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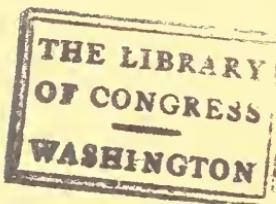
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Gaelic & English

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N O . 1 2   W A R R E N   S T R E E T .  
1879.



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WILLIAM MCKEEON  
*Hannibal*  
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## N O T E B Y T H E T R A N S L A T O R .

THE following translation of EMMET's world-famed speech was made somewhat under difficulties, as I had not all the books necessary for such an undertaking ; and there probably is not in the English language a more difficult piece to translate, *correctly*, into Gaelic. The first requisite of a translation is to have it as literal as possible. This translation is as literal as the genius of the Irish language would admit. The very tenses of the English verbs are in every case put into the corresponding Irish ones ; and every word that EMMET uttered has been translated as closely as possible. There are a few nouns the genders of which I have been unable to find out, as authorities do not agree with regard to them. One of these nouns is *níagáil*. O'Reilly makes it masculine, and Foley makes it feminine ; but the use of a wrong gender in Irish does not make much change in the parts of speech qualifying the noun, and is not so grave a fault as it would be in some other languages.

T. O'N. R.

NEW YORK, March, 1879.

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As an aid to readers of the Gaelic translation, the original of EMMET's immortal speech, as delivered by him in the Court-House, Green street, Dublin, on the 19th of September, 1803, is reprinted on the opposite pages to the translation,—both being given as nearly as possible, line for line, in juxtaposition.

## ԱՐԼԱՑԻԱԾ

ԽՋԵՎԱԿՈ ԵՎԱՅԵՇ,  
և ԾԱՅԾԵ ԽԱՅԵՎԱԻՆՈՒՐ, և Դ-ԱՅ ԸԼՅԱՅ.

ՉԱՐԵԼՐ ԵՎԵԼԺԵ ԵՎՐ ԵՎԵԼԺ ԱՐՆ,

9 Տեակտ-Թիյ, 1803.

— :o: —

ԱՐՃՈՒՅՑԵ Օ Տար-ԵՎԱՐԱ ՅՈ  
ՅԱԵԾԼՅԵ.

լե

Շ. Օ. ՌՈՍՏՈՎ, 1879.

Մարտ 4, 1879.

S P E E C H  
OF  
R O B E R T E M M E T ,  
IN THE  
COURT-HOUSE, DUBLIN,  
AFTER SENTENCE OF DEATH BEING PASSED ON HIM,  
SEPTEMBER 19, 1803.

— : o : —

TRANSLATED FROM ENGLISH INTO IRISH

BY

T. O ' N . R U S S E L L ,

MARCH 4, 1879.

## UPLAUNRAÓ RIORDANÓ EWBET

a d-Tíche bheileadháin a n-Áit Chlár tairi éir bheileadh báir  
do Uileacáil aiji, 19, Seachtúnaí, 1803

Cad ta agham le riad go nád m-bealannachde bheileadh báir orn  
do nínean an dliúche? Níl nísd agham le riad a feudar bun  
neamh-chinnéad malairtúchád, na nísd a bealannach ollseamhnaí  
lhom le riad le rúil go n-eadtrionóchád ríb an bheileadh rí an atá  
ríb anuig le tabhairt oíche, agur is éigean dam uimhluighe  
dís. Aict ta nísd agham le riad níos mórluaithe lhom 'na beata,  
nísd do faoiúchád ríb do ríomhor mairi ba ionchubád dís a  
g-cuir laethairneac 'na tsíre dona ro. Tá moill agham le riad  
cad fáid do faoiúfáid mo clú ó ualaic coille fallra agur  
ríomhala do capaillíchead aiji. Ní ríomhainní, mairi gheall aiji  
an ait anuig a b-ruaistí ríb rúiúcte, go m-beidh bun n-íntíneadh cón  
faoiúd olc a'ír go m-beidh an aitheas is luighe agus díb do'n nísd atá  
me aiji d-tí a labhairt. Níl dochair agham go b-peudair mo  
clú a daimhíngíuachád a g-cuirteoidiúchád agur cuibhlíúchád mairi  
an cùllit reo. 'Sé an mhaist amháin atá agham, agur níl rúil  
agháin do nísd eile, go leisfíod ríb, a tícheannáidé, mo clú do  
rúaiún anuas le buaig g-cuirteoidiúne gan beirt tluaiallíúchád le  
briúatanaibh briéana ha claoonta go d-tí do gheabád ré cuan  
rocaire éiginn mairi farrgád o'n d-triomh anfa leir a m-buaile  
tear é anju. Da m-bealannach agham aict bár d'fhuil an tairi  
éir bheileadh cloíonta do éi oíche le buaig m-bheileadháin,  
do chionfhaidh mé a g-cuirteoidiúneag agur d'ionrócaireann an dán atá  
nóimhí gan mhabáin; aict cuairtoseáid bheileadh an dliúche a  
tabhairtar mo coisíp d'o'n chroícaire, tsíre mhnírtialaíodh an  
dliúche rí an agus briúuachád éum a ceantúiúchád fén,—cuairtoseáid  
is mo clú do mhabúchád, oíche is éiginn cloíonta do beirt anuig,  
no a m-bheileadh na cùllite no a g-cuirteoidiúne mairi a mearrfáin  
é le 'na daonáin' atá le teacáid. Is mhaidhneach d'feair ann  
mo cùllr, a tícheannáidé, cíuadáir 'na cícheamháin do tair-

SPEECH OF ROBERT EMMET

IN THE COURTHOUSE, DUBLIN, AFTER SENTENCE OF DEATH BEING  
PASSED ON HIM, SEPTEMBER 19, 1803.

"What have I to say why sentence of death should not be pronounced on me, according to law? I have nothing to say which can alter your predetermined course, nor that it would become me to say, with any view to the mitigation of that sentence which you are here to pronounce, and by which I must abide. But I have that to say which interests me more than life, and which you have labored, as was necessarily your office, in the present circumstances of this oppressed country, to destroy. I have much to say why my reputation should be rescued from the load of false accusation and calumny which has been heaped upon it. I do not imagine that, seated where you are, your minds can be so free from impurity as to receive the least impression from what I am about to utter. I have no hope that I can anchor my character in the breast of a court constituted and trammeled as this is. I only wish, and it is the utmost I expect, that your lordships may suffer it to float down your memories untainted by the foul breath of prejudice, until it finds some more hospitable harbor to shelter it from the rude storm by which it is at present buffeted. Were I only to suffer death, after being adjudged guilty by your tribunal, I should bow in silence, and meet the fate that awaits me without a murmur; but the sentence of the law which delivers my body to the executioner will, through the ministry of that law, labor in its own vindication, to consign my character to obloquy; for there must be guilt somewhere,—whether in the sentence of the court, or in the catastrophe, posterity must determine. A man in my situation, my lords, has not only to encounter the difficulties of fortune, and

lužad, azur neart cumhaċda ór cionn na n-daojne atá tħuaġħiżżeġ ażur rmaċtużżeġ lej, ażur tujalle fór ċluuad-ċar claoħnað dajn għixx-żżeġ. Fażgħan an fean bar, akt mäppiea ħa a cūjhnejne. Șo nac n-eu żgħaż-żo mo cūjhnejne, ȝo m-bað réjdji lej r-jaġid reo dom ɬaojað ó cūjd de na collu b'cunċa am lej. An uajji a m-béanfaji m'anam ȝo cuan capadatħajsl éiżi, — an uajji a m-bejð ré le ɬuażjal b'ha laoċha mantiċċe a dōjjez a b-fujiż aji an r-żalani ażur aji an mäġ-ċata ġum a d-tiġie ażur rúbaqse do ċo[r]ajt, ir-é ro mo dōċar; — ir-mian lhom ȝo m-biordocajsl mo cūjhnejne ażur m'ajnejn jađ ro a mäppifear am ħsal, ażur miri bejst aż-ahha jippe anuar le rarað aji r-żiġi or an niażjal malliżżeġ tiegħi a cōmheada a neart le caġnejead anha an Té ir-ajju de, — niażjal a cōmheada a cūħċet ór cionn na n-daojnej mari ór cionn aqnejh tead an faraġż; — niażjal a cūjnlear pean ahażjal a deaibhaż-żejji aji għad Dē, d'a mäjibað de biuż-żo ȝo ȝ-cnejdeanu ré n'sor mō no n'sor luža 'ha cnejdeam an niażjal; — niażjal cnuad ażur m'hixx-oċċar-eċċ mari ż-żebi aji ȝal-leyha na n-dileacéd, ażur deoja na m-bajnnejteabbaċ do niznead lejj.

[Oo cożżead aji ro ȝo neam-ħaona ē lej an tħżeanna Nojbuuñiż, noċ dubbajiet lej n-nan b'fējdji le baoiċ-ċnej-deaċajb laża olca marri ē a mjaħa p-ladnejn do cōl-ħlojha.]

Glaoġdin aji Öja ȝlejzeal, tabaqnejn Caċċaoji nejjie marri m'honnha, ażur da laċċajji ir-éiżi d-dan dul ȝo ȝoñiż, ażur tabaqnejn marri m'honnha fuji na d-tiġi-żu n-aduż-żżeġ ċejjil dun-majbba do cuaid nojham, ȝo naxb mo beur do n-żejj lejnej-feara d'innejr mē, aji fead an baożjal reo ȝo h-uyle ażur aji fead mo mħan ȝo h-jomħan; ażur nac naxb rújl ażam do nisd eile akt mo tħix d-ħuvarżalað ón leat-tnejom d-ħulajiet riċċo fożżiddeac ażur cōx fad; ażur ta dōċar cijni te ażur deaibha ażam, ȝidu ȝo baoċ ażur ȝo boni a'rif a fuċċanu ré, ȝo b-fujiż aċċa fórr aji 'Ejjien a rajt aonhaċda ażur nejjit ġum an oħbiex ir-uarala ro do ċenċ-ħużza. Labha jin aji an nisd reo le mjuuġiżiż feara cijni, ażur lej an rόla r-a beħnar 80. Na meara jid, a tħżea jnajde, ȝo n-dejjniż reo aji roj rarað beaq m-i-ħuajnejn heara ż-żejju do cun opplajeb. Nis bejð an fean naxi ajuduż fórr a għix-ċum bieżeże do labba jid, ullam ġum a clu do baożgalużza le ha daojnejb atá

the force of power over minds which it has corrupted or subjugated, but the difficulties of established prejudice. The man dies, but his memory lives. That mine may not perish,—that it may live in the respect of my countrymen,—I seize upon this opportunity to vindicate myself from *some* of the charges alleged against me. When my spirit shall be wafted to a more friendly port—when my shade shall have joined the bands of those martyred heroes who have shed their blood on the scaffold and in the field in defence of their country and of virtue, this is my hope;—I wish that my memory and name may animate those who survive me, while I look down with complacency on the destruction of that perfidious government which upholds its domination by blasphemy of the Most High—which displays its power over man, as over the beasts of the forest—which sets man upon his brother, and lifts his hand, in the name of God, against the throat of his fellow who believes or doubts a little more or a little less than the government standard—a government which is steeled to barbarity by the cries of the orphans, and the tears of the widows which it has made.”

[Here he was brutally interrupted by Lord Norbury, and told that weak and wicked enthusiasts, who felt like him, were unequal to the accomplishment of their wild designs.]

“I appeal to the immaculate God—I swear by the throne of Heaven, before which I must shortly appear—by the blood of the murdered patriots who have gone before me—that my conduct has been, through all this peril, and through all my purposes, governed only by the convictions which I have uttered, and by no other view than that of the emancipation of my country from the superinhuman oppression under which she has so long and patiently travailed; and I confidently and assuredly hope that, wild and chimerical as it may appear, there is still union and strength in Ireland to accomplish this noblest enterprise. Of this I speak with the confidence of intimate knowledge, and with the consolation that appertains to that confidence. Think not, my lords, I say this for the petty gratification of giving you a transitory uneasiness. A man who never yet raised his voice to assert a lie, will not hazard his character with posterity by

le teacð, le nað njsd hað fñori de cùir éð tñrom d'a círi mair atá an cùir reo az an am ro. A read, a cízeaumhaðe, njs fñazrað an fean dñiab mjan zan a leac-líge do rñnuob að nofni raojire a cíne, ariñ a g-cumhar foimhað 'na leit-rgueul leir a g-coirrgfeari an t-jonhjiacur úð noð ír mjan leir coimhead ran uajñ félñ ariñ a cùllear an foimheari-tuðe é.

[Añro do cõrr an tízeaumha Nøibumijð ariñ é.]

A deilum ariñ hað m-beanañn le do cízeaumhað na bñiaðaria a dubaþit mé; ta ñjor mó tñruajð 'na thut aðam oit mair zeall ari d'oirfiz. Ba dom cõmðutcælrib do labaði mé. Wa ta fñori 'Elluðnað añro zo meirvñiðið mo bñiaðaria délzeaumhaða é a ñ-uajñ a cíljoblóð!

[Añro do cùri an tízeaumha Nøibumijð corð ariñ ariñ.]

Do fñosl mé coiðce zuiab é zno an bñieiteamhað 'nuajñ a b-faðcari cionntac an bñiaðze, bñiesc an dlíge do tábajit ari. Do fñosl mé mair an ceadna zo mearañna ha bñieiteamhað ari uajñib zuiab cõri dñlb do clor zo foizdeac azur do labaðit zo daona; iððbaðit na dlígead do cõmhaþilead; azur do tábajit a m-baðamhaðle le minn muhenteaumðar ari na ciallaib le'ri coiñuizzead é do ðeanañn an peacuið d'a m-bieiteamhaðceari cionntac é. Cnéldeajñ zan aihur zui fñosl bñieiteamh ariñge rúð a bæt cõri dð; aðt ca b-fuþl raojire mðriðalað buñ ñ-dlígead, ca b-fuþl ceaðit, tñðcajre azur ceannhrað maojðteac Þui g-cuñit bñieiteamhað, muha b-fuþl cead az bñiaðze dona le mñnuðzað a ñntiññiðe zo rlan azur zo fñori, azur le cor-namh foisoðear le'ri coiñuizzead é, azur zo móri móri an tan hað ceaðit aðt buñ ñ-djan-gliocar a cùllear é faoi lajm ari cñoðcar? B-féldiñ zuiab nofni bñieiteamhað fñarizgað é, a cízeaumhaðe, aízne fñri do claoñad cùm haðie bñeuðzað an rñalañ; aðt njs atá ñjor meara ðamra 'na 'n haðie rñmuajnte, no 'na uaðvara an rñalañ, do bætdead haðie na millein bñeuðzað bñeuðzað ro do cuñiead am aðgaid ir an g-cuñit reo. Ir bñieiteamh tura, a cízeaumha, azur ir mjrí an bñiaðze do fñosltear bæt cionntac. Ir mjrí feari; ir feari tura mair a g-ceudna. Feudanñ rñnn an ñ-aiste malaptuðað le ñompoð cuñiead Þjð hað b-féldiñ

asserting a falsehood on a subject so important to his country, and on an occasion like this. Yes, my lords, a man who does not wish to have his epitaph written until his country is liberated, will not leave a weapon in the power of envy, nor a pretence to impeach the probity which he means to preserve, even in the grave, to which tyranny consigns him."

[Here Lord Norbury again interrupted him.]

"Again I say, that what I have spoken was not intended for your lordship, whose situation I commisserate rather than envy. My expressions were for my countrymen. If there is a true Irishman present, let my last words cheer him in the hour of his affliction—"

[Lord Norbury again stopped the prisoner.]

"I have always understood it to be the duty of a judge, when a prisoner has been convicted, to pronounce the sentence of the law. I have also understood that judges sometimes think it their duty to hear with patience, and to speak with humanity; to exhort the victim of the laws, and to offer, with tender benignity, their opinions of the motives by which he was actuated in the crime of which he was adjudged guilty. That a judge has thought it his duty so to have done, I have no doubt; but where is the boasted freedom of your institutions—where the vaunted impartiality, clemency and mildness of your courts of justice, if an unfortunate prisoner, whom your policy, and not pure justice, is about to deliver into the hands of the executioner, is not suffered to explain his motives sincerely and truly, and to vindicate the principles by which he was actuated? My lords, it may be a part of the system of angry justice to bow a man's mind by humiliation to the supposed ignominy of the scaffold; but worse to me than the purposed shame, or the scaffold's terrors, would be the shame of such foul and unfounded imputations as have been laid against me in this court. You, my lord, are a judge; I am the supposed culprit. I am a man; you are a man also. By a revolution of power we might change places, though we never could change

Լիո առ հ-կայլ մարտւշած լլամ. Ու քերայլ աշ օրշ նա սովոր թո զայ շեած ծո շօրայտ մո շնու, ըպես է այ կլար-շաճոյծ եսո հ-կայլ? Ու քերայլ աշ այ հ-օրշ ո զայ շեած ծո շօրայտ մո կայլ շոյնոր և լաման րի ծա մար-լուշած? Ա դաօրին ելոյտ եայ և շոյնոր եսո դ-յայ-ցլուար ձախա այլ մո շոր, մո շեանց շում շոյնար աշու մո կայլ շում նայու? Եթ քեյդոյ լո եսո հ-շուօշայու մ' այրոյ եած ծո շօրայտ, աշտ ծո բա ա'ր աւայ եօ ոյ րտաօնքած մե մո կայլ աշու մ' յունտին ծո շօրայտ այլ եսո հ-կայլած. Ու քեան լուաբ յոյնին շնու 'նա եած, ծեսիքած մե ծեյլ տայլի նա եած րի աշ շեայտւշած այ շնու րի ա մայութար ամ ծյալ, օյլ յր է օյշնեաշտ ամայն յր քեյդոյ լու բայց բայլ ծո նա ծաօյնի ծա դ-ոնօյնի աշու ծա ոչյուածոյտ, աշու այլ և րորա աւայ լուածշայրած բա ծ'բայց այլ. Ու ծաօյն, և էլշեարին, յր շայբի րի ծու և լաշայլ նա հ-առ շաշաօյր ելոյտեանին յունտեանտա այլ այ լա տոն, աշու եօծ քո ան րի և հ-շումար Հարտւշտոնա նա հ-շոյօծ ծո շայբեանած ծո դոման շույնի յունտ, յու հ-յած նա ծաօյն ծո եած ծա հ-օյնեած և բ'քեար, ոյ շա հ-յած և շունայտ լո յունտին բա ծլայն, բոյնեար-տի մո էլու, ոյ—

[Ծո շոյզեած այսր այսր է.]

Այ ծ-տոլլմեարշբայ քեան այ ծ-տի բա ծ'բայց այլ, շեայտ ծլիշեած ծա յաօյնած և րոյլի նա դաօյն օ մարլա ելուզած սոյնա նա աշած այլ քեած և շարձալ և ոչ դւբայլ յո լայլ քո այ միահած, աշու ծո եած լոյր րաօյլուր և էլու ծո ծյու այլ րոյ եազան. Կած բա այ մարլուշ ծո շայբայնար մե? ոչ կած բա այ մարլուշ տն շեայտ աշ յայնուծ օյլ կած բա ոած ծ-տալլիբայ ելոյտ եայ օյլ. Տա իյօր աշամ, և էլշեարին, շոյնաբ է կլաշտած եսո դ-լիշ այ շեյր րի ծ'յարուծ. Շաբանան այ կլաշտած շեայտ բուեզայնած ծայրա. Տայ ամիս ոյ լայլ թո յաշտահած իյօր մո նոր մո շարձալ, օյլ ծո տաշտած ելոյտ օյլ յր այ հ-Կայլեան րու եսո ե-բլլ-շոյզ այլ և մյոնհայլ. Ոյ րի եր, և շայբայն քոյ ծո նօթայլ քո կայլ շու դ-յայնուծ; աշտ յր շայբի րի ծա կլաշտած յո լեյլ եսո դ-լիշ ծո շայբայլ ծայրա.

Սոյնեալ ամ լոյտ շոյ շաշտայլ նա Բոյնչ մե. Տաշտայլ նա Բոյնչ! Կած բա? Ծեյլեալ շոյ միան լու րաօյլուր մո էլու ծո ծյու ծո ծյու այլ. Կած բա և դ-յայրայն րի ոյ? Այ

characters. If I stand at the bar of this court and dare not vindicate my character, what a farce is your justice! If I stand at this bar and dare not vindicate my character, how dare you calumniate it! Does the sentence of death which your unhallowed policy inflicts upon my body, also condemn my tongue to silence and my reputation to reproach? Your executioner may abridge the period of my existence; but while I exist, I shall not forbear to vindicate my character and motives from aspersion; as a man, to whom fame is dearer than life, I will make the last use of that life in doing justice to that reputation which is to live after me, and which is the only legacy I can leave to those I honor and love, and for whom I am proud to perish. As men, my lord, we must appear on the great day at one common tribunal; and it will then remain for the Searcher of all hearts to show a collective Universe, who was engaged in the most virtuous actions, or actuated by the purest motives—my country's oppressors, or——”

[Here he was again stopped.]

“My lord, shall a dying man be denied the legal privilege of exculpating himself in the eyes of the community from an undeserved reproach, thrown upon him during his trial, by charging him with ambition, and attempting to cast away for a paltry consideration the liberties of his country! Why did your lordship insult me?—or rather, why insult justice, in demanding of me why sentence of death should not be pronounced? I know, my lord, that the *form* prescribes that you should ask the question. The form also presumes the right of answering. This, no doubt, may be dispensed with, and so might the whole ceremony of the trial, since sentence was already pronounced at the Castle before your jury were empanelled. Your lordships are but the priests of the oracle. I submit to the sacrifice, but I insist on the whole of the forms.

“I am charged with being an emissary of France. An emissary of France!—and for what end? It is alleged that I wished to sell the independence of my country;—and for what end? Was this the object

Þrajb rjn tojl m' an-ihjana? Azur an é reo an mod  
 leir a neitjæanu caðaojj bneitjæamhnuj bneuð  
 nuðad? Nj h-ead; nj teacðaþre mjj. Ba h-é m'  
 an-ihjan ait a þejt azam amearz rlanuïðceoja mo ðsne,  
 nj a 3-cumhað, ha a d-taflibæ aðt a nglöjj an ȝnijomha Cad  
 rat a n-djolfañn raojjre mo ðsne leir an b-Frajnc?  
 Walajrit majzirðili? Nj h-ead, aðt aji ron m' an-ihjana.  
 A mo ðsne! an le an-ihjan peajranta do clauðad mél? An  
 þrajb ré ha aðbæri mo ȝnijomhað? hað b'fjeldi ljom le mo  
 ȝteazgarz azur mo ðhaoin, le það azur noð mo ðuñtjrie,  
 me félj do èun amearz ha fojjnearitað jf uajþneacá mo  
 ðsne. Ba joðal ðam mo ðsni. Do joðbæri mél zað rmuajneðslir  
 azur zað cumhne an-tojleamhui m' anama ði, azur da  
 n-jobbajlum félj anhoit, a Ðhja! Nj h-ead, a ðiðealhajðe;  
 do juñne mél mali 'Elliþonhað do èlñn a ðsni do raojjad ó'n  
 èuñz fojjnearitað mj-ðriðcajjeac Sallda, azur o'n èuñz  
 njar meara complacðda ran m-baſle, comh-joñtœoju azur  
 comh-deanþoju leir a rgujor ha ðsne, ðaðab luac haðje do  
 ðaðanitjari anñ aðbæear neamh-fjor, le fior a d-tjuajllead  
 félj. Ba ðoð mo èljoðde mo ðsni do raojjad o'n tlojriðaðt  
 dlujc-ceanþgalte þa ðoð rjn; ba ðoð ljom a raojjre do èun  
 ór cjonñ dlobájle ó zað ujle cumhað na talíhan; ba ðoð  
 ljom d'a h-ajduðað gur an joðad uaral rjn ran doman  
 ðaðab að le Ðja í þejt anñ. Do rmuajneð, zo deitjñi,  
 ceanþal leir an b-Frajnc, aðt zað dul njar fada 'ha  
 þejdead comhþneazanac do ðaðanitjari an ða ðsni. Da  
 d-tóijæad ha Frajncið cumhaðd oñriðan kontabailit eac le  
 n-ari lán raojjre, do þejdead 'ha ðoðanitjari rgujor ðoðb.  
 Ð'jariðamhari a 3-cuñgum, azur d'jariðamhari de bñið do  
 geallað dñjñ é—mali ðabariðojuib a 3-coðad azur ðajri-  
 djb a rjotc an. Da d-tlocrafad ha Frajncið mali joññ  
 ruñðceojuib ho mali haðadib, zað cujjreac ó ha  
 daðojuib do èljoðfjñi ña n-akjalð le mo neart zo  
 lejji. Do ðabariðað mo ðoðanitjile ðaðib, a ðoðanitjare,  
 d'a d-tafluðað aji an tlaðj le clauðeim anñ aðn lajm azur  
 le tjuajllean a lajm eile. Do ðanlóðcajñi jad leir an ujle  
 peajz myllteac coðaið; do bñorððcajñi mo ðoðanitjare  
 da ðaðanitjari aðn a m-baðajb rul do ðjuajlleðcajðiñ cne mo  
 ðsne. Da d-tlocrafad ðsni ña talíhan am aðmdeoñ, azur  
 da 3-cuðrifðe mél aji m'ajr le foðilamhað a 3-cleacðad,

of my ambition ? And is this the mode by which a tribunal of justice reconciles contradictions ? No ; I am no emissary ; my ambition was to hold a place among the deliverers of my country—not in power, not in profit, but in the glory of the achievement. Sell my country's independence to France!—and for what ? A change of masters ? No, but for my ambition ! Oh, my country ! was it personal ambition that influenced me ? Had it been the soul of my actions, could I not, by my education and fortune, by the rank and consideration of my family, have placed myself amongst the proudest of your oppressors ? My country was my idol. To it I sacrificed every selfish, every endearing sentiment ; and, for it I now offer myself, O God ! No, my lords ; I acted as an Irishman, determined on delivering my country from the yoke of a foreign and unrelenting tyranny, and from the more galling yoke of a domestic faction, its joint partner and perpetrator in the patricide, whose reward is the ignominy of existing with an exterior of splendor and a consciousness of depravity. It was the wish of my heart to extricate my country from this doubly-rivetted despotism. I wish to place her independence beyond the reach of any power on earth. I wish to exalt her to that proud station in the world which Providence has destined her to fill. Connection with France was, indeed, intended, but only so far as mutual interest would sanction or require. Were the French to assume any authority inconsistent with the purest independence, it would be the signal for their destruction. We sought their aid—and we sought it—as we had assurances we should obtain it—as auxiliaries in war and allies in peace. Were the French to come, uninvited by the people, as invaders or enemies, I should oppose them to the utmost of my strength. Yes ! my countrymen, I should advise you to meet them on the beach with a sword in one hand, and a torch in the other. I would meet them with all the destructive fury of war ; and I would animate my countrymen to immolate them in their boats before they had contaminated the soil of my country. If they succeeded in landing, and if forced to retire before

ðo éfroldfrinн tan cjonн ȝac onlaið talman leo; do mhillfinн ȝac tizе, do lojrzfinн ȝac riuse reoи, azur an dejjie ball anн a d-treizfrinн dбcар raoiire mб ir anн d-fanfajnн, azur do ȝeabajn uaið a b-forlonzþorit dейzeanaс na raoiire. An ніð han b'félðsi lhom féjn a ðeanam, an mo ȝuitim, d-fazfrinн mani Ȥndužad dейzeanaс do m' cоmhdutcarijб do Ȥnlochuzad, de bjuð zo m-bejðead fior azam zo b-fuþl beata mani aon le bar, earonoriac an uajri cоjmeadar cnead coizcnioc mo Ȥn fеjn raoi a rmaest. Aet ні mani namhajdjs ba mhan dўnн laochna na Fnaidc do Ȥeacгt cум tine. Ví rúl azam, tna, zo b-rafazajn cunznam o'n b-Fnaidc. Ba mhan lhom deaibuzad do'n Fnaidc azur an domhan zuji Ȥuill na h-Ejjionnajz coball; zuji feariðaс jad le daonract, azur ullath cум raoiire azur fuarzlaða a d-tsie do Ȥorajnt. Ba mhan lhom an unrað ceadna d-fazajl ari ron mo Ȥne a'r a fuajri bhajrinnzton ari ron Amelica, eadon, cunznam a bejðead cо d-tajlbeac mani frampla a'r le n-a neajt, cabantcnuide muinte, calma, lan d-ealadan azur d'eolar, a cumhdócaс an majeear ata ionajn azur a mіneócað na hejte ȝauka ari ȝ-caile. Do Ȥocefajdjr Ȥuzajn mani coizcniocajb azur do Ȥzanfajdjr uajnн mani Ȥallidjs, tan éir ari m-baoðala do nojnn azur ari ȝ-cinneatnujн d-andužad. Bud jad ro mo mhan; ȝan maižirðiluðe nuada d-fazajl aet na rean tsofana do Ȥibnead. Bud jad ro calla d-fiafniuzear cunznam o'n b-Fnaidc, de bjuð hanl b'félðsi leir an b-Fnaidc bejte nfor namhada са na 'n namhajd do bї Ȥeana a lan mo Ȥne.

[Do Ȥocefajdjr an Ȥuzajn mani.]

Cuſſite ari am lejð zo b-fuþlum cо talbaðdaс ir an jaſiuaed ro cум mo Ȥsie do Ȥaoiiað zuji rmuajnteař mjr do bejte am Ȥlojč-Ȥeanažajl an bannha 'Ejjionnac; no mani a dubajit do Ȥižearinur, zuji mjr "beata azur fuþl na cealža." Ðeajaji ionajcajd onðilje ðam. Tabajiji d'on joðdanam mear an uaðdaðajn. Ta daojhe až oþiþužad ir an Ȥealž ro atá ní amhajn nfor feaři 'na mjr, aet nfor feaři 'na a mjearearn tū fеjn a bejte, a Ȥižearin, —daojhe ór comhain oþiðearicara a ȝ-caileaæda azur a rubajce do Ȥnomfajn zo mearamajl, azur da raoifridjr fеjn tmuajlližte le luaržad do lanj folamajl.

superior discipline, I would dispute every inch of ground, raze every house, burn every blade of grass; the last spot on which the hope of freedom should desert me, there would I hold; and the last entrenchment of liberty should be my grave. What I could not do myself, in my fall, I should leave as a last charge to my countrymen to accomplish; because I should feel conscious that life, any more than death, is dishonorable when a foreign nation holds my country in subjection. But it was not as an enemy that the succors of France were to land. I looked, indeed, for the assistance of France; I wished to prove to France and to the world that Irishmen deserved to be assisted—that they were indignant at slavery, and ready to assert the independence and liberty of their country; I wished to procure for my country the guarantee which Washington procured for America—to procure an aid which, by its example, would be as important as its valor; disciplined, gallant, pregnant with science and experience; that of allies who would preserve the good, and polish the rough points of our character. They would come to us as strangers, and leave us as friends, after sharing in our perils and elevating our destiny. Those were my objects; not to receive new taskmasters, but *to expel old tyrants*. And it was for these ends I sought aid from France; because France, even as enemy, could not be more implacable than the enemy already in the bosom of my country."

[The Court again interrupted the prisoner.]

"I have been charged with that importance in the effort to emancipate my country, as to be considered the key-stone of the combination of Irishmen, or as your lordship expressed it, 'the life and blood of the conspiracy.' You do me honor over much; you have given to the subaltern all the credit of a superior. There are men engaged in this conspiracy who are not only superior to me, but even to your own conception of yourself, my lord; men, before the splendor of whose genius and virtues I should bow with respectful deference, and who would think themselves disgraced by shaking your blood-stained hand——"

[Ելքայինա Խորեսուիշ—Օ դիշե տն ծո ծյէջոլլ ծստ  
ծոս լլաջալ, բվլտեած, սայհեած ծո ծոյ այ բոյ.]

Ճա է, ա էլքայինա, ա հծեարբայի ծամրա աշոր միր այ  
առ տ-րկշե զսր առ բզալան արծոյշե ծոմ ծնդարիած լեյ  
առ բազօնի ծայտ էւրա աշտ ըուօչոյ մեածոնած, զո  
բ-բվլլի շոնիշած ծո ն սոլ բվլ ա ծոլլութած աշոր ա ծոլլութ  
բայ լր առ բ-բոյած րո ելդի բոյինեալտայ աշոր տրալլի՞  
Ա հծեարբայի առ նօ թո ծամ աշոր նաւ բ-բայթիծ մե եւշ  
ամ էրալլ զո բոն զան ա թուխած? Ուրի այ նաւ մ-բեյծ  
եազլա ծու ա լաշայ առ նույժեամայ Ան Շնիածալիշ  
շնոր ծո ծաբալլի ար րոն եւրա մո եաշա զո լեյ, առ  
մ-բեյծ եազլա օրոյ, ո առ մ-բեյծ մե ելուզույշե լե բվլշեալլ  
ծառածա աղոր; աշոր զո հ-ալույշե լեալրա? Ծա մ-բա  
բեյծ լր է առ սոլ բվլ նեամ-շոնտած ա ծոլլութած այ բած ծո  
ծեանիար մալլայշե, ծո շուստիսած աղո առ ալտ տայրշե,  
ծ'քածրած ծո էլքայինար բրայի լոյտ. Խա լայն-  
շեալլ առ ծոյն եարօնի ծո ծոյ ամ աշալծ նայր առա  
մե մայլ. Խա տրայլլշեալ առ ծոյն մո ծոյնին լե  
բրայնեած զսր բ-բեյծ լիոյ բանսոյած լե սոյ այ բլտ աշտ  
լե բայլուր աշոր բեյն-շուստած մո էնիւ; ո զսր բ-բեյծ լիոյ  
լիոյ եւշ ամ ծալտա րո-լստա ծո շուստած ա լեատ-շոյոմ աշոր ա  
մ-ծոյար մո ծոյնիւշարած բեյն. Լաբրան բոյիօցլած առ  
Ռիաջալ Ալյալիշ մո բարամայլ. Այ շուստած բոյ ծո ծար-  
նայն ար, զո բ-բայթի ծոյն եալ բոյ նո լրիսած րան մ-բալ, ո  
ո բրած, սոյլույշած, ո բալլ ծ շուստածայ ել. Այ սոյլույշալ ծ'  
բոյինեալտայ ծոյնիուօշ այ առ շոյ ծառ ծեածա  
զո ծ-դրութին անաշալծ այնիշեալին րան մ-բալ. Ա դ-ան-  
ծեյմ ո բայլուր ծո ծոյնին այ շոյ բայլուր մո էնիւ, աշոր  
իյ շոյօքած ա նախած արտեած աշտ օր շոյ մո ծոյր մայլ. Ա  
շոր առ մ-բեյծ միր նայ մայլ աշտ այ րոն մո էնիւ, ա ծոյն  
մե բեյն ա մ-բաջալ օր բ-բոյինեալտայ եսդիմայ այլուած,  
աշոր անօյ ա դ-անօյ ո հ-սայշե ծո ծոյնին ծո ծաբա-  
բայն ա բ-բայթ ծոմ ծոյնիւշայթի աշոր բայլուր ծոմ էնիւ,  
—առ սալույշեալ լե մարլած մե զան ծեած ծ'ա ծոյ ծյօմ է! Ա  
ի հ-եած; նայ լեյզ Ծա!

[Ծաբալլի առ Էլքայինա Խորեսուիշ աղոր լեյ առ մ-բրայշ  
զո լլայ ա բրայնիշե աշոր ա լաբրած նայնեած ծ' ա մայ-  
նի աշոր ծ'ա մայնեած, աշտ զո հ-սայշե ծ' ա աշայ ոս բայ-  
բայթ լած ծ'ա մ-բեյծած բոյ.]

Lord Norbury—"You have endeavored to establish a wicked and bloody provisional government."

"What, my lord! shall you tell me, on the passage to the scaffold, which that tyranny, of which you are only the intermediary executioner, has erected for my murder, that I am accountable for all the blood that has been and will be shed in this struggle of the oppressed against the oppressor?—shall you tell me this, and must I be so very a slave as not to repel it?—I who fear not to approach the Omnipotent Judge to answer for the conduct of my whole life—am I to be appalled and falsified by a mere remnant of mortality here?—by you, too, who if it were possible to collect all the innocent blood that you have shed, in your unhallowed ministry, in one great reservoir, your lordship might swim in it. Let no man dare, when I am dead, to charge me with dishonor; let no man attaint my memory, by believing that I could have engaged in any cause but that of my country's liberty and independence; or that I could have become the pliant minion of power, in the oppression and misery of my countrymen. The proclamation of the Provisional Government speaks for my views; no inference can be tortured from it to countenance barbarity or debasement at home, or subjection, humiliation, or treachery from abroad. I would not have submitted to a foreign oppressor, for the same reason that I would resist the domestic tyrant. In the dignity of freedom, I would have fought upon the threshold of my country, and its enemy should only enter by passing over my lifeless corpse. And am I, who have lived but for my country, who have subjected myself to the dangers of the jealous and watchful oppressor, and now to the bondage of the grave,—only to give my countrymen their rights, and my country her independence,—am I to be loaded with calumny, and not suffered to resent it? No; God forbid!"

[Here Lord Norbury told the prisoner that his sentiments and language disgraced his family and his education, but more particularly his father, who, if alive, would not countenance such opinions.]

Ða m̄-ba féldeñ le rþjorlajdib na mafib ojriðearic nojñh a  
 bejð aca a n̄gnoðajb azur a n̄-aflib na n̄-daðihe a b'joniðiun  
 leo 'tan m̄-beaða ðiomþuañ ro, a ðaibre rþjor ðslir azur  
 uppiamáð m̄' aðar mafib, feuc anuar le ðian-amhajic aji  
 beur do m̄ic fúlanþað! azur rȝnud ma fánuiz mé aji  
 read mojmente amhajn ó fóll-þeaðarþaðb deiðbeura azur  
 tearf-þnáðrþis hoc ba cùram leat cùri arteac am ajsne  
 óð, azur aji a ron dā b-fuſilim anoir aji d-ti d' ofrjaſ ruar  
 mo beaða. Feucanñ tū heam̄-fóldideac do 'n̄ joðbaſit, a  
 tīðeariha. N̄i cuiþiðcæri an fúl ðaðab taſit ont, le  
 rȝanþiaðajb ceaſidaca ðiomþjollar ӯni n̄-joðbaſit; ȝluajr-  
 eann r̄i zo tearfijðe azur zo n̄elð tne na cuiþledib do  
 éruðuiz Dja d' aðbaſiaðb ojriðearica, aðt dā b-fuſl tura  
 ciñhte do rȝnijor aji aðbaſia èðr epiððte a'r zo  
 n̄gaffieann r̄lad cùm heimhe. Vloð fóldið azajb; n̄i  
 azam aðt beaðan focal tuſle do jrað. Ta mē að dul cùm  
 mo t̄uama fuari ciun. Jf bez nað m̄uctari loðriñ mo  
 beaða; n̄oðcar mo juð; forðaſleann an uaiz dom ȝabájl  
 azur tēlðim r̄sor ann a lan. N̄i aðam aðt aon zuðde  
 amhajn d'janþiað að m̄teacð ðam ó'n̄ domhan; SJ TRÓ-  
 CAJNE A CJIUJHEJS. Na rȝnlobðan aon duine mo t̄jodal  
 tuama, ojj man hað laðhann aon duine að a b-fuſl eolar  
 m̄' inntiñheæd d'a ȝ-coraht anoir, na caiñtean le clorað  
 no le aijbækjor jad. Fantað a n̄-uaiznear azur a r̄sotðcain  
 jadran azur m̄ri, azur mo t̄uama ȝan cðmariða no zo  
 b-feudajb aijrjueaca azur daðine egle mo éail do cear-  
 tuðad. An tan a ȝabájl mo t̄ri a h-jonad amearz cñeadac  
 an domhan, að an uajr SJH aðvajn ȝðrjyðtar wð  
 CJIÐAÐ TUAÐA. Ta mē cniolcniððe.

"If the spirits of the illustrious dead participate in the concerns and cares of those who were dear to them in this transitory life, O ever dear and venerated shade of my departed father, look down with scrutiny upon the conduct of your suffering son, and see if I have, even for a moment, deviated from those principles of morality and patriotism which it was your care to instil into my youthful mind, and for which I am now about to offer up my life. My lord, you seem impatient for the sacrifice. The blood for which you thirst is not congealed by the artificial terrors which surround your victim; it circulates warmly and unruffled through the channels which God created for nobler purposes, but which you are now bent to destroy, for purposes so grievous that they cry to Heaven. Be yet patient! I have but a few words to say. I am going to my cold and silent grave; my lamp of life is nearly extinguished; my race is run; the grave opens to receive me, and I sink into its bosom. I have but one request to ask at my departure from this world; it is—THE CHARITY OF ITS SILENCE. Let no man write my epitaph; for as no man who knows my motives dare *now* vindicate them, let not prejudice or ignorance asperse them. Let them and me rest in obscurity and peace, and my tomb remain uninscribed until other times and other men can do justice to my character. When my country takes her place among the nations of the earth, *then, and not till then, let my epitaph be written.* I have done."

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