

Evelyn Stewart Murray

IRISLEABAR . NA . SAERILTE

The
Gaelic Journal



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AN GAÉILIG MÓ NA NAOMHÁD AÓIS DEUG.

Iṛ aoir iongtantur an aoir ro: atáro uallaige ag a u-tarhuing ar bóireub, agus talam ag a tpeadao, le bhigib teime agus uirge; agus ar muir atáro longear gan riu an t-peoil ag imteact “I n-aḡaró na tuile ’r i g-coinne na taoroe,” agus i g-coinne na gaoite mar an g-céadna. Iṛ féioir teactairpeact i rḡubinn do éur timéioil na cḡunne ariṛ agus ariṛ i g-ceactairma uairpe an éloig: agus iṛ féioir le beirp caint do théanao le céile agus leiteao baile móir eadonria. Déantari ionaige do théalbao le gaeitb na gḡeime a iṛmeoe rúil, agus poillirḡeair bailte móra le polur electreac: agus mar rin to céao níó eile; atáro riao ag a n-téanao i móó to mearráoe a beiré na óraoigeact tamall o ioin. Agus ní h-é amán go b-fuil ealaóna nuaoa ag a g-cumaó, agus neite nuaoa ag a b-págaril amaé gac lá, aet rór atá an rḡunne ag a noctao i u-taoib neiteao ar a riao uaoime in ambrior iṛuam ioinne ro. Do raorleao iṛuam gur an aoir ro go m-buró teangta comḡaoil an Eabhair agus an Gaéilig, aet iṛ eol do gac fearp leigim anoir gur ab gaoil i b-pao amaé atá aca le céile. Iṛ rior, mar an g-céadna, do gac n-uime eolgaé gur ab fogur é gaoil ar u-teangan-ne do’n Larion, do’n ḡreigir, do’n Béarla, do teangtaib na Searmáine, na Fhaince, na Spáinne, na h-Iodáile agus na h-India Siorp. Iṛ foigre, rór, do’n Gaéilig an bḡeactair agus teanga na bḡeactairne bige iṛa’ b-Fhaince: agus iṛ ió beag naé i an caint céadna a tá agaim rém agus ag muintirp éuairpice Albann. An rao do bi éirpeannaige mar ro a n-ambrior i u-taoib a u-teangan, do rḡuioadaoir mórián uirpe do éug cúir maga rúca do luéó leigim, aet ó ruarao amaé go cinne rior a comḡaoil do na teangtaib eile úo do méaouig mear na b-ríoir-eolgaé uirpe ar móó go b-fuil mórián uioib anoir i u-tíoirtaib coigriúe ag a póglum. Iṛ níó iongantaé oar n-uóig ollamam na Fhaince, na Searmáine agus na h-Iodáile—na uoime iṛ mó eolur iṛan g-cḡuinne—a beiré ag póglum na teanga ar a b-fuil mear com beag ag an uioing u’ar ab teanga uilip i. Ní ruiur an teanga ro na h-éirpeann o’póglum, go h-aiḡeé do’n muintirp ná’i éualao rocal ví ariam ó beul uime. Atá rior gac póglum le págaril ag muintirp na g-cḡiúe úo a uúbráo’na u-teangtaib rém, cpeao rá, uime rin, a b-fuil riao ag caiteam a n-aiḡirpe le teanzam coigriúe? Iṛ mar gḡeall ar an móir-ionmurr a tá i u-teangan agus i b-póglum na h-éirpeann atá riao ag gḡeao an uoiag ro oirpa rém. Atá mear com móir rin ag luéó an móir-eolur ar na h-ionmurrtaib lám-rḡuioéa a tá agaimne, go u-tig mórián uioib go h-éirpinn ag póglum Gaéilige nuair gḡeirio riao raiil ar a n-áit uil ar

loig caiteam-amhrye, no fóp, pláinte, maí an éirí eile ve'n t-*rao*gal. Atá le máite uinne uafal ó'n b-*Fhianc*, gan focal béarla in a beul, *gac lá 'fan* áyoyzoil míogánuil *Gae*dealaé a m-baile *Áta*-cliaé. Ní luaité h-*o*rgaltaí na uóyrye i meádon-lae vo'n éoitéionntaéó má bíonn ye 'fan teadé arcié, *aguy* ó'n tpié rin zo n-uóintai na uóyrye uim érántona ní éirí rgié arí déé *ag* leigéadé *aguy* *ag* rgyíobáó *Gae*óilge éomí oitíolllaé *aguy* dá m-beíóeáó a anam arí.

Atá aríy' na h-*á*ro-ollamain ío a g-*o*íóéaíb méiana *ag* cupi m eagaí *aguy* *ag* cpaob-*g*raoileáó leabaí *Gae*óilge, *aguy* rinne *ag* a b-*f*uil ualaíge ve na leabhaíb ío *ag* oíóáó, gan uinne *ag*ann arí éigin uapí ab eol íao vo leigéadé amám. A míuntai na h-*é*ieann, an b-*f*uil ío cpeveamnáé uóinn? Náé u-*t*uibhamaoíó lám cunzanta uóíb ío atá *ag* íayhaíó an oíoióeay ío vo rgyíoy amaé. Náé u-*t*uibhamaoíó lám vo'n oíoiog *ag* íayhaíó teangá buí n-uóitce vo éomeao beo, *aguy* í vo mínaó vo buí n-*o*oy-óy ionnoy zo m-b eol uóíb m a uáíó ío an obaíy úo vo uéanaó a tá anoíy *ag* a uéanaó uóinn *ag* na uaoimí a g-*o*íóéaíb eile. *Ag* ío an dá gíóó zo íó áyíge fá'í cuíeáó arí bun an t-*h*uy ío na *Gae*óilge.

Leigíóó íyb 'fan íuy ío a n-*o*uy aóíáó fáva íó éabaéoaé arí an íuy-nuaóáéoa íy mó coíáéca *aguy* íy íoyileitne vo leigéay u'á b-*f*uil arí úuim talíman—na h-*á*mpre-*a* (*The Times*). Aveíy rgyíubneoyí an áit ío: “*á*tamaoíó uile, *Sag*panaíy *aguy* Ceitcié arí aom-*o*ntin le *á*onuaé na *Gae*óilge ían nro ío:—buó maíé linn uile zo n-uéanfaíóe teangá na h-*é*ieann vo beoóúgáó. Íy uayle *aguy* íy luacmaíe teangá uóitcufac má aon íayhma eile ve'n t-*rean*-amhryí.” Arí a íon íin, aveíy íé, íy uóitcéille a tá arí an míuntai a tá *ag* caílleamíim a n-*á*mprye *aguy* a íaoéay *ag* íayhaíó an teangá ío vo éomeáo beó ó'í ní éomeáoípaíó míuntai beó uóíb í. In áit a beíé *ag* uéanaó a n-uóitcíl maí ío zo uoióamíon, buó céllíúe an nro vo'n *á*onuaé an *Gae*óilge vo éuy m íocaiíb *aguy* í vo leagáó aríeaé a u-*t*igí *rean*-neitceáó éigin. Atá íeou-éoiháíeáíóe áille *ag*ann a u-*t*igíéíb ionzantuy vo'n t-*ra*ínuil ío—íeou-éoiháíeáíóe óíy *aguy* amhryí *aguy* íonnoíyíngé, *aguy* móí-éuro uóíb; *aguy* íy uóíy leíy an ollamí ío zo u-*t*ámie an t-*am* éum teangá na h-*é*ieann vo éuy m a b-*í*ocayí íúo. Déé atá *ag*ann ualaíge ve na leabhaíb lámí-*g*gyíobéa úo arí a u-*t*ugayó lué na íógluma ionmíuy *aguy* íayúbhayí. Míoy cuíeáó m eagaí fóp déé ííoy-beagán uóíb ío; atá an éirí eile uóíb *ag* uíóáó 'í gan íeíreay m éíyinn eolac arí íao vo leigéadé amám. Cíeao uéaníamaoíó leíy na leabhaíb ío? Ní éabáípaíó na uaoime íy mó eoluy íy na *o*íóeáíb úo vo luaróeáó linn éeana oílaé uóíb arí ó'í uá m-buo leo íao. An m-*h*ionníamaoíó oíyá íao, *aguy* a íáó leo olc no maíé a uéanaíí uóíb? Cíeao ueíy íybíe, a míuntai na h-*é*ieann? Cumíngíó zo m-b' íeáíyí míle uayí íao vo *h*ionnaó arí aon oíoiog íaoí'n ngíém vo uéanípaíó íao vo cpaob-*g*raoileáó má íao vo úpóáó aníoy: *aguy* ní b-*f*uil aon íoáa eile *ag*ann, déé áy leabaí *Gae*óilge vo *h*ionnaó, a leíoyon uóíb uíóáó, no teangá *Gae*dealaé vo mínaó u'oyoy óy na h-*é*ieann, zo h-*á*íyíge m'y na h-*á*ití m a b-*f*uil í'í na m-beul fóp *ag* óy arí aoyca. *T*ugayó nro eile fá ueayá fóp: atá éirí ve na íeán-leabhaíb ío náé n-uéanípaí a éuígyín na vo éuy m eagaí éoíóce le h-*á*on neac déé le uinne éigin vo labayí *Gae*óilge o n-*á* óige.

Atá an uinne uafal úo ó'n b-*Fhianc* vo luaróeáó íuy *ag* aiyoyúgáó *á*nnála *Rí*oáéca *é*ieann [*á*nnála na g-*Ce*írye *M*aígyítyí] zo *Fhianc*íy. In máite amhrye, ó éamie íé zo h-*é*íyinn, vo éuy íé a g-*cl*óó a b-*P*áíuy éuro míneayíoa ve leabaí ve na h-*á*nnálaíb ío. A míuntai na h-*é*ieann, íeucáíó arí ío: buí leabha íém *aguy* íoy



mórán azaib naé fear vóib iao vo beicé ann no ar, v'á n-airpóruúgáó ó Šaeóiliz go Ffrancíur ašur v'á Š-clóóúgáó ann imigcéin, 'r gan aét ríor beagán azaibpe ionnamuil éum iao v'airpóruúgáó go béapla.

Aét cionnar vo múmpeari v'aoi óg na h-Éipeann na pean-leabha go vo léigéao ašur vo éuisim ionnuir go m-beoiú eolzaé ar a Š-cupí a n-eašari ašur a v-triear-béaplušao 'na óiaró go? Šo ruir? O Voipe Colum Cille ciméioll go Šoicléirige atá an Šaeóiliz m a m-beulaib aš úmóiri na n-aoineao. Atá, fóir, mórán ve na daoimib óga ann na ceanncaiaib go éóm nem-eolzaé im ar béapla šur ab v'iošaoiear iao vo mínaó tpeir an teanga im. Véantari na lemb annr na h-áitib go vo mínaó tpeir an nŠaeóiliz ar v-túr ašur na óiaró im beró riao ionnamuil éum gaé pošlum eile vo véanaó. Mar šuróúgáó ar an mó go, cuippeari ríor a n-áit eile 'han hui bapamla ašur riaoúipe na n-aoine ip bapántamla beó ar aon éeip banear le tabairt ruar na n-aoi óg. Aoeip riao go uile naé b-fuil aét an t-aon-t-plége amán céillíóe éum aoi óg gan béapla vo mínaó ašur ip é im, tpe n-a v-teanga vutéar péim i v-topaé. Vá múmproe mar go na lemb a b-fuil Šaeóiliz aca vo véanfaróir gaé cineul pošluma go maic; vo leigrioi ašur vo éuisrioi uile an Šaeóiliz, ašur vo véanfaró vo vponš imtleaéao v'ioš eóluir v'fágal uipie mar žebro muntiri na Šeapimáine, ašur fóir níoi feáim ná iao go. Apir tušann na céaoa ve muntiri na h-Éipeann bliáona aš pošlum teanga na Špéige; ašur tušann na milce ógánaé ašur cailin v'ioš cuio mói ve bliáam no vó aš pošlum Ffrancíur, ašur im uile gan aon caipbe. In beagán aipie cailltear an Špéigir go h-iomlán; ašur ní éiofraó le tman na milce úo eile vo bíonn an fao úo le Ffrancíur v'ioé b-focal canne vo véanaó le Ffrancaé gan é vo éupí aš cpoaó a šualann šó mói a béapamlaé. An muntiri aš a b-fuil imtleaéao ašur aipiri ašur acpuinn éum mói-pošlum vo véanaó, véanaróir i: tpiágaróir "v'iošuro an šir" go v'ioe. Aét iao go naé b-fuil aca aét beagán aipie le tabairt le ršoil, ip baoir v'aoib an beagán go vo éaréam ašur ar báim Ffrancíur na a pamla v'pošlum gan caipbe. Atá rult ašur caipbe a m-beagán péim ve teanga na h-Éipeann, ašur ní beagán v'io vo beréao aš an té vo épeanfaró an oipeao aipie léi ašur vo épeanann na milce úo gaé bliáam le pošlum v'iošaoim. Míl aon taob v'Éipinn m a v-tpiallparó v'ime naé Š-clumpó pe ann baile no abann, no pléibe no maige a nŠaeóiliz, ašur v'apí n-vóirš ip rultimari an mó ciall na b-focal go vo éuisim. Ašur mar go vo mórán neicéao eile, fašann an té éuisear an Šaeóiliz rult ionna.

Váim n-vóirš ip nuaoáó 'han aoi go, ašur 'han Š-ceaéamha v'eišeanáó v'oi, hui-leabari caipbeapra go h-uile ašur go h-iomlán vo éimóao ašur vo beóóúgáó bui v-teangan péim. Má tušann im-pe, a muntiri na h-Éipeann, lám fonnmari v'ioib go at á aš cupí an hui-leabari go m eašari ní h-eagal vo'n Šaeóiliz báir v'fágal 'han aoi go ná 'han aoi go éúšann. Ip éóip v'ioš, fóir, a beicé tušionnaé ceannra leó. Ip pean-focal eaipab šurab taéuige a véanar maigriopeao, ašur ní maib le faoa mórán taéuige ar a v-teanga péim vo ršriobáó aš muntiri na h-Éipeann. Aét atáio riao aoi aš a pošlum go luat-léim. Atá vocaimal eile im an t-plége: ní b-fuil ainn Šaeóilze ar aon níó vo cumaó, no vo ruarao amaé le veigionaróe, aét v'apí n-vóirš ip é an cáir céaoa i m-béapla é: ní béapla telešmar, telepón, geometri, ná a pamal, ašur atá an Šaeóiliz éom h-oipeamnaé éum a cuma péim vo éupí ar bmaéimab iaraéta le h-aon teanga 'han v'ioim.

Mar atá donvact na Šaeóilze aš ghaóaoé oiaib-pe a n-vou a muntiri na

h-Éireann, do ghlaoú doú Buidé Mac Cuircín go h-áirde oirne, céad go leir bliadain ó
foin. Doubairet re:

“Uaire Éireann áite, a éir na g-céimeann g-combáite,
Treibid bup u-triom-fuan san on, céimé lomluad bup leabair.”

Do minne re cafaoite le n-a h-uairlín fo in na bhiaérait tpuaga fo m áir n-uairé:

“Triom an ceiréire éarlaré daoib, uoir mháib agur macaoib,
ar réanaó réanraó bup réan, cóinréó foluir bup rinnreap.”

Do eus rinnreap bup n-uacéaraid, Caéal Oirbhíoneac ua Concéubair, Úeil-áta-na-
g-cáir, toiraó ar gairm an filiré; acé ir beag eile “u-uairlín Éireann áite” ó cur
ruim ann. Do foir an file mar an g-céanna ar na Saill, ag máó:

“Aicéim fóir na Saill glana, le b-fuic fóir gac fógluma.”

Ní fear dam cia aca Saill na h-Éireann no Saill Sagran d'aicéiré ré, acé do
ruair re éirteacé ó'n Ollain Ionon, o Eadómón ve búic, ó'n Taoireacé Valenir, agur ó
Hannirí Floon, mar atá an donnacé a n-viu ag rágar éirteacé agur cabairé ó daoinib
nac ve fóir na h-Éireann.

Triemre o foin do ghlaoúamair ar áir m-bháitrib i u-tuairceair Albainn, agur
atámaoite anoir arir ag ghlaoúac oirne. Atá an teanga céanna agaimne agur ar an
u-taoib eile ve Spuic na Maoile; atá na cleara céanna agaimne agur na gearrógaré
céanna. Céad bliadain o foin do bí uir u-áir-filiréib i g-com-aimpurr ann—Riobáir
Buirir in na h-áiréib m Albainn, agur Buir Mac Siolla Meréire i g-Contae an
Éilair m Éirinn. Do rruicé an uir fo vánta timcioll na h-uairé céanna—an
t-Éireannacé, “Cuiric an méadóim-oróce” agur an t-Albannacé “Hallow-E'en.” ‘San
“g-Cuiric” atá na manna fo:—

“Nior b'áil liom coisacé go focair aon uair uoib,
San lán mo rtoaca ve toiréib fam' éluarib,
ir veimín náir b'obair liom trosgaó le cráibéacé,
A'ir gnéim ná blogam ní ftoisrinn tré cráca.
i n-agairé an t-rroca do éomann mo léine
i rúil trém' éoicacé le cogair mo ééile.
ir mnic do éuaré me le rguabacé ó'n rcaca,
M'ingne ar mo ghuais rá'n luairé-rroir u'fógrainn.
Do éuirinn an t-rúiré foar éil na gairle
Do éuirinn an rán go cuim rá'n adairé éúgam.
Do éuirinn mo éoigil i g-cillín na h-áca,
'S do éuirinn mo éirclín i u-tein-aol mic rágnail.
Do éuirinn an fóir air éorir na rruice,
'S do éuirinn 'ran t-ror éúgam toir cabáirte.”

Uéanairé ar leigéoiré coimear uoir na manna ruar agur iac fo eile fóir do
rruicé Buirir. [Féic ar an taoib eile.]

Ciannoir do éarila do'n beire fo na cleara céanna do beiré aca 'na n-uántaib ar
gac leir? Ní fearacé aon uirne aca man ván an uirne eile. Do éongbaig na Saéil
éall agur abuir a u-teanga mar aon le na clearaib gearrógaca fo agur a nóra eile
ar fead tré céad veug bliadain. Uair n-uóig ní leiriré riac anoir an teanga fo do
éuilleamum. Atá an bheacuir i m-beul na n-uaoimeacé váirab teanga uicéuir i ag

bláduḡadó, aḡur an m-beró ḡaeóil Albann aḡur Éiréann ḡan focal 'a u-teangam uapail? Náir ceavuiḡtear an náiré rin 'so teact ar éineadó Scóit, áct ḡo riab mé na Saíma aḡ tairéam oíra, aḡur ḡaot féin na Saíma aḡ réveadó oíra, aḡur iao le ḡuailib a éirle ar fon a u-teangan.

Seáḡan pléimion.

The following are the Stanzas alluded to in the above Article :—

1. She through the whins, and by the cairn
And owe the hill gaed scribein,
Where three lairds' lauds meet at a burn,
To dip her left sark-sleeve in,
Was bent that night.
2. They hoy't out Will, wi' sair advice ;
They hecht him some fine braw ane ;
It chanced the stack he faddom't thrice,
Was timmer-propt for throwin' ;—
3. She through the yard the nearest taks,
And to the kiln she goes then,
And darklins graipit for the banks,
And in the blue-clue throws then,
Right fear't that night.
And aye she win't, and aye she swat,
I wat she made nae jaukin',
Till something held within the pat,
Guid Lord ! but she was quakin'!

4. Then up gat fechtin' Jamie Fleck,
And he swore by his conscience,
That he could saw hemp-seed a peck,
For it was a' but nonsense.
The auld guidman raught down the pock,
And out a handfu' gied him ;
Syné bade him slip frae 'mang the folk,
Sometime when nae ane sec'd him,
And try't that night.

5. Then straught or crooked, yird or nane,
They roar and cry a' throu'ther ;
The very wee things, toddlin' rin,
Wi' stocks out-owre their shouter ;
And gi' the custoc's sweet or sour,
Wi' jocktelegs they taste them,
Syné cozily, aboon the door,
Wi' cannie care, they've placed them
To lie that night.

See BURNS' "Hallowe'en."

AMARCA CLEASAÇA: UM. 1.

brían boróimé :
roim a éat veigeanac.

Ir móir an éimáct tá in mo lámh anoir,
Ir móir an elú air m'aimm trió an tír :
Áct ir mó an bhóin tá cnaoiteadó in mo éiríodé
'Ná cúimáct, no ḡlóir na n-uaoimeadó. Cuir
mé rióir

An rlióct a riab áir-o-réim air Éiríunn aca
Ó aoir ḡo h-aoir ḡur éiríḡ m'ire. Áct ní h-é
Amáin ḡur rḡuioḡar inḡ an ḡ-caé a r'luag,—
Tá riab féin am' leanamáin ! Inḡ an áit ro,
Ór cómair áir-o-baile móir na Loélonnacé,
Tá Clanna Néill am' óiaḡ teact ḡo toirteacé :
Air mo lámh óeir atá Maoilífeacélamn* féin,

* "MAOILSHEACHLAINN. In Irish this monarch's name is pronounced *Máilaghlin*, the initial letter of *seachlainn* being mortified. The second monarch of this name" (here referred to) "is styled *Maoilsheachlainn Mór*, i.e., the Great, a title he well merited, notwithstanding the calumnious aspersions of the Shannachies of Munster.

An fear óir éóḡar-rá coróin na h-Éiréann,
Tá ré-réan véanadó cogta air mo fon,
Óó rreunmair aḡur air a fon féin éeana
An tan ro buaró a móir-élaóiréam óḡ
Air Riḡ na Loélonnacé na múnice órta.

Ní féiríur leir na Loélonnacéib anoir
Searadó am' aḡaró. Átá mo buaró cinnte,
Beiró rí an-móir áir beiró mó-ḡlóimair rreiríur
Óir rrioióir an námaro ḡo h-euóééaracé.

Beiró áir-o-elú air an ḡ-caé ro, elú nacé
riab

Amáin air éat air be' ó-tír na h-Éiréann—
aḡur 'r na h-uile r'aoḡalcaib le teact
Ir oíl a beró a aimm áir a rḡeul :
áir uaoime r'óir nacé m-beró áir-o-teanga aca,

In writing English, some call him Melaghlin, which is well enough, but others barbarously translate his name Malachy. —O'Mahony's "Keating," notes. The name is formed of the familiar prefix *Maol* (*vulgo* Mul), and *Seachnall*, the name of an ancient Irish saint, disciple of St. Patrick, from whom *Dunshaughlin* (*Dúinscachnail*), in Co. Meath, obtained its name. The last letters have become transposed by usage. *Maoilsheachlainn*, therefore, signifies the disciple of (or one devoted to) *Seachnall*.—*Ed. G. 7.*

Deiríto canaó aghur beannugaó lae Clu-
amtarb ;

Lá bheadh, lá dóctear, lá na h-Éireann féin.
Lá móir 'n-a o-tuirtíó ríor an cúmáct buó
meaia

De éreáctóiríab na mara 'ghur na o-tíj.
Áct m' an uairío féin, lán cúmáctá, clú,
Ní b-fuil ríóctáim in mo éiríóe. Tá eagla
oim,

An-níóir, uaébdáca, naé raib ceairt agham,
An méao a iugnear ari mo ion a úéanaó.
B'féiríu ghur cionncaé an lám láríu ro
i maóairc Dé : 'ghur ari an aóbaríu,
B'féiríu go o-tuirtíó ríor a óioáctar
go ríom in uairí na buaíóe ari mo éeann.

Ro éan

Com Séamur na Ceairbáil.

DRAMATIC SCENES IN IRISH.

No. I.

BRIAN BOROIMHE BEFORE HIS LAST BATTLE.

By Rev. J. J. O'Carroll, S.J.

(Translation.)

Brian.—Great is the power my hand doth
wield to-day ;

Great is my glory in our Irish land ;—
Yet greater is the pain that gnaws my heart
Than power, or praise of men. I have
brought low

The race that held the sceptre over Erin
From age to age till I arose. Nor did I
Subdue on battle-fields alone their clans :—
They are become my followers ! On this
spot,

Before the haughty city of the Danes,
Stand the Ui-Neill in array beside me.
And at my right hand, Malachy himself,
The man from whom I tore the crown of
Erin,

Is ready to do battle at my call,
As bravely as when, leading on the hosts,
His strong sword won the early victory
Over the golden-collared Danish king.

No longer can the Danes withstand my
power.

My victory is certain now. It will
Be great. It will be famed and glorious too,
For with the courage of despair the Danes
will fight.

There shall be glory round this battle-day
Such as was never known for war in Erin ;
And in the ages that are yet to come
Its name and story shall be sweet to hear,
Till even men that cannot speak our tongue
Shall sing of and shall bless Clontarf's
bright day.

Fair, hopeful day, Erin shall call her own !
Most glorious day, when falls for evermore
The pirate empire over land and seas !

Yet in this hour, of honour full and might,
My heart can find no peace. One great
dread fear

Pursues me, that I did what was not just
In raising up my power to this high state.
Perhaps this strong right hand seems
stained with guilt

To the clear eyes of God, and therefore now,
Perhaps in very hour of victory,
His vengeance will descend upon my head.

ANONDACT NA GAÉILGE.

Leir an g-Craobín aoióinn.

'Sí Anondaact na Gaéilge a tuillear an
ghlóir,

'O Anondaact na Gaéilge go raib an onóir,
'O raoréir go láríu, aghur o'oiríu go móir
Cum an leabaíín bheadh ro wo curí ór áir
g-coímair.

Le congáil beo
Na teangán ír írne,
Tá an leabaíín ro
Anoir ari bun :
Tá gháó, tá oúil
Tá dóctear linn-ne,
Ná leirí ari g-cúl
An gháó 'r an íonn.

Bí an Gaéilíe leat-éiríóte 'ghur múcta
raoi beo,
'Oob' ionnan a'f maib í, caillte, leat-beo,
Áct fáilte, 'ghur fáilte, 'ghur fáilte go wo

Romh na daoimh a fear mh an m-beáma
mar fo.

Le coimeádo beo
An glóir y binne,
Cuirteá i gclo,
Ar leabharín:
A' r mar y cóir,
Cumineodáor rinn-ne
So bháic an glóir
Móir, mílir, mín.

Ná bréadú don rcoite, no don impear le
fágar,

A ghoréadú ar gcúir no a míllreáú ar
gcáil,

Aic foigro aghur Carpanaict coróce mar fáil;
Ir féorir leo buime no curveaict fáil.

A' r comnig fóir
Ó dearmas ghrána,
Plúirín a' r móir
Na u-teanghan bhéag:
Má éaduro féin
So uilear, vána,
Ní éiofarú leun
Uirne no cráú.

Saithain, 1882.

THE OSSIANIC POEMS.

By Rev. JOHN JAMES O'CARROLL, S.J.

I.

THE works selected by the Intermediate Education Commissioners for examination in Celtic, in the first year of their Board's existence, were all prose tales, and were discussed in several articles in the earlier numbers of the third and latest series of the *Irish Ecclesiastical Record*. But the volumes of the Ossianic Society from which those tales were taken contained poems too, and the poems seem to have a still greater claim upon attention than the tales in prose. They are poems of the kind which the reader would most naturally expect, and which, so far as extrinsic considerations go, would certainly have the

greatest attraction for him—poems in which Ossian himself appears as the principal narrator. The Irish poems of this kind must not be supposed to have been unknown to James Macpherson. He even went so far as to pronounce literary criticism upon them; and our neglected Irish literature has been so little favoured with notice of any kind, that we are only too glad to have even Macpherson's unfavourable judgment to lay before the reader, as an introduction to the Irish Ossianic poems. It is important from the outset to have a clear idea of the position which this famous man took up. He did not deny the existence in Ireland of many Ossianic poems, that is (to repeat once more what ought to be the definition of this term) poems in which Ossian, the son of Fionn, appears as the principal narrator. When David Hume, in his interesting and amusing letter to Dr. Blair proposing a test* to try Macpherson's poetry, relates that "Bourke (*sic*), a very ingenious Irish gentleman," "the author of a tract on the Sublime and Beautiful," has told him how Mr. Bourke's Irish countrymen, on becoming acquainted with Mr. Macpherson's publication of "Ossian," exclaimed that "Ossian" was theirs, and that "Ossian" was old, and that they had known "Ossian" a long time; poor James Macpherson might have fairly answered that his "Ossian" was not exactly their old acquaintance, but in his opinion a far superior person. Neither did Macpherson maintain that his "Ossian" was commonly known in the Highlands of Scotland, in contradistinction to the more vulgar "Ossian" of the neighbouring island. When Shaw bore the remarkable testimony which we find quoted by our Ossianic Society—

* Hume has a reputation for logic, but he seems to have reasoned curiously about Macpherson. He represents him as certainly wrongheaded, and almost next-door to insane, for not choosing to submit to careful investigation when his veracity was impeached. And at the same time, to put the matter very mildly, Hume seems to think it at least quite possible that the impeachment was only too well-founded. Surely if that hypothesis was really the case, Macpherson would have had to be wrong-headed and next-door to insane, indeed, to be willing to consent to a careful investigation of his statements. To affect passion and indignation would then have been to follow the dictates of a cool and calculating temper.

"Fionn is not known in the Highlands by the name of Fingal; he is universally supposed to be an Irishman. When I asked some of the Highlanders who Fionn was, they answered, an Irishman, if a man, for they sometimes thought him a giant; and that he lived in Ireland, and sometimes came over to hunt in the Highlands:—" Macpherson might have said he had fully admitted that Irish Ossianic literature was current in the Scottish Highlands. His real point was that the Irish Ossianic literature, well known to Irishmen and to Highlanders, was recent and debased, and that he had been so fortunate as to discover ancient Scottish poems, similar in subject, undebased and wholly beautiful in form.*

Those who take an unfavourable view of his veracity will probably be inclined to say, that in the current Irish literature he had been charmed by the sentiment, and shocked by the pictures of manners and Druidic quaint mythology; they will remind us that he closes his preface to "Temora" with the following passage: "The bards of Ireland have displayed a genius worthy of any age or nation. It was alone in matters of antiquity that they were monstrous in their fables. Their love sonnets and their elegies on the death of persons worthy or renowned, abound with such beautiful simplicity of sentiment and wild harmony of numbers, that they become more than an atonement for their errors in every other species of poetry. But the beauty of these pieces depend (*sic*) so much on a certain *curiosa felicitas* of expression in the original, that they must appear much to disadvantage in another language."

It will, in fine, be suggested that Mac-

pherson conceived and executed the idea of eliminating all that displeased his taste in the Irish ballads or tales, rejecting monstrous fables, making the marvellous suited to the age in which he lived—the age that welcomed the *Henriade* as an epic poem, allowing nothing more supernatural than such things as noble ghosts: not vulgar, hideous apparitions that terrify children, but shadowy manes that reveal themselves in visions or in dreams; even in the case of his living characters, obliging people to speak for ever in the style of those love sonnets or elegies in which he so much admired the genius which the bards of Ireland displayed; removing all variety from conversation as well as from his landscape; crowding into the poem endlessly renewed declarations of generous and tender emotions after the most brilliant and touching Celtic models, with simple councils and courtships, very simple battles, and still more simple drinking-feasts; throwing the whole into the recognised forms of classic poetry, and introducing the disguised lovesick Amazon of mediæval times. Whether it be true that Macpherson formed his poems in this way, by elimination,* combination, and imitation, or really found them already composed in a manner so suited to his taste, is a matter with which here we have no close concern. We have really only to do with literary not with historical criticism, and what we are now to examine is, whether Macpherson's taste was correct or not with regard to Irish Ossianic poetry; whether he was right in thinking that the variety of life and character therein, embracing the vulgar and the marvellous, is a disorder and a taint; whether

* We think one simple quotation will here throw vivid light upon the state of things in Scotland with regard to Ossianic poetry. In his letter of the 23rd January, 1764, published by the "Highland Committee," which was formed to examine into the authenticity of Macpherson's Ossian, Mr. Neil MacLeod, minister of Ross, writes as follows: "I examined all the persons in this or the other parishes in Mull who have any poems in Gaelic of Fingal or his heroes. There are still a great many of them handed down by tradition, but they are of that kind that Mr. Macpherson, I think judiciously, rejects as Irish imitations of the works of Ossian."

† At least in Leathley and Wilson's edition, Dame-treet, Dublin, 1763.

* After all, this view does not differ so very much from that of the Highland Committee, from whose book we have already quoted. They say, in summing up their report with regard to Macpherson: "The Committee has not been able to obtain any one poem the same in title and tenor with the poems published by him. It is inclined to believe that he was in use (*sic*) to supply chasms, and to give connection by inserting passages which he did not find, and to add what he conceived to be dignity and delicacy to the original composition by striking out passages, by softening incidents, by refining the language—in short, by changing what he considered as too simple or too rude for a modern ear, and elevating what in his opinion was below the standard of good poetry."

the less varied and more continuously sentimental form of poetry that commended itself to his taste is really an improvement, we do not mean in course of time, but simply in comparison.

We venture to think there are two principles with regard to Macpherson's Ossianic poetry that cannot well be contested. The first is that much of the sentimentality in it is fine. This seems sufficiently proved by the welcome given to it in Europe generally. The second is that along with this fine sentimentality there is too much monotony. Blair himself, Macpherson's great defender, admits the want of variety of events and the sameness of character in Macpherson's Ossian. He claims for it great excellence only with regard to sentiment. We are following most closely the criticism of Dr. Blair in the principles we have laid down. In his critical Dissertation on Ossian, he compares Ossian with Homer, but says: "The Greek has in several points a manifest superiority: he introduces a greater variety of incidents, he possesses a larger compass of ideas, has more diversity in his characters, and a much deeper knowledge of human nature." Later on he declares, on the other hand, that "with regard to dignity of sentiment, the pre-eminence must clearly be given to Ossian."

In the Irish ballads the sentimentality that occurs is of the same kind as that of Macpherson's Ossian. We have seen how Macpherson himself praised the Irish bards when they dealt with sentiment in odes and elegies. The sentimentality in the Ossianic ballads is, as the reader will shortly see, of a kind that must be recognised as akin to what Macpherson brought forward in his own Ossian; and no doubt also to what he tells us he admired in the short Irish poems. Now if what is brought in to diversify this is contemptible, as Macpherson maintains, no doubt it is merely a debasement—we do not mean in the historical, but in the literary sense. If, on the contrary, it is something that possesses considerable literary merit, the Irish ballads are all the better for containing it.

We need scarcely say that we, who have defended the episode of the hydra against

Dr. Joyce, are going to defend the varied life-pictures of our Ossianic poems against Macpherson. And now we rejoice to say we shall have Dr. Joyce on our side, or to speak properly—we have spoken very improperly indeed, and we ask pardon—we shall be contending under the standard that has been set up by Dr. Joyce. It is he, no other, that has truly brought forward the claims of Irish literature to possess not only poetry, but compositions that as complete works have real literary merit. This is the second and crowning step in the vindication of that literature. The first step was effectually taken—whether we like to acknowledge it or not—by Macpherson himself; he with his Ossian—which even according to him was only the undebased model of Irish poems—made the world generally admit that there were no doubt snatches of poetry to be found in the old lays of Ireland.

Farther than this, up to the present day, people had not advanced. Lord Macaulay is a most curious instance of the work really done by Macpherson's Ossian. He overflowed with contempt for Macpherson; he loved to hold him up to ridicule. But when, at the commencement of his history, he undertakes to tell of Spenser's views with regard to Irish poetry, it really seems to be Macpherson's objections that he puts forward, though not applied exactly as Macpherson would have wished. Spenser takes great trouble to explain at length the beauty of an Irish poem. He then makes his stupid Eudoxus ask the clever Irenæus whether the Irish "have any *art* in their compositions," and makes Irenæus answer, "Yea, truly," at once, and then goes on to explain, first, that Irish poems "savoured of sweet wit and good invention;" secondly, that they "skilled not of the goodly ornaments of poetry;" and thirdly, that nevertheless they had "*good grace and comeliness*," for they were "sprinkled with some pretty flowers of their natural device, which gave good grace and comeliness to them." The goodly ornaments of poetry, as contradistinguished from natural device, means, doubtless, the artificial style of the Spenserian age in England. We cannot seriously maintain

that Spenser found the poems wild and rugged which, without those "goodly ornaments," had yet good grace and comeliness, and which savoured of sweet wit and good invention. Yet Lord Macaulay simply tells us that the Irish ballads, "wild and rugged as they were, seemed to the judging eye of Spenser to contain a portion of the pure gold of poetry." This scarcely gives an idea of how Spenser judged.

Macaulay had drunk in without knowing it the debasement theory of the Scotchman he despised, so far as it related to the value of any Irish poems, and he could not see that Spenser did not hold it. Macaulay could not believe his own eyes that an ancient witness, like Spenser, had nothing about the corruptions and the dross, mixed with portions of pure gold, in the works of Irish bards. He was thoroughly, though unconsciously, imbued with the Macpherson theory of Irish *curiosa felicitas*.

Mr. Matthew Arnold, too, in his studies of Celtic literature, seems after all to find not much more than this *curiosa felicitas*. M. Rénan, indeed, appears more favourable. He tells us that Irish imagination has grouped round the legend of a monk a whole cycle of physical and maritime myths, and that the poem of the Voyage of St. Brendan is one of the most astonishing creations of the human mind. But who really attends to M. Rénan's views on Celtic?

We shall find what people generally think, in a plain but carefully-written paper on "The Celt of Wales and the Celt of Ireland," that appeared four or five years ago in the *Cornhill Magazine*. The author has had good experience of both countries, and evidently studied the inhabitants from many points of view. He appears quite free from every kind of prejudice against them. He bears freely testimony to the good qualities of Irishmen. In regard of pure morality, he tells us "the peasantry of Ireland are at the very summit of the scale of the whole world." He tells us that one can perceive "the different *pace* of Celtic minds" from that of Anglo-Teutons, "by a comparison of the really delightful intelligence of a school of Irish

children, with the heaviness and slowness of a similar and much better fed and clothed class, in any part of England, even in the great towns." He adds:—

I have often tested the ability of young Irish boys and girls, either to understand a piece of humour or to appreciate an act of heroism, or, generally, to take in any idea quite new to them; and never yet failed of success. But the very same joke or story or new idea presented to very "sharp" English town boys, has been utterly misunderstood.

But when this clearly painstaking and unprejudiced observer comes to speak of Celtic *Literature*, we find ourselves simply face to face once more with the *curiosa felicitas* of Macpherson.

Immediately after the paragraph quoted above, we read the following:—

Imagination is a quality which I suppose will on all hands be conceded pre-eminently to the Celtic race; and yet perhaps it would be more proper to credit it with the *poetical temperament*, than with the actual power of imagination in its higher walks. . . . One point at all events is patent, that the merits of Erse and Cymric poetry is (*sic*) not of that solid kind which can bear translation.

A little farther on the writer gives us his ideas as to what our Irish imaginative productions are. He writes:—

Irish imagination, though it has called up the banshee and an abundance of hereditary curses, revels chiefly in more *riante* dreams—the Leprachaun and Phuca (Puck); the beautiful invisible island of St. Brendan in the far Atlantic; the towers of the submerged city beneath Lough Neagh; and the endless droll legends of the giant Fin McCoul.

This utterly "crass" ignorance as to what Irish literature is, this supposing the numerous myths about Fionn to be "endless droll legends," this it is which allows Macpherson's theory of *curiosa felicitas* to continue prevalent. The great blow against it has been struck by Dr. Joyce. He has ventured to translate for the ordinary cultivated reader a considerable portion of that Erse poetry which it is said cannot bear translation; and he has translated in such a manner as to show that what he least cares for is any *curiosa felicitas* that may happen to occur.* He has taken prose tales and tales in verse together, without

* Old Celtic Romances: C. Kegan, Paul and Co., London, 1879.

distinction, and presented them to the English reader as fully worthy of his attention, precisely for their merits as complete and integral compositions, as old Celtic romances, really poetic stories told in the old Irish way.

(*To be continued.*)

GO MAIRIDH NA GAEDHIL!

Go mairidh na Gaedhil a's a g-caoin-chaint cheoil!

Go mairid le saoghaltaibh i d-treise 's i d-treoir,

Nach taithneamh libh an sceul, nach grádh libh an glóir—

"Anois tá na Gaedhil in Eirinn *beo!*"

Ní fíor go bh-fuil an tír no an teanga dul a bh-feogh'

Ní fíor go bh-fuil ár meanmain caithte go fóill,

Cia seal dúinn faoi scamall 's le tamall faoi cheo,

Tá Gaedhil agus Gaedhilig in Eirinn fós.

Och is sámh linn na sceula, is grádh linn an glóir,

Go bh-fuil sean-teanga Eireann ag éirghe in onóir,

Bíodh an guidhe in ár g-croidhe anois a's le n-ár ló,

Nár raibh Eire gan Gaedhealaibh, gan Gaedhilig go deo!

Go mairidh na Gaedhil! a startha 'gus a sceoil,

A ngean as a ngreann, a g-cluichthe 'gus a g-ceol,

Má's mian linne féin, má's dúinn croidhe na d-treon,

Béidh na Gaedhil as an Ghaedhilig faoi fhírmheas fós.

Már le clusaibh 's le croidhthibh na nGall fad ó

Ba bhinne ár nGaedhilig a's do b'fhearr ná ceol,

Ag sliocht na nGall g-ceudna ta andiu grádh mór

Air ár d-teangain, sin ár g-ceangal, ó's le h-Eirinn dóibh.

Gaill agus Gaedhil in aon ghrádh teo,
Acht Gaedhil-fhíor go léir ins an aon chaint bheo,

Do Dhia na bh-flathas bíodh seacht míle glóir,

Tá caithréim agus clú i n-dán dúinn fós.

Go mairidh na Gaedhil 's a bh-fuil i ngrádh leo!

Sonas agus seun ortha, aosda a's óg,
Suaimhneas a's síodh aca d'oidhche a's do ló—

Mar sin go raibh se linn in ár d-tír go deo!

LEATH CHUINN.

Oidhche Shamhna, 1882.

YR HAUL: CAERFYRDDIN.

ADOLYGIAD Y WASG.

The Gaelic Union Report, &c. Dulyn: M. H. Gill, a'i Fáb.

BYDD yn dda gan rai o'n darllenwyr ag sydd wedi bod hyd yn hyn yn anwybodus o'r pwnc fod cymdeithas mewn gweithrediad yn yr Iwerddon er coleddu gwybodaeth o'r iaith Wyddelig a chyhoeddi llyfrau i'r perwyl. Megys y Gymraeg, y mae'r Wyddelaeg wedi bod yn nod gwatwar i anwybodusion Seisonig, ac ofnwn i anwybodusion Cymreig hefyd. Nid gwaith caled yw dirmygu yr hyn nad yw'r dirmygwr yn ei ddeall. Ond y mae ieithwyr dysgedig, yn neillduol ar y Cyfandir, yn prasio yn uchel y ddwy iaith hyn yng nghyd a'u chwaer ieithoedd, ac yn cael oddi wrthynt wybodaeth o egwyddorion nas gellir yn hawdd eu cyrhaedd heb eu cynnorthwy. Y mae hefyd luaws o hen ysgnifau tra gwerthfawr i'w cael yn iaith y chwaer ynys; ond y mae yn iaith dan un anfantais y mae'r Gymraeg yn rhydd oddi wrthi, sef orgraff dra thrwsgl a llythyrenau afluniaidd. Y mae rhai llenorion Gwyddelig yn glynu wrth yn hen ffurf o lythrenau gyda thaerni, gan anghofio mai nid yn iaith ysgrifenedig yw bob amser yn iaith lafaredig, ac mai'r orgraff oreu yw'r hon ag sydd yn dangos yn y modd cywiraf beth yw llafar y bobl ym mhob cyfnod. Y

mae orgraff sefydledig a digyfnewid yn cuddio hanes iaith; tra y dylai'r dull o osod mewn ysgrifen leferydd pobl newid i ateb eu lleferydd, ac felly fod gofrestr o'r cyfnewidiadau sydd yn cymmeryd lle ynddi o oes i oes: dyna beth fyddai orgraff hanesiol. Ac am orgraff darddiadol, fel ei gelwir, nid hawdd sefydlu ei hegwyddorion. Pe dylid cadw ffurf yr iaith o'r hon y cymmerwyd gair, dylid ysgrifenu llawer o eiriau yn gwahaniaethu yn fawr oddi wrth eu gilydd yn yr un dull ag yn yr iaith oddi wrth yr hon y cymmerwyd hwynt; megys *esgob, bishop, évêque*, y rhai a ddylent fod yn unffurf â'r gair Lladin *episcopus*, os nid â'r gair Groeg. Y gwir yw, mae gwaith ieithwyr yw olrhain tarddiad a hanes geiriau, a gwaith ysgrifenyddwyr cyffredin yw dangos i'r llygad mwr eglur ag sydd ddi-honadwy beth yw'r iaith sydd ar dafadau y llefarwyr. Camsyniad mawr y dydd yw edrych ar sillafu mewn modd direswm, megys y gwneir yn arbenig yn Seisoneg, fel peth sanctaidd o'r sancteiddiolof.

FAILTE A ALBAINN.

A GHAIÐHEIL EIRIONNAICII—Guidheam mile failte dhuit air do cheud thuras am measg do luchd-duthcha. Tha na Gaidheil Albannach agus na Gaidheil Eirionnach sean-eolach air a cheile; bha latha agus bha malairt agus co-chomunn nach bu bheag eadar iad. Cha 'n 'eil ach uine gle ghoirid bho 'n bha an aon chainnt aca, agus gus an la an diugh tuigidh agus leughaidh muinntir na dara duthcha cànain na duthcha eile. Ged is fior so uile, is doilgheasach leam a radh gu bheil iad gu mor air eolas a chall air a cheile, agus, ní is miosa na sin, tha tomhas mor de dhroch run air eirigh suas agus air bealach farsuing a chur eadar an da shluagh sin a bu choir a bhi, mar dha chraoibh, gu cairdeil ag eadar-fhigheadh an cuid meangan agus a' nochdadh an toraidhnean, taobh ri taobh, gu h-aillidh, grinn, do bhrìgh gu bheil iad a cinninn bho 'n aon fhreumh.

Ann am failte agus furan eridheil a chur ort, mar tha mi a nis a' deanamh, cead-aich domh an dochus altrum gu 'm bi

thusa le do leabhran úr ad mheadhon gu drochaid a chur air a' bhealach a tha eadar sinne agus thusa, agus gu 'm bi sinn as a dheigh so ag urachadh ar sean eolais agus a nochdadh cairdeis mar bu nós.

Ma ghabhas tu gu togarrach ris an earlas so air mo dheagh dhurachd, cha 'n abair mi nach cluinn thu gun dail a ris bho

Do charaid dileas,

IAIN BAN OG.

Gaidhealtachd Alba,
Oidhche Shamhna, 1882.

THE TEACHING OF IRISH.

ANY person interested in the study of languages and their literature, who, emancipating himself from common prejudices, makes a serious effort to cultivate a knowledge of the primitive and beautiful Celtic family of tongues, will have his attention at once caught by the best preserved of these, viz., the modern Irish. He will, in the interests of science and literature, regret the rapid disappearance of this venerable language, as well as the unfortunate apathy of those who at present are able to use it in adopting means towards its preservation. He will consider them as unreflecting persons in possession of a precious treasure who cast it from them through ignorance its value; for when once the use of a language is lost by a people, they never thoroughly regain it. To such a man, especially if he be an Irishman, the necessity for fostering the Irish language before it be too late will often form a subject of reflection, and the mention of its revival will always cause the liveliest interest. Every such person, therefore, must feel attracted by the discussion of opinions on the best manner of attaining a knowledge of and teaching the Irish language.

In order to clear the way for such a discussion, it seems in the first place needful to pass in review the principal, real or apparent, obstacles to the learning of the ancient tongue of the most western isle of Europe. These obstacles—most of which,

by-the-way, are more apparent than real—may be classed, nearly all, under two heads, viz.: 1st, those which originate in ignorance; and 2nd, those comprised in the modern term, “philistinism.” The great mass of ordinary people are quite ignorant of the general nature and peculiar characteristics and differences of different languages, and as they judge of all other forms of speech by that which they habitually use, and in which they think, they are unwilling, unless persuaded by the public opinion around them, to allow of the existence of beauty or merit in any tongue differing much from their own in sound or construction. To such narrow-minded speakers of English alone, who have not been taught otherwise, Irish, if they ever hear it spoken, is an object of dislike or even of contempt. They are prone to despise or hate whatever they cannot understand. Of this description are many Irishmen who not only do not know anything of their country’s language, but are equally ignorant of her history and antiquities, and of the very existence of an Irish literature. Of course they know nothing of the value of the language and literature to philological science, or of the beautiful construction of the former and its use equally with Greek, German, or Sanscrit, as a training for the mind. In the same way, men who are classical scholars and nothing else, generally have a dislike for mathematics, while mathematical specialists usually detest the study of classics. Thus there are thousands who know of the existence of the Hiberno-Celtic only to dislike or depreciate it. On this class of persons, whether Irish or not, argument on the subject is thrown away. Disregarding the axiom that we must know something about a subject before we can pass judgment on it, their ignorance gives them a force of *inertia* proof against the appeals of science, patriotism, and intellect, and their crass prepossessions are impenetrable to the force of argument or the light of progressing intelligence. So we must needs leave them in their darkness, it being impossible to teach those who will not learn.

The second great obstacle to the learn-

ing of Irish is “philistinism.” By philistinism is generally understood that devotion to material gain and sensual enjoyments which makes money-grubbing the sole object of life, without regard to moral, intellectual, or artistic considerations. This money-grubbing, and the love of sensual pleasures—in short, that gross form of materialism so characteristic of the nineteenth century—these low and base motives, constitute the principal obstacles to the study of the Irish language. One hears continually in reference to this study: “Will it pay?” or “what shall I gain by learning it?”—just as if the goodness and value of everything were to be measured by the amount of money to be acquired by it. Religion, art, science, literature, patriotism, poetry, virtue—everything that is ennobling to human nature, would possess but little influence or charm if judged by this sordid standard. The man who essays to teach Irish must set his face firmly against this degrading philistinism, and must impress upon his pupils the necessity of taking into account the beauties of the language, and the advantages to the mind of the novel and fresh modes of thought developed in its construction and expressions. He must show how—

Bright-eyed Fancy hovering o'er,
Scatters from her pictured urn
Thoughts that breathe and words that burn.

But even those who are not absolute and thorough “philistines” are frequently repelled from the study of Irish by difficulties which are really only apparent, such as the difference of printed characters, the, at first sight, complex grammar, the unfamiliar articulations, and the scarcity of good elementary books and of skilled teachers. These difficulties we shall show to be very slight indeed, and easily overcome, when resolutely faced. But before proceeding to prove our point, we need merely allude to the numerous class of persons in this country who, animated by an irrational and unpatriotic spirit, would wish for nothing better than that the Irish language should be dead and forgotten, as is the Sumerian or Etruscan, and all Irish books and manuscripts sunk in the sea or consumed by fire.

Some Vandals there may be even yet who cherish the same unworthy feelings towards the Irish race as towards their language and literature. With such as these we have nothing to do.

“Non racionar di lór, na guarda e passa.”

Let us now see what the other difficulties alluded to are worth. With respect to the Irish characters, they are only a form of the early mediæval Roman letters, and can be learned in half-an-hour. Any person who cannot make use of them will certainly be unable to learn the language itself. The grammar is not so complex as that of the Latin or Greek among ancient, or of German or Hindoostanee among modern languages, and when once the rules of Aspiration and Eclipsis are mastered, it is comparatively easy. The sounds are of course different from those of the English language, but so are those of every other tongue. Whatever articulate sounds the ear is accustomed to it will hear with pleasure, and unaccustomed ones will at first seem disagreeable. Thus the English “th” in “length” is an abomination to most of the peoples of the Continent who do not possess it in their own tongues, the *ll* so much admired by the Welsh is unpleasant to the other inhabitants of Great Britain, and so on.

Accordingly, the Irish aspirated *c* and *g*, the *ng* at the beginning of a word, the broad *ll* and *n*, the slender *r* and some other sounds must at first appear strange to the unaccustomed ear. To a person habituated to speak nothing but Irish, the English consonants sound harsh and un-euphonious, and in our opinion with much greater reason. We consider the Irish language, when properly spoken, as particularly sweet and euphonious, and much better suited for singing than any of those of the northern part of Europe, and we speak from considerable experience. These things should all be explained by the teacher to his pupil, and the ear of the latter should be accustomed, by frequent repetition, to the more peculiar sounds of the language. As *Ṫubáilteá Mac Fíribíre* would say, thus should the *foineasóláiré* act towards the *poágláiré*.

The little use made of Irish in com-

merce and trade, it being colloquially almost entirely restricted to the peasantry in the west and south, the small number of modern books printed in the language—these do not constitute reasons why it should not be revived and still flourish, if proper means are taken for the purpose, nor do they take away from its beauty and scientific value. The same objections might have been made half a century ago to various other European languages which are now flourishing. These are, therefore, obstacles to the learning of Irish which both teacher and pupil can afford to disregard. Slight obstacles, such as those we have mentioned, have been conquered in Wales, Belgium, Bohemia, Iceland, &c., and why not in our island? and of this we may be certain, that a language is a most distinctive mark of the intellectual independence of any nation, and the best guarantee of its continuance.

The teaching of Irish must be modified in its methods to suit two classes of learners—those who speak the language from their childhood, and those who have little or no knowledge of the spoken tongue. Of the former class it may be affirmed that they have been worse than neglected in an educational sense, and that every effort has been made to deprive them of the inestimable treasure of their native tongue. If the “National” system of education had been really *national* from its inception, Irish-speaking children would be taught first to read Irish as a preparation for learning English: and this it is not yet too late to put into practice. By this rational plan, instead of time being lost, much time would be gained, and the teaching would be comprehensible to the children, and approach towards completeness. For such children primers and spelling-books wholly in Irish should be prepared; and there is no reason why elementary geography and arithmetic should not be likewise taught in the vernacular tongue of the pupils. Such a course would not prevent these children learning English as well, and in a much more intelligent, satisfactory, and consequently quicker manner than is done at present—for instance, in the Arran Islands or in

Erris. We speak from the experience of similar districts to these, and we need only refer in confirmation of the above statements to the recorded opinion of Sir P. J. Keenan.

For those who study Irish as a non-vernacular (we would not say a foreign) language, the methods would suit which are now employed in teaching other modern languages. In adapting these to Irish, we must first obtain good elementary works. The three books published under the name of the Society for the Preservation of the Irish Language are excellent, as far as they go, but they do not go far enough. A fourth, fifth, sixth, and succeeding books are required on the same plan, taking pupils through the declensions and conjugations and the other portions of the grammar and idioms, as also books supplementary to the first three, containing more extended exercises on the contents of these latter. A modification of the methods of Ahn, Ollendorff, and Arnold combined would, we think, be the most suitable for these works. They should contain no unnecessary, diffuse, or scientific disquisitions; no visionary theories or philological hypotheses; no doubtful etymologies or strained explanations; but should be clear, concise, and, above all, correct and idiomatic in orthography and phraseology. Such works should be carefully written and revised, and not issued till well examined and corrected by persons possessing a practical knowledge of the spoken language and of its grammatical construction. Another series of elementary treatises, with fuller notes and explanations, should be prepared for those who aim at self-instruction in the language.

A person who does not possess a good knowledge of a subject cannot teach it efficiently. On the other hand, there is many a man knowing a subject thoroughly, and yet unable to communicate his knowledge easily and clearly to a pupil. Knowledge and the power of communicating it are two entirely distinct things, and the present state of Irish teaching is a very good example of the truth of this principle. Of the many thousands who speak Irish

fluently and correctly, how few there are able to communicate their knowledge of the language to others, or even capable of rationally explaining the construction and meaning of a simple idiomatic phrase in their native tongue. Even most of those who can read and write as well as speak Irish, seem to be almost as helpless in this respect as the mass of illiterate persons. The remedies for this defect must be—1st, a careful study of the rules of Irish grammar and orthography; and 2nd, the acquiring of an acquaintance with school methods, particularly those used in the teaching of other modern languages. Our aim at present must therefore be two-fold—to produce good elementary books and trained teachers of the language. Anyone who can speak Irish, read English, and knows something of general grammar and of another modern language, will require very little effort to become an efficient teacher of Irish, if possessed of the ordinary mental qualifications necessary for every person who aims at teaching any subject whatever. Such a man can train himself by acting on the lines indicated above.

L'IRLANDAIS EXILE.

“Erin Gu Brath;” *i.e.*, “Ireland for Ever!”
“Vive à jamais l'Irlande!”

Traduction du chant national Irlandais.

Par JOHN SULLIVAN.

Sur un rive étrangère, rêveur et mélancolique, un Barde proscrit chantait avec cette ardeur, cette âme qui caractérise à un si haut degré les fils de l'antique, de la malheureuse Erin, de ce berceau des Bardes où naquit la sublime Poésie. Sa tunique légère était saturée d'une rosée lourde et glacée qui détendait ses nerfs engourdis. Il soupirait après son Erin, sa brillante Émeraude, sa patrie aux monts verts et rians, qui avaient donné de l'essor à sa verve, à son âme, à sa lyre dès sa plus tendre enfance.

Un soir, à l'heure où naît le crépuscule, seul, exposé au fort de la tempête, des éclairs, de la foudre, entre la crainte et

l'espérance, il chantait les désirs ardents
que fait naître l'amour de la patrie dans le
sein du malheureux Exilé comme suit :

- I. Oh, qu'affreux est mon sort !
Le cerf, la bête fauve
Ont un refuge, un port
Qui du danger les sauve.
Je suis rêveur et coi,
Je pense à ma chaumine.
Plus de pays—pour moi,
L'exil et le famine.
- II. Jamais dans ces verts prés,
De mes aïeux l'asile,
Jamais dans ces bosquets
Pour chanter ma belle île.
Ma harpe implorera
Le "Shamrock" qui l'inspire ;
Oh, mon "Erin Gu Brath,"
Sois le lai de ma Lyre !
- III. Erin, oh mon pays !
Humble et abandonnée,
Je songe à tes parvis....
A ta rive adorée !
Je m'éveille en exil....
Et mes amis je pleure....
Sans revoir leur sourcil
Il faudra que je meure.
- IV. Porte de ma chaumine,
Es-tu là près du bois
Où le berger domine
Avec son fier hautbois ?
Dites, mes sœurs, mes frères
Ont-ils versé des pleurs,
Ont-ils dit des prières
En caressant mes fleurs ?
- V. Assez de souvenirs....
Un désir.... puis la tombe....
Erin, vois les soupirs
De l'exilé qui tombe....
Mourant, il chantera
Pour sa noble patrie,
"Erin, Erin Gu Brath,"
O doux sol que j'envie !
- VI. Ou que verts soient tes champs,
Mon île enchanteresse !
Quand aux éternels camps
Mon cœur priera sans cesse.

Ton Barde chantera
Sur ta harpe sonore,
"Erin, Erin Gu Brath,"
Mon divin Excelsiore.

OMEGA.

Londres, British Museum, 15 Août, 1864.

R E S U R G A M.

[The following lines, "Resurgam" (I will rise again),
were written for the Gaelic Union at the request of
the Hon. Sec., Rev. John E. Nolan, O.D.C.]

O SORROWFUL fair land ! shall we not love
thee,
Whom thou hast cradled on thy bounteous
breast !
Though all unstarred and dark the clouds
above thee,
Thy children shall arise and call thee blest.
Never our lips can name thee, Mother, coldly,
Nor our ears hear thy sweet, sad name
unmoved,
And if from deeper pain our arms might
fold thee,
Were it not well with us, O best beloved !
Yet when we hymn thy praise, what words
come thronging ?—
Not the sweet cadences thy lips have
taught,
Accents are these to alien lands belonging,
Gifts from another shrine thine own have
brought.
For, ah ! our memory, in the darkened years
Of thy long pain, hath waxen dim and
faint,
And we've forgot for weariness and tears
Our grand old tongue of poet and of saint.
Most like a little child with meek surrender,
Learning its lesson at the mother's knees,
Come we to hear our own tongue, soft and
tender,
As wordless bird-songs in unnumbered
trees.
And now it shall not die ; through all the ages
Thy sons shall hold it still, for love of thee,
This strong sweet tongue of warriors and
sages,
Who served thee much, yet loved not
more than we.

KATHERINE TYNAN.

TO THE READERS

OF

The Gaelic Journal.

THE heavy burden of establishing and conducting a periodical exclusively devoted to the interests of the Irish Language has rightly fallen to the Council of the Gaelic Union.

Their wisdom and patriotism have been proved by their work, and by no portion of their work more than by the lines which they have laid down for the conduct of this periodical. Their provisional circular, widely distributed, and which has met with all but universal approbation, indicates clearly the course of action.

It is well known that they have for some years conducted in several important weekly journals "Gaelic Departments," which have prepared the way for their *Gaelic Journal*, and have, in fact, rendered the establishment of such a journal a matter of necessity.

Since they first commenced their work, now more than six years ago, the feeling in favour of the preservation of our ancient language in those districts where it still keeps its ground has been steadily increasing. The progress towards the end in view may have been slow, but it has been sure; and now, at length, what there can be no hesitation in considering the most important step yet decided on, and likely to be the most useful and most productive of good results, is about to be taken.

The Council having unanimously decided on appointing me Editor of their journal, it is necessary that I should say a few words as to the hope I have of being able to do some service in that position.

I have too high a sense of the honour they have thus done me, and too keen an appreciation of the spirit which prompted the proposal, to attempt to decline it, or to hesitate about undertaking a work of labour and responsibility.

Were it not that I know very well on whom I can depend for willing help in this work, I should be the very reverse of confident. The early numbers will show that

those who have all along provided the varied literary contributions in prose and poetry for the "Gaelic Departments" of which I had charge, are still working in such a way as will probably, in a very short time, render my office, as before, almost a sinecure. The difficulty I have hitherto experienced was, not the want of readable original matter, but the want of space in the scanty column or so allowed me in newspapers, and which very often caused great disappointment to able contributors who were only anxious to work for the production of a modern Gaelic literature, if permitted.

It will be strange, indeed, if this journal, founded as it is on an independent basis, going neither to the right nor to the left, but keeping its object steadily in view, should be allowed to languish and die. Established, not as a commercial, but as a purely patriotic undertaking, and by those who have already given such good earnest of their zeal and energy, I cannot believe that Irishmen will fail in their clear duty of sustaining the Gaelic Union, which in this effort needs the aid of *all*.

Many things are yet necessary to complete our country's regeneration and secure her happiness, but I am unwilling to believe that in the struggle she would suffer her language to be lost; and I think that if the case were fairly put before the people, they would not purchase a (perhaps) very temporary material advantage by the loss of the one grand link which binds them to the past—the one indelible, undying and unmistakable mark of Irishmen.

DAVID COMYN.

The Late Archbishop MacHale.

ON the 7th November, 1881, the great defender and supporter of the Irish language departed this life. It is now exactly a year since the elegy we print in this number was written by the youthful Gaelic poet, so well known under the *nom-de-plume* of "*An Chraoibhin Aoibhinn*." We content ourselves on the anniversary of the sad event

which called forth this touching and beautiful tribute by simply placing the poem before our readers. It requires no words of ours to keep the great prelate's memory green. This poem is, so far as we know, the only wreath of song which has been offered to the memory of the poet who gave us Homer's heroic page and Moore's sweet lyric in our country's language for the first time.

Our readers are, doubtless, aware that a Memoir of the "Life and Times of John MacHale" has been recently published by Rev. Canon Bourke. We intend noticing this work in a future number, and shall here advert to it merely for the purpose of introducing an account of the Archbishop's Life by the same author in the Irish language, and which will be continued in this journal until concluded. This is a different work—in its plan, style and scope—from the English "Life," and (at least in the early part) may be looked on as the original of the English. It was undertaken in consequence of a suggestion made to us by Mr. Thomas Flannery, of London (himself a clever writer of Irish prose and poetry, and a contributor to this journal), that we should ask Canon Bourke to write Archbishop MacHale's Life in Irish as the most fitting tribute that could be offered to his illustrious friend's memory. Canon Bourke willingly complied, and more than nine chapters were written before he even entertained the idea of writing the English work, which, as he says in his preface, he was pressed to begin by literary friends. Though not so comprehensive in its scope, the Irish "Life," we venture to think, will be found quite as interesting as the English work. The style is clear, easy and natural, and our Irish classes and students will find it a most desirable reading book.

Dramatic Scenes.

It has been reserved for our day to witness, and for our journal to contain, the commencement of a series of Dramatic Scenes, the first ever written in the Irish language, and which develop a new vein of

literature, hitherto almost unknown among Gaelic writers. It is true, beginnings have been already made by some good translations of portions of English drama; but as an original Irish composition, so far as we know, nothing similar to the piece which we with great pleasure place before our readers in this number, has hitherto been attempted. It is also true that in many of our ancient poems the chief characters speak for themselves, often with an interlocutor (not unlike the Greek chorus); but in these there is no attempt at dramatic design, colouring or plot. Nevertheless, we are informed that in Scotland some of these ancient dialogues were regularly recited, and the characters sustained with some regard to dramatic effect. But dramas, after all, they are not, and do not pretend to be; yet, considering the stirring scenes, well-conceived characters and striking incidents which are now and then to be found in our ancient writers, it cannot be said (as has been rashly asserted) that they had no dramatic talent or appreciation of theatrical effect, though it does not appear they ever followed out this particular line of art as they did so many others, or in the style which has produced so many glorious scenes in other tongues.

To our Irish readers no words of ours are necessary to introduce the "Soliloquy of Brian Boroimhe before his last Battle," but by such of our friends as have the misfortune to be still without sufficient knowledge of Gaelic to enable them to appreciate the rev. author's composition in the original, these remarks may not be considered entirely out of place. In further pity for their ignorance, and in order to encourage them to study, the author has yielded to a suggestion made to him since the Irish manuscript passed into our hands, and now appends a worthy English translation of his own work. We venture to hope he will continue this practice until such time as it becomes no longer necessary, when all our readers will be able not only to read and write Irish, but to converse fluently in the language with their Irish-speaking fellow-countrymen—a consummation devoutly to be wished.

Our Scotch and Welsh Friends.

The name of IAIN BAN OG is well known among Gaelic readers as that of one of the most correct writers of Scottish Gaelic in modern times. We gladly insert his hearty Highland "Welcome" to our effort, and hope, as he promises, that we may frequently hear from him. No Irish scholar will have any difficulty in reading his Gaelic, which is very little removed from that of our best standard authors, and is remarkably free from the artificial variations of which too many recent Highland writers are so fond. We have also to express our thanks for his efforts on behalf of our undertaking.

Mr. William Spurrell, J.P., of Cae-marthen, South Wales, is distinguished as a Cymric scholar, an enthusiast for the preservation of the Welsh language, and author of several valuable works on that ancient tongue, including a very useful grammar and two dictionaries. He also edits "Yr Haul" ("The Sun"), a popular monthly Welsh magazine, and has always taken a lively interest in the doings of those who labour for the preservation of the Irish language. The Gaelic Union has to acknowledge several practical letters and much sound advice, which, coming from so experienced a source, shall always command their respect, even on points where both parties still "agree to differ." In another portion of this journal we copy a notice written by Mr. Spurrell in his magazine in reference to our movement. He writes as follows in explanation of his Welsh article:—

I send you a copy of the *Haul* (Sun), with a notice of the Gaelic Union Report. As you possibly may not understand the Welsh, I give you a free translation of what is said:—"Some of our readers who may till now be unacquainted with the fact will be glad to know that there is in operation in Ireland a society for cultivating a knowledge of the Irish language, and for publishing books for that purpose. As has been the case with the Welsh language, Irish has been a mark for the ridicule of ignorant English folk, and, we fear, of ignorant Welsh folk too. It is not a difficult thing to despise what the despiser does not understand. But learned linguists, especially on the Continent, highly prize both languages, as well as their sister dialects, and acquire from them information not easily obtainable without their help. There are also many very valuable manuscripts in the language

of the sister isle; but the language is under one disadvantage that the Welsh is free from, that is, its very awkward orthography and inconvenient letters. The Irish *literati* adhere to the old form of letters and spelling with determination, forgetting that the written language is not always the spoken language, and that the best orthography is that which shows in the clearest manner what is the speech of the people at each epoch. A fixed unchangeable orthography hides the history of the language; while the method of putting in writing what is spoken by the people should vary to answer their speech, and so become a record of the changes that are taking place in it from age to age: that constitutes an historical orthography. As for etymological or derivative orthography, it is not easy to settle its principles. If the form of the language from which a word is taken is to be retained, many cognate words, differing much from each other, should be written in the same form as in the language from which they are taken, as *evgeb*, *bishop*, *évêque*, &c. which thus ought to be written as in Latin, if not as in Greek. The truth is, it is the business of linguists to trace the derivation of words, and the business of ordinary writers to show to the eye as clearly as possible what the language on the speaker's tongue is. A great error of the day is looking on spelling, especially English spelling, as a holy thing of the holiest." Mr. Spurrell continues: "We here have no schools for teaching Welsh except Sunday schools, and these persons learn in the hour or two of the Sunday to read Welsh more easily than they learn to read English in six or seven hours of each of the six working days. The reason is that Welsh is nearly phonetic, each letter having, with very few exceptions, only its own proper sound."

Our journal's new year begins on the 1st November, the "great Feast of *Samhain* among the ancient Irish," and the morrow of the momentous "*Oidhche Samhna*," which, through so many ages, even to this day, has continued in Ireland and Scotland to be devoted to those curious and primitive ceremonies which, as shown elsewhere in this number, present in the two countries such remarkable evidence of a common origin. With *Lá Béaltaine* (May-day) *Oidhche Samhna* marked the great divisions of the year in the primitive calendars of our ancestors. Each of these was subdivided into two portions, thus forming four *ráithe*, or "quarters," but no arrangement of months appears. On the eve of Samhain the Feis Teamhrach, or great assembly of *Notables* at Tara, was solemnly opened every third year, and in other ways the date seems to have marked "Le Jour de l'an" among the Celts. In next month's number we shall copy from Dr. O'Donovan's "Introduction" to "The Book of Rights," his learned essay on the "Division of the Year among the Ancient Irish."

The much admired poem entitled "Reurgam," printed on page 16, has been copied and quoted from by many journals and newspapers. The *Daily News* speaks of the author as the "poet of the Gaelic Union."

Rev. John E. Nolan, O.D.C., Hon. Sec. to the Gaelic Union, purposes in an early number to recount the history of the movement set on foot by him for the preservation of our native language, over which he has watched so sedulously, and for which he has worked so zealously.

We are obliged to hold over for next number the first of a series of articles in Irish, by Mr. Thomas Flannery, on the use of "the word *Cú* in Irish names," and which is in type. We shall also shortly print from the pen of this practical Irish scholar a careful and learned review of the Gaelic Prayer Book—"An Casán go Flaitheamhnas,"—recently published by Rev. John E. Nolan.

There are few, indeed, who have laboured for the cause of the Irish language so earnestly, unselfishly and ably as has Thomas O'Neill Russell, for the past twenty years. We are glad to see that he has not yet wearied of well-doing, and it is a source of great gratification to us that his name appears among the contributors to our first number. He has also promised to continue in behalf of our present venture that whole-hearted support he has always given to our efforts.

Among the contributors to our next number will be P. W. Joyce, LL.D., author of the "Irish Names of Places" (two series), an Irish Grammar and other works.

An apology is due to our Subscribers for the great delay in the publication of this number, which we fully expected ourselves would have seen the light at farthest before the middle of the month which is now drawing to a close. Our arrangements, however, being now completed, we expect that the December part will not be far behind its nominal date, and the January part we shall endeavour to have ready before the close of the present year, so that at least in 1883 we may start fairly with a clear conscience. We were loth to alter the date of this number, as we are hopeful that the

unforeseen delays which attended its production can scarcely occur again.

Mr. John Sullivan, of St. Helier's, Jersey, has favoured us with a French version of "The Exile of Erin," which we print this month. We also give, among the "Opinions of the Press," Mr. Sullivan's remarks on our provisional circular in his paper, the *Jersey Observer*. We shall shortly print Collins' Irish translation of "The Exile of Erin," which is certainly not second even to the original. Our present number, by the way, bears something of a polyglot character. It is pleasant to find Irishmen and friends of the Irish cause noticing our effort in unexpected quarters.

Owing to the great variety of matters demanding our attention for this first number, we have to defer the publication of the List of Subscribers, which will commence in the second, and be continued in succeeding numbers. As all subscriptions are payable in advance, only the names of those who have paid up will be given. Intending Subscribers are earnestly requested to forward their proposed subscriptions or donations before the issue of the second number. The Council of the Gaelic Union has recently decided that all Members of their Society subscribing at least ten shillings per annum, not in arrear, will receive a copy free of the Journal each month. All moneys are to be made payable to the Hon. Treasurer, Michael Cusack, Esq., 4 Gardiner's-place, Dublin.

A large number of circulars and forms for enrolling Subscribers are still on hands, and may be had, post free, for distribution, on application by letter to the Hon. Secretary. The Report issued for 1880, and the Pamphlet of Rules, &c., issued in the present year, may also be had.

Rev. Patrick O'Keeffe, C.C., Fethard, Co. Tipperary, a member of the Council, has produced a book, now well known, entitled "Moral Discourses." As Mr. John Fleming, another member of the Council, and a well-known Irish scholar, is engaged in translating this work into Irish, we hope to be able to publish in future numbers his Irish version of some of these discourses. His classic style may be judged by the first

article in this number, which is from his pen, and which is "as good as a picture." The very "look" of it in print would do good to one who did not even know Irish as the old lady did Greek, "by sight."

It may be necessary to remark that this journal is not a commercial speculation, nor has it any connection with any project whatever founded as a source of gain to the promoters. No one has in it any personal interest of a pecuniary or profitable nature. It is the property of the Gaelic Union, who have collected a small fund by way of "subsidy," and which with the subscriptions they believe will be sufficient for its support.

In our next number, amongst other good intentions, we hope to be able to commence a "Notes and Queries" Department, a column for "Folklore," a space for "Desiderata," and "Answers" to Correspondents. For "Folklore" we have already a fair collection; and Rev. Mr. Cleaver and other friends have lately favoured us with some interesting specimens to begin with.

The Literary Committee appointed with the Editor to examine all articles chosen for insertion in this journal, consisting of Rev. M. H. Close, M.A., and Rev. J. J. O'Carroll, S.J., is a sufficient guarantee that the principles on which it is founded, namely, "non-interference" in controversy, either touching religion or politics, will be strictly adhered to. On this point it may not be out of place to quote from Christopher Anderson's "Native Irish and their Descendants" a few remarks which seem very well suited to the present case. He writes:—

A very cheap periodical work, if well conducted by a man of principle, who, upon certain subjects, well understood the doctrine of non-interference, but was thoroughly imbued with the desire of *benefiting* his countrymen in every way, cautious of admitting speculative opinions, and determined to insert no mere idle reports, on whatever authority, but resolved to put the native Irish reader of the day in possession of what is indubitable as to nature, science and art, would be of essential service. There is not a people upon earth who would read such a thing with as much avidity, nor would any reader have a greater number of such eager hearers.

It shall be our desire to conciliate all who wish well to the Irish language; the susceptibilities of all must be respected, and

no friend kept out of the ranks by petty jealousy or private spleen, so long as he is willing to work heartily and honestly.

Stáin na Saeóilge agus Teangtaó eile
in na Stáinibí Aontuighe.

Le T. O. Ruipéal.

Níl aon tír 'ran uimian in a u-tugtar níor lúza dé éúiam uo teangtaib, ioná tugtar uóib 'r na Stáinibí Aontuighe u' Ameirica. As ro aon ve na neitib a tá go léir in agharú na baramila uo éiofraó a g-ceann uime naó maib maib in Ameirica, agus uo uéunfraó a baramuil ve méir céille coitcéionna. Uo beúeasú prap aige naó maib teangta 'ran uimian naó labairteó in Ameirica, agus rmuairteó re go naúúreá, gur maóctanáó uo gae aon, leat uirpan teangta uo labairt uá m-ba áil leir uul ari agharú in a gúó, ir cuma cao é an rúre gúó uo leanfraó re.

Tá an baramail ro míceair go léir. Ni éúireann na h-Ameiricánaige aon r-puim i u-teangtaib. Cluineann ríao beagnaé gae teangta na h-Eoirpa 'ga labairt in a u-timéall gae lá 'ran m-bliadóam, aó níl aon fear 'ran g-céao míle uóib, rógluimear aon éeann ve na teangtaib coigéimíóá u'á g-cluineann ríao, agus ir coramail go n-annireann nro éigin uóib, go maóarú na teangta coigéimíóá ro éairt marí éeo, agus naó ngeubhúar ríao ríeum maib in a u-tír. Níl aon ve na teangtaib ro éo tábaócaé leir an g-eairmánaó. Labairtear i le ceitpe míbun uáomeas in Ameirica, aó tá ir uul éairt marí éeo na marone. Ir i an rípuim go beaó i, uá g-cuirteó corg ari airtmuígaó na ngeairmánaó go u-tí Ameirica, naó maírrteó a u-teangta uá ríeo bliadóam. Tá ro uairteá in ionaó móó. Ni rógluimeann na g-eairmánaige muítear in Ameirica, teangta a ríppear; ríeudann an éuro ir mó uóib i labairt; aó ir anaí,

tria, a faǵeari aon aca fóglumta in a tēan-
gan, agus iʳ teapc na t̄aome aca le n-a
o-tiocrao, páipeuri Seapmánao do euri in
easari no leabrian ari gnaméari na teangan
to r̄griobao. Do bí t̄a páipeuri Seapmánao
in Albam, i r̄t̄aio Nuao-Eabhair, t̄riooao
bliaóam ó rom, aet tá r̄iao maib anoir;
eo luat ár t̄f̄ar ruar gmealac óg ve
Seapmánaigib inʳ an g-cait̄raig' rin, to
r̄griueaoari ó labairt na teangan Seap-
mánaige; v'euz na reanooone; ní maib
aonneac le leugao na b-páipeuri Seap-
mánao, agus tob' éigin t̄oib fágal báir
ve na h-uile t̄eangtaib a tá i v-uarceapc
mórt̄eie Ameiua, taob amuz ve'n b̄eupita,
ní'l aon éeann t̄ioob nac b-puil ag eugao
aet an f̄r̄amc̄ir aihán. Tá m-beit̄ an
meuo f̄rancao innti, agus atá ve Seap-
mánaigib, iʳ coramail go n-eipeoár̄o an
f̄r̄amc̄ir do beit̄ 'na teangan na t̄eie go
léiri.

Iʳ uip̄ a mear go b-puil an Seóvilis
farlliḡte in Ameiua maip aon le na
teangtaib coiḡeip̄oá eile; aet tá aon éur̄
raoip̄ta aig an Seóvilis innti, nac b-puil
aig na teangtaib eile; iʳ iʳ iʳ muineao na
n-éipeannaó gup ab éigin t̄oib a v-teanga
to f̄aopaó ó báir maip aon le n-a v-t̄eie. Ní
maib aon iʳ muineao aig an b-paip̄c̄ t̄ioip̄a-
ail éipeannaó in Ameiua r̄ice bliaóam
ó rom um a v-teangan, aet, taob ariuz ve
na reaoe no oet̄ m-bliaóanaib véiḡeanao,
tá an iʳ muineao iʳ, gup ab ionnan báir na
teangan agus báir an éim̄o, ag fáir niof̄
t̄ioime gac lá 'na meap̄g; agus toip̄inḡeann
riao v'f̄eic̄rin gup ab an i teanga "an aip̄ta
véiḡeanaó in a lám̄aib." Iʳ f̄ioi go b-puil
móip̄an ve'n paip̄c̄i t̄a ngoip̄ceari "t̄ioip̄a-
m̄ail," nac g-cuip̄eann aon t-puim in a
v-teangan, agus iʳ cuma leo ca uair̄ euz-
par̄o iʳ; aet tá an iʳ iʳ iʳ to v'éipeannaigib
ag eip̄ce niof̄ teip̄ce gac lá, agus anoir ní
lám̄oáao aon t̄oib aon maigao to euri aip̄
an Seóvilis, bioo nac v-tuiḡeann riao féin
focal t̄i. 'Siao f̄iʳ-easari na b-páipeuri
éipeannaó, na nam̄oe iʳ mó agus iʳ t̄ioime

aig an Seóvilis iʳ a m-baile agus i g-cian.
Iʳ teapc go b-puil aon feap̄i aca le fágal,
nac maip̄beoáao an Seóvilge r̄ul éait̄reao
re a t̄inéiri, t̄a m-b' f̄éioiri leir̄ é t̄éanaih.
Tá eagla oip̄a a v-taob in Seóvilge, óip̄
raoileann móip̄an t̄ioob nac fao tuim̄n an
amip̄i in a m-beit̄ maet̄anaó t̄oib a
b-páipeura to clóbuatao go leat̄ac no
b'f̄éioiri go léiri a n-Seóvilis. Ní h-ail leo
iʳ, óip̄i ní'l feap̄i aca t̄uiḡear focal ve
t̄eangan a v-t̄eie, agus tá r̄iao ró leir̄gea-
m̄uil t̄a fóglum. Veip̄ceari go gan aon
uuil nam̄oac in agar̄o na h-omao t̄aomeao
uap̄al foill̄ir̄gear na páipeura éipeannaó
iʳ a m-baile agus i g-cian. Ní'l aon m̄ian aig
an r̄griobaoóip̄i to r̄iao neit̄eao 'na v-tim-
éall nac b-puil t̄ait̄neamao leo: t̄a m-beit̄
t̄o no t̄ri aca to éur̄ipeao ip̄éir̄ agus puim
in a v-teangan t̄ioip̄am̄il, agus to t̄éan-
f̄ao aonno t̄a cabarao, ní t̄éap̄f̄ao re
aon focal 'na v-tim̄éall; aet 'nuair̄ nac
b-puil aon aca le fágal to t̄abairt an
éongnar̄o iʳ líḡa eum na h-oip̄re uair̄le iʳ
a tá ói a g-cóm̄aip̄ aip̄ reao ré no reaoe
m-bliaóan, iʳ foill̄éiri leir̄ féin agus na
h-uile t̄aomib, nac n-t̄éanpar̄o na t̄aome
uair̄le iʳ aonno aip̄ ion na Seóvilge no go
m-beit̄ re maet̄anaó t̄oib é t̄éanao aip̄ ion
a n-aiám̄ agus a n-me féin.

Ní mói é le h-iaip̄ar̄o, go m-beit̄ an
leabari m̄ioip̄am̄uil iʳ clóbuait̄e go ceap̄c
agus to ip̄éi maigal gnaméiri na Seóvilge.
Iʳ reannaíl mói i, an r̄oip̄c Seóvilge cló-
buait̄eap̄i gac lá in éip̄inn, in Albainn
agus in Ameiua. Tob' f̄éap̄i é mile
uair̄, gan an Seóvilis to clóbuatao aip̄
aon éoi, ioná t̄a t̄éanao maip̄ t̄éantaip̄i é go
m̄ime. Tob' f̄éap̄i do'n Seóvilis mile uair̄,
curo ve na leabaraib clóbuait̄eap̄i innti
a beit̄ in ioet̄ari na maip̄a, ioná ag euri
t̄éim̄on aip̄ na r̄goláip̄ub agus maip̄le aip̄ an
v-teangan in a g-clóbuait̄eap̄i i. Ní'l aon
leir̄geum t̄oib iʳ éur̄ipear̄ amaó leabari
m̄ioip̄am̄uil an tan éongbar̄o r̄iao eap̄iar̄oe,
ve b̄uiḡ go b-puil am go leoi aca t̄a
g-ceap̄t̄ugao. Sur̄o r̄griobaoóip̄i an aip̄-

Beata Sheagan mhic hEil, Aithearrpog
 Tuama,
 An Ceuro Cairbriol.

Bhiontar molaó do 'n té o' árí cóiri é.

'Nuair a fágar aitari báy i o-tig aih bié, bréann bhón mói aih a éuro clainne. Déanann ríao caint eatarria réim aih an meuro a iugne ré agur aih na bhiaitriab aoubairt ré 'nuair a bí ré beo agur in a mearr. Iy maíé leo bhiaitriugáó aih an éaoi do éait ré a beata, ag amairé aih zac bliadóim, zac mí agur zac lá. Tá a ionaig fóp ór cóimair a rúl, zó náé b-puil ré beo, agur náé b-puil ré ag caint leo mar bí zó mme iny an am a tá anoir éair. Ní b-puil pocal aoubairt ré, no beallac in a riuobail ré náé b-puil faoi méar. Agur mar rin dé, cuireann ríao i z-ceamí a éité, na bhiaitria, na beallaig, na beura agur na zniómairéa buó znáéac léir, le cummíugáó ó am zó n-am a véanaó oiria. Eirteann ríao zó ponnmair le tume aih bié a beiréar eolur vóib aih bliadóantair a beata—ag tráéé aih neitib éagranla: na neite znáéaca nóé do iunne ré, agur na cóimairlió do éuz ré uaró—leirgeann a éáiréac zac nó a tá rzióóéa faoi. Iy marí zo tá ré i mearré oaoimeáó zac típe, agur zac pobuil agur cimó faoi an nziém. Tá ré in árí z-eróóéib ó náóuir réim cummíugáó aih, agur caint a véanaó faoi árí n-aítéib agur luéé-zaoil mearráimail a éuaró iomáim.

Iy marí zo tá ré roih zac aitari agur a éuro clainne. Tá mearré aca aih a ainn agur aih a éimé. Má' marí zo é, i mearré clainne an doimáim móih, iy mó' ná rin an mearré agur an zean a tá aih clainn Eriortáimail aih a n-aitari múimeac réim. Agur zó veimim náé ríoi-aitari a bí iny an Aithearrpog a o'iméig uaim?—náé aitari vólearr a bí anh o'a éléih agur o'a pobul? Ní h-iongnáó, marí rin, má tá mearré móih agur zean aih a

élaím Eriortáimail érim an doimáim aih rzeul a beata. Tá an mearré zo aih muintiri na h-Éiréann aih, agur aih na h-Éiréannairéib a tá iny an Ameirica, iny an Oileán úir, iny na h-Indiaáiréib fóih agur ríair, iny an Áitriaia, agur zac céarra faoi an nziém in a b-puil mac no inzéan ve élaím na zaeóeal. Ní réoihi, marí rin dé, náé m-beróeao záiréacarr oiria rzeul a beata a leirzéao iny an teangaim úo a noúéacarr réim—teanga aih a raié zean agur zráó aih an té úo a tá anoir eulwíéé uaim zó h-áirairíoi clainne Dé. Cuiréair ór bui z-cóimair laete a óige, laete a méáóim aoiré, agur laete a aoiré fóirre, 'nuair a bí ré ag trieríugáó agur ag rziúimáó oaoime na h-Éiréann éim ríoiarraéa a z-eróim: ré rin, ríoiarraéa, no ceao, Oia an thile éim-aéac a áituzáó agur a aóimáó marí iunneoiré ríoi-élaím na h-Éiréann iomé zo.

San t-Sean-Reacé buó maíé léir na h-iróairéib bhiaitriugáó in a n-mntiri aih Máoir a bí 'na éiréuaró agur 'na éannairé oiria, agur marí réair a bí aca in áit Dé ag tabairt vóib cóimairle aih an m-beallac buó cóiri vóib riuobail ór cóimair Dé, agur aih an móó bí ceairé a aitéanta agur a ólize naóméa a cóimeáó agur a cóimlionáó. Iy marí zo bí ré aih réao bliadóanta le pobul na h-Éiréann. Bí a rúle ag veairéao aih Sheágan Mac hEil, Aithearrpog Tuama, marí éiréuaró agur marí éeannairé ó Oia,—féair fáiré in zac záo agur in zac cúiré áéiranaé aih réiréóeac a éáimic. Iy marí zo bí ré aih muintiri óig na h-Éiréann a o' éiréig ruar le ríéé bliadóan, agur iy marí zo a tá ré a Láéair i mearré ríoi-élaím na nzeaeóeal. Veiir Spiorao na ríiunne cóimairle túim na ríi mearráimla, trierimáiré, zlóimáiré, agur árí n-aítéie móra a éuaró iomáim in a n-am réim a molaó; ríi a iugne neite iongantáca, agur aih a raié cáil móih agur eagna móih iny a n-am ag rábaláó agur ag rziúimáó éim cuaim na ríotéána agur na maítearra na muintiré a bí faoi na ríacé agur faoi n-a o-tréoihi.

An Dama Cairbhid.

"Innirtear dúinn rígeula ar n-ádhad a éirí
poiminn."

Az curi ór cómaih rúle an té a leigear na bháirta ro, coramlact Séázain Mhe Héil Áhróeapraigis Tuama, a tá se puáctanac, m' an am céadna triact ari an airmhri a bi ann 'nuair a iugad é.

Breánuig rari ari an m-bliadain úo 1789—no, 1790, 'nuair a bi an Fhainc azur an Eupóip ari fáo, ari bhuaic a beit bhijte bhúigíte, faoi falcari roigóimh a bi ari mije le teann reijge a' r Laraiácta na h-antola boirbe. Feuc iao az bualaó azur az bhijeadó, az iuebaó, az loigeadó, azur az i' lao zác nio azur zác uime ari a iuib meap no blát, no bhieac. Tá an iug, an bairhiozhan—an reari-tipe, an mac óz, no an inzhan álunn ari aon 'za o-tiomaint mari éaoréaib ann ári, le h-iao a maribaó azur iao a úiceannuzad. Buo h-é rin an t-am zeur, triuazac; bi amzari azur ahróz, criáo azur caoinead; i meazg uoainead na Fhaince, azur na h-Eoirpa ari fao. Azur bi éijie réin az reitead ari uair a tearcuigíte. Bi an uoimán móri faoi éijie azur faoi eagla; azur bi meimne na n-uoainead líonta o' mhinne azur ve mío-fuainneap.

Sin éuzarb an t-am in a iugad Séázain Mac Héil.

Buo h-i Máijie Nig Mlaorléariám a má-éari, azur Páoraiac Mac Héil a áeari. Bi aig a máéari móijreieap mac azur triup inzhan. Buo h-é Séázain an cúigead mac azur an reiead uime ve élamn a máéari—óiri bi veirbhúiri aige o'ári b' amn Anna a bi ní buó rime 'ná é réin. So h-iao amimne élamne a áeari azur a máéari; Tomár an céu uime; Máijiein, an uaria Leanb—a fuair bar 'nuair a bi se 'na máijie; in rin, Mlaorléijie; azur Páoraiac an ceárimaíad uime—áeari an ollamh uiaóácta Tomár a bi real zéáijie ó join 'na oroe ari fead bliadán a z-coláijte muinjie na h-

éijieann, i b-Pairij na Fhaince. An cúigead Leanb-ríi—Séázain—o'a iuib se i n-uán a beit 'na Áhróeapraigis, 'na éreoiri azur 'na reari coimeáda az Caorlicigib na h-éijieann ari fead tri piceao bliadán. Rugad uo Páoraiac éadmon azur Máijie azur beie élamne eile, a fuair bar in airmhri a n-óige—ueicneabari uoainead—iomlán na Leanb a iug Máijie a ééile uó.

Buo bean ionneapra Máijie Nig Mlaorléariám, bean tuizirionac, áro-inntinneac, céillróe, a éuz aije o'a tig, azur o'a cúiam azur o' áeari a élamne. Bi zuiad máéari aie uóib ari fao, áet bi feáijie a' r báijie rin—zuiad banalcraige a beieap aije o'a élamn azur o'a cúiam mari zéall zo b-fuil ri az uéanaó tola ué. Mari zéall ari ro, bi zéan móri aig a mac Séázain uijie éo fao a' r bi ri beo, azur tari éij a báij ri a cumine i z-coimniróe aig a éiróre mari uóij faoi blát az tabairt uairi balad éairneamais iulij. Fuair ri báij 'nuair bi a mac timéall naoi bliadna ueuz o'aoir.

Uo póij Páoraiac an uaria uairi bean óz, álunn, máijieac—a éol-reieap réim—o'a i' b' amn Caerlin Mhe Héil, o'a muinjie azur o'a éime réim. Bi aige ue'n pórad ro reieap élamne, o'a b-fuil beie beo in' an am a tá i léairi.

(Le bheith air leanamhain.)

Correspondence.

THE "TIMES" ON THE GAELIC MOVEMENT.

TO THE EDITOR OF THE "GAELIC JOURNAL."

SIR,—While all agree that the article on the Gaelic Union Circular in the *Times* of the 4th ult. is a production of very great vigour and ability, very many complain of the tone of some passages in it. I do not. I think the article very fair, nay, very favourable, as things appear from the writer's point of view. He would be very glad that an "indigenous tongue—a distinct variety of human speech," such as is the Irish language, should be preserved. But as seen from his stand-point he believes that all things forebode its destruction, and that the attempts of us who are striving to preserve it are idle and Quixotic. But I believe that our objects are feasible, and that I can show this to the writer of the article, and to the thousands who

think with him. And what are these objects? To banish the English certainly is not one of them. It is the language of commerce, science, art, and so on; let it remain such. The promoters of the Gaelic Union—many of them—are admirers of the English language and of its noble literature. With the language of Shakespeare and Newton we are well satisfied—nor yet would we require a single definition in the works of Salmon or Casey to be translated into Irish. We are striving to keep the Irish tongue alive where it is still spoken as long as we can; we wish to have all the local words in the language taken down while those who know these words are still alive. We also wish all the songs or fragments of songs, poems, proverbs, folklore, traditions, manners, customs, to be written as soon as possible, before the old Irish-speaking people leave us; we wish to create an interest in the language that people may learn it in order to take down these things. There are, moreover, in the Royal Irish Academy, in Trinity College, &c., piles of Irish manuscripts—manuscript treasures as they are thought by the ripest scholars of Germany, France, Italy, and other countries. These scholars think the Irish manuscripts worth translating into the languages of their respective countries; and in order to fit themselves for the task of translating them they learn Irish, of course as a dead language. But there are so many idioms in Irish—they are almost innumerable—and the shades of difference between the meanings of many of these idioms are so nice, that it is a life-long labour to a foreigner to master them, if he can ever master them at all. Those who speak the language in early life have no difficulty in understanding the meaning of these idioms—even the illiterate never commit mistakes in the application of them. It is only Irish-speaking scholars, then, that can rightly understand, translate, and explain these idioms, and we wish the language to be preserved alive until the last page of our manuscript materials is secured for the scholars of the world; and we wish the Irish to be taught to Irish-speaking children from infancy in the schools, and the English language through it as a medium, that so these little Celts may be brought up as rational beings, and that the gifted among them may learn the new science of comparative philology, and in this way be prepared to give our manuscripts to the world of letters. No one will say that the people of Ireland are not as capable of learning philology as their Aryan kinsmen of the Continent; and surely with equal culture they can understand their own language better than any other people in the world. All along the sea-board and in the islands, from the Foyle to Waterford Harbour, the people speak Irish; we wish, then, especially for the reasons given above, that the children should be taught Irish *at first* in the schools, at home, everywhere. But would not this be sacrificing the children? The localities specified above are the poorest in Ireland; the children in these localities are soonest taken from school—would it not be better, then, to have the children taught as they are now, *i.e.*, English at first, and during all the time they remain at school? Let us see.

In one portion of a school district in Donegal there were, four or five years since, 30,000 exclusively Irish-speaking people. No attempt had ever been made in a single instance in this district to turn to any account the pupils' knowledge of Irish. The children seeing turf at home and in the bog since infancy could not say what turf is, or what is a bog. It is the Inspector of the district that tells this in a Blue-book. It must be allowed that these children did not gain much by being taught in English during their time at school. In February, 1880, the correspondent of a Dublin daily paper thus describes

the state of education in a portion of Kerry:—"In all the vast district lying to the west of Dingle scarcely a word of English is spoken. . . . In Coumeenole not a single individual in the village could speak a word of English, and the young children, though they attend school, and are able to read the third and fourth books tolerably well, feel wholly at a loss to comprehend any question addressed to them in English." It may be said that these children were incorrigibly stupid. No such thing: had the Inspector or the correspondent been able to question them in Irish, he would have got intelligent answers. Fifty years ago, the Right Rev. Dr. Abram, Bishop of Waterford and Lismore, said of such Irish-speaking children:—"The little country children presented to me for Confirmation who had been taught the Christian Doctrine in their *native language*, as far surpassed, in the knowledge of their religion, the children taught in the English language, as the rational being surpasses in solid sense the chattering jay." Dr. Abram had been President of St. John's College, Waterford, and Professor in the College, too, and no more strict and methodical educationist could be found, nor any person less prone to exaggeration. It may be added that the children of the very highest classes only, or the children in the larger towns, were at that time taught the English Catechism, whereas all the poorer children, servants, and such, one-half of whom never entered a school door, were taught in Irish. Had these latter been questioned in English, a moiety of them, I am sure, would fail in telling what turf is or what is a bog.

As regards the Irish language, then, Ireland may be divided into two districts—the first comprising all the localities in which the language is still spoken, and the other, all those where the language has died out. The former district may be roughly taken as the sea-board and islands already described. In this district the greater portion of the people are more or less bilingual, though in many parts of it they are exclusively Irish-speaking, or nearly so, as, for instance, the thirty thousand in Donegal already mentioned, the people to the west of Dingle, in Kerry, and the great majority of the inhabitants of Conemara. Perhaps the best idea of what kind the exclusively Irish-speaking people are, may be formed from the "Report of the Medical Commission of the Mansion House Committee," by George Sigerson, M.D.* Speaking of Camus, a locality in the west of the County Galway, Mr. Tuke, as quoted at p. 31 of the Report, says:—

"There you see, peering above the rocks, little dark heads of men, women and children, attracted by the unwonted sight, come out of their cabins to reconnoitre. As you walk among them on landing, they watch you with curious eyes: they do not beg, and cannot answer your inquiries, for most of them do not understand, and few can talk English," &c.

On this passage Dr. Sigerson remarks: "The reference which Mr. Tuke makes to the prevalence of the Irish language here, may also be applied to other districts. Indeed, in almost all the localities we visited, a knowledge of the Gaelic language must be requisite for the full performance of their duties, by all who, like clergymen, physicians and others, have to deal closely with the people. Medical terms are not, for instance, well understood, even by those peasants who speak English, and mistaken answers have been given (*e.g.*, tending to confound *typhoid* with *typhus*), as was ascertained by questioning the speakers in their native tongue. Then they express themselves with *correctness*, and often with *remarkable grace*."

* Browne and Nolan: Dublin, 1881.

Not much more literate than these little Celts were some of the parents of the children in the mountainous parts of the County of Waterford fifty years ago, when Dr. Abram found the little mountaineers such as he describes them; and such the dark-headed children of Camus would be found by an examiner like Dr. Abram, who knew how to question them in their native tongue. In the three localities enumerated there are at least 100,000 souls, and there are many other similar localities along the sea-board district.

Now it is to the promoters of the Gaelic Union incomprehensible how educationists should persist in teaching these poor children of the Irish-speaking districts after the irrational fashion they are following. Had the little group at Camus, for instance, been a colony from the banks of the Seine, lately introduced into Ireland to carry on some industrial manufacture, would the children among them, in the first instance, be taught through the English language as a medium and by a teacher ignorant of any other language? No one in Ireland would recommend such a course. But the Irish-speaking children of Camus, and of such other localities, are as ignorant of the English language as so many French children; why then not treat them as French children in like circumstances would be treated?

The *Times* goes on to say: "The Gaelic Union, however, is not at all satisfied to devote itself to an archaeological inquiry. Its purpose is to recall the common employment of Irish as a medium of communication But a language as a national instrument cannot be kept in life because its heirs, many or few, desire to preserve it. If it be requisite for the general purposes of national existence, it will survive as Welsh and Breton has survived. . . . The British connexion . . . has reconstructed Irish existence and nationality on a model to which the ancient Irish language is alien. Gaelic does not express modern Irish wants and ideas. They are expressed in English. . . . Had Irishmen continued to speak Irish, a majority of them would have learnt English also, as a majority of Welshmen learn English, and a majority of Bretons French. . . . Had there been purely Irish thoughts for which Irish was the sole vehicle, the language would never have become obsolete. As it is, the resumed use of Irish would be simply for the translation of thoughts from the English, in which they are born, into a dialect as foreign to Irishmen . . . as English was to the men of Connaught in the days of Queen Elizabeth. . . . To lavish ardour in bribing teachers and school-children to learn a language which can teach them nothing, and by which they can teach nothing, is like endowing a day labourer with a machine to test gold. . . .

Irishmen are shrewd enough not to be tempted in large numbers to the unremunerative outlay of brain power Many creatures . . . are most interesting as specimens which are neither desirable nor possible subjects of cultivation. . . . It is a pity that admirers of its very real antiquarian riches (*i.e.*, of the Irish language) should waste on the vain effort to force back upon their countryman a piece of furniture they had already turned out of doors, labour which might be fruitfully spent in fitting it for safe and honourable deposit among the treasures of the National Museum."

The writer appears to think that the Irish language is actually dead, and that nothing remains but to lay it out decently, and to fit it for a respectable place in the National Museum, where archaeological inquiries can be held over "its very real antiquarian riches." These antiquarian riches, if printed, would fill, on the authority of the late Professor O'Curry, over 30,000 quarto pages of letter-

press; they are now in manuscript, unpublished, unedited, untranslated, *laid out* in the Royal Irish Academy, in Trinity College, Dublin, &c., &c. And how many scholars in the world now really capable of editing these manuscript riches? Could the number be counted on the fingers of two hands? There are. I know, two natives of Ireland among them, Mr. Whitley Stokes and Mr. W. M. Hennessy. We have had in Ireland for nearly a century archaeological and antiquarian societies, and valuable work they have done in editing and publishing many of our manuscripts; but those who have done this work have almost all left us, and to this pass we have now come, that if the elucidation of these antiquarian riches be left to archeological inquirers, the people of the globe in 2882 may expect to see the last page of them issue from the press, but not in a very correct shape, for when the Irish language is in its winding sheet, no one can understand its idioms. Those who would preserve the Irish language are altogether concerned about the people in the Irish-speaking districts. They will, of course, gladly encourage and help all who desire to study the language of the country, but they would prefer seeing the little dark-headed children of Camus taught Irish at first in the schools, and next taught English through it as a medium, to seeing ten times as many in the non-Irish localities learn it as a dead language. That the Breton and the Welsh have survived is not due to any fitness of things in either language; the Breton is still the spoken language of Bretagne, though the French Government have used every means to extinguish it, even to the forbidding of its being taught in the schools. A gentleman from Scotland who had made a tour in the province about four years since, in a paper published in the *Transactions of the Gaelic Society of Inverness*, explained the reasons why it is still alive. The Bretons are as devoted to their priests as any people on earth, and their priests love the old language of their country, and hence its preservation.

As to the language of Wales and its people, "the whole country was in a most deplorable state with regard to the acquisition of religious knowledge" previous to the year 1730, when the Rev. Griffith Jones, of Llandover, made the first attempt of any importance, on an extensive scale, to erect schools for the instruction of the people to read their native language. He, in allusion to the endeavours of those who would banish Welsh by teaching English, asks in one of his letters:—"Should all our Welsh books, and our excellent version of the Holy Bible, and Welsh preaching . . . be taken away to bring us to a disuse of our tongue? *So they are* in a manner in some places, and yet the people are no more better scholars than they are better Christians for it." This good man lived for thirty years after this date, and during these years he laboured unceasingly to preserve his native tongue, and, as a matter of course, he was able to bring many others to his own way of thinking, and to engage them zealously in his work. Among these was a pious lady of fortune, Mrs. Bevan, who survived him several years, and by will left *ten thousand pounds*, the interest of which was to be applied for ever to the use of the schools founded by him. The will was disputed by her niece, who got the case into Chancery, where it continued for thirty years; but it was at last declared valid, and the accumulated interest was then applied to the support of *circulating charity schools* throughout the whole principality. The number of Mr. Jones' schools, it may be mentioned, amounted to *two hundred and twenty* during his lifetime; yet there were many mountainous districts without any schools, and to one of these districts

the Rev. Mr. Charles, of Bala, on whom the mantle of Mr. Jones had fallen, was appointed.

This excellent clergyman tried every means to have the people of these districts instructed in Welsh. He asked for subscriptions, employed teachers, trained them himself, wrote catechisms and other elementary works in that language. His zeal and unselfishness soon brought him subscriptions, and enabled him to found more schools. On introducing one to any place, he previously visited the place, called upon the influential inhabitants, and upon the parents of the future scholars, he *spoke kindly* to the children, showed the parents the blessings of education for their children, promised to *assist them with books* if they were too poor to buy them; the teacher was to take no entrance money; not to encroach on the people, nor intrude upon them unless specially invited into their houses. Surely it was no wonder that the language of Wales should *revive*. The people after a time became so interested in it that the necessity of these day schools was superseded by the increase of Sunday schools, and these have brought Welsh to have a flourishing literature of its own.

The term "revive" above has been used designedly, for the same baleful influences had been at work in Wales that proved so disastrous in Ireland. The Rev. Mr. Charles says: "At first the strong prejudice which universally prevailed against teaching them to read Welsh *first*, and the idea assumed that they could not learn English so well if *previously* instructed in the Welsh language—this, I say, proved a great stumbling-block in the way of parents to send children to the Welsh schools, together with another conceit they had, that if they could read English they would soon learn of themselves to read Welsh; but now these idle and groundless conceits are universally scouted. This change has been produced not so much by disputing as by the evident salutary effects of the schools, the great delight with which the children attended them, and the progress they made in the acquisition of knowledge. The school continues usually at one time in the same place six or nine months, &c." This is the way, that the language of Wales was saved from becoming obsolete.

These extracts awaken thoughts of a painful nature. On the same year that saw the Rev. Griffith Jones entering on his life-long mission for the instruction of the Welsh in their own language, an Irishman, equally patriotic, Hugh MacCurtin, a native of Clare, had prepared for publication an English-Irish dictionary, which, with the brief Irish grammar appended to it, contains 700 pages. But it was in exile in Paris he compiled this work. It was published there through the friendly exertions of a patriotic priest, the Rev. Conor O'Begley. MacCurtin was an ardent lover of his native language, which he said is "copious and elegant in expression . . . though it has been declining these five hundred years past, whereas all the modern tongues of Europe have been polishing and refining all that time." In an introductory Irish poem he calls on the "nobles of Ireland, the heirs of affectionate generations, to forsake their lethargy and [help him] to urge on the earnest publication of their books." He complains of this long fit of torpor which had come upon them all, "even on their wives and children," causing them to "forget the ancient tongue of their ancestors, the enlightened discourses of their fathers." He had in preparation an Irish-English dictionary; it never saw the light, any more than the other works he had compiled for publication.

Of the nobles of Erin, the Venerable Charles O'Connor, of Belenagar, only gave heed to his appeal, and Irish was then a proscribed tongue; it was but a few years before that Dean Swift said: "It would be a noble achievement

to abolish the Irish language . . . so far at least as to oblige all the natives to speak only English on every occasion of business, in shops, markets, fairs" . . . and this he believed might be done in half an age . . . and at a cost of six thousand pounds a-year, or three hundred thousand pounds in all. Fashion naturally was equally against the proscribed tongue. "I have heard many gentlemen among us talk much of the great convenience to those who live in this country that they should speak Irish. It may possibly be so; but I think they should be such as never intend to visit England, upon pain of being ridiculous." (Hardy's Life of Lord Charlemont.) The proscription fell into abeyance, but the cursed fashion flourished. Those who intended to visit England were heard to speak disparagingly of the Irish tongue; their underlings took up the same tone; from these it went down to the tenants and cottiers. The natural parental affection of the Irish peasant gave way to his desire for his child's welfare. He directed the brutal hedge-school abecedarian to put a tally under his child's neck, and should the child speak a word of the only language he could articulate there was a notch inserted in the tally, and very often the child's back was cut with the cat-o'-nine-tails.

No wonder the fitness of things made the Irish die out altogether in the greater part of the central plain of Ireland. And what have the inhabitants of this central plain gained by the extirpation of their native tongue from amongst them? Have they become more intelligent? Have their children become more intelligent? It is well known to all that in the National Schools of Ireland there is a system of results' payments—that is, a pupil that passes in any branch of school learning earns a fee for the teacher. The test questions are the same for all schools, and, of course, the most intelligent child earns most results' fees. In the English-speaking plain the children have never yet heard a word of Irish; their fathers heard none; and the grandfathers may have heard a few words when children. Outside the plain and in the islands the majority of the people are bilingual: some are, as was said, exclusively Irish; and some are trying to forget Irish and to learn English. These latter children are, say the highest living authority, the most stupid children he ever met; they consequently can earn scarcely any results' fees. The exclusively Irish-speaking, though intelligent, can earn but very little, because the Inspectors, as a rule, being ignorant of the language, cannot draw out the intelligence of the pupils. These two classes of Irish-speaking children reduce the amount of *average* results' fees earned by the pupils who are bilingual. In the English-speaking counties the teachers are as good as in the other counties, and all the appliances are more favourable. In which, then, are the highest results' fees earned by the pupils? Underneath is a contrasted table of the *average* amounts earned in some of the best districts of both classes—it tells its own tale.

AVERAGE RESULTS FEES PER PUPIL IN

English-speaking Counties.

Carlow, Queen's Co. Wicklow, Kildare, Down,
6/3 5/6 5/4 4/9 5/8

Irish-speaking Counties.

Clare, Kerry, Waterford, Cork, Donegal.
7/1 6/6 6/4 6/8 5/7

English-speaking Counties.

Antrim, Dublin,
5/10 4/8

Irish-speaking Counties.

Sligo, Leitrim,
7/- 6/7

Why are the Irish-speaking pupils so much in advance? And would it be generous or fair to put an end to the intelligence that enables them to be thus in advance?

As for this marked superior intelligence in the children, the fact is patent; it would be, perhaps, just now individual to account for it. That the children who are trying to forget Irish and learn English should be the dullest, as Sir Patrick Keenan says, is easily understood. In the memorial on Irish-teaching in schools, unanimously agreed to by the National Teachers in their Congress in 1874, it is stated that: "The parents in Irish-speaking districts have not English enough to convey their ideas, except such as relate to the mechanical business of their occupation. Hence they are not able in any degree to cultivate or inform the minds of their children (though often very intelligent themselves), who consequently grow up dull and stupid if they have been suffered to lose the Irish language, or to drop out of the constant practice of it."

It may be added here that Clare, where the highest results' fees in Ireland have been earned, is the most bilingual county in Ireland, *i.e.*, the county where the teachers, pupils, and parents speak and understand both languages best, and that to this fact, their superior intelligence has been attributed by those most competent to form a correct judgment on the subject. It may also be stated that, as a rule, the best Irish speaker amongst the pupils is the best and most intelligent of them.

How many Irish-speaking children in the schools of Ireland I cannot say. Certainly there are more than were in all Wales when the Rev. Griffith Jones began his mission. It will not injure a single pupil of all these to learn to read Irish, and to those who speak Irish only, to induce them to try to forget it will be certain to render them dull and stupid. It takes a long time to forget Irish. In Donegal they were trying to do so for a quarter of a century, when Sir Patrick Keenan found them "the most stupid children he had ever met;" and after another quarter of a century, these children cannot tell what tul is and what is a bog. How many keen Celtic intellects have been left fallow in that half century! At any rate, as Dr. Johnson said on a like occasion: "The efficacy of ignorance has long been tried . . . Let knowledge therefore take its turn." As to bribing teachers and children to learn Irish, it is a practice of old standing. Nineteen centuries ago the pupils were bribed with *crustula* just as they are in this present year with higher premiums. In the next issue of the Journal will be given the opinions of the most philosophical educationists on the question "How should bilingual children be educated?"

I am, Sir,

Yours faithfully,

JOHN FLEMING.

Opinions of the Press.

"THE TIMES," London, 4th October, 1882.

A new movement is proceeding for the revival of Irish national spirit in a very extensive and permanent fashion. Some years since a few gentlemen combined to encourage the preservation and cultivation of the Irish language. They intended to pursue their object by issuing cheap Gaelic publications, and by distributing prizes among teachers and pupils. Very soon they felt the need of an

organ to explain their views, and a couple of years ago prospectuses were circulated. Calls upon the leisure of the most active associate compelled a postponement of the scheme. Now the members of the Union have resolved both to constitute themselves a regular society, with affiliated bodies throughout the country, and also to establish, without further delay, a monthly magazine, partly English and partly Irish, though with a gradual increase in the proportion of the latter. The contents of the paper are to be poetry and prose, which may itself be poetical, with any other variety of literary genius which "several literary gentlemen who will be among the contributors" may infuse. The annual subscription is five shillings, with special terms when parcels are taken of six or more copies. While Archbishop Croke of Cashel is the patron, a security against the identification of "a national and patriotic endeavour" with distinctions of creed and party is afforded by the presidency of the O'Conor Don. With much self-restraint the committee has even refrained from the national colour. Its handbook positively has a blue cover. Whether the programme is to be fulfilled and *The Gaelic Union Journal* to appear depends henceforth wholly on the amount of countenance the design receives from without. Before the 10th of October the Honorary Secretary must have sufficient answers to his invitations to enable the first number to be published on the 1st of November, "the great feast of Samhain among the ancient Irish." The projectors, who bestow all their labour gratuitously, very reasonably refuse to be put off with cheap expressions of good-will. With all their economy, they are already somewhat in debt; "it is support the society requires, not sympathy alone." Before launching into print it insists upon having "such a number of names enrolled as will allow of considerable possible defections." Our sincere admiration of so remarkable an exhibition of caution is only qualified by an apprehension that it is scarcely consistent with the fire and vivacity of national enthusiasm necessary to enlist popular Irish co-operation.

All Saxons or Celts, will concur with the Gaelic Union in wishing that the Irish language may be preserved. No historical relics can approach in dignity and value an indigenous tongue. All the ancient monuments over which Sir John Lubbock has been watching are worth little in comparison with a distinct variety of human speech. Irish in particular is in want of care. Englishmen who explored the remoter districts of Ireland half a century back often found themselves where they could neither understand nor be understood. An experience still possible for them in Wales, and for Frenchmen in Brittany, has almost ceased to be possible in Ireland. Schools and the habit of wandering, and, perhaps, an addition of intellectual indolence, have made Irishmen no longer bilingual. Without attention and vigilance Irish might perish as Cornish has perished. Irish antiquarians have to exert their utmost zeal to maintain the philological tradition and vitality of a very important type of Gaelic. They would be grateful to any association like the Gaelic Union which seconded their learned efforts. The Gaelic Union, however, is not at all satisfied to devote itself to an archeological inquiry. Its purpose is to recall the common employment of Irish as a medium of communication. Without interdicting English it would prefer to find Irish spoken when the company was simply Irish. Sensible and prudent people, as the promoters of the Gaelic Union have shown themselves in the preliminaries of their undertaking, are not likely to believe they will ever succeed in banishing English. They hope to restore Irish for use in the inner circle to which they would reserve liberty for

Irish nationality to retire, without excluding itself from full participation in the advantages of membership in the larger community of the British Empire. But a language as a national instrument cannot be kept in life because its heirs, many or few, desire to preserve it. If it be requisite for the general purposes of national existence, it will survive as Welsh and Breton have survived. As soon as its employment is advocated from the fear that the weapon may grow rusty through disuse it is doomed. The British connexion, though it has not conciliated the affections of Irishmen, has reconstructed Irish existence and nationality on a model to which the ancient Irish language is alien. Gaelic does not express modern Irish wants and ideas. They are expressed by English. A population may be taught to speak a foreign tongue, as Walloons have been taught to speak French. The foreign tongue is learnt because the population has dealings with those to whom it is native, and for its own convenience wishes to be understood. Had Irishmen continued to speak Irish, a majority of them would have learnt English also, as a majority of Welshmen learn English and of Bretons French. Were Irishmen now to learn Irish, it could be for communication solely among themselves, and communication of what? Had there been purely Irish thoughts for which Irish was the sole vehicle, the language would never have become obsolete. As it is, the resumed use of Irish would be simply for the translation of thoughts from the English in which they are born into a dialect as foreign to Irishmen, notwithstanding its name and history, as English was to the men of Connaught in the days of Queen Elizabeth.

In deprecating the artificial cultivation of Irish as the national language, we are actuated by no dread or jealousy of its power to raise up fresh obstacles to political amalgamation. Irishmen, as we have had occasion at other times to observe, inclosed within the prison of a tongue unintelligible outside, would have much less strength to agitate against the British connexion than when, as now, the agitators discourse in phrases half the world can interpret. Irish partnership in the English language has supplied Nationalists and Home Rulers and Land Leaguers and Fenians with nine-tenths of their political leverage. The English objection to the scheme of the Union for the preservation of the Irish language is not so much that it ought not to succeed as that it will not succeed. To lavish ardour in bribing teachers and school children to learn a language which can teach them nothing, and by which they can teach nothing, is like endowing a day labourer with a machine to test gold. Irishmen are shrewd enough not to be tempted in large numbers to an unremunerative outlay of brain power. But the predetermined futility of the enterprise will not the less induce a sense of disappointment and vexation. Many creatures, vegetable and animal, are most interesting as specimens which are neither desirable nor possible subjects of cultivation. A language which has lost its hold on contemporary civilization resembles them. Living languages are susceptible of development and refinement. In order to live they must contain in themselves the power of assimilating nutriment. The power cannot be engrafted upon them if they have lost it. Irrefutable facts lead to the conclusion that Irish has suffered this fate. It is a pity that admirers of its very real antiquarian riches should waste on the vain effort to force back on their countrymen a piece of furniture they had already turned out of doors, labour which might be fruitfully spent in fitting it for safe and honourable deposit among the treasures of the national museum.

"THE JERSEY OBSERVER," *St. Helier's, Jersey,*
October 4th, 1882.

THE GAELIC UNION,

For the preservation and cultivation of the Irish language, was established some years since, to encourage the preservation of this great branch of the Celtic language, the Gwyddellican or Gaelic, and to which belong also the Irish and Manx, or that spoken in the Isle of Man, and in Brittany. We have on our library table the rules of this patriotic association, forwarded by the Honorary Secretary, the Rev. John Nolan, O.D.C., to whom we offer our hearty thanks and best wishes for the success of this laudable undertaking. Ireland is very dear to us, and it will ever be.

The Gaelic Union Association are preparing to issue a Journal, which will appear monthly, partly English, partly Irish, which will be entirely devoted to the one object—the furtherance of the Gaelic movement.

At an early day we will revert to this interesting question, giving full particulars to our readers.

J. S.

The Gaelic Union,

FOR THE

PRESERVATION AND CULTIVATION OF THE
IRISH LANGUAGE.

REPORTS OF PROCEEDINGS.

RECENT MEETINGS OF COUNCIL.

An important Meeting of the Council of the Gaelic Union for the Preservation and Cultivation of the Irish Language was held on Wednesday, 11th October, at 4 p.m.

Rev. J. J. O'Carroll, S.J., occupied the Chair.

There were also present the following Members of Council:—Rev. John E. Nolan, O.D.C., Hon. Sec.; Mr. Michael Cusack, Hon. Treasurer; Mr. Thomas L. Synnot, Secretary Home Rule League; Mr. R. J. O'Mulrenin, Mr. Michael Corcoran, Mr. John Fleming, Mr. John Morrin, and Mr. David Comyn.

The following resolutions were unanimously adopted in accordance with notice—

Proposed by Rev. John E. Nolan; seconded by Mr. John Fleming; and

Resolved—"That a Provisional Committee be appointed to make arrangements for the publication of the proposed *Irish*

Language Journal. The Committee to consist of Messrs. Cusack, Comyn, and Morrin."

Proposed by Mr. John Fleming; seconded by Mr. R. J. O'Mulrenin; and

Resolved—"That the *Irish Language Journal*, to be published by the Gaelic Union, be known as the *Gaelic Union Journal*;" and

Resolved—"That Mr. David Comyn, a Member of this Council, be appointed Editor of the said Journal."

Several considerable donations were handed in for the "Journal" Fund, amongst others:—Rev. Euseby D. Cleaver, M.A., £10; Michael Cusack, Esq., £5; D. C. O'Keeffe, Esq., £6.

The Council being anxious to have as many subscribers enrolled as possible before issuing the first number, has extended the time for distributing the circulars, and filling up the accompanying forms to the 30th inst.

The Council of the Gaelic Union met on Wednesday, 18th October.

Mr. John MacPhilpin presiding.

There were also present the following Members of the Council:—Rev. Maxwell H. Close, M.A., Vice-President; Mr. Michael Cusack, Hon. Treasurer; Rev. John E. Nolan, O.D.C., Hon. Secretary; Rev. J. J. O'Carroll, S.J.; Messrs. Thomas L. Synnott, John Fleming, John Morrin, M. Corcoran, and David Comyn.

After important correspondence had been read relative to the progress of the branches and local associations connected with the Gaelic Union, the following resolution was proposed by Mr. John Morrin; seconded by Rev. John E. Nolan; and unanimously

Resolved—"That a Literary Committee be appointed to conduct the *Gaelic Union Journal*, said Committee to consist of the Editor, Mr. David Comyn; the Rev. J. J. O'Carroll, S.J., Examiner R.U.I.; and the Rev. M. H. Close, M.A., M.R.I.A., F.R.G.S."

Several donations and subscriptions for the journal were handed in, which were referred to the Provisional Committee for the business management of the journal ap-

pointed last week, viz.:—Messrs. Cusack, Morrin, and Comyn.

It was also decided to keep all transactions relative to the journal entirely separate from the funds of the Gaelic Union, and the Committee was empowered, during the ensuing week, to receive estimates in accordance with the arrangements already agreed upon, and was requested to present its report on the subject to the Council at next meeting.

Besides the encouragement recently received, the Council feels confident of the success of the *Gaelic Union Journal*, and of its vast utility to the movement. Members of the Council have for some years past conducted "Gaelic departments" in several important weekly journals with excellent effect.

A Meeting of the Council of the Gaelic Union was held on 25th October.

John Fleming, Esq., in the Chair.

There were also present—Messrs. Cusack, Comyn, Morrin, Synnott, the Rev. J. J. O'Carroll, S.J.; Rev. M. H. Close, M.A., M.R.I.A.; and Rev. J. E. Nolan, Hon. Sec.

Donations for the contemplated *Gaelic Journal* were received from the Very Rev. the President of the Carmelite College, Terenure; Michael Kennedy, Castleberg, &c. Amongst the many subscribers announced were—His Grace the Archbishop of Cashel; their Lordships the Bishops of Ross, Cloyne, and Cork; the Earl of Gainsborough; Lord and Lady Clermont; Lady Constance Bellingham; Miss E. Skeffington Thompson, London; Miss Thomson, Ravensdale; the Superiors of the Monastery of St. Patrick, Galway; the Carmelite College, Terenure; Rockwell College, Cahir; Very Rev. Dean Quirke, and many other of the clergy of the Archdiocese of Cashel.

The Journal Committee received instructions to report to next Meeting of Council the exact number of subscribers, and the amount of donations to defray the preliminary expenses of the journal. About 13,000 circulars have already been distributed by post and otherwise. The Report of the *Gaelic Union Journal* Provisional

Committee having been read and adopted (see below), the following resolution was proposed and carried:—

Proposed by the Rev. M. H. Close ; seconded by Rev. J. E. Nolan, and

Resolved—“That the title of the journal to be published by the Gaelic Union be changed from the *Gaelic Union Journal* to *The Gaelic Journal*.”

On account of the numerous applications for circulars and subscribers' forms continuing to be received, the time for such applications is further prolonged to the first of next month.

The meeting adjourned to Wednesday next, at four o'clock.

REPORT OF THE COMMITTEE.

TO THE COUNCIL OF THE GAELIC UNION.

GENTLEMEN,—Your Provisional Committee appointed at the meeting of the Council, held on Wednesday, the 18th instant, beg to submit their Report as follows:—

In accordance with the instructions which they received, your Committee duly made the necessary arrangements to invite from the various printing establishments (in a position to do so) estimates for Printing the *Gaelic Union Journal*. The Members met at No. 4 Gardiner's-place, at eight o'clock, p.m., on the 24th instant, for the transaction of business: present, Messrs. Cusack, Comyn, and Morrin. Rev. Father Nolan, O.D.C., was also present, and gave us the benefit of his sound advice and experience.

Having compared and carefully considered the several estimates submitted, your Committee unanimously decided to recommend to the Council that the estimate of Mr. Dollard, Dame-street, be adopted.

The question of the supply of paper for the *Gaelic Union Journal* having also come up in connection with the estimates, your Committee decided upon strongly recommending to the Council that home manufactured paper be used in preference to paper not made in Ireland; and to further recommend that the firm of Messrs. Browne and Nolan, Nassau-street, be asked to supply the paper for printing the journal, provided that they can supply such home-made paper upon equal terms with any English or Scotch firm both as regards quality and price.

Lastly, your Committee decided to recommend to the Council the advisability of having the new journal published by the Gaelic Union itself.

JOHN MORRIN, Hon. Sec. to Committee.
MICHAEL CUSACK, Hon. Treasurer, G.U.
DAVID COMYN, Editor G. J.

The usual weekly meeting of the Council of the Gaelic Union was held at 24 D'Olier-street, on Wednesday, 1st November.

John Fleming, Esq., in the Chair.

There were also present—A. K. O'Farrell, Central Secretary National Teachers' Association; John Morrin, Thomas Synnott,

Michael Cusack, and Rev. J. E. Nolan, Hon. Sec.

A letter was received from R. Guiton, Esq., Cork, giving an account of a lecture on “The Irish Language, and why Irishmen should study it,” delivered under the auspices of the Cork Branch of the Gaelic Union, by Rev. J. Hayde, St. Patrick's Reformatory, Upton. A large and appreciative audience attended, and frequently applauded the rev. lecturer.

The Gaelic Journal Committee reported 444 subscribers to the journal, and £35 2s. 6d. received for Reserve Fund. Rev. R. Sladen, P.P., Modeligo, Cappoquin, contributed £1, and Rev. P. Moriarty, Brosna, £2. In consequence of the foregoing and further promises of support, the Journal Committee have decided on going to press on the 6th instant. Application for subscribers' forms is extended to the 10th of this month. Literary communications for the journal should be at once addressed to the Editor.

After having expressed their warm thanks to Eugene O'Sullivan, Esq., Abridge, England, for his successful canvass for the journal, the meeting adjourned to the 8th November, at 4 p.m.

His Grace the Archbishop of Cashel, Patron of the Gaelic Union, has addressed to Rev. John E. Nolan, O.D.C., Hon. Sec., the following letter in reference to this journal:—

“The Palace,

“Thurles, 19th Oct., 1882.

“My dear Father Nolan,—I wish to become a subscriber to the *Gaelic Union Journal*, which I am glad to learn is soon to make its appearance amongst us. I trust, and indeed, I feel assured, that it will be a great success. May I take the liberty of suggesting that instead of the *Gaelic Union Journal* you would call it simply the *Gaelic Journal*. The reason is obvious.

“I am, my dear Father Nolan,

“Your very faithful servant,

“✠ T. W. CROKE,

“Archbishop of Cashel.”

THE GAELIC JOURNAL:

EXCLUSIVELY DEVOTED TO THE PRESERVATION AND CULTIVATION OF THE IRISH LANGUAGE.
FOUNDED, CONDUCTED AND PUBLISHED BY THE GAELIC UNION.

No. 2.—VOL. I.]

DUBLIN, DECEMBER, 1882.

[PRICE SIXPENCE.

AMARCA CEASAÇA: Uim. 2.

Brian Bopómie agur a Anamcára
Maolrútam.

Maolrútam.—Go m-beannuigíó Dia óuit,
Áiríomh na Típe!

Go u-tugadó fe na tiúlaicíte ir feárrí uuit,
Go m-beró fe féin 'na éiméac agur 'na
buaró

Rómác an-óiu! Ir móir, naoméa an obair
Acáir a véanaó air a fon anho.

Tá rúe anoir muintir árra na h-Éireann:
In aontužad beró na Críótoaróte uilecúim-
áctac.

Ní fuileongaró 'noir an cóigcrióe págánaé
Beit marlužad típe pároaic beannuigíte.

A Áiríomh Bhuam éirén, tá uóéac óim,
Uóéac an-móir, go b-fuil am nuaró le teacé,
Lán u'aoonacé agur ríóéacáin, crieoacáin,
cáiríoeac,

Teac-éaríannaé ríóir-éiríóéacé, ríó-
cáiríe;

Go m-beró air Gallair 'n-óeir an éacá-íó
Eagla a' ímhužad íomáinne go b'rác;
Agur go m-beró Clanna Gaéil na h-Éireann
Go íocáiríeac le céile tríó an tír,
Le uóéacáin, gan don tríó no tnué ag aíríeab
Iníre na naomí, na n-eolac a' na m-báíro.

Brian.—A anamcára óil, Maolrútam
Saoi!

'S maíe líom an-óiu beít éiríeacé le uo žúe
'S maíe líom beít ag éiríeacé le uo ímu-
amtib

Á' feucáin air uo érioúe. Tá íoíí maíe
agac,

Á' agac-íá amám amearí na n-uoaoíeacó
Air žac don írian ir žéiríe in mo érioúe;

Tá íoíí maíe agac air an aíríeacé uob
Ro éamáirí tá 'na éomnuigé ríóir in m'anam.

Co-íao ar beró an áíro-íeím in mo láim
Beró fe žéiríeacáin žac lá mo éumíne

Á' uobíre íuam 'ían oúéce ar mo íúilíb.

Maolrútam.—A Bhuam íuž, a éaríá uil
mo érioúe,

O'inníreac an ííunne; ž-cómnuigé uuit.
Uéaríeac; ž-cómnuigé an nro ceutona leac.

Ní feuoacáin íacó žur ceairí žac íuo a íunuir,
Acé tá me cinnce ír an amííirí ío

Žur uual uuit íanaé ac' áíroíuž ó' éíunne.
Ní éíž leac éabairí air air an méro uo

éóžair,
Ní éíž leac éur Maolíreacáin air an

ž-caóairí
Áíroíužeamáil móirí aríí. Uerúeacó uo lué

féin,
Uo íoíl, uo ímíe, 'na ažadó, ac' ažadó féin

ríóir;
Uíreacé-íá féin 'žur Maolíreacáin ac'

íocáirí,
Agur anííirí uo uíreacó éíre uile.

Žac neairí, žac uile uóéacáirí ce uo oíóin,
Ír leac-íá amám é. 'S féioirí leac beít
'o áíroíuž,

Ní maíe le Éiríe uinne eile ari bíe
Ór cionn móir-óáile na muí. Tá fíor mo-máíe
aici

Cialh-íao na daoine eile ađur tu.

A Úrnam flaitéamháil, má tá fíor-đrao
ađac

Ari Éiríunn no Maolđeáclainn féin anoir
Congđarđ go ceann an cúmáct tá in do lámh
A' tabairfáirí úinn, le congnao Ué, an-óiu
Sioctam le raonđreáct a' le ronar, clú.

Úrnam.—Úúđmar go ceair. Úúđmar
mar rin i đ-coinnuige :

Ní cóir óam beíe mar go ađ íarparó oir
Đac lá an cómarle ceirna. Maíe, a éarja,
An buaróreao rin do cúmear oir go minic.
Ní b-fuil fíor aig uinne eile cia mo b'íon,
áct in do beul tá rólár ari, in amannaib,
le tamall beag amám. Ué nac uaeđárac
An ceurao é an t-aeíhéal uub! Ír mó
An cráo é rin 'ná rian an đai 'fan đ-coir,
Ađur 'ná fuae na n-daoineao in' an
đ-coiróe.

Ní ó aon namáio támic je, ná fór
Ó uinne cáirdeamháil áct ó'n mionn féin.
Do muíao é annrin; annrin a v' fár je,
beađuige le beađa féin an anama,
Ađur atá 'na cóinnuige ann go b'íáct.
Sin fuae uinne ari féin. Ní éig leir ealuđao
Ó'n namáio rin, óri 'je an namáio rin é féin.
Ír minic nuair a b'íeair marcuigeáct
go tapuóe trío an tír, a' daoine c'uin-
nuige

Ari feao na m-bođari fada ari mo rion,
úile go léiri ađ tabairt fáilte óam,
Cualar aon đue níor áirve 'ná a nđlaoó
i đ-cluairib m'íntinne marí éóirneao obann
ađ goirneao óam "A Úrnam, Úrnam éionn-
taig!

Ní riu éu, a Úrnam, rin; ir cionntac éionn-
tae éu!"

Ađur an uairi a táim am' r'uirge am' aonar
Cluinnim annrin an đue rin féin go b'íáct.

Maolđeáclainn.—A Úrnam, 'r mó na neíe
ríomac anoir

Ná marcuigeáct trío an tír no r'uirge aó'
aonar.

So am an meirig a' na nđríomáirta!
Anoir, a áirioirge éalma, ní fuláir
Ari rion na h-Éireann a' a cráoíbeácta,
Đan cúmáct a leirgean do na r'iuaintib
uuba,
Neamíearbeácta, nac b-fuil áct buaróreao
ann.

Úrnam.—Ná bíoó aon eagla oir. Ní h-é
amám

Nuair r'earann ór mo cómarí na loclan-
naige,

Ađur tá uile muíe na r'ean-Đaeóeal
am' éiméioll le n-a đ-clannaib rion an
đ-cae—

Ní h-é amám go m-beóeao tréan anoir,
áct nuair a m-b'íeann me ađ r'ubal no
marcuigeáct,

ađ cannt le daoimib no ađ éirteáct leo.
Úrdeann mo fúil i đ-coinnuige c'uin a'
cúmáctaé,

Ađur đac r'ocal éirteann ar mo beul
Úrdeann je muíeamháil marí baó cóir do 'n
áirioig.

Ní b-fuil m'ire 'đ íarparó róláir ari na
daoimib

A tá am' éiméioll ađ r'iuotólaó óam.

Ní éig lom rin a óeanaó; tá fíor ađam
Nac b-r'euoann r'iao éuirgint me óá
r'iuib:

Ađur atá fíor an-íaríe ađam fór,
Óá b-r'euofaaoir mo éuirgint, ní beóeao
rólár,

Ní beóeao aon éongnao le r'áđair arta
óam;

Ní b-fuil ionnta aon áirio-intinn, no aon
anam móir.

Éóim go bun a đ-coiróeao; ní b-fuil
ionnta áct

Sríoirio an óarja óirio, cúmang-đeáđa,
r'uarjaeá.

Oir-rá amám b'íeann me 'đ íarparó cóm-
airle,

Ó' r'uit amám ó'fan r'orđairte mo éirioe.

Ná fhuair ariamh gur 'ra' g-caoi ceutna
'm-beróinn

Am' ioméar le tuite eile in an tóman.

Μαολφύεαι.—Aéτ φόρ liom féin aður
óρ cómair an Tigeapna

Baó cóiri uirt, a áirioyú, gan aitémeal uob,
Beit cuim a' rártaé, lán ve uóééar móri.

Bí míre fóρ am peacaé. Úróeap níor
meapa

Go móri 'ná tu ariamh, má tá pe fóρ

Go maóair cionntaé marí tá eagla oit.

Éit liom anoir; inneopav uirt mo jún-
rgeul.

Aon oíóce in mo fuan no éonnapeap

Tiupri mac-leigín o'rág me a' fuaip bár
paó ó,

Aður a b-pav a' éipunn. Úróeapair
cpáibéaé,

A' r'óméigeapair in oileépeaé ró-naoméa
a' a o-tíri uóééar go h-Iapupalem.

Anripi no cailleaó iav, o'áóacaó le ééile,
Aður 'n-uéir pin táime an tiupri ó'n

b-plaíteap

Am' ionfiruóe in an oíóce pin a uóbarc,

Az bazairc vam in ariamh Dé, a feapz.

Aður a uóbrapair go beaéé go b-papfainn

In mo ériom-peacaórib go h-uair mo báip,

Aður 'na óiaó pin go m-baó i n-uán vam
Pianta na n-uámanta in iprionn ríopuóe!

Aéτ in an uair pin féin buó éumíne liom
An éaóair Nimbe, aður an épócaipe

Do juéne Dia uirpe in an am

Do bí a fáó az canaó oíógaltaip.

Buó éumíne liom an épócaipe níor mó

A' r'geall ári o-Tigeapna a' ári Slánuig-
éoir;

Aður le congnaó a' le gúára Dé

Óeipúgeap anripi go h-obann ruap a' r'
uóbarc.

"Na tpi oile pin a tá aam-pa

An-uia, ní beróro aam-pa an-uia!

Tpéigeap-pa na h-oile pin: loáparó Dia
óam iav

Aímaí no geall Se féin an tan a uóbarc

'Impriap imri in quacumque hora

Conueniur fuerit non nocebit ei."

Aéτ fóρ aam 'noir gur a' an uair pin
Tpéigeap na peacaó úo aip paó mar
geallap;

Aéτ fóρ aam fóρ, éo maé mar pin,

Comgeobaró Dia féin a geallanaip.—

Aéτ fóρ aam-pa mar aam-pa féin

Go b-puil vo épóe ueaé-iompuigé anoir;

Go b-puilip meó gac nó ip feáip a uéanaó;

Go m-baó maé leat leigean fóρ ári-péim
na h-éipeann,

An t-ualaé táip ioméar 'noir marí uóal
amán:

Baó cóiri an uóééar aður gúipeaéap,

Fíop-éuméap aður muimigin ueapbá

Beit oit-pa marí a' a' g-cóimnuigé oim.

Urian.—Ip maé a juéne, a' r' ip bean-
nuigé

An t-plige beaéa, aip a b-puilip puóal.

Ní b-puil ceav aiz Urian leanaíam vo
joáa.

Ro éum tu vo fean-beaéa faoi vo éopuib;

Ro éaéip a' óiaig, i go bpaé;

Tpéigip vo élan a' r' gúéuóe paógalta,

Aður aip teacé amaé uirt a' vo bpué

Suigé aip bpuacaíb aoióne loéa léin,

Léimip arteaé i g-coimiac caol, a' r' iompaip

Go h-im-paéilen a' a cloéap caom;

A' r' o-éipúgip marí a' a' ip a' r' maé naoméa.

Ní éig liom, ní b-puil ceav aam, pin a
uéanaó.

Caéipró me paéacé aip an fean-éapán

Caéipró mé fupeaé fóρ amearz na neiteaó

Uob' feáip óam teilegean a' mo cómaip go
léip.

Ta tu anripi an-uia aip leap na n-anam:

Ta míre i g-cóimnuóe marí vo búdeap éeana,

Aður ní aipúgim ariamh vo jóláip,

Go o-tpéigip uile neite aip pon Dé.

Ip beannuigé éu! Oé beannuigé na
juigé

Leigéapair fóρ gac cúmaé a' r' oipúeapap

A' r' o'íméigeapair go boéé amaé go cian!

Oé beannuigé gac plaé na h-éipeann
áipáúe;

Agus a maib ceas buil go h-1-Colum-cille
 Agus anghin páigil beata a' páigil báir.

[Cluinteari coin :
 Tis MacLais arthead.]

Cao é ?

MacLais.—Tá teáctaire na nGall
 amuis,

Agus iarrar labairt le áiríoch na h-Éireann.

Ro éan

Com Séamur na Cearbáil,

DRAMATIC SCENES IN IRISH.

No. II.

BRIAN BOROIMHE AND HIS ANAMCHARA
 OR COUNSELLOR, CALVUS.*

By Rev. J. J. O'Carroll, S.J.

(Translation.)

Calvus.—May the Almighty bless thee,
 Sovereign King!

May He bestow His choicest gifts upon thee,
 And be Himself both power and victory

* This personage is the subject of some interesting pages in O'Curry's MS. Materials of Ancient Irish History. His Irish name was Maelsuthain Ua Chearlhaill, the first portion of which he himself Latinized as Calvus Perennis. O'Curry (pp. 653, 654) quotes from the Book of Armagh (fol. 16, b, b), the following entry made by him in Latin, with mention of his own name and his royal master's :—

Ego scripsi to erit Calvus perennis in conspectu
 Briani imperatoris Scotorum.

ua Cearbáil, or O'Carroll, in the case of this Maelsuthain is of course only a patronymic, not a family name. Our Calvus Perennis, or Maelsuthain, was Maelsuthain O'Carroll, just as Brian Boroimhe was Brian Mac Kennedy; and Calvus no more belonged to the family of O'Carroll than the great ancestor of the house of O'Brien belonged to the clan of Kennedy. Calvus was in fact, we are told expressly, one of the Eoghannacht, and he was consequently not of the Clan-Kian. O'Curry tells us further that Calvus was lord of Loch Lein or Killarney, and is of opinion that he was educated at the abbey of Inisfallen, and in his old age made that monastery once more his home. O'Curry thinks it even probable that he had been the instructor of Brian when a youth, but with regard to his later connection with the king, remarks positively (p. 76)—

"We find him named the Anmchara or Counsellor of that great Dalcaisian chief when monarch of Erin."

In fine we are reminded that—

"He is styled the chief Saol or Doctor of the western

Before thy face to-day! The work is great
 And holy thou art doing for Him here.

The ancient clans of Erin gather round thee,
 And in their union must the Christians be
 Invincible. They will not suffer now
 The pagan to insult the land of Patrick.

Oh! King supreme and valiant, I have
 hope—

Hope deep and mighty—that a new age
 cometh,

Rich with true union, peace and amity,
 Faith and devotion, charity and mercy;
 When after this one war, the stranger foe
 Shall feel for ever fear and awe of Erin;
 And, when in this fair land itself, its clans
 Shall dwell in quiet on its plenteous soil,
 And without strife or evil will, inhabit
 This isle of saints, of sages, and of bards.

Brian.—My one beloved counsellor! my
 Calvus!

It sootheth me to-day to hear thy voice;
 It sootheth me to listen to thy thoughts,
 And gaze upon thy opened heart. Thou
 knowest,

And thou alone, among all men on earth,
 Each fiercest pang that preys upon my soul.
 Thou knowest well the terrible remorse
 That dwells in the recesses of my heart,
 And that, each day that power is in my
 hands,

Must persecute me with its memories,
 And in the night drive slumber from my
 eyes.

Calvus.—Brian, High-king and master of
 my heart,

I have at all times told to thee the truth,
 And will for ever speak it to thy ears.
 I cannot say that all thou didst was just,
 But say I can, and must, that in this hour
 It is thy duty to maintain thy crown.
 Thou canst not now restore what thou hast
 taken;

Thou canst not now place Malachy again
 Upon the sovereign throne. Thy own allies,

world in the notice of his death under the year 1009 in the Annals of the Four Masters.¹

It is of course only by poetic licence that Calvus can be supposed still living at the time of the battle of Clontarf. O'Donovan indeed tells us that the year 1009, assigned for his death by the Four Masters, is "recte 1010." But it would be necessary to add four additional years to bring down the date to the period of the battle.

Thy very clan, thy sons would rise against it,
Would rise against thyself; and thou wouldst
fall,

And in thy fall drag down both Malachy and
Erin.

All strength, all hope of peace and of
defence

Is thine alone. Thou canst be king su-
preme;

But Erin will endure no other man
Above her commonwealth of princes now.

Too well she knows what others are and
thou.

Oh! royal Brian, if thou hast regard
To Erin or to Malachy himself,

Hold fast the power that now is in thy
hands,

Till, with God's help, our land through thee
shall claim

Freedom with peace, and, with all plenty,
fame.

Brian.—Thou speakest sooth, and thus
hast ever spoken.

I have no right to trouble thee each day,
The same old counsel to repeat. Forgive
me

That I so often thus do try thy friendship.
No other knows my woe. From thee alone

Can I find solace now and then. Alas!
It lasteth but short time. Oh! what a tor-
ture

It is to feel remorse! Its pain is worse
Than that of deadly arrow in the flesh,
Or hatred of mankind within the heart.

It cometh not from enemies, nor yet
From friends, but springeth from the soul
itself—

There is it born, and there it waxeth big,
Fed with the life eternal of the mind,
And there it dwelleth in its seat for ever.

'Tis the dread hate of man unto himself,
The foe he ne'er can leave, but must un-
ceasing be.

Often and often, as I swiftly rode
In progress through the land, and saw the
people

Gather in crowds along the endless paths,
And all together join to bid me hail,
I heard a voice yet louder than their shouts

Within myself, that shook like sudden
thunder;

And it cried, "Guilty, guilty Brian! Thou
Art here unworthy; thou art guilty, Brian!"
And when I sit in silent loneliness
I hear the same voice crying on for ever.

Calvus.—King Brian, thou hast more be-
fore thee now
Than progress through the land or lonely
musing—

This is the day of courage and of deeds.
High-king of Erin! it is needful now
For Erin's sake, for Erin's piety,
To give no room unto the melancholy,
That helps in nought, and worketh but
despite.

Brian.—Be thou not troubled. 'Tis not
only now—
When I must stand in presence of the
Danes,
While all the kings of the old Gaelic race
Surround me with their clans, before the
fray—
It is not only now I shall be firm,
But at all times, whether I walk or ride,
Or talk with men, or listen to their speeches.
My eye is ever calm and masterful,
And every word that falleth from my lips
Is royal, as befitteth a high-king.
I do not seek for comfort from the men
Around me, who must wait upon my plea-
sure.
It is impossible: I know full well
They cannot read or understand me truly.
Calvus! I know still more. Even if they were
Able to comprehend me, there would be
For me no comfort and no help in them.
There is no mighty mind, no lofty spirit
there.
I see them to the bottom of their hearts:
Spirits of second order, mean and narrow!
To thee alone I turn to seek for counsel;
For thee alone my heart remains unshut;
Deem not that I can ever bear me so
With any other mortal in the world.
Calvus.—But e'en with me, and e'en be-
fore the Lord,
Thou shouldst be, Brian, now without re-
morse,
Calm and contented, full of glorious hope.
I, too, have been a sinner, and more
guilty

By far than ever thou, if it be true
That thou art guilty of the things thou
fearest.

List to me now, and thou shalt hear my
secret.

One night in slumber there appeared to me
Three of my scholars, who had long been
dead,

And died afar from Erin. Pious youths!
They had gone forth in blessed pilgrimage
From their own country to Jerusalem.
There they all died, and there together lay
In sepulture their ashes. But their souls
Came down from heaven to visit me that
night,

And threatened me, in God's name, with
His wrath.

Clear spoke they, saying that I should re-
main

In my iniquity until my death,
And then, that my eternal destiny
Must be the tortures of the lost in hell.

But I remembered Niniveh, and how
The Lord showed mercy to the guilty city,
Even in the very period when His seer
Proclaimed the days of vengeance were at
hand.

I did remember too the greater mercy
Which our dear Lord and Saviour pro-
mised;

And with the help and grace of God above
I sprang up quickly, and I cried aloud:
"Lo! the three vices that are mine to-day
Shall e'en to-day belong not unto me;
For I will quit them all, and God will
pardon,

According to His promise, where he saith:
'Impietas impii in quacumque hora
Conversus fuerit non nocet ei.'"^{*}

I know full well that from the hour I tell you
I have abandoned vices as I promised;
And I know too, with no less certainty,
That God is faithful to His promises.
Now I know also, even as thyself,
That thou hast turned thy heart to Him
indeed;

That thou art ready for each noblest work;
That thou wouldst fain lay down that
sovereign power

Which thou here wieldest but for duty's
sake:

'Twere surely right that hope and gentle
joy,

True peace and much assuring confidence,
Should be with thee as they do dwell with
me.

Brian.—Well hast thou done and happy
is the path

Of life that thou hast chosen. But, alas!
Brian is not allowed to choose the same.

Thy old life thou hast wholly trampled
down

And cast behind thee far away for ever!
Thou didst leave sons and every earthly
care,

To go forth from thy palace and thy home,
Seated beside the fair Killarney waters,
And dash alone into the skiff that bore
thee

To silent Inisfallen's island abbey,
To dwell thenceforth Christ's consecrated
monk.

For me, I cannot, may not, follow thee.
I must remain upon the trodden path,

I must here linger on amid the things
That it were best for me to cast away.

I see thee here to-day for sake of souls;
But I must live as in the olden time,

And never feel thy consolation, Calvus!
That thou hast left all things for love of
God.

Full happy thou! Full happy they,—the
kings

Who laid down all their power and majesty,
And in the weeds of poverty went forth:

Oh! blessed every prince of ancient Erin
To whom it was allowed to journey unto
The isle of Columbkill, to end his days:

[*A horn is heard. Enter Mac Liag.*]

What now?

Mac Liag.^{*}—A Danish messenger awaits,
And fain would speak with the High-king
of Erin.

^{*} Mac Liag, the bard, unlike Calvus, survived Brian. But it cannot be historically maintained that he was present at the battle of Clontarf, though O'Curry tells us he visited the field before the burial of the slain was over.

^{*} The Irish and the Latin of the passage in inverted commas are taken, *word for word*, from the account of this vision of Calvus quoted by O'Curry from the *Libri Flavius Firmianus*. See his above-mentioned Lectures, pp. 77, 78. Even the rest of the narration given here, with the exception of the allusion to Niniveh, will be found to follow very closely the original.

THE OSSIANIC POEMS.

By Rev. JOHN JAMES O'CARROLL, S.J.

II.

DR. JOYCE is entitled to the praise of having, as we have remarked, taken the second and final step required to secure appreciation of old Irish literature. Where Macpherson created belief in *curiosa felicitas*, Dr. Joyce fixes literary attention favourably on whole works. We believe that this will never be forgotten. It remains for us in our humble sphere to endeavour to extend a little wider the circles in which Irish literature has already begun to be valued, by pointing out, in our own way, the snatches of grand poetry it contains, as Macpherson acknowledged, and the admirable general tenor of its compositions—the point that Dr. Joyce has brought before the public.*

In the three volumes of the Ossianic Society, which we have undertaken to consider in some degree, we have three most interesting Ossianic poems. The first is "Oisín in Tirnanóg," where the aged and feeble Oisín† is represented giving an account to St. Patrick of how, centuries before, he passed into fairy-land, leaving his father, Fionn, on earth; how his days passed uncounted in fairy-land, justly called Tirnanóg—the Country of the Young; how he returned lately to visit his old hunting haunts, unfortunately lost his fairy gift of youth, and suddenly found himself a wretched, lonely old man, with the decre-

* Great attention has of late been paid to the traditional literature of the Marvellous—to the fairy tales, to the folklore of various nations. But that attention has not been rewarded universally, as in Celtic, by finding masterpieces, which great literary artists fall short of when they try to imitate. Thus we read in the *Nineteenth Century* for December, 1878, at the second page of the article on "Beauty and the Beast."

† The story of 'Beauty and the Beast' was not invented by Madame de Villeneuve. . . . But the French version of the story . . . has certain merits, of which the originals which she and Perrault followed cannot boast, whether those originals are to be sought for in literature or in unwritten rustic tradition."

† We prefer much the spelling Oisín to Ossian. The latter is a corruption, and does not show the root of the word—os, a fawn; oisín, a little fawn. The Scotch (in Gaelic) write Oisean, as they more generally use the form *an* for the diminutive than *in*.—*Ed. G. J.*

pitude of centuries upon him. The second poem is entitled, "The Dialogue of Oisín and Patrick," and contains many narrations made by Oisín to the saint, of the exploits of old Fenian days, long centuries before. The third poem is, "The Lament of Oisín for the Fenians"—the joyous comrades of his former life on earth, whom he now finds replaced by monks, whose fasts, whose prayers, whose psalmody, whose church-bell-ringing, is wholly distasteful to him, the son of Fionn; and this poem ends with his death, preceded by his conversion.

It must be noted that all these poems are really dialogues with St. Patrick: Oisín, indeed, is always the principal narrator, but St. Patrick is introduced speaking to him in them all; and the anonymous author sometimes introduces a statement of his own amidst the dialogue. Oisín does not, therefore, in our Irish poems, appear as the ostensible composer of the whole, as is the case in the pieces which Macpherson published. Our poems have, on the contrary, a sort of dramatic form, and every now and then we find in them a dramatic spirit, lively displayed. Though Oisín is generally found narrating at great length, yet, from time to time, he pointedly breaks off the narration to address the saint, or the saint interrupts him, and both, in all they say, are true to character. Nay, even when Oisín becomes a convert before he dies, he does not become one like Sir Samuel Ferguson's ecstatic Dermid; even the converted Oisín is a very earthy Oisín still. As for the long narrations of our Oisín, even there, too, we find the dramatic taste of the Irish writers breaking out. Where Oisín has a conversation to relate to Patrick, he loves to give him animated speeches, without the chilling introduction of "He said," and "She said," or "Him answering, the king of men addressed." The names of the speakers are printed for our guidance, in the margin, as in a play, and we come to have before us the *dramatis personæ* of play within play, almost as Burleigh and Whiskerandos appear to be speaking along with Dangle, and Puff, and Sneer. To be serious, some of the very finest passages in the great Vondel's dramas, where one per-

son narrates, at such great length, as for example in his famous "Gijsbert van Aamstel," do not differ very strikingly, in dramatic form, from certain parts of our Ossianic poems* We proceed now to deal with our three pieces singly.

Even at the commencement of Tirnanog, we meet at once with the peculiar Ossianic style of writing which Macpherson made so well known, and which Europe, with such unanimity, admired. It will be interesting to compare a parallel passage in Macpherson's Ossian. We read in his "Temora," near the end of the Second Book, in an address to the sun :

"Pleasant is thy beam to the hunter, sitting by the rock in a storm, when thou lookest from thy parted cloud and brightenest his dewy locks ; he looks down the streamy vale and beholds the descent of roes."

The fourth stanza of Tirnanog, and the first line of the fifth, are as follows in Mr. O'Looney's literal translation, published by the Ossianic Society :

"We were hunting on a misty morning, nigh the bordering shores of Loch Lein, where, through fragrant trees of sweetest blossoms, and the mellow music of birds at all times, we aroused the hornless deer."†

The reader will, of course, notice how much less bleak is the Killarney scenery—for Loch Lein is Killarney—than the Caledonian landscape which Macpherson

* We may certainly hold that Irish literature would have embraced the drama, if its natural development had not been checked by national misfortunes. Even as things were, we learn from the Highland Committee, already quoted by us more than once, that the poems of Ossian were not merely recited, but acted. The Committee publish, in their report, a letter from Mr. Donald MacLeod, Minister of Gleneig, in which the following passage occurs :—

"The Highlanders, at their festivals and other public meetings, acted the poems of Ossian. Rude and simple as their manner of acting was, yet any brave or generous action, any injury or distress, exhibited in their representation, had a surprising effect towards raising the corresponding passions and sentiments."

† There is no equivalent for the word "through," in the original. As printed in the volume in question, the line runs, "*mar a raibh crainn cumbra,*" &c., which is plainly "where there were fragrant trees," &c. "We aroused the hornless deer," or rather, "the hornless deer was roused by us," commences a separate stave, both in the original and the translation. This construction, of course, still bears out the interesting comparison instituted above.—*Ed. G. J.*

brings before our view. But the style in both passages is plainly what critics call Ossianic. The same address to the sun in Macpherson's Ossian, furnishes us with a storm scene, which we subjoin :

"The waves crowd away for fear ; they hear the sound of thy coming forth, O Sun !—Terrible is thy beauty, Son of heaven, when death is folded in thy locks ; when thou rollest thy vapours before thee over the blasted host." We find, later on, in Tirnanog : "Ere long the sky darkened and the wind arose in every point ; the great sea lit up strongly, and sight of the sun was not to be found ! We gazed awhile on the clouds, and on the stars that were under gloom."

The Irish passage is less strained, less vehemently figurative than what Macpherson gives us. But the romantic spirit of almost friendly admiration of nature in its "terrible beauty," as well as when the sun's beam is "pleasant," is really the same in both, and such lofty warmth of feeling is truly the boasted "sublime" of Ossian.

It is, we think, needless to multiply examples here, in order to show the resemblance between the two kinds of Ossianic poetry. "Tirnanog" has a place in Dr. Joyce's collection, a new literal translation of it has also been issued in a separate form,* and the English reader will find, beyond question, that it possesses grand snatches of poetry, at any rate after what is known as the Ossianic manner. The general resemblance, in spite of particular differences, to Macpherson's ideal of sentiment, is very striking. Thus, though the Irish poet does not call admired heroines sunbeams ; he makes Oisín give to his chosen, or rather his accepted, fairy bride the title of a star.

"I took her hand in mine, and said in speech of sweetest tone, 'A true gentle welcome before thee, O young princess, to this country ! 'Tis thou that art the brightest and the loveliest of form, 'tis thou I prefer as wife ; thou art my choice beyond the women of the world, O gentle star of the fair countenance.'"

* Gaelic Union publications : Dublin ; A. E. Channey 1880.

But let us pass on to the consideration of the piece as a regular composition. Oisín having accepted, as we have seen, the fairy bride who presented herself to him, rode off with her to fairy-land, after taking an affectionate farewell of his father, Fíonn, and his comrades. On his journey he fights with a giant, and sets an imprisoned maiden free, who was detained by the strange monster, unharmed, in a magnificent castle, with the vain hope she would one day be his spouse. At last Oisín arrives with his fairy wife, in her country, the Land of the Young, and dwells there with her, golden-headed Niamh, for three hundred years, without noticing how time is passing. After the three centuries, however, he declares he feels a very strong wish to revisit Ireland for a little, and Niamh, who is all through most gentle and submissive to him, gives him a wonderful horse to ride on throughout his journey. She warns him, at the same time, that if he ever gets down from the steed, while away, he never can return to her and their children, in the Land of Youth.

All this is very pleasingly told: the parting from Fíonn is of almost idyllic softness, and there are varied bird's-eye views of the fair scenes of earth, as Oisín and Niamh sweep by, on their way to the better delights of fairy-land, where they are splendidly welcomed. Everything is, beyond question, poetically related. There is never any descent to the prosaic narration of the early part of the prose tales. The difference between prose and poetry appears to have been perfectly understood. It would be very interesting, had we time, to compare Niamh's courtship of Oisín with Grainne's courtship of Diarmuid. In the whole prose tale, magnificent as it becomes, nobody is ever called a "star."

On the other hand, there is an amusing piece of witlessness, or what the French call *une naïveté*, in the narration of the encounter with the giant. We find in the literal translation, Oisín saying to St. Patrick, "During three nights and three days we were in the great contest," and immediately gravely adding, "Though powerful was he, the valiant giant, I beheaded him *without delay*." This is equal to the

account of Tydeus, put by Homer into the mouth of Agamemnon, "All of them he slew, and he let only one of them go home." The Irish passage is, of course, perfectly smoothed down in Dr. Joyce's agreeable translation; the "*without delay*" refers there to one most critical moment of the combat, when the giant, Dr. Joyce tells us, *was felled to earth*, and Oisín-like, Dr. Joyce was equal to the occasion. Dr. Joyce may always be depended on for arranging such difficulties nicely.

(To be continued.)

NA CU-ANMANNA IN GAEDHILIG.*

LE TOMAS OFLAINNAOILE.

I.

In gach uile h-aois ba ghnath leis na daoineibh samhailt a cheile leis na h-ainmhidhthibh—le beathachaibh, le h-eunaibh, agus le h-iascaibh—go minic in onoir agus i moladh, acht air uairibh fos in easanoir agus i bh-fonmhaid. Ag deanadh samhailt mar so dhoibh ní raibh aon chaoi chomh reidh na chomh díreach agus *anmanna* na n-ainmhidheadh do thabhairt air na daoineibh. Is ainmhlaidh do ghnidís; agus is minic do tharla gur leanadar na h-anmanna so do mhuintreachaibh airighthe o gheinealach go geinealach no go n-dearnadh sloinnté dhiobh.

Do chimid an gnas so aig gach uile chineadh. Ba choitcheann an t-ainm *Leon* leis na Greugachaibh mar ainm fir, agus isfeas duinn gur ba ro choitcheann *Leo*—ainm as ionann brigh—leis na Romhanchaibh, chor air bith in aimsir na Críostaidheachta. Maireann an t-ainm ceudna ameach na g-cineadh Laidionda gus andiu mar *Leone*, *Leon* agus *Leon*. Ba ghnathach 'san Róimh fos anmanna mar *Verres* ("cullach"), *Lupus* ("faolchu" no "mac-tíre"), *Juvenus* ("ogmhart"), *Catulus* ("coilean"),—(ainm nach ionann agus *Catullus*),—*Corvus* ("bran," "fiach"), *Aquila* ("iolar") agus moran

* Do cuireadh amach beagan do na h-áirtíogaibh so cheana ius an g-cuid Ghaedhlice do'n *Eiríannach*, paipéir seachtmháineamhail Átha-cliaith. Do h-áiríradh air an ughdar cur a g-clo do léigean go nuadh dhoibh i g-columhnaibh do'n "Gaelic Journal," mar a leanfaidh se ortha no go g-críochnochar iad.—T. O. F.

eile do'n chineul so. I d-taoibh urmhoir dhiobh so ta fhios againn go n-dearnadh sloinnta dhiobh leis na ciantaibh. Leis na Franncahaibh do gheibhimid coitcheann go leor sloinnta mar ta *Le Boeuf* ("an mart," "an damh"), *Poulain* ("searrach"), *Lowyat* ("faolan," "faolchu og"), *Lapin* ("coinin"), *Renard* ("sionnach") agus cuid eile don leithid sin.

Bhi meas mor aig na sean-Shasanachaibh air an *bh-faolchoin* (no, mac-tire), mar is follus as anmannaibh-fear amhail *Ethelwulf* ("uasal-fhaolchu" "noble wolf"), *Thorswulf*, *Theodwulf*, *Acwulf*, *Beowulf* agus tuilleadh maille leo. Is iomdha muintir Shasanach d'a d-tug an beathach so sloinne go d-ti an la 'ndiu—air n-a litriughadh go h-iolardha mar "Wolf," "Wolfe," "Wolff," "Woulffe," etc. Ann a cheann sin ta anmanna eile do'n t-samhail so go h-anchoitcheann leis na Sasanachaibh mar shloinntibh—amhail ata *Bull* agus *Bullock*, *Hogg* agus *Fox*, *Lamb* agus *Kidd*, *Swan* agus *Peacock*, *Duck* agus *Drake*, agus tuilleadh d' anmannaibh deasa eile do'n t-sort ceudna. Cia shloinne do'n Mhuintir Rioghda fein a riaghlughcas os na tirthibh so ins an am so i lathair? *Guelph*. Agus cad e sin? Deirthear nach bh-fuil ann acht an t-ainm Allmanach *Guelfe* no *Welfe* is ionann agus *Welf*, se sin le radh "coilean," i Sacsbheurla "whelp" no "cub." Sin bunadh an anma ma's uasal no iscal do.

Leis na Gaedhealaibh ba ro choitcheann an gnas ceudna. Do gheibhimid ins na "h-Annala Rioghachta Eireann" leis na Ceithre Maighistreibh anmanna-fear mar ataid anso sios: *Brocan*, *Coilean*, *Coinin*, *Dobharchu*, *Faolan*, *Faolchu*, *Mac-tire*, *Maddadhan* (no *Madudhan*), *Marcán*, *Mathghamhain*, *Oisín*, *Searrach*, *Sionnach* (no *Seannach*), *Seannachán*, agus tuilleadh maille leo 'san t-saothar ceudna agus i saotharaibh Gaedhilge eile. Is follus gur ba h-anmanna beathach iad so uile air d-tus. Acht is ro bheagan diobh a mhaireas in Eirinn andiu mar *praenomina* no anmanna-baistidh. Cia go bh-faghmaid in ar seachas go raibh sagairt agus easpog agus naoimh Christaidhe fein ann d'a ngoirthi a leithide so d'anmannaibh in Eirinn in allod, ni fhuil siad maith go

leor dhuinn anois. Nach mor a theastuigh-heas siad uainn? Nach bh-fuil *Seoinin* agus *Scimin* agus *Paidin* agus *Ristin* againn, agus nach breagh na h-anmanna iad?

Ni'l fhios agam an bh-fuil *Coilean* 'ga chleachtadh mar ainm-baistidh i d-tuaisceart na h-Eireann no in ait air bith eile in ar d-tir fein; acht saoilim go bh-fuil se ro choitcheann le Gaedhealaibh na h-Albann fos. Muna bh-fuilim air seachran canann siad mar "Cailean" e, agus is mar sin a scriobhadh e; do ghni siad "Collinus" agus "Cornelius" i Laidin de, agus "Colin" i m-Beurla; gidheadh is cinnte gur fion-Ghaedhealach an t-ainm e. I d-taoibh "*Mathghamhain*"—bhi se le faghail mar ainm-baistidh a g-criochaibh eigin ar d-tire go deidheanach, acht is eagla liom go bh-fuil se ag dul air g-cul anois roimh *Maitin* agus *Maitias*, agus go n-abair na daoine "Matthew" air a shon gach ait a labharthar Beurla. Nil amhras agam air cheill bhunaidh don ainm *Mathghamhain*: is cinnte liom, mar deir na h-ughdair uile, gur ba h-e an sean-ainm Gaedhilge don bheathach d'a ngoireann na Breatanaigh "arth" agus na Sasanaigh "bear." In Gaedhealtacht na h-Albann go deimhin is *mathghamham* a bheireas siad do ghnath air an "bear" go d-ti an la 'ndiu. Deir na h-eolaigh—mar Sir William Wilde agus fir eile—gur mhair an t-ainmhidh so in Eirinn air d-tus, mar is follus go deimhin as na cnamhaibh agus as an bh-fuidhleach eile do fuaradh o am go h-am 'san tir air d-tochailt na talmhan. Is minic fhanas leis na saoghaltaibh an t-ainm agus an chuimhne iar n-dul i n-eug do'n ni fein agus iar bh-fion-mhuchadh cineil uile; agus is amhlaidh sin do'n mhathghamhain in Eirinn agus i m-Briotain araon o chiantaibh. Ni soilleir 'nna dhiadidh sin cad iad na focail da bh-fuil an t-ainm so cumtha; ni cosamhail gur "gamhain an mhaighe" a chóir-mhionughadh, o nach "magh" a ta ins an t-siolla tosaigh acht *math*. Acht b'fheidir gur truaillighadh do "magh" ta ann?

Cia gur beagan diobh ata againn anois mar anmannaibh-baistidh, ta urrnhor dhiobh air marthain fos 'na sloinntibh; e.g. *O Coileain* o a d-tig "O'Cullane," "Collins" agus is doigh cuid do na muintreachaibh

da ngoirthear "Cullen" anois; *O Coinin* o a bh-fuil "Cuncen" agus "Rabbit"; *O Faolain* da n-dearnadh "Phelan" agus "Whelan," "Fielden" air uairibh, agus air choraibh eigin "Wolfe" mar a Sacsain; *O Madatham* o a bh-fuil na "Maddens" "Maddyns" agus "Maddans"; *Mac Mathghamhna* o a d-tig "Mac Mahon;" agus *O Mathghamhnaigh* d'a n-deantar "OMahony;" *O h-Oisín* d'a n-dearnadh "Hessian" (!) amhail da m-badh sliocht na saighdiur nGearmanach do mhalluigh an tir a '98 na h-Oisínigh—do bhi airdeaspog don t-sloinne so (reir na n-Annaladh) *Aodh Ua h-Oisín* i d-Tuaim 'san m-bliadhain 1085; —*Mac Searraigh* o a d-tig "Mac Sherry" agus cuid do na "Foleys;" *O Seannachain* d'a ndearnadh "Shanahan," "Shannon" agus air uairibh "Fox."

Ní dhearna me tracht fos air "Cu," na air na h-anmannaibh in a d-teidh an focal so, cia gur b'iad mo phriomh-chuis. Acht ba dheacair trachtadh ortha-san gan tosughadh eigin do dheanadh mar do rinne me shuas, agus, ma's fiu e beagan do shuim do chur ann ní bheidh se gan maith air fad. Ins an airtíogal so chugainn laibheoraídh me gan moill is mo uim na "Cu-anmannaibh."

beata séagann nmc héil, áiro- easpoisg tuama.

Air n-a rghriobad v'adonadé na fseóilge leir an acair ionnphaméa, uileus i. De búpé, canónac na cille móipe i v-Tuaim.

An Tíear Carbrol.

Ó ir álumh zemealac cáro faoi éilú. Leabair na h-Eagna. Carb. 4, Rann. I.

Tá fe zgnáac aig luéc rghribinne ríor- ríáipe, aitépeacá agus fean-aitépeacá, agus na rínnirj a bí ríompa rín—ó a v-táimic ríloéc onópac,—a éur ríor vo ríerj a n-uníipe agus a n-urjmarj. Marj rín vé, ní b-fuil fe ar bealac zo z-cuniríre ríor ainne na n-aitépeacá agus na máirpeacá ó a v-táimic Séagán Mac Héil, mac Ráorjac, mic Mhaolíníipe, mic Séamur,

mic Rícarjro, mic Séarjím, mic Mhaolíníipe rjar vó'n éuro fearj ve'n r-ríonne a táimic m' an v'arja aoir veus ó ainirj ár v-Tígearjna ó B'peacam zo h-Eirjinn. 'San am rín tángararj vo leorj B'peacanaíge arj loirj na n-uacáparán móir vó'n ríj rí. Ir leo, agus le n-a linn táimic clann Héil, i v-túrj zo Dailjmará i z-Cúirge-úlac, agus ar rín zo Connacé. Níl ríor maré, cia h-é an éuro fearj ve'n r-ríonne a táimic anonn ainrj, acé amán zo b-fuil ríor maré agáinn zup feolararj leo ann bealacj ó B'peacam an ríac rín; zup an-éoiréean an r-ainm bairíre "Hoel" no "Howel" an-viu féim amearjz munnrjpe na B'peacaine i Sacrjainn. So h-i an éaoi a rghríobann ríav an focal, "Hywel." Agus tá ríor agáinn zo ríav m' an tír rín A.D. 940, rínnorj v'arj v'ainm "Hywel dda" 're rín, "veag-Howel," no veag-fearj ríacéamail arj a ríav ainm bairíre Howel.

Vo éog luéc zaoil "Clainne Héil" a v'fan 'fan m-baile i m-B'peacain an ríonne *Mab-Hywel*, 're rín mac Héil agáinne. Vo ríurj tarj éirj feal ainrjpe an focal "Mab" vo veic 'na "ab," agus ar rín v'éirjz "ab-Hywel" no "ap-Hywel,"— agus faoi veipe éárla uaró an r-ainm "Powel" i Sacr'beurjla. Marj rí vo vé, ríecéarj anoirj zup ó'n b-ríeum ceurja Hoel no Howel, tá agáinn "Powel" a' clann hoel no héil, no machéil, in zaeóilz. "Cao é an máé a tá in ainm"—veirj an ríle —"tá balac arj ríor, zíó zo nglarócéarj ainm eile arj." Marj río bí fe leir an leand óz rí. Zíó zup ó bunac na B'peacaine munnrjpe a acarj agus a fean-jinnrjarj, v'éirjz zo narjíróa in a époré ríac arj na v'ainm agus arj an tír a'j b'arjav, ve b'irj zo rígneararj v'iozalarj arj a tír v'écéarj féim.

Vo éaoib a máéarj, vo bí ací marj acarj Caóz Ua Maolíarjám, mac B'riain, mic fean-B'riain a táimic féim ve ríloéc Mhaolíarjám noc vo bí 'na z-cóinnurje ríj céav blíacáin ó rín i z-Conoac

Dúin-nangall. Do éarla ro i lár na
 feadtmáid aoipe deus 'n-deis gainte éiríort,
 in ainmíri éiomuill, no b'éiríortí romíe rin
 'nuair cuiríead cnuádotan ari na Catoir-
 licígh, éum a n-óibíre ar Dúin-nangall.

An Ceathrúimáid Ceibíoil.

Graiorum cedant rivali, ce-lant Romolídum fontes,
 En ibi salubrior longe, scaturiens unda,
 Quae uvam sanítare superans, nomen indidit agro
 Ex quo eam hausere inclýti Fiannorum Heroes.

air fhíré na Róimíe 'gus na nSreus.
 Beir "Tobar na b-Fiann" fíor-bárrí go h-eus;
 bídear o' fíor-uirge i g-cóinnuirge lán,
 'S tá mar fúg caor-fíona, flán,
 do éus do'n baile ainm a'f cáil,
 O o'ól ar Fianna iníre fáil.

'Se ainm an baile in a rugaó an leanb
 air a b-fuilmío ag tráct "Tobar-na-b-
 Fiann," baile beas in oiri ó bun Cnoic
 Nemí-Finn. Tagann an t-ainm ro Nemí-
 Finn anuas éugainn ó ainmíri Fiann éiríeann,
 'nuair do bí Fíonn Mac Cúmaill, agus a
 fluađta ariim beo. Deiri na sean-daome
 gur ar an tobari úo a tá anoir i lár in
 gáiríoin a tá faoi bun an tíge in a rugaó
 Seáđan, a o'ól Fianna Cónnaét, agus gur
 b'uime rin do gíaoiríead Tobar-na-b-Fiann
 mar ainm ari. Deiri daoine eile gur bí
 an tobari a tá i lár in baile, níor farde
 fuar, an tobari ar ari'ól Fíonn agus a
 fluađ. 'Se í' o'óigte gur amlaró fuairi
 Tobar-na-b-Fiann a ainm, ó éarla go
 nglaoiríeadar Nemí-Finn ari an g-cnoic a tá
 'na íearaó óf a éionn, 're rin le máó,
 "Flaitear Finn," no "Speuri Finn." Gíaoir-
 íeann an fíribíreac Nemí-Finn ari an g-cnoic
 ro, áct ní'l aon duime ann nac b-íreiceann go
 glinn gur dul-a-múga an licí, "c" a éur i
 g-cearíclár an fócaíl rin—agus ro íeiri
 blaí' agus do íeiri fuaimíe gur cóiri an licí
 "f" a beirí ma h-áit,—'re rin í' Nemí-Finn
 an fíor-fócal, mar dúbhaó fuar, ag cupi a
 n-úil dúinn íreuri agus áit áro-íeime Finn
 na íeirge agus na fluađ. Tá Cnoc-Finn
 dáct tráéinóna ag caíao in íar a ígáct ó

nemí aimaíl bíar, mar do déaríaríe óf éionn
 an baile bíg,—Tobar-na-b-Fiann. Í' ar to-
 barí aca ro o'ól Fíonn, no Soll mac Mórna,
 agus na íri a bí in aoiníeac leo in ainmíri
 árií'a, agus gíaoiríead Nemí-Finn ari an
 t-íleib in onóiri o'Fíonn mar búó é doob'
 áiríe i g-clú agus do b' áro-íeimíge. Tá
 ígíulca agus íráíea go fóil 'ga luao
 ó beul go beul iní na gíeanníab,
 faoi Fíonn Mac Cúmaill agus a élanm
 mac, agus mac a íic; 're rin faoi Oírín
 agus Oíríar, agus faoi íearígur Fínbéil
 agus a íearí-gaol, Caoilte mac Ronán;
 faoi Cómáac mac Aíre, agus Cairíbe;
 Thairmíro agus Síáinne, agus íór faoi
 Soll mac Mórna, áro-éanníaríe Fiann
 Cónnaét.

Dó gur i g-Cúige Láigean do bí Fíonn
 do gíadé, agus gur áro-éanníaríe a bí ann
 ari Fiannaib an éiríge rin, bí íe ari amaib
 i o-Tíri-íeacíeac agus i o-Tíri-ámaílgaró.
 O'ól Fianna Cónnaét ari an lađao, aig an
 tobarí,—agus í' o'óig, am n-ann, go íaib
 Fíonn agus Fianna Láigean ari bárrí an
 énoic áro úo. Tá a ainm ari go fóil, ari
 leacé tá ari bárrí an énoic, agus ari íeiríe
 aille eile mar an g-ceutna ari a nglaoirí-
 íeací meuríóg Finn. Tá cáil Sóill íic
 Mórna i o-Tíri-ámaílgaró go o-tí an lá
 an-ou,—Soll áro-éanníaríe Fiann Cónnaét.
 Níor farde íarí in íaríur bí aca a n-áit
 cóinnuirge do gíadé amearíe íeioct agus
 pobuil na b-íearí Domnann agus íeiríe
 Tuac De Danann.

'Nuair do bí Seáđan Mac Héil 'na
 áiríeapírogo iní an m-bíaoam 1834, bí íe ari
 éuaríe i o-tíe a áearí, agus táimíe íonn ari,
 leacé a éurí íuarí le íaríbeanaó do'n íomán
 móri ag dul éaríe, gur ííre aig ari'ól na
 Fianna iní an t-íean ainmíri an tobarí úo
 in gáiríoin a áearí. Mar rin dé, do íeíre íe
 an íann i Larom agus in íeaoilíe a
 tá ari bárrí na caibíole ro, agus do
 íeiríob íe íeiri íeiríeíge óf ari faoi an
 ngléann agus a éuro uirge. Cinnce, iní
 an am rin, bí íonn ari, an leacé a éurí

ruar agus buntobarí mearaínil do'n tír a véanao' dé. I' mímí ari fao fíorí bliadó-am údairte re an n-ó ceutna, aét do leis re éarí am a véanta, agus tá re fíor' zan a véanao': vubairte re, am n-am, naé jaib comíóill ari an o-talam' aige agus zup' b'e rín an t-aóbarí ná'í cómilíon re a jún.

An cúigeaó Cairbríol.

Ta fíorí-ígeul na tíre ígíobéa ari élaí na talíman.*

I' beaz o'áitib in Éirínn naé b-puil faoi élú a'f' cáil éigín ó amrí na rean-rinnreari a éámíc annío le na cianta. Tá Tírí-Amálzaro agus Iahpur léi 'na áit ferómeamál ó'n am 'nuairí vo feolavari na Fíí-Domínann, agus tari éir' rín, real zéáirí eile, na Tuáta-Oé-Danann zo h-Imí-Ealza ro, marí o'annmígeavari éiríe i o-túr.

As ígíobéaó anuarí ó'n am rín zo teact Clainne Mílro, agus ari' na o'véig' rín zo h-amríí Éríort, no do'n uairí a éámíc Páoríac zo h-Éirínn le beannaéct ó Uia agus bipeac a b'íonnao uirí, í' beaz an áit m' an Imí ionzantairí ro ná'í éárlavari eactíra mímeara vob' fíu a z-cupí i ígeulaib innte. Sin éuzarí Tírí-Amálzaro; naé in-meara an éiríe í! Cia h-é Amálzaro? Rígz Connact in amríí Páoríac, an ceuo jíg in Éirínn o' domíuz Éríort ári o-Tíge-arina, vearíbráearí Oáéí, áriozíg na h-Éiríeann, an fearí buó z'íunne, agus buó éúmaétaríe amearz jíg a linn, a fuairí buarí ari Úreatain agus ari Albainn, agus a éuz leir' a íluzáí arioz zo bun na n-áilp in' an íoóáile. Buó h-é Oáéí jíg véígíonac na h-Éiríeann págánta. Buó h-é Amálzaro mac míc an Rígz Néill Naorí-íóllarí, a éuz Páoríac zo h-Éirínn, agus í' faoi Amálzaro agus a élaínn mac vo éraob-

ígáoil Páoríac árrtal íorígeul ári o-Tíge-arina aíg íoríacé-mac-Amálzaro, enocán lám' le Cillalaró, agus íorí é agus beul-áta-an-íeáda.* Ári an am rín o' domíuz Amálzaro agus móirííreari o'á élaínn mac a n-aomíeact le oá-míle-veuz vúnne o'á éreib an íoríeríeavain.

I' i o-Tírí-Amálzaro tá an áit úo "fo-élú," an éoil in ari' éonnaíre Páoríac, 'nuairí vo bí re 'na mac-leígín 'ra b-íraíne, beirte leant a m-b'íonnn a máearí, az cupí ruar' a lám' in ímíre agus in aéúunze az zlaóóac ari an macaom' naomíca teact in a mearz agus íao a íóillíruzáo le lonnrao na Fííunne, agus íao a zlanáo in uirze na ngráíra.

Tá azáinn tíre eile ó vearí zo Tírí-Amálzaro; an ceart an n-ó i a leirzean éarí zan b'ieactíruzáo uirí, 're rín Tírí-íraíac. Tuzao Tírí-íraíac ari an z-eríe agus an ruan ó Slízeac zo Cunza agus ruarí zo Contae na zallíne in onóirí íraíac, áearí Amálzaro agus Oáéí, agus vearíb-íráearí Néill Naorí-íóllarí, árioz Rígz na h-Éiríeann. O'fan Tírí-íraíac ari an ba-íunnta anoir atá ó éuaríe do'n Míuaró. íeicéearí marí rín vé, zupí in-meara vo íeríí fíorí-íraíe na eríe, an áit in a juzao an leantí Seázan Mac Héil, i m-baile Tobarí-na-b-íann, i m-baíunnta Tírí-Amálzaro, in' an tíre ari ari' zlaoríeao Tírí-íraíac, agus anoir m' an z-earíra ó éuaríe ve Contae Míaríeo i z-Cúige Connact.

An Seiríeao Cairbríol.

I' mímí a vubairte an t-áíro-earroz 'nuairí vo b'íeao re az iníreact ígeul i o-taríob an Pára íáí-móla Píur IX. zo jaib re oá bliáoam níor' ríne na bí ígíobéa faoi in' na papuríarí agus in' na leáíarí véanar' eríact ari a beata. Vo éualaró an t-áíro-earroz an ígeul rín ó beul an Pára íéin,

* "If the Irish language were to perish as a living language, the topography of Ireland, if understood, would be a lasting monument of its significance, its copiousness, its flexibility, and its force."—*MacHale's Letters*, p. 358.

* i.e., *Ballina*: mouth of the ford of the wood. See "Tribes and Customs of Uí Fiachrach," p. 424.

'nuairi bí ye ari éuairt i g-caéairi na Róimhe. Mar an g-ceuona ir tóig zuy eimz an nro ceuona leir féin, azuy zuy b' é an fíjunné a máó zo maib Seázan Mac héil, áirwearygo Túama, wá bliáóain níoy rine 'nuairi wo éáinic cuiréáó ó'n m-báir éuige ioná wúibráó m' na r'geulcaib a w'innirear na páiréir puiblíze 'han tíri ro. Tá ye cinnte, weairéá, zo maib ye aon bliáóain weuz ari éeírte píéro. Acé an maib ye bliáóain ari bíé níoy rine? Weiruo wáome aig a maib eolar maé ari, zo maib, ye rin, zo maib ye tíri bliáóána weuz azuy ceírte píéro. Azuy ní zan aóóair, óri wúibairt ye féin 'na g-ceuota uairt zuy buró znáéac leir beiré az fhuotó-láó aig áirhuonn wá bliáóain moim teacé na b-Fhianncacé zo Cillalará :—ye rin bí ye az fhuotó-láó aig áirhuonn m' an m-bliáóain 1796. Anoir, ní féiriri wo leant ari bíé i m-bairle móri no 'han w-tuaró, a beiré ann, fhuotó-láó wo wéanaó ari f'azairt az leiré-eaó áirhuonn, óri áro no or íriol, faoi oéé m-bliáóanaib w'áoir. Mar rin wé, bí an malriac óz ro oéé m-bliáóana ari an lazáo an tan rin. Ní h-é aiháin rin, acé wúibairt ye zo mimé zo maib eolar maé azuy cumíne glinn aige ari zac feanmóiri a wúibairt an f'azairt páriáirwe le n-a póbal, az máó leo zan baite no páirte a beiré aca leir na Fhianncacéirib; zo maib na Sacpannaige wona zo leoir, acé zo m-baó meara zo móri muintiri na Fhaince, a bí zan ceairt, zan cóiri, zan cperweaí, zan cóiriar. Wúibairt ye leo zan a beiré az wul a múza faoi muintiri baoir ari bíé zo n-weáiréá na Fhianncacéir maítear ari bíé wúib: wo weair-buirz ye wúib zo maib Catoiréirze na Fhaince faoi étiopantacé azuy woirb-wlíze níoy meara ioná wo éuiri na Sacpannaige ari wáomib na h-éiréann. Wo bí cumíne ceairt aige zo h-uairi a báir ari zac feanmóiri a wúibairt an t-áéairi áirtoiriar wa Maóiréonairt ó'n áltóiri 'han w-teacé-póbaíl lom ann a pába-wair, ye féin azuy a éreuo woéé, az tabairt áltuáó azuy aóiréá wo 'Dia. Ari mteacéé wo na Fhianncacéir ari an tíri ro, tar éir an

éozairé, wo éurweaóair na Sacpannaige éum báir an f'azairt ro a wúibairt an oirweaó rin ari a ron. Éróéaóair ari ériann e!

Cia ari bíé bliáóain in a iugáó an páirte riáiréweacé ro, ta ye cinnte zuy ari an Wóinnacé moim Inro wo éonairt ye rólur an lae; azuy zo b-fuairi ye baíreweaó ari Máirt Inroé 'nuairi wo éáinic an f'azairt mar buró znáéac, aig an tíz. Táirila an meuro ro i mí na Máirta no b' féiriri moimé.

Ní cóiri ionghaó ari bíé a beiré ari aon neac az leiréweaó na neiréweaó ro, 'nuairi cuiréair a n-úrl wó an éaó bí an éléiri, azuy Catoiréirze zo léiri, céaó bliáóain ó foim. Ní maib ceao aca zo w-tí an t-am rin, no zar wó, a g-cperweaí aonáir ór áro ór éómair an wóam, zan zó, zan eagla. Ní maib ye in a g-cumar leaória a beiré aca le ainme luéé baíre w'fázairt r'zrióóéa mar tá aig an g-cléiri i laéiri in zac cill. 'Nuairi wo bí an leant zeanamáil ro acé an-óz, wo cuiréweaó ari rcoil é aig maízierti a bí az weazairz na malriac a m-bairle a bí mile ó tíz a áéairi. Ní maib teacé rcoile aig an feairi ro, azuy mar rin wé 'nuairi wo beiréweaó lá beiréáz ann, 'ye amuirz faoi r'péiri nemme bí Seázan óz az fázairt ooir; az beiréánuáó, mar wúibairt ye féin, ari a mááair—an taláin a bí ór a éómair, azuy ari a áéairi—a bí fuair ór éionn r'péiri zóirim nemme.

(*Le bheith air teanamhain.*)

THE SOUNDS AND LETTERS OF THE IRISH LANGUAGE.

I.—INTRODUCTORY.

EVERY language, while possessing sounds common to it with other tongues, has also sounds peculiar to itself. These latter cannot to foreigners, who have never heard them pronounced, be adequately represented to the mind by any visible symbols or letters, but must, if learned at all, be acquired

through the sense of hearing. Afterwards the symbol or letter used for representing such a sound to the eye becomes intelligible, but not till then; previously, it leaves a false impression on the mind. Accordingly, although certain letters may, in different languages, be the same in form, they may, and often do, represent totally different sounds. Thus, the English, Spanish, German, Italian, and Irish *d* is a letter which represents a different articulation in each of these languages; nay, it changes its pronunciation in the dialects of several of them. Any person therefore who aims at a good pronunciation of a language which he has learned after growing up must, besides possessing a good ear for the niceties of articulate sounds, pay close attention to these sounds as spoken by natives, and make an effort, frequently repeated, to imitate their pronunciation. It will moreover assist him much if, along with this practice, he learns the rules which have been deduced by writers on orthoepy for what is regarded as the standard pronunciation of the language. The want of a good ear, the unwillingness to make serious and persevering efforts, and the neglect of the rules of pronunciation, are the three causes why persons residing for a long time in a country, and hearing its language daily, yet speak it badly and imperfectly.

In order to assist persons willing to follow the lines we have indicated in endeavouring to acquire a good pronunciation of Irish, we propose to furnish, in considerable detail, directions and rules as to the articulation of the sounds represented by the letters or combinations of letters of the Irish alphabet. But we desire to place first on record our conviction that these rules and directions will be of no use whatever unless the ear has an opportunity of exemplifying them from the pronunciation of a good Irish speaker. A native of one of the counties, Mayo, Galway, Clare, or Kerry, should, by preference, be chosen, and in imitating his pronunciation all previous prepossessions derived from the constant hearing of the English language must be cast aside. The two languages differ not only in words, construction, idioms, and genius, but also in

accent, inflection, articulation, and in all the various ways in which their pronunciation may be regarded, as much, if not more than any two other Indo-European tongues, so that what is affirmed of the one may be quite wrong if supposed to apply to the other. Some of the sounds, which are by no means disagreeable to the English ear, are harsh and uneuphonious to that of a person accustomed to speaking Irish, and several of the Celtic sounds do not seem to please English-speaking people. The prejudices born of custom and habit must therefore be got rid of by the English speaker learning Irish, as they were by the Norman and Saxon colonists of Henry II., who soon discarded English in favour of the sweeter and more musical Celtic tongue.

For the sake of system and clearness it will be necessary, before proceeding farther, to give a definition, or at least a partial explanation of certain terms we shall have to use in the course of our dissertations on the sounds of the letters of the Irish alphabet, and of articulate sounds in general; and first, as to general terms, viz., key, inflection, stress, and articulation.

The key is the higher or lower musical pitch of the voice used in speaking. Some persons speak in a higher, others in a lower key, habitually, while the same person changes his key according to circumstances. The inflection is the change of key up or down, or both up and down in a syllable, word, or phrase, and differs in different languages and dialects, and in different sentences in the same language. For instance, the inflection of the voice at the end of a question is very different from that in an affirmation or an expression of astonishment. Stress is a more forcible utterance of a syllable in a word or of a word in a sentence. In the case of a syllable it is called by English writers accent, in that of a word, emphasis; but French writers give the term "accent" to the more open or close pronunciation of certain vowels, and use the word in a more general way to indicate what is otherwise called inflection. In this sense also is generally understood what is called a Scotch, Irish, or foreign accent. We see therefore that the word

accent is used very loosely. The Greek accents partook more of the nature of inflection than of stress, while the Chinese and Siamese accents are indications of both combined. In Irish the written accent is used only to indicate length of vowel, *not* stress. Articulation is concerned with the different positions of the organs of speech in pronouncing vowels and consonants. Pronunciation includes all the above, but is generally referred solely to articulation. Let the reader now fix in his mind well the meanings of the terms, key, inflection, stress, articulation, and length and shortness of vowels. For the present however we shall confine ourselves to the subject of articulation.

All the letters of the English and Irish alphabets represent vowels and consonants, with the exception perhaps of *h*, which is doubtful. The breath emitted being made vocal or audible in the larynx or top of the windpipe by the constriction of that organ, the vocal sound thus emitted is further modified by the position of other organs, or by the shape assumed by the mouth, and thus becomes what is called articulate. Both vowels and consonants, including the *h*, are therefore articulate sounds, as distinguished from mere inarticulate noises or cries. A vowel is an articulate sound formed by the emission of the breath, the lips, teeth, and tongue being so kept as not to check such emission. The tongue may come very near the palate, but as long as it does not touch it we still hear a vowel; as soon however as there is actual contact a consonant is produced, as in the case of the *y* in *ye*. The following may be considered a fair classification of the English and some other vowels:—

	Lingual.	Labiolingual.	Labial.
Close	ee (l)	ü	oo(ze)
Medial	f a (le)	f eu	f o(tl)
	{(th) e (re)	{ó	{o(re)
Open	a(h)	e(rr)	a(ll)

The above are but approximations, most of the English vowel sounds not being pure vowels, but partaking of the nature of a diphthong. On the other hand, the Irish vowels as pronounced in Connaught are pure. No vowel is pronounced pure before *r* in English.

As for the consonants, various classifications have been made of them. There is first the division into mutes and liquids, the latter being *l, m, n, r*; the rest, with the exception of *s* and *h*, being called mutes. The liquids are so called from their easily joining with (or melting into) the mutes. Then according to the organs of speech principally used in articulating the consonants, they have been divided into labials, linguals, and gutturals. The lips are employed to articulate the labials, the tongue for the linguals, and the soft palate at the entrance of the larynx for the gutturals. If the tongue comes in contact with the teeth, the sound produced is called a linguadental; if with the front palate, a palatal. If the sound can be continued, it is said to be open or vocalised; if it is stopped short, it is called explosive, shut, or mute; if the air is sent through the nostrils, it is said to be nasal. Thus we have the following classification of the consonants:—

	SHUT.		OPEN.		NASAL.	
	Sharp	Flat	Sharp	Flat	Sharp	Flat
1. Labials.	* p	b	{f {wh	v w	hm mh	m th
						broad
2. Linguals	{t {c	d o	{th s sh rh	dh z zh r	nh nn	W. n
3. Gutturals	k	g	{c (broad) {c (slender)	g g	ng	broad slender W. ng

The letter *W* stands for Welsh, and the Irish letters indicate Irish sounds. Some peculiar Irish sounds have not been introduced in order not to render the table too complicated. For those who would wish to pursue this subject further we would recommend the works of Mr. Ellis, Mr. Melville Bell, and the second volume of Max Müller's *Lectures on the Science of Language*.

The Irish divide their vowels into broad and slender; *a, o, and u* being broad, and *e and i* slender. The consonants are divided into aspirable and aspirated, excepting *p* and *h*. All the aspirated consonants, except *l* and *n*, are known by a dot over them, or by *h* immediately following them. All the consonants, whether aspirated or not

have each a broad sound and a slender sound, depending generally, except in the case of *h*, on the kind of vowel accompanying them. The consonants were arranged by the bards as follow :—

- q*, the queen of the consonants.
- p, c, t*, soft consonants.
- b, g, v*, hard do.
- f, é, é*, rough do.
- ll, m, nn, ng, mh*, strong consonants.
- b, ó, s, m, l, n, h*, light do.

No place was assigned to *h*, which was not reckoned a consonant. Leaving it out, the twelve consonants, in their simple or aspirated state, represented thirty-nine sounds. The five simple vowels, each being capable of a long or a short sound, and any one of them of an obscure sound, represented eleven sounds. There being six long unaccented diphthongs, seven either long or short, according to the presence or absence of an accent, and six triphthongs, we have twenty-six sounds represented by these; adding the euphonic *h*, we have seventy-seven different sounds, represented by the eighteen letters of the Irish alphabet alone or in combination. The English sounds of *ch, d, g* in engine, *qu, r* initial and final, *z* in zeal, *z* in azure, *th* in think, *th* in though, and some combinations of consonants, such as *lm* in helm, are wanting in the Irish language. On the whole, euphony is more powerful in modifying the forms of words in Irish than in English, and this is one of the reasons why Irish words can be so easily set to music.

Clann Concéobair.

(To be continued.)

COIMHÁRÓTE DEIGHBEUSAÁ: UIMH. 1.

Air n-a rghriobáó i Sacrbheurla leir an ádair páorac
ua Caoimh, O aró-fáirce Cairil :
ádur aithriúgce go sacóiliz le seaáan pléimion.

Tó'n bhairdeáó.

ádur o'fhairruigheatar óé, ádur aóubha-
tar leir: creao fá n-óéanair-re bhairdeáó.
(Naomh Eom, i. 25.)

Óo muígne áir g-ceuo ádair ádáim peacaó
as ite toiraró Críamh na h-áéne i ngráiróin
bhairdeair, ádur oo éire a élanm uile 'ran
b-peacaó ro ádáim áet an t-aon n-óime
amám.—“ ádur i b-peacaó ádáim oo peac-
uirgeamar uile.” áir an aóbari rin, gáé
leanb ó'á ngeimteair air an raogal ro,
geimteair é 'na namharo aig óia, le gal
nmieamail an peacaó rin áir rinnreair go
róirpleáetan ádur go doimh in a anam. An
fáto atá re 'ran muóet ro, ní féoiri leir an
anam uil go flaitéair óé, óir ní éiz le
h-aon mó truailligce uil arteaé i b-flai-
téamnar. áet oo muígne óia uileéimáctáé,
'na móir-éiróairie oo'n óime, iocfláinte
muóamuil oo éurí air bun i racraimint an
bhairtó le a maíteair peacaó an t-rinnrii.
ádur mar ro leir an m-bairdeáó, áéigim-
teair rinn i nuató-beata m íora Críóir;
tigrimio éum a beir 'náir g-Críóirtaróib, 'náir
g-clann aig óia, ádur 'náir n-óirgugib air
muóagáet neime. “ ádur o'fhairruigheatar
óé, ádur aóubharair leir: creao fá n-óéa-
nair-re bhairdeáó?” Ní b-fuil plánugaó
le rágail gan bhairdeáó; óir aóeir an
tigréarma muna ngeimteair uime airí le
h-uirge ádurleir an Spíorao Naomh ní féoiri
leir uil arteaé go muóagáet óé. (N. Eom, iii. 5.)
Uime rin, ní éeirio na leimb a gheirdeair báir
gan bhairdeáó go flaitéamnar, ádur ní
féicpró ríao ghuír óé go bíáé. Ní b-fuirgíro
ríao mar feilb áet an éeim ir aithe óe'n
t-reun náóúiréa. Gróeáó, óéanann maír-
tíreáé m áir an íóir-bhairtó an uair nac
b-fuil rágail air an racraimint. Mar an
g-ceurona óéanann mian an bhairtó maille
le íóir-aítepeacáirín áir an t-racraimint oo'n
té éáimic éum aóiré céille má gheib báir ádur
gan air g-cumar oo an racraimint oo
glacaó.

Óo éurí íora Críóir Sacraimint an
bhairtó air bun. Gró nac maib maáctanar
aige féin leir, oo muígne re, mar rompla
óime, bhairdeáó oo glacaó ó Naomh Eom
aig abainn íoróan. “ ánnriin oo éiz íora
ó'n nGalilea gur an íoróan éum Eom go

m-bairpóiré leir é. . . . agus iar n-a bairpóeá 's íora éinne re gan moill amaé ar an uirge: agus feucé 'so h-oirgláó na fílaíer' só: agus 'so éonairc re Spriaró 'Dé as túiríng marí éolum agus as teacé airí rín. Agus feucé guré ó neam as máó: ir é 'so mo mác uil-rí in a b-fuil móir-fáram agam" (M. Máta iii. 13, &c.)

'So feannmóirí na h-árrtoil foirceatol an bairpó: 'so éugóar le n-a lámáib réin, an fíacaimint 'so 'so guré ac neac, ós agus aoróa, 'so h-oirpóirgeacó éum an éperoní éríoríamúil, gan curí ríuar 's aon-uime. 'So é éimín leo 'so m-buró éuro maéctanaé 's 'a 'o-teacéairíeacé ó 'Día bairpóeá 'so 'd'éanaó. " Airí an aóbar rín, airí n-iméacé oib, muinté na h-uile éríóca, aís a m-bairpóeá in éinn an léar agus an íllíc agus an Spriaró Naomí" (M. Máta xxviii. 19). Tá an eaglarí éatoliceacé, 'so cogbaó airí bunúbar na n-árrtoil, gan airípuigacó airí bíe, póir as teagairí maéctanaíer an bairpó, marí gíleir rílánúigé nac fíeríer 'd'éanaó in a éagmúir, agus marí éóbarí ó n-aó-tig guré uile gírára agus beannaéct.

Coméacúirgeann an bairpóeá rínn le corp ríurpóirca éríorí, ionnóir 'so n-'d'éantairí baill uinn uile le céile, agus Cíoríer 'na éeann oíríann. Tríe n-áir g-ceann, Cíoríer, tírímíó gan moill éum a beiré 'náir macaíb agus 'náir n-oirgíugírb aís 'Día agus 'náir g-cóm-oirgíugírb le Cíoríer (Eoin. i. 12). 'Soeirí Comáiríle na Tríenta: " 'So maéneacó rínn 's 'aéarríugacó le ríorígeacé nígeacéáin an aíséimeáina ó 'h maécté in a maéacó rínn 'náir g-cláinn aís an g-ceuo áóam, 'so ríáro na rígráir, 'náirí macaíb cúl'gabáta aís 'Día, tríer an óara áóam, íora Cíoríer, áirí Slánuígéíerí." Ó irí neiméacóiríacé agus irí 'so-éomáiríer an gíráó a táir'beantairí í fíacaimint an bairpó le a n-árruígíeríer uime aínveirí ó n-a maécté oí-íeairíer 'so ríéim a beiré 'na mác aís 'Día, 'na baill agus 'na 'd'éairíbráéairí aís Cíoríer, agus 'na éeampull beo aís an Spriaró Naomí. Aís an m-bairpóeá nígeairí áirí n-amína ó guré ríal peacáó: Tá ríuar gíanta, marí a veirí

Naomí Pól, " le ríorígeacé nígeacéáin an uirge a m-bíeíerí na beacá" (Eper. v. 26). Iríuar na bíuáiríerí agus an t-uirge 'so cómaríeáre ríomíoloca na rígráir ínnéáóonaé le a n-'d'éantairí an t-anam 'so gílanacó agus 'so naomíugacó, agus irí curó ríorí-maéctanaé ve fíacaimint an bairpó íaró. Tugann an eaglarí úgóaríer 's 'a fíacairíer bairpóeá 'so 'd'éanaó. Irí leirí an fíacairíer irí gírácaé bairpóeá 'so 'd'éanaó, agus irí 'so irí cóirí a 'd'éanaó; guréac le linn maéctanaíer, 'r'é rín, 'núairí atá an leanb í m-baógal báir, agus gan fíacairíer le fíráil, irí fíeríer le h-aon tuacá, fearí no bean, bairpóe 'so 'd'éanaó, agus atá r'é 's 'ríacáíb oíríer a 'd'éanaó. Irí airí bairpóeá ve'n éineul 'so a gíoríeairí bairpóeá uiríáir. Irí íomóa anam aínveirí í maécté 'Dé 'so ríuarí ríealb an máóairíer beannúigéerí tríe bairpóeá uime éuacáirí. Fíaríróeáirí rírb, marí rín, cionnóir irí cóirí 'so éuacá bairpóeá 'so 'd'éanaó. Marí 'so: Uirge 'so 'd'éiríacó airí éeann an té a tá le bairpóeá, as máó 'r'an am ceuona, agus le h-íntinn an ró ceuona 'so 'd'éanaó a 'd'éantairí an ríorí-eaglarí, " bairpóim éú in éinn an léar, agus an íllíc, agus an Spriaró Naomí." 'D'éanfáó aon aírípuigacó no earíer a b-foiríim na b-focal an bairpóeá gan éiríeacé. Uime rín, irí cóirí a beiré maé-áiríeacé as 'd'éanaó uiríáre 's 'foiríim beacé na m-bíuáiríer 'so: " bairpóim éú in éinn an léar, agus an íllíc, agus an Spriaró Naomí." Ní curó ve'n foiríim an focal "Amen." Irí éiríim 'so 'n té 'so gínró an bairpóeá na fíacairí a máó agus íaró 'so máó an ríeáó 'b'óeairí as 'd'éiríacó an uirge airí ceann an té bairpóeairí.

Aínveirí, tabairí ríá veairí maíeairí agus éagna áirí 'o-tígeairíerí beannúigéerí í g-curí airí bun, agus í b-rínoóólám an t-fíacaimint 'so, atá éomímaéctanaé agus rín. Airí b-fíeríerí an maéctanaíer le bairpóeá atá agáinn éum uil aíríeacé í m-beacá ríoríaróálta na rígráir, 'so maéne re guré ró beannó ríur ríimplíre, ríoríeánta. Marí aóbarí 'so 'n t-fíacaimint, 'so éóg re an róirí í coiréíime agus irí uirí 's 'fíráil in guré áir, marí atá uirge—uirge na

neul, na h-abann, na tiobhruce, na mara. I g-cúir macéanair i f'éiríu le tuáta air bí, fear no bean, Catoicead no tume naé b-fuil 'na Catoicead, Iudaijead, Eiricead no Ainéiríortaróe, baircead do véanaó, acé amán go m-bairceann re mar do mínu me, agus go b-fuil m'inn aige an nó a véanaí ar ríor-Eaglais do véanaó. Agus i' an fóim i' rímplíde air bí í: "Bairceim tú m'ann an ácaí, agus an míic, agus an Spioraid Naomí."

Ais an m-baircead buailceair air an anam cló, no cómaríca rrioraóáta naé f'éiríu a r'pior amad go b'íad. Cuirceair an cómaríca ro mar feula éum b'píre glóipe do'n anam má r'lanuigceair é, no éum b'píre náipe do má cailteair é. I' cómaríca é le a n-aínticeair an C'píortaróe ó'n g-curo eile ve 'n éinead raona.

Ais an m-bairce cuirceair oíbirí air an oíoc-rrioraó ar an anam. "Imcíg uaró a rrioraio neamhglam," veir an r'agair, ag r'píocólam an bairce, "agus véan r'áige do'n Spioraid Naomí." Oíbirceair arcead 'ran anam na trí Subailceóe D'áda, C'píreóamí, Oótear, agus G'ráó, agus cuirceair ruar do éioad air g'ráraib g'noimáreáca lé'i f'éiríu do'n té bairceair a míreó bairceó do coimeadó, agus a beata éaiteam í r'áto na n'g'ráí.

Acé, g'ró go g-cuirceair amad go h-íomlán ais an m-baircead g'ac uile r'al peacaró ar an anam fanann r'ór ainmían oúécp'ac ann, a b'íreair do g'ráé o'á g'píoraó éum an peacaró. Mí peacaró an e-ainmían ro; agus ní b-fuil a g'píoraíge ná a oíbiríge peacáimíul, muna o-cugceair toil oóib go h-íomlán agus go léimíeap'oa. Aveir Cómaríle na T'renta: "Mí peacaró an e-ainmían ann f'éim." Mí r'uláir buaró do b'píe air an ainmían ro le h-íuníge. Uime r'ín, aveirí Naomí Tomáí: "O'éirí bairceó acá r'píor-íuníge macéanac do'n tume ionnoí go macadó re arcead í b'flaiteamíair, óir g'ró go maíteair áí b-peacuróe leir an m-baircead, fanann r'ór an e-ainmían le tabairíe r'ínn

o'n leir arceí, agus an r'aozal agus an diabál éum r'inn o'ionnruige air an taob amuig."

An g'airm C'píortaróe a tugceair oúinn ais an m-baircead i' g'airm onópa, móir-úáta, agus aip'o-éime í. Acá r'í na g'airm í b'rao ó' r'íon g'ac uile g'airm tal-míre. "I g-coimeair le h-áip'o-g'airm an C'píortaróe i' nemíno g'airm agus onópaáca uile an e-raozal," ar an e-impíre Teoóruir.

An b-fuil meair mar i' r'íú é a g'airm air áí n'g'airm C'píortaróe? An n-veanamásoir an e-ann no másoveam go móp'óalac? An m-b'íreann l'ég'airí o'p'ann pa r'inn do g'airm í n-voaró C'píort? An g-coig'baig'ímío ruar clú an C'píortaróe o' amuig'ímío a beir 'na g'airm a g'airm? An b-fuil áí m-beata r'píor-C'píortamíal? An b-fuil r'í cor'amíal le beata C'píort, lán ve éeann-r'acé agus o'íuníleacé? "Fógluimío uaimíe, óir tá mé ceannra, umal-éioveacé" (M. Máca, xi. 29.) An b-fuil r'í lán ve éap'annaac: "Do g'ráóuig' Oia r'inn agus do éus re ruar é r'eim air áí r'inn" (M. Eoin iii. 16.) An b-fuil áí m-beata 'na beata beo-éioveamí? Óir, "i' mar' b'píreóamí gan oib'p'acáib" (M. Seamur ii. 26.) An b-fuil áí m-beata do r'píer áí móveadó bairceó? An b-fuilmío ag r'píor go e'p'oa m'agár na g-caéug'cead r'á b'p'acá C'píort agus na h-Eaglaíre? Ar éeíeamaí o' n-áí r'uai-éeantair air r'inn an diabáil, an e-raozal agus na colna? An b-fuilmío ag b'píe linn go caéaoir b'píeéamíair íora C'píort cularó b'án áí m-bairceó gan r'al, go glan, gle-g'eal. A C'píortaró ionmíun, cong'baig' r'olur an C'píeromí air lapaó ao' éiove í g-coínnuige; cong'baig' do baircead gan mílleán; coimeadó aíteanta vé, agus nuair éiocp'aró an T'ígeap'na, do luarveadó leat ais an m-baircead, éum a r'p'orta, mac'aró tú go lúé'g'airíeacé do éeag'baíl air, í b'p'óairí naomí uile 'an g-cúirí neam'oa, agus blaípró tu ve míl'p'acé flaiteamíair, o'á lúé'g'airí agus o'á glóipe, naé b-fuil aon glóipe mar í; agus cuirípró tú do éeann

éum mílir-fuam in uét Dé, aḡ moḡuḡaó an
Époróe Naomíca aḡ bualaó le líúḡáir aḡur
le ḡiáó nemí-mnírte óuir, aír feaó na
ríoríuḡeáca mle.

Fáilte ḡeal ó' Iḡleabair na ḡaeóilḡe ḡo
Coircaḡ!

Dia beáca ḡo Coircaḡ éúḡaimn, óḡs-ḡḡleabair

Dia beáca léo' rḡeála, náir éuḡ áir n-ḡlan-
meamáir

Náir rḡḡuoráḡ cair fáilte 'r náir fáḡaó ḡan
éobair

Áir o-teanga boḡ móúamíul mílir ḡae-
óilḡe.

Fáilte ḡan feairḡ, ḡaó uorair ḡan uínaó!—
ḡeallaim uirt fáilte aḡr ḡaó áiró, nó
náé ionḡnaó

Óḡḡḡir na h-Éiréam n'ra béite aḡ conḡnaó,
'S aḡ léiḡeáó leabair náró áir n-óil-ḡae-
óilḡe.

Léiḡreáó ḡaó rilleáó mḡ ḡaó uílle ḡo
uúlmáir,

Am rúíoe coir na teime, ḡo ríomeanta
ḡnamáir:

ḡaó bioúba aír luair-ḡríoraé, nó ríor leir
ran móir-múir

Náir' bḡiḡmáir leir fuam mílir ḡaeóilḡe.

Coircaḡeáca.

Caome aír áiríoraḡos Túama:

Fuar bér, Saḡam, 1881.

Ta bḡón aír époróe na cléiríe in Éirínn le
cḡeímḡe ḡeáir,

Ta Connaéca na binn-ḡaeóilḡe faoi ḡeuir-
ḡom o bun ḡo báir,

Ta Ulaíó a'ḡ Laiḡin boḡ-bḡraonaé le céile
'ḡur Múíman na n-óán,

O caílleaó leomán na cléiríe, ḡeal naomíca
an t-áiríoraḡos Seáḡan.

Iḡ bḡónaé aḡur buaróeairéca tá Tuam anoir
cair éir a báir,

Iḡ uoiraé boiét na tuaca aḡ cḡuaró-ḡol le
neair uólar,

Iḡ cóir ḡur leumháir, uairneáca, ḡaó cḡuaríḡle
an-óiu aír rán,

Ó u'euḡ coluimán na cléiríe, ríor-naomíca,
an t-áiríoraḡos Seáḡan.

Uob' aíríeáca a'ḡ neam-éuiríeáca bí áir
b-rḡuora ḡaó am a'ḡ cḡráé,

Nuair bí áir n-eaḡlaír buaróeairéca ḡur
ḡuacáir aír a cléiríe ḡaó lá;

Acé mle moléca 'r buiróeácair le Mac Dé
ḡil uo éuḡ rínn rlan

A'ḡ bḡur na rlabraíóe uoair-bḡuore ríul
u'euḡ an t-áiríoraḡos Seáḡan.

Uóinnal na lomḡrḡe,
Uún-lír.

THE GAELIC JOURNAL.

We have only to point to the Opinions of the Press quoted in this and the previous number, for evidence of the kindly interest our project has evoked. Our friends may be allowed to speak for us. They speak well.

Since the appearance of our First Number, we have seen and heard nothing but congratulation—warm, hearty and honest. Not a single unfriendly sign has been manifested.

Our space does not admit in this number of our transferring to its pages any but a few of the numerous Opinions of the Press with which we have been favoured. We shall continue these in our next issue. Our anxiety to test and know the Public Opinion in relation to our venture was great, and it would be folly on our part to pretend that we are not proud of, as well as grateful for, such clear evidence that the Country is with us, and approves and will support our work.

Though our expectations of sympathy and encouragement were great, they have been far more than realized. We did not venture even to hope that we would have found such a hearty welcome from all quarters. In a practical way, too, the sympathy of lovers of Ireland's language and

literature has been tried and not found wanting. Our subscription list has swelled to close on seven hundred names, embracing all classes, ranks and degrees. Better still, there are now, comparatively, very few who have not backed their words by their purse. We have been induced to defer till next number the commencement of the publication of our list of subscribers, so as to afford to the few who have not yet come forward an opportunity of having their names enrolled on this truly Irish literary Legion of Honour.

We are requested to state, in connection with this subject, that membership of the Gaelic Union is now within the reach of all. By a reference to the reports of the Council's transactions in this number, it will be seen that the annual subscription of 10s. entitles anyone to become a member of the Gaelic Union, and to receive the *Gaelic Journal* free monthly.

An almost overwhelming mass of correspondence has reached us, to but a very small portion of which are we able to give attention at present. We must beg the indulgence of our friends till the third number, when we hope to clear off all arrears. Besides our Answers to Correspondents, our column for Folk-lore, and for Notes and Queries, has had likewise to be deferred. We have received many contributions for these departments.

We much regret that in the "paring-down" necessary to keep this number within its proper limits, we have had, amongst other important matter, to hold over the continuation of Mr. Fleming's valuable letter in reference to the comments of *The Times* on our movement; as also the translation of his article in Irish on the "Gaelic in the Nineteenth Century," both of which will appear in our next. It was not intended at first to give a translation, but as many admirers of that classic piece of Gaelic prose were anxious to place it within the reach of learners by a close translation, Mr. Fleming has himself undertaken, at our request, to do this work, which cannot fail to prove useful.

We have received for review, from the Cambridge University Press, a copy of the

translation of Professor Ernst Windisch's Irish Grammar, by Dr. Norman Moore, of St. Catherine's College, Cambridge. We will shortly review in detail this most interesting work which, since its appearance, we have longed to see in an English dress. It goes without saying that it is well brought out. Some of Dr. Windisch's lectures have appeared in English in our valuable contemporary, *The Scottish Celtic Review* (the third number of which has just reached us). We should be very anxious to have the "Irish Texte mit Wörterbuch" of the same author, reproduced in such a way as to suit the numerous class of Celts whose vernacular is English. We are informed that another English version of the Grammar by the learned Father MacSweeney, S.J., has been for some time passing through Messrs. Gill's press in Dublin. All these great undertakings furnish additional proof that the Irish language, ancient and modern, is now meeting with greater attention than was ever known before at any period of its long history.

We have also received from Mr. Chamney a copy of the School Edition of the "Lay of Oisín in Tir-na-n-og," on which, for obvious reasons, we refrain from making any comment. We are in fact relieved entirely from the necessity of doing so by Rev. Father O'Carroll's second paper on the "Ossianic Poems," in this number, in which this beautiful poem (one of the most modern of those written in the spirit of Oisín), is learnedly analysed and compared with others of its class.

Again apologizing to our many kind friends and correspondents for our temporary neglect of their favours, we beg to take this opportunity of wishing them and all our subscribers and supporters

NOUAG RÉIN AGUS NUAG-BLIAOAM FONA.

NOTE.—We are pleased to find that we were in error in stating that the Elegy by *An Ghvaobhán Aoisín* in our last was the only tribute to the memory of Archbishop MacHale. In this number will be found a *caoine* by Mr. Daniel Lynch, which appeared in our Gaelic Department of the *Irishman*.

Correspondence.

ROYAL BARRACKS, DUBLIN,

October 9, 1882.

SIR,—As a letter from a soldier, sympathizing with your patriotic and praiseworthy movement, is not, I presume, a matter of every-day occurrence, I venture upon this communication, in the hope that it may not be uninteresting, and that it may be an item, however small, in the amount of encouragement which is necessary in order that you may be enabled successfully to carry out your generous intentions with regard to the preservation and the restoration to its rightful position of our mother tongue.

About two months ago, I became the possessor of the First Book, published for your Society, and, having an elementary, but very limited, oral knowledge of the language, curiosity induced me to devote an hour to the perusal of its contents. I was so favourably impressed by the easy gradations by which the student is led along, and by the general arrangement of the work, that I persevered in the study of it, and it soon became apparent to me that, to persons of ordinary capacity, the acquisition of a fair knowledge of the Irish language was no more difficult than that of any other ordinary new study.

I believe the unfamiliar form of the letters deters a good many from taking the first step; but I am also certain that this source of discouragement will disappear in a very short time. It is surprising what a change in this respect a few days' acquaintance with the letters will make.

I give you as my own experience, that I have mastered the First and Second Irish Books, and am now studying the Third, which I find less difficult than the Second. Indeed, the only real difficulty I have experienced was in the Aspirations and Eclipses of the Second Book, as foretold in the introduction to that book.

I have also procured the Irish Copy-book, Father Nolan's Irish Prayer Book, and a copy of *The Gael*, published in Brooklyn, N.Y. But in these latter two I find considerable difficulty, owing to the occurrence of words, both new and difficult, the meanings of which I have no means of ascertaining. Is there no Dictionary to supply this want? If not, there ought to be. I find no mention of one in the list of Irish books appended to your publications.

I have progressed thus far and favourably without any enthusiastic application or diligent perseverance, and have no doubt others would be equally successful. Indeed, I have so many other more personally important subjects demanding my whole immediate attention that I cannot, at present, bestow upon the Gaelic department of my studies that time and attention to which it is entitled at the hands of every Irishman.

Please accept enclosure, and enrol my name as an Associate of your Society. I hope early in next year to have the honour of becoming a Member.

I understand you propose undertaking the publication of "The Gaelic Union Journal." In this enterprise you shall have my hearty sympathy, and whatever moral and pecuniary support a private soldier can afford. You may, at least, calculate on my being a constant subscriber.

Before I conclude this letter, I beg to point out to you, and to express my astonishment at the fact, the very small number of Booksellers who can supply—or, rather, the very large number who *cannot* supply, Irish books. I was aware that they could be obtained of Messrs. Gill, but their establishment was closed before the hour at which I could conveniently go a-shopping. I was therefore obliged to seek them elsewhere, and I tried at least a

dozen shops without success, and only procured them at last by ordering and waiting for them. It would be interesting to know in how many Booksellers' windows your publications are exposed for sale. I fear the result of the enquiry would not be creditable to the patriotism of that section of your citizens. I feel assured that if more publicity were given to your books, they would command a more extensive sale, many becoming purchasers through curiosity, if from no other motive—the price can certainly never be an obstacle to anyone's possession of your excellent publications, which only need circulation to be appreciated.

I have the honour so be, Sir, yours sincerely,

I. O'NEILL FLANAGAN,

Royal Horse Artillery.

[SECOND LETTER.]

December 4, 1882.

I beg thankfully to acknowledge the receipt of the First Number of the *Gaelic Journal*, and to congratulate you on this successful issue of your praiseworthy enterprise. This is decidedly the most important event in connection with the whole movement, whose final triumph is now assured, and all friends of the cause—and what Irishman should not be friendly—have reason to hail its advent with hope and gladness.

NAMUR COTTAGE,

GREIG-STREET,

Inverness, East of St. Andrew, 1882.

To the Rev. Mr. NOLAN,

REV. SIR,—Mr. William M'Kay, solicitor in this town, handed me your letter, bearing on the proposed *Gaelic Journal*. As there is a wish expressed in that letter to ascertain my opinion on the relative merits of the Roman and Irish type, as a medium for acquiring a knowledge of any language, I consider the plain, round Roman type preferable to the angular Irish type. The Irish letter seems to me more distressing to the eyesight, especially in small print. It is more difficult to learn, and after having acquired a knowledge of speaking and reading Gaelic, it is then the student's troubles will begin if he attempts to carry on rapid correspondence in the angular Irish letter.

In the course of the forty-one years' of my time passed in England, it has been my good fortune to have made the acquaintance of many Irish gentlemen, some of whom could speak, read, and write the Irish Gaelic. To the best of my recollection they were mostly, if not altogether, in favour of the Roman type. The late Rev. Jonathan Furlong, Catholic priest, was one of the gentlemen alluded to.

In 1842 he published in Dublin a small Gaelic prayer-book, 32mo, of 248 pages, wholly in Roman print. It would seem that his first venture in Gaelic was a success. In 1844 another Gaelic prayer-book appeared from the pen of the same author. This edition of 220 pages (16mo) is also printed in bold Roman type, and published in Dublin by Tegg & Co. The long and most respectable list of subscribers' names prefixed to this book is headed by twenty-two of the twenty-four Catholic archbishops and bishops in Ireland, and followed by the names of one hundred priests. After the bishops and priests we find a long list of names of persons of all degrees and ranks, from the peer to the peasant. I was present when the reverend author stated that he used the Roman type in obedience to the wishes of the majority of his subscribers. With this verdict

in favour of the Roman letter, I might, and perhaps ought to close my letter, but let me briefly allude to two or three more books in my possession.

The third edition of the admirable Irish and English Catechism by the Rev. Andrew Donlevy (Dublin, 1848), is open before me, printed in Irish Gaelic and Irish type, with English translation, in English characters, on opposite pages. In the preface to this third edition, page xvii., I find it stated that "Seventeen Irish Sermons," by Dr. James Gallagher, Bishop of Raphoe, were printed in English characters (Dublin, 1735). The writer of the preface says that these "Seventeen Irish Sermons" were twenty times reprinted. The copy before me of Bishop Gallagher's sermons in Irish Gaelic, printed in Roman type, with English translations on opposite pages, by the Rev. Canon U. J. Bourke (Dublin, 1877), probably is the twenty-first reprint of the sermons alluded to. It is an excellent and useful book, with its clear, round Roman type, and vocabulary of Irish and English. This book seems to me calculated to encourage the reading of Gaelic and lead the student rapidly on to master the Irish Gaelic.

I heard it said by clergymen that Donlevy's Irish-English Catechism is the very best Catechism ever published in these realms. Granting that it is fully entitled to this high praise, how comes it about that three editions only were required in one hundred and forty-one years, whereas the "Seventeen Irish Sermons," by Bishop Gallagher were twenty-one times reprinted in one hundred and forty-seven years?

In other words, from the date of their first publication to the year of grace 1882, the Catechism seems to have been printed only *once* in every *forty-seven* years; but a reprint of the Sermons seems to have been required in every *seven* years.

I take up my copy of the Irish-English Dictionary, by Edward O'Reilly, with a supplement by O'Donovan (James Duffy, Dublin, 1864). This is a fine volume of 725 pages quarto. It is a grand and lasting monument of Irish philology, well calculated to hand down to remote generations the scholarly fame of the eminent Irishmen who compiled the work. There is a peculiarity in this elaborate and most useful lexicon, inasmuch as the Gaelic words in the first 554 pages are in old Irish type, with italic expletives before the English meaning is given in Roman type. In the absence of explanation from the compilers of this noble work, it is not unreasonable to suppose that they intended the result of their labour as an authority on archaeology. If the directors of the new *Gaelic Journal* should concur in this opinion, they will have less reason to resuscitate the general use of the Irish type. Let us all acknowledge our indebtedness to the old black-letter, but let us bear in mind that the Roman letter is the most handy business letter, and used in most of the civilized parts of the world.

In conclusion, I beg to state that it is not my intention to combat the honest convictions of any man; but I will take it as a favour if you can conveniently send me a copy of one of your best letters in favour of retaining the black-letter.

Wishing you and the new venture every manner of success,

I am, dear Sir, yours very truly,

COLIN CHISHOLM.

INVERNESS, Dec. 11, 1882.

Permit me to express my pleasure at the appearance of the first number of the *Gaelic Journal*. It is exceedingly well got up, and its contents are most interesting. As a Scottish Gael I have had no difficulty in reading and un-

derstanding the Gaelic contributions, and I trust the paper will be read largely on this side of the Irish Channel. In reading Mr. Fleming's ably written and beautifully printed *Au Ghaedhlig ins an mionhadh aois d'eng*, it struck me as peculiar that, while Irishmen and Highlanders use the same words for Latin, Greek, English, France, and Spain, they differ in their words for Hebrew, Germany, Italy, and India. Mr. Fleming has *Eabhrach* for Hebrew; we, on this side of *Sruth na Maoille*, would say *Eabhrach*. For Germany he has *Gormaine*; we say *Gormaille*. For Italy he gives *Iadaile*; we say *Eadailte*. His Irish for India is the same as the English; the Scottish Gaelic is *Na h-Innseachan*. How can these differences be accounted for?

WILLIAM MACKAY.

VICARAGE, NEWBYN, PENZANCE.

I was very glad to see the sensible remarks in your columns on "The Teaching of Irish." I am inclined to the view that every Irish gentleman or lady who feels a pride of ancestry ought to have some little acquaintance with the beautiful Celtic tongue of his or her ancestry, one of the most interesting and important of the Aryan family of languages. I never shall forget a conversation I once had with an Irish lady (thoroughly well-informed on most ordinary topics), who actually expressed astonishment and doubt at my statement that the Irish character of the Irish language was different from English. She had never even seen an Irish book in her life.

This ought not to be. Total ignorance of Irish is excusable in English or Scotch people not professed philologists, but the educated Irish gentleman ought to know something at least of the tongue of his ancestors. Let me, from an outsider's stand-point, answer under a few heads why an Irish gentleman ought to study Irish.

1. Because it is the language of his Celtic ancestors. If he belonged to the families of the Lords of the Pale this might not exactly apply, but to others it would. A man who has the spirit of patriotism should revere his ancestors' memory and their tongue.
2. Because it is useful to have another language at one's command. No language is useless which can be used as a mode of intercourse or thought.
3. Because Irish is one of the most beautiful and sonorous of the languages of western Europe. Why do not Irish ladies learn more the Irish songs?
4. Because Irish is one of the most ancient and pure of the languages of Europe; perhaps even than the Greek or Gothic. It has some remarkable affinities to Sanscrit and the Slavonic tongues, which point back to the remotest Aryan antiquity. The Irish tribes, or rather the Celto-Aryan tribes who spoke Irish, were apparently among the first immigrants into Europe of the Aryan populations. Their language remains as one of the most valuable archaeological relics of western Europe.
5. Because the very singularities of Irish grammar, which prove such a *crux* to beginners, ought to be regarded as valuable as opening fresh fields of thought and modes of expression. Irish is interesting, not only from a philological but even from a psychological stand-point.

Some European languages which a century ago seemed in nearly as great danger as Irish, are now wonderfully revived: the Bohemian, for instance. I remember, at Prague, being at a fashionable *table d'hôte*, and hearing only *Czech* spoken by the country gentlemen and ladies. I wonder at Dublin if Irish will ever be a fashionable medium of intercourse.

W. S. LACH-SZYRMA,

Miscellaneous Extracts.

THE ANNALS OF ULSTER.

So far back as August 14, 1877, or more than five years ago, Sir M. Hicks-Beach, then Chief Secretary for Ireland, said in the House of Commons (in reply to a query from Mr. Sullivan), that this Ancient Irish Historical Manuscript would be translated into English, under care of Rev. Dr. Reeves and Mr. Hennessy, within three years; and that Parliament, as advised by the best Antiquarian authorities, had provided a liberal grant to pay all costs. We will now feel much obliged to any correspondent, or Member of the Royal Irish Academy, who will tell us what has become of the grant? and of the Book? Perhaps it has long since been translated and printed, and its copies are forgotten in some office in Downing-street.

This ancient History is called the Annals of Ulster only because written just 400 years ago, in the Province of Ulster, by Cathal Maguire; and is also often called "Annales Senatenses," because it was written in Senat, the name of the island now called Belleisle, in Upper Lough Erne, or "the Old Place;" and the gables of that strong old house still stand included within the present building (see O'Donovan's Notes to year 1498, in "Annals of the Four Masters").

The Rev. Dr. O'Connor (Librarian to the late Duke of Buckingham, and who wrote at Stowe, and published at his cost in four 4to volumes, his "Rerum Hibernicarum Scriptores Veteres") translated part of these Annals from Irish into Latin, and describes them as among the original materials of the better known work, the "Annals of the Four Masters," by the Brothers Clery, at Donegal. Then O'Connor's few pages have been translated from Latin into English in the "Ulster Journal of Archaeology;" but the whole work still remains hid from public knowledge.

Whether any delay has arisen from differences of opinion as to the right English of many now obsolete Irish words or phrases; or whether Sir M. Hicks-Beach's public promise has been simply forgotten; or whether the money has been spent and devoted to some different purpose, we think that an ample explanation is now due; and we hope that the best explanation will be soon given, viz., the publication of this work in English, with intelligible notes that will identify, so far as possible, its proper names with places as known in Ireland at this day.—*Lisbellaw Gazette*, Lisbellaw, Co. Fermanagh.

No one can be surprised to find that within the last census decade there has been a large decrease in our Irish-speaking population. In 1871 the number of persons returned as speaking Irish was 103,562; the figure now stands at 64,167, or 39,395 less. Further, while in the former period the number of persons who spoke Irish and English was 714,313, in the latter it was 885,765, or an increase of 171,452. The decrease in the number of Irish-speaking persons has reference to each of the four provinces in the following degrees:—In Leinster, from 374 in 1871 to 50 in 1881; in Munster, from 33,967 to 18,422; in Ulster, from 19,067 to 12,360; and in Connaught, from 50,154 to 33,335. The Commissioners, in continuation, report that the increase in the number of persons returned as being able to speak English and Irish was distributed thus amongst the four provinces:—Leinster, from 15,873 in 1871 to 27,402 in 1881; Munster, from 352,527 to

427,544; Ulster from 65,856 to 98,163; and Connaught, from 280,057 to 332,856. Thus in nine of our thirty-two counties in the year 1881 over 20 per cent. of the population could speak the Irish language, five of such counties (Wateford, Kerry, Clare, Cork, and Limerick) in Munster; three in Connaught (Sligo, Galway, and Mayo); and one in Ulster (Donegal). The County of Kilkenny possesses the largest number of Irish-speaking people in the province of Leinster. In Munster Tipperary is the only county not having 20 per cent. of its population who can speak Irish; in neither Antrim nor Down can one per cent. of the population speak Irish; and there are two counties in the Province of Connaught in which not 20 per cent. of the population can speak Irish, viz., Leitrim and Roscommon, in which the percentages are 10.6 and 16.3 respectively. These figures include all the chief features of the Commissioners' report, as they appear under the special head of Irish speaking population. They indicate an undoubted decline of the classic language of the country, which, there is reason to fear, will under ordinary circumstances disappear in the course of a few generations, or at least so greatly decline that it can scarcely be accurately spoken of as a living tongue.—*Irish Times*.

Pamphlets containing full information concerning the work of the Gaelic Union may be had on application to the Hon. Sec., No. 19 Kildare-street, Dublin (by letter).

Concerning the most recent of these, the *Freeman's Journal* writes:—"We have received from the Gaelic Union a little pamphlet or booklet, the principal contents of which appears in our advertising columns. It reminds us of the results which this Society has been quietly achieving in its valuable way. Besides having brought out some half score of publications in the Irish language, the Gaelic Union has already given in prizes £60 to successful students in the Celtic classes at the Intermediate Examinations, and bestowed the entire stock of "O'Donovan's Irish Grammar" to those National School teachers who passed the Board's examination in Irish. We are glad to learn that the suggestion of an English gentleman to establish a "Special Literary Prize Fund" is half way carried into effect. A sum of £100 is required for the purpose, of which £10 has been subscribed by Dr. Croke, and a like sum by three Protestant clergymen. The booklet says that it is 'support, not sympathy alone, the Union requires,' and we trust the support it has so well earned will be speedily forthcoming."

Opinions of the Press.

"DAILY NEWS," *London, 4th October, 1882.*

THE CELTIC TONGUE.

A "Union" has been formed in Ireland or preserving the Gaelic speech—"this strong, sweet tongue of warriors and of sages," as the poet of the Union calls Gaelic. The language, unless artificially fostered, is likely to become extinct, like Cornish and the Dodo. Though there are still many western districts (as recent trials show), where some of the people talk Gaelic alone, the number of these Celts is quickly diminishing. The same phenomenon is commonly seen in Scotland. Within about two hundred years Gaelic died out of the kingdom of Galloway. A Celtic tongue, as the names of hills, streams, and even pools in the Tweed show, was once spoken on the border, but has long been extinct. In Inverness-shire, Argyleshire, and Sutherland, there is plenty of Gaelic, but many speakers know English as well. As in Ireland, if a man knows only one tongue, English is the profitable tongue to know. Now very few people will keep up two languages for the sake of sentiment only, and Scotch and Irish neglect the speech which has only a legendary past for the speech which has a practical present. The Gaelic Union tries to resist this natural tendency by offering prizes to learners and teachers of Gaelic, and by promoting the publication of Gaelic schoolbooks. They also offer prizes for works written in the native tongue, and, in fact, make the same efforts as the Welsh to secure the fulfilment of the prophecy, "Their tongue shall they keep." These objects are meritorious and deserve sympathy. We may not expect very much from modern Celtic literature; but while we seek to preserve national monuments, it would be absurd to neglect such a monument as the ancient Celtic language.

"THE ACADEMY," *London, 7th October, 1882, page 265.*

We are glad to see that the Gaelic Union (which, it may be as well to premise, is not a Scottish, but an Irish Society) at last feel themselves justified in announcing a periodical to be devoted exclusively to the cultivation of the Irish language. It is to be a monthly, printed partly in English, partly in Irish, with (it is hoped) a gradually increasing proportion of the latter. The contents are to be miscellaneous—prose essays, original poetry, notes and queries, proverbs, &c.—but all aiming at one end, the furtherance of the Gaelic movement. Surely the Irish can do in this matter what the Finns have done. The address of the Gaelic Union is 19 Kildare-street, Dublin. Its patron is Archbishop Croke; its president, the O'Conor Don.

"THE LONDON FIGARO," *7th October, 1882.*

I am glad to learn that the Council of the Gaelic Union contemplate issuing a journal in the Irish language. For the present they only think of publishing it once a month, but if they meet with encouragement they will, no doubt, make *The Gaelic Union Journal* a weekly publication. It is very wisely determined that it shall be confined to one object—the furtherance of the Gaelic movement.

The President of the Gaelic Union, it may be worth while to mention, is the O'Conor Don, and the Vice-President, Rev. Maxwell H. Close. The Union is in no

sense a political body, and "the organ of the Irish language movement" will have the good wishes of the true friends of Ireland.

"THE TABLET," *7th October, 1882.*

The "Gaelic Union," the object of which is "to encourage the preservation and cultivation of the Irish language," has since 1880 been giving prizes to students of the Celtic language and literature, the effect being a large increase in the number of candidates for examination in that subject. The "Union" has now formed itself into a regular society, of which the Right Hon. The O'Conor Don is the President, and proposes, if it receives sufficient encouragement, to bring out a monthly journal, "partly English and partly Irish, but with a gradually increasing proportion of Irish." The first number is to appear on the 1st of November, "the great feast of Samhain among the ancient Irish." We wish *The Gaelic Union Journal* every success, although we fear that we shall be quite incompetent to appreciate that part of it which appears in the language to the cultivation of which it is to be devoted.

"THE GRAPHIC," *London, October 7th, 1882.*

CELTS AND CELTIC DIALECTS.—A journal is about to be started in Ireland for the purpose of fostering the study of Gaelic. If the object of the supporters of the scheme be to induce the Irish people to abandon the use of the English language, they must be prepared for plenty of ridicule, and what will be harder to bear—complete failure. Whether for good or for evil, English has become the speech of the great majority of Irishmen; and a scheme for replacing it by a Celtic dialect would be almost as practicable as a proposal for reviving the social and political system of the age of St. Patrick. The aim of those who have planned the new journal is, however, we presume, scarcely so unreasonable; and if all that they intend is to encourage Irishmen to study the language and literature of their Celtic forefathers, they thoroughly deserve to succeed. For our part, we believe that wherever a Celtic dialect is spoken—whether in Ireland, in Scotland, or in Wales—it ought to be carefully taught in schools. There are still districts of the United Kingdom where English is never heard except from a passing visitor; and it is hard that in such districts the people should not learn at least to read their native tongue. In these days, when everybody is becoming so like everybody else, one would wish Celtic to be preserved—if for nothing else—for the sake of picturesque effect; but there are more solid reasons for the course we advocate. Instruction in Celtic would open new sources of enjoyment to a good many persons who have at present but few pleasures; and everybody knows that it would be favourable to the progress of philological science.

"THE FREEMAN'S JOURNAL," *16th October, 1882.*

The Gaelic Union is steadily shouldering its way to the front of the movement for the cultivation and preservation of the Irish language. We have from time to time noticed in our columns the success which has attended the labours of the members of this body, whether in the production of suitable literature, or the results achieved by their system of prize-awarding for success in the study of Celtic. They are now further launched into the literary deep, and are

embarked in the project of establishing a journal exclusively devoted to the cultivation of the National language. It appears, from a circular on the subject now lying before us, that the journal would have been established twelve months since were it not for the occurrence of a circumstance not necessary to be introduced here; suffice it to say that classes and associations for the cultivation of Irish have so increased, that the interest in the language is so steadily growing and spreading, that the Gaelic Union, to meet the requirements of the hour, consider it a necessity to take this important step, and "not be, as at present, depending on the scant and precarious support of existing papers devoted to other objects." This is as it ought to be. The object of the Gaelic Union is purely literary, and it should have a purely literary organ of its own. The elements of success are not wanting in the national and patriotic project. The journal will know neither creed nor party; the Council will give their literary labour and do the whole management gratuitously, and some of the members have already subscribed considerable sums to the guarantee or reserve fund. The project of establishing the journal is, therefore, not a speculation, but a labour of love, which cannot fail to receive the approbation and support of every well-meaning Irishman. To secure themselves, however, against possible loss, the Council require not only a goodly number of subscribers, but request special contributions to a reserve fund; whilst, if a profit be realized, it shall be applied in enlarging and illustrating the journal. The appeal is mad, not for cheap sympathy, but for substantial support. We venture to hope that the project will obtain, at the hands of Irishmen, that support which it pre-eminently deserves, and, if so, *The Gaelic Union Journal* shall be an accomplished fact in the near future.

"IRISH TEACHERS' JOURNAL," 30th Sept., 1882.

With the present number of the Journal we issue a supplement, which we are sure will be read and pondered over with feelings of hope and pleasure at many an Irish fireside, as well as in the parlour or drawing-room of the well-to-do classes. The Gaelic Union, whose gracious patron is the patriot Archbishop of Cashel, the Most Rev. Dr. Croke, are desirous to know, without delay, what the feeling of the country is with respect to the publication, monthly (at least for the present), of a *Gaelic Union Journal*, for the preservation and cultivation of the Irish language. This would be its great mission, its highest aspiration, and its most enduring fame, if the project succeed. We believe that, in publishing a Gaelic Journal only monthly at the start, the Council are adopting a wise precaution, and are going on prudent lines. But they are undoubtedly right in taking the country into their confidence at the outset, by spreading the accompanying supplement broadcast over the land, thereby taking the very best means of ascertaining the extent to which all classes are prepared to go in supporting the undertaking. The circular itself is, we venture to say, most explanatory and exhaustive, and therefore we are saved the trouble of entering into particulars at further length here. We may state, however, that we believe it is conceded on all sides that such a journal is absolutely needed to foster and extend the cultivation of the language as it ought to be, and, indeed, we believe the general feeling of the country to be that it is a national reproach that such a journal is not in existence. Like ourselves, the contemplated journal will be non-sectarian and non-political, its chief object being to gather together in one great phalanx, as powerful as may be, all the friends of the Irish language,

without distinction of class, or creed, or party. This is a broad platform upon which all Irishmen can take their stand with honour to themselves, and without sacrifice of principle. We think we can speak with some degree of confidence on the part which the National Teachers of Ireland will play in this movement. We have been already assured that some of the best living Irish scholars will write for its pages, and therefore we bespeak for it beforehand the active and practical support of our readers. We desire also to direct the special attention of our readers to the tabular form enclosed within the supplement. The lovers and supporters of the language should canvass their friends, and secure amongst them such support for the journal as can be obtained. We are very sanguine as to the ultimate success of the *Gaelic Journal*, and we heartily wish the promoters every success in their truly patriotic undertaking.

SECOND NOTICE, 8th November, 1882.

In our columns this week are set forth the names of the principal donors and subscribers to the *Gaelic Journal* now in course of preparation. The list includes the names of dignitaries and scholars, noblemen and gentlemen dear to the hearts of Irishmen "all the world over," and we think we may at once state that those names are the strongest guarantee as to the success of the *Gaelic Journal* and the capability and competency of its managers and conductors. The *Gaelic Journal* will be strictly non-sectarian, and will of necessity be thoroughly national, since in its pages will be discussed the present condition and the future fate and fortunes of the national language, in so far as cultivating it, and preserving it from neglect and decay are concerned. We make no doubt that a large proportion of the National Teachers of Ireland will take a pride in supporting the new *Gaelic Journal*, and from what we know of its conductors, we have no fears but that they will make it worthy of the language and of the country, and of the cause which they have strengthened by their energy and enthusiasm.

"IRISH EDUCATIONAL JOURNAL," Belfast,
18th November, 1882.

THE GAELIC UNION JOURNAL.

We are delighted to see that the members of the Gaelic Union have determined on establishing a journal for the preservation and cultivation of the language and literature of our country. This, we consider, was long a necessity, and we trust that it shall be supported by all lovers of our common country. Societies for the preservation of the Irish language have lately sprung up in many places; in Belfast a very flourishing society for this purpose has existed for some time past, with Mr. Marcus J. Ward as Secretary. The *Gaelic Journal* shall be, for the present, partly English and partly Irish, but with a gradually increasing proportion of Irish. We would urge upon all true admirers of the Irish language the necessity of giving support to the new journal, which we trust to soon see successfully floated.

"THE DERRY JOURNAL," 25th Oct., 1882.

THE SPREAD OF GAELIC LITERATURE.

It is no doubtful proof that interest in, and the use of the Irish language are spreading in an assuring degree, to find that a Gaelic Journal is about to be established in

Dublin. The publication is to be under the auspices of the Gaelic Union, a society which has been working for years with unflagging energy to prevent our expressive old vernacular from falling into total disuse. The various efforts made in this matter for some time past have manifested not been without healthy results. The useful works issued by the Gaelic Union; the prizes offered by that Association, and by the National and Intermediate Education Boards for successful answering in Irish; the excellently instructive volumes compiled by Rev. Canon Bourke, Dr. Joyce, Mr. O'Hart, and other noted Celtic scholars; the lessons given in some of the periodicals of the day; the general and growing anxiety to become conversant with the language, so comprehensive and liquid, and in which such stores of historical and traditional lore are enshrined; the attention given the subject by some of the most learned philologists of the Continent, together with several other causes, have been incentives which have contributed largely to bring the current movement for extending the use and study of the Gaelic to its present advanced position. It is to be trusted, and we believe that nothing will occur to mar further and long-continued progress on this important question. The new magazine, to be called the *Gaelic Union Journal*, will serve as a bond to bind together in the one common purpose all desirous of preserving and making more widely spoken the native Irish, tongue, and it is consequently to be hoped the project will have the heartiest possible support. A managing committee and editor have been appointed, subscriptions are being received, and we believe no time will be lost that can be avoided in presenting the new venture for public approval. It should be needless to mention that such an enterprise cannot be inaugurated with well-founded hopes of success unless practical encouragement of a financial character be forthcoming betimes, and as the scheme is one which so nearly concerns Irishmen all over the world, it needs scarcely be doubted that all requisite aid will be furnished without unnecessary delay. Those intending to subscribe will readily see the advisability of forwarding their contributions at once, as in such a case he "who gives quickly gives twice." The address of the Gaelic Union is 19 Kildare-street, Dublin. We wish the *Gaelic Union Journal* a long, prosperous, and useful career.

SECOND NOTICE, Nov. 15th, 1882.

We are sure the Irish reading public will learn with feelings of the purest gratification that the agitation in favour of extending the knowledge and use of the Gaelic language and literature is proving singularly successful. We commented upon this subject more than once recently, and then pointed out some of the testimonies forthcoming to indicate the success accomplished. Later still, other evidence has been supplied of the same tendency. The movement for the establishment of a journal specially devoted towards cultivating the native tongue of the Irish race is about resulting in the actual publication of the projected magazine. We elsewhere this morning insert an advertisement on this matter from the promoters of the enterprise. It will be seen from the notice that the undertaking has already been accorded respectable support, and that donors also have come forward with subscriptions to aid in defraying the preliminary expenses indispensably necessary towards launching such a work. *The Gaelic Journal*, as the new periodical is to be called, will be issued monthly, instead of weekly, as at first intended. It will be wholly non-political and non-religious, entirely free of class or party tone, and confined solely and entirely to the one

purpose—that is, the cultivation of the Irish language. It will serve as a medium of general communication, and for the dissemination of knowledge on this important subject, so that those interested in the propagation and perpetuation of the old Celtic vernacular will have in *The Gaelic Journal* the means of satisfying whatever anxiety they may feel either to impart or obtain any information they may deem valuable and instructive on the question. Such an educational vehicle, well conducted, is certain to be eminently serviceable, and deserves, therefore, to be warmly encouraged. It is not like an ordinary speculation in the newspaper world, where a capitalist or writer starts a literary venture upon his own responsibility and at his own risk. His success is usually proportionate to his ability in furnishing the "latest intelligence" immediately and fully. In discharging this task he encounters various competitors, and as a rule he who furthest out-distances his opponents scores the largest measure of victory. But nothing of this can occur in the case of *The Gaelic Journal*. It will have few, if any, rivals. It will not pander to any prurient taste in a section of the public, but will be strictly limited to treating of such topics as shall best tend to widen the use of, and acquaintance with, the Irish language. Hence, to float such a periodical is a manifest risk on the part of those involved in bringing it out, and it is consequently but natural and right that they should appeal, as it may be observed they do, for donations and subscriptions in advance. The best way to further their praiseworthy endeavours is to answer their appeal liberally and at once; and it is therefore to be trusted the response bestowed them will be commensurate with the magnitude and importance of the issue at stake. A noble work hangs in the balance—will it fail or prosper? In such a case, there certainly should not be in the lexicon of the Irish people such a word as fail.

"KILKENNY MODERATOR."

THE GAELIC UNION.

We understand that an effort is being made by the Gaelic Union for the preservation and cultivation of the Irish language, by establishing shortly a periodical devoted exclusively to the cultivation of that language. This is a truly national and patriotic endeavour, which we trust will succeed and amply realize the highest expectations of the projectors. Though the Gaelic Union has been from its formation convinced of the great value and importance of the project of founding a Gaelic Journal, their attention has been for a long time absorbed by their work in connection with other departments of the movement, such as introducing and fostering the language in the schools, producing text-books suited to the Celtic programmes of the educational bodies, forming a prize fund for the encouragement of Gaelic students, and many other duties arising out of the hoped-for developments of the work they inaugurated, which it has been their good fortune to witness, and to have taken so large a part in. As soon as they felt that something had been done towards supplying the wants thus created, the Hon. Secretary sent out, in January, 1881, a circular asking for aid and practical suggestions on this matter. This circular was merely of a tentative nature, and addressed only to a few friends, known to be interested in the subject, and who have always proved willing supporters of the movement, yet it evoked a number of encouraging replies; the names of 150 subscribers were enrolled, and others promised special assistance, amounting to about £30 per annum, as a reserve fund for the Journal, over and above their subscriptions and the subscriptions they undertook

to collect. We have pleasure in stating that the Gaelic Union has been enabled, in the face of great difficulties arising from the condition of the times and from other causes, to put into practice a large proportion of its intentions. The Gaelic Union having now received valuable accessions to its numbers and its strength, the Council, while believing that a weekly periodical of the kind here referred to could not at present find sufficient support, are yet agreed that a monthly journal can and ought to be set on foot. They have, therefore, decided to commence such a publication early in the winter months, if properly supported. The Council will, we understand, give their labour—literary and otherwise—gratuitously, and will not be found wanting in other ways. A still larger number of practical supporters than those already enrolled is required in order to remove any possibility that the present move might prove useless, if not illusory. As the Council will have to undertake the entire responsibility of this effort, they will not enter into the project as a speculation, neither will they be satisfied with mere security against loss; but before commencing, they must have reasonable hope of success, and such a number of names enrolled as will allow of considerable possible defections. The Journal must be self-supporting. If, happily, it should do more than cover its expenses, any surplus shall be employed in improving, enlarging, embellishing, and possibly illustrating it. It shall be for the present partly English, partly Irish, with a gradually increasing proportion of Irish. The contents shall be varied—prose, poetry—original and selected—papers, essays, notes and queries, answers to correspondents, phrases, proverbs, &c. Several distinguished literary gentlemen will be among the contributors. Reports of the proceedings of the Council, and of associations and classes in connection with the Gaelic Union, will also be given regularly. It shall be entirely devoted to the one object—the furtherance of the Gaelic movement. In addition to the prospectus which has been here referred to, we have been favoured with a copy of a nicely brought out little volume containing the names of the Council, a statement of the objects of the Union, the rules, means, associations, class rules, etc., which we commend to the notice of all our readers who feel an interest in this work. Copies may be obtained from the Hon. Secretary, 19 Kildare-street, Dublin.

SECOND NOTICE.

"THE GAELIC JOURNAL."

A new Monthly Journal, bearing the above title, is about to be published by the Gaelic Union. It will be exclusively devoted to the cultivation of the Irish language, and will be conducted by the Council of the Gaelic Union, and be under the management of an eminent Irish scholar, who has been appointed Editor. It will be perceived that a host of eminent Irish ecclesiastics, noblemen and gentry, have promised their support to the paper. The subscription is fixed at the very moderate price of 5s. 6d. per annum, and we are sure that many subscribers to the Journal will be found in this county and city. The undertaking is one which we have already at some length commended to the favourable notice of our readers, for it is one which Irishmen of every class and creed ought to find pleasure in co-operating to support. We trust, too, that the appeal which is made by the promoters for donations to meet preliminary expenses will be promptly and liberally responded to.

"THE NATION," 21st October, 1882.

Some six years ago we remember having heard a good deal about a plan for establishing a Journal in the Irish language, which would be exclusively devoted to the preservation and cultivation of the native tongue. The patriotic gentlemen who had the project in hand found it necessary to allow it to lie in abeyance just then, many other wants of more immediate importance to the cause to which they were devoted claiming their attention at the same time. Now again, however, the necessity for an organ to keep the movement in which they are engaged well before the public has made itself deeply felt, and, accordingly, it has at last been determined to enter at once on the task so long contemplated. We have before us a circular concerning a proposed *Gaelic Union Journal*, to which we are glad to find appended the names of many of those who first began the uphill work of inducing Irishmen to learn their own language, and of educating them up to the point of thinking it worth the trouble. The shape they give their project seems very practical. A partly Irish, partly English Journal, appearing once a month, will surely find sufficient support among Irishmen, especially when they know that its promoters have already given such good earnest of their ability to carry out what they now undertake. A business-like form for enrolling subscribers accompanies each copy of the circular to which we have alluded, and any number of copies, of both the circular and the form, may be had by writing to the Hon. Secretary of the Gaelic Union, at 19 Kildare-street, Dublin.

The Gaelic Union,

FOR THE
PRESERVATION AND CULTIVATION OF THE
IRISH LANGUAGE.

REPORTS OF PROCEEDINGS.

RECENT MEETINGS OF COUNCIL.

The usual weekly Meeting of the Council was held on the 15th November, T. L. Synnott, Esq., in the Chair.

There were also present—Rev. J. J. O'Carroll, S.J.; Rev. M. H. Close, M.A.; D. Comyn, Esq.; M. Cusack, Esq.; R. J. O'Mulrenn, Esq.; and Rev. J. E. Nolan, O.D.C., Hon. Sec.

Minutes of last Meeting were read and confirmed.

D. Faherty, Caha, N. S., Clifden, states that he has over a hundred pupils on the school-roll, and he says, "They all speak the vernacular," and in the district "the Irish is the language generally spoken."

Since the last Meeting, the project of establishing the *Gaelic Journal* has been favourably noticed by the *Kilkenny Moder-*

ator, Tipperary Leader, Limerick Reporter, Wexford People, Derry Journal, Irish Sportsman, Evening Telegraph, which, together with those already reported and advertised, include the leading journals of Ireland.

The Hon. Sec. moved that—"To that part of the second rule of the Gaelic Union, which says—"The qualification for membership shall be an annual subscription of 10s," the following words be added—"Every member so qualified shall be entitled to receive the *Gaelic Journal* free."

The motion was seconded by Mr. Cusack and adopted unanimously.

The sum of £61 2s. 6d. has been received as donations to meet preliminary expenses, which were stated to be very heavy. As the Journal is all but ready for publication, intending subscribers should at once apply for forms to the Hon. Sec., 19 Kildare-street, Dublin.

The usual weekly Meeting of the Council was held on 22nd November.

Michael Cusack, Esq., in the Chair.

There were also present—Messrs. John D. Comyn, T. L. Synnott, and Rev. J. E. Nolan, Hon. Sec.

The Minutes of last Meeting were read and confirmed.

About 100 additional subscribers to the *Gaelic Journal* were enrolled, and some donations to meet expenses connected with the Journal were received.

J. E. MacAndrew, Crown Solicitor, Ballina, was elected member of the Gaelic Union under the new rule, according to which the payment of 10s. qualifies for membership and entitles the member to the *Gaelic Journal*, free, for twelve months.

Applications from the provinces, and from America, for agencies for the sale of the *Gaelic Journal* having been considered, it was unanimously agreed on that, for the present, no agents should be appointed except in Dublin.

The Hon. Sec. was empowered to communicate with publishing firms in Ireland, London, Edinburgh, and New York, with the object of establishing agencies in these cities.

The *Gaelic Journal* is now ready for publication, and intending subscribers should forward their subscriptions at once (5s. 6d. per annum), lest the First Number be exhausted, and copies of it unobtainable afterwards. Subscriptions and donations payable to M. Cusack, Treasurer, 4 Gardiner's-place.

Routine business having been transacted, the Meeting adjourned to Nov. 29th, 4 p.m.

The Council of the Gaelic Union met on the 29th November.

Mr. David Comyn occupied the Chair.

There were also present—Rev. J. J. O'Carroll, S.J.; Rev. John E. Nolan, O.D.C.; Michael Cusack, Esq.; Thomas L. Synnott, Esq.

The following subscriptions were announced as having been recently received: Right Hon. The O'Conor Don, P.C., M.R.I.H., £2; Right Rev. the Abbot of Mount Melleray, £1 2s.; Right Rev. John M'Carthy, Bishop of Cloyne, £1; Rev. E. Maguire, Letterkenny, £1; Dr. Simpson, Birmingham, £2; Very Rev. Guardian Franciscan Convent, Ennis, 10s.; Rev. Patrick Moriarty, P.P., Brosna, County Kerry, £2; J. E. MacAndrew, Esq., Crown Solicitor's office, Ballina, 10s.; and for Journal in addition—Rev. P. J. Moran, Mullingar, 5s. 6d.; Rev. J. O'Riordan, C.C., Midleton, 7s. 6d.; Miss Keynell, Killucan, £1; E. A. Hayden, Esq., Clarendon-street, 10s.; J. J. Doyle, Esq., Liskeard, Cornwall, 17s.; Rev. Father Sturzo, S.J., £1.

The Journal Management Committee announced that the number of subscribers already enrolled was 585; and the amount received for the special "Subsidy" for the support of the Journal was £69 16s. up to this date; and that many more subscriptions and donations were guaranteed as soon as the First Number should have appeared.

The Editor presented to the Meeting a perfect copy of the First Number of the *Gaelic Journal*, which has been now sent to press.

The following agents were appointed for the sale of the Journal in Dublin—Messrs. W. H. Smith and Son, M. H. Gill and

Son, J. Duffy and Co., Brown and Nolan, Joseph Dollard, A. E. Chamney, M. and S. Eaton; and in London—W. H. Smith and Son, and J. Duffy and Son.

The usual weekly meeting of the Council of the Gaelic Union was held on Wednesday, 6th December, at No. 4 Gardiner's-place, Dublin.

Rev. J. J. Carroll, S.J., occupied the chair.

Amongst other important letters relative to the publication of the Journal, and to the general business of the movement, the Hon. Secretary read the following communication from the President of the Gaelic Union, the Right Hon. The O'Connor Don, P.C. :—

“Marine Hotel, Kingstown,

“5th December, 1882.

“My dear Father Nolan,—I have just received your notice. I have got to go to the country, to County Roscommon, tomorrow, Wednesday; only for that I would feel much pleasure in attending at your meeting.—Faithfully yours,

“O'CONNOR DON.”

The following resolutions were adopted unanimously :—

Proposed by Rev. John E. Nolan, O.D.C., seconded by Michael Cusack, Esq., and

Resolved—“That the Right Hon. Charles Dawson, M.P., Lord Mayor of Dublin, and the Rev. Samuel Haughton, S.F.T.C.D., D.C.L., F.R.S., be elected members of this Council.”

Proposed by R. J. O'Mulrenin, Esq., seconded by David Comyn, Esq., and

Resolved—“That the standing orders be suspended so as to enable the foregoing resolution to take effect without the usual delay, and to admit of the election of the Lord Mayor and Rev. Dr. Haughton without the customary week's notice of motion.”

Proposed by Rev. John E. Nolan, seconded by John Morrin, Esq., and

Resolved—“That the day and hour for meetings of Council be changed to Saturday, at 3.30 p.m.”

The Council accordingly adjourned to Saturday week next, 16th December, 1882, as above.

THE GAELIC UNION.

(Cork Branch.)

LECTURE BY FATHER HAYDE.

A lecture was delivered by the Rev. Father Hayde, at the Royal Cork Institution. The Mayor presided, and there were present :—Dr. Caulfield, LL.D., Messrs. E. M'Namara, J. Ogilvie, D. F. Giltinan, M. T. O'Keeffe, &c.

The Mayor said it was not necessary for him to say anything in introducing Father Hayde to the audience; they were all acquainted with his worth. In the management of the great and beneficial institution over which he presided he had displayed great energy, and on behalf of religion and in the training of youth, and in displaying the intellectual resources of the country, he had established a name for himself not only in Cork, but throughout Ireland. Notwithstanding his many engagements, he had often come there to lecture for the Literary and Scientific Society. He had been unsparing in promoting the well-being of the youth of the community (hear, hear).

The reverend lecturer said that he had not in reality come there to deliver a lecture but rather to have a friendly talk about some subjects in connection with the language of the country that was so dear to them all. He was not sufficiently well acquainted with the Irish language to tell them very much about it. He was but a student of it himself, and therefore could not profess any deep knowledge of his subject, but what he wanted to do was to put before them some very cogent reasons why the Irish language should be preserved. There were many points to which he might direct attention; there were many features of the subject to which he might address himself; but the chief point was contained in the heading to the bill—“A sacred trust is the care of the national tongue.” Those words, though given in Irish, were not originally written in that language. They were the words of Schlegel, a great German, who was a great writer, and had done a great deal for the literature of his own country, and indeed of others. The transmission

of a language might be spoken of in another way. Let them suppose the case of a father dying, and upon his death-bed bequeathing to his son the precious history of his life, in which his earliest life and subsequent progress were chronicled, and in which the son would find all that would lead to an intimate knowledge of what his father had been; and let them suppose the son to take this record, and after the father's death to cast it aside and never study it. What would they say to such a son? They would deservedly condemn him; but this was the very way in which the sacred trust of the Irish language had been treated by those to whom it was transmitted. Was it not ungrateful of a nation to forget its language? There was another great reason for which the language of a country should be preserved, and that was its nature as a national characteristic. Our language is a part of ourselves, as near to us as our own thoughts. The nation's language tells us the history of the nation—it is full of records of what has been achieved in the past; it is the story of its birth and progress. When we come to countries where the people, notwithstanding the frequent invasions of strangers, have remained of the same stock, where the language has never really changed or lost its original character (as in the case of the Irish), we see all the more strongly the reason why its diffusion should be promoted and the study of it encouraged. According to the very highest authorities, the Irish language has preserved its character more perfectly than any other language. The study of Irish as a help to the knowledge of what Ireland had been, was an important one, and the best historians of Ireland—indeed the only ones to be valued—were those who had a knowledge of the Irish language. Up to the present no history of Ireland worthy of the name had been written, and there never would be one till the materials for a history were carefully taken from the fountain head—from the works of those who wrote the records of the country in the ancient tongue (hear, hear). The learned lecturer here entered into a dissertation upon the philological construction of the Irish lan-

guage, which he said was beautifully euphonious. A very learned Scotch scholar—William Shaw—had said that the ancient MSS. in Irish were amongst the most ancient and valuable in the world; and Beass, a great German philologist, told them that “with regard to the power of composition and expression, the Celtic language does not yield to any of those that belong to the Aryan stock.” Why, then, should Irishmen be ashamed or neglectful of their own language? They ought rather be ashamed to let it die.

The reverend lecturer then described the difficulties under which he laboured in his acquirement of the language—his want of time and books—which made it very difficult to learn, but with the means at present at their disposal, the young men of the community should experience little difficulty in mastering the language. The reverend lecturer concluded with an earnest appeal to those present to do their best to foster a studious spirit, so that the sweet old tongue of their forefathers might be perpetuated.

A cordial vote of thanks, gracefully acknowledged by the lecturer, brought the proceedings to a close.—*Cork Examiner.*

[*Extract from Report of an important Meeting of County Cork National Teachers' Association.*]

12. The Irish Language :—

Proposed by Mr. D. O'Leary, Culmoutain, seconded by Mr. R. W. Payne, Mossgrove :

Resolved—“That the members of this Association pledge themselves to co-operate with the Gaelic Union in their efforts to revive the Irish Language, and that to do so the more effectually they immediately apply themselves to the study of the Language, and thus secure certificates to teach it in their schools.”

Mr. O'Leary, in proposing the above resolution, remarked :

“Mr. Chairman and brother teachers—It were well that we give the subject of this resolution our most earnest consideration for it is admitted by the best authorities' that all efforts to revive the Irish Language'

will fail unless it be successfully taught in the national schools. That being so, it becomes our duty to use all available means to become thoroughly conversant with it. A great many teachers consider the programme in Irish too difficult, but from my own experience I would say that it looks much harder than it really is. Let teachers get the books from which examination questions are taken, and study them with moderate care, and they will agree with me that the course is not so hard as it appears at first sight. My own knowledge of Irish is only very elementary indeed, still I have succeeded in obtaining a certificate. It was but a few months previous to the examination that I commenced to write it for the first time, and read those books which the programme specifies. I mention this as an incentive to some of my brother teachers, who have not yet competed, and to show that by a little application it is in our power to attain a respectable proficiency in our own dear native language (hear, hear). Let us all then lend our aid in the good work; let us henceforward speak it more freely; let us talk it to our Irish-speaking neighbours, as it is from them we will best learn its idioms and pronunciation; let us all become subscribers to the *Gaelic Journal*; let us endeavour to create a taste for Irish in our respective localities, and by so doing the national schools, which have been sometimes styled 'the graves of the national language,' will ere long become the powerful agents of its resurrection (applause)."

At the request of the President, Mr. Holland, Ballinspittle, gave the meeting an account of the late Congress of the Irish Language supporters in Dublin.—*Irish Teachers' Journal*.

THE GAELIC UNION.

The Council of the Gaelic Union met on Saturday, 16th December, at No. 4 Gardiner's-place, Dublin, at 3.30.

R. J. O'Mulrenin occupied the Chair.

There were also present—Rev. Maxwell H. Close, M.A., M.R.I.A.; Rev. J. J. O'Carroll, S.J.; Rev. J. E. Nolan, O.D.C.; John Fleming, T. B. Griffith, H. C. Hartnell,

John Morrin, Douglas Hyde, Michael Corcoran, Michael Cusack, and David Comyn.

The following letter was read from Dr. Heinrich Zimmer, Professor of Sanscrit and Comparative Philology in the University of Greifswald (Germany)—

"DEAR SIR—I wish to become a subscriber to the *Gaelic Journal*, which I am glad to see has been set on foot. Reading in the First Number, page 20, 'that all members of the society subscribing at least ten shillings per annum, not in arrear, will receive a copy free of the Journal each month,' I send ten shillings by money order, and beg you to accept it as annual subscription.—Yours very truly,

"H. ZIMMER."

Amongst the many letters received, containing the warmest expressions of approval and encouragement for the *Gaelic Journal*, the following is an extract from an important communication received from Michael Davitt, Esq.—

"I must add my congratulations to those you have already been paid for the healthy, handsome, and long-living appearance of your First Number, and my heartiest wishes for its complete success. I enclose a yearly subscription, together with a small donation towards helping on the thoroughly national work of reviving our grand old mother tongue.—Wishing you God-speed in the undertaking, I am, yours truly,

"MICHAEL DAVITT."

Letters of approval were also read from Very Rev. Canon Bourke, P.P., M.R.I.A.; Very Rev. James O'Lavery, P.P., M.R.I.A.; Rev. Father O'Reilly, P.P., Cahirciveen; John O'Hart, Ringsend Schools; Prof. Geisler, of Queen's College, Galway, and many others.

Rev. Father O'Carroll gave notice that at next meeting he would propose the names of Henry Bellingham, M.P., and Professor Geisler, for addition to the Council.

Close on seven hundred subscribers for the Journal have been registered, the latest being Lady Florence Dixie—thus showing an increase of nearly 200 since the issue of the First Number.

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AMARCA CEASAÇA: III. 3.

Bhuan Bhoimíe aSyr a báro, macLiag.

[Bhuan, Maolrúéam, macLiag i láéam.]

Bhuan.—Séabará an Gall an ceao a tá
re aS iarríaró,

aSyr níor mó 'ná rin. Laidíoaró re
Ní h-é amám liom-í-a, áiríorúg na h-éiríeann,
áét fóy le h-uile iugéir in mo í'luaS.

Beró tioról iugeamál ann aS éiríeáét leir.

Caitíró re fuiríeáé tamall beag, marí tá

An máorin moé anoir. Éirí-a, a í-aí,

Maolrúéam, iméirg éiríe, labairí leir

So caiteamíeáé, íám, íultíam: congbarí é

In oo boir íém, marí teáctairíe áirí-uairí.

[Téirí Maolrúéam amáé.]

Fan túro liom, ímíeLiag, ílíurí na m-báro,

Tám-re fuiríeáé airí mo íac aníor,

Mo íac ír íine, íuríeáé. Tá re teáct,

aSyr í g-cuiríeáét leir atá oo íac-í-a,

Marí bíríoann re í g-cóimíuríe. Fan so

fóil,

Oéanfamaoro camt le éiríe no so o-tíoc-

íaro,

Marí í' máiríe liom camt le caparo, ílaíríe á'í

báro.

macLiag—á áiríorúg uairí, íarí, á

Bhuan máiríe,

Í' móí an t-áiríeáé airí oo éimíeáét anoir

Ó'í rean-am éonairíe arí o-tíocáé tú ;
Ní íulíe áiríeáé in oo éiríe. Í' cumíin
liom

An éuro uairí éuríe mo íulíe orí, á íug !

Bí tú aníurí í o-Tuáé-ííííííam 'í-a b-íaríeáé

aS íuríe le'í' laóéaríe airí an talam íuarí.

Aníurí an bíríoáé oo leaba íurí an am úo

Íuarí éoríuríe tú, marí ógánaé íó-íarí,

An tíoríe uáéíaríe íurí in ágáro na nGall.

Íurí an am úo, am baógarí, am móí-íulíam,

Bíríoéá í g-cóimíuríe cumí í mearíe na

íuaríe,

Í g-cóimíuríe calma le na namíaríe,

Áiríam macánta, íam le oamíe éiríe.

O'áiríeáé aníurí an íóíuríeáé oo bí íonáé,

aSyr oo éamíe íongantairí airí m'ímíin,

aSyr o'íaríe íuríeáé cóim-buaríeáé in mo

éiríe.

Ní íaríe áét buáéaríe óg an tan íurí íonam :

aSyr an íuríeáé-íuríeáéaríe íuríeáéáé

Bí íuríe aS íóglum, éum beirí am' báro

aS íuríe ía Ceallaríe, marí atám anoir,

Marí bí m' áéaríe aS á éaríe éeana.

áét, á áiríorúg, búo mó an íeán 'í-an íuríeáé

Oo bí íam' éaríuríe éuríeáé in oo éógarí ;

aSyr so íuríe o'íaríe me íuríe m'áéaríe,

aSyr éuríeáéaríe tarí tíuríe éloéaríe Tuáé-

ímíam

So b-íaríeáé éuríe íurí na coilíeíríe íuríeáé,

á íuríe íuríe láríuríe láríe, íuríe íuríe íuríe !

Búo máiríe liom caiteáé íuríeáé in oo ééaríe,

Búo máiríe liom íuríeáé airí oo íuríeáéaríe !

Búo íuríe liom éiríeáé le oo éóíuríeáé áirí

Aghur, ag oul air m'air dam go mo tír
 Duò gnáé liom innfeáct air an meuo o'á
 béáimair,

Aghur beít canaó air vo éróáct móir,
 Aghur beít rmuameaó air vo beupair
 ceannra.

Nuair eimhgear am' fear aghur am' ollam,
 O'eimhgear vo cúmaect a'g' vo élv níor mó :
 O'eimhgear aó' nué Tuatáimáan, aghur Múman,
 O'eimhgear ann rin aó' áirpnué glóiríam
 Éireann !

Go mimic éangar-ra le feucám oir,
 Éangar cum feucám air gac móiróáil nuaró,
 Aéc ruairar an fear ceutna ionac fóir,
 Duó éimhin liom ó bliáúantaib na h-óige.

Bhuair.—Ro éangair-re mar éairio
 éugam-ra,

Aghur mo glacair mar mo éairio éu :
 Ní móir an nro rin. Aéc móir an t-iongnáó,
 Tu, ag beít aó' báro aig Taós Ua
 Ceallairé,

Sur annra leat beít aó' báro agham-ra.
 Muna m-beiréaó Taós rial 'na buair-
 éairio dam

Ní leirpró, ní fuileongaró re é rin.

MacLiaé.—Ní leirpró re é, ní fuileon-
 garó re !

A áirpnué móir, ná bí caint 'noir mar rin.
 Ná maíe fóir vo Mlaol'feáclann féim go
 b-fuil

Duine mar tá Mac Coire aige-ran ?
 Oá m-beiréaó báro eile aige, báro mar
 mure,

Go veimhin caillpró re a báro anoir,
 Mar éail re moimé ro áro-féim na h-
 Éireann.

Ir mó an rle 'ná an báro MacCoire.
 Ir maíe a o'fóglum re an filróeáct
 Uile go leir : tá blas, tá mtinn aige,
 Aéc le gac tióulaiceaó móir-luaré fóir,
 Le uíteáir aghur le áro-múmeaó rreirín,
 Ní fuil aéc oaróanáé ann. A tá re cean-
 garó ;

Ceangailte fóir beít mar a áairí éeana,
 Ceangailte le aon r'loinne a'g' aon r'lioct,

Ceangailte i ngac nro tá re le máó,
 Ceangailte air an nór tá re le labairt ;
 Ceangailte leir na r'giamáétaib vo ruair re
 Inr na rean-bároaib a'g' ran b-filróeáct.
 Ir leantóirí é—tá blas a'g' mtinn aige,
 Ní fuil an t-raoimre, ná an teime, ná an
 cúmaect.

Nuair bí re o'éanaó céaraécta in agharó
 Na n-oaomeaó o'árgan é, a bhué 'g' a éirí,
 Ó ríol b'reug Néill inr an tuairceairt iou-
 ran,

É féim ag labairt le Ua Néill in Aileáé,
 Aghur ag canaó ór a éómair go h-áro ;
 Náé b-fuil ríor aghac ceuro a nué re ?
 Míor labair re le reiré air an oic ;
 Míor láim re fóir labairt air-rean go
 beáct,

Céil re é féim raóir bhuairgeul ronníam, aic,
 A'g' éuir na oaome ag gáiríde air a uóáir ;
 No go le r'giamáétaib an-beaga, mine,
 O'eimhgear Ríé Dóimnall féim lán-raoia leir
 a'g' ruair Mac Coire an nué beít leir go
 h-iomlán.

Fear eile mure. Ní ag cumaó bhuairgél
 Vo b'roair-ra an lá rin aig Ceann-coiaró,
 Nuair éuir an t-iongnáó oim moim an
 táim-bó

An-móir ro facair ann, a'g' oubairt tu liom,
 "Dá móir an meuo rin, ir leat-ra é air
 raó"—

A'g' éugair oir r'ruoé-anim, Bhuair Bhoróimé.

Duó mó mo úan-gmáó-ra air o'anam móir
 'Ná air vo b'rontanar. Gmáóuigim gac nro
 A b-fuil ríor-uairal, áro, a'g' caíreó me
 Cuir g'mm mo ríul air, aghur ceol mo góta.
 Dob' áil liom beít am' báro aig Taós Ua
 Ceallairé,

De bhué gur máir leir me ag leanaíam uir,
 A'g' leir re fóir dam féim go mimic beít
 In éimfeáct leat, i mearé na neiréaó móir,
 Ór cionn na neiréaó beag. Ir maíe liom fóir
 Caé, aghur cozáó, aghur cúmaect oá ríuib ;
 An ríunne mo-móir gan r'giamáect b'reugairé.
 Ann rin vo g'mortair m'anam ruar go
 h-iomlán,

Aéc an teime 'g' laráó in mo éiríde ;

Δῆυρ ὁο καίτεαρ ἡαεε ceol amaé,
ῥο cian, δῆυρ ῥο λάροιν, ἀ' ῥο buan.

Brian.—If you may b'ave éu, you may
Éireannaé,

ῥαé tabairtar ὁο ῥυαιη tu ar mo lám.
Δῆυρ η' ῥυ ταῶς ὀόσῥαιρεαé ἡα ceallaῖς
ἀη tabairtar η' ῥο mó tá aῖρε uair,
ἀη clú beῥó aῖη ἀ aῖmḡm ar ὁο beoῖl.

MacLiag.—If you Taῶς ῥial: aét η' ῥυ
MaolῥeaéLainn,
Θεαῖῥῥάέαιη ἀ ḡάέαι, beῖé ἡ ḡ-ῥοέαιη leῖῥ,
If mḡic éróim ἡα-ῥan le céile,
ἡυαιη b'róeann ḡῡῥe ἀ' Mac Coῡῥe δῆ
canaḡ—
ἀ Δῡῡῡῡῡ! ná cúῡḡ mḡmḡḡḡḡ ἡ Maolῥeaé-
Lainn.

DRAMATIC SCENES IN IRISH.

No. III.

By Rev. J. J. O'Carroll, S.J.

(Translation.)

BRIAN BOROIMHE AND HIS BARD,
MACLIAG.

[Present—*Brian, Calvus, MacLiag.*]

Brian.—The foreigner shall have what he
demands,
And even more. He shall not merely treat
With me, chief sovereign of the land, but
even
With all the monarchs present in my host.
Soon will I call the council of the kings
To listen to him. He must bide mean-
while;
The morn is early still. Thou, learned
master,
Calvus, go; seek him out, converse with him
Right pleasantly and softly in thy tent,
And treat him as befits a nation's envoy.

[*Exit Calvus.*]

Thou, greatest of the bards, remain with me,
MacLiag. I am waiting for my son,

My first-born, Murrough, who is hastening
hither;
And in his company will be thy son,
As ever is his wont. Rest thee awhile,
And we will talk together till they come,
As I do love to talk with poet, chief and
friend.

MacLiag.—Most generous of sovereigns,
noble Brian!

Vast is the change hath come upon thy
power
Since the long-distant day when first I saw
thee;
No change is in thy heart. I do remember
That first time when my eyes beheld thee,
king!
Thou layest for the night with followers
round thee
On the damp earth of Thomond's lonely
forest.*

There was thy wonted couch in that wild
time,
When in the generous spirit of proud youth
Thou didst begin the contest with the Dane.
In that wild time of peril and hard toil
Thou borest thee with calm each day of
trial,
For ever valiant 'gainst thine enemies,
For ever gentle with all men besides.
I then did read thy greatness, and my mind
Opened to marvel and to admiration,
And deep attachment in my heart sprung
up.

I then was but a boy. The elements
Of learned letters were then still my study,
To help to fit me to sit one day bard
In Teig O'Kelly's† halls, as now I do,
As in his father's time my father sat,
But, sovereign monarch, stronger was the
love
That drew me on to thee and to thy battles;
Full often did I leave my father's keep
And journey over Thomond's stony land
To find thee in the shadows of thy woods,

* See the account of Brian's early campaigning given
in "The War of the Gaúhél and the Gaill," edited by
Dr. Todd, with Notes and Translation, for the Rolls
Series of publications.

† On MacLiag's connection with O'Kelly and Brian,
see the beginning of the sixth of O'Curry's posthumous
Lectures, *On the Manners and Customs of the Ancient
Irish*. Vol. II., p. 115.

Man of the strong arm and the lofty spirit !
I loved to launch the dart where thou didst
fight,

I loved to look upon thy prowess, king !
'Twas joy for me to hear thy lofty speech ;
And when I hid me back unto my home
I used to tell men of thy exploits, Brian,
And sing about thy valour, and reflect
With wonder on thy peerless courtesy.

When I grew up a man and rose to be
An ollav, then thy power and glory rose
Still higher. I beheld thee king of
Thomond,

Then king of Munster, then high king of
Erin !

And often came I still to visit thee
And look upon each new-won majesty,
But found thee 'mid all changes still the
same

What I had known thee from the years of
youth.

Brian.—Thou camest to me ever as a
friend,

And I did but receive thee being such.
There is no cause for wonder. This alone
Is strange : that thou, the bard of Teig
O'Kelly,

Hast chosen rather to become my own.
Were generous Teig less faithful unto me
He would not grant, he would not suffer
this.

MacLiag.—He would not grant, he would
not suffer this !

High-king of Erin, speak not in such sort.
Is it not well for Malachy himself
That he has got Errardus in his service ?
Had he another bard—a bard like me—
I do protest that he would lose his bard,
As he had lost the sovereign throne of Erin.
Errardus is a learning-polished man,*
Yet only half a bard. He hath learned all
That letters teach, and he hath taste and
judgment ;
And yet with all these precious benefits
Of nature and of learning's discipline,

* On the meaning of the Irish word, *píle*, see the first note in the Appendix to O'Curry's Lectures on the *M.S. Materials for Irish History*, published while the author was a professor in the Catholic University. The same note throws light on the requirements of bardic study.

He's but a gifted hack. He's harness-bound ;

Bound to be, as his father was before him,
Tied to one name and to one family,
Tied to the very things he is to say,
And bound to say them in the way approved ;
Bound up unto the very ornaments
He finds in his old bards and rhetoric ;
He doth but imitate—with taste and judgment—

But ne'er bursts forth with freedom, fire and power.

When he went forth to make complaint
against

The plunderers of his home and lands at
Clara,

Men of the northern race of the Ui-Neill,
When he was speaking with their king at
Aileach,

And singing in his presence loftily ;
Know you what then he did ? No indignation

Led him to tell with vehemence his wrong ;
Nay, king, he did not dare to name it
plainly ;

But wrapped himself and it in a burlesque,*
And set men laughing at his own misfortunes.

Till with his petty slight intricacies
Donal the king himself grew gratified,
And the bard won him wholly to his side.

'Tis otherwise with me. 'Twas not inventing

A little cunning story that thou found'st me,
When wonder seized me on Kincora's plains
At the enormous herd, and thou didst tell
me

However great the number, all was mine,—
And I gave thee the name † that clings to
thee for ever. ‡

* See the close of posthumous Lecture of O'Curry already quoted (p. 130), for an account of this piece of "very extraordinary character," composed by Errard MacCoise.

† See the earlier part of the Lecture referred to in the preceding note (p. 120).

‡ The story of the origin of "*Boireamh Laighean*" (or the "*Cow Tribute of Leinster*") is interesting, and may be thus briefly told :—

King Tuathal Teachtmhar (or the "Acceptable"), who was Airdhig of Ireland in the first century of our era, having been restored to the throne from which his father had been displaced by the rebellion of the Aitheach Tuatha, had obtained the willing obediencce of all the provincial kings and chiefs. He married his younger daughter to

More did I love the greatness of thy
 soul
 Than all the greatness of thy gift. I love
 All things that really are noble, and
 I cannot bear but see and sing them all.
 It pleased me well to see O'Kelly's bard ;
 He was well pleased to see me follow thee,
 And let me many, many times return
 To pass my days with thee amid great
 things,
 High over what is small. For I love, too,
 Battle and war and every real power,
 Truth in its might with no false ornament ;
 Then is my spirit wholly lighted up,
 Then is my heart on fire, and then my
 songs
 Burst forth like flames with swift repeated
 might,
 Scattering glowing radiance afar.

Brian.—Well didst thou merit, bard and
 Irishman,
 Each gift that thou receivedst from my
 hands.

And well doth Teig O'Kelly, too, deserve
 That greater gift he holdeth from thy lips ;
 That glory that shall gild his name for ever.

MacLiaig.—Teig merits all. But Ma-
 lachy, his uncle,
 Is all unworthy to be named beside him.
 Often I see the two together sit,
 The while Errardus and I chant our songs ;
*High-king ! place thou no trust in Malachy.**

THE OSSIANIC POEMS.

By REV. JOHN JAMES O'CARROLL, S.J.

III.

THE latter portion of the poem of Tirnanog is of course taken up with the account of the transformation of Oisín. But the transformation of Oisín is like the Death of Diarmuid : it towers almost immeasurably above all that precedes it in the composition of which it forms a part. We shall have to dwell on it at comparatively great length, and make an effort to explain its beauties. And we must now prepare ourselves to do so by making the nature of the peculiar excellences of our Celtic poetry as clear to the reader as it is in our power to make it.

For this purpose we can find an important ally, but one that will cause us considerable delay. A distinguished writer of our own time, Mr. Matthew Arnold, has treated with great power the question of the Celtic poetic genius. We proceed to point out in an abridged form, which for us

* O'Curry, in the posthumous *Le ture* so often referred to, says in his notice of "the fifth piece of MacLiaig which O'Reilly had not seen :

"Maelsenchlainn's overtures to Tadhg O'Kelly (who was his sister's son) are fully described here ; and they form the most complete evidence of the treachery of the king of Meath at Clontarf that has ever yet come to light" (p. 126).

Todd holds a contrary opinion on the historical question, as to the treachery or fidelity of Malachy, "the King of Meath."—Proceedings of the Royal Irish Academy, vol. vii., p. 509.

the King of Leinster, who, after some time (as the story goes), becoming convinced of the superior charms of her elder sister, resolved to obtain her hand. He, therefore, kept his wife a close prisoner and gave out a report of her death, expressing, after due time, his great anxiety to continue his alliance with the family of the Airígh. He obtained the other daughter and brought her to the palace, where, meeting with her sister, who had contrived to escape from her prison, both were so overcome with shame and grief at the manner in which they had been treated, that they died. The monarch, hearing of these events, invaded Leinster with all his forces, and only granted peace in consideration of a very heavy tribute of cattle, silver, brass and bronze vessels, and other valuables, to be paid by the province of Leinster, every third year, to him and his successors for ever.

For about six hundred years this tribute continued to be paid, when, at the solicitation of St. Moling, of Leinster, it was remitted by King Fionnachta Fleadhach (or the "Festive"), for a term, *go lá luain*, which, by a play on words (*Luan* meaning either Monday or the "Last Day"), was held to be and afterwards admitted as a total abolition.

When Brian, son of Ceinneide, King of Munster, became Airdrígh, more than three hundred years after the abolition of this tribute, he re-imposed it as a penalty for the frequent defections of the Leinster kings and people to the side of the foreigners, and the aid they gave them in their invasions of Ireland. The imposition and exaction of the Boromean Tribute (as it was called) had important and disastrous consequences, as it was one of the chief causes why the province seldom remained long faithful to the cause of Ireland.

From *bó*, a cow, the tribute was named, as cattle in those days formed a large part of every spoil ; hence, in the text above it is called a *tidin-bó*, or "cattle-prey." The second part of the word would seem to be *aircambh*, a number or counting ; the word is given as *Boircambh* in the Glossary to O'Curry's Lectures, the genitive case being *boircambha* or *boircambha*, which was given to King Brian for a surname, as has been seen, and most probably first by his bard, MacLiaig.—*Ed. G. 7.*

will be very long, the main points which he has most ably and interestingly maintained in his *Essays on Celtic*, originally published in the *Cornhill Magazine* in 1866. Here and there we shall venture to add some explanation of our own.

Mr. Matthew Arnold speaks somewhat differently from us of the nature of that peculiar charm which he, in common with other great authorities, recognises amid undoubted drawbacks in the *Ossian* of Macpherson. Mr. Arnold, in his fourth essay on the *Study of Celtic Literature*, puts forward as a characteristic of Celtic poetry "Penetrating Passion and Melancholy—Titanism as we see it in Byron," and it is as an example of this that he mentions Macpherson's *Ossian* with high praise. Here follow his own words:—

"The Celts are the prime authors of this vein of piercing regret and passion, of this Titanism in poetry. A famous book, Macpherson's *Ossian*, carried in the last century this vein like a flood of lava through Europe. I am not going to criticise Macpherson's *Ossian* here. Make the part of what is forged, modern, tawdry, spurious, in the book as large as you please; strip Scotland, if you like, of every feather of borrowed plumes which, on the strength of Macpherson's *Ossian*, she may have stolen from that *vetus et major Scotia*—Ireland; I make no objection. But there will still be left in the book a residue with the very soul of the Celtic genius in it, and which has the proud distinction of having brought this soul of the Celtic genius into contact with the nations of modern Europe, and enriched all our poetry by it. Woody Morven and echoing Sora, and Selma with its silent halls! we all owe them a debt of gratitude, and when we are unjust enough to forget it, may the Muse forget us. Choose any one of the better passages in Macpherson's *Ossian*, and you can see, even at this time of day, what an apparition of newness and of power such a strain must have been in the eighteenth century."

No doubt, what strikes one chiefly in Macpherson's *Ossian* is piercing regret and melancholy. It is not however, we think, aggressive, like the piercing regret and

melancholy of Byron, and we are inclined to look on Titanism as a word that ought to be reserved from what we may call the aggressive variety of the piercingly melancholy species. And the piercingly melancholy itself is, even according to Mr. Arnold, only one species of the development of Celtic character in literature. In his third essay he notices that something apparently quite the opposite of Titanism has in France been pointed to as the true literary product of the Celt; he remarks that a peculiar gentleness of manners and life is put forward by another critic, the too well known M. Rénan, as the striking characteristic of Celtic literature. Strange as it may at first sight appear, far from treating this idea as quite opposed to his own, Mr. Arnold regards it as correct enough, provided it be acknowledged to offer, like his own theory of Titanism, only a partial view of the great subject. He maintains that to one common Celtic quality may justly be referred both his own Titanism and piercing passion and melancholy, as exemplified in Macpherson's *Ossian*, on the one hand, and on the other the gentleness which M. Rénan calls the Celtic characteristic. Mr. Arnold writes as follows, alluding to M. Rénan:—

"He talks of his 'douce petite race naturellement chrétienne,' his 'race fière et timide à l'extérieur gauche et embarrassé.' But it is evident that this description, however well it may do for the Cymri, will never do for the Gael; never do for the typical Irishman of Donnybrook fair. Again, M. Rénan's 'infinie délicatesse de sentiment qui caractérise la race Celtique,' how little that accords with the popular conception of an Irishman about to borrow money!* *Sentiment* is however the word which marks where the Celtic races really touch and are

* Mr. Arnold published this in the *Cornhill Magazine* in 1866. We have nothing to say about the "popular conception," but four or five years later than Mr. Arnold's publication, Mr. John Hamilton, of St. Ernans, began a series of papers in *MacMillan's Magazine* on his fifty years' experience of Life in Ireland, bore testimony in his first paper to many facts showing the fidelity of the Irish lower orders in repaying money lent, and narrated one fact which proves indeed, in precisely this respect, and in the case of two poor Irishmen, an "infinie délicatesse de sentiment," that men of the world must read of to imagine.

one ; sentimental, if the Celtic nature is to be characterised by a single term, is the best term to take. An organization quick to feel impressions, and feeling them very strongly ; a lively personality, therefore keenly sensitive to joy and to sorrow—this is the main point. If the downs of life too much outnumber the ups, this temperament, just because it is so quickly and nearly conscious of all impressions, may no doubt be seen shy and wounded ; it may be seen in wistful regret ; it may be seen in passionate, penetrating melancholy ; but its essence is to aspire ardently after life, light, and emotion, to be expansive and venturesome and gay."

Principal Shairp, in his Oxford lecture on Ossian, published in *Good Words*, in April, 1880, seems to prefer the word "sensitivity" to "sentiment" as the designation of the generic Celtic characteristic. We are inclined to agree with him. But whatever it be called, once there is such a general characteristic of the Celt, one would naturally be inclined to think that in a book containing "the very soul of the Celtic genius," the general characteristic would be found to lead to something more than Titanism or penetrating melancholy. This is really the case with regard to Macpherson's Ossian, and we believe we are right in judging that Mr. Arnold is quite of this opinion.

We find it indeed easier to follow Mr. Arnold in his praise than in his blame. As to carelessness of style being very general in Germany, we dare say he is right, and he certainly has De Quincey on his side ; but it must be remembered that legions of learned men write books in Germany, who in other countries would not find a public interested in their minute researches. With regard however to sense apart from style, we cannot agree with Mr. Arnold in his views of German "Platitude," and his strictures on Krummacher.

Again, Mr. Arnold's declaration that Ireland has had no great sculptors, will puzzle many of the countrymen of Foley and of Hogan. But his statement that "the sensuousness of the Latinized Frenchman makes Paris, the sensuousness of the

Celt proper has made Ireland," will puzzle none of us. We all remember that somebody besides the Celt proper meddled with the making of Ireland. Mr. Arnold here shows a little of the *Bonus Germanus*, or what he would, we suppose, call the Philister, and adopts decidedly the "Conventional Manner" of description.

Mr. Arnold maintains at great length that the Celtic genius is remarkable for three things of which Titanism is one. For this one he quotes Macpherson's Ossian directly, but his strong expressions seem to show that that book has in all respects the Celtic perfections. Let us notice what these perfections are, apart from Titanism, in Mr. Arnold's excellent judgment. He remarks three good manners of depicting nature, assigns them to three nationalities, the Germans, the Greeks, the Celts, and strongly distinguishes all from the "conventional" mode of treating nature, in which latter one alone, according to him, *the eye is not upon the object*.^{*} Calling the

^{*} The rule laid down by Mr. Matthew Arnold for distinguishing between natural and not natural description, is liable to be understood in a false sense. The rule he gives deals properly with descriptions of the *appearance* of things ; that in descriptions of what appears, *the eye should be on the object* (to use Mr. Arnold's expressive terminology), is manifest. In descriptions of sounds, on the other hand, it is rather the ear that should have paid attention. Take, for instance, the following stanza of Mrs. Hemans :—

" There was heard a heavy clang,
As of steel-girt men the tread,
And the tombs and the hollow pavement rang
With a sounding thrill of dread ;
And the holy chaunt was hushed awhile
As, by the torches' flame,
A gleam of arms up the sweeping aisle
With a mail-clad leader came."

Whatever else may be said about these verses, it must be admitted that the description given in them, far from being unnatural, is very natural, and even vividly so, from first to last. Yet the *eye is not* "on the object" till the last three lines. In the first five it is the ear that has been attentive. It is, we think, obvious that the true, full, general distinction to be drawn between natural and not natural description is this: that in the first case the object is represented as it strikes some sense, while, in the second case, it is submitted to us in a form in which it does not seem easily recognisable by any of our senses.

This abstract point has, however, no practical bearing on the particular criticisms of Mr. Arnold to which we refer, as the descriptions they deal with are descriptions of *appearances*, and *in them*, when they are natural, "the eye is on the object." And even in the general theory we can scarcely think that Mr. Arnold is against us. He

moon the refulgent lamp of night, is an example of the Conventional Mode according to him. Such words would not call up a picture of the moon to the mind's eye, though they would remind one of the effect produced by the moon's visible presence. They insist on an analogy between the action of a lamp and the moon upon us. But "refulgent lamp" gives us no picture of the wonderful orb set nearest to us in the sky when we hear those words, *the eye is not upon the object*. It is otherwise when nature is described in any one of the "faithful" manners. Mr. Arnold describes the German manner as merely "faithful," merely calling up the vision of the object as we see it in nature. In the Greek manner he says "lightness and brightness are added;" in the Celtic, charm and magic. He points out the following short passage in Shakspeare, where the three may, it seems to us, be distinguished in gradual succession, though he sees there only the Greek and Celtic manner. We think he might have called the first couplet, according to his principles, an example of the German mode—

"I know a bank whereon the wild thyme blows,
Where oxlips and the noddy violet grows,
Quite over-canopied with luscious woodbine,
With sweet musk roses or with eglantine.
Look how the floor of heaven
Is thick inlaid with patines of bright gold!
Met we on hill, in dale, forest, or mead,
By paved fountain, or by rusby brook,
Or in the bleached margin of the sea."

In the lines just quoted we have at first scarcely anything more than a faithful representation of what we see in nature; then the description seems easily to set a natural scene in a peculiarly vivid light; "lightness and brightness are added," and finally, there is no longer vivid light enabling us to feel easy masters of the whole scene; but on the contrary it seems as if the scene

surely cannot have meant to reject with mute contempt the great principles, well defended by Lessing, as to the art that appeals to the eye alone, and the art that appeals to more. If Mr. Arnold had been really opposed in this respect to the great German critic, we cannot think he would have quietly passed him by; surely he would have openly entered the lists against him, feeling that he was an adversary who might be defeated, but could not be ignored.

becomes *our* master—as if there were some spell binding us, entrancing our attention to the clearly defined objects which suddenly put on for us an attraction we cannot with facility explain. "Magic," says Mr. Arnold, "is the word to insist upon—a magically vivid and near interpretation of nature." He gives of this the following fine examples: From Shakspeare—

"In such a night
Stood Dido, with a willow in her hand,
Upon the wild sea bank, and waved her love
To come again to Carthage."

And from the Celtic—

"They saw a tall tree by the side of the river, one half of which was in flames from the root to the top, and the other half was green and in full life."

This kind of excellence Mr. Arnold believes to have been introduced into English literature from mixture with the Celts. It, as well as penetrating melancholy, is to be found in Macpherson's Ossian, and we cannot think that Mr. Arnold would have written, as we have seen he does, about woody Morven and echoing Sora, and Selma with its silent halls, if he had not himself strongly felt this magical descriptive charm in the "residue" of that "wonderful book."

His third Celtic excellence is style, which he looks on as an almost universal natural gift among the Celts, and it is at any rate one that must be recognised in Macpherson's Ossian.

"Sentiment," according to Mr. Arnold, and "sensibility," according to Principal Shairp, is the best word to designate the general character from which all these peculiar excellences proceed. Some such word it must be. But these words are a little too general for our purpose; they seem to point directly to abuse of a good quality, at least to call up the idea at once of the faults as well as the virtues of the character; they suit admirably the *exterieur gauche et embarassé* M. Rénan has introduced us to, and we want something to describe more immediately the source of the power of the high Celtic qualities alone. We think the spirit of friendly admiration serves this purpose, that it expresses what is good in sensibility, and may therefore be properly

set down as the source of those good qualities which are justly said indeed to arise from sensibility in general, but arise precisely from what is good in sensibility.

Lord Byron's Titanism has power to attract us, not because he hates the world, but because he seems to love and aspire to something better than human coldness and pretence. The source of the power of this great writer in his misanthropic mood, is his astonishingly friendly admiration for what he does not despise or hate. He contemplates, for instance, the death of the Princess Charlotte at first as a vision of the abyss. Even from the first he is full of pity for the vague, deep and immedicable wound; but in a moment he is on warm and intimate terms with the chief phantom that "seems royal still," and "pale but lovely." He addresses it with more than affectionate loyalty, with familiar tenderness—"Fond hope of many nations!" "O thou that wert so happy, so adored; those who weep not for kings shall weep for thee." This it is, this friendly admiration, which not only makes Titanism interesting, but gives the magically near interpretation of Nature. Byron was indeed the man who—

"Made him *friends* of mountains; with the stars
And the quick spirit of the universe
He held his dialogues: and they did teach
To him the *Magic* of their mysteries."

If he makes us sympathize with him when he revels in the terrible, it is because we feel his heart is in it.

On the other hand Goethe can, as Mr. Arnold remarks, write in the Greek manner nobly. He never gives a "magical" description; in fact he never could or would, for, unlike Schiller, he never could or would appear to have the least personal feeling for any one of the objects which he described with his amazing mirror-like perfection. The Greeks he could and did imitate indeed. The masterful artistic Greek keeps at a distance from his object, and surveys it to the best advantage in the clearest light. He is a connoisseur, not an enthusiast. The true Celt, on the other hand never merely contemplates; he feels deeply at the same time; he is ardent for some object that he would fain acquire or pre-

serve, and therefore his descriptions show a sort of magic intimacy; his melancholy has peculiar power; his satisfaction breathes a kind of enthusiasm for peace. As for style, it is clear that both the Greek love for brightness of description with ease of manner, and the Celtic warmth of feeling proceeding from friendly admiration of what is great, tend to induce men to make the most of the objects they represent; to put them forward in pleasing grouping and good order; to be careful of style in their expression. It is only those who love no charm beyond truth and wisdom, that will be careless of such a thing as style.

We have said enough, we think, to satisfy our readers that we do not mislead them in pointing to the romantic spirit of friendly admiration for something Great as the true source of the charm of the "residue" of Macpherson's Ossian. The Celtic genius is there, and this spirit is the source of its peculiar excellence and power. This same spirit is to be found in our good Irish Ossianic poems. There is, no doubt, more variety in them than in the Scottish work. The development is not so monotonous, so purely melancholy; but what gives the monotonous melancholy book its power, the romantic spirit of almost magic intimacy, of enthusiastic admiration, is fully there, and often in a form most closely resembling Macpherson's Ossian.

The examples we have selected to show the similarity between the two kinds of Ossianic poetry, certainly bear out this with reference to description. And as for "Titanism," while Mr. Arnold points to Macpherson, we feel we may direct attention to the two concluding lines of the passage last brought forward from Tirnanog. There is surely Titanism in the "We gazed awhile" of the brave travellers suddenly enshrouded in a great tempest. It is very unlike the

"Extemplo Æneæ solvuntur frigore membra"

of the grand storm scene at the beginning of the Æneid, where there is none of the Celtic romantic friendliness for what is great, even when terrible, from which both magic interpretation of Nature and Titan-

ism spring. Both these things are alike to be found—we say it without hesitation—in our own and in Macpherson's Ossian, though it is only in our own that we meet with Ossianic pictures of gentle happy days like those which M. Rénan admired and called Celtic.

With this view of the Celtic poetic genius before us, we shall now approach the great passage of the Return and Transformation of Oisín in Tirnanóg, and we venture to promise our readers they shall not find their expectations disappointed by the Irish bard. We believe they will find them all surpassed; they will certainly find deeply penetrating Passion and Melancholy in the midst of immense Misfortune, and they will see that Misfortune sketched with a delicate and entrancing power. They will see with what facility and intimacy the old poet dealt with his whole subject; how near and dear it must have been to him to appear so magical to us; and they will see all this exhibited, not by snatches, not as a *Curiosa Felicitas*, but in a sustained and admirably progressive manner.

(To be continued.)

TRANSLATION.

WELCOME TO CORK.

SUNDAY'S WELL, CORK.

A few subscribers requested that I would translate my "Pailte gear uon nupleabap saéilge go Corcaig."—(No. 2, page 52.) Perhaps you would think this version worth a place in the next number.

The *Gaelic Journal* is Heartily Welcome to Cork.

You're heartily welcome, young Journal to Cork,
Most welcome, as showing the patriot's work
Is still of some consequence, still of some worth,
In preserving our dear native Gaelic.

No half-hearted welcome, repellingly cold—
I promise you welcome from young and from old,
The blushing, the bashful, the brave and the bold,
Assisting while reading the Gaelic.

As I sit by the fire I'll enjoy the glad news—
More treasure-trove measures of bards to peruse;
I'd sink in mid-ocean, or perhaps I'd choose
Hot quarters for haters of Gaelic.

A CORKMAN.

"The care of the National Language is a Sacred Trust."—*Schlegel*.

THE SOUNDS AND LETTERS OF THE IRISH LANGUAGE.

II.

It is evident on inspection that the letters of the Irish alphabet are identical with those of the Roman, as found in MSS. of the 3rd—5th centuries. These latter characters were introduced into Ireland during that period: but we shall give reasons which induce the belief that, at least among a limited number of persons in the island, alphabetical signs of some kind had been long previously in use. It is probably on this account that, on adopting the Roman alphabet of the period, the bards and *fileadh*s, who comprised all the educated men, chose only certain of the Roman letters, re-arranging them in a different order from that of the alphabet as received from the Continent or Britain. This may have been the order of the letters in the older Irish alphabet, and the names of trees or shrubs which were given to them would seem to point to some such writing as that known as the Ogham. The letters in the latter closely resemble the trunks and branches of trees, being the handiest form for cutting on tablets of wood, or for forming inscriptions on stone. From the names of the first three letters of the ancient Irish alphabet, it was termed the Beth-luis-nion, but the third letter was subsequently put in the fifth place. It consisted of the ordinary 18 letters, with a few additional ones for the writing of Greek, Latin, and Hebrew names, and of certain diphthongs, and the combination *ng*. The letters in their original form were not angular, but rounded. It was only after several centuries that the angular forms came into vogue. It was from the older forms, as found in such manuscripts as the Book of Kells, that Petrie and O'Curry designed the characters in the fount of type cast for the Catholic University press. Similar ones are employed in the *Gaelic Journal*. The following is the Beth-luis-nion. We give the names of trees given to the letters, with the modern Irish names of the same

trees and their meaning in English, together with corresponding Roman letters:—

No.	Capitals	Small Letters	Name	Modern Name of Tree	Meaning	Roman Letter	Approximate Sound
1	Ḃ	b	bet	bert, boitroac	Birch	b	f
2	Ḟ	l	lunr	caomán	Mountain Ash	l	(of four varieties)
3	Ḟ	f	feann	foimhóg	Alder	f	s, sh
4	Ḟ	l	lail	lucloag, rucloac	Willow	l	h (in four varieties)
5	Ḟ	h	hion	hionnóg, fionnóg	Ash	h	th (in though)
6	Ḟ	h	huc	hucloag, fionnóg	Hawthorn	h	th (in think)
7	Ḟ	v	vunp	vunp	Oak	v	k
8	Ḟ	c	cinne	—	—	c	m
9	Ḟ	m	coll	coll	Hazel	m	g (in give).
10	Ḟ	m	coll	coll	Vine	g	p
11	Ḟ	s	Soie	soie	Ivy	s	r
12	Ḟ	p	pacpoc	pacpoc	—	p	a (in all)
13	Ḟ	r	ruir	ruir, ruim	Eller	r	o
14	Ḟ	a	ailm	ailm	Pir	a	oo
15	Ḟ	a	ailm	ailm	Purze	a	e (in there)
16	Ḟ	o	om	om	Heath	o	ee
17	Ḟ	u	up	up	Aspen	u	
18	Ḟ	e	eaob	eaob, cuic	Yew	e	
19	Ḟ	i	ioab	ioab, iugap	Yew	i	

The combination ng had also a special name, ngeobal (meaning a reed, at present called grolcaic), but not represented by a single character. However, in an Ogham alphabet given in the Book of Ballymote, there was a distinctive arrangement for the simple sound represented by these two letters in the Roman alphabet adopted by the Irish. It will be at once perceived, on examining the above characters, that they differ but slightly from the printed letters used by the western nations of modern Europe, the most marked differences being in the 5, 11, 17, and 18, and in the more ornamental forms of some of the capitals. They

are also, from an artistic point of view, beautiful, and from a matter of fact standpoint, clear and easily read. There is therefore no valid reason why the characters which have for so many centuries been used for writing and printing the Irish language should be now superseded by others, and there are several powerful reasons against adopting such an innovation. At present, the modern Irish alphabet is, for convenience, generally arranged in the same order as the Roman, the letters receiving names indicating their sounds. Its modern name is aibhíur or aibíur. Its powers of expressing sounds are increased by accents over the vowels, by dots over consonants, and by certain combinations of letters. The ancient Irish employed numerous other marks, many of which indicated abbreviations, but these have been reduced and simplified in the modern language. A current hand for writing, sloping from right to left, has been used by some scribes, but the ordinary Irish handwriting is an imitation of the letters used in print. There is, however, a design formed of issuing copy-books containing a current Irish hand. We may take this opportunity of pointing out that in the Beth-luis-nion the vowels are arranged all together at the end, the broad preceding the slender, that the letters at the commencement give examples respectively of a flat labial, a sharp lingual, a sharp open labial, a hissing or sibilant sound, and a nasal sound. This furnishes a key to the systematic arrangement adopted, probably derived from that of an earlier alphabet. The orthographic system, including aspiration and eclipsis, traces of which are discernible in the oldest Irish manuscripts, is so different from the Greek and Roman, and so well adapted to the Irish language, that notwithstanding the hypothesis of Zeus, we plainly discern in it evident marks of an earlier method of writing. As for the theory of Ledwich and Graves, that there is a connection between the Ogham and Runic alphabets, we consider it unworthy of notice, even if the limits of our space permitted its discussion. Whether the Welsh Coicbren y Berdd, or bardic alphabet, was in use before the introduction of the Roman, we will not

attempt to decide; but considering that the Phenicians traded to the ports of Ireland and Britain long before the time of the Roman Empire, it would be a wonderful thing if the inhabitants of these countries had not a knowledge at that time of some kind of writing. We must remember that the Romans were very prone to accuse of barbarism and savagery any peoples who did not at once accept their own civilization, language, and rule. Ireland was never a portion of the Roman empire, but in it a kind of learned men, called ollamhs, subdivided into the classes of bards and fileadhs, existed from time immemorial, and it is claimed for them that they kept regular records of public events. Making due allowance for mythic allegories and bardic exaggerations, and avoiding the extremes of uncritical credulity and prejudiced disbelief, we have accordingly arrived at the conclusion that the Irish possessed an alphabet before the introduction of Roman letters. The numerous references to ancient records, inscriptions, and written documents in our early annals strengthens us in this opinion, as also the peculiarities of the ancient Irish Roman and Ogham alphabets.

Having considered the peculiarities of the Irish alphabetical characters, we shall now proceed to an inquiry into the sounds represented by them, taking first the simple vowels, and then in succession the simple or unaspirated and the aspirated consonants. We shall take the English sounds as heard in that portion of England east of a line drawn from the Wash to Birmingham, and passing thence to Oxford and the Isle of Wight. The pronunciation of English in Ireland we shall not notice, except sometimes as an illustration of Irish sounds. We shall take the pronunciation of Irish of the west of Galway and Mayo as the standard for the sounds of the letters, except in one or two evidently erroneous utterances; but we shall also mention the principal deviations from these sounds in other parts of Ireland. The Irish spoken in the Island of Achill and the South Isles of Arran may be generally considered, in the matter of pronunciation, as the purest and most correct at present existing.

As we have already stated, the vowels have each three sounds—a long sound, a short, and an obscure. Under certain circumstances some of them have diphthongal sounds. An obscure sound never occurs in a root-syllable, in a monosyllable, and very seldom in the first syllable of a word. The exceptions to this are found in some of the possessive and compound pronouns. Long vowels are generally, though not always, marked with an acute accent, as fáy, growth; óy, young. This accent indicates length, *not* stress, or, in other words, it is a sign of *quantity* rather than what is usually understood in English treatises by accent. The latter or stress is nearly always on the root syllable of the word, though in the Munster pronunciation this rule is frequently broken. No number of vowels coming together forms more than one syllable, and vowels in modern Irish are never doubled. There are no absolutely silent vowels, though some are very faintly pronounced, and may become wholly silent in rapid colloquial use.

À

À is the first letter of the modern Irish alphabet, and the first of the vowels in it and in the Beth-luis-nion. It is a broad vowel, having three regular sounds—a long, a short, and an obscure, besides two or three diphthongal ones under certain exceptional circumstances. It is never sounded as in any of the English words, *fate*, *fat*, *far*, *cribbage*, when not accompanied by another vowel. Its sounds are as follow:—

A long has a sound intermediate between those of the *a*'s in the English words, *fall* and *far*, but approaching nearer to the former. Irishmen generally pronounce the *a* in *all* with this Irish sound, but if attention is paid to the pronunciation of the same word by an Englishman, it will be found to be nearer to *o* long, deeper and more open. The long *a* is generally distinguished by an acute accent over it, though in certain positions this is not necessary, and the accent is omitted. The syllable containing the accented *á* may or may not have the stress or tonic accent upon it in the pronunciation of the word,

the accent indicating length only. Examples of words with this sound of *a* are—*bán*, white; *lá*, a day; *éa*, is; *áir*, high; *bárr*, a top, summit; *lán*, full; *báó*, a boat. *áó* and *áé*, when followed immediately by one of the consonants *l*, *m*, *n*, or *u*, has often the sound of *a* long. As, however, the usage in this respect, even in the province of Connaught, varies, it were desirable that when the long sound is used, the *a* should be marked with an accent, which is seldom done by Irish writers. If this rule were observed, then in all cases in which *áó* or *áé* occurs with the stress on it in polysyllables, and in which no accent is marked, a sound somewhat more open than the English long *i* in tile would be heard. Thus *áóim*, an aspen, is pronounced something like *i-in*; *áóim*, I adore, like *i-rim*; *áóis*, Thady, like *tigue*; the *i* in all cases being long, like *i* in mine. The rule therefore for the pronunciation of *a* in the combinations *áó* and *áé* may be given as follows:—

A when followed by an aspirated *o* or *u*, which is again followed immediately by a broad vowel, or by the consonants *l*, *m*, *n*, *u*, *c*, *u*, in a word of more than one syllable, and when not marked with the accent, has a sound intermediate between the English *oi* in boil and *i* in mile. In other situations *a* in this combination is pronounced long, as in the words, *áóbaí*, cause, pronounced something like *aw-wur*; *áómao*, timber, pronounced *aw-mudh*, nearly.*

A short has an intermediate sound between that of *a* in the English word, *man*, and that of *a* in the word *what* or *o* in *not*. The English word *not* is frequently pronounced by the Irish peasantry with the sound of the Irish short *a*. The flat sound of the English short *a*, as in *cat*, is very rare, and does not to our knowledge exist in any of the Continental languages, the short *a* of these languages approaching much nearer to the Irish sound. However, the English sound exists in Irish, but is expressed by *ea* or by *ai*, as in the words

bean, a woman, pronounced almost like the English *ban*; *áil*, a cliff, pronounced almost *alyuh*, but in one syllable. The difference in the two sounds can be heard by getting an Irish speaker to pronounce *anam*, a soul, and *ann*, a name; and by noticing the difference in sound between the nominative singular of *bean* and its genitive plural *ban*. O'Donovan is therefore wrong in stating that the *a* short is like *a* in the English word *fat*, unless he means that there is a distant resemblance between the two sounds.* There is a similar difference between the Welsh short *a* and the English; for the word *pan*, *when*, is not pronounced as the English word *pan*, though it approaches nearer to it than a corresponding Irish word would. The excessive flatness of the short English *a* in the mouth of some speakers has been travestied by Dickens in certain expressions attributed by him to Mr. Mantalini. There is an opposite tendency in central England. In fact, there is an almost infinite variety in the sounds of the vowels in the various English dialects, the changes being much greater than the variations in those of Wales or Ireland. We may remark that the sound of *a* in *father* also exists in Irish, but is not expressed by a single *a*.

The obscure sound of *a* is heard when it occurs in the unaccented terminations of polysyllables and in certain particles. Examples, *áóic*, a horn, pronounced almost like *i-urk*, when the second *a* is obscure, and the first diphthongal. This obscure sound corresponds to the *a* in unnecessary or to the French *e demi-muet*. Other examples are the article *an*, the preposition *at* in such expressions as *a m-baile*, at home; *a máir*, to-morrow, &c.

Clann Concóbaí.

(To be continued.)

* In editing the *First Irish Book* for the Society for the Preservation of the Irish Language, we ventured here to dissent from O'Donovan: relegating his *a* short to the position of an exceptional sound in Irish.—*Ed. G. J.*

† *a* or *i* (*ann*, *ionn* or *in*): the sound of the vowel in this preposition is very obscure, and has been much influenced by the rule *caol be caol*, &c.

* In the South no trace of the long accent is discernible in the pronunciation of the word *áóbaí*, which is sounded as if the *ó* were not present; this may be, perhaps, owing to the presence of the aspirated *b*; *áómao* is, however, pronounced in Munster *i-mudh*.—*Ed. G. J.*

Beó an éireánig faoi meaf fóir.

NA CU-ANMANNA I NGAEDHILIG.
LE TOMAS OFLANNAOILE.

II.

I-measc na n-ainmhidheadh uile o a ngoirthi anmanna d'fhearaihbh in Eirinn 'sant-sean-aimsir ni raibha ainmhidh—beathach, eun, no iasc—ba mho meas na ba mhinice tugadh i g-cuimhne faoi 'n t-samhail so 'na an *clu*. Do lamhfainn a radh go deimhin nach bh-fuil focal air bith eile ann—leath amuigh b'fheidir don fhocal *maol* ambain—do cleachtadh i g-cumadh ainmann dileas fear chomh minic agus ainm an bheathaigh so.

Deir an *Sanas Chormaic* gur b' in "oenach n-uirthreith" (iodbon, in aonach flatha oirdheirc) do dioltaoi na *miolchoin*, i coin na miolmaighe no coin na ngirrfhiadh—amhail earraidh uaisle eile mar taid na *h-eich* agus na *carbaid*, *lionn* agus *feoil*, *fithchealla* agus *fir-fithcheille* agus mar sin. Is iomdha cruthughadh eile mar an g-ceudna do gheibhimid in ar sean-dantaibh agus in ar bh-finnseultaibh a dhearbhas duinn an meas agus an gean do bhi ag ar sinsearaibh air an m-beathach uasal so. Agus ma smuaimid go raibh an tir uile in allod foluighthe o'n g-ceann go cheile le coilltibh mora tiugha, mar a d-taithigheadh an fiadh, an mac-tire, an torc fiadhain, an sionnach, an girrfhiadh, an broc, agus miolta eile a ta air n-a muchadh le re fhacla; ma smuaimid gur ba mhór na sealgairidh na sean-Ghaedhil, ler bh'ionmhuin dul tre sna coilltibh le n-a "g-conaibh saoithe" tar lorg na m-beathach n-allta ud; agus ma chuimh-nighmid air neart agus air luathas, air chrodhacht agus air cheill na con, ni bhudh iongnadh linn gur ba bhreagh le n-ar sinsearaibh an beathach so, agus go ngradhuighdis a g-clann d'ainmniughadh go minic uaidh.

Ta clu na con Eircannaighe go deimhin chomh mor sin go d-tig linn a radh gur beagnach do chomharthaibh no do shua-theantasaibh Eireann i. mar ta fos an *Chros Eircannach*,* an *Dealradh-greine*, an *Scan-*

chleigtheach, an *Chlairseach* agus an t-*Seamrog*.

Is inbhreathnuighthe e, cia gur minic do gheibhimid *Faolan* agus *Coilean* agus *Oisín* agus *Mathghamhain* 'sa leithide sin 'na n-anmannaibh fear, ni feicthear gur cleachtadh riamh "Cu" mar so 'na *aonar* gan tuilleadh-focail d'a mheudughadh no da chriochnughadh—muna be mar ghiorrughadh anma dob' fhaide, amhail *Cu* air son *Cuchulainn*. Ni fhaighmaid "Cu" mar ainm-fir, acht se as gnathach ann *Cu-Midhe* no *Cu-sleibhe* no *Cu-dubh* no *Donnchuno Connhac*; gidheadh ta *laghduighthe* le faghail 'na n-aonar mar ta *Cuan* amhail laghduighthe eile mar *Marcan*, *Oisín*, etc.

Do bhi na h-anmanna pearsanta so chomh lionmhar, agus ta an oiread sin do shloinntibh deidheanacha d'eirigh uatha gur concas dam go m-badh mhaith le leigh-theoiribh Gaedhealach trachtadh beag do bheith aca air na "Cu-anmannaibh" so. Do tharraing me iad as na *h-Annalaibh* do scriobh na Ceithre Maighstridh (clo Ui Dhonnubhain), as na *Goidelica* le Whitley Stokes (an dara clo), as na *Lectures on the MS. Materials of Ancient Irish History* le Ua Comhraidh, agus as priomh-shaotha-raibh eile.

'Se an focal *cu* aon do na h-anmannaibh d'athruigh a n-insce le cathadh na saoghal, mar ta *tir*, *muir*, *briathar*, *beatha*, *slighe*, *pearsa*, agus moran eile. Feadh na d-tri g-ceud m-bliadhan do chuaidh tharainn, an chuid as lugha dhe, do cleachtadh an focal mar don *bhean-insce*, 'se sin, an t-aon ainm beanda don da chineul. Is forus a fhoillsiughadh so; mar ta i seanchas an Dochtuir Ceiting 'san 8adh Caib, don cheud leabhar: ". . . gur bhuailliosdair an meascinn fo lar go ros marbh i; gona *uathhe* ainm-nighthearann innsi." (*Forus Feasa ar Eirinn*: clo an t-Seoighigh.) I *d-Tornidheacht Dhiarmada agus Grainne* do leighmid "Do chonnaire an *chu* chuire agus a *croas* ar leathadh *aice*." Ta an ni ceudna follus air feadh na n-dan "Oisineach" go h-uile. Acht 'san t-sean-Ghaedhilig—mar luaidhtear le *Zeuss* 'agus le *Windisch* 'na dhiaidh-sean—is don fhear-insce ba h-e an focal, mar *kuon* i nGreigis agus *canis* i Laidin; amhail fhoillsigheas an rann so as

* Creudfa d-tug thar "Cros Cheiteach" go gnathach' a'r ang-crois so? An bh-faghtar i d-tirthubh Ceilteacha eile i mar an g-ceudna—i n-Breatain, in Albain, 'san bh-Frainge?

Iomunn Bhrocain in onoir Bhrighde Naomhtha (*Goidelica* l. 138):

"Sech ba sathech in cu de ní bu bronach in t-oscur." 'Se sin le radh, "cia go raibh a saith de ag an g-coin ní ba bhronach an t-aoidhe." Is follas as so agus as taisbeuntaibh eile d'fheudamaois a thabhairt gur bh'ainm feartha cu 'san t-sean-aimsir. Is amhlaidh so do bhí in anmannaibh-fear; agus is uime sin a theagmhas go n-abradaois *Cu-dubh*, *Con-duibh* air an ainm dileas in allod, cia go n-abramaid andiu *cu dhubh*, *con duibhe* ag labhairt air an m-beathach duinn.

Ag so na cineil anmann in a d-teidh an focal *cu*:

1. *Cu* agus *geinidin* i. cas geineamhnach 'na dhiaidh, mar ta (a) *Cu* maille le geinidin anma dhilis *fir*, mar *Cu-Chulainn*; (b) *Cu* le geinidin anma dhilis do *thir* no do *threabh* no d'*ait* eigin, mar ta *Cu-Chonnacht*, *Cu-Gaileang*, etc.; (c) *Cu* le geinidin anma choitichinn mar ta *Cu-aibhne* *Cu-sleibhe* agus a leithede so; is ro lionmhar iad.

2. *Cu* agus *comhfhocal* no "aicideach" 'na dhiaidh mar *Cu-allaidh*, *Cu-buidhe*, *Cu-caoch* agus cuid eile. Ní mor a lion-san.

3. *Cu* agus *buadhfhocal* roimhe—air uairibh ainm, air uairibh eile comhfhocal; (a) le h-ainm air n-a chur roimhe, mar ta *Aolchu*, *Dobharchu*, *Míolchu* agus a samhla sin; (b) le comhfhocal roimhe mar *Ardchu*, *Fionnchu*, agus cuid eile. In san treas cineul ta an dara lion is mo.

4. Comhshuidhte no "cumaisc" in arb'e *con-* (gne as iomlaine don bhun-fhocal) do gheibhimid air n-a chur roimh focal eile mar ata in sna h-anmannaibh *Conchadh*, *Conghal*, *Connhal* agus iomad eile.

5. Na laghdhuite no *deminutiva* do *cu* mar ta *Cuan*, *Cuanan* agus beagan eile.

In sna h-aitheibh a leanas deanfaidh me tracht air na cuig cineulaibh so i n-diaidh a cheile. Tabharfaidh me an meud do thainic liom d'fhaghail diobh as na hoibreachaibh reumhraidhte; agus nuair fheudaim a dheanadh luaidhfead gneithe deidheanacha na n-anmann reir mar ataid i nGaehilig agus mar ghnithear "Beurla" dhiobh.

(*Le bheith air leanamhain.*)

THE ADVENT OF THE MILESIAINS.

THE GIFT OF THE GAELIC TONGUE.

BY JAMES MURPHY,

Author of "Ulic Fitzmaurice," "The Fortunes of Maurice O'Donnell," "Hugh Rouch, the Ribbonman," "Maurice's Sorrow," "The House on the Rath," &c.

The summer sun is streaming o'er many a galley tall

Where Eastern wave, by Syrian coast,
builds up of foam a wall;
And bright the golden streak of rays that
marks the vessels' track,
And bright the sheen of summer light the
parted wave gives back.

But brighter far the lines of light from
waven swords that gleam,
And brighter still of high resolve in warrior
eyes the beam;
As from the galleys' sun-lit decks into the
temple's gloom
Pass armed hosts with glancing helm and
wave of tossing plume!

The sacred shrine above them—the spreading
sea before—
The silken sails, as yet unfurled, their wait-
ing galleys bore—

In shrouding mist and silence—none dared
to whisper then!—
Await the God of Destiny a thousand
bearded men.

No arching roof or canopy o'erspreads the
temple where
Before the awful shrine of Fate the muste-
tered warriors are—
In solemn silent reverence the mystic words
of fate
From the High-priest of Prophecy the
pluméd chiefs await.

A leader stands before them, whose broad
and ample breast
In mantling folds of purple cloth by kingly
right is drest;

A head above the tallest, his helm, athrough
the mist,
Beams bright as day with diamond and
gleam of amethyst!

That sword he bears, in Babylon from royal
hand he tore ;

That golden circlet on his arm the regal
Pharaoh wore ;

The diamonds on his sword-hilt, that gleam
like liquid fire,

Once graced the golden shrines above the
idol-gods of Tyre.

A warrior he of warrior race, Assyria owned
his sway ;*

His iron-bands through Scythia tore their
resistless way ;

And women wailed in Egypt, and cities lay
as lone

As Isis in the desert, when once his flag
was flown !

But leave he must! The fabled isle, the
ancient seer foretold†

In burning words of prophecy—whose hills
were throned in gold—

Whose streams were tuned to melody—
whose shores with pearls were lined—

And where the perfumes of the East sur-
charged the summer wind—

Called him afar! He cannot stay! At
night the golden beams

That flooded that fair island-home, shone
inward on his dreams ;

At day nor eastern wave he saw, nor
eastern land, nor sky—

Along the golden rim of heaven sought out
that isle his eye !

And now, amid his followers, before the
shrine he stands—

Before the unknown God that holds the
future in His hands—

And a bright blessing prayeth he his fol-
lowers for, and on

That island-home, that fabled land, e're yet
his ships were gone.

The aged priest before them stands, the
mystic reed in hand :

" Milesius! Heber! Heremon!—seek ye
the fabled land?

My heart-strings rend at parting—with grief
my breast is wrung—

But a priceless gift I give thee :—the Bless-
ing of the Tongue !

" A tongue for men to pray in to listening
gods on high,

A tongue whose ringing accents shall cheer
the brave to die—

Meet, in the dark'ning even', when falls the
night above,

For red-lipped maids in Eire to speak the
words of love.

" A tongue wherein the Druid may wor-
ship at the oak,

A tongue wherewith magician may hidden
spells evoke—*

In airy mist at noonday shall her fair hills
be drest,

Or golden light shall deck her at eve—at his
behest.

" Its notes the flow shall rival of Eire's
silver streams,

Breathe it at night—a benison falls on the
sleeper's dreams!

And angels' speech of sorrow (for ruined
souls) in bliss

Shall lose its tone of anguish when women
cry in this!"

The chieftain frowned in anger: "Not gift
like this," he said,

"Want we to stir the heart to love—to
sorrow for the dead ;

For the brave heart to conquer, and the
bright blade to slay,

Shall win us woman's love, I trow—let
sorrow those who may.

"Hast thou no other blessing?" "Hush!"
the aged seer replies,

"Than gleaming sword, or gallant heart, in
this more power lies ;

Swords rust and throbbing hearts grow still,
but in this gift I give

Thy princely name and glorious deeds and
bright renown shall live !

* See O'Mahony's "Keating," pp. 178-9.

† "Caicer," a principal druid among the Gadelians [a kindred race of the Milesians], informed them by his prophetic knowledge that there was no country ordained for them to inhabit until they arrived on the coast of a certain western isle—meaning thereby Ireland.—*Keating's Ancient Irish History*.

* The pagan Irish were enabled by their magic gifts to enshroud their enemies in a mist, whereby they were easily defeated.—*Keating*.

"Its kindling words shall valour feed within
 thy children's breasts ;
 Its songs shall prouder tribute be than
 heralds' gleaming crests ;
 Its strains shall make their swords outflash
 when dangers gather round ;
 And ever shall its clarion cheer o'er con-
 quered foe resound.

"Its trumpet tones in battle hour shall
 point the lifted spear ;
 The battle-axe through surging foes shall
 make a pathway clear ;
 For victory won its songs of joy shall grace
 the festive cup"—
 The sword-blades in their jewelled sheaths
 came ringing swiftly up !

"But hand-to-hand unitedly—on this con-
 dition rests
 The mystic charm of victory that in this
 blessing vests—
 Your ranks must join ; your arms strike ;—
 your valiant hearts must know
 Nor treason nor disloyalty when dares your
 strength the foe :

"Else shall your pæans of victory be songs
 of woe instead ;
 Else shall the conquering feet of foes above
 your bravest tread ;
 Else shall—but no!—the perfumed breeze to
 bear you hence away
 Swells in your sails—mine aged lips the
 rest forbear to say !"

He lifted high his trembling hands—the
 chieftains forward sprang
 And, kneeling, with the clank of spears the
 marble pavement rang ;—
 A glorious sunburst flashed athrough the
 temple's solemn glooms—
 A thousand swords outflashed!—the air was
 swept with tossing plumes !

Uprose the bannered lances, like lines of
 tapered oaks ;
 Rang on the pave their sabres, like hammer-
 ing forgeman's strokes :
 A cheer arose ! "The sunburst ! The God
 of Fate," they cried,
 "Our banner in the golden sky with golden
 light has dyed !

"Never to die that banner ! Never that
 tongue to die,
 Till the warring world is voiceless, till the
 sun dies in the sky ;
 Till the god-like gift of manhood dies out
 from heart and veins,
 And on the breast of Eire no son of our race
 remains.

"To the golden shores of Eirinn ! To her
 sun-lit hills !" The cry
 In the mystic tongue, that now they spoke,
 on the swelling breeze rose high,
 And the silken sails and the cedar masts
 that their tossing galleys bore,
 On that Eastern wave, when the sun went
 down, threw a shadow nevermore !

SOME PUZZLES IN IRISH LOCAL NOMENCLATURE.

IN no country in the world is there so large a proportion of the names of places intelligible as in Ireland. This may be accounted for partly by the fact that the names are nearly all Gaelic, which has been the language of the country without a break from the time of the first colonies till the introduction of English, and is still the spoken language over a large area, so that the names never lost their significance ; and partly that a very large number of the names are recorded in their correct original forms in our old Gaelic books. But, even with these helps, we have still a considerable number of local names whose meanings we cannot discover. In my two volumes on "Irish Names of Places," I have confined myself to those names of whose meanings I had unquestionable evidence of one kind or another ; but it may be interesting to pass in review here a few of these names that came across me whose meanings I was unable to determine.

Where names do not bear their interpretation plainly on their face in their present Anglicized forms, there are two chief modes of determining their meanings ;—either to hear them pronounced as living words, or to find out their oldest forms in ancient Gaelic

documents: in either case you can generally determine the meaning. But still there are names—and not a few—about which we are in the dark, though we can hear them pronounced, or find them written in old books.

And here it is necessary to observe that once you hear a name distinctly pronounced by several intelligent old people who all agree, or find it plainly written in a manuscript of authority, if in either case it is not intelligible, you are not at liberty to alter it so as to give it a meaning, unless in rare exceptional cases, and with some sound reason to justify the change. It is by indulging in this sort of license that etymologists are most prone to error, not only in Gaelic, but in all other languages.

We are not able to tell, with any degree of certainty, the meaning of the name of Ireland itself, or of any one of the four provinces. Our old writers have legends to account for all; but these legends are quite worthless as etymological authorities, except, perhaps, the legend of the origin of the name of Leinster, which has a historical look about it. The oldest native form of the name of Ireland is *Heriu* or *Eriu*. But in the ancient Greek, Latin, Breton and Welsh forms of the name, the first syllable *Er*, is represented by two syllables, with a *b*, *v*, or *w* sound:—Gr. and Lat., *Iberio* or *Hiberio*, *Hibernia*, *Jourrua* (Ivernia); Welsh and Breton, *Ywerddon*, *Iwerdon*, *Iverdon*. From this it may be inferred, with every appearance of certainty, that the native name was originally *Iberiu*, *Eberiu*, *Iveriu*, *Heberiu*, *Hiveriu*, or some such form; but for this there is no manuscript authority, even in the very oldest of our writings. Beyond this, all is uncertainty. Dr. Whitley Stokes suggests that this old form may be connected with Sanscrit *avara*, western; but this, though very probably true, is still conjecture.

The name *Eriu* has been explained *iar-in*, western land; or *iar-inis*, western island. Zeuss conjectures *iar-rend*, or *iar-runn*, modern *iar-reann*, western island or country; and Pictet regards the first syllable of the form Ivernia as being the Celtic word *ibh*, land, tribe.

Pictet regards the first syllable of the form Ivernia as being the Celtic word *ibh* from O'Reilly, whereas there is no nominative singular word *ibh* in the Irish language: *ibh*, or *uibh*, is merely the dative plural of *ua* or *o*, a grandson. Max Muller (Lectures on the Science of Language, I. 245), thinks he sees in *Eriu*, or *Eriu*, a trace of the name of the primitive Aryan people. But all these latter conjectures are certainly wrong.

The name of Navan, in Meath, has long exercised Irish etymologists—including even O'Donovan. This greatest of all Irish topographers, at the time he was employed on the Ordnance Survey, identified it with the *Nuachongbhail* of the Annalists; or perhaps it would be more correct to say that he showed beyond doubt that *Nuachongbhail* stood where Navan now stands. *Nuachongbhail* signifies new habitation, from *nua*, new; and *cong*, a habitation. This long name would be sounded *Noo-hong-val*; and elsewhere in Ireland it has been softened down to Noughaval and Nohoval. *L* is often changed to *n* in Irish names, and if we admit that this has taken place here, and that the middle *h* sound has been omitted (which it often is, as we see in Drogheda for Droghed-aha, Drumlane for Drumlahan, &c.), we shall have the form *Novan*; and we know that in some old documents, written in English, the place is called *Novane*.

But another very different, and indeed a far more interesting origin for the name suggests itself. We are told in several of our most ancient legendary records, that Heremon, son of Miled, or Milesius, while still living in Spain, before the Milesian expedition to Ireland, married a lady named *Odhbha* [Ova], who became the mother of three of his children. After a time he put her away, and married *Tea*, from whom in after time, according to the legendary etymology, *Tea-mur*, or Tara, derived its name. When Heremon came to Ireland, *Odhbha* followed him and her children, and soon after her arrival died of grief on account of her repudiation by her husband. Her three children raised a mound to her memory, which was called *Odhbha*, after her; and from this again was named the territory of *Odhbha*, which lay round

Navan, and which in after ages was known as the territory of the O'Heas.

This mound, we know, was near the place on which Navan now stands; and like all sepulchral mounds, it must have contained an artificial cave in which the remains were deposited. We know that the present Irish name of Navan is *an uaimh*, the cave; this name is still remembered by the old people, and we find it also in some of our more modern Irish annals. We may fairly conclude that the cave here meant is that in which Queen *Odhbha* has rested from her sorrows for three thousand years; and it may be suspected that *uaimh*, though a natural name under the circumstances, is a corruption from *Odhbha*, as both have nearly the same sound; in fact the modern pronunciation varies between *an Uaimh* and *an Odhbha*.

Another element of difficulty is the fact that in the Annals of Lough Key the place is called *An Umamá*—The *Umania*—which seems to show that the old writer was as much puzzled about the name as we are, and wrote it down honestly as best he could, without attempting to twist it into an intelligible word, as many modern writers would do without hesitation. This form, *Umamá* is probably evolved from the old form *Odhbha*—at least I shall regard it so.

Now, from which of these three words, *Nuachongbhail*, *Odhbha*, or *An Uaimh*, is the name of Navan derived; for it is certainly derived from one or another of the three? The first *n* of Navan is the Irish article *an*, contracted to *n*, as it usually is; and this is still remembered, even by the English-speaking people, for Navan has been and is still is often called The Navan. But this fact might apply to any one of the three derivations. In the case of Navan coming from *Nuachongbhail*, the first *n* of this Irish name was mistaken for the article; just as in the case of *Oughaval* in Sligo, Mayo, and Queen's County, in which the initial *n* has been dropped by the people, who mistook it for the article, the proper name being *Noughaval*, i.e., *Nuachongbhail*, and as to *Odhbha* and *Uaimh*, the article is there to the present day annexed to both. The presence of the last *n* of Navan is quite

compatible with the derivation from either *Odhbha* or *An Uaimh*, for it is the termination of an oblique form, and, as a matter of fact, *uaimh* is often written and pronounced *uamhainn*, as in case of the name of the village of Ovens, west of Cork city, which is really *Uamhainn*, i.e., caves, from the great limestone caves near the village, and either '*n Odhbhan*' or '*n Uamhainn*' would sound almost exactly the same as the old English name, Novane.

The change from *Nuachongbhail* to Novane looks too violent, though possible, and I am disposed to believe that Queen *Odhbha's* name still lives in the name "Navan." The people having lost all tradition of Heremon's repudiated queen, and not understanding what *Odhbha* meant, mistook it for *Uaimh*, which has nearly the same sound, and which was quite applicable, as the cave was there before their eyes, so they prefixed the article and used *Uamhainn* (as elsewhere) for *Uaimh*, the whole Irish name, *n-Uamhainn* (pronounced Noovan), being Anglicized to Novane, which ultimately settled down to Navan. But this is by no means certain, and until we discover more decided authorities, the name will continue doubtful and tantalizing.*

Granard, in the county Longford, is mentioned in the *Tain-bo-Chuailgne* in *Leabhar-na-hUidhre* (p. 57, col. a, line 30), a book written A.D. 1100. In the text it is written *Gránairud*, which is the oldest form of the name accessible to us, and a gloss immediately over the word—"ἰ. Ἐπὶ τῆς ἡμέρας τοῦ ἡμεῶν" ("namely, Granard to-day")—identifies *Gránairud* with the present Granard. Moreover, the gloss was written at the same time as the text, so that the name had taken the form *Granard* 800 years ago, *Gránairud* being a still older form. If we were profane enough to take liberties with this grand old text, we could easily, by a very slight twist, change *Granairud* to an intelligible word; but there it stands, and no one can tell what it means.

But a name may be plain enough as to its meaning—may carry its interpretation

* *An Umamá* would seem to point to *An Umá Oóba* (or *Oóban*), the cave of *Odhbha*—if we could get over an important rule of Irish Syntax.—*Ed. G. F.*

on its face—and still we may not be able to tell what gave rise to it—why the place was so called. There are innumerable names all over the country subject to this doubt; but in these cases a little more liberty of conjecture is allowable. Moreover, local inquiry among the most intelligent of the old inhabitants often clears up the doubt. Still there are hundreds of names that remain, and will always remain, obscure in this respect.

The name of the village of Sneem, in Co. Kerry, to the west of Kenmare, is a perfectly plain Gaelic word, and universally understood in the neighbourhood—*Snaidhm* (snime), a knot. The intelligent old people of the place say that the place got its name from a roundish grass-covered rock, rising over a beautiful cascade in the river just below the bridge, where the fresh water and the salt water meet. When the tide is in, this rock presents the appearance of a *snaidhm* or knot over the stream. This is not unlikely. But there is another name formed from the same word—just one other in all Ireland, so far as I am aware—the origin of which it is not so easy to discover. This is Snimnagorta, near the village of Ballymore, in Westmeath, which is a real puzzle, though its meaning is plain enough, *gort*, or *gorta*, hunger or famine: *Snimnagorta*, the knot of hunger. I will leave this name to exercise the imagination of the readers.

As an example of the doubts and difficulties attending the investigation of local etymologies, and of the extreme caution with which the investigator must proceed, this short sketch may be of some use to the younger and less experienced students who are labouring to master the Irish language by the help of the *Gaelic Journal*.

P. W. JOYCE.

“*L'Irlandais, par son extension, sa culture, et l'ancienneté de ses monuments écrits, est de beaucoup le plus important des dialectes Gaéliques. Sans entrer ici dans des détails qui nous mèneraient trop loin, je me bornerai à dire que ces monuments sont fort nombreux, qu'ils embrassent l'histoire, la philologie, la législation, la poésie,*” &c.—*Mons. Asolphé Pictet*.

THE IRISH LANGUAGE IN THE NINETEENTH CENTURY.

BY JOHN FLEMING.

(Translated [with Notes] by the Author from our First Number.)

THIS century is an age of wonders. Burdens are drawn¹ along the roads, and land is ploughed by the powers of fire and water; and on the sea ships are going against flood and tide, and against the wind too, without even a sail. A message in writing can be sent again and again round the globe in a quarter of an hour,² and two persons can discourse though separated by the breadth of a large city.³ Likenesses are drawn⁴ by the sun's rays in the twinkling of an eye, and large towns are illuminated by the electric light—and so with an hundred other things; they are now done by processes that would be set down as the black art⁵ some time since. And not only are new arts invented, and new discoveries made daily, but the truth is being made known in respect of things concerning which people were heretofore in ignorance. It was thought ever until this century that the Hebrew and the Irish were kindred languages, but every man of learning now knows⁶ that these languages are but distantly related to each other. Every scholar also knows that our tongue is nearly related to the Latin, the Greek, the English; to the tongues of Germany, France, Spain, Italy and the East Indies. Nearer still to the Irish are the Welsh, and the dialect of Brittany, in France; and there is very little difference between our language and that spoken by the people of the north of Scotland.⁷

Whilst Irishmen were thus in ignorance in respect of their own language, they wrote a great deal about it that gave scholars reason to ridicule them;⁸ but since its degree of relationship to these other languages has been correctly ascertained, it has risen so high in the estimation of those scholars, that many of them in foreign countries are now engaged in learning it.

It is a strange thing, no doubt, to see the *savants* of France, and Germany, and Italy—the most learned people on the globe—learning a language thought so little of by those whose native tongue it is. The language of Ireland is not easily learned, especially by those who never heard a word of it spoken by any human tongue. The people of the countries mentioned have a knowledge of all learning in works of their own tongues: why then are they giving their time to the learning of a foreign language? They are taking this trouble on account of the great treasure to be found in the language and literature of Ireland. These very great scholars esteem so highly our manuscript treasures, that many of them, when they get the opportunity, come to Ireland to learn Irish, instead of going to places for amusement, or even for the recruiting of their health, as other people do. During these last three months, there has been every day at the Royal Irish Academy, in Dublin, a French gentleman who does not speak a word of English. No sooner are the doors opened to the public at midday than he is in the house, and from that hour until the doors are closed in the evening he never leaves off work. He is reading and writing Irish all that time as diligently as if his life depended on [the work he had done].

Again, the best scholars of foreign countries are editing and publishing Irish books; while we, who have piles of these books rotting, can scarcely find a person among us capable of even reading them. People of Ireland, is this creditable to us? Shall we not give a helping hand to those who are trying to put an end to this disgrace? Shall we not give a hand to those who are seeking to keep your country's language alive, and to teach it to your young people, so that these may hereafter be capable of doing the work which people of other countries are now doing for us? It was for these two purposes especially that this *Gaelic Journal* was established.

You will read in this Journal to-day a long and very important extract from the most influential and most widely-circulated newspaper in the world—*The Times*. The writer of this article says:—"All, Saxons

and Celts, will concur with the Gaelic Union in wishing that the Irish language may be preserved. No historical relics can approach in dignity and value an indigenous tongue." Still he says it is folly for those who are wasting their time and labour in trying to keep this language alive, for the people of Ireland will not keep it alive for them. Instead of toiling thus idly it would be wisdom on the part of the Union to set about embalming¹⁰ their country's language [in order] to lay it up in some museum. We have relics of very high value in museums of this kind; treasures of gold, and silver, and bronze, and a great collection of them, and this writer thinks that the time has come to lay up the language of Erin with these relics. But we have piles of Irish manuscripts which scholars term "riches" and "treasures." Only a very small portion of these has been edited as yet—the great mass of them is still rotting—and not six men in Ireland capable of even reading them. What shall we do with those books? The great scholars, spoken of above, would not give an inch of them for gold, had they owned them. Shall we make them a present of them, and tell them to do as they like with them?¹¹ People of Ireland, what do you say? Remember that it were a thousand times better to give them to any people under the sun that would cause them to be published, than to have them rot here; and we have no other choice but to give away our Irish books, to leave them to rot, or to teach the Irish language to the young people of Ireland, especially in the localities in which it is still in the mouths of young and old. Take notice of another thing also,¹² that there are portions of these old books which will never be understood or edited by anyone except by a person that has spoken Irish from his youth.

The French gentleman referred to above* is engaged in translating into French the *Annals of the Kingdom of Ireland* [*The Annals of the Four Masters*]. In three months' time, since he came to Ireland, he printed in Paris a considerable portion of a book of the *Annals*. People of Ireland, look

* Mons, Henri Lizerai,

at this : your own books—of the existence of which many of you are ignorant¹³—being translated from Irish to French, and printed in a foreign country, and very few only of you capable of translating them to English !

But how shall the young people of Ireland be taught to read and understand these old books, so that they may be able to edit and translate them hereafter ? Easily. From the Foyle round to Waterford most of the people have the Irish still in their mouths. In these districts too, many of the young people are so ignorant of English that it is idle [to attempt] to teach them in that language. Let such children be taught through the Irish [as a medium] at first, and they will afterwards be prepared to learn anything else. In proof of this, there will be inserted elsewhere in the Journal the opinions and the evidence of the best living authorities on all questions pertaining to the education of young folks. All these authorities say that there is but one sensible way of teaching children who do not speak English, and that is, in their own native language in the beginning. Were the children who speak Irish thus taught in the beginning, they would learn all other branches of knowledge well ; they would all read and understand Irish, and the gifted among them would acquire a knowledge of the language such as the Germans now acquire, and even a better knowledge.

Again, hundreds of the people of Ireland spend years in learning the language of Greece, and thousands of our youths and maidens devote great portions of a year or two to learning French, and all this fruitlessly. In a short time the Greek is completely forgotten ; and not one out of every three of the thousands who are so long at French could speak ten words to a Frenchman without making him shrug his shoulders, in spite of his politeness. Those who have talent, and time, and means—let these drain the fount of knowledge dry.¹⁴ But it is folly for those who can remain but a short time at school to spend any part of that time skinning [running on the top of] the language of France, or such other branches of learning. There are pleasure

and profit to be derived from knowing even a little Irish, and it is not a little of it any person would know who should devote to it as much time as is devoted every year uselessly by the thousands referred to above. There is no quarter of Ireland a person goes to in which he will not hear the name of a town, or river, or mountain, or plain, in Irish, and surely it is pleasant to be able to understand the meanings of these names. And so with many other things—a person who knows Irish can derive pleasure from them.

Surely a journal devoted altogether to the preservation and reviving of your own language is a novelty in this century, and in the last quarter of it. People of Ireland, if you give a willing hand to those who are issuing this journal, there is no danger that the Irish language will die in this century, or in the next. But you must treat them with consideration and generosity. It is a proverbial saying amongst you that use makes mastery, and the practice of writing in Irish has not been in use among the people of Ireland for a long time ; but they are now learning this art hard and fast. There is another difficulty in the way ; there are no Irish names for new inventions or discoveries : but surely this is the case with the English also. *Telegraph, telephone, geometry*, and such other terms, are not English, and no language in the world is better adapted than the Irish to give its own appearance to borrowed words.

As the Gaelic Union is now calling on you, men of Ireland, so did Hugh MacCurtin call out loudly to the Irishmen of a century and a half since. He thus addressed them :—

“ Nobles of beautiful Erin ; Blood of affectionate generations,
Cast off your lethargy at once : [Help me] to urge on the earnest publication of your books.”

He complained of the nobles in these following sad lines :—

“ Heavy the stupor that has seized you ; And also your wives and sons,
Forgetting the old tongue of your ancestors, The enlightened discourses of your fathers.”

The ancestor of your President, the Venerable Charles O’Conor, of Bellenagar

attended to this appeal of the poet, but very few more of the nobles of beautiful Erin paid any heed to it. The poet also appealed to the English, saying—

“I also beseech the candid strangers who have acquired a knowledge of all learning.”

I do not know whether it was to the English in Ireland or to the inhabitants of England he appealed, but he got a hearing from Dr. Johnson and Edmund Burke, from Henry Flood and General Vallancy, just as the Union to-day are getting a hearing and assistance too from people who are not of the Irish race.*

Some time ago we appealed to our kinsmen in the north of Scotland, and we now again appeal to them. Ours is the same language with that at the other side of the Moyle; we have the same feats and the same superstitions. A century ago there were two poets of a high order contemporaries—Robert Burns, in the Scottish Highlands, and Brian Merriman, in the county of Clare, in Ireland. Each of these poets, about the same time, wrote a poem—the Irishman wrote the “Midnight Court,” and the Scotchman “Hallow-E’en.” The following lines are in the “Court” :—

“None of these times was I content to sleep,
Without a hose-full of herbs under my ears;
For devotion's sake to fast I never liked,
Yet for my three meals I swallowed not bit or sup;
My inner garment against the stream I drew,
Expecting to hear my (future) spouse whisper me
when sleeping;
To sweep the stack oft-times did I repair,
My nai s and hair being left beneath the embers;
Tie flail in the gable corner oft I place I,
And the spade beneath my pillow silently;
In the small drying-kiln cell I put my distaff,
And the thread wound from off it in MacRannall's
lime-kiln;
Flax-seed I sowed in the middle of the street,
In my straw shake-down I put a head of cabbage.”

Let our readers compare these lines with these stanzas of “Hallow-E’en” which Burns wrote.† How was it that these poets chanced to describe the same spells in their poems? Neither of them had ever seen the poem written by the other. The Gaels

* It was “from the generous and candid part of the inhabitants of Great Britain” that he hoped for a “favourable reception” for the dictionary which he had then in the press.

† Quoted in *Gaelic Journal*, No. 1, p. 5.

at the two sides of the channel have kept their magic spells and their other customs, together with their language, for thirteen centuries, and surely they will not now allow this language to be lost. The Welsh language is in the mouths of all those to whom it is the native tongue, and shall the Gaels of Ireland and Scotland be without a word of their own noble language? Far from the Scotie race be this shame, but may the light [the moon] of *Samhain* shine benignly, and the kindly breezes of *Samhain* blow upon them as they stand shoulder to shoulder for their native tongue.

NOTES.

* The form *aga* in the original written in various ways—*aga*, *aga*, *ga*—and as such constructions are strange to beginners, perhaps it may be well to refer them for an explanation of such forms to Dr. Joyce's “Irish Grammar,” p. 116, 117. Perhaps, too, as Dr. O'Donovan's Grammar is out of print, and scarce, it may be well to quote the following from his work, foot of page 383:—“In the modern language the possessive pronouns, combined with the preposition *ag*, are frequently placed before a verbal noun, in which position the verbal noun has the force of the active participle put possessively in English, as *ca an teac ga eogbail*, the house is building, or a' building; *ca an obair ga veanam*, the work is doing, i.e., a' doing or being done; *caio pias ga meallao*, they are being deceived. For *ga* in these instances many writers put *o* or *od*, which cannot be considered as correct, as *go o-cero o'd unrupt fein ionta*, ‘until he goes to wallow in them,’ *Keating Hist.*, p. 1; *o'd o-tozaim*, to summon them, *id.*: *ag trozao o'd peapao fein*, *conjunctio se macevano*, *id.*, p. 13. Sometimes in this construction the verbal noun is not passive, as *ca pe' gam bualaod*, he is a' striking me; literally, he is at my striking; *an t-eugcothom a ca' ga veanam ap na h-aitzgeopib*, ‘the injustice that is being exercised against its inhabitants,’ *Keating's Hist.*, *Pref.*” *Acaro ualaige ag o-tozaim*, loads are drawing, i.e., a' drawing, or being drawn, &c. Though *o'd* is not critically correct, still it will help the Munster tyro to substitute it mentally for *ga*, or *aga*, in the several passages where this latter expression occurs. This construction is found strange by learners, and they are better masters of it by learning all the references to it in Dr. Joyce's Grammar.

2 “In a quarter of an hour of the clock.”

3 Literally “talk to do with each other, and the breadth of a large town between them.”

4 Instead of saying I was ruined, *oo cneadaod me*, Edmund of the Hills said I was made to ruin, *oo punnaso me cneac*; instead of saying directly, *oo buail pe me*, he struck me, *oo punne pe me bualaod*, he made to strike me, is more generally said; i.e., instead of using any verb, the corresponding part of the verb to do with the infinitive of that verb is employed; *veantapioimige oo vealbas* for *vealbap ioimige* [images are made to delineate, instead of images are delineated]. In construing such phrases translate the verb infinitive in the voice, mood, and tense of *vean*, to do, disregarding this latter verb.

5 “Do meapparoe a bet' na o'paozaoac, that would be thought to be [in its] black art.” (Dr. Joyce's *Gr.*, p. 133, sect. 42.)

doeiri Dia go foilléiri: “Uime rin, má éiribhiseann tu ‘do éabhairt arís an altóir, agus ghuí cuimh leat ann rúo go b-fuil aon nro arís do bhácair av’ éinne, pág ann rúo do éabhairt ar lártaí na h-altóir ac agus iméig air u-túr agus véan ac-mum-teaird ar leó’ bhácair, agus air u-teacé uirt ann rin véanfao tu do éabhairt do éiribhite.” (Naomh Máta v. 23, 24.) “Dá n-veanfao ríbh bui maom go léiri do joimn éum na boicé a éotúgao, agus dá n-veanfao ríbh bui g-coirp do éabhairt le n-a loigao, agus gan ghráó agus do bui g-cómairgan, ní le aon tairbe oib ann. “Ír é an ghráó,” arí Naomh Ambróig, “rreumh gac veig-gnóim.”

Anoig chead e an maigal a tá leir an b-fioir-ghráó bháiréamail? Chead ir vealb do’n b-fioir-ghráó go? Doeiri Naomh Pól go m-bao cóiri do ghráó na cómairgan a beir vealbta air an ngráó agus an g-cóim-éangal a tá roiri ballaib an coirp vaonva. “Ír aon an coirp arís a b-fuil móriam de ballaib. . . . Ír eao Crioirt marí an g-ceunva.” (I Cor. xii. 12.) Maí éugao bail an coirp go léiri congnao agus cabair go h-aontamail v’á éisle, marí an g-ceunva baó cóiri do ballaib an éimó vaonva congnao agus cabair do éabhairt go h-aontamail v’á éisle. Baó cóiri uíinn, air an aóbar rin, fóimghin air an earbaóac, gólár do éuri air an uime uoilgíoraó, guróe air ron na g-cionnac; in aon focal ir eirgh uíinn cúriam do véanaó v’áir g-cóimuirgan. Do éuri Dia cúriam a éomuirgan air gac n-uime agaimn. Baó cóiri uíinn cúriam do véanaó v’á anam comí maíe le n-a coirp. A veiri Naomh Beiriáiro, ag tíacé air an g-cúriam go: “Tuiteann an t-afal agus tógéar gan moil é; cailtear anam, agus ní éiríeann aon neac rpreir ann.”

Amí, baó ceairt do ghráó áir g-cóimuirgan a beir coramail leir an ngráó a tá agaimn uíinn féim. Acá ghráó en uime do féim fioir agus ionraic; acá re caom, buan,

gnóimac; ir é a leicéir ve ghráó ir ceairt uíinn a beir agaimn v’áir g-cóimuirgan. Ní ceairt uíinn ole do véanaó vó in a peargan, in a maoin, ná in a élu: baó ceairt uíinn a maíe v’airraio, agus labairt go maíe air; baó ceairt uíinn guróe airí a ron, agus i g-cóimuirgh congnao do éabhairt vó, comí maíe a’ ir féirir linn, in a maíetanaí anama a’ coirp. Baó ceairt uíinn véanaó vó marí baó maíe linn é-jean do véanaó uíinn. “Maí buó maíe líb,” arí Crioirt, “vaome do véanaó oib, véanao-irí marí an g-ceunva oib-jean.” (II. Máta, vii. 12.) Baó cóiri uíinn áir g-cóimuirgh do ghráóúgao, ní le bhácair ná leir an teangaim, acé le gnóim agus le ríimne.

Pá éoerí, baó ceairt v’áir ngráó v’áir g-cóimuirgan a beir coramail le ghráó Crioirt uíinne. “Ír ‘ran [nro] go ir aicéir uíinn ghráó Dé, ve bhig go u-tug re a anam féim airí áir ron, agus baó cóiri uíinne, marí an g-ceunva, áir n-anam do éabhairt airí ron áir n-veairbhácair.” (I. Eon, iii. 16.) Do ghráóúg Crioirt riní in n-Dia agus airí ron Dé; uime rin baó cóiri uíinne áir g-cóimuirgh do ghráóúgao in n-Dia agus airí ron Dé. Caíeró ghráó áir g-cóimuirgan teacé ó ghráó Dé, caíeró re páir ar marí v’áirann eirann ar an b-rreumh.

Ní fuláir uíinn ghráó a beir agaimn do’n éineao vaonva go léiri, roiri ole agus maíe marí do bí arís Crioirt. Ní b-fuil aon leicéleáir le véanaó oib go nac b-fuil v’áon-éirveam linn, ná fóir oib go do véanann ole oirriam. Caíerimíó ghráó a beir agaimn oib go do véanann vóigbáil uíinn comí maíe leir an v’oing leir ab ionnium rin: “Óir,” aeiri Crioirt, “má tá ghráó agus do’n v’oing a ghráóúgear ríbh chead e an luatveáo a geadar ríbh; nac n-veanva na puiblicánaige féim an nro go?” (II. Máta, v. 46.) Ír maíe le Dia ghráó a beir agaimn v’áir namíorb comí maíe le n-áir g-cáirorb. “Ghráóúgíó bui namíve,” arí Crioirt, “véanaró maíe do’n v’oing v’faúgear ríbh, agus guróe airí ron na

uoinse a déanaí inéim agur cúláint
 oipiaib." (N. M. á. v. 44.) Má do migne
 do éomúra nóigbáil vób, agur má marluí
 re ríob, cuimhíob zup marluí re Dia cóim
 mói ceutona, agur i b-foa níob mó; aip a
 fion rin, acá zráó aís Dia úó; cneao fá,
 aip an aóbaí rin, nac m-berdeao zráó
 azaib-re úó mar an z-ceutona? Tá zruan
 Dé aís taíneam aip an b-íreun agur aip an
 z-cionntac; ú migneann fearéam Dé an
 nemhíonntac agur an peacac: acá zráó
 Dé uime rin aís leacáo amac aip a naímar.
 An b-fuil re iomarca fúil a beir zo
 ngráóeocáo ríob-re an té o'á b-fuil zráó
 aís Dia. A bpaíteacá mo époró, ír baógal
 liom zrua rínn ó fíob-zráó ái z-cóm-
 uipian! Ír baógal liom zo b-fuilmíó
 mo-ábairéa do cúláint, a' do éameao a'j
 do úiomleao ái z-cómupian. Níob
 b'féorip le naom ázupín maóaic rípi na
 cúláinte o'fulang. Úíreao na bpaípa
 re ríobíob aip níup a píoimntí; "Ní
 b-fuil zráó le luó cúláinte aís an
 m-bópo re." Cionntuigeann an zruibinn
 Diaó an zobaípe'ina bpaípaib ír foilléipe
 aip bíe: "Déanraí an zobaípe a anam
 féin a éruaillíazáo, agur beir zráón aip aís
 an mle úime: agur beir an té do cóm-
 nuígear maile leip zruameaíal: tabar-
 rapí onóip do'n uime eum eiallímar."
 (Eccleij xxi. 31.) "Ír é fear na cúl-éamte
 vobzráón na n-aoime." (Seanij xxiv. 9.)
 Aoeipí naom lízópí zo neameazláac: "Acá
 an oiaóal i m-beul an té labrap zo neam-
 éaréanao aip a cómupian, agur i z-clua-
 rapí an té o'éirteap leip."

Bíob zráó azam uime rin aip ái z-cóm-
 upian—zráó fíob ionpuc. Bíob zráó
 azam do, mar a berdeao azam aip an té
 tá oéanta in ionaíaz agur i z-copamíacé
 Dé, agur fuazgailte le fuil móipuaíaz íora
 Crioíre. Bíob zráó azam do mar a
 berdeao azam aip an té do cruíngéao
 mar rínn féin eum maóaic Dé fealbuíazáo
 aip feao na fíobíreacáta!

THE GAELIC JOURNAL.

IT is a healthy sign of the movement for
 the preservation of the Irish language that
 such heavy demands are made upon our
 space this month, by accounts of important
 and interesting proceedings by which the
 cause it is the sole object of this Journal to
 advance has been and will be greatly for-
 warded.

Notwithstanding the enlargement of the
 present number, we are reluctantly obliged
 to hold over some valuable literary contri-
 butions without even being able to allude
 to them. Amongst others, the instalment
 of Canon Bourke's Irish Life of Archbishop
 MacHale has had to be held back for next
 number, when we will be able to do it
 justice, as the rev. author has placed a very
 large portion of the work in our hands in
 advance.

The importance of the proceedings in
 relation to the Irish language at the late
 Congress of National Teachers requires
 their being fully, and without undue delay,
 placed before our readers. Though for
 many years the Congress has passed resolu-
 tions in favour of the teaching of Irish,
 and the removal of the restrictions which
 impede its progress in the schools, yet this
 is the first occasion on which the subject
 was discussed at a public meeting—one of
 the most influential ever called together
 under the auspices of that important body.
 The impetus given to our movement by
 the hearty interest there manifested in the
 resolution adopted, and in the able speeches
 and addresses in support of it, can scarcely
 be over-estimated.

The "List of Subscribers" has had again
 to be held over.

We are also obliged to defer noticing the
 English translations of Prof. Windisch's
 Grammar, to which reference was made last
 month. The second translation has since
 been published by Messrs. Gill & Son, of
 Dublin. Both versions are, we believe, due
 to Irishmen, and good Celtic scholars; but
 it is pleasing to see that this work has now
 been issued by an Irish firm in a style
 which, it is sufficient to say, fairly rivals

that of the issue from the great English press.

Mr. M. J. Shanasy, an Irishman, now of Bedford, England, editor of a new journal, "The Phonographic Reporter" (published by F. Pitman, 20 Paternoster-row, London), and which has now seen its second number, has, in his editorial address, stated his "intention to reproduce in phonographic characters, from time to time, passages written in the Celtic tongues." He has also, in his first number, given a very appreciative review of this Journal, and has moreover been so kind as to favour us with a copy of his remarks, transcribed in vulgar "long-hand," which will be found elsewhere.

The following is the full text of our preliminary Circular relative to the establishment of this Journal. A very useful form for enrolling subscribers' names, addresses, and amount of donations, which accompanied the Circular, will be found among the advertisements in this number. We have been asked by several friends to reprint the Circular in the columns of our Journal, so that it may be preserved in a permanent form. We need scarcely remind intending subscribers that though the date mentioned for sending in subscriptions is now long past, the Circular loses none of its force in appealing to those who have not yet come forward to do so without delay. Their names and addresses may be written on the accompanying form, and will be gladly enrolled on our List of Subscribers, even at this period, so long past the eleventh hour.

To the Members of the Gaelic Union and of kindred bodies, who have, with more or less interest, watched the progress of the movement for the Preservation of the Irish Language since its inception, in 1876, by some of the founders of this Journal, it is not necessary to state that from the first the establishment of a periodical exclusively devoted to the work they had in hand was among their most cherished objects, was always considered as one of the very best means towards the end in view, and, from their first provisional Circular, seeking for

advice and assistance, down to their latest pamphlet, the project has been kept constantly before the public, until at length it has become a reality. The claim the *Gaelic Journal* has upon the country for support need not therefore be based upon any special efforts during the last few months, nor is the idea of founding such a periodical by any means new, though some, whose connection with the movement and knowledge of the work previously done is but of yesterday, may be inclined to think so.

The Circular itself states this, and fairly begins "at the beginning" of the story it has to tell. It recounts how, owing to the developments of the movement in directions hardly dreamed of at first, the attention of those able and eager to work for the cause was diverted to other literary labour, of which they may still be honestly proud, and so the project remained in abeyance, though it never ceased to be urged from both within and without the small circle with whom it originated.

The anxiety of that small circle to set such a work on foot urged them to take advantage of the friendly feeling of the conductors of certain weekly periodicals, who permitted Members of the Gaelic Union Council to establish and conduct "Gaelic Departments," by which much good service was done.

We cannot introduce the Circular to those who as yet have not seen it, those who know nothing of the progress of the movement, and those who are perhaps scarcely aware of its existence, better than by quoting what is said on the subject in the pamphlet issued by the Gaelic Union in 1881—copies of which may still be had on application. We read therein:—

"A GAELIC JOURNAL.

"The want of a means of communication between classes and associations cultivating the Gaelic Language has long been felt. The Gaelic Union would be glad to make arrangements to meet this requirement by establishing a cheap periodical which, with other matter, might contain information on the progress of the movement, and be devoted to the cultivation of the language. A

preliminary step has been made in this direction by forwarding to persons believed to be interested in this subject a circular, of which the following is a copy :—

“ 19 KILDARE-STREET,

“ *Dublin, 29th Jan., 1881.*

“ Dear Sir,—With the object of obtaining information on the advisability of establishing a Gaelic Journal, you are respectfully requested to answer the following queries, viz. :—

“ 1.—Have you a Gaelic class or association established? If not, could you organize one?

“ 2.—Would you advise the project of establishing a Gaelic Journal? If so, how often should it appear? What matter should it contain? What price should be charged for it?

“ 3.—By adopting your suggestions as far as possible, what support would you give it, and be likely to obtain for it?

“ Requesting the favour of a reply,

“ I remain, dear Sir,

“ Yours very sincerely,

“ J. E. NOLAN.

“ All those who take an interest in the cultivation and preservation of the grand old language of Ireland, and under whose notice this circular may come, are respectfully and earnestly requested to treat it as if personally addressed to themselves. Each one should act, according to circumstances, as if success depended on his individual energy.”

In answer to the above, many favourable replies have been received, good suggestions have been made, promises of literary and pecuniary assistance have been given, and not a few have guaranteed a pound or two annually in support of the Journal, besides undertaking to be regular subscribers and canvassers. This is very encouraging, but more is required. If the project of establishing a Gaelic Journal fail, it will not be for want of willing hands and gratuitous labour.

“ GAELIC IN DUBLIN JOURNALS.

“ The Gaelic Union has been for a considerable time conducting a ‘Gaelic Department’ in the *Irishman and Shamrock*; ‘Lessons in Gaelic’ in *Young Ireland*; and a ‘Grammar Course’ in the *Irish Teachers’ Journal*. The *Irishman and Shamrock* contain *original Gaelic prose and poetry, translations into Gaelic, &c.*; the ‘Lessons in Gaelic’ are a course of self-instruction, simple, easy, and progressive; the ‘Grammar Course’ appearing at intervals, entirely in Gaelic, is intended for advanced students. Besides these, ‘Gaelic Departments’ are conducted in the *Tuam News* and *Cork Examiner* weekly. The success attending these efforts to spread a knowledge of the language is satisfactory, and the example might be followed with advantage.”

Since the establishment of this journal, the necessity for the “Gaelic Departments” has, in great measure, ceased: that in the *Irishman*, being the only one remaining, save the oldest of all, the *Tuam News*, which continues to collect varied and interesting Gaelic Relics in its columns. The following is the Circular alluded to:

THE GAELIC UNION,

For the Preservation and Cultivation of the
Irish Language.

Patron.—His Grace the Most Rev. T. W. Croke, D.D., Archbishop of Cashel.

President.—Right Hon. the O’Conor Don, P.C., D.L., M.R.I.A.

19 Kildare-street, Dublin,

14th September, 1882.

“ THE GAELIC UNION JOURNAL.”

Dear Sir,—Before the Members of the Gaelic Union commenced work for the formation of the “Society for the Preservation of the Irish Language,” during their connection with that Society, and especially since they founded the Gaelic Union, lately organized as a regularly constituted Society, they were encouraged, and, in fact, re-

peatedly urged by many friends of the movement, to establish a periodical devoted exclusively to the cultivation of the Irish Language.

Their own conviction has always been that such a publication would be not only a desideratum, but a necessity, if the work they had in hand was to be carried out with vigour and success, and the members as well as the general public kept informed of what was being done, and instructed and encouraged to persevere in the study of the language through a medium specially devoted to these ends, instead of being, as at present, dependent on the scant and precarious favour of daily and weekly papers, which, being devoted to other objects, could not be expected to give to this movement that attention and support which its friends feel to be right and necessary. Besides, they cannot fail to perceive that by making use of any special existing periodical as the organ of the Irish Language movement, they would run the risk of seeing what is truly and necessarily a national and patriotic endeavour, knowing no distinction of creed or party, become identified with the religious or political views of the conductors of that particular paper, and to a great measure restricted to its supporters.

Though from the first convinced of the great value and importance of the project of founding a Gaelic Journal, their attention has been for a long time absorbed by their work in connection with other departments of the movement, such as introducing and fostering the language in the schools, producing text-books suited to the Celtic programmes of the Educational bodies, forming a Prize Fund for the encouragement of Gaelic students, and many other duties arising out of the unhoped-for developments of the work they inaugurated, which it has been their good fortune to witness, and to have taken so large a part in.

As soon as they felt that something had been done towards supplying the wants thus created, the Hon. Secretary sent out, in January, 1881, a circular asking for aid and practical suggestions on this matter. This circular was merely of a tentative nature, and addressed only to a few friends, known

to be interested in the subject, and who have always proved willing supporters of the movement, yet it evoked a number of encouraging replies; the names of some 150 subscribers were enrolled, and others promised special assistance, amounting to about £30 per annum, as a reserve fund for the Journal, over and above their subscriptions and the subscriptions they undertook to collect. Copies for distribution of the Gaelic Union Report, and of a small pamphlet issued recently, will be sent post free on application to the Hon. Sec. From these you will be able to see what a large proportion of its intentions the Gaelic Union has, after all, been enabled to put into practice in the face of great difficulties, arising from the condition of the times and from other causes.

In January, 1881, the circular, in reference to a Journal, was sent out, and as the encouragement promised on that occasion was sufficient to warrant the publication of a small monthly Journal, without fear of insufficient support or pecuniary loss, the Council had already commenced making preparatory arrangements. The call of duty, however, shortly afterwards removed the Hon. Sec., Rev. John E. Nolan, O.D.C., from the centre of our labours for nearly twelve months, and in his absence those who continued to carry on the work of the Gaelic Union had no alternative but to let the project lie in abeyance, not considering their hands strong enough to undertake such a work. Now, however, that he has returned to Dublin, and the Gaelic Union having received valuable accessions to its numbers and its strength, and the project having been lately again strongly urged upon us, we believe the time has arrived when it could be entertained with very fair hope of success. The aid the Hon. Sec. received in answer to an appeal for funds to publish an Irish Prayer-book (which has recently appeared) has, in particular, led him to believe that not only is there at present a great interest taken in the language, but that that interest is steadily on the increase.

In view of all these considerations, the Council, while believing that a *weekly* periodical of the kind here referred to could

not at present find sufficient support, are yet agreed that a *monthly* journal can and ought to be set on foot. They have, therefore, decided to commence such a publication early in the winter months, if properly supported. On the answers to queries on the enclosed slip will depend the event, and you are requested to return same to the Hon. Sec. before the 10th of October, so that arrangements may be made to issue the first monthly number in time for the 1st of November—the great feast of Samhain among the ancient Irish.

The Council will, of course, give their labour—literary and otherwise—gratuitously, and will not be found wanting in other ways. A still larger number of practical supporters than those already enrolled is required in order to remove any possibility that the present move might prove useless, if not illusory. As the Council will have to undertake the entire responsibility of this effort, they will not enter into the project as a speculation, neither will they be satisfied with mere security against loss; but before commencing, they must have reasonable hope of success, and such a number of names enrolled as will allow of considerable possible defections. The Journal must be self-supporting. If, happily, it should do more than cover its expenses, any surplus shall be employed in improving, enlarging, embellishing, and possibly illustrating it.

Guided by the replies received to the circular of 29th January, 1881, and by the opinion of many friends, the Council have come to the conclusion that the following arrangements are most generally suited to the present requirements:—

It is proposed that the Journal shall be called "The Gaelic Union Journal," but we would be glad to have your opinion and suggestions as to the title.

For the present it shall appear once a month. Each number shall consist of 32 pages, same size as this Circular.

It shall be for the present partly English, partly Irish, but with a gradually increasing proportion of Irish.

The subscription shall be 5s. per annum; per post, 5s. 6d.; single copies 6d. each.

Special terms for classes taking six or more copies for a year. No accounts kept; subscriptions to be paid in advance.

The contents shall be varied—prose, poetry—original and selected—papers, essays, notes and queries, answers to correspondents, phrases, proverbs, &c. Several distinguished literary gentlemen will be among the contributors. Reports of the proceedings of the Council and of associations and classes in connection with the Gaelic Union will also be given regularly.

It shall be entirely devoted to the one object—the furtherance of the Gaelic movement.

The Council will be glad to receive and carefully consider any advice or suggestion you may think fit to offer towards the improvement of the above proposed arrangements. We would urgently press upon you the patriotic necessity of promptly and efficaciously supporting our endeavour. And, as the defection or indecision of even one man might result in losing a great and worthy cause, so on the giving or withholding of your support depends the realization of our object. Presuming that you take an interest in this undertaking, we respectfully request that, should circumstances permit, you would make it known to your friends, write for circulars for distribution, and canvass subscribers. Leaving aside the often-courted sympathy for the Gaelic revival movement, if each one who supports this project would act as if success depended on him alone, the result may be easily imagined.

Awaiting your reply, we are, dear Sir,

Yours very faithfully,

MAXWELL H. CLOSE, M.A.,
Vice-President.

MICHAEL CUSACK,
Hon. Treasurer.

JOHN E. NOLAN, O.D.C.,
Hon. Secretary.

DAVID COMVN, } Members of
JOHN MORRIN, } Council.

OUR POSITION.

BY T. FLANNERY,

Member of Council of the Gaelic Union.

So we have made our *début*, and our reception, we are happy to say, has been kindly and encouraging. Our Irish proverb says, *Tús maith leath na h-oibre*—"a good beginning is half the work;" but even if we have made a good beginning—which it is for others to say—most assuredly we shall not rest satisfied with doing only this half of our work.

Though printing has been known and practised in this country for over three hundred years; though during this period numerous works in the Irish Language have been published, not only in Ireland, but also in England, and on the Continent—at Louvain, Paris, Rome, and other places; and though a periodical press has existed here for some two hundred years, yet, strange as it must appear to those who are not natives of this country, it is only in the year 1882, that we first print on Irish ground a periodical even partly in the Irish language, devoted to the interests of that language and its literature. There have been *Journals of Archæology*, doubtless, which have amiably given some of their attention to what they called the "relics" of our language—the same sort of attention that they bestowed on our ancient bronze swords, our round towers, and other venerable remains of antiquity. There have been *Transactions of Antiquarian Societies* published from time to time; but all of these have made the native language and its literary productions hold but a very subordinate place among the objects of their care and solicitude; and, as far as the modern tongue and literature were concerned, they almost ignored their existence.

The causes that have hitherto operated against the existence of a vernacular Irish press are, many of them, obvious, and need not therefore be referred to here. Of more immediate interest are the causes and agencies that have at length made the *Gaelic Journal* a thing possible as well as desirable.

Among these may be briefly mentioned (1) an increasing taste on the part of all classes of our people for things *national*, and a juster appreciation of the value of such things as we can still call our own; (2) the labours of individual Irish scholars on behalf of our native language and literature; (3) the labours of Continental scholars in the general field of Indo-European philology, more particularly the labours of Pictet and Zeuss, and their followers on behalf of Celtic philology; (4) the labours of learned bodies, as the Royal Irish Academy, the Celtic Society, the Irish Archæological Society, and, in particular, those of the late Ossianic Society; (5) the establishment of the *Society for the Preservation of the Irish Language*, and of the *Gaelic Union*; and lastly, a tendency on the part of the rulers of this country to adopt a policy of *enlightenment* in the administration of Irish affairs, as opposed to the policy of *darkness*, according to which it was so long thought that nothing could be good for this country but what came from the other side of the Irish Channel.

Our objects have already been sufficiently stated. One main purpose we have in view is to popularise the study and use of our language, among *all classes* of our people, especially amongst those classes who have time and means for education. This would surely be more creditable to them, and even more "valuable" than the smatterings usually acquired of French and German and other foreign tongues, which, as Mr. Fleming said in his excellent Irish article in our first number, not one in a hundred of the Irish educated classes ever has occasion to use. When our people reflect more on this, we may soon hope that Ireland's work will be done—that Ireland's language, and literature, and history, and antiquities, will be elucidated—no longer by foreigners, but, as is meet, by her own sons. There is no shadow of doubt that the surest and readiest and most natural way for Irishmen to the understanding of those more ancient literary treasures which still remain to us in our own language, and which foreigners so much envy us, is through the living Irish tongue. We long for the time when Irish-

men who interest themselves in the native literature of their country, will cease to be sneered at as "antiquarians;" when Irishmen who can read and write their own land's language will cease to be wondered at and spoken of as "scholars"—when, in a word, the wonder will be to find an Irishman who cannot do so.

Our readers will now understand that it was in no antiquarian, no antediluvian spirit that this Journal was founded; and in no such spirit will it be conducted. The Irish in it will be the warm, living thoughts of living Irishmen and Irishwomen. It will not be the language of the St. Gall glosses, nor of the Turin glosses, nor of the *Leabhar Iomann*, nor that of the *Leabhar na h-Uidhre*, nor of the *Seanchas Mór*, nor of the Book of Leinster; but rather, as might be expected, the Irish of the best authors of the seventeenth and eighteenth centuries; of the O'Clerys, of Mac Firis, of Keating, of O'Molloy, of Dr. Bedell, of O'Donlevy, and Dr. O'Gallagher, and the Munster poets. These are the authors who shall be our models, except, of course, in such respects as their style may have become obsolete at the present day—a thing, however, which is not nearly so much the case as some might imagine.

As to the *Gaelic Union* itself, its platform we believe is broad enough for all Irishmen to stand upon. We are not by any means all Gaels; we number in our body descendants also of Danes and Anglo-Normans, and Cambro-Normans, besides representatives of the later races that have settled in this country—men who in their love for the Gaels and things Gaelic, remind us that their ancestors in many cases became "*Hiberniores Hibernis ipsis*"—men who would shame some who would boast themselves true Gaels—ay, even some who have O's to their names "as big as cart wheels."

For the present we are well content that our Journal should go *double-barrelled*, in the hope that it may do the more execution. What one barrel may not reach, the other may. For ourselves we would prefer one single barrel of greater capacity—of pure Irish metal—long, and strong, and

straight, and polished. But let our readers take warning. We shall not always, or for long, humour them in their ignorance or their laziness. We have too much to put before Irish readers in Ireland's own tongue to take up our journal with matters in a language of which plenty can be had cheap elsewhere. So if there be any of our readers to whom the happy thought has not yet occurred, let them lose no time but forthwith *get up their Irish*.

THE GAELIC IN THE NATIONAL SCHOOLS.

Full Report of the proceedings in relation to the Irish Language, at the Annual Congress of Irish National Teachers, held at the Sackville Hall, Dublin, on 27th, 28th, and 29th December, 1882.

At the public Meeting held on the second day, the President of the National Teachers' Organization,

Mr. William Cullen, in the Chair,

The Rev. Dr. Haughton, S.F., T.C.D., amidst loud applause, rose to propose the resolution relating to the teaching of the Irish language. He said—

Mr. Chairman and fellow-teachers (applause), my highest claim to respect is that I have been all my life a teacher like you. I have great pleasure in moving the resolution which has been placed in my hands, a resolution intended for the benefit of a class of our fellow-countrymen for whom I feel the deepest sympathy—I mean the Irish-speaking population of the South and West of Ireland—(cheers)—merely introducing it with the remark that, from whatever point of view we look at it, the Irish language must be regarded as a precious relic of ancient times. The resolution is as follows:—

"That we respectfully request the Commissioners of National Education to remove the existing restrictions on the teaching of the Irish language in National Schools, at least in districts where the Irish language is spoken."

I hold, I believe, very strong opinions upon the importance of this question. I have made a study of the Welsh, Flemish, Dutch, Danish, and Swedish languages and people, and I have found that, although these were all small countries, these people possessed individually an amount of independence and energy which was very often not to be found amongst the inhabitants of larger countries. I have been led to believe, from conversations with many intelligent persons in those countries, that much of their superiority was due to the fact that they were obliged to obtain a complete mastery over two languages. Horace had told them of the cleverness of the bi-lingual nations of his day, and his experience was one that had descended to observant people in the present age. The man who learned a language from his mother, or from those around him, had, without education and study, no more conception of the power of language than the dog that barked or the monkey that chattered in the menagerie (laughter). People who spoke one language only had generally no conception of the power of the instrument they were using, and, in order to thoroughly realize it, they must begin to learn another language. It was a mistake to attempt to teach a language through the medium of another language that was not grammatically understood, and English in the South and West of Ireland, in Irish-speaking districts, should be taught through the medium of Irish to be grammatically understood. If the Irish grammar were taught, accompanied by the learning of the English grammar, it would be an invaluable aid to their teaching, and would in the end raise the population in which that was practised far above the level of either the purely Irish or English-speaking portion of the population (applause). Some people, of course, thought there should be only one language, and that that language should be English. But the Irish language was there, and, like the Irish people, it would not go (laughter and applause). We should try to raise the people to the high position of our cousins in Wales, where every man who speaks the Welsh language

can read and write Welsh. I want that, as I say, to be the case with the Irish-speaking population, and in proposing this resolution I would refer in a few words to the very painful scene witnessed some weeks ago in this city, where men on their trial for their lives, looked round the Court in wonder at what was going on like dumb animals, and spoke as well as they could through the interpreter, who conveyed to them also the results of their trials—and I say, I think it painful and a disgrace to our supposed civilization that such a thing should occur, that men totally ignorant of the language of the Court should be there, and witness after witness be brought up depending on an interpreter to be understood. I say the National School system has not done all that it can do, and will not have done it until every one of the Irish-speaking population understands his own language thoroughly and well, and as a necessary consequence, the English well, and can read and write both (cheers).

Rev. J. E. Nolan, Hon. Sec. of the Gaelic Union, in seconding the resolution, remarked, that if they turned their attention to other countries they would find greater care given to the culture of the Irish language than they found at home. On Friday last a chair of Celtic was endowed in the University at Edinburgh, solely through the agency of Professor Blackie who, though he had not one drop of Celtic blood in his veins, had collected £14,000 to promote the study of the language. In asking that Celtic should be taught in the National Schools, he did not think they sought too much. Notwithstanding that the National Board of Education had Dr. Joyce and Mr. Fleming, and others well capable of preparing an Irish class-book, no such class-book had yet been offered to the National Schools. It was in the power of the National teacher to revive the Irish language, and to make its resurrection glorious (applause.)

While the Rev. Father Nolan was speaking, the Right Hon. the Lord Mayor and Mr. E. D. Gray, M.P., High Sheriff, entered the Hall, and were most enthusiastically received.

Mr. Michael Cusack, Civil Service Academy, 4 Gardiner's-place, Dublin, in supporting the resolution, said—

Mr. Chairman, my Lord Mayor, and fellow-teachers, you have heard the speeches; bear with me while I deal with the restrictions which we require to have removed. In the first place children must be at least ten years old before they may be taught a word of their mother tongue. What does this mean in districts where the Irish language is spoken, and that in the poorest districts in Ireland? It means that during the school years of the poor children—for about the age of ten they are found useful at home—they are being taught an unknown tongue, without the assistance of the language of their homes. Practically, of course, they are taught nothing. And yet this antiquated method of teaching continues, most inconsistently, to be adopted as a part of that national system of education which is in every other department so ably administered by one of the foremost educationists of this age. During the few years that I taught a National School, I found my knowledge of Irish of the greatest possible service in dealing with children who heard very little but Irish at home, not only in teaching them, but in establishing between us that bond of sympathy which it is most desirable should exist between master and pupil. From the moment that I told a little fellow that the bill was the *gob* of a bird, my work as a teacher was reduced very considerably indeed. In the second place, a child must be in the fifth class, and know more arithmetic than the son of a Commissioner is required by the Civil Service Commissioners to know when competing for a cadetship in the Royal Irish Constabulary. The child must also pass in spelling, and here the standard is as high as that fixed for candidates seeking appointments as National teachers. It comes to this, that those who are most in need of the Irish language—that is, those who ought to be taught English through the medium of the Irish—must wait until they are qualified to teach the important subjects of handwriting, spelling, and arithmetic in a

National School! Having then, let us say, obtained free admission for the Irish language into the National Schools, what are you to do next? Well, I would ask you to support any society which is working for the preservation of our mother tongue; support, let me say, the Gaelic Union, of whose Council the learned proposer, the Lord Mayor, Father Nolan, and your humble servant are members. But, above all and before all, I would ask you to aid our movement by supporting the *Gaelic Journal*, the second number of which has just appeared. It is non-political and non-sectarian. We are anxious to enlist you for active service in our ranks, because we know you are the most powerful and influential medium for educational purposes in Ireland. One-fifth of the whole population of this country is on the rolls of the National Schools. This being the case, is it not manifestly desirable for the directors of any movement for the preservation and cultivation of the Irish language to secure in the first place the services of those who, from the fact of their having to direct the studies, and in a great measure to form the habits and to cultivate the tastes of the vast majority of the people, exercise so mighty an influence for good or evil as the teachers of a nation necessarily exercise. In this movement on behalf of one of the oldest and most distinct forms of human speech and the head of a venerable and now greatly admired family of languages, acting I will say with some of that wisdom for the possession of which the *Times* has given the Gaelic Union credit, the council of that society having by the production of the *Gaelic Journal*, given an earnest of its capacity in a practical way to do work at once useful and meritorious, at the first available opportunity places this matter before you, with the fullest confidence that your intelligent patriotism will compel you to give our project all the support which your circumstances can permit. (hear, hear). How great that support is few outside your own ranks can appreciate better than I can, because during the dozen years or so that have elapsed since I left the service of the National Board, I have never

ceased to watch with intense satisfaction the steady growth of your influence, and the perfection of that organization which in recent years won so many concessions from unwilling masters. Two of the most useful members of the council of the Gaelic Union belong to your ranks; your very efficient Central Secretary, and that genial veteran Irishman, to whom belongs the proud privilege of having written the first article in Irish for the first page of the first number of the *Gaelic Journal*. Need I mention his name?—John Fleming (loud and prolonged cheers). I am quite aware you have many things to think of besides supporting to an inconvenient extent the Gaelic Union in its efforts to preserve the Irish language; but I am also aware that if I needed support for a non-paying (pecuniarily) movement of any kind, I should first ask assistance from the busy and hardworking. Judging by results, you are a very busy and hardworking and successful body, and the Gaelic Union therefore asks you and people like you, and nobody else, to lend a hand in this work *now* in the present universal upheaval of our race in favour of the language of our fathers. From the universities of Germany and from the marts of Chicago; from the plains of La Plata and from the moors of Inverness; from every quarter of the globe from which a scholar or Celt could have replied to our recent proposals, the kindest welcome and warmest greetings have reached us. When deep-thinking, indefatigable Germany takes up the Irish language warmly, what will well-informed people of taste and culture think of the educators of the Irish Nation, if these educators neglect the language of their country, and, above all, what will be thought of those teachers who neglect it where it is yet spoken, while the poetry of its words and idioms is being wafted past them by every breeze, and while the names of every hill and valley and mountain and glen are teeming with inexhaustible supplies of food for the imagination and the intellect of the student and the philosopher? Gentlemen, about six years ago a few friends of the Irish language went through the first act of a great drama by forming in Dublin a Society

for the Preservation of the Irish Language. The second act consisted in forming, about two years ago, the Gaelic Union; and the third act produces the *Gaelic Journal*. During the progress of the fourth act will you, fellow-teachers, be spectators or actors?—actors I have no doubt. You have had a large measure of success in your undertaking. I heartily wish you a continuance of such blessings. And being, as far as I can see, on the high road to securing all that you can reasonably expect, I ask you, after you shall have finished your own business, to consider the terms of the resolution which I fear I have been too long speaking to, and then the condition of that most precious inheritance of ours—our mother-tongue, and to show by your actions that the Irish language is not dead but sleeping, and that out of that sleep she will arise at the call of the Irish Teachers (applause).

The Lord Mayor—I think the resolution which you are about to adopt in regard to the preservation of the Celtic language and its cultivation, is one deserving of the strongest support (hear, hear).

The resolution was then passed by acclamation.

At the Congress Dinner the same evening, the following remarks were made on this subject:—

The President—My Lord Mayor, I have another toast on the list, namely, "National Education and the School Managers." We have been favoured here this evening by the presence of some of the managers, and have not been so favoured before. I hope this toast with which I couple the names of the Rev. Father Flynn and Rev. Father Nolan, will be as warmly received as it can possibly be (applause).

The Rev. John Nolan, Hon. Secretary of the Gaelic Union, said—That part of the toast which refers to the management of National Schools has been stated so well and ably and satisfactorily by the last speaker, Rev. Father Flynn, that I need not deal with it; but the question of National Education remains, and I wish its treatment had been left to better hands than mine. I have given a very considerable amount of time and labour to work up this question—to

forward what I think we have a right to call a National Education—the cultivation of the Irish language, of which I am a representative here this evening. I have given many years of deep consideration and hard labour and anxiety to the working out of this question of the cultivation and preservation of the Irish language. I may tell you of the way the Society was founded, as it is an historical fact. Just about this day six years I determined to set to work on this question, as I saw there was no one in unhappy Ireland giving the slightest attention to the subject, which ought to be dear to the heart of every Irishman. So I determined to bestir myself, and first went to the Right Hon. Gentleman who honours you this evening with his presence, and whose name you have so warmly received—I refer to the present Lord Mayor of the City of Dublin. I heard him speak at the Catholic University, and I heard of him from friends, and knowing from other circumstances his high character and patriotism, I had not the slightest hesitation in making bold to make his acquaintance, and I then proposed to him, on our first meeting, to give me his support and influence to make an effort towards the cultivation and preservation of the Irish language. He consulted a mutual friend Mr. Wm. Dillon, who, I am sorry to say, is far away from us this evening, and then promised me all the support he could give me, and asked what was the first thing to be done. I said, “Money is the ‘sinews of war,’ and I will subscribe one pound, and you, I am sure, will subscribe a like sum.” We did so, and then appointed each other treasurers, and co-partners of that same two pounds (laughter). The next thing we performed after that was having the Irish language recognised by the National Board of Education in this country, and when others failed to do their duty, we succeeded in bringing the attention of the House of Commons to bear upon this matter, and by the aid of the O’Conor Don and Mr. O’Connor Power, we succeeded in having recognised by Parliament on the Intermediate Education Act the teaching of the Irish language in Ireland. I am thankful to say successful measures for the preservation of the

Irish language have been and are being adopted (hear, hear), and at this meeting of the National School Teachers of Ireland, I have had an opportunity of bringing before them this matter, and I trust this will not be the last occasion upon which we shall meet together (applause).—*Irish Teachers’ Journal.*

ADDRESS

By Mr. John Fleming to the Delegates of the National School Teachers’ Organization of Ireland, assembled in Congress, 29th December, 1882.

BROTHER TEACHERS,—There is one point at least on which I can especially congratulate you—the language of Ireland is very likely to be spoken by future generations of Irishmen; and it is to you that this result is, in a certain sense, owing. A little more than ten years ago, the most that could be expected for the Gaelic tongue was a respectable place in the National Museum—and that in the near future. Of those who had worked hardest to keep it alive, two had been lately taken from us, and those who remained were without any organization, as they were without hope. At that time—when all was dark and cheerless—a resolution passed at Congress here, pledged the National Teachers of Ireland to use every exertion to keep their language alive; and later, the delegates at Congress unanimously adopted a memorial for presentation to the Commissioners of National Education, praying them to place the language of Ireland on their programme beside those of Italy, Greece and France. The adoption of this memorial formed the foundation on which were raised all the movements for the preservation of the Irish language that have since taken place; and the memorial itself formed the ground-work of that monster one, in response to which the teaching of Irish is paid for in National Schools as the teaching of Latin, Greek and French is. And what does the sum total of the results of all these movements amount to? In 1871, the Irish-speaking population of Ireland amounted to 817,875

persons. During the subsequent census decade, emigration from the country went on as usual, and during the last years of the decade, distress, fever, and emigration on a larger scale, lessened the population very considerably; and in no other parts of the country were these dire agents so destructive as among the Irish-speaking portion of our people. This was so notably the case, that those who felt an interest in the Irish language, were making calculations as to the probable diminution in the number of Irish-speakers that the census of 1881 would show—and this diminution was scarcely set down by any one at less than 20 per cent.: *i.e.*, the 817,875 Irish speakers in 1871, would be brought down to 654,300. But instead of being thus diminished by the calculated number of 163,575, they have been increased by 132,057, and there are 949,932 persons in Ireland now speaking the language of Ireland. Such is the result of the movements which sprung from the action of the National Teachers. But it is asked, have not the National Teachers and the thousands of other memorialists got what they asked for? Has not the Irish been placed on the programme as they required? And has not the 2s. fee required for extras been remitted in the case of the Irish? These questions can best be answered by-and-by. Passing by the sentimental portions of the memorials, they prayed that in Irish-speaking localities, Irish should at first be made the medium of instruction; in fact, this was the point to which the memorialists attached most importance. They laid particular emphasis on the absolute necessity of teaching Irish-speaking children as rational beings, and this, they said, could only be done through the language they understood as a medium. To prove that this was the only rational way of teaching children, memorialists thought it sufficient to cite the unanswered and unanswerable reasons advanced by Sir P. J. Keenan in his masterly reports. Memorialists never for a moment imagined that, when once the Irish was placed upon the programme, any hard and fast line could be drawn, such as to set at nought all Sir Patrick had said in respect of the value

of the Irish as an educational instrument. The man whose opinions were valued so highly, that he was sent to two of our foreign colonies to draw up systems of education for the inhabitants, the memorialists believed, could not but be listened to when giving a solemn opinion on what he knew best of all—the system of instruction best suited to the poor little Celts of the Irish-speaking districts of Ireland. It is not necessary here to cite for you any of the reasons advanced by Sir Patrick in his admirable reports, and to which he adhered in his sworn evidence before the Royal Commissioners a dozen years later. But there is another portion of the evidence given at the same Royal Commission not so well known, though of equal authority. Mr. Cornelius Mahony, Inspector of National Schools, and previously Professor of Irish in the Queen's College, Galway, being asked: "Has it ever struck you whether it would be advisable in an Irish-speaking population to employ their knowledge of Irish as a means of teaching them the new language they are to learn?" he replied, "I think so. I consider that amongst the Irish-speaking population one of the most valuable agencies would be the use of the Irish language, in one particular in which the education in our schools is perhaps most defective—that is to say, in making them understand what they read. I have tried the experiment in portions of Donegal, where the excuse sometimes given to me when I found the children deficient in understanding what they read, was that they only spoke Irish. I often asked them to explain to me what a word or a sentence meant, particularly in the case of children of the First Book; and I almost invariably found them hit on the right idea with almost metaphysical precision, when they explained it to me through the medium of the Irish. I tried how they could be taught the elements of mental arithmetic by naming the figures in Irish, and I think they could acquire a knowledge of arithmetic through the Irish better than in the other way. Within the last few months I tried the same experiment in the south of Ireland in the presence of the Duke of Devon-

shire and his agent, Mr. Curry. The same excuse was given as regarded the children—that their backwardness was owing to their speaking only the Irish language. Mr. Curry, who understands Irish, and I put several questions to the children of the lowest class in Irish, and they answered them to our satisfaction.” Nor was the utility of teaching the *known* language in the first instance a matter of opinion only. Our kinsmen of Wales, like ourselves, had to fight many a battle for their language. They succeeded with difficulty in getting the children to learn Welsh first, and this is the result as described by the Rev. Thomas Charles, of Bala: “The time necessary to teach them to read the Bible in their *vernacular* language is short, not exceeding six months in general. . . Teaching them English requires two or three years time, during which long period they are concerned only about dry terms, without receiving one idea for their improvement.” Similar results might be cited from the Highlands of Scotland, from the Isle of Man, from different parts of Germany, had time permitted.

Now, Brother-Teachers, I think I can affirm that the memorialists have not got all they asked for. The children in the Irish-speaking parts of Ireland are still taught in an unknown language. These children, before coming to school for the first time, are sure to have learned to pronounce incorrectly every English word they may happen to pick up, and to translate literally every Irish idiom they know, and the teacher's principal difficulty with such children, is to make them unlearn all they have acquired at home; but so long as the illiterate parents go on struggling to communicate their ideas to the children by means of the few English words they can pronounce, all the teacher's efforts are so much labour lost. What then is the remedy? Let it be once seen by the parents that the Commissioners of National Education, the Managers, and other persons of influence, have a respect for the Irish, and the parents will at once talk to the children in the mother tongue, and will gladly leave to the teacher the task of teaching them the correct English pronunciation, and the way

of expressing the Irish idioms in English. The great majority of the teachers in the Irish-speaking localities know Irish well enough to do this much for the children in the lower classes, and those who do not will soon learn it. To teach the higher classes, let the present grammatical tests be insisted on, from the teacher. Without any knowledge of grammar, he could teach a scholar, or an Irish speaker, to read the language, but to instruct the pupils of the Fifth Class or Sixth Class *well*, he should know Irish grammar fairly. Forty years since, *none*, or very few at least, of our best Irish scholars or poets had any *theoretical* knowledge of grammar, but I do not believe that any illiterate person now has such a *practical* knowledge of Irish as to know it well or critically. There may be some such persons, but they are so very few, that they need not be taken into account.

Questions of all kinds are now asked. One asks why did not the Commissioners of National Education at once act upon Sir Patrick's suggestion, and “not leave the clear Celtic intellects of our poor little ones to be dwarfed and stunted for the last thirty years?” Perhaps the reply is, that Sir Patrick was half a century before his time *in Ireland*; and that but for his reports we would be groping head foremost in the old idiotic way that “dwarfed and stunted” the Irish intellects of hundreds of thousands. Even from the managers of National Schools a fierce opposition would be given to the teaching of Irish in schools. Ploughing by the horse tails, plucking the wool from the live sheep, had to be put a stop to by fines. Ploughing with two horses instead of six, and with one ploughman without his two attendants was believed to be a ruinous innovation even in England, and not very long since either. In reply to the Gaelic Union Circular of October last, a pious and a zealous clergyman of a south-western diocese wrote: “I beg to state that *much* though I admire our ancient language (speculative), I am opposed on principle to this revival movement, as I have met with no greater obstacle in my missionary career (now 18 years) than the people's being

neither Irish nor English speaking, thus rendering my efforts to convey the Gospel truths to them almost *nil*." Another clergyman in a southern county, a good many years since, exclaimed: "I wish the Irish tongue were forty fathoms down in the English Channel." The author of this fretful remark was a ripe Irish scholar, and probably the best Irish preacher in his diocese. But being appointed to a mission where the young people were making more than ordinary exertion to forget the old tongue, and to learn English and gentility together, he found their progress in the Catechism "almost *nil*." The good priest, as his brother clergyman of the south-west, became convinced that they could never learn anything until they had acquired a stock of English words sufficient to enable them to think in that language. But burying the Irish tongue any number of fathoms would not make these children, nor their children, nor their children's children, the equals of those little ones whom the Most Rev. Dr. Abram examined in his mission forty years before.

When the people who loved the language had this way of thinking respecting it, it is not wonderful that the reports of Sir P. J. Keenan should be looked upon with disfavour, as he says in his evidence that they were. Professor Connellan, so far as I know, was the only other Irishman to recommend that Irish should be taught before English in the Irish-speaking localities.

The other reason advanced by the memorialists why Irish should be taught to children at first, was in order that the children taught in this way might be capable of transcribing and editing our voluminous manuscript materials. Any of you who can make a call to the Royal Irish Academy will be well satisfied that by such persons only can any use ever be made of these materials. Ask for the lithographed books there. These are, of course, reproductions of the fac-simile transcripts made by the late Mr. O'Longan—an Ex-National Teacher—from the old manuscripts. Compare the transcripts with the old half-illegible manuscripts. Think of the scholarship required to read so many *contracted, illegible* words

by their context; look then again at the style of the penmanship, and say whether any person could do this work except a person speaking and writing Irish from infancy.

Correspondence.

TO THE EDITOR OF THE "GAELIC JOURNAL."

DEAR SIR,—I have noticed in the second number of the *Gaelic Journal* a letter dated from Inverness, and signed Colin Chisholm. I presume by the address and name that the writer is a brother Gael of Scotland. Mr. Chisholm adduces several apparent arguments in favour of the use of the ordinary Roman type in printed Irish books, and the discarding of our own ancient national character. That such a suggestion should proceed from a Scot, accustomed to see his Gaelic Bible in the ordinary Roman character, with its multitude of h's, its absence of eclipsis, and its very modern spelling, does not so much surprise me; but that similar suggestions have come from native Irishmen, some of them not without some knowledge of the ancient language of their country, fills me not only with surprise, but indignation, especially as the absurdity of the proposal has already been so often demonstrated. Will you, therefore, allow me to reiterate once more the reasons why we should retain our native Irish characters.

1st.—We all know the proverb, "Possession is nine points of the law;" and the Irish language has been in possession of the characters it still uses from, at least, the fifth century uninterruptedly up to the present. The Irish MSS. at St. Gall, Milan, Wurzburg, &c., on the Continent, those in the British Museum and Stowe Library, in England, and in the Libraries of Trinity College, the Royal Irish Academy, the Catholic University, and the Franciscan Monastery on Merchants'-quay, in Dublin, are all written in this character. A great number of Irish books printed at Rome, Paris, Louvaine, Dublin, and other places, are likewise printed in it, and it has been used in Dictionaries, Grammars, Bibles, Catechisms, and various other works as the established character of the language. The reasons, therefore, which should influence us to abandon our ancient letters should be very powerful to have any effect on our practice. Let us see whether they have any force whatever.

2nd.—The first argument adduced against the Irish characters is, that they are harder to learn than the Roman. Now this I totally deny. There are only eighteen Irish letters, while there are twenty-six Roman; and it seems to me evident that the difficulty in learning them is in the ratio of their numbers, or that the Irish alphabet is easier than the Roman in the proportion of nine to thirteen. The one form is just as distinct and sharply defined as the other; they closely resemble each other in shape, the only difference being in the letters o, s, p, r, and t, which, after all, are not so very different from the corresponding Roman letters. Would any one for a moment think of using such an argument for Greek, Russian, or any other European alphabet, although it would, if applicable at all, apply as well to those alphabets as to the Irish? Of course the Irish alphabet presents at first some slight difficulty to a person acquainted only with the Roman; but this difficulty is very soon surmounted, and the eye, when once accus-

toned to the Irish letters, reads the language in them with greater ease than in the Roman character. In fact Irish type, as printers have assured me, is much easier to read and set than either German or Greek, and they ought to be good authorities on such a subject. The difficulty of the Irish character exists only in the imagination of those who never made any effort to master it. Herren, Diefenbach, Zeuss, Glück, Ebel, Windisch, and Zimmer, the Cavaliere Nigra, and M. Pietet, never found any difficulty in the Irish characters, but rather in the obsolete words and the numerous abbreviations of the manuscripts. And such is the experience of all who have studied them.

3d—Mr. Chisholm says, "I consider the plain, round, Roman type preferable to the Angular Irish type. The Irish letter seems to me more distressing to the eyesight, especially in small print." Now this is evidently on the supposition that the Irish type is necessarily angular. But there are several varieties of Irish type, the best being quite as round as the Roman, and every bit as distinct. Mr. Chisholm must agree with me in this, if he will only take the trouble to examine the type in the *Gaelic Journal*, which is of the shape now generally used. Anything that the eye is not accustomed to must at first necessitate an effort in examining it, but Irish letters are not to be compared in this respect to Hebrew or Arabic. I can speak from my own experience that, when once accustomed to it, it is in no way distressing to the eyesight. Of course very minute or very bad print, whether in Roman or Irish type, is distressing to the eyesight, but the one not more than the other. It is all a matter of custom and habit.

4th—Mr. Chisholm adduces instances of Irish works printed in English characters. But why were they so printed? Was it from choice? It was almost in every case because the printers had no founts of Irish type at their disposal. If they had they would have made use of their native letters. But most of these books cannot be looked upon as examples to follow. Not only was the language ungrammatical, the orthography barbarous, and the general get up of them miserable, but they were full of printers' errors. In the case of Canon Bourke's edition of Gallagher's Sermons, the Roman letters were the result of a temporary crochet of that dignitary, which I believe he has since, on more mature consideration, abandoned. He had (at considerable expense) to get a special fount cast for his purpose, and the attempt to put dots over the t's, d's, and b's, gave these letters a most awkward appearance. As for the repetition of the words in italic letters in O'Reilly's Dictionary, I cannot apply to it any other term than a piece of stupid and senseless folly. It served no conceivable purpose, and added considerably to the expense of bringing out that work. There is a great difference between the Irish character and the old black letter, about which there seems to be some confusion in the mind of your correspondent. The one is as clear and plain, as the other is crabbed and obscure. The reason of the success of Father Furlong's Prayer Book was because it had no competitor, not because it was printed in Roman type, which was only a *fait* of the Reverend Author.

5th—The best Irish type is not only clear and distinct, but it is artistically beautiful, which is more than can be said of ordinary Roman type. In fact Irish type combines the clearness of Roman type with the beauty of the finest specimens of black letter or Gothic. A well-printed Irish book is extremely pleasing to the artistic eye, as might be expected, when it is remembered that the letters are, to all intents and purposes, the same as

those found in the Book of Kells, the finest illuminated manuscript in existence.

6th—The use of Irish type makes the language easier to read, because it admits of the accents and aspiration marks necessary in its orthography. Ordinary Roman type used in printing English does not possess these marks, and in order to print Irish in it, a special fount of type would have to be cast, as occurred with Canon Bourke's edition of Gallagher's Sermons. But if a special fount has to be cast, why not use Irish type at once? One might, to be sure, use h's for the aspiration marks, but then look at the length and barbarous appearance of the words thus produced. Imagine such an expression as mo plánúigheóireacht, spelled mo shlanuightheoireacht. Why, the word in Roman letters would frighten the ignorant Saxon back to the deepest mine of the Black Country. Let our Highland brethren accumulate their h's to their heart's content; we do not want to coerce them, even if we could; tastes differ, and there is no understanding their variety. But we prefer to stick to the characters specially designed and suited to our language.

Those Irishmen who cry out for Irish books in Roman type would not study or read them if they had them; for, if a man will not take the slight trouble of learning the Irish alphabet, it is not likely he will go to the heavier labour of learning the language itself. To attempt to please such persons by abandoning our ancient and beautiful characters would, therefore, be a useless endeavour, and without any tangible results. We have used our own characters for fourteen hundred years, and it is too late now for well-meaning but mistaken friends over the water, or lazy and unpatriotic or thoughtless fellow-countrymen at home, to try to persuade us to change our ways, and abandon another portion of our nationality, another link with the noble past of our saints and scholars.

CLANN CONCÓBART.

ROYAL BARRACKS, DUBLIN,

6th January, 1883.

SIR,—The honour of publication was never anticipated for the letter which appeared over my name in your last issue. I should have been very loath indeed to trespass at such length on your truly valuable space.

I thank my anonymous and other correspondents for their esteemed notice, which my communication has so unintentionally and undeservedly evoked.

Postal order for 10s. enclosed.

Hoping my rank and profession will not exclude me from the honour of membership,

I am, Sir, yours faithfully,

J. O'NEILL FLANAGAN,
Royal Horse Artillery.

[The Gaelic Union would be proud to have a thousand such members.—ED. G. J.]

N.B.—The Reports of Proceedings of Council, two or three literary contributions of interest, several important letters, the General Annual Reports and the List of Subscribers have to be held over.

zaé orre ag mínead blair a cúige fem to na rglóirib, agus siú go b-puil aét an-beag uéirre iorí blairib na g-cúigeaó Éireannaé, i' leorí í, go mío-áomair, to éur mpeiráin air uairib na iorí oiróib agus rglóirib; agus muna m-beiréad mar gheall air an trioblóro fo i o-timéioll an blair, to beiréad mórián níór mó daoinead ag meáirugaó na Saéilge m' an Ameirca 'ná tá anoir.

Dubhaó 'ran g-céao triáeta go maib na h-uile éeangéa cóigéiríóa ag págaril báir go mall no go luat m' an tír go aét an Éirancir amáin. I' ríor go b-puil cló cúmaéoaé Seairmánaé m' an Ameirca, agus go b-puil veic b-páipeir Seairmánaéa mnti in azaó aoin páiréir Éirancis, 're rin taob amuis de Canaóa. Níl aon Stáio 'ran o-tíri taob amuis de Stáioib na Saerann Nuairé in naé b-puil *Staats Zeitung* 'ran o-teangam Seairmánaic; gréad, i' uir le feicrin gur iao na daoine ó'n t-pean-uééarí a éompeoar na páipeir Seairmánaéa beo: ní léigeann na daoine óga Seairmánaéa iao. Muna congbaigéarí iuar teanga air bié m' an Ameirca leir na daoib iugéar mnti, ní féoirí léi mar-éainn aét'airí fead tamail big. Níl aon émeul Seairmánaé air móiréirí na h-Ameirca agus o'á iugaó mnti, to éongbaic a g-caint beo aét amáin na Seairmánaige ran Stáio Penribania. Tánagaoir go o-tí an Ameirca i o-timéioll na bliána 1720, agus tá a rlióet 'ran áit éeuna in air áitici ríao air o-tír. Labairéann ríao a o-teanga tíorimáil rór, aét tá ri éo triuailigéte rin, naé b-féoirí le Seairmánaé ó'n t-pean-tíri i tuisrin air aon éor. Níor éur ríao páipeirí air bun maib, agus ní le fear i g-céao aca feoar a éeanga féin to léigead. Siú naé iugne ríao feabair i b-póglum, to iugne ríao maib i neitib eile, agus meairtaríao a beir 'na b-peilmeoiríóa i' feáirí m' an Ameirca. Oá ríero bliáóan ó ríon, buró óeacairí aon aca o'págaril le focal Beupla in a éeann, aét anoir

Labairéann zaé aon aca Beupla, agus i m-beagán de bliáóantaib beir a o-teanga maib go léir, agus gan aon oúéar í aitébeoáó.

Air iompóó ári rúl dúinn éum íóctair-Canáao agus Louiriana, feicimíó an oá áit amáin air éuaircearí na móiréirí fo taob amuis de Mecrico, in naé b-puil lán-réim aig an m-Beupla. Ní iugnead in aon áit eile 'ran toimán, cóimbiae níor uairle 'ná to iugne Éirancige na o-tíoréann fo air ríon a o-teangam. Níor éail an Éirancir aon ríoió m' na tíoréarib fo rór. Tá níor mó daoinead ag labairé Éirancíre in íóctair-Canáao agus i Louiriana anoir 'ná to bí maib maibe fo. Má tá aon aéairugaó teangan 'ran g-Canáao i' aéairugaó ó Beupla go Éirancir é. I' ríor go b-puil báiríáet aig muintirí na Éirancíre ór éionn daoinead na o-teangéad eile mar gheall air áilleaéat agus oiongmáleáet a g-canáina; aét muna maib meiréad, feairíáet agus gúáó-cinró móri aig Éirancírib íóctair-Canáao, ní feoaró ríao a o-teanga to éiméad in azaó an Beupla. Níl aon éine daoinead 'ran toimán níor ríabairé 'ná Éirancige na Canáao, aét o'feiciré ó neitib éigin, go g-cuiréann ríao ríum in a o-teangam maraon le n-a g-cireeaim, óri ní féoirí le uinne beir aét tamall beag 'ran g-Canáao gan feicrin an fócail-ráire fo "áir o-teanga, ári g-cireeaim agus ári n-óligéte," ór cómair a rúl, i' cuma ca h-áit in a o-tíon-tuigeann re. Cúéarí é air gairm-buil-leogaib páipeirí agus leabair, agus air oóirírib tógbáil, &c.

Labairéann an éuro i' mó de na h-Éireannaicírib, Saerannaicírib agus Albannaicírib na ríang meáónaé i Montreal agus Quebec Éirancir éo maib, no beagnaé éo maib, a' Labairéann ríao Beupla. Níl aon ríógríao ná ríagáil, ná cóiméionól na m-bairlead móri, naé m-bréann foillrigéte 'ran oá éeangam, Éirancir agus Beupla. Ní feagmaoio co-fompláóe de fo in aon éaéiríag no baile móri in a n-áitigeann na

ó'n am in a juḡ an Tsoirpeac Bólḡ buaró ór cionn Montcalm ari Ḃrsoib Ḃbraham 'ḡan m-bliadóan 1759, aḡur dá m-beiréacó cine eile vo bí ann, vo beréacó a v-teangḡa maḡb anoiḡ. Acé nioḡ óeapmuro na cléirḡe Fhiancaá an Fhiancóiḡ. Co luacé aḡ éonnapic riao nac maib aon vócéar aca vo rmuameacó ari acnuacóacó réime na b-Fhiancaé, éurpeacari cúmóac a v-teangḡan ríompa, aḡur nioḡ oibḡḡ óaome mañ nioḡ feáḡḡi aḡur nioḡ feaḡmaḡe 'ná iav. Bí mórián aineolair i-meayḡ na b-Fhiancaé tarí éir claoúte a rluacḡ leir na Sacpanni-aḡiḡ, óri nioḡ fan na h-oirḡróe Fhiancaá 'ḡan ḡ-Canata; vo éuaró riao ari aḡ ḡo v-tí an t-ḡean-vúicéarḡ, aḡur nioḡ rḡḡacó ve Fhiancaḡiḡ inḡ an v-tíḡi acé na cléirḡe aḡur na óaome bóca. Iḡ ríoi ḡurí fan voimán na v-tiḡearmaó no *Seigneurs* Fhiancaé aḡ a maib mórián ionnuiḡ 'ḡan v-tíḡi i muóc talmañ. Ní maib acé timéioil ríceacó vóib rí, aḡur feuoamaoro a máó ḡurí ab iav na cléirḡe vo faoi an Fhiancóiḡ 'ḡan ḡ-Canata, óri buó beaḡ an congnaó rua-riacari ó na tiḡearmaḡiḡ.

Maḡ a vubḡacó éeana, vobí na Fhiancaḡe v' fan inḡ an ḡ-Canata tarí éir rḡḡuoiḡta réime na Fhiance innri, ríu-aineolacé; ní maib acé beaḡán vóib v'feuo léiḡeacó no rḡḡuoiacó: acé muna b-fuil riao éo eolḡacé róiḡ aḡ buó éoiḡ vóib, caicéiró rínn aomáil ḡo rḡḡeacari ḡac níó v'á maib in a ḡ-cumay éum a ruan-aineolair vo vóibḡe. Má'ḡ ceapic vóinn bapamúil a v'éanaó i v-timéioil ríacóe róiḡlma vóineacó, ó'n unniḡ páipeuri nuairéacé a tá aca, vo ḡeibéeari ḡo b-fuil Fhiancaḡe na Canata ór cionn na coḡa inḡ mó ve muicḡi eile, óri ní'ḡ aon éineul óaomeacó ari an móiḡeḡi rí, no b'féroiḡ in áit ari bíé eile ve'n voimán, aḡ a b-fuil an meo rínn ve páipeuríab vo ríeḡi a n-unniḡe. Iḡ bapamúil éoitcéann i ḡo labairéann Fhiancaḡe na Canata vnoié-Fhiancóiḡ, acé inḡ veapmuro móiḡ é rí. Iḡ ríoi ḡo labairéann óaome neaḡ-muicḡe na Canata, olc ḡo leoi, acé v'éanann óaoinc neaḡ-muicḡe

na Fhiance réin, an ríó ceurona. Ní'ḡ Fhiancóiḡ 'ḡan voimán nioḡ feáḡḡi 'ná labairéeari le óaoinb an ruanḡa méadónaḡ in foicéarí-Canata.

Tá rompla na ḡ-Canataé taríbeacó vo na h-épeannaiḡiḡ in iomacó móó. Feicéiró ríacó voimán beaḡ ve óaoinb ari a juḡ a ruan-naimaro buaró, vealunḡe ó éiḡi a rínpeari ari feacó nioḡ mó 'ná céacó bliadóan, aḡur a méadóan a n-uile éruoblóirve, aḡ tabairic na h-airie aḡur an éuriam vob' feáḡḡi vo bí aca, vo éumóac aḡur vo faoiḡḡacó a v-teangḡan tarí ríamúla. Ó rí amaé ní beiró aon ríoblóirvo aḡ Fhiancaḡiḡ na Canata i v-raoib a v-teangḡan; tá an caé beaḡnac érióénuḡeḡe, óri inḡ cine cúmácaé anoiḡ iav. Ó feacé-móḡacó míle voinne vo bí ann nuair juḡ na Sacpannaḡe buaró oḡḡia, v'párapari vo beiré míliún ḡo leiré anoiḡ! Ní'ḡ a v-tíḡi leoi-faiḡḡiḡ vóib; tá ríacé móiḡa vóib in Uacéarí-Canata aḡur inḡ na Stáiróib áon-tiḡeḡe, aḡur má meuvuḡeacan ríacó ari feacó an leacé-éiró bliadóan a tá le teacé maḡi vo meuvuḡeḡ ríacó inḡ an am éuaró éarḡḡa, ní beiró lán-ríem aḡ an m-Deurúla ari éuarí-ceapic na móiḡeḡi rí.

Maḡ a vubḡacó éeana, bí na Fhiancaḡe Canataca vealunḡe ó n-a ḡ-cme-ḡaoil 'ḡan Ceoióir ari feacó nioḡ mó 'ná céacó bliadóan, acé maḡ inḡ feapacé vo ḡacé aon faoiḡear ḡo ceapic aḡur ḡo voimán timéioil neiteacó ve'n t-róiḡic rí, ní féroiḡ le óaoinb a labairéear aon teangḡa beiré ib-fao in amḡeoiḡ v'á ééile, aḡur faoi v'eipe, i ḡ-ceann céacó v'á érióacó bliadóan, tá éairívear aḡur muicéapóar aḡ eḡiḡe eacoiḡḡia aḡur Fhiancaḡiḡ na Fhiance. In amḡiḡi ríuoblóirve aḡur claoúte na Fhiance vo ríin na Canatacaḡe a nḡeḡa amaé ḡo ḡrúacé tarí an t-ráile éum a ḡ-cimró-ḡaoil, aḡur ó'n am rínn ḡo v-tí anoiḡ tá ríacó aḡ teacé nioḡ ríoiḡe v'á ééile ḡac lá. Tá ríle bḡeáḡ aḡ na Canatacaḡiḡ v'arí b'amm Fiepehette, aḡur vo ríḡne na Fhiancaḡe ball ve'n Cólaḡrúe móiḡ i b-Paḡur v'é—an éeacó feapic nac ríuḡacó 'ḡan b-Fhianc v'á n-v'éapmuro ball ve mañ.

Tá cumann air bun céana le pnuóm-airgead
 céad míle tollair i lánú cum líne long-
 saile do éirí air bun roir b'ieir aghur
 Cúebec. Tá cumair na teangan agh b'ieir
 an dá pobail i b-fochair a céile i s-caru-
 jeam aghur i s-cáiríoeair.

THE OSSIANIC POEMS.

By REV. JOHN JAMES O'CARROLL, S.J.

IV.

PLEASING as all the story of Tirnanog is, so far as we have come already (that is, up to the part immediately bearing on the Transformation of Oisín), absolutely ir-approachable as this early portion appears in Dr. Joyce's version, we must however say we see in it, so far, nothing very particular; nothing that might not be hoped for from a poet in almost any generation. We remember how, when we read this piece for the first time, we read on and on in expectation. It was so that we had been accustomed to read some writers—Thackeray, for instance; we used to feel from the beginning that something very striking and complete was due, and that it was sure to come. With Scott, indeed, it was quite otherwise. We remember vividly how, when studying his ways, we noted the wonderful skill with which he wove intricacy within intricacy, until the confusion culminated in the arrival at Guy Mannering's house of "the man whom he supposed he had killed in India." We remember how it was at that most critical point of all, that the novelist's skill and power gave way, and that he could find nothing better to crown the whole than making Colonel Mannering exclaim: "Mr. Brown—I have been seldom—never—so much surprised." It is not thus that Thackeray makes Baroness Bernstein speak when George Warrington appears suddenly before her, who she had thought was dead, "and is alive."

There are writers who, when they at last put forth their pinions boldly, are sure to soar very high; we thought this was

signally the old Irish manner, and we read on in Tirnanog, enjoying indeed the excursion to fairyland, but watching for a bolder flight. We found it in the return of Oisín to the land where all the associates of his early life had been lying buried for many ages, where the Druidic spells had lost their power, and the joyous pagan hunting life of marvellous adventure was only a tradition and a half-mysterious record. Here indeed was a subject for surprise, and the Irish writer treats it like Thackeray, not like Scott.

We have seen quoted, from an Arabian poet, we believe, the exclamation—"I came to the home of my youth, and cried, 'The friends of my youth, where are they?' And echo answered, 'where?'" This is short and easy. The poet who has recourse to silence and echo is like the painter who veiled his hero's face because he despaired of representing his emotion. The Irish poet gives us conversation to depict loneliness. Oisín, describing his return to Ireland, says to St. Patrick:—

"I saw from the west approaching me a great troop of mounted men and women, and they came into my own presence. They saluted me kindly and courteously, and surprise seized every one of them on seeing the bulk of my own person, my form, my appearance, and my countenance."

It is exquisite art in the poet to commence by making Oisín surprise the Irish. The greater will be the sudden change of scene for the reader when the Irish astonish Oisín by their tidings.

Dr. Joyce does not treat this matter in exactly the same way. He begins with a double surprise. In his version he makes Oisín notice the smallness of the people whom he meets, while they, in turn, marvel at his great size. We are willing to admit that this double surprise will appear very natural to a superficial reader, and that Dr. Joyce perhaps best served the important end he had in view, his generous aim of recommending Irish narratives to the public, by modifying what he found in Irish here and there in accordance with some popular but superficial view. We do not blame what has thus been done. We desire only

to point out that to reflecting minds the original Irish must seem sometimes a composition of a higher order than the ever easy and agreeable translation.

Why should the people he met have been called little by Oisín? Was not he a man of extraordinary size? Surely a man of extraordinary size does not call ordinary people little because they are not of his own unusual dimensions! It should really seem that Oisín and the great Fianna were supposed to have been, in their own day, men of unusually grand proportions, and consequently accustomed to look on smaller men as of the naturally to be expected size. In Oisín's Lament for the Fianna, there are no complaints about men's stature having generally degenerated. He complains bitterly of the new Christian training, but not of a change in the appearance of men's natural forms, and there really seems to be no reason why he should.

At any rate, whatever be the common sense of Dr. Joyce's version, there can be no doubt that the original was far higher poetry. In the Irish, Oisín, full of anxiety, seems not to notice the stature of those whom he addresses, while they, on the contrary, unpreoccupied by any care, and open to every impression, are amazed at his gigantic form. The tables will soon be turned; the parts will be reversed completely, so far as wonder is concerned.

Oisín inquires about Fionn and the Fianna from the people he has met, and, according to Dr. Joyce, "one replied." In the Irish dramatic form, the answer—the astonishing answer—bursts upon us without any allusion to the speaker or speakers. This is best in keeping with the former impression that Oisín was not in a mood to be observant. The answer keeps up the interest; it is as follows, in Mr. O'Looney's version, omitting for the moment the conclusion:—"We have heard tell of Fionn, for strength, for activity, and for prowess; that there never was an equal for him in person, in character, and in mien. There is many a book written down by the melodious sweet sages of the Gaels, which we, in truth, are unable to relate to thee, of the deeds of Fionn and of the Fianna." The

whole sense of this reply is modified by Dr. Joyce in a rather remarkable way. He makes his speaker say to Ossian, concerning the Fenian exploits—"We cannot relate them *now*."

This seems to show that it is only for want of time he does not tell Fionn's history: that he really knows it very well. This view is fully confirmed by his adding, as he does in Dr. Joyce's version: "We have heard also, and we have *seen it written* in very old books that Fionn had a son named Oisín." Dr. Joyce's speaker is clearly a lettered man, an historical student who knows a great deal about the Fianna. The reply in the Irish is surely a thousand times more poetical. There the people whom Oisín meets do not appear to know Fionn's exploits themselves clearly—they are simply "unable to relate" them; "the melodious sweet sages of the Gaels" indeed have written them down in books; the speakers do not boast of having read or even seen the volumes. They are ordinary illiterate country people, and Oisín is a thousand times more a stranger amongst them than he appears in the pages of Dr. Joyce.

The truth is, that Dr. Joyce is very well able to detect the oversights of our Irish writers when they err from unwitting simplicity; but when they are at their best, when, full of their subject, they are putting forth their power, we honestly believe that neither he nor any other man can be expected to improve their work, any more than the most consummate artist of our day may venture to retouch the pictures of Angelo or Raphael. It must at last be understood that our great Irish imaginative works are masterpieces—masterpieces in a sense in which the works of Homer and Shakspeare are masterpieces, not exempt from many flaws and faults and fits of witlessness, but full of glorious passages, where the thoroughness of the thought secured, in spite of every difficulty, the thoroughness of the execution.

Necessary as such a translation as Dr. Joyce's was, unreadable as a truly literal translation must always be as a whole, still to know a great author in his grandest moods, it is necessary at least to study him

in a literal version ; to appreciate him fully, he must, of course, be read in the original. We have now arrived at one of those grand fits of enthusiastic thought in which an author appears not curiously inspired for a moment, but guided unerringly by his great subject from step to step ; and to make an accurate examination of him here, we continue to use the literal translation.

We have already seen that Dr. Joyce makes his one speaker tell Oisín that he had seen the name of Oisín, Fionn's son, set down in ancient books. Dr. Joyce makes the speaker add the following very definite categorical statement :—" Now this Oisín went with a young fairy maiden to Tirnanog, and his father and his friends sorrowed greatly after him, and sought him long, but he was never seen again."

It is really like listening to the music of another world to turn from this accurate, business-like statement to the few vague and beautiful lines of the original, even as they sound in the literal translation. " We heard that Fionn had a son of brightest beauty and form ; that there came a young maiden for him, and that he went with her to the Land of Youth." " We heard that Fionn had a son ;" instead of, " Now this Oisín," throws at once a remoteness over all that is said, and the remoteness of the background into which Oisín's history has faded is wondrously kept up by the simple and sublime original. " A young maiden came for him—he went with her to the Land of Youth : " such is the whole, a matter of report, about one passage in the lives of two anonymous vanished beings ! There is here nothing indeed to make Oisín speak. This is telling him that he has no place in men's thoughts, that his very name is forgotten ; this is giving him cause to feel lonely in his own land. He will naturally turn away from these people without a word.

On the contrary, a speaker like Dr. Joyce's, who knew Oisín's name and his friends' search for him, and their great sorrow, and the maiden's fairy nature ; who was well up in all this history, and had read documents relating to it, would almost inevitably have made Oisín take him into

his confidence, and reveal to him who he was. The Irish poet managed the matter in a grander, if less obvious way, and after hearing the vague reminiscence of indistinct reports, which is all Oisín can elicit, we can well understand what the disappointed man tells Patrick :—" When I, *myself*, heard that [w] announcement, that Fionn did not live, nor any of the Fianna, I was seized with weariness and great sorrow, and I was full of melancholy after them. *I did not stop on my course*, quick and smart without any delay, till I set my face straight forward to Almuin of great exploits, in broad Leinster." *There* had been his father's palace, but he found no relics of " the court of Fionn of the hosts ; " the place was overgrown with weeds and nettles.

Nowhere is the poet's exquisite art in arranging better shown than in what follows here. There is a great deal more to be told ; the catastrophe by which Oisín changed suddenly into a decrepid old man, has to be related ; but the poet interrupts the narration here. He has reached one of those great points where, as Shakespeare would have said, one should " give sorrow words ; " and Oisín, after recalling the desolation of the site where his father's halls once stood, bursts out at last into a passionate cry of grief.

V.

The Irish poet of Tirnanog understood as well as other critics that " nothing dries more quickly than a tear ; " and he does not allow Oisín's lamentation to last long. It is addressed to Patrick, and, with most accurate keeping of the characters assigned to Oisín and Patrick in our poems, he makes the saint interrupt the old man sternly, and bid him not mourn for Fionn, and the lost pagan men past praying for, but rather offer his tears to the God of Grace. Now an appalling subject is brought forward, and the deep melancholy interest that had been excited about Oisín gives place, for a few moments, to that aroused by a more tragic theme. St. Patrick insists on the victory of God. All the old pagan bursts out in Ossian, and he de-

mands, with powerful and blasphemous passion, to be set alongside of his Fenian comrades, wherever they be; the love and partiality of a father break out together with the desperate spirit of the godless warrior, and he declares that if Oscar, his son, is but present, there is no host in heaven or in hell that that hero cannot destroy. St. Patrick sees there is nothing to be gained by urging Oisín now; he proposes that their controversy be abandoned, and bids Oisín go on with his own history.

St. Patrick is regularly represented as anxious to hear the story of the pagan times from Oisín, as anxious to convert him, and as every now and then reproving him for his attachment to pagan ways. But on the present occasion, all this is availed of to produce a most masterly diversion of sentiment; to make one great and bold conception take appropriately and naturally the place of another. There is here shown surely no mere *Curiosa Felicitas*, but cultivated and judicious genius of the highest order. All this is of course lost in Dr. Joyce's version, where the dialogue form of the romance is, no doubt for important reasons, not preserved.

After the dispute with St. Patrick on the most terrible of all subjects, Oisín resumes his narration; he has now to describe his own wonderful and sad catastrophe. He tells how he left unexamined no spot where the Fianna had ever dwelt, and how, then, passing through Glenasmol (a region identified by some with the Valley of the Dodder), he saw a number of men trying to hold up a great stone, and gradually succumbing from the terrible exertion. Asked to help them, he put forth his extraordinary strength, and shot the great stone seven perches off from its place. The feat was dearly paid for: "the golden girth of his white steed burst;" Oisín suddenly found himself standing on Christian ground, disenchanted for ever, in his own words, "an old man, poor and blind, without strength, understanding or esteem." This is a fine and impressive ending; but love of unity in narration, and of completeness, made the author add one

stanza more—a recapitulation or summing up of the whole, addressed by name to one of the speakers in the dialogue, and describing the career of the other who pronounces it himself—

"Patrick! there is to thee my story
As it occurred to myself, without a lie;
My going, and my adventures in certain,
And my returning from the Land of Youth."

And thus the wondrous narration is regularly and very artistically closed in the epigrammatic or lapidary style, which Mr. Matthew Arnold looks on as a characteristic of the Celt.

Our Irish anonymous authors could do such things as this, and did them, and left them behind them when they died; but unfortunately it was only to be carped at and despised, or at best, moderately valued as vestiges of a rude and not very remote antiquity. We have seen it was signally an Irish art of composition to heighten interest very boldly, and to deal with delicate tact and varied grandeur with the strangely-heightened interest. Tales and poems, in which such power was put forth, were preserved when their authors' names had been forgotten—preserved among uneducated peasants, when the cultivation of the old language had been laid aside. Where there were no Welsh *Eisteddfods*—no manorial petty patrons to deign to listen to the literature that was once welcomed in the assemblies of the chieftains of the land, despised peasants used to gather together by the low turf fires of the hovels of their bogs, and enjoy the recital of the grand old stories in prose and verse, which a wonderful tradition still preserved.

As the Irish language gradually changed, the forms of words in which the old tales were recited to eager listeners became gradually modified, as has been so well explained by Mr. Standish Hayes O'Grady in his introduction to the tale of Diarmuid and Graine; but even in modern Irish, like that in which we now read the story of Tirnanog, we find preserved not only ideas, but a spirit and a manner that carry one back irresistibly to a long vanished era. For a long time the tales preserved by

peasants,* but belonging to an old tongue and school, were mocked or pitied by the imperfect scholars of the new English culture. Men whose English was pitifully ponderous, whose literary taste was that of pedagogues, and whose powers of intellect were those of boys, conceived themselves entitled to look down on the literature of the Irish cabins, which no English precept or example had trained, or helped, or modified. All the skill in composition which the Celtic masters had attained, disappeared as a living art, and among educated Irishmen literature came to be considered as a kind of English study.

Then came the era of our antiquarians. A plea was found for Irish, it was Antiquity. The idea of intrinsic worth in Irish composition was not entertained, but if any archaic Irish could be found, it had a special value as a curiosity. We are not speaking now of strangers—not of Macpherson nor the Highland Society, nor of Vallancey. Our own scholars seemed to have no spirit to feel the charm of Irish literature. They remind us to some extent of Byzantines sitting in judgment on the marvels of Athenian literary genius. But in truth they were much worse than Byzantines. We never heard that the critics of Constantinople ventured to despise Demosthenes or Sophocles because their Greek was younger than the dialects of Homer. But our own venerable Charles O'Conor actually speaks of the "romances and vulgar stories of the Tan-Bo-Cualgne war, and those of the Fianna Ereann," in section ii. of his *Dissertations on the History of*

Scotland. And in section iii., after alluding very respectfully to "ancient verses of the sixth and seventh centuries, produced in the 'Annals of the Four Masters,' or any other classical writings of the posterior ages," his humour overflows in a new kind of Ossianic dialogue, where he makes Macpherson say to Ossian, "Do, Ossian; make you a collection of our old vulgar tales about the Tan-bo-Cuailgne and Fianna Ereann."

We are already certainly improved with regard to such views as these, and we shall, we trust, improve still further. We have left far behind us, not in time indeed, but by our progress, the days when Charles O'Conor wrote of the "vulgar" Irish tales.

Since then O'Curry has made the Táin-Bó-Chuailgne the chief centre-figure of the history of Irish literature, and learned academicians have broken up into parties about the honour of giving it to us in published form. The Ossianic Society has risen and fallen, but it has left its work behind it, and that work is one of those which "will not decay."

No doubt O'Curry, with that modesty which set off his learning, did not venture to expatiate on the literary value of the works for whose antiquity he fought so earnestly. No doubt the Ossianic Society, in spite of some general compliments, some using of the word "gem," and the like, seems positively to have thought most of what it published, because of some views of antiquity enshrined in the midst of tolerably late forms of language. The proof of this will be found in our text a little further on. And no doubt the antiquarian fit is hot upon us, even to-day. Even to-day Mr. Standish O'Grady, the historian, while protesting about "poor Ireland, with her hundred ancient epics standing at the door of the temple of fame," makes rather little of the whole hundred of them as epics, and is very proud of their being older than "the Swabian," as he calls the Nibelungen-Lied. But this must surely change. Now, that with Dr. Joyce's help, we venture to look on Irish compositions as integral works, and find the marks of a high and thoughtful art impressed upon

* Unfortunately we learn from Lord Macaulay that the act of the Irish peasants living in hovels and clinging to the old tongue of their traditions, had, no less than their diet, the effect of rendering equality between them and English settlers impossible. "There could not be equality between men who lived in houses and men who lived in sties; between men who were fed on bread and men who were fed on potatoes; between men who spoke the noble tongue of great philosophers and poets, and men who, with a perverted pride, boasted that they could not writhe their mouths into chattering such a jargon as that in which the Advancement of Learning and the Paradise Lost were written."—*History of England*, ch. vi. The reader will, no doubt, notice, possibly without surprise, that Lord Macaulay does not allude to English settlers reading or listening to philosophers, or even poets, with any particular zeal, but simply to their speaking their noble tongue.

them, it will soon, we believe, be impossible not to recognise the fact that a lofty intellectual culture was stamped out in Ireland; that the Irish mind was made a blotted tablet in order to receive the primary lessons of civilization from another source; but that of the great perfection that had been reached in its first career, there remain among us still some glorious monuments.

THE SOUNDS AND LETTERS OF THE IRISH LANGUAGE.

III.

WE have seen what are the long, short, obscure, and diphthongal sounds of the simple vowel Δ in the standard Irish pronunciation of Connaught. Let us now make a short reference to the principal dialectical variations in the pronunciation of this letter.

While the Connaught Irish has a few diphthongal sounds of the simple vowels, such as those to which we have already alluded, the dialect spoken in Munster has a much greater number. There is also a very considerable number of diphthongal sounds in the Gaelic of Scotland, especially in the Northern Highlands. With respect to the Connaught Δ long, wherever it occurs in the forms Δo , Δg , followed by a broad vowel or by the consonants l , m , n , p , c , f , it is pronounced in Munster with a sound intermediate between the English oi in oil and the i in ire, but with the mouth more rounded and less open than either. There are subvarieties of this sound in each of the Munster counties. The same rule applies to Δ short in Munster, which, as we have seen, is modified into a diphthongal sound of a similar kind in Connaught, only before a broad vowel, and where the accent is not marked. But also before a broad vowel, with or without the accent, the same sound is heard in Munster. Examples of this sound are $\Delta\text{o}\text{p}\Delta\text{o}$, adoration, pr. i-rah; $\Delta\text{o}\text{m}\Delta\text{o}$, timber, pr. i-mudh; $\Delta\text{o}\Delta\text{r}\text{c}$, a horn, pr. both in Munster and Connaught i-urk; $\Delta\text{o}\text{l}\text{u}\text{c}$, bury, pr. i-lic, the i in each case in

Munster having the long English sound. But this diphthongal sound, approaching to the long English i , does not obtain in monosyllables in Munster, so that the word Δo , luck, is pronounced alike in the two provinces.

In Ulster and a part of Meath Δ long is pronounced as in the English words far, father, which Walker improperly calls the Italian a . This is also the sound of long a throughout the Highlands of Scotland. Stewart gives the long a in Scotch Gaelic as in the English words far, star, and not as in call, awe. In Manx the long a may be considered as nearly the same as that pronounced in Ulster. In the latter province there are two pronunciations of the diphthongal sound of Δo and Δg heard in Munster. In South Ulster and a part of Meath this combination is pronounced like the French e with the grave accent, or the a in the English word ware; thus, $\Delta\text{o}\Delta\text{r}\text{c}$ is pronounced as if written a-urc in English. But in North Ulster it is pronounced almost like *weeo*, or what we may conceive the vowels in the Greek word *huios*, but very quickly, in one syllable. The sound in the Highlands of Scotland is nearly the same as in North Ulster. Stewart divides the a into three sounds, each of the two former having a long and a short subdivision. It is the above peculiar diphthongal sound that he names the second. Of the long subdivision of the second sound he gives as an example, *adhbar*, a cause; and of the short, *magh*, a field. In these two words the a is pronounced long in Connaught.

We must now notice a very peculiar diphthongal sound of Δ , characteristic of the language of the southern half of Ireland. This approaches to the ov in the English word now, though there is more of the so-called Italian a in the English sound, and more of the a in *all* in the Irish. This sound is heard before the consonant m , or before the double consonants ll , nn , ng in monosyllabic words, and before nr , nc in dissyllables. Examples of this Munster diphthongal sound are heard in such words as Δm , time; $\text{b}\Delta\text{ll}$, a member; $\text{b}\Delta\text{n}-\text{ju}\Delta\text{e}\Delta\text{n}$, a queen; $\text{c}\Delta\text{m}$, crooked; $\text{c}\Delta\text{nn}$, children; Δll , a stranger; $\text{m}\Delta\text{ng}$, a bag; $\text{r}\Delta\text{ng}$,

slender; neantóg, nettles, pronounced in Munster owm, bowl, &c., nearly, and in Connaught am, bal, &c., nearly, with the regular analogical short sound of the *a* in the latter province. This *ow* sound at once distinguishes the Munster dialect from those of the rest of Ireland, as it occurs very frequently in speaking. But what is very singular is that, although this sound does not occur in Ulster, it reappears in what may be termed an aggravated form in the Highlands of Scotland. Thus, in Inverness the preposition gan, without, is pronounced gown, which is carrying the Munster diphthongal practice further than in that province itself. Ulster and North Leinster agree with Connaught in rejecting this *ow* sound in the situations stated, and the short sound is evidently more distinct and analogical, though the Munster people maintain that their diphthongal sound is more musical and sonorous, with which opinion the rest of the Irish-speaking people do not agree.

There is another difference between the southern and northern halves of Ireland in the pronunciation of the combination *ab*, the *a* in which approaches to Walker's Italian *a* in Munster, except Kerry. In the latter county it has the diphthongal sound previously referred to; in Ulster the *a* is pronounced like *o*, while in Connaught the regular analogical long sound is preserved, being the medium between Ulster and Kerry. Examples are found in the words *abann*, a river; *labairt*, speaking.

It is to be remarked that the short *a* of South-Eastern Munster, when immediately preceding two consonants other than those mentioned above, has somewhat the sound of the English *o* in hot, being broader than the same sound in Connaught. The difference in this case is, however, very slight. On the other hand, the same sound in Ulster and the Highlands of Scotland approaches the short English *a* in that, with which Stewart identifies it, but in our opinion erroneously, the difference, however, being slight. Spurrell, in his Welsh Grammar, has some very acute remarks on a similar difference in sound between the English and Welsh short *a*, which latter

appears to correspond to that of the Scotch Gaelic and Manx.

One more sound of *a* must be mentioned before we take leave of this vowel. In disyllables and polysyllables throughout Connaught, Ulster, and North Leinster, *ao* final is pronounced like the English *oo*, but with a nasal sound at the end, or as if it were expressed in Irish orthography by *uñ*. This has, consequently, become the standard sound for this combination, though it is less analogical than the Munster pronunciation, which is simply the obscure *a* in the English words, regular, general.

The above are all the sounds of the simple vowel *a* of any importance throughout Ireland. When we come to the consideration of this vowel as forming a portion of a diphthong, we shall have to notice the effect of other vowels upon it. At present we may remark that the consonant immediately preceding or following it takes what is called a broad sound. What the broad sounds of the consonants are we shall treat of when we come to each of them in turn. We shall now give a table of the standard sounds of the vowel *a*, with examples, and an approximate English sound:—

1. <i>a</i> long,	as in	bár, death,	appr. sound, call.
2. <i>a</i> short,	„	glár, green,	„ wad.
3. <i>a</i> diphthongal,	„	raóarc, sight,	„ mire.
4. <i>a</i> obscure,	„	_____	„ murky.
5. <i>ao</i> , final,	„	buaLao, striking,	„ do.

The above are the standard, as distinguished from the dialectal sounds. We would advise students of Irish, who are natives of Munster or Ulster, to abandon the latter, and to accustom themselves to the standard sounds, just as the English and other nations do not use their respective dialects in society or literature, unless in exceptional cases. Not but that the study of dialects is useful in its way, nor that we should desire them to be neglected or despised; but if a language is to possess a literature, and to be revived as a general medium of communication, it must adopt one uniform standard. There is as yet too much sectional and provincial feeling among Irish scholars to permit us to hope much from our appeal to their nationality as Irishmen yet; but we think that common-

sense in this respect is fast gaining on the minds of the rising generation, and that the necessity of unity and some degree of uniformity is presenting itself to them daily in a clearer light.

We should advise those who have not had the opportunity of hearing Irish much spoken, and who desire to acquire the sounds of the language, to procure an elementary book on Irish pronunciation, and to get a native of Western Connaught to pronounce the examples given in it, or those we have furnished and shall furnish, repeating those words after him till the two pronunciations agree. They should commence with words containing the several vowels and diphthongs, and then proceed to practise the pronunciation of the consonants, simple and aspirated, confining themselves to one thing at a time, and using frequent repetition.

In reference to the vowel *a*, we may remark that it has been oftener changed into other vowels in Irish than other vowels into it. This might be expected from the fact that in the primitive Indo-European or Aryan language there were only three vowels—*a*, *i*, *u*. We may conclude our remarks on this vowel with the words of Zeus concerning it:—"Vocalis *A*, vocalium centrum et principium, divergendo duobus radiis, extremas contra se positas habet vocales ex una parte *I*, ex altera *U*, quæ religantur per intermedias in principium, *i* scilicet mediante *E*, atque *u* mediante *O*." He also remarks that the added *a* in diphthongs was less frequent in old than in modern Irish.

Clann Concóbair.

(To be continued.)

NA CU-ANMANNA I NGAEDHILIG.

LE TOMAS OFLANNAOILE.

III.

1. (a) *Cu* agus geinidin anma dhilis *fir* in a dhiaidh. Do shaoil me air d-tus nar bheag an lion d'anmannaibh do cumadh mar so, acht tar eis moran do leigheadh

agus ní cigin geirbhreathnuighthe do thabhairt, ní fuair me fa dheoidh acht ceann amhain—'se sin *Cu-Chulainn*, ainm treunlaoi chluthamhla na n-Ultach.

Ní shuíl acht aon *Chuchulainn* amhain i stair uile na h-Eireann o thus go deireadh. Feadh dha mhíle bliadhán do mhair an t-ainm ceimeamhail so, ní goireadh do dhuine eile 'na dhiaidh e, agus uime sin ní dearnadh sloinne dhe riamh. Ní h-iongnadh dar n-doigh go bh-fuigheadh an t-ainm oirdhearc so tosach air na h-uile "Cu-anmannaibh" eile: ainm príomh-laoich na Craoibhe Ruaidhe, ainm an te ba chrodhacht na "g-Con" uile, gile na ngaiscidheach, "fortissimus heros Scotorum" mar do ghairm an croinidh Tighearnach de, míle bliadhán iar n-aimsir an treinfhir.

Dubhairt me go maireann an t-ainm so—'seadh go deimhin, ta an t-ainm air marthain fos againn, acht is cuimhne cheomhar linn e agus is fir-bheagan eile seach an ainm as eol duinn andiu. Leath amuigh d'ar innis an Ceitingeach air—agus is anamh a chimid sin fein—is fada, fada o do scriobhadh sceul Gaedhige air an treunlaoch so. Is fearr a ta fios ag aos og na h-Eireann andiu air Achuill Greugach, air Eachtoir na Traoi shoir, air Uilis agus air Eneas—is fearr aithnigheas siad *Alfred the Great* no *Robin Hood* no mar as cosamhail fos *Dick Turpin* no *Freney the Robber*—'na Eibhear no Eireamhon, Cu-chulainn no Conall Cearnach, Fionn mac Cumhaill no Goll mac Morna, Diarmaid Donn no Oscar aigh, Conn Ceud-chathach, "Daithi mor do sheol tar tuinn," Brian Borumha, Art Mac Murchadha, Aodh O'Neill, Aodh ODomhnaill, Eoghan Ruadh, Ruaidhri OMordha, na Burcaigh buadhacha, na Gearaltaigh glegeala, na Sarsaoghlaigh soillseacha—no fear do na ceudtaibh eile d'a bh-fuair clu agus ceim riamh 'san oilean arsaoidh so, o n-a ceud ghabhail go d-ti an la 'ndiu.

Is ro mhaith gan amhras, eolas do bheith againn air an iomlan, idir a m-baineann le h-Eirinn agus a m-baineann le tirthibh eile, acht ma's eigeann duinn cuid do leigean tharainn na treigimis ar leigean fein, na treigimis sceulta agus fildheacht agus seanchas na nGaedheal air son d'a bh-fuil diobh ag na gallaibh.

Cia an t-adhbhar fa bh-fuil an t-ainbhíos do le faghail ag muintir na h-Eireann? Is iomdha na h-adhbhair. Adhbhar dhiobh, Eireannaigh do mheas gur b'fhearr gach ni gallda 'na aon ni ba leo fein, ionnas go d-tarla gur leigeadar an chuid as mo dhiobh a d-teanga fein uatha agus go n-dearnadar malairt *deagh-Ghaedhilge* air son *droch-Bheurla*. 'Se an meas bocht suarach so, an meas amadanta so, an t-adhbhar as mo. Do threigeadar a d-teanga agus da bhrigh sin ni frith aca o shin suas an t-eolas nach raibh le faghail acht air n-a scriobhadh 'na d-teangain fein. Is fíor gur muineadh le fada dhoibh a d-teanga duthchais agus a leighean do chur i n-dimheas; is deimhin go n-dearnadh foirneart ortha go minic chum d'ualach do chur ortha a d-teanga fein do threigean; acht 'na dhiaidh sin nil ar b-pobul fein gan locht. Adhbhar eile, nuair a bhí Gaedhilig ag ni as mo do mhuintir na h-Eireann 'na ta san tir andiu, is beagan diobh dar muineadh *leigheadh* na teangan leis an lucht ler b'fheidir agus d'ar coir a dheanadh. Adhbhar eile fos, cia go raibh daoine ann le a d-tainic Gaedhilig do leigheadh fein, ni raibh moran do leabhraibh aca le leigheadh; oir is e do ghnidheadh na h-eolaigh Gaedhilge—agus do ghni cuid diobh fos—iad fein d'fhologhadh 'na sean-mheamramaibh agus dul thart do leigean don t-saoghal, amhail da m-beidheadh Eire gan Gaedheal, gan Gaedhilig air bith. Is fíor gur aistrigh siad o am go h-am cuid do na sean-leabhraibh i m-Beurla. Acht creud do rinne so air leightheoiribh na Gaedhilge? M. Henri Gaidoz, Francach foghlamtha—no is cora a radh *Breatun* foghlamtha—beagan do bhliadhnaibh o shin 'se d'fhiaf-ruigh se: "Fait-on quelque chose en Irlande pour prévenir l'extinction prochaine du Gaélique? Et pourtant si l'on porte quelque intérêt à une langue, ne doit-on pas d'abord veiller à sa conservation?"* Nir thuig an duine-uasal sin an glor mor agus an gniomh beag.

Ni h-íad aistrighthe *Beurla* on t-sean-Gaedhilig do dheanfas an coimeud so, ni h-íad sin do theastuigh o lucht-labhartha agus o lucht-leighthe na Gaedhilge, acht

saothair fhorusa gnath-Ghaedhilge do scriobhadh dhoibh, no—an chuid as lugha dhe—aistrighthe no tionntodha na seanleabhar i nGaedhilig na h-aimsire laithrighe mar tuigtear agus mar scriobhtar andiu i. Do mheasfa dar mo chubhas nar mhian le cuid do na h-eolachaibh Gaedhilge air ar labhras an teanga do leathnughadh no do choimeud; muna b'fheidir gur leor leo-san scanchaidh no dho chum an teanga do "choimeud" agus gur mheasadar gur danacht do-mholta bheith aig iarraidh uimhir na droinge sin do mheudughadh.

Acht ta laethe as gile ag teacht, in a m-beidh daoine na tire so ni bhus Eireannaigh agus ni bhus eolaighe air cuiseannaibh Eireannacha; agus in a m-beidh scolairidh Gaedhilge ni bhus tuigsionai ghe uim an riachtanas a ta ann chum ni eigin do dheanadh air son na h-aimsire laithrighe. Taobh an "*extinction*" do b'eagal le M. Gaidoz da bhliadhain deug o shin, nil focal don bhrigh sin a bh-focloir *Irisleabhair na Gaedhilge*, oir se a chiall ni eigin le nach suil againn agus nach eagal linn anois no da eis so.

Ni raibh i *g-Cu-Chulainn* air d-tus acht forainm—no badh cora dham *leasainm* do radh—agus is cosamhail mar dubhras cheana gur b'amhlaidh sin do mhoran d'anmannaibh eile d'a chineul. Ba *Seatanta* a cheud ainm, agus nuair a thuill se an t-ainm as gnathaighe ni raibh ann acht buachaill beag in aoid deich m-bliadhan.

La d'a raibh Conchubhar mac Neasa ardrigh Uladh agus maithe an chuigidh uile maille leis ag cathadh fleidhe moire i d-tigh Chulainn fathghobhann airighthe gar beag siar o Eamhain Macha, do bhiodar ag ol as ag aoibhneas, ceol na g-clairseach aca agus imirt fíthchille. Agus as amhlaidh do bhidheadh teach an Chulainn so faoi thuitim na h-oidhche, agus cu mhór, gharg air scaoileadh taobh amuigh an duin, do ghnidheadh faire ann sin agus do choimeudadh muintir agus maoin an fhlatghobhann feadh na h-oidhche. Maírg don ghadaidh, maírg don choimhitheach do lamhíadh dul isteach 'san dun sin agus an madadh mor so ag faire air taobh amuigh, oir ba bheag leis greim do bhreith air fear d'a mheud agus a shracadh o cheile. I d-tus na fleidhe do bhí suil ag

* *Revue Celtique*, 1870.

an rìgh Conchubhar 's ag a chuideachta le Seatanta do theacht in a n-dail; acht nì rainic se fos gus an tìgh agus le cathadh na fìeìdhe do dhearmad siad e. Is ann sin do chualadar go h-obann tafain gharg an mhadaidh agus glor buachaill faoi fheirg. "Is Seatanta a ta ann" ar Fearghus mac Roigh oide-gaiscidh anbhuaichail. D'èirigh-eadar 'na seasadh a cheudoir, oir bhi 'fhios aca go maith go raibh an malrach i bh-fìor-chontabhairt.

Gleo mor amuigh agus iarsin uaillfeart uathbhasach na con.

Creud do tharla dhuit a Sheatanta? Do foscladh na doirse gan moill agus ritheadar na curaidh amach d'a chobhair—oir ba h-ionmhain leis an g-Craoibh Ruaidh an t-ogan meanmnach sin. Annsud thall faoi sholus na gealaighe do chidhid Seatanta og agus e 'na sheasadh go breagh, buadhach, a chaman maith in a laimh dheis agus an chu marbh air lar. Do thogbhadar uile bhunsaid gair mhor maoidhte d'athas faoi bhuaidh an ogain agus faoi n-a bheith slan. Acht ba h-adhbhar broin le Culann a chu bhreagh luachmhar do bheith marbh, agus uime sin dubhairt Seatanta leis "Na bidheadh buaidhreachd ort, a Chulainn uasail, faoi do choin, oir beidh mise fein am choin duit no go bh-faghair madadh eile in a h-ionad, agus deanfaidh me faire air do thigh agus air a bh-fuil ann chomh dileas le coin no madadh air bith." Annsin do ghairm na curaidh uile "Cu-Chulainn" don laoch og, agus o shin amach do lean an forainn do.

Mar so deir na sceulaidhthe, mar so innseas seanchaidhthe na h-Èireann.

(Le bheith air leanamhain.)

COMHARÁDTE DEIGHEUSACA: Uim. 3.

air n-a rìghobad i Saerbeurla leir an aèair pàròise
 Ua Caoin, ó An-foirce Cairil:
 agus airtuighe go Saebhlig le Seágan pléimion.

Do lá an ðìeiteamhnaìr.

Cairtínìr uamh, umme rìn, oibheaca an
 uoiréadair, agus cuimhìr umamh éire an
 t-roluìr (Róm. xiii. 12).

A bháitpe, toruigeann an eaglaìr le n-a
 bliadain féin an-tu, an Ceuro Domnac de'n
 dohent; agus i' é cúiam i' mó uimpe, cup
 i g-cóip go h-aipeac, so'n féil móip go na
 noitlas a tá ag teac. Cuirteann rì air leir
 cum an gnó go amhri dímuighe, air a nglaoú-
 ann rì dohent, no Teac an Tigeama.
 I' móip an mian a tá aice go n-uéanfao
 a clann go léir iao féin u'llluigao go
 maìt 'ran amhri go, ionnor go n-uéanfao
 íora Críort vo bheir go rìpìomáolta in a
 n-anamhaid aig an noitair, agus go
 nglacfaoìr an t-ríocéam úo a tá geallta
 vo "úoamib veag-tola." "U'llluigto," aoir
 rì le na clann uile, "u'llluigto rìghe an
 Tigeama, uéanar a éarain uipeac" (N. Luc.
 iii. 4). "U'beao a rìort azaib gup ab í
 anoir an uair cum éimighe ó éolta an
 peacar. . . Siublamaoìr go macánta
 mar in an lá, ní i g-riaoir ná i meirge, ní
 i peomhúoipeac ná i t-ruailligheac, ní
 in acpian ná i b-foimao, acé cuipró umaid
 an Tigeama íora Críort" (Róm. xiii. 13,
 14). U'beao an té a tá rìpeunua níor
 rìpeunua, agus rój níor rìpeunua, agus
 an té a tá naomta, níor naomta, agus
 rój níor naomta. "Cairto uaid oibheaca
 an uoiréadair, agus cuipró umaid éire an
 t-roluìr" (Róm. xiii. 12).

Agus, a bháitpe, air eagla ná'ì leor a
 cómaipìle éneapua cum peacais úpa vo
 cóipmuigao ruar cum a n-uooc-rìghe vo
 épìeigean, agus iao féin u'llluigao go
 ceart le h-ìompróg rìimneac, cuirteann rì
 an-tu, go rìmuanteac, léimpeapua, óp a
 g-cómair vealb uaébárac an ðìeiteamhnaìr
 Coitémh. Uéanann rì mar go, cum ciail
 éoir vo níneao dóib le h-eagla vo cup
 oipua: óip "ìe eagla an Tigeama torac
 na h-eagna." [Salm. ex. 10; Sean. ix. 10].

Agus, uair n-uóig, i' leor an ðìeiteamh-
 naìr Coitémh cum eagla agus uaébáir vo
 cup i g-riort vo don uime a éireoar go
 g-caitro ìe reapaì i láair Caéaoipe-
 ðìeiteamhnaìr Ué an lá úo, agus ann ríto,
 i maóapic an éimro uoona uile, go

o-tabarfar b'heir r'ioimrúe ari zo h-irionn no zo flaitéamnar. Uair n-oóig, ir leor cummuisgáó ari cum an peacaó ir úirpe o'fheoáó le h-eagla. "Agiur beró cómhar-éaró 'ran n'griém, agur 'ran n'gealaig agur 'r'na neultair; agur ari talaim amgar na g-cineáó marí g'eall ari uatbár búirpró na fairge agur na o-tonn. Na oame ag feoáó tré eagla agur tré f'erteam leir na neitib vo tíocparó ari an voimán (Naomí Lucai, xxi. 25, 26).

Ác, a b'ráitearó, má tá na cómharéaróe ro ioim an m-b'heiteamnar Coit'ionn cóm ch'it-eaglaó a' r' rin, zo n-óanparó r'iao na oame "o'fheoáó le h-eagla," c'peao é uatbárai'ge an b'heiteamnar f'ém? "Ué, a uair ch'it-eaglaó," veirí Naomí Éiríem; "cia le n-ab f'éróirí m'irí, no cia le n-ab f'éróirí éir'iteacó leir an aé-r'íóó veirgeanaó ch'it-eaglaó úó?" "C'peao óéanparó r'ipe," arí íob Naomíá, "nuair o'irpeoáó Óia cum b'heir vo éabairt, agur an tan vo óéanparó fe r'iar'ruig'e agur cuar'cu'gáó, cia an f'peagria vo b'éairparó me ari? (Íob. xxxi. 14.) Acá a r'io' agam má óéanann o'ime im'parán le Óia, nac vo-tiocparó leir f'peagriaó vo éabairt ari le h-aon r'iuaim-eaó, b'riacáir, no g'ioim maí amáin in agáiró mile (voíob a tá ole)" (Íob, ix. 3).

Lá an b'heiteamnarí r'éróirí an rooc veirgeanaó, le r'iuaim ir áir'pe 'ná cóir'neac, ag r'íóó: "Éir'ig'íó, a maríba, agur tíg'íó cum b'heiteamnar!" Ac-buair'pró an f'iuaim ro tré uaimib na marí uile; agur gan móill, "le e'aró r'íú," tabairparó an tír agur an m'uir'uatá coir'p na marí a tá ionnta, agur b'éairparó neam, agur r'uir'gáóóir, agur r'iuionn uatá na h-anmanna a tá ionnta, marí an g-c'euona, cum g'ac anam voíob o'ait-éangal vo'n córrp in a r'uib fe ari an r'ao'gal ro. Náe aoir'inn é aít-éangal anam na b-r'ipeun le n-a g-coir'paró vo'p'le! Ac, mo leun, ir voil'g'io'rac é aít-éatáó na n-anam oamanta leir na coir'paró r'iuail'ig'íte vo bí cóm-aontac leo in a g-cionnta ari feaó a m-beatá! Agur r'ear'paró an cineáó

o'ona uile le éile i n'gleann íor'aparó cum b'heir'e vo b'heir' o'p'ia!

Agur, r'eic, tar'beanparó vealb na C'ioir'e, "agur éró'parí Mac an O'ime ag teacó i neultair neime fe mó'p'raó agur mó'p-éim'acé," agur na h-aingil vo léirí maille leir. (Naomí Máta, xxiv. 30). Beró na Cúig C'peucta o'fulaim'g fe cum r'lánuig'íte an éimó o'ona ag r'oill'ruig'áó marí éúig g'iuanaib g'eala: óéanparó r'iao eagla agur uatbár vo cúr ari an o'ioing málluig'íte, acé cuir'pró r'iao á'ar agur l'it'g'áir ari na r'ipeunair. Tó'g'par r'uar na r'ipém 'ran a'ir zo l'it'g'áir'acó cum teag-mála leir an m-b'heiteam, acé na peacaig, vo éur' Mac an O'ime le n-a b-peacaóir, agur nac n-óéair'paró aít'ig'e, "feo'paró r'iao le h-eagla." G'laó'paró ari na r'léib-tib tu'icm o'p'ia, agur ari na cair'ig'ib íao vo éir't ó' g'nuir' an b'heicim' f'ear'gáig.

"Vo r'íúó an b'heiteamnar, agur vo h-or'eláó na leabair" (Oan, vii. 10). Acá cúir na g-cionntac ag a r'iuaim: ní' l' aon neacó cum tagriaó vo óéanaó ari a ron. Acá an b'heiteam' c'ruaóalac; ní' f'uil mear aige ari o'ime r'eacó o'ime eile; óéanparó fe b'heir' f'ip-éairt vo éabairt: b'éair'parí cum r'oluir' neit'e ceit'e an vo'p'eo'air. Sp'ion'parí íar'uralem le lo'c'rianaib; beró g'ac g'riámeam'laéc, a tá i b-p'olacó anoir, an lá úó le r'eic'rin aig an g-cineáó o'ona uile; éir'pró aít'p'eaó agur máit'p'eaó, cáir'pe agur nam'pe íao. Éir'pró an peacaó o'ona, marí a veirí Naomí á'g'uir'ín, a peacaó uile in eagar' ó' a cóimair; innoir'parí g'ac am, g'ac lá, agur g'ac coir.

Óéanparó ári r'iuaimte uile, ári m-b'riacáir, ári n'g'ioimá, agur ári m'iana peacaím'la éir'ge r'uar aig an m-b'heiteamnar; peacaó r'uaáa, agur cáinte, agur vo'g'alcair, agur eura; peacaó na meir'ge, agur na neam'glame, agur na h-eag'c'óra, agur vo'g'bála ári g-coim'uir'an; peacaó na h-oil'b'éime, an o'p'oc'-f'ompla, agur mar'la ann-coileam'ail g'rára. Óéan'parí na peacaó ro uile, agur peacaó eile nac íao, vo

óinne ari an loingear agus an míle agus
 tiri píero fear a bí aig an t-*Taoi*reac *Hum-*
bert nuair do feol se arceac an tóimáó Lá
 ari píero de mí na *Lúgnara* 1798, go cuan
 Cille-Cuimin. Mí maib ionnta buaró fágaíl
 ari tiri ari bié. *Breá*saari na raigóuimíre
 bócta,—na *Fianca*ize—*tuir*reac go leoi
 nuair *breá*saari an *reire*ac Lá píero i m-
 baile *Tobair-na-b-Fiann*. Agus *tubair*
*Seá*gan *Mac Héil* go maib se le *taoib* a
 acari an t*rá*t do *breá*saari ionn de na
 fearaib aig fágaíl uaró bíó agus tige le
 n-a *g-con*naó ari an *rlige* a bí pómpa
 ag t*ul* ruar t*ré* *Beá*ina-na-*gao*ite go *Cair-*
*leán-an-bairi*iz. *Con*naic se iao an Lá rin
 ag t*ul* ruar go báiri an *beá*ina agus an
 Lá 'na *óé*iz (an *reac*t*na*ó Lá píero), *éa-*
*lar*ó se *gló*i na *ngunna* mói ag *fuas*naó
 t*oir*iz an *cómb*raic. *D'é*muiz *leir* na *Fian-*
*ca*izib; acé níoi buan a m-buaró.

T*ri* míora 'na *óé*iz rin do *con*naic se
 ag *reac*t ó *Cair-leán-an-bairi*iz, anuar
 an *beá*ina ceurona *roé*rao iongantaé, in
 a maísaari *raome* an *pari*áiríre go
 h-*iomlán* ag *ri*lt na n-*veoi*, agus *re*reasaó
 na *g-caom*teac, ór *cion* *coir* a *ra*gaic
*pari*áiríre, *Don*naic *Uí Maol*léonaic.

Do é*no*c *Don*naó *Uirín*, fear-*ion*aro an
 iuz éir an *g-con*tae, an *ra*gaic *reana-*
máil *reac*-*é*noíreac fo ari ériann i m-baile
 mói *Con*tae *Mai*geo maí *geall* *gri* labair
 se *leir* na h-*oi*ri*óib* *Fianca*ca, agus maí
geall *gri* maísaari na raigóuimíre *beic*iz,
 —*cao*muiz agus maíre,—agus *gri* *reasa*ri
 agus *óla*ari i t-*reac*-*po*b*uil* an *pari*áiríre.
 B*i* *am*raic *am*gaic na *roé*rao *rin* in a
*ri*nl*ib*, agus *cao*íreac *cri*ár*te* *lué*t na
 h-*eug*caomte in a *éla*raib ari *reac* a
*ra*ógaíl.

'San t-*rean*-*reac*t do é*ap* *Dia* amaé
*reac*ó *ámu*ite,—*clann-mac Léib*, ionno*g* go
 m-*ber*óeac *rua* maí *éle*ri aize *féin* ag
*ri*noílaó aig an *alcó*ri agus ag *cair*gri
*ió*bairíre óó. In*g* an *reac*t nuac ní iuzne
Dia *ro*ga de é*reac*ó ari bié, de é*re*ib ari
 bié, de *mu*nti ari bié, de *fi*oé ari bié,

le *beic* go buan 'na *ri*ol *ra*gaic aize.
 'San *eag*laic a éiri *É*no*g* ari bun, *reana*nn
Dia fear óg do *é*gaó amaé,—*gla*oíreann
 se ari, maí iuzne se le *á*rión agus le
*Ma*oi, agus maí *é*iz se mac *leir*re,—*re*
 rin *Óá*ibí,—le *beic* 'na iuz ór *cion* a
*po*b*uil* féin.

Mí'l *am*ru ari bié nac b-*ruil* *mu*nti ná
*clann ámu*ite ann, ari a m-*ri*onann *Dia*
*gri*ára a *beic* ag *reana*ó a *oi*bie féin;
 b*ro*u*re*ann se iao fo *leic* in *am*ru a
 n-óize le *beic* 'na *ra*gaic*ib* aize. Ir
 maí *ro* iuzne se le naom *Pól* féin, le
 naom *Pá*oiaic, le *Benin* óg a *lean* *ó*á*é*oil
 féin *á*riol na h-*é*reann; le naom *Iaril*ac
 élaon a éeann do naom *Benin* agus a iuzne
*ro*glum uaró. Sin *aga*nn naom *Colum-*
Cille maí an *g-ceur*na a bí ó b*ri*onn a
 má*ra*i ceap*u*ite aig *Dia* agus *tunne* le
beic 'na *ra*gaic agus 'na fear *tug*ta
 ruar go h-*iomlán* *ó*ro*na*ó *Dé*, ag *á*raó
 agus ag *alcu*gaó an *Tige*ama agus ag
*roir*geulaó do'n *tunne*, agus ag *mao*luzaó
 a énoíre uailiz.

B*i* *beir* *re*ar*ra*ic*ib* aig acari *Seá*gan
 óiz *in*c *Héil*,—*Séamur* agus *Riocard*,—
 agus *aon* *reir*b*ri*ri *amán*,—*Ma*gá*re*ac.
 B*i* *Riocard* 'na *ra*gaic *pari*áiríre i
 n*g*leann-*hó*io*iz* i t-*ri*m*io*ll *reir*e na
 h-*ó*é*na*ó *aoir*e *reug* *ta*i éir *b*reite *á*i
 t-*Tige*ama. *Fuair* *Riocard* b*ár* an *cú*izeac
 Lá ari píero de mí na *Má*ra 1812, 'na
*ra*gaic *pari*áiríre ari *á*roaó, áit a t*á*
ruite *toi* *ba*il*ib* *Beil-é*ta-an-*reá*ca
 agus *É*no*g*-*Maol-Fiona*. *Ar* fo *reic*ta*ri*
 go maib *ra*gaic aig a *mu*nti—agus *ri*om
 an acari *Riocard* bí *ra*gaic eile *re'n*
 élaonn ceurona ag *cong*áil ruar *reir*om
*É*no*g* agus *gri*áó *Dé* *toi* na *raom*ib.

Mí *aó*ba iongantaic, maí rin de, *gri*
*no*uiz *Seá*gan a énoíre óg ag élaoná
 éum *alcó*ra *É*no*g* ó *leic*ib a *lean-*
*bu*reac*ta*. Maí *Samuel*, bí se go móé ag
*ri*noílaó aig *alcó*ri an *Tige*ama: bí *ri*o*g*
 aize *gri* ó buná *ra*gaic*na*il do é*am*e
 se. *D'é*muiz *ruac* in a énoíre in *aga*ó

mi-áó an doimian: bí fonn ari, obair naomíca a úeanaó do na daoimib mī an g-caoi úo amáin a éus ró cúmíacé ór cómairi Dé ašur ór cómairi uime, cabairi ašur fupíacé a bionnaó ari a muintiri fém ašur ari muintiri na h-Éireann.

Mí raib fcoil Larone níor foizre ró ioná i g-Cairleán-an-Úarraig: ari an aóbari rin, bí re maéctanaé ró uil do'n baile rin, a bí veic míle ó éiz a acari. Inr an m-bliáóam 1804, an t-am do éurí an t-Impire Napoleon coróin áiríomígeamíal Impireacéa an Iaréari ari a éeann, do éorúiz Seágan Mac Héil róglum Larone ó máizíroirí v'áir' b'ainm páoríac Stanoim. Bí an fearí ro i v-timéioil ró fíeíro bliáóam v'aoir mī an am rin, ašur éimunnígeavari éuríe ó gac céaríca micléizín óga le buineolar v'fáizail i Laroin ašur i n-Šríezir. Mí nup'oe roimn molta a bionnaó ari páoríac Stanoim anup'o. Tá a ainm imíearíca muna n-veanraó re act amám Seágan óg Mac Héil a éeazarí ašur a múneao; acé éarup rin, bí re ari fearó leite céro ašur naoi bliáóam aš múneao fcoile mī an m-baile ceuríca. Ari mīeacéúgao naoi ašur ceiríe fíeíro bliáóam, v'eulíuz re ó na beoóarib v'ón uaríz. Veannaacé Dé le n-a anam. Ir íomóa fearí óg a ruarí le linn na leite céro bliáóam rin eolar Larone ašur Šríeziríe uaró, marí ruarí uaró, íran m-bliáóam 1844, an té a írjíóbar na lince ro.

Le bheith air leanamhain.

FÁILTE D'IRISLEABAR NA ŠAEÓILGE ŠO PORTLAIRGE.

I.

Dó'n íupíleabarí fáilte,
Anoir acá ašamí;
Á'í' do na daoimib buíveacéar
Dó éurí uíimn é ari bun:
Dó'n íupíleabarí álumín,
Anoir acá 'šam am' lámín,

Buíveao beacá buan-íaošalaé,
Ionšantaé, glóimíarí, íamín.
Fáilte, fáilte, fáilte,
Fáilte, fearó, ó'm époróe,
Dó'n íupíleabarí ro álumín,
Šo marííró re šo Šíoróe.

II.

Tuilleann an leabairíno,
Ári molta-ne šo léirí;
Á'í' tuilleann na h-áíro-vaome
Veic molta ruarí v'ón ípéirí,
Dó éurí ór cionn a ééile,
Cum taríbe na nšaeveal,
An t-íupíleabarí ro ionšantaé
I v-talamí Šríamne-míal.
Fáilte, fáilte, etc.

SEAMRÓŠ.

MARSHAL MACMAHON.

Rev. J. E. Nolan, Hon. Sec. of the Gaelic Union, has received the following communication from Marshal MacMahon, Duke of Magenta, and ex-President of the French Republic, to whom Father Nolan had sent a copy of his Irish Prayer Book, "An Casán go Flaitheamhnas:"

"Paris, le 11 Janvier, 1883.

"Monsieur le Marechal de MacMahon est très reconnaissant de l'envoi du Livre de Prières en Langue Irlandaise, qu'il vient de recevoir, et adresse tous ses remerciements pour ce précieux Souvenir au Fr. Elie de Saint Patrice. Il y joint ses vœux de Nouvel An.

"L'Aide-de-Camp de Mons. le Marechal,

"R. DE MERDRES."

(Translation.)

"Paris, 11th January, 1883.

"Marshal MacMahon is most grateful to Fr. Elias of Saint Patrick for the presentation copy of his Prayer Book in the Irish language, just received, and returns his best thanks for so precious a souvenir. He also sends his New Year's greeting.

"R. DE MERDRES,

"Aide-de-Camp to the Marshal."

the gaelic journal.

OUR Journal has now seen its fourth number, notwithstanding the sinister warnings of certain prophets of evil, who would have limited its term of existence to three months; and despite of some, perhaps reasonably grounded, apprehension on our own part at the commencement of such an undertaking.

In consequence of the pressure on our last number, we found that, even with the enlargement of its space, we were obliged to hold over all the reports of proceedings, and several important letters included in them, bearing on the progress of the movement. These, consequently, occupy an unusually large space in this number. Of course such records of progress have a claim on our attention second only to the excellent articles of our able and valued contributors, which have already secured for this Journal no mean literary position. This literary position, though most desirable, is not all that is required for the progress of the Gaelic Union, or for the well-being of the important patriotic movement it founded, and still so worthily leads. The absolute necessity for some record of what we may venture, without offence, to call the "politics" of that movement—its struggles, failures, successes, and the growing interest daily evinced by the people in the work being done—will surely be admitted. Thus, for literature, and for such "politics"—the only politics it owns—this Journal exists, but for neither department exclusively. The fact of its existence relieves the Gaelic Union from the necessity of endeavouring to influence the country through unsympathetic media, and at the same time still free to avail of the aid of the friendly public press, without imposing undue burdens on those who are already heavily taxed by the care of so many important interests.

To the expressions of opinion by the press which we quoted or referred to in previous numbers, we are now glad to see joined the testimony of such renowned

Celtic scholars as Drs. Windisch and Zimmer, and of many others, eminent in various walks of literature in different lands, as well as of the learned in our own country. These expressions are most encouraging, many useful suggestions are made, and information imparted by the writers: and we think it of importance, whenever practicable, to cite in full these opinions of the press, and of scholars.

We would also instance the letter of Mr. John Murdoch, to show how much our work is appreciated by that worthy Gael, who has himself done such good service to his native dialect. We look forward to the revival of the *Highlander*, in whose columns he laboured so strenuously for the cause on which his heart is set.

We hope to enlarge our next number, so as to be able to keep several promises, the fulfilment of which, not our will, but necessity, has prevented. We must beg the exercise of patience on the part of many friends who have favoured us: in a short time all arrears will be cleared off, and our work will go on smoothly. The people of Ireland have waited some centuries for the establishment of a periodical in their own language; they can now afford to be tolerant with us, to support us in our effort, and to wait yet a few months for the full development of our plan. Of course our Journal at present has many imperfections: no human undertaking is free from them; but we think, on its behalf, we can venture to say, in the words of the Irish proverb, *mól an óige a' r' tìocfaid rì*. Our Journal is very young yet; there is, undoubtedly, room for improvement, but we are confident, seeing the willing aid given to us, that it will be long indeed before any critic can perceive in it traces of deterioration or decay.

In the last number, translations of several of the Irish articles in this Journal were given, a very general wish for such having been expressed. This course is agreeable to the intention of the founders of the Journal, who recommended that it be adhered to, subject, of course, to the exigencies of our space, until such time as the translations, which at present are necessary and useful to Irish students, shall be no longer

required. At the request of several friends, we have suggested to Mr. Flannery to translate his articles on the "Cú-names." The English of Mr. Fleming's "Cómhráidhte" is available in the original work of Rev. P. O'Keefe, C.C., Fethard, Co. Tipperary.

We have been favoured with a copy of this work, of which it does not, of course, come within our province to give any lengthened or detailed notice, or to express any opinion, save on its literary merit, which is very high, and of which nothing has been lost in the worthy Irish version; it is upon this ground alone the discourses can find a place here. Being "with a moral view designed," they have nothing of controversy in them, and we will be able to print all, save one or two, without in any way receding from our position of non-interference in matters of religion or politics. In the ancient manuscripts of Ireland, from which we may draw information and instruction for our readers, we would not, surely, be expected to reject many of great interest, which touch upon religious subjects. The rev. author of these "Discourses" would be happy to issue the Irish version in book form, if support were assured; and this, we think, will in the near future, be within his reach. A book of Irish sermons, such as these are, could not fail to prove most welcome to clergymen in Irish-speaking districts, who have at present, outside of the famous work of Dr. Gallagher, scarce any book of the kind available; and the publication of such a work as this volume of "Discourses" will soon, in the development of the Irish language movement, become more than a desideratum—it will be a necessity.

We have again to hold over the review of the translations of Dr. Windisch's Grammar, which is ready, and will appear in our next issue.

"The Gaelic shall be yet in esteem."—*Old Saying.*

"The Gaelic shall be yet in great esteem in Dublin the goblets of rosy wine."—*Old Saying.*

"The man who knows two languages is twice a man."—*Old Saying.*

Correspondence.

TO THE EDITOR OF THE "GAELIC JOURNAL."
MOUNT FLORIDA, SCOTLAND.

DEAR SIR,—Allow me to congratulate you on the good, clear, varied and interesting appearance which you have made with your *Irisleabhar na Gaehlige*. This is one of the most hopeful signs your country has put forth for some time; and from the success which has attended your efforts so far, I am sure you will do much to bring out the foliage of learning and the blossom of native culture once more on the rugged stem of that political life which nothing has been able to wither. Yours is a vital work. Supposing that every peasant had his own homestead—and no one values that more than I do—with good house, good clothing, good furniture; what, after all, are the millions of such comfortable peasants without that mental culture and growth which in Ireland and in the Scottish Highlands must be in, and with the Gaelic tongue and the treasures which it contains? This must be a real growth, from within the nation and the individuals, in order to the carrying out of the Divine design written in the constitution of the race. Without this our people will be but imitators; they will not be acting out their own genius, and the treasures and the mental achievements of the past will be all so much waste materials lying about. The Celts have to take up the work of education where it was interrupted centuries ago; where the attempt was begun of substituting the mere mechanical schooling of another people for what should have been the harmonious growth of the native soul. The education of the race as such must be gone into at the fire-side, at the smithy, at the school, on the platform, and in the press; and for some time to come you will have much to do in bringing the pupils up to the standards of the distant past.

This last consideration makes me favour the use of the old letter, in order that the said pupils may find it easier to pursue their work among the ancient MSS. By all means use the Roman letter also, that the entrance to the temple of Celtic learning may be the more easy for the gentiles.

I trust that when the next census returns are before us, they will show an increase in the speakers, and readers as well, of Gaelic. I would have the Celts to take warning by what struck Burns so forcibly in his own part of Scotland and in neighbouring Lowland counties—that he did not know of a song or even of an air which, by name or occasion, could be said to belong to them! The only old tune which Ayr had preserved was, he said, "Johnny Faa," the tune to which "Wae's me for Prince Charlie," is sung. Now, how did it happen that the people of Ayr, Wigton, Renfrew, Lanark, Kirkcudbright, and Dumfries shires were thus so poverty-stricken in literary products? The answer unquestionably is, that from the time when the Gaelic language and lore died out there, until the coming of Burns, there had been nothing metrical or musical produced in the Saxon tongue which supervened. Since then, Burns and Hogg, and Cunningham and Tannahill, and all the rest, have, in a measure, filled the void; but for all their wealth of sentiment and abundance of metaphor, they had not anything approaching the ample, flexible, and musical medium which they would have had had their lot been cast in the times of the sweet, rich and noble Gaelic language; and to the Lowland Scots, all the treasures which their forefathers had in that sweet speech are lost for ever; they have nothing remaining beyond a phrase, or a line or a name, as rare as fossils, and as difficult for

Saxons to interpret. You in Ireland, and we in the Highlands may—no doubt, you will—help to avert such a loss as this; and we may well be further spurred to save what can be, by a consideration of what we have allowed to be lost, even while our language lives among us.

One thing more and I have done imposing on you. You are doing well in casting your net among the Gael of Albyn, and you will do immediate good to them in more ways than one, in cultivating their knowledge of your branch of the Celtic tree of ancient learning; and who knows but you will pick some fruit from our branch. Searching among dialects, even within the Scottish Highlands, is a very important part of the work which has to be done before a dictionary or a grammar can be brought out worthy of the language. We must learn not to despise, as many do, any dialect. There are valuables in them all—words, phrases, idioms, and compositions, which are constituent parts of the wealth of the whole.

How I regret not being able now to give you a hearty welcome in the *Highlander*! But I am thankful that although we have allowed the Gaelic flag here to drop, you are hoisting yours. May you be able to keep it to the breeze, and ever higher going.

I am yours very sincerely,

JOHN MURDOCH.

THE IRISH ALPHABET.

DEAR SIR,—Many of your readers besides myself are thankful for the long and friendly notice of the *Gaelic Journal* which appeared in the *Irishman* and *United Ireland*, 13th January. [See page 133 in this Number.] Though I have but little time, and less inclination, for newspaper correspondence, still, as the writer of that review has found fault with a matter in which I must share some responsibility, I wish to make no delay in avowing that responsibility, and will thank you, therefore, to allow me to make, once for all, a short explanation.

Most of the Irish in the *Gaelic Journal* is printed in the Irish character. One or two pieces, however, are printed in the ordinary Roman character. For the use of this character in the piece bearing my name, I believe the responsibility lies primarily with me, and not with the editor of the journal, and any consequences of this responsibility I am perfectly willing to accept. While not absolutely insisting that my contribution should be so printed—an insistence which would be as unbecoming as it would be unwise—the reasons I gave for the use of the ordinary type were, it appears, sufficiently worthy of regard to induce the editor to kindly make an exception in my favour at least. But why does the reviewer speak of these ordinary Roman characters as “English letters?” Surely, they are no more “English” than they are Welsh or French or Spanish. And as ours is a Celtic language, and as our Celtic kindred in Scotland, Wales, and Brittany all use this same common Roman character, would not this fact in itself be some reason for so writing and printing Irish?

The writer of the article in *United Ireland* must be very simple if he thinks that any member of the Gaelic Union would urge as a reason for the use of the ordinary type that it makes Irish easier to read. I, for my part, never believed in the reality of the excuse—heard mostly from illiterate men, or from men who are given to make excuses—that the use of the Irish characters makes the reading of the language difficult. If a man knows a language at all, he can read it in almost any character, no matter how “unouth,” or how fantastic such character may be. I never yet found a Frenchman or a Spaniard who had the

least difficulty in recognising and reading at once a French or a Spanish sentence written in Irish characters—such sentences, that is, as could be made with eighteen characters. Nor can I well understand yet why some of the Scottish Gael make such a difficulty of the use of the Irish characters—on such a ground as this at any rate.

But has the reviewer never heard any other reason why some of us prefer the ordinary type for printing modern Irish? I will mention two or three reasons then—reasons which, not being at all new, I thought every one who expressed an opinion on the subject would be cognisant of. I have not yet seen any fair consideration given to them. For me they are strong enough to make me wish that the whole of the *Gaelic Journal* were printed in the ordinary Roman characters. The first and principal, then, is that it would make the printing of Irish obviously easier and cheaper; as easy to print it in Cork, Galway, Derry, Athlone, Kilkenny, or any other part of Ireland as it is done in Dublin; and not merely in Ireland, but in any part of Europe, America, or Australia. This alone appears to me an all-sufficient reason, and I marvel much that it does not commend itself more to those who have the practical interests of the language at heart; to those who, like myself, would seek to popularise the language; to those who do not wish to see all Ireland, and all the world depending on Dublin for a bit of printed Irish. Are there any Irish types in Ireland outside Dublin? Are they not very rare and very dear? Do you not discourage the printing, and even the writing of Irish elsewhere if all the printing has to be done in Dublin, and all the writing has to be sent there? Do you not encourage the false and mischievous opinion that Irish cannot be correctly and perfectly printed except in the Irish character? The second reason why I consider the Latin characters preferable for practical work in Irish is that foreign names, foreign words, and quotations from foreign languages could be easily and conveniently used without giving a strange and grotesque appearance to the Irish text in which the occur. This I feel to be not nearly so weighty as the first; but it has its weight. Living in the nineteenth century, and wishing to interchange nineteenth century ideas, we cannot be eternally talking about Fionn mac Cumhail and Brian Borumha. We must often speak of the outer world, and if the older characters are used, words and sentences from foreign languages—which in many cases cannot be rendered by Irish letters—having to be written in Roman letters, would certainly give an oddly confused appearance to the whole. Of course this difficulty might be obviated by inventing and striking off eight new characters to be made after the analogy of some of the other Irish letters; but no one as yet seems to have proposed such an innovation as this. A third advantage the employment of the ordinary character gives is the command of italics, the want of which is often felt in writing the Irish character. The same effect could, indeed, be produced, as in German, by printing emphasized words in open type (I don't know if this is the technical phrase), but I have never seen any book in which this is done in Irish. Of course, if Irish is not to be written—if we are merely to serve up the past, if we are always to be arraying ourselves in the plumes of our ancestors, if no more is sought than the publishing of our tales and old poems, or, at most, the use of the language for an odd epigram, as the dead languages are used to this day—if this be all that men want, let them tell us so at once and we shall understand them. To such, no doubt, the question of the writing or printing of Irish is simple enough. I am aware that many good Irishmen, lovers of Ireland's living language, stand by the old characters because they are Irish, because for some centuries

at least they are exclusively our own. This love for things Irish—this respect for things national, is really so new and refreshing that it deserves all possible consideration, and to those who prefer the Irish characters on that ground, I pay the utmost deference. Yet, even on them I would respectfully urge—is not the Irish language more ancient and more national than the Irish character, and as the letters are not absolutely necessary to the writing of the language, might they not give way if they hinder the freer cultivation and propagation of the Irish tongue?

The reasons I have here given are the real ones why I consider the more general use of the Roman character in practical Irish works advantageous. I hope, therefore, if the question is again brought on, these real reasons will be regarded, and that unreal ones will not be set up for the purpose of easily knocking them down again. I know that some of the most earnest and practical-minded of the Council of the Gaelic Union admit the force of these reasons, and are of my way of thinking on this question, though it certainly does not appear that a majority of that body agree with my conclusions. But what I have said here I have written from no love of controversy; I am only anxious to know what can be said against what I have urged. And as I have no desire at all to be singular or to appear in any degree factious, I am quite prepared—whether satisfied or not on the question—to sink my own preferences, and to fall in with the majority of the Gaelic Union in practice, convinced of their earnestness and good intentions. The writer of the review says—speaking of one piece of Irish that was printed in the Roman character in the *Gaelic Journal*—that “of course the accents had to be left out.” It is very curious that in the short poem about which he expressly made this statement, I find that all the accents were most accurately put in, as far as I can see. “Leath Chiuinn” can, I daresay, speak for himself; but in this matter of the accents neither he nor his printer has left anything to be desired. In my own contribution in the December number the accents are, indeed, left out—why I have not heard; but obviously not because they could not be inserted.

Then, again, we are told Irish so written is full of h's, which give the words an “uncouth” look. Yes, everything unfamiliar is “uncouth.” Irish words written in any form are “uncouth” to the ordinary Englishman. Welsh appears “uncouth” both to Irishmen and Englishmen. Russian, Greek, Sanscrit—even when written in known characters—are to us in the West of Europe “uncouth” in every sense of the word. As a matter of fact, I find the difference between Irish and English in the number of h's in paragraphs of the same length to be not at all so great. On the average, the recurrence of the aspirate in Irish and English is in the proportion of six to five—not certainly so great as to cause us to say that in one case a piece of writing is crowded, and in the other not. No doubt a line or two of English may sometimes be found without a single h, but so also whole sentences often occur in Irish without a single aspirate.

One word in conclusion. While the article was friendly and well-meant, why did the writer begin as if he was about to raise a *caoine*? Why did he pitch such a note as, “The Irish language is rapidly dying out?” Surely this is no news to the people of Ireland—repeated, as it has been, *ad nauseum* not only by those who regret the fact, but also by those who are glad of it, who exult over it. Some people seem to be for ever croaking. Their speech seems ever to be, “Let's talk of graves, of worms, and epitaphs.” We are not afraid to face the realities of the situation, serious as they may be. But would it not be more to the purpose, would it not be more cheering, more

encouraging, and as true, if the reviewer told us that in spite of proscription, suppression, denial of education, exclusion, neglect, and ridicule, on one hand, and (I fear we must admit) a far too ready compliance, much indifference, and a great deal of apishness and snobbishness on the other, the Irish language is still understood and spoken by nearly a million of people,—more than half the whole population of Wales, five-sixths of the population of the independent kingdom of Greece—especially as the reviewer gives at the end of his article so many excellent reasons why Irishmen should be attached to the “still-living” speech of their fathers.

T. FLANNERY.

36 Eardley-crescent, Kensington, W.

The Gaelic Union,

FOR THE

PRESERVATION AND CULTIVATION OF THE
IRISH LANGUAGE.

REPORTS OF PROCEEDINGS.

RECENT MEETINGS OF COUNCIL.

The Council of the Gaelic Union met on Saturday, 23rd December, at 3.30 p.m., at No. 4 Gardiner's-place, Dublin.

In the unavoidable absence of the Right Hon. the Lord Mayor (who had arranged to preside), the chair was taken by Mr. A. K. O'Farrell, Central Secretary of the Irish National Teachers' Organization. There were also present—Rev. John E. Nolan, O.D.C.; Michael Cusack, John Morrin, Michael Corcoran, T. B. Griffith, H. C. Hartnell, R. J. O'Mulrennin, D. Comyn, &c.

Rev. J. J. O'Carroll, S.J. (who had given the usual notice of motion) being absent, Mr. Comyn proposed the election of Henry Bellingham, Esq., M.P., and Professor Geissler, Queen's College, Galway, as Members of the Council, which was agreed to unanimously.

Mr. R. J. O'Mulrennin moved, Mr. T. B. Griffith seconded, and it was unanimously resolved:—

“That the best thanks of this Council be voted to the home and foreign press, which have so ably supported every undertaking of the Gaelic Union since its inception, and in particular for having so favourably noticed the issue and contents of the first number of the *Gaelic Journal*.”

Rev. John E. Nolan moved, Mr. H. C. Hartnell seconded, and it was unanimously resolved :—

“That Rev. M. H. Close, M.A., and Mr. David Comyn be requested to audit the accounts of the Gaelic Union for the year ending 31st December, 1882, so that same may be published in accordance with the usual practice of this Society.”

The Editor presented the meeting with copies of the second number of the *Gaelic Journal* just issued.

The Council adjourned to Saturday week, 6th January, 1883.

The Council of the Gaelic Union met on Saturday, 6th January, 1883, at 3.30 p.m., at No. 4 Gardiner's-place, Dublin.

The Right Hon. the Lord Mayor having taken the chair,

The Rev. John E. Nolan, O.D.C., Hon. Sec., read the following important letter from His Grace the Most Rev. T. W. Croke, D.D., Archbishop of Cashel, Patron of this Society :—

“The Palace, Thurles, Jan. 5.

“MY DEAR FATHER NOLAN,

“Several influential persons who take a deep interest in the preservation of the Irish language, and approve highly of the publication of an Irish Journal, have spoken and written to me on the subject of merging the *two* Irish Societies, now acting independently of each other, into one, having a powerful Irish Journal as its organ and outcome.

“I am entirely of that way of thinking ; there is no room for two Irish Societies and two Irish Journals.

“Why not take steps to have this desirable amalgamation brought about? You surely ought to be able to effect it.

“I remain,

“My dear Father Nolan,

“Your faithful servant,

✠ “T. W. CROKE,

“Archbishop.”

Rev. Father Nolan then handed in the following notice of motion :—

“I beg to give notice that, at next meeting of Council, I will move that—Whereas representations have been made to this Council by His Grace the Most Rev. T. W. Croke, Archbishop of Cashel, Patron, and other influential persons, whose opinions it would not be prudent to ignore, to the effect that an amalgamation of the Gaelic Union with the Society for the Preservation of the Irish Language would be not only desirable in itself, but beneficial to the movement for the preservation of the Irish Language ; and whereas certain Members of this Council have learned with satisfaction that certain Members of the Council of the above-named Society are not only willing, but anxious to effect an amalgamation, we, therefore, the Council of the Gaelic Union, acting on the suggestion of Professor Casey and Dr. Ryding, Members of the Council of the Society for the Preservation of the Irish Language, propose—1st. That two Members of each Council who are not Members of both Councils, be elected by their respective Councils. 2. That the four Members so elected elect a Chairman, who is at present Member of both Councils. 3. That these five representatives constitute an Amalgamation Committee. 4. That the decisions of the Amalgamation Committee, signed by each Member severally and singly, and countersigned by the Patron, the Most Rev. Dr. Croke, and the President, the Right Hon. The O'Conor Don, P.C., D.L., shall be final and without appeal.”

Mr. M. Cusack then moved, Mr. D. Comyn seconded, and it was unanimously resolved—

“That the standing orders of this Society be suspended, so as to allow this notice of motion to be now put to the meeting as a formal resolution.”

The resolution was then moved by Rev. Father Nolan, seconded by Rev. M. H. Close, M.A., and agreed to unanimously.

Mr. O'Mulrennin then gave notice—

“That in the event of this proposition being accepted, I will, at next meeting, propose that the Rev. John E. Nolan, O.D.C., and Michael Cusack, Esq., be

elected to represent this Council on said Amalgamation Committee”

The Hon. Sec. presented to the meeting a Report for the past year, the consideration of which, owing to pressure of other important business, had to be deferred till next meeting.

The Council then adjourned to Saturday next, 13th inst., same place and hour.

The Council of the Gaelic Union met on Saturday, 13th January, 1883, at 3.30 p.m., at No. 4 Gardiner's-place, Dublin.

A. K. O'Farrell, Esq., Central Secretary of the National Teachers' Organization of Ireland, presided.

The following Members of Council were also present—Rev. Maxwell H. Close, M.A., M.R.I.A., F.R.G.S.I., Vice-President of this Society; Mr. Michael Cusack, Hon. Treasurer; Rev. John E. Nolan, O.D.C., Hon. Secretary; Mr. David Comyn, Editor *Gaelic Journal*; Mr. John Fleming, Mr. R. J. O'Mulrennin, Mr. M. Corcoran, Mr. John Morrin.

After the minutes of last meeting had been read, confirmed, and signed, it was announced that the following gentlemen had been recently admitted Members of this Society under the new rule, being also subscribers to the Journal: Professor Windisch, Leipzig; Professor Zimmer, Griefswald; Professor Geissler, Galway; H. A. Bellingham, M.P.; Rev. Edward Barry, C.C., Youghal; Messrs. Alley and O'Reilly, Dublin; Edward O'Byrne, Esq., Rabastens, Tarn, France; Count O'Byrne, do.; Rev. J. Lonergan, C.C.; Rev. Thomas Hannigan, P.P., Powerstown, Clonmel; Rev. F. MacCullagh, P.P., Clonmany, Derry; Mr. J. O'Neill Flanagan, Royal Horse Artillery, Dublin; John O'Duffy, Esq., Rutland-square, Dublin; W. A. Mahony, Esq., National Bank, Dublin; E. H. Devitt, Esq., do.; P. J. Hanly, Esq., Dunfanaghy, County Donegal; Mr. Michael Gallagher, Cloghan, Banagher; Mr. Richard Walsh, Worcester, Mass., U.S.A.

Mr. Comyn proposed, and Mr. Fleming seconded, the election of Drs. Windisch and Zimmer, the distinguished German philolo-

gists, as corresponding members of the Council, which was unanimously agreed to, the rules not requiring notice of motion in case of members residing abroad.

The following letter was read by the Hon. Secretary from the Right Rev. Wm. Fitzgerald, D.D., Lord Bishop of Ross, Vice-President of the Gaelic Union, in reference to the proposed amalgamation of the two existing Irish Language Societies:—

“BISHOP'S HOUSE, SKIBBEREEN,

“January 11th, 1883.

“MY DEAR FATHER NOLAN,—I enclose you my subscription for the *Gaelic Journal*, and sincerely trust that the circulation of the new newspaper will be such, at home and abroad, as to realize the best expectations of its promoters, and to secure for the study of our venerable language a widespread and effective encouragement and support. The effort you are now making for an amalgamation of the Gaelic Union with the Society for the Preservation of the Irish Language is an effort in the right direction, and must commend itself to all who care for, and wish to see preserved the language and literature of Ireland. There is no one, as far as I know, who would not prefer to see one society, rather than two, working in behalf of a cause which, in its very beginning, demands united counsels, and which for its ultimate success must be so dependent upon harmony of action, and well-defined singleness of plan.

“I am, dear Father Nolan,

“Yours sincerely and faithfully,

“✠ WM. FITZGERALD.”

A communication was received from the Secretary to the Council of the Society for the Preservation of the Irish Language, sending copy of resolution in favour of amalgamation with the Gaelic Union, adopted at their last meeting; also resolution appointing *three* Members of that Council to represent the said Society on the “Amalgamation Committee,” which Committee, the Council of the Society for the

Preservation of the Irish Language decided should "report to both Councils."

In consequence of this, it became necessary to add a third representative of the Gaelic Union on the Amalgamation Committee. Mr. R. J. O'Mulrennin moved the resolution, of which he had given notice at last meeting, adding the name of Rev. J. J. O'Carroll, S.J. Mr. John Fleming seconded the resolution, which was adopted unanimously. Rev. John E. Nolan, O.D.C.; Rev. J. J. O'Carroll, S.J.; and Mr. Michael Cusack, therefore represent this Council.

In view of the limited powers given by the Council of the Society for the Preservation of the Irish Language to their representatives on the "Amalgamation Committee," Mr. David Comyn moved, and Rev. M. H. Close, M.A., seconded the following resolution, which, after some discussion, was unanimously agreed to:—

"That this Council, with the object of hastening the conclusion of the negotiations pending for an amalgamation of the two existing Irish Language Societies, hereby confirms the powers given at last meeting to its representatives on the 'Amalgamation Committee,' viz., full powers to deal with the question, subject to the approval of the Patron and President of both Societies, and suggests that the Council of the Society for the Preservation of the Irish Language confer similar full powers upon the three gentlemen elected to represent that body, so that the joint committee may be enabled to carry out the object which both societies are desirous of accomplishing."

The following letter in reference to the *Gaelic Journal* was read from Dr. Ernst Windisch, of the University of Leipzig:—

"LEIPZIG, 3rd January, 1883.

"DEAR SIR,—My time being occupied by much work and business, I was not able to read as soon as I wished the first number of your journal, which you were kind enough to send to me. Meanwhile, also the second number reached me. Allow me to state that I take a very great interest in your undertaking. Such a journal of mere literary character ought to be welcomed by

everybody who knows, or who wants to know something of the language, the style and spirit of the Irish literature. I should think that there does not exist a second periodical which gives so good an insight into the peculiar Irish literary character. Your journal has a truly Irish type, and hence its interest and importance also for literary people on the Continent. May I venture to suggest one thing. As far as I see, the Irish given in your journal is the modern language of the books, what we call 'die Schriftsprache.' Now it would be very interesting to get also an idea of the different popular dialects spoken in the different parts of Ireland, but as they are really spoken, e.g. in tales, not translated into modern literary Irish. I suppose that there are many scholars who would be very grateful for such specimens.

"I am, Sir, yours very truly,

"PROFESSOR DR. ERNST WINDISCH.

"P.S.—I send my annual subscription by post office order."

The meeting then adjourned to Saturday next, 20th instant.

The Council of the Gaelic Union met on Saturday, 20th January, 1883, at 3.30 p.m., at No. 4 Gardiner's-place, Dublin.

Rev. J. J. O'Carroll, S.J., occupied the Chair.

The following resolution was proposed by Mr. John Fleming, seconded by Mr. R. J. O'Mulrennin, and passed unanimously:—

Resolved—"That whereas, after having received a communication from the Most Rev. T. W. Croke, D.D., Archbishop of Cashel, Patron of the Gaelic Union and of the Society for the Preservation of the Irish Language, recommending the amalgamation of both Societies, it was resolved by the Council of the Gaelic Union (the Lord Mayor presiding): '1st. That two members of each Council who are not members of both Councils be elected by their respective Councils. 2nd. That the four Members so elected elect a Chairman, who is at present Member of both Councils. 3rd. That these five representatives constitute an Amalgamation Committee. 4th. That the decisions

of the Amalgamation Committee, signed by each member severally and singly, and countersigned by the Patron, the Most Rev. Dr. Croke, and by the President, the Right Hon. The O'Connor Don, P.C., D.L., shall be final and without appeal.' A copy of these resolutions was sent to every member of each of the Councils.

"And whereas the Council of the Society for the Preservation of the Irish Language elected *three*, not *two*, members of Council to represent them on the Amalgamation Committee, suggesting to the Council of the Gaelic Union to elect a similar number: three members, Rev. J. J. O'Carroll, S.J., Rev. John E. Nolan, O.D.C., and Mr. Michael Cusack, were accordingly elected by this Council to act on the Committee, with full powers.

"But whereas the Council of the Society for the Preservation of the Irish Language declined to confer similar powers on their representatives on the Committee of Amalgamation, the Council of the Gaelic Union, believing that without such powers any scheme of amalgamation would inevitably fail, requested the Council of the Society for the Preservation of the Irish Language to reconsider their decision on this point.

"And whereas, in answer to this request, the Council of the Gaelic Union has been informed by the Secretary to the Council of the Society for the Preservation of the Irish Language, that the Council of the Society adhere to their resolution of refusing decisive powers to the Committee of Amalgamation, the Council of the Gaelic Union, believing that under such circumstances there is no possibility of a successful result to the efforts for amalgamation, feel themselves obliged to suspend their action in this matter for the present."

The Council adjourned to Saturday next, same place and hour.

The Council of the Gaelic Union met on Saturday, 27th January, 1883, at 3.30 p.m., at No. 4 Gardiner's-place, Dublin.

Douglas Hyde, Esq., occupied the Chair.

The following Members of Council were also present:—Rev. John E. Nolan, O.D.C., Hon. Sec.; Mr. Michael Cusack, Hon.

Treasurer; Mr. David Comyn, Editor *Gaelic Journal*; Rev. J. J. O'Carroll, S.J.; Mr. Thomas L. Synnott, Mr. Michael Corcoran, Mr. John Fleming, Mr. A. K. O'Farrell, Sec. National Teachers' Organization of Ireland; Mr. John Morrin, Mr. R. J. O'Mulrennin.

The Minutes of last Meeting were read, confirmed, and signed.

With reference to a communication received from the Council of the Society for the Preservation of the Irish Language, the following resolution was proposed by Rev. J. J. O'Carroll, S.J.; seconded by Mr. A. K. O'Farrell; and unanimously adopted:

"That with regard to the interesting subject of the amalgamation of our Association with the Society for the Preservation of the Irish Language, we are convinced that the only real hope for amalgamation lies in the appointment of a Committee, with complete powers to decide upon that question and its conditions, and, consequently, the Council of the Gaelic Union must decline the invitation of the Council of the Society for the Preservation of the Irish Language to establish an Amalgamation Committee with inferior powers; as this Council feels that it should not be really and worthily seconding the earnest wishes for amalgamation which have been expressed, by joining in the appointment of a Committee of a different kind from that they have already proposed."

The Council is glad to learn that nearly 800 subscribers have been enrolled for the Journal, the third number of which will soon appear.

The Irish classes, under the direction of Members of the Council, are now in full operation, having resumed work for the session on the 20th inst.

The following letter was read from a distinguished German professor:—

"GLATZ, SILESIA,

"January 20th, 1883.

"SIR,—I send you a P. O. O. for 10s., and beg you to receive me as a member of the Gaelic Union. On linguistic grounds I take great interest in your movement myself, and besides, I wish to represent my

wife, who, an Irishwoman true to her native country, is delighted with your highly national undertaking.

"The journals for November and December have been sent me by a Dublin friend. Wishing every success to the Gaelic Union,

"I am, Sir, yours truly,

"DR. C. DEVENHER,

"Professor at the Royal College."

The Council adjourned to Saturday next, 3rd February, same place and hour.

GENERAL ANNUAL REPORT.

THE Gaelic Union was established to encourage and spread the study of the Irish language by giving prizes, publishing books, and founding a Gaelic Journal. How much of this threefold means of saving the language the Gaelic Union has carried out the following report is meant to tell. However, as this is the first report issued by the Gaelic Union as a regularly constituted society, it may not be out of place to go back on the work done by the Gaelic Union from its inception to its transition into a society.

In March, 1880, the Gaelic Union was founded. Thirty pounds were then offered to be distributed in prizes amongst the students who should obtain the highest number of Marks in "Celtic" at the following Summer Intermediate Examinations.

In that year the number of students who presented themselves for examination in Celtic was 117, whilst that of the previous year, when no prizes were offered, was only 19. Commenting on this subject the *Freeman's Journal* says—"To this action on the part of the Gaelic Union may be fairly attributed the marvellous increase of candidates for examination in 'Celtic' this year, the proportion being over six to one as compared with the previous year. It is the greatest proportionate increase of students entered for any subject on the programme."

The prizes were duly awarded to successful candidates. A like sum of £30 was

offered for competition in 1881 and 1882; the number of pupils presenting themselves for examination in Celtic in those years being 118 and 72 respectively.

Hence it is clear that this part of the Gaelic Union system of encouraging the study of Celtic has been eminently successful. Before dismissing this subject, it may not be out of place to mention that the Gaelic Union presented a copy of John O'Donovan's celebrated "Grammar of the Irish Language" (published at 16s.), to each National School teacher who in 1879 or 1880 obtained from the Board of Education certificates of competency to teach the Irish language.

In the course of about eighteen months the Gaelic Union published in Irish "The Lay of Oisín," with vocabulary and notes; "The Youthful Exploits of Fionn," with newly designed and lithographed map of Ireland in the third century; first part of "Keating's History of Ireland;" First and Second Gaelic Books in Roman letter. There are now other works in *press*. Whilst these works were being prepared and put through press the Gaelic Union conducted a "Gaelic Department" in the *Irishman* and *Shamrock*; "Lessons in Gaelic" in *Young Ireland*, and in the *Irish Teachers' Journal*.

The work of the Gaelic Union thus briefly noticed soon attracted public attention. Originally intended as a publication and prize-giving committee, at first but few in number, the Gaelic Union imperceptibly grew up, gradually assumed important proportions, and became so remarkable a factor in the movement for the preservation of the Irish language, that it was deemed necessary to alter its original constitution and transform itself into a society. The Gaelic Union is now a regularly constituted society, consisting of a President, Vice-President, Members and Associates, under the distinguished patronage of His Grace The Most Rev. T. W. Croke, Archbishop of Cashel. Since the transition of the Gaelic Union as a Committee into the Gaelic Union as a Society, the achievement of one great success must be recorded, and a few remediable failures have to be noticed,

The Society has established and already commenced the publication of a journal exclusively devoted to the cultivation and preservation of the Irish language, thus successfully carrying out the last and most important object of the Gaelic Union. The establishment of such a periodical is a fact which can be pointed to with legitimate pride—a fact which, up to a few years ago, was not expected to take place in this century; a fact which has no parallel in the ancient Annals of Ireland.

Whilst in the field of literature the Society has been fairly successful, in money matters it has not been equally so. For want of adequate support, the £30 Intermediate School Prizes advertised for this year have not yet been awarded. Early in the year A. B. Simpson, Esq., Birmingham, offered to the Council a sum of £10 to initiate a Special Literary Prize Fund, on condition that nine others would be found to contribute a like sum each, the whole to be distributed in prizes for best compositions on certain Gaelic subjects. Co-operation was sought by letters, circulars, pamphlets, and advertisements, with the result that only four were found to respond favourably. These are: Right Rev. Dr. Croke, Patron; Rev. M. H. Close, M.A., M.R.I.A., Vice-Pres.; Rev. Euseby D. Cleaver, M.A., Romford, England; and Rev. James Stevenson, M.A., Brinny Rectory, Co. Cork, Members of Council; consequently these generous offers cannot as yet be availed of by the Council, and the country is deprived of valuable contributions to her literature.

Perhaps the support required by the Gaelic Union would not be so limited if it were better known that the whole working of the Society is done gratuitously; that not one penny of the funds is spent on officers or offices, and that ours is the only Society in Ireland which gives prizes and rewards for the successful cultivation of Gaelic.

At present funds are needed to pay the £30 prizes of this year, and £30 more to offer as prizes for next year, besides considerable sums to pay off debts incurred by recent important and necessary undertakings.

Before concluding, it may not be out of place to have it stated for the enlightenment of our reviewers, that the object of the movement for the preservation of the Irish language never included, and does not include, the supplanting of English in Ireland by the general use of Gaelic as a spoken tongue. The members of the Gaelic Union are fully aware that the achievement of such an object would be not only impolitic but impossible; it would be injurious to commercial interest; it would be opposed to the advantages of international communication; it would deprive Irishmen of the share of government and position of emolument to which their political right and power of intellect justly entitle them.

But the Gaelic Union would like to see the Irish people a bilingual people, for, according to Sir P. J. Keenan, now Resident Commissioner of the Board of Education, "The shrewdest people in the world are those who are bilingual." In those parts of Ireland where Irish is the only spoken language, the process of making the people bilingual would be comparatively easy. Referring to this class of persons, the above-named eminent educationist says:—"The real policy of the educationist would, in my opinion, be to teach Irish grammatically and soundly to the Irish-speaking people, and then to teach them English through the medium of their native language." Had this thoughtful recommendation been adopted, it is reasonable to suppose that in the west of Ireland the home of the poor would not have been visited by the assassin; that the lakes and villages would not have been bloodstained; that the painful scenes in the courts of justice would never have been witnessed, and that the law of the land would have had fewer victims. It is time that the legislator and the educationist direct their attention to the deplorable condition of education amongst the Irish-speaking peasantry of Ireland. Where ignorance is the cause of crime, duty is plain. In this duty the Gaelic Union means to take a part.

The Gaelic Union publication series had to be abandoned this year for want of funds; a considerable sum is still due to the pub-

lisher; £30 prizes for this year are morally due to the Intermediate students, and £30 more will be required for the same in 1883. No amount of "sympathy with the movement" will pay off those debts, nor revive the Special Literary Prize Fund. It is support—pecuniary support—the Gaelic Union stands in need of at present. If this be given, with a widely-circulating and highly-appreciated *Gaelic Journal* now satisfactorily established, brighter prospects for the Irish language may be entertained, and a more cheering report may be presented for adoption at the end of next year.

Unanimously adopted.

Opinions of the Press.

Our First Number.

"THE PHONOGRAPHIC REPORTER."

THE GAELIC JOURNAL.

The first number of this journal, which has been established by the "Gaelic Union," and is to be exclusively devoted to the preservation and cultivation of the Irish language, has just reached us, and we have much pleasure in directing attention to it on the part of those of our readers who take an interest, philological or otherwise, in the venerable Gaelic tongue. It is impossible to exaggerate the importance of the movement which has been so successfully inaugurated. The immense value of a knowledge of the Irish language to the ethnographer, or to the comparative philologist, has long been recognised by Continental *savants*, prominent among whom stands the great name of Zeuss, though, perhaps, the first effective impulse given to the study of the Irish language outside the circle of native literati was imparted by Bopp. There are yet extant a large number of priceless MSS. and glosses scattered over various lands, and it would be an international loss—a loss irreparable to the world of letters—if, through the utter extinction of the Irish language as a spoken tongue, these linguistic treasures should be left untranslated, or doomed to perpetual obscurity. Anyone with even a slight knowledge of the Gaelic has only to take up the classical map, *Orbis Veteribus notus*, and he will be able to trace the footsteps of the impetuous Celt from the west of Ireland to the cradle of the race in the far East. Mountains, rivers, natural features of every kind, bear in their nomenclature undying testimony to the presence of the intellectual and observant people who imposed those truly venerable names—names which, amid all the vicissitudes of time, war and rapine have survived as fossil remains of a period anterior to the historical epochs of the nations of Europe. Some of the most gifted of the philologists of England are now, we are thankful to say, alive to the great importance of preserving from extinction the tongues which still remain as representatives of the original language of those primordial races. In truth, Englishmen of influence owe in this respect a great reparation to

the Irish as well as to the Welsh. The language of the former—expressive, sweet-sounding, terse and vigorous, though it is, even in the mouth of an illiterate peasant—was ruthlessly proscribed by English laws, so much so that when, at the Reformation, the use of the Book of Common Prayer was rendered compulsory in Ireland, a special proviso was introduced that those clergy who could not read it in the English were to read it in the Latin language! We hope that all who take an interest in the work of the "Gaelic Union"—a society which is unpolitical and unsectarian—will give their practical aid to the *Journal*, which is conducted by a very able staff.

"IRISHMAN" AND "UNITED IRELAND,"

13th January, 1883.

The Irish, as a spoken language, is rapidly dying out. In the beginning of this century it was spoken in a locality only nine miles from Dublin. In the middle of the last century all the resident gentry, merchants, and people outside the capital, except in portions of Ulster and Wexford, spoke it. Up to the year 1845 nearly two millions of persons used it habitually. At the present time there are about nine hundred thousand who can speak it more or less fluently, but a large proportion of these habitually use the English language. The Irish tongue, too, though under the circumstances wonderfully preserved, has been corrupting and breaking up; many words are rapidly becoming obsolete and being lost; English barbarisms are creeping into it; it is losing some of the cases of its nouns and terminations of its verbs; and, although less corrupted than modern Welsh or Scotch Gaelic, it has altered a good deal since the middle of the last century. It is, therefore, evident that if any step is to be taken to preserve it as a spoken language, and from still more rapid decay, it is absolutely necessary that such an effort should be made at once. Such an effort must commend itself to the philologist, antiquary, and patriot, and especially to every Irishman having national aspirations. The society naming itself the Gaelic Union—the members of which are in part the same that founded another body, entitled the Society for the Preservation of the Irish Language—has effected, considering its slender means, a great deal towards the resuscitation of our mother tongue. The Union has already published useful elementary works needed for the Intermediate course, and distributed prizes for proficiency in Irish, which have tended much to encourage its study. For a considerable time this society had it in contemplation to publish a periodical, chiefly in the Irish language, and it has at length carried its proposal into effect. We have before us the two first numbers of "*The Gaelic Journal*," founded, conducted, and published by the Gaelic Union, and we must say that the new periodical, in get-up and contents, would do credit to a wealthy and long-established body, not to speak of a struggling and comparatively new society such as is the Gaelic Union.

The first number opens with an introductory article, by Mr. John Fleming, entitled "The Irish Language in the Nineteenth Century." In it he feelingly remarks that the learned men of France, Germany, and Italy show much more honour to the Irish language than is manifested by Irishmen themselves; that many foreigners come to Ireland to study Irish manuscripts, while the natives of the country ignore the existence of these treasures. He suggests means whereby the thousands who already speak Irish may easily acquire a knowledge of how to read and write it, and his suggestions appear neither unreasonable nor impracticable. Touching on other topics con-

nected with this subject, he refers to the ancient practices of Samhain, or All Hallow E'en, comparing Burns' lines on these to those in the Irish poem, *Cúic an théadom-óidé*. The article is written in classical Irish; but there is no straining after effect, by the use of strings of compound adjectives, a common fault with Munster writers in the vernacular, who were generally fond of "big words." We altogether agree with the veteran Irish scholar, in his view of the matter of Irish revival. In a subsequent portion of the journal Mr. Fleming enters more fully into the question of this revival, and we commend his remarks, written in English, in answer to the strictures of the *London Times*, to the attention of all Irishmen anxious for the benefit of their country and the intellectual progress of its inhabitants. In the first number of the journal that distinguished linguist, the Rev. J. J. O'Carroll, gives the first of a series of dramatic scenes in Irish, with an English translation. It is a monologue of Brian Boru before the battle of Clontarf. The second number contains a continuation in the shape of a dialogue between Brian and his principal counsellor and confidant. The language in these scenes is, while equally classical, simpler and clearer for a person with a moderate knowledge of Irish than that of Mr. Fleming, though the latter writes in prose and the former in verse. The Rev. Mr. O'Carroll, in the first and second number, has also articles on the Ossianic poems viewed in connection with MacPherson's imitations and Dr. Joyce's translations of Irish tales. These essays, written in English, are very interesting, presenting as they do new and fresh views of rather a hackneyed subject, which had almost died out of the memory of the present generation. A very pretty poem by a contributor signing himself "Leath Chuinn" follows the article on the Ossianic poems. But why print this poem in English letters? Of course the accents have to be left out, and the words are full of h's, giving them a most uncouth length and appearance. This looks like inconsistency. It is well known that the outcry against the Irish characters comes from only a few lazy people, who, if they get books in Irish printed in Roman type, would not be a bit nearer to acquiring a knowledge of the language. We therefore consider that the *Gaelic Journal* is acting wrongly in pandering to foolish prejudice by printing any of its Irish in Roman letters, and we should advise it to give up such a useless practice. There is in the journal a translation of the "Exile of Erin," into French, which we think would have been better left out. The translation is not remarkable either for faithfulness or power, a portion only of it being in verse, and that not in the same metre as the original. It is not to be compared with Collins' translation into Irish. A warm welcome from Iain Ban Og is given in Scotch Gaelic, as also a notice of the Gaelic Union report in Welsh, extracted from a journal of the Principality, so that the Celtic languages are tolerably well represented. We shall now expect notices in Manx and Bas-Breton. A sensible article on the teaching of Irish is furnished by an anonymous contributor, and as it is written in English, its perusal would be very instructive to numbers of people who have as yet given very slight consideration to the study of the language. The remarks of the writer on 19th century Philistinism are very apposite. A letter in Irish, from T. O'Neill Russell, on the state of the Irish and other languages in the United States of America, though in some parts a little visionary, contains some very pertinent remarks, especially on the rapid disuse among the children of German immigrants of the tongue of their forefathers. A writer, subscribing himself "Craobhin-aobhinn," contributes some very sweet elegiac verses on the death of the late Archbishop of Tuam, considered es-

pecially as a loss to native Irish literature. In the first and second numbers Canon U. Bourke contributes the first six chapters of the life of the subject of the elegy. This is partly a new life, not the same as appeared in the *Irishman*. We consider it superior as a literary work to the English life written by the same dignitary. In the second number commences a series of articles on the word *Cu* as used in Irish proper names, by T. Flannery. Articles on this subject had already appeared in the Gaelic department of the *Irishman* by the same author, but those in the *Gaelic Journal* are entirely re-written. There again, too, the editor has had the Irish printed in Roman letters without sufficient reason, as far as we can perceive. A commencement of a translation of the moral discourse of the Rev. P. O'Keefe is also given by Mr. Fleming. We would suggest to the translator the advisability of ceasing from the use of the expression *ni b-puill*, instead of *ni puill* or *ni'l*, as the former is entirely unknown in the spoken language, and contrary, moreover, to the rule that *ni* aspirates, not eclipses. We regard *ni b-puill* as one of the remainments of the pedantry and affectation of the last two centuries, though there is no doubt that it is met with often enough in what are regarded as good manuscripts. The second number contains a short elegy on the late Archbishop of Tuam by D. Lynch, and a welcome to the journal by a southern. It also contains the first of a series of articles on the sounds and letters of the Irish language, a subject not yet exhaustively treated, nor likely to be for some time to come. The remarks of the editor in both numbers, the correspondence, and the reports of proceedings of the Gaelic Union, all contain very interesting matter.

It will thus be seen that the numbers of the *Gaelic Journal* under notice contain a great variety of interesting matter bearing on the language and literature of our country. For our part we should prefer original articles, rather than translations, from the pen of Mr. Fleming, than whom, and Mr. W. M. Hennessy, there are, in our opinion, no more competent Irish scholars at present existing. But it would indicate unreasonableness and squeamishness to show dissatisfaction at the fare supplied in such plenty and variety by the Journal, the type, paper and general get-up of which are, moreover, admirable. The Irish type, especially, is clear, artistic, and beautiful, and there are few printers' errors, a circumstance comparing favourably with so many other works in the Irish language, particularly those of the late Archbishop of Tuam, otherwise so excellent. We trust that the effort of the Gaelic Union to help on the revival of the still-living language of Erin may not fail through want of sufficient support, as has been the case with so many Irish enterprises. It is an effort which cannot give umbrage to any political or religious parties, and to which all admirers of learning and literature must heartily wish success. But from Irishmen in particular it deserves encouragement and support, for there is no national distinction so striking, no bond of union greater than the possession and colloquial and literary use of a native language. Furthermore, the modern Irish language is the only complete key to that of the ancient manuscript treasures of Erin.

"JERSEY OBSERVER," 18th November, 1882.

We beg to call the attention of our readers to a new periodical, entitled, *The Gaelic Journal*. It has already enlisted the interest and support of many subscribers, amongst whom we notice eminent scholars and well-known dignitaries. It has met with the most flattering encouragement from the Press, in England, Ireland and America.

When we see so many ancient landmarks falling before the material commercial exigencies of these practical, business-like, money-making days; when we see monuments which recall the worthy achievements of the past, its spirit, its intellect, its artistic feeling, its venerable lessons, handed down through the changes of dynasties, the ravages of revolutions, and the fall, like autumn leaves, of generations after generations; and then mercilessly sacrificed, to make room for a railway or gin palace, we cannot but grieve and sigh, and seek even in the ravings and pulings of aesthetics for comfort; since they, in this at least, have reason, that they deplore the loss of the sacred memorials of our forefathers, just as scientific men bewail the disappearance of some natural species of bird, beast, or flower.

But of all losses, the loss of a language seems the most irreparable. A language, if modern, is only a link in a chain, which if lost still leaves the hope that the chain may be repaired. But a language which is radical—a language upon which all the links in the chain depend for support and existence—if this be lost, then, indeed, the chain becomes almost as useless as a rope of sand.

Who does not regret the decay even of a *patois*, like that of Jersey French? and who does not applaud the efforts of the Jersey States to preserve it from utter extinction? What then are we to think of the impending annihilation of the Gaelic tongue? We know that the Kelts were the first of the Aryan race to arrive in Europe, bringing with them a primeval language. W. K. Sullivan says: "To determine the common elements in the languages, mythologies, legends, laws and customs of the several branches of this Aryan race, and thence, inductively, rehabilitate the primitive parent race whence they issued, is one of the most interesting and important problems of historical science. For this end the study of the ancient language of the Irish race, their historical traditions and legends, are most valuable."

This is an enterprise which should not only stimulate the learned and the patriotic; but which becomes a duty for the Keltic race, inasmuch as it has been made a reproach to it, that foreign scholars far outstrip them in knowledge of and enthusiasm for the most venerable and valuable of all languages.

We are dealing, happily, with a matter which rises far above political contest, religious prejudice and national rivalries, and such mere ephemeral phenomena, which are not more worthy of notice than the fleeting clouds; but we are dealing with a subject more ancient than the hills; with a subject in which are crystallised the first stammerings of the human race; which forms still one of the media through which all our emotions pass; and which serves all the purposes of our colloquial, intellectual, scientific, poetic and passionate utterances. This is not a matter which need be necessarily abstruse. Under its able managers, there is every reason to hope that the Journal will admit of much popular interest.

Considering the moderate price of this organ, devoted to so instructive and excellent a cause, it is scarcely beyond the reach of even the poorer classes, who have at heart the Keltic race and the Keltic language.

"INVERNESS ADVERTISER," Oct. 13th, 1882.

The Gaelic Union of Dublin have issued a circular intimating their intention, provided they receive sufficient indications of encouragement, to issue a monthly periodical, chiefly in English, but with a department in the native language, and devoted to the creation and development of

an interest in the language and ancient literature of Ireland. Not only is the object aimed at one of great importance to Celts and philologists everywhere, but the source of the promised journal is one that entitles the project to the highest respect and a tangible welcome. The Gaelic Union is not by any means a merely idle and ornamental society. It has already commended itself to favourable consideration by its work of practical usefulness and permanent value. It has issued a large number of neat, correct, and handy works in the ancient language of Ireland, as well as devoting a large sum of money in the shape of prizes to students and teachers of Irish in the national schools of that country. During the past year or two the distracting condition of affairs in Ireland, as well as the absence of the learned and energetic secretary from Dublin, have had the effect, to some extent, of interrupting the labours of the Union; but now with the apparent respite from disturbance, and the return of Mr. Nolan, the Union has once more addressed itself to its vocation, and we cannot but think that its first symptoms of new life and vigour, namely, this purpose of issuing a Celtic journal, is one that ought to evoke a cordial welcome from the large family of Celts scattered over the whole world.

In the circular issued by the Union, invitations are given to all interested in the matter to offer any suggestions that may occur to them. We hope it will not be considered impertinent if we express the hope that the Irish department of the new periodical will be printed in Roman characters. The so-called Irish letters are no more Irish than are the Roman, and they are attended with the very great disadvantage that they are unknown, or at least unfamiliar, to the Gaels of Scotland, and we should think also to many of those of Ireland itself. Moreover, the Roman letters are found perfectly sufficient to represent all the sounds of the language as used on this side of the Irish Channel, and the two dialects are to all intents and purposes, after all, but one language.

We cordially wish the Gaelic Union every success in their new undertaking; and when we mention that the annual subscription is only five shillings, we venture to believe that many of our Celtic readers will supplement our good wishes by remitting this amount, and any further contribution they may be able to add to it, to the Honorary Treasurer, Mr. Michael Cusack, 19 Kildare-street, Dublin.

"THE PAISLEY HERALD," 14th Oct., 1882.

THE GAELIC UNION.

This is a society, having a council, the object of which is to preserve the Irish language. It is undenominational—therefore catholic—as it ought to be. The society has been in existence for some time, but it has not received that amount of support to which its members think it is highly entitled. It gives prizes to those who show the greatest skill in the Irish language, and it proposes to establish a journal in this language, and for its promotion articles written in it apart from politics. To obtain the necessary funds it proposes that there shall be affiliated societies or associations, each of which is to consist of at least twelve members, including the president, etc. Each member is to pay 1s. at least, or the entire association is to pay £1 per annum out of the funds of the association. Two elected members of the affiliated association to be members of the council at Dublin. Such are some of the means by which this council seeks to preserve the Irish language. There are many Irishmen in this town well able to give

the money required. Surely twelve of them could be found who could give £12 annually, and if they think the language worth preserving, it will not be creditable to them if they allow this society to fail, from want of funds, in carrying out their view. It may cause diverse feelings, but the very existence of this council shows that the Irish language is fast disappearing, the same as Gaelic in the Highlands. In spite of all Dr. Blackie's exertions, the Gaelic in our country is doomed, and it is not improbable that in a hundred years Gaelic in Ireland will be a thing of the past, whether the most ardent admirers of Gaelic like it or not; the English language being that of commerce and science as well as of literature, it will in the course of time be universally spoken in the Highlands and Ireland.

"THE SCOTTISH GUARDIAN," 10th Nov., 1882.

Those of our readers who take an interest in the preservation of the tongue of Old Gaul, as a living language, may be pleased to hear that there exists a society called "The Gaelic Union;" it is under the patronage of the (Roman Catholic) Archbishop of Cashel, The O'Connor Don is president, and it seems to include Anglican and Nonconformist clergy and laymen amongst its members, as well as Roman Catholics. The Union has corresponding members everywhere, apparently, except in Scotland. Why is this? Very shortly the Union is to issue a literary organ, *The Gaelic Union Journal*: it is to come out monthly, is to cost sixpence, and is to include all that a monthly magazine usually includes; it is to be written both in Gaelic and English at first, but is gradually to become exclusively Gaelic. All further particulars may be learned by application at 19 Kildare-street, Dublin.

"FREEMAN'S JOURNAL," December 4, 1882.

The Gaelic Union, in its noble object to preserve and cultivate the old Irish tongue, has deserved well of the country. Barely two years in existence, it has not only weathered the storms of an excited and distracting period, but it has also gone on scoring success after success, until now it records its greatest, and, indeed, its culminating triumph. This, we need hardly say, is the production of its own periodical, the *Gaelic Journal*. We have seen a copy of the First Number, and prosperity appears to be written on its green face. In form it is most convenient, it is admirably printed in clear, bold type, and contains a full supply of interesting and diversified matter. The letterpress, poetry and prose, is both in Gaelic and English. As its contents are given in another column, we may only direct attention to them here; and we hope there is no necessity for us to make any long appeal in behalf of the Journal for general support in the country. We are constantly hearing complaints of the rapid and immoral trash that is suffered to flood the country week after week. Here, then, is a Journal with merits to which the said trash never yet laid a claim, and certainly without any of the alleged attributes of the latter. We shall be anxious to learn how the country receives it. Perhaps the promoters will permit us to suggest that a series of easy lessons in Gaelic should be forthwith commenced in the Journal. It will give beginners in the language greater interest in it, and at present we are glad to believe that their name in Ireland is legion.

"THE CASHEL GAZETTE."

The *Gaelic Journal*. We have watched with much interest for the First Number of this Journal, and have great pleasure in finding that it is such a publication as we had hoped for, and not such as we feared it might be. The Irish part is, as it should be, printed in the Irish character instead of the dotted and accented Roman type, which is, in our humble opinion, an abominable substitute. It also starts as neutral in both religion and politics, and we therefore hopefully look forward to its being what our American cousins call a "live journal." We shall be happy to receive subscriptions for it, 5s. 6d. per annum, free by post.

"BURNLEY EXPRESS,"

THE GAELIC UNION.

A little book has been issued by the above Union which states its objects in a very clear and concise manner. The Gaelic Union has been instituted for the preservation and cultivation of the Irish language, and its consequent extension as a spoken tongue; to establish and perpetuate a "Publication and Prize Fund, and to procure greater facilities and better encouragement for the teaching and learning of the language in the schools of Ireland. The aim of the Society must have the sympathy of all Irishmen, for where is there one amongst them but is interested in the preservation of his mother tongue, which is one of the links which binds him, though perhaps only in memory, to his "dear little island of green!" Those who wish to become members may obtain all information on application by letter to the Secretary, Society's Rooms, 19 Kildare-street, Dublin.

"LIMERICK REPORTER."

THE GAELIC UNION.

We have great pleasure in referring to another part of our columns in which the prospectus of the newly projected *Gaelic Journal* appears. We are sure that the project in question will prove to be an undoubted success. The *Gaelic Journal* will supply a want which every one in Ireland must feel who wishes well to the noble tongue of a people who merit a better fate than that which has befallen them. In America certain journals devote a large quantity of space to Gaelic literature. In Wales there are journals wholly printed in the ancient Cymric, so near akin to the Gaelic. In Scotland, the *Celtic Magazine* and the *Highlander*, under the able editorship of the brothers McKenzie, of Inverness, have breathed a spirit into the people who love the language, and which, with these aids, is destined to outlive all that has been wrought against its existence. At long length, in Ireland, the native home of the Gael, we have been hitherto bereft of such a medium as that which the new Journal proposes to bestow upon the country. We hope and trust that the projectors will receive the largest and widest co-operation on the part of every one who sympathizes with the admirable cause in which they are engaged, and of the ultimate happy result of which we entertain not the remotest doubt whatever. We should pay a tribute to the *Tuam News* as the only Irish paper which has hitherto given anything like efficient aid to the Irish language. The *Gaelic Journal* will be a credit to the country, and will spread a knowledge of the tongue far and wide. We again wish it every success.

IRISLEABAR NA GAÉILGE.

THE GAELIC JOURNAL:

EXCLUSIVELY DEVOTED TO THE PRESERVATION AND CULTIVATION OF THE IRISH LANGUAGE,
FOUNDED, CONDUCTED AND PUBLISHED BY THE GAELIC UNION.

No. 5.—VOL. I.]

DUBLIN, MARCH, 1883.

[PRICE SIXPENCE.

beata seághan micheil, áir- easpois tuama.

Áir n-a rghíobad v'adonact na Gaéilge leir an áear ionnraméa, uileog 1. De búrc, canónad na Cille Móipe i v-Tuam.

An t-Octmáó Carbóil.

Zac Leand mar oiltear,—Sean-focal.

Tá sean-focal i meary na n-uoamead,—ro é,—“Ní págáar léigean ar leamnáct.” Mar ro vo bí je le Seághan Machéil. Vo bí cúig mile bealaig zac lá aige le vól ann rcoile, air coir no air marcuigeact. Ir iomóa uair vo muéne je an t-airvear air coir. Air fead trác, fuair je ve máom a áear féin, aoidéact, je rin biaó agur oig i v-tig veirírua a máear, Caatilin Míghlaol-Áairám a bí m' an am ro 'na cómnuige aig tig-pobuil Árumlanne, baile beag a tá i sean-pairíroo an Toploic, zar go baile Áairleám-an-Áairiarig.

Bí reirvear veirírua aig máear Seághan óig; vo bí áruar, áit-cómnuige no gabaltar aca air leir, níor ba ro-fava ó'n m-baile in a maib mac óg a n-veirírua, Máipe Michéil, ag fóglum Larone. Ní maib teac aca, mórian, naó maib je real zeáru air cuairt ann. Agur ó'n lá rin go v-ti an lá an-riu, tá b'róo agur lúéáru air a munn-tir gaol, agur air a cólceatariacáib, agur

air élainn na munn-tir a bí ann 'ran am rin go maib macaom éo múnte, macánta, meannnac ag págail fógluma trác i meary a áairav. Bí amanna cinnte ann agur bí je reactíam no b'féoiri caoirig in aon tig ag tar-beánaó agur ag págail cáiruir, mar buó gnáac le voaimb toéca, v'á éuro gaol, ag ruroe leo, agur ag fóruzáó tamal le éac. Nuair vo éaimc Uia-Saéurín v' fill je a baile trácóna an lae rin go b-peirvead je a máear agur a áear, agur go n-óanfaó je ceileabar leo, agur le n-a múntar a bí i ngar-zaol vo. Ir mar ro vo éair je laeé a rcoilvéacáca; Laroin agur cur beag ve híreirig in aoin-feact le aipeamact v' fóglum je ó'n Stanounac.

In amruir an fógmair 1807, fuair je óprouzáó ó Uoimic Dilleog, Eairrog Cille-alavó vól go Coláiroe Máige-NUAÓAT. U'iméig leir go ponmair. Ní maib cóirto m' an am rin go coicéoinn in éirunn. Sin í an bliadain in ar' éoirig Seairlur Dian-com ag tiomáit cáir agur cóirte puiblroo air na bócaráib móra ó baile Cluanameala go Popclairige. Air marcuigeact mar rin in aoin-feact le n-a veairbíacáir buó rine, air óruim eic, vo éruall je ann bealaig go coláiroe Máige-NUAÓAT: coláiroe nuas go luic na h-éirveann. In' an am rin ní maib je i b-fav air bun, ag vól ann a v'á-bliadain-veug. Ní le zráó vo na Cato-lieirig cuirvead air bun é,—act le h-eagla

míruagálda a bheiré no a fábáil ari. Gan iúg, gan maígluagá, gan feir fíoraé fíuntaé, gan eaglaí gan cléir: éirígeann na fíancáige m agharó na h-Éoirpa ari fao—bhíreann ríao pómpa ríogaéda agus ríaláir; faéann ríao buaró ari fadé tñi agus fadé cineadó, beagnaé:—an t-Sean-múintir aig a ríab ríogaéda agus áro-ríem leir na céarta blaúanta, táro leagta ari lári.

‘Oo bí éiré boét, iní an am ceurona, vona go leor; bí fuil a leanb ‘zá vóipadó gan feróm, gan toradó; agus bí rí féin mar Rácel, ag súl agus ag caoir, óir no bí mac-aoiní a bhíonn ari lári ríacáa ór a cómair. Búó éoraímaí an vóimán iní an am rín leir an múir móirí mearféda go míllteadó faoi vnoé-fíon, ag árvuagá a tonn faoi bhíut ríuar iní an aer, agus ‘zá g-caadó go ríaoómaí, feargáda ari an tráig, no ‘zá m-bhíreadó ari na caíraigib: feúé na báro agus na longa bhíre, bhíurte, ríaréta no ríuragta ríoir m ábíerí an vubáigín. Sin éugaib agharó na h-Éoirpa, agus agharó ári v-tíre vóédaí féin, an tráé vó bí Seáéan Machléil ag éiríge ríuar na málríac.

Nuairí vó cúir an t-Imríe Napoleon an éoróim ari a céann, vó faoil fe go ríab fe ór cionn an vóimán go léir. ‘Oo éporí fe leir an b-Pápa, Ríur VII., acé ríal ‘na vóiaí rín vó leagáó ari lári é feim agus a éúmaéct iní an m-blaúóam 1814.

Ír iní an tráé rí vó éorúig an ríagar óg Seáéan Machléil ag véanaó oiríe maíte vó ‘Oia agus vó’n vóime, ag tabairt eoluir vó na macaíb-Léigín méineadó vó bí faoi n-a ríuirí, vó ríerí iomláine a éúmaéda. Feicéarí gurí fár an veaé-válda ríuar í laéib lán ve neicib éasraíla, ari muéct ná’r éangaóarí a leitéiré éum ríicé ó aimirí ríean-Imríeacáa na Róimé. Mí iongnaó, mar rín vé, go ríab a aighe bhíor-turáé go móí; a inleacé gíunn, a époríe ag maóéugaó éum maítearí a véanaó marí búó vóal í v-taóib Dé agus an vóime.

Veiréarí gurí éug fe eolur ríoilíreac rí-éuiríona, vearíéda, ríoir, in a ngnóéarí

vó na macaíb-Léigín óga nóé vó bí ríé ag teagarí. Ír míme vóúdarí na ríí a iúghe rígluim faoi, na bhíaréta rí. ‘Oo léig fe go leorí ‘ran am ceurona rí. Rígne fe meamíacé ari an n-Íríeíurí níor feáirí agus níor vóimne ioná vó iúghe fe íoime rín. Búó ghnáé leir, curó v’ obairí élmáirí fíobúim ari an Imríeacé Rómánáig vó léigéadó ríul vó ríuragá fe ríoir éum ríuríobéda: agus v’ aitérígíobadó fe curó v’í ó am go h-am. Feicimí m a ríuríobí féin, í n-Íaróilíg agus í Sacríbeuríla maríon, níó éirín ve níó-ríuríobéda an ríaríaríe rín. ‘Oo éudaláó an té a ríuríobarí na bhíaréta rí é ag ríadó go míme gurí léig fe ‘ran n-Íríeíurí ari feadó ríicé lá na ceiríe leabairí ari ríicé a tá ríuríobéda iní an obairí v’áí b’áimí “Ílao Homéarí.” Marí an g-ceurona, vó léig fe arií agus arií na ceiríe leabairí ari ríicé eile vó ríuríob Homéarí, agus v’áí b’áimí an “Ovóiríur.” ‘Oo léig fe a lán leabairí veaé-ríuríobéda í Sacríbeuríla; agus iúghe fe ór íról go leorí a cúir í ríuríobín le blaí agus bhíú agus blaé. ‘Oo bí eolur maíte aige ari an v-teangam fíancíur; óir búó ghnáé leir labairt in a v-teangam féin leir na h-ovóiríob vó éáimé ó’n b-fíancé, agus vó bí aig an am rín iní an g-Cloéarí.

Iní an m-blaúóam 1820, v’éug an t-ollam rígluméda agus ovíe onóiríeac, an t-Áéarí De-la-Hóg; agus iní an m-blaúóam céurona, í mí veirígeanaíé an t-Samíarí, vó h-árvuirígeadó an t-Áéarí Seáéan Mac-Héil ó veirí ‘na fearí teagaríe ve veirí ‘na buan-ovíe ag tabairt eoluir agus ag múimeadó inleacéda vó na fearíab-eaglaíre, vó bí, í ríal gáirí íao féin, le clann na h-Éiríeann ari fao a véalíruagáó agus a maígluagáó.

An Veaéimáó Caríbóil.

Í m-blaúóam oéct céao veug agus ríicé ríul iúgheadó buan-ovíe ve’n áéarí Seáéan Mac Héil vó éorúig fe ag cúir ríuríobín publíróé ór cómairí an vóimán ag tarí-

beánaó má bréadair na rir t'reuna a éuaró
 jómpa jóimé ro, marb no leagá air lár,
 go maib rir t'reunmáira óga eile ag fáy
 r'uar agur ag glacaó feilbe air a n-áit
 corainte. Uo r'griob fe, mar veircear, ní
 óy cionn a ainme agur a f'loinne féin, aét
 óy cionn feáé-ainme t'reigir "Hieropolor."
 Agur ip in agáir boiribe, agur b'neug-éarí-
 beaéta na n'Sall Sacran, uo r'griob fe a
 b'pionm'treacaéa éum Sagair na h-Éireann
 go h-uirle.

Ionnor go m-beréad eolur aig an té a
 léigear, air an g-caoi uo bí muintir na
 h-Éireann, agur go h-áruéte Catolicige
 na tíre ip an am ro, tá fe maéctanaé amair
 r'uar air an m-bliadain 1800 agur b'ne-
 nuagá a véanaó air b'pionm'-feap feire na
 Sacran—William Pitt, agur air b'pionm'-
 Rúnaró na h-Éireann, Tigeairna Cairléim-
 maóais. Bliadanta jóimé ro bí fe 'na
 g-epioróitib cóiméeargal a véanaó in am
 áruéte uoir Éire agur Sacra, agur iugnea-
 uarí é. Tá p'or aig an uóinan cia an éaoi
 —le gliocair agur éigceair, le feall agur
 fealtanar, le uóin-mairbáó ná n-uaoimeáó
 boét, le feall-beair air na veag-úaoimib,
 agur le fógail r'uaóémar, r'uaóain a
 véanaó air an tír air fáo.

Ní'í aon gair ag caint níof fáoe air an
 g-cleair epáiróte ro. Tá fe éair. Aét ní
 maib a fáit ip an meuo r'in; buó mian leo
 go leor níof mó 'ná r'in a véanaó. Agur
 cao é an n'ó é?

Buó mian leo Éire Cátoiliceaé a árué-
 áó go h-iomlán; agur muna n-uéanparóe
 Sall uóib, jóo éigin eile a véanaó uóib a
 beit éo maic nó éo uona;—a g-epieróeán a
 buaint uaca, ragánaige r'untaca a véanaó
 uóib—agur iao a beit anr'ir gan epioróe,
 gan epieróeán, gan coguar. Ueréad r'iao
 anr'ir gan eolur air Uia, agur fá uerpe
 gan meap air an uúine.

Cao é an éaoi ar' éuir Pitt agur
 Tigeairna Cairléim-maóais jómpa an meuo
 r'in uo véanaó? Inr an g-ceuo áit, ag
 glacaó in a lámair féin na n-Cairpog

Catoliceaé gan ceao a éabairt aon Cairpog
 amáin a véanaó aét an peapra-eaglaire úo
 lép' mian iao-ran a fáruagá air gac nóy.
 Inr an uara áit, tuairpatal a éabairt uo
 éléir na h-Éireann air fáo. Inr an epioróeáó
 áit, r'coilr'beaét agur teagairg a éabairt uo
 muintir óig na tíre ar leabairib eiuiceaéta
 agur uo réip eolur na m'uirtéipró g'allua.
 Uo bí an iúin ro in a n-inntin ó éúr jóim
 an cóim-éeargal a véanaó uoir Éire agur
 Sacra, agur 'na uiaig r'in. Aét ciannor ar'
 émaóir'gaoil r'iao an iúin ro uo'n tír? Ip
 mar ro uo iugneaóair é:—

Uo éuir Tigeairna Cairléim-maóais p'or
 air Cairpogair na h-Éireann teaét in
 aomfeáé i m-baire léa-Cliaé; nuair uo
 bí veicneabair aca epuinn, fe r'in na ceirpe
 áruoep'roig agur r'eirair eile, uóibair
 fe leo go maib aige r'geul maic le
 h-innreacé uóib, a éuirfeáó léúgáir in a
 g-epioróitib:—buó mian le áru-maógluig-
 éoir na Sacran, uóibair fe: (a), r'aoir-
 reáé a éabairt uo na Cátoilicigib; (b)
 tuairpatal a b'ponnaó gac bliadain air na
 ragairtib; (c), léigean agur fógluim a
 r'geit i meap na n-uaoimeáó. Buó maic
 an r'geul, uóibair na h-Cairpog, a
 éuirfeáó jómpa. Ip aoirinn liom, ar
 Cairléán-maóac, gup'raicneamaé lib é agur
 go nglacann r'ib éo fárua na b'ponntanair
 támaoir-ne réir le tabairt uaoib-fe, in áit
 na b-r'ianta agur na g'eupleanamína uo
 éuirfeáó oirair agur air na Cátoilicigib
 leir na cianta. Uéairpamaoir-ne go p'om-
 máir an meuo ro uo g'eall me uaoib: aét
 tá aon jóo beag amáin le h-iarparó
 oirair-fe air an u-caoib eile, agur tá p'or
 agam go u-tabairt r'ib an n'ó r'in uam
 gan bac:—ní móráin é, aét go uóireáé, le
 r'inn-ne, agur muintir na Sacran, agur na
 Neam-Catolicige a fáruagá; agur, mar
 an g-ceuona, le r'air'beánaó go b-fuil r'ib
 réir fógáin a éabairt uo'n iug agur a beit
 uá r'ipib linne air gac beallaé. So é an
 meuo tamaoir ag iarparó oirair: Ceao
 coir'meargá a éabairt uóim air véanaó

ζάε Πυάο-Εαρροΐς, ρυλ κυηρθε ε όρ ειονν
εαρροζαετα αιη βιε. Νι μόριαν αν μευο
ρην.

Ούβηραοι να η-Εαρροΐς α βί ερμινν αν
αν λά ρην—in 1799, ναε ριαβ αν τ-ιμρθε
ρην αρ θεαλλαε, αζυρ εζαοαοι εινευλ
ζεαλλεα ελαοναό οό, αετ ούβηραοι να'η
β'φεροιη leo ηό αιη βιε μαρ ρο α οέαναό
πο α οεαριβυζαό, πο ζο ζ-κυηρθε αν μευρ
α ούβηραό όρ κόμαρ εινν να η-Εαζλαηε
αζυρ εεαο ο'ράζαηλ υαοό ελαοναό οο'η
ιμρθε. Σην ε ρρεαζραό να η-Εαρροζ.
Ο'η λά ρην αμαε ζο ο-τι ρίεε βλιαόαην 'να
οιαζ οο βί ζαε ουινη ην Εημνν ραοι ηυε
αζυρ βυαοήραό, αζ οέαναό κόμηραε όρ
άρο αζυρ όρ ηρολ, λε ναμαο αμυζ αζυρ
αρτζ, μαρ ζεαλλ αιη αν ζ-εεαο τοημεαργεα
ρο α βί υαόαοαην ρεηε Σαεραη αζ ιαηραοό
αιη Ελέηη Εηεαην.

Ο'έηηηεαοαη ρηρ ρόζλυμετα ρεαφαεα, λάη
οε μεηρθεαό, ηί η-ε αηάηη ελέηηηζ αετ
εαααηζ, αζυρ ο'άροηηεαοαη α ηγεε ζο
η-άρο, αζυρ ζλαοοόεαοαη αιη η η-Εαρροζ-
αηβ αζυρ αιη Πάρα ηα Ρόμηε, ζαη εεαο αιη
βιε ηο εύμαε αιη βιε α εάβαηε οο μυντηη
να Σαεραη, αζ οέαναό ηοζα ηο τοζα αιη
αόβαη Εαρροΐς οο εαααηβ ηα η-Εηεαην.
Οά η-ραζαό ριαο αοη οηλαε αηάηη, κυηρθε
ριαο ηεαεα α λάηηα, αζυρ ηυηρροίρ λοηζ ηα
η-Εαζλαηε Κατοηηεζε ην Εημνν. αζυρ οο
βεοόεαό ρηνν ρά οεηε μαρ εά αοηηρ
Κατοηηεζε ηα η-άροηε ηο-οηη ζαη εινηρ,
ζαη εαρροζ, ζαη ηαζλυζαό ραοι ηεηηρ
αν ρίοη-εηεοηοη. Ο'έηηηζ Οόηηηαηλ Ηα
Κοηηαηλ, αζυρ αν τ-Εαρροζ Οόηηηαηλ
Ηα Μηηεάοα αζυρ ρηη εηεμνηαηα εηε α
ηηζηε ηροηο ηαηε εηόοα ηη αζαοό εεαοα
τοημεαργεα.

Οο μαοηηζεαό ηυε αζυρ βάηηο ηα εηηε
ζο μόρ αιη αν ζ-εηηε ρο ι ο-εηηεοηλ
βλιαόηα 1815.

Ρυαη Ρηττ βάρ ό ηυηεαό εηοοθε ηη 1806
αζυρ κυηεαό Τηζεαηηα Καηλείηη-ηαδαηζ
αρ α υαεταρλαηαρ ηηρ αν αη εεοηα.

ηη 1812, εηζ ρεηρ Σαεραη εεηηε-μίλε-
οευζ ρύηηα αηηζο αρ άρο-εηηε ηα εηηε λε

ρόζλυηηη αζυρ τεαζαηζ α ηεηε αιη ροβαλ ηα
η-Εηεαην. Οο εηηη ηα Ζαηλ ηη ζαε βαηε
αζυρ ηη ζαε ραηάηηοε ρεοα αιη βυη οο
εζαοαοι μύηεαό ι ο-τοραε ο'ά μυντηη
ρην; αετ εαη εηρ ρεαα, οο ετορηηεαοαη αζ
εαβαηηε ηα ζ-Κατοηηεαε βοετ ηεαεα, αζυρ
λε τεαηη αηηζο αζυρ ηηοηηηαηαρ οο ραη-
ηηεαοαη εο μόρ ηηη οηηα, ζυη εάηηαοαη
αζ εηηεαετ leo.

ηρ μαρ ρο οο βί ρε ι η-βλιαόαηη 1818—
αζυρ 1819—αη ζαηηαηαρ αζυρ αηηό,
ηυαηη οο βί ηα υαοηε βοεεα, ηυηηζε, ηυηηε
ραοι αηηόζ αζυρ αηηαη;—λαζ ό
οερα; λοη ό βοεεαηαρ, ράηηηζεε ό
ηηοηηηαηαηαηβ αζυρ ό ζεαλλεαηβ ζο
η-ρηηεαό ηιαο λείζεαη αζυρ ρόζ.

Ηόρ αηηζ αν λυετ ραηηε, ζο ηιαβ ρε εο
οηηα α'ρ οο βί. Βί ηηηηηηηα ηη ζ-εαηηαηη
Κατοηηεαε, ηοηη ελέηηη αζυρ εαααοηβ,
ζαβεα λειρ ηα ζ-εηηηεβ εηε—αν τοηημεαργε,
αζυρ εαηαηαηαλ οο'η ζ-ελέηηη—λε ηηεαεηη-
ζαό α οέαναό ι η-οηαηζ ηα μυντηηε α βί
οέαναό ρλαο αιη λυετ αν εηεοηοη ι μεαργ
Κατοηηεαε βοετ ηα η-Εηεαηη.

So η-ε αν τ-αη ηη αι' εόζ Σεζάηη Μαε
ηείλ α ρεαηη, αζυρ οο ετορηηζ ρε αζ
ρηηηοβαό ι ο-τοραε εηηη Σαζαηε αζυρ Εαρ-
ροζ ηα η-Εηεαηη αιη αν ηηηεαηαρ α βί
ηα Ζαηλ αζ οέαναό αιη εηεοεαηη ηα
η-βοεεαηη. Αηηηηη μαρ Οάηηε όζ όρ
κόμαηη ηα η-Ρηηηεηηεαε ηηζηε ρε ηροηο
αζυρ κόμηραε ηη αζαοό ηα η-ραεαε βυο μόρ
ηη α μεαργ. Αζυρ ηί η-ε αηάηη ζο η-ρυαη
ρε βυαο—μαρ ο'αοηηηηεαοαη α ηάηηοε,
αετ ρυαηη ρε εάηλ μόρ αζυρ ελύ ηοηηαεα
α βί αζ λεαηαηαη λε η-α αηηη ό'η λά ρην
ζο ο-τι λά α βάηρ αζυρ α λεαηαη λειρ ζο
ηηαε. Οο ρηηηοβ ρε ηί η-ε αηάηη ηη αζαοό
α ηαηαο, αετ οο ρηηηοβ ρε ηηεαεα ρυη-
ηηε αιη αν ρεαοό βοετ ηη α ηιαβ μυντηη ηα
η-Εηεαηη βάηηε, αιη αν ζ-εάη ηη α
ηαδαοαη, ζαη λείζεαη, ζαη εολυρ, ζαη όρ,
ζαη αηηεαο, ζαη ραοόβηραη αιη βιε, αετ α
ζ-εηηεοεαηη αηάηηη—να Ζαηλ αζυρ Εαζλαη
ηα Σαεραη αζ ραηεαηηε οηηα, μαρ βεοόεαό
ριαο αιη βεηεζηβ ηηηοαηηα; ζυη β' ηηεηο

120 a faoiuagá ó r'lábaict, ceas a bhionnaó oirra a g-cierveam a domáil go folluagá, fógluim a éabairt dóib agur 120 a éur air bun cóiméiom amáil na Saill 120 féin.

An t-Donnaó Caibroil Deug.

Cuirteá ór bui g-cómair an meus do iugne an t-orde Seágan Mac Héil ó'n m-bliádam 1820 go 1825, ór áro, ag r'ghíobáó lírteáó in' na páirceuib' pubhlíóe. 'Do faoileasair na Sacrannai'ge an t-am rin go m-buó mullteáó maoriamáil a leiciv de lírteáóib' a r'ghíobáó. Ác go cinnte n'fóir b' ead. Ní úbairt se ionnta ác an fípuin glan. Deirtear linn gur fearb' an fípuin féin. Ní ma'asair cleac-tac air an fípuin do élor. Romh an am rin ní maib aon gar ag caint leo.

Cia an nóir do iugneasair na Uoluntairú cóimháó Leo?—iugneasair é ar beul gna móir. Ó beul na g-Catoilceac ní éualasair gúé leir na cianta. Ma'ir rin dé, bí ion-gantair oirra. Níoir éurteasair é. Bí an oirtead iongantair oirra an trác rin ag léirteáó lírteáó Hieropilor no ag éirteáct leo—agur do bí oirra a n-uirraig faoi cóimháó Páirneill i o-Tig na Feire.

Sin éuráib, a luét léirte, an meus do iugne Seágan Machéil ór áro gur an m-bliádam 1825. Anoir cuirtear ór cóimair na muinntire a léirtear an leabair' ro an éasí do éasí an t-orde óg a beacá ór íriol air fead na m-bliádam ceurona. An trác naé maib se ag tabairt teagairg do'n cómplacé macasóim óg a bí faoi n-a éreoiruagá, bróeas se tugta do ghnócaib' in' sual do pagairt a véanaó: bróeas se real in ác-cliaé; no i g-Cairtun i o-tig Mhc Séarrait, ceannairt lairgean no le pagairt-aib' ag riubal amaé faoi 'n típ, no air ma'icairgeacé. Deirtear linn go maib se in' an am rin, reang, ác lúctair, lígte, fearamáil, uirpánta.

Ag sul go h-ác-cliaé, ní maib gleur airoir air bíé aige, ác air óruim capail,

se rin, air ma'icairgeacé, no air coir ag riubal. In' iontá uair do éasí se do'n baile móir air coir—ag sul ann agur fillteáó air air an lá ceurona i o-timcioll veic míle air fíció bealaig, ag teacé agur ag imteacé.

I meairg na pagairt óg agur na n-ordeáó óg, buó h-é an fear' do' uirpánta agur buó lígte, no lúctair a riubal air coir, aig ma'icairgeacé, no gleur gairgíreacéa air bíé eile. In' mimic do fuair se cuirteáó aig tíg móir an Cairtun. In' mimic ma'ir an g-ceurona bróeas na pagairt Fiancaéa a éaimc go h-éipunn ó'n b-Fianc, aig bóro in aoinfeacé leir, agur in' iontá r'cáir gíeann-mair bí aige do' m-báir, i g-caréas teairma a faogáil tar éir an ama rin, ag rmuameas agur ag trácé air na laeéib' nuair do bróeas na rir fógluiméa rin ag véanaó a n-voéam Sacr'beurila bla'ra a labairt.

Seáó Sa'irpáó agur air amannaib' eile buó ghnácaé leir an orde teacé do' baile féin—no go Cill-alará, le real aimirie a cácaó leir an Cairpog—an t-Ollam' ró-uirpúmea Peasair Ualorionacé, no real le áirveairpog Túama, Oliber' Ua Ceallaig. Ó am go h-am iugne se reannmóir do luas do na h-Cairpogáib' ro, i o-trácáib' pubhlíóe, no aig aimirie féile móir ma'ir an g-Cáirg, no an Oiaórodam' iomíe, no doine an Céurta.

In' in' an m-bliádam 1814 do iugneasó an t-Ásair Peasair Ualorionacé 'na Cairpog air Cill-alará. Do bí se iomíe rin 'na áirveacún i b-fairce Túama, agur Sagairt Páirpíre air Uiracan, áit gar do baile iongantacé an Énoic i g-Contae Ma'igeo.

Fuair an t-Cairpog Billeogacé b'ár i m-bliádam 1812. Do bí se anoir 'na Cairpog ór cionn Cille-alará do' m-bliádam-deug agur fíce, óir do iugneasó Cairpog vé A.O. 1780. Fuair se b'ár obann—áé bí se ierú úllmuirte iomíe. Fuair se cuirteáó sul go h-ác-cliaé aig doáil Cairpog na h-éirveann faoi an g-ceas toirumeairgta a bhionnaó no gan a bhionnaó, air áirveacáirán na Feire Ríogaíla. Do éiomáin se a éaplaró agur

a càrpaò féin. Ëus je a màò in agharù ceao a èabairt do'n Uilliaig Rìogamail toirmeasg a bèit aige air nuao-Èarros. Ag fìlleao i m-baile óò, aig Muillm-geárry, glacaòar na caplarò reanraò, agus èuit an t-Èarros ar an g-carpao, agus goireu-geao go móry é. Ó'n m-bhuasò agus an leonaò o' èiuig óò, ní b-fuarj je bheac. Do bì laeà a beata lionta ruar le veag-oibheacarb agus vo glaoò an Tigearna èuige féin é. Cuirao a fuigill, no a èorp a g-Cill na Maighe in an g-cuaine faoi èúry an ceampuil.

Mari geall go marb Àproceann na h-Èag-lairt i ngeibinn aig Napoleon ní jugeao Èarros a èmuèusò air feao na h-aimprie rin. Agus mari geall air rin, ní marb Èarros nuao ór eionn Cille-alao go o-tí an mí èuigeanae 'ran b-fògmarj i m-bliadain 1814, nuair vo jugeao Èarros ve'n àearj Beatarj Ualronac air a b-fuil triacè agann ruar.

Do bì je mari rin vé, veic m-bliadna ór eionn Fairce Cille-alao i m-bliadain 1824: agus ó èárya go marb je oul in aoir foirre, bì je cpáòte, agus gan meirneac gan lúe no neart in a ènámair le obair móry air bìe vo véanaò. Mari rin vé, o'airj je Èarros cognaicéaig a bèit aige. Oúbarj je ro le joinn o'á èuro pagairt. Agus ag bheac-nuagò èairt oirra air fao, cá b-fuil an fearj a bì noj óry èeirce, noj feitmeamla, faoi èail agus èlú noj mó 'na bì Seágan Mac Héil, oir veiaóca a g-coláirve Mlaige-NUAOAC, fearj o'á fairce féin agus o'á mhuintirj féin.

Rìgne an t-Èarros Ualronac roga, mari rin, ve Seágan Mac Héil; vo fáruig an roga ro leir an g-cléirj, agus vo cuirao a ainm vo'n Rómj, le inncinn go n-veanfaoe a èoga 'ran Rómj agus go n-veanfaoe Èarros vé.

Air an 31 ao lá ve èeuv mí na bliadna 1825 vo èog an ðiporaganua a ainm, agus oúbarj na Cárpaicail 'guri b' é a beieao 'na Èarros cognaicéac aig an Èarros Ual-

ronac. Air an oarja lá ve mí na b-faoi-lit vo èug an Pápa a èoil vo'n roga agus o'auocuij je oò; agus air an 12 ao lá cuir-eao amac leir an Pápa. Air an èuigeao lá ve mí meáoin an t-Samraò 'na oiaig, vo jugeao a èoirneacan 'na Èarros i g-Coláirve Mlaige-NUAOAC.

(*Le bheith air leanamhain.*)

NA 'CU-ANMANNA' I NGAEDHILIG.

LE TOMAS OFLANNAOILE.

IV.

I. (b) *Cu* agus geinidin anma dhilis *cineil* no *treibh* no *tire* eigin, mar taid; *Cu-Connacht*, *Cu-Midhe*, *Cu-Mumhan*, *Cu-Uladh*—"Cu-Laighean" ní fuaras; cuir leo so *Cu-Cuailgne*, *Cu-Gaileang*, *Cu-Breatain*, *Cu-Cruithne*, maille le *Cu-Sionna*.

Do na naoi n-anmannaibh so nil ceann amhain, an meud as feidir liomsa d'fhoghlaim, 'ga chleachtadh andiu mar ainm-baistidh; cia gur ghnath *Cu-Connacht* le muintir Raghallaigh agus le Siol-Uidhir go d-ti deireadh na seachtmhaidh aoise deug. Do bhí Cu-Connacht Mor Mag Uidhir 'na cheann-feadhna (no 'na "choirneal") i slugh an Rìgh Seamuis i g-Cath Eachdhroma, ait ar thuit se iar leiscris no beagnach sin do chur air an dara cathbhuidhin don mharcshluagh Bhriotanach—mar ba dhual do laoch d'a threin-chineul.* Acht uim an am sin do chithear go n-deachaidh an t-ainm so i neamhsaid agus go g-cleachtadaois na muintreacha so "Conn" i nGaedhilig agus "Constantine" i m-Beurla air a shon.

Agus mar shloinntibh fein nil fios agam air aon diobh acht *Cu-Midhe* amhain a ta air marthain anois—san bh-foirm *Mac Con-Midhe* d'a n-deantar "Mac Namee," "Conmee," agus "Conmey" i m-Beurla. Do h-ainmnigeadh an cheud *Chu-Cuailgne*

* Feuch tracht air Siol-Uidhir ("The Maguires") le O'Donnubham 'san *Hibernian Magazine* do mhi Abraim 1861, mar a bh-faighid an leightheoir trachta morluajh fos leis an ughdar cheudna air Chineul-Chonail ("The O'Donnells") agus air Mhuintir Raghallaigh ("The O'Reillys.")

o chrich airighthe—"Cooley" "Coolney" no "Quelny" a ghoireas lucht-Beurla dhi—ata 'san duthaigh le a n-abarthar Condae Lughmhaidh ("Louth") andiu. Is as an g-crich sin do thug Meadhbh bainrioghain Chonnacht an tarbh cluthamhail d'ar b'ainm an "Donn Chuaighe" agus creacha mora eile lei—mar aithristear go breagh 'san bh-finnsceal da ngoirthear *Tain Bo Cuauigne*. Do bhi tri treabha do *Ghaileangaibh* in Eirinn 'san t-sean-aimsir—i. *Gaileanga* in easpogoid Achaidh-Chonaire i d-tuaisceart Chonnacht, agus da threabh eile—*Gaileanga Mora* as *Gaileanga Beaga*—in oirthear Mide, mar a maireann an focal agus andiu 'san ainm Beurla do bharuntacht "Morgallion," iodhon, *Gaileanga Mora*. Is doigh gur do *Ghaileangaibh* Mide an *Cu-Gaileang* a luaidhtear ag na IV. M.M. 'san m-bliadhain 1030. Is ionann *Cu-Sionna* agus "Cu-Sionainne," oir ba *Sinda*, *Sinna* agus *Sionna* sean-gheithe d'ainm na h-abhann moire d'a ngoirimid Sionainn andiu.

In ait *Cu-Breatain* dearfamaois "Cu-na-Breataine" no "Cu-na-mBreatainach" anois, iodhon, an laoch no an gaiscidheach do rugadh, no b'fheidir do chomhnuigh sealad, i m-Breatain. Acht ni cinnte an i sin an tir as Breatain linne andiu,—an tir as *Cymru* le n-a cineadh fein, agus as *Wales* leis na Sasanachaibh—no an inis uile *Prydain*, "Britain"—oir do bhidheadh an da cheill so ag an bh-focal "Breatain" fad o. Badh maith anois eirdirhealughadh do choimeud idir an da ghne "Briotain" agus "Breatain"—ceann aca don inis uile "Britain" "Great Britain," agus an ceann eile don tir ("Wales") air a d-tugamaid-ne andiu e. I d-taobh *Cu-Cruithne* i "Cu-na-g-Cruithneach" ni follus an cineul o'r ainmnigheadh an fear dar goireadh air d-tus e; na Cruithnigh no "Picts" i d-tuaisceart na Briotaine i g-coitchinne, no treabh sonradhach diobh do bhi le fada in Eirinn i n-deisceart na criche da ngoirthear go minic, acht go mi-cheart "Condae Eantroma"—go micheart a deirim, oir nir b' "Eantruim" na "Eandruim" ainm coir an bhaile o'r goireadh don chondae acht *Eantrabh* no ni as ceirte fos *Aentrebh* ("Antrim"). Is cosamhail cheana gur do Chruithneachaibh Eireann an *Cu-Cruithne sin*. (Feuch notaigh Ui Dhonnubhain do na

IV. M.M. faoi 'n mbladhain d'aois Criost 552).

(c) *Cu* le geinidin *anna choitchinn*—agus is ro lionmhar iad so :

Cu-aibhne (no *Cu-aifne*), *Cu-aille*, *Cu-aonaigh*, *Cu-astair*, *Cu-boirne*, *Cu-brogha*, *Cu-bruinne*, *Cu-buadha*, *Cu-caille* (i "Cu-coille") *Cu-collchaille*, *Cu-cairne*, *Cu-cairge*, *Cu-caisil*, *Cu-carad*, *Cu-catha*, *Cu-cearca*, *Cu-ciche*, *Cu-cille*, *Cu-coigriche*, *Cu-coirne*, *Cu-corb*, *Cu-cuarain*, *Cu-cuimhne*, *Cu-doirche*, *Cu-duiligh* (no *Cu-duilich*) *Cu-dumhai*, *Cu-fraoich*, *Cu-gamhna*, *Cu-geibhle* (no *Cu-geimhle*), *Cu-glinne* *Cu-leuai*, *Cu-li*, *Cu-liagain*, *Cu-locha*, *Cu-lothair*, *Cu-luachra*, *Cu-maigh*, *Cu-mara*, *Cu-meadha*, *Cu-raoi*, *Cu-rian*, *Cu-sleibhe*, agus *Cu-snamha*.

Is forus ciall urmhoir na n-anmann so do thuigsin. Acht is fíor gur feidir go leor gur geinidin *anna dhilis* d'ait eigin a ta san dara focal do chuid aca, mar ta *Cu-aonaigh*, *Cu-borin*, (i "Cu-an-Bhoirinn no Cu o Bhoireann") *Cu-brogha*, *Cu-cairge*, (i. "Cu-na-carraige") *Cu-luachra*, agus *Cu-snamha*; oir is iomdha ait shonradhach air a nglaidhtear andiu "Aonach" "Boireann" "Brugh" "an Charraig" "Luachair" "an Snamh," etc.; do thiocthadh linn *Cu-Aonaigh*, *Cu-Caisil*, *Cu-Luachra* agus a leithide do shamhailt le *Cu-Sionna*, *Cu-Cuailgne* agus an chuid eile air a n-dearna me tracht romham (1 b). Is ionann *Cu-cairne* agus "Cu-an-chairn" no "Cu-na-g-carn;" *Cu-coirne*, agus "Cu-an-choirn" i. "Cu-na-g-corn" no "Cu-na-g-cupan." Air son *Cu-corb*—aon do na h-amannaibh as sine don chineul so—dearfamaois "Cu-na-g-carbad" anois; do bhi rígh Laighean 'san g-cud aois iar ngein Christ an, agus an t-ainm sin air. Is ionann *Cu-doirche* agus "Cu-andorchadais" mas geinidin *doirche*; acht do reir Ui Raghallaigh is ionann agus "dorcha" e, agus mas fíor sin, is ionsamhalta an t-ainm so le *Cu-caoch*, *Cu-buidhe* agus cuid eile a trachtfar am 'dhiaidh. Air *Cu-dumhai* dearfaidhe "Cu-dumha" anois, (*dumha* i. sith, tuaim, carn); is ionann *Cu-geibhle* agus "Cu-na-ngaibhleach," se sin le radh, an fear do rugadh i ngeibheann, no do bhi seal i ngeibheann. Air *Cu-glinne* dearfamaois "Cu-an-ghleanna" andiu, agus air *Cu-leuai* "Cu-leuna." Is deacair dham baramh-

ail do thabhairt air *Cu-cearca*, *Cu-duiligh*, *Cu-cuarain*, *Cu-gamhna*, *Cu-lothair*, agus gan fios dam air na neithibh sa a d-tugadh na h-anmanna so air d-tus.

Nil ainm don mhoir-lión so d'anmannaibh —an meud as eol damsa—'ga chleachtadh mar ainm-baistidh anois ait air bith in Eirinn. Do bhi cuid le faghail in Eirinn diobh go d-ti foircheann na seachtmhadh aoise deug agus b' fheidir ni as deidhean-aighe—an tan nach raibh eagla na naire air Geadhealaibh faoi ainm Gaedhealach d'iom-chur. 'Se an t-ainm do bhi air dis do na Ceithre Maighistiribh *Cu-coigriche*; iodhon, *Cu-coigriche* OCleirigh o Chondae Dhuinna-ngall, d'aon-bhunadh leis an m-brathair Micheal OCleirigh, toiseach an cheathrair oirdheire, agus *Cu-coigriche* ODUibhgeannain o Chondae Liathroma ("Leirim.") Is gnath *Peregrinus* do chur air an ainm so i Laidin, agus "Peregrine"—agus "Cucagry" air uairibh—i m-Beurla; amhail da mbadh ionann *Cu-coigriche* agus "Coigrigheach." Do fuair me an t-ainm air d-tus faoi 'n mbliadhain 1042—i. *Cu-coigriche* Ua Mordha do bhi 'na thighearna Laoighise ("Condae na Bainrioghna" andiu) san aimsir sin; acht ni thig liom a radh ar b'e sin an cheud fhear don ainm—ni doigh liom gur b'e. Ni dearbh fos—munar b'e Ua Mordha reumhraidhte an cheud *Chu-coigriche*,—ar *Ghall* no *Gaedheal* an fear air a d-tugadh air d-tus e; ar b'allmhurach a thainic i g-cein tar mair go h-Eirinn e, no ar choimhitheach o chrich imchein d'Eirinn fein e; oir ba "choigrighigh" araon iad. Is ionann *coigríoch* (i. co-críoch) agus críoch a ta in oirthear no air, thoirainn críche eile, bidheadh i ngar no i bh-fad.

Ni dearnadh sloinne riann do chuid do na h-anmannaibh ata shuas; agus taobh roinne eile, do mhaireadar le tamall agus d'imthigheadar annsin as amharc, as cuimhne. D'a maireann anois diobh, caithfidh me radh gur deacair aithniughadh morain 'san la 'ndiu, tre mheid na "transmagr-fala" do tharla dhoibh air g-cur i "m-Beurla" dhoibh. D'a bhrigh sin ni ro chinnte liom cuid do na samhaltaibh do ghnidhim annso, Níeamhchosamhail go bhfuil *Cu-aile* le faghail in san sloinne "Mac Anally," "Mac Nally" agus "Nally"—an

meud as ionann iad so agus *Mac Con-aile*; acht is dearbh gur b' o *Mac Anghaile* ata cuid do na "Mac Annalys." Is doigh liom go bh-fuil "Mac Ancany" go ro mhinc air son *Mac Con-aonaigh*—acht air choraibh cinnte air *Mac an Fheinnidh*. i. mac-an-laioch, mac-an-mhile. Ta *Mac Con-astair* air marthain fos againn, agus do ghnithear "Nestor"—ma's se do thoil e—air uairibh dhe. Acht cad e ata 'san ainm Sacs-gaedhealach "Adsor"? Agus creud e an sloinne Meiriocanach "Astor"? Mas o bhunadh Ghaedhealach an t-ainm deiridh so, 'se *Mac Con-astair* as dual a bheith ann.

Air *Mac Con-buadha* deirtheair "Mac Naboe" agus "Conaboy" ag labhairt Beurla. Ni fhuil fhios agam an maireann *Mac Con-coille* 'na shloinne gus andiu; acht do leigheas gur sin e an fíor ainm do mhoran do na muintreachaibh air a nglaoidhtear "Cox" in Eirinn i lathair, amhail da mbadh "Mac-an-Choiligh" an sloinne. Agus go deimhin ní bhadh iongnadh liom da dtiocfadh cuid do na "Kellys" fein o *Mac Con-coille*; oir deir an t-Ollamh ODonnubhain go n-dearnadh "Kelly" ni h-e amhain d' *O'Ceallaigh*—a ghe Gaedhilge dlisteanach—acht fos d' *O'Caollaidhe*, d' *O'Ceile*, d' *O'Caola*, agus d' *O'Cadhlá*; agus gur eirigh an t-aistriughadh agus an meascadh 'san nGaedhilg fein in sna h-aimsearaibh deidheanacha. Nil amhras ann gur seo e adhbhar líonmharachta an t-sloinne *O'Ceallaigh* no "Kelly" ni h-e amhain in Uibh-Maine i n-deisceart Chonnacht—tir duthchais do Shíol-g-Ceallaigh—acht i ngach ait agus i ngach aird na h-Eireann, gan labhairt air na tirthibh coigrigheacha in ar ghabhluigh an sloinne ceudna go leathan, líonmhar.

Is ro aosda an t-ainm *Cu-raoi*. I dtimcheall tosaigh aoise Chríost reir na staraidheadh uile, do bhi rígh in Iarmhúhain—da ngoirimid *Ciarraige* andiu—agus ba *Chu-raoi* a ainm. Do marbhadh e le Coinchulainn, treunlaoch na n-Uitach, do ghabh agus do scrios a ríghtheach i d-Teamhair Luachra—ríghtheach d'fhag a ainm i d-tuaisceart Chiarraige agus an la 'ndiu—*Cathair Chon-raoi* d'a ndeantar "Cahir-conree" air uairibh ag scriobhadh Beurla. Taobh an anma fein, do scriobhadh *Cu-rai*

agus *Cu-roi* agus *Cu-rui* in allod. Do chhidhim in san dara focal geinidin do *rae* i. magh, faithche,—agus creidim gur b'ionann e agus *rthath* i g-Cuimrig agus *pratum* i Laidin. Mar scriobhamaid *saoi* air na sean-ghneithibh *sai*, *sut*, is mar sin ata *Cu-raoi* againn air *Cu-roi* no *Cu-rui*. Leis an g-comhshuidheadh so tig linn samhailt *Cu-maighe*, *Cu-rian*, *Cu-sleibhe* agus a leithide sin. Le h-iomad d'aoisibh ba ghnathach mar ainm-baistidh e, acht feadh na d-tri g-ceud m-bliadhan a ta thart, ni fuair me acht 'na shloinne amhain e i. *Mac Con-raoi*. Ta Clann Mhic Con-raoi in ar measc fos, i g-Connad ean Chlair agus i g-Connad ean Gaillimhe. Is gnath "Conry" no "Conroy" do radh 'ga chur i m-Beurla; acht mar deir ODonnubhain agus mar bhreathnuigh-eas fein go minic, is iondual a ghnithear "King" i m-Beurla dhe—go h-airighthe in iarthar Chonnacht—ag saoitin gur "Macan-Righ" ata ann. Acht is mearbhal mor e seo. Gidheadh ni thig na "Conrys" no "Conroys" go h-uile o *Mac Con-raoi*; is minic as sliocht *Ui Chonaire* agus *Ui Mhaoil-Chonaire* iad. Trachtfaidh me aris air *Conaire*. Is cosamhail freisean, o ta sloinneit ann mar *Mac-an-toisigh* "Macintosh," *Mac-an-fhile* "Mac Nilly," *Mac-an-bhaird* "Ward," *Mac-an-aodhaire* "Neary," *Mac-an-airchinnigh* "Mac Inerny" agus a samhla sin—gur fion-sloinne fos *Mac-an-righ* do mhuintreachaibh airighthe, cia gur deacair an t-eidir-dhealachadh do dheanadh air gach cor.

Taobh *Mac-con-li* nil amhras agam go dtig moran do na "Lees" agus do na "Leighs" a ta in Eirinn agus in Albain uaidh; b'fheidir fos cuid do na "Mac Kinleys" cia gur gnathach a thigeas an sloinne so o *Mac-Fhinleith*. Is fion go dtig tuilleadh eile do na "Lees" o *Mac-an-tiagh* no *Mac-an-leagha*. Air *Mac-Con-shleibhe* do gheibhimid "Mac Alcavy" i m-Beurla, oir baithtear an *S* mar ata in "Donlevy," i. *ODuinm-shleibhe*. Do thig *Mac Con-shnamha* o *Cu-snamha*-acht deir ODonnubhain go d-truaillighthear go coitcheann e in *Mac-an-atha* agus is uime sin ata "Ford" againn air a shon i m-Beurla.

D'a chineul so d' amannaibh, do chuireas

aon ainm ann deiridh—*Cu-mara*—ionnas go n-dioghainn tracht sonradhach air. D'a maireann andiu againn do na sloinntibh uile don t-sort so nil sloinne as fear as aithne dhuinn no ba mho clu le ciantaibh na *Mac Con-mara*—i Sacsbheurla "Mac Namara." Acht cia an t-ainmhidh an "chu mara" o a d-tainic an t-ainm dileas i d-tosach? Ar bheathach no iasc i? Cuirid na focloiridh in iul duinn gur b'ionann *cu-mara* agus "an ocean hound" a "sea-dog," acht nach seas don domhan nach bh-fuil cu na madra 'na bh-fairge—leath amuigh d'a bh-fuil baithte innte? Nil fhios agam a d-tugann na daoine "cu-mara" mar ainm air aon chineul eisc ait air bith in Eirinn andiu; ni fuair me in sna leabhraibh deidheanacha tracht na luadh air a thuarasgbhail d'iasc. Gidheadh se mo mheas air mhoran d' adhbharaibh, gur sean-ainm Gaedhilge *cu-mara* cu na madra eisc as *Squalus* le lucht-ealadhan, as *morgi* leis na Breatanachaibh, agus as *shark* leis na Sasanachaibh. Is ionann *morgi* san g-Cuimrig agus *mur-chu* i. "cu-mara" san nGaedhilig: iodhon, *mor* "muir" agus *gi* (air *ci*) "cu"; agus is gnathach an t-ainm "morgi" air an iasc as "shark" i m-Beurla. Is coitcheann fos *dog-fish* i. "coin-iasc" no "madra-eisc" do radh i m-Beurla le cineul airighthe don *Squalus*. Ta fhios againn d'a bharr sin gur b' aithne do na Romhanachaibh an *lupus marinus* agus an *vulpes marina*—a shamhail so d'iascaibh gan amhras. Air a chiocras, air a luathas, air an toruigheacht do ghni se air na h-iascaibh eile, is deimhin gur maith an t-ainm "cu-na-mara" don iasc garg so; agus deir na h-eolaigh go bh-fuil iomad cineul don *Squalus*, "shark" no "dog-fish" in sna maraibh a thimcheallas Eire.

Sin duit, a leightheoir, a bh-fuil agam air an g-ceist mhoir so. Is ionann "cu-mara" agus "morgi" agus "dog-fish" agus "shark." Acht deir tu cionnas do b'iomchubhaidh an t-ainm sin do thabhairt air fear? Freagraim gur ba mhaith an t-ainm e air *foghlaidh-mara* no "pioraid." Is minic a ghoireas na Sasanaigh—ni h-olc na breitheamhain iad air an g-cuis—"land-shark" do chreachadoir no foghlaidh-tire, agus leis na sean-Shasanachaibh ba ghnath an t-ainm *se-wulf* no "sea-wolf" d'fhogh-

laidh-mara. Leighmid 'san seachas go d-taithighdis agus go n-oirgidis drong don ghairm so—idir Eireannachaibh agus Allmhurachaibh—cuanta na h-Eireannsan t-sean-aimsir, an bord iartharach do shonradh. Is uime sin a mheasaim gur b'ionann an "chu-mara" agus an *shark*, agus gur ro chosamhail go d-tugadh air d-tus e mar ainm-fir air foghlaidh-mara.

(*Le bheith air leanamhain.*)

COINNRAÍOTE DEIGHEUSACA: umh. 4.

air n-a rgnobad i Sacpbeurla leir an deair páorac
ua caomh, ó ar-o-fairce cairil :
agur airtuighe go Saebhig le Seágan pléimion.

Do'n Oilbéim, no an Scannail.

Ir maigh o'on uime tpié a o-tigeann an oilbéim. (Naomh Máca xviii., 7.)

Do éruetuis Dia anam an uime in a éor-
amlaéc agur in'a ionáig féin. Ir ionmáin
le h-íora Críost, Mac Dé, ár n-anmanna.
Do éannuis Sé iao le mói-luaé pola a
époróe féin. Mí éig le h-aon teangain, fao,
agur leáca, agur uoihne gnáda íora
v'anmannais na n-uaoimead v'innhyn: atá
a époróe 'na teime air lafaó le gnáó v'ápi
n-anmannais. Do éuirling ye air calain
éum teime v'adnáó, agur uap n-uóig ní'
uairó acé i v'feicirín air lafaó. Tpié gnáó
anam vo éuiri ye anuair an Spriomao Naomh,
an Cómpoirtuigheoim, vo éainig ihuocé Teang-
an Teimead air na h-áppolaib. Ó'n uile
íaozgal vo bí gnáó aig Tpié Peairannais na
Tríonoro Naomha v'anmannais na n-
uaoimead; aig Dia an t-Áear, aig Dia an
Mac, agur aig Dia an Spriomao Naomh. Vo
bí gnáó gan cuimpe aca uóib. Vo éuiri eadar
air bun maíglaca eaznuíde éum a plánuighe:
agur v'ullmuisgeadar píozaéca, agur doib-
neaf agur glóim uóib i b-plaiteamnar.
Acé v'éanann an oilbéim an t-Áeari Sioi-
uóde vo émead ve na h-anmannais vo érué-
uis Se in a mói-gnáó uóib, zoroean ir ó

íora Críost na h-anmanna v'íuarzail Se le
mó-luaé a éora pola, agur cuimpeann ir
toimedarz mói air obair an Spriomao Naomh
—'je rin na uaoime vo plánuzaó.

Ir é éialluigear an oilbéim [no ícannail]
aon bhiaéar, gníom, no faillige, a mearfaoe
a beic 'na péacaó agur vo béairfaó ríocair
no cúir péacaó v'ápi z-cómuirgan. Nuair
v'éanann ríob, no veiri ríob, aon nó éum uime
eile vo éairuing i b-péacaó, tugann ríob an
oilbéim zo v'ipead uair; agur tugann ríob
an oilbéim zo nemtóipead le h-aon nó vo
páó no vo v'éanaó buó uóig lib a béairfaó
cúir péacaó vo éuime eile, acé gan aon
innhinn ná aon íonn é vo éairuing éum an
péacaó. Acé b'é aca zo v'ipead no zo nem-
tóipead tugéar an oilbéim, in aon nó mói,
ir péacaó maibéad í, vo bhig zo b-fuil ir in
aguró innhinn Dé, zo milleann ir áilleacé
ionáige Dé ían anam, zo n-uóinnann ir uoiur
na b-plaiteaf i z-comne an anama, agur zo
o-teilgeann ir ceann air aguró zo h-íru-
onn é. Ir ragaig le h-íora Críost mipe,
ir teacéarpe me ó'n Ríg aig a b-fuil mói-
gnáó vo bui, n-anmannais; ir éigin uam
cúirtur vo éadair am' máoirpeacé: v'á bhig
rin, cuimpeann mo éualzur agur mo gnáó
v'ib-ye v'íraéab oim labairt lib, air an
ngnóó mói ro, i z-caint íoilleir íimplíde,
agur atá ríul le Dia agam zo m-beró a
beannaéc air mo bhiaérais ag uil írtead
in bui z-eporóib. Acá ríun uaingean agam
le congnaó Dé mo uóicéill vo v'éanaó éum
coig vo éuiri air upéóro na h-oilbéime.

An nó naé féuiri leir an uiaabal vo
v'éanaó é féin, ragaó ye v'éanta uó é
leir an oilbéim. Vá b-feicirde an uioé-
pripioao 'na érué féin, teicreao na uaoime
zo h-uile uairó, tá ye cóm ruatmarí cóm
gnáineamail rin. V'á bhig rin, tá a éuro
maoi agur feadmanac aig an namaro ro
i n-gac caéair agur baile mói, i n-gac contae
agur tíri vo'n uoiann: atá uaoime i n-gac
ait aige vo éugann oilbéim v'á z-cómuir-
gan; uaoime a veiri no a v'éanann uioé-nó
éigin, no nó éigin a b-fuil amuir zuri ab

uhoò-roo é, agus leir an nò ro oo riáó no oo théanaó, tuigearó riáó a g-cómhurrá cum tuicim i b-peacaó. Aét oiria ro uile o'fógaí Dia leun agus malláct: "Maíng ari an té tré a o-tigeann an oilbéim: uob' féadaii oó cloé muilinn oo beic crioéta pa n-a múmeul, agus é oo éeilgean i n-uoimh na fairsge." (Naomh Máta, xviii. 6.) B'féoiri le fear na h-oilbéime a beic foi-éireoite, agus veigmearta, i rúilb na n-uoineaoó, aét i maóaric Oé ní'l ann aét faol-éú i g-caoiceann caoimá.

Tugann gac eagrai agus céim uaoimeao an oilbéim uaéa, agus tuigearó riáó uaéa i i mó-rián ve flúgrib. Tugéari an oilbéim le bria-éirib óá-éiallaéa, le caimc uhoóioméaríta, le malláctuib, eafgaine, oia-aíer, no uhoó-fompla, go h-áimigéte ó aitéieacáib agus ó máitéieacáib, agus uaéa ro eile ari a b-fuil je o'riacáib veag-fompla oo éairbeán-ao. Tugéari an oilbéim le meirge, agus le peacaróib a véantari tré meirge—peac-aióib nac féoiri iao o'áieam ná triáct aiháin oiria, tá riáó coim iomaoamhuil, coim griaimeamail rin. Ué, náí' éuieaglaé an ríjheao i rúo oo éaimg ó'n g-crioé beagán airmirje ó'íoin, nuairi oo bi an meirgeoiri o'á éui cum báir mari g'eall ari máirbaó a baicéile. Ari a glúimib, agus a láma le ééile, uóbaire je le fear-ionaro Oé, oo bi ag feicéam ari: "A aéari, aá aon aé-éimge aiháin uaim oie pul o'fágraó me an raogal, agus i' i ma'écúingé veigéanaé i: nuairi beó mije ari an raogal eile, ríjriobaoó cum Cóiméionóil na Meafaróáéa, agus iarríaró oiria uul ari aáaró le n-a n-veag-obaíri, agus go g-cuiríó Dia bail ari an obaíri úo." A briaéire mo éioúe, i' iomóa uime lag oo éuieann i g-caéugao, agus a g'eibeann oilbéim tré n-a g-cómhurrá o'féieirin ag véanaó caéuige ve'n meirge. Ciannor i' féoiri oóib uul ar? Ciannor i' féoiri o'áon uime rúil oo beic aige le coimje áimigéte o'fágaí ó' Dia, oó féim no oo'n oioing a tá ag aitéiri ari, nuairi ééirío riáó gan aon maéctanar' ían m-bealac in

a m-bíoeann baogal oiria tuicim i b-peacaó. An té in a b-fuil ríoir-griáo Crioerám-ail, véanfaró je é féim oo véarímao ari uairíub, agus tuigéaró je guri ab oieamínaé oó neite oúgéacá féim oo léigean ve. "Aá na h-uile neite ceauuigéacá uam-ra, aét ni b-fuil nah-uile neite oieamínaé," veirínaomh Pól (I Cor. vi. 12). Auóbaire je go rcaoraó je o'ite feola oá m-beieaoó ro 'na éuir oilbéime o'á briaéari eafgíuaró. "Uime rin," veir je, "má éugann an feoil éuir peacaró uom' briaéari, ní íorfaró me aon feoil éoiróe ari eazla go o-tabairíamh éuir peacaró uom' briaéari' (I Cor. viii. 13). Agus uóbaire je mari an g-ceuona i o-taóib "an óil." Ari an aóbaíri rin, i' coim oo'n té ólann go meafaríó aie ébaire oó féim coim maí leir an meirgeoiri, ari eazla go n-veanraó an beagán o'ólann je an briaé-ari eafgíuaró oo ébaire cum óil, agus mari ro go o-tioeraó an beagán ro féim cum a beic 'na éuir tuirle agus 'na oilbéim. An b-fuil an t-rlúge ro azaib-je veag-fom-plac oo na briaéiríub eafgíuaróe, no an b-fuil je an iomarje a o'íarríaró oiriaíe rcaó ve'n m-beagán óil oo vééanann ríb. Ní'l aon maéctanar' azaib leir, tá je contabaire-eac, agus b'féoiri oó a beic 'na éuir báir aig anam éigín o'áí' fúlamng Crioeré aie rgoleta agus báí ari a íon. "Uime rin, ná tugamaoir bheic ari a ééile níor mó; aét in áit rin, tuigearó an bheic ro: nac g-cuiríó ríb ériann tuirle ná oilbéim i rluige éuir m-briaéari." (Róm. xiv. 13.)

Níoir éóiri uúinn ári m-briaéire oo éuir i g-contabaire, éiri nac ríinn a luéé éoimeáa? Éiríó le h-áiríoeafobogaid agus le h-éar-bogaid na h-éieann, éuimnígéte i g-cóma-irle éioaríamail aig Maé-íuaóac; veir riáó:—"I' le móir-rián, agus ag gúl ari níri na n-arríol, a veiríuio go b-fuil an uhoó-éleacáó griaimeamail, an meirge, ag véanaó eiríúg i mearje ári n-uoineaoó, ag mílleao oibje an éireomh 'na n-anmannáib, agus, in aihíoeom a móir-íubailce anma agus coirp, ag véanaó námao ve éioir

Óríor̄t̄ oíob̄, gur̄ b' é 'a' ḡ-crió̄c̄ a' beit̄ r̄ḡḡ-
or̄ta, gur̄ b' é a' n-Dia a' m-bol̄s, aḡur̄ gur̄
náipe iḡ ḡlóipe oóib̄.' (ḡil. 3. 19.) A' b'ráit̄pe,
nac̄ é an t̄ear̄ḡ-náipe i' n-oúit̄ēc̄ē C̄at̄oic̄ic̄is̄
mar̄ t̄á aḡainne, ḡo m-beir̄eac̄ó in ári mear̄ḡ
an oipeac̄o r̄in ve óaomib̄' na r̄ḡlab̄uiḡt̄ib̄ aḡ
an r̄óit̄, 'oo t̄ugann r̄uar̄ ḡo ḡn̄áac̄' 'oo
émar̄o b'riúeac̄aí̄ail an óil, ní h-é am̄ám a
ḡ-ciall, ac̄t̄ r̄ór̄ a ḡ-clú, a n-onó̄ri, a ḡ-clann,
a maon, a r̄láinte, a r̄aoḡal, a n-anmanna,
aḡur̄ Dia r̄ém ? . . . Impromiú ari ḡac̄ n-aon
léri' mian onó̄ri. 'Óé aḡur̄ r̄l̄ánuḡac̄ó anam
na n-uaoimeac̄ó, a beit̄ líonta le naom̄-óúe-
ḡac̄t̄. 'Deimniú ḡo b'-fuil r̄e ceanḡailte
ari ait̄reac̄aib̄, ari m̄áit̄reac̄aib̄, aḡur̄ or̄ra
ro a b'-fuil luéc̄ oib̄pe aca, veaḡ-ḡompla
na mear̄ar̄óac̄ta 'oo éabair̄e 'oo'n or̄ioḡs a
t̄á r̄úta, aḡur̄ a' beit̄ ariead̄, ariead̄ḡla, t̄rié
n-a neam̄-ḡum. ḡo b'-raḡac̄ó r̄iac̄o ro a t̄á
raoi n-a ḡ-cúram t̄at̄uḡe ari émar̄-ól. . . .
'Deimniú ó érior̄de, ári m-beannaéc̄t̄ oóib̄ ro
ḡo léri, luéc̄ eaglaire aḡur̄ uaoime eile, 'oo
t̄ugann le r̄rioiac̄o na h-eaglaire, a n-am-
riḡ aḡur̄ a' r̄aoḡari aḡ cur̄ cúipe na mear̄ar̄-
óac̄ta éum cinn." Iḡ córi t̄am r̄ór̄ a' riáó
gur̄ beannuiḡ an R̄ápa óir̄óeair̄e, an naom̄ac̄ó
R̄uir̄, ḡnó na mear̄ar̄óac̄ta, aḡur̄ ḡac̄ uoime
'oo t̄ugann conḡnac̄ó in aon t̄-r̄liḡe éum é
'oo éri éum cinn.

Iḡ é an t-ól ay ḡleup iḡ cúm̄ac̄taḡe 'o'á
b'-fuil aḡ an uiaab̄al 'ran aoiḡ ro éum áriur̄
'oo ériead̄, bur̄óne ḡaon̄l 'oo r̄ḡar̄ac̄ó ó ééile,
bair̄eac̄abaéa aḡur̄ oileac̄ta 'oo óéanaó,
céac̄o mile uoime 'oo éri ḡac̄ bliac̄aí̄an 'ran
uaiḡ r̄aoi éar̄cuir̄ne, car̄icari 'oo líonaó,
t̄iḡt̄e eile 'oo líonaó le boéc̄taib̄ aḡur̄ le
uaoimib̄ ar̄ a ḡ-céill, uaoime eile a' óib̄iḡc̄
ar̄ an oúit̄ēc̄ē, aḡur̄ r̄luar̄iḡt̄e ḡan ariead̄
'oo éirilḡean ḡo t̄eme r̄íoiur̄óe ve na h-anman-
naib̄ 'oo éeanuiḡ loḡa le n-a b̄ar̄.

Iḡ oibléim beit̄ aḡ maḡac̄ó r̄aoi uaoimib̄
criáib̄t̄eac̄a óaóa; no a beit̄ aḡ ait̄iur̄ r̄ḡeul,
aḡ uéanaó buar̄óeair̄ta ior̄i cóm̄uḡar̄anaib̄ a
t̄á i' r̄ióc̄éam̄ le céile. " 'Deanar̄ó an r̄ḡeul-
oó̄ri a' anam r̄ém 'oo ériuar̄ilbuḡac̄ó aḡur̄
ber̄ó r̄uac̄ aḡ an uile uoime ari." (Ceclur̄,

xxi. 31.) An uoime uoiḡar̄iḡta 'oo uéanann
ḡo h-or̄ḡuilte neam̄ḡum 'o'áit̄eant̄aib̄ na h-
eaglaire, t̄ugann r̄e oibléim uar̄ó. T̄uḡt̄ari
r̄eannail le or̄oé-mear̄, ceann-uánaéc̄t̄, na-
m̄aḡar̄, no eap̄m̄laéc̄t̄ 'oo éar̄beánaó 'o'áit̄-
iub̄, 'oo m̄áit̄iub̄, no 'o'uaéc̄ar̄ánaib̄. T̄uḡt̄ari
an oibléim le b'riat̄raib̄ mar̄laéa aḡur̄ le
uult̄eac̄o maiteam̄nar̄ 'o'áriar̄ac̄ó or̄ra ro 'o'á
u-tugamari or̄oé-mear̄. An t̄é a' t̄á r̄o-t̄uḡt̄a
'oo'n t̄-raoḡal, no a' t̄á uallaéc̄, no a' m̄eap̄ann
é r̄ém 'oo beit̄ uéanta ve érié níor̄ r̄eári
ioná uaoime eile, aḡur̄ t̄rié aon éur̄ oíob̄ ro,
no t̄rié aon éur̄ r̄uar̄iaḡ r̄aoḡalca eile, 'oo
uéanann r̄ailliḡe ve'n C̄oir̄p̄ Naom̄ta 'oo
ḡlacaó, uari 'ran m-bliac̄aí̄an an éuro iḡ lúḡa
óé, in a r̄ar̄áir̄oé r̄ém aḡur̄ ó n-a r̄aḡar̄e
r̄ém, t̄ugann an uoime ro an oibléim uar̄ó.

An t̄é a' r̄eḡiúoḡar̄ nó a' r̄eap̄eap̄ or̄oé-
ráir̄éiri, or̄oé-iur̄leab̄ria, or̄oé-leab̄ria,
or̄oé-r̄aoim̄r̄ḡeulca, t̄ugann r̄e an oibléim
uar̄ó. Monuar̄i, iḡ móri an éur̄ ḡola an
óioḡb̄aíl 'oo uéanann or̄oé-leab̄ria 'ran
am̄riḡ ro, 'oo érieroeac̄ó aḡur̄ 'oo óeḡbeur̄aib̄.
Monuar̄i, cá liaéc̄t̄ anam neim̄c̄ionnt̄ac̄ aḡ
t̄ur̄it̄im i' u-tinnear̄ aḡur̄ aḡ r̄áḡail báir̄ ve
uóeap̄raib̄ anáil nim̄eac̄aí̄ail na nait̄reac̄ó 'oo
r̄úḡac̄ó iḡreac̄ ar̄ uuilleoḡaib̄ or̄oé-leab̄ari.
Iḡ ḡeata ve éeit̄re r̄rioió̄m̄-ḡeac̄ar̄oib̄ iḡrim̄
or̄oé-leab̄aria; r̄uac̄, éaḡcóiri aḡur̄ neam̄ḡlame
na t̄ri oó̄iḡpe eile. Solur̄ meallt̄ac̄ or̄oé-
leab̄ari a' uállar̄ an m̄leac̄t̄ iḡr̄ na neit̄ib̄
a' bamear̄ le Dia. Nam̄aro iḡ eac̄ó é r̄aoi
aḡar̄ó r̄oíol. Naḡari nim̄e cluameac̄ é a
uóeap̄ar̄ r̄ib̄ a' m̄ar̄baó ḡan am̄iur̄ má léiḡ-
t̄eap̄ iḡreac̄ in buiri u-tiḡ é. Iḡ cor̄m̄ ór̄oá
é, lán ve ḡr̄ám̄eac̄aí̄ail. Iḡ or̄oé-c̄omp̄ánaéc̄
or̄oé-leab̄ari, aḡur̄ iḡ é an or̄oé-c̄omp̄anáéc̄
an t̄é t̄rié n-a u-tiḡeann an oibléim. 'Oob'
r̄eári uoir̄t̄ 'oo r̄uíl uóeap̄ 'oo buaint̄ ar̄ac̄
ioná i' 'oo éabair̄e na h-oibléime uoir̄t̄ aḡ
léiḡeac̄ó or̄oé-leab̄ari: uob' r̄eári uoir̄t̄ 'oo
uóeap̄-lám̄ 'oo ḡeap̄ar̄ac̄ó uóit̄, ioná i' 'oo éabair̄e
na h-oibléime uoir̄t̄ le or̄oé-leab̄ari 'oo
ḡlacaó, 'oo éabair̄e ari iar̄ac̄t̄, no 'oo uóit̄,
no 'oo leac̄nuḡac̄ó. "Iḡ mar̄iḡ 'oo'n uoime
t̄rié a' u-tiḡeann an oibléim; uob' r̄eári 'oo

clòc muilinn a beit chocta faoi n-a muneal, agus go u-teilgtròe i n-domhmb na fairge é," ioná an oilbéim a éabhair t'áon t'e'n munnairi big a b-fuarai Crioirt báir ari a ion.

Atá cónairéa áirgíte ari an oilbéim, a véanar uaébdáirac i le h-amairc uirre. Ir é rin an uracé le a u-tugéari cúir peacaró, agus an veacraéc cúiteamí to véanaó mnte. Má tós tu maon no fealb to cómupran go h-éagcóirac, uob' féroi go m-bervéao je ari to éumur leoirgníom éirín to véanaó, acé má éiriz tu leir an oilbéim anam ríoiruóe go h-irionn, cionnor to éabairfaró tu rárám an? Go veimín, a bpiáiré, ní féroií aon leoirgníomí to véanaó, óir ní'l aon fuaigléao úr irionn. Má éuzann tu oilbéim to uime, cuiréann tu timnear tógbalaé ari, agus véanfaró je rin zac n-aon le a m-bairfiró je ari feao a f'aozail tinn leir an aicó éuona; agus véanfaró zac n-uime aca ro zac n-uime t'á u-tioéfaró in a líon to galruzáó; agus mar rin go crioéc: agus rá óeoz, beró tupa rreagairéac 'ran ionlán! Beró tu rreagairéac i nzac uile peacaró to iugheao t'iréir an oilbéim rin to éuz tu uair.

Mairéann peacaró na h-oilbéime agus ríoiruigeann je 'ran t-r'aozal i b-fao tarí éir an neamí-aiérugeac r'ganalac to uil go h-irionn. Mairéann rá i n-uoic-leab-riab, i n-uoic-éualbair, i n-uoic-briacriab, agus i n-uoic-fompla. Cia lé'ri féroií a ráó cá rao to beró an uoic-fompla, az uil ó glán go glán uiaiz i n-uiaiz. Cia, ari an aóbari rin, lé'ri féroií ariéamí to véanaó ari peacaróib na h-oilbéime, peacaróib r'oirgulté agus r'oluzgíte, to éabairfari 'ári n-azairó Lá an b'riéamíar. T'ruairligeann beiré óz a éirle i u-toirac a r'aozail; r'garairó le éirle; t'izeann an r'aozal eadairria; agus eairtarí le éirle arií r'ao az C'aoirí-b'riéamíarí. Dé. Oé, mo éruaz! r'ao az zearmán ari a éirle, agus az r'izeanaó go h-áirí, agus zac n-aon aca az r'airaró an uime eile to u'aoirac. Nuair to uoiracó fuil Abel ari an talamí t'éiriz ri amac go neamí

az r'airaró uiozaltarí ari C'án. Mo éruaz! Anam an t'é r'airí an oilbéim az r'izeanaó le r'ozari na t'oiruizé az eairaró ari an t'é éuz an oilbéim tó.

Agus b'féroií go b-fuil anoir in irionn uime éirín az r'izeanaó, az r'airaró uiozaltarí ari neac éirín azamne, to éuz an oilbéim tó a éurí go t'iz na b-riac é. An t'é tá zan cionnta beiréao je buréacur le Dia ari ion a neiméionntarí, agus m' an am ceuona "tuzao je arié ari eazla go u-tuirféao je." (I Cor. x, 12.)

Anoir éróteari zuri ab peacaró móri an oilbéim ro; go marbann ri anam ári z-cóim-uiran, nó ir móiriuazéirí ioná a éoir; zuri ab z'ac peacaró i agus peacaró ir r'uirí a véanaó, acé zuri ab veacari r'árám to éabairé mnte; go b-fuil ri in azaró. Dé an léari, an m'ic, agus an Spoiraró Naomí; go z-cuiréann ri t'oirmeaziz ari an óbarí a tá ari bun az an eazlarí éum anmanna na n-u'aoineao to r'lánuzao. Ir r'oir uimín go u-tuzann an oilbéim anuarí ari na u'aoimí an leun a ta bazairé ari an u'oiomiz to éuzann cúir peacaró uacá, agus go b-fuaruizeann ri ó íora Crioirt an nó ir anriá leir ioná anam féin. U'véao, ari an aóbari rin, uaébdáir oirriann r'omí an oilbéim ro, agus véanamaoirí mún uaingean to glacáó, le congnaó. Dé, zan a beit cionntac m' an b-peacaró ro go b'riac arií. Má tá je te mí-áó ari aon uime azair zuri éuz je cúir peacaró t'á cómupran, má móit'izeann je zuri z'oir je ó íora Crioirt aon anam amán, no níor mó te na h-anmannaib to éeanuiz je tó féin ari an z-c'oirí; ari a fon rin, ná t'uiréao je in éauoéar: acá maiteamíar le r'ázail az r'earí na h-oilbéime féin, má b'riéann r'oirí-óoilgíor ari, agus uil éum r'oiruime. "Marí marim," ari an T'izearína, "ní h-áil liom báir an éionntarí, acé go b-fillféao an éionntac ó n-a r'ize agus go mairféao je." (Eieé. xxxiii. II.) Tá r'oiaríe Dé ór éion a óbarí uile. "An u'oiomz t'á maitefiró r'ib a b-peacaró a táro r'iao maite t'óirb." (Naomí Coir, xx. 23.) "Do éamie je,

ní eum glaoðac go h-àrjuice ari na rìpeu-
nais, àcè ari na peacaigib." (N. Lucar. v. 32.)
Iy moim an b-peacac tá an fáilte iy mó.
Tigíó, ari an aóðari rin, ná bréacó eagla ná
náipe oipais, zéabtar go cnearta lib. "Tíó
go b-fuil bui b-peacac éo veapz le
coricari véanpari iao zeal mar an rneacá."
(Iy. i. 18). Acá an fuil luacámar, a glanar
ó'n uile péacacó, az ríleacó fóy oib. Tigíó,
ari an aóðari rin, veip íora, azur mgió bui
n-anmanna in a baipeacó glé-óeapz. Glan-
paró ri zac rmal peacaró oib. Véanparó ri
arip glan, zeal, nemícionntac ríb marí oo
bréacóari i ngeuzarí bui mácarí tarí éip
baipeóó, nuair bí anzil Dé az veucan le
zean oipais, azur iao veimíneac go n-
véanparó ríb neite mópa lá éigin; azur
veitepear aca leip an am in a nglacpari
ipeacó go rugeacé Dé ríb, marí a b-peicpíó
ríb zac maóapic dá áille, marí a z-clunnpíó
ríb binn-zuc na maizime éo milarí le
ráp-éol na b-plaíteap, marí a b-rugíó ríb
pealb ari an rugeacé a tá ullam oib ó
éopaé an voimán (N. Máca. xxv. 34); marí
a b-peicpíó ríb an maóapic reunnarí—Tnúip
Dé—go bpiac le raozal na raozal. Amen.

AMARCA DEALBCLUTACA.

Uim 4.

Com Séamur Ua Cearibail, S.Í.
mo éán.

Buan boipmie, a báip, azur a mic.
[Buan, macias i lácaip.]

Buan.—Ná labairí 'noip marí rin. Ná
h-abairí 'noip
Go m-baó féioip le Maoilpeaclann beite
'nápi n-azaró
Ari uairí an éaca-ro. Ní ríab re ríam
'na éapa oo na Gallais, acé i z-cóimnuge
Bí rípean tpioo marí zairzeac buan na
h-éipeann

Go h-áip-ro-laránta 'n-azaró na Gallóaéta.
Go veimín éioapacó leat céao uairí níof ríéapí
Ráó oipma ríem zup rípióunzeap na Gall.
Acé an ríepi rin, Maoilpeaclann, nac ríab
ríam
'Na éurozíteoip le Gallais mri an z-cozao,
Acé nuair bí Gall az tpioo le Gallais
eile,
Azur é rin aon uairí amán;—Maoilpeac-
lann
Oo éail a mic ríem in a éozao veizeanac
Flann Alabannac tpeun az tpioo marí é
Go vian in azaró na nGall;—é beite anoir
'Na fealltóip meata mri an moméro-ro
'San moméro veipeanaz, glóipíamí moim an
z-caé—
Oob' éigin beite níof mó ná fealltóip ann!
Buo i an feallcaé i, buo níó, buo meapa,
Buo ionzantazze obanne 'ran voimán!
Az ríuailíuzaó in aon moméro clú a
beacá,
Az bipeaó ríof a obairí-láime ríem,
Az ríaltapic faoi a éopaib ríola a élamne,
Ríola mo-úipe rípióunzeite a mic!
É rin a véanacó azur ceite rin uam—
Ní feallcaéé vaonva í, a éilízeiteoip,
Acá an rgeul rin 'zlaoró ari veimínuzaó
mópi.
Abairí cia h-é an fáé, cao é an mó
Oo éup an raobari ari oo éeangam líoníca,
A báip na m-báip, míic líaz!
Fan, mneoparó;
O' mripi é éeana; tá ríof ríápi-maie azam
Cao é an t-aóðari rin. Buo cóipí é beite
nac b-fuil
Maoilpeaclann marí acá na vaime eile,
Acé an-voimín-ríunac, oib, ríuairí-ríuleac,
cealzac
Tarí uile anamanna ríab 'ran voimán a ríamí.
Acé 'p bunopícionn a tá an t-aóðari azac!
Marí zeall narí ceil re éeana corí ari bíé,
Meapann tu go m-buo cóipí óam beite
cipé-eaglac
Mí-aihpurac go b-fuil re 'z ceite anoir.
Oeipí, an uairí bí re 'na ríuró i o-tallairí
Éaríz ríal Uí éeallaz, in oo lácaip ríem,

1 Lá d'air mórán daoinead (mar i' gnáit
 beir cinnuigíte ag cluin le binne dán ;)
 So b-peacearó tu naé capa dampa é
 So b-peacearó tu é ro éo foillléiri rin
 So b-fuilir cinnce óé. Tairbeánaró re
 naé o-tig 'noir le Maol'fheáclainn ceilt an
 oipéio rin

Naé o-tig leir é ceilt arat, agus tu
 In' an am ceutona gnóéad víécióllac
 lán la'aróa ró éeol a'f rilúeacé.
 Agus an mearairi 'noir i n-iaigé rin
 So o-tig leir in' an áit ro ceilt a intinn,
 é péim vo éeilt air fead na lá, na feacé-
 máin,

Agur mo fúile 's feucáin, fairre air,
 a'f é ag ullmuágo an feille i'f uab'áirige?
 Ná imuam é rin níof mó. Ná h-abairi
 éoróde

Suir fíoiri no ró' ionraoilte é, MhacLiag.
 Éir, éir, anoir. Naé gur vo mic é rin?
 Sin gur mó mic-re. Fan, feucé oipia péim!

[Tig Muiréad agus Mac
 Liag ós i'f teacé]

Muiréad.—A ádairi míogámáil!

MacLiag ós.—A áirioir na h-Éireann!

Brian.—Ué! a MhacLiag ós, cuir g'inn vo
 i'of

Anriin acá vo ádairi vil ag fuirieacé—

Ni h-é amám eroiri na daoimé óga

Mar tátaoi, tura agus Muiréad ionmáin

Acá fíoiri-b'ig an éaróar le fáigáil.

Nuairi bróir teacé anri' a'f Muiréad leat,
 bí o' ádairi 'caint liom air an am éuaró
 éarriann,

An gnáit o'fan airge oipia ó n-a óige

Ó'n am a bróinn gan don dún, gan teacé,

Gan leaba fúm-ia,* "i b-rianboéaib-fá'arig,

* The passage in inverted commas is taken from the well-known Irish Tract, "The War of the Gaedhil with the Gaill," published in the Rolls Series, by Dr. Todd. The only change made, beyond inserting hyphens and marks of aspiration, &c., has been to change the possessive pronoun of the third person into the possessive pronoun of the first. For the last three words the reading given by the Editor in a note has been preferred to that adopted for his text, see page 62. We take the following from Dr. Todd's translation (pp. 61 and 63), marking by italics the words which correspond to the passage quoted in inverted

foir éruaró-friémanaib corriacé, flúeéa,
 Mo éire uitéde péin," i o-Tuacé-Múimam.
 I'f féairi acámaoio 'noir. Acé umoipio
 I'f g'éairi go m-berómio fo an talam fua,
 ag luige in' an leaba éumáing go bráé.
 Anriin beó ríbre—'re mo uóééar mói:—
 Le bliáantaib a'f bliáantaib ró'f beo,
 agus beó ríbre cáint mar rinne 'noir
 air éaróar neam-áirigíte na beata
 Acé gan don am geur uóéamíacéa éuaróe
 In' an r'geul fáda, mar bí éeana agáinn.

MacLiag ós.—Ta fúil, a áirioir, mar
 an g-ceutona agáin,

So m-beró vo mác, mo éigearna-ia, an-móir,
 an-móir i g-clú, mar éura in gac am,
 an-móir i ionar, mar tu péim anoir,
 Acé táim cainte gur i meirneac, dianacé,
 áirio-ntinneacé,flaieamíacé, rialmáiracé,
 Acá mo éigearna vil, an t-á'bari i'g,
 Anoir éo mói leat péim, áirioir na
 h-Éireann!

Brian.—Lá d'air le o'áairi, a óganair
 uarail.

'S mian le ádairi beir ag caint le mac.

Cairió me vil anoir le r'gacé beag,

In doirfeacé le mo MhacLiag, t'rio an r'luag.

Acé i'omie rin, a MhacLiag, lá d'air fáilte
 anri'f, leir an áirio-ollam—rean-MacLiag.

Muiréad.—Naé nuad, a ádairi, agus air an
 n'ó ro?

Naé mói an t-iongnacé tu beir 's i'arriaró
 oipin

Don f'iom air bí' oem' éeangam-ia vo
 uéanao.

I'f gnáit leat an ball boé rin a r'eanacé
 Ó éaróar agus cómpíacé agus caint.

Dob' féairi leat gac lá mo láma ná mo
 gur,

Agur me a beir le namáro 'n'á le capa.

Ué, bróir ceair, a ádairi, agus táiri:

Fíoiri uirt gur geur a bróeann mo éuro caint.

commas above. "Great, on the other hand, were the hardship and the rain, the bad food and the bad bedding which they inflicted on him [Brian] in the wild huts of the desert, on the hard, knotty, wet roots of his own native country."

Àct tá fe cinnte fóir, ro péir to mearta,
Anoir mar tám labairt le MacLias
Nac macar focal eile ar mo beul
Àct bhuairtá lán ve bhuairtá ar agur ghrá.

IS iomra nro to muine tu, MhacLias
Le lámh, le sué, le rmuamead, i ngrac am,
Ro éán, mo múin, mo éomairlig a' r mo éogairg,
Ní éis liom cumnuigad ar leit to érioc-
nuigir

Le rógnad-típe, molaó móir, áro-élu ;
Atá mo fáit-ya ari aon nro amáin.
Mar ghall gur bhonnair, a áro-ollamh oim
An t-ógnac mo-uafal ro, to mac,
Tám am' feiteamnac an-móir anoir,
A' r beó na rača rin i g-cóimnuige oim.

Brian.—Mo aóbar-nug ! tá fuil agam
go m-beó
Do éanga muéamuil mar to lámh a' r
cioróe.

Àct b'féarri liom féin to éanga uul a múga
'ná lám no cioróe. Tar liom anoir, a níic ;
Račamaoio ério an b-foir-longfoir le déile ;
Óri cairtró mé éur fuagaréa ann go m-beó
Cómitionol nug ari aic na m-bun éum
éirteáca

Le teacairpe na nHall a támic éugainn.
Anno a beóear an cómitionol, agur
I' r maic liom rinne beic ag uul ag ionruóe
Na nug a beóear 'teáct. Fan, a Mhac Lias,
Le fáiltuigad rómpa, m' an m-bočán fair-
rín,

Cuirtró me éugat-ya MacCoi'pe fóir,
Agur na báiro uile go léir an t-rluairg.
Beó ceol hinn agur oán móróalac piéro,
Mar riu an amrii, a' r mar riu an tíri.

[Céir amac Brian agur Muiréad.]

MacLias.—Sin fear, rin nug. I' r nug ó
óúéar é,

Do muéad é éum beic ag muélagad oaoimead
Ari fead a beaca. Agur mire fóir,
Gió b' é i' r fupur liom le oaoimé eile
Uul in a n-ágaró, i' r mimic éaillean me
I b-fočairi Brian mo faoirpeáct féin ari fao.
A níic, má tá aon uime m' an toimán

De'n meuro tá 's iarrar muéluigé, buó
maic léir

Foir ceairt beic aige ari an g-caoi i' r feáir
An cleáct i' r fura agur tabačairge,
An móó i' r uairle agur cúmačairge,—
Tigead an uime rin anho a' r cuiréad
Grim geur a foirg, a éluar, a meannan
incinne,
Ari nóir a' r beácaib, caim a' r cóimrad
Briann.

Ní fuil aon nro ann tá beag ; ní fuil aon
oicéille ;

Ní éagann focal ar a beul nac bhuigmar.
Labairpeann a fuil, a ghuairpeáct a' r a fearad
A' r labairpeann ríad aon rgeul i g-cóimnuige
ari,—

Go b-fuil cúmačt aige agur foir toimín
cinne

An feróm i' r maic to uéanaó ué.—Atá fe
ceannra

Có-fao a' r nac b-fuil fáct ari bit 'na ágaró.
Àct in a foairpeáct fo-éairtoig fóir
Tá rmuamead toimín, foir-érimoimeáct, toil
mo-láirri.

Do labairpeann fe go beáct an meuro i' r
mian léir

An meuro a óúbarit fe, cairtró rin beic ann.
Má tá aon mó 'na ágaró, i' r cuma léir.

In ágaró na ngríom, tá aige cúmačt na
h-éirpeann ;

In ágaró na b-focal, a áro-ároinear féin,
An t-ároinear i' r oag-labairéa, agur
I' r cúmačairge b-fuil le fáigail i meairg na
n-oaoimead

Éirpeann a cóimrad móir mar luacair-
gaoit,

Úiomáineann agur rcuabann ar an m-
beallac

An oimeuro b-fuil 'na ágaró ; tá an obair
oéanta ;

Tuiteann an árogaioit foir go foairi, ráim ;
Go h-obann ériocnuigéeari an cóimrad móir.

I' r maic atá foir againne, ari fao,
Cia h-é agur cao é an t-ároirug Brian.

I' r feáir anoir le gac ari uime againn
Sealbuéad a féile 'ná a feairg to éairuad.

Àc't umoipio an cara a t'á fíor
Caitrò re f'ór beit eaglaò aih a fion
An uair naò maìt le Òhuan boipbaon f'ait'céar.

A nìc an t-uisgò tu mo éant? Ní
éuisgì!

Cao fá b-fuil me ag labhairt le do leit'ero?
Iy cuma leat beit maògluaò no beit ùaor
Iy cuma leat an fear beit mói maì Òhuan
No beit 'na f'laìtìn beag le r'luaò r'uaiaò
Ní fuil tu ag iarr'arò àc't aon n'ò am'ám;
Sin, beit aih fearò do beata ró aon fear,
Agur é Muic'ao b'eadò, an t-aòb'ar-muò.
Èuige naò maìt leat beit aò' b'áio r'aoi,
cúma'c'ad,

Le 'i tiz cup eagla aih g'ac t'izear'na tíje?
No, má iy maìt leat beit ró ùime éizim,
Cao èuige t'òz'ar-maì do t'izear'na Muic'ao?

Mac'liag Óg.—Níoi m'je t'òz é; t'òz mo
t'izear'na me

B'róeann re f'ial'maì maì a'á re me'jneac.

Mac'liag.—Oé, ní fuil me feunaoò go
b-fuil me'jneac aize,

Ní feunaim go b-fuil f'ial'maìjeac'ac' go leoi:
Deim naò fu é beit 'na muò aih bié,
Maì g'eall aih an g-caint foé'muoiòz t'á
aize.

Naò b-fuil f'iof agat-ra, fean T'it'ur L'ib'ur,
Cao é a úb'airt re aih an muò f'íl'ippur?—
Ní h-é f'íl'ippur, a'air vo Alar'oi,

Do buar'óeoi m'oi-muòjeac'ra na f'eip'ia;
Àc't an f'íl'ippur eile a muòje co'z'ao
Zan clú zan má'c m' agarò na Róm'ánaò.—
Úb'airt an t-ápo-eac'air'e aih f'íl'ippur
vona

"Epat viciator natura," a'f' vo èuip
Ùna'ra muò-éip'ia lei, "quam vecet
jegem."

Ní èuisgì 'noir é rin :—inneor'ao duit . . .

Mac'liag Óg.—Ná h-muip vaim aon n'ò
aih bié, a a'air,

A b-fuil m' agarò m' f'óm'oi aih mo t'izear'na.

Mac'liag.—Níoi buò maìt leat-ra maì
an t-eolur: 'noir

Ní maìt leat f'iof beit agat-ra, àc't f'óm'oi!

Lairbeor'ao me go foilléih, beac't, i
n'Zaeòiliz,

I n'Zaeòiliz èoit'cìonn leat. Naò b'eadò
na neit'e

Do muòje le n-a éant muò-éih, muò-fonn'maì
Do t'izear'na-ra, an t-aòb'ar-muò, Mac
Òhuan?

Naò é-pean le n-a f'úgaò n'íneam'ail,
éait

An r'planc a o' f'á'f' teime an èozarò aih'e
Le n-a b-fuil an muòg'ac't laf'ar'ra an-oiu?

Muna m-ber'eadò fepean v'eanaoò ma'garò
aih

Maol'mo'ra i g-Cinnco'arò 'g' muip f'ic'ille
Ní ber'eadò an co'z'arò mói muò ann aih bié,

Caitrò na Zaeòil a'f' na f'will aih f'ao
ìoc anoi' focal mói'luaòz Muic'ao.

Ní fu aon neac maì rin i t-éip' ann
h-éip'eann

Ùeit 'na muò co'róce, no 'na t'izear'na ùit.

Mac'liag Óg.—A a'air òil, má t'á re
f'iof zur Muic'ao

Èus an r'p'ioim-aòb'ar vo'n mói-co'z'arò ro
T'pé beagán focal, t'á rin cinn'e f'of
Zur maìt a t'á re 'g' co'raime caint le g'noim.
Ní fuil am'ur aih go m-berò an buarò
agann.

Ní fuil am'ur aih zur mói an clú a
ber'ead

I g-cac' na r'luaòz aiz mo t'izear'na-ra.

Ní tiz liom caint aih muòg'ac't leat a'f'
muògluaò.

Ní èuisgim n'ò aih bié o'á leit'ro rin.

Iy beag an tuisgim f'ua'ar' uait, a a'air,
Níoi feuv me leana'mam a'raim 'ran
b-fil'róeac't

Do c'óm'air'e agur o'oi'oe-g'noim ápo-b'eadò.
Ùrò èar'cu'neac an vume mu'je, me'ar'g

Na n-òz'ánaò aò' èim'c'ioill m' vo f'eol.

Níoi èait'ne'je'ar le fear' aih bié 'ran tíje
àc't le aon fear, mo t'izear'na-ra, am'ám.

Rò èait'ne'je'ar mu'je lei, zan f'òz'luim áipo,
Zan èip'ioac't voim'm, t'pé me'jneac agur
cáip'oe'ar.

Rò èait'ne'je'ar-ra f'of èo mói rin lei,

Nac b-fuil don óglac uafal eile ann,
Nac m-bréann eagla nóm a fheis móir
air,

Aé mhe amám. Deirni gur geur a éanra;
In aghar do mic ní bréann faobair uirne.
Liomra atá an t-ábair-nug an-éiun
An-éiríveamail, rárta, bírveac í nrae am.
Zac nro o'feuvonn fe véanao air mo fon,
Bréann fe véanta zan don moill i z-
cóinnuige.

'Na euzmair, beróinn-fe am' flaitín boct
Táim anoir ró meaf áro, raróbreaf móir,
Aguí do-fao a' beró fe féim ró cúmaet,
Beró, beagnac, an éumáet ceutona in mo
Lám.

O! tá fe ceair, ag rmuaineao 'noir zo
b-fuilm

Fíor-éugta óó ór cionn zac nro 'ran toman!
Táim, a áair, aguí beréav-ra zo báp.

MacLias.—Leat-ra báó maíe a éoraint
ó zac olc?

MacLias Óz.—Báo h-é mo mian aguí m'
iairacur,

Báo h-é mo éoil, mo záirveacaf, mo faint,
Ó zac don olc a éoraint le mo fuil.

MacLias.—Dá m-beréao fíor agam air
don zuaí anoir;—

Aguí zo m-beréao fe i z-contabairt móir. .

MacLias Óz.—A áair, má tá fíor maí
rín 'noir agat,

Abair nam air an m-ball! Ná ceil, ná ceil!
Dá o-tíocfao liomra rialmaíveacé mo
éigeairna
Do éúitueáó air éaoi éirín! O! nac
áairac
An lá ro a' an uair ro! Abair, abair!

MacLias.—“Abair, ná ceil, ná ceil, acé
abair, abair!”

I' fupur rín a ráó. I' fupur labairt,—
B-fuil don maíe ann beíe labairt 'noir
amac?

Sm é an ríafuige. B-fuil don éiall
agat?—

A mic, ní vuine epiona a tá ionac.

MacLias Óz.—A áair maíe, a áair óil,
bí ríocairveacé;

Fíor vuít nac m-bréann éiall no cómaíve
agam,

Aé acá vuine eile ionam 'noir,
Maíe tá mo éigeairna zráóuige i z-conta-
bairt.

Feuc, feuc air na epuituiraeb ír írle
In intinn a' ríomírmuameao aguí fíor!
Acá an t-orve-óúécaí acá fíor,

Dá múineao nuair acá an zráó ag zlaóó.

Feuc air an eun ag eiriollaó 'ran írpeir;
Cao é ír lúga an éumíne no an ríruao?

Cao é ír lúga an obair no an fíozio?

Aé nuair a tá an t-am ann neao a
véanao

Air veao na laeao tá an t-eun ag
oibruáo,

Zo h-álunn éialmaí air an ál le teacé.

Ná bréao don faicéaf oit. Beró éiall
fíor agamra,

Air fon mo éigeairna zráóuige i nguair.

MacLias.—I' veaf an éaint é rín. Tá
curo ví fíor:

Fíoruzim orve-óúécaí beíe aig eunlaíe
Ní éagann orve-óúécaí éum na n-voameao,
Zan céill ní éiríveann voame air a n-ágar.

MacLias Óz.—“Ní bréann orve-óúécaí
aig na voaimb.”

Fíor vuít, a áair, acé ní fíor nac b-fuil
don orve eile aca acé a z-éiall.

Tá aontueáo aguí géilleao aca fíor.

Muna b-fuil éiall móir agam-ra, tá

fíor maíe zo z-caíepíe me in uair na zuaíve

Beíe géilleamuil nóm an b-veaf ír mó an
éiall.

I' é an géilleao orve-óúécaí voaima!

Zo mórmóir vo zac veaf a b-fuil fíor aige

Zur boct a' beag an éiall tá aige féim,
maí mhe.

In áit epúb geur aguí zoib véim an íolair,

áairc an tairb a' ríníe na h-uillpéirte

In ionao ríacal móir an maírao álta,

Tá aig an vuine a lám nóct tá zlic.

Aguí in áit an orve-óúécaí ríaoanta,

Tá aís an tóime géilleáct ionn an
g-críonaáct.

Tá rin, tá orve-uúécair osonva agam ;
Ní h-eadó an géilleadó naoi, an géilleadó las
Romh uile tóime a'p ionn uile nro.

Aéct an raorí-géilleadó, géilleadó lártu
tpeun

In uair ip maíe liom agur maíe óam
géilleadó,

Tá an t-ápo-géilleadó rin, a ácair, agam-ra,
Marí g'eall air rin atáim aís mo tígeapina:
Beróeao in po anoir an-géilleamail duit.

Leat-ra atá an inntinn domm nac t-tug
An uúécair tam. Leat-ra atá an ríor,
Abair, a ácair, agur cairbeán tam

An baogal, agur múin cao é ip éigin,
Cao é ip feáppí véanao air pon mo tígeapina.
Ip meirneadó, ciallmair tu. Beró mipe
géilleamail

Duit-pe in gac aon nro, i t-toéct, i m-bmaéair,
'n uile véag-ghníomaircaib na beaéa a'p an
báip,

Ip mian leat aiténeadó óam i t-taobh an
ghó ro.

MacLiag.—Mionnuig an meuo rin 'noir
agur inneorao duit.

MacLiag 'Óg.—An meuo a uúbaite
tabnam mo mionna air.

MacLiag.—Bíreadó ríor agat, a míc, gur
namaro róp.

Maolfeaclann iug' vo'n áipo-iug' a'p o'á
f'lióct.

Ní beró aon éac an-oiu marí g'eall gur
táimc

Tír-teaéairpe na n'gall. Beró camt míoip
ann.

B'fértuip go m-beró camt beag, mún-
éaigac róp

Eroip Mlaolfeaclann a'p an teaéairpe.—
Ná h-abair focal air air bíe.—

MacLiag 'Óg.—San labairt!

MacLiag.—Abair 'noir nac laibeoirair.

MacLiag 'Óg.—Ní laibeoirao.

MacLiag.—'Oob' o'c an nro an r'geul rin
beré aís Mupéadó.

B'é an iuo ceutna, beróeao pe'g c'p'eroeam é,
No'g cupi mí-é'p'ioim air. Oá g-c'p'eroeao
pe,

Ip g'eáppí go m-beróeao an cogao 'meafg áp
f'luag;

Oá raoléoao pe gur b'p'eug an r'geul é po,
Do véanrao pe gac uile nro 'na agaró,
Agur cairbeánrao pe gac caoi ip fértuip
Gur vaingean róp a mionnig air Mlaol-
feaclann.

O'innraep an r'geul vo'n áiporug' féim.
Ní éugim

Cao é a f'íor-mear air . . . Uúbaite pe
nac fértuip

Maolfeaclann beré 'na feallróip gan
aon ríor

Beré aige-ran, an t-áiporug', air an b-feall .
Má tá ríor aige, ní inneorao tóimn—

B'fértuip nac g-c'p'eroeann pe air líe an nro
agur ip éigin tóimn 'na amúeoim, congnao.

—'San g-caé amáim tíg liom an congnao
tábaite

MacLiag 'Óg.—Ní éugim tu, a ácair.

MacLiag.—In'p an g-caé

Cairépo Maolfeaclann beré le cúmaéct
bíg le h-agaró

feille . . . Cairépo a f'luag beré amug'
leip féim.

Cairépo gac b'p'ug' an éaca beré i lámairb
Do tígeapina-ra agur na n-vaomeao eile.

Cairépo tu cupi air leir Maolfeaclann ap.
MacLiag 'Óg.—Mipe! a ácair, cia an
caoi?

MacLiag.—Típe Mupéadó.

MacLiag 'Óg.—Má'p aitém tu'ra óam
anoir gan labairt?

MacLiag.—Gan labairt air an b-feall
ip coramail beróep ann.

Aéct labairt le vo tígeapina tpeunmair, rial
air mópán neiteao eile. Gmopraip é

air caoi air bíe an f'luag eile cupi
Óp cómair na n'gall, agur air leir . .

Maolfeaclann.

Labairt air élu, caé, buaró leip.
MacLiag 'Óg.—Laibeoirao.

DRAMATIC SCENES IN IRISH.

No. IV.

BRIAN BOROIMHE, HIS BARD, AND
THEIR SONS.[Present—*Brian, MacLiag.*]

By Rev. J. J. O'Carroll, S.J.

(Translation.)

Brian.—Speak thou not so. Say not 'tis possible

That Malachy may be against our power
In the approaching battle. Never yet
Was Malachy the stranger-foeman's friend,
But ever fighting in the cause of Erin,
He shone her foremost champion 'gainst
the Dane.

It were more plausible a hundred times
To say of me I loved the foreigners.
But this man, Malachy, hath never once
Allied himself with Danes in any war,
Save when that race did fight against itself,
And then 'twas only once,*—That Malachy,
Who in his latest warfare lost his son,
Brave Flann of Albany, who fought like
him,

All valour 'gainst the Dane;—that this
same man
Should be but rotten treachery to-day,
This last, grand, glorious time before the
fight,—

Oh, this were to be more than traitorous!
This were the greatest and most poisonous,
Most sudden and most marvellous of
treasons!

Polluting in one moment life-won glory,
Destroying all his noblest handiwork,
And passing light-foot over clansmen's
blood,

And the fresh, bitterest slaughter of his son!
To do all this, yet hide all from my eyes,—
MacLiag, this were more than human
treason,
And callest accusation to account.

* See on this whole subject the paper of Dr. Todd, already referred to, in the Proceedings of the Royal Irish Academy, vol. vii.

Now say what stands as cause. Say what
has happened

To set this edge upon thy polished tongue,
Thou Bard of Bards—Accuser!

Stay, I'll tell it;

For thou hast told me, and I know full well
What *is* the cause. It *ought to be*, of course,
That Malachy is like no other human
beings,

Full of black plots, cold-blooded in deceit,
Beyond all spirits of this world till him.

But lo! thy reason is all this reversed!—

It is because he never did conceal

That thou dost bid me fear and tremble
now,

And be suspicious that he doth conceal.

Thou sayest, when he sat within the halls

Of generous O'Kelly, in thy presence,

And that of many others (as are wont

To crowd to hear the sweetness of thy
songs),

Thou sawest clearly he was not my friend;

Thou sayest this was all so manifest

That thou art certain of it. Why, this
showeth

That Malachy is powerless to hide

A little from thee, even in the hours

When thine own occupation holds thee
fast,

Inflamed with all the poet's melody.

And after such experience, dost thou deem

That Malachy can play deceiver here,

And hide his mind from me each day—each
week,

The while my eyes keep watch on him in
vain,

And he prepareth a colossal treason?

Dismiss the thought; and never, never say

That it hath truth or reason on its side.

Soft, soft, that voice is sure thy son's,
MacLiag;

That other is my son's; behold them come!

[*Enter Murrough and young MacLiag.*]

Murrough.—My royal father!

Young MacLiag.—Sovereign King of
Erin!

Brian.—Nay, young Mac Liag, yonder
turn thy eyes,
There thy own father, as thou see'st, stands.

It is not merely in the bloom of youth,
'Midst those who are like thee and my own
Murrogh,

That friendship can be found. While you
and he

Were hastening your steps together hither,
Thy father talked with me of bygone days,
And the firm love he bears me since his
boyhood!

From years I had no fortress and no home ;
No couch beneath me in the desert's huts,
Lying upon the damp, hard, knotty roots
In my own principality of Thomond.

'Tis true we now fare better. Yet, ere long
We both must lie beneath the cold, dank
sod,

And sleep within the narrow bed for ever.
Then, then, shall ye—this is my treasured
hope—

For years, and many years, be still in life ;
Then shall ye talk, as we have done to-day,
Of long life-friendship that hath known no
change ;

But you shall find, I trust, no day of hard-
ship

In all the long recital like to ours.

Young MacLiag.—I share, indeed, high
King, the self-same hope

That this, thy son, my master, will be great
In glory, as in every time thou wast,
And great in fortune as thou art to-day.

But even now I know that in great courage,
In lofty mind, and the ripe generous spirit
Which seems a prince, thy royal heir, *my*
lord,

Already equals thee, our Erin's sovereign !

Brian.—Speak now with thy own father ;
very dear

Unto a father is a son's discourse ;
And I will hie me with my Murrogh forth ;
'Tis meet we pass together through the
hosts.

But, Murrogh, ere we go, hail thy friend's
father,
This chieftain, the First Ollav of the land.

Murrogh.—My father, this is new and
passing strange !

In sooth, I marvel mightily to hear
You bid me make some usage of my tongue ;
It is your wont to check that hapless
member

From all discussion, high discourse, plain
speaking.

Dearer to you, by far, my hand than voice ;
You see me liefer 'mid your foes than
friends.

Oh, my good father, you were ever right,
And are so still. 'Tis true, my tongue is
keen ;

But you are surely right in judging now,
Now that 'tis mine to speak unto MacLiag,
That not a sound shall issue from my lips
But words of gratitude and true affection.

Many a deed, MacLiag, hast thou done
With hand, and voice, and thought through-
out thy life,

Bard, teacher, counsellor, and warrior ! I
cannot

Hold in my mind one half of thy achieve-
ments,

Crowned with men's welfare and their
approbation,

For me it is enough to think of one,
In that thou gavest unto me thy son,
This noble youth that standeth by my side ;
I feel I am thy debtor now indeed,
And that the debt can never be repaid.

Brian.—Thou future king, I deem thy
tongue will be

Royal, as are alike thy heart and hand ;
And better pleased am I that tongue should
sin

Than either hand or heart. Come with me
now,

We'll make our way together through the
camp ;

I must cause proclamation to be made
That there shall be a council of the kings
Immediately to hear in solemn audience
The new-come envoy of the Danish foe.

'Tis well we should go forth, and on their
way

Meet the approaching princes. Wait,
MacLiag,

To hail the throng that crowds to this wide
tent,

I will despatch now unto thee Errardus,
And all the other bards that fill our host.
Ye shall make music sweet, and raise a
lofty song,

Worthy of the occasion and this land.

[*Exeunt Brian and Murrogh.*]

MacLiag.—That is a king indeed! A king by nature,
 Born to appear a ruler amidst men
 Throughout his life. Nay, even I, myself,—
 Easy as 'tis for me with other men
 To offer opposition,—often lose
 My liberty when I encounter Brian.
 My son, if any man in all the world
 Of those that aim at rule, doth truly wish
 To learn what way is certainly the best,
 What exercise most easy and effective,
 What fashion noblest and most sovereign,
 Let that man come unto this camp and fix
 The dint of eyes and ears, of mind and
 memory,
 On Brian's bearing, manners, converse, high
 discourse,
 There's nothing little in him, nothing light ;
 No word escapes his lips but's rife with
 meaning ;
 His eyes, his gesture, and his rest all speak,
 All tell one story, 'tis the same for ever,
 That he is powerful, and knows the use
 To put his power to. He's mild and gentle
 When no cause showeth for the contrary ;
 But in his friendly quiet there is yet
 Deep thought, importance grave, and
 mighty will.
 He speaks exactly what he wills to say.
 And what he once hath said that standeth
 fast ;
 All opposition counteth he for nought.
 'Gainst hostile acts he wields the might of
 Erin ;
 'Gainst words he hath his noble oratory ;
 That oratory that is eloquent
 And powerful above all other men's.
 His high speech riseth like the tempest-
 wind,
 Driveth and sweepeth wholly from its path
 All things that stand against ; the work is
 done ;
 The strong wind falleth to a gentle lull ;
 The lofty speech hath ended suddenly. . . .
 Right well hath it come home unto us all
 Who and how mighty is our high-king,
 Brian ;
 We feel that it is better far to bask
 In his fair sunshine than to tempt his wrath.
 Yet he that is indeed the monarch's friend
 Must tremble for his welfare, now and then,
 At times when Brian's self disdains to doubt.

. . . Son, dost thou understand my
 speech? Oh, no!
 Why do I speak of things like these to thee!
 'Tis all the same to thee to be a servant
 Or rule. Thou hast the same regard for one
 Like the great Brian, as for a petty prince-
 ling
 With his mean guard of followers. One
 thing
 Alone thou aimest at, to serve one man,
 This Murrough, who has yet to be a king.
 Why not prefer the freedom and the power
 Of bards whose words put fear in chieftain's
 hearts?
 At least, if bent on serving somebody,
 Couldst thou choose none but Murrough for
 a master?

Young MacLiag.—I chose him not.
 'Twas he selected me,
 Wont to be generous as he is brave.

MacLiag.—Nay, I deny not that he hath
 a courage ;
 I say not that he is not generous ;
 I say he is not fit to be a king,
 With that sharp mocking speech that
 marketh him.
 Say, dost thou not remember and know
 well
 What ancient Livy sayeth of King Philip?
 Not him who was the father of Alexander,
 That laid the empire of the Persians low ;
 I mean that other Philip, who made war
 Against great Rome without success or
 glory.
 Of that poor Philip saith the great historian,
 "Erat dicacior natura ;" and
 He adds the solemn words, "quam decet
 regem."
 Thou understandest not :—I will explain—

Young MacLiag.—Explain me nothing,
 father, I beseech you,
 That stands against my reverence to my
 lord.

MacLiag.—Thou never lovedst learning,
 son ; and now
 Knowledge thou wilt not have, but rever-
 ence!
 I will speak very plainly thy own tongue,

Thy common language, to thee. Fine things, truly,

Have we seen done by the sharp, funny talk

Of this same lord of thine, the heir of Brian!

Was it not he who, with his poisoned joke,* Kindled the spark whence rose the fires of war

Wherewith this island standeth now in flames?

Had he not mocked his father's guest, the King

Of Leinster, at Kincora, playing chess, This vast war that we see had ne'er burst out.

Now must the Irish and the Danes all pay The price of thy good master's precious wit. Out on him! No such man deserves to be E'er king in Erin, or a lord for thee.

Young MacLiag.—Nay, my good father, if 'tis true my master

Was the first cause of this most mighty war Through some few words he said, 'tis also certain

That well he answers for his words with deeds.

There is no doubt but we must win the fight. There is no doubt that great must be the glory

Won, 'midst the shock of armies, by my lord.

'Tis not for me to treat with thee of kingdom

And ruling power. All that is past my ken.

You gave me sorry understanding, father;

Never in bardic studies could I follow

Your counsels or magnificent example.

I was contemptible to all my fellows

Who gathered round your lessons in your hall.

I pleased no man in all the land save one,

Him who is now my chief, the kingly Murrough.

To him I was acceptable, without

Learning or wisdom, for my heart and courage.

And I have found such favour in his eyes

* See Todd's edition of "*The War of the Gaelthil with the Gaill*," Introduction, clxiii, and Text and Notes, pp. 144, 145. In Note 3 the editor says, in reference to the words of Morrough, "Keating softens this insulting speech. . . ."

That ye shall find no other noble youth Attendant, but doth fear his angry mood, Save only me. You say his tongue is sharp: Its keenness hath no point to wound thy son.

With me the heir to royalty is gentle, All friendship, satisfaction, gratitude.

All things that he can do in my behalf I ever see without delay accomplished.

Without him I were but a needy lordling: To-day men show me reverence; I am rich,

And as for power, so long as he shall hold it, It seemeth to be dwelling in these hands.

Oh, he is right indeed to deem that I Am all devoted to him, far beyond

All else earth offers; his, for life and death.

MacLiag.—Thou surely would'st defend him from all harm.

Young MacLiag.—That were indeed my wish and my endeavour.

What I must choose and joy in and most covet

Were to defend him with my blood from harm.

MacLiag.—Were I aware of some existing danger,—

And that great peril threatened him even now

Young MacLiag.—Oh, father, father, it you have such knowledge,

Share it with me at once! Conceal it not! Oh, were it given to me to requite

My master's generosity, in any fashion— Blessed this day and hour! Speak, father,

tell me!

MacLiag.—"Share it with me! Conceal it not! Speak! Tell me!"

This is said easily, and easy too It is to tell. But will that profit aught?

There lies the question. Hast thou any sense?

My son, thou art no man of understanding.

Young MacLiag.—Nay, my good father, now be merciful.

'Tis true I am not wont to shine; but now, Behold me changed into another man,

So soon my cherished master is in peril. So e'en the creatures that are lowliest

In knowledge, understanding, and in fore-
thought,

Have yet an instinct that becomes their
guide

When aught is needful for the thing they
love.

Look at the bird that flutters in the sky!

Where is less memory and examination?

What showeth industry and patience less?

But when the time hath come to build a
nest,

The bird shall spend the livelong days in
labour,

Fair and artistic, for the coming brood.

Doubt me not, father. Wisdom shall be
mine

When needed for my master in his danger.

MacLiaq.—Fair are these words; and
partly they are true:

I know that birds are led by nature's instinct.

But nature gives no instinct to mankind.

Men, without prudence, cannot make their
way.

Young MacLiaq.—"Instinct hath not
been given to mankind."

Why, true, my father, but it is not true

That men have nought save their own sense
to guide them;

They still have union, and have still
obedience.

If I have no great wisdom, yet I know

That in the hour of danger I have need

To be obedient to the wiser man.

Obedience is the instinct of mankind,

Especially for him that knoweth well

That he is slight and poor in sense like me.

Instead of eagle's talons and strong beak,

The bull's sharp horn, the serpent's venom'd
fang,

The teeth that line the fierce jaws of the
wolf,

Man hath his naked and his dexterous hand:

And in the stead of instinct wild and true

Hath he obedience to superior mind:

And that is mine, that instinct of mankind.

Not the obedience of the slave, the weak,

Ready to yield in everything to all,

But a free, vigorous and brave obedience

Of my own choice, when to obey is well,

That grand obedience, father, is thy son's;

Because of it I cling to my good master,

And stand before you ready to obey.

Yours is the penetrating mind which nature
Gave not to me. Yours is the knowledge,
too.

Speak, father, clearly: set before me now

The danger, and explain what it is needful,

What it is best to do in my dear lord's
behalf.

Courage and sense belong to you. And I

Will be obedient to you in each point,

In silence, words, and every noble deed

Of life and death you order for this purpose.

MacLiaq.—Set now thy oath to all, and
I will speak.

Young MacLiaq.—All I have said, by
oath I do confirm.

MacLiaq.—Know then, my son, that
Malachy of Meath

Is still a foe to Brian and his race.

To-day will be no battle. There has come

An envoy from the Danes. High talk
there will be,

Perhaps a little underhand talk too,

Betwixt the envoy and King Malachy.

Thou must not breathe a word.

Young MacLiaq.—Not breathe a word!

MacLiaq.—Say that you will not tell.

Young MacLiaq.—I will not tell.

MacLiaq.—'Twere ill if what I say
reached Murrough's ears.

'Twere all the same whether he lent it
credence

Or disbelieved it all. If he believed it,

We soon should see war raging in our camp.

But if he thought the tale were false, why
then

His every act would be to ruin all,

And he would prove, each way that's pos-
sible,

That he hath trust unmoved in Malachy.

I told my tale to the high-king himself.

I know not what he thinks in very deed.

He said that Malachy could be no traitor

Without his, Brian's, knowing of the trea-
son

But doth he know of it? He will not tell.

'Tis possible he disbelieves it all,

And we must save him in despite himself.

— In battle only can I give him help.

Young MacLiag.—Father, I understand you not.

MacLiag.—In battle
Must Malachy have little opportunity
To work his treason. He and his be posted
Apart, and all the weight of battle be
Intrusted to your master and the rest.
Thou must set Malachy apart in battle.

Young MacLiag.—What, I? How were it possible?

MacLiag.—Through Murrogh.

Young MacLiag.—You bade me even now be silent, father.

MacLiag.—Be silent on the subject of the treason.

But speak with thy brave, generous master much

On many other things. Rouse up, excite him,

Somehow or other, that all other forces
Shall form the battle front, with Malachy's
aside.

Ply him with glory, battle, victory.

Young MacLiag.—I will.

THE OSSIANIC POEMS.

By REV. JOHN JAMES O'CARROLL, S.J.

VI.

WE proceed now to make a few general observations on the plan and manner, the form and execution, of our old Celtic literary compositions.

We may commence by a short reference to views upon this subject already before our readers. Spenser was surely right in saying that Irish poems savoured of sweet wit and good invention, and that the flowers of their natural device gave them good grace and comeliness. No one can be justified in calling such poems wild and rugged, or in crushing them with faint praise, by informing us that they seemed to a judging eye to contain some portion of the pure gold of poetry. Indeed, no one can speak in this

style without appearing himself quite unacquainted with the subject.

It is otherwise, we admit, with the charges of Macpherson. When that remarkable man tells us, as he does in his Dissertation, that in the Irish Ossianic Poems "Giants, enchanted castles, dwarfs, palfreys, witches, and magicians form the whole circle of the poet's invention," he seems, indeed, to have been acquainted with his subject, and to have made of his knowledge a poor and an unfriendly use. We have, indeed, in the piece we have just been considering, giant and enchanted castle and a very wonderful palfrey; but, after all, fairyland, or the Land of the Young, is not exactly described by "dwarfs . . . witches and magicians;" and the "circle of the poet's invention" embraces the tender parting of Oisín from his hero-father to accompany his fairy bride, and that wonderfully-described return, on which we have been dwelling with very different feelings from James Macpherson. It is possible, however, that the critic may have had only very imperfect and corrupted specimens of our Irish poetry before him.

Before proceeding to generalize here ourselves on the subject of the old Irish compositions, it is necessary, in reference to the account just given of Tirnanog, to make a plain confession. In describing the catastrophe of Oisín we have, in exactly one line, abandoned the literal translation of the original, and adopted neither more nor less than the precise emendation of Dr. Joyce. In the original the "number" is carefully set down of the men whom Oisín found succumbing to the weight of the great stone—a stone which is described as a flag, and must be conceived of as like one of the stones of Stonehenge. That number is boldly given as three hundred and upwards, and we must acknowledge that we feel here the *Incredulus odi* of Horace. Not only are we told that the help of Oisín was enough to fling to a distance the great mass which hundreds without him could not steady, but we find him boasting that his son Oscar, without any aid whatever, would have hurled the colossal flat rock over the whole host. The imagination would readily accept such feats if told

of geni. It must, we think, rebel against them when narrated of men like Oisín and like Oscar.

We know that a great deal may be urged against us on this point. In the first place, it is maintained by some that Fionn and the Fianna were all not only of great stature, but something more, monstrous giants. M'Gee, in his really splendid verses on them, calls them a race "taller than Roman spears." But that a Fenian chieftain's strength should be held to be many times that of hundreds of men, on the ground of being in harmony with his great stature, supposes that he was not simply taller than Roman spears placed side by side, but taller than very many Roman spears placed on top of one another; supposes, in fact, that he was not a man-monster, but a man-mountain, a view which Macpherson says was taken of Fionn in some Irish piece, but which is not in accordance with anything we have before us. The Fianna seem to us to be simply like Homer's warriors, head and shoulders over ordinary mortals. The people who wondered at Oisín's gigantic size, and answered his inquiries, would have fled in different directions at his approach if his stature had corresponded to his strength. One man may, possibly, have the strength of about three others like himself, scarcely that of four; in order to have in proportion to his size the strength of several hundreds of ordinary men, his stature should be scores upon scores of times greater than theirs, and the unexpected arrival of a rider of such dimensions would certainly have scattered any crowd of simple people, like those who converse so quietly with Oisín.

Oisín's gigantic stature, such as we can conceive it, cannot possibly explain his strength. But may it not be supposed that the Fianna were so many Samsons with strength wholly out of proportion to their size? To the idea in itself there is no objection, provided the strength be supernatural, like Samson's. But if the strength be merely a development of nature through skill and practice, the imagination must shrink from recognising such astonishing results. There is here real contradiction.

The imagination conceives skill and practice, and has an idea, within certain limits, of what they can effect. Those bounds have to be wholly annihilated to admit of any perfectly Samson-like development of strength, through any training of mere nature. Yet it seems to us clear that it is Samson-like development *through training* that the Irish story-tellers suppose in many important places. Sometimes, no doubt, we have the supernatural. Mr. Standish O'Grady, the historian, has appropriate remarks on such a case. He writes: "For instance, in one of the many histories of Cuculain's many battles, we read this: 'It was said that Lu Mac Aethleen was assisting him.' This, at first, seems meaningless, the bard seeing no necessity for throwing further light on the subject; but, as we wander through the bardic literature, gradually the conception of this Lu grows upon the mind—the destroyer of the sons of Turann, the implacably filial, the expulsor of the Fomoroh, the source of all the sciences, the god of the Tuatha de Danan, the protector and guardian of Cuculain." With preternatural aid we can well conceive of a hero's destroying a host.

But the Irish story-teller seems to us sometimes to require more. Even in their own generation there is this unnatural Samson-like development, supposed to arise from natural causes, amidst the Fianna themselves. Diarmuid, we are told, when attacked by Fionn's foreign allies, "drew near to the host of the green Fenians, and began to slaughter and discomfort them heroically and with swift valour . . . so that there went not from that spot a man to tell tidings . . . but the green chiefs and a small number of their people that fled to their ship." And as for his sons, after his death, we read that, "after having spent seven years in learning all that becometh a warrior . . . they proclaimed battle against Fionn . . . 'an hundred men against each man of us, or single combat' [said they]. Fionn sent an hundred to fight with them, and when they had reached the place of that strife, those youths rushed under them, through them, and over them, and made three heaps of them." Dr. Joyce rejects, as

we know, this conclusion of the tale of Grainne ; but it here seems to tally with what we meet elsewhere. The supposition of incredible trained skill and strength, we fear, must be admitted as a blemish in our tales. A change of numerals would efface it, but our fathers do not seem to have made that change.

They were not, however, wholly singular in their indifference. No more did the collectors of Homeric lays, in the days of Pisistratus, think of modifying the already noticed old-fashioned traditional account of the father of Diomedes in the fourth book of the Iliad, where fifty warriors waylay the hero, and the hero, with imperturbable *kudos*, slaughters forty-nine of them, and, with surprising clemency, sends the fiftieth away. But it is time for us now to turn from dwelling on a characteristic blemish of detail to the careful and close consideration of the main features of ancient Irish compositions, as they appear when each work is dealt with as a whole.

The reader may possibly have noticed that the character, the manner of composition, which we long ago described in the *Irish Ecclesiastical Record* as the result of our observation of the prose story of Diarmuid and Grainne, appears clearly in the poetic piece which we have just been studying. As, however, what we then remarked cannot be presumed to be present to his memory, we venture to repeat it here. We described what we had before us as, in the first place, a romantic story, containing lengthy passages of stirring eloquence and deep pathos. In Tirnanog we have, unquestionably, all this : no doubt, however, that what we hold here to be a lengthy passage may well be shorter than what we referred to as such in the tale of Grainne, just as the whole poem is less long than the prose romance. In the next place, the romantic story was "abounding in varied invention ;" just what our poem of the strange invitation, the tender parting, the adventurous journey, and the late return, with its bitter disappointments and sad catastrophe, most manifestly is. The prose story was strongly imaginative, according to the superstitions of the Irish Druid magic

world, and yet delicate and consistent in its delineation of human characters. Our poem is the poem of our fairy world, with the whole development of the character of Oisín, given where he who runs may read how the adventurous youth subsides into the querulous old man, an unfortunate and discontented Nestor, who, even in the days of his fairy prosperity, longed to revisit the well-known, dearly-loved hunting-grounds of Eire, the fair land whose touch became his ruin, but on whose ancient vanished glories his thoughts are fixed, even in his misery, with pride for ever. We have here, too, the austere and yet considerate and zealous-hearted Patrick, and a new and better Grainne, the golden-headed Niamh, who wooes without treachery or threats ; who has no caprices ; who, despite her own superiority, gives her husband everything, and submits with a good grace, notwithstanding her fears, to his perilous and fatal determination.

We now come to the most important characteristic, in our eyes, of Celtic composition. It is nothing less than what Mr. Charles Reade has called "the great principle of art climax." We noticed that the story of Grainne was remarkable for increasing interest as it proceeded, and for grand and astonishing crowning strokes towards the end. We have seen how the interest in Tirnanog heightens with Oisín's return, is artistically kept up, and reaches an amazing and really magnificent conclusion. Finally, in the fourth place—and we have a reason for keeping this point last—we notice as a characteristic of Celtic literary treatment a keen and somewhat satirical view of life. We stated that Grainne's story was all clearly the development of one settled plan, simple in itself, yet bearing unmistakably the marks of a true satirist's insight into the world. The plan of Tirnanog is one of the most connected and consistent in literature ; its development may almost be called a kind of growth, but there is the most delicate satire in the answers Oisín first receives on his return, and there is deep insight shown in the juxtaposition of the Christian apostle and the miraculously-preserved pagan, who belongs completely to

the old time. Surely, it is impossible for us not to recognise already a distinct, clearly-marked, old Irish manner of composition.

As in prose stories, we found a resemblance in composition to the tale of Diarmuid and Grainne, so do poems appear written after the model of Tirnanog as to the main characteristics which we have been describing. The reader will have no difficulty now in believing this, as he has seen that this great similarity in characteristic manner exists between even the Irish prose tale and the poem. We believe we may venture henceforward to mention this similarity as existing in other cases without entering into details on the subject. On the other hand, besides common good qualities, we have already noticed a difference between the style of Irish prose and poetry, and one want that is common to both—the absence of judicious moralising. We have explained to the reader the style of Irish Ossianic poetry, and defended the style of Irish prose. In the tales we have been considering we have found it not open to the charges too generally brought against it, and judiciously distinguished from the bolder and more elevated language of Irish verse. We trust we shall now be able to deal more briefly with what remains.

TRANSLATIONS OF WINDISCH'S GRAMMAR OF ANCIENT IRISH.

A Concise Irish Grammar, with pieces or reading, by Ernst Windisch, Professor of Sanscrit in the University of Leipzig, translated from the German by Norman Moore, M.D., St. Catharine's College, Cambridge, Fellow of the Royal College of Physicians. Edited for the Syndics of the University Press, Cambridge, 1882.

Compendium of Irish Grammar, by Ernst Windisch, Professor of Sanskrit in the University of Leipzig, translated from the German by the Rev. James P. McSwiney, of the Society of Jesus. Dublin: M. H. Gill and Son, 1883.

In the extreme north-east of Switzerland, adjoining the Tyrol and the Lake of Constance, is the Canton of St. Gallen, (about as large as the Co. Wicklow), with its wild mountain scenery; its extensive orchards and vineyards; its sweet, short

mountain pasture, and fine breed of dairy cattle; and its historical associations and grand remains of antiquity. Among these latter are those existing in the thriving capital, called also Saint Gallen, situated 2,081 feet above the level of the sea, especially the magnificent Benedictine monastery (now a set of government offices), which was founded by the Irish Saint Gall in the early part of the seventh century, and was colonized for ages afterwards by Irish monks. From its missionary, patron, and civilizer, St. Gall, the canton and its capital both derived their name. The monastery was for centuries a school of literature and the fine arts, and in particular of ecclesiastical music, and the contributions of its Irish copyists to its library of incomparable manuscripts saved many a literary treasure from extinction. Among these manuscripts are some written as long ago as the seventh and eighth centuries, partly in a very ancient form of the Irish language. The indefatigable German scholar, Zeuss, obtained access to these and studied them, and other similar manuscripts elsewhere, to such good purpose as from them to deduce the rules which determined the grammatical forms of the Irish language of that period. The other manuscripts that he made use of for this purpose were obtained respectively in the library of the University of Wurtzburg in Bavaria, in the Ambrosian library at Milan, at Carlsruhe in Baden, and in the public library at Berne. These constitute a few of the many manuscript treasures left behind them by the Irish missionaries who swarmed into Gaul, the Low Countries, Germany, Switzerland, and Northern Italy, from the sixth to the tenth century. Zeuss published his "Grammatica Celtica" at Leipzig in 1853, and this work constituted the first general grammar of the Celtic languages based on the study of the most ancient attainable Irish and Welsh texts, and treated in the modern philological method, as Grimm had previously treated the Teutonic tongues, and Bopp the languages of the Indo-European family. Before the time of Zeuss, Dr. John O'Donovan, in 1845, had published his valuable Irish Grammar, which has since

become the standard work on the subject, as far as it went, but he had not had access to such ancient manuscripts as those mentioned by Zeuss. The latter's two large and erudite volumes, when published, might well have given him a right to exclaim, "Exegi monumentum ære perennius;" but the labour involved in their production shortened his life, and he died a martyr to the cultivation of the Celtic language. Irishmen and Welshmen owe him a debt of eternal gratitude; and we consider it the duty of the *Gaelic Journal* to remind them of his life's devotion to the cause of their venerable mother tongue. Subsequent labourers in the same field are, among others, the Cavaliere Nigra, Signor Ascoli, Herren Schleicher, Windisch, Ebel, and Zimmer, among Continentals. Ebel brought out a second edition of Zeuss's "Grammatica" in 1871, the first being then out of print. But both were too bulky, and entered too much into detail for use by the ordinary student. Accordingly, about three years later, Windisch published an epitome of Irish Grammar, incorporating in it the results of the researches made up to his time, but following generally in the footsteps of Zeuss. As the work of the latter was in Latin, so that of Windisch was written in German. Its title was "Kurzgefasste Irische Grammatik." This work remained for some years untranslated, and accessible to those only who possessed a knowledge of German; a fact which speaks loudly of the apathy of the Irish as regards their ancient tongue, and throws into stronger light German diligence in its cultivation. But at length, two Irishmen, both accomplished philologists, and possessing a knowledge of German, undertook separately, and, as far as we are aware, unknown to each other, to translate Windisch's work. Dr. Moore's translation was brought out towards the end of last year, and the Rev. J. P. M'Swiney's in the beginning of this. These are the two works whose titles head our notice, and which we have placed in the order of their publication. But we are informed, on good authority, that Father M'Swiney's translation was ready to be put into the printer's hands more than a year

ago. Why its issue was so long delayed it is not our province to determine.

Both works are well and clearly printed, but Father M'Swiney's is the larger book, and contains somewhat more matter. In the original, as in both translations, the vowels and consonants in Irish words are taken systematically and compared with their equivalents in the supposed primitive Indo-European speech; the primitive disappearance of P from the Celtic languages, and its subsequent re-appearance in a few words in Irish, being fully but concisely explained. But we fancy that German philologists carry their theories in this respect too far. As regards unaccented vowels in Irish, it is well known that in the ancient and middle forms of the language, there was an excessive want of uniformity in the orthography, and that the abbreviations in the manuscripts were exceedingly numerous, and we therefore think, subject of course to correction, that to base rules on the caprice of scribes—many of them writing in a provincial dialect—rules which shall affect the words of the whole Aryan family of languages, must be both unpractical and visionary. The same may be said of some of the inflections given, such as the B and D preterite and T future. The true foundation for the study of ancient Irish is a thorough acquaintance with modern Irish, and in this respect, the German philologists were deficient. Their philological training is superior to ours, their painstaking, persevering industry is admirable, and they have access to the oldest known Irish manuscripts; but they lack the practical and idiomatic knowledge of the language, and that intimate and instinctive acquaintance, with its genius and spirit, possessed by Irish-speaking natives, and of which nothing can supply the want, and they are thus liable to be misled by mere bad spelling, or by fanciful changes in ancient writings. We are also decidedly of opinion that Zeuss and Windisch did not give sufficient prominence to the aspiration of some consonants in old Irish. It is true that aspiration was not marked on these consonants; but it does not follow that those for whom the manuscripts were

written did not pronounce them as aspirated in certain situations. Scribes in the middle ages had various expedients for saving themselves trouble, and, among the rest, they might have considered it such a matter of course to change the sound of some consonants under certain circumstances that it would be quite unnecessary to mark these changes. At the present day the aspirated sounds of *l*, *n*, and *p* are frequently not marked in any way, and never in the beginning of words. The originating of *eclipsis* in a nasal sound at the end of a preceding word may be considered as established, but the practical effect of this must have resulted in *eclipsis* at a very early period. In fact, all the peculiarities of modern Irish are traceable in the most ancient forms of the language, as well as attempts here and there of monastic scribes to adapt some of its terminations to corresponding Latin ones. Whether the forms given in interpretations of Ogham inscriptions are genuine, that is to say, whether the deciphering of these inscriptions is quite accurate, is outside of the scope of our present subject, though these inscriptions are referred to in one or two cases in the grammar. The classification of the declensions is the same as that in Ebel's *Zeuss*, but it is easy to perceive that, disguised under slight differences of orthography, and with the advantage of more forms for the cases, the ancient nouns were substantially declined in the same ways as the modern. Thus the author himself is obliged to confess that many words of the *n* stem may be classified among the *a* stems, as *dorus* or *doras*, a door, though he qualifies this admission by the words "later on" "or later." This is one of the many instances of unaccented vowels to which we referred above. The presence of the neuter gender and of the dual number in old Irish had been fully established by *Zeuss*, and O'Donovan had noticed previously that of a simple comparative and superlative form of adjectives. The progress of phonetic decay has deprived us of these forms, as it has the Scottish Gaelic of a great many others, which we have preserved. The

lessons for translation at the end of the work are well chosen as specimens of old and middle Irish forms. No. I. consists of sentences from the *Wurtzburg*, *Milan*, *Turin*, *St. Gall MSS.*, and from the *Leabhar Breac*, *Liber Hymnorum* and *Leabhar na h-Uidhri*. Verses from the *Codex of St. Gall* are given in No. II., and extracts from the *Ectra Conla Caim* in No. III. A portion of the *Cath Cnucha* from the *Leabhar na h-Uidhri*, and a fragment of the *Irish Nennius*, constitute respectively Nos. IV. and V. No. VI. from the *Leabhar Breac* is a series of verses headed *Do Cheili De Clerech Reclasa*, and then follows a vocabulary, which is a *sine qua non*.

In comparing the two translations, the Rev. Mr. M'Swiney's appears to be fuller and to have more swing and freedom. We find in it moreover a table of over twenty errata; but there is no such table at the end of Dr. Moore's work, though we can hardly doubt but that some printers' errors have crept into it. Again Dr. Moore leaves many of the examples untranslated, as, for instance, at pp. 25, 26 and 27, while the Rev. Mr. M'Swiney takes care to give the translations in full. Thus too at p. 50, Dr. Moore translates *inti diib bes tresa orcaid alaile*, "the strongest of them kills the other," while the closer translation, as given by Father M'Swiney is "which of you (*inti diib*) is stronger kills the other;" the rule in question concerning itself with a comparative used for a superlative, when the verb is preceded by a relative. It is evident that the latter rendering in this case is the only proper illustration of its rule. On the other hand, Dr. Moore's translation throughout has the great merit of conciseness, and it is brought out by the publisher in a handier and more convenient form for the student, Father M'Swiney's being a considerably larger book. Of course the two translations must needs have much in common; but not having *Windisch's* original work before us at the present moment, we cannot judge of the respective faithfulness of each to the original. However we consider that there is more labour and scholarship shown in the translation of the Rev. Mr. M'Swiney. Dr.

Moore in his preface has given a very useful list of previous works published on Irish grammar, but has omitted to mention Canon U. Bourke's books on the subject. As first in the field Dr. Moore deserves the greatest credit for bringing within reach of the mass of Irish scholars an edition of the work of Windisch, enriched by several additions and corrections supplied by the author.

In treating of the pronunciation of the letters, Dr. Moore's gives, among other similarities, that of the Irish *gh* to the German word *magen*, which is not exact. At page 2 we think the author must mean *μεδωμαι*, to rule, rather than *μεδωμαι*, to prepare for, as the former would correspond to the Irish *midir*. Dr. Moore seems, as for instance at section 10, to prefer the term Indo-Germanic to that of Indo-European, and we think without sufficient reason. To show how much fuller Mr. M'Swiney's translation is than Dr. Moore's, we need only refer to the 25th section. In the former seven paragraphs of explanatory matter are given not found in the latter translation. Sometimes the arrangement, as at p. 65, is clearer in Dr. Moore, where the prepositions are given in a tabular form, but on the whole, his rival can scarcely be excelled for clearness as well as fulness. We have remarked a few mistakes of translation, as, *torchair, he killed, at section 252, and gonaim, I killed, at s. 261 in Moore.* The latter word is rendered *vulnero* in Zeuss. It would take us too far however to enter into any further detail with respect to these two valuable works, which, for the Irish student unacquainted with German, will be of immense service in introducing him to a knowledge of the ancient forms of his language, and the connection of its study with the general philology of Indo-European tongues. We remark that Father M'Swiney, in the course of the work, has brought his great knowledge of Oriental languages to bear on the subject, and has enriched the translation with many valuable additions of his own. A course of elementary modern Irish, such as is afforded by the text books published within the last few years, followed by a study of O'Donovan and Windisch, ought

to make a good Irish scholar of any one having a vernacular acquaintance with the spoken language.

COMPULSORY EDUCATION.

Necessity for the use of the Irish Language in Irish-speaking districts.

The following extract from *Truth* will show that the opinions of certain eminent educationists as to the folly of teaching Irish-speaking children English, or any other subject through any medium other than the language they use at home and in the fields, are attracting notice in quarters where they are likely to bear fruit. In the previous numbers of our Journal a good deal of space and attention has been given to this very important subject by Mr. Fleming and others. It was also discussed at the last Teachers' Congress, where an expression of opinion, which can scarcely be ignored, was elicited in favour of the use of the native tongue for native Irish-speaking children. Our future numbers will also contain extracts from Blue Books, Commissioners' and Inspectors' Reports, letters, &c., bearing on this matter. It seems to us, in view of the House of Commons' resolution alluded to below, that this is just the time to strike in vigorously.

Now that a resolution of the House of Commons has affirmed the necessity of compulsory education in Ireland, it is to be hoped that some attention will be given to the utterly absurd mode in which education is at present conducted in the Irish-speaking districts of that country. The plan is this. The Irish-speaking urchin is taught to read, not in Irish, which he understands, but in English, which he does not. The consequence is that he takes a very long time to learn to read, and, of course, does not know in the slightest degree what he has been reading about. Now in Wales they teach the little Welshman to read Welsh first, which takes about six months on an average, and then, when he can read his own language, they set about teaching him English, and the result is that far more English is learned in the Welsh schools where Welsh is taught, than in the Irish schools where Irish is not. To the ordinary mind it seems pretty obvious that the best medium for teaching a boy anything is his own language. I can imagine that our little Hodge would take some time to become a ripe scholar if his reading-lessons were in French. Just conceive the difficulty of remembering how to spell and pronounce "plough," and "though," and "cough" respectively, when you don't know what any of them mean.

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misleabair na gaeóilge.

RABAD: Caséiró-rinn véanao ár leirgéal no léigéoiuib an Iupleabair fo, ari fon neiceao éigin vo curpeao ann, i o-riácta no to, in a maib bairiála agur ráríca ari n-a g-cuir amaác, noé vo éuaró tar an aóbari o'ár curpeao ari bun ár n-Iupleabair. Ni maib mcin agaimn no aig aon úgobar iny an Iupleabair, cúir oibéime vo éabairt vo úime ari bit: ni faoileann rinn gur rmuain aoinneac gur ab é ár n-mcin no de'n émeul fo a véanao; ni oúig linn gur faoil aon vume go g-cuirimír arceac go toilteanao no ari bit vo éabairt pian vo fall no vo faeóeal. Acé, ari an am ceuona, ir léir linn, iar n-arléigéao rciúibinn cinnte noé vo curpeamari amaác, go maib i g-curo aca neice a baear le Cpeoean no le Cpiábéaéc, agur ráríca ari gniomairtair tiri-ghócaáa an ama éuaró éarimann, no ari neitib a baear le Riagar na Típe iny an am rin, agur b'féiri rór iny an am a tá láiréac: agur go b-puil il-íomao ve báiriálaib ari na ceirteannaib fo aig veag-óaoimib ve gac muinti pá leit in éiminn féin, agur aig ríoi-éáiruib na h-oibie a tá agaimn i láim.

Uime rin, ríimio ceao le máo, go m-beró raipe agur cúiam níoi rárí agaimn, ionno náe m-beró aon éur le máo go n-veacamar ar ár ríge. Acé ní éurrimio rtao no bac ari aon obair éráctar ari na

neitib fo, éo fao ar náe b-puil báiriáil innte ari pócair iontagaríca, agur go b-puil an rgeul inirte, no an cleacáo aírurte, gan molaó, gan cámeao. Déanpamaoro ár n-oitéioll le véanao an Iupleabair fo beir cairenaíac le gac éipeannaó, uaral no íriol, raróbir no varóbir; agur gan aon íomairt a beir ann acé, i nóí cáirpeaíal, um ceirteannaib á baear leir an ceangaim, no le h-obair donoaéta na Gaeóilge.

Aig an uimri úeigeanag, vo bí curo móri máe iny an n-Gaeóilig: iny an uimri fo, tá curo iú-beag, acé iny an uimri a tá le teacé beró Gaeóilig go leoi. 'Dob' éigin vúinn áit o'fágail iny an uimri fo vo ioinn curíca pá leit aig "Úpeatnuigéit agur Ceirteannaib;" agur vo ltrpeaóib agur rciúibinnib inmearta, noc vo éongbaig rinn ari g-cúl ari feao móra no to; agur vo neitib eile: óri gú go maib na neice fo rciúibéa i Sacr-beupla, buó éoi a g-cuir in Iupleabair na Gaeóilge. Acé éeana, tabairpamaoro ari, leir an g-curo Gaeóilge vo meuduagó i nóí éigin, óri tá rciúibinne go leoi agaimn, agur, maí an g-ceuona, tá rciúibnoíra clúimara cumuraca, ari a b-puil mian congnaó vo éabairt vo'n obair.

Tuile rór, ir éigin vúinn congbaíl ári g-cúl an mí fo an éuro gnatáa ve "Úeaá Seágan ille héil," ve na "Cómíaróitib Veigbeuraca," ve na "h-áimairb Dealb-élucaáa," ve na "Pógairb agur ltrpeaóib," agur mórián ve rciúibinnib eile. Acé, le

congnaó Dó, beiró am agus faill go leor
as an Iuy-leabair nry na h-uinpeacaib a
tá le teaé, leoirghníom a úeánaó aiy zae
uile fleannuzao, agus iuyiaé a eabair le
reacaínt éó maíe a' r' r' féioir an neam-
iomláine agus na loé a leanar zae obair
úaonta, zio naé féioir beir faoi uaeá go
léir.

Feap-eagair Iuy-leabair na Zaeóilze.

STÁIIONA ZAEÓILZE AGUS TEANGA EILE INS NA STÁIÓIB AONTUIZTE AGUS I Z-CANADA.

Le T. O. Ruireul.

an tneap airtiozal.

Duibhamair beagán timéeall Fiancaé na
Canada 'ran airtiozal oéizseanaé, agus r'
cóiuy úóinn nó éizir a riáo timéeall
Zaeóeal na tíre rin, óir go oemín r'
"muintirí fá-leaé" iao mar tá na Fiancaiz,
aéé paiaoirí ní iuzne riáo mórian éum a
o-teangán oo éúiméaé, zio go maipró r' r'
're rin má' r' féioir linn a riáo go maipró
teangá a tá éó tpuailizíte rin go naé o-
tuizreao an rcoláire Zaeóilze r' feáirí in
Éiynn, tpi focail oí aiy n-a clof aiy o-túr.

Tá oá áit in Uaeóair Canada in a
n-oeapriáo áitizíte oe Zaeóealib
Albanaéa; tá aon aca i z-conoae
Zleanngairib, aiy bpuac na h-amann móire,
naoim Láriar, agus tá an ceann eile lámh
le Zleanncoe aiy bpuac na h-amann bige
Taimuirze, i z-conoairib Élgin agus
Mhuiolejeer. O éánaic Zaeóil Zleann-
gairibe ó h-Albam 'ran m-blaóam 1785,
agus r' bez naé b-fuil riáo ceuo bliáoam
aiy an móiréirí ro aoir. Ní féioir linn riáo
go beaé ca h-am éánaic Zaeóil Zleanncoe
éum Canada, aéé bí re ag am éizir 'ran
z-éao ceaeprámuin na h-aoire ro. Caépró
rinn riáo go iuzne Zaeóil na h-Alban
comhjac níor feáirí aiy ron a o-teangan ioná

oo iuzne na h-Éieannaizge aiy aon áit aiy
an móiréirí ro, óir Labairéann an éuro r'
mó oe muintirí Zleanngairibe agus
Zleanncoe, an Zaeóilz r'.

r' éizir oúinn aoiáil zuyi nó éiéio-
eamnaé oo Zaeóealib Canada, go
Labairéann riáo a o-teangá féim r' r', aéé
r' éizir oúinn aoiáil marí an z-éuona,
naé b-féioir le h-aon éime oaoeao a o-
teangá oo coméuo beo aoir muna m-
bréannimnti, leabair, iuy-leabair, paieupia
nuarúeaoá, agus na h-uile neite o'á o-
tuizéarí an t-ann coicéioinn oe "rógluim
muileánaé," no "current literature," i m-
Deuila. r' maíe an nó é Éieannaé oo
beir cumaraé a éeangá féim oo Labairé,
aéé r' nó oá uair níor feáirí é oo beir
cumaraé a éeangá féim oo Léizéao. 'Se ro
an oeapmuo oo iuzne Zaeóil na Canada;
níor éuyi riáo páieupí no iuy-leabair aiy
bun a puam, agus o'á bpuz rin, ní fao go m-
beró a o-teangá marb. Naé móirí an t-
aeapmuo a tá teaé aiy Zaeóealib ó'n
amirí in a iuzneaoair cozaó aiy ron aon
leabair amám! r' copamuil go riáb níor
mó leabair 'ran Zaeóilz nry na reaeémaó
agus oéémaó aoirib, ioná oo bí in aon
teangan beo eile 'ran ooiann, aéé aoirí tá
leabair i nZaeóilz níor teirce 'ná leabair
aon teangan mírizíte aiy ópium na talman.
Ní móirí an t-ionziao go b-fuil áir o-tír
raoi neul agus go b-fuil mímeap ag
uoaimib na o-tioiréann eile oipmann. Beiró
re marí rin no go o-tuizeann na h-
Éieannaizge zuyiab e an leabair an t-
airí r' cúmaéaoizge aiy talam, agus i z-
comóircey leir, naé b-fuil an cloiréam aéé
mar tpuáin eapiriz.

Tá uibí na nZaeóil Zleanngairibe tim-
éeall ríe míle, agus iao ro oe Zleanncoe
timéeall oeic míle. Labairéann na rean
oaoine Zaeóilz maíe go leor, aéé oá o-
tioepao Oirín no Fionn aiy aiy éum beaéa,
níor b'féioirí leo éuizirín na n-oaoineao óz,
agus zán amiruy níor b'féioirí leir na
uoaimib óga o'á o-tuizirín aiy aoir éor. Ní

éuirgíó Saoróil na Canada aét na focail ír rimplíóe v'á v-teangam, mar ír uirí; a meaf nuair nac b-fuil aon fógluim aca innti. Aét ní leanann ríao t'uaillígeé na leabair nuas v'Alban; veiríó beagnaé a g-cóinníre "veunairí je, tabairíó rí" in áit "veunairí é, tabairíó í" marí clobuailtearí na ríaróe ío in Alban anoir. Tá an éuro ír mó ve Saévealairí Gleannraibe 'na g-Catoilicib; ír íao ó bí íeanmóirí Saévilge in aon eagluir ían g-conuae, agus veirí na íean vaime gupab é íasairí áirígeé Éíreannaé an íeanmóiríóe vob' íeáirí vó bí aca íuan; níorí b'áil leir íeanmóirígeáó aét; í Saévilg. Íuaní je b'ár íiméall caoga bliáan ó íoin.

Ír ío iongantaé é, gíó go b-fuil móirán Saéveal Albanac í Nuas-Éabrac agus na caíraíab eile in a múinteairí an Saévilg, narí éánaic aon v'íob éum na ízol ó cuíreáó aírí bun íao. Vó íghe móirán Ameirícanaé cuairí v'íob, agus í éánaic v'íreáíníge v'á b-íeírín aét ní éánaic aon v'ime ó ílíóé Saéveal Alban í ígarí leo íóí. Ír v'íoc-cóiríáíe a ío óírí íairíbeanann íe nac b-fuil móirán mearía ag na h-Albanairí aírí a v-teangam. Íeuvaim íáo go cinníe go g-cuiríreáó "céao míle íáilte" íoin aon Saéveal Albanac v'íocraó éum na ízol Saévilgíe ír an g-caíarí ío, no í g-caíarí aírí bíé eile aírí íeáó na ííe. Ní amíán go g-cuiríreáó íáilte íoiníe, aét vó beiríeáó níorí mó luáéáíre aírí na ízoláírí v'á íeírín íoná vó beiríeáó v'á v-íocraó íeóirí Éíreannaé, ír cuma cía h-íao, no v'á móí a íaróíreaf agus a g-clí.

Tairíeír na b-íranacé, íao na v'íreáíníge a íairíbeanar an cúpam ír teo agus ír íeagairíge ír an v-ííe íim a v-teangam. Ní coráinuil gupí aírínígeé in Éíunn go b-fuil ír íeí íáíríeua nuaríeáóa ag na v'íreáínígeib ír an v-ííe ío, agus nac b-fuil aon íocal veuríla íonnaé ó éírí go veirí. Tá aon acaclóbuailte í b-ííeíríníge ían íeáío íannírlíana, ceann eile in ííeírín ían íeáío Nuas-Éabrac, agus ceann

eile in áit éírín ían íaríeír. Ná ímuamíeír gupab ó íúgíra clobuailtearí na íáíríeua ío, no nac n-veuníarí aírígeao aría. Tá íao go h-íle ag veunáó aírígeao agus íao bílé. Ní léírígearí veuríla íonnaé aírí aon éor; má'í áil le v'ime íurííógíra vó éurí in aon ve na íáíríeuaríab v'íreáínaéa ío, caíeíríó je beirí ían íeangam v'íreáíníge. Náé móí an náíríe v'ílíóé na n'Saéveal ían v-ííe ío, go b-fuil v'íoinán vaimeáó ar ííe bíg—ííe nac b-fuil móirán níorí mó 'ná Cúige Connaé in Éíunn—ag cúí maríla ííe; í v-íeabí a v-teangam? Nuairí ímuameann Éíreannaé aírí na íeíríab ío, íígeann báíamíala in a éeann íiméall a éomíóeíeafáó nac láríeafáó íe cúí aírí íáíríeír.

Ní'í aon áit eile ían v'íoin in a m-beirí an íáil éeuvona ag íeangéóírí le íógluim íeangéao a'í vó beiríeáó aíríe ían v-ííe ío. Ní'í aon íeangá a tá labairíe ían íeíríníe nac b-fuil labairíe in Ameíríca, agus tá móirán v'íob ío na h-Áírí le cloírín innti marí an g-veuvona. Ve na h-íle caíraíab innti, ír Chicago an ceann ír íleíeangáíge v'íob. Tá cíe vaimeáó ían g-caíarí íin nac b-fuil le íáíl in Nuas-Éabrac, ííleveelíra, v'íoríon, ná áit aírí bíé eile aírí an móíríeírío. Tá íáíríeua nuaríeáóa í Chicago í g-cúíe íeangéab veug éagíamíla, agus v'á m-beirí Cardinal Mezzofanti no Síí ííleam íoní innti. Ír coráinuil go v-teagííeáó íao le vaomíab nac v-íeíríeírí, gíó móí a n-eolairí aírí éeangéab. Tá aon íáíríeírí nuaríeáóa í Chicago í "n'Seapmanac íeóvaíac" íe íin "Low German;" an ceann amíán le íáíl in Ameíríca. Ní ceavuirígearí clobualaó na íeangam íin anoir leirí an íuaíl Saírmanaríge, agus veiríó nac b-fuil aon íáíríeírí eile ían v'íoin í n'Seapmanac íeóvaíac aét an ceann a tá í Chicago. Ír áit an írío é, an meuv móí ve Saírmanacáíe a labairíeírí an íeangá íin íóí. Ní múinteairí in na ízolab í, ní ígíobíeírí í leabairíab í, aét ní íeíríníeírí na Saírmanaríge v'á labairíe. Tá móirán

uaimeadó m' an t-tír ro nac b-veuday don teanga eile labairt, g'ó go léigeanm r'iao an "t-Áir-Seanmanac" maic go Leor.

Tá m'íor ag an g-ceo u'í mó ve léig'íteoirib an I'upleabairi ro gurab iao na uaime ó Hollano v'áitig' an r'áiro Nuas-Éabrac air v-tír agur vo tóig' an ceuo tógbáil vo tógbáó 'ran g-caéair ve'n anm ceuona. Tá an r'áiro agur an cáairi faoi réim Sac'p'ann air feadó níor mó 'na v'á céao bliadóan, g'róeadó tá teanga na g-ceuo áitig'íteoiri, 'ga labairt r'óir ran r'áiro. Ní labairt'eari teanga na Hollano áct leir na r'ean-uaoimib 'ran v-tuair, agur ní'l áct an-beagán v'óib réim t'uirgear í anoir. Ní éróceairi gur' éuiri na uaime ó Hollano don páirpeuir air bun in a v-teangam i Nuas-Éabrac, no in aon áit eile air feadó na r'áir'oe; ní móir an t-iongnaó, air an áóbar r'ín, go b-fuil r'í beagnaó marib; r'eic'p'ó an g'eimealáó ro veirpe v'í.

In an'óbeoin ve'n uile g'lóir tim'ceall an éim'ó móir' t'utonacais no Seanmanais, nac iongnaó móir é nar' g'lac don v'á v-teang'áb r'p'eum' in aon t'ír coirge'íde, áct an v'eup'la a'íán. Tá níor mó ve Seanmanais'ib taoib amuis' a v-tír'ie réim 'ná tá v'áon éine eile 'ran v'óman; vo bí níor mó airt'p'úg'ce ó Seanmanais 'ran aoir ro 'na ó aon t'ír eile na h-Éoirpa, áct ní t'uirge r'áganm r'iao a v-tír 'ná caill'eann r'iao a v-teanga. Níor b'féoir'ie le uaime'ib beo níor mó vo v'ánaó 'ná vo r'úg'neadó le Seanmanais'ib le cúm'áó a v-teangan 'ran v-tír ro, agur v'á com'íeao ó b'ár. Tá r'í m'únte m'í na r'íol'áib r'uib'líóe; tá go Leor páirpeuir innti—níor mó 'ná léig'íteair;—tá meay' ag na h-Ameycanais'ib air an b-pobal v'arab teanga v'íl'ir í, áct ní g'lacar'ó r'í r'p'eum' air bíe g'ó go b-fuil air an la'gao ve'ic m'íl'liún ve'n t-r'íóeó v'ar'p'anaó m'í an t'ír ro.

Tá áóbar a meay' go m-beir' na h-Éir'eannais'ie in Ameyca ó ro amac móir'án níor cúp'mais'ie i v-taoib a v-teangan ioná vo bí r'iao r'iam' r'óim'e. I'í r'íoir nac g-cuir'eann na uaime r'ar'óbir'e móir'án r'uirme

innti r'óir; áct tabair' am v'óib: níor t'ógbáó Róm' in aon l'ó; tá móir'án veunta éeana. V'á m-beir' r'íir-eagair na b-páirpeuir Éir'eannac beagán níor cúp'mais'ie v'á taoib, i'í iong'ant'ac an meuo v'ob' féoir'ie Leo v'eunadó. Ní'l aon áca t'uirgeay' g'aeóil'ge, no v'eunay aon n'ró v'á cab'p'úg'áó áct amán r'ear'ie-eagair an "Ameycan-Éir'eannais'." V'á m-beir' na páirpeuir Éir'eannacá eile mar'ie, i'í g'áir'í go m-beir'eadó áir v-teanga air bun in ro, óir' i'í eim'nte go b-fuil níor mó uaimeadó air an móir'ít'ír ro a t'uirgeay' g'aeóil'ge ioná tá in Éir'unn. Tá r'íunne ve ro r'ocair le t'uirg'ín, óir' m'í an am'íuir'ie éuar'ó éair' agur m'í an am l'áir'iead réim i'í ó áit'ib in Éir'unn in a labairt'eari an g'aeóil'ge, t'ánais an ceuo i'í mó ve na uaime'ib v'áirt'p'úg' éum Ameyca.

C'rioc'ún'g'ce.

[There are some points in this very interesting article on which we could have suggested improvements; but in consequence of Mr. Russell's desire that it should appear exactly as it was written, we have not altered anything, except a few obvious slips of the pen—e.g., the name *Antonelli* for *Mezzofanti*, &c. Mr. Russell's remonstrance against changes made by us in his last article raises some very nice questions. It will appear in our "Notes and Queries" in next number, with some explanation of our own views. These views are by no means to be considered as final or decisive on any point. The time is not yet come for "finality" on questions of Irish orthography or idioms. We remember, however, that, in this journal and elsewhere, on previous occasions, Mr. Russell gave us *carte blanche* to deal with his writings according to our own judgment, and which we exercised pretty freely. Of Mr. Russell's zeal for the Irish language movement there can be no doubt whatever, nor of his ability, nor of the value of his writings on the subject, both in Irish and English; but we have had occasion to complain of his being entirely too "terribly in earnest" about certain trifling matters.—ED. G. J.]

An ancient life of St. Patrick in Latin has recently been brought to light in a manuscript in the Royal Library, Brussels, which formerly belonged to an Irish monastery at Wurzburg. This life, it seems, much resembles the account of St. Patrick extant in the manuscript known as the "Book of Armagh," ascribed to the ninth century, of which portions have been published in the "Fac-similes of National MSS. of Ireland." The initial part of the life of St. Patrick, which has long been missing from the "Book of Armagh," is, we understand, extant in the Brussels manuscript, which will shortly be published by the Bollandists.—*Athenæum*.

THE ADVENT OF THE MILESIAHS.

2.—THE BURIAL OF SCOTA.

BY JAMES MURPHY,

Author of "Ulric Fildmaurice," "The Fortunes of Maurice O'Donnell," "Hugh Roush, the Ribbonman," "Mau-reen's Sorrows," "The House on the Rath," &c.

Upon Sliabh Mis* the sun-beams
The rain-clouds fringe with gold ;
The silences of centuries
The dreaming forests fold ;
As solemnly they gather,
And silently they tread,
Where, cased in shell of hammered gold,
The gentle queen lay dead.

Dead after many wanderings
O'er spreading sea and foam,
From the bright sands of Libyan lands
That bore the name of home ;
The violets on her white breast
The lotus leaf shall stead,
And other tomb than Symbel's†
Shall rest her queenly head.

First saw her eyes the sunlight
Where hymns to Hor were sung ;
Grew her cheeks bright with lovelight
The Libyan plains among.
Never such wondrous pageant
Has Eastern city seen ;
Never such proud procession
In Theban palace been :

As when her bridal morning
Dawned on the Eastern sands,
Amid the clank of cymbals
From thrice ten thousand hands ;
When waved the Theban banners,
When cheered the Theban throng ;

* Scota, Queen of Milesia and daughter of Pharoah, was buried a few days after the landing of the Milesians, on the northern side of Sliabh Mis. No monument marked her grave, but tradition has it that immense riches carried from afar were buried with her. (For Burial Ornaments, see Dr. Briggs's German "Egypt under the Pharaohs," pp. 453-4.)

† Symbel, otherwise Abu Simbul, or Ihsambul, was the famous rock-temple in which the line of Rameses buried their royal dead.

And air was sweet with perfume,
And sky was rent with song.

When from her thousand temples
Thebes rang her silver bells ;
When wrought in Scota's honour
The priests their strangest spells ;
When golden lamps to Sutekh*
Glittered amid the spray ;
And lights in her high towers
Changed Theban night to day.

Opes Ir the great papyrus, deep
In golden casket rolled
(Years gone the wondrous Asian seer
The mystic writing scrolled !)—
The white mists on the mountains
Their swaying motion stayed,
The moaning, sobbing ocean
Nor noise nor murmur made !

Deep fell the speaking silence
As thus the Druid read :—
" Here in the clay of Eire
Make wide and deep her bed,
Lone in the loneliest solitude
Lay her dear form to rest ;
Her right to the throbbing ocean,
Her face to the golden west.

" Place in her grave uncovered
A branch of flowering oak,
From towering forest severed
By one unaided stroke—
*If dies the flower, dies
Her race, unfamed, unknown ;
If blooms the acorn, ever
Her race the land will own.*

" Ever her race shall conquer,
Ever shall sunward march,
Whilst over the purple mountains
The rainbow forms an arch ;
Ever their name be glorious,
Ever her sons be famed,
And never for lack of manhood
In war or in peace be shamed.

" In future years in Eire
As passing cycles flow,
Shall other gods be worshipped
Than those the Druids know,

* The gods worshipped in Pharaonic times were Shu, Ra, Amon, Osiris, Sutekh, &c.

Then shall the peerless girls,
Who Scotsa mother name
Give Scotsa's gentle spirit
To Heaven a higher claim.

"Over her raise no monument,
Nor shrine nor marble place,
Her proudest, grandest cenotaph
Be in her gallant race—
In the brave line of valiant sons
With dauntless hearts and true,
In girls pure that look to heaven
Through laughing eyes of blue!"

They clove from the towering oak tree
A flowering branch—a gem,
And in the fresh earth—wine red—
They placed its cloven stem :
The white clouds flying over
Shed gently down their rain—
Lo! withering branch and flower
Bloomed into life again !

Silence grew deep and deeper
When Heber solemnly spoke :
"See budding from the flowers
The acorn of the oak !
This land is ours for ever—
The gods have willed it so ;
Death comes in God's good time to all,
What need, wherefore, for woe ?

"This land's more rich and glorious
Than aught we know of old ;
Down from her hills the crystal rills
Bear, in their bright sands, gold ;
Deep in her mines the diamond
And sparkling gem lie hid ;
And pearls bright, that shame the light,
Her green waves gleam amid.

"Wherefore, what need for trophies
From foreign lands we've ta'en ?
Better to rest on that dear breast
Lone in her last bed lain ;
For me the tempered sabre
My wealth and fame shall win :"
The diamonds plucked he from his hilt
And flung her grave within !

Then Seoghda flung the circlet
From Tyrian shrines he tore ;
Amergin, the rich sabre
On Thracian plains he bore ;

Eadan, the snow-white amethyst
That lit Rameses' tomb ;
And Unn,—the looping diamond
That sparkled in his plume !

Sceiné—white with weeping !—
Flings down her golden tress ;
And Oghbha—dark-haired maiden—
The rich pearls from her dress ;
And others, sparkling opals,
And others, rubies bright ;
And Fias the ring of Destiny
That graced her wedding night !

Upon her shroud of violets,
Festooned with pearls rare
Quaint symbols wove with diamonds
Light up with gleams the air ;
Jewels that once in Abydos
For ransomed king were paid ;
Pearls Osiris sanctified
Within her grave are laid.

They placed above her white breast,
With tears, the wine-red clay,
And milk-white elk they offered
To Shu, the son of Ra ;—
Then chiefs moved forth their banners,
Then maidens dried their tears,
And the brown-forest shadows
Were bright with flashing spears !

NA 'CU-ANMANNA' I INGAEDHILIG.

LE TOMAS OFLANNAOILE.

V.

2.—*Cú* agus comhfhocal no "aicideach"
'na dhiaidh mar taoid: *Cu-allaidh, Cu-
buidhe, Cu-caoch, Cu-ceanann, Cu-coingealtu*
(no *Cu-congaltu*) *Cu-dionaise, Cu-dubh, Cu-
fionn, Cu-glas* agus *Cu-ionmhain*. Seo e an
meud do b'fheidir liom d'fhaghail don
chineul so, acht is inmheasta go raibh a
samhail so d'anmannaibh eile 'ga d-taith-
ighe in Eirinn fad o shin.

Ni fhaghmaid ainm díobh in usaid mar
ainm-baistidh andiu, agus ní mo do
gheibhimid 'ga g-cleachtadh mar sin díobh
leis na ceithre ceud bliadhain ata thart.
Acht ta cuid díobh air marthain 'na

sloinntibh in Eirinn fos. Is doigh liom gur b'e an t-ainm *Cu-allaidh* (as ionann le radh agus *faolchu* no *mac-tire*) ata againn in sna sloinntibh *leith-Bheurla* no Sacs-Gaedhealacha "Nalty" agus "Alty"; oir is *allta* do ghnithi don chomhfhocal *allaidh* 'san ngeinidin uatha in san t-sean-aimsir, agus mar thigeas "Nally" o *Mac Con-aille* agus "Nestor" o *Mac Con-astair*, is amhlaidh sin do thiocfadh "Nalty" o *Mac Con-allta*. 'Sna h-aimsearaibh deidheanacha do theagmhuigh gur cleachtadh an gne "allta" feadh an da uimhir gan athrughadh air bith, mar ta "beathach allta" "fiadh allta" "beathaigh allta" "coin-allta" etc. Is mar so ata se andiu, acht cluinimid agus leighimid fos air uairibh an fhoirm eile—"allaidh"—gan clonadh no athrughadh do dheanadh air 'san uimhir uatha.

Acht cia gur feas duinn gur ghnath le n-ar sinsearaibh na h-anmanna dilse *Faolan*, *Faolchù* agus *Mac-tìre*-d'a ndeantar an sloinne "Wolfe" air uairibh andiu ag cur Beurla ortha—agus cia go saoilim gur b'o *Mac Con-allta* as coir "Nalty" agus "Alty" do tharraing, ni dearbh liom gur b'ionann "*Cu-allaidh*" agus "*Faolchù*" gach uile h-uair. Do fuaras an t-ainm 'sna h-Annalaibh air d-tus ag an m-bliadhain d'aois Crìost 707. Acht cia go scriobhaidh ODonnubhain "*Cu-allaidh*" san aistriughadh Beurla, is "*Cu-alaidh*" ata san nGaedhilig bhunaidh. Is fìor go scriobh-thaoid ionad focal le *l* no le *ll*, le *u* no le *uu*—go h-airighthe in sna h-aoisibh deidheanacha le scribhe-coiribh neamhaireacha, michearta—mar "coileach" agus "coilleach" "bealach" agus "beallach", "ionad" agus "ionnad" (ait) "Sionainn" agus "Sionnainn" etc. Acht ma chuimhnighimid go raibh ag na sean-Ghaedhealaibh an focal *aladh* no *alladh* d'ar bhrìgh "clu", "ceim" "feabhas", "ardnos" (feuch ORaghallaigh agus ODonnubhain); ma smaoinimid gur ba choitcheann *Clothchu* agus *Gartchù* in altod, agus an chiall "Cu-cluthamhail" no "Cu-na-morchlu" doibh-so araon; agus mas cuimhne linn fa dheireadh go bh-fuil an t-ainm *Aladh-chù* le faghail—"Aladhchu anchoire Ratha Oenbo d'eg san m-bliadhain 782 "(iv. MM.)—is cosamhail go leor gur b'i earraid do rinne an t-Ollamh fogh-

lamtha ag scriobhadh "*Cu-allaidh*" air son *Cu-alaidh* se sin le radh, nach e an comhfhocal *allaidh* ("fiadhain" "wild") ata ann air aon chor acht geinidin don ainm *aladh* i. "clu", "bladh", "feabhas." In san g-cas sin badh ionsamhalta an t-ainm *Cu-alaidh* le "Cu-catha" "Cu-cuimhne" agus le n-a samhail. Acht da m-badh *Cu-allaidh* fein do bhi san nGaedhilig, b'fheidir nach ionann e seo agus "Faolchu": do bhrìgh gur scriobhadh *alladh* (allad) air amannaibh air son *aladh* ("clu", "bladh") reir mar dhearbhas an *Leabhar Breathnach* (sliocht Leabhair Leacain): "Ro linsat Breatain [i na Breatanaigh i. lucht inse na Briotaine] in n-insi uile ar tus dia clanaibh o muir n-Icht co muir n-Orc agus fo *allad* agus *oirdercus*."*

Ni forus dam an focal so *aladh* no *alladh*. Mas *aladh* as coir do scriobhadh, ni h-eol dam dadamh air a ghaol na air a bhunadh: acht mas se a litriughadh ceart *alladh*, is doigh gur b'e *oll* (mor) ata againn in *all*—an focal ata in *ollghuith* "guth mor" *oillphiast* piast mhor. —freumh ata fos 'san bh-focal *tuilleadh* (do-oill-adh). D'fheud-famaois annsin *alladh* do shamhail le *mòr-adh*, *mòr-tas*, *mòr-dhacht*. Air mhalairt o agus a, samhail *mòr* agus *már*, *loch* agus *lach*, *coille* agus *caille*, *oilim* agus *ailim*, *orgain* agus *argain*, *folach* agus *falach*, *folamh* agus *falamh*, agus a leitheide sin. Tuilleadh eile, do fuair me an gne ceudna so "all" agus ba h-ionann a chiall agus "mor." 'San m-bliadhain 991 d'eug "Diarmait fer-leighind Cille-dara" agus do bheir na IV. MM. rann eigin air:

"Diarmait dind ind eona [eccna?] ain
Fer co fialbhlaith co *nall* bhaigh"

D'aistrigh ODonnubhain mar so i canas:

"Diarmid stronghold of noble wisdom
A man of generous fame, of great battle?"

Is follus "co nall" do bheith air son *co u-all* no mar b'fhear liomsa do scriobhadh *con all*—oir ni h-amhras gur leis an reimhbhriathar an *u*. Ta sompla eile d' *all* faoi 'n g-ceill so 'sna h-Annalaibh ag an m-bliadhain 884. Acht cheana, ma ta

*"With glory and excellence." Feuch an *Leabhar Breathnach* (no "Irish Nennius") ll. 30, 31—do cuireadh in eagar san m-bliadhain 1848 leis an Dochtur ionurrama J. H. Todd.

an cheud a fada in *aladh* no *alladh* is ro chosambail gur b'i a fhreumh al in sa' bh-focal alainn, agus gur scribhadh *all-adh* air son alnadh—mar ta *áille* air son "*aihe*", *colla* air "*colna*" *gwaile* air "*gwaile*", *comhallaim* air "*comhainain*" (comh-lan-aim).

O'n ainm so *Cu-alaidh* no *Cù-allaidh*—nuair as ciall don dara focal "clu" = "feabhas," "gloir"—nil fhios agam a d-tig foirm air bith do na sloinntibh deidheanacha; is feidir do chuid do na "Mac Nally's" teacht o shinsear dar goireadh *Mac Con-alladh* (no *Mac Con-allaidh*) mas ionann *alladh* agus "olladh" i. mordhacht; cuid eile mar dubhairt me cheana o *Mac Con-aile* (*aill* i. carraig).

Deir trabha eigin da ngoirthear "Conaboy" agus "Mac Naboe" i m-Beurla gur b'e *Mac Con-bhuidhe* a bh-fior-shloinne; acht is dearbh go m-beir cuid eile dhíobh a m-bunadh o *Mac Con-buadha*. Is fíor mar an g-ceudna gur do *Cu-buidhe* ata moran do na "Conways" (clann Mhic Con-bhuidhe) ata in Eirinn andiu. Ag an m-bliadhain 821 leighmid sna h-Annalaibh air ab aighthe—"Cu-caech, abb Cluana h-Uamha" do fuair bas san m-bliadhain sin. Is i *Cluain-uamha* (Deasmumhan) da ngoirthear "Cloyne" ag lucht Beurla—ait do bheir gairm air easpogacht mhoir, oirdheire i n-deisceart Eireann. Acht ní seas dam an t-ainm so do bheith le faghail 'na shloinne ag aon treabh andiu.

In san ainm *Cu-ceanann* is ionann "ceanann"—no ní as fearr "ceanann"—agus *ceann-fhionn* reir Uí Dhonnubhain agus na sean-ughdar. Ba rígh do ríghthibh Fear m-Bolg *Fiachaidh Ceannfionnán* mac Stairn (aois an domhain 3267—3303). San m-bliadhain daois an domhain 3972 ba h-ardrígh Eireann *Fracha Fionnalach* agus air a fhlaithcas-san leighmid (iv MM.): "Nach agh ro genair ina reimhes ro ba *ceindfhionn*"—i. gach laogh d'a rugadh in a fhlaithcas [fiche bliadhan] ba "ceanann" no finn-cheannach e. Ba h-e an *Fracha* ceudna so do thog Ceanannas in oirthear Míde air d-tus—ait le a n-arthar "Kells" i m-Beurla andiu; agus is cosambail gur b' on ní cheudna i. na laoigh cheananna no "cheinn-fhionna" do h-ainmnightheadh an

baile. Deir na croinicidhe uim an rígh so fos gur ba *Ceanannas* ainm gach aite in a m-bidheadh a aras-san—"gach du ina mbíodh a arús somh ba Ceanandus a ainm"—(Ceithre Maigh, Aois an Domhain 3991.) Acht deir ODonnubhain nach bh-fuail ait air bith eile d'arb' ainm sin in Eirinn anois acht aon *Cheanannas* eile amhain i gCondae Chille-Chainnigh air a d-tughtar an t-ainm Beurla ceudna, iodhonn, "Kells."

In sna h-ainmsearaibh deidheanacha ba ghnath an comhfhocal so "ceanann" do thabhairt fos air beathach ag nach raibh *ceann fionn* (no ban), acht ag a raibh ball (no gead) fionn no ban air a aghaidh—mar ta capall no bo no laogh no mionann no mar sin—agur seo i an chiall ghnathach 'san am i lathair.

Ní fuaras *Cu-ceanann* mar ainm díleas fir roimh an m-bliadhain d'aois Críost 991, acht is cinnte nach cruthaghadh so air an ní nach raibh se'ga thaitheige roimhe sin. Leighmid ag an mbliadhain sin 'sna h-Annalaibh: "Giolla-Commain mac Neill, tigherna ua nDiarmada, agus *Cu-ceanand* mac Taidhg do comhthuitim fria roile." Deir an t-ollamh ODonnubhain gur b' on g-Coin-cheanann so do thangadar Uí Con-cheanainn—muintir d'a ngoirthear "O'Concannon" agus "Concannon" andiu ag labhairt Beurla. Ag an mbliadhain 1066 do gheibhimid air n-a chur síos ag na IV MM. gur thuit Aodh Ua Concheanainn tigherna ua nDiarmada san m-bliadhain sin i g-Cath Turlaigh Adhnaigh [do tugadh idir na Connachtaibh agus fearaibh Breifne]—ait ar thuit fos Aodh Ua Conchubhair rígh cuigídh Chonnacht "luam gaiscídih Leithe Cuinn"—*luam* i. fear-stiúra. Ba h-e an t-Aodh sin an cheud *fhíor-Ua Concheanainn*—oir ba h-ua no mac mic don Choincheanann reumhraidhte e. Bhi Muintir Choncheanainn 'na d-tighernaibh ua nDiarmada i n-deisceart Chonnacht le h-íomad d'aoisibh iar n-ainsir a sinsir, agus ta an mhuintir so air marthain fos i g-Condae na Gaillimhe, i gCondae Rosa-Comain, agus i d-tuathaibh eile in Fírin.

Taobh an ama *Cu-coingealta* no *Cu-congalt* chidhim in san dara focal foirm chomhfhoclach don ainm *coingeall* (no coinghioll) i. comradh i. tabhairt na ngeall

no na ngiall; uime sin badh ionann coingealta agus "air n-a chur i ngeall" "pledged," "bound". No is cuma ranugabh-*ala fulanga* (participium passivum) ata aige o bhriathar eigin "coingeallaim", agus ma ta nach bh-fuil a shamhail do bhriathar andiu ann, b'fheidir go raibh fad o shin. Is cinnte go d-tiocfadh linn *congaltu* do shamhailt le *congal* no *coughal*. i. gal no crodhacht con, acht ni cosamhail go bh-fuil an focal *cu* fa dho 'san ainm. 'Na cheann sin is coitchinne an gne *Cu-coingealta* no *Cu-congaltu* agus ni feidir liom gan a mheas gur truailliughadh an gne deiridh so don cheud shoirm.

Ba ghnathach an t-ainm *Cu-dubh* le ceudaibh bliadhain agus is ro chosamhail gur b'e *Mac Con-duibh* as fíor-shloinne na muintire a ghoireas "Cuniff" diobh fein ag labhairt Beurla.

Ni fhagham an comhfocal *dionaisc* in sna focloiribh acht is aithne dhuinn a shamhail go romhaith. Is follus gur gaol e don bhriathar do bheirthear le ORaghallaigh: "*Dionasgam* v. I disjoin, loosen, unbind, unbound, "unchained;" is feidir linn an t-ainm *Cu-dionaisc* do shamhailt le "*Nasc-chū* s. a chained dog" (OR.) agus le "*Archú*, s.m. a chained dog" agus do chifinid air ball go g-cleachtaoi *Archu* fos mar ainm dileas. Ag a thabhairt air fear, is doigh gur ciall fhioghurda ata ann agus gur diultadh do *coingealta* e—oir ba chudrom *nasc* le *geall*, *coingeall*, *conradh* air uaribh. Is coir breathnughadh gur ceart duinn *geinidin* do ghoireadh don fhocal so *dionaisc* ag radh go beacht duinn; acht ni h-anamh eirigheas comhfocail (*adjectiva*) as an g-cas geineamhnach i d-teangthaibh eile mar aon leis an nGaedhilig, agus is cuma cionnas ainmnighmid iad oir ta brigh chomhfhoclach ag gach cas geineamhnach. Is iomdha comhfhocail Gaedhilge ata cumtha mar so, go h-airighthe an meud in ar b'e an cheud shiolla aon do na siolladhaibh so; *dí-*, *do-* *so-* *in-* agus air amannaibh *e-eas-*; mar taid *díofhola* (gan fuil, "bloodless") *dírímhe* (gan aireamh—riomh=aireamh, contas), *doichineoil*,

soichineoil (do chineul iseal, uasal), *do-fheicsiona*, *so-fheicsiona*, *inléighis*, *ionairm* maille le *efirt* (gan feart, gan leacht) *enirt* (gan neart, lag, faon) *easairm* (gan armaibh) agus a leithide sin. Ni tugadh moran aire da g-cineul so d'fhoclaibh fos leis an lucht-graimoir, agus is iongadh liom so, oir is neamh-ghnathach an sort focal iad. Ta moran diobh gan taitheige leis an da cheud bliadhain chuaidh tharainn, go h-airighthe an meud in a d-teidh *dí-* agus *e-* dhiobh, mar ta "diofhola," "dirímhe," "enirt" "easairm" etc-

Is forus go leor geinidin do ghairm d'fhocal diobh so nuair leanas se ainm i. "substainteach;" mar ata in "lion dirímhe" "doirse do-ghabhala" "fear infheadhma" etc. acht is minic do gheibhimid fos leis an *m-briathar* iad—go "deimhnightheach" no *predicatively* mar chomhfocail eile, gan ainm-riaghla air bith aca: "is *do-fhāghala* an seod e"—"Ocus ba *dírímhe* alma na h-Eglais an la sin" [Annala Chonnacht a luaidhtear ag OComhraidh in a *Lectures* p. 541.] Acht badh tuirseach leanamhain air an g-cuis so ni as feadh.

Ag an m-bliadhain d'aois Criost 745 luaidhid na IV. MM. "Cu-dionaisc Ua Fergusa d'uibh Fiachrach d'ecce"—d'uibh Fiachrach tuaisceirt Chonnacht mar shaoilimse. In san m-bliadhain 791 do bhi Cu-dionaisc eile ann do fuair bas aunsin—"Cu-dinaisc mac Conghasaigh abb Arda-Macha." Deir ODonnubhain in a notaibh ag an m-bliadhain so go bh-fuil an *Cu-dinaisc* so air n-a chur sios i Saltair Chaisil i reim Airdeaspog Arda-Macha. Cia gnathach go leor 'na ainm-baistidhe e fad o, nil fhios agam a ndearnadh sloinne riamh dhe, ni mo an bh-fuil gne air bith don ainm air marthain in Eirinn andiu.

Ni fhaca me an t-ainm *Cu-finn* in aon saothar seanchais do na h-aoisibh meadh-onacha na deidheanacha, acht cuiridh *Tain Bo Cuailgne* in iul duinn gur mbac do mhacaibh Fhearghusa mic Roigh *Cu-find* airighthe. Is don Choin-fhinn so do bhi Dal g-Confhinn i d-tuaisceart Chonnacht, treabh dar sloinne *Ui Finn* iaramh—or h-ainmnigheadh Cui Ua bh-Finn ("Coolavin" i m-Beurla) dar ba thighearna i d-tosach na seachtmhadh. aoise deug Fearghal Ua

Gadhara patrún na g-Ceithre Maighistir. Sa' m-bliadhain 1037 do marbhadh *Cu-ionmhain* Ua Ruband tighearna Phuirt-Lairge le n-a chineul fein. Acht ní feas dam an bh-fuil foirm air bith do *Cu-ionmhain* 'na shloinne againn anois. Deanfaidhe "Mac Con-Inuna" no "Mac Inuna" de ag cur Beurla air.

In san ainm *Cu-glas* is doigh gur b'i ciall an chomhfhocail—ní h-e "uaithne" (*green*) na "gorm" (*blue*) cia go bh-fuil an da cheill so aige air choraibh cinnte—acht "liath" no "leath-bhan" (*gray*) mar ta fos in san radh coitcheann "capall glas" (*a gray horse*) agus in a leithid do raidhtibh eile, in nach coir *liath* do chleachtadh. Is ro arsaigh an t-ainm e, acht ní fuair na ainm díleas e acht uair amháin i bh-fiaitheas Chonaire Mhoir do ghabh ardríge Eireann deich m-bliadhna air trí fichedaibh reir na seanchaidheadh [aois an domhain 5091, .i. an cheud aois riangein Chríost]. Do bhí rígh Laighean san aimsir sin—Donn Deasa a ainm; agus do bhí mac aige dar' ainm *Cu-glas*, ba phrímh-shealgair don ardrígh. Ag seilg do Choinghlas la n-ann do teangmhadh leis go h-obann uaimh airíghthe in ar ghabh an fiadh agus na coin 'na dhiaidh. Chuaigh *Cu-glas* isteach da leanamhain, acht ní thainic se choidche air a ais, agus o sin amach ní facadh air an saoghal e. On la sin gus ándiu do thugadar na Laignigh air an t-slighe in a n-dearnadh an t-sealg sin *Bealach Chonghlais*, agus air an uaimh fein *Uainh Bhealaigh Chonghlais*. Se *Bealach Chonghlais* gnath-ainm baile bhig ata san tuaith da ngoirthear Condac Chille-Mantain andiu, acht do rinne lucht Beurla truailliughadh gan ceill don t-sean-ainm sin ag goireadh "Baltinglass" de.*

(*Le bheith air leanamhain.*)

**Ba h-Uath Bhealaigh Chonghlais* aon do na "prímh-secultaibh" do bhí d'fhiachaibh air gach ard-fhíle do bheith aige: acht deir O'Comhraidh (*Lectures* p. 586) gur ro bheag don secul do thainic anuas gus an aimsir iarríghthe.

[Do bhí aít eile, agus aon aít amháin, cho maith a's is fíos duinn, in Eirinn, d'ar bh' ainm *Bealach Chonghlais* in allod, acht ní thig linn a raib cad e an t-ainm a ta air anois. Trachtann Ceitinn air *Bhealach Chonghlais* eigin gar do Bhalte Chorcaíge, agus deir an Sheolbach (in a chlo de Ceitinn) nach bh-fuil an t-ainm ann anois.—F.E.]

THE OSSIANIC POEMS.

By Rev. JOHN JAMES O'CARROLL, S.J.

VII.

WE have already mentioned that besides Tirnanog, the Ossianic Society published other poems, which were in the form of dialogues between Oisín and St. Patrick. Before touching on them individually, we will consider, more fully than we have done hitherto, this bold Irish idea, pleasing at once to the poet and to the philosopher, of making a pagan of the wild Fenian times meet the Apostle of Ireland face to face, and compare with him the old order with the new. In studying Tirnanog, it was natural that our attention should be chiefly occupied with the wonderful story which Ossian there relates, and which accounts poetically for the origin of that peculiar and striking form of composition, the Ossianic Patrician Dialogue. We will now examine the use to which this form has been put in other cases than that of Tirnanog, whether it has been really devoted in the main to philosophical and poetical views, or, as has been supposed by Macpherson, whether its real development presents us with a vulgar and degrading burlesque.

We do not think that the philosophical development of this form of composition has been very happy. It is a form which seems to lend itself in an especial manner to noble and even sublime moralizing; but formal moralizing, in the good sense of the words, appears to have been generally eschewed in the course at least, if not always at the end, of our Irish imaginative compositions. Philosophical insight into the ways and characters of men, philosophical consistency in their representation, we find indeed abundantly, but an incidental philosophical statement, even a few wise moral saws, like the reflections of a Greek Coryphaeus, seem scarcely to have found place in the midst of our brilliant Irish prose tales and poems. The fault we believe indeed is in general one on the right side; but for the development of the

Ossianic Patrician Dialogue, it is peculiarly unfortunate.

It may of course, in a certain sense, be admitted that Oisín becomes a moralizer; but it must be remembered, in the first place, that in his moralizing, or rather ethical criticism, he was a violent partisan. And as he was a partisan on the wrong side, his criticism is no moralizing in the good sense of the word—it is introduced not to win assent but to excite wonder or amusement. In the dialogues between him and Patrick, it is the saint that ought to be the moralizer, and unfortunately St. Patrick is nothing of the kind. Indeed he appears to be a most dogmatic, uninteresting good man, short and dry of speech, and severe in doctrine and in life, with true kindness of heart for Oisín, and real intellectual curiosity about the olden time. He is indeed represented as guilty of what is called a pious fraud to secure poor Oisín's conversion. Herein he is made do wrong undoubtedly, but it is through ill-understood zeal and charity.

He is, however, most certainly quite the opposite of the St. Patrick whom Macpherson wrote of, as introduced into the Irish Ossianic dialogues. Macpherson in his "Dissertation concerning the Poems of Ossian," goes so far as to tell us that St. Patrick is there represented as married to Oisín's daughter. So very unlike is this to our Ossianic poems, that we find Oisín complaining of the celibacy of Patrick's clerics, among whom the helpless old pagan was reduced to live. We read in the "Lament of Oisín," "The food that abounds most with Patrick are bells screeching and howling, his crozier and his book of offices, and the continual genuflexions of the clerics: though great their piety and their prayer, I see no abundance to make up for it, but long fasting and scantiness . . . I see with them no young maiden, no woman married or single." And in the "Dialogue" Oisín repeatedly addresses St. Patrick by the title of "Chaste Cleric." We do not know exactly where Macpherson got his idea of the Ossianic Patrick who he says "drunk (sic) freely, and had his soul properly warmed with

wine to receive with becoming enthusiasm the poems." Dr. Joyce indeed remarks in his preface that "scraps and fragments of these tales have been given to the world in popular publications," but that "many of these specimens have been presented in a very unfavourable and unjust light—distorted to make them look *funny*, and their characters debased to the mere modern conventional stage Irishman. There is *none of this silly and odious vulgarity in the originals*." Dr. Joyce adds, very oddly, in a note: "Macpherson never sinned in this way." He means of course to allude to the poetry, not the prose, which the celebrated Scotchman published. However the error or the sin originated, it is clear that Macpherson's St. Patrick is by no means the saint of our Ossianic poems.

What is more, not Macpherson's St. Patrick, but our own Ossianic St. Patrick, the grave, earnest missionary, was a well-known character in Highland poetry in Macpherson's time. We find in the report of the more than once quoted Highland Committee, that both Lord Webb Seymour in South Uist, and Mr. Hill in his dealings with the "very ingenious" blacksmith MacNab, came on Ossianic-Patrician Dialogues just like our own. After noticing that besides poems, "there are a number of tales current among the people, attributing to the Fingalian heroes the power of giants, full of miraculous events and most romantic superstitions," in short, Ossianic prose tales with all the Irish characteristics. Lord Webb goes on to mention that Mr. McDonald, whom he calls according to Highland custom by the name of his place, Scalpa, "told us of a dialogue in verse betwixt Ossian and Peter of the Psalms (supposed to be one of the first Christian missionaries)." Here we must beg the Irish reader to remember that Peter and Patrick were declared not many years ago at a trial before the House of Lords, to the very great astonishment of a learned English judge, to be in North Britain one and the same name. "Of the Psalms" is a well-known affix to St. Patrick's name in Irish. The account given of the dialogue between

"Peter" and Ossian shows us the "supposed" early Christian missionary doing just what we read of in our own Ossianic poems. "Peter," says Lord Webb, "is endeavouring to convert Ossian, who is represented as extremely old."

Mr. Hill is a great deal more particular. From his friend, the ingenious blacksmith at Dalmaly, he got an Ossianic manuscript, he calls "Peter" Patrick, he gives Gaelic verses at full length. In his edition of the dialogue between Patrick and Ossian, the eighth Gaelic verse corresponds to the first in the "Dialogue" published by our own Ossianic Society; the first line indeed is exactly the same in both the Scotch and the Irish form, the second has "the psalms" in Scotch for "the psalm" in Irish, and the third and fourth lines are so like in both languages, not only in sense, not only in words, but even in the collocation of words, that it would be quite impossible to consider such a resemblance accidental, even in the case of bards accustomed to the Ossianic style and manner. In the course of the dialogue we find, of course, our own Ossianic St. Patrick. Mr. Hill remarks in a note: "St. Patrick, Jesuit-like, seems willing to compound with Ossian; and to admit the pagan songs, provided Ossian on the other hand would admit Christianity." Neither Mr. Hill nor Lord W. Seymour has the slightest admiration for Patrick or for Peter. He is but a poor "polemic." But neither of them seems to have the slightest idea that the poor missionary's way of living was in any degree unworthy of his vocation, or that he was in his dealings with Ossian anything like the "Hail fellow! well met!" of Macpherson. Indeed, in the twenty-fifth stanza of Mr. Hill's "Dialogue" Ossian addresses St. Patrick as "New Roman Cleric!"

The reader will admit that this does not appear to be exactly the style of a father-in-law. Everything we can make out about the Highland poems, as well as the Irish ones, seems to lend no countenance whatever to the idea that any family connexion between the pagan and the missionary ever entered into the imagination of the old Celtic bards. Yet the idea does

not seem to have originated with Macpherson. Both Lord Webb Seymour and Mr. Hill have it, unfortunately for its value, in different forms. Lord Webb says that "Peter" had married Ossian's daughter. Mr. Hill, after mentioning that Ossian was usually represented as Fingal's son, observes "MacNab said St. Patrick was Fingal's son." It should seem that the supposed relationship was a theory started by Highland *viva voce* commentators, to explain the intimacy between Ossian and the saint, which they found sung of by the bards. Unfortunately for it, like other theories of commentators, it appears to be, to use a mild term, quite unsupported by the authors.

Notwithstanding the unpleasing appearance, on the whole, of the austere St. Patrick of the Ossianic poems, it seems to us undeniable that there was great activity of thought displayed in confronting him with the wholly heathen-minded Oisín. In the piece called especially, as we have already remarked, The Dialogue of these two personages Oisín relates story after story of the old Fenian days to Patrick. We have not time to enter upon the description of these brilliant pictures, suffice it to say that they are poetically written after the manner we have sketched. But there recurs again and again throughout these poetic rhapsodies of the old man, whose mind and memory are clear about early days, the hard *practical* struggle of principles *set before us in their tangible conclusions for ordinary life*, and renewed with clear, plain harshness by the pagan and the saint. Here if the saint is the strict ascetic, Oisín is represented with painful consistency and truth to nature, as almost beyond the stage of the "lean and slippered pantaloons;" and turning from the recapitulation of past glories to inveigh, with something of the bitter helplessness of second childhood, against the poor diet of Patrick and his clerics. Patrick encourages him, indeed, to speak historically of the past, but checks his gross moralizing, asks him to recount events, warns him not to dwell with attachment on his recollections of persons. But at times they both speak in very

elevated terms, even in the midst of their wrangling; the saint proclaims the power of the Creator, the works of the Most High, and the poet, with almost startling boldness, makes the pagan boast with preference of the wild prowess of Fionn and his companion heroes. In the piece termed the "Lament of Oisín," we have no stories of the past, but the contrast between Oisín and Patrick worked out in what we call the plainest and most natural form. The poem opens with a long lamentation from which it has its name. There Oisín first calls on his old companions, distinguishing their different characters as he invokes them; he then turns to speak of the God of Patrick, and asks from Him to be removed like his companions from the hateful clerics; but after some time, abandoning this prouder language, insists more grossly than hitherto on mere food, indulges more at length in vituperation of the clerics, then bursts into slighting and threatening language towards the Most High, but soon grows humble, and declares in his wretchedness that he is ready to serve God for food. There is surely deep philosophy, satirical insight in all this. St. Patrick works on Oisín in his softened mood, and succeeds in making him consent to everything he is told is necessary. But there is a considerable play of quiet irony in describing how as the saint gets his unpromising convert right on one point, he suddenly finds him speaking shockingly in his pagan simplicity on another. At last the grand closing comes. Oisín feels, we are told, the first sting of death, in the words of the original, "the first sharp arrow that death darted into his bosom." There are some fine passages between the two speakers about the approach of the dread visitation. But the lines with which the author concludes the poem are so calmly sublime, and yet terribly pathetic, that we cannot help giving them in full from Mr. Standish Hayes O'Grady's translation.

"The weakness of the extremity of death came full upon Oisín indeed most miserably. Alas! he then took no delight in the mighty Oscar, or in Fionn of the

hosts! The body was deserted in every limb by its vigor, its nerve, its strength, its motion; Thus was overthrown by death Oisín of the Fenians who had been but foolish. Thus it was that death carried off Oisín, whose strength and vigor had been mighty; as it will every warrior who shall come after him upon the earth. That it is which shall, indeed, vanquish all that shall come, and which has vanquished all that ever yet have come; without distinction of form or choice, whether they be wretched or mighty."

Here we have a rare instance, at the end, of the moralizing which we so often miss in the *course*, of an Irish composition.

(To be continued.)

Notes and Queries.

REPLIES TO CORRESPONDENTS, &c.

I. "PALAEOGRAPHICAL MINUTIAE."

[Having asked and obtained permission from the proprietors to copy the following letter from the *Irish Ecclesiastical Record*, we beg to direct our readers' attention thereto, and also to the remarks appended, and join in the hope expressed that the original entry may be carefully examined. We must at the same time express our surprise that any writer aware of the existence of the *Gaelic Journal* could assert that "Celtic students in Ireland have no medium of intercommunication, &c."—*Ed. G. J.*]

(From the *Irish Ecclesiastical Record* for April.)

"EXPLANATORY NOTE.

"SIR,—In the *Record* for October, 1880, I had occasion to quote, from the Fac-simile (R) in O'Curry's *Lectures*, the well-known entry in the Book of Aumagh: Sanctus Patricius iens ad caelum, mandavit totum fructum laboris sui, tam baptilismi, tam causarum quam elemosinarum, deferendum esse apo-tolice urbi quae scotice nominatur Aird Macha. Sic reperi in bibliotheca Scotorum. Ego scripsi, id est, Caluus perennis, in conspectu Brian, imperatoris Scotorum, et quod scripsi finiiit pro omnibus regibus Maceriae.

"I added, in a Note, that there were some blunders in O'Curry's transcript, the most inexcusable of which was the Latin genitive, Briani,—the Irish *Briain*, instead of Brian." [sic.]

"Last week my attention was called to the fact, that a portion of the entry containing this blunder has been copied from the *Lectures* into the *Gaelic Journal* (p. 36). Allow me therefore to supplement briefly my original statements.

"The following is a full list of the misreadings referred to:—

1. Coelum, for caelum.
2. 3. Baphtisiam, " baphtismi.
4. Quod, " quam.
5. Que, " quae.
6. 7. Bibliothicis, " hibliothica.
8. Briani, " Briain.
9. Que, " quod.

"The explanation of the foregoing errata is, that O'Curry—der keine linguistischen Kenntnisse besass. Windisch: Irische Texte, p. 152—in this, as in similar cases, unfortunately neglected to avail of competent assistance. But what is surprising is, that he failed to recognise an Irish word, wherever placed.

The collocation, *Briain imperatoris*, is an instance of that mixture of Irish and Latin which is so characteristic of our National MSS. In the Facsimile, the three lines forming *i* and *n* are all connected; a circumstance which gives them the appearance of an *m*. To show how impossible is the reading *ni*, we have only to bear in mind that in Irish MSS, as a rule, when *i* immediately follows, it is not joined to, *n*. In proof of this I may quote *perennis, omnibus*, and *fuuit*, from the entry given above, and direct attention to other words, which it is unnecessary to copy, in the Facsimile of a page of the Ambrosian Codex, in the first volume of Ascoli's Edition. The same holds good even where no ambiguity can arise, as in *Dni*, the contracted form of *Domini*, in the Milan MS.

"Sometimes, though not often, *i* is connected to *n*. But then its identity is evident at a glance. For, it either has the acute accent; or is appended, as in *fi, si, ti*; or has the angular head, and the upper part of the down stroke, thickened. Of these distinguishing marks, the first is shown in O'Curry's Facsimile E. Naemani; the next in *u, uenius*; and the last in *o, nimidi*.

"I have to apologize for thus occupying your space with palaeographical minutiae. My reason for doing so is, that Celtic students in Ireland have no medium of intercommunication such as the French possess in the *Revue Celtique*, and the Germans in the *Beiträge zur vergleichenden Sprachforschung*.

"B. MACCARTHY D.D."

This letter is particularly important, as though its main subject belongs to palaeographical minutiae, and is the question what appears an *m* in a MS. is to be read *in* or *ni*, the writer at the same time refers to two points in particular, of more general and higher interest. Judging that O'Curry's reading of the apparent *m* was a blunder, he maintains that O'Curry failed from having "in this, as in similar cases, unfortunately neglected to avail of competent assistance." And seeing that the change in reading which he recommends turns what was a Latin genitive form into a simple Irish genitive, he remarks that we have here "an instance of that mixture of Irish and Latin which is so characteristic" of our National MSS. We do not think that O'Curry's reading of the pseudo *m* was the consequence of neglecting to avail himself of competent assistance, and cannot look upon an Irish genitive in the place referred to, as an instance of the characteristic mixture above mentioned.

We do not of course know what are the "other cases" to which Mr. MacCarthy alludes, but there can be little doubt that so far as verbal criticism was concerned, O'Curry availed himself of competent assistance. As a reader of Irish MSS. written in middle or modern Gaelic, he stood clearly foremost amongst all Celtic scholars. O'Donovan surpassed him, we believe, in antiquarian

topographical knowledge of Ireland, as well as in grammatical science. But O'Donovan himself, in the preface to his great work, bears to Eugene O'Curry the extraordinary testimony, that he had read much in Irish that had been read by no other living scholar.

On the other hand, O'Curry was never tired of reminding people of his own ignorance of Latin, and in the introduction to his Lectures on MS. Materials, he even shows us that he felt that deficiency so strongly as to have considered that it quite unfitted him for the chair of Celtic literature.

With regard to the very passage to which Dr. MacCarthy refers, O'Curry tells us (MS. Materials) how he had once heard it discussed by O'Donovan and Petre, how when they were unable to explain what the last word *Macleriae* referred to, he asked them to give him the English of that Latin word, and on hearing that it meant *a wall*, at once pointed out that it must naturally stand for Cashel, the chief city of the Munster Kings. It surely appears almost incredible that such a man as this, who had in this precise passage actually translated, with the help of O'Donovan's Latin, what had puzzled O'Donovan himself, who had thus felt in the strongest way the advantage of securing the information a scholar could give, would himself, with assistance at hand, have chosen to edit this Latin passage without consulting any scholar on the subject.

But in addition to these general views, we have most strong internal evidence that his reading the pseudo *m* as he did, was the result, not of his having neglected, but of his having had recourse to help. His reading of the "*m*" shows us that he refused to recognise the word in which it occurred as Irish, and accepted it as Latin. That he should have done this purely of himself; that he, so versed in Irish manuscripts, was unable to do what we all have to do constantly in reading letters, viz. analyze what appears to be an *m* and read it as *in* or *ni*, this indeed is something which seems incredible. No wonder Dr. MacCarthy declares it "surprising" that "he failed to recognise an Irish word wherever placed." We cannot but feel satisfied that he fully recognised the letters in question as sufficient to spell the Irish word *Briain*, and that he felt he knew too little of Latin to venture of himself to say that those same letters could represent a Latin form. But then we know he was not left to himself. We know of course that he had competent assistance. He mentions at the end of his preface to his first Lectures the obligations he was under to many for their aid. We can understand how some one of his kind and admiring helpers, who knew Latin, must have pointed out to him, that in this Latin passage where "*m*" appeared, the word it terminated ought to be expected to have a Latin form and end in *ni* rather than *in*. We can understand how strongly this view may have been urged; O'Curry may have been reminded how the old writer insisted on giving even to Cashel the Latin name which it had needed such ingenuity to understand; it may have been pointed out to him that when the writer decided to use the word Armagh in the Irish form, he did so, carefully setting before it the circumlocution "which is called in Gaelic." But a great deal less than this would have been enough to make O'Curry think that in the Latin passage, where Maelsuthain called himself Calvus Perennis, he had given his master also some kind of Latin name. By supposing that O'Curry availed himself of competent assistance from a Latin scholar, there is no longer any difficulty in understanding how O'Curry chose to read *Briani* instead of *Briain*. If on the contrary we adopt Dr. MacCarthy's explanation that O'Curry neglected competent assistance, the thing remains, as Dr. MacCarthy

himself acknowledges, "surprising." We certainly must prefer the explanation, which both appears antecedently probable, and, when once given, leaves nothing behind it to continue to excite surprise.

In the second place, supposing that the proper reading is, as Dr. MacCarthy maintains, the Irish genitive *Briain*, we must still dissent from him when he calls this an instance of characteristic mixture of Irish and Latin. There is here question of the introduction of an Irish genitive in the case of a proper name, and in apposition to a manifest Latin genitive like *imperatoris*. Now the introduction of this into a language with genitive cases like Latin, is no more "characteristic," no more *regular*, than the introduction of nominative plurals like the *Fabii*, the *Horatii* and *Curiatii* into English. We have indeed a "characteristic mixture" of Irish and Latin to show. But a reader will easily see that it is very different from writing *Briain* beside *imperatoris*. The following is an example of what we may really call characteristic. It is the entry of the death of Cuchullain in the Annals of Tighernach, as published by O'Connor.

Mors ConculLain fortissimi Herois Scotorum La
 lughao mc na tpi con 7 La hepc mc Cambpe mapep.
 vii. mbl. a sep m uap do gabh saipceo, xvii. an
 can ba ambaroh tana bo Cuailgne, xxvii. an tan
 aobath.

If after Mors ConculLain fortissimi Herois Scotorum we found all the rest in Latin, we should have almost a parallel passage to the entry of Calvus Perennis in the book of Armagh with the reading *Briain* which Dr. MacCarthy insists upon so strongly. But we cannot admit that the passage would then continue to be a "characteristic mixture" in the sense in which it is now so called. If even all the proper names preserved their Irish form and all the other words were written in Latin, the prepositions and the words referring to years and age, the mention of Cuchullain's knight-hood, of his campaigning and of his death, beyond question, the characteristic "*maccaronism*" of the extract would disappear. Surely it is considered natural enough to write in Latin our modern proper names in their own native forms. It is not considered always necessary to change Hermann into Hermannus or Arminius. Even Boeckh himself in his great work on Pindar, after talking of "Hermann rationes" mentions with complacency "Jo. Jac. Fries" and "Ludolphus Georgius Dissen." We cannot admit that the memorandum of Calvus Perennis would be a characteristic mixture, if it had *Briain* along with *imperatoris*.

But had it? On this point too we venture to make a few remarks.

It is clear from what we have said, that on general grounds we cannot object very strongly to the new reading *Briain*. It does not seem to us in any way ridiculous, or out of place, or improbable, even in the man who called himself "Calvus Perennis," and Armagh, the apostolica ribs, "quae Scotice nominatur Ardd Macha." We must admit, indeed, that the Latin form *Briani* appears to us still more likely to be what such a man would choose to write. But the extra antecedent probability seems after all so slight and problematical, that we are fully prepared to accept the other reading, if it be really proved to exist in the manuscript. This, we venture to say, Dr. MacCarthy has by no means demonstrated.

He tells us indeed that "to show how impossible is the reading *ni*, we have only to bear in mind that in Irish MSS. as a rule, when *i* immediately follows, it is not joined to *n*." But, in the first place, we cannot see the cogency of this reasoning. We cannot see how

the existence of a general rule—a general rule understood as Dr. MacCarthy understands it here—that is, of a general rule which has exceptions, such as Dr. MacCarthy notices in regard to this rule himself—we cannot see, we must say, how the mere existence of such a rule, open as it is to exceptions, can prove that in a particular case like ours one of the exceptions does not occur. Secondly, even supposing that no exception can occur here, though it would then be true that the *m* could not stand for *ni*, we might be still as far as ever from establishing that it could stand for *in*. To establish this, we should have expected from Dr. MacCarthy in favour of *in*, the counterpart of his statement about *ni*; we should have expected him after setting up as rule No. 1, that *i* was not joined to a preceding *n*, to maintain as rule No. 2, that *i* was joined to an *n* following it. This he has not done. From beginning to end of his letter there is not the slightest attempt to give any positive, direct argument in favour of explaining the *m* as an *in*. This leaves it open to a reader to regard the *m* in the MS. as a mere true *m*, written by mistake, through distraction or some other cause, and in no way showing whether the word was intended to be *Briain* or *Briani*. Dr. MacCarthy indeed directs the reader's attention to the words in the face-*in*ile *perennis*, *omnibus*, and *funiit*, where he shall see that the *i* that follows *n* is not connected with it. Unfortunately the attentive reader must notice, at the same time, that the *i* which precedes *n* in *funiit* is not connected with it a whit more.

After speaking of the rule of not joining *i* to a preceding *n*, Dr. MacCarthy proceeds to treat of the exceptions to that rule, which he exemplifies in the three words *Nueman*, *veniens* and *nmdil*. He tells us here that when *i* is joined to a preceding *n*, its "identity" can be recognised at a glance, as it has some one of three clear characteristics. Now we are quite willing to acknowledge Dr. MacCarthy's superior skill and wide acquaintance with manuscripts. We heartily welcome from him this rule, as well as his first one, provided always that it is understood as a general rule admitting of exceptions. But we cannot admit that it is a rule without exception. For if it were, we cannot believe that O'Curry, who had devoted his life to reading Irish manuscripts, would either of himself, or by the advice of any friend, have ever consented to recognise, in spite of it, that *i* was here joined to a preceding *n*. He may indeed have been mistaken in supposing it. But he, the great Irish manuscript student, cannot have erred so grossly as to admit a reading contrary to what must be recognised as an absolutely universal rule in Irish manuscripts. He believed, as the result of his experience, that the "*m*" in question might well be supposed to stand for *ni*. It is impossible for us to think that this supposition, mistaken though it may be, can be contrary to an absolutely universal rule for manuscripts. We do not therefore believe that Dr. MacCarthy's (no doubt very useful) rule about exceptions is absolutely universal. And once it is not absolutely universal, the present case may well be one of the exceptions.

But can no positive argument be brought forward? Are we condemned to argue merely indirectly about the "*m*" and speak only of what it cannot stand for? Is it not possible to point out some characteristics of its formation which may tend to show with some degree of probability what it stands for in reality? We think a little at least may be done in this way.

In the first place we notice that in this "*m*," which ought to be either *iu* or *ni*, the middle down-stroke is less distant from the last one than from the first. To a person

accustomed only to the writing of the present day, it would probably seem that the more closely connected strokes represent one letter, *n*; the more solitary looking one *i*; and that as the solitary looking one comes first, the reading must be *in*, exactly as Dr. MacCarthy proposes we should read. But it is needless to say that the fac-simile is to be read according to the way letters were formed by the original writer, not according to the way letters may be formed to-day. And looking at the admitted examples of *ni* to which Dr. MacCarthy calls our attention in the fac-simile, the word *perennis* in the line above, the words *fruit* and *omnibus* in the next line but one below, we shall perceive (possibly to our surprise) that though the letters are, as Dr. MacCarthy rightly observes, not joined, nevertheless the last stroke of the *n* is nearer to the *i* that follows it than to the first down-stroke of its own letter. This is not indeed a matter that should astonish any one who is accustomed to the "appended" *i*; of which Dr. MacCarthy speaks. But whether it be expected or not, the fact is indisputably as we have said. Consequently, in this fac-simile, we ought naturally to regard the first pair of strokes, which is the wider one, as representing one letter, *n*; and the second narrower pair as standing for the latter half of *n*, with *i* subjoined.

One other characteristic may be noticed which tells on the same side. The *n* we see separated from the *i*, in the three words lately mentioned, as elsewhere, has its second stroke decidedly more curved than the first. In the *m* we have to study there is very little curvature anywhere, it is true; but there is clearly a little more of a bend in its middle down-stroke than in either of its two others.

All this is indeed but little. Yet it is more than has been brought forward on the other side. We must say that while we consider Dr. MacCarthy's reading good, we look upon O'Curry's as better still, *from the evidence before us at present*.

We venture to hope, however, some scholar may be found who will examine the original entry itself, and throw further light upon the question.

Gaelic Union Publications.

THE IRISH LANGUAGE HEAD- LINE COPY BOOK.—No. 1.

Our readers will have observed through the announcement elsewhere in this *Journal* that Mr. Chamney has just published the first number of a series of Irish Language Copy-books for the "Gaelic Union," to rank in future among the useful and popular publications of that body. It is expected that the popular feeling of the country will henceforward assert itself in extending and acquiring a knowledge of the National language; the boys and girls attending the National Schools are the recruits in the army of progress, and it is for them the

copy-book has been written and published. Once a few boys in a school procure copies and "break the ice," the matter becomes contagious, and even if, through the desperate scramble for results now going on through the country, there is little time left to write an Irish copy, the pupils will be sure to write them at home if they only get a word of encouragement. It is well known that what is written makes the deepest impression on the mind as well as on the memory; there is therefore no excuse for not learning *Irish* when a copy-book can be had for a *penny*. Everywhere Irish boys and girls will find persons to pronounce the Irish words for them and tell them the corresponding English words. The *copy-book* and the First Gaelic Book (price *one penny* each part) should go together, and be conned and learnt together. One word to the teachers. It is they who can either make or mar the good work. By distributing even a *dozen Irish copy-books* among the most advanced boys in the school, a teacher will be assisting in preserving the Irish language. Why not give Irish copy-books as premiums? The next point is that results' fees should be obtainable for second, third, and fourth class pupils for handwriting in Irish, and for a fair knowledge of the First Irish Book. If the teachers' associations throughout the country consider this matter, and think well of adopting resolutions bearing on the point, they may rely upon it that such resolutions will be carefully copied by the Gaelic Union, and pressed in the proper quarter. But copies of the resolutions should also be forwarded, to be laid before the Commissioners at the Education Office. *The English of the Irish words in copy-books will appear in our next number.*

This copy-book has been prepared by the same hand that produced, six years ago, the first Irish copy-book ever issued. It has been carefully lithographed from his handwriting by the City of Dublin Steam Printing and Lithographing Co., Abbey-st., and published by Mr. A. E. Chamney, 4 Lower Ormond-quay, Dublin.

(To be continued.)

Correspondence.

THE "TIMES" ON THE GAELIC MOVEMENT.

[Second Letter: see p. 25.]

TO THE EDITOR OF THE "GAELIC JOURNAL."

DEAR SIR,—All Saxons and Celts, will be glad of the inferences from the facts stated by the Census Commissioners, in their Report published since I last wrote to the *Journal*—that the Irish language is likely to be preserved for many future generations of Irishmen; and that, so far from its being unable to assimilate nutriment, it has shown itself capable of very considerable development within the census decade, twenty per cent. having been added within that period to the number of Irish speakers who were in the island at the Census of 1871. This has surprised alike those who wish the old tongue to be preserved, and those who think that its extinction would be for the benefit of the country. It is very hard to extinguish the language of any of the higher varieties of the human family. The son of our great antiquarian and scholar, Dr. O'Donovan, found in Merv seven families of Jews who have been settled there "from time immemorial," and who, with their religion and customs, have also preserved their *Language*. The English language had been proscribed for three hundred years after the Battle of Hastings—so far, at least, as influence and fashion could proscribe it. It was banished from the presence of royalty and of the nobility; from the courts of law; from the pulpit, as much as could be done; from the schools, in which the Norman-French only was taught. The children of the nobles were sent to France to be educated. Henry II., the fifth of the Norman Kings in England, did not know what the English word king meant; and his successor, though a scholar, did not know much more of the language of his subjects in England. And, so far from being relaxed with time, these penal influences had become more stringent than ever in the beginning of the reign of Edward III. But towards the end of this reign, after three centuries of Norman rule, it was found "that the French language was so unknown in England that the parties to law-suits had no knowledge or understanding of what was said for or against them, because the counsel spoke in French." A law was, therefore, passed in 1362, which enacted that all "causes should be pleaded, etc. in English;" and by the year 1385 the teaching of French in all the schools had been discontinued, and English substituted. This attempt to extinguish the English language, and to instruct the children of England through the medium of an unknown tongue, failed most signally, as all such attempts have failed everywhere. Strange to say, Dr. Keating holds up William of Normandy as tolerant and Christian, because he did not extinguish the language of England and by the extinction of the English race. He says:—*An cí, tomoyro, do gni gabaltur Chriostamail, in múcann an teanga b'ior poime 'ran éic éunear po na p'áct, águr y map rin do rin William gabaltur do na Saorab. nion múc teanga na Saorab.* "He, however, who makes a conquest like a Christian never suppresses the ancient language of the country he reduces to obedience; and so William, when he conquered the English, did not abolish the use of the English dialect" (Keating's Ireland, Halliday's edition, Preface, pp. xlviii., xlix.) The worthy Doctor thought no penalty that did not entail at least forfeiture of goods worth mentioning,

though the Emperor Julian believed that he would be able to stamp out Christianity by turning law, by the light of his countenance from the Gallican, and forbidding them to teach grammar and rhetoric. At any rate, the proscition of the English tongue did not extinguish it in England; on the contrary, many of the nobles, after a time knew no other language. Similarly, in spite of every prohibition, the Norman invaders of Ireland learned the Irish language so generally that Lionel, Duke of Clarence, the son of Edward III., by the statute of Kilkenny in 1367, punished the use of the Irish tongue *within the pale* by the forfeiture of the offender's property. And did this penal statute extinguish the Irish tongue even within the pale? No; one hundred and twenty-eight years afterwards, when by Poyning's Act the other portions of the Statute of Kilkenny were re-enacted, the provisions having reference to the use of the Irish tongue and to riding without saddles were not re-enacted; "both of these practices had become so universal that it was thought to be hopeless to forbid them" ("Kingdom of Ireland," page 78). Two hundred years more brings us to the Revolution, and in that time all the Irish-speaking portions of Ireland were twice depopulated, or nearly so, and twice planted again from England; and so complete was Cromwell's clearance of the three provinces effected, as Mr. Prendergast somewhere states, that three old men had to be brought back from Comaught to point out some boundaries on the Marquis of Ormonde's property. And the end of all this was, says Mr. Walpole, that "Forty years after the settlement had been accomplished, numbers of the children of Cromwell's soldiers were unable to speak a word of English." Two centuries more have passed away since that time; a great portion of Ireland was once more confiscated; half a million of *Irishmen* in fifty years died in the service of France, and the penal laws deprived the Irish-speaking people for a period of *education* altogether. After a time the slaves became a dead letter, and the people were allowed to educate themselves as best they could. But a worse enemy than even the penal laws had risen up against the language and literature of Ireland. This enemy was fashion. Fashion drove these values. All the fashionable and intelligent (?) people scoffed at them. With Irish, it was believed, as it is still believed by the very ignorant, prevented a person from writing a good English hand; and speaking that language, and especially reading it, gave to the accent a vulgar tone that could never be remedied. The Irish people are great lovers of learning; they are also most affectionate parents, and these two admirable traits in them we make the principal instruments to extirpate the Irish tongue. The eager desire of Irish parents to see their children educated, solar overcame their natural affection for these children, that they gave them up to be mangled by the more illiterate of the brutal hedge-schoolmasters, in order to take the Irish out of them. This flogging the Irish out of the children of Ireland was, it appears, practised in most parts of Ireland incessively. When I was four or five years of age I heard my father describe his meeting a little fellow named Hanigan coming into my native village to school, with a tally tied under his chin. This tally—a slender piece of wood—would become notched if the wearer of it spoke a word of Irish—so the truthful parents and teachers told the children. This little boy, on being asked some question on Irish on his way to school, only shook his head, made a sort of a humming noise, and pointed to the tally under his chin. For y years after his time I asked a school-fellow whether he had a recollection of Seágan Saoy (Cheap John), the teacher who had put on the tally. "No," he replied, "except seeing my brother Robert's

back all cut from a flogging he gave him." Nor have I any recollection of this teacher's appearance or of his school, except seeing a boy of about nine years old, with his little coat off, tied across the table while the master flogged him. I recollect distinctly his screams and struggling, and that at last he drew the table over and lay under it. The boy whose back is referred to above as being cut did not speak a word of Irish until he was twenty years of age, though neither of his parents could speak more than a few words in English. A priest, who has made much use of the Irish language in his missionary labours, told me that twenty years after Chemp John's time he, with his brothers and sisters, regularly left the school in the evening when the Irish catechism was being taught. Living in an Irish-speaking locality, he could not avoid learning a good deal of the language, which he afterwards studied in college, and which, as said above, he has turned to very good account on his different missions. In the courts of justice, too, the Irish language as a rule was sneered at, and the witnesses who could speak a few words of English were forced to give their evidence in this language. It is but a short time since the judge has left us who, in the most Irish-speaking district in the country, refused to allow their expenses to any but English-speaking witnesses: the father of this judge, I believe, spoke Irish well. This is a point of such importance that all should understand it. Witnesses are compelled to try and tell the truth, and often to reply to puzzling questions, in a language that they do not understand, whereas they would have explained what they had to say as well as the lawyer examining them if allowed to speak in Irish. This subject was incidentally referred to in my former letter in an excerpt from Dr. Sigerson's Report; but as all should be well instructed on it, the following extract is given from "Sketches in Ireland," by the Rev. Caesar Otway. He was in Lord Bantry's domain with a friend, he tells us, and:—

"A shower of rain sent us to seek shelter in the hut of the man who looks after the pheasants. He was alone, and, with all the civility that never deserts an Irishman, he welcomed us in God's name, and produced stools, which he took care to wipe with his great coat before he permitted us to sit upon them. On inquiring from him why he was alone and where were his family, he said they were all gone to Watch-Mass (it was the Saturday before Easter Day). 'And what is the Watch-Mass?' He could not tell. 'And what day was yesterday?' He could not tell. 'And what day will to-morrow be?' He could not tell. 'What! Cannot you tell me why yesterday was called Good Friday and to-morrow Easter Sunday?' 'No,' Turning to my companion, I was moved to observe, with great emphasis, how deplorable it was to see men otherwise intelligent so awfully ignorant concerning matters connected with religion. 'Not so fast with your judgment, my good sir,' said my friend. 'What if you prove very much mistaken in this instance concerning the knowledge of this man? Recollect, you are now speaking to him in a foreign tongue. Come now, I know enough of Irish to try his mind in his native dialect.' Accordingly he did so; and it was quite surprising to see how the man, as soon as the Irish was spoken, brightened up in countenance, and I could perceive, from the smile that played on the face of my friend, how he rejoiced in the realization of his prognostic, and he began to translate for me as follows:—I asked him what was Good Friday? 'It was on that day the Lord of Mercy gave his life for sinners: a hundred thousand blessings to him for that.' 'What is Watch Saturday?' 'It was the day when watch was kept over the holy tomb that held the incorruptible body of my Saviour.' Thus

the man gave in Irish clear and feeling answers to questions concerning which, when addressed in English, he appeared quite ignorant; and yet of common English words and phrases he had the use, but, like most of his countrymen in the south, his mind was groping in foreign parts when conversing in English, and he only seemed to think in Irish: the one was the language of his commerce, the other of his heart."

Such is the illiterate Irish-speaking peasant in Cork. Dr. Sigerson in Connemara found him, when "questioned in the native tongue, expressing himself with correctness, and often with remarkable grace." Professor O'Mahony found that the young Irish-speaking children in Donegal "almost invariably hit on the right idea with almost metaphysical precision when they explained [the meaning of a word] through the medium of the Irish." In Waterford, too, he and Mr. Curry, agent to the Duke of Devonshire, in the presence of the duke, "put several questions to the children of the lowest classes in Irish, and they answered them to their satisfaction." Throughout Ireland, in the National Schools, the same questions are given to the children in the several classes respectively, so that the comparative intelligence of the children in these schools can be tested as conclusively as their physical powers could be tested in field exercise. In the English-speaking portions of Ireland the school-houses and all the school appliances are better than in the Irish-speaking localities; the roads to school are better; the children are better off in respect of food and clothing; the teachers are at least as good—they should be better, for the good teacher from the West is often found coming to the East, on account of the higher emoluments to be found in this latter quarter of the island; and, in spite of all these disadvantages, the Irish-speaking children, by their natural intelligence, earn higher, far higher, results fees than their little kindred in the English-speaking quarters. And whence comes this natural intelligence? It comes, doubtless, from the prevalence of the Irish language in the seaboard district—there is no other way of accounting for it. It is further to be remarked that no use has been made of their knowledge of the Irish language to instruct these children; their superiority is derived solely from their superior natural intelligence. But would instructing these Irish-speaking children through the medium of their native language be an advantage? Sir Patrick J. Keenan, in his reports and evidence, has so incontrovertibly proved this that all adverse pens and tongues have been completely silenced—not a single line in answer to his reasoning on the subject has ever appeared, so far as I am aware. And in practice, the people of Wales have put the question beyond yea or nay. In Wales the Welsh language is not taught in the National Schools; it is taught at home and in the Sunday Schools, and the poorer Welsh children come to the National Schools with just as little English as the children of Ballyferret or Camus. In school they are taught in English—taught reading, arithmetic, grammar, geography, along with English-speaking children, with children who spoke English in the cradle, and nothing but English ever since. And the Welsh children are able to hold their own against these—so says the Rev. Mr. Pryce, one of her Majesty's Inspectors of Schools in Wales. He says:—"Practically I do not find that 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 English-speaking districts. When it is considered that very many of those 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 wonder

at the proficiency with which some of these poor Welsh children read English books." The explanation is quite easy. Listening to shrewd parents like Lord Bantry's man, they learn shrewdness; they speak their native language at home and at play without let or hindrance; they then come to school to a teacher who knows their own language, and who will tell them the names of turf, bog, and all other objects in Welsh. Thus they are able to contend in English with their English-speaking school-fellows, or with the children in the other portions of England. It is sad to contrast these Welsh children with the poor little ones of Coumeenole, where "the young children, though they attend school, and are able to read the Third and Fourth Books tolerably well, feel wholly at a loss to comprehend any question addressed to them in English." The little fellows of Coumeenole have received from Nature talents and faculties as good as those of their little Welsh cousins—the systems of education make all the difference. When, a century and a half since, the Welsh people had made considerable progress towards voting their own language unfashionable, one man, the Rev. Griffith Jones, turned the tide. "Ireland had no man like Dudley," said Sir Robert Kane. Alas! she had no man like the Rev. Griffith Jones. It is certain—at least, I have no doubt on the subject—that Sir Patrick J. Keenan, had he been untrammelled, and had he been in a position of influence like the Rev. Mr. Jones, would have acted the part of this gentleman in Ireland; but then perhaps the loss to others of our school children would be comparatively great. He, without any doubt, recommended, and with all his heart, that the Irish-speaking children of Ireland should be instructed rationally. Had he been listened to, how many thousands of the children brought up in ignorance would be enlightened—how many kept from vice, from being outcasts? The school managers in these poor districts have made superhuman efforts to educate the little ones under their charge. Can nothing, will nothing, be done to help them? Surely, neither the hand nor head of Sir Patrick has yet lost its cunning. When he recommended to the powers that be the advisability of having the Maltese children instructed through the medium of their own language, his recommendations were listened to and acted upon. There are in the Irish-speaking districts of Ireland at least three times as many children as in the Maltese Islands, and to whom it is as indispensable that their instruction should be in Irish, as it is to the children of Malta that theirs should be in Maltese; and there are as many more in Ireland who are more or less bilingual, and to whom a word, a hint, or a question in Irish would occasionally be of the greatest advantage. Is there nobody to speak for the poor Irish-speaking children of Ireland? Very many of them are now steeped in misery, but that certainly is no reason why they should not be as much a concern to us as the children in the Islands of the Mediterranean or of the Carribean Sea.

JOHN FLEMING.

TO THE EDITOR OF THE "GAELIC JOURNAL."

SIR,—Can you contrive to allow me a little space for a few words of direction to your young readers—to those especially who have no teacher to instruct them. (1.) Never say *aoimib*, *bóimib*, *leabóimib*; always read or say *aoinne*, *bóirne*, *leabóirne*: in a word, always read the dative plural as the nominative plural. (2.) Never say *bualóib*, *uainóib*, *íob*, *oláib*, but *bualáib*, *uaináib*, *íobáib*, *oláibáib*; i.e., in the second person plural, imperative mood, imagine the letters *á* before the *í* final.

The expression *ní b-puul* has been condemned by the reviewer of the *Gaelic Journal* in one of the Dublin newspapers, the condemnation has been heartily sanctioned by Mr. O'Neill Russell; and I have been asked either to defend my use of the expression or to confess that I was wrong in using it. Well, I have only to say in its favour, that it is used in the Irish Bible; by Keating, O'Molloy (Rev. Francis), and by Donley; and in our own times, by Father Daniel O'Sullivan, Patrick Denn, Thomas Hickey, and William Williams:—not only was it used by them—it was almost exclusively used by them, and certainly they were all good Irish scholars, who had heard Irish spoken in their cradles, and who continued to speak it during their lives. Patrick Denn was a native of Cappoquin, in the County of Waterford, where perhaps the best Irish in Munster was spoken. He published an Irish translation of "Think Well On't" in the Roman characters, and nearly phonetic in sound, and in Chap. XI. of this work he says: "*Ní eafuill aon imeacht uair, caithe sív é h-asav amach.*" To most of your readers this little extract below from Keating's work on Death will be a proof that a writer may write *ní b-puul* without being either pedantic, or ignorant, or careless. It is his rendering of the latter clause of verse 12, Chap. iv. of the Acts of the Apostles: "*ní b-puul aon amh eile ar na tsoláib sin ósómóib pá neamh ionann éiríob ríob sív flánuáib.*" In this verse of his Bible, Mr. O'Neill Russell will find the expression used twice. Perhaps it were well to tell young readers that *ní b-puul*, *ní puul* and *ní'ul* are identical. The former is that mostly used in prose, except of a light or colloquial kind; the second is substituted for the first by some of our best authorities, but, notwithstanding, it is very sparingly employed by our writers. *ní'ul* is chiefly used in poetry, in dialogues, and in catechetical works; but even in these, *ní b-puul* is occasionally used, and even by our best scholars. Incidentally looking into a number of Petrie's works on Irish Music within the last few days, I found this line which I took down: *ní b-puul fan ponn eorap aon t-peoro níor veirpe ná cu.* The song from which this line was copied was given to Petrie by O'Curry, who had it taken down from the dictation of his father.

My attention has been also called to another letter, of a very different kind, that appeared in the *Freeman's Journal* of the 7th inst., over the signature of Mr. Daniel Lynch, of Philipstown, Dunleer. In this letter it is said: "You hold the National Board responsible, through the difficulty of its curriculum, for the small number of teachers who fail to obtain certificates of competency to teach our time-honoured vernacular."

These are very fine-sounding expressions, but I cannot pretend to understand them: *Davus sun.* But no matter Mr. Lynch then goes on to say: "[Only] let the teachers learn to acquire a sound grammatical knowledge of Irish grammar, and certificates will be given, results' fees earned, and the Irish language will prolong its existence into the far future."

Now, Mr. Lynch is a National Teacher, and the National Teachers in the Congress of 1874 unanimously adopted as a principle that the Irish language could be preserved from extinction only by having the children in the Irish-speaking localities taught in Irish at first in the National Schools, and this adoption has been renewed at every successive Teachers' Congress since. Mr. Lynch is also a member of both the Irish Societies, and on the council of each, and these societies have adopted this principle: in fact it was the foundation-stone of the monster memorial addressed to the Commissioners of National Education, and it has in some form been repeated

in almost every document of importance issued by either society. And Mr. Lynch knows as well as any man in Ireland, that by the programme of the National Board no child in the first, second, third or fourth class, can be taught in Irish, nor earn any results; nor can any pupil of less than twelve years of age; nor can any pupil be taught Irish during school hours, nor earn results' fees without passing in reading, spelling, writing and arithmetic. Mr. Lynch knows, too, that if every teacher in the Irish-speaking localities had a certificate of competency to teach Irish, that the number of pupils in these distressed localities, to satisfy the conditions required, would be a very small fractional percentage of the school-going children, and the results' fees they would earn in Irish would be almost nil. And he knows, moreover, that any intelligent Irish-speaking teacher, without any theoretical knowledge of Irish Grammar, and without a certificate, would instruct the *junior* classes in Irish as well as he or I could.

As I have so often to refer to the Commissioners of the National Education, under whom I passed thirty-six years of my life, perhaps you will allow me to quote the following passage from a letter I once wrote to you, and which you afterwards thought it for the interest of the Irish language to print in the Gaelic Department of February 5th, 1881: "A Saracen general, it is said, directed the Library of Alexandria to be given to the flames; but in two centuries or so after the Caliphs in Asia, in Africa and in Spain were vying with one another to repair the great injury that literature had suffered at the hands of Amru. England, too, is repairing the injury inflicted on the people of Ireland when it was a cause for pains and penalties to teach the alphabet there. It must be confessed, too, that were it not for the Board of National Education the Irish teachers during the years of famine—the decade from '47 to '57—would be as completely starved in the country places in Ireland as were the Irish fiddlers and story-tellers." Believing, then, as I do, that by the National Board thousands of my fellow-teachers were saved from starvation and the workhouse, and my country from being the lowest in education of the civilized nations in Europe, I do regard the Commissioners with feelings of sincere gratitude. But I am not conversant enough with "human nature" and its adjuncts, to affect to hold them blameless of the ignorance of the thousands in the west of Ireland now leaving their native country, and who, with the brightest intellects, are going to seek a living among a people of whose language they are as ignorant as they are of Sanscrit.

I am yours sincerely,

JOHN FLEMING.

49 South Circular-road,
19th March, 1883.

THE IRISH ALPHABET—MODERN V. ANCIENT CHARACTERS.

DEAR SIR—In the third number of the *Irishman* there was a long letter on the above subject from Clann Concobair, a writer who, by his papers in the "Sounds and Letters of the Irish Language," shows that he is one of your ablest contributors. As I appear to be the only heretic there is now on the question that has been raised, I think I need make no apology for asking a little of your space to contest some of Clann Concobair's statements, and to show that such views as I

hold are not really so foolish and unreasonable after all. But as you have already printed one letter of mine on this subject, in which I have already answered some objections similar to those raised by Clann Concobair, and have there given some reasons for my preference of the ordinary Roman character for practical work in Irish, I shall have all the less to do in this letter, and will, therefore, confine myself to what did not come within the scope of my answer to the reviewer. Let me, in the first place, protest against Clann Concobair's calling the ordinary Roman characters "English"—a mistake made also by the reviewer whom I have already answered. To speak of the characters which are used by a dozen different nations in Europe, and by all the nations of America, from North to South, in the literature of the four chief languages spoken on that continent, as "English" in any way or under any condition, is certainly out of all reason, and looks like an attempt to create, or rather to perpetuate, a foolish and groundless prejudice. Neither can I allow your correspondent to speak of the Irish letters as our "native" characters. Let us say all we can within the bounds of fact for the Irish character; but Clann Concobair himself admits, both in his letter and elsewhere, that it was not really "native," as was thought so long, it was common in early Christian ages all over the West of Europe; Christian Rome being the source whence the western nations all got it. After all other nations had discarded it for a newer and more convenient style of writing and printing, the Irish retained it; and so at this day it is "Irish" only by survival. The name will do well enough, and it is pretty generally understood now throughout Europe; our alphabet certainly has more right to be called "Irish" than a certain style of old character has to be called "Old English"—a term which is allowed, and which is generally understood. But to speak of the Irish character as being "native" is misleading, and, like the mistake about the "English" characters, only tends to confirm old prejudices.

Mr. Colin Clishmold, in his temperately written letter, very reasonably pointed to the fact that for more than a century several Irish works have been printed in the Roman character. But, says Clann Concobair, this was because in almost every case the printers had no founts of Irish type at their disposal. Very well, suppose it was. Was it not vastly better to have them even in this form than not to print the books at all? Or should they have refrained altogether from printing them, not having the characters that your correspondent says are "specially designed and suited to our language?" I greatly fear that our language has suffered much through the prevalence of this superstition. Further, Clann Concobair tells us, in all these works "the language was ungrammatical, the orthography barbarous, the general get-up, miserable, and full of printers' errors." But surely he does not mean that these faults were due to the fact that Roman type was used? And yet his reasoning would imply that. I think myself that *Zeus's Grammatica Celtaica*, *Ebel's Antike Sagen Windisch's Irische Grammatik*, *W. Stokes's Gleanings*, and other modern works, are a sufficient and final proof that Irish can be *correctly* and *perfectly* printed in the Ponce character—without errors of grammar, without barbarous orthography, and without printers' errors.

Is everything written or printed in the Irish character correct and free from error of any kind? Clann Concobair seems to assume so. I can tell him I have seen some queer Irish in that same Irish character—as queer and as barbarous as any that ever appeared in the other—written at various times during the past three hundred years. You, Mr. Editor, in your capacity of Director of

the "Gaelic Departments" in some of our Dublin journals for the past two or three years, could, I think, bear me out in this, and could point to hundreds of pieces of "Irish" that at one time or another you have received, whose only recommendation was that they were written in most excellent Irish penmanship—which, in the opinion of the authors of those pieces, seemed to be the chief thing necessary—such little matters as spelling, grammar, and sense being but of small account.

One would think, from the attitude taken up by some Irishmen on this question, that the only things Irish that should be tolerated in the ordinary Roman characters are such choice specimens of the national tongue as "nabockli-h," "omadawn," "cushla machree," "Soggarth Aroon," "Faugh-a-ballagh," "floghoulagh colleen," "slangeramohugudh," and such like—the last sample being the truly neat, the only neat and intelligible way, we suppose, of writing the "uncouth" *Slán, go raibh maith a'ad* (Well, I thank you). And it is not in English or Lond in journals only we find such precious specimens of Ireland's national language, but even in Irish journals printed in Dublin—printed and published in the capital of Ireland, in the midst of all the societies and learned bodies, which have been doing, and are doing, so much to spread a true knowledge of the language. Has it ever occurred to CLANN CONCÓBÁIN to consider how far this vulgarising of noble words and phrases is due to the foolish notion that Irish words cannot be correctly represented in ordinary type, and that, therefore, people may take what liberties they like with them when they do use the ordinary Roman character?

Your correspondent would have done well to have left out his paragraph on the "beauty" of Irish writing and printing. All Irish writing most certainly is not beautiful. O'Curry had a very poor opinion of the hand-writing in some of those manuscripts that he describes to us in his "Lectures;" and though he might overlook other faults, he was down on bad penmanship. And a glance into some of our printed books—such as O'Mollay's *Grammatica Latino-Hibernica*, MacCurtin's *Irish Grammar*, the Paris edition of O'Donlevy's *Catechism*, Connellan's *English-Irish Dictionary*, and other works—will be sufficient to show that some forms at any rate of the Irish character are anything but beautiful. No doubt, these were all badly printed, but they must have had for their models some well-known type of Irish penman-ship. But I beg CLANN CONCÓBÁIN's pardon. What he says is that "the best Irish type is beautiful." He is safe enough here. The Irish type in Hardiman's *Minstrelsy* is most certainly beautiful. The type used in O'Donovan's *Annals* has a certain beauty about it; and undoubtedly the Irish type used in this journal is very elegant. I might say in passing, too, that I have observed with pleasure that all the Irish in this journal is printed with remarkable care and accuracy—a thing of far more importance in such a work than mere beauty of letter. But CLANN CONCÓBÁIN should be fair all round. He says:—

"The best Irish type is beautiful, which is more than can be said for ordinary Roman type." So he compares the best Irish with ordinary Roman? Is this just? Surely, nothing is commoner than to speak of a French or English book being beautifully printed. And I think most of your readers will consider the Roman type used in this magazine as both clean-cut and elegant. All this shows that neither beauty nor ugliness is a necessary characteristic of any particular alphabet or form of letter.

It is not the fact that in printing Irish in the ordinary character the accents must necessarily be left out. For months past CLANN CONCÓBÁIN might have seen letters and articles of considerable length in the "Gaelic Depart-

ment" of the *Irishman* printed in Roman, with all the accents most faithfully reproduced. It may not be possible to do this always, for, no doubt, an extra supply of accented vowels (*á, é, í, ó, ú*) must be kept in store; but even if this has to be done, surely there is no comparison between the slight extra expense necessary for this and the great difficulty and expensiveness of striking off entirely new Irish types, with accents and everything else. But your respected correspondent must know, if the facsimiles of Irish MSS. given in O'Curry's Lectures are to be relied on, that in the most flourishing ages of our language, and by the best writers, the accents were very little regarded, thrown in pretty much at random, and oftener omitted than inserted. Doubtless, those marks were less necessary formerly than they are now; besides this, the writers were, no doubt, too much engrossed with their subject-matter to set much store on mere matters of form. For my part, if I feared that the assumed necessity for accented type placed the slightest obstacle in the way of printing Irish, I should say the sooner we learned to dispense with the accents altogether the better. The vowel-quantities are never marked in English, nor in German, nor in Spanish, and seldom in Welsh, except in grammars and dictionaries. And if I cared to compare a modern living tongue with an ancient dead language—a thing often done—I might point to Latin also, in which the quantities, outside grammars and dictionaries, are never marked. No doubt, to beginners in the language an occasional difficulty might arise as to what was the true pronunciation of a particular word or syllable; but the same difficulty occurs in the other languages I have just mentioned. To those who can read the language at all, I feel certain that the absence of the accent rarely presents any real difficulty. This absence of the quantity-mark might be a little strange at first, but we should soon get used to it, and learn to rely for pronunciation on habit and custom. As a matter of fact, when pronunciation cannot be acquired from the living voice, it must be learned from dictionaries and grammatical works, and in all such works in Irish the quantities should be carefully and scrupulously indicated.

CLANN CONCÓBÁIN makes much of the *h*'s—a strong point, too, with the reviewer in the *Irishman*. Your correspondent is troubled that such an expression as "mo shlánightheoireacht," so written, would be enough to "frighten the ignorant Saxon back to the deepest mine of the Black County." The writer might, surely, have found a better illustration than a phrase which is hardly Irish at all—I readily admit he could find many a good Irish word with four or five *h*'s in it. Your correspondent, then, has hit upon an apocryphal Irish word of four syllables, having four entire *h*'s in it—one for each syllable. But even in English—with which the comparison is made by implication—we often come across such phrases as "through thick and through thin"—the true pronunciation of which has often proved a sore vex to many an enlightened foreigner—in which example we have no less than six *h*'s in four syllables. The writer, however, had no need to go to the Saxon to find one who would consider such a phrase strange and "barbarous." Nine out of every ten *Irishmen* in Dublin, or even in towns more Irish than Dublin—though I think we may hope that the proportion is happily diminishing—would, I fear, equally with the Saxon, view such a word as "slánightheoireacht" barbarous—or, for that matter, any other Irish word, except such grotesque travesties as I have mentioned above. Yet I doubt very much if even they would not confess, barbarous as they might think it, that they actually knew more about the word in that form than the did about *rlánnightheoireacht*. So that if we

considered the feelings and opinions of ignorant Saxons or ignorant Irishmen, we should have very little respect for anything really national.

I admit, however, that the points—which in later times came to be the recognised marks of aspiration—are in some ways more convenient than the *h*'s—they are easier to put in, and they shorten the words considerably. But they have some disadvantages. In the first place, it is *very easy to forget and omit them*, both in writing and printing. Every one familiar with our old writings must have observed how often these points were omitted, and how difficult it often is on that account to determine the true pronunciation of words, or to arrive at correct rules for aspiration. I do not here mean the writings of the earlier centuries—say from the sixth to the tenth—when many of the consonants now aspirated were—as I hold—still pronounced pure. I refer more particularly to the writings of the sixteenth and seventeenth centuries, in which—even allowing for much that may not as yet be very well understood—great carelessness and irregularity in this respect are observable. But *points* are easily omitted even by the most careful writers. In the second place, if we are to consider foreigners, I think *ch, gh, ph, and bh* are more generally intelligible than *c, g, p, b*—though I admit that the other aspirated consonants in Irish are not so simple or so regular in their sounds. But in truth, even if there were no wrong or unnecessary aspirations in Irish, and even if the difference between Irish and English as to the frequency of the aspirate were much greater than I believe it really is, it is not the *h* or the point (·) that is to be blamed at all in this matter, but the genius of our language—or rather our system of orthography. To any one curious about our language, half-an-hour's instruction or half an hour's study will furnish him with the key to the whole of this part of Irish pronunciation. Then, thirdly, there is the serious objection that even if points are used in the Roman letter there arises the necessity for new type. This is the only, or at any rate, the chief objection that is to be what I must call—with all respect to Clann Concobair—the praiseworthy and excellent attempt made first by Father Furlong in his Prayer Book; next by Mr. MacPhilpin in the *Tuam News*; and lately also by Canon Bonrke in some of his works, to popularise dotted Roman type. If there were any material difference between the expensiveness of full Irish type and dotted Roman, I think much could be said for the latter.

I have not done yet with Clann Concobair. The modern Scottish Gael were not the first to use the *h* to express aspiration. It is the *points* that are modern—as used for this purpose at any rate. In the oldest Irish MSS.—written in what your respected correspondent cannot blame me for calling *old Roman*—points were used only over the *s* and the *f*—as often to express the suppression or “eclipsis” of the *r* (as in *r-ful*) as to denote its aspiration (as in *a-ful*), and always to denote the suppression of the sound of the *r* (as in *no r-ir, now an r-ir*), though in modern times this sinking of the sound of *r* has been strangely referred to the general principle of aspiration. In old Irish, the only consonants aspirated were the three *tenues* *c, p, t*, and sometimes *r* and *f*. But the aspirate sounds of *c, p, t* were in the earliest times represented not by points over the letters, but generally by writing the *h* after these letters—as some of us venture to do now in *modern Roman*. For this I need only refer to any of the more ancient MSS., or to O'Curry's facsimiles—as also to O'Donovan's Grammar, pp. 41, 42, and 43. The last-mentioned author on p. 43 of his Irish Grammar gives—in illustration of this very point, some monumental inscriptions from the *earliest* tomb-stones at Clonmacnoise, among them the following:—*Opote oo*

Thachal (“A prayer for Tuathal”): *Opote an Chuintleir* (“A prayer for Cuindless”): *Opote oo Maelphtarac* (“A prayer for Mael Phtraic”). Are the *h*'s “barbarous” in these words? Sometimes, also, but less frequently a mark (something like *·*) which was really nothing less than half of the *h* was placed over *c, p, t*, to express the same thing.* In later ages when the *medials* *b, o, g* also came to be aspirated, our ancestors clearly saw it was but an extension of the principle recognised in the case of the *tenues*, and logically and consistently they expressed the aspiration in the same way—by the *h*. So *bh* and *ph* and *gh*, and also *mh* became familiar. Later still there arose some confusion of the different marks, until at last the *point* which was at first only used for one or two letters, came to be considered a convenient substitute for the *h*, and was adopted as the most general sign of aspiration. But to the latest times the *h* continued to be occasionally used, especially for initial aspirates. Nor must it be forgotten, that in at least one standard modern Irish work—Hardiman's *Minstrely* already mentioned—throughout the two volumes the *h* is used to the entire exclusion of the *point*—though the type is most certainly Irish, and perhaps the first really beautiful Irish type ever cut. But I suppose Clann Concobair considers this also was a “fad” or “crotchet.”

The thing to find most fault with is, not that the Irish consistently used *h*'s, or changed them for points to express aspiration, but that letters which, in course of ages became silent, should have been still unnecessarily retained, when most other modern languages—in which aspiration of the consonants has been equally at work—have either changed those aspirated consonants to single letters, or have sunk them altogether in writing—as we see, has been the case with Italian, French, Spanish, and also in English and in Welsh. Some may think that the retention of this traditional spelling points to a conservative instinct in the Celtic nature; but this can hardly be so, when we consider the simplification that has taken place in the writing of Welsh and Breton. Within the last 100 years a great simplification has occurred in the orthography of most of the modern languages of Europe. It is only indeed within this period that most of these languages have arrived at a definite and regular orthography—if it can be truly said that any living language ever attains an absolutely fixed and regular standard of writing. I cannot but think, too, if our language had been much written a hundred years ago—if it had been studied as widely and as keenly then as it is now, we should have had at this day an orthography much more rational, more regular, and more fixed. If I should hint that a simpler and more rational mode of writing Irish—in the one sort of character as in the other—is not only possible, but extremely desirable, I daresay I should be considered terribly unorthodox; especially by those who forget that the ancient *fadesin* (self) has melted down to “*féin*,” (which indeed was often written “*fén*” by O'Clery and Mac Firbis); that *budesta* (henceforth) has become “*feasta*”; that *bhoes* (yet) has been made “*fós*”; that *fagbáil* (to get) has become “*fághail*,” which is pronounced “*faíl*”; that *lathe* (a day), has become “*lá*”; that *tradenus* (abstinence—but originally meaning a three days' fast), has been made “*tréanas*”; that *Cathrigheas* (Lent—e. i. Quadragesima) has been softened down to “*Caraos*,” just as the same Latin word has become “*Garawys*” in Welsh, and “*Carême*” in French; in all which cases, and numbers of others that might be given, we have obvious and well-known instances of the shortening and simplifying process. This, however, is another and a wider question

* Scholars tell us that this also was the origin of the Greek *soirius asper*.

than the one now under consideration, and can wait a while.

And now to conclude. I can admit a great deal that Clann Conóbaire advances for our old characters—and if these characters could be easily and cheaply procured in every part of Ireland, and throughout Europe, America, and Australia, I, too, would prefer—every Irishman I think would prefer—them for old times' sake—in spite even of some disadvantages attached to them, which I have pointed out elsewhere. Even as it is, if the majority of the Council of the Gaelic Union should decide in favour of the exclusive use of the Irish character, I should for harmony's sake—though regretting the resolution—at once fall in with them, feeling how presumptuous and unwise it might be for one or two to set themselves up in opposition to the general wish, and thus, perhaps, stand in the way of real practical work. But it is mainly on account of this difficulty of procuring Irish types, and because I feel that the superstition as to the supposed necessity for them has been one of the causes why we have had so very little printed literature during the last couple of centuries, that I have ventured, with a few others, for some time past to show by word and example that even if we cannot command Irish types, the language can be every bit as correctly printed in the ordinary modern Roman character, as in that form of it now known as Irish. If the assumed necessity for special types should prevent any attempt to print Irish in any part of the world—as I fear it has done and will do—I am sure every real lover of our language should seriously consider this. We need not fear that there will not always be a considerable demand, in Ireland at least, for the old characters—many will always prefer them on national grounds—they may well be used in reproducing our old books—and they will always be in steady demand for ornamental and picturesque purposes, as the various styles of “Old English” and “Gothic” are used for many special purposes in England.

If I thought the subject of this letter was no more than a mere matter of form, and did not involve to some extent the future fortunes of Ireland's language, I should be sorry to take up so much of your space with what I have here written. Perhaps, after all, the best plan would be to admit fairly on both sides that good work can be done with either character or with both. Then, without bickering and without allowing our indignation to rise over the shape of a letter—or even the shapes of eighteen letters—we can devote our time to some practical work, say to the investigation of the hundred difficult questions in Irish syntax and in Irish etymology—questions which have long awaited solution.

I have but one thing more to say, and that is to express my surprise that in the course of his somewhat lengthy reply to Mr. Chisholm, Clann Conóbaire never hit, even by accident, on one of the more real and substantial reasons that can be given for the use of the Roman character. But, *Is maith seúil go d-tig an daras ceul.*

Yours faithfully,

T. FLANNERY.

36 EARDLEY-CRESCENT, KENSINGTON, W.,

Feb. 17, 1883.

The following letter from our old and valued friend, Mr. T. O'Neill Russell, has been unavoidably held over from our fourth number. We have also received another communication from his pen concerning the use of the article before names of countries, &c., which will occupy our “Notes and Queries” column in next number.

SIR,—Please allow me to say a few words in answer to the able review of the *Gaelic Union Journal* that appeared in the *Irishman* of January 13. I agree entirely with the author of the review in question in what he says in praise of the *Gaelic Union Journal*. It is a most creditable publication in every way. I also agree with the reviewer in what he says about the solecism, *ni bh-fuil*. Such a phrase should never be printed, in spite of the lamentable fact that many writers of Gaelic, and good writers of it, too, have written it—whether from pedantry, ignorance, or carelessness I will not presume to say. I have never yet heard anything but *ni fhuil*, or *ni'l*, in the mouths of Irish speakers, and I think I have heard Irish or Gaelic spoken by people from every county in Ireland and Scotland where the language is yet alive. My main object in writing to you is to express my strongest dissent from what the author of the review in question says about the employment of the Roman type for printing Gaelic. It is really lamentable to see such medieval views expressed in the latter part of the nineteenth century by one who claims to be, and I am sure is, a Gaelic scholar.

If we are really in earnest about the resuscitation of the National language, if we are not merely a lot of dilettante—and I fear many of us are—we should try and make the acquisition of the language as simple an affair as possible, and I maintain that the use of the Roman, instead of the so-called Irish letter, would vastly simplify the task. There is no possibility of looking on the employment of the old letters in any light but an unfavourable one. They throw difficulties in the way of beginners which are in some cases really formidable. I have noticed that many persons wishing to learn Irish are frightened by the strange look of the old letters, and give up the task. Then again, just as colour-blindness is common with many people, so *is form blindness*, and some students find the learning of the old letters a very difficult task indeed. There are thousands who can read the language in Roman letters, who cannot read it in the old ones. A publication in Irish in Roman letters would be understood by almost all who read Scotch Gaelic, but would be unintelligible to them in the old characters. There is no *script* as yet formed from the old letters, and it is not likely that there ever will be. It takes me, and I presume, every one else who writes Irish, more than *twice as long* to write an article in the old letters as in the Roman. Italics cannot be used in the old letters. Printers charge more for setting up Irish type than for Roman, and are more liable to make mistakes in the former than in the latter. Now, I maintain that absolutely nothing can be said in favour of the old type to offset the disadvantages I have enumerated. My advice to those who write Irish would be to follow their own inclinations as to what form of letter they write in; but if I had sole control of a publication in the Gaelic language I freely admit I would not have it printed in the old letters; and if my countrymen objected to support it on the grounds that it was printed in Roman type I would simply despair of them, for I should feel that I had a nation of fools and not reasoning beings to deal with. There is no more reason that Gaelic should be printed at present in the old letter than that English, French, Spanish, and Italian should not be printed in Black letter. If all the ancient manuscript literature of Gaelic is written in the old letter, so is that of the languages just mentioned written in Black-letter, for it was common to all of them before the invention of the clear, neat, Roman letter now used by almost all the European nations. If we are to use the old letter simply because it is the one in which our ancient literature exists, why not also employ all the contractions which exist in those old manuscripts? Those who uphold the use of the old letter in Gaelic should, to be logical, also

uphold the use of all the combinations which are to be found in all these manuscripts. If ever any fact has been proved, the fact that the so-called Irish letter is only a modification of the Roman has been proved beyond a shadow of a doubt. To anyone who reviews the *Gaelic Union Journal* says, that those who use the Roman letters in writing Gaelic do so from laziness, not its strength or merit. I have not the remotest idea who the gentleman is, and dislike greatly to say anything hard of him or of anyone of my race; but I would be bound to say in spite of that fact of my race, one of the strongest advocates for the adoption of the Roman letter in writing Gaelic, I have written more of that language during one year than ever he has written in his whole life. What I want is to have the language written in any type, provided it is written correctly. I would respectfully suggest that the *Gaelic Union Journal* get a font of dotted Roman letter. The use of the *h* does make the writing look a little clumsy; and here permit me to say that I would also suggest that the consonants *c* and *t* should never be dotted for two reasons—first, they have a way the sound of *h* when aspirated or dotted, and consequently when modified should always have *h* written after them; this would greatly simplify the teaching of the language, for none of the other dotted consonants has the sound of *ch* or *th*; *gh* at the end of words is probably an exception, having usually the same sound as *ch*; secondly, *c* and *t* are never found dotted in old manuscripts of authority. Only seven dotted consonants would be wanting—namely, *b, d, f, g, m, p, s*, and the expense would be very trifling. I would earnestly beg the attention of the Gaelic Union to the suggestion contained in this paragraph.

Very respectfully yours,

T. O. RUSSELL.

New York.

STR.—It is not customary for reviewers to reply to criticisms on their reviews, but as from what I have heard of Mr. Flannery, I believe him to be an honest, patriotic man, anxious for the revival of the Irish language, I shall, out of regard for him, briefly reply to some of his strictures. I spoke of the ordinary type as English to distinguish it from Irish, as both are forms of the Roman, not because the type is peculiarly English more than French, &c. It was merely an expression to suit convenience. Although it is as easy to read Irish type as English, most people object to it just for the opposite reason. Of course, such people have no practical knowledge of the subject, but, from the printer's point of view, their objection had to be noticed!

As for publishing Irish books outside of Dublin, I will just ask if there is at present any publisher of books outside of Dublin and Belfast? Is there a single book-shop in the whole of Connaught outside of Sligo? And is not the publishing of books in Dublin and Belfast on the smallest scale, and still diminishing? Anyone acquainted with the printing trade must know that it is as easy to print one type as the other, and that the matrices of any type once cast, any number of forms can be supplied and sent to any part of Ireland. As for foreign names, which do not possess an Irish form, a few additional letters for these could be added to the Irish font. There is a curious hand for Irish as well as for English, but it is as yet very little used. It must be also remembered that if accents are to be used with the ordinary type a special set of letters would have to be cast for the purpose. As for the *h*'s, which are continually occurring, they would make the words one-fourth as long again if dots were not used.

I commenced my review, not with a *casus*, but with a statement of simple facts, in the hope that these would stir up some of our countrymen from their apathy towards our language, which, if the present state of things continue will not outlive another half century. It is time a serious effort should be made to check its decay, and prevent its ultimate destruction, and I consider that a statement of the truth, however disagreeable, is what constitutes true friendship towards our nation and language. My intention was to second the efforts of hard working societies, like the Gaelic Union, which certainly deserves well of Ireland. I have merely replied to the strictures of Mr. Flannery, but many positive advantages could be adduced in favour of the Irish character.

A letter on this subject has appeared in the third number of the *Gaelic Journal*, and to this I would direct my friend, Mr. Flannery's attention. The subject would scarcely admit of a further continuance in your journal, even if I had time, which I have not, to continue the discussion on. I myself remain a firm advocate for the use of the native character in Irish books.

THE REVIEWER.

The Gaelic Union,

FOR THE

PRESERVATION AND CULTIVATION OF THE
IRISH LANGUAGE.

REPORTS OF PROCEEDINGS.

RECENT MEETINGS OF COUNCIL.

A meeting of the Council was held at 4 Gardiner's-place, at 4.30 p.m. on Saturday, 3rd February.

Rev. J. J. O'Carroll, S.J., in the chair.

There were also present—Rev. M. H. Close, Rev. J. E. Nolan, Messrs. Cusack, Fleming, Comyn, and O'Mulrenin.

The following resolution, proposed by Rev. J. E. Nolan, and seconded by Mr. D. Comyn, was unanimously adopted:—

"That the Council of the Gaelic Union is glad to learn, through a communication from the Secretary to Council of the Society for the Preservation of the Irish Language, that in the interests of amalgamation a general meeting of the council of that society is to be summoned, to consider what further steps should be taken in order to secure the desired end."

A communication was read from the Secretary of Kilbrittain Association, to the effect that a copy of the *Gaelic Journal* would be procured for every townland in the parish.

It was announced that the third number of the journal would be ready on Wednesday next.

The following gentlemen were recently admitted members of this Society, under the new rule, being also subscribers to *Journal*:—Rev. J. Lyons, C.C., Bandon; Daniel MacCabe, Esq., Banteer, Co. Cork; J. J. Doyle, Esq., Liskard; Denis Doyle, Esq., London; John O'Duffy, Esq., Rutland Square, Dublin; Rev. Father Tuite, Prov. S.J.; Rev. James P. MacSwiney, S.J.; Dr. Norman Moore; Dr. C. D'Eventer; Mr. John Slattery, Limerick; The MacCarthy Mór; H. McGhee, Esq., Hanly, Staffordshire; J. H. Dunne, Esq., Liverpool; Mr. Savage, Belfast; Very Rev. Walter MacDonnell and Rev. John Golden (both of the Diocese of Auckland, New Zealand, per His Grace the Archbishop of Cashel), &c. Some of these had previously subscribed, and have rendered their subscriptions both to the prize and publication fund, as well as subscribing for the *Gaelic Journal*.

The Council adjourned to the 10th inst.

The Council of the Gaelic Union met as usual on Saturday, 10th February, at 3.30 p.m., at No 4 Gardiner's-place, Dublin.

John Fleming, Esq., occupied the chair.

The following resolution was proposed by Mr. A. K. O'Farrell, and unanimously adopted—

“That as the resolution passed on the 30th of January, 1883, by the Council of the Society for the Preservation of the Irish Language, announced that unless we waived our demand for full powers for the Amalgamation Committee, there would be a Special Meeting of their Council summoned, it plainly presented to us two alternatives, and we certainly believed that by welcoming one of them we clearly signified that we rejected the other. We are still of that opinion, and we are inclined to think that the public will generally adopt our view; but as the Council of the Society for the Preservation of the Irish Language, after our welcoming one alternative, calls on us to make a declaration about the other, we now state as a matter

of courtesy, but definitively and for the last time, that we do not, and that we will not waive our national objection to assembling the Amalgamation Committee, so long as full powers to effect the desired amalgamation, subject to the approval of our common Patron and our common President, continue to be refused to that Committee by the Council of the Society for the Preservation of the Irish Language.”

Mr. R. J. O'Mulrenin then proposed, Rev. John J. O'Carroll, S.J., seconded, and it was unanimously agreed to—

“That the standing orders of the Council be suspended, in order to allow the names of Rev. James MacSwiney, S.J., of London, and Dr. Norman Moore, of Cambridge, both translators of Prof. Windisch's “Compendium of Irish Grammar,” to be proposed as Honorary Members without the usual delay.” These two distinguished Celtic scholars were then proposed and seconded by the same members of Council, and were unanimously elected.

Mr. O'Mulrenin then gave notice that at next meeting he would propose Mr. John O'Duffy, Lic. D.S., Rutland-square, West, Dublin, for election as a member of the Council of the Gaelic Union.

The Council then adjourned to Saturday next, same place and hour.

The Council of the Gaelic Union met as usual on Saturday, 17th February, 1883, at 3.30 P.M., at No. 4 Gardiner's-place, Dublin.

John Fleming, Esq., having taken the chair,

Rev. John James O'Carroll, S.J., proposed, and Mr. David Comyn seconded, the following resolution, which was unanimously adopted:—

“That, as the Council of the Society for the Preservation of the Irish Language have called a general meeting of their body for the 27th of this month, to consider what further steps should be taken to secure amalgamation between their association and ours, after the business of this meeting, we adjourn to the first Saturday of March.”

Mr. Fleming being obliged to leave, Rev. Father O'Carroll took the chair.

Before Mr. R. J. O'Mulrenin (who had

given the usual notice of motion) arrived, Mr. M. Cusack (on his behalf) proposed the election of John O'Duffy, Esq., Lic. D.S., of Rutland-square, Dublin, as member of this Council, which was seconded by Mr. Comyn, and unanimously agreed to.

Mr. Cusack then gave notice that at next meeting he would move the election to Council of the Rev. John Egan, Rector of St. Gall's School, Stephen's-green, Dublin; and Thomas O'Hara, Esq., B.A., Inspector of National Schools, Portarlinton.

Several important communications were considered, and many letters from Irish scholars and others were read, expressing their approval of the *Gaelic Journal*, and their gratification at the appearance of the *third* number; amongst these being Charles Carroll, of Carrollton, Doughoregan Manor, U.S.A., who promises to use *all* his influence to spread the *Gaelic Journal* in America; from Rev. James MacSwiney, S.J., Manresa House, Roehampton, London, S.W.; Dr. C. D'Evenher, Professor at the Royal College, Glatz, Silesia; Dr. Zimmer, Greifswold; Dr. Windisch, Leipzig; Colin Chisholm, of Inverness; John Murdoch, do.; Dr. James MacMaster, F.R.U.I., Magee College, Derry; Very Rev. Canon Bourke, P.P., M.R.I.A., Claremorris, Co. Mayo; and many others.

The Council adjourned to 3rd March, same place and hour.

The Council of the Gaelic Union met on Saturday, 3rd March, at 4 Gardiner's-place.

Rev. Maxwell H. Close, M.A., M.R.I.A., F.R.G.S.I., occupied the chair,

There were also present the following members of Council,—Rev. John James O'Carroll, S.J.; Rev. John E. Nolan, O.D.C., Hon. Sec.; Mr. Michael Cusack, Hon. Treasurer; Mr. David Comyn, Editor *Gaelic Journal*; Mr. A. K. O'Farrell, Central Secretary National Teachers' Organization of Ireland; Mr. John Morrin, Mr. R. J. O'Mulrenin, Mr. John Fleming.

The minutes of last meeting were read, confirmed and signed.

A communication was read from the Secretary of the Council of the Society for the Preservation of the Irish Language, trans-

mitting a copy of the following resolution of that body:—"That, with a view of facilitating the desired amalgamation of the societies, we respectfully ask the Gaelic Union to submit the heads of the proposals on which they are willing to amalgamate."

The following resolution was then proposed by Mr. O'Farrell, seconded by Rev. Mr. O'Carroll, and unanimously adopted:—

Resolved,—“That we cannot entertain the proposal to leave the question of amalgamation to the separate discussions of the Councils of the Gaelic Union and of the Society for the Preservation of the Irish Language, inasmuch as we hold that the only practical way for arriving at a conclusion that will be satisfactory to both bodies, is for a small committee such as we have already suggested to have full powers for settling once for all the questions they have been appointed to consider.”

Mr. Cusack moved, Mr. Comyn seconded, and it was unanimously agreed to:—"That Rev. John Egan, Rector of St. Gall's School, Stephen's-green, Dublin, and Mr. Thomas O'Hara, B.A., Inspector of National Schools, Portarlinton, be added to the Council of the Gaelic Union."

Rev. J. J. O'Carroll moved, Mr. John Fleming seconded, and it was resolved: "That the Council adjourn to the first Saturday of April (7th prox.), so as to allow time for the elections of Council of the Society for the Preservation of the Irish Language to take place before the question of amalgamation again requires attention."

The Council accordingly adjourned to the day named, when a large attendance is requested, to consider the propriety of holding monthly meetings in future, instead of weekly, as heretofore.

A Special Meeting of the Council of the Gaelic Union was held on Saturday, 31st March, 1883, at No. 4 Gardiner's-place, Dublin, at 3.30 p.m.

Rev. Maxwell H. Close, M.A., Vice-President, in the chair.

The Honorary Secretary (Rev. John E. Nolan, O.D.C.) stated that he had called this special meeting of the Council in anticipation of the date fixed for the next

ordinary meeting, and in compliance with the request of several members, to consider what steps should be taken to give effect to the general opinion of the Council as to the propriety, justice and desirability of having the Irish Manuscripts in the Ashburnham Collection (now, as is reported, about to be purchased by Government for the national benefit) placed in the custody of some Irish Institution, where they might be readily available to native Irish scholars. He also reported that he had already, in the name of the Council, written to His Excellency the Lord Lieutenant on the subject.

The Council was also glad to learn from the Chairman that representations had already been made to Government on this question by the Royal Irish Academy and other learned bodies, and with fair prospect of success, if supported by public opinion in Parliament and elsewhere. The reply received by the Academy was considered encouraging, and the meeting became unanimously of opinion that the whole influence of the Gaelic Union, both as a society and as individuals, should be used to aid in obtaining the custody of these valuable Manuscripts for the country which has the first claim to them.

The following resolution was then proposed by Mr. Michael Cusack, Hon. Treasurer; seconded by Mr. D. Comyn, Editor *Gaelic Journal*; and adopted unanimously:—

“That a committee be appointed to prepare a memorial to the Right Hon. the Prime Minister on this important question; said committee to consist of Rev. J. J. O’Carroll, S.J., Mr. Fleming, and Mr. O’Mulrenin, and that efforts be made to obtain for said memorial as many influential signatures as possible in the short time now available before the matter shall be brought up in Parliament.”

It was also resolved that a form soliciting signatures to this memorial be sent to every Member of Parliament for the three kingdoms, and that a statement showing the importance of the request, the value of the MSS. in question, as well as the original claim of Ireland to them, be sent with said form. It was also agreed that these papers accompany each copy of the next number

of the *Gaelic Journal*, so as to give its many influential and distinguished subscribers an opportunity of aiding in this patriotic work, by their own signatures and those of others which they may obtain for this memorial. The *fifth* number of the *Journal* will be published on Wednesday next, and it is specially requested that the forms, with signatures, may be returned as soon as possible to the Hon. Sec. as above, who will also be happy to forward, on application by letter, any number of forms required.

The memorial prepared by the Committee will then be signed by the Council, and transmitted as soon as possible, the time for such a work being very short.

No other business was transacted at this meeting. The Council will meet as usual on Saturday next.

MEMORANDUM

ON THE IRISH MANUSCRIPTS IN THE “ASHBURNHAM” COLLECTION.

The Council of the Gaelic Union deems it its duty bringing public attention to the following facts concerning this famous collection of manuscripts; especially in order that the object of the memorial to which they request signatures may be clearly understood, and its prayer strenuously supported by every friend of literature and of Ireland.

These manuscripts were collected and preserved from the destruction which attended so many others, by the care of members of the once-royal house of O’Conor of Connaught, to which house most of them had originally appertained, and whose representative, Charles O’Conor, of Belanagare, the ancestor of our President, and the friend of Dr. Samuel Johnson, was the chief collector of this fine library of Irish MSS., and of books and writings relating to Irish history, especially to the family of O’Conor. This great Irish scholar and antiquary was direct in descent from Tirlough O’Conor, who died in 1345, and whose father, Hugh, was “Lord of Connaught.” The latter was descended from a brother of Rury O’Conor, the last King of Ireland. Charles O’Conor, called the “Venerable,” died in 1791.

His grandson was the Rev. Charles O'Connor, D.D. This gentleman passed a considerable part of his life at Stowe, the seat of the Marquis of Buckingham, who had purchased these manuscripts, chiefly collected by the elder O'Connor, and who employed this Dr. O'Connor as librarian. He was not such a good Irish scholar as his illustrious grandfather, but, nevertheless, he too did much for Irish literature. Besides arranging this great collection, he wrote a catalogue and compendium of many of these manuscripts, entitled *Rerum Hibernicarum Scriptores Veteres*, and which was published at the expense of the Marquis of Buckingham, in four large volumes, in Irish and Latin. These four volumes have been long out of print.

The Stowe Collection of the Marquis (afterwards Duke) of Buckingham was sold to the late Earl of Ashburnham, who added it to his other great collections. He refused to permit learned men to examine any of these books, in order, perhaps, by mystery to enhance their value, as many of these manuscripts were unique. Dr. O'Donovan, Professor O'Curry, and other Irish scholars have lamented being thus hindered from consulting the veritable originals of several of the works, of which only copies were available to them when preparing their editions.

It will thus be seen that it has been—until recently—almost impossible to ascertain even the titles of many of the works of which the "Ashburnham," or, as this portion of it should properly be called, the "O'Connor" collection, consists; though catalogues, more or less complete, have been prepared from time to time. But, from the unanimous opinion of Irish scholars—living and dead—and the fame of the original collector (Charles O'Connor), an idea can be formed of the value of these manuscripts and of their importance to Ireland. Even though the restriction were removed which prevented Irish scholars from consulting these manuscripts, still, their being deposited in any public Institution in England, or anywhere but in Ireland, would still place our native scholars at a very great disadvantage, and render

impossible that careful inspection, transcription and collation which is so necessary.

We learn also, that the German government desires to get possession of the *entire* Ashburnham collections. In such an event, they would be completely lost to this country, like so many others which found their way from time to time to the Continent. Of course the only portion of this vast collection with which we are concerned is that part of it which contains the Irish manuscripts, and we hope that our Government, by becoming the purchasers, as it is reported they purpose doing, of the entire collection for the nation, will be in a position to place in Ireland—in the National Library, Kildare-street; in the Royal Irish Academy Library; in Trinity College Library, or some other similar Irish Institution, these treasures of our native literature of which all Irishmen are so justly proud. In the interests of justice, literature, science and education, and in view of the true advancement and enlightenment of the people, it is to be hoped that the representations now being made to Government from so many quarters may be successful.

THE GAELIC UNION.

The Council of the Gaelic Union met on Saturday, 7th April, at No. 4 Gardiner's-place, Dublin, at 3.30 p.m.

Thomas L. Synnott, Esq. occupied the Chair.

There were also present—Rev. Maxwell H. Close, M.A.; Rev. John J. O'Carroll, S.J.; Rev. John E. Nolan, O.D.C.; Messrs. John O'Duffy, Lic. D.S.; R. J. O'Mulrenin, M. Cusack, John Fleming, A. K. O'Farrell, John Morrin, N. Corcoran, D. Comyn, &c.

The minutes of the last ordinary meeting and of the special meeting held on 31st ulto. were read, confirmed and signed.

The draft memorial relative to the Ashburnham MSS. was submitted by the committee, and approved. It is specially requested that all signatures be sent in during this week.

In reference to a communication received from the Council of the Society for the Preservation of the Irish Language, the

following resolution was proposed by the Rev. J. J. O'Carroll, S.J., seconded by Dr. O'Duffy, and unanimously adopted:—

"That as we have already more than once publicly stated that the appointment of a committee with full powers to decide was a necessary condition for treating of the much-desired Amalgamation with the Society for the Preservation of the Irish Language, we regret we can take no further steps in the matter, unless that condition be complied with."

Dr. C. Deventer, Royal College, Glatz, Silesia, and the Very Rev. Thomas MacHale, D.D., Irish College, Paris, were unanimously elected corresponding and honorary members of this Council.

The following resolution was then proposed by Mr. John Fleming, seconded by Mr. Cusack, and passed unanimously:—

"That for the regular and ordinary transaction of the business of the Gaelic Union, this Council do adjourn to the first Saturday of May; but that on all Saturdays, except the first Saturday of each month, there be held a meeting for consultation, at which the proceedings shall be conducted in Irish."

The first conversational meeting of the Gaelic Union took place on Saturday evening, 14th April, and lasted from four to half-past six p.m.

There were present—Mr. John Fleming, Chairman; Messrs. Cusack, D. Lynch, Morris, O'Mulrenin, and the Rev. Messrs. Nolan and O'Carroll.

The Memorial concerning the "Ashburnham" Manuscripts was, with a number of signatures, laid before the meeting. It is as follows:—

MEMORIAL.

"To the Right Hon. W. E. Gladstone, P.C., D.C.L., M.P., First Lord of the Treasury, &c.

"SIR,—We, the undersigned members of the Gaelic Union and others, beg to call your attention to the following facts:—

"Whereas the collection entitled the Ashburnham Library, has been offered for purchase to the nation; and

"Whereas the said collection contains a great number of books and manuscripts of much importance to the elucidation of Celtic philology and antiquities, and of Irish history; and

"Whereas these latter books and manuscripts were originally taken from Ireland to England; and

"Whereas they would, if remaining in England or any other country but Ireland, be practically inaccessible to the great majority of Irish scholars, and therefore to a great extent useless, we, therefore, pray you, sir, as chief of the present ministry, in the interest of literature, archæology, and historical and philological research, to use your influence, in the event of the purchase by your Government of the Ashburnham Collection, to cause that portion of it relating to Ireland to be restored to this country.

"Confidently trusting in your favourable consideration of our request, we beg to subscribe ourselves."

[Then follow the names of officials and members of the Gaelic Union, and of other influential persons.]

A discussion ensued, in which the Rev. J. J. O'Carroll, Messrs. Fleming, Lynch, Morris and Cusack took the principal part. The different accents of the provinces were well represented, the Irish language being *de regueur*, and no English allowed. Waterford, Galway, Kerry, Clare and Roscommon were each represented by the speakers, but the difference in pronunciation and accent was so slight that there was not the smallest difficulty in their understanding each other. This being a preliminary meeting, the subjects for discussion were not fixed, but alternated between the Memorial, the late trials, Irish folk lore, &c. A plan, however, has been drawn up for regulating the progress of the Irish-speaking meetings of the Gaelic Union. It may be remarked that Mr. Lynch delayed his return to the county Louth in order to be present at the meeting. The conversation was of the most animated character, and proved the capability of the language for political, scientific and general topics, and its strength and sweetness. The meeting having settled the subjects for the next discussion and

other business, broke up about 6.30 p.m., after a most agreeable and successful sitting.

The following letters have been received by the Editor of the *Gaelic Journal* from Dr. Norman Moore, M.D., F.R.C.P., translator of Windisch's Grammar; and from Dr. Hugo Schuchardt, Professor of Romance Philology, University of Gratz (Austria); Corresponding Member of the Imperial Academy of Vienna.

"The College,

"St. Bartholomew's Hospital,

"London, Coiréar, 1883.

Chug úgðair Iupleabair na Dæóilge.

"A Sáí,

"Móirín buídeácar tuic ar ion to leabairám.

"Cuir pe ácar móir oim é légeó: go zcuiríó Dia an iac air.

"Tá cnuáóar móir oim, áct tá rúil agam an fágar le a légeó zác mí.

"I' bhinn iao to óánta, agus i' blaíóa iao to ríél nuígeácta.

"Buaoó agus tréir leacra agus le Clanna Dæóel.

"Mire Norman Moore.

"Doctúr Léigir."

"GRAZ, 4th April, 1883.

"DEAR SIR,

"I wish to become a member of the Gaelic Union and a subscriber to the *Gaelic Journal*, of whose existence I regret not to have been apprized until a very recent period when I received the four first numbers of it.

"I send ten shillings by postal order via Gotha (Germany).

"My heartiest wishes for the complete success of the *Gaelic Journal*, which I hope will aid me to write you next time in (a bad) Irish in the place of a bad English. Of course it would be bad *mea culpa*, not by the fault of the excellent publication.

"Yours very truly,

"DR. HUGO SCHUCHARDT."

Opinions of the Press.

"THE IRISH TEACHERS' JOURNAL,"

The first number of the *Gaelic Journal* has at length made its appearance, and we believe our opinion of it will be only in accord with the unanimous verdict which has been pronounced upon it on all sides, namely, that it is a credit to the body from whom it has emanated, as well as to the Editor under whose immediate supervision it was published. It cannot fail also to reflect credit upon the country wherever its pages are read and studied—in America, in Australia, in Canada, and in every portion of the globe in which Irishmen are to be found. We are pleased to observe that about one-half of the Journal is in the English language (there are 32 pages in all, and about 18 pages are English); this arrangement we presume was found to be absolutely necessary to its success, as it would be the height of folly that all the matter should be in the Irish language. As published, the *Gaelic Journal* is equally interesting to the English as to the Irish reader. The opening article in the Irish language, and printed in the Irish character, is a splendid classical contribution to Gaelic literature, and is from the gifted pen of the veteran John Fleming—a name that ought to be well known to the readers of this Journal. The subject, "The Irish Language in the Nineteenth Century" affords wide and ample scope to the learned writer to display his extraordinary knowledge of the idiomatic forms of the language, as well as the ease with which he describes the wonders effected by the introduction of the steam-engine, the electric telegraph. The article should be copied and studied, and the telephone, and the beautiful process of photography, the lessons it inculcates taken to heart, by all students of the Irish language, whether they are preparing for the Royal University, for the Intermediate Examinations, or for certificates and results in the National Schools of the country. The "Amharca Cleasacha," (Dramatic Scenes), with translation by Rev. J. J. O'Carroll, S.J., display much power combined with a rare insight into the beauties of the language, as well of utilizing them in dramatic compositions. A learned article on the "Ossianic Poems," in the English language follows, by the same writer, and is well worthy of perusal. The poem, "Go mairidh na Gaedhil," by "Leath Chuinn" is excellent, and has the true ring of Irish poetry. The contributions in Welsh and in Scottish Gaelic will "open the eyes" of our young students, who will begin to compare the various changes through which the Irish language has passed, even in friendly hands, and several dialects will soon begin to acknowledge their long-forgotten mother in the written language of Ireland. The paper on "The Teaching of Irish" is a remarkably well-digested article, full of sound views set forth in forcible language; it is a paper that must be read through in order to be fully appreciated.

There are some chapters in Irish of the "Life of Archbishop MacHale," by the Very Rev. Canon Bourke, Claremorris; a real Irish-American letter from O'Neill Russell; Anglo-Irish notes on odds and ends, and a capital reply from Mr. Fleming to an article in the London *Times* (which is also given) on the Gaelic movement. Recent reports of meetings of members of the Council of the Gaelic Union naturally complete the contents of the Journal. Having thus taken a hurried glance through its well-printed pages, we cannot for a moment imagine that the

Irish people (even if there only remained the Irish National Teachers to remind them) would permit such a patriotic undertaking to languish for want of supporters and subscribers. True, the subscription is *sixpence* per month, but he who cannot spare that amount for such a purpose "will never set the Liffey on fire," much less the "lordly Shannon," or the "pleasant waters of the River Lee." We make no doubt that many a copy will also find its way towards "Lough Neagh's Banks," and away "mid the grey mountains of dark Donegal," that youthful lovers of the old language will be found buried in the pages of the *Gaelic Journal*. We have observed one suggestion in the columns of our contemporary, the *Freeman*, which, by-the-way is loud in its praises of the progress made by the Gaelic Union, viz.—that the next number of the Journal should begin a series of lessons in the Irish language. We are aware that it was not an easy matter to do this in the first number, but such will, in all likelihood, be expected, whether as a continuation of the published series of "Easy Lessons," or independent of them. But in any case we are quite certain that the right thing will be done, and we join the popular chorus in wishing the *Gaelic Journal* a hearty welcome and many "Happy and prosperous New Years."

THE "NATION."

Many of our readers will be glad to learn that the first number of the long-expected *Gaelic Journal* has at last made its appearance. The publication is one highly creditable to its founders and conductors. It is well printed on good paper, and its contents are varied and instructive. We have Gaelic prose and Gaelic verse, English prose and English verse, on Gaelic subjects, and several miscellaneous articles. Amongst the productions in the vernacular Mr. John Fleming's essay on the "The Irish Language in the Nineteenth Century," Mr. O'Neill's Russell's paper on "The State of the Irish and other Tongues in the United States," the first two chapters of a new biography of Dr. MacHale by Canon Bourke, and the Rev. J. J. Carroll's poem, entitled "Brian Born before his Last Battle," are worthy of particular attention, but will, of course, be best appreciated by those who have an acquaintance with the Irish language. Of the contributions in English, Father O'Carroll's essay on the Ossianic poems, the essay on "The Teaching of Irish," and Miss Tynan's verses entitled "Resurgam," will all be read with pleasure and profit. We cannot omit calling special attention to the fact that Mr. David Comyn has been chosen editor of the Journal; and in conclusion we heartily join in the hope that gentleman expresses that the enterprise on which he and his colleagues of the Gaelic Union have so bravely embarked, will not be allowed to fail for want of adequate support from the Irish public.

THE "WEEKLY FREEMAN AND IRISH AGRICULTURIST."

The appearance of the new venture of the Gaelic Union, entitled the *Gaelic Journal*, ought, if properly supported, to form an epoch in the history of the modern literature. The names of the writers are a guarantee of good work, and the quality of the articles contained in the first number of the journal corresponds to the reputation of the writers in the field of Celtic learning and literature. The first article by Mr. Fleming, a veteran Irish scholar, on the Gaelic in the 19th Century is written in very classical

Irish, and contains a very interesting discussion of the subject as well as of All Hallow E'en observances. The Rev. James O'Carroll, well known both as a general linguist, and especially as a Celtic scholar, contributes a monologue in Irish blank verse, with a translation both elegant and smooth. The writer, known as "An Chraobhin Aobhinn," contributes a short poem on the new venture, and a longer one on the death of the late Archbishop of Tuam; while Canon U. J. Bourke has the two first chapters of his Irish life of the same dignity in a revised form. This is an entirely different work from the English life. A poem on the Irish revival, by "Leath Chiunn," and a very interesting letter, by O'Neill Russell, on the present state of the Irish and other languages in the United States of America, complete the list of contributions in the Irish language. In addition, we have reviews or criticism in Welsh from the periodical "Yr Haul," and a very friendly notice in Scotch Gaelic. Among the articles in English is the first of a series on the Ossianic Poems, by the Rev. James O'Carroll, a subject formerly so warmly debated by literary men, and which the writer handles with the sure grasp of thorough knowledge. The article on the teaching of Irish, which is anonymous, contains some very home truths, to which consideration is seldom directed. The poem entitled "Resurgam" has already appeared elsewhere, and it is the only portion of the journal not quite novel. The remarks of the editor on the contents of the journal, and those of Mr. Fleming on the article in the *London Times*, contain much information not generally in the possession of the mass of our people, and therefore the fresher and more interesting to all those who have any concern for them. The articles quoted from the *Times* and *Jersey Observer* tend to show, if nothing else, at least the amount of ignorance of the English press of Irish subjects. The reports of the Gaelic Union, which conclude the paper, show the practical efforts of that society in the cause of modern Celtic literature. We think that, every Irishman who cares for the language of his country, whether he is fortunate enough to understand it or not, should lend a hand in support of the effort now being made in such a spirited and disinterested manner to revive that venerable tongue still spoken by nearly a million of our people, and the purest and best representative of the primitive Indo-European language of these countries—a language beautiful in itself, and endeared to us by its associations.

"IRISHMAN."

We welcome the first appearance of the *Gaelic Journal* with our warmest thanks to the Irish scholars who have brought it forth with such bright promise of a long and prosperous life. In its pure green cover it looks handsome and happy, as though it were confident of a lengthened existence. We earnestly hope that its career will be the fulfilment of its auspicious advent. The type in which its truly Irish ideas are arrayed is clear cut and beautiful. The articles are lucidly written in the best and purest Gaelic, and easily read by students of the language. There are also some English compositions in the pages. A sweet pathetic poem by Miss Tynan is admirably suited for the initial number. The editor's words express our own conclusion after glancing through the pages of this patriotic venture of Irish literature: "It will be strange, indeed, if this journal should be allowed to languish and die."

"EVENING TELEGRAPH."

The *Gaelic Journal* published by the Gaelic Union is a credit to that body. The journal is well printed on good paper, the quality of the articles, both in English and Irish, is high, and to all patriotic Irishmen, and to every lover of literature, exceedingly interesting. The style of the introductory article, by Mr. Fleming, is classical; the Irish poetry is beautiful; the essay on the teaching of Irish tells some little known truths in terse and vigorous language; and while there is not a sign of sectarian prejudice or racial bitterness in any part of the Journal, the style of the articles is wanting neither in strength nor elegance. We therefore cordially recommend the *Gaelic Journal* to the favourable notice of our countrymen of every creed and party. Its advent has been welcomed by our Highland and Welsh brethren, and shall it be said that Irishmen would neglect their own? The writers are evidently enthusiastic in the cause of the ancient language of Erin, but it is an enthusiasm tempered by ripe knowledge and wise discretion.

"UNITED IRELAND."

We have a hearty welcome for the *Gaelic Journal*, which is presently about to see the light. It is a reproach to us that we are so long without a Journal printed in the Irish language or devoted to its propagation. There is a Gaelic Journal in Paris, and none in Dublin! Just as there are *savants* in Paris and Leipzig who are Gaelic enthusiasts, while there are dons in Trinity College who scarcely give it a tooting on sufficiency. In Wales nearly all the local papers are printed in Cymric. We can scarcely hope to see a similar result in Ireland in our day. Yet it is wonderful what the "patient diat" of such societies as the promoters of the new Journal can accomplish.

"WEEKLY FREEMAN."

We have before us the fourth number of the *Gaelic Journal*, and we can honestly say that it keeps up the high standard which has all along distinguished it both in outward appearance and the literary quality of its contents. It opens with a continuation of the articles by T. O'Neill Russell on the present state of the Irish and other languages in the United States. We commend his remarks on the injury to the learning of the language by disputes on dialectical variations to our Irish-speaking countrymen both in America and at home. His account of the indifference to their language of the Americanised Germans surprises us, as does also the tenacity of the French in retaining their own tongue. The fourth article on the Ossianic poems, by the Rev. J. J. O'Carroll, is highly interesting as showing the importance of myths in the study of ancient history. The article on Irish pronunciation only reaches the end of the consideration of the letter "a," which shows into what detail the writer enters. Mr. Flannery's article on proper names derived from the word *Cu*, though in Irish, is printed in the ordinary Roman type. Mr. Fleming's translation of the Rev. Mr. O'Keefe's Moral Discourses is well and carefully done, and in this number the Day of Judgment is the subject. Canon U. Bourke contributes the seventh chapter of his life of Archbishop MacHale. A contributor signing himself "Seamrog" sends some lyrical lines of welcome to the journal from Waterford. The rest of the journal is occupied with the editor's remarks, with correspondence, the general annual report of the Gaelic

Union, opinions of the press, and reports of meetings of the Gaelic Union. We notice that the proportion of matter in the Irish language and character is in this number somewhat increased, as it occupies about eight out of the thirty-two pages, besides the two pages of Mr. Flannery's article in the Roman character. The Irish type is clear and beautiful, and we find it much easier to read Irish in such type than in the English letters with their numerous h's and want of guiding accents. We would advise the editor to cease using English type, as he has such a beautiful Irish type at his disposal. The number contains the letter of Marshal MacMahon to Father Nolan on the subject of his Irish Prayer Book. We must say that the Gaelic Union deserves well of Ireland at home and of the greater Ireland beyond the Atlantic, in its efforts to keep alive the old Celtic language, and its practical way of directing these efforts, and we think that every Irishman who has any regard for the old tongue should do something to assist the Union in carrying out its patriotic work. We are sorry to see by its report that it is struggling with pecuniary difficulties and the want of sufficient appreciation of its efforts. But we make no doubt that its persevering and disinterested labour will successfully free it from these difficulties. When was there any good cause that had not difficulties to contend with in its inception?

"THE MONTH."

Irisleabhar na Gaeshlioge, "The Gaelic Journal," Nos. 1 and 2, November and December, 1882. Dublin: J. Dollard, Dame Street.

The Celtic language, in its two main dialects, the Gaelic and the Cymric, may claim to rank as one of the most ancient of living languages. From the beginning of this century the Gaelic has been dying out more or less rapidly, both in Ireland and in the Scottish Highlands. The Gaelic Union has for some years past set itself to rescue from final extinction Ireland's native language. The success of its efforts is sufficiently attested by the contents of the two first numbers of the *Gaelic Journal*. The contributions are partly Gaelic and partly English—the latter ingredient, however, is intended to be a vanishing quantity. We have read with special interest Mr. J. Fleming's earnest appeal to his fellow-countrymen in behalf of their native tongue. Mr. O'Neill Russell deals with the hopeful prospects of the Gaelic in that "larger Ireland" planted in the heart of the great Transatlantic Republic. His protests against the slovenly printing and get-up of too many Gaelic publications will, we trust, be duly attended to. The closing glories of Brian Boruimhe's eventful reign are presented in dramatic form by Father J. J. O'Carroll, S.J., whose English dissertation on the Ossianic Poems gives promise of closing the vexed question of their true origin; while Canon U. J. Bourke contributes the opening chapters of the Irish life of the Archbishop of Tuam. Besides these *pièces de résistance*, we have short poems of *circumstance* in Gaelic, among which the Elegy and the Lament for the great Archbishop of Tuam deserve special mention. The English portion of these two numbers calls for no special notice; we are, however, glad to hear that the opinions of the British press are, on the whole, favourable to the movement of which the *Gaelic Journal* is the organ. But it is to Irish patriotism, whether at home or abroad, that the *Gaelic Journal* must chiefly look for the support which it can justly claim.

THE GAELIC JOURNAL.

PERSONAL.

The Editor begs to apologize to the subscribers and readers of THE GAELIC JOURNAL for the unreasonable delay in the issue of this, the seventh number, and for his failure to redeem his repeated promises to issue each number at least within the month for which it is nominally dated, and which, up to the present, he has not been able to do.

The unsatisfactory state of his health for some time past, and which he regrets to say shows little improvement, has been the chief cause of these delays, so disappointing to careful readers and enthusiastic students. His absence from home, owing to the necessity of seeking change, has also interfered with the preparation of this number; and his continued weakness will, he fears, necessitate the termination of his connection with the Journal.

He hopes, however, on his return, to be able to arrange in some way to avail of the assistance of several kind friends who have offered to take up the heavy part of his work, and thus enable the Journal to appear regularly in due time, and relieve his mind of anxiety concerning its future.—EDITOR *G. F.*

OXFORD, 12th June, 1883.

THE GAELIC JOURNAL:

EXCLUSIVELY DEVOTED TO THE PRESERVATION AND CULTIVATION OF THE IRISH LANGUAGE.

FOUNDED, CONDUCTED AND PUBLISHED BY THE GAELIC UNION.

No. 7.—VOL. I.]

DUBLIN, MAY, 1883.

[PRICE SIXPENCE.

an tOibhirteac ó Éirinn.

le Tomás Cambeul.

Amh n-a aetruaó ó'n b-ppioim-easgar i Sacrbheurla go Gaedilic i m-bliadain ár paoiye, 1816. le Seágan Ua Corleáin.

Oibhirteac no Oibhirteac Eirneann:

Amh n-a aetruaioabaó ó leabaí a tá aig Seágan Pléimion.

[Do canaó le Saoi uapal a curteac aip ionaibaó ó n-a éip uúteair ip an g-com-ghlapaet aóbal to éinn i m-bliadain 1798.]

Táimic éum na taorae oibhirteac ó Éirinn, Ói lioniaó na ipéipe aip a euaó ba éáip;* Ip pgiopmáip to caoimeac a éip 'r é 'n aonáip, 'San oúce paol bléim-énoic na ipéipie† gan ipáé:

To bí a ipúil agup intinn go epunn aip an peultan,

To éugaó ipop an lae oó aip ipip na péile;

Maí a g-canaó pe le oioipiaip a éipioe peal an upéacé ip,

"Buairó agup ipéipe leat, a Éipe go ipáé!"

"Ip ipuaó i mo éup," aip an ipiupipilic boóe éeupoa,

"San ipúceair no paopieacó ó péim nó ó gáó;

Mí' l áipup mo éupioaig i o-epiueaib an t-iaoaigal ip,

Paó-ípic a' r paolcom ipó péioip leo íáigal; Mí íeipieao-ia éoúce an éoill éúteair,

Maí a m-búeacó mo ipupip ag ipio-éleacacó paop-éleair,

Mí éuipieao bláé ná mún-ípoó aip mo éaoim-éipie u'á g'eupacó

'S ní buairieao a teupoa aip Éirinn go ipáé!

"Ó! Éipe mo Oúteéé! epó uúbaé a' r epó ipéigéte,

Ip ipúceair mipe am' neulaib ag peueain to éipáé!

Aip múnipiait 'gan oúteéé ip, ip úip ipilim teoip,

San ipúil pe uul o'éilicim mo gaoilca go ipáé: A émeaimm uona éipuaio! an b-íupieao

cuairto beag, uapip éigip,

To'n típ ip an t-íupaipeip, gan buairieacó, gan baogal uam,

Oé! mo lomacó luam! ní luairieao mo g'euga

Mo éáipie, táio ipaóéca no a' géilleacó u'á námaio.

Cá b-íup ipupip m'áipup bí láim ip an g-coill g'laip?

A éáipie 'r a mupipip an oúé ipú é aip láp? An máéair éug páipie agup ipáó uam am'

naoieantaéte,

Mo ipáéair mo éipioe 'ipic ip oipie 'ná cáé; Tá an t-anam ip mo úpéolan le ipio; gupie

ag ipaóéan,

* *Aliter.* a uiaoi ílané ó'n ípéip a' r a euaó ó'n ár. † no, ipéipe.

Cá b-fuil anoir an rós rin buó óóig linne
 ú'fáigail peal?

Oc! r'lim tuile veora zac ló map an
 m-báiríoch,

San doibneay, san sócéay le róscéay so
 bpiát!

Tari zac uile rmuameao ó'á m-bríom-rei
 nziáó leir,

Fágam an gúise ro 'r me ari intom an báir,
 aig éhunn, cío táim-re ari pán uate, ari
 oibire

aig mácairi mo r'innreay, 'r aig ciié éire an
 fáié:

So m-bao g'lay iao oo máigeanna, a Riozann
 na bóéna,

So m-bao neapimáir iao oo f'aoite, so m-bao
 lionmáir oo r'lóigte;*

So m-bao fáda beó oo éaoin-éruit so r'ie-
 míir ceolmáir,

A éire mo mírimín! A éire so bpiát.

THE OSSIANIC POEMS.

By REV. JOHN JAMES O'CARROLL, S.J.

VIII.

We now conclude our series of articles on the Ossianic poetical Romantic Literature, but as we close we find we have still some words to say on what we regard as the principal point we have been able to maintain. That is, we need not say, the fact that in reference to compositions, as a whole, not merely for occasional fine passages, our old Celtic Literature can show most striking characteristics of its own, and striking characteristics for which it may deservedly rank high. We do not wish to end these papers without noticing in some detail how the opposite view, the theory of Irish *Curiosa Felicitas*, has been maintained by the English writer (Mr. Matthew Arnold), whom we have largely quoted, for his admiration of Irish literary execution in detail; it is only

fair to recognise his blame as well as his commendation; and we are anxious to point out, in a clearer way than we have hitherto done, how admirably Dr. Joyce's book disposes of Mr. Arnold's unfriendly theory.

We believe that now, thanks to Dr. Joyce's book, it has become possible to satisfy the English reader that there really exists a fine Irish imaginative literature. Before the appearance of the "Old Celtic Romances," we believe, of course, that the contrary opinion prevailed. There was no doubt that Irish literature, in a wide sense, was extensive. But not only the Irish Archæological Society, whose very name seemed to encourage no expectations of beauty in the works it published, but even the Ossianic Society, as we have already more than hinted, and shall now plainly show, bade its readers look to it for historical enlightenment, rather than any imaginative pleasure. When the latter association closed its sadly unappreciated labours, it was announced in its last volume that there were many "books in preparation," and one was advertised as a "very ancient and curious tract," containing "many interesting details;" and a second as "full of rare information;" and a third as copied from "a vellum manuscript of the fifteenth century;" and a fourth as trustworthy for "the accuracy of the text;" and the fifth as containing "derivation of the names, local traditions, and other remarkable circumstances;" and the sixth and last as "containing a list of the several families of the Macnamaras." Not one of them was said to have any value beyond that of an historical curiosity. Dr. Joyce's book has changed all that. He has shown the English-reading world that our Irish literature, apart from all questions of antiquity, deserves, on its own merits, as a literature, high respect. Not only has he, as we have already pointed out, annihilated the rough theory of mere *Curiosa Felicitas*, by showing that Irish works as a whole can bear translation, but he has practically refuted the peculiar objection of the kindest advocate of that theory. When Mr. Matthew Arnold pleads in his well-known Cornhill Papers,

* no, so m-bao fáda beó ú'fior-élanm ag r'ior-éleacáo r'pópta.

for a Celtic chair at Oxford, and maintains that it is from the Celts that Englishmen have derived not only "style" but the charm and "magic" of their best descriptions of Nature; when he, the man of letters, not of history, calls the Stowe Irish manuscripts "invaluable," and is indignant at Lord Macaulay's having considered them not worth purchasing—at the same time he denies Irish poetry all realism beyond its descriptions of nature, and thus explains his own definite modification of Macpherson's general theory on Irish poetry. "Celtic poetry," he writes, "seems to make up to itself for being unable to master the world, and give an adequate representation of it, by throwing all its force into style."

One has not to go far to see the more salient beauties, as distinguished from the linguistic delicacies, of style; one can discover them in scraps; and Mr. Arnold had advanced far enough in his Celtic studies to perceive them clearly. To judge accurately of continuous thought requires far more attention, and Mr. Arnold had not perhaps the proper opportunities to examine thoroughly Celtic literary composition. Yet even Dr. Joyce's book, which has appeared since Mr. Arnold's criticisms, is, we are satisfied, enough to show that the English scholar's unfriendly judgment cannot be maintained. Dr. Joyce has indeed given up what we look on as some of the best proofs of Irish realism of conception;—the development of Kian's worm, the second marriage of Grainne, the confronting of Oisín and St. Patrick. But he has retained enough to prove that in our Irish literature, the characters of men, the ways of life, were carefully studied; that even in our Celtic magic world, the figures that we see enveloped in wonderful adventure, are but models imitated with varied skill from the men and women of flesh and blood whom the author unmistakably saw around him. The supremely well-drawn character of Diarmaid, an ideal if we will, but an ideal that seems to live; the mixed worldly nature of Fionn;—these and other things which we have studied, and again other things which we have not touched upon; the masterly conception of the cowardly braggart Conan, who may in

truth be defined as an ambitious Falstaff; the way in which brave youths are received who must fight with men for other possessions are allowed by maidens in their admiration to carry off without resistance the magic treasures which they have come to seek; the isles of weeping and of laughter, where all men who landed wept and laughed respectively, and with regard to which strange behaviour the only explanation given is "We cannot tell; we only know that *we did what we saw the others doing*,"—these master-strokes, and many like them to be found in Dr. Joyce's work, supply perfect proof that Celtic thought was not obliged to invent another world, that it was not "unable to master the world" we have, and to give an adequate interpretation of it.

As Dr. Sullivan's great Introductory Volume, published with O'Curry's Posthumous Lectures, put an end to the old historical theory of the Celtic purely patriarchal social system, so does Dr. Joyce's work destroy for ever Mr. Arnold's literary theory about Celtic inability to interpret and describe our busy world.

In Dr. Joyce's book there are some Ossianic poems besides Tirnanog, and their originals have been published by the Ossianic Society, though not in those volumes which we have been considering. In Dr. Joyce's book the peculiar characters of St. Patrick and Oisín are not presented to the reader. But this does not arise from any slowness on Dr. Joyce's part to appreciate that peculiar Celtic insight and gentle satire which quietly exhibits the weak points of the heroic. He has published in his book, and even himself been the first to translate the "Gilla Dacker," which, as he says, "is a humorous story of a trick;" and we must say cordially that "as a work of imagination" it seems to us no less than to the accomplished editor "a marvellous and very beautiful creation." Any reader who has had the patience to follow us through our humble investigations will, we are sure, be only too well inclined to turn to Dr. Joyce's work, where he will find many other Celtic stories—not indeed Ossianic, but all, without exception, written in what we have called the Irish Manner. We pause to in-

investigate no longer, we refer to Dr. Joyce's admirable book. One single point however we would call attention to. The reader can not have forgotten the wonderful death of Diarmaid, and the grand effect produced by safety appearing at the time to be almost within the doomed man's grasp. We have pointed out that this is the great interest awakened in Ernani. We would now add that this magnificent kind of interest was familiar to our Celtic composers. In Dr. Joyce's book alone, in tales which are not Ossianic, we find something of this presented to us in two different forms. In the tale of the Fate of the Children of Turenn, the terrible Luga refuses apples that would have saved life, like water from Fionn's hands; but unlike Fionn he refuses boldly, with all the fixity of hate that we are familiar with in the enemy depicted by Victor Hugo. And he has indeed prepared the snare for his victim in a manner worthy of the cool and desperate calculation depicted by the modern French dramatist. In the Voyage of Maildun we have wanderings and adventures like those of the children of Turenn; but here, when Maildun at last comes upon his enemy, and the slayer of his father, whom he has been round the world to find in order to wreak vengeance, a Christian not a Pagan spirit is unexpectedly displayed; and hearing his foe say that he has laid aside his enmity to Maildun, Maildun suddenly buries his hatred too, and enters as a friend the home he had long desired to make desolate, and with the companions of his marvellous expedition relates all the wonders God has revealed to them in the course of their voyage; and one of them "Diuran Lekerd," took the five half-ounces of silver he had cut down from the great net at the Silver Pillar, and laid it, according to his promise, on the high altar of Armagh.

So true is it that composition had become a regular study among the old Irish, that we are thus confronted with unmistakable marks of highly developed artistic system, even where *Curiosa Felicitas* might most of all be naturally expected. Even where we are not investigating the plan of a piece but its details, we find that the bold invention, the

powerful conception which charms us in one place, re-appears in another, in a modified, a developed form. In the cases just pointed out we see the man who, in a great crisis can destroy or save, in one tale shows undying animosity, in another wavers till it is too late, and in a third is moved to clemency and forgives. Amongst our ancient story-tellers a grand thought was not—to use the misplaced metaphor of Macaulay—gold that could not be separated from its rude ore; gold that its finder and his fellows knew not how to purify and polish, and turn into many and varied shapes of beauty. On the contrary, the grand thought that occurred to one, roused the attention and called forth the genius of others, to give it an unexpected application, to invest it with a new and possibly a yet grander form. Well did the old masters of the Irish language understand how in their own art to give variations to a theme. They could deal with a *Locus Communis* as Cicero would have had it dealt with. They were real artists, and belonged to a great school.

Their school was not indeed that of Spenser's Arcadia or his Fairy-land. But the great English poet, with all his mannerisms, declared that they, "yea truly," had "*Art*," and proceeded to pay them the best compliment which even he could pay. In the middle of his "View of Ireland," he undertook the task of imitating in glowing language the Manner of the Irish bards, in order to show how supremely well they possessed the Art of ennobling an apparently ungrateful subject. His authority must ever outweigh its misrepresentation by Macaulay. There is everything to make it greater than Macaulay's, and even as complete as the authority of one man can be. Of the two illustrious writers, Edmund Spenser was the great poet, Edmund Spenser was the marvellously calm, yet thoroughly critical intellect; he knew Ireland far better than Macaulay, and he was, moreover, a far keener foe to Irishmen. No authority of one man we believe can ever on this point rival his; and his is to this effect, that the Art of the Irish bards was no *Curiosa Felicitas*, but a noble

Manner of treating their theme, a regular Artistic Manner, which he, their great brother-poet, could imitate in another tongue. In an incomparably humbler way, we too have given testimony to the truth which was before Spenser's eyes, and to which his pen bore witness; we have not deemed, like the great poet, that we could write in the Bardic Manner, but we have felt that we were able to point it out in some relics of a grand literature which have not as yet entirely passed away.

THE END.

[See Notes, p. 226.]

FOLK-LORE.

[Introductory.]

It being the province of the *Gaelic Journal* to occupy itself with everything relating to the Irish language and literature, it would ill become it to neglect that department of antiquities and archæology still existing to a certain extent among the mass of our people, and well denominated folk-lore. By folk-lore is commonly understood all those traditions relating to ancient observances, customs, prejudices, superstitions, and peculiar notions, retained from old times up to the present among the peasantry of a country. A considerable part of this folk-lore consists of myths, thousands of years old, some founded upon fact, but all originally handed down as fact. These myths are common to the Celtic and to the other Indo-European races, and most of them, however changed during ages of transmission, were in existence even before these races separated on their western journey from the plains of Central Asia. Their very antiquity therefore entitles them to our respect. But it is only within the last century that folk-lore has attracted the serious attention of learned men. Its value as an assistant to history and archæology, by giving clear glimpses of past modes of thought, manners, and customs, has come slowly to be recognised, and the unsophisticated utterings of the old peasant woman at the winter's hearth, or of the shepherd on the lonely hills, have been collected as precious remains of a fast

disappearing state of society. The ghost story, or the fairy legend, or the tale of hidden treasure or perilous adventure, which was long handed down from father to son in remote districts, has been collected, as near as possible in the words of the simple narrator, and transferred to paper, and has become a valuable text to the antiquary, the philologist, and the student of social life and human nature. The Germans have distinguished themselves in such researches, but in their wake have followed Russians, Italians, Swedes, and other writers, till we have now, by comparing what has been collected in each country, what may be called a comparative folk-lore of the Indo-European peoples. The legends in each country correspond wonderfully, yet each people gives its own peculiar stamp to its own version. Thus the Irish legend of "Hudden and Dudden and Donal O'Leary" has its corresponding form in Russia, Denmark, and Germany, each differing from the others, but the ground-work of the story recognisable throughout, as being essentially the same. Even in Ireland there are variations, as exemplified in Lover's "Little Fairly," and Griffin's "Owney and Owney na Peak." The Brothers Grimm, in Germany, have worked at folk-lore in a systematic manner, and their collection is therefore doubly valuable. Our own Crofton Croker has made an attempt in the same direction, and has succeeded to a certain extent. But in this country the scientific working out of this mine as an assistant to anthropology, ethnology, and archæology has been but imperfectly carried out, or, we should rather say, scarcely begun. The reason of this may be partly traced to ignorance of the Irish language on the part of those who attempted researches in this direction, together with the neglect of connecting Celtic folk-lore with that of the other Indo-European races. We intend to do something to remedy this neglect, be it only an humble effort. We have therefore chosen to translate Grimm's "Märchen von Einem, der auszog das Fürchten zu lernen," as supplying the purest, simplest, and most complete form of a legend common to all the Indo-Euro-

pean races. We have ourselves heard portions of a similar story related in West Connaught, but never in such a complete form as that given by Grimm. The English translation spoils the story, by attempting to give it in a more complex and ornamental style than the original. We have accordingly taken it direct from the German, and have been at some pains to imitate the conversational style of speech. If any of our readers can supply us with a form of the story current in any part of Ireland, and approaching completeness, he will confer a favour on us. In this way, like that highly meritorious periodical, "Notes and Queries," we might be able to furnish our readers at the conclusion of the legend with various readings of some of its incidents. We trust that in the matter of Celtic Folk-lore, as in all things connected with Irish ethnology and philology, the sphere of usefulness of the *Gaelic Journal* will tend to become wider and more comprehensive, thus rendering it more attractive to a greater variety of readers of our native tongue. The "story of the young man who left his home in order to learn to shiver with fear" will form what we presume will be a fitting beginning to a series of legends common to the Celts, Scandinavians, Teutons, Slavs, Latins, Greeks, Persians, and Hindoos; and extending even beyond the confines of the Aryan race. It is a good average specimen of a popular myth, though there be others showing more fancy, humour, or invention. As such we decided on its selection. If our correspondents can furnish us with similar or better specimens, either in Irish or any other language, we shall be happy to make use of them. But if Irish, or indeed almost any folk-lore, is to be saved for posterity, no time must be lost. Popular traditions are rapidly disappearing, swallowed up in the vortex of the 19th century life-struggle. We shall do our humble part to rescue from the whirlpool some precious remnants of primeval simplicity, fancy, humour, and Celtic fire, but we shall require to be assisted in our labours by the contributions of local tradition. Apologizing for our involuntary short-comings, and bespeaking

our readers' good-will, we now present them with Grimm's "Märchen" in its Hiberno-Celtic raiment.

Clann Concóbaire.

SGEUL AN FÌR DO ÈUARÒ AMAC LE
FÓGLUIM CRIOCHNUIGÈE LE FAIT-
CÌOS.

B'ì fear fàot' ó ann, agus ì fear ó b'ì: b'ì beire mac aige: b'ì an mac buò rìne aca beap-láhaac, tuigrionaac, crìona, agus éámic leip zaac nò a déanaò, aéc b'ì an òarja mac òall aip zaac zhaac agus b'ì fe v'icéille agus n'ì feurofò ìe ìeò aip b'ì a èuigriò no a déanaò. Nuair òò connaic na òaome é—rìao rìò, na cómuipanna—agus zò m-beiréac ìe 'na ualac rìom aip a aèair, vùb'arar zò b-fazac a aèair òoilgìor mòj uarò. Mar ìò, nuair òò b'ì nò aip b'ì le vóanaò èiméall na h-àite, ìp aip an mac buò rìne òò èur a èup èum èinn. Dá n-ìaripfò a aèair aip an mac buò rìne vùl ì v-teac-tarìeac, vó m-beiréac ìe tamall ìp an oròce agus vó m-beiréac an bealac uaigneac, mar b'ì ìe amac ó n-a v-teac-ran, agus b'ì an bóèar ag ìmèacè le taòib ìeizge, vò b'èacò eagla mòj aip an mac ìò ì z-cómnuige a beic amuiz 'ran oròce. Anrìò vóaripfò ìe le n-a aèair, "b'èann faircìor oim vùl an bealaz rìò." T'ràcònaòe zèmhje aiz coip na teimeac, nuair òò b'èacò r'geulca uaébaraàca, 'ìe rìò faoi èaròb'rib agus faoi na òaomib maèa, agus r'arìe vó'n èimeul ìò 'zà n-ìnnreac, no zò n-véarparòip òaome a b'èacò ag èipreacè leo, lé èéle, "támhje ag creacò le faircìor:" aip feacò na cance ìò vò ìurèacò an òarja mac ìp an z-cuaine ag èipreacè le zaac nò v'ò ìaib rìao ag ìáò. Agus n'òip éámic leip tuigriò cia an r'ac a n-véaripfò rìao zò ìabòarip-ran aip èp'è le faircìor. "Táò-rèan ì z-cómnuige ag ìáò, tá ìe ag èup creacà oipja; ìp ionzantacò an ìòò é,

áct ní féudaím a éinigin cía an fáé a cpeactaróir."

Annghin 'oo éáiríla fe lá áirighce go o-táinic an t-áairi arcteaé agur oo labair fe leir an mac po agur úbhair fe leir, ag ghlaoúac air a anm—"Éirí liom, éirí, a, iní an g-cuaine, táirí-je ag fáir iuar, móir, láirí, ppeabaé, agur ír mícro go b-fóigleoméá éum ioo éigin a úéanaó go o-tuillpeá oo beaéa leir. Náé b-feiceann tu áiríar agur cpeaóar oo úearibháéar agur an airé a beiréann fe oo gacé aon ioo timcéall na h-áite agur an imiríe a b'íear. airí paói gacé níó ó'á m-b'íreann le úéanaó, áct leatpa tá an íearibhíur agur an b'paeé caillte." O' íreagair an t-ógnáac;—"A áairí," úbhair fe, "buó máit líom ioo éigin o' íógluim agur oa b-fóigleomann ioo air bíé 'oo' áil líom íógluim le cpeaéac, óirí náé o-tuigim aon ioo in a timcéall íóir." Oo éualaró an mac buó íme an íreagair oo éug an mac eile air a áairí. Uime íin iugne fe gáiríe agur úbhair fe leir féin;—"Cía an t-amasán mo úearibháéar; ní íearopanuro aon éeo úéanaó úé éoróce, áct caírimíó curí iuar fe toil Oé." Oo léig an t-áairí oirína agur o'íreagair fe é;—"oeirí-je gup máit leat íógluim le cpeaéac áct tá eagla oim go b-fóigleomaró tu le cpeaéac luac go leoir áct ní éuillíró tu oo beaéa leir éoróce."

Tamall géairí 'na óéig íin éáinic cléiríeac an teampull éum an tíge aca airí cuairí, agur iní an g-cómpáó a bí eaoairína iugne an t-áairí mínuzáó óó ve'n cpeoblóro, agur go h-áirighce an meuo buaróearpa oo bí fe íógláil ó'n mac víécéille ío; tuille eile náé íaib ííor áige aon níó a úéanaó no ioo airí bíé íógluim. "Cpeuo a íneairí," a úbhairí an t-áairí, "nuairí o'íreagairí ve eia an éáirí baó máit leir íógluim, cé an íreagair íuarí me? Úbhairí fe go m-baó máit leir íógluim le cpeaéac."—"Muna b-íuil áct an níó íin uaró," úbhairí an cléiríeac, "curí líompa é agur mínuíreao-íra an éáirí íin óó." Bí an

t-áairí íáíroa; úbhairí íé leir féin, "Ní féirí naé o-tiocpaó fe airí ágaró íoirí é féin agur an cléiríeac." Bí go máit; éug an cléiríeac leir 'íra baile é, agur an obairí a bí áige le úéanaó, na cloig a búalaó. O'á lá no cpeí, airí oróce an íríomíac lae, oo níúígal an cléiríeac é airí uairí an níeáóom-oróce, agur úbhairí fe leir, "Éirí, céro amac ín' an o-teampul, agur ír éigin uuit uil íuarí o-tuip na h-eaglaire agur na cloig a búalaó." Úbhairí an cléiríeac leir féin,—"Cpeio míre, a íme, gup géairí go b-fóigleomaró tu cpeaéac oo úéanaó ín' an áit a b-íuilí ag uil." Oo lean an cléiríeac arcteaé 'íran teampul gán ííor é, agur oo éuaró fe íomíe, agur oo íearí fe airí na íraróirí le caoib íunneoirge. Nuairí o'iompoirí an íearí óg ío timcéall leir an g-clog a b'aint oo éonnairí fe toip uime, gíeupra, géal, 'na íearáó in ágaró na íunneoirge. O' ííaríuigí fe go teann;—"Cía tá annghin?" áct ní b-íuarí fe aon íreagairí agur níoirí éonnairí an toip. Nuairí éonnairí fe náé b-íuarí fe aon íreagairí, úbhairí fe leir;—"Bí ag ímteáct ar íin go taparó no cuiríreao-íra ar go íreobáirí éu; ní íuil gááaróe airí bíé ágat annghin 'íran oróce." áct o'íran an cléiríeac máirí bí fe gán corí a éurí ve, íonnghin go g-cpeioíreao an t-ógláé gup taróiríe a bí ann. Oo gílaoró an t-ógláé amac go h-áirí an oairí uairí, agur úbhairí fe airí;—"Cpeao a tá tu ag úéanaó annghin: labairí, má'íreairí cpearíroáé: muna laibeoiríá caíraí me ííor na íraró-je éu" Úbhairí an cléiríeac leir féin—"Ní íuil a íún éo h-olc á'í tá a leiríean amac." Níoirí éurí fe corí ve, áct oo íearí máirí beiréao íearí gairípa ar cloé. Úbhairí an t-ógláé leir féin;—"Úéairíro me an íreairí íógláé óó agur muna nglacparó fe íin íeúéparó míre bealaé eile leir." Níoirí éonnairí an taróiríe máirí íaol íeírean gup b'é íin a bí ann. Annghin oo éug fe íaríuacé paói agur oo íug fe airí agur oo éairí fe ííor na íraróiríe é. Buó in veic íraróiríe cloicé oo éuit fe, agur o'íran fe

annrín 'na lúróe 'ran g-cuainne. Annrín vo buail an t-ógánac na cloisg gan ruim air bié aige m' an gníom a iugne re, éurí re g'lar air an teampul, agus vo éuaró re a baile. Éuaró re air a leaba agus ann rín ir g'éarrí na déisg rín go n-veacáiró re ann ruain. O'fan bean an éleiríug 'na rúró i b-foó 'ran oróce ag panaéc re n-a feairí teacé a baile, acé ní maib re ag teacé, agus vo g'lac mnaíró i nuairí nac b-facáiró rí é ag teacé. Vo éuaró rí éum an reompa a maib an t-ógánac 'na éoolacó ann, agus vo g'laoró rí air agus o'fíarríug rí óé, an maib ríor aige cá maib an feairí; g'urí iméisg re amac uairé m' an tuirí ór a cómair. "Ní fúil aon ríor agam-ra," úbairte an feairí ós, "cá b-fúil re, acé bí uime éisín m' an tuirí agus folacé g'eal air, 'na feapacó m' agairó na ruineoirge; vo éeirtisg meé, ní b-fuairíar ríreag'ra; annrín vo f'aril me g'urí g'aróiré a bí ann, vo iug me air agus vo éait me ríor na r'aróiré re. Téró amac agus feucó an é a tá ann, agus má re tá ann, beróeacó aicméal oimí f'aril n-a déanaó." Níor leirí an mnaoi a bealáige vo m' rí amac agus fuairí rí annrín é m' an áit air úbairte an t-óglacé léi air éait re é, 'na lúróe 'ran g-cuaine i b-péin móirí agus é ag caoineacó agus ag cneacó agus a éor b'urte. O'ioméairí rí a feairí a baile agus buó émaróce an r'geul voí é. Nuairí o'f'ág rí air a f'aba é o'iméisg rí agus í ag sul go h-áiró go o-tí teacé acáir an ógánaisg. Úbairte rí leirí,—"Tug vo mac-ra mí-áó móirí r'earna oimí agus airí mo m'uríugín; vo iug re airí m'feairí f'uarí i o-tuirí an teampuil agus vo éait re ríor na r'aróiré é agus vo b'urí re a éor. Maí rín tós leac ar an teacé uainn é; ní ríu o'aróiró é." Vo g'lac g'eirce m'urí an t-acáirí air a éloiréin vo, vo m' re go b-feirc'feacó re an éleiríeac agus bí buaróiréac móirí airí é feirc'urí m' an g-cuma agus imneall a bí airí. Tug re voil móirí airí an mac f'aril an iúo a iugne re, acé buó ruaríacó an r'áiró vo'n éleiríeac agus o'á m'uríugín r'gille an acáirí airí an mac. "Cia an

meul nam'uarí é ro"—úbairte an t-acáirí—"a éurí an diab'al ca'ug'acó oir a déanaó airí an g-cóim'uríarí éneac'ra, m'ear'ma'ail a bí agáinn?" "Acáirí,"—úbairte an mac,— "éirte liom; tá m'urí f'aril airí m'ó airí bí a éuríear' tu am' leirí. O'fan re annrín airí feacó na h-oróce maí beróeacó uime aige a maib r'ioó-r'muaineacó ag uil éirío an im'irínn. Ní maib ríor agam cia h-é vo bí ann, ní déairína me le r'ioó-r'm'ín airí bí é. Tug me f'uar'ra oó r'urí h-uairíe agus níorí g'lac re é; o'airíarí airí labairte no im'ceacé. Ní déairíeacó re ceacéarí aca." "Acé"—úbairte an t-acáirí leirí,— "béairíarí-re an mí-áó oimí; iméisg ar m'ámairí; ní maib liom éu o'feirc'urí níorí mó." "Déairíeacó rín, acáirí,"—úbairte an mac,— "fan go n-éiríug an lá, agus annrín im'ceacó go r'áir'ra agus r'óg'leom'acó le ceacéacó, agus ánnrín beró éirío agam a tuill'feacó mo beacéaleirí." "Róg'luim cia b'é airí bí r'oo r'óg'aríar' tu,"—úbairte an t-acáirí,— "ir' cuma liom cao é. So cúisg r'anna veug' airíro uuirí; iméisg airí fan an voimíam, agus ná h-ínnir' o'aoimneacó cia éu réim, cao ar a o-táimic tu, no cia h-é o'acáirí, óirí vo beróeacó náiríe móirí oimí." "Déairíeacó-ra, acáirí, maí veirí tu,"—úbairte an t-ógánac,— "muna b-fúil tu ag iarríaró neirce airí bí éile acé rín, feucóiró me rín a déanaó go r'ieró."

Clann Con'éobairí.

(Le beiré airí leanaíam.)

Gaelic Union Publications.

THE IRISH LANGUAGE HEAD-
LINE COPY BOOK.—No. 1.

(Continued.)

Since the issue of the first book of the kind, many improvements have naturally suggested themselves to the writer and to several friends interested in the subject.

The chief of these availed of in the present number are—The cheapness of the price; the more easy and careful gradation; the introduction of *Large-hand* (as distinct

from Capital Letters); the use of a *medium-sized hand*; the employment of *perpendicular lines*, so as to enable the student to keep the words exactly under those of the head line, and to give the proper amount of space to each word.

The design on the cover was presented, on the issue of the first Irish copy-book, by the distinguished artist, J. F. Ó'Hea, Esq., to Rev. John E. Nolan, who has permitted its use.

The first two lines show the capital letters; lines 3 and 4 the same, consonants being dotted, and vowels accented; the next three lines show the letters in simple *large-hand*. The three following lines are devoted to the diphthongs and triphthongs (*large*); thus commencing the combination of letters. The next line gives the alphabet in *medium hand*; four lines then follow, consisting of simple words of three letters; and the remaining lines give examples of longer words, containing diphthongs, triphthongs, dotted and accented letters. In all, the book contains 28 head lines and 130 words. Sentences will be given in No. 2; in which also *small-hand* will be introduced. No. 3 (more advanced) will follow, if the work meets with encouragement.

It has been suggested that the English of each word should be given at the end; but it can be found in the cheap primers recently issued, with which students, in any case, will have to be provided. They may be had of the publisher of this book.

KEY TO IRISH COPY-BOOK.

The first two lines show the capital letters: there are three styles for writing A, two for D, and two for M; lines 3 and 4, the capitals, consonants being dotted (for aspiratum) and vowels accented; the next three lines show the letters in *large-hand*; the lines 8, 9, and 10, show diphthongs and triphthongs (*large-hand*); being accented where necessary: line 11 shows the alphabet in *medium hand*. The following are English translations of words in each succeeding line:—(12) brood, time, there, high; out of; a swelling; death; a cow; crooked; a turn. (13) a foot; a hound; thy; fist; a fortress; grow; yet; scarce. (14) a stalk; a goose; butter; a day; with; bare; a loop; honey; meal; great. (15) not; or; bad; on me; a lip; a wood; that; this; yonder; sick. (16) a bush; a grandson; fresh; air; lime; knowledge; a bird; a fish; acquaintance; a lamb; pleasure. (17) a cliff; better; do; a man; a leap; bear; true; with me. (18) for; just; an eye; blood; an axe; mild; a dunce; flesh. (19) a sound; and; a name; silver; beautiful;

bread; li-h. (20) a woman; a split; a cow; speckled; lasting; gentle; a church. (21) honest; a hill; a position; a black-hair; red; a door. (22) compulsory; a stag; long; wide; generous; a goat; bright. (23) green; a fish; an island; an eagle; a day; a ship; morning; a bag. (24) a mother; heaven; new; work; sudden; a little child. (25) a crab; sight; sway; a star; a sage; sour. (26) clear; happiness; pleasant; a tongue; firm; a string. (27) sick; dry; a well; heavy; a fire; understanding. (28) opportunity; noble; water; humble; a floor; a door-post.

IRISH PUBLICATIONS.—The Gaelic Union has published the first of its series of "Irish Language Head-line Copy-books," prepared by Mr. John Morrin, whose scholastic experience will go far as a guarantee of their practical usefulness. They are well printed on good paper, and are sold at the low price of one penny. No. 1 contains large and medium hand head-lines, and a peculiarity in them is the introduction of perpendicular lines, so as to enable the student to give the proper amount of space to each word. We would suggest the advisability, in the more advanced numbers of the series yet to appear, of furnishing a good *Ii-h* running or *cursive hand*, a thing at present which forms a great desideratum. The Gaelic Union is doing good work for our native language. The objection to learning it derived from the want of good, easy elementary books no longer exists, and these copy-books ought to render the practice of writing it a pleasure. We trust that they will obtain a rapid sale, and will prove of all the practical use of which they are capable.—*Freeman's Journal*.

beata seágham incheil, áir-
easpoig tuama.

áirín a rghioabá d'áonaáe na seáilge leir an áear ionnparáe, áirleog 1. De bíre, canónáe na cille Móire i-tuam.

An Dómao Cabroil veug.

Ij máo ríunneáe jo, má cá fonn áir áoinneáe oifig earboig a glacaó, iarrmaró re obair máe. n. pól. I, Tim. III. I.

Buó móru an cuinnuigháe daomeáe a bí an lá rin i g-clóeari máige nuááe nuair do corraeáe Seágham Mac héil le beir 'na earpoig. Buó h-é an ceuro ríarra-eaglaire a tóigéáe, águr a fuair oiear no bí 'na oire nu' an g-clóeari rin a áruighéáe go caéairi earpoig águr áir a cuirleáe báirín earpoig áir a ceann, cómaráe áro-áeannair rriomááe in a éirí féin águr in a fáirce féin.

Ros eile, ní maib se moim an am rin gnátaé leir na g-cianta, coirreacaó Eapraigí Catoilicig a véanaó ór áru, ari Eazglairéac ari bié m Éirinn, aét ór írhol agus faoi rjáé. Anoir véantari go pollurac é, ór cómairi an voimán, agus tagann na Catoilicig ar Baile-áta-Cliaé, agus ar áitib éairt timéioil le breaénuzáó ari véarjgnáé a véantari go h-anam, agus faoi írriótólaím ríor-iongantaé.

I meaz na muintiri a támic an lá rin ór cómairi an Eapraigí nuaró le fáilte a éurí moimé, agus cómluaéááiri a véanaó leir, vo bí anríri álunn, máireacé, ionmeapra ann, a fuairí curreacó caire agus cómriacó a véanaó leir ari feaó triacé. Ír ri Carilín Nic Amalgaró a bí innte. Ní Maéari-ába a bí innte an lá rin, no bean maágalta féin—ní h-eaó, aét bean íocairí, fáim, faogalacé i lári gnótaé an voimán, az véanaó a vóéama Oia vo gráduzáó agus élaann Dé ari talam a cótuzáó agus éreioirzáó i ríáze na rubáilceacó. Vo bí ri m amríri a h-óige 'na Ríocetant, aét tá ri anoir 'na ríor-Catoilicéac; bí am ann agus bí ri jó-boéc, anoir tá ri ráróbri agus an-t-raróbri. Moirí glac ri ríor uirre féin briaé zeal na maízean a beirear fuar vo Oia a m-beacá, a g-coirp agus a n-anam. Sé m-bliána i n-oiriáé an ama ío, iníre ri amlaró nuairí vo éurí ri ari bun óro ban-maágalta na "Trió-caire." Óri ir ri Máire Carilín Nic Amalgaró a éurí an t-óro naomíca rin ari bun i m-bliádam 1831.

O'pár an t-óro ío maí ériann ríriamác, toiriacé, fuar ari móó go b-fuir a zeuga agus a éoirca ríaréca anoir trió an voimán móri. In America agus in Aíríalía, agus ó éiríze go luró na gréine. Dúbarre an t-Eapraigí Machéil guri rímuam íe an lá rin, nuairí vo éonairre íe i guri bean ionmóla a bí innte noó vo véanraó ríor go leorí maítear ari íon Dé agus an t-uime.

Bí luaéááiri móri i meaz orreacó agus ríoláireacó an éloearí an t-peacéimam rin. Vo tuzararí vo'n eapraigí vo cómairca a

g-ceana agus a g-cairéanaéca a éair-beanaó uirriaró bóiro véanta vo arizeau zeal, agus ríuribinn teairtarí az veairbaó a meairca ari, agus a g-comaoiné vo. I m-bliádam 1823, fuairí an Pápa Ríur VII., báir, agus feal 'na véirí rin áruirízeau Pápa nuaró v'ári tuzaró ann Leo XII., go caéairí Naomí Beavairí. Dúó h-é an triomáó Pápa a bí i g-cill Beavairí le linn beaca Séázam ílic Héil—íe rin Ríur VI., a bí 'na Pápa ó bliádam 1774 go 1800 no in gairí vo, agus Ríur VII. ó bliádam 1800, go mí na Lúg-nára 1823, agus anoir Leo XII. a maíri go v-tí mí na b-faóilleacó 1829.

Nuairí a éirí Pápa ari bié go nuaró le ríuró i g-caéairí Beavairí, ir gnátaé leir lánlóga a ériomnacó ari ériortaróib an voimán móri az íoríglacó ionmíur na h-Eazglairé vo íéiri an ériomí Catoilicig. Ír gnátaé an nro ceurona vo véanaó, ari có-érom zac leac-éero bliádam, agus ceac-riama-éero bliádam. Aét anoir vo éárla nac maib loza ari bié ari ériortaróib an voimán le leic-éero bliádam. Vo bí an voimán móri az ríorí az agus cómbriac le ééile, agus ní maib móriam ríocéána ann, agus an bliádam 'na véirí rin ní maib íe móriam níor feáiri: níor b'féiríri leir an b-Pápa maí rin vé ionmíur na h-Eazglairé a íoríarle éo íara a' bí na ériortaróé faoi níio-íuamíneap. Zeal zeáiri earí éirí rin (1808) curreacó Ríur VII. aíteac i g-caireari le h-óiríuzacó Impíre na Fríance, Napoleon I.

Aét anoir bí zac ríri 'ían voimán faoi ríocéám, agus v'íoríaril an Pápa le neairé a tá aize, maí feapionaro ílic Dé, amairí érioró na Catoilicigé, ionmíur ríriomáála na h-Eazglairé vo élaann an t-uime—in 1825, vo níuintiri na Rómíe,—1826 vo ériortaróib an voimán móri.

Caó é an nro an loza? Caó teazairíann Oiaóairíre na h-Eazglairé Catoilicigé v'á éaróib? an maíteacó na b-peacacó é? Ní h-eaó. An ceau peacacó vo véanaó é? Ní h-eaó. An íaríana ari ríriamíur peacacó é?

m-beòead fém, ní leispróe é aig an am rin arteaó do éeac na feire. Mar rin vé, níl do roga aca aét an Tigearna Bingham a éur arteaó. Iy ari an triac fo, do éaimc Earrog óg Cille-alavó, mar glaoiread ari, agus iugne coimhárte publróe leir na daoimib in agharom-Bhúnaic: buaileadó iao.

Do bí an bhlaóain éeuna fo (1826) 'na bhlaóain beannaéatig aig na daoimib ó'n coriaó inoiahaltaó do éurí Dia ari an doimán. O éúr an t-riamraó, go v-tí a veire, bí teay mói agus amirí an-bheáig ann. Ari feadó píde bhlaóain 'na óeig rin, bí na daoime macánta ag triacé ari an m-bhlaóain aoirinn a bí aca: m-bhlaóain an loega, agus éugavari molta do 'Óia marí g'eall uiríe.

Do éoruirg an t-earrog óg a éurí mói-cille ruar in ónoirí Dé i v-taóib na Muaróe i m-Deuláta-an-feáda i m-bhlaóain 1829. Do bí a f'aró oiríe ari feadó feala aige iny an teampul mói fo a v'áruirg fe do glóirí an Tigearna.

Iy iny an m-bhlaóain fo do raoriaó na Caóicóige ó'n vaoiríacé in a riabavari ari feadó na g-cianta.

Buó olc an bhlaóain 1830, agus éaimc gantavay mói le n-a lin. Do bí na daoime raói ocruy agus caill. Rígne an t-earrog a v'it'éioill le curveadó leo; éuaró fe go Sacraimn agus éurí fe impróe ari p'riomí-fearíab na tíre curveadó le daoimib boéca na h-Éireann a bí ag fulanag goira agus gantavay éruaró. Tugavari Riagaltóiró na tíre anirín cluay boóari vó. Aét ruarí fe congnaím ó na veag-vóaimib.

An Tríomháó Cairivóil veug.

"An Róim, mo v'it'ée, éatavari m'anama."
b'ipon.

Tari éir an mevo a bí in a éúmaéc a v'éanaó do na daoimib a bí raói n-a r'uirí, do éaimc an-oval ari an Earrog Machéil a bealac a buaileadó go Caéari na Róime, le cuairt a tabairt ari uairg Naóim Beavari

agus bóil; le amáie péáail ari an Eas-lair iy b'ieága agus iy iongantáige iny an doimán; agus 'na éeann rin, le uiríam a éar-beánaó do'n Pápa a bí an t-am rin 'na iuróe ari Caéari Beavari, g'ieóirí XVI. (an pé-veug) v'á ruag an t-earrog Mac Héil fómor agus meay éo mói marí éómáirba an éeiv Pápa agus marí feairionavó éri Slánuirg'éoira ari an talam. Do bí raímraó na bhlaóina 1831 agus an goir a bí le n-a lin anoir éairt. Táimc amirí an fóg-máir, agus in aoiríeacé leir éaimc coriaó ceuvacó aig na daoimib. Bí potácaró úra, tuiga móra aig na boécaib, ariabai, éuiréneacó agus corice lionmáir áruvóe, aig gac feairí-feilme, agus raóir-talam;—v' euluirg an t-ocruy agus an gantavay,—agus v' iméig an imiróe a bí ari na daoimib agus ari a g-ceannairt.

Feicéavari marí rin vé, go raib an Tigearna Earrog raóir le iméacé ar baile, agus ari-veari a v'éanaó ari fon róga, no rócamí-lacéca. Leir an mian a bí ann a imirín a éurí in g'riomí, do éruall fe ó Éirinn, agus do éaimc go Longvoo. Do bí fe iny an g-caéari móirí rin ari an oécmáó lá ve mí méadóim an fógmáirí ag amáie ari an g-coríomí 'ga curí ari éeann an ruig Uilliam an ceatáir. Ar Longvoo do gáb fe a f'ieige go Páruy na F'iance. Agus ariy eile, buó fonniac an iró, guri éáiruirg fe a éeacé ann, go v'ieacó an lá ceuvna do éualavari ari an tuirim agus leuirí-flavó do iunneadó ari Caéari Uairíam. Do ruigne fe g'riinn-b'ieacé-nuagó ari pobul coicéann na F'iance—a bí triacé raóí luaéáirí,—raóí ériom-b'rión triacé eile—a n-imirín ari luarcán v'oirí gáirí-veacóar agus g'euir-b'rión; feal ari m'ie le gáirí—feal eile ari laige le buarómeadó agus b'iríveadó éiróe. Dúbairt fe guri vaoime meiríeacá, meannmáca, móirí-ripiaríavámla, mearfámla, meiríeámla—na F'ian-caige.

Iy an-máie do éairín baile-móirí Páruy leir; 'fé an caéari iy b'ieága 'an éoiorp é. Bí iongnaó ari, ag amáie ari na r'ioig-

Le cúmaíct ùinne ari b'è i Lácairi a leic'ro no òri ruar. Do bí ca'cairi na Róime ag meuruga'ó' a cómairi'rao'n "Saoiri-rua'garil" a táimic i n-óe'ig ama na Ri'g; agus a'ri' raoi na h-Impiri'ib móra,

Tagann neul ó' cionn na Róime Pa'gá'nta anoir, agus folu'ig'íteari i go b'ia'ct, no, re i' cóipe a i'ad, la'rairi ruar an ceo no an neul pa'gá'nta rin le lonni'ad an f'ioiri-folu'ir a táimic ó' nea'm 'nári mear'g le leu'ir an f'ioiri-é'ierom' a re'ca'ad t'ri'ó an do'mán móri. Anoir é'ir'igeann eag'la'ir é'ri'ort, no'c' do é'iri Mac O'é ré'm ari bun; tagann ri ma'ri folu'ir an lae nu'ad ó'n a'ri' foiri ag r'zei'ce'ad ga'c foill'ra'c ari an do'mán. Ní be'ro é'ri'ó' go veo le'ir an i'uge'ad nu'ad ro. Tá c'riunne nu'ad, r'péiri nu'ad agus do'mán nu'ad agann anoir: v'eul'uir le'ir re'an-do'mán na Pa'gá'nta'c'ta: be'ro an nu'ad-i'uge'ad'c'to ari bun go b'ia'ct. I' i m-baile na Róime vo é'iri Na'om' Be'ra'ri, flai'c na n-ap'p'ol, a ca'ca'oiri agus a ea'pp'oa'c't. Ma'ri rin vé, vo bí me'ar ari an Róim, i me'ar'g na co'ra i' mó ve'n do'mán é'ri'ort-a'ma'ir, ó'n lá rin ama'c ma'ri é'a'p'la'ri na f'ioiri-eag'la'ir'e. Feiceann á'ri n-ea'pp'oz na t'io'p'ta agus na c'ir'vé'ac'a é'a'p'te t'ic'io'ill na c'riunne ag u'm'lu'ga'ó' ó'i;—an f'ie'uga'c agus an t-e'ab'ia'c; m'unt'iri na t'ipe la'ro'ne; lu'c't na h-í'oa'ile agus na Spá'ne; m'unt'iri na f'ia'nce agus na f'ep'ma'ia; c'ir'vé'ac'a na h-á'ria agus na h-á'p'ica; r'iol na h-é'ie'ann, na h-á'lbann, agus na Sa'c'ra'nn:—i'uge'ad'c'ta na h-a'ri'oe in o'iri agus in í'ar; ó' é'ua'c' agus ó' vé'ar: m'unt'iri na n-o'ile'án ú'ri in Ame'rica agus in Á'p'ria'lia. Sin í'ao do'ome an do'mán ag te'ac't, ma'ri táimic re ré'm a'f' é'ri'unn le ta'ba'ir'e'ar f'ioiri-é'ierom' agus le g'ra'ó' go Ca'ca'oiri Be'ra'ri.

Ta'ri é'ir' a'ri'unn a i'ad' ó' ó' cionn r'ui'ge'all Na'om' Be'ra'ri' agus Na'om' B'óil, agus b'ie'ac't'ni'ga'ó' é'a'p'te ari an eag'la'ir ion'gan'ta'ig rin, C'ill Be'ra'ri,—eag'la'ir a b-fu'ir in'te a'ó'ba'ri ion'g'ra'ó' vo'n do'mán,— agus re'al g'e'á'ri a é'a'ic'ea'ó' 'ran Róim, ru'ari an t-ea'pp'oz Mach'e'ir u'ain cu'air'e a

é'aba'ir'e ma'ri i'f' u'ual, a'ri f'ie'uga'oiri XVI. a bí 'na fu'ro' 'ran am rin i g-Ca'ca'oiri Be'ra'ri. Do é'iri an Pá'pa fá'lte mó'ri i'om'ie, g'la'c re go g'e'ana'ma'ir é, agus vo la'ba'ri re le'ir ma'ri vo be'ro'ea'ó' re 'na ùinne m'unt'ie'ac' ari a ma'ib eolu'ir ma'ic a'ize i b-fa'o i'om'ie rin: ó'iri bí r'io'f' a'ize g'ur ea'pp'oz é, a bí ma'ri é ré'm, ag vé'ana'ó' o'ir'ie O'é. Do b'ro'ea'ra'ri i mé'm agus in m'oin, an-é'ora'ma'ir le cé'ile, an t-ea'pp'oz Mach'e'ir agus an Pá'pa f'ie'uga'oiri XVI. B'ro'ea'ra'ri a'ra'om á'ri'o-m'oin'ne'ac', tu'ig'ra'ie'ac', ne'a'm'eag'la'c, lán ve o'úil t'io'ro a vé'ana'ó' go me'ir'ne'a'ma'ir ari r'oi' eag'la'ir'e O'é. B'ro'ea'ra'ri le cé'ile u'ar'al i mé'm; agus n'io'ri í'm'an leo g'e'ille'ac' vo ne'ac' ari bí'c' ra'oi'n n'g'ri'ie'g' g'an eolu'ir ma'ic go ma'ba'ra'ri 'ran g-ea'p'te. Do é'a'ic't'm a g-có'm'ia'ó' ma'ri rin le cé'ile; agus v'f'á'f' ca'p'tana'f' ru'ar r'oi'ri an be'ir'e—an t-ea'pp'oz agus an Pá'pa. T'ri b'la'ó'na 'na ó'e'ig rin, vo é'a'ir'be'án an Pá'pa go ma'ib ca'p'tana'f' a'ize vo Sé'a'gan Mach'e'ir.

Róim r'ille'ac' a baile ó'ó, vo bí an t-ea'pp'oz á'ri cu'air'e am eile a'ig an b-Pá'pa. Do g'la'c a'ca'iri na b-r'ipeun go r'on'ni'ar' agus go g'e'ana'ma'ir a'ri' é, agus vo é'ug b'ion'ntana'f' mó'ra ó'ó; cu'la'ó' a'ri'f'unn vé'anta ve r'í'ol agus v'ó'ri; fá'inne ó'ri g'le'ur'ta le re'oo'te'ar'e lu'ac'í'ar, v'á' n'go'ir'íte'ar'i Ame'ir'e; agus é'io'ri r'io'-m'ie'ar'ta in a ma'ib g'ri'ém v'f'ioiri-é'io'ri' á'ri Slá'ni'g'íte'ora. Ri'g'ne'ea'ra'ri có'm'ia'ó' le cé'ile i la'roim ari re'ac' re'ala ari é'ri'unn bo'ic't a bí in'f' an am rin ag é'ir'ge ó'n o'ao'ir'ia'c't; agus ari an g-ca'oi in a ma'ib u'ac'te'ar'ia'm fe'ir'e Sa'c'ra'nn ag'ra'p'ia'ro' c'inn'g' a'ri'g'ro a é'iri ari an g-clé'ir, ag ta'ba'ir'e tu'ar'ia'f'ta'ir' o'ó'ib, v'á' n'g'la'c'fa'oi'ir' é' a'ri ion'ni'ur na i'uge'ac'ta. O'ú'ba'ir'e an t-ea'pp'oz na'c' le'ig'f'ro'ir' an é'lé'ir' ná na h-ea'pp'oz a lá'ma a'ri: Do í'ol an Pá'pa a r'p'io'ra'io, agus é'ug re a be'anna'c't agus be'anna'c't O'é vo f'a'ga'ir'e'ar' agus v'e'ea'pp'oz'a'ir, agus vo m'unt'iri na h-é'ie'ann go h-uile.

Ἰβουλτα αἰγυρ ἡλιθιαατα ἱρ ὀη βαλε Αλβα
 ρο ὄο ἔαγασαρι αιρ ὄ-τιρ μυντιρ να
 Ρώμη. Ὑρὸ Νυμιτορ, ἡϋ Αλβαν, ἡαν-
 αταρ να λαὸς Κομυλρ αἰγυρ Ρέμουρ, αἰγυρ
 βί ἀρρο-ἔεαναρ αἰγε αιρ να κατῆααβ τῆρο
 αν τῆρ ριν. Κομη βαλε Ρώμη ἔρῆγε αιρ
 ἡιλλὰ ἔ να ἡ-ενος, Ραλαριν, Αβεντιν, αἰγυρ
 αν Κυρηναι, βί ἡαν-τρεαβ Αλβαν ἕνα η-
 ὄασοιη ἀρρυνεαα, τοιρεαηλα, αἰγυρ ἱον-
 τual ἡο ἡορ.

Ἰρ ἡρ αν η-βαλε ρο, Αλβανὸ, ρυαιρ αν
 τ-ἀρροεαρροϋ, Οἰλιβέαρ ἡα Ceallaῖϋ βάρ
 ὄά βλιαὄαι η ἡ-οείϋ ρο; τὰ ἡαρ ὄσῆ αιτ
 βυὸ ἡῆααἔ λειρ να ἡάραὄβιβ κόηηηϋγε α
 ὄεανασ ἡο ἡηιϋ η αιρῆρ τεαρα ἡο ηειρβῆρ.

(Le beῖ αιρ Leanaῖαιη.)

THE SOUNDS AND LETTERS OF THE IRISH LANGUAGE.

IV.

e

E is the second vowel in the modern, and the fourth in the Beith-luis-nion Irish alphabet. In all the Græco-Roman alphabets it is the fifth letter, except Russian, in which it is at present the sixth. In all the western European languages it represents, when long, the sound of *e* in *there* or of *a* in *mate*, and when short, of *e* in *met*. In none, except English, is it pronounced as *e* in *mete*. The ancient English sound corresponded with that of other languages. In the original Phœnician alphabet, from which the Roman was derived, the *He* was not a vowel but a guttural breathing, there being no true vowels in that alphabet. However, the Indo European peoples who adopted that alphabet, with various modifications, used certain of the Phœnician consonants with the force of vowels. Then the Phœnician *He* became the Greek *ε*, the Roman *e*, &c. In English this letter is often quite silent; in French and Irish, sometimes nearly so. However in these two languages it in every case constitutes a distinct syllable. Its name in the Beith-

luis-nion alphabet is εαὸαὀ, which signifies an aspen, and the pronunciation of which word gives the sound of the letter, corresponding to the open sound of the *a* in *fare*. This is not the sound of *a* in *mate* or of *ay* in *bay*, nor of *é* in the French *parlé*, or the Italian *detto*. On the contrary, it approaches to that of the French open or grave sound of *è*. The short Irish sound exactly corresponds with the long one, both being open, and in this the orthography and pronunciation of the language are thoroughly consistent. There is no consistency in the long and short sounds of the English *e*, for the vowel sound in the short word *lent* is not the short sound of that in *me*, but rather of the *a* in the word *bare*; such words as *where*, *there*, *ere*, form of course exceptions. Strictly speaking, the true sound of the Irish long *e* is intermediate between the English *e* in *where* and the *a* in *brake*, or between the French grave and acute sounds of the vowel, but inclining rather to the grave.

The vowel *e* has, like other vowels, three sounds, a long, a short, and an obscure. The first, already described, occurs in such words as *ῥé*, *he*; *mé*, *I*; *ḡé*, a goose; *ḡé*, clay, and is distinguished by an acute accent written or printed over it when the *e* is the only vowel in the syllable, or when it occurs in the diphthongs *éa*, *éi*. The short sound of *e* is, in modern Irish, never heard except when the vowel forms portion of a diphthong, so we shall pass over it for the present, till we come to treat of the diphthongs. The obscure sound is heard at the end of a word when the *e* is unaccented and approaches to that of *u* in the English word *but*, but with a tendency towards the *e* in *met*, pronounced very short. It is heard in such words as *cinnce*, certain; *uime*, a man; *cuirle*, a vein; *liḡte* or *leice*, stirabout. At the end of words after *ó* and *ḡ* this obscure sounding *e* becomes almost, if not altogether, quiescent, as in *ῥliḡe*, a way; *ceannuḡe*, a merchant; *na caḡliḡe*, of the hag; *na banḡeabaḡe*, of the widow; *na háḡmḡe*, the sloes. The *e* final in this last situation has always the effect of lengthening the vowel before the *ó* or *ḡ* preceding it, so that is not necessary

to write an accent over it, as is sometimes done with such words as *rléige* instead of *rléige*.

Except in such cases as we have indicated above, the vowel *e* is never found without other vowels in a syllable in modern Irish. But in the ancient Irish manuscripts it is frequently so found, where in the modern orthography a diphthong occurs. The stricter observance in modern Irish orthography of the rule requiring a broad vowel to be always joined on to a broad consonant, and a slender vowel to a slender consonant, known as *caol le caol agus leathan le leathan*, so that the same kind of vowel should precede and follow each consonant, is the cause of the absence of single *e*'s from the body of words. The use of the diphthongs compounded with *e* has occasioned many disputes among Irish grammarians and writers; Duaid MacFirbis and Peter O'Connell having frequently deviated from the practice of their time, and other writers having attempted to introduce the *é* instead of the diphthongs *éa* and *éu*. We think it, however, better in every way to conform to the general modern practice in this respect.

The Scotch Gaels reckon four sounds of *e*: 1st, long, as in *é, sè*, generally marked with a grave accent; 2nd, short, as in *le, leth*; 3rd, long, as in *ré, cé, andé*, generally marked with an acute accent; 4th, short and obscure, as in *duine, ceannuichte*. In Irish the *e* in the corresponding words shows a slight difference of sound, so that it would not be wrong to adopt for our language in respect to this letter the Scotch classification. Thus the *e* in the word *anóé*, yesterday, has certainly a slightly more acute sound than that in *mé*, especially in Ulster. In Kerry there is a tendency towards a more open and grave sound of this letter.

In ancient Irish, as in all the Indo-European family of languages, *e* is a secondary vowel, the root or original vowels being *a, i, and u*. As we approach modern times the *e* comes more and more into use, and the *u* less. In order to complete our notice of this vowel, though in anticipation of our remarks on the diphthongs, we may call

attention to an *e* sound occurring in some of these latter equivalent to an English *y* in *yam*. It is heard in such words as *veoé*, a drink; *air feabap*, first-rate; *vo meamamé*, to recollect. But this cannot be classed as a separate sound of the vowel itself, as in such cases it is merged in the diphthong.

In their pronunciation of English, the peasantry of Ireland have not followed so much the sound of the *e* as it exists in their own language as that imported into the country by the first English settlers; the sole modification being a slight change to a simple vowel sound from a diphthongal one. Thus the ancient English pronunciation of the English word *meat* was *may-at*, the *a* in *at* being very slightly heard. The Irish now pronounce it *mate*, which is very close to its ancient sound. On the other hand, they never pronounce *ee* or *ie* in this way, but always with the modern English *ee* sound. An Irish peasant will never pronounce priest, *praste*, or keep, *keipe*; though some writers, in their attempts at reproducing the brogue, often put such words into their mouths. In fact, the Irish peasantry in speaking English, though of course influenced by the pronunciation of their own language, have kept closer to the old English enunciation than the English themselves. As for the vowel *e*, they have in their own language retained its primitive Latin sound, common to other European nations.

In the Cymric dialects the long *e* has the Irish sound. Spurrell, in his Welsh grammar, remarks: "E is a pure vowel identical with the French *é*: *mer*, marrow, is pronounced like the French *mer*, sea. It has not the diphthongal sound of the English long *a* in *mate*, which is a compound of *a* in *mare* and *ee* in *meet*, and is pronounced as if written *ai* or *ay*."

In Irish, as far as the *quantity* of *e* is concerned, it may be generally taken as long at the end of monosyllables, and obscure at the end of dissyllables and polysyllables not compounded of two or more words. The acute accent written over it in most cases when long has no

direct effect on the stress or accentuation of the syllable, but is a mere sign of quantity. The vowel *e* with its obscure sound is the "small increase," as it is termed, which, following "attenuation," a term to be afterwards explained, distinguishes the genitive of the second declension of Irish nouns. In this situation it is all but silent. In fact *e* is used in Irish for grammatical reasons as well as those of orthœpy, and in this respect it and the letters δ , ζ , and ξ are the only characters the use of which departs to any extent from the phoneticism of Irish orthography. But when the Irish orthographical system, with its equal regard for derivation and sound, is once understood, and its adaptability to the language is considered, its beauty and ingeniousness cannot but excite both astonishment and admiration.

1.

1 is the third vowel of the modern, and the last vowel and eighteenth letter of the *Beith-luis-níon* Irish alphabet. I is the ninth letter of the alphabets of western Europe, and, except in English, represents in all of them the vowel sound of the *e* in *me*, or of *i* in *machine*. The sound heard in the words *bite*, *hire*, is peculiar to English, and is not really a vowel at all, but a diphthong compounded of the sounds of *a* in *father* and *e* in *me*, closely and rapidly pronounced. The English short *i*, as in *bit*, is the short sound corresponding to the long one represented by the *e* in *me*. In the Roman alphabet there was no distinction between *i* and *j*, the latter being pronounced like a *y*. In like manner there is no *j* in Irish, the \imath serving, as in Latin, for both, whether before a vowel or consonant. The *i* of the Greek and Roman alphabets is derived from the Phœnician and Hebrew Y^{od} , which was written like a comma, and was the smallest of all the letters. Hence the terms "iota" and "jot" have become synonymous for anything trifling. "Yod" meant a hand. The character for *i* in Semitic languages represented a very slight guttural breathing, but when transferred to the Indo-European it was used as a vowel. From that time it never changed its funda-

mental sound, except in the cases of long *i* in English and of *ij* in Dutch, in which it became diphthongal. The Irish retained the Roman sound of the letter. \imath is one of the two slender vowels ($\zeta\omicron\tau\alpha\eta\alpha$ $\kappa\alpha\omicron\lambda\alpha$), and is the one generally used for attenuating broad diphthongs, that is, changing them into slender ones, as far as the following consonant is concerned. Like all the other vowels, it has a long, a short, and an obscure sound. The long sound is the same as that of the English long *e*, as in *me*, *free*. It is heard in such words as $\mu\imath\eta\eta$, smooth, fine; \imath , her, it; $\nu\imath$, not; $\mu\imath$, a king; $\beta\imath$, be thou; the last syllable of $\beta\epsilon\alpha\eta\eta\mu\zeta\imath\omicron$, bless ye; $\beta\imath\omicron\epsilon\alpha\mu\alpha\imath$, we were. In most cases it is distinguished by an acute accent written or printed over it. The short sound of \imath is that heard in the English words, bit, fill, without the diphthongal change made in the latter word by many Englishmen. It is heard in $\mu\eta\eta$, meal; \imath , butter; η , it is; $\mu\eta\eta$, we; $\tau\eta\eta$, ill; $\kappa\imath\eta$, a church; $\beta\imath\epsilon$, an old tree; $\kappa\eta\eta$, heads; $\mu\eta\tau\eta\eta$, the mind; $\mu\imath\eta\eta$, destroy. The obscure sound is heard in the final unaccented syllables of words of more than one syllable, as in $\sigma\imath\tau\imath$, to or for yourself. This however seldom occurs, *e* being generally substituted for \imath in such situations, the obscure sounds of *e* and \imath being the same. In Scotch Gaelic several words pronounced with the short sound in Irish get the obscure sound, as the verb *is*.

In addition to the above three sounds, long, short, and obscure, there is a diphthongal sound of \imath in certain situations, prevalent in the province of Munster, but unknown in the rest of Ireland. This sound, which is more slender than the English *i* in *bite*, is compounded of the *a* in *mate* and the *e* in *me*. It is not uniform throughout the whole of Munster, nor even in all the forms of the words in which it is actually used.

The diphthongal sound above referred to prevails in East Munster and the County Kilkenny, where the short \imath of the other parts of Ireland precedes μ and λ in root words. Dr. O'Donovan gives as examples of this sound the \imath in $\mu\imath\eta$, sweeter; $\mu\imath\eta$, spoil; $\mu\imath\eta$, return; $\kappa\imath\eta$, a church. It may

be added that the *i* gets the same sound in East Munster in *m*, *butter*, and in words of one syllable ending in *m*, as *ṡinn*, *sick*; *binn*, *melodious*; *cinn*, *resolve* or *surpass*; *ḡinn*, *elegant*. However the *i* takes its analogical short sound in such derivatives as *milleadó*, *ṡilleadó*, and *cinneadó*, the infinitives of the above imperatives, but takes the diphthongal sound in the past participles, *ṡillte*, *míllte*, and *cinnṡe*. In West Munster, especially in Kerry, wherever, in cases like the above, the *i* has the diphthongal sound referred to, in the east of the province, it takes the sound of *i* long, so that *míll*, *ṡinn*, are pronounced respectively *míll*, *ṡinn*. There are portions of central Munster where both sounds obtain in the same words. In different parts of the County Clare the practice varies still more as the diphthongal, the long, and the correct short sound may frequently be heard from the same speaker. This diphthongal sound in East Munster is one intermediate between *i* in *fine* and *ay* in *ſay*. Of course the analogical short sound is the one that should be used in such words.

The following is the description given by Spurrell of the pronunciation of the Welsh *i*. "I has the sound of *i* in *pin* and *ee* in *meet*. *I* when followed by *a*, *e*, *o*, *u*, or *y*, in the same syllable has the force of English *y* in *yarn*, *yet*; as *ia*, *ice*; *iechyd*, *health*; *Ionawr*, *January*; *Iuddew*, *Jew*; *iyrchyn*, a *roebuck*. Before *w* it is less regular, being sometimes equal to *ew* in *new*, at others to *you*; as *níwl*, a *mist*; *lluniwyd*, was formed. In *iē*, *yes*, *i* forms a separate syllable." *I* being one of the three primitive vowels of the Celtic languages, it either remains unchanged or changes into a diphthong containing itself or into *e*. On the other hand, in old Irish the primitive *a* is often changed into *i* before *nd*, *nn*, *mb*, *mm*, *ng*, *ns*. Thus *imb*, *butter*, from Sanskrit *anjana*, ointment.

i being the most *slender* of all the vowels, is the best adapted for the acute key, as *á* is for the grave. There seems to be a tendency in most languages spoken by civilized nations to attenuate or make slender the vowels. Thus the Anglo-Saxon *a* has

changed in many English words into the *a* in *fate*; and in modern Greek the number of sounds resembling *ee* in *meet* has become out of proportion to the rest of the vowel sounds. This tendency is perceivable in the Irish dialect of Ulster, and in the Gaelic of the Highlands of Scotland. This is probably the reason of the old Irish proverb: *ṡá ceapṡ ḡan blaṡ aṡ an ullṡadó*, "The Ulsterman has the propriety without the accent."

As we have already said uniformity in the pronunciation of the *i*, as in that of all the other vowels, should be aimed at by every Irish speaker of any education, and for this purpose all diphthongal sounds of this letter should be carefully avoided, as also the practice of pronouncing it long when according to rule it should be short. In this, as in most other respects, the dialect spoken in Connaught sets the example of correctness and regularity.

Clann Concóbari.

(To be continued.)

ḡṡḡán barrá.

Le 1. 1. Ua Callanáin: ṡugaó 1795; fuair báṡ 1829.

Aṡi n-a cúṡi in ḡaeóilṡ le Dóinnal Ua Lomṡṡ; Dúnlṡi.

ṡá ḡlaṡ-óileán ḡuamṡṡaṡi 1 loc ḡṡḡán báṡṡa,

Máṡi a lácéann an laoi ḡeal a ṡlṡḡe cúm na máṡa

1 n-Deapṡníúamán na n-voimín-ḡleann tá míle ṡṡotán

ṡeacṡ anuṡaṡ ḡo o-ti'n loc úo ó énoc ḡo enocán;

Anṡpúo fáṡann an fuṡṡṡeos; 'ṡan ṡ-ṡluṡṡuṡ-nac fánn,

ṡeucṡann ṡioṡ le ḡṡuam uaiḡneac aṡi luacḡáṡi na o-conn:

'S na tonnta tá ḡléiḡeal ḡo léiṡi aḡ ḡáṡṡroé faoi ḡníṡí cáitṡe fánn laṡḡ an éṡiamn ṡluṡṡuṡmaṡe.

'S ur na cnoic tóba moir-o-timéall dá b-
 feicfeá 'na laraig,
 Meafz tóimeac a' r plannacá go teann
 véanaí bhanaí,
 'S ur na h-aibne le tóigraí a'z míncead éum
 raáa
 Maí laoáib na tíre go cíocraic éum
 caáa ;
 'S ír gléigeal zac tonn tóob 'r maí óir buíre
 vo laíaro
 a' r na ríolaí ó mlaolá ír t'reun-máic vo
 r'zreavaro.
 O cá b-fuil an ball veap in gleanntaib no
 in árhoaib,
 Maí an oileáinín aonaí ro véanaó vo
 bárhoaib ?
 Buo míne mo iuan a' r an éivan fuíre aip
 élára,
 'S ur a'z laíaró go h-aíraic túb-fíraic cnoic
 íbeára,
 a'z toul éuzac a baill úeip óm' éiz coir na
 ráille,
 'S a'z ríubal tam le bárho-éíorúe zac áit
 tóic tób' áille,
 'S vo éumíneap aip úeíuic ári b-fíleac 'r ári
 n-éizre,
 'S maí fuaravaraí ruamíneap av' éuapáib
 feacó r'péimre
 a'z eulúgáó bhuro sacron 'r a'z ceapacó
 bhinn-vánta
 Meafz gúe ceoil vo éomair, coir imll vo
 bánta.
 A fáir-fíri na n-ván bhinn ná'ri b'-áluinn mo
 r'paoimce,
 'S me capacó le h-árho-éíorúe buí rán-laoró
 'r buí z-caomce,
 Cíó a'z íuip fáil bí bárho z'páóimair' v'á
 molaó,
 Vo úuip'zear búri z-cláirreac bí ráim ríor
 'na coulaó
 'S vo meafzgar aip' le ceoil bhinn na
 r'pótán
 An t-abrán mlir zaeúilze bí r'péit-laz
 aip ráin,

'S vo baill'zear zac r'zeul bí le rava aip
 feoó
 Maí a r'páimann oíra báirreac ó'n ráille
 'S ur ceo.
 A íle ír lúga, dá m-baó líomra vo péim-re,
 'S ur ceoil-éíorúe vo éláir'zige, tób' árho í mo
 léim-re,
 Leir an euzcóiir vo éangair maí tú vóm'
 éirí péim me,
 'S vo b'raic ceoil am' meabair'zigeacé maí
 bóir'zín zeal z'péime,
 Zan r'paoacó vo maí'p'ead an t-saí'p're
 'nári v-teannta
 'S vo éuip'ead a z'áim vo úmuim árho-énoic
 a' r gleannta,
 a' r b'fétoirí go laí'p'acó tóimn r'eultan na
 raí'p're
 'S go r'cuab'p'áirde go voo uamín vob'p'ón
 a'z ur vaoí'p're.

a'z ur beúeav-ra r'pao'ín m-bán maí na
 bárhoaib úo r'pínce,
 áct beú m'áimn fuaro é'p'eann a'z r'pao'ín
 fíri v'á éoime',
 'S ur cíoc'p'aró go h-uaz'zineac aip m-uaz'z
 véanaó laóirce',
 Fíro éíorúe-éeoimáir ío'ri cóim'p'iac lae 'r
 oíúce
 a' r z'uró'p'ro aip m'anam "ári n-áeair" go
 r'poinnacé
 Maí a r'páimann an abann buíre aip a
 r'p'ízige éum na v-tonnta
 No cuip'p'ro é'p'óim bláca ó bántaib na h-
 abann úo
 Ór cíomn éíorúe a'z ur cláir'zige beú lán-
 laz ran n'gleann úo.

[NOTE.—The foregoing translation of Callanan's well-known poem, "Gougane-Barra," by Mr. Daniel Lynch, has been in our hands for some time, but was held over owing to pressure on our space. We have also a pretty long letter from Mr. Lynch, which, as it reached us after this number had been fully arranged, we are obliged to hold over for our next issue, as well as several other contributions in Irish and English.—Ed. G. J.]

ON THE DIVISION OF THE YEAR
AMONG THE ANCIENT IRISH.

BY DR. JOHN O'DONOVAN.

(From the Book of Rights: Introd. p. xlviij.)

As the seasons of the year are frequently mentioned in this book, it will be well here to add a few words on the divisions of the year among the ancient Irish. Dr. O'Conor has attempted to show, in his *Rerum Hibernicarum Scriptores, Epistola Nuncupatoria, lxxi. et seq.*, and in the Stowe Catalogue, vol. i. p. 32:—1. That the year of the Pagan Irish was luni-solar, consisting, like that of the Phœnicians and Egyptians, of 365 days and six hours. 2. That it was divided by them, as it is at present, into four *ratha* or quarters, known by the names of *Saml-ratha*, *Foghmhar-ratha*, *Gcimh-ratha*, and *Iar-ratha*, now corruptly *Earrach*, or Summer, Autumn, Winter and Spring; the first of these quarters commencing at the vernal equinox, the second at the summer solstice, the third at the autumnal equinox, and the fourth at the winter solstice. 3. That at the beginning of each of these *ratha* a religious festival was celebrated, but that the periods when they were celebrated were changed by the early Christians, to agree with the Christian festivals, and to obliterate the recollection of the origin of the Pagan rites which they were not able utterly to abolish. That such a change was made he infers from a passage occurring in all the old Lives of St. Patrick, which states that Patrick lighted the Paschal fire at Slane in 433, at the same time that King Laeghaire was celebrating the festival of *Bealltaine* at Teamhair; which would be fair enough if the fire were called *Bealltaine* by any of Patrick's ancient biographers; but it is not, and therefore Dr. O'Conor's inference wants the *vis consequentia*. In the oldest Life of St. Patrick extant, namely, that by Mocutenius, preserved in the Book of Armagh, the fire lighted by the king of Teamhair, and Patrick's Paschal fire, are mentioned as follows:

“Contigit verò in illo anno, idolatriæ sollempnitatem quam gentiles incantationi-

bus multis, et magicis inventionibus, non nullis aliis idolatriæ superstitionibus, congregatis etiam regibus, satrapis, ducibus, principibus, et optimatibus populi, insuper et magis, incantatoribus, aurespicibus, et omnis artis omnisque doli inventoribus doctoribusque vocatis ad Loigaireum, velut quondam ad Nabodonossor regem, in Temoriâ, istorum Babylone, exercere consueverant, eadem nocte quâ Sanctus Patricius Pasca, illi illam adorarent exercentque festivitatem gentilem.

“Erat quoque quidam mos apud illos per edictum omnibus intimatus ut quicumque in cunctis regionibus sive procul, sive juxtâ, in illâ nocte incendissent ignem, antequam in domu regiâ, id est, in palatio Temoriæ, succenderetur, periret anima ejus de populo suo.

“Sanctus ergo Patricius Sanctum Pasca celebrans, incendit divinum ignem valde lucidum et benedictum, qui in nocte refulgens, a cunctis penè plani campi habitantibus visus est.”—*Book of Armagh*, fol. 3, b.

It is also stated in the *Leabhar Breac* as follows:—

“Téic pátraic ias rin cu feirta feir feicc. Adantair temró occa ir in mo rin fercoir na cárc. Feirgaitheir loeðaire óo chí in temró, ár ba h-irín feir Tempach oc Soeðeluis; ocuf ní lámáó nech temró v'fátóó i n-ehunnó ir mo lou rin, no cu adanta h-i Tempaig ár túr ir in folláimán.”—*Fol. 14, a 1.*

“Patrick goes afterwards to Fearth FEAR Feicc. A fire is kindled by him at that place on Easter eve. Laeghaire is enraged as he sees the fire, for that was the *geis* [prohibition] of Teamhair among the Gaedhil; and no one dared to kindle a fire in Ireland on that day until it should be first kindled at Teamhair at the solemnity.”

Now, however these two passages may seem to support Dr. O'Conor's inference, it is plain that the fire lighted at Teamhair is not called *Bealltaine* in either of them. It should be also added that it is not so called in any of the Lives of Patrick. According to a vellum MS. in the Library of Trinity

College, Dublin, H. 3. 17, p. 732, the fire from which all the hearths in Ireland was supplied was lighted at Tlachtgha [at Athboy], in the Munster portion of Meath, and not on the first of May, but on the first of November; while, according to Keating, the author of the Dinneanchus and others, the fire called *Bealltaine* was lighted at Uisneach, in the Connacht portion of Meath, on the first of May, which for that reason is called *La Bealltaine* to the present day. The probability then is, that the fire lighted at Teamhair, on Easter eve, A. D. 433, was not the *Bealltaine*, but some other fire; and it is stated in the second life of St. Patrick, published by Colgan, that it was the Feis Teamhrach, or Feast of Teamhair, that Laeghaire and his satraps were celebrating on this occasion; while the author of the Life of St. Patrick in the Book of Lismore, asserts that Laeghaire was then celebrating the festival of his own nativity, which appears to have been the truth, and if so it was not the regular septennial Feis,* which met after *Samhain*, but one convened to celebrate the king's birthday. From these notices it is quite clear that O'Connor's inference, that the *Bealltaine* was lighted on the 21st of March by the Pagan Irish, is not sustained. In the accounts given of the *Bealltaine* in Cormac's Glossary, and in H. 3. 18, p. 596, as quoted in Petrie's Antiquities of Tara Hill, *no time is specified* for the lighting of it, nor could we be able from them, or from any other written evidence yet discovered, to decide in what season it was lighted, were it not that the first of May is still universally called in Irish *La Bealltaine*. But Dr. O'Connor argues that this name was applied in Pagan times to the 21st of March, and that it was transferred to the first of May by the early Christians, to agree with a Christian festival. This, however, is contrary to the tradition

which still prevails in many parts of Ireland, namely, that the fires lighted in Pagan times, on the first of May, were transferred by St. Patrick to the 24th of June, in honour of St. John the Baptist, on the eve of whose festival they still light bonfires in every county in Ireland, and not on the first of May, except in Dublin, where they continue to light them on the 1st of May also. The observances still practised on May-day (which have no connection whatever with Christianity), and the traditions preserved in the country respecting it, found a strong argument that it must have been a Pagan festival, while the 21st of March is not remarkable for any observances. The same may be observed of *Samhain*, the 1st of November, on which, according to all the Irish authorities, the Druidic fires were lighted at Tlachtgha. The Editor is, therefore, convinced that Dr. O'Connor has thrown no additional light on the division of the year among the Pagan Irish, for his conjecture respecting the agreement of the Paschal fire of St. Patrick with the *Bealltaine* of the Pagan Irish is visionary, inasmuch as it is stated in the second life by Probus, that it was the Feis Teamhrach that Laeghaire was then celebrating. The words are given in very ancient Irish, as follows, by the original author, who wrote in the Latin language: "Ἰν ἡμέρῃ τῇ αὐτῇ ἀπὸ τοῦ ἡμετέρου ἀδελφοῦ τοῦ ἱεροῦ Τεμῤαχίου ἡ Λαεγαίρε μακρὸν ἦεν ἡ 7 ἡμέρα τοῦ ἑορταίου," i. e. "It is in that time indeed that the *Feis Temhradhi* was made by Loegaire, son of Niall, and by the men of Eire."—See Colgan's *Trias Thaum.*, pp. 15, 20.

The fact seems to be that we cannot yet determine the season with which the Pagan Irish year commenced. As to Dr. O'Connor making *earrach*, the spring, the last quarter, because, in his opinion, it is compounded of *iar* and *ratha*, *postremus anni cursus*, it can have no weight in the argument, because there is not the slightest certainty that this is the real meaning of the term, for in Cormac's Glossary the term is explained *urughadh*, i. e. *refreshing*, or renewing, and it is conjectured that it is cognate with the Latin *ver*: it may be added that it is almost identical with the Greek *ἔαρ*, *ἔαρος*.

* This is usually called triennial, as in the passages quoted from Keating, &c., above, p. 25, 26, *ἑκάστῃ βιησάτω*; but it is every seventh year in this work, in the prose of L. at p. 6, and in the Various Readings of B., p. 272; and in the poem of L., p. 22, though the other reading there in B. makes it every fifth year, p. 273 n. 66. See also the poem, p. 240, *infra*, where both copies, L. and B., have each *ἑκαστέτω ἑβδόμη*, i. e. every seventh *Samhain*.

That the Pagan Irish divided the year into four quarters is quite evident from the terms *Earrach*, *Samhradh*, *Foghmhar*, and *Geimhridh*, which are undoubtedly ancient Irish words, not derived from the Latin through Christianity; and that each of these began with a stated day, three of which days are still known, namely, *Bealltaine*, otherwise called *Ceideamhain*, or beginning of summer (see p. 20, *infra*), when they lighted fires at Uisneach, in the beginning of *Samhradh*; *Lughnasadh*, the games of Lughaidh Lamh-fhada, which commenced at Taillte on the first day of *Foghmhar*, the harvest; and *Sanhain*, i. e. *Samh-fhuin*, or summer-end, when they lighted fires at Tlachtgha. The beginning of *Earrach*, the spring, was called *Oimecl*, which is derived from *oi*, ewe, and *mecl*, milk, because the sheep began to yeau in that season, but we have not found that any festival was celebrated.

In a MS. in the Library of the British Museum (Harleian MSS., H. I. B., No. 5280, p. 38), the names of the days with which the seasons commenced are given in the following order:

"O Samhuan co h-Oimecl, h-o Oimecl co Beltine, h-o Beltine co Bhuon-troghain," i. e. "from Samhsun to Oimecl, from Oimecl to Beltine, from Beltine to Bron-troghain." And the following explanations are then given by way of gloss:—

"Samhain ono .i. samhuan .i. fun in t-rampaidh ann, ariur de roinn no b'ro for an m-pleadain ano .i. in samhuan o Beltine co Samhuan, acur in Semhreo ó Samhuan co Beltine," i. e. "Samhain, i. e. Samhshuin, i. e. the end of *Samradh* [summer] is in it, for the year was divided into two parts, i. e. the *Samradh*, from Beltine to Samhshuin, and the *Geimhredh*, from Samshuin to Beltine."

A similar explanation of *Samhuan* is given in H. 3, 18, p. 596, and in O'Clery's Glossary.

Oimecl is derived from *imme-folc*, and explained *taise an eathuag*, i. e. the beginning of Spring, or from *oi-melc*, sheep-milk: "I' hi amruir inruenn a ticc ar caemuc acur i m-bleagair coimic," i. e. "This

is the time when the milk of sheep comes, and when sheep are milked." In Peter O'Connell's MS. Dictionary, *oimecl* is also written *imbulec*, and explained *Feil Bhugoe*, i. e. St. Bridget's festival, 1st February, which day has for many centuries been called *La Feile Brighde*, the older name being obsolete.

Beltine, the name of the first day of summer, is thus explained:

"Beltine .i. bil tine .i. tene foimnece .i. oá éneó do ghróir la h-aeir peccai no ruai co tinceclaid móraib, 7 do lecoir na ceitra eathuag ar ceomannaib cecha bliadna; nó belome, bel oin ann Dé tóal; i' ann no [t]ar feidci oine zaca ceitra for feib Belt." "

"*Beltine*, i. e. *billtine*, i. e. lucky fire, i. e. two fires which used to be made by the lawgivers or druids, with great incantations, and they used to drive the cattle between them [to guard] against the diseases of each year. Or *Bel-dine*; *Bel* was the name of an idol god. It was on it [i. e. that day] that the firstling of every kind of cattle used to be exhibited as in the possession of *Bel*." See a similar passage quoted in *Petrie's Antiquities of Tara Hill*, p. 60.

Bron-troghain, the name of the first day of the next season is explained *Lughnasadh* [*Lammas*], i. e. "Taise fozamair .i. i' ano do bhuone troghain .i. talaim fo éoiréir. Troghain oin ann do éalaim," i. e. "the beginning of *Foghamhar*, i. e. in it Troghan brings forth, i. e. the earth under fruits. Troghan, then, is a name for the earth."

In the Book of Lismore, in the Library of the Royal Irish Academy, (fol. 189, a) *muir troghain* is explained, *Luighnara*, *Lammas*.

In *Cormac's Glossary* (as we have already intimated), *eriuac*, the spring, is explained *eriuac*, i. e. refreshing, and derived from the Latin *ver*; but it is much more like the Greek *εραπος*.

Samhuac is thus explained in *Cormac's Glossary*:

"Samhuac, quair samh i' mo ebrua fol i' in laim unne oicairi Samhon .i. fol eorunn. Samhuac oin .i. huac i'ceir zhuon, 7 i' ano ar mo do élaire a foillepe ruac a

h-aipe, i. e. *Samhradh* quasi *sanh* in the Hebrew, which is *sol* in the Latin, unde *dieitur Samson*, i. e. *Sol eorum*. *Samhradh*, then, a *riadh*, i. e. a course which the sun runs, and it is in it that its light and its height are the most resplendent."

In O'Clery's Glossary, the monosyllable *sanh* is explained by Σαημαδ, summer. It is clearly the same word as summer.

In the same Glossary the harvest is defined as the name of the *last* month, 'oo'n mi'p' ve'igenaig' mo h-ai'mni'gead, and derived quare' Fo'ganhu' a. fo'ca mi'p' n-za'mh, the foundation of the month of Gamh or November. It has a close resemblance to, and perhaps the same origin as the Greek *ὀπώρα*, for if we prefix the digamma, and aspirate the π, we have Φοφώρα. This, and the relationship of *ε'ap*, *ε'apos* with *ε'ap'ia'c*, have never been remarked before.

In Cormac's Glossary, *Geimhredh*, winter, is conjectured to be from the Greek *Gamos* (Γάμος), and this conjecture is attempted to be strengthened by the remark, "*inde [in eo] veteres mulieres duxerunt!*" In the same Glossary, *voce* *Chioicenn*, as well as in O'Clery's, the monosyllable *zám* is explained *hiems*, *zám'pead*, and it is quite evident that this, or *zám*, is the primitive form of the word, and it is cognate with the Welsh *gauaf*, the Greek *χέμα*, and the Latin *hiems*. The probability, therefore, is, that the terminations *radh* or *readh*, added to the simple *sanh* and *ganh*, or *geimh*, are endings like the *er* in the Saxon *summ-er*, *wint-er*, though there is a possibility that they may be compounded of *sanh*, and *ganh* or *geimh*, and *re*, time. There is not the slightest probability that the terminations *rach*, *radh*, *ar*, *readh*, in the terms *earrach*, *samradh*, *fogmhar*, *geimhreadh*, are corruptions of *ratha*, a quarter of a year, as Dr. O'Connor takes for granted.

It might at first sight appear probable that the year of the Pagan Irish began with *Omele*, the spring, when the sheep began to yeand and the grass to grow, but this is far from certain; and if there be no error of transcribers in Cormac's Glossary, we must conclude that the last month of Foghamhar, i. e. that preceding *Mis Gamh* or November, was the end of their summer, and of their

year, Fo'ganhu' a. 'oo'n mi'p' ve'igenaig' mo h-ai'mni'gead, i. e. *Foghamhar*, was given as a name to the last month. Since the conversion of the Irish to Christianity they began the year with the month of January, as is clear from the *Feilire Aenghuis*.

Besides the division of the year into the four quarters, of which we have spoken, and into two equal parts called *zám* or *zám* (Welsh *gauaf*) and *ra'm* (Welsh *haf*), it would appear from a gloss on an ancient Irish law tract in H. 3. 18, p. 13, T.C.D., it was divided into two unequal parts called *Samh-fucht* [*tu'c*, i. e. *time*], or summer-period, and *Ganh-fucht* or *Geimh-fucht*, i. e. winter-period; the first comprising five months, namely, the last month of Spring, and the three months of Summer, and the first month of Autumn; and the other the two last months of Autumn, the three months of Winter, and the two first months of Spring. This division was evidently made to regulate the price of grazing lands.

Notes and Queries.

USE OF THE ARTICLE BEFORE NAMES OF COUNTRIES.

NEW YORK,

March 20th, 1883.

DEAR SIR,—I notice that you have made many alterations from the text of the manuscript of my Irish article, on the "State of the Irish and other Languages in the United States and Canada," in your issue for February, and as most of the alterations you have made involve a very difficult matter in Gaelic composition, which all students of the language would like to see satisfactorily explained, I am sure you will not refuse my remarks a place in your *Irisleabhar*. The point I want to see cleared up is the use of the article in the *dative* before the names of certain countries, and I would be exceedingly grateful if some of your many good Gaelic scholars in Dublin would publish their opinions on the subject in an early number of your Journal.

That certain countries always take the article in the *dative*, there can hardly be a doubt. The only ones I can think of are Egypt, Asia, Greece, France and Spain. I have carefully examined Bedel's translation of the Bible, and the three first countries I have mentioned always take the article in the *dative*, as *do'n* Egypt, *ins an* Asia, *ins an* Greig; and in the spoken language, France and Spain always take it, while Ireland, Scotland and England never do. The laws of Gaelic euphony seem inadequate to explain the very curious idiom or custom. If countries the initials of which were vowels always took the article in the *dative*, one could understand it. Here is an example from Acts II., verses 9 and 10. "Na daoine aitheas in Iudea, agus i g-Cappodocia agus ins *an* Asia; i bh-Phrigia agus ins *an* Egypt." Here *Judea*,

which begins with a vowel, does not take the article in the dative, while Egypt and Asia do. This is not a matter of grammar; it can hardly even be called a matter of idiom; custom can be our only guide in such matters, especially with countries like America, that were unknown when Gaelic literature was at its best, and custom is *entirely against* the use of the article before the dative in the word "America." I have just been speaking to men from every province in Ireland about this—men who spoke Irish from their infancy, and they say that they *never heard* such phrases as "ins an America, chum na h-America, go d-ti an America," in the whole course of their lives, and I am sure they did not. Even with *chum*, although it invariably governs the genitive, the article is *never used*, at least not with the word America. I am very sorry you have made these changes in my article, as they occur so often in it that they completely mar whatever slight literary merit it may possess. I notice also that you substituted the word *meamhrughadh* for *foghluim*, and I am at a loss to know why. There is a very grave error in the phrase "go d-ti na Canada." *Go d-ti* always governs the dative; * I wrote "go d-ti Canada."

With best wishes for the success of your Journal, and assuring you that I will help it in every way in my limited power,

I am yours very truly,

T. O. RUSSELL.

[NOTE.—Mr. Russell's letter above, which reached us too late for insertion in the last number of the *Gaelic Journal*, called forth some remarks from us to which we now refer. Mr. Russell has since favoured us by returning a copy of the article in question as it appeared in our Journal, noting the points in which we had made changes he cannot see his way to concur with. With the exception of the changes necessitated by our use of the article before names of countries, which is the question at issue, and is, of course, still debatable, we can find only two cases in which he differs from us. To these he has himself drawn attention in his letter. (1.) We substituted the word *meamhrughadh* for the English-Irish word "*Stiúdar*," which appears in Mr. Russell's manuscript, not *foghluim*. Of course, we are well aware that *meamhrughadh* is not an exact equivalent for the English expression to study; but neither is *foghluim*. Both have the sanction of dictionaries at least. The Irish language, like all other living tongues, must submit to a strain on the original meanings of words sometimes, if it is desired to keep it free from the introduction of foreign terms; and no great violence is done by the use of *meamhrughadh* (or *meamhracht*, as it is sometimes written) as an equivalent for the word "study." (2.) We acknowledge a grave slip in writing "na" after *go d-ti*; but we cannot agree with Mr. Russell that *go d-ti* (which, if it be a preposition at all, is a compound preposition), can in any instance govern the dative case. The quotation Mr. Russell cites is in point. If *go d-ti* governed the dative, the phrase would run *go d-ti an bh-fairge*, and we should have written *go d-ti an g-Canada* when using the article. Our impression now is that *go d-ti* in no way affects the noun which follows it: *an fhairge*, being a feminine noun, is, of course, aspirated,

* See "Tribes of Ireland" at page 48, the phrase *go d-ti an fhairge*.

but not by anything *go d-ti* has to say to it. Indeed we are doubtful, notwithstanding Aonghus Ua Dálaigh's authority, whether *go d-ti* ought ever be used except in relation to time, as an equivalent for *until*, or some such word; but as we have not now time or opportunity to consider this question as it deserves, we direct the attention of intending contributors to our "*Notes and Queries*" column to the whole matter, and hope some light, as the result of their researches, may be thrown, not only on this, but on many other questions. Such work falls legitimately within the province of the *Gaelic Journal*.

With regard to the main question, which is of very great importance, namely, as to the use of the article before names of countries in general, we must defer its consideration for another time. Meanwhile, we shall be very glad to hear farther from Mr. Russell on this interesting subject, and also hope to elicit the views of other Irish scholars. The name *America*, or *Canada*, can hardly form a fair criterion, as we should imagine its use is very recent in Irish, and we believe that Irish speakers at home seldom or never employ the word, but *an tír nuadh*, or *an talamh nuadh*, or *an t-oileán úr*, or some such expression.—Editor G. F.]

"PALAEOGRAPHICAL MINUTIE."

TO THE EDITOR OF "THE GAELIC JOURNAL."

SIR,—I send you a correct copy of the entry in folio 16 bb. of the Book of Armagh; and, as your printer may not have the signs of contraction, I write the words fully, underlining the equivalents of the contractions:—

Sanctus Patrius iens ad celum
mandavit totum fructum
laboris sui tam babiloni
tam causarum quam elemosina
rum deferendum esse apud
tolice urbi quæ scotice
nominatur ardd macha
Sic reperi in beblithici[s]
scotorum ego scripsi
id ÷ calus perennis in con
spectu briain imperato
ris scotorum et quod scripsi
finituit pro omnibus regibus
maceriae

The only word about which there can be a doubt is "beblithicis," which may be "beblithicis," "beblithici" [s] or (as there is over *t* a mark which probably was meant for *h*) "beblithicis" or "beblithici" [s]. The first *σ* of *finituit* has a *punctum delens* over and under it, the last *σ* has one over it, I think. O'Curry mistook the first *σ* for *ς* on account of the lower dot; again, he was wrong in the Fac-simile, when he put that mark, which was taken by Dr. McCarthy for an *α*, and yet is unlike any of the eighteen *α*'s of this entry. The Fac-simile is also wrong in uniting *i* and *u* in "briain;" with a magnifying glass, and even with the naked eye, I could see they are not joined in the MS.

With those two exceptions, the Fac-simile is quite right; but Dr. McCarthy's reading of it is not correct in the following words: 1. *Patrius*; 2. *Celum* (*recte celum*, the *e* being a *litera caudata*); 3. *mandavit* (*recte man-*

daur, as he has finituit *infra*; 4. apostolicae for apostolicae; 5. bibliothica (for bibliothici[s], as above); 6. Maceriae for maceriae.

And talking of "Maceriae," which means "of Cashel," as O'Curry was the first to discover, the Book of Armagh states twice that St. Patrick was there, and yet Dr. Todd at p. 468 of his "St. Patrick" asserts, that the Book of Armagh makes no mention of St. Patrick's visit to Cashel or Munster.

Here are passages that bear on this subject, and to which I would wish to invite the attention of Dr. McCarthy and Celtic scholars at home, and in Germany, Italy, and France. 1. Folio 15bb, "erexit se (Scs Patricius) per belut gabrain, et fundavit accessiam hirroigniu martorthige et bapitizavit filios niotth fruich iterumma super petram hicoithrigi hicaissil." We have here two old datives, which are not in Zeuss, *belut* and *caissil*; *iter* or *itir* may be a preposition, or for *i tir*; but is *numae*, which in the MS. is marked by a line over each letter to show it to be Irish, an old Irish genitive? The ordinary genitive is *numan*. Or is *numae* a Latin genitive, or an accusative governed by *iter*?

2. Again, among many references to Munster, at fol. 19 ab, I find this one—"Oingus . . fer nadgair . . namhas afongair," which relates clearly enough to the story of Oingus Macc Niorthruich's baptism.

I could submit many puzzles to be solved by your learned Celtic readers, but I shrink from intruding further. The Bollandist Fathers, who spare no trouble or expense in securing Irish books for their library, desire to become subscribers to your *Gaelic Journal*. Wishing you every success,

I am yours sincerely,

EDMUND HOGAN, S. J.

TO THE EDITOR OF THE "IRISLEABHAR."

SIR,—I forgot to let you know in my previous letter why I am so bold as to take part in the "Palaeological," controversy which has started in the current number of your journal, and is likely to go on by Dr. McCarthy be the writer who signed himself B. McC. in the old "Irish Ecclesiastical Record." Your readers will naturally ask if I am qualified to give an opinion on this controversy. Alas! I am, Mr. Editor. Many a day I have spent over that celebrated Book of Armagh, and I fancy that I have made a very faithful transcript of what relates to St. Patrick, even of 175 lines contained in the folios 12 b and 13 a, which Sir W. Betham looked on as illegible. These two, pages which occupied me about forty hours, are printed line for line in Tome II, p. 50 to 58, of the "Analecta Bollandiana," from two independent copies taken by me at an interval of six or seven months.

As the *Athenaeum*, the *Evening Mail*, and yourself, have published some erroneous ideas about this Life of our Apostle, it may be well to state a few facts relating to it.

The title of the book is VITA SANCTI PATRICII HIBERNORUM APOSTOLI AUCTORE MUIRCHU MACCUMACHTHENI ET TIRECHANI COLLECTANEA DE S. PATRICIO. NUNC PRIMUM INTEGRA EX LIBRO ARMACHANO OPE CODICIS BRUXELLENSIS. Edidit R. P. Edmundus Hogan, S. J., Operam conferentibus PP. Bollandianis.

About 90 pp. of this work have already appeared in the first and second vols. of the "Analecta" of the Bollandists, the rest will be published in the June number, and will contain the famous old Irish columns, printed line for line, and translated word for word into Latin, with notes, etc. Then the whole will be published in a substantive form, with copious indexes of persons, places, and Irish words.

This is how I came to be connected with this publication.

The Jesuit, F. de Smedt, a Bollandist, much praised in an article on the Bollandists written lately for the *Contemporary Review*, discovered at Brussels a Life of St. Patrick, which formerly belonged to the Irish Monastery of Wurzburg. It is two centuries later than the Book of Armagh, which was written in 807. While preparing it for publication he judged that it was identical with the Book of Armagh, as far as he could see from the extracts published by Doctors Petrie, Graves, Reeves and O'Donovan; and he conceived the idea of editing both MSS. in the "Analecta," and, through his *confrère* Père de Backer, asked me to transcribe the Armagh MS.

I have done so. As I was but lightly equipped for such an undertaking, I have been rather puzzled by the following passages, which I submit to Celtic scholars:—

3. Dei; et ablati sunt capilli capitis illius i. e. nor ma magica in capite uidebatur apbacc [ut] dicitur, 3unne.

Book of Armagh, fol. 12 ba, lines 9, 10 and 11.
4. ascendit *hautum* de mari ad campum bveg sole orto cum benedictione dei cum uero sole mirae doctrine densas tenebras ignorantiae inluminans ad hiberniam ingens lucifer sanctus episcopus oritur 7. antifana assidue erat et de fine ad finem In nomine domini dei patris 7 filii atque spiritus sancti ihesu christi benigni hochautem dicitur In scottica lingua ochen. Fol. 9ba, 12

Primo uero uenit ad uallem seccain

5. 17 baile ino 17 apnceptur. Fol. 11 ab, over 1. 1.
6. moris erat cethiaco episcopo sancto uissitare circum loca cupelias. Fol. 12 ba, l. 35.

et (Senmeda) accepit pallium

7. de [man]u patricii, et dedit illi munilia sua et manual[es] et pedales et brachiola sua [hoc uoc]atur apor in scottica. Fol. 13 ab, l. 26 to 29.

I do not accept the solutions hitherto suggested of Nos. 4 and 5. I look out for a translation of these Celtic passages in your columns.

Your readers will be glad to hear that the original of the Bollandist copy of St. Patrick's "Confessio" is at Arras; it was supposed to have been lost.

I remain yours truly,

EDMUND HOGAN, S. J.

NOTES ON "OSSIANIC POEMS," VIII.

Note to the words *Locus Communis*, viii.

The fault of the untrained tyro, in dealing with a *locus communis*, is of course to bring in the general consideration without special adaptation to the case. We have said the good old Irish authors did not, it seems to us, make sufficient use of general considerations. But where they *did* make use of them, they dealt with them, not like tyros, but with such adroit individual application, that a general consideration enunciated in its universal form, is, we believe, a great rarity amongst them.

Note to the words *Highland Society* (*passim*).

We mean, of course, all through, the Highland Society of Scotland, not of London.

The Gaelic Union,

FOR THE

PRESERVATION AND CULTIVATION OF THE
IRISH LANGUAGE.

REPORTS OF PROCEEDINGS.

RECENT MEETINGS OF COUNCIL.

The ordinary meeting of the Gaelic Union took place at 4 Gardiner's-place, at 4 p.m. on Saturday, 21st April.

The following notice of motion was given by Mr. Fleming:—

"That at the next general meeting of Council Dr. John Casey, F.R.U.I., F.R.S., &c., shall be proposed for election to council."

The following answer of the Lord Lieutenant to the letter forwarded to him by the Gaelic Union was laid on the table—

"Dublin Castle,

"3rd April, 1883.

"Sir,—I am directed by the Lord Lieutenant to acknowledge the receipt of your letter of the 29th ultimo, conveying the recommendation of the Council of the Gaelic Union with regard to the manuscripts in the Irish language contained in the Ashburnham Collection, and to say that his Excellency will submit the same to the Lords Commissioners of Her Majesty's Treasury.

"I am, Sir,

"Your obedient servant,

"W. S. B. KAYE."

A discussion was initiated by Mr. Fleming on a passage in Keating's "Three Darts of Death," in which the comfortable life and want of hospitality of the English of his time are described, and an anecdote related connected therewith of an Irish "kerne." The discussion was taken part in by the Rev. Mr. O'Carroll, the Rev. Mr. Nolan, and Messrs. Fleming, Comyn, Morris, O'Mulrenin, and Cusack; no English being allowed to be spoken. Some routine

business having been also transacted, the meeting broke up at 6.30 p.m. The next general meeting of the Gaelic Union will take place on the first Saturday in May.

The ordinary meeting of the Gaelic Union took place on Saturday, 28th April, at 4 Gardiner's-place.

There were present—The Rev. Messrs. O'Carroll and Nolan, Messrs. Fleming, Cusack, Comyn, O'Mulrenin, and Morris.

The Parliamentary proceedings with reference to the Ashburnham manuscripts, occasioned by the action of the Gaelic Union, having been discussed, the extracts from Keating's "Tri bir-ghaoithe an bhais" were considered, as also the best Irish expressions for technical terms used at meetings. Other routine business having been transacted, and it having been announced that the printing of the sixth number of the *Gaelic Journal* was completed, the meeting adjourned to next Saturday.

The Council of the Gaelic Union met on Saturday, 5th May, for transaction of the ordinary business of the Society, at No. 4 Gardiner's-place, at 3.30 p.m.

John O'Duffy, L.D.S., R.C.S.I., occupied the Chair.

The following members of Council were also present—Rev. Maxwell H. Close, M.A., M.R.I.A.; Rev. J. J. O'Carroll, S.J.; Rev. John E. Nolan, O.D.C.; Michael Cusack, David Comyn, John Morrin, T. Morris, Douglas Hyde, R. J. O'Mulrenin, John Fleming.

Minutes of last general meeting were read and signed.

Mr. Fleming moved, Rev. Mr. Close seconded, and it was unanimously resolved, "That John Casey, LL.D., F.R.S., F.R.U.I., be elected a member of the Council of the Gaelic Union."

Mr. Fleming gave notice that at next meeting he would propose that the Rev. Edmond Hogan, S.J. of Miltown-park, Dublin, be elected a member of this Council.

Dr. Hugo Schuchardt, Professor of Romance Philology, University of Gratz, Styria, Austria, was unanimously elected a

corresponding honorary member of the Council, he being already a member of the Society, and subscriber to the *Gaelic Journal*.

Rev. J. J. O'Carroll, S.J., proposed, Rev. John E. Nolan, O.D.C., seconded, and it was unanimously resolved, in reference to the latest communication from the Society for the Preservation of the Irish Language on the question of amalgamation with the Gaelic Union:—

“That while, as a matter of date, we wish to record the fact that the first overtures for amalgamation between the Society for the Preservation of the Irish Language and our Association proceeded from this Council, and were made by a resolution passed on the 6th of January, 1883, in consequence of a communication from the Most Rev. Patron of both societies; we at the same time heartily reciprocate the kindly feeling expressed towards us by the kindred society, and join in believing that, though the overtures for amalgamation have been fruitless, there is sufficient work of various kinds to occupy both bodies without interfering with one another in the common field of labour for the cultivation of the Irish language.”

In sending his signature for the memorial concerning the Ashburnham MSS. the President of the Gaelic Union, Right Hon. The O'Connor Don, writes:—

“When in London the other day I called at the Treasury, and saw Mr. Courtney on the subject of the Ashburnham MSS., and I have good reason to believe that if the Irish case is properly pressed on his Government, we shall succeed in getting what we want.”

The next general meeting of the Council will be held the first Saturday in June.

MEMORANDUM No. 2.

ON A STATE OF THINGS ACKNOWLEDGED TO BE A GRIEVANCE.

I. THE STATE OF THINGS.

Ireland may be divided into two districts—one, where Irish has died out; the other, where the old language is still spoken, and in this latter district the greater portion of the

people are more or less bilingual. *But in many parts of it they are exclusively Irish-speaking, or nearly so;* as, for instance, in one portion of a school district in Donegal, where there were, four or five years since, 30,000 exclusively Irish-speaking persons; the people to the west of Dingle, in Kerry; and the great majority of the inhabitants of Connemara.

Mr. Tuke, as quoted at page 31 of the *Report of the Medical Commission of the Mansion House Committee*,* says in reference to Camus, a locality in the west of the county of Galway:—

“There you see, peering above the rocks, little dark heads of men, women and children, attracted by the unwonted sight, come out of their cabins to reconnoitre. As you walk among them on landing, they watch you with curious eyes; they do not beg, and cannot answer your inquiries, for most of them do not understand, and few can talk English,” etc.

Dr. Sigerson, M.D., remarks hereon, in the *Report*: “The reference which *Mr. Tuke* makes to the prevalence of the Irish language here, may also be applied to other districts.”

Now in all such districts everything must be taught in the National Schools IN ENGLISH!

II. THE ACKNOWLEDGMENT THAT THE STATE OF THINGS DESCRIBED IS A GRIEVANCE.

This acknowledgment proceeds from the quarter to which most authority should be attached: (a) *from the National Teachers;* (b) *from the chief official of the National Education Board, the Resident Commissioner, Sir Patrick Keenan, C.B., K.C.M.G.*

(a) In the *Memorial on Irish teaching in Schools, unanimously agreed to by the National Teachers in their Congress in 1874*, we read:—

“The parents in Irish-speaking districts have not English enough to convey their ideas, except such as relate to the mechanical business of their occupation. Hence they are not able in any degree to cultivate or inform the minds of their children (though

* Published by Browne and Nolan, Dublin, 1882.

often very intelligent themselves), who *consequently grow up dull and stupid*, if they have been suffered to lose the Irish language, or to drop out of the constant practice of it."

(b). The present Resident Commissioner for National Education, Ireland, Sir Patrick Keenan, C.B., K.C.M.G., wrote as follows, several years ago. (See Twenty-second Annual Report of the Irish National Education Commissioners, p. 75.)

"The shrewdest people in the world are those who are bilingual; borderers have always been remarkable in this respect. *But the most stupid children I have ever met with are those who were learning English whilst endeavouring to forget Irish.* It is hard to conceive any more difficult school exercise than to begin our *first* alphabet, and *first* syllabification, and *first* attempt at reading, in a language of which we know nothing, and all this without the means of reference to, or comparison with, a word of our mother-tongue. Yet this is the ordeal Irish-speaking children have to pass through, and the *natural result is that the English which they acquire is very imperfect.* The real policy of the educationist would, in my opinion, be to teach Irish grammatically and soundly to the Irish-speaking people, and then to teach them English through the medium of their native language.

* * * * *

"My experience last year of the schools of the county of Donegal (see Legoniel in the Appendix), a county in which 27·8 per cent. of the people speak Irish, led me to reflect very much on this important question. I have already stated in substance the conclusions at which I arrived, but for convenience sake I beg to repeat them. I am convinced—

"1st. That the Irish-speaking people ought to be *taught* the Irish language grammatically; and that school-books in Irish should be prepared for the purpose.

"2nd. That English should be taught to all Irish-speaking children through the *medium* of the Irish.

"3rd. That if this system be pursued, the people *will be very soon better educated than they are now, or possibly can be for many generations, upon the present system*; and

"4th. That *the English language* will, in a short time, be *more generally and purely spoken* than it can be by the present system for many generations."

Very lately this same high authority, SIR PATRICK KEENAN, C.B., K.C.M.G., in his "*Report upon the Educational System of Malta, presented to both Houses of Parliament, etc., August, 1880,*" writes forcibly on the proper method of teaching English to Maltese children, who do not speak or understand it, and his chief statements would apply perfectly to the case now in question, if the word Irish were substituted for Maltese. The following extract from his Report is specially to the point.

"Nor would the expedient of leaving the people in ignorance, *i.e.*, of leaving them as at present is, to a vast extent, the case, incapable of reading a book in Maltese, whilst unable to acquire sufficient ability to read one in English or Italian, accomplish the desire of those who sigh for the obliteration of the Maltese. *Such a course would simply mean that the people are to get no chance, much less choice, of acquiring a knowledge either of their own or of any other language.* In the interest of those who long for the extinction of the Maltese, even were I to be found in sympathy with them, *I could advise the adoption of no other course than that of first teaching the Maltese, and then, through its medium, the language which, in the long run, may be destined to supplant it.*"—p. 91.

YET THE NATIONAL EDUCATION BOARD IN IRELAND INSISTS STILL ON CHILDREN, EVEN IN THE EXCLUSIVELY IRISH-SPEAKING DISTRICTS, LEARNING EVERYTHING IN ENGLISH. HOW LONG WILL THIS CONTINUE?

MEMORANDUM No. 3,

ON THE SCIENTIFIC TRAINING OF CELTIC SCHOLARS.

It has been hitherto a reproach to us, as a nation, that though in our country there are to be found such numbers of Irish-speaking persons, nevertheless the scientific

cultivation of Celtic studies has flourished more upon the Continent than in Ireland.*

Parliament has itself lately, in a very marked manner, recognised the importance of encouraging Celtic studies in Ireland, by assigning to them a place in the programmes both of the Intermediate Education Board and of the Royal University.

Up to the present, however, it was perhaps difficult to see how, without great trouble and expense, Government could form from the Celtic-speaking population of Ireland scientifically-trained Celtic scholars. But now that National Training Colleges are to be established on a new plan, it would be a lamentable oversight to neglect the opportunity thus offered.

It is now intended to train National Schoolmasters for two years, according to a system which will not, like the one formerly in use, be distasteful to the great bulk of the Irish-speaking population. Large numbers of Irish-speaking youths will no doubt pass two years in the new Training Colleges. If some of the most promising of these were selected at the end of their two years' course to be allowed to study for another year, and be scientifically† trained in Celtic, there can be no doubt that without any great expense the country would before long be provided with able Celtic scholars.

Even one thousand pounds annually would effect much. Five hundred a year would pay for the support of ten students, according to the scheme already published for Irish National Training Colleges. Several hundred pounds yearly would be required moreover to cover the salary of a skilled Celtic Professor. But when the large grants made for education in other ways

* There is to be seen in the Royal Irish Academy a letter from the late Sir Thomas Larcom, the Irish Under-Secretary, in which, writing to Dr. Sullivan, President of the Cork Queen's College, in reference to a work of Ebel on Celtic Studies, he says:—

"I shall . . . allow myself to hope that the study of Celtic Literature will not be consigned wholly to the researches of the German Philologists, but be still successfully prosecuted in this country, its last refuge in Europe."

† This, of course, would be a very different thing from learning Irish sufficiently well to obtain the Board's certificate to teach it. In the case of all who already spoke Irish at entrance, the latter work might be found not incompatible with the ordinary business of the two years' course.

are taken into account, it seems the National Commissioners ought to be enabled to remunerate liberally at least one Celtic Professor in a Training College, approved of for Celtic teaching, provided that after being selected by the authorities of that College, his appointment should have been sanctioned by the Board. If indeed there were a large number of Celtic students, their professor might be paid for, like others, out of grants to be made with regard to the numbers trained. But with a comparatively insignificant number of scholars, it seems that a Celtic Professor's salary ought to be defrayed directly by the Board of Irish National Education.

The *Gaelic Journal*, while publishing the subjoined heads of a supplemental scheme in favour of the Celtic training above mentioned, desires it to be understood that it publishes them merely to point out in some detail one method, at least, by which the desired end can easily and certainly be obtained; not by any means in order to urge that method rather than any other which may after due deliberation be considered preferable.

HEADS OF A SUPPLEMENTAL SCHEME IN FAVOUR OF CELTIC TRAINING.

The Commissioners of National Education to select from among the Training Colleges, one or more in or near Dublin, where a third year's course of training may be carried on, in addition to the ordinary two years' training.

The third year's course of training to be devoted to the study of the Gaelic language and literature, and of such other subjects as may be deemed opportune for their elucidation, according to a programme to be approved of by the Commissioners.

The students engaged in this third year's course, with the approbation of the Commissioners, to be called Queen's Irish Scholars—the Commissioners to have the same right to make grants of money on account of them as for Queen's Scholars, who enter for a single year's course,—and no obligation devolving on a Queen's Scholar as such, at the end of a two years' course of training, to devolve upon him if

a Queen's Irish Scholar, until one year later,—all grants and obligations pertaining to the same person (i.) as Queen's Scholar, and (ii.) as Queen's Irish Scholar, being always kept distinct.

The approbation of the Commissioners for following the third year's course to be given subject to the following conditions, required to be satisfied in the case of Queen's Irish Scholars :—

(a.) They must have been under eighteen years of age on the 1st of January next following their admission into a Training College as Queen's Scholars.

(b.) They must, before commencing their course as Queen's Scholars, have satisfied an Examiner appointed by the Commissioners that they are fully capable of using the Irish language colloquially.

(c.) They must after completing their course as Queen's Scholars have undergone a special examination, the conditions of which shall, from time to time, be established by the Board of Commissioners as it deems best; and they must have attained at that special examination whatever absolute or relative standard of merit shall have been appointed by the Board for successful candidates for the position of Queen's Irish Scholars.

N.B.—Fixing a relative standard of merit, as, for instance, *the first ten*, can of course mark the limit of the number of places open to candidates.

At the close of each year's course of training of Queen's Irish Scholars, an examination of them to be held under the direction of the Board at Dublin, in the matter prescribed for that year's course—a prize of £50 to be awarded for the best answering on the whole, and smaller prizes making up in the sum total a like amount to be awarded for special subjects, according to the discretion of the Board—but only those Queen's Irish Scholars to be allowed to compete whose course has terminated that year.

The Board to be empowered to make grants for books, fac-similes of manuscripts, and other things useful for the studies of Queen's Irish Scholars, to the Colleges approved of by it for those studies; as well as for any expense incurred in holding

examinations;—the whole sum to be disposed of by it, for these purposes and for the Queen's Irish Scholars' support, to amount to one thousand pounds a year at least.

Opinions of the Press.

THE ASHBURNHAM MSS.

In answer to a question by Mr. O'Donnell the other evening in the House of Commons, Mr. Gladstone is stated to have said that in case the Government acquire the Ashburnham collection, they think the suggestion of restoring the Irish portion of it to that country well worthy of consideration, and that a library on an approved plan is contemplated in buildings to be taken or erected for the Royal University. If anything definite can be gathered from the Prime Minister's utterances, it would seem that he intended to convey the intention of the Government of restoring her Irish manuscripts to Ireland if no opposition is offered by England, and that there is a chance at some distant period of the Royal University's having a library fitted to receive them. Mr. O'Donnell did good service in raising the question of the Stowe MSS. in connection with the Royal University. The ninth section of the University Act declares that "It shall be the duty of the Senate, within twelve months after their first appointment, to prepare . . . a scheme for . . . provision of buildings, including examination rooms and a library." Everyone who has paid the least attention to this subject is aware that the last two years during which the founding of the Royal University Library was so unaccountably neglected, formed such an exceptional period. Have we not seen the sale of the great Marlborough and Hamilton Libraries carried on amidst general European competition just during this time? But on the part of the Royal University of Ireland, there was nobody to bid for a single manuscript, nor even for a single printed volume. To-day, again, we have the sale of another collection—one doubly precious to Irishmen. But once more the Royal University seems in imminent danger of losing the rare opportunity. As yet there appears no immediate prospect of any practical measures being taken by the Government to enable the University to commence collecting the nucleus of that *sine qua non* of every such establishment—a library. Nothing could be so appropriate, no choice of works could be so worthy of an Irish University as the literary treasures now offered for sale in the Ashburnham collection. We, therefore, say that the Irish public should rouse itself to take action in this matter, and to call on its Parliamentary representatives narrowly to watch the conduct of the Government in its disposal of the Ashburnham collection, and to act accordingly.—*Freeman*.

"THE GRAPHIC," 14th April, 1883.

THE NATIVE IRISH.

The *Gaelic Journal* more than answers the promise of its prospectus. While the Dublin Exhibition was going on, a Congress was held in Kildare-street, at which the desirability of starting such a journal was canvassed. The argument that has resulted in its publication was like the well-known one about swimming: "You never can learn unless you get into water." It was backed up by a fact which may readily escape a resident in most parts of

Ireland—that there are still readers of Gaelic enough to make it worth while for newspapers like the *Tuam Herald* and *Tuam News* to print some of their columns in old Irish text. The most noticeable feature of the meetings was the zeal (certainly not without knowledge) of the Ulstermen. One can well understand why so many men of English name, often only by one generation removed from English birth, should be out-spoken patriots; but that Belfast should be more enthusiastic about the old tongue than Cork or Limerick is as great a puzzle as Professor Blackie, when past middle age, learning Gaelic for the love of it. Yet so it is. Whoever planted, whether Father Nolan or Mr. Marcus Ward, jun., the latter gentleman (despite his very Saxon name) has done a great deal of the watering.

It is easy to smile at these efforts; to talk of galvanising one in *articulo mortis*; to note that M. Gaidoz, with all literary Europe at his back, can only bring out the *Revue Celtique* occasionally. The answer is: look at Wales. If Welsh has lasted, is it not because it escaped repression. Warner, almost the earliest pedestrian tourist, talks of "the Welsh lump," a leaden weight, hung round the necks of school children who incautiously let slip a word of Cymric. But *Eisteddfods* are a fact, and a very interesting one; and Welshmen are distinctly the better because their language does more than barely hold its ground.

Of course, if the movement is to succeed in Ireland, it must be because the Irish intend that it shall. More is needed for success than a sentimental liking for Gaelic literature, and the power of speaking more or less correctly a scorce or so of Irish phrases. Ireland wants her men like Dr. Blackie, who will bring cultured taste and ripe scholarship to the hard task of learning a so-called uncouth tongue. She wants her female enthusiasts (what cause can do without them?), who will do for some of her yet unpublished treasures what Lady Charlotte Guest-Schreiber did for the Red Book of Hergest. Will not Miss Tynan's exquisite lines—

"Most like a little child, with meek surrender,
Learning its lesson at the mother's knees,
Come we to hear our own tongue, soft and tender,
As wordless bird-songs in unnumbered trees,"

rouse some educated women (and why not herself?) to that heat which means lasting efforts undaunted by temporary failure? And then, for success, there must be rank and file. Irish-speakers must become Irish readers, and they must grow in numbers. The greatest fallacy of all is to talk of Gaelic speech being a hindrance in the world's race. Hungarians are just as successful in business or letters, though they are extra-weighted with both Magyar and Slav, as they would be if they could only talk the language of Fatherland. But this means that we Irish, as a people, must rely care about the matter, and must have enough determination (that quality in which some folks say we are deficient) to give ourselves a great deal of trouble about it. I have not forgotten M. Gaidoz's story of his going to Dublin to attend O'Donovan's lectures, and finding that he himself made up the whole class. He was justly sarcastic. Little Agram, he said, has crowded rooms when a professor teaches Old Servian; but Irishmen let Germans write their grammars of Old Celtic, and leave it to Frenchmen to pick up what is to be learnt from living Irish professors.

It is not a matter about which we can blame the Saxon. If we care for our old speech, the Gaelic Union gives us a chance of doing something for it. There never was such a cheap sixpenny-worth as the *Gaelic Journal*; but subscribing to it is not enough, though it is something, and the 5s. 6d. a year is better than a deal of talk. We must

study what it brings before us, if the "wordless bird-songs" are to become for us articulate speech. Here, in the first four numbers, is a series of articles on "The Sounds and Letters of the Irish Language," which along with the First and Second Gaelic Book, the Grammar Rules, the Phrase-Book, all published by the Union, will enable any one, with a little perseverance, to be able to feel pleasure in a modern piece like the "keen" (*caoine*) for Archbishop MacHale; or in an old story like "The Youthful Exploits of Fionn." And if readers will but make themselves able to translate Mr. O'Neill's Russell's papers on "The State of the Irish Tongue in the United States and Canada," they will see how strong and practical is the enthusiasm for the old tongue in Greater Ireland.

H. S. F.

[NOTE.—In expressing our thanks for such generous appreciation of our work, which, not for the first time, we have to acknowledge from "H. S. F.," we beg at the same time to call his attention to two slight errors: 1st. This Journal is not the result of the Congress held in Dublin in August, 1882, under the auspices of another society; the Journal then and there advocated has not yet appeared. 2nd. Mr. Ward, of Belfast, has not, any more than the above-mentioned Congress and society, helped this Journal in any way. Whilst regretting these facts, we feel at the same time bound to mention them.—Ed. G. 7.]

"REVUE CELTIQUE," PARIS.

Nous avons déjà parlé (t. IV. p. 457, et t. V. p. 274) des sociétés qui se sont fondées en Irlande pour la conservation et la culture de la langue irlandaise. Une de ces sociétés la *Gaelic Union* de Dublin, a entrepris la publication d'une revue mensuelle. Nous en avons le premier numéro sous les yeux, c'est le *Gaelic Journal*.* Il contient des articles en prose et en vers, des mélanges et des nouvelles sur l'œuvre et le progrès de la Société. Les articles et les vers sont en gaélique d'Irlande, en gaélique d'Ecosse et en anglais. Il y a même un article gallois (bien entendu avec traduction anglaise); c'est la reproduction d'un article de M. Spurrell dans le *Soleil* de Caermarthen sur l'œuvre de l'Union gaélique; il contient de très sages observations sur les difficultés que cause à la renaissance irlandaise le maintien d'une orthographe historique et étymologique. Les articles irlandais de ce recueil sont imprimés les uns en caractères irlandais, les autres en caractères romains. Nous avons remarqué une excellente lettre de M. John Fleming, à la fois patriotique et pratique, sur les résultats que peut espérer attendre l'Union gaélique. Il est certain que si, dans le Donegal et sur la côte ouest d'Irlande, là où l'usage de la langue s'est maintenu et où l'anglais est à peine connu, on parvient à remettre la vieille langue en honneur et à en donner l'orgueil et le savoir grammatical à ceux qui le parlent, l'irlandais aura chance de vivre quelques générations de plus. Les philologues pourront aussi y trouver l'occasion d'observations nouvelles.—Le rédacteur en chef de ce recueil est M. David Comyn; nous sommes heureux d'en louer l'activité et le talent; mais il ferait bien de s'abstenir de publier des poésies prétendues françaises comme celle de la p. 16. Qu'il ménage les lecteurs que le *Gaelic Journal* peut trouver en France!

* The *Gaelic Journal*, exclusively devoted to the Preservation and Cultivation of the Irish Language, Founded, Conducted and Published by the Gaelic Union, No 1, Dublin, November, 1882. Price: six-pence. 32 p. pet. in 4°

irisleabhar na gaeóilge.

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DUBLIN, JUNE, 1883.

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amharca dealbclutaíca.

umh. 5.

Eoin Séamur Ua Cearbhaill, S. Í.
iú éán.

Azallam na m-báiro.

[Maclias azur a mac i létaim.]

Maclias.—Cúim anoir Mac Coire 's
teacé annro

Acé cia an duine tá in éimfeacé leir?

Oé ní fuil don aimir air! Tá fíor azam-
ra

So maíe anoir. Feuc, feuc; rin Siolla
Cómhgaill

Ua Slébin oíllam Ulaó. Feuc, an nóir
Acá fe véanaó cómpáó azur ríubail!

Anoir azur aír az rtaó, az véanaó
Mion-cóiruirgeacéa le gaé lám, gaé meur!

Azur Mac Coire bheá, az éirteacé leir,
az rtaó, az ríubail maíe é, azur in aman-
naíó

Az cpeacáó so pómpáó, doimín, a éinn.

O Siolla Cómhgaill, Siolla Cómhgaill! Zeur
An teanga tá 'ga cpeacáó in do céann-ra!
Buó é an báiro, a míc,—ní'n b'eaó Mac
Coire—

Buó Siolla Cómhgaill é, air fon Mlaóil-
feacéáinn

Do cuireaz "air cenó áeoa U Néill Rí
áeúg

Azur air cenó Eocasa fóir, Rí Ulaó,

Ja n-zeuráó caé móir feairgacé feairamúil
éabairt

Do Úrian azur do leir Moza leir,
á' raeoracé Teampáé éorname iú air
raó."

Oé, rin an feair ir leir an teanga zeur
Ní maí Mlac Coire é. Camt eile aige-
rean Míor bhríógmara, níor uairle, níor
feairamla

Az labairt, 'o-taóir Mlaóilfeacéáinn le Ua
Néill

'Na bí maíe aig Mac Coire, báiro Mlaóilfeacé-
áinn

Az labairt air a fon féin in áileacé.

Ní fuair fe buaró, zró buó maíe a teanga;
Ní fažann lám air bíe, ná teanga buaró
air Úrian áir n-áiríomz, azur bí fíor air
rin

I o-tíri na n-Ulaó á' in áileacé féin.

Tá fóir an teanga aig an duine buailte.

Ir zeáiri so m-beró fe 'níor annro. A
míe,

Fan tamall beaz, éirte leir an z-camt a
beróear.

Cuirfeao air bun cómpáó i 'o-taóir
Mlaóilfeacéáinn,

Sul a beró feimn móir na m-báiro az
zlaódaé.

Nuair éoruirgeann an ceol rin, iméig leat.

[Tigro arteacé Mac Coire azur
Ua Slébin.]

A Siolla Cómhgaill, fáilte, fáilte póimac!

Céao míle fáilte póimac, a mícCoire!

Ni fuil fóp aon uime aét mo mac-ra ann.
Nac maic atá an t-ruip agaimn le céile?

Nac agaimne atá an cúmaét ir uairle,
áirpe,

Ór cionn na n-ntinn a'f ór cionn na
ngníom?

Tis linne bhoirúgáó ruar go h-obann
meirniú

Na raigóuiri a'f na b-flaie, a'f cupi na
buarde

'Na ruide le gaé vóécar in a g-ciorde.

Cuirneann an iúg foiréigean ari na vaomib
aét cuirimio-ne gean vo'n éigean féin.

Úponnamaoio ari gniómairéaib na n-
vaoneasó lué,

Luégaíre, uiaf, raibbheaf féin a'f cúmaé-
ta

Óri uirgimio 'ran anam vaonva, bhuí,

Bhuí na móri-ruamaeasó, na ríori-riálmairi-
eáéta!

Sm cúmaét ir linne í, rin cúmaét na m-
báro!

Nac maic atá ár v-ruip-ra 'noir le céile?

Na Slébin.—Cao é a veirú tuia ari
an meuo rin?

Mac Coire.—Tá cúmaét móri aig an m-
báro. Tá cúmaét óo bheáú rin

Nac v-tairneann liom a molaó 'n iomair-
curó.

B'féarri liom a tairbeánaó mari atá ri
féin.

Ná h-abair éoróde gupi ar ceol na m-báro
Dóirteari an meirneac móri in uairi an
baogail.

Ná h-abair éoróde gupi in am an bhoín

'Do támic rólár ríori vo 'n uime ar.

'Dá m-beirdeasó anoir an baogail ari vo
éann,

An véarírá-ra gupi in ar an b-riúeasó
gheobá an neair? Ná crieo é rin go bhiáé.

Oé cia an uime bhoínac, nuairi atá

An vólar úi, éirteasó le ceol no vuan?

Ni anirri riúeasóta am na buaróearia.

Aét nuairi nac b-fuil aon moéugaó-ciorde
ro-guip,

Nac b-fuil éirteasó obann no cráo vian
Níor mó le ga vógluairte 'g ceurao anam.
Nuairi v'fill an t-rióéáin no an vóécar
éugaimn,—

Anriin ir bheáú, móri, ionganac, an
cúmaét

atá i b-riúeasó a'f ceol na m-báro.

Cuimniúim, nuairi vo éonaircar an crieó
'Do ruíneasó ari mo vún i g-cláiréa, éeana,
Tré váomib ar an v-tuairceair, bí mo
éioide

Mar bhuirte in mo éliab. Ni véairar
ruamaeasó

Anriin ari ceol no riúeasó ari bhe;

Ari v-túr vo bheaf bároé in mo bhoín.

Aét támic vóécar v'am 'na váig rin,
a'f v'éirúg meirneac, v'éirúg ruamaeasó,
ionam;

Smuaircar-ra ari m' riúeasó, mo cúmaét
Agur cóm-éuircar bhuirgeul.

MacLiag. [air leir]—Oé, mo náire éu!

MacCoire.—Ari émall go h-áileac v'am
go h-doó an iúg,

'Bí áó ari, a'f buó maic leir aóbaét, ponni;
Ro éur mo bhuirgeal ráraó, áear, ari;

'Tairnégar leir, a'f ruairi me tiólaéte

1 raibbheaf a'f i n-vioálar go leoir.

Sm cúmaét an báro! Tá cúmaét agaimn
an-vui.

1 meair an t-ruair móri ro éann na h-
éirneann.

Ni rinne éur an meirneac in a g-ciorde,

Tá ruar ari ruar go toirteanac anri,

le caé a'f buaró crie ar an m-bár a rágaril.

Anoir mari tá aca an vóécar móri,

Tis linne véanaó ar an vóécar áear;

Tis linne bhoínaó ari an meirneac éli.

Sm cúmaét na m-báro, agur ir bheáú an
cúmaét í,

San beir cóm-ionnan le cúmaét móri na
iúg.

MacLiag.—Cao é a veir ruíne, anoir, a
gíolla cómgaril?

B-fuil aonbaét meair an t-ruair go v'á
riúib?

Ua Sléibín.—Acá an beirt agairb ag toul
a múga!

Ní fíorí go b-fuil ár g-cúmaect ór cionn na
iúg.

Ní fíorí é, acé buó éóip é beiré 'na fíunne,
Oé a míicliag, ir marí úinne fáirta
Úróir ag sóirt uilabha áluinn fíorí
Ag molaó méro na cúmaecta a'f' na glóipe
Buó éóip beiré agairne meairg na luéc a'f'
iúg.

Ir fíorí gur linne eolar agur eagna,
Ir fíorí gur linne bláé na cñonaécta
Ir fíorí go b-fuil rgiamaect a'f' blar an
beoil

Marí aon le móróacé céille aig na bároaib.
Buó éóip marí rin gac cúmaect beiré aig a g-
cómairle ;

Fairíoirí, ní marí le iúg ná roaimb í !

Ní trínne cñunniúgēarí anoir na rlu-aigēte
Ní tré ár g-ceol ari élú agur rúbáilce.
Tré faint na n-roaimēac tá a meirneac
aca ;

Tré gliocar ruarac fáganm cómairle buaró.
Oé ! a míicliag, tá tu caoc nac b-feicir
An rñoc-éaoi tá an roaim an móri rúbail go
bríroaimail.

Macliag.—Agur cao é vo úeáirpá um
MacCoipe ?

Ua Sléibín.—Ir meara é 'ná éu. Tá
aimaic aige-gean.

Éró re gur beag an élú no cúmaect tá
agairne,

Agur acá re fáirta leir. Buó éóip
Le fearg anoir beiré larra ruar, nac b-fuil
ár g-ceannar ceair, ár g-cúmaect iomēub-
aró agairne.

Macliag Óg.—Ní iú-móipí éaillearpa
marí rin ná'f' feubar
Fógluim an méro tá ruacēanaé vo'n báro.

Macliag.—Bí toiroac, éu !

Macliag Óg.—A acáir, iarríam loza.

Ua Sléibín.—Úróeacó fíorí agac, anoir, a
úime óig,

Nac b-fuil aon éiall in vo éaint no gáirpōe.
Ir sóig leac gur faon, gan cúmaect, ár b-
feairg,

Ní feicirí gleur an éaca in ár lámí
Úróeacó fíorí agac go b-fuil gleur-caéa móri
'San b-feirg, an uair acá ri ari an m-báro.
Sin cúmaect an báro tá iúimē, teangā
níimēac.

Ir meara le gac iúg, 'ná ga a námao,
An t-aorí vo éair an ríle in a agairó.
Nuair tá an t-eirgēac teirgēte, tarcur-
niúgēte,

Tá in a lámiaib roigālar fíorí mó
'Ná bróeann aig áirpōig na h-Éiréann no an
roaim

Sin cúmaect na m-báro tá ranaect linne fíorí.

Inr an am áirpá bí níor mó 'ná rin.

Oé a míicliag, a míicCoipe, éurige
Nac b-fuilmíó 'noirí marí m'f' an am éuaró
éairíam

Vo bí rean-báro na h-Éiréann ? O ! anrín
Bí aonacé 'meairg na m-báro. Fíorí-aon-
acé í !

Ní aonacé marí an aonacé tá an-riu,
Ioirí roaim-oiré a'f' a roaimcaéaib ;
Acé aonacé 'meairg na m-báro buó mó 'ran
tíri

Vo ríubalaó marí aon ríeam ó áit go h-áit
A'f' in gac áit vo gēiríoirí a ro-tail.
Anrín buó sóig na m-báro an sóig áro-
éoiréionn í,

Úróeacóirí ró bláé, ró éúmaect. Níoir lámí
aon iúg

Cuir tarcurírne no uilcaró ari a meair.

Cá b-fuil an aonacé mēirgēte anoir ?

Aig gac aon iúg acá a báro, a'f' r'éirpōig
Na báro rómórac, gēilleaimail clabároa.
Ní 'l 'noirí an sóig áro-éoiréionn in a lámí :
Oiri ní 'l aon sóig fíorí-éoiréionn in a g-
ceann.

Mó éruairg ! Ní'l aon sóig ari bíé níor mó
Aig curó máiré ve na bároaib, acé an sóig
Ir marí le iúgēib beiré. Vo caillēacó,
caillēacó

An sóig áro-éoiréionn láiríri m'f' an tíri,

An tóig fíor-eaghnac thar ab éimhac 'ran
intinn.

A' r' o'iméig' leir, tóig neacámail, meirne-
amail, b'neáig.

Cao é tá maigluigead 'noir i o-tír na h-
Éireann?

An-toil neamhmac tuigte a' r' tótear ruaiac.

Mac Coire.—Ná h-abair nó mar rin.
Tabair aine, a éaria.

Ua Sléibin.—Aine! Cao é an eagla a
tá ort?

I' r' fíor gur caillte neart na h-aonvacta;
Tá raonirvact neacámail aig mo éangain
fór.

Ní éig le bárvaid t'heoirvact 'noir na iug;
Ní éig le iugtib cur 'na tóet aon bárv
air eizean, acé amáin le ór, le cumtác.

Ariá an t-ohieav aonvacta fór againn,
Acá an t-ohieav g'ráda o'riann féin,

Go m-berómír aonvacte in agaró gac d'vine
Nac leirvact raonirvact-teangain vo na
bárvaid.

Mac Liag.—I' maie a vubairt. Abair
gur fíor é rin.

Oé! a h'lic Coire, b-fuil aon a' h'ur air?

Mac Coire.—Ní' l' a' h'ur air go veimín.
Aonvactim.

Ní foir-neart bí in m'intinn acé árv-
éivbeart.

Ua Sléibin.—Nac veart an cuibeart, b'neug
a' r' cládaivvact?

Mac Liag.—Ná bac leir. Abair vúinn an
fíunne.

Fíor vuit nac b-fuil an aonvact 'meart na
m-bárv

Acé amáin le h-agaró iav féin a éoraint
In agaró na n-vaoneav eile in' an tír.

I' r' beag an aonvact 'meart na m-bárv
aonir.

O' fág an fíor-aonvact iav agur o'iméig
Oo réir mo tóig-ia go na iugtib. Abair,
Nac é vo meart-ia, a h'lic Coire?

Ua Coire.—Seav.

Agur i' r' veart fíor-aonvact an móir-f'luaiig.

Mac Liag Óg.—I' r' veart go veimín! Acé
a b-fuil an éimhac,

Gac g'leir vo cum na t'rova a' r' an bárv,
Agur an t-anam ullm'vacte go gur, —
An aonvact veit air an taob éúvona fór!
I' r' veart, i' r' ionganvact an t-amairic é.

Ua Sléibin.—Dúv móir an t-iongnac é.

Mac Liag.—Agur go móir-móir,
Maonirvactaim veit com'aonvacte le
Urian,

Iar n-a veit éana 'na árvvact, éo h-úmal
rin 'noir!

Veirvann aonir na vaone go h-an-éivvactinn
Clanna na h-Éireann veit aonir le Urian
Uile go leir. Ní fíor go beacé é rin.

Acé 'r mó an buart an t-aon feart amáin
Veit aize 'ná vá m-beréavó vá éúvge 'g
leanamain,

Agur i' r' maie liom féin veit máv go b-fuil
Clanna na n'gacéav air fav i lámav
Urian

Mar feicim 'noir ní h-é amáin Connacéa
Oo réir mar tá Múma, agúmluigead tó
Acé Múve na h-Ua Néill, rean-Múve na
n-árvvact.

Agur Maonirvactaim, a h-árvvact árvvacte
Ag véanav tola Urian h'lic Éinnevact.

Agur má 'r fíor nac b-fuil na h-Ulvact.
Tabairt congnavó vúinn anrv, acá re
cinnve

Nac g-cuirvact in agaró an árvvact Urian.
O' iarr Maonirvactaim o'ria éabairt an
congnavó rin

A' r' ruair re vultavó. No favóv re éu,
Ua Sléibin, veacéavve go h-avó in ávleav
Agur vo feun avó, an iug, gac congnavó
vuit-re,

Ní maie anrv an tairve in o'v'vactavve
Ag caint air fine, finev, cimev, r'vóet,
árvvacte árvavó na n-Ua Néill, vo bí
I' r' a r'vóv in Ulvact a' r' i Múve.

Doob' feárru le Rígh doó an u-rioteáin le
Rígh b'han.

Maíu rin a veijum go b-fuil donoaéct ann.
Donoaéct níor mó 'ná éeana bí a muáin,
Donoaéct níor feárru 'ná nuair bí báirtu ró
bláé,
Donoaéct na muí, fíorí-donoaéct clann na
n'Gaéveal!

Ua Sléibin.—Atá an éiall buailte le vo
éáint!

Iy bunorcionn atá an fíhunné
In zác don éuro, zác b'loó a'gur zác bláirpe
De'n aitéur ro mu-b'loeracis blomaraiz—
Oé, Foisio! Foisio!

MacLiag.—Tairbeán vam mo níi-éarpe.
Criaob'zgaol, tabair míniu'zadó. 'S maíé
liom éirceáct leat.

Ua Sléibin.—Oé atá ioma'vaámlaéct meari-
bal ann!

A'gur ní éiz liom feicrin cia an níó
Búó éorí vam ceap'uzadó 'noir i u-túr
Cao é

An éeuv níó u-innir? 'Noir ní feavari-ya.
Ciannor co-éuirpe-re vo b'rairgeul baot.

Mac Coipe.—Tairbeán Maol'fheaclainn
vo, maíu tá dá míub

Mo éizearna,—air a fion vo lab'rair-pe,
In vo éir-uotéair féin ór cómaíu na muí,—
Cruiteiz go b-fuil ré fearamáil uaral fóf,
I lá na máóma maí i lá na buairé.

Ta aítne a'gat air, maí a'gam-ya.
Tairbeán le aileáct, críonaéct, neap' vo
b'rééirpe,

Céimeamáileáct, a'gur maíre beup Maol-
fheaclainn muí.

Zuip éorain pe go meirneamáil áro zác ceap'e
Bí aize ó n-a éir á' ó n-a fíol,
Le vóctéar mói áro-inimneá mu-fial:
A'gur nuair a'muí pe zuip fáz a fíol é
Ro leiz pe fíor go fial fóf zác céim
Bí aize, aét amáin a míosaéct—Míóe
Á' u'fan 'na zairzróveá buó mó in éirunn
Le críóe neim'bhírte. 'Noir bíveáó aítne
air.

Ua Sléibin.—Tairbeán'ra-ya Maol-
fheaclainn vaol' go veáin

Ní 'l aítne maíé air aize don veime a'zab
Míoi leiz pe fíor éo h-obann rin a céim
Inneor'vo vaol' maí eáctairpe an r'geul
Á' cuirpeav ór buí z-cómair go h-íom-
lán é.

Paíu magna fui, Suiríó fíor anoir
Tura anhirin, tura anhirú maí a'air,
Suirí fíor anhir, a ózánais, a veijum;
Ní éiréóaríó don feap' 'noir no go m-beiró
go beáct

Fíor aize cia an feap' Maol'fheaclainn é.
Fan'rao am' feap'vo in buí meap'z go u-tí rin
A'z tabairpe fíor-éa'zairz vaol'v. Éiríó
'noir

Iy b'réáz an níó an fíor ceap'e beir aize
vaol'v.

MacLiag. [Ué n-a mác]—Go mói-móí
fíor ceap'e air Maol'fheaclainn 'noir.

DRAMATIC SCENES IN IRISH.

No. V.

By Rev. J. J. O'Carroll, S.J.

THE COLLOQUY OF THE BARDS.

[Present—*MacLiag and his Son.*]
(Translation.)

MacLiag.—I see Errardus coming hither
now;

But who is *that* walks with him? Oh, no
doubt

Is possible! Right well I know him now.
Look at him: look, my son. Behold Gil-
congall,

The ollav of the north! Mark in what
guise

He holdeth his discourse the while he
walks,

Now ever and anon he pauseth, maketh
Fair gestures with both hands, with every
finger;

Meantime the good Errardus listeneth,
And stops his pace and picks it up with
him,

And noddeth here and there right solemnly.

Full deep his head. Sharp, sharp, Gil-
congall, is
The tongue that nods in thy own head so
bravely!

Gilcongall was the bard—'twas not Er-
rardus—

Gilcongall was the bard, my son, was sent
For Malachy, to Hugh O'Neill, the king
Of Aileach, and Jocadius of Ulidia,
Stirring them up to give like men fierce
battle

To Brian and the southern half of Erin,
And to defend against them Tara still.*
There is the man that hath the bitter
tongue!

Not an Errardus *he*, but rich with words
More spirited, more noble, and more manly,
To speak for Malachy midst the Ui Neill,
Than Malachy's own bard, Errardus, found
Pleading at Aileach in his proper cause.
Gilcongall won not with his bitter tongue;
No hand, no tongue, hath power now to
triumph

O'er Brian, our high-king. Well was this
known

Within Ulidia's boundaries and at Aileach:
But e'en the beaten man hath still his
tongue,

And sharp is *that* that cometh hither. Son,
Wait yet a little, hear our dialogue;
I'll raise discourse upon King Malachy,
Ere the grand chanting of the bards begins
To summon. When thou hearest song,
depart.

[Enter Errardus and Gilcongall.]

Hail, hail, Gilcongall; hail and hail again!
A hundred thousand welcomes, now, Er-
rardus!

You see we have none present but my son.
Do not we three meet happily together?
To us belongeth noblest, highest power
Over the minds and actions of our fellows.
'Tis ours to stir up courage suddenly
In soldiers and in princes, and make victory
Come down to sit with hope within their
heads.

The monarch forceth with necessity:
We make men love the violence we use,

And we make action supple, vigorous,
Joyful and easy, prosperous and strong;
For we wake up, within, the spirit's might,
That dwells in lofty thoughts and gene-
rosity

That knoweth never end.

Oh, Bardic Power!

Do not we three meet happily this hour?

Gilcongall.—Unto all this, what sayest
thou, good friend?

Errardus.—Great is the Bardic Power!
so great and fair,

I cannot love to hear it overpraised—

I do prefer to show it as it is.

Say not, say not that 'tis our bardic song
Instilleth courage in the hour of danger;
Say not that in the time of real woe,
It bringeth consolation unto man.

Were perils now impending on thy head,
Deem'st thou that thou would'st turn to
poetry,

And thence derive thy strength? Believe
it never!

Oh, who was yet the wretched man that
felt

His misery all fresh, would list to song?

No day of trouble is the poet's time.

But when the heart throbs not too violently,
And the wild, sudden thrill of fear or an-
guish

Darteth no longer through the cowering
soul,

When peace or hope hath come to us
again;

Then, then indeed is great and marvellous
And fair the Power of Poetry and Bards!

I do remember when I did behold
The ruin wrought in my own keep of
Clara,

By hands of northern forayers, my heart
Seemed broken in my breast. I had no
thought

In that first hour for song or poetry;

I sank beneath the deluge of my grief:

But after that came hope to me once more,
My courage rose, and with it rose my
thought—

I thought upon my poetry, my power,
And made a tale with fair devices.

* The Irish, of which this and the four preceding lines
are a translation, is found in the Tract, "The War of the
Gaedhil with the Gael," lixii.

Errardus.—I journeyed on to Aileach,
to King Hugh ;
Prosperous he was, and glad to hear invention

Of joyous wit. My story made him merry,
And he was pleased with me and gave me
treasures—

Treasures of wealth and vengeance !

There's the power,
The Bardic Power, that's in our hands
to-day,

Midst this great hosting of the clans of
Erin.

It is not we set courage in their hearts ;
They have all gladly gathered here, to seek
For fight and victory in the jaws of death ;
And now that they are swelling with great
hope,

'Tis ours to make that hope be exultation—
'Tis ours to give unto their courage fame.

Such is the Bardic Power 'mid earthly
things,
Full fair, not equal to the might of kings.

MacLiag.—What dost thou say thyself,
Gilcongall, now ?

Is there such real union in our host ?

Gilcongall.—Why, I say both of you have
gone astray.

It is not true our power surpasseth kings' ;
But it were right, indeed, it should be so.
How now, MacLiag ? Like one satisfied,
Thou pourest forth the tide of eloquence,
Extolling all the might and all the glory
That's due to us 'mid people and 'mid
kings !

Learning and wisdom dwell with us, 'tis
true ;

Right judgment in its bloom most delicate,
And all expression's taste and elegance,
And thought's high elevation are the bards'.
'Twere right indeed their counsel had all
power.

Alas ! nor king nor people follow it.

'Tis not through us the hosts are gathered
now ;

Not through our songs on merit and on
fame.

Because men covet they are valorous,
And cunning meanness triumpheth in
council.

Thou must be blind, MacLiag, not to see

How this proud world doth flaunt its mi-
sery.

MacLiag.—And now what sayest thou
about Errardus ?

Gilcongall.—He's worse than thou. Lo !
he hath gotten eyes ;

He sees how little is our fame and power,
And therewith is he satisfied. 'Twere meet
To blaze with indignation now, that men
Deny us our just leadership and might.

Young MacLiag.—I did not lose so
much, I see, in failing
To learn the quantity that bards must
know.

MacLiag.—Do thou be silent.

Young MacLiag.—I crave pardon, father.

Gilcongall.—Henceforward know, young
man, there is no sense
In this thy observation and thy laughter.
Thou thinkest that our wrath is powerless ;
Thou dost not see the weapons in our
hands.

Learn, then, that anger beareth mighty
arms

When once it is the anger of a bard.
The Bardic Power is but the bard's fierce
tongue ;

But every monarch fears beyond the dirks
Of foemen satire which a poet darts.
When insult falls upon the lettered man,
He holdeth in his hands a dreder ven-
geance

Than Erin's monarch or the Emperor.
That Bardic Power is with us still to-day.

In olden days there was far more. Oh,
why,

MacLiag,—why, Errardus,—is it gone ?
Why live we not as in the bygone time
Lived Erin's ancient master-bards ? Then,
then

The bards did dwell in union. *There was*
union

In very truth, not as we see it now,
'Twixt bard instructing and his scholar-
youths ;

But union 'midst our country's greatest
bards,

Who marched from place to place in com-
pany,

And everywhere saw carried out their will.
Public opinion in the land was then
The opinion of the famous mighty bards.
No king rejected or despised their judgment.

Say, whither now is fled our fellowship?
Each king has now his bard, and bards have now

Become respectful, yielding, cowardly.
Public opinion is not in their hands;
Their heads have framed no settled policy.
Nay, there are really no views at all
Adopted by full many of our bards,
Save only what may please our lords, the kings.

Public opinion in this land is lost.
Once strong, and wisely based on intellect,
And with it personal opinion, too,
Hath vanished with its honest bravery.
What rules us now? Strong despots and
mean hopes!

Errardus.—Say not such things. I pray,
be careful, friend!

Gilcongal.—Careful! What fear hath
come upon thee now?

'Tis true we've lost the mighty bond of
union;

Personal liberty is still my tongue's;
The bards can now no longer guide the
kings,
But not the kings themselves can silence
any bard

By violence, but only with their gold.
So much of union hath been left us still,
So far we still bear love unto ourselves,
That we are all united 'gainst each man
That dares deny bards liberty of speech.

MacLiag.—Thou'st spoken well. *Errardus*,
say 'tis true.

How now, *Errardus*, can there be a doubt?

Errardus.—There can be none, in truth.
I do admit it.

I had no thoughts of force, but of decorum.

Gilcongal.—Call'st thou decorum lying
cowardice?

MacLiag.—Heed him not. Speak to us
the living truth.

Thou'rt right; there is not union 'midst
the bards

Save only to defend themselves in need
Against the other dwellers in this isle.
Slight is the union left them still. True
union

Hath quitted them completely and ta'en
flight,

According to my judgment, to the kings.
Say is not that thy judgment too, *Errardus*?

Errardus.— Yes!
And fair is now the union of the host.

Young MacLiag.—Fair, fair indeed!
There, where we gaze on power,
All implements that serve for fight and
death,

And the soul ready for the bitter use,
There to behold united harmony,
Is a sight fair and wondrous in my eyes.

Gilcongal.—Indeed it were a wonder.

MacLiag.— Above all,
That Malachy should be conjoined with
Brian,
So humbly now, and yet have been high-
king!

Indeed it hath become men's custom now
To say that all the clans of Erin follow
King Brian here. The saying's not exact;
But greater victory there is in gaining
That single man than leading provinces.
And I myself right willingly am wont
To say the Gaels are all in Brian's hands,
Now that I see not Connachtmen alone,
Like his own Munster, paying homage to
him,

But even royal Meath—the Meath of the
Ui Neill,
And its own Malachy, the late dethroned
High-king of Erin, serving under Brian.

And though 'tis true that none from
Ulster come

To give us succour here, yet it is certain
They would not offer any opposition
To mighty Brian now. In vain did Ma-
lachy

Implore. He was refused. He sent off
thee,

Gilcongal, as ambassador to Aileach.
At Aileach, Hugh, the king, refused as-
sistance.

Vain was thy splendid eloquence that day;
Thy talk of stock, and race, and family,

mo éúis ianna deus aihgto: fill aih aih éúgam-ia go moé aih maroin." Éuaró an t-ogánac aghur vo fúir fe faoi bun na cpioice go v-táinic an oróce.

Vo bí an oróce fuar, gairb, aghur iúgne fe teme vó féin; aét i v-taca an meádoim-oróce, v'iompuis an oróce an-fuar, éo fuar a'f nac b-peuvaró fe é féin a éongbáil ceit. Anghin, vo iéiri mar neapcuiúeáó an gáot, bí na conablaéa a bí cpioéca aih an g-cpioic agh bualaó faoi ééile, ionnor go maib riao aih fao agh bozaó maazaró a ééile. Dubairc feipean leif féin;—"Tá me ionnan a'f a beit meoiré aih agharó na temeáó, mar iin cia an cuma i'f cóih a beit aih na vaomib go fuar aih an g-cpioic. Táro agh cpioénuú-áó, aghur tá giorcán fiacal oihia." Mar vo bí fe deag-éimóeáé, v'éihúg fe fuar ó'n v-teme, fuar fe v'pémihie le h-aih na cpioice 'na feafaró, vo éuir fe in a h-agharó é, éuaró fe fuar, aghur vo fzaoil fe iao vaine le vaine i n-vaiúg a ééile go maib an móihfeifeairi anuar aige. Anghin vo éorpuis fe fuar an teme, vo v'eahg fe i go maib, aghur vo éuir fe iao 'na fúiré uimpi, ionnor go m-beiréáó riao v'á ngoriaó. Vo fúiréavaari anghin zan corpuúáó no guri g'lac a g-curo euvaiúg teme. Anghin nuair vo éonnairc fe iin vubairc fe leo, "Muna v-tabairfaró ríb aih v'aoib féin, cpioéfar-ia fuar aih ríb." Aét mar ná'ih éualaró na vaome maibá é, vo v'iréavaari balb, buó v'óig leif, aghur vo bí a g-cpioiceáca v'óigce. Uime iin vo g'lac fe feairg, aghur vubairc fe leo, "Muna b-peuáaró ríb timéioll oihiaib, aghur aih étabairc v'aoib féin, ní fuil neapc agham-ia oihiaib, aét ní fuileongao ríb a v'ógaó." V'éihúg fe anghin, iúg fe iao vaine le vaine, aghur vo éimóe fe fuar iao i'f an áit évona mar bí riao éeana. 'Na v'iaig iin v'fíll fe aih aih, vo fúiró fe aih agharó na temeáó, aghur vo éuit ruan aih.

Aih maroin tar éir iin, éáinic éo feair aih aih éuige go b-feicfeáó fe cia an éaoi aih éait fe an oróce, no aih éheac fe le fair-

éior. Anghin vubairc an feair "Tabairi vam mo éúis ianna aihgto, anoir t'á me cinnte go b-fuil rior aghar cpeuo é cpioénuúáó le fairéior." V'p'heagairi an t-óglác aghur vubairc fe; "Cia an éaoi a m-beiréáó rior agham le cpioénuúáó nuair níoi labairi rioran fuar focal ó v'iméig tu; aghur mar bí an oróce éo éuaró aghur éo fuar iin, vo éóg me anuar iao, aghur vo éuirfeair aih agharó na temeáó iao éum go n-véanfaróir a ngoriaó, aghur anghin vo leiréavaari v'á g-cpioiceácaib beit v'óigce. Anghin éonnairc an feair nac maib fe i n-ván an t-aiúgeaó a beit aige an Lá riu. V'iméig fe in a bealag'ib agh ráó leif féin;—"Ní f'aca me aon feair ahuah mar é iin." V'iméig an t-óglác mar an g-cevona in a bótar, aghur é agh ráó leif féin;—"Oé! v'á b-peuvarainn cpioénuúáó le h-eagla." Táinic cairéairéie éirgin fuar leif aih an m-bótar. Vo éualaró fe é agh ráó na cainte go. Mar vo bí ionganfar aih cia an cimeul vaine a bí ann, a bí aih an g-caint iin, v'f'iairpuis fe v'óe, "Cia h-é tu'ra?" "Ní'f rior agham," v'p'heagairi an t-óglác. V'iair an cairéairéie aih v'óe, "cáiv g'luair tu?" "Ní'f rior agham," a vubairc fe. "Cia h-é v'á'airi?" v'f'iairpuis an feair v'óe f'óir. "Ní fuil ceao agham iin v'innreáé," vubairc an feair óg. "Mar iin" vubairc an feair eile, "ce an r'óir clairán aghur caint v'icééille iin oir éimó vo éuro feup-oirge?" "Maifeáó," vubairc an feair óg, "i'f truaúg v'am nac féimoi liom cpioénuúáó le fairéior, aét ní fevovaim vaine aih bié f'ághal a múnar vam é." "Leig éair vo v'icééille," vubairc an t-ioméairéoi, "aghur tar liom'ra aghur feicfeao an b-peuvaró-ia vaine éirgin f'ághal a éairbeánar vuit cpioénuúáó le r'gan'ia." Vo g'luair an t-óglác leif an ioméairéoi no go v-táing-avaari go t'ig ó'ra, an áit a iabavaari leif an oróce a éaitéáó. Co luac aghur éuaró fe arteaé i'f an t-feom'ra vubairc fe ve g'lóir áim, "O v'á b-peuvarainn cpeácnó." Vo éualaró feair an t'ige é aghur iúgne fe

ʒáine aʒur vubairt pe leir, “**Íá** tá tóir aʒat air rin béairfao-ʒa bealaé óuit le n-a véanaó, cʒiero me.” “**Bí** ‘oo tóir,” vubairt bean an tʒe le n-a ʒeair, “**Ír** iomao buacaill meirneamail a v’iocs ʒo vaor le vult anhrin, aʒur baó móir an peacaó aʒur an tʒuarʒe oo iúrlib bʒieáʒa an ʒiri óis naé b-ʒeicʒeao ʒiao ʒolur an lae ʒléʒil ʒo bʒiát.” **Aé** t’ʒʒieaʒair an t-óʒláé i aʒur vubairt ʒe,—“**Ír** cuma liom eia an éonta-bairt acá me le vult éirio; v’ʒás me an baile le ʒóʒlum.” **Íioir** éus ʒe ʒuamínear v’ʒeair an tʒe no ʒur innir ʒe v’ó an ʒeáir ʒo. “**Sʒe** ʒeáir aʒ ʒo,” vubairt an ʒeair, “**tá** cairleán aʒur tá ʒe ʒaoi mállaé, aʒur mo íóroo vuit, vaine air bié a éair-ʒeao tʒi oúécaó a n-vaiaʒ a éile ʒo b-ʒóʒlómaó ʒe é. **Iomoiio** in a éeann rin oo ʒeall an ʒʒ a inʒean a ʒóʒao oo eia air bié vaine a éair-ʒeao tʒi oúécaó ann. **Leir** rin ata ʒi air ináib óʒa ir bʒieáʒa air éairbeán an ʒiuan a ʒuam i ʒéin uirpe. **Aʒur** in éimʒeair leir rin tá tairʒe móir i b-ʒolac inr an ʒ-cairleán aʒur v’ioó-ʒpioraire aʒ ʒairpe air na eirvib. **Ír** ʒava le na tairvib ʒo b-ʒanʒao vaine air bié tʒi oúécaó ʒan ʒ-cairleán, maʒ ʒeall má ʒeacáinn ʒe an bár ʒo m-beiréao ʒavoran ʒaor, aʒur ʒo n-veámʒaóe vaine ʒaróbir aʒ vaine boé. **Air** an avóair rin ir iomóa buacaill maie a v’ʒeúé leir éeana aʒur a éuaró ann, acé nioʒ ʒill son vaine aca ó ʒoin.” **Air** maioin lá’i n-a máʒac éuaró an t-óʒláé óʒ cómair an ʒʒ, aʒur, air b-ʒáʒail ceao le labairt v’ó, vubairt ʒe leir,—“**Mo** ʒʒ a’r mo éiʒeairna, éámie me in oo léair aʒ iarrmaó imrío oir, ʒe rin, ceao ʒáʒail vult aʒeacé inr an ʒ-cairleán, aʒur ó éáirla tá ʒe aʒat le iom-óablaóanta vuinta, aʒur naé b-ʒeuvaoó son vaine maieacóuin ann, aʒur son vaine v’á n-veacáio ann nioʒ ʒill ʒe ó ʒoin, maéao mʒe ann aʒur ʒeúʒav-ʒa cʒeuv a ʒeuvʒar me a v’éanaó.” **V’ʒeúé** an ʒʒ air aʒur ʒlac ʒe ʒean móir air a mácántacé aʒur vubairt ʒe leir.—“**Tá** ceao aʒat tʒi neice

áirʒe iarrmaó, acé naé neice ʒaóʒalaʒe iao, aʒur ʒeuvʒaró tu a v-tabairt aʒeacé ʒan ʒ-cairleán leat.” **Ann** rin v’ʒʒieaʒair ʒe an ʒʒ aʒur vubairt ʒe,—“**Air** rin iarr-ʒav teime, an éeuv ʒioo, an vaia nro cláir ʒoimaoóma aʒur taob ann le ʒeairmaó le ʒʒian ʒéin, aʒur an tʒeair ʒioo taoban ʒúiréir.” “**Caieiró** tu rin ʒáʒail,” vubairt an ʒʒ.” **Ann** rin éus ʒe óirvóʒao na neice ʒo a ʒalacáir aʒur a b-ʒáʒail inr an ʒ-cairleán. **Vo** ʒʒneao rin.

Clann Concóbaíir.

(Le beie air leanaíin.)

CÓMHRÁIÓTE VEIʒBEUSAÁA: Uim. 5

air n-a ʒʒriobao i Saerʒeuvla leir an acair ʒeárae ua caoim, ó aro-ʒairpe Cairil: aʒur airvʒeie ʒo Saedilʒe le Seáʒan pléimion.

Cóimráio air cʒeuv ir olo ann.

I. Ní ʒáʒuirʒeair éoiróe cʒioróe an vaine air an ʒaóʒal ʒo. **Acá** aʒeie ionann vúil neiméinnie i nro éiʒin naé b-ʒuamamair ʒuam ʒóʒ, aʒur tá an vúil ʒo coiréionn aʒ ʒac vaine ʒá’n nʒéin. **Mo** éuiʒeann an ʒʒ an mian ʒo air a écaoir ʒioʒóa, aʒur moéuiʒeann ʒeair an iarratair é, aʒ ʒabáil eiméioll in a ʒean-éerpeib. **Vo** bí ʒac a ʒuib le ʒáʒail air calam aʒ Solam, ʒlavé ʒaróbir an **Voimán** **Sóir**: **Vo** bí ʒaróbrear, onóir, aʒur áro-ʒéim aʒe; nioʒ vult ʒe air ʒéin son nro buró mian le n-a éirvóe—air a ʒon rin, ní ʒuib Solam ʒáʒava. **Vo** éiravʒ-ʒaol ʒe v’o’n voimán naé b-ʒuair ʒe in ʒac a ʒuib in a ʒeib acé “**Voimáomear** aʒur buaróreao ʒpioraire” (Eccler. I. 14.) **Ír** maʒ ʒo a tá ó éoraé an voimán, ir maʒ ʒo a beivóe ʒo cʒiob an t-ʒaóʒail: tá vúil a éirvóe aʒ an vaine ʒan t-ʒonar, acé ní éiʒ leir éoiróe é v’ʒáʒail ʒan t-ʒaóʒal ʒo. **Aʒur** ní h-ionʒnaó ʒo, óir ní v’o’n t-ʒaóʒal ʒo oo cʒiutvóe é, acé v’o’n t-ʒaóʒal eile. **Ír** oo neamí oo cʒiutvóe ʒinn, aʒur ní

berómíó rona coróce go m-berómíó ari neam. Acé ir gairé cúmhaz an bóéar a tá le cairneal agaimn go iugéacé Dé, agus, riarar! ir ionúá olc le caéuáó leir agaimn ari an rliúge.

Crieuo é an t-ole, uime rin, a tá ionáinn ari an rliúge? So veimín, ir é an oiabal an t-ole ir mó. Nuair go curpeáó vóbiré ari an vpióó-ppriaró ó iugéacé neime mar gheall ari a uaili-mian, vo véaribuiré re nac leirgeao re v'aoimneac vól tpeir an raozal go go bpiáé zan é vo véanaó neamioieamíac vo fláitear Dé. Agus ir uime rin, a bpiáépe, a éurpeann an Scribinn Oiaóa i g-coraínlacé é le "leomán béicpeacé ag zabáil rá g-cuarie, v'á feucáin cia rliúige-peáó re." (I. II. Péarar, v. 8.) Acá re glie, agus acá re vpióéaigeantacé go vomiear-ta: agus v-taóib a imtleacéca, tá caéuige ré mile bliadóan ari a gnó viabluróe aige. Ari peáó na h-amrpie go uile, tá re ari riubál zan rpié, vo ló agus v'oióce: ari a rion rin, ní b-puil aon tuirpe ari. Tá re an-viu cóm tapa, cóm v'araécacé cum a vpióó-oihrpe fíoo véanaó a' r vo bí re nuair v'oióhpiuró re éaba inr an ngaríóá, agus ári Slánuiréteoiri ari an b-párac. Tá re gnóacé ari an m-bóéar agus inr an macáirpe; tá re gnóacé ari an rpiáó agus inr an ceaglacé: agus ó'n cig agus ó'n rpiáó, ó'n macáirpe agus ó'n m-bóéar, ruavuiréann re leir go h-riphonn mópán móp ve na h-anmnaib vopuariglacé le puil an t-Slánuiréteoiria! Ní éárluiréann aon vpióó-nró in áit r'an m-bié, rpiop no ruar, nac m-viúeann an vpióó-ppriaró aig a bun. Ní véantar aon péacacé nac m-viúeann a lám ann. Ní vammuiréteari aon anam nac n-veánann re a v'óéoiól cum an t-anam rin v'fázail vamanca. Go veimín, ir olc móp an namaro uaébárac go in ári rliúge, agus, ari an aóbar rin, baó cóm vóinn gurió cum Dé go vóépiacéacé rinn co r'araró uaró, go h-áirpúge an uari a bíomíó ag upmuige.

Acé giv go b-puil an namaro go, an oiabal, ari cí ári millce, ní éig leir coróce buaint

linn no go b-pazaró re ceao ó Oia ari v-túr. Anoir, pazann re an ceao go an zan éuzann Oia úgáarar vó rinn vo éárváil, no r'iacéuáó vo véanaó oipainn inr an t-raozal go, agus mar rin, rinn v'ullíuúgáó vo'n iugéacé neamíóá. Acé ciannor a éurpeann an rpiaró malluiréce an t-úgáarar go i ngníom? Le n-a gliocar viabluróe pazann re ó'n uime, v'á r'aróitail réin, a obari a véanaó vó. Inr an uime go, aig a b-puil r'aróitail, éurpeann re a rpiaró uairpeacé réin agus a vpióó-aighe upóóveacé réin; agus pazéari mar go ári g-cómupira ag véanaó oile vóinn. Ceavuiréann Oia go uile. Zan ceavuiréacé Dé ní' cumar ari bíe aig viabal ná uime aon v'oióáil a véanaó vóinn. Ní réoiri leo r'op buaint le puibe v'ári b-polt muna g-ceavuiréó Oia é. Uime rin, veir an Scribinn Oiaóa: "Neite maite agus olca, beacé agus báp, bócaime agus raróhpear, ir ó Oia iao uile." (Ecclur. xi. 14.) Agus ari: "An m-beró olc i g-caéari, agus nac é an Tigearina vo iugne é? (Amor, III. 6.)

Víúeacé an namaro mar rin ari cíúacé mar ir maic leir, epioitóir na vpióó-váoine ari a namarar ó' ári g-cómair, ní b-puil ionnta uile acé mar beróir ag bualaó an aeri no go g-ceavuiréó Oia vóib lámá vo leagáó oipainn. Mar ir rpiop vaóib réin, vo bí pala an viabal le lóv cian-aorva, acé criuo ruar re a véanaó ari an óglacé vóir go Dé. Go veimín, ní b-puar re nó ari bíe vo véanaó ari go n-vóibairé Oia leir a lámá vo r'ineacé amaé ari.

Oá n-veánfamaoir léir-mear ari an b-piunne go, vo g'éabamair mópán róláir agus átar nuair a véanann ári g-cómupira aon olc oipainn. Ní mearfamaoir go n-veánaró ári g-cómupira aon olc oipainn acé an t-ole vó buó éoil le Oia cum ári maite-eara rpiaróvólta. Ní oipainne vo iugne ári g-cómupira an t-ole acé ari réin; óir ní h-é toil Dé ir mian leir an g-cómupirann ní-aóbararig vo véanaó, acé tuzann re géilleacé vo'n vpióó-méin a éurpear an

viabail ann féin. Baó éairt súinn, ari an aóbari rin, beit i g-cóinnuige ullam éum maiteacáir a éabairt v'ári g-cóinnuiprain an tan oo g'nóó je aon viobáil súinn. Agus nuair veimúis, in uipnuige an Tigeairna, "Saoi rinn ó olc" (N. Máta, vi. 13.), baó dóiri súinn Dia oo g'nóó fá rinn oo fáoraó ó'n olc a éis oiprainn tré n-ári g-cóinnuiprain; agus ní h-é rin amáin, acé baó dóiri súinn fóir é v'iaiparó ari Dia an éóimipra oo fáoraó ó rgláburóeacé an viabail.

II. Taob amuis ve'n viabail agus ve'n peacáó, tá neite eile ann ari a v-tugéari "oilc," mari a tá boctaine, buaróearéa, amháiri, ciora: acé ní fóiri-oilc na neite ro ionnta féin. Dá m-baó v'o'n t-raoagal ro, agus v'o'n t-raoagal ro amáin, oo cpiuteocáiróe rinn, anhrin vob féiviri a mear guri ab oilc iao. Acé tá a fóir azaib féin, nac v'o'n t-raoagal ro oo cpiuteuigeaó rinn acé v'o'n t-raoagal eile; agus, ari an aóbari rin, na neite a veipéari a beit 'na n-olcaib, guri ab dóiri iao a mear oo méiri mari bauro leiir an raoagal eile úo. As feudam oipra mari ro, raqmaoro nac oilc iao, acé in ári rin, g'eib-imúo guri ab comaomeaca agus beannaéca áipúgáe ó Dia iao. Inr an g-ceuo áit, tugáro éum ári g-cuimne ciannor a támaoro rocipúgáe 'ran tíri coisgrió ro. Tógaro ve'n t-raoagal ro, agus v'uile neicib an t-raoagal ro an b'iac a tá oipra; agus mari ro congnaóro linn éum neite talimúóe v'feicirri mari táro: meall taé agus follaim iao uile, agus rcpibinn cómáipéuróeacé Solaim "Dioimáomear na n-Dioimáomear" (Eccler. I. 2.), ceangailte ve gac nro v'ioó. Nuair éipúgeann gac nro go maic le vuine, toruigeann je le Dia oo véarimao, agus le n-a múmgin uile oo éuri in a cúmar féin. Acé nuair tig amháiri ari, agus vluéuigro ciora in a éimcioll, cumhúg-eann je ari Dia, agus tuigro je go foiléri nac féiviri leiir aon nro oo véanaó gan congnaó Dé.

Ir mimic guri ab le h-amháiriab agus le cioraib v'iompuigeann Dia an peacáé éum

veag-beata. Do bí Naom Pól tamall 'na peacáé móri, no guri éárluig vó nro áipúgáe, nro ari a nglaoúfao an raoagal mí-áó. Bí je lá as v'ul go caéari Damarcur éum léipúgúor a véanaó ari na Crioitairóib oo bí ann; agus ari v-teacé i b-fogur v'o'n éabairi vó, oo véalpuig polur ó neim go h-obann in a éimcioll, agus oo teilgeaó é ó n-a éapall ari bioiri a éinn agus 'na v'all ari an m-bóéari! Acé ir mó oo puo Naom Pól ioná oo éairl je an lá úo. Do h-iompoigeaó éum cpietóim é cpier an olc úo oo éárluig vó ari an r'lige go Damarcur. Oiri ní luaité teilgeaó ari an m-bóéari é ioná v'éig je amaó: "A Tigeairna, cpiuo ir toil leat me a véanaó." (Sofom. ix. 6.) Ir in aipriir anró, mari an an g-ceurota, oo éumúig an "Millecan mic" ari éig a éari. Nuair oo luó an t-ocpar ari, i v-talam coisgrió, vubairt je leiir féin: "Éipeocáiró me agus raéaró me v'ionnpuíóe m'éari" (N. Lucai, xv. 18). Acé cpiuo ir maécanar v'am v'ul as iaiiparó rámluigáó inr an Scribinn Naoméa? Naé b-fuil anro eapraib féin mórián a tá 'na rámluigéib beo ari an nro a tá me as ráó? Cá liaéc vuine azaib oo leaipaó as véanaó oibje an viabail, mari puighe Naom Pól tréimpe, muna m-beiróeacé guri éis Dia v'ib an buile tpiom úo oo leag inr an luaitéacó r'ib? Cá liaéc vuine azaib v'fanpaó, mari an milltean úo in imúgém, muna m-beiróeacé guri éuri Dia oipraib na buaróearéa agus na ciora úo oo éis tig buri n-éari éum buri g-cuimne?

Árii, cpiupéari ó Dia go mimic oiprainn v'oilgíora agus ciora mari v'ioagalcar in ári b-peacaróib. Agus ari agáinn nac b-fuil in a peacáé? Má "éuiteann an vuine fóraoonta peacé n-uairé" (Seanr. xxiv. 16), cá méuo uairi oo éuiteamari-ne? Ár' g'eilleamari maím oo éuléaint no oo pún v'ioagalcar? An puigheamari maím unpuiré i b-peacaróib na meirge no na neamglaine? Ár' éugamari maím cúir peacaró v'aoimneacé ve'n oipúig b'is a b-fuarir fóra Crioit éár

air a fion? Cneuo ir vóig lib? 'Dob' féoirir go b-fuill uaine éigin ag rítheadao anoir i v-teme iphunn agur sup uaine aganne vo éuiri ann é! Cia agann naé b-fuill 'na peacad? Cia agann naé fuill cuo aige ve'n bhíon-éluice criteaglaé úo vo h-impéad air énoc éalbarie? Agur naé beag a tá le máo agann air ái fion féim! Naé beag a tá le máo air a fion féim aig aon uaine aig a fuill cuo air bié ve éupadó an té tá 'na Dia agur 'na Uaine! A íora! tá fíor agam sup "peacuis me, agur sup márluis me, agur naé b-fuairi me an nuó vo éuill me" (Íob, xxxiii. 27). Cneuo é ái ngeáihu-fulang annro i g-cóimeaf le fulangta voiepiócuuige na h-áice fíor? Cneuo é ái m-beagán veoiri annro i g-cóimeaf leir na veoiriáid eile úo na temeadó zeup-féme beúeaf ag ríleao go fíoruiré ó fúilib an vheama vámanca! Oé! ir luéáhuieac vo éioepáo anam vámanca vaí n-air air an talam ag fulang zác a v-tig le uaine v'fulang zo lá an bheiteamniair, air éonzioll go raohirvóe é ó n-a iphonn féim air feao aon lae amáin! Má peacuigeamair, air an aúbari fion, cneuo fáé a m-beirómir ag zlamirán maí zéall air aon amháir v'á v-tig ohiann inr an t-raozal ro? An b-fuillmíó ag éagcaomeao vo éionn'go iugne Dia, in a móri-criócairie, ái b-peanavo vo málaricuáo? Níor éuiri Dia go h-iphonn fion an tan vo bíreamair i b-peacáo—an é fion cúir zeariám a tá agann? No an vo éionn naé g-cóimvuirgeann Se a feairt linn in aháiv "Lae na feirte?" Zo veimn, ir é ái n-Dia-ne Dia na Tríócairie! "Maí márum," ái an Tígeairi, "ní h-áil liom báir an peacais, áé go b-fíllfeao an peacáo ó n-a fílige, agur maíeunn. Iompoizivó, iompoizivó, ó buí n-voic-fíligéib, cneuo fáé a b-fuirgeao ríó báir, a éiz íppael?" (Epeé. xxxiii. 11.)

Atá móri-zriáo aig Dia úúinn. 'Do éeanuisz Se fion com vaoari á'p fion naé áil leir fion a éuilleamain. Atá "iugeacé aige ullam úúinn ó éiofac an voimam" (II.

Máca, xxv. 34); agur ir móri an mian a tá aige go b-faizmaoir feilb air. Ir maí ro vo zriáoúigeann Se fion. Agur crie n-a zriáo úúinn, rmaécuigeann Se 'ran t-raozal ro fion. Óir tá fe reirivóca: "Smaécuigeann an Tígeairi an té ir ionmíun leir, agur zabann Se vo ríuirpe air zác mac v'á nglacann Se éuige (Eabir, xii. 6). Agur veir Naom' Pól linn sup ab "crie iomao voziuinge ir éizir vúinn vóil arceac go iugeacé 'Dé" (Zrióm. xiv. 21). I maóaire 'Dé, uime fion, ir i rílige na 'Doziuinge rílige na vóirfeacá. Ir aic an t-rílige i ro, ir vóig lib; ac'p tá a fíor agann sup fulang an Tígeairi íora, "ag fázbáil rámluzéte aganne ionnor go leanfamaoir a loiz" (I. Naom' feavair, ii. 21). Agur zo veimn, a b'riáire, ní bíte vo'n veircioabal beie ag ríil le h-ionao ór éionn a maizirir, ná vo'n fózantac ór éionn a Tígeairi. "Ir beannuisz an uaine a rmaécuigeann Dia; ná vóile, uime fion, vo rmaé an Tígeairi. Óir loiteann agur éneairuigeann Se, buairivó fe agur leizirivo a lámá" (Íob, v. 17, 18.)

III. Anoir, ó ir ó Dia cig oile agur buairveairé uile na beaca ro éúgann, vob' féoirir vóir fiairuisz an b-fuill fe vóizéacé vúinn iairiavó air Dia fion vo faoiavó uaca. Atá; a b'riáire, tá fe vóizéacé iairiavó air Dia fion vo faoiavó ó'n uile oile. 'D'fáz íora Crioit féim rámluzáo ve'n t-raímaí ro agann in a páir; óir nuair vo éairt an t-ainzeal coir an vólaír vó, vo zúivó fe a ácair Neamóa fá é vo faoiavó uavó: "A ácair, má'p féoiri é' zabaó an coir ro tarim." Ac an tan vo zriómíó upnuize ag iairiavó raioira ó olcaib ainprioira, ir éizir vúinn i g-cóimuisz zúivó le zéilleao iomlán vo éoil 'Dé; 'fe fion, ní fuláir vúinn beie ráirva go b-ranpaó ái b-fulangta vá m-bao h-é fion toil 'Dé. Maí fion, níor iairi íora, ái n-ovoe, zo h-ionlán é vo faoiavó ó éoiri a peanavo. 'Do éuiri Se an comzioll ro ann, "zúivó, a ácair, ní maí ir toil liom-

ra aét mar i' áil leat-ra" (II. Máta, xxvi. 39). Leir an g-comhgioll ro, ari an adbar rin, i' uilgíthead a g-cómhnuige guríe cum Dé rinn vo fáoraó ó olc; a'gur véanparó Dia rinn vo fáoraó má éiréann Se go maéaró ro i lear d'áir n-annnaib' voimharbta.

Uime rin, an tan vo éioaparó aon buaró-ipt no voilgíor oppaib' fan m-beata ro, t'ruallaió ari Dia leir an uimuiige. I' féioir leir an uimuiige zac uile nó vo véanaó. I' le h-uimuiige vo comeáaó na t'ri leinb' zan voéarí voib' i' roim' teintig na Babilon. I' t'rier an uimuiige vo fáoraó Naom' Peavari ó n-a f'labararóib' leir' éeangarí loivaó é. I' leir an uimuiige ru'g Maoir buaró ari móir-f'lua'g na n-Amaleciteaé. Lá an éata éuaró Maoir ruar ari nullac an énoic, a'gur an uairí vo éóg re ruar a lámá vo éuirí a múmctir an cat ari an namáro; aét an tan vo leig re a lámá beagán ríor ru'g Amalec buaró. A'gur an tan vo éáinic t'rioime ari lámáib' Máoire vo éógavari an oimog vo bí na a foéarí cloé, a'gur vo éuiréavari raoi í, a'gur vo fúro re uirre, a'gur vo éongb-ai'geavari ruar a lámá ari zac taorib' go luíve na zríeme. A'gur ru'ul vo leig Máoire a lámá ríor an lá úo, vo bí zac aon fearí ve na h-Amaleciteacaib' marí ari an maéaire! Atá an Scribinn Diaóa lán ve fámliuigéib' ve'n t-ramáil vo ag tairbeánaó b'ru'g na h-uimuiige. O'á b'ru'g rin, an tan vo éioaparó aon olc no buaróipt oppaib' iomporigíó cum Dé leir an uimuiige. B'róeaó buirí n-uimuiige caonvú'gíac taé, muimigíneaé, úmál. Tarí zac nó, b'róeaó rí úmál, óri "collparó uimuiige an té úmliugear é féin na neulta. . . a'gur ní h-iméoaóar fe go b-fericpró an Té i' Ró áiríoe" (Éeclur. xxxv. 21). Má véanaró ríob' uimuiige marí ro, fáora'paró Dia ríob'. Véanparó Se buirí b-ful-an'gta vo óib'ipte uairí, no véanparó Se nó i' fearí ríor, tabarparó Se neairí a'gur z'rára óib' cum iao v'ioméarí: "Z'laóó oim-ra in aimirí vo buaróaireá,"

ari an Tígearína, "a'gur fáora'paró me tu." (Salm xlix. 15). I' ríor ríor; véanparó Dia ríob' vo fáoraó, tá Se láirí, tá Se cúmácaéaé, a'gur tá Se ronnmarí cum a véan-ta, a'gur ní'l uaró aét é v'iarparó ari. "Iarparó" veirí Se "a'gur z'éabaró ríob'" (II. Luca' xi. 9) ". . . go v-tí ro ní b-ruarabari ve b'ru'g ná'ri iarparabari." B'róíó, marí rin, i' g-cómhnuiré ag iarparó. Iarparó in ainn lo'ra a'gur i' veimíneac go m-beirí e'poróe an ééarí corruigéte. Cumuigíó ari na b'ruaéaríab' tabacaéaé ro: "Amen, Amen, veirum líb', má iarparann ríob' aon nó ari an ééarí in m'ainm-re, b'éarparó Se voaib' é." (Naom' Éoin, xvi. 23). Iarparó, marí rin, go muimigíneaé in ainn lo'ra, a'gur tabarparí ari ve vo buirí nguríe.

Aét, z'ró go n-veanparó an uimuiige curó ve na h-olcaib' vo óib'ipte, ní b'íte ve úinn beirí ag ríul go n-veanparó rí na h-oile go léirí vo éuirí cum ru'bdáil uaimn. B'róeaó ro iomarca aon v'óig beirí leir; ní'l aon lá zan a neul féin, ní'l aon lá zan a épor féin. Uime rin tá re máirte, "má i' áil le aon uime teacé am' óiaig-re, vuilcaó re v'ó féin, a'gur t'ógav re ruar a épor go laeéeamáil. (II. Luca', ix. 23). T'ógavó ruar, marí rin, an épor a t'ugéarí v'ib' a'gur ioméaríó i; i' maic i' ríu i a h-ioméarí. "In' an g-epoir atá r'lánu'gav; in' an g-epoir a tá beata; in' an g-epoir atá teairmann óv' namíob'. . . ní'l aon t-r'pláinte anama no v'óig leir an m-beata f'ioirúve aét in' an g-epoir. T'óg ruar vo épor, uime rin, a'gur lean lo'ra. . . O'iméig Se ríomí-at ag ioméarí na e'poríe" (Seapcleana'main É'rioirt, L.ii. Caib. 12). A'gur buó fearí a'gur buó éruaró an épor í, óri vo éairmuig rí ríul ar a lámáib' a'gur ar a éoraib', a'gur vo éuirí rí tinnear in zac ball v'á ballaib'. 'Ob' féioirí vo'n t-fao'gal beirí ag foémuro ríob', nuairí éirípró re ríob' ag ru'bdáil go tuirreacé raoi ualacé buirí g-epoiríe; aét, cao é an v'óigbáil é vo beirí ag z'áire an rao tá ríob'-re ag iméeaé zan contabairíe ari an r'lu'ge go r'laeéeamáir. B'féioirí ríor,

go g-cuirfead' o'ro'edaoinne neite b'neugaca in bui leit; ac' na cuirio' sum ionnta, vo cuirfeasoi neite b'neugaca i leit Tuine dob' fe'ar' iona' ri'b-re. Dob' fe'ar'oi ar'ig go n-o'eanfao' na diabail in a miorp'ar' bag-airc' o'p'iaib; ac' na b'raeo' eagla o'p'iaib' p'ompa, g'laosafo' air' i'ora an Slanu'g'ceoi, agur' air' g-clo' an anma rin' do'ib, ceit'ro' cum' riubail uait.

B'raeo' meirneac' agair, air' an a'ob'ar' rin. To'gair' ruar' an e'por' a ta' o'a' cairg-rin' o'aoib, agur' o'eanaf' i' o'iom'ear'. Ni' b-puil' agair' ac' beag'an' amhrig' cum' i' o'iom'ear', agur' be'ro' an luac'-rao'tair' vo' g'eabair' ri'b' r'io'p'urde. O'eanaf' ta'cu'ge' ve' na Sacramu'ntib, agur' b'e'ar'par' ne'ar' m'or' o'aoib. Ma' vo' cu'ir' u'g'ar' na n-ole' aon' leona'o' o'p'iaib' le' ri'b' vo' ca'p'iu'ng' cum' peaca'o' ma'ib'ea'o' vo' o'eanaf' iompur'ig'io' gan' mo'ill' agur' cne'ar'othair' ri'b' le' fuil' i'ora; agur' "go' go' m-be'ro'ead' bui' b-peaca'io' e'om' o'ear'ig' le' co'ncu'ir', o'eanfa'ir' i'ao' g'eal' ma'ir' an' r'ne'ac'ta" (I'ra. i. 18). Cong'ba'ig'io' ri'b' fe'm' gan' r'inal' o'n' ra'o'gal: ni'l' air' an' ra'o'gal' le' ta'ba'ir'c' o'aoib' ac' an' uair'g'. Cong'ba'ig'io' bui' r'uile' gan' feuca'ir' air' neit'ib' o'io'ma'oine, o'ir' cu'm'ig'io' go' b-puil' r'uil' c'pion'-ma'o'ar'ea'o' O'e' vo' g'na't' ag' feuca'ir' ar'p'ea'o' in' bui' r'uilib'. Suar' lib' ma'ir' rin! to'gair' ruar' an' e'por' go' lae'te'amail' agur' leana'io' i'ora! to'p'ur'ig'io' le' bui' o-tu'p'ur' gac' ma'oin', agur' b'ro'io' air' riubail' go' r'ia'te'-no'na. Na' o'eanaf' aon' r'oit' air' an' r'lig'e' nuair' i'p' co'ir' o'aoib' be'it' air' riubail. G'laac'io' te'agair'g' o'n' n'g'ra'io' o'p' bui' g-ce'ann: feuca'io' ma'ir' e'op'ur'ge'ann' r'i' ar'ig' le' n-a' h-obair' gac' la'; feuca'io' ma'ir' g'luair'e'ann' r'i' in' a' cap'an' o'n' air'p' fo'ir' go' o-ti' an' air'p' r'iar', r'ie' neu'laib' agur' r'ie' g'ra'ib'-r'io'io' gan' r'ea'o' go' b'ra'e', i' g-co'm'nu'g'e' ag' g'luair'ea'o'c'. Air' agair' lib' ma'ir' rin!—air' agair' lib' cum' na' b-plaite'ar! To'gair' ruar' an' e'por' gac' la' agur' leana'io' i'ora. Leana'io' e' go' calma, leana'io' e' go' r'ear'amail, leana'io' e' leir' an' g-c'p'oir' air' r'ao' an' b'oe'air' g'air'b. Air' agair' lib' r'ier' an' an'ra; air' agair' lib' r'ier' an'

n'g'air'b'f'io'io', r'ar' an' b'-ra'ra'o' cu'ir'p'ea'o', agur' ruar' in' agair' an' t-r'le'ibe' cu'ir'p'ur'ig'—ruar' go' mulla'c'. Ann'rin, be'ro' bui' n-obair' o'ean'ta. Be'ro' Neam'—an' t'ir' mo'ir' ma'it' u'o'—fo'g'air'ce' o'p' bui' g-co'm'air', agur' b'ra'ea'o' r'io'g'o'amail' na' C'p'oir' r'g'ao'it'ce' ama'c' go' h-a'p'o' air' na' c'no'ac'air' r'io'p'urde! Agur' be'ro' lu't-g'air' c'p'oir'ce' o'p'iaib' vo' e'io'nn' na' c'p'oir'ce' o'iom'ear'; agur' to'g'ra'ir' ruar' ri'b' fe'm' o'e'n' b'oe'air' g'air'b' air' r'ia'ca't'ana'ib' ain'g'e'al' ruar' go' o-ti' an' t'e' a' ta' 'na' r'urde' air' an' g-ca'ea'oir' r'io'g'o'a. C'ro'p'ur' ri'b' Dia' air' an' g-ca'ea'oir' r'io'g'o'a' u'o', agur' e'ro'p'ur' ri'b' an' r'ail'te' in' a' g'nu'ir' r'io'ma'ib', agur' an' co'p'io'io' in' a' la'm'ib', agur' ainm' gac' tuine' agair' r'g'ra'io'be'ca' air' an' g-co'p'io'io': Be'ro' i'ora' agur' Mu'ir'e' ann; be'ro' Na'om' r'ao'ra'ic' ann; be'ro' na' o'aoine' muinte'ar'ro'a' bi' agair' in' bui' n-o'ige' ann—i'ao' go' o'iom'ear' an' e'por': be'ro' go' le'ir' ann, agur' cu'ir'p'ear' co'p'io'io' na' g'lo'ir'e' o'p'iaib' o'p' a' g-co'm'air' go' le'ir'! O! na'c' mo'ir' an' g'lo'ir'e' a' r'oil'p'ea'ca'ir' o'ib' an' la' u'o! Cu'm'ig'io' go' m-be'ro' bui' n-ainm' o'a' fe'mm, air' a'or' ceoil' na' b-plaite'ar' air' a' g-cla'ir'p'ea'ca'ib', agur' go' r'e'm'p'ur' na' h-ain'g'il' bui' n'g'ra'io'm'air'ca' e'om' a'p'o' le' h-ab'p'ian' o' u'm'p'ea'ca'ib' gan' air'p'ea'm'. Cu'm'ig'io' go' n-o'eanfa'o' an' t-d'e'air' Si'op'urde' a' r'ar'-e'ool' fe'm' vo' fe'mm' ag' r'ail'te'ru'g'ac' r'io'ma'ib' go' r'u'g'e'ac't' O'e', agur' go' g-cu'ir'p'ur' Se' lu't-g'air' agur' g'lo'ir'e' ag' r'ie' 'na' o-tu'le' r'ie' bui' g-c'p'oir'ce' agur' r'ie' bui' n-ann.

Agur' ni' h-e' go' an' t-oi'm'lan', na' a' lea't; ni'l' ann' go' ac't' ma'ir' e'ro'p'ea'o' tuine' r'laite'-eam'na'ir' r'ao' a' r'ao'd'air'c' uair'o. Ni'l' aon' tu'ig're' agair' ann' air' r'laite'eam'na'ir' fe'm; o'ir' ni' fe'ar'oi' le' h-aon' innt'lea'c't' go' vo' cu'ig'rin' na' le' h-aon' te'ang'air' e' o'inn'rin: "Ni' fe'aca'io' r'uil', ni' e'ualair' clu'ar', agur' ni' e'ual' r'e' i' g-c'p'oir'ce' aon' tuine' na' neit'e' ta' ull'mu'ig'ce' air' Dia' o'io'ib' go' a' g'ra'io'ung'ear' e." (I. Co'r. ii. 9.)

C'p'io'c' an' e'om'p'air'o' go.

seanús air anmannaisb ʒae-
viltge áiteadó, agus air a m-
bunadóas.*

Leir an Ollamh Seodáic.

“Cuirfidh an leabhar go iongantur oir. a
Seághain, áit ir iongantur é buir caite-
amác leat,” air an Saol, Mac Uilliam Liom,
as cur an céro leabhair ve'n obair go am'
láimh: (ní maib an vaira leabhair ví an uair
rin ann, ná aon t-rúil leir.) Agus go
veimhin, vob' ionghadó Liom-ra, agus leir-
fean, agus le ʒac n-aon v'áir léig an
leabhair, a raíamail v'obair vo éeact ó láimh
fir vo bí an uair rin neaim-áitno i mearfʒ na
n-ollamh; agus i véanta níor feáir ioná vo
véanrao O Donnabáin no O Cóimriaróe féin
i. Ní veimhin go b-fuil v'vóar na h-oibire
go níor roʒlumta i v-teanga ná i feanóur
éimeann ioná ceactar ve'n v'oir ollamh v'o,
óir má tá feair a m-báirra a ʒaimn, ní
b-fuil an vaira feair, agus ní maib le v'á
éaso bliadóin: áit cum leabhair ve'n t-
raíamail go vo véanadó mléigce, mar aon
leir an b-roʒlum, ní fuláir vo'n v'vóar
tuilleadó cailigéact vo veit aige, agus ir
veimhin nác maib le raóa 'ran tiri feair aige a
maib ʒac cailigéact maáctanac i ʒ-céim ir
aoirve ioná an t-Ollamh Seodáic.

Ní h-obair nuadó i go air aon éor. Acá
re ir na veugaid ve bliadóantaisb go
vairgean ó évʒ Mac Uilliam an leabhair
vam le léigéadó, agus vo cuiréadó i ʒ-clóó
ceitire h-uairve eile ó foim é. Áit i ʒ-céill
eile, ir féirviri a máó ʒur ab obair nuadó i,
óir le ʒac cur amác v'í, vo cuiréadó b'vair
móir feabuir vuirve; agus ir v'óca go b-
ráʒrair anoir i 'ran muóc in a b-fuil ri. Air
an v'óbar rin, ir cóir vo ʒac n-ovine, lé'ir
mian aon eolur air áitib na v'vitéce vo veit
aige, an obair vo léigéadó air ʒur air.
ʒeobaro an t-ollamh ir roʒlumta móirán

feara innce nác b-fuil aige féin, agus
ʒeobaro an t-aor óʒ móir-éuro eolur innce
i v-taob a v-teanga v'vitéar i móó ir
roiléirve ioná tá fe le ráʒail in aon leabhair
eile.

Vo bí v'á ainn áiteadó, am' cóimriaracé,
go runpáóac, as v'ul i v-talamh oim lem'
cumine, go b-fuair me an obair go, eadon
Cill-éann-a-máige, agus Paráirve an
líiróe. I ʒ-contae v'vireláirve, tá máʒ
veas ʒairb as rineadó o'n b-fairve foir go
Cruacán v'vairac, timcioll feact míle rligé;
agus ʒoirvair Cill-éann-a-máige ve'n
baile feairann a tá aige bun Cruacán, vo
b'v'ig ʒur ab é ceann, no veiréadó an máige
é. Áit 'ran ainn ní veirvair ceann (Ke-
oun) mar a veirvair an focal vo ʒinac 'ran
Múimain, áit mar an b-focal can 'ran m-
veurila, agus ir é go róʒar an focail i ʒ-
cúige Connaé. Ir inmearta, vime rin, an
tan vo tugaó an t-ainm go, agus anmanna
eile mar é, go m-buró h-i an éanamuin
éurva vo bí riar agus éar in éirinn.

An vaira h-ainm vo bí in ainv'v'oir oim.
Paráirve an líiróe, eadon, Paráirve na
b-fíóó, no na ʒ-coillteadó. Vo bí a fíor
ʒam go maí ʒur ab ionnan fíóó agus coill,
áit vo éuir an t-áit “an” in ionaó “na”
a múʒadó me. Ní tairvair an focal “fíóó”
anoir i b-v'vireláirve, agus ir maʒail
coitcéoinn i n-anmannaisb áiteadó, in aon
áit i na b-fuil an ʒaeúilv' v'á labairt,
veirvair mar ir ceairt ʒac focal a tairvair
'ran ʒ-ceanntar, áit ní féirviri a veit cinnce
i v-taob aon focail nác v-tairv' na vaime
ann. Ir t'v' veimeolur mar go vo muʒeadó
na h-áit r'v'ar vo málarv'v'adó, agus ir t'v'
veimeolur ve'n t-raíamail vo éiróro vaime
vo ʒinac air feáirán i n-anmannaisb áiteadó.

Ir cloir vam go n-veiréadó raʒairv'v'airve
v'á maib air Paráirve na b-fíóó an t-ainm
mar buró ceairt, áit ó fuair an raʒairt go báir,
timcioll ré m-bliadóan veug air f'v'io ó foim,
vo cailleadó an t-ainm air, agus ní v'óca
go n-veairv'aróe i móó cóir coitcéo air 'ran
Múimain é, muna m-beiréadó ʒur évʒ an

* The Origin and History of Irish Names of Places, by
P. W. Joyce, LL.D., T.C.D., M.R.I.A., Fifth Edition.
Dublin: M. H. Gill & Son, 50 Upper Sackville-st., 1883.

obair ro éum a'cúimhne é. Measaim gur b'é an ragaric ro, an t-ádhair Rurtheadó Paor, uime doob' eolaige i nGaeóiliz i b-Fairce Leara-Íllóir le n-a linn, gur go maib mórián ann, an tan rin, vo bí eolaé go maib 'ran teangsa; gur ead' vo bí re féin reacránac i g-céill anma paráiríoe eile vo bí faoi na éuram, eadon, Cill-íorantairg. Iy ionnan ior agur coill, agur iy rean-cúimhne 'ran g-ceanntair go m-b'féiríoy vo neac urimóir an paráiríoe ro vo éairíol ag dul ó ériann go ériann, gan tuiríng air an o-talam. Acá fóir, abainn 'ran g-ceanntair—an Taoó: agur vo meaf an ragaric gur éialluig Cill-íorantairg, cill-íor-an-taoó: agur, vári n-vois, buó fóiríeioe an tuairim í. Oeip an t-Ollam Seoóac, in agair ro, gur ab ionnan "íorantac" agur "coillceac," no áit lán ve éoilteib, mar éialluigeann an Cúilíonnac, baile an Cúilinn; agur Cairriag-eróneac, cairriag an eróneáin, agur mar rin. Agur cia ve'n vá ollam aig a b-fuil an ceair? Ní óeipí aon neac Cairriag an Siuirí, Oíroiceao an Mácain, coir an Laoi, acé Cairriag-na-Siuirí, Oíroiceao-na-Mácain, coir na Laoi: agur mar an g-ceurona ní óeairíaróe "Ror-an-Taoó," acé "Ror-na-Taoó;" agur an t-ainm go h-íomlán, Cill-íor-na-Taoó—ainm gan copamlaéc air bíe le Cill-íorantairg.

Acá lámh le Cill-áirne, i g-contae éairíuróe an rliab iy áiríoe in éiríonn, agur meafaro daoine vo éiz a g-céin gur ab é iy ainm oileaf vo'n t-rliab ro Cairn Tuatáil. Acá an meairíbal ro go móir-íor oíria ro ná'í éualaró ruam mórián Gaeóilze aig a labairíe, gur go ríuríóbaro agur go léirívo curóib i go maib. Oéanaro ro air uairívb gáiríe air g-clor anma an t-rleibe, Cairn-tuatáil, agur iy veacairí leo géillíeac a éabairíe vo'n mínuigac vo beip an t-Ollam Seoóac air an ainm. Iy é éialluigeann tuatáil, cíotac, no cíí: agur veirí-éar, fóir, le h-aon níó míocúmeá, míocúriac, no bun-ór-cíonn vo'n éoiréioncáe, go b-fuil re air tuatáil. Oeip an rean-íaró,

"an uile níó air veiríeal acé an t-veiríeac air tuatáil." Anoir tá taoó an t-rleibe ro lúbea no ríaríe, air níó éiríoy i ruóe cairnám, agur 'ran b-ríaríe ro acá gága vo éuiríeac ríacra cairnám i g-cúimhne vo óime, acé ní i m-beul an éairíam acáro na ríacra acé 'na éul: agur mar rin vo tugac an t-ainm, an Cairn tuatáil. "Ní mar rin acá," veipívo daoine eile, "acé tugac an t-ainm Cairn Tuatáil, mar tugac Cairn-Tígearna, agur líor Tuatáil; agur doob' féiríoy gur ab air an rliab ro tá an "Tuatáilac úo aóluicée ó'í gíaoóac líor-Tuatáil." Vo éualaró mé an ríurí-beairí ro ó feairí íor-eolaé, agur uime rin, air n-dul go Cill-áirne úam vo b'íeiríog me go ériunn an rliab agur vo éeiríog me na daoine ann. Anoir ní féiríoy aon meairíbal a beirí 'ran b-focal cairnám; a veiríeairí íoríoléiríe. Agur airí ní óeairíaró aon uime "bí mé aig an líor-Tuatáil," na, "tá ceo air an g-Cairn-Tígearna," acé veiríeairí "tá ceo air an g-Cairn-tuatáil," agur ní feuríaróe rin vo máó vá m-baó ó Tuatáilac vo leairíaró an t-ainm ve'n t-rliab. In ainmannaib áiteac vo éoirígeaf no vo éiríocúngeaf le h-ainm aicíveac [noun adjective] veiríeairí an t-alc íoim an ainm, mar ro: "bí me aig an leic-óub;" "bí re air míllac an t-Sleibe-óám;" "Míoy ríangar-ra an t-Sean-éoil go h-eaoarí-éiríac [dinner-time] an lae úo." Acé má'í ainm 'ran g-cáirí gíeairínnac [gen. case] veiríeac an éómíocail [compound word] ní oíreann an t-alc íoime: Ní óeipí aon neac éoiríe "an focal an ríurí;" "an lámh na mná;" acé "focal an ríurí;" "lámh na mná;" "íoyí Cluain-géal-meala a'í Cairriag-na-Siuirí;" "1 nGíarí-na-ngabairí iy ead' bíóinn am' éómínuige."

Air uairívb veipívo daoine 'ran g-comúirí-anaéc ainm áite go h-áirígeáirí, re rin, veipívo é gan an cáirí gíeairínnac iy éiríoc vo, agur ainmíon veiríeairí an t-alc íoime, mar "An maib tu aig an g-Cairriag?" "Cuiríeam coiríe air in éoóoil a'í ve'n

[oe an] Mlainirtirí gheobam' leir." Dá n-
 véarfaid an ríle Mlainirtirí-feriamaidge, no
 Mlainirtirí-na-coria, ní oirfead an t-
 ailt roimhe.

Ainm eile áite air a b-
 raigear doime eolaíca loct, eadon, lior-
 oúin-beáma i g-
 Contae an Cláir. A veimro go
 zui ab lior-
 onn-beáma an t-ainm ceairt:
 agus ir veimro go b-
 fuil 'ran rliab ó éuaró ó'n
 lior beáma a tá onn le r-
 maó. Adt in a-
 garó ro, 'ran g-
 ceao áit, veimro muintir na
 h-áite an rocal "oún"
 óm ríleir agus ir
 réioir a máó; ní veimro
 ríao go b-
 iad "onn" ná aon nó
 coramail leir. Agus
 aifir veim ríao air uairub
 "Lior an oún," agus
 raolim go m-
 buó h-é ro an t-
 ainm coitíonn 'ran
 t-
 rean-
 ainm. Tigeann ro
 go r-
 uniaóac leir an
 nó a veim an t-
 Ollam Seodac,
 zui ab ó'n oún
 beámaó, a tá 'ran
 g-
 ceanntar, tu-
 gaó an t-
 ainm "Lior-
 oúin-beámaí-
 g."

Mai a uubiaó f-
 uar, gheobar an t-
 aor ós, agus
 doime naó iao, móir-
 éuro eolur air an
 n-
 gaéilig 'ran obair ro i
 móó ir ríleiríe ioná
 tá ríe le r-
 ágar in aon leabair
 eile, eadon, eolur
 air an-
 álu-
 gaó (aspiration) air
 uróugaó (eclipsis),
 agus air móirán ve
 neitib eile in air
 ual o'Éiríeannaí-
 g a beir cúramaó.
 Má é-
 garo lué aon éiríe
 pá veair an móó in
 a n-
 veim ríao réin
 ainmanna na n-
 áitead 'na o-
 timéiol. Agus an
 móó in a n-
 veimíear na h-
 ainmanna ceurona
 i g-
 cúiríub eile, beir
 tuairim máit aca
 air an eiríe-
 álu-
 gaó a tá ríe canáin-
 naib na g-
 cúiríe in Éiríonn—
 eiríe-
 álu-
 gaó ir lúga go
 raóa ioná ir
 oí-
 g le na doimib. Geobar
 an muintir, f-
 ór, a tá gan
 eolur air bit air
 éanga na tír
 móirán feara 'ran
 obair ro, agus
 tá ríil go o-
 tabairíar rí pá
 veair air doimib
 ve'n t-
 ramail ro an
 éanga o'ró-
 glum. Ir mian
 liom, le toil an
 f-
 earair beagán
 eile oo máó i o-
 caoib na h-
 oiríe an mí ro
 éú-
 gam.

Seágan Pléimion.

THE OSSIANIC TALES.*

BY REV. J. J. O'CARROLL, S.J.

EVEN to those who, like ourselves, are but pilgrims and wayfarers in the vast fields of Irish literature—that wonderful expanse where only a few resolute and devoted workers find themselves at home—even to us it seems hard to hear the study of "Celtic" derided or decried. And we venture to think that, in regard of this study, all opposition and apathy are so completely in the wrong, that even a very limited acquaintance with the subject will enable us to make out a very plain case in favour of the study of Irish literature.

The Intermediate Education Commissioners have found themselves very much narrowed in their selections of Irish works by the terrible dearth of books of the kind, attainable at less than fancy prices. They have wisely confined themselves to works published by the Ossianic Society, and to three volumes out of the six issued by that meritorious and, unfortunately, defunct association. We do not seek to extend our view beyond those three volumes, and Dr. Joyce's interesting new work, entitled "Old Celtic Romances," and we believe we shall easily find enough, without even half exhausting the material, to satisfy our readers that we are right about "Celtic" studies.

There is no doubt that the Ossianic tales present one point of very tangible interest. They form a literature like that which must have preceded Homer. The represent to us, with warm enthusiasm, men whose life was spent in hunting and fight, and whose adventures in caves and forests were believed to be of a marvellous description; who were supposed to have encountered extraordinary monsters, and sometimes to have overcome them by extraordinary means; who roaming through desert places were, it was firmly held, encompassed by more awful beings of strange superhuman

* The Editor of this Journal has obtained permission to reprint from the *Irish Ecclesiastical Record* this series of papers as a fitting supplement to the series of original papers already contributed to this Journal by the same author.

intelligence, with whom they were on terms of enmity or friendship, from whom they often had much to suffer, and yet over whose terrible arts the wonderful men sometimes wonderfully triumphed. Tales of such heroes were rife in early Greece: the adventures of Theseus, the labours of Hercules, the great boar-hunt of Calydon, the extraordinary history of Danaë and Perseus, the long voyage of the Argonauts for the Golden Fleece, the divine Nymphs of the fountains, the grinning Satyrs of the woods, are all kindred subjects, which it was a joy to hear about among the early patriarchs of the accomplished Hellenic race.

The dry skeleton of a thousand narrations of the kind we speak of, is preserved in our classical dictionaries, and is needed to explain a thousand allusions in authors of later times. The stories themselves, in their own early fully-developed form, are almost entirely lost to us for ever. In Homer's *Odyssey*, indeed, we still find traces of miraculous monsters and of witchcraft of humiliating and disgusting power; elsewhere, even the heroes of the mythic ages, when described with interest and enthusiasm, are little more at most than exaggerated specimens of ordinary men, and their gods are made like themselves. In the Ossianic tales, the dry bones of an age of wild, hunting, magic-beset warriors are suddenly presented to us clothed with life; this is surely something that no philosophic student of history or literature will despise, and something that can help even a schoolboy to appreciate better the very first speech of Nestor in his Homer. It is surely a boon indeed to find the old world reminiscences of the heroic age set forth with all the fresh, earnest vividness of patriarchal times. It is well to have a clear idea of how men spoke when filled with enthusiasm for the marvellous tales of early adventure, which even in the *Iliad* appear to be out of date.

But much as this is, we must candidly admit that it is not enough to prove our case. If there is not great literary excellence in even the enthusiastic sketches of the wild old time, they really cannot deserve to be made any general subject of study.

We feel we are called upon to show that the Ossianic tales possess some lively charms not merely for the archæologist and philosopher, but even for the mere poet and literary critic, and we proceed to deal with this interesting subject in what appears to us the simplest and most obvious way.

We will begin with the tale relating to the Ossianic Cycle, which has been selected by the Intermediate Education Commissioners as the main subject for examination in the lower grades. It was pitched upon, no doubt, in great measure because of the modern form of its language. But its matter is old, and what, after the foregoing explanation, the reader will allow us to call, with reference to subject not to time, pre-Homerically heroic. It has been explained over and over again, by Ebrard, for instance, on the Continent, when dealing with Scotch Gaelic, as well as by our own writers at home, by O'Grady, with regard to our own story, how in modern Celtic, the tales and living spirit of the old time have been preserved. Dr. Sullivan says: "Those poems and tales were learned by heart by the bards, and recited by them for the princes, at fairs and assemblies. As the language lost its inflections, and some of its words and expressions became obsolete, and new ones were taken up, the bards naturally adapted more or less those tales to the language of their hearers;" and thus we find the tale in question, tolerably modern as are its linguistic forms, breathing the spirit of an early paganism, whose path had not yet been crossed by Christianity; and as we pursue its course we find ourselves in an atmosphere of magic, meeting with strange monsters and enchanted fruit, and transformations like those of Circe, and witch and wizard riding at their convenience on the wind. Amidst all this we have, however, what makes the noblest poetry of Homer, men—true men—with characters and passions wonderfully and touchingly developed. We fortunately possess an analysis of the argument of the tale, the tale of Dermid and Grania, which we now proceed reluctantly to abridge. The analysis is from the pen of Lady Ferguson, in her

beautiful little work, "The Irish before the Conquest."

"King Cormac had ten daughters . . . Grania, 'the golden-haired, the fleet and young,' was affianced by her father to Finn, son of Cumhal, the great chief of the Fianna Eirinn or Irish militia, the Finn MacCool of Irish, and Fingal of Scottish tradition . . . His lieutenant, 'the dark-haired Dermid of bright face and white teeth,' attracted the attention of Grania, who at the marriage feast at which she was to be united to Finn, cast herself on his protection, or, in the language of the romance, laid his (*sic*) gesa on Dermid, who was thus compelled very reluctantly to elope with her . . . Dermid, after many varying fortunes and picturesque adventures, meets his death on the summit of the majestic mountain of Benbulbin, in the county of Sligo, from the tusks of a wild boar. Finn, arriving on the scene just before the death of his rival, gives occasion to a passage in the Irish romance of more than ordinary beauty and pathos."

On this passage Sir Samuel, as Lady Ferguson says, has "constructed" a poem; she gives it us, entitled "The Death of Dermid," and we regret we cannot lay it here before our readers. We are sure that no one has ever read it without being touched. We have there set before us Dermid, "the mangled man," "the slain boar by him," and Finn haughtily insulting his fallen and dying foe. Dermid replies that Finn can cure him if he will, and on Finn's asking in apparent astonishment, "How?" Dermid reminds him that in an adventure with a fairy he grasped "half the spiritual world . . . healing and sight prophetic and the power divine of poesy . . . virtue such that but so much of water as might wet," if brought in the hand of Finn, would restore a dying man to life and vigour. Finn then reproaches Dermid with having carried off Grania, and Dermid replies, "It was herself, Grania, the princess, put me in the bonds of holy chivalry to share her flight."

He relates Grania's appeal to him, and continues:—

Resolve me, Finn,

For thou art just; could youthful warrior, sworn
To maiden's service, have done less than I?
No; hate me not—forgive me—give me drink."

Finn answers he will not, and then Dermid bursts out into his touching speech. He reminds his old chief of an extraordinary service which he, as his devoted follower, rendered to him in the midst of a great peril, and then exclaims—

Thou hadst not then, refreshed and grateful, said
"I will not," had I asked thee, "give me drink."

We give the six following lines of the poem:—

FINN—There springs no water on this summit bald.

DERMID—Nine paces from the spot thou standest on,
The well-eye—well thou knowest it—bubbles
clear.

Abashed, reluctant to the bubbling well
Went Finn, and scooped the water in his palms;
Wherewith returning, half-way, came the
thought
Of Grania, and he let the water spill.

Dermid now appeals again, reminding his captain of a second extraordinary service he had rendered, and again

Again abashed, reluctant to the well
Went Finn, and scooped the water in his palms;
Wherewith returning, half-way, came the thought
That wrenched him, and the shaken water spill'd.

Dermid now abandons the tone of supplication. He takes higher ground. He alludes to Finn's having had knowledge

When the seer's fit,
Sudden and cold as hail, assaill'd thy soul,
In vision of that Just One crucified
For all men's pardoning—

But we are now at the end of all:

Finn trembled, and a third time to the well
Went straight, and scooped the water in his palms;
Wherewith in haste, half-way, returned he saw
A smile on Dermid's face relaxed in death.

This is surely very touching poetry. Sir Samuel has done his work extremely well, and the only question for us now to answer is, how much credit ought in this case to be allowed to the original Irish story?

It is clear, even from the little we have been able to quote, that much in this poetry is Sir Samuel's own. He has indeed, as Lady Ferguson said, "constructed" himself a poem. The general tone of what he has written is clearly that of the present Laureate, not that of wild pagan hunting days; the allusion at the close to Christian forgiveness and its model in the Great Atonement is, of course, not taken from the tale of

Dermid and Grania, which, as we have said, is heathen from first to last. What praise—what glory is really due to the old tale itself? We have no hesitation in replying that the Death of Dermid, as it stands in the Irish story, is, beyond comparison, far higher and grander than in the poem constructed by Sir Samuel. This is no attack on the accomplished artist; it is only a new exemplification of the general rule, that translations and imitations, even though the work of men of genius, commonly fall far below the merit of the original. Pope and Dryden have not rivalled Chaucer, and Sir Samuel Ferguson has assuredly not attained the grandeur of the ancient Irish story he had before him. In the first place, the early part of the tale develops admirably the characters of Finn and Grania and Dermid, so that when the rivals meet in the death-scene, the parts they play seem highly natural—not in any degree the reverse, as is the case in the English poem. It seems odd, indeed, to find Sir Samuel making Dermid reply to Finn's insult by reminding him, who hates him, of his inherent power to save the hated foe; odd, too, to find Finn not exultingly and defiantly refusing, but beating about helplessly for an evasion. In the Irish all is clear and natural.

Finn's character has been already well displayed. He seems a curious compound of Agamemnon and Ulysses; he is a king of men; he is the supreme chief of the Fenian bands; he has magic gifts of divination; he is selfishly full of his own dignity and interest; he writhes at the idea of being outdone by Dermid, but nevertheless Dermid is, in the eyes of all the Fenians, what Achilles was in the eyes of all the Greeks—the bravest, the best soldier of them all; and though Finn pursues him with hate and bitter pride of Agamemnon, he is as keenly alive as a Ulysses could be to the fact that, amid the troops he leads, and in the very family and household around him, there are to be found partisans of the gallant Dermid. And when he and Dermid meet for the last time (his son, Ossian, and Ossian's son, Oscar, are present too), Finn knows that his son and grandson have sympathized all along with Dermid, not

with him, and that they must do so the more in this last dread hour, as Finn's pursuit of Dermid had been solemnly given up, as all old injuries had been condoned, and peace had been fully made; as Finn was actually, along with Ossian and Oscar, on his way to pay a visit to Grania and Dermid—like the Emperor of Austria proceeding to Venice to be entertained by Victor Emmanuel!

Finn, who is no Christian, hates Dermid still, and on seeing him agonizing bursts out into a brutal insult. But, on finding the question of preserving Dermid's life brought up to trouble him, with Ossian and Oscar standing by, he falls back, like a diplomatist and lawyer of our own time, on the regular set defences—first of all challenging proof, then justifying his position, finally professing incompetence to execute what it is held he ought to do. The pleas of Finn are in the Irish just as Sir Samuel has set them down.

But Dermid—why does Dermid appeal to his foe? Those who have read the Irish story need no answer to the question. For there Dermid appears manifestly one of those most attractive and most unsuccessful men, in whom good-nature takes the form of careless magnanimity; who have no lasting passion, little vanity, and no pride whatever; who are genial and brave, and in instants of supreme peril, men of supreme and instantaneous enthusiasm; who bear no real ill-will, and find in themselves no reason to doubt that others may readily, in a moment, perform generous and clement acts. As to Dermid's being such a one there can be no mistake or doubt. He carries off Grania because Grania insists on it. Even after they have started on their wanderings he advises her to return; he allows her to insist on their being married; amidst all their dangers he never expresses regret for the plight to which she has reduced him, though she, on the contrary, the bold woman of wicked caprice, does so loudly. It is only when Finn is very near, that her words lose all their power, and the brave Dermid suddenly, obstinately refuses to hide from his adversary's face. From first to last there is not one bitter, not one

unkind word ascribed to him in the whole long tale. Such a man is just the one who, in spite of Finn's insults, would coolly—half hopefully, half carelessly—remind him of his magic healing power, and when up-braided in return burst forth into an extraordinarily glowing and eloquent defence, just as we find the thing related both in the English poem and the Irish tale. Such a one, too, seeing his hopes denied, would die as Dermid does, not in the English poem, but in the Irish romance, taking leave of Finn with one simple sigh, when Finn spills the water the second time, and then dying, it seems carelessly, without a sermon or any "last death-bed words," passing quietly away without a "smile." But we are anticipating. We must pause on the threshold of our subject.

(To be continued.)

AIR ORCUILT TAISBEÁNTA

Aicéllrúeáct' rasoáir na h-Éireann i g-Corcaig an tsear Lá ve Iul, mh' an m-blíadán d'aoir an Tiseairna 1883.

Páruais Scúnuín, cct.

1r meadórac' oo mngceann zac caire ve'n Laoi!

Tá ceannrac' 'na o'raeá, a'r tá átar' 'na c'pioré!

Tá lonnrac' na z'péine ari zac lúb coilte taob' lé,

'S go la'aró' zeal-neulta zac péile ari an Laoi!

Tá znótaeá' na m-beae' mh' zac teae' coir na Laoi!

Zac fear' ari a fá'ar, a'r zac ban-éirob' ag r'zeáo!

Tuillaeó' ve'n t-róir' r'ri! Ráe' Dé ari ari r'pior' r'ri

Cum t'pior'ming'ze' ve'ria go veo coir na Laoi!

Buaró' Dé leat, f'ri ullae'ag' ag péiteam' ári z-coómar'!

Zur' líonmar' oo z'páinne, f'ri laiz'ing' 'ran b-rózmá'!

Lám' lá'oir' r'aso-r'aso'z'ae'ac' ve'n z-Connac'ac' Zae'oe'ae'ac'!

Zur'oeann Miuming' go léir' ve'ib' r'ac' r'asoáir' go leor.

Le éeile! Le éeile! Ní r'eaon'f'ar' go r'óil!

Zac' r'éin-fear' ag conz'am' ve'n r'z'uir' boet' ve'ar'oil!

Le éeile! Le éeile!—go z'páom'ar' le éeile 'S ve'ó' fear'ic' zac' r'ri-céim'oe' r'á' r'íosa' 'zur' r'róil!

1r meadórac' oo mngceann zac caire ve'n Laoi!

Tá ceannrac' 'na o'raeá, a'r tá átar' 'na c'pioré!

Tá lonnrac' na z'péine ari zac lúb coilte taob' le

'S go la'aró' zeal-neulta zac péile ari an Laoi!

CA H-AIT A LABHAIRTHEAR AN GHAEDHILIG IS FEARR?

LE T. O. RUISEAL.

So ceist nach bh-fuil uras le freagra, agus gidh nach bh-fuil, is cosamhail go m-beidh sarachd éineasda d'a freagra, taithneamhach le moran de léightheoiribh "Irisleabhair na Gaedhilige."

Leig dhuinn radh, air d-tus, creud cialluighmid leis na foclaibh, "an Ghaedhilig is fearr." Cialluighmid an Ghaedhilig is dlúithe in a labhairt leis an modh in a bh-fuil sí clobhualite 'sna leabhraibh nuaidhe.

Gan dul nios sia, is eigan duinn admhail nach bh-fuil an Ghaedhilig labhartha in aon ait in Éirinn na in Albainn, go beacht mar clobhualitear i, acht ta aite eigin in a labhairthear i moran nios dlúithe leis an leabhar íona in aitiibh eile. Níl aon chuige no condae in Éirinn, na "sioruidheacht" in Albainn in nach ndéantar lochta airgthe in a labhairt, agus in nach g-leachtar focail eigin nach d-tuigthear in aitiibh eile na tie. Is follas do gach aon snuaineas air an g-cuis so, agus thuigeas aon nidh timcheall na Gaedhilige, go bh-fuil an teanga ag dul i m-blodhaibh go luath i m-bendlaibh na n-daoineadh neamhshúite le n-a labhairthear an chuid is mo dhi. Ní labhairteann an ginealach lathaireach cho maith as do labhair an ginealach chuidh thort. Is anamh le faghail in aon ait in Éirinn anois, daoine oga a dhéanann aon eidirleathughadh 'sna casaibh, gidh coitcheonn na focail agus gidh daingnigthe a n-dioclaonadh. Cialltear dioclaonta de na foclaibh, *ba, bean, sioc, &c.*, leis na daoineibh oga 'sna h-aitibh is iarthraighe i cuigibh Chonnacht agus Mumbain, agus deireann an chuid is mo dhiobh labhairreas Gaedhilig 'sna h-aitibh so, "Thugas do'n *bhean e,*" "Tabhair fear do'n *bho,*" in ait do'n *mhnaoi,* d'on *bhuin;* acht labhairteann na sean-daoine na'r chleacht Beurla moran nios fearr, agus is anamh deannann siad dearmud ins na ca-aitibh, go h-airgthe ins an g-cas gineamhuanach; acht ta an dearmud mor um an g-cas tabharthach iolradh, coitcheonn air feadh Éireann uile. Níl aon ait in Éirinn na in Albainn in a

sonann na bh de chriochaibh an thabharthaigh iolraídh, acht go h-anamh. Ta cuid de na sean-daoínibh Chonacht agus na measg ta daoine na' leigh aon fhocal Gaedhíle riamh, a shonas an co-cheangal bh i g-crich briathar 'san d-tabharthaigh iolraídh beagnach i g-comh-nuidhe, agus do chualas fein iad ag radh, *Tabhair doch do na cupulaibh*, ag sonadh an bh, go solleir; agus ba iongnadh mor liom nuair do leighas san Irisleabhar so de mhí Abhrain i litir o'n t-Saoi 'Flíomion san ait in a d-tugleig se dirighthe timcheall leighte na Gaedhíle ag duilleog 187, gur coirna focail *daoinibh, bordaibh, leabhraibh*, do labhairt amháil do sgríobhfáidhe *daoine, borda, leabhra* iad. Is ole an modh e so "chum na Gaedhíle do chumdach." Oir ma leanfamaoid gach truaileadh chleachdán na daoine aineolaícha air feadh na tíre, is gearr go m-beidh canamhain Gaedhíle agaim in aghaidh gach contae in Eirinn. Muna sántar na litre bh 'sna foclaibh sud anois, 'se de bhrigh nach saothruithear an teanga agus nach labhairtear i go coitcheom acht le daoínibh neamhuainte inoti.

'Si fagbhaíl labhartha na litre f 'san am le teacht agus 'san modh coingíollach de bhriatharaibh, an dearmud is mo a deantar in gach ait, ní amháin d' Eirinn acht d' Albainn, in a labhairtear an Gaedhíle fos. Níl aon ait i Leath-Chuinn no in Albainn in a sántar an f i foclaibh mar *molfaidh, no dearfainn*. Do bheidheadh an f i *molfaidh* sánta ar feadh na coda is mo de Mumhain, sántar an f i Mumhain in gach focal mar *molfaidh, leighfinn*, in nach bh-fuil cofhoghar cruaidh i bh-freumh an fhocail; acht ní sántar an f i bh-foclaibh mar *dearfadh, iocfainn, &c.* Taisbeantar anois gur dearmud mor e gan an co-cheangal bh 'san g-cas tabharthaigh iolraídh do shonadh, oir sántar e in aitiibh eigin, agus ma's coir e dheunadh in aon ait, is coir e dheunadh in gach aon ait. Is ionann leis an litir f 'san am le teacht agus 'san modh coingíollach de bhriatharaibh; 'níl aon amhrus gur choir i shonadh do gnath, agus cho luath a's eirigheann an Gaedhíle do bheith labhartha go coitcheom le daoínibh míughte agus foghlamtha sántar bh agus f in gach ait in a d-tarlúigheann siad in ainm-fhoclaibh, agus i m-briatharaibh.

'Si so an bharracht is mo ata ag Gaedhíle cuige Mumhain os cionn Gaedhíle na g-cuigeadh eile, eadhon, go sántar an "f" air *uiríbh* 'san am le teacht de bhriatharaibh, nídh nach n-deantar in ait air bith eile d'Eirinn no d' Albainn; acht is eigin admháil go g-cleachtann na Muimhíge moran truaileadh nach g-cleachtáir ins na cuigibh eile. I n-Deas Mumhain go h-airgíthe, 'se sin le radh, an cuige go leir eidir an t-Sionainid agus a mhúir, chuintear earradacha nach g-Sionainid in aon ait eile. Ní labhraim um an aon aisteach tugann na Muimhíge do *an agus U* n-deire focal, acht ium neithe bhaineas le graimear. Deirreann siad beagnach do gnath "feicim tu," "chluinim tu," in ait feicim *thu*, chluinim *thu*, agus in iomad ait a d-tarlúigheann d i ndeire focal, sonann siad an d mar g, agus labhairtear ainm an orain, "Bean an fhir ruaidh," nar do bheidheadh se sgríobhta Bean an fhir *ruaig*.

Deirthear go coitcheom gurab i g-cuige Connacht labhairtear an Gaedhíle is fearr, acht deunann na Connachtaigh moran earrad nach deantar in aitiibh eile. Sonann siad *adh* i ndeire focal mar *oo* i m-Beurla an uair sántar an co-cheangal sin go ceart i g-cuige Mumhain. Níl aon ait in Eirinn in a labhairtear Gaelic *cho deas* agus in oirthiur condae na Gaillimhe in aice Tuama, agus dar liom gur ab ann ata an blas is taitneamhaige in Eirinn.

Ní h-ionann na canamhna Gaedhíle labhairtear i g-cuige Uladh. 'Si an teanga ceudna ata i g-condae Cabhan agus i n-deisceart condae Dun-na-ngail agus i g-cuige

Connacht; acht ta Gaedhíle oirthir agus tuaisceirt Uladh cosamhail le Gaedhíle Albainn beagnach in gach aon mhóid; labhairtear i leis an m-blas ceudna, agus ta foirme graimearacha an da chanuimhin beagnach ionann; baineann an Gaedhíle labhairtear i g-condae na Midh agus condae Lugh-mhaigh, le canamhain tuaisceirt Uladh; 'se an nídh is so-lhacsionaisge d'ataoibh, usaide an diultadh *cha* in ait *ni*, mar *cha roobh mi, cha n-faca me*, air son "ní rabh me," "ní thaca me," mar labhairtear na raidhte so air feadh aiceadh eile in Eirinn.

Dala Albainn, ta níos mo dhifreair eidir na canamhnaibh Gaedhíle labhairtear ionti 'na ta eidir iad so labhairtear air feadh Eireann. 'Se an nídh is iongantaisge timcheall Gaedhíle na h-Albainn gurab iad na daoine aineolaícha is fearr a labhaires i. Ta adhbhar de so follus go leor; 'se air son na cama agus na claonadh do cuireadh air an Gaedhíle nuadh na h-Albainn leis na daoínibh, ag nach raibh acht aon smuaine amháin in a timcheall, 'se sin i do dheunadh eugsamhail o Gaedhíle na h-Eireann. Labhairtear na h-Albanaigh nach leighidh Gaedhíle, maith go leor, acht leanann na daoine leighias a d-teanga mar chlobuaithe i anois, gach truaileadh do cuireadh innti go deigheanach, an uair labhairtear na daoine nach leighidh, mar do labhair a sionsior. So riaghail a fuighfeart ceart go coitcheom. 'Si baramhuil le h-Eireannuighibh go labhairtear na h-Albanaigh Gaedhíle a leabhar-san, acht is dermad mor e sin. Ta moran deagh Gaedhíle 'ga labhairt in Albainn fos, agus ta na h-Albanaigh os cionn na n-Eireannach in iomad neitheadh bhaineas le labhairt a d-teangan. Do chongbhaigh siad moran focal do chail sinne fad o, airigheann siad fos an t-eirdirhealughadh min eidir *te* agus *re* an uair do chail sinne *re* da chead bhíadhaibh o shoin. Tugann siad a son ceart do'n litir *re* in *duine, uisge* &c. nuair nach sántar léine air aon chor i; deunann sinne iomarcadh usaide de'n am lathaireach gnathach de bhriatharaibh, agus ta an t-am lathaireach simplidhe beagnach leir-chailte linn; seachtann na h-Albanaigh na h-earradacha so, agus da sonfáidh an litir / 'san am le teacht agus 'san modh coingíollach de bhriatharaibh, dearfainn gur labhairtear i d-tuaisceart agus in iorthair is sia amach d'Albainn, an Gaedhíle is fearr 'san domhan.

Acht fillimís go h-Eirinn agus labhairim arís ium canamhnaibh na Gaedhíle labhairtear innti. Measann na daoine nach bh-fuil acht leath-mhuinte in a d-teangan dhlíis, go bh-fuil Gaedhíle tuaisceirt agus deisceirt na h-Eireann, eagsamhuil go leir. Is earrad mhór i so. 'Nuair nach d-tuigidh duine teanga go maith, ní thuigean aon bhlas na aon fhoirm labhartha acht iad so do chuala se san ait in ar togadh e. 'Ta na difreair eidir Gaedhíle tuaisceirt agus deisceirt na h-Eireann cosamhail leis na díthfreachaibh ata i m-Beurla na n-aitéidh so, ní siad níos troime, agus is fíor nach mairidh aon Eireannach nach d-tuigean Eireannach eile 'nuair labhairid Beurla, is cuma ca h-ait in Eireann as a d-tiocfaidís. Da d-tuigfidís Gaedhíle cho maith agus tuigid Beurla, ní bheidheadh aon deacracht ag Muimhígeibh agus Ulaibh a thuigsín a cheile 'nuair labhairfidís Guedhíle.

'Si mo bharamhuil fein go bh-fuil Gaedhíle condae Chlair 'na Gaedhíle is fearr a labhairtear in aon ait d'Eirinn no d'Albainn. Is "tír eidirtheadhanach" no "neutral ground" condae Clair, ní cleachtar acht an bheagan de lochdaibh labhartha Connachta no Mumhain ionnti; acht ma mheasann aon *Chlairneach* go bh-fuil Gaedhíle a chondac díongmhalta go leir, deunaidh se dearmud mor. Níl aon cheann againn, is cuma ca h-ait as a d-tangamar, ag nach bh-fuil moran le foghlum fos timcheall na Gaedhíle.

A SUDDEN CHANGE.

When we published in our columns for "Notes and Queries" a remonstrance against Dr. MacCarthy's uncomplimentary references to O'Curry, supported as they were to some slight extent by a quotation from Professor Windisch, we confess we were far from expecting to see the reverend gentleman almost immediately change front. Yet this is what has happened! In the April number of the *Irish Ecclesiastical Record*, Dr. MacCarthy quoted approvingly Professor Windisch against O'Curry, as follows:—

"The explanation of the foregoing errata is, that O'Curry—der keine linguistischen Kenntnisse besass. Windisch: *Irische Texte*, p. 152—in this, as in similar cases, unfortunately neglected to avail of competent assistance." (p. 260.)

In the July number of the same periodical, Dr. MacCarthy writes with marked contempt of Professor Windisch, for not bestowing on O'Curry greater praise! His exact words (and italics) in reference to the learned Professor are the following:—

"And yet the *Professor*, to whom these things are a sealed book, damns such scholars as Sullivan and O'Curry with faint praise." (p. 433.)

We confess we look forward with curiosity to see what line will next be taken up by Dr. MacCarthy, in the *Irish Ecclesiastical Record*.

FIVE MISREPRESENTATIONS.

In the June number of the *Irish Ecclesiastical Record*, the Rev. Dr. MacCarthy writes a second letter on the *jac-simile* of Maelsuthain O'Carroll's well-known entry in the Book of Armagh. Happily in this journal a turn has been given to the discussion which makes the original entry itself, not the mere *jac-simile*, the subject of consideration. Dr. MacCarthy's letter would not call for any notice from us but for three sentences at the end of it, which are as follows:—

"One word upon another subject, in conclusion. Whilst Celtologists on the Continent are editing and elucidating our most valuable MSS., here at home those who dub themselves the most accomplished Irish scholars are thankful for elementary facts of palæography, look up still to O'Curry as an authority to be blindly copied, and with the evidence of the contrary under their hands, deny the existence of a literary feature which is found in the most ancient of our linguistic monuments. And yet they express surprise that their *Journal* is not ranked with the *Revue Celtique* and the *Beitrag zur vergleichenden Sprachforschung*."

We regret to say that in these three sentences there are five misrepresentations, which, in self-defence, we feel called upon to notice.

I. "*Those who dub themselves the most accomplished Irish scholars:*"

We confess we do not recognise the quotation. But we are perfectly sure that the writers in the *Gaelic Journal* have not styled themselves "the most accomplished Irish scholars." If the editor of a journal ever spoke in such terms of the contributors to it, it would be obviously unfair to say that they had so dubbed themselves.

But we must call attention to the fact that it is in very different terms that the *Gaelic Journal* has most prominently referred to those who lend it literary assistance. In the preliminary circular, issued the 14th September, 1882, and republished in the *Gaelic Journal*, No. 3, we find simply stated that "several distinguished literary gentlemen will be among the contributors." In the first number the Editor says quietly in his address "To the

Readers of the *Gaelic Journal*" (p. 17), that "the early numbers will show that those who have all along provided the varied literary contributions in prose and poetry for the Gaelic departments of which I had charge are still working in such a way as will probably, in a very short time, render my office, as before, almost a sinecure." Nay, in the opening article of that same first number (the translation of which was published in Number 3), Mr. Fleming wrote: "Again, the best scholars of foreign countries are editing and publishing Irish books, while we who have piles of these books rotting can scarcely find a person among us capable of even reading them.

... We have piles of Irish manuscripts which scholars term 'riches' and 'treasures.' Only a very small portion of these has been edited as yet—the great mass of them is still rotting—and not six men in Ireland capable of even reading them. What shall we do with those books? *The GREAT SCHOLARS* spoken of above would not give an inch of them for gold had they owned them. Shall we make them a present of them, and tell them to do as they like with them? People of Ireland what do you say?"

From the same third number of the *Gaelic Journal* Mr. Flannery might be quoted as saying in his article on "*Our Position:*" "We may soon hope that Ireland's work will be done; that Ireland's language, and literature, and history, and antiquities will be elucidated—no longer by foreigners, but, as is meet, by her own sons." But the reader must feel that we have already quoted enough. It is clearly a misrepresentation to point the finger at the writers in the *Gaelic Journal* as "dubbing themselves the most accomplished Irish scholars."

II. They "*are thankful for elementary facts of palæography.*"

While it is a misrepresentation to attribute to them the claim to be "the most accomplished Irish scholars," it is equally a misrepresentation to convey that they are all individually ignorant of elementary facts of palæography. It is quite true that in an article under the heading "Notes and Queries," the *Gaelic Journal* "heartily welcomed," from Dr. MacCarthy, two rules on palæography which he laid down. But it is also true that the rules were welcomed with the proviso that they were not to be understood as absolutely universal. When people in welcoming *rules* lay down such a proviso, they signify that they do not derive all their knowledge on the subject in question from the authority that lays down the rules. They claim themselves to have, independent of that authority, some cognizance of the *facts* to which the *rules* refer.

III. The third misrepresentation is so remarkably easy of confutation that we feel we have only to set down in parallel columns Dr. MacCarthy's charge and the concluding sentences of the article to which he takes exception.

Dr. MacCarthy's Charge.
... here at home those who dub themselves "the most accomplished Irish scholars." ... look up still to O'Curry as an authority to be blindly copied.

The Gaelic Journal.
We must say that while we consider Dr. MacCarthy's reading good, we look upon O'Curry's as better still, from the evidence before us at present.

We venture to hope, however, some scholar may be found who will examine the original entry itself, and throw further light upon the question.

IV. They, "*with the evidence of the contrary under their hands, deny the existence of a literary feature which is found in the most ancient of our linguistic monuments.*"

In dealing with this charge we are happy to be able to begin by assuring our readers that it is not to be regarded as the highly unpleasant one which it at first sight seems to be. Apart from the context of the letter, the words of Dr. MacCarthy might seem to impute wilful literary dishonesty; the expressions "with the evidence of the contrary under their hands," &c., might appear to signify that the *Gaelic Journal*, acquainted "with the evidence of the contrary," chose to maintain an assertion or a denial which it could not believe. Fortunately it is tolerably clear from another portion of Dr. MacCarthy's letter that he imputes to this journal not wilful rejection, but gross ignorance of the "evidence" in question.

Dr. MacCarthy very fairly states the point at issue as follows:

"The collocation *Briain Imperatoris*,' I said, 'is an instance of that mixture of Irish and Latin which is so characteristic of our national MSS.' Not so, replies the writer in the *Gaelic Journal*, the introduction of Irish proper names into Latin is no more peculiar than the introduction of such words as *Horatii* and *Curiatii* into English."

It is clear from this plain statement of Dr. MacCarthy that the contention in this journal was not by any means that there was no introduction of Irish proper names into Latin, but that, on the contrary, that introduction which did exist was not peculiar. This point was put, of course, still more prominently forward in this journal. The word *peculiar* was printed in italics. It was pointed out that German scholars, even in the nineteenth century, do not shrink from introducing modern proper names in their native form into Latin. The mere admixture of proper names from another tongue with Latin words, was thus shown to be not peculiar to Irishmen, but common to them with other people. At the same time it was fully admitted, and even urged in our article, that there was to be found in our old Irish writers a mixture of Irish and Latin which was *very peculiar*, and which consisted in mixing other Irish words besides proper names with ordinary Latin words. Even an example of this really peculiar Hiberno-Latin was printed by us from Tigernach, where, along with the Latin words, *Mors*, and *fortissimi herois*, are found not only proper names like "Concullain" and "Cairbre," but the Irish words for *death*, and *age*, and *knighthood*, besides even two or three verbs. We thus actually quoted a passage which proved there was such a thing in our old authors as the mixture of Irish proper names with Latin words. But we showed that this kind of mixture was not peculiar to Ireland, and that the truly peculiar Hiberno-Latin mixed up with the classic tongue even Irish words which were not proper names. Our meaning could scarcely be mistaken, and, as a matter of fact, it appears to have been well understood by Dr. MacCarthy, who, as we have said, fairly represents it in his words. "Not so, replies the writer in the *Gaelic Journal*; the introduction of Irish proper names into Latin is no more peculiar than the introduction of such words as the *Horatii* and *Curiatii* into English."

Dr. MacCarthy "answers" this statement of ours—that the above-mentioned introduction of *proper names* is not peculiar to Irish, by proving at great length that the above-mentioned introduction actually takes place! We are at a loss to account for the line of thought which has led the learned correspondent of the *Record* to call this an "answer."

When we say a thing is not peculiar, far from denying its existence, we take its existence for granted. It is no "answer" to anyone who says a thing is *not peculiar* to be told that the thing exists. Yet, strange as it may seem,

this is the kind of answer given by Dr. MacCarthy. There is not one word from him as to usage outside Ireland. He devotes all his strength to prove that the usage, which we said was *not peculiar* to Ireland, existed among its authors. He writes:

"I answer, *consulat probatos auctores*. He will then find that what I call a mixture of Irish and Latin, Dr. Reeves calls the 'incongruity of Irish proper names and the Latin narrative,' and Mr. Gilbert, 'Hiberno-Latin, and 'intermixed Irish and Latin.' In prosecuting his studies he will learn what Alaman says . . . and will light upon the apology of the writer in the Book of Armagh for composing in Irish. . . . Extending the sphere of his observations he will find hundreds of specimens like the following. . . . When at length he has acquired something like a practical acquaintance with the published Latin compositions of ancient Irish writers, he will agree with me that a more reckless statement than the one he has here formulated, it would be difficult, perhaps impossible, to find."

The reader will, we trust, feel with us that this is enough to show that Dr. MacCarthy attributes *ignorance* to us rather than bad faith. This shows that we must understand the words, "with the evidence of the contrary under their hands," to mean only that "the evidence of the contrary was within our reach, but we did not make ourselves acquainted with it. We are glad to feel that we have not here to deal with a more disagreeable charge than that of ignorance. As for this charge itself, we have only to point out that our very quotation from Tigernach, just alluded to, showed that we were fully aware of what Dr. MacCarthy maintains we did not know.

V. "And yet they express surprise that their *Journal* is not ranked with the '*Revue Celtique*' and the '*Beitrag zur vergleichenden Sprachforschung*.'"

The only foundation for this charge is the following observation of the Editor of this journal, prefixed to the reprint of Dr. MacCarthy's first letter:—

"We must at the same time express our surprise that any writer aware of the existence of the *Gaelic Journal* could assert that 'Celtic students in Ireland had no medium of intercommunication,' &c.—ED. G. J."

It may, no doubt, be true to say that there is no newspaper in Scotland that can rank with the *Times* of London, or the *New York Herald*, but if in consequence of this any one were to state that advertisers in Scotland had no medium of intercommunication, like the *Times* in England or the *New York Herald* in America, we believe it would be fair for the Press of Scotland to express surprise. And if, in consequence of Scottish newspapers so expressing surprise, they were taunted with claiming that their journals should be ranked with the *New York Herald* and the *Times*, we believe they would have just cause to declare that they had been misrepresented. We regret to have to say, in conclusion, that there is a strong analogy between the imaginary case of the Scotch Press, with its supposed asperser, and the real case before our readers now, the case of the *Gaelic Journal* and the Rev. Dr. MacCarthy

Correspondence.

PUZZLES FROM THE BOOK OF ARMAGH.

TO THE EDITOR OF THE "GAELIC JOURNAL."

SIR,—Some Celtic Scholars have given me solutions of the Irish puzzles; and as one of them, the learned Rev. Sylvester Malone, kindly sent me "the substance of his

contribution" to your journal, please insert my remarks on it. He writes—

1. "I am almost certain you did not expand the contraction over *bel*—correctly." I answer, there is no contraction. I did not say there was; and a veteran like you, so well versed in MSS. mysteries, must have seen that there was not, from the absence of a prop or fulcrum in Roman type.

2. "*Belut* gives so much the idea of a river, that I spent a few hours looking it up." I answer, you were quite at sea there; *belut* means "compitum," a cross-road, in Zeuss's, pp. 18 and 804, and it is the nominative; in the Book of Armagh I find the dative *belut* written in full, and governed by *for*, *over*, or *co*, *to*, or *uc*, at, by, understood in the Latin preposition "per." I hope it will appear in Zeuss's, and I fancy it still survives in *Baltinglass* and *Balteen*. What do you think?

3. "You say in the beginning of your letter that you italicise the expansion of the contractions." I reply—Of the contractions of Calvus, yes; of other contractions, I did not say so. The words are: "I send you a correct copy of the entry in folio 16 bb . . . underlining the equivalents of the contractions."

4. "You leave no grounds for forming a judgment on the contractions." I answer that, in numbers 1 and 3, *supra*.

5. "*Mumá* is a contraction for *Mumonia*." I answer—It is not a contraction; it is written down as a full Irish word. If it be a Latin genitive, it is formed from the Irish nominative *muma*, which, strangely enough, is not to be found in O'Reilly or O'Donovan's Supplement. *Apropos*, one gentleman says, most inaccurately, that I asked if *muma* is a Latin accusative! I did not indeed.

6. F. Malone translates *hirroigniu martortige* "with choice reliquaries." I regret to say that he is wrong—*hirroigniu*=hi Roigniu=in Roigne, i.e., a plain between Gowran and Kilkenny, which is well known to F. Shearman, and Mr. Hogan, of Ki kenny. I thank the learned gentleman for the trouble he has taken, and beg of him to try again, and I assure him that my reading of the Irish passage in the Book of Armagh is perfectly correct.

Now, sir, as you have not room for my remarks on other communications about the Irish puzzles, I will use the space at my disposal to bring under your notice a case of what Lord Beaconsfield called "slatately inaccuracy."

Dr. MacCarthy, who "falls seven times" in his recent attack on O'Curry, makes several misstatements in one charge against F. M'Swiney, at p. 434 of the current *J. Ecol. Record*—*á fagaíre, imachrouis; achró malle le bpeitáinár!*

1. He says "The word in question, *faílsightseá*, is given by him [Windisch] under '*sa*, an augmentative particle of the first singular.'" It is not; but under "*sa*, *part. aug. der 1 sg.*"

2. "The word in question, *faílsightseá*," is "copied by the translator [F. M'Swiney] under '*sa*, an augmentative particle of the first singular.'" No; but under "*sa*, *emphatic particle suffixed to pron. and verbs, sg. 1.*"

3. "The combined *clearness and fulness* [of Windisch's Grammar] could not save the translator from falling into six errors of commission. The nature of the errors can be inferred from the fact that they include a third plural for a first singular. It is but fair to add, that for the first and worst of these errors Windisch is not to blame. It also deserves to be noted that *faílsightseá* (manifestabo) is quoted . . . in the Addenda to Zeuss." I regret that "the combined" *learning and modesty* of Dr. MacCarthy "could not save" him here from misrepresenting F. M'Swiney, and contradicting himself.

1st, at p. 168, "under *sa*," F. M'Swiney gives "the

word in question" as "*sg. 1;*" 2nd, "it is but fair to add," that at p. 156 he gives it as "*sg. 1;*" 3rd, "it also deserves to be noted," that at p. 156 he translates it, *I will show*, which is the manifestabo of Zeuss's; 4th, Dr. MacCarthy contradicts himself, since the passage, which he quotes to show that F. M'Swiney makes "the word in question" a third plural, proves that the translator considered it a first singular.

4. In his note to page 434, Dr. MacCarthy wrongly attributes to F. M'Swiney line 24, 2nd column, p. 162 of Dr. Moore's Grammar.

The reviewer admires the *Keltische Studien* as a "merciless review," "a thorough exposure;" but I think that a reviewer must do justice to others, and have mercy at least on himself; and when I find attacks made on O'Curry, Todd, and others of that great school, of whom only one representative now remains, I fancy I hear them say, in the words of Dimma, quoted by O'Curry as the oldest piece of pure Gaelic in existence:—

"SÍM BOM BILLUAG MO FAETHIR,
A LENMÁIN ÁR EN BÍCHILL,
CÚN NEIMNTEACHT NACHAD
Ocup aráb mo bíchich."

"I beseech thee, as the price of my labour
(In the following chapters, without mistake),
That I be not venomously criticised,
And the residence of the Heavens."

O'Curry's Lectures, p. 652.

As I have alluded to the last, though not least, of the old Irish school, please insert a passage in which he is named, which was printed for your last number, and by some mistake was omitted. I wrote:—

"If I had had any idea that the task was such a hard one, or that Dean Reeves, our modern Usher, had been for years preparing an edition of the whole Book of Armagh, for which he at one time paid £300, most certainly I should have refused to undertake the work; and if the Bollandist Fathers had known these things, they would not have asked and urged me as they did. The Dean most generously gave his blessing to the undertaking; the Board of Trinity College with great liberality granted leave to transcribe the text; Dr. Ingram, the librarian, arranged everything for me; and Mr. French, the sub-librarian, by his genial urbanity, "unchangingly bright," cheered me on in my weary work, while his assistants rendered me every help in their power. I beg in the name of the Bollandists, and on my own part, to express thanks for all this kindness; and I must not forget to mention that the antiquarian world is indebted to Dean Reeves for our discovery of the original of the Bollandist copy of St. Patrick's Confessions. Sister M. F. Clare, at p. 69 of her great work on our Apostle, says the MS. had disappeared since the French Revolution. Dr. Reeves asked me to get the Bollandists to look for it; they were aware it was at Arras, and collated the printed copy with it for the use of the learned Dean."

EDMUND HOGAN, S. J.

SIR,—An appeal made in your last issue by Rev. Father Hogan, S. J., in connection with a work by the Bollandists, has a claim on every lover of letters; but when the work in question is nothing less than the *Life of St. Patrick*, transcribed from the *Book of Armagh*, the appeal recommends itself with the fullest force to every Irishman.

In considering the first of seven Irish puzzles, given from the *Book of Armagh*, it occurs to me that it is not proposed as given in that book. It is thus: "Erexit se (S. Patricius), per *belut* gabrain et fundavit ecclesiam hiroigniu martorthige, et baphtizavit filios noth fruih iter nunne super petram hicoithrigi h'iccassil."

It occurs to me that the contraction for *belut* has not been correctly expanded, and that the word is *belach*, and not *belut*—the following are my reasons for so saying:—

Belut, that is, "the mouth of the;" *gabrain* is suggestive of a river passage; while *belach* implies a transit by land. There is now no trace of such a river in Ossory, or having ever been; but the Pass of Gowran is as familiar as a household word. From time immemorial, before the introduction of railways, the main road from Ossory to Cashel and directly to Limerick, led through the Gobran Pass.

Secondly, the Tripartite Life of St. Patrick, speaking of the very passage in question, distinctly states that our National Saint passed on to the Kings of Munster through Bealach-Gabran: "Tunc venit Patritius per Bealach-Gabran ad reges Mumuniensium et occurrit ei Oengus in Campo Femin."

Thirdly, the Irish lives of St. Patrick, and especially one taken from the *Leabhar Breac*, support the English and Latin versions of the passage through Gabran.

The *Leabhar Breac* (p. 28, col. 1, l. 28) speaks of the passage of our National Apostle into Munster. As in the Book of Armagh, so too the *Leabhar Breac* gives only *bel*—and supplies the rest by a contraction which means *ach*; and that such is the force of the contraction, is put beyond doubt by the use of the word in full, in the next sentence—"St. Patrick preached to the people of Ossory in *belach gábhán*."

My translation, then, of the first puzzle is: "He ascended through Balach Gabran, and built a church with noble reliquaries in it, and baptized the children of Niot Friuich in the country of Munster, on the rock of Cothrigus (St. Patrick), in Cashel."

Father Hogan asks whether *mumá* be a Latin accusative or genitive, or whether it be an Irish genitive, as the marks over each letter indicate it to be Irish. It were desirable that he would say whether *mumá* be a contracted form or not. He leaves it in doubt, for all the letters appear to me italicised, and yet, in the beginning of his letter he stated that he would italicise only the contraction. His statement that there are letters, as there should be, as a base for contraction-marks, marked by a line, is at variance with the rule on which he says he acted. My translations gives my view of the *case*; and though I speak with diffidence, not having the MS. before me, I am disposed to think *mumá* a contraction for the Latin *Mumonia*.

I have given a rendering of the first Irish sentence, merely because I had to comment on the text, and partly translate it. My object in writing is to guard against the danger of endeavouring to trace the outlet of a river which I now judge never existed. I leave the other puzzles to more competent hands, and hope that they may, by the appearance of this hurried notice in the June number, be spared the trouble of foolishly wandering for hours leagues away from the "Pass of Gowran."

SYLVESTER MALONE.

"RECENT BOOKS ON IRISH GRAMMAR."

SIR,—A gentleman who has mastered a dozen languages, lately said to me that he was prevented for years from studying that of his own country, by the disgust he

felt at witnessing the wanton and unseemly displays made by Irish scholars, in their bickerings and fault-findings. Now, it is the would-be Irish scholars that make these displays. In Irish lore, as in every other, "shallow draughts intoxicate the brain, but drinking largely sobers it again." The good, really good Irish scholar is retiring, even to a fault; just as the real scholar in every department of literature is so. Take an instance. About thirty years since, there was published in Dublin, by John O'Daly, a volume of Irish prophecies—a compound of profanity and swindle. Dr. Madden at once applied to O'Donovan, O'Curry, Petrie, and, I believe, Todd, asking for their opinions as to the authenticity of the prophecies. They, one and all, unhesitatingly pronounced them ignorant, bungling impostures; but no inducement could prevail on any one of them to allow his name to appear before the public as giving this opinion. They would gladly see the book burned on the market-place by the common hangman; but no consideration could induce any of them to enter into a public controversy with O'Daly and O'Kearney. O'Curry, in his lectures, exposed the true nature of the work, but this was years after Dr. Madden had literally knocked it on the head. Had it been allowed to run its course unchecked, until the time that it was unmasked by O'Curry, the country would have been flooded with the pernicious forgery; it became, in fact, quite a rage during the short time it was before the public. O'Daly himself told me that a labourer, or poor tradesman, came into his shop to buy the book, and on learning that its price was five shillings, he blessed himself to consider whether he would lay the money out on the venture, or take it home to his family; and O'Daly added: "oo téannamair lán no hacá té aic gur bíol Dr. Renehan an pap oipainn." ("We would have made your hateful [of money] of it had not Dr. Renehan sold the pass on us.") It was believed at the time, that Dr. Renehan, of Maynooth College, was the author of the letters in the public press that "sold the pass" on the swindle. Some years afterwards, Dr. Madden published this correspondence in a pamphlet with his name on its title-page; and now, not one scholar in fifty, even in Dublin to-day, is aware that it was to him single-handed they owe that the pseudo-prophecies had not made their way into every homestead in Ireland. In his letters he insisted on being informed where the originals of the prophecies were got, and though O'Kearney, the author of the book, made a determined fight, and tried all expedients to throw dust in the eyes of the public, he was defeated all along the line. The question at issue being so plain, and the controversy being carried on altogether in English, neither Billingsgate, nor turns, nor doublings, could disguise the fact that the whole affair was a swindle. On the other hand, had the controversy been carried on in Irish; had O'Donovan or O'Curry proved from internal evidence that the prophecies were forgeries, that the words and idioms in some of them were quite modern; that the language was ungrammatical, and so on; the people could not understand them, and O'Kearney would brawl them down triumphantly.

It is to this ignorance of the Irish language and literature, that many of our writers and lecturers trusted when putting forth crude and ignorant speculations before the public. Here is a recent and notable instance. No sooner had the first Irish Book of the Society for the Preservation of the Irish language seen the light, than a violent and determined onslaught was made upon it by a sizar and Bodel scholar of Trinity College, in a series of letters to two Dublin daily papers. The writer of the letters had never stirred a finger to keep the Irish tongue alive; but as soon as others had made a move in

this direction he tried to squelch it, expending as much force in trying to extinguish a twopenny class-book, as if he had an adverse octavo volume to review. The three-fourths of the faults he found with the little tract were so flimsy, that he could only depend on his dashing style, audacity of assertion, and the ignorance of the people, to carry him through. In fact, so groundless were his assertions, that even people altogether ignorant of Irish were easily convinced that he had not a leg to stand on. The Council of the Society would have thankfully received any suggestions from him, tending to the improvement of the little book; but no, he should trample on it, and on them. Well, the little work has survived his attack, and has since been thumbed by some thousands of young Celts; and it is to be hoped that it will be so thumbed when its assailant has gone the way of all flesh. But why should he attack the primer in this unfair way, and with such vehemence? At the time of the attack, the Irish Professorship of Trinity College was expected shortly to become vacant, and it was believed that the writer of the letters was looking for the situation, and that the attack was made in order to show his fitness for the position. But he failed in his attempt on the First Irish Book, and a gentleman and scholar is now Professor of Irish in Trinity.

The latest case of fault-finding, I cannot refer to without feelings of pain, is the paper named at the head of this letter; nor is it the work of a literary free-lance, but of the Rev. B. MacCarthy, D.D., C.C., of Macroom, and it appears in the *Ecclesiastical Record* for this month. To understand its scope, it will be necessary for your youthful readers to know that what is called Old-Irish, has been for some years studied a good deal on the Continent, especially in Germany; and that the "*Grammatica Celtica*" of Zeuss was the only work for a long time available to students of the Old-Irish. This work is in Latin; it is a very costly work, and very ponderous, containing many hundred pages: on the whole, it was beyond the reach of most students, and inconvenient for those who could afford to buy it, and who had a sufficient knowledge of Latin to use it. For the convenience of German students, Professor Windisch, in 1878, published in Germany what might be called an epitome of that part of the Grammar of Zeuss which treats of the Old-Irish. But this work, so far as language is concerned, was more inconvenient than even the *Grammatica Celtica* to natives of Ireland; and to remedy this inconvenience, two Irish scholars, Dr. Norman Moore and Father James P. MacSwiney, S.J., towards the close of last year, published translations of the work into English: and the paper of Dr. MacCarthy consists of strictures on the original grammar of Dr. Windisch, and on the two translations.

This paper is a puzzle, a painful one, to all who are anxious to preserve the language of the saints and the sages alive, perhaps to extend its use. Zeuss published his great work in 1853, thirty years ago; and here have I been ever since. I do not know the Latin tongue well enough to turn this work to good account; still, had the price of it been as low as a pound or so, I would have got the book, and tried to spell through portions of it, as I would require to know them. On the other hand, had the work been in English, I would have contrived to get it at its high price; but as I could not *well* afford to buy it, and it being also in Latin, I did not get it, and there are, certainly hundreds, perhaps thousands, in the country similarly circumstanced. Now, why did not Dr. MacCarthy do for us what Professor Windisch did for the young students of Germany? Why not translate for us the necessary portions of Zeuss into English? Was a foreign language dealer to Professor Windisch than the language

of Erin was to a scion of the *regal Eugenic race*? In 1472, when $\tau\alpha\theta\varsigma \lambda\iota\alpha\epsilon$ was The MacCarthy More, a brother Eugenic, Finghin O'Mahony, of Ross-Broin, put into Irish, from English and from Latin, from Greek and from Hebrew [$\alpha \beta\epsilon\lambda\alpha\iota \alpha\gamma\upsilon\alpha \delta \lambda\alpha\tau\omega\iota\alpha \delta \Phi\eta\iota\gamma\epsilon \alpha\gamma\upsilon\alpha \delta \eta\text{-}\alpha\beta\eta\alpha$], the Travels of Sir John Mandeville. This translation was made by an Irish chieftain 411 years since, and eight years before the *printing* of the earliest edition of the work with a date. In the year 1822, just 350 years after the Travels "had been put into Irish," another scion of the same noble stock, Father Daniel O'Sullivan, emulating his noble kinsman of Ross-Broin, put into classic Irish the Imitation of Christ from the original Latin, diligently comparing his version with the best and most esteemed English and French editions of the work. And what has Dr. MacCarthy done for the language, which his patriotic kinsmen so loved? I cannot learn that he has ever, either by pen or purse, done anything to help those who are working to keep the "Language of the Sages and the Saints" from extinction, and who, for its sake, contribute from their slender means, shorten their hours of sleep, and who have lost all recollection of recreation, and even of healthful exercise. Nor is the patriotism of Dr. MacCarthy of a merely negative character. He has busied himself in finding fault with the *Gaelic Journal*, and then, ignoring the existence of the *Journal*, he reported in the *Ecclesiastical Record*, the little sore which he thought he had spied out in it. Next, having sat himself down for *months*, perhaps *years*, in respect of one of them, as critic, dissecting every word, and dot, and point, in the *Concise Irish Grammar* and its translations, with the scalpel in his hand, and the works of Zeuss, and Ebel, and Zimmer, and Stokes, before him; having noted every error or mistake that he found, or fancied that he found, in his subjects, he forthwith photographs all the little blots he can find, duly or unduly magnified, and sends this picture to be exhibited in the *Irish Ecclesiastical Record*. A magnifying glass is described in Irish, as $\mu\upsilon\theta\ \sigma\theta\ \delta\epsilon\alpha\sigma\tau\alpha\delta\ \mu\acute{o}\rho\alpha\iota\alpha\ \sigma\epsilon\eta\ \beta\epsilon\alpha\sigma\alpha\eta$ (a thing that makes much of the little), and certainly Dr. MacCarthy's glass has not only great magnifying powers, but also, the further effect of distorting every object that comes within the sphere of its influence. Had his *criticisms* been confined to the Irish or philological parts of his subjects, I would not dare to speak out thus openly in characterizing them, but fortunately, they extend to other things, of which all fairly educated persons are qualified to become judges. I now beg to lay before your readers a few samples of the learned Doctor's style of reviewing. He says:—

"The little book which stands first on our list [*the Concise Irish Grammar*] was to have formed part of a larger work, *Irish Texts with Dictionary*, which appeared in the early part of 1880. It was issued in advance, probably, to prepare the public for the reception of the more important portion. But, whatever prompted it, the division was an error of judgment. A cursory examination of the contents, shows that upon such an ample theme as Old-Irish, so meagre an essay should never have been published independently."

I cannot understand how the binding up of a book with a larger or more important one, would render it less meagre. The grammar, if prefixed to "the more important portion," would be just as meagre as it is now, when issued in a separate form. Any person having "the more important portion" will find the little work at least quite as handy and as full in this form as if it were bound up with the large work; and hundreds, thousands, will buy the grammar in this form, that would never think of getting it, if it were bound up with the *Irish Texts*.

Again, I deny that the *Concise Irish Grammar* is by

any means meagre as a compendium, which it purports to be. Of the sixteen grammars of the modern Irish, enumerated by Dr. Moore in his preface, I can lay hands on thirteen, on a Gaelic Grammar, and on two Welsh ones; and of all the rest, I believe that only Dr. O'Donovan's Irish Grammar and Rowland's Welsh Grammar contain more useful practical matter than the Concise Grammar of Professor Windisch.

Dr. MacCarthy further says:—"Grammar, by universal consent, is supposed to include the systematic treatment of etymology, of syntax, and of prosody. A manual with such integral parts, or any of them, omitted would somewhat resemble the play of 'Hamlet' with the part of Hamlet left out." In Irish Grammar there is another part—orthography. I have known Irish scholars, and not a few of them, who could not formally decline a noun, who could not repeat a rule of syntax, who never heard the term prosody; but no scholar ever read a page in Irish well who had not a fair knowledge of orthography, *i.e.*, of the sounds of the letters, of aspiration, and of eclipsis. In a word, orthography is by far the most important part of Irish Grammar, and the student who has mastered it has already acquired a knowledge of a great deal of etymology and of syntax. Dr. O'Donovan devotes to this part of grammar 64 out of the 457 pages in his great work (about the seventh part of the book), whereas Father MacSwiney devotes between the fourth and fifth of his translation—38 pages out of 152—to the subjects which are included in orthography; and yet Dr. MacCarthy takes no more notice of these 38 pages than if they had been written in invisible ink. But he goes on to say:—"First, in regard to etymology . . . Zeus devotes no less than 87 of his large octavo pages to the full discussion of derivation and composition. Windisch, on the contrary, does not discuss them professedly at all; and the two extracts he has copied from the *Grammatica Celtica* . . . barely fill three pages of the *Grammatik*."

"Next, in reference to syntax: Zeus has adequately treated Irish prose construction through 15 pages. On the other hand, to judge from the absence of syntactical rules in Windisch—just one page is occupied with those for the infinitive—we would be forced to conclude that the language of the sages and the saints was no better than some sort of gibberish." To judge by all that Dr. MacCarthy has ever done to keep "the language of the sages and the saints" alive, we would be forced to conclude that the sooner it was extinct the better; but let that pass.

The 102 pages enumerated above by Dr. MacCarthy, Professor Windisch might very easily translate and transfer to his pages, but this would double the size and the price of his book, and thus defeat the object he had in view in compiling the *Grammatik*. In the whole range of Irish literature there is scarcely anything more interesting than the 30 pages of his grammar devoted by Dr. O'Donovan to the simple and idiomatic meanings of the prepositions; and yet in none of the three treatises on Irish Grammar, published since 1845, has any considerable number of these meanings been given—not a greater proportion than Dr. Windisch gives of the 102 pages above mentioned. Had Mr. Wright, and Canon Bourke, and Dr. Joyce been asked why not quote these 30 pages entire, they would reply that they would gladly transfer every word of them to their books, but that these books were only compendiums—introductions, in fact, to grammar—and that these meanings, valuable though they be, are not what young students require at first. They would add, that these students want definitions, and statements, and paradigms, and lists of words, including adverbs, and prepositions, and conjunctions, and so on; and that, when they have

fully mastered these small treatises, they can learn those meanings from O'Donovan's Grammar, if they require them. This, surely, is the common-sense view of things in reference to modern Irish, and why not in respect of Old-Irish?

One or two extracts more from Dr. MacCarthy's incubations, and I have done with him. "Prosody, however," he says, "has fared worst of all. 'I have no doubt in asserting,' says Nigra, 'that rhyme had its origin in the laws of Celtic assonance.' These laws, in so far as they bear on Irish versification, have been expounded at due length in 27 pages of the *Grammatica Celtica*. The student of Windisch will look in vain for any, even the slightest, allusion to them in the *Concise Irish Grammar*, although two of the reading pieces are in verse." "Grammar," continues Dr. MacCarthy, "is supposed to include the systematic treatment . . . of prosody." A great many of the readers of the *Gaelic Journal*, and all the readers of the *Ecclesiastical Record*, had to make their way through the Latin Grammar—how many of these readers learned prosody from their *Latin Grammars*? and in how many Latin Grammars have they seen prosody so systematically and so fully treated as to render a special treatise on that part of grammar unnecessary? I ask again, of the thousands who pass examinations in the senior grade in English, how many of them are capable of scanning a fairly difficult passage from one of our English poets, and in how many of our English Grammars is prosody treated of systematically and at full length? And are not these young students able to understand and parse and explain a poetical passage from Milton or Young, though not able to scan the lines of the passage? Assonance was the *vice* of our modern Irish poets, though I doubt if one of them for the last two centuries knew the meaning of the term. When the young students of Ireland have fully mastered the *Concise Irish Grammar*, they will be prepared to take in hands a treatise on Old-Irish, containing all the parts enumerated by Dr. MacCarthy, if he be good enough to prepare such a treatise for them, and if he be capable of preparing it, for on that point we have no guarantee except from Dr. MacCarthy himself; and though I am now nearly the age of Cato when he began the study of Greek, I hope, with the aid of the *Concise Irish Grammar* and the *Irish Texts*, to be able to review his work honestly when it sees the light, provided always that he does not take up too much time in its preparation.

With the language or Dr. MacCarthy, and with the few trifling faults, or mistakes, or errors he has pointed out in the *Grammatik*, I will not detain your readers; and I am sure that Dr. MacCarthy will hereafter feel that he might have made his paper quite as strong as it is, though preserving all the amenities of language. It is very hard to write an Irish Grammar without mistakes or errors. Neither the author of the *Grammatik* nor, I believe, either of its translators spoke Irish in early life, and there are idioms in the language, even in the modern language, that nobody but an Irish speaker can well understand; and should the author of the *Grammatik* have failed to catch the real meaning of a few of these idioms, this will derogate but very slightly from the value of the work. To find fault is a very easy affair. Dr. MacCarthy's prototype, the Sizar of Trinity, was quite as vehement and as loud in denouncing the *First Irish Book* as Dr. MacCarthy is in his strictures. He even called on some members of the society by name before he could tempt any one to enter the arena against him, but he will scarcely do anything of the kind again. As I said before, it is very hard to compile an Irish Grammar without mistakes. Professor Windisch, with the modesty of a scholar,

says, in the preface to the *Grammatik*—"In a case where difficulties of every kind have had to be combated, it is only natural that some questions should have received less attention than others. With regard to the separation of grammatical forms, which are written in one word in most MSS, I have not always been consistent. . . . Still, many examples are, no doubt, printed together in this book, partly in error and partly from uncertainty, which would be better separated." The readers of the *Ecclesiastical Record* could hardly expect this. I now proceed to quote two mistakes made by an Irish scholar in the compiling of an Irish Grammar:—(1). "Áo in the end of words is pronounced in the South of Ireland like a in the English word *general*; as buaáó, striking; óeanaó, doing; ólacáó, receiving; peacaó, a sin.

"This rule holds good in all monosyllabic words throughout Ireland." That is to say, the people of Ireland, east, west, north, and south, pronounce áó, luck; báó, affection; óáó, necessity; and ópáó, love, as if written *uh, budh*, and so on.

(2). "The possessive adjective pronouns *mo, my; uo, thy; a, his, hers, or t eir, are placed before their nouns, and agree with their antecedents in gender, number, and case.* But the other pronouns have no distinction of number or case.

"Examples:—*mo fúil, my eye; uo éor, thy foot; 'fénoú an éaoú map ip áil léi, agus clumip a topánn áit ni fear uirt ca n-ar a u-éig pi no é'áit a u-téio pi.*" That is to say, *mo* and *uo* agree with their antecedents in gender, number, and case; but *léi* and *pi* have no distinction of number or case, and though they stand for *féoú*, a feminine noun singular, there would be no impropriety in substituting *Leo* and *i* and *uo* for *léi* and *pi* respectively. Nay, more: an incorrect reference is given in respect of the last quotation; and though there is a table of *errata* to the work, in which 36 errors of one word or more each are corrected, one of the errors so corrected being in the same page with error (2) above, yet these two glaring faults have been left quite unnoticed, though the writer of the Grammar tells us that he "had made a most careful perusal of the sheets after they had been worked off." Now, what will your readers say when they are told that the man who fell into these two *inadvertences* was Dr. John O'Donovan, in his great work, *A Grammar of the Irish Language—errors or blunders certainly he could not commit in any such cases?*

Your readers now will, I expect, understand what Professor Windisch means when he speaks of the "difficulties of every kind" that are to be encountered in the compilation of an Irish Grammar, and how hard it is for people who are too hard-worked to escape inadvertences, and especially in an attempt such as his, which is literally the first of its kind. They will also see at what a small expenditure of learning a person may assume to himself the position of a learned critic. Besides the two inadvertences noticed above, which are respectively from pp. 9 and 354 of O'Donovan's noble work, I could manage to point out as many other little defects in it as Dr. MacCarthy will find in the *Grammatik*, together with the two translations of it; and in commenting on these I might, with a little violence, apply to Dr. O'Donovan and his work all the epithets in Dr. MacCarthy's article—blowing *my own trumpet* all the time. But I suspect that the manhood of the country would not bear with me in any attempt to raise myself to notoriety at the expense of my master.

I am, Sir, yours truly,

JOHN FLEMING.

49 South Circular-road, 10th July, 1853.

"RECENT BOOKS ON IRISH GRAMMAR."

[SECOND LETTER.]

"Of all the cants that are canted in this canting world, though the cant of hypocrisy is the worst, the cant of criticism is the most tormenting."—*Sterne*.

TO THE EDITOR OF THE "GAELIC JOURNAL."

SIR,—When writing to you last, I was sure that the *Gaelic Journal* would see the light in the last month of summer. I also had some hopes that Dr. MacCarthy—the dog-days having expired—would have come into a better humour with himself and with the world: I at least reckoned on a month's respite from the forbidding task of reading "Dose Second" of his critique. But the fates were against me, and I have just finished the reading of the concluding portion of his lucubrations in the *Irish Ecclesiastical Record* issued to-day. It is simply a savage production, such as you would expect from Zanga, had he turned critic; or, perhaps, from Lord Byron, when penning his famous satire, *i.e.*, if his lordship could divest himself of the feelings of a scholar and a gentleman, and could concentrate all his indignation on one or two individuals. Could you contrive to make room for this late production, "Dose Second," in the *Journal*? Some people in the olden times used to set their slaves drunk, and then show them in this condition to their children, to give them a horror of the degrading vice. The reading of Dr. MacCarthy's article, "Dose Second," I should expect, would make a complete cure of any invalid afflicted with the "cant of criticism." I would be very glad to see the article in every journal in Ireland, except in the *Ecclesiastical Record*; there it is, I should think, quite out of place. But why this *animus*, especially against Father MacSwiney? And why not, at any rate, suppress the exhibition of these feelings, whatever their source, and why not write "like a Christian, pagan, or man?"

James Scully wrote a review of all our Irish Grammars and Dictionaries, without indulging much in fault-finding—though he had faults enough to find, without going much out of his way. Dr. O'Donovan briefly reviewed all our grammars in the introduction to his own great work, but he did it like a scholar. A good deal earlier in life he said of Monck Mason's Irish Grammar, that it contained as many errors as lines, and this was no exaggeration. Professor Connellan reviewed this faulty grammar afterwards in a *good-sized pamphlet*, pointing out the errors and blunders in it, but as a gentleman and a scholar would do, without indulging in a single sneer, so far as I can recollect. King John of France said that if truth and honour were banished from the earth, they should be found among princes; and certainly politeness and decorum of language should find their last resting-place among writers such as Dr. MacCarthy. To find, or to fancy faults, is the easiest thing in the world, when the mind has a peculiar warp in the direction of fault-finding, and the safest field in the world in which to ventilate fancies of that nature is that of Irish literature—so very few in the country are capable of deciding whether an Irish writer is a scholar or a mere pretender; or whether the assertions made by him are well-founded or not, the language being still so unsettled. A great many words in Irish are spelled different ways, not so it, in many cases, easy to say which is the correct spelling. This diversity of spelling, even in modern Irish, gives an opportunity for fault-finding.

When the small Catechism by the Keating Society was being published, a certain Dublin publisher, who was disappointed in not getting the printing of the tract, purchased

a number of copies of it as soon as it came out, and went through it closely, marking the omission of every dot, hyphen, &c., in the margin. He went a step farther, and wherever he found a word in it that could be spelled in different ways he made a correction, and in this way dotted the margins of the little work very fully. These corrections he made in a number of copies, keeping one exposed on his counter, and sending others through the post to different persons. I was asked to take him in hands, and I showed that some scores of the words in his table of errata were spelled as in the Catechism by standard writers, nay, that a number of these words, forty-five I think, were so spelled by the corrector himself in works published by him.

But it is not always so easy to meet the assertions of those intent on misleading illiterate people. When the First Irish Book was being reviewed, as I stated in my former letter, the expression *nór úp*, a new custom, was fiercely assailed by the learned reviewer. He asserted that *úp* always signifies *fresh*, not *new*, as *íras úp*, *ím úp*, *áomao úp*, &c.; and the defenders of the book could not point to any passage in any Irish writer where the word was used in this sense; neither could they say that it is so used in the spoken language in any part of Ireland, until Mr. Douglas Hyde came forward to say that this very expression, *nór úp* is a common one throughout a great deal of Connaught.* The intercourse between the different localities in Ireland is so limited, that Irish words in common use in one locality, or even province, is often lost in the other districts of the country; or a word may be used in one sense in one locality, and in a different sense throughout the rest of Ireland; and a man may be a good Irish scholar, though ignorant of the local meanings of many words in the language. A good scholar, too, may be unacquainted with many words in books without deserving the reproach of ignorance. The late Professor Owen Connellan was a good Irish scholar, yet he says of the word *féagab*, *leave*, that "any person having the least knowledge of Irish would not commit this error" [the error of using this word], though used by the translators of the Bible, by Keating, and in *Ṫóruíreáde Ṫiáramoa 4' Ṫpáinne*.

I mention these things to show how hard it is to know Irish well, with the scant opportunities we have of learning the language. And if this be the case in respect of the modern language, what must it be in respect of the Old-Irish? In the Old-Irish MSS. the words are written so close, that it is often doubtful whether an expression consists of one word or more. The same word is spelled in different ways, even by the same writer, on the same page. The writers used abbreviations, which are often doubtful, and, besides those that were well known to all, writers occasionally invented marks for their own use, and the same marks of abbreviation, I suspect, will be found to have different values as used by different writers. This is the case in modern Irish; and within the last few weeks I met with a curious error caused by a contraction of this kind. *So* and *gaé* are both represented by a certain contraction, and a scribe in copying one of Keating's poems used it for *gaé*. Another scribe transcribing this copy, mistook this for *so*, which he wrote in full, and in this way made nonsense of the line which, by the way, he did not understand. The study of Old-Irish being in its infancy, the few who have made a little progress in it are apt to think themselves great scholars, and to look down with contempt on all who think a word, or passage, or contraction can have any meaning except the one they choose to give it. This is human nature, I suppose. But

when this human nature is impelled by disappointed vanity, or by some such other feeling, to disparage others; to lay aside all the courtesies of language; "to hint a fault and hesitate dislike"—surely such a way of proceeding could not be expected from a *Ṫagaie 4' Ṫóeúip Ṫiádeáca*.

I have attentively weighed every word used by Dr. MacCarthy in respect of the Grammatik and its translations, and admitting all that he has stated, which of course I do not, I believe that all the defects he has pointed out would not *derogate much* from the value of the books. But though painful was the task to me, I have read slowly and attentively every word written by Dr. MacCarthy—his assertions, his innuendoes, his contrasts, his illustrations, and I must confess that he has not, to the weight of a single feather, changed my opinion as to the merits of the works under his scalping-knife.

Another gentleman, the Rev. Sylvester Malone, P.P., M.R.I.A., contributes to the *Ecclesiastical Record* of this month an article, from which readers may draw some useful conclusions. In his critique, "Dose First," Dr. MacCarthy announced, with flourish of trumpets, a conjectural emendation he had made in a passage in the works under review. This passage consists of four lines of poetry, with an average of four words in each—sixteen words in all: it is thus translated by the reviewer.—

"When we reach the church,
Let us prostrate ourselves full thrice;
We bend them not—the knees alone,
In churches of the living God."

The italics are the reviewer's, who adds: "The connecting particle is omitted before the casual sentence, and a contrast is drawn between *prostration* and *genuflexion*." The italics are Dr. MacCarthy's.

Of this last passage the Rev. Mr. Malone says: "I fail to catch the meaning of the first clause, and from the last clause in the sentence I totally dissent. Now, with great respect for Dr. MacCarthy, as a good Irish scholar, I venture to say that his translation is not good, and that his reasons for it are worse. *Abyssus abyssum invocat*. He contrasts things that are united or identical, and identifies others with an essentially different meaning. In other words, he groundlessly contrasts *sleatham* with *fillen*, translating them respectively by prostration and kneeling, and then identifies *eclais* with *domnaigib*, as if both meant a church." Such is Dr. MacCarthy as a translator and reasoner, as estimated by a gentleman who agrees to the correctness of his emendation of the passage in question. Underneath is the Rev. Mr. Malone's translation of the passage:—

"When we enter the church
We KNEEL three times
Only on SUNDAYS of the living God,
We bend not the knee."

The small capitals are mine. Let the two readings be compared. Had Dr. Moore or Father MacSwiney given this version of the passage, the sixteen words in it would be accurately noted as sixteen additional errors. I request the reader to compare again the two translations, and I think he will come to my opinion—that it is folly and arrogance for people with a slight superficial knowledge of Old-Irish to be setting up as dictators upon questions connected with it. In fact, it will take years on years to give people an acquaintance with the works in that dialect sufficient to fit them to speak with authority upon these works. Again, he will ask, has Dr. MacCarthy any credentials as to his competency as an Old-Irish, or even as a Modern Irish scholar?

* Keating has *éaouge úpa*, for new clothes.

What works on either of these dialects has given the public? Picking sentences here and there out of the best authors is not sufficient. That benevolent old gentleman in the *Vicar of Wakefield* could, to some extent, quote Berosus and Manetho and Sanchoniathon, but he was hardly qualified for the office of reviewer.

Dr. MacCarthy has a peculiar way of viewing things. In the July number of the *Ecclesiastical Record* he expressed his amazement—almost his disgust—at the un-*Irish* conduct of some person who “abandoned the field without striking a blow.” With feelings such as these, he surely would mark with a white stone the day on which Dr. Moore or Father MacSwiney would do him the honour of giving him an opportunity of showing his prowess—whether they will indulge him or not, I cannot say.

In conclusion, I must express my surprise that the Rev. Mr. Malone had not a word to say as to the unseemly appearance of the critique in the *Ecclesiastical Record*. He might [“*videntem*”] quote Cardinal Newman as saying, that a gentleman never gives pain; or he might have whispered to him that St. Francis of Assisi estimated politeness at a high rate—next to the religious virtues, in fact.—I am, Sir, yours very sincerely,

JOHN FLEMING.

49 St. Circular-road, 2nd August, 1883.

Answers to Correspondents.

A number of letters having accumulated awaiting replies, and it being impossible for the Editor to answer them all by post, he intends, in a Correspondence column, to be begun in this number of the *Gaelic Journal*, to reply to all such as require acknowledgment. In all future communications to the Editor he would request his correspondents to write only on one side of the paper, to give name, address, and date—not of course for publication, unless the correspondent wishes—and to be as concise as possible. This last recommendation is particularly useful in the case of letters intended for publication in full. Our space is limited, and it is of the utmost importance that letters printed in full should contain as few words as are necessary to express the writer's meaning clearly, and no more. Letters containing money-orders or stamps should be addressed to the Treasurer, M. Cusack, 4 Gardiner's-place. Letters to the Editor should be sent to 38 Syngue-street. Those for the Secretary, to 19 Kildare-street. In our answers we shall give the initials of correspondents, unless they furnish a *nom de plume*.

P. M.—We shall attend to your poem, but we are afraid we shall not be able, at least as yet, to find room for its insertion. English poetry is a drug in our market.

M. C. WASHINGTON, D. C.—We may say the same in your case.

A LOVER OF THE IRISH LANGUAGE.—Your suggestions are valuable, and shall receive our best attention. For Irish scholars we shall give extracts from some of our old manuscripts; for those who are beginning to learn, we shall soon commence a series of easy lessons. But as for giving translations of all the Irish pieces in the *Journal*, we could not do that, as space would be wanting. We shall, however, translate some of them, as we have already done. You must remember that the gentlemen writing in the *Journal* are men who have very little spare time, and that the Gaelic Union is struggling with pecuniary deficiency. Rome was not built in a day.

EDMONDUS.—It would be impossible for us to give chapters on Irish History. There are plenty of good Histories of Ireland, from the Christian Brothers' Cate-

chism. Father O'Hanlon's, and A. M. Sullivan's ‘Nutsell,’ to Walpole's and the Annals of the Four Masters. Grammars of Irish, too, are to be had. We agree with your opinion on the Irish character, but we think it necessary to please some of our contributors, who insist on having their contributions printed in the Roman.

T. C.—1. At present the best books for beginning Irish are the first, second, and third Irish book, and first and second Gaelic book published by Gill, followed by Bourke's Easy Lessons and Joyce's Grammar. 2. You could easily find some one who speaks Irish to give you the pronunciation of words. The time it would take a person to learn a language it is impossible to state. One person learns more quickly than another, or has more time, or is more persevering, or has a previous knowledge of subjects which lightens his labour. 3. The Irish is literally translated in the books you mention. 4. There is no sequel to the books we have mentioned in 1.

J. G., R.I.C.—We have not space yet for your poem, which, moreover, we must examine closer before deciding on publishing it, as it appears in some parts to be wanting in good metre.

EIREANNAC.—We agree with you about the use of the Irish character. See our answer to Edmondus. The notion of ignorant people that Irish is an ugly language ought not to be noticed by anyone having a knowledge of the subject.

O'NEILL.—We deplore the apathy of the hierarchy, clergy, and some of the teaching orders towards the Irish language. But its revival depends principally on the patriotic spirit of our people themselves. We must hold over for the present your *Clóis Cille Seanróim*.

DONCHADH BEAG MAOL, should pass over those parts which are too difficult for him, leaving them for a future occasion. We must try to please various classes of persons.

P. O'F.—You say you are no stickler for provincialisms, and yet you prefer *beig* to *beò* in the future of the verb *tá*. This is inconsistent. We agree with you about the Roman type.

EU. T.—See our answer to T. C. The books you mention are all good. Study the rules of pronunciation, and pronounce the words given frequently, till you have them all off by heart. Then translate the sentences aloud and in writing. Do not spread yourself on too many books at once, and learn each lesson well before proceeding to the next. O'Day's books are not in every respect satisfactory.

SEÁSAN O'M.—We agree with you as to the Irish character; but as to giving an abridgment of news in Irish, it would be quite impossible, for want of space. We are very thankful for your sympathy. Show it practically by pushing the circulation of the *Gaelic Journal* in New York, and by excusing our delays in publication.

C. O'H.A.—You are certainly wrong in your remarks on the sounds. It does not follow that because your ear fails to perceive the difference it does not exist.

J. M., Derry.—Thanks for the riddle. The phrase book is for the present given up. The gentleman who began it is too busy with other immediately pressing work. Your suggestions will receive our careful consideration.

T. O. N. R.—Always happy to oblige. Glad of article from D. M. We cannot meddle in controversies not concerning ourselves. Do give up using strong language, as when people are doing their best, it is of no use. Please do not write in future on flimsy paper, and in pencil, at least any of your Gaelic contributions. This practice entails a great deal of trouble on our printers and ourselves.

Answers to be continued in our next.

The Gaelic Union,

FOR THE

PRESERVATION AND CULTIVATION OF THE
IRISH LANGUAGE.

REPORTS OF PROCEEDINGS.

RECENT MEETINGS OF COUNCIL.

The ordinary meeting of the Gaelic Union took place at 4 Gardiner's-place, at four o'clock on Saturday evening, 19th May, the last meeting having been on 5th May.

The discussions, which were on important matters, were wholly conducted in Irish.

Mr. John Fleming presided, and there were present:—Messrs. Hyde, Morris, Cusack, O'Mulrenin, O'Farrell, Morrin, &c.

The deputation to be sent to the branch at Cork was arranged for, Mr. Cusack, on account of his fluent speaking of Irish, being appointed principal spokesman.

The progress made in the negotiations on the Ashburnham manuscripts also formed the subject of consideration, and the opinion was unanimous that they were so far successful beyond previous anticipation. A long discussion ensued on the peculiar richness in terms relating to agriculture of the Irish language, and its adaptability to discussions in connection with agrarian legislation. The report of the Irish concert at New York, and the new steps taken by delegates of the Philadelphia Convention in reference to the teaching of Irish in America, having received their due meed of attention, the matter contained in No. 7 of the *Gaelic Journal* was considered. The discussion on all these points, wholly conducted in the Irish language, was most animated and interesting, developing as it did the capabilities of the language in a novel manner. The meeting did not break up till about seven o'clock, communications from a number of correspondents having to be considered.

The ordinary meeting of the Gaelic Union, for the transaction of business and for Irish conversation, was held at the usual hour on Saturday, 26th May, at 4 Gardiner's-place.

There were present:—Mr. Fleming (in the chair), Messrs. Cusack, Morris, Morrin, O'Mulrenin, &c.

Mr. Cusack brought up for consideration the report of the deputation to the Cork branch. He having gone there also on his own private business, it was judged expedient that he should meet the Council of the Cork Branch to confer with them on the progress of the movement in that locality. The Secretary and Messrs. Staunton, Leahy, &c., accordingly waited on Mr. Cusack at the Victoria Hotel, where the conference was conducted exclusively in the Irish language. The Irish class in Cork meets twice a week for two hours and a-half each time. One hour and a-half is devoted to the elementary books, and the rest of the time is occupied, first with a dictation from some standard Irish work, and then to a conversation in Irish. As a result of the conference, it is intended to take a new and more energetic departure in the Cork Branch of the Gaelic Union. It may be remarked, to avoid misapprehension, that all Gaelic Union deputations are carried out at the expense of the members composing them. It is intended to have a large meeting summoned by the Gaelic Union at Cork during the Exhibition, to consider the best means of promoting the study of the Irish language in the South, and thereby to arrest its decay. The contents of the seventh number of the *Gaelic Journal* were subsequently discussed, especially the new department of Folk Lore, in the knowledge of which our peasantry were half-a-century ago so versed, but which they have been losing along with their language. The meeting next took into consideration the steps that have been taken concerning the Stowe Manuscripts, and those necessary for improving the methods of teaching Irish in the schools.

After a most interesting discussion, the meeting adjourned at 7 p.m.

The general meeting is to take place next Saturday, being the first Saturday in the month.

The monthly general meeting of the Council of the Gaelic Union took place on 2nd June, at 3.30 p.m., at 4 Gardiner's-place.

The Rev. J. J. O'Carroll, S.J., in the chair.

There were present:—The Rev. John E. Nolan, O.D.C.; Messrs. M. Cusack, John Fleming, John O'Duffy, L.D.S.; R. J. O'Mulrenin, &c.

The following resolution was moved by the Rev. John E. Nolan, O.D.C., secretary, and seconded by Mr. John Fleming:—“That, as the overtures of the Gaelic Union for amalgamation with the kindred society have been unsuccessful, an extraordinary meeting be held this day week to make arrangements for the future administration of the Gaelic Union.”

It was proposed (for Mr. D. Comyn) by Mr. M. Cusack, treasurer, and seconded by Mr. O'Mulrenin, that the Rev. J. Hogan, S.J., be elected a member of the Council.

The Rev. J. Nolan mentioned a communication he had received from Mr. Prendergast, the inventor of a method of learning languages, in reference to the issuing of elementary books for teaching Irish according to his system.

The arrangements for the meeting of members of and sympathizers with the Gaelic Union to be held in Cork during the coming Exhibition then came on for discussion, as also for the exhibiting there the publications of the Union. Some valuable manuscripts in Irish belonging to members were promised for this purpose.

A letter was read from the printer, stating that the seventh number of the journal was set up, and only awaited orders to be printed off.

Dr. O'Duffy made some practical suggestions in reference to the issue of the other works of the society, touching on his experience of the former Ossianic Society, of whose council he had been a member.

Mr. Cusack was instructed to write to the members of the Gaelic Union of Cork, concerning the preparations for an Irish congress in that city.

The movement concerning the Ashburnham Manuscripts was reported to be as far forward as could be expected, considering that a communication had been received by the secretary from a Member of Parliament, stating that their sale cannot take place for some time to come.

The general meeting finally resolved itself into an Irish conversation meeting, when a discussion in that language was instituted on the meaning of certain words obsolete in some parts of Ireland and retained in others, as, for instance, the word *fearantas*, contained in Cormac's Glossary.

The meeting, having transacted some further routine business, adjourned at 7 p.m.

An extraordinary meeting of the Council of the Gaelic Union, in pursuance of the resolution passed at the monthly meeting, was held on Saturday, 9th June, at 4 Gardiner's-place.

There were present:—The Rev. J. J. O'Carroll, Rev. J. E. Nolan, Messrs. John Fleming, Michael Cusack, R. J. O'Mulrenin, Dr. John O'Duffy, and Mr. J. Morris.

Mr. Fleming having been voted into the chair, the minutes of the previous meeting were read and confirmed.

The Hon. Secretary, Rev. J. Nolan, having brought up an abstract of new rules, which had been amended by the Rev. J. J. O'Carroll, these formed the subject of discussion. The principal changes proposed were the institution of a standing committee of fifteen members, empowered to propose resolutions and to vote at ordinary meetings. This committee to be distinct from the Council and from the committee of publication. Any member of Council may speak to a resolution, but it is only the members of the standing committee that have the power of voting, though any member of the Union present at a meeting may be made chairman. Weighty reasons were given for the establishment of such a standing committee. Resolutions to this effect were proposed by the Rev. J. J. O'Carroll, and seconded by Mr. O'Mulrenin, and passed unanimously.

Means were suggested for increasing the

number of attendances at meetings of members interested in the work of the Gaelic Union.

The new prayer-book in Irish, accompanied by an English translation, shortly to be brought out by the Rev. J. E. Nolan, came under discussion.

The business for which the meeting had been called together having been satisfactorily transacted, the meeting resolved itself into an Irish conversational one, the subject of discussion being the old weights and measures used in Ireland for farm and dairy produce, and the method of sale and purchase, with the technical terms employed in Irish. Local practices and customs connected with these were touched upon, especially in reference to the time when there was abundance of home industries. The fact of so many emigrants from the West of Ireland to America not being able to speak English was also discussed, as connected with the neglect of the National Board to afford such persons in Ireland when young instruction in their own language.

The meeting adjourned at 7 p.m.

The Irish conversation meeting of the Gaelic Union was held on Saturday, 16th June, at the usual hour, at 4 Gardiner's-place.

Mr. John Fleming in the chair.

There were present—Messrs. O'Mulrenin, Morris, Cusack, &c.

The subject for discussion was the grammatical construction of sentences in the Lay of Oisín in the Land of Youth. The renewed efforts of the Irish-Americans to resuscitate our language in the New World and the prospects of Irish in the National Schools of the Irish-speaking districts were also discussed, and an account furnished of the memorial sent by the Union to Mr. Gladstone.

After several hours' animated discussion, the meeting adjourned at seven p.m.

The ordinary weekly conversational meeting of the Gaelic Union was opened on Saturday, 23rd June.

There were present:—Messrs. J. Fleming,

M. Cusack, J. Morrin, J. Morris, R. J. O'Mulrenin, &c.

Mr. Fleming having been moved to the chair, the Treasurer, Mr. Cusack, brought forward for consideration the proposal of the Gaelic Union of the Antiquarian and Historical Society to take part next Sunday in the pilgrimage to Monasterboice, and to furnish orators to speak in Irish. Two letters were read from the H. and A. Society, and the proposal of the Treasurer of the Union to furnish at least two Irish speakers discussed. Four speakers in Irish had promised to attend from the Union.

The proposal was sanctioned by the meeting.

The contents of the seventh number of the *Gaelic Journal* were also discussed, especially the department of Folk Lore. A portion of the *Laoirdh Oisín air Thír na n-Og* was read and commented on in reference to the *Geasa*, which the Princess put upon Oisín in the 26th verse. The fact of the Irish language having been spoken in the county Dublin by natives only half-a-century ago was adverted to as showing its rapid disappearance in the province of Leinster.

Some obsolete expressions having been discussed by Messrs. Fleming and Morris, the meeting adjourned until Saturday next.

The ordinary meeting of the Gaelic Union took place at 4 Gardiner's-place, at the usual hour, on Saturday, 30th June.

There were present—Messrs. Fleming, Cusack, Morrin, Morris, O'Mulrenin, &c.

Mr. Fleming having been voted into the chair, the subjects for speeches in Irish at Monasterboice on Sunday were discussed. The allusions to the use of the Irish language in all the old monastery schools along with the Latin, and to the exclusion of the English, were approved of. Reference was made to the knowledge possessed by Irish chieftains of Latin, French, Spanish, and Italian, and to their ignorance at the same time of English, which was regarded in Ireland as a barbarous language. The contents of No. 8 of the *Gaelic Journal* were taken into consideration, as well as new arrangements for bringing it out

earlier. The apathy of the Irish people with regard to the grammatical cultivation of their own language was mentioned, and means proposed for diminishing it, and rousing them to the necessity of saving it from destruction. The pilgrimage to Monasterboice was to be taken advantage of for this purpose. The meeting, after lasting two and a half hours, was adjourned for the monthly meeting, to take place next Saturday.

The monthly meeting of the Gaelic Union was held on Saturday, 7th July, at 4 Gardiner's-place.

Dr. O'Duffy in the chair.

There were present—Messrs. Fleming, Comyn, Morrin, O'Mulrenin, Morris, &c.

The minutes of the last monthly meeting having been read and confirmed, a large mass of correspondence was considered.

The following letter from Mr. Gladstone's secretary was read:—

“10 Downing-street,

Whitehall, June 28th, 1883.

“Sir,—I am directed by Mr. Gladstone to acknowledge the receipt of your letter of the 16th instant, and to acquaint you that he has forwarded it to the Chancellor of the Exchequer.—I am, Sir, your obedient servant,

“GEO. SPENCER LYTTLETON.

“Rev. J. E. Nolan.”

The letter which had been sent by the Secretary of the Gaelic Union had reference to the Stowe MSS., and was accompanied by a numerous signed memorial.

Letters from M. MacNamee, of Cherbourg; from the Rev. D. MacNish, of Cornwall, Canada; from the Rev. M. M'Grath, of Waterford; from the Rev. Sylvester Malone, of Six Mile Bridge; from Mr. T. O'Neill Russell, of New York; from Mr. N. K. Hayes, of Clonmel; from Mr. Patk. M. S. O'Flanagan, of Newcastle West; from Messrs. M'Lachlan and Stewart, of Edinburgh; and from Mr. A. M'Coinnich, &c., were read. The last-mentioned was written in Scottish Gaelic, and some of the others in Irish. The necessity of obtaining an increased number of subscribers for

the *Gaelic Journal*, and to hasten the issue of the eighth number, was discussed.

Mr. David Comyn announced his intention of resigning his position as Editor of the *Journal*, on account of the state of his health. This announcement excited universal regret, and he was requested to reconsider his decision. It was, however, finally decided to accept his resignation, to the great regret of all present. The appointment of a new Editor was also considered. A vote of thanks was given to Mr. Comyn for his efforts during his tenure of office.

Dr. O'Duffy having to leave, Mr. Fleming was moved into the chair. The subjects subsequently discussed at the meeting were the speeches in Irish at Monasterboice, and the expediency of delivering similar speeches elsewhere; the reform and settling of Irish orthography; the arrangement of a column of notes and queries in the *Journal*; the question of teaching Irish more efficiently in the National Schools of the Irish-speaking districts; the programme for the examination in Celtic in the Intermediate Course and at the Royal University; the Rev. J. E. Nolan's new Irish Prayer Book; the number of Irish speakers in America, and the best means of communicating with them; and some disputed points of Irish grammar. The opinion was expressed that there is every reason to hope for a great revival of Irish language and literature, both in this country and America, as far as can be judged by the correspondence before the meeting. The revival of Irish music was also discussed, the words sung to the music being also in Irish. After taking measures for the more regular publication of the *Gaelic Journal*, and other business details, the meeting separated at 7 p.m. The next weekly meeting will be on next Saturday, and the next monthly on the first Saturday in August. Substantial progress is visible.

The ordinary weekly meeting of the Gaelic Union was held at 4 Gardiner's-place, on Saturday, 14th July.

Mr. J. Fleming in the chair.

Also present—Messrs. Cusack, Comyn, Morris, Morrin, O'Mulrenin, &c.

Mr. Cusack stated that he had received

communications from the Cork branch of the Gaelic Union, with reference to Irish manuscripts on view at the Cork Exhibition furnished by members. The programme of examination in Celtic of the Royal University came on for consideration and considerable animadversion. The communication received from Mr. Gladstone with reference to the Stowe MSS. was also considered. The announcement of the fact that the Rev. E. Murphy has promised to forward the interests of the Gaelic Union in Australia, afforded great satisfaction. The necessity of pushing in Parliament the interests of the Irish language in the National Schools and Intermediate Course was discussed, and measures were determined on for the purpose. The subjects for Irish speeches at the next public demonstration of the Union having been considered, the proceedings, which were conducted in the Irish language, were brought to a close at seven p.m., after an animated discussion of three and a-half hours.

The weekly meeting of the Gaelic Union was held on Saturday, 28th July (no meeting having been held on 21st July), at 4 Gardiner's-place, at four p.m.

Mr. Fleming in the chair.

There were also present—Messrs. Cusack, Morrin, O'Mulrenin, Morris, &c.

The following were the subjects discussed in the Irish language:—The changes in the national system necessary in order to do justice to the Irish language in Irish-speaking districts, and which the treasurer of the Gaelic Union has been requested to communicate to the Irish members of Parliament; the condition of the Irish-speaking fishermen of the west coast; the necessity of encouraging the singing of Irish songs; the new features of the coming number of the *Gaelic Journal*, and the issuing of improved elementary books in Irish. A portion of Oisín in Tir na n-óg was read and annotated upon by Mr. Fleming. Some ladies of the Irish class having joined the meeting, the discussion in Irish on the western fishing population was resumed. Finally, correspondence having been considered, the meeting separated about 6.30

p.m. It is expected that after the autumn vacation a great extension will be given to the operations of the Gaelic Union, both in this country and in America and Australia.

The monthly meeting of the Gaelic Union took place on Saturday, 4th August, at 4 Gardiner's-place.

Dr. J. O'Duffy in the chair.

There were present—Messrs. Cusack, Comyn, Morris, O'Mulrenin, Fleming, &c.

The minutes of the last meeting having been read and confirmed,

Mr. Morris, in pursuance of a notice at the former monthly meeting, was proposed as a member of Council by Mr. Comyn, and seconded by Mr. O'Mulrenin. He was voted in unanimously.

The contents of No. 8 of the *Gaelic Journal* then came on for discussion, and the practicability of introducing into it a column for an explanation of the numerous synonymes of the Irish language. The mass of correspondence which has accumulated in connection with the *Journal* was also considered, and the necessity for instituting a correspondence column for its consideration. The difficulty of finding sufficient space for all the demands on the *Journal*, and the necessity of insisting on conciseness in communications to be published, was dwelt upon by the editor. The subject of the questions in the examinations in Celtic for the Royal Universities, the Intermediate Course, and the National Teachers was next discussed, and the opinion was generally expressed, that the questions in most cases were made unfairly difficult for the classes of persons examined. The programme for the Royal University examination was considered as worthy of special animadversion, and as being perfectly absurd in its requirements. It was resolved to communicate with some of the Irish members on these subjects, and on others connected with the Irish language, especially the teaching of it to children in the Irish-speaking districts, and the Ashburnham Collection. The fact of the memorial containing 1,400 influential signatures forwarded to Mr. Gladstone by the Union on the question of the Ashburnham Collec-

tion, having been duly acknowledged, and having materially contributed to influence the Government in dealing with it, was emphasized by more than one speaker. The meeting then resolved itself into an Irish conversation class, the principal subject discussed in that language being the difference between such synonymes as *faichios, eagla, sganra, uathbhas, geite, &c.* The new Irish and English prayer-book was spoken of, as well as several traditions connected with Folk Lore. The meeting separated at 7 p.m., after an animated and interesting discussion. The next weekly meeting will take place on August 11th.

EXCURSION TO MONASTERBOICE.

SPEECHES IN IRISH.

On Sunday, July 1st., an excursion from Dublin having been organized by the Antiquarian and Historical Society, with the co-operation of the Gaelic Union, to visit the fine historical ruins at Monasterboice, Co. Louth, on the arrival of the special train from Dublin at Drogheda at 12.30, a large crowd assembled to see and welcome the excursionists. The affair was entitled a pilgrimage, and partook of a religious, antiquarian, and linguistic character. Crowds of sympathisers lined the road, and contingents poured in from the neighbouring counties, while triumphal arches spanned the way from Drogheda to Monasterboice. At the latter place there must have been four thousand persons assembled. The first half-hour having been occupied in inspecting the beautifully-sculptured crosses, the two churches, the round tower, and other interesting antiquities, the platform erected in the churchyard was ascended by the speakers, and Alderman Mangan, of Drogheda, moved that the Rev. Mr. Rock, C.C., should take the chair. On the platform and its immediate neighbourhood were, among others, Mr. Craven, Secretary of the Antiquarian and Historical Society; Mr. O'Byrne, of same; Mr. Cusack, Treasurer of the Gaelic Union; Messrs. O'Mulrenin, Morris, Lynch, McEntee, Dr. O'Duffy, &c. members of the Gaelic Union, Mr. Kehoe, Master J. Nolan, Messrs. O'Donovan, &c.

The chairman having in a few words stated the object of the meeting, in which the assembled thousands seemed to take the greatest interest, Mr. O'Byrne came forward and delivered a discourse on the antiquities of the place, and on its ancient and national associations; the Secretary having previously read several letters of apology for absence. Then Mr. Cusack delivered an oration in the Irish language, in which he dwelt on the revival, or rather the preservation of our ancient and beautiful language. He stated that a good Irish accent is no hindrance to acquiring a good English one, and that every Irishman should endeavour to learn something of his native language. He subsequently spoke in English. Mr. O'Mulrenin then spoke first in Irish and then in English. He emphasized the necessity of introducing the study of Irish into Irish schools, and spoke of the class being at present conducted under the auspices of the Gaelic Union in Dublin. Messrs. Morris and Lynch subsequently spoke in Irish, each of the four gentlemen stating their mission from the Gaelic Union to disseminate a desire to learn Irish among the people, and stir them up from their apathy towards their native tongue. Frequent cheers and other expressions of approval told how thoroughly the people understood and sympathized with this object. The chairman then delivered a stirring oration, in which he advised his hearers to take well to heart the advice given to them by the Gaelic Union deputation, and to show by their actions their thorough nationality as identical with those who inhabited the ancient edifices around them. He read for them a poem written concerning Ireland, by an Anglo-Saxon prince, who had passed several years in this country. His words elicited enthusiastic applause. Alderman Mangan having been moved into the second chair, a vote of thanks was passed unanimously to the chairman, to the Antiquarian and Historical Society, and to the Gaelic Union, and finally, to the Alderman himself; after which the proceedings, which had been both enthusiastic and orderly, terminated. The members of the Gaelic

Union dined subsequently at the Imperial Hotel, Drogheda, in the same room in which Cromwell held his council of war, and in which King James dined before the Battle of the Boyne. This hotel is a most remarkable old building. The demonstration, aided by glorious weather, was a complete success, and evidently afforded the greatest pleasure to all present, both spectators and speakers. The grand sound of the Irish language in the mouths of the orators showed how suited it is for public speaking, and, as afterwards ascertained, surprised and delighted even those who had not the advantage of understanding it. A few similar demonstrations would do much to encourage its use and extension. The Gaelic Union accordingly deserves the thanks of all lovers of our rich and expressive native tongue.

IRISH LANGUAGE AND THE NATIONAL BOARD.

TO THE EDITOR OF THE "FREEMAN."

PHILIPSTOWN, DUNLEER,
5th March, 1883.

DEAR SIR—In your remarks on the report of the Society for the Preservation of the Irish Language in this day's "Freeman" you hold the National Board responsible, through the difficulty of its curriculum, for the small number of teachers who fail to obtain certificates of competency to teach our time-honoured vernacular. You state in said report that "teacher after teacher writes, complaining that, although perfectly competent to teach Irish, he is hampered by the want of a certificate." Now, if he is competent—not to say perfectly competent—I am most certain he will not fail getting a certificate from the Board, through its eminent and learned Celtic examiner, Dr. P. W. Joyce. The programme is far from difficult, and any teacher who could not fairly master it is not, I think, quite competent to carry his pupils successfully through their Gaelic programmes. A vernacular knowledge of Irish is of the utmost importance to the student, but this, if not laid upon the solid fundamental principles and minutiae of Gaelic grammar, is indeed of a passing and unimpressive character. The National Board are not to be blamed where blame is not due. Let the teachers learn to acquire a sound grammatical knowledge of Irish grammar, and certificates will be given, results' fees earned, and the Irish language will prolong its existence into the far future as persistently as it has survived the perishing influence of centuries in the past.

I remain, dear Sir, yours respectfully,

DANIEL LYNCH.

We copy the above letter exactly as it appeared in consequence of another we received some time since from Mr. Lynch, in which he asserts that his letter to the *Freeman* was misquoted by Mr. Fleming in our Journal. We cannot detect any misquotation.

THE GAELIC UNION,

19 Kildare-street,

Dublin, 25th June, 1883.

To Rev. John E. Nolan, O.D.C.,
Hon. Sec.,
The Gaelic Union.

Rev. and dear Sir,

I am obliged by the state of my health, and by other pressing causes, to ask you to place before the Council of the Gaelic Union, as soon as possible, my resignation of the Editorship of the *Gaelic Journal*, with which trust they honoured me some months since.

I have, naturally, been very reluctant to take this course, and have for a considerable time endeavoured to persuade myself that I could continue to retain charge of the Journal, but I am now obliged by force of circumstances to ask the Council to appoint a successor.

I shall endeavour to help in any way I can the new Editor, so far as he may be willing to avail of my assistance. I regret being obliged to place the Council thus in a somewhat difficult position, but it quite impossible for me to resume any responsibility in connection with the production of their Journal.

I shall not, of course, venture to make any suggestion whatever as to the appointment of an Editor.

I beg to remain,

Rev. dear Sir,

Very truly yours,

D. COMYN,
Editor *G. J.*

Page 242, lines 21 & 22, for *tuine* *le tuine* read *ó tuine*,
50 tuine or *tuine* *ar tuine*.
" " line 39, same change.
" " 2nd col., line 20, for *féar capbaro* read *capbarúbe*.

Notwithstanding the enlargement of the present number, we are obliged to hold over the continuation of Rev. Canon Bourke's and Mr. Flannery's contributions, with several other articles.

DOLLARD, PRINTER, DAMB-STREET, DUBLIN.

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DUBLIN, JULY, 1883.

[PRICE SIXPENCE.

CÓMHRÁIRTE DEIGHEUSÁCA: UIM. 6.

AIR N-A RGHÍOBÁD I SACRDEUNLA LEIR AN AÉAIR PÁRPAIC
UA CAOIN, Ó ARO-FAIRCE CAIRIL:
AGUR AIRPHÍGTE GO GAÉILIG LE SEÁSAN PLÉIMION.

An Peacaó Maibteá.

“Feúé éáinig lóbaí éúige, agus éúg ye aópaó uó, ag máó: á Cúigeapna, má ír toil leat, ír féirí ye leat me a uéanaó glan. Agus ari íneáó a láime amaó u’ íopa, uo buam ye leir, ag máó: ír toil, uéantari glan tu. Agus uo glanaó a lóbaó gan moil.” (Naomh Máta, viii. 23.)

Tari éir u’áí u-Cúigeapna a feanmóiri uo épaobirgaóileáó ari an Sliab, éáinig lóbaí éúige, agus a uubairt “á Cúigeapna, má ír toil leat, ír féirí ye leat me a uéanaó glan.” Uoó gálarí coiréionn an lóbaí u mearí na n-uóarúeac: uóó gálarí uó-gúámeamáil é; uo uéanaó ye an éolann uile míó-éumta: uo uibhíéí ó cómiluaóari na n-uóameáó gáé neac ari a m-búeáó ye. Uoó éíóó an lóbaí uo u’ne peacaó maibteáó íran anam; óiri uéanann an peacaó maibteáó an t-anam fuacínari i maóairí Ué, agus cuipheann ye amaó é ar mhéacé na b-ílaítear. Ír móri-marla agus coiri in aóaró úlígé Ué an peacaó maibteáó. Ír féirí an éoirí míóiri uo uó uéanaó le ímuameáó, le bhíatari, le gníomh, no le íallígé. Cum a beir ’na peacaó

maibteáó ní íuláiri an gníomh íóirímuíolaó no mmeáóónac a beir an-ólc, no caíteíró an coóuar a méar go b-íul ye mar íin; agus, íóir, caíteíró an gníomh beir uéanta le lán-airie agus le lán-toil. Má bíreann aon éomgíoll uíob ío ari íarparó, ní peacaó maibteáó an gníomh aét peacaó íolígéa. Ní uéanpaó aon umíir, uá méro, ye peacaóairí íolígéa peacaó maibteáó. Gúeáó, tugaro peacaó íolígéa an peacaó, coir-éim ari éoir-éim, cum peacaó maibteáó uo uéanaó: “An té uímeapann neite beaga, tuíteíró ye ’na beagán agus ’na beagán.” (Ecclur. xix. 1.)

Ír uime tugéari peacaó maibteáó ari, ye bhíg go maibann ye an t-anam, ag buamé a ííoir-beata, íe íin, gúára Ué, ué, agus go u-tugann ye báí ííoiríúe agus uamnuóó ari an anam: “An t-anam a íeacuígear, eugparó ye.” (Eíeé. xviii. 20.) Ari an aóbarí íin, ír ólc uúbaó an peacaó maibteáó. Ír mílíteac a an-íóéam, ír uaéúáraé a íaríeagari. Tugann ye cuallaéé uoíeá an báí ’na éiméíoll leir. Ueiri Naomh Áóuiréín go “n-íoméapann an peacaó tá ari íeáro peacaó maibteáíé coiri maibí aréíé ann íéin, íran méro go n-íoméapann anam maibí i g-colann beo.”

Ír íríom-éoirí in aóaró Ué an peacaó maibteáó. Tá maííir na coiríe ío neam-éuimíeac. Meapari méro coiríe ó náuúiri na coiríe íéin, ó áiríe an té a n-uéantari an éoirí in aóaró i g-coiméar u’áiríe an té

vo ñnó an óoiri. Aih an aóbar ñn, caépró an peacaó maribéac beic ñan cumpe in a olcar; óir, marí báirí aih an marla beic ann féin nó-bhiorcuigéacó cum peirige, tugtar é vo ññóráacé Síoiriúe le neac i nac b-fuil acé riart talíhan: uairle ñan teopa aih éacóir, agus táirheacé, agus ñmuo, agus luairheacó aih an taobh eile! Cia méarpaó ño n-óeanpaó óuine boéc ruarac é féin v'áirougaó ag tabairt a ñlán fá'n Uile-cúmhacóac? Ño ñ-cuirpeacó pe moime an Té a tá 'na ñuóe aih éacóairi ñioáda neime agus talíhan vo bualaó!

Ní b-fuil olc aih taláin ná in ipponn ip mó ioná an peacaó maribéac. Le ñíunne, ip é acóir na n-olc é; ip é acóir an diabail agus acóir ipponn é. Ip anníúe é tá ag crieacó an voíhan agus ag tarpuing uíhri ñan cumpe v'anannab ñíor ip an b-poll veipca ar a m-beó an veacac ag vól ruar ño ñiac agus coróce!

Ip voirle ñmuameacó ño n-óeanpaó an crieacóir peacaó maribéac, acé ip níó uac-bárac Crioirtúe v'á óéanaó. Ais a bair-veacó, vóilcuigeann an Crioirtúe, le móro tñomóda, vo'n viabal, v'á oibheacab, v'á uabair, agus v'á luéc veacóma; acé leir an b-peacaó maribéac bhipeann pe na móioe po uile; tñeigeann pe a bhacac, téroeanne pe anonn ño ñorlonpñeic a námao; olúcuigeann pe leir an vñioing a tá i méirleacár in agáró Dé—a ñ-Ceann-peacóna agus a v-Taoipeac: tuille ñóir, ñaltriann pe fá n-a óopab fuil a Slánuigéteopa, agus vóeanann pe ñoáa ve bhapabar ñoim loira. Veirí Naomí águrcín, “le ñac peacaó maribéac in a v-tuiceann Crioirtúe, ño n-óiolann pe a anam leir an viabal, agus nac b-fañann marí éuarpatal agus marí luac-ñaoóairi acé páraim ñeáññi móimeantamail, caicneam cñuailigéce, ñólar palac, cairibe ruarac, ñoacáilte.”

Leir an b-peacaó maribéac, vóeanann an peacaó magacó fá bagairib Dé, agus marluigeann pe é. Uime ñn, vóeanaró Oia ñeapán tñe beul an fáro íraiar: “Vo éug

me ruar clann, agus v'áirouig me íao, acé vo éugacóairi vóimear vóam.” (Íraí. i. 2.)

Tá an Crioirtúe a ñnóeair peacaó maribéac cionnac i mio-cumann in agáró Dé, agus po i móran ve ñligéirb. Vo cñuicig Oia ñn; vo cúmhicig Se ñn; ñuñe Se ñne ór ári ñ-cionn, ve lo agus v'oróce; v'euvicig Se ñn, agus éug Se vóinn ñac anál v'áir éarpuingeamar. Vóullmúig Se vóinn ñioáacé i b-ñlaicéamnar; éug pe ñíor agus ñeallamann vóinn aih, má bhóio vóilear vó. Agus ñóir, in a móir-éropair, agus in a ñiacó vóinn, éamie Mac Síoiriúe Dé anuar ó n-a éacóairi ñioáda i b-ñlaicéamnar; vo ñlac pe aih féin náóuir vaonva, marí aon le n-áir m-bñeigeoanar, ári ñ-cñieirb, ári méirleacár, agus ári b-peacaróib in agáró a acóir, an áirouig. ñuñe pe in a móir-éropair é féin vo éur in ári n-áit-ne, agus fuair pe báir ño móir-éropacé aih ári ñon-ne, cum na ñlaicir v'ñorñlacó vóinn, agus cum ñn vo ñaoiaó ó'n b-peacaó agus ó ipponn. Tá pe, aih an aóbar ñn, ceangailte ño vóingean oñmánn beic cumannac vo Oia, agus an cumann po vo éairbeánaó vó. Acé nuairi vóeanar an peacaó maribéac cá m-bíeanann an cumann? Ip é an peacaó maribéac cannt an móicu-mánn, noé a tá olc, vóub, amnáirheac! Cairbeánparó an t-anníúe éirgeéillúe féin buroacóir aih ñon bloó arám. Acé an peacaó, nuairi vo ñnó pe an peacaó maribéac, ní h-é amán ño v-cairbeánann pe a móicumann, acé “ceupann pe aihí Mac Dé agus vóeanann pe ñonómáro ñaoi.” (Eabir. vi. 6.) Ip aih an níó po vo ñuñe an Tigeapma ñeapán i m-bñeapairib Vóábú: “Vó n-óeanpaó mo námaro ñocmúro ñm, ño veimín vo vóeanann é v'ñulang. acé tuar, a éapra agus a vóine muinteapúda, vo éacé bíacó mlir am' ñoóair.” (Salm lív. 13-15.)

Cróteair míoirtuir an peacaró maribéacó'n vóóairi vo ñnó pe vo'n anam. Vóeanaró pe an t-anam vo lomacó móir-éairibe agus ó áilleanac na ñeapár. 'San anam a tá aih

ῥάρο na ηἡνάρ τά ῥζέμῖ neanῑrṑ, áilleacṑ
 volabapṑta, páinne poluir móirṑacṑta, aḡur
 cúmhacṑt milṑacṑta. Ní coramṑil aon nrṑ
 aḡi talam le h-áilleacṑt aḡur le lonnhacṑt
 anama aḡi ῥάro na ηἡνάρ: ἡ é ῥζάé
 ῥζέμῖe Dé é. Tá ḡeanamṑt áirṑ-éem-
 neacṑ Dé aṑṑealṑuirḡṑe ann; maṑ aṑṑealḡ-
 éeap ḡlé-ḡile ῥṑζacṑ na ḡrṑéme i meáṑon lae
 ḡran τ-ῥamṑrṑó ó uéṑ Linne cuinne. I m-
 bhacṑrṑib bhṑḡmṑra na Scṑbṑinne Dṑacṑ,
 tá anam aḡi ῥάro na ηἡνάρ ḡa “bain-
 mṑḡan,” ḡa “céile aḡṑ Cṑiṑr,” ḡa “team-
 pul aḡṑ an Spriacṑ Naomṑ,” ḡa “h-mḡm
 Rṑḡ.” “Éṑr, a mḡean, aḡur ṑeú, aḡur
 claon vo éluar. . . . aḡur ἡ móir bhṑr mian
 leṑ an Rṑḡ vo ῥζéimṑ, óḡi ἡ é vo Tṑḡeaḡma
 Dṑa é. . . . Tá uile ḡlóir mḡine an Rṑḡ ḡo
 h-mṑeáṑonacṑ, m órṑ-cúmhairṑb, euuirḡṑe
 má ḡ-cuarṑ le órṑḡneuirṑib euḡraimṑla.”
 (Salm xlii. 11-15.) Tá cur i ḡ-comaṑm na
 naoim aḡṑ anam i ῥάro na ηἡνάρ; tá a
 ainm ṑerṑṑeṑta i lṑṑeacṑib órṑa i leabap
 na Dṑeacṑ; aḡur tá ṑe olúṑ-éeanḡailṑe vo
 Dṑa ṑéim le lúṑ órṑa na carṑeanaéca. Acṑ
 éom luac aḡṑ aontuḡeanṑ an toil le lán-
 aḡṑe vo ṑeacacṑ maṑbṑeacṑ, tá lúṑ na carṑ-
 éanaéca bhṑrṑe, tá mṑmṑeapṑr Dṑe cailṑe;
 tá áilleacṑt na ηἡνάρ, aḡur a milṑeacṑt,
 aḡur a lonnhacṑt, mṑḡṑṑe óḡṑ uinne, maṑ aon
 le luacṑeacṑt a ṑeaḡ-obaṑi uile: “Ní beṑ
 cumṑne aḡi a uile ḡṑeunṑacṑt ṑṑá n-ṑeaḡma
 ṑe.” (Ereṑ. xviii. 24.) ḡḡṑoṑṑaṑ ainm an
 ṑeacacṑt amaṑ aḡṑ leabap na Dṑeacṑ; buain-
 teapṑ ṑé a ḡaṑm aḡi ṑiḡacṑt neimṑ, nrṑ
 náḡi bṑṑeoirṑ le mṑrṑeurṑ na n-ṑaoimeacṑ ná
 le cúṑacṑ na n-ṑiabal buaint ṑé ḡan an
 ṑeacacṑ. Cailṑeap a oṑṑeacṑt; tá ṑe
 uṑmeapṑta; tá a anam iomṑoḡṑe ṑub, táṑi,
 ṑuaṑmṑar, ḡa ṑḡláṑurṑe ḡrṑimeamṑil aḡṑ an
 ṑiabal, ḡa áṑur aḡṑ ṑriṑaṑaṑb neamḡlana,
 ḡa corṑóirṑ ṑeṑḡe aḡṑ Dṑa. Cuirṑeap
 uṑbṑe aḡi Dṑa aḡṑ an anam, aḡur ṑeaṑann
 “ḡrṑimeamṑlacṑt an léṑṑḡṑur” i ṑ-teampul
 an Dṑe bí. Ué! ἡ uṑbacṑ, uṑbacṑ i ṑṑḡail
 an ṑeacacṑ maṑbṑeacṑ!

Áṑṑ, carṑbeántap ṑuaṑmṑacṑt an ṑea-

carṑ maṑbṑeacṑ leṑ an ṑrom-ṑiḡalṑap vo
 ḡnrṑ Dṑa aḡi. Ní labṑam aṑoir aḡi éime
 mṑllṑḡṑ ἡḡṑnn aṑanca le h-anál Dṑe cum
 uṑḡalṑap vo uéanaṑ aḡi an b-ṑeacacṑ
 maṑbṑeacṑ: ἡ aḡi an uṑḡalṑap ṑaḡalṑa
 amám tá me aḡṑrṑacṑt. Vo bí an uṑḡalṑap
 ṑo, aḡi uairṑb, euḡṑurṑe, aḡur aṑbal, aḡur
 uaṑṑáṑacṑ. ἡ maṑ ḡeall aḡi aḡi b-ṑeacacṑ
 maṑbṑeacṑ vo curṑeacṑ uṑbṑe aḡi áḡi ṑṑṑeap
 aḡṑ ṑaṑeap, vo éailleacṑaṑi a b-ṑriṑm-éeaṑe
 aḡur a neimṑionṑacṑt, aḡur tuḡacṑ bhṑeacṑ
 báir ṑṑṑa ṑéim aḡur aḡi a ṑliṑé uile. ἡ
 maṑ ḡeall aḡi an b-ṑeacacṑ maṑbṑeacṑ—maṑ-
 bacṑ a ṑeaṑṑeacṑ—vo ṑḡneacṑ ṑeoṑaṑe
 vo Cám aḡi an ṑ-talam; aḡur ṑá uéoiḡ vo
 curṑeacṑ ṑiṑr é maṑ iṑṑabaṑe cum a beṑṑ
 ṑṑá loṑḡacṑ m ἡḡṑonn; ἡ maṑ ḡeall aḡi an
 b-ṑeacacṑ maṑbṑeacṑ vo h-oḡḡlacṑ cómlarṑe
 uṑḡe na b-ṑlaṑeap, aḡur vo bhṑreacṑ ṑuar
 bunáṑṑeṑ na móir-mṑra, aḡur vo ḡṑṑoṑacṑ
 ḡan moill an cineacṑ ṑaonṑa uile acṑ an
 beaḡán coḡṑa amám vo ṑṑṑm talamṑ; ἡ
 maṑ ḡeall aḡi an b-ṑeacacṑ maṑbṑeacṑ vo éunt
 an teime aḡur an ṑuib aḡi an ṑá éacṑṑi,
 Soom aḡur Soṑoṑṑa; ἡ maṑ ḡeall aḡi
 an b-ṑeacacṑ maṑbṑeacṑ ṑṑoṑḡail an talam
 amaṑ aḡur vo ṑliuḡ ṑiṑr Cṑma aḡur a éo-
 baṑeṑóṑurṑe mallṑḡṑe beo ḡo h-ἡḡṑonn; ἡ
 maṑ ḡeall aḡi an b-ṑeacacṑ maṑbṑeacṑ vo
 tuḡacṑ an cineacṑ luacṑeacṑ i m-bṑoṑo ṑiṑr
 mionca ioná aon uair amám; aḡur ἡ maṑ
 ḡeall aḡi an b-ṑeacacṑ maṑbṑeacṑ vo curṑ-
 eann Dṑa coḡarṑ, aḡur ḡoṑṑa, aḡur ṑláḡa,
 aḡur tinneap, aḡur ainṑeapṑ ḡan ainm, aḡur
 ṑá uéoiḡ an báṑ.

Aḡur áṑṑ ṑṑr, nacṑ b-ṑuil nrṑ uaṑṑáṑacṑ
 ḡran Scṑbṑinn, a leabap le ḡlóir buabail aḡi
 éionṑacṑt curṑeaḡḡaiḡ an ṑeacacṑ maṑb-
 éaiḡ? Aḡur ἡ é an nrṑ é ṑo ṑáṑ aḡur
 báṑ áḡi ṑ-Tṑḡeaḡma aḡur áḡi Slánṑḡṑeap,
 ṑṑa Cṑiṑr. Vo buacṑeacṑ táṑṑṑeap ṑrṑ
 lámairṑ aḡur ṑrṑ éoṑaṑ an Té tá ḡa Dṑa
 aḡur ḡa Dṑe; aḡur ṑáṑi n-uṑḡṑ, nṑl aon
 buille ṑeṑṑ éapṑr vo éiomám na táṑṑṑeap
 úo nacṑ m-mṑṑeapṑ curṑeacṑ é an nrṑ ḡrṑán-
 oacṑt an ṑeacacṑ maṑbṑeacṑ. Ionṑeapṑ

gac criteagla o'fhuilamg an Slánuigíteoir 'na fheir-pearaido chead é an nro olcar an peacaido maibteais; innireann gac bhaon o'á fuil vo cóimaircuis an bótar míoigamail ó fectremam go Calbairie chead é an nro olcar an peacaido maibteais. Innireann, mar an g-ceuona, chead é an nro cionntaét an peacaido maibteais le gac bhead o'á u-tugann an Té tá ceart agur triócairead air na daoimib malluigíte. Níl aon veoir neamtairebhead tinnitige cpárote o'á rleann an oiong damanta fíoir in iphuonh nac n-inniréann, agur nac n-inneoraido go ríojuiróe chead é an nro cionntaét an peacaido maibteais.

Iy leoir na móté pihie po cum olcar uat-bárad an peacais maibteais vo cúp i u-tuigim uóinn; iy leoir iao cum móp-gháin vo cúp aig an g-Críoirturóe air. Aét tá fíunne eile ann, a tá tromóa in a céll, agur nuair feucteair iphrie maille le olcar agur rmaét an peacaido maibteais, baó cóip go n-véanpaó fe an peacac cionntaét vo múrtaite ar maibántaét an peacaido—agur iy í an fíunne po, neiméinnceatét criteaglac an báir. Níl fíoir an lae ná na h-uairé agaid, óip tiocparó an báir amail “ gaoaróe 'ran oíóce ” (I. Teir. v. 2), “ an uair iy lúga tá fúil agaid leir.” (II. Máta, xxiv. 43, 44.)

Zeallann Dia, in a móp-éipócaire, maite-peacair vo gac peacac aitepigeac, aét ní zeallann fe go u-tabaipfiró fe amipir, ná fíára na h-aitepige, ná cuipéear an t-iom-pógaó air ceal ó ló go ló. “ Iy nro eaglac tuicim i lámab an Dé bí.” (Cadh. x. 31.) “ Éigpíro cum an Tigearina annipin ” (in an-triáé), “. . . agur foileoáiró fe a agairó uata an tan pin.” (Míc. iii. 4.) “ Déan-paró fe gáire pá n-a mí-áo.” (Seanp. i. 26.) “ Zeobairó ríao báir in a b-peacádaib.” (Ereé. iii. 20; x. 24.) “ Anoir an t-am iomcúbaró, anoir lá an t-rlánuigíte.” (II. Coir. vi. 2.)

Má éluineann pib an-oiu gúé an Tigearina ag glaoáé oipiaib cum aitepige vo véanpaó, ná cpuaróiró bui g-cporóte. Glac-

aidó pin vaimgean ciallmair an peacac maibteac vo feacaint, teitead uairó mar vo éitepead pib ó agairó naitepeac mímé, no ó fúil bairpige. Glacaidó pin vaimgean aitepige iomlan vo véanpaó in gac tpiom peacac vo iugneabair air pead bui ríogail. Ná véanpaó aon moill gan aitepige vo véanpaó. Iy baogalac an leorpián. Véanann fe rlabra an náimao vo ulúé-éangal, agur galair an peacaido vo éipomugaó. Oá n-véanpaó rógluigíte bui n-áipir vo épeac, agur gac nro luacámar agur cairbhead ann vo bjeit leo, iy éipgúiróe vo leanpaó pib cum an chead vo buaint oíob. Oá m-buail-pead tinnear millteac pib, an b-ranpaó pib leir an am véigeanac gan fíoir vo cúp air an liaig? Nac fonnmair vo glacann pib an iocfláinte iy peanaróige, agur o'fhuilaim-geann pib an t-oirpugaó iy gomeamla i lámleagaét no i leigear. Air an aóbar pin, ná bróiró mall ag véanpaó na h-aitepige.

Tá ice 'ran n-gileao, tá liaig ann. Tá maitepeacair iomlán ag fupieac lib; glacpar go caom agur go cnearda pib: ná bróead eagla oipiaib iomá aon nro aét ríao-éóim-nuige vo véanpaó 'ran b-peacac. O! iy róg neimhinnpige nuair raétair an éoipia vo cail-leac, nuair rilleann an “ Millteán mic ” a baile, agur cuipéear an cularó iy feáipir umme. Oo bí lútgáir air neaim nuair o'éipig Peadar ó n-a éuicim; vo bí lútgáir ann nuair o'fáipig Maogalén tré gac coipmearg, agur vo pib pi go coraib íora, agur vo róg pi iao, vo níg pi iao le veoir-aib a h-aitepige, agur vo cumail pi iao le n-a gupiaig. O! iy mó an lútgáir a tá air neaim mar zeall air aon peacac amáin vo gúiró aitepige air fon a peacaido maibteais, ioná mar zeall air “ naoi b-fíreim veug air éeipie píero nac b-fuil maictanar aitepige oipia.” (II. Lucas, xv. 7.)

Críoc an Cóimparó po.

Tró mall iy oipeac Oíogaltair Dé. Seanpiáo.

THE OSSIANIC TALES.

By Rev. JOHN JAMES O'CARROLL, S.J.

II.

WE have seen, in the first place, that the early part of the tale of Dermid and Grania serves to make us familiar with the chief characters, that fix our view upon themselves, with surprising power, at the close. But it does a great deal more than that. It exercises our imaginations on the old poets' magic world, and prepares us for the marvellous power attributed finally to Finn. That which really rouses the disgust at the introduction of the marvellous, to which Horace alluded in his well-known words, "Incredulus odi," is not the untrue; otherwise men could never enjoy a novel by their firesides, or a play upon the stage. It is the introduction of the marvellous where it is out of keeping, it is the requiring of the imagination to suddenly contradict itself, that makes the imagination refuse to perform its natural office of easy belief, and grow very incredulous, and feel disgust. Shakespeare introduces his witches at the beginning of his "Macbeth," and there is an unearthly shadow cast over the whole play, which is assuredly no taint. Had he allowed several acts to be played without the preter-human, he could not introduce it properly at the end of all. His Macbeth would then be a kind of Richard III.—and Shakespeare understood the difference. Both to Richard III. and to Macbeth their victims appear as ghosts, but Shakespeare allows Richard to see ghosts only in his sleep; they are then plainly only the fitting forms of a simple dream. Macbeth has no dream, but a vision; he sees the spectre of Banquo in his waking hours, at the commencement of a feast; he sees it clearly visible to him, and to him alone, amid a crowd of astonished lookers-on. For the tragedy of Macbeth is a play of weird mystery throughout; that of Richard is without any preparation for the supernatural.

We do not venture to say that the magic Irish druid atmosphere of the tale of Dermid and Grania is faultless; but we have no

difficulty in maintaining that it is sufficient to make the introduction of the magic power of Finn at the end perfectly in place, and indeed almost gladly welcomed, as a peculiarly pleasing specimen of druidical belief and mystery. The early part of the tale, as much as is appointed for Intermediate Junior Students, is, we think, hardly of a very high order of merit in itself. We are inclined to rate it æsthetically as of pretty much the same value as the second book of the Iliad, between which and Homer's magnificent opening canto there is an immeasurable abyss. In other ways, too, this first portion of our tale may be ranked with the aforesaid second book. Both are full of interest for the historian of manners, though somewhat dreary for the purely literary student. And the dreariness in both has a little of the same cast—there is a great deal of repetition and a great deal of unentertaining stupidity exhibited (the reader is apt to think needlessly) in both. There is no great passion displayed in either case; but the might of Zeus is put forth in the Greek, and the powers of magicians are exerted in the Celtic, to produce results that after all look trifling.

The Homeric poet, towards the end of the action of the second book, seems to grow desperate in his hopes of beautifying the work on which he is engaged, and, as a last resource, overwhelms his astonished readers, or hearers, with a succession of lengthened similes suddenly piled on top of one another, without a break or pause; so that it becomes really a relief to find the laboured effort after fine poetry subsiding at last into the prosy catalogue of the Greek Fleet.

Long similes are not a device of Irish writers; even in the Ossian published by Macpherson, Blair remarked that the similes were generally short, and Macpherson himself writes a note about the unwonted length of the simile at the beginning of the last canto of Temora; the author of Dermid and Grania does nothing in this way, but he certainly seems to feel at the end of the portion of his work assigned to our Junior Grade, that he ought to break new ground, do something to enliven his flagging narra-

tive; and, after a very modest catalogue of his own of the forces on each side in a wonderful hurling match, he guides us indeed into a new land of adventure, where we have something more than a flight across Ireland, with Finn pursuing, and than an invading army of Finn's foreign allies, lured to destruction by Dermid's audacious gymnastic challenges.

In the portion of the tale now set apart for the Middle Grade Students, we find Dermid conversing with some other outlaws, who have, like himself, to fear Finn's vengeance, but who, unlike him, have had means of reconciliation indicated to them, namely, either to present Finn with enchanted berries from a quicken tree, guarded by a giant, as the golden fruit of the Hesperides was protected by the dragon Ladon, or else to slay Dermid himself. Dermid, the ever-genial, uncareworn Dermid, is not in the least put out on finding that his new acquaintances are full of the desire of cutting off his head.

Before proceeding to try his strength with them, he coolly entertains them with a long story about Finn's want of faith on a former occasion, when there was question of reconciliation as the reward for slaying a very terrible antagonist. This story is still more wonderful than the one about the berries and the giant, which had just before been fully set forth, at great length, to the outlaws. In this new story we meet with a monster worthy to be set as a model to the dragons and hydras of old myths. The whole thing is omitted by Dr. P. W. Joyce in the "Dermot and Grania" of his "Old Celtic Romances;" he calls it "an excrescence." An episode it certainly is, like the most beautiful part of the *Æneid*, the Fall of Troy. Unlike Virgil's delicate, and yet magnificent Second Book, this Irish hydra story bears upon it the impress of fresh, genuine, barbarian ways of thought and action, more strongly marked than any other part of the tale; and we can easily understand that it appeared horrible to Dr. Joyce, who, to all his enthusiasm for ancient Irish legends, unites the sensibility of modern cultivated taste. Yet, in the first place, as an episode in this, it does not come in ill. It occurs, as

the author or arranger is busily heightening interest, after the history of the enchanted quicken-tree, and leading up to the recital of Dermid's two great close encounters with magic beings, his fight with the giant of the quicken-tree, and his last deadly conflict, his combat with the terrible enchanted boar.

We certainly prefer this plan of episodes to a bundle of similes, and a long catalogue. But, in the second place, considered in itself, this episode or excrescence is to us beyond all price. It is the one passage where we find a dragon or hydra-monster looking really alive.

All the mythic beasts referred to in our classical dictionaries appear almost to be subjects for the dissecting-room. When we see them, they are almost always at the last gasp, sinking under the pangs of death, inflicted by a skilful operator, such as Theseus or Hercules. If at other times we hear of them, we hear of them as shut up from view in a labyrinth, or dwelling in some other strangely secluded spot. Their ways are not familiar to us. The creature's life and character are not before our eyes. But the life and character of our Irish hydra are unrolled completely to our view; it is a true beast of wonderfully depicted brute nature, without a spark of the false humanity of the animals of *Æsop* and *Lafontaine*—no mediæval "Reynard Fox," but a monster wholly irrational; such as a modern German philosopher might be proud to evolve from his inner consciousness, and which barbarian Celtic genius constructed almost as a kind of Platonic ideal, out of lower forms of life.

The monster was originally a small grub, born in the wen on the neck of an infant prince. This prince was the famous Kian, from whom O'Garas and O'Haras, O'Meaghers and O'Carrolls used to boast of illustrious descent. He appears in this tale a very Turk, as terrible to his barbers as the monarch of the Arabian Nights was to his queens. The wen and the terrible grub within grew with his growth. Impatient of his deformity, the barbarian concealed it by wrappings round his head, which he removed only to be shaved. But once shaved, he was always careful to put to death the barber

who had been permitted to look upon his shame. The fate of his poor barbers was well known, and at last it became a terrible threat in Kian's mouth to declare that any one should shave him. One daring barber, however, cut open the wen, and the now largely-developed grub, disturbed in its old home, sprang forth with more than the force of the grass-hopper, and lighted on the point of Kian's spear. There it settled down with all the sluggishness and tenacity of polype life. The young barbarian prince regarded it as a sort of brother. His more than Dacian mother, Sava, daughter of Con of the Hundred Fights, and ancestress of all the elder Milesian clans, had a strange and superstitious kind of maternal regard or anxiety about the hydra grub, whose death as well as whose life might be connected with her son's. It was allowed to live, and it grew like an enormous zoophyte; it developed into a polypidom, colossal in every part. Naturalists could scarcely describe it better: "It grew and increased up to the end of a year, so that there were a hundred heads upon it, and that it mattered not into which head came the food that was sent to it." We are told that "it would swallow a hero or a warrior with his arms and his armour in each of its greedy ravening heads;" it outgrew the first palisading that was erected round it; a larger enclosure had to be formed to keep it in.

There the hydra dwelt slothfully enough for a time, in a kind of zoological garden. But it had a true serpent nature. A king on a visit to Kian, went to see the curiosity, and to see it better, ventured to stand on the top of the wall that was built round its shed. The hundred-headed monster sprang at the unfortunate monarch, and one of its mouths carried off his leg. Then it was settled that the creature must be burned out. At the approach of flame, the hydra leaped forth; it rushed wildly into the open country; it took up its abode in a cave, and made the land about it desolate, till it was at last slain by one who had been promised reconciliation with Finn for such a deed, and who to obtain the reconciliation found himself obliged to do still more.

There is a life about this story which we

find in no records of the Labours of Hercules. This shows us what those Labours, properly narrated, ought to have been, for the simpler generation that preceded the Homeric age. There are, assuredly, the marks of deep observation of nature, of powerful idealization, of bold descriptive genius, in this rough story of men whose manners must have been rude, but whose minds were clearly not undisciplined. Nothing, we imagine, can better bring home to us a conception of primeval philosophy and poetry, as it may exist in times when idolatry like that of Ancient Egypt becomes possible; when Man and the Invisible do not wholly absorb the imaginative interest of life; when there is even what may be called some charm and spell attaching to the brute creation, and when some real poetry, some succession of really forcible images that must have a hold for ever on our fancy, are derived from the contemplation of the manifestly Irrational in action.

But to return from our episode. Dermid having told his story, tries his strength against the other outlaws, in a combat that is not deadly, and completely overcomes them. They abandon all designs upon his life, and the generous Dermid has no thought of taking theirs. But the selfish Grania, who has heard of the enchanted berries, insists on having some, and Dermid, to please her, must engage in combat with the giant. He does so as he does almost everything, with no will of his own; with good-will in some degree towards everybody else; with careless bravery. He rouses the giant from sleep to fight; he seeks no unfair advantage; he needs none either. For he slays the giant, gives Grania the berries she desires, and establishes himself with her in the dead giant's old resting-place, at the top of the enchanted quicken-tree, tolerably hidden in its foliage from the eyes of men below.

Magnanimous as ever, he even gives some of the precious berries to the outlaws that have lately been hoping in vain to take his life, and allows them to go to Finn, to boast of having themselves slain the giant, and to claim the promised reconciliation. The attempt to deceive Finn is in vain. He re-

cognises the scent of Dermid, and hurries with all his forces to the quicken tree. We have here a new brilliant scene of great variety. Finn surrounds the tree on all sides, and having made his dispositions, beguiles the time by playing chess. Dermid, for ever the same, enjoys himself by throwing down berries to guide the moves of Finn's antagonist, and soon discovers himself boldly to Finn himself. Angus, a fairy protector of Dermid, offers to bear Grania safe away. He has already reason to know that Dermid is firm upon one point—the only one it is pretty evident on which he never yields: he will not flee from the immediate presence of his foe. He will now fall or fight his way through his enemies. The fairy-man, Angus, has to be satisfied with carrying Grania safe off. Dermid, after a furious encounter, assisted by Finn's own grandson, Oscar, is able to rejoin them. Yet Finn does not for a long time abandon the pursuit. But at last, convinced that it is vain, he agrees that Dermid shall keep Grania in peace, and marries himself her sister Ailne. Dermid and Grania now enjoy some years of great prosperity. The end is not yet come.

(To be continued.)

THE SOUNDS AND LETTERS OF THE IRISH LANGUAGE.

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V.

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O.

O is the fourth vowel in the modern, and the second in the Beith-Luis-Nion Irish alphabet. In the latter the vowels were arranged together after the consonants, and so that the broad preceded the slender ones. Its name in this alphabet, onn, was the ancient word for the plant, furze, and is now obsolete in that meaning. It has nothing to do with the name of the Phœnician letter from which *o* in European alphabets is derived, viz., *Ayin*, which meant an eye. This letter in the Semitic languages was a light

guttural consonant, having two sounds, but like *aleph*, he, and *cheth*, came, when introduced into Greek, to be used as a vowel. Its original form, as seen in the Baal-Lebanon inscription, was an O turned on its side, which is merely a picture of the eye. The European languages have kept closer to the old form than the Semites, for *ayin* in modern Hebrew is not an oval.

O has two normal sounds only. It can hardly be said to have an obscure or diphthongal sound when not forming part of a diphthong, except dialectically. O long has the sound of the English *o* in the words *bore*, *rope*, *sole*. Examples, mói, great; ói, gold; bó, a cow; tó, two. The long *o* is marked by an acute accent, except when followed by *é* or *ó*, when it is still long, but without the accent being marked, as *foḡlum*, to learn. O short is pronounced something like the English short *u* in *but*, *rub*, or the *o* in *love*, *mother*. The English sound, however, approaches nearer to the short *a* than the Irish one. Short *u* as pronounced in Warwickshire and Staffordshire comes nearer to the Irish short *o*. These are the only two regular sounds of this vowel, as heard in Connaught and parts of Ulster and Meath.

There are, however, several dialectical sounds of *o*, particularly in Munster and Southern Leinster. There is first a sound approaching to *ow* in *how*, or *ou* in *hour*. This obtains in Munster in monosyllables ending in the consonants *ll*, *m*, *nn*, and in dissyllables when it is followed by *ó* or *ḡ*. Thus *lom*, bare, is pronounced in Munster *llowm*, and *poll*, a hole, as if it were *powll*. So also *foḡlum*, to learn, is there pronounced *foulluim*, and *roḡa*, choice, *rowah*. This *ow* sound is not exactly the same as *ow* in the English word *how*, but has less of the *ah* and more of the *o* sound in it. Other examples are *oann*, brown; *cpom*, stooped; *ponn*, desire; *coḡa*, selection. In Ulster, Connaught, and Meath *o* in the above situations in monosyllables has its analogical short sound, and in dissyllables before *ḡ* or *ó* its long sound. Several words spelled with *o* long, and so pronounced in Connaught, take the sound of long *u* in Munster. For instance, *ceoil*, of music; *cpion*, dark

brown; comhalla, a neighbour; móm, turf; mói, great, which are respectively pronounced in many parts of Munster cuul, cpún, cúlla, múm, múa. Indeed, the last word is so pronounced all over that province. On the other hand, many words with a short *o* are pronounced long in the southern province, such as boia, a table; soim, a fist; oio, a sledge; oiaac, an inch, &c., pronounced bóio, sóim, óio, óiaac, &c. In North Ulster the long sound of *o* approaches towards that of the English *a* in *all*, and the short sound to that of the English *o* in *got*. These are all the principal irregular or dialectal sounds throughout the Irish provinces, and should be avoided by good speakers and by teachers of the language. The Munster people, however, are very fond of the *ow* sound, as it enables them to make a number of jingling rhymes. Accordingly their poets considered it very musical, though it grates on the ear of the inhabitants of the other provinces.

Stewart, in his Grammar of Scotch Gaelic, gives three sounds to the letter *o* for that dialect, as follows: "1st. Both long and short; long somewhat like *o* in *more*: as *mòr*, great; *dochas*, expectation; short, like *o* in *hot*; *mo*, my; *do*, thy; *dochann*, harm. 2nd. Both long and short; long, nearly like *o* in *old*: as *lom*, bare; *toll*, a hole; short, as *lomadh*, making bare; *tolladh*, boring. 3rd. Both long and short (like the second sound of *a*): long, as *foghlum*, to learn; short, as *roghuinn*, choice; *logh*, to forgive." Thus we see that the dialectical diphthongal sounds of *o* in Irish have their analogical sounds in Scotch Gaelic. It is curious that the Gaels of Scotland, though separated so far from those of Munster, should approach them in this respect in their pronunciation. Indeed, the Highlanders, especially in the north-eastern counties, have carried the tendency to make diphthongs of simple vowels even farther than the inhabitants of Munster.

In Welsh the short sound of *o* is that of the English *o* in *not*, and approaches towards the short sound of the Irish *a*. Its long sound is like that of the English *o* in *note*, but does not partake of the diphthongal sound which is heard when many

English speakers pronounce this word. The Welsh and Irish long sounds are nearly identical, the principal difference being in the inflection of the voice rather than in the articulation.

The original Indo-European language having had only three simple vowels, *a*, *i*, *u*, the *o*, which is found in primitive Irish words, is derived either from *a* or from some diphthong, generally *au*. This diphthong *au* has disappeared from modern Irish, but is found now and then in ancient forms of words in old manuscripts.

O, like other vowels, is short when it comes before the following combined consonants—*ct*, *lb*, *lc*, *ls*, *ll*, *nn*, *nb*, *nc*, *ns*, *nt*, as *rcolb*, a splinter; *oic*, evil; *boib*, fierce; *poil*, a hole. O is always long in the diminutive termination *ós*, as *suilleós*, a leaf. As we have already mentioned, it is long when before *ξ* or *ó*, followed by a vowel or liquid. In the prefix *com* it is also long, and on this account it is generally not marked with the accent in this situation, as in the word *comhairle*.

There is perhaps less variation in the pronunciation of this vowel in the languages of Europe than in that of any other vowels. It has retained nearly the same sound in them all from the time when the Greeks of Asia Minor adopted it as a vowel from the Phœnician guttural consonant, and it has kept the old form throughout Europe, as found in the Baal-Lebanon inscription, and on the Moabite stone. In the Ogham, however, it is represented by two perpendiculars crossing the middle line, and in the Runes the circle has adopted angles and a double tail.

(To be continued.)

FATHER NOLAN'S GAELIC PRAYER BOOKS.—The Rev. Euseby D. Cleaver, M.A., Rector of Laindon Hills, Romford, Essex, himself an Irish scholar and a Vice-President of the Gaelic Union, writes thus in reference to *An Cásan go Flaithreamhnas* and *Saint Patrick's Prayer Book*:—"A friend of mine is now learning Irish, though nearly fifty, and has got Father Nolan's Prayer Books, both of which are beautifully got up. I pray God that they may serve the cause of Religion and that of Nationality."

sgheul an fìr do ùiarò amac le
fògluim crìochnuighe le fait-
cìos.

—
air leanamam.
—

Ma'r a tuidharr muime ro, eus an muig
oigheas na t'ri neice d'air an fear o'g
o'fàg-bàil an g-carr-leán, rìao rìn, áomuro
agus teime, cláir toimadóira ma'r aon le
n-a r'gian féin, agus go deimeanac taobán
rinnéirpe. Do muigheas rìn a péir an oighe-
te.

Ann rìn do luac a' r' do éamie an
oighe, do ghlair an t-òglac eum an éair-leán.
An éuro muo, do muighe re teime do féin,
agus teime móir, agus do éuir re taobán
rinnéirpe i b-fozuy léite, agus do fuig re
air éláir an toimadóira. "Ac!" tuidharr re
leir féin, "Oé, dá b-feruoirann creachtuagó
le faitcìoir, acé ní coramuil dam go n-
oéanfaró me rìn an áit ro i n-oirpeao
leir an áit 'na maib me éeana." B'i rìn go
maie, go taca an meádom-oighe do bí re ag
brac air an teime ag a corpuighe ruar agus
ag tabhairt poluir do féin. Go víreac ma'r
bí re ag réreao na teime do éualaró re
r'gheao ar an g-cuaine agus goéanna
c'iaróte le n-air, "Ac, meam! meam! nac
ruar atamuro!" O'feuc re éiméioll air
agus tuidharr re leó—"A amadóna, cé baó
muo íb, má tácaoi ruar ná bíóid ag r'gheaoac,
acé tagaíó gur an teime agus teitíó íb
féin." Ní t'uirge do bí rìn máróte ioná léim
dá éat móir, maóam, tuidh, gur an tealac,
do fuigheaoir r'oir ceann air gac taob óé,
agus go m-ba poluir i n-oirpeaoar feucaint
i n-a rúinib leir an loimri teimeao a bí
ionnta. Tamall g'airri 'na óiaró rìn,
nuair do b'ideaoir goimáóte, tuidharr
ceann aca, "A éomáirra, creuro do mear
dá n-imeóipamaoir éluice cáiraróe?" "Go
cinnnta," air reirpean, "acé i u-topac
tairbeánafó a leir bui g-erúba óam." Ann
rìn do f'ín r'iao amac a g-curo iongnaó

Nuair o'feuc re oirca, "fóil," air reirpean,
"nac r'aoa na h-iongna iao ro oirraib? fan,
ní fuláir óam iao a g'earraio óib." Agus,
air m-b'ieit oirca air g'ieim r'oirraio óó, do
leag re air an taobán iao agus do g'earri-
uig re a g-erúba óioib. "O'feuc me air
bui meuirab," air re, "agus air an aóbar
rìn, ní b-fuil aon r'péir agam cáiraróe imir
lib." Ann rìn do eus re buille maibéa
óóib agus do éair re amac i g-clair an
éairleán iao. Nuair a bí r'iao-ran r'o-
c'uirighe o'f'ill re airair eum na teimeao air.
Acé ní t'uirge do bí re 'na fuighe air agáó
na teimeao, agus do f'aoil re nac maib níor
mó buarómu le teacé t'iearmaró air, ioná
éualaró re g'leo uacébarac, agus do éonnairie
re ag c'uirinnuighe air ó gac cuaine agus ó
gac áit a b-feruoirab re feucaint air, eair
móira, maóáine, tuidh, agus maorairie air
éeana, agus rúile cinnnta ionnta, agus iao
ag tairruing r'labraio teimeao, gac ceann
aca 'na n-óiaró. Do éorruig r'iao a lionaó
ar teacé timéioll air, ó gac cuaine, ó gac uo-
ma'r, ó gac muinn de'n éairleán ionnta f'aoi
óeirpe nac maib áit ionpuiighe aige in a mear,
agus ba boé an comluaoir iao ag fear leir
féin. B'i re b'uirighe ruar in agáó na
teimeao. Do r'gheao r'iao go c'iaróte ag
rearaio agus ag r'gparaio a éimeao agus ag
feucaint le i do múcaó. O'feuc re oirca
ní le g'raó acé fóir ní le h-eagla. Leig re
óóib no go n-deacáoir mu-f'aoa le béicib,
a' r'oirpeaoacé, agus r'ioir. Ann rìn b'éirgin óó
ionpóóg oirca. Do éóg re ruar a r'gian
agus do r'gheao re le báiri a g'lóir agus
tuidharr re,— "bíóid ag iméacé ar ro, a
óirpeam r'alaac. Sgubairó lib agus téiróir air
air creuro ba cé ar a u-tánzabair, agus rìn
go taparóe." Air r'ín ag máó óó, o'ionpuiig
re oirca le n-a r'gian le mu maibéa, do
g'earri re ar an euran iao ma'r éamie re
aca. Do maib re ionta aca, do léim euro
aca amac, agus an euro a bí maib, do éair
re éirio an b-fumeoirig iao i g-clair an éair-
leán. Oir bí g'earraio móir d'abam tim-
éioll an éairleán agus gac uile éairleán

eile na laeteanta rin. Ann rin bí an reompa faoi féin an t-uaire.

Anceime doirceaprao ari agus doéait praó ari fuo an uiláiri, do éiumniú re i g-ceann a éirle i agus do deairis re ari ari ari i. I r gáiri a bí re gur lar ri fuar go caitea-má. Maí rin bí re n-a fúige ari a h-aíaró agus a éloigionn ag uul an t-riome agus a fúile ag uánaó, agus ní maib re n-a éumar a fúile do éongbáil for-gailte le coolaó. Ari feúcaint o'á u-tug re éiméoil ari do éonnaic re pá éeasóiri leaba móri ári i g-cuaine an t-reompa. "I r maí maí táira"—ari reiréan, "rin i a feirioir uam-ra faoi láear." O'eirú re ó'n u-caine agus do éuaró re ag luíge ari an leaba. Ní túirge do bí rin oé-anta agus do fáoil reiréan é beir 'na luíge go ráih, ioná éorúis an leaba ag coirgeaéit do maí a' r o'á m-beróeas tpi reirreaca capull 'ga tariumnnt, agus o'iméirí ri ari an riublóir rin ríor agus fuar, ríor agus riari, tpió an g-cairleán. "I r maí rin, riomáin leat níor reirpúite,"—uubairt re. O'iméirí an leaba móri ari a h-aíaró fuar fuairíú, ríor ríoléiri agus tpió gáé uile riomn do 'n éairleán. Ann rin m éim-feaéit o'iompuis ri an taob ríor fuar oí, go o'iréad maí beróeas cnoc pléibe ann ó' r a éionn. O'oibnú re a bealaé amac go clirte le na h-aóairt agus an t-euroad leaba a éur amac ar a bealaé ionnor go u-tug re anáí o'ó féin le teaeé amac. Nuair fuair re é fein amuirí rgaoilte ó'n ngábas a maib ré ann, uubairt re, "anoir, uaine ari bit b-fuil uúil ari tpuall an bealaí, rin g-leur maí maicúigeaéta." Do rúgne re a bealaé ann rin do maí agus ní do veacairi a' r b'féiríri leir ar rin go u-tí an reompa a o'fáz re. Nuair do éáimic re ari ari do luíge re ríor ari a' aró na teimeas agus do éoóail re go riom arií no gur eirú an lá.

Ari maroin éáimic an rúé éum an éair-léim ionnor go b-fa'gáó re tuairíúg eia maí do éait an t-óglác an oróce, no an maib

re beo. Ari feúcaint do'n rúé arteaé tpié'n b-rimneóis do éonnaic re uairó é rince ari an uiláiri. Do fáoil an rúé ann rin go maib re maib agus gur maib na taróbrí no na rrioraó a b'beróeas ion' an g-cairleán é. O'iompuis an rúé éairt go b'riónac. "Nac tpuairí an rgeul é"—ari re—"buaéail do b'bea'g agus do neairtmaí leir po iméaéit do uona." Ní túirge a bí rin máirte 'na o'eirú ré m a éorairb agus o'irreagairi re go meirneamuil a' r go feapamuil—"ní b-fuil me iméiréite do rava rin ríor m amóeom gur éairtear-ra oróce éruairó." Anoir o'iom-puis an rúé éairt lán o' iongna agus do lúéáirre ari reirpnt na rearaó é agus é a beir beo do báiri na h-oróce. Ann rin do éeirteú re é eia maí do éur re éairt an t-am ó foim. O'irreagairi re an rúé agus uubairt re do glóir ári—"go h-an-maí; tá an éuro oróce cairte, agus an o'á oróce eile a tá le teaeé cairpú me maí an g-curo-na iao. Uar liom, ní beróro-ran do neam-uirar rin uam leir an aineán ro." Nuair o'áiriúis an lá amac o'fíll re ari an b-rear a éug tuairíúg do agus a éur ari an m-bealaé ceairt é le rairtíor agus ceairtúgá a éur ari, 're rin, realbáóiri an tige-ó'ra. Nuair éonnaic an rear rin é o'for-gail re a fúile go móri, rairíúis. Do bí re tamall rúil pá o'feuo re a labairt, bí ion-gnaó do móri rin aige an reairó g a reiréail beo an-uir. Pá éoirí—"noir," ari re, "ar fóglumuir ceairtúgá le rairtíor?" O'irreagairi reiréan go teann—"ní fuil aon maí ann, aéit beróeas b'rióri móri oim o'á b-feuroeas na uaine a máó liom gur fóglumrear."

Bí an t-uaire oróce tariumnnt ari; bí an gman ag uul riari; o'fíll re ari ari an g-cairleán ari. Do fuíge re ríor ari a' aró na teimeas agus do éorúis re an rean-éionán o'ó féin, ag máó, "o'á b-feuroeainn émuénu'gáó le rairtíor." Do éairt re túr na h-oróce gan mó-ríom ari bit a éur ari. Aéit i u-taca an méáóom-oróce do éorúis toman móri gliaó agus ceairtúgáó ari fuo an tige,

An éuro am ní maib je mó-móir, áct a réir mar a bí je ag oirioim in an oíche bí an gleo agur an fuaim ag meouzáó. Iar rin vo máolatór je beagán, áct faoi úeirie vo éualatór je rjreaoac áro agur leir rin vo éámie anuar tñio an rímléiri leac-rji agur vo éuit je ari leac-taóib an teallaiz. “An g-clu-reann tu,” ari an t-ógánaac—“cá b-fuir an leac eile úioe.” So goiruo ‘na úiaró rin vo bí rjreaoac, gleo, agur toian níor mó ioná an éuro uair agur leir rin vo éámie anuar an bealac ceurona an leac eile vo’ñ feajr agur vo éuit je mar éeana. “Fóil,” ari rjrean, “So g-coiriuizgíó me ruar an teme.” Nuair bí rin véanta v’feuc je uaró agur an éuro muo éuz je faoi veajr an vó éuro vo’ñ feajr gjeamuizgíe i n-a céile, agur vo bí ann rin ‘na rjuzge i n-a áie ari an v-taobán feajr móir, ríadóan, látoir. “Do g-lac an feajr óz ríuac agur v’eiuzgíe je ‘na rjeaó agur vubairt je leir an b-feajr comhíreac, “eiuzgíe ruar ar rin go tapuúe, ní úuit-je an ceapuz é rin; liom-rá an taobán.” Níor éuz an coizgíeac aon áro ari; ir mó ba mían leir a éatuzáó ari fao vé ioná é féim fázbáil. Nuair a éonairc an feajr óz rin vo éuz je guala vó agur éait je ar é m-émfeacé. Éo luac á’r a bí rin véanta vo éuit vó leir eile rji anuar mar éeana agur vo gjeamuizgíeavari i n-a céile. ‘Na úiaró rin agur rá éeavóir vo éuit iomao iomnteanna mar éuit iomíe rin agur vo gjeamuizgíeavari ari fao gac aon v’á éuro i n-a céile. Ann rin vo éoruzgíeavari a leiz ag imhje tñio n-a céile liaríóro le vó blaorc agur cnámí vaoime marib.

Clann Concéobairi.

(Le beir ari leanamiam.)

Rac ar ári raotari . . . fao-faogal v’ ári v-teanga.

Neairt vo gac feajr, á’r go maíruó na mná go voo.

Úiaró agur tñeime leac éirie go bjiac.

LATIN AND ENGLISH TRANSLATION OF THE GLOSSES IN WINDISCH'S "COMPENDIUM OF IRISH GRAMMAR" (pp. 132-35).

By Rev. JAMES P. MACSWINEY, S.J.,
Translator of the Grammar.

1. Ni mebul lemm precept soscelli (Wb. 1 b).—Gloss on Non enim crubesco Evangelium (Rom. i., 16). [It is] not shame with me teaching of the good news (= the Gospel).
2. Ni tairmtecht rechtu, mani airgara recht (Wb. 2 c). Non est transgressio legis, si non vetat lex. [There is] no transgression of the law, unless [the] law forbid. 3. Ro bad bethu dom, dian chomalninn (Wb. 3 c).—foret vita mihi, si id implerem—It were life to me, if I fulfilled it. 4. Tairchechuin resíu forchuidmsd (Wb. 4 a). (Prædixit Isaias, i.e.) prædixit antequam eveniret—He foretold before it came to pass. 5. Is deidbir ha aighthui, ar is do thabirt díglæ berid inclaibde sin (Wb. 6 a).—Gloss on Romans, xiii. 4. Est necessarium eum timere, nam est addandam ultionem fert gladium istum. It is necessary to fear him, for it is for the giving of vengeance he bears that sword. 6. Is hé in tecttaire maith condaig indocbaill dia thígerni (Wb. 8 d). Is est legatus bonus, qui quærit gloriam domino suo—’Tis he [is] the good messenger, [who] seeks glory for his master. 7. Nob sóirfa-sí Dia dinab fochidib (Wb. 11 d). Salvabit vos Deus a tribulationibus—God will save you from [the] afflictions. 8. Cia rud chualatar ilbéle et ce nus labratar, ni pat ferde; is follus dim nanmá ar bríg labrad ilbéle (Wb. 12 d). Etsi audierunt varias linguas et locuntur iis, non erunt eo meliores; patet ergo non esse nisi ad ostentationem loqui variis linguis—Though they have heard [=understood] divers tongues, and speak them, they will not be the better for it; it is plain therefore that it is but for making a show the speaking of divers tongues. 9. Nachin rogba uáil deprosperis derchoiniud in adversis. Ne nos capiat superbia de prosperis desperatio in adversis—Let not pride take hold of us in prosperous [things] despair in ad-

verse [things]. 10. Sech ní thartsat som ní comtachtmar-ni (Wb. 24 b).—Gloss on Phil. iv., 15. Quatenus non tribuerunt quidquam quod petivimus—Inasmuch as they have given nothing we have asked for. 11. Bid dí bar n-ág-si ron bia-ni indocbál (Wb. 25 a). Erit a vestro timore erit nobis gloria—It will be from your fear there will be to us (we shall have) glory. 12. Amal do téit side (viz., a thief) do gabail báiguil in tan nád n-acastar et nad forchluinte, is amlid dorriga Dia do brath, intain nád tomnibther a thichtu (Wb. 25 b).—Gloss on I. Thess. v., 2. Quemadmodum venit iste (sc. fur) ad capiendam praedam quando non videtur et non auditur, ita veniet Deus ad iudicium quando non expectabitur ejus adventus—Like as he (viz., a thief) comes to take plunder, when he is not seen and is not heard, so will God come to judgment when His coming shall not be expected. 13. Is triit dorolgetha ar pecthi duún (Wb. 26 c).—Gloss on Coloss. i., 13. Est per eum remissa sunt peccata nostra nobis—'Tis through Him our sins have been forgiven to us. 14. Aní dodesta dí chomalnad caesta Crist dom-sa, is occa atóo; is héd dim desta dí suidiu dul martre tar far cenn-si (Wb. 26 d). Id quod deest de adimpletione passionis Christi mihi, in eo sum; hoc ergo deest de hoc subive martyrium pro vobis—That which is wanting from [the] completing of the Passion of Christ to (by) me, 'tis at that I am; 'tis it then which is wanting from this, to undergo martyrdom (torment) for your sakes. 15. Ató oc combáig friss im sechím a gníme et im gabail desimrechte de, con roissin cutrummus fris, et congni-som frim-sa oc suidiu (Wb. 26 d). Sum in certo cum eo in sequendis [a me] operibus ejus, et in sumendo exemplum inde, ut aseque similitudinem cum eo, et cooperatur mecum in hoc—I am a vieing with Him in following His action, and in taking pattern therefrom, that I may attain likeness with Him, and He works together with me in this. 16. Denid attlugud buide do Dia dí cach maith do gní frib (Wb. 27 a). Facite gratiarum actionem Deo de omni bono [quod] facit vobis—Make thanksgiving to God for every good He does you. 17. Amal fongníter ídil, sic fogníther donaib

ánib (Wb. 27 b). Ut servitur idolis, sic servitur divitiis—As service is done to idols so is service done to riches. 18. Na taibred cách úaib bréic imm alaile (Wb. 27 b).—Gloss on Col. iii., 9. Ne ferat quis e vobis mendacium circa (=in) alterum—Let not anyone of you give a lie about another. 19. Gaibid immib a n-etach macc cóimsa, amal nondad maice cóima (Wb. 27 b).—Gloss on Coloss. iii., 12. Sumite circum vos vestimentum filiorum carorum, ut estis filii cari—Take about you the garment of beloved sons, as you are dear sons. 20. Attlugud boide do Dia dí bar n-icc trit-som (Wb. 27 c).—Gloss on Col. iii., 17. Agere gratias Deo de vestra salute per ipsum—Giving thanks to God for your healing through Him. 21. Adib moga-si dam, atá far Cóimdiu innim (Wb. 27 c). Estis servi etiam, est Dominus vester in caelo—Ye are servants likewise; your Lord is in heaven. 22. Is airi am cimbid-se hore no predchim in rúin sin (Wb. 27 c). Gloss on Col. iv., 3. Est ideo sum captivus quia praedico mysterium hoc—It is on that account I am a prisoner, because I preach this mystery. 23. Forcain-som híc servos obedire et servire dominis arna érbarat domini robtar irlithi ar moge dúun resú tised hress, robtar anirlithi íarum; ní áil tra in sin do eper ol sé-som, ar ní do forcetul anirlatad dodechuid (Wb. 27 c). Docet hic servos obedire et servire dominis, ne dicant domini fuerint obedientes nobis servi nostri antequam veniret fides, fuerunt inobedientes postea; non [est] jucundum igitur hoc dici propter hoc—He teaches here slaves to obey and serve their masters, lest the masters should say, our slaves were obedient to us before Faith came, they were disobedient afterwards; it is not pleasant, therefore, that this should be said on that account. 24. Mani ro chosca-som a muntir intan bíis cen grád, ní uisse toisgeacht sochuide do (Wb. 28 b). Si nou castigaverit ille familiam suam, quando esset sine gradu, non decet eum praesse multis—If he have not corrected his household when he was without rank (i.e., before taking orders), it is not meet that he should preside over many. 25. Ní riat na dánu diadi ar a n-indeb domunde (Wb. 28 c).—Gloss on I. Tim., iii., 8. Ne

dent dona divina propter lucrum mundanum—Let them not give (sell) the Divine gifts for worldly lucre. 26. Manid tesarbi ní di maith ass a gnímaib in tain rombóí etir tuáth, is uisse a airitiu i n-aecclis (Wb. 28*a*).—Gloss on I. Tim. v., 10. Si non defuit quidquam boni exoperibus ejus quando fuit inter populum decet receptio ejus in ecclesiam—If nought of good was wanting in her (the widow's) actions, while she was among the laity, it is fitting to receive her (her reception) into the Church. 27. Is uisse lóg a saithir do chách (Wb. 29*a*).—Gloss on Luke x., 7. Est justa merces laboris sui cuique—It is just the wages of his labours to everyone. 28. Ni taibre grád for nech *causa* a pectha *no* a chain-gnímu ar biit alaili and ro finnatar a pecthe resnar docóí grád forru, alaili is farum ro finnatar; berir dam fri laa brátha (Wb. 29*a*). Ne cui dederis ordinem peccatorum ejus vel rite factorum ejus causa (*sic*) nam sunt aliqui quorum peccata sciuntur antequam veniat gradus eis [sunt] alii quorum postea sciuntur; fertur etiam ad diem iudicii—Do not give [Holy] Orders to anyone on account of his sins or his good deeds, for there are some whose sins are known before Order comes upon them, others [there are whose sins] it is afterwards they are discovered; it is carried also to the day of judgment. 29. Arna aérbarthar roptar irlithi ar moge dún, con tanic hiness, *et* it anirlithi iarum (Wb. 29*b*). Ne dicatur fuerunt obedientes servi nostri nobis, donec venit fides, et sunt inobedientes postea—Lest it be said our slaves were obedient to us until [the] Faith came, and they are disobedient since. 30. Is hed dim *alligitime* scarad fri indeb in domuin *ocus* tol Dáe do dénum (Wb. 30*a*).—Gloss on II. Tim. ii., 3. Est hoc ergo *re legitime*, secedere a lucro mundi; et voluntatem Dei facere—'Tis this then the *legitime* (lawfully) to separate oneself from the gain of the world, and to do the will of God. 31. Berir do imchomarc huaidib huile (Wb. 31*a*).—Gloss on Epist. to Philemon, i., 23-24. Fertur (datur) salutatio tua ab eis omnibus—There is given thy salutation from all these. 32. In tan durairngert Dia du Abracham a maith sin ducuitig tarais fadeissin, ar ní robe nech

bad huaisliu tar a toissid (Wb 33*a*).—Gloss on Hebr. vi., 13. Quando promisit Deus Abrahæ bonum hoc juravit per semet ipsum nam non fuit quisquam nobilior per quem juraret—When God promised to Abraham this good [thing], He swore by Himself, for there was not one nobler by whom He might swear. 33. Ar osailther hires tri degním, innarbanar hires *dax* trí droch-gnímu (Ml. 14*c*). Nam aperitur fides (*i.e.*, aditus ad fidem) per bonum actum, abigitur vero fides per malos actus—For Faith (the way to Faith) is opened by well-doing, but it is driven away by ill deeds. 34. In tan forconnacuir in gním so crochtha Crist *ocus* domadechuid temel tarsin gréin, asrubartatar fir betho: tiagar huáin dochum hIrusalem dús cid forchomnacuir indi ind inaim so, air is ingnad linn a n-adciam (Ml. 16*c*). Quum eveniret facinus istud Crucifixionis Christi et venit caligo super solem, dixerunt viri vitæ: eatur a nobis ad Ierusalem ad sciendum quid acciderit in ea in hoc tempore, nam mirabile est apud nos quod videmus—When this fact of the Crucifixion of Christ took place, and there came darkness over the sun, men of life said: Let it be gone by us (=let us go) to Jerusalem to know what has happened in it at this time, for it is a wonder to us what we see. 35. Ceni tormastar ha méit is trom cenae ho aicniud *at sunt lapides* (Ml. 20*a*). Quamvis non augeatur ejus magnitudo, est gravis tamen natura ut sunt lapides—Though its volume be not increased, it is heavy by nature as are stones. 36. In tan tét a laithe di chiunn cosnaib gnímaib *ocus* cosnaib imnedaib gniter and, dotét farum imthanu aidche tar haesi co n-dermanmar-ni inna inned sin i m-biam isind laithiu trí chum-sanad inna aidche dod-iarmorat (Ml. 21*c*). Quando desinit dies cum operibus et curis [quæ] fiunt in eo, venit postea vicissitudo noctis pro eo, ut obliviscamur harum curum in quibus sumus interdiu, per requiem noctis quæ sequitur eas—When the day comes to a close with the works and cares [that] are done therein, there comes afterwards the alternation of night in its stead, that we may forget these cares in which we are in the day through the repose of night which succeeds them. 37. Dobert goiste

imma bragait fadecissin conid marb, huare nad n-digni Abisolón a chomairli (Ml. 23 b). Posuit laqueum circa suam ipse cervicem ut sit mortuus, quia non fecit Absolom consilium ejus—He (Achitophel) put a noose round his own neck, so that he be dead, because Absolom did not do his advice. 38. Ni ru foirathenair *Duid* isin t-salm so a n-durigni Abisolón fris (Mil. 24 c). Non memoravit David in hoc psalmo id quod fecit Absolom ei—David has not mentioned in this psalm what Absolom did to him. 39. Foillsighthir as n-isel in dóinacht fur n-aicniud,* huare as in deacht fodaraithmine *ocus* no da fortachtaigedar (Ml. 25 c). Monstratur quod sit inferior humanitas secundum naturam (?) nam est deitas de qua memoravit et qui eam protegit—It is shown that the manhood is inferior to your nature (?) for it is the Godhead he has mentioned, and It protects it (?) 40. Is sí ar n-ires hi sin atá mor dechur etir deacht *ocus* doinacht (Ml. 26 b). Est haec fides nostra est magnum discrimen inter Deitatem et humanitatem—It is it our faith this, there is great difference between Godhead and manhood. 41. Sech ni coimnactar ar namit son fortanbristis-ni † (Mil. 135 b). Nisi quod non potuerunt hostes nostri, infregissent nos—But that our enemies were unable, they would have crushed us. 42. Is dosaidi-siu for hirubinaib co n-dárbais frendarcus du fortachtae dunaib trebaib so dia soirad, i. triub Effraim rl. (Ml. 209). Est sedes tua super cherubim ut demonstras praesentiam auxilii tui tribubus his ad eas liberandas, id est, tribus Ephraim, etc.—Thy seat is on the cherubim that Thou mightest show the presence of Thy help to these tribes for their deliverance, i.e., the tribe of Ephraim, &c. 43. Ba bás leu-som dobertis da boc leu dochum tempuil *ocus* no leicthe indala n-ái fon díthrub co pecad in popuil *ocus* dobertis maldachta foir *ocus* noirethe din and o popul tar cenn a pechta ind aile (Turin. 110 c). Fuit mos apud ipsos afferebant duos hircos secum ad templum et dimittebatur alter eorum in desertum cum peccato populi, et dabunt maledictiones super eum,

et immolabatur quoque ibi a populo propter peccata eorum alter—It was a custom with them, they were wont to bring two goats with them to the temple, and one of them was let loose in the desert with the sin of the people, and they used to lay curses upon him, but the other was slain there (in the temple) by the people, on account of their sins (See Levitic. xvi.). 44. At is di lus bis forsnaib caircib doghither in chorcur buide (Tur. 115). Nam est de herba quæ est in scopulis fit purpura badia*—For it is of the herb which is on the rock, the yellow (?) purple is made. 45. Cid bec cid mar ind inductáb o Dia tar hesi denmo ind libuir, bith má de do buith dait-siu hi coimthecht oco (St. Gall, 2 a). Sive parva, sive magna gloria a Deo pro factione libri, erit major eo quod es tu in consensu—Whether small or great [be] the glory from God for the making of the book, it will be all the greater for your being in participation (=for your having a share in it). 46. Ni bat litre nota aram cia scribtaír hi fers (St. G., 6 b). Non erunt litterae notae numerorum, quia scribuntur in versu—Letters will not be signs of numbers because they are written in verse. 47. Is glé lim-sa rom bia buaid (St. G., 11 a). Gloss on 1 Cor. ix., 26. Est mihi persuasum [quod] erit mihi victoria—It is plain to me [that] to me will be the victory. 48. *Caput Christi oculus Isaiae frons nassium Nõe labia lingua Salomonis collum Temathei mens Beniamín pectus Pauli unctus Iohannis fides Abrache, scs. (=sanctus) scs. scs. dns. ds. sabaoth.* Cauri ani siu cach dia im du chenn ar chengnalar iarna gabáil dobir da sale it bais *ocus* dabir im du da are *ocus* fort chulatha *ocus* cani du pater fothri lase *ocus* dobir cros dit sailiu for ochtar do chinn *ocus* dogní a tóirand-sa dam U. fort chiunn (Incantations, St. Gall. No. 1395, charm against headache). Pone rem hanc quotidie circa caput tuum contra dolorem capitis, post cantum ejus ede (=mitte) duo sputa in palmam tuam et pone circa duo tempora tua et occiput tuum, et cane [canis] “Pater” tuum ter eodem tempore et pone crucem de saliva tua super partem superiorum capitis tui et hoc signum etiam U in

* Might not this be, *iar n-aicniud*=secundum naturam =by nature (?).

† Gloss on *obprimi nequívimus*, we could not be overwhelmed. See *Grammar*.

* Badius=brown, bay, chestnut colour.

capite tuo—Put this thing every day about thy head against headache, after singing it give two spits into thy palm, and put them about thy two temples, and the back of thy head, and sing [thou singest (?)] thy “Our Father” thrice at the same time, and make a cross with thy spittle on the top of thy head and this sign U also on thy head. 49. Focertar in so do grés it bois lain di uisciu oc indlut *ocus* dabir it béulu *ocus* imbir in da mer ata nessam du lutain it bélu cechtar ái a leth (Incant. St. G., at the end of another spell). Ponatur hoc continuo in palma tua plena aquá inter lavandum, et fer in os tuum, et circumfer duos digitos qui sunt proximi minimo in ore tuo uterque eorum suo latere—Let this be put continuously in thy palm full of water while washing, and put it into thy mouth; and move about the two fingers [which] are next to the little finger in thy mouth, each one on its side (apart). 50. *Brigit dixit*: Isel fri art, tailciud fri gargg, cáith a uuair, cach óin dod-géna samlid bid reid riam cach-amreid (Codex Bernensis, 117 a). *Brigit dixit*: humilis contra altum, lenis contra durum, pius (*castus*, Stokes), semper (= ex hora, = sua hora), unusquisque qui faciet similiter erit planum coram eo omne iniquum.—*Brigit* said: lowly before the exalted, meek with the harsh, godly (chaste, Stokes), ever, every one who will do likewise all rough shall be smooth before him. 51.—*Frangere esurienti panem tuum*, &c. (Isai, lviii, 7). A duine fíreoin ar Isu roind do baigrin frisín m-bocht; *tabair* cendsa *ocus* aigedacht don fíairind recait a less. Dia n-accara nech cen etach, *tabair* etach dó. Cid iat do charait fén atchithera i m-bochta airchis dífb (Leabhar Breac, p. 47 b, 37); dia fíaccara* nech cen etach imbe (*Ibid.*, p. 67 b, 21). O vir juste, Iesu erga divide panem tuum cum paupere, exhibe mansuetudinem et hospitalitatem hominibus qui ea indigent. Si videris quempiam sine veste, da vestem ei. Licet [sint] amici tui ipsius [quos] videris in paupertate, miserere eorum Si videris quempiam sine veste circa eum. O righteous man, for Jesu's

sake, deal thy bread to the poor, show [give] gentleness and hospitality to the folks [who] need it. If thou shouldst see any one without clothing, give clothing to him. Even if they [be] thine own friends thou shouldst see in poverty, take pity on them If thou shouldst see any one without clothing about him. 52. Is imaille ro seach in bolc do bliith *ocus* in t-immun do denam (Liber. Hymn., 11 a). Est simul desiit uter molere (*sc. moli*), et hymnus facere (*sc. fieri*)—Tis together (*i.e.*, at the same time), the sack finished grinding, and the hymn doing, *i.e.*, S. ColumCille finished the grinding of the sack of corn and the composition of the hymn at the same time. 53. “Cia atagegaldathar” ol Sencha. “Atagegallarsa,” ol Triscoth (L. na h-Uidhri, p. 19 b) “Quis eos alloquetur,” inquit Sencha. “Alloquetur eos,” ait Triscoth—“Who will speak to them,” quoth Sencha. “I will speak to them,” said Triscoth.

THE GAELIC UNION.

IRISH MSS. AT THE CORK EXHIBITION.

From “GUIDE TO CORK EXHIBITION,” by Hartnell & Co.

The wisdom of having two Societies for the Preservation and Revival of the Irish Language has been questioned by many friends of the old tongue. Exhibitions are, however, intended to foster fair rivalry and competition, and, therefore, it is not our province to urge the advantages of amalgamation. The existence of the two Societies has, we believe, tended to stimulate the efforts of each, and, in the struggle, the Union has most manfully asserted itself. Under the auspices of this active body, the *Gaelic Journal* is issued—a monthly publication, printed in Irish and English, faultless in typography, and most excellently edited. The other works produced by the Union are—“The Lay of Oisín on the Land of the Young;” “The Youthful Exploits of Fionn;” “Keating’s History of Ireland;” “Irish Language Headline Copy-Books;” “Irish Prayer Books;” “Irish and English Prayer Books;” “Gaelic Elementary Books;” “Irish Grammar Rules;” “Imitation of Christ in Irish;” &c. The exhibit shown on behalf of the Gaelic Union by Messrs. Leahy and Stanton, is a compact book-case, stocked with Irish publications and MSS. It may, with advantage, be mentioned that the holding of an Irish Conference, under the auspices of the Union, is contemplated before the close of the Exhibition.

* In *Leabhar Breac* † stands also for an *f* before which *n* has been dropped. See *Grammar*.

beata sheágan incheil, áirdeaspóis tuama.

áir n-a ríobad v'áonadé na h-áeilge Leir an áair ionannáca, uileog 1. De Dúre, Canónac na Cille Móire i v-tuam.

An Cúigeas Caribíú deug.

Ní' l móran daoineas ná' i éualaró áir an manac, Naomh Benedict, agus áir a deirib-íur, Scolartica. Do b'réasair beo m' an reiréas áir 'néir Éiríort. Éuaró Sheágan Machéil le h-ámarc áir an áir in a iugne Naomh Benedict rianur móir, agus in áir éuir re ruar ó' á teac deug maáalta, no, ó' á máairtíur deug. Do bí re real, mar an g-ceuna, i v-tí' naomhca, Monte Carínó, áir in áir' oileas Naomh Tómar ó' ácum, céasra bliadanta i n-ó'íg an ama i'm.

Do faoil an t-earrog ná' i cóir o' fílleas a baile no go b-reiréas re Dear-íotáile, agus na baile ionganaca Pompén agus Herculanum, agus an enoc Bepubur áir laras, mar aon le h-áitib eile áir a maib cáil agus clú reiréca tíro an Eupóir. Nuair vo bí re áir Neapolí, ámar inniro re réin úinn, éonnair re an iníorbúil, fuil Naomh Ianuaríur a bí tíim mar luatíreas ag ríle agus ag iúe mar iúe ó' luat á' éáine cloigean, no mionn, cinn Ianuaríur i b-rogur ó'. Do éorú' an fuil i v-túr ag maotúas mar leic-ó'íre faoitear; anníur, nuair bí rí bog agus leááca, bí rí áir luatíreas mar uirge, no mar fuil náóúró' á uime bí. Dúbarre an t-earrog ná' i b'féroir le clear ná' cluam áir bíe a beir ann, ó'ir éonnair re an iníorbúil ó' cómar a fúl: an fuil feargca, tíim, i reiteac gloine, agus réalca no cómarca áir an reiteac; agus áir am áirúge m' an áir-monn, cuireas an cloigean i b-rogur ó', agus, i lácair, vo éorú' an fuil ag leáas agus ag iúe, mar fuil uime bí.

Ag fílleas a baile, iugne re a áiréar

taob foirí v'íotáile, agus éáine re go h-áconca agus go íoreca, an áir in a b-fuile, mar ríácair, an teac in áir' g'lac Mac Dé colann áonra, áir in a iugas an ináig-dean Muire réin, áir in áir' éair rí an éuro ír mó' v'á beata, reim a reiteas v'á' éirre, agus tar éir a fílle re ríin, marle le h-íora, agus le h-íorep, no go b-fuarí íorep, reair an tíge, b'ár. Tóigeas an teac rí i lámarib ingeal ó' n-áirilé, agus leasas ríor é m' an Dalmacia, ían Eupóir; anníur, tar éir real, vo éógarí in h-áirgíl áir' é, agus leasas ríor é áir an taob eile v'á' fáirge v'á' n-óiréar "Atlantic;" agus, fá' deire, vo h-áirúigeas ruar áir' é, agus cuireas ríor é áir áiréan íoreca, tímeóil ré céas bliadain ó' fom. Ír éinne le Catoilicígíur gur ab é rí an teac a bí áir an ináig-dean-ílláiríur agus a máairí réin i Narreca. Tá na ballaró ceuna; an v'orair ceuna ó' éair; an fíinneog ceuna in íar; an tíge ceuna áir an v-tí' ceuna go cómírom an lá an-óru. Sin i an fíinneog in áir' ámar an t-áiréamgeal Sabuel, agus v'inníur vo Muire an teac-taireas ionganac vo éáine re le tabairt éací. Dúo móir an lúéáir éoróe a bí áir éarrog Machéil ag tíreirre ruar íóbarre an áiríun m' an reomra ceuna in áir' g'lac Mac Dé corp agus anam áonra.

Ár íoreca vo éruil re ann bealáig go h-éíun. Do éóir re áir a áiréar Déní, cácair a tá ríóte áir écaib amúig áir éonncaib na mara. Nuair vo bí re i v-tíur-Suir éonnair re na leabra ceuna noé vo reiró' Naomh Gall, éarrog vo éuaró ó' éíun m' an reiréas áir leir an g-reiream vo éraob'gáioleas i mearg páánae na g-enoc ríin. Ír íomhá cill agus team-pul agus máiríur áiréaré glóimáir a tá rí' re págarí m' an íotáile, i v-tíur-Suir, ían b-fíamc agus m' an m-Deleá, noé vo cuireas ruar an-álló le págarcaib, éarrogáir agus manacáir éireannaaca, vo leat-núg éireamh éiríort tíro an Eupóir m' na baileib agus m' na tíreí ná' íclunaeó

fochal ve'n t-foirgeul iomh an am rin ionnta.

Buó míllteac an pláig a bí in Éirinn éo fada a'f' vo bi Seágan Machéil 'fan Róim. D'eug na mílte daoineadó, na rii óga agus na miná óga a bí plán uirriánta ari maroin. Vo bréadaari t'riánóna leagta ari lár, no rinte 'fan uairg. Ari feadó na g-céasta bliadóanta le teacé beró cumine na bliáona rin i meamari muinche na h-Éirneann. Oé! buó uacébrac an amrri i. U'méirg na daoine uile leo ar na bailtib go v-tí an tuait. Acé le linn an fuacáta, agus le teacé an gémriú, t'rié beannaéc ó Óia, v'euluirg an pláig. Leir rin vo támic an t-eapros a baile éuirg' a íobuil agus a muinche féin.

An Seirfeadó Cairbiol D'eug.

Tá fe muacáanaé t'riall a v'éanaó anoir go Tuaim; rairice nóé vo éuir Naomh Iarflait ari bun, agus b'neacénuagá a éabairt ari r'áta na cléirpe a tá innte. Téromir r'iar feacáó amrripe go lár na h-aoirpe a bí ainm iomh an aoir a tá i lécairi, céao bliadóam ó foim, agus feicimir cia h-iao na h-eapros a bí agaim i v-Tuaim.

Vo bí Miceál UaGáúra 'na áirveapros ó bliadóam 1740 go v-tí 1748. In a v'éirg támic Maireur Sceiréó éugaimn ó Cillalair, agus bí fe 'na áirveapros gar go v-á-íeró bliadóam ó 1748 go 1785. Anriri fuar-amari ílip Macílip, eapros ácairóConairpe. Míoi b'fada vo mári fe. Tarí éir óá bliadóam, éuaró fe vo'n uairg i 1787. Vo éuir ácairóConairpe áir' éugaimn eapros eile, Doetuir Macdóuagáin, vo mári aon bliadóam deug ór eionn éuirgí Tuama go 1798. Súo éugaimn anriri ar Cill-íllceDuaic, éadómn D'iolún, vo mári 'na áirveannairt r'riomááááta ór eionn an éuirgí go bliadóam 1809. Vo bí an D'iolúnaé tugta go míoi vo na Sacranacáib agus v'á maagail. Buó máit leir éirpe agus Sacrain a beir faoi aon feir, agus v'aontuirg fe go m-beiréadó

ceao agus cúnaéc aig uacárián Sacran col no t'riumeaprg vo gárim in ágaró áóbaari eapros ari bit nóé vo v'éanfaróir na r'agairt a t'ogáó. Vo éairbeán fe v'ianaéc agus boib-élaon ag éuir a mcinne i ngríomh.

Mári v'eug an t-áirveapros D'iolún, vo t'ogáó Olibéari UaCeallairg le beir 'na feair-ionair eapros. Agus ir amlaró v'fan fe ari feadó éuirg bliadóam, no go raib an pápa, Ruir VII. raori ó'n ngerbeann in ar' éuir an t-Ímpire Napoleon é. In-v'éirg an ama rin muineadó áirveapros ve'n feair-ionair. Vo bí fe ós, macána, ciallmari, eolagá, tugta v'obair. Támic fe ve éiréib éirgín Síol g-Ceallairg, i b-paráirpe éluanabéirine, áit in ar' muagá fe agus in ar' oileacó fe i laeéib a óirge. Vo bí fe ag r'riocóáó i m-baile Tuama mari r'agairt ós nuair vo h-áirveagá fe le beir 'na feair-ionair eapros. I mí v'éirgeanairg an f'óg-máir i m-bliadóam 1814, vo coirpeacáó é le beir 'na áirveapros.

I' anriri vo éairbeán fe an fonn oirpe a bí in a éiróre. Vo éuir fe ari bun Coláirte Naomh Iarfláca mari tá fe i lécairi. Vo bí banc i v-Tuaim i v-toracó na h-aoirpe ío. B'uirfeadó é. Vo éairleaoari v'aoime r'aróirpe agus v'aoime v'aróirpe an éonrae a lán airgíó mari g'eall ari an m-b'uirfeadó ío. Buó bíeannairge agus luéc b'raoac an muinche a bí ag r'riocóáó ari tuarparval ainm. U'méirg feair oirpe leir; agus vo g'éáiri an t-uacárián a r'goinacó féin. Dob' éirg an áit a v'íol amac: vo éeannuirg an t-áirveapros UaCeallairg í. Éuir fe r'uar coláirte inr an v-tirg rin le eolar agus oirvear a b'ionnacó ari muinche óirg a r'airice féin, agus ari muinche na tírpe go coiréionn. Vo cuirfeadó ari léiri an r'ean-áit r'eile a bí aca íoime rin; agus vo h-áirveagáó an teacó ío le beir 'na ionacó léirgín aig macaomh na tírpe. Vo g'laoróeacó Coláirte Naomh Iarfláca ari: muineadó an t-ácairi Séamur Machéil a cévo uacárián raori an eapros. Ó'n lá rin go v-tí an lá an-oiu, tá an Coláirte rin, buiréacáir le

Óia, ag bhonnadó bró an oirpí 'o macaib léigín óga.

I m-bliadóin 1828, 'o éorugá an Tighearna áirívearrog UaCeallairg ari obairi an-móir, 're rin ari áirí-óill oiríeáinnac á éurí ruar i m-baile Túama. Go v-cí an t-am rin, ní maib cill móir ínearíamail ari bié agáinn. Úiríveadó ríor na ceampuil ari fao, agus ríugneadó ríao in aimirí éromuil ari na cigéib-íobuil, agus ari na cigéib maígalta 'o bí aig na Caoiliceáib: 'o leagadó gac ceac áca ari lári. Anoir, buó míteo iao á áiríveagó ruar áirí. Táinic aimirí an oairí eairíarí aig an eaglarí in éiríinn. 'O b'íeacánuig áirívearrog Túama éairí; éáinic ronn ari coríugadó á óéanaó: agus 'o éorugí re gan rígin in á róca, gan íoo ari bié acé á múmígin móir i n-Óia.

'O bí feairí ríuama glic rógíuméa i m-baile Túama, agus ríugne re vealb álumín Mór-éille nuaríe 'o'n áirívearrog. Acé earí éirí reala, ríugne an t-áirívearrog UaCeallairg vealb eile óó rém, agus 'o g'éairí re amac áit na h-áiríveáille re ríerí á íntinne rém. 'O éurí, maí rín vé, in á lámáib rém obairí an ceampuil móirí rín go h-íomlán:— bí íomárica ualarí ari á óruim; áirívearrog ríágarí leir an obairí á éríócnuagó, ari 'o éabairí earí éirí na b-feairí oiríe, an fáiríe ari fao á maíglugadó, agus gac mó á íocíugadó go beacé. Íoirí b'fétoirí leir á fearó: 'ob' éigín 'o ímteacé ari feadó reala ó íomárica oiríe, agus áirívearrog á éabairí 'o'n Róim. I v-túr na bliadóna 1834 v'fág re Tuam, agus éirí míora 'na óéirí rín ruarí re báirí m-baile Albanó, caob ó véarí ve éacáirí na Róim. 'O cuiríeadó ruarí leac i g-coláiríe "Óe Ríoraganóa Fíoe," agus leac eile ír an v-Teampuil Caoiliceac i v-Tuam noé v'áirívearrogí re rém, ag cupí í meamí-aí 'o go gac 'o'ine an obairí á ríugne re, an beacá 'o éacé re, agus á báirí i b-fao ó n-a éirí rém. Veannacé Óé le n-a anam.

An Seacáinnacó Cabroil 'veug.

'O'n meuro á vubíeadó éeana ari Cillealaró agus ari á eairívearrog, tá ríor aig an té á léirívearrog go maib an t-eairívearrog Ualíonacó ór cionn Cille Naomí Múiríeacáirí, agus gupí ab é an t-eairívearrog buó ríne é ír an g-cúige. Maí rín vé, bí re i n-ván 'o ceacé go Tuam le onóirí á éairívearrog 'o'n áirívearrog á bí anoir maíb, agus le cómáiríe éab-airí 'o'n éléirí, agus le feairí-ionaró eairívearrog á éogadó. Táinic re, ríugne re maí buó ímian leir, v'fíll re á baile in á éairívearrog rém. 'O bí re lag; ruarí re, 'na éeann rín, ríarívearrog—agus bí re feairí á' báirí b'íe-oite. Acé éáiríe go maib re g'nacé leir, an élog á éóeairívearrog, noé á bí i b-ríorí v'á íeomíe covalta. 'O áirívearrogí re é rém ari ríol leir an obairí ro á óéanaó, éurí re agus ruarí re báirí-éurívearrog ari ínullacé á éinn ríeairíe na ríarívearrogí ríor ari an talamí. Buó ímílteacé an leagan é, éurí táirívearrog ari. Aíí feadó v'á lá bí re ír an ríoméocé re, acé feal g'éairí amám. Cuiríeadó an ola óéirívearrog ari; ruarí re an lón-bóairí, agus í meairíe ríurívearrog agus ímíre á múníeairíe agus á éléiríe, v'fáirí á ríorívearrog 'o'n Té 'o éurívearrog é. Íoirí b'fáiríe ó'n am ruarí áirívearrog Túama báirí go maib eairívearrog Cillealaró í meairíe na maíb. Ní' le ríor aig an té ír rógíuméa usáí á báirí.

'O bí Seágán Machéil anoir 'na eairívearrog ór cionn fáiríe Cillealaró. Ní maib eairívearrog ari bié i v-Tuam. 'O cuiríeadó ríí anmanna 'o'n Róim,—an t-áirívearrog Úirívearrog Óe Úiríe, ríarívearrog ríarívearrog éacáirí-na-mairí; Seágán Machéil, eairívearrog Cillealaró; agus an t-áirívearrog Seágán Ua Nualláin, ríarívearrog Balla, á bí 'na feairí-ionaró eairívearrog ír an b-fáiríe. Buó maíe le go leorí ve múníeairí na h-éirívearrog go h-íomlán go m-beirívearrog Seágán Machéil 'na áirívearrog; buó maíe le múníeairí á tá ag maíglugadó na ríe, agus an meuro á bí faoí n-a ríurí go m-beirívearrog an t-áirívearrog Úirívearrog Óe Úiríe 'na áirívearrog. Maí rín, 'o bí euro móirí ríorí an v'á múníeairí;

éirí na Sacpanaáa fear-teáctaireácta ó'n Rómh le n-a mian agus a n-intinn a éirí ór cónaí na g-Cáiríonaí. "Dúbrádaí ná'p cónaí v'fear nána, vanaíca, vaimíean, vobuáilte maí vo bí an t-Earrog Mac'héil a beir ór cionn cúigíó ar bí; áct zup éarpe v'áiríearrog beir 'na fearí roígríeacá, faolaá, fíor-uríamác. "Léigíó an meuo vo reííob re," arí maí-pan, "agus feicíró ríí cáo é an uíne. a tá ann." Nuairí éualarí zregóirí an pára an meuo a vob-íuó faoi, éuz re orpuzáó leabpa agus reííobanna Seágan Mícheíl v'áiríearrog ó Sácr-beuila go íotaíeacá. Mí maíó ríor aíz an b-pára arí aon íocal amán Sacr-beuila. Nuairí vo léigí re na leabpa, vobuáirí re go maíó an meuo a vobuáirí an t-Earrog Mac'héil ceairí, agus éuz re orpuzáó faoi n-a lámh rém, m'í an am ceuoína áiríearrog a v'eanáó v' Earrog Cíllealáó.

Tá Seágan Mac'héil anoir 'na áiríearrog 'na fíuóe arí éacáoraí Maomí íarííeacá. Dúó m'íorí an rígrí-meuo agus lúéíáirí a rí arí m'íuníerí na h-Éiríeaní nuairí éualaraí an ríeul rín. Ír íonuaal ó'n ómian an meuo v'omeacá a bí ceuinn le áiríearpí onópa a éabairí v'ó ó Cíllealáó, no ó v'euláca-an-íeáca go Cairleán-an-íaríarí agus ar rín go Tuam. Mí íonóca uairí vo fuaíre re onóirí n'íor m'ó íoná fuaíre re an lá rín. M'íorí b'féoraí leirí fágail. D'fíllearaí na rííeuníca agus a éairíeacá baile tarí éirí rín, ag maíó "Duan, beannaéacá, paí-faíogalac go maíó re." Fuaíraoraí a n-ípríe.

(Le beirí arí Leanaíam.)

Correspondence.

NUADH-EABHRAC, AN NAOMHADH LA
DEUG SEACHTMÍHOSA 1883.

A SHAOI IONMHUIN,

Ba luathghaire mhór dháim a n-t-"Írisleabhar" d'fheicis arís ! agus creíd me go bh-fuill íomad daoineadh 'san tír so cho luathghaireach líomsa d'a thaoibh, agus is doigh líomsa agus leosan go g-clobhuailíear e gan mearbhal a so amach.

Tabhair cead dam beagan a radh uim earradaibh éigin do thaisbean in m'artíogal in ubhír 8 de'n "Írisleabhar," leis an aimm "Ca h-ait a labhairthean an Ghaedhílig is fearr?" Cúimhígh, le do thoil, nach bh-fuillim dul a dheunadh gearrain, oir ní aithníghim nach líom fein do thosuigh na h-earraideacha; tuille fos, ta fhios agam nar sgríobhadh an t-artíogal go soilleir. Fíollíngíim na h-earraideacha bhí ann, air son na n-íomad daoineadh ata ag foghlaim na Gaedhílig, oir ta súil aca go m-beidh Gaedhílig an "Írisleabhair" ceart a g-comnuidhe; acht is coir dhóibh cúimhíghadh cur ar-an-deacair aon teanga do bheith clobhuailte go geart nuair nach d-tuigeann na clodhadora í, agus meassaim nach bh-fuill trí clodhadora in Éirinn thuigeas Gaedhílig. Is tráugh e so le radh, acht farraoir ! ta se fíor.

Tosocheidh me le na h-earraidaibh ba mheasa 'san artíogal. Ta an radh, "air son na cama agus na claoíadh" mícheart; ba choir e do bheith "air son na g-camad" agus na g-claoíadh; riaghluíghéann "air son" an cas geineamhnach, agus ba choir do na foclaibh *cama* agus *claoíadh* do bheith 'san geineamhnach íolradh agus do bheith urdúighthe leis an líitr *g* roimh an *c* le n-a d-tosúighéann síad. Ta an focal *cioll* litríghthe in aon ait le aon *l*; ta *dearmad* litríghthe in aon ait gan an líitr *e*; ta trí *e* 'san bh-focal *Eiríannach*, agus ta an focal *Eiríann* clobhuailte in ait *Eirinn*, no an cas geineamhnach cuirthe in ait an cháis thabharthaigh. Ta aite eile in a g-cuirthe *a* in ait *o* agus *vice versa*. Gheabhthar an chuid is mó de na h-earraidaibh ag dúilleog 256, 'san dara píleir.

Aon fhocal anois timcheall an chlo. Feicim, go mí-fhortunach, gur ab ail leis an g-cuid is mó dod' leigh-theoraibh, an sean-chlo; acht na h-íarr orm do sgríobhadh na Gaedhílig ann, oir gach am a dheunaim sím, airíghim go n-deunaim mícheart leis an teanga. Cad í an chuid ag dúine 'nuair sgríobhann se, go h-airíghthe 'nuair sgríobhann se d'ón phubluícheacht? An í nach go leighfidh an meud is mó de dhaoineibh na foclaí a sgríobhas se? Cuir í g-cas nach bh-fuill acht deich míle duine 'san domhan a leigheas Gaedhílig, ta air an laghad, ma airmhíd na h-Albanaigh, leath dhóibh so nach bh-feudann í leighthead 'nuair sgríobhtar 'na sean-litríbh í. Leig doibh so ghradhúighéas sgath níos mó 'na brígh, sgríobhadh 'na sean-litríbh; ta meise scoirúgh-the na lítre Rómánacha do chleachtadh cho fad agus clobhuailídh daoine Gaedhílig ionnta.

Meise do chara,

T. O. RUISEAL.

[What meaning does Mr. Russell attach to *mearbhal* in his first paragraph, and is it the same as *at so*? We have been very careful to print this and other recent letters of his *verbatim et literatim* as they appear in Mr. Russell's MSS. We are consequently surprised that he should still find fault with our action. When we, with his own permission, made certain changes in previous contributions, he objected; now when we refrain from doing anything of the kind, he is not pleased. We have carefully examined the manuscript of his last letter (which he says we printed so incorrectly), and we find that every one of the errors he points out appear in his handwriting, except the omission, by oversight, of one letter in the word *dearmad*. We do not for a moment pretend, of course, that our journal is absolutely free from errors, even graver than mere slips of the press; but we cannot allow Mr. Russell, or any other critic, to make unfounded charges, or to lay the burden of their faults on us along with our own. We would ask Mr. Russell to read again our notes at pp. 20, 172, 171, 225, 265, &c. In his last article (p. 253) he has *nuadh* instead of *nuadh* for the plural of *nuadh*, the former being the comparative. There are several other solecisms we could point out and suggestions we could make as to the construction of phrases in his writings, had we time, space, or inclination for such work. The letter concerning the quotation from the Book of Leinster, if it reached us, must have been mislaid, but we shall search for it, and insert it in our next number, if possible. Our contributors are free to use their own judgment as to the characters in which they write Irish.—*Editor G. J.*]

SIR,—In reference to an allusion in the article on the Ashburnham MSS., in a recent issue of the *Freeman's Journal*, will you allow me to say that I believe Sir Samuel Ferguson to be a good Irish scholar, and for the following reasons:—Nearly fifty years since he published in the early numbers of the *Dublin University Magazine*, a review of "Hardiman's Irish Minstrelsy," including literal translations into English, of a great many of the poems in that work. These translations, are, in my opinion, equal to any in the English language in literary merit; and they are so literal that I always preferred them to any I could make for the readers of the *Irish Teachers' Journal*. In that periodical, a few years ago, I published a series of lessons in Irish, and with each lesson, passages from our best Irish writers were given as exercises. These exercises were, occasionally, "Carolan's Remains," and other poems from the "Irish Minstrelsy;" and in every case, instead of translating the exercises for the young students, I gave Sir Samuel Ferguson's translations—always of course acknowledging the source from which they were taken. In this estimate of the translations the late Mr. William Williams, of Dungarvan, fully coincided with me, and I have never known a scholar to whose judgment and taste I would more defer.

The avowal of the Chief Secretary in the House of Commons, as reported in the *Freeman*, augurs better than anything we have yet heard for the education of our poor people in the Irish-speaking districts. Any person with common sense and intelligence would laugh at the idea of bringing a Parisian teacher, for instance, to some parts of Donegal, or to Camus, or to Ballyferret, to teach French to the little dark-headed Celts of these localities—the Parisian being as ignorant of Irish as of Chinese. Now, there is not a hair's-breadth of difference between this teaching of French by such a teacher, and the teaching of English to exclusively Irish-speaking children by a person who knows this language only; nor would it mend the matter if the teacher were master of every language on the globe except Irish. It is really strange that Sir Patrick J. Keenan was the only person in Ireland to see the question in this common-sense light, with the exception, perhaps of the late Professor Connellan. Nor have things changed to any appreciable extent since Sir Patrick published his first report, nor will they change much for the next fifty years, let depopulation, emigration, and migration effect what they will. I came to the National School of Rathgormuck, in the county of Waterford, in the beginning of 1849, and I found that the people there had, even then, made considerable progress in forgetting the Irish—the parents who knew least English insisting most that their children should use this language in season and out of season. After a sojourn of 30 years as teacher in the school, I found that the children who had lost the Irish altogether, who had never heard many of the words in their lessons, on hearing the Irish for these words, could give an idea of their application. Not a child in a class, I recollect, had any notion of the meaning of the term "disgust" or "disgusting," but the most of them had heard of the word "deistion" and knew it was a "thing you wouldn't like," though a moiety of these children could not speak a few easy sentences in Irish.

But since Sir Patrick's reports have been published, unanswerable as they are, why have they not been acted upon? Well, it is not very easy, they say, to realize new truths, and the truth announced by Sir Patrick was as strange in Ireland as the doctrine of the rotation of the earth was when put forth by Galileo. It must, I fear, be added that most persons concerned in educating the people, looked with disfavour upon the project of teaching them through Irish as a medium, from the belief that it

would bring additional labour upon themselves. There are, I know, some exceptions, but they are very few. Perhaps if we look across the North Channel we can best understand this.

Nearly two centuries ago the opposition to the teaching of Irish to our kinsmen of the Highlands of Scotland was so strong, that these came forth publicly for their native tongue, employing much the same arguments that we are making use of to-day in favour of our own, and the contest has been carried on in Scotland to this day. In 1766, Dr. Samuel Johnson wrote in his own powerful way on the side of the Gaels, saying that "the efficacy of ignorance has been long tried . . . Let knowledge, therefore, take its turn, and let the patrons of privation stand awhile aside," &c. But even his influence failed here, for nearly fifty years later, in 1810, Mr. Christopher Anderson, "after an acquaintance with the state of the Highlands all along the western coast of Scotland, could find nothing of the sort"—[i.e. No schools to teach the Highlanders directly and in the first instance to read their own language]. In the year after, however, such schools were established there, though "no small prejudice was then discovered at the idea of teaching at once the vernacular tongue." . . . Then the "great-great-grandmother and the child of five years" were units of the "237 scholars present at the examination" of one school in the Hebrides. "In two years . . . 120 pairs of spectacles" were supplied by the Gaelic School Society to their veteran pupils. There was not, so far as I am aware, any Government grant then, nor for years after, given for the purpose of teaching Gaelic in the schools, nor do I believe that the Highlanders up to this day have got any more favourable conditions than we have. However, there are inspectors of schools in the Highlands who know Gaelic. Two of these gentlemen, native Highlanders, a few years since, in their reports, used every hard word in the English dictionary to decry the "teaching of Gaelic in schools," which one of them declares he "should regard in any shape or form as a most serious misfortune." So strongly do these gentlemen feel on the subject, that they regard everything Celtic with aversion—"the Celt himself as an impediment vanishing before civilization like the Red Indian; his language as a fitting article for savage imagery and crude, conglomerate thinking." The kilt, the bagpipes, the claymore, are all looked at through the same jaundiced medium. But so little in the shape of argument have they to advance that the members of the Gaelic Society of Inverness placed at their disposal twenty-four pages of a volume of their transactions, in which to say all they could against the Gaelic and its teaching. Mr. Mackenzie, of the *Celtic Magazine*, speaking of one of these gentlemen, says—"He has been driven in spite of himself to recommend to place Gaelic in the schedule of special subjects, and thus put it, as regards the country and the Universities, precisely on the same level as Latin and Greek." "Personally [adds Mr. Mackenzie] I never advocated more than is here conceded, except that the language of Gaelic-speaking children should be used as a medium to teach them English." I believe the Celts of Ireland are quite as reasonable as Mr. Mackenzie. There is one point that should be well and clearly understood—any good Irish-speaking teacher, even without a technical knowledge of Irish Grammar, is fully qualified to instruct Irish-speaking children up to the fourth class inclusive in our National schools.

But why the bitterness of the opposition to the teaching of Gaelic evinced by the Highland inspectors? Simply because they calculated that it would give themselves some additional trouble. The aversion to any additional trouble has done more to extinguish the Irish language,

and to keep Irish-speaking children still in ignorance, than any other cause; and it is to be feared that it will put more obstacles in the way of those who are trying to educate the poor Irish-speaking children, than all other causes put together. Sir Patrick Keenan has now a golden opportunity of earning the blessings of scores of thousands. Had his recommendations been acted upon for the last quarter of a century, there would have been scores of thousands of benighted Celts educated, and how many missionaries of religion, and morality, and civilization have been lost to the world by leaving all these thousands in ignorance, and as in the past, so in the future. I suspect that the reports of Sir Patrick had a great deal to do with the keeping of the old tongue alive, *i.e.*, a written language. On looking back to 1857, I recollect that it was during the couple of weeks I was in special training that I got a loan of the blue book containing one of these reports, and the hope it gave me then of seeing the Irish language one day used as the medium of instruction, never died out altogether since. One thing is certain at least, that the reports have kept scores of pens idle that would have been employed in describing the language of Ireland as "a fitting article for savage imagery, and crude, conglomerate thinking."

JOHN FLEMING.

49 SOUTH CIRCULAR-ROAD, 1st Oct., 1883.

SIR,—I have been very disagreeably surprised at the tone of the Rev. Mr. Malone's letter in the last issue of the Journal. "Foolishly wandering for hours leagues away from the 'Pass of Gowran,'" is not a handsome way of saying that the ignorance or stupidity of another writer had sent him for hours on a fool's errand, searching for a river that had no existence. Father Hogan has shown that the word *beul*, which suggested a "river passage" to Father Malone, has no connexion whatever with that term, nor has the word *beil* or *beul*, though it is often applied to a ford. In the Comeragh Mountains, in the County of Waterford, there is an elevated gap, or pass, called *beána béil an bealaig*. The *bealaic*, the road, led from Carrick-on-Suir to the foot of the mountain, and the *beána*, or gap, was the *beul*, the mouth or entrance of the *bealaic*; and the Rev. Mr. Malone might search in vain for a river in this *beul*, not for hours only, but during his natural life.

The reverend gentleman, in the *Irish Ecclesiastical Record* for August, p. 506, n., quotes a phrase requiring some explanation: "ó ceo oec fleccham = 210 flexiones." Now, "numeral adjectives, from 11 to 19 inclusive, take their nouns between the simple numeral and *oec*, as *tri capall oec*—thirteen horses;" and the rule holds when *céo*, *míle*, or *milíun* is substituted for the *num*, which in that case comes after the numeral: as "*ó milíun oec fáilce óaib*—twelve million welcomes to you;" "*tri ríce naoi g-céo ógur óá míle oeg feiríod fearomh*—twelve thousand nine hundred and sixty *seiríochs* of land;" "*aoiméno oec* [born] *ógro*—eleven hundred pieces of silver." These examples are respectively from the "Irish Minstrelsy," p. 4; Keating's "History of Ireland," Joyce's edition, p. 26; and the "Irish Bible," *Judges*, xvi. 5. The *ó céo oec fleccham* [*recte fleccham*] should be 1,200 genuflexions, according to the modern numerical nomenclature. Is the quotation correctly given, and what is the date of the manuscript from which it is taken, and when was the modern nomenclature adopted?

A word in reply to Mr. O'Neill Russell—the gentleman, by the way, of all connected with our movement, with whom I would rather be at one. He says, p. 236, that

sounding the dative plural as the nominative plural is a bad way to preserve the Irish language. Now, I had recommended this pronunciation, and for these reasons: (1). This pronunciation is, as it were, stereotyped in the Irish-speaking portions of the country, and the people in these portions could not be induced to learn any other. Dr. O'Donovan, *Ir. Gr.*, p. 83, says, "The termination *ib* of the dative plural is very 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 nominative plural. It should be remarked also that the termination is not *always* found in plural nouns, even in the best manuscripts, after the simple prepositions." (2). But Irish poetry puts a greater difficulty still in the way of those who would sound the *ib* of the dative plural; so great is this difficulty that Irish writers, as Dr. O'Donovan also remarks, do sometimes omit these letters, lest the reader should be tempted to pronounce them. One example of such omission must suffice here. Hugh MacCurtin, in the well-known address to the Irish nobility, prefixed to his Dictionary, says: *Tríom an céiríne éap-larb óaib, tríomháb ógur macaob*—heavy thy stupa that has come upon you [and] on your women and youths. The plural of *macaob* is *macaobh* and *macaobha*, and the dative plural *macaobhb*, and to avoid the danger of having it so pronounced, the poet wrote it as it should be pronounced, *macaobh*, *i.e.*, as the nominative 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, *cabair feur óo na capul* or *óá éapal-lab*, give hay to the horses, instead of *cabair feur óo na capul*. However, *feap*, a man, and a few other monosyllabic words, are an exception to the above, as we say *na feapab*, or *na feapab, óo na feapab*." Here are two authorities, than whom none can be higher, as to the prevalence of this pronunciation throughout the country. Nor is this pronunciation of very modern growth, for Patrick Lynch was "born near Quin, in the county of Clare, in the year 1757. He was educated near Ennis by Donough an Charrain, *i.e.*, Dennis of the Heap. His master knew no English, and young Lynch learned the classics through the medium of the Irish language. After acquiring in this way an excellent knowledge of Greek, Latin and Hebrew, he was compelled by family misfortunes to turn farmer, and for five years held a plough. From this employment he was happily relieved, and was subsequently able to better his condition. Six years he passed as a tutor in a gentleman's family, and after sundry experiments of the same kind, he settled at Carrick-on-Suir. Here he commenced author. He had written a *Chronoscope*, but had no means of publishing it. In concert with a barber of the town, he procured some types, and by means of a bellows-press, he actually set and printed his first work with his own hands, and established the first printing press ever seen in that place. He next wrote and printed at the same press a *Pentaglot Grammar*, in which he instituted a comparison between English, Greek, Latin, Hebrew and Irish, correcting several errors in the Saxon Etymologies of Johnson. From Carrick he removed to Dublin. . . . He was one of the first persons engaged in investigating the records of Ireland." &c. This is a digression, but I have digressed on purpose to give Irishmen a slight biographical sketch of Patrick Lynch, as well as to show them that the boys and girls of Ireland can be instructed through the medium of their own language. The date of the publication of his tract on grammar, alluded to above, was 1815, and fifteen years earlier he taught in Carrick-on-Suir.—I am yours sincerely,

JOHN FLEMING.

Opinions of the Press.

THE IRISH LANGUAGE MOVEMENT.

From "THE IRISH EDUCATIONAL JOURNAL," Belfast.

The Irish Language movement received a great impetus towards the closing days of the past Session. On the vote for the Irish Education estimates, the newly-elected member for County Monaghan drew attention to this important subject, and, with his wonted vigour and tenacity of purpose, pressed the claims of the language to be regularly taught in the schools on the House of Commons. We are not disposed to discuss in sentimental fashion in these columns any subject in which a large section of the people of Ireland take a deep and abiding interest, and we believe we shall be best interpreting the views and feelings of our readers by stating that the teachers of Ireland are most anxious to be afforded a fair opportunity of turning to practical effect the love and veneration which they entertain for the ancient language of Ireland, which is still spoken by a considerable section of her people. We do not now allude to the respectable portion of the Irish race, who still retain a knowledge of the language in the United States of America, in Australia, in the cities and towns of Great Britain, and, indeed, we may add, in whatever portion of the globe many people of Ireland have found a home beyond the seas; but we refer especially to the people and teachers of Ireland who, while we write, are mainly responsible for the education of the rising generation. Mr. Healy, in the expiring days of last Session, urged upon the House of Commons what Sir Patrick Keenan, Resident Commissioner, impressed upon the National Board a quarter of a century ago, namely, that "if Irish-speaking children were taught English, through the medium of the Irish, they would learn it far quicker and better." Sir P. J. Keenan's views some twenty-five years ago were published in the Commissioners' Annual Blue Book of that period; those views have since been frequently reproduced by the Gaelic Union in various public documents, and will remain as a monument of his sagacity and intellectual insight as regards the true mode of educational treatment to be adopted towards Irish-speaking children, or children whose parents speak Irish for the most part. Mr. Healy hit the nail on the head when he stated "that a grant of £2,000 or £3,000 would accomplish a great deal of good if devoted to the systematic and scientific training in the Irish language of the young schoolmasters who came to the training schools in Dublin, and scores of whom could at present speak the language." But even that moderate sum would do much more. The Gaelic Union for a number of years gave prizes to the extent of £30, the most their slender resources would admit of, to encourage Intermediate students going up for examination in the language. The same society also bought up all the copies extant of O'Donovan's unrivalled Irish Grammar; and presented one to every teacher who succeeded in procuring a certificate of competency to teach Irish in their schools. But, notwithstanding what some one has said to the contrary, the programme might have been simplified, for it is certain that there are many teachers who might be unable to secure the necessary certificate, but who at the same time would be able to earn results fees with their present knowledge of the language. If this were done, those teachers would be certain to go on extending, im-

proving, and enlarging their stock of knowledge of the Gaelic, and the language would prosper. Then again, it should be optional with all teachers who considered themselves capable of giving instructions in the language, to introduce the teaching of it from the first class upwards, and to earn results as in English for all pupils who would make a pass. This is the great point to which immediate attention should be directed in the National Schools, especially of the maritime counties. No one knows better than we do how heavily the teachers are handicapped in the race for results, and it would be impossible to expect the teachers, under the circumstances, to devote *extra* time to the cultivation of the Irish language unless they receive reasonable remuneration. But we believe that this condition would right itself if a suitable programme, not too easy, but moderately difficult, were drawn up for all the pupils, from those in first class upwards. There is no use in offering money with one hand and strangling the language with the other. In this way the language would soon become extinct. We sincerely trust the teachers of Ireland and all concerned will labour earnestly to provide in time against such a national reproach. It would be a stigma from which they could never be able to free themselves, and for which they would never be forgiven by generations of Irishmen yet unborn. Yet a great deal has been done for the language in recent years by voluntary associations of Irishmen in various parts of the country. In Dublin especially the Gaelic Union alone has worked wonders; the Irish Language Society has also been doing something; societies have also been formed in Belfast, in Cork, and other centres; classes were also set on foot in various towns; but the strong bond of thorough organization was needed to keep all in working order, and to prevent their diverging into sections. The *Gaelic Journal* was also brought out under the auspices of the Gaelic Union, and has reached its eighth number. It is beautifully printed, and contains original papers and essays in both languages; it has received a fair share of support; but, we understand, nothing like what it should receive from the people and teachers of Ireland. No one has received a farthing for preparing its articles, or for conducting or editing it. The subscription goes to cover the cost of printing and postage, and still we understand its promoters have much up-hill work in keeping it afloat. We trust we shall be excused for throwing out suggestions, which we do in all sincerity, for the progress and success of the movement so happily inaugurated in Parliament, and which has culminated in a most successful deputation to Sir Patrick Keenan on the part of the Gaelic Union, who deserve immense credit for their unselfish and indefatigable exertions. One word in conclusion. We believe from considerable experience that half-heartedness and insincerity are too frequently the rocks on which most public movements split, and which deserve a better fate. It will be a cause for just reproach if this movement, now so auspiciously set on foot, do not succeed and thrive; and we appeal to the teachers of Ireland, with whose interests we are especially bound up, not to suffer themselves now to grow luke-warm in a cause upon which our own resident commissioner set the stamp and seal of his great and respected authority a quarter of a century ago.

THE GAELIC JOURNAL.

We have received the seventh number of this well brought out and interesting publication. It certainly deserves, from the nature of its contents, to have a much larger number of subscribers than it at present possesses.

One great drawback to its efficiency is the lateness of its publication, and we are sorry to see that this is owing to the bad health of the editor, as he informs the readers of the journal in an apologetic notice. We trust that means will be adopted in future to have the journal out in time, for a monthly periodical loses much of its merit by a lack of punctuality in its appearance. The contents of this number are varied and interesting. The new series of articles on Irish Folk-Lore promises to form a most interesting and useful addition to the contents of the journal; and the development of the department of "Notes and Queries" will probably be a decided advance in the study of Irish literature and antiquities. The concluding article on the Ossianic Poems, and the one on the sounds and letters of the Irish language, are equal in merit to those preceding them, while a large instalment of the "Life of Dr. MacHale" is given in this issue. Father Hogan's correspondence on an abstruse subject will interest Irish scholars, and the translation of Callanan's poem is very beautiful, and proves the rich resources of modern Irish. The reports of the meetings of the Gaelic Union are a proof of the industry and efforts of that body, while the rest of the contents are such as should attract the attention of every Irishman having any regard for his native language. We are afraid that these are fewer than they should be, for culpable apathy is the only explanation for the struggle that such a creditable periodical has to keep up to maintain its existence. Irishmen should consider and remedy this.—*Freeman's Journal.*

We have learned from a most reliable source that some six or seven weeks back an important memorial on the teaching of the Irish Language was addressed to the Commissioners of National Education. This memorial was signed by no less important a body than the teachers at present undergoing a course of training at Marlborough-street, to the number of 100 or thereabouts. These teachers, it is well known, consist of all denominations—Protestants, Catholics, and Presbyterians. In the memorial the Commissioners were solicited to place the teaching of Irish on the same footing in Marlborough-street with Latin and French. These two favoured languages are taught, as we are informed, to classes of the teachers in training by paid competent teachers three times weekly. All the memorial asks is that a similar rule shall obtain and be put in force in respect of the ancient vernacular language of the country, more especially as the Commissioners have placed the language on the programmes of both pupils and teachers of National Schools, and that results fees may be earned by the former in all those cases in which the teachers have received certificates for teaching the Irish language. And where should the teachers be assisted and encouraged to qualify for those certificates with greater reason than in the training department of the Commissioners? When the staffs of the several training colleges are being organized, we expect to find that provision will be made for giving instruction to the students in those institutions on the grammatical structure of the Irish language. We have not heard if any official reply has as yet been made to the memorial, but we know what the country expects, namely, that the reasonable request of the teachers in training will be complied with, and, indeed, we do not see how the united wishes of such a body of teachers could be refused, whether on the grounds of justice or expediency. We, therefore, do not expect a refusal from the Commissioners.—*Freeman.*

The Gaelic Union,
FOR THE
PRESERVATION AND CULTIVATION OF THE
IRISH LANGUAGE.
—
REPORTS OF PROCEEDINGS.
—
RECENT MEETINGS OF COUNCIL.

A meeting of the Gaelic Union was held at 4 Gardiner's-place on Saturday, 11th August, at 5 p.m.

Mr. M. Cusack in the chair.

The publication of No. 8 of the *Gaelic Journal* was discussed, and it was stated that it would be out in a few days, unexpected hindrances having somewhat delayed its completion and issue. Some philological disputes which have taken place lately having been referred to, and other matters of routine, the meeting resolved itself into an Irish conversation class, in which various matters connected with Celtic literature were discussed. It separated at 7 p.m.

The weekly meeting of the Gaelic Union was held on Saturday, 18th August, at 4 Gardiner's-place, Dublin.

Mr. John Fleming in the chair.

Present—Messrs. Cusack, Morrin, O'Mulrenin, Morris, Comyn.

The Council regretted that, owing to a misapprehension as to the hour of meeting, the Very Rev. Dean Quirke, P.P., V.G., of Cashel, who had signified his intention of attending, was not present. They were, however, pleased to hear of the lively interest the very reverend gentleman continues to manifest in their work, and discussed with great and deserved attention the very valuable suggestions he conveyed to them, through Mr. Comyn, on the subject of the amalgamation of the Gaelic Union with a kindred society, and on other matters closely affecting the progress of the Irish language movement.

The debate in the House of Commons on the manner in which the Irish language is treated by the National Board was considered, satisfaction being expressed that Mr. Healy, M.P., had spoken on the lines

already laid down by the Gaelic Union. It was accordingly decided, in consequence of the Chief Secretary's announcement, that an extraordinary meeting of the Union be convened for Wednesday, to choose a deputation of the Council to wait upon Sir Patrick Keenan on the subject.

A special meeting of the Council of the Gaelic Union was held on Wednesday, 22nd August, according to requisition, to take into consideration, in the interest of the Irish language, the advisability of sending a deputation to the Resident Commissioner of National Education. This step was proposed in consequence of the promise made in Parliament by the Chief Secretary to Mr. Healy, concerning his coming interview with the Resident Commissioner on the subject of Irish teaching in the National Schools.

Rev. Maxwell H. Close, M.A., M.R.I.A., Vice-President, occupied the chair.

There were also present the following members of Council:—Messrs. R. J. O'Mulrenin, H. C. Hartnell, John MacPhilpin, J. Morris, Michael Cusack, John Morrin, D. Comyn.

As a consequence of the resolution passed at the meeting, Mr. O'Mulrenin was commissioned, as acting for the Secretary, Rev. J. E. Nolan, O.D.C., whose duties had necessitated his absence from Dublin for some weeks, to request Sir P. J. Keenan to name a time for the receiving of the deputation.

The deputation was appointed to consist of as many of the following gentlemen as were in town at the time:—Rev. Samuel Haughton, F.R.S., S.F.T.C.D., &c.; Rev. Maxwell H. Close, M.A.; Rev. J. J. O'Carroll, S.J.; Mr. A. K. O'Farrell, Secretary, National Teachers' Association; John O'Duffy, Lic.D.S.; Rev. E. Hogan, S.J.; Mr. M. Cusack, Mr. R. O'Mulrenin, and the Secretary, Rev. J. E. Nolan, O.D.C.

A letter was afterwards received from Sir P. J. Keenan, stating that it was contrary to the practice of the National Board to grant facilities for public deputations, but that he would be happy to have a private interview with the gentlemen named on the deputation.

Accordingly such of these as were in town met on Saturday, 25th August, at 2

p.m., at 4 Gardiner's-place, the deputation being fixed for 3, p.m. The subjects to be discussed were then settled—viz., the giving of facilities to children in the Irish-speaking districts to learn to read Irish from the time of entering school; to modify the programme of examination in Irish for pupils and masters; to give all grades of teachers facilities for obtaining result fees in Irish, and some other small details in the National System as regards our native language.

At 3 p.m. the interview with Sir P. J. Keenan took place, and lasted till 4.30 p.m., but as it was of a private nature, the Council are precluded from publishing its details. They may be, however, permitted to say that it was satisfactory to all concerned, and that Sir P. J. Keenan seemed animated with the most friendly feelings towards the Irish language, both as a spoken and literary tongue.

At 6 p.m. the same day a second meeting of the members of the private deputation was held at 4 Gardiner's-place. Mr. D. Comyn in the chair. The results of the interview were considered, and means were taken to treat in future numbers of the *Gaelic Journal* of the subjects discussed, and to communicate also with the Irish members on the subject. In the meantime, National teachers in the Irish-speaking districts are invited to communicate their views to the Gaelic Union on the best means for facilitating the acquisition among monitors and pupils of a literary knowledge of their native language.

On Saturday, 1st September, at 6 p.m., the monthly meeting of the Gaelic Union took place at 4 Gardiner's-place, Dublin.

Mr. J. Morrin in the chair.

The result of the deputation to the Resident Commissioner of National Education, which had been introduced by the Rev. M. H. Close, was considered, as also the reports of the Commissioners and the programme of Celtic examination.

While satisfaction was expressed at the manner of Sir Patrick Keenan's reception of the deputation, and his friendly feeling towards the Irish language, it is universally agreed upon by the friends and supporters

of the Irish language movement, that further action on the part of the Gaelic Union is required. The great difficulty in bringing out Irish publications regularly and correctly, as well as of obtaining subscribers for them, was considered, and means were determined on for diminishing these difficulties in regard to the *Gaelic Journal*, the eighth number of which has been out for the last ten days. Mr. Cusack having joined the meeting, some idiomatic phrases were discussed, and the Council separated at 7.30 p.m.

The ordinary meeting of the Gaelic Union took place on Saturday, 8th September, from 5 to 7 p.m., at 4 Gardiner's-place, Dublin.

Mr. James Morris in the chair.

Also present—Messrs. Cusack, Morrin, O'Mulrenin, &c.

The state of Irish teaching in the National Schools formed the first subject of discussion, and hopes were expressed that that this is on the eve of improvement. Communications on the subject with Irish Members of Parliament were laid before the meeting. The dawning of a consciousness of the necessity of preserving their language in the minds of the Irish people was declared by members of the Council to be perceptible throughout the country, as shown by various recent occurrences. The whole of the discussions were conducted in Irish.

The weekly meeting was held on Saturday, 15th September, at 4 Gardiner's-place. Mr. Comyn in the chair.

Mr. Cullen, President of the Irish National Teachers' Organization, and Messrs. Cusack, Morrin and Morris were also present.

The subjects under consideration were—(1) the developments of the movement for the preservation and cultivation of the Irish language which have followed with startling satisfaction Mr. Healy's speech on the subject in Parliament towards the close of last session; (2) The very satisfactory answering in Celtic of the candidates at the intermediate examinations this year, and the marked success of the pupils of the Irish classes in Londonderry, Monaghan,

and the Loretto Convent, Dublin; (3) the report of the present state of the Irish language in western Galway, and the islands off the coast of that county, furnished by Mr. John Fleming; (4) similar reports from Mr. O'Mulrenin of the state of the language in Mayo and adjoining islands; (5) the entrusting of the re-organization of the friends of the Irish language in Belfast to Messrs. Cullen and Cusack; (6) the furnishing of accurate information respecting the object of the Gaelic Union to Members of Parliament actively engaged in the work of legislating for the country; (7) and the friendly attitude of the Resident Commissioner of National Education towards the language. The very able article on the Irish language which appeared in the *Belfast Educational Journal* was also discussed.

The business, as usual, was transacted chiefly in Irish, Mr. Cusack acting as interpreter.

The weekly meeting of the Gaelic Union was held on Saturday, 22nd September, at 4 Gardiner's-place, Dublin.

Mr. John Fleming in the chair.

The subjects discussed were—1. A second report from Mr. O'Mulrenin on the present condition of the Irish language in Mayo, in which were embodied statements of the interest manifested by the Most Rev. F. J. MacCormack, D.D., Bishop of Achonry, in the work of the Gaelic Union. 2. The decline of faith and of public morals which appears to follow in the wake of the decline of the national tongue. 3. A communication from Mr. H. C. Hartnell, member of Council, concerning the delay in the publication of the *Annals of Ulster*. 4. And the meanings and applications of Irish words in general use in the islands off the coast of Galway, supplied by the chairman—these words not being found in dictionaries.

A communication was received from the Rev. Euseby D. Cleaver, M.A., Rector of Laidon Hills, Romford, Essex, Vice-President of the Gaelic Union, concerning Irish M.S. prayer-books, compiled by various good Irish scribes in the early part of the present century. The rev. gentleman

forwarded one of these for the inspection of the meeting. It had been compiled in the Co. Cork about 1820, the scribe's name being apparently "T. Connell." The meeting very much admired the work for the extreme delicacy and neatness of the caligraphy, and the general correctness, purity, and good style of the language. The chairman in particular examined the book very carefully, and remarked upon the wonderful patience displayed by Irish scribes—often working under great difficulties, and who had no other way of providing Irish books than transcribing them in the intervals of their daily work, in an age when printing in Irish was almost unknown, and far fewer books, either in print or manuscript, accessible to the people than at present.

The Council expressed great satisfaction at the appearance of a second Irish prayer-book, entitled "St. Patrick's Prayer-book," by their Hon. Sec., Rev. John E. Nolan, O.D.C., of which copies may now be had from the rev. gentleman. His other similar work—issued this time twelvemonths—entitled, "The Path to Heaven," is out of print for the present. It was entirely Irish, the present book being in Irish and English on opposite pages.

Mr. Cusack directed the attention of the Council to the fact that the report of the Irish Language Congress, which was held in August, 1882—more than thirteen months ago—had not yet appeared. The Council considered that negligence of this kind was all the more to be regretted, because the general public at the time the congress held its sittings, seemed to have much confidence in the gentlemen who took part in its deliberations.

Mr. Cusack gave notice that at the next meeting he would propose Mr. T. Sexton, M.P., and Mr. W. Cullen, President of the National Teachers' Organization, as members of Council. After transacting routine business, the Council adjourned.

The weekly meeting of the Council was held on Saturday, 29th September, at 4 Gardiner's-place, Dublin.

The Rev. John E. Nolan, O.D.C., Hon. Secretary, occupied the chair.

There were also present:—The Rev. M. H. Close, M.A., M.R.I.A., F.R.G.S.I., Vice-President, and Messrs. Comyn, Cusack, Fleming, Morrin and Morris. It being competent for the Gaelic Union to elect members of Council at the meetings held on the first Saturday of each month only, the election of Messrs. Sexton, M.P., and Cullen, President of the National Teachers' Organization, could not take place at this meeting, and it was consequently postponed till next Saturday.

Mr. Comyn gave notice that at the next meeting he would move that a deputation be appointed to wait on the Chief Secretary to the Lord Lieutenant at an early date, to lay before him the condition and prospects of the Irish language, and to prepare him for the promised interview with the Resident Commissioner of National Education.

The Council discussed at considerable length the disadvantages under which Irish-speaking people labour in districts where all, or almost all, speak a little English, while the intenser work of thinking is done in Irish. These disadvantages manifest themselves at Petty Sessions Courts and at Land Commission Courts, where persons who know only a little English naturally decline to give evidence on oath in that tongue, and are refused a hearing in Irish. The four Irish-speaking counties of Mayo, Galway, Clare and Waterford being represented on the Council by fluent speakers of the national tongue, a very interesting contribution was made to the rapidly accumulating collection of local peculiarities of accent, emphasis, words and phrases.

The usual monthly meeting of the Council of the Gaelic Union, held on Saturday, 6th October, at 4 Gardiner's-place, was large and representative.

The Rev. M. H. Close, M.A., F.R.G.S.I., Vice-President, occupied the chair.

There were also present—the Rev. J. E. Nolan, O.D.C., Hon. Sec.; Rev. J. J. O'Carroll, S.J.; Professor Geissler, Queen's College, Galway; David Comyn, Michael Cusack, John Fleming, John Morrin, James Morris, John O'Duffy, Lic.D.S.; and R. J. O'Mul-

renin. The Rev. Dr. Haughton sent an apology for non-attendance, owing to other important engagements, but signified his willingness to attend on the deputation, and his sympathy with the work of the Gaelic Union.

It was moved by Mr. Cusack, seconded by Mr. Morrin, and unanimously resolved, that Thomas Sexton, Esq., M.P., and W. Cullen, Esq., President of the National Teachers' Association, be elected members of Council.

It was moved by Mr. Comyn, and seconded by Mr. Morris, and unanimously resolved, that a deputation consisting of the following members of Council:—The Right Hon. the Lord Mayor, M.P.; with the Rev. Maxwell H. Close, M.A.; the Rev. Dr. Haughton, S.F.T.C.D., Vice-Presidents; the Rev. J. E. Nolan, O.D.C.; Rev. J. J. O'Carroll, S.J.; and Messrs. Cullen, Cusack, Fleming, O'Duffy, O'Mulrenin, and Sexton, M.P., be appointed to wait on the Chief Secretary to the Lord Lieutenant, with a view to laying before him the present condition and future prospects of the Irish language.

A very interesting discussion was opened by Professor Geissler on the character which should be used in writing and printing Irish. The question being one which has occupied much attention in the *Gaelic Journal* and elsewhere, the Council expressed its obligations to Professor Geissler for his statement of his views on the subject, as well as for his promised contributions to the only existing organ of the friends of the Irish language in Ireland.

On the invitation of the Lord Mayor, the Council adjourned at 5.30 p.m. to the Mansion House, where his Lordship took the chair at 6 p.m., and heard at considerable length from the Vice-President and the Hon. Treasurer of the Union the views of the meeting on the object of the deputation to the Chief Secretary.

The Hon. Secretary having been requested to write to the Right Hon. C. Otto Trevelyan, M.P., to name a day on which he could conveniently receive the Deputation, and also to communicate with the Right Hon. The O'Connor Don, P.C., D.L., Presi-

dent of the Gaelic Union, on the subject, the meeting adjourned.

The Council of the Gaelic Union for the Preservation and Cultivation of the Irish Language met as usual on Saturday, 13th October, at 3.30 p.m., at No. 4 Gardiner's-place, Dublin.

The Rev. Maxwell H. Close, M.A., F.R.G.S.I., Treasurer R.I. Academy, Vice-President, occupied the chair.

The other Members of Council present were:—Rev. John E. Nolan, O.D.C., Hon. Sec.; Messrs. Michael Cusack, Hon. Treasurer; R. J. O'Mulrenin, James Morris, David Comyn, John Morrin, H. C. Hartnell and John Fleming.

Notices of motion were handed in for the next monthly business meeting of the Council of the Gaelic Union, as follow:—By Mr. Comyn—(1.) That this Council in future meet weekly for the transaction of the ordinary business of the Society on such convenient day, hour and place as may be agreed on; and that the Irish conversational meetings which have been so successful during the past six months, continue to be held as usual every week for the discussion of idioms, phrases, roots, meanings, collocation and explanation of words, Irish proverbs, folk-lore, &c., in the Irish language.

(2.) That in consideration of the increasing importance of the Irish language movement, and in consequence of the growing and very burthensome work of the Gaelic Union, and the necessity for its further development, a colleague be appointed to act with Rev. John E. Nolan, O.D.C., as joint Hon. Secretary of this Society, and that Mr. R. J. O'Mulrenin be elected to share the onerous duties of that office. By Mr. Fleming—(3.) That Rev. David B. Mulcahy, P.P., Moyarget, County Antrim, be elected a Member of this Council.

Rev. J. J. O'Carroll, S.J., in stating his inability to attend the present meeting, wrote drawing the attention of the Council to the importance of the proposed Deputation to the Chief Secretary, and the necessity for careful consideration of three or four most important points in the case the Deputation is charged to represent, which

have been already partly explained in the columns of the *Gaelic Journal*. It was decided, in consequence of the rev. gentleman's letter, to ask the Hon. Secretary to call together the members of the Deputation for Tuesday evening, in order to arrange the copious materials which several members have already compiled, and to prepare a clear and concise statement of the case to be laid before the Right Hon. the Chief Secretary.

The Right Rev. William Fitzgerald, D.D., Lord Bishop of Ross, Vice-President of the Gaelic Union, conveyed to the meeting, through the Rev. Father Nolan, his entire sympathy with the object of the proposed Deputation, and his hopes of satisfactory results. Other Members of Council wrote to the same effect.

The subjects discussed by the meeting included—(1.) The exact demarcation of the Irish-speaking districts, based on the results of the Census Returns of 1881; and the valuable evidence afforded by that Census, as well as the facilities it gives for pointing out the precise location of these districts, and grouping them on a line round the coast—say, roughly, from Loch Foyle to Waterford Harbour; (2.) The opinion of some of Her Majesty's Inspectors of Board Schools and British Schools in Wales concerning the ancient language of that country; (3.) The present position of the Welsh language in schools and courts of justice; (4.) Gaelic Orthography, and the necessity for preserving as a whole the present system of Irish spelling, clearly pointing out the radical form of each word, yet admitting some improvements; (5.) Certain pamphlets on current subjects, printed in Scottish Gaelic, forwarded from Inverness and other centres by friends of the Gaelic cause; (6.) The condition of the Irish-speaking population on the western coast and in the islands off that coast, say from Loch Foyle to Waterford Harbour, and the absolute necessity which exists for the education of the children of this district through the medium of their own language.

Letters were read from Rev. E. D. Cleaver, M.A.; Richard Gumbleton Daunt, M.D., Campinos, San Paolo, Brazil; Mr. T.

O'Neill Russell, New York; Mr. M. Logan, Brooklyn; Mr. Ward, Hon. Sec. Irish Language Society, New York; Mr. J. J. Murphy, Derry; Rev. D. B. Mulcahy; Rev. J. J. O'Carroll, S.J.; Mr. E. O'Sullivan, &c., &c. The Council adjourned at 6.30 p.m.

An adjourned meeting of the Council of the Gaelic Union was held in the Mansion House on Wednesday, 17th Oct., at 4 p.m.

The Rev. Dr. Haughton, Senior Lecturer, S.F.T.C.D., occupied the chair.

There were also present—The Rev. M. H. Close, M.A., M.R.I.A.; Rev. J. E. Nolan, O.D.C.; and Messrs. Cusack, Fleming, Morrin and O'Mulrenin.

The Council was engaged in arranging the materials for the statement to be laid before the Chief Secretary to the Lord Lieutenant on the condition and prospects of education in districts where the Irish language is spoken.

A sub-committee of the Council of the Gaelic Union met on Thursday evening, 18th October, at 4 Gardiner's-place, Dublin, at 7 o'clock, p.m.

Mr. John Fleming occupied the chair.

Mr. John Morrin acted as Secretary to the meeting.

The other members present were—The Rev. J. E. Nolan and Messrs. Cusack and O'Mulrenin.

A draft of the statement to be submitted to the Chief Secretary to the Lord Lieutenant was discussed, amended and finally adopted, subject to the approval of a full meeting of the members appointed on a Deputation to the right hon. gentleman.

BILINGUAL PRAYER BOOK.

St. Patrick's Prayer Book is the name of a handsome and handy volume of prayers in Irish and English, just brought out by Father Nolan. It is evidently intended as a help to those who wish to acquire a knowledge of the Irish language, of which none of us should be ignorant. In this little book the learner will find ideas well formed, clearly and tersely expressed, and by frequent repetition of these sentences he will be imperceptibly storing his mind with model expressions of thought which will serve him afterwards in the production of new phrases. The rule of *caol le caol agus leathan le leathan* is, if anything, too strictly adhered to, but this, if a fault, is one on the right side, considering the unsettled orthography of a good number of compound words in the language. We heartily recommend the book (which has been brought out by Messrs. Duffy and Sons) to our readers.—*Freeman*.

MR. HEALY'S SPEECH IN PARLIAMENT ON THE IRISH LANGUAGE.

Mr. Healy said he had a word to say on this Vote (*for Education*) on a subject which was engaging considerable attention in Ireland—he referred to the manner in which the National Board of Education treated the Irish language. It was well known that there were in Ireland some hundreds and thousands of people who could not speak a word of English. The Government and the people of England ignored the fact as much as possible; but, unfortunately, at the recent trials in Ireland this fact was brought only too painfully before the notice of the country. Some of the people who were placed on their trial could not speak a word of English, and could only be communicated with by pantomime action until the services of a policeman-interpreter were obtained. The Board of Education gave little attention to Irish—not even to place it on the same footing as French. The people who did not know a word of English were taught to read English reading lessons with as much success as would attend an effort to teach English children Greek without a grammar or vocabulary. In the west of Ireland the unfortunate urchins at school were put through their lessons in English, and taught to read that language without knowing a single word of it, and taught to spell just as if they were parrots. It had been shown over and over again that the people could be taught to read English far quicker and far better by means of first teaching them their own language. Teach the people to read in their own language, give them a grip of the language in which they talked, and thought, and lived, and then teach them English by aid of Irish instruction books. Some time ago it was not thought extraordinary for a boy to be taught Greek by means of a Latin instruction book; but that system had been condemned, and was now abandoned. In the west of Ireland—indeed almost all over the country—they had schools in which the children could not speak a word of English, and yet in which

they were required to read their lessons in English. They went through the pantomime of spelling in English before the English Inspector, who gave the result fee for this absurdity. Not only was this the case, but the parents of these children, knowing that the English language was the only means their sons and daughters would have of getting on in future life, especially if they went to America, would not talk to them in Irish. These parents might be intelligent people enough in their own language, but could not communicate their ideas fluently in English owing to their want of knowledge of English, and the result was that the minds of the unfortunate children were stunted, knowing little of either English or Irish. The conduct of the Board of Education was extraordinary. For £1,000 or £2,000 a-year they would be able, from the numerous monitors and teachers who were sent up from the country knowing Irish fluently—they would be able to give the children who required it instruction in Irish, and cheap instruction. Books could also be printed in the Irish language, by aid of which they would be ultimately able to teach the children to read English. But what was the result of the present system? Why, that the children neither knew Irish nor English. When they came to England, if their necessities brought them to this country, they were laughed at; when they went to America also they became the laughing-stock of the people, who did not, by the way, laugh at Germans and Italians for not knowing English, because they were not expected to know it. Sir Patrick Keenan, the distinguished and able Resident Commissioner and chief official of the National Education Board, who was sent out to Malta—the Government regarding his educational services so highly—to make inquiries on the subject of education in Malta—the children there speaking either Arabic or Italian, or, at any rate, not speaking English—had made several statements with regard to this question of teaching the language of the country which were worth repeating. The question that he (Mr. Healy) was now raising had been raised with regard to Malta. The idea had

been to root out the Maltese *patois*, but it had not been successful. When Sir Patrick Keenan was examined before the Royal Commission of 1868, Professor O'Sullivan asked him—

“Have you ever turned your attention to the subject of the Irish-speaking part of the population? Very much. I have had on different occasions to consider that question minutely.

“In what parts of the country is Irish still spoken to any considerable extent? In the counties of Galway, Mayo, Kerry, Cork, and Waterford; these are the chief. In the County of Galway 62·1 per cent. of the people speak Irish.

“Has the National Board ever made provision for teaching the people through the medium of the Irish? I am very sorry to say it has not.

“What is your opinion with regard to instructing the people in Irish with a view to their learning English? I believe it to be next to impossible to teach, skilfully and effectively, the Irish-speaking population by the ordinary process adopted in our schools, which at once gives them the English alphabet, English books, and English everything, without reference to translation into or from their vernacular language.

“In your opinion they would, if taught Irish, learn English better? I think those who desire that the people shall soon speak English (and every lover of his country must be desirous that they shall) should teach them, in the first instance, to read Irish, in order that they may all the more readily and naturally soon afterwards learn to read English.

“Would you propose that they should learn Irish only at first, or both Irish and English together? I propose that that should be done which is done in Scotland, and of which the present Scotch Commission approve for Scotland. I propose that the children should commence their school education in Irish books, and that their instruction in English should begin when they have learned to read Irish.

“Do you think those who read Irish and subsequently learn to read English will continue to read English? I think they

will be through life afterwards an English-reading people.

“Have you ever drawn attention to the subject of teaching Irish to the Irish-speaking people? I have in various reports drawn attention to the subject.

“Did you recommend to the Commissioners the plan you have now stated? Yes; I recommended a plan something to that effect.

“At what period? I recommended it in 1855, and again in 1856, and I think again in 1858.

“No step has ever been taken on the subject? No; my project was not favourably received.”

The following was also very interesting, which was taken from the Report of the National Teachers' Congress, held in 1874:

“The parents in Irish-speaking districts have not English enough to convey their ideas, except such as relate to the mechanical business of their occupation. Hence they are not able in any degree to cultivate or inform the minds of their children (though often very intelligent themselves) who consequently grow up dull and stupid, if they have been suffered to lose the Irish language, or to drop out of the constant practice of it.”

Further on Sir Patrick Keenan said—

“The shrewdest people in the world are those who are bi-lingual; borderers have always been remarkable in this respect. But the most stupid children I have ever met with are those who are learning English whilst endeavouring to forget Irish . . . the natural result is that the English they acquire is very imperfect.”

He would call attention to the fact that people who only spoke Irish in Ireland at the present time suffered the most tremendous disadvantages. If a man came up in a Court of Petty Sessions, as was very frequently the case, and took the book in his hand, and happened to know enough English to be able to say “thank you,” he would not be allowed to give his evidence in any other language than English. That was obviously very absurd, because a

Russian might be able to say "thank you" without knowing anything more of English than those two words. He (Mr. Healy) had himself heard from a person present only recently in the Land Court at Bandon of a remarkable instance of the unfairness with which Irish-speaking witnesses were treated when they came forward to give evidence. A witness was asked a question as to rental, and in reply to his interrogator said he could only express himself in Irish. Well, directly he made that statement there was a howl amongst the barristers, and they insisted that he should give his evidence in English, and he had to do so. Later on some question as to rent turned up, and the man made use of the words "£50 a-year." If it had happened that that statement was near the mark, it would have been put down that he was a perjurer, and the case would have been dismissed, and a fair rent, perhaps, would not have been fixed; but it was plain to every one that "£50 a-year" was not what the man meant to say. The services of an interpreter were availed of, and it was found that the man really meant £50 a-year. Here, then, was a case where a man's whole life would have been affected by a question of words, for it made all the difference in the world to a tenant whether he was charged a high or low rent. It was a very common thing that a person might be able to express his views on matters that were not complicated in a language, when he would altogether break down in matters of detail, particularly when he had to deal with figures. Irish children did not get a very extensive amount of learning of English in the schools, and they suffered from that all their lives. His suggestion was that some £2,000 or £3,000 should be devoted to the systematic and scientific teaching of the Irish language to schoolmasters who came up to the model schools in Dublin and elsewhere, and who already knew something of Irish, so that they might be able to train the children under their care in that language. He would point out to the Committee that although England and the English Government neglected the Irish language in the way

in which they had been doing, yet German students were continually pouring over to Ireland, doing their best to learn the language. Only recently, also, in the Royal Irish Academy, he saw a Frenchman, who did not know a word of English, translating Irish into the French through the medium of a young man who was acquainted with the Irish and the French languages. Professor Windisch had published a grammar in Irish, and had himself dwelt upon the necessity of teaching the language. It was really too bad that some little endeavour was not made by the English Government to cultivate the scientific teaching of the language. No one could ever have studied the language or have inquired into it without coming to the conclusion that it was a most interesting branch of learning. The language was a most peculiar and interesting one; and he would put it to the right hon. gentleman the Chief Secretary that he would be doing a graceful act, and an act which should go far to soften the prejudices which his action in other respects created in Ireland, if he would undertake to look into this subject and endeavour to meet the views which he (Mr. Healy) had tried to express. The right hon. gentleman should endeavour to satisfy the national feeling in Ireland on this point, and should put some sum of money aside for teaching the masters who came up to the training class a thorough knowledge of Irish. It would be better for English teaching, and for Irish also, if this were done.—*Hansard's Debates.*

NOTE.—We have received from Rev. J. P. MacSwiney, S.J., Manresa House, Roehampton, London, a corrected proof of his interesting article on the "Ancient Glosses," in the present number. The proof reached us too late to avail of his corrections, but we had already ourselves revised the press. We may add that the article was intended to appear in Father MacSwiney's Translation of Professor Windisch's Grammar; but from some apprehension on the part of the publishers that it would increase the cost of the work, so as to interfere seriously with its general circulation, and also because of previous delay in the issue of the book, it was omitted, with other important matters. We need not point out its value to such of our readers as wish to study the ancient Irish forms. The author wishes further to make some slight changes, which will be attended to in our next.—*Ed. G. J.*

"Answers to Correspondents" held over.

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irisleabar na gaeilge.

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beata sheágan inichéil, áir-
easpois éuama.

áir n-a rsgíobad d'áronaét na gaeilge leir an
áear ionnraméa, uileog 1. Ue búrc, canónaé na
cille móire i o-éuam.

An t-Octáid Cabroil veug.

“Áét mo nuair d’á tíri féin; tá a caitérim
, na lurde,

“Ár an epióde epióda bhurce, ná’i b’féi-
oir a élaoró”—

Uamóiré: vo féir inichéil.

Anoir i o-topaé na bliadóna 1833, vo bí
intinn agur epióde an eapraig éráibéig
éforáiríadúis go lán ve’n méuro vo éonnaic
re ’ran Róim, agur in gae tíri éatoliceig in
ar’ fribáil re. Inr an b-friane, ’ran lo-
áite, ’ran m-béigá, éonnaic re an epiro-
eam éatoliceaé ’ga múneadó go folupac
agur ór áro vo’n aor óg, vo na malraigib
ógá, riri agur mná. Éonnaic re na tigéte
eaglaire, na cealla áro-nópaéa, flataimla,
noé vo éuireadair ruar na ragaire agur na
h-eapraig ar éirinn. Uíbarre re leir féin
“Cao pá naé b-fuilimí-ne mar vo bíreadar-
ran? Cao é an pác naé b-fuil an cuma
ceurona agann-ne le obair a véanaó ár vo
bí aca-ran. Cao éurce naé b-fuilimí ag
múneadó agur ag epiabrigaóileadó agur ag

leatnuagá an fíoi-épiroim éeuna ár vo
bí aig na feapraib naoméa ro.”

Ma éeann rin, vo bí re in a epióde ó éur
a óige óprougá Dé i o-taóib an fíoi-épi-
roim a éóimlíonaó—gan ioinn air bíé vé a
éur paó rgaé, no a éeile, no a éoirigé; ní
cóir an fíoi-uirge a fáluagá i rligé air bíé:
mar an g-ceurona ní cóir an fíoi-épiroeam
a éur paó rmuvo no rgaé. Vo éoirigé
Seágan Machéil go luac ag áprougá a
góta agur a láime in a garó na Scoil Tíoi-
éamail (no náirunna). Éonnaic re ná’i
éóimlíonaóair na ceannairc na gaeallama
vo iugne Stanlei a éabarre, nuair a uí-
air re—1. Mac m-beréadó rpiódbanna air
a m-beréadó míofáram aig éatoliceigib
rgaréa air aon éoir i mearig malraé na
reóile. 2. Go m-beréadó na ragaire éat-
oliceaéa air coméiom le peapra-eaglaire
air bíé eile. 3. Go m-beréadó cúmaé aca
na leandá óga a éeagarig gae lá agur gae
am in ar’ éóir é. 4. Agur go m-beréadó
uaéatáiránar na g-éatoliceaé coméiom,
leac air leir, le luét-raire na neam-éat-
oliceaé.

Éonnaic an t-eapraig ná’i amlaró vo
éáirigé oibmuagá na reóil ro, agur mar
rin vé, v’áirigé re a gúé, vo éóg re a
feann, mar iugne re ioinne rin, agur v’in-
uir re vo’n voimán móir an meuro a bí aige
le páó. Ní maib móirán maíteara vó rpi-
binn a éur aig muiriri na Safran, no a
gáirán a véanaó leo: vo paóil an muiriri

rin gur ab iao féin a bí ceapit, agus nac
 maib gnéim céille ari bié aig don oume no
 don muintiri noé do lám uol in a garó a bapam-
 mail no a n-óruigadó: buó i a m-bapamail
 gur fíor-amaóam rinne, Éireannairge ve zac
 cineul, agus go maib ciall an doimán aca
 féin. Bí fíor i b-fao nomie rin aig an ear-
 pors ari an meuo ro; agus mar rin vé, níor
 reíobó re éuis don oume aca, agus níor
 éurí re imríde oíria an cam a véanaó cóm-
 érom, no an ceapit a véanaó mar buó cóiri
 ó cóir. Rígne re a gearán leir an doimán
 mói.

Le trí céao bliáóam ní fuair clann na
 h-Éireann ó maígluigétoimib na tíre ríge
 éigin le oíreaf no eolar o'fágaril: ní h-é
 amán rin, acé mugeasuar ári n-uacaráin a
 n-óicéioll an meuo foluir a bí gáinn a
 buamé uann, agus foluir ári púl a múcaó,
 re rin, foluir ari Dia agus ari ári g-
 eireveam, ari ári n-anamaib agus ari an
 nglóiri fíoruirde a víbire ar ári g-eioróóib.
 Ari feaó leir-éiro bliáóam agus ór a éionn,
 bíreasuar aig véanaó geallamán go m-
 béarfaróir ríge úinn eolar o'fágaril.
 Tugasuar ári míle veug púnt aigeo le
 reole a éurí ari bun, acé ní páimé pígin do
 na Catoilicigib, re rin, do élainn na tíre
 ari fao ve bíug nac n-aontóóaróir eireveam
 a rinreari a ériégean: rin éugab an cleaf
 a bí aig an oíream do éairig an t-aiugeao ro
 do muintiri na h-Éireann.

Anoir fá óeire, bí reole 'ga g-cuir fuar,
 acé do beúeao re náireao iao do glacaó,
 mar do bí ríao ríuruirge aig an am rin:
 boét an mó é—tar éir trí céao bliáóam
 tioro go eíóóa, luíde fíor fá óeoirg, agus
 amáil go padamari buailte, agus nac maib
 foluir gáinn, no teaf no teafari acé fuacé
 agus laige: buó éráill fuariaóa rinn leirio
 ve rin a véanaó. Ir uime rin o'áruig
 Seágan Machéil a gúe, agus o'ionnruig re
 a namáio go meirneamail: fuair re buaó fá
 óeire, do'n eaglarí a ríurí re, agus do
 élainn a éreomí. In 1869 o'áomuirg ear-
 poris na h-Éireann agus an pápa féin, Duir

IX., go maib Seágan Machéil 'ran g-ceapit
 iní an meuo a víbairé re, agus a reíobó re
 le fíor-oíreaf Catoiliceao o'fágaril do
 élainn na b-ríeun in a o-tíri-óúéóar féin.
 I o-tírí do bí re leir féin 'ran tioro, fá
 óeire, bí na ragarit agus na h-earporis
 agus veag-óaoine na tíre go léiri in éim-
 feacé leir aig iarríao fíor-eolarí do'n ro-
 bul.

Ari feaó an ama ro, bí cúnam fairde
 éillealao ari a gúairíob. Do na oaoimib,
 roiri aoróa a'f óg, a bí faoi n-a ríurí agus
 a maígluáó, éug re fíor a g-eireomí agus
 éug re an Cóiméaríugáó, no "uol faoi
 lám earporis" do'n muintiri a bí ullmúigéte,
 agus do maíglí re a g-cléiri agus a óaoine.
 Acé ní muge re veapmáó ari lere puiblíde
 do reíobóó ó am go h-am, le curí in ul
 do'n pobul agus do muintiri na h-Éireann
 go h-iomlán a n-uualgar o'á o-tíri agus do
 Dia; agus ari an tioro-éangal a bí ari
 uacaráinaib na oaoine a maígluáó go
 ceapit agus a feabairíugáó. Ir mar ro do
 éarí re an bliáóam 1833. In 1834, bí re
 le céim eile aig áruigáó. Buó toil le
 Dia é éurí ór éionn na h-áru-fairde.

An Naomáó Cairívil veug.

"Agi fíor, o'eirig imreaf easaríria, cia
 aca ari a m-beúeao meaf é beir níor mó.
 Acé víbairé reirean iuu; tá tígearíaf aig
 mugeíob na g-Cineaoóac oíria; agus an oíream
 aig a b-fuil cúmaét oíria, goirreari oaoine
 platamála oíob. Acé ní marí rin oaoib-
 re." Naomí Lucaí, xxii. 24-26.

Ó luaé geurí a'f do bí Seágan Machéil
 'na áruveapros, muge re a uualgar a éóim-
 líonaó i o-taoib a fairde: 'ga maígluáó
 agus 'ga oírúgáó mar buó cóiri. Níor
 leirgeao oó veapmáó a véanaó ari éilla-
 laíó, a o'fág re, oíri, mí 'n-éir an ama ro,
 curíeao éurímuigáó ari ragarítaib paráir-
 ve eaglaríe Naomí líluríeasairg, le toga
 a véanaó mar buó gúacé, ari reairíam-
 eaglaríe do b'íru, do réiri eolarí na cléiri,

óac, agus 'do fochuirigh i m-Beuláta-an-Feáda, 1825. Tair éir feála, fuair an ragaire go paráiríoe Beul-áta-éiruair, i b-foa riar i m-iairgúil Iairioir. Ní maib re i b-foa ann-rin nuair no éoruir re maígluáó maí buó éleácaó leir, air móó go v-cáimé, bliáóan 'na óiaiz rin, rii foirre an paráiríoe ó Iairioir go Beuláta-an-feáda le caraoro a óéanaó leir an earrpog Ualorionac faoi. Éualaró an t-earpog a ngearían, agus 'do éuir i m-baile iao, agus 'do rerióó re licir éuir an ácair Seágan as máó leir go roraí gan a beir éo vian a' r' do bí re, ar rin amac, leir na óaomib boóca, buaróearéa. 'Se an rreagmáó 'do éuir an ragaire go 'd'á muíne an t-earpog an oirreao a' r' muíne re, go maib paráiríoe aige réim, agus rarióe aig an earrpog; buó óoiri vó-ran aige a éabairt 'do'n fáiríe, agus 'do béairíao rreian aige 'd'á paráiríoe. Tá an rgeul go agam ó beul an té a éonnairé an licir—ragaire mearaímaí, rógluméa, riontaó. Ní' l re ar áit an rgeul go 'd'innreáct, ionnor go m-béreaoí rior air an té a léiríear air méim agus air níonaó an óuine a éarriainz an oirreao rin 'de élampair air an earrpog nuao. I' r' mói an t-áóbar teagairz rgeulca maí iao go; béireann riao eolair vúinn air an oream óaomeao a bí ann ríomíe go, agus cao é an éaoi 'd'oiríuz Leo rá óeire; air éuir Óia bláó no bíreaoí air a m-bealaizib, no ar éuir riao air lári gan ríocai rúta.

I' r' go an ragaire noó 'do éóg an t-earpog nuao le beir in ionao earrpog leir réim, 'na áro-íeari-ionaro, agus 'na vóáóan air éléir na rarióe go h-urle. Rígne re a éoíaoí gan bheáónuíao ríomíe, gan rior air bíé air a éréitib intinne, no faoi éairíoeácaíab a méime, aóó amáin an rgeul ránaó 'do réim maíno 'do éualaró re ó n-a óeiribíruí réim. Níoi ionóair re é réim m' an toíga go 'do réim cómaíre an pára, a vóóairt leir go céillróe, "am a ílacao," agus ranaóó no go maóao re i m-baile. Tair éir rin, vóóairt an pára leir, a vóéanaó 'do réim a éola.

Nuair 'do éáiríla vóó beir i m-Beuláta-an-

feáda, éangarair na ragaire agus 'd'úmlúg-eaoair vóó, agus éuirreaoair ráíte ríomíe. Tair éir rreáctmaíne, 'do éruinnígeaoair a íceann a ééile i Móríeíll an baile, agus muíneaoair caraoro faoi an ácair Seágan páraíac Ualíacáim a beir ó' a í-cionn. Vóóíreaoair go maib re 'na íeari boib, cealíacé, rreairíac, rrii le cluairreáct agus le clearríoeáct fuair re áruíaoíao ó'n ionao in a maib re 'do'n réim a bí in a íeill. 'D'éir an t-earpog Uafionnam leir an ngearían go, aóó níoi éuz re ráraó air bíé 'do'n éléir.

Annrin 'do rerióóaoair 'do'n Róim, agus éuirreaoair a í-caraoro ó' r' cómaíre uaócarían na h-eaglaire, agus vóóíreaoair ná'í óoiri rreir 'do'n t-rámaíal rin, aig a maib caílróe-áca maí bí aige, a beir ó' r' cionn ragaire a bí ceair, rógluméa, cóir, riontaó. Éuz an Róim óruíaoíao 'd'áruírearrpog áruíaoíao, agus 'do Seágan Machéil, áruírearrpog Tuama, maí aon le h-earpog Vúina-óá-leaó-ílar agus Conóirre,—ríí ceannairre-eaglaire—reáct agus rerióócaó a vóéanaó eaoarra. 'Do éangarair, agus muíneaoair a n-óíéíoll, aóó ní maib maíé ann. Éuaoair na h-earpog ríoi 'do paráiríois; 'do ílacaoair maíóruíí air íac taob; muíneaoair cómíérom in íac áit ar' éualaoair naó maib cómíérom vóéanta, agus 'do rerióóaoair ríúé na ríóóéána ó' r' cionn na rarióe air raó. Íá vóeire in íar 'do'n Inro i m-bliáóam 1838, 'do éuirreaoair a í-cúntar faoi an meuo 'do éualaoair agus 'do muíneaoair 'do'n Róim. Maí íeall air rin, cuireaoí rior air an earrpog Uafionnam reáct go caóair na n-árríol; agus ríaoí annrín cómaíre vóó, eiríe ar an í-clampair mói in a maib re, agus maí rin vóé, a rarióe no a maígluáó éabairt ruar 'do Lámaib an pára. 'D'aon-ríuz re 'do'n vóeí-ómaíre go, agus 'd'óruíaoíao na í-Cairíonaoal. Éuz re ruar maígluáó a rarióe, agus éámie cuinear mói agus ceannreáct air éiríé Cillealaró go h-ionláan.

Buó mói an mí-áó 'do an Caorlíeírib

enearda, macánta, beít ag aithric ari an meud ro clampair, agus ag éirteacht leir co fada a' r' bi se ari bun. Dúo míor an t-aóðar-oilbéime é, aét ní maib arac ari: caiteiró an oilbéim a éaéct, veiri ári o-Ti-geairna. Do bi eud agus eacáran, am n-ann, i mearg leantóiri ériort féim, roim an Spioraid Naomí teacé anuar órria go follur- ac. Tá se veacairi go leori beup agus bealaige an t-raoáil a éaéad amac ari fao ó ériortéir na cléiric, mar veirteairi m' an reanriáó "ir oaoine na b'ráiric féim." Do éus an Tigeairna órougáó dúinn go h-uile, beít, mar vo bi se féim, "ceannra agus úmál i g-cioróe:" aét ní gac uinne a déanar an léiréan ro o'róglum, agus a leonar go oiréac i g-coiréimeannair an t-Slán-uigétoira. Veiri se le luét a leanamna: "an té ir áiric in buiri mearg, bíreac se mar an neac ir írle; agus an té a tá mar uacéaríán, mar an neac a f'riótólar oó . . . anoir acáiric in buiri mearg mar neac ag maruáóó óaois." Sin ráimluáó a beirair ári o-Tigeairna dúinn go h-uile,—rompla na h-írléacéa agus na h-úmlacéa.

An Fíceacó Cairbról.

"Ar na vomneacáir o'éis me ort-ra, a Tigeairna." Saln 129.

'Se an t-eapros a bí i g-Cillalaró 'n-éir an Eaprosiá lífíonnain, Tomár Uafiana; agus le n-a linn éáinic róóó agus riótéáin ari an g-cléiric agus ari élanm an érieroim go h-iomlán. Dúo mac é o'acáir piunctac, agus vo máéairi méapamál ionmólta, a bí 'na g-cómnuige i b-paráiricé Cioróaoicéin in gar vo baile an Cláir i g-Contoae lílaigeó. Rugáó é m' an m-bliáóain 1790, gar vo'n am in a rugáó Seáóan Machéil; agus fuair se oileamán agus curó o'á oróear i b-paráiricé a acáir agus a máéair. O'róglum se Laroin 'ran g-Cláir agus i m-bealac-an-voirín. Nuair vo éáinic a uain

vo curéacó é go Coláirte lílaige-Nuáóac, in a iugne se cáil oó féim go maib intléacé máit aige. I m-bliáóain 1818, vo g'laoró an t-áiricéapros UaCeallairi a baile é, éus óro ragairic oó, agus éurí mar oróe é i g-coláirte Naomí íaríflacé: ari feacó feacé m-bliáóain, bí se ann mar oróe, agus mar uacéaríán ari feacó se m-bliáóain eile—go 1831. Rígeacó ragairic paráiricé Cille-tullairi oé an bliáóain rin, agus bí se ór a éionn no gurí togáó é le beít 'na eapros i m-bliáóain 1839.

I' ru inreacé an éaoi in ari togáó an t-áiric Tomár Uafiana le beít 'na eapros. Tá rior aig gac uinne nuair vo éuaró ári Slánuigétoiri ruar an éuro Oiaroaoim veargabála go flaitéamair i maóric a aon arriol veug agus a leantóiri eile ó míl-lac Sléiric na n-Oluiréacó, gurí fílleaoari na h-arriol go baile íaruralem, agus gurí éuaoari arteac i reomra a bí in áiricé Dúo mían le Reaoari, ionnor go m-beiréacó uimiri na n-arriol oá feair veug, arriol amáin eile a togáó a beít in áit luoairi noc vo b'reac a Tigeairna, agus in a óiaig rin, vo ériocó é féim. Ari an aóðar rin, o'éiricé Naomí Reaoari i Lári na munricic a bí c'uin-niúéte anriin ari an r'gno ro, agus oúbaire se: "mar rin oé, tá se maéacanaó aon feair amáin a togáó ve na feairiáir ro a bí marí aon linn ari feacó iomláin na h-aimricic in ari éuaró an Tigeairna íora arteac agus amac eaoiríann, le beít 'na f'iaónuire ari a eiréirige in éimfeacé linn." Anriin vo éuríreaoari beire—Íorep agus Macáir—agus éuríreaoari ruar imribe éum an Tigeairna, taríbeánaó cia aca vo toóó Se. Vo éirígeaoari c'riannéair agus vo éurí se ari Macáir, agus vo togáó é le beít 'na arriol. Marí an g-ceuroa, vo togáóari na h-eaprosiá Tomár Uafiana. Do bí c'riurí ragairic ann, agus ní maib rior ari éeannaricair na cléiric cia aca baó éóir a togáó. Anriin éuríreaoari im-ribe ari Spioraid na Fírinne, an feair eapric a éairíbeánaó. Tarí éirí rin, éuríreaoari ann-anna an c'riurí i r'gleurí c'riannéair, agus 're

an ceo ainm a táinig amac ainm an áear
Tomáir Mífhana. Do ghlacathair gur ab í
toil Dé an fear rin a éogaó: do cuirtheadar
a ainm i lámhaib dhívearpois ácaelíac do'n
Róim, v'adontuig an Coláirce "ve p'ropa-
zanta fíve" do'n ioga, agus do dearbhuig
agus meáctuig an Pápa é, agus iugneas
earpog ve'n fear togta, i mí déigeanais an
t-Samhaid 1839. Do bí fe 'na earpog
conghnaméais ór cionn Cillealaró go 1847,
agus 'na earpog go lá a báir, an naoimh
lá ve mí meádoim an t-Samhaid 1873.

I mí na Samna 1837, fuair Pátraic, áear
Seágan Míchéil báir, lán ve Laetib, v'á aoir
oet m-bliadna agus ceirpeiríve. Do bí clann
héil, vaoime na t'reibe air fao, buan, fao-
faogalac; agus mar rin ve, do méir náoupa,
do máir Pátraic agus Seágan go h-aoir
níoir fao ór cionn na m-bliadna a tugtar
do ghnáe do vaoimib na h-aimpíre po.

V'féoir gur ceair a máe anoir go maib
Seágan Míchéil reaeé n-amanna air
bhuac an báir. Aon am nuair do bí fe 'na
oive i g-Coláirce Maigheuaóac, éuaró fe,
lá áirigete go DúnLaoghaire cum rnamh in
uirge na mara: fuair fe pian in a góile
agus arihanza in a éaoib agus in a éae-
maimhaib; tarriamgeas arteaé é, leae-márb,
leae-óub. Inr an am rin, ní maib inr an
áit aeé aon teae amáin, anoir tá baile móir
inr an áit ceoona. Do cuirthead ríor air
fean-liaig tuaé a bí inr an áit; do buain
fe curó fola ar, agus do éuir fe in a
éoolae é, agus air n-a máiac do bí bpeae
móir air. An t-am eile do bí fe gur vo
beie bárdce, nuair bí fe ag rnamh in áit air
a gLaoróteair Poll-na-Ouib, i b-paráirce
Teampul-buróe in gur go h-Iarraig. Do
bí fonn air, lá n-ann, é féin folcaó inr an
t-ríut; leir rin, vo léim fe amae inr an
b-fairge, tráe vo bí fe ag tuilleae. Do
bí an fairge feargac, rímaómar, ag vortae
a tuilleae go t'rom, agus vo bí an linn
voimh, agus veacrae le rnamh, óir vo bí ri
liona le feamain, agus ve'n leaeiac úo
air a b-fuil ainm "rágmaire buróe." 'San

v-tráe ro, i v-timéioil 1818, bí fe, ní h-é
amám 'na oive i Maigheuaóac, aeé 'na
fagarce paráirce air Teampul-buróe. Do
lean buaeail óg ó éig a lóirín é, ag fair-
eas air, agus vo fear real amae ó'n tráig.
Ag amáire amae tar éir tamail, éonnaire
fe an fagarce mar beóeas fear 'ga bácaó,
óir níoir v'féoir vó rnamh ó'n meo feamna
buróe a bí ann. Do mé an buaeail ríor
go veirpeae i b-fogur na tráig, agus vo
feaeuro fe amae léime a bí annin, ag
congbáil greama uirí inr an am ceoona.
Leir an gheuir ro, tugaó an fagarce arteaé
leae-márb. 'Se an t-ainm agus an ríomne
a bí air an b-fear óg ro a éongbaig rlan
beaeé éo lógmar rin, Miceál Mac Oairmu-
ua. Ir airteae an nro a éarila vo méir tola
Dé; v'eirig an veag-máiac ro le beie 'na
fagarce, agus ní h-é amám aeé ór cionn an
paráirce ceoona, noé vo bí an tráe rin
fao ríoir Míchéil. Do bí Seágan Mac
Héil am eile in gur vo beie bárdce in Iar-
ríg, amuig faoi na tonntaib ag rnamh. Trí
no ceirpe amanna bí fe in gáó a bácaó i
m-báoaib, agus ó cómrac roir Luét Loinge.

Nuair vo bí fe 'na earpog óg i m-Deul-
áca-an-feáda, bí fe 'na máiac an-bpeag:
bí fonn air marcuigeaeé a véanaó ó am
go h-am. Lá n-ann vo bí fe féin agus an
t-áear b. Coirvealbac ag marcuigeaeé,
vo feolaóair arteaé faoi na macáirib agus
na gortair. real ag mé real ag léimnig le
n-a n-eaeair. Do éuir an fagarce geall
nac m-beairpae an t-earpog léim tar élaró
áirigete: vúbairce reirfean go n-éanfaó.
Níoir éimnig fe air an fean-focal, " bpeae-
nuig ríomac roim léim a éabairce;" aeé vo
veirig fe a eae, agus éug fe an léim—
agus nuair a bí fe go h-ápo inr an aer,
éonnaire fe clair voimh gaimh faoi, leae-
liona le clocair bhírce: ní maib airge aeé
leae le móimeinte le bpeae nuagao cas é
baó éoir a véanaó, agus leir rin, v'iompuig
fe, i Iar an aer, cloigeann an eic go bhuac
na claire, agus vo éuir an capall air a
éaoib, agus an máiac i b-fogur vó, roir

an gaineamh ciumh agur an t-eac. O'eiugh re go veirreac, agur vo faoil re nac maib dochari air bit veanta: vo mothuig re pianta mari ij uual vo uime bhughe a mothuad, aet niori faoil re go maib ole air bit veanta feairi a'j bairi an bhughad vo fuair re. Ij iomda uairi o'innir re an rgeul ro dam, agur subairt re go minic liom, ag triac air an miotarad ro, go maib iongnad niori air, ag eirge do o' eolad maroin air n-a maiaic: feud—bi a cheir air aon taoib do lae-ghom, sub, veira, eo sub a'j va mberoead re ar tiri na b-feairi sub no ghom. Dob' eirge vo sul air air va leaba; cuir re rior air laig eolarac, eagnaic, aet ar a feomra niori cuair re le linn maite moirre.

Ni subairt re, am air bit, aon focal amian milleam faoi an ragaric a bi in einfeac leir.

(Le beic air leanamain.)

THE OSSIANIC TALES.

BY REV. J. J. O'CARROLL, S.J.

III.

THE account given by Dr. Joyce of the prosperity of Dermid, or, as he calls him, Dermot, with Grania, is not exactly that given by the Irish tale, as will be seen from a comparison of his version with Mr. Standish Hayes O'Grady's more literal translation, published by the Ossianic Society, to which we have frequently recourse, with gratitude. We read in Dr. Joyce: "People said that no man of his time was richer than Dermot in gold and silver and jewels, in sheep and cattle-herds." We find in Mr. O'Grady, that "People used to say that there was not living at the same time with him a man richer in gold and silver, in kine and cattle-herds and sheep, and who made more preys than Diarmuid." Dr. Joyce's view of Dermot, without his forays, is almost imposed upon him by the beautiful heading he has given to the

chapter, "Peace and Rest at last." But the view of Dermot as still a great foray-maker, and no doubt hunter too, is needful for the sequence of the tale; and character is carefully preserved in our Irish Legend. Dermot, living with Grania, still loved the excitement of the battle and the chase.

The Lady Grania kept her old character too. It was hers to be suddenly capricious, and to love to have attentions paid her. We have seen how she made up her mind at her marriage feast to elope with Dermot; how she insisted on having the enchanted berries of which she heard him describe the attendant peril. We may add that when the giant had been killed, and Dermot bade her eat the fruit she had desired, the dainty and troublesome princess refused to touch it, unless her husband in addition to having slain its guardian, took the trouble of plucking it with his own hands. Of course this capricious dame, who was such a torment in adversity, had vagaries every year and every day of every year in her prosperity; and of course Dermot, when not out hunting and preying, put up patiently with all. At last she pitched upon the most astounding vagary possible, and brought on the last dread catastrophe.

She would have Finn himself on a visit, to display and enhance her grandeur. Her complaisant husband was utterly amazed, but of course consented to his lady's will. Finn was invited, and Finn, as we already know, set out to come as a friendly potentate, with his son Ossian, and Ossian's son, Oscar, the true ally of Dermot, and the whole legion of Fenian hunting warriors. The night before their arrival Dermot is awakened from his sleep by the baying of a hound, and longs to see what chase is afoot. Grania with difficulty restrains him till morning; she is full of evil presentiments; she fears the cry of the hound is a magic device of some unfriendly fairy spirit, but with morning she agrees to let Dermot go. He goes forth, and on a lonely hillock meets Finn alone.

This whole passage is unquestionably singularly striking, and we are tempted to believe that among singularly striking passages, it stands absolutely unrivalled for

simplicity and probability. There is nothing told except what seems most likely—what seems even dictated by the nature of the circumstances. The night of the approach of the great hunting warrior troop, what more natural than the baying of a hound? What more natural than that Dermat should be unwilling to be absent from the sport or peril? What more natural than that Grania should be filled with nightly fear, and restrain his eagerness till morning? What more natural than that thus going forth, while there was really a great and dangerous hunt taking place, Dermat should come somewhere upon one solitary Fenian? What more natural than that that solitary Fenian lagging behind in the chase, should be the hale but now aged chief himself, the invited and expected Finn? And yet what solemn forebodings accompany us, and grow upon us step by step throughout these scenes! The nocturnal cry, the suggested magic, the uncertain hunt, the lonely encounter between old foes! And withal we breathe throughout the fresh air of simple and impulsive but not ignoble life—life adorned with bravery, strength, power, and affection; the wife in her better moments, the hearty hunter, the staunch warrior, the king-like chieftain of great tribes, are the forms that strike our view as we are made pause on the mountain side, to await the issue of the hunt. There is surely here the hand of a great, an astonishingly great master. What comes is greater still. There was nothing better understood by our old Irish storytellers than the art of not letting interest flag.

There is no violence between Finn and Dermat. But Finn tells Dermat that the hunt is a boar-hunt, and a hunt of the very boar because of which there are *gesa* on Dermat not to hunt any boar whatever. In other words, because it would be ruin to Dermat to slay this one boar: a solemn warning had been given that Dermat should avoid all boar-hunts. And Finn explains the reason of this portentous Counsel of Restriction, of which Dermat had been ignorant until the present moment, by relating to the doomed man a tale more strange and harrowing than any we have

met yet. Dermat's father had cruelly killed Dermat's foster-brother in his childhood, out of jealousy for Dermat, and the father of the murdered child, who was a magician, put forth his power of giving to the corpse an inferior kind of life, a sort of power which we shall see later on promised to be exerted in the case of Dermat himself. The slain foster-brother whose hopes of human life had been cut short, was changed into a boar, destined to have the same span of life as Dermat; and this boar, this foster-brother of Dermat's was the object of the hunt. All this terrible news Finn pours out into the unfortunate Dermat's ears, and advises him to retire from the path of the fatal boar.

Dermat surmises that the far-seeing Finn has planned this dreadful chase for his destruction; but it is not his noble nature to seek to sweeten his own bitter lot by striving to avenge it beforehand on Finn, and turning his arms against him before he dies. His old instinct is supreme within him now, as in every hour of peril. He rejects Finn's advice to flee, he parts company with him, and awaits alone a combat with the enchanted boar, which is drawing near at full speed, and whose death he is warned he himself cannot long survive. Here is indeed in the magnificent old tale what critics must call an overwhelmingly tragic situation. Macbeth in his despair turning to fight in order to escape the cage of ignominy, has cast at any rate all perplexity behind him. He is clearly to fall by Macduff's sword. Dermat is indeed sure to meet misfortune, sure of death, whether he slays the boar or the boar kills him, but how precisely he is to die is not yet clear; the Mysterious here increases the tragic horror of the catastrophe.*

This is that on which a Greek chorus would love to dwell. This whole last day of Dermat's life supplies indeed the finest matter for a great tragedy after the old Greek model. The first meeting between Finn and Dermat would explain their extraordinary relations—how Finn comes

* Mr. Wilkie Collins, in "Percy and the Prophet," calls the cruellest of all terrors—the terror of something unknown."

invited to visit his old foe ; how Dermot has been strangely roused to come forth and look upon the chase. If the taste of Euripides were to prevail, there would be a splendid choice of prologues, a soliloquy of Finn on approaching Grania's home, or some recital on Dermot's part relating the nocturnal cry and the ill-boding fears of Grania. Then after the opening dialogue of recognition, the news that Finn would give would fall on Dermot's ears like the horrors of his fate on Œdipus ; there would be room here for many steps of wonder and wild passion ; and a straggling band of hunting Fenians, with Ossian at their head, would form the most appropriate of choruses. Dermot would make his exit for his fight. The chorus would chant his mysterious fate, his courage unsubdued by any destiny ; a messenger would, of course, recount the story of the combat ; and Dermot and Finn would reappear in the last scene, with which the reader is already so familiar, the scene of the fatally spilled water from the well.

With the exception of what we would attribute to the chorus, all the matter here suggested is found finely treated in the tale, and this alone is surely no lowly praise. We feel, however, the want of something corresponding to a chorus, a coryphæus or a Hamlet, some personage in the action, or the author himself outside it, to moralize occasionally. Our tale has nothing of the kind. We know this is a fault on the right side, we know that it is to some extent a proof of the truly dramatic taste and spirit of the old race ; but, for all that, something in the way of a chorus or an author's reflections is sometimes wanted. Beyond all question, before Dermot's last encounter, we ought to have been given some sort of Shakespearean "To be or not to be," in some shape or form. There is no one in the tale to do anything of the kind.

There is indeed one character who possesses the elements of a coryphæus, and those elements were developed in a peculiar manner elsewhere in Irish literature. Ossian appears here as a thoughtful remonstrator against Finn, as a great narrator of long and wonderful anecdotes.

So fully is this understood, that the long story about the hydra, which Dermot tells his brother outlaws, is actually delivered by him as a long speech, which he has heard pronounced by Ossian. It is Ossian himself who first explained to the outlaws the origin of the wonderful berries. Elsewhere in Irish literature Ossian appears, after ages passed in the fairy world, as a querulous old man lamenting in a younger and Christian Ireland the long by-gone days of the hunting warriors of Finn. Then at last he has all the character of a moralizer, but it is a moralizer, let us add, who is at the same time a desperate partisan, not a mere inhabited mask to spout forth the general sentiment ; for individual character is most vividly depicted in ancient Celtic literature. But Ossian as we have him in the tale of Dermot and Grania—Ossian in the full prime of life, dutifully accompanying his father and differing from him with a respect which never allows him to proceed to the same extremities as his son Oscar, in defence of their common dear friend Dermot—this Ossian does not yet develop any sweeping general views, he as yet only tells stories and gives practical advice of a moderate tendency. We cannot but feel that though this extreme is better than the other, the undramatic, didactic extreme, nevertheless there has been here a great opening for an outburst of real genius completely thrown away.

The author relates Dermot's encounter with the enchanted boar, and we have then of course Dermot's appeal to Finn, and the hero's death. That magnificent appeal fares hardly better in Dr. Joyce's hands than in Sir Samuel Ferguson's. We cannot blame Dr. Joyce. He has to make his translation all of a piece, suitable in every part as far as possible to English taste, and one change entails another. But we confess we turn sometimes from the beautiful verses of Sir Samuel, and the delicate and idiomatic sentences of Dr. Joyce, not only to the Irish original, but even to the literal translation of Mr. Standish Hayes O'Grady. There even in the simple rendering, "Had it been that night that I asked thee for a drink, thou wouldst have given it to me ;" and later on

in the touching repetition brought in after a new recital of astonishing service to Finn, "And had I asked a drink of thee that night, O Finn, I should have gotten it," we find something more deep and real than in all the refined variations of Sir Samuel Ferguson and Dr. Joyce. But we have no time to treat now of this subject. We must pass on to the death.

Here we feel grateful to Dr. Joyce for not insisting, like Sir Samuel, on making a preacher at the last moment out of poor Dermat, the last character in the world of which one could hope to make one. Dr. Joyce allows Dermat to remain silent after his sigh, but he can't let him die as quietly as the old Irish story makes him. He insists on putting something in, on saying that Dermat's head fell back! This is indeed no very serious change, though what Dr. Joyce hopes to gain by it we cannot possibly imagine. For our part we should have thought that once the dying hero was to cease to speak, the more quietly he passed away the better.

But abandoning all minor criticism, turning to the main point of the great tale, let us, in concluding this article, call attention to the grand progressive heightening of interest towards the close. The speech of Dermat in itself is something wonderful, even after all that has preceded. But the final circumstances of Dermat's death form, it seems to us, the most pathetic of catastrophes. To be so near Life and Happiness, to lose it for so little, to see, as it were, the saviour coming and behold him stop short, this is, it seems to us, the masterpiece of Tragedy. This was easily possible in the Irish Romance, because of the magic world which it embraced. In the modern romantic but unsupernatural Tragedy, the leader of the Romantic School in the most popular of his productions has struggled hard to rouse this highest interest by other means. In his *Ernani*, Victor Hugo shows us a brave and joyous young noble suddenly on his wedding night reminded by the sounding of a horn that he is bound to redeem instantly a fatal promise, that of following his arch-enemy to die. He is summoned to release his hold

on life and happiness, when they seem most within his grasp; but the forces brought to bear on him are not Nature and Magic, but an exaggerated Moral World, a thing perhaps not more difficult to believe in than Magic, but certainly less easy to imagine. We do not think the famous modern has the advantage here. A price must be paid for the great working of a catastrophe of the kind we speak of, and the supposition of Magic is perhaps the cheapest price. At all events the catastrophe of Dermat's death is one of the highest order; and on the whole we do not hesitate to say that the Irish romance is, in our opinion, a far finer work than the tragedy of *Ernani*—is, in a word, a work to be numbered among the grandest compositions of all time.

(To be continued.)

[NOTE.—The tale of the Pursuit of Diarmuid and Gráinne (*Torruigheacht Dhíarmuda agus Ghráinne*) has a place on the programme of the Intermediate Education Board. It has been reprinted in two parts, with vocabulary for the use of students by the Society for the Preservation of the Irish Language, and published (for that Society) by Messrs. M. H. Gill & Son, Dublin, of whom Mr. O'Grady's original edition for the Ossianic Society may also still be had.—ED. G. J.]

DOMHÁD RUAÓ MACNAMARA:

a beata agus a imeata;

marí aon le tsiáct ari a vántaib.

Le Seágan Pléimion.

An Céus Cáibriol.

"A Eirne boct, in vo gear-leunaid uile, ní fíacair
muin an lá naó raib agat, an éuro ir léga óé, eoróite
fíora calma lé'n b' ionánuin éu."

Ais ío marí uábaire an t-Éireannaic ir
reáruí ari úruim calma, Séarluir í. Cicam,
beágan reáctáim ó íoin, agus, vári n-óúig,
ir fíora é; áct ní' in Éirinn aonir agus
ní raib muin, áct tuime annro agus annróo
vo éimáúig í le mói-gean in airté. Ir
féiríri an níó ceutna vo maó i t-taioib
teangán na h-Éireann; vo bí i g-cóimnuige
árainn raime lé'í uil í, áct buó mó-éaric
íao. Ir fíora tui fág an éioréimáúigéteoir

DONNCHADH RUADH MAC-
NAMARA,

A Biographical Sketch of, with notices of
some of his poetical compositions.

(Translated, with Notes, by the Author.)

[Two years since, the Editor of the Gaelic Department in the *Irishman* having invited his correspondents to make in the Irish language any remarks they had to make, the following was written in response to that invitation. Its publication was begun in the *Irishman* of 12th November, 1881, and continued from week to week. We now reprint it, with some additions and alterations, and with additional notes—such notes especially as will be of service to students of the Irish language. Since the publication of the first number of the *Gaelic Journal* many of our correspondents have been calling for translations of our Irish articles, and in this number we respond to them so far as to publish with the Irish text of this sketch a literal translation by the writer.]

CHAPTER I.

“Poor Ireland, in all your sufferings, you have never seen the day that you had not at least hearts true and brave to whom you were dear.”

This was said a few weeks ago by the best Irishman on the face of the earth, Charles J. Kickham, and certainly he said the truth; but there is not in Ireland now, nor was there at any former time,* but a person here and there that loved the country with a great and *unselfish* love;† and the same may be said of the language of Ireland—we have always had persons to whom it was dear, but they were only a few. It is true that the patriotic orator, Henry Flood, left all his property by will for the preservation and cultivation of the language and literature of his country. Elliot Hudson also gave a great deal of his wealth for the publication of our old works. We all know,‡ or, at any rate, we ought to know, the great obligations§ that O'Donovan, O'Curry, Petrie, Todd, and Hardiman laid upon the Irish language. But others have laid great obli-

gations upon it, without the knowledge of the world. There was the care of a large farm on James Scurry, of Knockhouse, in the county of Kilkenny; yet he translated into Irish, and he printed in Waterford, in the year 1820, the “Four Maxims of Christian Philosophy.” He likewise translated into English the “Annals of Tighearnach,” and he gave years to the writing of an Irish Grammar. He intended to get these two works printed; but seeing how little the people cared for their own language, he knew that the cost of printing them would fall upon himself, as did the cost of the other work mentioned above. There are some leaves of these works yet to be seen, and from these fragments it can be seen what an injury to us is the loss of the other portions of them. After his day's work had been done by William Williams, of Dungarvan, he devoted the night for years to the editing of the “Key to the Shields of the Mass,” making a good copy by the comparing of six or seven faulty ones; and when he had corrected the tract he translated it into English. The original work and the translation were ready for the press, and they have remained in that condition since without being published. He also corrected an edition of the “Irish Catechism” (O'Reilly's); he printed it at his own expense;* he sold the work at a price below its cost; and he bought the type, expecting that there would be another edition of the little book; but he found out, as Scurry had found, that the people of Ireland, at that time, had no great love for the language of their country. But it was not the public that were in fault as to the neglect of the little book, as will be briefly stated hereafter. You have asked us to say in Irish aught that we have to say. I believe the time for this has come; and therefore, in response to your invitation, here is for you an outline of the life and adventures of Donough M'Namara the Red, to be put before his poem named† “*Eachtra Ghiolla an Amarain.*”

* *Riath*, or a *riath*, generally refers to some particular time in the past.

† *aiḡe*, a free gift; † *n-aiḡe*, freely, *gratis*, unselfishly.

‡ Literally, it is a knowledge to us all, or it would be right that it were a knowledge.

§ *Comaoin*, or *comaoim*, an obligation; † *mór an comaoim* †, it is a great obligation; to oblige one, *comaoim* so *éur ar nead*; you have laid a fresh obligation upon me, so *éur tu comaoim úr orm.*—*Hugh Mac Curriu.*

* *Cateam-aiḡio*, *lit.* spending of money, *i.e.*, expense, cost. *Coḡur* is more in use. *Cateam ar fáḡail*, spending and getting.

† *Lit.*, to which is a name.

Donnchadh Ruadh was born at Cratloe, in the county of Clare, in the very beginning of the last century.* His parents intended him for the priesthood, and hence he received as much education as he could get in Ireland at that time,† and after that he was sent to Rome, to finish his education and to receive holy orders. But instead of returning home as a priest, to break the bread of life for the poor wretched people of Ireland after a few years, he was expelled from the Roman College, and he came back to [Ireland, landing in] Waterford. There was at that time a renowned Latin school in the county of Waterford, at Sliabh-g-Cua, in the parish of Seisnean, about midway between Dungarvan and Clonmel, and Donnchadh went directly towards that locality, instead of going to his own native place. It may be that in Rome he had heard a report of that school, for youths from every quarter of Ireland used to come to Sliabh-g-Cua to learn, before going to France, to Spain, or to Italy. It was a proverb in Munster that Sliabh-g-Cua got the palm for hospitality, learning, and poetry; and Donnchadh himself said, in the "Eachtra," a few years afterwards, that it was "bright Sliabh-g-Cua" that won the "victory of hospitality."

(To be continued.)

AISLING: DUINE SAN ANIM CCT.

A reir a's me ag machtnamh, gan bhron na buairt ar m'aigne,
 Ar chiumhais Cladaighe na ngeal-ghaise
 iar n-dul do'n ghrein ghil uainn,
 Tre choilltibh ura bharraghlais go h-uaigne-
 neach do thaisdiollas;
 Bhi an lon 'sa' smol ag seinm ann gur bhros-
 duigh me chum suain.
 Do shineas sios chois bile ghlais a's mear-
 ughadh ar mo mhein
 O cheoltaibh sighe na g-cantaireadha bhi'm
 thimchioll ar gach geig
 Nior chian go d-tainig *Somnus* 'sgur sgaip
 orm ceo mearuighthe.

D'fhag me gan cheill gan eagna faoi dhuille
 bhog na g-craobh.

Nior bh' fhada dham ag srannadh ann,
 nuair shaoileas-sa trem' aising

Go bh-feacas anoir an ainfhir ghlic ag tais-
 diol chugham ar cuaird

Bhi a ciabha buidhe go talamh lei, go
 snasta, craobhach camarsach,
 'Sa min-chnis lilidheach sneachtamhuil mar
 gheis ghil ar linn fhuair.

Ba mhodh'ail a gnuis 'sa mala thais 'sba
 thana binn a beil

Ba chaol a com 'sba shingil, 'sbhi a mama
 cruinn gan chlaon :

Bhi a rosg gle-ghlan solusmhar mar *Aurora*,
 no *Hesperus*,

'Sa gruaidh mar ros a m-Beal-teine go
 blathmhar ar an g-craobh.

Do phreab me suas am' sheasamh agus
 d'umhluigh me don ainfhir

A's d'fhiosruigheas di fios a h-anma a
 d-teanga mhilis Gaodhail :

An aon de'n triur ban deas tu, *Venus, Juno*,
 no *Pallas*

Ar Shliabh *Ida* anallod ar son an ubhail
 do bhi ag ple?

An tusa Deirdre gheanamhail ler claoid-
 headh clann Uisnigh treun,

No Blaithnid tre n-ar cailleadh Conraoi le
 cleasaibh claon'

No'n bhean roimh Thailc do thaisdiol o'n
 nGreig go h-inis Bhanba,

Tre n-ar' leagadh iomarca de churaidhibh
 groidhe na nGaodhal.

Do thuit ciath deor go talamh lei 'sis muinte,
 beasda d'fhreagair si

Ni haon de'n uimhir me bheartuigh tu acht
 oig-bhean ta faoi chas,

Mise Eire mhalartach ta deurach, duairc,
 faoi tharcuisne,

Smo chlann budh mhor anallod da d-
 traochadh ag an m-bas

Do chailleas-sa Fionn MacCumhail sna
 curaidhe groidhe nar thlaith

Do chaill me Brian a's Murchadh a g-Cluan-
 tarbh ar an magh,

Do chailleas O'Neill calma 'san Tighearna
 uasal Gearaltach

A's ceile mo chroidhe *Carolus* d'imthigh
 uaim ar fan.

* Literally, of this age that has gone over us.

† Literally, as it would be possible with him to get.

Tharla dhamb-sa aindeise is mo 'na aon
nidh dubhras leat

D'eug mo mhac meadhrach meanmnach mo
mhuirín ó Ronan,

Fear treitheach, muinte, gasda, glic, fear
eolgach deagh-labharthach

Fear gan sgath roimh na Gallaibh ud do
mheas na Gaodhail a chradh :

Ba bhinn-bhriathrach a theanga a bh-feis
no a g-comh-dhail ;

Do leir-ghoin se an deachmhadh lein a
d-tigh na n-Iochtaran ;

Do thug cead aonaigh feasta dhibh gan
cain do dhiol le Galla-phoic.

'S do bhochtaibh Gaodhal is dochar guirt e
bheith 'san uir go tlath.

Do sginn an bheith tar m'amharc uaim 'san
ait ar ghaibh nior bh-feasach dam,

D'imthigh an ceo dem' aigne 's do phreab as
suas am' shuidhe,

Bhi dubh-neul ar an ngealaigh, 's aon reult
nior bh' fheidir d'amharc

Ba dhubhach e glor an easa 'sgan port ag
eun ar chraoibh :

Do luigh trom-bhron ar m'inntinn a n-diaidh
sheanchuis na mna,

A's d'aithin me an cath-mhileadh go raibh
'na luighe go tlath

Go n-deanaidh an t-Uan beannuighthe, aon-
Mhac na h-Oighe geannmuidhe

Treorughadh asteach ar anam geal ar
thaoibh na deise-laimh'.

[NOTE.—We print the foregoing as perhaps the latest specimen of a certain school of Irish poetry, once very much admired. The present piece was written nearly fifty years ago, and destroyed and almost forgotten by its author, who, we are happy to say, is still in the land of the living, and doing good service and vigorous work for our language and literature. We asked him to recall this piece to his recollection, and allow us to print it in this journal, to which he agreed, with some misgiving as to the advisability of doing anything which might tend to perpetuate a style he, in common with all Irish scholars, now holds to have been very detrimental to the native vigour and beauty of our poetry, and to the purity of our ancient language.—ED. G. J.]

“The Irish language is the greatest monument of antiquity, perhaps, now in the world. The perfection to which the Gaelic arrived in Ireland in such remote ages is astonishing.”—*Scottish-Gaelic Dictionary*, by Rev. William Shaw.

R e v i e w .

* *An Casán go Flaitheamhnas*, by the Rev. J. E. Nolan, O.D.C.

† *St. Patrick's Prayer Book*, by the same Author.

[FIRST NOTICE.]

Father Nolan has done good service to Religion, and indirectly to the National Language, in the two last works which have come from his pen—the “*Casán go Flaitheamhnas*” (or *Way to Heaven*), which appeared last year, and “*St. Patrick's Prayer Book*,” just published. When some six or seven years ago, the author's little *brochure*, “*Irish Grammar Rules*,” first came into our hands—we think it was in 1876, before either of the societies now working on behalf of our language had come into existence—little did we dare to think or hope—we wonder if the author himself dared to hope—that a few years would see that little venture followed up by a series of elementary “*Lessons in Gaelic*,” in five parts, and crowned, so to speak, with two prayer books, the most diligently prepared and most beautifully brought out works of the kind ever intended for the Irish-reading portion of our countrymen. The first of these—the “*Casán*,” now well-known to many of our readers;—is altogether in the Irish language and Irish character, and was intended for those among our people who know the language and read it with ease—happily the number is increasing year by year—but who hitherto have had no handy manual of prayer, correctly written and free from provincialisms, provided for them. The second work, called “*St. Patrick's Prayer Book*,” more immediately the subject of this notice, is printed both in Irish and in English, and thus appeals to a wider circle of readers, those who, knowing and reading the native tongue, may wish to see Irish thoughts expressed

* M. H. Gill and Son, Dublin, 1882.

† J. Duffy and Sons, Dublin, 1883.

‡ We are glad to learn that this work has been so well regarded by the public as to be now out of print. A second edition, freed from the very few blemishes of the first, is, we understand, in course of preparation by the rev. author.

in good English, and those who, while English is to them the better known tongue, are anxious to make themselves familiar through it with the native idiom in the forms consecrated for ages to prayer and worship.

In Ireland bilingual works are so rare that they may almost be said to be unknown. When we remember how long it has been tried to keep up the illusion of 'making believe' that there are no Irish-speaking people in Ireland at all—that there have not been any in fact for several hundred years—we need hardly wonder that this is so. Of devotional Irish works for popular use, not catechisms, the earliest printed in Ireland that we know of was the "Spiritual Rose," a little book with an English title, but written in Irish. It was printed in the North of Ireland, at Monaghan, in the year 1825. It appears to have been brought out under the care of the Rev. Bernard Callan, and one "Matt. Kennedy," and is an Irish version of the Rosaries, Litanies, and other prayers in general use, with some hymns, original and translated. No doubt the ignorance and carelessness of the printers are responsible for many of the faults in that little work, which was printed in the Roman character. Father Callan at any rate seems to have had a considerable knowledge of the language, and some power of poetical composition in it; but the work in general is written in a provincial dialect, is disfigured by numerous barbarisms, and was, doubtless, intended only for local use. It is an interesting specimen, however, of Northern Irish as spoken in the County Monaghan some sixty years ago, and whatever its literary merits, its authors or translators deserve some recognition for an honest desire to do some good for a long-neglected class of their fellow-countrymen. The first real attempt, however, at a complete Irish *prayer-book*, as now understood, was not made before the year 1842, when the Rev. Jonathan Furlong published his "Compánach an Chríostaigh," or Christian's Companion, a work that for a long time enjoyed considerable popularity. A smaller and cheaper edition of this was published shortly after that date under the name of "Carad an Chríostaigh," or Chris-

tian's Friend. Both books were printed in the Roman character, the aspirates, however, being represented by points over the consonants: a novel experiment at the time, but one which seems to have met with approval. The Irish in the "Compánach" was fairly correct, and, indeed, could not be called *provincial*; still there were many things in it that were not to be imitated or commended, and others not in it left to be desired. The work, however, did substantial service for a good while in helping to preserve both a spirit of piety and a more intelligent knowledge of the language among a people wholly or but imperfectly acquainted with English. The only other thing in the shape of a prayer-manual that appeared after Father Furlong's time, was Archbishop MacHale's "Craob Uimhaíge Críáibte," or *Chaplet of Devout Prayer*, published first, we believe, in the year 1856. This includes the Litanies, the Rosary, the Seven Penitential Psalms, the Way of the Cross, together with Irish versions of some of the Latin hymns of the Church; but it did not aspire to be anything like a full and complete prayer-book. To the memory of the great Archbishop, champion of our race when we sorely needed a champion, friend and patron of the language of the Gael when its friends and patrons were few, Father Nolan has most appropriately dedicated both of his pious and patriotic efforts.

On the Continent, however, in all the border-lands, and wherever there is more than one language spoken in a country, bilingual works are quite common, and widely employed. There we find not merely bilingual grammars and dictionaries; not only journals, newspapers, weekly and monthly periodicals of all sorts; not alone catechisms, hymn-books, prayer-books, bibles and testaments; but also histories, geographies, mathematical, commercial, and scientific treatises in two languages for the use of students at colleges and universities. But then on the Continent they know how to teach languages. On the Continent, too, those whose duty it is to study the interests and welfare of the people are accustomed to do so, much more than is the case with us, and do not persist in allowing a mon-

strous injustice for the sake of keeping up a foolish illusion.

The nature of the work and the character of this Journal will not permit a detailed examination or criticism of "St. Patrick's Prayer Book." As there have been so few workers in the same field, it would be but small praise to Father Nolan to say that his little work excels in every way those that have preceded it. Without saying that it is perfect, or that there are not faults and defects here and there, we can confidently say that not for a long time, not for a century—perhaps not for two centuries—has there appeared a work in Irish in which the language has been so idiomatic, so pure, so free from provincialisms, and so uniformly correct as to orthography and grammar. We are glad to perceive that in the "Fáilte an Aingil" the older and more correct phrase "Dia vo Beada" is used to express the Latin *Ave!* or Hail! instead of the unmeaning expression "Sé vo Beada," heard in the North and West of Ireland, and found even in Archbishop MacHale's catechism, in many respects a well-written little work. The change or corruption of the word Dia into "Sé"—especially in a phrase whose exact meaning was not obvious—is, however, explainable, being due to the tendency there is in the northern half of Ireland to *sibilate* *v* and *τ* before the slender vowels *e* and *i*—that is, to pronounce them like English *j* (in *jail*) and *ch* (in *church*) respectively. But these sounds are generally represented in written Irish by *r* followed by *e* or *i*, as the foreign names *James* and *Charles* have become Hibernicised Séamur and Séarlur. Hence Dia, Dé would pass through *Jia, Je* into *Sia, Sé*. But the phrase Dia vo Beada itself is probably a shortened form of an older and fuller expression, Dia voo' beada, in which phrase the last word would not exactly be the ordinary word beada (life) but rather a shortened form of an infinitive beadao or beaduzao, *to maintain* or *sustain*; the original meaning then being not "God be thy life," but "God sustain thee." The phrase Dia voo' beadao (or voo' beaduzao) would thus perfectly agree with "Cuir dommmhogaal" (= Cuir dom' imbeagaal=Cuir dom' coimeuo, *Christ*

protect me) of St. Patrick's Hymn; with Dia vomchobairi (*God assist me*) of Bishop Sanctán's Hymn; and with "In rriput nóeb . . . oia rnao" (= An Spioiao Naon o'ar rnao, i. o'ar rnao, *the Holy Ghost guard us*) of Máel Isu's Hymn.* These forms seem to have been more frequent formerly than the optatives now in use, go m-ba, go maib, go cuipio, go m-beannuigear, &c., although they are not unknown in the language even at the present day, such phrases as Dia o'ar fábaal (may God save him), Dia o'ar réteaó (may God reconcile us, give us peace), being still used in Irish.

We are pleased to see, too, that the distinction between na creioimh and na ríeín is carefully observed in "St. Patrick's Prayer Book;" the former meaning strictly *fideles* or the "faithful" in the sense of the "believers," those who hold the creioeam or faith—who may be sinners—whilst the latter properly means the good, the virtuous, the righteous. This necessary and clear distinction has, however, not always been observed by writers of Irish devotional works, ríeun being often used for creioimead; the notion prevailing that ríeun was the same as ríoi-aon, "true one," and that ríoi (true) represented the Latin *fidelis* in the sense of *trusty, faithful*. Neither of these, however, is the fact. Old Irish shows us ríeun in the form ríuán (amra Cholun-éile) which is clearly a compound of rí and ián. Of these the latter does not appear to have descended to us in a separate form, but it is found as an independent word in Welsh to this day, viz., *iawn*=just, right—hence ríuán (now ríeun)=truly just, perfectly just, the Welsh *gwir-iawn*. And in the second place *fidelis* in the sense of 'trusty' "faithful" would not be truly represented by ríoi, but by quite a different word, viz., *vilear*.

1r naoina an cúnam é cúnam Teangan na Tíre.

"The care of the National language is a sacred trust."—*Schlegel*.

* See Stokes's *Goidelica* (Second Edition) for all these examples.

Notes and Queries.

NOTES ON ANCIENT GLOSSES.

See pp. 284-288; also p. 304.

We have been favoured by Rev. J. P. MacSwiney, S.J., with the following emendations on his "Latin and English Translations of the Glosses in Windisch's 'Compendium of Irish Grammar':—

1.—1. ní. limm. 2. tairmthecht. 3. For no, read *not*. 4. forúmsid (for *ga* read *ad*). 5. áigthiu. in claidéb *for* inclaideb. ad dandam *for* addandam 6. indocbáil. est is *for* is est. Enclose *qui* in brackets. 8. dino *for* dim. *Read* et etsi eas locuntur, and in the English, and though they speak them. For making a show, read a brag. 9. *For* uáil, read uáil. derchóimuid. after adversis, insert (Wb. 15d.) 10. ní *for* ní. thartsat-som ní. Enclose *quod* in brackets. 12. gabáil. nád. bráth. in tain *for* intain. thichtu. *For* 25b, read 25c. dúim. *For* 13, read 14. *For* dim, dino. *For* subive, subire. 15. gabáil. roissinn. congri-som. in sequendo a me . . . et in sumendo *nihí* exemplum de eo ut assequar, &c. actions. *For* therefrom, read from Him. 18. after about, insert (=against). 19. cóimsa. 21. dino *for* dam. 22. pridchim. before *quia*, insert *ego*. *Read* illud *for* hoc: that *for* this. 23. forcítul. nostri servi. 24. *Read* est *for* esset; is *for* was. 26. ex operibus. 27. Gloss on I. Tim. v. 18. labour. 28. chaingnima. dino *for* dam. Enclose *quorum* in brackets. *For* etiam, read ergo: therefore *for* also. 29. nostri servi. veniret *for* venit. 30. dino *for* dim. Dae, Dae. 31. *For* 31a, read 32b. 32. *For* 33a, read 41a; illud *for* hoc; that *for* this. after quisquam, insert *qui* erat: after one, insert *who* was. 33. dano *for* dan. 34. *For* istud, read hoc. *for* a wonder, read wonderful. 35. ho méit. a magnitudine: in or by volume. 36. biam. *for* harum, read illarum; *for* currum, curarum; *for* these, those. 37. fadesin. 39. *For* fur, read iar. dele foot-note. dele (?) in text. *for* to you, read by. 42. *for* tribus, read tribu, to the tribe. 43. *For* dim, read dino; *for* in. per; *for* dabunt, dabantur; *for* peccata, peccatum; *for* eorum, ejus; *for* in, through. dele they used to lay. insert were put before upon him. *for* but, read then; *for* their sins, its sin. 44. *Read* ar *for* at; weed *for* herb; rocks *for* rock; "dark" *for* yellow. 45. ó. *for* in consensu, read in societate apud eum. 46. Scribair. literae. 47. Wb. 11a. Gloss on I. Cor. ix. 26. buáid. dele St. G. *For* plain, read sure. This should have been No. 7. 48. fo thri. dano *for* dam. *For* ede (=mitte), read da. tua duo tempora. tuum occiput. canas *for* cane. dele [canis]. tuum "Pater." insert fac before hoc. tuo capite. dele [thou singest (?)]. 49. láin. ocus. mér. do lutain it bélaib. á leth. utrumque. 50. each n-aimreid. *for* qui, read quicumque. insert id after faciet. *for* similiter, read sic; *for* iniquum, asperum. *for* before the, read to the). chaste. 51. Isu. 52. *For* doing, read making. N.B.—As C. Nigra shows, instead of *dam*, *dán*, *dím*, *dín*, we should read *dano*, *dino*, which with *dana*, *daneu*, *daniu*, *dono*, are synonymous forms, meaning "therefore," "also," "but." Professor Windisch has corrected in Dr. Moore's translation of his Grammar, § 394, and Glosses *passim*, an error copied from *Grammatica Celtica*, p. 699.

11. Amended translations:—9. de prosperis, on account of prosperous [things]. 11. ág=fear (so Zeuss, p. 913) "your rivalry," "contention," "emulation" (ág=stife, conflict) seems to suit the context (I. Thess. ii. 10) better. 17. As idols are served (worshipped). 20. "healing," better "salvation." 23. *Supple*, nam non ad docendam

inobedientiam venit; after "(on this account), for not for the teaching of disobedience (for not to teach disobedience) did he come." 24. biis is Present; when he is (=happens to be). 39. Gloss on Psalm viii. 5 (Mil. 25 c.)^a Monstratur quod sit inferior humanitas secundum naturam, nam est Deitas quae ejus memor est, et quae eam adjuvat. It is shown that the manhood is inferior by nature, for it is the Godhead that is mindful of it, and that helps it. 41. Siquidem non potuerunt nostri hostes hoc ut frangerent (vel infringerent) nos. For our enemies could not [do] this [viz.] that they should subdue us. 48. Dr. H. Zimmer (Gloss. Hibern.) renders *cauir*, canitur=it is recited, sung . . . and put it about thy two temples . . . and sing tly "Our Father." *Cos* he renders "spittle." 49. continuo, always. 55. caith a uair: godly ever, or always, is Nigra's rendering: "chaste in conduct" Stokes's. (Goidelica, 2nd Ed.). Both are conjectural renderings. [N.B.—Nigra, Stokes and Zimmer (Gloss. Hibern., p. xxxiii.) call the Irish contents of Codex Bernensis "Glosses." It dates from the close of the eighth or the beginning of the ninth century.]

Correspondence.

"RECENT BOOKS ON IRISH GRAMMAR."

[In again begging the attention of our readers to a controversy which was initiated in another journal, we must say that in his wanton attack on the *Gaelic Journal* and on the Gaelic Union, we believe it will be admitted by those who have carefully read the various contributions on the subject that Dr. MacCarthy found those whom he attacked more "cunning of fence" than he reckoned on. We would request their careful perusal of the articles under the above heading in the *Irish Ecclesiastical Record*, as well as of those which have appeared in this journal.

We failed at the time to see, nor is our vision still very clear as to the matter, why the *Gaelic Journal* was mentioned at all by the Rev. Dr. MacCarthy in the connection Mr. Fleming refers to in the following letters. Rev. Father O'Carroll's quotation in our columns from a well-known printed book did not, in our opinion, place on us the responsibility of ascertaining whether the late illustrious author of that work had copied correctly from an ancient manuscript a certain Latin sentence, which, according to Dr. MacCarthy, was incorrect Latin as written by the original scribe, and should consequently have been so printed by the author of the work quoted by Father O'Carroll, or by that writer himself. Dr. MacCarthy wrote to us asking for the name of the writer who had, in this journal, gainsaid his assertions, and threatening, in case of his demand not being complied with, that he would hold Rev. J. J. O'Carroll, S.J., accountable.

Of course, whether we had written the articles he referred to, or had requested others to do so on our behalf, we were, in a certain sense, equally responsible for them; and we could not on any account furnish to an outsider the name of the writer of any unsigned contribution. Dr. MacCarthy ought to have known this, and have avoided placing himself in a false position, and compelling us to show him such discourtesy as not to answer his communication, we deeming his extraordinary request and the threat he held out not worthy of any courtesy or notice.

Dr. MacCarthy would apparently fare just as well without the kind offices of some of his friends. He is well able to keep his own corner, and has never (as far as we know) left himself open to criticism. We cannot call

^a *Fodarraitheise* (perhaps) *for-da-raith-mine*. Gloss on Psalm viii. 5, "what is man," &c.

to mind any work he has bestowed upon the public; he thus stands in the favourable position of a combatant who has nothing to lose. Let Dr. MacCarthy give us a "taste of his quality" by editing and translating some other valuable German or Latin work on the language. We may add, in conclusion, that in the controversy itself we have no part. We are naturally anxious to defend the Gaelic Union and its journal from unfair attacks; we also desire to see fair play, and therefore we wish that that part of the present proceedings in which we consider fair play was not shown to those whom Dr. MacCarthy criticised should be pointed out. Our columns are open to him as well as to his opponents, and we think this journal a much more suitable medium for such enquiries and discussions than the pages of an ecclesiastical periodical.—
EDITOR, G. J.]

TO THE EDITOR OF THE "GAELIC JOURNAL."

SIR,—While many friends cordially approve of my comments on Dr. MacCarthy's strictures, others, for whose opinions I have the highest regard, say that there could be no necessity for the importing of so much bitterness or personality into a controversy with such a man as he; but these latter are people, none of whom had read his articles in the *Irish Ecclesiastical Record*. Others, again, say: "Nobody minds what Dr. MacCarthy is writing; anyone can see that it is all a tissue of exaggeration." But some people do mind what he is saying. I, with my own ears, have heard it asserted that he had "sat upon" the Jesuits: this was said with a tone of pity that I could not sympathize with, and by persons who just knew that he was writing about some works on Irish grammar. Very probably there are not a score of people in all Ireland capable of deciding whether Dr. MacCarthy is right or wrong in any one point; and with many of the rest, vehemence of expression and a great display of cheap erudition are enough to carry all before them. "Gentlemen of the jury, will you allow yourselves to be carried away by the dark oblivion of a brow?" said a counsel who could not well meet the points raised on the other side by a *dark-visaged* gentleman of the long robe. "That's nonsense, Mr. B——," said the judge, in a whisper. "To be sure it is, my lord; but it is good enough for the jury," was the whispered reply of Mr. B——. Three-fourths and more of what Dr. MacCarthy has written contain as little meaning as the appeal of Mr. B——, but they are good enough for those to whom they are unintelligible. To such as think my comments too severe, I would beg to state the case of the Gaelic Union *versus* Dr. MacCarthy, for that really is the issue. In the second number of the *Gaelic Journal* (p. 36) the Rev. Father O'Carroll, S.J., quoted from O'Curry a passage in the Book of Armagh, and this quotation Dr. MacCarthy impugned as inaccurate—not, however, in the journal where the excerpt appeared, but in the *Irish Ecclesiastical Record*, alleging as his reason for this course that there was no organ in Ireland for the discussion of questions on Irish literature.

I would not now allude to this circumstance were it not that the Editor of the *Irish Ecclesiastical Record* (as it may not be entirely out of place here to remark) seems to entertain very loose ideas as to the duty of one holding such a position towards his contributors. I find in the *Record* for November cert in "Corrigenda," signed "B. M. C.," in which are contained extracts from a letter addressed by Father MacSwiney to the Editor of the *Record*, which letter has not been printed. Now, on receiving this letter the Editor's duty was plain: he might either insert or reject it. But instead of adopting either

of these honourable and straightforward courses, he took the unwarrantable liberty of sending it to Dr. MacCarthy, he whose criticisms were gainsaid in it,* and permitted him to comment on it in the *Record*. May I ask your readers what is to be thought of this style of discussion: how is this method of conducting a controversy to be characterised? Dr. MacCarthy writes in his "Corrigenda":—"As will be seen, F. M'Swiney makes no allusion in his letter" (to a certain charge). How am I to know, or where am I to see, whether he does or not?

In succeeding issues of the *Gaelic Journal* the quotation from O'Curry was defended, but in respectful language, and several errors were pointed out in Dr. MacCarthy's own reading of the passage: whereupon the learned Doctor forthwith proceeded to make a number of charges against the Gaelic Union in the *Ecclesiastical Record*. In reply to these charges, it was proved as clear as the sun at noonday that five of them were *misrepresentations*,† without even that alloy of fact in them that would make them malleable. These proofs Dr. MacCarthy did not seem to mind—he only shifted his ground and took a higher flight, attacking indiscriminately, in the issues of the *Record* for July and August, Professor Windisch and his translators, Dr. Norman Moore and Rev. J. P. MacSwiney, S.J.; and it was in reply to these attacks that I wrote the two letters, and I can declare with truth that every bitter word I penned gave me pain. But could I truthfully describe Dr. MacCarthy's action in terms milder than I have used? To make this action intelligible, I should comment on every paragraph in his two articles; but, not to trespass too much on your space, I shall try to give your readers an idea of the reverend and learned Doctor's mode of proceeding, from his own words, on one single point, and I will confine my own comments as much as possible to that point. In the *Record* for July (p. 431) Dr. MacCarthy says of Professor Windisch's Grammar:—"Furthermore, all the words and forms inserted have not been explained. This means in plain language that the pupil is expected to do what the teacher, under his own hand, admits his inability to do himself. Nor is this the worst. . . . Had the vulgar but honest course been adopted of saying nothing when nothing was known, two most ludicrous blunders would have been avoided. . . . One word, in VI, 8, is cut into two, an accusative plural being divided into an accusative singular and a preposition! The hemistich which contains the second of the foregoing blunders also illustrates Windisch's capacity for textual emendation. The quatrain stands thus in Exercise VI., lines 7 and 8. The text, the reader will observe, is not numbered with punctuation:—

"Arroisam ind eclais slechtem co bo tri
Nis filem glun i mama i n domnaigib de bii?"

* That the letter in question was *not* addressed to Rev. Dr. MacCarthy, the following note received from Rev. Father MacSwiney is conclusive evidence:—

"ROEHAMPTON, LONDON, S.W.
"S. Lorcain na Tuathail.

"DEAR SIR—The letter quoted and commented upon by Dr. B. McCarthy in the last number of the *Irish Ecclesiastical Record* was addressed by me to the Editor of that periodical in the first part of July. I have never had any communication with Dr. MacCarthy.

"Your obedient servant,
"J. P. MACSWINEY, S.J."

† See "Five Misrepresentations," p. 257, G. J.

"In the Vocabulary an ingenious conjecture is given: 'For *i mama*, 6 [8], perhaps *in mama* (the genitive) is to be read.' This precious item Father MacSwiney copied; and to show how he used his own eyes, he also transferred the printer's error regarding the reference. Perhaps, from having seen a Various Lesson, it dawned upon the Compiler that his adopted, as well as his suggested, Reading was a bungle. Accordingly, Dr. Moore's edition has the note of the Vocabulary struck out, and the letters of the Text shuffled anew. The result is *imama*. But this last arrangement is by far the worst of all. For if you take *imama* as one word, it is, as appears from a tracing of the MS. now lying before us, the ignorant grouping of the original scribe; and if you read it as *i* and *mama*, it is the first reading which Windisch himself abandoned as untenable.

"The correction is so easy and certain, that the wonder is how anyone unable to make it should have set up for a Grammarian and an Editor. The passage is to be read: 'Nis fillem gluni nama'—'We bend them not the knees alone.'

"And yet the Professor, to whom these things are a sealed book, damns such scholars as Sullivan and O'Curry with faint praise" (p. 433, *I. E. R.*)*

The reader will please to pause here and take notice of two or three things:—

(1.) In Old Irish, as I mentioned some time since, two or three words are often so connected as to appear to be but one; and when this compound word has been bungled in any way, the reader can only guess at the different parts of it. The scribe of the "Leabhar Breac" made a blunder in transcribing two words, and therefore Professor Windisch, Dr. Moore, and Rev. Father MacSwiney were at sea in their conjectures as to the "Textual Emendation" of these words [*glun imama*]. Professor Zimmer, too, though he made corrections in the Grammar, did not meddle with this blunder, easy as the correction is; but Dr. MacCarthy did not think of calling in question the ability of Professor Zimmer.

(2.) But to Dr. MacCarthy himself "the correction" [of the blunder] "is so easy and certain that the wonder is how anyone unable to make it should have set up for a grammarian and an editor. The passage is to be read: 'Nis fillem gluni nama'—'We bend them not—the knees alone.'

The next scene opens—a very funny scene Dr. MacCarthy would pronounce it, were the actors in it different. Rev. Father Sylvester Malone comes upon the stage and declares that, "as to one blunder as pointed out by him, I fully agree with Dr. MacCarthy; and his emendation of it has my fullest assent" (*Irish Ecclesiastical Record*, p. 504). And to confirm Dr. MacCarthy's emendation, he quotes a version of the quatrain above from a MS. of the "eighth" century, † in which the emendation appears that Dr. MacCarthy claimed so much credit for making. Of the existence of this MS. neither Zimmer, nor Windisch, nor Father MacSwiney appears to have had any knowledge; and were it not for the indiscreet zeal of Father Malone, in all probability Dr. MacCarthy's name would be paraded before the public, for some years to come at least, as the first person capable of correcting a blunder in the "Leabhar Breac" that had escaped the notice of the learned for centuries, and which had just baffled the learning and acumen of so many grammarians and editors. But now all may know that there was a correct reading of this corrupted and difficult passage in

a manuscript in Trinity College, Dublin, and that Father Malone was acquainted with this MS., and with this corrected reading. The questions I will now ask are, was Father Malone the only person in Ireland who knew of the existence of this MS.; was Dr. MacCarthy, with his vast stores of erudition, entirely unacquainted with it; and does not Dr. MacCarthy at length state (subsequent, however, to Father Malone's revelations), at page 707 of the *Record*, that a "various reading" of the clause in question, being in fact a key to the whole difficulty about *glun i mama*, is to be found with others in Dr. Moore's translation of the Concise Irish Grammar? p. 141.

JOHN FLEMING.

[SECOND LETTER.]

SIR,—I was in hope that the communication above need never have seen the light. Leaving Dublin for my holidays in the middle of August, I imagined that Rev. Dr. MacCarthy would see the wisdom of letting bygones be bygones. And I was heartily glad on finding one, two months pass over without a stroke on the "drum ecclesiastic." But I reckoned without my host, and I find that he merely delayed to take breath and gird up his loins for the fight. Another paper from his pen has appeared in the *Irish Ecclesiastical Record* for this month. Had it, by an impossible supposition, been published in the *Gaelic Journal*, and from a literary freelance, it would even then be judged out of place. But appearing in the *Ecclesiastical Record*, and from the pen of a Doctor in Divinity, it will make simple people exclaim—"Tantene animis celestibus ire?" A German scholar wrote a Concise Irish Grammar in the language of his country, which two Irish scholars almost at the same time translated into English—Dr. Norman Moore and the Rev. Father MacSwiney, S.J.; and, before returning to Father Malone's quotation, I beg briefly to notice the style and spirit of a few of Dr. MacCarthy's allusions to the gentleman. Professor Windisch is a scholar of world-wide reputation—a scholar that would certainly teach Dr. MacCarthy for some years to come. Your readers saw a specimen of the modesty of the real scholar in the few words I quoted from the preface to his grammar last July. Another learned German, Professor Zimmer, found some faults with this grammar, and Dr. MacCarthy rubbed his hands in glee at the prospect of a row. But Professor Windisch would have nothing to do with the pretty quarrel, and the learned Doctor exclaims: "But to our amazement—we had almost said to our disgust—the Leipzig champion abandoned the field without striking a blow. Nay, more, he made his exit ingloriously." A few lines before writing this passage he quotes Professor Zimmer as saying: "*Feraib* is the principal example from which Stokes and Windisch have ascribed a *b* preterite to Middle Irish. It is wonderful what sort of discoveries can be made in the domain of Irish studies." Now, there are people in the world beside whom no one would feel ashamed to sit, either in the galleys or the pillory, and such a person is Dr. Whitley Stokes. He is a great scholar, and it may be said that he has devoted the greater portion of his life to the study of the Old Irish, in the knowledge of which he, I believe, holds the second place—that next to Mr. W. M. Hennessy. This latter gentleman holds the first place simply because he spoke Irish since in any, whereas Dr. Stokes did not, and hence the latter can never completely master the idioms of the language. But nobody born in Germany, or Italy, or France, can come within any near distance of either of these scholars. I have made this digression

* See also "A Sudden Change," p. 257, *G. J.*

† Or, rather, of the fourteenth century, as now appears from Dr. MacCarthy's last article in the *Irish Ecclesiastical Record*, p. 710.

simply to show that the same ample provocation was given to Windisch and to Stokes, and that they can both equally afford to laugh at all who would essay to provoke them. Dr. Norman Moore is an Irishman following his noble profession in London, earning respect for his native country, and, I am informed, relieving his poor outcast countrymen by his purse as well as by his professional skill. That he is a patriot is sufficiently proved by his learning his country's language, as a dead language, in a strange land, and amidst his other avocations. To help his fellow-countrymen in their attempts to learn the old language of their country, he translated the Concise Irish Grammar, as was said, into English. Of this translation Dr. MacCarthy has said that it is as good, perhaps better than, the German edition. Yet he cannot let pass any opportunity of sneering at Dr. Moore. In the last letter I quoted his remarks upon Dr. Moore's reading of *glun i mama*; in another place he hopes the Doctor is "not so easily satisfied in matters medicinal as in things grammatical." Again: "We are not surprised when he tells us . . . that it took him two years to accomplish a task which a junior pass pupil at the Intermediate Examinations would have finished in two months." How far truth may be strained until it ceases to be truth pure and simple, "not knowing metaphysics," I cannot take upon me to decide, but I know that any additional tension here would "rudely snap the strings."

But it is for Father MacSwiney the reviewer holds the choicest flowers of his vocabulary in reserve; his translation is a "travesty," his explanations are "interpolations," and so on. All this is very natural. When hurling was the usual exercise, there was a saying amongst the people: *ḡairm fúir mór é ḡairm ír meáir fáirín son óimne páirín*, "the title good man is the worst title any man ever got"—because every one had an ambition to pull him down, and for this end the lower natures would go between his legs or throw themselves in his way when running. Now, even in his illustrious order there are, I believe, but few more eminent than Father MacSwiney, and many persons would be content to lie beneath him in the mud if they could drag him down over them. In the *Ecclesiastical Record* for July, Dr. MacCarthy quoted from F. MacSwiney's translation a word *falslight-sea*, and gave it to be understood that the translator did not understand what he was doing; and this he did in insulting language, and, as usual, eked out with a few misrepresentations. This, be it remembered, was in July, or rather in June, for the periodical appeared on the first day of July. In the *Gaelic Journal* that appeared about the 20th August, Rev. Father Hogan dragged these misrepresentations into the glare of the autumn sun, and then Rev. Dr. MacCarthy recollected that he had made a mistake; but even then he did not think of correcting this mistake. No, the readers of the *Record* do not, as a rule, read the *Gaelic Journal*, and so they were left two months longer under the impression that Dr. MacCarthy was "sitting on" the Jesuits. In the *Record* for this month he has made a halting sort of apology, something like that of a duellist who lowered the point of his weapon in token of yielding, but who was all the time looking out for an opportunity to stab his opponent to the heart. Let me quote Dr. MacCarthy's words once more from the July *Record*. "The comb and earnest and fulness [of the Concise Grammar] could not save the translator from falling into several errors of commission. For the first and worst of these errors Windisch is not to blame." This error was making *falslight-sea* a third plural, whereas it is a first singular. Well, Rev. Father MacSwiney has this word in three places in his vocabulary, and in each of these places he makes it a first singular. "Comment is," &c.

I now return to Rev. Father Malone's quotation. He showed that there was in Trinity College an MS. of the "eighth" century, containing the expression *glun i mama* correctly written *gluni nama*, just as Dr. MacCarthy corrected it. I asked, towards the close of the last letter, had any other person seen this MS. except Rev. Father Malone. Well, yes, others have seen the MS., and know a great deal more about it than Father Malone does. The MS. was published in the transactions of the Royal Irish Academy, with Dr. O'Donovan's translation of it, by Dr. Reeves, sixteen years ago, so Dr. MacCarthy tells us. This correction, then, which was so easy and certain, that nobody except Professor Windisch and his translators could miss it, Dr. MacCarthy knew for the last sixteen years, and, as he shows in his last article, a reading is to be found in Dr. Moore's version which clears up the difficulty. But he did not think of telling this until his friend Father Malone let the cat out of the bag. Oh, Father Malone! it is little you know what injury you have done. Had you been discreet the finger would be pointed at Dr. MacCarthy for some years to come at least as the man who discovered the error in the *Leabhar Breac* that nobody could detect for the last thousand years. But you will pay for this: there will be a "dead sea of learning," a mass of scissors and paste-work raised upon your system. Nor shall you have the credit of the discovery of this unlucky MS. Dr. MacCarthy will enjoy the bad eminence of knowing all about it better than you, though he intended keeping this to himself until you forced his hand.

I have only to say, since I have looked more sharply through the translations of the Concise Grammar, that I have no hesitation in pronouncing the epithets "travesty," "interpolation," &c., a libel.

The following passage in Dr. MacCarthy's last article is perhaps unique in the annals of criticism. "O'Curry (Lectures, p. 652) erroneously makes it the genitive plural—*of the heavens*, a blunder which has been copied by the Rev. E. Hogan, S.J., who adds two more of his own. He translates *dom* by *thee*, instead of giving O'Curry's accurate rendering, *for me*; and *with the evidence of the contrary under his hand*, he says O'Curry quotes the quatrain as the oldest piece of Gaelic in existence. O'Curry very properly says, 'perhaps the oldest,' &c. Three blunders in six lines." The hardest critic in Christendom would not write in this way in respect of any other branch of literature except Irish. Father Hogan, in the eighth number of the *Gaelic Journal*, quotes, at second hand, a quatrain from O'Curry's Lectures, but instead of giving O'Curry's version of it, he translates it a little more freely himself. Where O'Curry had said literally, "I beseech *for me*, as the price of my labour," he said, "I beseech *thee* as the price of my labour." And the last line of the quatrain he translated as O'Curry had done: "And the residence of *the heavens*," which does not differ a tittle in meaning from "the residence of heaven." Now, Father Hogan has made his mark in literature, and no one living would say that he does not know the meaning of the phrase "to me," or "for me;" and Dr. MacCarthy knows in his heart and soul that he knows the meaning of *dom*, as well as he knows the meaning of "to it," or of "and." Cicero was a member of the College of Augurs, and he was astonished how one augur could look another in the face, and both preserve their gravity. How Dr. MacCarthy can look within the enclosure of his own breast and write such things as these, I certainly cannot understand.

Had any member of the Gaelic Union written "as in present" what a shout of mocking laughter Dr. MacCarthy would raise. Very probably he would write, "as in present." One who ought to know has said, that to

constitute a great man he must be possessed of a union of great and mean qualities, and certainly, if Dr. MacCarthy has any fair proportion of the higher qualities, he must equal the "wisest, brightest, meanest of mankind."

At the risk of being tiresome, I beg again to claim the attention of your readers to Dr. MacCarthy's dealings with the Gaelic Union in the person of its most illustrious members. Having seen in Dr. Windisch's Grammar an exercise from the Leabhar Breac, in which was that expression mentioned so often, *gluim imama*, he at once began his preparations. The expression in the original was, in Dr. MacCarthy's words, bungled by the original scribe—bungled beyond remedy, except to those who held the key. The key was that quatrain quoted by Father Malone, and Dr. MacCarthy held this in his hand for the last sixteen years, and of course had been aware for some time of the second reading in Dr. Moore's book. Dr. MacCarthy knew that without the key all scholars in Europe might be groping at the blunder during their lives without being able to guess at its correction. But for his own part he left nothing to chance. He had the lithographed edition of the Leabhar Breac; he got a rubbing of the faulty passage from Dublin; he had the key. Thus prepared, he made the correction as if it were his own, and he went on laughing at those who were such dunces, so ignorant, such bunglers, as not to be able to correct a particularly easy passage. "Comment is needless."

The expression *imama* occurs in the 8th line of the Reading Piece, in the first line of which *mámm*, a yoke, or servitude, is found. Dr. Zimmer is perhaps the second Irish scholar in the world in the estimation of Dr. MacCarthy—Dr. MacCarthy himself being the first. Dr. Zimmer pointed out every fault he could in the Grammar, but did not point out this because he did not understand the expression, neither would Dr. MacCarthy, certain and easy though it were, had he not held the key. Dr. MacCarthy refers to his authorities, but in this case he did not, as he wanted the public to believe that himself had made the correction, an easy and certain one for him—as easy as making an egg stand on its end when one had seen it done—though others were so lost in stupidity, that they could not touch it.

JOHN FLEMING.

49 South Circular-road, Dublin.

Answers to Correspondents.

We must request our correspondents in writing to us to observe the following rules:—1st. Write distinctly, and on only one side of the paper. 2nd. Avoid long-winded or excessively strong language, being as concise and polished as possible. 3rd. Give date of letter, real name and address, and name you wish to be answered by; the date and real name and address will not be published unless the correspondent expressly desires it. 4th. Write on paper, not on flimsy; with a pen, not with a pencil. 5th. Letters containing money in any form are to be addressed—M. Cusack, Esq., Hon. Treasurer, G. U., 4 Gardiner's-place, Dublin; those intended for the Secretaries, to Rev. J. E. Nolan and R. J. O'Mulrenn, 19 Kildare-street, Dublin; and those for the Editor, to 51 North Great George's-street, Dublin. If correspondents do not furnish a *nom-de-plume* in addition to their own name, we shall answer to the initials of the latter.

B. B.—Would it not be well for the youth to go in for the Irish Sizarship in Trinity College? Send us his address, so that we may forward copies of the Journal.

S. P.—Should we attempt all you suggest, we should, with our present resources, fail ignominiously. In the first place, there would not be room in the Journal; but we bear all these subjects in mind for the purpose, when opportunity serves, of dilating on them, one at one time, and another at another. As for prizes, we are ourselves in debt, and therefore cannot think of offering them for the present. You must remember that the working members of the Council of the Gaelic Union are men fully occupied during the greater part of the day in working hard with brain or hand for their daily bread, and that what they do for the Journal and for the Gaelic Union must often be done in the night, when they are weary with their day's work; sometimes in the small hours of the morning. They are men, too, by no means in affluent circumstances; still they are glad to work for the cause of our native tongue, and will think themselves plentifully rewarded if they succeed in bringing it into honour among Irishmen. Not one of them has ever by means of it made any pecuniary gain, or expects hereafter to do so. Under these circumstances you cannot expect that they will involve the Union deeply in debt to printers, publishers, newspapers, &c., and undertake duties they have no time to fulfil, for the purpose of complying with the various demands of a number of people, who have no practical acquaintance with literary work or the publishing business.

D. O'F.—We have been so busy with other matter, that we have not had time yet to critically examine your verses. We are, therefore, obliged for the present to suspend our judgment on them.

J. Fahy, Banagher.—The translation and original of the first part of Keating was edited by Dr. Joyce, and he is the only person who can inform you when the second part will be out. You had better address a letter to him to the Central Model School, Marlborough-street, Dublin. His name is P. W. Joyce, LL.D. The other books you mention have been out of print for years, and can only be obtained at second-hand book sales. Write to Mr. John W. Sullivan, book auctioneer, 8 D'Olier-street, or Mr. Patrick Traynor, 29 Essex-quay, Dublin, about them.

T. H.—You will have to practise writing Irish prose correctly before beginning at verse. Your translation is wanting in smoothness, and there are several grammatical errors; there are also several provincialisms. We sent the numbers in regular course.

J. O'E.—The following are the best Irish dictionaries yet published:—O'Reilly's and De Vere Coney's Irish-English; Foley's, M'Curtin's and Connellan's English-Irish. O'Connell's Dictionary is still in manuscript in the Library of Trinity College, and there is a MS. copy of it in that of the Royal Irish Academy; we consider it the best. Coney's is the most practically useful for the ordinary student, and is very correct, but does not contain half the number of words found in O'Reilly. There are hundreds of words in continual use that are not found in any printed dictionary.

M. M.—We have ordered the number to be sent. We are thankful for your good opinion of our humble efforts. The Journal is not without its faults; some of them errors of the press, others inadvertencies. Few can have an idea of the difficulty of bringing out satisfactorily a journal of this kind, and of, at the same time, suiting the taste of subscribers.

P. H.—We are thankful for the song sent us, which we shall make use of hereafter.

FIONN.—We shall send you the Journal when this number comes out. If we could extend our circulation in Scotland among our brother Gaels, we should be delighted, as it is one of our objects to act as bond of union among all men, "the sea-divided."

The Gaelic Union,

FOR THE

PRESERVATION AND CULTIVATION OF THE
IRISH LANGUAGE.

REPORTS OF PROCEEDINGS.

RECENT MEETINGS OF COUNCIL.

The Weekly Meeting of the Council of the Gaelic Union was held on Saturday, 20th October, at 3.30 p.m.

Mr. James J. Morris in the chair.

The other members of Council present were—Messrs. Comyn, Cusack, Fleming, Morrin and O'Mulrenin.

A long and important communication was received from Mr. Healy, M.P., containing a full report of the hon. gentleman's speech on the neglected state of the education of children in Irish-speaking districts, which he delivered in Parliament towards the close of last session. The Council expressed its own gratification at finding that the indefatigable Member for Monaghan had made an unanswerable case for special legislation for the educational wants of 200,000 Irish children, and that his lines of argument were in the main those that have been over and over again urged by the Gaelic Union. Certain vexed questions of orthography and contraction of Irish words, and of the precise force of several Irish terms, in general use in many parts of Ireland, but which are not in any dictionary, next engaged the attention of Council. The whole business was transacted in Irish.

A Special Meeting of the members of Council deputed to wait on the Chief Secretary to the Lord Lieutenant was held, by invitation of the Lord Mayor, in the Mansion House, on Tuesday, 23rd October, at 4 p.m. till 5 o'clock.

The chair was occupied by the Rev. Dr. Haughton, Senior Lecturer, S.F.T.C.D.

The other members present were—The Rev. M. H. Close, M.A., M.R.I.A.; the Rev. J. E. Nolan, O.D.C.; and Messrs. Cusack, Fleming, Morrin, O'Duffy and O'Mulrenin.

Father Nolan, Hon. Secretary, announced that he had written to ascertain when the Chief Secretary could receive the Deputation. The revised draught of the statement to be submitted to the right hon. gentleman was then read, modified, amended, and ordered to be written out for final consideration at an adjourned meeting to be held at the same hour and place to-morrow.

A Special Meeting of the members of the deputation was held on Wednesday, Oct. 24, at the Mansion House, Dublin, at 4 p.m., to deliberate on the contents of the memorial to be presented on Monday to the Chief Secretary on the teaching of the children in the Irish-speaking districts.

The Rev. Dr. Haughton, S.F.T.C.D., was in the chair.

There were present—Rev. J. E. Nolan, O.D.C., Hon. Secretary; Mr. M. Cusack, Treasurer; the Rev. J. J. O'Carroll, S.J.; the Rev. Maxwell H. Close, M.A.; and Messrs. Morrin, Fleming, O'Duffy and O'Mulrenin.

The memorial having been read by Mr. Morrin, several improvements were suggested. The sad state of education in the exclusively Irish-speaking districts, in consequence of the forced use of English as a medium of instruction for young children who are accustomed to think in another language, and the injustice done to these children by not teaching them to read Irish first, and then letting them learn English through its medium, was dwelt upon by several of the members who had had practical experience of the irrationality and absurdity of the system. It was asked why should persons speaking the Irish language be treated differently from those speaking any other. The Gaelic Union hopes by its representations to the Chief Secretary to modify materially the present system of the National Board in this respect. Were Irish reading taught to Irish-speaking children, both English and Irish reading would be learned by them in half the time they at

present take to learn English alone. The second chair having been taken by the Rev. J. J. O'Carroll, S.J., and some routine business transacted, the meeting adjourned at 6 p.m., to Friday evening.

The members of the deputation met again on Friday, at the Mansion House.

Rev. Dr. Haughton in the chair.

Also present—Rev. M. H. Close; Rev. J. J. O'Carroll, Rev. John E. Nolan; Messrs. O'Duffy, Fleming, Cusack, Morrin, and O'Mulrenin.

Rev. J. E. Nolan announced that the Chief Secretary had written to say that he would be happy to meet the deputation at 12 o'clock on Monday, at the Castle.

The statement which had been drawn up for presentation to him had been put in print since last meeting, and proof copies of it distributed to the members. Remarks and suggestions on these were now considered, and several improvements having been made, the statement was finally read and adopted. It having been also decided to recommend that it be inserted *in extenso* in the coming number of the *Gaelic Journal*, the meeting separated.

The ordinary Weekly Meeting was held on Saturday, 27th October, at 4 p.m.

Michael Cusack, Esq., in the chair.

Also present—Messrs. Fleming, Morrin, Morris, O'Mulrenin, and Comyn.

Copies of No. 9 of the *Gaelic Journal* were presented to the meeting, and the publication therein of full lists of Officers, Council and Members of the Gaelic Union, and of Donors and Subscribers to the Journal, was recommended. These lists are now nearly complete, their preparation having been delayed by various circumstances. The chairman gave notice that at next meeting he would propose the election to Council of the Very Rev. John Egan, D.D., F.R.U.I., President of the Catholic University College, Stephen's-green, Dublin. Similar notice was given by Mr. O'Mulrenin to propose Mr. Patrick Stanton, of the Cork Gaelic Union, and by Mr. Comyn that he would propose Mr. W. M. Hennessy, M.R.I.A., the distinguished Irish scholar.

A long discussion took place, conducted chiefly in Irish, as to the meaning of certain difficult words.

The members also devoted a good part of their time to the attentive consideration of No. 9 of the *Gaelic Journal*, this being the first meeting held since its publication. It was deemed fully equal to any of its predecessors, and the Council hopes that the causes which delayed the issue of recent numbers will soon be obviated. Communications were received from the Chief Secretary, Dr. Hugo Schuchardt, Canon Bourke, The O'Conor Don, T. M. Healy, M.P., and several other members of Council and friends of the movement.

DEPUTATION TO THE CHIEF SECRETARY.

At 12 o'clock on Monday, 29th October, a deputation of the Council of the Gaelic Union waited upon the Right Hon. G. Otto Trevelyan, Chief Secretary for Ireland, at his office, Dublin Castle, to lay before him the disabilities under which the children in Irish-speaking districts labour in the National Schools, to suggest means whereby these disabilities may be removed, and also to pray that the Irish language be taught in the National Schools in Irish-speaking districts, so as to afford a more effectual medium through which to teach English in those schools.

The deputation consisted of the Right Hon. Charles Dawson, M.P., Lord Mayor of Dublin; the Rev. Samuel Haughton, LL.D., Senior Lecturer, S.F.T.C.D., &c.; the Rev. J. E. Nolan, O.D.C., Hon. Secretary, Gaelic Union; Rev. J. J. O'Carroll, S.J.; Rev. Maxwell H. Close, M.A.; Mr. M. Cusack, Hon. Treasurer, Gaelic Union; and Messrs. John Fleming, John Morrin, and R. J. O'Mulrenin.

The interview, by the consent of the Chief Secretary and the members of the Deputation, was private, but it is understood that the Lord Mayor, having introduced the Deputation, stated that its object was to obtain the placing of the Irish language on the list of ordinary subjects in National

Schools in Irish-speaking districts, to secure instruction at first exclusively in that language for Irish-speaking children, and subsequently as a medium for instruction in English, and to afford greater facilities to teachers to teach Irish.

The Statement of the Council (*see next column*) having been then taken as read, it was presented to the Chief Secretary. It entered very fully into the educational statistics concerning the Irish language, and the discussion elucidated various points in connection with these statistics.

The right hon. gentleman received the deputation with very great courtesy, and having considered their memorial, and listened throughout with marked attention to their arguments, he declared his opinion that they had put the case very fairly, and that it is high time that the state of things described should be enquired into.

A general discussion of statements took place, in which the Lord Mayor, the Rev. S. Haughton, the Rev. M. H. Close, the Rev. J. J. O'Carroll, the Rev. J. E. Nolan, and Messrs. Cusack, Morrin, and O'Mulrenin, and the Chief Secretary took part.

It was remarked by Dr. Haughton and the Lord Mayor that the fact of being bilingual was of immense advantage to any people, instancing the Swiss, Dutch, and western Irish as examples of acuteness in this connection.

The Chief Secretary answered some of the statements of the deputation by adducing statistics of the proficiency in English of pupils in the Irish-speaking districts, but Mr. O'Mulrenin gave instances from his own experience which did not sustain this view.

The Chief Secretary showed that he was considerably impressed with the statements concerning the present condition of the language, and the great use it could be as an educational instrument; but, while fully agreeing with many of the opinions expressed by the members of the deputation, he could come to no practical conclusion till he should have had another conference with Sir P. J. Keenan.

Having thanked the right hon. gentleman, the deputation then withdrew.

STATEMENT OF THE GAELIC UNION :

To the Right Hon. George Otto Trevelyan, M.P., Chief Secretary for Ireland.

SIR,—On behalf of the Council of the Gaelic Union, a Society established for the cultivation and preservation of the Irish Language, but more especially with the view of utilizing that language for the better advancement of education among the people in Irish-speaking districts, we beg to submit the following statement with the object of securing the good offices of the Government and of the Educational authorities in the direction just indicated. The Irish Language in those districts has not, by any means, been yet sufficiently availed of as an instrument of mental culture and education; whereas our contention is that it should be used as a potent factor in the spread of popular education among the masses of the Irish-speaking population.

In the first place, we beg to state that the total number of persons set down in the Census Returns for 1881 as speaking Irish was then 949,932. Of these 64,167 are referred to as speaking "Irish only," while the remaining 885,765 persons are mentioned as speaking both "Irish and English." But we believe we can safely assume that there are in Ireland at present one million of people capable of speaking the Irish Language, exclusive of the considerable number who understand it. In the second summary vol. of the Census Returns, page 73, some valuable statistics are given, some of which we here quote, showing how the Irish-speaking population are distributed, and a comprehensive table (No. 157) is also given in the same volume, setting forth those figures in detail by counties, chief towns, and provinces. This table also exhibits how the Irish language was distributed at the decennial intervals or periods, 1861, 1871 and 1881. We purpose, however, confining our remarks chiefly to the figures for 1881. In the Census returns it is stated that the number of persons speaking "Irish only," was 39,395 less in 1881 than in 1871. With reference to this decrease in the number of persons speak-

ing "Irish only," we believe it to be attributable chiefly, if not entirely, to emigration. The Census Commissioners, however, state that "these differences are more apparent than real," on account of "a more minute inquiry being instituted" in 1881, and in this opinion we believe the Census Commissioners may be correct.

The recognition of the Irish language by the Commissioners of National Education, and their placing it as an extra subject on the National School programmes for both teachers and pupils, and also its being included in the Intermediate Education programme as well as in the curriculum of the Royal University of Ireland, served to give the language a status and an impetus which it had not previously attained, or rather which it had lost; and we believe that all these circumstances taken together may have tended to increase somewhat the number of Irish-speaking people from 1871 to 1881. The following is the order of the counties in which more than 20 per cent. of the people speak the language:—Galway, 64·9 per cent.; Mayo, 60·2; Waterford, 54·4; Kerry, 49·4; Clare, 46; Cork, 39·1; Donegal, 34·8; Sligo, 28·6; and Limerick, 20·8. In other words, more than one-half the people in the three first-named counties, considerably more than one-third in the next four counties, and more than one-fifth of the people in the two last-named counties speak the Irish language. These nine counties alone represent an Irish-speaking population of 897,411 persons, and an area of nearly one-half of the entire country, viz., 14,600 square miles. The difference between that number and 1,000,000 Irish-speaking persons, about 100,000, therefore may be said to be scattered over the remaining twenty-three counties.

Again, it may be observed, that five of the nine counties are in Munster; three are in Connaught; and one, Donegal, in Ulster. The school-going population of those nine counties, therefore, should, it is presumed, receive the largest share of attention, both from the Educational authorities and from the Council of the Gaelic Union, in any well-directed effort to have the pupils attending the primary schools in those coun-

ties taught both languages, so as to render the labour of education easy as well as natural, and in accordance with the principles laid down in the writings of Sir P. J. Keenan, Resident Commissioner of the National Board, both as regards Irish and Maltese, and with his evidence before the Royal Commission on Education in 1868. Taking 949,000 to be the correct number of Irish-speaking persons, and applying the method adopted by the Commissioners of National Education in estimating the school-going population, namely, children from five to thirteen years of age—we should have 190,000 school-children speaking Irish. But we consider this estimate too high, and believe there should be about 150,000 children, probably more, learning the Irish language, with a view to their being afterwards taught English properly. Or even if we allow 20 per cent. of those as the children of the well-to-do classes to be attending the Intermediate Schools and Colleges and other educational establishments of the country, there would still remain over 120,000 pupils who should be learning Irish in the National Schools.

This brings us to the position which the Irish language really does occupy in the primary schools, and we shall now compare the actual state of things with what, in our minds, it ought to be. In the year 1878 the Commissioners of National Education, on memorial extensively and influentially signed by lay and clerical Irishmen of all creeds and classes, and of all shades of political opinion, consented to place the Irish Language on an equal footing in the schools with the teaching of Latin, Greek, and French, as an extra subject, and for which results fees are paid, if *passes* are obtained on examination.

Besides those extra subjects, just quoted, in the National Schools there are six others, namely, Music, Drawing, Geometry and Algebra, Physical Science, Physical Geography, and Industrial work for girls. Now, with the exception of Vocal Music and Drawing, in male and female schools, and Industrial work for girls only, the rules of the Commissioners regulating the teaching of extra subjects state that

"No extra subject (of which Irish is one) is to be taught to children under ten years of age (of whom there are 404,445 on the registers of the schools) with a view to claim results fees excepting in Physical Geography." We should state, however, that vocal music is taught as an extra subject to pupils in the second standard or class and upwards, and drawing to children in the third standard or class and upwards, and, of course, are paid for by results.

The following rule, however, is undoubtedly prohibitive in its tendency as regards Irish among other extras; but our concern at present is with the Irish exclusively, and with the proper education of the children in Irish-speaking districts.

The rule says—"All extra subjects, except vocal music, drawing, geometry, and algebra, are to be taught in National Schools before or after school hours, and not during the time allowed for recreation, except in the case of boys or girls who have been examined once in sixth class, the highest standard. Such pupils may be allowed to devote a portion of the ordinary school-hours to their extra subjects, provided the ordinary routine business of the school be not interfered with."

We respectfully submit that the operation of this rule alone, as applied to the Irish language in the National Schools, is of itself fatal to its recognition by the Board as an extra subject, and renders such recognition almost entirely nugatory and worthless.

No doubt Irish in this respect is in the same category as Latin, Greek, and French; but we maintain that Irish-speaking children should receive exceptional treatment, and be afforded special facilities for learning the language, so as to enable them to acquire a proper knowledge of the English language also. What we urge is, that in Irish-speaking districts the pupils who are ignorant of English, or who cannot converse in, or understand, that language, but imperfectly, should be taught English through the medium of the Irish language. With this view we would strongly and respectfully urge that the Irish language be made an ordinary subject on the Board's pro-

gramme, from the first class or standard inclusive, and upwards; and that only a minimum knowledge of the language at first as regards reading and writing, and the spelling of simple words, be sufficient for a pass. As a proof of the prohibitory tendency and almost exclusive operation of the rule quoted above, since the recognition of the language by the National Board, we beg to quote the following figures from the Board's recent reports:—

In 1879, the first year the language was introduced as an extra, 304 pupils were examined in Irish, when 143 passed; in 1880, 68 were examined and 32 passed; and in 1881, 29 were examined and 12 passed; and in 1882, 35 were examined and 17 passed. And these figures refer to all the National Schools, which, as we have shown above, represent a population of 150,000 children speaking Irish. It is therefore clear from these unsatisfactory results, not that the teachers and pupils take hardly any interest at present in the study of the language, but that the existing regulations of the Commissioners, while apparently recognising it, by placing it on their programmes as an extra subject to be paid for by results, have, notwithstanding, the effect of almost completely excluding it from, and finally extinguishing it in, the primary schools of the country. The figures just quoted, taken in connexion with the rule in force bearing on the point, fully illustrate this, viz.—"All extra subjects [excepting those named] are to be taught before or after school-hours." This is the Board's rule, and its effect is crushing in its completeness, so far as the Irish language is concerned.

We claim, however, on the part of the uneducated in Irish-speaking districts that the children should be taught in Irish, and when they have learned to read this language, that there should afterwards, during their school course, be one hour of the day within the school-hours devoted to lessons in Irish for those pupils. It is by such means, and through such a method put into practical effect in the schools, that greater educational results would be attained; while some of our greatest educationists have

recommended that the practice of endeavouring to teach Irish-speaking children English from books and tablets exclusively English, should be effectually altered and reformed.

On this point Sir P. J. Keenan, when Head Inspector of National Schools, in 1855, wrote as follows in the Twenty-second Report of the Commissioners, page 75:—

“Many good men seem to me to forget that the people might know both Irish and English, and they also forget that by continuing to speak Irish and learning English through its medium, the latter language would be enriched by the imagery and vigour of the mother tongue, and the process of learning would be a mental exercise of so varied and powerful a character, that its disciplinary effect upon the mind would be equal in itself, and by itself, to a whole course of education of the ordinary kind. The shrewdest people in the world are those who are bilingual; borderers have always been remarkable in this respect. But the most stupid children I have ever met with are those who were learning English whilst endeavouring to forget Irish.

“It is hard to conceive any more difficult school exercise than to begin our first alphabet, and first syllabification, and first attempt at reading, in a language of which we know nothing, and all this without the means of reference to, or comparison with, a word of our mother-tongue. Yet this is the ordeal Irish-speaking children have to pass through, and the natural result is that the English which they acquire is very imperfect. The real policy of the educationist would, in my opinion, be to teach Irish grammatically and soundly to the Irish-speaking people, and then to teach them English through the medium of their native language. * * * * *

“I have already stated in substance the conclusions at which I arrived, but for convenience sake I beg to repeat them. I am convinced—

“1st. That the Irish-speaking people ought to be taught the Irish language grammatically; and that school-books in Irish should be prepared for the purpose,

“2nd. That English should be taught to

all Irish-speaking children through the medium of the Irish.

“3rd. That if this system be pursued, the people will be very soon better educated than they are now, or possibly can be for many generations, upon the present system; and

“4th. That the English language will, in a short time, be more generally and purely spoken than it can be by the present system for many generations.”

And later still, in 1868, the same eminent authority, when examined before the Royal Commission on Education, gave the following in his evidence:—

“Question 1662.—Would you propose that they [Irish-speaking children] should learn Irish only at first, or both Irish and English together? I propose that that should be done in Ireland which the present Scotch Commission approve for Scotland. I propose that the children should commence their school education on Irish books, and that their instruction in English should begin when they have learned to read Irish.

“1663.—Do you think those who read Irish and subsequently learn to read English, will continue to read English? I think they will all through life afterwards be an English-reading people.”

At Query 1738, Sir P. J. Keenan quoted the following:—“What should be thought of a system of teaching little boys Greek out of a lesson-book itself composed only in Greek, and by a master addressing them in the Hellenic tongue?” Further, in his “Report upon the Educational System of Malta, presented to both Houses of Parliament, &c., August, 1880,” Sir P. J. Keenan writes most forcibly and conclusively on the proper method of teaching English to the Maltese children, who do not speak or understand it, and his chief statements would apply perfectly to the case now in question if the word Irish were substituted for Maltese.

With a view, therefore, to the proper training and education of Irish children similarly situated in the National Schools, we would respectfully urge that in all cases where the teachers are able to speak and read the language fairly, they should be fully re-

cognised as being capable of teaching it, which they unquestionably would be with the aid of the published text-books, and their familiar knowledge of the spoken language. The existing programme of examination for teachers, to secure certificates for teaching Irish, is altogether too difficult, and, in the case of a language like the Irish, requiring encouragement and patronage, we believe hard and fast lines should not be laid down, as in the case of Latin, Greek and French, in the National Schools. It should be remembered that we are dealing with the vernacular language of the country, and not with a foreign tongue. After the lapse of a few years, and when Irish classes in the schools are in a flourishing condition, as we hope they soon will be, the programme for both teachers and pupils might be gradually advanced. The Inspectors of National Schools should also be instructed to regard with a favourable eye the cultivation of the language, and the proper education of Irish-speaking children, or children the language of whose parents is Irish in their daily avocations.

We, therefore, respectfully urge that you will use your great influence with His Excellency the Lord Lieutenant, and also with Her Majesty's Government, with a view to the proper instruction and education of Irish-speaking children in the Irish language previous to their being taught English.

By doing so, the education of the growing population in those backward Irish-speaking districts would be assured, which cannot be the case so long as the unreasonable practice is adhered to of continuing to teach Irish-speaking pupils, and the children of Irish-speaking parents, the English language in the first instance from books and tablets entirely English, utterly regardless and apparently oblivious of the fact that this is a part of the practice condemned frequently by Sir P. J. Keenan in his observations on the teaching of Irish as well as Maltese, and when the only rational method is to teach those young persons from the very beginning in their native tongue.

Notes of Books.

THE CELTIC LYRE; a Collection of Gaelic Songs, with English translations. By FIONN. Part I. Music in both Notations. Edinburgh: MacLachlan and Stewart, 1883.

This is a collection of songs in the dialect of the Highland Gael, with the music of the airs. With the exception of three, they are all love songs, the whole collection consisting of twenty. One gets surfeited with such a number of love songs, most of them in the saddest and most melancholy strain. No. 7, "Moladh na Landaiddh"—the Praise of Islay—is a graceful little lyric, with a simple air, which, however, has a very modern character of music. It strikes us that it would be well fitted for arrangement in four parts. No. 9, "Gur moch rinn mi dugsadh"—I early awoke—is a very affecting pouring forth of the heart of a man going into exile, and describing the scenery of his native mountains. The air is far more characteristic of Celtic music than the above mentioned. No. 16, "Is toigh leam a Ghaidhealtachd," is a spirited piece up to the sixth verse, where begins a vague kind of aspiration for fighting, without any conceivable object. The fifth verse is well worded to express love of native tongue:—

"Is toigh leam a Ghaidhlig a bardachd 's a ceol
I tric thog i nios-sinn 'n uair bhiodhmaid fo leon
'S i dh' ionn-saich sinn tra 'ann an laithean ar n'oisg
'S nach fig sinn gu brath 'gus an laidh sinn fo 'n fhoird."

The peculiar orthography of our Highland brethren makes the meaning somewhat obscure for most readers of Irish books. The airs generally bear the unmistakable stamp of antiquity. The music and words are well and clearly printed. Altogether, the little work is a credit to the compiler and the publishers. Cheap collections of songs in Irish, with the music brought out in a similar style, would show that we, like our brethren in the Highlands, have a practical regard for the language and music of our forefathers, about which we vapour a great deal, but for which we are willing to do but little. The slight regard paid to Irish music at the Cork Exhibition proves how nearly extinct is the taste for it in the South. The small population of the Highlands prove that they possess a far greater respect for their language than the million of Irish-speaking natives show for their native tongue.

THE CELTIC MAGAZINE. August, 1883. Inverness: A. and W. Mackenzie, 25 Academy-street.

This neat octavo number of fifty-four pages is well printed on good paper. Its title, however, is a misnomer; for, though treating of subjects connected with the Scottish Highlanders, it is almost wholly written in English. The exception is four of Iain MacMurchaidh's songs. A report of the annual meeting of the Gaelic Society of Inverness is also given. The articles generally are interesting, but one or two are crude, reciting facts well known to all persons having any philological knowledge, or giving a rehash of exploded theories. The article entitled, "The Brave Old Skye Crofter," is more interesting, as containing a recital of facts that ought to be more generally known. In connection with the subject of Gaelic, the advertisement of Morningside College at the end is worth noticing, as it states that there will be a special department at that establishment for Celtic students. We hail this announcement as a break in the cloud at present overshadowing the language.

The Gaelic Union for the Preservation and Cultivation of the Irish Language.

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(To be continued.)

[NOTE.—We are glad to perceive that, at the request of Rev. John E. Nolan, O.D.C., Hon. Sec. of the Gaelic Union, Messrs. Duffy & Sons have reduced by half—from £1 to 10s.—the price of Edward O'Reilly's Irish-English Dictionary, with John O'Donovan's Supplementary Collection of Words. Now that such a good beginning has been made in the Catholic University College by the classes under Father O'Carroll's charge, we hope this boon will be appreciated by students and the public, so that the publishers of this valuable work may be indemnified for their very considerable outlay. In the Dictionary itself there are about 50,000 vocables, to say nothing of the Supplement, which also contains a great number of obsolete, rare and local terms. Though no Dictionary gives all the words in the Irish language, O'Reilly's is by far the most copious in existence.—ED. G. F.]

IRISLEABAR NA GAEOILGE.

THE GAELIC JOURNAL:

EXCLUSIVELY DEVOTED TO THE PRESERVATION AND CULTIVATION OF THE IRISH LANGUAGE.

FOUNDED, CONDUCTED AND PUBLISHED BY THE GAELIC UNION.

NO. 11.—VOL. I.]

DUBLIN, SEPTEMBER, 1883.

[PRICE SIXPENCE.

GAELIC TEXTS AND TRANSLATIONS: FOR THE ROYAL UNIVERSITY PROGRAMME.

THE Programme of the Royal University for its Examinations in Irish has driven many lovers of the language almost to despair. The authors selected are, as a rule, not easily accessible in any form. In exceptional cases, where the books are always on sale, their price is very high. Only a small portion of such expensive works is wanted for the University; yet, as that small portion is not published in a separate form, whole volumes must be purchased in order to obtain the few pages which the University requires. For Matriculation the University appoints, along with other matter, some years of the Reign of Elizabeth in the Annals of the Four Masters. That portion of the Annals is not to be had as a separate work. To secure it one must buy half-a-dozen volumes—in other words, the magnificent edition of the complete Annals of the Four Masters, from the Deluge of Noah to the year of our Lord 1616, all edited by O'Donovan, with English translation throughout, and notes of the minutest erudition. For mere B.A. Pass, the "Comrac Ferdiad" is one of the three works required by the Royal University in case a candidate elects to be examined in Irish. The "Comrac Ferdiad" consists of a few pages, but it is printed only in an appendix to Dr. Sullivan's fine edition of O'Curry's posthumous works. Those works, together

with Dr. Sullivan's admirable but lengthy introductory volume, must be all purchased to secure the "Comrac Ferdiad" in the appendix. These are exceptionally favourable instances.

In general the Irish works required by the Royal University are not to be seen for sale. They are to be found in various numbers of the "Atlantis," the learned review once published by our Catholic University, which Windisch laments it is so difficult to procure; or in various volumes which the Irish Archaeological Society or the Celtic Society published for members and associates alone. A student must become somewhat of a book-collector of rareties before he can expect to add such works to his other class-books. It is no wonder that, with such a state of things, "Celtic" is not a favourite subject among Royal University undergraduates.

The evil is manifest: the practical remedy is not so clear. Few Irish books have been printed for the public; scarcely any have been published in a cheap form, except those which have been edited quite lately under the auspices of the Gaelic Union and the Society for the Preservation of the Irish Language. Those works are, unfortunately, not numerous, and they belong in great part to the course of Intermediate Education. The true remedy, theoretically, for this dearth of proper printed Irish books would be, of course, for the Royal University to publish in a suitable form the Irish books which it prescribes. But it is matter of contemporary history how the early

hopes of a liberal grant, entertained by those who drew up the Royal University programme in the first instance, came to be disappointed. The Royal University of Ireland, for all its various work, has not so much as the income of the Queen's Colleges, and in present circumstances it is quite impossible to look to the Royal University for assistance to publish books. Some partial modification of its programme is indeed still possible, and to be hoped for. The first book of Keating's History of Ireland, for instance, edited by Dr. Joyce, among the Gaelic Union publications, might well take the place, at Matriculation, of some Annals of Elizabeth's Reign.

But we have no complete set of authors, properly brought out, to replace those now mentioned in the programme; and if we would give any assistance at once, it seems most natural to endeavour to print, in a convenient form, at least some of the authors that have already been prescribed.

The Society for the Preservation of the Irish Language has lately published the "Fate of the Children of Lir," the work which, along with Annals of the Reign of Queen Elizabeth, forms the Honour course of reading for Royal University Matriculation. There is at present special reason to desire some further and speedy progress in this way, on account of the substantial prize now offered at University College for success at the Irish Examinations of the University. In ordinary cases such work would almost lie outside the sphere of this Journal, which is generally taken up with other matter. Our present circumstances, however, are such as almost to invite us to dedicate at once some numbers to help in this important work.

As our subscribers know too well, the illness of the Editor of this Journal, followed by his necessary temporary retirement, has thrown us sadly into arrears. The numbers for September and October of our first annual volume have not even yet appeared, to say nothing of the new volume, which should have begun with the November of this year. As the Editor is now again at his post, it is most desirable to clear off this debt as quickly as possible;

and as the ordinary magazine articles of course continue still to be supplied, and are sufficient for their purpose, we naturally look about us for something of a different kind to fill the extra numbers, which have to be published at the same time. It seems to us that we can in no way better attain our object than by introducing our readers to some of the Irish works, so difficult of access, which figure in the programme of the Royal University.

To make a choice is not difficult. At the end of the edition of the "Children of Lir," recently published, as has been mentioned, by the Society for the Preservation of the Irish Language, we find an appendix containing, among other things, the Celtic Programme of the Royal University, and that Programme is there enriched with foot-notes pointing out, for the convenience of the student, where different Irish books, which it names, have been given to the world in print. Almost at the outset we find in these notes a blank. The "Tegasc Flatha" of MacBrodin duly appears in the text of the Programme as the second of the two works required at the First University Pass Examination. But while we are told that the first of the two is to be found in a specified volume of the "Atlantis," commencing at a particular carefully-noted page, we are left without any information as to where the companion work, the unfortunate "Tegasc Flatha," is to be procured. Our readers must not, of course, imagine for a moment that this omission arose from ignorance. On the contrary, it is to be ascribed to the fact that the well-informed gentleman who drew up the foot-notes knew only too well where the "Tegasc Flatha" was to be found in print, and how far it was now beyond the reach of ordinary students. It had appeared, not in a rare review of our own time, like the "Atlantis," but in the "Transactions" of the Gaelic Society of Dublin, whose first general meeting was held in 1807, and whose first and last volume of "Transactions" was published in the following year. O'Curry, indeed, declared in his Lectures that "copies may still be easily procured" of that book (MS. Materials, p. 294). But O'Curry wrote

and spoke nearly a generation ago, and we have been assured by the best authority on such matters, that even twenty years ago the statement would have appeared sanguine to men of business, and that now, since the great demand has arisen for Irish books for public libraries in America and elsewhere abroad, exactly the reverse of the statement is the fact.

We select the "Tegasc Flatha" as the first work for our present republication, and are also bringing out another tract, which is found in the same rare book of "Transactions," and is required by the same now existing University Programme. This second tract, the "Longes Mac n-Usnig," has, however, been republished by O'Curry in the "Atlantis," and by Dr. Windisch in his "Irische Texte." Unhappily, the republication in such valuable books is not enough to make a reprint of it unimportant to the ordinary student. Besides, we confess we take a special interest in this tract, in great measure on account of the longer one on the same subject which immediately precedes it in the "Transactions" of the old Gaelic Society of Dublin. For the study of the historical development of characteristic Irish literature, these two works are useful, like the "MacGniomhartha Fhinn" and the "Toruigheacht Dhiarmada agus Ghráinne," with regard to which we have already taken the step of republishing some studies. In both cases a marked advance is perceptible in the Irish method of treating a subject, from a simpler, cruder manner, in language of an older form, to more developed and well-adorned narrative, in language of later date. It considerably heightens the interest to observe that, in these two distinct cases of literary progress, the subjects treated belong respectively to what Dr. Windisch recognises as the two great cycles of Irish literature. The tales of Finn and Diarmuid belong, of course, to the Ossianic cycle, while the two other tracts are to be referred to the cycle of Cuchullain.

In consequence of the need for speedy action which has been pointed out, we cannot undertake to do much more than to reprint. We shall, however, afford our readers some preliminary information, which

they may find interesting, and which will hold in some degree, towards our neglected Gaelic works, the place of prolegomena to established classic authors.

THE GAELIC SOCIETY OF DUBLIN AND ITS FIRST PAMPHLET.

BY REV. J. J. O'CARROLL, S.J.

INDEBTED as we are to the labours of the old Gaelic Society of Dublin, it is little less than a duty to devote some space to a notice of that short-lived association, whose memory, indeed, seems to be one of those strange things which, though doomed apparently to perish, are "fated not to die." In the year 1807, on the 19th of January, the first general meeting of the Society was held, as we learn from the only volume of its "Transactions;" but we search in vain for a list of its members or office-bearers. Four names are all we discover as apparently connected with the Society, in addition to the name of John Barlow, which duly appears at the bottom of title-pages, with the honourable description of Printer to the Society. The whole volume is made up of four pamphlets, each with separate pagination, and some introductory pages, distinguished by Roman numerals. The introduction contains, in the first place, an "Advertisement;" secondly, "Rules and Regulations which were agreed to at the first general meeting of the Society;" and thirdly, in rhyming verse and Irish print and language, an "Address to the Gaelic Society, by the Rev. Paul O'Brien, Gaelic Professor in the Royal College of St. Patrick at Maynooth." We are told in the "Advertisement" that it "is not alone to the preservation of our language that the labours of the Society will be confined;" and then follows closely a diffuse list of other objects—"the History, civil and ecclesiastical, of this Island," . . . "the translations of our ancient Laws, Annals, and other important Documents," . . . "the affinities and connections of the ancient and modern Languages." It must be noticed here that these latter philological studies were to be conducted on a remarkably

strict and original system. The "affinities and connections" aforesaid were to be "elucidated from the Mother Tongue, formed by Fenius from the radical terms of the Languages that sprung from the confusion of Babel." We find a little farther on that "essays are promised on Botanical and Mineralogical Subjects," and (what is particularly interesting) that the title "Gaelic" was advisedly adopted by the Society in the true sense of the word, embracing the Scots both of Erin and of Albany. We are told that "in fine nothing shall be left unhandled which can in anywise tend to illustrate the History, *natural, civil, and ecclesiastical*, of this kingdom and its sister, Scotland." We are then specially assured that "the Society intend, as soon as may be, to publish every Fragment existing in the Gaelic Language."

We find something almost pathetic, yet something that is encouraging as well as melancholy, in reading now this brave and simple-hearted statement of objects to be attained. The Gaelic Society of Dublin did not realize them, but the great aims proposed did not in the main pass away from the minds of men. Much, indeed, of what that old Gaelic Society strove for has been accomplished. As far as we can judge from examining its Rules and Regulations, it intended rather to supply the luxuries of learning to a corporation of amateurs than to render Gaelic knowledge popular and easy of access. This latter aim is what distinguishes to-day the Gaelic Union and the Society for the Preservation of the Irish Language. For the attainment of the former aim a great deal was done, even after the Gaelic Society of Dublin had perished, and before the present movement for popularizing Gaelic study had begun. In 1840 the Irish Archæological Society was founded, and the Celtic Society in 1845.*

* Between the Gaelic Society and the Irish Archæological Society, two other associations arose which also proposed to themselves as one of their objects the publication of Irish Manuscripts. O'Reilly, in his preface to the "Transactions of the Ibero-Celtic Society" tells us that "subsequent to the formation of the Gaelic Society, an association under the name of the Archæological Society was commenced in Dublin, for the same purposes as the former, but its exertions have as yet effected little." The second association was the Ibero-Celtic Society itself,

The two associations were amalgamated in 1853; at the same time the Ossianic Society sprang up; and we have to thank them all, conjointly or separately, for the publication of extremely valuable Gaelic books and works relating to Irish history. We have to thank the Rolls Series of publications, too; above all, we must be grateful for the more important works of O'Donovan and O'Curry; the Irish Grammar written for the College of St. Columba; the magnificent edition of the Annals of the Four Masters; and, to say nothing of the fine papers in the "Atlantis," those really great works which appeared under the auspices of the Catholic University, the Lectures which O'Curry delivered and saw published, and those which he left behind, and which the University published too, enriched with the admirable introductory volume which Dr. Sullivan, while a member of that University, contributed. We have had, moreover, already interesting fac-similes of ancient manuscripts of Trinity College and the Royal Irish Academy given to the world. We have seen volumes of the Brehon laws published and copiously annotated, and even the Irish names of places carefully and skilfully investigated. Who shall say that the work which the Gaelic Society of Dublin so ambitiously aimed at has not been in great measure carried on throughout this century, though the Society itself was but ephemeral? Its scheme of philology, no doubt, has had to give place to a wider and more scientific one, in which the Irishman,

which may be said to have effected little too. It published, like the Gaelic Society, one volume only, but, unlike the Gaelic Society, nothing whatever in the Irish language, and for that reason it is not mentioned in the text. But what it printed in English was of real value: first, O'Reilly's Preface, in which he treats of the various associations already formed for the culture of Irish Gaelic in modern times; and secondly, and above all, the historical account of Irish Authors in chronological order by the same Edward O'Reilly, the author of the well-known Dictionary, and the Assistant-Secretary of the Ibero-Celtic Society.

Anderson, in his important but strangely misnamed little work, "Historical Sketches of the Native Irish and their Descendants," speaks in 1830 of the Gaelic Society of Dublin as "now merged in the Ibero-Celtic" (p. 100.) The one volume of the Transactions of this latter association appeared in 1820, and we learn from it that the Society had been founded two years previously, just ten years after the publication of the Gaelic Society's single volume.

whom O'Curry called, even in the year 1860, his truly learned friend, has distinguished himself amongst the great philologists of Europe, and yet is not wholly without companions amongst his countrymen. On the whole, indeed the work of the Gaelic Society has been done.

Unfortunately, it has been done only too truly, as the Gaelic Society seems to have intended, for the benefit of a select circle of votaries of Celtic letters. The Royal University, in issuing its programme of studies, can direct attention to a number of works in Irish, in addition to the set printed by the Gaelic Society, all which have been published, if we may use the term, in stately shape, since the disappearance of that Society. We have at present to seek for something more, for something different—for Irish works in a form more widely to be found, more easily to be attained. And now that, for the benefit of students, that form is to be given to publications of the Gaelic Society itself, we cannot but feel strongly that if its hopes seemed to be blighted almost at the outset, they have, nevertheless, received a realization in the end, and been crowned with a development. We cannot but feel that with regard to the new development this seems to augur well; and, however great the obstacles in its way in the beginning, we expect that now or later they will be happily surmounted.

The "Rules and Regulations" of the Gaelic Society of Dublin seem to show, as we have remarked, that the association was to be somewhat of a close corporation of prosperous lovers of letters. They do not, indeed, adopt the system of the Irish Archæological Society, and refuse on principle publications to all who are not members or associates. But while they point out the advantages to be conferred on members, there is no sign of any desire to assist directly those outside that charmed circle. The Society would publish books, but the Society did not promise to make an effort to sell them cheaply. There is no trace of a spirit like that which prompted the Gaelic Union, some years ago, to reward young students for even answering well at Intermediate Examinations in Irish. There

is, indeed, set down, as the eighteenth and last of the Rules and Regulations, the assurance that, "when the Funds of the Society will allow it, Premiums shall be offered for the best Irish Compositions in Prose and Verse, and the best Translations of our ancient Laws, and other Tracts which the Society may deem worthy of Publication." But the prizes here held out to expectation are for those who have already attained mastery over the Irish language, whose writings can have interest for readers, not for untrained and struggling students. For assistance for this class we must look to the Societies of the present day, and, theoretically at least, to the new University which is supposed to have been so specially intended to smoothe difficulties in the path of knowledge.

We have alluded to the special advantages for members which the Rules and Regulations point out. The chief one was free admission to a library which was to be founded, and from which no books or manuscripts were ever to be lent. This apparently holds the place of gifts of books to members, the favourite privilege of the now defunct Societies which followed. The other privilege was that of having a chance of a share in the government of the Society. This, too, was secured in a somewhat different way, in the Rules and Regulations of the Gaelic Society, from that afterwards maintained in the "Fundamental Laws" of the Irish Archæological and Celtic Society. In the "Fundamental Laws" the privilege of members over associates is, that while both classes are entitled to the Society's publications, the members alone can be elected to seats in the governing Council. But in the Rules and Regulations there is no hint of a distinction between members and associates: the right of each member, however, to his chance of a share in administration is guarded in an almost ludicrously jealous manner. The twelfth Rule or Regulation runs as follows:—"Whereas it is for the honour of all Members who may be chosen to fill the several offices of the Society, that such Election be by the most unbiassed and voluntary Suffrages—Resolved, that any Member who shall solicit

Votes or use undue Influence to procure such Election, shall, on conviction, be rendered incapable of ever filling any Office in the Society." This is, indeed, a little illustration of the days when George the Third was king! It must be borne in mind that this vehement zeal for purity of representation was displayed just seven years after the Union. But it would be a mistake, we believe, to regard the Gaelic Society of Dublin as representing any particular party. It declared "no religious or political Debates whatever shall be permitted, such being foreign to the Object and Principles of the Society." With our notice of this last interesting point we take our leave of the "Rules and Regulations".

Of the four pamphlets which follow, the first is "Observations on the Gaelic Language," by Mr. MacElligott, of Limerick, the initial of whose Christian name O'Donovan gives in his Grammar as R, though it is printed in the "Transactions" of the Gaelic Society, P. It seems odd that O'Donovan, while bearing testimony to MacElligott's attainments in classics, which, we believe, nobody disputed, and referring in a note to a defence of his general literary qualifications, nevertheless expresses no opinion as to his "Observations on the Gaelic Language." This seems all the stranger, as O'Donovan found himself called on to mention them, and in similar cases (we really think in every one, without exception), is decided and discriminating in his judgment. It may seem presumption in us to speak where so great a master has been so obstinately silent; but we feel bound to say that, in the first instance, MacElligott's tract impresses us with a high idea of his widespread Gaelic culture. All O'Donovan's own list of characteristics of the Manx dialect of Gaelic, every one of the examples of those characteristics which he brings forward, is to be found in this tract of MacElligott. O'Donovan, indeed, refers the reader in a note to these "Observations," but the way in which he does so might lead one to fancy that MacElligott only supplied particular instances to exhibit the differences between Manx and Irish; and that, on the other hand, the regular

classification of these differences, as given in O'Donovan's text, was not taken from MacElligott, as it most unquestionably is.* How far the classification of differences in the "Observations" was original we cannot, of course, positively say; but the short tract strikes us as the work of a man of high powers of judgment, eminently capable of rising to general ideas and broad views.

MacElligott deals with the question of unity of orthography and, consequently, union in the Gaelic dialects, in a manner which, we think, entitles him, not of course to the complete approval, but certainly to the respect of all. The Gaelic Society, he tells us, had "come to a Resolution of improving the Language by restoring the ancient and proper orthography in works published by them," and he makes several suggestions on this subject, which are those of a man of ability. One of these is especially honoured by O'Donovan with notice (p. 79). Treating of it, he declares that MacElligott "had paid close attention to the analogies and tendencies of this language;" and though he does not agree with the recommendation given, his strongest argument against it is a fact which he honourably admits MacElligott had himself brought forward.

It is interesting to notice that the Gaelic Society had fully resolved to reject in printing the rule *cæġ ġe cæġ acar leġan ġe leġan*. MacElligott, of course, was one of the opponents of that rule, as O'Donovan records. From the way MacElligott speaks in his observations it would seem that there was here a question of more than orthography, even of pronunciation. In itself the abandonment of the rule would not by any means imply a change of pronunciation. If it were once understood, for instance, that the quality of the consonant depended on the following, not on the preceding vowel, those able to read the language could of course easily pronounce even the preceding vowel to suit the following one, without finding it specially marked. It is true, no doubt, that mere learners might find some difficulty from this economy of letters. But we are told the rule was to be pre-

* See *Table of Characteristics, &c.*, in this Number, and additional *Note*, p. 361.

served when "necessary for the Poet," which seems to imply a variation of pronunciation. Were pronunciation to remain the same, there would be need of changing orthography "for the Poet."

Even in reference to orthography, MacElligott takes Highland Gaelic and Manx into consideration. The case referred to above, on which O'Donovan laid such stress and spoke so handsomely of him, was one in which he advocated the adoption of the Highland spelling $\Delta\acute{e}$ for the genitives of nouns in $\Delta\acute{c}$. He also recommends the Highland and Manx abridgement of the termination $\Delta\acute{m}\acute{u}\acute{l}$ into $\Delta\acute{l}$ or $\acute{u}\acute{l}$. This does not prevent him from saying, when comparing the "orthography" of Irish with that of Highland Gaelic, "It must be apparent to every scholar that the Irish have paid the most attention to the philosophy of the language." Indeed he goes so far as to term Highland Gaelic and Manx the two dialects of the Gaelic language, and regard Irish as properly that language itself. Yet he admits openly that in certain points (as for the $\tau\acute{a}$ and $\tau\acute{e}$ of the particle) the Highland dialect appears to him less corrupt than the Irish mother tongue.

With regard to Manx, where the principle of orthography is phonetic, and phonetic for English readers, he, as is generally done, treats the spelling as deserving only to be corrected. Few will quarrel with this view, but it is not universal. We must remember that even Irish has been printed in this way. A strong denunciation of such a practice is to be read in Canon Bourke's edition of Dr. O'Gallagher's Sermons. In defence of it, it has been urged in the columns of this Journal by a correspondent that it is the true way to spread Irish reading quickly through the people, as may be judged from the extraordinary success that has followed the adoption of such a system in Wales. A great deal we believe is to be said on both sides of this subject; a great deal too against the adoption of any one exclusive system of orthography; a great deal in favour of an orthography that would sometimes be ambiguous, and permit a word to be read differently by natives of provinces or even countries that pronounced differently. We

must not forget that there is a remarkable development of g to the prejudice of d in Munster, just as there is in Manx the contrary development of d to the prejudice of g . So admirably consistent is the development of the g forms in verbs in South Munster, that it seems a pity not to admit those forms into the received language, and, at the same time, find out some way of writing them that would not positively exclude the rival aspirated pronunciation. But this is not a subject to dwell on now. At present the difficulty is, not to choose between systems of Irish orthography, but to have books printed on any Irish system of orthography at all.

We shall only notice, in conclusion, with regard to Mr. MacElligott's "Observations," that he directs attention to the obsolete comparative in $\tau\acute{e}\tau$ in a way which seems almost to signify that he was the first to deal with that interesting subject. O'Donovan treats it very fully, and disposes of a counter theory set up against the view put forward by MacElligott. O'Donovan not only sustains MacElligott's theory, but refers to the "Observations" in the "Transactions of the Gaelic Society of Dublin;" yet he seems to refer to them not for any theory, but rather as to a repertory, "where several other examples of this form of the comparative will be found."

Writing on the fundamental subject of the Gaelic language, writing the first of the pamphlets published by the Gaelic Society, and writing as an Honorary Member, that is, as one selected for merit to share in the privileges of membership, MacElligott appears in his "Observations" to represent in a special manner that old Gaelic Society of Dublin of which we treat, and to be entitled consequently, even here, to the somewhat lengthy mention he has received. The other pamphlets all bear on their title-pages the name of Theophilus O'Flanagan, Secretary to the Gaelic Society; they all refer to an Irish text which Mr. O'Flanagan publishes and translates, and they are all thus entitled to separate and serious consideration.

INTRODUCTION TO MACBRODY'S "TEGASC FLATHA."

To Mr. Theophilus O'Flanagan, the secretary in 1808 of the Gaelic Society of Dublin, we owe not only a translation, but even translations, of the interesting composition called the "Tegasc Flatha" of MacBrody. The translation which O'Flanagan puts first in the "Transactions of the Gaelic Society of Dublin," is one in English verse, dedicated to the well-known Lord Moira, of Irish memoirs, whose Indian government has made him celebrated under his title of Hastings. The second translation is a literal one into Latin, which O'Flanagan published along with the Gaelic Text, and dedicated to the Provost and Senior Fellows of Trinity College, Dublin. This follows immediately after the first version in the "Transactions of the Gaelic Society;" and, though it has a Latin title-page to itself, it is very fully mentioned, with even the account of its separate dedication, on the title-page of the English poem. That title-page is curious, and leads us back not only to almost the last century, with its dedications like advertisements, but very much farther still with its really striking notice of the "Tegasc Flatha" of MacBrody. It tells us the book is, "Advice to a Prince, by Thaddy MacBrody, or MacBrodin, son of Dary, being the Inauguration Ode of Donagh O'Brien, fourth Earl of Thomond, when elected Prince of his Nation, according to ancient Irish Usage." That the Lord Thomond, who is known as the Great Earl, who had been brought up at the Court of Elizabeth, and who introduced and enforced English usages in Thomond,* should have been

* O'Flanagan writes that "Donagh O'Brien was bred at the Courts of Elizabeth and James the First." Of course, the latter part of this assertion is ridiculous. We have the best possible authority indeed for the former part, but the date of that authority is all that is wanted to prove the latter part absurd. In Queen Elizabeth's letter to Sir Henry Sidney, in reference to the long petition for favours of Connor, the third Earl of Thomond, her Majesty describes our Donogh, Connor's eldest son, as "Donnoghe, now Baron of Ibrackan, and brought up here at our court." [Vide Carew Papers.] This letter is dated 7th October, 1577, and nothing more is needed to show that Donogh O'Brien's education must have been some-

lected chieftain in Ireland, according to Irish usage, that he should have gone through the simple but imposing ceremony of inauguration by his hereditary bard, and have listened to the "Tegasc Flatha" pronounced by MacBrody himself, appears such an interesting glimpse of the past that we have to regret that O'Flanagan, in the long introduction which follows his title-page and dedication, far from shedding light upon the subject, seems rather to make all dark again. People are familiar with the account of the inauguration of Florence MacCarthy as the MacCarthy Mor in the time of Elizabeth, so carefully narrated lately by the MacCarthy Glas of our own days, and with O'Curry's notice of the similar inauguration ceremonial of the O'Dowda, and all that O'Donovan has written on such subjects. But here the Gaelic Society has been no forerunner with the information now so widely spread. Far from giving us any dates or details about the election or inauguration of Lord Thomond, O'Flanagan, in his introduction, or, as he calls it, his proëme, speaks in such a way as to suggest rather the idea that there had been no inauguration and no election at all. After telling us that the Earl introduced and enforced the English ordinances, he remarks—"But MacBrodin still continued to give him the usual advice of antiquity." "This was," our translator remarks, "that upon the elective appointment of every king, prince, or chieftain, the authorized laureat (*sic*) should pronounce an ode of advice before him, on his being enthroned." This seems a vague way indeed of signifying that on an appointed day the Earl of Thomond had himself duly inaugurated as O'Brien. It rather inclines a reader to doubt very much that Thomond ever sat solemnly down to listen to the advice of antiquity which "MacBrodin still continued to give." One is all the more tempted to entertain this doubt, as O'Flanagan almost immediately assures us that

thing more than finished when in 1603 James the First became King of England and of Ireland. But we know most positively besides that, even under Elizabeth, Donogh, the fourth and great Earl of Thomond, was already distinguished and powerful in this country.

his author "*wrote* many other poems, all still extant, beside (*sic*) those addressed to the Earl of Thomond." The continuing to give advice seems almost here explained as writing, and the inauguration ode is made look like a metrical epistle.

We confess we find it well-nigh impossible to believe that the fourth and "great" Earl of Thomond, the well-known champion and zealot of English customs, ever consented or dared to follow Irish usage, to so remarkable and so hazardous an extent, as to go through the solemn ceremony of inauguration as an Irish chieftain. O'Donoghue, in his very detailed Memoir of the O'Brien Family, has manifestly no idea that any such thing took place. He notices with surprise the mere renewal under Donogh of an agreement entered into by a sept of O'Loughlins with his great grandfather, Connor, King of Thomond. "It would seem," he writes, towards the close of his account of the "medieval period" of O'Brien history, that "notwithstanding the submission of Murogh O'Brien, the Tanist of Thomond, to Henry the Eighth, and the adhesion of Earl Connor and his son and successor, Donogh, to the English crown and law, that the notion of sovereignty or dominion over the other septs of Thomond had not been altogether abandoned by the Great Earl." Surely, very different, very much stronger language would have had to be used by the diligent historian of the O'Briens, had there been really any record of the Great Earl's inauguration. Surely, so strange and suspicious a proceeding as the inauguration of such a champion of English power, could not have failed of being very loudly noticed, and anxiously recorded, and carefully handed down. Such an act, on the part of a Coriolanus like Donogh, would indeed have "fluttered" all the Volscians.

Yet, English as the "Great Earl" was—his signature to the renewal of agreement, of which O'Donoghue speaks, is in English, while the other signatures and the document itself are Irish—there seems to be little doubt that, at least when James was King, Thomond really displayed some interest in the Antiquities of Ireland. O'Dono-

van, in a contribution to the "Kilkenny Archæological Journal" for 1856, published (and was, we believe, the first to publish) the long letter on Irish History addressed by the unfortunate Florence MacCarthy, from his prison home in London, to the prosperous Irish Earl. We find it stated in this remarkable document, which is dated 1609, that Thomond, on the occasion of a recent visit to London, had signified a desire to become acquainted with Irish Antiquities. He very likely had shown something of this feeling in Ireland, too; and perhaps it is to this we owe the composition of an inauguration ode for him, as chieftain, by MacBrody, possibly after he had been already some score of years a peer. If this be so, we ought probably to look on the composition as offered only to an amateur, rather than to a descendant of kings who still really intended to play in some degree the part of an Irish Chief. Yet, even if this be the case, the piece will still possess a peculiar interest. It is something for us, children and scholars of the nineteenth century, to know how a Gaelic bard who had been born in the sixteenth century considered an Irish duly-elected chieftain ought to be addressed at his installation.

As O'Flanagan makes one thing very clear to us, even at the outset of his proëme—namely, that this "inauguration ode" is a didactic poem—we may make up our minds at once that it will not have much interest for us, beyond exhibiting the bearing and manner of the bard. Our translator, indeed, tells us in his first sentence that "the subject of the following poem involves within a small compass a most comprehensive system of government." But in his next sentence he speaks of its maxims as "obviously simple, and derived from the pure, unadulterated source of natural right," and nothing that he says further will make us care much for the "comprehensive system of government," whose maxims are so "obviously simple."

He tells us, indeed, that he knows not "of any equal production in any other language, except those admirable writings, the institution of Cyrus, from the masterly pen of Xenophon, and the Telemachus of the

unrivalled Fenelon." "These are, however," he immediately continues, "elaborate and diffusive works in prose, of incomparable stile (*sic*) and matter." He then seems inclined to hold that MacBrody's work is all the better for not having those advantages. "But this fine effort of the venerable MacBrodin," he declares, "is (except in the language in which he writes) a singular instance of an extensive plan of rule, condensed within the limits of a short essay, assuming the embellished harmony of poetic numbers, and professedly including within its narrow limits the body and substance of all that had been delivered from the remotest time by his native predecessors, law-givers, and antiquaries, on this most interesting and momentous (*sic*) topic." We remember once hearing of an eloquent auctioneer who, on a particular occasion, having a piece of furniture that moved on casters to sell, in enumerating its advantages, laid great stress upon the fact that it was supplied with casters for easy motion; and a little later in the day, having a piece of solid furniture to sell that had no casters to facilitate its movements, represented it to the same listeners as happily not set on casters, and therefore not likely to slip away. When O'Flanagan, after praising the "elaborate and diffusive" works of Xenophon and Fenelon, passes on to laud the venerable MacBrodin for having "condensed within narrow limits" the "body and substance" of what law-givers and antiquaries had handed down in Ireland on the subject of government, we feel that we have come in for a heavy piece of furniture. We feel that the many episodes, the variety of scene, the display of human feelings and even passions, the remarkable, if not exciting narrative through which reflections in the Cyropedia and Telemachus lie scattered, will be wanting here; that here the ethical precepts will have, no doubt, what O'Flanagan calls "the embellished harmony of poetic numbers," and be somewhat lightened by poetic diction; but that, nevertheless, the composition will unfailingly be seen to be most manifestly an ethical didactic poem, and therefore a work of some gravity and dulness.

An ordinary inauguration ode, if it keeps

to its subject, like every other composition that treats of uneventful occurrences, like regular criticisms of the book-market's usual phenomena, like every-day wedding speeches, must really be expected to be uninteresting. Pindar, indeed, wrote his odes for a Comus, and made them glorious poetry; but he did so by carefully leaving the Olympic and all other games in the background, and singing of gods and heroes. Macaulay made his reviews be read as eagerly and far more often than romances; but he did so by quickly dropping criticism and delighting us with biographical details of great men and historical descriptions of great events. Goethe made his Hermann and Dorothea the most pleasing of all his works; but he did so by bringing in the French Revolution to disturb a peasant's home. MacBrody might, of course, have broken away like a Pindar from the proper subject of an inauguration ode. He might, instead of advising the fourth Earl of Thomond, who, for all bardic instruction, was assuredly a careless Gallo, have fixed on some poetic figure in the long range of the ancestry of the great O'Briens, and have grandly sketched some story that might charm posterity, like the marvellously told "Death of Diarmuid," or the "Transformation of the Son of Fionn." But MacBrody's manner in the piece we are considering was different from that of Pindar, and herein lies, we can assure the reader, a great deal of the interest of his inauguration ode for men of the present time.

This paradox is almost exactly the converse of Macaulay's paradox about Boswell and Boswell's book. Because Boswell was so little of a man, his book, Macaulay tells us, surpasses all others of its kind. MacBrody, on the other hand, becomes an important person in our eyes, and his ode a remarkably precious historical relic, precisely because he did not make it a fine poem. In fact, he seems as bard to have walked here very much in the beaten path of the old ways, and to have been a type of his class, not an exception to it. This adds, in our eyes, considerably to his historical importance. It is more interesting to us, on the whole, to be able to form gene-

ral ideas of by-gone culture in Ireland, than to discover here and there, in the Erin of the past, some original and peculiar genius.

Of course, there were found among the bards of Ireland, as in other great, long-established, widely-extended corporations, men of traditional leanings and men of innovating and self-dependent temper. The cry of Rinuccini after some experience of the political life of this island, the acknowledgment that on this small theatre a striking variety and grandeur of character and intellect and talents have been displayed, would be forced from us in our turn too, no doubt, if it were given to us to scan closely the literary life of the vanished Gaelic centuries. We have ourselves endeavoured, in some verses lately published in this Journal, to call attention to this state of things, which must necessarily have been, and, with more or less foundation, to ascribe to particular bards of the tenth and eleventh centuries the parts they played in literary and social controversy. There must have been the bard who loved tenderly and jealously his art, and the bard who loved above all the power and the emolument it gave, and the bard who followed it honestly and honourably, as a kind of matter of course, particularly careful to be regular, to conform to established standards, and to do nothing unprofessional.

In consequence of such variety in men, it is often not easy in examining the productions of a particular bard, to decide how much of what we see is to be attributed to the bard himself alone as distinguished from his fellows, how much belongs less to him as an individual, than to the bardic school of which he was a member. In our articles on the Ossianic Poems and the Ossianic Tales, whose publication or republication is now almost completed in this Journal, we found it necessary to compare different productions in order to arrive at the conclusion, that certain characteristics of manner were those, not merely of an individual writer, but of a literary school. It may strike the reader as odd that here, on the contrary, without having recourse to comparison with the writings of others, we decide that the "Tegasc Flatha" may be considered in some

important respects a type. We must explain at once how we arrive at this conclusion.

In the first place the reader will remember that we are not here dealing with an unknown author, who composed amidst circumstances of which we are ignorant, as in the case of the Ossianic Tales and Poems. We know that the piece before us holds the place of an Irish inauguration ode for a chieftain who was at the same time an earl bred at the English court, and attached to the English Government. We know, too, a great deal about MacBrody himself. This is the Tadhg MacBrody of whom O'Curry speaks in the early part of his seventh Lecture on MS. Materials. Poor General Vallancey, in his *Iberno-Celtic Grammar*, published about half of the "Tegasc Flatha," and referred it to the time of King Donogh O'Brien, the son of Brian Boroimhe! O'Flanagan and O'Curry knew MacBrodin or MacBrody better. O'Curry attributes to him pre-concerted arrangement in bringing on a poetical controversy with an O'Clery of Donegal, as to the relative merits of the northern and southern clans. The controversy originally between two, turned eventually almost into a literary tournament, known as the *Contention of the Bards*; since, "as the war of words progressed, several auxiliaries came up on both sides, and took an active part in the controversy, which thus assumed considerable importance." O'Curry assures us that "it is quite evident that the real object of the discussion was simply to rouse and keep alive the national feeling and family pride of such of the native nobility and gentry as still continued to hold any station of rank or fortune in the country." So far MacBrody appears to us as a man of ingenious turn of mind, quite ready to do the very thing which we have noticed he does not do in his inauguration ode, namely, to fix on ancestral glories as his subject, like Pindar, and to describe them according to the best of his own ability. Moreover, he was keenly alive to the fact that such a kind of composition entitled him to expect emolument. We read in O'Curry that "the scheme of the 'Contention' seems to have produced little effect on the native gentry; for shortly after

we find MacBrody coming out with a very curious poem, addressed to the southern chiefs, demanding from them remuneration, according to ancient usage, for his defence of their claims to superior dignity and rank."

Now, so far as such a man as this is merely regarded in himself, it appears most natural to expect that when MacBrody undertook a composition like an inaugural ode, the lively money-seeking bard should have exerted himself to the utmost to win favour, by celebrating the greatness of his patron and his patron's race, and ascribing to them merit of a high order. Yet something restrained MacBrody here from acting in such a manner. It was not any desire to find fault with the English earl. There is no suggestion whatever against allegiance to the Sassenach, not even the slightest allusion to Ireland as a country: there is only question of chieftaincy in Munster. In reference to the government of Thomond, MacBrody lectures the earl; but he only lectures him in generalities that would have been applicable to the Prince of Monaco. O'Flanagan justly remarks, in his Latin preface, or *Prae-legenda*: "*Illum hoc carmine officii (sic) admonuit, quamquam ille jussa et imperia principum, quibus (sic) novis honoribus cumulatus erat, fideliter facesseret; sed contra haec nullum praeceptum in hac Ode inaugurali deprendi potest.*" It was as little public views as personal disposition that made MacBrody assume the high tone of a *Paraenesis*, in what O'Flanagan calls his inauguration ode. It can only have been his sentiment of professional dignity, his remembrance of traditional usage, that made him adopt the lofty language in which he, the Gaelic provincial bard, addresses his patron, fresh from the London Court. Powerful, indeed, must have been the hold which ancient manners had upon him; well established must have been the usage from which he did not venture on this tempting occasion to depart; very strict must have been the Irish sense of the dignity to be preserved by the bard who has the right and honour to inaugurate his chief, since the sharp, keen MacBrody, when writing for such a personage as the Great Earl, assumes the position of a preceptor.

towards a pupil, almost of a parent towards a child. O'Curry was fond of expatiating on the dignity of bards of the highest rank.* But all he tells us of the seat at table next the monarch, of the great bard's privileges as a traveller, and within his territory—all the details we are treated to in the account of the inaugural ceremonial of the O'Dowda, where "every bishop and every chief of a territory present were to salute the prince, only after the bard had done so first;" all such circumstances seem to us less striking, bring the high position of the chief bard in a Gaelic principality less strongly home to us, than the style and manner of the "Tegasc Flatha," the address of Tadhg MacBrody to the great Earl of Thomond.

He begins by the reflection, how much the welfare of a country depends upon its ruler; he concludes, hence, that it is therefore important the ruler should be well instructed in his duty, and he passes on to say that it is the special office of the bard to deliver to him such instruction. He supports this view by various examples from Irish history, and proceeds to hope that the chieftain whom he is going to instruct will be prosperous, as well-instructed princes had been in by-gone ages. He admits he has not had the education of his chieftain in his hands (a mark, surely, of the thorough earnest realism and full faith in his position with which the bard is penetrated), but he, nevertheless, declares it is his duty to impart to that chief instruction. He then sets about discharging his duty and delivering instruction: he speaks first,

* The late Mr. O'Beirne Crowe, in one of his often very valuable articles in the "Kilkenny Archaeological Journal," maintains that the "bards" were a despised set of men in Ireland. He seems to use the term "bards" in a peculiar and restricted sense, distinguishing them pointedly from *Fíle*s, who, he and O'Curry and O'Flanagan all agree, were poets with philosophic training. O'Curry knows of no such distinction between "bards" and *fíle*s. In his second lecture on "MS. Materials" (p. 47) he writes, "these bards and druids," in reference to a long quotation, in which the word bards is not used, though the words druids and *fíle*s are, as well as the word *ollamhs*, which he defines to mean *fíle*s who have attained the highest degree in their professional knowledge, according to the Irish system of study ("MS. Mat., pp. 2, 204). We use, of course, the word bard, like O'Curry, for *fíle* generically. Coney, in his Dictionary, distinguishes even between *fíle* and *fíli*dh.

in general but feeling terms, of duty to God; then of attention to the people; then of avoiding private vice, as gluttony or gaming. He next enters into some detail as to how the king should act as judge and master of a court. He expatiates on various rather general virtues, but introduces some really pointed counsels; advising, for instance, to be slow to promise, but careful to accomplish. He winds up at last with a long personal compliment. The compliment itself is in bad taste. It refers chiefly to the fine person (real or supposed) of Donogh, and embraces shortly, at the end, the fine qualities of character which the bard is pleased to ascribe to the earl. Yet even here all is made really subservient to the display of the bard's position as a preceptor. The bard alludes, one after another in long enumeration, like the seller of a horse or ox, to the good points of his chieftain's person—ruddy cheeks, bright eyes, white teeth, lily neck, hands, fingers, chest and side, knees and feet, all figure in his catalogue of beauties. But he declares he will praise them all, only on condition that the chieftain shall put the good counsels given into execution. He declares that then, indeed, he will praise Donogh's physical and moral excellence, and that he shall not stand alone in his praise, that there will be a general chorus of laudation to proclaim the glory of the Prince.

It is impossible not to contrast the bold, free, solemn language of the bard, in addressing his chief, with that adopted by his translator towards a modern patron. Let it be remembered that the bard did not belong to the time when Gaelic institutions were undisturbed. He saw their ruin about him on all sides; his chief was busy in completing that destruction; he himself was helpless to avert it, and he acted as one who knew his helplessness: he made no appeal, he expressed no regret, he did not allow himself one single allusion to the political or social condition of his country; he confined himself to the platitudes of general moral advice and of compliment, prolix and unrefined. Yet so strong were in him still the lofty habits of the departing days, that even with his want alike of

zeal and of delicacy, with all his dearth of topics to rouse or interest, with all his helplessness and apparent apathy amid his ruin, nevertheless this representative of ancient bards can make no mean appearance. He cannot fawn or grovel; it seems he cannot even hesitate or drop his voice. He must speak as bards have ever spoken, and his tongue pours forth, undismayed, vague admonitions and solemn warnings to his master still, as if his master had not turned his back for ever on the lessons of the Gael.

His translator is a contrast. He, too, represents in his own way a literary tradition, and he represents it very thoroughly. If MacBrody was one of the last of the bards who instructed chiefs, O'Flanagan was one of the last of the men of letters who delighted in abject addresses to a patron. His title-page, boasting of two dedications, has been already mentioned. The language in which he speaks of Lady Moira, the tone he adopts towards Lord Moira himself, remind us in an unpleasant way of the great difference in our country between a man of letters of the eighteenth and nineteenth centuries and a bard of the sixteenth and seventeenth. Lord Moira's "benign mother, of dignified memory," he tells her son in his dedication, enabled him to give the "Tegasc Flatha" to the world; and he "could not resist the wish of making this acknowledgment of gratitude to her great departed spirit." There is really a very agreeable story to be told about it, but O'Flanagan could not tell it like a man. The abasement of his language is portentous; but we must attribute it in great measure to his time, just as we have ascribed the bard's literary manner to traditions of an earlier period. As for the story itself, it cannot be left untold, as it contains the history of the manuscript from which the "Tegasc Flatha" was printed. It is related at the end of that long English preface to the metrical English version, which, we have seen, was called by O'Flanagan a "proëme," and which, after some special praise of the "Tegasc Flatha" at the beginning, is mainly taken up with general laudation of Irish sages and their works, including Ollamh Fodhla and Fionn MacCumhail,

the *Senchus Mor* of Brehon Law, and the *Uraicecht* on Grammar.

A certain manuscript folio was particularly precious in O'Flanagan's eyes. It contained not only several valuable poems, but the only correct copy of the "*Tegasc Flatha*" which he had ever seen. It was now "bound in Turkey leather, and gilt on the edges;" but the "compilation" had been originally "made by the Rev. Mr. Gara, a poor Friar of the Franciscan Order, who was forced from innocent retirement to fly his native country (Galway), in the woeful period of the barbarous ravages and monstrous massacres of Cromwell's soldiery." Father O'Gara, it seems, made his compilation chiefly on the Continent. "This ingenious and ingenuous innocent," says O'Flanagan, "amused himself during the years of his exile, in collecting and transcribing Irish poems in the several *Cænobia* of the Low Countries." The book came into the hands of the Dalys of Dunsandle, and at the auction of a family library of theirs formed part of the collection. The precious manuscript was not, however, sought after by many people; yet, how it came into O'Flanagan's possession is a rather curious tale, and deserves to be narrated by himself. He says:—

"Lady Moira's chaplain (the Rev. Mr. Berwick) and myself were the only bidders. When Mr. Berwick discovered my name, he declined bidding, and it became my purchase; but the book not being called for by me the next day, as I took ill, Mr. Mercier, the clerk of the sale, took it to Lady Moira, to show deserved and respectful attention."

We do not know whether the reader will be able to look on this proceeding of Mr. Mercier as so beautiful and disinterested as O'Flanagan seems to have considered it. But there seems to be no doubt that, one way or other, Lady Moira made the volume her own. O'Flanagan continues as follows his story of the manuscript:—

"I had the high honour of being previously introduced to her ladyship; and when I was next enabled to take the opportunity of doing myself the honour of a visit to her, she was benignly pleased to present it to me, kindly saying that I could make

the best use of it. I retain this valuable Relic, and shall, I hope, consecrate it to the dignified shade of her benevolence. It was by the kind favour of my much respected and esteemed friend, the Chevalier Thomas O'Gorman, a great promoter and preserver of Irish History and Literature, that I had the happiness of this introduction."

So ends the proëme of O'Flanagan. Where Father O'Gara's book is now, we cannot say; and we have not the faintest notion of what O'Flanagan meant by declaring that he should, he hoped, consecrate it to the dignified shade of Lady Moira's benevolence. He cannot possibly have meant that he would dedicate the "*Tegasc Flatha*" to her memory, as just before his proëme he declares the book is dedicated in one form to Lord Moira, and in another to Trinity College dignitaries.

It is a pity, indeed, that O'Flanagan's English prose should be so contemptible; that while his style is so stilted, his manner should be so mean. Where he has a graceful action to record, we see how he can make his narration despicable, while the bard he translates has shown how far even a foolish compliment can be ennobled. His verses are somewhat better than his prose. Though we find in them, unfortunately, such rhymes as break and speak, defeat and fate, name and stream, claim and supreme, obtain and serene, disgrace and peace, praise and ease, nevertheless they are generally smooth, and sometimes even spirited, though often incorrect in language. The reader will probably be glad to see the following specimen:—

"I will not, till my ootsteps you [thou ?] pursue,
Praise thy fair limbs or frame of fulgent hue;
Son of my soul, I will not venture praise
Of thy bright azure [eye ?] of regal ease,
Howe'er deserving, I'll withhold,—until
You [thou ?] the wise precepts of thy bard fulfil.
Thou lofty tree of wide, extended shade,
Amid Ierne's noblest wood displayed,
Nor cheek which like the heated furnace glows,
Nor starlike eye, whence bright effulgence flows;
Nor lips which th' Ideoan" [pronounce *idean*] "berry's
tints imbue,
Concealing pearly teeth, of whitest hue;
(Truth's crimson temple, whence with flowing tide
Of eloquence pledg'd faith is ratified);
I'll not attempt till you [thou ?] fulfil my lays." . . .

Mr. O'Flanagan seems to have had a

tolerable idea of what the structure of English verse ought to be, as well as of that of the Latin period; but in both species of composition he failed lamentably, as we have had occasion to see, in the execution of details.* Of course, it is quite out of the question, and for more reasons than one, to reprint all his lucubrations. We shall give simply his Irish text of the "Tegasc Flatha," and his Latin translation of it, with his English explanatory notes. Obligated as we are by circumstances to give his text just as it stands, it is a great satisfaction to know that for Irish at least, if not for English or for Latin, poor O'Flanagan bears still a really good reputation. O'Curry, in the fourth number of the "Atlantis," calls him a clever scholar, and such praise from such a quarter deserves to be accounted high. Again, quite lately, in the "Irische Texte," Dr. Windisch has borne strong testimony to his accuracy, declaring that O'Flanagan's text of the "Longes Mac n-Uisnig" agrees very exactly (*sehr genau*) with the Egerton MS. in the British Museum. We may reasonably trust that our countryman was not less careful in the "Tegasc Flatha," the more so as we have observed that he condemned all the versions he had seen of it, with the exception of the one in Father O'Gara's book.

Of the "Tegasc Flatha" itself, there remains for us now scarcely anything to say. Our intelligent and acute readers will have already noticed, from the account we have given of it, that the neatness and orderly division which form so marked a characteristic of Celtic literature are to be found in this piece from first to last. At first they occur in a most useful way, where there is question of introducing the subject and explaining what it is. At the end they are

* O'Flanagan had been a Scholar of Trinity College, Dublin, as he tells us in his Latin dedication of this piece, and on the title-page of the next pamphlet in the Gaelic Society's "Transactions," *Deirdri*. He had, of course, studied in the days when Trinity was recognised as "the Silent Sister." The inscription on the monument to George the Second, in the centre of St. Stephen's Green, unfortunately reminds us still what Latin satisfied Dublin in the eighteenth century—and, alas! seems to satisfy it in the nineteenth too:—"Georgio Secundo Magna Britannia Franciæ et Hibernia Regi Forti et Reipublica Maxime Fideli Patriis Virtutibus Patroni Seculo S.P.Q.D."

misapplied to a careful but foolish enumeration of beauties. But beauty does not strike the fancy vividly when its details are slowly enumerated; they should be presented in one view to the mind, just as they are gathered into one focus by the eye.

All through, in the expressions used, there is a good deal of the terse elegance which, along with judicious division, forms that almost lapidary style which is reckoned by Mr. Matthew Arnold among the characteristics of the Celts. There is little room for any "magically vivid and near interpretation of Nature," such as the same writer has been so deeply struck by, in the remains of Celtic poetry. Unluckily, it is only by what that critic would have to call a false and misplaced "Titanism," an unfortunate audacity of thought, that any broad glimpse of nature is afforded in this piece. That glimpse is broad indeed, and is the concluding stroke of the poem. At the end, as we have seen, the bard declares that if the earl follows his counsels the earl will be sure of praise. He adds, very appositely, that that praise will not proceed from himself alone, that many will join in bestowing it; and then, unfortunately, he abandons common sense, and, as an American might say, enumerates creation, sun, earth, air and water, birds and bees, forests and sea-calves, which are all expected to unite with mortals in praising the fourth Earl of Thomond, provided always that that great nobleman obeys the precepts of the bard.*

The reader will now judge for himself of this remarkable production. We shall give first MacBrody's text, then O'Flanagan's Latin translation, and then his notes to his metrical English version.

* The precepts themselves, as the reader knows, were traditional. O'Flanagan is never tired of insisting on this circumstance; but O'Reilly, in his "Chronological Account of Irish Writers," pp. cl., clla, speaks more pointedly. He says, "The precepts here delivered are merely a versified abridgment of our monarch Cormac's instructions to his son, Cairbre Liffeachar, written about the middle of the third century of the Christian era, an account of which work we have given under the year 250. This piece of MacDaire's has been published in the 'Transactions of the Gaelic Society of Dublin.'" It is odd that O'Reilly notices nothing in this piece except the traditional precepts. Not only is some account of Cormac's "Tegasc Flatha" given by O'Reilly, but it has been printed by O'Donovan, with translation and some notes, in the *Dublin Penny Journal*, vol. i., pp. 213, 231.

- 75 Buairò mìghiarò màca laza (15)
 So mbi aih màc ninc Òonéadà,
 Ònem le'ri mìnigèò mòri fponn,
 Tpe glòri mìg-fulèò mòmàm.
- 80 Ò'harla ua TTail, (16) fà'n toipeéè frò
 Mmhirò mih, ó'g óim òligèeh,
 Shunn-berca, ar a ctilpe a éir
 Sligèe ih inlenta ó'áru-mig.
- 85 Òiò nác ba óalta óamra
 In tí ih áru-flait ómra,
 Ah tpuat-oiéne ó a tá aih ah ccoie,
 Óar fpuacóib-ne tpe a éegore.
- 90 Tuille óóib le rih flaca,
 Buairò n-gliarò, neie ih neméada,
 Roza rin, móri-éoiéte meie,
 Topéaipe, ríe ih puamneie.
- 95 Mò glòri me, a mí lumnié, (20)
 Taii zac ní ná neméumhig,
 Nári ab óáil vermaro pe ah n-óáil,
 A lam verplacé an voimán. (21)
- 100 Tuig a éumáca ó' vo éinn,
 Follamhnaig óó fáo óiéóil,
 Óiò av érióe, evó b'é her,
 An tí ó a fpuil a flaitéie.
- Ná tpiéig coitóe ceétau óib,
 Seie ih óman an áruhié,
 Túi zac rih-egna ih é rin,
 Síri-egla Óé aih na óáinib. (22)
- 105 Cuie vo óáil zac laí 'n a leie
 Agail co óiéna an óiéleie, (23)
 Im zac ní bui oie oie,
 An tí ó a fpuie fpuiaé.
- 110 Ná me vo méri vo éoile,
 Óiò zac laí, a flait ómóime,
 Cuie an pobuil aih é'áio;
 Ní h-obaii óuine óimáin.

- Ná bí méro fá éuie óáig,
 Ó'g óie óligèeh iav ó'evóim, (24)
- 115 A shúir méro ih méro tabac,
 'S fáo éuie fém co fpuenámaé.
- 120 Ná tuig ó'miue ná óól fleó,
 Ó'ponn ceoil ná éarpeb maigóen;
 Síu voibeiea éáig me a cceie,
 Shan óáil é'oiéca ó'éieie.
- 125 Óiò imav, éie a fpuigle,
 Luéé fééda éuie cómáihle,
 Shan egla a rápóigéte rin,
 Lán-fóihie ó'ézna ih ó'aimrii.
- 130 So m-bav linmih luéé vo óúm,
 So m-bav uacáó é'aei coimhúin;
 Móri vo luéé zac zel-múih glam
 Náé luéé veéshúin vo óénaró.
- 135 Cáie ailéine pe é'oiéé; Cáie onóih me é'fóloigé; Ó'ón é-ril méri-Caiie ó'n maie épiro,
 Cáie neméaii meo namoio.
- 140 Ná rill faebai vo meca
 Ó neé ó'uaiiib é'oiéca;
 Óo érié shésh-foóla ih é a am, (25)
 So m-be an ééu-fózma aih coimáll.
- Reo éaiaro óá ccuimio oie
 Ói érié go teéé an umloé. Aih éaiéleó óá tti broba,
 Ói go maieieé muimieíóa.
- 145 Óiò shúir ópóia ag vul n-gliaró
 Lec, a éumhíó clann fáiri-Ópuam,
 Ih shúir nemópiéa aih feó 'n-óil
 Le n-veé-shonhíá aih fei é'onóih.
- 150 So fpuacéda me fei rozla;
 So caiie le h-aei elavóna; (26)
 Óiò vo nuaró-ópeé éig épiomóa
 So puamhneé ó'fih é'agallma.

155 ἄνω α n-γυνή, ἱρελ n-uaille,
 ʒoparó me h-uét n-anbuaine,
 ʒuó uo ménma a méic iníuun
 ʒeppóda a n-ḡleic 'r a n-ḡuair ἠḡuul.

160 Ná cail t'íct, ná h-ob uo muar, (27)
 Ná leiz t'oiriz v'pír anmian,
 Tiz, a Ríḡ, ammuar uoir
 Uo tír v'anmian oirḡuó.

165 Na taircc, a ʒlaic Léime an Cón, (28)
 Uul ʒan pí caða a ccoḡaó,
 'S na maic cáir a ccoíma píc
 Maó aíl ʒan uol a n-uimbhíḡ.

175 Sḡuan méu éoil, ná tar ʒo uian ;
 ʒulamḡ air uairib t'ammuar ;
 ʒuó ʒoiruoe tír uoo éol
 Síu t'ʒoiztue me t'uaobí.

170 Coimoll bhéitpe, bhuaḡair mall,
 Túmnaḡ uírpaḡ, oín anʒpann,
 Smaḡc air éairuonib, car píc,
 Ir blaó v'airuonair bhporíḡ.

175 ʒe m-baó lia ná air labair rínn
 Teḡarḡ aḡam au oiréil,
 ʒuair líu an t'airḡell tar m'éir
 Airḡeppí ir ʒeppí an ʒairnéir.

180 Ní mólab, a méic m'ócta,
 Turḡa ʒe a taí inmólta,
 Uoo uéiric ʒoirim, m'íḡda a tá um a éorḡ
 ʒo ccoimlína tu air teḡorḡ.

Ní mólab ʒo tci air mo tʒal,
 ʒéḡa an éuir 'no an eney uonḡlan ; (29)
 Níam érioun ir neméuimḡa píó
 U'pialéoil ʒel éubha ʒaíóal.

185 No an ʒhuau ʒo ceppéir cceppóda,
 No an m'élta muir ccoimnelta,
 No an bél uéubán, air rhuau ruz
 'ʒán buan an ééu-máó cantur.

190 Léirpíó oím ʒan teét tairpí ;
 ʒo ccoimlína a ceandairpí ;
 Muau-bháḡe, ir a níam muí líl,
 Rían an ʒuar-máille 'n a himlíb. (30)

195 Ní mólpa mé, ʒebaó ʒell,
 Uonḡlaca ir uírḡe ʒoirienn,
 Meóir lomnerḡela aḡ bhreic báir
 Tar píreic n-uonn mḡneó n-íḡáin.

200 Ná an t-uét bláit bhírer v'airmuunn ;
 No an taeb ʒeḡda ʒocair-ʒlim ;
 No an ḡlún uat-ḡel, ccoicair, éoir ;
 No an éoir-éiríḡ aḡlam, étcpiom.

Ná an ménma éobparó, éairímeé,
 Neméiréit, éḡaró, inḡairḡéec,
 ʒoirib, meir, laeéda, air méin a m-bloir
 Réir, neméiraeéda aḡc me naíuoir.

205 Mólpa meir, ir ní me amán,
 Síb a ʒhuau éoirera, ʒnúir náir,
 Uá n-uerna a n-uubmarair muḡ
 U'ʒonn-mannair lebhra laíuíb. (31)

210 Mólparó ʒuan laeḡe ir ḡlói éh,
 Mólparó úir uirce ir aír,
 Ueḡmólpa ʒaḡ uúil pá níh
 Uo píul neméocuiró, náparó.

215 ʒuau uorḡ beé or báirair ʒeó,
 ʒuau líḡ bhrec air ʒuo n-inbair,
 Au éómólau aḡ cur lem,
 Ir cpiomʒoḡair n-uam n-uilenn.

220 ʒuau an pí 'ḡa máda muḡ,
 ʒuau an píle 'ran ʒéimuró,
 Náé ʒuirḡe, a pí, u'aen neé u'óir,
 Aen neé buó curḡe au éómóir.

III—O—R. (32)

INSTITUTIO PRINCIPIS.
 THADDEUS FILIUS DARIÍ BRODAEI,
 SEU
 BRODINI,
 CECINIT.

Multa sunt de institutione Principis,
 Apud eum est adventus boni successus,
 Redigere regnum in ordinem, si velit,
 Deprimere Patriam aut erigere.

- 5 Quoniam secundum id quod facit,
(Magis est instituendus supremus-*rex*),
Venit prosperitas aut calamitas terrae,
FAS non NEFAS *est* quod dico.
- Venit de rege affirmatio cum testibus,
10 Si ille agit contra regulam,
Detrudere omnes utique de suis com-
modis,
Non seipsum solum pessundat.
- Inopia, fames, egestas annonae,
Pestes, bella, praelia,
15 Clades pugnae, horridae tempestates,
rapinae,
De improbitate Principis oriuntur.
- Assequens regem recti regiminis
Venit iterum (regium est *lucrum*),
Diffusio cujuscunque copiosi-productus,
illius tempore,
20 In unaquaque parte declivis collis
Feilimii.
- Ubertas glebae, proventus portuum,
Pisces in fluminibus, tempestates
serenae,
Apud eum sunt, et fructus arborum,
A nostro principe quod tempestive
mercantur.
- 25 Implebunt adhuc, si melius illi videatur,
Series densae navium
Ora portuum placidi maris ;
Optio quae adoptanda est supremo-
regi.
- Prosperitas terrae ut incidit in ejus
manum,
30 Instituire Principem est necesse ;
Quoniam quod facit rex recti
Facit opes suae ditioni.
- Quamquam idoneum fuerit unicuique
Docere regem quoad regimen justum ;
35 Magis est munus philosopho-poetae,
A suo domino quoniam ILLE EST qui
audictur.
- Institutio Principis est facultas poetae,
Admonere eum contra injurias,
Si affectet gradum ultra rectum,
40 Impetui cupiditatis non auscultare.
- Unicuique Regi semper, a tempore
majorum,
Fuit e latere assecla Poeta,
Ad veram custodiam normae purae,
Clavus directionis suae ditioni.
- 45 Ut processerunt Regibus unquam
Verba suorum Poetarum ac philoso-
phorum ;
Quod procedat nostro bono regi nunc
Ut iniquum judicium non ferat.
- Ut processit instructio Tornae (1)
50 Nigello qui fuit alumnus illi, (2)
Quod* procedat fida-industria meae
artis (2)
Nepoti Brianorum amaenae-Clarae
Regi.(3)
- Quod similiter prosit atque processit
Instructio Cormaci, primo tempore,
55 Ad inducendam prosperitatem fundo
Achaei,
Carbreo acri Liffecario.
- Quod aequalis sit impressio quam
fecerit hoc
Ac instructio vere-sincera Fithili,
(Nec fuit causa depressae-mentis
Juveni.)
60 In regi declivis-Temoriae Cormaco.
- Quod conveniat nostra vox vestrae
(sic) genae floridae,
Ut instructio Constantini Centimachi,
(Dum Vigenus Ramus fuerit cum parvis
copiis.)
Intra muros Cruachaniae a Kithrodo.
- 65 Quod consimilis sit ac portio successus
Quem assecutus est Feredachus Can-
didus Justus,
Pervocem magnae-sapientiae Morani,(4)
Et multae de ejus rotatis dictionibus
sunt nobiscum.(5)
- Quod veniat uti perfecta sunt
70 Regi Labraeo Naviculario,
Muro Familiae indomitae fortitudinis,
Prospera verba Poetae Fercarti.
- Prosperitas Regum Regiae Lugadii,
Quod sit filio filii Donchadi ;

* N.B.—Quod = Utinam.—Vid. seq.

- 75 Illorum quibus excultae sunt multae
Regiones,
Per vocem regii-Poetae ante me.
Comitem nepotum Thali, sub quo fructuosa sylvae est,
Docebo egomet, quoniam de me jure-
requiritur,
Concinna facta, de quibus inveniet sua patria
- 80 Vias persequendas supremo-Regi.
Quamquam non sit alumnus mihimet
Ille qui est supremus princeps super memet ;
Noster Dominus-Heres, quoniam ille est sub nostro moderamine,
De nostris muneribus utique *est* ejus instructio.
- 85 Quoniam obtinuit suprematam supra filios Modhae
Donchadus, nepos Briani Boromaei,
Ne sit invidiae illi
Apud semen clarum lucidae famae Fiachi.
Plura illis *restant* supra veritatem Principis,
- 90 Victoria preliorum, (*sic*) fortitudo et constantia,
Optatissimae tempestates, magni fructus arborum,
Proventus, pax et tranquillitas.
Mea vox ad te, Rex Limerici,
Super omnem rem ne obliviscere,
- 95 Ne sit oratio obliviscenda nostra oratio,
O! Manus munificentissima mundi!
Intellige ejus potestatem supra caput tuum,
Servi illi cum tuis-totis-viribus,
Sit in tuo corde, quicumque (*sic*) fuerit,
- 100 Ille a quo es in Principatu.
Ne desere unquam utrumvis eorum,
Amorem et timorem SUPREMI-REGIS ;
Principium cujuscunque verae-scientiae est illud,
Perpetuus-Timor Dei super homines.
- 105 Mitte orationem tuam quotidie in illius presentiam,
Obsecra ardentem *illum-a-quo-nihil-celatur-et-qui-celatur-ipse*,
- In omni re quae curae fuerit tibi,
Illum a quo accipies levamen.
Ne irrue secundum tuam voluntatem,
110 Sit quoque die, Princeps Boromaeae,
Causa populi tibi curae ;
Non opus *est* hominis pigri.
Ne sis negligens causarum populi,
Quoniam de te jure-requiritur eas decernere,
- 115 O facies placida facillimae allocutionis,
Et in tua ipsius causa impiger.
Ne des (*teipsum*) aleae neque deliciis epularum,
Nec studio musicae, neque societati virginum,
Extende malefacta omnium cum sua justitia,
- 120 Absque interpellatione nobilium tuorum auscultando.
Prae amore, praee timore, aut praee odio
Ne fer, sis tu Judex lentus,
Judicium quod non fuerit justum,
ODonchade, tibi
Pro muneribus auri aut argenti.
- 125 Sint multi, audi eorum quaerelas,
Turbae impetrantes causarum Judicium,
Absque metu eas te oppressuras,
Plene expertus scientiae et temporis.
Quod plena sit familia tuae regiae ;
- 130 Quod pauci sint compotes tuorum arcanorum ;
Multi de turba cujusque Regiae-nitidae splendidae
Qui non *sunt* quibus arcana bene committantur.
Exhibe mansuetudinem primoribus tuis ;
Exhibe dignitatem tuis necessitudinibus,
- 135 De semine hoc acri Cassii, a quo bonum est praelium ;
Exhibe asperitatem tuis hostibus.
Ne avertas aciem tui regiminis
Ab aliquo primorum tuae hereditatis ;
Regioni ramosae-Fodlae est illud suum tempus
- 140 Quod primum edictum absolutum fuerit.

- Cum tuis amicis, si imponant tibi,
Sis fortis donec veniant in humilitatem;
Ad tuam supplicationem si veniat
hostis,
Sis condonans, amicus.
- 145 Sit vultus torvus ineunti pugnam
Tibi, O columen natorum liberi Briani;
Et vultus lucidus durante convivio,
Quo benè-distribueris homini tuum
honorem.
- Aspera cum homine praedae;
150 Mitis cum aetate scientiae;
Sit tua juvenilis facies, magnifica, gra-
vis,
Tranquilla homini tuae allocutionis.
- Altus in actione, humilis in superbiâ,
Immotus sub adventum terroris,
155 Sit tuus animus, O fili chare,
Virilis in certamine et in difficultate
pugnae.
- Ne amittas tuam praerogativam; ne
renue tuam obedientiam;
Ne concede magistratum tuum viro
libidinum,
Obvenit, O Rex, contumacia identidem
160 Terrae de libidine magistratûs.
- Ne offer, O princeps saltûs Cuoni,
Ire absque verâ-*causa* pugnae in bellum;
Et ne condona jus ut praemium pacis,
Si vis non ire in debilitatem.
- 165 Fraena tuam voluntatem, ne veni vio-
lenter;
Permitte aliquando ut tibi non ob-
temperaretur;
Erit propior terra tuae voluntati;
Extende tuam patientiam cum tuâ irâ.
- Perfectio promissi promissum lentum
170 Depressio superborum, protectio debi-
lium,
Castigatio turbulentorum, stabilire
pacem,
Sunt portio dotum supremi-regis.
- Quamquam plura, quam quae diximus,
Praecepta (*sint*) mihi in tuum usum,
175 Erunt mihi reservata in posterum;
Perbrevis melior est intelligentia.
- Non laudabo, O fili mei pectoris,
Te, quamquam sis laudandus,
Tuo oculo caeruleo, regali, sum in meâ
taciturnitate,
180 Donec impleveris tu nostram instruc-
tionem.
- Non laudabo, donec veneris in meum
tramitem,
Ramos corporis neque corpus nitidè-
splendidum;
Splendorem arboris quae est latissimae
frondis
De generosâ sylvâ, splendidâ, suavi
Gadeliorum.
- 185 Neque genam cum splendore fornacis,
Neque stellam oculi luminosam,
Neque labia cum dentibus albis, coloris
fructûs rubi Idaei,
Quibus permanens est prima dictio
quae exprimitur.
- Desinam egomet a disserendo de eâ,
190 Donec perfecteris quae cano ipse,
Novâ cervice, et ejus color sicut liliun,
—*et*
Signum frigidî Instrumenti in ejus
marginibus.
- Non laudabo ego, accipiam pignus,
Lucidas manus directissimae seriei;
195 Digitos nitoris lucidi praecellentes
Ordinem rutilum unguium splenden-
tium.
- Neque pectus prominens, fractor (*sic*)
mucronis teli,
Neque latus magnificum, strenuum,
politum,
Neque genu niveum, compactum,
torosum,
200 Neque teretem pedem, pernicem, levem.
- Neque spiritum liberalem, sumptuosum,
Fortem, alacrem, impetuosum,
Serenum, agilem, virilem, igenio festi-
vum,
Placidum, nunquam ferocem at [i. e. *nisi*]
contra hostem.
- 205 Laudabo egomet, nec ego solus,
Vos, O gena coccinea, O vultus magni-
fice,

Si perfeceritis quae diximus vobis
In modulatis versibus, politis carminibus.

Laudabunt sol diei et vox avium,
210 Laudabunt terra aqua et aër,
Magnificè laudabit unumquodque elementum sub coelo,
Tuum oculum, serenum, vigentem.

Erit concentus apum super cacumina sylvarum,
Erit lasciva saltatio salarium per spatia portuum,

215 Te collaudantes, adjuvantes mihi,—
Et gravis sonus vitulorum marinorum.

Erit rex dicens vobis,
Erit Philosopho-poeta et miles,
Quod non inveniretur, O Rex, de quibusvis principibus
Ullus qui sit tibi comparandus.

O'FLANAGAN'S ENGLISH NOTES.

(1.) Truth consecrated by the successive improving wisdom of ages in the national code.

(2.) All his philosophic predecessors in regal advices. In the old law tracts is found the following fragment of a lyric inauguration ode, always sung to the harp, and played before the ancient Irish princes, upon their enthronement:—

atáio péet píobnaíre
for seiláó gae cáó níg;
Seanaío ío íobáó ar an aíríre
San píe, san olíg.
Díve aipe, míge maó tar éire;
Máom cáó for;
núna in a ílóíteir;
Dípte m-blééca;
míleó mepa;
Seol n-óá;
íce péet m-beo éainole ampo
for opna gae cáó níg.

“There are seven witnesses for exposing the falsehood of every king:—1. To force a senate out of their house of assembly contrary to justice and law. 2. To act the deed of overstraining justice. 3. Defeat in battle against him. 4. Famine in his reign. 5. Failure of milk in kine. 6. Blight of fruit. 7. Blight of corn. Here are seven vivid lights to expose the unworthiness of every king.” This is a singular admonition, faithfully copied, but finely enlarged upon by the profound MacBrodin.

(3.) A poetic appellation given to Ireland, here taken for a delightful hill. MacDary was a correct geographer, and consequently well aware of the projection of Ireland. He calls it the “fair inclining hill of Feilim” poetically, as it was the sovereignty of Feilim the Law-giver, who was its monarch in the beginning of the second century. He is celebrated as one of the wisest and most prosperous of our kings, and emphatically stiled the Law-giver, from the excellence of his institutions.

(4.) It has been denied by flimsy writers in English

that Ireland had any commerce formerly. King Cormac Long Beard, who began his reign in the year of our Redemption 254, mentions, in his advice to his son Carbury of Liffey, that “valuable wares over sea,” *Sperte tar muir*, are indispensably necessary to the dignity and prosperity of a monarch. Moran, the judge of the first century, has the same sentiment. Every scholar knows what Tacitus asserts in the life of his father-in-law, Agricola; and here his authority must be acknowledged irrefragable. He says that the ports of Ireland were better known from commerce and thro’ commercial men than those of Britain. “Portus per commercia et negotiatores melius cogniti.” Sir Lawrence Parsons, now Earl of Rosse, in his erudite vindication of the will of the Right Hon. Henry Flood, has unequivocally proved that Ireland was better known to the ancients than Britain, and has clearly demonstrated from Herodotus the truth of Irish history, as detailed in our own most ancient records. Herodotus states that a colony of ΣΚΥΘΑΙ, or SCYTHIANS, inhabited the borders of the Red Sea. This is incontrovertible authentication of Irish history, as related by our own historians.

(5.) This is an universal maxim in our ancient writings:

Uígeó ollsáí upam níg.

“A poetic sage is entitled to respect from a king.”

(6.) Torna, emphatically stiled *Eígeí*, or the *Intelligerent*, was the teacher and guardian from infancy of Niall the Great, surnamed of the *Nine Hostages*, who was King of Ireland towards the end of the fourth century of our aera. Torna's inauguration ode upon the enthronement of his ward is still extant in manuscript. It begins thus:—

Íab mo éígeí [sic] a néill níí,
“Take my counsel, mighty Niall.”

The word NIALL is but one syllable. The diphthong *ai*, which is peculiar to the Irish language, sounds like *ea* in year, fear, dear, &c. This Torna was married to Kaevin (Caéin-finn), daughter to Connall (eé-luaré, of the *swift steeds*), King of (Munha) Munster, where his posterity inherited princely possessions. From such circumstances it can be evidently concluded that our ancient poets were not merely rhyming or trivial bards, which is the affected consideration of them by modern sciolists.

(7.) King Cormac Long Beard assumed the throne of Ireland in the middle of the third century, and had a long and prosperous reign. Like the Emperor Charles the Fifth of Spain, he retired in old age, and wrote a treatise for his son Carbury, which is still preserved, and contains doctrine closely bordering on Christian purity. It is, in fact, an abstract of the law which directed and guided the sovereign. Little do the rulers of England know that the origin of their jurisprudence is with us, not from the forests of Germany, as falsely asserted. This Cormac is considered one of the wisest monarchs of antiquity. An old poet gives the following character of him:—

Corbmac bíteíem na m-bíteí píe
E ío épáct eíceíre na níg;
ní ígíé ar úgáí íe íeíe
ar éígíéíe áeípa éíemíe.

“Cormac, judge of judgments true; he wrote the advice to kings; no better author is found upon the ancient laws of Ireland.” See Keting and Lynch, in Cormac's life.

(8.) There were several Achail or Achys, Kings of Ireland; but the Achy here alluded to was Achy Moymedon, who reigned in the middle of the third century. He was father to Niall the Great, surnamed of the *Nine Hostages*.

(9.) He is sufficiently spoken of in the Preface.

[*Fithal and his son Fiathri were successively Cormac's supreme judges, the former of whom was his instructor from youth to maturity; and the merited celebrity of the pupil reflects a splendour of fame on the great and respectable capacity of the master. But Fithal and Fiathri have left monuments of their own talents to perpetuate their memory, some of which have endured through many a miserable national vicissitude to this day.]—*Preface.*

(10.) The ancient residence of the Kings of Ireland in the present county of Meath. In an old gloss upon a law tract the word is explained, *cuicé sibin, collis amoenus, a delightful hill.*

(11.) Conn of the Hundred Battles was King of Ireland in the second century. In his youth he had to maintain a very great contest with Eogan Mor, otherwise called Modha Nuadhat, King of Munster, who in the first instance, by the help of some Spanish auxiliaries, forced him to an equal division of the kingdom. Eogan was married to a daughter of the King of Spain. His ambition led him to aspire to the Irish throne, and having pushed Conn to great difficulty, the latter was on the point of yielding; but Conn of Croghan, the reigning King of Connaught, and Kithro, his own laureat, urged him to try the fortune of a battle. It was fought on the plain of Lena, and the issue proved successful to Conn. The story is finely told in Irish, and has not escaped the notice of Mr. M'Pherson. Here, indeed, he is not guilty of anachronism, but of historic falsehood. None of the Fians were in the battle, except Goll, son of Morni, and his adherents. He encountered the redoubted hero, Eogan, who subdued him; but his life was rescued by numbers of his tribe, who rushed upon the Momonian prince with their javelins, to preserve their chief. Thus died the ROYAL HERO, as Goll himself called him, in desiring his protectors to let him down, as they had raised him, on their spears. The appellation for King Conn in the original is, "the sappy branch," meaning "the youthful hero." This a familiar, fine figure in Irish to compare youths to scions, men to trees, and old heroes to trees of ancient growth, expressed by the single word *bile*, for which there is no equivalent English expression.*

(12.) Of Feradach the Just, and his judicial sage Moran, there is mention made in the proëme. ["Moran, the instructor and supreme judge of Feradach the Just, was himself the son of King Carby, the popular usurper, who was raised to the throne by the Atacotic or Plebeian Rebellion in the beginning of the first century. On account of the odium attached to his father's usurpation, Moran is better known in our manuscripts by the name of Moran the Son of Maen, the daughter of the King of Leinster, who was his mother. He, from conscientious and equitable motives, declined the sovereignty, and was principally instrumental in the restoration of the rightful prince."]—*Proëme.* Moran, who was the son of Carby Cat-head, the Atacot or Plebeian usurper, was a wise man and his father's judge. The offered succession he declined, and sent his son Neiri with an epistle, inviting and directing the rightful prince how to act. This tract, still preserved, is called *Moran's will*. It was written in the beginning of the Christian era, and is now intelligible but to *very few*. For this there are two or three powerful reasons. Moran was acting contrary to the prevailing

existing system. His son was to convey his mandate, and he must fear for his life as well as for his own and that of the prince, besides holding apprehension of success. The tract is in the obscure Fenian dialect of our language. It is magnificently grand and sublime in diction, and amazingly dense in precept. MacDary understood it well, as he here professes, and has given all its doctrine. A translation of it, made by myself some years ago, lies by me still. Moran's justice is so celebrated, that it is said the *torques*, or chain of gold, which he wore as the badge of his office, would expand round the neck of a true witness, and contract to his suffocation round the neck of a false one. The traditional memory of this is so well preserved to this day, that it is a common expression for a person asseverating absolute truth, to say, *éabhan an ró, or an fró móram ann*—"I would swear by Moran's chain for it." *Tabhan an fró móram ann*, is universally understood through Ireland.

(13.) Fercart lived in the beginning of the Christian era. He was the laureat of King Lalhra, emphatically stiled the Mariner. It is before observed that our laureats were men of dignity. This Fercart obtained his name from *per*, a *metu*, and *cepcugad*, to *certify*. This is further explained in an old manuscript by the *uo ds per cepcugad na h-éalaona, i.e., "The Rectifier of Science."* His Elementary Grammar of the Irish Language (the oldest existing of any language) is still extant in manuscript.

(14.) There were several Lughads Kings of Ireland. The Lughad here mentioned is Lughad (or Lewis) Long-Hand, who instituted the Games and Assemblies of Tainin; renowned for many successive ages. He lived upwards of a thousand years before the Christian era, and was founder of the games and assemblies so famous in Irish History, called the "Assemblies of Naas."

(15.) Donogh or Dunchad O'Brien, fourth Earl of Thomond, was pre-eminently stiled the "Great Earl." ["Dunchadus filius Conquovari, filii Dunchadi."]—*A note to the Latin Version.*

(16.) Tal was one of O'Brien's royal ancestors.

(17.) Modha Nuadhat, of whom we spoke in a preceding note, was succeeded on the throne of Munster by his son, Oiliól Olum. This Prince ordained by his will that the direct descendants of his two sons, Eogan Mor, the younger, and Cormac Cas, should reign alternately. This ordinance was strictly observed for several successive ages. Fey or Fiachadh Mullethan was the son of Eogan, and from him descended the MacCarthys and other great families of Desmond or South Munster, while the O'Briens and Mac-Namaras derive descent from Cormac Cas. To this the poet alludes, and endeavours to conciliate the southern chiefs to acquiesce in the elevation of O'Brien, although it might not be his time to rise to the dignity.

(18.) Brian Boromhe, (or Boromha,) son of Kennedy, son of Lorcan, was the most renowned Christian prince who swayed the sceptre of Ireland. He subdued, with loss of his own, his son's, and grandson's life, the united host of the King of Leinster, of the Danes, of all his foreign and domestic foes, in the memorable battle of Clontarf, fought on Good Friday, the 25th [23rd] of April, 1014. He was one of the many Alfreds of Ireland. Considering his sphere of action, he was one of the greatest men that ever lived. A prince, a king, a leader, a philosopher, is a rare instance of human greatness; but of such greatness was he a very luminous instance. To finish his character, *he was a Christian King.*

(19.) The legal claim was election; but such election was legally regulated. The person to be elevated to chieftain or principality must be true royal or princely blood: "He must be the son of a prince and the grandson of another;"

* This sentence, down to the word *growth* inclusive, omitting the word *fine*, is given without any reference in Note 7 to "King Alfred's Poem," in the *Dublin Penny Journal*, vol. I., p. 95, signed with the well-known initials J. O'D.

buó mac flata acap' buó na an oile. These are the words of the law.

(20.) Lummeó is the city called in English *Limerick*.
(21.) The "Liberal hand and open heart" of Gray's Triumphs of Owen are called to mind by this allusion. Personification by quality is a familiar figure in Irish Poetry.

(22.) "Tumor Dei est principium sapientiae": The fear of God is the beginning of wisdom. Every reader will recognise these as the awful expressions of the wisest of men.

(23.) [To Him whom glory veils above the skies,
Tho' nothing 'scapes His all-beholding eyes.

O'Flanagan's Metrical Translation, 143, 144.]

The entire sentiment of this distich is expressed by the single term, *viclést*, in Irish.

(24.) By a maxim of the most ancient Irish Law, the King was the last resort in all cases of legal question. The maxim is in verse, and is as follows:—

Síu caó pen-óige
Caða cpióe conelg;
In tan ír vicénoelg caó cpió,
Ír ano beap'ar vígeuo co pió.

"Perpetual every ancient ordinance of every country, as to rational decision: when any country is destitute of such decision, the undecided cause must then be brought before the King."

(25.) The old law [maxim, already mentioned, is continually impressed, to enforce the observance of natural right. [Fodhla = Ireland: "Antiquum nomen Hiberniae" *O'F. Not. ad Vers. Lat.*]

(26.) [Hoc est cum hominibus Scientiae vel Philosopho-poetis. Eodem modo a Graecis Tíol 'Iarpar, filii Medicorum, appellantur Medici—*O'F. ut sup.*]

In peace there's nothing so becomes a man
As mild behaviour and humility;
But when the blast of war blows in your ears,
Then imitate the action of the tiger.

Shakespeare.

The coincidence of thought between these two cotemporary men is very remarkable; but pre-eminent genius always gives adequate expression to natural sentiment.

(27.) Pereunt obsequio, perit Imperium.

Tacitus.

(28.) North Munster. In the original it is "O Sovereign of Cu's Leap," *Léim Conculláin*. "The Leap of Cuchullán" is the Irish name of the Promontory of *Loop-head*, in the west of the county of Clare, opposite the coast of Kerry, where the mouth of the Shannon is several leagues wide. It is a fabulous tradition in Ireland that Cuchullán leaped across from Clare to Kerry, when on his way to deprive Curaidh MacDary (who had previously subdaed him) of his life and mistress, Blanaid of Alba [in the original the parenthesis ends at life!] This lady, who is represented of extraordinary beauty, is said to have been made a captive in Alba, to which an expedition from Ireland had been sent upon some extraordinary occasion. Curaidh MacDary and Cuchullán were the two redoubted leaders of the North and South upon this expedition. In fact, MacDary was King of Munster, and Cuchullán was a prince who might hold the sovereignty of Ulster in prospect. These youthful heroes quarrelled about the fair prize, and agreed to adjust the dispute by single combat—a very usual mode of decision among the ancients. Curaidh subdaed Cuchullán in the conflict, and to put it out of his power to renew the contest for some time, he with his sword cut off his hair. Blanaid, it appears, was better affected towards Cuchullán than towards MacDary. As in those times nothing was con-

sidered more disgraceful than loss of hair, and particularly when cut off by a conquering adversary, the northern hero could not decently appear abroad until his hair was regenerated. During this period he contrived to communicate with Blanaid, his inamorata, who settled a plan with him for the de-struction of Curaidh. He used to come home at mid-day to recreate from the fatigue of attending the building of a place (*sic*) that she had persuaded him to erect for her, and after recreation used to take a nap, as the Spaniards do their siesta. It was concerted between Blanaid and Cuchullán that when Curaidh should be asleep she would throw a pail of milk into a stream that ran by the mansion, on the bank of which Cuchullán was to wait the signal of seeing the current stained. The plot succeeded, and Curaidh was immolated. Cuchullán took off his prize, but the King of Munster's bard is said to have taken vengeance. He followed Blanaid to Ulster, and taking opportunity as they walked on the edge of a precipice, seized her in his arms, and hurled himself and her headlong into the sea, wherein they both perished. So runs the tale of old. Now, I beg leave to inform the reader that the simplest Irishman, not actually out of his senses, believes no more than the main substance of this story; but he delights in hearing an embellished detail. He is convinced that Cuchullán never leaped across the Shannon's mouth, but that he used great expedition in passing it; and yet he calls it *Cuchullán's Leap*, from fancy. There is a heap of loose stones that appear to have been collected on a mountain in the county of Kerry, called to this hour *Curaidh's Fort* (*Castrum Conaró*). The story is true; the detail is fabulously embellished; for this highly mental people loathed and disdained a barren and jejune narration. The river is called *finn-ghlaire*—*i.e.*, "the fair rivulet"—to this day.

[N.B.—O'Curry calls this Curaidh MacDary, or, as he writes the name, *Curoi MacDairé*, King of West-Munster ("Manners and Customs of the Ancient Irish," *é.g.*, Vol. II., p. 97; Vol. III., p. 79); but in his account of the story of Lugaidh Keo-derg he quotes as follows (Vol. II., p. 199):—"Curoi (MacDairé), King of South (*sic*) Munster, Tighernach Tethannach, son of Luchtia, King of North Munster." See O'Curry's fuller and somewhat different version of the story of Blanaid. The patronymic MacDairé or MacDary belonged to MacBrodin himself, and seems to have made Vallancey lose sight of him. He thinks MacDaire a bard in the days of Brian Boroihme's son, Donogh. Vallancey's text was very imperfect, without any historical references, and of course without the address to Thomond as earl, *íarlá.*]

(29.) This fine figure has already been observed upon as far as it may be said to be *peculiar* to the Irish. I believe the Hebrew has it also, *slac ó' colú*, "a scion o'er the wood."

An bíle buató na ccláen pró—

"The stately tree which all the wood obeys," are marked expressions frequently used by our poets. It is necessary here to observe that personal grandeur was of solemn consideration of old in Ireland, on the occasion of election to dignity. Hence our poets are minute in description of beauty. And whom, of any degree of sentiment at this day, does not majesty of appearance strike with respect? It is natural, and the old Irish poets felt its force and gave it fine expression. I feel my own deficiency in giving expression to my inimitable original; but in this incomparable part of it, as of a style not usual in other languages, I trust I have conveyed some strong likeness. Yet well I know that insensitive dulness will deem it trivial. I am obliged, from fidelity, to use the

same English expressions which the copiousness and flexibility of the Irish language finely vary.

(30.) All men and women of dignity in Ireland wore gold and silver ornaments. These, as dug out of our bogs and morasses at this day, have no parallel in all the world for singularity and beauty of execution. How grand and commanding must have been the appearance of the Irish princes and princesses at their conventual assemblies, decorated with their gold and silver frontlets or *glories*, their broaches (*sic*), necklaces, bracelets, and anklets! The latter ornament is not in modern use. The value of these ornaments was strictly regulated by law. See the *elaborate* and erudite COLLECTANEA of the dignified and venerable General Vallancey.

(31.) He professes throughout to have taken his doctrine from his ancient predecessors.

(32.) This is, of purpose, concluded like Irish compositions, which always terminate with the word, phrase, or syllable with which they commence. This was of old intended to inculcate repetition, and has latterly become the mark of the perfection or integrity of a composition. The Irish writers term this practice *Ónadh*, i.e., CONCLUSION.

TABLE OF CHARACTERISTICS OF THE MANX DIALECT OF GAELIC.

(A) According to O'Donovan, A.D. 1845. (*Grammar of the Irish Language*, p. lxxx.)

1. The nominative plural ends in *u*, as in the Erse and Welsh.
2. A final vowel is lost, as O Hiarn for O *Chígearna*, O Lord! dooys, for *oam-ra*, to me, &c.
3. *t* is added to progressive active nouns derived from verbs, as *choyrt*, for *cuy*, putting. (This final *t* is also used in some words in Irish, as *peircine* for *peirciu*.—See p. 200.)
4. *d* is often put for *z*, as *dy bragh* for *zo brád*.
5. *t* is very often written for *c* or *z*, as *tustey*, for *cuyre*, the understanding; *fetor* for *fercoy*, the evening, &c.
6. The final *a* or *e* of the passive participle is always dropped, as *soilait*, *foluit*, for *foiluirgíte*, *foluigíte*, illumined, concealed.

(B) According to MacElligott, A.D. 1808. (*Transactions of the Gaelic Society of Dublin*.)

- (1.) The nominative plural like the Scotch ends in *u* . . . [p. 18].
- (2.) A final vowel is lost, as in *chígearn*, *oamh* . . . for *chígearna*, *oamha* . . . &c. [p. 18].
N.B.—O'Donovan's forms in English spelling are found a little further on at top of page. See trocail dooys O Hiarn; *Di tpoocul oamh' o chígearn* [p. 22].
- (3.) *c* is added to participles, as *cuyrt*, *foicneir*, for *cuy*, putting; *foicneir*, seeing; but this corruption obtains also in the spoken language of Ireland. . . . [p. 18].
ta coyrt . . . ta coyrt . . . [p. 91. last line but one of text]. *dy choyrt . . . so chuyrt*. [pp. 24, 25].
N.B.—O'Donovan seems to have supposed that this word *choyrt* was always aspirated.

(4.) They write . . . *oo* for *yo* or *co* . . . and sometimes for *ay* . . . [p. 19, at top].

N.B.—At page 24 *dy-bragh* is found at the end of the fourth line of a verse in Manx spelling. In the corresponding spelling with Irish characters underneath, MacElligott gives *oo brac*, and in a note explains this expression thus, i.e. *zo brac*.

(5.) Change *c* and *z* into *t*, as *poit*, *cuyre*, for *poit*, understanding; *cuyre*, knowledge; *fercoy* for *fercoy*, evening. [p. 19, at bottom].

N.B.—At page 24 *tustey* in the last line of the verse in Manx spelling. In the corresponding spelling with Irish characters on the next page, MacElligott gives *cuyre*, and in a note explains this expression thus, For *cuyre*.

(6.) *soiluit*, *foluit*, for *foiluirgíte*, *foluigíte*, etc. [p. 19].

O'Donovan's only reference to MacElligott, in respect of Manx dialectic peculiarities, is the following note (Irish Grammar, p. lxxx):—

* The reader is referred to observations on this subject by Richard MacElligott, in the Transactions of the Gaelic Society of Dublin. where he gives specimens of this dialect from the Manx Book of Common Prayer, London, 1767, with suggestions for restoring the pure original orthography.

NOTE ON O'DONOVAN'S CHARACTERISTICS OF HIGHLAND GAELIC.

Even with regard to Highland Gaelic O'Donovan seems to us to have dealt hardly with MacElligott. Here, indeed, the grammarian was no doubt independent of the author of the observations. He had plenty of sources to derive his knowledge from, yet on the whole he seems to have added scarcely anything to what MacElligott had already published. The only two new points brought forward by him are these—First, where MacElligott gives as a Highland characteristic the use of *aiche* for *aróhe*, O'Donovan has “*aiche* or *iche*” for “*aró* or *róe*,” secondly, O'Donovan mentions “the total absence of the *f* in the future tense of the indicative mood and in the subjunctive mood” amongst the Highlanders, an absence which is certainly to be remarked in general in the spoken Gaelic of Ireland. Still, if O'Donovan had given no references for his Highland Gaelic characteristics, we should not have ventured to complain. He could probably have composed himself, without aid derived from MacElligott, all that MacElligott had forestalled him in printing on that subject.

But we confess we think it hard to find him quoting “Stewart's Celtic Grammar, 2nd Edition,” which he tells us appeared in 1812, for things which in the main MacElligott had published in the Gaelic Society's Transactions in 1808. Three times O'Donovan quotes the second edition of Stewart's Grammar in this way. We set down here (A) the passages from O'Donovan, with (B) the statements in MacElligott bearing on the same three points.

I. (A.) “The principal peculiarities of the Erse are the following:—

1. In the terminations of words,
1. The frequent ending of the nominative plural in *an*, as . . . *lutean*, days. This is not unlike the old Saxon plural termination in *en*, still retained in a few English words, as *eyen*, *shoen*, *oxen*, *woomen*.—See Stewart's Gaelic Grammar, 2nd Edit., pp. 54-57.”—O'Donovan, p. lxxviii.

I. (B.) “The principal peculiarities of the Highland dialects of the Gaelic are these, viz. :—

The nominative plural ends mostly in *an*, as *mpan*, months; this is a corruption borrowed from the Saxon, and ought to be exploded; so in old English writers we find *eyen*, *shoen*, for eyes, shoes, etc.—*MacElligott*, p. 15.

II. (A.) In writing the personal terminations *aire*, *oir*, and *air* or *oir*, as *aire* and *aire* or *iche*, as *sealgair*, a huntsman, for *sealgair* *coisiche*, a footman, for *coisrhe*.—*Id.* p. 46.—*O'Donovan*, p. lxxvii.

II. (B.) *Air* . . . for *oir*, *aire* . . as *sealgair*, a hunter. *aire* for *aire*, as *sealair* for *sealair*, a storyteller.—*MacElligott*, pp. 15, 16.

III. (A.) II.—*In the Beginning of Words.*

The genitive plural does not suffer elipsis, as in Irish, for the Scotch Highlanders say *nan cor*, of the feet; *nan ceann*, of the heads; for the Irish, *na g-cor*, *na g-ceann*. But *nam* is used before a labial, as *nam bard*, of the bards; *nam fear*, of the men.—See Stewart's Gaelic Grammar, 2nd Edit., p. 155.—*O'Donovan*, p. lxxix.

III. (B.) The genitives plural do not suffer suppression of the first consonant, as *nan cor*, *nan ceann*, *nam bapo*—for *na cor* or *geor*, etc.—*MacElligott*, p. 15.

Why O'Donovan particularly chose these three points for references to Stewart, when they and the others in his Erse characteristics were, in the main, almost without exception, to be found in MacElligott, is a thing we cannot explain or even understand. But it appears to us that it was certainly rather hard on the part of the latter Irish writer to make no mention whatever of the former one, under all the peculiar circumstances of the case.

THE SYSTEM OF ORTHOGRAPHY ADOPTED IN THE "TEGASC FLATHA."

The orthography adopted by O'Flanagan in his edition of the "Tegasc" is interesting. O'Curry, in his article in the sixth number of the "Atlantis," on the "Exile of the Children of Uisnech," naturally enough suspects that O'Flanagan, when publishing for the Gaelic Society, modified the spelling which he found, and modified it according to rules "laid down by the learned Richard MacElligott." O'Curry, indeed, said this when speaking, not of the "Tegasc," but of the next work edited by the Gaelic Society's Secretary. Moreover, he considered that he had good reason to suppose that the MS. really used by O'Flanagan was one which he knew well—one in which the spelling was very modern indeed, and contrasted strikingly with the more ancient air of the Irish printed in the Society's "Transactions." But less than this would be enough to make us think that O'Flanagan modified the spelling found in manu-

scripts. It is only necessary to turn to MacElligott's pamphlet, the first one published in the "Transactions," and read the opening words of his third chapter, to understand that the Gaelic Society intended to maintain a peculiar and ancient style of spelling in their Irish publications. And this is enough to satisfy us that, especially in the works published by their own secretary, some modifications of the spelling of a MS. ought, as a rule, to be expected.

As to those modifications being according to rules laid down by MacElligott, there is somewhat more room for doubt and discrimination. In the first place, MacElligott does not lay down rules with any show of authority, but seems rather to proceed tentatively, as if he wished to have recommendations of his own considered. In the second place, it is certain that his recommendations, in favour of a particular approach to Highland Gaelic spelling, were not all followed by O'Flanagan. Three points, however, of the system of orthography which met his approval are found observed in the "Tegasc Flatha," and they are put forward with more firmness than the others by MacElligott, who offers his other views as "hints for the further consideration of grammarians" (p. 33).

The following are the three points which are confidently, though not authoritatively, put forward:—

I. *ao* is objected to, as *never used by the ancients*.

II. *ea* is objected to, as *rarely used by them*.

III. *io* is objected to, "because every one will see the propriety of rejecting the letter *o*, as recommended by Stewart, in words in which it is not radical, as in *fionn*, white; *fiun*, wine; *fiop*, true, and such like, which should be written *fiun*, *fiu*, *fiu*."

Instead of *ea*, MacElligott was not even disposed to admit "the character like our English long *f*, which frequently occurs in the MSS.," which is "generally supposed to be a contraction of *ea*," and which, in our own times, has been used in the great edition of the Four Masters. "It may be easily proved," he says, "that ANCIENTLY it always stood for *e BROAD*;" *e* is accordingly

what he recommends to supply the place of *ea*. A discriminating use of the accent distinguishes *pen*, old, and *pep*, man, and *ceo*, leave, from *pen*, prosperity, *pep*, grass, *ceo*, first, where the vowel has the alphabetical sound of the English, not the Irish, *a*, and is to be marked accordingly with an accent.

As for *ao*, it is to be replaced by *ae* and *ai*, "which are often written indifferently in the oldest MSS." MacElligott adds, however, that in general *ai* was used in inflections of words where *aoi* is now used.

O'Flanagan follows these rules in his "Tegasc Flatha," but refines very nicely on the last. When *ai* stands for *aoi*, he carefully accents the *i*.

It may be remarked that in the same year in which MacElligott's "Observations" appeared in the Gaelic Society's "Transactions," young William Halliday's Irish Grammar appeared, as O'Donovan observes, with the initials E. O'C. instead of the author's name. In the preface to it, the Gaelic Society of Dublin is clearly alluded to, as a source of information for the writer, in the following words: "Let us hail, then, the auspicious day that opens with the cheering prospect of seeing the remains of our Literature, our Laws, Poetry and History undergo candid and rational investigation. In Dublin, some Literary men have associated for this purpose; from some of them, through the medium of a friend, I have received much useful information." In the early part of the Grammar itself a system of orthography is developed, which we can scarcely doubt was that favoured by the Gaelic Society, and which contains, in the form of positive rules, what MacElligott advocated so strongly, and what, as we have seen, O'Flanagan carried out with more detailed development in reference to orthography.

At page 3, we find absolutely stated, "*ao*, *ea*, *eu*, *io*, *aoi*, *ea*, are modern and corrupt."

At page 4, we read, in reference to *ai*, that "when the accent is on *i*, *a* is not pronounced: as *ai*bnep, joy, pron. *eev-nas*."

At page 6, we are told that *e* is first, "like *e* in *there*, or *a* in *fare*;" as *pep*, grass, &c., and that "in this case it is always accented;" but that it is, secondly, like *ea*

in *heart*: as *ben*, a woman; *pep*, a man; *pen*, old.

Here Haliday was at one with O'Flanagan and MacElligott in 1808. In his translation of Keating's History, however, in 1811, he abandoned the attempt to make a single *e* equivalent to *ea*. There, in the large type of his preface, which is, in many respects, like that used by the Gaelic Society, he adopts the "long *f*" which MacElligott disapproves; and in the smaller print of his history itself, he chooses another peculiar character to stand for the same sound. With regard to consonants he was more consistent, and his reforms went farther than MacElligott's or O'Flanagan's in one remarkable direction. Both in his Grammar and in his History, he marked what are called the aspirated liquids, in regard to which O'Donovan wrote at such great length, and so carefully avoided any practical recommendation. Barlow, the "Printer to the Gaelic Society," had need of a considerable variety of Irish type, indeed, to satisfy all the different requirements and the changing tastes of his few but critical employers.

What is, perhaps, most interesting in O'Flanagan's orthography in the "Tegasc Flatha," is his writing the conditional and future stem of verbs in *is*, without the *e*, which in a great part of Ireland is not pronounced. We read, for instance, in the "Tegasc," at line 39, *oá* *pan*toisge. In this respect Haliday does not support O'Flanagan, but gives the futures and conditionals with the dotted *c* instead of the more quiescent slender aspirated *s*.

We are careful, as far as possible, to reproduce O'Flanagan's orthography, and even mark eclipsis, as he and Haliday do consistently, by doubling the first consonant. We cannot, however, follow them in adopting, even to some extent, the complex system of aspiration, which MacElligott recommends, among his hints for further consideration, and declares has already "seemed plausible to several learned members of the Society." Our type obliges us to be content with dots for aspiration. MacElligott wanted dots for *o*, *f*, *s*; a comma over them for *c* and *p*; and a mark like *v* over *b* and *m*; and a mark like an old *h* over *r* and *t*.

He considered that these various signs pointed out the different effects of aspiration in the respective cases, and would "tend much to facilitate the study of the language."

It was, of course, on account of *o* and *g* being sometimes quiescent when aspirated that they were to be marked with a dot like *ƿ*. The reason of the other rules is plain. But O'Flanagan, no doubt, found it impossible to follow this system completely. MacElligott tells us that to carry it out, "a new and elegant type" was then "cutting for the Society." This new and elegant type seems to have been just in time for Haldy's Grammar, though not ready for MacElligott, nor apparently for O'Flanagan either. They have, indeed, regularly a comma over *c* when aspirated; but they have no character like *v* or an old *h* to replace a dot. It must be noted, moreover, that O'Flanagan marks the aspirate of *ƿ* by adding *h*, which is quite contrary to the principles of MacElligott, though found in his quotations (pp. 34 and 35).

The complex system of marking the aspiration of consonants, however "plausible" it may have appeared, is really of little practical utility. It is otherwise with the corresponding system of vowel spelling. Some practice in it, such as we see it in the "Tegasc," is undoubtedly one step towards acquiring a facility in reading old Irish documents, with their ancient and antiquated spelling.

THE TRADITIONAL PRECEPTS OF MACBRODY AND THE "TEGASC FLATHA" OF CORMAC MACAIRT.

It would have been out of place, when treating directly of MacBrody's "Tegasc Flatha," to dwell very long on the traditional precepts which the bard lays down. It was sufficient then to quote O'Flanagan's testimony that "the venerable MacBrody" had "condensed within narrow limits" the "body and substance of what" native predecessors, lawgivers and antiquaries had handed down on the subject of "an extensive plan of rule." Now, however, that the main subjects that deserve to excite interest in his "Tegasc

Flatha" have been dealt with—now that the work as a whole has been set forth in its chief bearings, we wish to consider in more particular detail one remarkable statement in reference to the traditional precepts which MacBrody made his own.

The reader may remember a note in which we quoted from O'Reilly's "Chronological Account of Irish Authors," and showed that that writer held that the precepts of MacBrody are but a "versified abridgment" of a much older "Tegasc Flatha," of the one attributed to King Cormac MacAirt, and published in great part by O'Donovan. This is a subject on which we now desire to make a few remarks.

We wish to point out that it would be a great mistake to suppose, in consequence of the remarks made by O'Reilly, that MacBrody's piece was in any sense a servile imitation of what we call King Cormac's. We wish to show that MacBrody, while, no doubt, making use of the earlier composition, handled it like an artist, not a copyist, borrowed from it only what suited his main purpose, and made what he borrowed assume in his hands a new and independent form. We are, of course, anxious to do this, in order that we may not ourselves appear to have allowed the reader to form an erroneous idea of the originality of MacBrody's ode. But, above all, we are desirous of showing here an example of the true artistic workmanship of our old Irish bards, even when the subject was not sublime or beautiful, but what we may call a directly didactic interlude introduced into a laureate's professional performance.

What the peculiar nature of that performance was in the olden times, when bards inaugurated princes, we have, we trust, explained. The one pervading thought in MacBrody's ode is that bards are the counsellors of princes. It is that which gives unity and a marked distinctive form to the whole composition. The bard must give counsel to the chief, and because he must, he does; and because the obligation is so important, because the counsel is so precious, he will not praise the outward man, nor the natural character of the chieftain, until the chieftain adopts the old and ad-

mirable counsels. This is the plan and epitome of MacBrody's poem. In that remarkable composition, so solemn and high-toned, so complex and well-planned, though not always, indeed, judicious in its execution, considerable space had necessarily to be devoted to the actual inculcation of precepts. The bard of the sixteenth century took the precepts from the ancient work bearing King Cormac's name, but in taking them he showed a delicate and an artistic judgment. In order to understand this fully, we must, of course, make ourselves acquainted both with what he took and with what he left behind, and we must, therefore, proceed to examine now the nature of "King Cormac's Tegasc Flatha," or the Dialogue of *Instructions for a Prince*.

(To be continued.)

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THE TRADITIONAL PRECEPTS OF MACBRODY AND THE "TEGASC FLATHA" OF CORMAC MACAIRT.

By REV. J. J. O'CARROLL, S.J.

(Continued from page 365.)

"KING Cormac's Tegasc" is a very different work indeed from the "Tegasc" of MacBrody. In the first place there is not to be found in the more ancient composition that striking contrast between prince and bard which is the distinctive feature of the more modern piece. King Cormac MacAirt was, in fact, himself not only a prince, but a *filé* or *fileadh* too. Our ancient *filés* were like the seven wise men of Greece; they composed, uttered and discussed wisdom, and, above all, uttered pointed apothegms. This explains to the reader how O'Flanagan translates *filé* by "philosopho-poeta" in his Latin pamphlet; how Charles O'Connor translated it philosopher, in his letter to Vallancey, quoted by O'Donovan; and how O'Curry declared in one of his first notes, already referred to, that it, taken "abstractedly, means generally a poet." Indeed this is, perhaps, the explanation which O'Curry himself meant to give when, in the note just mentioned (MS. Mat., p. 2) he said, with apparent inconsistency, that "perhaps the best general name to represent the *filé* would be that of philosopher, in the Greek sense of the word." To King Cormac in a special manner the philosophic side of the *filé's* character was necessarily to be attributed. He was no *filé* who, after careful

training, had to devote himself to some patron, and become his bard, and retaining to some extent the dignified exterior of philosophy and independence, be careful to delight the real master, from whom favours were to be expected. King Cormac had to be no man's laureate. His story is a striking one, not without pathos, and full of dignity. A king, so great and prosperous in this island, that in the account of his great palace of Tara, preserved in the "Book of Leinster," it is said that "there was not in his time, nor before him, anyone more celebrated in honour, and in dignity, and in wisdom, except only Solomon, the son of David,"*—he suddenly became, according to ancient notions, unfit to be a sovereign, from losing an eye in battle, and so ceasing to be of form without a blemish. With lofty calm the monarch came down from his high place, turned away from his splendid career of triumph, and led for the rest of his days the life of a sage of rare culture and marvellous experience.

It is thus precisely he appears to us in the "Tegasc" that bears his name. There is, indeed, far more than this said of this wise man of ancient Erin. O'Donovan remarks, in his introduction to the "Tegasc," in the *Dublin Penny Journal* (pp. 213, 214), that Cormac "attempted to reform the religion of the Druids, and to substitute for their polytheism" (O'Connor calls it *pantheism*—*loc. cit.* p. 214) "the more rational and sublime belief of one infinite Being who was the author of the universe;" and even

* O'Curry's Manners and Customs, &c., vol. iii., p. 7.

after Cormac's retirement from public life "the Druids still continued his most inveterate enemies, for they saw that even though he had resigned the government, he nevertheless continued to instil his *novel* doctrines (which were directed to the reformation of their order) into the mind of the monarch, his son; and finding that the conduct of Cairbre was regulated by his father's instructions, they conspired against the life of the latter, and there is every reason to believe that they effected their purpose by poisoning him." But as we hear Cormac, in O'Donovan's specimens of the "Tegasc," conversing with his successor and son, Cairbre, we catch no allusion to any conflict with the Druids, no more than we can notice any signs of the peculiar relations between a *filé* and a king. All passes on smoothly and evenly. Cormac is everywhere the experienced and accomplished sage; Cairbre is his devoted son, who desires to learn from his lips how he should be a king indeed.

But while we have little here in this family conversation to throw light on the relations existing between one class of men in the Irish social system and another, we have, on the other hand, a really charming glimpse of an Irish monarch at home. Cairbre obtains at first from his father general principles of virtue for a prince; doctrines which are, we think, on the whole, less pointed than those laid down afterwards by MacBrody. But the Irish composition would not have been Irish if it had both begun and ended in platitudes. Though King Cormac and MacBrody both deliver traditional precepts that might have suited any mouth, we are soon made feel that the mouth that speaks is in one case the bard of the great earl, and in the other the dis-crowned king. In the case of the Thomond poet the stern self-assertion of the inaugurating *filé* rivets our attention. In the case of the stricken monarch we suddenly feel a lively interest awoken as he passes on, at Cairbre's request, from vague and general advice to explain how a prince should play the host at a banquet, and records how he himself, in his palmy days, dispensed the hospitalities of Tara. Here is the really

precious portion of the dialogue, this sudden glimpse of the ideal of an Irish court in the vanished and forgotten time.

After this comes what we may call the third part of the dialogue. To the general precepts of royal public virtue and the special view of Irish courtly state, succeed some views and precepts of private life applicable to private persons as well as kings. It is, of course, impossible to feel here anything like the strange interest attaching to the middle portion of the dialogue, yet the remarks here have much more the character of originality and sprightliness than those of the grave opening part. O'Flanagan, who spoke of Fénelon in reference to MacBrody, might have contrasted this royal author with La Bruyère.

It was precisely the less interesting passages in Cormac, the precepts of the first and solemn part, that MacBrody imitated, for it was those precisely that suited the purpose of his high-toned inauguration ode. But his manner of imitating them was in no way servile. The reader must not imagine because O'Donovan's English seems here and there to be a translation of O'Flanagan's Latin, that therefore the words used in the Irish of the two "Tegasc's" are in those places really the same. The language is decidedly different, and though in both "Tegasc's" there is shown a great love of terse and somewhat vague sententiousness, nevertheless there is a manifest dissimilarity of manner between the almost abrupt and warning tone of MacBrody and the calm, teacher-like discourse of the royal Cormac. One would almost say the one felt his opportunity was come, and the time for him to speak was now or never, while the other was sure of a disciple to listen to him each day for the remainder of his life. The first manner seems adapted to the great occasion of an inauguration; the other suits the retired monarch conversing with an attentive and devoted son.

O'Donovan himself marked especially one passage in MacBrody as having a parallel in Cormac. The difference between them is far from being what O'Reilly's statement about "versified abridgment" would lead one to expect. On the con-

trary, poetic amplification appears to be the name that MacBrody's handling of the text in the old "Tegasc" merits. We give the translations which O'Donovan prints of both passages (p. 214). The verses belong, of course, to our old friend O'Flanagan, though O'Donovan does not say so. In the "Tegasc" of Cormac is to be read, according to our Translator,

"It is through the truth of a king that God gives favourable seasons."

Hereon O'Donovan remarks in a note (p. 214 *Dublin Penny Journal*, vol. i.)—

"Teige MacDaire, in his instructions to Donagh, IV. Earl of Thomond, inculcates this doctrine—

Teinne, daire, oie ana,
plağa, cogta, congála
Ombuao cađa, gairbfin, goio
The ambryi plađa fapoi.

Plague, war and blood, disaster and defeat;
The rage of elements, the crush of fate;
The bane of anarchy, destructive train
Sprung from the monarch's crimes, assume
imperial reign."

The English here, is no doubt, an amplification of the Irish, but it is evident, too, that MacBrody's Irish is an amplification, not an abridgment, of the corresponding lines in the dialogue of Cormac. Yet this is no case of our selection; this is the one single case which struck O'Donovan as worthy of remark for the parallelism of passages in the two "Tegases." It is true this case is not directly one of precepts, but rather a strong statement of reasons why precepts for monarchs are so important. But the reader who has seen here the free bold handling of MacBrody will easily believe the assurance we can give him that MacBrody nowhere appears a servile copyist of the older "Instructions for a Prince."

The little we have written will suffice for this, and we trust it will suffice for something more. We trust it will be enough to make our readers anxious to make acquaintance with the dialogue of Cormac. We confess we cannot refuse ourselves the pleasure of reprinting here the specimens from that piece, published half-a-century ago in the *Dublin Penny Journal*, and bidding the reader judge with his own eyes whether we have misled him as to its real value or as to its relations to MacBrody's

ode. For the sake of the general reader we set down O'Donovan's translation first; for the sake of the Irish scholar we then give the original Irish. It seems to us that these specimens form the most appropriate appendix possible to the edition of MacBrody's "Tegasc Flatha," which has occupied us for so long.

O'DONOVAN'S SPECIMENS OF KING CORMAC'S "TEGASC FLATHA."

[For the Original, see p. 392.]

[I.—*The Ruler's Duties.*]

"O grandson of Con! O Cormac!" said Cairbré, "What is good for a king?"

"That is plain," said Cormac. "It is good for him to have patience without debate; self-government without anger; affability without haughtiness; diligent attention to history; strict observance of covenants and agreements; strictness mitigated by mercy in the execution of the laws; peace with his districts; lawful wages of vassalage; justice in decisions; performance of promises; hosting with justice; protection of his frontiers; honouring the *nemed*s (nobles); respect to the *félas*; adoration of the great God.

"Boundless charity; fruit upon trees; fish in rivers; fertile land; to invite ships; to import valuable jewels across the sea; to purchase and bestow raiment; vigorous swordsmen for protecting his territories; war outside his own territories; to attend the sick; to discipline his soldiers; lawful possessions; let him suppress falsehood; let him suppress bad men; let him pass just judgments; let him criminate lying; let him support each person; let him love truth; let him enforce fear; let him perfect peace; much of methglin and wine; let him pronounce just judgments of light; let him speak all truth, for it is through the truth of a king that God gives favourable seasons."

"O grandson of Con! O Cormac!" said Cairbré, "what are the just laws of a king?"

"I shall relate to thee my knowledge of the law by which the world is governed:

suppression of great evils; destroying robbers; exaltation of goodness; prohibition of theft; reconciliation of neighbours; establishing peace; keeping the laws; not to suffer unjust law; condemning bad men; giving liberty to good men; protecting the just, restricting the unjust," &c., &c.

"O grandson of Con! O Cormac!" said Cairbré, "what is good for the welfare of a country?"

"That is plain," said Cormac. "Frequent convocation of sapient and good men to investigate its affairs, to abolish each evil, and retain each wholesome institution; to attend to the precepts of the elders; let every *Senad* (assembly of the elders) be convened according to law; let the law be in the hands of the nobles; let the chieftains be upright, and unwilling to oppress the poor; let peace and friendship reign—mercy and good morals, union and brotherly love; heroes without haughtiness—sternness to enemies, friendship to friends; generous compensations; just sureties; just decisions, just witnesses; mild instruction; respect for soldiers; learning every art and language; pleading with knowledge of the *Fenechas* (the Brehon law); decision with evidence —; giving alms, charity to the poor; sureties for covenants; lawful covenants; to hearken to the instructions of the wise, to be deaf to the mob; to purge the laws of the country of all their evils, &c., &c. All these are necessary for the welfare of a country."

[II.—*The Court-Life of a Model King.*]

"O grandson of Con! O Cormac!" said Cairbré, "what are the duties of a prince at a banqueting house?"

"A prince, on Saman's day, (1st of November,) should light his lamps and welcome his guests with clapping of hands; procure comfortable seats; the cup-bearers should be respectable, and active in distribution of meat and drink; let there be moderation of music; short stories; a welcoming countenance; fáilte for the learned; pleasant conversations, &c. These are the duties of the prince and the arrangement of the banqueting house."

"For what qualification is a king elected over countries, and tribes, and people?"

"From the goodness of his shape and family; from his experience and wisdom; from his prudence and magnanimity; from his eloquence, bravery in battle, and from the numbers of his friends."

"What are the qualifications of a prince?"

"Let him be vigorous, easy of access, and affable; let him be humble, but majestic; let him be without (personal) blemish; let him be a (*filea*), a hero, [*sic. vid. seq.*] a sage; let him be liberal, serene and good-hearted; mild in peace, fierce in war; beloved by his subjects; discerning, faithful and patient; righteous and abstemious; let him attend the sick; let him pass just judgments; let him support each orphan; let him abominate falsehood; let him love truth; let him be forgetful of evil, mindful of good; let him assemble numerous meetings; let him communicate his secrets to few; let him be cheerful with his intimates; let him appear splendid as the sun at the banquet in the house of Midhchurta (*Meecoorta*, i.e., the middle house at Tarah); let him convene assemblies of the nobles; let him be affectionate and intelligent; let him depress evils; let him esteem every person according to his honour—close sureties—let him be sharp but lenient in his judgments and decisions. These are the qualifications by which a king and chieftain should be esteemed."

"O descendant of Con! what was thy deportment when a youth?"

"I was cheerful at the banquet of Miodh Chuarta, fierce in battle, vigilant and circumspect; kind to friends, a physician to the sick, merciful to the weak, stern towards the headstrong. Although possessed of knowledge, I was inclined to taciturnity; although strong, I was not haughty; I mocked not the old although I was young; I was not vain although I was valiant; when I spoke of a person in his absence, I praised, not defamed him, for it is by these customs that we are known to be courteous and civilized."

"O grandson of Con! what are the sweetest sounds thou hast ever heard?"

"A shout after victory; praise after desert."

"O grandson of Con! what is good for me?"

"If thou attend to my instructions, thou wilt not cast away thy generosity or spirit for food or for *cuirm*,* for a hospitable name is better than food. You cannot be splendid without horses, nor festive without *cuirm*."

[III.—*General Observations, applicable even to Private Persons.*]

"O grandson of Con! what is the most detestable sight thou hast ever seen?"

"The countenance of an enemy in the field of battle."

"O grandson of Con! what is good for me?"

"If thou attend to my command, thou wilt not mock the old although thou art young, nor the poor although thou art rich, nor the naked although thou art well-clad, nor the lame although thou art agile, nor the blind although thou art clear-sighted, nor the feeble although thou art strong, nor the ignorant although thou art learned. Be not slothful nor passionate, nor penurious, nor idle, nor jealous; for he who is so is an object of hatred to God as well as to man."

"O grandson of Con! how are the human race characterised?"

"The sedate are wise, the patient are pious, the learned are desirous of acquiring knowledge, the lover of his tribe is anxious to relieve them, the untaught are stubborn, the strong vain, fools are given to laughter, the possessor of kine (*i.e., the rich man*) is proud, the ignorant are quarrelsome, the wounded are timid, the timid wary," &c., &c.

"Thus I characterise the human race."

"O grandson of Con! what dost thou deem acts of folly?"

"To pass hasty judgments, to excite to anger, to speak foolishly after a wise man, to gainsay the truth, to be melancholy at a banquet, to laugh at the aged, to *conceal* historical facts, to contend with the foolish,

to be proud with a king, to speak without wisdom," &c., &c.

"O grandson of Con! I would fain know how I should conduct myself among the wise and among the foolish; among friends and among strangers; among old and among young?"

"Be not too knowing nor too simple, be not proud, be not inactive, be not too humble, neither be haughty; be not talkative, neither be too silent; be not timid, neither be severe. For if thou shouldst appear too knowing, thou wouldst be satirized and abused; if too simple, thou wouldst be imposed upon; if too proud, thou wouldst be shunned; if too humble, thy dignity would suffer; if talkative, thou wouldst not be deemed learned; if too severe, thy character would be defamed; if too timid, thy rights would be encroached upon."

"O grandson of Con! how shall I distinguish the characters of woman?"

"I know them, but I cannot describe them. Their counsel is foolish, they are forgetful of love, most headstrong in their desires, fond of folly, prone to enter rashly into engagements, given to swearing, proud to be asked in marriage, tenacious of enmity, cheerless at the banquet, rejecters of reconciliation, prone to strife, of much garrulity, &c., &c. He who listens to evil women shall be drowned in the waves or consumed in the fire; they are sharp weapons; they are wounding swords pursuing thee; they are serpents in cunning; they are darkness in light; they are evil amongst good; they are the worst of evils. Until evil be good, until hell be heaven, until the sun hide his light, until the stars of heaven fall, woman will remain as we have stated. Woe to him, my son, who loves, desires, or serves a bad woman! Woe to every one that has got a bad wife!"

"O grandson of Con! what are the most lasting things in the world?"

"Grass, Copper, Yew."

"O grandson of Con! what is bad for the human body?"

"Too much sitting or lying, long resting, raising heavy loads or any exertion beyond strength, too much running or leaping,

* *Cuirm* was a kind of malt drink brewed by the ancient Irish and Welsh.

looking at the sun, *fresh cuirm* (beer), cold, heat, hunger, gluttony, intemperance, overmuch sleep, bathing after meals, heavy sleep, slumbers, drinking deeply," &c., &c.

"O grandson of Con! who is he whose protection should not be relied on?"

"A miser or inhospitable man.

"My son, if thou attend to my instructions, let not thy law-giver be a man of many associates, thy butler* a lover of dainties†, thy *fosadh* (waiter) a lazy complaining man, thy miller a festive man, thy messenger an angry, peevish, impertinent man; thy secretary a talkative man, thy cup-bearer‡ a drunkard, thy footman (door-keeper) a bitter, haughty man; let not thy counsellor§ be a rash man."

O'DONOVAN'S NOTES.

[O'Donovan appended some notes to his English Translation, and some to his original specimens from Cormac's *Tegasc*. We have given at foot those which it seemed particularly important should accompany his English text, and we now add almost everything that remains.]

Forghan tar cnuá—War outside his own territories. Tigernach informs us that the large fleet of Cormac Mac Airt cruised in the Tyrrenian sea for three years. "Lomgeaf moir Coimac Muc Airt tar Maiz Rein flu je teora bleatona."

Under this passage Dr. O'Connor writes the following note in Latin:—"What sea is meant by Ren I know not. That part of the German sea into which the Rhine flows might have been so called by the Irish, as they called Muir n-Ict from the Ictian harbour."

Mioð-éuairca was the middle house of the

* Ranzir, i.e., fer poimn bró, a butler.

† ilfuiric is thus expressed by the glossographer: fuiric .i. fleó acur il .i. nó .i. no-fleóac; *ico festive*.

‡ Daitlem, i.e., fer daitlem uige, a cup-bearer. Keating makes frequent use of this word in his works on divinity: "Ada an nó leigceap ar Daitleamhan pharao ran 40 cab. no feneirir."

§ Cenó acóimacac, i.e., cenó comairle no fiafirúe. Gloss.

palace of Tara. The splendour of this palace is described in an old Irish poem, beginning: "Temair na Rið, Raé Coimac," Temor of Kings, the seat of Cormac; but lest this poem might be considered a bardic forgery, we shall give the following extract from Johnston's translation of an old Scandinavian MS., the historic testimony of which must be received as unquestionable. "In hoc regno etiam locus est THEMOR dictus, olim primaria urbs, regiaque sedes," etc.

"In editiori quopiam civitatis loco, SPLENDIDUM et tantum non DÆDALEUM CASTELLUM Rex, et intra Castelli septa, PALATIUM, structura et nitore SUPERBUM, habuit, ubi solebat litibus incolarum componendis præesse."—*Anti-Celt. Scando*, last page.

"In this kingdom, also, there is a place called *Themor*, formerly the chief city and the royal residence, etc. In a more elevated part of the city, the king had a splendid and almost *Daedalean* castle, within the precincts of which he had a splendid palace, superb in its structure, where he was accustomed to preside in settling the disputes of the inhabitants."

Teac mioð-éuairca, the banqueting hall of Tara was so called from *mead* being distributed around in it.

Boiub = *ignorant* in the original, now signifies *fierce* or *surly*, and its original meaning has grown obsolete. Duall Mac Fribiss, who wrote in 1666, uses this word in its ancient meaning, amais a veim boiub, *as the ignorant say*. [Cf. RUDES, *Rude*.]

Coilgion; the commentator explains this word by "cunp aiceonaf me," and he states that it is a contraction of coilgénéúgáó, i.e., to draw lines of distinction between the different kinds of men.

Reccair; the glossographer explains this: air an recca no comearóe an vligéaó.

The Gaelic Journal.
OUR FIRST VOLUME.

IN this concluding number of the first volume of the *Gaelic Journal*, our space does not admit of our saying much beyond what is our imperative duty, namely, to thank our literary contributors and the subscribers who have sustained our effort during the year.

Our readers are aware that it is intended to devote four numbers almost entirely to the Celtic texts required for the Royal University Examination. Two of these special numbers are now issued, and with the others will enable students to face the difficulties of what has been hitherto regarded as an "impossible" programme. We will continue to do our best to smoothe the path, notwithstanding many other demands upon our space. We are sure both our literary fellow-labourers and the public will appreciate our effort, forgive this temporary neglect of their wishes, and wait with patience for the resumption of the ordinary series of articles in which they have manifested so much interest.

We have decided to commence the new volume with a number dated for January, not for November. This, of course, makes no difference to the subscribers, as twelve numbers have now been issued, and the twelve composing the next volume will run from January to December, not from November to October.

The work, literary and otherwise, of the Gaelic Union and of the Journal being done entirely gratuitously, there have been some shortcomings of a kind which might not have occurred had our circumstances allowed of a different system being followed. With additional help, however, and improved organization, and profiting by experience, we are confident that our work will be done as carefully and as punctually as if the workers were impelled by an anxiety—unobjectionable in itself—for fame or gain, or worldly advancement, and not merely by patriotism and enthusiasm, a wish to benefit their fellow-countrymen, and a generous desire to husband the slender resources of the Gaelic Union for better purposes than bestowing salaries or granting *honoraria*.

A BRIEF INTRODUCTORY NOTICE
TO THE LONGES MAC N-USNIG.

BY REV. J. J. O'CARROLL, S.J.

In the Transactions of the Gaelic Society of Dublin, the pamphlet which follows after the text of the *Tegasc Flatha* is the last of all, but is more than twice as long as all the others together. Even with the twenty-five or twenty-six introductory pages, MacElligott's observations on Gaelic and O'Flanagan's translations of the "Tegasc" occupy only from 150 to 160 pages, while the concluding publication, which bears, like the translations mentioned, the name of Theophilus O'Flanagan on its title-page, consists of nearly 240. That title-page gives us only an imperfect idea of its contents. It runs as follows:—"Deirdri, or the Lamentable Fate of the Sons of Usnach; an Ancient Dramatic Irish Tale, one of the Three Tragic Stories of Eirin; literally translated into English from an Original Gaelic Manuscript, with Notes and Observations; to which is annexed the Old Historic Account of the Facts on which the story is founded." This does not even express very clearly that the pamphlet contains two different Irish narratives about the Lady Deirdri, and a translation of each. These four pieces make up the chief portion of the pamphlet, but by no means the whole.

Although the story of Deirdri, or Deirdre, belongs to what is called the Cycle of Cuchullin, in which quite a different set of contemporaries appear from those whom we meet with in the Ossianic tales and poems; nevertheless, at the end of the two narratives concerning Deirdre, O'Flanagan introduces us to two or three short poems belonging to the cycle of Ossian, and at the end of each narrative he writes at some length on the subject of Ossian and MacPherson. The ground for introducing such subjects in such a place is, that the first of the two narratives appears to him to have been the original from which MacPherson derived his poem of "Darthula." O'Flanagan was, of course, quite aware of

the difference between the two cycles, and one of his great charges against MacPherson is that he confounded them with one another. The following are our countryman's words when speaking of MacPherson in reference to this point:—

"In the execution of his scheme, however, he has been totally regardless of epochs, and, with fastidious insolence, he rejects the very sources of his reputation—Irish history. He seized upon all its romantic splendour, and *jumbled* together the majesty of several ages into a uniform mass of his own contrivance."

We need not remind our readers that at the time O'Flanagan wrote, the subject of Ossian was particularly interesting. It was only in 1805 that the famous "Report" appeared of the Highland Society of Scotland, which had set to work to collect evidence some years before when the death of MacPherson was announced.* But the Secretary of the Gaelic Society of Dublin, who divided his translations of the "Tegasc Flatha" into two pamphlets, had little difficulty about putting anything that was Irish into the third and bulky tract which concludes the published "Transactions." In addition to specimens of Ossianic poetry, he introduces, just before them, after the two narratives of Deirdre, St. Columkille's "Farewell to Arran." His excuse for doing so, however, it must be stated, was, that he compared its prosody with that of MacPherson's publications, and that of a poem in the latter of the narratives of Deirdre. He pointed out that the prosody of the two old Irish pieces was the same in some intricate details, which were not attended to in MacPherson's "monstrous modern imposture."

It is time for us now to turn to the famous tale of Deirdre. Its general subject is now familiar to men's minds, thanks to the poem of the much-to-be-lamented Dr. Robert Dwyer Joyce, brother of the Irish

scholar to whom we owe "The Irish Names of Places" and the collection of "Old Irish Legends." But though the main subject of the story may be well known to the public now, we fear people are not equally well informed in reference to the Irish versions of it published by O'Flanagan. The latter of the two narratives, the one called "Longes Mac n-Uisnig," is confessedly the older, and O'Flanagan gives this clearly enough to be understood, though O'Curry, when publishing it in the "Atlantis" in 1862, writes—"It is strange that the editor of the Gaelic Society's 'Transactions' gives no indication whatever of the difference of style between his two versions."

Poor O'Flanagan had yet spoken very differently of his two narratives. He had said, when comparing his first one with MacPherson's "Darthula," "Our story is very different from Mr. MacPherson's. Ours has been written at least since the sixth century." But with regard to the second narrative he had declared (p. 144) that it, on the other hand, "from the language, must be of the earliest age of Irish literature." We should certainly gather from the difference between these expressions that the style of the two versions was not the same.

Again, at the end of the second but earlier narrative, O'Flanagan exclaims (p. 178), "The language is extremely difficult, and can be understood but by a *few* in Ireland at the present day."

Moreover, before his first narrative he inserted Keating's account of the earlier career of Deirdre, but carefully omitted the latter portion of her history as told by that well-known writer. Not only was it not wanted as an introduction to the first narrative (which was complete in reference to the close of Deirdre's career, and to that only), but the story of the catastrophe taken from Keating would have been different from that told in the narrative in question. Now, O'Flanagan mentions this plainly, and accounts for it by declaring that "Keating faithfully relates historical facts" (pp. 11, 12), and no doubt took as his authority the second narrative, not the first. This is enough to show us that O'Flanagan considered that the second narrative was to be recognised as a

* The writer of this article is happy to be able to avail himself of this opportunity to retract an error in a paper of his, published by the "Etudes Religieuses Littéraires et Philosophiques," in March, 1880, on the subject of La Littérature Fénelaue. He there stated that the Highland Society had entered on its labours "bienôt." *Beintôt* should have been "enfin."

good authority for historical facts, while the first version appeared to him nothing of the kind. But he even undertakes himself to explain to us how it was that the first had no authority. He declares that it "must be regarded as a poetic composition, founded upon historic truth, for the purpose of amusement, a frequent practice with our ancient poets" (p. 12). Surely this would lead us to the belief that the style of the first narration must be very different indeed from that of the second, which, as we have seen, is held to be, not a poetical composition, but a good authority for history. Even in regard of time, O'Flanagan here points to a difference between the versions, and difference of time means generally difference of style. He calls (at page 12) the second version "an ancient narrative," and the first one "the subsequent story."

In fine, his very title-page, which we have seen, seems intended to speak very clearly on the subject. It announces first "an ancient dramatic tale," and finally "the old historic account of the facts on which the story is founded." The "which" appears to us to be meant to stand, not for the word "facts," but for "the old historic account," and understood in this way the title-page certainly calls attention to the second narrative as the more ancient of the two. But at any rate, surely calling the first a dramatic tale and the second an historic account, is enough to signify a difference between their styles.

This second and older narrative is the one which, since O'Flanagan's time, great scholars have delighted in publishing, and it is the one which the Royal University requires from candidates in Celtic at the second examination in Arts. Not only O'Curry, in the "Atlantis," but Dr. Windisch, in his "Irische Texte," gives us texts of this old form of Deirdre's story. It is highly interesting to notice that these three different texts represent three different important manuscripts—the vellum one in the British Museum, marked "Egerton," 1782 (a remarkable number in the eyes of Irishmen), the "Book of Lecan," and the "Book of Leinster."

O'Flanagan does not give us with regard

to his text of Deirdre any clear information about the manuscript he drew from, as he did in the case of the "Tegasc Flatha," when Lady Moira and Mr. Mercier, the Chevalier O'Gorman and Father O'Gara were all brought upon the scene. O'Curry complains justly enough of this neglect, and proceeds to endeavour to make up for it by a surmise, and supposes O'Flanagan to have copied a particular manuscript in Trinity College, Dublin, which was in the handwriting of Hugh O'Daly, an Irish scribe of the last century. O'Curry, moreover, supposes the translator to have copied the later narrative of Deirdre from another transcript of O'Daly's, which is also to be found at Trinity, and he condemns O'Daly's work in both these cases. It is odd that while O'Flanagan boasts on his title-page that his first and less ancient version of Deirdre's story is taken from an original Gaelic MS., he makes no such assertion about the second. This may indeed mean little. He may have thought that "original Gaelic manuscript" sounded well in one place, and would spoil the period in the other. If both his versions were really copied from recent transcripts of O'Daly, it was clearly misleading on his part to assert that one of them was derived from an original Gaelic manuscript. But the remarkable fact is, that the one about which he makes no such assertion, his text of the more ancient version, which has chiefly interested scholars, is declared by Dr. Windisch to agree very exactly (we quoted the words *sehr genau* in a preceding article) with the "Egerton," 1782, of the British Museum.

O'Curry, for his part, declared that he chose the text in the "Yellow Book of Lecan" as the one to follow, inasmuch as it was more accurate in detail and more correct in grammar than the one to be found in the "Book of Leinster."

Dr. Windisch, on the contrary, is perfectly astonished that O'Curry should have preferred the "Book of Lecan" as an authority to the "Book of Leinster," which is older than it by centuries, and he published in his "Irische Texte" the Book of Leinster's manuscript.

THE EXILE OF THE SONS OF UISNECH.

O'Curry's Text from the Yellow Book of Lecan.

O'Flanagan's Text agreeing with Egerton MS., 1782.

Loingas mac n-uisleano anoso.

Loingés mac n-uisniḡ.

(1.) Cio dia mbai longor mac n-uisimh. Batai uilao ic ol i tiz feolimthi mic Daill .i. feclaiḡi Conchobairi. Bui sin, ben in fherólmíti oc ainnuc do'n t'flúas of a cino ocuf ri toiriach.

Tairimhell corinn ocuf cuibheano, ocuf iḡo laḡat ḡáiri meḡca. Ambatai do leprúgus uoluro in banḡcal dia leparó. Oc uul oi daḡi laḡi in tizḡi, iḡo ḡnech in lenap inna bḡoino co cloḡ fon leaḡ uili. Aḡaiḡ ceé feaḡi dialeiliu iḡtíz laḡin ḡeieich hiḡin, combatai cino aḡi chinn iḡin tiz. Aḡ ano aḡiaḡaḡe Seancha, mac alaino dililla: na cuipno cori oib aḡiḡe. Tucḡaḡi éucaino in ben co feaḡtaḡi cío dia ata an uoilimḡe. Tucuo iaḡum in bean chuco,

(2.) Iḡ ano aḡbeḡt in fili a celi .i. feolimio: dia uoilim uerḡeḡeḡaḡi a bean, aḡiḡe, uḡemnuḡ foḡ bḡoino buḡieḡaich bḡiu, ic cluaḡaḡib cluimeḡaḡi ḡloim in tiri do sa doib tḡien toiriach, moḡi nuach aḡnaḡeḡaḡi, mo cḡiuoi cḡieḡtḡaḡeḡaḡi cḡiuaoḡh.

(1.) Cio dia mbui longear mac n-uisniḡ? Ní anḡam. Bḡadai hillaó ac ól a tiz feolimio mic Daill feclaiḡi Conchobairi. Bui san bean ino fheolimio iḡin ac aḡiecc uon t'flúas of a cino acar iḡi toiraé. Tairimhell éoin acar éuibheann, acar iḡo laḡat ḡaḡi meḡcco.

A mbatai do leprúḡaó. Luio in ben oi au h'imḡai. Ac uul oi daḡi lári in tizḡe iḡo ḡneé in lenup in a bḡuinn cocloḡ fo'n leḡuili. Aḡraḡiḡ ceé feḡi oi alailiu iḡ in tizḡ laḡ an ḡneic co mḡataḡi cinn aḡi éinn. Iḡ ann hiḡoḡuḡuḡe Aḡédo mac dililla, ná cuipno cori oib a óccu. Tucḡaḡi éucuin in ben ol ḡe co ḡiaḡmaḡi cío dia tá in uoilim iḡi. Tucuo éucu iaḡum in ben.

(2.) Iḡ ann iḡbeḡt feolimio a celiu, dia uoilim uḡemon uerḡoḡeḡaḡi, a ben, aḡi ḡe, uḡemnuḡ foḡ bḡuinn, buḡieḡaḡi bḡiuoic, cluaḡaḡib cluimeḡaḡi, ḡloim do uacúip tḡien taḡmaḡiḡ, moḡi nuach ata na aḡḡaḡi, mo cḡiuaoi cḡiu cḡieḡtḡaḡeḡaḡi.

Windisch's Text, from the Book of Leinster.

Longes mac n-uisniḡ.

(1.) Cio dia m-bói longer mac n-uisniḡ? ní *insa*.

Bátaḡi uilao oc ól i taḡiḡ feolimthi maic Daill feclaiḡe Conchobairi. Bái uana ben ino feolimthe oc ainnuc uon t'flúas of a cino, iḡi ḡi thoḡmaḡh. Tairimhell corin ocuf cuibheano, ocuf iḡo laḡat ḡáiri meḡca.

A m-bátaḡi do leprúgus, uolluro an ben dia leparó. Oc uul oi daḡi lári in taḡiḡe iḡo ḡnecha in lenab ina bḡoino, co cloḡḡ fón leḡḡ uile.

Aḡaiḡ eacḡ feḡi oi alailiu iḡ tiz laḡin ḡeieich i iḡin co m-bátaḡi cino aḡi chinn iḡi taḡiḡ. Iḡ ano aḡiaḡaḡe Seancha mac dililla: "Na cuipno cori oib," oḡi ḡe, "tucḡaḡi cucuino in ben, co feḡtaḡi cío dia tá a n-uoilim fea." Tucuo iaḡum in ben chucu.

(2.) Iḡ ano aḡbeḡt a ceile .i. feolimio:

Cia uoilim uḡemun uerḡoḡeḡaḡi [a ben, oḡi ḡe]

Uḡemnaḡ foḡ bḡoino buḡieḡaḡi bḡiuic cluaḡaḡib cluimeḡaḡi.

ḡloim eter do sa tháib tḡien toiriach moḡi n-uach aḡnaḡeḡaḡi mo chḡiuoie cḡieḡtḡaḡeḡaḡi cḡiuaoḡ.

O'Curry's Text, &c.—continued.

(3.) 1r ano mo lair co Caébad ar ba fírró ríoe. Clúneo Caébad coemanech cáin, mal, mino, moji, mochtaroe, bhozgarí tpe oírúoeéta oírúao. Oírúao lem fein fínó-focla fírrómbearí Feolímíto fírrófnúao fírr, ar nao fíoirí banríeal cía fo bhu bí cío fom chíol bhíno beceftarí.

(4.) 1r ano acbeir Caébad: Fot chíol bhíno beceftarí be fuilc buroí buíoeáir, fezoaib fuilíb fellglarab rían, a zruarí zoimchopeaí, fíu dách fnechtaí ramlamarí fce [.] a veit-gein ví-anam íamoa, a beoil párlaíng veírga, be víambíat íl-áíobe ícír Ulcu eírríoeaíb. Zeírríng fot bhíu [.] buí-echer, [*sic sed vide vers. vern*] be fínó, fota, folt-lebarí, ímma cupaíro correnat, ímma aríoríng íaríaríoe, bíat íaríeíríeíom-éoríeáíb, foéíí coicío Chonóobairí, bíat a beoil párlarí-veíng, ímmo veeta nemána, fíur mbat foírmíng aríó-míngna fíua eírué noíngarí noí-aním.

(5.) Doírat íaríuríou ín Caébad a láim foí bhíno í ná mna co mo veíreíaríarí ín lelar fo láim. Fíu, aríe, íngen fíl ano ocuf bío veíroíu a h-aním, ocuf bíaro olc ímpí. Acuf mo zenuí íno íngen íaríín, ocuf víarí Caébad.

O'Flanagan's Text, &c.—continued.

(3.) 1r ann mo laarí co Caébad arí ba fírró-ríoe. 1r ann írpeíeí Caébad, clúmíto Caébad caemíoeé, cáin, mal mím moí moé-taíze bhíozgarí tpea oírúoeéto oírúao; fíur ímbéirí Feolímíto, óí nac lem fein fínn fíhocla fírrófnúao fírr, arí nao fíoirí banríealuí cío fo bhíamíu bíé foó eíol bhíun beceftarí.

(4.) 1r ann írbeíeí Caébad [.] fot eíol bhíun beceftarí bee fíuílce buíoeaí buíoeáí, fezaríb fuilíb, feall zruaríb rían, a zruarí zoimchopeaí, fíu dáé fíoeéta ram-límííí feo a veírgín vía-ním íamoa [.] a beoil párlamíngíng, be víambeo ílaríeíbe eííí Ulcaíb; eíraoíub zeírríng, fot bhíu buíreíarí; bee fíhínn fíhoc foltlebarí, ímac cupíó coírneat, ímac aríoríng íaríarígeat, bíaro íaríeírí eírmíoeíeáíb foelí éoíceío Chonóobairí, bíat a beoil párlamíngíng ín a veeta nemúto [.] fíur míoíomíngíng aríó-míngíng fíua a eírué noíngarí noíamím.

(5.) Doírat íaríuríou ín Caébad a láim foí bhí na mna, zruí mo veíreíaríarí ín leíb fo a láim. Fíu, arí fe, íngín fíl ann, acuf bío veíroíe a h-aním, acuf bíaro olc ímpí. Acuf oo zenuí íno íngín íaríam, acuf írbeíeí Caébad láíó.

Windisch's Text, &c.—continued.

(3.) 1r ano mo la rí co Cachbach, arí ba fírríó ríde: Clúneo Cachbad coemanech cáin Mál mím móí mochtaroe m-bhozgarí tpe oírúoeéeta oírúao Oíí nao fíl lem fein fínó-focla fíur m-beíarí Feolímíto foírrófnúao fírr arí nao fíeír banríeal cía fo bhí cío fom chíol bhíno beceftarí.

(4.) 1r ano arbeíeí Cachbad: Fot chíol bhíno beceftarí ve fuilc buíoeíarí. Sézoaíb fellglarab Sían a zruarí zoimchopeaí. Fíu dách fnechtaí ramlamarí Set a veérgín víaním. Íamoaí a beoil párlaríveíng. Vé vía m-bíat ílaríobe eíer Ulcu eírríoeaíb. Zeírríng fot bhíu búmíeíarí be fíno fota foltleborí. Ímma cupaíro correnat ímma aríoríng íaríaríarí.

Bíat íaríeírí eírmíoeíeáíb fo chíí coicío Chonóobairí. Bíat a beoil párlaríveíng ímma veeta nemána. Fíur m-bíat foírmíngíng aríoríngíng fíua eírué n-veíngarí n-víaním.

(5.) Doírat íaríuríou ín Cachbach a láim foí a bhíno ná mna, co mo veíroíeíarí ín lelar fo láim. "Fíu" arí fe, "íngen fíl ano, ocuf bío veíroíu a íamm, ocuf bíaro clc ímpe."

Ro zenuí íno íngen íaríín, ocuf mo bíaro Cachbad:

O'Curry's Text, &c.—continued.

A Dheiríonu manroemair
 Diampa coemaineé cloch-bán,
 Ceppaicit Ulaio meo me,
 A ingen fhin Fheolimeó.

Biaio etach cío iapcain,
 Doo daig, a be fhu lafarai,
 Iy ic amryeai cluinteire,
 Loingeay tñi mac n-Uiríinne.

Iy ic amrye, gnim dñemunn,
 Zentari iayum in n-Eamunn,
 Bío aichiech a coll chio iapcain,
 Fofoeat meic iug iogmair.

Iy tñuic, a be combail,
 Longey Fearygura o Ulltaib,
 Ocuí gnim ari coémrao zuil,
 Sun Fíacha mic Chonóobair.

Iy at chin, a be combail
 Sun Zepce mic Ulltaim,
 Ocuí gnim naó luga rmacé,
 Oricam Eogam mic Duiréacé.

Dozena gnim n-zhanna n-zarig,
 Ari feirig iu n-Ulaó naio,
 Biaio do leachtan maó naé vú
 Ic feél naíryioic a Dheiríonu.

A Dheir.

O'Flanagan's Text, &c.—continued.

A Dheiríone ma noéra mári,
 Diampa coémaineé cloébán ;
 Ceppaicit Ulaio meo' me,
 A ingiun fhinn Fheolimeó.

Biaio etéc cao iapcain,
 Doo daig a bé fhu lafarai ;
 Iy ic amryeai cluinte re,
 Luingsiur tñi mac n-Uiríinne.

Iy at amrye, gnim dñemunn,
 Zentari iayum ino Eñmunn ;
 Bío at oieé coll, cío iapcain,
 Do foerat mic iug iogmair.

Iy tñuic, a bé combail,
 Luingsiur Fearygura o Ulltaib,
 Acay gnim ari coémrao tairi,
 Sun Fíaca mic Conóobair.

Iy at éin, a bé combail,
 Sun Eirge mic Ulltaim,
 Acay gnim naó luga rmacé,
 Oirgam Eogam mic Duiréacé.

Do vena gnim n-zhanna n-zarig,
 Ari feróim iu n-Ulaó naó ario ;
 Biaio do lectán maó vú,
 Bío feél naíryioic a Dheiríonu.

Windisch's Text, &c.—continued.

A Dheiríonu manroera mári
 Diampa ceomainech cloch bán,
 Ceppaicit Ulaio iuc me,
 A ingen fíal Fheolimche !

Biaio etach cío iapcain
 Doo daig a be foirlarrai
 Iy ic amryeai cluinte re
 Longey tñi mac n-ario n-Uiríle.

Iy ic amrye gnim dñemunn
 Zentari iayom i n-Eamain,
 Bío aichiech a coll chio iapcain
 Ro fóiram maic Roig iogmair.

Iy tñuic a bé co m-bail
 Longay Fearygura ó Ulltaib
 Ocuí gnim ari cómpreo zuin
 Zuil Fíachnai maic Conchobair.

Iy ic chin a bé co m-bail
 Sun Zepice maic Ulltaim,
 Ocuí gnim naó luga rmacé
 Oirggain Eogam maic Duirchacht.

Dozena gnim n-zhanni n-zarig
 Ari feirig iu iug n-Ulaó n-ario,
 Biaio do lectan innach vú
 Bío feél n-arioairic a Dheiríonu.

O'Curry's Text, &c.—continued.

Maibthar ino ingen or on óig. Ni éo or Concobar, beirtear limpa ino ingen imbariá, or Concobar, ocuf ailibthar vom jier fein, ocuf bro rí ben bjar am fáiríao; ocuf nír lamatar Ular acoiceire iarum. Do ghrítear on oin. Ro alt La Conchobar combo rí ingen ar móri áilíu bá in hEimno. Ir a lir fo leith jo alt conach aiceeo fer vi Ultaib corin nuair na foao Le Conchobar, ocuf ní bá tuine no leicthe irin leairín aét a haicirí, ocuf a buim ocuf om, Lebaricám, ar ní heca gabail oiríoe ar ba ban chainití.

(7.) Feét ano oin, bui a haici na ingine oc pennao loig foela for rnectu immairg irin gairmuo, oia funi oirri. Conaccarí in riach ic ol inna foela forrin rneéta. Ir ano arberic ríu Lebaricham; jobao inmain oenferí forra mbeicirí na tpi vaéta ucet .i. in folet marí in riach ocuf in ghuao marí in fuil, ocuf in corip marí in rnechta. Ortoan ocuf toccao duir, ar in Lebaricham, ní cian uair aca irtaig ic fáiríao .i. Noirí mac Uiríog. Nimbam rlanra am, or ríri, conao naicuirra hé.

(8.) Feét ano oin, baifeom, intí Noirí, a oenurí forí ooe inna raéta .i. na hEmna, ic ansoirí. Ba binn, imoiríio, ansoirí Mac

O'Flanagan's Text, &c.—continued.

Maibthar ino ingen, or ino oice. Niéó, ol Concubair, beirtear limpo ino ingen imbuairú acar aifiríerí vom vom jier fein, acar bro rí ben bjar in fhairíao. Acar ní jo lamrac Ular acoiceire. Do ghrío ón amlarí iarum, co mbo rí ingen ir móriáilim [*Sic in Eg. teste Windisch, et apud O.F.*] jo bui ino Eriu, a léir fo leé jo nalt co naé faicco neé o'Ultaib gup an tan no foao La Concubair, acar ní búí neé no lectí ir ino lir acc a h'oirte, acar a muimú na h'ingenu von, acar Lebaricám ar na h-étagabail oiríoi, ar ba banáinte.

(7.) Feéur om bui ah-aicirí ag pennao loig foela for rín rneéta amoirg ir in gairmuo oia fhuim oirí co nfhacoirí in an raé hicc ól ina folu for rín rneéta. Ir ann irberic rí ríua Lebaricám jo baó inmain em fer forí' mbeicirí na ceoirí vaéto uccut, ioóon, in folet aínail in raé, acar in ghuao aínail in fhuil, acar in corip aínail in rneéta. Ortoan acar toccao duir, ar Lebaricám, ní cian uair, aca hir toig hic fáiríao, ioóon Noirí mac Uiríneé. Nimbam rlan rlaí am, ol rí, con r'acair.

(8.) Feét nanu den bui rím in tí Noirí a aen forí ooe in araoainna, h'Emno hic an soirí—ba binn imoiríio in soirí mac n-Uiríneé.

Windisch's Text, &c.—continued.

(6.) “Maibthar ino ingen” ar ino óic. “Ni thó” or Conchobar. “Beirtearí lím-ra ino ingen imbariach” or Conchobar, ocuf ailebtharí vom jierí fein ocuf bro rí ben bjar in fáiríao-ra.” Ocuf ní ja lamatar Ular a choiceire immi. Do ghríther ón vana. Ro alt La Conchobar co m-bó rí ingen ar móriáilim jo bó i n-hEimno. Ir i lirí fo leith jo alt co nach aiceeo fer vi Ultaib hí corin n-úairí no foao La Conchobar, ocuf ní búí tuine no leicthe irín leir rín acht a haici-rí ocuf a muimí, ocuf vana Lebaricham, ar ní éta gabail oirííoe, ar ba banchainite.

(7.) Fecht n-ano oin báí a haite na ingine oc pennao loig foethlaí for rnectu immairg irín gairmuo oia funi oirri, con fácca rí in riach oc ól na foela forrin r-ínechta. Ir ano arberic rí ríu Leboricham: Ro pav inmain oenferí forra m-beicirí na tpi vach ucet .i. in folet marí in riach ocuf in ghuao marí in fuil ocuf in corip marí in rnechta. “Ortoan ocuf toccao duir,” ar Lebaricham, “ní cian uair aca ir taig ic fáiríao .i. Noirí mac Uiríog.” “Ní pam rlan-ra óm,” or irí, “conio n-accuirí raíoe.”

(8.) Fecht n-ano oin búí feom intí Noirí a oenurí forí ooe narííácha, .i. na Emna oc ansoirí. Ba binn imorro a n-ansoirí mac n-Uiríog. Ceht dó ocuf ceht míl jo chlúneo,

O'Curry's Text, &c.—continued.

νῆρηεῖ. Cech bó ocuf cáemil do chluineas, nom blicgair da trian bleécta o'marparao uarob. Cech duine nos cluineas ba leop rícheairi ocuf aipricioo uob. Ba maic a n-gairceo uin. Cia no beic coiceo Ulao in noen baili impu, áct co no éurheas cáé uib a ojuim rruaraili, ni beictair buaro uob, ar febar na hupreclairo ocuf na h-imóiten. Bat comluata uin rru conaib oc taronn. No marbair na rraoa ar luar.

(9.) Amboirceom uin aenui, intí Noiri, immaiz, nofeclann rí cúci immach amail bich do uul fecha ocuf nro naógeóin. If caim, or feirceom, in t-ramarce t'eic fechuno. Olegair, or riri, ramarce if an baile na bit tairib. Áta tairib cio in coicero lat, or feirem [sic] .i. ní Ulao. Naoa éogfainoiri ecruib rari noiri, ar riri, ocuf no zebaino tairibin oc amalra. Ni éo, or feirceom, cíé fo biéin faircine Cathao. In uom remora ueiruri rin [ól riri]. Uro uo inoijio, or feirem. Larodain focheir epino beoz éuce co no zab a va no foa a éino. Da no mele ocuf cuirbeoa inoro, olri, maní mberara. Airz uaim a ben, orre. Rot bia on or riri. Arpaéct la rrodain a anoro arf. Amail no éualatarí Ulau innuno in nanoro, arpaiz ceé fear uib ualailu.

O'Flanagan's Text, &c.—continued.

Cech bó acar ceé miol at cluiniúe no mblicgair dá trian mbleéctai o'roiparao, ceé duine no cluiniúe balóir rícheairi acar oipricioz uob. Ba maic eim a n-gairceó uon. Cia no beé coicúe Concúdarí h'ino aen baili impo áct cori no éurheas cáé uib a nojuim rrua naili ní beictair buaró uib ar febur an upreclairo acar an h'imóiten; ba comlué uin rrua conuib oc tophunt, no marbair na rraoa ar luar.

(9.) Am buirium uon a aénar in tí Noiri amuz nur éclann Oeiriuri écui amail bro uo uul feoa acar inraic zgom. If caem ol feirium, in inžen teci feoúino. Olegair, ol riri, inžena r'éime baile na bit oizghir; a tá feri in coicéro larra, olfeirium. No tozfunnir ecruib ar noir, ar riri, acar no zgomn feri óaz amalra. Niéo, ol ferium, cio fo biéin faircine. If uom r'émeoro a ueiruro rin, ol riri. Uro uo inoijio, ol feirium. Larodain fo ceiro rí beoz éuce co juzar adano for a éino. Dano mele acar curbuio inoro, ol ri, man o mberara. Airce uaim, a ben, ol fe; mot mbia ón, uar riri, uo mber larodain ara nooironar acar rin. Amail at éualatarí Ulao anonna anoro, a rraiz zác feri uob uia' aile.

Windisch's Text, &c.—continued.

no-mblicgair da trian bleécta o'marparao uarob. Cech duine nos chluineo, ba leop rícheairie ocuf aipricioo uob. Ba maich a n-gairceo uana: cia uo beth coiceo Ulao uile impu i n-oenbaile acht co no chuirceó cách uib a rruur a ojuim rru araili, ni beictair buaro uib ar febar na upreclaire ocuf na imóiten. Bat comluatha uana rru conaib oc taronn, no marbair na rraoa ar luar.

(9.) A m-búirium uin a óinuri intí Noiri immaiz, mor eclann rí cúci immach, amal bro uo thecht fecha, ocuf nif n-achgeóin. "If cáim," or feirceom "in t-ramarce t'eic fechonó." "Olegair" or riri "ramarce móra bale na bit tairib." "Áta tairib an chóicero lecc," or feirceom, .i. ní Ulao." "No thogfaino-re ecruib rari n-oir," or riri, ocuf no zebaino tairibin óc amal ruffu." "Ni thó" or feirceom . . . "Larodain focheirio beoz cuce, corra zab a va n-ó for a éino." "Da n-ó mele ocuf cuirbuoa anoro," ol ri, "manin bera-ru lecc." "Eirz uaim, a ben" ol fe. "Rot bia" ol riri. Arpaéct larodain a anoro arf. Amal no chualatarí Ulao innuno in anoro, arpaiz cech feri uib ualailu.

O'Curry's Text, &c.—continued.

(10.) *Lotar* meic *Uirneis* *immac* 'do *thairmeare* a *mbrathar*. *Cro* no *tai*, ar *feat*, na ma *ngonad* *Ulltaig* ic *chinaroh*. *Ir* ano *atcuaid* 'doib an 'do *ionrad* *uir*. *Biaid* olc 'de, ar *ino* oic. *Cia* beith *nocha* *biara* fo *mebail*, *cen* *bemithe* i *mbeathar*. *Régmaitne* lee i *tir* ele. *Ni* *fil* in *nEru* *ni* na *tibhe* *faite* 'dun. *Batar* *eat* a *comairle*. *Ro* *imgetar* in *naróirín* .i. *tu*. *Ull*. *lae* 'doib, *ocur* *tu*. *Ull*. *ban*, *ocur* *tu*. *Ull*. *con*, *ocur* *tu*. *Ull*. *gilla*, *ocur* *luir* 'do *in* .i. *Deirioiu*, i *cumur* *caig* *combai* *eturiu*.

(11.) *Batar* *for* *foeramaid* *cen* *moir* *timchell* *n-Erinn*, *co* *trialta* a *noic* *co* *menic*, *tria* *inleada* *ocur* *celga* *Conchobair*. *Ota* *Earruaid* *timchell* *riar*-*dear* *co* *beim* *Etair* *riar*-*tuaid* *itepm*. *Araio* *tria* *conbai* *airnetar* *Ullaid* *tair* i *erich* *n-Alban*, *conzabrad* *ino* *noiriuib* *ano*. *Onuair* *no* *reait* *doib* *riaoach* in *erlebe*, 'do *elpra* *for* *ceatra* *fer* *n-Alban* 'do *tabairt* *chucu*. *Do* *choar* *riu* *via* *noilgiun* in *noen* *ló*. *Condeachadar* *vochum* *ni* *g* *Alban*, *conna* *riagaib* a *munterar*, *ocur* *co* *no* *zabrad* *amrain* *aici*, *ocur* *no* *fuioisreac* a *tigra* *rin* *aroehi*. *Im* *deigin* na *h-ingine* 'do *ionta* in *tigi*, *conna* *aiceo* *nech* *leo* *hi* *ar* *oairh* na *no* *marbair* *impi*.

O'Flanagan's Text, &c.—continued.

(10.) *Lotar* *nuc* *Uirlinn* *himac* 'do *tairmeare* a *mbrathar* "Cro no *taid*," ol *iat*, "nae *not* *zonuco* *Ullad* *no* *einuio*." *Ir* *ann* *at* *cuaid* 'doib a *noorónuo* *ruir*. "Biaid *olcc* 'de" ol in *oicc*. "Cia *be* *noeu* *biaro* fo *mebail* *céim* *bemni* i *m-beuir*. *Ragmair* *lea* *hi* *tir* *n-aileu*. *Ni* *fil* *inn* *Erinn* *ni* na *tibhi* *faite* 'dúinn." *Batar* *eat* a *comairle*. *Ro* *iméetar* *inn* *oioi* *tri* *éaco* *lae* 'doib, *acar* *tri* *éaco* *ban*, *acar* *tri* *éaco* *con*, *acar* *tri* *éaco* *ngillo*, *acar* *Deirioie* *cuma* *caic* *co* *mpui* *eturio*.

(11.) *Batar* *for* *foeramaid* *moir* *timéull* *n-Erinn*, *co* *no* *trialta* a *noicennad* *co* *menicc* *tria* *inleauib* *Choncuibair*, *ó* *ta* *Erruaid* *timéull* *n-Erinn* *riar*-*dear* *acar* *co* *beim* *Etair* *riar*-*tuaid* *air*. *Araio* *tria* *con* 'do *no* *airnetar* *Ullad* *tair* *hi* *erich* *n-Alban*, *co* *ngairit* i *noiriuib* *nann* : *ón* *uar* *no* *reait* 'doib *riaoac* in *er-leibe*, 'do *ielprat* *ar* *ceatraib* *pher* *n-Alban*. *Do* *choar* *riu* *via* *noilgiun* *inn* *oen* *ló* ; *co* *noeodatar* 'do *cum* *ni* *g* *Alban* *con* 'do *no* *zaid* i *n-a* *munterar*, *acar* *no* *zaid* *amrain* *acca*.

Windisch's Text, &c.—continued.

(10.) *Lotar* *maic* *Uirneis* *immac* 'do *thairmeare* a *m-brathar*, "Cro no *tai*," ol *feat*, "nammongonad 'd'Ulltaib ic *chinaro*!" *Ir* *ano* *vochuaid* 'doib a *n-noorónad* *ruir*. "Biaid *olc* 'de" ar *ino* oic. "Cia *beith* *no* *co* *bia*-*fo* *fo* *mebail*, *céim* *bemnit*-*ni* i *m-beathar*. *Régmait*-*ni* lee i *tir* *n-aile*. *Ni* *fil* i *n-hErinn* *ni* *g* na *tibhe* *faite* 'dúin." *Batar* *eat* a *comairle*. *Roimthigretar* *in* *arochi* *rin*, .i. *tri* *oicair* *laech* 'doib *ocur* *Ull* *ban* *ocur* *Ull* *con* *ocur* *Ull* *gilla*, *ocur* *Deirioiu* *leo*.

(11.) *Batar* *for* *errama* *céim* *moir* *mórchimchell*, *co* *trialta* a *n-oith* *commenic* i *erizair* *hErinn* *tria* *inle* *ocur* *chelga* *Conchobair*, *otá* *Erruaid* *timchell* *riar*-*dear* *co* *beim* *Etair* *riar*-*tuaid* *air*. *Araio* *tria* *co* *n-dairnetar* *Ullaid* *tair* i *erich* *n-Alban*, *co* *n-zabrad* *in* *oithiuib* *ano*. *Ono* *uar* *no* *reait* 'doib *riaoach* in *er-leibe*, 'do *elpra* *for* *cehra* *fer* *n-Alban* 'do *thabairt* *chucu*.

Vochuatar *riade* *via* *n-oilgiun* i *n-oen* *ló*, *co* *n-voechoar* *vochum* *ni* *g* *Alban*, *conar* *riagaib* *ina* *munterar* *ocur* *co* *no* *zabrad* *amrai* *aice*. *Ocur* *no* *fuioisreac* a *tige* *irino* *faichti* ; *imodáin* na *ingine* 'do *ionta* na *tigi*, *conna* *haceto* *nech* *leo* *hi*, *arodáig* na *no* *marbair* *impi*.

O'Curry's Text, &c.—continued.

(12.) Fēct nann oin, luirō in pectairie macen moch co pio lai cori imma tech-rom, conacai in lanamain inna coctlav. Do chusair iarrin cori tuiric in iug. Ni fuar-amairi, oī fe, mnai do vingbalaro coraniug. Ata i fail Noiren mic Uirneē bean vingbala iug iarēairi somum. Marbēairi foctoiri Noiri, ocuf foat in ben let-ro, ol in pectairie. Ac ar in iug, acēt eirgreo via guroi fo ēleith. Do gnītepon. Anabeiro imoirio, in pectairie fhuieiri chavochi, avpēoat ri vāceli in narochiurim fochetoiri. Uair na pio hēoat fo oi, no eipēa fori macaib Uirniug vūl i ngabēaib, ocuf i caēaib, ocuf i noibelāib ar vāig co pion marbēairi. Ariaroi batarī fonoirpēom im cech nimgum conari pēoat ni vōib ar na caēaibrim.

(13.) Ro tinoilti riri Alban via marbas, (.) iarī na chomairle riuiri. (.) (Videvers vern.) Iō pectri do Noiri in ni rin. Tigēo ar, oī rirē, meni theipet ar innoēt noo marbēairi im-bariach. Lotari arf innoatōirim combatarī in nūir marīa. Avriaroi do Uleatō on. Ii epōg a Choncobairi. ar Ularo, tucim do macaib Uirniug i tūib nāmat im vāigim vōiogmna. Vā fepiri a comitecht, ocuf a mbiaōat ocuf a nimgum, ocuf tuiroēt vōib

O'Flanagan's Text, &c.—continued.

(12.) Fēctur nann, oin, luirōiu pectairiu ino iug macan moē gu pio lā cori imo teē-rom co n-phacco ino lanamūim inn a coctlūē ; vo ēuarō iarum gu pio tuirig ino iug. Ni fuar-amairi do vingbalaro do mnai gur a n-ūim, arī fē. Ata a fail Noiriū mīc Uirliū vingbalō iug iarēairi vōimain do mnai. Marbēairi fo ēctōiri in tī Noiri, acar foat ino mēin lat-ra, ol in pectairie. Ac, ol in iug, acēt eirceiri via guroi fo ēlēt. Do gnī-ēairi on ; an ac bepiuē imoirio ino pectairie riuiri-ē aivōi. Ac pēoat-riūm via celi an oivōi fo ēctōim. Arī na pio hēoat ni vō. No heipēa forvōaib macaib Uirliū, vōla i ngāibēib acar hi caēaib, acar vōioibēluir, oī vāig gu pio marbēairi. Ariaroi batarī fon airi tiriūm iarum co narī hēoat ni vōib irī na caēaib rin.

(13.) Ro ēinōlti riri Alban via marbas iarī n-a cōmairle riuiri. Avpēt ri do Noiri. Imēivōig ar, oī ri-rē ; ma ni ēir-ē ar hi noēt noo marbēairi i māpāc. Lotari ar an aivōē rin co mbotarī hūro inir mario. Av riaroi do Uleatō ōm. Ii epōg a Choncobairi, ol Ularo, tucim do macaib Uirliū hi tūib nāmat im vāigim vōio-ūna. Vā fepiri a comiteēt acar a mbiaōat acar hi n-imgum, acar tuiroēt vōib via tiri,

Windisch's Text, &c.—continued.

(12.) Fēcht ant oin luirō in pectairie macam moch corria lai cori imma tech-rom, co n-accaī in lanamain inna coctlūo. Do chusair arriū co pio vūirig in iug. "Ni fuar-am-ri" oī fe "mnai do vingbala-ro corirōiu. Ata i fail Nōiren maic Uirniug ben vingbala iug iarēairi vōimain. Marbēairi foctōiri Nōire ocuf foat in ben let-ro" ol in pectaire. "Ac" oī in iū, "acht ariug-riu vāa guroi vām-ra cech lāa fochlith." Do gnīther ōn. A n-avbeiro imorro in pectaire chavochē riuiri, avpēoēt ri via celū in n-avochi rin foctōiri. Uair na pio ēoat vāoi, no epāltā fori maccaib Uirniug vūl i n-gabēaib ocuf i caēaib ocuf i n-ōibelāib, ariarōig co pionmarbēairi. Ariarōe batarī fonairpēe pēom im cech n-imgum, conari ēoat ni vōib arna amriū rin.

(13.) Ro tinoiltā riri Alban via marbad iarīna chomairle riuiri-pēon. Avpēt ri do Nōiriū. "Imchigro arf," oī ri, "vairi moni vōigriro arf innocht, no-boi-maripēther imbāriach." Lotari arf inoavochi rin, co m-batarī i n-ūir marīa. Avriaroi do Uleatō aniriū. Ii epōg a Choncobairi" ar Ularo, "maic Uirniug vo tucim i tūib nāmat tpe chin vōiochmna. Vā fepiri a comitecht ocuf a n-imgum ocuf tuirocht vōib vōochum a tipe olvāar a

O'Curry's Text, &c.—continued.

vochum òiu olòar a tuicim lia naimiti. Tecat oin ari Conchobair, ocuf tiasgao cobam maiaè [ocuf tiasgait commairise] fhuu. Deiair chucu ino ní rin. I' rochen leno, aipeat, pegchair, ocuf taet Feisgur fhuu i commairise, ocuf Dubéac, ocuf Coimac mac Conchobair. Tiasgait ríde congabrat a laim oi muir.

(14.) Bui iarum oin imchoinam im Feisgur da chuiuso do choimannais a comairle Conchobair. Aí arberatari meic Uirnis naé irtar biao in n-Éinn doé biao Conchobair i coruch. Luro iarum Fiacha mac Feisgura leocuf anao Feisgurocuf Dubéac, ocuf do lotari mic Uirnis combatari fori faicéi na hÉmna. I' ano oin tamic Eogan mac Duiréacé in Feimmaige, do chómai fhu Conchobair, ar io bui i n-Éinn rhu i ciana. I' eiróein io heibbad diammairbad ocuf amrach Conchobair immi, conna tirtair chuireom.

(15.) Batar meic Uirnis ina feram fori lár na farochi ocuf inna mna inna fuioib fori tua na hÉmna. Luro oin Eogan cuetu inna chui iar rin faicéi. Do lluro, imoipio, mac Feisgura combai fori lech laim Naíren. Ferao Eogan failtiu fhuu, la beim forigama do gá moí ino Noírú cori iomio a oíuim

O'Flanagan's Text, &c.—continued.

olòar a tuicim lia a naimiti. Tecut oin ol Conchobair, acar tiasgao fori b'amiaiaic. Deiair cuco inoi-rin. I' fo éen linn, ol eat, acar iasgair acar taet Feisgur fhuu a comairle, acar Dubéac acar Coimac mac Conchobair. Tiasgait-ríde co ngabrat a llaim oi muir.

(14.) Bui iarum himcoinnim im Feisgur oia cuireo do choimannais, a comairle Conchobair, aiar mberatari mac Uirlinn nao conur nírtair biao n-Éinn ma m-biao Conchobair. Luro iarum Fiachá mac Conchobair go Feisgur Leo, acar anao Feisgur acar Dubéac, acar lotari mic Uirlinn co mbatari ar faicé n-Éinn. I' ann támic Eugin mac Deiréacé, ní Feimmoige, do cóma fhu Conchobair ar io bui inn éiré fhu fhu ciano. I' heiróein io heibbad oia maibbad acar amrac Chonchobair ime co na tirtair éugi-rum.

(15.) Batar, imoipio, mic Uirlinn i n-a ferum, acar ino amrac i n-a fuioib fori tua hinna h-Éinn. Luro do Eogan cuco inaéuiri iar rin faicéi. Do luro imoipio mac Feisguro co m-bui fori leé laim Noírú. Ferao fhuu la béim ferigamo do gá moí in Noírú cu io ino a oíuim turo. Fo ceiró

Windisch's Text, &c.—continued.

tuicim la náimti. "Tecat oin," ar Conchobair, "ocuf tiasgao commairise fhuu." Deiair chucu amrin. "I' rochen leno," or feat "pegchair, ocuf taet Feisgur fhuu i commairise, ocuf Dubthach ocuf Coimac mac Co nchobair."

Tiasgait ríde, co iasgairret alláma oi muir.

(14.) Bá imorro imchoinam im Feisgur da chuiuso do choimannais a comairle Chonchobair, ar irberatari maic Uirnis nach irtar biao i n-hÉinn acht biao Conchobair i coruch. Luro iarum Fiacha mac Feisgura leo ocuf anao Feisgur ocuf Dubthach ocuf do lotari maic Uirnis co m-batar fori farochi na h-Émna. I' ano vana tamic Eogan mac Duirthacht ní Feimmaige do choimair fhu Conchobair, ar io bó i n-Éiré fhu i ciana. I' fe ríde io heibbad do maibbad mac Uirnis, ocuf amrac Conchobair immi cona tirtair cuiréom.

(15.) Batar maic Uirnis ina ferrom fori lár na farochi, ocuf batar na inna ma fuioib fori vou na h-Émna. Do lluro oin Eogan ina chui iarúno farochi, do lluro imorro mac Feisgura co m-bai fori lechláim Noírú. Ferao Eogan failti fhuu la béim

O'Curry's Text, &c.—continued.

тгт. Focheriu La roodain mac Feisgura co tuc a oi laim tarí Noirin, co tuc foi, ocuf co tarlaic fairí anuar, ocuf íf amlaro jo bich tñia mac Feairgura anuar, ocuf jo maribēa iarrpōruu fechnon na faichōi; conna tēpno ar aēt a noechairō oo juuo žai, ocuf oi žin clorōib; ocuf jucaō íi innoono co Conchobairí combai forí a laim. Ro cūmjužē allama íari na cūl.

(16) Aduar oo Feisgur íarum an ní řin, ocuf oo Dubēach ocuf oo Cořmac. Tangadair řioe oin co noeriparō žnima mořa řo ēetoirí .i. Dubēac oo maribad Mane mic Conchobairí, ocuf Fiachna mac Feólmlēi ingine Conchobairí, oo žum oonooen řorřab, ocuf Feisgur oo maribad Třairg-ēřioim mic Třairglaiten [ocuf a břatari,] ocuf řarjužao Conchobairí impu, ocuf caē oo ēobairē eturřu íarřin íř in noen lo, con tořichřatari tñi c.c.c. oo Ułtaib eturřiu; ocuf ingenřarō Ułao oo maribad oo Dubēac řia maicim, ocuf Eimain oo lořcuo oo Feisgur. Ířeo oo lotari íarum co hāilil ocuf co Merōb ar jo řeātatarí íř lanamain řo oo řoelřat. Ocuf ni bu chul řerice oo Ułtaib. Třicha cēt jo be lin na loimžři, co cenō ře m-bliadain oec. Ni jo an žol na cřuch leo i n-Ułtaib, acht žol ocuf cřuē leo cech nēn aētēi.

O'Flanagan's Text, &c.—continued.

larōodum mac Feisgura, co tuc a oī lāmī tarí Nairin, co tuce řoa acar tarřur a n-uar acar ířimne jo biēe třie mac Feisgura hi n-uar, acar jo maribēa íarřum řeēnon na řaitēe co na tēřino ar aēt a noēčairō oo juun žai acar oo žum clarōim, acar tucāo Oerřořu hi innoō oo Conchobairí co mbui forí a lāmī. Ro cūmjužēi a lāmio íari n-a cul.

(16). Ac euar oo Feisgur íarum hin ni řin, acar oo Dubēac acar Cořmac. Taerut řioe con oo řioņřat žnimo mōřo řo cēt-uairí, řōon, Dubēac oo maribad Maine mac Conchobairí acar Fiachno mac Feólmlio mac ingine Chonchobairí oo žum oon oen řorřom, acar Feisgur oo maribad Třairgřieoim mac Třairgleēuin, acar řarjužao Chonchobairí im-řaib, acar caē oo ēaubairē etarřaib íarum íř in oen lou co nořioeratarí tñi ēēt oo Ułtaib etarřiu, acar Eimain oo lařcaō oo Feisgur. Ířad lotari íarum co hāilil acar co Merōb; ar juř řhetatarí ba ři lanamain oo řoelřat, acar oon niřřa cūl řerici oi hUłtaib; třicā cēo bapad allui in a lum-žur. Žo cenē řē mbliadain oecē ní juř an žol, na žuē leu inn Ułtaib, aēt žol acar žuē leu žac n-aiōēi.

Windisch's Text, &c.—continued.

řorřama oo žai mōř in Noiren, cořpaimio a ořum třut. Focheriu larōodain mac Feisgura, co tuc oī lāmī oarí Noirin, co tuc řoi ocuf con tarlaic fairí anuar. Ocuf íř amlaro jo bich Nořiu tñia mac Feisgura anuar. Ro maribcha íarřeim fechnōn na řarochi, conna tēřina arř acht a n-oechuro oo juuo žai ocuf oo žin chlarōib; ocuf jucaō ři innoono co Conchobairí co m-bāi forí a lām, ocuf jo cūmjužche allāma íarřa cūl.

(16) Aelhuar oo Feisgur íarom anirín ocuf oo Dubthach ocuf oo Chořmac. Tangatarí řide co n-oerřat žnima mōřa řochetōři; .i. Dubthach oo maribad Mane maic Conchobairí ocuf Fiachna maic Feoilmlí ingine Conchobairí oonō oenřarřam, ocuf Feisgur oo maribad Třairgčřieoim maic Třairglecham ocuf a břathari. Ocuf řarjužao Conchobairí impu, ocuf caē oo thabairē eturřiu íarřin ířno oen lō, co tořichřatari třuchēt oe Ułtaib eturřiu. Ocuf ingenřarō Ułao oo maribad oo Dubthach řia macain íarřom Eimain oo lořcuo oo Feisgur. Ířřed lotari íarom co āilil ocuf co Merōb, ar jo řeātatarí ířři lanamain jo řairřao. Ocuf oana ni bu chul řerici oo Ułtaib. Třicha cēt joř é lin na llongři; co cenō ře m-bliadue oēc ni jo an žol ná cřuch leo i n-Ułtaib, acht žol ocuf cřuch leo cechoenarochi.

O'Curry's Text, &c.—continued.

(17.) *Bliaodain* oiri tpa i fail Conchobair, ocuf in bliadain ni cib gen zaipe ocuf ni sois a faic' do bius na collad, ocuf ni tuarzaib a censo sia zlan. In tan so beiriti nah airticiz si ir ano arbepesoi in peiznisea rir.

Cro cain lib in laechrao laimo,
Cengta in Emain iari eoisim,
Ailliu so chingsoir o taiz,
Tui meic aolaecha Uirnis.

Noiri commro comlan choim
Foleao limpa so con ten
Aroan cofnoam] no muic maip,
Arl[glang anle sair aro-air.

Cro milir lib in mo maip
Iber Mac Neppa niemaip
Ba haithium muam ien for bpu
Dia moic mo bo millriu.

O pa sepnas Noiri nap
Fulaet for feda pian-clai,
Ba millriu cae bius fa mil,
Ara mala mac Uirnich.

Cro binnio lib in eac mi,
Curlinnas ir corpaip
Ir mo chubair moiu,
No chuala ceol bio binnio.

O'Flanagan's Text, &c.—continued.

(17.) *Imcra* Theiritu, bliadain oiri tpa hi fail Chonchobair, acar in bliadain ni cib gen no zaipe, acar ni sois hi faic' do bius na lungso na eosluet, acar ni tuarceub a cenno sia zlan. In tan soe mbeiriti na hoiriti ir a te' ir ann ir mbeiuet ri in peeni ri rir:

Cro cain lib mo loeairu' lamo
Cengta mo Emain iari tocuim!
Airtiu so einoir sia tiz,
Tui mic aolaecha Uirnis.

Noiri comro comlan cain,
Foleao liumpo so zoeni;
Aroan co n-arom na mucc mar
Apeclais ainli siai phepaip

Cro milir lip in mo maip
Iruir macc Neiri niemaip
Ba haithium muam ien for bio,
Dia macc mo ba' millriu.

O mo sepnas Noiri nap,
Fulaet for fedub pian-clai
Ba millrium zac bius fo mil
Ara mala' mic Uirlinn.

Cro binnio lib an caine,
Curlinnu' ir corpaip;
Ir mo cubair so'n iuz,
Ro cualo ceol bu' binnio.

Windisch's Text, &c.—continued.

(17.) *Bliaidain* oiri tpa i fail Conchobair ocuf iurru pe rin ni mo chib gen n-zaipe ocuf ni sois a faic' do bius na choelud ocuf ni thuarzaib a censo sia zlan. In tan oin so beiriti na hoiriti ir, ir ano atbepeo ri:

Cro cain lib in laechrao laimo
Cengtai Emain iari tochaim:
Airtiu so cingsoir sia taiz
Tui maic aolaecha Uirnis

5 Noiri comro chollan chain
Foleuo lim-pa so con tein,
Aroan co n-sam no muic maip
Arlang Anle sair aro-air

Cro milir lib ammu maip
10 Iber mac Neppa nichmaip.

Baithium muam ien for bpu
Diao meic ba millriu.

O mo sepnas Noiri nap
15 Fulocht for feda fianchlar,
Ba millriu cael' bius fo mil
Ara mala mac Uirnis

Cro binnio lib incaclmi
Curlennas no chopraip
Ir mo chobair moiu,

20 Ro chuala ceol (sic) ba' binnio.

O'Curry's Text, &c.—continued.

Binn le Concobair fó ju,
Cuplinnuag is corinairi;
Fa binní lem-fa, clóth nell,
Sian no geibteir meic Uiflenn.

Fogair tuinní tñom Nóiri,
Da ceol binn a bié-clóiri;
Coblaé Apsóain jo bo maith
Ansoisó Ainli oia uairboith

Nóiri, do ionas a fheir,
Da uirrin in chomairéet.
Do jo uairir oisong tñua aít,
In ois tonnaig oia neirbalt.

Inmain beiréchan aille blai
Túctach tume cis uinblai,
Da uirranó nas jéico moiu,
Mac Uiflino do ionasoiu.

Inmain menma cobraig éoiri [no éairi].
Inmain oclac aro imnairi,
Iari n-imteét tarí feda Fál,
Inmain corfol i tignairi.

Inmain fúil glair cairóair mna
Da hamnar fju hecraa,
Iari cuairt éailli, cumull roerí
Inmain ansoisó tñua subraen.

O'Flanagan's Text, &c.—continued.

Binn la Conéobair in ju,
Cuplinnuó is corinairi;
Da binnim lem-jo clóth nell,
Sian no geibteir mcec Uiflenn.

Fogair tuinní tñom Nóiri,
Da ceol binn a bié-clóiri;
Cobla Apsóain jo buó maith
Fosruo Ainli o'a uirboith.

Nóiri do ionas a fheir,
Da uirrin in comairéet;
Do jiosaluir oisong tñua aít,
Do'n ois tonnaig oia n-eribalt.

Inmain beiréchan aille blai,
Túctacé uinne cis uinblai;
Da uirrin na tñerco i n-uirí !—
Mac Uifriúg doio naroiu !—

Inmain cobruó éairi,
Inmain oglan aro imnairi;
Iari in-imteét fud moisú Fál
Inmain curtao hi tignairi.

Inmain fúil glair éairóir mna
Da hamnar fju h-écra;
Iari cuairt coilli comull roerí,
Inmain a noisó tñua subraen.

Windisch's Text, &c.—continued.

Binn la Conchobair for ju
Cuplennuag nó choirairi
Binnu lem-fa, clóth nell,
Sian no geibteir maic Uiflenn.

25 Fogair tuinní toisim Nóiri
Baceol binn a bíchclóiri
Coblach Apsóain jo po maith,
Ansoisó A'ntle oia uirbairh.

30 Nóiri jo noas a fheir
Da uirran in comairéet
Do jo uairir oisong tñua aít
In ois tonnao oia n-eribalt.

Inmain berthán aille a blai
Tuchthach tume cis uinblai
35 Da uirranó nas jéico moiu
Mac Uifriúg do ionasoiu

Inmain meuma cobraio cáiri,
Inmain óclach aro imnairi,
Iari n-imteecht tarí feda Fál
40 Inmain corfal i tignairi.

Inmain fúil glair cairóair mna
Da hamnar fju ecraa,
Iari cuairt chaille, comul fáeri,
Inmain ansoisó tñua subraeo.

O'Curry's Text, &c.—continued.

Ní éollu tḡa [Ní éollu tḡa],
 Ocuḡ ní coḡicu m'ingne,
 Fáilte ní choet immaḡu
 Oḡi náé taḡoet meic inḡole.

In ní éollao [in ní éollao],
 Leḡ ná haḡoche im lḡu,
 Focherḡo mo éeill im ḡuḡḡo,
 Seach ní longu níe ibiu.

Fáilte inḡu ní ḡamuaḡ,
 Inḡail lenḡa eḡcḡar fáir
 Ná ḡiḡ ná ḡuba ná ḡám,
 Ná teḡ maḡ, ná cumḡach cáin.

Cḡo cáin.

(18.) In tan ḡana, ḡo bḡo Conchobair aḡa
 haḡḡuḡḡo ḡi, ḡ' anḡ ḡin atberḡeo ḡi in
 ḡeḡne ḡea ḡiḡ:—

A Chonchobairḡ cḡo ná ḡoí,
 ḡo ḡuḡmaḡ ḡam bḡiḡḡo ḡo éai
 Inḡeo ḡaḡam cein nom maḡ,
 ḡo ḡeḡe lim níe bo [ḡo] maḡ.

Ní ḡoḡ aillu lim ḡo níe
 Ocuḡ in ḡoḡ inmaḡiḡ,
 Rucarḡ uaiḡ, moḡi an beḡ,
 Connach aicubḡa comḡeḡ.

O'Flanagan's Text, &c.—continued.

Ní colla tḡa,
 Acar ní coḡicḡa ní n-ḡne;
 Fóilte ní ḡoet im aḡe,
 Oḡi ná taḡoet micc Uḡḡe.

Ní collao
 Leḡ ná haḡoche im lḡuḡ;
 Focherḡo mo éeill im ḡuḡḡo,
 Seḡ ní lḡḡo níeibiu.

Fáilte ní n-uaiḡ ní ḡom uaiḡ,
 Inḡail lenḡo eḡcḡar fáir
 Ná ḡiḡ ná ḡubo ná ḡám,
 Ná teḡ maḡ ná cumḡach ḡiḡ.

(18.) An tan ḡon bui Conchobair aca haḡ-
 ḡuḡḡo ḡi, ḡ' anḡḡin at berḡe ḡí an ḡecḡ-
 ḡi ḡiḡ:

A Conchobairḡ, cḡo noḡ ḡai
 ḡa ḡuḡmaḡ ḡam bḡiḡḡo ḡo éoí,
 Inḡeo im cein cein no maḡ
 ḡo ḡeḡe lim níe baḡairḡ.

Ní ḡoḡ aillu lem ḡo níe
 Acuḡ ní ḡoḡ inmaḡiḡ
 Rucarḡ uaiḡ—moḡi in beḡ—
 Conac aicubḡa com éḡ.

Windisch's Text, &c.—continued.

45 Ní choḡlu tḡá
 Ocuḡ ní choḡicu m'ingne
 Fáilte ní chaet imm aḡe
 Oḡi nach taḡoet maic tḡoḡe.

Ní choḡlu
 Leḡ ná haḡoche im lḡu
 Focherḡo mo cheḡoḡo imm ḡuḡḡo
 Sech ní lḡḡu níe tḡiḡiu

Fáilte inḡu ní ḡam úain
 In ḡail Emma eḡcḡair fáir,
 Ná ḡiḡ ná ḡuba ná ḡám
 Ná teḡ máḡ ná cumḡach cáin.

Cḡo cáin.

(18.) In tan ḡin no bḡo Conchobair oca
 haḡḡeḡḡo-ḡi, ḡ' anḡ atberḡeo ḡi:

A Chonchobairḡ cḡo no ḡái,
 ḡa ḡuḡmaḡ ḡam bḡiḡḡo ḡo cháí,
 Inḡeo an cein nommaḡ,
 ḡo ḡeḡe lim níe ba ḡo maḡ.

5 In ḡoḡ aillu lim ḡo níe
 Ocuḡ an ḡoḡ inmaḡiḡ
 Rucarḡ úain—moḡi in beḡ—
 Connach accu com éc.

O'Curry's Text, &c.—continued.

An ingnair if toirpí Lem
Teét ama dái mac Uirleann,
Cuirnan círóub dái coip n-gel
Fa ruachnich fech ilai fei.

Da ghuao corcepa camiu ríat
Beoil veirg, abia fo dael-daé,
Deitgen nemanóai fo lí,
Amail roep-daé rneáctaroi.

Ba ruaiénro a eipíao glan,
Icpi rianab fei n-Alban,
Fuan cam, corcepa, comul coip
Cona timentamung veirg-oir.

Inai ríolá, rét combúg,
Imu, cet gem ilai mín,
Foi a imoenam if gle,
Caeca unza rinojuime.

Claroeb oí-óuim ma láim
Da gai glara co n-goé ghuam,
Finoen co mbil oíi buoi,
Ocup tul aigzait ruijui

Foiriúé iuno Feirgur rino,
Ai tabairic dái rian moí-lino,
Ro rui a oinec ai chuijui
Do roéradai a moí-glunno.

O'Flanagan's Text, &c.—continued.

An ingniur if toirpí Lium
Teét im amari micc Uirleann ;
Cuirnan círóub dái coip n-gel,
Ba ruaiéníoe péé ílu.

Da ngruaó corcepa caíne ríat
Béil veirg, abia fo dael daé ;
Dóeozin nemonnta fo ví,
Amail réo daé rneáctaróí.

Ba ruacnaó a eipíao glan
Icpi rhiann fei n-Alban ;
Fuan cam corcepa, cumtaé cóip
Cona timentamung veirgóip.

Inai ríolá,—réo co mbúig,
Imbuí cétt ngem ilairmín ;
Foi a imoenam if gle,
Caeco uingé o'fionnóruinne.

Claroéih oíróuim in a láim
Dá gai glaro co n-goégháim ;
Finoen co n-daé oíi buíde,
Acap tul aigceut ruijui.

Foi ruié iunni Feirgur rino,
Ai tabairic dái rin moí-linn ;
Ro rui a oinec ai chuijui,
Do roéradai a moí-glunno.

Windisch's Text, &c.—continued.

10 A ingnair if toirpí dam
Tucht dom dobat mac Uirleñ,
Cuirnan círóub dái coip n-gel
Ba ruachno fech ilai m-ban.

15 Da ghuao chocepa camiu ríath
Beoil veirg, abiaic fo daíldach
Deitgem némanóa fo lí
Amal roepi dach rnechtaroi.

20 Bá ruachno a eipíao n-glan
Eter rianab fei n-Alban,
Fuan cam corcepa comul cóip
Cona imthacmung veirgóip.

Inai ríolá rét co m-búig
I m-bui cétt lám ilai mín,
Foi a imoenam, if gle,
Cóica unza rinojuime.

25 Claroeb óíróuim ma láim,
Da gai glarra co n-gáethgháim,
Finoen co m-bil oíi buoi
Ocup taui aigzait ruijui.

30 Foiriúich iuno Feirgur rino
Ai tabairic dái rian moí-lino,
Ro rui a oinech ai chuijui,
Dorochradai a moí-glunno.

O'Curry's Text, &c.—continued.

Cia no beicir fóirín maiz,
Ulaio im zhuir Choncobair,
Doir beirinnse uile cen clié,
Ar zhar Noiri mic Uirliño.

Na bhuir anois mo chruí,
Mor iucub mo moé-liz,
Iz tzeiru cuma inoa muir,
Mo da eola a Conchobair.

[masosa eola a Chonchobair] .A.

(19) Cro ar mo mircuir lat atchi, ar Concobair. Turu uadh, oiri, ocuf Eogan mac Duirthead. Dia-ro bliadain i fail Eogan sin, ar Concobair. Doirbeir iarum for laim Eogan.

Lotar ar nambaradso Oenuch Muirtemne. Buir iar cul Eogan i cairpat. Do mairngierri naé faiceaso a da ceili for calmain.

Maich a Deirionu ar Concobair, ruil chaerach itiri da peichi zhuiru etromra ocuf Eogan. Robar ail cloich ar a cinn. Do leizi a cenno immon cloich, conoerna bhuilz via cinn (sic) com bo marib.

Longur Mac Uirliño,
ocuf Longur Fergusa
ocuf Aiseo Deirionnu.
FINIT.

O'Flanagan's Text, &c.—continued.

Cian o beicir fóirín maiz,
Ulaio imzhuir Concubair;
Doir mbeirinn ar zhad leé
Ar zhuir Noiri mic Uirneé.

Na bhuir hinhru mo émarois,
Muir iuccaib mu moéliz;
Iz tzeiru comano a mair,
Mo dae o la, Choncobair!

(19) Cro fo mo mircuir lat at chi ? ar Concubair. Turu eim, oiri, acuf Eogan mac Duirthead. Dia-ro bliadain hi fail Euccuin son, ar Concubair. Duir mbeir eumam Concubair for laim Euccuin.

Lotar iar na mairé do énué Muirtemniu. Bui ri ar cul Euzuin hi cairpat. Do mairngierri ri na h'acferué a da ceili hi calmain.

Maie, a Theirion, ol Concubair, ruil coerue etiri da peici zhuiri etrumri acuf Euzan. Ró bui oil cloich ar na cinn; mo leicci a cenno im mon cloich, co noerno bhuiré via cinn conao mo marib.

Luinguir mac n-Uirliño annrin,
acuf Focunn Luinguir Ferguro,
acuf Azaó Déirionne.
FINIT.

Windisch's Text, &c.—continued.

Cia no beicir fóirín maiz
Ulaio im zhuir Choncobair
35 Doberainn-se uile cen chach
Ar zhar Noiri maic Uirlean.

19. "Cro ar mó mircuir lat atchi" ar Concobair. "Turru am," oiri, "ocuf Eogan mac Duirthead." "Dia-ro vana bliadain i fail Eogan" ar Concobair. Doir beir iarum for laim Eogan.

Lotar arnabárach do áenuch Macha. Bui ri ar cul Eogan i cairpat. Do mairngierri ri nach faiceo, a da ceili for calmain im oenfecht." "Maich a Deirionu" ar Concobair, ruil cháruech eter da peici zhuiru etrumra ocuf Eogan.

Ro bá ail chloche móri ar a cinn. Dolleici a cenno immon cloich co n-orna bhuirz via cinn, co m-bo marib.

Longer mac Uirliño inrin,
ocuf Longes Fergusa ocuf Aiseo mac n-Uirliño ocuf Deirionne.

FINIT.

A. F.

Na bhuir inois mo chruíe
Mor iucub mo mochlizé
Iz tzeiru cuma inoa muir
40 Masosa eola a Chonchobuir. .A.

"A ua Cúimto, cío ír mefa to cóirp uinne?"

"Ro ruidé, mo luidé, aithiam fosa, togh-bala trioma, feomanna ór neire, mo meá, mo léimenna, rilleó fhu zhuir, nua corima, ruáct, zhuar, zhorca, mo ól, mo raic, mo collaó, rnam iar raic, collaó faen, veoé móir," etc., etc.

"A ua Cúimto cia mefam comairci?"

"Comairge beloub, bez emig."

"A mic ma contuairi fhuim ézguiré nib mectairi óuit ferí co ceisib, nib mianairi óuit ferí lonn ilimianac, nib forao óuit ferí lepc zepianaé, nib muilleoiri óuit ferí ilfhuic, nib teóctairi ferí long voicengac, nib muanarib óuit ferí labairi, narib váileim ferí romiere, narib voirpac óuit ferí ferib rotal, narib cenó ácoimairc óuit voctóiró."

THE FATE OF THE CHILDREN OF USNA,

Being the later and longer version of the Story, as published by Theophilus O'Flanagan.

oíde éloimne uisneac.

Fleó meóairi-éaem, móir-aóbal to munnáó le Concúbair mac Fáctna Fácaiz, mic Rora muaró mic Ruómaroe, ióóon, Ríó Ulaó, an Eimán mian álunn Ulaó to maicib acap to móir-uairlib air éeona, zhuir ba rúbac romienmnaé na rlóiz uile. Ró eirge an aer éuul, óirpveó acap elatóna vo feimn a ceipiteóa ceolbinne caenécéóaca, acap a tciompna taitneimáca taróuie; acap vo zhabail a n-oreéca ffilróaéca, a ceiaeba cóimnepa, acap a n-zéga zemelairó. Ite annanna na ffileó mo dá ran uín an tan rin, ióóon, Caébaó caemóirai, mac Conail mic Ruómaróe, acap Zennán Zruao-íolair mac Caébaró, acap Ferceirne ríle, acap Zennán zlínroub mac Caéburó, acap imao aile immaille ro Senécán mac Oiblla.

Ar amlaró mo to znáctuzao fleó na h-Emna, ióóon, a mao ríóóá féin fá cóimairi zac aen vo ézglac Concúbairi: acap ar é lín tezlariz Concúbairi, ióóon, cuirer air tpi

ríeit air fé éeo air míle: vo báóair ann az ól acap az aeibneir, no zhuir tózab Concúbair a ollzúit ríóóá of áiró acap ar éó mo máró. Ar áil leam a ríoir v'fázail uairri, an ffacabairi muam teó bu ferri 'ná teó na h-Emna, ná tezlac bu ferri 'ná mo ézglac ra ann aen imao vo ffacabairi a muam? Ní ffacabairi, ar iatran: Má' r éó, ol Concóbari, an aicniró v'ib uirerbaró air bit orair féin? Ní h-aicniró ar iatran. Ní h-éó rin óairra, ol Concúbair, ar aicniró óair uirerbaró air óiraió, ióóon tpi mic Conail Clairine, ióóon tpi conille zairzró na n-zaeóal, marí a tá tpi mic áilne uairle Uirneac vo beic báir ffezhuir air rin aen imná ran voimán, ióóon Naair, áilne acap áiróán, acap vo éornavar le neire a lám tpeó acap leó Alban; oir ír mic ríóó zó ríunneó iao, acap vo cóireonoir aróirge air maicib Ulaó. Óa lamáómaeirne rin vo máró, ar iatran, ar fava ó foin a veirmair é, acap fór cóizeao Ulaó vo beic a ceorimulaé me zac cóizeao áile in Eirinn, v'á mbeic zan a beic v'Ulcaib ann acé an tpiar rin féin amán. Oir ír leóin air éróóacé acap air calmaé iao.

Má' r éó, ar Concúbair, cuirer teéca zó cuicáib áilne oirerzglana Alban, zó loé n-Eicé acap zó vaingion mic n-Uirneac v'á n-iararó tarí air. Cia maéar leir an teécairacé rin, ar caé zó coicéenn? Ní feróairra rin, ar Concúbair, óir ír zeir vo Naire zan teó a n-oir me ríé v'á feóar acé me ceécair von tpiar amán, ióóon me Conail Cernaé, me Ferzhuir mac Róiz, no me Cuéulann; acap áiceonaora anoir, ar Concúbair, cia von tpiar rin le ar ab annra me féin: acap iairrin vo ruz Conail i b'róto fo leir leir, acap v'fiazraiz óe, erévo vo v'enam leir v'á [sic.] cuirao air éenn mac n'Uirneac é, acap a milleao arí a ioncaib. Ma'í naé f'frobam, ol re, ní zac aen-uime amán vo éicraó óe rin, acé zó aen air a m-beirruinri v'Ulcaib, vo v'enaó voéar v'óib b'raen báir acap t'ímóibe raézail v'oirre rairi. Ar ríri rin, ar Concúbair, tuzhuir

naé mímum letrá me féin; acáir do éurí Conall uairé, acáir tug Cúculoimn éurige acáir o'fharrmaidh óe muir an cœtina; do beirimmí mo bhráear, arí Cúculoimn, óá ríoréára rin fórapma, acáir a ttabairt éugao cum a maribéa, naé aenoume amám do tuicraó ran n-ghíom, aét gac aen o'Ulcaib ari a mbéirpammi, briaen baír acáir zerrí-faegail do éabairt óó. Ar ríri rin, a Cúcullainn, ol Concúbair, tuizimmí naé mímum letrá me féin, acáir do éurí Cúculoimn uaóa, acáir tug Feirgur éurige, acáir o'fharrmaidh óe muir an gceóna; ar éó a vubairt Feirgur ríur, zelluimrí zan vol fáo fuilrí, zróeao ní ffil Ulcaé ari a mbéirpammi ag dénaím voóairi oib, naé tciubpammi briaen báir acáir bit éuga óó. Ar ríri rin arí Concúbair, ar túra maéar ari a ccenn, acáir zluair ríomao a máriac ann, oir ír let éicpar ríao, acáir ag teét anoir óuit, zab zo vún óoiriug mac Cainte, acáir tabairí briaear óamíra, éom-luaé ír éiucpar tu, clann Uirneac do éurí [sic] zo h-Éimain, má oróce no lo vóib ag teét ann. Iarí rin táncatari arceé ari aen, acáir do innir Feirgur do éac aen é féin do éurí ran t-rlámzgeét rin. Acáir do ruzaóari ar an aóóci rin.

Do aigeil Concúbair óoraé, acáir do fíarmaidh óé, an maib fleó ollam aige vo. A tá arí óoraé acáir zé zuri fféoirí liom a dénaím nri b'éróirí liom a h-íomcari zo h-Éimainn. Ma' í' éó, arí Concúbair, tabairí o'Feirgur í muir ar taezra éicpar a n-Éirinn: óir ír óa zeraib fleó o'óbaó. Do zell óoraé rin vo. Do éugaoari ar an oróce rin.

Do zluair Feirgur ari na máriac acáir nri ruz leir do fíluaug no vo foóairé, aét é féin acáir a óiar mac, íóóon, Illann rínn acáir Dunne boib-muaó, acáir Cuillíonn, íóóon zíolla na h-Iubraige acáir an Iubrac féin. Do zluairéaoari ríomíra zo óainzen mác n-Uirneac, acáir zo loé n-Éicé an Albain.

Ar amíaró vo báóari clann Uirneac, acáir trí ríannóéa aca, acáir an boié ann a

mbriúéoirí a brríóinn, ní mti o'íróir; acáir an boié ma n'íróir, ní mti vo éórlaóir; acáir ari tceét o'Feirgur ran innbair, vo léiz zlaéó míoí Féme ar, acáir ír amíaró bí Naírí acáir Déiríorie, acáir an éenncaim écairra, íóóon, ríéíll Concúbair, acáir íao ag innir uiríre. Do éuala Naírí an zlaéó, acáir a vubairt. Do éluimn zlaéó Éirinn-naiz. Ní zlaéó Éirinnnaiz ríuo, ol Déiríorie, aét zlaéó Albanaiz: Do aítin Déiríorie céozlaéó Feirgur, acáir voóéilí. Acáir vo léiz Feirgur an óaria zlaéó ar; ír zlaéó Éirinnnaiz rin, arí Naírí. Ní héó aét zlaéó Albannaiz, zo veimín, ol Déiríorie, acáir imíam éoríonn. Do léiz Feirgur an tríer zlaéó, acáir vo aítin mic Uirneac zuri ab é Feirgur vo léiz an zlaéó, acáir a vubairt Naíre le h-Aróaí vol ari cenn Feirgur. Ro máó Déiríorie zuri aítin rí féin an ééó zlaéó no léiz Feirgur. Cíeo fári éeilí rin a ríozum? arí Naírí. Airling vo éonnaíre mé a ríerí, arí Déiríorie, íóóon trí h-éon vo ééét éugainn o Éamum-Illáca, acáir trí bolzumm mela 'na mbélaib leo, acáir a f'fázbail againne, acáir trí bolzumm óari b'uil vo b'rié leo. Cíeo í b'rié a tá agao uiríre rin, a ruzum? arí Naírí. A tá, arí Déiríorie, Feirgur vo teét éugainn le teétairíacé ríééána o Concúbair, óirí ní mílre míl no [sic] teétairíacé ríééána an vume b'rézaró. Léiz rin éarí, arí Naírí; ar fáoa a tá Feirgur ír an b'roir, acáir eiríge a Aróain ari a éenn, acáir tabairí let é.

Zluairíor Aróain ríome muir a maib Feirgur acáir tciubrair póza zo vil vóira vo féin, acáir o'á óiar mac muir aen ríur, acáir ír éh a vubairt. Mo éion oib, a éuroeaéta mímum! Acáir ar a h'aríle rin vo fíarmaidh r'zela na h'Éiríeinn vóib, acáir o'inníroari rin vo agur íarí rin táncatari muir a maib Naírí, Annle agur Déiríorie, agur vo éoirí-braóari póza m'óa o'Feirgur con a mácuib, agur o'fharrmaidhóar r'céla na h-Éiríeann vóib.

Ar íao r'céla ar f'errí againn, arí Feirgur, Concúbair óari ccuiríne a ccórí acáir a r'lán-

Doirbhuid leo go h-Eimain Illa. Daoir mo
 bhuid, ar n-aeir, ní beo Linne rin uair,
 óir ní nee eile do éorain rinne maí ac
 rinn féin; ac ar do ghuair romie don láear
 maille me feigh níóir, ac ar do lenadar Amle,
 ac ar Ardán, ac ar Déiríre, ac ar uar nac
 Feiguir é, ac ar do fádbadar Feiguir go
 túbac doirónac dá n-éir: gíod ba deimín
 le Feiguir co n-a éloim da n-veáoir
 olléirgíó Erienn an den cómarle nac
 ctuicrao uoir a ceumairce féin do fárbúgá.

(*Le bheith air leanamhain.*)

Opinions of the Press.

DEPUTATION TO THE CHIEF SECRETARY.

The Gaelic Union has made another stride in advance, and scored another important success in its labours to do justice to the Irish population, in Irish-speaking districts, as regards education. An elaborate document was presented to the Chief Secretary, by the influential deputation who waited on him yesterday at the Castle, which states, in very explicit and specific terms, the whole case of the Irish language, at least in a moderately short compass; and we understand that no single point was left untouched by the principal speakers, which could tend to make the case of the Irish language clear and thoroughly understood by the Chief Secretary. The official statement of the Council being so lengthy and exhaustive, it was not deemed necessary that the Press should be formally represented. Mr. Trevelyan seemed to enter into the spirit of the subject from the very commencement. Indeed, we understand that his opinion is, that it is high time that the subject should be inquired into—that is, the mode of pushing the Irish language in the National Schools, and so bring a knowledge of English afterwards before the pupils' minds in a manner at once natural and systematic. The Gaelic Union base their arguments chiefly on the figures in the Census returns for 1881, which show that there are 64,167 persons in Ireland who speak "Irish only," and 885,765 persons who speak "Irish and English." The former number would give a school-going population, according to the method adopted by the Commissioners of National Education, of 12,800 persons from five to thirteen years of age, or one-fifth of the whole, and of the latter of 177,153 persons of similar ages, making a total of 189,953 pupils who should be learning the Irish language in the schools. We believe, however, that the Council of the Gaelic Union acted prudently in adopting the suggestion of the Rev. Dr. Haughton, that a lower estimate than that of the National Board should be adopted—namely, one-sixth of the whole, or 150,000 of a school-going population who could be learning Irish, or Irish and English conjointly. We observe by the figures quoted from the National Board reports, that the four years 1879, '80, '81, and '82, during which the Irish language has been on their programmes, the number of pupils examined and passed respectively under the Commissioners' results regulations were 304, 68, 29, and 35 pupils examined, and 143, 32, 12, and 17 passed. These figures represent the entire exertions and labours of the National Board and its array of officials, in respect of the Irish language, since

the Commissioners placed it on their programmes as an extra subject in 1878. They also con-titute the whole outcome of the National Memorial, signed by archbishops, bishops, priests, magistrates, and laymen of all denominations and of all shades of politics, as presented to the Commissioners on the 2nd July, 1878, on behalf of the Irish language, and published *in extenso* in our columns on that date. We regret being obliged to say that the figures just quoted will be read with a feeling of shame and humiliation by Irishmen all over the world, and that at home they carry with them that sense and feeling of degradation to which the language of the country has been reduced by the prohibitive and exclusive regulations of the educational department. If Irish-speaking children cannot be taught English through the medium of the Irish as an extra subject, then, in the name of common sense, let them be afforded facilities for learning their mother-tongue first, and through it as much English as they please afterwards; but let not the poor children, through no fault of their own, be subjected to the stupid practice of learning English like parrots, without understanding a word of the context. It must be understood that the Gaelic Union by no means want the children to forget or unlearn English; on the contrary, what they require and demand, as we gather, is, that the children shall learn English as they would any other language, through the medium of their mother-tongue. The present system is absolutely calculated to stupefy and stunt the intellects of those unfortunate children; and, in the interests of education and of progress, we ask that a rational system of instruction be adopted. Meantime, the Gaelic Union not only deserves the thanks but the practical support of all Irishmen.—*Freeman's Journal.*

THE WELSH UNIVERSITY.

While Sir Stafford Northcote is starrng it in North Wales, a well-known Liberal politician, Lord Aberdare, who, as Mr. Bruce, was Home Secretary in the first Gladstone Government, has been engaged in a quiet but very important work in the South of the Principality. Of all the branches of the Celtic race, none have preserved their native tongue with such tenacious grip as the people of Wales. Again, the Welsh are not in accord with their English neighbours, in the great bulk of the Welsh people being Dis-citers from the Established Church. The result is that linguistic, racial and other difficulties render the magnificent English Universities, with their immense endowments, of little use to the Welsh people. Intermediate and primary education in Wales have also been deprived of fair play, and the result is that a race naturally quick-witted has not produced the intellectual fruits it otherwise would have borne. Bad as the educational treatment of Ireland was, it was better than that of Wales; and hence the Cymric Celts have not shone with the "intellectual lustre" exhibited by their Irish brethren. England seems at last to have determined to concede educational justice to Wales. Lord Aberdare yesterday opened the new University College at Cardiff, and in effect announced the intention of the Government to give Wales a University of her own. We trust that this idea will soon be carried out, and that Wales will before long have a University in which professors will teach in the tongue of Llewellyn, and in which the just religious scruples of the Principality will be rigidly respected. We need scarcely say that Ireland hails with delight any recognition of the fact that the United Kingdom is made up of several nations, and that true statesmanship prompts the concession to each of such national institutions as she desires.—*Freeman's Journal.*

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503. M'Inerney, Michael, Ennistymon, Co. Clare
504. M'Intosh, Maxwell, LL D., Wesley College, Dublin
505. MacKay, William, Solicitor, Inverness, Scotland
506. M'Kenna, Rev. John, C.C., Lake View, Monaghan
507. MacKenna, Thomas, Nat. School, Bohernamona, Longford
508. MacKenzie, Mrs. Alexander, Silverwells, Inverness, Scotland
509. MacKenzie, Dr. F. M., High-street, Inverness, Scotland
510. M'Kinney, John T., Physician and Surgeon, Jackson Centre, Mercer Co., Pennsylvania, U.S.A.
511. MacKintosh, Charles Frazer, M.P. (Inverness), Clarges street, London
512. MacKintosh, Duncan, Bank of Scotland, Inverness, Scotland
513. M'Loughlin, Daniel, Nat. School, Greaghcarra, Loch Allen, Carrick-on-Shannon
514. M'Loughlin, Rev. F., P.P., Glen, Newry
515. MacMahon, Rev. M., P.P., The Presbytery, Bohebee, Co. Cork
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518. M'Menamain, William, Brockagh, Stranorlar, Co. Donegal
519. MacMullan, Rev. A., P.P., Antrim
520. M'Nally, L., Skerries, Co. Dublin
521. M'Nally, Owen, Church-square, Monaghan
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531. M'Sweeny, John, Ballyvourney, Macroom
532. Madden, Rev. J., Knockainy, Bruff
533. Magner, Rev. Patrick J., C.C., Dunmanway
534. Magoran (*or* Majoram), Joseph, 15 Borwick Rails, Milom, Cumberland
535. Magrath, Rev. C., C.C., Presbytery, Cathedral, Cork
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537. Mahony, William A., National Bank, Dublin
538. Maher, John, Nat. School, Carrigaholt, Co. Clare
539. Malone, Michael, Duke-street, Athy
540. Malone, Thomas P., Rinneen, Miltown-Malbay
541. Malone, Rev. Sylvester, P.P., M.R.I.A., Sixmile-bridge, Co. Clare
542. Mansfield, Walter, St. John's College, Waterford
543. Markham, —, Irish-American Club, 90 Washington-street, Chicago, U.S.A.
544. Matthews, J. H., Philips' Hotel, Durrus, Co. Cork
545. Maunsell, Edmond, 70 Lower Leeson-street, Dublin
546. May, Martin, Nat. School, Ballygarries, Hollymount, Co. Mayo
547. Meagher, Thomas, Moore-street, Fethard, Co. Tipperary
548. Meehan, Thomas, 19 and 20 Winetavern-street, Dublin
549. Mellet, Patrick, Nat. School, Roundfort, Hollymount, Co. Mayo
550. Melville, Owen, Nat. School, Kilrusheighter P. O., Rathurlisk, Co. Sligo
551. Mills, James, Chapel-street, St. Kilda, Melbourne, Victoria, Australia
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553. Mitchell, John, 332 East Twenty-first-street, New York, U.S.A.
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555. Molony, W. J., Clerk, Distillery, Monasterevar, Co. Kildare
556. Monahan, Rev. D., P.P., Drumcondra, Co. Meath
557. Monahan, Patrick, Clonmel
558. Monastery, St. Patrick's, Lombard-street, Galway
559. Monitresses (The), Presentation Convent School, Middleton, Co. Cork

560. Montgomery, A. F., Brookeborough, Fivemiletown, Co. Fermingh
561. Moore, Patrick, 40 Marlborough-street, Cork
562. Moore, William, Warren's-place, Cork
563. Moore, William, Loughroose (?), Bandon
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566. Moran, Henry, 22 Apsley (?) Crescent, Bradford
567. Moran, Rev. Philip, Mullingar
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570. Moriarty, Michael, Inch, Anni-caul, Tralee
571. Moriarty, Rev. Patrick, P.P., Brosna, Co. Kerry
572. Moriarty, Thomas, Ballyferriter, Dingle
573. Morris, Rev. W. B., The Oratory, London, S.W.
574. Moylan, Miss Mary, Nat. School, Castle Daly, Loughrea
575. Moynahan, Jeremiah, Ballyvourney, Macroom
576. Mullane, Miss Mary, Convent-place, Killarney
577. Mullins, Patrick, Nat. School, Lurganbooy, Ballyhamis, Co. Mayo
578. Munnely, Michael, St. Brigid's House, St. Patrick's College, Maynooth
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580. Murphy, Rev. Arthur, C.C., Listowel
581. Murphy, Rev. A., Ardert, Co. Kerry
582. Murphy, Daniel, Kilmurry, Lisarda P. O., Co. Cork
583. Murphy, Denis, St. Columba's House, St. Patrick's College, Maynooth
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585. Murphy, Mrs. Ellen, Nat. School, Mountpleasant, Bandon
586. Murphy, Francis J., Springmount, Co. Cork
587. Murphy, Rev. J., C.C., Queenstown
588. Murphy, James, Ringmahon, Cork
589. Murphy, Jerome, Glanarm, Cork
590. Murphy, John J., 18 Marlborough-street, Derry
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592. Murphy, Michael, Clondulane, Fermoy
593. Murphy, M. J., "The Square," Milford, Charleville
594. Murphy, Nicholas, Carrigmore, Cork
595. Murphy, Owen, Ballylough, Glenahulla, Mitchelstown
596. Murphy, P., Nat. School, Derriana, Waterville, Co. Kerry
597. Murphy, Patrick, Nat. School, Knockcarron, Knocklong, Co. Limerick
598. Murphy, P. O'S., Watergrasshill, Co. Cork
599. Murphy, Timothy, 61 Walonsia-avenue, Chicago, U.S.A.
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602. Murray, Dominick, jun., Clooneigh, Gurteen, Ballymote, Co. Sligo
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620. O'Brien, P. Louis, 8 Winetavern-street, Dublin
621. O'Brien, Stephen, Irish-American Club, 90 Washington-street, Chicago, U.S.A.
622. O'Byrne, Count, Corville, Roscrea, and St. Géry, Rabastens, Tarn, France
623. O'Byrne, Dominick, 16 Back Newport-street, Bolton, Lancashire
624. O'Byrne, Edward, St. Géry, Rabastens, Tarn, France
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631. O'Connell, Jeremiah, Kilcommon, Cahir, Co. Tipperary
632. O'Connell, Brother Patrick A., Presentation Monastery, Milltown, Co. Kerry
633. O'Connell, Rev. Philip, S.J., Crescent House, Limerick

634. O'Connell, Richard, St. Brigid's House, St. Patrick's College, Maynooth
635. O'Connolly, Jeremiah, National School, Drinagh, R. S. O., Dunmanway
636. O'Connor A., Pré l'Evêque 13, Geneva, Switzerland
637. O'Connor, Bartholomew, National School, Asdee, Ballylongford, Co. Kerry
638. O'Connor, Rev. David, C.C., Ballylooby, Cahir, Co. Tipperary
639. O'Connor, John, National School, Ballinacartin, Abbeyfeale, Co. Limerick
640. O'Connor, Rev. Michael, C.C., Auniscaul, Tralee
641. O'Connor, Timothy, New Market-street, Cahirciveen, Co. Kerry
642. O'Connor, Thomas, King-street, Toronto, Ontario, Canada
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647. O'Doherty, -, Solicitor, Derry
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649. O'Donnell, James, Nat. School, Newtown, Ballymacarbery, Clonmel
650. O'Donnell, John, jun., St. John's College, Waterford
651. O'Donnell, Manasses, Nat. School, Currin, Termon, Letterkenny
652. O'Donnell, Manus, Termon, Letterkenny
653. O'Donnell, Michael, Li matigue, Hugginstown, Co. Kilkenny
654. O'Donnell, P. H., Mount Mellary Seminary, Cappoquin, Co. Waterford
655. O'Donnell, R., St. John's College, Waterford
656. O'Donnell, Thomas, Dromavalla, Auniscaul, Tralee
657. O'Donoghue, Rev. Denis, P.P., St. Brendan's, Ardfert, Co. Kerry
658. O'Donoghue, Patrick, Nat. School, High-street, Killarney
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660. O'Donovan, Rev. Michael Joseph, Directeur, Séminaire, Villiers-le-Sec, par Creully, Calvados, France
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665. O'Farrell, Patrick, Tomgraney, Co. Clare
666. O'Farrell, William, Clonpriest, Youghal
667. O'Flaherty, Rev. J., P.P., Legland, Newtown-stewart, Co. Tyrone
668. O'Flynn, Michael, Nat. School, Doolin, Ennistymon, Co. Clare
669. O'Flynn, Michael, C.C., SS. Peter and Paul's Church, Nile-street, Cork
670. O'Flynn, Richard, Front-street, Worcester, Mass., U.S.A.
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673. O'Halloran, George, Grawn House, Fethard, Co. Tipperary
674. O'Halloran, Francis, Nat. School, Crusheen, Co. Clare
675. O'Halloran, Stephen, 127 Leinster-road, Rathmines
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679. O'Hea, Rev. J., C.C., Inchigeela, by Macroom, Co. Cork
680. O'Heney, James, Brittas, Cashel
681. O'Keefe, Dixon, Cornelius, J.P., Richmond House, Templemore
682. O'Keefe, John Thomas, Waterworks, Shanakeil, Cork
683. O'Keefe, Patrick, National School, Glenahulla, Mitchelstown, Co. Cork
684. O'Kennedy, Rev. Richard, C.C., Kilmeedy, Co. Limerick
685. O'Leary, D. A., Kilbolane Cottage, Charleville
686. O'Leary, Daniel, Nat. School, Coolmountain, Dunmanway
687. O'Leary, John, Nat. School, Ballykerwick, Donoughmore, Coachford, Co. Cork
688. O'Leary, Rev. John, C.C., Presbytery, Boherbee, Co. Cork
689. O'Leary, John Daniel, Turenglanaha, Kingwilliamstown, Co. Cork
690. O'Leary, Thomas, St. Anne's Hill, Cork
691. O'Leary, William, Blackhall-street, Dublin
692. O'Loughnan, William, The Square, Cahir, Co. Tipperary
693. O'Mahony, Rev. John, C.C., St. Finnbar's Seminary, Cork
694. O'Mahony, Rev. John B., D.C., St. Finnbar's Seminary, Cork
695. O'Mahony, William, Curraleigh, Inniscarra, Co. Cork
696. O'Mahony, Mrs., Carriganroe, Clogheen, Co. Tipperary

(To be continued.)

END OF VOLUME I.

