

le bheit ríarta le n[ce]-bújí m-boctanacé, agus gán a bheit cnuasaó-épriordéad fé n[ce]-bújí garbhfeag—á ñeunfar rib tuil. D'agur óa ñeunfar ro a énillfeag rib iugadént na b-plaetar. Aili an ábhair gan—"Cuijusq[ue] (a) b[ea]ju r[ec]t[er]i i s[ecund]o go o[ste]l[er], i n-áit nae mbaogal vo g[ra]o[st] 'ná p[ro]onta, meijis d[omi]n[us] q[ua]d p[re]ceptio[n]e[n]d[us] na leodgair d[omi]n[us] c[on]suetudin[us], a'f berd[us] ré p[re]ceptio[n]e[n]d[us] r[ec]t[er] n[on] v[er]o ann."

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

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- (1) v'héir is for do neir.
- (2) ro after a slender vowel is she.
- (3) vor na is for do na.
- (4) r[un] after a broad vowel is ran; after a slender vowel, shin.
- (5) conacaibh, Munster pronunciation of concabair.
- (6) tógaont " " tógbáil.
- (7) a n-ndéam " " a n-ndéán.
- (8) tuigair p[er] n-ndéam " , tuigair p[er] n-ndéam. ndéam is notice; t[abhair] fá ndeara, take notice.

This meaning is chiefly colloquial. In books this phrase would mean "command," oblige, cause; éus ré fá ndeara o[ste]l[er], he commanded or obliged them. Leigtear air earrbog árige[us] go n-tuig ré fá ndeara a uais[us] p[er]n[on] do éionm[us]nád, it is read of a certain bishop that he caused [the digging of] his own grave to begin.

- (9) ná náib, ná fagán, ná berdeas, ná furl, for náib, náib, ná b-fagán, ná b-berdeas, ná b furl.
- (10) éasfbáin, éasfbán for éasfbéanad, éasfbéan.
- (11) a bheit airtis, lodging; n[on] ari ré a bheit airtis o[ste]l[er], he asked them for lodging.
- (12) brácaó, a temporary hut, such as was made for Carleton's poor scholar.
- (c) ve'n b[ea]ju, le'n b[ea]ju, o'n b[ea]ju, pe'n b[ea]ju, for ve b[ea]ju, le b[ea]ju, o b[ea]ju fá b[ea]ju.
- (c 2) gnáth t[ra]is, any charitable act is a gnáth t[ra]is.
- (13) a[ri] a ball, by-and-by; in a short time.
- (d) The second person plur. of verbs in the imperative mood are pronounced everywhere in Ireland as written here, feudairg[us], carairg[us], deunairg[us], cumainnig[us], &c., though spelt Ed. G.J.

sgéul Seághain níic bratdáin.

(Aili Leanamhún.)

Ann r[un] vo l[ist]eo[st] an fátae[st] go s[ecund]o[st] réa[st] reac[st] mile ari gáe taobh é, ag iarruint[us] agus ag s[ecund]o[st] aéciúinse capa[st] (caparadair) agus coimhice. Óemnisi[us] ré go n-tiubharad[us] ré garbhfeag mórluaca agus leontairge[us] ó, an oifear agus o'feuofarad cong[us]bail le n-a-

fiadgáel é agus a caifeán ari a f[er]e[st]b[us] f[er]e[st]b[us]. Leir an meuo r[un] vo g[ra]o[st] 'n-a éeann r[un], do[ri] b[ea]ju na n-nd[er]l, go n-tiubharad[us] ré a élartóme[us] foluir vo Seághan 'n-a éeann r[un]; óili ari an fátae[st], "if tu an g[ra]o[st] 'n-a éeann r[un] feárr[us] a capa[st] a maam opim." "Seághan óam an élartóme[us] r[un]," ari Seághan, "go b-feu[er]fainn fuig[us]t." Vo feacáint[us] ge ó i. O'feu[er] Seághan op[er]tus agus vo t[abhair]t[us] r[un] leir go mói. "Cia aili an b-feu[er]fao[st]-ra i ro," duibairt[us] ré leir an b-fátae[st]. "Feu[er] ari an f[er]e[st]b[us] r[un] tall," ari f[er]e[st]b[us]. "O éplád[us] nári l[ist]ad tú," ari Seághan, "ní f[er]e[st]b[us] f[er]e[st]b[us] ari b[er]t ann if g[ra]o[st]neamla ioná vo f[er]e[st]b[us] f[er]e[st]b[us], ag t[abhair]t[us] b[er]ille ari an b-fátae[st] go g[ra]o[st], meaj[us]. Sguabha[us] an élartóme[us] n[on] agus vo cnuisead[us] ag fean[us]d[us] i reac[st] mile f[er]e[st]b[us] ann[us] an aer[us] Aili amharic vo Seághan an ollélartóme[us] ag teac[st] éuise[us] anuas[us] vo tuig[us] ré f[er]e[st]b[us] ill[us]e cílláinie[us] r[un] agus vo éuise[us] r[un] ari ari i. "Níomhó[us] óuit," duibairt[us] an élartóme[us], "óá n-teit[er]fimhre[us] ari ari ari an g[ra]o[st]neamla fearia páil ní bainfead[us] anuas[us] mé." "Ní le tu leigean[us] ari ari ari ari vo bain mife anuas[us] éu," o'f[er]eagair[us] Seághan. Ann r[un] vo tuig[us] ré an élartóme[us] foluir agus a éuise[us] d[am]airge[us] leir agus vo éuise[us] ré i n-taigh[us] iad. Iar[us] n-taigh[us] int[er]anála agus[us] leigean[us] i f[er]e[st]b[us] ó tamall, éorai[us] an n-nd[er]l[us] ag tuictim[us] agus[us], ari feicir[us] ó go páib[us] ré éom[us] deirfeanae[us] r[un], vo éuise[us] ré na g[ra]o[st]air[us] go deirfeanae[us] agus[us] vo f[er]e[st]b[us] ré a' baile iad. Ion[us] an om[us] éeuona vo glac inni[us] an m[er]g[us]t[us] ari f[er]e[st]b[us] agus[us] vo b[er]i[us] ré g[ra]o[st] fillead[us], agus[us] o'feu[er] ré amach[us] go minic ag teac[st] an tráchtóna, m[er]i[us] vo b[er]i[us] f[er]e[st]b[us] nári éuise[us] ré aen b[er]a[us] ari ari ann r[un] nári m[er]i[us] na fátae[st]. Faoi n[on]e[us] vo éonnaic[us] ré Seághan ag tiomáin na ngabair[us] a baile. Vo glac át[er] m[er]i[us] é go páib[us] ré glán, beo t[er]e[us] an lae. Óo éuise[us] an m[er]g[us]t[us] f[er]e[st]b[us] a baile ion[us] agus[us] vo'f[er]e[st]b[us] ré ó g[ra]o[st] panamhaint[us] éom[us] deirfeanae[us] r[un] an éeuona tráchtóna eile, agus[us], ari[us] an m[er]g[us]t[us], "inni[us] óam, a Seághan, cia m[er]i[us] ari éat[er] an la." "O, ari Seághan vo

caiteas go buaccáit, rultóimí é." "I f marc liom rín"; aipr an t-solós; "fuit ríor ag do béal, mar atá ré i-n-am." Do bhligeas na gábhair fáin agur brítheanais ag comhráid agur ní hainb an oiread bainte aig na gábhair aen lá riomhe rín agur do bí an lá rín. Do éait Seághan a pháinn agur ann rín tuibháis leir tul aipi a leaba. I f é ro an níodh do jústhe ré gan fad-fusneacád aipi ron na traidéacháda a bhi aip, agur do éadaíl ré go rámh, ruanáineacád go ríseánas aig an lae. Cónaí lúas agur d'einig ré duarán ré a céutróphionn agur nuaipr do bí rín éairítear d'imirig ré agur fíol ré riomhe na gábhair go n-tí an áit céutra a hainb ré an lá riomhe. Do fuitz ré ríor aipi éuanán glas go ceann tamall. Baistítear tuibháit ré "Raéfan-ra iptimeac agur feinéacád mé le riomint te na h-ubhairb rín a chéabhait liom aipí." D'einig ré do Léim, do bhuail ré Coru Lápi an balla, Láim i-n-a bálli, agur b' ré iptis go tapair. Ní hainb an daifia h-uball bainte aige nuaipr Léim ceann te na gábhair iptimeac traingna éinig. "Meis! meis!" aipr an gábhair, "tabhair damaí uiball." "Sóijio óiot," aipr Seághan, "ní fiul an daifia h-uball bainte agam féin fóir, agur ná c' eufísgur do lean tú mé? Aicté béalfarád mé uiball duit." Do éait ré uiball éinici agur d'icí rí go ciociarach é. Do b' ré ag baint ceann eile nuaipr do Léim an daifia gábhair tabhair an tóraimh iptimeac. "Meis meis!" aipr an daifia gábhair, "cait éigamra ceann eile." "Do éráid nári fágair tún; iñ beag atá agam féin fóir," aipr Seághan; gídeas do éait ré ceann éinici. Do bhuail rí cor aipi agur do éinig rí fracaí ann. Do b' rí ór íteas agur tulí mórí aici ann nuaipr d'airítear an tríomhaí gábhair na gábhair eile iptis. Ní cónaí daifia ná daifia ag tul do Léim aipi an g-clóirí agur iptimeac leire. "Meis, meis!" aip ríre, "riomh liomra." "Sóijia óiot," tuibháit ré, "dai n-dóit, iñ beagán atá agam féin, aicté magi rín féin, ro, ceann duit." Ófhan ré ríam am éanána ag iteas uiléil milír, n-deasbhlárta le real

gheáir, agur b' meirge síona agur ráfráim riomh ionn gáe uball níob. B' amharad a b' re ag blaí agur ag ríusgaí na n-uball nuaipr éonnaic re an tréipí ag tuibhán agur tuairis aipr an t-sgríbh leir an neataid vo b' ag eiríse de'n talam. Agur éaimic toípann móri uamáineacád go g-clóirítró tún gealéid mile riomhe agur reacád mile 'n-a tháinig é. Faideis do éonnaic Seághan fáidéid móri aibéal eile órá éclóigíonn agur órá éclóinn, níor mó agur níor ádóibhlte ionn a fáidéid riomh-éigíana neairítear do éairíla aipi an lá riomhe, agur é ag maircúiseacád aipi eaéig glas, do b' ódóin móri le órá éeann, agur a élárlomé teme ionn a Láim go b-feiceáid lonraist dealraíac an clóiríni fo na milteaois. Do físeáid an t-oileáidí uabhbháraí go h-áit go glórí fíapb, riocáimí,—"Fub! fáid! feirgír! fágair balaú an Éiginniúig bhean-ghaibh, bhláthair." Aicté nuaipr a éonnaic re Seághan anprí an g-clóirí do físeáid ré go feirgíde, níomhaí, "Ceupír do éis ainn ro é?" O'fheuc Seághan aipi aicté níorí fíreagairí ré é. Ann rín tuibháit an fáidéid, "Cia iñ feárrí leat tríor le fáidéid físeánnas glasa i m-bálli earráidéacád no capairídeacád aipi leac-páidéib veairgá teme?" "Síleas mairne oírt," tuibháit Seághan, "a lúro ghláimh, ní fiul é cónig ná ceapít a chéabhait duit do éaimic mire ann ro, aicté le gáe cónig agur ceapít a baint óiot." Do b' a éolgs roliní ionn a Láim aige le'ri óiongfaid ré roliní i n-doríeadar. Leir rín iugadair aipi a céile agur éorúiseanair ag capairídeacád aipi leac-páidéib veairgá. Do b' ríao ag cuij roliní le n-a g-clóirí aip na leac-páidéib do b' ag eiríse ó na h-aitinniocháid ionnúr an aepí go iugdhe ríao bogán de'n éisimhán agur címaidán de'n bogán. Do o-tajjhishigseanair iugdhe aip na cloéacáib agur go n-dealaíntarair cloéac de'n iugdhe le neairt a g-clónáin. Aicté d'einig le Seághan c'riéir aimpriúe fada na cora a baint uair. Éaimic ijrítheáid an bhláthair d'einig aipr an g-clóirí le n-a n-air agur iñ iao ro na foela do labhair rí. "A Seághan, illí bhláthair," aip ríre, aipoir an t-am, agur

ma leigeanann tú éagait é atá tú epiónaúisighé." Aírí clóiríon na b-foclaíodh ro ois Seághan do éamic neagait na g-ceudraibh feair ann agus meirneacé óna ríelí. "Do lúid lúas airí a céile agus; airí an daíra capaíodh do éasg ré do'n fáctaé do éan agus ré go o-tí na glúine é. "Na ndíoltar rím do éan agus ré go o-tí 'n éom é, agus an tseirfear iarráidé do éiomáin ré go o-tí 'n lúig é. Ann rím do caill an fáctaé a óránaítear agus a meirneacé agus do lúigeadh ré go sláoirí ariú, sláoirí ag imribhise go h-ainmíriol, laisg-fhriúinostac aírí Seághan capaí agus coimhice. "Do éalbhuiséadh ré go m-béarlaíodh ré moílán rathúireashtóir, an oiliúead agus éoinseachóir. Le n-a fáosgal é agus a éalbhiseán agus a éalairíodh gairdhe fheireann. Leir an meudo rím do ghealladh ré, dairi anamnaíbh a fínneagair, go o-tabharfaidh ré a éláitóime roilníodh do Seághan, aig aonimáil go m-buio é an gairdheasach ír feairí a capaíodh ariamh leir. "Seácuir óham an éláitóime rím," aírí Seághan, "go b-peucéfainn uillim." Do fin ré óró i. Aírí feuamáint uillim do Seághan vo éaitníodh ri leir go móri. Cia aírí an b-peucéfaró mé i ro tuibhaint ré leir an b-fáctaé. "Feué aírí an lúmután rím éall," aírí regfion. "Do éipádó nári páro tú," aírí Seághan, "ní éidim lúmután aírí bhit i gcláin-amhála 'ná do lúmután fénim," ag tairbhaint buille aírí go meají. Sguabád an éloingíon ná agus do cinniescach ag feadógsaíl i peacht mile lúas ionn r-an aír. Aírí feicíoint do Seághan an éloingeann ag teacáit éinse anuas do éasg ré le aír aír i. "Níor móri óunt," tuibhaint ri "da o-teirfinne aír aír aír i an g-colaní g-ceudraí, feairí fáil ní bainfeadh anuas mé." "Ní le éu leigean aír aír do bain mire anuas éu," tuibhaint Seághan. Ann rím do éasg ré an éláitóime roilníodh agus a éinse eurouis leir agus do éan agus ré i o-tairmse iad.

Le beirt aír leanamhúin,

VOCABULARY.

- So g-clóiríeadh, that you might hear, 2nd form, for cluinnéad from cluinnim, I hear; in fine, cluinníon and cluinníon.
- Capa, for capaíodh, gen. of cap, amity.
- Coimhice, gen. of coimhice, quarter.
- So o-tiubharád, 2nd form of tabharfaidh, condit. of tabharfaidh, to give.
- Le n-a fáosgal, for his life.
- Chonghbáil, now always pronounced coingeál.
- Phenín, also, besides.
- Na n-dul, of the elements.
- Cláróidh, 2nd form for cláróeáidh, a sword, is m. and f. n-a éeann rím, literally, ou its head that, i.e., over and above.
- A capaí a riathí opum, that I have ever met; literally, that was turned over on me. Instead of opum, bion may also be used. Both are used in Connacht, but only opum in Munster in this phrase.
- Féadóidh óamh, hand me.
- Rúpté, for upp or uppé, on her. Rúp is an older form of ap. Rúpté refers to the sword, which is often made feminine in the west, though grammarians give it as masculine.
- Do éapó, &c. You evil fate, that you had not said so!
- Tarbhaint for tarbháing, to draw. Ag t-buille, making a stroke.
- Friodháilhull culláiné, a back-handed return stroke.
- Níor shón duint, it is a good job for you.
- Pearta fáil, any men in Ireland, literally, men of destiny. Pearta is an old plural of feair for firi and fáil is the genitive, as found in lia fáil, mif fáil, &c.
- Bam anuas, cut down, cut off.
- Culúidh gairge, coat of armour, warrior's equipment.
- Chun i o-tairge, to put away in a safe place.
- A baile, home.
- Immóde, anxiety.
- Aír go agus a b' i ré, for the length of time that he was.
- Do éannais, he saw. Connairc is never used in the spoken language.
- Th'éirí for tar éir, after.
- Panannunt, to wait; another form is panact.
- Cia man, how, for ciannos or cia an éasai.
- Duacaí, jolly.
- Béile, a meal, a dinner.
- Phao agus, whilst.
- Pháinn, a dinner; also phionn.
- Fao-furpeach, much delay.
- Taoiseach, fatigue.
- Scáifeanáidh, the dawn, the separation of the day from the night, from ceap, to separate.
- Quaro ré, au irreg. past tense of i-é, to eat.
- Nuaip do b' fin éanair, when it was over.
- Truanán, a mound, hillock.
- Do ceann tamaill, for a short time; literally to head of a space-of-time.
- Taraidh, quick.
- Bante, pulled. Bante is used for reaping corn; bain for pulling fruit.
- Tarpana, across (the boundary wall).
- Cuncí, fi, &c. These words are applied to the goat, although Séabair is masculine, just as one would say if teas an catlin fi, although catlin is masculine.
- Do éapó, &c. Bad luck to you! that you may not get any.
- Mop rím fénim, pronounced map rím héin, all the same, for all that.

meisce píona, the exhilaration of wine and the satiety of old mead. The same expression occurs in many old Irish tales, as in that of Diarmuid and Gráinne.

B'athair Láv, it was thus.

Dubcán, to darken.

Tóinéadár, monster, from tóirt, a bulk, strength.

Colg, a sword.

Ufhiontgas, form for óeánfas.

Ufa péin, in proportion, accordingly. The repetition in the latter part is necessary to reproduce the manner of the original.

TO THE READERS OF THE GAElic JOURNAL.

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

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

An mévo rím vo vallag, vo caoéag, vo meallás.

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

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

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

being exhibited in a certain literary institution in Dublin by one of the officials there—an official who has for a long time been holding forth that nobody but fishwomen now speak Irish. This doctrine is being preached for a purpose; and Mr. Russell's letter has been gladly laid hold on to help to this purpose; whether Mr. Russell so intended it, I will not take upon myself to say.

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

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

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

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