poime iona péim air bárr na o-tonn o-taob úairne, a n-aitéarpa zaca h-aitéirpe, nó zup záb eúan agus ealad-óporc a z-crio-éab na h-irbéirne.

(c) agus do rinne Tuireann an laoir peo ór cionn a élonne :—

"Tuiread mo éporde ór bui z-cionn
 a éruar fionn do éur mór ngléo;
 Taréir bui lúe, ír bui z-cleap,
 Do b'é mo leap bui m-beé beá."

10. Parse, and write short notes on, the underlined words in the following expressions :—

(a) Tus pá veana a éodailc. (b) Do zhabanar air do élocarb.

(c) Ír olc linn. (d) Do zluairceanar an naonbar riu nómpa.

TRANSLATION AT SIGHT.

II. Translate :—

(a) Ír iomda uime a mearann zup veacair na bháera ra do éomlonac, "Scun tu féin, tós do épor, agus leann(?) iora;" ac ír veacairpe zo mór na bháera vezeanaca po do élor, "a óronz malaróde,(4) mteiór(?) uam do'n teime ríoppúide, acá ull-maróde(?) do'n Diabal agus ó'a angiolab." Oir ní eagal éamnac ríoppúide, an Lá úo, do'n mbuibeac(?) o'éirveann agus leannann bhácar na cnoirpe anoir.

(b) air uairib eile cuiprú do éóharpa buairpe oir, agus rór nío ír crome ná ceacair viob, beirp zo mimic ag véanac buairca óuit féin. agus an fócáir riu,(8) ní b-fuil ror nó ruarac le págal agus, cum zup coil le Dia tu fuarzlad. Oir ír coil le Dia riu do éasazúm cum zac aihar opulanz zan ioméorrah, agus riu féin o'uhlac(?) zo iomlán pá Láin an tigeapna.

12. Two interesting examples of local names formed by the word Gall, as applied to the Danes, are given by Dr. Joyce.

13. Give the legend to which, according to ancient authorities, Lough Corrib owes its name.

14. Trace the name "Loop Head," in Clare, to its origin, as Dr. Joyce does.

15. Give the names of the various supernatural beings which dwell in Ireland, according to old Irish tradition, and distinguish between them.

(1) Perhaps Shéamus is meant. (2) do. (3) Lean. (4) mallazéte. (5) mteiór. (6) ullmharóde. (7) burúin. (8) camail. (9) in a focáir riu. (10) uiluzad. (11) ng.

Although the Papers gave satisfaction to most teachers, it would appear very strange, in any other subject but Irish, that misprints and errors, to the number at least of thirty, should be found in four short papers, in the very elements of Irish.

We also give a Paper set in the Pass Examinations, Autumn, 1893, of the Royal University of Ireland.

MATRICULATION EXAMINATION.

CELTIC.

SECOND PAPER.

Grammar.

1. Write out fully, in the singular and plural, the forms compounded of the prepositions le, ó and roim, with the personal pronouns.

2. Give the meaning of the following adverbial expressions, and resolve them into their original components :—anéinfeacé,(1) a m-bliabna, pá z-cuair, leac ar leic, tpe n-a éeile.

3. Decline aill áro with the article.

4. Write as complete a list as you can of the particles used with adjectives to intensify their meaning.

5. What is the difference, in meaning, between veán an rcan zéar and veán(?) an rcan zéar?

6. In what constructions is the assertive verb ír always omitted, although always understood?

Composition.

7. Translate into Irish :—

He telleth the number of the stars and calleth them all by their names. He filleth the hungry with good things, and sendeth the rain upon the just and the unjust. Yea, as a father pitieth his own children, even so the Lord pitieth them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us.

8. Translate into English :—

Ann riu po zluair Oiarmpuro ó Ráé zhráinne amac agus ní veáppnac oirpeah ina comúoré rír(?) zo páimz zo mullaé Deime zultban, agus po fuair fionn poime ann zan aon uime ina fárrac iná na éuroeacáa. ní éóarac Oiarmpuro beannacac ar beé do,(1) acé po fiarpuiz ée an é po bá ag véanah na peilze(?) riu. a vubairpe fionn náir lé, acé buréancrpluz o'éiruz amac tar éir meadán oíocé.

9. Analyse the words ba and b'é (in question 8), and parse the word páimz. Account for the case of the word peilze.

10. Translate into English :—

Unprescribed Passage.

Tópla a núair(?) do éuar an lafar rúar leac pé neam ó'n alcóir, zo noeacac an t'aingeal rúar a lafar na halcóra. agus o'péacé manóah ag? a bean ar(?) riu, agus po éuireacar ar a náizéib cum na calhan. acé ní éamc aingeal an tigeapna ní buró mó o'ionnpuz manóah nó a rínd. ainnpur do a'rim manóah zup b'aingeal oon tigeapna é.

Upon which we have to remark as follows:—(1) Read in *éin-éad*, at-one-time. (2) *éan*. (3) Read *uir*. (4) *ó*. (5) *reilge*. (6) an *uair*; this is very misleading. (7) *an* is simply wrong here; read *air*. We regret that we are thus obliged to draw attention to such glaring defects in a short paper.

POPULAR PROVERBS.

The following were sent by Mr. Daniel MacCabe, Banteer, Cork:—*Léig mé éum an bhoadaig, acé ná léig an bhoadaí éugam.* *Tar éir na mionn 'readó' ir feairi na mná.* *Ir feairi ríoc ioná ríor-bairseadé.* *Sult-máir an puo bolg lán.* *Ir t'iom an t-ualac, ualac do rúctógais fólamá.* *Caó do théan-fao mac an éur ac luc do máirbad.* *Canann meirge ríor.* *Ir mímic do bréann an ríunne fearb, ac ní fagann rí náime go seo.*

Óá fáo a' b'réar tú amuis, ná beir ríoré-rseul a baile oir réim. *Ir rona an té do gñí ríocairé air na boctairb.* *Ir maie an b'néirge (vinegar, appetiser) an r'liab.* *Noolairg b'neag, meilg m'ieit.* *Fál an b'boadaig 'ó'ir na fogla.* *Mí junn beul 'na éort a am'leair junn.* *Ir mímic bréar m'orcar 7 r'migead.* *Éirt lé fuam na h-abann a' g'heobair b'neac.* *Ní éirgeann m'ic a' abair-t'neac lé n-a ééile.* *An coim'gar éum bró a' an t'imeáall éum oibne.* *Téiréann na focail lé g'aoit, ac téiréann na builli go r'ioré.* *Tar éir 'readó' r'icéair g'ac beairt.* *Ní éirgeann m'ic maie do'h eac 1 g'coim'uiré.* *Malairt oibne do g'nuéar r'gicé.* *Mól an r'liab a' ná taobairg é, eáin an m'in-t'ir a' ná fág é.*

Má' g'ar a miol-burde g'ab'air 'ran r'eiréadó' air [miol-burde, better miol-maige, "animal of the plain," a hare]. *Cuirrú an g'aoit leat-r-tuar an b'uirseac air g-cúl.* *G'ac balta mar a h-oilteair, a' an laca éum an uirge.* *Tair r'eiréadó' an oíl agur b'ión r'eiréadó' an g'ráda.* *T'iorpall do énuar'airgeair beairt.* *Ní éig óá éir'airg leir an ngobadán (the "sand-piper," a sea-bird like a snipe, found on the S. W. coast).* *Eugóir ór cionn g'ac eug óra, eugóir air*

úinne máie. *An té nac fagann an r'eoir, ir móir an r'og leir an an'uiré.* *Sáir-geann g'locar an leime.*

Ir g'airgeacé an éur air an t'ráig (i. ir leirge leir a óra o'rluacá). *G'oilteann an b'neab (bribery) an éloc.*

The following are from a young *Gaoidheoir* in N. W. Cork:—

Ní r'airi b'adó' iona ciall. *Mí maie é an t-ac'pillead (= relapse) bréann an puca ag carad.* *Ir r'eacair an g'uir-f'rad éur air an tor 'na mbéir r'é.* *Ir r'airi r'eúairt r'ómar ioná óá r'eúairt do' óiaró.* *Mí mar a f'oilteair a b'neair.* *Bréann an g'ráó 1 noiaró an t'airbe.* *Do úinne g'an náime ir r'ur a g'no á théanaim.* *Ruo ná' bréann leirgeair air, r'oirge ir r'airi air.* *Míor loit Dia an puo junn nac leirgeair ó r'é é.* *1 g'corair na con bréann a curó.* *Ir móir buacac, iao a'airca na bó tar leair.* *Bí ag r'airé éoróde a' g'heobair uair na r'aille oir (or uair nó r'ail?)* *Ní éirleann meirge junn.* *An té go (= ag a) m'bréann leabair airge, balta mar oirteair, aige.* *Variants:—g'ac balta mar oirteair, 7 an laca air an uirge.* *O'óruirg Dia congnaim f'agáil.* *Ir binn beul 'na éoim'uiré.* *Cuir do éoim'airle mar g'lacair i.* *Ir r'airi m'ic maie ioná r'ioré-r'airam.* *Ir mímic r'ior r'ioré-bean-tige (= goes often to her own store).* *Ruo f'acair go h-ole, im'irgeann go h-ole.*

SCOTTISH GAELIC NOTES.

Scottish Gaelic as a Specific Subject. (Sinclair, Glasgow. One Shilling.)

This is the first fruit of the work of the new Comunn *Gaidhealach*. After the first meeting of the new society, it was decided to draw up a series of books suitable for Gaelic-teaching schools, and a committee was appointed for the purpose. In preparing this work they have had in view the fact that all the pupils speak Gaelic, and so the book in its earlier stages is very unlike the introductory hand-books which are drawn up for learning most other languages. The vernacular, and not any literary form of the language, is the object to be attained. Speaking of *H*, the writer gives as example *h-uile*, all. We have the same form in Irish, and we should know that the *h* is simply wrong, being a remnant of *'ch*, the final part of *gach*. Similarly *hugam*, *hugat*, *heana* are said for *chugam*, etc. An attempt is made to convey the pronun-

ciation by a phonetic alphabet, modelled on that suggested in Mr. MacFarlane's book. The plan, although intricate, is well worth study. The latter part of the book, where the grammar proper is explained and exercises given, is much more interesting. The writers have taken into account in many cases the original Gaelic forms of words, and explained the changes which reduced them to their present state. This has done something towards simplifying the grammar, but yet there is no Gaelic grammar to equal for simplicity and utility the little First and Second Irish Books, and even these need further simplification, and, in some cases, correction.

The *Oban Times* gives every week matter of interest to Gaelic readers.

Mac Talla appears to be prospering among the Gaels of Canada. It has been enlarged and improved very much since the commencement of vol. ii. For Scottish Gaelic just as spoken it is the most valuable paper to be had. A feature of the recent issues is the publication of many popular Gaelic proverbs.

We cordially congratulate the *Celtic Monthly* on the completion of its first volume, which is a real treasure of Gaelic prose and verse, and contains also a store of English papers on Gaelic subjects. The price of the new volume is threepence a number. The first number (October) opens up new ground with illustrated articles in Highland scenery and archaeology.

An Fhianuis is the title of the new and enlarged series of the old quarterly Record of Eaglais Shaor na h-Alba, whose jubilee was signaled by the appearance of the new issue. The editor is Rev. T. G. MacNeill, of Cawdor, whose name is well known in Gaelic circles. We have never seen finer Gaelic than that contributed by "Eileanach," on pp. 18, 19.

The Annual Assembly of the new Comunn Gaedhealach, held at Oban on September 12, was a thorough success. Lord Archibald Campbell presided, and many of the most prominent personages of the Highlands, gentle and simple, attended. Prizes were given for Gaelic prose, verse and song; for Gaelic music, reading, writing.

The Scottish Gaels of Hamilton, Canada, recently had a successful reunion. A fine address was delivered by the chairman, a man born and reared in Canada, but whose native tongue is Gaelic. In Canada alone, he stated, up to a quarter of a million of people spoke Gaelic every day.

Versions of *Auld Lang Syne* are numerous and of various degrees of excellence. One of the last comes from Cape Breton, and the gifted translator of this and other national songs (Murchadh MacRath), writing on St. Patrick's Day, refers, in that connection, to the curious fact that "St. Patrick's Day was always a season or weather-'landmark'" with the pioneer Scotch Presbyterian Highlanders of Cape Breton. Few of that old stock now remain. They always referred to the day as *Là Ille Phàdrug* [our colloquial *Là 'eil pàdruig* = *Là féile p.*]. A popular etymology of the saint's name was: *bha draoi aig = bi oraoi aige*, he had a druid!

In reference to *an t-urraig* in a last issue, a correspondent says:—"I was interested to learn in Orkney last

December that old Orcadians refer to the lark as 'Wir-Lady's hen.' 'Wir,' in the Orkadian dialect, signifies 'our' [cf. *Spriocag mhuirge* = redbreast]. In your notes I observe you render the word 'Rìbheid' as signifying 'joy.' In the Highlands it means 'a reed.' The reed in any musical instrument, for instance, is called 'rìbheid.' The expression 'rìbheid-chiuil' is also often used."

There is a Highland Gaelic version of *Cois na n-aingeal* printed in last number. It is written by "Fionn," and is given in the new edition of his *Celtic Garland*. It will be interesting to compare the two versions.

'N a shuan bha am pàisdean,
'S a mhàth'r bhochd gu cràidhteach
A' caoidh cor a gràidh 'e meag ànradh a' chuain,
'S 'n uair dh'èirich na siantan
Bha i se fo iargain
'S a smaointean air Diarmad 'bha triall nan tonn u' n'.

'N uair theann i ri ùrnuigh
Bha 'pàisdean gun dùsgadh,
'Us gàir' air a ghmùis 'n uair a lùb i a glùn;
'Do mhic-shùilean bòidheach
Tha 'g inneadh nis dlùmhaisa
Mu ainglean na glòire bhì 'còmhradh ri m' rùn !'

'S 'n uair tha iad a' gluasad
Gu sàmhach mu d' chluasaig,
'S mar fhreiceadain usal mu 'n cuairt ort ga d' dhion;
Dean iarraidh le dùrachd
Nach tràig iad an ùlbrach,
'N am fear 'tha 'g a stiùireadh meag ispairn nan sian !'

Aig bristeadh na fàire
An t-iasgair thill sàbhailt',
'S 'o mhnaoi fhuair e fàille, le bàigh agus miùin;
A pàisdean ghràd-phòg i,
'Us luaidh i le sòlas—
'Bha ainglean na glòire a' còmhradh ri m' rùn !'

Laoithean Spioradal (*Oban Times* Office) Under the unassuming title of *Religious Lays*, are here gathered together many graceful specimens of genuine Gaelic poetry. Some of these were collected orally in the Gaelic-speaking island of Uist—one of the Catholic is'ands—by Father Allan MacDonald, the editor of the little book. The collection is printed chiefly for devotional purposes, for which it is admirably suited, as it conveys the truths of faith in the language and manner best understood by the is'landers. The old "Fisherman's Hymn," from the is'and of Barra, contains a reference to the Irish patron of the island. We give a stanza of this hymn as a specimen:—

"Dìà 'bheith timchioll air an sgothaidh
Mu'n ìmich i gu doimhneachd mara;
Slig' air lunn dhuinn a treutachd
Mur 'eil feandal Dé 'ga faire.

God be found about our bark,
Ere she goes to the high sea.
Like a shell on a pool is her strength
If God's providence does not guard her."

There are also modern versions of well-known compositions, such as *Dies Irae*, *Ave Maris Stella*, *Salve Regina*, etc.; and some Gaelic poems by the editor himself. The book contains 150 pages, and should be procured by all who study the devotional side of Gaelic literature.

DR. HYDE'S NEW BOOK.

abpán Spáda Chonnaic. By Douglas Hyde, LL.D., M.R.I.A. (Dublin: Gill & Son. 2s. 6d. net.)

Besides the ordinary division of Irish literature into ancient, middle and modern, we have also the division into book literature and oral or traditional literature. The value of the latter lies in its preserving for the student of ethnology and folk-lore much that is not mentioned in the MSS., and in preserving for the student of the language many words and terse beautiful phrases which would otherwise be lost. This is especially true of the poetry traditionally preserved—it is a mine of idiomatic Irish, and as such alone is well worth publication.

In his previous books Dr. Hyde had given us specimens of the prose oral literature preserved by the people; but now, as becomes a poet, he proposes to collect, translate and annotate the whole body of the orally-preserved Gaelic poetry of Connaught. This is an undertaking of great magnitude. The present volume of over 150 pages contains only the abpán spáda. With each song is given as much information as the author could procure about the circumstances of its composition.

Many of the songs are old favourites, and many others are now printed for the first time. The obscure passages are annotated, so that, with very few exceptional passages, the songs can easily be read. The prose translations given will supply matter for poetic versions in English, and Dr. Hyde himself, by translating some of the songs into English verse built upon Gaelic principles, has supplied a model.

The printing and publication of such books involve great trouble and expense, especially when they are done on a large scale, as in Dr. Hyde's case. In other countries rich societies, or wealthy people of rank, finance the publication of all forms of the national literature, but in Ireland nearly all has to be done by a few people at their own expense. There is scarcely one of those who give their labour and pecuniary help to the publication of Irish books, whose time and income are not necessarily very limited. It is to be hoped, therefore, that those who really wish that Dr. Hyde should continue to publish the Gaelic poetry of Connaught—and perhaps there is no other person qualified to do it—will not pass over the request in the preface, viz., to write to him at Gill & Sons, O'Connell-street, Dublin, and state (1) whether he will subscribe to the other parts that remain unpublished; and (2) whether he will assist by a donation to render future publications less expensive. I should wish, if space permitted, to call attention to some specially beautiful passages in Dr. Hyde's collection, and also to the felicity with which he has translated many of the songs. One specimen must suffice:—

Mo bhón air an bhrainne
 Ir i'cá mór,
 a' r i' gabail roim mé
 a' r mo míle próp!
 Féasó fan mbaile mé
 'Oeanán bhóm,
 Fón don t'púil ear páite líom
 Chorúce ná go oeo.

My grief on the sea,
 How the waves of it roll!
 For they heave between me
 And the love of my soul!
 Abandoned, forsaken,
 To grief and despair,
 Will the sea ever waken
 Relief from despair?

TECHNICAL WORDS.

MY DEAR FATHER O'GROWNEY,

As you are collecting the modern words referring to flax-growing, &c., it occurs to me that the following curious string of fanciful names which I have just come across in an old MS. will be of interest. They occur in the tale called *arceam mannan* *urpano maic Corri*, preserved in the Bodeian MS. Rawl. B. 512, fo. 111a, and are as follows:—

Ocup it é amman na m-ban pí léo; Leno ingen Láméoparo, Léine ingen Lingorcas, Ceincli ingen cShnimatu, Conal ingen Caméleap, Tapp ingen cShmea, Páigéin ingen Púive, Snáéat ingen tIama, Coréap ingen Opunúis, Scuab ingen Gaunanca, Cúy ingen Sepáaru, Suir ingen Chéntuagne, Tuag ingen Tepeada, Oeip ingen Chepme. Craeb ingen Chongpuma, paic ingen Ceobanna.

Of these words I notice the following, which do not occur in your list: *pnimairc*, *spind-c*; *Tapp*, *low* or *wool* *washed on a distaff*; *pnema* seems the gen. of *pnm*, with short *i*; *uam*, *sawing, seam*; *conal* is obscure to me; *páigéin* seems to contain the word *paice*, *hem*; *oeip* (*oeapb*) is explained *churn* or *milk pan* by O'Reilly; *cepm* I cannot explain. The other words are all, I think, quite common.

Yours very faithfully,

KUNO MEYER.

VERBAL FORMS.

A well-known writer of and on Irish, resident at Chicago, writes as follows:—"Grammarians assign only one form to the present passive of verbs—the form in *-ap*. The real fact is that this tense has three forms; two of them include an auxiliary verb. A. 'The meadow is cut in the harvest' = *bámceap an móinfeap 'ya prógháin*. B. If progressive action is intended, *acá an móinfeap 'za baint anoir*, or (C) *acáéap ag baint an móinfeap anoir*. D. Slightly different from A is *bróeam an m. bainte*. E. But if 'is cut' = 'has been cut,' *acá an m. bainte*. These last two do not fall exactly under the head of present passive." In the past tense C would be *bíceap ag baint an móinfeap*, and in the future *béiréap ag baint* . . . Of course these cannot be translated into literal English.

GAELIC NOTES.

The last two numbers of the *Gael*, of Brooklyn, give first-class matter. Mr. O'Leary, of Eyries, contributes some prose, and Mr. O'Doherty, of Cruit Island, Donegal, gives old Gaelic songs in an admirable manner, with translations and notes. The August number contains some old Gaelic songs of merit.

All Celtic philologists are not the cynical critics who are denounced in the preface to *Silva Fidelica*. There they are characterized as "the omniscient impeccable leviathans of science that sound the linguistic ocean to its most horrid depths." Many of them have a much more attractive side to their character. Not content with searching the ancient folios of the Gaelic scribes, and laboriously piecing together the knowledge thus obtained, some of them occasionally make a *ceapac* on an Irish-speaking island or village, and as the result of a few weeks' visit, carry off copious notes on the peculiarities of

the pronunciation and vocabulary of the spoken language. It was my good fortune, some years ago, to meet Dr. Kuno Meyer on such a foray; and two years ago I found M. Georges Dottin, of the *Révue Celtique*, studying the Gaelic of Galway upon the spot. What these studies resulted in is seen in a late issue of the *Révue*.

The *Tham News* publishes a vast amount of Gaelic in its large weekly column. It has recently been producing the Book of Rights. The *Irish-American* has reprinted all Dr. Hyde's Songs of the Connaught Bards, and also many original contributions of merit. Many of the songs collected by J. J. Lyons are given in this column. *United Ireland* has opened a large Gaelic column, which is given every week. The contents are, as a rule, from MS. sources. The August issue of the Boston *Irish Echo* is well up to the high standard already attained since the commencement of the new issue. The publication, for the first time, of Keating's *Key-Shield of the Mass* is continued. In this connection I may remark that *ceó-dáir-íosaí an dáiríum*, The Key-Shield (*i.e.*, the key to the mystic meaning, and defence of the doctrinal points at issue) is the proper name, and not *ceó-dáir íosaíce*, which does not appear to have any particular meaning. The *Echo* has warm words of praise for this *Journal*, and also some little wholesome criticism, which latter will always be welcomed. Most of the phrases objected to are beyond doubt, *e.g.*, *í bfoisíse*, *marbais*.

Whitley Stokes—Old Irish Glosses. The valuable and interesting glosses, now published by the Philological Society, were found in a tenth century MS. containing Virgil's *Bucolics*. One of these old words is *ci, da, give*. Could this be our colloquial *ci, ci*, in the phrase, *ciam, ciam*=give me? The same Society has also just published a short paper by Dr. Stokes on the disappearance of the letter *n* in many old Irish words. Among other things we learn here that *lúivín*, not *lúgarvín*=little finger. The old word *bopp*, which he gives, is yet used in the dim. form *bobatán*, a tassel on a child's cap, etc.

The *Irish Catholic*, *Catholic Times* and *Freeman* have occasional articles on Celtic literature.

The Cork National Society's Gaelic class presented a fine Irish address the other day to its President, Mr. William O'Brien, M.P. Mr. O'Brien remarked that, although he had been receiving addresses in various parts of Ireland for many years, he had never before heard an address in the native language. The Cork Gaelic class is doing good work, and though the county generally there is more interest taken in the old tongue than anywhere else in Ireland. The number of Cork subscribers to this *Journal* is as great as the number from all the rest of Ireland.

The new Ladies' University College in Dublin has placed Celtic on its course of studies.

AN SLUAZ SÍOE.

Níor fcas 7 níor fcaon ré ó'a faochar, ar eagla dá fcaimead ré féin go fcaimead an dochar 7 an congnaim doim maic ceirna. Triad bhoó a buille féin bance aige, éiríodad ré feact mbuillíúe cum cinn, cum

comead amad ó n-a doimprealaoíúib. Níor éian, gan aon agó, go maib leat na páirce ar lár ag an oéchar. Fán am fan, bí na feact prealaoíúíúe ríúe ag feact doim adóchari úó, fupí éamice eagla arí ó'a amceom: úó fear a fpuas maí rionnád muice fadóanta arí mullaá a éinn; úó úeim ré an baile amad, 7 úó éuaró a éoolad úó féin go maron.

Ar eirge ó'a mnaoi, lá arí n-a báirfead, úó éuaró rí amad cum oirbe-oirúe a fupí ú'feircim; in áic an móimféim go léim úó beic 'na ffead arí lár, ír amílár bí záé aon oéamád buille bance, 7 an éur eile in a ceair-fearam. Úó éuaró rí a baile 7 úóimur rí ó'a fear maí a bí. "Go mbeimú an ú-l leir an SluaZ Síúe," arí ré, "muna mbeimú ré leir íad aét leat-óilad ían ló." "Ír oic é ím," arí an bean, "cá íoir úit náé bfuilúo aig éirfeact leat anoir? Aghur má táúo, úó féadair úiol ad éamc usáa, uair éirín."

Róirarí an SluaZ Síúe, 7 beiréarí cum róirta íad. Bíonn banurí aca an t-am fan, 7 féad móir arí baíúe lemb. Uair, úó bí fearí ag úil go Corcaig, ag úiol dá fpuicim ime. Rug an veiréannaigé arí, aghur, fupí arí féirúir leir aon tíg úó ípúitúe, íug fear arí ían tíúigé, 7 ú'fíarfpuig úe an úoiréad ré leir go fóill cum cáirúoir Chpúoir úó úéanam úó leant náí baíúúe ad rór, 7 úó bí le bhuad baíú 1 mboé náé maib aét tírú nó ceáúarí ve éoiréimeannaib ó'n mbóéarí. Ní feacárí ré an fear íamí íonúe ím, maí ím, úó bí eagla arí 1 ocaoib úul fupí ímpéécaoi aon feall arí, 7 úó zcuiréad ré íuarí úó'n éuiréad íuarí íe, íaol ré fupí íeapá go móir 'ná ían úó é.

Úó bí ré 1 zcár úoir dá éomáirle, aét in aon nóimeat amán úó úeim ré íuarí a aighe ímfeact in éimfeact leir, ía aca baíú nó beata úó é. Úó éanzarí ré a éapall úó éoir, úó éuaró ré éarí cloró, 7 ba féarí go bfuairí ré é féin 1 úisí an-úreag álumín. Timíúoll bliadóna íonúe ím, ú'eus an aon íngion amán a bí aige.

Ar' ùl' ar'ead' 'fan' t'is' ùò, 'òò' cònnac' ré' i' l'eadarò, 'tar' éir' a' lu'ge' feoil' a' c'ur' : ba' leice' an' learb' ùò' b'ì' cum' beir' bair'òte. 'D'éir' an' bair'òe, 'éam'ic' neac' 7' ù'riar'ruis' òe'h' b'reur' caò' é' an' b'ronntanar' ba' mian' leir' 'òò' 'éabair'ic' 'òò'h' naòròe'an. "An' b'ò' ip' reurr' im' feir'eb," ar' ré', lom' lár'ieac'. Ar' n'oul' a' baile' ùòò, 'òò' h-inn'ieac' ùòò' 50' b'ruair' an' b'ò' ba' mó' bann'ie' 7' bleò'zantar' b'ár, an' oir'òe' c'eò'na' ò'f'ás' reir'ean' an' t'is' ac'ò' n'oir'òe' a'ie'ieac'ar' ò'ò' i' 'òò' c'ail'leam'ain, mair' in' a'g'ar'ò' a' c'ur' (c'ur'ia) c'um' òe'ir'òò, 'òò' b'ì' r'ru'c' a' r' gao'ò' a' r' a'ite' leir' ar' fan' ama'òc'.

B'ìò' ba' 7' caoir'is', 5'abair' 7' capail' aca. 'òie'ac' ò'ar' n'òala' f'eim'. I' r' m'ic' 'òò' c'ual'a' t'ia'òe' ar' ù'aoim'ò' 'òò' 5'ab' tar' liò'p' 7' an' Slua'g' Sìòe' a'g' òe'ann'ain' c'uir'inne, 7' i'us' ip' a'ite, ip' ar' an' n'òoinnac' ip' g'na'ò'ar'ge' leo' an' obair' r'um'. M'á' f'eir' b'ò' n'ò' eac' b'ár' le' linn' uime' beir' b'reir'òte' i' l'ion' t'is'ge, foill'ig'ean' r'um' 'òò' na' r'eann'aoim'ò' g'ur' c'uz'ò' t'ail'm' f'á' neac' é'ig'in' aca' 'òò' r'io'òar'ò, ac'ò' g'ur' t'eir' ré' o'ir'ia, 7' g'ur' c'uz'ò'ar'ip' leo' an' b'ò' n'ò' an' t'eac' in' a' a'ite.

I' r' c'inn'ie' g'ur' m'ò'p' an' eag'la' 'òò' b'ì' f'ao' ó' i'om'ò' an' Slua'g' Sìòe' ; ac'ò', mair' f'ac' aon' n'òò' eir'le' b'ainear' le' á'rr'ac'ò' na' h-éir'eann', t'á' an' eag'la' r'um' an'òur' a'g' meac' leir' an' t'eann'gar'ò' in' ar' lu'ò'ead'ò' 50' m'ic' a' 5-c'ean'nar' 7' a' 5-c'om'ac'ò', a' n-eu'c'ca' 7' a' n-m'ic'ea'c'ca—an' 5'aeò'ir'ge' bog' b'riò'ig'ear', c'ònn'ca' c'eò'lm'air', 5'aeò'ir'ge' 5'l'ò'p'na'p' oir'eal'án' na' naom' 7' na' n-oll'am'ain.

TRANSLATION.

He neither stopped nor ceased from work, for fear that if he would, his help and assistance would stop in like manner. When he used to have his own "blow" cut he used to go seven "blows" in advance, so as to keep clear of his fellow-mowers. It was not long, you may be sure, till the eight had half the field cut down. About that time the seven fairy-mowers were coming so near him that a fear came on him in spite himself; his hair stood on the top of his head like the bristles of a wild pig; he made for his house, and went as fast till morning.

When his wife arose on the following morning, she went to see her husband's night-work; instead of the entire meadow being in its swath (*i.e.*, mown), it is how every eighth "blow" was mown, and the rest standing erect. She went home and told her husband how matters stood. "May the sorrow take the Sluagh Sidhe," said he, "even if it did not carry them but half an inch in the day." "That is bad," says his wife; "how do you know but that they are listening to you now, and if they are they will pay you for your talk some time."

They marry and are given in marriage. They do then have a marriage feast, and a banquet at a christening. Once a man was going to the city of Cork to sell two firkins of butter. He was benighted, but ere he could possibly reach any house, a man overtook him on the way,

and asked him would he go with him for a while to act sponsor for a child that had not yet been baptized, and who lay in the throes of death, at a cottage which was only three or four paces from the road. He never before saw the man, he therefore was afraid to go with him, lest any treachery might be practised on him, and if he refused the invitation which had been given him, he thought it would be worse than that (*i.e.*, a greater evil would befall him). He was in doubt what was to be done (*lit.*, he was in a condition between two counsels, *i.e.*, in a dilemma) but in a moment he made up his mind to accompany him whatever betide (*lit.*, whether it would be death or life to him). He tied his horse to a bush, he went over the fence, and soon found himself in a very beautiful and grand house. About a year before that his only daughter died; on his going into the house he saw her in a bed after her accouchement; hers was the child that was to be baptized. After the christening had been done, a person came and asked of the man what gift he intended making the baby. "The best cow that I have," said he, all at once. When he went home, he was told that the best milch cow he had (*lit.*, the cow of most milk and largest udder) died the very night he left home. But he had no reason to be sorry for her loss, for instead of his suffering any disadvantage thereby, he was prosperous from that forward (*lit.*, stream, and wind, and tide were with him from that out).

They do have cows and sheep, goats and horses, just like ourselves. It is often I heard mention of persons who passed by a *lios*, as the Sluagh Sidhe were churning; and what is more remarkable still, it is on Sun-days they (most) usually do that work. If a cow or a horse die at the time that any one in a family is sick, that shows to the old people that an attempt had been made to steal some one (in it); but that they failed, and that they brought the cow or the horse with them instead.

It is certain that there was great fear long ago before the Sluagh Sidhe, but like everything else that appertains to the antique past of Eire, that fear is fast disappearing with the tongue in which their sovereign sway, and their power, and their mighty deeds, and their adventures were so often told—the soft, mighty, beautiful, musical Gaelic—the glorious Gaelic of the Island of Saints and Scholars.

Just as this number is ready for the press, the *Gael* and *Echo* come to hand. We regret to see that they allow themselves even yet to be diverted, to some extent, from the work of cultivating the language by ridiculous personal matters. The Irish matter of this issue of the *Echo* is all poetical, and is very well brought out. ac'ò' má' c'ur'eann' an' 5'aeò'al' ama'òc' u'anta' c'ò'm' r'eall'ea'ò' leir' an' ò'an' r'ò' ar' le'ac'ana'ò' 316, c'ail'l'ir'ò' ré' a' é'air'òe.

The last numbers of the *Celtic Monthly* and of *Mac Talla* are up to the usual high standard.

Printed by Dollard, Printinghouse, Dublin, where the Journal can be had, price Sevenpence for single copy; yearly subscription, 2s 6d. All remittances for Gaelic Union in favour of Rev. Maxwell H. Close, to be addressed to the Editor. Matters connected with the Journal also to be addressed to the Editor, Fr. O'Growney, Maynooth, Co. Kildare. Editor also requests that he will be communicated with in case of delay in getting Journal, receipt, &c. The Rev. Mr. Close would wish remittances crossed and payable to Northern Banking Co., Dublin. Postal Orders thus crossed preferred.