

THE
Gaelic Journal,

No. 48.

The only publication in Ireland devoted to the study of
the National Language and Literature.

In this Number is commenced a
SERIES OF EASY LESSONS,
from which everyone can learn to read, write
and speak the Irish Language.

EDITOR: REV. EUGENE O'GROWNEY, M.R.I.A.,
MAYNOOTH COLLEGE

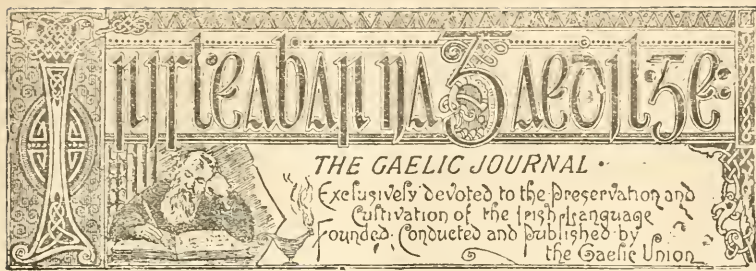
(To whom all communications are to be addressed).

TREASURER: REV. M. H. CLOSE, M.R.I.A.

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All communications to be addressed to Rev. E. O'GROWNEY, Maynooth College, Ireland. Postal Orders to be made payable at Maynooth. The annual subscription, for some time past, has been 2s. 6d., entitling subscribers to the five issues published annually, but, as will be seen from the following article, a change is proposed. If we secure the requisite number of new subscribers, an announcement to that effect will be made in No. 49. In the meantime our friends can best help us by sending for extra copies of this issue, price 6d. each, post free, to give to their friends.

All the back numbers of the Journal, except No. 4, can still be had, price 6d. each, post free.

TO OUR READERS.

A very wide-spread demand on the part of that ever-increasing section of the public who take an active interest in the Irish language calls continually for the publication of this Journal under conditions that would bring it more within the reach of the many, and make it more popular with them. While we recognise gratefully this evidence of the general sense of the good work the *Gaelic Journal* has done, and is capable of doing, we confess that the prospect of meeting the demand causes us no small anxiety. As the only way possible of realizing this prospect, we propose making a covenant with our supporters. The terms we suggest are as follows:—

The supporters of the Journal, by personal canvass or otherwise, to extend the circulation of the Journal to at least 1,000 copies.

In return therefor, the Journal to be published monthly, with certain improvements which will tend to make it still more popu-

lar, and at the lowest price which cost of publication will allow.

A little effort on the part of our present supporters will achieve all that is desired. Let each one introduce the Journal to one or two others who do not at present read it, and the thing is done. Those who undertake to extend our circulation in this way, would do well to collect personally the subscriptions of their friends, and to forward them in the usual way, with the names and addresses of the subscribers. We are not at present in a position to make any reduction in the subscription, but when our increased circulation enables such a reduction to be made, we shall continue to send the Journal to subscribers at the reduced rate until their subscriptions are exhausted.

The Journal will contain the following features, new and old:—

1°. A complete series of Lessons in Irish for beginners. These lessons will be prepared with the greatest care, so as to make them as simple and as generally intelligible as possible. In short, they will form a full course of Irish Self-Taught, covering grammar, composition, idiom and pronunciation in an easily graduated system.

2°. A series of Easy Readings in Irish.

3°. Folk-lore in prose and verse. The prose specimens will present to the student examples of the Irish language in common vernacular use from all the Irish-speaking parts of Ireland.

4°. Studies in the older periods of Irish. The student who wishes to understand the structure and genius of the Irish language must necessarily fall back on its older litera-

ture. Those, too, who would become masters of the living idiom will do well to study it in the purity of its early days. They will thus be enabled to judge with certainty between the better and the worse in modern usage. They will also understand better the great and varied powers of expression with which our language is endowed.

5°. Notes and Queries on all matters of difficulty, obscurity, or curious interest in connexion with the Irish language. This department will enable many students to settle their own doubts and to bring information to others on the many knotty and uncertain points that necessarily arise in the study of a language circumstanced like ours. It will also place on permanent record many of the observations of the numerous acute scholars whose labours have hitherto been as writings on the sand. We cordially invite both classes to make the fittest use of this section of the Journal.

6°. The News of the Month, informing our readers of the most important things done, written and spoken, in regard of Irish Literature and of the movement to maintain the use of the Irish language, and also of the progress of kindred movements among our brothers of Scotland, our cousins of Wales, and other peoples.

7°. Original Contributions, especially in prose. To be candid, we have too many poets. It should be remembered that only a *master* of language can write poetry. Prose is much better material for apprentice work.

8°. Gaelic Life in general, past and present, history, archaeology, music, arts, games, and all the customs of our race, will find occasional space within our columns.

It now rests with our readers to enable us to fulfil all that we hold out. It is acknowledged on all hands that the *Gaelic Journal* has not hitherto been unworthy of its place as the representative in journalism of the cause of the Old Tongue in the Old Land. If brighter days seem now to be in store for the Old Tongue, the decade's work done by the Journal against very adverse circumstances has had no small part in bringing about that result. The issue of our present

proposals will be an excellent test of the prospects of the language and of the reality of the revival in the movement for its preservation. The figure mentioned by us as a minimum ought not to be one-third of our normal circulation in this country. We may state that already promises of widely-extended support are reaching us. One reader undertakes to get twenty new subscribers in one locality. Another promises ten. Another has brought in orders from three. There are few of our readers who are not in a position to do equal work in the cause of the national language.

A SPECIMEN OF LITERARY IRISH OF THE SEVENTEENTH CENTURY.

Ar vTeanga Thúcáir.

[Teabóir Salloub, Saorac Éireannaic,
1639.]

FR. THEOBALD STAPLETON.--PREFACE
TO HIS CATECHISM.

Ni fuil náiriún ar feadh an domáin nac onórac leir beir ceanaimail ar a teangaim féin, agus a leugaó agus a rísiobáó. Tuzaóar na Rómánais an oipeas riu do éion agus 'uairle do 'n teangaim Larone, bíóó go jabóar go mo-eólgarac 'ran teangaim n'Shpeugais, do bí go ceanaimail 'ran am ran—car a éeann riu, nioi b' íú leó teacáirí ná leirfeacá na n'Shpeugac do ríeasja acé 'ran teangaim Larone; agus fó; car éir na n'Shpeugac do beir píta agus rá n-a rmaacé, do leirioir oija féin nac tuirioir an teanga Shpeugac, bíóó go tuirioir i go mo-macé. Óir ni 'ran Rómí amáin do bí fo, acé ar feadh na háiria go hiomlán, agus fó; i n-íomlán na Shpéize; agus riu, cum móir-éion do beir ar an teangaim Larone. Fó; do óeairbeó riu, (mar do rísiob Óióniur Carriur,) i' mo-geur do rmaacéus an clmpire Cláuir

penator Rómánac tré zan Larcean to labairt, bíod zui éistíne Leir an Impire fearraíthe, fearn-páirte, agus fearn-focal Shreugáca.

Inn na hambracaíob ro, mar an zceotna, na hambaraúbhí, .i. teachtair na n-íste, ní labraio a ngnóite acé tcean-zain nádúrta a níos féin; tar a éir inn, ír le fear tcean-zain doberio ne, tuisrinc a n-intinn. Ír nó-milleánae do bí Cicero ar an tshuis do bíod taitneánae ar an tcean-zain Shreugáca, agus ar tcean-zain coimh-záca eile, agus do taircairínz a tcean-zain nádúrta féin Larone, az níos: "Ní féinir liom zan a beir a n-a ionznae nó-mór oim, níos coim neamh-znácae inn azur atá a n-azao an uile meurím .i. zan cion do beir az zao neac ar a tcean-zain noúctair nádúrta féin."

Ar an adúar inn, ír cóir azur ír ioncú-baró úinn-ne, na héireannaz, beir ceana-mal zrácae onómae ar an tcean-zain noúctair nádúrta féin, an zhaeóeaz, nó atá coim foilaíztae, coim mícae inn, nae móir ná teacaer ír ar cuinne na noaone: a míleán ro—ír féinir a éur ar an doir eal-zain nóe ír uáruir do 'n tcean-zain, do éur í pá fóir-póráeac azur cruar focal, do zrióbado a móraib azur í bfoclab oimáira toira do-tuisreanta; azur ní fuirio raor mórae do'ar noaomib uairle, dober a tcean-zain úctair nádúrta (nóe atá foir-till fuirte onómae fozlamca zeur-éurtae innci féin) a taircairne azur í neam-éion, azur dátear a n-aimirín az foctuirzáo azur az fozlam tcean-zain coimh-zácae eile.

NOTES.

Teanza, here declined—gen. -an, dat. -ain. Better gen. -ao, dat. -aú.

ne=le: ne tuisrinc=ne a tuisrinc towards its understanding=to be understood.

na teacaer, Old and Munster form=nae noeacaer. Tean-záca, nom. pl. form for gen. pl. tcean-zao. In like manner teachtair na n-íste for na n-íos. This tendency (to use one form throughout all plural cases) is very strong in modern colloquial Irish, as fearáire, potatoes; zlanáo na bfaceáire, weeding the potatoes; baim fearáire, digging potatoes; éiaó fearáire, a hamper of potatoes, &c.

TRANSLATION.

OUR NATIVE LANGUAGE.

There is no nation throughout the world that does not think it honourable¹ to esteem its own language, and to read it and write it.² The Romans gave so much esteem and honour to the Latin language,³ although they were well learned in the Greek language, which was in esteem⁴ at that time—nevertheless⁵ they did not think it fitting⁶ to answer the envoys or letters of the Greeks but in the Latin language; and moreover, after the Greeks were⁷ [brought] under them and under their rule, they (the Romans) pretended⁸ that they did not understand the Greek language, though they understood it very well. For it is not only in Rome that this [language] was [spoken], but throughout Asia [Minor] entirely, and also over the whole of Greece; and this in order that there might be great respect for the Latin language. Moreover, to verify this, as Dion Cassius has written, the Emperor Claudius punished very severely⁹ a Roman senator for not speaking Latin,¹⁰ although the Emperor delighted in¹¹ Greek verses, sayings and proverbs.

In these times, likewise, the ambassadors,¹² i.e., the messengers of the kings, do not speak their business but in the natural language of their own king; after this¹³ they make their meaning understood through an interpreter.¹⁴ Cicero was very censorious¹⁵ towards those who took pleasure in¹⁶ the Greek language and in other foreign languages, and who despised their own natural language (of) Latin, saying—“I cannot help wondering very much¹⁷ at a thing so extraordinary that it is¹⁸ against all reason, i.e., that every one should not esteem his own native natural language.”

For this reason, it is right and fitting for us, the Irish,¹⁹ to be full of esteem, love and honour for our own native natural language, the Gaelic, which²⁰ is so much in the background, so stamped out, that it has almost gone²¹ out of the people's memory: the blame of this may be laid on the learned, who²² are the authors of the language,²³ who have buried it under obscurity and difficulty of vocabulary,²⁴ writing it in mysterious, obscure and unintelligible idioms and words; and many of our gentry are not free [from blame] who regard²⁵ their native natural language, which is forcible, ready, dignified, cultured, and exact in itself, with contempt and with disregard, and who spend their time labouring and learning other foreign²⁶ tongues.

¹ Lit. “That it would be not honourable with it;” a more classical form would be le nae onúac, “with whom it is not honourable.” Dheir ceana-mal, ay, lit. “to be esteemful on.” See, also, third paragraph, line two.

² Lit. “And its reading and its writing.” Note that a is not the “sign” of the infinitive, as some modern grammarians state. a before an infinitive can only mean “his,” “her,” “it,” “their;” as peupáo le n-a tceanae. “I shall look to its doing, I shall try to do it.” When we meet such phrases as Luc a n-ayáo, “to kill a mouse,” the a is merely a corruption of to. The same corruption is found in many other phrases, as t’a p’ann a t’ic oim for to t’ic, “there is a pen of want on me; I want a pen,” t’ul a t’oláo for t’ul do t’oláo, “going to sleep,” a péin mar a’oim brian for to péin, “according to what B says,” t’ul a baile for t’ul do baile or t’o’n baile, “going home.”

³ Larone, “of Latin,” pronounced laimne, gen. of larone.

⁴ Note the use of the adverb go ceana-mal after the verb acáim, where in English an adjective would be used.

⁵ The writer departs here from the construction that he had in his mind in beginning the sentence.

⁶ Lit. "It was not worthy with them."

⁷ Lit. "After the Greeks to be under them." Note that that the words *na n-geusaic* are in the genitive governed by *cap éir*, not in the accusative before the infin. *vo bett*. This is the usage of all good writers.

⁸ *vo leigroir, cuigroir*, the imperfect or habitual past = "they used to pretend," &c.

⁹ Lit. "It is very severely that the Emperor C. punished," &c. When a word is to be emphasized, like *po-geup* here, it is commonly brought to the front of the sentence with *ir* before it. Compare below, "it is very censorious that C. was."

¹⁰ Lit. "Through without Latin to speak." It is commonly laid down that all prepositions take the dative case in modern Irish. The accusative, however, seems to be used after *san*—"cloch san lámha uippe, a stone without hands on it." *Three Shafis*.

¹¹ Lit. they "pleased [with] the emperor."

¹² The nominative here does not precede its verb in the Irish. It can never do so but in the case of a relative pronoun. *ambasáidí* is the *suspended nominative* (nominativus pendens), and the sentence would be literally rendered "the ambassadors they do not speak."

¹³ "This" is often used in English, where *rim* = "that" is used in Irí-h.

¹⁴ "It is with a man of language (cp. note 9), that they give to its understanding their mind."

¹⁵ Lit. "On the party who used to be pleasurable on," &c.

¹⁶ Lit. "It is not possible with me without its being in its very great wonder on me."

¹⁷ Lit. "As is."

¹⁸ The correct term in Irish for the Irish language is *an Ghaeilis*, genitive *na Ghaeilise* (= *eilise*), dative *do'n Ghaeilise* (= *eilise*). The forms most in use are in Connaught, *Gaéilise* in all cases; in Munster, *Gaéilise*, gen. *Gaéilise*, or more commonly *Gaoluis*, or *Gaolun*, gen. *Gaolunne* or *Gaolune*. From this corrupt form is again formed *Gaolantóir* = *Gaéilgeoir*, "a speaker of Irish."

¹⁹ *noé* as a relative = "who" does not occur once in *trí bhoy-gaóite éi bháir*, nor is it used in the spoken language, so far as I am aware. The word is simply *neó*, old dative of *neé* = *neac*, "one, anyone." The successive stages by which it attained the meaning "who" are easily traced; but in the relative sense it does not seem to have ever been anything but a book-word, and it may perhaps be regarded now as obsolete.

²⁰ Lit. "So obscure, so quenched, that it is not much that it has not gone," &c.

²¹ Lit. "The reproach of this—it is possible to put it on the folk of science who are authors to the tongue;" *a éuy* = "its putting."

²² Lit. "Words."

²³ Lit. "Who give their native, &c., into contempt and into disregard."

²⁴ *Coimhítead* = *coim* - *deáir* - *ead*, face to face; a country facing or bordering on another, being regarded as "foreign." *Coimhítead* is another form of the word, or perhaps a different word with the same meaning, in which the root is *trí*, *tead*, "a house," the idea being "next door," "neighbouring," which applied to a country of course means "foreign." Another word for "foreign" is *coimhítead*, that is, "contiguous," countries having the same boundary (*epíed*) being "foreign" to each other. In Middle Irish, *comairtead* means "a neighbour."

Every word of the last paragraph of this extract, written two and a-half centuries ago, may well be taken to heart at the present day.

mac Léiginn.

SPOKEN GAELIC OF DONEGAL.

J. C. WARD.

Dioirpáé Dóim-Alt.

Bí *rim* ann *mar* *ir* *faoa* ó *foim* a *bí* *peari* 'na *dóimnóiré* i *n-Dóim Alt* a *o-tugaó* *riao* an *Dioirpáé* *ari*. *Ni* *maé* *clann* *aige*, *gró* *go* *maé* *ré* *póirca* *le* *coirpáó* *7* *rié* *bliabóim*. *Chuir* *ro* *imníóe* *móir* *ari*, *mar* *bí* *ré* *an-faróibh* *7* *mar* *naé* *maé* *raoime* *muintearóa* *ari* *bíé* *aige* *le* *n-a* *éuro* *maoim* *a* *fágbar* *aca*. *Lá* *amám* *o'eirp* *ré* *go* *moé* *ari* *marom*, *7* *o'ari* *ré* *ari* *a* *nínaoi* *lón* *a* *óeanadó* *óó*, *go* *o-téiréad* *ré* *o'* *amaic* *ari* *a* *éuro* *eallais* *a* *bí* *gróca* *faoa* *ari* *riubal* *ó'n* *baile* *aige*. *Rígne* *ri* *rim*, *7* *o'iméir* *ré*. *Nuair* *a* *éonnaic* *ré* *an* *éuro* *búó* *mó* *o'óóéa*, *7* *bí* *ré* *pámuéte*, *fuó* *ré* *rioir* *ari* *éurpóis* *le* *na* *riéirpóe* *a* *óeanadó*. *Thairpianis* *ré* *amaé* *an* *éurpóe* *a* *bí* *leir* *mar* *lón* *7* *éoirp* *ré* *'ga* *íé*. *Ni* *o'riopuiz* *an* *éuro* *o'áime* *peari* *beas* *riubineac* *riao* *éurp* *7* *o'riarpuz* *ré* *óe* *an* *o-tabarpeao* *ré* *raoao* *ó'e'n* *bunnois* *óó*. *Dhéarpao* *7* *éao* *mile* *ráilce*, *ari* *an* *Dioirpáé*, *no* *ní* *l* *mórian* *o'ari* *oim-ri-a*, *7* *ra* *m-beiréad* *féin* *ni* *mafar* *ariam* *naé* *riannfann*. *Shuir* *an* *peari* *beas* *riubineac* *riao* *rioir* *7* *o'* *é* *riao* *ariao* *go* *maé* *riao* *riúbaé*, *ráéac*. *Leis* *an* *Dioirpáé* *o'na* *móir* *ar* *7* *o'riopuiz* *an* *peari* *beas* *éao* *é* *oóbar* *a* *imníóe*. *O'* *imnir* *an* *Dioirpáé* *óó*, *go* *maé* *ré* *zan* *clann* *a* *b-fuzpéao* *ré* *a* *faróibear* *aca*. "Ni *béó* *tú* *mar* *rim*" *ari* *an* *peari* *beas* *riao*; "tú *riáitée* *ó'n* *o'óóe* *anoé* *béó* *óá* *maé* *aiz* *to* *nínaoi*, *óá* *peariac* *aiz* *to* *éapall*, *óá* *coilean* *aiz* *to* *éú* *7* *óá* *eun* *aiz* *to* *peabac*. *Thaim* *an* *Dioirpáé* *abaile* *go* *luac*-*éáimeac* *7* *tárla* *mar* *h-imniré* *óó*. *Bhí* *óá* *maé* *aiz* *na* *nínaoi* *7* *bairpéao* *Óonn* *maé* *An* *Dioirpáé* *ari* *óime* *aca* *7*

Thub mac An Dìorpaig ari an t-umme eile. 'D' fàg rias ruar 'na m-buaicallibhe bhréagta; méro bhréac nac o-tigeadó oipia ran oiréce go o-tigeadó pé oipia 'ra lá, 7 méro bhréac nac o-tigeadó oipia 'ra la go o-tigeadó pé oipia ran oiréce go riab rias bliadain 7 riéce de aoir.

"Mò òona 7 mò òùinne oim" aipia Donn: "go n-imeócaó mé go b-foicidó mé niof mó ve'n tíri 'na tá le foicint iny an éluio po." Chuiri po buairéacó móri ari a ácairi 7 ari a mácairi, 7 iugne rias a n-oi-éall é coingbail acé ni riab gari oóibte ann. Nuair a éonnaic rias nac riab cong-bail ari, éug rias ceao a éinn oo 7 v'iméig pé leiri, a éú le n-a éoir, a feabac ari a boiri 7 a eac caol donn faoi n-a éoin, go m-bainfeadó pé riube ve'n gaoir 7 nac m-bainfeadó an gaoir riube ve. Shúibail pé leiri maí riin go o-taime neóin beag 7 veirfeadó an lae, 7 go riab eunaáca beaga na coilfeadó epaobairge aig vól faoi fúam 7 ríoi-éóólata. Mí facaró pé teac móri a b-fo uao nó teac beag 'nveari vó acé caipleán móri amám. Thairiamag pé ari go oian 7 go veirfeacó 7 éuaró irteacó. Cuirfeadó feairió na fáilte riomie 7 iugneadó an-móir ve, maí buó leiri oóibte guri vume uaral a hí ann. Thaimic maigiriri an éairleám é péin 7 éug leiri ann a' párlilur é, 7 éacé rias tman na h-oiréce le riannuigeacé, tman le rgeulaigeacé 7 tman le ríoiheann fuan 7 ríoi-éóólata. Lá ari na báraic éonnaic Donn mgean an t-umme uarail 7 éuir pé i ngríáo léite 7 iré maí a g-céaoa leiri. 'D' iairi pé ari a h-ácairi i le póraó 7 fuairi pé i. Cuirfeadó epimnuigadó ari móri-uair-lair 7 ari beag-uair-lair n-a tírie a lig, 7 iugneadó banair éúipea, éáipea, a maíri naoi n-oiréce 7 naoi lá 7 guri b-feairi an lá veirionnac ná 'n éuro lá.

Ari maroin an lae i noéoi na bainnre, nuair a hí Donn Mlac An Dìorpaig aig eirige, o'amairic pé amac, 7 éonnaic pé gairiirfeadó an taob amuirg ve'n funneoirg buó veire 7 buó bhréagta ari foilríg grian

nó gealaic ariam ari. B'i flearg óiri ari éúil a éinn 7 flearg aigrio i g-cláiri a euroain. Dar leiri vein guri óear an ríionn-tanar po aig n-a mnaoi 7 g'leuri pé ari péin le bhréic ari an gairiirfeadó 7 o'iméig 'na óéiró, a éú le n-a éoir, a feabac ari a boiri 7 a eac caol donn faoi n-a éoin, go m-bainfeadó pé riube ve'n gaoir 7 nac m-bainfeadó an gaoir an riube ve. Nuair a b'áiro oó-ran, b'íriol oo'n gairiirfeadó 7 nuair b'íriol oó-ran b'áiro oo'n gairiirfeadó. B'i rias maí riin go o-taime neóin beag 7 veirfeadó an lae 7 go riab eunaáca beaga na coilfeadó epaobairge aig vól faoi fuan 7 ríoi-éóólata. Fá éurim n-a h-oiréce éuaró an gairiirfeadó irteacó a m-briugín 7 lean Donn é. Chonnaic pé fean-éaillead 'na riuró le tairóib teimeacó 7 gáiri ri amac. "Cé riin a maíriug Tomrioi an lúé?" Chuaró Donn ruar ann a teimeacó 7 riuró an t'rean-éaillead ríoi aig an t-oirap.

"Cao éurige nac riuróeann tú anioir leiri an teimró?" aipia Donn.

"I' vóilíg oam" aip an éaillead, "agur go m-buairfeadó an beacac móri riin riieab oim, nó go m-bainfeadó an beacac riin eile gneim, nó 'n an beacac riin eile gob aram."

"Oa m-beirfeadó oóig agam-ra le n-a g-ceangal, céanglócaim iao" aipia Donn.

Thairiamag an éaillead tiri riube ríionnparó ar poll a h-eaircal 7 riin ri éurige iao. Cheangail Donn na beirgí 7 riuró an éaillead aig an teimró. Níoi b'fava bi ri ann riin guri iairi ri ari Donn a vól amac 7 maí ve éuro an riig a maíraó ói 7 vubairic ri nac o-taime don t-umme ann a tíge ariam nac veairi riin ói.

"Maífeadó" aipia Donn "ni éig liom-ra a beiré níoi meara ná t-umme eile éuir" 7 éuaró amac 7 éug maí irteacó leiri maíri. 'D' feann pé é 7 éacé pé ceairiamáó éuiri. Thairiamag ri é éúio an g'rioiarig, éúio an g'riarig, éúio a riaclea rava buiró 7 ríing ri é.

"Biaó, biaó nó t'rioi" aip an éaillead.

"Chairé pé ceairiamáó eile éuiri. Thair-

naing nì é éirio an ghrìoraig, éirio an ghrìoraig, éirio a riacta fava buròe 7 f'ling fì é.

"Biaò, biaò nó tìora" ayy an éailleac.

Chac ré ceatpamò eile éuici 7 iugne fì an juo céanna leiy.

"Biaò, biaò nó tìora" ayy iyyo.

"Tìora a gèobay tú a éailleac, f'alaò" ayy reiyron, "éa an ceatpamò fo beay go leòp agani fém 7 mo éuro beitig."

Leiy fìm éoirig f'rao aig tìora 7 aig corpaigeadé, go n-veanpò f'rao bogán ve'n éreugán 7 creitigán ve'n bogán, toibheaca f'ior-uirge 1 lári na g-cloé g'lar; g'ur éuri f'rao ciot pòla v'a g-epoicann 7 ciot carlee v'a g-cnáma; 7 v'a v-tigeadó eun beay ó iadóari an vóimian go huadóari an vóimian g'ur v' amari ay tìora 7 ayi éoraigeadé na beite a éiofadó fé.

Fá vèipeadó 7 fa véiróionnac bí fé aig eirigé leiy an éailleac v'onn a hualaò. "Curoeadó, curoeadó a éic" ayy reiyron.

"Teann, teann, a iube 7 bain an ceann ve'n eac" ayy an éailleac.

Theann an iube, 7 bain fé an ceann ve'n eac.

"Curoeadó, curoeadó, a éú" ayya v'onn.

"Teann, teann, a iube 7 bain an ceann ve'n éú" ayy an éailleac. Theann an iube 7 bain fé an ceann ve'n éú.

"Curoeadó, curoeadó, a feabac" ayya v'onn. "Teann, teann, a iube 7 bain an ceann ve'n t-feabac" ayy an éailleac. Theann an iube 7 bain fé an ceann ve'n t-feabac.

Nuay a éonnaic v'onn nac iab curoeadó le f'gail aige, éail fé a m'pneac 7 fuay an t'rean-éailleac buaró ay. Chaypang fì f'lat v'paoideáca amac ay a b'jollac 7 iugne fì caypigeaca ve fém 7 v'a éuro beitig.

v'iaóam 1 noéio v'onn iméacé, éuri v'ub ann a éeann go iapéadó fé v'a éuay-tugadó. Rigne an t-éay 7 an mácaiy a peacé n-víeall é cong'bál acé ní iab g'ay v'óibé ean. v'ubayic fé nac g-coólócaó

fé v'a v'óibé in aon veacé nó nac g-caitpeacé fé v'a épacé bíó aig aon v'óio go b-f'gáó fé t'aypang ay a v'ayp'p'acay; 7 v'iméig fé leiy, a éú le n-a éoir, a feabac ay a v'oir 7 a eac caol v'onn f'aoi n-a éóin go m-bain-peacé fé iube ve'n g'aoic 7 nac m-bain-peacé an g'aoé iube ve, go v-cannic noéim beay 7 veipeadó an lae 7 go iab eunaca beay na coilleac v'paoibay aig v'ul f'aoi f'oyeann f'uan 7 f'oir-éoolaca. Chonnaic fé cayp-lean mói a b-f'ao v'adó 7 éaypang ay go vian, veipeacé 7 éuay v'p'acé. Cuypeadó f'epayó na f'ailte p'omhe ann f'inn, 7 éanic bean uayal óg álunn aníor 7 pléú fì le p'ógab é, báit fì le v'éóiy é, 7 éioymug fì le b'pac f'iova 7 f'p'óil é. v'uo 1 fo bean v'onn 7 f'íl fì g'ur b'é a f'epay fém a bí aic. Bí iongancay ay v'ub, ay n-v'óibé, acé níor leig fé v'ovayó ay. Ní luaité v'eiyig an lá lá-ay-na-máiyac na v'eiyig v'ub 7 ay amari amac ay an f'unnecis v'ó, cao é éúpeadó fé acé an g'ayp'p'acé buó b'p'acéca v'ay f'ollig g'uan nó g'ealac ayam ay. Bí f'p'acé óir 1 g-cúl a éinn 7 f'p'acé ayigis 1 g-cláiy a euvain.

Le beit leantá.

v'op'p'acé, a wretched person.
p'ubineac, hairy.
v'oeay, near, near.

TEANGA NA NGAEOAL.

Ay n-a v'ayp'p'acé go g'aoicis ó v'ayp'la
1. M. Ní Raqallay, 1. na 5.
II. 45, LL. 203, 204.

a fáro, a maon, ay f'uo an t-f'aoigil an g-cualay a leitéro,
g'ur teangay éoyg'p'ic an g'aoicis binn ay éuancay éiyonn fém,
ní'l cion ag óg ná ag carlin v'ay v'oean-g'ao g'p'anne M'aoil,
ní'l g'abacé anoy le v'ig'ic' n-ágaró tean-g'ao buicé' na n'g'eoal.

O, carad fíle Saeólae liom ar éiríge aona-
maid iméim.

A' sibairt, cá rgeul ar éangaró érim
na b-fíleadó 'gair na b-féinn?

Mair', bairrúe, a báirú, do éiríge do'
éiríge ná s-cloirgead féin an rgeul,

Suir "éiríge" ar b-fuir 'i ar mná aile rgean-
teanga fuaire na n-Saeólae.

Oé! an Deuirle bairrúe bairrúe do la-
bairt má' éirgean uíinn,

Ní éuirrúe fé i n-vearúe uíinn mar
éuirrúe fuaire éuirrúe,

O éuirrúe bairrúe bairrúe, ó éuirrúe
bairrúe uíinn,

An uíinn bairrúe éuirrúe Saeólae ar ar
Má' éuirrúe 'i ar b-fuir.

Ó, 'nuair éirge le éuirrúe doir éuirrúe le céir-
eabair fuaire éuirrúe 'n-éuirrúe,

'S 'nuair éirge le rgeanúe Saeólae' rgeanúe
éuirrúe ar fuaire na b-fuir,

I' ar bairrúe do éuirrúe mar bairrúe rgeanúe
éuirrúe bairrúe fuaire,

Aéte go u-éir rúe leuirrúe, le rgeanúe Oé,
ve'n Saeólae éuirrúe éuirrúe.

Luirrúe na b-fíleadó.

POPULAR PROVERBS.

I. Kerry (from Mr. Deane):—I' rúe an
rgeanúe é a éuirrúe, peace is worth pur-
chasing. An té bairrúe 'na éuirrúe-fuir-
bairrúe do féin, bairrúe fé 'na fuirbairrúe
maid ve'n veine éirge, a bad servant to him-
self is often a good servant to another. Ní
fuaire an rgeanúe-fuaire aéte an rgeanúe-
eabair, a constant beggar gets a constant refusal
(perhaps an rgeanúe-fuaire, constant beg-
ging?) Tabairrúe éuirrúe, 7 bairrúe féin
ve'n éuirrúe, give to me, and you yourself
will be a fool. Ní h-éuirrúe i rgeanúe
bairrúe ve'n éuirrúe bairrúe ve'n éuirrúe, ná
éuirrúe éuirrúe. I' rgeanúe fuaire ioná buille,
better a grip than a blow. Céirúe an rgeanúe
7 rgeanúe bairrúe, veineann éuirrúe an rgeanúe

óge, a long fast and want of shoes' make
young folk sensible. Cuirrúe 'na éuirrúe é, 7
rgeanúe do rgeanúe ve, put it in the chest and
you will find a use for it. Múirrúe a rgeanúe
veine, a man's business will give him an
education. Nuair bairrúe an rgeanúe féin,
bairrúe fé an rgeanúe veine, if you yourself are
lucky, all your affairs will be lucky. Má' éuirrúe
maid in éuirrúe éuirrúe, i' rgeanúe in éuirrúe
veine, if they are good at all, they are good
together.

II. Clare (from Mr. Brady, Ruan):—I' rgeanúe
veine ioná veine, Nature is stronger than rearing
(training). An rgeanúe ná rgeanúe, rgeanúe
what is not stolen is found. Ní bairrúe an éuirrúe-
eabair éuirrúe, the rolling-stone gathers no moss.
(Cúinné in Book of Lismore; usually éuirrúe.) I'
rgeanúe leir an rgeanúe-veine a rgeanúe féin, the
raven thinks its young one fair. Ní bairrúe an
rgeanúe fuaire an rgeanúe in éuirrúe bairrúe
(there's no happiness without some misery
lit. misery in inches) through it.

III. Kerry (Mr. Lynch, Kilmakerin):—
I' rgeanúe fuaire in éuirrúe na mine, it is easy
to make bread (knead) near the meal. I' rgeanúe
ó Múir a veine, enough (=you can
only expect) from Mor is her best. An
rgeanúe fuaire i mbun na rgeanúe, the fox in
charge of the hens. I' rgeanúe éuirrúe bairrúe
rgeanúe éuirrúe veine 'na rgeanúe éuirrúe,
often a rough colt became a powerful horse.
Tuirrúe rgeanúe éuirrúe a bairrúe féin, every-
one can understand his own "dummy."
Fuaire an rgeanúe bairrúe a veine, the witness
(of the truth) of the lying man is his wife. I'
bairrúe fuaire 'na éuirrúe féin, a man is lasting
(strong) in his own country. I' rgeanúe lán-
veine veine fuaire ioná lán-veine
veine veine, a fist full of a man is better than
a gad-full of a woman. I' rgeanúe an rgeanúe
ioná an rgeanúe, better strife than soli-
tude. Ní ualae ve'n rgeanúe a bairrúe, ní ualae
ve'n éuirrúe a fuaire, ní ualae ve'n éuirrúe a
veine, a man is his garment, nor to the

steed his bridle to the sheep its fleece, to the body its reason. (The Connaught version is better: ní ciummroe feara a bhrac, ní t. ead a rhan, ní t. c. a lomra, ní t. c. ciall, not heavier is a man for his garment, etc. Sometimes the first line is, ní ciummroe an loé an laéa, not heavier is the lake for the duck (that floats in it). I' fearrhe an teadéarhe mall rhuirim 'na éinne, the slow messenger will be better if you go meet him. Ní féoiri an ruo fágbáil ad mar a mbíreann ré, you can't find a thing except in the place it is. I' mairg éugair rhuioé-mear so'n óige, woe to him who gives bad example to youth.

IV. Some old Gaelic Hymns from Beara, S. W. Cork (Mr. P. O'Leary).

(A.) When "raking" the fire at night, the following is said:—

Cuirim an teime ro mar éoirleann Chríoc
cád,

Muirne ar dá éann an tige, a' bhuíche in
a léir,

ḡad a bhuil t'ainḡib 'i ve naomair i
ḡeacair na nḡar

ḡḡ corant 'i ḡḡ coimead luét an tige ro
ḡo lá.

I rake (*lit.* spare) this fire as Christ spares (us) all
Mary (be) on the two gables of the house, Brigid in its
middle

(May) all the angels and saints in the city of graces
(Be) defending and keeping the folk of this house till day.

Two other versions of the above, collected in the Arann Islands, were printed in the *Tham Aras* some years ago, and Mr. O'Faherty has a fourth version.

(B.) Δ μuirne, a ḡeal-máear, mo míle
ḡiád tú!

Δ' mo múr-éobair éonganta ar linn
ḡad ḡeair,

Mo ban-liaḡ léigir, tinn a' r'lán, tú,
Δ' m' uiríad b'ead ḡeannuḡé: i
ḡeacair na nḡar tú.

Mary, bright Mother, my thousand loves art thou; my
great help and (of) aid from every time of distress;
my healing physicianess, in sickness and health, art
thou; and my (fine) blessed support in the city of
graces.

V. Proverbs sent by Mr. Lloyd:—

I' fearr fuisgeall an mádar 'ná fuisgeall
an mádar (Armagh).

This refers to the extreme sensitiveness
of the native Irish to ridicule.

Ḋearc roime leac ro' má (ro' má) Léim-
fir tú (Louth), . . . ro' a . . . (Armagh).

Ámair ro' má Léimfir tú (Armagh).

Féid roíat ro' a Léimfir (Cork).

Ámair ro' má Luḡar (Laḡair) tú,
choose before you speak (Armagh).

I' comḡairḡe (no roirḡe) eabair Ḋé 'ná
an roir (Armagh).

'Sé veiread ḡad luirḡe (Luirḡe) a báeá,

'Sé veiread ḡad áite a loirḡad,

'Sé veiread ḡad cuirime a cáneá,

'Sé veiread ḡad ḡairve oirná (Armagh).

[An older version is often found on the margins of Irish
manuscripts:—

Toraé luirḡe eáir, toraé áite cloá,
Toraé flaáa fáite, toraé fáinte corlaá,
Veiread luirḡe báeá, veiread áite loirḡad,
Veiread flaáa cáneá, veiread fáinte oirná.

The beginning of a ship (is) a plank; of a kiln, stones;
of a prince (*i.e.*, preparation for his coming), wel-
come; of health, sleep. The end of a ship (is)
drowning; of a kiln, burning; of a prince (*i.e.*, after
his departure), fault-finding; of health, a sigh,—
E. O'G.]

Mar ḡeall ar réim ḡabar an eac luéḡ
(Armagh).

Fuarair ro' a n-ólpar tú (Armagh).

Cuiruḡeann ré ḡo maré an eé éirteuḡear
ḡo roibéa (Galway and Mayo).

He acts well who acts quickly.

Míor éóirve roonḡ móirán amair (roonḡ, a
stingy, miserly woman, Galway).

(She never spilt much, because she never
went near filling the glass.)

Tá na farairve ro-bairve, ro-ríeá,

Ro-mḡce, ro-éiréa ríor;

Tá an móir ar an b-roiréa,

Ḋḡur an roa leirḡon éiró (Galway).

An excuse made by an inhospitable
bean-tiḡe.

Ír ionann le éile an bailléipe 'r a
ḡiolla, the botched job, and he that
botched it, are well-matched (Galway).
Bailléipe, any job that is badly done:
cf. baileabair, a mess or botched job
(Armagh); e.g. iunn ré baileabair óe, he
made a mess of it. [In Connacht and
parts of Ulster, baileabair="a show,"
iunne ré b. óiom.—E. O'G.]

A óonád ím oric, mar vubairc Seáḡan
Munnead le n-a mádar, 7 ní maib
í lá ti(ni) b'féarú ó íom (Mayo).

Béir ḡad oriean ó'a oriofaró aḡ sul i
mine a'í i mbreugaiḡe,

A'í ḡad am ó'a oriofaró aḡ sul i b'fhuicé
a'í i noéóionaiḡe (Béara, Co. Cork).

ANOTHER VERSION.

Níl líne ó'a oric naé sul i mine 7 i
mbreagaáct,

Níl íoḡnair ó'a oric naé sul 7 b'fhuicéáct
(no b'fhuicéáct) 7 i noéóeanaáct (S.
Galway).

There's not a race of people who are not
deteriorating and getting falser.

There's not a harvest that is not getting
wetter and later (2nd version).

I orio'ad na h-aióie í í féiríu a léiḡear
(Kerry).

This is the equivalent of the English
proverb, "A stitch in time saves nine."

Níl ír an íaoḡal ío áct eíéííre mí-
áóímar,

A'í ní' cúnar (no ííor) aḡ éinne(ad) ar
ó.'noé ḡo ó'í máíad (Munster)

Tá ré aḡ boííuáó 'r aḡ ac
ar nó'í na ḡac (West Cork).

Ír éarḡaróe an neoin 'nád an máíoin, the
evening is "cheerier" than the morn-
ing, i.e., it is better to make prepara-
tions for a journey the night before
than to leave them till the morning of
the day of setting out (Armagh).

THE GAELIC PAPERS.

The *Irish Echo* for October and November contains further instalments of Keating's great work, with translation and notes, and the *Elegy of MacCotter*, very well brought out. We have received the *Gael*, of Brooklyn, for January, with many interesting articles. A Bohemian journal, *Cas*, sent to us, contains an article on the Gaelic movement, *Gaelic Journal* and the Gaelic societies. Nearly all the Irish newspapers have articles on Gaelic subjects; and the Gaelic columns of the *Tuam News*, *Weekly Freeman*, *United Ireland* and *Irish American*, continue to print a great deal of Irish.

In Scottish Gaelic the *Celtic Monthly* is becoming more and more attractive. The price is threepence, and for this the reader has illustrated articles on Highland scenery, history, customs, &c., with some very good Gaelic. *MacTalla* is the only weekly Gaelic paper in the world, and we are glad to see that the proprietor has been able to enlarge it without loss. Its closely-printed columns are a treasure-house of colloquial Gaelic, and special attention is being given to Gaelic proverbs. In the issue of December 9th, Mr. O'Leary's *Sluaḡ Sríbe* is translated into Scottish Gaelic. The *American Scotsman* has a Gaelic column.

NEW BOOKS.

Bláé-fleairḡ ve míleámb na ḡeóíḡe—A Garland of Gaelic Selections. (Patrick O'Brien, 46 Cuffe-street, Dublin; price, Three Shillings.) In this well brought out and handsomely-bound volume of about 200 pages, Mr. O'Brien has gathered together many typical specimens of popular Irish literature. The great part of the book is, we are happy to say, in prose; and students are now given an opportunity of reading for themselves some of those wonderful romances of the last three centuries, which writers on Irish literature have hitherto almost neglected. In every Irish MS. of any consequence, written by the scribes of the last century, the *éacéna* *ḡhoíeáibairḡ* *íre* *Scáíru* aḡur a éíuríu maé find a place. The tale is here printed in full for the first time, with notes, &c. Then follows the *Burḡean* *éóaró* *bíḡ* *óéirḡ*, another old favourite of the scribes, hitherto unpublished. A vocabulary is added. Two "Ossianic" *Lays*, one of them quite modern, are given towards the close of the book, and are well annotated. It is to be hoped that everyone who wishes to see the treasures of our manuscript literature made accessible, will purchase this publication of Mr. O'Brien, as well as the *Stámpa* *an ḡeíuró*.

Dáin Iain Ghobha, vol. i.—The poems of John Morrisson, edited by George Henderson (Sinclair, Glasgow). This is a volume of 400 pages, beautifully brought out at the Glasgow Celtic Press. The volume contains a memoir of Iain Gobha of the greatest interest. The poet was born and lived in the remote Island of Lewis, where he died in 1852. His vernacular was Gaelic-English he learned from books, and his Gaelic hymns and songs, all of a deeply religious character, became highly popular in most of the Gaelic-speaking districts of Scotland. As specimens of pure Gaelic, these compositions are of the greatest possible value, the more so, as in most cases, the text has not been interfered with, and represents faithfully the spoken language. The present volume contains over a dozen of his longer poems, and another volume will complete the work.

NOTES.

Quite a number of respectable farmers, in all parts of the country, have recently been prosecuted on the ground of not having their names inscribed on their cars. In reality they were prosecuted because they had their names printed in Irish letters. Now, when people are beginning to do something practical for the language and literature, the anti-Irishmen are trying to do all they can to prevent this.

The great majority of the Irish readers of this Journal hail from Munster, and the most of them from Co. Cork.

A recent correspondent says:—"Where there's a will there's a way. I was 56 years of age before I ever saw a letter of Irish. I had no knowledge of the language whatever. I commenced at the alphabet, and, I might say, without any assistance I persevered, so that I can now read almost any modern Irish." The writer is an Irish workman living in Chicago.

We often hear from people who complain that it is impossible to procure Irish books through the booksellers. Only a few weeks ago one of the chief Dublin booksellers wrote that he knew nothing of *Coir na t-einead*, or *Stampa an gheimhrid*, although both these were for months advertised in Gill's daily list of books. We would advise all anxious to procure second-hand books to write to Mr. O'Brien, 46 Cuffe-street, Dublin.

Attention is invited to the proverbs, &c., given above. Any contributions of similar character will be gladly received—a translation should always be sent.

LATEST GAELIC NOTES.

At Galway, on Thursday, 25th January, the Most Rev. Dr. M'Cormack presided at a great meeting, the object of which was to found a branch of the Gaelic League. Dr. Hyde, Mr. Cusack, Mr. Meehan, and Fr. O'Growney, attended and spoke. Several of the Galway priests, Father Dooley, Father Hayden, S.J.; Father Conway, &c., and influential citizens, also addressed the meeting. Irish classes are now in full working order, a library of Irish books is being formed, the local booksellers have promised to procure all necessary works, and the local press has taken up the cause warmly. It is the intention of the League to send speakers to any Irish-speaking district in which they will receive a welcome.

Dr. Hyde recently lectured in the Irish Literary Society of Dublin on the characteristics of the native language and literature. Dr. Sigerson presided, and there was a large audience.

Within the past few months several lectures have been delivered on Irish music. Sir R. Stewart in Dublin, and Mr. Graves in London, have tried to explain the secret of the beauty of the old Irish music. One of the features of the Galway meeting of the Gaelic League was the presence of a famous Galway piper, who played the *mathean sruidh*, and many other pieces of similar character. At the same meeting, the audience had an opportunity of witnessing some excellent specimens of Irish dancing.

In Glasgow, on 30th January, Fr. O'Growney lectured to the Gaelic Society on the place of Scotland in the ancient Gaelic literature.

Mr. Veats recently delivered in London a very interesting lecture on Folk-lore, and one of the subsequent speakers made a statement which has created quite a commotion in Irish circles. It is that some of the descendants of the unfortunate 20,000 Irish people deported by Cromwell to the West Indies have preserved their mother-tongue. West Indian sailors who speak Irish are now and then met with at the docks of London. It would be of the greatest interest to ascertain what is the precise form of the language they speak, and whether they have adopted the same changes as the Gaels of Scotland, who, about the same time, ceased to have any connection with Ireland.

The *Celtic Monthly* for February is a distinct advance on its predecessors. Articles of Scottish history, scenery, language and music (and its relation to Irish music), and stories of national life, make up a splendid number.

Our next issue will contain some Gaelic from the Glens of Antrim; and some notes on an Irish translation of Milton's "Paradise Lost," made by a native of Mitchelstown, County Cork.

OUR LESSONS IN IRISH.

In another column we begin a series of simple lessons, which are intended not only to teach students the vocabulary of Irish, and the construction and idiom of the language, but also to give some idea of the pronunciation. The system upon which the lessons are constructed is explained fully in the lessons themselves. A word may be said here as to the circumstances which led to their first publication in the *Weekly Freeman*, from which they are now reprinted. Some time in October last, the Archbishop of Dublin suggested to Father O'Growney that something should be done, if possible, to assist those who are anxious to study the native language, but who lose courage when they find that, from the existing elementary books, they can learn little or nothing of the pronunciation of the language. The Archbishop's suggestion was, that after each Irish word should be given as near an approximation to the pronunciation as could be attained by the use of some simple phonetic system. A few days later, Mr. Maurice Healy, M.P., published a series of letters, in which he went so far as to say that the traditional spelling should be abolished, and a purely phonetic or hography introduced. Father O'Leary, P.P., of Castlestyons, wrote to the very opposite effect, contending that it was impossible to represent phonetically the sound of the language. This contention we shall examine at some other time.

The moment seemed favourable for giving some help to those thousands of Irish people who are only too anxious to know something of their mother-tongue, but who do not know how to set about acquiring it.

It was proposed to the *Weekly Freeman* that a course of easy lessons, based principally on the lines suggested by Dr. Walsh, should be published from week to week. The Editor of the *Weekly Freeman* welcomed the proposal cordially, and the lessons were forthwith begun, and were warmly received.

The lessons are now reprinted, so that they may, before appearing in book form, have the benefit of the suggestions and criticism of our readers. Other simple lessons

in the idiom and grammar of the language will follow, and easy texts, such as that given in another part of this number, will be prepared. Suggestions upon the lessons, and contributions towards the publication of the books, may be sent to Father O'Growney, Maynooth, Ireland. The Archbishop of Dublin has already promised a contribution of £10, and Mr. J. J. Murphy, Cork, the same sum.

EASY LESSONS IN MODERN IRISH.

THE IRISH ALPHABET.

§ 1. In commencing to study any language from books, we must first learn the alphabet—the characters in which the language is written and printed. A glance at an Irish manuscript or printed book will at once tell us that the letters used in writing and printing Irish are somewhat different from those we use in English. They are also fewer in number. We give the characters of the Irish alphabet, both capitals and small letters, with the English letters to which they correspond:—

IRISH LETTERS		CORRESPONDING ENGLISH LETTERS
Capitals	Small	
À	à	a
B	b	b
C	c	k
D	d	d
E	e	e
F	f	f
G	g	g
H	h	h
I	i	i
L	l	l
M	m	m
N	n	n
O	o	o
P	p	p
R	r	r
S	s	s
T	t	t
U	u	u

§ 2. These eighteen letters are the only characters needed in writing Irish words. It will be noticed that the Irish "c" corresponds to the English "k," as it is never soft as *c* is in the word "cell," but always hard as in "cold," or like *k* in "kill." Similarly, *g* is never soft, as *g* in *gem*, *gaol*; but hard, as in *rags*, *get*, *goal*.

§ 3. It will also be noticed that these letters differ but little from the ordinary Roman letters which we use in printing or writing English. The Irish forms of the letters *o*, *s*, *t*, are often used in ornamental English lettering. The only letters which present any difficulty are the small letters *p*, *r*, and *s*; the student who can distinguish these from each other has mastered the Irish

alphabet. This so-called "Irish Alphabet" is not of Irish origin; it was taught to the Irish by the early Christian missionaries who came from the Continent in the fifth and sixth centuries of the Christian era. The letters are thus of the same form as the letters then used on the Continent for writing Latin and Greek.

§ 4. The forms of the Irish letters used in writing do not differ from those used in printing. Irish copy-books can be procured of the Dublin book-sellers.

VOWELS AND CONSONANTS.

§ 5. The letters are divided, as in other languages, into vowels and consonants. The vowels are *a*, *e*, *i*, *o*, *u*. The other letters are consonants.

THE VOWELS.

§ 6. Each vowel has two sounds—a SHORT sound and a LONG sound. When a vowel is to be pronounced with a LONG sound it has a mark over it as *á*, *é*, *í*, *ó*, *ú*. When there is no mark, the vowel has a SHORT sound.

§ 7. Vowels are also divided into two classes—the BROAD vowels, *a*, *o*, *u*; and the SLENDER vowels, *e*, *i*. This is an important division. The student is not to confound BROAD and LONG vowels; any of the three broad vowels may be either long or short; they are long when marked, as *á*, *ó*, *ú*; they are short when unmarked, as *a*, *o*, *u*. In the same way, the slender vowels may be long, *é*, *í*; or short, *e*, *i*.

THE CONSONANTS.

§ 8. A consonant is said to be BROAD when the vowel next it, in the same word, is BROAD; and SLENDER when the vowel next it is slender. Thus, *r* in *róna*, *ar*, *mór*, is BROAD; *r* in *rí*, *ríon*, *míre*, is slender.

§ 9. Consonants, in addition to their ordinary natural sounds, have, in modern Irish, softened sounds. These will be treated in a special chapter.

PRONUNCIATION OF IRISH.

§ 10. Although it is true that no one can learn, from books alone, the perfect pronunciation of any language like Irish, still it is possible to give a very fair approximation to every sound in the language except, perhaps, two. Of these two, one is not essential.

The plan of these lessons is the following:—We give in each exercise a number of simple sentences in Irish to be translated

into English, and other short sentences in English to be translated into Irish. At the head of these exercises are given the words which the student must know. After each word we give two things, its pronunciation and its meaning. Thus, the entry, "pál (saul), a heel," will convey to the student that the Irish word pál is pronounced "saul," and means a "heel."

§ 11. We may call these words in brackets KEY-WORDS, as they give a key to the pronunciation.

It is, of course, absolutely necessary that we should know what is the sound of each letter, and the combination of letters, in the key-words.

§ 12. Sounds are divided into vowel sounds and consonant sounds.

THE VOWEL SOUNDS.

The vowel sounds of the English language are tabulated as follows by Mr. Pitman, the great authority on phonetics:—

I.—THE SIX LONG VOWEL-SOUNDS.

- | | | |
|----|-----------------------------|----------------------|
| 1. | The vowel-sound in the word | <i>half</i> ; |
| 2. | do. | do. <i>pay</i> ; |
| 3. | do. | do. <i>he</i> ; |
| 4. | do. | do. <i>thought</i> ; |
| 5. | do. | do. <i>so</i> ; |
| 6. | do. | do. <i>poor</i> . |

II.—THE SIX SHORT VOWEL-SOUNDS.

- | | | |
|-----|-----------------------------|-------------------|
| 7. | The vowel-sound in the word | <i>that</i> ; |
| 8. | do. | do. <i>bell</i> ; |
| 9. | do. | do. <i>is</i> ; |
| 10. | do. | do. <i>not</i> ; |
| 11. | do. | do. <i>much</i> ; |
| 12. | do. | do. <i>good</i> . |

The six long vowel-sounds, then, are brought to mind when we repeat the words:—

"Half-pay he thought so poor."

Similarly, the six short vowel-sounds are brought to mind when we repeat the words:—

"That bell is not much good."

These are the vowel-sounds of all languages, and in our key-words the following symbols shall be used to represent those sounds:—

PHONETIC KEY.

§ 13. I.—THE VOWELS.

<i>In the Key-words, the letters</i>	<i>Are to be sounded like</i>	<i>In the English words</i>
1. aa	a	half; calf
2. æ	æ	gaelic
3. ee	ee	feel; see
4. au	au	naught; taught
5. ð	o	note; coke
6. oo	oo (long)	tool; room
7. a	a	bat; that
8. e	e	let; bell
9. i	i	hit; fill
10. o	o	knot; clock
11. ù	u	up; us
12. u	oo (short)	good; took (same sound as u in full.)

It is useful to note that the sound (No. 6) of oo in *poor* is the same as the sound of u in *rule*; while the sound (No. 11) of u in *up, us*, is the same as that of o in *son, done*. It will be noticed that the same numbers are attached to the same sounds in both tables.

§ 14. II.—THE OBSCURE VOWEL-SOUND. THE SYMBOLS ã and é.

There is in Irish, as in English, a vowel-sound usually termed "obscure." In the word "tolerable" the *a* is pronounced so indistinctly that from the mere pronunciation one could not tell what is the vowel in the syllable. The symbols ã and é will be used to denote this obscure vowel-sound. The use of two symbols for the obscure vowel-sound will be found to have advantages. The student should, therefore, remember that the symbols ã and é represent one obscure vowel-sound, and are *not* to be sounded as "ã" and "é" in the table of vowels above. Thus, when the Irish for "a well," *Tobair* is said to be pronounced "thúbar," the last syllable is *not* to be pronounced "ar," but the word is to be sounded as any of the words, "thubar, thubbar, thubbar, thubbar," would be in English.

§ 15. III.—THE DIPHTHONGS.

<i>In the Key-words, the letters</i>	<i>Are to be sounded like</i>	<i>In the English words</i>
ei	ei	height
ou	ou	mouth
oi	oi	boil
ew	ew	few

§ 16. IV.—THE CONSONANTS.

The consonants used in representing the pronunciation of Irish words will be sounded thus:—

b, f, m, p, y, as in English.

v, w, as in English. But capital V and W will be found useful in representing common Munster pronunciations, as will be explained.

h, as in English, except in dh, th, CH, sh.

k, l, n, r, as in English. But additional signs are needed, as explained below.

g, as in English, go, give, never soft as in gin.

ng, as in English, song, sing, never soft as in singe.

dh	like	th	in	thy
d	"	d	"	duty
th	"	th	"	thigh
t	"	t	"	tune
r	"	r	"	run
r		(no sound exactly similar in English: see note).		
s	"	s	in	so, alas
sh	"	sh	"	shall, lash
l		l	"	look, lamb
L		thick sound not in English		
l		l	"	valiant
n		n	"	noon
N		thick sound not in English		
n		n	"	new
k		k	"	liking
K		k	"	looking
g		g	"	begin
G		g	"	begun
CH		gh	"	O'Loughlin
γ		guttural sound not in English		

The above table will be explained in the course of the following lessons.

§ 17. EXERCISE I.

SOUNDS OF IRISH VOWELS.

The Irish Vowel	Is sounded like the phonetic sign	i.e. like the vowel sound in the word
á long	au	naught
à short	o	knot
é long	ae	Gaelic
e short	e	let
í long	ee	feel
ì short	i	hit
ó long	ō	note
o short	ū	done, much
ú long	oo	tool
u short	u	put, put, full, took

NOTE.—Final short vowels are never silent; thus, mine, mile are pronounced min'-è, meel'-è. From the above

table it will be seen that a is never like a in fate, e like e in me, i like i in mine, o like o in not, or u like u in mule. The short vowels, as will be seen, are sometimes modified by the following consonant. The Munster sounds of the short vowels are treated separately below.

§ 18. CONSONANTS.

b, p, m, p are sounded like b, f, m, p in § 16.

o BROAD (see § 8) " dh " "

τ " " th " "

ʒ, l, n, r, often like g, l, n, r, s.

§ 19. THE ARTICLE AND THE NOUN.

There is no INDEFINITE article in Irish; thus ʒoɪc means "a field." The DEFINITE article is an "the"; as, an ʒoɪc, the field. In such phrases (compare the English "a field"), the stress is laid on the noun; there is no stress on the article, and the vowel-sound of the article is obscure, as an ʒoɪc (än gürth). In the spoken language the n of the article an is often omitted before nouns beginning with a consonant.

§ 20. THE ADJECTIVE AND THE NOUN.

All adjectives, except a few, are placed AFTER the noun which they qualify; as, m úɪ, fresh butter; an ʒoɪc móɪ, the big field; ʒoɪc móɪ, áɪo, a big high field.

§ 21. WORDS.

áɪo (aurdh), high, tall	mé (mae), I
bó (bō), a cow	móɪ (mōr), great,
boɪ (būs), palm of hand	big, large
coɪ (kūs), a foot	oʒ (ōg), young
cú (koo), a greyhound	ɪál (saul), a heel
ʒlɔɪ (glos), adj. green	ɪɪón (srōn), nose
ʒlún (gloon), knee	tú (thoo), thou
ʒoɪc (gürth), a field	úɪ (oor), fresh, new

Proper names: áɪc (orth) Art, úna (oon'-ä), Una.

The conjunction "and": aʒɪɪ (og'-äs).

§ 22. ACCENTS. In words of two syllables the accent is upon the first syllable, as marked in oon'-ä, og'-äs. The vowel of the last syllable, when short, is then, as a rule, obscure (see § 14, above).

§ 23. Translate into English, reading the Irish aloud: Tŭ aʒɪɪ mé. Bó óʒ. ʒlún aʒɪɪ ɪál. Coɪ aʒɪɪ ɪál. ʒoɪc áɪo ʒlɔɪ. Úna óʒ. Bó aʒɪɪ m. ʒoɪc móɪ áɪo. Cú móɪ. Bó óʒ aʒɪɪ cú.

§ 24. Translate into Irish, reading the Irish aloud: A high heel. A foot, a heel, a nose, a palm. A green field. A high green field. A young cow. Young Art and I. Art and Una. A green field, a cow. A young greyhound. A big young greyhound.

EXERCISE II.

§ 25. The verb TO BE. The English "am," "art," "is," "are," are all translated by the Irish word *atá* (á-thau'). This word has, it will be noted, the accent on the last syllable, and is almost the same in sound as the English words "a thaw." IN THE SPOKEN LANGUAGE IT IS SHORTENED TO 'tá (thau).

§ 26. VERB AND NOMINATIVE. In Irish the nominative case is placed immediately AFTER the verb; as, *atá tú*, thou art.

§ 27. VERB, NOMINATIVE CASE, AND ADJECTIVE. In English sentences like "the field is large," the order of words is—1, nominative case; 2, verb; 3, adjective. In translating such sentences into Irish, the words must be placed in the following order—1, verb; 2, nominative case; 3, adjective. Examples:—

1.	2.	3.	
<i>atá</i>	<i>mé</i>	<i>móir</i> ,	I am big.
<i>atá</i>	<i>tú</i>	<i>óig</i> ,	thou art young.
<i>atá</i>	<i>an fhor</i>	<i>móir</i> ,	the field is big.

§ 28. When there is another adjective qualifying the nominative case, it is placed immediately after its noun, as:—

<i>atá</i>	<i>an fhor</i>	<i>móir</i>	<i>zlar</i> ,	the big field is green.
<i>atá</i>	<i>an dor</i>	<i>úr</i>	<i>áir</i> ,	the new door is high.

§ 29. WORDS.

<i>afal</i> (os'-ál),	an ass	<i>fál</i> (faul),	a hedge
<i>door</i> (dhür-äs),	a door	<i>glan</i> (glon),	clean
<i>óin</i> (dhoon),	verb, close,	<i>tobar</i> (thüb-är),	a well
	shut		

§ 30. The word *tú*, "thou," is used when speaking to one person. In English, the plural form, "you," is used.

§ 31. Translate into English: *atá mé móir*. *atá tú óig asur móir*. *atá mé óig asur áir*. *for móir asur tobar*. *for asur bó*. *tobar úr asur bó*. *bó asur im*. *im úr*. *atá an fál móir*. *atá an fál áir*. *atá an for móir asur zlar*. *atá ina móir asur óig*. *atá an door áir*. *atá an fál zlar*. *óin an door móir*. *atá an tobar úr*. *áir óig asur for zlar*. *atá an cú móir*.

§ 32. Translate into Irish: Close the door. A high field. The field is big and

green. The hedge is green and high. A green field and a cow. Close the big well. Una is tall. Thou art young and tall. The hound is young. The well is clean.

EXERCISE III.

§ 33. SOUNDS OF R AND S.

The Letters in Key-words	Are sounded like	In English Words
r	r	run
r	(no sound exactly similar in English: see note)	
s	s	so, alas
sh	sh	shall, lash

NOTE.—The sound of "r" is never slurred over as in the words "firm, warm, farm," etc., as correctly pronounced in English. The sign "r" represents the "r" with rolling sound heard in the beginning of English words; as run, rage, row, etc. The sign "s" represents a peculiar Irish sound, midway between the "r" of "carry" and the "z" of "fizz." The learner may pronounce it as an ordinary English "r" until he has learned the exact sound from a speaker of Irish. Note that "s" is never pronounced "z," or "zh," as in the English words "was," "occasion," etc.

§ 34. THE IRISH LETTERS r AND s.

r	broad is sounded like r in § 33, above.
r slender*	" r "
r broad	" s "
r slender	" sh "

§ 35. VOCABULARY.

<i>ag</i> (og)†	preposition, at	<i>fór</i> (fös),	yet, still
<i>bóg</i> (büg)	soft	<i>fé</i> (shae)	he
<i>bhóg</i> (brög)	a shoe	<i>fi</i> (shee)	she
<i>óin</i> (dhoon)	noun, a foot	<i>stól</i> (sthöl)	a stool
<i>fada</i> (fodh'-ä)	long	<i>te</i> (te')	hot, warm
<i>fás</i> (faug)	verb, leave, (thou)	<i>ti</i> (feer),	country, land
		<i>tiim</i> (ti'-im)	dry

§ 36. The verb *atá* often corresponds to the English "there is," "there are," as, *atá bó ag an tobar*, there is a cow at the well; *atá bó asur afal ag an tobar*, there are a cow and an ass at the well.

* At the beginning of a word r is never pronounced r.

† Before a consonant, or a slender vowel, *ag* is usually pronounced (eg).

‡ Almost like *che* in *chess*.

§ 37. Translate into English:—*Atá tó ós fój. Atá fé ós aḡur áro Atá an ḡoré fáda aḡur ḡlar. Atá bó aḡ an tobair úr. Atá an tobair tium. Atá an tobair mój tium. Atá mé te, aḡur atá an tobair tium. Fás an rēól aḡ an tobair, acá mé te. Atá an rēól áro. Atá bjiós úr aḡ an tóin. Atá áiric aḡ an tóin aḡur atá bó aḡ an tobair fój. Dúm an tobair.*

§ 38. Translate into Irish:—The field is soft. A soft green field. The field is green and soft. I am big and tall. Una is young. Art is big and heavy. She is at the door. There is a hedge at the well, and there is a cow at the fort. The stool is at the door. Leave the stool at the door. I am hot and the big well is dry yet. Leave a big stool at the door.

EXERCISE IV.

§ 39. VOCABULARY.

ar (or*), *preposition*, ḡlar (ḡlos), *noun*,
on, upon a lock
báó (baudh), a boat mála (maul'-a),
cóta (kōth'-ā), a coat a bag

§ 40. Sentences like "Art is wearing a new coat," are usually translated into Irish by "there is a new coat (or any other article of DRESS) on Art," *atá cōta úr ar áiric*.

§ 41. The conjunction *aḡur* is usually omitted, in Irish, when two or more adjectives come together, especially when the adjectives are somewhat connected in meaning; as, *atá an tóin mój, áro*, the fort is big (and) high.

§ 42. Translate:—*Atá an báó mój. Atá an mála mój. Fás an mála aḡ an tobair. Fás an báó ar an tír. Atá ḡlar ar an tobair. Atá ḡlar mój ar an tobair áro. Fás an mála ar an rēól aḡ an tobair. Atá bjiós úr ar Una. Atá an báó fáda.*

§ 43. Leave the boat on the land. The bag is long. The new boat is on the land yet. Art is wearing a new coat. The coat is warm. Leave the lock on the door. There is a high door on the fort. The land

is warm (and) dry. The lock is on the door yet.

EXERCISE V.

§ 44. SOUNDS OF L AND N.

In Irish there are three sounds of *l* and three sounds of *n*.

§ 45. 1. As already stated, *l* and *n* are often pronounced as in English words, *e.g.*, as in look, lamb, noon.

§ 46. 2. There are also what they call the thick sounds of *l* and *n*. If the upper part of the tongue be pressed against the roof of the mouth while the English word, "law," is being pronounced, a thick sound of "l" will be heard. This sound does not exist in English. In the key-words we shall represent this sound by the symbol *L* (capital).

Similarly, if the tongue be pressed against the roof of the mouth while the word "noon" is being pronounced, a thick sound of "n" will be heard. This sound does not exist in English, and in the key-words it will be represented by *N* (capital).

§ 47. 3. The third sound of *l* is that given in English to the *L* in *Luke*, the *l* in *valiant*, or to the *ll* in *William*, *million*, as these words are usually pronounced. We shall represent this sound by italic *l*. In the same way, *n* has a third sound like that given in English to *n* in *new*, *Newry*, and we shall use *n*, italic, as a symbol for this sound.*

§ 48. We can now add to our table of consonant sounds the following:—

In the Key-words the Letters	Are to be sounded like	In the English words
l	l	look, lamb
L	thick sound not in English	
l	l	valiant
n	n	noon
N	thick sound not in English	
n	n	new

* In English, in reality, the *ll* in *William*, the *l* in *valiant*, &c., &c., are pronounced exactly the same as the *l* in *law*, or in *all*.

It is the *ll* or *ll*, preceding a vowel, that gets the special sound. So, too, with the *n* in *evion*, *Newry*, &c.

* *ar* is usually pronounced (er).

§ 49. In many parts of Ireland

l broad	is always sounded like our symbol	L
l slender	" " " "	l
n broad	" " " "	N
n slender	" " " "	n

We recommend to private students this simple method of pronunciation in preference to the following more elaborate rule, which is followed in Connaught Irish.

§ 50. (A). Between vowels, single l and n are pronounced as in English; as mála (maul'-á), a bag; míl'p (mil'-ish), sweet; úna (oo'-ná), Una; míme (min'-ik), often. At the end of words, single l and n, preceded by a vowel, are also pronounced as in English; as, bán (baun), white-haired; spál (os'-ál), an ass. Single l and n, when next any of the gutturals, g, c, or the labials, b, p, ph, are like English l, n; as, olc (úlk), bad; blá'p (blós), taste.

(B). In the beginning of words,		
l broad	is pronounced	L
l slender	" "	l
n broad	" "	N
n slender	" "	n

(C). ll broad	is always pronounced	L
ll slender	" "	l
nn broad	" "	N
nn slender	" "	n

(D). When next b, p, c, l, m, n, r (the consonants in "don't let me stir"), l and n, if broad, are pronounced L, N; if slender, l, n.

§ 51. The student should not be discouraged by the rich variety of sounds for two characters. It may be borne in mind (1) that words involving these letters will be perfectly understood, even if each l and n is pronounced with the ordinary English sound; (2) that in many districts the people have simplified the pronunciation, as noted above in § 49; and (3) that, by a careful reference to our table of sounds, the student will soon learn by practice the sound to be given to l and n in each particular case. We give, for practice, some words for pronunciation.

L sounds. laḡ (Log), loḡ (Lög), r'laḡ (sLoth), plún (dhLoon), t'ú (thLoo).

l sounds. lín (leen), r'lím (sh'leem), p'ille (fil'-ě).

N sounds. n'úr (Noos), r'nas (sNog), n'ópa (Nór'-á), Nora.

n sounds. f'inne (fin'-ě), binne bin'-ě, ní (nee).

§ 52. VOCABULARY.

balla (boL'-ă), a wall	lán (Laun), full
bán (baun), white-haired	míl'p (mil'-ish) sweet
boḡ (büg), soft	ná (Nau), not
capall (kop'-ăL), a horse	r'lán (sLaun), well, healthy
Conn (küN), Conn	r'olap (sül'-ăs), light
fán (fon), wait, stay	
ḡlan (ḡlon), clean	
lá (Lau), a day	

§ 53. ná is the negative particle to be used with the imperative mood; as fáḡ an r'olap, leave the light; ná fáḡ mé, do not leave me.

§ 54. Úin an r'olap. Fán, ná úin an r'olap r'ór. Ná fán as an r'olap. Ná fáḡ an mála lán as an r'olap. Acá r'ol' m'p ap an tobap. Acá an tobap ḡlan. Acá Conn bán, asur acá ap' óḡ. Acá ap' asur Conn as an úin. Acá mé r'lán. Acá an capall óḡ. Acá r'olap as an r'olap.

§ 55. The day is long. The day is hot. The day is soft. There is a light on the door. Leave the light at the door. You are tall and he is white-haired. The wall is high. There are a wall and a high hedge at the well. There is a high wall on the fort. Leave the horse at the well. The well is full. He is young and healthy. Do not stay at the door.

The above lessons are being continued from week to week in the *Weekly Freeman*.

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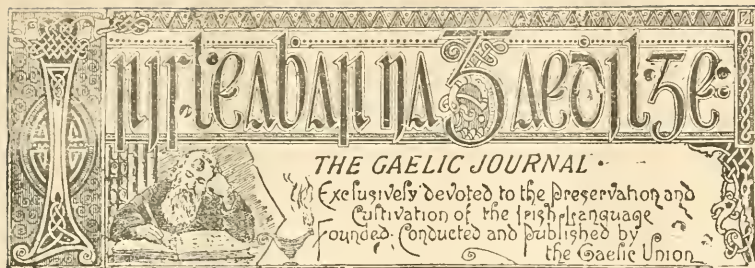
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With this number we commence a new series of the *Gaelic Journal*, which we hope to issue monthly for the future. The sale of the whole impression of No. 48 has encouraged us to think that a monthly issue of the Journal will find a sufficient number of subscribers to pay for printing and publishing. Our subscribers at present are of various classes—(1) those who have paid in advance for the twelve monthly numbers; (2) those who pay in advance for any time they wish; (3) those who pay sixpence in advance for the next number only; (4) those who endeavour to extend the circulation of the Journal by taking a number of copies of each issue, returning, after a time, the unsold copies and the price of those disposed of.

We respectfully invite friends of the Irish language to assist the Journal in any of those ways. All communications to be addressed to the Editor.

We have to thank the Irish Press for their notices of our last number, which were the means of making the existence of the Journal known to many. We have also to thank cordially many gentlemen who obtained subscriptions from their friends. Some gentlemen sold 100 copies; others, 30, 20, 12, 6, &c., &c.

Our Easy Lessons have been received with much favour, and many correspondents have kindly sent suggestions. It is, in a way, to be regretted that so much of the Journal is taken up with matter so elementary, but a good foundation for Irish studies is the first requisite. Besides, nine-tenths of our subscribers are beginners.

Matter intended to be printed should be written carefully and legibly. Preference will be given to simple Irish prose, modelled on the spoken language.

All the back numbers of the *Gaelic Journal* can be had except No. 4. Price, post free, 6d. each. There are only a few copies of No. 48. The table of contents of Vol. IV., with photograph of Dr. O'Donovan, will be sent, post free, for three stamps.

EASY LESSONS IN IRISH.

(Continued.)

§ 56. EXERCISE VI.

blaɾ (blos), taste laɟ (Log), weak
 bɲɲɪ (brish), verb, break mlɲɪ (mil'-ish),
 súnta (dhooN'-thá), sweet
 closed, shut mol (míl), verb,
 ʒɲánáɲɪo (graun'-aurdh), praise
 Granard

§ 57. Atá mé laɟ, atá tú laɟ, atá an capall laɟ. Fás an tsoɲaɾ súnta fót, ná bɲɲɪ an ʒlaɾ móɲ aɲ an tsoɲaɾ. Atá capall móɲ aɟ an toɲaɲ. Atá an báo aɲ tíɲ. Fás an báo aɲ an tíɲ fót. Atá mé aɟ ʒɲánáɲɪo fót

58. Do not praise me. Do not praise

Conn yet. Conn is young. The door on the fort is closed. The boat is clean. The field is green yet. Conn is at Granard yet. Praise the country—do not leave the country.

EXERCISE VII.

§ 59. As we have seen, the Irish word corresponding to *am, art, is, are*, is *atá*. The negative form, corresponding to *am not, art not, is not, are not*, is *níl* (*neel*). Examples: *níl mé tinn*, I am not sick; *níl tú óg*, you are not young; *níl ré, níl rí*, he is not, she is not. *Níl Art agus Conn ag an tobair*, Art and Conn are not at the well. This word *níl* is a shorter form of the phrase *ní fuil*, as we shall see.

§ 60 In sentences like *atá Art agus Conn óg*, Art and Conn *are* young, it will be noted that, as in English, the adjective does not take any special form. In many other languages, the adjective would be in the plural, agreeing with the two subjects of the sentence. So in the sentence *atá na ríirí (fir) óg*, the men are young, the adjective *óg* does not take any new form, although the subject is plural. This is true only of adjectives *after* the verb "to be."

61. Another use of the preposition *ag*, *at*. The English phrases, "I am going, I am growing," etc., were formerly sometimes written and pronounced, "I am *a'* going," etc. This was a shorter form of "I am *at* going." In Irish, *ag*, *at*, is always used in translating the present participle; as, *atá mé ag súil*, I am going; *atá Conn ag fáil*, Conn is growing.

§ 62. VOCABULARY.

<i>oo</i> (<i>dhú</i>), <i>preposition</i> ,	<i>níl</i> (<i>neel</i>), <i>am not</i> ,
<i>to</i>	<i>art not, is not,</i>
<i>oo'n</i> (<i>dhú'n</i>)= <i>oo an</i> ,	<i>are not</i>
<i>to the</i>	<i>ó</i> (<i>o</i>), <i>from</i>
<i>oúl</i> (<i>dhul</i>), <i>going</i>	<i>ó'n</i> , <i>from the</i>
<i>fáil</i> (<i>faus</i>), <i>growing</i>	<i>olann</i> (<i>ül'-än</i>),
	<i>wool</i>

§ 63. *Fás an báis ar an tír fáil. Níl an báis ar an tír; atá an báis ag an tobair. Níl an lá te. Níl an tobair tinn. Níl an capall móir. Níl an ag an tobair, atá mé ag súil ó'n tobair ó'n tobair. atá mé*

ag súil ó'n tobair. atá balla móir, arís ag an tóin. atá Conn óg, agus atá ré ag fáil fáil.

§ 64. I am not going from the fort yet; I am not going to the well. The day is hot, I am not hot. The field is not green. You are not at Granard. The horse is going to the well. Leave the wool on the stool. The wool is white (*bán*). Una is young, she is tall, and she is not weak. Nora is weak, yet, she is growing.

THE SOUNDS OF THE LETTERS C AND G.

We think it better to defer the study of these sounds until we have spoken of combinations of vowels.

EXERCISE VIII.

§ 65. There are two things which make the spoken language of Ulster and Munster different from that of the west of Ireland. These two points of difference are (1) the syllable to be accented, and (2) the pronunciation of the vowels.

§ 66. We have already stated in § 22, that in words of two syllables, the first syllable is the one to be accented, and many examples have been given. In this and the following lessons we shall, until further notice, speak only of words of two syllables.

§ 67. Looking over Irish words, we shall find they can be divided into two classes, simple words, and words formed from simple words by the addition of a termination. For instance, *áir*, *high*, is a simple word; *áiréan* (*aurdh'-aun*), a *height*, a *hill*, is formed *áir*, by adding the termination *-án*.

§ 68. Simple words are accented on the same syllable in every part of Ireland; compound words are not.

§ 69. The most common terminations of compound words are *óg* and *-ín*, which have a diminutive force; and *-án*, which in some words has a diminutive force, and in others has a different meaning. In Munster Irish, all these terminations, and many others, are accented. In Ulster, on the contrary, the tendency is not only to accent the first syllable as in Connaught, but also to shorten unduly the last syllable.

§ 70. EXAMPLES :

	Conn.	Ulster	Munster
bráóan, a salmon	brodh'-aun	brodh'-án	brodh'-aun'
capán, a path	kos'-aun	kos'-án	kos'-aun'
uirláir, a floor	ur-Laur	ur-Lár	ur-Laur'

71. Even in Connaught, a few words are pronounced with the accent on the second syllable. The commonest of these are arán (or-aun', in Ulster, ar'-an) bread, and Tomás (thum'-aus', in Ulster, thom'-as) Thomas. The accentuation of acá has been already noted. Some words adopted from foreign languages have retained the foreign accentuation, as, coróin (kür-ön') a crown.

§ 72. acá bráóan móir ar an tír. Níl bráóan ar an tír. Fás an bráóan ar an uirláir. Uirláir glan. Níl fás an rólar ar an uirláir. acá capán as uil ó'n uoir ar ó'n tobair. Fás an cú as an uoir. Níl fan as an uoir. acá arán ar an uirláir.

§ 73. The path is clean (and) dry. The path is not dry; the path is soft yet. The well is full. Do not leave the salmon on the stool The salmon is clean. A fresh salmon. The hound is young; he is growing yet. The hound is at the well. Fresh sweet bread. Thomas is going to the well.

EXERCISE IX.

We now come to the pronunciation of the vowels.

§ 74. In Ulster the vowels a and o are sounded peculiarly, thus:—

á is sounded like aa in phonetic key

á	"	"	a	"	"
ó	"	"	au	"	"
o	"	"	o	"	"

EXAMPLES :

báó (baadh), mála (maal'-á), glár (glas), arál (as'al, ós (aug), fóir (faus), uoir (dhor'-ás), gorth (gorth).

		<i>Is pronounced in</i>		
<i>The Word</i>	<i>Meaning</i>	Conn.	Munster	Ulster
áróan	hill	aurdh'-aun	aurdh'-aun'	aardh'-an

móirán,	much	móir'-aun	móir'-aun'	maur'-an
uirlós	thumb	úrdh'-óg	úrdh'-óg'	ordh'-og
cúilín	little	ki'l'-een	ki'l'-een'	ki'l-in
	church			

§ 75. PRONUNCIATION OF THE VOWELS IN MUNSTER.

In Munster the vowels in words of two or more syllables are pronounced regularly; as, balla (boL'-á) capall (kop'-áL), me (im'-é), of butter. It is only in monosyllables (and, to a very slight extent, in words formed from these monosyllables) that any irregularity of pronunciation occurs. The irregularity consists in the fact, that in monosyllables containing a, i, o short before ll, nn, or before m, the vowel is lengthened in sound.

§ 76. This lengthening of vowels is noticeable from Waterford (where the lengthened vowels have a very peculiar sound) up to Galway, where the lengthening is much less marked. Curiously enough, the same lengthening is to be noticed at the opposite extreme of the Gaelic-speaking district, the north and north-west of Scotland.

§ 77. In all districts there is a perceptible lengthening of vowel sound before -ll, -nn, -m at the end of monosyllables. Thus, the vowel sounds in mull, nun, cum are everywhere longer than those in ml, nn, com. Compare the vowel sounds in the English words—weld, welt; curd, curt; grand, grant.

§ 78. What the effect of the Munster lengthening of vowel sounds is, can be seen from the following table. We do not pretend to give all the shades of pronunciation of various parts of Munster.

	<i>The word</i>	<i>Is Pronounced in</i>		
		Connaught	W. Munst.	E. Munster
a	maLL	moL	mouL	ma'-oul
	oaLL	dhoL	dhouL	dha'-oul
	am	om	oum	a'-oum
	crann	kroN	kroun	kra'-oun
i	im	im	eem	eim
	mll	mil	mcel	meil
	cinn	kin	keen	keinn
	bin	biu	been	bein
o	poll	pöL	pouL	
	tiom	thriun	throum	
	oon	dhüN	dhoun	

79. In the phonetic key will be found the sounds to be given to "ou," and "ei." The East Munster a-ou is pronounced rapidly. Sometimes the sound of oo is given in Munster to o; as anonn, over (in Conn. ä-nün, in Munst. ä-nöN).

80. We can now introduce many familiar words involving these prolonged vowel sounds. In the table

above, § 78, we have given the pronunciation of some, viz. :—

am, time	im, butter
binn, sweet	máll, slow
crann, a tree	mill, destroy
ball, blind	poll, a hole
uonn, brown-haired	cròm, heavy

§ 81. mibyr = sweet to taste; binn, sweet to hear.

§ 82. *Atá blas mibyr ar an im úr. Atá airt óg agus atá ré ball. Atá poll móir óg an uín. Atá crann móir óg fár ar an áiríon. Atá an capall mall. Atá an mála cròm, níl an mála lán fóp. Ná mill an balla áir. Níl Conn bán, atá ré uonn. Atá Tomás óg an uoir, agus atá úna óg uil anonn uo'n tobair. Níl airt cròm, atá ré óg agus las fóp.*

§ 83. Leave bread and butter on the stool. Do not praise a slow horse. There is a large, green tree at the well. Conn is blind; Art is not blind. The boat is long and heavy. The tree is not green yet; the tree is dry. There is no bread on the floor. The heavy boat is on the land. Do not break the heavy lock; leave the door closed. Leave the heavy bag on the floor.

EXERCISE X.

§ 84. Other examples of Munster pronunciation :—

	Conn.	Munster
cam, crooked	koin	koum
Cill-uairia, Kildare	kil-dhor-ä	keel-dhor-ä
ronn, air of song	fün	foun
zann, scarce	gouN	goun
lunn, a pool	lin	leen
crinn, sick	tin	teen, tein

§ 85. The sounding of ó as ú, sometimes heard in Munster, is to be avoided, as *uópa* (Noo'-ä), *móir* (moor), *nó* (Noo).

§ 86. *Di* is the imperative mood, second person singular, of the verb, "to be"; as, *ná bi mall*, do not be late.

§ 87. *uán* (dhaun) *róo* (rödh) a
a poem road
long (Lüng) a *rinn* (shin) we
ship óir (ör) gold

§ 88. *Níl tú óg Cill-uairia, atá tú óg Síon-áiríon fóp. Atá mé crinn, las, atá an báo móir, cròm, ar an linn. Atá long ar an tír. Níl long ar an tír, atá báo móir ar an tír, agus atá an báo úr ar an linn fóp. Atá im úr zann. Atá rinn óg uil uo'n tobair, fás rólair óg an uoir. Atá an crann móir, óg an linn, glas fóp.*

Níl tú óg, atá rinn óg fóp. Atá an crann cam. Crann móir, cam. Atá rinn mall. Atá ronn binn ar an uán. Atá an glas cròm. Ná bi mall, ná fan óg an uín áir. Atá an uán úr. Atá an ronn úr binn. Atá an róo cam. Níl tú ar an róo fóp.

§ 89. There is a green tree at Kildare. Do not leave the heavy boat on the land. The ship is new. A new ship is going. Thomas and Art are sick yet. Thomas is not sick. Gold is scarce. There is gold at the fort. We are not warm yet. There is a sweet taste on the fresh bread. The young tree is growing yet. There is not a sweet air in the long poem. The poem is not long. The wall is high. The ship is not heavy; the boat is full and heavy. There is a heavy lock in the high door. You are not weak; you are young and healthy. Art is wearing a new coat, and the coat is long (and) heavy. The young horse is on the road.

EXERCISE XI.

§ 90. SOUNDS OF GROUPS OF VOWELS.

In Irish, as in English, vowels are grouped together in three ways. (1.) In the word *rinn*, the *u* and *i* are pronounced separately; the *u* being pronounced distinctly, and the *i* somewhat obscurely. The same may be said of the *e* and *a* in the word *real*. (2.) In the word *roun*, the sounds of *e* and *u* melt into each other, forming what we call a diphthong. (3.) In the word *mean*, the *ea* represents one simple vowel sound, like that of *e* in *me*. But as this one vowel sound is represented in writing by two letters, these two letters, *ea*, are called a digraph. Other digraphs are *ai* in *main*, *ou* in *through*, *ae* in *Gaelic*, *ao* in *gaol*, *oa* in *gowl*, etc. We shall now examine the vowel-groups in Irish.

§ 91. SOUNDS OF *ia* AND *ui*.

ia is pronounced *ee-ä*, almost like *ea* in *real*.
ui " " *oo-ä*, " " *ui* " *rui*.

Each vowel is pronounced separately, the second vowel being obscure.

§ 92. WORDS.

cuan (koo'-än), a *mall* (nee'-äl), Niall
harbour *rígan* (shgee'-än), a
Dia (dee'-ä), God *knife*
rial (fee'-äl), gene- *riao* (shee'-ädh), they
rous *ruar* (soo'-äs), up, up-
ruar (foo'-är), cold *wards*
suál (goo'-äl), coal *uan* (oo'-än), a lamb

§ 93. *Atá an lá ruar, tírim. Níl an lá ruar, atá an lá te tírim. Níl mall agus airt crinn, atá riao óg agus rlan. Fás an*

ῥῥῖαν ἄρῖ ἄν ῥῥῶλ. Ἀτά capall ἄγῡρ ἡσαν ἄρῖ ἄν ῥῥῶ. ῥῥῖς ἄν ῥῥῖα ἄρῖ ἄν ἡρῖῶρ. Ἀτά ἡαν ὄς ἄς ἄν τῶβαρ. Ἀτά ἄν capall ὄς ὡλ ῥῥῖῥ ὀ'ἡ τῶβαρ ὡ'ἡ ῥῥῶ. ἡἡ ῥῥῶ τῖἡ, Ἀτά ῥῥῶ ῥῥῖἡ, Ἀτά ῥῥἡ ὄς.

§ 94. Hot bread, cold bread. Conn and Art are not at the door; they are going over to the road. God is generous. The knife is not long. There is not wool on the lamb yet. The wool is not long. A ship and a harbour. They are not young. The harbour is big. Niall is young and tall. The coal is not clean; the coal is heavy. Art and Niall are going over to the door. Una is going up to the fort. Do not leave the coal at the door.

EXERCISE XII.

§ 95. SOUNDS OF THE DIPHTHONGS EO AND IU,

Each of these diphthongs has a long sound and a short sound.

The long sounds of eo and iú.

eo is sounded as (yō):
iú " " (ew).

NOTE.—In the beginning of words eo sounds like ö. In many other cases, also, we can represent this sound most easily by the same symbol ö.

§ 96. WORDS.

cap'úri (kos'-oor), a hammer	eó'una (ör'-Nä), barley
ceól (k-yöl), music	ḡneoin (in'-ön) an anvil
cp'ann (see § 78), mast of ship	leó'ri (lör), enough
cp'ipeós (d'rish'-ög), a brier. Munster (d'rish-ög')	tós (thög), lift, raise

§ 97. Leó'ri is most often heard in the phrase go leó'ri (gü lör), enough.

§ 98. Ἀτά Conn ὄς go leó'ri ῥῥῥ. Ἀτά ἄν ῥῥῶλ ῥῥῥ. ἡἡ ἄν eó'una ἄς ῥῥῥ ἄρῖ ἄν ῥῥῶ. Ἀτά ἄν cp'ipeós ῥῥῥ. ἡἡ ῥῥῖς ἄν báö ἄρῖ ἄν ἡἡ. ἡἡ ἡἡ go leó'ri ἄρῖ ἄν ἄρῖἡ ῥῥῥ. Ἀτά ἄν ceól ḡἡἡ. ἡἡ ἄν ceól ḡἡἡ, ἡἡ ῥῥἡἡ ḡἡἡ ἄρῖ ἄν ὡἡἡ. Ἀτά cp'ipeós ἄς ῥῥῥ ἄρῖ ἄν ὡἡἡ. Ἀτά ἄν báö ἄρῖ ἄν ἡἡ. Ἀτά ἄν ῥῥῶ ἄγῡρ ἄν cp'ann ἄρῖ ἄν cp'ri.

§ 99. The sail is not large. Lift up the large sail. Leave the hammer on the anvil. The anvil is heavy; the hammer is not heavy. Leave the anvil on the floor. A brier is growing at the door. The brier is long (and) crooked. The big boat is going

up the harbour. A ship, a boat, a sail, a mast. There is sweet music at the well. I am going up to the well. The barley is green yet. The barley is fresh (and) sweet.

EXERCISE XIII.

§ 100. LONG SOUND OF IÚ.

Examples—ῥῥú (few), ῥῥúl (shew, shool), iúl (ewl), oíúri (dewr), ciúl (kewl). At present we cannot conveniently introduce the few words containing iú into the exercises.

§ 101. SHORT SOUND OF EO AND IU.

In addition to the long sounds, eo and iu have a short sound. The short sound of both can be represented by (yü). There are only a few words containing this sound, and these words cannot be introduced at present.

§ 102. It is usual now to write eo and iu without any mark of length over the last vowels; it is to be understood therefore that eo and iu always represent the long sounds given above in § 95.

SPOKEN GAELIC OF DONEGAL.

Óio'ppac' Óúim-At.

JOHN C. WARD.

Óarḡ le Óub go m-béar'pac' ré arḡ, 7 o'ím'c'is leir 'na óéir, a óú le n-a óoir, a réabac arḡ a óoir, 7 a eac caol tonn p'oi n-a óóim, go m-bair'pac' ré rube ó'e'n ḡaóir 7 nac m-bair'pac' ἄn ḡaóir rube ó'e. ḡuair a b'á'ro ó'-p'an, &c. Lean ré ἄn ḡear'p'iac' go o-táimic néom beas, c. 7 go o'ipeac' le tuirim na h-oiróce ó'is ré iarr'iar' a ó'ul ir'ead' i o-caoir cap'p'ac' ḡc' ruz Óub arḡ a ó'a óoir óe'p'onnac'is 7 má'rib ré é.

ḡḡar'p'ean-éail'leac' a b'i'ir ἄn ḡp'ic'ir ἄnac' "Cé ḡḡ a má'rib Toim'roim ἄn lúir?" "Tá m'p'e" ar'p'a Óub ḡlac' a' Óio'ppac'is "7 a má'rib'pac' ó'p'ra ῥῥῥ ó'a ḡ-cup'p'ea le'p'án iarr'p'ac'oir ó'p'm." Ó'p'uro Óub ῥuar ḡoir ἄn ceim'ó 7 ó'eir ἄn éail'leac' ó'p' ἄn a ó'p'ar'p'. "Cao ó'is ḡeac' nac r'ur'óeann ó'a ó'oir ḡis ἄn

teimrío," aifra Dub? Beirteadó eagla oim go m-buailfeadó an beatac móir rin ppeab oim, no go m-bainfeadó an beatac rin eile rglamí aram, no an beatac beag rin gob aram." "Da m-beirteadó beatac agam-ra le n-a gceangal, ceanglócamn iao" aifra Dub Thairiang an éailleac trí nibe pionnfaró ar poll a h-eapcal 7 éat ri éurte iao. O' feuc Dub ceann aca aifra a meup 7 gheup ré é go o-tí an enám. Leir rin éat ré iao 'ra teimrío 7 nuíne riao trí bhoirg móira, 7 ceangal ré na beirte le trí piozab. Nuair a bí an éailleac tamall aig an teimrío dubairt ri le Dub na o-tug ri farzad tige no ceap teimead o' aon feap aifraí nac maibfeadó marc de éuro an ríge oí. "Maifeadó" aifra Dub "ní beir mipe níof meara 'na các," 7 éuairé ré amac 7 márb ré marc 7 éur riteac é. Chait ré ceairnaí de éuic. Thairiang ri é éprio an ghríofaig, éprio an ghríofaig, éprio a ríacla fada buirde, 7 fíuag ri é.

"Díad, bíad nó tpioir," aifra an éailleac, &c.

le. Re rgeul fada a óeanaó goimio, éur ré trí ceairnaínaaca oí 7 éup ri tríoio aifra marí nac o-tabaifpeadó ré tuille oí. Bí an éailleac aig bpeiré buairó 7 ríairt Dub amac "Cuirteadó, cuirteadó a eic." "Ceann, ceann a nibe 7 bam an ceann de'n eac" aifra an tpean-éailleac. Ir ooirge oamí 7 me bhríge, oóirge aifra éul mo éinn 'ra teimrío" aifra an nibe. Thoirg an eac aig cuirteadó le Dub acé 'na veirío rin 7 uile bí an éailleac aig bpeiré buairó gur ríairt ré aifra a éú 7 aifra a feabac. Buairteadó an t-eac rpeab uipin, bameadó an éú rglamí aifraí, 7 ríoc an feabac an o'á fíul aifraí, gur élaoró riao í. Nuair a bí ri a cómaif a beir maib, "Póil, póil" aifra rípe "na maib mé 7 beairfaró mé mo ríacla órairteáca óuic, 7 tige leat no beairbríácaifra acá 'na éairiaig ríof annrin le taoib an oipair a óeanaó beó aifra leite." "A éailleac fálaac, ir liom féin an t-ríacla rin ó vo lá-ra amac," aifra Dub, 7 leir rin bam ré an ceann oí. Rug ré aifra an t-ríacla

órairteáca 7 buail ré an éairiaig a bí le taoib an oipair, 7 o' eirig a óeairbríaclaifra ríuar beó, beirteac comí maic 7 bí ré aifraí. Rígne ré an ríuo céaona leir an eac, leir an éú 7 leir an t-peabac. Aifra n-oóirge bí luéáifra móir aifra na beairbríácaifra 7 éat riao an oirde rin go ríuac mif an bhrígin. Aifra maivon lá aifra n-a báraac éur riao iairfaró aifra an baile. Nuair a bí ríuo aig tpmall leó éoirig Dub aig innrinc marí éáirle o'ó o'fás ré an baile 7 dubairt ré narí éup ríuo aifra bíc oipeao iongancaifra aifra leir an bean a curteadó a luirde éurte mif an teac móir aifra bam ré faoi ann an oirde ríomíe. Réirí marí o'innir ré o'áein Donn gur bí a bean féin a bí ann 7 o'eirig an oipeao rin ríeirge aifra gur buail ré Dub le ríacla na órairteáca 7 nuíne ré caifraig cloicé óe, agur o'iméig leir ann a' éairleáin a ríab a bean ann. Nuair a beannaig írteac ann, faoil ré nac ríab an oipeao feairuó-fáilte aig n-a mnaoi ríomíe 7 bur óoirí 7 ríuarí ré amac uairte go veáirí ré éurteóirí aifra a óeairbríaclaifra. Go luac aifra maivon lá aifra n-a báraac, o'iméig ré go o-táimic ré comí fada leir an áit a óeairí ré caifraig de Donn, buail ré le ríacla na órairteáca e 7 o'eirig ré ríuar beó aifra. Shrubair ríuo leó go o-táimic ríuo ann a' éairleáin, 7 ríuarí ríuo an uile óuime ann rin faoi bhrón móir. H-innrige o'óirde go o-táimic Ceann ghuagac na g-Cleairann aifra an Oóman Shoirí 7 go o-tug ré bean Dhonn leir le beiré 'na mnaoi aige acé ríul aifra fás ríuo an caifreáin, éup ri faoi gheairí é lá 7 bliadann de rípar a éabairt oí ríul a b-rórfaróe iao. O'iméig Donn 7 Dub 'na noiré, lá aifra n-a báraac 7 ríubail leó go o-táimic neóim beag, &c. Mí fíacaí ríuo teac móir a b-fao uairte no teac beag noeair o'óirde, acé teac beag amán, pionn, ríonnagac, vonn, vonnagac; gan bun cleirte amac nó báirí cleirte írteac acé an cleirte beag amán a bí aig óeanaó o'óirí 7 farzad o'óir teac a lig. Chuarí ríuo

irteac 7 v'einnis sean-ruine beag liat 7 curp fálte roim Thonn Mlac a' Dhoirpais 7 a dearbhlácair. Chaic ríad an oróde rín tman le ríannuigeact &c. D'innir an sean-ruine dóibíte go iab Ceann Sruagac na S-Clearann ann rín a ríepi 7 bean bhónac leir. Nuair a bí ríad aig iméact air maron, v'iairi an sean-ruine oiria an gáibeann ir mó a m-beréad ríad ann go v-tigead ríad air air r'gairt a véanad air Mladad Ruad na Coillead Craobairge 7 go v-tioctad rírean le curéad éuca. O'fás ríad r'án 7 beannaict aige 7 ríubal leó go v-támic neom beag agur veipead an lae 7 connaic ríad teac beag 7 éuaró irteac. Chuir seanruine beag liat a bí 'na ríuóe le coir na teinead rálte ríómpa, 7 v'iairi oiria fanaict aige an oróde rín. O'fan 7 nuair a bí ríad aig iméact uaró air maron dubairt ré leó an gáibeann ir mó a m-beréad ríad ann, go v-tigead ríad air air, r'gairt a véanad air Sheabac na Coillead léite 7 go iacéad rírean a éuréad leó. An ríóimad h-oróde v'fan ríad ais seanruine eile 7 air iméact dóibíte air maron uaró v'iairi ré oiria an gáibeann ir mó a m-beréad ríad ann, go v-tigead ríad air air, r'gairt a véanad air Thóbrían Donn Locharóil (Feabla) 7 go v-tabairpead rírean táipeal dóibíte. Shíubail ríad leó go iab ríad inr an Dóman Shoiri 7 go v-támic ríad go cúirt 7 cairleán Chinn Sruagais na S-Clearann. Bí ré réim air ríubal aig ríeis, 7 ir amlaró mar ríuair ríad an bean a v'fuaróis ré 'o Thonn Mlac a' Dhoirpais aig ciamad a cinn le ciarí óir 7 i 'na ríuóe i g-caéoiri airgo. Bí Luatgairí móri uirri ríómpa 7 nuair a támic an ríacéóna éurí rí i b-folac íad. Com luac 7 támic an Sruagac irteac air an v'oirar "Fuo, fua, réuróise, moéuirim bolad an éirionnais binn bhéurais in mo tíg-re" air rírean. "Dubo!" air an bean nac b-fuil a ríor agac go moctóaró tú bolad 'éirionnais in vo tíg com fada 7 béreair mipe ann.

Air maron lá air na báriac, ríul air iméig an Sruagac a ríeis v'fuarpúis an bean ve cá iab a anam 7 v'innir ré ví go iab ré faoi leic an v'oirar. Aig teact abairle dó, ríacéóna, ríuair ré leac an v'oirar cúm-vuigé le ríosa 7 ríóól 7 v'fuarpúis ré cao é an rát a iab rín veanta. Dubairt an bean leir gur mar géal airrean a rígne rí é. Chuir ro átar móri air 7 dubairt ré gur éoraimail dá m-beréad a ríor aici cá iab a anam go m-beréad rí go maré dó. Leis rí uirri go iab ríeis uirri mar nári inuir ré an ríunne ví. Sul air iméig ré air maron lá air n-a báriac v'féuc rí r'gairt amac uaró cá iab a anam 7 dubairt ré leite gur i g-cairpúis móri air éul an tíge bí ré. Chúimúis rí an éairpúis le ríosa 7 ríóól 7 nuair a támic an Sruagac abairle ríacéóna leis ré gáire ar air éiré go b-réicrea an úiríadan vub a bí ríor air éóin a gáile. O'fíorúis an bean cao é adóbari a gáire 7 dubairt ré gur fa'h éóirpúis v'ear a rígne rí air an éairpúis 7 gur b-réarac vó anoir dá m-beréad a ríor aici cá iab a anam go n-veanpáó rí an-íóir ve. Leis rí uirri go iab ríeis 7 mí-rárad móri uirri agur anuirin v'innir ré ví go iab ériann ríunpéoirge inr an gáiríaró; iréig inr an ériann go iab ríeis 7 inr an ríeis go iab laca 7 inr an laca go iab ub 7 nac muribéirde eiréan a éoróde go m-buairpíde leir an ub rín é ór comne an úiríadan vub a bí air éóin a góile 7 mar rín ve gur faoil ré go iab léar aige com fada air a r'agol 7 bí aig aon ríar eile faoi an dómán.

Cóm luac lá air n-a báriac 7 méar Donn Mhac a' Dhoirpais go iab an Sruagac ríó móri ar baile ríuair ré an tuag bhírre beáimac a bí aig an Sruagac faoi éolba a leapra 7 éoiris ré aig gairpúis an ériann ríunpéoirge 7 le gac buille v'arí buairead air an ériann leir an tuag beáimac éail an Sruagac neairt céar ríar 7 éóm luac 7 mócuig ré é réim aig rár las éus ré ríuairó air an baile. Nuair a éuaró aig Donn an

chiam a leasad o'iméiz jerte ve pára amad
ar 7 rḡairt Donn air Mhacadó Ruad n-a
Coillead Cmaobair 7 éamc ré 7 rḡairt ré
ré air a jerte 7 máib ré é. O'iméiz laea
amad ar air eiteos 7 rḡairt Donn air
Sheabac na Coillead léite 7 éamc ré 7
rḡairt ré air an laea nuair a bí rí as toul
or cionn loea. Thut ub airtoí ríor mḡ an
loé 7 rḡairt Donn air O'hóbrán Donn
Loeapóil 7 éamc ré 7 rḡairt an ub. Leir
rím bí an rḡairt as rḡairt m aice
leir an baile 7 le méro na rḡairt a bí air,
bí a éairor rḡairt mḡ an moct so máb
an oírpadan tub a bí air éóm a rḡairt air
rḡairt. Chuaró Donn air a leaé-glún 7
buair ré an rḡairt le h-urcui ve'n ub
or comne an oírpadan tub a bí air éóm a
rḡairt 7 tuit ré ríor máib.

Bí luéáirí móir oirra, air n-oúicé, 7
éair ríad an oróce rím so rḡairt. O'fás
rḡairt an Oóman Shoir lá air n-a bípad
asur tús ríad rḡairt air an baile. Bí
luéáirí 7 an-luéáirí rḡairt. Thut tub
Mhac a' Oíorair 7 ngráó leir an oírpa
rḡairt a bí as an tuncne uair. Fuair
rḡairt méiréad 7 cléiréad uirge 7 rḡairt
rao 7 rḡairt banair éiréa, éairéa a máir
naoi n-oróce 7 naoi lá 7 rḡairt b-rḡairt an lá
oírpa naoi n-a an éuro lá.

Chuaró rḡairt an t-é, mḡ an cloán,
bítead rḡairt 7 éamc mḡ.

Crió.

(Dub rḡairt a rḡairt leir an rḡairt 7
noéir rḡairt a rḡairt "Mile beannaé
le h-anamnaib oo éairé" mḡ an áit rḡairt.)

We shall give some notes on this story in next issue.

Gaelic Notes.

The best news of the past month is the establishment of an active branch of the Gaelic League in Derry. The members meet in St. Columb's Hall, and the classes are conducted by Mr. Neville, who has quite recently received a certificate for teaching Irish. A ladies' class is about to be started. The Derry branch has also furthered the circulation of the *Gaelic Journal*, up to forty copies having been taken in the district. We need hardly add, that much of the impetus given to Irish studies in Derry is due to the warm support and encouragement of the *Derry Journal*.

The National Teachers of Donegal, in their meeting at Stranorlar on March 10th, passed a resolution pledging themselves to use every effort towards the revival and extension of the study of Irish. In speaking to the resolution, Mr. Deeny, of Carradoon, said, with truth, that it is not the fault of the National Teachers that Irish is not taught in schools. Teachers are hampered and restricted in their manifold duties by a system little known to outsiders, and all their efforts will not amount to much, if they are not assisted in other quarters, from which they have a right to expect encouragement and assistance. The speaker went on to say:—"I do not know whether or not it is generally known, but, nevertheless, it is a fact, that in a college which sends out a very large number of trained teachers year after year, there is not a Professor of Irish, nor is the subject taught. I refer to St. Patrick's Training College, Drumconira. I believe the same remark, too, applies to the other training colleges. I do not know if the Marlborough-street College is an exception. I speak from experience when I say that many teachers are anxious while in training to study the Irish language, if the opportunity were afforded. I knew teachers at training—first-class candidates—who would have selected Irish in preference to either heat or electricity if permitted by the authorities of the college to do so; and I am confident that many of the two years' students would also present themselves for certificates if the subject were taught. But, paradoxical as it may appear, though there is a Professor of Latin and a Professor of French, there is no Professor of Irish, unless recently appointed. I am still speaking of St. Patrick's Training College, which was the one I attended, but I believe the same remarks apply equally to all the Dublin training colleges, with the exception, perhaps, of the Marlborough-street College. I am aware that the authorities of St. Patrick's Training College have recently been approached with a view to the appointment of a Professor in Irish, but with what success I have not heard. Why there should be any hesitation in the case why the subject was not taught long ago in preference to either Latin or French, is to me a mystery. I say if the Irish language is not preserved, the colleges will be more to blame than the teachers. (Hear, hear.) But apart altogether from the training colleges, the teachers, I admit, can do much by studying for certificates. Many possess certificates already, and their number is yearly increasing. There are some people who seem to imagine, however, that the teachers have only to acquire certificates in order to commence the teaching of the subject at once in their schools. It may be as well, perhaps, to dispel this illusion. Why is it that in an Irish National School pupils are prohibited from learning Irish inside of ordinary school hours, unless they have passed once in the sixth class? Yet this is a fact. Why is it again that "no pupil may be presented for examination in Irish who has not at least reached the fifth class?" Yet this also is a fact. Thus tested, is it any wonder that the Irish language has been making slow progress? (Hear, hear.) How many of the pupils attending Irish National Schools reach the fifth class? A small percentage verily out of the total number enrolled—certainly not more than one out of every five. How many remain until they have passed once in the sixth class, and thus qualify for instruction in the ordinary school hours, provided none of the other subjects of our cram results' system is neglected? A smaller percentage still. But is this the fault of the teachers? Not it is the fault of the system under which he teaches. The system is an English system, not an Irish system. Either the Irish language should be preserved, or it should not. If

it should not, then it has made sufficient progress; but if it should—and all unprejudiced persons must agree that it should—then let it be preserved. Whether we be successful or not, one thing is certain, and it is, that the National Teachers will do their utmost to insure its success." (Loud applause.)

Another cheering fact is the number of teachers in all parts of the country that are studying the Irish lessons in the *Weekly Freeman*. We would ask all those to work up local public opinion through the local papers, and through any persons of influence whom they may meet.

A Congress will be held in the Mansion House, Dublin, of those who are interested in the preservation of Irish as a spoken language, and who (knowing that all other efforts are futile as long as Irish is practically excluded from the schools) are anxious to see the teachers in the Training Schools afforded an opportunity of learning Irish. The Annual Meeting of the National Teachers of Ireland will also deal with the subject.

The fourth volume published by the Irish Literary Society is a collection of the addresses of Sir Gavan Duffy, Dr. Sigerson, and Dr. Douglas Hyde, on Irish literature and kindred subjects. The volume is the most interesting yet published. Dr. Hyde is engaged on a sketch of the history of Irish literature, to be published as a volume in the same series.

The *Irish Echo* of February contains some of the poems of Donnchad mór O'Dálaigh, Abbot of Boyle, and a reprint of the first pages of Coney's Irish Dictionary. It also has a paragraph and some articles by the late Father Keegan. The *Gaoidhal* of the same month prints the continuation of a fine Gaelic letter, which we would wish to see translated, with notes. We are glad to see that the *Gaoidhal* is doing well financially. The *Irish American* has always its large Gaelic column. We have also received the *Providence Visitor*, and the *Irish Republic*, with sympathetic articles.

In Scotland, the *Celtic Monthly* (threepence) is improving with every issue. The *Oban Times* and *Inverness Chronicle* gave encouraging notices of our last number. *Mac Talla* is still the best of the Gaelic papers.

Mr. David Comyn's papers on Irish Illustrations to Shakespeare, which attracted so much attention as they appeared in the *Weekly Freeman*, are now collected in pamphlet form—price sixpence. Mr. Comyn, as our readers know, was the first editor of the *Gaelic Journal*.

NOTES AND QUERIES.

(In giving pronunciation, the phonetic key, employed in the easy lessons, is to be used.)

(1) Translation of the word "care." Take care, *reácaim*! Take care of the cows, *veim aipeáduir ar na*

buair. Lock the door carefully, *Cuir an glár ar an nooruir go cruinn*. Lay it down carefully, *Leig uair go h-aitéilíge é* (*aitéilíge* = handy, in W. Cork). He does not care about it, *níl aon vóil aige ann*. He has the care of a family, *tá cúram élamne aige*. How busy he is, *naó cúramáid ará ré* (= anxious). Dean *móir-cúram*, a great business woman. *Tá a cúram vóim feara*, I am no longer responsible for it. To these E. Munster phrases we may add *tá ré i bpeigil an tóige* = in care of (= i mbun, i gcionn in Connaught). For *vóil*, we usually hear *rpéir* in the West. In Meath, the sentence *níl vóil agam ann*, is usually translated "he has no element for it," from the fact that *vóil* means (1) care for, (2) an element, creature.

(2) *Ná fan ag an vóruir*, or *ag an nooruir*? which is the more usual? In some parts even the adjective is eclipsed: *as, aig an gcnoc mbuibe, aig an bpeáipe mbáim*. In the genitive plural, the eclipsis of the adjective is still common; *as, ála ná gcor noub, i gcionn cpi n-óidé*.

(3) In Munster *eiric* is pronounced (*eish*), and *eirigis* = *eirig*. In Ulster *eirigis* is (*ae/ee*) or, sometimes, *ee/ee*. In Meath, *eirigis* is (*ee/ee*), and *iearraó* is (*eree*).

(4) *níl mé in imbe é óeanaó*, I am no table to do it, especially when prevented by poverty, sickness, &c., Ulster. *nílum ionamail* (*inneamail*?) is the pronunciation in *ool'* or *ing-ool'*? *cum* (or *air*) *é óeanaó* (Munster). These two seem to explain the western *níl mé* (*in-on*), which seems to be = *in imbe*. There are two uses of the phrase, (*a*) *níl mé* (*in-on*) *é óeanaó*, or *ó óeanaó*, I am not able to do it, (*b*) *má tá an lá* (*in-on*), if the day is suitable. In a former number of this Journal I equated (*in-on*) with *in ionáib*; I believe this was wrong.

(5) Notice the different pronunciations of the verbal noun of the verb "to do": *óeanaó* (*áaan'-oo*), Ulster; *oionáó* (*deen'-oo*), W. Connacht; *oianám* (*deen'-á*) Munster. In Munster, the verb "to do" is, in most of its parts, a regular verb, *veim*; in Meath *vein* is sometimes heard, and in the perfect, *pon*.

(6) How many? How much?

Cé méuo? (for *cé a méuo*).

Méuo or *méao* is a noun masculine; gen. *méto*. Often erroneously written as a noun feminine; nom. *méto*; gen. *métoe*.

When *cé méuo* means how many in number, it is followed by a noun in the nominative singular.

When it means how much in quantity, it is followed by a noun in the genitive.

Examples; How many people, days, miles, houses, &c.,

Cé méuo tuine, lá, míle, ceac?

How much money, cloth, land, &c.?

Cé méuo airgíó, éasóis, taláimna?

How many times? how often?

Cé méuo am?

How much time? how long?

Cé méuo amríipe?

(The above are due to Mr. Bushe, Father O'Leary of Castlelyons, MacD., etc.).

We shall be glad to hear from our correspondents the various words in use for cousins, first, second, third, etc.

Our next number will contain an article, of the greatest interest, on the names of the various seasons, by the writer of the Cú-anmanna.

GAELIC OF WEST MUNSTER.

J. H. LLOYD.

ḡaeṡheals iarthair chuige munhan.

Seo rḡeul do éuala páorais O Bhuain atá anoir 'n-a cóinnairde i mBaile-áda cliaé, 7 é 'n-a ḡairrún no 'n-a ḡárlaé an tpiáé do éuala ré v'á innhiré. Uo h-iarraio ari rḡeo rḡean-rḡeul do innhiré ór cómairi cóim-éionóil áimḡéte do Cónnrao na ḡaeóilge i mBaile áda cliaé. Uobairte ré go n-inneorao, 7 'nuairi a táimig an t-am do innhiré é rḡeo leanar, 7 san aon aḡó do éairin ré go h-an-móir le ḡac n-aon v'á maib ran t-rḡeomra, 7 éari báiri go móir-móir liomra. I bfoclairib an rḡéil réin, uobairte liom réin naé beinn r'ároa éoróde go bḡeirinn é i ḡeoo. U'a bhḡḡ rḡin do éearar ḡuir éearite v'am iarraicé do éabairte ari a rḡriobao r'oir, v'á leirḡe v'am é. U'a méiri rḡin v'o éuarar aḡ tḡuall ari an rḡeularide i m'áirne, 7 an r'iarrairḡear v'e an leirḡeao ré v'am an rḡeul do rḡriobao r'oir. 'Sé an r'iearḡeao tḡis ré oim, mairi ir ḡnáéac leir i ḡcoinnairde 'nuairi iarraim éinniró ari, go leirḡeao 7 r'áilte. Uo éionn an éeava rḡin, v'o rḡriobar r'oir é v'iréac mairi v'o innhir an Bhuainac v'am é, 7 mairi tá ré annro.

Ir r'iorac v'o'n éuro ir mó v'e luéé an Cónnraéa cóinnirḡear i mBaile áda Cliaé ḡuir i n-ééóimrēacé v'o'n ḡḡibiriin v'o r'irḡao 7 v'o beairḡeao páorais O Bhuain. U'a báiri r'oir ir i ḡcanairne iarḡairi éirge Muñan innhiréari an rḡeul r'o. Tá

toḡa ḡaeóilge v'a labairte mri an uééairḡ rḡin r'oir, 7 b'féiriiri naé tuibraimn m' éiréac v'á leomairn a ráo naé mri an éacra beas r'o v'o ḡeobmaoro aon éuro, v'á lairḡeao é, v'e v'ioḡa na ḡaeóilge.

Bioó a r'oir aḡairb, a léirḡeoirḡe, nári rḡriobó an Bhuainac r'ocal réin v'e'n rḡeul, acé ḡuir innhir é, 7 ir é r'iuó ir r'ac leir na r'oclarib éeava beir v'a n-áiríao annro 7 annrúo. 'Nuairi a bí ré aérḡriobéa aḡamra v'o éairbeáinar v'o é, 7 éari éir v'o é léirḡeao, v'o éearirḡe ré a v'o no a tḡir v' f'oclarib v'e.

Mi r'uláiri v'am a ráo mairi an r'eeava go nḡeáirna an rḡeularide mion-áirḡeao ari beaḡán v'e rḡeo leanar 7 é v'a innhirin ór cómairi an cóiméionóil, acé ir v'iréac mairi v'o éuala ré é atá ré innhir éirge ari annro.

EACTRA AR FIONN MAC CUMAILL AGUS AR MHAOI BEARÉAN.

'Nuairi a bí Fionn MacCumail ag v'ul in aoir,¹ v'o airm² ré é réin beir aḡ v'ul i luirge,³ 7 uobairte ré lá v'e na laotantarib go maib a éloréairi r'ó-érim v'o le h-ioméari, 7 ḡuir b'éirgean v'o iur éirḡin v'o baite v'e. Beáḡán v'e laotantarib 'n-a v'iaró rḡin v'o éuaró ré aḡ tḡuall ari⁴ ḡoba bí 'n-a cóinnirde i nḡairi v'o v'airb' ainn Beairéan 7 aoubairte ré:—

“A Beairéan, tá mo éloréairi r'ó-érim v'am anoir, 7 buó maie liom go v'otḡra beaḡán v'e, no go v'oeairna v'á éloréairi v'e v'am; mairi ní 'lim, v'o méiri náóuirne, éoin láv'oiri á' v'o bioir r'ice bliav'am ó foim.”

“Uéairnao go v'eimn,” ari Beairéan, “acé go 'neoirúo tú rḡeul v'am an r'aro v'o beiréao v'á v'eanam.”

“'Neorao.” ari Fionn, “ari éoinḡioll naé beiró aon bean aḡ éirteacé liom.”

“Tá go maie,” ari Beairéan, “Mí beiró, ḡeallam v'uit.”

'Nuair a éadar Dearcán a baile i zcomair na h-oidé do innir ré 'a' mnaoi go riab ré lá ar n-a máireac éum dá élordeas do véanaí do fionn Mac Cumáil, 7 go riab fionn Mac Cumáil éum rzeul do innir do ar fead na tréimre rin, áct go riab ré do ualac⁵ ar réin zan don bean beir áz éirveacé leir an rzeul, "á' ná tair-re in aice na h-áite," ar reirion, "marí dá breicefead fionn Mac Cumáil tú do rcaoraó, 7 ní éloirpinn níor mó de'n rzeul uaró."

"Zeallam tuit nac mažo,"⁶ ar an bean.

An lá 'n-a óiaró rin do zlaosóarž Dearcán ar a buacáil, 7 adubairt ré, "a buacáil ir feáirí do bí áz uaine boct maí, éirre, 7 bain beairt luacra 7 tabair éum na ceárhoan é, éum go riniró fionn Mac Cumáil ar, an fáro do beiró ré áz innirre rzeil dáirra."

Do éuaró buacáil Dearcán áz iarriaró na luacra, 7 do lean an bean é.

"A buacáil," ar rí, "tiubiaró mé uoluirzeacé maí tuit má éumpeann tú mire irteac 'ra beairt luacra, 7 mé éabairt éum na ceárhoan, 7 zan don níó do leirre oir maí zeall oirra."

"Zo demin ní véanrao," ar an buacáil, "marí do máireobas mó máirreirre mé, no ní béreacé don ionntaob⁷ áize aram éoróce arí."

"Ní beiró rior áize," ar rí, "ar cao do innir, marí ranrao-ra irceí 'ra luacraí go n-iméozaró ré réin 7 fionn amac ar an zceárhoan 7 ní feirre riab mé in don éor, 7 ní beiró rior aca go riabar áz éirteacé leo."

"Má vémeann tú rin," ar an buacáil, "cuirre mé tú in ar beairt."

Do rin rí 'ra beairt, 7 do éur an buacáil an luacraí móir-éiméoil uirre, 7 do éz ar a órom í réin 7 an beairt zuri ríroí ré an ceárhoan, 7 do éairt ré an beairt de 'ra éinne.

Uaró zeáirí 'na óiaró rin go oaráirž

fionn Mac Cumáil irteac, 7 do rin ré ar an beairt.

"Cao é an rzeul," ar ré, "a 'neoraro mé tuit, a Dearcán?"

"Uaró maí lion a éloirre uair," ar Dearcán "cao iao an dá zríóir do innir maí ir éuaró do éuaró oir."

"Neoraro rin tuit," ar Dearcán fionn Mac Cumáil: "lá dá riabar am' donar áz riubar le h-ar abann do éonnac tíz tamall zeáirí uair 7 do ériallar rari n-a véin. 'Nuair do éuarar irteac do éonnac an zairrebeac ir mó dá breaca maí 'n-a ríre cor na temeac, 7 iarž in aice leir ar na ríreáiróiróib.

'Cia h-é éura?' ar reirion.

'Ir mire fionn Mac Cumáil,' ar Dearcán.

'Ir tu go demin an rari do éarrouz uair,' ar an zairrebeac.

'Seo braoán,' ar reirion, 'ázur do bíor dá fáire le ré lá 7 ré oiróce éum é máirbas. Sinrao ra anoir éor⁸ go zsoóirra beazán, 7 tabairre airre do'n iarž go uóirrežoao. Ná leir don élog do éacé ar, no má leirgeann tú bairrao-ra do éeann oir bí ó'a ionpáil⁹ ó éabob go caob i zeár nac éirrežoaró don élog arí.

Do bíor-ra go cúriamad áz tabairre airre do'n iarž, 7 rari éeann tréimre zeáirí do éonnac élog móir áz éirre ar éum an braoán. Do éáirre éurrao-ra oirre oiraob an fózra rariar, 7 do éimleair m'óirrežo go ulé rian ar an élog, éum nac tiubiaró an zairrebeac rari n' arí é, 'nuair a éirrežo ré, áct do sozáo m' óirrežo réin¹⁰ éum an ríroir (rimear), 7 do éurrair am' beul é, 7 níor luairé do innear 'ná rariar rior dá brarann i bperóir an éirž go máireobas an zairrebeac mé an uair a óirrežoacé ré. Do éurrair m' óirrežo rariom zriall arí éum rior fázarí cao oob' réirre óam a véanar, á' in rariar rior imteacé ar an áit éum nac béreacé rior áz an nzairebeac cá riabar, 7 ní rerao maí ó ríor é, 7 ir marí rin do éáirra óam réin

fiog v'fáigail aon uairi do éogóirainn m'óirós.

'Sé an tairna¹¹ gairi ir mó in a riabar ruam ann, lá zemínó v'ar iméigear Liom féin ó'n éuro eile do'n Fhéinn, 7 mé riubal tui g'leann, do bí rneácta tuiom ar an talam, 7 do éonnac, r'liúe g'edáir uaim, loig gairigóig inr an rneácta. Do éuádar éurige 7 do bí iongnaó oim i ocaoir a méro. Do curgear cor Liom¹² irteac ann, acé níoir líon ri an loig. Do éurgear mo v'á éoir ann, 7 ir ar éigin do líonadair é. Dubairt Liom féin nac beinn r'árho éoiróe go b'raigann riádar ar an ngairigóeac móir. Do leanar ruan a loig inr an rneácta go o'tánas go bo'tán 7 do buairear ag an nooir. Do éur gairigóeac móir a éeann amac 7 adubairt.

"Cia li-é éurpa, no cao do éur anho éú?"

'Ir miye Fionn Mac Cumáill,' agra miye, 'agur do éur méao do loig inr an rneácta iongnaó móir oim, 7 ní beinn r'árho go o'ioirainn ac' feiricir.'

'Do éárla go maré,' agra an gairigóeac, 'mar táim teim tuirgeac ó riublóro fáda do iunnear ag goio an bolám éiann tú marb anho ó gairigóeac buó v'á mó 'ná mé féin,¹³ 7 me fágan r'é amac cá b'uilim, gan ariar marieobair r'é mé. Iméig-ye 7 bain beairt b'oirna go mbeiréobair o'io ceárlamhá úe úinn féin, mar tá o'iar oim.'

'Oéanrao,' agra miye.

Do g'luairigear¹⁴ oim, 7 no iugar teuro 7 tuag Liom 7 do baimear beairt b'oirna éoir móir 7 ab' féirui Liom a éadairt ar mo úiom. 'Nuair a éánas éum an tige, do éairéar i gcoinnib¹⁵ an fála é, 7 do baimear ruaim 7 o'riamar. Do éáirig an gairigóeac móir éum an o'riuir, 7 nuair a v'féac r'é ar an beairt, adubairt r'é Le o'ioé-mear, 'Cao é an fáé nári éugair níoir mó 'ná rin leac?'

'Níoir éugair,' agra miye, 'do b'ig go riab o'iréar oim.'

'Beiréobair r'é bainne na gcaoirac úinn, agra an gairigóeac.

'Anoir,' ar feirion, 'riúo-ye anho Le h-air na teimeac, 7 bí ag fáigail iou(a) éigin ollam úinn do iorramaoio. Sinreao-ya anho éoir go r'óil, 7 má éirgeann aon éoir o'riainn beir ar an uirul io acá inr an teine 7 ráéar an ceann o'airg ve i b'oll mo rióine, mar ní' aon éuma eile ar a b'euorá mé úirgeac.'

Do rin an gairigóeac inr an leabaró, 7 ní r'aoa bí r'é ann 'nuair a éuala-ya ruaim móir éugam, 7 no iúear éum an o'riuir, 7 ní luairé ior'gairéar é 'ná do éairig irteac gairigóeac buó v'á mó 'ná é r'eo bí r'inte ar an leabaró. Níoir leirgear-ya aon ariuir éoir, acé do iúear éum an uirul, (7 no iugar ari), 7 no ráiréar éom t'reun 7 oob' féirui Liom é ruar i b'oll rióine an gairigóig bí 'n-a éoolao; 7 do éur an gairigóeac léim ar a leabaró, 7 beuro an v'á fear móir' ar a ééile. Bí o'iom tuine o'ioi i gcoinnib an fála éall, 7 o'iom an f'ir eile leir an b'ala abuir, 7 iao ag iairiáir a ééile do leagao. Féoi úiréac do curgeac an gairigóeac bí 'n-a éoolao ar a glúin, 7 no éáirig eagla oimra go marieobairé é, 7 mé féin Le n-a éoir. Do iugar ar an tuag 7 do ériomar ar r'airigúe do o'éanam ruar a úiom. Do g'airmar an éuro r'airge ar éolra a éoiré. 7 an tairna r'airgje ar a éóin, 7 do aruirgear an tuag. 7 do buairear an gairigóeac i b'plac a munnéil, 7 no leanar v'á bualao ar r'eo tamail móir. Ir g'airi go riab r'iué r'ola ag rié leir an ngairigóeac 7 go riab r'é uil i luige, 7 do éuir r'é ar glúin leir (ar éeann o'a glúinib). Do éirig r'é ari, 7 no buail r'é miye ruar i gcoinnib an taóban (taobám.)

Do éirig an bean leir an r'geul go r'oirgeac go o'ri iun, 7 adubairt ri, "Míóérom (míóéomérom?) oir! Cá n-a éaoib go n'oeáirig¹⁶ ar a úiom?"

Do riéac Fionn 'n-a riúe 7 adubairt, "A Beairéam, do iunuir r'eall oim; do g'eallair nac b'iréac aon bean ag éirteac

liom an fáid do beinn ag inniúit an rgeíl
 uuit, 7 m' ionas roin ir amla do cúmúir, do
 bean nór an luadair cum nac feicimúir e,
 7 do m' ré i noiarú Deapáin. Do idúir
 Deapáin air a leatúgeul do gabáil, 7 do
 veimúis ré do nac raib fíor aise rém a
 bean beir fá luadair, 7 níor innúir fionn
 Mac Cumáil níor mó dá rgeul do éar a
 éir rin.

NOTES.

- ¹ & 3. This idiom is frequently used in Munster. The corresponding phrases in Connaught and Ulster are *ag éirge aora, ag éirge las, ag fár lsa.*
 - ² In *Leat-Cunn*, *moéúis* is more usual.
 - ⁴ This phrase has become in Munster equivalent to a simple preposition in meaning = to, e.g. *Thamúis ré ag t'páil oim, he came to me, cúipear ag t'páil air é, I sent it to him.*
 - ⁵ Synonymous with *o'fíadab.*
 - ⁶ Munster form of *raéav.*
 - ⁷ *ionnaoib,* confidence or trust. *Mumúis* is rather confidence in the sense of hope.
 - ⁸ I will now stretch (myself) *by, cf. tá mé flúid ériom, lean uic, &c.*
 - ⁹ *iompáil = iompóid,* turning.
 - ¹⁰ *féin = eon,* here, and must be taken with what follows, and not with *m'ópóis.* Therefore the translation is "but my thumb was burnt even to the marrow," *cf. O'íorab car fleamain féin rúois, a sleek cat would eat even a taper* (Proverbs in next No.), and *níor fógasair féin rú an zarraróe, they did not leave even (féin) the potato patch* (*Gaelic Journal*, vol. iii., No. 30, p. 83, and note on p. 84).
 - ¹¹ *Tarna = vana.* *Varina* is the form used in Connaught, Ulster and Scotland.
 - ¹² *Cor liom = mo cor, my foot.* So *infra ar glún leir = ar a glún.*
 - ¹³ Who was twice as big as myself.
 - ¹⁴ For *do gluarpear.* So also *do glaoabais* (near the beginning) for *do glao, do éiricis* (near the end) for *o'éir.*
 - ¹⁵ *1 zcommb = 1 zcomne. palab = balls.*
 - ¹⁶ *So nraabair = so nraabair. foignead = foigroead. móir-éiméoil, all round about, round and round.* In some parts of Munster this is pronounced *móir-éiméoil,* and in others, *móir-ociméoil.* The preposition *i, in,* appears to be omitted. If this be so, the phrase would literally signify "in a great circuit."
 - ¹ *blac a thuméil,* in the *soft part* of his neck. *1 mbac a thuméil* occurs in *Siampa an zheimú.*
- Peculiar verbal forms:—*coodúar* for *coineolar,* *dozómáim* for *doizeonáim* (*cooailéozar, dozaineozáim* are more often heard).

Do éonnac, dá breaca, ní feaca, uubar, zo oránas, 'nuair a éanáis, 'nuair a éualo-ra. In these instances we see the use of the old forms of the past tenses (1st sing.) of irreg. verbs. These survive only in Munster, the later forms éonnacar, dá bfacar, &c., being used elsewhere. Do throughout should rather have been spelt ná, as pronounced in Munster.

an laoroead.

PROVERBS.

From Co. Kerry.—*Tionnlacáó na n-óim-
 reab,* two or more fools in company, or
 doing any act together. *Feair na m-búis
 bí amúis,* the application is—all the rough,
 laborious work must be done by the hack
 or drudge. *Búeann an raé a n-uairó an
 éirimú,* there is luck in complaining. *Níor
 éuaró an tuadál muó air doimne raib,* a
 person who does not know how to do a
 thing is sure to do it wrong. (*Tuadál* for
 the more usual word *tuadál = awkward-
 ness*). *Ní érbéann ríorim éar Doimnáb
 ná raabara éar Oiaceadaoime,* a storm does
 not go beyond Sunday, nor a spring-tide
 beyond Wednesday. *Ir feáim rúil le
 zlar ná rúil le h-uais,* a person may be
 expected to return some time from a prison,
 or from a foreign country; but there are no
 expectations from the grave. *'Sé an éoiri
 a úeimeann é,* it is a sign of good feeding
 and care to see a cow or heifer jumping and
 running in a field, a horse prancing, &c.
*Tabaip muo do'n zárlac azur tíocparó ré
 a m-bárac, give to the child, and it will
 visit you again.* *Ir maip a búeann ríor
 an éuro lá, woe to him who is down the
 first day (in a fight).* *Ní ceair an t-uirze
 palac a cúp amac, nó zo v-tabaipfeair an
 tuirze zlan airtead, throw not away even
 that which is bad, until you get something
 better.* *Caipró uime zéilleav dá bacai-
 zeadt, one must yield to one's lameness.*
*Smaétparó zad doimne an bean míonáirtead
 aét an té zo m-búeann rí aise, everyone
 save he who has her would chastise the*

shameless woman. An mǵion aḡur an mátaim beirt a bróeann páirteac, the mothers and the daughters are generally on the same side. Iḡ veamaíac le ruamínear malaíre ḡnóca, a change of business at intervals during the day is like a rest.

From Co. Cork.—Ní fúil ḡaol aḡ aon pe faoi ḡan feun, nobody claims relationship with the unprosperous. Ní aḡruíḡ-éeari ḡné an t-imb-ḡmíerí, the aspect of the blackberry is not (cannot be) changed. Ní fúil fíacáca aét uime uona, only a bad person is peevish. Ríadḡal t'ḡéim oíveacáirí, rule according to instruction. Rí míofog-luméca a'ḡ aral corónta, an uneducated king is like an ass crowned. Soíḡéac pólam íḡ mó toḡann, empty vessels make the greatest sound. ḡlan a'ḡ ílán óeal-ruíḡear éavac tóirí, clean and whole make poor clothes shine. Veacáca uime a éoil má feacáann pe a amíear, a man's will is his life, if he avoids evil. Iḡ feáirí "íḡ é." "Ná "cá b-fúil íé," "here it is" is better than "where is it?" Iḡ ruar cumann caile, cold is the affection of an old hag. Fíḡirí leíḡear ḡac fean-ḡalaí, patience is the (best) cure for old diseases. ḡan éirte íḡ ruarí an élá, without treasure, repute is cold. Íomavúmláéḡaorí arí beaḡánéarav, abundance of relatives but few friends. Iḡ mímíe uo bí ḡráníca ḡeanamíal aḡur uacá-míul uona, the ordinary are often amiable, and the beautiful unfortunate. [Euroan ḡráníca ḡeanamíal, euroan vear arí míḡrime = "mitcher."—Meath]. Mairíḡ éiríḡear a uime ḡnáié, arí uime uá éiríé nó tḡí, woe to one who forsakes a tried acquaintance for one of two or three days. Ní' fúil aḡam aét an beaḡán 'ḡ íḡ póllám uam féin e, I have but little, and that is wholesome for myself. Caoimíann uóéarí an t-mḡreamac, hope protects the oppressed. Ní ionnruíḡeann ḡac aon an t-anac cóirí, all do not approach the just path.

DONEGAL GAELIC SONG.

Fan arí an báile 'mo éomáirí.

I.

Éuaró mé feal tamairll arí éuaríe ḡo mbreaéḡ'áinn féin uaim an ḡreup,
Éaríe fá na hoileáim a' ruarí, marí beiróeac
eirit a'ḡ cú 'n-a uéíḡ;
Caracó óam caílin beaḡ óḡ, 'ḡ má caracó, 'ḡ
í labairí ḡo ḡeupí—
"Má 'ḡ uime éú ban uo mnaoi óíḡ, ní
mólam ḡo móí uo thrade.

II.

"Connairíe mé fearí arí Éirí míoírí aḡ
iméacé ḡan b'íóíḡ anuóé;
"Sé mearáim, ḡurí tuḡa an fearí óḡ a ruarí
ruarí 'ḡan cóirí 'n-a uéíó."
O' f'íreacáirí mé an áinní, ḡan b'íóíó ḡurí
ḡlac mé ḡo móí a ḡeul,
"ḡeac uo éurí beaváíḡe níóḡ mó; ní uime
uó'n t'reóirí ruí mé.

III.

"Muirí oḡuríóí t'ú análl uoni' éomáirí a'ḡ
leíḡean uo ḡlóirí ḡan féiróm,
"Racáaró mé oḡ conne mo f'róna amac arí
Éirí míoírí arí léim."
Éuríe m'íre 'un tuḡra' 'ḡ 'un b'íóim a'ḡ o'f'íarí-
ruarí uo 'n óḡ-mnaoi éaom,
"Cá b'ruíḡbeacó ruínn ḡlame le hóil, uo
éóḡraó an b'íóín feo uínn?"

IV.

"Cá teac beaḡ arí leac-taóib an róíó, a'ḡ
conḡb'ruíḡeann fé i ḡcomáiríe b'raon;
"ḡab éura aḡurí ruaríil an bóíó, 'ḡurí
uóílefaró mé an róíó mé féin."
"Muarí ruarí mé ḡo t'íḡ m'ic an óil, ba
raiteac ḡo leóirí mé ruíre,
Arí eagla ḡo uoíreacó an cóirí, 'ḡ ḡo mbain-
príe an óíḡ-bean uóim.

V.

"Nuair fuaire mé gac cineál o'áir fóir, 'r é
meaf mé náir éoirí sam iuibe ;
'Sé doubaric rí, "bí éura gabáil éeóil, 'r
ní éiucairé oir feóirleing oo óioil."
Ní raib mife a b'rao ag gabáil éeóil, gup
éiuinnis an t-aoir óg 'ran t'ig,
Gac ouine 'r a g'lane 'n-a óoirin, le coirairéa
éabairic oo 'n óir.

VI.

Bí biotáille fairingis air bóirio, 'sur beagán
oá ól 'ran tír ;
Oá n-ólanne-je galún uí 'Dóinnáill, b'
rúruir mo feóirí oo óioil ;
'Nuair oo focuirigeamair coérom an feóirí,
'r é o' fairraicé an óighean óiom,
"Ca háit i mbíonn tú ag coinnaróe, nó an
gcongshairgeann tú c'ró ouic féin ?"

VII.

"Nuair bim-je real i oitig an óil, ní
óeanam-je lón oo 'n ríginne ;
"An meuo úo a faoéruigim 'ran ló,
caicim le r'póiré 'ran oiré."
"Ní fóiréann fé ouine oos' feóiré toruigáó
le buairéaró an t'raoigáil ;
"I' feairí oúinn-ne coiréaró go róil, go
noeanfamarí lón a'raon."

VIII.

"Le ranaíamne go noeanfamarí lón, oo
caiciré ouo móir o' áir raogal ;
'I' feairí oúinn-ne coiréaró go h-óg a' r'
beiré ouoigáó o'áir gcoibairí airí ;
"Lean túra mife 'ran móo, 'r ní heagal
ouic buairéaró an t'raoigáil—
"Mife beiré 'cpunnugáó an lón, a' r' g'eaba
túra oo lóiréin raorí."

IX.

"Oá leanaime-je túra 'ran móo, buó góiru
go ooógrá óiom,
"Go ooiréócéá ag imiic 'r ag ól, 'r buó
góiru buó lón éú féin ;

"Aét ran air an baile 'mo éoirairí, 'r beiré
mé air an nóir leat féin ;
"G'eaba túra calam go leóir agur mife go
beiré maí mnaoi."

X.

Ní feouram i mólaó le feobar ; 'r i meairicé
go móir mo coiré ;
Ní 'l ouine oá b'feicreó an feóo náe
ouuiréaró go móir ag caoi.
Ní fáca mé a leicero go fóil i mbealac a
gabaim 'ran t'rigiré ;
Oá b'feicreó i i m'baile na Móir, beiréaró
cairlini óga air ríginne !

G'luair air an ábrián fuar.

"Oob' é u'g'rair an ábrián go feourair
b'raeánae, cáilléirí oo bí i n-a éoirairé
leat-éuo bliáóan ó róir i m'baile na Móir
i g'Conrae Óim na n-Gall, áit éair a oitig
fé 'ran b'raeairá beiréaróe. Fuarair ó
mnaoi é ouairé airne Mláiré Nic Conacáim,
éoirairéarí i n'alc an 'Ooir, i n'gleann na
Suirigé, 'ran g'Conrae g'ceurona. Oá meuo
oá m'aoiréarí r'iréaróé M'umán nó Connacé,
meairam féin náe g'ualair maí oán ba
binne b'raeáir ná ba éeóilmairé clóo
ioná é go.

Stanza 1.—b'raeá'n'áimn = b'raeá'nóeáimn: for similar
shortenings peculiar to the Ulster dialect,
compare stanza 6, r'oc'á'mair, stanza 7,
raoé'ru'im; and congshairgeann in stanzas
4 and 6, to be pronounced coim'eamn;
t'ir m'hóir = the mainland.

„ 2.—g'hlac mé go móir = I took seriously.

„ 3.—m'ur = muna; or coimne mo r'óna = before
my nose, straight on; 'un = cum.

„ 4.—gab éura = go you; rapáil = rap, from the
English; fuaire mé = I got, reached; rai-
reac = timid, reluctant; rairéar in Donegal
means bashfulness, &c.; eagla means
fear. Cf. rairé, careful, rairéar, caution.
Passions and Homilies. Féin is pronounced
fín in this and following stanzas.

„ 5.—gabáil éeóil, taking music, singing; co-
mairéa, a sign (of respect).

„ 6.—galún uí 'Dóinnáill, O'Donnell's gallon,
doubtless a proverbial measure among the
people; coérom, balance.

Stanza 7.—ní úeanam, 7c.=I do not hoard up the penny.

„ 8.—Beir curuighas u'ár fcoibair—there will be help to aid us. Or u'ár fcoibair—along with us.

„ 9.—So u'ógrá óiom=till you would “take off” from me.

„ 10.—feobar=feobar; fobair pronounced fóbairim, I take (myself), I go. Fábair, st. 5, is pronounced fóil.

Fáinn Fionn Fionn.

STAY NEAR ME IN THE VILLAGE.

1. I went for a space of time on a trip that I might myself view from me the sky, round through the islands on a chase, as a doe would be and a hound after it. I met a little young lass, and if I met, it is she that spoke sharply: “If you are a person that has meddled (eloped) with a young woman, I do not greatly approve of your trade.

2. “I saw a man on the mainland going without shoe yesterday. I think that you are the young man after whom they were in pursuit.” I answered the maid, without haughtiness, because I took her word seriously: “Cease your mocking any more. I am not a person of that kind.

3. If you do not come over near me and (to) drop your speaking in vain, I will go before (follow) my nose out on the mainland in a bound.” I fell into sorrow and grief, and asked of the gentle young woman: “Where shall we get a glass to drink that would lift this sorrow off us?”

4. “There is a little house on one side of the road, and it keeps always a drop. Go you and rap the table, and I will pay the score myself.” When I got to the house of the son of the drinking, I was timid enough about sitting, for fear that the chase might come up, and that the young woman might be taken from me.

5. When I got every kind of what was fitting, I thought that it was not right for me to sit down. She said: “Be you singing, and you shall not have to pay a farthing.” I was not long singing till the young folk gathered into the house, everyone with his glass in his hand, to give a token (of respect) to the pair (of us).

6. Liquor was abundant on (the) table, and a little of it a-drinking in the country (*i.e.*, outside). If I had drunk O'Donnell's gallon, it would have been easy to pay my reckoning. When we had settled the balance of the reckoning, this is what the young woman asked me: “Where do you live, or do you keep a cabin for yourself?”

7. “When I am a while in the drinking-house, I do not make store of (*i.e.*, spare) a penny. That amount that I earn in the day, I spend in pleasure at night.” “It does not befit a person of your sort to begin with the troubles of the world. It is better for us to wait a while till we both make a store (*i.e.*, save something).”

8. “In waiting till we should save something, a good part of our life would be spent. It is better for us to begin young, and there will be help to aid us again. Follow you me in the road, and you need not fear the trouble of the world—I to be gathering the store and you will get your lodging free.”

9. “If I followed you in the road, it would be (a) short (time) till you would lift from me (leave me), till you would begin playing and drinking; and it be (a) short (time) that you yourself would be a treasure (to me). But stay in the village near me, and I will be of the (same) fashion (*i.e.*, mind) with yourself. You shall get land enough, and me for ever as wife.”

10. I cannot praise her with (sufficient) goodness. It is she that has distracted my heart. There is not a person (of those) that would see the jewel that would not fall greatly lamenting. I have not seen her equal yet in (any) direction that I take on the road. If she were seen in Ballinamore, there would be young girls for a penny.

NOTES ON THE ABOVE SONG.

The author of this song was Peter Walsh, a tailor, who lived in Ballinamore, in the County of Donegal, a place mentioned by him in the last verse. It was obtained from a woman named Mary Conaghan, who lives in Altadish, Glenswilly, in the same county. Much as the poetry of Munster or Connaught is praised, I myself believe that I have never heard a poem more sweetly worded or more musically composed than this.

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May, 1894—Vol. V., No. 2.

[No. 50 of the Old Series.]

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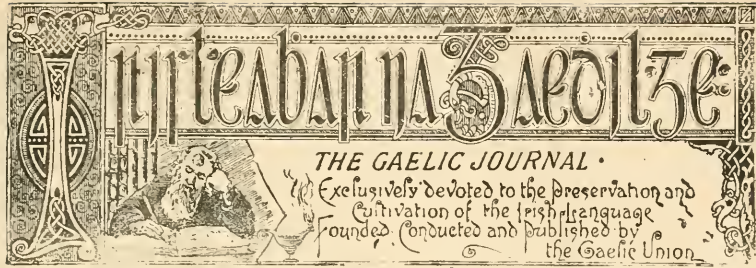
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THE GAELIC JOURNAL.

No. 50.

MAY, 1894.

No. 48 of this Journal was issued in the end of February, and No. 49 in the end of March. Instead of publishing the present issue at the end of April, we have thought it better to date it May 1st, and intend to issue the Journal in future on the first of each month. Our readers will notice, therefore, that there is no April number. When writing for any issue of the Journal, the number should be mentioned, and not the month of publication.

Nos. 4 and 48 of the Journal are out of print. All the other numbers can be had, post free, for sixpence each. No. 14 contains the complete text of the "Children of Tuireann." Nos. 12 and 13 contain three texts (O'Curry's, Windisch's and O'Flanagan's) of the "Children of Usna," with translation, and also the complete text of the later version of the same tale.

The Congress held in the Mansion House, Dublin, on Tuesday, 27th March, was a great success. There was a large and enthusiastic attendance of ladies and gentlemen from Dublin, and from the country. As a speaker remarked, the respect shown to the old language in centres like Dublin will do a great deal to remove from people's minds the strange old prejudice that the speaking of Irish is a sign of ignorance and vulgarity. On the other hand, the National Teachers and others, from the Gaelic-speaking districts, will return with renewed vigour to their work of teaching their friends to love, cherish and cultivate the old tongue. Among those present at the Congress were many well-known workers in the Gaelic cause, and old friends of this Journal. The questions brought before the Congress are familiar to all our readers, so we need not speak of them at present.

At the Congress of the National Teachers of Ireland, held on the day after the Mansion House meeting, the usual resolution advocating the teaching of Irish was received with more than wonted warmth. It was supported by several teachers, who were themselves quite at home

in the study and teaching of Gaelic. The Congress extended a warm welcome to Mr. MacNeill and the others who attended on behalf of the Gaelic League.

The Gaelic Leagues of Dublin and Derry continue their splendid work with unabating zeal. Irish classes have been established, with much success, in connection with the Belfast Field Club. Mr. P. J. O'Shea conducts the classes, which include some of the chief people in Belfast. On 17th April, an "Irish Night" was held; the programme was printed in Irish, and the majority of the items were in the vernacular. In Cork, on 22nd April, the Mayor presided at a meeting called for the purpose of establishing a branch of the Gaelic League. Dean MacSwiney, Mr. Denny Lane, Mr. Maurice Healy, Father O'Leary, and other representative Cork men spoke, and classes will be established forthwith.

The language is being studied privately by very many in Galway, Tuam, Ballina, various parts of Donegal, Longford, and many places in Cork and Kerry. There is hardly any newspaper of importance in Ireland which does not, in some way or other, advocate Irish studies.

The chief Gaelic news from America is the establishment of a Gaelic Society, on a very large scale, in Providence, R.I. Classes have been set on foot and numbers of enthusiastic students enrolled. As usual, the credit of this is due to one or two enthusiastic Irishmen, the chief being Father T. E. Ryan and Mr. Henahan. The most influential papers of that part of the States have taken up the question warmly, and the smallest State of the Union is now likely to do most for the old Gaelic tongue.

The existing Societies in New York, Philadelphia, &c., continue their work, and many students of Irish are found in Brooklyn, Boston, San Francisco, and other centres. All the Irish-American papers are unceasing in their efforts to encourage Irishmen abroad to learn something of their mother-tongue.

The *Gaoidh*, *Irish Echo* and *Mac Talla* are, as usual, full of interesting matter. We thank them for their flattering notices of this Journal. The *Irish-American* still gives two columns of Gaelic every week. At home, the

Tuam News, Weekly Freeman and United Ireland continue to publish Irish literature.

We have to thank the various Gaelic Societies, and various gentlemen in Ireland and abroad, who have gone to much pains to extend the circulation of the *Journal*. Suggestions of any kind will be carefully considered.

In the present issue we give specimens of the spoken Gaelic of Kerry, Cork, East Connaught, and Donegal.

EASY LESSONS IN IRISH.

(Continued.)

These Lessons were begun in No. 48, which is now out of print. The first part will soon be issued in book form, and improvements and suggestions are invited. In previous lessons, §§ 23, 38, add: im (im), butter; thróm (thróm), heavy, yeol (shól), a sail. See, also, §§ 78, 80. The pronunciation of an is given in § 19; it is almost like an-in *annoy*. It would not be advisable, as some suggest, to print over each exercise all the words used in it.

EXERCISE XIV.

§ 103. THE DIGRAPHS IN IRISH.

For the meaning of digraph, see § 90. Some digraphs represent long vowel-sounds, and others represent short vowel-sounds.

§ 104. The long vowel-sounds are often represented by digraphs consisting of two vowels, one of which is MARKED LONG. Thus:—

á is sounded like á, i.e., like phonetic symbol au
 éi " " é " " ae
 ói " " ó " " o
 úi " " ú " " oo

§ 105. As will be seen, these digraphs are formed by adding i to the vowels á, é, ó, ú; and the sound of the vowel which is marked long is given to the whole digraph. The only difference between ái, éi, úi and á, é, ó, ú, is that the consonants which follow the ái, éi, úi are slender. (See § 8.)

§ 106. NOTE.—In Ulster ái is pronounced (aa), and ói (au). (See § 14.)

§ 107. Examples for pronunciation only: páilte (saul'-é), báir (baush), fáir (faush); céir (kaesh), éilte (ael'-é), féir (faer); p'róir-voe prösh-d'é, cúir (koosh).

§ 108. WORDS.

áir (aur), a place
 cábin (kaub'-een*), a
 " caubeen"
 crúircein (kroosh'-keen*)
 a pitcher
 fáilte (faul'-é), welcome
 fódh (fódh), a sod
 fólláin (fúll'-aun*), sound,
 healthy, wholesome

láiríth (Laud'-ir), strong
 míle (meel'-é), a thou-
 sand
 móin (mōn), turf
 móna (mōn'-ā), of turf: fódh
 móna
 páiríoe (paush'-d'é), a child
 pláinte (sLauN'-té), health

* In Munster (kaub-keen', kroosh-keen', fúll'-aun').

§ 109. Míle fáilte. Fáilte agus pláinte. Crúircein lán. Atá an áir fólláin. Níl mé tinn, atá mé plán, fólláin. Fás crúircein as an tobair. Fás móin ar an uirlár. Ná fás móin as an voerár fóir. Atá an páiríoe bán. Níl fé bán; atá fé tonn. Atá an cábin cam. Fás fódh eile ar an uirlár.

§ 110. Art is not wearing (see § 40) a new coat. Art is strong and healthy. Do not leave a pitcher on the floor. Dry turf. The place is not wholesome. The strong horse is going to the road. She is young, she is not strong. The ship is strong, the boat is weak. The child is brown-haired. The place is green. The young horse is safe and sound (rlán, fólláin). Leave a sod of turf on the floor. There is not a sod of turf on the floor. Welcome. Warm day.

EXERCISE XIV.

§ 111. Other examples of the sounds of ái, éi, ói, úi:—

b'uirce (brish'-é), broken	éirinn (aer'-in), Ireland
Cáire (kaush'-é), cheese	Súil (sool), the eye
Láir (Laur), a mare	Sáirce (soosh'-é), a flail
Sáilte (saul'-é), salt water,	tuirne (thoor'-úe), a
the salt sea	spinning-wheel
Sráir (sraur), a street	

§ 112. Many proper names involve the sound of ái; thus, áir, Flann, give rise to the diminutives áirceáin, Flannaáin (little Art, Flann), hence the family names O'h-áirceáin (ō horth'-ā-gaun), O'Flannaáin (ō floN'-ā-gaun), literally, grandson of little Art, Flann; the forms from which the ordinary O'Hartigan, O'Flanagan, are taken.

§ 113. The preposition "with" (= "along with") is translated by le (*le, almost like le in let*); as, atá áir le Conn, Art is with Conn. This le prefixes h to a vowel; as, atá Conn le h-áir (horth), Conn is with Art.

§ 114. The preposition "to" (to a place) is translated by go (gū) when no article follows; as, go Sranáir, to Granard. When a vowel follows, h is prefixed; as, go h-áir, to a place. When the article follows, go is never used, but vo'n (dhūn) is used = "to the"; as, vo'n áir, to the place. (See § 62).

§ 115. The preposition "in" is translated by *m*; as, *m* Èirinn, in Ireland.

§ 116. *Àián, m, agus cáipe. Atá cáipe polláin. Atá cáipe fann in Èirinn. Nil Conn O'Flannagáin in Èirinn; atá ré ag Cill-voara fój. Atá an túinne ar an uirláir. Nil an túinne lároir. Nil Beavair ag sul ó áit go h-áit, atá ré in Èirinn. Súirte agus túinne. Atá rúirte ar an uirláir. Atá an fáile lároir. Nil ré ag sul go Cill-voara.*

§ 117. The wool and the spinning-wheel are at the door. Leave the wool at the spinning-wheel. The wool is soft, the wheel is broken. I am not going to the place. Stay in Ireland yet. Leave the horse and the mare at the well. Conn O'Hartigan is not in Ireland. The salt-water is not sweet. The ship and the big boat are on the salt-water, going to Ireland. I am not going to Ireland. I am going with Conn O'Finegan.

EXERCISE XV.

§ 118. OTHER DIGRAPHS.

éa is pronounced like *é, that is, ae*
 éa " " " á, " au
 io " " " i, " ee

In these, also, it will be noticed, the digraph is pronounced practically with the sound of the vowel marked long—the other vowel is hardly sounded, thus:—

Féu is pronounced (faer), ír-leán (eesh'-laun), cíor (kees).

§ 119. Note 1.—éa is now generally spelled eu; as, feup (faer), grass. In Munster, in words of one syllable, éa or eu is pronounced ee-o; thus, feup (fee'-or).

Note 2.—éa is used, and wrongly, in words like feapp, feapp, where ea, without any mark of length, should be used. Lengthening of the long vowel-sound noticed in such words is caused by the double p (see § 77).

Note 3.—We would advise learners always to pronounce ó like i, or ee. In many monosyllables io is yet pronounced ee-ü; as, ríon (fee'-ün), wine.

§ 120. Ceuro míle fáilce! a hundred thousand welcomes! This popular phrase is seldom, if ever, seen properly spelled.

§ 121.
 ceuro (kaedh) a hun- Leuna (lae-nä), a
 dred meadow
 víol (deel), verb sell Seumair (shae'-mä's),
 feup (faer), grass James
 ríon (feen), wine ríosa (sheedh'-ä), silk
 líon (leen), verb, fill ríor (shees) down
 líon " noun, flax (wards)

§ 122. Ceuro míle fáilce go h-Èirinn. Fáilce agus pláinche. Nil an tír polláin. Atá an feup tírim. Lá ce. Nil an lá cé, nil an feup tírim fój. Atá Nóra agus Úna ag sul ríor so'n cobair. Seumair, áit, plann, Conn. Ná víol an láir ós fój. Víol an olann agus víol an líon in Èirinn. Atá an líon glan agus bog. Olann, líon, agus ríosa. Atá an láir agus an capall ós ar an leuna. Nil an leuna glar fój, atá an feup tírim.

§ 123. The wine is strong. The strong wine is not wholesome. The child is not strong, he is sick (and) weak. The well is not clean, leave a pitcher at the well. James and Art are not in Ireland. Leave the horse and the mare at the meadow. A tall man. Long grass. The grass is long and heavy. The man is going down to Granard with a young horse. Sell the spinning-wheel: do not sell the wool yet. The meadow is heavy.

EXERCISE XVI:

§ 124. OTHER DIGRAPHS: ae AND ao.

ae } are pronounced like *ae* in Gaelic.
 ao }

Thus: lae (Lae), aon (aen). In older Irish ao is scarcely ever met with, ae being the usual form.

§ 125. In Connaught ao is pronounced (ee). This is really the pronunciation of ao. In Ulster, ao is pronounced like French *u*. In words of one syllable, ao is often pronounced ae-ü, in Connaught, ee-ü, as, aol (ae'-ül, ee'-ül), lime. We would advise learners to pronounce ao like ae, always.

§ 126. "In the" is not translated by *m* an, but by *m* ran (in sän), now always spelled *m* an; as, *m* an áit (ins äñ aut), in the place; *m* áit, in a place.

§ 127.
 1 aep (aer), air 3 doair (dhaer), in
 1 aol (ael), lime dear price
 2 doirca (aes'-thä), 4 raop (saer),
 aged cheap
 5 eun (aen), a bird 6 rgeul (shgael), a
 story, news

§ 128. LOCAL :

Connaught	Munster
1. ee'-äl	ae'-äl
2. ee'-thä	—
3. dhee'-är	dhae'-är
4. see'-är	sae'-är
5. ae'-än	ee'-on
6. shgae'-äl	shgee'-öl

§ 129. *Atá an capall faoi. Nil an lár faoi, atá ri daoib. Atá an olann faoi iní an áit, atá an ríosa daoib in Éirinn. Nil Seumas iní an úin, atá ré ag uil ríor so'n leuna. Atá dol ar an úin, agus atá an úin áir. Nil Conn ós, atá ré dorca. Eun agus uan. Atá an ríosa ag uil ó'n áit go Cill-dara.*

§ 130. There is a young bird at the door. Conn is young and James is aged. The field is dear. Do not sell the dear horse in Ireland. James O'Hartigan is not in Ireland. He is not in the place. Leave the horse in the meadow yet. There is wholesome air in Ireland. Wholesome air, fresh bread. Welcome to the place.

EXERCISE XVII.

§ 131. SUMMARY OF PRECEDING SECTIONS 90 TO 130.

1. *ia, ua.* Each vowel pronounced separately; *ia* as *ee'-á, ua* as *oo'-á*.
2. *eo* pronounced *yó*; *iu* pronounced *ew*. In a few words *eo* and *iu* are short, like *yú*, or *you* in *young*.
3. Digraphs with one vowel marked long: *ái, éi, ói, úi*; *éa, eá, ío*. Give the whole digraph the sound of the vowel marked long; the other vowel is scarcely heard; *éa* is now usually written *eu*.
4. *ae* and *ao* are both pronounced like *ae* in *Gaelic*.
5. Most of the digraphs were formerly pronounced, like *ia* and *ua*, with the two vowel sounds distinctly audible: traces of this are yet heard; see §§ 125, 128.

EXERCISE XVIII.

§ 132. DIGRAPHS REPRESENTING THE SHORT VOWEL-SOUNDS.

<i>ai</i>	} are pronounced like <i>a</i> in <i>bat</i> ,
<i>ea</i>	
<i>ei</i>	} " " <i>e</i> in <i>let</i> .
<i>oi</i>	
<i>io</i>	} " " <i>i</i> in <i>hit</i>
<i>ui</i>	

N.B.—This must be learned by heart, as it is of the greatest importance.

§ 133. WORDS.

bean (ban), a woman	reamróg (sham-róg),
Doine (dher'-é), Derry	a shamrock
feai (far), a man	fean (shan), old
geal (gal), bright	feaf (shas), verb,
lean (lan), follow	stand
leac (lath), with-three	reamróg (sham-róg),
leif (lesh), with-him	in Munster
Peabair (padh'-ár),	
Peter	

§ 134. Words like *leac*, with-thee, *leif*, with-him, are called Prepositional pronouns.

§ 135. *Ná lean an capall ar an ríosa. Atá Peabair ag uil go Doine; agus nil mé ag uil leif. Atá an feai fean, lae. Seaf ag an oipar. Nil tú fean fóir; atá tú ós agus rlan atá bean agus feai ag an oipar. Fás an túinne ag an úin. Fás an capall ag an tobair, nil ré ag uil go Cill-dara. Lean an capall ós so'n ríosa. Fáilce go Doine.*

§ 136. Follow me, do not follow Peter. The day is bright (and) dry, and I am going with you to Derry. Follow the man on the road. Do not stand on the road. A clean road and a dry path. There is a shamrock growing at the well. I am not going with Peter; I am going with you to Granard. The road is not clean and the path is not dry. Conn is going to Granard, and there is a young man going with him. Art is going, with a young horse, to Kildare, to Derry, to Granard.

EXERCISE XIX.

[Before reading this Lesson study again the table above, § 132.]

§ 137. *Slán leac* (sLaun /ath), safety with you, good-bye.

Ná bác leif (Nau bauk /esh), do not meddle with it, never mind it.

§ 138. WORDS.

álunn (aul'-iug),	teine ten'-é), fire
beautiful	uile (il'-é), all, whole
deaf (das), pretty	uirge (ish'-gé), water
eile (el'-é), other	

§ 139. Notice the position of the words—

an tír eile, the other country.
an tír uile, the whole country.

§ 140. *Atá an feai sonn. Nil Tomar sonn, atá an feai eile sonn. Atá capall ar an ríosa. Atá an tír uile glar agus úr. Atá an tír álunn. Bean ós, álunn. Atá bás móir, álunn, ar an linn. Uirge ce. Atá lonn úr, álunn ar an uirge. Atá teine ar an uilár. Ná fás an teine ar an uilár. Diol an capall iní an áit eile.*

§ 141. Una and Nora are going with you to Kildare. Do not stand on the floor,

stand at the door. I am going to another country—good-bye. Conn and another man are on the road. Conn is not big; Art is big. Una is white-haired, Conn is brown-haired. The ship is beautiful, she is high and long. The fire is hot. There is water in the well.

EXERCISE XX.

§ 142. The digraphs when obscure.

In simple words of two syllables (that is, words not formed from others by adding a termination) the first syllable is the one accented, as we have seen already; as *capall* (kop'-ăL), a horse. The vowel sound of the last syllable is then usually obscure, as we have already seen, and this is true when that vowel sound is represented by any of the digraphs given in § 132.

Thus—

The word	Meaning	Is not sounded	But
capall	rock	kor'-ag	kor'-ăg
Conall	of Conall	kŭn'-al	kon'-ăl
fofgail	open (thou)	fŭsk-al	fŭsk-ăl
obair	work	ŭb'-ar	ŭb'-ăr

To a reader of English the real sound of these words would be fairly well represented by spelling them *korrig*, *fuskil*, *ubbir*, &c.

§ 143.

Umne (dhin'-ě), a person (man or woman)
 Dhruò (dhrìd), close, shut (Connacht)
 O'Conall (ò kŭn'-ăl), O'Connell
 O'Fleinn (ò flēn), O'Flynn
 a5 obair, at work, working

§ 144. Fofgail an uoiar móir, a5ur uún an uoiar eile. Ná fofgail an uoiar fóir. Acá Conn O'Fleinn a5ur umne eile a5 an uoiar, a5ur acá an uoiar uúnca. Acá ari obair trom. Capall a5ur. Acá capall a5ur a5ur, áluinn a5 an tobair. Acá an fear ó5 a5 obair. Acá Peabair fear, a5ur acá an umne eile tuinn. Acá capall a5 an linn. Uirge, linn, bá, long.

§ 145. Art O'Connell is going to Granard, and Patrick is going with him. Patrick is not going to another country, he is sick. He is not sick; he is working on the road to Derry. There is a rock at the well, and there is a tree growing at the door. There is a fire on the road. Close the door; the day is cold. Good-bye.

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Collected and Translated by Mr. WILLIAM LONG, Ballyferriter, Dingle.

1. An fuò ir anam ir iongatac.
2. An té nac trias leir do éar, ná veun do zearián leir.
3. An bó ir doimre zéim 'ri ir caoile iarbail.
4. An fuò do rziuibòann an Púca Léigeann ré féin é.
5. An fuò a céiréann i b-fair céiréann ré i b-fuarie.
6. Dhriean an súéar tri rúlib an éar.
7. Duadann an tiomnaoib ari an éinneamaint [i zConnaécaib mar ri .i. Sámuig an foigro an éinneamaint. S. L.]
8. Driean adairca móir ari na buab éar leari.
9. Deaca úmne a éoil.
10. Dean mte a' máeari éile mar béiréac cac a' lué le éile.
11. Dúó ré mar tá ré a' Triáigli mar a b-fuil ré.
12. Driean an rihumne fearb.
13. Driean an iac ari an z-cuirneam.
14. "Connac éana tu," mar uobair ac cac leir an banne éir.
15. Oirge na h-iaráca an t-iarriac do dhriean.
16. Tá mbéiréac báiréac zo Saíam ann ní béiréac ann acé cí.
17. Deiréac an t-raoirzéil an t-uirgeao.
18. O'ioiréac cac rleamian féin faró5.
19. Deunann caoi rlaruie (rlaruairie).
20. Fa5ann an capall báir fair a' driean an fear a5 fáir.
21. Zac valca mar oirtear 7 an eala ari an uirge.
22. Zac file 7 fáir a5 triáir ari a ealuroe (ealaó5) féin.
23. Ir túirge veóc 'ná rzeul.

24. 1ṛ feárrí an t-*phior* 'ná an t-*uaignear*.
 25. *Iméigeann* *iué focail* ari *faḡairt* na *phíoríoe* (*paírríáíoe*).
 26. 1ṛ *mníoc* cú *máll* *rona*.
 27. 1ṛ *oeacairí* an *ḡírrí-fíad* *vo* *éurí* aṛ an *oṡorí* *naé* *berú* *íé*.
 28. 1ṛ *anain* *íarḡ* *aíge*(*ag*) *liarríarú*(*ib*) *oíomáoine*.
 29. 1ṛ feárrí *rioc* 'ná *rioi*-*báiríoeac*.
 30. 1ṛ *maíe* an t-*anncoíre* an t-*adairtá*.
 31. 1ṛ feárrí an t-*eun* *tá* 'ṛan *láim* 'ná an t-*eun* *tá* ari an *t-ḡraoib*.
 32. 1ṛ *mílir* *v'á* *ól* *é*, *íearíe* *v'á* *óiol* *é*.
 33. 1ṛ *báíoeamail* *íao* *lué* *aon* *éine* *no* *céiríoe*.
 34. 1ṛ feárrí an cú *bíoeann* 'ṛan t-*riubal* 'ná an cú *bíoeann* *í* *lírb*.
 35. 1ṛ *ḡeal* *leir* an *briac* *vub* *a* *ḡairiac* (*ḡearriac*).
 36. 1ṛ *ḡioíria* *caḡairí* *Óé* 'ná an *oímar*.
 37. { *Lomann* *brioi* *cineál*. }
 { *Lomann* *lom* *comḡíoll*. }
 38. *Mí* *ra* *ḡob* an *ḡannoaíl* 'ná *ḡob* an *ḡéir*.
 39. *Mí* *céiríoeann* *rioeḡa* *ó'n* *riéiríoeac*.
 40. 'Nuairí *céiríoeann* an *ḡabairí* 'un *teampail* *ní* *íreavann* *ḡo* *h-alcóirí*.
 41. *Mí* *bíoeann* an *íac* *aé* *marí* *a* *m-bíoeann* an *ímac*.
 42. *Mí* *círeíoeacairí* an *ííunne* *ó'n* *oíune* *briueḡac*.
 43. *Mí* *luḡa* *ííuḡ* (*i.e.*, *ííuḡíro*, *a* *fleshworm*) 'ná *máeairí* an *uile*.
 44. *Mí* *feárrí* *bíad* *ná* *cíall*.
 45. *Mí* *líac*ta *íḡleán* *rona* *ann* 'ná *áíroán* *rona* *ann*, *marí* *vubairt* an *íearí* *le* *riopán* an *ḡannoaíl*.
 46. *Mí* *baḡal* *óuit* an *maoíra* *íḡamíarḡ* *oíre*.
 47. 'Nuairí *íṛ* *mó* an *anáeain* 'íeacó *íṛ* *ḡioíria* an *éabairí*.
 48. *Mí* *lí* *maíe* *í* *íeanéurí* 'nuairí *tá* an *anáeain* *oíunta*.
 49. *Mí* *uaíac* *vo* *óíune* *a* *briac*.
 50. *Mí* *bíoeann* *íaoi* *ḡan* *loé*.
 51. *Mí* *beaéuiríoeann* na *briac*ta *na* *briáíre*.
 52. *Mí* *bíoeann* *cíeun* *buan*.
 53. *Mí* *bíiríoeann* *focal* *maíe* *íracail*.
 54. *Seacáin* an *oíoc*-*óíune* *aṛ* *ní* *baḡal* *oíur* an *oíune* *macánta*.
 55. *Tuiríoeann* *íearí* *léíḡinn* *leac*-*focal*.
 56. *Míunneann* *ḡábao* *íeíre* (*íṛbe*).
 57. *Mí* *ḡnáeac* *íearí* *náíreac* *éaoáíac*.
 58. An *té* *ḡo* (= 'ḡa) *m-bíoeann* an *íac* ari *íém* *bíoeann* *íé* ari *a* *éíur* *ḡabáirte*.
 59. An *té* *ḡo* (*i.e.*, 'ḡa) *o-céiríoeann* *teíre* na *moócóiríge*(*moiréíiríge*) *amae* ari *ní* *cáí* *vo* *coílae* *ḡo* *éaoarííeac*.
 60. *Sía* *céiríoeann* an t-*éiríoeac* 'ná an *ííunne*'
 61. *Áíeneann* an *oíuní* *a* *oíune* *íém*.
 62. An *té* *ḡo* (= 'ḡa) *m-bíoeann* an *brióg* *a*. *luíge* ari *íṛ* *vo* *íṛ* *círe* *í* *íḡaoíleac*.
 63. *A* *anain* *íém* ari *ḡualainn* *ḡac* *aon* *oíune*, *beíreacó* *leirí* *no* *íáḡbaó*.
 64. *Báo* *ḡan* *íreuirí* *no* *cú* *ḡan* *éaríball*.
 65. *Bíoeann* *blaí* *mílirí* ari *íoiríac* (= *íairíreac*, *ííairíreac*) 'na *coíunííran*.
- I.
66. *Íoirac* *luíge* *cláí*.
Íoirac *áíe* *clóca*,
Íoirac *ílae*ta *íáílte*,
Íoirac *íláín*te *coílae*.
- II.
- Íoiríeacó* *luíge* *í* *báeacó*,
Íoiríeacó *áíe* *í* *loíḡacó*,
Íoiríeacó *ílae*ta *cáíneacó*,
Íoiríeacó *íláín*te *oíracó*.
- [*Óo* *bí* an *íeaníocail* *ío* *vo* *íéirí* *marí* *tá* *íé* *í* *ḡCúíge* *Óonnae* *cúíre* *í* *ḡeól* *éana* *ag* an *ḡCanonac* *Míleog* *oe* *búíre*, *7* *é* *beaḡnac* ari an *nóí* *céaoína*. *Óo* *éuríre* *íém* 'ṛan *ííuríleabairí*, *lí*, *48*, an *oíara* *cúro* *oe*, *marí* *tá* *íé* *í* *ḡConae* *áíroímaca*.—*S. L.*]
67. *Cománḡairí* (*comḡairí*) *éum* an *bíó* *7* *móirí-címíeíoll* *éum* na *h-oírbíe*.
 68. *Céalacan* *íao* *7* *éaríba* na *m-brióg*, *Óéínníro* *ííao* *íeanoíune* *vo'n* *té* *bíoeann* *óḡ*.
 69. *Íaḡairí* *ḡac* *íaoe* *m* *aíreḡe*.
 70. *Mláí* *í* *maíe* *mólírarí*.
 71. *Má* *táíiríe* *búre* *tá* *círoíe* *ḡeal* *agáim*.

[Fuarfar féin an fearmáó ro ar moó eile i
noán vo rghróbar ríor in áit acá i ngar
vo na Ceallaib Úeaga i gContrae Úúin-
na-nGall .i. Cé gur buíbe mé tá crioíbe
aSam i' r' gile 'ná an éailc.—S. L.]

72. Má tá bean-an-tíge tinn níor éail lí
a goile.

73. Mar (muna) mbróir i oíge an bró,
bí m' an tíge le n-a taoib.

74. Mian amasáin oíomaointeap.

75. Ní fágann ragaic balb beaéa.

76. Ní bréann ó'n bfeap rona acé é b'rieit.

77. 'Nuair bréann an cat amuis bréann
an luc aS junnce.

78. 'Nuair i' c'ruaró vo'n éaillic cairepó rí
iúé.

79. 'Nuair i' oíge le uime é beit go veap
'reáó bréann ré 'na éleap margaró.

80. Ní coingbíteap tíge gan teanga.

81. 'Nuair a ragaip 'un Róim bí ad' Rómá-
nac leo.

82. Ní éileann meirge jún.

83. Ní féasann an gobacán an vá tíráig
vo éabairt leip.

[i gConnaétab ar an moó' ro .i. Ní tíge leip
an n'gobacán vá tíráig vo f'neap'nal.—
S. L.]

84. Ní i gcoinníbe bréann 'Domnall
buíbe ó'á póraó.

85. Ní'l léigear ar an éacuzaó acé é
marb'ugaó le roigne.

86. I' r'féap iúé maie 'ná oíoié-fearaib.

87. I' r'fuiur féap'óg an leomáin a r'caáó
'nuair bréann ré 'n-a éooláó.

88. I' r'féapí cóip 'ná sul éum oíge.

89. Tárlann na voome ar a ééile,
acé ní éárlann na enuc 'ná na r'léibe.

90. Tap' veip'eaó an óil, 7 b'pón veip'eaó
an g'páóa.

91. Teáctairé an f'raic (féicé) ó'n áip.

92. Tabair vo'n g'árlac, 7 tíoc'aró ré
amárac.

93. Sgata ban no r'gata g'éanna.

94. I' maie an tíománaíbe an té bréann
ar an éloíbe.

95. I' r'féapí mine 'ná boirb'acé.

96. Díéneann na h-angil a ééile.

97. I' r' oíge le feapí na buile gur é féin
feapí na céille.

98. Seácam tíge an táib'ime no i' b'áip'ic
i' beaéa ó'ur.

99. Ní oéig'onaé i an maie áonuar.

100. I' r' oic an goile nac téíteann a curó.

101. Bréann an óige ar buile.

102. An té bréann r'uar ól'arí vooc áip,
an té bréann r'íor l'ur'ceapí cor áip.

103. Vo feapí gan náip'e i' r'ur'a a g'no
óéanam.

104. Uime gan r'póir a g'lóir ní meap'ar a
céill,

Uime gan r'póir ar cóip'ip ní b'acta-
éapí é,

Uime gan r'póir ní'l g'no áige a'
caiteam ná g'laóacé,

Á' r' uime gan r'póir bréann ré 'n-a
r'póip' áige(aS) am'oeip' an r-agaóal.

[Bactatár=bactarí or b'actarí, pres. pass.
of bac, heed, mind. Ná bac é=ná bac
leip, don't mind him.]

105. Ní r'p'ime ar loé an léca,

Ní r'p'ime ar eac a r'p'uan,

Ní r'p'ime ar caoia a h-olann,

Ní r'p'ime ar colann ciall.

106. An uime r'aró'bir áS véanamí g'p'inn,

Deip'io uile gur binn a g'lóir,

acé i' r'feirbe 'ná an r'earibán goip'e,

An uime bocté áS véanamí ceoil.

107. Ní bréann na r'lip'neacá acé mar a
leag'ar an c'p'ann.

108. Ar an obair éagann an f'og'laim.

109. 'Nuair i' g'anne an biaó 'reáó i' r'
cip'te é p'oinnt.

(Notes are invited on á'ap'ra, No. 30; and r'gamaig,
No. 46.)

TRANSLATION.

1. What happens seldom is wonderful.
2. He who does not pity your complaint,
do not complain to him.
3. The cow which has the loudest bellow-
ing, has the slenderest tail.

4. What the Púca writes, himself reads.
5. What goes longer, grows colder (or is neglected).
6. Heredity breaks out in the cat's eyes.
7. Foresight (or punctuality) prevails over accident.
8. Foreign cows have big horns.
9. A person's will is his food.
10. A daughter-in-law and a mother-in-law, as a cat and mouse are towards each other.
11. Let it be as it is, and Tralee where it is.
12. Truth is sour.
13. Grumbling is lucky.
14. "I saw you before," as the cat said to the hot milk.
15. The law of lending is to break what is borrowed.
16. If there was rain to November, it would be a shower.
17. Money is the end of the (Gospel) preaching.
18. Even a sleek (smooth) cat would eat a taper (smooth water runs deep).
19. Opportunity leads to mischief, or, a thief is made by opportunity.
20. While the grass grows, the horse starves.
21. Each foster-son as reared and the swan on the water (cat after kind).
22. Each poet and prophet discoursing his own art.
23. Drink before news (take your drink before answering).
24. Fighting is preferable to solitude.
25. The parish priest is subject to a slip of the tongue.
26. A slow hound is often lucky.
27. It is hard to start the hare of a hareless bush.
28. Idle strollers seldom have fish.
29. Frost is preferable to constant rain.
30. The hob is a good anchor.
31. The bird in the hand is better than the one on the branch.
32. Sweetly we drink, sourly we pay.
33. Namesakes have a fellow-feeling.
34. The hound on the run is better off than that in the corner.
35. The raven thinks his nestling fair.
36. God's help is nearer than the door.
37. Poverty can't be up to its word, or, poverty is dispiriting.
- 1st form, *lit.*, captivity (affliction) makes kindness bare.
- 2nd , , bareness makes an intention bare, or straightened circumstances bares an intention.
38. The gander's bill or beak is not longer than the goose's (what is sauce, &c.)
39. Peace is the best of all virtues, or, peace is the best choice of all.
40. When the goat gets into church, he'll not stop till he goes to the altar (ambition tempts the wise).
41. Luck is only where discipline or order is.
42. A liar is not believed.
43. From small causes big evils follow.
44. Food is not better than sense (live not to eat, but eat to live).
45. There is no convex without a concave.
46. A barking dog never bites.
47. The greater the need, the nearer the help.
48. There is no use in talking when the harm is done.
49. A person's garment is no load to him.
50. There is no sage without a fault.
51. Eloquence does not support the friars.
52. Fits of violence are not lasting.
53. A tooth is not broken by a good word.
54. Shun the bad man and you need not fear the good man.
55. A man of learning understands a half-word (a word to the wise is enough).
56. Necessity is the mother of invention (*lit.*, N. teaches I.)
57. A bashful person is not usually a gainer.
58. He who is lucky himself, has his cabbage lucky ; or, a thrifty person has thriving goods.
59. He who gets the name of an early riser, can sleep out till breakfast time.
60. Falsehood goes further than truth.
61. Misfortune knows its own person.
62. He whom the shoe is pinching, has the most right to rip it.
63. Every person having his own soul on his shoulder, let him take it or leave it.
64. A boat without rudder, or a hound without a tail (unmanageable).
65. The neighbour's porridge tastes sweet.

I.

66. A board is the beginning of a ship,
Stones are the beginning of a kiln,
Welcome is the beginning of a prince,
Sleep is the beginning of health.

II.

- The end of a ship is drowning,
The end of a kiln is burning,
The end of a prince is disparagement,
The end of health is sighing.
67. The short way for the food, and round-
about for the work.
68. Long fasting and want of the shoes
make the young old.
69. Each hero is got gratis (that is, in the
long run).
70. If good, it will be praised.
71. If I am yellow, I have a bright heart.
72. If the housewife is sick, she did not
lose her appetite.
73. If you are not in the eating-house, be
in the next to it.
74. Idleness is the desire of a fool.
75. A stammering or dumb priest gets
no living (parish).
76. A lucky man has only to be born.
77. When the cat is out the mouse dances.
78. Necessity forces a hag to run.
79. When a person thinks himself nice (or
well-off), it is then he is a market
plaything.

(To be continued.)

NOTES ON IRISH ETYMOLOGY.

By TOMÁS Ó FLANNAOILÉ.

I. *Éamhac, riamhac, roghmar, zehimeac.*

It is pretty certain that the ancient pagan Irish reckoned at first but two seasons in their year—summer and winter. Not to mention other authorities, the Harleian MS. (British Museum), H.L.B. 5280, p. 38—quoted by O'Donovan in the Introduction to his edition of the "Book of Rights"—gives the following: "ar ir oé roinn no bro for in m-plaobain ano a. in riamhac ó beltine co Samain, acur in zehimeac ó Samain co beltine," i.e., for it is two divisions used to be on the year then, namely, the summer from May to November, and the winter from November to May. We know too that other ancient nations recognised but two seasons in the year. In the Bible only two seasons are mentioned, summer

and winter, and in many languages to this day the expression 'summer and winter' is popularly used for 'the whole year.'

The oldest and simplest Irish names for these two seasons were *ram*=summer, and *gam*=winter. In later times the compounds *ram-pao*= 'summer-part,' and *gam-peo*= 'winter part,' became more usual in Ireland. They are the forms used in the extract given above, and it is from them that we have *ramhac* and *zehimeac*, the present Irish names for *summer* and *winter* respectively. The original simple names, however, survived for a long time after the fuller compound forms came into use. These primitive words, *SAM* and *GAM*, also belonged originally to the Cymric Celts, and they are substantially the forms still used in Welsh for the names of the two chief seasons. They have, however, suffered more change in Welsh than they suffered in Irish, for instead of *sam* and *gam*, or even *samh* and *gambh*, the Welsh say and write *haf* and *gauaf*.* The *f* in these words sounds as English *v*, and represents the aspirated *m*, which we express by *m* or *mh*. Initial *S* in most Celtic words has been preserved in Irish, but became permanently changed to *h* in Welsh at an early period—though there is evidence to show that the change occurred later than the Christian era. Thus, our *salann* (salt), *yeann* (old), *piol* (seed), are weakened in Welsh to *halen*, *hen* and *hll* respectively. This, it will be remembered, is what the Greeks also did with their initial *S* as a general rule, whilst the Latins retained it—which is one of the proofs that Latin is in many respects older than Greek. Irish, however, has some forms which are older than Welsh, Greek or Latin—but this is not the immediate point in hand.

In Irish the forms *ram* and *gam* continued—as I have already said—to be used for a long time after the adoption of the compound forms *ramhac* and *zempheo*. Though they are no longer in actual use with us, they are found in ancient literature. In the *Amra Choluimcille*, as given in the *Liber Hymnorum*, there are some verses quoted (in a gloss on the words "rceon peim pe") where the line occurs: "no raet ram rhuio gam," i.e., *gone hath summer, snoweth winter*—in which happily we have examples of both words. In the *Leabhar Laigheac*, or 'Book of Leinster,' there is a poem which we are told St. Molling compelled the devil to recite—perhaps I should say *compose*—and in which occur the lines:—

"Doigni toil maice oé no nim
ir zrian eiphoic imbi ram—"

that is, as translated by O'Curry, *Who doth the will of the Son of God of heaven, is a brilliant sun, around which is summer.*† In the Annals of the IV. M.M., under A.D. 1151, we find the entry—"Sam h'fionac, zaeac, anbhionac co rpolle noeamhar"—translated by O'Donovan: *A changeable, windy, stormy winter, with great rain.* The Four Masters, one might expect, would write their annals in the language of their own time, but from their profession, and from their long study of ancient writings, they often used, and could scarcely help using, old words, old idioms, and old grammatical forms in their seventeenth century Irish, the result being a style of very mixed character. The word *gam* was no doubt practically obsolete in their time, but, if used, the form would be *gam* and not *gam*, whilst there is little doubt it was still

* Pronounce *haf* like an Irish 'hóam,' or like the English verb *hale*, and *gauaf* in two syllables, like an Irish 'gavóam,' or like an English 'gui-av'—first syllable as in *guide*.

† See Stokes's *Goidelica*, 2nd ed., p. 180.

used in the twelfth century, though as yet probably in the unaffected form *gam*.

With regard to this word *gam*, although this is the more usual ancient form, still from the analogy of the Welsh *gawf* for an older **gaim*, the Latin *hiems*, the Greek *χίμα* (winter), the Sanscrit, *hima* (snow), found in *Hima-laya*= 'snowy mountains' or 'snow's abode,' from the analogy, too, of our own *gem-neo* (whence *gem-peab*), we should expect rather a form with a slender vowel, as '*gam*' or '*gem*.' As a matter of fact, this very *gam* is also found: e.g., the line quoted above from the *Amra*, reads in O'Beirne Crowe's edition from *Leabar na h-Urúe*: "Snaigro *gam*, poraít *gam*." So also we find *gem* in other compounds besides *gem-peo*, for instance, *gem-orúe*= 'a winter's night (*Leabar breac*).

Before I leave *gam*, I may call to mind the fact that, though the word is no longer a living current name for winter, we have at least one instance of its use in a place-name—namely, *Slaib gam*, the Irish name for the mis-called 'Ox Mountains,' which form part of the boundary between the counties of Sligo and Mayo. *Slaib gam* is the name of these mountains in all our native Irish writers, and is evidently very ancient. *gam* here shows no trace of inflection. It is either genitive singular, with the inflection lost, the name in that case meaning 'snowy mountain,' or a genitive plural, the name then meaning 'mount of snows,' rather than 'mount of winters.' From the similarity, however, of *gam* to the living word *oah* (ox), someone with little knowledge of the language—and, doubtless, with the 'bovine cultus' strong on his bovine brain—imagined it could mean nothing but 'Ox Mountains,' and the mistranslation is copied from one map to another. *Slaib gam* is indeed, in one sense, our Irish *Himalaya*, and the name is to be compared with that of *Slaib-pneadca*= 'snowy-mountain' in Inishowen, *Thruim-pneadca*= 'snowy-ridge' in Co. Monaghan (O'Curry); *Snae-fell* (a Norse name), in the Isle of Man; *Snowdon*, in N. Wales, and such like.

As to the *-pao* in *gam-pao* which, owing to the law of *caol le caol*, became *-neo* in *gem-peo*, I believe it to be a shortened and broken form of *paice*, which, though it now only means a quarter of the year, a season, a term of three months, must originally have meant a part, any part or division. The word *paice*, I take it, has lost an initial *p*, and is for *p-paice*=*prat*=part, just as *pó* is for **ppó*, *lán* for **plán*, *paith* for **ppaith*, etc. Two classes of words are formed with this ending—(1) Collectives, as *laoc-pao*, *puic-pao*, *mac-pao*, etc., which were anciently declined as feminines singular, but are now considered plurals, and written *laoc-paob*, *eaip-paob*, &c., and (2) singulars, like *paib-pao*, *gem-pao*, *ron-pao*, *fuil-pao*, &c., which were sometimes used as masculines and sometimes neuter—now always masculines. *Laoc-pao* means, therefore, as Windisch translates it, *Krieger-schaar*, warrior-division, hero-kind, *-pao*=*schaar*=part, share or division.

I have suggested that our word *gam* (winter) originally meant *snow*, like the *hima* in *Hima-laya*, and that most probably this is the meaning we should give the word in the name *Slaib gam*. *Gem-peo* would then mean the 'snow-part,' the 'snowy time' or division of the year. What did *gam* mean originally, or is this to inquire too curiously? There can be little doubt that it is the same word as *sum* in the English *sum-mer*, and *som* in the German *son-ner*. But what is the meaning of this *SAM*,

SOM or *SUM*? I do not think it can mean anything else but *sun*. *SAM* and *GAM* then are the sun and the snow, the sunny time and the snowy time. But *SAM* is not the Irish word for sun, neither is it a Teutonic word, unless *SUM* or *SOM* be the original of *sun* and *sonne*. Cormac, in his Glossary, suggested a Hebrew origin of the word *SAM*, saying that in that language the word meant *sun*. It is undoubtedly true that the Hebrew word for *sun* may be written *shimsh*, *shemsh*, *shamsh*, or even *sams*, as in the proper name *Sanson*, as given in the Vulgate. It is admitted that this proper name signifies either 'sun-like' or a 'splendid sun,' and that it is the first part which means *sun*. We will not say that the Celts and Teutons borrowed this word from the Hebrews, but is it not possible that it is a word common to all three races, only that in the Hebrew alone it has its true and ultimate explanation? In the last century and beginning of this everything in Irish was traced, without any real grounds, to Hebrew and Phœnician, but those who compared them seem to have known little of either Irish or Hebrew. But now we have gone to the other extreme, never thinking of the Hebrew, and ridiculing every comparison that is made between them. No one who knows Irish seems to learn Hebrew, and no one who knows Hebrew seems to learn Irish, or at any rate no one seems to know enough of both to make an intelligent comparison. The Aryan character of the Celtic dialects no one now doubts, but is it quite certain that the Semitic and Aryan tongues have no common roots? I do not think it, and I believe the venerable Cormac made many a wilder shot than when he compared the Irish *gam* 'summer,' with the Hebrew *Sanson*, the 'sun-like.'

Besides *gam-pao* and *gem-peo*, the ancient Irish had two other names for each of their divisions of the year, but still from the same roots, *gam* and *gam*. For summer they had *gam-paict* and *gam-an*, and for winter, *gam-paict* and *gam-an*. These names arose at different times and, perhaps, were used in different parts of the country. *gam-paict* and *gam-paict* are given in O'Donovan's Essay, already referred to, quoted from the law tract, H-3-18, p. 13, T.C.D. They do not seem to have got into general use, or, if they ever did, they gave way to *gam-pao* and *gem-peo*, and became obsolete. They are, however, of the very same formation and meaning as the other names, for the one is *gam-thuict*=summer time or period, the other, *gam-thuict*=winter-time or period, for *tuict* (O'Reilly) means time, season or period. In these two words we find a relic of old Irish pronunciation, that is the aspirated *ct* (ch) represented by *r*, just as in a few words yet the same thing holds. e.g., *rpuic* (stream), and *rpuicán* (streamlet), are pronounced almost like *rupuic* and *rupuicán*. The progress—or rather the deterioration—of the aspirated *ct* down to a mere *h*, as it is at present, was probably this: At first it was a real dental aspirate, as it is in Welsh to this day (cf. *nam a thad*=mother and father), corresponding to the sound of the Greek *Theta* and to the English *th* in *think*. This next turned into an *f* sound, which survived in a few words, but mostly passed into the corresponding guttural aspirate *ch*, which in time became weakened to *h*. It is well-known that the aspirates freely interchange with each other in all the Aryan languages.

And now for *gam-an*. I hold that this word was originally used to mean the *summer*, that it was a synonym of *gam-pao* and *gam-paict*, that it was probably earlier in origin than either of these, but that in its true sense it eventually gave way to the others, especially the former, and that it survived only in a very restricted sense. I do not know if anyone has as yet questioned the explanation

* There is in Maynooth College Library a collection of stories, called "Snaigro *gam*, poraít *gam*."

of *ramam* given in all the old Irish authorities, and believed in apparently by O'Donovan. If not, it is time somebody did. 'Sam-pum' or 'summer-end' will not do. Nothing but confusion springs from making *pum* a part of this word *ramam*. Whatever may be said of *pum*—whether it is a genuine Irish word or not—as a matter of fact, *ramam* never was the end of summer, even in its later and restricted sense it meant *November*, which was the first month of winter, and *Lá Sathna*, or November-day, is still with us the first of winter. This is one reason why *ramam* cannot be 'ram-pum'—now for some others. *Samam* exists in Welsh, and (like *ram* and *gam*) seems to have been common to all the Celts before they separated. As *ram* with the Welsh became *haf*, so *ramam* survived with them in the form *hefin*, corresponding with our word exactly, and observing the law of *caol* *le caol*, which exists to a considerable extent even in Welsh. But it does not mean *winter* in Welsh, nor *November*, it means the *summer-time*, though rarer than *haf* and perhaps now obsolete. In the compounds, *Cynteſin* and *Mehefin*, the word plainly means *summer*. *Cynteſin* is an ancient and poetical name for May—now they use *Mai*—and clearly means *cynt-hefin* or first-summer. We have this very same word for May (as well as *bealtaine*), viz. the O. Ir. *cécreamam* = *céc-ramam* (first summer), used in the beautiful poem on the May time attributed to Fionn son of Cumhall (in the *Mac-gnimhíada Fionn*), and in other old Irish writings, reduced in later times to the form *cécream* (O'Donovan's Irish Grammar, p. 97), but in the Highlands to *Céicem*, which is used as much as *bealtaine*. So the Welsh *Mehefin* (June) is plainly 'Medd-hefin' = mid-summer, and the Irish *Meiteam* (June) = *meo-ram* = *meo-ram*, or mid-summer. In middle Irish we find *meicem* and *meicem* (as in *Mac Con-glinne's Vision*), but the forms *cécream* and *meiteam* do not necessarily imply that any syllable has been lost, but may represent older forms, *céicem* and *meicem* (for *céc-ram* and *meo-ram* respectively), before the extra syllable was assumed.

What then is *ramam* or *hefin*? A comparison with *rammad* and *ramrucc* would lead us to think it probably meant the same thing, and was a similar formation. This is what I believe it is—nothing more nor less than *ram-fín* (in Welsh, *haf-hin*) = summer-weather or sun-weather, the O. Ir. *fin* (now *fin*) and Welsh *hin*, meaning *weather* in general. The *f* of *fin* being aspirated, would easily disappear in composition, just as it has disappeared from *ramad* (like) in such words as *plac-adhal*, *gean-adhal*, &c. The shortening of a vowel is common in Irish compounds, cf. *gnáthmáir* for *gnáth-máir* or *gnáth-móir*, *im-péim*, &c. The slender vowel of *hin* caused the *caol* *le caol* in Welsh, so we have *hefin*, but in Irish the first syllable ruled the second, and so an *a* was inserted for *leacán* *le leacán* and *ram-in* became *ram-ain*.

This, I hope, is a more rational and consistent explanation of *ramam* than the old one. But how did the word come to mean *winter*, or rather *November*? I believe that *Lá Sathna* was a corruption of *Lá Sathna* = winter-day, or first day of winter, but as *Sathna* also meant a *calf*, the name became disused, *ramam* also gave way to *rammad* in the old sense of summer, and while people forgot the real meaning of the word, a sufficient memory of its force remained still to connect it with *ram*, and when the word was written *ramam* and *ramam*, an apparent fitness easily suggested the explanation *ram-fum*—or the fancied etymology may have suggested the spelling *ram-um*.

FOLK-LORE OF CONNAUGHT.

DOMNALL DUB AGUS BRADÁN MÓR
LOCA-RÍ.

(Lé "Páirín Mada O'Ceallaigh.")

Inj an t-rean-aimhri maic, i b'fad ó foinn,
bi fear sair a' d'ainm Domnall Dub 'na
cómharúe i n-gar óo Loac-rí. B'i fé ríce
b'adám pópta gan élaonn, a'c aon inſiún
amám, agur b'i rípe d'ail ó muagá í, agur
'ré an t-ainm a b'i aig na daoimib uilji,
Nóijín d'ail, d'ub. B'i sué b'eadé ceolmáir
aici, 7 ní maí r'eán-adpán 'ran tíji naé maí
le c'iorúe aici. Aon t'rác'nóna amám o'iairi
Nóijín ari a h-áairi i ábairte ríor go
b'uaé an loca, maí b'i an t'rác'nóna an-
b'eadé. Thuſ an t-áairi ríor í, 7 d'ubairte
fé léi: "ran anhri, nó fáſ óo bealaé a
baile." Nuair o'iméig a h-áairi fuó rí
ríor ari áuicéig éim, 7 éoirig rí ag gabail
adpán, maí r'o:—

a bhealtaine b'urú, ij curá an mí
a mb'eamn dáé deas ari na péilicáin;
b'íeamn leaéb aig an mnaoi, aig an bó b'íeamn
Loag.
'Sur aig an Láir b'íeamn fearpáacán.

Ní maí rí i b'fad ag gabail an adpán go
t'áimic b'uaéan móji go báiri an uirge, agur
éim r'íe cluair ari féim aig éirceadé léi.
Nuair éim rí deheas ari an maí, éualaró
r'í an sué 'gá máó: "r'í mói an t'ruisig go
b'fui tú d'ail. Dá mberúeas d'omblaí
b'uaéim agat le cumailte ari óo f'íuilib,
berúeas óo maóairce agat."

Nuair b'i an g'man ag dul faoi, éáimic
Domnall, 7 éus fé a baile í.

O'innij rí óó na foela a éualaró rí.
"Maic go leor, maíaró muir aig iarſairceadé
ari maíoin i mb'áiré" aripe Domnall, "7 má
áé b'uaéan ran loé gabaró mé é."

Ari maíoin, lá ari n-a báraé, noim g'man
go móc, o'eimig Domnall 7 éuaró fé ríor go
t'áí an loé. Fuair fé báó, 7 amaé leir aig
iarſairceadé. Nuair éáimic fé go Láir an

Loča, éualaró ré cnuiteac aís ríghie; fan an ceutona fuairi ré an líne aís earriangte, aghur éoiríís an t-rlac iarzaipeacá aís líubáó. "Oairi mí'focal," arí Dóinnall, "cá bhuasán mói arí mo túbán." Leirí rún, éoiríís ré aís earriangte éomí maicé a'í o'feuo ré, acé, mo bhón! ríghie arí a éora, 7 éuiré ré amacé arí míullacé a éonní fan loé, 7 ríor. ríorí faoi uirge gupí faoil ré go maib ré aís veirpeacé an doimian.

Nuairí a o'íoríghail ré a rúile, fuairi ré é féin í feompa bpeas, í léáirí rúní mói. Bí a éioiceann maí eioiceann éiríís. Labairí an feairí leirí: "A Dóinnall túbé, arí ré, "cav a éus angho éú?" "Míl ríorí agham," agha Dóinnall, "bíreaf aís iarzaipeacé arí loé-rí, 7 faoil mé go maib bhuasán mói gabéa agham, aghur bíreaf 'íá éarriangte írteacé nuairí ríghie mo éora, 7 éuiré mé arí míullacé mo éinní írteacé fan loé. Mí béiróinn aís iarzaipeacé acé cá mghioní vail agham, 7 éualaró rí dá mbéiréacé vomblarí bhuasán aicí le cumailé arí a rúilíbh go mbeiréacé a maóiré aicí. Sin aghac an fáé a bhíuilim angho."

"Cá tú í léáirí nuíís an loča anoirí," agh arí feairí, "7 ír fáva acá mé aís fanacé leac. Éiríe líom anoirí. Arí éualaró tú aghamí an éaorí arí éáirle vó'n loé a beirí angho fan áic a bhíuil ré?" "Níorí éualaró mé, go veimínn," agha Dóinnall, "ghó go bhíuilim 'mo éoinnóiré í rígharí vó'n loé ó maísaó mé, 7 mo feacé rínní rúní móim." "Mí béiró tú í bhavó maí rúní," agh arí feairí mói.

"Ba mí m'áirí-rí, 7 fuairí mo máéairí báp an oiréce a maísaó mé, acé níoríbh fáva gupí rópí m'áirí bean eirle, aghur bí cumacéa mói oiríoréacéa aís mo leairí máéairí. Nuairí bí mé feacé mbliadóna o'airí éuirí mé feairí uirípe; éarriangte rí amacé rílacín oiríoréacéa, éuirí rí cmeí-talimían arí óuiréce m'áirí, 7 junne rí loé ée. Báiréacé m'áirí, 7 junneacé bhuasán oíom-rí, maí feircearí tú. Tagann mo leairí máéairí 'é uirle oiréce le mo gheuirí-éiríadó, acé ó éáirle go bhíuil turpa líom, ír

oíóís go bhíuiríó mé buaró uirípe anoirí. Anoirí earí líom, 7 fáígharíó mé arí bhípacé an loča éú; anghurí ceiríís go bun an éioinn mói maol-veairíís acá aís fáí arí éúíl vó éiríe, 7 maíairí ríorí go veaígharíó tú arí leac mói. Tóís an leac, 7 gheabaríó tú cac vób rínníonn 'na éovlaró ríuiré; cabairí leac an cac go bhípacé an loča, 7 béiró míre anghurí ríomíac. Má ghuríó tú maí aveirí míre leac, béiró tú rona, raríbhí, buairípaíghalacé, acé maí (muna) vóéanaríó tú maí aveirínn, béiró tú 'vó vóeiríoréacé boécé cmaríóce, éomífax a'í cá uirge aís míé nó feuirí aís fáí."

"Oairí mí'focal, vóéanfaríó mé maí aveirí tú," agha Dóinnall, "aíghurí cá mé méiró lé túb leac."

Anghurí, buail ré buille ve rílacín oiríoréacéa arí Dóinnall, 7 junne ré cnuiteacé ée, 7 níoríbh fáva go bhíuirí ré é féin aís rínamí arí an loé. Nuairí a éáiríe ré go bhípacé, buail an bhuasán mói buille ve'ní e rílacín oiríoréacéa arí, 7 lé caráó vó láníe, bí ré arí calamí, 7 junne ré a bealacé a baile. Nuairí a éáiríe ré éomí fáva leirí an gheirínn mói maol-veairíís, éoiríís ré aís ríomíarí; níoríbh fáva go veáiríe ré an leac mói, 7 nuairí éóiríís ré an leac, éonnairíe ré an cac vób 'na éovlaró. Chuirí ré an cac m a bhíollacé, 7 arí go bhíacé leirí go bhípacé an loča. Bí an bhuasán mói anghurí ríuiríe, 7 éuiríe ré é féin 7 an cac vób go vó'í a feompa fáorí'nn loé. Anghurí vóvairíe ré lé Dóinnall:—"Ír maicé an laocé éú; anoirí fáíís rígharí, 7 bain eiríoréacé an éuirí amacé, 7 cabairí vóirípa é."

Fuairí Dóinnall an rígharí, bain ré amacé eiríoréacé an éuirí, 7 bí ré 'íá éabairíe vó'n bhuasán, acé éualaró ré coríann mói. "Deirínn, veirínn," agh arí bhuasán, "cá an éáirleacé aís teacé. Fáíís mo éloréamí gheuirí acá éall arí an mballa, 7 cmeíuiríís gupí gairíghieacé éú, nuairí éioceparí an éáirleacé 7 a curó cac írteacé." (Turílleacé.)

Cnuiteacé, a curlwe.

NOTES AND QUERIES.

(7) In Waterford, náí ceipthó an t-accapóir (ok'-seis) leat, = confusion to you. If (ok'-seis) is, as some explain it, the English word "excise," the meaning ought to be, "may you escape the gauger."

(8) An bfuil don rgeul nó (= nuab) agac? Ónae rgeul. Have you any news? Not a word (Waterford). What is ónae?

(9) Students of Keating will be glad to hear that the puzzling word *baya* (see *Three Shafis*, vocabulary,) is yet spoken. In Colonsay, according to Professor MacKinnon, who is a native of that island, if a stick or stone, which ought to be perpendicular, inclines in any direction, they say, *tha a bhara an rathad so*, its inclination is this way (road). In Scotland, *rathad* is used = road, never *bóthar*.

(10) Cé éadai b-fuil tú? So maíe, flán a beibeáir t ú. A gñádaé rin oic. How are you? Well, healthy may you be. May you be always so. These are usual salutations. Is there any reason for supposing that, in the last phrase, the word spoken is not gñádaé but ónaé? The pronunciation is certainly énaé.

(11) Ceipim, I believe. Tá pé tinn, ceipim (Co. Clare). What is ceipim? Possibly part of éiceap óom, feice-éap óom, it seems to me.

(12) "Along with" is translated in éinneacé le and in éinóid le. The former is = in éin-feacé, at one time, the latter is the older Irish, in oenacáid, in union with. In éinfeacé is also used, in Arann, = at once, immediately.

(13) Glap. The usual meaning of glap is *green*, applied to grass or other things naturally green. But when used of the hair or wool of animals, it means *gray*, as capall glap, caopa glap. Used of weather, it means *chilly*, as, lá glap, simfeap glap. In this connection we may quote an instance of a play on the two meanings of this word. One day a Cork priest met on the road a local celebrity, and, after the usual salutations, said: A Otharpmuro, náé glap an mhóim i? Maíreá, says Diarmuid, tá pé fuap, pé é dath acá air.

(14) Our folk-lore readers will remember many incidents connected with the black-hafted knife, rígan óub-ópaé, which the person rescuing a friend from the *bpuáean*, or fairy residence, should take with him, and use upon fairy enemies. Instead of blood, the blade was always found covered with a slimy *ichor*, which was called in Cork *glócaé*, *gen. glócaíge*. In Connemara, *glaoé glap* is the substance into which wicked people, in the folk tales, are turned by supernatural power—the "green stone" of Anglo-Irish tales. A slimy exudation, sometimes seen in the spring-time in rich pastures, is called in Cork, *im rocaip*, because it is not unlike butter in consistency, and is a proof of the richness, *rocaip*, of the land. In other parts of the county, these exudations are pointed out as the remains of fallen stars! In connection with fairy lore, the tradition was, that a changeling when dead was not admitted into the land beyond the grave with ordinary mortals, and tales of the exclusion of the *corpán ríde*, or fairy corpse, might still be collected at Munsier *brides*.

A respected correspondent, Seanóin, suggests that, in many cases, the present application of the ancient Gaelic proverbs might be given by those who collect the old sayings. The application is not everywhere the same, and often is very far from the literal translation of the word. Thus, *éir le ruam na h-abann a'f geobair bneacé*, is simply our curious Gaelic way of saying, "time will tell." Again, *leis mé cum an bhuais, acé na leis an bopaé éusam*, applies to people who "give no right and take no wrong." *Ír rupuira* (see *rupuira*) in the *péir*, in this number) *fuine acé na in mine* = "the rich can be generous." We shall be glad to have all such notes, or, indeed, notes on anything that has appeared in the Journal.

FOLK-LORE, DONEGAL.

CÚL TUBH UAIGE.

I.

Air maron Dia hídome múirgluigeacé 'n-áir ruroé muro,
 'S oo óúiltuig mo éiríoe írtig air ag uol ann;
 'Sé buígeallacé loca an tubria oo bpoirluigé air ruidal muro;
 Oo innemuro an ruidal, 'í éan gan éitruigacé éuaró linn.
 Cuairmuro air na rámhac, acé níoir léir óúinn írtír oo óéanam;
 Bí rluacé agur cácaó ag éirige oíam annair;
 Tá mberóacé írtian i n-air bpoaróe oo gaeirípacé na rúparóe,
 Oo éuirípacé an éoir rinn faoi íortacé na rluab.

II.

A rhuaracé bán úi ártaig, ní hiongnaó éú bert éiaróte
 Fá oo mac breaig álum, náé maib 'Leiteo iní an tír;
 Can óioébal bíó nó annlaim oo éus oo mac 'ían mbac ínn
 Ír é a éacé bí lán oo hule émeál bíó.
 Bí min agur bí ruidaróe, bí óima 'í bí gúáin ann,
 Éirig oíocá i n-áiríoe náé maib 'Leiteo iní an tír;

A' r' gan carlín ós 'r'an áit rin náir éire
 ails; i ngráó leir,
 A'sur cumá inóir a máérad ní fásbhann a
 cioróe.

III.

'Sé cúl oub úaige, an cúl oub gan
 rudaice,—
 Náe flucé a'sur náe fuar mo leabaró
 luróe!

A Néill bán in íártaige, náe clúnteaó
 liom mar fásbháó éú,
 A'sur campal móir báio aca le so éaoib!
 Oo éainis an squall a'sur éiontuig ré an
 báo,

A'sur clumpróe i náirann ar gcaome [r'
 ar gcaoi];
 Dá mbeir Coirne ar an mbáio rin, nó
 Donncaó mo óearbháóar,
 Cár baogal óinn an lá rin náe oiruc-
 raó rinn i oir.

IV.

Ir iomóa larra rriácaróe éus mipe 'r mo
 óearbháóar
 Ó Connaéca' r' ó Málainn ar an íairrige
 bí oian;

Concaharic ní bhuairmuio go teaóó óinn
 go cúl úaige—

Mo éreaó a'sur mo bhrón go oáinuis muio
 muáit!

Bí muio ar n-oócar o' íeariab leice
 láoipe;

Monuar! bí a lán a'ann ar íir-besgán
 íeill;

Mar noán so rinn tarhíáil áóe aon íear
 aínán a'ann

O' iníreócaó o'ár gcaóirce cao é o'éirig
 oinn!

Gluair.

Peasair breaénaó, so bí in-a éáillúir i
 m'áile na Móir, i gConoaé Dhúin na n'áill,
 tuairum a' r' leaó-éuro bliáóan ó íoin, 'ré
 rin uócar an abhán breaó ío. Ir ó Saróó
 Mí áallóóbar i m'bhonaó i n'gleann na
 Sunúge, fuair ar an t-abhán le íear a
 r'íobóca.

NOTES.

- Stanza 1.—*Uaige*, an island off the Donegal coast. *Muio*, properly speaking an inflectional ending inseparable from the verb, is used very commonly instead of *rinn*. *Buigeallac* = *Boyle*, one named O'buigill. *Loé an tubpa*, Loughanure, the lake of the yew, near Gweedore. *Uhpórlug* = *Uhpóruig*, *plu-éaó* = *foam*. *Cácaó* = *spray*, from *caic* = *chaff*. *Cóir*, a fair wind. *Na írab* is a name in the MS., making no assonance.
- " 2.—*Cha*, éan, Ulster equivalent of *ní* = *not*; Old Irish *noé*, *noéon*. *huile*, short for *gáé uile*. *álig* = *uile*. The two forms, *huile* or 'é uile and *álig*, also prevail in Connaught. *Máérad* = *máéar*.
- " 3.—*Clúnteaó* = *famous*, much talked of; hence, much lamented, sad. *Campal*, a boat's company. *apainn*, North Arran, off Donegal. Instead of 'r an gcaoi, the MS. has *ar gcaoine ann*. *beir*, *bíaró*, and *beiréaó* are all forms of the conditional 3rd. sing. *Coirne* = *Curry*? *Chap* = *chap*.
- " 4.—*Larra* = *cargo*. *málainn* = *Malin Head*. *Go teaóó* *óinn* is *go oáinuis muio* in the MS. *leice* = compare *Gaelic Journal*, vol. iv., No. 34 (1890), p. 18, note on *ba leomán ligte liomha lámháma*; " *ligte*, in Waterford *leice*, applied to a man, tall, pliant." O'Reilly gives *leice* = *force*, *strength*. *Seúll* is the English *skill*. *Mar noán* = *muna raib i noán (?)*, if it were not possible. Some of the readers of the *G. J.* may suggest a better reading or explanation.

Flann Fionn Fíona.

TRANSLATION.

1. On Friday morning we were awakened up (*lit.* sitting), and my heart within refused it, going into it (the business); it is Boyle, of Loughanure, that incited us to go; we made the journey, and not without retribution it went with us. We took to the oars; but it was not clear to us (*i.e.*, we did not know how) to make steering; there was foam and spray rising on us from behind. If there had been a knife in our pockets that would cut the ropes, the wind would have put us under the shelter of the mountains.

2. Patrick Ban O'Haray, no wonder that you were heartbroken about your fine, handsome son, whose like was not in the country; it was not want of food or dainty that brought your son into that boat. It is his house that was full of every kind of food. There was meal, and there were potatoes, there was barley, and there was grain in it; fish hung on high, of which there was not the like in the land; and not a young girl in that place that did not fall in love with him; and his mother's great grief, it does not leave her heart.

3. It is the Black Back of Owey, the Black Back without goodness—how damp and how cold is my bed of rest! Oh, Neill Ban O'Partey, it is not sad for me how you were left, with a great boat's crew of them by your side! The squall came and overturned the boat, and our crying and lamenting might have been heard in Arran. If Curry had been in that boat, or Donogh my brother, it was no danger for us that day that we should not come to land.

4. Many a cargo of potatoes I and my brother brought from Connaught, and from Malin, on the sea that was

violent; danger we found not till our coming to the Back of Owey—my ruin and my sorrow that we ever came. We were eight (of) active, strong men; alas! there were enough of us with very little skill. Had it been possible (?) to save but one single man of us that would tell our friends what had befallen us!

NOTE.

Peter Walsh, who was a tailor in Ballinamore, in the County of Donegal, about fifty years ago, was the author of this fine song. From Sarah Gallagher, Breenagh, Glenswilly, the song was obtained by the writer.

(A CHAT ABOUT THE GAELIC CONGRESS: CORK IRISH).

AN PHÉIS.

(Cómhád iomh t'ádh agus Diaimuro)

D. Mórú óuit, a Táróg?

T. Mórú a'g Muire óuit, a Diaimuro!

D. An mabair ais an t-Féir?

T. Cao i an Féir?

D. Féir na Saeóilge.

T. Ní mabair; cá mab é?

D. I mbaile-áta-Chiac

T. Cao éirge?

D. Chum na Saeóilge coimeád

T. Agus cá bfuil an Saeóilge as uil, suri gáó i coimeád?

D. Tá sí as imteáct ar an r'oagal go tuibh.

T. Arú! cao é rin agat o'á mád?

D. Táim o'á mád go bfuil an Saeóilge as imteáct, agus muna nveintear iarruáct láirí ar í coimeád suri geárrí ná béró focal Saeóilge o'á labuir in Éirinn.

T. So veimín, a Diaimuro, táir-ge mian go h-ait. Ceapair é cur 'na luíde oim suri geárrí go mbéró munntear na h-Éiríeann uile as gluarfaéct 'na mballhánaibh.

D. Cé vubairt a leitéro rin?

T. Do éoiríear t'ú o'á mád suri geárrí ná beréad focal cainte o'á labairt in Éirinn, agus suri b'éirín féir vo éirinnuáct i m-baile áta Chiac éum greama vo coimeád ar an gcoirt. Agus cionnóir beréad oaoine gan éaint aét balb?

D. Ní vubairt suri geárrí ná beréad focal cainte in Éirinn; aét vubairt agus veimín suri geárrí ná béró focal Gaedhilge in Éirinn!

T. Agus naé caint Saeóilge?

D. I' ead, gan amhur, aét tá caint naé Saeóilge.

T. Cao i an éaint i rin?

D. Tá, veurta.

T. O! tuirim anoir t'ú. Tá eagla oimíab go n-áiríóaró caint na h-Éiríeann ó Saeóilge go veurta, agus vo éirinnuáct an féir éum coris vo éirí leir an áiríuáct-ran.

D. Vualir vo meur air, pá veurta.

T. An t'óig leat an otiocaró lib?

D. I' amlaró marí tá pé; veunfaimio ar noiceall.

T. An mab a lán oaoine as an b'féir.

D. Suaeantair!

T. Cia h-é bí 'ran gcaatoin?

D. Áirí-maor na caíraé.

T. Cia h-iaó eile bí ann?

D. Vbeapair ann ó gac áirio. B'i Míceál Ciaróg ann, agus éoin Mlac Néil, agus an Laoiread, agus Dubhglar ve h-foe, agus páoiris O'Brain, agus móirán naé iaó ve Saeóilgeoimibh clirce aniar 'r a otiaró 'r anvear.

T. Feud, a Diaimuro, ní tuirim féin cao é an tairbe vo'n Saeóilge iaó r'úo go léir vo teact i b'póairí a céile ar an guma ran, agus iaó vo beic as caint ar veadó tamail, agus anhran iaó o'imteáct a baile. Ní féicim, an otiuirí? puinn r'ao-tairí 'na noiaig.

D. Stó! iunneapair vligéte agus ma-áalta, agus vo éiríeapair cuing agus ceangal oimía féin na vligéte agus na ma-áalta ran vo éirí i ngníomí feara.

T. Aé! i' r'puiuiríe vligéte véanaim! Cao iaó na vligéte vo éiríeapair ar bun? Ar ceanglaapair ar oaoimib an Saeóilge vo labairt na ngní, in ionas veurta?

D. Veimín leat suri b'rin i ma-áal i' oaingine éiríeapair r'ioir.

T. So gcaítepead gac oimne Saeóilge vo labairt!

D. Gan amhur.

T. Cogair a leit éúgam, a Diaimuro, ar labhradar féin i?

D. Gac vaine, beagnaé, a ban le Conn-iaó na Saeóilge, agus a bí as an b'féir an Lá úo, rin pé a éomíad publíge ar Saeóilge ór cóimair na n-uapal uile a bí láiríeac.

T. 'Gcolóirí!

Ó. 1r ríor óom é.

T. Óo b'iasbáradé an obairí. Ní fheasair an mó ceur bliadán atá ó cloiréad a leitéro i m-Baile-ata-Cliaic roinne ro. Ba maíe liom a ríor a beir agam cas tuisriarí go léir.

Ó. Níl agat áct ríor a éur ar an bráireuir, agus fceadair "ríor-rác in agair an r'géal" ann.

T. Óéanrao ran; agus nuair béir an ceur féir eile dá chumnuigad, ní gan ríor oimra chumneóóairí.

Ó. 1r maíe liom tú ó dá ráó ran. Slán leat anoir.

T. So ceugair Dia lá maíe óuit.

(Sgaraid ó chéile.)

TRANSLATION.

Mor (!) to you, tóós, Mor and Mary to you! Were you at the Congress? What Congress? The Gaelic Congress. I was not, where was it? In Dublin. For what? (!) To preserve (!) the Gaelic. And where is the Gaelic going that it is a necessity to preserve it? It is going out of the world fast. (4) Yerra! what is it that you are saying? I am saying that the Gaelic is going, and that unless a powerful effort is made to preserve it, that it is short until there will not be a word of Gaelic spoken in Erin. Indeed, Dermot, you have always been queer. (5) You think to persuade (*lit.*, put it lying on) me that the people of Erin will soon be going about like "dummies." Who said the like of that? I heard you say that soon there would not be a word of speech in Erin, and that it was necessary to gather a Congress in Dublin in order to keep a hold of the speech, and how could people without speech be but dumb? I did not say (!) that there would soon not be a word of speech in Erin, but I said, and do say, that soon there will not be a word of Gaelic in Erin. And is not Gaelic speech? It is, but there is speech which is not Gaelic. What speech is that? English, for instance. (7) Oh, I understand you now. You are afraid that the language of the country will change from Gaelic to English, and the Congress was gathered to put a check to that change. You have put your finger on it at last. Do you think you will succeed? All I can say is, (8) we will do our best. Were there many at the Congress? Crowds! (9) Who was in the chair? The Lord Mayor of the city. Who were the others there? They were there from all sides, many other expert "Irishians" from west, north and south. Look here, I don't understand myself what use it is for the Gaelic that all these should come together in that way, chat a while, and then go home. I don't see, you understand, any (10) work done after them. Well, but (11) they made laws and rules, and put a bond and obligation on them-selves to carry out these rules in future. It is easy to make rules. What rules did they arrange? Did they oblige people to speak Irish, instead of English, in their ordinary business? That was the very rule they laid down most strictly. That everyone should speak Irish? Undoubtedly! Whisper here to me, Dermot, did they speak it themselves? Almost every man that was there representing the Gaelic League made his public speech in Gaelic, in presence of the ladies and gentle-

men there. Do you say so? (*lit.*, do ye hear?) 'Tis true for me. It was great work. I don't know (=I wonder) how many centuries ago it is since the like was heard in Dublin before, and I should like to know what they all said. You have only to send for the paper, and you will get a full account (12) of the story. I will do that; and when the next Congress is a-gathering, it will not be gathered unknown to me. I am glad to hear you say that. Good-bye, now. Good day to you. (*They separate.*)

[Another specimen of idiomatic Irish, from the same pen, will be given in next issue.]

NOTES.

- (1) móir. What the word means in this ordinary salutation is not well known. Some old people say *ca móir 'na ríobé*=the sun is up. The other common salutations in Munster when A. meets B. are: A. *Dia óuit!* B. *Dia 'r mhuiré óuit.* Or, A. *Bail ó Dhia oppaib.* B. *Dia 'r mhuiré óib,* and the plural is often used towards one person, for deference sake. Or, A. *Dia ó' r' mhuiré óuit.* B. *Dia ó' r' mhuiré óuit, ó' r' párasaig.* In welcoming one: A. *Óé (=Dia óo) beata-ra, a Chasóg!* B. *So maíur-re, a Dhianarra!* Or, A. *Óé beata a baile.* B. *So maíur a b'rao.* Or, A. *míle fáilte r'óthaib!* Answer: *So maíur r'lán!* When separating: (A.) *So ceugair Dia lá maíe óuit.* (B.) *So ceóóir r'lán, beó.*
- (2) Often shortened to *tuige*? *Cá 'na éaob*=why, also used.
- (3) *coimheuo, coimeuo, coimeáó, coimeóó, cimeóó,* all used.
- (4) This appears to be=*tuig*, thick, but is always used =fast.
- (5) *éit* also =*maíe*; hence, *1r áit liom*=I like. In West Connacht, *1r áit an capaill é*=a good horse. In Waterford, *áit* usually =strange, regrettable.
- (6) In Connacht, *níor 'ubair*.
- (7) This use of *tá* is idiomatic, e.g., *Cao i an cúir óó a leitéro a óéanraí?* *Tá, é beir gan éiall.* Why does he do such things. (The reason is that he is without sense. The ellipsis might be supplied thus: *Tá cánc ann náé fceóóilge, Beurla. Tá éur ann. ióóen, é beir gan éiall.*
- (8) *Lit.*, 'tis how it is. Equivalent phrases are: *ní feoíur beir ag camt air, áct . . . 1r é a bun ar a bárr agat, go . . .*
- (9) This conveys the idea of a swarming, undulating multitude.
- (10) *puinn, ponn* (older *poimo*, French, *point*)=a jot, any, with negative or interrogative. In the west, *oáos*.
- (11) *níor éuir ar glar ar an nooir.* *Scó, ní raib an eóóair agam.* Why (well, but) I had not the key. Often *r'óen*, at end of sentences; *reáó, r'óen*, yes, but; yes, though.
- (12) Information and reason for the story.

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THE
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June, 1894—Vol. V., No. 3.

[No. 51 of the Old Series.]

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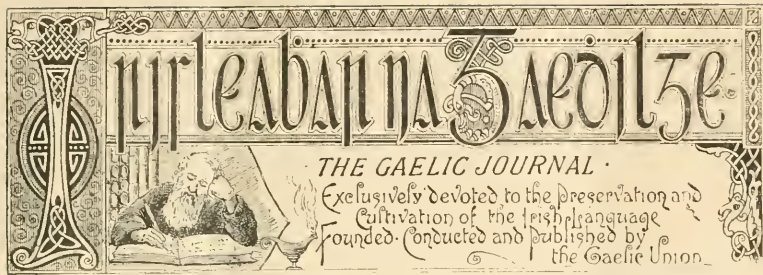
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No. 3.—VOL. V.]
 [No. 51 OF THE OLD SERIES.]

DUBLIN, JUNE 1ST, 1894.

[PRICE 6D., POST FREE.]

In reply to many applications, I regret to say that I cannot send copies of the *Journal* gratis to anyone. It is a mistake to imagine, as many seem to do, that the *Journal* is supported by, or connected with, any society whatsoever. The *Gaelic League*, indeed, does all that it can to induce people to buy the *Journal*, but I have no means from which to pay the expenses of printing and publication except the subscriptions which are sent to me.

E. O'G.

Some people are anxious to know why we publish folk-stories. It is not so much for their value as folk-lore, as for the number of old words, not to be found in dictionaries, which they contain. We would venture to say that each of the recent issues of the *Journal* contains over a score of ancient Gaelic words which are now put on record, translated, and explained, for the first time. It is only by continuing to collect in this way that we can obtain the materials for a good modern Irish dictionary—the great want at present.

Articles in the study of Irish have appeared in many influential foreign papers, including the *Catholic Times* of Philadelphia, the *Visitor* of Providence, Connecticut *Catholic*, *New York Republic*, *New Zealand Tablet*, &c.

The monthlies for May contains at least two articles of great interest for students of Irish literature. In the *New Ireland Review*, Mr. John MacNeill speaks of the general character and value of the ancient Gaelic literature, and gives some good specimens with translations. The Most Rev. Dr. Healy Bishop of Clonfert, publishes in the *Irish Ecclesiastical Record* a most attractive paper on the lives of the Four Masters, and of their great work "for the glory of God and the honour of Erin."

We are glad to see our old Gaelic friends, the *Ṣaobal* of Brooklyn, and the *Fého* (Mac Allá) of Boston, as full of life as ever. Although they differ on some points, they are at one in their work for the old tongue, and both cordially support the circulation of this *Journal* in America. The *Echo* now commences its fifth volume with renewed courage, and begins a new series of Irish lessons, drawn up by Mr. John O'Daly

The native language, history, music, scenery, traditions, &c., &c., of the Highland Gaels find an exponent month after month, in the *Celtic Monthly*. The illustrations are numerous and attractive. *Mac Talla*, away in Canada, sends out its eight pages of Gaelic every week. In a recent article by Rev. Mr. MacRury, we find the *Tobhán Saor* appears, in a Skye legend, as *Boban Saor*, a famous cooper of the misty isle.

We omitted to notice, some time ago, a very interesting article on Old-Norse Words in Gaelic, contributed by Mr. W. A. Craigie in the *Archiv für Nordisch Filologi*. It is time that someone acquainted with the old Norse should examine the Icelandic literature with an eye to any vestiges of the Norse connection with Ireland. What little has been done by Halliday and Dr. Todd only makes one wish for more. Among the words given by Mr. Craigie are:—*báa*, a boat; *veða*, a sheet (of sail); *þun*, a room; *loun*, handle of oar; *þrupp*, helm; *ḡarba* or *ḡarrab*, a garden; *lota* (*lorca*), a loft; *cile*, stern of boat; *búro*, board; *cloba* (?=*clúḡ*), tongs; *ceap*, block; *ḡobal*, fork; &c., &c.

The addresses recently presented to the Archbishop of Dublin, on the occasion of his visit to the Ladies' University School, Dublin, included an address in Irish. The address was beautifully illuminated, and attracted much attention. At the concert, which followed, "Ṣa mháthúin oilear" was sung, and was received with applause.

At the annual concert given at the Schools of the Convent of Mercy, Stradbally, several songs were sung in the native language. This is a new and much-needed departure in school concerts, and indeed in concerts generally in Ireland. The songs were (1) *an t-dm fáo ḡ*; (2) *Caitéam an ḡlar*; (3) *mo mháire*; (4) *an oibhneacá*; (5) *Smaointe an eirinn*. The credit of this is largely due to the exertions of the Rev. Father Hickey one of the oldest supporters of this *Journal*.

IRISH CLASSES.

The Gaelic League Classes in Dublin, Derry and Cork, continue to be well attended. Many classes are working through the country in connection with the new lessons in Irish, and hundreds of Irish speakers have learned to read Irish within the past few months. Back numbers of the *Gaelic Journal*, i.e., any number published before No. 48, will be supplied to Gaelic classes at half-price, 3d., post free.

The Irish Societies in New York, Philadelphia and Boston, carry on their classes vigorously. As for the new classes in Providence, they surpass any previous efforts to revive the study of Irish, either in Ireland or abroad, as the classes number over 170 members. The classes are taught by Mr. O'Casey and Mr. Henehan, the latter being a native of one of the glens to the west of Lough Mask. Irish history, music, tradition, study of place and family names—all find a place in the work of the classes. Father Ryan may congratulate himself in the result of his exertions.

The first part of the Easy Lessons in Irish will be issued in book form in a few weeks.

EASY LESSONS IN IRISH.

(Continued.)

EXERCISE XXI.

§ 146. WORDS.

máire (maur'-ē) Mary	tuiliam (il'-ee'-am), William
	Munster
roip, between	id'-ir
orleán, an island	el'-ann
rioból, a barn	shgib'-ól

§ 147. *mí* an orleán úr, "in the new Island," is often said for "in America"; also in *ámeruacá* (am-er'-i-ka).

§ 148. *anóir* (a-nish'), now, has the accent on the last syllable.

§ 149. *Acá fáisce mí an rioból. Acá Máire ag obair ag an tírime. Níl Máire ag an tobar, acá sí ag dul ríor uó'n tobair acá an báu mói ag dul uó'n oileán eile níl p̄asairi m Eihunn anoir, acá ré m̄ an orleán úr, agus acá Conn agus Ait leir. Níl an long ag an oileán, acá sí m Eihunn. Níl sí m Eihunn f̄or, acá sí ar an fáile. Acá fion raor agus fion pasairi m Eihunn, agus m̄ an orleán úr: acá an fion raor m̄ an tír eile.*

§ 150. Nora and Mary are at the well; Mary is going down to the meadow with a pitcher, and Nora is at the barn. The grass is dry and heavy. The fresh grass is heavy yet; the dry grass is not heavy now. There is dry turf in the barn. Art is on the road now, he is not going to Kildare yet. James is going to America, and Nora is going with him. I am not going with you to the island. The salt-sea (fáile) is between Ireland and America. There is a long road between Kildare and Derry. Mary is not working now, the spinning-wheel is old and broken; the work is heavy, and Mary is not strong. William is not sick now, he is well (and) strong.

EXERCISE XXII.

§ 151. The pronunciation of the digraphs, as indicated in § 132, may be followed in all cases; but the popular spoken language, in some cases, retains an older pronunciation. Thus, *io* is now pronounced like *i* short; as, *ríor* (his), *knowledge*; *lior* (his), *a fort*; but in *liom* (*fúim*, *l-yüm*), *with me*, as usually pronounced, we can yet hear the older pronunciation, both the *i* and the *o* being sounded. In the following list the *io* may be pronounced *i* short by students who have no opportunity of hearing Irish spoken.

§ 152. WORDS.

iolair (ül'-ár), an eagle	riopa (shüp'-ä), a shop
iomarca. ün'-ark-ä, too much	rioc (shük), frost
	tar (thor), come (thou).

§ 153. *Dún*, a fort, means usually a stone building; *lior*, a mound of earth, generally of circular form. *Stopa*, the word in general use for "shop," is borrowed from the English word.

§ 154. *Acá an lá ce. Níl an lá cé, acá ríoc ar an ríor. Acá Tomar ag an riopa, agus acá Ait leir. Acá P̄asairi ag dul go Cill-Dara, agus níl Conn ag dul leir: acá ré tinn. Acá an p̄asairi eile ag dul liom go Tríánáir. Acá ríoc ar an uirge, ag an tobair. Acá an tobair mói tihun, agus acá an tobair eile lán. Acá ríoc bán ar an lior. Iolair mói, dlunn. Acá an uim veap. Acá p̄asairi ag fáir ar an iomairie. Acá an iomarca uirge m̄ an tobair.*

§ 155. The large fort is old; the other fort is not old. The whole field is green; and the hedge is not green yet. Come with me to Derry. I am not going with you to Derry, I am going with him to Granard. Leave the young horse on the road, and come with me. The path is clean (and) dry: there is water on the road. All the road is not clean. Come on the other road. There is an eagle in the high fort, he is large and beautiful.

EXERCISE XXIII.

§ 156. We have seen in §§ 75-78, how the short vowels are lengthened in Munster before double consonants. The short vowel-sounds represented by the digraphs in § 132, are lengthened in the same way by Munster speakers. Thus:—

eá	is pronounced e-ou, or almost you
io	" i-oo " you
ai	In some parts of Munster all these
oi	are pronounced like (ei): as a
ui	rule, however, <i>ui</i> is pronounced
oi	úi, that is (ee).

§ 157. WORDS.

*aill, a cliff	a/	Munster. eíl
aimyir, weather,	am'-shir	eim'-shir
ceann, a head,	kaN	k-youN
fionn, fair (haired),	fi-N	f-yooN
móil, delay,	mwe/	mweil
ruim, heed,	sim	seem

cóirte (kōsh'-tē), a coach

capbáo (kor'-bádh), a coach; a better word

sgílling (sgí'l'-ing), a shilling.

tair (thash), soft, damp.

§ 158. Lá tium. Níl an Lá tium. atá an Lá tair agus bog. Níl an aimyir tium anoir. Níl Peadar uonn, níl pé bán, atá pé fionn. atá Miall O'bhuan ar an aill, agus atá an long ar an páile as tuis go tuis eile. atá an aill áro—ná fear ar an aill; fear ar an tóin. Níl an rígan cam. Níl ciann as fear ar an aill. Níl an cóirte lároiu go leor.

§ 159. There is a fair-haired man at the door now. The coach is broken down on the road to Derry. Mary and Nora are not going to America; they are going to another country. The weather is broken. The high coach is in the barn. There is a knife in the bag. The lock is not in the door now. Fionn is generous.

EXERCISE XXIV.

§ 160. COMBINATION OF THREE VOWELS.

A. aoi is sounded like ee.	
B. eoi " " eo.	
iai " " ia.	
iuí " " iu.	
uai " " ua.	

It is obvious that as these differ from ao, eo, ia, iu, ua, in having i added, the following consonant will have its slender sound.

§ 161. WORDS.

cium (kewn), calm,	fuairi (foo'-ár), found,
quiet	got
dear (das), pretty	gearr (gaer), sharp.
weorlin (dról'-een), a wren	leir (lit'-ir), a letter
	uam (oo'-ám), from me.

§ 162. Dia, God, used in many phrases, Dia tuit (dee'-á dhít), God to thee, God save you; a short popular salutation. Dia

linn (dee'-a lín), God with us—said after sneezing.

§ 163. a is used when addressing one by name; a úna, O Una!

§ 164. Dia tuit. a Nóra; atá an Lá fuair anoir. atá Miall agus Peadar agus tuis ríor tuis tobair, atá iolair mói ar an tóin anoir. atá iolair, agus eun mói eile, ar an tóin. Pás an rígan eile ar an tóin. atá Miall fear, níl pé lároiu anoir. atá capall, aral, láir, uan, iolair agus eun eile in an leuna. atá Dia lároiu. Níl an rígan saor. Slán leat.

§ 165. The knife is not old; the knife is clean (and) sharp. There is not a fish in the salt-sea (páile)—they are going to another place. The knife is cheap. Cold water. There is cold water in the well. Peter and Niall are not at Kildare now; they are in another place. Leave bread and butter in the bag. There is a wren at the door. The place is cold (and) wholesome. There is a young bird on the water. The man is generous. God is generous.

EXERCISE XXV.

§ 166. "Died" is usually translated by fuair báir, got death; as fuair an fear báir in Éirinn, the man died in Ireland.

"Mr." is usually translated by an Saol (the sage), as an Saol O'neill, Mr. O'Neill. Rivers: Bóinn (bōn) Boyne, Láoi (Lee) Lee, Sionainn (shin'-án) Shannon, Suir (shewr) Suir.

Places: Rof-Comán (rūs kūm'-aun) Roscommon; Tiobrua Aran (tíbríá ar'-án) Tipperary (literally, the well of Ara); Tuam (thoo'-ám), Tuam.

Persons: bhuan (bree'-án), Brian, Bernard, O'bhuan (ō bree'-án) O'Brien, O'Riain (ō ree'-án), O'Ryan.

§ 167. atá an báó mói, tium; atá an Lá te, cium; tós fuair an feol mói anoir. Níl an feol ar an fear. Fuair mé an feol ar an oileán. atá báó dear ar an Láoi. Sionainn agus Suir. Fuair an fear eile báir in Éirinn.

§ 168. Niall O'Brien is going to Tipperary; he got a horse from Art O'Neill. The road to Tuam is long. From Roscommon to Derry. Boyne, Suir, Lee,

* Like al of valiant.

Shannon. The day is calm now. He got a letter from Mr. O'Brien. Brian O'Ryan is not going to Tipperary now; he is going to Roscommon. The big boat is better than the other boat.

EXERCISE XXVI.

§ 169. We have now to speak a little more in detail, of a few of the consonantal sounds which we have not yet treated fully.

§ 170. SOUNDS OF C.

In the very beginning, § 2, we stated that c is sounded like the English k, and is never soft like c in cell, cess, &c. In the phonetic key the student may also see—

<i>The symbol</i>	<i>sounds like</i>	<i>in the word</i>
K	k	looking
k̄	k	liking

This, no doubt, will appear very unmeaning to many of our students. But if close attention be paid to the pronunciation of the two words "looking" and "liking," it will be noticed that the termination -king is not pronounced in exactly the same way in both. The "king" of "liking" is "k-ying;" while the "king" of "looking" has no "y" sound after the k. We represent the k of "looking" by capital K, and the k of "liking" by italic k. But these signs will not be always needed, for, in most words, the ordinary k will convey the correct sound to the reader. To give some familiar examples, we in Ireland usually pronounce the words "car," "card," &c., with the k̄ sound; our pronunciation of these words might be represented according to our phonetic system by kaar (=k-yaar), kaard (=k-yaard).

§ 171. Then to apply this to the Irish alphabet, we may say—

	<i>Symbol</i>
c broad (see § 8) is sounded like K	
c slender " " " "	k̄

§ 172. We shall have no difficulty in pronouncing the K or c broad sound except before the sounds represented by our phonetic symbols a, aa; e, ae; i, ee. It is only in Ulster that the sound K is followed by aa (the sound given in Ulster to á or áa).

§ 173. EXAMPLES:

C BROAD.

<i>The word</i>	<i>sounds like</i>	<i>in English; or, key-word</i>
caoi	-ky	lucky (Kee)
cuing	-king	looking (King)
coip	-ker	looker (Ker)
caon	-kain-	knock-ainy (Kaen)
caill	-kall-	knock-allion (Kall)

§ 174. C SLENDER.

ci	-ky	sticky	(kee)
cing	-king	liking	(king)
ceip	-ker	sticker	(ker)
céim	cane	caning	(kaen)
ceal	cal	calton	(kal)

§ 175. If we were to carry out strictly our phonetic scheme, the last five words would be represented by kee, king, ker, kaen, kal; but the key-words which we have given represent to us in Ireland the correct sound of the above words.

§ 176. Here we may remark, as many of our students have already noticed for themselves, that the italicised symbols, k, d, l, n, r, t, all represent sounds which are merely a rapid pronunciation of ky, dy, ly, ny, ry, ty. Thus, words involving these sounds can be represented phonetically in two ways.

The sound of—

cium	is represented by	kewn	or	k-yoon
oium	"	dewn	"	d-yoon
lium	"	lewn	"	l-yoon
nup	"	newr	"	n-yoor
bpear	"	bras	"	br-yass
tear	"	tas	"	t-yas

§ 177. WORDS.

caílin (Kal'-een), a girl.

* caill (Kal'), lose.

* caillte (Kal'-tē), lost.

caom (Keen, *verb*, lament, mourn, "keen.")

caoiréan (Kaer'-ā), a sheep. (Connaught, Keera.)

* cairléan (Kash'-laun), a castle.

* coill (Keil'), a wood.

coip (Ker), a crime.

coince (Ker'-kē), oats.

cuirle (Kish'-lē), a vein.

cuir (Kir), *verb*, put, place.

eoimna (ōrNā), barley.

lom (Lūm; Munster, Loum), bare.

O'Cumm (ō Kiz), O'Quinn.

rior (shees), down; ruar (soo'-ās), up.

§ 178. atá caoimna agus uan in an leuna. arán coince agus arán eoimna. atá an eoimna zann in éimunn anoir, atá coince go leor in éimunn fóir. ná cuir an coince ar an aral, níl ré láir in go leor. atá cairléan móir ar an oileán. atá an cairléan móir, láir in. Cuir an báo ar an lom, agus cuir ruar an crann agus an peol móir. Cuir an capall agus an lám in an leuna. atá coill ar an oileán. Slán leat. atá an caílin ceap.

* Munster. Keil' Keilē, Kal-en', Kash-laun', Keil.

§ 179. A tree and a wood. Do not lose the young brown horse. There is not a wood at the well now. Conn O'Quinn is going down to Kildare. Put the wheel down on the floor, and put a stool at the door. Oaten bread (sían coirce) is strong and wholesome. The barley is fresh and green now, the oats is long and heavy. There is no barley growing on the cliff—the cliff is bare, and there is no tree growing on the other cliff. There are oats and barley in the barn now, and Niall and Peter are working in the barn. Put the oats in the barn, on the floor, and leave a flail at the door.

EXERCISE XXVII.

§ 180. THE VERB "TO HAVE."

There is no verb "to have" in modern Irish. The want is supplied thus: The sentence, "Con has a horse," is translated, "There is a horse at Conn." The same construction is found in Greek, Latin, and other languages.

EXAMPLES.

Acá capall a5 Seumas, James has a horse; níl túinne a5 Nóra anoir, Nora has not a wheel now; acá capall ó5 aise, he has a young horse.

§ 181.			
"At me"	{ translated by }	a5am	(og-ám, <i>Monst.</i> , og-ám)
"At thee, you"		a5ar	(og'-áth, " og-úth)
"At us"		a5ainn	(og'-áin, " og-áin)
"At them"		aca	(ok'-á, " ok-á)
"At him"		aige	(eg'-é, " eg-e)
"At her"		aici	(ek'-ee, " ek-ee)

Notice that the pronunciation of aise and aice is exceptional, the ai being sounded like e and not like a (§ 132).

Acá capall a5am, I have a horse; níl bó aici, she has not a cow; níl báo aca, they have not a boat.

§ 182. Acá báo mói láioin a5am, a5ur acá mé a5 uil ríor do'n fáile anoir. Níl báo a5am; acá bó a5am, a5ur capall, a5ur aral, a5ur leuna; a5ur acá feui fada, tñom in leuna. Níl an rñoból lán ríor, acá coirce a5ur eoina in an rñoból eile. Níl feampíoz a5ar ríor. Feui mé feampíoz ar an aill; níl feampíoz a5 rár ar an aill eile. Acá coirce mói a5 Seumas; O'bhuan, a5ur acá an coirce ar

an ríor anoir. Acá uan ó5 feui a5 Mhíne anoir, feui rí caoina a5ur uan ar an ríor. Níl capall doinn a5am, acá capall bán a5am, acá fé fean, a5ur acá fé láioin ríor. Acá ríao tinn, níl fáilte aca. Acá báo a5 Conn, a5ur acá eíann a5ur feol a5 Mháll.

§ 183. James and Peter are not going to the island, they have not a boat now. The ship is lost, she is not going to Derry. I have a young horse; William has not a horse now, he has a mare and a new coach. We have health. We have oats and barley, and he has a barn, and Peter has a new flail. Una has a new strong spinning-wheel; put the broken wheel in the barn. Do not put the other wheel in the barn yet. Conn is strong, he has bread, butter, cheese, wine and water. Una has a new shoe. They have a pretty boat. I have a wren. James has another bird.

POPULAR PROVERBS, CO. KERRY.

TRANSLATION—continued.

80. A house (business) can't be kept without talk (*lit.*, tongue.)
81. When you go to Rome, act the Roman.
82. Drunkenness hides not a secret (when wine, etc.).
83. The (cuckoo-waiter) tit-lark can't attend two strands (at the same time).
84. It is not always yellow Dan is marrying.
85. Grief has no care, but to kill it with patience.
86. A hasty retreat is better than a bad stand (like James II. at the Battle of the Boyne).
87. The lion's beard is easily pulled, when he is asleep.
88. Justice or equity is preferable to litigation.
89. The people meet, but the hills or mountains don't.
90. Thirst is the end of drink, and sorrow of love.
91. The raven-messenger from the Ark—said of a slow messenger.
92. Give to a youngster, and he'll come (call) to-morrow.

- 93. A crowd of women or a flock of geese (examples of noise).
- 94. He who is on the fence is a good driver or guide (perhaps better an *τ-ι-ο-μάν-αίθε*, hurler).
- 95. Gentleness is better than violence or rashness [*βοή-β-πιά-ε*, a violent fit].
- 96. The angels know each other
- 97. The madman thinks himself the wise man.
- 98. Avoid the tavern, or limpets are your food.
- 99. Correction is never too late. It is never too late to mend.
- 100. It is a bad stomach that does not warm or heat its own.
- 101. Youth or youthfulness is mad.
- 102. He who is well-off is thought much of; he who is down is trodden or kept down [not literal].
- 103. For a shameless person, it is easier to do his business.
- 104. He who is without store, his noise is not thought much of in society.
He who is without store, is not called to a wedding party.
He who is without store, has no right to be spending or calling.
He who is without store, is the sport of the world's misfortunes.
- 105. The duck is no weight on a lake.
The bridle is no weight on a horse.
The wool is no weight to a sheep.
Sense is no weight to a body.
- 106. (When) the rich man makes mirth,
Every person says that his voice is most harmonious,
But sourer than a salty dandelion
Is the voice of the poor man when making music.
- 107. The rubbish or crumbs are only where the tree is felled.
- 108. Practice makes perfect (*lit.*, from the work comes the learning).
- 109. When food is scarcer, it is then that it is juster to divide it.

PROVERBS.

Galway.—*Ír namáiv an éiriv zán a fo-
lun, a trade not learned is an enemy. Ní'L
amaván ar bíé zán a éiall réim, there is no*

fool who has not his own kind of sense. *Liontar an rac lé póimíuib, a sack can be filled even with poreens (small refuse potatoes). Ír feayr leat ioná meat, one (sound) half is better than a deceased whole (crop). Tá 'é ule feayr zo lázác zo ucéó bó 'na zayvóá, everyone is affable until a cow goes into his garden. Té buailceay 'ran mullác, bíóeann raicéioy ay, the man struck in the skull is (afterwards) afraid (cautious). Ní h-av na ryr nóya a báneay an fozmáy, it is not the big men who reap all the harvest. Tiozbyar na pígne, a'í oul i muóa na ryl-lunze, economy of a penny, loss of a shilling (=penny wise, pound foolish). This word, tiozbyar, the older, tízear, is still used in that form in Munster; as, az veánam an tízay, housekeeping. Níoy óun Dia béayna naé b'roygleoacó ré beayna, God never closed a gap, that He would not open a gap. Ní bíóeann feuy na cevo-éosa buróeac ná viomburóeac, the man who gets the first share is neither thankful (satisfied) or unthankful. Az tulléacó yr az críazácó, 'reacó éaiteann ré an lá, flowing and ebbing, it spends the day. Ír maizé zivóeay an t-olc, 'í a bíóeay zo boct 'na óiavó, miserable is he who does evil, and who is poor after it. Ír vána muc ioná zabyar, acé íáyuz béan an óiabal, a pig is more impudent than a goat, but a woman surpasses all. Í b'pav uamh an anaám, may evil keep away from us.*

Cork (Seanóin):—*Mól an óize a'í t'ioceavó í, praise youth, and it will come—a reproof to unkind people. Ír mó c'oi-ceam a éuyeyar an óize óí, many a skin does youth cast off. Ní éazann óial l'ume (p'omie) ay, sense comes not before full age. Both proverbs mean that young people will become wiser as they grow older. Ír luacóay an nó an óize, 'vó'n té éuyeyann i ay íóznám, a precious thing is youth to him who puts it to good use. Ír olc a éúóeann veireacó ryr éivóe, a giber ends badly; or, yr olc an éivóe a béuyeyann*

ar fearr cnáire, bad is the end which overtakes the giber. Ní bréann tuisg zhan aóbaí, no occurrence [this word is not known to me—Ed.] is without a cause. Tarc ar bhuac rroca, thirst on the brink of a stream—a desire about to be gratified.

Cork (Kingwilliamstown):—Ní' l' rruo (rrioiaro) ná píca zhan fíor a óirfe féin, there is nót a ghost or pooka that does not know its own history. Bréann oume ma leañb óa uair, man is twice a child. I' oóit le fear na buile zsur ab é féin fear na céille, the madman thinks that himself is the sane man. Ní h-ao na mna ceafa óurpeann pota ar pícaó, it is not beauty (pretty women) boils the pot, 'Ouime zhan oínnéir, beirce zhan ríuréir, one without dinner is as bad as two without supper. I' fearr an té óurpeann aicinn ar cloib ioná an té óurpeann caurleán fan zcoill, better is he who plants whins in a dyke, than he who builds a castle in a wood.

West Clare.—I' trom í an óeair í b'ao, at a distance a hen looks heavy (=hills are green far away). Ní oón abar an ceo-rnáite, the first thread is not part of the yarn. (Cp. the Connemara beit a z uair-iaó abair ar píucro, looking for yarn on a goat). Zac neac az toéir ar a óeirelín féin, everyone is winding-in his own ball (consulting for his own interests). I' beaz an máit an bó an tan oóircear rí a curó banne, little good is the cow when she spills her milk. I' fearr ríul le beul an éuan, ioná ríul le beul na h-uazá, it is better to have hopes (of return of friends) from the mouth of the sea, than from the mouth of the grave. (Other versions, I' fearr ríul le muir ioná ríul le h-úir [=clay]; I' fearr ríul le zlar [prison] ioná ríul le h-uazá). Nuair a óeireann an zadar zo h-uirram, ní h-áil leir zo oéiró zo h-alcóir (=get an inch and take an ell), *lit.*, when the goat goes (=is allowed to go) as far as the porch, he is not satisfied until

he goes up to the altar (front seat). I' mnic oo ban bean rlat oo buairpead í féin, often did a woman pull a rod which would beat herself. I' óána é an maorao í noorar a tíge féin, the dog is bold when standing in the doorway of his own house. Ní fearr éirpe ioná a luac, nothing (*lit.*, not even Ireland) is better, worth more, than its value. Ní fanann muir le fear ualaz, the sea does not wait for a man with a cargo. Iomaircaó ban í oiz zhan abar, nó iomaircaó capall í mbaile zhan treabairpeac, too many women in a house without yarn (household work), or (is the same as) too many horses in a place without ploughing. Ní feoil putós, azur ní banne bláca, a "pudding" is not meat. and buttermilk is not (mere) milk. An uair maóar az maibao oo mácar, maib í, age quod agis, *lit.*, when you go to kill your mother, kill her. Ní fearr iomaircaó o'e'n léirgeann ioná pá n-a bun, too much learning is not better than too little (than under it). Two of doubtful meaning:—I' fearr ríuró í mbun na ceuairce ioná ríuró í a h-áir, cf. I' fearr ríuró 'na aice ioná ríuró 'na ionao, I' beaz an ruo (or, I' beaz ruo?) I' buaine ioná an oume.

Kerry.—Cúnzriac tíge, cúnzriac ceiróe, cúnzriac bró rí anacra móra; narrowness of house, n. of heart, n. of food (some say ceiréin, n. of the pot for cooking), three great evils. Níor móirz an rácaé ráin an ceo-raé ram, the contented, well-fed man never felt for the hungry man, cp., ní óurpeann an rácaé an reanz. Ní fearra zhan róraó, ní ceaircar zo bpórcar, no feast is without a roast piece, no real torment is experienced until marriage. Ní biaó banne, ní banne bláca; ní feoil putós acé oéanair ráram, they satisfy us. I' fearr an máit a oéantar 'r a maoróear, ioná an máit ná oéantar azur ná maoróear, the good that is done and boasted of, is better than what is undone and unboasted of.

Doubtful:—ní maíe leif na mnáib veall-
ma (?) an bllaéac.

Collected by Mr. BUSHE—

Ní fanann tuile, tíadé, na gllaóuac ó Uia
le doinneac, tide, time, or a call from God,
wait for no one.

Ní éis leif an ngobadán an dá tíadé
fíearóil, the gubbadhaun (some shore
bird) cannot attend to the two strands at
once.

Tá an fear óim cleacac agus óim lá
fín go gcuirfead ré cora faoi éinleógarb
(no cora cionn faoi na ceacacab), the man
is *that* "classical" (tricky) and *that* plausi-
ble, that he would put feet under flies
(Meath), or wooden legs under the hens
(Galway).

Muair a fáigte cú, ní fáigte fear, when
a hound is found, a deer is not forthcoming
(=fág-tear).

An puo óinneogair an fuact amac, con-
neógaró ré an tear, what keeps out the
cold will keep out the heat.

An fear nac n-íoméiann a cóta inn lá
bheá, ní bheann ré aige inn lá fliuc, ná
fuar, the man who does not carry his coat
on a fine day, is without it on a wet or cold
day.

Ta mé roir bheac agus maíac mar a
bheair na fíaranna nif an bfoémar, I am
between bracket and brown (grey?), as the
frogs are in harvest.

Ac maíead! tá tú an-airíeac, mar an
fíean-bean a v'áitín a cuio faláinn fém
ar bhoacán a coíarpan, well, but you are
very clever, like the old woman who recog-
nized her own salt in her neighbour's gruel.

Duine ar bié a bheair a'maíac faoi
óinne eile, bheann a leat faoi fém, when
any one makes game of another, the half of
it tells against himself.

If mílf an fearóifín an epláinte, agus if
fearb an puo a beic fan i. health is a plea-
sant "faring" (boon), and it is a bitter
thing to be without it.

If mac tuit vo mac go bpoítar é, acé if
nígean tuit v'ingean go vceitóó rí 'ja
gíré, your son is your son till he is married,
but your daughter is your daughter until
she goes to the grave.

Óim ghaíeac le fíean-bean ar donac,
as busy as an old woman at a fair.

Leic-fíginn cloé-bum puicé, a halfpenny
is the foundation stone of a pound.

O'n Doctúir Pápaíoz O'Róigín. "If
maíe liom a máó go vcaíngéann an t-íur-
leabair liom go íug-maíe. agus nac bfeuo-
fáinn véanaó vó íuríar'baró, ar éao ar bíe,
anoif. Cuirim cuíac an 'Gníóh Gíára
éar éif. Véilíó' a bí aig m'ácar; ní fácar
íam in aon leabair é, agus níof éualar ó
óinne ar bíe eile é. Tá an gíára gearr
blarta mar leanaí:—In amn an ácar,
agus an Mlic, agus an Spíaríoz Naonh.
Amén. Mile bheacac' óit, a Tígearra
Dé, an cé éuz an beacá ío óinn; go
vcegaró ré an beacá íoíuríoz v'ar n-an-
mannab. Má' gearr acámuo anoiu, go
mba fáeac bfeairí a bheair muio bheacá
ó 'noiu; ar gearr agus ar noaíne flán, i
ngíadó Dé agus i ngíadó na coíurpan, i
vceícaríe agus i ngíaríe, i íaróal agus i
fláinte. Amén."

In Proverb 51. in last Number, the meaning is:
"Mere words of others do not support the friars." Com-
pare the English proverb: "Fair words butter no
parnips."—(C. O'F.)

In No. 30, the word v'áitín (?) is probably íaríe, a
word often heard in Munster for and, from the English
"hearth."

ANECDOTA FROM IRISH MSS.

XI.

Leabair bheac, p. 108b.

Donoóac Mói cecínt.

1. Dfeicén enaig ímíac eac.
'c ar n-acallam eac éneíac,
én ouf toll eíéna eac,
mo g'ó, mo cóirí, mo cóilec.

2. Αἰ μίμντο, αἰ φεῖ θάνα
τέιτ λά θ'αἰμαρο εἰσοάλα,
τῆν εἰλε πύαιμ ἢ τ-ολλαν,
νὶ ὄυαο υἱε ἢ κομλονγάο.

3. Τῆνὸνιτ λάν α εὐγ μέρ
οα ἢσῆνθ οοννα ἢ θῆεέν,
να τῆν εὐτῆν 'μον εἰτῆζ,
οα τὶ φερέαμ φλυέβουτῆμ.

4. Δέαν ἢ τῆνίγ Lem' ἔμπε
βάρ ελαινθε να εἰμῆτῆζε,
εἰμῆτῆε αἰ ν-έε α ὄά ἢέν—
οά βυῆτῆε οέε 'con θῆεέν.

Dondchad Mór sang—

1. Wren of the marsh, dear to all,
Conversing with us every hour,
A bird, and a hole through its house,
My goose, my crane, my cock.
2. Our wise man, our poet,
Went one day to seek spoil ;
Three gnats the ollave found,
He did not eat them all in one feast.
3. He gathered the full of his five fingers
With his dun claws, the wren ;
The thrice four around the repast,
Whence a wet, deafening shower will
come.
4. Ochone ! sad to my heart is
The death of the plover's offspring ;
The plover after the death of her two
birds,
Twelve denizens has the wren.

οῖεέν, dissyllabic.

εαῖνάε, a moor, marsh, O.R. and O'Don. Suppl.
ἢμῆαν εάε. Cf. L. Br. 275a, 17 : ἢμῆαν εάε ἢα κορρ
ρο, which O'Grady, *Sívo. Gad.* II., p. 61, trans-
lates : " Dear was he whose body this is."

να τῆν εὐτῆν, the young ones of the wren.
φερέαμ, humorously, a shower of blood. The acc
(βουτῆμ, fem.) is put for the nom., as often in
Middle-Irish.

εἰμῆτῆε, cf. curcag, F. a lapwing (*tringa vanellus*, L.),
Highl. From εἰμῆτῆε, a marsh.

βυῆτῆε, a burgher, denizen, inmate, from burc or borc,
castle, borrowed from Low Latin, *burgus*.

KUNO MEYER.

A SONG FROM CORK.

AN RÍOIRE BRIANACH.

William Dunneán ccc.

Ἡμῶ! α Ρῖοιρε εἰμαρταῖζ Βῆμῆαναιζ!
Ἡμῶ! α Ρῖοιρε εἰρῦρα να ῖμῆαντα!
Ἡμῶ! α Λεἰνθ νάρ ζεμεαὸ αἰ φιαθαίλε,
δέε αἰ εαῖτε-λάμ ῖγῆε ἕῆνισὸ οἰγῆε 7
μῶζαλα!

Μο ζῆμῶ-ρα αἰ Λεανθ νάρ εαἰζμῖφ(α)
1 ν-έμφεαέτ,

δέε ὄ'ράἰ φεαὸ οεῖοιγῆε ζο ταῖα λε
έίλε (b)

Μαε αἰ ἢαῖταιζ οο ζῆεαοὸ να
μείμῖζ

Ὀ Λέμ αἰ Χαπαῖλ ζο Μ'άλλα να
μείαέ-ἢαῖτε.

Ἡμῶ! α Ρῖοιρε 7c.

Σἢ Λάεε Λυμζε ἢ-α εἰλλε τῆε φῖαθ
έυζαἰμ

Ὀ'φῖον ἢρεαζ βοῖν ζαν οοάλε(e) ἢ-α
ὄιαὸ ὄἰμῖν!

Λῖονταἰ ζῆομ 7 ῖεε εἰμ ἕαἰμ οε!
Σῆαἰτε αἰ Ρῖοιρε εἰμαρταῖζ Βῆμῆαναιζ

Ἡμῶ! α Ρῖοιρε 7c.

ἢἢ' πύ Λεανθ νά φεαἰα-βεαν εἰῖοντα
Ὀ Βῆμῆαἰτε ζο Μῆαἰητῆμ ἢηρε

ἢαέ ἢμῖλ αζ ῖρεαοὸ εἰμ βαλῖτε
αἰ φῖονα,

ἀ' ε ἰά εἰαἰεαἰ αζ μαἰεἰν να τῆηε!

Ἡμῶ! α Ρῖοιρε 7c.

Ὀ' φῖονταἰ οεαἰζα Λάεταἰνα ἀ'ἰ
εἰῖονα(c)

Ρῖοῖαἰτε βεαἰηῖζε, μεαοῖμαε βεῖμαε,
βῖομ(d) οά ἢβλαἰρεαὸ—ζο ἢβλαἰ-
εαμ(d) ζο τῖον ἢαυ,

'S go οεἰὸ αἰ ζεαλαέ ἢ βῖολαέ ἢ-ἀἰ
ἢῖοῖαἰ!

Ἡμῶ! α Ρῖοιρε 7c.

NOTES.

- (a) easgair, said of the bursting of the ear of corn.
 (b) le céile, by steady degrees; i nuaib' a céile
 oimcar na carleam, "by degrees the castles are
 built."
 (c) Perhaps we should read pionta ceasga laetna 7
 cpóna = red, yellow and brown wines.
 (d) biom, blaíream, now usually bimír, blaírímír.
 (e) Toéal, a common pronunciation of ceóeall,
 churlishness.

TRANSLATION.

Hurra! stately knight of Brian's race!
 Knight of the troops with bridles!
 Child not sprung from weeds (low rank),
 But from the very midst of kings who gave laws and rules—

My love, the child that sprang not to maturity all at
 once,

But grew seven feet, vigorous and together;
 The son of the horseman who used to scourge the
 thieves

From the horse-leap to Mallow of the fat beeves.
 Hurra! &c.

Behold a shipload (coming) to us, as a flood through
 a mountain,

Of beautiful rich wine, and no grudge for us after it.
 Let a glass and a score be filled of it for William—
 The health of the stately knight of Brian's race!

Hurra! &c.

There is not a child, nor a withered old woman
 From Bunratty to Monaster Inch,
 That is not springing up at the smell of the wine,
 While it is being consumed by the nobles of the land.

Hurra! &c.

Of red wines, shiploads! and of nut-brown (wines)!
 Pipes of brandy! methers of beer!
 Let us be tasting them until we taste them to the
 bottom!

And until the moonlight hides itself in our shoes!

[The above is sent by the writer of an *phéir*, who also
 contributes the following article on *Cearbhall Buiré*.]

CORK GAELIC.

Cearbhall Buiré na n-Abhán.

Fíle b'easó Cearbhall Buiré na n-Abhán-
 bí fé lá ag dul go baile Chóitín 7 buail
 fear ar an mbócar uime dáib' ann Taós
 Ruad.

C. Dia 'r Muiré óuit, a Thairós.

T. Dia 'r Muiré óuit a' r párasaig, a
 Cearbhall. An fasa atá do éimall a
 Cearbhall.

C. M'le aét go Cáiceas, a Thairós. An
 fasa atá do éimall féin?

T. Mhairé n'le aét foim ann-ro go cior
 an Teampull. Berómío ag baint ceisce
 Dé luam je éugainn, le congnaím Dé. 7
 táim ag dul foim feucáint an bheutpáinn
 mioéal(a) do éruinnuigadó.

C. Ní veim ná sup maíe an t-am é.
 Tá an t-arrbair naé mói bainte iní zác aon
 ball, 7 táio na riu v'éir teacé a baile.

T. I' ríor óuit. Bior ag caint aréim le
 Taós na h'éalluigé. Bí fé v'éir teacé
 a baile ó 'n mbláimain. Dubairt fé go
 braca fé curá ann 7 go maib beirt no tríú
 ann nári aicnigeasari éú, 7 sup ríarfuig
 uime aco ve óinne eile cé 'rib' é an fear
 beag buiré. Do éugair-re fé noearia an
 éirt, 7 bí corac rreagria agat marí reo:

Muir Cearbhall Buiré na n-Abhán;

Óeunfáinn rreanncán ar étuasib,

Óeunfáinn cior mín 7 porleán,

Cúirinn meacán i scóim éiréire;

Imrim báire 7 fáirgim iall im' bhíós,(b)

aét Dia lem' láim! ní deáimna aét
 cmaéar ríor.

C. ha ha! b' ríor do Thaos an méro riu.
 Bionn áro-éaréam aimirie i zcoimniré
 agann ra' bhláimain.

T. Feuc, a Cearbhall. Bionn iongnao
 mói oim féin cionnur óeineann ríó an
 ríurdeacé ro. Dá zcaicinn mo éial leir,
 ní éicrapó liom aon ván aihán do éim le
 céile.

C. Ní marí riu atá, a Thairós, aét bionn
 ríurdeacé agat dá óeunaim zác lá veu'
 faozal 7 zác ríacé ve'n lá, dá bheutpá é
 éabairt fé noearia 7 é éim le céile.

T. I' r fearí magaró éú, a Cearbhall.
 Níorí óeinear aon bléimie ríurdeacéa maib,
 7 ní luza ná(c) táimz aon focal maib ar
 mo beul go bheutpáó óoinne' eile ríurdeacé
 do baint ar.

C. An fasa ar ro go baile Chóitín.

T. Marí veurpá leacé míle.

C. Cuirpéad cáire leanna leat go mberó
 ván veunta agat ríul a mberómío i mbaile
 Chóitín.

T. *Airidh fionnuibheac!* Fàgaim le huòac, (*i*) a Chearibail, gur ùipear, cà rìce bliadain ó fion, ùm adriam do ùeunam ag molaò an tSeanghairbha. “Seanghairbha an ùeòil,” air-*ra* mi, 7 dà bhràgaim ùipe, nì feurpam tuit mòr *ra* air.

C. An gcuirpì an geall?

T. Cuirpì 7 pàilce, 7 nì mi rìce ùam. Beò oir-*ra* òil.

C. Fan leac go fóil. Aèt feicimìr caò tà ag Eumonn Òg tà ùeunam ann-ro ùall.

T. Tà pàl airge tà ùeunam air a gáirpì, 7 ir beag an cairbe òò ram, marì 'nuair feòfpar na raileaca ram, feurpar na gabair gabáil tìpòca. Oia 'r Muire ùuit, a Eumonn!

E. Oia 'r Muire 'r Pàrpaiz ùuit, a Tharòg! 7 uir-*ri* lei, a Chearibail! an b-*ful* aon rgeul nuò agair? Cao uime go bfulir ag cìpòcaò do ùinn, a Tharòg?

T. Tàim ag cìpòcaò mo ùinn, a Eumonn, marì ir òlc an pàl an t-*raileac* ùr ram.

E. Nì'l leirgear air. Nì'l a mairpì (*e*) agam.

T. Ó! *ra* a ùinne! Nà cuir an cuairle cìpìon *ra* b'pàl! Tà an muò ùr òlc a ùaò-*cam*, aèt ùeunparò pè an gñò go ceann tamail.

C. Teanam, (*f*) a Tharòg, go b'raigeam mo càrte leanna uair!

E. Cao air a fion, a Chearibail, go bful càrte leanna le fa gáil agac ó Tharòg?

T. Geall, mà 'pè do ùoil é, do ùipi pè liom go mberùeacò vàn rìlùeacà ùeunta agam rìl a mberùmìr air aon i m'airle Choitìn,—mìr, nàr ùein aon vàn rìlùeacà muam, nìò nac iongnacò!

E. Tà eagla om, a Chearibail, go mberò oir òil an tuirp ro.

C. Teanam oir, mà 'raeò, 7 bìoò do ùuro ve'n veòò agac.

E. B'fèitìr nàr b'fearpì ùam muam é. (*g*)

T. Ir fìor ùuit. Nì'l puinn mairtearì uir lámair agac.

E. Nì'l mear mòr ag Taòg air mo gñò.

T. Oà mberùeacò pàl le ùeunam agam,

baò òòig liom go gcuirpìnn t-*raigean* nò rgeac geal ann. B'fearpì liom rgeòan airinn pèim 'nà an t-*raileac* ram. Aèt caò é roo ag Uilliam Ua Duacalla tà ùeunam le n-a fèirpì? Cao tà oir anoir, a Uilliam? An bful do ùeùca bhirte?

U. Nì'l, a Tharòg, aèt tà mo ùing bhirte, agur tàim ag caeàò le gao do ùur uirè.

T. Seo, *ra*, a Uilliam! càrì tà ùur ruar air an ùcaal. Car an gao ve ùil na cuinge, agur beò an gheim ir fearpì airge. Sm é! Cuir rnaròm anoir air.

C. Feù, a Tharòg! nac b'raeg feucann an rairpìge moiu? Nì fèuair cia an ùit ar a t-*cam* an long mòr ùr fion.

T. Nì raib rì ann anòe. Feù airidh, a Chearibail! nac *ra* ó r-*uir* na lunge an bàò beag!

C. Ir *ra*, a Tharòg, 7 ir maì an maire agan é! (*h*) Tà an vàn cìpòcnuigè agac-*ra*, 7 mo càrte leanna beirte agam-*ra*.

T. An air buile acac, a Chearibail! Cao é an vàn?

C. Èir liom. Nì'l i b'raò ó vùbair le hEumonn Òg. “Ir òlc an pàl an t-*raileac* ùr.”

T. Dubair, 7 nì 'l puinn rìlùeacà *ra* t-*raib*.

C. Ann-*ram* do lùigair air, “Nà cuir an cuairle cìpìon *ra* b'pàl.”

T. Agur cà bful an rìlùeacè *ra* mèro rìn?

C. Bìoò foigne agac. Dubair ann-*ram* le hUilliam Ua Duacalla, “Car an gao ve ùil na cuinge.” Agur anoir beag (*i*) vùbair liom-*ra*, “Nac *ra* ó r-*uir* na lunge an bàò?” Nìor ùeimear pèim muam vàn ir veirè 'nà é. Feù—

“Ir òlc an pàl an t-*raileac* ùr;

Nà cuir an cuairle cìpìon *ra* b'pàl;

Car an gao ve ùil na cuinge;

Nac *ra* o r-*uir* na lunge an bàò!”

T. Oar pàò, a Chearibail, nì 'l teòra leat! Agur air mo beul pèim an uile focal ve. Tà an geall buairte agac glan.

Teanaid 7 téirdéad an veod timcioll.
Feud, a Chearbail. Baod dóig liom go
raib an léim úo mo-móir ó "éil na cuinge"
go "rúir na luinge."

C. Tura éus an léim rin. U' eirdean
oam-ra éú to leanaimant.

T. Am bara,(k) tá dgas arir! Ni 'l don
maic beir leat.

NOTES.

(a) *mióal*, more correctly *meéal*, a band of reapers.
The word is found in this sense in the *Seánur míóir*,
one of the oldest works in the language. It was
used by an Irish-speaking witness at a Connaught
assize a few years ago, and nobody in court was
found able to translate it.

(b) This seems to imply great dexterity; a doubtful
boast, still I must give it as I got.

(c) *Ni luza ná*, a common idiom to express the second of
two negatives: *niór labair Seazán oíuro. ni luza
ná éuir fé cor ve.* John did not speak a syllable,
no less than he put a move from him (= neither did
he move); *niór labair leir, dgar ni luza ná
labair reiréan liom-ra,* I did not speak to him, no
more did he speak to me.

(d) *Fázam le húbáct* "I leave by will," *i.e.* I
solemnly declare.

(e) *a málaic* "its exchange," *i.e.*, anything instead
of it.

(f) *Teanam come (thou) along!* *teanaid come (ye),
along!* *Teanaimr, let us come along;* *teanam ort*
(= *teart?*) *come away!* *teanaid oruib (= teartib?)*
come (ye) away! *teanaimr oraim (= teartim?)*
let us come away.

(g) "Perhaps it never was better for me." *U' féiréir
nóib' fearra óam ruo a deunraim* has the same
meaning. *Fearra = feerr* in Munster before *óam,
óirt, &c.* So *peana-bean, ana-éuro,* for *pean-
bean, an-éuro.*

(h) "It was a good beauty at you," it well became you;
in English idiom, "you were equal to the occa-
sion."

(i) *anuir beas* just now. "Óe luam reo gab éarraim"
last Monday. *an é an luam beas ro?* Is it this
very last Monday.

(k) *Ambara*, an interjection, perhaps for *am baip-tead,*
by my baptism.

In *oap raib* we have a survival of the old word *raib*,
gen. -óac = God.

TRANSLATION.

CARROLL BUIDHE OF THE SONGS.

Carroll Buidhe of the songs was a poet. He was one
day going to Ballycotton, and he met a man named Foxy
Tim:

C. God and Mary with you, Tim.

T. God and Mary and Patrick with you, Carroll. How
far is your journey, Carroll?

C. Only to the Cateach, Tim. How far is your own
journey?

T. Wisha, only eastwards here to the church cross.
We will be cutting down corn on Monday next,
with the help of God, and I am going east to see could I
collect a body of reapers.

C. I think it is a good time. The corn is cut down
everywhere, and the men are after coming home.

T. 'Tis true for you. I was speaking last night to Tim
Healy. He was after coming home from Blarney. He
said he saw you there, and that there were two or three
there, who did not know you, and that one of them asked
another "who was the yellow little man." You per-
ceived the question, and you had the first of the answer
in this way:—

"I am yellow Carroll of the songs;
I could play a piece of music on harp-strings;
I could make a fine-comb and a riddle;
I could put a fibre in the bottom of a sieve.
I play a goal, and tighten a thong in my shoe.
But, God bless my hand! I have made as yet but
one sieve."

C. That, ha, ha, was true for Tim. We do always
have great fun at Blarney.

T. Look here, Carroll, there is always great wonder
on myself how ye make this poetry. If I were to wear
out my sense with it, I could not put one together.

C. Not so, Tim, but you are making poetry every day
of your life, and every hour of the day, if you could
perceive it, and place it together.

T. You are a funny man, Carroll; I did not make one
bit of poetry ever, and neither did any word ever come
out of my mouth that any other person could take poetry
out of it.

C. How far is it from here to Ballycotton?

T. As you would say half a mile.

T. I'll bet you a quart of beer that you will have a
óam made before we shall be at Ballycotton.

T. Arra, nonsense! I confess, Carroll, that I tried,
there are twenty years since, to compose a song in praise
of Shanagarry—"Shanagarry of the music," said I, and
if I got Ireland I could not go further on it.

C. Will you lay the wager?

T. I will, and welcome, and so I may, you will have
to pay.

C. Wait a while. But let us see what young Ned is
doing over the way.

T. He is making a hedge on his garden, and it is little
good for him, for when those willows wither, the goats
will be able to get through them. God and Mary with
you, Ned!

N. God and Mary and Patrick with you, Tim, and with
you also, Carroll. Have you any news? At what are
you shaking your head, Tim?

T. I am shaking my head, Ned, because that fresh
willow is a bad hedge.

N. It can't be helped, I have not any other.

T. Oh! stop, man, don't put the withered sapling into
the hedge. The fresh thing is bad enough, but it will
do the business for a while.

C. Come along, Tim, that I may get my quart of beer
from you.

N. For what reason, Carroll, are you to get a
quart of beer from Tim?

T. A bet, if you please, he has made with me, that I
would have a *dúin* of poetry made before we would be
both in Ballycotton—I that never made a *dúin* of poetry,
and no wonder!

N. I am afraid, Carroll, that you will have to pay this
turn.

C. Come along, if it is, and have your share of the
drink.

N. Perhaps it may be as well for me (perhaps it was
never better for me).

T. It is true for you. There is not much between hands with you.

N. Tim has not a great estimate on my work.

T. If I had a hedge to make. I think I would put black thorn or white thorn into it. I should even prefer a bush of furze to that willow. But what is this William Buckley is doing with his team of horses? What is the matter with you now, William? Is your plough broken?

W. No, Tim, but my whippetree is broken, and I am trying to put a gad upon it.

T. Stop! stop! William, you are putting it on the wrong way. Twist the gad off the end (pole) of the whippetree, and it will have the best grip. There! put a knot on it now."

C. Look, Tim, does not the sea look beautiful to-day. I don't know whence came that ship yonder.

T. She was not there yesterday. See, aroo, Carroll, is not the boat far from the stern of the ship?

C. It is, Tim, and well it has become you, the *dán* is finished by you, and my quart of beer won by me.

T. Is it mad you are, Carroll—what *dán*?

C. Listen to me. There is not long since you said to young Ned: "A bad hedge is the green willow."

T. I sail so, and there is not much poetry in the willow.

C. Then you shouted at him: "Don't put the withered sapling in the hedge."

T. And where is the poetry in that much.

C. Have patience. You then said to William Buckley, "Twist the gad over the end of the whippetree," and just now you said to me, "How far the boat is from the stern of the ship." I myself never made a better *dán* than it. Look—(he quotes the lines again).

T. By the deer! Carroll, there are no bounds to you. And it was out of my own mouth every word of it come. You have won the bet clean. Come ye along and let the drink go round. Look here, Carroll, I should think that jump was rather big from the end of the whippetree of the stern of the ship.

C. It was you that gave that jump. It was necessary for me to follow you.

T. *Ambossa!* you have scored again. There is no use in being at you.

A NEW GAELIC BOOK.

Cóir Párlce na Beir 1017—p. 240.

Reliquiæ Celticae, vol. ii.—The second and concluding volume of Dr. Cameron's unpublished papers is a volume of absorbing interest for all students of Gaelic literature. Like the first, it is edited by Mr. MacBain and the Rev. Mr. Kennedy, and forms a large and beautifully printed volume of 650 pages. The price is not indicated. Even our own large MSS. collections in Dublin have not, to my mind, such an attraction as the few but precious fragments—for many of them are very small—which are preserved in the MS. department of the Advocates' Library in Edinburgh. Dr. Cameron transcribed much of the Gaelic there preserved, and his transcriptions are here published in full. Thus, the Argyllshire Turner MS. xiv. is given in pages 310-420. (The contents are all poetical, and almost all purely Scottish, except the fine *cumha nam brathar* (page 333), and some good Cuchullin fragments, and some proverbial philosophy). Pages 420-474 contain a version from same library of the "Sons of Usna," already published in the *Frische Texte*. But by far the most valuable part is that (pp. 138-309)

containing the "Book of Clanranald."* There are two books of the name, similar in the character of their contents. Both were transcribed by the hereditary historians of Clanranald, descendant of *muineadóir Albannaic*, so famous in the whole Gaelic world of the 13th century. Successive members of the family have recorded clan history down to the beginning of the 18th century, and thus in pp. 148-208 we have a rich treat of what ought to be regarded as the best classical Highland Gaelic. This part of the work is of the highest historical as well as literary value. The poetic contents of the books of Clanranald are various, and far more attractive than such collections usually are. The Fenaig MS. occupies pp. 1-137; it is a faithful copy of a MS. written in a rude, phonetic fashion in 1688. Towards the end of the volume, pp. 475-523 are devoted to a collection of proverbs made by Dr. Cameron as a supplement to Nicholson's great work. Last, but by no means least, we are given a number of Cameron's lectures—literary, historical, and philological—which show that Dr. Cameron had realized the truth—that it is impossible to obtain a sure grasp of Highland Gaelic without a close acquaintance with the older Gaelic of the sister isle. The present volume is, I believe, the most valuable that has ever been published in the interests of Scottish Gaelic; it throws light on the past history of many a glen and dismantled fortress; it gives to the world some gems of Gaelic thought, and affords ample material for future work.

THE ANCIENT IRISH DIVISION OF THE YEAR.

(Continued.)

Whilst the division of the year into two main seasons prevailed in Erin for a long time—how long we do not know—it is quite certain that the sub-division into four quarters is also of ancient date, and was known in pagan times. The fact that the Welsh have *hif* and *gawaf*—our *pañ* and *gañ*—certainly points to a time when the Celts were one people, all alike dividing their year into SAM and GAM or SAMAS and GAMAS; but the fact that they have not our words for *autumn* and *spring* but others, proves as certainly that the sub-division into four seasons came later, when the Gaelic and Cymry had separated, and had become two nations.

The Irish name for *autumn* or *harvest* is *poighnín*, and for *spring* *easpaic*. Of these names I have never met with any adequate explanation; and if anyone has rightly explained them, or anticipated what I am going to say about them, I am not aware of it. I think I can show that the words themselves bear traces of their late formation.

Of *poighnín* different explanations have been hazarded. O'Donovan took credit for suggesting it was the same as the Greek *ποσάρα*, fruit-time. Philologically, nothing could be wilder than this comparison; but he quotes O'Clery's Glossary as giving another origin: "*poighnín* *á. poeá mór n. gáth*," i.e., *foundation of the months of winter*. Now, whether O'Clery himself, or some older writer, is to be credited with this guess, whoever started it seems to have got nearer the truth than any one else!

* Clanranald (in Gaelic *Clann Raghnaill*, or children of Ragnall, a Scandinavian chief). In the same way is derived the family name *MacRaghnaill*, now anglicised *Magrannel*, *Grannell*, or *Crangle*, and often (especially in County Longford) changed into *Reynolds*.

have read of, and without doubt had a faint tradition of the real meaning of the word. If he had been satisfied with giving *poča* *ḡam* as the solution, without dragging in the *mip*, he would have been still nearer the truth, but yet at a considerable distance from it. In the first place, it must be remembered that the *ḡam*, *ḡamḡad*, or summer-half, was reckoned from May to October inclusive; and the *ḡam*, *ḡemḡead*, or winter-half, from November to April inclusive. Later on, the second half of this *ḡamḡad*—including August, September and October—was called *ḡoḡmḡar*. The first of August, to this day, is still considered the first day of harvest. But why was the latter half of the summer called *ḡoḡmḡar*? The oldest forms of the word are *ḡoḡmḡar* and *ḡoḡamḡar*. Now, to me nothing is clearer than that this word *ḡoḡamḡar* is only *ḡoḡamḡar*, for *ḡoḡamḡar*, and means simply *sub-winter*. In *ḡamḡad* and *ḡemḡead* the aspirated *o* has not been pronounced for centuries; and so the former is pronounced and sometimes written “*ḡamḡa*,” and the latter “*ḡemḡe*.” We have seen that *ḡemḡead* was formed from a primitive *ḡam* or *ḡem*; but from *ḡam* we should have expected **ḡamḡad*, as from *ḡam* we have *ḡamḡad*. Perhaps there was a *ḡamḡad* at first which was displaced by the collateral form *ḡemḡe*. If this does not sufficiently explain the *ḡamḡa* in **ḡoḡamḡar*, then the influence of the broad vowel in *ḡo*, and the *aw* of *leathan* le *leathan* would account for it. As to the difference between *ḡoḡmḡar* and *ḡoḡamḡar*, the transposition of a vowel in the last part of a trisyllable is an easy matter; besides we still have such double forms as *ḡalḡar* and *ḡalḡa* (disease), *iolḡar* and *iolḡa* (eagle), *ḡeomḡa* and *ḡeomḡar* (room), etc.

The prefix *ḡo*- not only means *sub* (under, near, towards), but is identical with it. For it has been shown I think by Zeuss—that *ḡo* represents a prehistoric Celtic *vo* or *uo*, which was for an original **uho*—the *h* between two vowels regularly disappearing in the Celtic dialects. This *uho* is, of course, identical with the Greek *uōs*, and this with the Latin *sub*. So that the Irish Celts who at first looked upon the harvest months as part of their summer, came also to look upon them as the “sub-winter,” the *near* or *fore-winter*. This explanation is not only confirmed, but, to my mind, completely established by a Welsh analogy. One of the Welsh names for *autumn*—though not exactly ours, as said before—is strikingly parallel, viz., *Cynauaf*, which is clearly for *Cynḡauaf*=first winter, from *cynḡaf*, first (in compounds *cyn* and *cyn*-), and *ḡauaf*, winter, which loses the *g* in composition.

Dr. O'Donovan, in the essay already quoted from, speaking of the old Irish divisions of the year, says: “The fact seems to be that we cannot yet determine the season with which the pagan Irish year commenced.” I do not know if O'Donovan ever gave any further consideration to the point, or altered his mind on the subject. He ridiculed Dr. Charles O'Conor for stating his belief that the old Irish year commenced with May, and that the seasons were in the order—*ḡamḡad*, *ḡoḡmḡar*, *ḡemḡeḡead*, *eapḡad*; but it was chiefly because of O'Conor's forced (and, indeed, impossible) derivation of *eapḡad* (spring), from “*tapḡada*,” which he rendered “last quarter.” Now, though this derivation of *eapḡad* will certainly not do, Dr. O'Conor had probably other evidence for his main statement; and even if it was only a surmise, it was a very shrewd one. In itself, there was nothing at all strange or irrational in thinking that the pagan Irish began not only their summer with May-day, but also their new year. The ancient Romans began their year with the first of March, and the Jews began their civil

year with *Tishri*, in autumn, somewhere about the equinox; whilst the religious year, to them more important, began with *Nisan*, about the time of the spring equinox. If the ancient Irish, who began their summer on May-day, and made it a great festival, began also their year on that day—if May-day was their new year's day—nothing would be more natural. Are there any facts to prove it?

Dr. Charles O'Conor certainly did not give any convincing argument on the subject. Mr. David Comyn, in his edition of the *Macgnimadé* *pinn*, has also hazarded the statement that May-day was the Old Irish “*Jour de l'An*,” but he gives no evidence. Now, whatever other facts or presumptions may exist in favour of this view—and I dare say there are many—I will bring forward here two bits of evidence which seem to indicate that the ancient Irish year began on May-day; but which seem to have been strangely overlooked.

The first is the well-known quotation from Cormac's Glossary on the explanation of *bealḡame*, the Irish name for May-day—a quotation which hitherto we do not seem to have made the most. It is as follows:—“*bealḡame* *i. billene* *i. teme* *bil* *i. teme* *poimce* *i. uá* *éno* *poimce* *uá* *gnicir* *na* *ḡairce* *con* *cinc* *leab* *móras* *ḡarra* *comberic* *na* *ceḡrae* *eapḡar* *ar* *feomannab* *ceḡa* *bláona*,” i.e., *Bealtaine*=*billene*=*teme bil*=*fire of luck*, i.e., *two fires of luck the druids used to make [on May-day], with great incantations pronounced over them, and they used to drive the cattle between them against the plagues of the year. The cattle then were driven between the two fires as a safeguard against the plagues of the year. What year? Evidently the ensuing year—the coming year. Neither was it for three months, nor six months; there was only one Lá bealḡame in the whole year, and on this day cattle were driven between two fires as a safeguard against all the plagues of the ensuing twelve months. If this is not conclusive, it at least proves that for some purposes Lá bealḡame was considered the opening day of a new year.**

* *bealḡame*. I believe the explanation of this word, given above from Cormac's Glossary, is substantially the true one. “*Baal-tine*,” or *the fire of Baal*, will have to be given up. There is no good authority to prove that any god, *lél* or *Baal*, was ever worshipped in ancient Ireland. The oldest form of the name is *bealene*, or *belene*; the *e* in the first syllable is short, and there is generally only one *l*. The first word, however, is not any adjective meaning *good*; but more probably a form of *bal*=*luck*, now *bal*, doubtless allied to the English *weal*, Lat. *val*=*valor*, Gr. *βελ* in *βελτιον*, &c. *bealene*, now *bealḡame*, is therefore the “*luck fire*,” and *lá bealḡame* is the day of the *luck-fire*. Many words have double forms, especially in composition, as *ban*, *ben* (woman); *uás*, *ués* (good); *ḡam*, *gem* (winter), &c. As for the May-day fires, Dr. O'Donovan himself witnessed them in County Dublin in his own time, and they are still kindled in the Highlands, and for the same old superstitious purposes.

The next piece of evidence I have to offer is in connection with *eapḡad*, the Irish name for *spring*; a word which I have put first at the head of this paper, but which I deal with last. All the explanations I have as yet seen or heard of this word are unsatisfactory. Hitherto classical analogies have been the only ones sought for. The Greek *éap*, *éap*, *ḡp*, *spring*, has been very tempting, and too many have lightly followed O'Donovan in making this equation. Cormac's Glossary connected *eapḡad* with the Latin *vēr*, *spring*. No doubt the Greek *ḡp* and the Latin *vēr* are identical; the former was probably *ḡp* at

first, till it lost the digamma. But when roots which began with the digamma in Greek are common to Latin and Irish, in the former of these they begin with *r*, and in the latter with *p*. Such are *obov* (for *powov*), Latin *vinum*, O. Ir. *pin* (now *pin*), Eng. wine; *ekooa*, Doric *ekavri*, Latin *vigniti*, Ir. *picé*, Eng. twenty; *olosa*, Lat. *vidi*, O. I. *petap* (now *peapap*), Eng. wit, wit. If the Irish for *spring* were the same as the Greek and Latin, it should therefore be "*pep*," but it was neither *pep* nor *pepac*, it was *epnac* (now *eapnac*), with never a sign of an *p*. The real Irish analogue of *hp* and *zer* is *pep* (now *peup*, *grass*), which most probably was the original meaning of the classical words—the bright new grass being one of the most striking signs of spring. Another flaw in the comparison of *epnac* with *hp* and *zer* is that the Irish word has a double *p*; whilst there is but one in the classical words, and the ending of *epnac* is left quite unaccounted for.

But whilst the Aryan tongues have, of course, many words in common, there are also differences. It does not follow that every Irish word must have a classical analogy, or, at least, it does not follow that such analogies must have the same meaning. *Sam*, as we have seen, has such analogies, but *sam* has not; the Greek for summer, *thépos*, and the Latin *æstas*, show no connection with our word, nor with each other. Another explanation of *eapnac* was offered by the late Canon Bourke in one of his numerous speculations. He suggested the Irish word *éirge*, to rise, as the root of *eapnac*. This has the analogy of the English *spring* (noun and verb) in its favour; but though there are infinitives and verbals in Irish ending in *-ac*, as *glaoac*, *ceannac*, etc., the infinitive of the Irish for rise never ended in *-ac*; it was *éirge* (now *éirge*) for *éir-pige*, with long *e* and one *p*; whilst *epnac* has two *r*'s and a short *e*.

If May began the year, then the spring season—February, March, April—formed the end of the year. What if *eapnac* should mean the end? This, I believe, is the true explanation—a natural, unforced, Irish explanation, satisfactory in itself, and giving further proof that the Irish pagan year began with May. I consider *éir-ac*, then, a plain derivative of *éirp*, an end or conclusion; later, *eapn*. The simple word *éirp*, which has well-known Teutonic analogies, is, I think, obsolete,* now in Ireland; but it is found in some late writers. In a poem written about 1660, by O'Clery (one of the IV. M.M.), and given in O'Curry's *MS. Materials* (p. 564), the second half of the 12th stanza runs:—

"mae leam nár lágair go éal
's éirp éir-ac éirp eom anáil."

That is: "Glad am I thy fame has not diminished, and that my last breath (lit. end of my breath) has extolled it." And in another poem by the same writer, and quoted in the same work (p. 569), occur the lines:—

"Déna an t-inepacad blige
O éirp go heirp é' ainirpe."

That is: "Make thou all due criticism of thy life from beginning to end." Dr. O'Brien, in his *Irish Dictionary* (1760), gives *eapn*, with a couple of phrases to illustrate it: "vume a n-eapn a oirpe," i. a man at the end of his life, in the decline of his years; "a n-eapn na tpe," i. in the end of the country. Examples of *éirp* from ancient

* Not quite obsolete; it is yet used in some parts of S. W. Munster, and one phrase, which includes the word [in the form *toip*] ó toip læ go lé, has been already printed in this Journal.—E. O'G.

writers are still more common; but I need not give more here.

Why *eapnac* and not *eapn*? In many nouns the Irish suffix *-ac* forms *augmentatives*. Thus, from *top* we have *topac*, beginning, (the exact counterpart of *eapnac*); from *tul*, *tulac* (hill); from *ceap*, *ceapac* (plot of ground); from *bpac*, *bpacac* (a flag); etc. So *eapnac* from *eapn*: whilst *eapn* would mean an exact restricted end, *eapnac* would mean a fuller, more extended end.

"But end of what?" it may be asked. *Eapnac* with this meaning would be merely a relative word, and how could it come to have an absolute and definite meaning of itself? Well, nothing is commoner in Irish—and, indeed, in other languages too—than for a merely relative term to acquire after a time, generally by abbreviation, an absolute sense. So now we use *uactap* (cream) for *uactap bannne* (upper milk), *imro*, shrovetide. Welsh *Ynyd*, for *Initium Quadragesimae*—if it is not for *Initium jejunii*, etc., etc. Perhaps *eapnac* at first was for *eapnac in sam*, end of winter—for our Irish spring has a repute for chilliness as many of our native proverbs testify. I believe, however, that what was meant was *eapnac na bliadna* = the year's end, and I am inclined to think that this expression—"eapnac na bliadna"—so often met with in the Annals and other writings, though, no doubt, in Christian times it was used in the sense of "the spring of the year," meant at first "the end of the year; but that when the new mode of reckoning was introduced with Christianity, the old name *eapnac* was still retained for the season, whilst in its original and true sense, its place was taken by such words as *poipceann*, *peapac*, *uairé*, etc. This mode of naming a season is, moreover, quite agreeable to our Irish custom; witness *imro*, already given, and the well-known popular way of naming the months 'first-month-of-spring,' 'mid-month-of-spring,' 'end-month-of-spring,' etc.

I have come to the conclusion then that Dr. Charles O'Connor arrived at with regard to the year and its seasons—that May began the year, that the seasons in their order were *raipnar*, *poipnar*, *geirpeac*, *eapnac*, that *eapnac* was the last of the seasons, and the end of the year. I have come to this conclusion, however, more easily, more directly, and, I hope, more reasonably than Dr. O'Connor. Yet, my object in this paper was not so much archeological as etymological. Irish etymology is as yet almost an unbroken field—I mean real, modern, scientific etymology—but, perhaps, the slight excursion I have here made, will give some idea of the important bearing the subject may have on many points of Irish history and archeology.

Tomás O'Flannaoile.

NOTES AND QUERIES.

(15) (See N. and Q. 2) Mr. Finian Lynch states that in Kerry *aig* an *noipur*, *aig* an *oobair*, *ap* an *oipir* are always said, eclipsis being always practised in such cases.

(16) (See N. and Q. 4) A passage in O'Begley's or MacCurtin's Dictionary, *v.v. live*, would go to show that the Western phrase (in-on) = in *imne*. "That ship is so old, she can't live long at sea. *acá* an long uo compean *asap* *poim*, *naé* *paoa* *biar* *pi* *amimhe* *na* *mapa* *oipulang*." We have here exactly the same sense as in the Western (in-on) and the Donegal *imimh*. Again, in Luke, V. 7, "asap *tangasap* 7 *uo* *lionasap* *an* *oá*

luing, ionnur go rabasar a mhuine a mbáire," and that they were and filled the two ships, so that they were about to sink (on the point of sinking, or "fit" to sink). This latter sense agree—exactly with the use of the phrase of the *Leitrim man*, quoted in the *Journal*, Vol. IV., p. 69. The above are both good authorities, and spell the phrase exactly in the same way. I have not the slightest doubt that *mhuine* is the correct spelling of the *Connaught* (in-on).—J. H. LILOYD.

(17) (See N. and Q. 11) *Ceipum* may be for *ceiprim*, older, *ceipim*. Thus, *ceipim*, *ceiprim*, *ceipim*, *ceipim*. We see similar instances of transposition in *beip*, *bpeit*; *ceit*, *cleit*; *meit*, *bleit*; *veair*, *veair*.—*Tomár O'Flannaoile*.

(18) (See N. and Q. 8) The *Waterford* *spae* may be for *spaeon*, *spaeon*, a thorn (found in *spaeon*, better *spaeigan* and *spaeigan*, used—a particle, a bit). Compare the *Norman* *sculp* = *peculab* (not) a particle of news. *Sculp* = splinter, prickle, as well as a scollor for thatching. Compare also the *Munster* *poinn arán*, a mite of bread, no bread, from the *Norman-French* *point*, as I had the pleasure of pointing out to Dr. Hyde, in his "Love Songs of Connaught." If I am right, then we should write *spae réil*. For the disappearance of final *n*, compare the numerals *peact*, *oet*, *naon*, *oet*; words like *peapra*, etc.; and in popular usage the article (*is maie* *a'* *peul*) before many consonants.—*C. O'F.*

(19) (See N. and Q. 7) *nár éirgíó an t-accáóir* *leat*. If this is used in the sense of "Confusion to you," it is obviously a curse, and cannot be the equivalent of "May you escape the gauger," which surely must be a good wish in Ireland. I do not think we have *excite* here. I thought first it might be *exercise* in the sense of *feat*, *trick* or *deed*—"May the deed or trick not rise with you," i.e., "not succeed with you"—but I am most inclined to believe that, in spite of the strange spelling, "*accáóir*" is only an Irish form of *success*, with the initial *s* lost after the article. If this be the word, a more analogical spelling would be *roccáóir* or *roccáóir*; and "*nár éirgíó an t-roccáóir leat*" would mean, *May success not rise with you, or attend you*, another form of the familiar *roccáóir* *pat oir*! The article would be used after the Irish analogy; cf. "*Go maib an t-éig oir!*"—May you have (the) luck! The initial *r* would disappear in pronunciation after the analogy of feminines like an *t-rlánte*, *health*; an *t-raoime*, *freedom*, &c. The word cannot date to early Christian times, like a good many classical words, or we should not have the *s* sound of the *c in cess*. It may be *Norman-French*, like *abancup* (luck) = *aventure*; *bantáirce* (profit) = *vantage* (for *avantage*), &c., dating from a time when as yet the final *s* in *success* was pronounced; but most likely it is very modern, and a direct loan from the English *success*. Seeing that we have so many pure Irish words for the same thing, the loan is, of course, quite unnecessary.—*C. O'F.*

FOLK-LORE OF CONNAUGHT.

DOMINALL OUB AGUS BRADÁN MÓR
LOCA-RÍ.

II.

Níorb fáda zup íorzáil uoiar an
t-reomha, 7 táimc rean-éallead zhánoa

íreac, 7 ór cionn tí píeio eac 'na diaró.
Tarraingz Domnall a éloróeam, 7 buail pé
i ran zelán euroam, 7 euz pé go talam i.
Annin, Léim na euit ap, 7 bí píao zá
rzhíobad go maib laeac póla 'na éiméall.
O'eimz an éalleac go raparó, 7 bí pí ag
teacé le buille pláite an báir a éabairt
oó, zup buail an bhacán móri i roih an dá
fúil le eiorle an éuit móri ómb, 7 éuit pí
maib i meairz na zcat. Rinne Domnall
obair zéairi ve na euit—maibuz pé an
t-ionlán oioéa (=oioé).

"Tabair óom oo lán," aih an bhacán
móri, "ih tí an zairzróac ih zéairi in
éiminn. Ni beio eairburí aon níó oir éom
fáda a' beioeair tí beo. Tá eolur agam
ar áit a bhíul eioré óri buró, 7 ni veacair
óuit é fázbáil. Tá eairléán móri, maireac
i oirih an Talamí bán, 7 tiz leac oo bean
7 t'inghion a éabairt leac a éomnuioe ann."
"Go maib maie agac," aih Domnall, "acé
b' zéairi lom beit 'mo éomnuioe in éiminn,
mo tíri oúéairi, ná in aon tíri eile fáo'n
ngheim, 7 má fáganu tú 'ran mbáile mé
beioeao ráiburóac."

(To be continued.)

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