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Evelyn Stewart Murray



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## N O T I C E .

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THE GAELIC UNION for the Preservation and Cultivation of the Irish Language is a Society exclusively literary, founded for the purpose its name and title indicate. On its Council are several Irish scholars and good speakers of the language. It holds its meetings weekly at the Mansion House, Dawson-street, Dublin. The Subscription for Membership is 10s. yearly. Its organ is the *Gaelic Journal* (*Iriscabhar na Gacdhúige*). The present addresses of its officials are as follow :—

*Hon. Treasurer*—Rev. M. H. CLOSE, M.A., 38 Baggot-street, Lower, Dublin.

*Hon. Secretary*—R. J. O'MULRENIN, 17 Trinity College, Dublin.

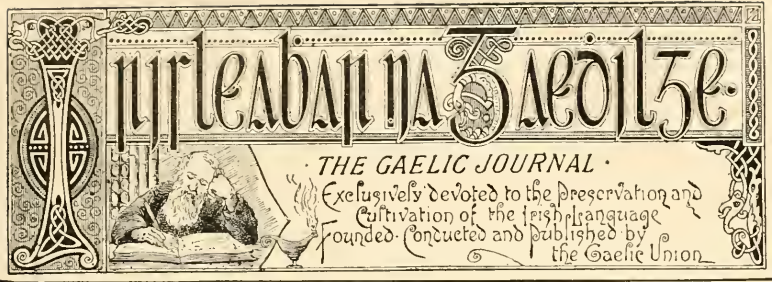
*Editor of the Gaelic Journal*—JOHN FLEMING, Mantua Cottage, Castlewood-avenue, Rathmines, Dublin.

The present Annual Subscription for the *Journal* is 2s. 6d., but this is included in the Member's Subscription. Except pieces for insertion in the *Journal*, which should be sent to the Editor, all communications should be addressed to the Hon. Secretary. All letters of inquiry should contain a stamped and addressed envelope. Subscribers who have not received their *Journal* should write to the Hon. Secretary.

The Rev. EUSEBY D. CLEAVER, M.A., one of the Vice-Presidents of the Gaelic Union, instituted Prizes to be given to those National Teachers in seven of the counties of Ireland where Irish is most spoken, who have obtained the maximum of results fees for Irish. The counties are—Donegal, Mayo, Galway, Clare, Kerry, Cork, Waterford. There is a first and a second prize for each county. The application of the teacher should be made to the Hon. Secretary of the *Gaelic Union*. For the rest, the regulations concerning these prizes are to be found at page 256 of the *Gaelic Journal*, vol. ii. These regulations continue in force.

The Gaelic Union has no connection with any other Society.

All Irishmen are reminded that the best way to work towards the preservation of the native language is to support the efforts of the Gaelic Union.



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**FOLK LORE.**

The following is a first instalment of one among many legends I collected within the last few years in the Arann Islands. The narrator, John Folan, is a fisherman in Iny Meoóam, who cannot speak English, as indeed scarcely any of the inhabitants of that island are able to do. There is still a rich store of folk-lore in our western islands, but it is almost entirely confined to the exclusively Irish-speaking population.

Clann Cóncoðairi.

**sgeul séáin mic bhradóin.**

Bí fearaí fáo ó, agus níor pórt re go raib tonn maic aoi aige. B'ídeaoí p'péir níor aige i n-iarzairieaé. Do éirídeaoí ré amac zae lá agus ní zabaó ré níor mó ioná aen n-iarz amám iny an ló. Do éat ré i b-fao air an m-bealaé rin agus da m-beirídeaoí ré amuis i n-míeaeat an lae ní feurfaó ré a zabaó aét aen n-iarz amám. Mar rin féin do lean ré de le rúil go n-eirídeaoí lá ícineaé leir go maic. Do éárla do raib ré lá air bhuac na h-aibne agus é é'péir iarz a marbaó. B'í an tráénóna az teaé agus do bí re az cparaoí ruar a óruiba, nuair do éonnaic ré fearaí az teaé éurze le porit na h-aibne. Do beannuig-easair o'a ééile. Ann rin o'fráruig az cóirgeiríoc ée an raib lá maic aige. O'p'ie-azair an t-iarzairie é agus a tubairt ré leir nac raib aige aét an t-aen n-iarz

amám do bárr an lae, "agus iy mar rin," ar re, "tam zae lá, o'a z-cairinn mo fáozal ann ro, óri in feurpáim a marbaó aét an t-aen n-iarz iny an ló." "O," ar an cóirgeiríoc, "feuc íarraéit eile leir agus feuc éárla a éiniríeaoí Dia éuzao." "Ní l aen maic o'a feucáit," tubairt an t-iarzairie. "Zlac mo éómairle," tubairt an fearaí eile; "rzaoil amac do óruiba." Ríge an t-iarzairie rin. Ba zéárr na óiaró rin go raib bhradóin móir, breaé, air éeann a óruiba. Do éarruig ré ruar air bhuac an bhradóin alunn. "Anoir," ar an cóirgeiríoc, "iy maic go n-veáruar mo éómairle." Ann rin do ban an t-iarzairie an tubán ar agus do leaz ré ruar air an talam é. "Anoir," ar an cóirgeiríoc leir, "tabair a baile é rin zan móill, agus tabair do o' mnaoi é"—nair é do bí an t-iarzairie i b-fao pórt a agus níor b'é toil de aen zem élonne a éur éúub. Air an áobair rin tubairt an cóirgeiríoc leir, véar-fair-re léo' mnaoi an bhradóin ro a zleir, agus ídeaoí re de. Aét a óerfínúir (veir-b'fínúir) do o' mnaoi iny an eiz i bunll ríb agus ná blairíeaoí rí de ná tume air bíé eile; agus rí maic ó anóc beir zem élonne aiz do mnaoi. An cóirgeiríoc a bí ann, ba é tume beannuigíte no teaéairie ó Dia, mar veiríoir iny an t-jean-amíirre. Do éuz ré a baile an bhradóin, no éuz re o'a mnaoi é, agus tubairt re leite a fáozal réir agus ídeaoí de. Níor éumme

ré bagairt uipití gan leigean do'n vpeif'riúir  
 blairéadó óe ná iteadó. 'D'it an vpeif'riúir  
 iomint óe gan fíor aici go maib ré  
 toimhirgíte ói a iteadó. Trí máite ó'n  
 n-oióce i'm bí mac óg aig an mnaoi  
 agur aig a vpeif'riúir maip an g-  
 ceurona. Maireadó, bí go maite agur  
 n'i maib go h-olc, agur oo bí ácar  
 móip aip an b-peaip gup éuip 'Dia g'ein  
 élonne aip a f'liocé i n-veipeadó a laeteadó.  
 'Deipig an veipe mac puap 'na malpaigib  
 máca ag fáip, ag boipmugadó, agur ag leat-  
 nuagadó go iongantap ag na comairpanaróib  
 aip a b-peadap. Aip m-beit cóim coramail  
 le céile oóib i n-a rgeim a m-bláé, i n-oacé  
 a nsguairge, agur m-a g-comairpe nap  
 aiteing ceactaip ve na mátapub a leanb féim  
 éap leanb eile acé go v-tiuceadó gac leanb  
 acub éum a mátap féim, nuaip oo g'laadó  
 faoip oipuib i n-a n-amm. -Ba é b'ainm  
 óiobéca Seágan agur 'Briap m'ic 'Briapám-  
 'Do puaip riap i'coil agur léigean maip ba  
 oipeamneacé, agur oo bí g'naoi agur cion ag  
 gac uoine oipuib do'áip aiteing íao. G'íreadó  
 bí m'niroé móip aip mátapip Seán aip an  
 áóbaip 'go nac maib íí a puam fáip'oa maip náip  
 feuo íí a mac féim ameaéóáil éap mac na  
 veipb'íu'épa. 'Do éáip'luig gup éáimc pean-  
 bean ag riubail ipceacé éuicé triáé'nóna  
 b'peáé g'og'maip agur oo leig íí a puin leite,  
 'ré i'm ag m'ipeacé ói an n-immróe a bí  
 uipup agur an fáé a bí leip. "Fóil, aip an  
 éáilleacé ip fuip'peo i'm a leigep. Anoi-  
 faoi éeann oa la, 'pe i'm, taca a triáé'nóna  
 an t-am a m-beit na buacáil'rióe ag pilleadó  
 ó i'coil, luig'p'ró tupa aip oo leaba agur  
 leig'p'ró tú oip féim go b-fuip'lip'inn. Nuaip  
 a tioc'p'ar maip ipceacé ó'n i'coil riap'p'óg'aró  
 riap cá b-fuip a máipeacé. 'Deap'p'ioip le  
 oo maip'pa go b-fuip'lip i oo luig'p'ró tinn aip  
 oo leaba. Aip óul éum oo feompa óó  
 riap'p'óg'aró ré óioic cé'áip'ó acá oip no cé  
 an n-eugcaom i'm oip, agur tioc'p'aró ré  
 agur póg'p'aró pe h-ú. Ann i'm cuip'p'ró tupa  
 lám pó n-a m'umeál agur bain g'heim riacal  
 ap a éluap 'deap (óeip). Uaró i'm amacé

beit aítne maite agao aip." 'Do puigne an  
 mátapip gac uile nó ap éomairle na caip-  
 lige. Anuap 'o'áip'ig ré ceip'eo a puigne ip  
 o'f'iaip'luig ré, le iongantap moip, cé an  
 ciall oí i'm a óéanadó. "Imeop'ap'pa i'm  
 uuit, a m'ic," aip an mátapip, "nóip feuoap  
 a puam h-ú ameaéóáil éap oo éolceacéap no  
 oo ópeacéátap maip beipeamuo aip." "A  
 mátapip," aip pepean, "ip olc an puo a puigne  
 tú. Aip an áóbaip i'm caip'p'ró m'ipe iméacé  
 anoi-; m-beipeacé go n-veáip'na tupa maip  
 puigne tú, ní beit'eoó oip'pa iméacé maip  
 i'm. Imeop'g'áó'pa anoi- agur fan'p'aró mo  
 ópeacéátap a buil íb. Má maip'p'ip tamall  
 pillepeao aip aip éugao. Maip i'm g'leup  
 lón óam leip an m-bealag." 'D'f'ág ré  
 plán agur beannaacé acub agur faoi 'deip-  
 eadó ag a ópeacéátap, 'Briap, agur vubairt  
 ré leip na focla ip. "Tap uait liom'pa ag  
 an tobaip acá 'p an ngáip'p'óim." 'Do éuaró  
 riap ann. Ann i'm vubairt pepean—"An  
 b-peiceann tú an t-uip'ge i'm?" "Peicim,"  
 vubairt an ópeacéátap. "Faoi éeann lá  
 agur bliapám o 'noip," aip Seágan, "ma  
 bíóim'pe beo beit bíap'ip meala aip an tobaip  
 agur muna m-beit'eo beit bíap'ip foia aip,  
 agur tabaip aip maite do'n báile agur do'n  
 té ata me págáil mo óiaró in oo éuip'am."

Ann i'm oo r'g'ap riap ó céile. 'Do éuaró  
 Seágan n'a bóéap agur o'p'ill an ópeacé-  
 átap éum an tige go buar'oeap'ea, ooil'ioap'ea.  
 'Do bí Seágan ag g'luap'peacé i n-iméacé  
 an lae i'm go taca triáé'nóna. 'Do éáip'la  
 peap aip aip an plige agur oo beannuig  
 riap o'á céile. 'D'f'iaip'luig an peap óe cáip'oe  
 oo éupall ré no cáip'oe oo bí puin aige óul.  
 Aip ip'peagairt 'é oo vubairt ré go maib ré  
 i b-fao ó'n m-baile agur go maib ré ag  
 tóip'p'og'acé amip'pe. "Ip maite maip éáip'luig,"  
 vubairt an coig'p'ioicé; 'ré oo leip'eo oo éap-  
 uig'p'aró uaim'pe." "Deap'p'aró m'ipe obaip  
 uuit ma ta tu rap'oa," aip Seágan. Ní  
 móip'oe go m-b'f'ead'p'ip aip bit é. Maip i'm oo  
 g'luap' riap leóbp'ar go n-veacáip'riap a  
 baile ag t'ig an coig'p'p'p'uoéca. Ann i'm oo  
 caiteap'ar an n-oióce ag caip't 'p ag cóim'p'adó

aghur ag cur ríor ari m'éib ariugéte tairi-  
 beada tairneamaíca ari maroin nuair  
 o'eirug an ríológ do glaoó ré éirge ari an  
 m-buacáil amr'ghe aghur ír i an éaint do  
 muíne ré leir. "Iocaimpe," dubairt ré, "an  
 t-oiréat ro ían m-bliadóin le gac buscáil  
 o'a m-bídeann agam. Má tá turpa íartha  
 gheobtar an ius ceurona." "Táimpe íartha,"  
 ari Seágan. "Anoir," ari an feilméiré, "í  
 é an obair a b'eóear oir, ag íoruiréacé le  
 ceirte cinn de ghabraib a tá agam; obair  
 eucrom nac n-veunfaró doéari uirt. Le  
 bhuac na coille acá ag iméac le mo  
 éoiriann aghur buí éirgí uirt gan na  
 gabair a leigean írteac éairt. An té  
 leir an taob írteí ír t'uirí íartha íao. Acá  
 gáiróin cúipalca ann b'íuil íomao de éian-  
 naib uball ag íár ann aghur bídeann na  
 gabair ag gabáil t'iearna aghur ag íteacó  
 n-uball. Mar íin, bí ariéac ari do gna-  
 éirg." "Déanfar íin," a dubairt Seágan.  
 Ír ann íin ari eirgí do'n Máirgírteí, éuaré  
 ré leir gup tairbeán ré an teora úó. Na  
 óiaró íin o'íll an máirgírteí ari ari aghur  
 o'íáí ré Seágan ag íoruiréacé leir na  
 gabraib. Íaoi éeann tamáil aghur é ag  
 íaríeacó go víeóillac éoirgí ré ag veair-  
 cugacó éari balla an gáiróin ari an toiréó  
 b'ieacé, cúipra do bí ari na ériannaib. Do  
 éuir ré íréir m'óir ír na h-ublaib abéurde  
 a bí ann, aghur dubairt ré leir féin.  
 "Íeúéartha ía íoinnt acub íáíaril pe'ari buó  
 ius do éioíar ar." Do buail ré cor i  
 láir na clóirde aghur lám i n-a b'áir aghur bí  
 ré írteí gan móill. Ari uil íuar i g-ériann  
 do go m-baineacó íe curó ve na h-ublaib, acé  
 ní íarb an oaria uball bainte aige nuair a  
 bí ceann ve na gabraib írteac éirge. "Meiz!  
 meiz!" ari an gabair, "tabair óam-íra  
 uball." Íoirgí oíot, "ari Seágan," ní íuil an  
 oaria uball bainte agam féin íor." Mar  
 íin féin éarí ré ceann éuir aghur o'ie íí go  
 mlir é. Oir do bí uil m'óir ag na gabraib  
 i n-ubllaib. Do bí ré ag baint ceann eile  
 no do nuair léim an oaria gabair írteacé  
 éirge. "Meiz! meiz!" ari an oaria gabair,

"éarí éugam-íra ceann eile." "Oó éiré,  
 náí íaríaró tú; ír beag acá agam féin íor,"  
 ari Seágan, acé do éarí ré ceann éuir. Do  
 buail íí cor ari aghur do éuir íí íacal ann.  
 Do bí íí óa íteacó aghur uil m'óir ari ann,  
 nuair éonnac an t'íoiríacó gabair an éuro  
 eile írteí. Mí comárta óaíb ná óamíra ag  
 uil go léim ari an g-clóirde aghur írteacé  
 leirte. "Meiz! meiz!" ari íre, "íoinn  
 íoiríra." "Íoirgí oíot," dubairt ré, "í  
 beag acá agam féin, íor acé mar íin féin,  
 ío, ceann uirt." Mí íarb an íocál íaróte  
 aige nuair éáimic neul oírca or a éionn  
 aghur o'airé ré íartha na o-íri clóirgean  
 aghur na o-íri g-coláinn leir a éloróime  
 teime ag t'íaral ari. "Íub! íar! íeuiró!  
 íaríam balac an ériinníí b'ieugacé íra-  
 oacé," írgeacó an íartha. "Ceuir do éirg  
 ann ío tú?" dubairt ré nuair éonnac ré  
 Seágan ann í g-ériann. "Cia ír íeáirí  
 leat t'íoró le íaríeíb írgeannaó gíara i  
 m-bairí éaríeacó no íaríeacó ari leacra-  
 éarí dubairte teime?" "Írgeacó íaríeacó  
 ari," dubairt Seágan, "a íus gíra, ní  
 íuil é cóir ná ceairte a éabairt uirt; do  
 éáimic míre ann ío acé le gac cóir aghur  
 ceairte a baint oíot." Do bí a élaróime  
 íoluir i n-a lám aige a víoníraó ré íoluir  
 i n-íoiréacóar. Leir íin íuríarí ari a  
 ééle aghur éuarí ag íaríeacó ari  
 leacraéarí íeairte. Do bí íaró ag cur  
 íoluir le n-a g-cóirí ar na leacraéarí do  
 bí ag eirge n-a n-áimíeacó ann í an íeir go  
 muíne íaró íoíán de'n ériaróín aghur éuar-  
 óán de'n íoíán, go o-tairíuíní íaró uirge ar  
 na clóirí aghur go n-íeáirí íaró clóirde de'n  
 uirge le íeairte a g-éáim. Acé o'eirgí le  
 Seágan tair éir amr'ghe íaró cor a baint ar.  
 Éáimic íríeacó an b'íolláir íeairte ari an  
 g-clóirde le n-a náir aghur ír íao ío na  
 íocla no labairí ré. "Seágan, míe  
 íraoáin," ari íre, "anoir an t-am, aghur  
 ma leigean tú éarí é acá tú íríoéuiréte."  
 Ari clóiríeacó na b-íoclaó ío do Seágan do  
 éáimic íeairte na g-ceuróib íeair ann aghur  
 íeairíeacé óa íeair. Do íur íaró ari a

éirle agh' agh an tairia carad, oo éuz ré  
oo'n fáeac agur éuir ré ríor zo v-tí na  
glúmeac é. 'Na úaró rin oo éuir ré zo  
v-tí n-a éum é, agur an tjeap iarríacó oo  
éuir ré ríor t'íó an talam' zo v-tí na  
r'uzge é.

(Le beit agh leanamim.)

## ELEMENTARY LESSONS IN IRISH.

Not knowing exactly, in our diminished size, how much of our space we could afford for the elementary lessons, as in No. 24 of the Journal, we have taken for this issue two lessons from the "Teacher's Journal." One of them we have selected specially, in order that the poetical exercise in it may be preserved. It is a very popular song in the county of Waterford, and was composed by James Power, known as Séamur na Sión, James of the Nose—*lucius a non lucendo*—he having only the rudiments of that appendage to his face. He was one of the smaller gentry of the county of Waterford; and he soon got rid of his small property in law and dissipation; living afterwards altogether on the bounty of his friends. Of course, he lost his self-respect, too; and it is curious with what humour he describes his own debasement. Cairleán cuanaic, called in English, Four-mile-water, is a village about four miles south of Clonmel. The parish is named from the village; and in this parish is the townland of S'íáig-na-ngabair, the "village of the goats," where Power lived while he had a house of his own. The piece tells its own tale. It begins: Lá v'á r'abair mh' an g-cairleán cuanaic. O'á, from ve, of, and a, those which, shows that he was often in Four-mile water, in the ale-house, of course. Had he been there but once, or seldom, he would have said lá oo bídeair.

Cuir tuairmge, inquiring for, i.e., calling out for the foe's son to come forth and fight. Faoir' éuirim, an abbreviation of faoi éuirim oo f'áinte, towards your health; lom me, I stripped off; took off my coat; gave myself up to the drink. Zác le Uóinnac, every other Sunday; zác

Uóinnac, every Sunday. In the first stanza, 'n a r'uzge, means *sitting*, and in third, the words mean *standing*. Cáir, a card, is pronounced long in East Munster; but cáir, when it means a title or chart, is short: ní féadar mé fao mo cáirte agh an r'aozál, I do not know the length of my bond or chart of the world. Spriúr, wealth, is not in dictionaries; the reader may recollect it in the opening lines of Siolla an Amairim. Úar lúibe or r'úl puibe, is a noose at the top of a fishing rod. S'íán, is shot; bucla, a buckle; púar, powder. Tácla, a tackle, is an uncommon word. Ueoc, gen. uige, a drink, in the language of toppers, is beer or ale. Píob or píop, gen. píbe or pípe, pipes.

I.

Lá v'á r'abair mh' an g-cairleán cuanaic,  
A' me ag cur tuairmge nne an namíac,  
Cairad bhunngéal oim 'na r'uzge agh  
f'uarimac,

Le h-agh t'uzge muair (móir) agh éarib an  
ríó.

Oo labair ní lom zo banaimil, r'uaia,  
A' úime uaral, r'uzg zo r'ól,  
Zo n-óirair ueoc uaim, zan tar, faoir'  
éuirim;

Cao ar oo z'luair tú, no cá b'fuir oo z'no?

II.

A n'gráig na ngabair 'reac bíóim an  
éoinnóe;

I' ann oo lom mé éum an óil;

Zác le Uóinnac ag uil éum teampóil,  
Ag r'úl le cabair beag v'fázal ó'n  
g-cóim.

Bíóim zo h-uaral i m-bailtib muair  
(móir)

'S zo mo r'uaia i v-t'uzge an óil;

'S oo z'óibaim-re bhunngéal úar zan  
f'uaic

léte zuir muair (móir) léi fao mo r'íón.

III.

I' maic an z'oba mé, uéairaimn cáime  
[éuirmge]

No r'uirim r'áinne oo uéairac móir;



Էրեւթրամն յօմայի ԵՈՐԻՆ ՈՅ ԲԱՆ ՆՈՒԷ ;  
 Ա՛յ Էւրբրոն րճԱԿ 'ՆԱ ԲՈՒՅԷ 'ԴԱՆ Ե-ԲՈՅՆԱՐ .  
 ՍճԵՆԲԱՐՈՆ ԲՅՅՐԻԱԾ ԱՄԵԱՐՅ ՆԱ ՆՃՐԻԼԱԾ ;  
 Ս՛ՕՒԼԲԱՐՈՆ ԻՅՃԱԼԵ ԼԵ ԲՅՈՒ John Jones ;  
 Ս՛ԻՄԲՈՅՃԱՐՈՆ ԸՆԿԵ ՇՕ ԸՆԻՄԵ ԱՐ ԷՐԻՐԼԻՅ  
 ՈՅ ԸՆԻՅ ԷՐԻՄԵ ԼԵ ՏԵՈՆ Օ ԵՐՈՒ .

## IV.

Ի՛յ ՄԱՐԷ ԱՆ ՇԵՐՈՒՅԷ ՄԵ՛, Ս՛ԲՈՒՅՐՈՆ  
 ԲՈՒՆՐԱ,  
 Ա՛յ ՍճԵՆԲԱՐՈՆ ՆԱՄԱՐ ՆՈ ՇԱԾ ՇԵՒՆ ՆՈ ՇԵՕ-  
 ԵՐՈՆ ;  
 'Տ ՈՒՅ Ե-ԲճԱՐՈՆ-ԻՄ ՆՈ՛Ր Ա Մ-ԵՐՈՒԷՍ ԱԿԱ  
 ԲՐՈՒՆԲԱՐ,  
 ՍՈ ԷՍԻՐՈՆ ԸՆԲԱՐԱ Ե Ս-ՇՈՒՅՐՈՆ ՆՈՒԵ .  
 ՍՈ ՍճԵՆԲԱՐՈՆ ՇՈՒՄ ՈՄ՛ ԻՇՈՒՐ Ա Մ-ԵՐՈՒԷՍ  
 ԽՈՍՐ ԱՆՆ,  
 ԱՅՍԻ՛ Ս՛ԲՈՒՅՐՈՆ ԵՒԿԼԱ ԵՐՈՒԷ ՄԱՆ Ա ԵՐՈՒՅ ;  
 ՇՈՐՈՅՃԱՐՈՆ ԵՐԵՐՈՄ ԱՐ ԻՃԵՍԻՅ ՆԱ ՆՈՒՄԵ ;  
 Ա՛յ ՆԱՐ ՄԱՐԷ ԲՈՒՍ Օ ՄԵՐԵ ՆՈՄ՛ ԲՈՒՄ .

## V.

ՍՈՒՅ Մ-ԵՐՈՒԷՍ ԲՈՒՍ ԱՅԱՄ-ԻՄ ՇՐՈՒՆ Ա՛Ր ԲՈՒՅԱՐ  
 ՍՈ ՄԱՐԻՅՈՅՃԱՐՈՆ ԸՐԻԼԱ ՇԵՐԻՄ ԱՐ ՄՈՒՆ ;  
 ՇԵՐԻՄ-ԻՄՈՒՍ ԻՅՃԱՐԻՄԵ ՆՈՒՐ Ե՛ԱՐ ՈՄ ԷՒ ՆՈ,  
 ՄԱՐՈՒՆ ՆՈՒՄԷՒՄ Ի՛ՄԵ ՇԱԵՆԱՆ ԱՆ ՆՈՒՄ .  
 ՍճԵՆԲԱՐՈՆ ԲԵՂՇԱՐԵԱԾ ԼԵ ԻՄԵՆ ՆՈ  
 ԼՆԻՐԱԾ,  
 ԼԵ ԵՂՐԻ ԼՆԻԵ, ՈՒ ՇԱԿԻՆ ԲՈՒՆ :  
 ՍՈ ՍճԵՆԲԱՐՈՆ ՄԱՐԵՍԻՅԵԱԾ ԱՐ ԷԱԾ ԵՐՈՒ  
 ԼՆԻՄԱՐ,  
 Ա՛յ ՆԱԾ ՆԵՐ ՆՈ ՄՈՒՆԲԱՐՈՆ-ԻՄ ԵՐԻՆ ՕՅ .

## VI.

Ի՛յ ՄԱՐԷ ՄՈ ԷՐԵՅՃԷ, ՆՈ ՄԵՐԻՄ ՄՈ ԻՄԱՆԻՄԵԱԾ ;  
 ՍՈ ՍճԵՆԲԱՐՈՆ ՆՈՒ ՆՈՒՆ ՆԱՐ ԸՐԻՄԵՐ ԲՈՒՆ ;  
 Ս՛ԻՄԲՈՅՃԱՐՈՆ ԼԵ ՄԵՐԻՄԱՆ ԱՐ ՇԵՐՈՒՆ ՄԻՆԵ,  
 'Տ ԱՐ ԷՐԱՆ ՆԱ ԲԻՄԵ ԵՐԻՄՈՆ ԲԼԱՆՆԵ ՇԵՒՆ .  
 ԽՈՄԱՐԿԱ ՇԵՐՈՒՄԵ—ԱՅ ԱՆ ՇԵ՛ Ա Մ-ԵՐՈՒԷՆՆ ՐԻ,  
 Ի՛յ ԼԵՐ ԵՐԷ ԷՐՈՒԷ ԱՐ ԵՐՅՃԱՆ ԻՇՈՒՐ :  
 Ա ՄՈՆ ՄՈ ԸՆԼԵՆ ԼԵ ՇԵՐԻՅ ՄԵ ԷՐՈՒԷ,  
 ՇԱԵՐԻՄ ՄՈՅ ՆՈՒՅ ԵՐԱՆ ՈՒ ՇԼՈՒՄԵ ԱՆ ՆՈՒՄ .

## I.

One day I was in Four-mile-water,  
 Looking for the foeman's son.  
 I met a maiden seated on a form,  
 Near a great house beside the road.

She accosted me mildly, discreetly,  
 "Gentleman, pray sit awhile,  
 And drink with me without thirst to your  
 good health.  
 Whence have you come, and where is your  
 business?"

## II.

"In Graig-na-ngabhar I did reside,  
 Until I became reckless with the drink ;  
 Every other Sunday I went to church,  
 Expecting some small help from the Crown.  
 I was genteel when I went to town,  
 And a pattern of discretion in the ale-house ;  
 And I would get a fair maid without using  
 violence,  
 But that she thought my nose much too  
 long.

## III.

"A good smith I am—I could shape a horse-  
 nail,  
 Or a first-rate spade that would make a  
 digging.  
 I would plough a furrow on hill or plain,  
 And a stack I would set up in harvest.  
 Amongst the children I would be sportive,  
 And with Sir John Jones I would quaff a  
 bumper.  
 A game of chess I would play with skill,  
 Or five cards with John O'Bro.

## IV.

"A skilful tradesman, I would fix a hoop on,  
 And dance to music of any kind.  
 If I found two who had plenty of wealth,  
 I could instruct them well in cheating.  
 For my darling I would make a coat with  
 a hoop in it,  
 And a yellow buckle fix in her shoe.  
 I would finish frieze the best in the country.  
 And sure that is creditable for a rake such  
 as I.

## V.

"If I had these things, shot and powder,  
 A brace of hens I would kill on the moor ;  
 A hare from the bush could not escape my  
 hound,  
 On a dewy morn as I walked the road.  
 I would angle with a pliant rod—  
 A noose at its top, or a line of horse-hair.  
 On a fleet, slender steed I could ride well,  
 And well too could I teach a fair one.

## VI.

"These are fair accomplishments according to my notions ;  
But I could do things I have not mentioned yet.  
With tuneful fingers I do touch the harp-strings,  
And make the pipes sweet music speak.  
But too many trades—and he who has them,  
'Tis his to be always scant of wealth ;  
My bosom's darling, do not abandon me,  
Give me a mug of ale or glass in my hand."

## VOCABULARY.

air, pe h-air, cp. prep., near.  
banamul-mta, adj., modest.  
bhymgeal, a young woman. I have not seen the words in any position from which its declension could be inferred.  
bhéoin, g. id. pl., níge, s. m. frieze.  
Cap, inf., -rao v. l., turn, return, twist : in the pass. voice, with air it sometimes signifies, *meet with*.  
Do capao oim é, I met him, past, passive.  
clúice, g. id., plur. éite, s. m. a game ; in Waterford pl. is -céite.  
clampar, g. -air, plur. id., s. m., a dispute ; cheating. curparr clampar & o-tuisgrin soib, may be either, I would make them go to law, or, I would teach them to cheat.  
ceárvaike, g. id. pl. -éite, s. m., a tradesman. Coney says pl. like sing ; but in East Munster it certainly is a-éite.  
dair, g. -air, pl. id. s. m., a dancing.  
fairs, inf. fairsao v. t. to squeeze or press, o'fairsgrinn, I would press, cond. mood, first pers. sing.  
flamme, this word is not in dictis. nor in the spoken language, "strains" (?)  
foghar, g. -air, s. m. a harvest ; autumn.  
funna, g. id. pl. -aró, s. m. a hoop.  
fuaoac, g. -aig, s. m. an abduction, a very common practice in the time of Semur na ríon.  
garlac, g. -aig, pl. -aige, s. m. a young child.  
geirr-fao, g. id. pl. óada, s. m. a hare (Coneys). In Waterford the pl. is geirr-féite.  
gnó, g. id. pl. gnoac, s. m. a business.  
imur, v. t. inf. imurc, play : cond. mood o'imurcócáinn (pronounced in Waterford, o'imurócáinn, I would play).  
iomairc, g. id. pl. -iuró, s. m. a ridge.  
lúb, g. lúibe, pl. lúba, s. f. a loop ; here it is a noose on a kind of fishing-rod with which the trout is caught and swung out of the water : it is also called ríil rúibe.  
lúb, inf. -baó, v. t. and i. bend. Do lúbfaó, that would bend.  
namhar, g. -haro, pl. namhóe and namhuo, an enemy.  
tón, g. póin, s. m. hair, especially of a horse's tail or mane.  
Sealghairc, g. -sa hunting or fowling. Iairghairc, fishing should be said here.  
Sgurrfa, g. id. pl. -raóe, s. m. a scourge. In another part of the journal this word is well explained : the poet certainly said ríurpe.

Scuama, ind. adj. discreet.

taimge, g. id. pl., -síóe, s. m. a nail, a horse-shoe nail : in Waterford it is pronounced táimge.  
táimle, g. -re, s. f. chess, Foley. O'Don. App. *alea*.  
Teuro, g. -oa, pl. id. a string of a musical instrument ; a rope.  
Teampoll, g. -oill, pl. id. a church ; generally a Protestant church, as here.  
Tread, inf. -baó, v. t. plough oo treadfaim, I would plough, cond. mood.  
Treade, a plur. noun, a accomplishment, especially good accomplishments.  
Tuairis, g. -ge, s. f. an account, a character.  
Tuisgrin { s. f. -rionas, s. f. knowledge. Cur o-tuisgrin, to make understand ; pronounced as if writ-  
Tuisgrin { ten tuisgrin.  
mór, adj. móire, móir, great ; pron. in Munster, muar, muairc, muair.  
Da b-faóáinn (cond. mood of faóáim, I find), if I could find.  
Do gheobáinn (cond. mood of gheibim, I find), I could get.  
marb, inf. -baó, v. t. to kill. In the future and conditional it is irregular, maróbaó, I will kill ; maróbaim, I would kill.  
Mór b'ar ó'm éú óo = mór buo ar óo ó'm cú, it was not out of it for him from my greyhound, *i.e.*, it could not get away from : beir ar, escape.  
Iomairc céirpe, too much trade ; in Waterford, a clever, handy man never succeeds in the world.

## (ADDITIONAL REMARKS.)

## Séamur na ríon.

If, as somebody has said, our greatest interest should be to learn what kind of life people lived in Ireland, we must be content with scanty information in respect of those who lived a century and a-half since. One anecdote of Séamur is that on a visit to a kinsman, Éamonn zeanncaó ó g'leann na h-inóipe (zeanncaó, pug-nosed), a horse was saddled for him for a day's hunting. Coming out to mount the steed, he caught its tail and examined it very closely. The host, in surprise, asked what was the nature of his examination ; to which the guest replied :

Mí péactar fiacla an ead a bhronncar,  
"the teeth of a gift-horse are not examined."  
We have seen that Donncaó Ruao was a very great lip-nationalist, though not above bartering his religion for a clerk's salary. Séamur, too, for a consideration, went to church, though it is said that cursing the memory of Colonel James Roche, in the graveyard of Churchtown, he split the tombstone over him. He composed a few lines of rhyme over the grave, too :

Ʋaol úir na lice ro Ʋior tá'n Ʋior cneádaire  
 Oo Ʋnáin an t-Sionainn Ʋé éasain glnoin 'r'gan baogal  
 baíóce air  
 A Ʋairb-leac ceangail, aƲur Ʋairís go olúé  
 Air an earmaíteac mallúghe 'ra énaína [na]  
 b'naís ;  
 Air easla go Ʋacáó Ʋé oo Ʋháin Ʋaol'n t-Suir  
 Ʋear t'Ʋeargáe á'élár Banba oo é'árla Ʋút.

Below under the earth of this flag the really mean fellow  
 lies,  
 That swam the Shannon under a glass head, and no fear  
 of drowning upon him.  
 Coarse flag bind and press firmly  
 On the wicked reproachful—and bruise his bones ;  
 For fear that he may go to swim into the Suir,  
 The man—the destroyer of the plain of Banba is  
 under you.

Colonel James Roche, of Glyn, in the county of Waterford, between Carrick-on-Suir and Clonmel, is buried in Churchtown, adjoining the townland of Glyn. From him I suppose Roche's Point, near Derry, has its name. He was one of the Fermoy Roches, a family that nearly all fell fighting for the Stuarts. John Roche, the Happy, lived at Tourin, in the county of Waterford, near Cappoquin. Of his five sons, two survived the wars of 1641, and their property being confiscated by Cromwell, they joined Charles II. in exile, and shared their poor pay with him. One of the two brothers died in Holland of his wounds, and his son was James Roche. Charles II., on his restoration, ignored the Roches, and James Roche joined William of Orange, in whose army he rose to the rank of colonel. General Kirke, sent to relieve Derry, was so discouraged at the obstacles in the Foyle, that he would have sailed away had he not been prevailed upon to remain by Colonel Roche, who undertook to swim to Derry with despatches. His jaw-bone was broken and three bullets lodged in his body on his way in ; but he succeeded, and went back again to the fleet, but so weak that for days he was kept alive by milk poured down his throat. He was not treated much better by his adopted party than by those he had left. At any rate, he was High Sheriff of the county of Waterford in 1714, in which year he announced the accession of George I. at Dungarvan and Carrick-on-Suir. He died in 1722, and SéamuƲ had the piŲón perpetrated the lines above quoted on his grave.

SéamuƲ had heard that the swimming feat was on the Shannon, and that Roche had on a glass mask which enabled him to breathe under the water. Churchtown is on the banks of the Suir, into which SéamuƲ feared the deceased colonel would swim. How badly we do things in Ireland ! O'Daly having occasion to mention Glyn, in "The Poets and Poetry of Munster," vol. i., p. 156, said it was a "small village situated on the banks of the Suir, midway between the towns of Carrick and Clonmel. An annual fair is held there on the twenty-eighth of May. The Suir runs direct through the village." There is no village. It is a fine townland, *all* on the right bank of the Suir; and the fair was held on Ascension Day. If it were worth mentioning these things at all, he should take care to be accurate. The book was reprinted a couple of years ago, and the note has been kept intact for the future readers of Irish topography. So are inaccuracies perpetuated until they are regarded as matters of history.

beaŲán Ʋocal timcíoil donoaét  
 na Ʋaeóilge

oo eaŲaraooir iƲirleabair na Ʋaeóilge.

A Ʋáol úairail—iƲ oíŲ líom Ʋuir Ʋuac-  
 tanaé oir an Ʋeao'na b-Ʋuil donoaét na  
 Ʋaeóilge oo éuir go Ʋoilleari of coíairi na  
 n-Ųheannaé cóm minic aƲur iƲ Ʋeoiri, mar  
 Ʋúil go b-Ʋuóeao an t-donoaét an éabair  
 o'a b-Ʋuil Ʋao in earbúró, oir go o-tioeƲá  
 leo an obairi éabaéoaé ta toŲá i laim aca  
 oo éomh-lionaé. Aca ann donoaét na  
 Ʋaeóilge iƲmóir oe na iŲolaŲuóe iƲ Ʋéairi  
 eolar air an n-Ʋaeóilge o'a b-Ʋuil in Ųhunn,  
 aƲur iƲ é a mian ái o-teanga ária oo  
 áruigáó an Ʋac éeim. Buó éairt oo'n  
 oeaŲ-Ųeio Ʋin a éuir i n-úmáil oo Ųhean-  
 nuighe b'óeann aig loig ƲaonŲeacé' a o-tiŲe  
 Ʋuir cóirí ooib Ʋuó eigin oo óeanaí air ion  
 teanga na tiŲe. Mar a n-oenŲuóómuo-  
 ne ái n-oieóil an Ʋao aca an teanga beó  
 éum i oo éonŲmáil mari uirleabna amaerŲ  
 munŲe na h-Ųheann iƲ coíruil go m-  
 beó ƲemealúŲ 'na oiaŲ Ʋo milleánaé  
 oŲiann aƲur go m-beó cimóeaca coig-

εμποδα αἰς μαγαθὸ φύμν α τ-ταοθ ἀρ β-παῖλ-  
 λιζε. Δομῆιζέταρ ζο κοῖτέααν ζυρ τοαρ,  
 οἰρεαῖμαναδ ἀν ποῖρῆιζαθ ἱηρλεαβαρ  
 να Ἱαεὸνλιζε, αζυρ ὁ ναδ β-παῖλ δον ἱηρλεαβαρ  
 εἰλε δλοῦδβαῖτε ἢ Εἰρη τυζέα ρυαρ ἀρ  
 ραθ εἰμ ρῶρλεαδῆνιζτε να Ἱαεὸνλιζ νῖλ  
 α μῆλιρε το μεαδον αζαμν ἀρ να βῆαεῖμα  
 βλαρ το Λαβαρ ἀρ ρηρῆρ το κόμῆαο  
 βυαν, αζυρ να τ-ταοθ ζυρ ἐαν δοθ βυῖθε  
 MacCuirin :—

“Μορ ὀεῖλβ ἀν τομῆαν ἡλε  
 Τεαζα ἡ μῖλλε μοῖρῆιλε,  
 Ὀε βῆαεῖμαθ ἡ βῆοεῖρῆνυτε βλαρ  
 Καῖτε ἡ εἰαντῆιτε ευνταρ.”

Ἡ ρῶρ ζο β-παῖλ αἰς Δοντοαετ να Ἱαεὸνλιζε  
 μοῖρ-εἰρο κάμῆοε τοιουζῆαλα, ἀετ ἡ εεαρ  
 τοῦμν ζο λειρ ἀρ ζ-κοηζαῖμ το εἰρ μαρ δον  
 λε εεἰλε, αζυρ ὁ'α ν-οευρῆαμαοῖρ, το εἰο-  
 ραθ λην ἀν Ἱαεὸνλιζ το ραορῶ αζυρ το  
 λεαρῆαθ. Ἡ ρῆ ἀν ρεαθ-εομῆαῖε ἰ ἡ  
 λυαεῖμαρ το ραζ ἀρ ν-αῖρῆαεα αζαμν.  
 Μα τυζαμαοῖρ ἱαηραθ ἀρ, ἡ ζεαρῆ ζο μ-  
 βεῖρο ταιρῆζῆρ ἀν τ-ζαοῖ Ο'Μαεῖλῆαδ κοῖ-  
 λῖοντα, ἀν εἰαετ α οἰβαῖτε ρε εἰμοῖλλ ὁα  
 εεῖρο βῆαοαν ὁ ροῖμ :—

“Βῆαθ ἀν Ἱαεὸνλιζ ρά μῆρ μῶρ  
 Α ν-αεῖλιετ να ρῆλερ ρῆροῖλ.”

Ἡ με το ρεῖρῆβῆραεθ ἡμῆλ,  
 ΡΑΘΡΑΙΟ Ο'ΒΡΙΑΝ.

Βαῖτε Δε-εἰλιετ, Μάρτα, 1887.

Α εεοῖλ ζῆρῆμν οἰτεῖαῖς.

I.

Α εεοῖλ ζῆρῆμν οἰτεῖαῖρ ζαν ραμῆλ κομῶρ-  
 ταιρ,

Ἡ βῆννε ο'ρῆαμ-ρε νά α ζ-ελῆμτεαρ  
 ο'ρῶνν,

Ὀο ρῆαῖνα μῆνε, ταῖο βυαν ἡνάρ ζ-εἰμῆνε,  
 'S ἀρ ζ-εἰοῖθε ὁά λῖοαθ Ὀε ζυε το εἰονν.  
 Ὀο εἰραοῖλ\* ἀηηρα, βῆοῦ εἰευν νό  
 εεαηηρα,

'Sε εἰζαῖν ρῆαῖτεαρ ὁ'ἡ ζαοῖαλ ταιρ ράιλ,  
 Ο εἰα 'ζ α β-παῖλ ρῶρ κά λῖαεθ ε αἰθῆναρ  
 ἢα ν-οἶν το ρεῖμνεαρ ελῆμν ἱηηρε ραῖλ!

\* εἰραοῖλ, sound, tone.

II.

Αν τ-ἡμῆλ, ἀν ρῆαεθ, ἀν τυαῖραεθ εἰαῖβῆεαθ,  
 Ἀν τ-ὀζῆεθ ζῆρῆοαεθ τ-ταοθ ἰλε α ρῆμν,  
 Ἀν ρῆλε ρῆαῖναεαρ κοῖρ δβαν ἀρ ὁ'  
 αἰθῆναρ,

Τῆρο ἡλε ελαοῖτε ρε ὁ' εομῆαεθ ὀρ  
 μεοῖαν ;

Αν τοεραῖθε εἰοεῖμαρ, ἀν ραῖζοῖμῆρ ρῆοεῖμαρ,  
 Ἀν μῆαεῖρ μῆμῆτε 'ζ ἰ οἰτεῖαρ ρῶρ

Α εἰρεαῖν ρῶζ ἀρ α βῆβ ηεαῖμ-ρῆαμῆαρ,  
 Λε ἡ-αβῆῆῆν νῆαζῆμαρ\* ὁά βυαν-ζῆλαρ εἰρ

THE SOUNDS AND LETTERS OF THE IRISH LANGUAGE.

XI.

l and n.

We have judged it expedient to interrupt the regular course of our remarks on the diphthongs, and to anticipate those on certain of the consonants. Our reasons for doing so are, that in no grammar that we know are these consonants fully treated of, or a sufficient number of definite rules given for their correct use, that in most parts of Ireland at present where Irish is spoken these consonants are used loosely and often erroneously, and that we have been requested to furnish a fairly full treatise on them. The consonants to which we allude are l and n, single and double. These, along with m and r, belong to the class usually called liquids, l and n being further termed lingua-palatals, and ll and nn lingua-dentals, the teeth and tongue being the principal organs used in pronouncing the latter, and the tongue and foremost part of the palate the former. n is a nasal lingual, l a dental or palatal lingual. The Welsh ll has nothing in common with the Irish ll, though the Spanish ll is the Irish ll slender. With these preliminary observations we shall proceed to consider the separate sounds of these letters.

Every consonant in Irish, except r, has four sounds, viz., the simple-broad, the simple-slender, the aspirated-broad and the

\* νῆαζῆμαρ, heavenly, from νῆαζ, heaven.

aspirated slender. The aspirated sounds of all consonants, except *l*, *n* and *u*, are expressed in modern Irish orthography by placing a dot over them, or by writing a *h* after them. Thus, *bean*, a wife; *a' bean*, pronounced *ah van*, his wife. In the oldest manuscripts there is a variety of signs of aspiration; all the consonants, including *n* and *u*, but excluding *b*, *v* and *z*, are written on certain occasions with aspiration marks. But in modern Irish printed books and manuscripts *l* and *n*, even when their pronunciation is changed in accordance with the rules of aspiration, have no such marks over them. It would be well if they had, as it would tend much to simplify Irish pronunciation. But in the south-east of Ireland, and indeed through the greater part of Munster, Leinster and East Ulster, the distinction of the different sounds of *l* and *n* has been in great part lost, and even in Roscommon and Mayo it is being neglected by those of the rising generation who still speak the native tongue. It is well preserved in Clare, Galway, West Mayo, West Donegal, the Hebrides and the Western Highlands. It is, therefore, of importance to signalize these distinctions before they are lost altogether. We shall first take the liquid *l* into consideration.

*l*, like other consonants, has four sounds, two simple and two aspirated. As these latter, however, are not represented by any special mark, the simple sounds have been variously denominated *thick* and *liquid*, while those corresponding to the aspirated sounds of other consonants have been called *hard*. We shall adopt the terms *thick* and *hard* respectively, and classify the sound of the letter *l* as follows:—

*l*, thick-broad, as in *lá*, a day; *balla*, a wall; *l*, thick-slender, as in *leabhar*, a book; *faillighe*, neglect; *l*, hard-broad, *mo lá*, my day; *fál*, a fence; *l*, hard-slender, *leat*, with thee; *eile*, other. The sound of *l*, thick-broad, has no equivalent in English, and to obtain a similar sound in other languages we must travel as far as those of the Slavonic family. The hard *l* of these in Russian and Polish corresponds closely to the thick-broad *l* of the Irish. It is formed by spreading the tongue and pressing its

point against the inside of the upper teeth. The thick-slender *l* has the tongue also pressed against the teeth, followed by the sound of the consonantal *y*. This very much resembles the *l mouillé* of the southern French, the *gli* of the Italians, and the Spanish *ll*. The English *ll* in *million* is too hard, the tongue being too high in the mouth to express it, but it approaches to the Irish sound. The hard-broad sound comes near the English *l*, but is not quite so hard, the tongue being nearer the root of the teeth. The hard-slender *l* does not exist in English, but the *ll* in *mill* comes near it. The distinction between the thick and hard sounds is, that in the former the tongue is spread against the teeth, while in the latter it touches the fore part of the palate just behind the root of the upper teeth. The distinction between the broad and slender sound is, that in the former the consonant is immediately followed by a very short *u* sound, while in the latter there is a very short *y* sound. These sounds are so short as to be scarcely perceptible.

#### l THICK-BROAD.

This sound occurs—1st. At the beginning of words in their unaffected or radical form when it is followed by a broad vowel. Examples, *an lá*, the day; *luar*, swift; *lag*, weak. 2nd. In all such situations, when followed by a broad vowel, as those in which other consonants would be eclipsed, as *leir an lám*, with the hand; *san an lón*, without the provision. 3rd. When doubled in the body of a word before or after a broad vowel, as *callóir*, a wrangling; *pollán*, wholesome, healthful. 4th. Before a broad vowel, in the beginning or body of a word, when immediately preceded by the consonants, *v*, *t*, *p*, or followed by *v*, *t* or *n*, as, *vué*, close; *élaét*, pleasure; *éú*, a pair of tongs; *rlán*, in good health; *rlat*, a rod; *eaplán*, unhealthy. 5th. When doubled at the end of a word, after a broad vowel as *ball*, a member; *coll*, a hazel. 6th. In the body of a word after *n* or *nn*, before a broad vowel, as *conntac*, stubble; *bannlam*, a bandle; *oúnlur*, knotted figwort. 7th. *Ul* in the body of a word is pronounced as *ll*, as *coolac*, sleep.

### l THICK-SLENDER.

This sound occurs—1st. At the beginning of radical or unaffected words when followed by a slender vowel, as *leamlaeo*, sweet milk; *leap*, luck, benefit; *leač*, grey; *léine*, a shirt. 2nd. In such situations as those in which other consonants would be eclipsed, and when also followed by a slender vowel, as *as an leaig*, at the physician; *oá léiminn*, if I should leap. Rules 3, 4, 5 and 6 above apply also to *l* thick-slender when a slender vowel is substituted for a broad one.

Exception—The preposition *le*, with all its pronominal compounds, has not the thick, but the hard sound of *l*.

### l HARD-BROAD.

1st. *l* at the beginning of words in all cases in which a mute would be aspirated, and in which it is followed by a broad vowel, acquires the hard-broad sound. Examples, *oá lá*, two days; *cop loicám*, Lawrence's foot; *an eilic leač*, the swift hind; *as uile loigóa*, every allowance; *a leabáir*, O Laurence; *mo leasg*, my calf; *o loigis ré iao*, he burned them; *oá loč-oigadó*, blaming him; *an té a leuigear arcead air*, he who encroaches on him; *reayb-lur*, wormwood; *leač-lán*, half full; *nioi loc ré é*, he did not wound him. 2nd. A single *l* in the body or end of a word has the hard-broad sound when accompanied by a broad vowel, *eala*, a swan; *cúl*, a back; *conablač*, a carcase; *easla*, fear. Except when preceded by *n*, *o*, *τ* or *p*, in which case it has its thick sound. 3rd. When single *l* is preceded or followed by *b*, *c*, *f*, *g*, *m*, *p*, *u*, in the body of a word, it has its hard sound, as also before or after these letters aspirated, as *bleap*, taste; *Alba*, Scotland; *cloróe*, a ditch; *ealba*, a drove, herd; *flaie*, a prince; *oic*, bad; *uicabéan*, an owl; *glan*, clean; *malpuit* for *malairc*, exchange; *palmairc*, a rudder; *realtairc*, a hunter; *realb*, a herd; *ploro*, a blanket; *alpoirc*, a glutton; *neamglaine*, uncleanness.

### l HARD-SLENDER.

When *l* is preceded or followed by a slender vowel, it has, like all other conso-

nants, except *u*, a slender sound. This slender sound is hard, 1st, in all the cases comprised under the foregoing rules for *l* hard-broad, substituting a slender for a broad vowel; and 2nd, the preposition *lé*, *with*, and all the compounds formed by it with pronouns, have the *l* hard. Examples of (1), *an leaburó*, the bed; *o leig ré é*, he read it; *nioi lion ré an roigéad*, he did not fill the vessel; *baile*, a town; *gle*, clear; *pleupis*, strike; *o pleupis ré*, he struck; *oieim náir éir ré é*, I say he did not deceive him; (2), *leir an mnaoi*, the woman's; *lann*, with us; *le o'adair*, with thy father; *leo-ran*, with them. Remark that the *l* in *lann*, a pool, when unaffected by aspiration is thick-slender, while it is slender-hard in *lann*, with us.

Exception to the rules for the hard sounds: the words *an*, *the*, *very*, *an*, *one*, *any*, *rean*, *old*, do not change *l* initial from thick to hard, although in the case of initial mutes, except *τ* and *o*, the mutes may be aspirated by these words preceding them.

By unaffected consonants above are meant consonants not changed in pronunciation by aspiration or eclipsis, though the pronunciation may be modified by their connection with broad or slender vowels, as the case may be, or by preceding or following *é*.

The Scotch grammarians apply the term *plain* to the thick or liquid sound of *l*, and *aspirated* to its hard sound. As the hard sound is often heard where the rules of aspiration would not apply, we prefer the term *hard* to *aspirated*. Instead of the term *slender*, they use *small*.

As an exercise in distinguishing these sounds of *l*, pronounce a *lán*, his hand; a *lán*, her hand; *lann*, with us; *lann*, a pool; *lean é*, follow him; *lean ré é*, he followed him; *ala*, a swan; *allup*, sweat; *tá ré olúit*, it is close or thick; *reac olúit*, a close briar; *balla*, a wall; *balac*, a smell; *balac*, a clown; *bealac*, a way; *ballac*, speckled; *caill*, lose; *cail*, reputation; *caile*, a bold woman; *caileac*, an old woman; *caileac*, husks; *ail*, will, pleasure; *ail*, a rock; *maile le*, along with; *mála*, a bag; *mála*, an eyebrow; *meala*, of honey; *mall*, late; *air an m-balla*, on the wall; *ann an m-baile*, in the town; *m'ail*,

my rock; imil, anoint; imiol, a border; ciall, sense; cill, a churchyard; caol, slender; le céile, together; raob-ceille, doating; tleasó, the poop; tuile, a flood; níor tuille, more hollow; tuilleas, an addition; cuilte, floods; tuillte, increased; tuillte, earned. All these should be carefully distinguished in the pronunciation.

Clann Cóncóbaire.

(To be continued.)

seaxan gaba.

Thí píero bliaóain ó íom, nó arteaé 'r amaé leir, bí céarpoáa asur áit-coinnuigéte gaba coir Thrága Abann-na-réas le h-air Leara-móir. So ríot' vo iuteann thí ceann ve 'r na gleanntaib' bheáúta adá ann fo air gac aon taob' ve baile Naonm' Moóúva. Ag á beul, pul vo éáúigeann rí le h-abmóir, tá cnuaracó zairibéil asur ganime air a n-zairmtear "An Thrág," asur ír air bhuac na Thrága fo vo bí céarpoáa Seaxan thí éireasáin.

Mí maib' moirán áirto air Seaxan maí céarpoaige, acé vo bí ré 'na cómarra maí, asur ré móir-meas 'na baile vútéar féin, asur leac 'r muig' óe. Vo bí vaine muintearpa vó 'na coinnuige i m-bairra-na-bánóige, vórab' ainm Seaxan O'Loai, nó—maí buó gnátaige g'laosóac air—"Seaxan na n-abrán," maí ríle buó h-easó é. Bí ré féin asur Seaxan Gaba 'na pean-cómarra-ainb, asur buó mímíe i z-céarpoáa na Thrága é 'na íuróe air an v-ceallac ag cup' abrán vó óeuntúr féin vó éiróe.

Bí an-vúil i n-íarzaimeacó aige, asur ír mó bhuasán asur bheac vo épacó ré air Abann-na-réas. Buó mó contabairt leir,\* vo cuir' ré é féin ann vó n-vear'gacó, maí bí corz air bhuasáin vo maíbu'gacó le thráó, asur ír le thráó vo maíbu'geasó Seaxan O'Loai íav acé níor éuasó leir a z-cóinnuige. Cum r'geul zairpa a óeunaó óe—zabaó ré óeipe

é, asur cuir'eadó ríor zo p'píorún íor'clairege é; asur fasó a bí ré ann fo mu'gne ré abrán air a vaine muintearpa Seaxan Gaba. Buó é fo a ocaíro. Lá vó maib' ré i z-comluasóir le p'píorunaigib' eile vubairt vaine aca vón vo mu'gneasó air z'gaba éizim vó mólaó ór meosóan Air a éiríeónu'gacó vó mu'gne Seaxan nemíniró óe a'ráó, zo maib' aige féin abrán náí coramúil leir, air céarpoaige náí b' féiróir a leirévo vo f'ágail 'ra vútéce. "Abairt vunn é," air maí. "Óeairpasó a mápac," air Seaxan. Asur ré maívoín v'air na mápac bí an t-abrán fo veunta aige, asur vubairt ré vóib' é maí a leannar:—

I.

Éir'igeasó z'ac r'áir-fear' veax-z'áiriteacó mear' t-ruarie  
 Zo v-tabar'ráó mé vón vób' air mábairie gan z'ruasim  
 N-a b-rúig'fíre 'na céarpoáa z'ac áir v'á m-beróeasó vaie  
 Air bhuac' g'eal na thrága fo láim le loir'póir.  
 Na zúir'ige a'í na tar'pacóir, an t'óal a'í an tuas,  
 Síréil, íar'ainn'vóe-plána, an t-saw beaz ni móir  
 Sp'orb'inge a'í r'leá'ganta, cap'pán a'í r'peal íruarie,  
 Sz'g'uir'ge b'heaz' máinne, a'í z'parán r'leacó-maí buan.

II.

Óeun'pacó mo laoc'-ra an m'éro r'ín gan ten-meal,  
 A'í tuille n-ai m'éim liom vo inn'vint gan móill,  
 An zuna 'r a' z'eup'í-leaz, an bayonet 'r a' cloróeain,  
 'Sna p'ro'pail vo féir'p'acó na r'leir' ar áir máóaric.  
 Íh'v'ir na raom' fo v'áon r'pacó gan ten-meal,  
 Vileó'ga, r'ir'p'íre, má'p'p'í asur pikes,  
 Na veim'v' a'í na razors, z'ím'leiró asur pliers,  
 Lan'paróe fear' éireann 'na m-beróeasó blade vo z'ac size.

\* Leir, here means also, as well.

## III.

Ùeunfaò fé an zεατα ve'n b-fáirion buò  
núaròe,

An zλαρ á'γ an bouλτα, an eno á'γ an rεγμoβα,  
Banosa μoú' caμιτε, 'r an τ-ax'tree uníal,  
An washer, an linchpin, εγ κυρ á' fúμιονn  
éum ríuβαλ.

Úμλιρ éúπεραα á'γ peap úeunta na m-βηóε,  
Steel vo'n m-búηrτέη, cleadéη á'γ μισóóε,  
An drill vo'n éμπευλαóoηη, ríαέαθ ζευη  
εγυρ εμó,

Ποοόοη βαμπα-έαολ, oηεε tpeun á'γ an τ-  
oηo.

## IV.

Ùe'n iaríann 'r é á ðeunfaò an céαέτα ζαν  
τεμíεαλ,

'Na m-beròεαò iarίηη, τóμ-μíαρτα ná ríαρ-  
έαò ι ηεμíεμ,

Hamílaròe, cláη-rεζéιτε, cross-beám εγυρ  
cuηεε,

An má'γ, poc, 'r á' colταη, 'r ζαν voβε' an  
beul-omεε.

Cob-yoke aηη bouλτα, an r'labμiáò aηη á'  
rελoη,

An τ-rlúαpαθ 'r á' píce aηη a m-bíúεann an  
oá λαóαη,

An τiáò éum na h-éιpε pο vo éμoóεáò aηη  
á' lnn,

Steel vo'n r'λατ púμπα, εγυρ anncοηη' vo'n  
loηεε.

## V.

Ùeunfaò mo pεapηηε ταιηεε 'r εμó,

εγυρ machine ve'n b-fáirion á z'lanpαò  
αμíαη,

Lúbán vo'n éαμηα, peapηαθ á'γ uεáμ,

Na zλαη á'γ na éαιτεpιλλ, á' μαα 'r á' comb.  
Fire-shovel, poker, εμoó, τiόλέαò á'γ clúε,

An fleshfork ná ríαρéαò, á'γ ζαν bpeueε an  
peomóη,

Ùeulníαé, εμoβ ríμαητα, 'r vo'n oíαλλατ  
pταpóηη,

Na pηηηη fé na μouεηηε, εγυρ τηoμπα éum  
ceóil.

## VI.

εγυρ μóηrτín 'r é ðeunfaò, fork, rεγiαη εγυρ  
pπiúαη,

Ùioη r'λαέoíαηη neuta, 'r ζαν bpeueε na  
bηoεúηη,

An jack á'γ á r'labμiáò éum iomποιζέ' aηη  
rεγμoβα,

Na fenders oá áλλεαóv, εγυρ ζηiάταoúe an  
páηηlúηη.

Caρúηη oá neutaéτ, líoζan á'γ ceap-oηo,  
Fly-hook le h-αεαò 'n iarεαηηε, 'r á' vóβan

le h-αεαò 'n oηiόεα,  
Stoηúηη, méαμiαéáηη, ríαέαθα, εγυρ ταιηεεrúe  
na m-βηóεε,

An τiú'γ á'γ an bηαηημiáò, á'γ λαηpá 'n éμη-  
λεóμ'.

éηpεζεαò, recté, éηpεαò.

Ùeαε-páηητεαé. Another version gives, éúηη, páηητεαé,  
veαεε-puαηηε.

τ-μαηε. The τ is expletive, as there is no reason for  
eclipsis.

ηáβαηη, a litigious, bullying fellow, according to O'Reilly;  
it means here a fine active fellow.

n-α b-μωεεrúe, conditional pass. of pεáμm, generally  
written b-μωεεrúe; the n in n-α is merely euphonic.

á'γ (not in Dicts.), any useful article.

τiáεα, gen. of τiáεε, a strand.

ζoηηpεεε, gouges, or semi-cylindrical chisels.

ταpαéαηη, plur. of ταpαéαη, an auger.

εάóαλ, a cooper's adze.

ταεε, a hatchet.

pπéαλ, a chisel; gen. pπéαλ, pl. id.

iarαηηηoúe-p'lána, carpenter's plane-irons.

ζηoηbηηεε (not in Dicts.), ordinary turf spades, which  
have not the wing or side cutter.

r'λεáεαητα, turf spades with a wing or side cutter at right  
angles to the blade.

rεζúηηηε bpeáεε páηηηηe, literally, a fine scourge of a  
spade, or, as one might say, "a dashing fine spade."

εζúηηηε μnó is a common saying, and means a  
dashing woman.

εηαpán, a grubbing axe.

τεμíεαλ, a fault or blemish (O'Reilly explains this word  
by "shadow," "shade," &c.).

úηηηη, tools, implements of any trade.  
pπαé (not in Dicts.); another version gives pπαηηη. Might  
the word be pπεαα, a bar?

bιeλoεα, billhooks. Sometimes corrupted into μiλεóεα.

μiεpéμúe, axes for felling trees.

veηηηη, plur. of veηηeαη, a pair of shears.

ζμiλέoη, plur. of ζμiλέoη, a gimlet.

uníal, pliant; that works smoothly.

pμιονn, the entire yoke.

peap úeunta na m-βηóεε, literally, of the men of (the)  
making of the shoes. Úeunca being the gen. of  
the verbal noun veunaó. This is a very common  
form of expression. Cf. caλín veap εμúoúe na  
m-bó. bean caomte.



mmoδs, a butcher's knife.  
 curpeuladon, a quarry man.  
 rnatsoo seu, literally, a sharp needle; an instrument used by the quarry man.  
 iarlur, side-plate of the plough? (doubtful—see note at foot.)  
 tom-riarta, sole-plate of ditto.  
 ná riartac, that would not turn or twist; *recte*, na b-riartac.  
 hanlarte, evidently a Gaelicisms for handles. It is applied only to the handles of the plough.  
 clár-réite, mould-board of the plough.  
 cuing, the swingle tree.  
 máir, that part of the plough on which the roc is held.  
 roc, the ploughshare.  
 ríslom (not in Dicts.), a swivel; the iron loop that is mounted on each end of the swingle-tree.  
 pice, a pitch-fork.  
 an dá ladar, the numeral dá, two, "takes both the article and the noun in the singular number." (School Ir. Gram., Joyce, p. 105).  
 tráo, a fishing spear.  
 na h-éirys, acc. plur. object of oo éirsodac. "A noun or a pronoun, which is the object of a transitive verb in the inf. mood, often precedes the verb, and in this case it is in the accusative." (School Ir. Gram., p. 112.)  
 Steel do'n rílar púmpa. This is obscure. What is meant by a steel for a pump-rod? Another version gives "Steel-mill," &c., but that is equally unintelligible. Could it refer to the *plunger* of a pump?  
 crúo, a horse-shoe.  
 lúbán do'n cárna. The cárna was the common car or cart of the country some years ago. It was somewhat like a small dray, but very low, and had a rail on both sides and at the back: the side-rails sloped down to the level of the shaft as they approached the front, where there was no rail. The wheels of this primitive conveyance were made fast to the axle, which was of timber, and turned with them. Lúbán was the name for the iron bands or loops in which the axle turned, one of which was fixed at each side and bolted to the shaft.  
 fearrao, a spindle.  
 uéam, cart-drafts, or chain traces.  
 caiteirill, plur. of caiteiriall, a hackle, or instrument for hackling flax. From caite and ríall (see Foley's Dict. at word "hackle.") The people pronounce this word with an aspiration, in all cases, as if it began with h instead of c.  
 croc, the pot-rack, or iron bar that holds the pot-hooks.  
 tróltac, a pair of pot-hooks. Tróltac and trool are used in Kerry with the same meaning (see the latter word in O'Reilly's Dict.)  
 ríomóir, a skimmer.  
 beulmá, a bridle bit.  
 crob, the curb chain of a bridle.  
 ríóirín, a gridiron.  
 bip, a spit to roast meat on.  
 bhogúin, small iron skewers.  
 dá sílleacó, though beautiful, however beautiful. A peculiar idiom (see School Ir. Gram., p. 124, No. 22, and O'Donovan's Gram., p. 303. See also "Gaelic Journal," No. 23, p. 338.)  
 dá neucacó, however neat.  
 líoan, a trowel.  
 ceap-ono, a small sledge.  
 le h-árago, for, signifying purpose.  
 ophá, a fishing-line.

crúr. Can this be a "truss" used in cases of hernia? Crúr, meaning a girdle or a girt, is found in O'Reilly. brannacó, a tripod or stand used to support the griddle over the sriortac, or burning embers.  
 curleóra, gen. of curleóir, a surgeon.  
 NOTE.—Iarlur. This word seems to have a generic signification, and is used to mean appendages to anything. It means here some appendage of the plough, and very likely the side-plate, for they say, "Cuir air iarlur é," when they mean to turn the plough with the side-plate down. Tá iarlur acá ann; tá pé mar iarlur áca, are expressions used with reference to one who is a useless member in the family; as it were, an appendage, a follower, or hanger-on.

seáshan gaba.

*Leisurely.*

eir - rié - ead gac rár - fear seásh-  
 páirtac mar c-ruaric, so o-tabaracó me  
 oán oib air rábaric san ghuam, n-a  
 b-rúigribe 'na éarodá gac ár oám-beiréac  
 uac, air bhacéal na tróga ro  
 Láim le líomóir. na gúirige a' na caracair, an  
 cósol a' an tuas, sír - éil, rapannithe - plána, an  
 c-saw seásh nó móir, síroi - binige a' r  
 ríleáanta, car - rán a' rpeal fuaric, sír-  
 úirre bneásh páinne, a' r gúirán ríacóir buan.



luaḡáirí. O'feud pé trío, agus o'fíarhuḡ  
 pé de An-ro-earraig O'Ciarrúic—a ruḡne é  
 éamhlacáó—an maib móráin anoir as La-  
 bairt teanga na naoim a'f na n-ollam, agus  
 éur a Naomáac a beannaacó Abrahaóa éum  
 an fíir eagrair, agus éuca ro do bí as cur-  
 uḡacó leir. So veimín éur an rḡeula ro  
 áear mói oghainn, agus éus pé éum ári ḡ-  
 cumíne an teacóeariacó úo eile do éur a  
 moim-féalbaóóirí Píur IX. bliáóanta ó foim  
 éum An-ro-earraig Nanter fan b-fhainc.  
 Cómarilḡ an t-áearí Naomíca óó a víc'éiol  
 do veunaó éum teanga na Bheacáine do  
 éomeacó beó: "óirí" ar a Naomáacó "éom  
 raóa a'f beóear an rḡan-teanga i m-beu-  
 laib na n-naoimeacó ní'l baóḡal air an ḡ-  
 cḡeoeam."

Le cunḡnaim Dó ní'l aon baóḡal air an  
 ḡ-cḡeoeam i n-éiminn, acé zan amíar buó  
 maie an r-áar—fé Día—an ḡaeóilḡe i m-beu-  
 laib na n-naoimeacó éum an cḡeoeam do éoi-  
 meacó air laḡacó 'na ḡ-cḡeoeóiréib anḡ an am-  
 ríir do éuaró éair. Air an aóbarí rín cao  
 fá naé b-fuil níor mó meairta agunn uiré?  
 Cao fá ḡo b-fuilmíó éomí failḡeacó mnce?  
 Fairt oghainn i o-taóó ári neam-fummeam-  
 lacóa i o-teangain ári rínrírí—an teanga  
 ann arí labairtair, agus ann arí ḡuróeair,  
 agus ann arí rḡríoóbarí ári naoim a'f ári  
 n-ollam. Tá eólar agunn-ne, dá ríur,  
 air éanamuntéib ḡalloa, agus acá raint  
 oghainn a beiré úrlabairtíeacó agus beacó-  
 foḡlumta ionnta, acé ní'l ári o-teanga áirí,  
 ealaóanta féim, as tabairt aon éuriam  
 uíinn. Cuirimíó mói-éuro aḡrḡo amaó  
 air leabairtíab agus airíur-leabairtíab i  
 o-teangairéib eile, acé irí airí éirín irí féiríur  
 leabairí ḡaeóilḡe do élóó-bualacó le h-  
 uiréaríbaó cunḡanta; agus acá huir-leabairí  
 na ḡaeóilḡe as uil i léis, marí beiréacó  
 'ré mó mói de fíairt oghainn é do cóngbáil  
 ruar!! So veimín ní fé onóirí ná fé meair  
 a beirímíó as na ḡlúimntéib a éiofar 'nári n-  
 oiaḡ i o-taóó ári b-failḡe anḡ an m-ball-  
 oisḡeacóa acá as rleamnuḡacó uainn.

Saḡairt eile ó éurḡe Múian.

IRISH INSCRIPTIONS.

The following are the inscriptions at Glasnevin referred to in the article on Irish Inscriptions, at p. 379 of vol. ii. of the *Gaelic Journal* :—

a ḡ-cumímuḡacó  
 Sheáḡam C. tii Chaiḡearaíó  
 tḡrḡaóóuḡéópa fileacó agus ríana  
 do rḡríoó, ríoi amn  
 Leo  
 íomóa ve óána' éioaríla agus meannaraóa  
 acá cumóuḡéle Le ronn agus mói-meair  
 amearḡ cloimne na nḡaóóal trío an voían  
 tóḡéar an éioiré ro  
 Chum a fε:óimeána 'ran éurí Saoracáa a Chir-voúéair  
 do éraobḡrḡaóileacó  
 Le

Lué ríagla leacé Caoiméa na h-éiréann 'Oisḡe  
 do ḡeimeacó é an oara lá air ríeio ve ní luḡnára  
 1846, v'euḡ pé lá féile naoimí phacruic 1870  
 a Mhuiré uílir na naoim agus a phacruic,  
 pacruim ar n-imne cōirḡeamla ḡlaire  
 ḡuróó air

a Laeéib líonca le líonóub  
 do rínnéarair íóbarit va  
 m-beacá óḡa, le eur air áḡaró  
 éurí ríoraóca na h-éiréann  
 as éiomnacó uíinn an  
 voúéair naoiméa do bí aca  
 éiré v'feúcaim 'na Mhuirín  
 éioiréalbuḡí áirí.

AN MAIORÍN RUACÓ.

VII.

ḡac ríairtíe uaral,  
 ḡreannamail, ríuama,  
 ḡlac tairt agus ríuacó 'óom' ḡéurí-éiréac,  
 agus cuirḡeó tíaairḡḡ,  
 Reynard ruaró,  
 Ó'ráḡ mīre dia-luam zan ḡeáónaré.  
 Síubalíó uíicéio Dhéiré—  
 Coillte, ḡleannta, agus ríléibte,  
 a b-fuil ó laice ḡo Bhuḡrḡo,  
 agus coirí bhínce leacé 'r t-río,  
 agus ḡeallam óm'éiríóe ḡurí baóḡal vo!

VIII.

'Nuair a rínnéarair an aóair,  
 do érúnnéarair na ḡaóair,  
 'In a n-ḡharaḡḡe ḡo bínn airéacó énoic;

Ἀ'ρ na maireas fí meóir,  
 Gan leasa gan máill,  
 Ἀρι ἀ-ζαίμη φυάι σο ζλέυτα.  
 Το ἐρυννεαορι na mílte tpeun-φear,  
 Chum aitep ázup ipóite an lae úo ;  
 Ἀzup leizeamari cum rúbaíl  
 Ἀ'ρ ζ-conaite 'nn a o-tiún,  
 Aiz loiz Ἀ'ρ aiz ipriún' an méirliζ.

## IX.

Το ppeabamari rúar  
 Thé múllas, Shliab ζ-Cua  
 Ἀzup tpe Chúl-Ruaó na n-Oéipeas  
 Ἀzup ap-pan ó éuaiz,  
 Tpe élaóéacab azup maó-énoic,  
 Zup caoó pnn an-éuaiz ari an ζ-caol-  
 pzalp.

Búo binne linn tiún ári m-beagles,  
 Ἀ'ρ euv eile v'ápi n-ζaóari ari paóari ;  
 Ἀ'ρ ζup ahp' a' Chúaméin aorbinn,  
 Ἀri bpuac na taosce,  
 'Seao éurpeamari 'nn a furóe móóim píce.

## X.

Ἀ'ρ το ppeabamari oípeas  
 Tparna na tpeacé,  
 An pzuupo aip' v'á éliom ;  
 Ἀ'ρ ζup éurpeamari 'nn a furóe é,  
 Le n-iomarica pzeile,  
 Ἀ'ρ ápi ζ-conaite a bí zo véim ari.  
 Búo calma, epózac, tpeim pnn  
 Tpe bogacab mómteib azup pléibteib ;  
 Ἀ'ρ ζup aiz an ζ-Ceapaz a b'óeamari  
 Am eavap-épac oípeacé,  
 Ἀ'ρ ápi ζ-capail a bí zo tpaóeao.

## XI.

Ἀ'ρ το ppeabamari le h-áar,  
 Zac n-oume 'zaim 'nn ápi lán muó,  
 Tpe énoic, tpe bántaib, azup tpe pléibteib ;  
 Ἀ'ρ na maireas le h-áar,  
 Aiz zeapuaó Ἀ'ρ aiz páp'zao,  
 Ἀ'ρ aiz zpeaoao éari b'pázaro a éeile.  
 Níopi ézgamari ppár ná mé úo,  
 Acé zpeaoao éari b'pázaro a éeile ;

Ἀ'ρ ζup az-Clap-móiri aorbinn  
 Ἀ'ρ μζ ré an é-plize uann,  
 Le n-iomarica vaoneao ári ζ-caocao.

## XII.

Níopi ptaamari v'ón p'ápi pnn  
 Zo baile-na-tpáiz,  
 Ἀ'ρ zo Opiomana gan ppap v'á éliom ;  
 Ἀ'ρ ζup aiz Coill-át-páile  
 Bhi maóaric lé'n áill ari,  
 Ἀ'ρ an caláo v'o p'náiz ré ari paóari !  
 Níopi ézgamari ppár ná mé úo,  
 Acé zpeaoao le pál an méirliζ ;  
 Ἀ'ρ v'o ppeabamari le ponn  
 Tparna na h-aban,  
 Gan eagla na v-tonn v'ápi v' tpaóeao !

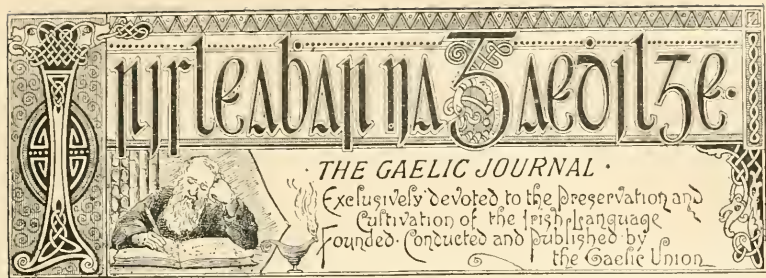
## XIII.

Nápi mó bpeáz an t-atar é,  
 Píacao an máparao,  
 Tpe v'úéaróib, baiteib azup pléibteib.  
 Ἀ'ρ ζup a ζ-Cnoc-a'-leatariaz  
 Churpeamari a v-talam é,  
 Ἀ'ρ an maózup v'e papie zo ζéup ari !  
 Níopi b'upuaó Ἀ'ρ níopi v'ion v'o ann aon  
 áit,  
 Map bí an éonapic mó v'ían zo véan ari,  
 Ἀ'ρ ζup ahp' a' Chúaméin íacéapac,  
 Puaramari pé pzióob é,  
 Ἀzup zeallam v'aoib ζup v'iol pé m' zéav-  
 naib !

## EXPLANATORY NOTES.

Taire, pity ; laice, a river which runs into the Black-water near Clashmore. It forms the genitive case by the addition of nn : thus, aip'uae na laiceann bpízo, the river Bride, in Cork and Waterford. Upice, the river Bricky, which flows into Dungarvan Bay. Pí, same as paor and pé. The latter is the Waterford form. Spriún', varied from ppiónao. Móóim-píce. The fox known by this name in the Decies, in Waterford. Szuppo, a brake. Conaite, a pack of hounds. Cpózac, same as cpóac. Szap, a run. "Oo p'náiz pé," he swam. "Ohíol pé m' zéavnaib," he paid for or out of my geese, Ohíol pé "ap" mo zéavnaib.

Voughal, Co. Cork,  
 July, 1886.



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### TO THE READERS OF THE GAELIC JOURNAL.

The Conscript Fathers once passed a resolution thanking a general whose army was annihilated, because he had not despaired of the Republic. Whether there are among you any who had not given over the *Gaelic Journal* as dead I do not know; but had you known what difficulties and obstacles the small staff of the Journal had to contend with, it would require a faith equal to that of the Roman Senators after Cannae, to expect that the first number of the third volume should ever see the light; and these difficulties were put in our path equally by friends and those who are not friends.

In November, 1857, I was looking over some books in O'Daly's shop in Anglesea-street, when a gentleman came into the shop. He and O'Daly had a long discourse about Irish books, &c., and during this discourse O'Daly made a grievous complaint against Professor O'Curry—or as he called him, Curry—for obstructing the Council of the Ossianic Society in their work. The gentleman was William Smith O'Brien, and he must have left Anglesea-street that day under the impression that it would be well to have O'Curry out of any movement pertaining to the Irish language. Such, certainly, was my impression; and years passed over before I had learned the true state of affairs in the Ossianic Society. The fact is, I believe, that Professor O'Curry was the only person who clearly perceived how things were managed at the time, and that he tried to check the abuses he saw; hence, it was necessary to give him a bad name.

O'Daly had a better opportunity than any other man in Ireland of meeting Irish scholars and whispering into their ears; and he turned this opportunity to account. He was the *publisher* of the Ossianic Society's works, and he was the honorary secretary of the Society; and it is said he took advantage of his position to suggest to the men of substance in the Society that they were drifting into debt, and that *they* (the men of substance) would be the parties liable for this debt, &c., &c. At any rate, the Society was smashed, and O'Daly, in payment of his bill, as publisher, got the works of the Society at a low figure.

History repeats itself. Before the *Gaelic Journal* was started, the Gaelic Union was more than a hundred pounds in debt, of which debt nobody now in the Union was aware. The debt was more than doubled in a short time, and persons with opportunities even better than O'Daly's have kept on, up to this date, whispering, as in the old times, that the members of the Gaelic Union who had anything to lose would be mulcted for those liabilities. Still, the Council of the Union toiled on, trusting that the friends of the Irish language would enable them to fulfil their obligations to all. And now those who predicted bankruptcy for them will be glad to learn that a few members of the Council of the Union have wiped out these heavy liabilities, and that the Union does not at present owe a shilling. Would it be too much to hope that the false prophets may likewise desist from whisperings calculated not only to throw discredit on the Union, but also to injure individual

members of it? It is said, for instance, that some transactions, which took place before the secession, have been commented upon, as if done by the members of the present Gaelic Union, though, like the debts transferred to them, they know no more about these transactions than the man in the moon.

I had intended to enter into details of the things alluded to above, giving dates and names, but two articles that have lately appeared in print require an answer in this issue of the Journal, and our space is limited. Moreover, I hope before very long to lay before the public in another shape a brief account of the movement for the cultivation of the Irish language since its inception. Even in this paper some of the incidents in this movement must be told in order to set the Gaelic Union right, especially before the young generation who are learning our language, and whom the said articles are calculated to mislead. One of these articles, which appears in the *Irish Ecclesiastical Record* for the present month, July, is from the pen of the Rev. Father Yorke, M.R.I.A., and is headed, "Is the Irish Language worth Preserving?" The members of the Gaelic Union are, of course, at one with the rev. writer in answering this query in the affirmative, and in deprecating the apathy of our people, who are looking with folded arms on the language of their fathers dying before them. Father Yorke is a zealous member of the "Society for the Preservation of the Irish Language," and his zeal has unwittingly made him unjust to the Gaelic Union, to which he makes not even a passing allusion, but whose work he sets down to the credit of the other "Society." He alleges that the "Society," by diplomacy and pressure, induced the "Commissioners of the so-called National Education to grant certain concessions in the way of teaching Irish in the primary schools." Now, the facts are these. At the Congress of National Teachers in 1874, there was a memorial unanimously adopted by the teachers, praying the Commissioners to grant these and other concessions. The resolution adopting the memorial was moved by the present Mayor of Kilkenny, Mr. P. M. Egan, and seconded

by the late Mr. Peter Fleming, of Killarney. Through the exertions especially of four National Teachers, the late Mr. Peter Fleming, of Killarney; Mr. Lynch, of Cahir, a Member of the Council of the Gaelic Union; Mr. Payne, of Bandon, and the Editor of the *Gaelic Journal*, this memorial was signed by five Bishops of the southern province, and by over eighty managers of National Schools. A remark made by the late Irish Secretary at Belfast induced the teachers to put the memorial in abeyance, and wait for a more favourable time. In 1877 the Society for the Preservation of the Irish Language was got up, the memorial, with its signatures, was handed over to the Council of the Society, and formed the nucleus of the monster memorial that was afterwards presented to the Commissioners of National Education. It was the Editor of the *Gaelic Journal* wrote the teachers' memorial, and arranged with Messrs. Egan and Fleming that they should see to it in Congress, and at every Congress since he has personally or by writing taken an active part with his fellow-teachers in renewing their application for these *concessions*.

It was especially by the exertions of those who afterwards became the Gaelic Union, that the great memorial was made a success—so far as it was a success. And it was they who instructed those members who spoke for the Irish language in Parliament. It was they that supplied Mr. O'Connor Power with the materials of his great speech, and it need hardly be stated that the other great speeches we have heard on the subject were made chiefly from briefs supplied by the Gaelic Union.

In reply to one of these speeches, another Irish Secretary, Sir G. Trevelyan, promised to make inquiries as to the practicability or advisability of having Irish-speaking children first instructed through the medium of their own language. He made inquiry from the Commissioners of National Education, and their reply he said satisfied him that this way of teaching was not advisable or practical. This reply, the Commissioners' Memorandum, they called it, was an able statement of their case, written by those who, along with ready pens, had the

most intimate acquaintance with the subject of National Education of any persons in Ireland. To this Memorandum the "Society," so lauded by Father Yorke, never thought of replying; nor would any member of the "Society" have since thought of noticing the Memorandum. In fact, it was believed to be unanswerable. The Gaelic Union, so far from dreading the arguments and facts of the Memorandum, published it at a cost of £16 in the *Gaelic Journal*, gave to its circulation gratis, and answered it word for word, sentence for sentence, in another issue of their Journal; and the answer has been pronounced in Parliament and elsewhere to be a complete success. Father Yorke was not in Dublin while all these events had been taking place; but it is really astonishing that he has not been informed of them. The Gaelic Union sent deputations to the Irish Secretary and the Lord Lieutenant; but as in the other cases, Father Yorke has never heard of these deputations.

Another piece of information that may appear strange to him is, that his "Society," some years ago, in an annual report, complained that the examinations of the National teachers in Irish were too hard. Next day a letter appeared in the *Freeman* denying this, and asserting that any person having a good "grammatical knowledge of Irish grammar" would get a certificate from the National Board, &c., &c.

At the foot of this letter was the name of a member of the Council of the "Society," and no person in the "Society" has since asked him for an explanation of this transaction. The *Gaelic Journal* noticed the transaction after a considerable time, on finding that the "Society" passed it over, and the writer of the letter sent a rather angry note to the late editor of the Journal, denying his having ever written such a letter. He had hoped that the paper in which it appeared might have been lost, but it had not, and so he was informed. And this gentleman was one of the deputation appointed by the "Society" to accompany Father Yorke to the late Teachers' Congress. Of course Father Yorke was never informed of this little transaction.

The Rev. Father Yorke has also, perhaps unconsciously, done an injustice to the Gaelic Union in respect of the publications, so-called, of the Society for the Preservation of the Irish Language. Father Yorke calls them the "Society's Publications," and so did the Very Rev. Father MacTernan a few months ago; and I have since seen his words quoted in an American paper. "Sic vos non vobis." For the details of these publications I take this extract from the last Report of *his* "Society." "The following is the account of the books sold within the present year":—

	Since the beginning.
Of the First Irish Book, 2,368 copies; making a total of . . . . .	44730
Of the Second Irish Book 1,372 copies; making a total of . . . . .	20768
Of the Third Irish Book, 794 copies; making a total of . . . . .	6697
Of the Copy Book, 348; making a total of . . . . .	5826
Total for the present year, 4,882. Total since beginning 78,221.	Total
Of the books in these totals not a line was written by any person remaining in the "Society" after the secession—I alone excepted. The following are the publi- cations proper of the "Society":—	
Of the Pursuit of Diarmuid and Grainne, Part I. . . . .	366
Of the Pursuit of Diarmuid and Grainne, Part II. . . . .	110
Of the Fate of the Children of Lir . . . . .	28
	<hr/> 504

Total issue of these three books since  
the beginning . . . . . 2847

The work done by the learned Society in the seven or eight years since the secession consists, then, in making three vocabularies—one for each of the three books named above. The contents of the books—text, translation, and notes, they found ready to their hands. And of the vocabularies, that to the Pursuit of Diarmuid and Grainne, Part I., contains 113 errors, and those in elementary matters; and that to Part II., I believe is nearly as faulty. Surely it is enough for the "Society" to put the price

of these publications in the purse—the credit of compiling them should not be filched away from those who did the work! The First Irish Book was attacked immediately after being published by a gentleman of Trinity College, who stamped upon it. Not a member of the “Society” ever said a word for the little work—to rescue it was left to me and to two other members of the Gaelic Union.

The Society has other merits of a negative kind. The readers of the *Gaelic Journal* will have an opportunity of reading at length in the last and previous issue certain inscriptions on tombs in Glasnevin cemetery for which the Society modestly claims credit.

Father Yorke says, with perfect truth, among many other truths:—“It is very doubtful whether we would ever have such Keltic scholars as O’Connor, O’Donovan, O’Curry, and many others, unless they spoke the language naturally from their childhood.” We should certainly not have such scholars. Neither O’Donovan nor O’Curry would be an Irish scholar at all had he not spoken the language in childhood: both were too poor to study Irish as a dead language, even if inclined, which they might not be. In fact, no person who has not a colloquial knowledge of the language can be a first-class Irish scholar. To acquire this knowledge, by those who have not spoken the language since childhood, men of gigantic talents, perfect literary training, and possessing an intimate acquaintance with the grammars of many other languages—these men, and these only, I say, can acquire a colloquial knowledge of the language, and are acquiring it, in this country, on the continent, and in America. Now such being the case, I would ask Father Yorke, why did he submit the “Short Catechism” to be maltreated by persons who are not Irish scholars, nor scholars at all, and who do not speak the Irish language? I put the question in sorrow, not in anger. Father Yorke, I believe, is one of the very few that would work for the Irish language without the motives of need, or greed, or praise. He is not an Irish speaker, and could not, consequently, be aware of the emptiness of

shams and quacks. Persons very zealous in any cause are easily imposed upon by ignorant audacity; and they very often under its direction inflict serious injury on the cause they love best. No man could love the Irish language more unselfishly than William Smith O’Brien, and it is doubtful whether any man in his time injured it more. After the death of O’Curry, his place was asked for the best living man,—the late William Williams, of Dunganarvan; he was the best Irish scholar in the south of Ireland, and he was as unselfish in his love of the language as Smith O’Brien or Father Yorke. The application was made by Father Patrick Meany, the founder of the Keating Society, as honest a man as Smith O’Brien himself, and far and away a better Irish scholar. Mr. O’Brien, however, was able to get the situation for the reader of the Callan *oḡam*; and who can compute the injury thus entailed on the language! I have before me the letter of Mr. W. M. Hennessy to the *Athenæum*, dissecting the questions set to candidates on Celtic by the reader of the *oḡam* at the first Intermediate Examinations; and had not Mr. Hennessy, by a sublime act of charity, squelched this examiner, he would have squelched the Intermediate Examinations in Celtic as those in the Royal University were squelched. Such are the effects of the best-intentioned people when imposed upon by shams!

The teaching of Irish in our colleges, and schools, and Universities is so much gained; but I certainly would not have undergone years of labour, and anxiety, and *loss*, for these advantages. I took all this trouble in the hopes that I might help to have the poor children in Irish-speaking districts brought up as intelligent beings. In 1857, I read one of Sir Patrick Keenan’s Reports from Donegal; and I believed that his reasoning was too cogent to be resisted. His other reports, and afterwards his *evidence* at the Royal Commission, further convinced me that he only required pressure enough from without to put his plans into operation. I am every day now being asked questions innumerable: “Was he *sincere* in his reports and evidence? Would



he give the same replies now if examined? And if so, why has he not put his own plans into operation?" To these my replies will be direct. He was as sincere in his recommendations as I should be if in his place; and he would give the same replies to-day as in 1868, had he been asked the same questions. Moreover, had it depended on himself, he would have put his plans into operation; but he knew quite well that neither his fellow-commissioners nor the Treasury would allow him to do so, except under the pressure of a general demand. Nay more; had he been a simple manager of a school, and especially had he been a Catholic priest, he would have acted upon his own plan; and his success would encourage him to redoubled exertion, and would have such influence upon his neighbours that, from Derry to Tramore, every child at this time would be taught to read *Irish* at first in the school, and through *Irish*, he would be taught to read and understand English. And what would all this amount to? Just what it amounts to in Wales. The Welsh child reads Welsh in six months as well as he could read English in two years. Having learned to read his own language, he goes to the English school without a word of English in his mouth; he never heard English at home; and yet he is able to hold his own against the English-speaking child at the results examinations, which are all *carried on in English*. The child in Donegal or Connemara is as intelligent as his cousin of the Principality. At the age of twelve or thirteen years, he reads; "We get turf from the bog;" but he cannot tell what turf or bog means. He grows up, and after a few years at school he has just as much book knowledge as an Ojibbaway Indian. He is whipped to make him forget *Irish*—but he never learns English. Of all the resources wasted, or lying unused, in Ireland, the waste of the intellects of our *Irish-speaking* people is the greatest and the saddest. One fifth of our people speak *Irish*—one-fifth of our school-going children, then, speak *Irish*. A moiety of these, at least, can never learn by the present system, except as parrots. It is not

hard to calculate the number of these intellects let run to *waste* since the date of Sir Patrick's Report, published thirty years ago. Of the people thus brought up, hundreds of thousands emigrated and became hewers of wood and drawers of water; and hundreds of thousands of them are still huddled together in the "Irish quarters" of the large cities of Great Britain and America. And in this third of a century not one manager could be found in all Ireland to give a trial to Sir Patrick Keenan's plan. The Welsh people were as hopelessly drifting into ignorance as dark as ours, when rescued from destruction by the exertions of two poor clergymen, men apparently with as little means as any of our school managers. But Ireland had neither a Griffith Jones nor a Thomas Charles. When the monster memorial was presented to the Commissioners of National Education, had the "Society" for the Preservation of the *Irish Language* preserved their organization, I believe they could since have perfectly instructed the people of the country as to the right way of educating the poor children of the seaboard. All persons understand the axioms; and there is no axiom plainer than that which says: "A child must be taught through the medium of the language he knows." This is so plain, that nobody has yet denied its truth; people who would deny it, if they could, content themselves with passing it by. As I said, had the Society been intelligent or patriotic, they would have instructed the people, hierarchy, clergy, gentry, Members of Parliament; and the *Irish-speaking* children would since have been properly taught. But a few men in the Society, urged on by need, or greed, or vanity, began to quarrel among themselves, and gave up to belabouring one another the energies and exertions that had got the great memorial signed. Such were our *Irish organizations*!

And is the *Irish* worth preserving? Yes; but not the *quasi* *Irish* introduced into our Class-books and Catechisms; or that engraved upon our monuments by the "Society." May the tongue of the saints and the sages perish from the mouths of the people before it becomes such a jargon!

I now appeal to Father Yorke. There are in the "Society" others—many others—who love the old tongue well. I appeal to all these. I ask them, do they think that corrupting this tongue is the way to preserve it? I beg of them to look into the Review in No. 24 of the *Gaelic Journal* of the Pursuit of Diarmuid and Grainne, and then to judge for themselves. They will acknowledge that in the interests of the native tongue it is high time to protest against the proceedings referred to therein. *Ni beag a b-fuil béanta.*—Ed. G. J.

P.S.—The above was written in July last, but was crushed out of No. 25. In the future issues of the Journal, Irish will take up more than half its pages, and I will look more sharply at every article to be inserted in it.

### O'CURNAN'S SONG.

The following song, translation and memoir were inserted by the Editor in the *Teachers' Journal* some years since; and were afterwards reprinted in the *Teachers' Almanac*. To preserve them, we insert them in the second number of our third volume:—

In one of our periodicals for July, 1850—I suspect the *Dublin University Magazine*, but I have only the few pages of it which contain the review on the Poets and Poetry of Munster, and the title is not on these pages—the reviewer, after enumerating the names of those whose poetry appeared in the volume, asks: "But where is Dermot O'Curran? Why has all mention of him been omitted?—yet he deserved a niche in that miniature temple of the Momonian muse, as well from the interest attached to his tragical story, as from the intrinsic merit of his poetry. . . . We have never met with any of O'Curran's poems translated or printed, and though we have seen some of them in MS. among the peasantry in the county of Waterford, we believe they are chiefly preserved by oral tradition. Dermot O'Curran," the reviewer continues, "the son of a farmer, was born about or a little before 1740, in the county of Cork, but resided after he grew up in the parish of Modeligo, county of Waterford. Young O'Curran was peculiarly gifted by nature; he had a finely-formed person, a strikingly handsome face, deep and ardent feelings, and considerable abilities." I had copied thus far two weeks ago, when I was interrupted, and on resuming my task I could not find the original, nor have I since succeeded in finding it. This is a loss to the learner, as it contained a spirited metrical version of the song, together with some remarks on O'Curran's compositions, and a brief sketch of his career, correct except in one particular. It says that O'Curran was deprived of his reason by a philtre given him by a young woman in Modeligo, whom he afterwards killed by cutting off her head with a bill-hook. About the date of the critique (1850), and for a long time before, there lived not far from Modeligo a literary lady, a diligent searcher out of antiquities, but too fond of the marvellous to rest content with a plain, correct account of

any subject. This propensity gave quizzers an opportunity of playing off their hoaxes upon her, as in the present instance. But poor O'Curran's story was tragical enough without the aid of fiction. Hired by a farmer in Modeligo, who had but one child, a little girl, Curran was given to understand that on her coming to a marriageable age her hand, and the farm together, would be bestowed upon him, provided he served faithfully until then. He served seven years, it is said, and, like the patriarch of old, was cheated. Being sent to Cork to sell some loads of corn, and buy the wedding dress, &c., the young woman, during his absence, was married to another man, who had a fortune. Curran travelled day and night, but a long journey, a century ago, could not be got over in a hurry. As he approached the home of his betrothed early in the morning, he was met by the wedding party, going to their respective homes after the night, and it is said that some of them made him the butt of their ridicule. Entering the house, and learning how matters stood, he threw into the fire the 'favours' he had brought from Cork, as well as his own clothes, and for ever after roamed over the country a simpleton—but with his poetical powers intact—and always engaged in singing his own misfortunes and the cruelty of his Mary. O'Curran's story was known to every man and woman in the county of Waterford fifty years ago, and there are persons still living who saw him; for instance, Mr. O'Daly, of Anglesea-street, a native of Modeligo—but no one ever heard of the love poison or the murder. To make 'assurance doubly sure,' I wrote to Modeligo a short time since, and received from the best possible authority there the assurance that the philtre and outrage were baseless fictions. Of the song I have had copies made for me by two young friends, in remote parts of the country, from the dictation of persons in their respective localities, but I could not contrive to get out of these copies more than three stanzas, though the translation in the review contains four stanzas. But, defective even as it is, it should be preserved as being unique—the real composition of a maniac. The songs and sayings of other maniacs—Lear, Ophelia, &c.—were composed by persons in the full possession of reason, but in this we have the very expressions of the maniac himself. Some months ago it was asked in the *Irish Monthly* was Moore a thief—an original, or something very like it, of one of his most celebrated compositions being found among the works of a French poet. Of poor O'Curran's song, too, there is in the Irish MSS. presented to the R.I.A. by William S. O'Brien an original composed by Michael Cummins for Harriet Stacpoole, which is as like this song as the French original is to Moore's. Should any of our friends have a perfect version of the song, I would be very thankful for a loan of it for a day while making a copy of it."

#### I.

a mháine mhíle bheá, o'fúis an éneao ro am lár,  
 ná leigeapad riu orléan ná póuláó,  
 a'f go m-béarfaim tar mo lámh, dá o-uirgeá réim  
 mo éap.  
 ná leigreá mo báir gan fóiréim;  
 ní éarim unfa bró, ní éoolam neul ó lárúim,  
 ní' l' tapa' ionnam ná bhig ác' r'gáil beag;  
 mapa b-págaró mé uain mo r'gíe ar óian-áráó lár mo  
 époróe.  
 ní maipiró mé beó mí ná páite.

#### II.

ní' l' r'íor ná leigeaf mo éparó ag don-ne beó le págaró  
 ác' anáin ag an r'ímao so bheois mé;

m'íl mo leigear air thup ná trád, n'íl mo leigear air  
Lub na Lamh.  
n'íl mo leigear áct ag bláé na h-óige :  
ní aicmígm ceapc tar éuaé, ní aicmígm ceapc tar  
fuaé  
ní aicmígm don uair mo éáipoe ;  
ní aicmígm oróce tar lá, agur 'o'áé'neódaó mo éipóce  
mo fuaé.  
Óá o-éagaó rí a o-éaé agur fóipéin.

III.

Fóip. a éumainn, véan, tabair oam póg mílir óo' beul,  
agur tóg éugac péin aníor ó'n m-bar mé ;  
nó óruip oam leaba éaol a g-compa éluémar dale,  
a g-comgar an oail 'ra éáipoe.  
ní beó mo beó áct eug, ní glóir mo glóir áct gaoé,  
n'íl fuaó óim. faogal, ná pláinte ;  
áct go véopaé, brónaé, tréite, gan éeól 'gan fóipé,  
gan péim,  
a n-oapó-bpuro 'ra b-péim le gnaó óuit.

I.

O Mary, sweet and fair, who left this sigh in my heart  
(midst),  
That the isle of Fodla (Ireland) would not cure ;  
And I would swear by my hand, hadst thou understood  
my case,  
That thou couldst not let me die without relief,  
I take not an ounce of food, I sleep not a wink when I lie  
down ;  
There is no liveliness in me or strength but as a shadow  
Unless I find time and opportunity of speaking to my  
heart's love,  
I will not live a month or a quarter.

II.

No one living knows my case or its cure,  
Except the woman who has sickened me ;  
My cure is not on sea or strand, not in herb or in [skill  
of] hand,  
My cure is only in the Flower of Youth :  
I know not cuckoo from hen, nor know I heat from cold,  
At no time do I know my friends ;  
I know not night from day, though my heart would know  
its love,  
Should she come in time and save me.

III.

Save me, dearest, do ; give me a sweet kiss from thy  
mouth  
And raise me up to thyself from death ;  
Or bespeak for me a narrow bed, in a close dead coffin,  
In the company of the chafer and his kiudred.  
My existence is not life, but death ; my utterance not  
voice, but wind.  
I have no colour, life, or health ;  
But tearful, sad, feeble, without music, sport, or power,  
In slavery and affliction, for love of thee.  
Cneao, sigh, groan ; póola, one of the names for Ire-  
land ; fuaé, a shadow ; fuaéil, in Munster ; bpigh,  
strength ; épaoh, pain ; mapa, colloquially for muna,  
unless ; pagham, I find ; muna bh-pagharoh me, unless I  
find or get ; uain, time, leisure ; figh, rest ; lap, the  
ground, midst ; don-ne, for don neach, any one ; lubbh,  
an herb ; lamh, hand, skill ; blach, a blossom ; na  
h-óige, of youth ; ní aicmígm, I do not know ; cuach,  
a cuckoo ; ceapc, a hea ; tar, beyond, rather than ; fóip,  
save, relieve ; am 'phóipéin, to my relief ; cumhgar,  
convenience, vicinity ; oail, gen. oail, a chafer. Sin, in

the second line, is an expletive, and pronounced ran. It occurs very early in the Irish *Imitation*. náé in lines two and four are pronounced ná. 'O'áé'neódaó (o'áé'neódaó), conditional mood of aicmígm. The final letter é in gaoé is pronounced in Munster like gh in lough.

VOCABULARY AND ERRATA

To the First Part of Sgeul Ìine Òrdaoin.

It may be necessary to remark that this story was taken down just as delivered without any attempt at grammatical corrections. Of course it is not intended as a specimen of classical Irish, but rather of the dialect used in the Middle Island of Arann. Accordingly the peculiar forms ending in b, of the third person plural of the prepositional pronouns are used throughout, forms referred to in my letter to the *Gaelic Journal*, Vol. II., p. 222. However local peculiarities must be carefully distinguished from press errors. Both are included in the following vocabulary :—

COLUMN I.

- Line 2. For tonn tháé aoir read tonn tháé aoir', literally, "a good wave of age," meaning that he was pretty far advanced in years. Expression peculiar to the west coast.  
" 5. n-iajs. the pronunciation of the "thick slender n," requires for its expression the prefixing of n before nouns beginning with vowels in situations similar to this, although according to the grammars the n of aen or aon is not repeated.  
" 6. Óo éat pé, &c. "He spent a long time in this way." Bealaé is not used in this sense in Munster.  
" 7. n-imeeac an lae, during the day.  
" 8. a gabaó, local abbreviation for gabáil.  
" 10. icneacé, local form for éigim, a certain, a particular (day).  
" 12. é'péip, abbr. for tar éip, after.  
" 11. for a mapbaó read a mapbaó.  
" 13. épaapó ruar, winding up.  
" 14. a óorpaé, a line of any kind, particularly a fishing line.  
" 11. éonnac, spoken form of éonnac, saw.  
" 15. porc, bank, wharf, shore.

COLUMN 2.

- Line 1. oo báip an lae read oo báip, &c., as a day's return ; báip, crop, produce.  
" 4. an t-aen n-iajs. In Connacht aen is used in the abstract, aen in the concrete. For n-iajs see above, col. 1, l. 5.  
" 6. céa p'ó, abbr. of cé an puo, by metathesis épuo. Cao is more used in Munster.  
" 7. ó'á' feneamc. literally, "to its trying," i.e., trying it. See Joyce's Grammar, p. 116. The o of ó'á is aspirated for euphonic reasons.  
" 13. aip b'uaé. aip in the west only aspirates in certain cases, i.e., when the dative governs a genitive after it. See above aip b'uaé na h-abne.

- Line 15. *oo ba'm, &c., ar.* The fisherman took out. The form in books is *oo bean*.  
 ,, 16. *ruar, sic,* tautological.  
 ,, 18. *caibair a baile é,* take it home. Remark the two meanings of *caibair* in this sentence.  
 ,, 19. *nár e,* much used instead of *óny,* for.  
 ,, 21. *éicub,* to them, *i.e.,* to himself and his wife. Example of third pl. prep. pronoun.  
 ,, 24. *istéao rí,* third pers. sing. imperative for *istéao rí,* let her eat. Form frequently used all over Connaught.  
 ,, ,, *órei'ruir;* book form. *óreib'ruir,* a sister.  
 ,, 25. *i buill ríob,* along with you.  
 ,, 29. For *ba é uinne, &c.,* read *ba uinne bean-nuáste, &c.—é.*  
 ,, 30. For *ámrupe* read *ámruip.*  
 ,, 32. For *éimne* read *éimniúg.*

## COLUMN 3.

- Line 1. *ba'zair,* to charge, warn.  
 ,, 3. *róimne,* form used for *róimn.*  
 ,, 5. *ón n-oióde.* See remarks above on initial n.  
 ,, 11. *an beip mac,* the two sons.  
 ,, ,, *'na malruáig'ib, malruáé,* a growing boy, from 5 to 15.  
 ,, 12. *ag boipruáso,* swelling out, increasing, growing strong.  
 ,, 13. For *go ionzairtar* read *go ruib ionzairtar.*  
 ,, 18. For *éar leabn* read *éar an leabn.*  
 ,, 19, 20. Supply hyphen to *glaoó-róruir.*  
 ,, 21. *óioibta,* generally written *óioib.*  
 ,, 26. *dóibair ro* may be read without *ro.*  
 ,, 27. *amóadóal,* form used for *aiénuáso,* to recognise.  
 ,, 28. *óreib'ruite'ra,* pron. *óreib'e'ru'ra.* Another genitive form is *óreib'h'éadára,* pron. *óreib'e'ru'ra.*  
 ,, 28, 29. *reanbam ag ruibail,* an old woman travelling, may read *rean-bean ruibail,* an old travelling-woman.  
 ,, 31. *óin* for *óí.*  
 ,, 38. *ra'p'ró'asó* used for *ra'p'ró'asó,* will inquire.  
 ,, 39. *óéarpuir* for *óéarpuóear.* The book form is *óéarpu,* of the fut. pass., it will be said.  
 ,, 44. *h-ú,* better *ú.*

## COLUMN 4.

- Line 7. For *h-ú* read *ú.*  
 ,, 8. *oo óre'ad'éair,* local pronunciation of *óearpu'ad'éair,* brother. The word is nowhere pronounced as it is spelled.  
 ,, 11. *m-beiréad, adv.* were it not.  
 ,, 13. For *m'iteo'asó* read *m'iteo'asó,* I shall go away.  
 ,, 16. *leir an m-bealáig,* localism for *leir an m-bealad.*  
 ,, 27. For *baile* read *baile.*  
 ,, 28. *ag* is understood before *rágáil.*  
 ,, 35. *e'arve* for *ce h-as,* whence.  
 ,, 39. *ag tóipruádeat amrupe,* seeking employment.  
 ,, 42. For *ra'p'ó* read *ra'p'ó.* This whole sentence from *be'arpu'aró m'ipe* to *air bíé é* should be included in inverted commas as being spoken by *Seágan.*

## COLUMN 5.

- Line 3. For *glao'ó* read *glaoó.*  
 ,, 10. *ro'p'ru'ad'éat—le,* herd, mind, care for.  
 ,, 12. *Dele* period.  
 ,, 14. *tó'ru'ann,* supply comma.  
 ,, 18. *cú'p'ru'ata,* nice, well-kept.  
 ,, ,, For *ann h-pu'it* read *ann, 'na pu'it.*  
 ,, 20, 21. For *ite'ao n-uball* read *ite'ao na n-uball.*

- Line 21. *oo gná'úg,* in dictionaries *gnó'úg.*  
 ,, 33. For *poimne* read *le poimne.*  
 ,, ,, *pé ar buó puo* for *cé'n buó puo,* the same as *lé'n b'ó puó air bíé.*  
 ,, 35. *lár na cló'róe* or *lár an é'lor'óe,* this word being m. and f. in Connaught, in the middle of the wall.  
 ,, 36. *n-a bá'ny* (among the stones) in its top.  
 ,, 37. *air óul* used for *air uul.*  
 ,, 38. *go m-be'ne'ad* used for *go m-be'ne'ap'ó.*  
 ,, 39. For *an ó'p'ra ú'ball* read *an ó'p'ra h-ú'ball.*  
 ,, 42. *Shoppo,* an exclamation, a "soft" curse.  
 ,, 43. For *ú'ball* read *h-ú'ball.*  
 ,, 44. *é'neí,* *o'íé rí,* &c. Although *gá'p'ar* is masculine, the narrator applied feminine pronouns to the goat. This, though strictly speaking ungrammatical, is generally done.

## COLUMN 6.

- Line 1. *oo é'p'ad,* &c., a "soft" curse.  
 ,, 7. For *nicó'h'ap'ra* read *ní có'ra.*  
 ,, 14. *ó'á'pe* pé for *ó'á'p'ig pé.*  
 ,, 15. *g-cola'mn* localism for *g-cola'mn.*  
 ,, ,, *cló'ró'ine* and *clá'm'ne,* the usual spoken forms for *cló'ró'eam,* a sword.  
 ,, 17. *b'p'e'g'ad,* *b'p'as'ad,* used by the narrator for *b'p'e'g'ad'g b'p'as'ad'g,* probably to give additional force, the verb *ir* being understood.  
 ,, 21. For *r'á'te'ib* read *r'á'te'ad.*  
 ,, 25. *Dele* (:) after *ó'unt.*  
 ,, 26. Insert (,) after *ro.*  
 ,, 32. For *ro'lu'ir* read *ro'lu'ir.*  
 ,, 33. *ám'io'ad'ó* used for *ám'io'ac'ab,* red cinders, some as *at'ém'ni'g'ib,* sparks, red coals.  
 ,, 38. For *cop a ba'mt ar* read *na có'p a ba'mt u'aró.*  
 ,, 39. For *ó'p'ig* read *ó'p'ig.*  
 ,, 41. For *pé* read *rí.* For *Sheá'g'an* read *a Sheá'g'an.*  
 ,, 45. *g-c'eu'ar'ib* used for *g-c'eu'ó.*

## COLUMN 7.

- Line 1. Insert colon after *ap'ir.*  
 ,, 3. For *gl'ú'me'ad* read *ngl'ú'me'ad.*  
 NOTE.—It is of importance that local peculiarities should be noted correctly, especially in remote localities where the language has been preserved in great purity. There is, however, no locality in which corruptions have not crept in.

Clann Chomó'abair.

## AIR AN M-BÁS.

*A Sermon spoken literally as below very recently.*

Soir'geul an xv. Doim'na'g óe'ir Cing'e'iré ann ro:—"San am ran, etc."

Mí' lé ró fá'ra a ó'p. ó m'ig'ne me an ro'p'geul ro óo m'inn'asó óo m'e'ir a cé'ille r'p'rio'as'á'la, é'ng'ar te'ag'ar'g ó'ib air bá'p r'p'rio'as'á'la an am'ma, ag'ur air an b-pe'ac'ad a é'uir'eann 'ran mó'et-ran é: an'nu ir m'ian lom be'ag'án fo'cal a má'ó air an m-bá'p ná'ó'u'p'ra a tá i n-ó'an ó'inn go lé'ir.

Tá pé ce'ar'p'ig'ce óo g'ad n-aon ó'e'n é'ine ó'aon'ra bá'p óo fá'g'ail an u'air ó'm'án, ag'ur tar'é'ir an bá'p te'ag'ann an b'p'e'ite'ann'na'g. Mí'le

níó ari bíé ir ríjunníge 'ná go b-fuilmíó go léir aḡ tríall ari an t-ríojhíuríóeacḡ ḡac lá vo eirígeann oíjriann, acḡ cá h-am 'ná cá h-áit a tíocfar an ḡlaóóac oíjriann ní'í don fíor aḡam; marí vo péirí ári Slánuíḡḡeóíria "tíocfar an báir í ḡan-fíor marí ḡaóuítíe 'ḡan oíóóe." Óá péirí ríin tíocfar an lá úó oíjriann go léirí—oíjriab-íri a oíri aḡur oíjri-íra—nuairí a éaíéírimíó imḡeacḡ ar an ríaoḡal ío; tíocfar an t-am nuairí nac m-beróimíó le íeíríin níóir mó; beróóeairí aḡ ḡuirtíe le 'n ári n-anam, aḡur beró tíocacḡ oíjriann amearḡ na ḡ-comáíjripan ari íeacḡ tamáill, beró óaóime aḡ eug-caóimeacḡ oíjriann, aḡur ári muinntíri íeín aḡ caoi-ḡul ari íeacḡ íḡacáimí, cuíjreaf íḡeula ári m-báirí úaíḡ-neaf ari oíjream, aḡur uaéábáirí ari oíjream eíle, acḡ ní íeafóeacḡ ío í b-íao, marí tarí éirí úóinn a beíé ar íaóáíre tamall beróimíó go luacḡ ar éumíne cóimí maíé; an ían ní beró tríacḡ ná cuáíjriḡ oíjriann aḡur óeun-íaró an ríaoḡal 'n ári n-eugmaíjri cóimí maíé a'í narí íaóámarí aríamí ann. Acḡ a oíri an ḡ-cuíjreaf an báirí oíjriann linn go h-íomláin? Cuíjríó íé oíjriann le 'n ári m-beacḡ ían ríaoḡal ío acḡ íe íé tíoníjriḡuḡáó an t-ríaoḡal eíle é. Tá an báirí marí óóarí ari an t-ríojhíuríóeacḡ—óóarí a ḡ-caíéírimíó go léirí uil tríó—óóarí a íorḡaíleann amaé ari beacḡ vo beuparí ríin í lácaíri Óé, éum íeírb vo íaḡaíil ann, nó é éaílleamíun go bíacḡ a'í cóíóóe. O! nac cuma úóinn an ían óé 'n t-íjíge beacḡ bí aḡuinn ari an ríaoḡal ío, muna íjíge íé ríin vo éíeojíuḡáó éum Óé. Nac cuma úóinn eia aca ríaoḡal íaóa nó ríaoḡal ḡaíjriúo a bí aḡuinn, eia aca í maémarí nó í n-anaéíria a éaíéamari é, eia aca íaéamáil nó ḡan íaé a bí ári íaóéarí, eia aca íé íeaf a bíóeamari nó íé éarícaíri, marí anoirí acḡ oíjriann go bíacḡ leírí na neírírb íeó, tá ári ó-tujriaf tábaíreá, tá ári íaóéarí óeunta. O! nac maíjri úóinn nac nḡlacamaóíó cómáíjrile ó n m-báirí marí íe é an cómáíjrileóíri maíé é. "Cumííjri ari vo éíre a'í ní cuíjríó tu ían b-peacacḡ go bíacḡ." Anoirí éum an uairí éíre-

eaḡlac ían vo éabáíre éum ári n-ínn-tínn go íoílleírí íeafamaóíó go b-fuilmíó í lácaíri uóime a tá aḡ íaḡaíil báirí. Tá an íaḡaíre tarí eírí a beíé í n-a íóeáirí, tá íé tarí éirí a íaóíjrióíin vo éíreacḡ aḡur an óla beannuíḡe a éum ari, aḡur acḡ an óeóaríóeacḡ boéé aḡ íanacḡ leírí an óíroḡaó éum imḡeacḡ ar an ríaoḡal ío. Féúé ari íínte íríarí go tríeíé laḡ, aḡur uoaḡ an báirí ari. Tá a bíjriḡ a'í a líé aḡ imḡeacḡ ar, tá íé aḡ caílleamíun a íeamííac a'í a íoóuíḡeé, aḡur aḡ tíoníjriḡuḡáó aḡ íeafamí-íaríḡeó; tá a anáí ḡaíjriúo aḡur a uéé aḡ eíríge aḡur aḡ túríim leírí an ualaé acḡ ari a éíroíóe. Tá íḡaíil aḡ teacḡ ari a íúírb aḡur an íoíurí aḡ imḡeacḡ aríra, aḡur a íála ílíe le íuarí-allur. Tá íuaéé aḡ teacḡ 'na íaéacáib aḡur a éuro íeíéacḡ 'na íjriaró. Tá ḡíóeál an báirí aḡ teacḡ 'na íḡóímaé, aḡur le h-óíjriacḡ íaóa uóeíacḡ imḡígeann an t-anam ar. Seo íaóáíre a úri éíróimíó go míme, aḡur beró íé marí éárí aḡuinn íeín go luacḡ.

Óeunamaóíó anoirí an t-anam vo leamíun ari imḡeacḡ vo ar an ḡ-colann. Tarí éirí uóíjre úó ari an t-caoḡ éall óé'n m-báirí íaḡann íé é íeín ann uóíéé uarí-neacḡ, aír, ḡan íríor aír eia b-fuil íé óá éíeojíuḡáó. Aíjrigeann íé 'na éímíeóíll ḡlóíreá neamíeóíríonnta marí íuamí na íaríjre, aḡur ḡuía a ḡ-cóíamílacḡ le íoíllaróíb ḡaóíre. Éíreann íé (o'íjrié marí a íeafamaóíri ían ríaoḡal ío) go b-fuil íé 'na íeafamí ari bíuaé íaílle, cóir íaríjre íjriacéimáíre teimne, aḡur í ríin ḡan cuan ḡan calacḡ, ḡan íoíre ḡan tríáíḡ. Éíreann íé aḡ írámí ían uarígearḡan ríin anamíaca óaóimeacḡ vo imḡíḡ íomíe ar an ríaoḡal ío, aḡur íao óá luaríḡáó anonn 'í anall í n-ḡaíjrióírb teimne. Óí a éeann anáíjre tá íoíllíreacḡ ḡlóíjre aḡur íoíra éíróíre aḡ teacḡ ari éacáóíri íoílarí éum bíeíé-eamínarí vo éabáíre ari. Óí a cómáíri amaé acḡ leabari ann a b-fuil íjrióíéa íríor go íoílleírí a íeacáíre uile ḡan íeafabál ná óeafamíao. Tá na oíroíé-íjrióíarí



newspaper, some years since, contains all the stanzas of the ballad. As the ballad is chiefly intended for learners, a literal translation is given in which will be found the translation of the words not in the vocabulary.

## ΔΟΝΑC ΒΕΑΡΝΑ ΝΑ ΓΑΟΙΤΕ.

### I.

Bi diversion ápeac ári an donac  
Mór-éuro áeri a'p doibhir;  
Ceólta neuta, ppóite, a'p r'gléip-puile,  
Feoil t'á g'leup éum bió ann;  
Bi whiskey a'p ale ann, pion Geneva  
Bpannoa epaopas bpioz'mari  
Plúri na déire, arán pu'peiri  
A'p cáire ari scales t'á viol ann.

### II.

Bi pu'ceitíe, p'iolta, 'zuy pu'pinióe,  
Mil na g-cioiri a'p caopzao ann;  
Mór-éuro piona, feoil p'icinióe,  
'Sbu' r'óg uil blay-éaom an gravy.  
Do bi feoil coiriz (g) ann, bi mó mílir,  
Bi ann feoil o'p'io' 'zuy naopzawze,  
Bi palan a'p leek ari annapite laoiz  
A'p canna t'á viol ari méal oe.

### III.

Bi rug ann a'p taper, kersey a'p fear-not,  
De'p ann oe'n éuro aóbari oéanta;  
Bi Russia-duck, jaen, ann, cassimer neuta  
Spanish ari g'ne ceapit p'iooa;  
Bi bán, veapiz, uame, goim éum buanar,  
Oub ann oe'n uayle ir' aoiroe,  
An t-opange ag g'luapaeat le h-eagla a  
buailte,  
Aét éeannuiz na p'luawizte an buróe ann.

### IV.

Bi olann t'á viol ann, ola, a'p cápuoizte,  
Bi bunac a'p lion ann, mór-éuro;  
Hataróe bpaeza, mine, clúmi cominíoe  
Toza p'ocaroé a'p bp'ioza  
Bi tobac, a'p p'ioparóe, a'p ann-éuro pu'p  
ann  
Donnetíoe, screens, a'p pu'bioe  
Bi ve'p'iri a'p bp'uizeanta a n-oe'pe na  
r'g'p'ibe  
Oe oéapzao na m-bp'aoon oa n-ól ann.

### V.

Bi p'geana a'p p'pocana, páp'ímuoe, meanaizte,  
Coizcán, panana, a'p camitíoe;  
Bi eábán a'p oacáo ann, lán oe luat p'am-  
oizíoe,  
Bi uacébar anapite 'a viol ann,  
Bi bp'eroizite cluém'aria, planncéroizte,  
cuilma,  
Flannaité, bp'at, a'p bp'aitlíni,  
Bi mapá bp'aeza connaró ann, canaróe, a'p  
loimíoe,  
Meap'ada an ime a'p p'izinióe:

### VI.

Bi ba, capall, laoiz ann, g'abari muca a'p  
caoiuz  
Ari arail oo bi an tain-éilíoi  
Ari bó banne g'p'ioe bi p'aeat n-g'ínoe  
buíoe  
Bi ba p'aeza cuibio'ac o'aoi ann  
Ari ép'anta a'p p'lu'p'oe bi ée'p'ie pu'nt t'p'i  
Ag'p' ann-éuro o'ioé go léiri ann;  
Aét ari na banbaróe ni p'ab aét nemíno  
B'ioi b'p'ú o'uit a n-viol ari don éop.

(To be continued in our next Number).

### [TRANSLATION.]

## THE FAIR OF WINDGAP.

### I.

At the fair there was fine diversion,  
Much of fun and jollity;  
Delightful music, sport and revelry,  
Meat getting ready for food there.  
There were whiskey, ale, and Geneva wine,  
And strong blood-red brandy;  
The flour of wheat, gingerbread,  
And cheese on the scales for sale there.

### II.

There were sugars, seeds, and raisins;  
Honey from combs was flowing there:  
A world of wine, the flesh of chickens,  
With gravy mild, well-tasted:  
Flesh of the heath-cock there was sweet,  
With flesh of stare and snipe too;  
The broth of calf, with leek and salt  
Flavoured, and a pail full sold for sixpence.

### III.

There were rug and taper, kersey and fear-  
not;  
A vest made of the best materials,

Russia-duck, jaen, beautiful cassimeres ;  
And Spanish cloth of silken texture :  
White, red, green, blue, for good wear,  
And black for the highest nobility.

The orange decamped in dread of a beating,  
But whole hosts purchased the yellow  
there.

## IV.

Wool was for sale there, oil, and cards,  
Of tow and flax a plenty ;  
Hats fine and smooth of rabbit fur ;  
The choicest shoes and stockings.

Tobacco pipes, a great deal of snuff,  
Bonnets, screens, and robes.

Quarrelling and fighting closed the scene  
The effects of drops of drink there.

## V.

There were knives and forks, razors, awls,  
Pots, pans, and canteens :

Forty-one tents, with many standings ;  
Of linen cloth a great deal.

Warm friezes, blankets, quilts,  
Flannels, cloaks and sheets ;

Fine wooden dishes and churn-dashes,  
Butter churns and piggins.

## VI.

There were cows, horses, calves, goats, pigs,  
sheep,

Asses were in great demand there.

For a good milch cow seven yellow  
guineas ;

Dry cows were middling dear there.

Fourpound three for a sow and young pigs,  
And their numbers there were enormous ;

But for the sucking-pigs there was just  
nothing,

They were not worth selling at all there.

## THE FAIR OF WINDGAP.

M. CAVANAGH.

(From the Irish of Thomas Moran.)

## I.

At "Windgap Fair," I witnessed there  
All sorts of fun and pleasure :

We'd music sweet to shake our feet,  
And sport beyond all measure.

*Spoileen*, pig's head and gingerbread—  
For hungry folk to eat there :

With brandy fine, strong ale and wine,  
And whiskey (*sure*) to treat there.

## II.

Nice "sugarstick" for boys to lick,  
And tempting combs of honey ;

With raisins sweet, and chicken-meat—  
To coax the youngster's money.

All kinds of game, fowls, wild and tame,  
Fed pampered folk and sinful ;

While seasoned broth poor people bought—  
For sixpence they'd a skinful.

## III.

There gay "*sportveens*" might chose "rat-  
teens,"

And vests to please their fancy ;  
With "Russia-duck" to suit a "buck,"

And silks to deck "Miss Nancy ;"  
"Old Erin's green" on crowds were seen,

Red, white, black, blue and yellow ;  
But "*Orange*" fled—for fear his head

We'd break—the hateful fellow !

## IV.

Wool, tow, and flax, with cards in packs,  
Fine lots of "Irish beavers ;"

And brogues *galore*, decked with five-score  
Of "crabbit-heads" or "pavers !"

Those "up to snuff" may find enough  
To suit the proudest nose there ;

Or smoke and drink until they wink,  
Then end their spree in blows there.

## V.

On hardware stalls were razors, awls,  
Knives, forks, tin-cans and kettles :

With pans and pots in sorted lots,  
And various kinds of metals.

There tents, two score, were quilted o'er  
With blankets, sheets, and friezes ;

While dairy-ware in piles were there,—  
The kind, good housewife prizes.

## VI.

There horses, kine, goats, sheep and swine,  
With asses—"jacks !" and "jennies !" —

You'd see (and hear). Milch cows were dear  
(They brought ten yellow guineas).

Sows were on hand in great demand,  
Dry-cows brought prices high there ;

But "*bonivveens*" scarce fetched "thirteens!"  
Them no one cared to buy there.



VOCABULARY.

ápeacé, adj., comp. -píge, pl. -peacá; joyful, merry.  
 áep, s. m. g. áep, no. plur. the air, the sky, mirth.  
 áoibneap, s. m. g. -nir, pl. id., pleasure.  
 neuta, ind. a. nice. Not in dict. *niúta* is the Munster pronunciation.  
 Szléip-puile. This cpd. noun would appear to signify revelry in this place Szléip, ostentation (Coney) O'Keilly. In *eacra* *siolla an amapam*, the sea-fight is called Szléip; and a fight is the meaning of the term in Waterford.  
 Sult, s. m. g. puile, mirth, delight. *Tadó* *saolá* has *szléip-puile*, as in text: *tr* [bur?] *ppótaé* *bu* *szléip-puile*. This is addressed to ladies whom he is encouraging to enter convents, and whose amusements were not revelry: "sportive will be your play."  
 Cpaoapaz = cpao-áepaz, blood-red.  
 Úap' s. f. g. óeipe, pl. úapap an ear of corn.  
 Úeup' " " " " úeupap " "  
 Súcpa s. m. g. id. no. plural, sugar. "  
 Súcpap " " " " pl. -cpíge. In Munster.  
 Úiúin, s. m. g. id. pl. = mbe, raisins.  
 Súg'úil = rószúuil, adj. comp. and pl. -úila, pleasant.  
 Úlap-áom (Úlap, taste, and áom, mild), cpd. adj., mild-tasted.  
 Úpoto, s. f. g. -oe, pl. -oeanna, a starling.  
 Úapózá, s. f. g. -aíge—pl. id., a snipe. This is the Munster form. Coney has *g-aíge*, pl. -aíge; he calls *úapózá* a s. m.  
 Úabpuil', s. m. g. id. broth: in Munster, *ámapíte*, g. id. *úapoe*, ind. adj., greenish, green.  
 Úapíoe, in Munster for *áipíoe*, comp. and sup. of *áipí*, high.  
 Úllann, s. f. g. úlla; in Munster, g. *úllanne*, wool.  
 Úunac, s. m. g. -aísz, tow.  
 Úuip, contraction of *úuipib*, g. id. *úuif*.  
 Úonneúoe for *úonneúoe*, plur. of *úonneúoe*, a bonnet.  
 Úóba, s. m. g. id. pl. -aróe, robes.  
 Úeipip, s. f. g. -pípeacé, pl. *pípeacé*, difference, quarrel; haste.  
 Úpúgúinn, s. f. g. -gúne, pl. *bpúgúneacá* (Munster *Úpúgúeanna*); a strife; a fight.  
 Szpíob, s. f. g. -píbe, *pípioba*, a scratch, a scrape; more usually written *pípiob*. In hurling the *pípiob* was the space between the defenders of the cúl *baip* 'r; so called probably because the ball had to be, as it were, scraped along the ground—hence, *ceann pípiobe*, the end of the *pípiob*, the goal. The struggle on this middle space was also called *pípiob*; hence *óeipne na pípiobe*, the last of any affair.  
 Szpíob, also a layer of earth from one end of a field to the other turned over by the plough.  
 Úeapzá; óe úeapzá; óe úeapzá, a cpd. preposition, on account of: probably from *úeapzá*, lees, dregs.  
 Szian, s. f. g. *píge* pl. *pígeana*, a knife.  
 Úúip, s. m. g. -úip, pl. id., razor.  
 Úeanab, s. m. g. -aró, pl. -aróe, an awl. In Waterford the noun is *úeanacé*, and the pl. -aróe, not *úeanapíge*.  
 Úeacá, s. m. g. -ám, pl. id., a pot.  
 Úabán, s. m. g. -ám, pl. id., a tent.  
 Úacá = óa *píoe*, forty. Said in Munster only, I think.  
 Úacáap, s. m. g. -áip, an astonishment. Colloquially, a great deal.  
 Úapíe, s. f. g. -té, linen of narrow breadth.  
 'A = ó'á of *áza*.  
 Úpéóin, g. id. pl. -mbe, frieze.  
 Úlúcpá, adj. comp. —*apíe*, pl. -apá; pronounced in Munster as if written *Úlúcpá*, *Úlúcpá*,  
 Úlannacá, s. m. g. -céú pl. -céúoe, a blanket.

Úuile, s. f. g. -te, pl. -teana, a quilt.  
 Úpac, s. m. g. Úpac, pl. id. a covering of any kind, a cloak.  
 Úpacélin, s. f. g. -ne, pl. -ní, a sheet; pronounced *baip-lin* in Waterford.  
 Úiap, s. f. g. méipe, pl. *úiapá*, a dish.  
 Úannab, s. m. g. -aró, wood.  
 Úanna, s. m. g. id. pl. -aróe, a can.  
 Úompo, s. f. g. -oe pl. -oi, a churn-dash. In Munster it is *lómpe* in the nom. gen. and pl.  
 Úeapap s. f. g. merope pl. (úeapap, ) a churn.  
 Úeapap, (úeapapacá, )  
 Úm, s. m. g. me, butter. In Waterford the *i* is like *i* long in English, in the rest of Munster like *ee*; in Connaught like *i* short. The *i* in *me* is short everywhere.  
 Úpígin, s. m. g. id. pl. -mbe, a piggin.  
 Úeapísz, adj. comp. *písz*, pl. *píszá*, dry, barren. *Úa píszá*, dry cows.  
 Úéilíom, s. m. g. éilím, demand. The term is not in dict. with this meaning. *Úeapí* *péen-píacá* óa *péem-éilíom*. *píacá*, debts due to; *éilíom*, a debt due of.  
 Úpíoe, ind. adj. brave, noble; applied to a horse or to a man; not to a cow, &c., as here.  
 Úuipíacé, adj. comp. -aíge, passable, *midling*.  
 Úpáin, s. f. g. cpáacé, pl. cpáacá and cpáacá, a sow.  
 Úanb, s. m. g. banb pl. id. and *banbáoe*, pronounced *banmaróe*, a sucking-pig; when a little older it is called *pípe*, pl. *pípíoe*.  
 Úeup' -míó, s. m. g. id. and -neúe, nought, nothing.  
 Úop, s. m. g. cúip, pl. id. twist, manner; *apí óon óop*, in any wise, at all.

VERBS OF MONOSYLLABIC ROOTS IN THE CONDITIONAL MOOD AND THIRD PERSON SINGULAR.

BY THE EDITOR.

Our friends in America are earnestly discussing what is the correct pronunciation of the verbs above named, such as *buáipíeab*, *ó'ólíeab*, *ó'únpíeab*, would strike, would drink, would shut. On the one side, the Editor of the *Gael*, and those who think with him, would pronounce these as if written *buáileacá*, *ó'ólécá*, *ó'únpécá*: just like verbs in the same mood and number and person of more syllables than one in the roots. Mr. O'Donnell and Mr. Ward, &c., on the other hand, would pronounce such verbs as they are written—*buáipíeab*, *ó'ólíeab*, *ó'únpíeab*. Mr. Logan and Mr. O'Donnell mentioned my name incidentally during the discussion, and this appeared to the Council of the Gaelic Union to afford us an opportunity of discussing the question, and stating our opinions upon it, without in the least degree dictating or dogmatizing. The meeting at which the question was discussed was fairly representative of the different provinces of Ireland. Mr. O'Farrelly is a native of Meath; the secretary, Mr. O'Mulrenin, of Roscommon; Mr. Walsh, of Mayo; Mr. Morris, of Galway; Mr. O'Brien, of South-west Munster; and I, of East Munster. All are Irish speakers since infancy, and nearly all first-class Irish speakers, as well as Irish scholars. None of us have ever heard the words pronounced *buáileacá*, &c., except Mr. Walsh, who heard them in some parts of his native county, but the people there all use the other forms as well. In Waterford three verbs are pronounced as Mr. Logan would pronounce them: as *úapíeacá* *pé me*, he would kill me; *gúeabá* *pé bó sz* *o-úe* an *éapíall* *opm*, he would win a cow to the tail from me (from the verb *szab*); and *gúeabá* *pé* *úuo* *amac* *óá* *sz-cupíeab* *úinne* *m* *á* *éluapíe*, he would find out a thing if one had put it into his car.

Mr. Ward's remark, that a great deal depends upon the ear that hears, is well worth taking notice of. The celebrated Arch-bishop Usher went to Fore, in Westmeath, and heard the people there pronounce the name of the place *báile Leabair*, "the town of the books." Archdall, Lannigan, and all writers followed this pronunciation until Dr. O'Donovan visited the place two centuries afterwards. For his ear the place was *báile fóbar*, "the town of Fore." The Rev. James Graves was at Afane, near Cappoquin, County Waterford, where the Fitzgalds and Butlers fought a fierce battle. The people showed him where the battle was fought, and they called it *boáir na b-póopa*. He wrote to Dr. Joyce for an explanation, and Dr. Joyce enclosed the note to me to Dungarvan, where I was then sojourning. I took the note immediately to Mr. William Williams, and we both were at fault. A man in the office of Mr. Williams remarked, "perhaps he meant *boáir an mácaire*, "the road of the battle." Now, this name is pronounced as clearly as New York is, yet Dr. Graves, an Irish scholar, did not catch it. More singular still is the fact that Mr. O'Donnell had not distinctly caught the Munster pronunciation of the words now being discussed in America. He allowed in one passage of a letter that in Munster the people pronounce these words as Mr. Logan says, and in another place that they appear to pronounce them so. Now to my ear they do not; in the imperative mood, third person singular, the verb *buail* for instance, is *buaileáó* (ré), let him strike, pronounced in Munster as if written *buaileáé* (ré). The conditional mood, third person singular, is *buaileáó ré*, he would strike, pronounced *buaileáé* (ré). The terminations of these two verbs are identical, and there is no *oáó* sound in either of them. Now, Mr. O'Donnell is a ripe Irish scholar; he spoke Irish in the cradle; he has always spoken it; for years he heard as good Irish as there is in Munster, and yet he was *not quite* certain of the Munster pronunciation of the words in question.

The discussion in America has brought to light a trait of Irish character that we should set before ourselves as a model. Mr. Logan disclaimed having Canon Bourke on his side of the argument, preferring *truth* to the advantage of the learned Canon's authority. Mr. O'Donnell, though, as nearly sure as possible of the Munster pronunciation being in favour of his contention, would not *so* *far* *certain*. Of course I know the truthfulness of my friend, Mr. O'Donnell, and I am proud to call him my friend. Alas! some whom they have left behind in the old country would not forego an advantage over an opponent for truth's sake.

Mr. Logan found in O'Reilly's Dictionary that the number of verbs taking *oáó* in the conditional are far in excess of those making *paó*. I have totted up some pages of Keating and of others, and the excess is the other way. The poems in this number of the *Gaelic Journal* tell the same tale. No doubt the Irish language is being disintegrated; for my own side of a range of mountains in Waterford. *éá* *ymn*, &c., is the rule, whereas at the other side, about *boáir an mácaire camasó*, &c., are always heard. I would appeal, then, to Mr. Logan to help in keeping the old forms in the mouths of the people. In the case of *oáó* and such like they are easier. It may as well be stated here that *third* sing. of the habitual tense active is pronounced *exactly* like the same person of the imperative and conditional. Thus in *óin*, shut.

<i>óinaó</i> ré, let him shut, is pronounced	<i>óinaé</i> ré.
<i>óinaó</i> ré, he used to shut, "	<i>óinaé</i> ré.
<i>óinfaó</i> ré, he would shut, "	<i>óinfaé</i> ré.

## THE SHORT CATECHISM (IRISH); THE IRISH IMITATION; THE ROMAN LETTER.

Early this year there was printed for the Kaffirs a penny catechism, translated from the English into their dialect. The work was published by one of our monastic confraternities, and the translation was made by a native of England who had joined the order a few years since. Suppose this Catechism had been printed in Dublin, would any person here, who had learned from books a little of the Kafir dialect, of which he could not speak a sentence, undertake to amend and alter this little work as the spirit moved him? Such a thing would be impossible; but what would be impossible in respect of the African dialect, was done without compunction in this land of ours. An Irish scholar who preaches in Irish on every Sunday of his life, translated the Short Catechism into Irish, and, for its size, a more difficult book to translate there is not in the English language. I devoted nearly every day of three weeks' holidays to examining the manuscript of the translation—every letter of it. The proof of the little work was sent to Mr. Thomas Flannery to London, who examined it with equal care; and it is well known that no man alive is more competent for such a task than he. There were eight proofs of the work corrected by members of the Gaelic Union before they resigned it as ready to be published. And then Father Yorke, as censor, handed the "little affair" over to three or four others, none of whom could buy fourpence halfpenny worth of any commodity from an Irish speaker. These censors, during two months, turned over the Irish and Gaelic dictionaries and the catechisms in the Royal Irish Academy, looking out for some things that might embolden them to change a few words in the little book—not because these words were faulty in respect of faith, or morals, or devotion, but for other reasons.

Father Conway has no leisure time. He gave up his sleep to translate the Short Catechism for the poorest and most illiterate of our people. In committing the trans-

lation to the Council of the Gaelic Union, he wrote: "Having intended the little affair solely for the use of unlettered people, I object to any words or phrases being introduced into it which are neither used by nor intelligible to these people."

But the censors introduced even into the title of the "little affair," in the first line of the title-page, a word that neither the translator nor any of his people had ever heard—they erased the word  $\zeta\acute{\epsilon}\lambda\eta\mu$ , and for it they substituted the word  $\lambda\acute{\epsilon}\delta\omicron\mu\alpha\iota\mu$ . The two words are synonymous, but the former word is understood by all who speak Irish, whereas the latter word has not been written half-a-dozen times for the last century and a-half; nor is it spoken except in one remote locality in Ireland. And why make this change? The *virtual* censor gives us the reasons in letters published in the *Nation* newspaper over the *nom de plume* of "A Follower of Thomas Davis." The first reason he gives is that "Many words to be found in standard authorities . . . are seldom if ever to be met with among the people." . . . "English standard writers do not confine their vocabulary to words picked up among the people." A penny catechism intended solely for the most unlettered of our people must be turned to a work on style, and this innovation is made, be it remembered, under the auspices of the censor.

The next reason is that  $\zeta\acute{\epsilon}\lambda\eta\mu$  is a very "inelegant word" (*sic*). But is the word a low or unsuitable one? It was employed by Father Donlevy in the Preface to the Paris edition of his Catechism, as will be seen a little lower; and it was employed by Dr. Gallagher in the *first* line of his *first* sermon.

Now, since the days of Keating we had no better writers of Irish than Dr. Gallagher and Father Donlevy. The latter writer used the word to denote an abridgment in a book; and the term was used by Dr. Gallagher to describe a prayer—and what prayer? The second part of the "Angelical Salutation." And were a better word to be found in Irish to qualify that prayer, Dr. Gallagher would have used it; and were his "lips touched with fire," he could not have found a better word. And

this is the word that the "Follower of Thomas Davis" erased, and of which he wrote in Extracts No. 1 and No. 2 below.

Extract No. 1, from a letter by a Follower of Thomas Davis, in the *Nation* of 31st July, 1886:—

I remarked in my first letter that " $\lambda\acute{\epsilon}\delta\omicron\mu\alpha\iota\mu$ " was a most classical word, much preferable to  $\zeta\acute{\epsilon}\lambda\eta\mu$ , "short," which is a very suitable word to apply to a *lawley*, but very inelegant if used to denote an abridgment in a book. Dr. Donlevy did not use it after the adjective, where Mr. Fleming would place it, but he put it *before* the adjective (see Mr. Fleming's quotations); but when he wished a word carrying the meaning of abridged, he took care to give  $\lambda\acute{\epsilon}\delta\omicron\mu\alpha\iota\mu$  a position quite different to that which he had assigned to  $\zeta\acute{\epsilon}\lambda\eta\mu$ .

Extract No. 2, from a letter by the Follower of Thomas Davis, in the *Nation* of 28th August, 1886:—

But Mr. Fleming would not have  $\lambda\acute{\epsilon}\delta\omicron\mu\alpha\iota\mu$ , good or bad. He would have  $\zeta\acute{\epsilon}\lambda\eta\mu$ , though Dr. Donlevy on this point also is as opposed to him as the poles to one another.

Extract No. 3, from the Preface to the Paris edition of Father Donlevy's Catechism:—

Супрото, до рѣчи корѣнѣаца, тѣмъ ан теагауѣ  
 члїорѣуѣ ро, ан ан ꙗ-сѣро анѣре, рмоѣнуꙗѣ ан  
 ан теаѣ ан ѣаѣѣ анѣан ꙗѣрѣ-ѣаꙗѣ ꙗѣаꙗ  
 ан сумаѣ аꙗѣ ан ѣараѣ ꙗѣ ѣ-аꙗѣ тїонꙗѣанѣрѣаѣ,  
 аꙗѣ ꙗѣ мѣрѣ-мѣрѣ ꙗѣ ѣ-аꙗѣ ѣанѣ ан ан ꙗ-ѣанꙗѣ  
 ан рѣн теаꙗꙗꙗ ꙗѣ.

[TRANSLATION.]

The bulk of this Catechism will, probably, at first view affright such as are used only to little *abridgments*, merely calculated for beginners, and chiefly for children at their horn-book or thereabouts.

Extract No. 4, from same Preface:—

аꙗѣ ꙗѣ ѣ-ѣанꙗѣ ꙗѣанѣа сумаѣ ѣанѣнѣрѣаѣ,  
 аꙗѣ рꙗꙗꙗѣѣ аѣѣꙗꙗѣ рїѣꙗ аꙗѣ рꙗꙗ ꙗѣ ꙗѣ мѣꙗѣ  
 анѣ ꙗѣ анѣанѣа ан анꙗꙗѣ ѣꙗꙗѣанѣа.

[TRANSLATION.]

And it is interspersed with *short* forms of acts of devotion, and prayers to be used on different occasions.

This a sad state of things in holy Ireland! The Follower of Thomas Davis had in his hands under his eyes Extracts No. 3 and No. 4, when he penned Extracts No. 1 and No. 2. And yet he reckoned so confidently on the ignorance of the readers of a high-class literary paper, that he was not afraid to say in black and white that Father Donlevy had stated the very reverse of what he had said in respect of  $\zeta\acute{\epsilon}\lambda\eta\mu$ . It is hardly worth while to go any farther, and to point out that the Follower had equally

misrepresented what Father Donlevy had said in Extract No. 4. In this extract the reader sees that Father Donlevy translated *ḁḁḁḁḁḁḁ* (the plural of *ḁḁḁḁḁḁḁ*) "short;" and that the "Follower" says he employed it to convey the meaning of abridged.

The readers will observe that the "Follower" twice calls *ḁḁḁḁḁḁḁ*, "instructions," an adjective. This is certainly the first instance on record of an honorary secretary, who is also a critic, and a censor, unable to distinguish the parts of speech.

Some scholars think the "Follower" not worth the trouble of holding him up; another says: "you pulverized poor — but it was easy for you;" and another, "it is poor work for the *Gaelic Journal*." Now what will these scholars say when I assure them that I believe three out of every four readers of the *Nation* believed his lucubrations unanswerable, though in all he wrote in ten columns or so of that paper, he did not make so many *bona fide* statements; but a person with a blackened face—*ḁḁḁḁḁḁḁ*—is not expected to say what is true; and what is smart and insulting is sure to carry those readers who do not understand the question at issue.

Let me cite a couple more instances to show the extent of the knowledge of the Irish language possessed by those to whom Father Yorke committed Father Conway's little work? One of those scholars in my hearing, and in the hearing of Father Conway, said that the original manuscript of *ḁḁḁḁḁḁḁ ḁḁ ḁḁḁḁḁḁḁ* was written on the skin of the "ḁḁḁḁḁḁḁḁḁ," and he repeated the words on finding that we did not notice them. And, strange as it may appear, this gentleman has been quoted as an authority on Irish literature by a continental scholar, and by a good Irish scholar in a remote locality in Ireland! Another of these gentlemen—to whom, I am informed, we owe the term *ḁḁḁḁḁḁḁ* in the title—was asked by a beginner in Irish what was the reason of the letter *n* in *ḁḁḁḁḁḁḁḁḁ*, "our bread;" and to this he could make no reply.

The Short Catechism was translated by a member of the Council of the Gaelic Union. It was passed through the press by

other members of the Gaelic Union without the incitements of need, or greed, or praise. The work was done as unselfishly as was the translation of the Kaffir Catechism; and one paper only in Dublin would notice the little affair.

Another member of the Council of the Gaelic Union, the Rev. P. Walshe, C.M., at his own expense, published a second edition of the Irish Imitation of Christ—published it at a price that he knew would never repay him for his outlay. One paper in Dublin noticed the work, though two gentlemen connected with the Dublin Press accepted copies of the work, which they promised to review. Nor does the affair rest here. The Most Rev. Dr. Kirby laid the work before the Holy Father. The following letter tells the rest; but it does not tell our friends in Ireland and Britain, and America, that this letter has not been, to this day, noticed in any paper in Dublin except the *Celtic Times*.

Rome, 17th December, 1886.

Rev. dear Sir,

On yesterday I had the honour and happiness of laying your beautiful edition of the Irish translation of the Imitation of Christ at the feet of the Holy Father, which he was pleased to receive most cordially. He carefully looked over it, and enquired how far the Irish language was still in use, and expressed his gratification that it was still spoken by a considerable number of his Irish children, and that a society of learned Irish scholars existed who devoted themselves to the preservation and propagation of this noble monument of our country when it was the recognised domicile of saints and sages.

His Holiness was pleased to authorize me to send you his apostolic benediction, and the same to the gentlemen who co-operate with you in the above noble undertaking.

I remain, with great esteem,

Rev. dear Sir,

Yours very sincerely in Xl.,

✠ T. KIRBY, *Abp. of Ephesus,*  
*Rector, &c.*

Rev. Patrick A. Walshe, C.M.,  
St. Vincent's, Cork.

Accordingly, the important fact that Leo XIII. sent his special benediction to members of the Gaelic Union Council has been suppressed by the Dublin press. But this might be expected when the reports of the meetings of the Gaelic Union are suppressed in like manner.—Ed. *G. J.*



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**FIND AND THE PHANTOMS.**

Our readers will be thankful for the impertinence that prevailed on the author of the paper below to give it for insertion in the *Gaelic Journal*. The paper is really valuable as a literary notice; but it is still more valuable as showing that a notice of an Irish work can be written, and vigorously, without any admixture of bitterness or personality. "Find and the Phantoms" is a short *laoid* *piannuigeáca* in the Book of Leinster, published with a translation in the *Revue Celtique* by Mr. Whitley Stokes, who was pronounced many years since, by Mr. Williams of Dungarvan, as perhaps the best Celtic scholar in the world. The language of the little poem is somewhat antiquated; if put into modern Irish, any good speaker of the language would understand every word and every idiom in it; and yet this great Irish scholar fell into several mistakes in his translation of it. Should not this be a lesson to every Irish scholar writing for scholars—not to believe that he alone is infallible, and not to dip his pen in gall when noticing the works of other? and this lesson is as needful to Mr. Stokes as to anyone else. Had he been the reviewer in this case, he would have used the scalpel mercifully—but would his notice have been more vigorous on that account? I think not. Ed. *G. Journal*.

DEAR MR. FLEMING,—As promised, I send you the few notes I had made some time back in answer to your queries on Whitley Stokes' translation of the poem "Find and the Phantoms," from the Book of Leinster.

1. Line 33. *A-siúit claidib is gell céit.*

*As síú clóiréam i' gcell (le) céso.*

W. S. translated this "There is a sword the pledge of hundreds." Though *gcell* does mean a pledge, it has other meanings not found in dictis, which might be more satisfactory here, e.g. *i' gcell leir é, i' gcell le h-ór é, i' gcell le cú é, &c.* In none of these examples does *gcell* mean pledge, but "equal," "worth," "like," any of which would be better than pledge in the sentence above. There is a sword equal to hundreds—worth hundreds—like hundreds in destructive power. It is easy to see how the word *gcell* comes to mean "equal," "like," inasmuch as the *gcell*—pledge or deposit—is given as an equivalent of something else.

2. *buidéac é do mac Eoghain*: line 46.

*buróad é vo (ve?) mac Eogain*, "Thankful was he to Eogan's son."

I am inclined to think that this is one of the numerous instances to be found in manuscripts where *vo* is written instead of *ve*. Certainly the use of *vo* after *buróad* is not in conformity with good usage in the modern spoken

or written language, *ve* being universal with correct speakers. *Tá me buróad* *Óis*, not *voic*, is the expression one hears every day. *Óis* is the personal pronoun *tú* in composition with the preposition *ve*, whereas *voic* is the same pronoun *tú* with the preposition *vo*. We must conclude therefore that when a noun is used as in the above sentence *ve* is the preposition that should precede it.

3. *Bendachais each da chele.*

*beannuigeaf các dá céile.* "Each blessed the other." (W. S.)

The translation is rather, Each saluted the other. The Irish equivalent of each blessed the other, is *beannuigeaf các dá céile*. *dá* in the text is for *do* *a*, and corresponds with the compound pronoun *voic* in the expression *go m-beannuigéir óia voic*, which is a usual form of salutation. The verb *beannuigéir* is used in making the salutation, it is also used to name that act of civility, consequently the words in the text should be translated: "Each saluted the other." If we wished to say—May God bless them, we would not say *go m-beannuigéir óia voib*, but *go m-beannuigéir óia iao*. Besides the context should make it clear that it is not a blessing that is meant, but a salutation.

The following texts from the Irish Bible are to the point: *asur vo beannuigeasur vo* = and they saluted him—Judges xviii., 15. *asur éáinic asur beannuigéir pé dá óearbhádeirib* = and he came and saluted his brethren.—1 Sam. xvii., 22.

*asur a nuair éáinic dárib a b-fozur vo 'n pobal vo beannuigéir pé voib* (saluted them).—1 Sam. xxx., 21.

*má éasgimann éáinic moic, ná beannuigéir do* (salute him not).—2 Kings. iv., 29.

*asur ná beannuigéir vo neac air bré 'ran t-rlige* (salute no man).—Luke x., 4.

*beannuige réin dá céile maille pé póig naoméa* (salute one another).—Rom. xvi., 16.

In the following set of examples *beannuigéir* with the accusative of the object means to *bless*.

*asur vo beannuigéir pé é.* And he blessed him.—Gen. xiv., 19.

*asur vo beannuigeasur Rebeca.* And they blessed Rebeca.—xxiv., 60.

*asur a pé ro an níú vo labair a n-áair iú, asur vo beannuigéir iao* (and blessed them).—Gen. xlix., 28.

*asur vo éóg dáion iuar a lám leac iur an b-pobal, asur vo beannuigéir iao* (and blessed them).—Levit. 9-22.

*asur vo éúar móir asur dáion go pailtinn an éoin-éimnigéir asur éangasur amac asur vo beannuigeasur an pobal* (and blessed the people).—Levit. ix., 23.

agur o'fíll an píḡ a ḡḡoíḡ, agur oḡ beannuigí pé cóm-cumnuigíḡoí íḡraeḡ uile (and blessed all the congregation of Israel).—1 Kings viii., 14.

4. fennaid, cosgraid, cen luireach. fennaid, cosgraid, cen luireach. He slays, he destroys, without delay (W. S.)

Cosgraid = destruction is given in O'Donovan's suppl. to O'Keilly's Dict. with references to passages in the Annals of Ulster, Tigernagh and the Four Masters. At A.D. 825 in the Four Masters the words Cosgraid ḡoḡoigí Colmáin, &c. occur, and O'D. gives the following foot note on Cosgraid.

"The Irish word cosgraid is rendered skirmish or onset, in the old translations of the Annals of Ulster; but the original compiler of these Annals translates it by destructo."

All this notwithstanding, the rendering of the verb cosgraid in the above passage seems too generic, for in the spoken language the word is used to indicate the manner of destruction. The verb cosgraid usually means to hack, to chop, to mangle; i.e. íḡ cosgraid is said of something that is torn to pieces, hacked, or mangled; so the words of the text would be better translated thus:—"He slays, he hacks, without delay." It is indeed a very suitable word as applied in the tale.

In the Battle of Gabhra the following lines occur:—

Maḡ oḡ ḡoḡoigí Oḡcḡur  
íḡmne tḡoíḡe níḡ ḡeíḡmḡn  
ḡeallḡar ḡaḡḡḡe ḡ ḡaḡḡoí.  
Í ḡ ḡoḡḡar pé ní ḡḡeáḡ-lámm.

And to hew him in pieces with his keen blade.

O'KEARNEY, pg. 78.

5. Maith linn dia ndama duinn maíḡ linn oá n-oama uimn. Well for us if he grant (life) to us (W. S.)

Maíḡ linn means literally, well (good) with us, i.e. in our estimation, and so the phrase is used idiomatically to express a wish, desire, good pleasure. It never means well for us, which would be in Irish maíḡ uimn.

Íḡ maíḡ linn ḡur ḡáimc uí, We are glad you came.

Íḡ maíḡ uimn ḡur ḡáimc uí, It is well for us you came.

The latter phrase is used to signify the real utility of an object, or of an act; the former expresses our appreciation of it. One might say of something that would be good for him, but which he did not like, buḡ maíḡ oam e, áḡt ní maíḡ lóm e.

The difference between the two phrases is so wide that no Irish speaker would ever use or mistake one for the other. The words lóm and oam are used similarly with other adjectives also, thus:—

Íḡ beaḡ lóm e = I consider it (too) little.

Íḡ beaḡ oam e = It is (in fact) (too) little for me.

baḡ níḡ an níḡ lóm e o'íḡḡoí, I considered it a matter of importance to have got it.

baḡ níḡ an níḡ oam e o'íḡḡoí, It was a matter of importance to me to have got it.

an beaḡ leáḡ e íḡn? Do you think that (too) little?

Íḡ beaḡ lóm e, agur íḡ beaḡ oam e, I consider it (too) little, and it really is (too) little for me.

an níḡ leáḡ oam e? Is it (too) much, in your estimation, for me? And hence colloquially, Do you grudge it to me?

ní níḡ lóm uíḡ e. Col. You may have it with pleasure.

Íḡ beaḡ lóm uíḡ e. I feel that it is (too) little for you.

ní beaḡ lóm an méro íḡn. Col. So much is sufficient for me.

ní beaḡ lóm oe. (I feel) I have enough of it = I am satisfied.

This last is a common expression at meals to signify that one is sufficiently helped:—

ní beaḡ lóm oie, ḡo íḡb maíḡ agat = I am nicely helped, thank you.

6. Mucutar an teine bai this.

múccar an teine bí íḡíḡ. The fire that lay below was (is?) quenched (W. S.)

Íḡíḡ in this connection does not indicate relative position as the translator seems to think; it means simply "down" in the sense of "made" or "kindled" on the hearth. (á) bí íḡíḡ = which was down, i.e., "made" or "kindled." Cuir íḡíḡ teimne maíḡ ann íḡn. Put down a good fire there: bí an teimne íḡíḡ am' cómne. The fire was down (made) before me.\* Those are every day expressions. The use of the word "íḡíḡ" comes very likely from the low position of the hearth, which was on a level with the floor; its equivalent is also commonly used by English speakers in the same connection.

PROFESSOR ZIMMER AND SOME OTHERS.

Second to Mr. Stokes—if second—both in his knowledge of the Old and Middle Irish, and in the severity of his strictures on others working in the same field of literature—is the German scholar, Professor Zimmer. This celebrated professor visited Dublin two or three years since, and examined an Irish MS. in the Franciscan Convent, Merchant's-quay. In this MS. there were a number of Tales of Fionn mac Cumhail and of his warriors. The transcriber of the MS. at the end of it wrote:

Mo malláḡt ort ḡ íḡn; My curse on thee, O pen; Oar linn ataoi ḡo h-olc, In my opinion thou art bad, maḡ ná íḡaḡar eú pé ḡleḡ, As I did not get thee to mend;

atá an leabráḡ íḡn ḡo h-olc. The little book itself is bad.

i.e. It has suffered (from the badness of the pen).

Professor Zimmer took this verse to be Old Irish, and wrote it thus: Mo mhallacht ort a Fhinn, darlind ataoi go h-olc mar nach (?) huarustu regles, ata an lebran tein go n-olc.

Fionn is a man's name, gen. a íḡn, O Fionn, or Fingal. peann a pen, gen. a íḡm, O pen.

The Professor thought that the scribe had said "be cursed O Fingal" and that he called the "MS. a bad book;" because he (the scribe) was "an austere-minded friar [who] could, in a fit of ascetic zeal, suffer himself to be carried away so far as to use the words 'be cursed, O Fingal,'" &c.

In commenting on the foolish translation of the passage in Sir John Maundeville's Travels (G. J., No. 24, p. 379), I appealed to foreigners editing Irish works, to consult some Irish-speaking scholar ere publishing their editions of these works. This precaution is especially necessary when the subject matter in any way pertains to religion, or to devotional practices, and, more especially, where the editor is not of the same religion as the writer of the original work. The ridiculous translation of Mr. Abercromby has not yet, I believe, been corrected in the *Revue Celtique*. And how many a laugh will be raised in Germany at the expense of the "austere-minded friar." This account of Professor Zimmer's mistakes I take from a letter in the *Academy* written by Staish H. O'Grady. The mistakes of Messrs. Stokes and Zimmer ought to shame Irishmen into the learning of

\* In like manner we say Cuir íḡíḡ an coscán. Put the pot down, i.e., on the fire, Cuir íḡíḡ an feoil. Put the meat down, i.e., to boil.

their own language—to learn to speak it especially: learning it as a dead language, they see, does not keep first-rate scholars from committing blunders at every turn.—Ed. G. J.

P.S.—Since the above was written, I find that our good friend, the Editor of the *Boston Pilot*, deprecates the bitter criticism on Professor Zimmer, from which I took the notice above, as well as the bickerings of Irish scholars in general. "The quarrels of authors" are humiliating, whether the subject of the bickerings be English, or Latin, or Greek, or Irish; and I think the bitterness has not been confined to Celtic literature. It would appear from Mr. O'Grady's letter in the *Academy*, that Professor Zimmer had alluded to him in very uncomplimentary terms; and the learned Professor can do this as well as most people. Criticism on the work of the Professor was certainly justified: it was more than that: it was a positive duty to Irish students—a duty that I would do had I been acquainted with the German language. The greatest difficulty that Irish students hereafter will have to contend with is the correction of the blunders and errors and corruptions introduced into Irish treatises during this century. In the MS. in the Franciscan Convent that was pronounced "bad," there are some fifty or sixty of these *Loisde* *Fianmheacta*: Professor Zimmer published the first line of each of these pieces, with a translation, and in the three-fourths of these translations, according to Mr. O'Grady, he is glaringly wrong. Surely, it is the duty of Irish-speaking scholars to show these errors. Irishmen commit errors as well as foreigners, no doubt; but no Irish scholar who speaks the language would commit the errors pointed out by Mr. O'Grady. Lately, in looking through O'Reilly's Irish Writers, I found this line—being the first one of a poem by *Dáibid Ó Bhuasáin*—*gró ambríorac an peannaire nár fíar a gléin*?—though ignorant the flyer, is not his knee crooked? The note of interrogation and the translation are O'Reilly's. Take away the note of interrogation and the translation will be: "though ignorant the flyer that did not bend his knee, i.e., in prayer or at confession;" and this is what the poet wrote. O'Reilly, unfortunately, had no colloquial knowledge of his native tongue; hence his many errors, in spite of his industry. It may be as well here, as my hand is in, to point out a line in "Finn and the Phantoms" that I forgot submitting to our learned correspondent. *Tucsam aicne arar neolass. Tucsam*—[*éugamán*] *áine áir áir n-eolur*—we took our bearings, and saw which way we had to go.—W. S., line 202. Now, there is no allusion to bearings in the original line, which says simply, "we knew our way." *Ró fíarpuigé pionn ó fíannaib Éirionn an t-eolur áine áir. Douhpuar áir a g-cóicéimne nár tucsamáir.* Finn asked the Fancans of Erián *did they know him*. Each in common said, *that they did not*.—Pursuit of Diarmaid and Grainne. This is the stereotyped phraseology of our tales. Equally well understood is the term *eolur* for *eolur na plúige*. An *u-pul an t-eolur agas am*, do you know the way there, is more often said than *eolur na plúige an t-í bionn uall ní fear nó cá consaie in a t-qualann t-eairbúir eolur* (for want of *knowing the way*).—Keating.

To edit an Irish book, or to write fairly in Irish, a person must be an Irish scholar, and he must have a colloquial knowledge of the language. I suppose without this colloquial acquaintance with the language, a person may get a good knowledge of Irish in the same way as people become Latin and Greek scholars by years of close study; but nobody devotes these years to the study of Celtic. Whitley Stokes, Professors Zimmer and Windisch, and others, have studied the Old and Middle Irish for

years, but when they approach the bounds of the Modern Irish, they are in a fog; we see them floundering in it. Perhaps if we knew the Middle and Old Irish we could see them lost in the fog too.

Martin A. O'Brennan, it is said, could speak Irish well. He published works on Irish literature—one good-sized volume he devoted to *Árce Sheasam in Chonall*, an easy poem of a few hundred lines. One of these lines was, *na trí mupéar ba leabair, geuga*, "the three Murroughs who were long of arms;" and this he rendered, "the three Murphys of oxen, books and gloves." The readers of the Journal will understand these blunders. It is worth mentioning that O'Brennan wrote to Mr. Williams, of Dungarvan, for the translation of the line, which, of course, he got at once; but he preferred his own rendering. Such is the work that shams do in Irish literature; even when they could get their blunders corrected without trouble, they put them into print for the benefit of Irish students, present and future!

Two or three years since Professor Zimmer was in Dublin—it was then he examined the MS. in the Franciscan Convent. I was introduced to him, and had he asked me the translation of these titles, I would have set him right in as many minutes as he has committed errors. On the occasion of our meeting, the Professor repeated the first and last lines of the stanza quoted above, and laughed at its humour, but without any levity. He pronounced a *pin* as distinctly as I would; how he could get this sound from a *pin* is a puzzle. Had he repeated the whole stanza, I would of course have detected the mistake in a moment.—Ed. G. J.

## AN EXTRACT FROM THE HISTORY OF EDMOND O'CLEARY.

BY JOHN O'NEACHTAIN, OR NORTON.

Of John O'Neachtain, O'Reilly says, "Irish Writers, A.D. 1715":—

"John O'Neachtain, or Norton, lived at this time in the county of Meath, a man much advanced in years. He was the author of many original pieces, and translated several others from the Latin language into Irish." O'Reilly gives the first line of forty-one pieces in poetry by O'Neachtain, the only one of those known to ordinary Irish readers is the inimitable *Maggie Laidir*, printed in Hardiman's "Irish Minstrelsy." The first piece mentioned by O'Reilly, he says, "was written shortly after the Battle of the Boyne, when the author was deprived of all his property by the English soldiers, except one small Irish book which they left with him, because they could not read it."

O'Reilly also gives the titles of three pieces in prose by O'Neachtain. Of these the third—the forty-fourth piece on O'Reilly's list—is the History of Edmond O'Cleary, from which our extract is taken. O'Reilly thus mentions it:—"The History of Edmond O'Cleary, a fictitious story, written, it would appear, for the purpose of turning into ridicule persons learning the English language. This tale abounds with genuine humour."

Persons who preferred murdering the King's English to speaking in the language they understood, were laughed at by O'Neachtain; but he also laughed quietly at stings.

ness, excessive drinking, quarrelling, boasting, superstition, gaming, and the other vices and follies of his time, and of our time too. The History of O'Cleary in brief is this:—

Edmund O'Cleary was a noble and magnanimous prince of the west of Ireland, devoted altogether to Bacchus and the Muses. Before his marriage, his intended spouse drew such a picture of the giant and wicked magician, John Barleycorn, called in Irish, *Cuirm Searb* i n-*o-veipe* (a), that he solemnly promised to have nothing to do with the necromancer, either in war or battle or alliance. After some time, however, the fame of *Cuirm Searb* became a subject of discourse at every fireside even in Connaught, so that O'Cleary could neither rest nor sleep until he had come up to Dublin to enter the lists against the giant.

Notwithstanding the violation of his solemn promise to his wife, she came with O'Cleary to Dublin, where he encountered the treacherous giant, first at *Acáas an Opmo* (b), now Thomas-street, and again at *Neas an Éin* (c), now the Phoenix. O'Cleary performed prodigies of valour, but was overcome in both encounters by treachery. After the fight at *Neas an Éin*, O'Cleary with his wife retreated to Athlone, where thinking themselves secure they became remiss; but *Cuirm Searb*, whom they thought in Dublin, swooped upon them and captured their servant, *oét m-boinn* *lúac fúileac* (d), whose ears *Cuirm Searb* cut off so that the servant died. Our extract begins at this juncture—O'Cleary's wife, like another Kate O'Shanter, lecturing him with might and main. They again set out on their retreat, pursued by *Cuirm Searb* through Roscommon into Leitrim, where the giant gave up the pursuit, that district being the patrimony of his cousins, *Bulcán buairéarca* (e), and *Súbán Siarfúileac*, the sons of Coince. *Bulcán* met the fugitives and invited them to his inn. An account of their entertainment there closes the extract.

O'Neachtain was the greatest master of the language in his time or since, and his diction, in words and idiom, comes nearest to what a good Irish writer in Munster would now employ. For this reason we give the extract as a copy and model for those students who are trying to acquire a good style of composition. There are many expressions peculiar to the western province in the History; but these, as well as all other difficulties, will be explained.

(a) *Cuirm ale*; *Searb* i n-*o-veipe*, bitter in the end.

(b) *Acáas an Opmo* (*Acáas*, a field; *opmo*, gen. of *oipm*, a mountain ridge).

(c) *Neas an éin* (*neas*, a nest; *éin* gen. of *eun*, a bird).

(d) *bonn*=a groat; *oét m-boinn*, 2s. 8½d.; *lúac-fúileac*, grey-eyed. Sixty years ago a sixpence in Ireland passed for 6½d., a shilling for 13d., a half-crown for 2s. 8½d.; this was the *oét m-boinn*. In Munster this coin was called *piopa oét o-veipeán*; the groat was called *veipeán* there.

(e) *Bulcán buairéarca*, *Bulcan* the troublerome. The Dublin Penny Journal, Vol. I., p. 190, says:—"The Irish bulcan, Kutty tells us, was [a whiskey] made from black oats."

(f) *Súbán siarfúileac*, *siúbán* or *ruán*, a sucker, a young pig; some sort of whiskey made of oats; *siarfúileac*, I do not know. It may be a mistake for *siarfúileac*, of the crooked eyes.

Ó'fiarhuig ácéile d'Éamonncheas d'eihuig  
o'a (1) buacail. Do aitheir Éamonn oi  
mar do bí. Ní b-fuigis mé uait (2) go bhac

an diabál iun do feacnao, agus a fiór  
agat féin naé bainneann aon neac do (3)  
naé b-fagann an éuro i' meara. I' fiór  
iun, ar Éamonn, agus i' m'íto dúinn im-  
teacé go rhuab ar ro, d'eagla é do teacé  
o'huinn, (4) agus ní ra mó (5) oiozbalá do  
d'éanao dúinn. D'éanam, ar i'pe. Do  
gluairéarar an iun, agus ní d'éirnaoar  
comhuire go rángaoar i'or comchoiteiom  
Comáin: agus an t'iacé do f'aoileoarar for-  
longhoir na h-oróce iun do éozbáil ann,  
cia éio'fioir ian taob éall do'n t-ríad  
acé Cuirm Searb i n-*o-veipeac*-iun i' beag  
a f'aoileoarar. Doubarar an bean a'huir:  
pláig ar an b-*pear* i'ro; bío do nóir an  
t-r'alainn, i'oir agus i'iar, agus i' t-Connacá  
na t-cliar, agus ag O'huinn ar a éuro.  
D'éanam ar ro, a Éamonn, ar i, oir ní  
h-ait moille dúinn in aon baile leir an  
diabál daonna i'ro. Fíor é, ar Éamonn;  
agus i' baoglac liom, t'í be ar bí áit a  
i'oirhuam ar peolta, muna m-beró iunne  
leir-*pean* go m-beró ré-*pean* linne: ar  
áron iun feacónamaoio, mar i' feáir i'  
féioir linn, é. Ann iun, do t'iallaoar ar  
a n-*agat* i' an t-*cié*, agus do r'ao an  
raacé o'a loigairéacé i'oir i'ra o'ra: ag  
mea' go raol'fioir a bháite, eadon, *Bulcán*  
*buairéarca*, agus *Súbán Siarfúileac*, mac  
Coince, g'arab *pear*ann clo'óim do éioirhuam  
a d'éanao do'n (6) fonn iun (7). Do i'huam,  
róir, go m-buó h-ionnan iun agus m'ítoim,  
méin agus aighe, do féin agus o'ib; agus  
i'oir buó a'huir leir (8) go n-*meo'par*  
o'ioir bea'pe oiozálacé éigin ar Éamonn  
agus ar a céile; agus i' uime iun do éar  
ar ar go laig'ib, a'robáil agus a noéac  
a o-tárla má bealac, i'roil agus áro, boé  
agus i'aróib, óg agus *pean*, plán no eaz-  
cuair: rá éuma leir-*pean* é; buó h-iar  
a t-*carrao* in a lion. Acé rángamaoio  
a d'éanao an uonair é, mar i' g'acé leir,  
agus eapamaoio go h-Éamonn rángamaoio  
ag teiteacé o'n n-*acac*, agus ag t'iall i'oir  
uoinne i'ar i' an t-*cuige*.

An tan naé b-facat an raacé i'oinne nó



'na óiaíḡ, do ḡlac meirneac, aḡur mói-mheanma é, aḡur o'mciḡḡ ḡan time, ḡan toimearḡ ḡo m'ainis teómannaib fearbaea, feólteaca, foiraioircaea, foirḡaca, feurwaine, cónatae liaofoima.

Míoi éian ann rin oóib fá'n am (9) a o-tárla Dúlcan buaróearpa leó. 'Do fearp foioi-éaon fáilte f'ruu (10) ḡo bárdéamuil, mioéari, muinntearpa, o'a n-iarwuro leir o'a áruir féin o bíoḡari a ouain (11) fan tíu. A ubairte ann fo an ioméurdeact le h-éamonn: A éamonn, a míuimín, ari rí, na fheagair an fáilte nó an éurpeac; óri do eualaró mipe tarḡ aḡur mio-élu an mealltópa fo. Ir mím, le n-a ainmian, aḡur le n-a oic, a éurpear fé o'riaaíb (12) ari luic eolair, ḡabarail do (6) míoóḡa, iunn-neac[a] iunn-ḡeupa i n-eairnaea aḡur i n-miúe a céile (13) ḡan tíraḡ, ḡan tarpe, ḡan tíoéarpe. Maireac, ḡo oemín, ari Dúlcan, má eualaró tú-ḡa an tarḡ rin oim-ḡa ir hpeus do eualaró tu oim; aḡur páḡ-baim-pe rin i leit De (14) éóm neam-éionntac aḡur o'a m-buró uainín eaoriaé é.

Ari mo hpeitir, eperom, ari éamónn. Ari mo hpeitir-pe, ari an bean, má éperoiri é, ḡo b-puil tú meallta; óri ir ouine mal-luḡée míraḡalta; aḡur do éioiró tú-ḡa, má baimeánn tú faoi (15), ḡuráb amla atá. Ari n-ouinnac feucfaíó mé leir é ari (16) éamonn, aḡ ḡluarpeacé leir o'a áruir. An eán do euaóoari- arteaé, do fuairararí éóm maic le o'eicneamari ari fíeio (17) ann ari binniúe ḡlara euaró-luaépa; aḡur bóro o'ón aóbari céaona eaotoirpa; aḡur rruacín euirtealta coipe ari an m-bóro peamíaróte, iarí na o-tim-éiollaó le biolarí aḡur le ḡleóimán. Aḡur mearḡán (18) ealceúe, cneir-ḡeal le h-aiḡ-ḡac rruacín o'áriaib ari an m-bóro céaona; aḡur an buaróean rin aḡ ite, aḡ pluaó, aḡur aḡ fuaróac an éoáró rin ó n-a céile ḡur éurpeararí an t-íomlam te i ḡ-eaal.

'Do éainis ann fo marí oara euirpa bíó eúea mearḡaé, ḡreanta, ḡr'éarpa, luic-mápa, lan-fairuḡe, pá meaoḡ blarpa,

múir, beoir-éairéiḡe; aḡur m'ara mópa bán-ḡiúea, ḡo na n-uiróarí féin ime leó. 'Do bi an eimóoamí fo 'a pluaó aḡur a' r'labarpeacé an ḡiúea aḡur an ime, aḡur aḡ íbé an meiróḡ ḡur éurpeararí o'rió-éiríóé ari an íomlán. 'Do bi éamonn, fearí marí éac, ḡo ḡiúea, oimín ḡo leóir'fan ḡ-ciréib. 'Do bi bean éamonn, an íoméurdeacé, o'a b-peucám, lán o'ionḡantur in a nḡluḡarpeacé, aḡur ma nḡluḡarpeacé, aḡur ma mi-ruaḡaltaé; aḡur céuo r'uil éuaró, aḡur feucám ḡuráóma aice ari éamonn, nac o-tus r'illeac o'a laḡaró uirpe-ri.

'Do éainis Dúlcan annarí ann fo, aḡur aóaric an-moi ma lámí leir, r' do éurí fáilte ríomí na h-uairle; aḡur o'iaru o'ra abeic ḡo rubaé. Ari an leobarí, ari an éurpeacé, do biaómaoir ruḡac ari do éuro pola. Ari an leobarí céaona, ari Dúlcan má nió rin ruḡac r'ib eairéio r'ib a faḡarí fo ríoḡe an h'raon oemíonnac oí, má r'é bui o-toil é. Ann rin do éurí Dúlcan a éuro pola féin o'a taruimḡ, aḡur do éus lán na h-aóarice peamíaróte pá maoir aḡur pá múllaé do ḡac aon pá leit le n-a ól oi. Aḡur ní ari máic leo-ḡan rin (19); acé fo an móó ari a ḡ-eurpeacó, a o'rao'ídeacé, a ḡeapa, aḡur a oúlpa, i b-peróm, aḡur i n-éirpeacé. 'Do bíoari amla fo amiriri iméian, ḡo n-ubairte aon buró foirpe má an éuro eirle, ḡo m-buró míeio íoc ari fon a m-beirle. 'Deantarí rin ari an t-íomlan. Cia b'ar'na éaoḡ ríonn eaóiamn (20)? Biaó mipe, ari Muiacó O ḡealbám. 'Do loirḡao ḡo b-raḡaró tú, a boarḡ: turpa do éaoḡ ríonn, ari Maóḡnar Ó Callaráin. Eiréio líam-ḡa o'a poaal, ari fearḡal O Coirle. Cao é rin? ari íao-ḡan atá, ari é-ḡean, cia bé úinn ir feáru a o'éaripar l'aoi no iméacé an Amaróin Míoi, toḡac r'uróe aḡur binnipe do beic aḡe; aḡur cia bé ir mearí aóéaripar i, íoc an foicé do beir ari. 'Deanamaoirí ari an coméionól uile. Aḡur cia b'ar'na hpeitíeámí eaóiamn? Biaó Maram Cleer, ari íao-ḡan o'aon aonta. 'Do éo'ruḡeadarí ann rin ari Im-éacé an Amaróin Míoi ḡo h-ó'ruḡeicé;

αγυρ νίονη ρεαο ριαο ζο η-ουβαητε αν ουνε  
 οέζεαηαά οίοβ ί. Άνη ηην οο ραρρηυζεαο  
 οο'η ηηηαο εια οίοβ αηη α η-βιαο ίοε αν  
 ηεοηε. Α ουβαητε ηηε ο'ά β-ηρεαζηα, οά  
 η-βιαο Σολαη, Οηηηεηη, αγυρ Οηύ Οεηηεοη,  
 εαοοη, εηηηηηε ηηηη ηηη Οηηηαηηη, οά η-εηη-  
 οεαάε, ηαέ ο-ηαηηθεοηεαο βάηη ηεηηε ηά  
 βηηηηη ηη αοη ηεαέ οίοβ ηεαέ α έεηε. Αζυρ  
 ζο η-βυο ηηεαέ αν έοηαηηαέ οίοβ ηη-  
 έαέε αν Αηαοάηη ηηοηη; αγυρ ηάη ηό αν  
 η-αηαοάη έ, 'ηά αν τέ βυο έηηοηα εαοηηηα  
 ηηη. Αηη λαηη — έηζ ηυ έ'εηεαέ, αηηηηοηηεαέ  
 αγυρ α ηαοαοί ζαη ηάηηε. Αζυρ ό ηέ ηηη  
 οο έαη-βηηεά, βυο έοηη αάβαηηε οηε ηέηη  
 ίοε αηη ηοη αν ηοηλάη. Αηηηο οο ηηοη-  
 ηηης ζαέ αοη οίοβ, ηαέ ίοεηαέ ηέ ηέηη αοη  
 ηηηηηη, αγυρ ζυηαβ έ ηη ηεάηη α ουβαητε  
 αν λαοη. Άνη ηο οο βί έηεαέ αγυρ ηηεης ο  
 βεηη ζο βεηη εαοηηηα, αγυρ βαζαηη αγυρ  
 βαηαλαά. Αη ηηαέ έοηηηηε βυλαη 'ηαη  
 ηηεαηαη ηη ηαο, οο ηηύ έηη ηα κοηηηε,  
 εαοοη, αν έαηη. Ηηαη ηηη ο'ηοηηηηεα  
 οαη αν βηαηό ηηη α έεηε ηε ηαηηηοηα-  
 οαηζε, αγυρ ηε ηεαηα ηαοα ηίοηη-ζεηηα η η-  
 βηαοηηαηη βοηα λάη-έηηαηε α έεηε.

### NOTES AND VOCABULARY.

- (1.) Ορεαο ο'εηηης ο'ά βυααηηη, what befell his servant?  
 Ορεο ο'εηηης οο? What has happened to him?
- (2.) ηη β-ηυηζό ηέ υαηε ζο βηαέ, I never can get from  
 you, I never can prevail on you; ηη β-ηυηζό =  
 ηη β-ηαζαέ, fut. of ηαζ, find.
- (3.) οο for ηεηη, βαιηε ηεηη, to touch him, to meddle  
 with him.
- (4.) Οο έεαέ οηηαηηη, to come upon us, to surprise us.
- (5.) ηηηα ηό = ηίοηηο, more.  
 Ροη κοηηεοηηοηοη κοηαηη, the level Roscommon.  
 Ροηλοηηοηε, camp, harbour, tent; here a lodging.  
 Σεαόηηαοοηο (in Munster ηεαάηηεαοοοηο), we  
 will shun.
- (6.) Οο'ηη for ο'ηη, of the, and οο for οε.
- (7.) ηεαηηηη ελοηηοηη—οο θεαηαο οο'ηη (6), ηοηη ηηη, to  
 make sword land, i.e. conquered land of that  
 territory.  
 ηεαηηεαά, kine-feeding (ηεαηη, a cow).  
 Ροπαοηηεαά, woody (ροπαοηη, a forest).  
 Ροηζααά, sheltered.
- (8.) ηίοηη βυο άηηηηη ηεηη, he had no doubt; he was  
 certain.

ζο η-ηηεοηηοαοηη (in Munster, ζο η-ηηηηεοοαοηη)  
 they would play; they would inflict.  
 αέαέ or ηαάε α giant, ο'ηη η-αέαέ = ό'ηη αέαέ = ο'ηη  
 β-ηαάε.

- (9.) Ρό'ηη αν, at the time; when.
- (10.) Οο ηεαη ηίοηη-έαοηη ηαητε, he bade them a kind  
 welcome. ηε-ηαο, literally, to rain; ηηηη = ηεο,  
 to them.
- (11.) αοαηηη. This word occurs twice or thrice in the  
 tale, but spelled differently. It means "strangers,"  
 but I cannot explain it.
- (12.) Οηηηεαη ηέ ο'ηηααβ, he compels, he induces; liter-  
 ally, he puts it as a debt. ο'ηηααβ, in Munster,  
 ο'ηηααηη; εηηηηό ηηηε ο'ηηααηη οηε έ, I'll make  
 you [do it].
- (13.) ηηοοος, a long knife, the dagger of the ancient  
 Irish. ζαβαηη οο (οε) ηηοοοζα ηηηηεαά, ηηηη-  
 ζεηηα η η-αηηααβ 'ηα ηηηηεαέ α έεηε; ηηηηεαέ  
 and ηηηη-ζεηηη are synonymous = sharp-pointed.  
 αηηααβ better αηηαοίβ, dat. pl. of αηηα, a rib.  
 ζαβαηη οε, applied to sharp piercing weapons,  
 with the prep. ηη before the object; ζαβαηη οε  
 ηηηαη, οε ηηεαζ ηε. ανη. Striking weapons, a  
 bullet, stone, &c., take αηη instead of ηη; ζαβαηη  
 οε ηεηεηηη αηη, to shoot him; οε έλοααη, to  
 stone, &c.
- (14.) Ράζβαηη-ηη ηηη; ηεάε Οέ = η. ηηη οαοέ ηε Οηα = α  
 ο-ηαοβ ηε Οηα. I leave this to God. The two  
 first forms are spoken in Waterford, and the third  
 is used there by scholars. ηαοβ ηε is the expres-  
 sion in the West, i.e. trusting to; having no other  
 [to depend on]. ηά ηέ ηαοβ ηεηη οε έλοηηη; (οαοέ  
 ηεηη in Waterford); he has no other child [to de-  
 pend on]. ηαοβ and ηεάε have the same meaning  
 of side or part. The Rev. Sidney Smith par-  
 doned his enemies, because the more heartily he  
 forgave them, the more they were sated in the  
 next world; such was Bulcan's spirit above; and  
 such it is often with those who use these forms of  
 expression.
- (15.) ηά βαιηεαηηη ηύ ηαοί = ηά βαιηεαηηηη ηύ ηαοί,  
 literally, if you strike under him. Nothing can be  
 plainer to an Irish speaker than this phrase, but  
 it is not so easy to translate it into intelligible Eng-  
 lish; if you meddle with him, attack him, insti-  
 gate him,—but always in a bad sense.
- (16.) Αη ηη-Οοηηηαέ ηεηεαηό ηέ ηεηη έ, by Sunday I will  
 try him with (at) it. Αη ηη-Οοηηηαέ is now ηη-Οοηηη-  
 αέ; just as αη ηαηηη is η'αηηη.
- (17.) Κοηη ηαίηε ηε οεηηεαηηαη αηη ηέηηο, as well (many)  
 as thirty.  
 Σηηεαη, or ηηηεαη, must mean a cake, ζηεόηηαη,  
 wild angelica, ηεαηηαη, a lump of batter or the  
 vessel containing it. Κοαίηό = κοέ, food; εααη,  
 concealment; ηεαηηαη, plur. ηεαηηαα, a piggin;  
 ζηηηηεαέε, garrulity, a noise called ζηηη, or  
 ζηηηαη; ζηηηηηεαέε, empty boasting; ζο ηοηε  
 = ζο ο-ηη; ηαοηη, a heap.
- (18.) ηη αηη ηαίηε (ηαίηε Waterford) ηεο, not for their  
 good; αηη ηαίηε ηεηη ηέηη οο θεαηηηη αν εαη  
 εηηοηαη (purring).  
 ηηέηη, time, high time; ηαός ηηοηηη, must be the  
 person to collect the ηεοη, or reckoning; ηαοαέ  
 a dog; ηαηηηοηαοαηζε, I do not know. βηαοηη  
 or ηηαοηη, a scull, a shell.



n-Óia, ghuirigheabair failliríde de n-a fheibhí, agus go riababair as caiteamh búir ríogáil gan aon éumíne agais aih? O! iugheabair a b-paoníor meara. Marí Cátoilicib d'áomá-labair ghuirí ó Óia a éáimic gac maic éúgáib dá b-fuil agáib; gac ghrá, agus gac tíoú-lacaó, agus gac pábair; ghlacabair ó n-a lámh, rubailiríde agus ríubléiríde; iugheabair ríor ag á bóirí agus éáiteabair marí bíadó a éuro feóla, agus o'olabair a éuro fola marí óeó, agus tarí éir a éáite oib éuadóbarí amac marí luóar, agus iugheabair feall aih. D'eirigheabair ruar 'na éomne, agus éáiteabair oib a uóuaríar í ngráó muintearíóar a óeuná de n-a namáiríob, iugheabair gáiríe agus maga féis, agus aih nóir an aróberreóiría éugabair íarriacé aih Óia urle-éomáctac' do éirigean ó n-a éáéoirí áiríor-réimeac' ríoríuríde. Cao a iugheabair 'nuair a péacirigheabair í n-agáó Dé? Seaparáó í ríoríaró aih énoc Cálbairí agus éiríóirí ríob. Feucáó aih íora Críóirí ag éiríacáó aih ériann na érioirí. Tugáó ríe óeairí a éolann beannáigíte corígaríta le larígaríob, agus a éeann naomíca loitigíte le óeilgíob. Feucáó aih a lámáib agus aih a éoráib ceangáilte do 'n g-érioir le bíoiríobíob gáiríob, agus ríarriarígríó cía iughe na neíte ríe. An óeime aih míre nó aih mearíbal, a ríab a éial caillte aríge, nó an óeáimán é a éáimic aníor ó írionn éum ríaríab a bairt de Óia éeann a óámmuirigíte? O! ní neacéarí aca ríe é. Cía eile a éuirí íora Críóirí éum bíarí? Turá a péacáirí! Turá a 'r ní áomne eile, a éuirí do Slánuirigíteóirí 'han iúocé rian. Turá a éóg na rígríuríde do lámh agus a leag le ríimeamí aih gúairíob íora íao. Turá a éuirí an éoríóim óeilgheac' aih a éeann agus do bíuiríob ríor le ríóirí-neairí í. Buirí turá a péacáirí a éiomáim na taríuríob éiré n-a lámáib agus éiré n-a éoráib. Buirí turá a éuirí ríob na glóiríe.

O! má tá áomne ag éiríeacé líom aih ríaríó an péacaráó míaríob, atá ceiríe agam aih. An b-fuil ríe de arígne agat leamíúim

níor ríab de 'n b-peacáó, tuille ríeiríge a éuirí aih Óia, agus é a éuiríacáó aihí agus aihí eile? Nó an mían leat do ríoríe-cléacéaríde a éirígeann uair, agus capáó aih Óia le h-áiríuríge ríorí, agus óeilí-beacá a éáiteamí ar ríe ruar? Gíó b'é níó aca atá ríomn oríe a óeuná atá teacéaríeacé agam éugat. Má tá tu ríaríta le o' ríaríó mí-á-míaríacé; agus má tá ríomn oríe gan an péacáó do éirígeann, ag caiteamí í n-óiaíob le h-áiríuríge a óeuná aih leaba do bíarí, agus maíteamíurí a fágaríob ó Óia: a óeirim leat go éinnce, nuair a éiocríar an lá rian go n-ígláóófaríó tu aih Óia agus bíféoirí ná éiríeacáóirí Sé leat. Cao óeirim Óia ríeín leirí an óeiam a óiultuirígeann o'á ghrá ríuríe a ríogáil, ag bíac' aih éiríeacé a fágaríob ríe óeime? "Do bíuirí ghuirí ígláóóarí oríaríob," \*óeirim Sé "agus óiultuirígeabair: ríeinarí amac mó lámh agus ní ríab áomne a éug aih. Éaríearíurígeabair gac comáiríe líom, agus iugheabair failliríge am' bairíe. Óeuníarío-íarí marí an g-ééáona, gáiríe ríe n-búirí n-óonáirí-íarí, agus óeuníaríó ríe maga ríob nuair a éiocríar ríó oríaríob a ríab eargla agáib ríomne . . . . . An rian ígláóófaríó ríab oríim agus ní éiríeacáó-íarí leó."

Acé an óeiam atá toirímeac' capáó aih Óia le h-áiríuríge—leó rian a óeirim go b-fuil Óia éiríeacéac', go b-fuil Sé ríarí-ígláirígeac', agus lán de maítearí. Leirí an áiríurígeac' a óeirim marí a ríubairíe an ríaríó,† "Má tá do péacáiríob éomí óeairíge le coríearí, óeuníarí éomí géal le ríneacéta íao: má tá ríab éomí óeairíge le éumíon beirí ríab comí géal le h-olann." O! ná bíeacé, agus ná comróíomíuill an níó óo'n péacac' bóicé ghuirí ríeoirí do ríaríobíob a fágaríob ó Óia 'n-a éoríaríob go léirí, ír cuma cá míeíó íao. Buiríeacá go b-fuil a anam éíarí-óib marí an gúal, ír ríeoirí do beirí glanca níor gíle ná an ríneacéta; ír cuma cao é óiuríeacé a érióríde agus óéarí a élaonacáó, tabairíarí

\* Seaparáóiríe 1. 24, 25, 26, 28.  
† Ríaríob, 1. 18.

Óia ghráa óo éum buaó a faǵail oíra má íarriann fé le h-umalairdeacé aǵur le tuit-  
maéc é. Féuc ari Naomí Beasari oo mǵne a  
Máǵi tiri oo féunao; Naomí Maíre Maǵ-  
velean a bí na bean mí-áomaraíǵ; Naomí  
aǵur tín, an peacaé mói; aǵur lán eile oo  
íompuiǵ, ó beic 'na b-peacaéaib uaeáaraéa  
éum a beic 'na naomáib ghlómara.

O! a ói, ná tuiútuíǵi anoir oo ghráa  
Óé, ná bíró nioi ría aǵ ceuraó íora Crioite,  
aǵur aǵ íǵaípeaó a éosa íola fé n-búir  
ǵ-coíraib; caíteó uab ǵo briaé búir n-oióic-  
cleaáíraé, caíraó ari Óia le crioíóe úmal  
aǵur íarriar maíteamnar ari, aǵur veuníraó  
Sé crioéaíre oíraib. Má tá búir ǵ-coíraé  
briúǵte ríoi fé ualaé búir b-peacaó, má tá  
ríb í ǵ-cuirípeaé aǵ an tíaáal, taíǵi ǵo  
o-tí caéaíri an faoíríone, aǵur bhuípeari  
búir ílabraíre aǵur tóǵraí an t-ualaé oíb.  
Taíǵi éum búir n-aeári éeaníra, tíraíraíǵ;  
veunáó faoíríon le 'a íeári-ionao—an  
íarǵaíre—aǵur 'nuair a tóǵraó írean a  
lám ói búir ǵ-ceann tuitíre aríoi íola  
íora Crioite ari búir n-anam, oo glaníari  
ríb, aǵur veuníari ríb nioi ǵile ná an  
íneacéa.

[Ói for óearíbraíteípeaéa, brethren, pro-  
nounced as if written oíreáíraéa,  
fé Munster pronunciation of fá,  
under; and féíǵ, or rather féíǵ, for  
faoi, under him.]

eaétra air an m-buaéailí aǵus  
air na tui h-ealaíre bíó fá  
óíraoíreacé.

Aíǵ Rinn-Cúluíǵe, m íaríari éontae  
éoiaraí, íúteann an íaríarǵe a b-fao a íreacé  
anní an tíri í ǵ-coíraílaéc le abann, aǵur  
íí ǵnáéac leir na buaéailíib oo conínu-  
ǵeann m aice na h-áite ciumnuíǵaó ari a  
briuaé í laééte bpeaǵéa aíǵ ímíre clear.  
Lá óá íarb buaéailí timéioill éeíre be-  
aóna veúǵ o'aoií 'n-a aonari coir na tíraíǵa,

oo bíó fé aíǵ féucám ǵan íaríeíoi ari an  
b-faríarǵe m a íarb luírne ǵlar-uaine ó  
éaíteann na ǵríéne, aǵur ǵan ǵal ǵaoíte  
anní ann aeí. Buó ímíic íomíe íin oo  
íuó fé le h-arí na taíre oo bíó anoir aíǵ  
buaáa a ǵ-coíne na ǵ-clóé fá n-a bun, acé  
íil fé naé b-peacaó fé íuaíí aǵarí an uirǵe  
níoi veíǵ-íǵeímeamíla, aǵur tuiaríe fé leir  
féin óá m-beíreacé báo aíǵe ǵur íonííari  
íaríraó fé aíǵ báóíípeacé, acé ní íarb báo  
'n-a íaríaríe. Le linn féucám timéioill ari  
oo éonnaríe fé cláí aómarí í b-fogur oo,  
aǵur anní an am ǵ-eéaóna, oo óearíe fé  
tíri h-ealaíre aíǵ ínaíí ari bíí an loéa  
aǵur íao aíǵ teacé fá n-a óeíǵin. Óíom-  
íoiǵeasari ann ío aǵur ann íuo, acé í  
n-oiaríǵ tamáill ǵeáíri táǵasari 'n-a  
láéari. Óo ǵlac luaeíǵarí móí an buaéailí  
aíǵ íeícrií cíuéc na n-eun. Thíomaríǵe íe an  
míero bhuíǵarí arám oo bíó 'n-a íocaró,  
aǵur oo éúǵ oíib é le n-íre. Míear fé  
náíí buó éin íeáóanta íao, óeabáuríreasari  
beic éomí ceanníra, munníreára íin.  
Theríóíoi coníǵaríac ǵo leóí oo, acé ǵac  
uarí éúǵ fé íarííacé ari bpeíé oíra oo éeíre  
ari cumíle leó.

Bí íaríarí a b-fao 'n-a éoníǵarí an  
tíraé íamíuǵeasari oo beic aíǵ uil íóí  
níoi mó í m-bpeaǵacé aǵur í o-taíteam-  
maéc, aǵur oo neaíruíǵ a mían bpeíé oíra.  
Díur a óuill oo éurí a b-féíóim, íuǵ fé ari  
an ǵ-cláí aómaró, íuǵ fé ari, aǵur oo lean  
na h-ealaíre. Shéol fé an cláí oo íeíri  
a éoile le n-a láma oo éumáó ǵo tian anní  
an uirǵe máí íí ǵnáéac oo óeannam le  
maíóre íámía. éonǵbaíǵeasari na h-ea-  
laróe a m-bealaé íomíe, acé níoi b'féíoi  
leir teacé íuarí leó. Buó ǵeáíri ǵo  
b-fuarí fé é féin í láíri na íaríarǵe. Bíó  
fé túíípeacé aǵur oo éaíe írao óíomíam,  
aǵur leir íin óíomparíǵ a líǵéte ann ari  
eaǵla naé o-tíocíraó leir caíraó ari ari ǵo  
o-tí'í tíri. Acé énuaríarǵeasari na h-éin  
timéioill ari máí beríóíoi aíǵ íaríarí a  
buaríeamí oo éumnuíǵaó, aǵur éuríreasari  
o'íraéaíb ari a ǵuarí oo óearímao. Le cion

oíob, fín pé a lám go veitneasac éum bheic ari an g-ceann buó bheagáta oíob, áct oo luig pé nó éiom ari éaob oe'n g-cláir, oo éail pé a gheim, agus oo éuit pé arceac i o-tonnaib na rairige.

An triac múrghail pé ó'n g-céao éirteagla oo éaimc ari, ir amla bíó pé fínce ari leaba éluim éan anny an g-cairleán buó veipe oá'ri éonnaire fínl tume ruam, agus tri mná uairle 'n-a rearam le h-ary na leabta. Thóg ceann oíob lám an buacálla agus o'fparruig óe go bárdéamuil cionnar oo éáirle oo beic anny an áit fín. "Níl fíor agam féin ari fín," tubairt an buacáill, agus oo innir pé oíob an míócapao éaimc 'n-a flioge. "An b-fuil tú rárta paníum 'ná'ri b-roáir-ne go veois?" ari an ceann buó óige oíob, "agus tá páilte agaimn moíac. Áct má éomnuigeann tú anny ari feao trí laeéao ní féaoarai maíeáduim ad' trí péin éoróe ari, maí oo góilfeao an gaoé agus an g'rian oie." Bíó arioo cóim móir fín 'n-a époróe le h-áirleáct na h-áite guri g'eall pé gan rgaríamun leó. Thuasaoi é ó feompa go feompa oo'n cíg, agus ní maib áct ceann oíob aig bheic báirí ari an g-ceann eile i maíeámlaéct agus i ríob'heair, le cairn óir agus reóda oaoia. Leig pé go minc ari rparíeac, agus o'fparruig óe féin ar b'é fín an áit ari ari tuasó an t-aimm céaoia.

Máirí pé le móir-áer m a óuáirg nuao ari feao éur m-bliáoan, áct pá éeann na h-aim-pine fín oo g'lac pé mian uil ari ari aig feic-pine a gaoil agus a óaoine muinncearóa. Ari eagla ná'ri b'féoiri oo é fín oo óéanaim, líon pé le bhíon agus buairéao aigne, gan fíor oo na mná uairle. Lá oá maib pé 'n-a luóe aig bun cairn, agus na veópa aig ríleao le n-a g'ruaró, éaimc rean-éailleac mánnacé éurce, agus tubairt pí leir, "Ma g'eallann tú óáirpa go b-póiríao tu me beáiríao mé tú abairle amáirac." "Ní póiríam tu," ari pé, "oá m-buó leac ríob'heair an oomam." Níoir éúrpa éualaró

rí é aig labairt na b-focal go ná r'ginn pí ar a maóairc. Anny an am céaoia oo ó'puro ruar leir na trí mná uairle bíó pá r'gáct tuir a b-fogur oo, aig éirteacéct leir an g-coimíao, agus oo g'abaaoari buóeacáir leir o-taob an f'heagha éur pé ari an t-rean-éaillic, agus tubairt ari maí g'eall ari go go o-tó'g'aroir go o-tí a baile féin é.

In am eirig g'riéine, an lá 'na oiaig fín, ari múrghuic oo, bíó pé 'n-a fíur ari túr-tán aig bhuaé na rairige, r'lioge g'eáirí ó cíg a áer. An triac o'feuc pé éairí éonnaire pé an trí h-ealaróe aig ruam anny an lá'irac céaoia m a r'abaaoari éur bliáoia moime fín. Bhíreaoari aig úm'lu-gao a g-cinn oo, maí beiróir aig máó, "Slán leac a éara ari g-cioróe." Aig óéanaim go oíob, oo éumaoari íao féin pá'n uirge agus o'iméirgeaoari gan fíor a o-tuair-pur. Thual pé abairle, agus oo innir an r'geul acá a'irpíre anny. Maí naé maib oe éloim aig a áerí agus aig a máerí áct é, ní m'poe máó guri luac-gáiréac bíreaoari a o-taob a r'illeao agus gan fínl aca leir. Bhíó iongnao móir ari na oaoine oo éloir a r'geul, áct níoir eíre-aoari é, g'íó go maib lom na r'íumne aige.

Pá éeann aimpíre g'ioirpa éaimc cíocíar ari tuall éum na típe áille oo pág pé oup amáire oo pá'gail ari a áit oúéarí agus a éáiríoe, áct ní maib eólar aige cionnur oo éioepao leir é óéanaim. Bíó bhíon ari a áerí agus ari a máerí é beic oá b-fá'g'baíl agus íao aig oúreaoib leir, áct ní éó'g'raó pé a g-coimáire. Éuaró pé go bhuaé an loca agus oo éiom ari éaoi, áct buó neam-éaríac a g'no, maí ní maib fíor, ráirnéir, no fín aige cá n-oeacáir na h-ealaróe. Níoir b'féoirí éur o'fíacáir ari paníum ó an áit fín gan eapao ari an go b-fuarí pé b'ar anny an tíeó céaoia.

PAORUIS O'BRIAN.

Baile Áca-Clíac, Mí na Samna, 1887.

VOCABULARY.

áitíor, -íor, s. m., pleasantry, delight, drollery; bealaí, -aí, -aíge, way, passage, road; bhuirgair, -air, pl. id. s. m., crumbs, fragments; cailleac, -lúge, -leaca, s. f., a hag, an old woman; cíoicpar, -air, s. m., desire, greediness; crioiteagla, g. id., s. m., terror, trembling; cinn-aíge —nuígead, v. n. and a., cease, rest, calm, pacify; com-nuigeann, v. a. to dwell; cnuairteasair, they came close together; copamhlacó, -óa, pl. id., s. m., similitude; cput, -óca, pl. id., s. m., a figure, a shape, a form; vea-bairíteasair, they seemed, appeared; veíteneasac, -aíge, adj. hasty, ready; vóruo, inf. vóruo, vóruim, and vóruisoin, v. a., bolt, draw, approach; vóiteasóib, v. trusting to, depending on; vóir, comp. prep., in order to; eala, g. id., pl. arbe, s. f., a swan; pá n-a veígn, prep. towards him; páirnéir, s. f., intelligence, information; gal saoiúe, s. f., a puff of wind; goillpead, -leamhain, v. a., displease, injure, followed by air; glar-uaine, adj., green; ghem, -eama, -eamanna, s. n. a hold, a morsel, a pain; lúine, g. id. pl. -neaca, s. f., a blush, a flame; linn, g. linne, pl. linnce, s. f., a time, a period, a race; líg, g. líge, pl. lígte, colour, complexion of the countenance; míocharad, g. id., and -uró, s. m. mishap, misfortune; maireamhlacó, -óa, s. f., elegance, beauty; rinn-Cúlurige, Anglicized, Roaringwater Bay, about 8 miles to the west of Skibbereen; rpeó, pl. -óda, s. m., place, direction —“Dein rpeó óam amearg vo amgealab naomhá.”—agaláim an bháir agus an uime reinn.

veaígeóil bímeac agus an teapíac típe le ar tús ré a amhíir aíg obair gan bualgur éum go g-comheasparó beó an t-aon réad-éomáca vo fás ar ríuríir agamh. Tá ré anoir ríarac le n-a gnoctarib gaoálta go veoiú, acé ir fáda máirpó a amim, a cáil, agus a fáochar luacóir amearg Eimneac, ó glín go glín, in gac uile iomh n-éi voimh. Ni feacair an té acá aíg a rpeíobad ro a ghuír maím acé guróeann ré—go t-cuzaró Oia glóime na b-plaítear voó’ anam a átarí thleog 1. De búir.

At the usual weekly meeting of the Council of the Gaelic Union, held in the Mansion House on the 26th November, 1887, the members present being—Rev. M. H. Close, M.A., M.R.I.A. (in the chair); Messrs. John Fleming, J. J. Morris, John Walsh, J. J. O’Farrelly, Patrick O’Brien, and R. J. O’Mulrenin, Hon. Secretary, the following resolution was unanimously adopted:—

Proposed by Mr. Fleming and seconded by Mr. O’Brien—Resolved: “That this meeting adjourn till this day week, through respect to the memory of the Very Rev. Canon Ulick J. Burke, an eminent Irish scholar and member of this Council, whose death we sincerely regret.”

P. O’B.

bás an átar uileog 1. de búir.

áonaí beána gaoíte.

(Continued.)

VII.

An bó an-laoz ná berdeac ró aorta  
 Bí rí oarí a voctam  
 Sé puinc-ré veic ríllinge a’r maol  
 ’S ní b-faígrá an laoz gan copóm ann  
 Air feafaró aorta gheobta aon peao  
 Bí zamna oarí gó leóm ann  
 Capuill ghuoré ba deacair a óiol  
 Bí an ronar le oaríe ar pónír.

VIII.

Bí usébar go léir ve Ciaparóis maola  
 O baile-mhíréala dá n-óiol ann;  
 Ba beaga, caola, náir b’fíu leat arí aon éor,  
 A g-ceannaac arí aon róite oil ann.  
 Air tír ghuoré a’r maol éeannairí Séasán  
 ’Leum,  
 Óá feapavín maola bí curíorac;  
 Acé gcallam-re óm’ beul nac uime ró  
 maol,  
 An fean-uime cláon a óiol íao.

Gan amhíur vo éualaró leigéóirpé húr-leabair na Gaedilge iomíe ro fárg báir an átarí thleog 1. De búir, Canónac na Cille Moiríe i v-Tuam. Ir le epioré voilgíorac atám aíg teacé áiríur anho. Búó ball vo donoacé na Gaedilge é ó curíeac air bun an cumann, agus ríuríobhóirí vo’í húr-leabair-ro. aíg tabairte cunteair airí beaca Sheasán íllíc héil, Airí-Charpós Tuama, agus irí bhóhíom vo máó, gíó gurí ríuríob ré móir-éuro ve ná’r éamice leir é vo éimócuígead. Vo iunn ré a díctíoll go vóir, vóitíeacéa airí fead ríur le óá fícro bliaóam éum bheir meara agus réime vo éurí airí teangam na h-Eiríeann. Búó ná’r leir an tarícaríne in a maib an Gaedilge, ní amam íomí namíaríob a típe vóitíeair agus luéó galloa go coitíeann, acé róir an ríorairí i n-voiaíg na h-uairle vo bíó aíg Eiríunnaíg réim, aíg tnué le céile aíg feucáinn cia aca irí feáirí vo thúmípac áiríur airí úrlabha an t-Saríanaíg, agus aíg veapímao go ríallígeac a v-teangam áiríra feim. Taríbeanann na leabairí vo ríuríob ré an

## VIII.

B'í sean-mhá c'fionna laza, san bhíge ann,  
 'Sa u-teanga go líoníca ag bábourdeact;  
 Plucaimeact éainte aca le faint,  
 A g-clamne do úeigilt ó'n áro-bhuigean.  
 B'í bacas na uúitee ann, luét, trick-o'-the-  
 loop;  
 'Dob' aibig do luigead luét cáirtuige;  
 B'í daéaca a n-glúimib' sean-uime an gúta,  
 'Sé ag earzaine ann rúo le h-áro-éporde.

## IX.

B'í uatbar éiricann mangairíoe éirg,  
 Taréir an-éuro hakes a úiol ann,  
 Adanta, reiniir, puilleán, créire;  
 Agur rhabaig ag béite ar fionta.  
 An tumpu-béil ba binne leat é,  
 Le banna do méir a luigead ari;  
 'San émhíbin múice do gheódeá ar pínzin  
 'S go b-fampeá dá c'heimre go fíor-  
 ríorí.

## X.

B'í pic a'r daéao de'n pír ar rgalldá,  
 Agur píúnta úi ar leit-pínge ó Sígle.  
 Fear' ra bacala lán de éutlarana,  
 Éimpreac éum maéa rtaingíníoe.  
 Ba móir an maiza ari maol a'r leit pínge,  
 Peire gallows dom bhírte;  
 An lamreiri r'ám ar r'gillng dá fágáil,  
 Naé leigread éum fágáim tú a rtoróe.

## XI.

Maigatíoe raora, cuiboraé', a'r raora,\*  
 Ó aontáige éúim go deó teact:  
 Connahe mé caora éeann-mabac úiolta  
 Le búirteí buíoe ar leat-éoróim ann.  
 Szar thlliam bhígríoe le bó breaza, gíoróe,  
 Mórí glac ré aét t'pí píúnt do uíte,  
 'Nuairi éáing Sígle úeairbhig rí,  
 Go o-tabairfac ré úiol 'ran mópta.

\* maigatíoe raora, maigatíoe raora, is another reading.

## XII.

B'í bhurhana cana, 'zur curry-combs  
 capall ann;  
 Clabán 'nar ceapaó reoitín oo;  
 Tujiann ar fearfaro ann, r'zánneuir éum  
 capta úóib';  
 Corcós oo'n raite éum luige mnte;  
 B'í turpír a'r meacain ann, cáiméiríge  
 deapza,  
 plumaige uúba, a'r r'liníge;  
 Ar unniun b'í an r'pacáó le zanacuir  
 bainne,  
 a'r mná-tíge a caimearc 'na o-timéioll.

## XIII.

B'í r'zaoám ann bairraile dá n-úiol ag  
 mangairie ann,  
 B'ioanaig éalma 'r' doob úr íao,  
 Slabacán eni-carruige, porcám a'r gla-  
 maiz ann,  
 B'raoám a'r bhic-géala ó'n t-Suir ann;  
 B'í píotám ó'n b-fairrige, r'raoéam 'na  
 g-cairn ann;  
 Spionám, fairrige, a'r úbla.  
 B'í r'luicín oo'n leanb ann, c'uiricín oo'n  
 banairta,  
 Ar r'zaoéan éum amaire oo'n t-rúil ann.

## XIV.

B'í tuincéirí a'r píoe ann éáing o bhíoraó,  
 A g-curo aral faoi íomao bagaorfaíoe;  
 A mná 'zur a leimb éuz r'án agur míotal  
 leó:  
 Tíománadairi tentana dá n-veanaó  
 Ba g'éairí go maib teme aca, 'ra lán daome  
 c'ummhíge,  
 'O buó aluim leat boiz a r'éveao ann:  
 Aét voircaz an goiraó ar éuro aca coiriaz  
 'S ba g'éairí go maib cozaó ar an aonaé.

[TRANSLATION.]

THE FAIR OF WINDGAP.

## VII.

The cow in calf, if not too old,  
 Was surely dear enough there;



Six pound six, ten shillings and sixpence,  
You would not get a calf without a crown  
there.

For an old heifer you could get any price,  
Yearlings were not too cheap there ;  
It was not easy to dispose of good horses,  
But ponies were dear, indeed, there.

## VIIa.

There were great herds of hornless Kerry  
cows

From Mitchelstown, for sale there ;  
Small, slight things you would not think  
Worth buying at any price there.

For three shillings and sixpence, Shawn  
Leun did buy

Two hornless middling heifers ;  
And I pledge you my word, no fool was he,  
The deceitful old man that sold them.

## VIII.

Old crones were there, weak, without vigour,  
But with tongues biting garrulous ;  
They scolded, too, though only intent  
On taking their sons from the fierce fight.  
The beggars of the country, the trick-o'-the-  
loop men,

The card-players there shouted so lustily ;  
And the gouty old man with rheumatic  
knee-joints,  
Cursed away there quite heartily.

## IX.

Numbers without number were there of  
fish-mongers,

Having disposed of shoals of hake there ;  
China teapots, sieves and riddles,

And the girls quaffing wines there.  
The Jew's harp, you'd think it sweet,  
When touched by the tip of your finger ;  
And the pig's leg bought for a penny,  
You would gnaw quite to the marrow.

## X.

A peck and forty of pease quite hot,  
And a pint for a halfpenny from Sheela ;  
A man with an armful of cutlasses,  
That would cause staggeens to run.  
A great bargain, surely, for sixpence half-  
penny ;  
A pair of suspenders for your trousers :

And a tin lantern to be got for a shilling,  
That would prevent you from straying at  
night.

## XI.

Bargains—some cheap, some middling,  
some dear,

From fairs I see ever coming ;  
I saw a grey-headed sheep sold  
To a swarthy butcher for two-and-sixpence.  
Bill, Bridget's son, parted with a fine cow,  
He got but three pound two for her ;  
But when Sheela came she swore an oath  
That he would pay dearly for the roast.

## XII.

There were neat brushes, and currycombs  
for horses,

A cradle for which a lullaby was composed ;  
A wheel and spindles, a reel for twisting,  
A hive for the swarm to lie in.

Turnips, parsnips, and red carrots,  
Black plums and cherries ;  
The milk being scarce, there was a struggle  
for the onions,  
And the housekeepers scolding about them.

## XIII.

A dealer had herrings for sale in a barrel,  
Brave sprats were there, and quite fresh,  
too ;

Sloake, cnis-carrige, crabs and lobsters ;  
Salmon and white trout from the Suir there.  
Periwinkles from the sea, bilberries in a  
heap,

With gooseberries in plenty, and apples ;  
A flute for the child, a small pitcher for the  
nurse,  
And a mirror for the eye to gaze in,

## XIV.

Forty-one tinkers came from Birr there,  
Their donkeys well loaded with baggage ;  
Their wives and children, tin and metal,  
And they set up tents in a hurry :  
They soon had fires, with a crowd about  
them,  
Delightful was the blowing of their bellows  
there :

But the metal flowed over on some who  
were weary,  
And there was shortly a fight on the fair.

## THE FAIR OF WINDGAP.

M. CAVANAGH.

*(From the Irish of Thomas Moran.)*

## VII.

Cows (not too old) in calf, I'm told,  
Sold dear enough in conscience;  
Six pound sixteen and "half thirteen;"  
Young calves a crown (that's nonsense!)  
The heifers aged were soon engaged,  
Grown calves were cheap to none there;  
Steeds, stout and well, were hard to sell,  
But ponies held their own there.

## VIII.

There aged crones, all skin and bones,  
Their tongues a fierce war waging;  
With power of "jaw" seek sons to draw  
From where the fight is raging.  
There gamesters loud decoy the crowd,  
(Half beggars and cut-purses);  
While o'er the clan one lame old man  
Shrieks forth his awful curses.

## IX.

"Fish jolters" throng in crowds along,  
With fresh "Dungarvan hake" there;  
There ladies fair (?) from "chaney-ware"  
A small drop slyly take there.  
The sweet Jew's harp rings clear and sharp,  
When touched with tip of finger;  
The cheap "crubeen" is picked quite clean--  
O'er it they fondly linger.

## X.

Peas, soft and hot, from four-stone pot,  
"Old Sheela" sold unceasing;  
And whips, that plied on *stageen's* hide,  
Would set him "Reynard" chasing;  
For sixpence there you'd get a pair  
Of braces for your breeches;  
A shilling white buys lantern bright,  
To keep folk free from ditches.

## XI.

Of various kind, full well I mind,  
Were "bargains" at that fair bought;  
A grey-faced sheep was sold dog-cheap,  
(But half-a-crown she there brought).

"Bill Bride" will rue that "three pound two"  
He, for his cow, had taken;  
For *Sheela* swears, when "Bridget hears  
The news, she'll cook his bacon!"

## XII.

A brush or comb you might bring home,  
A crib for babe to lie in;  
A spindle, reel, or spinning-wheel,  
Or hives for bees to fly in!  
Fine garden roots and luscious fruits;  
But milk being rather scarce there,  
The housewives sought, and scolding fought  
For onions on the trace there.

## XIII.

Fresh sprats, "*slowkann*," hot "*doolamaun*,"  
Salt herrings, cockles, salmon;  
And Suir's white trout, that beat all out,  
All fish from Foyle to Shannon.  
From field and wood came berries good,  
See, here's a flute for "baby;"  
A looking-glass for blooming lass,  
A jug for *potheen* (may be).

## XIV.

From Birr there came, with ass and dame,  
A score and one of tinkers;  
They soon fire-up, each swig a cup,  
And then—how flew the clinkers!  
The bellows blows, the "pot" o'erflows,  
The crowd (fierce curses yelling)  
At once "pitch-in," all fight like sin—  
So ends the tale I'm telling.

## O'CURNAN'S SONG.

*Gaelic Journal*, No. 26, p. 22.

We here present the readers of the journal with the metrical version of this piece, made by A. P. Graves, and with the music of it as arranged by a master. It appears that for singing or playing, the stanza of eight lines at p. 22, should be divided into two stanzas of six lines each, thus:—

## I.

A máine míle, bheáig,  
A o'fúig an éneav ro am léig,  
naé leigearfaó rín oileán na fóola,  
ar go m-béarfaim oap mo láim  
Oá u-tuigpeá féin mo éar  
naé leigpeá mo báp gan fóiréim.

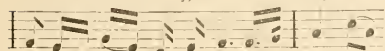
## II.

ni éaréim únpa b'ó, &c.

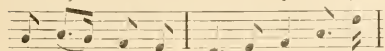
## O'CURNAN'S SONG.

*Slowly and Tenderly.*

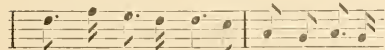
Δ mhá - pe míl - yr bhéas Δ  
O Ma - ry, bawn a - shore, That



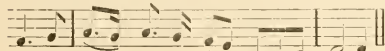
o'ruis an éneao ro am láp nac léigear-pao  
thro' my bo - som's core Has pierced me past



rin óil - eán na fua - la ar go  
the Isle of Fo - la's heal - ing; By



m-béar-painn oap mo lámh óa o-tuis péa péim mo  
Heav'n, 'tis my be - lief Had you but known my



éap nac léig - péa mo bap san fóim-ém.  
grief, Long since to me with succour you'd be stealing.

## O'CURNAN'S SONG.

O Mary, bawn ashore,  
That through my bosom's core  
Hath pierced me past the Isle of Fodla's healing;  
By Heaven, 'tis my belief  
Had you but known my grief,  
Long since to me with succour you'd been stealing.

With tears the night I waste,  
No food by day I taste,  
But wander weak and silent as a shadow.  
Ah! if I may not find  
My Mary true and kind,  
My mother soon must weep, a sonless widow.

I know not night from day,  
"Cuckoo," the thrushes say;  
But can it be May in dark December!  
My friends look strange and wild—  
But hasten, Mary mild,  
And well my heart its mistress shall remember.

No herb or skill of hand  
My cure can now command—  
From you, O Flower of Love, I'll seek it;  
Then hasten, hasten here,  
My own and only dear,  
And in your secret ear I'll softly speak it,

One sweet kiss from your mouth  
Would quench my burning drought,  
And lift me back to life; ah, yield it to me,  
Or make for me my bed  
Among the mouldering dead,  
Where the winding worms may crawl and channel  
through me.

Ah! better buried so,  
Than like a ghost to sigh  
All music, dance, and sport with sighs forsaking—  
A witless, wandering man,  
For the love of Mary bhan,  
With the heart within my bosom slowly breaking.

## A SECOND VERSION OF O'CURNAN'S SONG.

This version has been taken down by Mr. Carmody, of Comeragh Mills, county of Waterford, from the dictation of Patrick Hally, from whose singing the music was arranged by Miss Armstrong, of Comeragh. Should our friends in other Irish-speaking localities take like trouble, what an amount of our music and songs might be preserved! This version, it will be observed, is literally as it is sung in Waterford; in fact, I may add, as Curran himself sang it—the parish of Kilrosanty, where this song was taken down, being a favourite haunt with him. Mr. Carmody tells me that there are two or three old people still living there who remember Curran; one of them, a very old woman, who was with him for some distance along the road one Sunday coming from the chapel of Kilrosanty. Any Irish song or poem, preserved orally for eighty years, must have been altered more or less; our Irish singers, being all poets, try to improve the compositions they repeat; still the five first stanzas of this piece have been but little changed. The last stanza, I suspect, has been added by some other poet: it is too philosophic and too moralizing to be the composition of a maniac. Young readers from the other provinces will notice these peculiarities below.

Hard  $\xi$  is often used in Munster for aspirate  $\acute{o}$  or  $\acute{g}$ ; this has been done here in  $\text{bhéaois}$ , Stanza I.;  $\text{na} \xi \text{ais}$ , Stanza II. ( $\text{na} \xi \text{ais}$  itself is for  $\text{na} \acute{o} \text{ar} \text{ab}$ ), and  $\text{éaois}$  and  $\text{o} \text{ais}$ , Stanza III.  $\acute{e}$  for  $\acute{o}$  is generally used in the third sing. cond. mood; it is so employed here in  $\text{o} \text{airne} \acute{o} \acute{e}$  and  $\text{o} \text{-ta} \xi \text{ae}$ , Stanza I.; and  $\xi \text{lar} \text{ae}$ , Stanza VI.;  $\text{o} \text{fa} \xi \text{al}$  Stanza VI., is for  $\text{o} \text{f} \acute{a} \xi \text{al}$ ; and  $\text{Seniunt}$ , Stanza IV. for  $\text{Semm}$ .  $\text{taip na} \xi \text{urpe}$ , Stanza III.;  $\text{b} \acute{i} \acute{o} \acute{e} \text{ann} \text{uap na} \xi \text{ur} \acute{o} \text{ann}$ , is a Waterford proverb, *i.e.*, in every twenty-four hours there is a certain moment when any petition made at that instant is granted. An old woman, it is said, set herself to pray for her grand-child:  $\xi \text{opab} \text{Se} \acute{a} \xi \text{amin na} \xi \text{ur} \text{air} \text{Eipe}$ . Having thus prayed for nearly the full term, a drop of soot-rain fell on the face of  $\text{Se} \acute{a} \xi \text{amin}$  in the cradle. " $\text{Ba} \text{ppa} \text{oe} \text{ais} \text{opt} \text{a} \text{bo} \text{é} \text{am}$ ," exclaimed the crone; when swift as thought the cabin was one mass of flame.  $\text{Ma} \text{y} \text{a}$ , Stanza III., is the Waterford expression for  $\text{muna}$ , unless. The music, as arranged by Miss Armstrong, appears to differ from that of the version given at p. 22, No. 26; but I am not a judge on this point. All I know is that those who arranged both airs are equally well known as first-class musicians.

Arranged by MISS ARMSTRONG, Comeragh, from the  
singing of PATRICK HALLY.

*♩*; Slowly.

### O'CURRAN'S SONG (SECOND VERSION).

#### I.

Náé t'ruaig ruo fear maí an t-áim,  
San ríor mo leigeaí le fáigáil,  
Aéé anáin ro gur bean to bheoúig me ;  
Mo leigeaí níl le fáigáil,  
Níl mo leigeaí aéé an ro lánh,  
Níl mo leigeaí aéé ag bláé na h-óige :  
Ní aineigim ceap tar fuáé,  
Ní aineigim lon ear fuáé,  
Ní aineigim son uair mo éáirve ;  
Ní aineigim oréé ear lá  
Aéé o'áineac mo éorbe mo ghráó  
Uá o-t'agáé Sí a o-t'ráé agur ríorúgém.

#### II.

A Mháire, ír tú mo ghráó,  
Ghráó lem' éorbe to ghráó,  
Ghráó le cnúé san ephéigíon ;  
Ghráó ó éur go páp,  
Ghráó ó aoir go bap  
Ghráó a págáig go oláé to'n éphé líom  
Ghráó a éug mé féin tuic  
Ghráó a o'ráig a b-péin mé  
Ghráó san cam, san élaon, san éantlamh,  
Aéé an bab ír gile véáo  
Ír bheáéa bpaóite (eyebrows) a' r' g'g'ém  
mo leun náé líom féin tu a Mháire.

#### III.

A mollie, ír tú mo éall,  
Ír tú a élaois mé a b-pían,  
Tráé go ríuamim oir éom véigeanac ;  
Gáé a b-peacáir ve m' éáirve ríam,  
Go b-fágáim iao am o'áig,  
Níor túr'ga 'ná berúim av' t-éáigimur.

Ní írim úna bíó  
Ní éolaim neul ó luigim  
Aéé tagam o'ráé am' éphorbe san paoraíh,  
Maí a b-ríuigíó mé uair na gurbe,  
Aír éian móp-ghráó mo éorbe,  
Ní maípíó mé beó mí aír an fáigáil ro

#### IV.

A Mháire níl ír péig,  
'Sa éolpa an t-féim ;  
Mháiré tú go léir leo' ghráó mé,  
Agur go m-buó binne líom to beil  
'Ná an lon aír báp na ngeug  
'Sná feimne aír gáé cevo o'á áleacé.  
Ír búclac ear to ééir,  
Ír oláé, geal to véáo,  
Tá cnúé ríu an t-paóigáil leo' gáire ;  
Chum labaréa, gáira, élaon,  
Ír cúmá ceap to beil ;  
Sé mo éheac náé líom féin t-anraéé.

#### V.

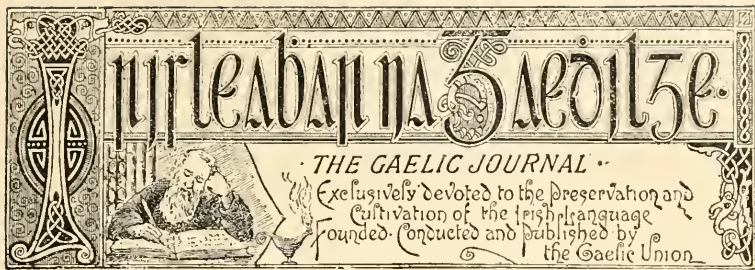
Fóir, a éumaim, véán,  
Agur tabair póg dam ó'beul,  
Agur tóg aoir éúgao féin ó'n m-báp m' ;  
No ó'ruig mo leaba éal,  
A g-coimna cluémair véál  
'A b-paóir 'don uol 'r o'á éáirve.  
Ní beó mo beó, aéé eug  
Níl am' g'lóir aéé gáé  
Níl oim ríuáó, páigáil, ná pláinte,  
Aéé go véóac, b'pónac, ephéé,  
San ceól, san r'p'p'ic, san féim,  
Aéé móp-éuro a b-péin 'ra ngráó le ac.

#### VI.

Mo éheac agur mo éár  
Náé tuine mé maí éac  
Ghlacac le mná an t-paóigáil ro  
'Ghur aingio burté 'gur bán,  
Choiréiré ríao a o'fágáil,  
Tabairt peap agur ghráó o'á ééile.  
To éumaim agur to páiré,  
Agur bapárbe geal to lánh,  
So o'áirp'p'aim maí bápí Sp'pé leac ;  
Aéé a bean úo a tá am'éphóó  
Maí a péig'p'eaó tú mo éár  
Náir éagáir túra r'lán ó' ééao mac.

### NOTICE.

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**HISTORY OF EDMOND O'CLEARY**

(Continued.)

Do buail Dúlcan buille 'ran leit-éann ari Éamonn, 'r gan é ari a cóiméad, do éur galair buóán ari, agus vo leag éum láir agus lán-talmán é. 'r ann rin vo junne an tbraoi damanta aít-úealbad ari, óiri vo junne beataé ceatairi-cópac ve; aét o'fág [ré] an comblióct mar rin féin, agus vo éuaró ari ceitpe cora go fail fuar flúic muc vo bí a g-ceann do'n áruir, in ari cósaíl éom troma rin, nári aéin Dúlcan vo bí o'a éóruídeact, ari a éuma, nó ari a éuit, nó fóg ari a ríannaó, buó fámalta le gpur-táil muice, nári muc mar gac muc é. O'éirig Dúlcan ari marom laoi agus leat-foille ari na márac, ag cuarúgáó agus ag iarraró Éamonn; gíó gur fáva go b-fuarí amearg 'na muc o'a unfuiric féin é agus a bean na ruóde le n-a éaorb ag feucháin ari úeilb aingil vo bí in a linéaóac geal vo bí aice. Do éug Dúlcan ari vo gaur vo'n veilb agus a vubairt go meacáó a gaur agus a glicar vo go m-biaó aige féin.

'r ann rin o'fóirpúig o'Éamonn eav é an coruac vo bí tar éir na h-oióce ari? "Atá fíoir rin agam-ra, ari an ioméuídeact; atá tpi rillinge ari. Ari n-Doinnac atá tpi tpi rillinge, agus níor fan pé ari." "Do beairamni-re an éularó aripunn," ari an

bean "(agus ní raib me ari Meirge ná ari bóróéir) nac raib ari, ag vul a éora vo, aét tpi rillinge, agus má'r ari fon a veit 'na lunge 'ran b-fail vo atá an éuro eile ari, buó fáoirpe vo go fáva a veit 'na lunge ari leaba élmairg 'na ann." "Do beairaró mire agus an tpeablaé uile an éularó aripunn gurab é rin an t-éaóac; go raib veit rillinge ari ag fágbail ná cur-eaéta vo," ari Dúlcan; "agus an oiabal rógnair vo, bí ari mína h-anma maím féin." "Mí h-anmair liom ari an bean go mionnoéaro níó ari bíe a véairar tu-ra; óiri 'r vaóine voó véanaím féin iao." "Léig voó' óiorbóirpeacó, a méirpeacé," ari Dúlcan, "agus a míunntir, ag fuavaóe na veilbe ar fócpar na mná": agus ann rin, ag bpeit ari éann agus ari cora ari Éamonn o'fág [ava] amuirg ari an g-carmán é. Do lean an bean boct é, agus gan vo (ve) máoin raogalta aice aét an gáóairín, eavon, gini óiri a o'fóluig ri in a h-uét é, ari eagla cáé o'a fantuáó, agus vo bporuig ri Éamonn éum ruidail. Agus ari an m-bealaé a vubairt go nemineac fear-gac: "A Éamonn," ari ri, "o'a nglactá mo comairle-re, in biaó na neite vo mar atáro; óiri, ó tíur, me vo óróc-comairle, vo cáill vo buacáill, eavon, bonn oét o-tiorúin, na cluara, vo junne com neam-rpéirpamúil rin ari féin é, go m-buó éuma leir eav a o'éir-eócaó vo, ari míóó nac ríor ciomuir vo rgarí linn: agus 'r a n-ágaró mo éola fóg vo bain tu vo'n robaire vo, vo ban mo

féoḡ uafal uiom." "Éirḡ, a míuimín," arí Éamonn, "bí maḡ a m-bun a caiteḡme—atá níḡ aḡ Oia arí ḡ-coinne." "Ír maíḡ ceapḡ an níḡ tóḡḡur ar Oia; arí a íon rín féin, ír ḡnát ḡo ḡ-taḡann eaḡba ḡan éúrouḡḡáḡ a n-ḡiaḡḡ uíombar ḡan maḡctanar," arí an bean: "aḡur anoir cá ḡ-tabhnam arí n-aḡarḡ?" "n-ḡoim-nac ír cuma liom," arí Éamonn. "Ní h-ionḡ-nacḡ liom ḡo uemín éú beíḡ tuíḡeacḡ oḡ' í-aḡḡal," arí í. "ḡéanam arí arí n-aḡarḡ: ní h-áit uóimn a beíḡ annḡo." ḡo ḡluarḡeas arí ann rín ḡo tuíḡeacḡ, uíombarḡeacḡ, ueoḡacḡ; aḡur ní í-aḡa an rán ḡo iunneas arí í-aḡ' an a ḡ-o-tárla íearí móí, aríḡo, míḡneḡeacḡ oḡḡa í-an ḡ-coisarí. ḡo beannuḡḡ ḡo bárlḡea-míul, míunnteapḡáḡa uóib, aḡ maḡ, "a lanamíun aítuḡḡim arí buí n-euroaḡḡib aḡur arí buí n-imíoll ḡurab a uasáán í-an aít ío íb; aḡur ní oíḡḡ ḡo b-íul uoéarí uóimn íar-íuḡḡeía eia h-ar a ḡ-tánḡabarı, no cá b-íul buí ḡ-íanall?" "Ní' uoéarí arí bíḡ arí Éaḡ-monn. . . arí Úarle áḡa Cliaḡ uo éánḡ-amarı anoir, aḡur uoḡ'n Éontae ío atá arí ḡ-tarḡíuḡḡḡ." Maíḡeacḡ, ceuḡ íárlḡe íomíarib, arí é-íean; an b-íul nuarḡeacḡ arí bíḡ líb arí an tír rín arí a ḡ-tánḡabarı?" "Ní' ḡo uemínḡ" arí ío rín. "A Oia, maíḡeacḡ, an uoíḡḡ ḡo b-íul eolur aḡarí arí uíme uafal ír bídáarí íoḡur uam í-an tír rín íoír Éunḡe Láḡean. Í m-Úarle áḡ Cliaḡ íéin ír mó congḡabáíḡar a éíḡear, eaḡon, Al-úeyman Cuirim Searib í n-ueíḡeacḡ, a annm—íreírḡoimn Éunḡe Láḡean, aḡur aríro-íear-íuan Éontae Úarle áḡa Cliaḡ íéin," arí an ḡ-anarḡeantacḡ ío. "Ná h-arí n-ío ío mó uá íéanéur uóimn," arí ío-í-an, "óíḡ atá a íoír aḡamḡ ḡo leóí íeabur eia atá íomíao; eaḡon, an í-lauuḡḡe, an íoabaríe, aḡur an íoḡaríe ír cóíra uá'í íarí an uíabal ma íeírbíí ó íuaíḡeacḡ arí na ílaíḡeíḡ é. ḡuíl uamanta náḡ uoarína ueíḡ-ḡníoim uá láḡeas aríamí, áḡ' amíám ḡurí éoírḡ eaíḡ na h-eaḡlaíḡe ḡo ío míme ḡan móíam coíḡur; aḡur má cá ḡaal aḡac-íra leír ní h-amíuḡ linn ḡo b-íul tú ḡo h-ole; aḡur cá h-annm tú," arí Éamonn. "Ní maḡctanur rín ḡ'íar-

íuḡḡe," arí an íean, "óíḡ aítuḡḡim-íe arí aboḡḡ aḡur arí a ḡné ḡurab é Súḡán íaríú-leacḡ mac Coíḡce é; aḡur ma'í é ó' íé ḡan amíuḡ, ní éubḡarḡ íe maíḡeacḡ maíḡe uoḡ'n íearí eíle na ole arí bíḡ." "Ír míḡe Súḡán Síaríuleacḡ ḡan ole, ḡan ímíearán, aḡur ní íeuníann m'ámimn ḡo ḡuírḡoír," arí Súḡán: "aḡur ḡo loírḡḡeapí me, uá m-bíacḡ mó ḡuna aḡam ḡo íḡuab[í]ann aon írídarí amíám in uo cóíḡḡ." "ḡo loírḡḡeapí íuḡ rín éú," arí Éamonn, "aḡur uá m-bíacḡ íé íon uo láim aḡac, uoḡ'n ueamán íarḡeíor uo éuníḡeacḡ íé oím-íra, aḡur uo uéana mé malairḡ íeíḡil leat uarí arí bíḡ." "ḡéanam anoir é," arí Súḡán. "Arí íacḡ," ueanam éeana, arí Éamonn. ḡo euacḡḡarí ann rín í-aḡ' an íaríḡeíor íá íearí uoíb, aḡur uo íuaríḡarí coíḡarí maíḡ íúḡarí, eaḡon, ueoḡ, aḡur míḡḡarḡo ann: aḡur uo bíḡḡarí aḡ loírḡáḡ íúḡarí íe éeíle, eaḡon, aḡ ol, ḡurí uallacḡ Éamonn: íḡeacḡ níor íḡarḡeacḡ a íeíríḡeacḡ arí a íon rín. ḡo íuḡ arí an m-boḡacḡ, aḡur uo leaḡ íarí é. Ní íarib íeíḡeíḡ aca, eaḡon bíacḡ. áḡ' uo éonḡbáḡ íarí é ḡurí íoḡarí Míuḡarí (míuḡeíḡ); aḡur ḡo n-uobairḡ an Seíonḡacḡ uo éabairḡ arḡeacḡ, aḡur a báta coníḡḡabla uo éabairḡ leír, eaḡon, buíḡeal íuḡḡe beacḡ. ḡo éámḡ ann rín Uáíeíḡ Seíonḡ arḡeacḡ, aḡur loírḡ ímíearímaí ma láim leír; aḡur an uarí uo íaríḡ buílle uo búlacḡ í-an éeann arí an íḡaríḡeíḡeacḡ, eaḡon, arí Éamonn, ní h-amíla éaríla uo, óíḡ uo íuḡ an euíacḡ ḡíem íḡoímíuḡḡ arí, uo bann coḡ-báil ar, í uo éuní a éoím ó'í a éeann. áḡ' eao uob aíl íom a beíḡ leír? uoḡ'n ueamán rín ueoír u'íarḡ[í]acḡ íé'í-an Seíonḡacḡ, ná í-an oḡarí uearíḡarí uo bí aḡe, í uo bí éoím móí láíur leír íéin, mína m-beíḡeacḡ ḡarímmíro ó Coúlacain, eaḡon, coúlā, uo éámḡ í-an éíreíb, aḡur tuaríḡeíllín ann alám leír, aríḡur ḡurí búal buílle íeílle arí Éamonn boḡ, uo éuní a neull aḡur a maíb-íuan é. ḡo íuḡarḡarí ann rín arí, aḡur uo éeílḡeas arí bára é, aḡur uo íarḡarí a ḡ-euarán eíamḡ a láí coílle é. ḡíḡeacḡ níor íeíḡeas arí uoḡ'n mínaí a íean-

míim, oir, oo óngbairg i féim, aghur a ghair-  
míim, gini, anseall le gac foigal o'á n-vear-  
nairó Éamonn.

VOCABULARY.

(Many expressions in this lesson were explained in the last.)

Leit-ceann, gen. leit-éinn, side of the head; having the head awry; bean a'leit-éinn, a woman having her head awry.

Coimeá, keeping; aip a éimeá, on the watch against surprise or danger.

Galar, g-lair or -lra, plur. id., sickness.

Lár, gen. Láir, the ground; a floor.

Lán-cálmán, gen. of lán-cálmán, fully prostrate.

Óraoi, g. id. pl. óraoite, a sorcerer, a wise man.

Óamánca, ind. adj. accursed.

Áit-óealbá, a transformation.

beacá (beacóac, in Waterford), a beast. The word is in O'Reilly's App.

Ceacáir-éoraé, adj., no comparative, four-footed.

Comblóic, a conflict; may rin féin, even so.

Fail, -le, a sty, in dict.; in Waterford it is the litter in the sty.

Cuma, form, appearance. Cpué, shape.

Spánnac, gen. -nta, a snoring.

Sámaltá-páimil, like.

Leat-foillre, twilight; semi-brightness.

Cuacúgá, searching for; íarpuó, seeking.

Ángeal, g. -il an angel; a coin so called.

lin-eoac, g. -aig, pl. aige, linen cloth; linen clothes.

Go meacó (meacóac) would fade, cond. mood of meac, fade, wither.

Goir, skill; gúoear, wisdom, cunning.

Ó'íorpuig, he inquired; corpu, cost, expense; oo bi aip, lie owed.

Níor fán pé aip. In Waterford this would be níor fán pé ooac léir: in the West, níor fán pé caob léir, he did not stop at that.

Oo beap[ra]ann-pé an éuláir aipmín, I would swear by the vestments of the Mass.

Aip meige, drunk; aip búoer, drunk.

Áreablaé, family. T-éabaé, a polite way of saying éiteac, a lie.

Ní raib foigáim aip nínd h-anna píam= ní raib bean oo ann aip rogham píam; a woman of your name was never good.

Míonnóeair, they will swear; léig oo' óioibóieacé, leave off your arguing.

Bhpóruig [ri], she hurried on; o'póluig ri, she hid.

O'á íancúgá, to covet it; nemineac, cross; neam-ípeíamuil, heedless; cao o'aeíeacóac oo, what would happen to him.

Oo baín tú oo=oo baín cu léir, as in last lesson.

Oo baín -oimn, who took from me (lit. off me).

Bi (=bíeáann) raé a m-bun a caéíe, luck attends the spending.

Earba gan cúroigá, want without assistance.

An-oiaig oimbail gan íacacáear, after squandering without necessity: oimbail should be oimbaéa.

An-oiaig, is a comp. prep. governing gen. case.

Ca o-cáipam (o-cáipamáo) áip n-ágaró? where shall we turn our face, i.e. go to? Cuípeac oo' (oo') íaoigal, tired of your life.

Oíombúeacé, dissatisfied; óeóracé, tearful; fán, wandering.

mígneóeac, of ugly countenance; oo beannúg óoib, he saluted them; see Find aní the Phantoms in last journal; go bárbéamul, munncéaróac, in an affectionate, friendly way; a lánamun (lanáha) a married couple; buí n-ímmioll your department; a vuabáim, strangers (see last journal). Óóear, harm. Áip o-cáipmúg, where we are drawing towards. An b-puil nuaróeacé aip bíé líb? Is there any news with you? An b-puil eolup aghab aip óimne íaral, do you know gentleman; ír bpaéar aip rogu óam, who is a near cousin to me. Ír mó congbaígear a tígear, mostly keeps his residence; ípeíroim, president; ípó-íeípuam, high-sheriff. Ant-an-áíeacacé, the stranger. Ná h-áip, &c., down to peabur is a little incorrect. Na tabair for na h-áip; maé before go leor; and peabur to be omitted. Cía tá póimá, who is before you, i.e., of whom you are thinking.

Cá h-ann tú? (this is strange). Maíeacá, an abatement; ní maíepim-pe bonn óite, I would not abate a groat for you; I would not give way to you in the least degree. Maíe is for maóac, a dog, I think; just as maóac maib, a dead dog is now maíe maib. Sígán is not a bit better than Cuípm Seab. Oo óeana mé=veanpó me; maíapre pírcil, exchange a shot; fight a duel. Cheana (heana), already; indeed; ípm-éop, an armoury. Pé nára óoib, that was nearest to them. Comgáip, convenience; mupgávo, musket; gneim ígópnuig (gen. of ígópnaé, throat). Cao oob' aíl íom a bíeí léir, what do I want to be talking of this? Oon óeamhan ím óeóip; ím is an expletive here; as in O'Curran's song; óeóip, a drop [of life], óeáip, eight persons; Tuáipetlín=cuáipmín=cuáipgín, a mallet. Cuáipán, a hollow. Fáróimín, a little dog. Foigal, íre-pass.

Fóírap, bosom.

MONACAR AGUS MANACAR.

Written by an *chráobhm áoibhinn*, for the *Gaelic Journal*.

Ó'póglam me an ígeul ío a leanaí íao o íoin, ó íean íeap, í g-Connóac Roírcómáin, ácc qíerim go bpuil pé le íáigal í g-cuíge Múmáim maí an g-ceutna. Tá íe corímuil léir an ígeul beupla ím. The House that Jack built, ácc tá íe níor íarve go mói 'ná é aghur tá níor mó ácc ann. M'í teanga aip bíé náé bpuil íuo eígn íam ím le íáigal ímíí ácc íf íarve, an íoíra ío a leanaí 'ná son nío 'ven' í-íóíe céutna o'á b'facaró me aipam.

Bhí Monacáip aghur Manacáip ann, íao o íoin, aghur íf íao o bí, aghur oá mbéicéacó írao ann, an í-am ím, ní beicéacó írao ann aipí. Céuao írao amaé le céile ag íamte íuig-cíaeab, aghur an méro a íameacó

Monacáirí o'iteadó Manacáirí íao. Dúdairet Monacáirí go macéaró ré ag iarríaró r'laite a óeunfaó gao le c'ioeáó Mhnanacáirí a o'ie a éuro rúg-c'iaeb, agur éáimz re cum na r'laite.

"So m-beannuig'ró Oia óuit," ar an t-Slat. "So m-beannuig'ró Oia' zuy Muire óuit." "C'fao a macéar tu?" Ag iarríaró r'laite' a óeunfaó gao, a érocefaó Manacáirí, a o'ie mo éuro rúg-c'iaeb.

Mi b'ruig'ró tu miyí ar an t-Slat go b'fág tu tuaí a g'eairíar me. Éáimz re cum na tuaíge. "So m-beannuig'ró Oia óuit." So m-beannuig'ró Oia zuy Muire óuit. "C'fao a macéar tu?" Ag iarríaró tuaíge, tuaí a g'eairíaró r'lat, r'lat a óeunfaó gao, gao a érocefaó Manacáirí a o'ie mo éuro rúg-c'iaeb.

"Mi b'ruig'ró tu miyí," ar an Tuaí, "go b'fág tu leac a éuiríear fáobari oim."

Éáimz re cum na leice.

"So m-beannuig'ró Oia óuit," ar an leac. "So m-beannuig'ró Oia zuy Muire óuit." "C'fao a macéar tu?" "Ag iarríaró leice, leac a éuiríearó fáobari arí tuaí, tuaí a g'eairíaró r'lat, r'lat a óeunfaó gao, gao a érocefaó Manacáirí a o'ie mo éuro rúg-c'iaeb.

"Mi b'ruig'ró tu miyí" ar an leac "go b'fág tu uirge a f'liucéar me"

Éáimz re cum an uirge. "So m-beannuig'ró Oia óuit," ar an t-uirge. "So m-beannuig'ró Oia' zuy Muire óuit." C'fao a macéar tu. Ag iarríaró uirge, uirge a f'liucéaró leac, leac a éuiríearó fáobari arí tuaí, tuaí a g'eairíaró r'lat, r'lat a óeunfaó gao, gao a érocefaó Manacáirí a o'ie mo éuro rúg-c'iaeb.

Mi b'ruig'ró tu miyí ar an t-uirge go b'fág tu ríad a f'naímíar me.

Éáimz re cum an f'liaró, go m-beannuig'ró Oia óuit ar an ríad. So m-beannuig'ró Oia' zuy Muire óuit. C'fao a macéar tu. Ag iarríaró ríad, ríad a f'naímíaró uirge, uirge a f'liucéaró leac, leac a éuiríearó fáobari arí tuaí, tuaí a g'eairíaró r'lat, r'lat a óeunfaó gao, gao a érocefaó Manacáirí a o'ie mo éuro rúg-c'iaeb.

Mi b'ruig'ró tu miyí ar an f'iaó go b'fág tu g'aoari a ruairíear me.

Éáimz re cum an g'aoari. So m-beannuig'ró Oia óuit ar an g'aoari. So m-beannuig'ró Oia' zuy Muire óuit. C'fao a macéar tu? Ag iarríaró g'aoari, g'aoari a ruairíearó ríad, ríad a f'naímíaró uirge, uirge a f'liucéaró leac, leac a éuiríearó fáobari arí tuaí, tuaí a g'eairíaró r'lat, r'lat a óeunfaó gao, gao a érocefaó Manacáirí a o'ie mo éuro rúg-c'iaeb.

Mi b'ruig'ró tu miyí, ar an g'aoari, go b'fág tu g'neim ime a éuiríear tu ann mo laóari.

Éáimz re cum an ime. So m-beannuig'ró Oia óuit ar an t-im. So m-beannuig'ró Oia' zuy Muire óuit. C'fao a macéar tu. Ag iarríaró ime, im a macéaró i laóari g'aoari g'aoari a ruairíearó ríad, ríad a f'naímíaró uirge, uirge a f'liucéaró leac, leac a éuiríearó fáobari arí tuaí, tuaí a g'eairíaró r'lat, r'lat a óeunfaó gao, gao a érocefaó Manacáirí a o'ie mo éuro rúg-c'iaeb.

Mi b'ruig'ró tu miyí ar an t-im go b'fág tu cat a r'g'niób'ear me.

Éáimz re cum an éait. So m-beannuig'ró Oia óuit ar an cat. So m-beannuig'ró Oia' zuy Muire óuit. C'fao a macéar tu? Ag iarríaró éait, cat a r'g'niób'earó im, im a macéaró i laóari g'aoari, g'aoari a ruairíearó ríad, ríad a f'naímíaró uirge, uirge a f'liucéaró leac, leac a éuiríearó fáobari arí tuaí, tuaí a g'eairíaró r'lat, r'lat a óeunfaó gao, gao a érocefaó Manacáirí a o'ie mo éuro rúg-c'iaeb.

Mi b'ruig'ró tu miyí ar an Cat go b'fág tu banne a beuiríear tu óam.

Éáimz re cum na bo. So m-beannuig'ró Oia óuit ar an bho. So m-beannuig'ró Oia' zuy Muire óuit. C'fao a macéar tu. Ag iarríaró b'iaom banne, banne a beuiríearó von éac, cat a r'g'niób'earó im, im aracéaró i laóari g'aoari, g'aoari a ruairíearó ríad, ríad a f'naímíaró uirge, uirge a f'liucéaró leac, leac a éuiríearó fáobari arí tuaí, tuaí a g'eairíaró r'lat, r'lat a óeunfaó gao,



ḡao a éipoépaó Manaéap, a o'ic mo éuro ruḡ-épaéb.

Mi b'puiḡpíó tu aon veópi bainne uaim-pe apy an Bhó, ḡo b'páḡ me rop tuḡe uait.

Ḍáimḡ je éum na m-buailteóipíóe. Ḥo m-beannuḡpíó Dia óuit apy na buailteóipíóe. Ḥo m-beannuḡpíó Dia 'ḡur Muipe óib. C'pao a paé'ap tu? Aḡ iap'iaó rop tuḡe uait á beup'páinn oo'n Bhó, an bo a beup'páó bainne óom, an bainne a beup'páinn oo'n éac, an cac a iḡpíó'páó an t-im, an t-im a paé'apó i laóap' ḡaóap, ḡaóap a puaisḡpáó p'iaó, p'iaó a i'naí'páó uipḡe, uipḡe a f'liú'páó leac, leac a éuip'páó paó'ap apy tuaiḡ, tuaiḡ a ḡeá'p'páó p'lac, p'lac a óeun'páó ḡao, ḡao a éipoépaó Manaéap a o'ic mo éuro ruḡ-épaéb.

Mi b'puiḡpíó tu aon íop rop tuḡe uaim-pe apy na buailteóipíóe ḡo veuip'páó tu áó'ap' éaca óuinn ó'n Muilleóip' p'ín p'ua'p.

Ḍáimḡ je éum an Muilleóip'. Ḥo m-beannuḡpíó Dia óuit apy an Muilleóip'. Ḥo m-beannuḡpíó Dia 'ḡur Muipe óuit. C'pao a paé'ap tu? Aḡ iap'iaó áó'ap' éaca a beup'páinn oo'na buailteóip'ib, na buailteóip'íóe a beup'páó rop tuḡe óom, rop tuḡe a beup'páinn ó'on bo, an bo a beup'páó bainne óom, an bainne a beup'páinn oo'n éac, an cac a iḡpíó'páó an t-im, an t-im a paé'apó i laóap' ḡaóap, an ḡaóap a puaisḡpáó p'iaó, an p'iaó a i'naí'páó uipḡe, an t-uipḡe a f'liú'páó leac, leac a éuip'páó paó'ap apy éuaiḡ, tuaiḡ a ḡeá'p'páó p'lac, p'lac a óeun'páó ḡao, ḡao a éipoépaó Manaéap a o'ic mo éuro ruḡ-épaéb.

Mi b'puiḡpíó tu aon áó'ap'-éaca uaim-pe, apy an Muilleóip' ḡo veuip'páó tu lán an épaé'ap' p'ín o'uipḡe ó'n á'bam éuḡam.

Ḥlac Monaéap an épaé'ap' ann a lán, aḡup éáimḡ je éum na h-á'bhne, aḡup éopuḡ je aḡ lio'páó an épaé'ap' leip' an uipḡe, á'c éo luac aḡup bi an t'-uipḡe oul ap'p'ac ann, bi je p'ic amaé ap' ap'ip'.

Éuaró p'p'euéán éaip'p', op' a éeann. "Óáb! Óáb!" apy an p'p'euéán. "M'anam oo Ohia ip' maic i oo có'naip'le!" ap' Monaéap,

aḡup ḡlac je an ép'ep'p'ḡ puáó, aḡup éuimil je le tóin a épaé'ap' i, ḡur líon je na puill a bi ann, aḡup éon'baḡ an épaé'ap' an t-uipḡe ann p'ín aḡup puḡ je cum an Muilleóip' é, aḡup éuḡ an Muilleóip' áó'ap' éaca óo, aḡup éuḡ je an t-áó'ap' éaca oo'na buailteóip'ib, aḡup éuḡ na buailteóip'íóe rop tuḡe óo, éuḡ je an rop tuḡe oo'n bo, éuḡ an bo bainne óo, éuḡ je an bainne oo'n éac, iḡpíó'p' an cac an t-im, éuaró an t-im i laóap' ḡaóap, puaisḡ an ḡaóap, an p'iaó, i'naí' an p'iaó an t-uipḡe, f'liú'páó an t-uipḡe an leac, éuip' an leac paó'ap apy an tuaiḡ, ḡeá'p' an tuaiḡ an t'p'lac, puinne je ḡao oo'n t'p'lac, aḡup nuai'p' bi an ḡao p'icó'p' veunta aḡe, ép'eo m'ip' ḡo p'iaó'p' Manaéap im'icḡ'c'e p'aoa ḡo leóip' uaró.

In Munster it was a p'iaó ou'p' that gave the hint to Monaéap, and what it said was cuip' ép'é bu'p'oe ann, cuip' ép'é bu'p'oe ann. We expected to have this piece in the hands of our young readers at Christmas—á'c ní ma'p' a paol'p'ap' a éinn'p'ap'.

## THE DEATH, OR RATHER THE MURDER OF THE GREY CAT.

OIÓ'p'áó an éait ḡlais, le seumus ó coinneal'bán.

BY JAMES O'CONNELLAN.

This author was not a poet of a high order, but he was a fair Irish scholar, and the learner will find many words in the poem worth remembering. This is especially the case in the second part, which will be given in our next issue. Learners should get by heart as much poetry as possible.

Á éipḡe an t'-p'eané'ap', á'c'ém buip' nḡu'p'oe ḡo p'p'ap',

Á nḡae'p'leḡe ḡap'oa, á'c'úim'ap', líom'ca beá'c'c' ;

Cum Ríḡ na n-ap'p'ol oo'p'éal'buipḡ ap' ap' neam',



An t-*raim* do léigead le fuaod a' t*u*tr*ia*ct  
ceair,  
As cur peact n*ga*lar an t-*rléibe* ari an  
m-bao*tl*ac é*la*or*u* mo éat.  
A*it*éim ari  
An tan ma*ca*r*o* m aib*u* a *g*u*ir*e éur i*ua*r  
go neam  
Báiteam na con*n*le, ar t*u*nao bíobla an  
peact  
A' b*ua*ileao le fuaod cloigín le oim an  
r*ri*ear.  
I*r* do *g*air*u*da, a*ca*ri o*il* r*ri*et mo éat,  
Claoir*u*te, t*ri*ear*g*air*u*ta, maib, la*g*-b*ri*g*ea*d  
a *g*-clai*r*.  
A *g*air*u* do bea*g* ceannr*ai*g*te*, *g*reao*u*g*te* o  
é*u*laib ceap

name only; Tomá, a Thomar, Murar, a Mhuirar,  
and so on.

We would gladly hear from the different localities  
throughout the Iri-h-speaking districts, how far have the  
old forms been preserved; and also the opinion of our  
correspondents as to the advisability of preserving them  
or restoring them where innovations have been introduced.

Can any correspondent give any details as to the poet—  
what was he? Where did he reside? I would take him  
to be of East Munster. There are poets of the name of  
Carey named by him—anything known of these. Darby  
Ryan is remembered as the author of the "Peeler and  
the Goat." I have always heard of him as of Bansha, Tip-  
perary, not Galbally, of Limerick. Darby Ryan com-  
posed other pieces too; in one stanza I recollect, describing  
some fashionable ladies of his time:

T*er*ó*ir*o r*ia*o D*ia* D*o*h*na*g éur ari*u*n  
R*o*s*y*'na n-*o*o*ir* a' r*ri* prayer-book,  
'S*le* l*im*n na r*ac*r*á*la do t*é*anao  
I*r* iomr*u*g*te* b*ion*n an t*ao*b é*l*e t*e*.

Is there any person who would send us this or any other  
composition of Darby Ryan.

*San* po*ll*re ari la*ra* 7*c*, without candles lighting at  
the shoemaker's wake; without a pipe or tobacco, a pinch  
of snuff, or a dram of liquor. These things in Munster  
were at every wake for the persons coming to watch or  
visit; to be without them at the date of the poem were a  
shame and a disgrace.

DATE OF COMPOSITION.

As go r*ri*o a*la*or*u* pe h-*e*ipeact  
na bli*u*anta i*r* aoi*r* o'á*ri* o-*g*earna nao*it*a  
T*ri* ceannr*ai* ari r*io*m*u*n t*ao*b pe *g*l*e*-*u*air  
a*m*anoll, o*r* r*e* *g*air*u* t*o*da aonair.

THE NAME OF THE SHOEMAKER.

Aim an ari*e* ceal*g*at, b*re*m le r*io*m;  
Go oia*u*ar, a*ca*uair, *g*ar*ta*, le h-*e*ir*u*m r*io*m.  
Go *g*l*e* cur r*ile* *g*-*cu*ar*o*-r*io*ta*u*ib *g*aeo*l*g*e* r*io*  
o*r* r*io*m ceal*u*ar, i*r* eao*u*na léir*u*g o*r*.  
Má tá r*ile* pe ceact i*r* peact*u*ib n*u*le,  
Do éir*g*ear go beact na r*u*en*u*ca r*u*ba*ca*i,  
O a*ca*rla a n-*o*ear go baile a d*u*é*ca*r,  
An t*e* t*ri*ear*g*air an cat r*ag* aim t*u*inné.

A' r*ri*o-mac bea*g*gais o'á é*u*iteam t*e*  
oim m r*g*air*u*.

Ari an a*o*bair r*u*n labair a' t*u*ba*u*ir do *g*u*ir*e  
*g*an r*u*iread,

L*ei*g r*alm* na malla*ct* o'éir ari*u*n go  
l*io*m*ta* r*ri*ar;

M*ill* ar malluig an r*u*ma*u*re t*e* r*io*l*u*ac  
r*ri*rear,

Conneal-báit an r*u*ma*u*re, 'r ón e*ag*lar  
o*ei*g*il* é ama*ct*.

A r*u*ada a*it*éim b*u*i *g*-*ca*rao*u*ar *g*u*ir*n le  
r*ear*,

Io*u*i éua*ta* a' r*g*air r*ri*o-*e*ag*na*d, *g*aoir*e*  
a' beair:

Ari cuair*u* ma r*ac*ann an t-*ar*air b*u*re  
b*u*i m*ear*g*u*,

A éua*o*-é*ri*o*it* *g*reao*u*g*te*, ar cuir*u*-*re* laoi  
lem' r*ear*.

Ari o-*t*ú*r* o*ir* a*it*éim a D*o*nn*ca*o uí Céirín  
éaom,

O éno*u* na *g*-*ca*ireal na*u*ab *g*ar*ta* o'o' beul  
*g*ac laoi,

Má' r*u*all t*o*m' r*u*annaib-*re* do t-*ai*air  
do t*u*il nó do' r*l*ig*e*

Tá*u*ig ar*ta*, na h-*e*itig go b*u*ac m'impr*o*e.  
Mo leun, mo m*u*lleao, na*ct* r*ear*ac mé r*em*  
cá m-*bi*onn,

An *g*l*e*-*g*lar t*u*ig*ea*d, 'r*e* M*h*io*g* ó Céirín  
caom,

An t-*e*ig*ea*d cl*u*re, r*em*-r*io*ta*u*ib na m-  
b*u*acair n*g*u*ir*n.

I*r* léir*u* 'r*u* l*o*nn*ea*d do cuir*ea*o lem'  
r*ae*ar laoi.

Do r*em* ma é*u*im t*á* r*ile* ceair-*b*u*ac*ia*ct*  
b*inn*—

An*g*all-*ba*ile a*ca*rla no a b-*ro*g*u*r t*o*'n  
áit a b*ro*eann,

Oia*u*im*u* a aim t*e* é*ne* na R*ia*na*ct* caom  
Mo r*á*ir*u* ma *g*abann b*u*ac *g*am na é*u*ir*u*-  
ar C*ri*o*r*.

VOCABULARY.

(Our space is too limited to give definitions, grammatical  
rules, &c., fully as we would wish.)

eigear, g. -*g*ir, pl. -*g*ir, s.m. a learned man. a*it*éim,  
I seech.

beact-*ta*, exact; t*u*al*ba*g, did form; ceanoal, lice.

Carra, scurvy; araibe, a shoemaker; ChLaoir, did destroy; ráin, death.

Craeá, pl. craeá, ruin; go n-veaáir, may they go; but veaáir is past tense, and the optative has no past tense; go v-téir; áirí, g. -re, reproach, confusion; mio-élu, infamy; teaglac, house.

Aipeácar, g. -cair, care; vealb, poor; mar peac, as is the law, i.e. the custom; opannal, gum; not in dict.; lúbra, leprosy; vaféaca, letters.

Daáca, rheumatism; viu=oioga, the worst; aineath, g. -nhe, a blemish.

Leag, inf. -gao, to melt; go leagáir, may melt, opt. mhaol, a bare or bald head; fairsir, in addition.

Piann, g. -peinne, pl. pianna, the Irish militia under Pionn Mac Cuimh.

Spaingeará, I do not know; rgalp, cave or den.

Fraoal, to minister, serve; clab, -aib, a gaping, open mouth; polairpe, a miserable creature.

Cneáca=cneá, pl. of cneá, a wound; oépaé, g. -aé, dung.

eapba, want; alzur, a false desire of stool; cláairpe, thief.

gremi v'feoil galair, a bit of some diseased animal.

baigá, being stuck in the mud or quagmire, and unable to get out of it.

Cláir, a corner; gungá, I do not know.

vnué, a snout, an angry look; rúigé, parched, soaked. eirim, I cry out to.

a h-uc=ar uc, for the sake of.

an t-ralm, called, lower down, ralm na malláca.

bácaó [ré] na caimle, let him drown (quench) the candles.

vúnáó [ré] biobla an peacé, let him shut the Bible of the law.

a' bualeáó [ré] an cloigin, let him ring the little bell; these ceremonies were performed in excommunications.

an rppear, the unmanly fellow. Can any reader say is this word indeclinable as here; and if not, what is its gen. rpué, was found.

Scairpe, a thicket; ceannraigé, meek; o éulaib ceap, with the back of a last; cinnéal-bairé, excommunicate; Suáó, a learned man; tuáca, a layman; in Waterford, it is now always an unlearned man, I think, and pronounced as its plural would be, tuacairé; rior-eagnaé, truly-wise.

Cuiró laoi Lem' rcair, add a lay to my history, i.e., add a stanza to this poem, tácuig, weld; arca, out of them, i.e. add to them.

gléir, pure; loimnéá, joyful; beargá, a harlot.

Cáirpear-Criort, a sponsor; biaó agam'na éairpear Criort, I will have him godfather to my child.

There are some words in the poem I do not know well enough to decide their meaning—any person in a locality where these words are spoken ought to communicate with us. What is ralm na malláca?—peacé ngalair an t-rléir?

Liagá gá oéar.

Every invalid is a physician.

Miort mniy galair raaó bpeug.

A long illness did not tell a lie.

SEANNÍOIR DO'N DARA DOIMNÁC  
DO'N AIBOINT.

Soirgeit an lae an ro:—"San am  
fan," &c.

*Another Sermon literally as spoken.*

Air uair áirigé a óir. v'péir (1) an t-roiigéil ro (2) éuir éoin baite v'ir dá v'irigobail éum íora, ag ríarraíre óe ar b'é rin an té a bí le teacé, nó an m-beoir ag reiteam le h-aoinne eile—fé rin ar b'é féin an Slánuigéóir, nó an maib Sé le teacé r'or? Mí h-é go maib aon ahiar ag llaom éóm 'na timpéioll, acé éum go m-beiréad ríeara aige ó Criort féin, agus éum go n-veuirraíre é foillruigáó vo 'r (3) na vaomib.

O' iméig an beire v'irigobail air a v-tairtíol, agus ir é an áit a b fuairraíra íora 'ná i g-caáir Nám—an écaíar úo má'í cumhinn líb é, a maib Sé i n-aice ói le linn roémarie an r'ir óig a tóg Sé ó'í na maib. Ír ann ro a téarraigéarair leir, agus éugáar a v-teacéairpeacé vo. Tair éir r'ior a n-gió a fágal uaéa vubairpe íora leó v'ul i leacé-taobí go r'óil, mar go maib maóair aca le r'epoite. Agus ann rin (4) éuir Sé féin ameary na n-vaomnéá, agus aoinne a maib tinnear air leigear Sé é, aoinne a maib éiac ná aicé air glan Sé é, agus vaome a bí tair éir báir éar Sé bhuig agus beáca oiré. Ann rin v'iompoig Sé air an m-beire agus ro mar a vubairpe. "Carraigé (a) aoiy tair bui n-air, agus veunnairé (a) inuirt vo éóin na neire vo éonnacabair (5). Tá maóair dá éarvó air na vaill, vaome a bí boóair ag fágal a n-eirteacé, na maireimig ag fágal a líé, na lobair dá nglanáó, na maib dá v-tozaint (6), agus focal Dé éa émaob-rígarileáó vo 'r (3) na boctám."

Oar n-vóig a óir. baó éoir go maib v'irigobail éoin ráirta leir na comairraíreí ro, agus go maib ríáonairpe a n-vóeam (7) aca gur b'é an Slánuigéóir a bí ag labairpe leó. Tugaró fé n-vearia (8) a óir. ná (9)

naib (9) Íora fáirta leir na míorbhúilcríob  
 oo m'ghe Sé a áirpeam, aét gur éus Sé mar  
 éomáire a air a óiaáaét go naib Sé aš  
 cnaobh'gaoileao pócal Dé oo 'r (3) na  
 boétáin. Romie rim níor fáoileao go naib  
 aon mí-áó na aon mállaét aét an boétan-  
 aét, aét éámie Íora éum tairbeánao (10)  
 le teašar'g ašur le rómpla, gur beannu-  
 nušíte íao na boiét, ašur íao ro atá fé  
 eug-cóim ašur fé óioié-méar mar ír gnáéac  
 oo'í (3) na boiét a beiré. "Ír beannušíte  
 na boiét" ar Sé "mar ír leó míošaét na  
 b-plainar." "Ír beannušíte íao ro atá  
 tobhónac, mar cuippear compóro oíra."  
 Ašur éearbám (10) Sé cao é an mear a bí  
 aige air an m-boétameaét le i a éó-  
 gaint (6) mar móša é féim. Óo b'féioim  
 léir teaét air an raogal ro 'na bhionnra,  
 ašur gac compóro raogalta a beiré aige,  
 aét éámie Sé 'na leanb mná boiété a bí  
 éom-vealb-pan ná rašao a beiré arciš (11)  
 anr na tigiéib óirta i m-Dehlehem. A!  
 feucáigió air an lanama boét pan—an  
 lílaighean lílunne ašur Naom Íoréš—aš  
 riubal na rriánoe oróce Noólag úo, ašur aš  
 uol ó éig go tigi aš íarriaró a beiré arciš (11)  
 ašur aš fášal an eiciš ann gac aon áit.  
 Nuair a éip gac aonme oíra óiompoi-  
 šeavari amaé ar an m-baile aš loig ionnaro  
 éigim éum an oróce a éaiteam ann; fuar-  
 avari póšariaé rtabla, ašur ír ann pan oo  
 iušaó iuš an voimam ašur leašao i man-  
 feuir arail é. A! a óri, an fuac no cion  
 ír ceairé túm a beiré ašann air an m-boé-  
 tanaét, nuair a éróimio an leamb Íora, mac  
 Dé na b-plainar 'na luighe air íuirín  
 turóe i manfeuir fuar, oróce šeimne, ašur  
 gan ve éear aige aét an méro a éámie ó  
 anál na m-beaéac boét a bí ann aon  
 teašlaé leir? Á m-beimio-ne aš gairán  
 má 'r toil le Óia rinn a beiré boét, nuair  
 a éróimio an lílaighean beannušíte aš  
 caiteam na h-oróce rim i m-biácaó (12)  
 uaigneac, amveir, "gan rion, gan feóil, dá  
 beól le blaíao," ašur ní amám rim aét  
 n aice neiré ná beréao (9) na boiét

féim 'na n-eušmar? Mo véacair! Cá  
 naib boétanaét arimá mar i ro? Ašur ír  
 i m-boétanaét oo éair Íora Crioirt a raogal.  
 Ní naib arimá aige áirpeam a nglaoíao  
 Sé a éuro féim air. "Tá poill aig na  
 rionnairg," a veir Sé, ašur neavaraé aig  
 éin an aeri, aét aig Mac an vime níl áit  
 a leašao Sé a éeann ann." O! a óri, ír  
 beannušíte riubre atá boét má véunann  
 rib upáro máir ve n-[c]búir m-boétanaét,  
 mar atá luac míošaéta na b-plainar ašar  
 imte. Atá na plainar gaillea oo 'r (3) na  
 boétám, aét bí faróbhpar arimá fé mállaét.  
 Veir pócal Dé gur fuar oo éamal uol érié  
 érié rnáéavoe 'ná oo feair faróbhri uol go  
 plaineamnar. Veirpeann an raogal rór  
 rariar! mar a vubairt riom amrii érioirt:  
 'í' mí-admáiaé íao na boiét,' aét a veir an  
 éašlar aig labairt i n-amim érioirt, 'ní  
 mí-admáiaé, aét ír beannušíte íao, mar  
 má tá riao i n-uippearvao anoir beóear  
 míošaét na b-plainar aca 'na óiaig ro'.

Air an aóbar pan a óri má tá rib i  
 mb-oétanaét ašur i n-amveir, cumm-  
 uigió (a) go b-fuil ašar ionnta luac aráir  
 na b-plainar má véunann rib upáro máir  
 óio, cumm-uigió (a) ná fuil (9) 'pan raogal  
 ro ašar aét tamall beag, biréao cion  
 ašar air búir m-boétanaét mar a bí aig  
 Íora Crioirt, ašur šeoavaro rib air a ball (13)  
 faróbhpar na b-plainar mar málarit  
 uipé.

Ašur riubre a b-fuil maom raogalta  
 ašar, veunairgíó (a) upáro máir ói, iuar-  
 aigíó (a) air na boiét an méro ír acfimm  
 oib cuipigíó (a) riomáib i le cungham a  
 éabairt oo'n uippearbaé, ná h-ompoigíó (a)  
 ó n-[c]-búir n-óioirib an t-amveiréoiir fíri  
 nó mná atá aš íarriaró veirce, nó a beiré  
 arciš i n-onóir De oirrib, gan gíáo-  
 Óia (2) a véunao oíra; ašur le beiré ríó-  
 cairpeac rib féim beóear ríócairpe le ríáal  
 ašar ó Óia 'nuair a beiré rib óá íarriaró.

Ašur a óri. bé aca boét, no faróbhri rib, ír  
 le h-upáro máir a véunao ve gac gíár ašur  
 ve gac riólaice dá b-fuil ašar ó Óia—

le beit fáirta le n[c]-búir m-boctanaáct, agus gan a beit cnuatá-éirioíreáct né n[c]-búir fáirtbhear—a óenfar ríob coil. Óé agus dá óeunaó ro a éulllpear ríob muáct ná b-rláctar. Aír an aóbar fan—“Cuimhriú (a) búir ríob i g-cóir go sílir, i n-áit naé m-baozáil vo záoct ’ná ríonta, meiriz dá óireozaó ná leózáim dá éioiribaó, a’ beiré ríe ríomáib-rí ríob nó síol ann.”

[In this Sermon not only the idioms but the other peculiarities of the East Munster dialect have been retained.

Page 1.

- (1) ó'réir is for vo réir.
- (2) ríob after a slender vowel is *sheo*.
- (3) oof ná is for vo ná.
- (4) rín after a broad vowel is rían; after a slender vowel, *shin*.
- (5) éonacabáir, Munster pronunciation of concabáir.
- (6) tózáim " " tózbáil.
- (7) a n-óócam " " a n-óóáin.
- (8) tugáir ré n-veara " " tugáir fá veara. veara is notice; tabáir fá veara, take notice.

This meaning is chiefly colloquial. In books this phrase would mean "command," oblige, cause; tug ré fá veara oréa, he commanded or obliged them. léiztear aír earbos áirizéte go vo-tug ré fá veara a náiz réin vo éionnizáct, it is read of a certain bishop that he caused [the digging of] his own grave to be begun.

- (9) ná ríab, ná fázáct, ná beiréáct, ná ríul, for ná ríab, náé b-fázáct, náé m-beiréáct, náé b-ríul.
- (10) éarabánaó, éarabáin for éaribánaó, éaribéan.
- (11) a beiré ártiz, lodgings; o'íarr ré a beiré ártiz oréa, he asked them for lodging.
- (12) b'ráctó, a temporary hut, such as was made for Carleton's poor scholar.
- (c) ve'n búir, le'n búir, o'n búir, fe'n búir, for ve búir, le búir, o búir fá búir.
- (c) zráct óia, any charitable act is a zráct óia.
- (13) aír a ball, by-and-by; in a short time.
- (a) The second person plur. of verbs in the imperative mood are pronounced everywhere in Ireland as written here, feúcaizir, caráizir, veunaizir, cuimhriú, &c., though spelled feúcaó, caráó, veunaó, cuimhriú, &c.]—Ed. G.J.

sgéul seáigáin imé bradóán.

(Aír Leanáimín.)

Ann rín vo ríghéac an fáctáé go g-éloir-peá feacté mile aír zác caob é, as íarráir agus as acúinniz carra (carraoair) agus coimhpe. Óeimhiz re go o-tiubháct ríe fáirtbhear mórluacá agus reoctoráizé óó, an oiréac agus o'feúrafáct congzáil le n-a

faozáil é agus a éairléán aír a feiltb ríeirín. Leir an meú rín vo zéall ré, oair b'íiz ná n-óúil, go o-tiubháct ré a élaróme ríoluir vo Seáigán n-a éeann rín; óir, aír an fáctáé, "ir tu an zairizíreáct ir feáirí a caráó a ríam óim." "Seácuvo óam an élaróme rín," aír Seáigán, "go b-feúefáimn fúiré." "Ó feácuvo re óó í. Ó'feúé Seáigán oréúí agus vo éairéiz rí leir go móir. "Cia aír an b-feúefáct-rá í ro," oubáiré ré leir an b-fáctáé. "Feúé aír an rímután rín éall," aír ríerion. "Óó éráct nárluáct tú," aír Seáigán, "ní feicim rímután aír b'íé ann ir zráineamíla ioná vo rímután réim," as tarlúimint buille aír an b-fáctáé go zhróó, meair. Szuabáct an éloizíonn vé agus vo cuimpeáct as feavzáoil í feacté mile ríar aír an aep Aír amáir vo Seáigán an olléloizíonn as teacté éurze anuar vo éuz ré rímoctbuille cúllámé ví agus vo éuir ré aír aír í. "Níor móir óuit," oubáiré an éloizíonn, "óá o-teiréimhpe aír aír aír an g-cólaimn éeuna ríar fáil ní bam-peáct anuar mé." "Ní le tu leirzean aír aír aír vo bam ríre anuar éú," o'fíreazáir Seáigán. Ann rín vo éuz ré an élaróme ríoluir agus a éuluró zairize leir agus vo éuir ré i o-caráizé íao. Íarr o-tarlúimint anála agus leirzean í rícté óó tamall, éorúiz an n-óiréce as tuicim agus, aír feicirín vo go ríab ré éom veiréanac rín, vo érimhiz ré ná zaráir go veiréanac agus vo feol ré a' baile íao. Ionny an am éeuna vo zlac imhíde an máiziréir aír fáct agus vo bí ré gan rílleacó, agus o'feuc ré amac go imhíe as teacté an tráctónna, marí vo bí ríor áize nárl éuir ré aen buacáill aírám ann rín nárl márlb ná fáctáiz. Faol veiré vo éonnaic ré Seáigán as tíomám ná rígaráir a baile. Óó zlac áctar móir é go ríab ré ríán, beo é'réir an lae. Óó éuir an máiziréir fáilte a baile ríomé agus o'orúiz ré óó gan fanáimint éom veiréanac rín an éeúo tráctónna eile, agus, aír an máiziréir, "imhí óam, a Seáigán, cia marí aír éairéir an lá." "Ó, aír Seáigán vo

éadear go buacaé, rultámar é." "Iy maic liom ym"; ayy an rhológ; "iyú ríoy ag vo béile, mar a tá ré i n-am." "Do bligead na gabairi fáo agur bíóeavari ag comráó agur ní maib an oheavó banné ays na gabairiáb aen lá poimé ym agur vo bi an lá ym. "Do éat Seágan a ríuann agur ann ym vubháó leiy vúl aiy a leaba. Iy é po an nó vo iughe ré gan fav-fuiveadó aiy ron na tiaoóadó a bí aiy, agur vo éovail ré go ramh, ruamhneac go rparítanais an lae. Cóih luac agur v'eiyú ré vuaró ré a éeovpíomh agur nuair vo bi ym éairiy v'iméig ré agur feol ré poimé na gabairi go v-ti an áit éeovna a maib ré an lá poimé. "Do iugé ré ríoy aiy éuanán glay go ceann tamail. Faoi v'eiy vubhairi ré "Raéfav-ya ipteac agur feudáó mé le poimé ve na h-ublaib ym a éabairi liom aiy." "V'eiyú ré vo léim, vo buail ré Coy lár an balla, lám i n-a báiy, agur bi ré ipteig go taparó. Ní maib an vaira h-úball bante aige nuair léim ceann ve na gabairiáb ipteac tairna éuge. "Meig! meig!" aiy an gabairi, "tabairi vaimya úball." "Soyho óioe," aiy Seágan, "ní fuil an vaira h-uball bante agam féim fóy, agur nac euygúve vo lean tú mé? Acé béairiavó mé uball vuic." "Do éat ré uball éuic agur v'it yí go cíoeac é. "Vo bí ré ag bante ceann eile nuair vo léim an vaira gabairi tair an córuann ipteac. "Meig meig!" aiy an vaira gabairi, "caic éugam-ya ceann eile." "Do éráó nar fágaró tú; iy beag acá agam féim fóy," aiy Seágan; gúeavó vo éat ré ceann éuic. "Vo buail yí coy aiy agur vo éuip yí ríacal ann. "Vo bí yí óá íeavó agur v'úil móy aiy ann nuair v'airiy an tairiavó gabairi na gabairi eile ipteig. Ní córa vaoib ná vaimya ag vúl vo léim aiy an g-cloró agur ipteac leite. "Meig, meig!" aiy yíre, "iomh Liomya." "Soyha óioe," vubhairi ré, "vairi n-voíg, iy beagán acá agam féim, acé mar ym féim, yo, ceann vuic." "Ó'fan ré 'fan am éeovna ag íeavó n' al' miliy, n-veagblarta le feal-

Seáiy, agur bí meighe ríona agur rárám ríomhó ionn gaé uball v'ioe. "V' amlaró a bí ye ag blay agur ag r'lugavó na n-uball nuair éonnaic ye an r'péiy ag vubéan agur nuairiy aiy an r'gúeim leiy an v'eacac vo bí ag eiyge ve'n talaim. Agur táimic coyann móy uamhneac go g-cloríó tú r'eacé mile poimé agur r'eacé mile 'n-a v'iaig é. Fa v'eoyg vo éonnaic Seágan r'acac móy avbal eile óá éloygionn agur óá éolaimh, níoy mó agur níoy avbuitce ioná an r'acac r'oy- gúána neairíamí vo éáyla aiy an lá poimé, agur é ag marcuigeacé aiy eac glay, vo bí cóih móy le óá éeann, agur a élaróme teime ionn a lám go b-feicepéá loiyavó v'ealpac an élovímh yo na milteavó. "Do r'gúeavó an coyveacéarí uabvápac go h-áyo go glóiy gairb, r'iocíamí,— "Fúb! r'acé! r'euyóg! r'ágam balavó an éiyunnig b'yeu- gúig, b'vaoig." Acé nuair a éonnaic ye Seágan anní an g-eyann vo r'gúeavó ré go r'eairgacé, mímneac, "Ceuy'vo vo tuz ann yo tú?" "V'euy Seágan aiy acé níoy r'p'eagayí ré é. Ann ym vubhairi an r'acac, "Cia iy r'eáiyí leac t'ioio le r'acavó r'geannaó glara i m-báiyí eairíacavó no eairíveacé aiy leac- r'acavó v'eairgá teime?" "Sgúeavó mairone oiy," vubhairi Seágan, "a iyo gúána, ní fuil é cóiy ná ceair a éabairi vuic vo táimic m'ye ann yo, acé le gaé cóiy agur ceair a bante v'ioe." "Do bí a cóig r'oluy ionn a lám aige le'y v'ioingravó ré r'oluy i n-voipéavay. Leiy ym iugavay aiy a ééile agur coyruigeavay ag eairíveacé aiy leac- r'acavó v'eairgá. "Vo bí r'vao ag euy r'oluy le n-a g-coyavó ay na leacráeavó vo bí ag eiyge ó na h-aitímmóeavó ionny an aey go iughe r'vao v'ogán ve'n éruavóán agur e'ruavóan ve'n v'ogán, go v-tairiunngeavay m'ge ay na cloeavó agur go n-veairmavay cloeá ve'n m'ge le neair a g-eyám. Acé v'eiyú le Seágan é'p'iy am'p'ie r'vao na coy a bante vuic. Táimic r'p'ioeig an b'p'olais v'eiyg aiy an g-cloró le n-a n-ay; agur iy vao yo na r'ocla vo labairi yí. "A Seágam, m'ic b'vavóán," aiy yíre, avoy an t-am, agur

ma leigeann tú earc é ará tú críochnaighce.”  
 Afi éoirsin na b-foclaó ro vo Seágan vo  
 éáinic neapc na g-ceuwaib feapc ann agur  
 meirneac óá méiri. “O juz iao ari a  
 ééile ari; ari an oaria capac vo éuz ré  
 vo'n fácaó vo éuri ré ríor go o-tí na  
 glúme é. ‘Na oiaó rín vo éuri ré go o-tí  
 ‘n éom é, agur an tpeap iarraó vo éiom-  
 áin ré ríor go o-tí ‘n ríuz é. Ann rín vo  
 éall an fácaó a óánaó agur a meirneacó  
 agur vo rígeao ré go glóir aro, gáib ag  
 mrize go h-úiríol, laiz-pphuoacó ari  
 Seágan capc agur coimice. “O óeapibuz  
 ré go m-beapíacó ré moian raibpeap óó, an  
 oipeao agur coingbeoacó le n-a íaozal é  
 agur a éapleán agur a élaró zairze  
 ppeirin. Leir an meuo rín vo géal ré,  
 oap anannaib a íinpeap, go o-tabapíacó  
 ré a élaróme polur vo Seágan, ag oomáil  
 go m-buó é an zairzeóacó ir peáiri a capacó  
 apuam leir. “Seacuo óam an élaróme  
 rín,” ar Seágan, “go b-feucéamn uirru.”  
 “O íin ré óó í. Afi feucóant uirru vo  
 Seágan vo éaicniz rí leir go mói. Cía ari  
 an b-feucéaró mé í ro oubairt ré leir an  
 b-fácaó. “Feuc ari an rmután rín éall,”  
 ar reron. “O éráó ná ríacó tú,” ar  
 Seágan, “ní éíóim rmután ari bit ir gíán-  
 amla ‘ná vo rmután réin,” ag tapuint  
 buille ari go meap. Szuabaó an éloizíonn  
 óe agur vo cuipacó ag feaozaoil í peacó  
 míle ruaríonn r-an aeir. Afi feicint vo  
 Seágan an éloizeann ag teacó éuzge anuar  
 vo éuz re buille cúlláime ói agur vo  
 éuri ré ari ari í. “Níor mói óuit,”  
 oubairt rí “óa o-teirínnre ari ari ari an  
 g-coláinn g-ceuona, peapc fáil ní ban-  
 feacó anuar mé.” “Ní le tú leizean ari  
 ari vo ban mipe anuar tú,” oubairt  
 Seágan. Ann rín vo éuz ré an élaróme  
 polur agur a éuro euvuz leir agur vo  
 éuri ré í o-tairze iao.

Le beir ari leanaíun.

## VOCABULARY.

Go g-clouppéá, that you might hear, 2nd form, for clum-  
 péá from clumim, I hear; in fine, clumíin and  
 clouim.

Capc, for capacoir, gen. of cap, amity.

Coimice, gen. of coimic, quarer.

Go o-cuibíacó, 2nd form of tabapíacó, condit. of  
 tabairt, to give.

Le n-a íaozal, for his life.

Chongbáil, now always pronounced congeál.

Ppeirin, also, besides.

Na n-óil, of the elements.

Élaróme, 2nd form for élaróeam, a sword, is m. and f.

N-a éeanm rín, literally, on its head that, i.e., over and  
 above.

A capac a íamh oim, that I have ever met; literally,  
 that was turned over on me. Instead of oim, lom  
 may also be used. Both are used in Connaught, but  
 only oim in Munster in this phrase.

Feacuo óam, hand me.

Fupéi, for uirru or uirre, on her. For is an older form  
 of ar. Fupéi refers to the sword, which is often  
 made feminine in the west, though grammarians give  
 it as masculine.

Oo éráó, &c. You evil fate, that you had not said so!

Tapuint for tapuimz, to draw. Ag t-buille, making  
 a stroke.

Fuoébuille cúlláime, a back-handed return stroke.

Níor mói óuit, it is a good job for you.

Peapc fáil, any men in Ireland, literally, men of  
 destiny. Peapc is an old plural of peap for rín and  
 fáil is the genitive, as found in bia fáil, mri fáil,  
 &c.

Ban anuar, cut down, cut off.

Élaró zairze, coat of armour, warrior's equipment.

Chup í o-tairze, to put away in a safe place.

A báile, home.

Inníóe, anxiety.

Ari fao agur a bí ré, for the length of time that he was.

Oo éomnac, he saw. Connaic is never used in the  
 spoken language.

Th'péir for tap éir, after.

Panáimnt, to wait; another form is panacó.

Cía map, how, for éiamor or cíá an éaoi.

Buacóe, jolly.

Béile, a meal, a dinner.

Phao agur, whilst.

Ppáinn, a dinner; also ppóinn.

Fao-fupacóe, much delay.

Taoóacó, fatigue.

Scapé anazí, the dawn, the separation of the day from the  
 night, from rcap, to separate.

Óaacó ré, an irreg. past tense of ré, to eat.

Nuar vo bí rín éapur, when it was over.

Tuanán, a mound, hillock.

Go ceann tamáil, for a short time; literally to head of a  
 space-of-time.

Taparó, quick.

Bairt, pulled. Buain is used for reaping corn; ban  
 for pulling fruit.

Tpapna, across (the boundary wall).

Cuic, rí, &c. These words are applied to the goat,  
 although Sabap is masculine, just as one would say  
 ir óeap an caulin í, although caulin is masculine.

Oo éráó, &c. Bad luck to you! that you may not get  
 any.

Map rín féin, pronounced map rín héin, all the same,  
 for all that.



meirge fionn, the exhilaration of wine and the satiety of old mead. The same expression occurs in many old Irish tales, as in that of *Ódarmuro* and *Spáinne*.

*D'ámláir*, it was thus.

*Dubéan*, to darken.

*Toirceadair*, monster, from *toirce*, a bulk, strength.

*Colg*, a sword.

*Ohiongraó*, form for *déanraó*.

*Óha yeny*, in proportion, accordingly. The repetition in the latter part is necessary to reproduce the manner of the original.

### TO THE READERS OF THE GAELIC JOURNAL.

A little more than twelve months since there appeared in the *Irish American* newspaper what purported to be an address in the Irish language from Mr. Thomas O'Neill Russell. In this address he stated that he had been induced by somebody to waste a day or two in reading the "Pious Miscellany" of *Óadg Sodalá* (Timothy the Irish and the Catholic); and that the greatest service a person could do the tongue of the Gael would be to buy up all the copies of this work extant and consign them to the flames or to the depths of the sea. To prove his assertion he quoted a line from the "Pious Miscellany," which he said contained four errors; and that the way to compute the number of errors in the book would be to multiply the number of lines in it by four for the total number of errors in it.

Now, Timothy Sullivan was a classical as well as an Irish scholar. He was a poet of a high order; his fault as a poet was the fault of his age. He indulged occasionally in hard words; but some of his simple melodies are as sweet as any in the language. His friend *Ónnéad Ruab*, the author of the "Fair Hills of Erin," in his hundredth year, wrote an epitaph for him in Latin verse, which has been translated into metrical English by Dr. Sigerson, and versified in Irish by Thomas Flannery. James Scurry, the best Irish scholar of his day, had an equally high opinion of *Óadg Sodalá*. I believe it is hardly an exaggeration to say that, until the potato blight had scattered the Irish-speaking population of Munster, *Óadg Sodalá* was as much loved and venerated in the South of Ireland as Burns was in the Highlands. And this is the man whom Mr. O'Neill Russell took upon himself to revile. At the time I wrote a letter on the subject of this criticism to send to the editor of the *Irish American*; but so unwilling was I to come in contact with Mr. Russell, that I did not send it. The line upon which the calculation was made by Mr. Russell is:—

*an méin rin vo dallas, vo caoas, vo meallóg.*

That number who were dazed, who were blinded, who were deceived.

Now in this line there is not a single error. It is composed in the Munster dialect, and the three verbs are in the passive voice, past tense: and no matter how spelled, any Munster reader or speaker would pronounce them as they are written above. The truth is that there are but very few lines in the "Pious Miscellany" in which Mr. Russell could find a fault to point out.

And, it may be asked, why come in contact with Mr. Russell now, after giving him a wide berth for the last twelve months? There is no escaping Mr. Russell this time. He has addressed to me in the *Irish American* an open letter finding fault with an expression in the Irish sermons now being published in the *Gaelic Journal*; and thus open letter for more than a week ere I saw it was

being exhibited in a certain literary institution in Dublin by one of the officials there—an official who has for a long time been holding forth that nobly but fi-hwonen now speak Irish. This doctrine is being preached for a purpose; and Mr. Russell's letter has been glaily laid hold on to help this purpose; whether Mr. Russell so intended it, I will not take upon myself to say.

A person may say in English, "this is the man *whom* I got the book *from*," or "this is the man *from whom* I got the book." Writers as a rule prefer the first form of expression, and employ it; and, on the other hand, grammarians condemn it. Similarly there are two ways of saying in Irish, "She went to sell honey";—*éuaró yí cum míl vo óiol*, or *éuaró yí cum meala vo óiol*. Four years ago, in November, 1883, Mr. Russell attacked the *Gaelic Journal* on this point, asserting that the former expression was wrong. I was about taking the editorship in hands at the time, and I showed him that there were equally good authorities for both expressions; for instance, Mr. Williams, of Dungarvan, for the one, and Father Donlevy for the other. I pointed out that one of the expressions was ungrammatical, and quoted O'Donovan's grammar to this effect; but O'Donovan added, as I had done, that either form might be used. This reply I gave in the journal at p. 141, No. 17; and as Mr. Russell had been always saying how thankful he would be to any person that would point out any corrections required in his writings, I thought he was in earnest, and drew his attention to some ten places or so in his last letter that would be the better of a little looking after. The note in which I pointed out his errors, I will give by-and-by, and you will see that it was impossible to point out errors in milder language. The other blunders in his letter Mr. Russell passed over, and during the four years that have since elapsed, he has devoted all his attention to reading the Irish Bible, Donlevy's Catechism, the *Lucerna Fideum*, &c., &c., looking out for authorities to show that *cum meala vo óiol* and the kindred expressions are the *only* correct ones. In this, of course, he was justified, if he believed himself right; but he was not justified in stepping outside the truth. For instance, he makes O'Donovan say that this form of expression is the correct one, whereas, as was said, O'Donovan laid down as a rule quite the contrary. Mr. Russell, no doubt, fenced very cleverly, to throw dust into the eyes of people who are not Irish scholars, and, unfortunately, Irish scholars are very few. But, after all, it is a wonder how he had the courage to write the following:—

"Most writers of Irish grammars have laid it down as a rule that *cum* governs the genitive. O'Donovan, Joyce, and Windich (and they are considered the best), certainly so; they say nothing about exceptions to this rule, and it is to be presumed because there are no exceptions." And in another place he says of the rule, "that no one but some one of little learning and great 'brass' has ever dared to dispute it."

On the other I assert, in the first place, that no writer on Irish grammar ever said or implied, directly or indirectly, that *cum* governs the gen. case of a noun which goes before a verb transitive in the infinitive mood, as in the phrase given above, *cum meala vo óiol*; and all the contention, be it remembered, is about such expressions *only*. though Mr. Russell so expressed himself as to put this distinction out of sight.

In the next place, I assert that Dr. O'Donovan says quite the contrary of what Mr. Russell would have us believe. At p. 385 of his Irish Grammar, O'Donovan says, "Sometimes when the prefixed object of the infinitive mood is preceded by a preposition, some writers make it the dative or ablative governed by the preposition, as

ḡan feirḡs ḡo ḡéanadh, 'not to be angry.' Keating, Hist., p. 75; ḡe fairsneir ḡimnneḡs ḡo ḡéanadh, "to make a true narration." Id. aḡ iarrath loḡca aḡur ḡoibéime ḡo éabairḡ ḡo Sean-Shallamb, "attempting to heap disgrace and dishonour upon the Old English," Id. [observe that loḡca and ḡoibéime are genitives.—Ed. G. J.]

"But [adds O'Don.] this mode of government is not to be approved of, for it would be evidently better to leave the noun under the government of the inf. mood, as it would be in the absence of the preposition, and consider the preposition as governing the clause of the sentence which follows it; thus ḡe fairsneir ḡimnneḡs ḡo ḡéanadh."

As if he had a presentment of what "some one of little learning and great 'brass'" would say in after ages, Dr. O'Donovan goes on, quoting the grammarian whom he most highly respected, in opposition to Mr. Russell's assertion:

"Stewart agrees with this opinion in his Gaelic Grammar, p. 175, where he writes, 'Prepositions are often prefixed to a clause of a sentence; and then they have no regimen, as 'Luath chum fuil a dhortadh, swift to shed blood.' Rom. III., 15.'" Does Mr. Russell understand this? Dr. O'Donovan quotes, as his own, and adopts the rule of the grammarian who said that *chum* "has no regimen," does not govern a noun in the gen. case, in such phrases as the above, *i.e.*, when *chum* is followed by a noun, the object of the infin. mood after it.

In the "open letter" he tells me that, "Not only in the Irish sermon given in the *Gaelic Journal*, but in almost all the issues of it that have been brought out since you began to edit it, many instances can be found in which *chum* is found with the nominative and accusative. Now, without wishing to be captious, and without in any way desiring to offend you, permit me to say that you should take some notice of this matter in the next issue of the *Gaelic Journal*. No one need be ashamed of having made a mistake in Irish," &c., &c.

When dealing with Mr. Russell, I should now be wondrous prof. I never to my knowledge used a nom. or accusative after *chum*, except when followed by a verb in the infin. mood, and it would be more to the point if Mr. Russell had made a list of these instances.

As to the preacher of the sermon, he heard Irish in the cradle; he learned to read and write Irish—in fact, he studied it grammatically—in early boyhood. With the exception of Mr. Flannery, I do not know now a better modern Irish scholar, living. He is, moreover, a man of clear and acute intellect, and a very ripe scholar: he is a great authority in himself. As a writer, Father Donley had very few equals, but Mr. Williams was certainly his equal in his knowledge of Irish grammar.

I expect Mr. Russell will not again claim John O'Donovan on his side; and he was not a man of "little learning and great brass."

Father Smiddy, of the diocese of Cloyne, when revising the catechism for that diocese for Dr. Keane, made use of the "brass" expression. And in the Irish grammar compiled for the General Assembly of Ireland, by S. O'M., at p. 97, we find "éaimc ḡe cum an feay a bualaḡ, he came in order or with intent to strike the man. bualaḡ is a verb, and governs feay in the accusative case." Dr. Stewart's opinion, as adopted by O'Donovan, we have seen already.

In translating εḡομπα na ḡ-ḡláḡear into Irish (from the French, I believe), a Friar who had no vanity to gratify, in his cell in Cork, used both forms in one passage of Chap. II., *ni bu-ḡl m ḡaḡ mḡp-ḡaḡair aḡur ḡéan-ḡoḡláḡear ḡa n-eḡanadh ḡis o ḡur an ḡomán ḡo ḡo, aḡe ḡo cum léirḡḡior ḡo ḡéanadh aḡr an*

*b-peacadh ar an b-peacadh . . . ḡo cum an peacadh ḡo ḡabáil.*

Any one of these authorities I have cited would teach Mr. Russell Irish till he goes to his long home, unless Mr. Russell goes for years to learn *putois* in an Irish-speaking locality in the west or south of Ireland. Mr. Russell is not an Irish scholar at all. In his life he has not written or spoken half a dozen consecutive sentences in Irish correctly. Nor is he improving. In his little letter to the *Celtic Times* the other day, I heard as many corrections in it made, and not by me, as are in the note at p. 141 mentioned above. Here is this note, commenting, like it remembered, on Mr. Russell's letter of November, 1883. I wrote (1.) "In the quotation which he gives from a former letter of his, at top he says: 'Tabhair cead lam le rath; *le*, as a sign of the infinitive is used when the active verb has a passive signification, or when it signifies purpose or intention. Tabhair cead na rath, or *e do rath*, should be used here.'" (2.) "Ni amhain," a little lower, would be better if written, "ni le amhain;" (3.) "Do dheanadh *dhan-sa* is hardly applicable, except where a favour of some kind is conferred; do dheanadh *liom-sa*, or *orm-sa*, is better where criticisms or any such things are the subject;" (4.) "Acht iarraim ortha *d'a dheanadh*," Deunadh is either a verbal noun or a verb in the infinitive mood; if the former, the poss. pronoun a should be used; or, if the latter, *e do* [dheunadh]; iarraim ortha *a dheanadh*, or *e do dheanadh*. See O'Don. Gr., p. 384; (5.) "*Chum lochadh d'faghail leat-sa*," third line of letter proper. I cannot recollect ever seeing or hearing *leis* used after *lochad*; *lochad d'faghail air* is the idiom so far as I am aware. The phrase, "*Chum lochadh d'faghail*" may be used to discuss what Mr. Russell speaks of at some length somewhat further on in his letter; that is the case after the compound prep. *chum*. It is a fact that all grammarians agree that *chum* is followed by a gen.; and all philosophers agree that a body in motion goes in the direction of the force that puts it in motion; but should a force greater than the first, and in the opposite direction, be brought to act upon it, the body will be turned backwards. Similarly, when *chum* with a noun goes before a verb in the infinitive mood, the gen. after *chum* should be changed to the acc., because the "inf. mood of active verbs takes the acc. when the noun is placed before it." O'Don. Ir. Gr., rule 35. O'Donovan, too, at foot of p. 385, in treating of cases where a prep. and a noun go before a verb in the infin. mood, says: "It would be obviously better to have the noun under the government of the infin. mood, as it would be in the absence of the prep., and consider the prep. as governing the clause of the sentence which follows it." Nothing can be plainer than this "*Chuididh sé go d-ti an aonach chum ba (cows) do cheannach*"; "it is not *chum ba*, he went to the fair, but to buy cows—*ba do cheannach*. "*Chum fear do phosadh*" is not to marry *men*, but to marry *a man*; *feir* being the accus. sing. before *do phosadh*, not the gen. plur. In the meantime, it must be said that the authorities are equally good in favour of both constructions—Williams and Donley, for instance. The one says "*chum an bheatha shiordaidhe do shaothrughadh*," and the other, "*chum na beatha shiordaidhe do shaothrughadh*." The correct form, doubtless, is, in such constructions, to put the noun after *chum* in the accusative, and to take the whole phrase as governed by *chum*.

Another error can be corrected by the example given above, "go d-ti an aonach," &c. Go d-ti is a simple prep., and like nearly all such prepositions, it eclipses the noun after it when declined with the article; (6.) "Go d-ti an bun," then should be go d-ti an m-bun; (7.) Mr. Russell again says, "Locht d'faghail leat-sa," this should be *ort-sa*; (8.) "In a g-clodhbhualadh," this should be "in a g-clodh-

bhuiladh;" (8a.) "Ta me an-bhuidheach *leat*," should be *díot*. The idiom after *buidheach*, *thankful*, is *diom*, *díot*, "A n-buidheach de," I am thankful of him. O'Don. G., p. 162. "Bídhim-se buidheach díobh," I do be thankful of them (Midnight Court); (9.) "Fíor-bhuidheach do'n," should be *de'n*, *Chum* in Munster, especially in Waterford, is corrupted to *chun*, and in Connaught the *ch* is omitted, and the prep. becomes *an* (um); (10.) Tromdha, grave, serious, is not a comparative of trom, heavy; (11.) "Muna thaisbeanfaínn iad," should be *muna d-taisbeanfaínn iad*. Muna causes eclipses, O'Don. Ir. Gr., p. 400. Eleven blunders are a goodly number even in one letter.

Should Mr. Russell, even yet, be able to find in any good writer expressions similar to those found fault with in the note above, they will be admitted into the *Gaelic Journal*, and welcome. And though he should fail in finding a single such passage—as I believe he will fail—the search for a couple of years will form a most healthful exercise. But should he succeed, no one will rejoice more than I shall. In the *Journal*, No. 9, p. 294, I wrote, "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." My predecessor in the editorship of the journal was still more attached to Mr. Russell. In his first number, at p. 20, he said: "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 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." This friendly feeling, however, had to give way under the reiterated insults of Mr. Russell, and this last notice of Mr. Comyn on the letter of Mr. Russell, dated September, 1833, was penned in a mood very different from that in which he penned the passage above. This note is at p. 292, No. 9 of the *Journal*.

"We have been very careful to print this and other recent letters of his *verbatim et literatim*, as they appear in Mr. Russell's M.S. 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 letter (which he says we printed so incorrectly), and we find that every one of the errors he points out appears in his handwriting, except the omission, by oversight, of one letter in the word *dearmad*. . . We would ask Mr. Russell to read again our notes at pp. 20, 172, 191, 225, 265, &c. . . The letter concerning the quotation from the Book of Leinster, if it reached us, must have been mislaid."

As in Mr. Comyn's case, Mr. O'Neill Russell asks me for some M.S. copied from the Book of Leinster. I have no recollection of having ever seen this M.S. I am quite certain of one thing, that I never looked into it.

Now I would ask Mr. Russell, should he not distrust the temper that made him fall out with so many friends at both sides of the Atlantic. At this side of the Ocean, our text-books are being corrupted, and even our catechisms. On our tomb-stones a barbarous Irish jargon is being cut; and Mr. O'Neill Russell is silent. But when a preacher once or twice uses a grammatical expression, Mr. Russell fills a long column with *ungrammatical*, but euphonious quotations to show the *ignorant* that the preacher was not correct.

Our readers may think it strange that so many good writers should write bad grammar, for it amounts to this: Great masters of style in all languages look more to euphony than to strict grammar; this was especially the

case with our best Irish writers. In the example I gave before, *cum meala do thiol*, is thought more euphonious than *cum mil do thiol*. All grammarians, and all late writers, except Mr. O'Neill Russell, prefer the strict grammar, but out of respect for the great writers, they allow both forms of expression. Another instance of ungrammatical euphony is "son n-oume," one man. Nothing could be more ungrammatical, and yet Dr. Gallagher writes the phrase three times in one page, and Dr. Keating also uses the expression in the preface to his *History*.—Ed. G. J.

NOTICE.—The Rev. E. D. Cleaver requests the "teachers of Irish in Donegal, Mayo, Galway, Clare, K.erry, Cork, and Waterford, to send to him at the Rectory, Bray, Co. Wicklow, a statement of the numbers present and pass 1 in Irish in 1837," in their respective schools. Teachers are already aware that the returns are to be certified by their managers, the regulations for the prizes having already more than once been published in the *Gaelic Journal*.

### THE IRISH TITLE OF THE SHORT CATECHISM.

In support of any change made in this "little affair," after the Gaelic Union had resigned it to the publisher, there was one, and only one, rule of grammar cited that could lead even a schoolboy astray. But the *Gaelic Journal*, from its first number, was intended to be a help to students of all grades; and though the rule referred to above would not impose on many, it may be better to explain it for the sake even of the few. It is rule 4, at p. 101, of Dr. Joyce's Grammar, and it says: "When a name consists of two words, the adjective comes between them; as *Sliabh a'bhail móir luathra*—the tremendous large Slieve Lougher. *éashunn mím, slunn macla*—the smooth, beautiful Eman Macha." Now, to any person fairly capable of seeing the distinction between a common noun and a *proper name*, it is as plain as print that the rule refers to this latter class. Every Irish reader will recollect seeing the adjective so placed in all our tales, and in songs and poems, as, *an Sliabh gear g-Cua*—in *bright Slieve g-Cua*; *an Cluain gear meala* *ádhur Cannaig na Súrpa*—between *bright Cluain Meala* and *Carrick-on-Suir*; but no one ever thrust it between the two parts of a common noun like *teagairt Críostaithe* (Christian doctrine), until somebody tried his "prentice hand," and thrust in *ádhomair* between them in the title of the Short Catechism—*Teagairt ádhomair Críostaithe*. Everyone now can try experiments on the vile thing that was once the "tongue of the saints and the sages."

Readers, look back again at the adjectives above; you see they are not in any instance part of the proper place-name; they may be omitted and the name remains intact—*Slieve Lougher, Eman Macha, Slieve g-Cua, Cluain Meala*. On the other hand, in the name *Sparú* in *Chonnall uadearnaic*; *baile Thomáir ioteánaic*; *baile an phaoitig beag*; (*Upper O'Connell-street, Lower Ballythomas, Little Whitestown*), the adjective in every case is a fixed part of the *name*, and the omission of it would leave the name incomplete. Such adjectives, the distinguishing parts of the *name*, are never placed between the two parts of it. Nobody but a "prentice hand," then, would write *írána uadearnaic* in *Chonnall*. Dr. Keating, for instance, wrote: *veic m-bl:áona ríctóir ó cáit mhóige Turmó beag go cáit mhóige Turmó éusaíó*—thirty years from the battle of South Moytura to

the battle of North Moytura.—Joyce's Keating, pp. 120 and 121.

Learners should be told, perhaps, that a noun in the gen. case often supplies the place of an adj., and notably in place-names. Dublin, for instance, is *áÉ Clíac Dúiblinne*—the ford of the hurdles of (at) the black-pool. This, in a 'prentice hand, would be *áÉ Dúiblinne Clíac*—the ford of the blackpool of the hurdles, and columns of our newspapers might be filled showing the propriety of the alteration—Keating and all our authors since *Ollam Fódla* notwithstanding; but our fathers knew the idioms of the language. Even in the most minute local subdivisions they followed the same rule. Mr. P. O'Brien informs me that a field in his native place, in the western extremity of Cork, was, in his time, divided into *páirc na h-abann iúctair* and *páirc na h-abann uáctair*—the river-field, upper and lower. This present summer the owner of the field was in Dublin, and he said that the field is still called by the old names.

Our readers will recollect the name of Mr. Stanton, of Friar's-walk, Cork. On the 19th of January last he sent us, for the Journal, the two stanzas below, which he took down from the dictation of another friend of ours, Mr. Sexton, his neighbour. They both, like so many others of our friends, believed we had gone the way of all Irish periodicals. Celtic tenacity should be a quantity taken into account in all our calculations. Mr. Stanton, no doubt, has a caome ready to chaunt for the *Gaelic Journal*; but our readers will hear from him many a lively strain before the publication of the sad composition. While the *penal laws* were in full force, Dr. Gallagher tells us, there were amongst the people living on them, and living sumptuously too, while those who feted them were themselves steeped in poverty—*muasairíúe peacá*, vagabond outlaws, *i.e.*, pretended priests, suspended priests, and apostate priests. They were, I know, in my own county of Waterford, and I believe they were in every part of Ireland. They are gone, and the religion they traded on is alive and flourishing. The Irish language is living, too, and when I have left the scene, others are qualifying themselves to take my place. John Windele, of Cork, remained in every movement for the cultivation of the Irish language until treachery put an end to the Ossianic Society. When the Keating Society was set on foot, he wrote to us: "Have nothing to do with Dublin—that place of shams, and schemes, and swindles." These shams and schemes and swindles nearly killed the old tongue, but in spite of them it is still beloved and cultivated. Here are Stanton's stanzas. He prefaces them with—Stanzas taken down by Mr. Stanton, Friar's Walk, Cork, from the dictation of his neighbour, Mr. Sexton.

*Seámar O Tuama ag curpael uó'n pobal, ag geara an t-ripeil, feabur an eaparrá uó bi ag Siobán le viotl—James Tuomy announcing\* at the chapel gate the excellence of the ware Johana had to sell (his wife I suppose).*

P.S.—This paper formed part of a somewhat longer one written for No. 27 of the *Gaelic Journal*, but there was room for a small portion only of it in that issue; and that portion was cut off from the end of the paper. The fragment cut off was printed at the top of the first column, p. 39, of the number above-named, and extends from "stanzas" to "pay."

\* Formerly it was the custom for the priest or for the clerk to announce from the sanctuary things lost, found, &c.; afterwards such things were published at the chapel gate by the parish clerk or by some one else: *curpael* is the popular term for to publish in this way.

In respect of the word *áÉcomair* in the paper, the following very interesting letter has been received from Mr. Lynch of Kilmakerin, N. S., in the county of Kerry. It is an additional proof—if proof were wanting—of the temerity of those who thrust the word between the two parts of the title of the "Short Catechism." The word, it was thought, had dropped out of the living language; but we find it still in common use in all the district from about Skibbereen to the utmost bounds of Iveragh.—Ed. G.J.

"Kilmakerin, N.S.,

"Cahiriveen, Co. Kerry,

"26/1/88.

"TO THE EDITOR OF THE *Gaelic Journal*."

"DEAR SIR—Since I met you in Dublin last month, I have again read your remarks in No. 26 of *Gaelic Journal* on the substitution of the word *áÉcomair* for *gearr* in the title page of the Short Catechism.

In this barony (Iveragh) there is no word whose meaning is more clearly understood than that of *áÉcomair*. I give below some sentences to show the sense in which the word is used in this locality, and you will see that it is different from that given in the title page of the Catechism. The word *áÉcomair* would never be used to express *short* or *abridged*, but always to express *near*, as regards place or time.

For instance, you can hear people every day use such sentences as the following:—

*Tá an dá éig áÉcomair o'd céile; tá an bócar áÉcomair uó'n n-gearraige;* or, when speaking of a sick person one will say, *tá an búr áÉcomair uó*, or more commonly *n-áÉcomairpeacá uó*; talking of an approaching feast one will remind you of it with, *tá an Chárige (no féil bháire no an t-Samain) áÉcomair uóim*. On the other hand such expressions as *paróir áÉcomair, ríseul áÉcomair* or *ceuo áÉcomair*, are never heard, *gearr* or *gearraio* being the adjective invariably used in these cases.

"Yours truly,

"FINIAN LYNCH.

"P.S.—You can make any use you like of the above letter."

## NOTICE.

The *Gaelic Journal* is published quarterly; price 2s. 6d., payable in advance. Subscriptions may be forwarded to the Hon. Treasurer, Rev. M. H. Close, M.A., 40 Lower Baggot-street; the Editor, Mr. John Fleming, 75 Amiens-street; or to the Hon. Secretary, Mr. R. J. O'Mulrenin, 17 Trinity College, Dublin. The *Gaelic Journal* will be sent to any part of the United States or Canada for the above amount. Subscribers are requested to write at once in case of mistake or delay.



No. 29.—VOL. III.]

DUBLIN, 1888.

[PRICE SEVENPENCE.

DIALOGUE BETWEEN DEATH  
AND THE SICK MAN.

The following dialogue, or colloquy, between Death and an old bed-ridden man, named *Tomáir ve Róirte*, was, I believe, the first Irish composition I read in the old characters. I have seen several copies of the poem since from which the name of *Tomáir ve Róirte* had been omitted, and, as is usual with many of our popular poems, no two of these copies were exactly alike. Some copies, besides the poem, as we intend giving it, had a few stanzas introducing the subject; and also some lines connecting the different parts of the dialogue; but in my opinion this extraneous portion was by another and very inferior poet. The late Richard D'Alton, of Tipperary, published a considerable portion of the poem in 1863, and he says it was the composition of the Right Rev. Dr. O'Connell, Bishop of Aghadoe (the same prelate who composed *Airte Seaáam thí Conaill*). Mr. D'Alton does not say what authority he had for the statement, but we may be sure he had good authority.

In a copy of this poem, seen by a friend in a gentleman's house in the County of Cork, the following is the title of the poem: "Dialogue between Death and the Patient, written originally in Irish by Denis O'Daly, Abbot of Boyle, in the 14th century; translated by John Collins, of Myross, in 1816, and written now in 1842, for the use and amusement of the Rev. M. Kenefick, by Paul Long, of Carrignavar."

Internal evidence would as soon ascribe John Gilpin to Geoffrey Chaucer as this piece to *Domnáo Mór Ó Dálaigh*; but some scribes were as expert in giving a fictitious origin and a fictitious value to their MSS., as the makers of bogus relics in flint or bronze are to-day. Another trick with some scribes was to systematically change the spelling of words so as to disguise them from others; and nowhere was this practice more in vogue than in that locality above named. What a different man was Richard D'Alton! Knowing absolutely nothing of the Irish language till well advanced in years, he studied it very closely for three years, devoting to it every leisure moment he could find; and his progress was wonderful for his opportunities. Seeing the difficulties that Irish students had to contend with for want of elementary books, he purchased a fount of type with which to print such elementary works. Of course he could not know the expense and difficulty of such an undertaking, and, of course, too, he was not encouraged, and had to give it up. Mr. D'Alton wanted no profit from his publications, *i.e.*, no profit for himself. The profits were to be devoted to the encouragement of youths of talent to apply to the study of their country's language. "Poor Ireland," said Kickham, somewhere, "in all your woes you had those at all times that loved you dearly!" And of the language of Ireland, too, there were those who loved it sincerely and unselfishly. About ten years after Mr. D'Alton had set up the printing-press, I met him at Lisdoonvarna, and we had many an hour's chat. It would be

worth living a life of hardship for the sake of knowing Richard D'Alton and Father Patrick Meany and William Williams. If those who are turning our native tongue to subservient purposes of need, or greed, or vanity, could know the pleasure these patriots found in working for that tongue, without the inducement of any ugly selfishness!—but they could not know it. Mr. D'Alton, though apparently a strong man, died shortly after I met him at Lisdoonvarna. Had he been spared, he would have materially assisted in the preservation of the Irish language: but it was not to be.

CÓMHAZAL IORR AN BÁS AGUS AN  
T-ÓTAR, EADON, TOMÁS DE  
RÓISTE.

Cia fín éall aig teacé go o-tí mé,  
Mair vo beoéadé gáruíde ag ríacú-  
geacé oróde;

A tuag 'na lámh béir ip í líonéta,  
Ip glóime na n-uair 'fan lámh éli aige?

5. Míre an báir ip ná glae bíósga;  
Do éacé tú t-aimpí air an raogáil ro;  
Do ghabair maicúigeacé air éannaol  
aoibinn,  
Ag uil vo'n teampoll a g-ceann vo  
úaoimead.

Oé a báir a lámh air rínead.

10. Círe vo' áil leac 'fan áit ro a m-  
bíóim-re?

Ip tuir an t-aeacé enámaé, cíocíacé,  
'S ip mó vo mála, 'ná vo úiogluim  
Do éreacé tú an voimán le'ip máirb tú  
úaoime.

Consgáirg uaim vo éuag tá líonéta.

15. Tabair uaim air uair éum ríge, úam  
Go g-cuirreacé ceirte orie cia air úioé tu?  
Cá b-fuil t'áirip nó cá m-bíonn tú?  
Nó an b-fuil rágáil air ríár ag aon  
uair?  
An nglacfa uaim-re uair ná mó air  
bíe,

20. Air mo feacáad, ip gááil feacá an  
t-rlige uaim?

Míre an t-éag vo maob vo úaoime  
Éirg báir v'áóam ip v'loba,  
Oá v-táimig ó íae na úilíonn,  
Oá b-fuil béo agur oá m-beiré coróce.

25. Go v-tiocfar vo air rílab Síon  
Mair a m-beiré tíomairce go einnte.  
Go v-tabairip air gac neacé go úíreacé  
An b'reacé ceairt ip v'leacé oá g'móir-  
éab.

Bíóim-re abur, ip éall air maobinn,

30. Bíóim-re ríúblaé fuacíacé, ríleacé.  
Ip luaité mé 'ná fuacáacé gaoite  
Le n-a v-tósgéar ó'n loé an faoilíonn.  
Ip luaité mó éor 'ná poc air máoil-  
énoe

Ip luaité mé 'ná ríacáir taorve.

35. Ip luaité mé 'ná long air mín-muir  
Oá feabur a feolta ra eóir gaoite  
Ip luaité mé 'ná éim i g-epaobib  
Ip luaité mé 'ná éirg i línnéib,  
Ip luaité mé 'ná ríreip 'ná ríonta.

40. Ip 'ná an íae 'fan aeir airtóde  
Ip luaité mé 'na ríolair 'ná faoilíonn  
Ip luaité mé 'ná teacé tíom úilíonn;  
'Sná míolmunge ag tabairt a rííre  
In am na g-con vo beiré oá rígaileacé.

45. Teróim ríar air gúallib rígeacé,  
Bíóim 'na g-cómaip air bóro oá n-íor-  
páimn,  
Bíóim 'na n-áice 'fan leaba airtóde  
Bíóim ag airtóir 'r ag cairíol 'na  
ríge leo.

Ip teacáirte maie mé ip tá mé úilíor.

50. Béirip rígeul ó éaoib na g-epíocé líom,  
Mí b-fuil ríreip i b-feair 'na i mmaoi  
agam,  
In óg ná in áirpa, in áirpa ná in íríol.  
Do béirip an bunúe ó ól na g-cíocé  
líom,  
'Sa feair epióá ó n-a mmaoi líom.

55. **Do** beirum o'n m-banairleam an naoroin liom,  
**Do** beirum an té do róy' aiaru liom,  
**Do** beirum an t-áair ó leainn an mí liom,  
**Do** beirum an mac o'n m-banairleabair éirionn,  
**Do** beirum an éirice tairé lár tim liom.
60. **Ír** to beirum an laoc ír tairéne éirionn liom,  
**Do** beirum an marcad liom de'n éairnead,  
**Do** beirum an teadair éairneolair írléice liom,  
**Do** beirum an tigréad ó n-a máair liom,  
**Do** beirum an boct liom bíreair ag oigluim.
65. **Do** beirum an maigéair bíairéir géair míonla  
 Re beair aorá éiréad éirionn  
 An t-óráad éiréad éirionn,  
 Ó írad, ó írlé, ó éol, í ó írlé.

NOTE.

Line 16. **Cia ar oib tu?** Any person speaking Irish can understand this and similar expressions, and at the same time nothing in Irish is more difficult to unravel than they. A man whose name was *Tadhg* is expressed thus in Irish (1) **féar o'ár b'aimm tadhg**, or more fully, **féar oo a po buó aimm tadhg**, a man to whom was name *Tadhg* (O'ár=oo, to; a, whom; p for po, the sign of the past tense; and b'=buó, was). Before proceeding farther I would recommend the learner to make himself *master* of the last paragraph of Dr. Joyce's Gr., p. 130, idiom 34, and also of pars. 5, 6, 8, pp. 71, 72. Now: to come back:

A man whose name is *Tadhg*, is in Irish (2) **féar o'ár b'aimm tadhg**; and the full construction is: **féar oo a p-ab aimm tadhg**, a man to whom is name *Tadhg* (oo, to; a, whom; b=ab, is).

Note that after **gair, o'ár, léir, ír** (is), becomes **ab**; observe, too, that the **p** in this last construction (2) is not for **pó**; it is merely euphonic, like any eclipsing letter, and its place might be supplied by **n**, as **féar o'ár n-ab aimm tadhg**.

Let us substitute other words for **buó, ab**; **féar o'ár éir mé aigéir oo** (oo, a pó éir), a man to whom I gave money; here the **p** is for **pó**, and it aspirates as in **b' (1)**. But in the phrase, **féar o'ár o-cuair aigéir oo**, a man to whom I give money, the **p** is eclipsed by the euphonic letter **o**, as **ab** was by **p** or **n**.

Again, **féar o'ár éir mé aigéir oo**, may be written, **féar ar éir mé aigéir oo** (to him) the **o'** (oo) governing **ar**, whom, after it in the first clause; and in the second, the **a**, whom, is governed by the prep. **oo**, in **oo**, to him.

**na oairne o'ár bam pé na cluara** (oe, off; a, whom; p for po), the people off whom he took the ears, may be written, **na oairne ar bam pé na cluara oib** (oib=oe, off; ib, them); this last **oe** also governs **a**, whom, before it as well as **ib** after it.

In the glossary to the Todd Lectures, Dr. Atkinson says: "**cia**, interrog. pron. [never an adj.]; 'who, what,' always forming a principal clause involving the verb 'to be,' the subseq. verb being subordinate." **Cia hé t-áair, cia hé oo máair, who [is] hé, thy father? who [is]she, thy mother? cia ar oib muintir oo máair, who [are] they, thy mother's people?"**

**Cia ar oib tu=cia héad a p-ab oib** (oe ib) tu; Here the **oe** in **oib** governs **a**, whom, and **ib**, them. Who [are] they of whom thou art of them? A tangled web, for any **ea-y** unravelling of which I would feel most thankful. And I earnestly invite all our correspondents to clear up all such expressions they know in the next issue; for instance, **cia léir an tead ím?** Joyce's Gr., p. 131; and **n-ar ab mírlé o'beul gac laoi**, in No. 28 of the Journal.

VOCABULARY TO THE DIALOGUE.

- Coirgair**, s. m., a dialogue.  
**Oéar**, s. m., a patient. **An féar-oéar** is found in the "Imitation," where one is exhorted to cast off the old man, **féar-oéar**.  
**Smaigéadé** (ag), strolling.  
**Tuag**, gen.; -táe; pl. -táa; s. f. an axe.  
**Líonéa**, p.p., furbished.  
**Buóga**, start; s. m. gen. and pl. id.  
**Do éair ge**, you have passed the allotted time.  
**Marcuéadé**, a ride.  
**Craiméir**, a bier. It means also strains of music. Pipers used to accompany funerals heretofore. Hence the connection in meaning. This may also explain the use of the word **aoibim** in the text.  
**áiréad, -éiré**, pl. -táe, s. m., a giant.  
**a g-cuimn**, to, towards, c.p. prep.  
**air íreair**, stretching out. The expression, **a baill air luagair**, his limbs a rocking, occurs in the poem **Cuair an mheáon oréce**.  
**Craiméa**, bony, cadaverous.  
**Ciocraé**, hungry.  
**Oigluim**, s. m. gen., -loma, what is gathered into the wallet; a gleaming.  
**lé'p márlé ge**, by what you have slain of people (**lé a pó márlé tú oe éairéir**).  
**Craéa**, v. a, destroy; inf., id. and **craéad**.  
**féair air p'ár**. Literally, "Is there getting a respite to one from you? Are you inclined to spare one?"  
**Oairé**, gen.; fé; s. f. a reward, a bribe.  
**Gabáil péaca**, to go by from me on your way. Verbs of motion like **gabáil**, take after them a kindred noun.  
**Do gab pé an bóair, oo íruáil pé an baile**. See **cairéir**, below.  
**Réob, róabair**, v. a, to tear. Coney's Dict. has **reub**.  
**Ré**, time; s. f. gen. id. pl. **pée** and **péce**.  
**Tomairce**, a gathering of the entire human race.  
**Uleac**, one's due; s. f. gen., -oa.  
**Máairne**, gen. -lmm; s. f., summit of a hill.  
**Siléad**, transient.  
**Íuaréad**, active.  
**Suaréad**, adventurous.  
**Sgairéad**, unshackled.  
**Íuarad**, gen. **uig**; s. m. pl. -táe, the rushing of the wind that lifts the sea-gull off the waters of the lake.

faoiseam, s.m., sea-gull.

Ruachar, gen. -achar, s.m., rush of the tide.

Mìn-mhìr, smooth sea.

'Sa còir, agus a còir; the meaning is:—however good her sails and fair the wind; literally, the supply of wind.

Ayctòròc, by night.

Fiolar, s.m. gen. -air, an eagle.

Teact epom uilomn, the rush of the impetuous torrent.

Sgubte (cobairt), making tracks.

Airtoir, travelling, s.m. gen. -ir.

Tairtoil, s.m. gen. -il journey.

Spéir, re-pect, s.f. gen. -pe.

Cioc, s.f., gen. ciòc, pl. ciòca, breast, suck.

'Sa for agus an.

Cpeice, a coward, a weakling.

Crèit, lag, adj. weak, synonymous terms.

Tim, s.f. gen. time, estimation, i.e. the weakling who is poor in fame. For explanation of this and like expression in next line—ir crèine gnòth—see Joyce's Gr., p. 132, Idiom 40.

Caom, stately.

Tighearaic, householder, the man of many mansions.

Dio-glum, v. a gleaming.

Uraigh, a neck, gen. -ghe s.f.

Mionna, fair.

10gair, this term not in dicts. It was conjectured somewhere in Journal to mean spiritual as applied to doctoeal in the Luckless Wigot, and to the clergy in the Midnight Court; but that meaning would not do here. Powerful or strong would answer as a meaning in this place, and in the other passages referred to.

Fiodac, gen. -òisg, s.m., hunting.

Stèp, extravagance. It is applied, I think, to something said or done by one person to draw the attention of another. In the Bannra Luàca. A ùinne ùrair ná cuir orm fèrò, is said. "Let me alone." I don't know any word in English that expresses the meaning of this term.

## STAIR ÈAMONN UÌ CLÉIRIG.

(Air Ìòanamunt.)

An triàc ùirig an goileac ar a fuan, agus go u-tàinig ùirge fém, v'èirig go pjab 'na fcuicfeacad, ag bualac a èlòirinne fan fìor go fém ar an g-cìar an of a èiomn, nàc pjab àro go leòr me a fèaradh go v'irèac ann, gur h-obuir go léirfeac a mèinn amac, acè vo curèac 'na fùrò ar a èòm é, agus vo fan amlarò no gur imèig an lairge, agus an meariball, agus an buarèac vo bi ma èeann ar. Ann rin vo èuaririg gaèc raob ve, agus an tan nàc b-fuar ar èéile, v'èirig amac ar an g-cùar ann a pab, agus v'fèac 'na èimèoll, agus an tan nàc b-facac acè fìòd agus fàrac, agus nàc b-fuar a bean; vo glac ceann-muir agus fàobac èéille é,

a èaruirig a fuit agus a fionnarò ar fèac tèòra o'òce agus tèòra lá; fan bìac, fan teme, fan leabarò, fan r-fuan, fan r-pocapàrèac, acè ag fgarèac agus ag fìòr-glaòac ar a èéile mnà nàc pab ar fàgar a n-aon ionac aige.

Vo m'ailurig ann fo an uair vo compèac, vo gèmac, agus vo h-oileac é. Vo fmuain ann fo v'roè-beair èirig v'muir ar fém, acè go v-tug tròcair v'omèarò an èomve b'uirò ann a èròirò, gur fmuain aige fém, v'ac-tugac an b'ar vo fém, go m-biac go fèan fìòruirò a b-piantar b'ur m'ile mò 'nà fém ar bit v'ac m-b'fèoir leir fularig ar an r-farigal fo. Vo èuir fo beagàn fòuar ann, a mòd gur muirig fè na fmuainèirò guròna miondòurèa vo bi ma innèinn. Ann rin vo èaruirig èum a mèabpàic ar èirig vo èòmmar è agus vo b'fèoir leir, agus an tan nàr b'fèoir leir an nì b'vèana a neamèèanah, vo èuir p'omè fém ar n-èirigè vo, a romèar go fòigvèac, agus leir an innèinn rin v'fàg an r-ionac uairgeac alla fo, agus vo gluar ar ègarò, nì vo èabairt iarracèa ar àit arigè ar bit, acè an àit ar èoir leir an g-cinnèam an èrèpugac, pò iota agus pò lán-èuar. Vo bi ag imèacè pò luar a luaròrò an fàc vo bi p'omè vo'n lá, agus le tucim na h-o'òce, vo èommaric boèan epom lán veacair, a g-cairvèac leabh bìacòna go leir v'òair epomac fàc an n-òuar ag vol arvèac. Vo èamirig fèar mòr fèirge p'abairèa èum an v'uir, agus vo fòrgal é,—ag b'èir ar lán ar èamono agus èg fàlcurgac p'omè, agus v'ac fòcùgac anair na temèac, ag m'ac, a ùinne urair, an muirò èum f'aruirigè v'òit c'ac h-ann è? Nì muirò èa'òcè, ar èamonn; O'Clèirig m'ann ar fè. An cur èamonn O'Clèirig? ar an fèar mòr. M'ar è, c'ac m'ile fàlce von èirig p'omè, agus c'ac b-fuit an bean vo èuala mè a beir èumvèacèa?—mo èubar, nìòr lùgarò v'fàlce i a beir vo fòcuar. Vo èongbarò p'obair v'ac ng'èuar Suòan Siac'fèac i



fém agur coileán uasal do bí agam uaim, ar Éamonn. Dair an leabhar-ro ar ion suiriab é mo dearbhrádear é, buó zhdé leir a beir míoimódaimuil, rúacaá, ar fear a tíge. Cá h-ann tú? ar Éamonn. Uilliam Ríabac do zhai an ragaie óiom, ar an fear mói — An b-puil fíor agao cao é cairlii imiunt? Adá zo veimín, ar Éamonn, aét ní b-puil aon ní agam a v'imeó-uainn aét mo éuro éasoiú, agur má imi-jeann tuia na n-agaró féacáaró mé leat é. Ní féoiui a fázgal ón éat aét a éioiceann, ar an fear mói, to leat taob. Arí lání mo cairioear Cíoiort imeópio éoióce.

Do léiz Éamonn ann ro a éota ar v-tur, agur 'na óiaiz rim a beire, nó a éota beaz agur a hata, a éaribata, a bhróga, a rcoáirde, agur an t-íomlán zo nuize a léine, agur an léine fém ro véireadó. Do glac fonn rcoíl é, agur v'fíarpuiz an maib pota rcoimja arciú? Ní'l, ar íao-ran. Adá an vionar mói ar rim, ar Éamonn, má'r éizim vaim a vól amac 'ran moét-ro, agur an oióce a ríoc; aét vob éizim vó a vól amac, agur éomí voié agur vo éuii a éoi taob amac vob vour, vo bualeadó bar le na éoin, agur vo fairzeadó marde ar a vourar.

Le beir arí leanaimin.

## AN DARA RANN DE ZHÍOMHARTAIB AN ÉAIT.

### THE SECOND PART OF THE FEATS OF THE CAT.

Ní maib cat éomí bhréaga leir a z-clár Luimic doibinn,

Ná a fainail le raágal o éraza na vóleann;

Bí éioíóeaimail lároiui áluim zniomac, Ní'ro mo nuar zo bhráé mo pántieac élaoióte. Ní'oi vion vo'n n'gall-lucé poll ná áirre, arí teacé na Samina ná a mam an cáitte, Dá marjeadó Maézáimuin ba moza lé bár v'fázgal,

'S aoiui o'f rann é rogalparó m'áirui.

Ní maib zo fearac a fainail ag-clár Luimic:—

Do feimneadó éionán éomí binn le cláir-jeac,

Do b'reuzadó leinb ir vaoime áirparó.

Á'ro to éuzadó ceair-uirze zo minic éum Máiie.

Do éuzadó an érazaac áirteac o'n b-páiric leir:

Do éuzadó o'n r'zairt an lon 'ra ríoiáac;

Do éuzadó an éraebar 'ran zabaíimín-jeoóac leir,

'S b'reac o'n linn leir, níó nári vóiz lib.

Do éuzadó an míolbuirde áirteac ar nóin leir.

'San páintieac comin ar zioiréin vóimnailo;

Na zualbunn tíge ar vion an t-jeóimja,

'San éuaicín buirde a élaoiú vóiméoin leir.

Do éuzadó o'n níomí an meannán aeróiri leir;

An ríilicín míoc 'ran faoilean zléizeal;

Na ceairca páioicé ve vóimín an t-r'éirde,

Á'ro ve'n éiairjeac maíarí vo znióeac a béile.

Do b'reuzacé zo minic an leainb vob' oíge,

Le éionán mílii vo feimneadó maíi éeól éuii',

Buó élii'ce b'reieadó ar míol a éota;

Dá éairiunt o'n v-teime áirreagla a vóizéce

Ir lúéimáir, taparó vo r'jeadó anáirre

á m-báirí ériann íbal á'r éuzadó jeacán ar;

Do éuzadó zo minic leir laéa nó bároal;

Feaoiozín mílii no rícuirz áluim.

Do éuzadó zo veairb ar báirra an éairléim leir,

Cáza, jeabairc ir v'uirde 'na v-táintib;

Do éuzadó o'n b-jeairann na ceairca jeadó leir,

Colúim ir zearra-zuirte je tuile na ríacé-tam,

Ní maib a fainail ar éalam na fóola;—

Seang-éac vaéanaé, ba'rtanaé, cópác;

Zr'éizéac, taíimoiac, meannac, veóparó,

Leóimanta, zjeanaíar, ácuimneac, r'jeóimac.

Buó veair a éeann 'ra éealltairi zleoióte,

Buó veair a éeanga 'ra zjeann feairóizce;

Buó veair a vóim 'ra éom buó cópác.

'Sa má'ra teann, éomí r'leanimuin le h-omja.

Ní maib go fear a fainéal 'ran Eóinny,—  
 Ár lué, ár minne, ár zóil, yr ár éróóáéc.  
 Ní maib laóc ná curadó, uirrain na olláin,  
 Ár fúo na cwinne ná maib fealaó uo az  
 fógnám.

VOCABULARY, NOTES, &C.

Clár luice, one of the names of Ireland.  
 Cpáóáó, g. -áóé, pl. id. an ebbing; uile, g. eann, pl.  
 -eanna, the deluge.  
 áluinn, compar. áille, adj. beautiful; cpáóóámuil,  
 compar. -míla, adj. hearty.  
 zúomáó, comp. -áóé, adj. active; monuap, alas, inter.  
 claoúóé, p.p. overcome.  
 Lué, g. luéce, pl. luéa, a mouse; Lué fpancaé=gal-  
 lué, a rat.  
 Uíon, g. uín, pl. id. a shelter, defence: áipre, g. id. pl.  
 -píóé, an arch.  
 Sainim, g. -mína, All Saints; cáéáó, g. cáóéce, a win-  
 nowing.  
 maéóamun g. -mína, pl. id. the cat's name; properly a  
 bear. Uá maípeáó=úá maípeáó, had [the cat]  
 lived, búo poóá lé búó p'páóil, the rat would  
 rather die, literally, it would be a choice with her to  
 die; p'páóáó [the rats] will plunder, m'ápu, my  
 home.  
 feapaé, knowing, known; ní maib go feapaé, either  
 there was not, it is known, or there was not known.  
 Cpónán, g. -áin, a purring.  
 bhpeuzpáó [pé], it would amuse; uo bpeuzáé, Munster  
 pronunciation of uo bpeuzáó, it used to amuse;  
 ceapc-uíge, a water hen, a coot. Zabapin-peoóáó  
 recte, peoóéa, gen. (Zabap, a goat, peoóáó, frost,  
 ice), same as meannán ceoúny, a snipe.  
 Cpéabap, g. -ap, a woodcock. míolburóé=mol-  
 máóé, a hare.  
 Zéalban, g. -ám, sparrow, or zéalbonn, pl. -bunn.  
 uíon, g. uín, thatch.  
 Seómpa, a room, a parlour, pl. -pavóé, gen. sing. with  
 the article, an c-peompa.  
 Cuatáin, g. id. a little cuckoo: meom for méin, a desire.  
 meannán ceoúny (meannán, a kid, ceoúny, gen. of ceap,  
 the sky), a snipe, from its cry, like a kid's.  
 pílbín or pílbín, a lapwing; pílbín míoc, a plover in  
 Waterford.  
 faoileán, a seagull.  
 Ceape, g. ceape, a hen; ppaóé, g. ppaóé, heath; ceape  
 ppaóé, grouse.  
 Cúapípeáé, g. -píge, a female blackbird in Waterford,  
 otherwise ceapípeáé, a thrush.  
 an leaónb' uob' úige (uo búó úige), the youngest child.  
 míoll, the border; uóóáó, g. uóóéce, burning; ap  
 eazla a uóóéce=é uo uóóáó, lest he should be  
 burned.  
 feapóóé, a grey plover, bápuá, a drake—in Waterford,  
 the b is aspirated, bápuá.  
 pícpíap, a partridge, eáó, pl. -za, a daw; feabac, pl.  
 -bac, a hawk; upoto, g. ue, pl. id. or -ueanna,  
 a starling; ceam, pl. nce, a multitude.  
 Capíleán, g. -léin, a castle. The poet certainly said  
 capíleán.

Zeapnaóuue, quails; peang-éac, a slender-cat; bar-  
 ualáé, gay.  
 Cúpaé, well-shaped; acpunncaé, able; ceallap, the  
 appearance of the face.  
 Zpeann feapóige, beauty of a beard; máp, a hip, thigh;  
 ompa, amber.  
 Lué, activity, vigour; mipe, madness, levity, frolic; in  
 Munster it signifies swiftness, as meap signifies swift;  
 zóil, valour; cpóóáéc, bravery.  
 upram for uppa, a prop, here figuratively for warrior;  
 cpwinne, the globe.  
 fógnám, inf. or part. of fógan or fógun, serve; az  
 fógnám, in service.

páncaéa I do not know, nor the English for peacán;  
 ceapca feabá, I can only guess at. Any reader who  
 can explain these terms ought to write to us. Ueapará  
 and tpeópaé, too, are dark in the poem.

SEANMÓRA AZ AN AIFRIONN.

Leir an áéapí páóuuy ó Caoim, ó Ap-  
 fáuce éapí,  
 Aúóuuyéce zo Zaeuélge le Seáóan pléimon.  
 Ap bpaéap Ué.

“Azuy an uapí bí coiméionól anmópy  
 cpwinnyéce b-póáap a céile, azuy uo bup-  
 uígeapap ap na bailice mópa zo u-tí é,  
 uo labap Sé (Iopa) leó i z-cop'mílaó.  
 Uo éuáó an píolapóip amaá az cup a éuro  
 píl. Azuy az cup an t-píl uo, éuit curó ue  
 apí éaob na píóge, azuy uo bpuóáó pá  
 éopap é, azuy u'íteapap eínláic an  
 apí é. Uo éuit curó eile úé apí éap-  
 íap; azuy coim luac azuy uo éámce pé  
 apuy u'féóé pé, óip ní maib aon píléáéa  
 áige. Azuy uo éuit curó eile ameapz  
 uealé, azuy az ceacé puap uo na ueilzmb  
 a n-éimpeacé leir, uo éacéapap é. Azuy uo  
 éuit curó eile úé apí calám maíé, azuy uo  
 éuz pé topáó a céáó oípeáó péin uaró. . . .  
 Anoir íp é' uo an éopámílaó: Íp é an píol  
 bpaéap Ué.”

Íp í po, a ueapbpaéípeacá an céáó  
 éopámílaó uo labapí apí Slánuyéceoní, azuy  
 íp anpuyap a eiall uo éuzpín; uo bpué zo  
 mínyéann Sé péin í, íp na bpaéapíóil-  
 éípe ío: Íp é an 'píol bpaéap Ué.'



## AN TAMM ATÁ TEACHT.

(Leir an g-Criabhin Aobhinn.)

Tá áiríúadó ag teacht, agus áiríúadó móir,  
Ní beifí bhrí; n-oligeadó no róir,  
Éiríodóir an té bí beag go leóir,  
Agus tuíteirí anuair an té bí móir.

Tuicparó an uairi (ní fadó uairi í),  
Ní beifí neairt í meact no n-olige,  
A'f cionparó an míneul na bíab cion,  
An uairi a éicparó re tuicparó ré cion.

An uairi a éicparó ré tuicparó re cion,  
Beifí re maíari an té bí lom,  
A'f beifí re lom an té bí maíari,  
Ag ghlaoóad ari congnam a'f é gan cabair.

Áiríodóir an t-áiríoll, (nó fíon an báir)  
Írleodóir a'f an mó bí áir,  
Áiríodóir an toimian ó'n m-báir go bonn,  
An uairi a éicparó re tuicparó re cion.

An uairi a feicparó tu rin ag teacht,  
Agus an tíri gan oligeadó gan meact  
Cairte ríor, a'f íao gan bhrí,  
Cumhnaíó oim, ína bíur oo éiríodé.

Tá an Saozal ro maí long  
Siúbal go ríor ari báir na o-tonn,  
Seal go cuin a'f reat faoi ríonim,  
Ameat na o-tonn móir, zarb, zóim.

Tá an Saozal ro 'nna éirionn,  
Báir-gílar criab-bog cáiric-mín r'leamiam,  
Agus péirín ann go olúé,  
Ag íe' a éiríodé 'f ag oíul a fúé.

Aéct ó'n o-trícláir reairgáa ríar,  
Fáirparó aníor plannoa úir,  
Seobparó an rean-toimian báir gan ríuarí,  
Aéct fáirparó an toimian ós a'f a uairí.

nóca.—críclá reairgáa=withered rubbish.

## Seoigan SaBa.

From the Irish of Seoigan O'Looi.

Come list, each fine fellow who sport can enjoy;  
I'll give you a song on a "Broth of a Boy"—  
"Sharon Gow" a blithe "Whaler," and sound to the  
core—

His forge by *Amhann-Mor* stands nigh-hand to Lismore;  
Whate'er kind of "hardware" you want you'll obtain—  
A gimlet, or chisel, an axe, saw, or plane;  
A repairing-hook, scythe, or a fine slashing spade,  
You'll find there with "pig-rings," the best ever made.

My hero, those implements fashions right well,  
With much more, who-e names I have scarce time to tell—  
A broad-sword or bayonet, pike, pistol, or gun,  
He'll furni-h the "boys" who kill "proctors" for fun.  
All tools that a craft-man can handle he makes,  
From pincers and pliers to bill hooks and rakes,  
Not counting shears, razors, and well-tempered knives  
(That Ireland can't beat 'em you may bet your lives-).

A gate he can make in the fashion most new,  
With lock, bolt, and hinges to fasten it too—  
A smooth-running axle-tree, "tire" for a wheel.  
A lynch-pin, a butcher's knife, cleaver, and "steel";  
All tools u-ed by coopers he forges with skill;  
A shoemaker's awl, or a quarry-man's "drill";  
A crowbar or "needle," sharp-pointed and strong,  
A pick-axe or "faw's-harp" he'll hammer "ding-dong."

He'll make you of iron all parts of a plough  
(From couler to handles, all's one to *Sharon Gow*!)  
Both "side-plate" and "sole-plate" he'll shape to your  
mind,

No skilled man a fault with their working can find;  
A trace-chain or "swivel," a neat swindle-tree;  
A shovel or pitch-fork with "tines" two or three;  
An anchor, or "try"-spawning salmon to spear  
("Bad luck to the peelers!" 'twas *that* brought me here).\*

The choicest of horse-shoes, the shapeliest nails,  
Are wrought on his anvil, with handles for pails;  
And bridle-bits, curb-chains, and "loops" for a cart,  
And sharp-rowelled spurs to make lazy nags smart;  
Fine pot-racks-and-hangers, and pokers and tongs,  
And "skimmers" and flesh-forks with bright-shining  
prongs,  
And gridirons, griddles, and spits for roast meats,  
And beautiful fenders, and fine parlour-grates.

These scissors and thimbles, and needles you'll find,  
With fly-hooks and gaffs, if to fish you're inclined,  
And surgical lancets to bleed men or brutes,  
And trumpets, key-bugles, "triangles" and flutes;  
A plasterer's trowel, a wood-chopper's wedge—  
*Our Smith makes his own tools*—hand-hammer and sle-ige;  
No worker, beside him, can do the same thing,  
So of all jolly craftsmen, "*Sharon Gow*" is the King!

Washington, D. C.

November 7th, 1887.

CLOC-AN-CÚMME.

It is scarcely necessary to say that the above is from the pen that made the version of the Fair of Windgap in the last number of the journal.

\* The song was composed in Waterford Jail where the "poet" had been sent for salmon-poaching—many a good man's case in that neighbourhood *then* and *now*. "God help us."

'NUAIR EIRIGĒAS AIR MAIRIOM.

nuair ei - riġ - ear air mairiom 'ran

m-baile 'r méi ocair mo faoġail, do

éasáar so Cnoc - ſpáran mar a m-bain-tear an

foġmar le faoġar; 'S nuair faoil-eap-ra coo-laó mar

éleá-eap am' óinéce féin, bi an rġol-ós 'na

feap-an air mai - om 'r buó áro a ġlaóó.

Written by Clann Cóncóbari from a copy made by him phonetically from dictation in his tenth year.

Nuair d'éirigear air mairiom 'ran m-baile 'r mé a o-túir mo faoġail,  
 Éasáar so Cnoc-ſpáran mar a m-baintear an foġmar le faoġar;  
 'S nuair faoil-eap-ra coo-laó mar éleá-eap am' óinéce féin,  
 Bi an rġol ó'na feapán air mairiom 'roob áro a ġlaóó.

Móir túit a éairiúilġ 'r d'fheasair ré féin air  
 An faoa do éánġar? oo éánġar o f'ráio  
 Blá-eáiré,(a)

An fíoir ġur ó máiriom oo f'rubail túra an méir f'in r'liġe?

'Smo éuro foġmair-re air laoaó 'rġan feap aġam f'óir, 'na f'uíde(b)

'Nuair éualaoó an ġarria é, (c) r'heabaoar f'uar 'na f'uíde;(b)

Bi f'rocáiré o'á r'poca a'f laġáiré f'ean-b'róġ bi éirion;

Le r'ġemile r'eáta 'r ġan bail aġam o'éanaó aon moirL,

Oo éaillear mo h-ata 'r oo éúġar lá buamc am máoil.

(a) The farmer holding this imaginary dialogue with a traveller mentioned some fictitious place—the reapers being strangers could not know this.

(b) Na f'urc 'na f'uíde, in his sitting—in their sitting Súiré in this context always means "out of bed."

(c) Otherwise na feapab. This is the only word I know in which the íb of the dative plural is regularly sounded, and it is the only word I know in which the dative plur. is used for nomi. or accus.—THE EDITOR.

A MÁIRE 'S A MÚIRÍN.

Plainte.

a má - ire 'ġur a

múirín ra lú - bin na ġeapob-fóir, an

cunim leat mar oo f'rubla-maor air

óiré-timróé an f'óir ġlar? a bláe na

n-aoall ġ-eabap . . . éa na

ġ-eoó buiré r'na ġ-caor - aó air oo

feup-ra nuair f'muar - mġ - mi ir

oubáé bíóim aó eug - mair.

Α Μάριε 'Συρ α μύμιν, 'ρ α Λύβιν να  
 ζ-εραοβ-φόλτ.

Αη ευνίημ λεατ μαρ το ρυβλάμαοιρ αιρ  
 όρνιέτιμνιόε αν πέρι ζλαρ ?

Α βλάε να η-υβαλλ ζ-εύβάρεα, να ζ-εού  
 βυρόε, 'ρνα ζ-εαοραού,

Αιρ το ρευρηα 'ηυαιρ ρυμασίν 'ρ ουβαέ  
 βίόημ αο' έαζημυρ

Α ζήρόύ όλ 'ρα μύμιν, ταρ ταοιβ λιομ ούόε  
 έιζημ ?

Ηυαιρ λυζήρω μο μύμντιρ βερόεαμ αζ  
 εαντ λε να έέιτε ;

Μο λάη αιρ το έυμίν, αζ υεμίνυζαού μο  
 ρζείλ ουτ,

'Σζυρ β'έ το ζήρόύ-ρα α μαζθεεαν, βυαιμ  
 μαόαρικ ρλαέαιρ Θέ όιομ.

Θά η-βέροημ-ρε αμ' ιαρζαιρε ριαρ ι η-  
 βεημ έρωη

'S Μάριε να η-ζεαλ η-βηάζαο να ηραοάν  
 αιρ Λοέ εημε ;

Η ρύζαέ 'ραρ μεαόμαέ το μαζαημ-ρε τά  
 η-έίλοημ,

'S το ζεαβαιημ ανη μο λιοντάη "Σπιανάν  
 βαν έημνημ."

Θά η-βέροημ-ρι αμ' λαά 'ρ ραηρηζε ρλεβε  
 ζαμ,

'S μαόαρικ αιρ ηα ρλαίτιρ υ'φοημ μ'αναμ το  
 ρ'αοραού,

Θο έαβαιρφαημ αν ανζηρ α βαλε τά η-ρευο-  
 φαημ,

'S λειζημ τά η-αέαιρ α βετέ ρεαλαο τά  
 η-έίλοημ.

Θά η-βέροημ-ρε ι λινοαη μαρ έεαη αιρ  
 αν ηζάρωα

'S εαοα αζαμ ό'η η-βηανκαέ μο λονζ έυρ  
 έαρ ράιτε,

Έύζ μίλε ρύηε, 'ρ τά η-β'ρύ ρημ ζαέ λά  
 με,

'Si Μάριε μο ροζαρα, 'ρ το βηοηηρφαημ μο  
 ρτάε υι.

Τά μο μύμντιρ ζαβάλ υαήρα έιοημ ά  
 ρόρφαημ αν ριοέβρα,

Σο η-ρυλ ηρμωζάμίν βό 'ει 'ραη τ-όρ αζ α  
 μύμντιρ ;

Σο υέηηημ υιβ-ρε α έομάρραηα τά η-βυό  
 όόζ λιομ-ρα αν ηύο ρημ

'S ζεάρρη ζο η-ρευερέό μο έρπόέαιρ μαρ  
 ρηυαέαιρ 'ραη τιρ ρο.

NOTE.—The music is given as arranged for the bag-  
 pipes, so that one or two of the shorter notes may be  
 omitted in singing. It must be remembered that in  
 Munster η and β between two vowels are generally left  
 unpronounced, and the two syllables run into one, so that  
 what would be two syllables in Connaught, in several of  
 the words in the above is but one. Five of the verses in  
 the second song are with the exception of one line the  
 same as given by O'Daly, but the tune which I obtained  
 from the Rev. Professor Goodman, as well as the last  
 verse, are quite different from those given in O'Daly's  
 book.

CLANN ÉNOCÓBAIR.

## ELEMENTARY LESSONS IN IRISH.

### IRISH LESSONS IN ROMAN LETTERS.

It is believed by the lovers of the Celtic race and lan-  
 guage that some movement should be instituted for the  
 more effectually welding together of the Irish, Scotch,  
 Welsh, and Bretons. As the beginning of this move-  
 ment on our part we print this paper in the Roman  
 letters that all our brother Celts may be able to read it.  
 The numerical references in it are to the pages and sec-  
 tions of Dr. Joyce's Irish Grammar, a work that every  
 Irish student should have in his hand, and its contents in  
 his head. Thus, 79—3 refers to page 79, and section 3  
 of that work.

In this lesson there are two idioms which may require  
 a few words of explanation, though they are very easy to  
 those who speak Irish. 1. Many English verbs are ex-  
 pressed in Irish by a noun akin to the English verb, and  
 do dhéanadh, to make or do; thus, to lie, is breig do  
 dhéanadh; to pay, díolúigheacht do dhéanadh. 2. Other  
 verbs, such as to whistle, to call, &c., are expressed by a  
 kindred noun, and the verb do léigíon, to let; as, fead do  
 léigíon, to whistle (literally, to let a whistle); do leig sé  
 gláodh orm, he called to me (lit. he let a call on me).

### VOCABULARY.

a, an emphatic particle, put before deirim, I say, 79-3.  
 aon, indefinite pronoun, *one, any*.  
 ainmheasardha, indeclinable adjective, *intemperate, im-  
 moderate* (an, or ain, a negative prefix, and measardha,  
 temperate).

ainúghce, g. id., s.f. 4, *injustice* (ain as above).

beul, g. beil, s.m. 1, *mouth*.

breig, g. breige, s.f. 2 a lie, sect. V.—13—14.

bheidhinn, con. mood. of do bheith; go m-beidhtheá,  
 that thou wouldst be, 69; for eclipsis, 12—4.

cruas, g. ais, s.m. 1, *hardness, covetousness*.

cisic, g. id. pl. -dí, s.m. 4, *treasure, store, box*.

coigil, inf. -ilt, v.1., to spare, preserve, cover.

caill, inf. id, and cailleamhuin, v.t. to lose.

croas, g. croais, s.m. 1, *gluttony, revelling*.  
cró, s.f. irregular, *a hut, a sheepfold*; see appendix.  
caora, s.f. irreg., *a sheep*; p. 29, na g-caorach, g. plural,  
12—2.

céad, or ceud, numeral adjective, *a hundred*; takes  
noun in nominative singular, 104—6.

cad, or creud, interrogative pronoun, *what*, 47—1.

comhar-a, g. an, dat. -ain, pl. id., s.f. 5, *a neighbour*, 28.  
deirim, *I say*, past, *dubhras*, I said; irregular verb—  
generally takes a before it for emphasis, 78 (9) 79—3.  
diol, g. -la, and dil, s.m. 1 and 3, *payment*.

déan, inf. do dhéanadh or do dhéanamh, v. irreg. *to do*,  
past tense, *righneas*, also written *rineas*; *rin* for *rine*  
is the usual pronunciation in Munster; 77 (7), do  
dhén for déanfadh.

Diarmuid, g. Dhiarmuda (96—4) s.m. 3, *a man's name*.

drucht, g. -ta, s.m. 3, *dew*.

eugcoir, g. -ora, pl. id. s.f. 3, *wrong, injustice*.

eagla, g. id. s.f. 4, *fear*.

fearg, g. feirge, s.f. 2, *anger*.

foighid, g. -de, s.f. 2, *patience*. In the *Lucerna Fidelium*  
it is written *foighidne*, and so it is still pronounced in  
Munster.

fulang, or -laing, inf. -lang, v.t. *suffer, endure*.

fion, g. -na, pl. nta, s.f. 3, *wine*.

fead, g. -da, and feide, pl. feada, s.m. and f., *a whistle*.

fagh, inf. -ail, v. irreg. *to find* (10—10) *fat, fharas*.

geall, inf. geallamhuin, v.t., *to promise, do* gheall tú,  
*thou didst promise*.

glaoth, g. -aoidh, s.m. 1, *a shout, a cry, a call*.

glas, comp. glaise, adj., *green*.

giollaidheacht, g. -ta, s.f. 3, *service*.

léig, inf. -gion, *to let, suffer, allow*.

ól, g. óil, s.m. 1, *a drinking*.

romham, cpd. pron., *before me*, 43.

sparan, g. ain, s.m. 1, *a purse*.

's do, agus do.

's ní, agus ní.

traigh, inf. traghadh, v.t. and int., *to pour out, drain*,  
*empty*.

1. A deir an croas le duine an sparán do thrághadh do  
dhíol an fhiona d'ólann sé go h-ainmheasardha; acht a  
deir an cruas, an císle choigilt, agus gan an t-ól do  
dhéanadh d'eagla aon nidh do chailleadamhuin leis. 2. A  
deir an fhearg leis an-dlighe béil a's lámh do dhéanadh  
ar a chomharsain; a deir an fhoighid leis eugcoir béil a's  
lámh d'fhulang ó na chomharsain. 3. Do gheall tú  
dhamhsa, 's do tinn 'tú breng liom, go m-beitheá romham  
ag cró na g-caorach; do léig mé fead agus dhá chéad  
glaoth ort, 's ní bhfuaras romham ann acht drucht ar  
fheur glas. 4. Oslábh atá ag iarraidh tighearna mé, ar  
sé. Creud do dhéanfair dam a óglóich? ar Diarmuid  
Do dhén giollaidheacht san ló agus faire 'san oideche  
dhuit, ar sé.

1. Gluttony bids a person drain the purse in payment  
of the wine he drinks to excess, but covetousness bids him  
board up the treasure, and not drink (lit., not to do the  
drinking) lest he should lose anything by it. 2. Anger bids  
him injure his neighbour by word and deed (*lit.*, to do  
injustice of mouth and hands); patience bids him endure  
wrong of word and deed from his neighbour. 3. Thou  
didst pledge thy word, and thou didst tell a falsehood  
(*lit.* thou didst make a lie to me) that thou wouldst be  
before me (*i.e.* awaiting me) at the sheepfold: I did  
whistle, and call to thee two hundred times (*lit.*, I let a  
whistle, and two hundred calls on thee), and I found  
nothing there before me but dew on the green grass. 4.  
I am a youth in search of a master, said he. What wilt  
thou do for me, O youth? said Diarmuid. I will do  
service for thee by day, and watching by night, said he.

AN CRUIT DO SZEIT IO TEAMHAR  
NA MIÖE.

THE HARP THAT ONCE THRO'  
TARA'S HALL.

Translated by the late WILLIAM  
WILLIAMS, of Dungarvan.

Tá'n éruit do szeit i oTEAMHAR NA MIÖE  
FIR-FRIPHOAD FÁM-CEÖL BINN,  
ANÓIR ZO TAOI i oTEAMHAR NA RÍOZ  
ZAN FRIPHOAD, ZAN CEÖL, ZAN FIONN!  
MAR FION DO'N AMFIR FÉM A BI,  
A ZLÓIR FÁ FÉM AIR FEÖIS,  
'SNA CMOITEZ ZLUAIR LE MOLAR IR MIÖD,  
A HAN-CEÖL SÜBAC, VOIRIZ  
NI BUAILTEAR CMOIT NA TEAMHAR ANÓIR  
DO MÍNÁB NÁ MÁITEB ZMOITE;  
PLÉARZAO TÉUR i n-DÜB-NAIGHEAR,  
A HAEN-CEÖL SÜBAC, VOIRIZ  
MAR FION DO'N TRAOIRRE, ANÓIR LE CIAN,  
ZAN MÜRZARLE Ö TRÖM LUÖE,  
ZO M-BHUREAM CMOITE FÁ ÖAOIRRE ÖIAN,  
DO FUIÖEAM ZO MAIREAM FÍ!

EDMOND O'CLERY'S SOLILOQUY.

O'Clery having been overcome in fight  
by the party of CUINN SEARB, was thrown  
headlong down into a cellar, and many of  
his bones being dislocated and broken by  
the fall, he bewailed his fate in the follow-  
ing strain:—

UÉ IR TRUAG MOÖOR, A'F MÉ ZO VOÖE M UAGZ;  
FÓR M B-FUAIR ME BAP, NI FEÁIR MAR TÁM,  
IR TRUAG.  
CARL ME NEAIR MO ÉNÁM; MO ÖOR, MO LAM  
ZAN ZHÍOM;  
MO ZEANZA ZAIRZA BALB, UÉ NAC MARB  
ATAOM.  
DIMEIZ CIALL MO ÉINN, NÍL MO FIONN i NZAOIR,  
TÁM ZAN ÖÖE ZAN LÓN i Z-CAIRREAR ÉION,  
ÖÜB FÍOZ,  
A CONNÁCT ÜIR NA Z-CAE AMUIR ÖA NZALAC  
FIAL,  
UÉ, UÉ ZAN MÉ 'ZAN UAGZ, TRÁE FÁOIRREAR  
UAIRRE TRUALL.  
ÖÁ M-BEINN Z-CMUAÖAN T-FUAIR, MAR M-BIÖD  
TRUALL NA FÍÖZ,

San Lón ní beinn i b-*feairt*; *ir* mé mo *beata* beó.

A *Rop* an *maro*e éam *ir* *soibinn* *crann* a' *r* *blá*t,

Léana a' *r* *feur*, a' *r* *má*g, mo *leun* naé *so* *uice* *tám*.

In *á* *ro*máig *á* *ta* *liag*, i m-beul *á* *ta* *liag* na *r* *peab*,

No i n-eilpinn na *r* *cliar*, ní beinn *san* *liag* mo *gar*;

A m-baile *á* *ta* *luam*, ná *ir* *éur* *cluan* *air* *son*,

B'feá *ir* a *beir* *san* *Lón* na *Sac* *óir* *mar* *taoim*.

I *ngailne* *cala*ó *éur*, *ma* *ig* naé *ann* *á* *ta* *bu*ó *h-ice* *leir* *ir* *óinn*, *beir* na *óin* *so* *lá*.

*Bu*ó *feá* *ir* i *Sligea*ó *tin* *ir* *tu* *san* *Shiem* *so* *Lám*

'*ná* i n-*á* *clia*é na *r* *clo*g, *r* *lán* a' *r* *co*t *so* *óáil*.

*Ti*m na n-*ó*g *an* *ti*m, *ti*m na *r* *caor* *ir* *na* m-beaé,

*Ti*m na b-*ria*ó *ir* *na* b-*feair*b, *ti*m na *o*-*tar*b *ir* *na* n-eaé.

*Ti*m na *r* *ca*ll *ir* *na* *r* *cliar*, *ti*m na b-*ria*l *an* *ti*m,

*Ti*m na *r* *aoi* *ir* *na* *r* *ua*ó, *ir* *r* *ua* *ir* i n-*am* *ir* *ir* *bi*ó.

Ó *Conna*é, *atám*, *so* *er*á *ó* *te* *tr*eé *ó* *ó* *ois*g

*San* *cu* *re* *á* *ta* *r* *ám*, *Bu*ó *gná*t *mar* *éir*g *as* *ól*.

*San* *cu* *ir* *ir* mo *Lám*, mo *enám* *re* *u* *é* *a* *r* *ó* *r*

*So* *éur* *ear* *ir* mo *blá*t, *ir* *r* *á* *g* *é* *a* *mé* *san* *Lón*.

VOCABULARY.

*ó* *o* *er*, close, tight; *éur*, condition; *atáim* = *atám*: *co*t, food.

*Salá*, a he o. *feairt*, a grave; mo = *am*' in my; *léana*, a meadow; *liag*, a physician; *r* *peab*, a stean; mo *gar* = *am*' *gar*, near me; *cluan* *so* *éur*, to deceive, to beguile. *Caladó*, the ferry *Carb* of Corrib; *Sligea*ó, Sligo.

A RETROSPECT.

a *Thosna* *áil* na *r* *áir* *te*, *so* *ná* *ó* *ir* *mé* *má* *r* *r* *óir*, *Car* *éir* *so* *mé* *ná* *áir* *te* mo *bán* *har* *tin* *cliar*, a' *r* *ra* *é* *so* *te* *náir* *éam* *éir* *'an* *ca* *har* *ir* *so* *ra* *mar* a n-*óir* *á* *mé* *r* *cláir* *me* *Cháir* *éir* *ir* *tu* *br* *iam*.

With this excerpt I commenced a letter to Mr. David Comyn, of Dublin, about 4th July, 1878. The Commissioners of National Education had agreed to place the Irish language on their programme as one of the subjects for proficiency in which results' fees would be paid. For

the six or seven years previous I had been constantly at work to bring about this result; and now I was amply repaid for all my labour. And let me put on record here the fact that the revival of the Irish language, so far as it has been revived, is due to the National teachers of Ireland.

For nearly nine years of the decade previous to July, 1878, except at the Teachers' Annual Congress, and in the columns of the Teachers' Journal, the language of Ireland was scarcely mentioned. In 1874, the Teachers in Congress unanimously adopted a Memorial to be presented to the Commissioners of National Education, praying that results' fees should be paid for teaching Irish in National schools, as for Greek, Latin, and French; and through the exertions of the teachers, in a short time this Memorial was signed by five bishops of the South of Ireland, and by about ninety managers of National schools, mostly clergymen. It was the intention of those who had charge of the document to have it sent to the different Teachers' Associations throughout the country, in order to have it signed by the managers and other influential parties in the various localities in Ireland. Sir Michael Hicks-Beach was Chief Secretary at the time, and he, in a speech at Belfast, said that the people of Ireland would rest content if they only got cheap whiskey and Irish taught in National schools. This showed that the memorial during his time would be unheeded by the Commissioners, and the teachers put it in abeyance until a more favourable juncture. When afterwards the Society for the Preservation of the Irish Language was formed, the teachers handed over to them their Memorial with its signatures, and these formed the nucleus of the monster Memorial presented to the Commissioners of National Education in June, 1878.

Seldom in Ireland was a document so numerously and so influentially signed as that Memorial. The *Freeman's* Journal of June 28th, 1878, says:—"It (the Memorial), bears in all about thirteen hundred signatures; but the mere strength of numbers is not what forms its value as a powerful expression of public opinion. To begin with, we have the names of sixteen members of the Irish Hierarchy—fifteen Catholic prelates and one Protestant—the Bishop of Ossory. Amongst the Catholic prelates will be found the names of the Primate, the Most Rev. Dr. McGettigan, the Archbishop of Tuam, and the Archbishop of Cashel. All these exalted overseers know well the value of the Irish tongue, and the benefits that would be likely to accrue from the placing of it on an established footing. The names of fifty Irish Members of Parliament are attached to the Memorial. There is a powerful array of signatures from the chief Irish teaching institutions—Trinity College, the Catholic University, the numerous provincial colleges, &c. The Irish Catholic clergy are largely represented, the vast bulk of those who are managers of National Schools having signed. The name of almost every public man of note in the several Municipal Corporations, Towns Commissioners, Poor Law Unions, &c., are attached to the Memorial."

Such was the array of names attached to the Memorial whose prayer was adopted by the Board of National Education on the 2nd day of July, 1878. But even this analysis gives but a very faint idea of the importance of the Memorial—in a word, the names of a very great proportion of the best men in Ireland were appended to it.

In two months more a decade of years will have passed away since the Commissioners of National Education gave their assent to the prayer of the Memorial. And a few events connected with this assent may be pondered upon with advantage—if Irishmen can ponder on anything with advantage.

What was the meaning of that assent as understood by



the signatories to the Memorial? Sir Patrick Keenan had recommended in his published Reports that Irish-speaking children should be taught first from Irish books, and that they should afterwards be taught English through the medium of their own language. The Irish-speaking children were at least a fifth of the school-going children of the country—and they were being brought up, he said, in a manner that made them the most stupid children he had ever met with. And the signatories believed that the assent of the Commissioners meant that these children should be brought up as Sir Patrick had recommended. And when the signatories discovered their mistake, did they take any steps to have things set to rights? No. The thirteen hundred of the leading men of Ireland folded their arms and looked on as if quite unconcernedly. This will cause people hereafter to stare; nor will the explanation make things look better.

It is generally known that the success of the Memorial was due almost, if not altogether, to the exertions of Father Nolan and of Mr. David Conyn. Father Nolan and Mr. J. J. MacSweeney were up to June, 1878, or thereabouts, honorary secretaries to the Society for the Preservation of the Irish Language; and Father Nolan, not being a very ready writer, and not having much spare time, and moreover, believing that the best way he could help the Society was by calling on the people at their places for subscriptions, &c., willingly agreed to a proposal that his brother secretary should be paid a salary of fifteen shillings a week for doing the business of the Society. Father Nolan then required the paid secretary to write the letters pertaining to the affairs of the Society, and that he as honorary secretary would sign them; this the paid secretary begged to decline; and from that day the Irish language movement was doomed. A clergyman from the country happened to be passing through Dublin the day the salary was to be proposed, and he called on Father Nolan and advised him to have the Society pay for work when required, but on no account to fix a salary; no heed was given to his counsel, and he added, I believe, "You have rung the knell of the movement." Within the last nine months this clergyman remarked to me, in a sad tone, "that was the turning point in the fortune of the Irish language;" and so it was. Instead of working together as before for the interest of the old tongue, the aim of both parties seemed to be to circumvent one another. There were quarrels and disagreements at each successive meeting of the Council of the Society. Friends interfered to unite the parties; they begged, and prayed, and besought them for the sake of the old tongue to agree together; but to no avail. But this is not the place to tell what complaints the parties made of one another, nor does it matter now which was in fault or *most* in fault; the effects are all we need look to, and try to draw the moral from them. The intelligence spread quickly through the country that the Society for the Preservation of the Irish Language were, like all Irish societies, quarrelling amongst themselves, and the news did not suffer diminution in the telling. The friends of the language saw, or thought they saw, that all was lost; the organization dissolved itself. To make such changes in the National system of Education as the signatories to the Memorial required would be a work of expense and labour. It would be opposed by the Treasury; all the Commissioners of National Education, except Sir Patrick Keenan, would be sure to oppose these changes. Of all the officials connected with the Board of National Education in Ireland, very probably not a dozen wished for any change. To get these changes made then would require a pressure such as the monster Memorial brought

to bear on the Board of National Education; but those who would bring such a pressure to bear were no longer a united party. The ill-starred secession shortly after took place. The Irish-speaking children are still taught as in the old times, and, by all appearances, so they will be taught until the language has died out. The Irish-speaking Celts of the sea-board are beyond comparison the most talented children of the island. Had they been brought up rightly, how many of them—men and women—would be helping to spread civilization and religion from pole to pole? The quarrels of, at most, six persons, frustrated all this: these quarrels will put an end to the language centuries sooner than otherwise it would have died. Nor did they cease at the secession. Some years since I was asked by a Gaelic Society in Canada to write for them a sketch of the Irish language movement, and I promised to do so. But when I set about it, I shrank from putting on record an account of the several ways in which the leaders here tried to combat those whom they looked upon as rivals.

In less than two years before the secession, besides the getting up of the Memorial, the First, Second, and Third Irish Books were published, as well as an Irish copy-book. The vocabulary for the first part of the Pursuit of Diarmuid and Grainne was in great part got ready. What has been done by the Society for the Preservation of the Irish Language in all the nine years that have since elapsed? We will try to answer this query in the next issue.—ED. G. J.

#### THE LYCEUM, FATHER KEEGAN, &c., &c.

Two very able papers have seen the light within the last few weeks. One of them, entitled "Life and Work in a Mediaeval Monastery," appears in this month's issue of the *Lyceum*; and had we space at our command we would with pleasure transfer the greater portion of this article to our pages; but we must content ourselves with a few brief extracts from it. Though the scenes described in this paper are far away in time and place, the *dramatis persone* were Irishmen. Speaking of the state of learning in Europe in the fifth and sixth centuries, the paper states that, "whatever literary activity still existed about the old academies of Italy and Gaul must only be regarded as the parting rays of light, fast sinking into night. Yet, as they sink the beams of another luminary are visible far out on the horizon, in the institution of the great monastic schools. . . . It needed a people which combined the gifts of a cultivated spiritual temper with the vigour of a bold and adventurous national character, to force the blessings of enlightenment on the new kingdoms of the West. And of European peoples the Irish alone possessed these necessary gifts for such a mission. They were made to be missionaries of light in the new Europe. . . . Their plan for the civilization of the pagans was to set up in their midst religious institutions like those they had left behind them in their own land. . . . A picture of one of these great monastic establishments of the middle ages will convey better than any words of ours the nature of the forces at work to give the arts of peace development, and to form the ideas and tastes of the people to the ways of civilization. For this purpose a better example could not be chosen than St. Gall's. . . . This great institution. . . owed its origin to Gall, an Irish disciple of St. Columbanus, who in the seventh century penetrating into the wild recesses of the Helvetic mountains, there fixed his abode among the savage Alemanni, many of whom, touched by his eloquence, were brought to the faith of Christ. . . . St. Gall's was to the

learned of the ninth century almost as much a place of resort, as Athens or Alexandria had been in their day.

"Very striking in aspect was this world-famed Irish abbey, in whose halls lectures were given in the Eastern tongues, whilst its monks, the finest classic scholars of the day, found time to go out upon the mountains preaching plain truths in barbarous idioms to a rude and savage race.

"In the Benedictine monasteries two kinds of schools existed: the greater and the less. . . . Children began their education at a very early age, sometimes at five or six, when they were expected to learn by heart certain portions of Holy Scripture, first and foremost being the Psalter.

"A child as soon as he had learned to read and write, set to work on the Latin Grammar of Donatus. From his ninth to his twelfth year he studied elementary Latin books. . . . As time went on select portions of Seneca, Ovid, Virgil, Persius and Horace, Lucan and Statius were explained and committed to memory, followed later on by Cicero, Quintilian, and the Latin version of Aristotle.

"Over the door of the scriptorium there was "an inscription to the effect that copyists should refrain from idle words, be diligent in writing, and take care the text be not corrupted by careless mistakes. Twelve monks sat here employed in the labour of transcription, by means of whose ceaseless work the huge library was gradually formed. It was no scene of artistic dilettantism, but of real honest hard work. When their education had been finished, the main employment of the St. Gall monks in the ninth and tenth centuries consisted in transcription, and they were always furnished with plenty to do. . . . The beauty of their MSS. is praised by all antiquarians."

Such was the way in which our countrymen, more than a thousand years ago, advanced civilization and religion among rude and savage races in Germany, Gaul, Switzerland, and Scotland. And it may be well to inform our young readers what influence their works have had on the fate of the Irish language. As Irish youths go now to our colleges and universities, so did they in the old times flock to the monasteries founded by their kinsmen on the Continent. The teachers in these institutions wrote down, between the lines and on the margins of the class-book MSS., the Irish synonyms of the Latin words in the texts. These Irish words, the oldest written Irish words now extant, formed vocabularies for the Irish students, and after the lapse of a thousand years they have drawn the greatest scholars of the Continent to study the Celtic languages. The names of Zeuss and Ebeland Windisch and Zimmer, are now as well known in Ireland as on the Continent. The first-named of these scholars saw the value of the Irish glosses in these old MSS., devoted his life to the study of them, wrote the most learned work on Irish grammar ever composed, and placed the Irish language in its proper place, beside Latin and Greek, and Sanscrit, &c., as one of the Indo-European languages. Before his time, Irish was believed to be related to Hebrew, and its kindred languages, and pseudo-philologists by their foolish derivations and roots of Irish words, set all the scholars of the world laughing at the language of Ireland. Now, thanks to the scholars of the Continent, the most learned men of Europe and America think the Irish language and literature well worth studying, and this changed state of affairs we owe to the old MSS. of St. Gall and of the other monastic institutions of the Continent. The *Lyceum*, from which the extracts above have been taken, is a monthly periodical published by Keating, Duóin, and any of our readers who have a taste for sound high-class literature could not do better than peruse it.

We forbear mentioning its price, lest the cheapness of the book might give people a false idea of the value of its contents.

#### FATHER KEEGAN

has written a letter to *Donohoe's [American] Magazine*, which we certainly should transfer to our pages whole and entire, were it not that it tells too many truths which persons amongst us would not wish told. Like the writer of the last paper, Father Keegan brings his readers to Germany. In a few words, he tells what the Irish missionaries had done to raise the Teutons, and then refers to the way in which German scholars, after the lapse of so many ages, are repaying us by the editing and publication of our Irish MS.—materials which we ourselves had left rotting for all those ages. He contrasts the two races—the Irish and the German. These latter, by making good use of their advantages, have raised themselves to the first place among nations, especially as soldiers and scholars. The Irish are naturally a higher race than the Teutons; human hands, he says, never fashioned more beautiful ornaments in gold and silver than those in the Royal Irish Academy; by no fingers, except those of an Irishman, were penman-ship and illumination brought to such perfection as were those seen in our older Irish MSS.; and he quotes Dr. Atkinson as saying that the sweetest poetry ever composed is to be found in those same old Irish manuscripts. And yet, in spite of all these gifts of nature, the Irish now hold the lowest position among civilized peoples. Father Keegan goes on to say:

"The history of Ireland is one weary record of the loss of every thing but religion—and there are signs that that is going to follow the rest—loss of land, of language, of literature, of art, and latterly, of historical self-respect. . . . Emigrants to this [America] and other countries are so poorly prepared for commencing life in strange lands, and under new conditions, that very many of them end in failure. . . . This is due to pure negligence, and inexcusable sloth on the part of those who should train and teach the people. After the relaxation of the penal laws they as a body spoke the Irish language, and needed nothing only to have Irish books printed, and Irish schools opened. To take in hand the education of the people in the manner described would require great labour, perseverance, and the sacrifice of much creature comfort on the part of the leaders," &c.

Well, we are patriots and practical people forsooth. It took us all the time up to 1855 to find out that children could best learn in their own language; and when Sir Patrick Keenan made the discovery, and proclaimed it for two or three years successively—proclaimed it at the serious risk of injuring his own prospects—not a voice was raised in all Ireland to second him. A dozen years later, in his evidence before the Royal Commission, he repeated what he had said in his reports, and again the Irish patriots were mute. The Irish National teachers from about this time agitated for the Preservation of the Irish Language, as is stated in another page; the Society in Dublin followed on and roused the nation to make one supreme effort: to have the Irish-speaking children taught Irish, at first in National schools, and then the greed and vanity and crotchets of less than half-a-dozen individuals were able to break up the organization, and to destroy the last chance, perhaps, of having these poor children taught rationally!

The example of our Welsh kinsmen should be inducement enough to rouse us to manly action for the preservation of our noble tongue—if there were any manliness left in us. In his paper of May 13, 1877, the editor of the *Literary World* wrote:—"It appears that at

the Revolutionary period the *great body* of the Welsh people had acquired a competent knowledge of English, and that their own language had died out of mind and memory." About 1730 the Rev. Griffith Jones wrote:—"Should all our Welsh books and our excellent version of the Bible, Welsh preaching, and the stated worship of God in our language, be taken away to bring us to a disuse of our tongue? *So they are*, in a manner, in some places—the more our misery, and yet the people are no more better scholars than they are better Christians for it."

About thirty years after the death of the Rev. Griffith Jones, the Rev. Thomas Charles, of Bala, in a letter stated that, on taking charge of his Welsh mission, he "soon found the poor people to be in the same state of ignorance throughout the whole country. The generality [of the children] were left totally ignorant of any instruction." This gentleman devoted himself to the task of inducing his countrymen to learn to read their own language first. He trained teachers himself; he wrote catechisms and other elementary works of instruction in Welsh. He got up Sunday schools; and he showed the parents that their children could and did learn to read the Welsh Bible with intelligence in six months, whereas it took two years to learn to read easy portions of it mechanically in English. This latter proof was too convincing. The Welsh fathers and mothers believed, as firmly as our own fathers and mothers do, that learning the language of the country unfitted their children for lisping with sufficient gentility the fashionable language of the State. But they could not withstand the evidence of their own eyes and ears. Common sense prevailed. The children of the Principality learn to read their own language in the Sunday schools, without any help from the State, be it remembered. "They learn as much Welsh in an hour or two on Sunday, as they would in an English school in several hours each day of the six days of the week." The Welsh are now an intelligent and thriving people; and so would the people of Donegal, and Connemara, and West Munster be if brought up as the Welsh people are.

And now where are we?

Through the fault of some few persons, all idea of getting our Irish-speaking children properly taught must be abandoned; what then is to be done for the old tongue? We have tons of MS. materials which foreign scholars are diligently working at; but they can never do them correctly, no matter how well they know the grammar of the old tongue—not, at any rate, until they have spent years in learning the modern Irish. After years so passed they may not be able to discourse in the modern language, but they will have a *colloquial* knowledge of it that will enable them to understand the Irish idioms. But it is only by our own people that even a small portion of these MS. materials can be edited.

What then remains to be done is to encourage the teachers and pupils in the *Irish-speaking districts* to redoubled exertion. The progress being made in the language both in Ireland and America is simply astonishing. Letters which I receive from different quarters, and from young scholars, are such as not a dozen persons in the world would write ten years ago; and I am proud and happy to say that many of these writers do thank the *Gaelic Journal* for their knowledge of the language. Let me then appeal to the lovers of the language to help us to keep the Journal alive. I beg for assistance from them—material and literary assistance. I am a very indifferent beggar; but I think I should have begged sooner for the *Gaelic Journal*. Further, to tax the too generous friends who have hitherto kept us afloat would be a shame.

#### ADVERSE FORCES.

Strange as it may appear, the greatest obstacle in the way of those who are studying the Irish language is the incorrect manner in which *popular* works in any way connected with the language have been printed during the last forty years; and as yet there is no improvement in this respect, but the contrary. For instance, in the last issue of the Journal of the Royal Historical and Archaeological Association of Ireland, there is a paper containing some names of persons and places; and in explaining the meanings of these names the contributor has managed to make two or three mistakes on an average in each name. The paper has been supplied by Mr. Gabriel O'C. Redmond, who does not claim to be the author of it. It is a traditional narrative of the murder of some officers at Sledy Castle, a locality in the County of Waterford, nearly 250 years ago. Mr. Redmond, I believe, is a native of this county, and presumably an Irish scholar. His explanations of the names would, therefore, be looked up to as correct, though he neither reads nor speaks Irish, nor is his ear trained to catch the pronunciation of Irish words correctly when he hears them spoken.

The owner of Sledy Castle was *príob na t-riosa*, Silken Philip. Mr. Redmond writes this *Príob na Tsioda*: *p*, not *ph*, is the initial of *príob*; the *mas. art. an*, not the *fem. art. na* agrees with *príob*, a *mas. noun*; and the *t* in *t-riosa* is an eclipsing letter, not a part of the name. Philip's daughter is *Máire mhíle ní príob na t-riosa*, sweet Mary, daughter of Silken Philip, which Mr. Redmond writes *Maire mílis ní Príob na Tsioda*; *m*, in *mílis*, should be aspirated; *M*, an abbreviation for *máire*, does not aspirate a *Christian* name. *'Sí Máire ní príob ó'n t-earraig ío tsaobhna*.

*Carrig na Chodla* (pron. *collata*), is literally the rock of the sleep. Mr. Redmond writes it *Carrig na Chodla*, pronounced by him *Carig na Hullah*. The *na*, here, is not the article, but a contraction for *na, in its*; *Carrig na Chodla* is the rock in its sleep, or rather in her sleep—*Carrig* in Irish being *fem.* The initial of *Codla*, therefore, should not be aspirated; no Irish speaker would ever mistake any of these distinctions. And any old man or woman would translate *Carrig na Hullah*, the rock of the oil, or of the uncton.

*Át an-t-razóirna*, the soldier's ford, is written by Mr. Redmond *Ath-na-Soighidura*; and *gráig-na ngábar*, the village of the goats, he writes *Graig-na-Gower*, which he translates, the Brambly Hill-side.

The scene of the outrage is *Currac na Flaotha* or *na Flaotha*; this Mr. Redmond makes *Curach na Sledy*, the "Bog of the Quagmires." There may be bogs and quagmires in the locality, but they had nothing to do with the name. The name was given from some murder committed there (*flaoth* or *flaotha*, a murder); but this event took place long before 1641, for the townland was called *Sledy* years before. The fact is, the details of the murder were forgotten, but the name furnished a hint to some one to invent another tale to account for the name. This is a very common process in most localities in Ireland; the following instance is a good one of this kind.

*Cnoc*, *croig*, *croig*, are all synonyms for a cross (See the Names of Places by Dr. Joyce, vol. i.). This work, too, informs us that in old times crosses were erected in several places which took their names from this circumstance. Such a place is *Cnoc na Croice*, in legal documents, *Knocknacroy*; but colloquially, *Gallowshill*, a townland in the parish of Rathgormuck, and County of Waterford, where I taught a National school for thirty years. That the name *Cnoc na Croice*, the hill of the cross, was called from a cross erected there, admits of no

doubt. This townland of Kno-knacrohy was a subdivision of the townland of Rathgormuck, where there are the ruins of an old monastery, a dependency of the celebrated monastic institution of Mothil; and where a patron has been held from time immemorial on the 14th September, the Exaltation of the Holy Cross. This shows that the parish was dedicated under the invocation of the Holy Cross. The Exaltation of the Holy Cross is called in Irish *Lá na Círoice Naomh*, pronounced in that locality *Lá na Círoínao*, a term the people there do not understand. Approach these some year-since said be thought *Círoínao* was the name of a saint; and I from the fem. article *na* before the term, he inferred it was the name of a woman. But how was the place called Gallowshill? *Círoic* is not now understood in Waterford with the meaning of a cross; it means gallows, a place of execution. But with this new meaning of the name, Gallowshill, a tale had to be invented to account for the new name. Here it is.

The castle of Rathgormuck, now a ruin, was the residence of a branch of the noble family of Power, or De la Poer, and these had a gallows on the eminence a short distance above their residence, on which they suspended those obnoxious to them. One of those so suspended was the son of a poor widow, who brought him to the master to complain that he was wild, &c.; the master promised to make him quiet, and for this purpose hanged him. The widow gave her curse to the murderer, and by the same token there has been a *bpaon pinnip*, falling in some recess of the old castle to this day.

And when the gallows was not in working order, it would appear there was a shorter way of getting rid of culprits in *cnoc na cíoite*. The name of a big stone on the townland, used as a block on which to cut off heads, was *clóc na g-ceann*. This stone, some person fancied, had blood-stains upon it, and hence the appellation and the tale as to its use. It had him since some geological epoch on the ground where two estates touched until a few years since, when the owners of these estates—the Marquis of Waterford and Count de la Poer—each wished to have it removed to his own residence. It is now, I believe, at the mansion of Count de la Poer, at Gurteen.

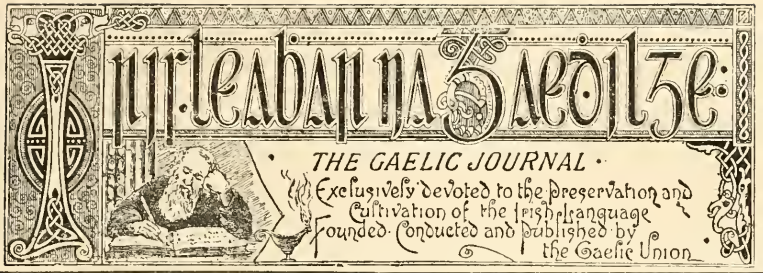
The journal of the R.H. & A. Association has done a great deal for the preservation of Irish antiquities, and I think it is now as ably conducted as ever, with the one single exception, as regards Irish names. Could not some person be got to look at these names before inserting them in this crude form in a respectable periodical. Mr. Redmond, I believe, is a young man. As he has a taste for the study of our antiquities, would it not be worth his while to learn our language? It cannot be difficult for him in any part of the County Waterford to find persons capable of pronouncing Irish words and names correctly. In a former issue of the journal of the R.H. & A. there appeared another article over Mr. Redmond's name, in which there were serious mistakes respecting Cappoquin and some other place-names. These I pointed out to a respectable member of the Association, who, I understand, conveyed to Mr. Redmond what I had said; but it would appear that no heed was given to the corrections, and no course was left but to make the corrections in the *G. Journal*.

The only question now is whether it is right to point out mistakes of this kind in our Journal. Was it right or was it not to correct the blunder of Mr. Abercromby, for instance, of which correction the late editor of the *Revue Celtique* in a note to me said:—"Your correction is obvious." The corrections in the journal of Hugo Meyer, Professor Zimmer and Whitley Stokes are equally obvious; should they have been made, or would it be the better course to let the mistakes remain for the edification

of future antiquaries? If it be decided that to make the corrections were the better course, there was a greater necessity to correct the numerous errors in the publications of the "Society for the Preservation of the Irish Language;" these latter publications being the text-books of our young students, who would be led astray by the multitudinous errors in these text-books. A volume has been added lately to these books, and I find that errors I had pointed out in a former volume of them have been corrected in the late one, so far as they could have been corrected. Of this late volume I expect to give a notice in the next issue of the journal; meantime I think our young learners have a right to be grateful to the journal for these corrections. And should not the editor whom the *G. Journal* had enabled to correct his mistakes feel grateful, too? But this is a small matter. Not so the fact that the Irish language is being systematically corrupted under the name and with the money of the Society for the Preservation of the Irish Language. Somebody remarked of Matthew Arnold's method of commending the Bible, that it was like "seeking to promote a man's vigour and capacity for usefulness by cutting out his heart." Just as rational is the method of cultivating the Irish language, by corrupting it at the heart's core. And to have this done under the shelter of the Society's name, is as sad an event as we can well have even in Ireland. It is doubly sad when the result is thought of. Our young boys and girls, preparing for examination in Irish, are drinking from an impure source. Hereafter when they take the works of Keating or Donlevy, or Father O'Sullivan, in hands, and find them opposed to the class-books they had learned with so much labour, they must unlearn what they had learned; or more probably, they will give up the study of Irish in disgust. In the Society for the Preservation of the Irish Language the great majority are lovers of the old tongue; and many love it as unselfishly as any persons living; and to think that all these in nine years have done nothing but corrupt the language, except to tell that some others are studying it. In our next issue we expect to turn the suggestions of Captain de la Hoyde, Mr. Fleming, of Cork, and other correspondents, to practical account. We will also try to find room for a very interesting Irish letter from Captain Norris, which has been crushed out this time. In case of delay in receiving the Journal, receipts for subscriptions, &c., I earnestly request to have this notified to me, and I shall see things rectified. Though scant my leisure time, it is more than my fellow-workers have.—Ed. G. J.

## NOTICE.

The *Gaelic Journal* is published quarterly; price 2s. 6d., payable in advance. Subscriptions may be forwarded to the Hon. Treasurer, Rev. M. H. Close, M.A., 40 Lower Baggot-street; the Editor, Mr. John Fleming, 75 Amiens-street; or to the Hon. Secretary, Mr. R. J. O'Mulrenin, 17 Trinity College, Dublin. The *Gaelic Journal* will be sent to any part of the United States or Canada for the above amount. Subscribers are requested to write at once in case of mistake or delay.



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**ADDRESS OF THE GAELIC UNION  
 TO THE IRISH PEOPLE.**

One of our sweetest living singers, Pádraig, has asked our brethren in the greater Ireland:—An b-fuilnío gan meaf ar áir o-teangsan? an b-fuilnío gan meaf oir-iann féin? And in another place he added:—bróeann meaf ar na daonib 'sa b-fuil meaf oir-ia féin. A clergyman of the Southern province, twenty years and more after his ordination, a couple of years since, read Mass, for the first time, on the altar where he knelt when a boy. He read in Irish the contents of the paper on which were written the announcements to be made to the congregation, and then added, “air easla go b-fuil donne anho éom zolánta agur nar tuig pé mé, leigfó mé óib a m-bearta an puo a rubairt me.” It will not be necessary to translate for those whom we address the scathing words of Pádraig; the following extract from the speech of Mr. Gladstone at the late Welsh Eisteddfod will effectually do this. To praise an individual or a nation for qualities in which others are notoriously wanting, is the most bitter satire upon those others. Mr. Gladstone had the highest praise for a people not more numerous than those of a province in Ireland, because they had preserved the music, the language, and the customs of their country and of their fathers. And we, fellow-countrymen—our fathers had a language, and music, and customs—and where are they? The Welsh are respected, and have a respect for them-

selves; and we? This is Mr. Gladstone's address:—

“A country is in a good and sound and healthy state when it exhibits the spirit of progress in all its institutions, and in all its operations; and when, with the spirit of progress, it combines the spirit of affectionate retrospect upon the time and the generations that have gone before, and the determination to husband and to turn to the best account all that these previous generations have accumulated of what is good and worthy for the benefit of us their children—(cheers)—that I take to be the object and the purpose of this Eisteddfod, which is a memorial of the past. There are some who say that its purpose is a mistake, and although I do not know whether there are any to be found in Wales who say so now, there used to be people who said that its purpose is a mistake; and I recollect the time when it was the custom for many men, while recognising the noble feeling which actuated those who got up the Eisteddfod, to deplore it as an economical error. They deplored the retention of the Welsh language, and said, ‘Why cannot you have one language, one speech, and one communication?’ Well, I don't intend to enter at full length into that question, but I must own that I have not heard or found that Welshmen when they go into England ever lose their attachment to their native land—(cheers)—and I have not found that they are placed at any undue disadvantage in consequence of that attachment, although that attachment embraces and regards as the centre of Welsh

life the tongue that is spoken by the people (cheers). But, gentlemen, I wish to say what, perhaps, will shock some men—what shall I call them?—some who would call themselves, at any rate, ‘nineteenth century’ men. I wish to say that, in my opinion, the principle of nationality, the principle of reverence for antiquity, the principle of what I may call local patriotism, is not only an ennobling thing in itself, but has a great economical value (hear, hear). That may seem a bold statement, but everybody feels, I think, the first portion of it to be true, namely, that it is of an ennobling character. The attachment to your country, the attachment to your local country, the attachment among British subjects to Britain, but also the attachment amongst Welsh born people to Wales, has in it, in some degree, the nature both of an appeal to energy and an incitement to its development, and, likewise, no few elements of a moral standard; for the Welshman, go where he may, will be unwilling to disgrace that name (hear, hear, and cheers). It is matter of familiar observation that even in the extreme East of Europe, wherever free institutions have supplanted a state of despotic Government, the invariable effect has been to administer an enormous stimulus to the industrial activity of the country. That is the case wherever we go, and, in my opinion, as I think, with the sense of your Welsh birth, and what you yourselves call your Welsh nationality, if it tends to the general healthy development of the man, and if it makes him more of a man than he would be without it, in my opinion it would make him not only morally but economically a man of greater value than he otherwise could be (cheers). Now, this is a day of retrospect, and having spoken of Welsh nationality, I am reminded to look towards that inscription which you see upon a portion of your walls, and which bears the name of Henry Richard—(hear, hear)—a name than which there can be no better symbol of Wales. I have had the honour of knowing him for the last twenty years, if not more, and I have always been glad to take occasion to say that I re-

garded him in respect of Wales, in respect of the conduct, character, faculties, and hopes of the people of Wales, as a teacher of and a guide. I have owed to him much of what I have learned about Wales, as my experience has enlarged, and I owe a debt to him on that account, which I am ever glad to acknowledge.”

Those are respected who respect themselves, is the original of the line translated by *ἰσοπαῖς* in the sixth line at top, and perhaps there was never a better comment upon it than the following *unanimous* recommendation of the Royal Commissioners on Primary Education in England. We, too, had a Royal Commission to whom Sir Patrick Keenan gave reasons as cogent as were ever given for the education of Irish-speaking children through the medium of the Irish; but there was no recommendation to adopt his views, and why the difference in treatment? “*Ἐθελοῦν μετὰ αὐτῶν να ἴσασμε,*” &c.

“(108.) That in Wales permission should be given to take up the Welsh language as a specific subject; to adopt an optional scheme to take the place of English as a class subject, founded on the principle of substituting a graduated system of translation from Welsh to English, for the present requirements in English grammar; to teach Welsh along with English as a class subject; and to include Welsh among the languages in which candidates for Queen’s scholarships and for certificates of merit may be examined.”

#### HONOURING A PATRIOT PRIEST.

(Abridged from the *Ἐασόλα*.)

The celebration of the twenty-fifth anniversary of the ordination of the Rev. Patrick Hennessy (St. Patrick’s Church, Jersey City) to the priesthood was the occasion of bringing together thousands of his admiring friends from far and near, bishops, priests (over a hundred), and laics of all denominations, on May 30th.

After the other proceedings, the Rev. Thomas Fitzgerald, Brooklyn, ascended the pulpit and, in a clear, distinct, eloquent

tone, and with that pathos and feeling suitable to the occasion and the subject alike, read—

Do'n léairi páiruis Ó h-Aengúra air a  
 éirgúgáó bliádam fíeiois maí ragaíre vó  
 in Eaglaíre Dé. Zo m-buanuige Dia an  
 fáro eile oí buí g-cionn é, an fear fíun-  
 neac, ghrádaó, meapamúil a' ceannaimúil  
 air a éangra 'r air a éirí, ágair ragaíre na  
 m-boct zo báí.

Áeari Óilír :

Tá pé 'noir a b-fao 'ra g-cian,  
 Ágair ruar le vaáao (1) bliádam,  
 "O curraas amaó" in Innií Fáil,  
 D'áirí a' vó máeari 'ra g-curo tmuo-  
 gám (2)

'Sír le láim lároim vó éóig na báilíóe  
 Seib air a maib air ruar an tíge ;  
 Na ba na capail ágair na baíraíóe, (3)  
 'S níoir v' fágaoar féim ríú an gairraíóe.

Éuir tígeairraíóe tíre gan rmuáó gan vaó-  
 naóe

Áir fán air ruar an vóimam na céaoáa ;  
 Ágair na mílte ve Ólanna Gaóóalaib  
 Air muir 'r air tíre vó n-vearza ág éúgáó.

Áeé b é (4) gair rmaóeuirg Dia a éaoine  
 féim.

'S gair feoil Sé íao ann imgém ;  
 Cum zo v-tabaréac Ólanna Gaóóal  
 An eíreoaím leó air ruar an t-raóóal.

Éuir tú annrann óioe zo Saíraanna  
 Nuáó, (5)

'S éair tú real ág obair 'r gnoó ;  
 Bí ríóe veair beáa ágac a' ealaíóe,  
 áeé ní maíar rárta ann aon t-ríóe.

Bí buairt áigne oíre 'r tú tíre na éeile, (6)  
 Anuair a éagaó (7) gac ceann féile ;  
 áeé le uíraim voo' muinnter ágair le meap  
 níoir labair tú leo air gíoirraíreac (8) ná  
 rraíre.

Áeé ág bhrááó rúe ág cumineáó 'rag  
 maóeanaím

Áim a ngnóó bí air v' áigne anoir le  
 rraáab : (9)

Sé ríre, an éuro eile voo' raógal vó éairéaím  
 Maí feair ionnuo Dé air a v-talam.

Éuaró tú annrann gan móil maí rgaóáire.  
 O veair air fáo zo v-tí Sleíbte Máire ;  
 Áv' éuir féim a g-cóim éoím maíe ír b-féirí  
 leat,

Ág rgaóluim rraíncíre, laróion a' rraíreír.

Éuaró tú ar rann anonn zo v'ín Róim  
 Cum vó éuirra léigim vó éríóeúgáó ;  
 'S t'raíre moínne bliáóanta ann vó éaéaó,  
 Vó éar tú éair 'naí éúgaím éair callaó.

Éúg tú tíre bliáóana í g-Ceill Naóim Rea-  
 oair

'S í b'raíre eírbíre tíre no ceáair ;  
 Raí bírreáéur ionnta a' raí máer,  
 V-taob v'feabair cum vaóime éuir air a  
 leair.

'S oéé m-bliáó'na veáas air énaím vó v'íeéill,  
 Tuíre ág mínaó an beas 'ra móir, maíal  
 a' ríre ;

Ír mó veiróúre oíre 'r beannaóe na  
 n-vaóime,

Áge boct a' raíóbir, óg a' rraíre.

Ír míre vó éuaró tú éair v' acuirim,  
 Cum áeanta Dé vóib vó rraíre ;  
 Ág tabairt coíraíle vóib a' v'a v-tea-  
 gairí.

le bíraíre vó béil a' rraíre vó beáa.

Tá tú baómaí, vóir ágair ríoir  
 Voo' éreíreoaím, voo' éangra 'r voo' éirí ;  
 Uíraim a' meap oíre air ruar na Scáire,  
 "Sláinte géal éúgac" teaóe o gac áir.

Maí bí tú vaóanta, maíal, callmaí féim  
 leó,

Ág eíraóirraíle an éreíreoaím, a' áeanta  
 Dé vóib ;

Δε ταβαριτ κομαιολε α λεαφα οοιθ λε  
 φειριμ,  
 'S capitanaact a' riuao, zac am, ao'  
 bpea'eta.

Bo tu an pagariτ fonhapi, vitciollaac tian,  
 'O jin obairi mori a' r' o' f' as juan  
 'O lama 'gumh, an ceallpa, cum guride  
 ann,  
 'O mairiτ 'napi noiaτ go veo a' r' coite.

ba mori e' vo eumam agur o' im' nioh.  
 Oa n-aodairiact a' r' o' a' r' p' p' eaza cum  
 veio' g' nioh ;  
 'Saz tabairiτ κομαιολε, zan r' zite, vo zac  
 n-aon,  
 " Tabairi aipe 'oo' anam a' r' p' eacam an  
 b' p' aon."

Ir moriτur vuit p' eacaint aipi etionol aa lae  
 peo,  
 pobal mori, eay' boiz a' r' cleipe,  
 vailizete anho a v- teannta ceite,  
 le baio 'r' z' iad' a' r' z' ieanh vuit, a' r' f' eim' f' i.

Sguri a n-am, 're 'r' ail linn,  
 S eabairi p' o' zao anann eay' p' ale,  
 Cum mairi p' eac vo eum oie, 'r' tu coimao o  
 baogal,  
 Peabar aipi vo p' lante a' r' pao aipi vo  
 p' aogal.

Leir jin, bitioio p' eay' ta guride vuit,  
 go v' i' p' eacac eum Rih na m' i' zete ;  
 Tu eabairi p' lan anonn 'ra nall eay'  
 r' eumh' i' uir,  
 Zan tinnioy' p' aipe, pa' eay' munn Oe eum-  
 ginn.

'Stu buannzao an p' avo eile 'n- ay' mearz,  
 Cum p' i' n vo p' i' u' p' u' zao 'r' oo eum aipi ay'  
 leay ;  
 Saozal p' avo eumzao, a' r' bar' noimta,  
 Anuay' ir' toil le Rih na n' p' ar' tu z' laozac  
 uann.

'Sgo p' abairi, 'na oia' o' ran, ay' κομαιο na  
 T' i' nio' ve,  
 A b- p' o' eay' i' p' a' o' m' i' z' noimta, eay' boz C' i' o' o'  
 p' o' ta ;

Δε guride aipi ay' jon, agur aiz p' o' i' e' m' e,  
 An p' avo ir' beio Oia Δε caiteam na z' loipe.

An 29 ve mi na Bealltaine, 1888.

(1) Forty. (2) Furniture. (3) Crops. (4) May be,  
 perhaps. (5) America. (6) Uneasy. (7) a' eazao ; used  
 to come. (8) Curt. (9) Some time.

#### NOTES.

meay' o' a' i' uil, Munster form of meay' a' i' uil.  
 Cuip' eao ama' e, the ordinary phrase for eviction.  
 p' e' m' p' u' an z' a' p' a' i' o' ve, even (p' e' m' ) the potato patch.  
 Chur' tu o' i' o' t, you went.  
 ceall' a' r' o' e, profession, science.  
 b' p' u' zao p' u' t, etc., waiting patiently for a chance.  
 sl' e' i' b' e' e' m' h' a' i' p' e (sl' i' a' b' n' a' o' i' m' a' i' p' e) Mount St.  
 Mary, Md.  
 Ceill' n' a' o' i' h' p' h' e' a' o' a' i' p' e, St. Peter's Ch., Jersey City.  
 p' o' p' e' e' i' b' l' i' p' , Elizabethport.  
 ay' e' n' a' i' h' vo v' i' t' e' i' l' l' , i. e. on your best—here in St.  
 Patrick's Church.  
 Theanga 'r' 'oo' e' i' p' , Father Hennessy is very patriotic,  
 and an ardent lover of his native speech.  
 sl' a' n' c' e' z' e' a' l' , congratulations.  
 ceall' - p' a' , i. e. this church, which he has built—the  
 finest in the diocese of Newark.  
 seac' a' m' an b' p' a' o' n' , Father Hennessy is an ardent  
 advocate of temperance.  
 'r' moriτur vuit, great source of pride.  
 Chomao o' baogal, i. e. of breaking down in health.

IMIRT NA N-DADOMEAO MAITE, NO  
 SIABRAITE, AIR O'MACZAIMMA  
 AGUS AIR A BUACAIL.

Morian bliaban o' jon, a b- p' avo p' uil vo  
 eamie leir na Saepanab namaoimaria  
 an lamuacodairi o' p' a' z' ail go h- iomlan aipi  
 Cuz Cuz na h- e' i' p' eann, vo coimuz' i  
 n- h- eacac p' eay' ve munnir' li Ma' z' a' i' m' a,  
 agur buo t' i' z' e' a' i' m' a aipi joim mori talian e,  
 ac' ni p' a' i' b' p' e' aipi a' jon jin mor' d' a' lac no  
 taib' p' eac. B' i' o' κομαιο' r' a' na bo' e' ta aiz, agur  
 buo z' n' a' t' a' c' le n- a- m- bea' e' aiz v' uil eay'  
 teo' p' amh, agur v' i' o' b' a' i' l' vo veunam o' a'  
 b' a' i' p' . Dubairi O' Ma' z' a' i' m' a go z- caite-  
 p' eao p' e' co' r' z' vo eum aipi an obairi jin, agur  
 o' i' o' e' e' aipi z' e' z' la' o' a' i' z' p' e' aipi a' buacail.



Éirigh do' fuis," ar ré, "a buacail is fearr  
do bíó ag tuite boét maíh, agus maífab-  
maíro ag feicrin ár ngor. Is deimnead  
go gceadéar iinn má leigreasómaíro níor  
ria do bac agus do capuillib ár gcomar-  
rian ceao a gcor do beít aca gan leóir-  
gníonh eígn o'faíal 'n-a o-taob. Uó  
oíóce bpeas ghalaisé í, agus íarleasóar  
go maib an lá i ngorígeadó oóib, oir an-  
na laeírb úo bíó uarlasóíuróe gan.  
Gleuáar aríaoa a gcuo easaíg umpa,  
agus cuíreóar éum an boéar. Arí n-  
oul amad o'ón buacail tubairt ré :—

"Saoé i n-dear bíóean rí teít agus cuí-  
reann rí maé arí ríoltarb,

Saoé i o-tuaró bíóean rí fuarí agus cuí-  
reann rí fuadó arí oaoimh,

Saoé i n-iarí bíóean rí rial agus cuíreann  
rí iarí i líonarb,

Saoé i n-oirí bíóean rí agríoc agus buaneann  
rí crioíg o'e'n tuíoe."

Bíó an áit arí a maíóarí ag tinnall ruar le  
o'á míle uaéa, aét is gáíur do éuaóóarí an  
tíad éuaóóarí fuamí agus ríóram 'n-a  
n-óaríg marí beíóeáó tíomarígáó oaoineáó  
ag aríóear le ééile ; bíóeóarí an-  
am céaona ag cuí na rííge oíob go luamí-  
nead mearí agus íao uile ag maríuróeáó  
arí capuillib. "A maígírí, cía h-íao rí.  
tá o'áí n-ionnruíg," arí an buacail  
"Crioíoe cmaríoe eugat," a tubairt O'Maé-  
gáína, "is cuma óúe ; ná bac íao réim.  
An iuo nac m-buaneann leat ná buam leir.  
Luíg aréad fá an o-óorí rí arí an g-cloríoe  
agus leirí oíob iméaéó éarí. Ní maib oóo  
aimíurí aríge oíuíoim i leat-taóib an uarí  
bíó topad ná maríeac 'n-a laéarí, aét níorí  
éug don tuite oíob fá oearí O'Maé-  
gáína a buacail no gupí éaríla do fearí maíó  
bíó ag a n-óeíre íao no feicrin. "Fóil,  
ríoil," arí ré, "íompoígíó arí arí, tá oaoine  
iarígeúla an-íro." Arí rílleadó oóib éon-  
naríeóarí O'Maé-  
gáína. "An b-fuail aríne  
ag don agáib arí na ríurí rí," arí an-  
uacóaríán bíó oíurí. "Tá," tubairt  
oúne o'á maib 'n-a mearíg. "Is gáíur  
an gáol bíó eíurí an

fearí gállána rí, oarí' cómaim O'Maé-  
gáína, agus na fearíarí uaríle arí a  
n-óeíreí :—

'O'Maé-  
gáína i n-iaríeáí agus tígearína  
íb-laoíaríe,

Oír bíó i o-tígearíurí agus 'm-a  
oíaríg ríin ag íaríao oéíre."

Is míne, gan amíar, éuaóóarí  
tíadé éaríra an tíad bíóeóarí n-  
buí g-comí-  
nuíge i o-tíurí na m-ban  
uarínead." Do  
gáílleadóóarí go léirí o'á éáínt.  
Tárí éirí a g-comáíle éurí le  
ééile bpeacnúígeóarí go m-  
bpeáíurí íao no bpeít leó 'n-a  
g-curo-eáéta. Bíó capull agus  
íngíle i b-ráíurí comígaríeac  
oóib agus cuíreóarí O'Maé-  
gáína an áíuríe arí, agus a  
buacail arí míun míne bíó  
ag toíad i n-óíog an bó-  
éarí, oir is fearíurí maríurí-  
geadó arí gábarí ná an  
coíríóeáó o'á feabáí. An-  
íurían gíuaríeóarí éum ríubal.  
Gíac íongán-  
tur míurí an buacail fá fáé a  
o-taríóíol, agus is gáíurí do  
éuaóóarí an uarí o'íarí-  
ruíg ré o'e'n tuite bíó i n-  
áice leirí cá maíóarí ag  
oul ? "Labarí go h-íuríol,"  
arí ré, "no gíobfáí o'e  
coíarb íonnac. Is ríinne  
na oaoine Maíe ó líorí an  
Óúéarí, agus is réoírí linn  
oíg-bean uaral tá le  
póráó anoóo o'fuaóeac  
má éuríean rí tíurí rí-  
raóéa aríte gan 'Oíá  
lín' do maíó. Tá an áit  
tuaríurí le ré míle uamí,  
agus marí is maíóoanac  
oúinn beít ann i n-am  
eáíreadómaíro oéíreóarí  
do oeanamí." Arí  
crioénuígeóó an comíráó  
río do bíóeóarí ag rí-  
oíóán beag a ríe tíurína  
an boéarí, agus ríubal  
an capuill tíurí, aét do  
éug an muc don léim  
amíam éaríurí. "Is maíe  
an léim ó míne í," arí  
an buacail, o'e gíuét  
áíro. Rugáó arí agus  
tugáó bacaráíl do ó  
báéarí a éínn go bonnarí  
a éorí. Míorí leirí eáglá  
do focal eile labairt go  
maíneóarí an teac marí a  
maib an póráó le beít  
Uóo íomaríeac ná oaoine  
bíó ann, maíle le ceóíla  
bíne agus gáé aríóneóarí  
míro-eóeáó a luatgáíuríe.  
Éurí na oaoine Maíe,  
no Síabharíoe, O'Maé-  
gáína agus a buacail fá  
óíuríeóeac, agus íao réim

μαρ an g-ceasna. Cúasávar arteaé anη an peómna ann a maib an cóirir, agus an lanamain óg agus an ragaaric 'n-a measón, agus ú'foluigeadar iao féin i g-cúineas na b-fumneós. Ar m-beit dóib ann tamall, vo leig an bean óg riasaé, gan "Dia linn" vo maú. "Tá a trian againn," ar na Daoine Maite. A g-cionn tseibre geáppí eile leig sí an vana riasaé, acé níor éimínig sí ar "Dia linn," vo maú go triá-cáimuil. "Eirtú," ar na Daoine Maite, "tá a dá v-trian againn." Go luat 'n-a úiaig sin cúp sí an tpeúead riasaé artea, acé i' tapas vo hheasdar an buacail, "Dia linn." Mí tuirge sudairt pé na focail po ná, ar phreab na rúil, vo cait na Daoine Maite é ar fuo na mara bíó leagá ar an g-clár, agus i' cóip vo imear gup móp an glóip vo iunn pé. Vo muot gaé n-aon cum an vorair, agus vo leónavar agus vo leasavar a déile ag iaras vul amac. Níor lean an vpaúbeadé níor ría v' O'Maé-gháimna no v'á buacail. Ar phicirín na róláraithe bíó 'n-a v-timcióil, fuigeadar fíor ag an g-clár agus éiomavar ar i'ce agus ar ól, gan vaine 'n-a b-foáip, oip bíó ocup oipa. "Búó cúibe vaimra," ar an ragaaric, ar dérmuaneas éreas búó cóip vo úeanáin, "fanmum agus fíor v'raéail uatá rúo cia h-iao féin ná teiteam go nenníreacóamuil." Cúas pé cum cainte leó agus vo mhíreavar vo a v-tairce vo peip mar éagaíais 'n-a ríge. Daoimúg an ragaaric ó nac maib an oig-bean pórtas fíor gup vo'n buacail búó éipce i éabairt mar nuacair. Búó a h-aéar agus a macair ar an aighe ceasna, acé vo éomairisg an buacail iao an cleamnar vo cúp ar cairce go n-iaras pé ceas gémur beanadó a aéar agus a macair péin, agus vo péú-teavar ar an g-coimúoll sin. Thaim tuippe ar O'Maégháimna agus ar a buacail, agus cúasavar cum coutata i leaba elimí-éun tairbeanas dóib i peómna i n-uacóar an tige. Thuiteavar i ruan tpeom mar bídeavar tnaite i n-úiaig a v-trip,

acé ar mhíreuil dóib ar maron, agus a ruan go h-ápo anη an aep, i' amla bídeavar rínne i peú-énoc riasaé, agus gan vaine no teac 'n-a maúaiac. Vo éaravar abaille go tpeit cum a n-ionav éomnuigce. Tóasvar cloube-teoirann leatav ápo eioip iao péin agus a g-coimairannab, agus maib 'n-a úiaig sin ní maib gaú acá imfíom vo gacav le eagla go n-veunparó rogal v'á n-arbar.

### ÐAÐRUIÐ O'BRIAN.

Baile Áta Cliat, Mí Deireas an  
τ-Sáimiaró, 1888.

### VOCABULARY.

áigear, obstinate arguing or disputing; beaéacé, -aig, pl. id. s.m.; breacnúgeas, they decided; cleamnar -up, pl. id. sm. marriage, affinity or relationship by marriage; corúbeac, the ability to walk; s.m. creacpar v.a. will be pillaged, laid waste; riasaé, s.m. heath; róil, interj., softly; ruasacé, v.a. to take by force; gállanta, ind. adj. decent, gallant; gealaé, -aige, s.f. the moon; glaoas, v.n., to call; gúigeas s.f. closeness, nearness; gort, g. sup, pl. id. s.m., a garden, a cornfield; íarculca ind. adj. remote, churlish; íb-éacac, a territory in the west of the County Cork, anciently belonging to the O'Mahonys; íb-Laogápe, now Iveleary, a district in the County Cork, formerly possessed by the O'Learys, a branch of the old Lugadian race, and whose first territories were the ancient city of Ross-Carbery, and its liberties or environs. imup. inf. mup, v.a., play, game; imfíomh, care, anxiety; ionmúg, inf. id. v.a., approach, attack; mgl, inf. mgl, v.a. feed, graze, pasture; leigeadmavo, we will permit; lámúas, s.m. mastery, supremacy; lanamain, pl. id. and -inacá, s.f. a couple, a married couple; leónavar, they sprained; leog-ghíom, s.m. satisfaction; líor an vúúais, the name of a townland near Skilbercen; luammacé, -mge, adj. active, jumping, fickle; moúúlacé, -aige, adj. proud, boasting; nenníreacóamuil, adj. meaningless, ineffectual; O'Maégháimna, otherwise written O'Maégháimna, anglicised O'Mahony, descended from Cap, brother of náppoié, the father of Ángus, first Christian King of Cashel, who was baptized by St. Patrick; riáppa, g. id. pl. -aibe, a fairy, a sprite; róláraithe, s.m. luxuries; tairbeacé, -aig, adj. pompous, ostentatious; teaghaig, -nín, v. a. and n. meet, befall; tigeairup, -up, s.m., dominion, power, lordship, jurisdiction, estate; tpeúg, a foot; tuibe, the tide.

I had intended to insert in this issue of the journal a dialogue in Irish, as it is spoken in Waterford, *i.e.*, as spoken in East Munster generally—in East Cork, Waterford, and the adjoining portions of Killenny and Tipperary ; but I think the following, from the American Gaodhal, better than anything that I, or anyone I know, could write.

AN FHEASRAÓ TUG TOMÁS RUAD  
AIR AN b-PAORAÓ.

SRÁIO AN mhúilinn, in éirinn,

20máó la lúghnáia, '86.

21 PAORAÍG AN ÉIROÍDE :

Do fuairear 'do leiciu móint laetanta, o foim, agus níor b'féiriu liom a d'fhrint tuit go ve'n t-áear agus an mifneac éur pé oim rzeula d'fááailt uait, ó mac t-áear agus 'do mááar. B'i luéáar oim a élu' go b-fuil tú go maíe pa t-foogal agus ad' fláinte.

Ce go b-fuil an aoir ag urdeamaint liom agus mo cóir ari bhuac na h-uainie agus mé c'iom agus liac cóim maíe le "ruad," marí riu péim, 'do túsar léim ar mo cóir le áear nuair a éualar mé an cúntar léir eiumm 'do éáin'g a baile uait pa teanga m'li'p f'aozálainn. I' mói an t-ai'te'múáó tá ari an foogal anoir feocar marí a bi pé fa'ó 'i' nuair a biof an bhuacail óg, agus tu'pa ad' f'arhún.

Tá pomóir na n-uoinieacó anoir ag labairt béarila, iao go léir, nac móir, ari fuaro ná h-áite reo. An ait reo nac maib móirán béarila dá labairt dá f'ieio bliacóam ó foim, acé feiltóe f'aeóil'g' go f'arh'ing, táll pa bu'p, ag veuna abhám agus dánta, ag innh'inte rzeulta pána'g'aeóta agus eacé-ai'áíoe agus an pároin páineacé dá máó ann zac t'g, agus mná caoince gur b'ieá'g leat éirteacé leó ag cuir f'io' ari 'de'ó-gh'io-m'áar'ia agus ari m'um'ce'ri an te beac f'inte fuarí, maib ari an g-clá'ri lá roé'paroe, nó oí'óce é'ó'p'áim; agus ce go n-veir' uoime gur beag an fo'gluim bí o'p'ea, ba b'ieá'g,

vear an caoinceá'n 'do é'm'ioir. M'íl uo'ao 'ge clann na h-ai'm'p'ie reo acé béarila agus gan iao áb'ulta ari eacé'ara máó ná abhám a veunaó. I' uo'ea nac b-fuil a leitéro reo le máó age aon t'p'í pé 'n' n'g'ie'm acé 'ge é'p'ie.

Nac ca'acé, nac u'ibacé, nac b'io'nae agus nac vealb an rzeul é u'um'ni? É'g'im-fe uo'ime ann'io agus gan fo'cal béarila a'g' a n-ai't'p' na 'ge n-a má'ear'ia agus ní labairt'ac á'n é'lam leo an f'aeóilinn acé béarila. An ur'eam a b'ionn timéioill t'í'g'te mó'ra agus an i'arball uairle na f'ag'ra'nae, i'p' g'na'acé leo beir' marí reo. M' ceairt uam lo'et d' f'á'g'ail ari'ae'ne. Nuair a labairim f'aeóilinn le clann mo é'lam'ce i'p' béarila labairio liom t'arí n-ai'p' go m'ime. Tá 'n' g'alar' ce'una ari aoi' óg na u'iré'ce. Tá na r'hoilleana f'alla-p'a ag cuir veir'p' leir' an n'f'aeóilinn marí acá na uo'ime ó'ga 'g' é'p'ig' fuar' ag labairt béarila, agus ag t'abairt a n-á'g'aró ari na f'ar'p'g'íoe, marí ní'íl uo'ao ann'io le veunaó aco. M'íl na uo'ime áb'alta ari a b-pá'oa t'abairt uo'ib' tá u'atá, marí ní 'l' r'p'ur ná g'eall aco péim acé ag i'ar'p'ao má'p'ae'c'uin ó 'n' lám' go u-tí an m-beul. Na ma'g'p'ie'p'í'oe uo' g-ca'acé amaé ari na bó'ie'p'ie, cóim uona 'p' b'io'ar' ann'p'na u'io'é bliac'ó'nta, agus gan obair' ná g'noó dá veunaó. I'p' beag nac b-fuil é'p'ie bo'et na f'á'p'ac; zac aon áit uair'g'neacé, e'ar'p'ea, gan ann acé pá'ina'p'ie ve'p'na reanna co'm'ar'p'an táll 'pa bu'p ari fuaro an pá'io'p'ie. S'g'ot na b-pear' agus plú'ri na m-ban ag im'ae'c'et t'arí pá'ile uainn, gan pa m'baile acé na rean'uo'ime agus na uo'ime ó'ga nac pé'roir' leó cuir' uio'b' amaé, agus gan mó'p'an uio'b'-p'an péim ann.

Ba maíe an r'p' r'g'e'al p'an'p'g'ae'ata d' innh'ri' tú, no eacé'ara máó u'um'ni ari é'ó'p'aim, no coir teine b'ieá'g' mó'na oí'ó'ce f'ém'p'ie.

Coimeáó an e'p'ie'acé; t'abair' fuar' 'do é'lam a n'g'ráó agus ann e'ag'la u'e agus le r'g'oil 'p' léir'g'ean, faoi r'p'acé. B'io'c' cion agat ari an teanga f'aeóil'g'e, t'abair' ari'ae'c'ur' u'oo' fláinte. Seacám an b'p'ao' an acé le

riop-*gáid*. Bion *fean-annuimíde* na h-áite *feó* bailiúite *feacá gáid* *trácthona* *Domnais* *as éirteáct* le *leithir* *rádairis* *rádairis* *asur* le *vo* *leithir*-*fe*. *Iy móy an ár raib* *asne* *éur* *vo* *leithir* *ompa*, *mar*—

#### VOCABULARY, IDIOMS, AND LOCAL PECULIARITIES.

A gentleman, who is a ripe Irish scholar, though he does not speak the language, wrote to me lately to say that he is sometimes puzzled in trying to understand what I think so plain as not to require explanation: in this lesson I will to explain clearly enough, even for the comprehension of beginners.

- (1) *paorac*, *g*-*paig*, a proper name, Power; in Munster, the final *g*, in many cases, is pronounced as *g* unspirated: a *paorac* *an éporde*, O Power of my heart.
- (2) *poim* = *poimn*, a share. *Laeteanta* = *laeteab*, gen. plur. of *lá*, a day; better *poim* *vo* *laeic* *o* *poim*, a few days ago.
- (3) *7* = *asur*; *mo* *b*-*féroir* *liom* = *mo* *buó* *féroir* *liom*; I could not; it was not possible for me. In the west of Ireland this would be. *mo* *éig* *liom*; . . . a *ó* *imhruic* *uit*, to tell to thee; recte a *imhruic* *uit*, or *e* *ó* *imhruic* *uit*. *Óimhruic* = *oo* *imhruic*, inf. of *imhru*, tell. By speakers, and by many writers, too, in Ireland, and still more in Scotland, the particle *vo*, sign of the inf. mood, is incorporated with the verb, as if they were a simple word, and *a* = *vo* is put before the verb, aspiring the *vo* as in a *óimhruic*, above.
- (4) *So ve'n* (*vé an*) *é-áar*, what was the joy = how great was the joy; *so vé* = *cao é*, what [is] it. *an mureac* *oo* *éur* *fé om*, the courage it put upon me = gave me. *ó* *raáailc*, like *ó* *imhruic*, above, inf. of *raá*, find, get. *é-áar* = *o* *áar* (*oo áar*, your father).
- (6) *bi* *laéáir* *om*, there was gladness on me (I was glad); a *élor* = *é* *vo* *élor*, to hear. *So máe* *ra* *é-raááil* (*raan*) in the world = in good circumstances; *asur* *ao'* (*ann oo*) *flánte*, in thy health.
- (9) *oimreáimne*. M. for *oimruic*, inf. of *oimruic*, I shut; with *le*, and its compounds, it signifies to approach; and with *o* and its compounds, to withdraw; *as* *oimreáimne* *liom*, drawing near me. (10) *asur* *mo* *éur* (*éur*) *an* *brúac* *na* *h-uáimie*. . . on the brink of the grave. *láe* for *láe* in Munster; *éim* *máe* *le* *ruab* as well as *red* (*loxy*); *marraim* *féim*, even so; nevertheless. *Do* *éúur* *léim* *ar* *mo* *éur*, I leaped (gave a leap) out my body; *le* *h-áar*, with joy; *nuairéalaig* *mé* *an* *cúntur*, when I head the account. *Chualais*, past tense of *clumm*, I hear. In Munster *g* is for *ó*. *an* *cúntur* *léim*, *quinn*, the account clear, exact—but the English terms do not fully express the meanings. (14) *Do éaimis* a *baite* *uait*, that came home from thee. (15) *Saobá-lann* instead of *saobáilge*, in Munster. *an* *é-áir* *ruááá*, the change; *peóur* = *peaca*, farther, more than: "There in a great change in the world," *peóur* *mar* a *bi* *fé* *rao* *o*, beyond what it was long ago (compared to what). (18) *nuair* a *bióir* *am'* *buacáil* *ós*, when I was a young man *asur* *éur* *ao'* *gáir* *am*, and thou a boy. *Roinár* = *rimhru* *na* *n-uaoeab*, the most of the people. (20) *lav* *goleir* *nae* *móy*, they all very

nearly (not great). *an* *ruab* *na* *h-áite* *ra*, throughout this place. *feilúe* = *feilúe*, poets, éall *ra* *abur* here and there (beyond and at this side). (25) *abráin* *asur* *oánta*, songs and poems. *Sgeula* *frannoeáca*, stories of the Fians (any romantic tales were called *geula* *frannuigeacáca*). (27) *an* *paorain* *paorac* *o* *rao* *ann* *gáe* *ciúg*, the rosary reciting in every hour (the little beads in partnership). *mná* *caomte*, women *keeners*. *as* *éur* *riop* *ar*, relating, *veig-éimhara*, good deeds. (30) *an* *é* *beac* (*beoead*) who would he; *lá* *roéarvo*, funeral day; *oúce* *épparab*, a wake night. *caomteacán*, a dirge, or *caomeab* is so called in Munster. (35) *ní* *l* *oaoa* *as* *clann* *na* *h-amrúe* *ra*, there is nothing with the children of these times (they have nothing). *éacra* *vo* *ráo*, to tell an adventure. *iy* *oóa*, it is likely, *nae* *b*-*ruil* a *teiré* *vo* *le* *ráo*, that there is not such as this to be said; *fé'n* (*fé an*) *ngéim*, under the sun; *acé* *'ge* *éur*, but with Ireland: *'ge* = *ar* *ge* and *ar* *ge* is for *as* in Munster.

- (40) *Nae* *cafac*, *nae* *oúbac*, *nae* *bponac*, *asur* *na* *oéalb*, is it not sad, is it not sorrowful, is it not grievous, and is it poor? (45) *éiméill* *éigé* *mópa*, about great houses; *ann* *raaball* *uairle*, in the tail of the gentry; *clann* *mo* *élamne*, my children's children; (50) *iy* *béarla* *labrao* *liom* *ra* *n-ay* *so* *mim*, it is English they often speak to me back again. *Sgolléna* (*rgolléna*) *Sallóca*, English schools. *as* *éur* (*éur*) *veur* *leir* *an* *ngaoáilann*, putting an end to the Irish. *as* *éigé* *ruar*, growing up. (55) *as* *éabairc* a *n-ááar* *ar* *na* *rairúe*, giving their face on (towards) the seas. *ní* *l* *oaoa* *amro* *le* *oéanó* *aca*, there is nothing for them to be done here. *ní* *l* *na* *oaoe* *ábalca* *ar* a *b*-*ráo* *éabairc* *oúib*, the people are not able to give their wages to them. *éá* *uaca*, which they require. *ní* *l* *rcyur* *na* *geall* *aca* *féim*, (60) there is not capital or wealth with themselves. *éim* *oona*, as miserable. (65) *iy* *beas* *nae*, it is little but; 'na *raac*, a desert; literally, in its desert. *gac* *ao* *ac* *uairge* *neac* *éairca*, every place lonely and desolate. *San* *ann* *acé* *fénaur*, there not being [left] there but an odd person, *oerna* (*ve na*) *feanna* *éomairain* (*and-éomairain*), of the old neighbours. *Sgoe* *na* *b*-*reap* *asur* *plur* *na* *m-ban*, the best of the men and the flower (flour) of the women. (71) *Cuir* (*éur*) *oio*, go away (put off them). *asur* *gan* *mópa* *oio* *ru* *féim* *ann*, and not many even of them there. (73) *buó* *máe* *an* *ra*, thou wast a good hand at. (75) *éur* *teme* *móna*, near the turf fire. *Coméao* *an* *épeoam*, keep the faith; *éabair* *ruar* *vo* *élan*, bring up thy children; *asur* *le* (80) *rgoil* *asur* *leigean*, and with schooling and learning; *raoi* *ruacé*, under correction; *bióe* (*bióeab*) *cion* *asac* *ar* *an* *éaangá* *geúilge*, have a love for the Irish tongue; *reacám* *an* *bráon*, shun the drop; *acé* *le* *riop-áá*, except with real necessity; *fean-annuimíde* *na* (85) *háite*, the old (?) of the place; *bailiúite* *feacá* *gac* *trácthona* *oimnais*, collected within every Sunday evening; *iy* *móy* *an* *raib* *an* *asne* *éur* *vo* *leir* *ompa*, great is the significance of mind thy letter put on me.

P.S.—The natives of any locality in Ireland will find but little difficulty in the letter of *Comár Ruab*; young learners might get it nearly by heart.

[I think the *Gaelic Journal* is to be congratulated on its correspondents at least. It was conjectured in No. 27 of the journal that the last stanza in Curnane's song was by another hand, and this correspondent shows whence that stanza, as well as the second in the song, were derived.]

Do fhearr-eagairi iuy-leabairi na Saeóilze.

A f'aoi—ag t'riáct ari abrián Cúimáin 'han 27<sup>o</sup> uimhri o'e'n iuyr a veiri tu zuyi b é vo tuairim nári b-féiriui vo duine éom beaz ciall le Cúimán boct an ceat'raia veirie úo—"mo éreac agur mo éar etc." Do ceapaó, agur zuyi óóiz leat zuyi ríle éizui eile vo rígne é. I' vealriac zo b-fuil tu ceairt.

'San z-cnuarac abrián ari na h-Éiuonn le Péctrie tá oán ve ainm "Péarila an brollaiz báin," agur i' ríó éoraíail an oaria leat ve 'n z-ceat'raia veirie óe zae abrián aca le ééile. Cuimh taob le taob iao:—

ó Péarila an brollaiz báin.

Rós i' míle páilte

'S bahriaró zeal vo lám,

A' r'é 'mairiuiunn-rí zo briac' mari r'prie leat;

'S mari an oamra 'taoi tu a n-oán,

A péarila an brollaiz báin,

Nári éiz mipe r'lán ó'n n-aonac.

é abrián Cúimán.

Do éuman agur vo páilte,

Águr bahriaró zeal vo lám,

'So o' iairiuiunn mari bíui r'prie leat;

Áct an bean úo acá am' ériáó

Mari a riéizreac tu mo éar

Nári éeazaró tu r'lán o'céuo máé.

Deiri Péctrie zuyiab ó O Com'iaró vo ruairi r'é an t-abrián r'o, agur zuyi b'é tuairim an uaine uairil úo zuyi ceapaó é éom fav ó le torac na react'raio h-aoye veuz. Cuimh cugac é 'oiu éeol a' r'eile agur b-féiriui nári b-veairi an níó a óeunfá ná é éui 'han iuyr.

Timéioill an éeóil, r'o mari a veiri Péctrie:—"It is a melody of no ordinary

beauty—perfectly Irish in the artful regularity of its construction, and deeply impressed with those peculiar features which would give it a claim to a very remote, though, like most of our fine airs, an unknown and undeterminable antiquity."

Ni riab, vo veiri vealriac'ze, ann abrián Cúimán acé na ceit'rie ceat'raia, mari ná bameann an oaria ceann—mari acá r'é fan iuyr—leir acé oipeao. I' ceat'raia i r'o ve abrián eile .i. "Maie míli' r'eim;" acé ni feacaó me ariab acé an t-aon uonn arián r'o. Tá r'e fan oaria leabairi ve Hardiman's Irish Minstrelsy ag taob vuile-óize 423. mari a leannar —

A máie i' tu mo zriáó, a' r' zriáó mo érioré vo zriáó,

Zriáó r'ín zan oonaz zan éir'ing,

Zriáó ó aoyi zo bári, zriáó ó baoyi ag r'ár,

Zriáó éui'p'ró zo olu' r'aoi éri me;

Zriáó zan r'úl le r'aozail, zriáó zan tuu' le r'prieó

Zriáó o' r'áz me ériaróte a n-oaoyiboyio,

Zriáó vo zriáó tarí m'riáb, a' r' a r'amaíl r'úo ve zriáó.

I' an-nuaó é le r'ázail ag aen feairi.

Uilliam O'Ceallaiz.

Lom-na-Seacán, 20<sup>o</sup> Lá Iúil, 1888.

péarila an brollaiz báin.

I.

Acá carlin veay am' ériáó,

Le bliaróam agur le lá,

I' n' féaoaim a r'ázail le b'réazao;

Ní' l'airte éir' le riáó,

Oá z-canaio r'ui le m'ná,

Nári éar'eamairi zan tabaóct léi-rí:

Do'n r'raic nó do'n Spáin,

Oa o-veizéao mó zriáó,

Zo r'azainn-rí zae lá oá feacain,

I' mari a b-fuil r'é a n-oán

Uonn an ainuii éiuin r'eo o' r'ázail

Ué! Mac Muire na n-zriár o' ár r'aoiaó.

II.

'Sa éailín éailce bláé  
 Óá u-cuzar fearc i'r Shláó,  
 Ná tabair-pi zác t'ráé óam épaó ;  
 'Sa liaéé anmhu min am óeáig,  
 Re búáó i'f maom 'na lám,  
 Óa n-gabamair a t áit-pi ceile :  
 Phóg i'f m'le fáilte,  
 'S bairiaróe zeal 'do lámh,  
 Apré 'níafp'unn-pi zo b'ráé ma'p i'p'riéó  
 leat ;  
 'S ma'p an óaíra 'taoí tu a n-óán,  
 A péarla an bholláig bán,  
 Ná'p éig m'pe r'lán ó'n n-aonaé.

THE PEARL OF THE WHITE BREAST.

There's a colleen fair as May,  
 For a year and for a day  
 I have sought by ev'ry way,—Her heart to  
 gain.

There's no art of tongue or eye,  
 Fond youths with maidens try,  
 But I've tried with ceaseless sigh,—Yet  
 tried in vain.

If to France, or far-off Spain,  
 She'd cross the watery main,  
 To see her face again,—The seas I'd brave.  
 And if 'tis heaven's decree  
 That mine she may not be,  
 May the Son of Mary me—In mercy save.

Oh, thou blooming milk-white dove,  
 To whom I've given true love,  
 Do not ever thus reprove—My constancy.  
 There are maidens would be mine,  
 With wealth in hand and kine,  
 If my heart would but incline—To turn  
 from thee.

But a kiss, with welcome bland,  
 And touch of thy fair hand,  
 Are all that I'd demand,—Wouldst thou  
 not spurn ?

For if not mine, dear girl,  
 Oh, Snowy-breasted Pearl !  
 May I never from the Fair—With life  
 return !

FROM CAPTAIN NORRIS TO THE HON. SEC. OF THE GAELIC UNION.

A'faoi fogluméa éiopsrádáig.

Óo ruarfear 'do lé'n ve'n t-raéctháó Lá 'veug 've mharca, agus 'zo ve'n'mn baó táit'easáéa liom ma'p 'do léig'ro pí. Ve'n'p t'ú imce naé 'óig leat 'zo b-fuil móp'án feara agam'pa ar an 'thé'u oib'pe agus maite'pa a'á 'véunta t're faó'ar éó'í'easáim na g'leób'ige a n-é'p'unn. Zo b-fóip'ro 'D'á 'ó'p. Is bea'g a t'eag'-hu'igeanu an'p' an t-pe'an-ó'u'eáig e'p'ra'ib, ná b'í'ó'eann a f'p'or ag'amne an'p'ro 'do luaté 'a'f'éap'laig'eann pé an b'p'ur me'ar'g, agus i'f pé 'mo b'p'on t'p'om naé b'fuil tuar-arg'bal mó'p me'p'ne'á'í'la ag t'eacé 'é'ugainn 'na n-ap n-o'le'án n-á'á'unn n'glar é'ar an m'hu'p mó'p. I'p bea'g i'f z'áó 'ó'u'e a n-í'p'p'nt 'ó'am an o'ba'p' é'huaró a'á 'w'p' lám'a'ib agat pé'm agus ag an g-curo e'le 've'n éó'í'eumann éiopsrádáé, áéé t'á an o'ba'p' ma'íe, agus i'f píu an p'p'oc'ar agus an co'p'oraí. Ní h-ionn r'ón'z'naó 'zo m-be'í'ó'eáó mí-th'e'p'ne'acé o'p'p'á'm' an'p'or agus é'p'í'f 'hu'ap a é'ró'm'io an ne'á'p'f'uim a'á ag é'p'ean'né'á'ib an'p' an t-o'ean'gan m'ín m'í'p'í' b'ó ce'ap' 'o'í'ó a é'leacé'u'z'áó. Naé n-ó'í'g leat 'zo b-fuil ma'lla'écé 'é'ú'm ar p'lí'ó'éc na n'g'á'ó'á'l 'pa r'áó 'zo n-o'u'le'm'ig'eann p'á'o an t'eang'a b'p'ea'g é'ug 'p'ol'p' 've'n n'ó'm'án r'ul 'do p'm'a'ím'ig'ea'ó pí'a'm ar an t-o'ean'gan ma'lla'ú'g'écé, ná'p labair p'ocal ma'íe f'óp' a'p'á'ím' ar í'p'on na h-é'p'eann, nó ar í'p'on aon u'í'ne, nó aon ní'ó 'do b'a'm'e'ar lé'ite : 'zo u'c'óg'ann p'á'o r'uar an t-pe'ar 'do p'm'ae'cu'g'ear í'ao, agus naé u'c'ug'ann p'á'o áéé r'úl é'am ar t'eang'ain na na'om' agus na n-oll'a'ím. áéé a éó'í'e'ú'm'á'm' o'í'p'í'f, a Ch'p'ra'ob'a, 've p'í'ol r'ú'g'ant'acé na h-é'p'eann, le'an'aró 've'n o'ba'p'í'á'á'té, agus ná lé'ig'ro 've'n i'p'p'le'ad'ar tu'ic'ím. Tu'ig'ro g'up'hu'ap a b'í'ó'eann an í'p'í'ó'í'p'í'p' é'p'ó'z'acé a l'án an é'á'a, i'f ce'ap' 'do an me'p'ne'acé i'f mó 'do be'í'é a'í'ge. T'á 'do p'ge'ul 'í'p'an l'ic'í'p' co'p'ra'm'í'le n-é' ap p'ge'ul pé'm an'p'ro ; t'á be'á'g'án 'o'ím' ag o'ib'p'ri'z'áó 'zo 'v'á'n ar í'p'on ar t-o'ean'gan agus ar t-é'p'e agus mó'p'án a g'á'p'í'ó'e' pé'm'm' ma'p g'eall ar é'p' faó'et'ar, ag p'a'oi'le'm' g'up'í' í'ao pé'm a'á é'í'á'í'á'p'ar.

Ní'f z'áó o'ím'p'inn naé g'an co'p'ora' i'f pé'í'p'í'p' an o'ba'p' í'p'o 'do 'vé'aná'ó, lé'í'p'. Ó'á lé'ig'ea'ó an ma'íe 'do é'í'geann ar ar faó'et'ar, i'f mó'p an o'í'p'í'p' a'á an'p' an o'ú'e'á'ig í'p'o an'ó'í'ó' agus ve'í'e m-b'lí'á'ón'a ó f'onn ar í'p'í'ú'ím'í'ó' na z'ao'í'ó'í'ge. Óo b'í'ó'e'á'ó ná'p'e ar an e'ua'ca b'ó' g'ap'ba'í'óe a lé'í'geann a'p' g'up' é'ú'g pé f'ocal ve t'eang'ann a t'í'p'e. agus t'á a f'p'or ag 'D'ía 'zo g-u'í'p'p'ea'ó curo aca ap'al ag z'ap'í'ó'e, ag c'up' a n'g'ó'c'a t're na p'm'í'le, ag 'vé'aná'ó p'un'cá'ín 'o'í'ob' pé'm' p'ul an-b'eo'í'p' b'lí'á'ón'a 'í'p'an t'í'p'. An'p'or b'ur'ó'ea'c'ur le 'D'ía, t'á é'p' t'o'ean'g'a é'p'p'acé mó'ó'a'm'í'le ar f'ao agus lé'ite'acé na t'í'p'e mó'í'p'e í'p'o. Ní'f ná'p'e ann a labair ní'p'or mó', agus i'f m'ím'e 'do cl'oi'p'ce'ar í'f ma'p a'ú'ba'p' í'p'p'ro'á'la a'm'e'ar'g 'u'ap'al p'ó'g'-l'a'm'a'c'a a n-é'í'e'na ná'p' í'ao'í'le'm'ap' ag p'í'p'ea'ó pí' zo 've'o. B'í'ó'ro na 'o'í'one í'f é'í'p'ce 'í'p'an g-c'ea'p'ar í'p'o an'p'or ag z'ac 'o'á'í' agus co'm'p'í'e'm'í'na a b'í'ó'e'ann ag'unn, agus t'á'ro í'p'ó'í'le'c'ana nu'á'ó'a ó'á g-u'í'p' ar b'un agus ag 'v'ul a n-í'om'ea'í'le'acé ann z'ac e'ac'á'p' an'p' na p'ea'í'ó'í' co'm'í'é'ang'á'í'le í'p'o. m'ap a ve'n'p' t'ú m'hp' an labair'í'p'ín 'vo

éirip tú éugam, ní gan oibhir, agus corpar agus faipe  
 oléir í péirip linn sul ar aghair. agus anoir, a faoi  
 úilip éiripráidhian, na h-abair go b'adé b-puil  
 tú, ná an coréuhann áluinn, neamhcuirtege fan obair  
 acá fíb a déanad. Tabairfad an fárad aigeanta do  
 gabairt fíb ar an rmuaine gur déanadhair búp  
 n-oibhlogáir do éomhlonad do éup o-teangam  
 éiripáidil agus do búp naipín, ualégar adáil  
 oib. Tabairfad an rmuainead rin fein fliádear beag  
 oib anor an e-raoagal ro, agus le congnáil Dé, fliá-  
 édar níor naoréa 'nuair a beir oerpe le'n búp n'ghó  
 maíe anhor. Ná léig do'n t-irp-leabair b'áruad!  
 Caidéir fíb iobairte do éabairte (mar acá curó oinn  
 a déanad anhor) ar rin na maíeora a'áruirp a  
 g-cóiréidil na n-uoinéad acá le teadé, agus do éomh-  
 éorpar fíb beo nuair a beir fíb maip. búp maíe  
 liom tu do rghnólad éugam anoir agus aip. Ná  
 uoairmuo an e-irp-leabair do éup éugam gac fáite.  
 anoir, ní uobairpao éú níor mó anor an g-cóirpao ro,  
 acé fampair mé do feirbiread go h-uhal.

Tomás Mac Uáilín de Noimad.

PECULIAR LOCALISMS.

DEAR MR. FLEMING—Please allow me to send you a few words and phrases for the journal, which are in daily use here in Dalriada, north of County Antrim, known also by the name of the Rowte, Route, Ruta, Rutach, &c.

1. *Quí*.—When a cow calves they immediately ask, "is it a qui?" meaning is it a heifer calf she has had. The *i* is in qui sounded like the personal pronoun I. For instance, my own cow has had five *quis* or *quois* in succession. Is it from Gaelic?

2. *Lippin*.—I couldn't lippin him; that is, I could not trust him. She wouldn't lippin me with anything; that is, she would not entrust me with anything. I however came upon this word in O'Reilly's Irish Dictionary, which is *lipin*, trusting to, confiding in. *Uipin* (lípéin), the same author says, is a small measure in Scotland called a lippie.

3. *Mislippin*.—This word means to neglect, as, he mislippins his work. He mislippened the message or errand he got.

4. *Dellegun*.—This means the light between day and night—twilight. It is like day-light-gone, three syllables, but the second one very short. They were not home till dellegun. They ate their supper at dellegun, that is, at twilight.

5. *Chiuc* or *ciuc*. A ciuc is a hook or sickle to shear or cut grass or corn with. There is a difficulty in pronouncing this word, as the first c or ch is sounded like the é aspirated in Irish, and the i next it is very short. "Go and get me the ciuk till I shear some grass."

6. *Skeec* or *skeech*. The c or ch in this word has the aspirate or guttural sound, as in Irish. It means ready to fly away or run off; as, that horse is very sceec (skeec) on it. You need not bridle or curb me, I'm not so very sceec, that is, I am not going to run off.

7. *Kiddacs*.—This is a word used by a County Down woman residing in this locality, and means duds, garments. "I have too many kiddacs or kiddags on me;" said when a lot of duds are worn or wrapped about the head and shoulders. This, is, no doubt, an Irish word, for O'Reilly's dict. has *Croedg*, a blanket, a poor coverlet.

S. Farlans.—When one is eating very heartily, it is said, "You are for filling the farlans to-day." What inside nooks or crannies are meant by it I do not know.

9. How is the Irish word, a nurru (last year) spelled? Also a *nurrihur*, meaning aftertomorrow I have heard the latter expressed by an *áirhir*, i.e., aftertomorrow, in Glenshub here.

10. *Crammaoir*.—This word is given in last journal at page 67, and not in O'R's dict. I heard an old Irish speaking woman of Renadtiompan, County Waterford, say it meant a hearse.

11. *Cauar* or *cauas*. I have not been able to find this word in books, and do not know the correct spelling thereof. It was used by Rody Walsh, of Shanballyanne, County Waterford, in this way, 'nuair a bi an earb a 'cauar, that is, when the lull was bellowing and lifting tufts of earth with his fore leg. It appears to mean the peculiar noise or challenge the bull was making.

12. De noum, tá pé, purpose he is, and Dhoomas or dumas, feigning, pretending, I am unable to find.

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

Moyarget, Co. Antrim.

USEFUL JOTTINGS.

(REV. EUGENE O'GROWNEY.)

1. *Chuar* mé a baile—I went home. What is the *a* here, and why is the *b* of *baile* aspirated?

The idea of "home" is expressed in Irish by an *baile*, a phrase that literally might be translated "the village." "At home" is *in* an *m-baile*, *anor* an *m-baile*. There is no danger of confounding "at home" with "in the village," for this latter phrase is *ar* an *m-baile*, as in the song:—

Tá cailín ar an m-baile ro  
 ar ab anm ói-pi máipe.

"To home," then, would naturally be *do'n baile*, or *éum* an *baile*, and this second form would become an *a' baile* or *'na baile* in the spoken language, at least, of Ulster and Connaught. This is not mere conjecture, for 'na *baile* is the form used in *innis Éoigam*. In all probability, therefore, a *baile* is what remain of *éum* an *baile*, and this will explain the *a* and the aspiration.

2. *Ar éamng* (*lungee*) *pé leac* is the West-Connought pronunciation of what is commonly spelled *ar éadéng* (*halnee*) *pé leac*. Why this pronunciation?

*Tairim* and *tairnead* are the forms of the verb and adjective used by Scotch Gaels in Ulster, and North Connaught. From the verb come *tairneadh* and *tair-neadh*; from *tairnead* is formed *tairéngim*. In all these words the *-en-* was found to be a rather harsh sound, and was changed to *on*, and this became *nn* as usual, just as *muone* = *rinne* has become *mumne* in Meath. It appears to be a mistake then to aspirate the second *t* of these words, for in all places where *n* and *nn* are pronounced correctly, *tairéngim* *lic*, and not *tairéngim*, &c., are the words heard. What spelling should be adopted, *tairéngim*, *tairéngim* or *tairéngim*? This is a question for Irish scholars to answer.

3. *Go o-ti* an *Cháirg*. } Which is correct?  
*Go o-ti* an *g-cáirg*.

*Go o-ti* in old Irish is *go o-tioctar* in the modern language; hence the eclipsis after *go*. In phrases such as *go o-ti* an *Cháirg*, *go o-ti* was seen to be equivalent to a *pæposition* (= until, till), and so instead of being regarded as a verb followed by its nominative, it began to be used as an ordinary preposition (= till; to) followed

by the dative. This is evidently a wrong use of the phrase. Indeed, in the best Irish-speaking districts of Connaught, *go v-ti* is yet followed by the nominative.

It is evident also that the use of *go v-ti* should as far as possible be restricted to cases where it would preserve its true meaning—*go v-tiocparó*. Such uses of it as in *éáimic re go v-ti mé*, are uncalled for; there is no lack of suitable prepositions.

The same future of *tigim* is yet used in another phrase, *ful a v-ti=ful a v-tiocparó*; where *ful a v-ti* has come to be used as a preposition=*form*. Hence *ful a v-ti b'as*=before long. This is not very good Irish, for *b'as* is not a noun, but the remains of *i b'as* an adverb. However, it is preferable to *ful i b'as* which is heard also, and in which *ful* is incorrectly used as a preposition.

### A VOORNEEN DEELISH.

The moment was sad when my love and I parted,

A voorneen deelish, Eileen Og.

As I kissed off her tears, I was nigh broken-hearted,

A voorneen deelish, Eileen Og;

Wan was her check, which hung on my shoulder;

Damp was her hand—no marble was colder;

I felt that I never again should behold her,

A voorneen deelish, Eileen Og.

When the "word of command" put our troops into motion,

A voorneen deelish, Eileen Og,

I buckled on my knapsack, to cross the wide ocean,

A voorneen deelish, Eileen Og;

Brisk were our troops—all roaring like thunder,

Pleased with the voyage—impatient for plunder—

I felt that my heart was nigh torn asunder,

A voorneen deelish, Eileen Og.

Long I fought for my country, far, far from my true love,

A voorneen deelish, Eileen Og;

All my pay and my booty I hoarded for you, love,

A voorneen deelish, Eileen Og.

Peace being proclaimed, I escaped from the slaughter,

Landed at home—my sweet girl, I sought her—

But sorrow, alas! to the cold grave had brought her,

A voorneen deelish, Eileen Og.

### A NÚIRNÍN OÍLIS.

Δεαρμυγχε δ'ήν Σαξν-βεύηλα λέ πάροιαε  
Στύνουήν.

Βυθό βηρόναδ αν μόιμεαε ζυμ γέολαγ όμ'  
ξημάδ-ζεαλ,

Όμ' μύημνίν οίληγ, Ειβλίν Όξ,

Όο ρόξαρ α θεόμα γμο όρόλαν τά βηάαδ,  
Μο μύημνίν οίληγ, Ειβλίν Όξ;

Βυθό βάν βοετ α ζημάδ, οο βί λέιγχε αιη  
μο ζύαλαηη,

Βυθό έαιρ ί α λάμ—νί μαβ μάμμαγ νί  
β'ψύαιη—

Όο γμυαμεαγ ζυμ όιοτόδε μο όιοτέυμ όμ'  
γείαδαιη,

Όμ' μύημνίν οίληγ, Ειβλίν Όξ.

Λέ η-έμιαεαε φοαίλ τιάααίλ, βυθό λύαμ-  
νεαδ άμ η-βύηθνε,

Α μύημνίν οίληγ, Ειβλίν Όξ,

Όο ζλέυραγ ζο βύαδαιετ, έυμ ζλύαηε  
έαι ταοοε,

Όμ' μύημνίν οίληγ, Ειβλίν Όξ;

Βυθό λύεμαγ άμ γλύαηε, αζ ύαλγαιηε ζο  
ζλέοόταδ,

Μιοφοίγθεαδ έυμ ηύαταη, ό'είρ λύαγζαδ  
να βόενα—

Αζυμ υογμιαγ μο έμιοθε-γε τά λιοαδ γ'  
τά έρλόετ,

Α μύημνίν οίληγ, Ειβλίν Όξ.

Βυθό όιαέμαδ αν ιαηγυλ γ' βυθό έίαν-φαοα  
όμ' ηέαμιαη,

Όμ' μύημνίν οίληγ, Ειβλίν Όξ.

Όο έαιρζεαγ αι ηίαοαγ, λέ όίαν-ζεαν μο  
έλέβ ύι,

Μο μύημνίν οίληγ, Ειβλίν Όξ;

Αημ ρόξαιηε αν τ-γύαμνιηγ, οο λύαταγ ό'η  
άημαδ,

Αζ επαδ αιη έύαημγζ μο ηύαβ-έαιλίν  
ξημάδμαη—

Αέτ γάραοημ γ' ηαν ύαηξ α ηεαδ ηύαηαγ-ηα  
μ' άύηαι—

Μο μύημνίν οίληγ, Ειβλίν Όξ.

Friars' Walk, Cork,

15th September, 1888.

Dr. Sigerson, a good many years since, made a very spirited translation of this song, but Mr. Stanton never saw it; I believe never heard of it.—E. G. J.



péanta an broillais báin.

*Andante.* *mf* *f*

acá caith' veag am' érad, le

*dim.*

bliadain agur le ló, 'ar ní féa - oaim a

*p* *leza'o*

rágail le bréasá; n'íl aige éir le

*dim.*

rád, Da gcanais fup le mhá, náir caitea-marzan

*p* *mf*

ad - baic léi-ri: U'n rhrainc

*cres.*

no'ón Spáin, Uá o-ceigead mo ghrad, go

*ccn - do* *p*

raoim-ri gáe lá dá fead - ain, ir

*mf* *f*

mar a b-fuil fé a n-óán uóinn an ainfir eun ri

*dim.* *p*

ó'fágail, ué! mac muir na n-gar' o' ár raosaó.

a muirín' uóis.

bud b'ró - naó an móim - eant gur

feól - ar óm' ghrad' geal, óm' múir - nin

*tr.*

óil - ir, eib - lín óg so róg-ar a

oé - ra 'r mo óró - lan da brac - ad mo

múir - nin óil - ir eib - lín óg.

bud bán boic a ghrad' so bí leig - ée air mo

gu - al - ainm bud éair í a lóin ní raib

már - mar ní b'fuar - e so rmuain - ear gur

éioí - ée mo óioé - éir óm' r'ead aige, óm'

*ad lib.*

múir - nin óil - ir eib - lín óg.

NOTES, QUERIES.—REPLIES TO. I.

The following replies have been received from Irish scholars as to the use of the words in the margin in their respective localities; a better omens still for the preservation of the Irish language is that young students who are not themselves Irish speakers have enquired from old Irish-speaking people in respect of the meaning of these words. [We would request from Mr. Brady and Mr. Lynch an occasional poem or song or story—any plain, simple ones still in the memory of the people; difficult ones are not so necessary.]

Cearc Feabó, a pheasant.—Mr. Stanton and Mr. MacCabe.

“ the same as cearc pnaic. Sioláodóir.

“ water ouzel.—Imokilly Correspondent.

Σύνζω, All that portion of the body included under the terms, *pævis, fundamentum*, &c., applied in contempt when the *tout ensemble* presents some malformation.—Mr. Brady, Ruan, N.S., County Clare.

“ the lower parts of the body.—Sioláodóir.  
“ excitable, easily moved to anger; often applied to a mule given to kicking.—Mr. Finian Lynch, Kilmakerin, N.S., Co. Kerry.

páinteát, a fat hen, duck, hare, &c.—Mr. Lynch.  
“ (pronounced pámpéac in Duhallow), a large, well-conditioned cat, &c.—Mr. MacCabe.

“ in Skibbereen, do.—Mr. O'Brien.

páintín, in Clare, a fat little animal.—Mr. Brady.  
Seacán, American thrush, missel thrush.—Mr. Brady.

“ Norwegian thrush.—Mr. Lynch.

“ stone thrush.—Sioláodóir.

“ a jay thrush.—Imokilly Correspondent.

“ a field-fare.—Mr. Stanton.

Σεγρό a fear ζων ámm, from the modern Babylon has sent a distich with its translation exemplifying the meaning attached to the word in Journal No. 29.

A woman not recognising her husband who had been long absent said to him on his return:—

“ní oim buó éorip oure rēpó a éurp feal,  
ní éuripimn fáil o' éomáir áet cló rēp málé;”

“It would not be right for you now to venture on bold freedoms with me. I would judge of you from your appearance to be nothing but an honest man.” We solicit further favours from this correspondent. Mr. Stanton says: “All over East Cork, rēpó oo éurp áip means simply to speak to, or salute a person.” In Kerry, according to Mr. Lynch, rēpó is an extravagant, straying expedition. Perhaps “dissipation” is a better meaning than extravagance, which is the word in dictis.

Τρέρονας, vigorous, miétreopac, feeble.—Mr. Brady. Nearly all the correspondents give kindred meanings.

Σπανζορετά, a cow beyond calving.—Imokilly Correspondent.

Seacé nēgáarip } fevers, agues, &c., got by outlaws on  
an r-ēreibe } the hills.—Imokilly Correspondent.

“ The seven curses pronounced in Deuteronomy xvii. 17 et seq.—Mr. Carmody.

Explanations required—especially of the words underlined.

rēp'oe'n ououip an ouipreopseacé.

rēp ionnan bean ar brácaar.

mo uócair-pa an cruóé ánoip uom rēp-áirleáó.

(What kind of injury is this?)

mile áip ζαó ταóó ánn oo (oe) fáor-meap fá érpánnab.

Dionn cocánn á'r, pink; ánn o'á rōipe (rōinn) ar rēnáb óga. (What sort of flower so-called?)

Épánná (cpánnn) rēáooa[ó] le copáó. (Also of rēáoo, applied to the human hair.)

Siubalóro, how differ from rēubal?

Σup moip an rēánnic leó Lá o'á n-ámpip oo uul á b-páráé. (Said of a class rather fond of hoarding.)

ní b'ac beaz éáoripom rōnn é, said a poet of a cataract or cloud on his eye; is there such a cloud called rōinn?

[A friend, who is an unselfish friend of the Irish language, said to me: You and Mr. Russell can say bitter things of each other, but will they serve the Irish language? In deference to my friend's opinion, I recast my reply to Mr. Russell's letters; I attempted to say the mildest things, but after a considerable loss of time and labour, I find that the most bitter things I can say of these letters is to quote them. The open letter was treated of in the G. J., No. 28; the extracts from it in this article are marked a, b, &c. Its second letter, the corrected one, was crushed out of the journal—it will be given in the next—the extracts from it are marked j<sup>2</sup>, k<sup>2</sup>, &c.]

DOES chum ALWAYS TAKE THE GEN. CASE AFTER IT?

This is the second of Mr. Russell's issues, and the one that has mostly given rise to the bitterness reproved by my friend. I would very willingly let the matter drop; but too much capital has been made out of Mr. Russell's letters by those who would use them for a purpose that he, you would imagine, cannot be pleased with. A good many of our readers will recollect that Mr. Russell raised this discussion in November, 1883, if not sooner. To put an end to this controversy, I will try and make the matter so plain that our beginners can understand it:—(a.) *chum* is a compd. prep., and in Irish compd. prepositions take after them a gen. case of nouns. In Irish, too, “the infinitive mood of active verbs . . . .” takes the accus. case when the noun is placed before it.—O'Don., Ir. Gr., p. 384. Here, then, are two rules of grammar *clashing—how can they be reconciled?* A bean éánnac, at Ballydonagh, parish of Clonmult, county of Cork, said over the mortal remains of a friend, that her's “was the expert hand in parlour or in kitchen to salt butter or meat,” &c. “Chum im no peorl oo fárlleáó.” *im* and *peorl* are in the accus. before the inf. oo fárlleáó. They should be genitives after éum, said Mr. Lynch, in 1883; and he repeated this in the open letter, and he asserted that Dr. O'Donovan was on his side. We have seen above a portion of what O'Donovan said. (*id.*) In the following page, 385, O'Donovan added that when a prep. went before a verb in the infin. some writers would make the noun between the prep. and the verb be governed by the prep.,

but this is not to be approved of, for it would be evidently better to leave the noun under the government of the inf. mood, as it would be in the absence of the prep., and consider the prep. as governing the clause of the sentence which follows it. O'Donovan had said this before at p. 364 of his grammar, and very nearly in the same words as the above. Let the reader bear this in mind. The bean éaoince mentioned above, had it suited her rhyme, would have said—*cùm ime no féala no fáilleáó*, and (d) O'Donovan says, p. 386, "That both modes of construction are allowable, like the gerunds and gerundives in Latin." Such an expression as "In order to make peace," would be expressed in Latin by the gerund, "*ad petendum pacem*," or by the gerundive, "*ad petendam pacem*." The two expressions are equally correct and intelligible. So in Irish are the two expressions, *cùm feoil no fáilleáó* or *cùm féala no fáilleáó*. In Latin the gerundive is reckoned the more elegant, and, therefore, it is in more common use. So in Irish the gen. after *cùm* sounds much better than the accus., and is, therefore, more often employed by the best writers. Hence, Mr. Russell would not allow the accus. at all after *cùm* before the infinitive. This doctrine I could not agree to, seeing that Father Donley used the gen. after *cùm* in a certain expression, and that William Williams employed the accusative in the same expression. This I stated five years ago. At the end of four years Mr. Russell comes again on the scene with his open letters, and this time he cites O'Donovan in the words below at *d. e.* How he had the hardihood to cite O'Donovan I fail to understand, with O'Donovan's gr. in his hands, and how he has allowed nine months to pass over without excusing or palliating his misstatement, is one of the curiosities of literature. But the man who asserted before the world that *five and one are one* must be held excused. The last passage in the quotation below is from the corrected letter.

*d. e. i.* "According to the best writers of Gaelic (Irish), and according to a rule of Gaelic (Irish) that no one but some one of little learning and great 'brass' ever doubted. . . . Most writers on grammar laid it down as a rule that *cùm* governs the gen. O'Donovan, Joyce, and Windisch (and they are considered the best, certainly say so); *they say nothing about exceptions to this rule*, and it is to be presumed because there are no exceptions" (the italics are mine). "You have not produced a single instance [in the art., No. 28] of the use of the accusative after *cùm* but one, and that is from the work of a friar, who must have been obscure, as you do not seem to know his name."

Yes, he was obscure; a calced Carmelite, and a prior of his convent; but he only wrote his initials, T.O.C. He was too much engaged "in sounding the trumpet of Heaven," to have any concern in the blowing of his own. "Who builds a church to God and not to fame, will never mark a marble with his name." Still a man competent to turn some hundreds of pages from the French into idiomatic Irish is a good authority. Besides this obscure friar, I quoted an "instance" from O'Donovan, who had taken it approvingly from Stewart. I quoted William Williams; I quoted the sermon, or rather Mr. Russell quoted it for me; and I quoted the grammar of the General Assembly of Ireland, a work mentioned by O'Don. *Ir. Gr.*, Int. p. lxiv. Father Smiddy I omit, as the example in his catechism is doubtful.

I once heard the celebrated ventriloquist, Gallagher, attempt to reckon the companions who were with him at a convivial party the preceding night—"The two Maguire's are one, Sir William Blank is two, and myself is three; but there were four of us there, I am quite sure of that." He began the count again in a different order;

he employed his fingers; but all to no purpose, he could only find the three. I believe I could account for the cause of the error in Mr. Gallagher's computation, but I fail to see how Mr. Russell contrived to "roll into one" the six high authorities I had cited. Mr. Russell has not corrected his mistake in any of subsequent letters, though six long months have passed away since he wrote that passage.

Are these six authorities sufficient for our purpose? Here are a few others. In 1819, Patrick Den, of Cappoquin, published a phonetic translation of "Think Well On't," in which, at page 10, he wrote—"Chun tu havairt chun seiv siorruive d'ail" (*cùm tũ éabairt cùm reilb siorruive ó'p'órk*); and in his "Religious Primer" (Mulcahy, Cork, 1858), p. 12, we find: "*Chun breitheamhais do thabhairt*." This expression we find literally in St. Patrick's Prayer Book, p. 12, and in Father Conway's "Short Catechism," p. 5. Morty Kelleher, in 1792, translated, phonetically, "Butler's Catechism" (White, Cork), and at p. 44 in it we find "Chun bas agus paisir ar slanahora choingavil in ar neentim (*cùm bá' agus pá' ar slánúigeó'ora óngbáil in á' n-neentim*). Another translation into Irish of "Think Well On't" was made by Eugene O'Cavanagh (Dublin: Coyne, 1820), and he wrote at p. 200—"Is leor e chum ceart De do shasam; and in the same page he has the other form—*cum leoirghníomha do dheanamh in ar bpeacadhaibh*. Father Paul O'Brien and Edward O'Reilly recommend this translation. The passage from the Keener I have given already. To-day another passage in point has come in my way. This line was written by Thomas Gleeson, a poet of Clare or Limerick, in the last century: "*cùm s'pamuis ar béarla, na méirib'is no élaol*." I am sure I could find similar examples in the writings of all our poets had I time or inclination to search for them.

But the best authority of all to show that the two expressions are used indifferently is one that Mr. Russell little suspects, and one, I think, that will astonish him. This work is the (a) *Lucerna Fidelium* of Father O'Molloy, a book to which Mr. Russell has, in a special manner, appealed, and of which he says in the open letter that it is considered to be one of the most correct books ever published in Gaelic (Irish). This is a work of nearly 400 pages, and Mr. Russell not only read the work attentively, but he has collected from it all the passages in which *cùm*, followed by a gen. is found, before a verb of the infin. mood—some twenty or thirty in number, which he printed in a third letter to the *Irish American*. He has also found in the book some three passages in which *cum* is followed by an accus. I have found two other such passages in the book of *cum* followed by an accus.—one at p. 31, *cum an p'p'arao Naom' no céac'et*, and the other at p. 296, *no cum g'ac' son airéac'et eile no é'p'oea'm'ain*; and these five accusatives Mr. Russell has pronounced errors of the press, caused by the printers being ignorant of Irish. That is to say, Father O'Molloy wrote five nouns in the gen. sing. correctly, and the ignorant printers, by chance, changed them to five accusatives without misplacing a single letter in them, a feat that they would not do until the millennium. These words are spread through a book of nearly 400 pages; and Mr. Russell has persuaded himself that five words have been altered, by chance, from one case to another, correctly. It would be just as rational to suppose that the MS. or the printed book has grown out of the ground like a mushroom. And what reason does Mr. Russell give for those extraordinary changes? This—that three other words in the book are misprints and, *ergo*, the five accusatives are misprints also. But the most singular part of the affair is that none of these three words is a misprint either,

they are three nouns in the dat. plur. after *éum*; and according to Mr. Russell they must have been originally gen. plural, and changed by ignorant printers, by *chance*, to their present forms without making a mistake even in one letter. The fact is, Father O'Molloy wrote these three datives plural also as they are printed. O'Donovan, *Ir. Gr.* p. 289, says, "Cum or oo cum, *to, unto, for the purpose of*. Sometimes [it is] used for the simple prep. *oo, to*, after a verb of motion." In the three examples in the "*Lucerna Fideium*," *éum* is used for the simple prep. *to*, and Father O'Molloy wrote the datives after it, just as they are printed. Since the book was printed, in 1676, the printers, had they been constantly at work, would not, by any chance, have changed the three genitives into three datives plural. Mr. Russell is a practical man of business, and would, at a glance, have seen the absurdity of imagining that these alterations could be made, had any other subject been under discussion; but having set his heart on establishing his theory, he has persuaded himself, and would persuade others, of the truth of a miracle. Father O'Molloy, also, uses the accusative case of personal pronouns after *éum* before the inf.; as "oo cum éu éin úo corraib," p. 302 (and we have seen that Patrick Den said above *éum éu éabairt*). Other compound prepositions, too, Father O'Molloy has used like *éum*, to govern both cases, as *ar éi n'fáoiríom úo úeanab*, p. 172; *ar éi éunp an t'gáarna úo g'bacab*, p. 116. I hope now that Mr. Russell is satisfied that *éum* can govern different cases, and that Father O'Molloy has put the gen. dat. and accusative cases after it.

§. This paragraph is so confused that one does not well know where or how to begin with it. Stewart did not make an erroneous quotation from the Scotch Gaelic Bible, and O'Donovan knew well that he did not; for O'Donovan, as well as Stewart, gave the date of the publication of the Scotch Gaelic Bible, from which the quotation was taken, 1707, because the text, "*luath chum fuil a dhontaib*" has been since changed in this Scotch Bible, but not changed as Mr. Russell gives it. The other extract from *Exod.* xxv. 27, which Mr. Russell says is not much better Gaelic than it is Sanscrit, is still in the Scotch Gaelic Bible. And it is about as wise a proceeding to compare these phrases with those in Bedel's Bible, as with the corresponding ones in the Septuagint edition. The date of the publication of the Bible is noteworthy for another reason—because the Scotch did not begin to corrupt their language for twenty years after that date (1767), according to Mr. Russell, therefore, it would follow, that the quotation was correct—in other words, was good *Irish*. As to the corruptions of their language by the modern Scotch, we surely can beat them still. No book in their language can show nearly six score errors as the Pursuit of Diarmuid and Grainne, Part I., can in a few pages. Mr. Russell is well aware that O'Donovan goes almost out of his way to praise Stewart in different places of his grammar. One thing is certain, at any rate, that O'Donovan was as little inclined to napping when quoting Stewart, as at any time of his life.

Having cleared the way, we are now in a position fairly to discuss what Mr. Russell deems the most important point in this question. He says (b) "This is not a matter of spelling, or even like the government of other cases of nouns . . . for the misuse of the governing power of *éum* may lead to ambiguity." (a) "Chanáic me ann *oo cum fear oo phóráb*, erroneously means 'I came here to marry a man'; correctly, 'I came here to marry men, . . . I came here to marry the man, was translated 'éanáic me ann *oo éum an éir oo póráb*.'" <sup>k</sup>

<sup>k</sup> "When different forms of expression convey the same meaning, no harm is done, but in the instance of *éum*, no

looseness can be admitted. It either governs the gen. or it does not; if it governs it in one instance I can hardly see how it can fail to govern it in every instance. I asked more than a dozen men from Clare, Cork, and Kerry, what was the meaning of the phrase *éum an éir oo póráb*, and they all answered unhesitatingly '*to marry a man*;' '*éum fear oo póráb*' must mean to '*marry men*.'"

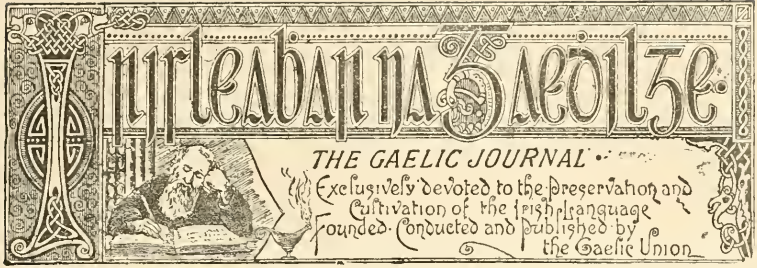
And is it Thomas O'Neill Russell that tells me twice over that "*éum an éir oo póráb*," means "*to marry a man*"—tells me that more than a dozen men from Clare, Cork, and Kerry unhesitatingly translated it so, and tells me this twice in the course of a few lines, and in a letter corrected by himself! Now, I tell Mr. O'Neill Russell that the persons who said so were men in buckram; men who never spoke a sentence in good Irish. *No Irish speaker ever yet said it*—*éum an éir oo póráb*, is '*to marry the man*.' So b-*póráb úia ar an n'gáseúilge*. The dozen may at once be put out of court; but for the sake of the learners we must finish the paper. The dozen men whom I cited spoke and wrote to and for the people—to instruct the people, not to establish a theory; they all used both forms in writing and in speaking. No one ever misunderstood them. One of them, the author of the grammar for the General Assembly in Ireland, made use of an expression identical in construction and almost in words with the phrase "*éum an fear oo póráb*." He wrote: "éanáic pé *éum an fear oo bualaob*," and himself translated it: "He came in order or with intent to strike the man" or no ambiguity here. Mr. Russell said to his *men*—"*éum an éir oo póráb*;" but he did not say, "*éum an fear oo póráb*;" had he done so, perhaps, they would have done better.

When those whose "education had been neglected" sit down with grammars, dictionaries, &c., they get on fairly; they look into their authorities for any difficulty. In easy things they blunder, for they depend on themselves. Can it be possible that such was Mr. Russell's case in the last blunders above? Mr. R. J. O'Duffy had to write two words in the vocabulary to D. and Grainne, Part I. *abac*, a dwarf, and *abac*, entrails. Trusting to himself, he wrote the two words as one, thus: "*abac, s. m.*, the entrails; gen. *abac*, a dwarf, a sprite, a brute *abac*, Brute, the dwarf." Such are our Irish scholars! No wonder they should shield one another; fellow-feeling makes us wondrous kind.

[The portion of this article crushed out will be given with the "Corrected Letter" in our next.—E. G. J.]

## NOTICE.

The *Gaelic Journal* is published quarterly; price 2s. 6d., payable in advance. Subscriptions may be forwarded to the Hon. Treasurer, Rev. M. H. Close, M.A., 40 Lower Baggot-street; or the Editor, Mr. John Fleming, 75 Amiens-street; or to the Hon. Secretary, Mr. R. J. O'Mulrenin, 17 Trinity College, Dublin. The *Gaelic Journal* will be sent to any part of the United States or Canada for the above amount. Subscribers are requested to write at once in case of mistake or delay.



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TO THE MEMBERS OF THE SOCIETY FOR  
 THE PRESERVATION OF THE IRISH LAN-  
 GUAGE.

GENTLEMEN—In some city in old times it was proposed to have slaves known by a certain badge, but the motion was rejected on the ground that it would be dangerous to let them know how numerous they were. I fear it is dangerous to the interests of the old tongue to let those who affect to love it for need, or greed, or vanity, know that there are so many of their kind in the world. To know Irish well a person must be a scholar, and he must have a colloquial knowledge of the language, as in the case of every other language. An ignorant man cannot write or speak well on any subject, certainly not in Irish. And with the best opportunities it requires years on years of study to learn a dead language so completely as to be able to write or speak it fairly, and Irish is a dead language to those who have not spoken it from infancy. Of late it has been known that crowds of young people are studying their mother tongue very hard, and that in a few years they would so become masters of it that no sham could live with them. The two classes of would-be-scholars, viz., those who speaking Irish have but a slight acquaintance with its grammar or literature, and who are, on the whole, uneducated men, and those who never spoke it, and consequently never spoke its idioms, seeing the danger of their vocation coming to an end, appear to have entered into a solemn league and covenant to put a stop to the study of correct Irish, and especially to prevent young people from speaking it at an early age, and if possible to kill the *Gaelic Journal*, the only bar to the corruption of the language in existence. To whisper to people that fishwomen only speak Irish now; that it is only the tongue of a poor Connaughtman; that modern Irish is no help to a knowledge of the older forms of the language; to corrupt textbooks, catechisms, the inscriptions on the tombs of our dead—such, gentlemen, are the means employed, especially by those who would ruin the Irish tongue, and notably by the secretaries of your Society. That the books published under your auspices are of this sort no Irish scholar, if such there be amongst your working members, will deny. But so few know anything of our tongue that these incorrect books are being lauded as examples of what such publications should be, of course by persons who are as ignorant on the subject as those they address. And the misfortune is that your Society is put forward in Ireland and in America as a guarantee that your corrupt publications are excellent in every respect. Is it not time, gentle-

men, that you should put a stop to this thing? To my own knowledge many of you are as unselfish lovers of the old tongue as any persons living; why should your name and money be traded on or the destruction of that tongue?

In the next paper below (The Fate of the Children of Tureann) you will see how your name has been used to advertise your publications in two respectable journals; and in the *Shamrock* your labours in the cause of your country's language have been held up to the admiration of its readers. Your secretary, Mr. M'Sweeney, has been cited as saying that when you have had some more class-books before the public you will then get a dictionary compiled. Nineteen centuries ago Cicero could not understand how one humbug could look another in the face with a serious countenance. Had he been now alive he might hear the above announcement made to the editor of the *Shamrock* without the movement of a risible muscle. The following letter of Professor Zimmer ought to convince those who honestly doubt on the subject that the modern Irish is necessary for understanding the older forms of the Celtic. The reader will observe that it was addressed to your secretary, and before the secession of the founders of your Society took place.

“Dublin, 4th October, 1878.

“DEAR SIR—I have, in connection with my studies of the Aryan languages, devoted some years to the study of Celtic, especially to Irish.

“Although it is the more ancient period of this language that occupies my attention, yet having determined during this summer just past to betake myself, for the advancement of my studies, directly to the place where the sources of the language of this period most abound, and to spend my holidays in discovering some of the treasures which lie buried in the libraries of the Royal Irish Academy, Trinity College, and the Franciscan Convent, I doubted not for an instant that I should to a certain extent succeed in acquiring a knowledge of the spoken language by means of ten weeks' intercourse with the people. I was, however, much disappointed. To my query, ‘An labhran tu Gaoidhlig,’ I invariably received this answer, ‘I don't understand you.’ I spent two days endeavouring to find an Irishman who understood his mother tongue.

In the course of conversation with persons here, I find there is a notion that ancient Irish is totally different from modern Irish, and, therefore, scholars who devote themselves to the old Irish deem the modern unworthy their consideration. I need not remark how erroneous is this notion. The more I studied the Irish language of the

ancient MSS., the more indispensable I found a solid knowledge of the modern Irish, &c., &c.

“DR. H. ZIMMER.

“M. J. J. M'Sweeney, &c., &c.”

Now, gentlemen of the Society for the Preservation of the Irish Language, I ask you seriously had Dr. Zimmer called to-day what improvement would he find at the meeting of your Council? Your secretaries know as much of the spoken language now as then. A rumour has been spread that Dr. Zimmer did not find an Irish speaker till he met your secretary. But nobody ever held up the ignorance of your secretary as completely as Dr. Zimmer. Again, would Dr. Zimmer be told that there was a Gaelic Union, and that at its meeting he would find Irish speakers? Foreigners call to the Royal Irish Academy; are they told that persons could be found to speak Irish to them? They are not, nor are natives. A few years since, a Mr. Maguire, who had some interest in Father Furlong's Irish Prayer Book, wanted to publish a new edition of it. Not knowing Irish, he applied to your Society or to the Academy. Persons said to be competent were recommended to him by your secretary. The work was committed to these parties, and three small parts of it were printed. I believe beautiful new type was cast for the work. The numbers were sent to the Irish scholars through the country, and the replies came back that they were one tissue of errors. Some of the correspondents asked Mr. Maguire had he consulted me. He told me that was the first occasion on which he had heard my name. I found, as the others had, that the work should be begun again, *de novo*; and so it was thrown aside.

### οἱ τοῖοι τῶν τῦρεανν.

The Fate of the Children of Tuireann, Edited for the Society for the Preservation of the Irish Language, by Richard J. O'Duffy, Hon. Sec.

“The Fate of the Children of Tuireann” has been edited by Mr. Richard J. O'Duffy, for the Society for the Preservation of the Irish Language. To say that it is published under their auspices, is to say that it is excellent in every way. Mr. O'Duffy's volume contains a splendidly printed text, an English translation, a glossary, and copious notes, with a typographical and biographical appendix. Nothing that could aid the student is omitted. Mr. O'Duffy has every reason to be proud of his work.” *Dublin Nation*, 2nd June, 1888.

“The Society for the Preservation of the Irish Language, Dublin, has recently added to its very valuable text-books another entitled ‘*Οἱ τοῖοι τῦρεανν*, the Fate of the Children of Tuireann,’ edited by Richard J. O'Duffy, Hon. Secretary to the Society. Like the ‘*Pursuit of Diarmuid and Grainne*,’ the ‘*Children of Lir*,’ and the other like publications, it will be of especial value and assistance to the student of the language, because of its copious notes, complete vocabulary, and elucidation of many idiomatic phrases. I began reading it the other evening, and had got to the third page when I was reminded of the recent discussion between Mr. T. O'N. Russell and Mr. Fleming anent the governing power of cum. . . . I suppose Mr. O'Duffy knows as much of the Irish language as does any of Mr. Russell's critics,” &c., &c. Mr. E. P. M'Dermot, 157 East 30th street, New York, in *Irish-American*, 14th July, 1888 (six weeks after the Dublin article).

When his visitor, wearing an *ἀγᾶρ* *φῶλ*, tried to in-

duce Sir Dugald Dalgetty to desert to the Duke of Argyll, extolling the noble spirit, the generous heart, and the bountiful hand of his grace, the knight replied that he had never heard so much good spoken of Argyll before, and seizing his visitor by the throat, he added, “You are the Duke of Argyll.” I could almost assert that no man living except Mr. R. J. O'Duffy would write the jaunty article in the *Nation* of 2nd June last, from which our extract is taken. And it is equally certain that Mr. O'Duffy dictated the letter inserted six weeks later in the *Irish-American*. Were Mr. M'Dermott the writer of that letter, or capable of writing it, one would think he must have read the works which he praises so highly. In a few pages of one of these works, there are, as has been shown over and over again, 113 errors: puerile errors for which a boy in the Fifth Book in a National School would be flogged. These errors are in black and white before the world under the hand and seal of Mr. R. J. O'Duffy. Now, how is it for a moment to be supposed that Mr. M'Dermott, who knows something about Lindley Murray, and could even quote a rule in Dr. Joyce's Irish Grammar—how is it to be supposed, I say, that such a man with these blunders under his eyes, would recommend the book containing them? Mr. M'Dermott may be a real personage, but he did not—he would be ashamed to hold up Mr. O'Duffy to the world as a scholar. It is true that Mr. Daniel Lynch of Dunleer did, over his name, assert that he had, from cover to cover, read the book, the Pursuit of Diarmuid and Grainne, Part I., and that he did not see in it a single syllable he would wish to alter; but a second Daniel Lynch could not be found at either side of the Atlantic. For instance, a most zealous member of the Society for the Preservation of the Irish Language sent for this book to review it, favourably of course, as far as prudence would allow. But though most anxious to praise the work, it is so very bad that he could not do so, having a character to lose. And finding that he had nothing good to say of the book, he said nothing, good, bad, or indifferent about it. *Νῆ πειρῶν* *ἴσως* *ἔν* *μολᾶσ*, *ἀ* *ἢ* *ν* *ἔδᾶσαν* *ἴσως* *ἔν* *ἔδᾶσᾶσ*, and in this way, the book, with its 113 blunders, is still in the hands of our students. But the most convincing proof of all as to the nature of the Pursuit of Diarmuid and Grainne, is the fact that the corrections made in the *Gaelic Journal* of the blunders in it, have been adopted by Mr. O'Duffy in his new book. In this new book a third or fourth of the words erroneously classed in the Pursuit are found, and all these words have been corrected as in the *Gaelic Journal*, except one, *ἰονῆσ*, a nail, whose gen. is said in the new book, as in the old, to be like the nom., whereas it is *ἰονῆαν*. Of this new work of Mr. O'Duffy's we cannot speak at length to-day; there are only two points to which we will briefly refer. Mr. O'Duffy, like some others, has had for years a crochot on the brain. In many of our stories the expression *ἀπ* *πῦρῶσ* *λεῖπῶσ* *ἀ* *ὀρῶμα* occurs, descriptive of the manner in which a warrior carries his shield when not in battle. Professor O'Curry translates the phrase “on the arch-slope of his back;” and Mr. O'Grady, “on the broad expansive arch of his back.” Dr. O'Donovan also translates *ρῶμα*, “an arch.” These three writers, if we except Mr. W. M. Hennessy, were the best *all-round* Irish scholars of this country for the last century, and yet, where they are all three *unanimous*, Mr. R. J. O'Duffy is not afraid, single-handed, to enter the lists against them, as the readers will see in the extracts below from the ‘*Pursuit of Diarmuid and Grainne*,’ published four years since, and from the ‘*Fate of the Children of Tuireann*,’ published the other day. Our readers will say that it is worse than wasting time and space to be throwing water on the

Hon. Sec. of the Society for the Preservation of the Irish Language; but let them recollect that his tomfoolery is paid for by the Society, and published with the *imprimatur* of the Society upon it. And let them look again at the laudation of this stuff in the two extracts taken from two respectable papers at the head of this article. But this laudation is by Mr. O'Duffy himself, it will be said. Yes; but not a reader in a thousand of these papers will ever know that the articles are not by the editor of the *Nat on* and by Mr. E. P. M'Dermott of New York.

Vocabulary to the Pursuit of Diarmuid and Grainne, 1884.

Vocabulary to the Fate of the Children of Tuireann, 1888.

“Σουαῖλεϛ, armour for the upper part of the body; ρουαῖ, the upper part of the body, and λειϛ, armour; ρουαῖ-λειϛ ἄθρομα, the dorsal plate or back-piece of his armour; as ρο ἔπι ἄ ρουαῖ ἄθρ ρουαῖ-λειϛ ἄθρομα, he slung his shield upon his dorsal armour-plate.”

In a note to the Pursuit we read: “Σουαῖ is an arch, but it also denotes the upper part of a man or beast, and in connexion with λειϛ is used to denote the upper armour that covered the body of Θραμμοσ. The word that follows ρουαῖ-λειϛ, viz., ἄθρομα [recte ἄθρομα] particularizes that it was the dorsal or back-piece of his armour upon which he hung his shield.”

What is the upper part of a man or beast? The upper part of a man is the head, and by some satirists it is called ρουαῖ, but its armour is κλοσσο, or helmet; but all this is not pertinent. Worse still is the assertion that “λειϛ [is] a phonetic Munster form of λειϛ, dat. of λειϛεἶ, and its dat. “λειϛεἶ” is not the word, but “λειϛεἶ,” and its dat. not “λειϛ,ῖ” but “λειϛ,ῖ.” In the body of the tale, and in every place where it is spoken of, λειϛεἶ is written with ῖ long (ῖn pron., nearly oo); in the vocabulary in two places under the words λειϛεἶ and ρουαῖ-λειϛ, the accent has been omitted, and the word in both places is written λειϛεἶ. The editor, Mr. O'Duffy, for years as has been said, has had “dorsal-plate,” “armour stud,” &c., &c., on the brain, and to come at these terms it was necessary to metamorphose λειϛ,ῖ to λειϛ. For this purpose, first of all, the ῖ had to be shortened, i.e., all authorities falsified, and in the next place it was necessary to say that this was effected by a “phonetic Munster” pronunciation. Now this assertion is a deliberate falsification. No Christian, pagan, or man, in Munster, or anywhere else, ever pronounced λειϛεἶ as λειϛ,ῖ; the two sounds are as remote as “goose” and “get.” If the reader will look again at the extracts given above, he will see that the thing is so managed as to leave the impression that it was O'Reilly who said this. And by the way, this is one of Mr. O'Duffy's methods; he so mixes what he wishes to be understood with the words of some author as

“Σουαῖ-λειϛ, i.e., probably an inflected form of ρουαῖ, which O'Reilly explains, a point, a pinnacle, a ridge, and λειϛ, a phonetic Munster form of λειϛ,ῖ, dat. of λειϛεἶ, armour; hence ρουαῖ-λειϛ ἄθρομα, may denote the chief or principal armour of his (Lugh's) back, from which his shield depended.”

In the note to the Fate of the Children of Tuireann, it is said—“Οῖ ρουαῖ λειϛ ἄθρομα, ‘over the projected armour of his back,’ O'Brien's and O'Reilly's dict. give ρουαῖ, a ridge, a pinnacle. It is probable that ρουαῖ-λειϛ, means an ‘armour-stud,’ i.e., a stud or projection fixed upon the upper part of the back-piece from which to suspend the shield.”

to make people believe that the author has said what he himself has invented. The falsification above is not a slip of pen or memory, it was done on purpose, and Mr. M'Dermott can scarcely be a party to misleading our students by superlative laudation of the book, and the author by whom our texts had been falsified.

I shall take the earliest possible opportunity of pointing out in detail the other errors in the “Fate of the Children of Tuireann.” One other point only I will touch upon at present. It is the artful way in which O'Curry, O'Donovan, O'Grady, and our other scholars are found fault with of late for the purpose of lessening the esteem of our students for these men, whose authority is to some extent a check upon those who know as much about Irish as they do about Sanscrit. In the extracts from the Pursuit of Diarmuid and Grainne, and from the Fate of the Children of Tuireann given above, we have seen how the editor sets at naught our best men, and how he calls in O'Reilly and O'Brien to his aid, though, like Mrs. Malaprop, he had to use violence towards these authorities to make them come at his call.

Since the above was written I have come to the conclusion that Mr. M'Dermott has a real existence, and certainly, if so, he is a singular character, and with a vanity of his own. He read some of Lindley Murray's Grammar, and this little he contrives to let out as artlessly as the old gentleman in the Vicar of Wakefield talked of Manetho and Berossus. He has not given us any sample of his own Irish to judge by; but after a lapse of a good many weeks he repeats what the Dublin *Vation* or Mr. Russell had said. He imitates Mr. Russell in getting a dozen men in buckram to learn a certain lesson, “Chuair ῖ cum an ῖm ῖu ῖo ῖpῖ; he throws to the winds the grammarians of this century, on finding that they had betrayed Mr. Russell, and so on. But his logic is perfect. “When doctors differ,” he says, “tyros in the study of the Irish language may elect whom to follow;” *ergo*, O'Donovan, O'Curry, O'Grady, and O'Duffy, are all equal; but if there be any election at all, the latter is worth the other three. “Students in every science,” he adds, “have not unfrequently to contend with errors in their text books;” and the conclusion is, *logice*, Mr. O'Duffy's work, with its six score errors in a few pages, is as good as another. And a few lines lower he declares that one example correctly done was preferable to a large number not so correct. All this was in the July letter. Since that time he has further followed Mr. Russell's example, and betaken himself to counting the sentences in Irish books in which cum is found followed by a gen. before an infinitive. These he has given the public in a second letter in the *Irish-American* of October 13. In Nielson's Grammar, too, he has found that “cum, for the purpose of, is commonly used before the infinitive;” and though he had thrown the grammarians of the century, including O'Donovan, to the winds, he has picked up this. Having so much leisure at his disposal perhaps he will, look through authorities parallel to some passages from Mr. Russell's address on *ῖoῖ ῖoῖ*, which I give in this issue. In Mr. Duffy's last book which Mr. M'Dermott is sponsor for, it is said, note 79, p. 150, that Goliath “had a target of brass between his shoulders. *ἄῖu ῖoῖῖεῖo ῖpῖεῖeῖ ῖu ῖu ῖu ῖu*,” and this is said to illustrate how the Irish warrior slung his shield upon his “dorsal armour-plate;” will Mr. M'Dermott explain this, always bearing in mind that a target is a small shield, and that a youth carried the giant's shield before him. Mr. M'Dermott would also show scholarship by explaining what phonetic peculiarities were in Munster when the old tales were written in which ρουαῖ-λειϛ ἄθρομα is found.—Ed. G.J.

To the Editor of the *Gaelic Journal*.

DEAR SIR—I am very sorry to see any occasion for dissension between a veteran and Irish scholar like yourself and a man so enthusiastic for Irish as is Mr. O'Neill Russell. I think you both use unnecessarily strong language, and that in the interests of our native tongue, the controversy on the government of *éim* should cease after this number. It has been well thrashed out on both sides, and, in my opinion, settled, *nuair b'réann an éim ar p'ubal is binn beul saosa*.

On the other hand I cannot but approve of your exposure, by instructive reviews and corrections of incorrect and misleading class-books, of the pretensions of those who, as you say, are corrupting the language. Leaving out of consideration the open enemies of the native tongue, of whom there are enough in all conscience, there are numbers of persons who are secretly and, in some cases, unconsciously its enemies. These may be divided into two classes—1st, ignorant persons who, because they can speak some Irish, and perhaps in a kind of way can read a sentence in a Gaelic book, imagine they are Irish scholars, though without a knowledge of the grammar or literature of the language, and through vanity rush into print, and make themselves and the language ridiculous. The second class is composed of more dangerous, because more malicious enemies, viz., of persons who never had a colloquial knowledge of Irish, but, having acquired a smattering of it from books, through vanity combined with the sordid desire of pecuniary gain, pose before those who are ignorant of the language as Irish scholars. We have examples of such among members of the so-called Society for the Preservation of the Irish Language, and you deserved well of Gaelic students in reviewing some of their handiwork in late numbers of the *Journal*. It would be well if you continued such criticism as the review of the first part of the *Tóruigeacht* in the next number.

I am, however, informed that you intend in this number to print a remonstrance addressed to "The Society for the Preservation of the Irish Language." I do not consider this course either expedient or useful. Although that Society, by its obstruction of the *bona fide* work of the Gaelic Union, by its publishing at long intervals two or three incorrect Gaelic books, and in other ways, has injured the cause it professes to maintain, yet the question arises, would remonstrating with it be of any practical benefit to that cause? We must remember that the great majority of its members are really honest, well-intentioned men, who, because they belong to and support the Society, are inclined to believe that all its acts are right and good, and who resent being told that they are supporting a humbug, however true the statement may be. Not having any knowledge of the Irish language, they cannot judge of the merits of the question at issue, and are naturally trustful of those who direct the affairs of their own Society. It is no use trying to convert such people as these; they will only be rendered more obstinate by remonstrance. It is a pity to occupy the valuable space of the *Gaelic Journal* by addresses to a Society which, after all, has been of little importance since the secession of its founders and Irish scholars. The general public are either hostile to or entirely indifferent to the Irish language, and the best we can do at present is to preserve as much of it as we can till such time as the Irish nation shall awake to the importance of the native tongue. Let the Gaelic Union do its own useful work, as it has hitherto done, disregarding covert or open attacks on the language from outside.

Ill health and the pressure of much work have prevented my furnishing you up to this with the continuation of *Sgeul Mhic an bhPácaín* and other matter, but I hope to have

it ready for the next number of the *Gaelic Journal*. I have heard that the enemies of the Gaelic Union have been industriously spreading the report of the extinction of the *Journal*. I trust the only Gaelic periodical in Ireland will live for many a year yet under your able editorship, to expose shams and confound the enemies of the native tongue. Every Irishman who cares about his native language should come forward and help to support the Gaelic Union, whatever his negligence may have hitherto been in this respect, as it is the only Society able or willing to do any really good work for the language.

When I was last in *thír Meibhán Aran*, I took down the native names of the inlets, rocks, and other prominent natural features round the coast of that island, beginning at the long expanse of strand and proceeding to the west, and so on round, till we came to the strand again. They are as follow—*Tráig Leirthead, bun na cruais, cala pheadara, guban éim, ceann gairme, clasaé tuirthead, tráig bhainneáin, corpaé cala, cala mói, clará gairmeáin, r'epán na h-iarfaéata, port na corpa, gnámuir, aill an éndáibín, tráig ar tead, poll mháire bána, mánta, clará veary, aill an féir, tonn an tarpaéin, aill an ópéimpe, c'omall, tollán liat, tollán garb, tollán buíde, poll carraig na b-rireo, tonn na b'ráca, r'garrair éim, beul na b-poll, carraig an ulla-gáin, carraig bhéirde, poll puana, gub na b-peary-buíde, poll na roc, táirweall, leic na puaise, carpaé pheadaraí thí bhriam, licead corpa, t-oiéán tub.* These names may be useful for some future geographer or antiquary when Gaelic names excite more interest than they do at present. I took them down just as they were pronounced by the fishermen, without presuming to correct them. In conclusion I wish success to the Gaelic Union in its struggle for existence, and to its organ, the *Gaelic Journal*; but I would say with Eliphaz, *ar éoir so dúine éiriona eolur toimhosa no Labairt, as tagra le g'lor m'óéarbad no le bh'áiruib le nac b-pevann pé masé ar bit' no óéanam?* But I am afraid you would consider me as an *t-uán* *as múnad mérbéib' ó'a mácair.*

Clann Chócaobairi.

NOTE.—Of all the friends who have remonstrated with me for the Russell controversy, there is not one that would enter upon that controversy with more reluctance than I did. The strongest proof of this I can give is that I wrote a letter to send to the *Irish-American* on reading Mr. Russell's strictures on *Taus* *g'olaé* two years ago; but I did not send the letter. Again, in December, 1877, when I passed through Dublin, on my way to the Seven Churches, I called to Father Nolan, whom I then saw for the first time, with the letter mentioned in another place in this issue of the Journal. The only persons I made inquiries about were Mr. Comyn and Mr. O'Neill Russell. The former was out of town and the latter in Kingstown; and could I at all manage it, I would have called to Kingstown to see him. Nor would any ordinary cause induce me to speak of him in bitterness. But at the eleventh hour, after having literally given years of my life in endeavouring to keep the old tongue alive until our people would come to value it as a precious inheritance, it was too much to see Mr. Russell putting weapons for its extinction into the hands of the worst enemy the language has had for a century. The controversy in respect of *éim* is at an end, if I can help it. When the *Short Catechism* was published I was resolved to have a word-for-word translation of it in the hands of learners in a



few months. By a most flagrant piece of literary treachery the Catechism, in the first instance, was rendered a laughing-stock, and next the corruptions in it were defended by their author writing under a mask. To show what these corruptions really were, I had to spend in replying to the author of them the time in which I would have made the Hamiltonian translation of the Catechism. A moiety of the space of the Journal had for years to be given to the correction of the errors committed by so many of our authors; even those of the highest standing amongst us. Nor can this task be yet given over. But nothing in future shall interfere with our devoting a good share of our space to the instruction of our young students. I cannot at all agree with our correspondent as regards the members of the S.P.I.L. The majority of them will be undeceived, and then they will take the proper action.—E. G. J.

### ÁRA NA NAOIN.

O ara móir, O ara móir,  
Ná nnuic nry an oíde!  
Do rnuamh oir!—O'Móir.

Comhéirion na h-ainmíre ro, tpi bliáona ó fóin, do éipallar lá ó éairclár na Míre ríor go Saillín; agus ar rin, ari marom ari n-a máiréac, riari go h-áirann, an áit ir feárrí gaévilge i g-Connaéair. Bí an rpreíi glan, an ériuan ag rpalraó go lárioi agus cóir máir ag réreacó anoir, an márom briedg fogháiri rin mar éuaró mé ari boiro *Cathrach na d-Treabh*—an báo-gairle beag a beirpar daime ag véanacó aeri anonn 'r anall faoi loó lupháin (1). An lá briedg úo, bí leari móir daimeacó ag teaéir amacé uirre, a' r iao uile glerpa amacé nry an euaó do b'féarri do bí acu. Ari m-beiré úúinn go léiri rocruigéte go compóracó, do rgaorlacó na teua do ériamuiré rinn do'in soza, leis an éairi beag reao éuar- rgoirleacé, agus rúo amacé i m a bealacé, ari o-túr go mall, acé, do réiri mar bí ri ag raóáil riubáil uirre féin, ag ériail ní ba míre ari áriann, agus ag rágháil rleo éubar i b-ráo 'na diaó.

Le tamall, b'éigean úúinn beiré rárao lei r an máiric ari gac áon raóib. Ó úear bí enuic an éláiri ag rriéiraíam amacé go Ceann bóirre; (2) agus ó éuaró bí Conna-

maria, mar a rair an dá beanna úeuz (3) agus enuic eile Dúitce Séoaig (4) ais éirge ruar i b-ráo ari éil na talman irle coir rairrege—áit ari b'féiri lin na baile gela feirpint anriro agus anriúo, agus gac uile baile aca ag cupi ruar a rúúro veatag nry an aer. Ari reao rgaéari, ní rair baia le feirpint ari gáaró. Acé rari úeire, éonnaic rinn báiri enoc áriann ag teaéir anoir ar brollac na rairrege, agus ba leoi rin, rari n-oóig, le gac uile éeangá ari boiro a éuri ari bozaó, ag cupi ríor, ag caire, agus ag ceirruigéacó rari 'n áit éum a rabadari ag tul.

Tá ainm na n-oileán dá luao go ró- míic, rariari, ari na rairreirair na bli- áanta ro. Ari a rion rin, ir beag an t-eolur acá ais raomib oiria. Ir áiria bí ririúoi na n-raoieacó a bí ari an g-Cathair am' féarri an lá úo—éuararó riao gur b'airéac an áit ári agus bí riao cinne go b-feirpíoi róte ar bealacé minne; acé éairir rin, níoi b'féarac riao bla r ari bíe eile. O'féura a éloirrin, anriro a' r an- ríúo, corri-úime a éuz cuairic ari áriann rióie, agus é ag rióim amacé rgeulacó n-iongantaic ari an áit féin, ari míunntiri na n-oileán, a n-oméiri, a n-euaó, a m-beira, a o-éangá agus gac uile ruo eile, beag- nacé, do bam leo.

Acé anoir, bíearamari féin ráé-gari le feirpint go rair tpi h-oilein ann, vealugéte ó éontae an éláiri, ó n-a éeile agus ó Con- namaria le rúnraóirib rariia ríúo a riteann an rairrege 'na rinn lárioi. Ari an láim éli éonnaicé rinn linni-riaricari agus rean- éairleán líi bíriann ari a báiri; agus linni- meoáin—a dá úúin móira agus a h-oéir m- baile beaga ruar m áriúo, raia anuair uacá rin bí an bpié bán a o'inni úúinn go rair an ríngéacéan ag bpiéacó an lá briedg rin féin. Acé bí ruo-ne ag véanacó ari áriann móiri do bí ari gáaró go ríreacé rióiamn, mar beúeacó rladriacó raia do

(1.) Sean-ainm cuam na Saillínne.  
(2.) Black head.

(3.) The Twelve Pins.  
(4.) The Joyce country.

énochais ari n-a ngréamugáó v'á céile, agus baile nó óó aig bun gac cnuc. Mar rin de, aig Gabáil éari an cig-póluir, éireabamari ári m-bealaé arteaé i g-cuan Cille-Rónám. Cill-Énoa ir ainm nó'n baile beaz áirra ari éaoib éear an éuin. A meaz na mílteaó naoim vo éóimuis in “Áriann na Naomh” in ar an t-rian-aimirri, ba h-é Énoa a iug bárii naoiméaéta agus ériónaéta, agus ir uairó ruairi Cill-Énoa an t-ainm. Aét aéruigeann na h-aimpeara! An Lá anois, tá cumhne Énoa leaé-fóluirghe aig cumhne Éolum-Cille, Ártol móri an Iaréari; agus ní h-é Cill-Énoa ir éeuv-baile Áriann, aét Cill-Rónám, baile vo b'áruir vo naoim éirgin naé eol úinn aon iug ari aét a ainm. Ir éum céibe an baile éeipeanaig ro vo bi riuin ag feolaó aonir.

Bi fé 'na óioéimúgáó an uair rin, agus vo h-innreaoó úinn naé b-fuirgimír uil arteaé vo'n céib, aét go g-caitérimír uil éum tíre inr na curriarigil, báro fimpliróe na n-Árianneaé. Deaéluirgheoari an curriac ari nóir báro fáda éumairig, aét in áit na n-áirnaó agus na g-cláir, tá a lán liuriac nó flat caol, agus canabair an aonire teairiéta teannta éarir oiria. “An é go g-caitéiró mire uil éum tíre i g-ceann aca rin?” v'riarriuis éan móri; agus bi mórián vaomeaoó eile naé i faiteaé a n-voéimic. Aét b'éirgin uóinn uil éum tíre, agus i g-curriac, rreiriu, ní iairé aon t-rige eile. Ir túirge bi a fíor rin aig na h-Áriannigib 'ná aguinne, agus ari baíll éáimic a lán curriac amaé 'nari g-comne; éiméioíll ríao an ríoirgheaoó ari gac aon taoib; ruarriamari arteaé ionnta go h-áirreaoó, faiteaé; agus tari éir beazáin rreab vo na marórib-ráimá, rreíteamari an talam éiuaró. Ari míllac na céibe ruarriamari riuin féim i lár a lán vaomeaoó, in euvaoó bán, vo bi ag labairt go tara aét go binn (vair liom-rá), i n-Gaéóilge, agus ag tarigiriu uóinn le ceannaé rampúcaíre, rairénaé, rriaoic, agus eairriaróeaoó eile na h-áite.

In aonuirghe le beazán vaomeaoó eile,

iugne mé mo bealaé, mar ir féarri v' féuvor, amaé ríio an meall ráiríoréaoó agus vaoinéaoó móri bí timéioíll oirriann, agus éuaó-mari ruarriamari baile, na vaoiné vo v'ári v-tíóó-lacaó. Míl i g-Cill-Rónám aét aon t-ríiaró éam, vóanta vo éirgib beaza na n-áirgairí-íreaoó. Míl v' fíoirgairtib maré ann, aét teaoó nuaoó an luét fáirre-cuain, v'á éir aoiré-éaéta, teaoó an t-réiplimig, agus teaoóin beaz rlaéctmari an éeari Mícaéil O'Donnéaoó, érievouróe agus earia na n-Árianneaé.

Tari éir mé féim a rreíóteaoó ar an muinn-tiri vo bí ag vóanaó ionganuir vo na coméirgib, vo buairleair an bóeari a gábar ríio an oileán. Go coitíonin, ní bíreann aét uairi nó óó acu ro a éazar ari an m-báro-gaile go h-Áriann; aét maroir liom-rá, bí me ag bíac ari ríio nó ceaoári vo rreaoéimairib a éaéao annro, agus bí mé ceapéta amaé ari ionganuir Áriann v' feicirint agus a éioirtin ar euvor ríul a b-ríllrinn. Ari an áóbar rin, buairleair an bóeari go Dún-donngura, éeuv ionganuir Áriann.

Teireann an bóeari ro ruar agus ríiof, éari énochais á' ríio g'leanntaib; rágann tú baile beaz aonir ari vo lámí vóir, aríir ari vo éioitíig. Mar ro gabann tú éari móri-éuv vo'n aon-baile vóeuz ar a n-vóanaann Ária iugmíeuv—éari Mairiri éiariám, Féarriann an coirce, goir na g-capall, 7c.; agus má éaíllri an t-eoluir (iug naé vóeari le vóanaó), g'eobaró tú máirce ari baile na Seaét v-Teampull, agus bun Gabla féim, an baile vóerú in Áriann móri ari an taoib ó éuaró.

Ari gac aon taoib vo'n bóeari ní' vaova aét leacraéa, éreaga, molám, cloéa beaza á' mória le rao vo máoirce. Coiri-áit, go veníin, ir féiviri vóir buaire beaz buíreaoó feicirint a b-ríul a g'laireaoó ag rrearaó amaé go h-aoirbinn i meaz na g-cloé-aíll ríac; aét ir beaz, fáda ó céile na baíll úria ro. Tabairíaró tú rá vóaria, mar an g-ceuvona, go b-ríul an t-oileán ari an taoib ríari an-áiró, 'na aill móri míllcíg ór

cionn na fairsige; agus go n-írligeann ré ríof le fánaó—ní beagán a' beagán, aét ag tuicim go h-obann annso ar amúto—i nuóé go b-fuil ré coméiom leir an tríaíe ari an taoib fóim. Aóeiri luét na foíuma go raib áma foisúíe aig ná tonneab uair, (agus, gan aihuir, éófriri rlióiríóé póir ari bárruab na g-enoc ip áiríoe,) agus oo méiri mari bí na h-uirgíóe ag tuicim, go n-oeáma ríao comhúróé tré h-uairie, gan tuicim ní ba mó go ceann bliadóanta, agus gup ab iao na h-aillte ío, a érómíó trío an oileán, áit ar éómhúé an fáirúíe agus ar gááiri rí amaé, agus ar éait rí an éairúíe éruaró. P'é acu, tá óá aill áro íuar ari an oileán, agus ceann eile ag crocáó ór cionn na tríaíe fóim.

Béro aiharie agat ari na tonneab agus ari an tríaíe ío ó éúr go veirheáó oo íub-bail, óir ní'l ériann 'ná aon bác eile roiri an m-bótarí agus íao. Fagáó nó foicim ní' ann; agus a ílioéé riu oir, béro an ghuán ag írpalraó anuar oir gan tróéairie ari íao oo íubhlóíoe. Cuirim i g-cáir gup ag íubal a beirdear tú, agus ní ag cio-máint, mar gheall nac b-fuil aét tré cáma in áriann.

Béro tú ag ceannaó le Dúin-donóura rearta, agus caicéiri an bótarí méro a éirí-gean, agus oul íuar ag íeiparaoóiríeacé leir na creagab, nó go b-fuirgírú íéin ari bárru na h-aillte móiríe.

Ag ío an aill i m-beul na n-áriannaec. Nóir b'éróiri le h-aonneac, má'í maic no oic leir é, gan íeao a óéanaó annso, agus b'reacnúgáó ari an aiharie ionganacé tá raoi n-a íúilb. Siar ór a éómarí ríneann an fáirúíe móri a íúeann a oíomanna goirna anonn go h-ámeríca. Ó éuaró, in imoill ceoóac na íréiríe, éróeann ré Néimííinn—nú íriab Connacé. Ó óear íeic-író ré enuic Tuadóimíian, agus raó, raó, ríof ceann goim Sléibe b'reantain i g-Ciarúíóé. Agus cá h-áit in éiríinn uile ip reááiri 'ná í ío leir an ghuán íeicirint ag oul raoi? An meuo ío in aihiríi éium. Mái'í

aíhíiri gáirí í, béro an fáirúíe Láiríri raoi bhué a' íriaóé, ag ceacé arceac 'na rágab íraóaine agus óá bhuíraó

"Go tolgac, toirmac, toim,"

aí bun na h-aillte, ceicéie ceuo troicé ríof uaró.

Áé an éuo uair oo b'reacnúgí mure ó'n aill ío bí an aihiríi éium, meirb; an fáirúíe éóm íreámían agus éóm oealíac le ígáéán; agus oume cóiri 'na íuróe go íocairí ari bhuac na h-aillte milléicé ío ag gábáil éirg le líne narí máic líom a máó éóm raó a' bí ré.

A' ío, éróiri Dúin-donóura—toiré móri oub, tamall uait. Caicéiri íubbal anonn éuríe go h-aíreacé, agus ní móíoe nac m-béro tú ag oeairéacé ríof íúit ó am go h-am; agus ag curíímhúgáó, oo b'éróiri, ari an g-comhírad a éuirí Shacíreapíe i m-beul oume éirgí,

"Nac uacáir,

a' luairíneacé b'reacnúgáó uait éóm raó ríof?"

(Le beiré ari leanaíám.)

EOíAM O'íRAííM A.

NOTES.

- Spalp, beat; hence írpalíin.
- Cóirí, s.f., 2, a favourable wind.
- Leár, s.m., 1, a great number; *lit.*, an ocean.
- Dógi, s.m., 4, dock.
- Sleo, the wake of a vessel.
- Speicé, reach; *treip*, in Munster.
- Ular, s.m., 1, a whist; *lit.*, a taste.
- Súnda, s.m., 4, a sound, strait = caol.
- Súígeán, s.m., 1, surf, from íúg, suck.
- Céibh, s.f., 2, a quay.
- Díóírágáó, s.m., 3, low water; from díé, want, and trágáó, to ebb.
- Íuar, a lath. Cp. *luíam*, I beat.
- Íreiri, also, too = íurí íin. Cp. *leir* = too, in Munster.
- pampúcaróe, sandals of raw hide. A Spanish word.
- Tíóblac, escort; in Munster, *ciunlac*.
- íonganacé, s.f., 2, a building. From íonganam, I build.
- Séiríneacé, n.m., 1, a curate; from réípeul, a chapel.
- moán, s.m., 1, a boulder.
- Scíeiparaoóiríeacé, s.f., 3, climbing; from íeíeap, a step. Also means, struggling with, fumbling with, as in the story, íeíeiparaoóiríeacé an gábarí leir an cráé-ínin.
- Oíomanna, pl. of oíim, n.m., 3, a back. Applied to long swelling waves.
- Fás, a billow, large wave. Cp. French, *vague*.
- Sléamam, smooth; *lit.*, slippery.

φάρτα, now, by this time.  
 maroir liom, as for me. Can any one explain this  
 phrase, common to both Connacht and Munster?  
 buíreach, small; baoreach, in Meath.  
 p'é acu, at all events; *lit.*, whichever of them.

e. o'3.

maire ní dhonogáin.

Δ θέαρβιδάταιν ó mo míle tíe tú,  
 'S mé iun' an aih'ling do éeal5 an eioróe  
 'gam,

Δη ούόε ποηή jollamum οιοθέαρε ίορα,  
 50 b-φεαφαρ leó5an oo'n époo-ful' tob'  
 aoiuue,

Ουλ' ο'ά πόραó α πόβαρόβ ρίοσα,  
 Δ m-βματάαά βάνα 'ρα m-βάβαιμ έφομ-ουβ'  
 'S α' ο'ά leóμ ve óaomib ó5a 'n-a έmécioil.

Ρί5 na η5μιά' α' γάμρα ναοηή ορη  
 'S 5υμ a n-óúñ na m-óáo αμ λάμ το βί tú.  
 Το 5λυαιμ'ρεαρ, 5ίό buap'ea bi m' mnetm,  
 50 h-uai5ueac 5an j'luai5uib' om' munn-

τιμ;  
 Teacé φαοι ο' έυαιμum óñ v-εuaié liom aó'  
 éaomeáo :

Μαρ βαν πάν φαμρε, α'j μεαμβal ρλί5ε  
 óóib ;

Μαρ η μαμβ φαοι leacáib' το βίοφαμ;  
 Δη ε-αμ 'ηαμ μάμω5 Μάμρε j'iof tú,  
 Μί μαμβ aon' ooo' p'péim' éηic ταοιβ leac,  
 Δέτ b'μω5to α'j Ulliam 5an éiall 5an  
 éumíne.

Οο j'uoíofof aó' aice αμ ní φεαφαρ epeáo  
 vέap'pamh ;

Μαρ το βί m'áigne a n-αηφα τμαóóα ;  
 έυμ ταμ5 το μάμβ αμ μεαμβal m' éμum ;  
 Δέτ amám 5υμ p'μαομneαρ oά maoo'p'mm an  
 méio p'm,

(Δ5υμ a j'uoíεacant le p'munne 5o m' φεομμ);  
 5υμ tú an φεαμ náμ fan le h-aof φεαμ,  
 5υμ tú an φεαμ p'uaμ φεαμ na cléμe,  
 5υμ tú an φεαμ 'na μαμβ 5ean Mhc De oμc:  
 5υμ lamáμf τμoμp'a p'ai5iooa 5εμp'a  
 'S 5o μαμβ mo φεαμ no a leac' ann Seamup.  
 Δ θέαρβιδάταιν, ó mo míle leum tú !  
 Α'j το μέμμ μαμ mεαμam níομ éaiéμ' vo  
 έεμp'ma,

Δ b-pém, a b-peanaro, no ann aηpa an  
 ε-ραό5αμ πο :

Μυαιμ vo éonnapic ίορα an ε-ρλί5ε βειé  
 μέρο óμre,

έυμ p'é a βαμάντμf bán φαοι φεula,  
 Ó φλάιτμ na η5μιά' αμ 5άμρα ναοηή leμf,  
 Δ5 ionημ5μ5ε an leóμam épóoa, Séamup,  
 φαοι b'ματάαά 5μράμ Mάμρε an p'éaltan.  
 Δ Ρί5 na n-óúñ επe n-αμ 5-έυμf a ceap'5a,  
 Tá mo j'úil'pe 5o ólíúé leo' óaonacé,  
 5υμab αμ an uaiμ úo vo p'uaμμf vo j'ap-  
 b'neát.

Δ θέαρβιδάταιν, ó mo míle tíe tú.  
 Το βεuióñ a 5-éúma 'ρα b-pém τμíoo εορόéε,  
 Muna m-beuióeáo 5o b-ful' mo j'úil' 5o olué  
 le h-íoμa,

Νάμ b'é το 5ηóó-ρα an p'og'maμ p'aoi5ealta ;  
 Μεμ5e nó póte ól no oíomaf ;  
 b'μp'e tal'man, no aμ'εμμ5áo vóaomē.  
 Δ m-ba no a 5-εapail' níομ έυμμf-pe p'mm  
 ann,

Δ n-óμ ná a n-αμμ5ioo, ná a n-εαμμ'a oά  
 vóompe ;

έυμμf vo p'óμ a 5-comieuo 5o oíμf,  
 Δ n-áit náμ βαó5al vo 5aoé ná p'ioñta,  
 Μεμ5e oά óμeoi5, nó leóμam va éioμμβáo  
 μ' beió p'e p'ioñac-ρα p'of no vóol ann.  
 Δ θέαρβιδάταιν, ó, mo míle leum tú !  
 S buó b'neá5a an p'5aoéán liom cláμ 5eal  
 ε-éavam ;

Το málaróe ceap'ica bi teacé le n-a céile ;  
 'Rof5 p'íg'm mall náμ b'fall'pa p'eucám ;  
 5μon vέap leabáμμ 5an éam 5an p'eaona.  
 μ' ann vo leacáib' bi an λαμ na επεί5eáo ;  
 buó í vo éeang'a an teang'a náμ b'neugacé ;  
 Δ5υμ vo b'pá5aio náμ 5μáooμ5 a βειé eμáo-  
 p'ac ;

Το oóto μαμ éaμe 5an p'naμ αμ aon éομ ;  
 'S vo éμoióe bi líon'a ve'n vóaonacé ;  
 Cláμ 5eal o' uéca bi coizil'ce a b'p'éile:  
 buó j'luap'ao 5eal tú αμ eac' na επéme,  
 'S le p'úbal vo éof níομ loιτμf aonne.

Δ θέαρβιδάταιν, ó mo míle mílleáo !  
 Οά m-beuióñ p'uoíoe, μαμ buó éuibe óam  
 a b-foimμ,

Do éiríonn ríor do ghníomhaí [ar] tuille-  
eas ;

Go rabair do' páirtithe ag Dáibid Rígh mar  
éiríam,

Déanad aiteúde 'na n-odáirnaighir ve cói-  
taib ;

Mair ríora éar lion tú símeúg,

Nó caoma ó'n ríobair do zoidéad ;

Ní mar don bean do ghéir do mhuiré ;

Glori uanao ó' beul tana tuigead ;

An lón veigeanao pá'n g-cíe leat zup  
éiríam

An Corp Naomta, agus glaoad ari go  
mimic.

A leóimán zmuide, ve pái-buidin mo éimé.

Mo bhón rígh' do lóirín 'ran roisig !

A d'earbhrádaigh, ó mo míle gléad tú !

A' r' dá m-buó agam-ra beúdeao moim na  
gléime,

I' r' mó maíe an éiríeada léiríonn 'ran mó  
leat,

An uá abríol veug 'ran tígeanna trío-  
cairead ;

Reasair a' eómaeo ag oiríuile na n-óir-  
reao :

I' r' ruar a b-Parádear beúdeao do leaba 'gam  
tógta,

Mair a m-buó rean-uoime 'na n-uoimib  
óga.

A d'earbhrádaigh, ó ! mo míle treighe tú !

Dá m-beúdeao maítear uann m'eaetra  
ómhínn,

Cia maéar liom tarí abaimn am' éinleaoe ?

Cia éógear ruar an ghuaim uom' inntinn ?

Cia cóirneóear ruar ó'n tuamba m'agáto-ri ?

Beannaóe Mhuiré geal mílir na roighe ;

Beannaóe na n-óg agus rígh' na maighean ;

Beannaóe na n-aingeal ag larao go roill-  
reao ;

Beannaóe na maicreao le veig-inntinn ;

Beannaóe míic Dé go u-ceró rí a b-ruím  
uuit ;

'S mo beannaóe réim, gan pléir gan aighear,

Dá ríghíor ari an leanb ruarí reannaóe ó  
Pilate.

A muigeaoe na b-rlaoeair do glaoeao mar  
óiríe.

### VOCABULARY NOTES, &c.

The composer of the elegy given above, Máire ní  
Óhonnogáin, was famous as a bean-éoinne in her day ;  
but if her compositions were ever put on paper, very few  
of them have come down to us. The MS. from which this  
éoinne was copied was very imperfect, but I never had  
any opportunity of correcting it, and I give it now in the  
hopes that some of our readers will send me a loan of any  
of her compositions they possess, or make a copy of them  
for publication in the Journal. From others of her com-  
positions, it can be inferred that her brothers and sisters  
were very numerous and highly respectable ; but that they  
had fallen very low during her lifetime. I cannot exactly  
say when she lived ; I should think about 150 years ago.

D'earbhrádaigh, a brother, gen., -éar ; voc. as nom.,  
except that initial is aspirated, a d'earbhrá-  
daigh, pronounced a érbhár, O brother ; mo  
míle síc tú, my thousand losses you are. Air-  
líng, a dream ; ir mé rin' an airlíng, it is I  
made (had) the dream ; rin is the Munster pronun-  
ciation for rime or rigne, past tense of déanam, I  
do ; do éalóg an éiríe agam, that stung  
(wounded my heart) ; an éiríe, the heart with  
(within) me is more emphatic than mo éiríe.  
Solláimh, gen., -láimh, a feast ; óiríeair, chief,  
illustrious, r. o. ríra, the chief feast of Jesus,  
Christmas. Go b-veagar, that I saw ; leógan, a  
lion ; uo'n (uo'n), of the éiríe-ríul, blood.  
Do b'airíe, the highest ; éiríe = éirí, blood ; airíe  
= áiríe ; róba, nom. pl., -baire, a robe ; róbaírib,  
pron. like nom. pl. ; b'raeoá, pl. of b'raeo, a  
standard, used here for b'raeo, pl. of b'raeo, a gar-  
ment, a cloak ; lower in the poem it signifies  
banner. m-báibair, hats made of fur, poetically for  
*beavers*, the name applied to such hats ; "foerun-  
gear réim mo beaver hata oim," old song ;  
Chóir-uoib', coal-black. 'Sa' dá leóir (agus an dá  
leóir), a very great number. Uoim na m-báo,  
Dungarvan, in the County of Waterford, where the  
brother was dead, about seven Irish miles from  
Slab g-Cua, where the Donegan family lived.

gluarígeair (gluarpar), I set out ; zó buaéo bí  
m'inninn, though troubled my mind was ; go h-  
uoigheao, lonely ; gan rluagteib, without crowds ;  
raoi u'eoim, to you ; towards you ; tuait, gen.,  
é, pl.—éa, land, a tract of land ; in Waterford,  
now, it signifies the country as distinguished from  
the town ; and every case is pronounced as the gen. ;  
mar baín r. f. a' r. m. r. ó, as wandering at sea,  
and losing the way happened to them—figuratively  
that they were down in the world, and many of  
them dead ; mearbál, pron., mearbáil, weak-  
ness and wandering of mind, such as people suffer  
from when near death. Máire, the keeper her-  
self ; páimig-tú, reached you ; uo' (uo') r'p'is  
éiríe t. l., of your real lineage beside you. Uíghio  
ar u.-g.-é.-g.-éimne, Bride and Bill (brother and  
sister) without sense or memory (whether from sor-  
row or otherwise) I do not know.

Do r. aó'a, I sat beside you; a'í m í. c. v., and I knew not what to say; a n-a. t. in a tempest over-come; anpa, pron. as anaéa, éurí t. v. m-an m-éurim, the account of your death put my sense astray. áct a. s. r., but only that I reflected, óá m-an m-rim, if I should take credit for so much. Smeácaéat, to argue it, to prove it; náí f. le h-a. c., that did not wait for the right (full) age. Fuair f. na c., that got the love of the clergy.

'h-a naib s. m. v. opt. the 'h here not required; the -a, governed by opt (See *G. J.*, No. 29, p. 67); on whom was the love of the Son of God. Sup l. t. r. s., that you shot through me sharp arrows. Lámarí is the pronunciation everywhere, so far as I know, and yet it is irregular. 'Sgo n. m. í. no a l. am' f., and that [all] my affection, or a moiety of it [at last] was in my James.

mo m. l. éu, my thousand woes you. an t-r. b. p. ó., that the way was clear for you. bárdnaí, a warrant; as ionnruíde, to approach, to attack. Realan, a star. Ríí na n-óul, king of the elements, or of creatures; óul is the nom., óul the gen. pl.; it is shortened like bíadán, gen. plur. of bíadám, a year. Ceupás, the Munster pronunciation of ceupáó, was crucified. Súil, hope; ósonáct, humanity. Óo raor-breáct, thy sentence of freedom or acquittal, *i.e.* salvation.

Óo beróim, I would be; muna m-beréad, were it not. Náí b'e (naí b'ó h'e) that it was not; óo s'no-ra, your business. An r. r., the harvest of this world; póit, tipping; óiomar, pride; áir-éruisáó óoame, evicting the people. Míor cur-íe rum, you did not put (give) heed to. An is superfluous. Éarra, goods; a óóaire, how dear soever.

Szaoáán or rzáéán, a looking glass; élaí t-éaóim; éaóam, the forehead; úct, the breast, are generally expressed in Irish by élaí éaóam, élaí úcta; a vubáir mo máteáin líom san feúdam opt a léit óo éúil, ná a n-a-áíó ólaí t-éaóam. Old song; a'ar élaí Szan úcta maí philib Ó Laoí-áire; Midnight Court. Leabaí, long and slender. Maía, pl.—Láioe, eyebrow. Pállya, false. Leaca, cheek; Lopá, a blush; ná tréigeáó (ná ó-éreigeáó), that used not to fade; this is said of colours; éreígion, literally is to forsake. Bpaáóio, neck, throat. Náí s'háóuríg beí érao-íá, that did not love to be gluttonous. Szan r'naí, without blemish. a'í óon éoi, in any manner; at all. Cógíte a b'féile, covered with generosity, as a turf fire with ashes. Sziaípaó, thigh, eáó na tréime, steed of power.

Óa m beróim, &c. I am not sure that I rightly understand this; I wish to hear my correspondents. maí íroípa, &c., the piece of money in the parable that was lost and searched for. Szlóí-uanaó, singing a hymn or psalm, I think. Óo líóírtín 'han íonlíz, thy lodging in the grave-yard.

Conthóeáó, protection, attendance, in Waterford is pronounced comhleaóó (the ó like *i* in *fine*); guardian angel is ángeal comhleaó; szuam, gloom; ná íoríóe, of patience, *i.e.* patient; Szó ó-ééí rí a b-beróim óuir, may it be of service to you.

In this last stanza the rhyme will be destroyed unless the words terminating the lines are pronounced as in Munster. O'Donovan's Gr. being now out of print, and in the hands of very few, it may be better to quote his remarks on the sounds of áó, áí, éi, éi, ói :

are sounded as *i* in *mine*.

- áó and áí, followed by a broad vowel, or by l, m, n, y.
- áí, followed by ll, m, nn, ó, s.
- Éi in monosyllables ending in óí, ll, m, óm, nn, ó, s, and in dissyllables when followed by ó, s, m.
- Ói, followed by ll, m, nn, ó, s.

In Waterford *i* has the same sound before ll, m, ns, nn, in monosyllables, as cíll, tínn, ím, líns.

### PECULIAR LOCALISMS.

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

Words in every-day use in Dalriada, North Antrim, sometimes called the Route, Rowte, Rutach, &c. :—

*Speel*.—When you want to climb or creep up anything, it is, he is not able to speel that tree, but I can. They are speeling the brae; that is, creeping up the height or hill.

*Brae*.—Pronounced bray, bré—means a hill, a headland, according to O'Reilly's Dict., but the old Irish form is b'n. I heard a teacher (not the present) of Carachron N. S., telling a boy who was working a sum in addition on the blackboard, to add them—the figures—up the brae and down the brae. No doubt the latter was meant to prove the work.

*Scaling*.—Means dispersing, dividing, spreading, as *m*. When I was passing the scholars were *scaling*; the people were scaling from the meeting; that is, were going away, dispersing. What kept Rose from school yesterday? She was *scaling* seaweed or dung, as the case may be.

*Coggeldy*, or *Coggledy*.—When anything is unsteady, it is said to be coggeldy; that is, hither and thither, or up and down. It wants a cog to be put to it. A plank or pole across a fulcrum with boys at each end rising up and down—"weigh the buckety and sell the salt"—is here called *Coggel dey curry*, and by others Coppul dey curry, but evidently from the Gaelic.

*Soc' suc*.—Sough. The é (e dotted) is pronounced as in Gaelic. It means a rumour, a whizzing noise, as, did you hear the soé that is going (going) now? It was like the sough of the wind. O'Reilly's Dict. gives Suceáó, suction, evaporation, a wave. Suceán, a sucker, soaker. Knock-soughy, beside Ballintoy, is said to derive the latter part of the name from the peculiar suckage of the waves beneath the hill near the Brockey "Sq. sett" works.

*Wait, weit*.—This is the name given to what is called the dildrum or bóóarín in the Co. Waterford. It is a circular wooden hoop, covered over with calf or sheep skin, and can be played like a tambourine sometimes. The player, if nimble with the fingers and elbow, can show off.

*Slunks*.—There are as many slunks—said a man to me one day as he was driving me on his side-car *m*. in this road, as would cope a cart. He meant *rúts*. It is evidently derived from *slink*.

*Cope*.—Means to overset, overturn, overbalance, upset. "He cope'd the creels," is a common expression for a complete upset. Cope the cart, that is, throw it back on the trams or heels. When putting manure out on drills or ridges, it is said to hoy, make four or five or six, &c., coups of every load, which means a heap of every cope of the cart.

*Monaclyart*.—When one feels itchy in any part of the body, it is said éá monaclyart orm, and it is interpreted to mean that a fiend is speaking of the person who feels the itching. It is Irish; and I heard it in Glenbush.

*Dullup'd*.—You are completely dulluped, that is, completely done up, or beaten. This is rather a Co. Down word.

*Δουπ'εγάρ*.—Meaning after to-morrow. I found this word in an old MS., but am unable to trace it in dictionaries.

*Ek or ik*.—It was hard to get on the ek of drawing that tea. That is, hard to get on the *knack* of it, or anything else.

*Dolly*.—Why aren't the wains at school? O, your reverence, they haven't a *dolly* to put on them; meaning, they have not a *tatter*, a rag to cover them.

*Droicé*.—When one is stunted in growth, they say, she is only a *droicé*; he is just a *droicé*. I found this word in O'Reilly's Irish Dictionary, where it means a *dwarf*. One of the meanings of *droicé* in same work is *little*. The *é* (*e* dot) is pronounced.

*Farrell*.—A farrell of bread means the quarter of a cake when it is cut in four quarters. A maid said she could cut a three farrell cake, that is, into three equal parts. Cut the cake into farrells, for it is easier turned.

*Bools*.—Where are the bools? Get me the bools. This word means the potherers or the potatooks, and is well known in Co. Down also. I found it in O'Reilly's Irish Dictionary as *buéal*, a potatook, and *buéal*, a potatook.

*Keyvill*.—Accent on first syllable. Casting keyvills means drawing lots. Keyvill the hay, that is, toss it through other. Keyvill the cards, that is, put them through other, or mix them. This word is well known in the Co. Down also.

*Ginning*.—G hard in both cases. I was ginning trout, salmon, &c., that is, I was seizing them with a great effort and throwing them in on the bank. In fact it is much the same as guzzling. They were ginning each other. Same in Co. Down.

Ταὺς Ἰασοῦλας.

Of Timothy Sullivan, called *Ἰασοῦλας* (the Irish, or the Catholic), we know next to nothing until he was far advanced in life. He was a native of West Cork, or of the adjoining portion of Kerry, but that is all we can say about him. In all probability he was a schoolmaster, like his namesake *Θοῶαν Ρυαό*. A girl one day, carrying dinner to some workmen, passed him by on the road, and she photographed him, as he appeared in his middle age: “*Ταὺς Ἰασοῦλας, βυρθε, μέγερνεας, γεαρρα, γρονναός, yellow, sunburnt; γεαρρα=γεάρρ, short; γρονναός, pug-nosed*. This must have been while he was a worldling; his reply shows this: “*Ἄ ρηομπε κάλλε, ραν αμ σιρε, σο ν-εόαρρα ρανν ουτ*.” “*Ἐά σίννεαρ να β-ρεαρ αρα μο μιον α'ρ β'ρεαρρ λιον β'ρεαλλ ουτ*,” was her rejoinder. Had he been known as a penitent no one would thus attack him. *Sean-oume beas oub, croum*, was my father's description of him at a later period. He visited the northern portion of the county of Waterford, before he had entered on his career of penance. From time immemorial it was usual with the people of West Cork and Kerry to come to Waterford in hundreds at the potato digging and harvest seasons, as the natives of the west of Ireland now go to England. Adjoining the city of Waterford there is a parish called Ballygunner, or *Cnoc βυρθε*, and in this parish many of these workmen from Bear and Bantry became settlers. Among these settlers it would appear there was a son of *Ταὺς Ἰασοῦλας* named *Ουαρρμυρο*; and the father having heard that his son was comfortable, came to visit him. *Ταὺς* himself

tells the world that he was a bad man, a drunkard, &c.; and drunkards are bad fathers; hence the son did not receive *Ταὺς* into his house. To spite the son *Ταὺς* stood outside the gate of the chapel yard on Sunday, and kept rejoicing at the congregation: *μυρε Ταὺς Ἰασοῦλας ἀέαιρ Ουαρρμυρο*. Whether he remained in the county of Waterford from that time henceforth we do not know; but we find traces of him there immediately after he had begun his life of penance. A considerable portion of his later years was passed in my native parish (Mothel or Clonea), and in the parishes adjoining it. It was the general opinion that he was illiterate, and that to this circumstance he owed the epithet *Ἰασοῦλας*; but such was not the fact. He and the author of the “Fair Hills of Erin” met, on one occasion, at the house of James Casey, of *Μόιν Μιοναν*, a townland in this parish of Mothel. *Θοννεαός* was employed at the time transcribing an Irish MS. for a neighbouring priest. *Ταὺς* took the transcript in his hand and remarked that the clergyman would not be able to read it on account of the contractions in it. Had he not been a scholar, he could not know that there were contractions in the MS. The Rev. Michael Casey, P.P. of Kilrosanty and Fewis, in Waterford, can confirm the truth of this anecdote, as the meeting of the poets took place at his father's house. On another occasion, calling at the house of Father Mathias Power, P.P., of the neighbouring parish of Portlaw, to whom he was unknown, he announced his errand as coming for any articles of left-off clothes that his reverence could spare. The priest replied that he had so many visitors on similar errands, that he had no spare clothes just then. They talked on for a time, and the priest enquired what was his name, &c. “*Ταὺς ó Σουλτοδάν το ἔϋς αν ραζαρρ ουμ, αέτ Ταὺς Ἰασοῦλας ιρ μό ἑλωσαστο να σασοιε ουμ*,” said Sullivan. “*Σε νο θεατς ἀ αϋρ το ριλάντε, ἄ Θαυός*,” rejoined the priest; and he added, “*Μαπα (μυνα) β-ρυν έσασε αζαμν εά σαρρσο αζαμν ουτ*.” “*ιρ μαε αν ζεαλλ λε η-εασσε σαρρσο αον αμ*,” said Sullivan. The priest invited him to stop at his house for some time, and both walked out. Not far from the house was a plot of barley, on which a number of sparrows were feasting. “*Ἄ Θαυός, ρε, αϋρ ρόζαρρ αρα να ζεαλβαμ ὄσ*,” said his companion. Sullivan, who had not forgotten the ungracious reception given him at first, replied: “*ναό έστεαέ αν ρηέαλ νο μέαπα ἑηλεαυήρ, τεαετ σο ρασαέ ας αοδασεαετ ζεαλβαμ*.” That part of Waterford is called *ρασαέ* or Power's country; and by *μέαπα ἑηλεαυήρ* he meant that he was president or mayor of the Bardic Sessions that had been held in Glanworth, in the county of Cork. It may be worth mentioning that in the same parish of Mothel a bean-tioge, whom I remember well, asked Sullivan, “*Ἄ Θαυός, σο σέ αν έύρ Ταὺς Ἰασοῦλας νο έταβαιρ ουτ?*” “*μαρ αν παιβ μέ ζαλλθα ραμ, ἄ βεαν ἄ τιγε*,” was the reply.

Though mostly residing in Waterford, *Ταὺς* paid occasional visits to the neighbouring counties of Cork, Tipperary, and Kilkenny. He was a welcome guest at the house of any priest or farmer he chose to visit, and he was free to remain as long as he wished. A room was given to him, in which he passed nearly all his time praying and composing the poems called the “Pions Miscellany.” Being very old at the time of their composition, he never wrote any of these poems; nor were they taken down from his dictation. They were learned by rote, and afterwards committed to paper, either by Father Mathias Morrissey, P.P. of Kill and Newtown, or by Father Piers Power, P.P. of Ballybricken, all in the diocese of Waterford. Father Power, I believe, got the first edition of the

"Pious Miscellany" printed in Clonmel, and this first edition, I suspect, was the most correct one ever printed—each succeeding edition containing all the errors in the former editions, and, of course, some new ones. The "Pious Miscellany" was composed in the Munster dialect, and the author was as fully justified in so composing it, as Robert Burns was in employing the Scotch dialect of the Lowlands. The verbs "vo dallas, vo caoas, vo meallas," are as legitimate as "*Scots wha hae wi' Wallace bled*," or as the two provincialisms introduced by Homer into the first line of the Iliad. John of Tuam, too, in a solemn translation wrote: "*Saoir me joiri me dul ann bealag,*" and ann is a provincialism pure and simple. In one word, there is not an Irish book or poem of the last century without provincialisms. For instance, no Munster composition is without *éúgam, &c.*, and this in the west or north of Ireland is written and pronounced *éúgam, &c.* Nor is it a fact that an Irish scholar from any part of Ireland finds much difficulty in understanding the Pious Miscellany. Of such words as those complained of by Mr. Russell, Dr. O'Donovan says, *Ir. Gr. p. 49*: "In the past tense of the indicative pass., *ad* is pronounced *as* in the counties of Kilkenny, Tipperary, Waterford, and parts of Limerick." And indeed the Irish scholar should be a poor one that could not find out what part of the verbs "*vo dallas, vo caoas, vo meallas*" were. To my own knowledge scholars from the west of Ireland do read and enjoy the poems of *Caos Saolad*.

With the exception of the Irish Catechism the Pious Miscellany was my first text-book in Irish. I learned to read it without any great difficulty in my tenth year—64 years ago—and before many months I was able to read it for my neighbours. To hear these poems and their author reviled by Mr. Russell, pained me, as if it were one of the dear friends I have lost, to whom the remarks of Mr. Russell were applied. Nor was I the only person pained by his remarks. Timothy Sullivan was waked in the "Big Chapel" of Waterford, either on the Christmas Eve or the last night of 1799, and interred next day at Ballylane, midway between Kilmacthomas and Bonmahon. In the adjoining parish of Newtown lie the mortal remains of his friend *Donnacá Ruad*; no monument pointing out to the wayfarer where either of these gifted men await the last trumpet call. I did one time expect to leave my countrymen an edition of the "Pious Miscellany," as correct as I could make it. But the desertion and lukewarmness of friends, more than even the thwarting of the enemies of the Irish language, have rendered it impossible for me to do this, or any of the other things I would have done. But, unless the language dies very soon, some person, it is to be hoped, will bring out such an edition, and it will be doing a good work for religion and for the Irish language. I now give the portion of Mr. Russell's address that has reference to *Caos Saolad*—on the language of the address our readers will form their own judgment. I have only to repeat what I said in No. 28, that *Caos* was esteemed as a poet of a high order, the idol in Munster of learned and unlearned alike; but that his poems have been so completely spoiled by the printers, that they are in many passages difficult to be understood.

"The following address was delivered on Sunday evening, December 5, nearly two years since, by T. O'Neill Russell, in the parlours of the Gaelic Society. The rooms were well filled, and the audience manifested considerable interest in what the speakers said—Mr. Butler, Mr. Plunket and Mr. Flaherty translating into English the gist of it, after Mr. Russell had finished speaking."

"*Yr fadó anoir ó Labairteadó don Shaoilín in fan ríocht roo, agus 'r mo bapaitial go n-beunann ríob beapmuro*

*mór nuair naé Labairteann ríob i moir monca. Ba éóir éóim cumínúgadó gur Labairteadó gáé don ceangsa ríob vo ríobobáó; agus muna g-celeáccáinn ríob Labairt na Saéolige, ni beró eolair cinnce agasb oíreí vo seo. Tá fíor agam go b-puill pé ceacair go leop vo doóimib óga agus neam-múince innti, i vo Labairt go ceart, óir tá an ceangsa beagnáé millte go léir le curt ve na doóimib ríobobair í. Ni Labairm tímeall na n-aoineadó ríobobair innti anoir, acé ve na doóimib vo ríobob innti fao ó. Bhi an Saoi O'Brain ó Phoyelairge fíor in mo feomra feacáimúin ó foim, agus bí rinn ag Labairt tímeall ríobobáé Táóg Shaoilálaig úi Shúileabáin. Tug an Saoi O'Brain an meuo ríob molta air, go b-puapair leabair ríobobáéa an fíir ríob, agus éasé mé óa oíreé o'a léigéas. Tá doéar agam náé m-beró don tuine anpí feapagáé lom 'nuair a veipim náé pabair moir mó gnaímíge ríab 'na le léigéas an leabair ríob; agus 'rí mo bapaitial gur fíor éapao o'on Shaoilín é, an té a céannóadó gáé don macraíhal ve, voó fétoir leir cur a lám air, agus íao vo éaséam rian teime. Ni'áon locté agam leir na ríuamteib vo éup Táóg Shaoilálaé in a leabair. Yr ríuamte bpeága apur Cípoírúite íao. Ni loctéim acé an éanaíam in a g-cuiréapair íao. B'fétoir náé g-cípoírúir ríob mé nuair a veipim gur upa tam leabair Lágam 'na cooa Tharóg Shaoilálaig; agus ni'áon anpír agam náé m-beróadó pé neasí-cuirgíonac go léir vo gáé tuine ó íapéar nó ó éuairceart na h-Éiréann. Párpúim oib, cao i máteap an leabair ríob? Cao i an máteap focail agus móla Labairéa o' foil-ríuagáé, náé o-turigeap acé le doóimib éigean, agus náé b-puigéap a n-aon focloir ná a n-aon gnaíméap na Saéolige? So líne ap an leabair o'a trápéam:—"An méro ríob vo dallas, vo caoas vo meallas." Ni'áé náoi focail 'ran líne po, agus tá ceacáir acá míceap. So an móó ann ap éóir í vo beré, "An meuo ríob vo dallas, vo caoas, vo meallas." Tá an líne po 'na gompia ceart ve beagnáé gáé líne 'ran leabair; agus g'eabéap, má apimíro ríinn meuo na línteoá acá ran leabair, agus íao vo meuoúgáé le ceacáir, go m-beró ní fao ó épeap na b-focail acá ann, míceap.*

*ni éig lom éuirgír cao é acá a g-ceannab ve éuro éigean na n-aoineadó ó Chúige Múhan gur áil leo ceangsa Shaoilálaé nuadó vo beunab. Vo foailríob go m-beróadó ceangsa a ríupéar maie go leop oíob. Acé yr éigean tam a ríadó náé b-puill na h-ite doóime ó Chúige Múhan éó amaoínac tímeall a n-ceangsa o'í vo bí Táóg bócté Shaoilálaé, agus go n-beapma curt acá níor mó áir pon na Saéolige 'na vo rígneadó ve doóimib eile na h-Éiréann.*

This extract is the portion of Mr. Russell's address that refers to *Caos Saolad*, and we invite our readers, as an exercise, to give us their opinion upon the several passages in it. We would also request the special attention of Mr. Russell to the points marked out below; and also the attention of Mr. M'Dermott, if he be a real personage. This address should induce our students to speak Irish in season and out of season. Mr. Russell is a scholar of over twenty years' standing; he spoke the above to an



audience, having previously written it out; he again corrected it for the press, and after all you see it is not Irish. But why is it so bad? Mr. Russell's education was neglected. He has to think out his addresses, letters, &c., in English; then to clothe these thoughts in a second-hand Irish dress, *i.e.*, Irish words of some kind without Irish ideas or Irish idioms. All who do this of course go wrong whenever they depend on themselves. They spell badly, as in Labairéad, Labairéam, veacair, éadóg, laḡam; and they violate grammar, as in veaḡamuro móir, o'a t'raé-tam, naoi focail, t'raear na b-focail. But why publish such, it may be asked? Mr. Russell does not know it is bad. Like Mr. O'Duffy, he believes it as good as it could be wished. The rest of the address will be given in the next Journal, if we can at all, *i.e.*, as an exercise. As usual, Mr. Russell invites corrections in it. The reader will take notice that there is not a single misprint in the extract.

1. *Ir fáo anoir ó*; who can give an example of a similar expression? 2. Labairéad and Labairéam should be Labairt and Labairim,—how was Mr. Russell misled? 3. Veamuro móir is wrong—how correct it? 4. Correct oiret. 5. Correct veacair. 6. What is the meaning of muinte and of neath-muinte? 7. An instance of millete le from any good authority. 8. Oe na veaomb, meaning of, and an example of. 9. Correct Thavog. 10. bhí rin; give your opinion as to this expression. 11. Meaning of z'raimige, and an instance of. 12. Dob féoirir leir cup alain ari, an example of this construction: can a personal pronoun be substituted for lam? 13. Míl aon loct agam leir na rnuamrib; an example of loct le. 14. Cuiorvathla is what an Irish speaker would say for cuivovvthe. 15. Sur vpa vram leabair laḡam 'n'a cova Thavog; that the book of Leinster is easier to me; this is a good intelligible English expression which has been clothed in an Irish dress that nobody can understand. laḡam is a bad spelling—laigim is the correct orthography. What is cova? and give an instance of it. 16. So line ar an leabair o'a t'raétam. What is o'a? I suppose it is a rel. pron. and prep. Then t in t'raé-tam should be eclipsed; but is o'a ever joined to t'raé-tam? t'raé-tam do is not Irish I believe—t'raé-tam ari is the idiom. 17. Míl aet naoi focail 'ran line ro; naoi eclipses:—naoi b-focail. 18. Mevo na l'raead; what is mevo here? 19. Mí fáo ó, not long since, is not correct. 20. t'raear na b-focail; t'raear is a numeral adj., third, and does not govern a gen. t'raon, the third part, is a noun, and should be used here. 21. a z-cean-naob ve évro eigin. This is a literal translation of "in the heads of some," but it is not Irish.

METRICAL VERSION OF TOMÁS RUAD'S LETTER.

[From the *Gaoidhal* of Brooklyn.]

When Tomás Ruad had written his letter to the *Paoiáe*, *G.J.*, No. 30, p. 87, he made the following metrical version of it. This version our tyros had better get by heart, for the sake of the words and idioms in it, as well as for its correct description of the state of the country.

Mí b-ruairar féin a leitéro ve éintuir,  
Riam am faozal ó z'aoil ná comzuir,

Ár atá léigte 'ran leitir ro éúgam-ra,  
Do éainz anall ó z'azj'ana nuad uair.

Do éuir fé nre reat m-bliad'na m óize  
An rzeul do éuir tú anall tar mór-muir;  
Zo b-puil tu zo ráin 'rao'rláince fóir ann  
Mile burdeáur le Rí z' na z'loipe.

Tá éire zo boct azur zo bhíonac,  
Na vaoinne dá z-caiteam amac ari na  
boítepe

Zan t'ruaize ar voimhan doib, forzad na  
róimzín  
'Siao az iméead anonn tar muir'na  
rlóizte.

Mari míl torad maic ná fózanta  
A z-coirce, a z-cmúiteat ná 'n-eóirna;  
Ár cá na rriácarve ruairac zo leóir ann  
Ár le rruaiteat na h-aimrhe na bair-  
maíve, vreózad oimhann.

Sinn r'uite, r'ruaizte, bhurte, bhúizte,  
Cuiáirte, ceurva, rnuizazite cuiúizte,  
Zan allur ari voimhan oirva ná náirve,  
Veit ná'ir z-caiteam azur ná'ir z-cáine.

Zan a luac féin ari éaoinve ná bó 'zunn  
'S éiorana t'ruoma 'r rruaana móir éuro  
Az teat z'ac t'rad oimhann le róirva,  
Zo b-róimzín Dia oimhinn má'ru buan an fóirve  
ro.

Ir veacair vume ó'fázail éum obair ná  
zhoéa,  
Cairníve ár buacailve tazairva zo leóir  
ann,  
Azur iao zo neam-matad azur zo vpoé-  
múinte  
Mari a b-ruairar páo móir 7 biaó fózan-  
ta.

Mí bíon leat ná t'ruan an rarióirve,  
Ari maroin Dia Dóimnaz z'e 'h airmhoinn  
z'loimhar,  
Mari ir beaz anrvo aorva ná óz oioib,  
Aet iao ann imuzéin nó fé 'n b-róo ann.

Ní 'l buacaill bhíogámar, líbaid, láruir,  
 Táll ná bur ari fuair na h-áite,  
 Mar bíod fadó ó 'gum le fágaíl ann  
 áct iao go léir iméigte anann éar fáile.

Dá m-bead tmuir anoir nó coróiz uair,  
 A' r' gíteirheán oir a' r' veiteanar leóta  
 'Do beoimhe fuar lem' gaeallamant oirt  
 Mar i' beag le veunad aige cáilúiríúe.

Tá ceáiríogíte vealb go leórí ann,  
 Ní véanfad gíeáiríúe b'neuz níor mó leat;  
 An uair vo gaeallfad ré oirt péimhe bhíoga  
 'Do beoimhe véanta aige an-am gan gó úit.

Tá 'n gaeóilge a mead 7 a feóiz' oimunn  
 Ro-níorí na noonead 'noir a'g véarí-  
 lóiríeac;

Nac boet an cáir na h-aor óza  
 Veit labairt véaríla leir an oream vo  
 éoiz iao.

Ní'l an ceazuriz Cíoríúitíúe anoir v'a  
 míunad

Ní bion r'geul ná eadára 'gum ari éo-  
 iríam,

Ná r'izra ari veimán mar bí fadó ó 'gum,  
 Azur i' anam a bíonn b'raon le n-ól ann.

Suar ari na choic a' r' amad ari na r'leítte,  
 Síor anníra gleannta 'r ari fuair na  
 péizte,

An véaríla v'a labairt a' r' mead ari a'  
 n'gaeóilge

An ceangla úo vo labairí páoimíaz naoim-  
 éa.

An ceangl' úo vo labairí gairiziz ná fémme;  
 An ceangl' úo vo éuz an c'rievadí go h-  
 éiríe;

An ceangl' úo i' v'ual oíunn go léiríeac;

An ceangl' úo vo lab'íaz gac am ann  
 éilge.

Dá g-cuiríeac ná r'agairt le na céile,  
 An oream vo coimead an c'rievadí in  
 éiríe,

Azur na daoime éurí leó an eiríeac,  
 'Dáivéooúiríúe gan móill an ceangla gae-  
 óilge.

'Sé zoillean oim, ma oit, go voítece,  
 Nuair éoim an oream ari v'ual 'r'arí éoim  
 oóib,

Ari o-ceanza labairt go b'aríra g'leóizte.  
 Gan foacal gaeóilge aco áct a'g véarí-  
 lóiríeac.

A'g tabairt ceazuriz 'Dia 'Dóimíaró ó'n  
 a'ltóirí oíunn.

A'g v'ul a'g éurí o'la 'r a'g feadant na  
 g-coimíarían,

'S a'g éiríeac daoime bíorí aoríra 'r b'ieó-  
 izte.

VOCABULARY, REMARKS, &c.

Comhgar for com-fogur, kinship; r'agrana is the Munster pronunciation of r'agrana, England. Sa'grana Nuad, America; 'fadó' = a' r' av' = a' r' in vo, and in your. F'oiríazim, relief; 'na r'leóizte = r'leuizte, in [their] multitudes; r'g'aznta, same as maiz; c'ruíteacé, wheat; r'raoileacé, in a person slovenliness; in the weather, roads, &c., that degree of wetness that makes a person r'raoileacé, soiled and slovenly; b'áirí, the top, is in Munster, b'arra; both words also signify crop of corn, &c.; the plur. of b'arra is b'arraíúe, crops, tops of trees, &c.; v'peóizé, rotting.

S'cuíte, plucked out of the roots; c'ráv'íte, tormented; r'muazíge, r'muazé is to take the last few drops of milk from the cow that has just been c'ruíte, milked; allur, sweat; here it is = náiríe, shame; ná'í, better, v'áir, to our. 'Dá' r' g-cáinead, finding fault with us; r'raéanna, taxes; ceazurta, given to dispute; neath-macé (pronounced neamacé), very peevish, snappish; v'p'oc-míunnta, unmannerly.

Im'g'én, far away; líbaid, athletic, supple; g'leíteir-peón, a bustling hurry. Tailors were liberal in promising in the old times; now they are true to their promise, as they have not much to do; a'ize is the Munster form of aiz; two or three lines lower a'ize is with or by him; leóta, a Munster form of leó.

g'raéaríúe, a shoemaker, plur., av'íte: they were, in theory at least, more lying than even the tailors; ceat'par g'raéaríúe gan a beit' b'neuzac, were not to be found. Now the Irish shoemaker is truthful. péimhe bhóza, recte bhóiz, a pair of shoes.

a' feóiz' = a'g feoicé, withering; a'g véaríbeiríeacé, chattering in English; r'ev'íte, pl. of péno, a heathery plain; g'airiziz = g'airizíúiz, pl. of g'airizíeacé, a hero; go léiríeac, a Munster form of go léir, all, entirely; lab'raiz, = lab'raod, was spoken.

g-cuiríeac (g-cuiríeacé) . . . le n-a'céile, join unani-  
 mously; na daoime éurí (éurí) leó, the people to join them.

g'hoilleann oim, afflicts me.  
 a'g éurí o'la, administering extreme unction; a'g éirí-  
 veacé daoimead, hearing persons' confessions; b'neizte, sick.

## EXTRACTS FROM THE CORRECTED LETTER.

To the Editors of the *Irish-American*.

I did not intend to say any more about the Gaelic word *chum*; but the article that appeared in the last issue of the *Gaelic Journal* has, in justice to the Irish language and to myself, compelled me to trouble you with the following letter.

T. O. RUSSELL.

NEW YORK, April, 1888.

To the Editor of the *Gaelic Journal*.

I am sorry you did not reproduce my letter in the *Gaelic Journal* in order that the public might see not only where you and I differ in Irish grammar, but where we differ in other things. It matters very little what my knowledge of Gaelic is, and I beg to assure you that what you publish about my ignorance of it, gives me no concern at all. The testimony of a man who would say that *do caochag* is good Gaelic cannot be worth much. I do, however, say that you do me a great injustice when you imply that I insulted Mr. Comyn in any published correspondence of mine. I hope that I am not fishwife enough to insult a man when I am three thousand miles away from him. I do not often insult people; but when I do, it is to their face (n<sup>o</sup> 2).

*Chum* either governs the genitive or it does not; if it governs it in one instance, I can hardly see how it can fail to govern it in every instance, that is if we wish to convey our meaning exactly. For instance, if *chum fear do phósadh* means, as you say it does, "to marry a man," it cannot also mean "to marry men," which I maintain is the meaning of it. I asked more than a dozen men from Clare, Cork, and Kerry what was the meaning of the phrase *chum an shir do phósadh*, and they all answered, unhesitatingly, "to marry a man;" now if *chum an shir do phósadh* means "to marry a man," *chum fear do phósadh* MUST mean "to marry men."

This matter should for the sake of the Irish Language be settled by some person or persons who are fully competent to speak positively about it. I know only three gentlemen on your side of the Atlantic who are, or at least ought to be, fully competent to speak authoritatively on the subject; these are Mr. Whitley Stokes, Mr. W. M. Hennessey and Mr. Atkinson (I do not know his initials). I respectfully ask these gentlemen to give their opinion publicly about *chum*; and if the opinions of all three are the same, let you and I, and every one who will write Gaelic in future, follow their advice.

Permit me to say, in conclusion, that it is for the sake of the Irish language, and for its sake *alone*, that I have written you this communication. If your article had been on any other subject, and had contained the same offensive personalities towards me that your article in the *Gaelic Journal* contains, I should have considered it unworthy of the slightest notice on my part.

T. O'N. R.

Remarks:—"Does *chum* always govern genitive case before the infinitive?"

Within the last couple of weeks a lover of the old tongue asked me why I was bestowing so much labour, and time, and space, on Mr. O'Neill Russell. I replied that I was, of course, aware his lucubrations were not worth this trouble, but that the enemies of the Irish language on this side of the water were utilizing these lucubrations, that the journal was the only check on those who had an interest in destroying the language, and that for the preservation of the journal, it was necessary to counteract these lucubrations,

and to show the people that what Mr. Russell was asserting with such flippancy was without any foundation in fact, but calculated from its very audacity to mislead the people, who unfortunately know but very little about the Irish language.

Examining the articles dealing with Mr. Russell in the *Gaelic Journal*, I find that these articles contain nearly all the tangible assertions in Mr. Russell's letters, without any garbling, and that therefore it is not necessary to give his corrected letter at length.

(1.) Doctor O'Donovan wrote, *Ir. Gr.*, p. 386, "That both modes of construction are allowable, like the gerunds and gerundives in Latin." I said the same thing in November, 1883, and I repeated it in the *Gaelic Journals* Nos. 28 and 30. The readers of the *Irish-American*, as a rule, cannot know these facts, and Mr. O'Neill Russell writing to them quite forgets these facts also, and these readers are left under the impression that we totally disallow the gen. after *chum* before the infinitive.

(2.) I plead guilty to speaking Irish in the cradle, and to reading the Irish catechism a few years later, and to reading and writing Irish in my tenth year—exactly sixty-four years ago. As to the other portion of Mr. Russell's charge, a little more than eleven years since the First Irish Book of the old Society for the Preservation of the Irish Language was published; it was immediately attacked in the *Irish Times* and in *Saunders's Newsletter* by a Sizar and Bedel Scholar of Trinity College. Some three members of the society attempted to lift the little book out of the mud in which its assailant was trampling upon it, but their attempts were feeble. I was at the time in the country. Not a member of the society knew me; but the case was desperate, and I was written to by the Society to come to the rescue. I wrote two letters to the *Irish Times*. The second, printed in that journal 22nd December, 1877, finished the matter. Mr. Russell when penning the paragraph above knew this as well as I did.

In the June following the Society wished to present an address to a Scotch M.P., Mr. Frazer Macintosh, and they had to ask me to write it, though Mr. Russell was then a member of the society, and on the spot. But the readers of the *Irish-American* did not know these things—very few of them ever will. Mr. Russell knew he was quite safe in raising a laugh at the expense of those who spoke Irish in the cradle.

This perhaps may be a fitting place to notice another instance of the use of both forms after *chum*. In Dr. O'Reilly's Irish Catechism—the catechism most extensively used in Ireland in the last century, and in the first quarter of this—at p. 17, we find "*chun a heirive do dheanay*," and at p. 34, "*chun a greidiv do advail go hosgalite*."

In the corrected letter (April, 1888), Mr. Russell writes: "I do, however, say that you do me a great injustice when you imply that I insulted Mr. Comyn in any published correspondence of mine. I hope I am not fishwife enough to insult a man when I am three thousand miles from him. I do not often insult people; but when I do, it is to their face."

Here again, Mr. Russell felt quite safe. But why did he make use of the terms, "imply" and "published?"

I never implied that his correspondence with Mr. Comyn was published. I gave Mr. Comyn's own words, and I now give a few more of them. At the point where I stopped quoting, *G. J.*, vol. 1, p. 292, Mr. Comyn added: "In his (Mr. Russell's) last article (p. 255), he has *nuaidhe* instead of *nuaidha*, for the plur. of *nuaidh*, 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." At p. 265, Mr. Comyn

wrote : " 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."

Mr. Russell in the corrected letter, says :—

"(m<sup>2</sup>) I thank you for pointing out the errors in my letter in the *Gaelic Journal* in 1883; and since you have, by dealing in personalities yourself, forced me to be personal and speak of a few matters about which I never intended to make any public utterance, permit me to say that the Gaelic letter or article out of which you cull those supposititious errors of mine, was not printed as I wrote it; and it was because my letters or articles in the *Gaelic Journal* used *not* to be printed as I wrote them, that made me cease corresponding with it.

"T. O. RUSSELL."

As to paragraph (m<sup>2</sup>), I have to give the most unreserved contradiction to Mr. Russell. I never bestowed more care on anything than on the printing of his letter of November, 1883. I was at the time undertaking to edit the *Gaelic Journal* with a heavy heart. The load of debt left upon the periodical was crushing us, and we expected great help from Mr. Russell towards wiping out this debt; it was the broken reed we were leaning upon, but we thought otherwise. Every error in the letter was Mr. Russell's. There is not a printers' error among them; printers' errors are easily known. Had the errors in the letter been committed by any one else except the writer of it, there would have been some complaints about them, and with justice. Had any complaints been made at the time, I had the letter in my hands, as Mr. Comyn had on a former occasion. But at the end of four years Mr. Russell knew the letter was gone, and hence he believed himself out of danger.

In Mr. Russell's open letter we have seen that he cited Dr. O'Donovan as saying the very reverse of what the doctor had said, and this with O'Don. Ir. Gr. in his hand. We have next seen him asserting that I quoted but *one* authority while looking into the journal, No. 28, where I had quoted five other authorities in addition to this one. But there was no danger that the readers of the *Irish-American* would ever detect these deviations from the veracities. Strange it is that those who had known Mr. Russell here can hardly believe their eyes when they see his name at the foot of the letters containing these assertions.

Our readers will recollect that the reason especially urged by Mr. Russell for his anxiety about the Irish language in the case of *éum* followed by an accusative, was lest an ambiguous mode of expression should be foisted into the language. We have seen, too, how causeless was this anxiety. More than a dozen of our best Irish scholars having written and spoken to the people and for the people in this dreaded formula without a single instance of any misunderstanding having arisen out of its use. Let us see, on the other hand, is there not only danger of ambiguity, but a certainty of it, in the method recommended by Mr. Russell. I gave an instance of this in No. 28, and I here repeat it: *éúairé ré éum bó vo ceannaé*; here no one can say whether it is a cow or cows. Similarly, *éum caoiré vo bearrad*, means to shear a sheep or more sheep than one. In the fifth declension of nouns there are nearly fifty nouns like these whose gen. sing. and plur. are alike, and how has ambiguity in the use of them been avoided? by changing the form of expression, or by using the accusative after *éum*: thus, *éum ba vo ceannaé*; *cum caoiré vo bearrad*. Nouns of the fourth de-

clension ending in a vowel are subject to a like ambiguity in speaking. Nobody in speaking can distinguish *áinne*, a sloe, from *áinneab*, of sloes: *tiúgearna*, a lord, from *tiúgearnab*, of lords. To avoid this ambiguity, one should say *éum áinne vo buain*; *éum tiúgearnab vo féicfin*.

Is it not strange that Mr. Russell or Mr. M'Dermott did not point out this real danger to their readers, instead of straining at an imaginary grain—verily they have swallowed the camel, hoofs and all.

I hope I shall never again have to write the names of these gentlemen. In future whenever I find anyone hacking the old tongue, I will merely point this out without reasoning with those who are incapable of understanding reasons. To preserve the Irish language, and to help on our learners, shall henceforth be the business of the *Gaelic Journal*.—E. G. J.

Now that we have done with Mr. Russell, it is sad to say that—for the baseless assertions above: for saying that I had given but *one* instance where I had given *six*, which he saw before his eyes; for putting into the mouths of twelve men in buckram words that no Irish speaker ever uttered, there has been no explanation, no apology, or palliation offered. Poor humanity!

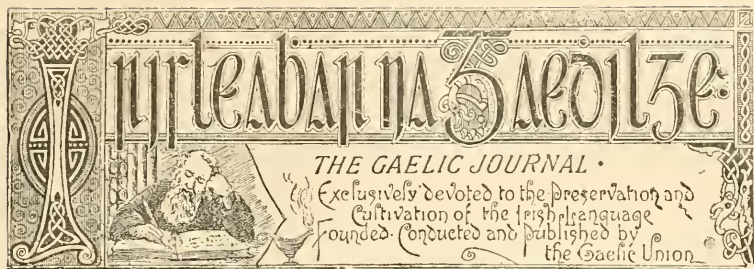
We need all the indulgence our readers can afford us for this issue. *Clann Chonchobair* has partly said this. And for my part, I have been for weeks on weeks unable to do little from indispotion. Nor were our disappointments even thus limited.

Our good correspondents, Messrs. M'Cabe, Carmody, and the *Sialabois* have sent interesting matter for our Notes and Queries, which we are unwillingly compelled to hold over.

## NOTICE.

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

Vols. I. and II. of the *Gaelic Journal* bound are on sale. The price of Vol. I. is 10s., and of Vol. II. 8s. 6d., exclusive of postage. Application to be made to the Secretary. From the same can also be obtained the Reports, Memorandum to the National Board, and other printed forms. The books issued by the Gaelic Union can be had from the respective publishers.



No. 32.—VOL. III.]

DUBLIN, 1889.

[PRICE SEVENPENCE.]

## A RETROSPECT AND A PROSPECT.

With this number we complete the third volume of the *Gaelic Journal*, a feat accomplished by very few Irish periodicals. Our *Penny Journals* and *Penny Magazines* were all works of merit, but they were all short-lived. The first volume of the *Dublin Penny Journal* was a work of exceptional merit, but it was extinguished in one year: more copies of that periodical having been sold in London than in all Ireland. Such was the encouragement given by Irishmen to their own literature half a century ago, and in every decade of years since, they have allowed some periodical to die of inanition. The death of the *Gaelic Journal* in its third or fourth number was confidently presaged; and since, each succeeding number was to be its last. But here it is at the conclusion of its third volume, apparently with as few symptoms of death upon it as at any time since the issue of its first number.

It is true that the illness of some members of the small staff of the *Journal* often puts its publication in abeyance. For instance, No. 31 was all but finished off by the printers for six weeks, and in that time neither the Secretary nor the Editor could do the little required to put it into the hands of our subscribers: and when at last it reached them, there were more press errors than the average in it. When it was printed off, there were materials enough in my hands to begin the printing of the present issue in a week—but illness again laid an embargo upon us.

In my case, there is an almost insuperable impediment; I cannot see small things distinctly by *artificial light*: dots wanting or misplaced, etc., thus escape my notice, and annoy our young readers especially. With the long and fine days, I expect to do things better.

We have lost two members of our Council since the issue of our last number. William M. Hennessy was perhaps the best all-round Irish scholar of the last quarter of a century. It was thought that he would be the last of our Irish scholars: the question would he be, was asked about a dozen of years since in a high-class English periodical. It can be now answered in the negative, without any hesitation. His knowledge of modern Irish gave him an incalculable advantage over those who had not this knowledge. Yet, strange to say, he had a dislike, an aversion I may call it, to the modern language. Unfortunately, during this century the modern Irish has been in the hands of shams and humbugs—to these he had an inveterate dislike; and to this, I believe, his slighting the modern language was due. Father O'Carroll, the other member lost to us, was a man of extraordinary linguistic powers—nor were his talents as a poet less, in my opinion. His knowledge of Irish was also extraordinary, for a person who had no colloquial acquaintance with the language, and who studied it only for a short time. His poetry in the earlier numbers of the *Gaelic Journal* shows talents of an order so high, that they might be called genius. But it proves more clearly still that talents, or even genius, will not

give a mastery of the Irish language without a knowledge of its idioms—and to this knowledge there is no royal road: it must be acquired shortly after leaving the cradle, or by *persons of talent and education*, after long years of application. Of persons who have acquired a knowledge of Irish idioms in this way, I have known two, and no more; and one of these is now a contributor to the *Gaelic Journal*. That the Irish language can be used as a medium in which to express all kinds of poetical composition, admits of no doubt. Many, very many, of Father O'Carroll's lines in the *Gaelic Journal* have a depth of feeling that scholars hereafter will admire: and the short piece to his memory under-written will show the fitness of the Irish tongue for another species of metre, hitherto unknown in it. One of the saddest episodes connected with the Irish language movement was the attacks that drove Father O'Carroll from the Gaelic Union. But this is not a time to say more upon this painful subject.

And what are the future prospects of the Irish language? At present there is no prospect of the revival of the language as a spoken language: nor is there any prospect of its being made the medium of instruction in English—the selfishness, if not the treachery of the officials in the S.P.I.L. in 1878 dashed into fragments the last organization that had a chance of inducing the legislature to grant this boon to the poor children of the sea-board. That organization had sufficient momentum to obtain for Sir Patrick Keenan the necessary powers to put his plans into operation. But that chance being lost, it only remains for the lovers of the old tongue so far to encourage its cultivation as to fit Irish-speaking children—such of them as may hereafter become Irish scholars and philologists—to edit our MS. Materials: and this in all human probability will be done by some of the pupils now learning to read Irish in the national schools. Last year 400 children in these schools competed in Irish for the prizes offered by a member of the Gaelic Union, the Rev. Euseby D. Cleaver, the prizes in nearly all cases being awarded by the managers of the schools, chiefly priests.

While others, in their zeal for the Irish language, have been putting money in their own pockets, some members of the Gaelic Union have been constantly giving their labour or their money for the cultivation of the language. The pupils in the intermediate schools will never do a great deal for the language. Ninety per cent. of them will lose what they will have learned of it, as soon as their school-days are over, just as they lose their Greek, simply because they do not speak or understand the Irish any more than the Greek. Even in the intermediate establishments, where the teacher is capable and zealous, a few of the pupils will become Irish scholars; but where the teacher “does not care a d—n” for the Irish tongue, and knows a little of it, just as a parrot would, it goes without telling that the pupils will return to their homes with just as much Irish as to say *a' o-tuig-eann tú*.

It is well that the lovers of the old tongue should be fully convinced of the fact that there is an Irish school—if it can be so called—which almost entirely consists of those who do not speak the language, and whose attempts at writing it are a jargon; not Irish, nor any other dialect under heaven. Mr. Whitley Stokes speaks of the “jargon called modern Irish,” of which he does not know a word, and a knowledge of which would have saved him from blunders innumerable. Mr. J. J. MacSweeney whispers that “fishwomen” only speak Irish now. Messrs. R. J. O'Duffy and T. O'Neill Russell make our scholars say quite the contrary of what they had said. Mr. Russell does this as directly and with as little *hesitancy* as the writer of the fac-simile letter could do: while Mr. O'Duffy says what he would have people believe, in words that *suggest* his meaning, an untruthful one, but which, when examined closely, convey no meaning at all. The members of this school must destroy the Irish language, or be wiped out themselves. Hence they have no scruples as to the means they employ to gain their ends: and, looking upon the Gaelic Union as almost the only obstacle in their way, no effort is spared to destroy this organization. For instance, immediately before Father

Nolan and Mr. David Comyn took the fatal step of leaving the Society they had founded they had a disagreement with Mr. MacSweeney in respect of the election of the Council of the Society then taking place. As on all other occasions, Mr. MacSweeney carried his point, and the other party shortly after seceded. This was ten years ago. There was no Gaelic Union then, nor for years after. The Union was founded by Father Nolan and David Comyn, as the older Society had been ; but when they had fairly begun to gain the public confidence and sympathy, Father Nolan was REMOVED; others say he was hunted. This was the most fatal blow given to the Irish language since the secession. Father Nolan and Mr. Comyn left the Gaelic Union. Those who remained were making a life-and-death struggle to keep the *Gaelic Journal* above water, when another blow was aimed at the Union. A gentleman was instructed to go to a certain quarter and to represent the election disagreement spoken of above as something superlatively bad *on the part of the Gaelic Union, i.e.,* of the Union as then in existence. This representation was made to those with whom the Union would especially wish to stand well ; it is only a couple of years since this representation was made, at which time there was not a single individual in the Union who knew that the election quarrel ever took place. In fact, the Irish Volunteers might with as much *truth* and justice be blamed with taking a part in this difference, whatever it was, as the Gaelic Union : and yet a gentleman, who could of his own knowledge know absolutely nothing of the case, was induced to make charges of the truth or falsehood of which he was as ignorant as the "Man in the Moon." What he stated, or was instructed to state, I do not of course know. But I know quite well that he was correct when he reported that he had put a "nail in the quick of the Gaelic Union;" and he exulted in this as a praiseworthy deed.

Such are the blows aimed at the Gaelic Union at short intervals since it was founded : and unfortunately there are strong parties backing those who are firing from behind the fence. There is no time to say

more for the present. Will not those who love the old tongue *with an unselfish love* give us their support and their sympathy ? It is essentially necessary that the *Gaelic Journal* should live a few years more—surely those who would destroy the country's language for greed or vanity will not be allowed to have their way !

JOHN FLEMING.

IN MEMÓRIAM.

Ḷo luac 'ran máirta—ní na h-impúige,  
 'Do 'bhuail an uairi' 'o' ár n-ácairi ionmhuin  
 Seasán ;\*  
 A écairna tabairta 'nn ro, a laete lán  
 'De ghnómarcáib 'i' feárru: ní iugne don  
 moill 'ran t-rlúge,  
 'Ar éuill mar luac a fácairi coróinn ríoir-  
 iuiré.  
 'Deá-óruigeíte a fácail—suróim leir  
 "ceut rlan !"  
 'Ar 'nuair a góir an báir bí ag áirneán,  
 'Sió éáimc ríó air gan ríoir mar gáuróe.  
 'Do éógaó uairn ár leomán—ní ag á máoiré-  
 eáin  
 'Aclámaró oir, a 'óé! leac-ra gaó n-aon—  
 'Aé bí éom cáirweámuil, cállmáir, cnearta,  
 caomh,  
 'Ni éógráir oirruann rínn a beir faoi leun :  
 'Baó géal a érióe ; baó ééimeámuil, áir,  
 a éáil,  
 'In éirínn níl a fámuil anoir le fágaíl.

III.

Seárru—éasgarz 'o'n tpear 'Domnac  
 'o'n áro-bent. Soirgeul an lae ann ro:  
 "San am ran" 7c.

(Another Sermon as spoken).

'Nuair a éáimc an t-am éum ériúe do bí  
 ceapuirgeíte 'ó' ár slánuirgeíteóir íora Cúriort é  
 réim do fóillirugáó 'ó 'n fácail. éuir Sé

\* The Rev. J. J. O'Carroll, S.J., who died at University College, Dublin, March 9th, 1889.

livered by himself to a New York audience, published under his own supervision in the *Irish American*, and reprinted in the *Gaelic Journal*, No. 31, Mr. Russell said: "I am much obliged to him (Ed. G. J.) for the errors he has pointed out; but am not sure that they can be fairly charged to me, for he copied my article most incorrectly. He has 'asus' for 'agus,' 'beagnath' for 'beagnach,' 'amhrus' for 'amhrus,' etc." The etc. is an imaginary quantity; and the only misprints in the article as printed in the *Gaelic Journal* are putting a *t* for a *c* in "beagnach," and the omission of a dot over the *m* in amhrus—and these misprints did not add the weight of a feather to Mr. Russell's mistakes; these mistakes or solecisms are all his own; and well he knows that they are. In fact, the article was not copied at all; the *Irish-American* in which it appeared was handed to the printer, who reproduced it in the *Gaelic Journal* with these two misprints:—"asus" for "agus" was in the *Irish-American*. Shifting his own errors to other shoulders is an old trick with Mr. O. Russell. Mr. David Comyn, former Editor of the *Gaelic Journal*, wrote at page 292, No. 9, of the journal, "We have been very careful to print this and other recent letters of his *vevbatim et literatim*, as they appear in Mr. Russell's MS. 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 letter (which he says we printed so incorrectly), and we find that every one of the errors he points out appears in his own handwriting except the omission, by oversight, of one letter in the word *dearmad*." Mr. Comyn omitted one letter, and he was charged with all Mr. Russell's "mistakes." I, or rather the printer, omitted a dot and substituted one letter for another, and Mr. Russell washes his hands out of all the errors in twenty excerpts taken out of his address. But, as in Mr. Comyn's case, it will not do. The *Gaelic Journal* is to hand. Mr. O. Russell's letter is to be had. They can be compared. Nor does Mr. Russell's washing of hands stop here. As is well known, I corrected some dozen errors for him in the *Gaelic Journal*, p. 141, No. 17; he said nothing at the time, and while I had his MS. in my hands; but after four years, in April, 1888, he writes to me in the *Irish-American*: "Permit me to say that the Gaelic letter or article out of which you cull these supposititious errors of mine was not printed as I wrote it." As I said before, I never took more care with anything than with the printing of that article; and had there been any errors in it except Mr. O. Russell's he would have made some noise in the world. But while I held his MSS. he held his peace. With respect to the address in No. 31 of Journal. Let two of you, say Patraic and Mr. D. Magner, both of New York, or one of you and Captain Norris, compare the Journal with the *Irish-American* and state the results. Will Mr. Russell send you the *Irish-American* for the purpose of this comparison: we shall see.

You will take notice how brave a man grows by degrees. When Mr. Russell learned that Mr. Comyn had his MSS. he held his tongue. When I made the corrections, before the world, in his letter or article—not a word from him. But with full knowledge that his address can be compared with the reprint of it in the Journal, he runs the chance of escape, and says that this reprint has been "most incorrectly" copied. And how low vanity can draw down a full-grown man! A school-boy in his teens would feel himself humiliated if detected in blaming another for the fault himself had committed;

and here is a man of exalted stature trying to transfer his own "mistakes" to others—Poor humanity!

You already know that Mr. Russell, after the corrections made in this letter in 1883, betook himself to the study of the Bible for the four following years. Besides the Bible, he went through the "Lucerna Fidelium," Donlevy's Catechism, etc., etc., seeking for weapons with which to attack the *Gaelic Journal*. He discovered that the compound preposition *chum* is sometimes followed by a genitive case before a verb in the infinitive mood, and sometimes by an accusative. The former construction was that mostly followed by the older writers, as most euphonious; the latter by the moderns, as being that chiefly used and best understood by the people. This is the case especially with preachers and writers of works on spiritual instruction. Some sermons in Irish as now spoken were published in the Journal, and upon these and upon the editor of the Journal Mr. Russell poured out the vials of his wrath. He in an open letter to the editor told him that there was a rule of grammar which condemned this construction. That "no one but some one of little learning and great 'brass' [namely the preacher and the Editor of the *G. Journal*] dared to dispute" this rule. That "most writers on grammar have laid it down as a rule that *chum* governs the genitive. O'Donovan, Joyce and Windisch (and they are considered the best) certainly say so; they say nothing about exceptions to this rule, and it is to be presumed, because there are no exceptions."

Was not this brave? O'Donovan did make exception to this rule in his grammar, at p. 364 and at p. 385; and Mr. O. Russell knew this as well as you or I—he had, in fact, the grammar before his eyes while penning the above. Brave Mr. Russell! More brave still is the following, written in the *Irish-American* in April, 1888:—

"You (Ed. G. J.) have not produced (in G. J., No. 28) a single instance of the use of the accusative after *chum*, but one." Now instead of one, I produced one sanctioned by Dr. O'Donovan and Dr. Stewart, another from Wm. Williams, a third from the grammar of the General Assembly in Ireland, a fourth from the translator of *Trompa na bh-Flaitheas*, and a fifth from the Cloyne Catechism, which I since withdrew as not sufficiently clear; not to mention the sermons. How Mr. Russell rolled all these into one, perhaps you could say. It is more than twelve months since Mr. Russell perpetrated this latter brave act, and no reader from Mr. Russell's letters could since learn that he had spoken aught but truth, or that any person ever wrote the accusative after *chum*, except the two and the obscure friar mentioned by Mr. Russell, or that these two would allow both constructions just as John O'Donovan would. And now, how stands the question with regard to *chum*? We cited six high authorities who had used it contrary to Mr. Russell's orders, and we have since made many additions to this list. These are: Patrick Den's translation of *Think Well On't*; Eugene O'Connell's translation of same book; St. Patrick's Prayer Book; Father Conway's Short Catechism; Morty Kelleher's translation of Butler's Catechism; the bean chaointe in the County of Cork; Thomas Gleeson, a poet of Limerick or Clare; the "Lucerna Fidelium;" Dr. O'Reilly's Irish Catechism; Dr. Gallagher's Irish Sermons; a Sermon on the Passion, by Father Fitzgerald, of Ballygarry, County Tipperary, printed by Fowler in 1861. The following very interesting letter from a member of the Council of the Gaelic Union, Mr. P. O'Brien, gives three authorities more: the Book of Common Prayer, Father Furlong and another translator of Butler's Catechism, fourteen authori-



ties in addition to the former six—twenty in all. All these works were for the people, and understood by the people. Mr. O'Brien's letter proves—if proof were required—that the *people* would not understand Mr. Russell's formula. This is Mr. O'Brien's letter:—

“DEAR MR. FLEMING,—I followed with interest the discussion which you and Mr. O'N. Russell carried on with regard to the preposition *chum*, and its government of nouns in the genitive case, and I quite agree with the statement made by you in No. 28 of the *Gaelic Journal* that excellent authorities could be cited *pro* and *con* in both instances. But amongst the people who speak nothing but Irish in the south-west of Munster at the present time, the leaning is in favour of *not* having the noun governed by *chum* in the genitive case when followed by the infinitive mood. For instance, if you said, ‘Taim ag dul air an aonach chum capuill do cheanach,’ the person you were speaking to would be under the impression that you were going to the fair to buy *horses*, and not a *horse*. In support of this construction, too, I may quote the Irish version of Dr. Butler's Catechism. At the foot of page 21 it says—‘Chum breitheamhns do thabhairt;’ and the Rev. J. Furlong's Catholic Prayer-book, ‘The Christian Companion’ (printed in 1842), at nearly the top of page 140:—‘Chum an Briathar Ioncolnaithe do ghabhail.’ There is one writer whose competency as an authority will scarcely be questioned on the point at issue, *viz.*, the translator of the Irish version of the Book of Common Prayer. I have consulted three different editions of this book, printed respectively in 1712, 1856, and 1861, and in about twenty lines from the commencement of the article headed ‘Matrimony’ I find in each the following: ‘Chum an fearso agus an bheanso do cheangal.’ It would be wearisome to dwell longer on this subject.

“Yours truly,

“PATRICK O'BRIEN.

“Dublin, May 10th, 1889.”

It is now eighteen months since Mr. O. Russell addressed his open letter to the editor of the *Gaelic Journal*, and he has followed this letter up with a series of other letters, and with some from his followers, and in every one of these, statements have been made as unfounded as those we have pointed out, and not a statement of these has been withdrawn, though in nearly every instance their divergence from truth has been pointed out in the *Gaelic Journal*. It will be for you to say what motives impelled Mr. Russell to this singular course. Could disappointed vanity *alone* have urged him? Or were there any more *sterling* inducements. Mr. Russell left the original S.P.I. Language with Father Nolan and Mr. David Conyn. The open letter was a most opportune diversion in favour of the Society at a time when its secretary was announcing that “none but fishwomen now speak Irish.” You, my friends, will have the courage of your convictions, and say to the people of the Lesser and Greater Ireland what motives urged on Mr. O'Neill Russell in his attack on the *Gaelic Journal*.

I am, my friends,

Yours sincerely,

JOHN FLEMING, E. G. J.

#### TADHG GAODHALACH—MR. RUSSELL'S REMARKS ON.

These remarks were printed in the last journal in the characters ordinarily used in printing Irish compositions; we now print them in Roman characters for newspapers

that have no other characters but these, and in order that by the use of Italics we may lay before our readers at a glance the solecisms and blunders of a man “who has for a wit, then for a poet passed; turned critic next, and proved a *blank* at last.” We waste our space and time on a few such individuals at both sides of the Atlantic, not willingly, but grudgingly, and for the purpose of rousing our people, especially our Irish scholars, to a sense of shame, by laying before them the Vandalic jargon to which these would-be scholars would reduce one of the most noble languages ever spoken by human beings. Mr. O. Russell is ashamed of this address, *ni nach iongnadh*; and he would hint in an ambiguous way that it was printed incorrectly in the *Gaelic Journal*; but the Irish scholars—Patraic, Mr. D. Magner, and Mr. P. J. Daly—will tell the world that the two misprints in the journal has had no more to do with these errors than have the lost books of the Bible. Mr. Russell confesses to three errors—no, “mistakes,” in the address: two bad spellings, *dearmuid* and *deacar*, and one solecism, *naoi focail*, for *naoi bh-focail*. He attempts to defend five of the expressions impugned; to the other dozen or so, he gives the charity of silence—a very wise proceeding on his part.

My Friends,—Mr. Whitley Stokes has called the modern Irish a “jargon”; he does not understand it. He is one of the very best Celtic scholars alive; but I refer you to the *Gaelic Journal*, No. 27, and expect you to say that he is shown in the article, “Find and the Phantoms,” in that issue of the journal, to have committed a series of puerile blunders, which a fair knowledge of the modern Irish would have saved him from. In the same article Professor Zimmer, the other Celtic scholar of highest repute, is shown to have fallen into similar errors, and from the same cause. In No. 22 of the Journal the celebrated scholar, Kuno Meyer, is proved to have misunderstood and mistranslated all the Irish idioms in the “Battle of Ventry Harbour.” In the Journal, Nos. 23 and 31, the blunders in the works of the S. P. I. L. have been pointed out. You will tell the people of Europe and America that the criticisms of the Journal in all these articles are honest criticisms, and that they cannot be impugned. You will lay emphasis on the statement that—“without an early acquaintance with Irish, it is next to impossible to learn, in after life, to speak or write the language correctly.” As “one modern instance more” of this you will point to the “mistakes” in these “Remarks” of Mr. Russell. If I have found fault with any correct expression or idiom in this or any other article of the journal, you will say so without any hesitation. The following is the address of Mr. Russell:—

“Is fad anois o labhairt aon Ghaedhilig in san sgoil seo, agus ‘si mo bharamhuil go n-deamain sibh *dearmuid* mor nuair nach labhairt sibh i nios mionca. Ba chior dhaobh cuimhnghadh gur labhairt gach aon teanga sul do sgríobhadh i; agus muna g-cléachtann sibh labhairt na Gaedhilige, ni bheidh eolas cinnte agaibh *orthi* go deo. Ta fhios agam go bh-fuil se *deacar* go leor do dhaoinibh oga agus *neamh-mhuinnte* inti i do labhairt go ceart, oir ta an teanga beagnath *millte* go leir le cuid de na daoinibh sgríobhas i. Ni labhairt timhiall na n-daoineibh sgríobhas inti anois, acht de na *daoinibh* do sgríobh inti fad o. Bhi an Saoi O'Brain o Phort-lairge sbios in mo sheomra seachtmhuin o shoin, agus bhi sinn ag labhairt timcheall filidheacha *Ihdhig* Ghaodhaligh Uí Shuilleabhain. Thug an Saoi O'Brain an meadh sin molta air, go bh-fiaras leabhar filidheacha in fhir sin, agus chaith me da oidliche d'a leigheadh. Ta dochas agam nach m-beidh an duine anso feagach liom nuair deirim *nach rabhas nios mo grainithe rannh* na le leigheadh an leabhair

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My Friends,—Mr. Whitley Stokes has called the modern Irish a “jargon;” he does not understand it. He is one of the very best Celtic scholars alive; but I refer you to the *Gaelic Journal*, No. 27, and expect you to say that he is shown in the article, “Find and the Phantoms,” in that issue of the journal, to have committed a series of puerile blunders, which a fair knowledge of the modern Irish would have saved him from. In the same article Professor Zimmer, the other Celtic scholar of highest repute, is shown to have fallen into similar errors, and from the same cause. In No. 22 of the journal the celebrated scholar, Kuno Meyer, is proved to have misunderstood and mistranslated all the Irish idioms in the “Battle of Ventry Harbour.” In the journal, Nos. 23 and 31, the blunders in the works of the S. P. I. L. have been pointed out. You will tell the people of Europe and America that the criticisms of the journal in all these articles are honest criticisms, and that they cannot be impugned. You will lay emphasis on the statement that—“without an early acquaintance with Irish, it is next to impossible to learn, in after life, to speak or write the language correctly.” As “one modern instance more” of this you will point to the “mistakes” in these “Remarks” of Mr. Russell. If I have found fault with any correct expression or idiom in this or any other article of the journal, you will say so without any hesitation. The following is the address of Mr. Russell:—

“Is fad anois o labhairadh aon Ghaedhilig in san goil seo, agus ‘si mo bharamhuil go n-deunann sibh *dearmuid* mor nuair nach labhairteann sibh i nios mionca. Ba choir dhaobh cumhninghadh gur labhairadh gach aon teanga sul do sgríobhadh i; agus muna g-cleachtann sibh labhairt na Gaedhilige, ni bheith eolas cinnte agaibh *aríthi* go deo. Ta fhios agam go bh-tuil se *deacar* go leor do dhaoineibh oga agus *neamh-mhuinte* innti i do labhairt go ceart, oir ta an teanga beagnath *mitte* go leir le cuid de na daoineibh sgríobhas i. Ni labhrain timchiall na n-daoineadh sgríobhas innti anois, acht de na daoineibh do sgríobh innti fad o. Bhi an Saoi O'Brain o Phort-lairge shíos in mo sheomra seachtmhuin o shoin, agus bhi sinn ag labhairt timcheall fíldheachta *Thadhg* Ghaodhalaigh Uí Shuilleabhain. Thug an Saoi O'Brain an meud sin molta air, go bh-fuaras leabhar fíldheachta an fhir sin, agus chlaith me da oíche d'a leigheadh. Ta dochas agam nach m-beidh aon duine anso feargach liom nuair deirim nach rabhas *nios* mo *gráin* *shíthe* *riamh* na le leigheadh an leabhair

sin; agus 'si mo bharamhuil gur fíor charaid don Ghaedhílige, an te do cheannochnadh gach aon mhac-samhal de, dob fheidir leis *cur a lamh air*, agus iad do chaitheamh san teine. Níl aon *lecht* agam leis na smuaintibh do chuir Tadhg Gaodhalach in a leabhar. Is smuaintibh bregha ASUS Críostodhíle iad. Ní lochtuighim acht an chanamhain in a g-cuirtheair iad. B'fheidir nach g-creidfidh sibh me nuair deirim gur *usa dam Leabhar Laghain na coda* Thaidhg Gaodhalach; agus níl aon AMRUS agam nach m-beidheadh se neamh-thuigseach go leir do gach duine o iarthar na o thuaisceart na h-Eireann. Fiafrughim d'ibh cad i m'athas an leabhair sin? Cad i an m'athas focail agus modha labhartha d'fhoillsíghadh nach d-tuigtheair acht le daoibh éigin, agus nach bh-fuigtheair a n-aon fhocloir na a n-aon ghraimear na Gaedhílige? So line as an leabhar *d'a trachtain*:—"an meid sin do dallag, do caochag, do meallóg." Níl acht *naoi focail* 'san line so, agus ta ceathair ca micheart. So an modh ann ar choir i do bheith, "an meud sin do dalladh, do caochadh, do mealladh." Ta an line so 'na *sonpla* ceart de beagnach gach line san leabhar; agus gaeabhthar ma airimbhí sinn meud na liteadh ata san leabhar, agus iad do mhéudughadh le ceathair, go m-beidh ní *fad o thres na bh-focal* ata ann, micheart.

Ní thig liom thuigsin cad e ata a g-ceannaibh *de chuid eigein na n-daoine* do Chuide Mumhan gur ail leo teanga *Gaodhalach* nuadh do dheunamh. Do shaoilfín go m-beidheadh teanga a *sinseor* maith go leor doibh. Acht is eigean dam a radh nach bh-fuil na h-uile dhaoine o Chuide Mumhan cho amadanach timcheall a d-teangana a's do bhí Tadhg bocht Gaodhalach, agus go n-dearna cuid do a nios mo air son na Gaedhílige 'n do righneadh le daoibh eile na h-Eireann."

Let us now examine those alleged errors that he has undertaken to stand by.

(a) In excerpt 2 the spellings "labhairéadh" and labhairéann are said in the journal to be faulty, and Mr. Russell replies: "When he [E.G.J.] says that 'labhairéadh' and 'labhairéann' should be 'labharadh' and 'labharann,' he shows himself to be no Irish grammarian at all. All regular verbs must, if written correctly, contain the root intact in all moods, tenses, and voices, except in future tense and conditional mood of the second conjugation. See O'Donovan's Grammar, page 210, or Joyce's Grammar, where he gives a paradigms (*sic*) of regular verbs." You will proclaim that this rule is an invention of Mr. Russell's, and that neither Dr. O'Donovan nor Dr. Joyce has ever penned any such rule, or anything like it, or anything from which it could be inferred. Nay, that Dr. Joyce has said the *very opposite* of this rule as clearly as Dr. O'Donovan contradicted the rule given as his by Mr. Russell in the open letter.

At p. 60, sect. 4, of Joyce's grammar, we find: "If the final consonant of the root be preceded by *i*, as part of a diphthong or triphthong, the final vowel is made broad in the infinitive—as *buail*, *buailadh*." Here "buail" is the root, and "buailadh" the infinitive mood, which does not contain the root intact. Again at p. 62, par. 7, Dr. Joyce writes: "In the other tenses of the indicative, verbs in *ii*, *in*, *ir*, and *is*, are almost always syncopated by the elision of the vowel or diphthong preceding the final root consonant." Now, labhair is the root of a regular verb, and labharthar is its present tense passive in which the root is not found intact, though this verb is in the Bible: "Is riotsa labharthar," Dan. iv., 31. Scores, hundreds of such verbs, in all moods and tenses, could be found in the Bible, every one of them at variance with Mr. Russell—how he contrived not to see them it is hard to understand. A certain person, much given to quoting the Bible, it is said, was once confronted with a passage point blank con-

tradicting his position; what was he to do? He boldly asserted that the text was not in the Bible—so the spirit informed him. Whether the spirit moved Mr. Russell to ignore all these passages I cannot say; but the spirit, I hope, did not reprove him, though he wrote in his address *labhairim*, which does not contain the root intact. Mr. Russell is often wrong when he cites the Bible, but he is always wrong when he does not—because he then finds the Bible point blank against him; and when he refers to a grammar, he always invents a *fac-simile* rule, as in the instances mentioned above. Another thing to which I call your attention. In the excerpt 2, in the *Gaelic Journal* I wrote *labhradh* and *labhrann*, and these Mr. Russell copied "labharadh" and "labharann."

(b) Excerpt 11. "Grainíthe is quite right," said Mr. Russell, in the *Citizen*. He wrote this term correctly in the address: "grainíthe," but wrong, "grainíthe," in the *Citizen*, because he did not know how the two words differ in pronunciation; nor did he understand the meaning of the word as he used it in the address. "Adeirim" (said he) "nach rabhas nios mo grainíthe aríamh," I say I was never more loathed (more detested) [than in reading the *Pious Miscellany*]. He meant to say, he was never more disgusted, but not knowing the signification of a passive verb, he said the other: "is leor o'n colus e." And this is not reviling the memory of the author of the book that so disgusted him; and which book, "for the sake of the Irish language," he would fling into the fire—every copy of it extant.

(c) As to the spelling *Laighin* (of Leinster) Mr. Russell says: "*Lagin* is spelled rightly. See 100 places in the Book of Leinster: 'Is mor an techt do ringi ri Lagen.' Book of Leinster, page 294. In the address he spelled it wrong, 'Laghain,' and next in the *Citizen* he spelled it wrong, 'Lagin'; perhaps two wrong and one antique [spelling] would make a right."

(d) "Treas na bh-focal is quite right" (said Mr. Russell), Cuid is of course understood after *treas*, 'Leis an treas cuid,' Numb. 15-6. "Treas na bh-focal" is not Irish; nor is 'treas cuid na bh-focal.' Mr. Russell saw this, and the spirit moved him as usual to suppress the part of Numb. 15-6 that would show he was wrong. The whole passage is: 'leis an treas cuid do hin ola,' (hin, a measure), with the third part of a hin of oil. Cuid, the *whole*, governs the gen. as, mo chuid airgid, my money, (the whole of it); cuid, a *partitive*, takes *do*, or *de*, with a dative, as, mo chuid de'n airgid, my share of the money. Mr. Russell uses cuid twice more in the address, and even worse than here, but he does not try to defend it. These are, "a g-ceannaibh do-chuid eigein na n-caoineadh," and "ina coda Thaidhg Gaodhalach." Even in the word Gaodhalach the initial *g* should be aspirated. There are at least sixty solecisms of one kind or other in this moiety of the address—or to speak more correctly, it is not Irish at all. Fad o, long ago, is used three times in the address. Do sgríobh innte fad o is correct: in the other two passages it is a solecism—they are in Italics. To annoy you with Mr. Russell's tissues of blunders would be an impertinence; but for the sake of our beloved language it is necessary for you to speak out, and to tell the world that persons like Mr. Russell, who have learned Irish late in life, can never read or write or understand it. This address is as good a case in point as can be given. It has all the marks of preparation. It was written out; got by rote; spoken to an audience; prepared for the press; corrected in proof. In a word it is as good as Mr. Russell could make it, and yet Mr. Russell could only attempt the defence of five out of the scores of errors in it: no wonder that he would disown it.

(1) The errors in the address are of two kinds: those

which he did not know how to avoid, and these nearly make up all the address, and (2) those which were so easy that he did not look into any authority for them. Of this kind are the two bad spellings that Mr. Russell confessed to, "dearmuid" and "deacair," and the solecism "naoi focail." Another bad spelling or solecism of this kind is the gen. "Thadhg," in the beginning of the address, and the unaspirated *g* of Gaodhalach near the end. You have also noticed the phrase where Mr. Russell makes more than a dozen men say that chum an fhir do phosadh is to marry a man; also that he cites me as writing *labharadh* and *labharann*, where I had written *labhradh* and *labhrann*. In the address he wrote "grainighthe" correctly, and in the letter to the Citizen "*grainighthe*," a word so different in sound from the correct word that none of you would spell it so, if you had never seen the word written, but only heard it once pronounced.

My friends—You have left this country without Irish scholars very nearly, and almost without Irish books. The few scholars whom you left behind are nearly gone; and in a short time you must close up your ranks to fill my place. Proclaim to the world at once that the New Irish is not Irish; and take some steps to have your children brought up as Irish speakers—some *effectual steps*. You have done a great deal to create a *taste* for the language, but you can do more. The language has as many, as powerful, and as artful enemies as the country ever had. How can we defeat them?

Ever yours,

JOHN FLEMING.

*Ed. G. Journal.*

## THE HISTORY OF EDMOND O'CLEARY.

At p. 35, No. 27, of the Journal, we have said nearly all we have had to say of Edmond O'Cleary and of John O'Neachtain. But as we intend giving all the history in the Journal, we give the beginning of it here, with a request to our readers to look again at what has already been said of the tale and of its author in the Journal. Neither in wit or humour was O'Neachtain inferior to Swift; and as was said before, the language is the best that has been written since Keating's time. The words in a few sentences in the beginning are rather long, and the copy of the tale in our hands is not a good one; but we must do the best we can. The description of Eorna's children and of the birth of Cuirm Searbh are very good; but this lesson, on the whole, is the least interesting portion of the History of Edmond O'Cleary.

## STAIR EÁMUIHH UÍ ÉLÉIRIÓ.

To péiri Séagáin Uí Neachtáin.

To bí flait uafal, onórtaé, gaoitead, ginnn, g'éar-éusreac, óirpéaric, áro-méanmnaé, dá m-buró comáinn Eámonn Ó Cléiríó, a ceirié áluin féuríuáitne cóm-éométiom Cónnact, agus lá n-aon dári eirié ari eulais áro fáo-amáircaé, a b-fozuy' d'á óun-fozardóteac fionn-aolta féin, do éonairic maizhe maireac mna, buró breagáta oireac dealb, agus déanaí, dári ériúcaiz Dia nó náóuyi ariáin, ann a fáioínuyre, ari ari óoiye tuile ériéan triom-griáda, agus iyué fíori-árbéil reirice do'n éeao amáiric, agus as breic ari báuyi euié uiré, o'féar fíoriéaoín fáilte fíua.

To fíreagay iyu an beannacáo céaotha zo min, macánta, mnáinuil, agus zo moéairi muinncearíóda, as griáda, i' as iáuyiárbó na fáiltece iyu do éuyi an uíleamuium ann fo me, oiy i' innile óz do múmteyi an cóimé me. Ioméunbeacé, inéean foiriáin, mo ainm, agus do nairz pé do banz óoiéacánta oym, tuyar agus cóimnuiré do déanaí, fíarera, agus fóir fóráda fíios, ari an ceumáora .i. tu zo ruéain, ioyiuyiré, cuireacéta, cóim-bárbó, agus carream an éliánaire éar-gamuil éleapáite, Cuym Searb a n-Óeire, agus a gaoleta, do feacnaó, óiy i' fíri-beagán, máó tá aon uime ari bíe, a éumail-eay leiy, náé bí lán do'n muí, (i'iu galay do éiz ar an m-boéatne): agus do bhoi'óúgádo do móirceuy, agus do méasóúgádo é'íuaéa aiy. Do déanaí mé eiaobh'gaoileac aiy a éuyreacáda, aiy a gaoleta, agus aiy a éraoba cóimneara. Óiy do buró mias bhuégaró do'n tiri é; d'á iugádo mórián cloinne fa éaz-cormuil leiy an oiaoiyri; i'ré fa hamn dá áeairi Éóima, uime toiceamuil tabacéac bó-ééaoac é. Ayé fa hamn do'n mziin fa i'ime aize Éóima, Coiz Seanaiy, inéean Éóima. An oara h-inéean, báuygin lán-leacáin, inéean Éóima. An treap inéean, úi'póiribeyre, inéean Éóima. An ceacéiamáó h-inéean Óeire a b-folac, inéean Éóima;

agur mac maire teit-ghrádác do lean a ádair. Stuirra fial mac Eóina, an fceit-eó do tuisce do éoin Eóina, agur an mac véigiu-naé do iugad u' Eóina, Cuirim Seairb a n-Deire, mac Eóina. Agur an tan do bí mádair Eóina .i. an Talam Triom-Óiriac, toiriac air Eóina, do iunnead fairtine ói go m-béaraidé mac ion fheim do bí fá na b'ionn, ba n'ioe an iann Eóipa uile, dá u-eadad éim doire.

An triad iugad an mac fo do, agur go b-facaig an t'ioct-uair faoi, do iuniam iuniam do iáinig an fairtine, agur air ion go maó ní an ádair náduir a ádair do bárdúgá na zeme do fiolfaó úair féin, gídead, níor taogza 'ná do éuilfead náime ná mioclú do, a túbairt go ceuirfead éim baig é; zoma airé iun, do éuir coine mói meirfeamla of coinn teimead lafánta lán-ghéire, agur do teiltz an fheim éioirua éoiruperi, agur t'ioct bóad éile nái b'féirí tír ná talam a beit ann .i. Noa Ceannbaóé, do iair an ghéirí, cóim toit agur do iugad é, mé na oileamhain, do teiltz fé (a veirim) an éimfead fan z-coine meáimírdte, dá m-bhuic, agur dá u-reampuir íao, zuri faoil go n-veáimad p'rairfead agur ola dá b-feoil agur dá z-cnámá; zé-nác amla éáilair, oir do bíodair, veir zác r'gallad neime neanta dá b'p'rairfead, níor t'neire, agur níor t'neime, na bíodair iáim ionime.

Anúair do éonairfean nái b'féirí a mbárdúgá air an mói iun, do éuir puirgádo minne dá hullmúgá (do nói veirfead) doib, do at agur do líon fan mói iun íao zuri faoil na huile dá b-facaó íao, go iacobrué agur go r'gáilteóe a m-bhuigáib agur a moir-bhuinnib of a céile, acé do f'áirigfeadair an báir fo mar zác báir eile. Do iunn ann fo r'cairfeair faoa, r'oiarua, az iuniaméad r'ead buó véanta leó: do iunair aige féin go maó le teann voilbte t'ioct-eáda, agur oiaib'raigeada do f'áirigfeadair zác báir dá t'ionn'z'naó doib, agur fo veirfead ipe do cinnéad iun, r'oiéige fairiunze dá-éann do véánam, agur a

u-teiltzion anóirig a z-cinn ionnta, an nío do iunne zan móil, agur do r'ead na h-éadain aig na r'oiéadéib iun, air mói nái b'féirí iunnead dá lafad zaoite nó anáile a óol amac nó arteaó ionnta, acé zuri oibruig an cúimzác a iadadair, agur an iunmáil do iunneadair, úóirfeairz a z-cuirp, zuri éuirfeadair eúbaí agur cuir a z-cioiróe agur a z-cléirib t'ne éláirib veirzine ionna veirbe, a ngleuir zuri faoil amáiricib nác iad teadé ón t'ionn'z' iun aca; agur dá éuir an úimáil ion veimán nác báir zan éoir a r'uaridair, do teiltzad air éairteadair mar z'adairzite éim na r'oiéde íao, t'ne zác i'ráio, agur t'ne zác áit iunb'lede eile. Do teiltzad, dá éir fo, a z'cairpáir eúimanz, éóim-óiréa faoi éalam íao, áit ann nác iad léar, leairzair nó amáiric z'neime nó z'ealairde; air a ion fo agur uile, v'eirigfeadair ó zác bhuio, agur ó zác z'abad ionna u-táiridair (do z'neir t'ioct-eáda agur ool'ra) níor t'neire, agur níor t'neime, agur níor calma, míle úair, 'ná bíodair ionime iun; agur a táir anóir 'fan anéimair iun, nác b'huil baime nó iméadé az laóé nó az z'airz'eadá pó neim oirpá.

Anóir (air rí) ó éúalair tú a u-táirz go r'ionnead, féud an b'z'ann tú do élaonta veónac air a r'eadad, agur má z'neirp, r'oiaró mar leat; z'ídead éoiróe airí, t'uz z' m'buirp'p' r'eaonaó dá lafad ion éad'ra, do óol a z-cléir, a z-ceanzal, nó az-cóim-lann leó, euirfeadá ár neimáda agur ár b'p'ra.

VOCABULARY.

- z'oiéadé, wise (z'oiar, wisdom).
- z'pinn, adj., perfect, serious, *pleasant*.
- z'air-t'neirfead, adj., sharp-witted.
- óirvéadé, adj., noble; óir-veanmaóé, high-minded.
- coim-annm, name; the name and surname. U' m-buó coimann, to whom was the name; whose name was.
- peup-uairéne, adj., green-grassy; f'ad-amáiricad, having a long prospect; r'oiaróeac, sheltered.
- maighe, a young woman; r'oiar-óiréir, really—wonderous; peirce, gen. of peair, affection.
- c'pob, gen. cuib, the hand. U' feair (do feair), past tense of feairam, I give; r'oiar-éoinn, really kind. r'ua = le, with her, to her.
- beannadá, a blessing, a salutation; macónta, mild; mnámhul, modest; mioéair, amiable, loving; muinntearpá, friendly.

**Domhánuim, the Lord; imúic, pl. imúicí, a hand-maid. Comúe, the Lord.**

**Domúibéact, propriety, domcúibéacté, propriety: Propriety, the daughter of Fortune, is my name.**

**naig, inf. -raig, to bind. bang=banúg, a promise. doipeacanta, unavoidable. fuicra=leac-ra, with you.**

**cumaid, manner: ar an cumaid ro, in this manner; on this condition (cc=gc). .i.=easón, viz., namely.**

**ruéam, everlasting; go ruéam, for ever. coin-mbarú = combarú, friendship; carpeam, acquaintance; cluanair, a deceiver; carúaim, renowned; cleairig, tricky.**

**Cuirim, a banquet. Seapú n-Déire, bitter in the end. Cuirim is also a kind of ale or beer. Imir, distress, misery.**

**Cumúleap léir, meddles with him, touches him. Dhorú-uigúad, inf. of dhóruig, to stir up; morúair, gen. of morúair, enmity: in Waterford the nom. is morúair, gen. -úair.**

**c'fuaá=oo fuaá, thy hatred. oo déanarú=óéanparú. cpaibígeoiléad, a spreading abroad. túrpeadú, pl. of túrpead, a parent. Cpaááa comúeara, kindred branches, pedigree.**

**Druúarú, a farmer. ra=burú [who], was, ere. ead-cormúic, unlike: an óraúig rú (ro), this wizard.**

**Éorúá, barley; coceamúic, wealthy; cabáctéad, substantial; bo-éuroad, of hundreds of kine.**

**Corú, stopping, allaying. Corú Seanáir, allaying hunger. Dairgean, or dairgin, a cake. Lán-leacán, full-wide. Úr-éoirbéir, good-offering. Déine a b-salad, alm-unknown. Scúpa ríad; réupa, I do not know; can anyone tell me?**

**Crom-corrúac, very fruitful; corúac, pregnant; fúirime, a vision; oo ymúeáó fúirime ói, she had a dream. go m-beairéacé mac, that a son would be born. Múre, the worse. Dúó múre an rann éorpa, all the territory of Europe would be the worse of.**

**Sona airé rin, wherefore. tarúga=urúga=úarúe, sooner. corpe, a cauldron. meiréamúla (múar or meir, a dish). The word not in diets, and meiréamúil would be the correct form, dish-shaped; laráncá, flaming.**

**Corúpe, wicked; náir b-réarú cúr ná calán abaré ann: better náir b-réarúpe, that it would not be the better for any country or land—his being in it.**

**hopa, hops; ceann-baóé, of the silly-head; oúé or oúé=moé, early: this word would not now be used; luac, soon, would now be said. pe n-a oileamúim, to nurse him. Úrúé (in Munster, beirúgúad), to boil. ceamrúir. The only word akin to this I know is céombeiréacé, death-gong. ó'á o-ceamrúir, scolding them (?). neanú, stinging. (neanú=neamúos, nettle. purúos, a purge. rúb-farúe, would be rent, a m-buúgúar agur a mon-búimúib, their bellies and their large wombs. búu and búomú, belly and womb, the dative pl. of both is búomúab; but búomú, the accus. plur., is the proper word here. It is not likely that Ó neacéam wrote these datives: some bad scribe, copying the piece, most probably corrupted the text. rúmo, gen. -oe, a word, a syllable: rúmoé here must be a breath. anál, gen. anála and anáile, breath. cumúgá, the straitness.**

**rúamúil, a ruffling. úócúairig, I do not know, úerúir is a disturbance, and úócúar, bile; cubar 7 cup, foam and froth.**

**cré élarúib-úonna úarúbe, through boards of brown oak: úarúbe, I have not seen elsewhere. úarúe, úarúig and úarúac are the genitives.**

**cup an úmúil, to make known; úmúil, heed, attention; léap, glimpse; leapúir, view; ámarc, sight.**

**geir, sorcery. úolpa, necromancy: míor créipe, more powerful. Créipe has no positive and is indeclinable. banc no imteac-ópúá. Ópúá does not appear to be appropriate here: banc leo, to meddle with them. imteac ópúá makes no sense here. Le h-imteac ópúá, to happen to them. Óo élaonúa úeónúac ar a rcaenúá, thy inclination willing to shun them; rcaonúá óa lagúá úoo éabúpa, the least yielding on thy part. éleir, dat. of élaúé=glúab, a battle.**

**CÁIT Ó GARÁIN A' BILE.**

**KATE OF GARNAVILLA.**

[Garáin or Garáin is a grove or shrubbery, and bile a large tree; Garáin a' bile, the grove of the large tree, is situated two miles south of Cahir, in the County of Tipperary.]

It is with pleasure we present our readers with the charming little melody—"Kate of Garnavilla"—in Irish and in English, together with the music; the music and the English metrical version we owe to the kindness of a friend. These versions have the rare merit that it is hard to decide which is the original; at all events, the two versions must be the composition of one and the same author, "Pleasant Ned Lysaght," a native of the County of Clare, who died in Dublin about 1810, as the friend alluded to above states.

A few months since there was in the *Clonmel Chronicle* a notice of the Rev. William Archer Butler, Professor of Moral Philosophy, T.C.D., containing the following passage:—"William Archer Butler was born about 1814, at Annerville, not far from Clonmel. While he was still a very young child, his parents removed to Garnavilla, near Cahir, a lovely spot on the banks of the Suir, to which Ned Lysaght's song of "Lovely Kate of Garnavilla," has given more than local celebrity. "Lovely Kate" was probably Butler's aunt, and was certainly one of the belles of Tipperary. Just adjoining Garnavilla lay the demesne of the Butlers, Lords of Cahir, one of the most extensive and most picturesque parks in Ireland. . . . Through this park the Suir flows for two or three miles before reaching Garnavilla, winding its way lazily,

mostly through verdant glades, now and again under the shadow of overhanging groves. The hills and rising grounds are everywhere crowned with ancient timber, and almost at every side in the distance noble ranges of mountains meet the eye."

The homestead of Garnavilla is still occupied by Miss Helen C. Archer Butler, sister of the Rev. William A. Butler, and I believe the only surviving member of that popular family. Upon this branch of the Butlers the mantle of "Kate of Garnavilla" appears to have descended. "The late James A. Butler was long looked upon as the finest man in Tipperary, and the other members of the family were all remarkably handsome." The family name of "Lovely Kate" was Nagle, and her daughter is the wife of Captain W. Palliser, R.N., of Coole Abbey, Knocklofty, near Clonmel.

There is "one sad recollection" awakened by this melody: the thought that the writer of these two versions should not have left us something more in his native tongue. The writer of "Kate of Garnavilla" had certainly poetical powers of no ordinary kind; but like so many other Irishmen, he allowed them to lie fallow.

## KATE OF GARNAVILLA.

By EDWARD LYSAGHT.

### I.

Have you been at Garnavilla?  
Have you seen at Garnavilla,  
Beauty's train trip o'er the plain  
With lovely Kate of Garnavilla?  
Oh! she's pure as virgin snows,  
Ere they light on woodland hill-O;  
Sweet as dew-drop on wild rose  
Is lovely Kate of Garnavilla.  
Chorus—Have you been, &c.

### II.

Philomel, I've listened oft  
To thy sweet lay nigh weeping willow;  
But oh! the strains more sweet, more soft,  
That flows from Kate of Garnavilla.  
Chorus.

### III.

And as a noble ship I've seen  
A-sailing o'er the swelling billow,  
So I've marked the graceful mien  
Of lovely Kate of Garnavilla.

Chorus.

### IV.

If poet's prayers can banish cares,  
No cares shall come to Garnavilla;  
Joy's bright rays shall gild her days,  
And dove-like peace perch on her pillow.  
Charming maid of Garnavilla,  
Lovely maid of Garnavilla;  
Beauty, grace and virtue wait  
On lovely Kate of Garnavilla.

## CÁIT O GARÁN-A' BILE.

A maib tú maí a nGarán-a' bile,  
Nó b-reasarú tú, a nGarán-a' bile,  
An t-ruairc-bean ós  
Na s-cuaea n-óir,  
'Sí Cáit mo rópí a nGarán-a' bile  
A maib tú maí a nGarán-a' bile 7c.

1r gile í ná ealaó ari linn,  
'Sná rneaceta ari báir na cmaibc ciummo,  
'Sír mílre a pós  
'Ná ojúct ari rópí;  
'Sí Cáit mo rópí a nGarán-a' bile.  
A maib tú maí a nGarán-a' bile 7c.

1r binne a ceól ná lon 'rná ríóól,  
1r 'ná píromeól ari émaib na ríute  
Maí long faoi feól  
Ari' toinn gan ceó  
'Seav éigim mo rópí a nGarán-a' bile.  
'Sa maib tú maí a nGarán-a' bile 7c.

Cúgat-ra a éríort ciumm mo fúróe,  
Má tá don bhúg a nFúróe ó'n b-íle,  
Gan éam gan éíor,  
Gan bhón gan víe,  
So maib Cáit 'r a buróin a nGarán-a' bile.  
'Sa maib tú maí a nGarán-a' bile 7c.



CÁIT O GARRÁN A BILE

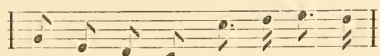
(KATE OF GARNAVILLA).



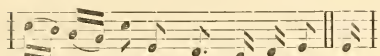
a naib tu maith a n-Garrán a bil-e? no



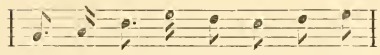
b-peac-ad tu a n-Garrán a bil-e an



t-ruarpe-bean óg ná g-cuad - a n-óir? 'Si



Cáit mo róp a n-Garrán a bil-e ir



sil - e i ná eal - ad 'i linn 'Sná



r-nead - a 'i bárr na craoi - be cruin - ne; 'Si



mhr' a róg 'ná rúct air róg; 'Si

*Chorus.*



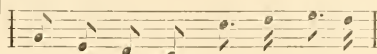
Cáit mo róp a n-Garrán a bil-e. a



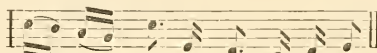
naib tú maith a n-Garrán a bil - e? nó



b-peac-a tú a n-Garrán a bil - e an



t-ruarpe-bean óg ná g-cuad - a n-óir 'Si



Cáit mo róp a n-Garrán a bil - e.

LITERAL TRANSLATION.  
KATE OF GARNAVILLA.

I.

Were you ever in Garnavilla ;  
Or have you seen in Garnavilla  
The pleasant young woman  
Of the locks of gold?  
It is Kate, my darling, in Garnavilla.  
Chorus—Were you ever in Gar-  
navilla, &c.

II.

More fair is she than a swan on a lake,  
And than snow on the top of the round  
bush ;  
And sweeter is her kiss  
Than the dew on a rose,  
It is Kate, my darling, in Garnavilla.  
Were you ever in Garnavilla, &c.

III.

Sweeter is her voice than the blackbird or  
the thrush,  
And than the nightingale on the branch of  
the willow ;  
Like a ship under sail,  
On a sea without fog,  
It is thus I see my darling in Garnavilla.  
And were you ever in Garnavilla, &c.

IV.

To Thee, O Christ, I send my prayer,  
If there be any efficacy in a prayer from  
the poet ;  
Without tribute, without rent,  
Without affliction, without want,  
May Kate and her companions be in  
Garnavilla.  
And were you ever in Garnavilla, &c.

ÁRA NA NAOMI.

II.

Do péiri an Ollaim Peitme, is é Dún-donġura fuigeall is móirġa d'á b-fuil 'ġan áirġo ġiari ve'n Ēorairġ o áimġiri na b-ġaġ-áinac. Tá pé riurġe in áit móirġa, ġo h-áirġġe, in ionas riġoirġoileamnac do óin áirġoimġ lé'i mian muiġi aġur tġi ġairġ tim-óill a ġur ġaoi ġmaġġ a'ġ riġimeairġ. Áiri ġreáġnuġá air na ballaóairġ ġo, eiriollann ári ġ-cumġne ġiari ġo h-áimġiri na muiġtġie mio-áómarġe úo, na ġiri Dols, a óóis an óin móri ġo. Ni ġmaġġ aġur riġimeairġ a ġeairġuġ uáa, áġ riánuġáó aġur ġarġ-ġáó. Úa óiol tġuairġe iao ġo veairġġa. Táimġe ġiáo ġo h-Ēimġn (ġia 'i b'ar, ni'l ġior áis áoinneac), ġaineáarġ i ó'n ġ-cine a ġuaráarġi ġómġa inġe. Do péiri uame, táimġe toin eile ve áoinġi aġur ġaineáó ġlaġġear Ēimeann óioġ áiriġ. Ēioto ġiáo ġo ġearáimġail, ġiotoirġ; áġ ġiurġeáó caġ tarġ éirġ caġa oġia, aġur ġġiġoġriurġe an tġeabó do léiri muna m-berġeáó ġo b-ġuaráarġi cuanta aġur oilem Ēonnaáġ, ġari áit-óoinnirġe, ó Oilioil aġur ó Mieró—an ġeirġe úo air a léirġimġo i o-Tám bó Ēuairġne. Táimġe tġiurġi veairġirġeári d'á ġ-curo ceann-ġairġe ġo h-áimġain, aġur óirġeáarġi na caġraáa' móirġa a éirġimġo an lá anoiu. Árġa ġin, v'ġeuro ġiáo vubġlán a ġabairġe ġaoi n-a náimġoirġ, aġur niġr tġiurġe 'ná ġeiriócaó vóirġ, ġeilġrioiġ' iao ġéin aġur a n-anaġria inġ an b-ġairġiġe a bi aġ ġiġ ġior ġiá.

Áġ ġo ġari áimġicann Dún-donġura. 1 ġ-cuirióe an vúna tá balla ġaġáimġail, ġo tġiois airġ áirġe aġur veió ġ-cinn airġ leirġeáó. Ir áimġa acá an balla ġo aġur vóanaó ġriúó capairġil airġ, aġur beul an ġriúóá airġ ġaoarġi na h-áille mġllġe a vubairġe mé. Balla móri eile 'na éurġo timġioill airġ an ġ-cuirióceann, ceann eile ġairġe airġ ġin airġi. Áġur niġri leiri leo an meuro ġin ġéin, ġan ġriéirġe ġava cloġ a ġurġi 'na ġearáó airġ an taoirġ amuġ ve'n tġearġ balla, i noáil leirġ an nġeata.

Ó'n m-ball beag ġarġáimġail i ġ-ceairġlári

1 Ir caġraáa iao ó ġeairġe, aġur ni vúna. ġeud ó'Ēoimġoirġe, *Nosa agus Beusa*, leabair III.

na m-ballaó ní ġeirġeá áoinnuro áġġ an ġriéiri aġur na toinġa. áġġ tá céimeanna nó ġrairġe aġ vól ġuarġ ġo capán airġ an ġ-curo-balla; aġur ar ġin éirġirġo tú ária ġoirġ aġur ó vearġ, vúnta na b-ġearġ Dols, teampuilġ aġur mainġtġreacá na Sean-naoi, aġur baġte beaġa an lae anoiu.

Áiri ġeáó na ġ-cuirióceá blaóáan bi an t-áimġ móirġáac "Ária na Naomġ" airġ na h-oileánairġ loma ġo. Úa h-i Ēime ġolurġ na h-Ēoimġa airġ ériá'ġeáġġ aġur ġoġlum vúáá; ba h-i ária ġolurġ na h-Ēimeann ġéin. Áġur i láġairġ, ġáġmuro cumġne ceuro-naomġ ári v-tġie úri, ġarġáannaġ in áimġain. Ni h-ionġnáó ġin, óiri nuairġ a ġreáġnuġeairġ an t-ġairġeannaé 'na éimġioill, ériéann ġé inġ ġáġ uile céairġo nióġe a ġurġearġ i meabairġi vó an tġiáġ a ġairġ a oileán vut-éurġ aġ veairġeáó le naomġeáġ.

Náġ ġiána do éoġá na Sean-naomġ áite le n-a ġ-curo áriurġ a ġurġ airġ bun! Sin teampuilġ ġenin, an áit ir ġollurġeáġe aġur, 'ġan am ceuroa, ir uairġneġe v'á ġriurġeáá in áimġain. Ni ġeuroá cumġnuġáó airġ áit do b' ġéairġi le uimġe aġur maġġnáó a vóanaó i ġraó ó ġuarġeáó an t-ġraóġairġ. Ni éuilġreáó niġr mó ná ġurġeairġi nó ġeirġearġi 'ġan teampuilġ beaġ. ġéin. Cill-Énoa, ġriemġin, áis bun an énoic céuroa, ġari airġ éoinnuiġ, ġao ó, Énoa aġur Colum-Cille. Deirġeairġi ġo ġairġ v'á teampuilġ veuġ in áite Cille-Énoa, áġġ éurġ lán an ama ġo tġiom oġia, éoinġ maġġ aġur airġ an ġ-cloirġ-ġeáġ a bi ann, tá 80 blaóáan o ġoin. Niġri ġia ó vuarġo, ġeóbarġo tú Mainġtġiri Ēiarġimġ 'na lurġe do clúimġairġ coirġ na tġiááa biġe—áit a ġurġeáó i ġ-cumġne vóit ġoġla ġileáó éirġin a ġġiġioġ ġo h-áimġin i m-Deuġila:—

Ir ġior vān linn  
 ġari a m-ġurġeann toinġ  
 ġo ġuarġ 'r ġo ġám airġ an nġaineám bán,  
 á'ri ni éirġeann coġ,  
 á'ri ni'l ġlóri v'á éloġ,  
 inġ an uairġneairġ úo, ġo v-téirġim-ġe ann.

Ni ġan áóbarġi do ġriáóuġ ġa ġean-naomġ ária uairġneacá, ġuaráarġi inġte an ġuamġ-neairġ a áairġuġ leo. Nuairġ cuirġeáó v'ġia-óairġ airġ Colum-Cille ária v'áġááil aġur vól leirġ ġo h-álbain, noġġe ġe a éimġa i n-ván. Áis ġo v'á ġann ar,—

Oé! ír cian, ón ír cian  
 Rom cuirteá ó Árann ísai,  
 So ma rloz Monazg amaé  
 Aih ioncúib na n-Albannaé.  
 Ára zhuán, ón Ára zhuán,  
 Mo éean Luigear innti ísai;  
 Ionann beic pó zúe a cloiz  
 Do neac, a' beic i bpoéruiz (1).

Farewell to Arran Isle, farewell!  
 I steer for Hy; my heart is sore—  
 The breakers burst, the billows swell  
 'Twixt Arran Isle and Alba's shore.  
 O Arran, Sun of all the west!  
 My heart in thee its grave has found.  
 He walks in regions of the blest,  
 The man that hears thy church-bell sound.

Má éirídeann tú ag comhád leir na pean-  
 daoinib, clumpró tú rzeulca do dóiteim  
 pór aih Columcille aih a míorbuiltib agus  
 a fárdéasóimeacé. Leac-bealac fuar aih  
 an z-cnoc a beimear farzao do Cill-Enna  
 cairbeánann ríao tamínac úi mar a m-  
 bídeao ainzeal (má'í ríoir do'n rzeul) ag  
 rraihreóimeacé le Colum, agus tugzari  
 Casán an Anzgil aih an m-bail pór.

Síor faoi na Seacé o-Teampullab, do  
 émuinzeao naoim agus ban-naoim Árann  
 le céile ciméiol n. Bpeacán (a d'fáz a  
 ainm aih Áro-bpeacáin ainno i z-contae na  
 Míde) le oidear d'fazáil uaró in ealaódam  
 na naoim. Rígne an t-ollam Pezme daé-  
 óealb mói aih an rceol úo n-Bpeacan,  
 acé níl ríoir agam féim cá b-puil rí le  
 peizeim anoir. Tagann luéc euaize zo  
 h-iontuale le bpeacnúgao aih Maimriri  
 Cíaríán. Ní féioiri a máo eia aca, íp ro, nó  
 Teampull Caomhzm in Inniy-iaréar, an  
 fóizant ír oiepe.

'San Saó aoir, éaté Cozmac Naoméa  
 MacCunlónnán, Earboz, Rígz agus ríle,  
 real zéáiri in Árann; agus aih n-iméacé  
 do, iuzne pe aieyir aih Columcille, óhi noéc  
 ré a aicémeul i bpiúdeacé. Éit le a noeiri  
 ré

Árpeam zaimí agus zhuán,  
 Árpeam na heulcan náé ruail,  
 Árpe an ceatpamáo pe caoib  
 Árpuí naoim in Árann fuair.

Cpeioeann muintiri Árann zo daimean,  
 oionzímálda, zo bpuil ríao féim agus a  
 b-puil aca faoi éomipe áhuzé na n-ain-

<sup>1</sup> Rígne Aubrey de Vere an dón ro d'airznuzao mar  
 leanaí.

zeal, agus na naoim a b-puil a z-cuipir ag  
 coolaó na meazg.

Sul a rzapao leir an t-pean-aimpiri ba  
 éóiri dam a máo zo maib Ára 'na h-áit-  
 caiteóde móiri aiz luéc díolta ríosa, ríóil,  
 biotáilce, zc. faoi éil, zan aon t-rpaicé nó  
 cáin a díol oipia. Níó eile, bídeao cozaó  
 buan aih bun roiri Muintiri Flaitéariz  
 agus Síol m-Bhuain faoi feilb na n-oileán.  
 Ír ionda caé fuilteac a bhupeao le linn  
 na m-bliadóan úo, agus b'áróbéil an oioz-  
 alcar d'impeao na náimhe aih a céile zaoé  
 uile uair a d'fazáo ríao caoi. Faoi oiepe,  
 zláao opeam aca aih na Saizannaizib aiz  
 iarpuao cáimac, agus fuair ríao a maib ríao  
 aiz iarpuao, agus tuille, óiri ní oéáma na  
 congantóiríde nuada ríao zo maib na  
 h-cileán 'na z-cumap féim. In aimpiri  
 Cíomuill tóizeao an cairleán a feicéar  
 aiz Cill-Enna.

Do cuirteáo oieir, tá bliadóan nó do ó  
 fóin, aih moimic de na dúntair agus team-  
 pullab a bi ag uil i léiz; muna m-  
 beideao an t-eóeanán a bi dá z-conzbaíl  
 le céile, do éuitpeao curó aca i b-pao  
 moime rih, acé anoir de báiri an leaizéte  
 fuarapao, mairpíro zo ceann rzátam eile.

Ír ionda aicé a b-puil cealla agus team-  
 puill de'n t-ramail ro mar an rímól aih  
 buacair na comle, ag cup i z-céill dúinn  
 zo maib cpeioeam agus eubáo aih lapaó  
 uair, acé zo b-puilo anoir aih ruibal. Ní  
 mar rih n'Árann. I leaba an méio áit  
 naoimé a bi innte 'ran t-peanaimpiri,  
 ní feicéar anoir acé tpi répéil boéta, ceann  
 aca íp zao oileán; acé éróear zo b-puil  
 cpeioeam agus eubáo éom beo, bpiózmair,  
 agus o' feuo ríao a beic maib.

Aih an b-paitéce i m-beul an t-répeil,  
 agus aih na rzonpíaróib má z-cuairt eju-  
 imnizeann muintiri na n-oileán i z-ceann a  
 céile zao uile Domnac agus lá paiope,  
 moim an áirpíonn agus 'na úiaró. Zo rípi-  
 mneac, ír aiz, aoibinn a beic ag aiazpe  
 oipia 'na luíte aih an b-peupí nó 'na ríapao  
 'na b-ráimníóib, ag fazáil agus ag tabairt  
 na nuaróeacéa. Caiteann ríao uile an  
 t-euacé ceuona, náé mói; ír beaz an t-ruim  
 a éupieann ríao íp na Mípaib nuada. 'Se  
 níó ír airzige faoi n-a z-cúro euoazg, na  
 rampúcaíde nó bpióza a caiteann ríao,

asur a d'eanann riad féin ar éiriceann bó, caorac, capall, aral nó gabair.

Inn an t-ferpeul féin, in imteacht an Airpunn, bídeann iomchéir na n-aoineadó siada siadóiríeac; agus faoi am an Coir-íreac, bhuiréann a n-urmuicíte amac mar éirionán íriol. Tar éir an Airpunn, éiríro tú ioinnt de na rean-aoimib as tabairt turpur inn an t-ferpeul agus aig na rean-teampullíab agus toihríeacab beannuicíte; curó eile óíob as cannt air gac uile nó faoi luroe na ghréne, as malairt rgeíl air rgeul eile, agus aig fáirdeaoíreacé go ghuinn air an am le teacé. An t-aoir óg ffeirir, bíróo leo féin, aig masao, aig ríeíe, agus aig muic beair mar ír gáacac óóib.

Inn na tñi h-oileánaib tá 2,000 duine air fao. De bunacó Connamaia a b-fuiri-íóí, nó a eiuicéuicéair leir na rloimntib ír fannuige, O'Flaiteairacis, O'Faeairacis, O'Conzala, MacConmaioi 7c. Daoime faoa lúctímaia iao, gan blar de leirge nó rpa-óanácaé ionnta. Daoamáir, rlaectímaia iao mar an g-cuona, acé ó éárla go b-fuil puar na g-aoite agus na ghréne oíia go léir, tá puacó oíia níoir buibe ná ír gáacac in Eiuann; o'fíeicéa daoime ann cóim dub, baileac, le muicir na h-Eanáille. Deir-íreair go b-fuil bíraon o' fuil na Spáinne inn na daoimib faoi gáillínn, agus ír fuipuroa inn a éiríreacó.

Cia b'é léirgear beacá ríeíre le Stócer, gíobaró ré tuairíng air Áiríann agus a muicirí mar bídeaoair an éiró uair éuir ríeíre aicne oíia; agus má'í ríeíroir óúinn gac uile nó a léirgíro aníirí a éiríreacó, ba ríáíreair air tálam Áia an tñacé úo. Ní deáíreac-rá gac a n-óubairí an t-olláim cóirí as molaó veirgeur muiciríe Áiríann, acé ríeoirí a ríacó le rííunne rór, gúir daoime glan-racóalacá, neam-uríeóíreacá, ríalá, rlaiteamíla iao. Siac ír bóíte 1 meairg na m-boct, acé air a fon rín, (nó óá bñg rín, b'fíeoir), ní'í acó veicéallacé ionnta. Ní' meairíam go b-fuirió cóim rimpíre acóir agus bí ríacó le linn ríeíre, acé ní'í ríacó an-eolguraé air éiríreab an t-racógar. Ó náóuir, ír daoime macánta, cuim, ceannra, iao; acé ní h-iongántac an nó é, agus fuil éirí na n-gacóeal aig iúé tñi n-a g-cuirleannab, go n-eirígeann acéíann agus ríeíríur beag

air uairíob íoirí cómarííannab, mar gíeall air bíraogáil bó agus aral, buiréacó ballacó, nó oíogábáil ríaríacis eile. Tá acó puo eile a ghríeamuicéair go ulúé o'á éiríle iao, íre rín, an t-oirííró'acó caíreair a d'eanacó acá. Óá bábáir rín, mar an g-cuona, ní éiríeann an t-Áiríannacé acé air bíe air ríe puo na n-oileán nac g-carraí leir a éiró col-íeacéair, colíreair, agus cáíre gacóil níoir furde amacé.

(Le beirí air Leanaíom).

EOZAN O'GRAIMMA.

NOTES.

- Forleamíac = orleamíac, fitting; also ríeíreacé. From forlím = orpim, rógíam, I suit, fit.
- Óiol ríuaríe, an object of pity. Óiol = equivalent, hence, (a) proper proportion, share; (b) proper treatment; (c) meed, object of.
- Óubflán, also rlan = defiance.
- 1 nwaíl le = 1 ngar óó, 1 ngoríreacé óó, lie, near. The phrase most often heard in West Connaught.
- Tamíac, a patch of rich pasture, a thing very rarely found in Arann.
- Conzbal, keeping. In the spoken language, this verb is used as if it were comzím, infin. comneáil. In places the imperative used is comínn.
- 1 leaba = instead of. Cp. English "in the room of."
- ríuríreac, easy. Usual form of ríurí; in Munster ríurí; ríuríbeán, show. Usually pronounced ríam in Arann; rám is sometimes heard in Munster.
- Óul 1 léirg = óul 1 muóá, going to ruin.
- acé = airíreacé, also = maríe. In Munster this second meaning is not attached to the word, so that b'acé líom = ba ríacé líom in Connaught, would mean in Munster, "I thought it strange."
- in imteacht, also 1 g-cacéacó, 1 ríocé, air ríeacó = during.

ERRATA.

- Page 101, col. 2.—ar bealac for ar bealacé.
- " 104, col. 1.—bíreacé for bíreacéac.
- " 101, col. 2.—Chomnac for connaic. I never heard this latter form anywhere, although it is that used, almost exclusively, in books and MSS.

e. o'g.

NOTICE.

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