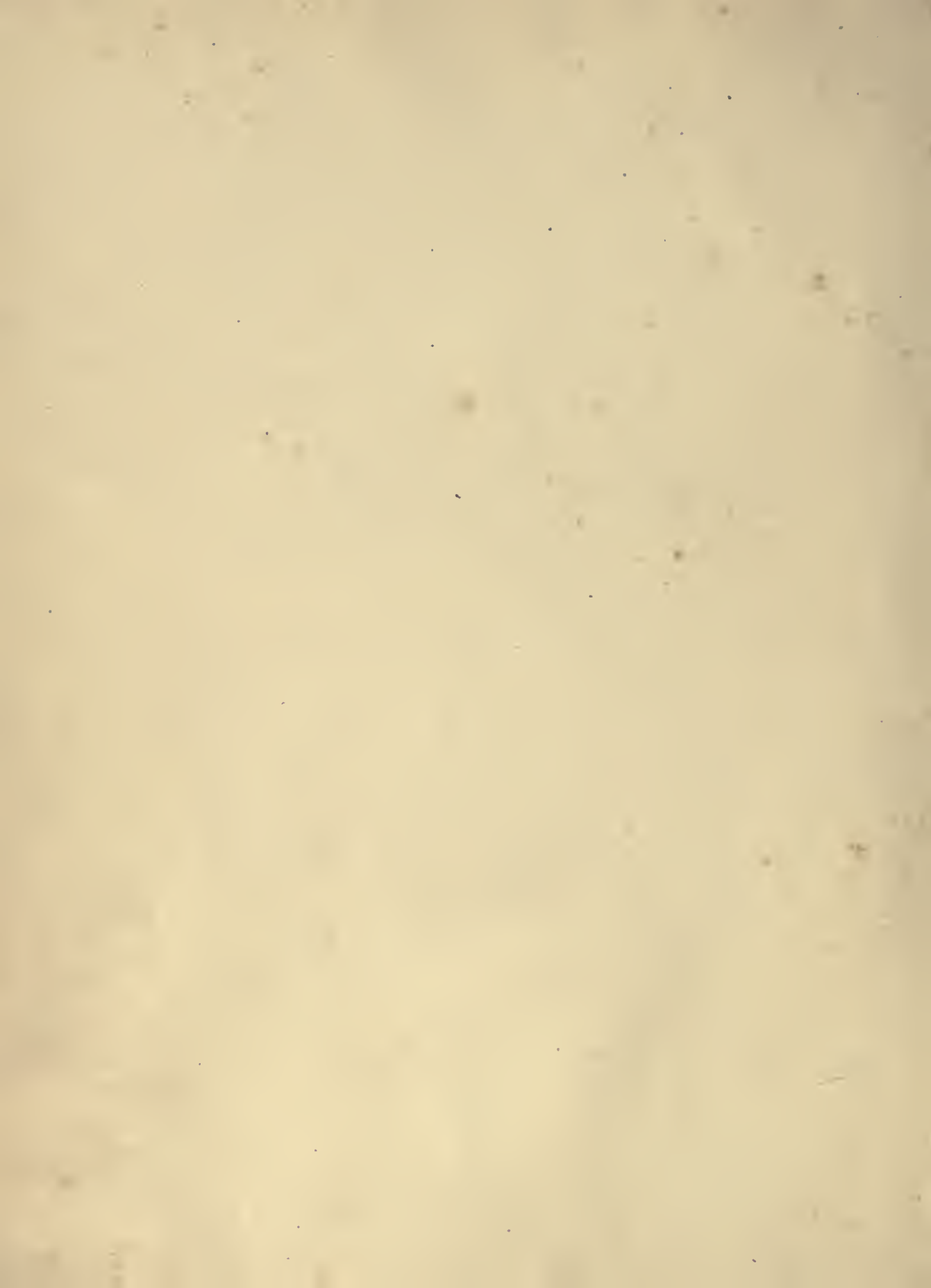




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A PAN-CELTIC MONTHLY MAGAZINE.

VOL. I.

DUBLIN, 1ST JANUARY, 1901.

No. 1.

"We have what we claim rightly, and in no arrogant spirit, to be a splendid national inheritance . . . The wave of enthusiasm which is now stirring the Celtic world to its depths is, I hope, the augury of a happier future. The Celts of these Islands and the Continent are learning to understand and appreciate each other's efforts to keep alive their best racial traditions. Slowly, but surely, the brothers separated for so long are drawing together for a common effort in that highest form of patriotism—the cultivation of the spiritual heritage of the nation. Just think with me for a few moments of what that spiritual heritage really means. Think of the dominant note which rings above all others in this our complex, long-inherited nature—it is the passion and the love of all things beautiful, and, since all things beautiful are sad, sad with the yearning of unfulfilled desire, so we of Celtic race are sad—sad with unfulfilled desire, with hope gone o'er, with longings for the Infinitude, born of solitude amidst the wild hills and bogs. And with this longing and solitude there comes power to commune with that which is unknown to the less imaginative races, who, through that ignorance, will ever misunderstand us. This, then, in part is our inheritance, and this in part our pain—to be misjudged, and yet to rise above it all with the eager elasticity of free-born men."

LORD CASTLETOWN

(Mac Giolla Phadruig.)

13th March, 1899.



"Is it even too bold a vision of far-off years to dream of a time when, passing the stormy Moyle once more into the Scottish isles and glens, the children of the Irish Gael might draw closer even than recent events have drawn those bonds of blood and elanship which once bound us to our Scottish soldier-colonists who conquered with Angus and knelt to Columkille? Nay, spreading still further afield and amain, discover new nations of blood-relations in our near cousins of the Isle of Man, and our further cousins among the misty mountains of Wales and the old-world cities of Brittany; and combining their traditions, their aspirations and genius with the ever-growing Celtic element with which we have penetrated the New World, confront the giant, Despair, who is preying upon this aged century, body and soul, with a world-wide Celtic League, with faith and wit as spiritual, with valour as dauntless, and sensibilities as unspoilt as when all the world and love were young."

WILLIAM O'BRIEN.

1892.

"Y Gwir yn erbyn y Byd."

The opening of the twentieth century finds the Celtic race in the beginning of a new phase of existence. From John-o'-Groats to the banks of the Loire, and from Galway Bay to the Welsh Marches, the racial instinct is asserting itself in manifold forms, all tending in one direction—the preservation of those characteristics which distinguish the Celtic nationalities from their more powerful neighbours. Chief among those characteristics is the Celtic language, which, in its two dialects, Gaelic and Brythonic, has survived to the present day in Ireland, the Scottish Highlands, the Isle of Man, Wales, and Brittany. In all these five countries the native

language is being cultivated with increasing assiduity, and in three out of the five at least it may be pronounced as practically out of danger of extinction for many centuries to come.



As regards volume and value of vernacular literature published per annum, Wales stands easily first with its 2 quarterlies, 28 monthlies, and 25 weekly papers, one of them with a circulation of 23,000 copies. It is estimated that the Welsh people spend annually over £200,000 on literature in the Welsh Language. Welsh is now spoken by 1,200,000 people,

which is more than ever spoke it before. The American Welsh retain their language, and even organise Eisteddfodau in the New World on the pattern of the home festivals. The embodiment of Welsh nationality is the annual National Eisteddfod, held in some Welsh town at a cost of £6,000, and assembling some 20,000 people every year for literary and musical competitions. At the head of its literary section stands the Welsh Bardic Fraternity called the Gorsedd, which is presided over by the venerable Arch Druid, Hwfa Mon.



Brittany has the advantage of the largest and most compact Celtic language area, with its 1,300,000 Breton speakers, only half of whom speak French at all. The Breton language movement has, however, only comparatively recently taken up a prominent place in the national life and aspirations of the hardy Bretons. The process of Gallicisation—a ruinous policy for France as well as Brittany—has been going far and fast of recent years. The policy of centralisation bids fair to sap those springs of vitality which might save France from that “painless death” so lugubriously prophesied for her. But there are signs that Brittany will have her own say in the matter. The vigour of the new language movement, the constant stream of new vernacular literature, the spirited fight for recognition of Breton in the schools, and the steadily-increasing number of distinguished adherents of the Breton cause—all these elements make us believe that the future of Breton language and nationality is safe.



In the Highlands of Scotland, too, the Gaelic movement is making steady progress, though it has not achieved the results visible in Wales, nor has it been taken up with that irresistible force and enthusiasm which characterises the Irish movement. The quantity and quality of Gaelic literature annually turned out in Scotland is quite up to that of Ireland, at present at all events, though the number of Gaelic speakers is only a third of the number that Ireland can boast. The extensive use of Gaelic in religious worship, the excellent dictionaries available,

the high pitch of perfection to which Gaelic singing has been brought in Scotland, and the uniform and consistent character of Gaelic grammar and spelling are all elements in favour of the survival of Gaelic. The national language of Highlanders will probably survive as long as there are a reasonable number of Highlanders in Scotland. But “there’s the rub.”



Passing by the island of Manannan MacLir, where a young and struggling language movement has begun to show its head, we come to Ireland, the largest of the Celtic peoples, both in numbers and territory. There was a time when the importance of preserving that “chief badge of nationality,” the Irish language, was lost sight of over the disabilities of Catholics, the land question, or the question of legislative independence. But the movement which has recently grown up, mainly under the influence of the Gaelic League, has assumed such vast proportions, and is being prosecuted with such unexampled energy, that Ireland will undoubtedly soon take a leading position among the Celtic nations, not only in the boldness and ambition of her national aspirations, but also in all those activities which go to make a nation in the proudest sense of the word.



It is in these language movements that we see the salvation of the Celtic race. And not that alone, for the stimulus to intellectual endeavour which is brought to bear upon a nation in its effort to restore and develop its national language is of supreme educational value. That stimulus will carry the Celtic nations further than any monoglot nation can ever be carried. The smallness of their numbers will be outweighed by the strength of those subtle moral and intellectual forces which gave the Greeks their victory at Salamis. The Celt will have to prepare himself, not merely for a leading position in his own country, but also for a great mission in the world at large, where his intense spirituality, combined with a keen sense of justice generated by centuries of suffering, will make him the advocate of the oppressed and the representative of moral force in the affairs of mankind.

Our own special task, and that to which this Journal will be steadily devoted, is that of fostering the mutual sympathy between the various Celtic nationalities. The task is not without its difficulties. Politics and religion have made wide gaps between the Celtic sister nations. Mutual prejudices, sedulously fostered by English writers, have grown up between them. The Anglicisation of the insular Celts, proceeding as it does by degrading everything Celtic, has degraded also the Welshman in the eyes of the Irishman, and "Paddy" in the eyes of "Taffy." This result was unavoidable. It was the logical outcome of taking their opinions from London. For it is natural that "Paddy," while endeavouring to escape Anglo-Saxon sneers at himself, should take to English doggerel concerning his brother Celt with less aversion, and that English opinions concerning the Irish should be imported into Wales in the wake of the English language.



But all those prejudices are rapidly disappearing, swept away by the enthusiasm with which each Celtic nation greets the struggles and successes of its neighbour in the fight for national existence. The intellectual alliance between the five Celtic nations is as good as established. It is found to be perfectly consistent with the jealous preservation of the different national ideals which the various peoples have put before themselves. In religious and political matters there is mutual toleration. The racial feeling is strongly and broadly based upon the innate feeling of kinship—a kinship which has its roots in the remote past, before questions of Church or State had presented new problems for solution. And now that the race is becoming conscious of a great and proud destiny, the necessity for an exchange of counsel and information, and for an active collaboration in vital matters, is also becoming increasingly apparent.

To foster such sympathy and collaboration will be the special object of the Celtic Association and of this paper. The first great enterprise to which the activity of the Celtic Association will be devoted is the organisation of the Pan-

Celtic Congress, which is to be held in Dublin in August next. The exchange of delegations between the various Celtic festivals, which was begun in 1897, and has since then grown into a permanent feature of the festive gatherings in all the countries concerned, has prepared the ground for a more important and business-like development of Celtic co-operation. The various workers must be afforded an opportunity of comparing their experiences, exchanging information, and deliberating upon future action. Such an opportunity will be afforded by the Pan-Celtic Congress. That Congress will, it is hoped, provide—probably for the first time in the history of the race—a common platform upon which the leading minds of the five nations can take counsel together concerning all questions of common interest. Whatever its outcome, it will mark an important epoch in the annals of this Western Race, and its effects will be felt throughout the length and breadth of those beautiful lands which the Celt can still call his own. And it would be strange if this visible symbol of Celtic union did not put new heart into the gallant fighters of all the Celtic nationalities.



There is other work to be done also—less showy, perhaps, but quite as important. It is that of bridging the linguistic gaps which separate the five sisters. We shall endeavour to bring the Breton into touch with Welsh literature, and to enable the Irishman to read Highland Gaelic, and the Highlander to read Manx. This is a surer means of fostering sympathy than any number of congresses and resolutions. And mutual sympathy will bring about united action, and united action will make the Celt absolutely irresistible. It will undo the evil of centuries of strife and consequent disaster, and will bring into action that unswerving fidelity to high ideals which distinguishes the Celtic race from its less endowed contemporaries. And thus the fifteen millions of unabsorbed Celts will become a formidable force to be reckoned with in the affairs of a world which they did so much to civilise.

Malloz ar Barz Coz o Vervel.

“Sethu me gwelet kant goanvez,
Echu eo ma redaden !
Deuz Gwened betek Porzantrez
Am bouz sonet ma zelen
Er c'hastell hag er manerioù
Ha dirag oaled ar c'houër,
En ilizou ar parrezioù
Ha ma-hun el lenneier

Bebet meuz koid hag ar brini
Keid hag an dero kaled ;
Marvet e zo meur a remzi
Aboue ez oun-me ganet.
Chomet oun brema ma-hunan !
N'anvezan ken tud ma Bro,
Ha tud ma Bro, braz ha bihan,
A c'hoarz war ma gwaleurio

Unan beo c'hoaz, o mar befe
E-touez ma mignonned koz,
Hennez da vihanna gasfe
Ma eskern kammet d'ar foz !
Mez siwaz n'euz ken eur c'hristen
Na war zotuar na war vor
Ac'h anvez ar zoner telen
A hirvoude dre Arvor.

D'im me, pa vin bremaik maro
Glaz a-bed ne vo tintet !
Ama, kreiz ar c'hoazioù dero
Den na onez vin kouezet.
Ma c'horf mesket gant an douar
A vo bonned d'ar griziennoù
Teuzi a raf evel ar c'houar
Vid dere'hed beo ar goulou !

Mez mar ne son ket ar c'hleier
Ar c'hav d'ar barz dilezet,
Ma zelen goz ebarz an er
O son klemmus vo klevet.
Hag an noz neb a dremeno
Dre wenojennou ar c'hoat
Da zelaou ar zon e chomo
Heb gallout biken pellaat.

Hag e teuint a vandenno
Boëmet gant son an delen
Mez an delen vo o maro
Rag ne zistroint biken.
Hag em gwele douar skornet
E-pad ar c'houk hep dihun
Ma c'halon a vo frealzet
Rag ne gouezin ket ma-hun !

'Pad tri remzi ha tri ugent
An delen goz a zono.
Dalc'h eta da vond gant da hent
Gwaz d'an bini zilaouo !
Gwaz e vo da dud ar vro-ma
O deuz an dianvezet !
Hast, O Ankou, da zoud brema
Ma c'halon a zo houget !”

Ar barz zo kouezet war al leur
Vel eun derven diskaret,
An douar d'an hevelep eur
Dindan e gorf zo skarret.
Tra ma save'n Delen santel
En eur dinta, barz an er,
Muzellon ledan ar skoassel
A zerre war ar c'haner.

F. JAFFRENOU.

Mellith yr Hen Fardd wrth Farw.

“Man y gwelais i auafau
Gant, yn awr terfynna 'm hynt.
Draw o Wened hyd Borthantreth
Cenais i fy nhelyn gynt ;
Yn y castell a'r palasau,
Ar aelwydi'r gwladwyr mad,
Yn eglwysir oll o'r plwyfi
A fy hun yng nghanol gwlad.

Oesais e'yd a'r eigfrain hynaf
Cyd a'r derw celyd hyn ;
Er y'm ganed, cenedlaethau
Lawer gladdid yn y glyn.
Eithr bellach, wyf fy hunan !
Gwyr fy mro nis adwaen mwy,
Gwyr fy mro, yn fawr a bychan,
Chwerthlin am fy mhen maen' hwy.

Pettai un o'm hen gyfeillion
Anwyl gynt i'w gael yn fyw,
Hwnnw, o leiaf, a dywysai
Tua'r bedd fy esgryn gwyw !
Ond, ysywaeth ! nid oes, undyn
Nac ar dir na mor a wryd
Ganu'r delyn honno swynai
A'for gynt a'i chan yn llwyr

Erof, pan y byddwy' farw,
Cloch i gnulio ni bydd un ;
Yma, rhwng y coedydd derw
Am fy nghwmp ni wybydd dyn ;
A chymmysga'nghorff, a'r ddaear,
Try i'r gwreiddiau'n fwyd a nôdd ;
Fel y tawdd y cwyr i gadw'r
Fflam yn oleu, yntau dôdd !

Etto, er na chan y clychau
Alar am y bardd, e fydd
Sain fy nhelyn hen i'w chlywed
Yn yr awyr fyth yn brudd !
Yu y nos y neb drainwyo
Lwybrau'r coed a'i clyw, a chà
Sefyll yno, ef a wrendy
Heb fyth allu gado'r fan.

Sain y delyn huda yno
Dorf i wrando arni'n syn,
Ond y delyn fydd eu distryw
Can't syn ol nis try'r rhai hyn,
Ac i'm gwely daear oeraidd
Yn y cwsg fydd heb ddi-hun,
I fy nghalon e fydd cysur
Gan na phydraf yno f'hun !

Tair cenedlaeth a thair ugain
Canu wna'm hen delyn i ;
Dalied ar ei hynt a rhodded
Wae i'r sawl a'i clywo hi !
Gwae a fo i wyr yr henwlad
Gollodd nabod arna'i, gwae !
Brys, o Ankou, rwan, deui,
A fy nghalon, sefyll mae !”

Yna'r bardd a gwympa, megys
Derwen dorrer, ar y llawr,
A'r ddaearen a ymgyr
Dan ei gorf 'r un mnyd awr
A thra chyfyd seiniau'r delyn
Santaidd idd yr awyr fry,
Wela, llydain weflau'r beddrod
Ar y canwr wela' gly !

(Cyfieithiad gan T. GWYNN-JONES,
Caernarfon.)

La Malédiction du Vieux Barde Mourant.

Voici que j'ai vu cent hivers,
Ma course est terminée !
De Vannes à Porzantrez
J'ai joué de la harpe
Dans les châteaux et les manoirs
Et au foyer du paysan
Dans les églises des paroisses
Et seul au milieu des landes.

J'ai vécu autant que les corbeaux
Autant que le chêne dur ;
Bien des générations sont mortes
Depuis que je suis né.
Je suis maintenant demeuré seul !
Je ne connais plus les hommes de mon pays
Les hommes de mon pays, petits et grands
Se rien de mes malheurs.

Si au moins il subsistait encore
Un seul de mes anciens amis
Celui là conduirait
Mes os courbaturés à la tombe
Mais hélas ! il n'est plus un homme
Sur la terre ni sur la mer
Connaissant le joueur de harpe
Qui soupirait à travers l'Arvor.

Pour moi, quand bientôt je mourrai
Aucun glas ne sera tinté
Ici, au milieu des forêts profondes,
Nul ne saura que de suis tombé.
Mon corps mêlé à la terre
Deviendra nourriture des racines
Il fondra comme la cire
Pour conserver vivante la flamme !

Mais si les cloches ne sonnent pas
Le deuil du barde abandonné
Ma vieille harpe dans les airs
Sonnera son chant triste
Et, la nuit, celui qui passera
A travers les sentes du bois
Restera écouter la mélodie
Sans jamais pouvoir s'éloigner

Et ils viendront en foule
Etonnés des sons de la harpe,
Mais la harpe sera leur perte
Car ils ne s'en retourneront jamais.
Et dans ma couche de terre froide
Durant le sommeil sans réveil
Mon cœur sera consolé
Car je ne tomberai pas seul.

Durant soixante trois générations
La vieille harpe sonnera.
Continue donc ton chemin
Malheur à qui l'écouterait !
Malheur aux gens de ce pays
Qui m'ont méconnu.
Hâte toi, ô mort, de venir maintenant
Mon cœur a cessé de battre.”

Le barde est tombé sur le sol
Comme un chêne qu'on abat,
La terre, au même instant,
Sous son corps s'est fendue,
Et tandis que la sainte Harpe
En sonnant s'élevait dans l'air
Les larges lèvres de la fosse
Se refermèrent sur le chanteur.

CLOCHER BRETON.

OUR DICTIONARY.



THE Anglo-Celtic Dictionary, of which we publish the first instalment in this number, is expected to prove of exceptional value not only as a work of reference, but also as an educational work. We might almost go so far as to say that it is the duty of everyone professing sympathy with the Celtic revival to try and acquire at least a reading acquaintance with the Celtic languages akin to his own. Certainly it will be impossible for those who wish to take a leading part in the work of Celtic regeneration not to do so.

There are many matters of modern Celtic speech which cannot be decided without reference to the literature of the allied languages. Not only that, but their study is fruitful of the most valuable suggestions. Words which have been lost sight of in the vocabulary of, say, Irish, may often be found in use in the Scottish Highlands or even in Manx. Thus, where the Irish academic word *tómhás* (riddle) or High-Scottish *toimhseachán* might fail to convey any meaning to a peasant Gael, the Manx *raa dorraghey* (*rádh dorcha*) will be immediately intelligible to him, and will be excellent Gaelic to boot.

The first impression created in the mind of a Pan-Celtic enthusiast on scanning the dictionary will probably be one of disappointment. He will find a bewildering variety where he expected similarity and close connection. But the diversity is more apparent than real. The fact is that in many cases where words were originally identical one synonym has been currently adopted in one country and another in a neighbouring country. Take the familiar instance of the Celtic words for *good*. In Gaelic we have *maith* or *deagh*, the latter being less usual, and always prefixed. In Welsh, the latter word is the usual one, and appears under the form *da*, as *dyn da*, a good man. The other word is also known, its form being *mad*, but it is less usual. In Breton, however, *da* is practically unknown, and *mad* holds the field. Further diversity is caused by the different phonetic systems, each devised without any regard to the rest, except

in the case of Highland and Irish Gaelic. The Manx phonetic system is the worst, being based upon English principles of spelling (if such there be). And the Irish system is undoubtedly the best, forming a very perfect device for closely indicating the quality of the consonants as well as the vowels.

In a future number we intend to give indications concerning the pronunciation of Celtic words. For the present we need only refer to the many excellent text-books available—O'Growney's for Irish, Duncan Reid's for High-Scottish (Highland Gaelic), Rowland's for Welsh, and Ernault's for Breton, as well as Mr. Kneen's *Simple Lessons in Manx in the Isle of Man Examiner*.

No attempt has been made in this Dictionary to unify the spelling or vocabulary of the five languages. On the contrary, we have borne in mind the fact that nature loves diversity rather than uniformity, and that it is more important to enlarge the boundaries of Celtic speech than to confine them. Each language should be judged by its own highest standard, even at the cost of unity. It is far more important, for instance, that Highland or Manx Gaelic should develop along its own lines, and by virtue of its own inherent energy, than that it should look for outside approval or follow the Irish fashion. We must be just to others, even as we would have others do justice to ourselves.

EXPLANATIONS.

1. THE LANGUAGES.—“Welsh” (Cymric) and “Breton” are the recognised names for the two surviving Brythonic dialects (Cornish being dead). The three Gaelic dialects are Irish, Manx, and what we have called High-Scottish. The last term is more or less novel, but hitherto no good name has been devised for Highland Gaelic. The Highlanders themselves call their language “Gaelic,” but so do the Irish and Manx. “Gaelic” is too comprehensive a word. “Highland Gaelic” is better, but clumsy, and there are highlands in other countries also. “Erse” is artificial and inappropriate, besides having gone out of fashion. So we have adopted the term “High-Scottish,” formed after the model of “Bas Breton” and of “Hochdeutsch.”

The word is, therefore, linguistically correct, and it also recalls the fact that the Scots were Gaels.

We shall use the following abbreviations:—
I. for Irish. M. for Manx. W. for Welsh.
S. for High-Scottish. B. for Breton.

2. THE VERB.—All verbs are given in the infinitive mood. That saves space and trouble, and is the most useful, as it is quite easy to obtain the root by subtracting the infinitive termination and making vocalic changes where necessary. The following table of infinitive terminations will facilitate the process:—

INFINITIVES.

<i>Irish.</i>	
oún, oúnaó	innir, innirín(τ)
írlúg, írlúgao	tuir, tuirim
rlánuig, rlanuigao	cuir, cuir
lean, leannaim(τ)	tréig, tréigean
feuch, feuchain(τ)	cait, caiteam
ól, ól	tuig, tuigim
óibir, óibirt	mair, mairim
fás, fásail	luid, luidim
éir, éirtead	glao, glaoim
<i>High-Scottish.</i>	
dùin, dùnadh	tairg, tairginn
islich, isleachadh	tuit, tuiteam
slànuch, slànuchadh	siubhail, siubhal
lean, leantuin	leig, leigil
feuch, feuchainn	caith, caitheamh
ól, ól	trèig, trèigsinn
dìbir, dibirt	mair, maireachduinn
fàg, fàgail	luidh, luidh
éisd, éisdeachd	glaoth, glaothach
<i>Manx.</i>	
seyr, seyrey (dy heyrey)	go, goaill (dy ghoaill)
treig, treigeil (dy hreigeil)	jan, jannoo (dy yannoo)
toyr, toyr (dy hoyrt)	lhaih, lhaih (dy lhaih)
<i>Welsh.</i>	
hwyf, hwyfa	ceis, ceisio (ceisiaw)
car, curo (curaw)	tor, tori
byw, bywhau	rhan, rhanu
Others end in <i>ael, el, aelh, ain, ian, al, ial, ed, ied, eg, fan, ur, w, y, ych, yd, yll</i> , but these terminations are rare.	
<i>Breton.</i>	
bern, berna	tosta, tostaat
kresk, kreski	lavar, lavarout
sev, sevel	

A few infinitives end in *en* and *el*, and a few are identical with the root.

3. THE NOUN.—The declensions are indicated by a new notation, which is both compact and complete. In Manx, genders and plurals are only given occasionally, owing to the paucity of material at the compiler's disposal. In Breton, genders and plurals are separately given. In Welsh, where there is no declension for cases, the genders and plurals only are indicated. In Irish and High-Scottish the genitive singular and nominative plural are indicated by a number and a letter respectively, according to the following scheme:—

Genitive Singular.

1. Gen. Sing. formed by attenuation—
báiro, báiro ; siol, sil

2. Gen. Sing. formed by adding *e* and attenuating (if necessary)—
cúir, cúire ;
reampóis, reampóize ; long, luinge.
3. Gen. Sing. formed by adding *a* and broadening (if necessary)—
cear, cearda ; beus, beusa.
toit, tota ; cnáimh, cnámha.
4. Gen. Sing.—no change—
áirne, áirne ; baile, baile.
5. Gen. Sing. formed by adding *n, ann, or inn*—
éire, Éireann ; gobha, gobhainn.
6. Gen. Sing. formed by adding *ach*—
larrar, larrac ; litir, litreach.

Nominative plural formed by adding—

	Irish	High-Scottish	Welsh
a	á	a	au, iau
b	ba	tan	ed
c	(e) áca	(e) achann	—
d	áde	aidhean	iaid
e	e	e	i
h	he	—	oedd
i	íde	—	edd
k	ca	—	—
n	na	nan	ain
o	áca	—	ydd
p	pe	tean	—
r	(e) anna	(e) annan	aint
s	(e) an	(e) an	on, ion
t	attenuation	—	attenuation
u	no change	—	no change

Thus “*earraíro* f. 2, c.” indicates that *earraíro* is a feminine noun with gen. sing. *earraíro* and nom. pl. *earraíroeaaca*. Similarly in Welsh, “*bardd* m. t.” signifies that *bardd* is a masculine noun with nom. plur. *beirdd*.

No declensions have been given for Irish verbal nouns, since with few exceptions the gen. sing. is identical with the past participle, thus—*ablution*, *glanaó* gen. *glanta*.

AUTHORITIES.

- Irish.*—Dictionaries of Foley, MacCurtin, Coneys, O'Reilly, and modern vocabularies.
High-Scottish.—Highland Society's, Macleod and Dewar's, and Macalpine's Dictionaries.
Manx.—Gill's and Cregeen's Dictionaries.
Welsh.—Pughe's, Silvan Evans', and Richards' Dictionaries.
Breton.—Le Gonidec's Dictionary and Troude's Vocabulary.

A full acknowledgment of the help received by our various esteemed collaborators will be made in a subsequent issue.

Emendations and additions will be received with thanks.

CÉAD MILE FáilTE.

(From the Editor of *The Gael*, New York.)

Editor CELTIA, Dublin, Ireland.

From across the sea *The Gael* sends greeting, congratulation, and heartiest welcome to her new sister, CELTIA.

It is highly encouraging to note the rapid development, progress, and unification of the Celtic movement throughout all lands.

Raé go raib ort,

GERALDINE M. HAVERTY,

Editor, *The Gael*.

(From Professor W. Ernst Windisch, Leipzig University, Germany.)

DEAR SIR,—Many thanks for your letter of November 9th. That I take an active scientific interest in the Celtic world is well known to you. I shall be very glad if you succeed more and more in creating a bond of union for all existing branches of the great Celtic family of nations. Wishing the best success to the enterprise of yourself and your friends in this direction,

I am,

Yours very truly,

W. E. WINDISCH,

Professor.

(From the Speaker of the House of Keys.)

Rish CELTIA *aigh-vie*.

May you be a further bond of union between the Celtic nations, helping them to realise more fully their essential brotherhood, and encouraging them to combine for the promotion of all objects of common interest.

A. W. MOORE,

President, Manx Language Society.

(From Alis Mallt Williams, of Aberclydach ["Y Ddau Wynne"], co-author of "One of the Royal Celts," "A Maid of Cymru," &c.)

Y mae Arthur yn myned i ddeffro mewn ganrif hwn.

To CELTIA.

Messenger of good-will and fraternity to the dispersed and sea-divided Celts. I wish you a bright and happy flight, and as you try your wing for the first time in the day-dawn of a new century, so I trust the closing of that century will find you still, with untiring wing,



JAFFRENNOU.

carrying your message of peace to the children of the five nations.

ALIS MALLT WILLIAMS.

(From the Breton Federation of Rennes, Brittany.)

Da Rener CELTIA.

'Benn eur pennad amzer ama eta, hon bezo eur paper hag a vezo eun ere e-tre ar broiou Keltig! Pebez dudi evidomp songal eo deùt hirio hon gouennou da anavezout ho nerz awalc'h, da en em anavezout awalc'h e-trezê, ma 'deuz bet galloud awalc'h da zével eur gelouen hag a vezo evel pa lavarfenn ho zi d'ezo o-hunan! Ta, ho zi e vezo eun ti lec'h ma vezo great digemer mad da gemend den a zenio gant eun ene bretoun en e greûz, eun ti lec'h na reno ket eur bohadennik tud, mez CELTIA, ar bed Kelt, dishual, distag, en e bez!

Pelle oa e c'hortozaed en peb bro an nevezenti meurbed plijadurus-ze, pell e oa e c'houlenne ar Vreiziz mad, an eil a-zigant egile: piou a grouo, pelec'h vezo krouet ar gazetenn oll-geltiek kenta? Deut eo hon breudeur a Iverzon da lavarout d'eomp ar c'helou-mad: duze, en kreiz kaer Dublin, e vezo savet, hag ac'hano ledet dre ar bed, evid unani ar re o deuz dija an tân sakr en o c'hañon, evid klask ha haddigas da garantez ho gwir Vro ar re a oa pellaet diouthi, hag ankounac'haet o amzer dremenet.

Trugarez d'eoc'h eta, tud an Iverzon, ha d'id ispisial, "Kannad an Enez Glas," evid ar boan e kemeret gant du traou a zell ouz hon broiou.

Ac'halema, en Breiz, ni a vezo ganeoc'h, a galon,
a spered, hag ive a gorf—pa vezo red, pa vezo
digouezet ar c'houlzbraz!

F. JAFFRENOU ("Taldir").

V. NOUËL DE KERANGUÉ,
("Ab Erwan.")

LEON AR BERR ("Ab Alor").

[*Translation.*]

To the Editor of CELTIA.

In a short time, then, we shall have a journal forming a link between the Celtic countries! What a pleasure it is to us to think that our peoples will now begin to know their strength, and to know each other; that we have enough power to take this step, and to call, so to speak, our house our own! And our house will be a house where a good reception awaits every man who comes with a true Breton heart in his bosom, a house where will reign not a small faction, but CELTIA, the Celtic world, unfettered, unsubdued, in all her greatness.

Long has this good news been awaited in all the countries; long has one good Breton been asking the other—Who will found, and where will be founded, the first Pan-Celtic journal? Then came our brother from Ireland, bringing us the glad tidings:—Here, in the capital City of Dublin, will it be raised; and from here it will spread over the world, to unite those in whose hearts the holy fire is burning already, and to bring back to the love of their true country those that were estranged from her, and had forgotten her for a long time.

Thanks then to ye, people of Ireland, and to you especially, "Negesydd o'r Ynyswerdd," for your work on behalf of our countries through good times and bad. We in Brittany are with you—with you in heart and in spirit, and also in body, when it will be necessary—when the great time will have come!

F. JAFFRENOU ("Taldir.")

V. NOUËL DE KERANGUÉ,
("Ab Erwan.")

LEON AR BERR ("Ab Alor.")

(From Mr. Michael Davitt.)

DEAR MR. FOURNIER,—I heartily wish success to the new Celtic journal. Its programme and mission are worthy of the support of every

advocate of the Old Tongue of the Gael, and of every lover of the race to which we are all proud to belong.

The educational feature of CELTIA is an admirable idea, and cannot fail in being most useful in the spreading of a still wider desire among our people to become acquainted with the language which a degenerate generation of Irishmen appeared willing to let die. The promised dictionary will satisfy an urgent need in the encouragement of essays and contributions by beginners, and will enable these to follow with keener interest and profit the writings of more advanced students.

I enclose my subscription, and wish a most "prosperous century" to the movement and to CELTIA.

Yours very truly,

MICHAEL DAVITT.

(From Mr. Standish O'Grady.)

DEAR SIR,—I regret to say that I have hitherto been unable to consider your Association with the seriousness which it deserves, but your aims are high and purposes broad and generous, and have my cordial sympathy.

Yours faithfully,

STANDISH O'GRADY.

(From the Hon Stuart R. Erskine.)

"Bliadhna mhath ur diubh, 's moran diubh!
Na h-uile la gu math diubh! Ma tha i'm
chomas, cuididh mi sibh gu bràth."

Also the following beautiful prose poem;—

EILEAN AIGEIS.

Tha thu mar mhil-each dubh, 'Aibhne! Tha do bhroilleach dubh-bhreac le cop bán. Tha cabhag air do chasan luath; tha iad mar airgiod; tha iad 'g ad ghiùlan gu do phrasaich anns a 'chuan. Chi mi cumadh nan làithean a thig ann am bliadhnaichean eile mun cuairt Eilean Aigeis. Seabhaidh iad am measg nan coilltean. Tha na cumaidh bána aca 'shàmh os ceann nan aibhnichean. Tha 'm mothachadh ceanalta aca a' beothachadh m'anna. Chi mi an t-eilean le 'aibhnichean suidhichte mar sheud ghlan anns an fhàinn a tha air làimh Nàduir. Cuiridh thu ort do fhàinn gu àrdanach. Is toigh leam do aibhnichean dubha, do choilltean glesa a' crathadh, agus do àirde sgorach; ach tha cuimhne nane bliadhnaichean a thréig mar chupan searbh donn.

* Eilean Aigas is a beautiful island in the River Beaulay in Invernesshire. This island was long the highland home of the brothers Sobieski Stuart.

Who [were] the three persons who spoke immediately after their birth, and what did they say?



ABOVE is the curious title of a very touching and beautiful legend at page 126 of the "Book of Leinster." It has not, so far as I know, been ever before translated, and the following version of it may contain some inaccuracies, but not any that are of importance, or that will mar its beauty. The language in which it is written is very old; and it need hardly be said that those who undertake to translate old or middle Irish will generally find words, both nouns and verbal forms, the meanings of which have to be, to a large extent, guessed at from the context.

The three who are said, in this tract from the "Book of Leinster," to have spoken immediately after their birth were—Ai, son of Olloman; Morand, or Morann, son of Cairpre Chind-Chait; and Noinniu Nóibrethach. As the stories of Ai's and Noinniu's first utterances contain nothing very pathetic or interesting, and as the names of the speakers seem unknown in Irish history, the legends about them are not given here; but the name of Morand, or Morann, has lived in legend down to the present. I heard some years ago a peasant from the Co. Cavan telling the legend of the *idh Morainn*, or collar, which, it is said, he used to put round the neck of a witness, and if he gave false evidence it would choke him. Morann was the son of the chief king, Cairbre Chinn-Chait, who died in A.D. 14, according to the "Four Masters." He was one of the kings who are regarded as usurpers by Irish historians, as he was chosen by the Attacotts, or *Aithechthuatha*, as they are called in Irish, who, about the time of the Incarnation, rose against the nobles, killed most of them, and placed Cairbre, Morann's father, on the throne. But Morann was opposed to the Attacotti, although his father had been their king.

No attempt has been made to "polish up" the following translation; it is as literal as I could make it. It is unfortunate that this tract

is not perfect in the "Book of Leinster," the last part of it having been lost. It is particularly interesting, for it is history as well as legend

T. O. RUSSELL.

Cia treide cetna labratar iar na genemain fó chétoir, agus cid ro labraisset? . . . Morand, immero, mac Carpre Chind-Chait; is de ro labratar sede, i. ro marbtha leis in Corpre hisin eech soerchland ro bóí in h-Erinn, ar ba di Athechthuathaib h-Erenn dó, agus ro gab rige nh-Erenn ar ecin; agus rap olc a rige, ar ní bíd acht oen grainne i cind cecha dési, agus oen dircu a ceind na cuslindi, agus oen dircu im mullach na darach in a re. Ructha tri meic do'n Chairpre hisin, agus ro badid leis fó chetoir, ar ba doig ropdís torathair, fo bithin no bitis a cathbairr fo cennaib. In tres mac rucad dó, i., Morand. Rothriall in cétna do denam fris, i., a badud. Ro h-erbad da oclach leis d'a chur im beolu na tuinne. O ralaiset uadib é i tuind mara, brissis in tond in cathbarr, agus tócbaid in tond uasa in mac conaccatar a gnúis for barr na tuinne. Is and asbertsom, "Garg bé tond," ar in mac. Folengat chuce na ogláig, agus dofocbat súas. "Nachamtocbaid," ar seseom, "Uar bé gaéth." "Cid do genam din mac-sa?" ar in dara fer. "Do genam," ar in fer aile, "Facbam é i téig ar beind chloche i ndorus tige na cerda, i. Maen a ainnside, cerd ind rig; agus cométam in mac dus in lessaigfe in cerd é." O do chuaid sede [in cerd] assa thig conacca in mac insin téig, agus nombeir leis is in tech. "Fursa in caindel, a ben," ar se, "conacther in frithisea fuarasa." Tucad cucu iar sin caindel, conid and atbert Morand, "Solus bé caindell." Ro alt in mac la Moen iar sin for a sheilb féin. Ro fetatar, immero, na oclaig út nar bo leiseom in mac. Fecht and iarum, do luid Carpre do ól lenna do thig Móen. In tráth ropániu doib oc ol, luid in mac as each ucht in araile condechaid in ucht Cairpre. "Romaingther in gein," ar Cairpre, "Coích in mac-sa?" la osnaid móir do chur. Focheird, dan, a mathair in meic, i. ben Charpre, osnaid aile. "Cid it-aíd," ar Móen, "in format no fargeib? Cid inmain lemsa in mac, agus cid mac dam, ro pad fherr lem eo mbad libsi é, ar a met far serce lim,

ocus ar a riachtain a lessa duib." "Ni tharla, tra, in ní híseín duinn," ar Carpre. "Maith, éin, a Chorpre," ar in dias oclach út, "Ro pad maith a luag neich do berad duit mac amlaid." "Ro pad maith, immero," ar Carpre; "ro beraind a chomthrom de argut dar a chend, ocus ropad trian de ór; acht nī tarba a rád, ar is erlabra dí máin an do gnid." Amuīl bid oca, "Nobemmís," ar na oclaeach, "fonaisethar fort-sa." Fonaisethar fair. Oronaidmed fair, fole-ngat na óclaiḡ cuce, co tucsat in mac in a ucht, ocus corodilsigset dó. "Isé in mac-sa," ar siat, "rucsam nait dia búdud ocus is sed so da ronsam de." "Is fír uile," ar in cerd. Is de sin, tra, ro bai mac Main fairseom; ocus ite sin teora brithara toesecha ro ráid Morand iar n-a genemain fochetoir, i. "Garg bé tond; úar bé gaeth; solus bé caindel."*

Gabais, tra, Morand ardbrithernacht h-Erenn iar sin, ocus ba marb a athair-seom, i. Cairpre; ocus ro fhaid-seom a mac co Feradach Find Fachtnach i crích nAlban dia thócniuid irriḡe nh-Erenn; ar ro theich sede ria Corpre dar muir innund, ar na ro marbtha leiss; co tanic sede fo gairm-seom, ocus corra gab árdrige h-Erenn, ocus Morand in ardbrithernacht h-Erenn, ocus

[Translation.]

Who were the three who spoke immediately after their birth, and what did they say? . . . Now Morann was the son of Cairpre Cat-head (Chinn-Chait). He was so called because by him were killed † all the free (or noble) tribes that were in Ireland, for he was of the Attacotts; and he got the sovereignty of Ireland by force; and his reign was bad, for there used to be only one grain in the head of every ear [of corn], and one berry in the head of the stalks, and one acorn on the top of the oak in his time. Now there were born three sons to that Cairpre, and they were drowned by him immediately, for he thought they were monsters because there used to be cauls round their heads. The third son born to him, namely, Morann, he tried to do the same to him, that is, to drown him. Two men-

* These first words of Morann are evidently intended to represent child-Irish; but they are quite intelligible.

† As well as can be learned from the curious construction of this sentence, Cairpre was called "Cat-head" from his cruelty in having killed the free people, or nobles.

servants were told by him to put him (the child) into the depth of the waves. When they threw him from them into the wave of the sea, the water broke the caul, and it turned up the boy so that they saw his face on the top of the wave. It was then he said, "Wave is rough" cried the boy. The men-servants leaped towards him, and took him up. "Do not lift me up," said he, "the wind is cold." "What shall we do with the boy?" said one of them. "Let us," said the other man, "leave him in a bag on top of a stone in the door of the house of the artificer of the name of Maen, artificer to the king, and let us preserve the boy so that the artificer may nourish him." When he (the artificer) went out of his house, he saw the boy in the bag, and brought him into the house. "Prepare a candle, wife," said he, "that the find which I found may be seen." The candle was brought to him after that; then said Murann, "Candle is light." The boy was reared by Maen after that under his own charge. The servants, however, knew that the boy was not his. Afterwards, Cairpre went one time to drink ale in the house of the artificer, Maen. When they were happy drinking, the boy went from bosom to bosom of each until he went to the bosom of Cairpre. "The child makes me envious," said Cairpre; "what child is it?"—heaving a great sigh. Then the mother of the boy, Cairpre's wife, heaved another sigh. "What are these [sighs]?" said Maen, "are they envy or anger? Although dear to me is the boy, and although a son of mine, I would rather he would be yours, because of your great love of me, and because ye want him." "That thing did not occur to us," said Cairpre. "Good, then, O Cairpre," said the two men-servants [to whom the child had been given to drown], "good would be the reward of the person who would give thee such a son." "It would be good, indeed," said Cairpre; "I would give his weight of silver for him and one-third of it would be gold; but there is no profit in speaking about it, for what I say is only idle talk." As thus they were, the men-servants said, "We bind thee [to thy promise]." He is bound. When he was bound, the men-servants rush to him and place the boy in his bosom, so that they were faithful to him. "This is the boy," said they, "we took him from you to drown

him, and this is what we did with him!" "It is all true," said the artificer. Thus it was that Morann was called Mac Maen; and these are the three first sentences that Morann spoke immediately after his birth, to wit—"Wave is rough, Wind is cold, Candle is light."

After that Morann gets the Chief-justiceship of Ireland, his father, Cairpre, being dead; and he sent his son* to Feradach Finn Fachtach,† in the country of Scotland, to place him in the sovereignty of Ireland, for he [Feradach] had fled beyond the sea from Cairpre, that he might not be killed by him, until he came back at the call [of Morann], and became Chief King of Ireland, and Morann [was] in the Chief-justiceship of Ireland, and



"Μαρι αν γεουνα, μα εάρια combáirú cogáirú ιωρι αν ριζ άριού η μαιρέαρταδ mac eapca ní éireann, ionnur so zcleáctarú leó á céile ú'fuprtaát ne linn leáctrom vo beít ári ceáctarú vóib, ní h-iontuizíte ar rin cíoráin vo beít áz ceáctarú vóib ar á céile."—SEÁCTRÚN CÉITINN, 1629.

"In like manner, if there happened (to be) a close alliance of war between King Arthur and Muircheartach, son of Earc, King of Ireland, so that they were in the habit of assisting each other when violence bore down on either of them, it is not to be understood from that that either received tribute from the other."—GEOFFREY KEATING, 1629.



THE FUTURE.

Three things we believe:—

- That the cultivation of the Celtic languages means the regeneration of the Celtic race;
- That the Celtic race has unlimited resources of power and vitality;
- That the power of the Celtic race, when unified and brought into play, will exert a great and beneficent influence in the advancement of mankind.

That being our belief, it remains for us to concentrate our whole activity upon the problems presented to us in endeavouring to carry out those ideals. We rely upon the marvellous tenacity with which the disunited Celts have fought each their own corner, upon the intellectual brightness and moral excellence of the Celtic-speaking populations, upon their vitality

and fertility, and upon their store of bodily health and undiminished vigour. CELTIA will be the organ of militant Celticism, directed mainly against the deadening and demoralising influences of modern Anglo-Saxondom, and working to raise the self-respect and strengthen the cohesion of the Celtic race. We shall bring the resources of the highest scholarship to bear upon Celtic problems. Though the modern and living forms of Celtic speech will be our main concern, we shall keep our readers in touch with all the more important developments of Celtic philology, archæology, and ethnology. We define a Celtic nation as one the great majority of whose people speak one of the Celtic group of languages, or spoke it to within recent times, and among whom that same language still survives. The definition includes Ireland, the Highlands of Scotland, Wales, Man, and Brittany; and excludes the Scottish Lowlands, Strathelyde, Cornwall, the rest of France, and the Danubian and Italian territories which were formerly Celtic. We do not concern ourselves with abstruse and recondite questions of Celtic ethnology. It is enough for us that we have in each of the five countries mentioned a burning problem—that of the preservation of the national language—a problem which is being attacked and solved with varying degrees of energy and success; a problem with which are bound up, as we believe, the moral and intellectual welfare, and the material prosperity, of some fifteen million people.

Pending the evolution of some Celtic *lingua franca*, be the same Irish or Welsh, we shall use English as our chief weapon of war and instrument of propaganda. We do not undervalue the possession of English; but neither do we overrate it in view of the fact that some 900 million of the human race get on uncommonly well without it. We should like to see English, or any other world-language—say Russian or Chinese—in the possession of every Celt, so long as it did not exclude his own Celtic language. We believe that such an arrangement will eventually solve the old question raised by the building of the Tower of Babel. There will be innumerable languages in the world—the more the better—but every educated person will know the world-language beside his own. Everyone

* I have not been able to find out who Morann's son was.
 † Feradach Finn Fachtach became over-King in A.D. 15, and died in A.D. 36, according to the "Four Masters."

will be, in fact, bi-lingual, except those belonging to the unfortunate nation whose language may be eventually appointed to the post of honour. We say unfortunate, because they will go without the intellectual training necessarily involved in acquiring a second language. The world-language will tend to go out of exclusive use, and will run the danger of becoming a dead language except for international communication, like Latin in the Middle Ages.

AMONG THE SOCIETIES.

CELTIC ASSOCIATION.—The Celtic Association was constituted at a special meeting of the Committee of the Pan-Celtic Congress, held on October 12th, 1900. Its organisation is going on apace. Permanent offices have been engaged at 97 Stephen's-green, Dublin, and new members are being enrolled every day. Its chief work will be the organisation of the Pan-Celtic Congress in August of this year, in Dublin, and that work has now been taken actively in hand. A general meeting of the Association will be held in Dublin about the middle of this month.

GAELIC LEAGUE.—The work done by this Society is daily increasing in importance and effectiveness. New Branches have been started in Sandymount, Howth, and Dalkey, the class attendance in the last town being over 200 out of a population of 3,000, an unexampled proportion. The prize list for the Oireachtas of 1901 is longer and more valuable than usual, and the festival promises to be exceptionally brilliant. It will take place in Dublin in May. The first of a series of splendid new texts has been issued ("Keating's Poems"), and a Gaelic Primer for use in the Irish-speaking districts has been published, and is selling at the rate of a thousand copies per week.

SOCIETY FOR THE PRESERVATION OF THE IRISH LANGUAGE.—At the last Committee Meeting Mr. J. J. MacSweeney read a letter from the Rev. S. McTernan, P.P., M.R.I.A., enclosing a donation of £100 for two essays in the Irish Language, in furtherance of the Irish Language Movement. The donation was gladly accepted, and a special committee appointed to administer it.

HIGHLAND ASSOCIATION.—This Association (*Comann Gaedhealach*) held its Ninth Annual Mod at Perth, on November 29th. The success of the festival was greater than had been expected, considering the sorrow and distress caused by the war. The competitions included essays, poems, translations, and recitations in Gaelic; choral, quartet, duet, and solo singing of Gaelic songs; Gaelic reading, and some instrumental competitions. The next Mod is to be held in Glasgow about the 1st of September. The syllabus of competitions is published in the *Highland News* of December 8.

MANX LANGUAGE SOCIETY.—The annual meeting was held on November 12th. A delegation was appointed to attend the Pan-Celtic Congress, and it was decided to call upon the Insular Government to hold a census of the Manx-speaking population.



MO BRÓN AIR AN DFEARRGE.

MO BRÓN AIR AN DFEARRGE
 IR É TÁ MÓR,
 IR É ZABAIL IOIR MÉ
 'S MO MÍLE RÓIR.

Ó'FÁSAD 'RAN MBEAILE MÉ
 DEUNAM BRÓIN,
 SAN SON TRÚIL TAR RÁILE LIOM
 CÚRÓCE NA ZO DEÓ.

MO LÉAN NAC DPUIL MIRE
 'SUR MO MÍMÍNÍN BÁN
 I Z-CÚIGE LAIGEAN
 NO I Z-CONOÁÉ AN CHLÁIR.

MO BRÓN NAC DPUIL MIRE
 'SUR MO MÍLE ZRÁÓ
 AIR BÓIRO LOINZE
 TRÍALL ZO 'MEIRICÁ.

LEABUÍÓ LUÁÉRA
 BÍ RÚM APRÉIR,
 ASUR ÉAÍÉ MÉ AMAÉ É
 LE TEAR AN LAÉ.

TÁINIS MO ZRÁÓ-PA
 LE MO ÉAÉB
 ZUATA AIR ZUATAIN
 ASUR BEUT AIR BEUT.

D. HYDE
 (Love Songs of Connacht
 p. 28).

Professor J. Morris Jones, of Bangor University College, sends us the following beautiful Welsh translation of one of the charming Irish peasant lyrics collected by Dr. Hyde:—

GWAE FI O'R EIGION.

Gwae fi o'r eigion
 Llydan a mawr,
 Efe sy'n mynd rhyngof
 A'm eariad yn awr.

Gadawwyd fi adref
 I alar fy mron,
 Heb obaith cael myned
 Byth byth dros y don.

Gwae fi na welwn
 Fy nghariad mwyn i
 Eto am unwaith
 Tu yma i'r lli.

Gwae fi na byddwn
 Ae ef ger fy llaw
 Ar fwrdd llong yn cyrchu
 America draw.

Neithiwr fy ngwely
 Oedd lasfrwyn ar lawr,
 A theflais ef ymaith
 Pan dorrodd y wawr.

Fy nghariad ddaeth ataf
 Tra hunwn yn flin,
 Ei ysgwydd ar f' ysgwydd,
 A' i fin ar fy min.

J. MORRIS JONES.

BRETON PROVERBS.

Ann hini a elbed hé zec'hed
 A elbed hé iec'hed.
 (He who saves his thirst, saves his health.)

Ann hini a ia buhan a ia pell,
 Ann hini a ia gorreg a ia well.
 (He who goes fast goes far, he who goes slowly
 goes better.)

From *Krenn-Lavariou Bro Dreger*.

By HINGANT.

C E L T I A :

A PAN-CELTIC MONTHLY MAGAZINE.

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DUBLIN, 1st FEBRUARY, 1901.

No. 2.

"IS IONNAN BEIC SAN TEANGA AGUS BEIC SAN TIR."

"FY NGWLAD, FY IAITH, FY NGHENEDL."



THE new century will be the Century of the Small Nations. Events even during the Nineteenth Century have been tending in the direction of the evolution of national units on the basis of language. Greece, Italy, and Germany are conspicuous examples of such an evolution. Language is the most powerful bond between nations as between individuals. Sometimes its efficiency is marred by historical, political or dynastic accidents, or by geographical configuration and distance. Austria-Hungary, Switzerland, and the United States have been quoted as exceptions to the rule "No language, no nation." But nobody can seriously maintain that there is such a thing as an Austro-Hungarian "nation," or that the United States have achieved anything but a purely political nationhood as yet whatever the future may have in store for them. The Austrian Empire is a loose congeries of distinct nations, Switzerland is a racial rather than a national unit, and the United States are a vast mass of comminuted fragments of Europe, welded together by historical association and bound in the bonds of the European language which happened to be first in the field.



The forcible extinction of the language of a conquered people by the conqueror is the strict

equivalent in the world of nations of "murder" in the world of individuals. A strong individual may deprive a weaker one of his possessions, and may subject him to his will in all his actions. Such action corresponds to conquest. The strong individual may further deprive the weaker individual of all individual mental existence in this world, and reduce his person to a mass of inert animal tissue. That is called "murder" in private life. In the life of nations the same thing happens when a strong nation uses its superiority to deprive a weaker nation of that which gives the latter a spiritual existence of its own, and that is chiefly its Language. National customs, music, and costume are secondary elements.



Murder has been greatly checked by the development of a moral conscience and by the combination of individuals to suppress it. Neither of these developments has yet taken place in the life of nations, though the beginnings of a public conscience are perceptible, as evidenced in the cases of Finland and modern Greece. In the evolution of the modern State the doctrine of the Divine Right of Kings has been replaced by that of the Liberty of the Subject. In the evolution of the modern Empire it remains to replace the doctrine of the Superior Race by that of the Liberty of the Subject Nation.

Murder is not the only crime committed in the two worlds which we are comparing. In the olden times the order to "kill the men and enslave the women" was a commonplace of legitimate warfare. Its modern equivalent is absorption by "colonisation" or "plantation." The spirit of this process is well illustrated by the following doggerel lines which were published in an "Irish" paper as recently as last year:—

"However rough the wooing
'Tis over now and done,
And English strength and Irish grace
Are wedded and are one"

lines which are particularly calculated to bring the blush of shame to the cheek of every Irishman who loves the honour of his country. Fortunately the process of absorption, owing to the magnificent vitality of the Celtic population in Ireland, is proceeding in the opposite direction to that intended, except in the matter of language. And that will soon be mended also.



The preservation of nationalities should be as much a function of modern statecraft as the preservation of individuals. At present we have not advanced much beyond the stage of cannibalism in this respect. But we are approaching a time in which every nationality, however weak or small, will be given a fair chance of living its own life and doing its own work in the advancement of humanity. Nationalities will die, as individuals do, but they will not be despatched by the next door neighbour who happens to be the stronger. If no other agency brings this better state of things about it will have to be brought about by a league of small nations, something like a *Secessio Plebis in Montem Sacrum*.



In surveying the present state of the Celtic world it is curious and significant to watch the quarters from which the revival is proceeding—not from those who stand out publicly as the leaders of the people, but from the rank and file, the man in the cottage, led by the few who have heard the spirit of the nation calling in its agony, the few whom the wail of the *bean-sidhe* has stimulated to a fierce activity to avert the threatened doom. In Wales we have some of

the foremost men coolly and lazily reckoning the chances of the survival of Welsh beyond the next two centuries. In the Highlands we have a sum of £3,000 for the teaching of Gaelic going a-begging, owing to the carelessness of ministers and teachers (see *Highland News* of Jan. 5). But the people are sound at the core, and in them lies our hope.



There is also in the life of nations something corresponding to suicide. It takes place when a nation voluntarily surrenders its own mental and spiritual life, and turns its back upon its own best traditions. Something of that kind was going on in Ireland in the course of last century, before the language movement began. Now, suicide is not only contemptible, it is criminal as well. And its ethnical equivalent will soon be regarded with the same feelings of horror and aversion. If things go on in the direction they are moving now the mere discussion of the question as to whether it would be better for Ireland, or Wales, or Brittany to give up their language in favour of English or French will soon be looked upon as a sign of "temporary aberration."



The cordial reception which CELTIA has met with, transcending as it did all our expectations in that direction, convinces us that the most generous and thoughtful spirits are with us in our fight for the weak against the strong. Our principles make for peace and good-will, based upon eternal foundations of peace and justice.



Ταίτηγεανν Celtia zo maît le Ζαεὐίτζεοπιὺ
να η-Ἐίρεανν ἡ ἀν Οἰλεῖν ἤιη, ἡ ταίτηγεανν ρί
zo μόρ-μόρ le luét na Ζαεὐίτζε ἀτά ἀρ η-α
νοῖβιρτ ἰ Lonnovin. Ἀ μεαργ na Sapanac ηρ
εαὐ ἀτά ριατορᾶν, ἡ na Sapanacis ἀς μαζαὺ ρύτα
μαρ ναε ἔφουτ ἰονητα ἀετ ὁλομε Ceilteaca ζυρ
κόρη ὁδοῦ βεῖτ ἡμᾶλ ἡίρηρῖου ὄρ κομᾶρη ἀν ἐνέιτ
υαεὐαρηαῖς, ὅυαὐῆμᾶρη, ἐαίτηρῆμῖς ρῖη ἀς ἂ ἔφουτ
ἀν λάμη λάιρη ορη. ἡρ ζεαρη zo mberὺ τεῖνε
λαρτα μόρ-οτιμείου ὄρητ ρέη, ἡ ζαν ἂ ριορ ἀα
εὐ ῖ'β' ἀρ ἂ τεαρ νό ἂ ζῖτε. 'S ἰ ζῖδῖρη na
ζεῖτε ἀα ἡδοντηγετᾶ ἂ βερθεαρ ἂνν.

CELTIC NEWS.**OUR WELCOME.**

The Dublin Corporation has decided to put up the names of streets throughout Dublin in Irish and English. The scheme will be carried out gradually, bilingual name-plates being introduced when old plates are renewed or new ones put up. Each plate costs 8s., and the whole cost will be £3,400.

At the recent Municipal Elections in Dublin thirty-four candidates pledged themselves to support the Gaelic League programme, and in several wards all the candidates were so pledged. Fourteen pledged candidates were elected, including 12 Nationalists and 2 Unionists.

The Leinster Feis will be held in Dublin on March 16th, St. Patrick's Eve. The syllabus of competitions has been published.

The Kerry County Council and the Mayo County Council have each voted a sum of £100 for the teaching of Irish under the Technical Instruction Act.

Miss Jessie Maclachlan, the well-known Highland Gaelic singer, has started on a tour in Canada and the United States.

On January 12th Mr. Alexander Maclaren read a sympathetic and appreciative paper on "The Present Condition of the Gaelic Language in Ireland" before the Glasgow High School Céilidh.

At the last monthly meeting of the Lewis and Harris Association, Mr. Henry Whyte ("Fionn") read a Gaelic lecture on "Seana-Chleachdaidhean Gaidhealach" (Old Highland Customs). The same distinguished Gael read a paper entitled "Deire-bhuana's a Ghleann-domhain," descriptive of a harvest home feast, before the Céilidh nan Gaidheal on the 12th ult.

Before the Uist and Barra Association, last month, Mr. J. R. Bannerman delivered a Gaelic lecture on "Sean-fhocail," with special reference to the writings of Dr. Norman Macleod ("Caraid nan Gaidheal"). The lecture was much appreciated for its contents, and the lecturer for his rich Gaelic and pure idiom.

There is much excitement in Manxland over the impending language census, which is an unheard-of thing there. The *Peel City Guardian* thinks Peel, with Dalby and Ballameaneagh, should head the list of Manx centres, in spite of the immigration of Manx speakers from the country districts into Douglas.

The Welsh National Eisteddfod of 1901 will be held at Merthyr Tydvil, Glamorgan, in September. The Liverpool Eisteddfod of last year resulted in a surplus of about £400, half of which goes to the National Eisteddfod Association.

The Archdruid Hwfa Môn is at present preparing a new lecture on "Glewion Gwlad."

At the last meeting of the Breton Preservation Committee, held at Saint Brieuc, under the presidency of Canon de la Villerabel, M. François Vallée presented a Report on the Teaching of Welsh in the Normal Schools at Cardiff. M. Buléon pointed out the moral and intellectual dangers which are bound to result from a neglect or suppression of the home-language.

M. René Saïb, Editor of the *Kloc'hdi Breiz* (Clocher Breton), the leading Breton magazine, will shortly give a lecture before the Cercle Polytechnique, at Lorient, on "Brittany and the Celtic Countries."

We cull the following from a wide array of opinions and messages, almost all friendly, and especially so among the "sea-divided Gaels":—

"All our scholars and students will find this first number brimming over with literary matter of the greatest interest. We give *CELTIA* the most cordial of welcomes to our small but growing Irish republic of letters."—*All Ireland Review*.

"We hope *CELTIA* will receive 'ceud míle páirt' from the wide-scattered branches of the Celtic race."—*Highland News*.

"Our views on Pan-Celticism are too well known to need repetition here, but while we may differ as to the possibilities of Pan-Celticism, we have every sympathy for any movement designed to maintain and advance the individual characteristics of the various Celtic peoples, and to secure the boundaries which have preserved them from being swallowed up entirely by their more populous neighbours. *CELTIA* comes as a link to connect the different branches of our race, a ground upon which they can all meet to discuss the matters of common interest to all. What promises to be a splendid work, an 'Anglo-Celtic Dictionary,' giving the equivalents of English words in Irish, Scotch Gaelic, Manx, Welsh, and Breton, should give this new venture a claim on the support of everyone interested in the spread of the Celtic languages. The journal is excellently produced."—*United Irishman*.

"We have just received the first number of *CELTIA*, a Pan-Celtic monthly magazine published at Dublin. It is a highly interesting production, and promises to fill a long-felt want. I will commend itself specially to the inhabitants of Wales, who may fairly be claimed as the leaders of Celtic aspiration and patriotism."—*Cambria Daily Leader*.

"The magazine is certainly a very attractive one, and promises to be everything that its enterprising promoter desires it to be. It contains contributions from representatives of the literati of Wales, Ireland, Isle of Man, Scotland, and Brittany, with examples of their respective languages. I claim the palm of excellence, however, for Professor Morris Jones's translation from Irish of one of Dr. Douglas Hyde's 'Love Songs of Cor-naught,' the Welsh title being 'Gwae fi o'r Eigion.' I shall endeavour to get an English translation of the same song for the readers of the *Express*, and will refer further to the whole subject in a future note. Meanwhile, 'Llwyddiant i chwib, Negeu sydd.'"—*Cochfarf* in the *Evening Express*, Cardiff.

"A Pan-Celtic monthly magazine, under the title *CELTIA*, is to make its first appearance at the beginning of the new century. Its aim is to be 'the organ of militant Celticism, directed mainly against the deadening and demoralising influences of modern Anglo-Saxondom, and working to raise the self-respect and to strengthen the cohesion of the Celtic race,' and the countries where the Celtic race subsists are understood to be Ireland, the Scottish Highlands, the Isle of Man, Wales, and Brittany. The style of the magazine is good, the writing tasteful, and the policy, so far as it seeks to further a movement which it believes will 'exert a great and beneficent influence in the advancement of mankind,' demands the respect due to all honest endeavour."—*Irish Times*.

"There is a big movement among the five Celtic nations to possess a closer bond of union. That desire will soon be realised in the Pan-Celtic Congress which is to be held in Dublin next August, and which is to be attended by an influential deputation from the Isle of Man, chosen by the Manx Language Society. A great help to the unification of the Celtic movement is the appearance of the new monthly journal, *CELTIA*, edited, w

understand, by Mr. E. E. Fournier, a gentleman who visited the Industrial Guild Exhibition a few years ago, and whose visit gave the Manx people much pleasure. The first number of the new journal appeals very closely to Manx tastes. The cover of the magazine is embellished by the symbol of our nationality, and there are numerous references to us as a nation. . . . A very interesting feature in the magazine is the first instalment of an Anglo-Celtic Dictionary, in which are words in English, Irish, High-Scottish, Manx, Welsh, and Breton, side by side for comparison. In this connection we might state that Dr. Kelly, some 70 or 80 years ago, almost completed a triglot dictionary on the above lines. We understand that the MS. of Dr. Kelly's dictionary is still existing, but those who know most about it are very reticent as to its whereabouts. Now would be the proper time to unearth it. *Rish Celtia agh vie.*"—*Manx Sun.*

"CELTIA is the name of a new Pan-Celtic monthly magazine which has just made its appearance. The rapid progress which the Gaelic revival movement has made of late years has, among other consequences, multiplied the demand for publications of the type of that now before us. Let the conductors of CELTIA state their own platform in their own words:—"Three things (they say) we believe—That the cultivation of the Celtic languages means the regeneration of the Celtic race; that the Celtic race has unlimited resources of power of vitality; that the power of the Celtic race, when unified and brought into play, will exert a great and beneficent influence in the advancement of mankind." Nothing could be more admirable than the principles enunciated, and we need hardly say that we hope that the new magazine will be instrumental in promoting the cause in the interests of which it has been founded. The present number is an excellent one, containing several contributions from the pens of well-known Gaelic writers."—*Irish Daily Independent and Nation.*

"Cet élégant magazine, qui comprend 16 pages, est non seulement très fourni en excellent articles anglais, français, et dans les idiômes celtiques, mais se présente encore très bien au point de vue purement artistique. . . . Nous ne doutons pas du succès immense qui attend CELTIA dans toutes les contrées parlant celtique, et particulièrement dans notre généreuse Bretagne. Les membres de l'Association Celtique en Bretagne, se feront sans nul doute un devoir de soutenir énergiquement et de propager autour d'eux le premier journal panceltique qui ait jamais été publié."—*Ouest-Éclair, Rennes.*

"Céav mîle páiste jómat, a Celtia. We expect that you will do a great deal of good to the people of the Celtic countries. You will bind them together if your task is carried through. Perhaps the editor is too sanguine as to the prospects of Pan-Celticism, but we can leave that to him. He is a good, strong man, and he is doing good work. . . . Jaffrennou's poem is a fine work. If we understand so much from the French translation, is it not likely that seven times more force should be in the Breton original? The next part is dictionary work. It is a very large piece of work that the editor has taken upon himself—to bring together five languages. It is clear that Irish, High-Scottish, and Manx are closely allied."—Translated from the *Gaelic Journal.*

[CELTIA has also been largely reviewed by the English press, and, on the whole, not at all unfavourably, but as this journal is written by Celts for Celts, and does not look to England for appreciation, we refrain from quoting any English press opinions.]

"J'ai reçu le premier numéro de 'Celtia,' et l'ai lu avec tout l'intérêt que je porte à notre culture celtique commune. Avec vous je crois fermement à la régénération de nos énergies de race par l'étude des langues, en y ajoutant toutefois le culte de nos traditions, et spécialement de notre tradition bardique, qui a l'immense avantage de nous offrir un terrain philosophique de première valeur."—*JEAN LE FUSTEC, Paris.*

"Nothing else seen in print this century has given me one tithe of the pleasure I have just had in reading again and again the first instalment of your Anglo-Celtic Dictionary. The whole magazine is quite beyond anything I had ever hoped to see."—*EDMUND GOODWIN, Peel, Isle of Man.*

"I enclose you my subscription to the Association, and thank you for the first number of CELTIA, which I have read with much interest and pleasure. I regard your Dictionary as most valuable, and hope it will help to cement the Celtic nations."—*THE HON. STUART R. ERSKINE.*

"I am quite delighted with the first number of CELTIA, and shall recommend it where I can."—*REV. J. BYRNE, C.S.Sp., Rockwell College, Cashel.*

"Le premier numéro de la revue panceltique vient de paraître, et c'est pour moi un grand plaisir de voir les frères de toutes les nations celtiques se donner la main pour marcher au combat. C'est en effet une lutte pour la vie que les Celtes entreprennent, et le vieux dicton est toujours vrai 'L'Union fait la Force.' Je suis donc de tout cœur avec vous, tout décidé à lutter à côté de mes confrères les vrais Bretons, Jaffrennou, Vallée, Le Braz, Lajet, soit en repandant 'Celtia,' soit en y collaborant. Donc à l'occasion du XXème siècle qui va naître, recevez, cher confrère, mes vœux les plus sincères pour votre noble entreprise. Vive la Bretagne! Vivent les nations celtiques!"—*YANN RUMENGOL, Le Terroir Breton, Nantes.*

"I have the very greatest pleasure in enclosing my subscription for the coming year, and with it my very best wishes for your plucky venture—the production of the New Century. Anything I can do to help it forward I shall always regard as a positive duty. . . . We poor Cornishmen have no separate classification in your list, although we retain so much Celticism. 'Vae victis.'"—*REV. J. PERCY TREASURE, Hereford.*

"Hawddammer i CELTIA, greal y cyd-gebiaid! a llwydd mawr a fyddo ar yrfa y gymdeithas Geltig. Yr wyf yn hoffi CELTIA. Mae ei wyneb yn dwyn arno gyullun Celtig prydfwrth a'i dufewn yn amrywiog a da."—*S. D. ROBERTS, Trealaw.*

"I have to thank you for the first number of your new monthly, CELTIA, which I am much pleased with. Any paper whose object is to associate in a scholastic and friendly manner the allied Celtic peoples will accomplish good and patriotic work."—*THEODORE NAPIER, Edinburgh.*

"Allow me to offer you my heartiest congratulations on the appearance of CELTIA. I wish the new journal every success."—*REV. G. R. MACPHAIL, Dundee.*

"From the Mountains of Eryri a daughter of Meirion sends CELTIA a warm greeting. May you inspire with courage the old Celtic spirit that has slept so long with Arthur in the Isle of Avalon. And may you foster that love of the beautiful, the noble, and the free that is inherent in every true-born Celt."—*GWYNETH VAUGHAN.*

[Madame Gwyneth Vaughan is a direct descendant of Griffith ap Cunnac, the last King of all Wales, who was brought up in Ireland, and who organised a Congress of Irish and Welsh bards in North Wales about A.D. 1100.]

"I am greatly delighted to watch your effort to make the Celts of the present day know one another better than they have hitherto done (through the medium largely of caricatures of no very friendly nature). I have often had opportunities of observing what wrong notions the Celtic nations cherish of one another, and anything of a tendency to act as a corrective of those notions is, in my opinion, to be welcomed as a boon, not only to them, but also to the whole of our composite Anglo-Celtic Empire."—*PROFESSOR JOHN RHYS, Jesus College, Oxford.*

Y WYDDFA.

(JOHN EDWARDS, DEL.)

SAETHA creigiau
 Trwy'r cymylau,
 Ar y glânau aur a
 gleiniog ;
 Am eu gyddfau
 Croga torchau
 Niwl y borau yn wly-
 byrog.

Y llwydwyd niwl a'u
 dillada—a'i darth
 Yn dew a'u gorch-
 nddia ;
 Yna lluwch fentyll o
 fa—a'i rewynt
 Yn oer am danynt a
 hir ymdaena.

Brychion genau,
 Troiog riwiau,
 I gorynau geirw anian ;
 Hirfaith drumiau,
 Crychog gribau,
 Lluaws dyrau, llys y daran.

Tyrau rengres, tyrau yr eangrod,
 Tyrau rhag gelyn, tyrau o'r gwaelod,
 Tyrau herfeiddiawg, tyrau rhyfeddod,
 Tyrau Eryri, tyrau eryrod,
 Tyrau rhew, tyrau 'r ôd—tyrau gwynion,
 Tyrau hen Arfon, tyrau anorfod !

A gwelir mewn gwisg olau—y WYDDFA
 Gyrhaeddfawr ei brigau ;
 A duddwl gwmwl yn gwau
 Yn wylaidd dros ei haeliau.

Gwyddfa i eiry, Gwyddfa awyrog,
 Gwyddfa oer dramawr, Gwyddfa hir drumog,
 Gwyddfa gwrhydrwyr, Gwyddfa i grwydrog,
 Gwyddfa gar anian, Gwyddfa goronog,
 Gwyddfa glogyrnawg yddfog,—hen Gawres,
 Ac Arwres y creigiau eryrog !

Estyn ei phen i laster—hoewfro
 Hyfryd yr uchelder ;
 Ac yno, ger bron Gwener,
 Chwardda, cusana y sêr !

HWFA MÔN.

[The above ode on "Snowdon" is written by

the chief of Welsh Bards, and shows how the intricate rules of Cynghanedd may be made to subserve the most genuine and lofty poetic feeling.—Ed.]

WELSH TRIADS.

Tri arwydd dyn cyfiawn : caru gwirionedd,
 caru heddwch, a charu gelyn.
 (Three signs of a righteous man : to love truth,
 to love peace, and to love an enemy.)

Tair sail gwynfydigrwydd : deall, haelioni, a
 boddlondeb.
 (Three foundations of felicity : understanding,
 generosity, and contentment.)

Tri pheth gwerthfawrocaf i ddynn : iechyd,
 rhyddyd, a rhinwedd.
 (Three things most precious to man : health,
 liberty, and virtue.)

Tri pheth ni wedd ar ddwyfawl : odrych ac un
 llygad, gwrandaw ac un clust, a chynnorth-
 wyaw ac un llaw.
 (Three things are not becoming to a godly man :
 to look with one eye, to hear with one ear,
 and to help with one hand.)

From "Barddas."

GAELIC RIDDLES.

(Toimhseachain.)

1. Tri casan nach gluais
'S tri cluasan nach cluinn
2. Maide fada fiar
Tighinn air tir air cladaich cian
Maide biorach tollach tàirgneach
Maide bailgfhionn fada crom
3. Cailleach anns an tigh ud thall
Eadar Gàidheal agus Gall
Dh' òladh i fion bharr a boise
'S caol a coise troimh a ceann.

Highland News.

ANSWERS :

1. A cauldron.
2. A rifle.
3. A churning staff.

CALEDONIAN MEDICAL SOCIETY.

GUNNING CELTIC PRIZES.

Through the generosity of his Excellency the late Dr. R. H. Gunning the Caledonian Medical Society have pleasure in announcing Two Prizes of the value of Twenty Pounds and Ten Pounds respectively, for Essays on some Celtic subject—Ethnological, Historical, Philological, or Medical, under the following conditions:—

1. The Essays shall be written in English.
2. The competition for these Prizes shall be open to all comers.
3. Within the range of Celtic subjects indicated above, competitors will be allowed perfect freedom in choice of subject. The Committee suggest the following as suitable titles:—
 - (a) "Ancient Medical Manuscripts—Gaelic or Irish."
 - (b) "The Origin, Language, Social Habits, and Traditions of the Insular Picts."
 - (c) "The Influence of Scenery and Climate on the Music and Poetry of the Highlands."
4. The judgment of the Assessors and Sub-Committee shall be final.
5. The successful Essays shall become the property of the Society, and shall be published in the *Caledonian Medical Journal*.
6. Essays sent in competition shall bear a motto only, the name and address of the writer to be enclosed under seal.
7. Essays to be sent under cover to the undersigned by 1st January, 1902, endorsed "Celtic Prize."

S. RUTHERFORD MACPHAIL, M.D.,

Hon. Sec., Caledonian Medical Society.

Rowditch, Derby, Nov. 15th, 1900.

ΔΘΜΟΛΑΘ ΝΑ ΣΑΕΘΙΣΣΕ.

ΜΙΛΙΡ ΑΝ ΤΕΑΝΣΑ ΑΝ ΣΑΕΘΕΑΤΣ
 ΣΥΤ ΣΑΝ ΕΑΒΑΙΡ ΟΙΣΓΡΗΘΕ
 ΣΙΟΡ ΓΕΑΡ-ΕΑΟΙΝ ΣΙΕ ΣΙΝΝ ΣΑΡΤΑ
 ΣΥΑΙΡΕ ΡΕΙΜΙΡΘΕ ΡΥΤ-ΒΙΛΑΡΤΑ.
 ΣΙΘ ΕΑΒΗΑ ΤΕΑΝΣΑ ΙΡ ΡΕΑΝΘΑ
 ΣΙΘ ΛΑΥΕΑΝ ΙΡ ΛΕΙΣΕΑΝΤΑ
 ΥΑΕΤΑ ΗΥΡΕΙ ΝΙΟΡ ΡΗΙΤ ΛΙΝΝ
 ΡΥΑΙΜ ΝΘ ΡΟΑΤ ΤΘ ΕΟΜΑΟΙΝΝ.

[From "Keating's Poems, Songs, and Laments, 1570-1650," edited by Rev. J. C. McErlean, and published by the Gaelic League. The poem is in praise of the Irish Language, and is written in the complex metre known as *Deibhidhe*.]

DICTIONARY NOTES.

The second instalment of our Anglo-Celtic Dictionary will be found a great improvement upon the first. Illustrative phrases have been added wherever necessary, and the notation for declensions has been extended to Manx and Breton, in accordance with the following table:

GENITIVE SINGULAR (Manx only).

1. By attenuation: cronk (hill), gen. croink.
mullagh (summit), gen. mullee.
2. By adding *ee*, or attenuating with *ey*:
geay (wind), gen. geayee.
lhong (ship), gen. lhungey.
3. By adding or converting into *ey*:
glien (glen), gen. glionney.
ellan (wool), gen. olley.
4. No change: arran (bread), gen. arran.
5. By adding *in*: thalloe (land), gen. thalloein.
6. By adding *agh*: lioar (book), gen. lioragh.
kairdee (smithy), gen. kairdagh.

NOMINATIVE PLURAL (see Table, p. 6).

	Manx	Breton	Manx	Breton
a	—	ou, iou.	n	nyn
b	tyn	ed	o	—
c	aghyn	—	p	jj ⁿ
d	ceyn	idi	r	iny ⁿ
e	—	i		{ennou cnned
h	—	ezed	s	yn
i	ee	nez	t	attenuation
k	—	ier, eicr.	u	no change

Examples.—a B. krib, kribou; kéar, kériou. b M. sliuan, sleityn; B. abad, abaded. o M. cree, creaghyn. d M. colbagh, col-beeyn; B. kleiziad, kleizidi. e B. bleiz, bleizi. h B. femelen, femelezed. i M. gimmagh, gimmee; B. roue, rouanez. k B. kleze, klezeier. n M. cliwe (sword), cliwenyn; B. dall, dalleien. o B. greg, graisez. p M. keyll, keylljn. r M. jough, joughinyⁿ; B. gér, geriennou; bio'ch, bio'chenned. s M. lioar, liaryn; B. bourc'his, bourc'hizien. t M. stoyl, stüll; B. manac'h, menez'h.

We are very pleased to announce that we have now secured some first-class new collaborators, not only for the Breton portion, but also for the Manx. There now remains no obstacle to our turning out an excellent and trustworthy dictionary on the most modern lines. We must specially thank Professor Gaidoz, M. Jaffrennou, Mr. E. Macdonald, Mr. Ian Mackenzie, Rev. J. Lewis, Mr. E. Goodwin, and Mr. J. J. Kneen for contributions and valuable suggestions. The last two are Manxmen whose knowledge of their language is worthy of the only country in which a Celtic language is used officially by the Legislature.

Many of our readers do not seem to have noticed that the dictionary portion is made the middle sheet to facilitate its removal and filing. This will be continued until the dictionary instalment is made a supplement, when we hope to enlarge it to 8 pages, and so accelerate the completion of the work.

Corrections and Additions to first instalment.

MANX.—Abbess: ben-ab, *pl.* Mraane-ab; Shenn-chaillagh-ghoo, *f.d.* Abbey: Thic-maynagh. Abbreviate: dy yannoo ny s'loo (or sloo). Abhorrence: Feoh m. Abhor: jiooldey. Able: Abyl (I am able) foddym. Ablution: oenley, *m.c.* Abolish: jannoo gynbree, jiooldey magb. Aborigines: Ny chied-ir-vaghee; chiedchummaltee. Abrasion: Screeb, *f.s.* Abridge: dy yannoo ny s'girrey. Abscond: dy roie er-chea, feolagh. Absence (of mind): Mee-hastid, *m.* Abstract (Précis): king ("heads"). Additional Infinitive Forms: eaisht (listen), eaishtagh; slanee (save) slanaghey; lhiant (follow), lhiantyn; jeeagh (?feeagh, look), jeeaghyn; tuitt (fall) tuittym; toigg (understand), toiggal; farr (watch), farraghtyn.

IRISH.—Abbess: banab. I am able: tá mé; n-ann. Ability: neart. Able-bodied: túbae-lárait.

BRETON.—Le Gonidec's Dictionary is out of date, and not accurate. The spoken language is much more like Welsh than he makes it appear.

Notice.—Next month we shall begin the publication of a simple Breton-Welsh vocabulary of common words, by M. François Vallée of Saint-Erieuc ("Ab Hervé"), which will be of the greatest interest.

IRISH AND SCOTTISH GAELIC.



To give an idea of the differences between the two main dialects of Gaelic speech, we give below the first two paragraphs of Bergin and MacNeill's edition of "The Exploits of Lomnochtán" (Gaelic League Text), side by side with the Scoto-Gaelic version printed in the *Highland News*.

EAÐTRA LOMNOCHTÁIN AN TSLÉIBHE RIFFE.



ON DE LAETIB DÁ MAIB FIONN
 mac CUMAILL 7 MAITE 7 MÓR-
 UAIRLE NA FEINNE MAR AON
 LEIP, AS AMHARC AR CUAN
 LEATHAN - MÓR LÁN - AOIBHINN
 LUIMNIGE, 7 IR É FÁC FA
 TÁINIS ANN AN LÁ FAIN, FIOR
 7 AIRLING DO ÉONNAIC FIONN AN OÍDHE ROIME FIN,
 .i. SO OÍCEPAÐ OILL-PIARÉ MÁRA 1 OÍR ANN 7 SO
 RUIZFEAD DÁ OIRIAN NA CAÉRAÉ INA CRAOP. A
 HAITE NA HAIRLINGE FIN DO OÍRIS FIONN AR A
 ÉOCLAÉ, 7 DO RMAOINIS ZUPAB EAÐTRANNAC NÓ
 ALLMURAC DO OÍCEPAÐ 1 OÍR ANN.

2. IOMTURA FIONN, TÉIRO AR N-Á BÁRAÉ O'IONNRAIGE
 LUIMNIGE CUM ZLÉAR COIMEÁDCA DO ÉUR AR AN
 ZCUAN 7 AR CATAIR LUIMNIGE ARÉANA, 7 DO ÉUR
 TIONÓL 7 CIOMPUGAD AR MAITIB MUMAN; 7 IAR
 OTEAÉT 1 LÁCAIR OÓIB, TÉIRO 1 NÓÁIL CORMAIRLE, 7 IR
 I CORMAIRLE DO CRIOÉNUIGEAD LEÓ, NAONBAR DE
 MAITIB 7 DE MÓR-UAIRLÉ NA FEINNE DO ÉUR AS
 CUMHAC AN ÉUAIN SO CIONN COICETHIR, 7 I ZCIONN
 NA RÉ 7 NA HAIRPHE FIN A ZCOIMLION EILE DO ÉUR
 INA N-ÁIT, 7 LEANNIAINT DE'N OIRUGAD FIN SO CIONN
 BLIADNA, SO N-IMTEOÉAD BRIS NA HAIRLINGE FIN
 MAR BUD ZHÁÉAC; 7 AS REO ANMANNA AN NAONBAR
 LAOC DO FÁZAD AS COIMEÁD AN ÉUAIN AN TAN FAIN-
 ZOLL ZLAN-BÉIMEANNAÉ MAC MÓRNA, ZARIB ZARIB-
 FOLTAÉ MAC MÓRNA, OIRZAR AN-ZLONNAÉ MAC
 OIRIN, DIARMAID OÉIRO-ZEAL OREAC-FOLUIR Ó
 OUIBHNE, ZLAR MAC AOINCÉARDA BÉARRA, FAOLÁN
 FEARDHA MAC FIONN, LIAGÁN LUAIMNEAC Ó LUACHAIR
 OÉAGHAI, ART ÓS MAC MÓRNA, 7 FEAR MILLTE 7
 MÓR-BHUAIDHEARTA ZACÁ CUITEAÉTAN, .i. CONÁN
 MAOL MALLACTAC MAC MÓRNA.

EACHDRAIDH LOMNOCHTAIN AN T-SLEIBHE RIFFE.

[Transliterated from the Irish by Mr. J. G. MACRAV, London.]

Aon de laithibh de'n robh Fionn Mac Cumh-
 ail agus maithe agus mor-uaislean na Feinne
 mar aon leis, ag amharc air cuan leathan-mhor
 lan-aoibhinn Luimniche, agus is e fath mu'n
 tainig iad ann an latha sin, fios agus aisling a
 chunnaic Fionn an oidhche sin, i. gu'n tigeadh
 uile-bheist mhara air tir ann agus gu'n sluigeadh
 da thrian na cathrach 'na craos. An deigh na
 h-aislinge sin dhuisg Fionn as a chadal, agus
 smaoinich gur e eachtrannach (eilthireach) no
 allmhurach a thigeadh air tir ann.

2. Iomthusa (a' thaobh) Fhinn, rachar ar na
 bharach a dh' ionnsuidh Luimniche chum gleus
 coimheadta (freiceadan) a' chuir air a' chuan agus
 air cathair Luimniche archeana (air fad) agus a
 chuir tional agus tiomsughadh (cruinneachadh)
 ar maithibh Mhumhain; agus iar teachd an
 lathair dhoibh, rachar an dail comhairle, agus is
 i a' chomhairle a' chriochnaicheadh leo, naoidh-
 near de mhaithibh agus de mhoruaislibh na
 Feinne a' chuir ag cumhdach (a' choimhead) a'
 chuain gu cionn coicthighis (ceithir la deug) agus
 an ceann na re agus na h-aimsire sin an coimh-
 lion eile a' chuir 'nan aite, agus leanmhuint de'n
 ordughadh sin gu ceann bliadhna, gus am falbh-
 adh brigh na h-aislinge sin mar bu ghnathach;
 agus ag so anmanna an naoidhneir laoch a dh'
 fhagadh a' choimhead a' chuain an tan sin—Goll
 glan-bheumannach mac Morna, Garbh garbh-
 fholtach mac Morna, Osgar an-ghlonnach mac
 Oisín, Diarmaid deud-gheal dreach-sholais O
 Duibhne, Glas mac Aoinchearda Bearra, Faolan
 feardha mac Fhinn, Liagan luaimneach o Luach-
 air Dheaghaidh, Art og mac Morna, agus fear
 millte agus mor-bhuaidhearta gach cuideachtain,
 i., Conan maol mallachtach mac Morna.



The Blind Piper of Coolay. (Hamon.)

LES PROGRÈS DU MOUVEMENT RÉGIONALISTE BRETON.

Rennes, Bretagne, 17 Janvier, 1901.

Le mouvement breton, tel que nous l'entendons aujourd'hui dans son sens exact, a pris naissance, on peut le dire, il y a quelques années seulement, d'abord par la fondation de l'Union Régionaliste bretonne à Morlaix en 1898, et la résurrection du Théâtre breton,* ensuite par les relations suivies qui se sont établies très rapidement entre les Celtes des deux côtés de la mer. Cependant un essai de restauration de notre Bretagne et de sa Langue avait été déjà tenté au commencement de ce siècle par toute une pléiade d'écrivains et de bardes comme Le Gonidec, La Villemarqué, Luzel, Troude, Milin, Le Jean, l'abbé Guillaume, Le Scour; il eut aussi sa période de grand éclat.

De 1830 à 1870, il est certain qu'une activité littéraire considérable anima la Basse et la Haute Bretagne, et tout semblait faire croire que notre pays allait faire justice d'une foule de préjugés étrangers, et prendre enfin conscience de lui-même.

Hélas, ce beau mouvement s'est presque

* Les leaders de ce mouvement de renaissance ont été MM. Le Braz, Ch. Le Goffic, Kerviler, Vallée, Emile Cloarec, René Saïb, etc.

effondré d'un bloc dans la désastreuse guerre de '70. Tout tomba: le théâtre populaire était décrépi; les bardes ne produisaient plus que des œuvres médiocres, les *vocabulaires* français-bretons, un instant en usage dans plusieurs écoles, étaient rélégués au fond des librairies, et les relations panceltiques s'arrêtaient net avec la mort de Gabriel Milin.

Cependant ce ne fut pas en vain que ces combattants de la première heure travaillèrent à l'émancipation de notre peuple.

Les assises qu'ils jeterent reposaient sur un dur granite, et d'autres vinrent, 20 années après, qui continuent l'œuvre commencée.

Non pas, certes, que nous ayons lieu de nous glorifier outre mesure des progrès accomplis: ce sont des progrès lents, pénibles conquis pied à pied contre l'indifférence et l'hostilité des dirigeants et d'une certaine administration. Tout ce qui se fait, est l'œuvre de l'initiative privée, et souvent d'un travail isolé. Cependant, car je ne doit pas m'attarder cette fois sur de trop abondants détails, nous devons constater que le "théâtre populaire breton" a pris un développement considérable. Il y existe en Bretagne trois troupes d'acteurs indigènes: à Ploujean, à Saint-Martin, à Lanmeur. M. Buléon en forme une quatrième à Bignan (Morbihan).

D'autre part, l'Union Régionaliste a donné déjà trois grands congrès à Morlaix, à Vannes et à Guingamp; le quatrième se tiendra cette année à Quimper. On critique souvent ces assemblées et les discussions multiples que soulèvent les congressistes, on ne se fait pas faute de calomnier systématiquement leurs diverses œuvres: il n'en est pas moins vrai que de ces congrès populaires, tenus tantôt dans une ville, tantôt dans une autre, il reste toujours quelque chose, et que leur influence est grande sur l'esprit d'un pays.

Remarquons aussi que, depuis quelques années, la littérature en langue bretonne s'est considérablement enrichie. Une foule de journaux donnent aujourd'hui une place très honorable au breton, et dans certain villes, à Rennes par exemple, les jeunes gens de nos meilleures familles s'associent pour la défense et le maintien de leur littérature et de leur langue.

Si, personnellement, j'ai beaucoup de confiance

dans le théâtre populaire, je n'en ai pas moins dans la propagande orale que plusieurs de mes amis ont fait depuis quelques mois dans les campagnes. Lajat, Le Berre, C. Picquenard et moi nous avons parcouru une grande partie du Finistère, tandis que Yves Berthou, Kerangué, Even et Le Moal voyaient le Pays de Tréguier. C'est le seul moyen efficace à mon sens, de lutter contre l'influence néfaste des écoles. Car si notre langue et notre littérature, et par tant le relèvement moral, économique même de la Bretagne stationnent encore si loin de l'idéal, c'est à cette détestable influence que nous le devons. Je sais qu'en Irlande l'état de chose est, à peu différence, le même, mais c'est pour nous une raison majeure d'unir résolument nos forces contre un enseignement si sottement compris. "L'école, voilà l'ennemi!" Dieu sait que, pour ma part je ne suis point l'ennemi de l'enseignement de la langue française. Je souhaiterais même que les fils de nos marins bretons aient quelque connaissance de l'anglais, car plus l'on sait de langues, et plus l'esprit s'ouvre et se développe. Mais que sous le fallacieux prétexte de nous inculquer une langue plus répandue que la nôtre on n'exclue pas l'idiôme de nos pères! S'il arrivait que cette langue disparût (Dieu merci nous ne sommes pas à la veille d'un tel jour), les Bretons en seraient aussi coupables que les Français, grâce à leur faiblesse et à leur timidité!

Il faut cependant, ici comme en tout ce qui touche au mouvement breton, se garder de l'exagération. De nombreuses exceptions se trouvent dans les écoles religieuses, car il en est qui enseignent le breton aux enfants. A celles-là nous ne pourrions jamais trop accorder de félicitations et d'éloges. Mais les autres, pour qui notre langue est un objet de hautain mépris, qui tuent notre esprit national, grâce auxquelles il est des bourgades entières en Basse-Bretagne où les enfants au dessous de 7 ans ignorent le breton, celles-là, clouons les au pilori à côté des niveleurs et des internationalistes que les dirigent!

JAFFRENOU, "TALDIR."

N.B.—De temps en temps *Celtia* publiera des articles en langue française des Membres du Comité Panceltique Breton qui voudraient bien l'assurer de leur collaboration.

CELTIC PERIODICALS.

Kloc'hdi Breiz (Gloher Breton), Lorient (6 francs. per ann.).—Jan. Besides a number of elegant contributions in French, this issue contains a charming Breton ode to the New Year by L. Ar Garrek, with translation; a Lament for the Sailors, by Erwan Berthou; a continuation of the important series of unpublished poems of Luzel, edited by Anatole Le Braz; and an instalment of Breton grammar, written, we understand, by François Vallée, the Breton pioneer and patriot.

Young Wales. A national periodical. Hughes, Wrexham. 3d. monthly.—January.

This is the chief Welsh magazine, written in English. The present number contains, besides Mr. Ernest Rhys' scholarly criticisms, a number of educational and literary contributions of great interest. A new feature is the monthly review of the state of Wales by the Editor, Mr. J. Hugh Edwards. In the current number he says—"Now as much as—nay, more than—ever, is Wales required to make good her claim to the glory and heritage of nationhood. True, it is not required of us to encounter that physical violence and force of arms which Llewelyn and Owain Glyndwr had to endure in their task of asserting the claims of Wales, but we have to face far greater solvents of national sentiment than are embodied in either sword or stake. It is true, as Mr. Llewelyn Williams has so forcibly reminded us, that the national feeling has always been alive in Wales. The democracy of the country has always been loyal to WALES A NATION. Welsh writers have for generations, nay, for centuries, been fanning this feeling; and an unbroken succession of minstrels, bards, and writers has fostered and cherished it from the times when the early struggles raised our people to a deep consciousness of their nationhood and destiny. But the melancholy truth is that the lesson of these many centuries has been lost on our powerful neighbour. He has failed to discern our national individuality, or to understand our national aspirations."

Y Traethodydd (The Essayist). Evans, Holywell. 1s. bi-monthly.—January. (All Welsh.)

Contains an erudite article by Prof. A. H. Williams, of Bala, on Ancient Welsh Monasteries; some translations from Keats and Tennyson, and a number of theological articles.

Cymru (Wales). A monthly review (all Welsh). 6d. Edited by Owen M. Edwards, M.A. Published by the Welsh National Press, Carnarvon.—December, 1900.

This excellent periodical contains a large number of miscellaneous articles in choice Welsh, many of them nicely illustrated. We commend as of special value the reviews under "Llyfrau a Llenorion," and R. Bryan's *Gwlad y Gan* (the Land of Song).

Y Gymraes. A monthly magazine for Welsh women. 1d. Evans, Dolgelly. (All Welsh.)

Highland News, Inverness. 1d. weekly.

The December and January numbers are full of excellent Gaelic fare. We notice a series of articles (in Gaelic) on Sean-Fhocal, and "Fionn's" fascinating treatise on Highland Games and Amusements.

An Fhianuis, Sinclair, Glasgow. 1d. quarterly. The organ of the United Free Church of Scotland.

Kroaz ar Vretoned, St. Brieuc. Weekly. All in Breton. 5s. per annum.

Zeitschrift für Celtische Philologie, Niemeyer, Halle. Vol. III, No. 2.

Contains articles by Whitley Stokes, K. Meyer, W. Foy, E. Zapitza, J. Strachan, H. Zimmer, E. Ernault, E. W. B. Nicholson, R. Henebry, and L. C. Stern. Of greatest general interest are Stokes's "Battle of Carn Connail," Kuno Meyer's "Communications from Irish MSS.," and H. Zimmer's "Explanation of Irish Legendary Texts."

Archiv für Celtische Lexicographie, Niemeyer, Halle. Vol. I, No. 3.

Besides an instalment of Meyer's invaluable "Contributions to Irish Lexicography," we find a paper by Ernault on the Breton Chants of the Doctrinal, Stokes on five Irish Glossaries, and Loth on some Welsh words and S. Evans's dictionary.

The Gaelic Journal. January, 1901. Monthly, 6d. Gaelic Lesgue, Dublin.

This excellent literary magazine is written mainly in Irish. The January number is full of well-edited stories, articles, and reviews. *Soḃa an tSoic*, a Donegal folk tale, is of special interest.

MA BRO.

(MY COUNTRY.)



BRETON CHOUAN, 1795. (By HAMONIC.)

Ma bro a zo duze, er pellder,
 Lec'h na c'houez ket ar gorventen
 Ne zeu di na tempest na krizder
 Na trubarderez, nag anken !
 Mez eur wabren skler e zo ena
 Ha bemdeiz tomder an heol mad
 Hag eun ezen dener o c'houeza,
 Dreuz da zelliennou glaz ar c'hoat.

Ma bro a zo duze, er pellder,
 Lec'h ma zo eur c'han peurbadus.
 Deuz peb bod ha peb brank e kaver
 E tiskenn kan an eon joaüs.
 Eno kresk ar bleuion ar purra
 Ha korzen ken glan al lili,
 N'en neuz ket, mesk ar broiou kaërta
 Unan a ve henvel outi.

Ma bro a zo duze, er pellder,
 En tu all d'an traoniennou don,
 Me garehe mond, hed da hed an èr
 Da beteg d'ei, bro ma c'halon !
 Me garehe kaout dioueskell buan
 Vel re ar goulmik vihan wen,
 Ha treuz-didreuz au nenv ledan
 Vid mond d'am bro, da virviken !

O bro, a zo duze, er pellder,
 Huauadi a ran warnout.
 Han eur veuleudia da gaërder
 Em c'halon e sao an hirvoud.
 Pegoulz ec'h in d'ar vro a garan,
 D'ar vro lec'h e ma ma c'halon ?
 N'oun ket, siwaz, mez c'hoaz e sonjan
 D'am bro, kreiz-tre an daou vor don.

Ma patrie est là-bas, dans le lointain, où l'orage ne gronde jamais, il n'y vient ni tempête ni froidure, ni trahison ni angoisse ! mais on y trouve un clair firmament et tous les jours la chaleur du bon soleil et une brise tendre, soufflant dans les feuilles vertes du bois.

Ma patrie est là-bas, dans le lointain, où il y a un chant éternel. De chaque branche que l'on aperçoit, descend le chant du joyeux oiseau. Là croissent les fleurs les plus pures, et la tige si vierge du glaieul. Il n'est pas, parmi les pays les plus beaux, un autre qui lui ressemble.

Ma patrie est là-bas, dans le lointain, au-delà des vallées profondes. Je voudrais aller, à travers les airs jusqu'à elle, patrie de mon cœur ! Je voudrais avoir des ailes rapides comme la petite colombe blanche et traverser le ciel immense pour aller à mon pays, pour toujours !

O patrie, là-bas, dans le lointain, je soupire après toi. Et en louant tes beautés en mon cœur s'élèvent les plaintes. Quand irai-je au pays que j'aime, au pays où est mon cœur ? Je ne sais, hélas, mais je pense quand même à ma patrie, entre les deux mers profondes.

Manx Folk-Lore.

YN SHAG AS Y CHRAITNAG.

Va keayrt dy row ayns ny shenn laghyn dy dug yn shag as y chraitnag nyn goyrle cooidjagh dy yannoo red ennagh son ny boghtyn son va chimney oc er, as hie ad magh ayns ny ghluintyn dy heih ollan son dy yanoo eaddagh er nyn son. Tra va slught mie er ny heih oc hooar ad lhong, as haghyr eh dy ve myr v'ad shiaulley, dy daink sterrym er as va ny tonnyn brishey harrish y lhong ayns wheesh dy row yn chraitnag boght lhiemmeragh mygeayrt veih boayl dy boayl voish yn ushtey, as ayns y dorraghys v'eh tilgit magh ass y lhong cummal er maijey raue. Ec brishey yn laa ve'h ergerrey da'n traie, as dettyl eh stiagh dys thaloo chirrym. Va follian ny hassoo ayns shen, as dooyrt eshyn rish "Och! chraitnag beg boght, cre'd ta jannoo ort dy vel oo ooilley er-creau goll-rish shoh?" Tra cheayll eh ooilley yn skecal echey, "Cha shickyr as lhias," dooyrt eh, "dy darragh eh ort ghoghe eh dty vioys void." Son va gialdyn eddyr oc nagh jinnagh yn derrey yeh faagail yn jeh elley jeu dys va'n obbyr oc ec kione. Va'n chraitnag agglit wheesh dy cheill e eh hene ayns shenn tholthan dy row dys va'n cheeiragh er; as voish shen dys nish cha jinnagh eh cheet magh roish yn oie. Chumm yn shag er y lhong derrey v'ee lheenit lesh ushtey as hie ish dys toyn ny marrey; fy-yerrey hie eh dys creg, as hoie eh ayns shen ooraghyn recheilley laa lurg laa. Keayrtyn elley te'h goll son tammylt dys ny ghluinteyn; as woish y sterrym shen myr shoh ta'd foast, unnane cheill eh hene as y fer elley shirrey er e hon.

[*Translation.*]

THE CORMORANT AND THE BAT.

There was a time in the olden days when the cormorant and the bat took counsel together to do something for the poor (people), as they had compassion on them, and they went into the glens gathering wool to make clothing for them. When they had a quantity gathered they procured a boat. It happened as they were sailing, that a storm came on and the waves were breaking over the vessel, insomuch that the poor bat had to leap from place to place to escape the water,

and in the darkness he was cast out of the boat, clinging to an oar. At daybreak he was near the shore, and flew in unto dry land. A seagull standing near by inquired "O, poor little bat, what is troubling you that you shiver so?" When he had heard the bat's story, "It is certain," he said, "if he will happen on thee he will take away thy life." They had given each other a promise that one would not leave the other until they had completed their task. The bat was so frightened that he hid himself in an old ruin that was until the darkness came on; and from that time until now he will only venture out under covering of the night. The cormorant held on to the boat until she filled with water and sank to the bottom of the sea; at last he flew to a rock, and there sat for hours together, day after day, looking out for the bat. At other times he will go for a season into the glens; and in this way they continue from that storm to the present time—the one hides himself, and the other seeks him.

J. R. M. (Laxey).

[*The same in Gaelic spelling.*]

AN SEAG AS AN CHRAITNEAG.

Bha céart (cuairt) do robh inns na seanláchan do dtug an seag as a' chraitneag nan gcomhairle cuideach do dheanadh rud unnach 'son na bochtan, son bha tiomadh ac orr, as chaidh ad 'mach inns na ghleanntan do theidh olann 'son do dheanamh eudach ar nan son. Trath bha sliocht maith er n-a theidh ac fhuar ad long, as thachair é do bheith mar bh'ad 'seóladh, do dtainc stoirm air, as bha na tonnan 'briseadh thairis a' long, inns mhaois do robh an chraitneag bocht 'léinearach mu gcéairt bho báil do báil bhóis an uiste (uisge), as inns a' dorchas bh' é tilgit mach as a' long coimeáil ar maide ramha. Ag briseadh an lá bh' é ar-giorra do'n tráigh, as d' eitioll é 'steach dus talamh tirm. Bha faoileán 'n-a sheasamh inns sin, as dubhairt eisean rish: "Och! chraitneag beag bocht, creud tá 'deanamh ort do bheil ú uile ar creathadh gollris so?" Tráth chéil (chuail) é uile an sgeul aici "cho sicir as leigheas," dubhairt é, "da darrach é ort, gabhaidh é do bheodhas bhóid." Son bha gealldan eadar ac nach deanadh yn deireadh dhé

fágáil an dé eile diobh dus bha'n obair ac ag cionn. Bha'n chraitneag eaglait 'mhaois do cheil é é fhéin inns sean-toltán do robh, dus bha'n tiarach air; as bhóis sin dus 'nois cha deanadh é tigheat mach romhais an oidhche. Choim an seag ar a' long deireadh bh' í líonait leis uiste as chaidh is' dus tun na mara; fa-dheireadh chaidh é dus creag, as shuidhe é inns-sin uaireachan re-chéile lá lorg lá. Céartan (cuairtean) eile t' é 'g'ul son tamailt dus na gleantaoin; as bhóis a' stoirm sin mar seo tá 'd fáthast, aonnán 'cheil é fhéin, as a' fear eile 'sireadh ar a shon.

[The above pretty story is taken from the *Isle of Man Examiner*. The first version is in Manx, spelt according to the peculiar Manx system, based upon English phonetics—the worst in the world. The last is the same story in Manx, spelt in accordance with the Gaelic System. In this form it will be immediately intelligible to Irish or Scottish Gaels. Moreover, if they, especially the latter, were to read it aloud as it stands to any Manx speaker, he would recognise it as pure Manx. The purity of the Manx language is attested by the fact that not a single English loan-word occurs in the above, except perhaps "stoirm," which is also used in Irish and Scottish.—Ed.]

“ LOCHABER NO MORE.”

We regret to announce the death of the Rev. Dr. Stewart (“Nether Lochaber”) the “Grand Old Man of the Highlands,” the eminent writer, naturalist, and divine, the best and most trusted friend of the Highland Gaels, who wielded the Gaelic language with an elemental force unknown in these latter days. His body was carried shoulder-high by his clansmen to the shores of the beautiful Bay of Onich, and laid in his native soil within sound of the blue waves of Loch Linne. *Deannaict Dé te n-a anam!*

“Bu tu loch nach faighe thaomadh,
 'S tu tobar faoilidh na slainte,
 'S tu Beinn-Neamhais thar gach aonach,
 Bu tu chreag nach fhaointe thearneadh,
 Bu tu clach mhullaich a chaistail,
 Bu tu leac leathann na sraide,
 Bu tu leig loughmhor nam buadhan,
 Bu tu clach uasal an fhàine.”

work of which any man might be proud. That this beautiful Celtic lore is dying out filla one'a mind with poignant regret.

“Ionnlaim do bhasa ann am frasa fiona,
 Ann an liu nan lasa, ann an seachda siona,
 Ann an subh craobh, ann an bainne meala,
 Us cuirime na naoi bualdhean glana caon
 Ann do ghrualdhean caomha geala.”

“I bathe thy palms in showers of wine,
 In the lustral fire, in the seven elements,
 In the juice of the rasps, in the milk of honey,
 And I place the nine pure choice graces
 In thy fond fair face.”

This is the commencement of a poem which used to be addressed by some old wise-woman to a maiden before her marriage, and who knows but that it is done even now in the outer Hebrides—the Isles of the Setting Sun!

Y Pennaf Peth yn y Byd. Translation of Henry Drummond's “Greatest Thing in the World.” By J. Bennett Jones, C.S. Edited by Gwyneth Vaughan. Hughes, Wrexham. 6d.

WE cordially welcome this little book, which shows us Drummond's fine thoughts in a medium of greater power than the original English. Apart from its intrinsic merits, the book should be useful to learners of Welsh.

An τ-Αὐτῆρεῖον (the reciter). Part I. Edited by T. O'Donoghue and P. H. Pearse. Gaelic League, Dublin. 1d.

A LONG looked-for and most welcome booklet. It contains eight pieces suitable for recitation, which have been selected with evident care. The first is Comyn's *Τελετ Οἴον ὁ Ἴριπ να η-Ἰς*, “the Coming of Ossian (Oisín) from the Land of the Young,” a piece of 18th century Irish of great force and picturesque language. Then follows Fr. O'Leary's Battle-Speech of Brian Borcimhe at Clontarf, written with the author's well-known vivacity and rich idiom. The “Song of the Poaka” is good as folk-lore, but could hardly be anything but wearisome in recitation, owing to its length and its uninteresting metre. *Κυρία Ἐπιτοὴ Κατίν*, with which we are familiar through Miss Gannon's fine dramatic rendering, is perhaps the best poetic recitation piece in the set. “Owen Roe O'Donnell's Advice” is powerful and vigorous prose. Then we have a semi-humorous dialogue between a Drunkard and Whiskey, which, however, is not sufficiently diversified to admit of staging. *ἽΟννητῶ βἰάν* is a very pathetic lament for a dead friend who was hanged by the English, author unknown:—

“Ἐαὶν μέ αν ἔεαο-ἴρεαρ ἄς ζοβ ἄ' loča
 'S αν ἴρα ἴρεαρ ἄς bun ἴο ἐποίε
 αν τριτομάο ἴρεαρ ἄς εεανν ἴο ἴοιπ-ρε
 ἴ μεαρς να ηςαλλ 'ἴ μο ἔεανν ὀά ἴσοιτεαό.”

“I cried aloud at the lake's cold margin,
 I wept again at the foot of thy gallows,
 And last I wailed o'er thine own dear body
 Amidst the Gall, and my head nigh bursting.”

The last piece of the selection—*Σεαζῶν ἄςυρ πεαοαρ*—is specially adapted to juvenile reciters. In the next selection we should like to see some shorter pieces which could be given as encores. We quite understand that this first set is intended for the use of Oireachtas competitors, and for that purpose the selection could hardly be excelled. We now want something more for the Célidh and the Sgoruigheacht.

NEW BOOKS.

Carmina Gadelica—Ortha nan Gaidheal.—Hymns and Incantations; with illustrative notes on words, rites and customs, dying and obsolete, orally collected in the Highlands and Islands of Scotland, and translated into English by Alexander Carmichael. Norman Macleod, Edinburgh. Two vols. 3 guineas.

To adequately review this magnificent work would take up our whole space. We can only say that we have read it with considerable emotion. It is a monument to the spiritual beauty of the Celtic tradition which will hand down the author's name to a remote and reverent posterity.

The collection of these invocations, season songs, reaping songs, herding croons, sea prayers, and incantations has been a life-

RECEIVED TOO LATE FOR REVIEW.—*Welshmen*, by T. Stephens; *The Fiery Cross* (a Scottish Jacobite publication); *La Résurrection de la Bretagne*, by Yves Berthou.

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C E L T I A .

A PAN-CELTIC MONTHLY MAGAZINE.

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No. 3.

“ IS IOMHAN BEIĆ SAN TEANĜA AĜUS BEIĆ SAN TĪR.”

“ DEFFRO, MAE’N DDYDD.”



THE time has come for our public men to take an active part in the great movement of national regeneration which is centring about the language revival. They must awaken to the fact that the language movement has come to stay, and that it will be the touchstone for the sincerity of patriots and their verbal professions. In the Scottish Highlands, the members of Parliament, with few exceptions, do not speak of the Gaelic language except in tones of gentle regret for its impending untimely end. They are steeped in the atmosphere of Westminster, where Irish and High-Scottish have no official existence, and where Welsh is barely tolerated. They must wake up, for the day is at hand. Let them do somewhat as the Mackays have done in the Reay country. Let them go down to their constituents and plead with them, and argue about and defend their policy in the language spoken by the people themselves for ages untold. Let the Irish members do the same, and not only will they do more for Irish nationality than they could do by a month's continuous speech in English, but they will pay that homage to Ireland's past which future generations will exact from every aspirant to a public position in Ireland. They could not stem the rising tide of Celticism if they would. That would be trying to empty the ocean with a basket—*taomadh na mara le cliabh*. They must either sail on the tide, or be swept away by it.

There are still some people who doubt the “possibility” of reviving a language after it has reached a stage of neglect such as was reached by Irish fifteen years ago. The answer to these people is: “Where there's a will, there's a way.” Given a large native literature, flourishing up to the last century, a good nucleus of three-quarter million of present-day speakers of the language, and a sub-conscious life of the language in place-names and Anglo-Gaelic idioms all over the country, the materials are ready to hand for a successful language movement. The rest is purely a question of *will*—the “will to live,” which Schopenhauer and his pessimists call the original sin. That will is the vital principle of a nation. It only dies with the death of the nation itself. While it lives, the full recovery of national self-possession must be reckoned a possibility which may at any time become a reality.



Take the most doubtful case in the Celtic world—that of the Manx language. The conditions are much less favourable to a revival there than they are anywhere else. The literature in Manx is sparse, and its quality has few excellences. The present nucleus of Manx speakers is small, the percentage being one-third or one-fourth of what it is in Ireland. The spelling is uncouth, and out of all relation to the spirit of the language and the larger mass of cognate Gaelic literature. The Manx speakers—worst of all—are almost all of the older generation, the young people growing

up with English on their lips. On the other hand, a Manx speaker is generally also a Manx reader who can read his Manx Bible fluently; and Manx has an official position in the annual Tynwald ceremony, the new laws being announced in Manx and English.



Such are the conditions which confront the language movement in the Isle of Man. Such are the difficulties which the Manx Language Society, the Peel Manx Society, and the *Isle of Man Examiner* have to face. He must be a brave man indeed who would face such odds, with Lancashire sending over its shiploads of objectionable tourists every summer to scour the island, and corrupt the language and manners of the islanders, and laugh away their "old gibberish" of a native tongue! If the movement succeeds in making the Isle of Man bi-lingual, it will be the most wonderful achievement in language revivals ever heard of, and it will render the position of Irish and High-Scottish secure for ever.



The question remains: Will it succeed? That again is purely a question of will. Let any one man, with youth and time and energy and ability at his disposal, put before himself the task of rehabilitating the Manx language, and the possibility at once becomes a probability, which a few years would make a certainty and a reality. Not that one man could do the whole work, but if he embodies and calls forth the latent national impulse, his example will irresistibly impel his countrymen to join him, and new recruits will daily flock to his banner. The sacrifice demanded of him is great in the eyes of the "practical" world. To him, if he has the true heroic instinct, the sacrifice will be the keenest of pleasures. His coming and his will are the only *essential* conditions of success; and no juggling with chances and external conditions can obscure this paramount issue.



In Ireland, such a man arose in the late Father O'Growney. He was a prophet in the true sense—one who spoke for a higher principle, and who devoted his life to the one task of restoring his own country's ancient language. For this purpose,

he first of all acquired the language himself—a task of considerable difficulty in those days. He compared its various dialects, going from place to place collecting words and idiomatic expressions. He studied its phonetics, and devised a system of indicating its sounds which, though imperfect in some points, placed at the learner's disposal a trustworthy guide to the difficult Irish pronunciation. Then he wrote his "Simple Lessons," which have been since sold in hundreds of thousands of copies. He lighted the fire, and the winds of heaven fanned it. Other men rose up after his untimely death, embodying that "will to live" which he had implanted once more into the soul of the Irish nation, and which made that soul immortal.



A ydyw Cymru yn effro? Onid yw hi yn cysgu, lle y dylai fod ar ddiuhun ac yn gwoithio? Y mae Cymru wedi arwain y gâd yn achos iaith, ac wedi cymeryd y camrau cyntaf tuagat gyduwiad y byd Celtaidd. A ydyw yn awr am adael i'r Iwerddon yn unig gario allan y cyduwiad hwn? Pa le y mae y Pwyllgor Oll-geltaidd Cymreig? A pha beth y maent yn ei wneyd? Efallai yn wir eu bod yn cysgu, gan deimlo yn foddolawn fod yr Iwerddon yn effro. Ond nid yw hyn yn iawn. Rhaid i Gymru ymdeithio yn ei mawrhydi ymhlith ei chwaer-genhedloedd. Bydd Llydaw yn ymdeithio wrth ei hochr, fel ei hagosaf a'i hanwylaf. Fel hyn y rhaid iddynt gyfarfod Eire ac Alba a'u chwaer fach Ellan Vannin.

OUR CELTIC ART PRIZE COMPETITION.

The Editor of CELTIA offers a Prize of Half-a-guinea (10s. 6d.) for the best original pen-and-ink figure sketch, suitable for reproduction in this paper, and somewhat of the nature of the sketches already published. Sketches must be sent in by the 15th of March. The copyright of the prize sketch to be the Editor's property for one year after publication.

CELTIC NEWS.

We regret to announce the death of another grand old Highlander, the late Dr. Charles Frazer-Mackintosh. His services to the Highland cause were political rather than literary, but he was well known as a patron of the Gaelic Language and Literature, and the Irish delegates who attended the Mod at Inverness, and again at Oban, will remember the kind welcome which the Master of Locharfoll extended to them from the chair.

The *Freeman's Journal*, the oldest Dublin daily paper, has decided to print a column of Irish every day, giving a summary of current news in the vernacular.

The Dublin Corporation has made Irish a subject of examination for appointments in the City Hall. The Finance Committee recommended the awarding of 100 marks to "Gaelic" and 100 to French. The Corporation improved upon this by allotting 200 marks to "Gaelic," and calling it by its proper name, viz., "Irish."

A new Parliamentary precedent was created by the three members for Kerry, Messrs. Murphy, Flavin, and O'Donnell, who, at the beginning of the new King's first session, entered their names on the roll in Irish.

On Tuesday, February 19th, Mr. T. O'Donnell, M.P., took the further step of speaking in Irish in the House of Commons. He was promptly interrupted by the Speaker, who maintained that Irish could not be employed in Parliamentary Debates unless sanctioned by a special Standing Order. The incident, which caused a great sensation, might have led to some disturbance but for the intervention of Mr. John Redmond, M.P., Chairman of the Irish Party, who advised Mr. O'Donnell to refuse to speak in English and to discontinue his speech as a protest.

The London Gaelic Choir meets every Monday evening at Crown Court, Covent Garden.

At the last meeting of the Ceilidh nan Gael, in Glasgow, Dr. Macphie read a paper entitled "Cuairt feadh na Gaidhealtachd le Sasunnach 'sa' bhliadhna, 1830" (an Englishman's visit to the Highlands in 1830).

We publish a report of Dr. Magnus Maclean's interesting lecture on "The MS. Legacy of the Past, outside the Scottish Collections," dealing with the Irish Gaelic MSS. His next lecture will deal with "The Scottish Collection of Gaelic MSS., now in the Advocate's Library, Edinburgh."

On February 6th, a sale of Manx books was held at Mr. F. D. Johnson's, in Douglas, Isle of Man. Mr. T. Teare, of Ramsey, obtained the complete Manx Society's publications for £8 ros., and the Rev. D. Inglis obtained Kelly's Manx Dictionary at 11s. 6d. Cregeen's Dictionaries sold for 21s. and 17s.

Messrs. Broadbent and Co., Douglas, have brought out "Carvalyn Gailckagh" (Manx Carols) for 2s. 6d.

The annual meeting of the Liverpool Manx Society was held on February 12, at St. George's Hall, the Lord Mayor presiding. In the course of the proceedings Mr. E. M. Savage made a bright and clever little speech in Manx, which was much applauded. The strange thing is that this should be a "novelty" in that society.

Mrs. Mosher, an American lady, has given the Breton Regional Union the sum of 500 francs for prizes to be awarded in this year's Breton competitions at Guimper. Another American lady, Mrs. Webb, has contributed a similar amount. The prizes will be awarded for MS. collections of Breton poems, for a Breton historical tragedy, Breton ballads and songs, and a Breton temperance play. Entries close on May 15.

The Chester Musical Eisteddfod will take place at Easter. There will be musical competitions at Pwllheli at the same time.

ANGLO-CELTIC LITERATURE AND THE "CELTIC NOTE."

"Young Wales" draws attention to the following pronouncement of the *Times*, the typical exponent of English opinion, on the Welsh Eisteddfod and our Celtic vernacular literature:—"We have never been inclined to dispute," declares this great mouthpiece of British sentiment, "that the Eisteddfod has a proper place in the modern life of Wales, and might do much more than foster impossible projects. It is not merely harmless, it amuses some persons, it gives a short season of importance to bards and other picturesque functionaries, and it is a convenient occasion for airing grievances which, if not very acute, lend themselves to expression of patriotic sentiments. We do not question the value of the Welsh poems for which prizes were awarded, and undoubtedly the Eisteddfod has done much to inspire the Welsh people with that love of music which distinguishes their farm labourers and miners from the same classes in England. But moderation in these matters is rare, and the attempt to represent to the world a true Celtic literature is likely to continue to prove disappointing. We are not casting doubts on the accuracy of those who assure us that, could the beauties of Welsh be only understood, English readers would own the inferiority of their classical models. True literature, as distinguished from that which is artificial, must be in close touch with the real life of the people, it must speak the thoughts of the best minds about the things urgent and interesting to-day, it must be a voice, not an echo, and we are afraid that each of these tests is adverse to much of the poetry on which the Eisteddfod puts its brand."

Having thus airily disposed of the great Welsh national festival, the Thunderer proceeds to demolish without compunction the fair, fabric which our brilliant Neo-Celts have been attempting to build up, hoping that that fabric, made of English stones and Celtic mortar, would one day be regarded as Celtic literature.

"It is a paradox to say that the Celtic revival, if it is ever to be more than a passing whim, a fugitive hankering after a past that has gone with generations which slumber in unknown tombs, can be realised only in English verse and prose, the paradox is nearer the truth than the notion that the strains and ideas which satisfied people of the fourteenth or fifteenth century are worthy of revival. That the phrase, 'the Celtic element of literature' has a real significance, that it means something more than mystical rant and unshamed incoherence, that Matthew Arnold and Renan and other critics who have dwelt on the existence of this element described an essence and an aroma which have been at times wholly absent from the literature of England and Germany, there is no question. But if it ever at any time were associated inseparably with the Celtic tongues or races, of which there may well be doubts, it has for ages past spread elsewhere; it is met with in legends in the *Acta Sanctorum*, or old ballads, or in the folk-lore of people far removed from the Welsh. That swift, aerial, super-sensuous way of looking at the world is the prerogative of no race. It will come back, if it ever does return, in moods more likely to be born by contact with Nature as it is than by sedulous imitation of limited archaic models. Perhaps the modern Celtic revivalists have little to show as yet in the way of actual achievements, but they are on the right road, which they would not be if they were striving to reproduce in modern Gaelic Ossianic poems."

In other words: "Your Anglo-Celtic writers can go on for ever singing your 'Celtic Note'; we shall even, for the sake of brevity, adopt that term to indicate a quality which "at times" has been wholly absent from English litera-

ture. But your writings will be English literature, nothing more and nothing less, "swift, aerial, super-sensuous" *English* literature.

However ill-informed the London editor may be on matters affecting Welsh and Irish literature—an ignorance which must be excused by the palpable impossibility of a man in Fleet street troubling to learn either of those languages—he is on safe ground when he deals with the boundaries of English literature. He knows English literature when he sees it, and straightway annexes it. All the "Celtic Note" writers fall a prey to him—Fiona Macleod, William Sharp, Neil Munro, George Russell, W. B. Yeats, Nora Hopper, and the like—all this brilliant and goodly company are "commandeered" into the British literary army. And not only that, but our own Irish poets of the *Sturm und Drang* are annexed wholesale, the plaintive Moore and the fierce Davis, Clarence Mangan, and Young Ireland, and the United Irishmen, wielders of pens burning with fierce hatred of England and the English, they all write and preach and sing in the language of Milton and Shakespeare, and thus pay involuntary homage to the soul and spirit of England—the English language. And further, America also has no language of her own, and there is no such thing as American literature except in the provincial sense. Emerson and Longfellow and Thoreau and Whitman are English writers, and their works are found in every library of English authors. Emerson very consistently proclaims England as "the best of actual nations," and American literary training is fashioned upon the models of "the Mother Country."

Let us look these facts full in the face, and draw the inevitable conclusion. Celtic literature must be in a Celtic language, or it ceases to deserve the name. Jules Verne's "Round the Moon," translated into English, becomes English literature, however much it may retain of the vivacity, the *clarte* and the descriptive grace peculiar to the Franco-Breton genius. And to "resign" ourselves to our own languages requires in reality very little sublimity or self-denial. We may forgive a London editor for never having heard of Luzel Villemarquee Ceiriog Daniel Owen Rob Donn, or O'Rahilly, not to mention the great host of older names, or the galaxy of living Celtic vernacular writers. But we know and love them, because they are our very own, which nobody, even though he abide in Printing House Square, can take away from us. We see the tide of Celtic literature steadily rising, and the heart-beat of the race becoming stronger and more vital. We know that the day is breaking, and that the future is ours. The Anglo-Celtic writers are our representatives at a foreign court, and very creditable representatives they are. But it is not for them to prescribe the home policy or to shape the larger destinies of our race. That can only be done at home, in the midst of those powerful native influences, so mysterious to the stranger, which are making irresistibly for a greater era.

MACDONALD BARDS.

We observe that Dr. Keith N. MacDonald has published his biographic sketches of MacDonald Bards, which has been appearing in the columns of a Highland contemporary. The publisher is Mr. Norman Macleod, Edinburgh. Dr. MacDonald seems to have no kindly feelings towards Inverness. This is how he refers to it in one of his notes:—"Inverness I consider an old fossil—no information to be had there. Some person of distinction unfortunately once remarked that the Invernessians spoke the purest English. Since then the people have become so conceited that their patriotism has gone down to their boots."

The Llanberis Eisteddfod will take place on April 4 and 5, and the Cylarfed Cystadleuol Cyfrinfa Eryri at Carnarvon on April 25.

KAN BROADUZ BREIZ-IZEL

(BRETON NATIONAL ANTHEM).

War don (Air) : *Pa oa potr Lez-Breiz en ti he vam*

I.

Ni zo bugale Breiziz Tremor,
Breudeur d'ar Zent dalc'het en enor
Bars en Breiz-Veur hag ebars an Arvor.

DISKAN

War don : *Ha glevas-te (Ker-Is)*

'Rok nebeut amzer Breiz-Izel vo trec'h,
Hag ar peuc'h reno en pep lec'h
Pa zavo Breiziz nerzuz ho trec'h.

II.

Rum ar Vretoned zo a viskoaz :
Bet eo gwech-all gallouduz ha bras,
Hag eun de vo mauc'h gallouduz c'hoaz.

III.

Eet eo bet Breiz-Vreur gant ar Zaozon,
Mez birvi ra ar gwad mad breton
En Bro-Gimri, en Skos, en Iverzon.

IV.

An Arvor ive hanve he gwad,
—Gaou na laro biken ar gwad mad—
Ha trec'h a vo d'hini an Armeziad.

V.

Gand Doue hon mestr, ni vo zavet
War holl rummou zo en tro ar Bed.
Rak ni viro gizion or Geltied.

VI.

Ni viro hon iez, hon iez dispar,
Kesa hini zo war an douar :
Gwal-eur d'an den a c'hoanta he diskar !

VII.

Ni gar douar Breiz, madelezuz :
Na oer neblec'h kement evruz ;
Enn-hi vefomp da viken difezuz.

VIII.

Ni a vir hon feiz 'vel hon zadou,
Ha nerzuz omp betek ar marou,
Kaletoc'h omp 'vit kalon an derou.

IX.

Euz an evach kre ni a ra kas,
Pa zo en Breiz gwez avalon c'hoaz :
Hon c'horf n'eo ket eskern ha kroc'hen kraz.

X.

Kaera bro zo 'r bed eo l'reiz-Izel :
Diere vo, pe a vo brezel ;
'Vit he difenn, ni a wio mervel.

XI.

Ar werz neve-man, pa vo kanet,
A roio joa d'ar wir Vretoned :
Erwan Verthon 'n euz hi 'vit ze zavet.

ERWAN BERTHOU.

CELTIC ASSOCIATION. NEW MEMBERS.

Laurence T. Brannick, Los Angeles, California; Michael Davitt, Dalkey; James Davies, solicitor, Hereford; the Hon. William Gibson, Michael J. Jordan, Boston; M. Callanan, Bkerville, B. C.; Father Anderson, O.S.A., Dublin; Conor Murphy, Port Costa, California; T. Gwynn Jones, Carnarvon; Charles Morgan, Cardiff; Leo A. Coughlan, New York; S. J. Richardson, New York; Rev. J. Percy Treasure, Hereford; Richard Williams, Liverpool; John O'Leary, Dublin; Gwyneth Vaughan, Carnarvon; Ml. Costello, Inisheer; Rev. P. Williams, Bootle; S. D. Roberts, Pontypridd; Rev. C. J. Brennan, Killarney; Miss L. Coffey, London; Professor H. Gaidoz, Paris; E. O. Jones, Llanidloes; Rev. William Cooke, Wolverhampton; A. P. O'Brien, London; Joseph Mintern, jun., Passage West; Professor E. Anwyl, Aberystwyth; Yves Berthou, Pleubian; Miss E. Hitchcock, Miss K. G. Prowne, Mrs. Cockburn, Dublin; W. M. Crook, T. Stephens, London.

THE PAN-CELTIC CONGRESS.

The first Pan-Celtic Congress will be held in August of this year in Dublin. This city was selected by an influential committee of Celtic delegates held in the Town Hall, Cardiff, in 1899, at which Lord Castletown presided, and which was attended by prominent representatives of the five Celtic nationalities. The proposal that Dublin should be chosen was brought forward by the Irish committee, and was supported by the plea that Dublin was the largest of the Celtic cities, and was the most convenient centre for Highlanders, Welshmen, Irishmen, and Manxmen. Liverpool was also thought of, but was excluded by its being situated in England. Cardiff would have been more convenient for the Breton representatives, but not so for the Gaels, and the Breton members expressed the great pleasure with which they looked forward to their "pilgrimage" to "Holy Ireland." The tribute paid to Ireland by M. Anatole Le Braz at that memorable first council of the Celtic race will long be remembered.

The programme of the Dublin Congress will include the presentation of Reports by the various national committees upon the state of the vernacular language, Celtic art, and native customs in their respective countries; the discussion of matters of current interest to the Celtic nationalities; the devising of a plan of joint action in the Celtic interest; and the exhibition and criticism of Celtic publications. A limited number of papers upon Celtic philology, ethnology, and archæology will be read by specially appointed experts. The exhibition of Celtic publications promises to be of special interest. Several works have already been sent in for exhibition and review. Authors and publishers are requested to mark the copies sent in "Submitted to the Pan-Celtic Congress," and to state whether they wish the works to be returned after the Congress. All communications to be addressed to "The Hon. Secretary, Celtic Association, 97 Stephen's Green, Dublin."

GLASGOW UNIVERSITY CELTIC LECTURES.

"THE MS. LEGACY OF THE PAST."

The second lecture of this course was delivered on February 7th, when Dr. Maclean discoursed on the "MS. Legacy of the Past, outside of the Scottish Collections." He pointed out that it was practically within the last 50 years that the great revival in the study of Celtic literature had taken place. About the middle of last century saw the advent of our foremost Celtic scholars, and since then there had been quite a galaxy of experts both on the Continent and in the British Isles who had approached the subject on scientific lines, and by careful literary research had not only opened to us the past, but had also thrown a flood of light upon them. Prior to the advent of these scholars, Celtic studies had no solid base, for the sufficient reason that the materials were not available. Old-time convulsions had dispersed the documents to the four winds, and they remained where they lay, buried for ages from the public eye. Celtic studies prior to the middle of last century were virtually confined to the study of the languages and literature of non-Gaelic races—the Welsh and the Bretons. It was about this period that O'Donovan and O'Curry made their appearance. The latter went straight to the necessities of the case by publishing in 1849 a catalogue of the Gaelic MSS. in the British Museum, and then of those in the Royal Academy of his native land. These were followed by his "Lectures on the Materials of Ancient Irish History."

Close after O'Curry came the great Continental savant, Zeuss, with his monumental work "Grammatica Celtica," published in 1853. From this time we meet with such names as Nigra, Ascoli, Ebel, Stokes, Windisch, and Zimmer, and by such scholars was the new movement in Celtic study inaugurated. Having referred to the glosses published by Zeuss and Windisch, Dr. Maclean called attention to the fact that the French authorities—fully alive to the value of these studies—had in 1881 appointed H. D'Arbois de Jubainville, Professor of Celtic in the College of France, as a special commissioner to visit the British Isles and investigate and make a list of all the Gaelic MSS. he could find. His report gives not only a catalogue of MSS. inspected in England and Ireland, but also a list of those on the Continent. Unfortunately, he omitted Scotland in the area of his research, and so the extensive collection of valuable documents in the Advocates' Library, Edinburgh, are not chronicled in his interesting *resume*. The lecturer then gave a list of the Gaelic MS. on the Continent, of dates ranging from the eighth to the nineteenth century, amounting in all to 56. In the British Isles there were 953 MSS., reported by the French Commissioner. This was a good deal under the actual number existing. Dr. Maclean having classified these MSS. generally, he proceeded to say that one of the most curious and best-known of all Gaelic relics was a treatise on Gaelic Grammar, preserved to us in ten MSS. of the fourteenth, fifteenth, and sixteenth centuries. The real breathing spirit of the past was to be found in the MSS. of the middle ages, such as "Leabhar na h-Uidhre," or Book of the Dun Cow, the Book of Leinster, the Book of Ballymote, the Book of Lecain, and the Book of Lismore. The lecturer proceeded to deal with the contents of these in detail. In concluding a most interesting lecture, Dr. Maclean referred to the excellent work that was being done by the Irish Texts Society in printing many of these valuable texts which had come down to us, who were in these respects at least "the heirs of all the ages."

THE CELTIC ASSOCIATION'S CHOIR.

A choir has been formed in connection with the Celtic Association. The choir will perform music with Celtic words only, and will endeavour to popularise our vast treasures of Gaelic and Brythonic music, which hitherto, in Ireland at all events, have been so much neglected. The Irish Feis Ceoil was founded for the purpose of cultivating Irish, and more especially Gaelic, music, but the advancement of "general musical training" has reduced the cultivation of native music to a very subordinate place in the programme of the Feis Ceoil Association, and almost the entire work along native lines has been done within recent years by the Gaelic League, a language organisation which has no direct concern with music. The Highlands can boast of some dozens of permanent Gaelic choirs—Ireland has none. To end this anomalous state of things the Celtic Association's choir has been organised, and it has amply justified its existence within the first fortnight after its formation. Two Gaelic pieces, "Cumha Mhic Criomain" and "An Bhratach Gheal-reultach," were performed with great success at the Céildh of the National Literary Society on 11th February. The first piece, "MacCrimmon's Lament," is well known in the Highlands, and was performed by the winning choir at the Edinburgh Mod with wonderful power and sweetness, the humming accompaniment (*crouán*) giving the solo a peculiarly weird and impressive background. At the Céildh (which was, by the way, almost entirely conducted in Irish) Miss Annie MacCabe sang the caoin part with great intensity of feeling and artistic finish. The second item was Father O'Growney's Irish translation of "The Star-spangled Banner," the American national anthem, published by *The Gael*, in which Miss MacCabe again took the solo part, singing it with such spirit and expression that she was specially called out after the performance. She will undoubtedly make her mark as an Irish Gaelic singer, her acquaintance with the language giving her a great advantage over equally gifted artistes who do not know Irish.

Both pieces were repeated on February 13th at the Molesworth Hall, Dublin, at the invitation of the Central Branch of the Gaelic League, on the occasion of their monthly "Sgoruigheacht." On this occasion Miss Alice Gerrard took the solo parts, and received a vociferous *aris*.

It is evident that there is a great deal of useful work before the choir, and that it is much appreciated. Every effort is being made to bring it up to the highest pitch of artistic efficiency, so as to have, for the first time in Ireland, a thoroughly trained Gaelic choir. Among the songs to be brought out in choral form are:—"Eilean Aroon" (*Eilín a rúin*), the "Spailpín Fánach," "An Cluinn thu, Leannain," "Mailí bheag og," "The March of the Men of Harlech," "Y Deryn Pur," "Hen wlad fy nhadau," the "Kan Broaduz Breiz Izel" (Breton national anthem), and *Páinne seál an tAe*.

THE HIGHLAND MOD AT GLASGOW.

We learn that the date of the Comunn Gaidhealach's next Mod has now been fixed. It will take place in Glasgow on Thursday, 19th September. The competitions will take place in some convenient hall during the day, while the usual evening concert will be held in the Grand Hall of the International Exhibition. To such as intend entering for the various literary competitions, the date for sending in their papers will be the middle of August or thereby. As has at present announced the literary competitions are likely to be—(1) Poetry—(a) For the best original and un-

published song, not exceeding six verses, to the air of "Pibroch of Donal Dubh," in the measure of Sir Walter Scott's English words. First prize, £2; second prize, £1. (b) For the best metrical translation from English into Gaelic of the poem, "The Wreck of the Hesperus," by Longfellow. First prize, £2; second prize, £1. (2) Prose—For the best Gaelic "Comhradh," illustrative of the wisdom and power of the Gaelic proverbs. First prize, £2 10s.; second prize, £1 10s. (3) Gaelic Technical Terms.—For the best collection of Gaelic technical terms for materials, implements, and processes connected with the building trades, boatbuilding, blacksmith's work, tinsmith's work, wood-turning and carving, spoon-making, potter's work, tanning, shoemaking, saddlery, and crafts generally. Prize, £5 5s.—*Highland News*.

GLASGOW HIGH SCHOOL GAELIC CLASS CEILIDH.

There was a large attendance at this ceilidh on Saturday, 16th February—Mr. H. Whyte presiding—when Miss Jane Menzies, Edinburgh, bardess of the Clan Menzies, delivered a most interesting and instructive lecture on "The Celts of Galloway." In her introduction she made reference to the Celtic Renaissance, one of its most hopeful signs being the spirit of inquiry which it had awakened to know the history of Celts generally. In the past the various branches of the Celtic family lived apart, and knew little of each other. Now, however, they were drawing together, and it was to be hoped that the present Pan-Celtic movement would result in bringing them all into brotherly touch. She then proceeded to give an account of the early inhabitants of Galloway, their history, customs, habits, and modes of life, calling particular attention to the topography of the district as showing that it must have been peopled by a Celtic race. The lecture was listened to with marked attention, and at the close a hearty vote of thanks was awarded to Miss Menzies. Thereafter a number of Gaelic and English songs were rendered by members of the ceilidh. On the following Saturday Mr. Alex. Macdonald, H.M.I.S., read a paper on "Gaelic: Its Place in the Scotch Curriculum."

HIGHLAND PROVERBS.

- "Am fear a bheir bean à Ifrinn, bheir i ris ann e."—The man who takes a wife from Hell, she will take him there again.
- "Thoir bean a Ifrinn," &c. Nicolson, p. 367.
- "Am fear a bheir car as an t-sionnach feumaidh e òirigh moch."—He who would cheat the fox must rise early.
- "An fear a's isle bruidhian 'se a's fearr a chluinneas."—He who talks lowest hears the best.
- "Am fear a's laige fodha, 's am fear a's treise an uachdar."—The weakest under and the strongest uppermost. (The survival of the fittest—the weakest going to the wall).
- "Am fear a's fhaide chaidh o'n tigh bha cho fada aige ri tighinn dachaidh."—The man who went furthest from home had the same distance to return.
- "Am fear a shlneas a làmh sinidh e 'chas."—He who stretches his hand (to strike) will also stretch his foot.
- "Am fear a tha clis gu gealladh, 's tric leis teallagh."—He who is swift to promise often fails to keep the promise. ("Cha tug gaol luath nac tug fuath clis.")
- "Am fear a's tuiغه claigeann, 'se a's lugha eanchainn."—The man with the thickest skull has the least brains; i.e. the brain space is a limited quantity.
- "Am fear a tha call an comhnudh bristidh e."—He who is constantly losing will fail.
- "Am fear a tha san fhéith 's duilich dha tighinn aisde."—The man who is in the bog finds it difficult to get out." (Am fear tha shuas ò deoch air, am fear tha shlos buail cos air.)

—"Fionn," in the *Highland News*.

THE BOOK OF DIER.

The following, from the Book of Dier, is the oldest Gaelic known to have been written in Scotland. It is exactly the same as the language written in Ireland at the same period, that is about the middle of the twelfth century, in the reign of David, the first King of Scotland. The bad spelling of the Gaelic of the Book of Dier gives it no claim to be written in a language in any way different from Irish, for there are many manuscripts extant that were written in Ireland about the same time that the Gaelic part of the Book of Dier was written, that show just as many vagaries of orthography as it does. There have been two transliterations and translations of the Gaelic in the Book of Dier published; one in the National Manuscripts of Scotland, and one in Mr. Whitley Stokes's book, "Goidelica." The latter is a very rare book, only a few copies of it having been printed; and the transliteration and translation of the Gaelic in the National Manuscripts of Scotland contain so many mistakes that it seemed to me that some better transliteration of such an interesting document as the Gaelic Charters of the Book of Dier ought to be made. The following has been carefully compared with the direct photographed facsimile in the National MSS. of Scotland, and can hardly contain any errors, at least in the transliteration; while the translation of some works may be uncertain.

This curious document must be of great interest to anyone living in Buchan, or the east of Aberdeenshire, if only on account of the number of personal and place names it contains. It is evident from it that in the twelfth century Gaelic was the language best known, probably the only one known, in the extreme east of Aberdeenshire. The personal names and the place names are, without a single certain exception, purely Celtic and Gaelic. It is evident that the gifts of lands, etc., mentioned in the charters of the Book of Dier, did not all take place in the time of Columcille, and that they were continued down to the time of Corinac, Bishop of Dunkeld, in the reign of David the First.

It has to be admitted that the scribe who wrote the Gaelic of the Book of Dier was either very ignorant, or very careless. His use of accents is extraordinary; he puts them on vowels, such as on the "o" of the preposition "do," something that cannot be found in any other manuscript that I have ever seen. He often puts two "c's" instead of "ch," and uses other peculiarities not to be found elsewhere. But by far the most interesting linguistic peculiarity of the Gaelic of the Book of Dier, and about which Mr. Stokes says almost nothing, is that the first instances of pure consonantal eclipsis, or eclipsis of a tenuis, are to be found in it. There are no less than four samples of this in the phrases "ar a ginn," "na gleroc," "na gleroc," "igginn," showing that the words must have been pronounced in the twelfth century in Scotland just as they are pronounced in Ireland to-day. By no other supposition can the leaving out of the initial "c's" of the eclipsed words be accounted for.

Both Mr. Stokes and the editor of the National MSS. of Scotland seem to have made a mistake in the translation of the phrase "dan sil dances," in paragraph 3 by "to their seed after them," must be the correct translation. The "n" of the possessive pronoun "an" is never found before "s" in the oldest form of Gaelic that has come down to us. Zeuss says ("Grammatica Celtica," page 339), speaking of the possessive pronoun *an*, "An ante vocales et medias (am ante "b") ali s "a" * He gives many examples of the assimilation of the "n" of "an" before tenues, as "a cubus," their conscience; "Log a pecthe," the remission of their sins, etc., etc. Carswell's Gaelic Prayer Book furnishes many instances of the use of the possessive pronoun "a," "an." At page 207 of that book there are no less than seven instances of the use of that pronoun before consonants

other than "a" and "g;" Nach maithfidis 'a peacaidh," "That they would not remit their sins"; "Ar a sliocht," "On their successors," etc. We cannot conceive how a locution that did not exist in the very earliest monuments of Gaelic that have been preserved, and that was not used when Carswell wrote, in the sixteenth century, could have made a sporadic appearance in the twelfth. The uncontracted form of "dan sil" would be "do in sil"; but "a" and "o" were written indiscriminately, one for the other, in old Gaelic, as, for example, in paragraph 1 of the foregoing we find "sacre," and in paragraph 4 we find the same word spelled "sore." In paragraph 1 we find the phrase "araginn"; if the "n" of the possessive pronoun "an" had not caused eclipsis the writing would be "ar an cinn," at their head.]

T. O. RUSSELL.

* "An" before vowels and medias ("am" before "b"), other places "a."

THE OLDEST HIGHLAND GAELIC ca. 1150 A.D.

*Coluicille 7 dorat an mac Cósgreg adálta tangator áhí
rangator áhí mar roaleg dia dóib 7o
me abbordobóir 7 hede ciuthnic robumoz
má buéan araginn 7 hie nochidnais doib
igathais pán 7 hie gobraich ourormáin
7o thóirec rangator ar a áhle pen igathais*

(Facsimile of the first Gaelic portion of the Book of Dier.)

1. Columcille agus Drostan mac Cósgreg adálta tangator áhí, mar roaleg Dia dóib gonice Abbordobóir, agus Bède Cruthnic robo Mormaér Búchan, araginn; agus essé rothidnág dóib in gathráig sáin insaere go bráith ó Mormaér agus ó Thóscé. Tangator asáathle sen incathraig ele, agus doráten ri Columcille sí, iarfallán dóráth Dé, agus dorodleeg arin Mormaér .i. Bédé, gondastabrad dó, agus nítháret; agus rogáb mac dó galár iarnéré na gleréc, agus robomareb ac[h]t mábdec. Iarsén do chúid in Mormaér dattac na gleréc góudéndeas ernacde les inmac gondisad ílanté dó; agus dórat inedbáirt doib úa Cloicintírat gonice Chlóic-Pette-meic-Garnalt. Doronsat innernacde agus tanc slante dó. Iarsén dorat Columcille dó Drostan inchadráig sén, agus rosbenact; agus foracaib imbrether, gebe tisad ris, nabad blienec buadacc. Tangator déara Drostan arscartháin fri Columcille; rolaboir Columcille, "Bedeár ánlm óhúnn imácc."

2. Cómgeall mac 'Eda dorat 'Ua Orti [go]nice Fúrené do Columcille agus do Drostan. Moridac mac Morcunn dorat Pett-meic-Garnáit agus 'Achád-Toche-Tenní; agus bahé robo Mormaír agus robo Thosec. Mataín mac caerill dorat cuit Mormoír in Alteri (?); agus Culfí mac Batín dorat 'cúit Tóiség. Domnall mac Gíric agus Malbrigte mac Chathail dorat Pettimulen do Drostan. Cathal mac Morcunt dorat 'Achád-nagleréc do Drostan. Domnall mac Ruadri agus Malcolm mac Culeón doratsat Bidbin do Dia agus dó Drostan. Malcolm mac Cinathá dorat cút áilig i Bbidbín agus in Pett-meic-Gobróig; agus dá dabég Uactáir Rósúbard. Malcolm mac Moilbrigte dorat in Delerc. Málsnect mac Lulóig dorat Pett-Meldúib dó Drostan; Domnall mac meic Dubbaca robaith nahúle edbarta ro [do] Drostan ar thabárt áhule dó. Robáith Cathal árachóir chetna a cuitid Thóisig; agus dorat prónn chét cennolloc agus ceccac dó Dia agus dó Drostan. Cainnéch mac meic Dobarcon agus Cathal dorat-satar Alterin-alla-uché-na-camone* (?) gonice

* The last word, *camone*, is not legible.

in beith edar dá Alterin. Dorat Donnall agus Cathál Etdain do Dia agus dó Drostán. Robáith Cainnech agus Donnall agus Cathal nahule edb rta ri Dia agus ri Drostán o thósach goderad isseáire o Mormaer agus ó Tesec cu laithi brátha. Gartnait mac Cannech agus Ete ingen Gillmichel, doratsat Pet-mec-Cóbrig ríosecrad éclasi Críst agus Petir abstoil, agus do Columcille agus do Drostán, sér ónáhulib dolodib cónánasac do Cormac éscob Dunicale, inócmad tladia rigidá [ri i Dabid]. *Testibus istis*: Néctan escob Aberdeon, agus Lóet ab Bréicini, agus Máledoní mac meic Bead, agus 'Algune mac 'Arcill, agus Ruadri mórmar Márr, agus Matadin bríthem, agus Gillecríst mac Cóрмаic, agus Malpetir mac Domnaill†, agus Domorgart ferlegia Turbruad, agus Gillecolaim mac Muredig, agus Dubni mac Malcolaim.

3. Dorat Gartnait agus ingen Gillemicel Báil-dómin i Pet-ipáir do Críst agus do Columcille agus do Drostán. *Teste*: Gillecalline sacart, agus Feradac mac Málbricín [acus] Malgire mac Tralin. Agus bennacht in Chomded ar cecnormar agus arccetosech chomallfas, agus dansil daneis.

4. Donchad mec† mec Bead mec Hídid dorat Achadmad-chór do Críst agus do Drostán agus do Cholmucille in sóre gobrad. Malechi agus Cóngell agus Gillecríst mac Finguni innáienasi *intetus*, agus Malcoluim mac Mollfel. Cormac mec† Cennedig dorat gomíge Scáil-Merlec. Congell mec† Cáennaig, Tássec clúde Caen dorat do Críst agus do Drostán agus do Cholmucille fo. ige in Gortliemór iggin infius is mesu d'Aldin Alenn ó 1 abud gó Lurchari, atar dliab agus achad, issaeri o Thesseach cubrath; agus a bennacht arachhen chomallfas araes cubrath, agus a amallacht araeac tenfa ris.

5. Robaid Colbuin, Mormar Buchan, agus Eva ingen Garnait abenphústa, agus Morgainn, nahuli edbarta ri Dia agus ri Drostán agus ri Columcille agus ri Petar apstal on-hulib dolaidib ar chuit cetri dabach do nithissad ar ardmadaidib Alban cucotchen, agus ar archellaib. *Testibus his*: Brocein agus Cormac abb Turbruad, agus Morgann mac Donnchad, agus Gillipetair mac Donnchad, agus Ma'oechin, agus da mac Matni, agus in the Buchan huli nahaidnaisse in h-Elain.

[Translation.]

1. Columcille and Drostan, the son of Cosgreg, his disciple, came from Hi (Iona), as God had shown to them, unto Abberdohoir; and Bede, the Cruthach (Pict), who was Mormaer (great steward) of Buchan, at their head; and it was he that gave the city unto them, in freedom for ever from Mormaer and from Tosech (chief). Thereafter they came unto another city, and it was pleasing to Columcille, because it was full of the Grace of God; and he asked of the Mormaer, that is, Bede, that he would give it unto him, and he gave it not; and a son of his took a sickness after refusing the clerics, and he was nigh unto death. Thereafter the Mormaer went to beseech the clerics that they would make prayer for the son, that health might come to him, and he gave an offering to them from Cloch-in-tiport to Cloch-pette-mic-Garnait. They made the prayer, and health came to him. After that, Columcille gave to Drostan that city, and blessed it, and left his word that whosoever should come against it should not be a year victorious. Drostan's tears came on parting with Columcille. Said Columcille, "Let Dear be its name henceforward."

2. Congael, son of Eda, gave from Orti to Furene to Columcille and to Drostan. Moridac, son of Morcunn, gave Pett-mac-Garnait and Achad-Toche-Tenni; and it was he who was Mormaer, and it was he who was Thosech (chief). Matain, son of Caerill, gave a Mormaer's share in Alteri; and it was Culi, son of Baten, that gave the Chief's share. Donnall, son of Giric, and Malbrigte, son of Cathal, gave Pett-in-Mulenn to Drostan. Cathal, son of Morcunt, gave Achad-na-glerech to Drostan. Donnall, son of Ruadri, and Malcollum, son of Culeon, gave Bidben to God and to Drostan. Malcoluim, son of Cinatha, gave the King's share in Bidbin and in Pett-mic-Gobroig,

and the two *dabegs* of Upper Rosabard. Malcoluim, son of Moilbrigte, gave the Delere. Malsneete, son of Lulog, gave Pett-Malduib to Drostan. Donnall, son of Mac Dub'icín, it was that gave for ever all these offerings to Drostan, giving the whole of them to him. Cathal gave for ever in the same way his chief's share, and gave a dinner for a hundred every Christmas and every Easter to God and to Drostan. Cainnech, son of mac Dol arcon, and Cathal, gave Alterin of Alla-uthe-na-camoné as far as the birch tree, between the two Alters. Donnall and Cathal gave Etdain to God and to Drostan. Cainnech and Donnall and Cathal mortmained all these offerings to God and Drostan from beginning to end, in freedom from Mormaer and from chief to the day of judgment. Garnait, son of Cainnech, and Ete, daughter of Gillemichel, gave Pett-mac-Córig: for the consecration of the Church of Christ and the Apostle Peter, both to Columcille and to Drostan, free from all actions, with gift of them to Cormac, Bishop of Dunkild, in the eighth year of David's reign. These the witnesses: Nectan, Bishop of Aberdeer; and Lóet, Abbot of Brechin; and Máledoní, son of Mac Bede; and Algune, son of Arcill; and Ruadri, Mormaer of Marr; and Matadin the Brehon; and Gillecríst, son of Cormac; and Malpetir, son of Donnall; and Domorgart, the lector of Turbruad; and Gillecolaim, son of Muredig; and Dubni, son of Malcoluim.

3. Garnait and Gillemicel's daughter gave Ball-domin in Pett-ipair to Christ and to Columcille and to Drostan. Witnesses: Gillecalline, priest, and Feradac mac Málbricín and Malgire mac Tralin.

4. Donachad, son of the son of Bead, son of Hídid, gave Achad-madchor to Christ and to Drostan and to Columcille, in freedom for ever. Malechi and Congell and Gillrist, son of Finguni, as witnesses in testimony, and Malcoluim, son of Molini. Cormac, son of Cennedig, gave as far as Scail Merlec. Congell, son of Caennech, Tosech of Clan Canan, gave to Christ and to Drostan and to Columcille, as far as Gortliemór, at the hither end of which is nearest to Aldin Allen; from Dabuci to Lurchari, both mountain and field, in freedom from Tosech for ever; and his blessing on everyone who will fulfil [this] after him for ever, and his curse on everyone who will go against it.

5. Colbuin, Mormaer of Buchan, and Eva, daughter of Garnait, his wedded wife, and Donnachac son of Slithech, Tosech of Clan Morgunn, gave for ever all the offerings to God and to Drostan and to Columcille and to Peter the Apostle, free from all burden for ever for a portion of four *dobachs*, such as come upon all the chief monasteries of Scotland generally, and upon chief churches. Witnesses these: Brocein and Cormac, Abbot of Turbruad; and Morgunn, son of Donacha; and Gillipetair, son of Donacha; and Malaechi; and the two sons of Matne; and the nobles of Buchan, all in witness hereof in Elan.

INTER-CELTIC CORRESPONDENCE.

A Welsh friend, Mr. S. R. John, writes:—

"Could you use CELTIA to bring would-be correspondents of the five nations together in the same way as W. T. Stead uses the *Review of Reviews*?"

We are very willing to fall in with this suggestion, and herewith invite any reader who would wish to correspond in some Celtic language with another reader to send us his or her name and address, specifying the language or languages desired. The names will not be published unless specially requested.

† Donnall in M.S.S.

‡ Sic in M.S.S.

GEIRRHESTR CYMRAEG A LLYDAWEG.

[Welsh and Breton Vocabulary.]

By *François Vallée*.*

*This vocabulary of common words brings out very strikingly the intrinsic relationship between the two surviving members of the Brythonic group of Celtic languages. Our Breton contributor has most appropriately written the notes, etc., in Welsh, and we give them just as supplied to us, as the vocabulary is evidently intended for the use of Welshmen.—ED.

I. TALFYRIADAU (Abbreviations).

Treg. sef iaith Treger. *Van.* sef iaith Gwened.

Corn. sef iaith Kernow. *Old Bret.* sef hen Llydaweg.

2. SEINIAD Y LLYTHYRENNAU LLYDAWEG

(Sounds of the Breton letters).

A, e, i, o fel yn Nghymraeg.

U fel yn Ffrancaeg.

Ou, w, fel *w; aou* fel *aw*.

Eu fel yn Ffrancaeg.

Ei, ai, oi fel yn Nghymraeg.

Ui fel yn Ffrancaeg.

B, K, D, G, H, L, M, N, P, R, S, T, fel.

B, C, D, G, H, L, M, N, P, R, S, T, cymraeg

F fel *Ff* neu *Ph* cymraeg; *V* fel *F*.

J, Ch, Z fel yn Ffrancaeg.

C'h fel *ch* cymraeg.

Ll fel yn y gair Ffrancaeg *ville*.

Lh fel yn y gair Francaeg *fille*.

BWYD (Food).

Breton : boued.

Bwyd, boued. *Blawd,* bleut. *Bara,* bara. *Bara gwyn,* bara gwen. *Bara du,* bara du. *Bara brith,* bara briz. *Bara haidd,* bara heiz. *Bara crâs,* bara kraz. *Torth vara,* torz vara. *Ymenyn,* aman, amonen (Van.). *Caws,* keuz (old Bret.). *Cig,* kig. *Cig mollt,* kig maout. *Cig moch,* kig moc'h. *Cig eidion,* kig ejen. *Cig llo,* kig leue, loue. *Oengig,* kig oan. *Iar,* iar. *Wy,* vi. *Pysg,* pesk. *Pysgod,* pesked. *Llaeth,* leaz, laez (Trég.). *Llefrith,* livriz. *Dufr,* flour. *Gwin,* gwin. *Gwin gwyn,* gwin gwenn. *Gwin coch,* gwin ruz. *Olew Foleo* (old Bret.). *Halen,* c'hoalen, holen. *Pepr,* pebr. *Llysiau,* louzou. *Pys,* piz. *Pys gleision,* piz glaz. *Ffa,* fâ. *Ervin,* irvin. *Pytates,* tatws, Patatez, pato. *Afalau daear,* avalou douar. *Ffrwyth,* fronez, freuz. *Afal,* aval. *Afalau,* avalou. *Peren,* per, peren, per. *Cnau,* kraou, knaou (Corn.) *Mêl,* mêl. *Crammwyth,* krampoez. *Ued ceire'h,* iod kerc'h. *Tam,* tamaid, tam. *Diferyn,* divoraden. *Bwyta,* boeta (dibri). *Yfed,* eva. *Ciniaw,* koan. *Ciniawa,* koania.

(To be continued.)

MANX FOLK-LORE.

YN LHONDOO AS YN USHAG-REAISHT.

Foddey er dy henney ren y lhondoo cummal er ny sleityn as yn ushag-reaisht er y cheer injil. Un laa haink yn daa ushag nyn guail er y chagliagh oc, as ren ad ny-neesht taggloo rish y cheill y son tammylt beg. Fy-yerrey ghow ad ayns nyn ging dy choonrey cummalyn lesh y cheilley son imbagh; va'n ushag-reaisht dy uirraghtyn er ny sleityn derrey darragh y lhondoo huggey reesht. Hooar y lhondoo ny glionteyn dy ve nys souyrey na ny sleityn, as dy-gerrit yarrood eh ooilley cooidjagh mysh y yialdyn echey. Va'n ushag-reaisht voght faagit ny lomarean er ny sleityn dobberan ree hene kyndagh rish y drogh-choonrey va jeant eck; as rieu er dy henney t'ee er ve ga'ccan ayns ny focklyn shoh: "Lhondoo, vel oo cheet, vel oo cheet? te feer feayr, t'e feer feayr." Va'n lhondoo nish slane as ayns stayd mie, as d'reggyr eh,—*"Cha jig dy-braa, cha jig dy-braa." Ricau er dyn traas shen, ta'n ushag-reaisht er n'uirraghtyn er ny sleityn as y lhondoo ayns ny glionteyn. Ta'n ushag-reaisht dy-kinjagh kiaulley: "Lhondoo, vel oo cheet, vel oo cheet? t'e feer feayr, t'e feer feayr," as y lhondoo: "Cha jig dy-braa, cha jig dy-braa."

*It does not require a very imaginative nature to notice the resemblance between the shrill, plaintive cry of the plover, or the deep, rich tones of the blackbird, and the above sentences.

[Translation.]

THE BLACKBIRD AND THE MOUNTAIN PLOVER.

Long ago the blackbird dwelt on the mountains, and the mountain plover in the lowlands. One day the two birds met on their boundary, and they both conversed together for a little while. At last they took it into their heads to exchange dwellings for a time; the mountain plover was to stay on the mountains until the blackbird would return to him again. The blackbird found the valleys to be more comfortable than the mountains, and shortly he forgot altogether about his promise. The poor mountain plover was left mourning alone on the mountains, lamenting the bad bargain she had made, and ever since she has been lamenting in these words: "Blackbird, are you coming, are you coming? it's very cold, it's very cold." The blackbird was now plump and

healthy, and he replied: "I'll never come, I'll never come." Ever since that time the plover has stayed on the mountains, and the blackbird in the valleys. The plover is always singing: "Blackbird, are you coming, are you coming? it's very cold, it's very cold;" and the blackbird: "I'll never come, I'll never come."

J. J. KNEEN.

[The same in Irish spelling.]

AN LONTOUB A'S AN FUISEOS-RAOIST.

FAOA AR DO FOINE MANN A' LONTOUB COMEADIL AR NA PLÉIBTEAN AR AN FUISEOS-RAOIST AR A TÍR INTIOL. DON LÁ ÉÁINE AN DÁ FUISEOS 'N-AN GEOMTÓÁIL AR A' ÉAGLIAÉ AC', AR MANN 'AO 'N-AN ÍRT TAGLÁD MUR A ÉÉILE PON TAMAILT BEAS. FAOI DÉIREADÓ ÉAD AO INNY NAN SCINN DO ÉNHIAÓ COMEALAN LEIR A ÉÉILE PON IMBEAC. UÁ'N FUISEOS-RAOIST DO FUIREÁCTAIN AR NA PLÉIBTEAN DOIREADÓ T'ARRIADÓ A' LONTOUB ÉMISE MÍRT. FUIAIR A' LONTOUB NA GLEANNTAÍDEAN DO BEIT NÍOR FUAIRE NÁ NA PLÉIBTEAN, AR DO SCOIRTO DÉARHIAÓ É UILE CUIRDEAC MUIR (UM, MU) A ÉCALLTAN AISE. UÁ'N FUISEOS-RAOIST BOÉT FÁSGAIT 'N A LOMARCAN AR NA PLÉIBTEAN T'OBARCTAIN RÉI FÉIN CONTOAC MUR A' TPOÉ-ÉNHIAÓ BA DÉANT' ME', AR MANN AR DO FOINE T'I AR BEIT 'S ACAN INNY NA POCLAN RO: "LONTOUB, BPEIL ÉÚ 'TIGEAC, BPEIL ÉÚ 'TIGEAC? T'É FÍOR FEUR (FUAR), T'É FÍOR FEUR." UÁ'N LONTOUB NOIF PLÁN AR INNY RTAIO MAIT, AR T'PHREASAIR É "ÉA TOSIS DO BRÁÉ ÉA TOSIS DO BRÁÉ." RIAH AR T-AN TRÁÉ FIN, TÁ'N UIREOS-RAOIST AR N-UIREÁCTAIN AR NA PLÉIBTEAN AR A' LONTOUB INNY NA GLEANNTAÍDEAN. TÁ'N FUISEOS-RAOIST DO CUIRDEAC 'CEOLAÓ: "LONTOUB, BPEIL ÉÚ 'TIGEAC, BPEIL ÉÚ 'TIGEAC? T'É FÍOR FEUR, T'É FÍOR FEUR," AR A LONTOUB: "ÉA TOSIS DO BRÁÉ, ÉA TOSIS DO 'BRÁÉ."

[This is another experiment in Manx, designed to throw a bridge across the gap which separates Manx and Irish spelling. All the words except a few such as *raoist*, *taglād*, *cúnhiaó*, *imbeac*, *contoac*, will be recognised without difficulty in their present form by Irish readers.—EIN.]

DICTIONARY—MANX CORRECTIONS.

- Accessory—for *corylagh* read *corylagh*.
 Accident—Transpose "Haghyr eh dy-doaltattym" and "Veeit eh rish drogh-haghyrt."
 Accompany—for *treayllym* read *freayllym*.
 Accord—for *coaigney* read *coaigney*.
 Accost—for *lavrt-rish* read *louyrt-rish*; for *cur traal-laiet* read *cur traal laa er*.
 Account—for *coontes* read *coontey*.
 Achieve—for *cur ferree er* read *cur ferrey er*.
 Acid—for *shoo-g'ayr* read *stoo-g'ayr*.
 Acknowledge—"I have the honour to acknowledge your letter"—for *niu* read *hiu*.

THE HIGHLAND PRESS

We were recently reading in an old magazine some essays on Highland problems. Here is an extract or two from one of these:—"How may our Highland peasantry be brought under the influence of the press? We must state at once that we can conceive no specific plan to accomplish this object. The causes of the gulf between the Highland peasantry and the press are such as are not to be removed by artificial means. A want of curiosity, a want of taste for literature, and a want of means, are causes that are not easily removed. These obstacles are, however, by no means insurmountable. The progress of education will aid in exciting curiosity and in awakening the love of literature, and even now the plea of poverty does not hold good in the case of young Highlanders, very many of whom spend in the fore-cabin of the "Clansman" in one night as much as would pay a year's subscription for any Highland periodical. . . . It is not uncommon in the north to hear the periodical press execrated as "Na paiperean na'gheachean Gallda. Uam iad! uam iad!" (The newspapers of the English stranger: away with them! away with them!). Now, this points to the fact that sufficient use is not made of the Highlander's own language. The press that will be accepted by the Highland peasantry must be pervaded with the Highland spirit, and must discuss the questions that affect the peasantry in their own language. Amusing dialogues are very valuable, and we have no word to say against them; but they are not enough. They will not effect the elevation of our peasantry—they will not sufficiently recommend the Highland press to them. We think that a Highland newspaper sold at the doors of Highlanders at a moderate price, redolent with the Highland spirit, discussing Highland questions in the Highland tongue, filled with the grand musical and poetical echoes of the past, and over all conducted by a staff fully determined on working out the emancipation of the Gael—we think that such a newspaper would be a commercial success, as well as a most invaluable influence for the elevation of our peasantry. The advent of many such newspapers may heaven speed!"—*Highland News*.

GAELIC MUSIC AND PHONETICS

The next number of *CELTIA* will mark a new departure. It will contain the words and music (with piano accompaniment) of an Irish (Gaelic) song, the words being given in Irish spelling and also in the phonetic system of the Association Phonétique Internationale, so that anyone conversant with that system throughout the world may sing it correctly. We promised to deal with the pronunciation of the Celtic languages some time ago, and we shall do so with the aid of international phonetics and the phonograph. Readers will do well to read Vietor-Rippmann's "Elements of Phonetics" (London, 1s. 6d.) or Paul Passy's "L'Écriture Phonétique" (Paris: 33 Rue des Saints-Pères, 50 centimes).

CELTIC BOOKS.

WELSHMEN: A Sketch of their History from the Earliest Times to the Death of Llywelyn, the last Welsh Prince. By Thomas Stephens, B.A., F.R.G.S., "Western Mail," Cardiff. Spriggs, London. 3s. net.

The wonderful success achieved by this book is richly deserved. It is practically a History of Wales up to its incorporation with England, and a stirring history it makes. It is throughout enlivened with glimpses of the social and literary condition of the Welsh nation, and that makes the history more of a series of well-drawn pictures than a dry and lifeless narrative. The first quarter of the book is devoted to prehistoric and Roman times, *i.e.*, those periods when Welsh history comprised the events happening over the whole of what is now England and Wales. The author utilises the most modern ethnographic material to elucidate the relations between the Gaelic and Cymric element in the population of Wales. About the Silurians in South Wales, the author says: "They were Gaelic, with a large admixture of Iberic blood. Less cultured than their Brythonic neighbours, the Silures were unsurpassed in all Britain for their strength and courage. The noble Caratacos, after resisting Roman arms, with varying results, for nine years, received great assistance from the indomitable Silures. The Roman Ostorius, too, found these Welshmen unconquerable. Tacitus gives a full account of the conflict with the tribesmen. Loss after loss was inflicted on the Romans. 'So persistent did they prove in their opposition to Roman rule that there was once a talk that they were all to be cut off. But while this was under consideration Ostorius died, and his enemies boasted that, though he was not slain in battle, still it was the worry of the war that carried him away.'" Of Welsh dress during the Roman period, we read:—"The well-to-do were well-dressed; jackets to a little above the knees were worn; the hair was often turned back over the crown of the head, and allowed to grow very long, and the chin shaved, leaving immense drooping moustaches. Women wore long tunics, the 'pais' reaching to the ankles, and over it a shorter one, with sleeves reaching to the elbow."

The slow tragedy of the English and Norman conquests is vividly portrayed. Even the alliance between the Welsh and Scots in the seventh century was only a temporary check to the Anglian advance. Cumberland, Strathelyd, Wales, and Cornwall were separated from each other, and inch by inch Taliessin's prophecy was fulfilled:—

"Their God they shall praise,
Their language they shall keep,
Their land they shall lose,
Except wild Wales."

Short spells of glory and success break the gloom. Thus when Henry II., with an immense host, was defeated in the battle of Corwen (1164), and took a savage revenge by putting out the eyes of three young princes, Cadwallon and Cynwrig, sons of Owen Gwynedd, and Meredydd, son of Rhys. Or when the great Llewelyn rose in 1200 and cleared the country from sea to sea. But the drama closes with the tragical death of the last Llewelyn, and the execution of Prince David by the order of King Edward I. (1283).

A most valuable addition to the work is Professor Anwyl's appendix on the Development of the Welsh Language from the 7th to the 13th Centuries.

An Bhoramha Laignean, or, the Leinster Tribute, put into modern Irish from the original texts of the Book of Leinster and the Book of Lecan. By T. O. Russell. Gill, Dublin. 1s. net.

MUCH might be written about "the need of getting ancient Irish Literature into the modern Irish Language," but instead of writing on this interesting theme, the author has sat down and done some solid and tangible work in the direction of realising the idea. The choice of subject is a very happy one. Few themes could exceed in pathetic and tragic interest the story of the Tribute exacted from Leinster by the rest of Ireland for the deception practised upon the High King by the King of Leinster. What the *Nibelungenhort* is to the German cycle, the *Boramha* is to Irish historical romance. Its imposition and century-long enforcement drags like a trail of blood and fire through Irish history during the Christian era. It brought about the alliance between the Leinstermen and the Danes of Dublin, and was probably, as the author astutely suggests, the inner reason for the banishment of Dermot MacMurrough, "who brought the Norman o'er."

The Irish employed by the author follows the classical models as closely as modern usage will permit. One might sometimes be led to say that the adherence had been too close, but the book is evidently intended for the reader with a taste for what in English would be Shakespeare and an occasional bit of Chaucer and Anglo-Saxon. Here is a specimen describing the event which led to the subsequent disastrous wars:

"Oo bí dá inġin ġrúááda le Tuáatal, Fíthir ásur Dáiríne a n-anmanna. Oo róir Eoġu, mac Eadáe Domlén, ġúġ Láirġean, an inġean ba ġine, eááon, Fíthir; óir ní ba ġnát an roġarġ oo róráá roim an ġinreari áġ an am ġin i n-Éirinn. Ann ġin oo éúġ Eoġu a bean leir ġo Raé Immil, i Láirġinġ. Dááta oil oo ġúġ Connacht an inġean ġin Tuáatal. Áéġ oúbaire Láirġinġ [ġe Eoġu]: "Ir feárrġ an inġean o'féáġarí o' óiaró;" ásur iar ġin oo éuaró ré ro éuarġ arġr ġo Teárrarġ, ásur oúbaire ré ġe Tuáatal. "Maró," ar ré, "an inġean ġúġar liom, ásur ba h-áil liom o'inġean eile oo éábaire." Oúbaire Tuáatal: "Dá mbéir," ar ré, "inġean ar éaoġa áġam, oo béarparóe oútre [áá] ġur an oúreáó ġnnaoi óioġ."

Tuááó óó, iar ġin, an inġean eile, Dáiríne. Dááta oil ġire oo ġúġ Uááó, ásur éúġ Domlén ġo Raé Immil i, áit inn a ġarġ an inġean eile, Fíthir, ar a ceann. Áéġ an uair éonnaire Fíthir Dáiríne, o'éúġ Fíthir o'e náire ar an mbáil; ásur an uair éonnaire Dáiríne báġ a oúirġríúra o'éúġ ġi o'e éúma."

This we may translate as follows: "Tuathal [the High King] had two lovely daughters, Fithir [Fihir] and Dáiríne [Dareena] their names. Eochu Mac Eachach Domlén, King of Leinster, married the elder daughter, *i.e.*, Fithir, for at that time it was not customary in Ireland for the younger sister to be married before the elder one. Eochu then took his wife unto him to Rath Immil, in Leinster. That daughter of Tuathal was a foster-child of the King of Connacht. But the Leinstermen said [to Eochu]: "The daughter you left behind was the fairest!" Thereupon he went north again to Tara and said to Tuathal: "Dead is the daughter I took with me, and I should like to have the other one." Then said Tuathal: "If I had fifty-one daughters I would give them to you to the last of them." Then they gave him the other daughter, Dáiríne. She was a foster-child of the King of Ulster, and Domlén took her to Rath Immil, where the other daughter, Fithir, was before her. But when Fithir saw Dáiríne, Fithir died on the spot from shame; and when Dáiríne saw her sister dead she died of grief."

In connection with this and other episodes from this wonderful rose-epic, the author says "the facts of the one dying

of shame on account of the insult she received and of the other dying of grief on account of her sister's death, show such a refinement of feeling, and such a knowledge of the amenities of life as could not exist in a barbarous country, or among a barbarous people. Then, the self-sacrifice of the satirist, Glasdamb, for his unworthy master; and Aifill, the Connacht King, flying routed from battle, and ordering his chariot to be turned around against the enemy, so that he might be killed and thereby stop the slaughter of his people, are instances of self-sacrifice and heroism that can hardly be found in history or romance."

We should have been glad to see the spelling of the names modernised in accordance with the $\epsilon\alpha\omicron\iota-\epsilon\alpha\epsilon\tau\alpha\lambda\alpha\omicron$ rule, and there are some other minor matters on which we could disagree with the author, but our criticism is silenced by the essential excellence and vital importance of the work, which deserves a high rank in the modern Irish language movement.



Welsh Poets of To-day and Yesterday. Poems from the Welsh, selected and translated by Edmond O. Jones. Ellis, Llanidloes. 1s. net.

THIS book will be welcome to the Celtophil as an introduction to the names and works of some modern Welsh poets, quite apart from the undoubted value of some of the pieces as English poetry. The selection includes some of the finest pieces of Islwyn, Ienan Glan Geirionydd, Glasynys (a name that should

appeal to Irishmen), Talhaiarn, Gwenffrwyd, Glan Padarn, and Elved. The masterpiece is undoubtedly Gwenffrwyd's "Last Lines" on p. 26, a sweet and noble valediction by a dying young bard. To give an example of the translator's skill, we shall give the following verse from "Lake Geirionydd" for comparison:

Gostega'r awel ar y llyn,	The breeze lay quiet on the lake,
Heb chwâ yn crychu 'i wedd;	No ripple stirred its wave,
A natur oll mor dawel ai	And nature all as quiet seemed
A distaw barthau'r bedd:	E'en as the silent grave;
Ond gwawch y gigfran ambell	Save where the raven from afar
waith	Croaked on the rocky steep,
O'r graig uchelfaith draw;	Or frolic lambs that played
A href y defaid ar y twyn.	around
A'r llonwyd wyn gerllaw;	Answered the bleating sheep;
A thrwst y maen wrth dreiglo	Or when a boulder slipped and
hyd	roared
Y Llithnig, dylwyd serth,	Adown the mountain sheer
A chwhw y gog yn pygaeio'n	Or from the woodland's topmost
fwyn	bough
Ar friglwyd ucha'r berth.	The cuckoo's note rang clear.

And yet, in spite of all the translator's efforts, he has not reached the height of many of his Welsh originals. It is often maintained that poetry cannot be translated. That remark applies with greater force when the language to be translated from is an essentially poetic language like Welsh, in which, as in Irish, the bardic art reached an elaboration and perfection never dreamt of in English literature. Where the translator fails most is in the mystic lyrics of Islwyn. Thus on p. 5, last line but two, the word "evening" is obviously misapplied. But these are small matters after all, and the translator has done splendid work as one of our "representatives at a foreign court."

ΡΑΪΤΕΛΑΡ. Part I. Phrases from Neilson's Irish Grammar. Gaelic League, Dublin. 1d.

THIS is the second of the "Gaelic Booklets for the People"

series. It contains 16 pp. of well-printed phrases dealing with commercial transactions, such as buying and selling eggs, cloth, corn, and cattle. The phrases, which were originally in pure Ulster Irish, have been "de-provincialised" by substituting $ní$ for $\acute{e}a$. A new phrase-book was badly needed, and much more is yet required. Why does not someone translate and publish Finck's fine collection of Arran phrases? We should then have all the Gaelic provinces represented.

Λεῶδαρ-Λάμπρῳβῆταῶ. Part I. Irish head-line copy-book.

Published by the Society for the Preservation of the Irish Language. Gill, Dublin. 1d.

HERE we have at last a book in which the characters are not joined. It is better not to join Irish letters in writing. It takes too much time. One can write Irish just as fast as English provided the letters are only joined where they lend themselves naturally to the process.

The characters are well formed, and the examples on the whole well selected. But a number of errors have been overlooked in the revision which are evident enough now. We find accents omitted on $pé$, $pí$, $píu$, $\tau\acute{a}$, $ní$, $\nu\acute{o}\acute{e}a\rho$, $\acute{o}i\zeta e$, $\tau\acute{a}m$, $\acute{e}ú$, and $\acute{O}é$, surplus accents on $bí\acute{e}$, le , and $má\acute{i}\acute{e}$, dots omitted on $\beta e\acute{i}\acute{e}$ and $\rho o\acute{i}\tau e\acute{a}\acute{c}$, surplus dots on muc and $\rho o\epsilon a\tau$, and the word \acute{a} omitted in the sentence, $\beta\rho\acute{e}a\acute{n}n \beta\lambda a\rho \acute{a}\rho \acute{a}n \acute{n}\beta e\acute{a}\zeta\acute{a}n$. Most of these are undoubtedly draughtman's errors, and can be easily corrected. The present is the cheapest and nicest-looking copy-book ever published in Irish, and we look forward to a new and corrected edition at an early date.

WELSH-SPEAKING MAGISTRATES.

At the last monthly meeting of the Flintshire County Council, a letter was read from the Lord Lieutenant of the County (Mr. H. R. Hughes) in answer to a resolution of the Council pointing out the desirability of appointing magistrates conversant with the Welsh language. In his reply, the Lord Lieutenant maintained that Welsh was not essential to the proper performance of the functions of a magistrate, and that no case of miscarriage of justice had occurred within the last fifty years which could be traced to a lack of Welsh education on the part of a judge or magistrate.

The *Genedl Gymreig* comments upon this extraordinary answer as follows: "It is ignorance which made Mr. Hughes write thus. People who know the history of the law courts in Wales can unfortunately cite scores of cases where injustice was perpetrated owing to the inability of parties and witnesses to speak English, and of judges and magistrates to understand Welsh. There is no hope of betterment until the privilege of appointing magistrates is transferred from the Lord Lieutenant to the County Council."

CELTIA.

A PAN-CELTIC MONTHLY MAGAZINE.

VOL. I.

DUBLIN, 1st APRIL, 1901.

No. 4.

“TÍR SAN TEANSA, TÍR SAN ANAM.”

“EU IAITH A GADWANT.”



LAST month saw a great increase in Celtic activity all along the line. The impetus was given by the simple and almost obvious action of Mr. Thomas O'Donnell to which we referred in our last issue. The attempt made by the young M.P. for West Kerry to use his own language in the British Parliament has done more to wake up and inform public opinion outside the circle of the Celtic propaganda than any single action we can recall within the last three years. It is not so much that the attempt created a new situation, but that it was a symbol and symptom of a situation which has been created anew by the last few years of strenuous effort. If the same attempt had been made, say, five years ago, it would have been regarded as the act of a faddist or a madman. But coming at a time when the conscience of the country has been stirred to its innermost depths, it has served to concentrate public attention upon the new state of things which has arisen, and to imprint a new note of interrogation upon the page of pressing problems.



It is not that we look to a full recognition of Irish as an alternative language in the debates of the British Parliament—not for some considerable time at least. To us, who look to Ireland as the proper field for every Irish movement, the amount of Irish spoken at Westminster is a matter of

indifference. If the House of Commons ever becomes a harmonious entity in which the affairs of four different nationalities can be discussed with the proper unity of sentiment, it will no doubt be found most convenient to select English as the best means of general communication, and if this is done with the full and ready consent of the nationalities concerned, the best solution of the language question will be arrived at. In a purely Irish Parliament, the question would be a much more “burning” one, and Irish would no doubt have to be recognised as an alternative language for debates. We do not know of a single County or District Council in Ireland where the proceedings are as yet entirely conducted in Irish, and should be glad to hear of any Welsh Council which conducts its proceedings entirely in Welsh. In this connection, it will be interesting to recall the Cardiff resolution concerning the language to be employed at the forthcoming Pan-Celtic Congress. It runs as follows:—“Irish shall be the official language of the first Pan-Celtic Congress. All resolutions brought before plenary meetings of the Congress shall be framed and read in Irish and in either English or French.” This arrangement will suit all the five nationalities participating in the Dublin Congress.



We would direct the attention of our many readers and sympathisers to the Congress Fund, an appeal for which appears in our columns to-day. It will be readily understood that the stupendous

task of racial reconstruction undertaken by the Association of which CELTIA is the official organ cannot be carried through without substantial and material aid. The steady and unostentatious work of the last three years, which has already borne such good fruit, could be carried forward by the Association without outside help, more especially as this magazine has proved a financial success. But something more must be done to gather in all the grain which is now ripe for the harvest. The Congress should be an imposing and impressive gathering, the fitting symbol of the majesty of the newly-awakened Celtic race. The exhibition of Celtic MSS. and printed works, the concerts of Celtic music, the provision and decoration of halls, the organisation of the public proceedings, and the reception of the Welsh Bardic Gorsedd and distinguished European and American scholars must be carried out in a manner befitting the unique and memorable occasion. And then we can promise our guests from all the Celtic world such a welcome and such an enjoyment of their visit as, we firmly believe, they would find nowhere else. They will come into touch with many of the intellectual leaders of Irish Ireland, and will doubtless fall under the spell of that inexpressible and indefinable charm which ever clings about our beloved island. They will not come as strangers, but as friends and relatives. The Highlander, the Welshman, the Manxman, and the Breton will soon feel that they are not among a strange people, but among their long-lost kindred, the children of the Gael.



According to the *Daily News*, "the energy and universality of the awakening of the Keltic peoples are comparatively little appreciated" in England. That is so, and that it should be so is largely the fault of the English language. The very "universality" of the English language militates against the spreading of information in this matter. For the amount of news and information conveyed through English is so large, and takes up so much of the public attention, that matters embodied in, and affecting the other languages, cannot be noticed. There is, so to speak, a "protective tariff" against non-English language products, and the English

speaker is so accustomed to survey the world as represented to him on the English news-sheet that anything not fitting into the picture is driven below his horizon. He becomes, as it were, colour blind to all save British Red. Now, such colour blindness may be fashionable, and it may even be patriotic, but it is not healthy. People and nations who have retained their natural vision will in the long run overhaul John Bull, and he will find his comfortable language theories somewhat rudely shaken. The only salvation we see for him is that he should acquire Welsh or Irish, and become a bi-linguist, like his up-to-date Celtic neighbours



Ói mé a g caint le Saeóilgeóir an Lá ceana, fear maic eolair agus oibre, agus bithéamar a g comphóir ar an uile-Ceilteacht. "Mí cúirimpe rpeír ar bit innti," ar reirean, "ní't an t-am a sam le feúaint i nuaid teangta na n-Albanac nó na Manannac. Ír cuma liom a tteangta a beit cailte orca nó san a beit." "U'féoiri go bfuil an ceart a gac," arfa mipe, "ac i n-a diaid rin, tá tú a g feúaint, agus san bithéac ar tuit féin. Sác uile focal de'n Saeóilge a bfuil tú dá labairt i n-Éirinn, cuiréann ré rriora agus meirneac i gceoiróid Saeóilgeóir na n-Albann agus Oileam Manannain. Uile-Ceilteac ír ead tú a san fiór a gacra." Sin é go tpeac. Agus ba cóir tóinn cur le céile i n-a gac an námaid go mbeirpimio buaid air.

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THE LEINSTER FEIS.

The Feis Laighean agus Midhe was held in Dublin on St. Patrick's Eve. There were nearly 500 competitors in the various competitions, which included Gaelic prose, poetry, and pictorial art, Gaelic singing, Irish pipe, harp, flute, and fiddle playing and dancing. At the evening concert the Round Room of the Rotunda was packed, and the proceedings were of the most enthusiastic and enjoyable kind. The festival was a great credit to the Leinster branches of the Gaelic League

"CELTIA" appears on the first day of every month.

CELTIC NEWS.

The Board of Agriculture and Technical Instruction for Ireland has issued its general instructions in Irish and English. This is the first time a Government Department has used Irish as an alternative language.

At the Leinster Feis on March 16th, the Lord Mayor of Dublin, before distributing the prizes, made a capital Irish speech which was well understood and vigorously applauded. Mr. Harrington is the first Irish-speaking Lord Mayor of Dublin.

New branches of the Gaelic League have been formed at Navan, Castlereagh, Mullingar, Raperstown, Whitegate, Coorclare, Rathgarogue, Ballymrrin, and Clonmel.

Dr. Magnus Maclean delivered the eighth of his Celtic Lectures at the Glasgow University on March 7th. His subject was "Saint Columba and the Dawn of Letters in Scotland."

The University of Aberdeen has conferred the degree of Doctor of Laws upon Mr. Alexander Macbain, of Inverness, the distinguished editor of "Reliquæ Celticæ" and compiler of the "Etymological Dictionary of the Gaelic Language."

The annual concert of the Glasgow Gaelic Musical Association was held on March 6 in the Grand Hall of the Waterloo Rooms, the Provost presiding. A choir of forty voices sang "Suas leis a' Ghàidhlig" (Up with the Gaelic) and "Is toigh leam an ciobair" (I Love the Shepherd), and there were a large number of other Gaelic items sung by the best Highland talent.

A Feis is being organised for July 30th at Spiddal, county Galway, on the borders of Connemara.

Welsh sermons are delivered from 66 pulpits every Sunday in Liverpool alone. The Welsh-speaking population of Liverpool exceeds 50,000.

St. David's Day was celebrated all over Wales on March 1st, as well as in Liverpool and London. Commemoration services were held in the City Temple and in St. Paul's Cathedral. The policemen on duty about the Cathedral were chosen from the Welsh of London, and the Cockneys were surprised at being made to "move on" in a "foreign" language.

The following Welsh soloists have been engaged for this year's Welsh National Eisteddfodd, to be held at Merthyr-Tydvil:—Soprano, Miss Maggie Davies, Miss Esther Palliser, and Miss Gwendoline Dew; contralto, Miss Kirkby Lunn and Madame Hannah Jones; tenor, Mr. Ben Davies, Mr. Tom Thomas, and Mr. Herbert Emlyn; baritone, Mr. Dan Price; bass, Mr. David Hughes.

We regret to announce the death at Vitré of M. Arthur de la Borderie, the great historian of Brittany. The list of his works covers forty pages of Herviler's "Bio-bibliographie Bretonne."

At the last meeting of the *Fédération des Étudiants Bretons* of Rennes, M. Maurice Facy gave a fascinating paper on the Breton poet, Lud Jan, who died at an early age in 1894, leaving behind him a number of pieces of exquisite beauty and pathos.

The *Journal* (Paris) announces that M. Waldeck Rousseau has issued a circular calling upon the Bishops of Lower Brittany (Finistère, Morbihan, and Côtes-du-Nord) to suppress the use of the Breton language in all the churches of their dioceses, on pain of withdrawal of the Government subsidies. The *C'est-Éclair* believes that the Bishops in question will consign the circular to the waste paper basket.

Another Société Bretonne has been established at Nantes, under the presidency of M. Yann Rumengol, editor of the *Terroir Breton*. A great *conférence-concert* was held on March 12th in the Salle Turcaud, Senator de Marcère presiding. M. Jaffrennon made a stirring speech on "Literary Decentralisation," in which he emphasised the necessity of Brittany looking to her own resources rather than copying Parisian models. The flag adopted by the Society consists of the Irish colours, spangled with Breton ermines.

"LA BRETAGNE ET LES PAYS CELTIQUES."

A lecture on the above subject was delivered recently before the Breton Geographical Society at Lorient by 'René Saib,' the gifted editor of *Kloc'hdi Breiz* (Le Clocher Breton), the leading Breton magazine. The lecture, in the course of which "Let Erin Remember" and "The Land of my Fathers" were sung by M. Faure, was received with great enthusiasm. We translate the concluding portion of the lecture:—

"For it must be remembered, ladies and gentlemen, that the main character of all these manifestations, and indeed the main characteristic of the Pan-Celtic movement, is the character of peace, concord, and union. The Celts are no quarrellers, and if they have a particularly prominent fault it would appear that that is an exaggerated resignation. Without saying with Renan that 'the Celtic race has consumed itself in resisting time and defending desperate causes,' we may agree with him that 'foreign to any idea of aggression and conquest, little anxious to make its views prevail abroad, it has only known how to retire as far as space would permit, and then, tracked to its last retreat, to oppose an invincible resistance to its enemies.' Invincible, in truth. At the Celtic frontiers there is no attack which does not break down, and, pointing back to their long history, the Celtic peoples can say with truth: 'We are the masters of time.'

"Time passes, the Celt remains. Foreign armies can invade his country and cover his heather with blood: the hour quickly comes when even the traces vanish. When other attacks are devised, when his language is proscribed, when his customs are to be changed, the Celt, yielding for a moment perhaps, will not retain more than a fugitive impression of the alien influence. On leaving the school or the barracks, the old tongue is taken up again. He returns to his past, he goes back to his traditions; for there is his soul, and he is too much devoted to the ideal to live without his soul. One may destroy the Celtic race—it is always possible to destroy—but one can never make it live by a civilization which is not its own.

"Still we are not, believe me, the partisans of immobility in the traditions of a dead Past; we are no enemies of necessary progress—which,

indeed, would accomplish itself without us—but we have studied the history of our fathers. We have evoked from the far-away twilight the great Celtic soul which appears so strangely definite, so surprisingly precise to all sincere watchers, that all its portraits are alike, and that the humblest and the greatest of our writers and thinkers have fixed its principal traits, if not with the same talent, at least with the same accuracy. We pray you to seek it also. Look around you. Do not be content with a superficial examination, but descend into the depths of consciousness. Seek, or, if you cannot, inquire of those who have sought the meaning of this or that old song which you consider to have no sense, perhaps, because you no longer understand it. Go, in all humility of heart, to some country ‘pardon,’ at Sainte-Barbe or Quelven. Listen in the silence of the meadows to some distant song chanted by a shepherd, or to those stray words of the ancient language which the peasants shout from field to field; but do not listen with a careless ear, for verily I tell you, if you are the sons of Celts, that some day—I know not when, but I know that the day will come—you will feel within you suddenly the powerful and sacred shudder of remote heredities; the Past which you have called up, suddenly will appear before you. And you will recognise it, I swear to you! How you will call it then towards you, ardently, and with your souls’ whole force! How you will be overwhelmed by seeing it rise before you, coming nearer and nearer still, and capturing you too, and swallowing you up in its glory! You will find again your country and your race. Both will take up again in your hearts the place which they should never have lost, and your soul will faint with pride and happiness.

“It is then that you will comprehend the truth which I dare to affirm before you. *The education of the Celtic people can only be accomplished by themselves.* It is in themselves that they must find the elements of their progress. It is in their own past that they must find the light of their future. They must drink from the well of their own traditions and their ancient philosophy before they can appreciate modern ideas at their true value.

“When the Celtic nations are permeated with these truths, as they begin to be in Wales, you

will see what an astonishing transformation they will undergo. It will no longer be a dreaming and heavy race, which, in its eternal melancholy, shies before an unknown civilization knocking at its doors, and hides itself among vague memories of the past, and the continuation of its customs and even its superstitions. You will see arising a new and living people, full of ardour and enthusiasm, which will march to the destiny at last clearly perceived with that ardent faith which it has always put into its doings; the superb stubbornness and indomitable courage which will make its greatness in the future as they have in the past. Then the world will again turn towards the West. It will remember, better than now, all it owes to the Celtic race, and it will come to partake of its treasures of poetry and wisdom from which the Middle Ages obtained whatever of good they had: their sincerity of faith and the charm of their chivalry.

“Such, ladies and gentlemen, is the object, and the only object, of the present Pan-Celtic Movement. To accomplish it you will understand how necessary it is to secure the moral union of the five Celtic nations—the moral union which is to be cemented by the Dublin Congress. There we shall meet to study together the means of saving from oblivion the old heritage of the race, of that original literature about which an expert has been able to say that ‘it exerted an immense influence upon the Middle Ages; it changed the turn of European imagination, and imposed its poetic *motifs* upon nearly all Christianity.’ The Gaels of Ireland and Scotland and the Bretons of Brittany will study and follow the methods adopted in Wales for the preservation of the Welsh language, which is now more flourishing than ever, and officially recognised by the English Government to such an extent that for some years past the judgments of the courts are announced both in English and in Welsh. We shall there seek the means of restoring the old Breton music, so closely studied by Bourgault Ducoudray, and whose numerous and varied modes could offer inestimable new resources to modern composers. We shall also seek to bring out the beauties of Celtic art, to define its principles in all its manifestations, including the architecture of that beautiful perforated furniture with rows of spindles and sym-

bolic wheels, whose richness and beauty are immediately recognised on comparing them with the poor imagination of the 'modern style.' We shall make known the admirable Druidic philosophy, the basis of the ancient religion of our fathers, which need not fear comparison with the highest philosophies of India, Greece, or Rome—in a word, we shall gather from the past the foundations of a new Celtic civilization. On these foundations we can build. They are broad and strong enough to support the greatest edifice. They alone can support the Celtic nations, which at present, thrown out of their traditions and oblivious of their personality, are in danger of perishing in a lamentable dispersion. . . . Let us not doubt that this work of reunion is an important and precious stepping-stone in the laborious progress of the human race towards the Better. When the nations and the races are united among themselves, and brotherly, and good, only one step will remain to realise at last, if ever, the dream of universal concord, in which the greatest thinkers have for ages rocked their souls. That is far off—very far off, indeed. It is not we, nor our children, who will see it. But let us contribute our stone to the edifice. Let it be solid, let it defy the centuries, for without that our work is in vain. Let us not try to do everything at a time. Let us first love each other in our Breton family, our French family, our Celtic family. Let those about us do likewise, and later on our descendants will join the spreading and vigorous branches to the common trunk of Humanity."

CELTIC ASSOCIATION.

NEW MEMBERS.

Miss E. Skeffington Thompson, Chislehurst; Miss Alice Gerrard, Dublin; Miss Kathleen O'Brien, Dublin; Miss M. O'Brien, Dublin; Mr. H. W. Warman, London; Mr. Michael O'Malley, Dublin; Mr. Everard W. Digby, Dublin; Mr. F. W. O'Connell, B.A., Dublin; Mr. Angus Comyn, Dublin; Mr. H. E. H. James, Fishguard; Mr. F. Llewellyn Jones, B.A., LL.D., Holywell; Madame A. M. Mosher, Paris; Mrs. Stein, Blackrock, Co. Dublin.

THE CONGRESS FUND.

To carry out the organisation of the Pan-Celtic Congress on an adequate scale, the sum of £200 is still required outside the funds of the Celtic Association. It is hoped that this amount will be rapidly and willingly subscribed by those who have the advancement of the combined Celtic movement at heart. The following is a list of those who have already subscribed to the fund. It will be seen to include some of the most representative Celts and Celtophils of the day.

	£	s.	d.
Lord Castletown ... ..	...	5	0 0
Mrs. Alicia A. Needham, A.R.A.M. ...	...	10	10 0
D. MacGregor, LL.D. ... ..	...	2	2 0
Robert Young, C.E. ... ..	...	2	0 0
J. St. Clair Boyd, M.D. ... ..	...	1	1 0
Miss Maud Joynt, M.A. ... ..	...	1	1 0
Duncombe Jerrell, M.A. ... ..	...	1	1 0
Count Plunkett, M.R.I.A. ... ..	...	1	0 0
Countess Plunkett ... ..	...	1	0 0
George Sigerson, M.D. ... ..	...	1	0 0
Edward Martyn ... ..	...	1	0 0
Lady Gregory ... ..	...	1	0 0
Miss Margaret Stokes, Hon. M.R.I.A. ...	...	1	0 0
Professor E. Cadic, F.R.U.I., Off. d'Instr.- Pub. ... ..	...	1	0 0
J. E. Kenny, M.D. ... ..	...	1	0 0
T. W. Rolleston, M.A. ... ..	...	1	0 0
J. Clague, M.D. ... ..	...	0	10 6
A. P. Graves ... ..	...	0	10 6
R. J. O'Mulrenin, M.A. ... ..	...	0	10 0
T. O'Neill Russell ... ..	...	0	10 0
O. J. Bergin, B.A. ... ..	...	0	10 0
J. J. Murphy ... ..	...	0	10 0
P. H. Pearse ... ..	...	0	10 0
Neil Orr ... ..	...	0	10 0
T. P. Gill ... ..	...	0	10 0
Mrs. Gill ... ..	...	0	10 0
Miss Elise Murphy ... ..	...	0	10 0
		£87	6 0

Subscriptions should be sent to "The Hon. Treasurer, Celtic Association, 97 Stephen's Green, Dublin."

Those who do not wish to subscribe at present, but would like to do something to insure the success of the Congress, should state what sum they are willing to guarantee towards the expenses of the Congress in case the subscriptions and other income do not reach the required amount. Their names will then be entered on a separate list of guarantors.

BOOKS RECEIVED FOR REVIEW:

- Teuu'r Bwthyn*: A Novel of Welsh Life (in Welsh), by R. Evans.
- The Death of Oscar*, by Alice Sargent.
- Das Keltenthum in der Europäischen Blutmischung*, by H. Driesmans.

CELTIC PERIODICALS.

Journal of the Royal Society of Antiquaries of Ireland, 31st December, 1900.—“The Site of Columb’s Monastery on Iona,” by P. J. O’Reilly. This article is illustrated by a good plan and photograph.—“The Early Tribes of Connaught,” by H. T. Knox. This first part deals with the tribes of Conmaicne, Ciarraige, and Corcamoga.—“The Church of St. Patrick on Caher Island, County Mayo,” by T. W. Rolleston, M.A. This island is eight miles north of Renvyle, and contains the remains of a church dedicated to St. Patrick, and a high cross. Both are illustrated.—“Effigy of King Felim O’Connor in Roscommon Abbey,” by Lord Walter Fitzgerald. The effigy is interesting as throwing some light on old Irish costume.

Ulster Journal of Archaeology, January, 1900.—“Arthur O’Neill, the Irish Harper,” by F. J. Biggar. Arthur O’Neill was the first master of the Belfast Irish Harp Society, founded in 1807. From Hempson and him it was that Bunting obtained the greater number of the priceless tunes in “Music of Ireland.”

Journal of the Cork Historical and Archaeological Society, October-December, 1900.—The most interesting article is the Rev. E. Barry’s paper on “Barrymore.”

Revue Celtique, October, 1900.—This number contains some papers of profound interest. G. Dottin gives the “Two Sorrows of the Kingdom of Heaven,” in the original Irish and in a French translation. We quote the first paragraph:—

“Cid aran apar brón in nim? Ninsa. Eli ocus Enoch ro-gadatar in comid ar am brith na corpaib dochum nime; la febas didiu an ariltin fri Dia for talmaini ructha dochum pardais in a corpaib criad. Ata at iarum na hanmand gela, glana, etromma, arda, tanaide, impu ’ma cuairt for luamain ir richtaib angel. Atat-som immorro i. Eli ocus Enoch in a corpaib croad, tromma, cepdai, ocus na conétat comaitocht. Is brón ocus ’orsí mór leo-som ón cen chomaitocht nan angel condat é sin dá brón flatha nime.”

[Translation.]

“What is called sorrow in heaven? Not difficult. Eli and Enoch asked the Lord to be taken to heaven in their bodies; so on account of the perfection of their merit in the sight of God on earth they were transported to Paradise in their bodies of clay. Then the white, pure, light, aerial thin souls surround them, flying in the form of angels. Eli and Enoch are therefore in their heavy, massive bodies of clay, and cannot go with them. They have a great sorrow and distress at not being able to accompany the angels, so that it is that which makes the two sorrows of the Kingdom of Heaven.”

Other notable articles are:—“The Hostel of Da Choca” (Bruiden da Chocae), by Whitley Stokes; E. Ernault’s paper on Middle Breton versification, and J. Strachan’s “Infixed *d* in conditional sentences in Old Irish”

The Gael. January. 3d.

THE *Gael* is one of the most beautifully printed and handsomely got-up magazines published. The January number is very creditable to Irish-American taste. We notice with pleasure that the portion printed in Irish is enhanced both in amount and quality. O’Gallagher’s sermons are continued, and the Irish portion is brightened by some capital short stories and anecdotes. Father Jerome discourses learnedly on St. Columbkil, and P. G. Smyth writes on the alleged Tomb of Strongbow in Christchurch Cathedral, Dublin. The illustrations are of the highest excellence.

Ἡμετέρας καὶ Σαεσίβζε (*The Gaelic Journal*). March. 6d. (Dublin.)

Θεαῖς-ἡμετέρας ἑνοσίτερος ἀερινάδης and Σγάλ ἑνοσίτερος ἀερινάδης are continued. A good Donegal folk story is Ὑπέροισι ἑρμεαν. The Editor’s “Boundaries of Death” is a learned and interesting article, and the list of “Irish Names of

Birds” should be useful for reference not to Irishmen alone, but also to Highlanders and Manx.

Le Clocher Breton. February.

THE Editor’s beautiful paper on “Brittany and the Celtic Countries” is noticed elsewhere. We find an ode to February by T. Le Garrec, in Breton, with a French translation. We quote the following:—

Sethu eur miz all dispaket
Hag ar bed a zalc’h da gousket,
Ha Breiz-Izel na zihun ket.

Beñred, vel ziliz maro
Zuillet gant eur goanvez garo,
A chomm noaz ar bodou dero.

War Vreiz, en he be astennet
A c’houez atao avcl skornet,
Henvel ouz Klemm an Trementet.

* * *

Voici un autre mois apparu
Et le monde continue à sommeiller,
Et Breiz-Izel ne s’éveille pas.

Toujours, comme des membres morts,
Desséchés par un hiver rigoureux,
Restent nus les rameaux des chênes.

Sur la Bretagne, étendue en sa tombe,
Souffle toujours un vent glacé,
Pareil à la plainte du passé.

We may remark in passing that the only national patriotic modern poetry worthy of the name is at present found in Brittany alone of all the Celtic countries. Celtic bards in the other countries write on other themes.

M. Le Braz continues his Luzel editions. A capital folk-song is the “Chanson de la Mariée.” There is also a rousing song: Ar Brezonnek (the Breton Language), and a number of interesting French articles, together with a continuation of the the “Elementary Lessons of Breton Grammar.” Our gallant contemporary is forging ahead

Cymru. March. 6d. (Carnarvon.)

THIS high-class Welsh magazine, printed entirely in Welsh, is a model for the other countries. Here we find history, science, biography, geography, and poetry, all conveyed to the reader in the most widely spoken of modern Celtic languages, and beautifully illustrated. G. Prisiart’s article on *Y Tylwyth Teg* shows that Ireland is not the only country where “the good people” are still seen.

Le Terroir Breton. March. (Nantes.)

DR. PICQUENARD continues his fine analysis of Breton political parties, from which we can learn a great deal. We specially commend Yves Guézennec’s “Simple Breton Tale.”

Am Feillire agus Leabhar-poca Gaidhealach, 1901. 3½d.

Printed and published by E. Macdonald, Ardmòr, Lyminge, Kent.

THIS is a handy little calendar and pocket book which we can highly recommend to our readers. The following “events” are attached to the first few days of April:—

Giblean 1—L—Lù “Gnothach na cubhaige.

” 2—M—Blàr na Beirbhe, 1801.

” 3—C—Diciadaoin a’ Bhrath; Binn chloinn Ghriogair, 1603.

” 4—D—Diardaoin Bangaid; Bàs a’ chennaird Mac-an-fhléisdeir, 1661.

” 5—H—Diahaoin na ceusda.

” 6—S—Sith nan stai ean, 1865.

” 7—D—Dìomhnuich na caisge.

We congratulate Mr. Macdonald upon his patriotic work performed, we understand, single-handed under the greatest difficulties. The Feillire is a monument of Highland enterprise and love of home language.

DE-ANGLICISATION OF NAMES.

The Celtic Association has decided to take a practical step towards the de-Anglicisation of Anglo-Celtic names, by opening a Register of Gaelic names of members. The following will be the guiding principles adopted:—

1. Names of recognised Gaelic origin, such as Murphy, Mackay, O'Rourke, Macalister will be restored to their original spelling (O MURCÁDÁ, MACDOIR, O RUAIR, MACDARDAIR).

2. Anglicised names like Hughes, Eason, Smith, Dempsey, will be de-Anglicised and restored to their original spelling (MACDOIR, MACDOIR, MACSODAN, O'DONNÉADÁ).

3. English and foreign names will be Gaelicised in accordance with the wishes of their owners. In selecting a Gaelic name, members should base it either on the sense of their present name or upon some Gaelic connection or tradition. Otherwise the name in question will be Gaelicised by sound only.

4. Christian names will be given their Gaelic equivalents, or Gaelic forms usually accepted as such. In the case of English or foreign Christian names, the member can either select a new Gaelic name or have his or her name Gaelicised by sound. The English spelling cannot, as a rule, be retained, owing to the wide divergence in the orthographic principles of the two languages.

5. Neither "Mac" nor "O" can be retained in female names. Thus Mary O'Leary would be Gaelicised MÁIRE NÍ LAOGRÁINE. If the lady in question is the wife of James O'Leary, and her maiden name was Conroy, she will be called MÁIRE NÍ CONRAINE, or (more formally) bean SEUMAIR UÍ LAOGRÁINE.

6. Irish, Highland, and Manx names will be put into Irish forms and written in Irish characters, Irish being the original literary language in all three cases. Welsh and Breton names will be translated into their Irish equivalents. This also applies to bardic and literary names, but the Welsh and Breton forms of the latter will be separately registered.

7. A list of names of members, with the Irish equivalents adopted by them, will be published from month to month in CELTIA, and a full

Register will be kept at the offices of the Celtic Association, open to inspection by members.

8. All members will be expected to address each other by their Gaelic names as soon as the latter have been published.

Members should apply for Forms of Request to the Hon. Secretary of the Association at 97 Stephen's Green, Dublin.

GEIRRHESTR

CYMRAEG A LLYDAWEG.

[Welsh and Breton Vocabulary.]

Gan François Vallée.*

[ΔΡ ΤΕΛΗΜΑΤΙ.]

Υ ΤΥ (THE HOUSE).

Breton: AN TI.

Ty, ti. To, toen. Nen y ty, lein an ti. Llwr (LÁP) *leur. Mur, mur. Ffenestr, fenestr* (Trég), *prenestr. Simddeu, siminal. Aelwyd, aoled, oaled. Megin, begin. Gefail, gevel. Gwely, gwele. Gwely pluf, gwele pluv. Cegin, kegin. Cadair, kador. Melin goffi, milin gafe. Llwy, loa Cwyr, koar. Canwyll, kantol. Ysgubell, skubelen. Ysgubo, skuba. Cloch, kloc'h. Clwyd, cludiad, kloued. Post y gwyd, post ar gloued. Alhwedd (agoriad), alc'houez. Castell, kastel. Eglwys, iliz. Beddrod, bered. Bedd, bez. Bro, gwlad, bro. Mues, meaz, maez (Trég.) Ty clos, ti kloz. Banadl, balan. Soft, soul.*

ANIFAILIAID (ANIMALS).

Breton: ANEVALOU

Anifail, aneval. March, ceffyl, marc'h (CAPALL), *Casg, kazek. Ebol, ebeul. Aryn, azen. Carn y ceffyl, karn ar marc'h. Tarw, taro. Buwch, bioc'h. Eidion, ejen. Llo* (LLOŶ), *leue, loue, loe. Mollt, maout. Dafad, davad. Oen, oan. Gafr, gavr Myn yr afr, men ar c'havr. Lhwdn, loezen, loen (anifail) Moch, moc'h* (MUC). *Mochyn, penmoc'h. Hwch, houc'h. Ci, ki. Dyfrgi, dourgi. Cath, kaz. Llygoden, logoden. Blaidd, bleiz. Carw, karo. Iurch, iourc'h. Cwningen, koulin, kounif, kounike. Gwiver, gwiver, gwiber. Asgell, askel. Ceiliog, killok. Iar, iar. Gwydd, gwaz, gwa. Hwyal, houad. Brân, brân. Colomen, koulm. Mwyalch, moualc'h. Giach, gioc'h.*

* Corrections for last issue—For "foleo" read "olco;" for "uwd ceirc'h" read "uwd ceirch."

Nadr, naer, aer. *Nadr-gwiber*, aer-wiber. *Pryf*,
prêv. *Pryfaid*, preved. *Gwenynen*, gwenanen.
Gwybeden, gwespeden.

ARFAU (TOOLS).

Aradr, arar, alar. *Og*, oyed, hoged. *Rhaw*, ron
(Corn.). *Bwyell*, bouc'hal. *Gordd*, horz. *Morthwyll*
morzol. *Mynawyd*, minaued. *Crib*, krib.
Cribyn, kribin. *Gweillaf*, gweklef, gwenkle
Llestr, lestr. *Celwrn*, kelorn. *Cest*, kest. *Cawell*,
kavel (cryd).

MWNAU (METALS).

Aur, aour. *Arian*, arc'hant. *Haiarn*, houarn.
Dur, dir. *Phem*, ploum. *Mwnglodd*, mangleuz.

TYWYDD (WEATHER).

Gwres, groez. *Haul*, heol, hiol. *Braf*, brav,
brao. *Syeh*, sec'h. *Gwylb*, gleb. *Gwlawog*,
glavuz. *Garw*, garo. *Gwynt*, awel, gwent, avel,
awel (Trég.). *Avelog*, avelok (Corn.), awelek
(Trég.). *Ysturm*, stourm. *Corwynt*, korventen.
Gwluw, glao. *Llif*, livaden. *Cwmwl*, koumoul.
Cymylog, koumouluz. *Digymwl*, digoumoul. *Clir*,
skler. *Tywyll*, tenval. *Cysgod*, gwasked. *Eira*,
erc'h. *Rheu*, reo. *Rheu*, caled, reo kaled. *Cawod*,
kaouad. *Haf*, hanv. *Gauaf*, goanv.

AMSER (TIME).

Bob amser, peb amzer, bob amzer (Trég.). *Mewn*
byr amser, en berr amzer. *Pa hyd*, pegeit. *Byth*,
bizviken, birviken. *Bhwydd*, blwyddyn, bloaz.
Llymnedd, war (lene). *Mis*, miz. *Y mis nesaf*, ar
miz nesa. *Y mis diweddf*, ar miz diveza. *Tonawr*,
genver. *Chuefror*, c'houevrer. *Mawrth*, meurz.
Ebrill, ebrel. *Mai*, mae. *Mehefin*, mezeven.
Gorphenaf, gouere, goueleu. *Awst*, east. *Medi*,
gwengolo⁽¹⁾. *Hydref*, hero. *Cyhydedd*, keiâel.
Cala, kala. *Calenig*, kalana. *Dydd*, deiz, de.
Bob dydd, beunydd, bemdeiz, bob de, bom de
(Trég.). *Bob yr ail dydd*, beb eil deiz, bob eil de
(Trég.). *Heddyw*, hirio, hidiv (Trég.). *Doe*, dec'h.
Tranoeth, autronoz. *Boreu*, beure. *Nos*, noz.
Heno, henoas, fenz. *Haner nos*, hanter noz.
Canol dydd, kreisteiz⁽²⁾. *Neithiwr*, neizur. *Awr*,
eur. *Un o'r gloch*, eun eur. *Dau*, div; *tri*, taer;
pedwar, peder; *pump*, pemp; *chwech*, c'houec'h;
saith, seiz; *wyth*, eiz; *nav*, nav; *deg*, deg; *un ar*
ddeg, uneg; *denddeg o'r gloch*, daouzeg eur (kreis-
teiz). *Haner awr wedi pump*, pemp eur hanter.

¹ "Gwengolo" sef "colof" neu "gwelet" "gwyn" yn
barod i'w medi.

² "Kreiz" ("creiddyn" yn n Ghydraeg), yr un ystyr fel
"canol."

Deg mynyd i dri, taer eur nemed deg minut.
Chwarter wedi chwech, c'houec'h eur ha kart. *Dech-*
reu, deraou. *Diwedd*, divez. *Ffin*, fin. *Terfyn*,
termen. *Tro*, tro. *Y tro cyntaf*, an dro
genta. *Y tro diweddf*, an dro diveza. *Bob un ei*
dro, pep hini e dro. *Gwaith*, gwez, gwech. *Un-*
waith, eur wez, eur wech. *Dwywaith*, diou wech.
Tair gwaith, taer gwech

(To be continued.)

WELSH AND IRISH BARDS.

We have received the following translation of
a Welsh poem by one of our foremost modern
Irish poets. It forms a fitting sequel to the Con-
naught love-song translated into Welsh by Pro-
fessor Morris Jones and published in our January
number.

Àt Cuiat Duiblinne,

16 Mārta, 1901.

Ἰρ-εαζαρη "Celtia."

Ó braitim go bfuil bpeactnaig as foğluim
ṡaeóilge, 7 as airpnuṡaó cuio oáir bfuilóeact-
na, oo-éiteari oampra ṡur máit 7 ṡur tábaéctáe
an iuro é, a taipbeánt oóib go bfuil éireannaig
as teact fá beaṡán bpeactnaire o'foğluim
fneirín.

Sealó, asur mar óemñnuṡaó ar rin, tá bláirín
asam oá feólaó éuṡac. Airpnuṡaó ir ealó é
ar fábaí o'fáblaib "Niander." Fuarar-ra i
leabair beas bpeactnaire oarb anm "A Guide
to Welsh," é. Leabair an-foṡanta ir ealó é leir.

Ṣo éara-ra,

Ṣórina.

Y BYTHEUAD WEDI HENEIDDIO.

'Roedd hen Fytheuad elustiog,

A welsai ddyddiau gwell,

Ac iddo fawr ganmoliaeth

Yn agos ac yn mhell :

Nid oedd nac ysgyfarnog

Na llwynog yn y lle,

A'r nas trengasai'n gelain

Cyd-rhwng ei ddanedd e'.

Ond weithiau 'roedd, ysywaeth,

Yn gib-ddal, hurt, a hen,

Collasai'r liygad aswy

A'i ddanedd o'i ddwy ên.

'Roedd yspryd dewr bytheuad
 Yn gryf o'i fewn er hyn :
 Fe'i gwelid ar achlysur
 Yn hela dól a bryn.

Aeth gyda mab ei feistr
 I hela baedd y coed ;
 Methasai gwyr yr ardal
 A'i ddal na'i saethu 'rïoed.
 Ymaflodd *Towser* ynddo
 Mor ffyrnig ag oedd modd ;
 Ond methodd ddal ei afael,
 Ac felly'r baedd a fôdd.

Y gwr boneddig ieuane,
 O herwydd maint y siom,
 A gurodd *Towser* druan,
 A'i bast yn hela'n ffrom ;
 Atebai'r ci'u wylofus,
 O dan y curiad certŷ,
 " Nid pallu wnaeth f'ewyllys
 Ond pallu wnaeth fy nerth."

—NICANDER.

AN ZADAR 'NA SEAN-AOIS.

Ūi pean-zadur môr-cluar ann
 'Do cōnnac uair nī b'feair,
 'S do cūllead mōlad uaral
 'Ūir clēir ir tuatac arō ;
 An zhir-fiad zarfa muizead,
 'S an pionac muad zo breag ;
 Azur pā n-a ūrandal ēmuar ūo
 Da leat ba ēmuais a zcār.

Cē tārta anoir, mo tom rain,
 Beir aorōa fann las trēit ;
 A blāt-pops clē ar call teir,
 'S a tād muad-ūrandal maol ;
 Ūi an zhirze pōr 'na cōbail-pean
 'Ū'annōcōm na zcam po lēizear ;
 'S tād mbeirī i a nōadō nā i ūcanta
 Ir ē rhuabrad zleann zo zlē.

Do ēuarō le mac an teaglais
 'Moiarō tuire i scoill big lā,
 Zup clir ar būnad an bāill pin
 A lāmāc ā na leadōad ar lāp.
 Do muz mo tōbrar zheim ar
 Cōm pioēmār tomimn 'r ba znat,
 Adēt mēt an tope mar tairōbre uarō
 Ū tārta 'ā zneim beir zlē

Do zoill an zniom zo rār-ole
 Ar an mbuadail zalanta ōs,
 'S do zab ar tōbrar lātreac
 Tād rēait zo tādna ū'reōil.
 Ir ē adubairt an zadar zo cārmar
 'S an aorōe as trācēt 'na cōmar :
 " Ōc nī dem' ūeōin-re tārta
 Adēt mo neairt-ra adā 'zā ū'reōzadō."
 Tōrina.

THE BOOK OF DIER.

TO THE EDITOR OF "CELTIA."

DEAR SIR,—Please allow me to correct some errors that appeared in my article on "The Book of Dier" in your March number. The last paragraph of the introduction has "dances" instead of "daneis." I intended to say that it *seemed* to me that both Dr. Stokes and the translator of the Gaelic of the Book of Dier made a mistake in translating "dan si ol daneis" by "to *their* seed after them" instead of "to *the* seed after them." I showed from Zeuss that the *n* of the possessive pronoun *an* had been assimilated before all consonants save *d* and *g* before the earliest Gaelic writings we possess were written, and that it became *m* before *b*. I also showed that when Carsewell wrote the "Gaelic Prayer Book," in the sixteenth century, the assimilation of the *n* of the possessive pronoun *an* had taken place ; and that its partial assimilation in the phrase "araginn" in the Gaelic text of the Book of Dier had caused the eclipsis of the initial *c* of the word *cinn* by *g*. The phrase would now be written "air an cinn" or "air an ceann" by Highlanders. In the same paragraph *a* is written for *d*, one of the medial consonants before which the *n* of the possessive pronoun *an* is retained, as in *a ndochas*, "their hope." In the same paragraph of the introduction "sacre" is printed for "saere." Unfortunately I did not see a proof of the article before it was published.—Yours, etc.,

T. O. RUSSELL.

Society for the Preservation of the Irish Language.

REPORT FOR 1900.

This report makes cheerful reading. In surveying the general progress of the Irish language movement, it says :—"It is highly gratifying to find that every day is adding to the number of those who realise its importance, and that numerous bands of young and energetic workers are taking up the Irish language cause, and pushing it forward with great earnestness and zeal, nothing daunted by the difficulty and the formidable nature of the task to be accomplished. As already stated in former reports, it is on the rising generation the future hope of the movement depends, especially in the schools.

"The various societies in America and England are also actively engaged in furthering the movement and practically aiding the efforts of those at home in spreading a knowledge of the Irish language, literature, and music. The Gaelic League, the Celtic Literary Society, the National Literary Societies of Dublin and London, the Irish Texts Society, the Feis Ceoil, and the Celtic Association continue to labour with increased energy and zeal, and are every day adopting newer and more practical methods for promoting the cause of the Irish language and extending a knowledge of the literature, music, and history of Ireland. A most encouraging sign of progress is the increasing interest taken by the newspaper press and the starting of new journals devoted entirely to the Irish language

"The National Teachers and the Christian Brothers, on whom mainly depends the ultimate success of the movement, deserve the highest possible praise for their patriotic labours and steadfast devotion to the Irish language movement since its inception; whilst the deep interest all along evinced by his Grace the Most Rev. Dr. Walsh Archbishop of Dublin; the Most Rev. Dr. O'Donnell, Bishop of Raphoe, and other members of the Irish Hierarchy, has been of incalculable advantage to the Irish language cause, and has availed more than anything else to give stability and a high prestige to the movement.

"The number of pupils who presented themselves for examination in Irish in the schools of the National Board during the year amounted to 2,256, as compared with 1,743 in 1899; and the number of teachers who obtained certificates to teach Irish amounted to 74, as compared with 39 in 1899. Irish was taught in 140 National Schools, as compared with 100 in 1899.

"At the Intermediate Examinations the number of pupils who passed in Irish amounted to 473 as compared with 443 in 1899. The majority of the students—319—were pupils of the Christian Brothers' Schools.

The number of books sold by the Society during the past year was 8,478, as compared with 6,915 in 1899, and 2,499 in 1898. It is highly gratifying to find that there has been such a large increase in the number of books sold during the past two years. This brings the total of books sold by the Society on the 31st December, 1900, to 158,272."

The following newspapers and journals continue to devote space to the promotion of Celtic studies—viz., in America:—*The New World*, Chicago; the *Gaodhal*, of New York; the *Irish American*, New York; the *Citizen*, Chicago; the *Irish World*; the *Catholic Times*, Philadelphia; the *San Francisco Monitor*; the *Providence Visitor*, Rhode Island; the *Hibernian*, of Boston. In Ireland the following are doing good work in spreading a knowledge of the Irish language and literature:—"An Cláróeáin Soluip," the *Gaelic Journal*, *CELTIA*, the *Freeman*, the *Evening Telegraph*, the *Independent*, the *Evening Herald*, the *Leader*, the *Shamrock*, the *Tuam News*, the *Tuam Herald*, the *Clonmel Nationalist*, the *Journal of the Waterford Archaeological Society*, the *Donegal Vindicator*, the *Kerry Reporter*, the *Sligo Champion*, the *Cork Archaeological Journal*, the *Ulster Journal*, the *Cork Herald*, the *Cork Examiner*, the *New Ireland Review*, the *Dundalk Democrat*, *St. Patrick's*, the *Northern Patriot*, Belfast; the *Kerry Sentinel*, Tralee; the *Waterford Star*, the *Wexford Free Press*, the *United Irishman*."

The following announcement is of great and general interest:—

THE "FATHER MACTERNAN" PRIZE ESSAYS.

The Committee of the Society for the Preservation of the Irish Language, through the generosity of one of the oldest members of their Council, the Rev. Stephen MacTernan, P.P., M.R.I.A., offer for competition two prizes of £40 each for two essays on the following subjects:—

1st.—On Irish Prose.

2nd.—On Irish Poetry.

Each essay to be written in Irish, accompanied with an English version.

Rules for Competition.

- I.—The competition is open without restriction.
- II.—All essays to be sent in to the Secretary of the Essay Committee, 6 Molesworth-street, Dublin, before the 30th September, 1901.
- III.—Both the Irish essay and the English version are to be written on one side only of the paper; further, it must be so arranged that each page of the English manuscript shall be similar in subject-matter to the corresponding page of the Irish manuscript.
- IV.—The Irish text of each essay not to exceed 14,000 words.
- V.—Each essay shall be signed with a motto or fictitious signature, and must be accompanied by a sealed

envelope marked on the outside with the same motto or fictitious signature, and containing within the name and address of the writer.

- VI.—The essays sent in for competition shall be adjudicated upon by the Prize Essay Committee, and the decision announced without undue delay.
 - VII.—When the judges have reported, the envelope containing the name of the successful competitor will alone be opened. The manuscripts of the other competitors can be had from the Secretary.
 - VIII.—The judges will attach special importance to literary style and research.
 - IX.—Each writer is requested to cite the authorities on which his essay is based.
 - X.—The successful essays shall be the property of the Society.
- No prizes will be awarded unless the judges consider that in their opinion a sufficient standard of merit has been attained.

THE OIREACHTAS.

The Irish Language Festival organised by the Gaelic League under the name of the *Oireachtas*, will take place in Dublin this year, on May 29, 30, and 31. Entries in the written competitions close on Wednesday, May 8th, and in all other subjects on May 15th.

The Festival promises to be of exceptional interest this year. Our friends in other parts of CELTIA should come over and see it, especially if they will be unable to come at the time of the Pan-Celtic Congress in August. They will witness a thoroughly Irish festival of the best kind, and will enjoy it very much.

HIGHLAND PROVERBS.

- "An ceas a bha aig Niall bha e riamh ris."—The trick that Neil had he ever practised.
- "An cluì theid òg do dhuine, 'se leanas ris."—The commendation of youth is what follows through life.
- "An leabaidh 'ni duine dha fhein, 's ann innte 's fheudar laighe."—As a man makes his bed so must he lie. (The bed a man makes for himself, in it he must lie.)
- "Aba'r Mac-an-Aba gun do chab a dhùnadh."—Say Macnab without closing your mouth (i.e., do impossibilities.)
- "An lamh a bheir 's i a gheibh, mar h-ann do dhroch dhuine."—The hand that gives gets, if the giving is not to evil men. (Giving to the poor increaseth a man's store.)
- "Am fear nach ionnsaich ris a ghluin, cha 'n ionnsaich ris an uilinn"; also, "Am fear nach lub ri glùn cha lub ri uilinn."—He who won't learn at the knee's height won't learn at the elbow's height.

"FIONN" in the *Highland News*.

HOW TO LEARN IRISH.

- Buy O'Growney's "Simple Lessons in Irish," 5 parts, Nos. 1 and 2, 3d. each, Nos. 3 to 5, 6d. each. (Gaelic League, Dublin). These are intended for self-instruction.
- Buy the Gaelic Copy Book published by Gill, Dublin (1d.)
- Buy Joyce's Irish Grammar (Gill, 1s.) or Craig's Modern Irish Grammar (Sealy, Bryers, and Walker, Dublin, 1s. 6d.).
- Buy O'Reilly's Irish-English Dictionary (Duffy, Dublin, 10s.).
- Get, if at all possible, the assistance of an Irish speaker. As soon as you have gone through O'Growney, visit Arran, or Gorumna Island in Galway, and speak the language.

INTERNATIONAL PHONETICS.

We are totally opposed to any attempt to 'improve' Gaelic spelling by making it more "phonetic." It is already phonetically spelt, according to a beautiful and consistent system of its own, and any interference with that system would be fatal to the continuity of the literary language. On the other hand, we wish to represent the sounds of Irish to those who cannot hear it spoken, as Father O'Growney attempts to do in his "Simple Lessons." His phonetic key is based upon English spelling principles, and English, as we know, does not contain several sounds which occur in Gaelic. But there is not a single sound in Gaelic which does not occur in either English, French, German, or Russian, and any phonetic system capable of representing all these languages must necessarily be capable of accurately representing Gaelic sounds. Such a system is that of the International Phonetic Association (20 Rue de la Madeleine, Bourg-la-Reine, Seine, France). The Association has members in all the civilised countries, and has published phonetic works in almost all the languages of Europe. Hence the application of their system to Irish will bring the sound of the Irish language home to all parts of the civilised world, and will put the Irishman into touch with a powerful and useful key to modern languages. The following is the international system of notation:—

Consonants.

- b d f h k l m n p s t v w z as in English.
- g like g in English "gay", ŋ like ng in "king"
- ʒ like ʒ in French "signer". † = Irish "broad l"
- ‡ = Welsh ll. λ = Spanish ll, w ll in "million"
- r = lingual (Italian) r. R = guttural (French) r
- ɹ = English r in "ray"
- x like "ch" in Gaelic "loch", German "ach", Welsh "bâch"
- ʒ like North German g in "wagen" = Irish broad "dh"
- ç like ch in German "ich" = Irish slender ch
- j like English y in "yes" = Irish slender dh
- θ = English th in "thin" ð = English th in "then"
- ʃ = English sh, German sch. ʒ = French j in "Jean"
- y = French u in "bus"

Vowels.

- a = a in "fast". ɑ = a in "father". æ = a in "man"
- ä = u in "fur". e = French é. ɛ = ai in "fair"
- ɔ = obscure a in "woman". ɛ̄ = between "bat" and "but"
- i = English ee. ĩ = intermediate between Engl. ee and Fr. u
- o like o in Engl. "note". ɔ = o in "not". ʌ = o in "love"
- ɔ = Fr. peu. œ = Fr. peu. u = Engl. fool. y = Fr. du

The Irish "broad l" is produced by bringing the tongue well forward beyond the front teeth, and the Welsh ll by simultaneously aspirating. The aspiration is denoted by the small circle underneath the letter. The Gaelic "broad dh," represented by g, is produced by omitting the "explosive" start from the g in "go," and making it a "smooth" consonant like y in "yes."

Long vowels are distinguished from short vowels of the same character (as *naught, not*) by placing a colon after the long vowel. Emphasis is marked by placing an accent *before* the accented syllable (inter'national). To familiarise those acquainted with any of the four chief European languages with the system, we give a passage in each as follows:—

English—We have the honour to draw your attention to the work of the International Phonetic Association.

French—Nous avons l'honneur d'attirer votre attention sur l'œuvre de l'Association Phonétique Internationale.

German—Hierdurch nehmen wir uns die Freiheit, Ihre Aufmerksamkeit auf die Bestrebungen des Internationalen Phonetischen Vereins zu richten.

Italian—Abbiamo l'onore di sollecitar la sua attenzione su l'opera dell'Associazione Fonetica Internazionale.

English : wij hæv ði ɔnər tə drə: jər
 ɔtənʃən tə ðə wək əv ði ɪntə'næʃənəl
 fə'netik əsəʊsi'eɪʃən.

French : nuz avɔ̃ l ɔnæ:r d atire vɔtr
 atʁsjɔ̃ syr l œvrə də l asɔʃasjɔ̃
 fɔnetik ɛtɛrnasjɔ'nal.

German : hi:rdurç ne:mən vi:r uns
 di fraihait , i:ɪrə 'aufmerkzəmkaɪt
 aʊf 'di bə'ʃtre:bʊŋən des ɪntərnatsi-
 ɔ:ɔn fə'netɪʃən fɛrmaɪns tsu rɪçtən .

Italian abbiamo l onore di solle-
 tsɪ'lar la sʊa attentsɪɔ:ne sul l'opera
 dell asɔʃfatsɪɔ:ne fɔnetɪka ɪntərnatsɪɔ:nale.

The reader will be struck with the ease and completeness with which the system adapts itself to the various languages. It has been applied to no less than 174 different languages and dialects, including Arabic, Hebrew, Basque, Chinese, Japanese, Persian, Hova, and Swahili.

On the next page will be found a phonetic version of an old Irish song, "Páinne zeal an lae," composed in the Irish scale, with gaps at the fourth and seventh, and winding up with the "drum beat." The song is one of the most popular ones in Gaelic Ireland.

We intend to publish pieces of phonetic Gaelic, Welsh, and Breton from time to time, and have no doubt they will be greatly appreciated by students. A good system of sound notation which, like the staff notation of music and the symbols of algebra and chemistry, has become international, must be of immense utility in spreading Celtic speech, and the sooner it is acquired by our readers the better.

Fáinne geal an lae

Old Irish Song

[The Dawning of the Day]

Steupea as E. Mac Albainn

Piano

In moderate time

1. eḡ mwadḡin mōx dḡo gaus a-mōx eḡ vru:ax t̄axə l̄je:n an s̄ā: vru t̄jax̄t san
 2. j̄i:teḡ broḡ na: st̄h̄o: q̄i: ko:ip na: klo:k eḡ m̄o st̄h̄o: r̄i:n oḡ oin spe:r ax a f̄oḡt̄h̄o fin- o: - r̄ə
 3. dḡo h̄y: an vḡi: d̄j̄ax̄ f̄i:s le: m̄af eḡ vin-f̄ə gl̄os d̄h̄an v̄je:r a m̄agu. lei vi:as dḡo:

1. x̄ri:v le nas gus f̄an̄o-ru t̄je: oin j̄re:m eḡ t̄as d̄j̄oḡ d̄h̄m l̄je: w̄alt̄j̄ə p̄eḡt̄j̄ gus
 2. f̄i:s ga t̄h̄re: a f̄o:s ga b̄o:r an j̄e:r vi: kaḡo:m kruit̄j̄ə ki: na f̄o:v seḡ
 3. wi:ov ga pros mar v̄ny: nax sḡar̄h̄in le:i se: d̄āu:r̄j̄i: k̄am-s̄ə im- hi: uim as

1. b̄o:nt̄h̄o mi: n̄jo fe: ci: join le m̄af ax ku: l̄in d̄j̄as le: f̄ȳo:p̄ə ḡj̄at̄ on te:
 2. j̄j̄u:xt̄h̄o b̄i jus a s̄j̄je:v dḡa hug b̄o:r̄jan o: ve:nus d̄j̄as le: f̄ȳo:p̄ə ḡj̄at̄ on te:
 3. vi: me:r̄ s̄j̄j̄i:f̄ ga fe: fin i:ad̄o a j̄ias na s̄as̄ a t̄j̄ax̄t̄h̄o le: f̄ȳo:p̄ə ḡj̄at̄ on te:.

fáinne geal an lae.

1. Ar maron mod' do ḡabar amaḡ
 Ar b̄ruaḡ loḡa l̄eim
 An r̄am̄paḡ 'teac̄t̄ pan ḡraob̄ le
 n'ar
 'S̄ur lonn̄paḡ te ḡ'n ḡr̄eim.
 As t̄ar̄poil' uam t̄r̄e b̄ar̄t̄e p̄ur̄t̄
 'S̄ur b̄anta m̄ine p̄er̄o
 Cia ḡeob̄ainn le m'ar aḡt̄ eūil-
 pionn veap
 le fáinne geal an lae.
2. Ní maib' b̄r̄oḡ ná r̄eḡeair̄, cóip ná
 cl̄oḡ,
 Ar mo r̄eḡoim̄ ḡs ḡ'n r̄p̄eup
 aḡt̄ a r̄oḡe r̄ionn-ḡr̄oḡa r̄ioḡ so
 t̄r̄ioḡs
 As r̄ár so b̄ápp̄ an f̄eim̄
 Uí cal̄án eḡuḡr̄oḡe 'ci na l̄áim̄
 'S̄ ar ḡp̄uac̄t̄ la veap a r̄ḡeim̄
 Do t̄us b̄ápp̄-ḡean ḡ b̄eup veap
 le fáinne geal an lae.
3. Do r̄ur̄de an b̄r̄iḡveac̄ r̄ioḡ le
 m'ar
 Ar b̄innpe ḡlar' vo'n b̄r̄eup
 As maḡaḡ l̄eí b̄ioḡ uá m̄ur̄deam̄
 so p̄iar
 Maḡ m̄naoí naḡ r̄ḡar̄p̄ainn l̄eí,
 'S̄e v̄ub̄air̄t̄ r̄i l̄iom̄pa: im̄eḡs uaim,
 Ar b̄i mé ar r̄iabal' so p̄er̄o
 Sin iad̄ a n̄veap ná r̄oill̄pe as
 teac̄t̄
 le fáinne geal an lae.

THE DAWNING OF THE DAY.

1. One morning early I walked forth
 By the margin of Loch Lein,
 The sunshine dressed the trees in
 green,
 And summer bloomed again;
 I left the town and wandered on
 Through fields all green and gay,
 When whom should I meet but the
 coolin dyas
 By the dawning of the day.
2. No cap nor cloak the maiden wore,
 Her neck and feet were bare;
 Down to the grass in ringlets fell
 Her glossy golden hair;
 A milking pail was in her hand,
 She was lovely, young, and gay;
 She bore the palm from Venus bright
 By the dawning of the day.
3. On a mossy bank I sat me down,
 With the maiden by my side;
 With gentle words I courted her,
 And asked her for my bride.
 She said: Young man, don't bring me
 blame,
 But let me go away;
 For morning's light is shining bright
 By the dawning of the day.

CELTIA.

A PAN-CELTIC MONTHLY MAGAZINE.

VOL. I.

DUBLIN, 1st MAY, 1901.

No. 5.

“LEANAM GU DLUTH RI CLIU AR SINNSEAR.”

—
“*Ra chómo peb unan Breizad,
Dre-holl: bepred, beteg mericell.*”
—



PERHAPS the most telling argument in favour of the movement for the rehabilitation of the Celtic languages lies in the intellectual stimulus which it brings to bear upon the dormant faculties of the people. The spectacle of a nation

deliberately setting itself to re-acquire the language of its forefathers is a wonderful and inspiring one. What it will mean to the vigour and fruitfulness of the people's mind can as yet be only dimly foreseen. But that it will exert a most profound and lasting influence cannot be doubted. The most strenuous and successful effort is, as we know, now being made in Ireland, where, indeed, the language had suffered a greater decline than in any other Celtic country, and it is certain that the opening of the twentieth century will stand out as a momentous epoch in the history of the Irish people, an epoch at which they "went into the desert for forty days" like the prophets of old, to gather up their secret and innermost forces for their mission in the outer world.



What this national intellectual effort means, can only be realised by those who are working in the midst of it. Take a sleepy little Irish town or village or suburb, and watch the effect of starting a branch of the Gaelic League. It may be that many things have been started there before—singing classes, a hurling club, a gymnasium, a

poetical association, or what not. These may have been good things in their way, but after a little while they failed—failed not for lack of sympathy or energy, but through a dim consciousness that there was something wanting, some element of incompleteness and unreality—and also for another reason, and a most effective one—the difficulty of discriminating between true and false supporters or leaders. But let the object of the proposed organisation be the Irish language, and all that is altered. Here we touch the bedrock of Irish national life. Here we have no political or sectarian animosities, no jealousies of would-be leaders. In the Gaelic movement, as in the great Napoleon's army, every private carries the Marshal's bâton in his knapsack. It is again "*la carrière ouverte aux talents.*" Does a man profess attachment to the Irish language, he can show it by acquiring it. Once he has acquired it, he may be counted upon as a permanent advocate and agitator for its spread and recognition. The man who knows most Irish in the village, and knows best how to teach it, is the natural and inevitable leader. But even he can be outstripped by a brilliant pupil. The consequence of this truly democratic state of affairs is that the liveliest competition ensues for the mastery. Snatches of Irish sentences and songs begin to be heard in the street, by the fireside, in the school. The curiosity of the hangers-back is awakened. They do not like to be "out of it." They would not mind being "out of it" in the case of a cookery class or a football club, but to be mysti-

fied and haunted by a strange language is more than their patience can stand. And so it happens that those who did not learn Irish out of love for it, learn it to spite their fellows. Every word of Irish spoken adds to the vitality of the language. The consciousness of this fact gives a sense of sacred responsibility to every man, woman, and child engaged in the language movement. And the fact that the children are specially important to the cause is happily coupled with the greater flexibility of the youthful brain, and it is a common experience to hear little boys and girls exchange their thoughts in a language which old wisecracks on the Bench or in the college pronounce to be "as dead as the dodo."



That the language movement means more than a mere linguistic revival is shown by the zest with which the idea of encouraging home manufactures has been recently taken up in Ireland. It has become customary to prescribe that no competitor at a Feis shall be awarded a prize unless he or she wears a dress of Irish material and manufacture. Such a stipulation goes far towards stimulating a demand for home goods, and the spirited manner in which the whole question has been pushed forward by the *Leader* deserves full recognition. The terrible emigration statistics of the last few years show that the best life-blood of the country is still fast draining away, and it is only a vigorous industrial revival that can effectively put a stop to it. The danger of creating an artificial demand for an inferior Irish-made article is slight in face of the vital interests involved. For competition at home will soon cure that, and meanwhile the public attention has been made aware that such-and-such an article is manufactured in Ireland, and money has been kept in the country instead of being sent abroad.



The eternal youth of Ireland is manifested again in this wonderful awakening we have been privileged to witness. A veil is to be drawn over the last seven centuries of blood and tears, and the tree of future growth is to sink its roots into the golden past of the Gaelic world. An elixir of life

is being distilled from the fruits of that golden age, and so magical are its effects, that the language revives on the lips of babes, and behold! the cottage loom rattles and the factory chimney smokes. The youth who greets his sweetheart with *go mbeannuighió Dia túit* buys an Irish poplin tie to please her, and she retaliates by dressing in Irish tweed and wearing Irish gloves. And away in the West and South the Irish-speaking peasant finds himself the hero of the day, venerated as the guardian of the language he was hardly conscious of speaking, and sure of all the avenues of success should he come to Dublin. There is no interest of public importance which the language movement does not stimulate and invigorate. And no wonder! For once a nation sets itself thinking, there is nothing on which it will not try its newly-fashioned intellectual weapons.



It will be interesting to observe how long it will take the Highlands and the Isle of Man to follow the example of Ireland in the matter of aggressive intellectual nationality—how long it will last till the "will to live" is re-born in the Highland or Manx Gael as such. Whether such a development would be hastened by declaring some kind of Irish "protectorate" over those British colonies of the Gael, as some well-meaning sympathiser has suggested, we venture to doubt, though we should not be surprised at something of the kind eventually happening. The fact is that the conception of Highland nationality is yet undeveloped. Historical events have placed the Highlander on many occasions alongside the Lowlander, and the idea of Scottish nationality, however indefensible from the racial point of view, is a strong factor to be reckoned with. Now that throughout Europe racial questions are becoming the questions of the hour, and nations are grouping themselves by their affinities rather than their political tendencies and sympathies, the Pan-Celtic idea seems destined to become a determining force in the affairs of the extreme West of Europe.



The Celtic Association is already a valuable link between the five nationalities. But the work before it is only in its first beginnings, and it has

its peculiar difficulties. Ireland and Wales are the leading Celtic nations of the present day, and they are also the most strongly differentiated. In Wales a clearly marked national character has been evolved, and embodied in a flourishing native literature. However much that development may have done for the Welsh nation, it has incidentally concentrated its attention inwards. Such inward concentration may be invaluable as a defence against the inroads of an alien civilisation backed up by superior numbers, but it militates against the clear conception of racial policy and racial responsibilities. The same danger threatens Ireland, where the inward concentration is at present in full swing, and where the throbbing national life tells eloquently of its invigorating effect. It will be the task of the Celtic Association and the Pan-Celtic Congress to watch over the larger interests of the Celtic Race and to formulate a wise policy of effective collaboration.

LÁ BEALTAME.

Ar teaét lae bealtaine agus laeteanta ruda an t-ramhaid, tá an oipead rin daoine cuipear puim i neitib baineap le n-ár dtír naé mirté úinn beagán tráéta ar an bpué atá le h-ainm na míora ro.

Ní mói na h-ainmneáa naé bpuil bpué éigin bunúdarac leo aét nuair a teirdeann daoine 'n a tacaíte ealléann ríad an céad bpué.

An céad lá bealtaine, ba gnátaé le n-ar pean rinnreapaib teinte déanaí mar onóir do Úad, dia na gréine, agus iódaréa do déanaí dó, agus leanann ainm "bealtaine" do'n mí ó fóin.

Ná cuipead ré don iongnad oipainn go n-déanaí na daoine táime romáinn adraí do'n gréin. U'é an t-adraí, b'féitir, ba éitcínne da maib ran ainmri éuaí taráinn, ní h-é aináin i n-éipinn agus i Sapaná, aét trío an domán naé mói. Agus níorb iongnataé an pué é rin, óir eá bpuil na daoine naé motur-seann ártuagad cpoitde ar teaét an t-ramhaid nuair a teagann ríad ar an lá, nuair rseiteann gac luib a tuilleadap, agus nuair a éitúagseann bpat glap an tSainhaid na coilte agus na páipceanna. Tuig ár rinnreap gur le neaptuagad na gréine neaptuig gac anam annr an domán, agus gur uipé bí an domán uile ag bpat, agus

ar an adraí rin tob ote leo an gréinead, an t-am b'róad rí go las, agus ba luéagáirge leo í toul i neapir aríir.

Ní' l rúge agus ar na beupaib agus na nóraib eugraimta d'éirig ar adraí na gréine. U'é an cpeiteam págánaé reo déin an tpoit ba gréine i n-ágaí náoní páoimig, agus dá éomáta rin péin ir mó maí d'pás ré 'n a diaí go tci an lá anoiú. Connairc mé péin daoine ag tógaint rraáin aitim ar an "bealtaine" nuair a beitir ar deapir-lapaí agus ag gabáil ar na buaib leo. Bío na daoine maíte an-biúgac timcéall lae bealtaine, agus ní' l don éuaíac éuireann oita éom mói teir an teine reo.

Ná déanaí doinné magad fá na pipoisáib reo, óir ní' l don daoinead gan a bpipeisáib péin, ná gan a loétaib péin, agus go bpuéaimir oipainn péin an bpuilimio níor peapir i rúgáid ná ar rinnreap.

Naé bpuilimíone teir lán de pipoisáib, .i. gur teanga Sapaná ar tteanga éapir agus gur b'féitir le tuine beit 'na éireannaé gan teanga na gaeóige?

Cuipimíir uainn na pipoisá reo, agus ná bimíir ag magad fá doaimib eile.

an file.

SGOILEARACHD.

Ann an ceann áraidh chaidh cnapach de ghille a chur dh' an sgoil, 'si air úrfhosgladh toiseach a gheamhraidh. Bha e fad an t-samhraidh ag iasgach, agus bha e lán ionnsaichte anns an obair sin, ach cha robh eòlas sam bith aig air na litrichean. Sheall a bhan-sgoilear an litir "A" dha, agus dh' fhaigneachd i dheth gu de 'n litir a bha 'n siud. Cna robh e 'ga h-aithneachadh idir. "Sin agad 'A,'" ars a bhan-sgoilear. "Cia mar a tha fhios agad?" ars an gille. "Dh' innis mo cheud mhaigstir-sgoile dhomb," ars a bhan-sgoilear. "Agus cia mar a bha fhios aige-san?" ars an gille. "O," ars a bhan-sgoilear, "tha mi cinnteach gu'n do dh' innis maigstir-sgoil eile dha." "Seadh, gu dearbh," ars an gille, "'s cia mar a tha fhios agadsa nach robh iad le cheile ag innse nam breug?"

—*Highland News.*

"CELTIA" appears on the first day of every month.

LLEW LLWYFO.

Ganwyd Lewis William Lewis (Liew Llwyfo) mewn pentref o'r enw Pensarn, 2½ milldir o Amlwch, Môn, Mam Cymru, yn Mawrth 1831, a bu farw yn Rhyl Mawrth 23ain, 1901. Yr oedd y Llew yn llenor gwyb, yn fardd rhagorol, ac yn gerddor medrus; ac uwchlaw popeth yr oedd yn wladgarwr o'r iawn ryw. Pobl dlodion oedd ei rieni, ond yr oeddynt yn rhai trefnus, glanwaith, a chrefyddol. Yr oedd ei fam yn ferch hardd a thlws iawn hynod o groesawus yn ei thy, a'r tad yn weddiwr pur anghyffredin. Byr fu tymhor y Llew yn yr ysgol ddyddiol, ond yr oedd yn ddysgwr anarferol o gyflym. Pan yn unarddeg oed aeth ir gwaith copr zn Mynydd Parys, lle yr enillai swllt neu ddau yr wythnos wrth gasglu copr. Wedi hyn aeth yn brentis o siopwr i Fangor. Priododd yn ieuane, a bu am amser yn cadw siop yn ei bentref genedigol. Nid oedd ef na'i wraig yn teimlo llawer o ddyddordeb zn y siop. Canu fyth a hefyd oedd pleser y Llew y pryd yma. Yn fuan cafodd lei gadw ysgol. Bu wedihyny yn gofalu am ystordy, ac oddiyma cafodd ei benodi yn is-olygydd i newydd iadwr, gwaith mwy at ei chwaith na dim fu yr ei wneyd yn flaenorol. Daeth yn fuan iawn yn adnabyddus trwy Gymru fel llenor, bard, a cherddor. Enillod lawer iawn o wobrau mewn Eisteddfodau, daeth yn feirniad poblogaid. Yr oedd ganddo ddawn neillduol i arwain cyfarfodydd llenyddol, cyngherddau, &c. Yr oedd yr gymeriad hawdd iawn ei hoffi, ac yn dra phoblogaidd ymhlith pob dosbarth o'i gyd-genedl. Yr oedd ymhlith goreuon y beirdd Cymreig fel arwrgerddwr a galarnadwr, a diameu y bydd rhai o gynyrchion ei awen yn y cyfeiriad yma yn cael eu darllen gyda blás tra bydd darllen ar yr hen iaith Gymraeg. Yr oedd hefyd yn nofelydd da, ac y mae ei ffug-chwedl ddirwestol, "Llewelyn Parri, y Medwyn diwygiedig," yn un o'r pethan mwyaf grymus yn yr iaith ar y pwnc dirwestol. Dagenym feddwl fod y gwr athrylithgar hwn wedi gwneyd cymaint yn ystod ei oes i ddyrchafu ei genedl, ac fe bery ei enw b,th yn anwyl i'r wlad a'i magodd. Priodol y rhoddwyd yr englyn canlynol ar ei alar-gerdyn :—

"Credai yn mri Ceridwen—a thalai
Dreth wylaidd i'r awen;
O'i bod fe gafodd ei gwên,
A'i chlod ar uchel aden."

John Lewis.

THE INTERNAL RHYME IN
CELTIC VERSIFICATION.

(Translated from the *Revue Celtique*, January, 1901.)

By Professor J. Loth.

Since the publication of my article on Middle-Breton Metrics (*Revue Celtique*, April, 1900), a comparison of Welsh, Breton, and Cornish metres with those of Irish, as well as a study of rhythmic Latin poetry, have led me to more general and precise views on the laws of versification with internal rhyme and its origin in the Celtic languages of the British Isles.

The laws of this kind of verse, instead of being peculiar to the Welsh or to Middle-Breton, are the same in all the Celtic languages, excepting perhaps Cornish, where they have also existed, but have only left traces

1. The chief *cæsura* of the verse or of the long line, or better, the final syllable of the first member must rhyme with the accented syllable (the penultima in Brythonic) of the final word (type *cynganedd lusg*), or with the final syllable which itself bears a secondary accent (*cywydd deuair hirion*).

2. If the final syllable of the first member does not rhyme with the accented syllable of the final word of the second member, there is a second rhyme, most frequently in the second member, but sometimes also in the first member (law peculiar to Irish and Welsh).

If this second rhyme is wanting, it is compensated for in various ways: the first and third members of the two long lines rhyme or alliterate with each other, or the final word rhymes with the first member of the following long line or the following verse, &c. These compensations are not restricted to Irish; they are also found in certain types of Welsh systems, and there are traces of it in Cornish.

3. The internal rhyme was originally a final rhyme.

The *cynganedd lusg* verse, approaching the Breton verse and an Irish type of versification, gives us the key to the history of the internal rhyme. This verse, like the Breton verse, produces a rhyme, whatever the length of the verse, between the final syllable of the first member (originally accented) and the accented penultima of the verse:

Neu'm rodes o'i *fud* | heb *olud* ias.

Cp. Breton:

Da gouzout scler | a huy ve quemeret.

Or the rhyme of the syllable of the first member takes place with the final carrying a secondary accent (*cywydd deuair hirion*):

Welsh:

Hael Mordaf, hael mawrdeg, *Nitt* |
haelach, gretoolach grúffut.

Irish (S. Paul II, 10 *Irische Texte* I, p. 316):

Fuachaid-sem fri frega *fál* | a rosc angléise cómlan
fuachimm chein fri fegi *sis* | mu rosc reil cesu imdís.

This rhyme suffices; if it does not occur, there must be some other:

Welsh (type *cywydd odliaidd*; Black Book, poem 11):

Breuduid a uelun neithuir | ys celuit ac dehogllho.

Irish (*Irische Texte*, I, p. 29, verse 21):

Ni bu sanct Brigit *suanach* | ni bu *huarach* im seirc Dé.

(Or the third member of the distich with long lines (or the third verse of the quatrain) does not rhyme with the others, we have the exact equivalent of the Welsh type called *Englyn unod cyrch*.)

Poem from the MS. of S. Paul of Carinthia (Goidelica, p. 176):

Mac Diarmata dil dama | cid iarfachta ní insa
a molad maissiu macenib | lúaidfidir láedib limmsa,

which, arranged as a quatrain, gives
 Mac Diarmata d'ill d'ansa
 Cid iarfachta n'insa
 A molad maissiu maenib
 lúaidfidir láedib limmsa.

Compare Welsh (Dosparth Ed. Daf. aur, 27):
 Hynyg hir loyw ei hystlys
 Gwymp ei llun yn ei llaes-grys
 Gwynlliw ewyn gwenndoonn iawn
 Gwynlliw eigiawn pan ddyfrys.

The distich of long lines of 14 syllables with its various modifications of internal rhyme is the origin of all the varieties of verse of 7 syllables met with in Middle-Irish. Among these varieties I shall only mention the quatrain with alternate rhymes:

Sruama serba seimlide
 fochasrachaib dosfemed
 muada merda meirblige
 is nalasrachaib tened.*

Arranged in two distichs of long lines, this is the equivalent of the Cornish type of the *Pascon agan arluth*:

Sruama serbe seimlide | fo chasrachaib dosfemed
 muada merba meirblige | is nalasrachaib tened.

Here the principle of the rime of the first and third members of the distich of long lines is applied to the interior of the small lines of the verse: *serba* and *merda* of lines 1 and 2, *chasrachaib* and *lasrachaib* of lines 2 and 4 rhyme with each other.

Compare Cornish: in the *Pascon*, the quatrains consist of long lines:

Ena un lowarth ese | ha ynno navn io parys
 Den marow rag receive | byth newyth nyn io usijs
 Corf Jesus Crist yntrethe | then logell a ve degys
 Hag a heys the wrowethe | ynno ef a ve gesys.

The study of the different types of *internal* rhyme shows clearly that it was first a *final* rhyme: it linked the final accented syllable of the first member of the long line with the accented syllable of the second member.

Thus there was perhaps at first a monosyllabic accented rhyme at the *cæsura*, and at the end a disyllabic or trisyllabic rhyme. It was impossible to preserve the latter; in fact, if the division rhymed, it would have been necessary, in accordance with the laws of the final rhymes in the two long lines of the distich and in all those of the Welsh *cyghanedd*, to have the same rhyme in the first and the last member. It was necessary either to sacrifice the rhyme of the penultimate or antepenultima of the final word with the accented final of the first member and consequently to resign one's self to the rhyme of an accented final (first member) with a secondarily accented final (second member) or to be satisfied with the rhyme with the penultima and to have another final rhyme.

The former alternative was adopted in Irish, and in Welsh in the type *cywydd deuaïr hirion*; the second alternative has been accepted in the *cyghanedd lusg* and in Middle-Breton verse. Finally, another device could be adopted, *viz.*, not to make a rhyme at all between the end of the first member and the final word. But the law of the two rhymes was already established, and it was therefore satisfied by making a rhyme between the division and a word other than the final word. Hence the internal rhyme, which actually existed at the time when the rhyme of the final syllable was no longer that of the first member of the long line, was developed still further. Subsequently, when the members of the long line became independent verses, the law of the two rhymes was applied in the verses as it had been in the long lines.

The Irish introduced the laws of internal rhyme into Christian Latin poetry

Conclamantes Deo dignum | hymnum sanctae Mariæ
 Ut vox pulset omnem aurem | per laudem vicariam
 Opportunam dedit curam | aegrotanti homini.†
 Regem regum rogamus | in nostris sermōibus
 Anacht Noe a luchtlach | diluvi temporibus.

The preceding Latin example of internal rhyme is the only one which W. Meyer met with in the Latin poetry of the sixth to the eleventh centuries. He showed (*ibid.*, p. 65) that if the Celts did not invent the rhyme, it is among them that it developed. It is the Irish and their disciples who have especially implanted the dissyllabic rhyme on the Continent. W. Meyer maintains that it is among the Irish that the most ancient examples of rhymed prose are found (in the *Antiphonarium Benchorense*). That is a mistake. Rhymed prose occurs in Grldas, both in the *De Eaeidio* and in the *Epistola*, in which there are a great many members of rhyming phrases. A passage in the famous letter to the Consul Agitius (which it would require a large dose of simplicity to take as genuine) gives me the impression of two verses of 10 to 11 syllables alliterating and rhyming with the members 1 and 3; and, further, the division of the second verse is in assonance with the final of the verse (*De Excid.*, 17):

Repellunt nos | barbari at mare
 Repellit nos | mare at barbaros.

What is the origin of the verse with internal rhyme?

Thurneysen (*Rev. Celt.*, VI., p. 309, &c.) seems to me to be right when he derives Irish metrics, as they appear in their most common type—the long line of two members of seven syllables each—from the rhythmic popular Latin poetry. His point of departure is the popular trochaic catalectic tetrameter, based not upon the quantity of the syllables but upon their number and accentuation:

Cesar Gallias subegit | Nicomedes Cæsarem
 Ecce Cæsar nunc triumphat | qui subegit Gallias
 Nicomedes non triumphat | qui subegit Cæsarem.
 Cp.: The Hymn of Secundinus.

Audite omnes amantes | deum sancta merita.

The original type would have undergone two principal modifications.

1. The two long lines are linked by the rhyme, which is at first trisyllabic:

Hymn of Cuchuimnei.

Cantemus in omni die | concinentes rārie
 Conclamantes Deo dignum | Ymnum sanctae marvae.
 The *Great Seadna* is a very exact reproduction of it.

2. The number of syllables of the two members becomes equal by the loss of the accented syllable before the division:

The primitive scheme

— — — — — | — — — — —
 becomes

— — — — — | — — — — —
 This verse, thus modified, would have undergone further modifications yet, which, indeed, may serve to explain certain species or varieties of Irish verse, but which are not essential for comparison with Brythonic verse. What is important for the Brythonic point of view is the second modification. It explains, in fact, perfectly the nature of *cyghanedd lusg*, which, starting from the long line of 14 syllables, has invaded the whole of Brythonic verse. It is truly the modified trochaic catalectic Latin tetrameter, with the exact number of syllables, its law of accentuation of the finals, which has become the model of the verse most widely used in Ireland, Cornwall, and Brittany, and which has left in Wales a very peculiar and characteristic metric type, *viz.*, that of *cyghanedd lusg*, and probably that of *cywydd deuaïr hirion*. The strictness in the number

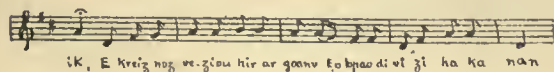
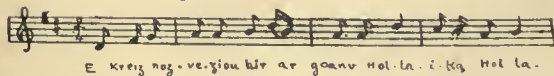
* Saltair na Rann, p. 120, 8269.

† W. Meyer, *Ludus de Antichristo* (Sityunjsber, Munich, 1882). The poetry is contemporary with old Irish.

of syllables, the paramount consideration of the accentuation and of the number of syllables of the final word, are surely characteristics foreign to the native Celtic versification. There are other irrefutable proofs of the Latin origin of this verse. The long line of fourteen syllables of Latin origin or "contexture" had, of course, no alliteration. It was sufficient to make rhyme between the accented syllables of the final word of the two members. Quite correctly, the Middle-Breton verse, which exactly reproduces the Latin type, is totally void of alliteration. It only knows the two rhymes, originally final, between the main vision (*cæsura*) and the accented penultima of the last word. Cornish, which has practically only the verse of seven syllables and the long line of fourteen, has no *cynghanedd* at all. Alliteration is unknown in it (though it has traces of the old internal rhyme in its verses). In Welsh, the *cynghanedd lusg* verse, the exact equivalent of the Middle-Breton, also contents itself with the rhyme between the final of the first member and the penultima of the second; it does without alliteration, as has been often remarked. The metres known as *cywydd odliaidd* and *englyn unodl cyrch* are quatrains, which are in reality two long lines of fourteen syllables, and they also have no *cynghanedd* except the internal rhyme. It is only the lyrical style which is, in Welsh, different in these two last types.

In this paper I have only summarised the laws and conclusions which the reader will find developed and proved in the second volume of my "Métrique Galloise" now in the press.

NOZVEZIOU AR GOANV.



I.
E-kreiz nozveziou hir ar goan'
Hollaïka! Hollaïk!
E-kreiz nozveziou hir ar goan'
Eo brao divizi ha kanan.

II.
Pa iud ermeaz ar gorwenten
Holl., &c.
Pa iud, &c
Ha pa strak mein glaz au doen.

III.
Pa ve jistr mäd war an taoliou
Ha levenoz er c'halonou!

IV.
Merc'hed koant ive tro war dro
Ha potred vad euz a beb bro.

V.
Mare-mare, er gwee-kloz
E klever mouez sioul ar vam-goz.

VI.
Selaouet holl! Ret ket a drouz!
Breiz-Izel a zo kousket douz.

VII.
Mez varc'hoaz beure e savo
Ha koantoc'h vid biskoaz e vo.

VIII.
Koant ha kaër vel an heol santel
E vo hon mam-goz Breiz-Izel.

IX.
E-kreiz nozveziou hir ar goan'
Eo brao divizi ha kanan.

F. JAFFRENOU ("TALDIR").

(Translation.)

WINTER'S NIGHTS.

I.
During the long winter's nights
Hollaïka! Hollaïk!
During the long winter's nights
How fine it is to talk and to sing!

II.
When storm shrills outside
And when the slates crack on the roof.

III.
When there is good cider on the tables
And joy in the hearts.

IV.
Fine maidens also all around
And strong lads of the country

V.
From time to time, in the old bed,
One hears the grandmother's voice.

VI.
Hush! Listen! Make no noise,
Old Brittany is sleeping quietly.

VII.
But—she will get up to-morrow morning
And she will be more beautiful than ever.

VIII.
Handsome and fair like the holy sun
Our grandmother Brittany will be.

IX.
During the long winter's nights
How beautiful it is to converse and to sing.

F. J.

CELTIC ASSOCIATION.

GENERAL MEETING.

A well-attended general meeting of the Celtic Association was held on Saturday, April 13th, at 3.30 p.m., at the Offices, 97 Stephen's Green, Dublin, Lord Castletown, President, in the chair.

Mr. E. E. Fournier, Hon. Secretary, read the report of the outgoing Committee, as follows:—

“The outgoing Committee has to congratulate the Association upon the rapid progress of the organisation during the few months which have elapsed since its foundation. The Association already numbers 115 active members, and new applications for membership are being received daily. The financial statement submitted herewith shows a credit balance of £11 6s. 3d., after defraying the bulk of the expenses incurred in organisation and in the establishment of the offices.

“The Committee is glad to say that the official organ of the Association, *CELTIA*, is being widely appreciated, and bespeaks the active propaganda of members in its behalf.

“Irish and choral classes are being carried on every Saturday, and the Association's choir has been repeatedly invited to perform at Gaelic evenings organised by kindred societies.

“The Pan-Celtic Congress promises to be an important and memorable event, and the Committee hopes to enlist the active co-operation of the members in its organisation, either by obtaining contributions to the Congress Fund, or by taking part in the detailed and material preparations which will engage our attention between now and August.

“The Committee has to lament the death of three of its members—Miss Margaret Stokes, Hon. M.R.I.A.; Dr. Charles Fraser Mackintosh, and Mr. D. A. S. Mackintosh, Hon. Secretary for the Highlands.”

The report having been adopted, the Hon. Secretary submitted a Draft Constitution, which was, with the alteration of a few details, adopted. It stands as follows:—

CONSTITUTION OF THE CELTIC ASSOCIATION.

- 1.—The objects of the Celtic Association shall be: The furtherance of Celtic studies, and the fostering of mutual sympathy and co-operation between the various branches of the Celtic race in all matters affecting their language and national characteristics.

- 2.—The Celtic Association shall consist of members, life members, and honorary members.
3. All sympathisers with the objects of the Association shall be eligible as members, whatever their nationality.
- 4.—Members may qualify as life members by paying a single subscription of £5. The annual subscription of members is 10 shillings, except for Breton members, who pay 10 francs.
- 5.—The affairs of the Association shall be managed by a Council, Executive Committee, and Honorary Officers.
- 6.—The Honorary Officers shall be a President, a number of Vice-Presidents not exceeding ten, a Treasurer, two Secretaries, and a Registrar.
- 7.—A general meeting of the Association shall be held at least once a year, as nearly as convenient to the 1st of May, for the election of Council, Executive Committee, Honorary Officers, and Honorary Members.
- 8.—Every member nominated by five other members shall be eligible as member of the Council.
- 9.—Every member nominated by two other members shall be eligible for the Executive Committee, provided Rule 10 is complied with.
- 10.—The Executive Committee shall consist of 25 elected and 5 co-opted members, but not more than 5 of the whole number must be resident outside the county of Dublin.
- 11.—The Executive Committee shall be entitled to elect members (but not honorary members), to add members to the Council, and to fill vacancies by co-option.
- 12.—A general meeting shall be summoned by the honorary secretaries at the request of the President, or of five members.
- 13.—The Association shall be non-political and non-sectarian.

The meeting then proceeded to the election of hon. officers.

On the question of the election of a President, Mr. T. O'Neill Russell said that there was only one possible candidate whom they could consider, and that was MacGiolla Phádrúig, Lord Castletown of Upper Ossory, whom they were proud to have in the chair that day (applause). Lord Castletown was known as a fearless advocate of the rights of his country, a lover of her traditions, and a convinced and earnest supporter of the claims of her language. He therefore begged to move that the outgoing President, MacGiolla Phádrúig of Ossory, be re-elected (applause).

The motion having been warmly seconded by the Rev. John Lewis, of the Welsh Church, Dublin, it was put from the second chair and carried by acclamation.

The President, in returning thanks for his re-election, assured those present that his heart was in the work of the Association, and that they could count upon his unfailing assistance and co-operation (applause). He had unfortunately been

absent at the time when the Association was founded. The events of last year, he thought, had fully justified the decision of the Committee to postpone the Congress from August, 1900, to August, 1901. When the African war broke out, he had, as they knew, to proceed to South Africa under orders of the Commander-in-Chief. He had been greatly impressed with the national individuality of the Boer, and considered that the preservation of national characteristics was a powerful aid in any national struggle (hear, hear). He hoped that the attempt to ostracise the Dutch language had been frustrated, believing, as he did, that every nation had an inalienable right to speak its own language. The work before the Association was great and far-reaching. They meant to bring the combined forces of the Celtic world to bear upon the preservation of their Celtic language and music, and national attributes. There were many kindred societies at work in the various countries, working along parallel lines. Their own task was the very special one of bringing the five nations into active sympathy with one another, to form a Celtic public opinion, and to aid in evolving the highest forms of Celtic culture and civilisation. Let them be assured that he was willing and determined to devote his energies henceforth to that noble purpose (loud applause).

The following were elected Vice-Presidents of the Association:—Count Plunkett, B.L., M.R.I.A. (Ireland); the Rev. Hwfa Mon, Arch Druid (Wales); the Hon. Stuart R. Erskine (Highlands), the Marquis de l'Estourbeillon (Brittany), and Mr. A. W. Moore, M.A., Speaker of the House of Keys (Man).

Mr. P. J. Geoghegan, Dublin, was unanimously elected Hon. Treasurer in the place of Count Plunkett.

The two Hon. Secretaries appointed under Rule 6 were Mr. E. E. Fournier d'Albe, B.Sc. (re-elected), and Mr. W. F. O'Connell, B.A., T.C.D.

Mr. T. O'Neill Russell and Mr. Edward Martyn were reappointed Hon. Auditors.

The date of the Pan-Celtic Congress was fixed for August 20, 21, 22, and 23.

GEIRRHESTR CYMRAEG A LLYDAWEG.

[Welsh and Breton Vocabulary.]

Gan François Vallée.

(CONTINUED.)

PETHAU YSBRYDOL A CHREFYDDOL (Spiritual and Religious Matters).

Duw, Breton Doue. *Trindod*, trinded. *Tad*, tad *Mab*, mâb. *Ysbyrd glan*, spered glan. *Sanetaidd*, santel. *Gwynfydedig*, gwenvidig. *Bendigedig*, benniget. *Bendith*, bennoz. *Nef*, nenv, nê. *Paradwys*, paradoz. *Angel*, ael, eal. *Sant*, sant. *Uffern*, ifern. *Diabol*, diaol, diaoul. *Mell-dith*, malloz. *Peehod*, pec'hed. *Peehadur*, pec'her. *Cristion*, kristen. *Enaid*, ene. *Ysbryd*, spered. *Apostol*, abostol. *Dysgybl*, diskibl. *Galwedigaeth*, galvedigez. *Eglwys*, iliz. *Esgob*, eskop. *Mynach*, manac'h. *Mynachdy*, mynachloy, manac'hti, manati. *Clerigwr*, kloareg. *Offeren*, oferen. *Gwyl*, gouel. (*Nadolig*, nadelek; *cordwys*, koraiz; *asg*, pask.) *Creadigaeth y byd*, krouidigez ar bed. *Haul*, heol. *Lleuad*, lloer, loar. *Seren*, sêr, stereden, stered. *Awyr*, aer, ear. *Gwynt*, gwent (old Bret.) *Avel*, avel, awel. *Ysturm*, stourm. *Corwynt*, korventen. *Cwmul*, koumoul. *Gwlaw*, glao. *Eira*, erc'h. *Cesair*, kazarc'h. *Gwlith*, gliz. *Gwlith nos*, gliz noz. *Gwres*, groes. *Rhew*, reo. *Daeor*, douar. *Tir*, tir (old Bret.), τῖρ. *Ynys*, enez (ἰνῖρ). *Gorynys*, gourenez. *Mynydd*, menez. *Maen*, maen, mean. *Meini*, mein. *Careg*, kareg. *Prydd*, pri. *Pwll*, poull. *Mwnglodd*, mengleuz. *Coedwig*, koat. *Dwfr*, dour. *Mor*, mor, μουρ. *Llanc*, lano. *Trecio y mor*, trec'h ar mor; τράγαδὸν καὶ μαρὰ. *Glan y mor*, glan (lez) ar môr, τὰν μαρὰ. *Gwaelod y mor*, gweled ar môr. *Ton*, tonn, tonn. *Traeth*, traez, treaz, τράιζ. *Afon*, aven (old Bret.). *Ffrawd*, froud. *Rhigol*, rigol. *Ffynon*, feunteun. *Pont*, pont. *Llyn*, len, ἰνν. *Tan*, tan, teme. *Fflam*, flam. *Glo*, glaou. *Mwy*, moug, maged. *Lludw*, ludu. *Cynnud*, keunneud. *Huddygl*, huzuilh. *Aelwyd*, aoled, oaled.

Y DYŶN (MAN).

Breton: an den.

Irish: an tóine.

Dyn, den, tóine. *Gwr*, gour (Corn.), ρεαρ. *Gwraig*, gwreg, greg. *Gwrach*, gwrac'h, grac'h. *Priod*, pried. *Tad*, tad. *Mam*, mam. *Ceraint*, kerent. *Plant*, plant (Vann.), ctann.* *Mab*, mab,

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m.a.c.* *Merch*, merc'h. *Ewythr*, eontr, yontr. *Modryb*, moereb. *Nai*, niz. *Nith*, nizez. *Brodyr*, breudeur. *Chwaer*, c'hoar. *Cefnder*, kenderv. *Cefnithr*, keniterv. *Enw*, hano, Δnm. *Llys-enw*, lez-hano, Λαρ-Δnm. *Galwedigaeth*, galvedigez. *Pregethwr*, prezegez. *Meddyg*, mezek (old Bret.). *Melinydd*, miliner. *Pobydd*, pober (Vann.). *Cigydd*, kiger. *Clochydd*, kloc'her. *Crydd*, kerc. *Milwr*, milour (Vann.). *Morwr*, moraer. *Pysgotwr*, pesketaer. *Gof*, gof.

(To be concluded.)

NEW MEMBERS.

The Hon. Mrs. Herbert of Llanover; H. Jones, Stanley, B.C.; R. O. Jones, Podryn; R. W. Heaton, M.A., London; Francis Heron, M.B., B.A., Blackrock; P. J. Geoghegan, Dublin; Mrs. P. J. Geoghegan; Miss D. Clifton, Enniskerry; Edward Foulkes, Llanberis; Miss M. Macken, Dalkey; Leon Le Berre ("Ab Alor"). Rennes; Miss M. Pelly, Dublin; Mrs. R. F. Geoghegan, Miss R. K. Geoghegan, Miss A. U. Geoghegan, Clonskea; P. P. O'Sullivan, T.C.D.; Miss Laird, Dublin; D. M. Richards, Aberdare.

THE CONGRESS FUND.

Already acknowledged	£87	6	0
R. W. Heaton, M.A.	1	1	0
Francis Heron, M.B., B.A.	0	10	0
Mrs. Clarke	2	2	0
Jean Le Fustec	0	10	0
	£91	9	0

Promised:

Miss Mallt L. Williams, Aberclydach	£1	0	0
Mr. T. O'Neill Russell	0	10	0

NOTICE.—Back numbers of the April number of CELTIA, containing "Fáinne geal an Lae" with piano accompaniment and phonetics, can be had for 7d, post free. The air was first published by Dr. P. W. Joyce in "Irish Music and Song," and he also wrote the English translation.

* Brythonic *p* or *b* is equivalent to Gaelic *c*, as in pen, ceann; pump, cúig; pedwar, ceathair; Pasg, cáirg.—ED.

Corrections for April issue:—For "Anevalou" read "anevald." For "loezen" read "loezn." After "houc'h" add ("yr un ystyr a 'baedd'"). For "kounike" read "kounikl." For "killok" read "kilhok." For "war" (lene) read "warlene." For "Tonawr" read "Ionawr." For "hom de" read "bomde." For "autronoz" read "antronoz."

The Irish National Teachers' Congress, which met in Dublin on the 9th and 10th April, passed a resolution demanding that Irish be taught in the Training Colleges.

Dr. Douglas Hyde, President of the Gaelic League, lectured last month at Wexford, Enniscorthy, and Dalkey, always before great and enthusiastic audiences.

Some Gaelic *Tableaux Vivants* were organised in Dublin by the "Daughters of Erin," illustrating Irish history and legend. A cottage *ceilidh* was produced on the stage. The undertaking was a great success.

The Dublin, Wicklow, and Wexford Company has given permission to the Dalkey Branch of the Gaelic League to put up the name of the station in Irish. The name *Deilshíon* will be put up on a rectangle 40 x 6 feet.

The Célidh nan Gaidheal, Glasgow, held its annual meeting on March 30, and a most encouraging report (in Gaelic) was presented.

The High School Gaelic Class Célidh met on the same date. Mr. Duncan Reed was re-elected Hon. President, and Mr. Henry Whyte ("Fionn") President. Thirty new members were enrolled during the session.

The Glasgow International Exhibition will open on May 2nd. The Highland Mod will be held in Glasgow on September 19th. A large number of additional competitions are announced, and it is proposed to extend the Mod over two days.

One of the most successful items at the recent Gaelic Concert at Derry was the performance of Miss Emily Macdonald (now Mrs. Martin), on the Highland harp. Irish audiences have always greatly appreciated this gifted player of the clarsach, and quite especially so since her Irish marriage.

In the last of "the Glasgow University Celtic Lectures" Dr Maclean spoke on "The Master Scholars of Celtic Literature." These included, in the 17th Century, Keating; Dugald MacFibis, the Four Masters, and Co'gan; in the 18th, Edward Lhuud; in the 19th, O'Reilly, Petrie, O'Donovan, O'Curry, Todds, Reeves, Hennessy, Bopp, Zenss, and Ebel; and at the present day, Ascoli, Nigra, Windisch, Zimmer, Thurneysen, Stern, Gaidoz, de Juhainville, Loth, Ernault, Dottin, Pedersen, Stokes, Rhys, Meyer, O'Grady, Strachan, Skene, Atkinson, Hyde, Nutt, Cameron, Macbain, Mackinnon, and Henderson.

Complaints are reaching us from the Isle of Man as to the imperfect way in which the Manx language census was carried out, owing to the lack of intelligence of many of the Manx speakers. One man is reported to have said, when asked why he only put down "English": "Isn't one language enough?" and a woman away up near the top of Slieuwhallion, who could speak Manx fluently, but returned herself as speaking English only, gave the simple explanation: "I could spake the Manx as well till the English, only I have none to spake it too!"

The death is announced of Mr. William Lewis ("Llew Llwyfo"), the Welsh bard and writer. An obituary notice will be found in another column.

The Welsh National Eisteddfod will be held at Merthyr-Tydvil, Glamorganshire, on August 6th, 7th, 8th, and 9th.

An interesting new departure has been made at Saint Eloi, a small Breton village near Plouigneau. M. and Mme. Le Balch, the teachers of the National school there, have made their pupils perform a little piece in one act called "Ar Pesk Ebrl" (April Fishing), written in the purest Breton by M. Si'aner, a compositor on the staff of "La Resistance."

The French census, which shows a diminution of the native French population in general, shows an increase in practically all the Breton-speaking districts. In the arrondissement of Quimper, for instance, there is an increase of 4,500 in the last five years. This means a steady increase in the amount of Breton spoken.

THE LORD'S PRAYER IN MANX.

PADJER Y CHIARN.

Ayr ain, t'ayns niau; casherick dy row dty ennym. Dy jig dty reeriaght. Dty aigney dy row jeant er y thalloo, myr t'e ayns niau. Cur dooin nyn arran jiu as gagh laa. As leih dooin nyn loghtyn, myr ta shin leih dauesyu ta jannoo loghtyn nyn 'oi. As ny leeid shin ayns miolagh; agh livrey shin veih olk; syn lhiats y reeriaght, as y phooar, 'as y ghloyr, son dy bregh as dy bregh. Amen.

[The same in Irish phonetics.]

Éir ašann t'éanr neam̄; casherick dy row dty ennym. Dy jig dty reeriaght. Dty aigney dy row jeant er y thalloo, myr t'e ayns niau. Cur dooin nyn arran jiu as gagh laa. As leih dooin nyn loghtyn, myr ta shin leih dauesyu ta jannoo loghtyn nyn 'oi. As ny leeid shin ayns miolagh; agh livrey shin veih olk; syn lhiats y reeriaght, as y phooar, 'as y ghloyr, son dy bregh as dy bregh. Amen.

[The same in the Irish language.]

Ár n-áthair atá ar neam̄, šo naom̄htar d'ainm. Šo dtigir do mušeádt. Šo n'óeantair do thoil ar an tatalam̄ mar do žmítear ar neam̄. Tabair dúinn anóid ár n-áthair laeteam̄ait. Ášur maít dúinn ár b'riáda, mar máitmiríone d'ár b'riadaminait féin. Ášur ná leis pinn i šcotužad, ádt paor pinn ó oile; óir ir leat an mušeádt, ášur an cúmáádt, ášur an žlóir, šo p'ioiruirde. Amén.

[The same in Highland-Gaelic.]

Ar n-Athair a tha air nèamh, naomhaichear d'ainm. Thigeadh do rioghaehd. Deanar do thoil air an talamb mar thatar a dearamh air nèamh. Thoir dhuinn an diugh ar n-aran laitheil. Agus maith dhuinn ar cionta, mar a mbaitheas sinne dhoibh-san a tha 'eiontachadh 'n ar n-aghaidh. Agus na leig 'am buireadh sinn; ach saor sinn o ole. Oir is leat-sa an rioghaehd, an cumhachd, agus a' ghlòir, gu sìorruidh agus gu sìorruidh. Amen.

The following version of the Manx in International phonetics [see April number of *CELTIA*] is based upon three phonograph records taken in March, 1899, at the Manx Guild Competitions. Two of them were spoken by Mr. Cashen (MacOirín), the guardian of Peel Castle, and one

by Mr. Keily (of Douglas, I believe). The differences between the two speakers—both prize-winners at the competitions—are trifling, but are carefully noted. The accent is on the first syllable of every word (as usual in Gaelic), unless otherwise marked.

As regards the grammar, the substitution of *ain* or *nyn* for *ar*, *our*, is notable, though the same process is at work in Irish. *Dy* is substituted for *šo*, *gu*, just as, conversely, *šo* is substituted for *ro* in Connemara. The re-duplication of the first syllable of *righeacht* is very peculiar. Words of English origin are few—*leeid*, *livrey*, and *poor*—and only one of these is Anglo-Saxon.

[The Manx in International Phonetics.]

er ain, tens¹ jau . kašerik dā rau ošā jenəm . dā djig dōō ri:ri:axt . dōō aigne dā ro:² djent er ə talu mər ti: eins³ jau . kur dup nən arən dju as gax le: as lai dup nən laxtin mər ta: šin lai dausən ta: jiu: laxtin nən oi . as na: li:d šin eins³ mjo:lax, ax li:vre: šin vain⁴ alk . sən lats ən⁵ ri:ri:axt , as ən⁵ šuar as ə glər , sən dā brex as dā brex . amen.

Mr. Keily's variations: ¹te:ans. ²rau. ³a:ns. ⁴vai. ⁵ə.
E. E. FOURNIER.

NEW BOOKS.

Das Keltentum in der Europäischen Blutmischung (the Celtic element in the European blood mixture); *eine Kulturgeschichte der Rasseninstinkte*. By Heinrich Driesmans. Diederichs Leipzig, 1900.

We have read this book from cover to cover with unflagging interest. It is a wonderful book, both in the amount of material dealt with and in the versatility and liveliness of the style. We can truly say of this book that it is a powerful stimulant of thought. That is the best thing we can say of it. It bristles with bold, and sometimes far-fetched generalisations, wild assertions and errors of insight, based on imperfect knowledge of the wide field of Celtic history and customs. Besides, the author is Nietzsche-mad to an alarming extent, and where that disease has obtained a firm hold we cannot expect an author to be in full possession of his intellectual faculties.

All German ideas of the Celtic race are coloured by French characteristics. To the German, France is the Celtic country, and the French traits of character are those of the Celtic race. They cannot get beyond France and England into the mountain fastness of the present-day Celt, and study his nature by direct observation. Hence the extraordinary and sometimes atrocious misstatements found in this book concerning Celtic racial characteristics. If even the great Mommsen, with his his eye on Cis-Alpine Gaul, could say that "the attachment to their own bit of land, so characteristic of the Italic and Teutonic peoples, is foreign to the Celts"; and this in the face of the notorious Irish land-hunger and the historic Croft revolt in Skye—it is not surprising to have the present author declaring that

"the necessary consequence of the Celtic relations of the sexes to each other, is the dependence of the man upon the woman, and the emancipation of the latter, her predominance in public as in private life. As in all peoples incapable of a manly order of life, of state discipline, and legally determined social institutions, so also among the Celts the influence of the female element predominates. Their policy was always a 'petticoat policy.'" This is Bismarck's old blunder, when he regarded the Celt (*i.e.* France), as the female element, and the German the male element in European politics. Naturalists tell us that mobility, versatility, and pugnacity, are the male characteristics throughout nature, and those are, according to the author himself, the main characteristics of the Celtic race. The "feine Lüsterheit" he so often mentions may be found in all the borderlands of Celtia, but it is unknown within.

Apart from his incomplete grasp of the true Celtic nature, the author makes his book eminently worth reading. He shows that the French Revolution was a revolt of the Celtic aborigines against the Frankish aristocracy, and Puritanism a racial revolt of the Anglo-Saxons against the Celticised Norman Court. He makes out that the Celtic woman (and more especially the Irishwoman), is "the most charming and bewitching creature under the sun, or at least in Europe"—as if she were "the beautiful dream image of a people politically fallen into a tragic sleep." The Englishman, on the other hand, is the most unmusical, and, so to speak, the most *unmusical* of beings.

The book on the whole is most remarkable. It should be translated. We know so little as yet of the racial history of Europe that any light is welcome, even though it sometimes flicker.

The Death of Oscar: a Chronicle of the Fianna in XII cantos; by Alice Sargant. Part I. Macleod, Edinburgh.

We cannot sincerely congratulate the authoress of this work upon the choice of her topic, nor upon the manner in which she has dealt with it. She rushed in where a Virgil would have feared to tread, and attempted the impossible task of creating a Celtic epic in English dress. The utter failure of the attempt emphasises a new and paramount necessity of keeping in close touch with native sources, and, indeed, of writing in the native language itself. If the authoress wished to render the Gaelic traditional lore vaguely familiar to the English people we can excuse the looseness of the chronology, which mixes up the Red Branch and Ossianic cycles in hopeless confusion, but as to rendering it "intelligible and consecutive," that is quite excluded by the almost incredible obscurity of diction of most of the stanzas. If that is to be "Celtic" it must be of very recent make. For hitherto the main characteristics of Celtic, or, at all events, Gaelic writings, have been clearness and lucidity, carried so far sometimes as to bury all emotion under an avalanche of descriptive matter. And the obscurity is not confined to the poetry, where the stiffness of the metre might have explained it, but even in the preface we find conundrums such as these:—

"The strongest emotion (*sic*) of this, and of perhaps any age, is the Death of the Young Hero. We see it in 'Adonais,' 'In Memoriam,' and many other works, and alas! it is a household feeling this year in consequence of our glorious but sad campaign in South Africa. Hence the title, 'Death of Oscar.'" Or the following peroration: "With these few introductory remarks I withdraw, praying the reader to overlook the many and great deficiencies of this little book, and trusting in the pre-eminence of the Royal Standard, and with heartiest wishes for the welfare of Ireland the Beloved." What South Africa and the Royal Standard have to do with the first century A.D. and "Cuthullin" we fail to grasp. "Let no man join what God hath put asunder."

And now to the epic itself. The invocation of "Urania, queen of starry skies arrayed," would lead one to expect a truly epic "heroic" style, in which such words as "fun," "tiffs," "chat," and "three-year-olds" would find no place.

To have Amargin mentioned as coeval with a "deep dungeon"—a Norman invention—is really quite beyond poetic licence, and the following grotesque words about the Fianna, put into the mouth of a maiden greeting a stranger, had better been omitted:

"Maidens and youths unite in one firm plan
To raise a race finer than aught on earth,
And what our ancestry in faith began,
Our judges, poets, Druids, from our birth,
Strove to complete beyond the earliest hearth." (!)

The authoress has dealt in a strangely half-hearted manner with the Gaelic names. The Gaelic spelling of Fionn is retained, but the word is made dissyllabic, evidently Fie-on, as in the line:

"Then Fionn told the story of his birth,"

and numberless other lines.

Now, that name is pronounced Finn, or Fyoon, in Gaelic, in one syllable. Why not have spelt it Finn? Perhaps because the iambic metre made a dissyllable more convenient!

Cuchulainn is, for some inscrutable reason, spelt Cuthullin. If there was a danger of pronouncing the *ch* as in "much," why not spell the word at least Cuhullin, and so save some of the guttural sound?

Of absolute rubbish we have a few glaring instances, such as:

"her trembling frame,
"Hardly sustained her bent head and capouched,"
and
"Both knotty hands about his throaty head,"
and
"Thus spake he, feeling in his heart a star,"
and
"Head thrown back,
"Butting and striking, knees and hands at one,"
and
"Wrath against Aifé and his fault confess'd
Followed each earthquake-born and riven groan,"
and
"Foaming rich floods of nut-brown silver drift,"
and
"She eyed it, shaking off her ribbon neck,"
and
"where a western planet
"Grows dim like dewdrop on a daucing spray."

There are also a few gems of real beauty, such as the lullaby, stanza 40:

"O sleep, my child, a sleep of happy slumber;
O sleep, my soft and sweet white honey flower,
A kindly race will own, countless in number,
Thy benison of sweet and gracious power,—
The honey-suckle wreathing all thy bower.
And white moor-rushes are not half so sweet
As thou, and were it not for mystic dower
Thee would I bear away with footsteps fleet,
Kissing their tender, rosy baby feet."

And stanza 5, canto. ii.

Such occasional gems make one think that the authoress's real gift is lyrical rather than epic poetry. Her failure in this ambitious epic should not discourage her from attempting things more in accordance with her genius. But let her not again essay the "Celtic note." It would reduce that "note" *ad absurdum*.

Teulu'r Brothyn (τεαγλας αν βοτάν, the cottage family)—*Nofel ddesgrifiadol o fywyd Teuluaidd Cymreig*. By R. R. Evans. H. Evans, Liverpool. 1s.

This little novel is the outcome of a *Cylchwyl* Lenyddol or local Eisteddfod, and speaks eloquently for the utility of such small literary festivals in drawing out native talent. The plot is not very elaborate, but it is true to nature, and especially to Welsh nature. The life in a small Anglesea village is described

vidly, with all the vivacity, though none of the sarcastic spirit of a Daniel Owen. The temptations in a boy's and young man's life, how they were succumbed to in one case, and overcome in another, are described with that naive semi-religious earnestness so dear to the Welsh mind. Liverpool figures as the "great city," much as London would in the eyes of a Yorkshireman. The feeling is thoroughly Welsh, and the dialogue true and dramatic, even in the bilingual portions. The Welsh is eminently readable, and gives the impression of being a very "alive" language, indeed. We heartily congratulate the author, and hope to see more works from his pen.

ENGLISH POSTMASTERS IN WALES.

A VIGOROUS PROTEST.—POSTMASTER-GENERAL HURTS WELSH SUSCEPTIBILITIES.

An angry debate took place at a recent meeting of the Colwyn Bay District Council, when the language question once again came sharply to the fore. A letter was received from the Postmaster-General acknowledging the Council's resolution asking that when the selection of the Postmaster of Colwyn Bay should be made, due consideration should be given to the question of appointing an applicant conversant with both the English and Welsh languages. The Postmaster-General informed them that the question had been fully and carefully considered, and that in view of the fact that Colwyn Bay had only a small rural district attached to it, it was considered that there was no ground for requiring over knowledge of Welsh on the part of the incoming postmaster, and the appointment had been conferred upon Mr. W. Milnes, Assistant Superintendent of Wakefield.

Mr. John Roberts entered his strong protest against the tone of the Postmaster-General's letter. Fully three-fourths of the population of the postal district, he said, consisted of Welsh people, and it would be actually necessary for the new postmaster, when visiting the sub-offices, to take an interpreter with him, as the rural sub-postmasters were monoglot Welshmen. When was it going to be recognised that the people of Wales had a right to have their business transacted in their own language? At one time the country was over-ridden by English bishops, but in 1875 they were swept away, and now even a Conservative Government would not appoint to a Welsh diocese any bishop who could not preach in the vernacular. The present matter was only a sign of the times. The Colwyn Bay magisterial Bench, for instance, consisted, with but one exception, of Englishmen, and thus a great hardship was inflicted upon the Welsh people who came before them.

Mr. Thomas Parry spoke in the same strain.

Dr. Brooks proposed a resolution stating that the Council strongly disagreed with the conclusions of the Postmaster-General, and this was seconded.

Mr. William Davies, in supporting the resolution, said the English looked upon the Welsh as their drudges, mere hewers of wood and drawers of water, to do the bidding of the English. It was full time for the Welsh nation to assert its individuality. Were they to adopt the tactics of the Irish, their grievances would be redressed; but instead of that they were civil, and thus got nothing.

Mr. Thomas Byrne appealed to the Council not to pass such a resolution, as there was no power in heaven or earth to upset the department's decision. He advised the Welsh people to recognise the policy of the open door, seeing that many of the highest official posts in London, Liverpool, and Manchester were filled by Welshmen. Other members, supporting the proposition, said they would have no objection to an English postmaster who had acquired a knowledge of Welsh.

The resolution was carried, all present voting for it except Mr. Byrne.

KING JAMES I. AND GAELIC.

Towards the end of the same year, 1616, an Act was passed providing for the establishment of Parish Schools in Scotland, the opening sentence of which is as follows:

"Forsamekle as the King's Maiestie hauing a speciall care and regard that the trew religioun be advanceit and establisheit in all the pairtis of this Kingdome, and that all His Maisties subjectis, espeeciallie the youth, he exercised and trayned up in civilite, godliness, knowledge, and leirning; That the vulgar Inglish toung be eniversallie plantit, and the Irishe language, which is ore of the chief and principall causis of the continewance of barbaritie and incivillitie amongis the inhabitaentis of the Ilis and Heylandis, may be abolisheit and r moveit." But in spite of King James and this Royal pronouncement, Gaelic still, happily, survives.—*Highland News.*

The Gaelic League has sold 19,000 copies of the Gaelic Primer (Prìomh-Leabhar Sàeòitige) since the beginning of the year.

The Irish Hierarchy issued the Lenten Pastorals in Irish and English.

There is great indignation in Welsh circles concerning the decision of the Cardiff School Board, by a narrow majority, to make Welsh a non-compulsory subject in the schools. It was made compulsory under the influence of the great Pan-Celtic wave of 1898-99, and now we have the ebb. Let us hope that the tide will soon flow again in what aspires, or once aspired, to be the capital of Wales.

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C E L T I A .

A PAN-CELTIC MONTHLY MAGAZINE.

VOL. I.

DUBLIN, 1st JUNE, 1901.

No. 6.

“YN NGWYNEB HAUL, A LLYGAD GOLEUNI.”



THE days of August 20, 21, 22, and 23, 1901, will be memorable in the annals of the Celtic nations, for on these days they are to meet, “in the face of the sun and the eye of light” that all may see and hear. They are to make a compact of mutual help and sympathy. They are to forswear their racial jealousies and prepare their united forces for a career of intellectual conquest—not a conquest of strange territories, but a re-conquest of what is rightfully their own. This combination of forces is the rational and logical outcome of the five parallel movements which have been going on in the countries concerned for the last few years, movements carried on by different methods and with different ultimate ideals, but all tending to the one common object: the preservation of the essentially Celtic character of the language and mental environment of the people.



The steps towards active co-operation which are to be taken at the Pan-Celtic Congress will, no doubt, receive the sanction of the most active and far-seeing of the workers in the Celtic cause. Previous attempts to bring about a good understanding and an effective combination have failed, partly because they were not based upon the most vital link between the nations—the Celtic language in its two main dialects—and partly owing to the difficulties presented by religious and political differences. Even now we meet people

who, while devoting much energy to the cause of their own country, decline to have any other dealings with any other tribe of the “sea-divided Gael.” Some of them even believe that their own cause will be hampered by any attempt to place it in the same category with the corresponding movements in the other countries. They hold that all our efforts must be concentrated at home, and that the motto of the Celts should be, so to speak, “*ave qui peut.*” Now, that spirit is the spirit of defeat, and not the spirit of victory. It is the spirit of the sick man, who concentrates all his attention upon his lungs or his liver, and no longer looks out upon the world with the keen, bright eye of health and vigour. When Ireland had the most intense intellectual and spiritual activity she ever produced, she was essentially a missionary nation. The vital power of a nation is measured by the activity of its foreign affairs; and so the vitality of the Eisteddfod is best measured in Dublin, and the vitality of the Gaelic League in Cardiff.



If we neglect the obvious advantages of co-operation, we may be sure that the enemy will be quick to see the advantages of division. It may be said that it is the same to the Irishman or the Welshman whether the Manx language dies or not. Nothing could be more erroneous. The chief argument, the most subtle and powerful weapon, which is even now used against the Celtic languages, is that Cornish is dead! Cornish died 150 years ago, and the good Saxo-Cornishman raised a monument to Dorothy Pentraeth,

the last Cornish speaker. 'Cornish is dead!' has been the cry of the triumphant Anglo-Saxon for 150 years. So persistent and triumphant has been the cry that O'Connell and Parnell bowed to it, and the news has penetrated into the remotest districts of Connemara and Argyle and Arbory, and produced a panic in the Celtic hosts. The tombstone for Manx is bespoke by the good Saxo-Manxman, and tombstones for Highland Gaelic, for Irish, and for Breton are being hewn, and—no, not for Welsh. "*Eu iaith a gadwant,*" their language they shall keep, said Taliesin. And the Welsh believe the prophecy of their old bard, and Wales will be accounted for in Cymraeg on the Day of the World. But Manx is to follow Cornish, and the others in due course. So saith the Anglo-Saxon; and if we do not see the value of outside example, he does, and he will not hesitate to use it to our detriment.



A striking instance of the value of inter-Celtic co-operation is afforded by the Manx Language Census, the results of which we are able to give to our readers. This is the first Census of Manx speakers ever taken. It was taken at the suggestion of the Celtic Association, and carried out through the instrumentality of its Manx representatives. It was ordered, of course, by the Court of Tynwald, Parliament having no power to interfere in the matter. Our readers will remember our linguistic map, published in the January number of *CELTIA*. The number of Manx speakers was there given at 3,000, from private information received through a Welsh channel. A prominent Manxman wrote to us saying that "300 would be nearer the mark," whereupon we suggested the Census as the only satisfactory means of clearing up the matter. The result is startling. It appears that the official figure is 4,500, in spite of the well-known reluctance of peasants to return themselves as bilinguals. Whether there has been an increase or a decrease within the last decade it is, of course, impossible to tell; but the figures have put new heart into the Manx Gaels, and another drop into the Anglo-Saxon's cup of bitterness.

Δ Ἑπειταναῖς δοντιγε, Δ ἄρα, μο θεαν-
 ναστ ορε. Τά τῦ ταρεῖρ ροιννε ράιμειρε Δ ἔυρ
 ιρεαε ἰ το ράιρευρ, ἄσυρ τὰ ροκαλ ἄσαν ουιτ
 'να ταοιθ. Νι θαινεανν το ἔυρο βαζαιρε εριε
 ἄραμ. Θευρραμοιτο αν οβαρι μὀρ ἀτά ρομῶιαν
 ζαν βυιθεαεαρ λεατ, μᾶρ ἀμλαιο ραε θρυιτ τῦ
 τοιτεαναε λε το εονζηαη Δ ταδαιρε οῦιαν.
 Τάμοιτο λε βυιτε μὀρ Δ θυαλαθ αρ ρον να
 ζαεοῦιζε, αρ ρον να η-Ἑπειανν, αρ ρον να
 ζεινῆαλ ἦτο Δ θαινεαρ λειεῖ, ἄσυρ τὰ ρε εοη μαε
 ουιτ αν βεαλαε ο'φᾶζαῖλ οῦιαν. Μᾶ ιρ μαε λε
 μαε ζιολλα ῥᾶορυιζ Δ ἔυρο ρεῖν Δ ὀεαναη ἰ
 ζοῦρ τῖρε Δ ριρρη, νι μιαν λιμρα κορζ οἶ ἔυρ
 αιρ. Νιρ ευρεαθ κορζ αρ αν ηζεαρλαταε ρα
 "εουο-αετ-οο" αρ ρον Δ εοδα οιθρε ἰ η-αιμ-
 ειροα. Τᾶ εοιαρ ἄσατ αρ οῦινε εοῖρ ζο οτυζ-
 αν ριαθ Σεαζᾶν θυιθε αιρ. Σιν αν ρεαρ ζο
 μβεοῖ αν τ-ιονζηαθ ἄσυρ αν εριε-εαζλα αιρ ζο
 ζοιρτο ἄζ ρευεαινε αρ οῦιρεαετ να ζεινευτ το
 ῖαρθ ρε, οαρ λειρ ρεῖν. Αν μιαν λεατ ευρο-
 εαεαθ λειρ αν θρεαρ βοετ?

CELTIC NEWS.

The House of Commons on May 21st unanimously adopted a resolution in favour of Irish bi-lingual education, and of providing qualified teachers of Irish. Mr. Wyndham, Chief Secretary for Ireland, declared that if the Irish people wanted to preserve their language he was willing to give them every facility.

A movement is on foot for making the names of all the railway stations in Ireland bi-lingual. The Dalkey—*Deilzmir*—experiment has been a great success.

The number of competitors at the *Oireachtas* this year was 414, as against 207 last year—exactly double.

Two of the chief typewriter manufacturers have placed machines with Irish type on the market.

Miss Jessie N. Maclachlan, the celebrated Highland songstress, has returned to Glasgow after a most successful tour in the United States and Canada. *Ρᾶιτε ροματ ἄ θαιε!*

An Irish choir, we hear, is to compete at the Highland Mod in Glasgow this year.

The standard of Welsh nationality has been planted on another little bit of English soil by the opening of a Welsh chapel at Ashton-under-Lyne. The building, which will seat 200 people, cost £1,000.

While Welshmen are looking forward to their approaching *Eisteddfod Genedlaethol* at Merthyr Tydfil, the arrangements are being completed for holding the National *Eisteddfod* for 1902 at Bangor—not the Irish Bangor, but the Welsh one. The *Barddoniaeth* section of the schedule will include the following prizes for poems: £20 and a chain for an *awdl* entitled "Myrediad Arthur" (the Passing of Arthur); £20 and a silver crown for a *pryddest* on "Tristan oc Essyelt"; and a prize for a *cywydd* on "Afon Merai." A somewhat new departure is the offering of a prize of £15 for a drama dealing with, and entitled,

"Bronwen, Ferch Llyr." Bronwen is the central figure in some of the most enthralling adventures recounted in the Mabinogion. Many prizes are also offered for essays in Welsh and English, and for musical competitions of immense number and variety, as well as for translations from German to Welsh and from Welsh to English, and *vice versa*. Even if translations from one of the allied Celtic tongues could not be included in so comprehensive a scheme, it is to be regretted that the Literary Committee could not follow, in some measure, the excellent example set at the first of the London Eisteddfodau a year or two ago, when almost the whole of the essays had to deal with such subjects as "Shane O'Neill," "The Red Branch Cycle," and "Celtic Influences on English Literature."

The pretty legend relative to Llewelyn, the last Prince of Wales, and his faithful hound Gelert has recently been somewhat severely criticised, but the people of Beddgelert resent it. A beautiful Celtic cross, bearing the words, "Gelert's Grave," has just been placed on the mound. Local people, to give them their due, are asking one another why the words were not inscribed in Welsh, "Bedd gelert," and they will probably be added to the English inscription.

The Congress of the Association Bretonne will take place this year at Lannion, on September 2.

The Hon. William Gibson lectured on May 20 before the National Literary Society in Dublin on the revival of Irish National Dress. The lecturer wore the ancient Irish costume himself, and the lecture created widespread interest. An illustrated article on this subject will appear in our next issue.

THE MOVEMENT IN SCOTLAND: ITS TREND AND AIM.

LETTER FROM THE HON. STUART R. ERSKINE.

STR.—A writer in the May issue of *CELTIA* remarks: "It will be interesting to observe how long it will take the Highlands and the Isle of Man to follow the example of Ireland in aggressive intellectual nationality." I should like to offer one or two observations on this statement.

To the eye of one who does not live in Scotland—I know nothing about the Isle of Man, of which, consequently, I am not qualified to speak—it may well appear that my country lags behind somewhat; and, to be frank, I think there is a good deal to justify this view. Without doubt, we do not do as much as we might do. We have many enthusiastic Gaels among us; but either their enthusiasm is not sufficient in quality and power to leaven the lump, or the Scottish Gael is not as easily moved as his Irish brother. But whatever the cause, the result remains the same. We are not doing as much as we might, and should, do. To that extent we are blameworthy; and as the surest and best means of correcting errors and reproofing misdemeanours is by calling public attention to them, I hope *CELTIA* will continue to scold us until such times as our conduct is changed or mended.

But, although I admit there are grounds for criticism—not for positive censure—yet I am inclined to think that Irishmen are sometimes in too great haste to weigh us, and find us seriously wanting. It should be remembered, in extenuation of our apparent want of zeal, that we are numerically a less powerful community than the Irish Gaels, and that, being a smaller body, we are not in a position to achieve as much, or to make as brave a show. Our movement, moreover, requires to be more carefully—if I may use the expression without giving offence—more carefully

conducted than the corresponding agitation in Ireland; because it contains a larger percentage of those who are apt to take alarm at what they conceive to be "dangerous innovation." The high-flying party in Scotland would like to soar at once, but prudence restrains them, whilst the presence in our ranks of so many of the aristocracy and landed gentry serves to impart a somewhat conservative air to our movement. The adhesion of the "classes" is a thing we are to be congratulated on; but their best friends can hardly say that it is a circumstance which "makes" for enthusiasm.

But when all is said and done, and we have admitted that we have left undischarged many things which we might have done, I much doubt if your movement is greatly in advance of ours. It is true we do not protest quite as much as our Irish brothers—good luck and long life to them!—do, but it is quite possible that we perform more. There can be no question, I think, that in the matter of scholarship Scotland is head and shoulders above Ireland. For one first-class Irish scholar we can bring almost a dozen out of Celtic Scotland, and our writers are considerably more numerous; our music, too, seems to be better understood and more widely practised than in Ireland. It is true the outward and visible signs of the Celtic Renaissance are more apparent and striking in the Emerald Isle than they are in Alba. You are having place-names written up in Gaelic, and your clergy are taking an intelligent interest in the movement—which, alas! possibly from want of intelligence, our own are not doing.* In these and similar things you are undoubtedly ahead of us, and candour compels me to add that those who, like myself, are intolerant of over-cautiousness, and hate delays of any kind, envy you for them. It should be remembered, however, that Celtic Scotland is still without a capital. Inverness, our nominal capital, is chained to the English language by reason of an unhappy compliment paid it by some foolish Englishman many decades ago, and so is entirely out of the running as a centre of Celtic activity. Glasgow, the true Celtic capital so far as population is concerned, is unfortunately a piebald city; and the Gail being the stronger, he naturally preserves the upper hand, and his inelegant language. As for Oban and such-like places, they are mere tourist centres, and have at present no intellectual life apart from the newspaper press. Thus the difficulty of following in the footsteps of Ireland, in respect of those patriotic undertakings which serve to exemplify and emphasise the faith that is in her, is by no means inconsiderable in Scotland. Still, touching essentials—"the things that *mean*"—I doubt, as I have said, if, after all, we are much behind yourselves. Our apparent want of zeal and enthusiasm may give colour to the suspicion, and point to the charge, that we are but half-hearted. The distemper is, however, but skin deep, if I may be permitted the expression. We are stout enough at heart; but, like all Scots, we are inclined to be a trifle too "canny." We want enthusiasm—that is our fault,—and we look to the Irish to give us the superfluity of theirs.

Your contributor has some remarks on the subject of "Highland Nationality," on which I should like to offer a few brief observations. Permit me, in the first instance, to endorse his opinion that "Scottish nationality however indefensible from the racial point of view, is a strong factor to be reckoned with." Permit me to add that it is so strong a one that no power on earth can break or dissolve it. I do not think there is a single Celt in the whole of broad Scotland that would consent to surrender the idea of his country's nationality. For good or evil, for better or worse, and however "indefensible from the racial point of view," Scotland is for the Scot, whether he be highland or lowland. In spite of an odd mixture of bloods, we are a

nation; and such a nation we must remain till the crack of doom. Our nationality has been bought in the dearest market the world has knowledge of—the market of untold Blood and Treasure; and being infinitely sweet and precious to us, can never be surrendered, save into the hands of God.

The mistaken notions of CELTIA's contributor arise, of course, from the common belief that all Scotland is divided into two parts—highland and lowland,—and that a Celtic race occupies the former and a non-Celtic race occupies the latter. No greater mistake, of course, could possibly be made. I admit that if highlands and lowlands were as much opposed to one another in fact as they are in name, then there would be some grounds for your contributor's contention—that those occupying the hill country should erect themselves into a separate nationality. But what, indeed, are the real facts of the case? Why, to be sure, in the first place, that the so-called highland line or boundary is largely a work of fiction; and secondly, that Celtic Scotland extends a great way beyond the hills. It is scarcely an exaggeration to say that if a true highland line or boundary could be found in Nature to-morrow, and the country beyond that line could be erected into a separate nationality, the country on the supposed non-Celtic side of the line of demarcation would contain a larger Celtic population than the one which, if this arrangement could be carried out, would needs be regarded as being exclusively inhabited by such!

As everyone knows who is acquainted with the Gaelic language, no such expressions as "highlands" and "lowlands," "highlander" and "lowlander," are to be found in it. Such terms were invented by the foreigner, in the effort to convey the notion of a necessary racial distinction—a distinction which, never much favoured by fact, is now, with the migration of the Celtic population to the towns, less so than ever.

No; our aspirations are not in the direction of a little Celtic Scotland—of a Celtic community cooped up behind an imaginary line or a few low hills—but of a settlement which shall embrace the whole of Celtic Scotland. At all hazards the Kingdom of Scotland, as it now stands, must be preserved intact. Taking them all in all, our people are the most numerous in the land, and it is only natural that we should claim for them the predominant voice. There is a considerable Celtic element even in districts which are vulgarly supposed to be given up either to Scandinavians or to the mere Saxon; and as time goes on, so must the celtisation of Scotland proceed. We dream that our language shall be re-extended to Fife—it was extensively spoken there less than two centuries ago—and to the country beyond the Forth, even to the confines of Galloway and Wigtonshire. Before that uxorious idiot, Malcolm Ceanmòr came to the throne, and spoilt his nobility by changing their language, the speech of our court was the language of the land. It may be impossible to re-establish our claim to the whole, but nothing will content us but the restoration of the greater part.

S. R. ERSKINE.

Cernobbio, Italia, May, 1901.

find in it an Irish song with music, called "Fáinne Geal an Lae" (le point du jour) transcribed entirely in phonetic orthography. . . . This is a new departure of the greatest importance. The editor of CELTIA is not mistaken in saying that phonetic texts will serve to extend the knowledge of the languages with which he is concerned. It is easier to acquire a correct idea of the Irish language by reading the transcribed song in the April number than by studying the grammar and the dictionary for several weeks. Let us hope that this excellent idea will be persisted in, and that every month one or more similar pieces will be given.

AGAINST THE EXODUS.

By *Pierre Sylvestre.*

[Translated from the *Olocher Breton.*]

I heard lately, in the Basilica of Saint Nicholas at Nantes, a magnificent sermon by Father Léon, of the Minor Friars. The eloquent and fiery orator spoke of Brittany, of its mission in the 19th century, and the splendid future which awaits it by reason of its pure morals, its unswerving faith, and its fecundity unaffected by egotistical theories.

Certainly, the subject was vast, and worthy of the Breton who dealt with it. Still, I regretted that Father Léon, who spoke at large upon the expansion of the Breton race over the world and especially over France, should not have called attention to the manifold dangers which the Bretons' encounter in their perpetual exodus. A little more, and our enthusiastic fellow-countryman would have exclaimed, with Numa Roumestan: "Again has Brittany conquered Gaul!" Alas! we must admit that Brittany has conquered nothing at all. The times become harder for the provinces and for the individuals who strive, in face of universal banality, to preserve some vestiges of their own character. Nothing will stop this dead levelling process, and the best means of retarding it would be, in my humble opinion, to concentrate our forces in a limited space rather than attempting impossible conquests outside.

For the same cause which has made Brittany remain "herself" despite changes of political

INTERNATIONAL PHONETICS.

The *Maitre Phonétique* says:—We have received the April number of CELTIA, devoted to the defence of Celtic languages and nationality—a highly interesting publication, by the way—which has brought us an agreeable surprise. We

régime and in defiance of the official assaults delivered against her language and customs, also brings it about that the Breton, transplanted from his native soil, deprived of that special atmosphere in which his incomparable qualities develop and live marvellously, has every chance of degenerating and perishing.

The Breton is not easily assimilated. His heart and his brain have a little of the granite of his mountain slopes, and that does not dissolve easily. While the Norman, the Vendean, the Southern quickly slip off their local taste and take up that of their adopted country, the Breton is a Breton always and everywhere. In most of the great cities of France, where the Breton colonies generally group themselves in out-of-the-way quarters, about the workshops and factories, they may be seen to preserve, in the midst of people of an essentially different temperament, that grave and distrustful character, that tenacity of opinion which is stronger than the evidence itself, that pride which looks like a defiance of the general platitude. (I speak, of course, of Breton peasants, or sons of such.) Therefore, they are the butt of the sarcasm and wit of fools, and gradually at the bottom of their hearts there accumulates the ferment of a hate which sooner or later will burst out, against individuals or against society. If any energetic man can stand up against his pursuers, he is a pariah whose existence everyone tries to make impossible. If he gives way it will be worse. Unlettered, without experience, and having no point of reference within himself to trace, within the "too much" and the "too little," a wise and practical line of conduct, he will accept from the pseudo-civilisation around him all that is bad, and will leave the rest.

Alcoholism and immorality ruin him. Unless at that terrible hour some friendly hand is outstretched to help his despair he will fall a fatal victim to those animal passions whose infamy he is unable to comprehend, since his soul is not made for them. Wife and children no longer exist for such a man. His wife goes to the factory, his sons to the reformatory, his daughters elsewhere!

I exaggerate, do you say? Not the least bit in the world. I appeal to all who have taken pains to examine this sombre misery; to all those who,

in the Breton quarters of Paris, Bordeaux, Havre, or Angers, have seen those heaps of dirty, ragged children, and heard them address each other in terms for which Cambronne itself would have blushed! Those women with faded faces, and deeply sad eyes! Those swearing, hiccoughing men brawling under the influence of the cursed tafia!

No doubt there are numerous exceptions, and I know many Bretons who, after leaving their native soil, certainly too arid to feed them all, have founded farther away a respectable family, and have made for themselves a comparatively prosperous position. But I maintain that those are the exceptions, and that their importance must not be exaggerated.

What is to be wished for in the interests of the greatest number is that the emigration of the Bretons should have no motive other than absolute necessity; that we shall no more see the young men at the end of their period of military service go and kill themselves down in infected factories, where, for a bare pittance, they do the most fatiguing and unsanitary work; that those among them who want absolutely to try their fortunes in the great cities should secure them beforehand good counsellors and solid protectors, else, a hundred times better that they should remain attached to the village which saw their birth, and that they should quietly work at their plough or their fishing boat, the earth or the restless ocean, according to the advice of their good poet:—

Restons, restons,
Au pays,
Restons, Bretons,
Mes amis.

They will lose little in glory or riches. They will gain much in joy and health.

[The above article applies so closely to the conditions prevalent throughout the Celtic world that we reproduce it in its entirety. Brittany has rightly been called "the Ireland of France," not so much in the political as in the literary and economic sense. The parallelisms are numerous, and sometimes almost ludicrously exact. Thus, the "stage Breton" in Paris is as prominent and objectionable as the "stage Irishman" in London. The warnings contained in M. Sylvestre's article apply equally to the Welsh in Manchester and the Highlanders in Glasgow.—ED.]

WELSH LANGUAGE SOCIETY.

MODERN CELTIC POETRY.

The Welsh Language Society, which was recently re-organised, has drafted the following educational scheme :

I.—ELEMENTARY SCHOOLS.

(a.) *Welsh-speaking Districts.*—Infant classes to be taught mainly in Welsh. The introduction of English at this stage to be at the teacher's discretion. Lessons at this stage would be oral only, and the teaching of English almost entirely by the direct method. In one or two classes of the lower sections of the schools for older scholars the language of instruction also to be mainly Welsh, but lessons to be given in English by the direct method. At whatever stage, however, of the child's instruction the teaching of English is begun it should have been preceded by the teaching of Welsh, particularly as mastery in the latter is more easily attained than in the former. For the teaching of Welsh reading in the early stages a Welsh reader is preferable to a bi-lingual. In the higher sections the instruction in English to be continued by the direct method, and to form a prominent part of the curriculum. Welsh should continue to be the medium of instruction in some subjects, especially in the moral and religious lessons in common things, and in history and geography. At the same time there should be systematic teaching of Welsh, including reading, composition, and the facts of the language.

(b.) *English-speaking Districts.*— Welsh, when taught, should be taught as a second language by the direct method. Whether the subject is taught in the junior classes or commenced later, an adequate amount of time should be devoted to it. The society sees no objection to commencing conversational lessons in Welsh, even in the infant's school, but considers that Welsh reading should be postponed until some degree of mastery is obtained in English reading.

(c.) *Bi-Lingual Districts.*—It is desirable that children in bi-lingual districts should have every opportunity of securing a sound knowledge of both languages, and it will depend upon the linguistic circumstances of a locality, whether the system pursued in its school approximate more to *a* or to *b*. When some degree of facility of reading in both languages has been acquired, bi-lingual readers and exercises in the transposition of ideas from one language to the other may profitably be introduced.

II.—INTERMEDIATE SCHOOLS.

Where Welsh is taught as a second language to English-speaking pupils it should, as far as possible, be taught by the direct method. In the higher classes the direct method should be supplemented by the practice of idiomatic translation, Welsh composition, the study of the literature, and the study of the facts of the language. With Welsh-speaking pupils the practice of idiomatic translation from Welsh into English and *vice versa*, and of Welsh composition and the scientific study of the facts of the Welsh language may be commenced from the pupil's entrance into the school as a valuable mental exercise. Particular stress should be laid upon the study of Welsh history and literature as a means of general culture.

III.—HIGHER EDUCATION.

It is desirable that training colleges and day training departments in Wales should direct their students' particular attention to scientific methods of language teaching, and should encourage their Welsh-speaking students to perfect their knowledge of that language. It is desirable, also, that English-speaking students who intend to seek appointments in Wales should be encouraged to take the opportunity of acquiring some knowledge of the Welsh language.

In the course of a review of recent Breton poetry in the *Deutsche Literaturzeitung*, Professor Zimmer says :—"The year 1900 has brought a comparatively fine series of publications in the Breton language which may be more or less described as belonging to 'polite literature.' But not only the appearance of these works, but also their contents, are a happy augury for the Celtic movement in Lower Brittany. Zealous supporters of the Celtic movement in the various countries (especially in Ireland) are often too much taken up with the notion that the revival and cultivation of Celtic nationality in language and literature is equivalent to the galvanising of old views and forms in which Celtic nationality expressed itself in the 16th to 18th centuries. They forget that to a certain extent the most Irish Paddy of Connaught and the most Breton Breton of Plouadré-arc'hoat is not untouched by the spirit of the 19th and 20th centuries, and when he has intellectual wants that are not satisfied by a *Leabhar urnuighthe* or *Buez ar sent* he wants something different from a decoction of the literature of the 16th and 17th centuries,⁶ and if he does not get that in his mother tongue he takes to French or English literature of the most modern kind as obtainable at the railway book-stalls. . . . The lyrical poetry of the first Breton movement shows even in its prominent representatives often nothing but a treatment of the same well-worn themes (fields covered with furze, granite rocks, a crucifix at the roadside before which a girl is kneeling, or a menhir, before which a wanderer pensive stands; suitable fauna, also dwarves and fairies; steep cliffs of the coast, storm, shipwreck, widows and orphans) without any original turn of thought, in poetic form indeed but the most prosy of language, so that a person without poetic gifts, after reading twenty or thirty pages of such poetry, could easily continue in the same strain. Some representatives of this new Breton poetry in the 1st and 2nd third of the nineteenth century also used the French language, and the feeling is unavoidable that when they wish to speak as individuals and as men of the nineteenth century they speak French, while in their Breton works they are more or less galvanised mummies.

"In contrast, the polite literature of the most recent movement of Breton nationality shows a great and welcome progress, an advance in principle. . . . Many themes are new in comparison with the Breton lyrics hitherto produced. Modern men express their ideas individually, in a linguistic as well as a general sense."

The learned professor proceeds to review works like *An Tremener*, *Kanaouennou Kerne*, Jaffrennou's *Delen Dir* and *Levr Kanaouennou Brezounek*, *Marcharit Fulup*, Garrek and Roland's *A' Pevar Mab Emon*, Rennadis' *Pesk-Ebrel*, and Vallée's *Krenn Lavarion*. Of *An Delen Dir* (the Harp of Steel) he says :

"It is the collection in which the new departure in modern Breton lyrics is most clearly expressed. The author, F. Jaffrennou, from the thoroughly Breton Cornouaille, is a law student at Rennes. Enthusiastically devoted to his Brittany, her past, her traditions, her language and national characteristics, he is a zealous propagandist for the popular movement among the educated youth and among all classes. . . . This collection is much more characteristic and happier even than *An Hirvoudou*, if only because it is more many-sided."

"CELTIA" appears on the first day of every month.

MANX LANGUAGE STATISTICS.

The following statistics* from the Census of 1901 may be of interest. The total number of Manx speakers, 4,419, or 8.1 per cent. of the population, is probably much in excess of what would have been expected. This result may be partly accounted for by the test as to what constitutes "speaking Manx"† having been an easy one. Such, I am told, was the case in some districts, at least, of Douglas, but I have no information as to the tests required elsewhere ‡. On the other hand there were, no doubt, some who could speak Manx and would not admit it. Whatever may be thought about the number of Manx speakers, their distribution is quite in accordance with probabilities, the districts remote from Douglas having the larger proportion.

*The figures taken by the writer (see table) must be regarded as approximate.

† *i.e.*, Manx and English. There is no one who does not speak English.

‡ In the parish of Arbory a number of children are included, which looks as if the test there also had been an easy one.

NUMBER OF BI-LINGUISTS (MANX-ENGLISH) IN THE ISLE OF MAN IN 1901.

DISTRICT.	Total population.	Bi-Linguists.	Percentage.
Parish of Bride (a)	539	124	23.0
„ Arbory (b)	802	184	22.9
„ Jurby (b)	504	112	22.2
„ Andreas (a)	1,144	220	} 19.2
„ Ballaugh (a)	712	137	
„ German (a)	1,230	197	16.0
„ Rushen (a)	3,277	516	15.8
„ Michael (a)	928	138	14.9
„ Lezayre (a)	1,389	201	14.5
„ Maughold (a)	887	128	14.4
Town of Peel (b)	3,306	393	11.9
Parish of Patrick (b)	1,925	228	11.8
„ Lonan (a)	2,513	278	11.1
„ Malew (a)	2,113	140	6.6
„ Marown (b)	973	63	6.5
Town of Ramsey (b)	4,672	294	6.3
Parish of Braddan (b)	2,177	132	6.1
„ Santon (b)	468	23	5.0
Town of Castletown (b)	1,963	83	4.2
„ Douglas (b)	19,149	713	3.7
Parish of Conchan (b)	3,942	115	2.9
Western Division (c)	8,101	1,093	13.5
Northern „ (d)	9,135	1,079	11.8
Southern „ (e)	8,623	946	11.0
Eastern „ (f)	28,754	1,301	4.6

(a) From Captains of Parishes

(b) Taken by writer from Census returns.

(c) Peel, German, Patrick, Michael, Ballaugh.

(d) Ramsey, Maughold, Lezayre, Andreas, Bride, Jurby.

(e) Castletown, Malew, Santon, Arbory, Rushen.

(f) Douglas, Conchan, Lonan, Braddan, Marown.

Sheadings—

Michael	...	2,144	387	18.0
Ayre	...	3,072	545	17.7
Rushen	...	6,192	840	15.3
Garff	...	3,400	406	12.0
Glenfaba	...	4,128	488	11.8
Middle	...	6,587	270	4.1
The Towns	...	29,090	1,483	5.1

A. W. MOORE.

The *Isle of Man Examiner*, from which the above return is taken, comments upon it as follows:—"As a pleasant surprise will come to all patriotic Manx people the Census revelation, that Manx Gaelic is spoken by 4,419 of the inhabitants of this isle. 8.1 per cent. of the Manx people resident in the Isle of Man preserve the old tongue—one in twelve can make themselves understood in the language of their fathers. And pleasure is intensified by the announcement that Manx is spoken even in these young days of the twentieth century by a number of children. Undoubtedly of late a fillip has been given to the preservation of Manx as a spoken tongue, and we of the *Examiner* pride ourselves that we have done not a little to promote the revival of the study of the ancient language of the island. Doubtless during the last two years many Manx people have set themselves to learn to read and speak Manx, and it is more than probable that many adults, able to converse in Manx, have gone to some trouble to impart their knowledge of the language to young children. Anyhow, Manx is far from being a dead language—it is not even moribund—and if the Manx people but respond as they ought to the appeals of the leaders of the Pan-Celtic movement, Manx will be spoken for centuries to come. The crusade for the revival of the Gaelic has a practical as well as a sentimental value. It is universally admitted that people who are bilingual have an advantage commercially and intellectually over people who speak but one tongue, and this advantage is all the more pronounced when one of the languages spoken by the bilingualists happens to be English. Wherefore are Manx people who speak Manx in addition to English likely to find their accomplishment a useful one. On the grounds, then, of utility, as well as patriotism, the people of the Isle of Man would do well to foster the study of Gaelic."

GAEDHILIG IN ATH-CLIATH.

1. As Ath-clíath do leathnuigheadh an Beurla ar feadh Eireann go léir; agus is cosamhuil anois é gurab as an gcathruig céadna leathnóchar an Ghaedhilig ar feadh glas-Eireann uile. Is iongontach é, an corrughadh i dtaoibh aithbheoghuidh na teanga tíoramhla atá in Ath-clíath. Ní h-íad na daoine ísle amháin mhothuigheas au corrughadh so, óir tá sé le fághail i measg daoineadh atá fsoi mheas agus faoi onóir, agus do múineadh go maith. Tá mórán daoineadh ann, bhaineas leis an rang so, atá 'na bhfoghluintibh is teotha de'n teanga ceudna do chuirfeadh náire ar na dearcóiribh féin d'a labhairt beagán deichmbliadhan ó shoin.*

2. Tá 'n Ghaedhilig marbh in Ath-clíath agus in a chomharsanachd ar feadh céad go leith bliadhan. Do bhí beagán sean-daoineadh 'na geomhnuidhe i g-Condae Atha-clíath do labhair Gaedhilig go dtí deireadh na h-aoise déidheanaighe; acht féidir a rádh gurbh í Condae Atha-clíath an cheud Condae in Eirinn tháinic faoi réim an Bheurla. Ba h-aisdeach an nidh é má's ó'n g-Condae ceudna thiocfuidh au chobhair bhus mó le h-aithbheodhadh na teanga tíoramhla.

3. Tá tri comainn in Ath-clíath le saoradh na Gaedhilge, i. "An Connradh Gaedhilge," "An Comann Litreach Gaodhalach," agus "An Comann le Cúmhdach na Gaedhilge." Sé "An Connradh Gaedhilge" an ceann is tábhachtaighe a bhfad aca. Tá géaga in gach Condae in Eirinn aige; tá géaga aige i Sacsain, in Albain, ins na Sdáidibh Aontuighthe, i g-Canada, agus in Australia, in aon fhocal, ins na h-uile thír in a bh-fuil Eireannuigh le fághail. Tá beagnach dá chéad géig de'n Chonradh Gaedhilge in Eirinn, agus ní'l níos lugha na deich a's fichid géag i Sacsain. Ní furus a rádh cad é meud géag atá 'sna Sdáidibh Aontuighthe; acht ní'l acht fíor bheagán cathrach mór ins an tír sin in nach bh-fuil Comann éigin dá bh-fuil a mhian amháin, foghlaim na Gaedhilge.

4. Is fíor é go bh-fuil au corrughadh i dtaoibh eúmhaigh 'gus aithbheoghuidh na Gaedhilge ar 'na mhothughadh ar feadh gach condae 'gus gach cathrach in Eirinn; acht chítear dhúinn go bh-fuil an corrughadh níos láidire a's níos dearbhta in Ath-clíath 'na in aon cathruigh eile 'san tír. Ní féidir aon fhocal Gaedhilge do chlos anois in áitibh éigin in iarthar na tíre in a raibh sí d'a labhairt go coitcheann le luchd na tíre deich a's fichid bliadhan ó shoin. Tá 'n teanga fághail bháis i measg na ndaoineadh tuatach ar fud na

tíre; acht tá sí ag fághail beathadh nuaidhe ins na cathraibh móra ag an muintir dá bh-fuil an euid is mó aca foghlamtha. Ní'l aon Fheis cuirthe ar bun leis an g-Connradh Gaedhilge ins na cathruibh móra, nach mbidheann adhmhar a g-comhnuidhe. Ní'l aon thalla in Ath-clíath leor-fháirsing le congfháil na mór-bhuidhne thoiligheas dul isteach, gidh gurb iad abhráin Gaedhilge amháin do cluintear; agus ní bh-fuil daoine go leor le fághail chum teagaisg do thabhairt, a bh-foroideas féin na teanga, do na daoineibh shantuigheas a foghlaim. Sí so an ceist, Cá fad m'nairfidh an nidh teangdha aisteach seo, nó cionnos thiocfaidh sé chum críche?

T. O. Ruiséal.

[Traduction française.]

LA LANGUE IRLANDAISE À DUBLIN.

1. C'était de Dublin que la langue anglaise a été répandue par toute l'Irlande; et il semble à présent qu'il sera de la même ville que la langue irlandaise sera répandue partout dans la verte Eirin. Le mouvement à l'égard du renouvellement de la langue nationale à Dublin est quelque chose d'extraordinaire. Ce mouvement n'est pas borné aux gens des basses classes, car il se trouve chez des personnes qui sont assez haute placées, et qui ont reçu une éducation libérale. Bien des personnes qu'appartiennent à la dernière classe, sont des étudiants des plus zélés de la même langue, qui, il n'y a que quelques décades, les mendiants même avaient honte de parler.

2. La langue irlandaise a été morte en Dublin et dans ses environs depuis cent cinquante ans. Il y avait quelques vieilles personnes du Comté de Dublin qui parlaient irlandais jusqu'au commencement du dernier siècle; mais on peut dire que le Comté de Dublina été le premier Comté en Irlande qui fut anglicisé quant à langage. Il sera très curieux si'l sera du même Comté d'où viendra la plus grande aide à la renaissance de la langue nationale.

3. Il y a trois sociétés à Dublin pour la conservation de l'irlandais, la "Ligue Gaélique," la "Société Littéraire Celtique," et la "Société pour la Conservation de la Langue irlandaise." La Ligue Gaélique est de beaucoup la plus importante. Elle a de branches dans tous les comtés de l'Irlande, dans la Grande Bretagne, en Canada, aux Etats Unis, en Australie—en effet, dans tous les pays où se trouvent des Irlandais. Il y a près de deux cents branches de la Ligue Gaelique en Irlande; et en Angleterre il n'y a moins de trente. Il est difficile de dire combien de branches y en a-t-il aux Etats Unis; mais il n'y a que très peu de grandes villes dans ce pays là sans quel-

* Ní theudaim focal Gaedhilge ar "décade" d'fhághail. Ní badh ceart "deichneabhar," óir ciallaigheann sé "deich ndaoine."

que société qui a pour but l'étude de la langue irlandaise.

4. Il est vrai que le mouvement pour la conservation et la renaissance de la langue irlandaise se fait sentir dans tous les comtés et dans toutes les villes de l'Irlande ; mais le mouvement semble être plus fort et plus prononcé à Dublin qu'en aucune autre ville du pays. Dans ces endroits de l'ouest, ou, il y a trente ans, les paysans parlaient habituellement l'irlandais, on n'en entend pas un seul mot à présent. La langue meurt chez les paysans dans la campagne ; mais elle trouve nouvelle vie dans les villes chez des gens qui sont généralement bien instruits. Tous les concerts donnés par la Ligue Gaélique dans les grandes villes ont toujours du succès ; et à Dublin, il n'y a pas de salle assez grande pour contenir la foule immense qui cherche entrée, quoique ce sont toujours des chansons dans la langue irlandaise qui se font entendre ; et il n'y a pas assez de gens pour donner de l'instruction, même dans les rudimens de la langue, à ceux qui veulent l'apprendre. La question est, Cette curieuse chose linguistique combien durera-t-elle, ou, comment va-t-elle finir ?

T. O. Russell.

GEIRRHESTR CYMRAEG A LLYDAWEG.

[Welsh and Breton Vocabulary.]

Gan François Vallée.

(CONCLUDED.)

Cor h, Breton. korf. *Bywyd*, buez. *Byw*, beo (beo). *Marw*, maro (μαρθ). *Pen*, penn (ceann). *Penclog*, klopen. *Blew*, bleo (βλουαδ). *Talcen*, tal. *Talcen y ty*, talben an ti. *Llygad*, lagad. *Mab llygad*, mab ul lagad. *Amrant*, abrant. *Boch*, bo'ch. *Ffroenau*, fronellou. *Genau*, genou *Safn*, staon, stan. *Ceg*, beg. *Gwefusau*, (di) weuz. *Dant*, dant. *Tafod*, teod, tevod. *Elgeth*, helgez. *Barf*, barv, baro. *Gueddw*, guedd, gouzou, goug *Ysgwydd*, skoaz. *Trybyte yr ysgwydd*, trebe ar skoaz. *Braich*, brec'h, breac'h. *Cesail*, kazel. *Ilin*, ilin. *Arddorn*, arzourn. *Dwrn*, dourn (llaw). *Bys*, biz. *Bawd*, meud. *Ewin*, ivin. *Cefn*, kein. *Asgre*, asgre. *Bron*, bron. *Ysgyfaint*, skevent. *Calon*, kalon, kaloun. *Afu*, avu. *Tor*, tor. *Morddwyd*, morzed. *Glin*, glin (γλίν). *Traed*, troad (τροιζ). *Sawdl*, seul (pât). *Cig*, kig. *Askurn*, askourn, askorn. *Gwaded*, gwad. *Gwy hien*, gwazien. *Iach*, iac'h. *Iechyd*, iec'hed. *Claf*, klanv. *Clefyd*, klenved. *Dall*, dall (δαλλ). *Byddar*, b'uzar. *Mad*, mad. *Creithen*, kreizen, kleizen. *Dillad*, dilhad. *Gwisg*, gwisg, gwiskamant. *Gwisgo*, gwiska. *Crys*, kres. *Lhan*, lian. *Gwlau*, gloan. *Llethr*, lethr, lèr. *Gwregys*, gouris. *Mantell*, mantell. *Maneg*, maneg. *Cylch*, kelc'h. *Crib*, krib.

NEW BOOKS.

Co mac Ua Conaill (Cormac O'Connell), by the Rev. Patrick S Dinneen, M.A. Gaelic League, Dublin. 1s. ; cloth, 1s. 6d.

THIS is the first modern Irish historical romance published which has any pretensions to literary excellence. Father Dinneen, already well known to Gaelic literary circles through his edition of the Poems of O'Rahilly (Irish Texts Society) is now engaged in what appears to be the deliberate task of creating single-handed a new and wide development of Irish literature. When we mention that he has editions of the songs of Eoghan Ruadh O'Sullivan, Seaghan Clarach MacDonnell, Pierce Ferriter, and Geoffrey O'Donoghue of the Glen in the press, as well as a description of the scenery of Killarney, some idea of the author's prodigious activity may be gathered. And that this activity will exert a far-reaching and beneficent influence no reader of *Co mac Ua Conaill* will doubt. Here we have a tale which will appeal with irresistible force to the Gaelic heart, told moreover in language as idiomatic as it is beautiful, and even, in some parts, sublime. The romance plays in Munster about the year 1583, and culminates in the death of the Earl of Desmond at the hands of the Queen's Irish. The hero of the tale, young Cormac O Conaill, is a dreamy lad given to musings on his country's wrongs. He hears from an old man a prophecy which he interprets as meaning that he is to be instrumental in freeing Ireland from the yoke of the oppressor. He seeks the Earl of Desmond's army and joins him, but is captured by the enemy through treachery, is condemned to be hanged, but escapes through the help of a man called O'Keeffe, narrowly escapes being stabbed in the house of a ruffian called Domhnall Dubh, who subsequently kills another man in the place of O'Keeffe and seeks to kill the Earl of Desmond to win the reward offered for his head. How O'Keeffe and Cormac rejoin the Earl, how Domhnall surprises the latter in his retreat and cuts off his head, how O'Keeffe turns out to be Cormac's own father, and how Cormac dies of grief at the Earl's death, is told in powerful and thrilling language. The character of Cormac is a little too weak all through perhaps. With all his fine

impulses he excels in nothing but weeping and poetry. But the pieces of bardic inspiration put into his mouth are of great beauty, and so is the description of Killarney on page 14:—*Ói áir-ríáil na mór-íléibte, baó úóig leat, as rúám ar an tcalam íóctaraic, nó as leasáó i mearfí píeró-tonna loóca léin. Ó'áirúigeasóar céasó enoc clúóuigíte i bhrasó ríabac roillreac a zóinn ríószóa óána zo huabreac mar acóis as tószáil comáirle ó n-a céile, ir ó'féacóasóar anuar ar cóilltib, ar aibnib, ar íotaraóais, ar báiltib, zo flaiteamail ir zo móróa. Ór áro, cóm fadó ir íróicreacóo roóasre, oo ríreacóo an ríolar as leacóa a ríatáin ir as eitill zo lánmeas ó aill zo cumas; ar an loó ba rúanmáar an eala as rúám.* Such a description shows the capabilities of the Irish language in a new light, and whets our appetite for the book on Killarney which is about to appear. Our best wishes to the gifted author, asur raosóat fadó úó!

Cneóeam asur zórcá: Faith and Famine. A tragic drama relating to the famine period, 1847. By the same author. Gaelic League, Dublin. 6d.

THIS is another contribution to a modern Irish literature which far surpasses in dramatic power anything of the kind yet produced. The plot is simple but effective, and though some of the minor parts lack definition and strict coherence, the main acts are carried through with a powerful and, so to speak, relentless hand, which shows the horrible tragedy of famine and proselytism in all its lurid colours. On reading the pamphlets written at the time by Englishmen, both clerical and lay, with its predominant note of thinly-veiled exultation, or its open cry of "vengeance"—vengeance for Catholic emancipation and for the passive resistance of the Irish people to Anglicisation—one feels that every word of the drama before us is an echo of a stern and terrible reality. That is not a hopeless cause for which such weapons as *Cneóeam asur zórcá* can be forged.

1 *Ócalóib na nÓibne*, by Owen O'Naughton. Gaelic League, Dublin. 1d.

WE have here some reflections on the language movement written in idiomatic and elegant Irish by a well-known Galway man. It is somewhat

discursive and occasionally very amusing. It will serve its purpose admirably, especially as it is a relief from the usual over-strenuous style we are so accustomed to.

—:G:—

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MANX COLUMN.

We quote the following from the Children's Corner (Corneil ny Baitechyn) of the *Isle of Man Examiner*. Not only is it a good specimen of the Hamiltonian or Interlinear system of teaching a language, but the piece itself is eminently characteristic of the love of nature and warm appreciation of natural beauty which is so characteristic of Manx literature. Now that the survival of the Manx language is well assured, our readers will be grateful for any contribution to their knowledge of it. Gaelic scholars who wish to have more should subscribe to the *Examiner*, the pioneer in the Manx language movement.

THE SUN. I.

1. I rise in the East; and when I rise, then it is day. 2. I look in at your window with my bright golden eye, and tell you when it is time to get up. I do not shine for you to lie in your bed and sleep; but I shine for you to get up and work, and read, and walk about. 3. I am a great traveller; I travel all over the sky; I never stop, and I am never tired. 4. I have a crown of bright beams upon my head, and I send forth my rays everywhere. 5. I shine upon the trees and the houses, and upon the water; and everything looks sparkling and beautiful when I shine upon it. 6. I give you light, and I give you heat. I make the fruit and the corn ripen. 7. I am up very high in the sky, higher than all the trees, higher than the clouds. 8. If I were to come nearer to you I should scorch you to death, and I should burn up the grass. 9. Sometimes I take off my crown of bright rays, and wrap up my head in thin silver clouds, and then you may look at me. 10. But when there are no clouds, and I shine with all my brightness at noonday, you cannot look at me;

for I should dazzle your eyes, and make you blind. 11. Only the eagle can look at me then; the eagle with his strong piercing eye can gaze upon me always. 12. I shine in all places. I shine in England, and in France, and in Spain, and all over the earth. 13. I am the most beautiful and glorious creature that can be seen in the whole world.

YN GHRIAN. I.

THE SUN.

1. Ta mee g'irree ayns y shiar; as tra ta
 1. Am I rising in the East; and when a:n
 mee er n'irree, eisht ta laa ayn. 2. Ta
 I after rising, then is day in (it). 2. Am
 mee jeeaghyn stiagh trooid dt' uinnag
 I looking in through thy window
 lesh my hooill airhey gial, as g'insh dhyt
 with my eye golden bright, and telling to thee
 tra dy irree seose. Cha n'el mee soilshean
 when to rise up Not am I shining
 dy vod oo lhie 'sy lhiabbee ayd as
 that mayest thou lie in the bed at thee and
 eadley; agh ta mee soilshean dy vod
 sleep; but am I shining that mayest
 oo g'irree seose as g'obraghey, as lhaih,
 thou rise up and work, and read,
 asshooyl mygeayrt. 3. Ta mee my hroailtagh
 and walk about. 3. Am I in (my) traveller
 mooar; ta mee troait harrish ooilley yn
 great; am I travelling over all the
 aer; cha n'el mee dy-bragh seuirr, as
 sky; not am I ever stopping and
 cha n'el mee dy-bragh skeep. 4. Ta attey
 not am I ever tired. 4. Is crow
 dy ghoullyn sollys aym er my chione, as
 of beams bright at me on my head, and
 ta mee ceau magh my seellyn dy-chooilley-
 am I casting forth my rays every-
 raad. 5. Ta mee soilshean er ny biljyn
 where 5. Am I shining upon the trees
 as ny thieyn, as er yn ushtey; as ta
 and the houses, and upon the water; and is
 dy-chooilley nhee jeeaghyn londyrnee as
 every thing looking splendid and
 aalin tra ta mee soilshean orroo. 6. Ta
 beautiful when am I shining on them. 6. Am
 mee coyrt soilshey dhyt, as ta mee coyrt
 I giving light to thee, and am I giving
 chiass dhyt. Liorym ta'n vass as yn
 heat to thee. By me is the fruit and the
 arroo er nyn appaghey. 7. Ta me feer
 corn on their ripening. 7. Am I very

ard heosc 'syn aer, ny-s'yrjey na ooilley
high up in the sky, higher than all
ny biljyn, ny-s'yrjey na ny bodjallyn.
the trees, higher than the clouds.

8. Dy darrin ny-s'niessey dhyt
8 If I would come nearer to thee

ghaahin dy baase oo, as loshtin
I would scorch to death thee, and I would burn
secse yn aiyr. 9. Keayrty'n ta mee
up the grass. 9. Sometimes am I

goaill m'athey dy scellyn sollys jeem, as
taking my crown of rays bright off me, and

soailey seose my chione ayns bodjallyn
wrapping up my head in clouds
thanney d'argid, as eisht foddee oo jeeaghyn
thin of silver, and then mayest thou look

orrym. 10. Agh tra nagh vel bodjallyn erbee
on me. 10. But when not are clouds any

ayn, as ta mee soilshean lesh y elane
in (it), and am I shining with the whole
sollyssid ayn ec munlaa, cha n'od oo jeeaghyn
brightness at me at midday, not cans't thou look

orrym; son ghallin dty looillyn, as
at me; for I would dazzle thy eyes, and
yinnin doal oo. 11. Eisht foddee yn
I would make blind thee. 11. Then can the

urley ny lomarcen jeeaghyn orrym: foddee yn
eagle in his lone look on me: can the
urley lesh y tooill geayr niartal ehey kinjagh
eagle with the eye sharp strong at him always

blakey orrym. 12. Ta mee soilshean ayns ooilley
gaze on me. 12. Am I shining in all
ynnydyn. Ta mee solshean ayns Sostyn, as ayns
places. Am I shining in England, and in

yn Rank, as ayns y Spaainey, as harrish ooilley
the France, and in the Spain, and over all
yn thaloo. 13. Ta mee yn cretoor s'aaley
the earth. 13. Am I the creature most beautiful

as a'gloyroiley ry-akin 'sy elane theihll.
and most glorious to be seen in the whole world.

ADDITIONS AND CORRECTIONS—

May Number.

WELSH-BRETON VOCABULARY.—For *trinded*
spered read *Trinded*, *spered* For *mynachlogy* read
mynachlog. For *nadelek* read *nedetek*. For *cordwys*
read *grawis*. Add to title *Y Byd (Ar Bed)*. For
cefnithr read *cefnither*. For *kere* read *keru*.

DICTIONARY, MANX PORTION — Affianced, *nasht*.
Afford, *cur huggey*. Aerated, *thieent lesh aer*.
Affiliate, *dottey, jannoo banglane jeh*. Affray, *eo-*
str eu. I should advise you to go, *she ny choyrle*
dhyts dy gholl. He came of age, *haink anm*
dooinney er. I cannot afford it, *cha nel fort ayn*.

MAË.

Sell'ta, Breiz, euz da vezellour :
Potrezik koant a voz neihour,
Ha sethu te plac'h iaouank flour ;

Tavanjeret gant aour melen,
Bleün avalou leiz da-varien,
War da vuzel c'houez-vad spern-gwenn

En dro d'id, vel eur c'houriz glaz,
Ar môr islonkuz, ar môr braz,
Dantelezed a c'herrek noaz !

Breman c'heffet d'ar pardonion,
Leun da galonik a zoniou,
Ha, pa g'levi ar biniou,

A zigas c'hoant trei d'ar Breizad,
Zonn da benn, laouenn da lagad,
Te gorollo gant da zaou droad.

Breiz iaouank, dindan heol Doue,
P'eo glân an oabr ha kaer an de,
Kemer da berz er garante !

T. AR GARREC.

MAI.

Regarde donc, Breiz, ton miroir :
Fillette jolie tu étais hier,
Et te voici jeune fille charmante ;

Portant tablier d'or brillant,
Des fleurs de pommier à foison sur le sein,
Et sur la lèvre un parfum d'aubépine ;

Autour de toi, comme une ceinture bleue,
La mer sans fond, la mer immense,
Dentelée d'écueils dénudés !

Maintenant tu iras aux pardons,
Le cœur plein de chansons,
Et, quand tu entendras le biniou,

Qui donne au Breton envie de tourner,
La tête haute, l'œil réjoui,
Tu danseras des deux pieds.

Jeune Bretagne, sous le soleil de Dieu
Puisque l'air est pur et le jour serein,
Prends ta part du banquet d'amour !

T. LE GARREC.

(From *Kloc'hdi Breiz*.)



A PAN-CELTIC MONTHLY MAGAZINE.

VOL. I.

DUBLIN, 1st JULY, 1901.

No. 7.

“DWY OCHR Y WLAD, DOWCH I'R WLEDD.”

“Scarrit lesh mooir, agh kianlit lesh moointjerys.”

MUCH speculation is being indulged in on the part of our two “predominant partners” —England and France—as to the probable outcome of the Pan-Celtic Congress. Some interested observers seem to anticipate, or rather to fear, far-reaching political results from its deliberations. Such alarmists are unacquainted with the policy of the organisers and with the conditions under which alone Celtic co-operation is possible. A close political alliance between the various Celtic nationalities would no doubt offer some very formidable problems to the statesman, but if such an alliance is ever brought about, it will have to be worked by politicians, and would naturally share all the vicissitudes to which political creations are subject. It would be easy to break it up any moment by a dexterous application of the rule: “*divide et impera.*” No, ours is a very different task. We have to foster and give expression to the growing sentiment of kinship which

animates those five small nations who have retained their Celtic speech. We have to emphasise the points they have in common, and respect their differences. We have to assist them in maintaining their struggle for national existence by a full exchange of information on all questions affecting their national language, arts, customs and characteristics. We have to utilise the forces placed in our hands by the national awakening of Europe, which began with the German war of independence in 1813. We must do this to save what remains of the Celtic race as such from being swept into the Atlantic.



All this will require much time and thought. Pan Celticism is a growing sentiment, but it has by no means struck a dominant note yet, not even in the countries concerned. Twenty centuries of division and disaster cannot be undone in a few years. The modern Press and the spread of education shorten the time required for the shaping of a racial policy, but before a clear issue

can be grasped by the masses of the people a generation at least must have passed away. It is only when the "prophets" walk the earth no more, and when a common clay hides both them and their adversaries, it is only then that their ideals are seen in just perspective. The personal element disappears from the controversy, and the idea alone survives, gathering about it generous spirits who in the end make it prevail.



Our readers and intending guests will be able to gain some mental picture of our Congress from the Provisional Programme. They will see that, generally speaking, the daytime is set apart for "business" and the evening for festivity. Most of the solid work will be done in the sectional meetings, where experts from the five countries will meet to compare their methods and results, and to contribute to public education in matters of joint interest. A number of prominent Celto-logists and workers have already signified their intention of being present, and a vast amount of information will most probably be elicited. As far as the short time at the disposal of the Congress will permit, the public will be placed in possession of full details of the progress of recent Celtic work and research in the departments of philology, archæology, folklore, art, customs, and education.



The first essential is to supply full, accurate, and up-to-date information; the next is to apply it. That is to be done in the reports of the sections and in the plenary meeting of the Congress. That plenary meeting, arranged for 3 p.m. on August 23, will be the most important Celtic business meeting of centuries, and will be an event of the greatest significance. The resolutions passed by that meeting will embody the outcome of the first attempt at an intellectual Celtic federation. It is possible that the demands put forward will be moderate to excess, but whatever they are, they will have behind them a powerful public opinion and racial instinct. The Congress is open to all Celtic organisations which desire to be represented at it. It is the only Pan-Celtic Congress ever organised. Its delibera-

tions will therefore embody whatever joint wisdom can be at the present juncture evolved. Should any important section or organisation not be represented at the Congress either by individual members or delegates, the presumption will be that their sympathies are strictly confined to their own country, and that they are not prepared to extend their influence beyond. For Pan-Celtic purposes, therefore, they will only represent "territorial" forces, without a voice in the management of the larger racial affairs. In any case, care will be taken that their work is brought before the Congress, and appreciated at its true value. In this connection, it may be useful to note that we have not yet succeeded in getting into touch with the new Welsh Language Society, whose interesting programme we quoted in our last issue. If any of our Welsh readers can supply us with their address and the name of their secretary, we shall be much obliged.



The festive portion of the Congress will be inaugurated by the Pan-Celtic procession on Tuesday morning. That procession will be a repetition of the memorable procession at Cardiff two years ago, but on a more imposing scale. Irish and Highland pipers will furnish inspiring music; the Red Dragon of Wales will float on the breeze beside the Harp of Ireland, the Targe and Claymores of the Highlands, the Spurred Heels of the Isle of Man, and the Ducal Mantle of Brittany. Breton delegates in their picturesque national costume will attract all eyes; the venerable Archdruid of Wales, in full regalia, with his robed druids, bards, and ovates, will receive the homage due to the ancient institution of the Gorsedd; the Hirlas Horn, the Sword of Arthur, and the Gorsedd Banner, all works of art of priceless value, will be borne through the streets of Dublin; Highlanders and Irish in their respective national costumes, will march side by side with members of the House of Keys, as they did when the United Gaelic Deputation went to Cardiff to invite the Gorsedd to the Congress.



No blemish of pretence or theatrical display will be allowed to mar the serious nature of the

demonstration The pageant will not be a carnival pomp. If picturesque national costumes are worn it will be because they exist already, and only require bringing together in one place to produce an inspiring spectacle. The festivities will be symbolic rather than dramatic, the outward and visible sign of a growing sentiment instead of a piece of unreal play-acting. The fundamental reality which thus finds expression is the sense of kinship and common interest among the "sea-divided Gael" which we have watched growing with such keen interest, and which we have taken pains to foster by every means in our power. That this sentiment should exist at all is, under present circumstances, a matter for wonder and rejoicing. The planes of cleavage are so many and various, the centralising forces are so powerful and subtle, the historical links between the nations so slender and so remote in time, that the growth of the Pan-Celtic idea is an eloquent testimony to the power of a common root language and a common cause in bringing about active co-operation between widely diversified people.



Some absurd misconceptions are current in Ireland with regard to the functions and practices of the Welsh Bardic Gorsedd. Some of us remember the hysterical outcry raised some years ago by an incident in which that pseudo "bard," Gwilym Cowlydd, played a prominent part. The outcry led to meetings being held in the backwoods of Cork to denounce the Gorsedd and all its works, and much eloquence was wasted on what proved eventually to have been a piece of blasphemous folly having not even the remotest connection with the governing body of the Welsh Eisteddfod. The latter, officially designated as the Gorsedd Beirdd Ynys Prydain, is a society of Welsh poets and literary men whose organisation goes back into the earliest days of Welsh history and tradition. The three grades of "druids, bards, and ovates" are considered as of equal distinction, but the "druids" are, as a rule, ministers of religion, and include among their number clergymen of the Established Church, Nonconformist ministers, and Catholic priests. This will at once show the absurdity of the charge of

"paganism" preferred by ignorant critics. The "bards" are Welsh poets, and the "ovates" are such members as have a claim to distinction through their musical, artistic, or other attainments in the Welsh national life. The three orders dress in white, blue, and green robes respectively, at the time of the great Welsh festival, and then only at the open-air meetings of the Gorsedd or at the crowning and chairing ceremonies of the successful bardic competitors. The three orders are designated as "bards" in general, and each bard bears a Welsh name by which he is as a rule more generally known than by his more commonplace patronymic of Williams, Jones, Edwardes, or Davies.



The Gorsedd is presided over by the "Arch Druid," at present the Rev. Rowland Williams ("Hwfa Môn"), of Llangollen, the greatest living master of the "cynghanedd" style of Welsh poetry, a man gifted with extraordinary oratorical powers. His chief officers are: The Bard of the Gorsedd, "Dyfed;" the Deputy Bard, "Cadvan;" the Recorder, "Eifonydd;" the Herald Bard, "Ar-lunydd Penygarn" (Mr. T. H. Thomas, R.C.A., who visits as a delegate to the first Feis Ceoil is pleasantly remembered in Dublin); the Keeper of the Sword, "Cochfari" (twice delegated to the Oireachtas); and the Treasurer, "Gwynedd." Most of these distinguished gentlemen will be present at the Congress, and they will be sure of a very cordial reception. They stand in the forefront of the battle for the Welsh language, and count among its most skilled exponents. The visit of the Gorsedd to Dublin will be a new departure in its annals. Nothing of the kind has been known since Griffith ap Cunnán convened a Congress of Irish and Welsh bards at Caerwys in 1105 to codify the rules of Welsh music and poetry.



Among the other distinguished visitors to the Congress will be the Hon. Mrs. Herbert of Llanover, daughter of Sir Samuel Ferguson's friend Lady Llanover, who re-created the Eisteddfod and rescued it from decay; Principal John Rhys,

the great Celtologist and Orientalist; Professor Anwyl, of the Welsh chair at Aberystwyth University College; and Professor Morris Jones, who holds the corresponding chair at Bangor. The Breton delegates will include M. Jaffrennou, the young bard and leader of the Breton language movement (for portrait see CELTIA, p. 11), M. François Vallée, the grammarian and pamphleteer; the Marquis de l'Estourbeillon, President of the Breton Regional Union; M. Jean Le Fustec, the distinguished writer and organiser of the Cardiff Breton demonstration; M. Le Goffic, President of the Fédération Bretonne de Paris; M. Anatole-Le-Braz, the famous novelist and reviver of the Breton drama; M. René Saïb, the editor of the *Clocher Breton*; M. Yann Rumengol, editor of the *Terroir Breton*; MM. Yves Berthon and Leon de Berre, the young bards and propagandists; M. Alfred Lajat, of the *Résistance*; and a number of others who look upon their Irish visit as a pilgrimage to the land whence came their apostles and saints.



Our Highland visitors will include:—Our Vice-President, the Hon. Stuart Erskine, well and favourably known for his advanced Scottish nationalism; Mr. Stuart Glennie, the organiser of a Celtic League in the eighties which we must regard as, in a manner, an anticipation of the present movement; Mr. Theodore Napier, well known in Edinburgh for his enthusiasm about everything connected with the Jacobite period; Mr. Malcolm Macfarlane, the bard and musician, well known to Gaelic Leaguers; Mr. John Mackay, the venerable Vice-President of the Highland Association; Dr. MacGregor, a former President of the same body; and Provost Robert Macfarlane of Dumbarton. From the Isle of Man we expect Mr. A. W. Moore, M.A., Speaker of the House of Keys; Dr. Clague, and Mr. Edmund Goodwin; and permission will probably be obtained to bring over the Insignia of Tynwald Court.



All these visitors, and others whose coming we are not yet sure of, must be enabled to thoroughly

enjoy their visit to this country and to the "capital of the Celtic world." True Irish hospitality should be shown to them, and the Celtic Association will be glad to hear of any "spare rooms" available for them under Irish roofs. The feast of music preparing for the two Pan-Celtic concerts on August 21 and 22 will be absolutely unique. It will be selected from the songs of the five nations, rendered by the best native talent available. The Irish Caoine and the Welsh Penillion will be heard, and our Celtic visitors will be treated with the Irish pipes and country-style singing. The Highland and Irish harps, the Welsh triple harp, and the Breton binion will contribute their share, and the world will be shown that within the range of Celtic vernacular music the most highly trained and sensitive ear can find a full and satisfying feast, such as probably no other race could furnish. That in itself will be an achievement which alone would justify the organising of the Pan-Celtic Congress.



A Manxman sends us the following appeal:—
 "Ta'n goaill-earroo jeh Manninee ta loayrt yn Ghaileck ayns Mannin uish harrish, as t'eh soil-shaghey dooin dy vel kiare thousane, kiare keead, as nuy Manninee jeig 'syn Ellan veg veein ain foast oddys taggloo ayns glare nyn shennayryn. Haink yindy's mooar orrin tra chluin shin y naight boggoil shoh, as ta slane shiekyrys ain dy jean eh greinnaghey shin dy aavioghey nyu jengey dooie. Dooyrt dy-chooilley phersoon, "Ta'n Ghaileck marroo, cre'n ymyd t'ain urree nish? cha n'el eh fecu aavioghey ee, lhig jee goll roe!" Tree feed bleaney as jeih er dy henney va mysh feed thousane cummaltee Vannin oddagh loayrt yn Ghaileck, va shen dy-kiart lieh ny cummaltee ec y traa shen, myr shoh ta shin er choayl mysh queig thousane jeig, queig keead, kiare feed loayreyder Gailckagh as 'nane ayns tree feed bleaney as jeih. Nee mayd aavioghey yn Ghaileck. Sh'egin da Manninee daa hengey ve oc. Ta ymmodde Manninee nagh vel taitnys er-bee oc er y Ghaileck. Kys oddys shin cur orroo goaill taitnys aynjee? Jean nyn mraaraghyn harrish y cheayn cooney lhien nyn ghlare ghoocie y aavioghey? Tar noon hooin as cooney lhien.

Ta shin laccal paart dy gheiney breeoil nyn mast 'eu dy heet harrish as lectyral rooin. Fegooish cooney nyn mraaraghyn yiow yn Ghailek baase. Sh'egin dooin coyrnt lhien nyn bobble eddin ry eddin rish y feysht loshtee shoh, as soilshaghey daue dy vel aavioghey nyn ghlare currym ashoonagh. Lurg shen sh'egin aavioghey kiaulleeaght Gailckagh, lettyraght, cliaghtaghyn ; as foddee eaddagh ceau myrgeddin. Sh'egin da paitçhyn Manninagh loayrt Gailck : Sh'egin dooin cur ayns ny schoillyn ee. 'Ec y traa t'ayn cha vel ee ynsit ayns schoill er-bee trooid magh yn Ellan : Ta shoh scammylt as nearey er Man-ninee.

LE DINER CELTIQUE.

[*Spécialement pour CELTIA, par Iann Morvran*]

Depuis 23 ans, les Bretons de Paris, fidèles à la mémoire de Renan, le grand trécorrois et à l'appel de Quellien, l'admirable barde d' "Annaik" et de "Breiz," fêtent à Moutparnasse le *pardon* de St. Yves.

Samedi soir, 18 Mai ; ce fut la cordiale réunion coutumière où les fils de Breiz viennent oublier les tristesses de l'exil. L'âme de Renan planait sur nous—en cette nuit de St. Yves. Le barde Quellien l'évoqua délicieusement en une aimable légende laïque du Saint et du Maître.

Puis, il nous dit son "Son ar Chupere." Son disciple, Iann Morvran, puis les poètes Pleyber et Renimel se sont ensuite fait entendre dans leurs œuvres.

Et les chants du pays de la bonne reine Anne ont retenti dans la nuit—pour terminer la fête fraternelle que présidait le folkloriste P. Sébillot et où se remarquaient—outre les bardes déjà nommés : le sculpteur Etienne Leroux, auteur du buste de Reuan—les peintres Jobbé-Duval et Billard—le théosophe Paul Roux—Buliot, fils du celtiste 'Eduen—Galland, dont l'aïeul traduisit le premier les Mille et Une Nuits—puis une foule de jeunes écrivains et artistes Bretons groupés autour de leurs aînés pour entendre les luttes passées, pour préparer les luttes futures—pour notre langue millénaire, pour nos vieilles coutumes, pour notre Patrie Bretonne—enfin libre !

23 Mai, 1901.

NOTES OF A VISIT TO BRITTANY.

By the Rev. Percy Treasu, e.

"Brittany? Let me see—it had some kind of a connection with England once, didn't it? Fearfully out-of-the-way kind of place, I believe. I have heard that a Welshman and a Breton understand each other talking. They grow onions there." And this, as far as Brittany is concerned, is the sum and substance of the knowledge of the "Englishman with an average education!" How utterly weary one gets of that absurd statement, that the Welshman and the Breton, knowing nothing of one another's language, can yet readily engage in conversation, and be mutually intelligible. It were an ignorant thing to suggest that, because the Norwegian and the German belong to the same Teutonic stock, they should understand one another, each using his own vernacular ; it is preposterous to suppose that a three-cornered verbal contest between a Frenchman, an Italian, and a Spaniard, each knowing nothing of the language of the others, could be in any degree edifying ; and yet the wisacre who furnishes that exclusive piece of information anent the Welshman and the Breton, so far from being conscious of the absurdity of his remark, prides himself on being in possession of a fact not revealed to the world at large.

One does not suppose that any such far-fetched idea obtains credence with the polyglottic readers of CELTIA, most of whom know by experience the enormous difficulties to be overcome by one who would surmount the barriers which divide even the most closely allied languages of Celtom, and yet, on the other hand, it may be from an exaggerated idea of the distance which divides us from our brethren on the other side of the Channel ; it may be from the fact that to come into closer contact one must perforce add yet another language to their already unusually large stock ; it may be that the differences which from time to time divide the "sovereign races" of the soil on either side cause us to forget those fraternal instincts which, when by political machination untrammelled, are dominant in the Celtic breast ; but whatever the cause, the fact remains that as

far as we Cisfretic Celts are concerned, Breiz Izel is the *terra incognita* of Celtdom, and that she does not always receive from us that high veneration to which her mellifluous language, her unique position, and her picturesque antiquities (of fabric and of costume) entitle her.

Now, the very last unkindness that one would wish to do to Brittany is to let loose upon her a flood of English "tourists," and yet, even at this terrible risk, even with the hideous spectacle of the Isle of Man and the "popular health resorts" before one, one feels that he would be doing an injustice to their brother Celts if he withheld from them the knowledge of the very easy terms upon which they can make the further acquaintance of their most interesting relatives in Brittany. A sum under £5 will take one (second class) from London *via* Southampton to S. Malo, and the circular route *via* Chemin de Fer de l'Ouest to Landerneau, thence by the Paris and Orléans to Redon, thence to Rennes and S. Malo by the Ouest Company. to London, and back. He can live well in the best hotels of Finisterre for five francs (four francs in some places) per diem, including wine or cider, and wherever he goes he will as a Celt (*cred. exp.*) receive the warmest of welcomes and the brightest of smiles.

If he should be in search of "Bretagne bretonante," he should hurry from S. Malo through Dinan, S. Brieuç (where, if he has luck, he may have as a fellow-passenger a Breton returning from his shopping) to Guingamp; there let him keep a look-out on the head-dress. Does he see a type of face with which he is familiar in Wales—moustached in this district—surmounted with a broad-brimmed felt hat with two "streamers" behind, after the style of our children's sailor hat? That man is interesting; he speaks the language of his country. He is on outpost duty. French is still the prevailing language; the peasants on the platform at Plouaret are speaking it—and speaking it, I believe, with an accent that challenges the admiration of the Frenchman. On the little line up from the latter station to old-world Lannion it still predominates, but there it ceases. Once aboard the little ramshackle diligence which runs to Perros Guirrec one hears but little French. The driver speaks to his horses in Brezonek. The Finisterre man sitting behind

you discourses of the superior excellencies of *his* country and dialect to that of the Trecorrois. At Ploumanac'h and about Tregastel many old people are met who speak but their own language, and even one small child, of whom the writer asked the way, replied: "Je ne parle pas Gallek, Monsieur." How fitting it seems that the old mother tongue should linger round that weird, wild, rocky coast, and how utterly inappropriate would sound any but a Celtic Echo amongst that boulder-strewn waste. Morlaix struck the writer as being the most essentially Breton town in the whole of Brittany, and that in spite of its manufactory. At S. Pol de Leon (hear, oh wiseacre!) the writer conversed in Welsh with a local Breton, but—that Breton had acquired a very perfect mastery of the language in Wales! From this place to Roscoff one is "spotted" and hailed from over the hedgerows with a "Good morning, sir." Fifteen hundred men leave the seashores in the autumn with their cargo of onions for England. All of them come from that fertile strip of land which lies between S. Pol de Leon and Roscoff, and all of them speak, in addition to their own language, French (the *lingua franca* of the various dialects of Brittany), English, and—not a few—Welsh: no mean accomplishment! The difference between the dialect and intonation of Léon and Treguier is, to a foreigner, inappreciable, although the native professes to find a difference so considerable as to hinder "free" conversation. Continuing westward, one may establish the rule that the country is Breton, whilst the towns are inhabited by a mixture of French-speaking and Breton-speaking Bretons. Coming eastward along the southern shore, when the traveller arrives at Lorient, he will imagine that he has left Brittany and everything Breton (save the sardines) behind; but let him not be deceived by appearances! It is in this department, but further eastward still (at Auray), that he will read the notices which announce a meeting in support of "Langue Celtique." And well worthy of preservation is this exquisite dialect of the Vannetian! On the little boat which plies between Quiberon and Belle-Isle one may hear the conversation of two fishermen, eloquent though rugged, and, standing there, may drink in the

(Continued on page 107.)

liquid melody of their vernacular. No hiatus mars the sentences, which are exquisitely even and well balanced; the cadence is carefully measured, though without the slightest conscious effort; the intonation is "rhythmic," and as pleasing and regular and rounded as a Latin hexameter. It is related of the Cymric "Williams Pant-y-celyn" that in the later years of his life "he opened his mouth but to speak in poetry." He must have evolved, individually, that secret power possessed collectively and alone by the Vannetian!

A middle-aged countryman with whom the writer attempted to sustain a conversation on the station at Vannes, and one wearing the streamered hat of "Bretagne bretonnante," apologised for the scantiness of his French vocabulary, excusing himself as "un pauvre écolier Français." A few kilometres eastward and the vernacular somewhat suddenly ceases to be spoken.

Very briefly, then, let us notice the extent and "vitality" of the Breton language.

The following is extracted from the "Literary Remains of Carnhuanawc" (1836), and was the result of his keen observation:—"A line on the map drawn from Guingamp through Chateaulaudren and Quintin, through Pontivy-Noyal, through Elven and Muzillac, to the west bank of the Vilaine, thence to the ocean at the mouth of the river, will divide the country. West of this line, with the exception of the towns, Celtic is spoken; eastward of it French is used. In the north this line is so well defined that in one part of the town the inhabitants will speak nothing but French in general conversation, whilst at a few paces they speak only Breton." It is pleasing to be able to record the fact that though the line may be slightly driven in westwards towards the centre, it elsewhere remains practically, though not quite so decidedly, the same. One has to deplore the growth of "Gallicisms," which threaten to enervate one of the most energetic of languages, and which are particularly prevalent in the neighbourhood of our imaginary line. One seeks in vain for any such parallel in the case of Wales, where either Welsh is spoken or is *not* spoken. This may be explained by that affinity which so manifestly exists between the Celtic and the Latin languages on the one hand, and the lack of affinity between the Celtic

and the Teutonic on the other: indicative perhaps of that affinity of temperament witnessed by the frequent alliances formed between both the Scottish and Irish races, and the kingdoms of France and Spain, which are recorded in history. Using a chemical illustration, one might describe the mixture of Latin and Celtic languages as a "chemical union," whereas the mixture of Celtic and Teutonic is comparable only to the reactionary effects produced by the mixture of an acid and an alkali!

There is a small linguistic straw which may tend to show which way the wind is setting, and which is seen in a state of flight in that common Celtic denominator--*c'h*. Now, Legonidec returns this letter as follows: "une articulation particulière que nul signe ne peut représenter en français; c'est la plus difficile de toutes pour les étrangers. Cette articulation s'aspire fortement *et se prononce du gosier*." As in Wales, where the visitor is asked to exercise himself in the peculiarities of the Celtic speech by pronouncing the sentence: "Hwch â chesech o berchell," so in Brittany they "go one better" and ask him to attempt the task of correctly reproducing the sounds of "c'houec'h merc'h gwerc'h, war c'houec'h sac'h kerc'h, war c'houec'h marc'h kalloc'h." According to the canon of Legonidec (which is the accepted Celtic pronunciation) this would be no easy matter to the stranger unacquainted with Celtic usage. But what do we find? Let me quote the modern usage: "Quement guer ma vézo cavet un tîret etre ûr *c* hac un *h*, evel er gueriu-mân, *c'hoas*. *c'hraç*, etc., a vézo prononcet evel pa na ve quet a *c*, evellen: '*hoas*, '*hraç*, etc."

Pronounced as though it had no *c* at all, but merely began with the rough breathing! Nor is this corruption (this toning-down process) only applied, as one might suppose, at the commencement of a word, but one arrives at its far-reaching effect when applied to such (geographical) extremities as Penmarc'h (pron. Penmark) and Ploumanac'h (pron. Plowmanak). One knows that in the dialect of Vannes, the original sound of *c'h* has long been rendered by a simple aspirate in accordance with the "softening" process peculiar to that dialect, and has become a recognised fact in the literature of that district (*vide* "Liberian hag Avielen," of Christoll Tervien). But when

did the process set in in the north of Brittany, and was it one of those "tendencies" against which Legonidec waged war? Certain it is that to-day it exists on the lips of the people of "les quatre Evêchés," and that side by side with this elimination of the guttural element exists a proclivity to ban the French *r grasseyé*, a Celtic tradition remaining to the Latin dwellers in Celtic Gaul, as I always suppose it, and the relict of the Gaelic "dh" and "gh" which asserts itself independently of orthography.

Well! The "long hair" and the "pen-bas," together with the everyday use of distinctive national costume, have disappeared; but so too has the tall hat of the Welsh peasant woman, yet we do not say that the Welsh language is expiring! Brittany is modernized, but it is Breton still, and will long remain so.

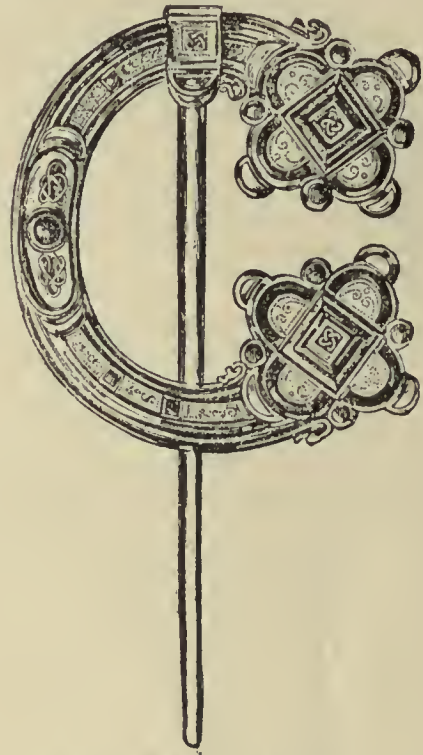
IRISH COSTUME.

The Hon. William Gibson's lecture before the National Literary Society in Dublin recently marked an epoch in the development of the question of reviving the Irish national dress. For the first time the Dublin public was brought face to face with a problem of great importance, and it is not too much to say that the courage, consistency, and antiquarian knowledge of the lecturer created a very favourable impression, and served to push the question at once into the light of public attention.

It must be admitted at the outset that Irish costume, as worn by present-day Irish people, has practically lost all distinguishing traits. The blue-hooded cloak is still worn by old peasant women; the Arran Islanders have their raw-hide sandals and their "bawneens," or white woollen jackets; the girls know how to drape small shawls picturesquely about their shoulders, and old men are seen wearing the flat, broad-brimmed "caw-been," which is curiously like the Breton head-gear, *minus* the broad ribbons. But that is all. The knee-breeches, buckled shoes, and tail-coats of the stage Irishman (the left-off clothing of eighteenth century landlords) are seen no more, and in all but the most remote districts the dull uniformity of English attire is only broken by some novelty in the way of a hunting or fishing costume worn by some English or American visi-

tor. And this in a country whose bardic lore is passing rich in descriptions of the most elaborate and gorgeous ancient costume, a country in which sumptuary laws had to be enacted long before the Christian era!

It is high time that some practical steps were taken to follow up the example set by Mr. Gibson. He has already prevailed upon at least one prominent Irishman to take up the matter, and Gaelic Leaguers were much interested in the appearance of the official Orator at the Oireachtas,



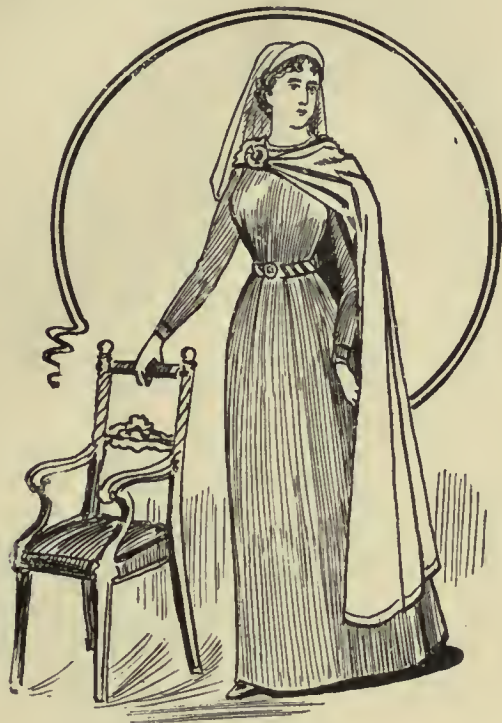
KILMAINHAM BROOCH (Johnson).

who wore a blue *brat* and a striped and kilted *léine* of saffron colour. But the general impression was that Mr. MacGinley's costume would require considerable modification before it would stand a chance of general adoption. The essential requisites of an Irish festival costume are the following:—

1. It must be historically correct.
2. It must be convenient and "wearable."
3. It must be artistic and becoming.
4. It must be made of Irish material.
5. It must be distinctively Irish.

Mr. Gibson's costume failed somewhat in 1 and 5, and Mr. MacGinley's in 2 and 3. Modern evening dress fails in 3, 4, and 5, and the "stage Irishman" in all.

It is evident that if what remains to the present day of Irish costume is not to be codified into a standard attire, the best plan will be to select a period at which native Irish dress reached its highest stage of development. That period is the



IRISH COSTUME (11th Century).

eleventh century A.D., the century preceding the Norman invasion. The latter, by the introduction of complete armour, profoundly modified the costume of their enemies, as they did that of the Anglo-Saxons, which for centuries was almost identical with that of the Irish.

Apart from a few sketches in Irish MSS. and on stone monuments, we have no pictorial representations of the period in question. Derricke's "Image of Ireland" gives sketches of the Irish costume during the Elizabethan period. They are of great value, though intended to be anything but complimentary. They distinctly show the ancient Irish *cath-bharr*, or helmet, in the shape of a paraboloid, the tunic or *léine*, and a separate kilt belted round the waist, with the top fringe projecting above the belt and opening out like a ruffle. This is the only evidence extant of the wearing of the kilt by the Irish, and it is clear from the drawings that no part of it was thrown over the shoulder. The appendages to the sleeves are probably a degeneration of the wide sleeves shown on the Dutch drawing of the "Wilde Irische," published in Borlase's "Dolmens of Ireland."

Walker's "Dress of the Ancient Irish" is in many respects untrustworthy. It is useful, however, for the sketches of the Irish manner of wearing the *brat*, the veil, and the tunic. It is curious that Albert Dürer's drawings of Irish soldiers, dated 1521, and showing a very characteristic way of draping the *brat*, should show no trace of the separate kilt, though one soldier wears a tunic slightly kilted all the way down, and much resembling a French blouse. It is equally curious that the sketches should show neither brooches nor leggings in the first instance, nor buttons in the next. But then these soldiers were, no doubt, continental mercenaries who would probably discard several characteristics of the home army.

By far the richest mine of material for the study of ancient Irish costume is O'Curry's great work on the "Manners and Customs of the Ancient Irish." Some of the descriptions quoted by him from Irish MSS. are most circumstantial, and enable us to form a vivid idea of the costume worn in Ireland within the first thousand years after Christ. Here is one description from the Ossianic cycle (O'Curry, vol. 2, p. 179) :—



IRISH COSTUME (11th Century).

"One day, said Cailte, Mac Cumhail was upon this mountain and the Fenian warriors along with him; and we were not long when we saw a lone woman coming towards us to the

cases did not reach the knee; in others it extended as much as three fingers below the knee" (p. 179). The *léine* was a tunic fitting rather close to the body above the belt, and more loosely below, sometimes giving the impression of kilting. A separate development of the kilt is, as we have seen, indicated in Derricke's "Image of Ireland," but even there the plain tunic is as often worn. This *léine* is not a characteristic Irish garment, as it had its prototype in the Greek *chiton* and the Roman *laena*, its contemporaries in the Anglo-Saxon and Norse tunics, and its descendants to the last century or the present day in the French *blouse* and the German *kittel*. But it can be made distinctive by gold thread embroidery, chiefly round the neck, and by a twisted belt.

The nether garments in the period of highest development were the *triubhas* or hose, and the *ochrath* or greaves. Dr. Sullivan says:—"Among the articles that formed Mac Conglinde's wardrobe was the *ochrath*. O'Curry considered it to have been pantaloons or trousers. I do not think this opinion correct. The word is evidently borrowed from the Latin *ocrea*, a greave, and the article must have corresponded in some respects with the German *hose*, Old Norse *hosu* or stocking. The latter, however, covered the knee, overlapping the end of the *bruoch*, and at first reached the ankles, and afterwards covered the whole feet. The Irish *bríte zairio*, i.e., short stocking or knee breeches, and the *rocúirde ruiteipe* or thick roll stockings, generally worn during the last century, and in some places to the present day, corresponded exactly to the *bruoch* or *Hose*. Scandinavian *brók* or breeches and the stocking sometimes formed one garment, which was called the *Oekul* or *Hökulbroekr*, and extended to the ankle. This combined garment must have been almost identical with the old *triubhas* in the museum of the Royal Irish Academy. The *hose* was frequently made of leather so as to form a regular garter. When the breeches became long the *hose* became short, that is, became the *sockr* or *sock*. The *ochrath*, on the contrary, did not reach the knee, and did not go below the ankle. It was like the legging of the modern Highlander, except that it was bound round with thongs or bands." And again (p. 184): "The ancient Irish trousers in the museum of the Royal Irish Academy are chequered, of a large diamond pattern like Scotch plaids, and so far support the supposed connection of *braccae* and *brecc*. These trousers reached to the ankles, and except in being tight about the legs, are exactly like the modern dress of the same name. . . .

The usual name for the *braccae* in Irish was *triubhas*."

The *brat* or mantle was pinned in front, a little towards the right shoulder, so as to leave the right arm free. The whole costume must have been becoming and picturesque. We have many descriptions of it. In the Preface to the *Táin Bó Cuailgne* (O'Curry, vol. 2, p. 157), a cavalcade is described in which there was "no person that was not the son of a king and a queen:" "Druic huamtoir impuib uile, acap ceithe heo corcra for zác brut; mbroéza arzac nam bracuib huirib acap lence connroes inoiaio, ocap cocorcarais opphac impuib. Snaici finroime ar a noéruib; arpan com inoioit do cneumo impuib oan."

"They all wore green cloaks with four crimson *heo* (pendants) to each cloak, and silver cloak-brooches in all their cloaks; and they wore *léines* with red interweavings and borders of gold thread upon them, and pendants of white bronze thread upon their greaves, and shoes with clasps of red bronze in them"

King Conor MacNessa is described as wearing "a crimson (*corcra*) deep-bordered, five-folded *fuán* (mantle), a gold pin in the mantle over his bosom (*brunne*), and a brilliant white *léine* interwoven with thread of red gold next his white skin."

The "bordering" of the mantle differed according to rank. Tighearnmas fixed the number of colours at—1 for servants, 2 for tenants, 3 for officers, 4 for *bo-aires* proprietors), 5 for chiefs, 6 for *ollamhs*, and 7 for kings. The oldest colours used were crimson, blue, and green; saffron, brown, and scarlet were invented or imported later.

In the "Battle of Rosnare" (p. 75), King Dáire of Cooley is described as wearing a "brat zopim zacobatad," a blue gathered (or clasped) mantle, with a silver brooch. This probably refers to the construction of the *brat*. Experience shows that the best way to make it is to take an oblong piece of cloth, say crimson (as probably the oldest colour used, as well as the most advantageous in other respects), 10 feet by 4½ feet, and to pleat or gather it along the greater length until it fits conveniently about the shoulders. It is then fixed with a brooch like the Kilmainham brooch, by first pinning it as with a bodkin, then passing the free end of the pin through the slit in the hoop, and finally turning the hoop round till the slit is at right angles to the pin.

As an alternative to the *brat*, the *ionar* was often worn over the *léine*. It was a short sleeveless

jacket like the Spanish *bolero*, and survives to this day in Brittany and in Connemara, where it looks superficially like a waistcoat. Next the skin a garment called a *caimsi* was worn, evidently connected with *camisa* and *chemise*.

We have therefore the following essential articles of male dress:

1. The *brat*, or mantle, properly bordered (say with woollen thread).
2. The *bretnas*, or brooch
3. The *léine*, or tunic, embroidered with gold or silver thread.
4. The *crios*, or belt (a torque or twisted girdle).
5. The *triubhas*, or pantaloons.
6. The *ochrath*, or greaves.

Buttons are of course prohibited. The *léine* should be laced on the right shoulder, so as to admit the head from below. A dark olive tweed would be the best material all round.

In conclusion, we may state that the costume described is strictly a festival costume, to be worn on occasions such as those on which Highlanders and Bretons wear their own national costume. The work-a-day costume in Ireland is anglicised, and we are afraid it must remain so. But if we want an Irish festive garb, we have an *embarras de richesse* to choose from. We need only select our period. In this article we have as nearly as possible described the dress worn during the "golden period" of Irish history. Other pioneers have chosen different periods. It is quite a matter of individual taste. But the Celtic Association has adopted this costume, and will endeavour to get it generally recognised. It fulfils all the requisites enumerated above, and its adoption will mark another step in the Gaelicisation of Ireland. After all, there is nothing incongruous in re-adopting a genuine national costume of which distinct traces still survive. The Highlander himself wears his garb discontinuously. We have only a somewhat longer discontinuity against us.

We have to thank Messrs. Edmond Johnson, Ltd., of Dublin, for the loan of the illustrations of their Irish ornaments in this article.

CELTIC ASSOCIATION.

NEW MEMBERS.

Michael F. Cox, M.D., Dublin; Mrs. M. MacBride, Dublin; Miss K. Healy, Ballybrack; Dr. H. MacWeeney, Dublin; Miss Eva O'Neill, Dalkey; W. Noonan, T.C.D.; J. S. Stuart-Glennie, Hazlemere; Robert A. Cammack, Dublin; Miss C. Hitchcock, Rathmines; Miss Agnes Treacy, Dublin; F. Crouzillac, Epernay; Geo. Sheridan, Dublin.

THE CONGRESS FUND.

Already acknowledged	£92 9 0
R. J. O'Mulrenin, M.A.	0 10 0
The Hon. William Gibson	1 0 0
Miss Eva O'Neill	0 10 0

GUARANTEE FUND.

Lord Castletown of Upper Ossory	£50 0 0
P. J. Geoghegan, Esq.	20 0 0
Leo A. Coughlan, New York	0 10 0

[We earnestly commend this fund to our readers and sympathisers. Every effort will be made to render the Congress self-supporting, and only such part, if any, of the guarantee will be called up as may be required to cover any deficit on the festival itself. But the expenditure to be incurred is somewhat uncertain, and only a very general estimate can be made of the probable revenue. The committee would therefore like to feel that they will not have to bear the entire financial burden of what is likely to be the most notable of recent undertakings in the Celtic world.]

THE CELTIC ASSOCIATION'S FIRST céilíró.

On Friday, June 14, a most enjoyable céilíró was held at No. 6 Stephen's Green. Among the large number of members and visitors present there were: Lord Castletown, Mr. and Mrs. P. J. Geoghegan, Mr. and Miss Fournier, Mr. F. W. O'Connell, Mr. P. P. O'Sullivan, Mrs. E. Clarke, T. O'Neill Russell, the Misses F. and D. Lyons, Mr. and Mrs. Donn Piatt, Mrs. T. P. Gill, Mr., Mrs. and Miss Rafferty, Rev. Father Deasy, Mrs. J. Barrett, Miss E. Coffey, Miss Digby, Miss O'Callaghan, Mrs. Cockburn, Mr. P. J. Kenny, Miss Hitchcock, Miss C. Hitchcock, Mr. and Mrs. Gerrard, Miss A. Gerrard and Master P. Gerrard, Mr. M. O'Malley, Miss D. Clifton, Miss M. Pelly, Miss M. Macken, Mrs. O'Brien, Miss A. Lloyd, Miss O'Brien, Miss M. O'Brien, Mrs. R. F. Geoghegan and the Misses Geoghegan, Rev. John Lewis, Miss K. Ryan, Miss H. Hughes, Miss H. Laird, Miss K. Healy, Mr. W. P. Briley, Mr. P. Macdonald, Mrs. M. MacBride, Mr. Eadhonn O'Neill, Hon. Secretary Gaelic League; Mr. Robert Cammack, Miss Clare Ponsonby, Miss Kedney, Mr. G. Sheridan, Mr. E. Sheridan, Miss Sheridan, Miss Butler, Mr. James Darragh, Mr. and Mrs. Kellaghan, Miss Egan, Miss Owens (Philadelphia), Mrs. George Coffey, Mr. and Miss Henderson, Mr. John O'Mahony, Miss H. Rose-Byrne, Mr. W. B. Baker, Miss Baker, Mrs. Lloyd, Mr. J. H. Lloyd, Editor *Gaelic Journal*; Miss E. J. Lloyd, Dr. Barker, and the Misses O'Leary.

The Association's choir, which was awarded First Prize at the Oireachtas competition for adult mixed choirs, sang the test-piece, "Cairtín tí h-uaUacáin." Miss Ellie Brown, Feis Ceoil medallist, played some Irish airs on the Irish harp, and was warmly applauded. Mr. Dan Jones sang "O na byddai'n háf o hyd" with magnificent effect, the audience being fairly carried away by the fervent expression and perfect schooling of the gifted Welshman. Mr. P. Macdonald, of Glasgow, sang "Horó mo nighean donn bhoidheach," and then the solo of MacCrimmon's Lament, the chorus part being hummed and sung by the choir. The effect was weird and beautiful. Miss Harriet Rose-Byrne sang Miss Needham's masterpiece, the "Irish Lullaby" in Irish, and was highly appreciated.

Thirty-two Irish name certificates were then distributed to members by the President, assisted by Mr. F. W. O'Connell, B.A., and the Registrar. The singing of "Hen Wlad fy Nhadau" by Mr. Dan Jones and the choir brought the evening to a close. It was the first truly Pan-Celtic evening organised in Dublin, and was a brilliant and notable success. The next céilíró is fixed for July 23 (Irish costume to be worn).



A PAN-CELTIC MONTHLY MAGAZINE.

VOL. I.

DUBLIN, 1st AUGUST, 1901.

No. 8.

*Ara' Coelh, Armagh,
25th July, 1901.*

MY LORD,

I have been asked by a Welsh lady to attend the Pan-Celtic Congress which is to open in Dublin on the 19th August, and she requested me to address my reply to your Lordship.

I regret very much that I have a long-standing engagement for that week in August, which puts it out of my power to be present at the Congress.

I can only, therefore, express my warmest sympathy with the Congress, its aims and work, and wish it every success.

*I am,
My Lord,*

Your Lordship's faithful servant,

✠ MICHAEL CARDINAL LOGUE.

The Right Hon. Lord Castletown.



HE above message from the Cardinal-Primate of All Ireland is specially encouraging as coming from one of the most active and influential friends of the Irish language movement. Cardinal Logue's memorable Irish speech at the Oireachtas of 1899 is well remembered. The church to which the vast majority of Irish Celts belong thus sanctioned the movement for the revival and rehabilitation of the Celtic language of Ireland. The Gaelic League felt the weight of influence thus thrown into the balance in its favour, and the same great autho-

riety has now expressed approval of the efforts of the Celtic Association to draw the Celtic race into a closer union. It is a proof, if proof were needed, that the aims of both organisations are consistent with each other. On our part, we have always professed and shown our admiration for the earnest and effective work done by the Gaelic League, whose declared objects have our fullest sympathy. We have nothing to complain of in the official attitude of the Gaelic League, and if some of its over-zealous adherents assert extravagant and impossible claims for it, we fully understand that such contingencies are inseparable from an organisation inclu-

ding such a variety of enthusiastic spirits as the Gaelic League. Our own organisation is designed for an object which is fundamentally different from that of any existing organisation. It is not organised to serve only one of the five Celtic countries, or any party or division therein, but to bring them all into touch with each other, for their mutual benefit and strengthening. How that is to be done will be shortly known to our various friends and critics, with both of whom our enterprise, like all new and vigorous undertakings, is liberally provided.



The plan of the First Pan-Celtic Congress is now fully mapped out. It is designed to do the maximum amount of business in the minimum time. Four days of effective work are nothing too much for the mass of material to be disposed of, and after all it is most likely that but the fringe of many matters of vast importance will be touched. It is therefore essential that our members, delegates, and visitors should assist the various chairmen in economising time by limiting their remarks to the questions at issue. We would also urge upon them the desirability of avoiding any topics or expressions calculated to give offence to any section of Celtic workers, however small. Political and sectarian matters are strictly excluded from the Congress. There is no bias on either side. The Congress includes and welcomes exponents of all shades of public opinion. The only thing asked is that they should sympathise with the general objects of the movement as set forth in the constitution of the Celtic Association, viz., "the furtherance of Celtic studies, and the fostering of mutual sympathy and co-operation between the various branches of the Celtic Race in all matters affecting their language and national characteristics." Whoever is willing to work for those objects—whatever his nationality, his creed, his station or politics—is welcome in our ranks. Visitors of all parties may be sure that nothing will be done officially at the Congress which might offend their principles or susceptibilities, and we are sure that those present at its deliberations

will do their best to fall in with the same spirit of tolerance and conciliation.



On Monday, August 19th, there will be an informal reception of delegates and foreign visitors at the Antient Concert Rooms, Great Brunswick-street, within one minute's walk of Westland Row Station. These rooms, the largest available in Dublin, have been engaged for the week for the purposes of the Congress. They will be beautifully and appropriately decorated, and the offices of the Association will be temporarily transferred thither, so that all the information may be gathered under one roof. Our Breton, Welsh, Highland, and Manx guests will "drop in" as they arrive, or after they have gone to their respective quarters. They will find light refreshments and a hearty welcome. There will be no speeches or addresses, and no official receptions at stations or quays. Our experience of such things has told us that they are most unwelcome after the fatigues of a journey. Guides bearing the badge of the Association—a five-looped, gold-coloured rosette—will meet the mail train at Westland Row in the afternoon, to despatch visitors to their quarters, or to direct them to the Antient Concert Rooms, where all information will be obtainable. The evening, which will be partly occupied by the work of decoration for next day's opening, will give our guests an opportunity of making each other's acquaintance in an unconstrained manner, and some of them, of a practical turn of mind, will, no doubt, lend their kind assistance to the ladies' committee in charge of the decorations. Flags, tartans, and national emblems of all kinds will be "thankfully received."



The Pan-Celtic Procession on the Tuesday morning, which will be preceded by a formal public meeting of the Gorsedd, will be a brilliant demonstration of Celtic vitality and enthusiasm. The City of Dublin, the capital (for the time being at all events) of the Celtic

world, will be represented by the Lord Mayor, Mr. T. Harrington, M.P., B.L., who will drive in State in the procession. It is particularly appropriate that the honours of the metropolis should be done by the first Irish-speaking Lord Mayor who has adorned the civic chair in our times. The delegates will march in their respective nationalities, the smallest or furthest removed coming first. The succession will be: Manx, Bretons, Highlanders, Welsh, and Irish. A menhir, broken into five fragments, will be borne in the procession. It will represent the Celtic Race, and the fragments will represent the five Celtic nations. The procession will start from the Mansion House, and will pass through Dawson-street, Nassau-street, Grafton-street, College Green, College-street, and Great Brunswick-street, to the Antient Concert Rooms. On the arrival of the procession, the menhir and the other regalia will be carried into the Great Hall, and the fragments of the menhir will be built up by representatives of the five nations, until it stands whole and firm, its five fragments reunited. At the conclusion of the Congress, the fragments will be dispersed to the five countries, to be joined again at the next Pan-Celtic Congress. No human agency will be able to produce duplicates of the fragments.



The Congress will be opened by Lord Castle-town of Upper Ossory, President of the Celtic Association and President-elect of the Congress. He will deliver an address, in which he will welcome the visitors and delegates, and outline the work that lies before them. The Congress will then proceed to the election of chairmen and hon. secretaries of the various sections, and the first section—that of Art and Economy—will sit the same afternoon. In the evening the Lord Mayor and Lady Mayoress will receive the members and delegates at the Mansion House, and an attractive programme is being arranged for the evening's entertainment.

Wednesday morning will be spent in visiting places of interest in Dublin where Celtic historical treasures are deposited, such as the National Museum, the Royal Irish Academy, and Trinity College Library. The afternoon will be devoted to the proceedings of the section for Modern Celtic Languages, and the evening to the first Pan-Celtic concert and the solemn reception of the Welsh Bardic Gorsedd. Thursday will see the meeting of the Music section in the morning, which will be particularly attractive, and the section for national costume, customs, games, and folk-lore in the afternoon. In the evening, the second Pan-Celtic concert will be held, and in the course of the evening the interesting ceremony of the joining of the two sword-halves will be performed. It is a link between the Welsh and Breton sections of the Brythonic branch of the Celtic Race.



Friday will witness the meeting of the section for Celtic Philology and Archeology. The field covered by this section would be sufficient to take up a whole week's proceedings, and it is in the nature of things that the most important problems of those sciences, in so far as they affect Celtic studies, can only be very briefly indicated. But a substantial service will be rendered to the Celtic cause if some matters of a particularly pressing importance are brought to the public notice. We shall be grateful to all Celtologists and Archeologists who cannot personally attend the section if they will communicate their opinions and suggestions in writing. Friday afternoon is set apart for the Plenary Meeting of the Congress, and the evening for a Public Meeting.



It will thus be seen that a vast amount of business is comprised within the four days of the actual Congress. It is the first of its kind, and must therefore have all the shortcomings of a new departure. Mistakes will be made in plenty, and wrong things will be said and done.

But it will all be done in good faith, and with the great and glorious ideal steadily before us. And we are sure the Congress will be judged by its positive achievements rather than by its defects and omissions. Whatever else it does, it will bring the five nations into touch as no other event within their long history has done, and their united voice will wake long-slumbering echoes, and command a hearing before the civilised world.



The Congress Fund is progressing satisfactorily. We have to acknowledge liberal support from a Welsh lady, from two Highlanders, and one Irishman. The subscriptions of £5 each from the Hon. Mrs. Herbert of Llanover, Lord Inchiquin, Lord Dunsandle, and Mr. John Mackay are a bright example which we hope will be extensively followed. We have as yet only received about half the funds asked for. It would be a pity if our resources were crippled on the eve of a magnificent success. Never has a vast movement like ours been organised with such slender means and under so many difficulties and discouragements. Its present measure of success is the first instalment of that recognition which the Celtic Race is sure to accord our efforts for its union and strength.

A WORD IN REASON.

A curious point of procedure has been raised by the Rev. P. O'Leary, of Castlelyons. He maintains that the Celtic delegates should have been invited to Dublin by the Gaelic League, and not by the Celtic Association. He even goes further, and says that the Gaelic League, as the popular and militant Irish language organisation, has the sole right of convening a Pan-Celtic Congress. In doing so, he seems to forget that, by its own resolution dated August 24, 1899, the Gaelic League "is precluded from either adopting a Pan-Celtic movement as a whole, or taking up an attitude of hostility towards it" (*Cl. Sol.*, Sept. 2, 1899). We have borne that in mind, and have therefore made the Pan-Celtic movement our own special business. The Celtic Association was indeed founded chiefly to foster and develop it. The Gaelic League is doing its own work with earnestness and success. All the kindred organisations among the five nations have their own special use in the great work of Celtic regeneration, and we look to the Gaelic League to assist, and not to hinder, what is, and should be, the desire of all kindred bodies: a Celtic revival that is to extend beyond the limits of any one country, and is to last for all time.

CELTIC ASSOCIATION.

NEW MEMBERS.

Charles Le Goffic, Paris; Miss Lloyd, Howth; Miss P. MacMurdo, Dublin; Mr. Kevin O'Duffy, Dublin; Mr. William Quayle, Lonan, Isle of Man; Miss Sophia Morrison, Peel; M. Pierre Cras, Paris; Mr. W. R. J. Molloy, M.R.I.A., Dublin; Miss Sheridan, Dublin; the Rev. F. MacEnerney, C.C., M.R.I.A., Dublin.

THE CONGRESS FUND.

Already acknowledged	...	£94	9	0
T. O'Neill, Russell	...	0	10	0
J. Clague, M.D.	...	1	1	0
The Hon. Mrs. Bulkeley-Owen	...	0	10	0
The Hon. Mrs. Herbert of Llanover	...	5	0	0
John Mackay, C.E., J.P.	...	5	0	0
"Anonymous"	...	0	10	0
Kevin E. O'Duffy	...	0	10	0
Miss Malt L. Williams	...	1	0	0
Lord Dunsandle	...	5	0	0
Lord Inchiquin	...	5	0	0
T. W. Rolleston	...	1	0	0
Principal John Rhys	...	1	1	0
The MacDermot, K.C.	...	1	1	0
A. S. MacBride, J.P.	...	0	10	0

GUARANTEE FUND.

Already acknowledged	...	£70	10	0
Mrs. Alicia A. Needham, A.R.A.M.	...	10	0	0
Mrs. Adele Cockburn	...	10	0	0
Mr. Edward Martyn	...	5	0	0
The Rev. Percy Treasure	...	1	1	0
"Fionnsoth"	...	1	0	0

The MacDermot wrote:—"I sympathise most fully with every well-considered development of the Celtic Race, and its union and concentration in the pursuit of a higher civilisation than utilitarianism creates. Enclosed is a small subscription towards the expenses of the Congress."

Professor Windle, M.D., wrote:—"The Celtic Congress is a movement which has my entire sympathy, and one which I hope will enjoy year by year a largely increased measure of success. It is a movement which might be supported, and should be supported, by every Irishman, wholly irrespective of creed or party, and I sincerely trust that this will be found to be the case."

Lord Inchiquin wrote:—"I think I shall be able to attend the Congress in Dublin on one or two of the days at any rate, and shall try my best to do so. I enclose herewith a cheque of £5 towards the funds of the Association."

LETTER FROM M ALFONS PARCZEWSKI.

DEAR MR. FOURNIER D'ALBE,

"Love is something that falls from the skies," says one of our great poets, and that saying may be applied not only to love, but to sentiment in general. Sympathies carry us very far. I have experienced that myself. Since my earliest infancy, a lively sentiment of friendship and sympathy has drawn me towards the Celtic nations. In the rich and populous gallery of portraits painted by Walter Scott, the two Celtic heroes Rob Roy and Fergus MacIvor have charmed me particularly. Without knowing as yet a single person of that race, even whilst but rare echoes of the Celtic life reached my native soil, I dreamt of seeing some day Breiz Izel, and of visiting some day unfortunate Ireland amid the floods of the sea and bearing the traces of floods of blood, of travelling over the majestic mountains and verdant valleys of Scotland, and treading the soil of Wales. I desired to hear for once the sounds of those ancient and venerable languages spoken of yore by the bards and saints, to spend some time amidst those people of a race noble, strong, and vigorous like the mysterious Menhirs of Carnac and Locmariaker. At last my dream is realised. I have seen, from the summits of Snaefell and of Eryri, the Celtic territories of Great Britain; by moonlight I have strayed through the melancholy Armorican lands, I have heard the sounds of the Celtic tongues, and, lastly, I have seen, with the keenest sense of pleasure, what is more glorious than all, the Pan-Celtic movement, destined to bring together the two branches of the Celtic family—Gael and Brythons—to develop all the vital forces of a heroic people, often defeated but never crushed, destined to preserve for ever the traditions, the languages, the literary genius of a noble and generous race. I also believe that the Pan-Celtic idea will produce good and useful fruits for the people for whom it is not immediately intended. This noble idea, inspired by a lofty impulse, bears within it a strong protest against brute force; it emphasises the holy right of a minority, which cannot, and must not, be insulted by a majority however overwhelming. Every people, great or small, and however small it may be, has the full right to live, and this right must not be infringed upon by another people, stronger and more numerous. Palestine was not great, but it was great enough centuries ago to save the world. The Pan-Celtic idea, which endeavours to produce an intellectual union between the Celtic peoples, is more real and human than any similar movement in Europe having for its object the union of peoples coming from a common stock. Everywhere else, in the Latin, German, or Slavonic world, the idea of an alliance is inspired by an aim at preponderance, disguised under the mask of fraternity. It hides a desire of the big to swallow up the little. The Pan-Celtic idea alone is pure, humane, and free from political intrigue. It is animated by a true sentiment of fellowship and fraternity.

Experience shows that in every family, the weak and frail child, broken down by pain, or withering away, is always the most zealously tended by the members of the family. The Celtic family has also a member which suffers most and shows least vitality. That child is the Manx language. During my journey over that island I thought to find the new Manx Language Society counting thousands of members among all the Celtic peoples. I was mistaken. For the Celts and Celtophils of the little island itself find it difficult to support the society. It will be able to develop its forces when all the Celtic peoples will realise the idea of mutuality in this respect. The Manx Language Society ought to count its members wherever the Celtic genius

has its sway—by the Scottish lakes, in the Welsh valleys, in Ireland, and in Armorican Brittany. The Manx nation has produced a sensation by showing at the last Census that nearly five thousand people could speak the old Manx language. In their turn, the Celtic nationalities will produce a no less agreeable impression upon the Manx if they take a vigorous action in connection with the society named. The annual subscription of 2s. 6d. is indeed so small and manageable!

Another thought. Is it not possible to call to life the extinct language of Cornwall? That language has left many monuments; its linguistic treasures are known to science. We have the grammar and dictionary of William Pryce, we have the old Cornish dramas. Besides, in the actual dialect of the people, and more especially of the fishermen and miners of Penwith, near Land's End, there are Cornish traces, words which have remained Celtic. In the parish of Newlyn, the Rev. Mr. Lach-Szyrma (son of a Polish emigrant) found in 1875 some remains of the old tongue: the numerals up to twenty and some 200 other words still spoken by the older people! * And where the Cornish dictionary would fail, the sister languages of Brittany and Wales would come to the rescue. The resurrection of Cornish is not an impossibility. If the children of Peel and of Dublin learn the Manx or Irish language as the language of their more or less remote ancestors, the same thing can be done in Cornwall. True that the old Cornish language is no longer a vernacular in popular use, but for the sons of Cornwall it will be a sacred language, studied and even spoken in solemn moments, like Hebrew by the Jews, or Armenian by the Armenians dispersed over Eastern Europe.

Dear Mr. Fournier, I have found the traces of your energetic action in the Isle of Man. There is another field to conquer. A Cornish Language Society must be founded. The Celtic deliberations shortly to be opened in Dublin will provide a favourable occasion for carrying out this idea. Perhaps a day will come when about the Round Table of Tintagel the old Cornish ruins will renew their youth, and the flowers of a new life will bloom at the foot of the sad tomb of Dolly Pentraeth. May it be so!

In the meantime may I be allowed, from the soil of my own country—strewn likewise with sad and lonely graves—to send a small sum (10 francs) as the first subscription to the future Cornish Language Society.

ALFONS PARCZEWSKI.

Kalisz, Poland, 16th July, 1901.

*See *Revue Celtique*, III., pp. 239, 292.

By an extraordinary coincidence, we received a letter from Mr. Duncombe-Jewell, of Cornwall, simultaneously with the above, in which he says:—"Cornish is not yet dead. It is still spoken and written by several persons. Only a short time since I received a postcard written in Cornish. Some thousand odd Cornish words are still in daily use here among the peasants, who know no English equivalents for the words they so use. The Credo, Paternoster, Ave, and Gloria have recently been printed in Cornish for daily use, and so soon as I shall have broken more ground in the new County History, I shall attempt to found a Cornish Language Society, a part of whose programme will be the revival of the Miracle Plays in the language, and the establishment of a bi-lingual Gorsedd at Boscawen-Un."

The Congress will hear more about this fascinating question.

AR RANNOU.

- 1 Heb rann ar Red heb-ken:
Ankou, tad ann Anken
Netra kent, netra ken

No series (for the number one), unique necessity:
Death, father of Pain
Nothing before, nothing more.
- 2 Daou ejenn dioc'h eur gibi,
O sachat, o souheti,
Edrec'hit ann estonit!

Two oxen harnessed to an egg;
They draw, they expire,
Behold the marvel!
- 3 Tri rann er bed-man a vez
Tri derou, ha tri divez
D'ann den ha d'ann derv ivez.

Three parts of the world there are;
Three beginnings and three endings,
For man as for the oak.

T'cir rouantelez Varzin:
Frouez melen ha bleun lirzin,
Bugaligou o c'hoarzin.

Three kingdoms of Merlin
Full of flowers and bright fruits,
Of children laughing.
- 4 Pevar mean higolin,
Mean higolin da Varzin
Higolin Klezeier vlin.

Four grindstones,
Grindstones of Merlin,
Which grind the swords of the brave.
- 5 Pemp gouriz an douar
Pemp darn enn hoar
Pemp mean war hor c'hoar.

Five zones of the earth,
Five ages of time,
Five rocks on our sister.
- 6 C'houec'h mabik great e koar,
Poellet gand galloud loar;
Ma n'ouzez-te, me oar.

Six boys made of wax,
Enlivened by the power of the moon,
If you do not know, I do.
- 7 Seiz heol ha seiz loar.
Seiz planeden gand ar lar.
Seiz elfen gand bleud ann ear.

Seven suns and seven moons,
Seven planets, with the Hen,
Seven elements with the grains of the air.
- 8 Eiz avel o c'houibannat;
Eiz tan gand ann Tantad,
E miz mae e menez-Kad.

Eight winds that blow,
Eight fires with the great fire,
Lighted in May on the War Mountain.
- 9 Nao dornik gwenn war dol leur,
E kichen tour Lezarmeur;
Ha nao mamm o keina meur.

Nine little white hands on the table of the
threshing floor,
Near the tower of Lezarmeur,
And nine mothers crying much.
- E Koroll, nao c'horrigan
Bleunvek ho bleo, gwisket gloan
Kelc'h ar feunteun, d'al loar-gann.

Nine Korrigans dancing,
With flowers in their hair, and white dresses,
Round the well, in the full moon.
- 10 Dek lestr tud gin a welet
O tonet euz a Naoned;
Goal c'hui; goal c'hui, tud Gwenned!

Ten hostile vessels which have been seen
Coming from Nantes,
Woe to ye! woe to ye! men of Vannes.
- 11 Unnek Belek houarneset,
O tonet euz a wened,
Gand ho c'hlezeier torret.

Eleven armed priests,
Coming from Vannes
With their swords broken.

Hag ho rochedou goadek;
Prenn-Kolvez da vaz-loaek;
Euz a dri c'hant ho unnek.

And their robes blood-stained,
Crutches of hazel-wood,
Out of three hundred, only eleven.
- 12 Daouzek miz, daouzeg arouez,
Ann diveza—andivez,
Saezer, hellik flimm he zuez.

Twelve months and twelve signs;
The last but one,
Sagittarius, shoots his arrow armed with a
sting.

Daouzez arouez en emzraill,
Ar Vuc'h gen, ar Vuc'h Zu-baill,
O tonet oc'h Koad-ispail.

The twelve signs are at war;
The beautiful cow, the black cow, with the
white front star,
Issues from the Forest of Spoils.

Flamm ar zaez enn he c'herc'hen,
He goad o redeg oc'hpenn;
O vlejal hi, sonn he fenn.

In her breast is the sting of the arrow,
Her blood runs in streams;
She bellows, her head raised.

Korn o son boud; tan ha taran;
Glaog hag avel; taran ha tan!
Tra ken mui-ken; tra na rann!

The trumpet sounds; fire and thunder;
Rain and wind; thunder and fire!
Nothing, no more; no series!

[The above remarkable piece of folk-lore was obtained by M. Hersart de la Villemarqué from Breton peasants, and published in his *Barzaz Breiz*. It is full of strange and obscure allusions, some of which have baffled all the researches of the folk-lorist. The two oxen harnessed to the egg are probably those of Hu-Gadarn, which drew a crocodile egg out of the waters of the flood. The poetry shows a vivid imagination and much dramatic force. Some day, perhaps, it will be fully understood.]

THE CONGRESS.

BUSINESS MEETINGS.

I.—ART AND ECONOMIC SECTION.

Tuesday, August 20, 2 p.m.

This section will discuss all matters connected with Celtic Art, ancient and modern, and all economic questions in so far as they affect the preservation of national attributes and the intercourse between the Celtic nations.

The following papers will be read:—

- (a) Mr. T. H. Thomas, R.C.A. (Herald Bard of the Gorsedd) on "Celtic Art."
- (b) Mr. J. Stuart Glennie on "The Land and Language Problem in the Highlands."

The following questions will be discussed:—

- (a) Should a direct line of steamers be established between Ireland and Brittany, say between Dublin or Cork and St. Malo?
- (b) Should a Pan-Celtic Art and Industrial Exhibition be organised?
- (c) How can Celtic art-forms be applied to modern native industries?

2.—SECTION FOR MODERN CELTIC LANGUAGES.

Wednesday, August 21, 12 noon.

The following reports will be read:—

- (a) Report of the Manx Language Society.
- (b) Report of the Welsh Language Society.
- (c) Report of the Society for the Preservation of the Irish Language.
- (d) Report of the Breton Association and the Breton Regional Union.
- (e) Report of the Highland Association.
- (f) Report of the Celtic Association.

M. Alfons Parczewski will read a paper on "The Slavonic Society for the Dissemination of National Literatures: an Example for the Celtic Nations."

The following resolutions will be discussed:—

- (a) "That it is the duty and privilege of every nation to preserve and foster its national language."
- (b) "That bi-lingual education, being the key to all linguistic attainments, should be made general in every Celtic country."

3.—MUSIC SECTION.

Thursday, August 22, 10 a.m.

Mr. Malcolm Macfarlane will read a paper on "Gaelic Music," which will be musically illustrated.

A discussion on "The Distinctive Characteristics of Celtic and Brythonic Music" will follow.

4.—SECTION FOR CELTIC COSTUME, CUSTOMS, GAMES, AND FOLK-LORE.

Thursday, August 22, 2 p.m.

Questions to be discussed:—

- (a) "On what occasions should a national costume be generally worn?"
- (b) "What period should be adhered to in the choice of an Irish, Manx, or Welsh national costume?"
- (c) "What Celtic games and customs are worthy of preservation?"
- (d) "In what directions should folk-lore researches be chiefly made in the immediate future?"

5.—SECTION FOR CELTIC PHILOLOGY AND ARCHÆOLOGY.

Friday, August 23, 10 a.m.

A paper will be read by Mr. J. S. Stuart-Glennie on "The Arthurian Legend: Recent Researches."

The question of compiling a complete bibliography of Celtic printed literature will be brought before this section.

6.—PLENARY MEETING.

Reports and resolutions submitted by section.

Also the following resolutions:—

1. That another Pan-Celtic Congress be held in Dublin in August, 1904.
2. That the question of holding intermediate Congresses be left to the Executive Committee of the Celtic Association for decision.
3. That the Heather be adopted as the symbolic flower of the Celtic Race.

THE IRISH LANGUAGE.

BY WILLIAM O'BRIEN.

[The following are some extracts from a lecture delivered by Mr. William O'Brien, M.P., before the Cork National Society on May 13th, 1892. They form a striking forecast of the Gaelic and Pan-Celtic movements.]

Those who decry Gaelic literature are those who are ignorant of it. I have yet to meet a man once partially acquainted with the language who dropped it for want of literary material to feed upon. It is quite true that there is no modern Gaelic literature to compare with that which sprung up in Italy in the courts of the Medici or the d'Este, or in England in the splendid times of Elizabeth and Anne, or in France under the smiles of the Grand Monarch. The men who might have been the Petrarchs or the Molières or the Ben Jonsons of the Gael had darker cares to occupy them during the last seven hundred years than polishing their metres, or dipping their language in the Pactolian stream of the great classical revival. Strip English literature of nine-tenths of the poetry, of the plays, of the histories and philosophies, accumulated since the days of Piers Plowman, and confide the care of the English language for all those centuries to a band of hunted peasants in the wilds of Cornwall, and you will only have applied to English letters the conditions upon which any Gaelic literature at all has come down to us. On the other hand, reverse the fate of the Gaelic Muse, which, in centuries when the darkness of a brutish night overspread the intellect of Europe, had already imagined the graceful scenery of the Land of Youth and the exquisite chivalry of the fight between Cuchullin and Ferdiad—suppose that the courts of Irish kings could have continued to shower their favours upon the masters of song and learning—suppose the Italian models from which the Elizabethan dramatists borrowed, or the mighty French masters who coloured the literature of Queen Anne, had presented themselves on the Irish poet's bower in place of statues reward-

ing the slaying of Irish harpers on a more liberal scale than Irish wolves—suppose that a long dynasty of Goldsmiths, Swifts, Berkeleys, Burkes, Sheridans, Currans, and Moores had given to Gaelic letters the wealth of philosophy, imagination, and eloquence they have squandered upon a step-mother English tongue—who can measure to what a degree of expansion the language of Oisín might have attained in the nineteenth century? A couple of centuries of the Goths and Huns were enough to debase the proud literature of Rome. There are only three centuries accounted the Dark Ages. Yet, when they were over, civilisation had to begin all over again, as after Noah's flood. Ten centuries of confusion, for three of which the Danes are answerable, and for the rest the successors of Strongbow, have weighed upon the Gaelic intellect since the days of our native universities; yet there has survived to us from the wreckage of our ten Dark Ages a body of laws, of records, of arts and sciences and romances, for which, so far as I know, there is no rival to be found in any contemporary nation, even within the sphere of Roman culture. In the Brehon law tracts alone—in the singularly attractive, though faulty, tribal system which bound the population of a whole territory into one family—in the laws of hospitality and of poor relief—in the ancient Celtic land system, so permeated with what is best in modern theories of Christian socialism, so very much more ingenious than the modern doctrine of dual ownership—in the study of the manners of the ancient Irish alone—their homes, and food, and pastimes—there is material more fascinating, even for a lazy reader, than in a modern book of travel. . . . Once the eyes of the Irish peasant were directed to a career in the golden English-speaking continents beyond the setting sun, their own instincts of self-preservation even more than the exhortation of those responsible for their future, pointed to the English language as no less essential than a ship to sail in and a passage ticket to enable them to embark on it, as a passport from their miserable surroundings to

lands of plenty and independence beyond the billows. And any attempt to revive the Irish language on the basis of cutting off any section of the Irish population from the equipment of the English language in the battle of life would be, in my judgment, as futile as it would be inhuman. But in the first place the purely Irish-speaking districts are precisely those from which our present educational system banishes any effective knowledge of the English language by insisting upon teaching it, not in the language which the pupils understand, but in the very foreign language the rudiments of which they have yet to learn, and which is thus presented to them in a shape that is unintelligible, discouraging, and repulsive. It is as if you proposed to grind the Greek verbs into the head of an English child by talking Homer at him. All that the Gaelic-speaking child is really taught is an unjust and paralysing sense of his own inferiority and stupidity. But the cardinal error of the foes of the Gaelic language is, that a smattering of English is the beginning and end of wisdom for an Irish peasant. The true decisive factor in this problem is not the shamefully treated youth of the Irish-speaking seaboard who are deliberately prevented from learning either Gaelic or English effectively for fear they would prefer Gaelic, but it is the far more numerous section of the population who understand both Irish and English. In the county of Kerry, for example, according to the census returns just published, while the number of persons who speak Irish alone is 4,481, there are no less than 69,700 out of a total population of 179,000 who speak both Irish and English. It is this bi-lingual population by which the possible future of the Irish language is to be gauged. Who will deny that their intelligence, far from being cramped, is strengthened and diversified by a knowledge of the two languages? They experience no more conflict between the two than between a knowledge of the multiplication table and a knowledge of the Catechism. While they find the English tongue as indispensable as English coin in the commerce of men, they find in the

Gaelic language also, in the more sacred home-life of an Irish community, treasures of devotion and affection, a balm for bruised hearts, a music of old times, a smack of rotund hospitality, a vehicle of fireside talk and of patriotic inspiration, and of young love whisperings under the milk-white thorn on the May eves, such as no Irish heart will ever find in equal luxuriance in the chilly English speech.

In that direction, so far as I can see, lies an assured future for the Irish language. The battle for its preservation will be won upon the day when the half-a-million of people who still understand the language are made to feel that a knowledge of Irish is not an encumbrance or a reproach, but an accomplishment to be proud of, to be envied for, and to be transmitted to their children as religiously as old family silver. . . . What is more needful than all is a body learned enough to be law-givers of the language, fond enough to bestow upon it enthusiasm and affection, and sufficiently broad-minded to surround it with all those charms of poetic, historic, and archæological associations which would appeal to every cultivated mind in the country. Such an Academy, combining (if one may illustrate by living types) the conscientious erudition of Mr. Gilbert, in a cognate subject, with something of Dr. Haughton's light magnetic touch, and Dr. Douglas Hyde's enthusiastic cultivation of the living Gaelic, would bring provincialisms to an authoritative standard, would prune the language of its decayed consonants, purify the style of the slovenly copyists and story-tellers according to modern canons of variety and elegance, and create a new National literature—whether in the Gaelic tongue or the English—enriched with the genius, warmth, sincerity, and quaint mountain charm of the old. Nor need its mission stop here. There would be the broken chords of the world-dispersed Irish race to be taken up and attuned; there would be all the gracious accessories of National life to blossom again in its sunshine—the re-awakening of Irish music, the painting of the tender Irish landscapes, and the all but unknown art of drawing a genuine Irish peasant, the re-

habilitation of a National drama, the amassing of priceless Irish historical material now being consumed by the moths in English libraries or foreign monasteries; the making the evening valleys ring again with the innocent glee of the Kerry dance, and the plains of Tara with the shouts of the ancient festivals and pastimes. Is it even too bold a vision of far-off years to dream of a time when, passing the stormy Moyle once more into the Scottish isles and glens, the children of the Irish Gael might draw closer even than recent events have drawn those bonds of blood and clanship which once bound us to our Scottish soldier colonists who conquered with Angus and knelt to Columkille?—nay, spreading still further a-field and a-main, discover new nations of blood relations in our near cousins of the Isle of Man and our farther cousins among the misty mountains of Wales and the old world cities of Brittany; and combining their traditions, their aspirations, and genius with the ever-growing Celtic element with which we have penetrated the New World, confront the Giant Despair which is preying upon this aged century, body and soul, with a world-wide Celtic league, with faith and wit as spiritual, with valour as dauntless, and sensibilities as unspoilt as when all the world and love were young?

. . . It will have to be proven that the language of our fathers is a pleasure and a luxury to the Celtic tongue and brain, even as the hurling and the hunting sports of our fathers have been proven to be an exhilaration to Celtic brawn and muscle. Poor human nature will have to be convinced that a knowledge of the Irish language, in place of being a thing to blush for and disown, a mark of inferiority to be concealed like the faint dark circle around the finger-nails of the octoroon, ought to be the first object of an Irish Nationalist's young ambition, a new sense, a delicious exercise of the faculties, the key that unlocks to him the old palaces, and the old hunting-grounds of his dreams, the music which comes ringing down the ages from the lips of the saints who chanted in the old abbeys, of the warriors whose lusty shouts rang over the old battlefields, and of the lovers who whispered

by the haunted Irish springs. Approached thus with the loving ardour of a nation's second youth, the tongue of Tara and Kinkora may realise the fond prophecy that "the Gaelic will be in high repute yet among the music-loving hosts of Erin," and the men who clung to it when it was persecuted, who believed in it when it was scorned, who in the watches of the night hoped on beside what seemed to be its bed of death, may yet taste the reward of knowing that they have preserved unto the happier coming time a language which will be the well-spring of a racier National poetry, National music, National painting, and of that richer spiritual life of simplicity, of equality, of good-fellowship, of striving after the higher and holier ideals, with which the Celtic race alone seems to have the promise of brightening the future of a disenchanting world.

THE FLEMING COMPANIONSHIP

The first meeting of the Sub-Court of Management of the Fleming Companionship was held on June 28 at 22 Marlborough-street, Cork, the following composing the Sub-Court:—Misses E. Bergin, Lily Leonard, Nita Leonard, Elise Murphy, Isabella D. Tuckey; Messrs. O. J. Bergin, B.A.; J. Delaney, J. T. Jago, B. Kelleher, John Murphy, John J. Murphy, and John S. Wayland. The correspondence laid before the Sub-Court made it clear that Denis Fleming's old friends and fellow-workers were anxious not only to see the Fleming Memorial completed, but also to engage in the permanent task of keeping Fleming's work alive. The Companionship was projected last year, immediately after Fleming's death, to form a bond of union among his old comrades and the admirers of the services he rendered to the Gaelic language. The chief means adopted will be the extension of the Gortrua system among children under twelve, and the encouragement of the systematic cultivation of Gaelic by persons over that age. The chief points dealt with at the meeting related to the allotment of the work of the Companionship, the methods of dealing with the growing correspondence, the question of appointing delegates to the Pan-Celtic Congress in August, and the spreading of information regarding the Gortrua system. The laws of the Companionship were practically completed last year, and the following were appointed as a minor Court to settle the final details:—O. J. Bergin, J. T. Jago, Elise Murphy, John Murphy, and John J. Murphy. The correspondence of the Companionship has already extended beyond Ireland to many places in Great Britain and America, and its constitution is such as to enable every companion, no matter where resident, to share in the work and to have a voice in the general control, especially in the section of the Companionship in which he is most interested. All letters may be addressed to the Seanchaidhe, J. T. Jago, 7 Maymount, Friar's Walk, Cork, or to the Assistant Seanchaidhe, John J. Murphy, 84 Dublin road, Belfast. The next meeting of the Sub-Court will be held about the middle of August.

GAELIC TRANSLATION OF A BRETON LOVE SONG.

[Our readers have already had an interchange of compliments between Welsh and Irish bards in the shape of mutual translations. The following, culled from the *Highland News*, should lead to a similar exchange between Scotland and Brittany.]

ORAN-GAOIL BREATUNNACH.

Tha mi saòilsinn nach ro-eòlach Gaidheil na h-Alba air bàrdachd an luchd-daimh, na Breatunnaich, luchd-àiteachaidh na h-earrainn sin de 'n Fhraing ris an abrar 'n an teanga fein "Breiz-izel"—is e sin ri radh "Breatunn-iosail."

O chionn beagan laithean, bha mi a toirt sùla air òran-gaoil a bha cho anabarrach boidheach 'n a chruth agus gu 'n do chuir mi romham 'eadar-theangachadh gu Gàidhlig, a chum 's gu'm faod ar luchd-dùthcha a leughadh 'n an cànan mhilis fein. Ach bho'n nach bàrd mi, is feudar dhaibh bhì toilichte le rosg cruaidh, tioram.

'N am bheachd-sa, tha an t-òran so gle choltach, air dòigh no dhà, ri bàrdachd Eoghain Mhic-Colla, clarsair binn na h-Earraghaidheil.

"Na innsibh do neach fo'n ghrèin,
A h-eòin bheaga,
Gu'n do ghabh mi Herriedd
Gu bhì mo leannan dileas;
Na innsibh gur Herriedd
Mo mhìle gradh.

Tha leadan Herriedd'air dhath
Nan duilleagan marbha;
Tha a dà shùl
Cho gorm ris an speur,
Agus 'n a h-anail tha
Fàile cùbhraidh na meala.

Airson falt Herriedd bheirinn.
Gach uile frith a ta air aghaidh na talmhainn;
Airson a dà shùl
Cheirinn na reultan neamhaidh;
Airson aoin phòig dhi
Bheirinn le deòin Pàrras fein."

W. H.

(From the Welsh "Englynion y Clywed.")

A glywaist ti a gânt gwr call,
Yn cynghori gwas anghall?
A wnel ddrwg, arhoed y llall.

Hast thou heard that which the wise man sang,
Advising a foolish youth?
He that doth one evil, let him await the other.

II.

A glywaist ti a gânt y fronfraith?
Pan dramwyych dros ddiffaith
Na fid elyn dy gydymaith.

Hast thou heard that which the thrush sang?
When thou travel'st over a wilderness
Let not an enemy be thy companion.

III.

A glywaist ti a gânt y beleu
Gyda'r adar yn chwareu?
Pob hir nychdod i angeu.

Hast thou heard that which the titmouse sang
Playing with the birds?
Every long languishment is unto death.

IV.

A glywaist ti a gânt y pysg
Wrth ymdrafful ymhlith y gwrysg?
Trech anian nag addysg.

Hast thou heard that which the fishes sang
Darting amongst the reeds?
Nature is mightier than instruction.

ARTHUR HUGHES

Clwt y Bont, Arfon.

O! CRE TA GLOYR?

"As cre-ta gloyr, agh aalid ennym vie,—
Ennym! ta myr y gall ta sheidey shaghey?
Shoh moylley 'n phobble, my she moylley shen.
Son cre ta'n pobble, agh jiornage anreaghit,—
Earroo neuchinjagh, ta son jannoo mooar
Jeh nheeghyn eddrym nagh vel toilchin scansh;
As coontey cadjin reddyn ta feeu arrym.
T'ad moylley as t'ad coashlagh shen nagh n'ione
daue;
As shen t'ad gloyragh jiu, t'ad jiooldey mairagh;
Cha 's oc eer quoi, agh eer myr tadyr leeidit;
Fer er fer elley g'eiyr, myr quoeie trooid
doarlish.
As cre'n cooilleen t'ayns soiagh vooar nyn lheid?
Dy veaghey er nyn ennal,—goo yn sleih!
Marvanee lhaystagh, myr y gheay neuhiggyr!
Quoi echey ta resoon veagh blakey lurg oc?
Lioroo dy ve lheamysit te moylley."

O! WHAT IS GLORY?

(Translation.)

"And what is glory but the radiance of a name,—
A name! which, as a vapour, blows unheeded
by?
This is the people's praise, if praise it be.
For what is the people? An entangled skein,—
A fickle mob, who greatly prize
Things vain and worthless;
While they condemn what merits veneration.
They praise and they esteem the things they
know not.

And whom they praise to-day, they blame to-morrow ;

They know not whom, but just as they are led ;
One following another, as geese through a gap.
And what advantage is in the esteem of such ?
To live upon their breath,—the people's praise !
Poor wavering mortals, as the wind inconstant !
Who is it has reason would be gaping after
them ?

Their blame is commendation.

This fugitive production from the pen of a Manx clergyman (the Rev. T. Stephen) appeared many years ago in an insular newspaper. It is considered to be one of the finest specimens of Manx blank verse extant.

BRETON "FEIS CEOILS."

We are pleased to hear that during the past month a troupe of Breton bards, Théodore Botrel and his wife, Taldir Jaffrennou, Ar Berre, Kerangwê, Sagory, Denmad and Gwas, have made a "tournee" through the chief towns of Higher and Lower Brittany, Botrel singing his French songs, so popular in France, and Taldir and his friends their Breton gwerz and sones. This is the first time that Breton language appears at the grand theatres, and with the greatest success in every town. Successively from July 6 to July 26 the bards visited Nantes (salle des Enfants Nantais), Vannes (salle St. François), Lorient (cercle Philotechnique et cercle Catholique), Quimper (salle Jeanne d'Arc), Brest (Grand Theatre), Landerneau (Patronage), Morlaix (Grand Theatre), Saint-Brieuc (Theatre), and Saint-Malo. Theirs has been a triumphal progress which will do much good to the language and to the Celtic movement in Brittany, especially among the distinguished society.

This shows that the progress of the movement in Breiz is not a superficial one, but that it is well conducted by young men, who never doubted of success. *Fortuna juvat audaces.*

There is a rumour that one of the best mixed choirs of Wales, the Holyhead Harmonic Society, will sing at the Congress.

The National Literary Society, the leading literary association of Dublin, is preparing to give a reception to the Congress delegates.

At the second "Ceilidh" of the Celtic Association on July 26, which was most successful, twelve of the members wore Irish costume.

DETAILS DU VOYAGE À DUBLIN de Saint Malo et de Paris.

Le bateaux partissent de Saint Malo pour Southampton les lundis, mercredis, et vendredis soirs (entre 6 et 12 heures), et de même pour le voyage de retour.

Durée du voyage : 8 heures sur mer et 3 heures de chemin de fer à Londres.

Prix du billet de retour, Saint Malo à Londres (pour 1 mois), 52 francs (minimum).

Paris à Londres, par Douvres
(tous les jours).

	soir.		soir.
Paris...dép.	3.25	Londres dép.	2.45
Londres arr.	11.5	Paris arr.	11.10
	soir.		soir.
	9.0		9.0
	5.40		5.50
	soir.		matin.

Prix du billet de retour : 47 francs.

Londres (Euston) à Dublin, par Rugby, Stafford, Chester, Holyhead, and Kingstown.

Londres	...	dép.	8.30 mat.	8.45 soir.
Dublin	...	arr.	5.35 soir.	6.0 mat.
Dublin	...	dép.	8.0 mat.	7.45 soir.
Londres	...	arr.	5.45 soir.	6.10 mat.

(Excepté les dimanches) (Tous les jours)

Prix du billet de retour : 59 francs.

2½ heures sur mer.

Pour le Congrès Pan-Celtique, il faut partir de Saint Malo vendredi, 16 août, de Paris 18 août soir.

De retour, on part de Dublin le dimanche soir, 25 août, 1901.

MUSIC AT THE CONGRESS.

The feast of music will be charming and unique. Among artistes from over sea we are able to announce "Telynores Lleifiad," Mrs. Gruffydd Richards, Mr. Pedr James, and "Telynores Gwalia," for harp and pennillion singing; Mr. Roderick Macleod of Inverness and Miss Maclean of Glasgow; Miss Wood's quartet from Man; and Miss MacBride with the Highland harp. At home, we shall have the Congress choir singing the national songs of the five nations, and a number of first-class Dublin artistes, including Mrs. Cosslett-Heller, whose adopted country is Ireland, though her native country is Wales.

BOARD AND LODGING.

Arrangements are being made to issue boarding coupons, available at various hotels and boarding houses in Dublin, at the rate of 5s., 6s., or 7s. per day according to accommodation and meals provided. These coupons can be purchased from the Association in advance, or at the Antient Concert Rooms on arrival. The largest hotels in Dublin are the Shelbourne in Stephen's Green and the Metropole in Sackville-street. Their terms range from 12s. per day upwards.

We have received the first number of *Am Bard*, the new bi-lingual monthly edited by the Hon. Stuart Erskine. It is excellently got up, and we shall have a good deal to say about it in our next issue.

We must apologise to our readers for the delay in issuing this month's *CELTIA*. It was due to over-pressure of work for the Congress. Next issue will be the "Congress Number," containing full reports and illustrations of the Congress.



A PAN-CELTIC MONTHLY MAGAZINE.

VOL. I.

DUBLIN, 1st SEPTEMBER, 1901.

No. 9.

“CALON WRTH GALON.”

—◆◆◆—
“ONAN HAG OL.”
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THE First Pan-Celtic Congress has come and gone. From first to last it has been a magnificent success, far surpassing the most sanguine expectations of its organizers. The number and distinction of the delegates and visitors, the amount of valuable information gathered, the enthusiasm, the public interest, and the glorious weather all combined to transfigure the first General Council of the Celtic Race, and make it an event whose memory will endure as long as the Race itself. The Pan-Celtic procession was an artistic triumph and an imposing demonstration of Celtic unity. In that judgment even our severest critics are agreed. The sectional meetings were of profound and practical interest. The concerts were most enjoyable, and were the occasions of demonstrations of a volume of spontaneous and unrestrained enthusiasm such as we should not have thought possible in this early stage of the Pan-Celtic movement. The visit of the Welsh Gorsedd and of the Holyhead Harmonic Society marked an epoch in the relations between Wales and

Ireland which will have far-reaching effects. The building of the *Lia Cineil*, the reception of the Highland, Manx, and Breton delegates, the Cornish debate, and the successful revival of the Irish national costume were events which will leave an indelible impression upon the long Celtic memory. The Congress is a solid achievement. It is a *fait accompli*, an historical fact which will have to be reckoned with in the future. It has shown that a Celtic union is not a chimera, but a practical reality capable of a great and beneficial development.



One of the most pleasing features of the Congress was the hearty reception given to the strangers by the citizens of Dublin. From the Lord Mayor downwards, the hospitable Dubliners vied with each other in endeavouring to make our guests welcome, and we are sure that the city on the Liffey has left a very favourable impression on the delegates, most of whom paid their first visit on this occasion. The Spirit of the Nations was in the air, and the various national garbs worn did much to

emphasise it. The Bretons with their *bragou-braz*, *chupen*, and broad-brimmed ribboned hats, were the heroes of the day. The Highland garb, exemplified most gorgeously in Mr. Theodore Napier's costume, was more familiar but not less welcome, and when a Breton was heard cheering a Highlander for whistling the Welsh National Anthem in the streets of Dublin, the bond of fraternity appeared strong enough to withstand the shocks of all time.



One of the most important events of the week was the Paper read by Professor Kuno Meyer on "The Present State of Celtic Studies." It was just such contributions as this that we would have in our ideal Congress—scholarly, precise, and full of information and suggestion. It is encouraging to be told that the number of well equipped students of Celtic lore is increasing, and that Wales and Ireland are foremost among the Celtic nations in the cultivation of their national inheritance. When the time comes that "even Professor Mahaffy" throws in his lot with Irish Ireland, we shall have to recollect how much we owe to German scholarship. Professor Zimmer's declaration that modern Celtic literature takes rank with the most beautiful of modern literatures is gratifying to us, however much it may surprise and even shock the Anglomaniac. His suggestion with regard to the publication of a bibliography of modern Celtic literature is being followed up in this issue, and will show a practical step in that direction.



The Exhibition of Modern Celtic Literature was a feature of the Congress which might with advantage be further developed. Exhibits were furnished by Messrs. Gill & Sons; Hodges, Figgis, & Co; Hughes & Sons, Wrexham; Patrick Geddes & Co., Edinburgh; Broadbent and Co., Douglas; and René Prud'homme, Saint Brienc. Objects of historical interest were also kindly exhibited by Lord Castletown, Lord Inchiquin, the O'Connor Don, Mr. A. S. MacBride, Professor Geddes, and Miss Emily Lawless. The matter of direct communication by steamer between Ireland and Brittany led to an interesting debate, which will probably have a practical outcome. In any case, no

effort will be spared to bring it about. The Celtic Association will have its hands full, but it has many willing helpers, and the work is its own most glorious reward.



The Congress is to be a permanent institution. Whether it be annual or not remains to be seen. But we are to have another Irish Congress in 1904, or thereabouts, and a Congress is proposed for next year at Douglas or Peel. The policy of throwing all the Celtic forces into the "gap of danger" is wise and spirited, and the Manx Congress should be in every way worthy of the record established in Dublin. From the point of view of steamer and boarding facilities and halls, and landscape attractions, no place could be more fortunately chosen than Douglas. If the result of the negotiations with the Manx people is satisfactory we shall look forward to the Second Pan-Celtic Congress with the greatest hope and glad expectancy.



We cannot help regretting that the Congress declined, by 34 votes to 22, to recognise Cornwall as a Celtic nation. But, after all, the question is only postponed till next year. The Cornish case was well fought by Mr. Arnall and by Mr. Duncombe-Jewell's eloquent and spirited paper—the most powerful and pathetic plea for a nationality we have ever read. The author writes: "Of course the local comment on the decision of the Congress is that no vote of its members can ever make Cornwall anything but a Celtic Nation. 'Not the Almighty Himself' says one writer, 'can make a Cornishman anything but a Celt now.' The Congress has given an enormous impetus to the language and national movement here. I have been overwhelmed by applications for membership of the Celtic-Cornish Society, and by offers of subscriptions towards publishing the new Grammar and Dictionary. At the next Congress Cornwall will be represented. Our delegates will address the Congress in Cornish, and, personally, I will bring over a team of players to give an exhibition of our national game of 'Hurling with the Silver Ball.'" Bravo, Cornwall! Your flag shall be unfurled, and your stone shall crown the LIA CINEIL!

THE PAN-CELTIC PROCESSION.

On Tuesday the ongrs was inaugurated by a series of most impressive and imposing ceremonies at the Mansion House. From nine o'clock the delegates, attired in the various national costumes, began to arrive at the lawn at the rear of the Round Room of the Mansion House. Delegates from Brittany, Wales, the Isle of Man, the Highlands of Scotland, as well as the Irish delegates, arrived in quick succession, and shortly before the hour announced for the opening of the proceedings, *Ilfwa Mon*, the Archdruid of Wales, clothed in his magnificent white robes, and attended by Mr. T. H. Thomas, the Herald Bard of the Gorsedd and Gwynedd, both arrayed in their robes, arrived upon the lawn and took his place under the shadow of the Gorsedd Banner, which had been raised within the circle which had been railed off for the Druids, Bards, and other persons of distinction assisting at the Gorsedd. Following the Archdruid came the Right Hon. the Lord Mayor of Dublin, attended by the Sword and Mace Bearers, all in their official robes, and closely followed by many Aldermen and Councillors in their robes. Lord Castletown of Upper Ossory, President of the Celtic Association, accompanied by the principal officials of the Association, were also present, and took an active part in the arrangements. Others present included:—Sir Gerald Dease, D.L.; the Hon. W. Gibson, the High Sheriff of Dublin; Hon. Martin Morris, M.P.; Councillors Hutchinson, Henry Brown, Crozier, Lyon, Briscoe, McCabe, Brady, Corrigan, Little, Irwin, Peter O'Hara, O'Neill, Alderman Gerald O'Reilly, Alderman Hennessy, Sir Thomas Brady, Mr. Standish O'Grady, Mr. Garrett Begg, Mr. Charles Dawson, Mr. J. Howard Parnell, City Marshal; Rev. M. Close.

The Archdruid, standing on the *Maen Llog*, pronounced the ancient Gorsedd prayer in a voice full of feeling and expression.

Several of the bards, including Gwynedd, Cadvan, Chief Bard of the Gorsedd; Alexander Carmichael, F. Jaffrennou (Brittany), F. W. O'Connell, B.A., hon. sec. Celtic Association, and others delivered short addresses in Celtic.

GWYNEDD, then addressing those assembled in English, said they all knew very well that Welsh was the language of the Gorsedd, but occasionally they allowed visitors to address the audience in any language they might understand. By permission of the Archdruid, he (Gwynedd) was allowed here to-day to speak a few words in a foreign tongue. Now, it might be asked why they had come there to Dublin, and what were the objects that they pursued in their association. Some people had been asking was this a secret society. (Laughter.) Well, he asked them to look up and behold the sun in the firmament of heaven, and if there was a society under the canopy of heaven to which the title secret society could not be applied, it was the Gorsedd of the Principality of Wales. Their motto was:—"The truth against the world." In the face of the sun, the eye of light, they had nothing to hide, but everything to be made manifest. They were there to congratulate their fellow-Celts in Ireland upon the successful starting of their association. They had for many years in the Principality of Wales cherished everything connected with their country, with their nationality, and with their language. They had always paid special attention to the literature of their country, its poetry and its music especially, and they were very glad to find now that other branches of the Celtic family were working in the same line. (Hear, hear.) It should be borne in mind that in forming the basis and groundwork of their institutions they kept themselves entirely aloof from all controversial questions—(hear, hear)—affecting religion or politics. (Cheers.) They were there, men of all shades of political opinion, and of all sects in religion, but all united in the one thing, to promote the welfare of their people and to make more perfect their native tongue—(hear, hear)—and, therefore, supporting the literature of their country. They provided a sort of educational institution throughout the length and breadth of the land, from the little literary meeting in the country to the *Eisteddfod* of Wales. They issued every year a syllabus,

in order to encourage home reading and the cultivation of music amongst the hills and valleys of the Principality. Thereby they improved themselves and their people. Therefore they came to Dublin to welcome the institution that was started in Dublin, and they were delighted to find that so great an interest was taken in such work by the Irish Celts. They were all united. They were kept too long apart, and they rejoiced now that efforts again were made to bring them together to make for common improvement of the Celtic family. Long might they in Dublin thrive, and their institution prosper, and the old Celtic languages be spoken throughout the land.

The Archdruid was then served with a drink from the *Hirlas Horn* by Mrs. Needham.

The Right Hon. the Lord Mayor of Dublin delivered a short address of welcome in Irish to the visitors.

Investitures by the Archdruid followed. The Lord Mayor was created an Ovate, with the title of "Pen Dulynd." Others receiving distinctions were F. W. O'Connell, B.A.; Mr. Carmichael, the Hon. Mrs. Herbert of Llanover; Mr. Parezewski, Mr. Standish O'Grady, upon whom was conferred the title *Llenor Gwerin*, and Miss Fournier.

The boys from the Artane School then blew a blast upon their trumpets, and the ceremony in the Mansion House concluded.

The delegates, after this, formed up in processional order and marched from the Mansion House through Dawsonstreet, Nassau-street, College Green, College-street, and Great Brunswick-street, to the Antient Concert Rooms, to attend the Congress.

The following was the order:—First came a body of Mounted Metropolitan Police, and then followed a Welsh Bard. Next came Mr. Fournier in national costume. Then the Gorsedd Banner, Manx delegates, Breton delegates, Highland delegates, the Welsh Bardic Gorsedd, Ovates (green), Bards (blue), Druids (white), the *Hirlas Horn*, the Gorsedd Sword, the Archdruid, in a carriage and accompanied by Gwynedd and the Herald Bard of Wales; Welsh delegates, the *Lia Cineil*, the President, Irish pipers, Irish Committee, Irish delegates, Sword and Mace of the City of Dublin, Aldermen and Councillors, the Lord Mayor, and then followed a number of distinguished visitors in carriages.

The streets on both sides all along the line of route were crowded with people, who watched with the utmost interest the progress of the procession.

OPENING OF THE CONGRESS.

The Congress assembled at the Antient Concert Rooms at half-past twelve o'clock. Before the proceedings opened a large pillar stone in five parts was erected in front of the platform to represent the five Celtic nationalities. Five delegates, representing the five-nationalities then came forward, and placing their hands on the stone, delivered a short address to the audience.

Lord Castletown presided. There were also present:—The Lord Mayor, the O'Connor Don, Hon. Martin Morris, M.P.; Count Plunkett, Alderman Cotton, High Sheriff; T. O. Russell, P. J. Geoghegan, hon. treas.; the hon. Wm. Gibson, Mrs. Needham, Right Rev. Monsignor Molloy, A. Percival Graves, Sir Thomas Brady, Miss Geraldine Haverty, Messrs. E. E. Fournier, and F. W. O'Connell, hon. secs.

Amongst the delegates present were:—

National Literary Society—Mrs. James Duncan, Messrs. Brendan Rogers, W. B. Baker, W. A. Henderson.

Society for the Preservation of the Irish Language—Count Plunkett, Messrs. O'Ratigan, C.E.; J. J. MacSweeney, —Halligan, and Rev. Maxwell Close, M.A.

Fleming Companionship—Mr. J. J. Murphy, Miss E. Murphy, Mr. Hurley.

Highland Delegates—Messrs. A. S. M'Bride, J.P.; Malcolm M'Farlane, Elderslie; Jas. Grant, Glasgow; Dr. Dingwall, Glasgow; Neill Orr, Islay; Th. Napier, Edinburgh; R. Grant, Glasgow; Archibald Sinclair, *Celtic Press*, Glasgow; W. Munro, Glasgow; Alexander Carmichael, Miss Carmichael, Faghan, K. Carmichael, Celtic Union, Glasgow; Ruadhric M'Farlane, the Hon. Stuart Erskine, Misses

M'Bride, Miss M'Lean, Professor Patrick Geddes, J. Stuart Glennie, Esq., Dr. McGregor.

Welsh Delegates—Messrs. T. H. Thomas, Thomas Evans, Cochfarf, F. Llewelyn Jones, Mrs. Gruffydd Richards, Prof. H. H. Johnson, Mrs. V. Williams, J. Edwards, Mrs. Coslett-Heller, Eifonydd (Cofadyr), the Misses Williams, Cadfan (Chief Bard), Mrs. Gwynedd Vaughan, Beriah Evans, and Wm. George.

Bretons—M. Le Fustec, M. Jaffrennou, M. Vallee, M. Lajat, Madame Lajat, M. Le Berre.

Manx—Miss Joughin, Miss Morrison, Peel, J. of M.)

Letters of sympathy were received from Lord Iveagh, Lord Ardilaun, Dr. Stopford Brooke, The O'Conor Don, Lord Windsor, The MacDermot, Dr. Wright, the Celtic Association of Philadelphia, Count Plunkett, Lord Graham, Donald MacKinnon, Mr. D. S. Shorter, Lady Menzies, Miss White, Mr. Thos. Kelly, Lord Dunsandle, Lady Gregory, Mr. D. M. Campbell, Mrs. Mintern, Mr. H. Concannon, Miss Yule, Mr. A. S. Richardson (*The Gael*), M. Le Goffic, M. Le Braz, M. Kerviler, Canon Savage.

The proceedings started with short addresses from the representatives of the different nationalities.

Gwynedd, treasurer of the Welsh Gorsedd, said they were laying there the foundation stone of United Celtia.

M. LE FUSTEC (Paris), speaking in English on behalf of Brittany, said he wished prosperity and long life to the Celtic Association, and he hoped that the Union of Celtia would not finish before the war. (Applause and laughter.)

The HON. STUART R. ERSKINE, representing Scotland, said the Celtic movement in his country was indissolubly connected with the prosperity of their race. They had in Scotland a variety of clans and bloods, but the Celtic was the great predominant race, which had impressed its stamp upon the splendid manhood of Scotland. (Applause.)

The LORD MAYOR, representing Ireland, was loudly applauded, and he said that the demonstration they witnessed that day would, in his judgment, give great courage in taking up with enthusiasm the great work of the Celtic movement. (Applause.) The movement had made great progress in the country during the past few years. They had got over the maudlin feeling of shame which made Irishmen not take a pride in the history, language, institutions, customs, and dress of their forefathers. He had no doubt that the movement for the revival of the ancient language and literature of Ireland would receive great assistance from the conference, and he was sure when their next meeting was held in Dublin they would find a greater and warmer spirit of enthusiasm on the part of the people. In the name of the citizens of all creeds and classes he bade them all a cordial welcome to Dublin. (Applause.)

MISS JOUGHIN (Peel), on behalf of Manxland, wished peace and prosperity to the United Celtia. (Applause.)

LORD CASTLETOWN, who was received with applause, in the course of his address, said:—When, some years ago, I was asked to address a certain learned society in Dublin upon the question of our Celtic inheritance, I was first alarmed at my want of knowledge of the subject, and then, when once I settled to work upon it, at the vastness of the field. Then few spoke of the Celt, now he is in everyone's mouth; then he was denied an existence, now he has proved it in the most substantial manner, by coming in person to the capital of Ireland, and holding out his hand, to brother and opponent alike, saying, "I am here." No one looking round this assembly can say "there are no Celts." When they are convinced that there are, our detractors will no doubt then say, "no one has any right to the name of Celt." This is just one of the great objects of this great gathering, that learned men of all countries may meet together, may tell each other what they have learnt, what they know, and may teach it to others less learned than themselves in these matters, may remove once for all the stigma of Celtic vagueness from matters ethnological, and prove that, given a certain local habitation, a man is more likely to be a Celt than anything else. But this is the cardinal point so that we may know each other better—this is the prime reason of our move-

ment; if, as might have happened, only each one of the nations in these separate countries (the legend-loving, poetical sons of our fathers) had striven to keep alight the lamps of Celtdom, the flame would have been fanned into a gleam for some few years longer, now and then I cannot help feeling that, oppressed and checked by the world's pressure, it would have died out or become so weak as to be incapable of repetition. If the many millions of Celts who still exist, and are increasing daily, will unite and lift their voices aloft and say, "We are one," then I say the close of this century will see us not only existent, but stronger than we are now at its dawning, and very much stronger, if we may judge by the pace we have gone in, let us say, the last six years. It was in 1899 some of the Celtic spirits of Ireland did me the honour to ask me to address them, and it is two years ago that the courteous Welsh gave me an invitation to their great festival, and a title as their honoured guest. Before that we had formulated the idea of inviting all our fellows in race to a great meeting in the Western Isle, and since then, little by little, the movement has grown, and now, when five years ago the language, the literature, the old history, and the legend of this country was hardly thought of, to-day they are factors in our national life, and must, at all costs, be counted with as realities. There are those here who will speak during the week to come far better than I, each one on their own great topic—language, dress, archaeology, manuscripts, and ethnology—the hundred and one questions of burning interest to us all when we look back to the days of our forefathers. This is well, but I would have you also look forward. We must not in precise knowledge, in antiquarian research, in the re-establishment of our language and our literature, lose sight of our spiritual well-being. By this I mean the better, higher part of our nature must be cultivated; not the mind only, not the head; not the heart, but the spirit, and I say this because it is in this I believe to be the greatest beauty of our Celtic inheritance. It is well to obtain distinction in mechanical contrivance, in art, in writing, in all and every branch of science, but if this is won by loss to our finer nature we shall have gainsaid our better self, our soul. Thus we might, or we may, obtain the whole sense of beauty, infinity of nature which seems never to come to some, or if it comes, it is only to be choked by the weeds of the world. It is the longing and striving after good, it is the yearning and knowledge of loneliness, the power of abstraction from self; signs, however, painful for the moment, which are the indexes by which we may know we may worship at the shrine of Nature. No: to the true-born Celt it is given to live his life easily. Out away in the West one rarely hears a laugh; they are a strange, quiet, people, as you of Brittany know, and the men of the Scotch and Welsh hills. To reflect, to muse, to know oneself and all the wisdom of the ages, this is power; to idealise, to learn never of the old in the midst of the modern, to love the spirits of the air that breathe only to the few, this is to stand a bulwark against the paralysing common place of these later days. Is all to be only for practical use, for getting on in the world; for practical purposes must all be hurry and noise, and the hasty moving from place to place; will none remember the beautiful words, "they also serve who only stand and wait," and are we only to spend our power in that which can never satisfy? Come with me to some Western isle, to the land of Brittany, the hills of Scotland and Wales, and learn with me what I mean. "To do nothing but wander over miles of unprofitable land," says the Utilitarian. But is it of no use if it gives the sense of space, freedom, life, and air to the brain jaded by the ceaseless endeavour to go forward, striving before his fellows; while here infinity and solitude, the spirits of air and sea, may tell him it matters not at all, but that the real end of what gain he makes is all things are peace in the arms of the everlasting?

No more to weep, but in endless sleep
To slumber on long ages through,
With my grave-turf bright
With the fading light
Of eve or the morning dew.

Though I agree and believe that we are bound to equip ourselves for the battle of life, as I hope to prove to you later on, meeting, as we must, the men of our time on mutual ground in practical life, and learning from them a restraint, a vigour in application and in practice in the actual conduct of life, we must forfeit nothing of the more ethereal portion of our being, we must maintain the fair plant of our Celtic soul. For, believe me, in earlier and simpler times man lived more according to nature, and was nearer heaven. Now, we may be more intellectual and more comfortable, but the

Church which appeals to many thoughtful minds—the Methodist. In Scotland the stern and vigorous Presbyterian stands out pre-eminent. In Brittany and in Ireland, and in many parts of Wales and Scotland, the great Catholic Church holds sway, whilst in Manxland and Cornwall religion is the guiding feature of the race. In the dark days of barbarism and paganism the light of the true God and Christ still shone out in those lands. It does the same today. Shall I be told that it is for the good of the world that this undying faith in God, in Nature, in the beautiful, is to



SKETCHES BY THE "FREEMAN" ARTIST.

sense of happiness is less, the freedom of action is less, the mind, by being more cultivated, loses something of the ground and primeval instinct of the wild man which, dare we say it, came straight from the same God, who feeds the birds and the animals, who seek their meat from Him. There is one beautiful and ever-present note in the Celtic life which bears on this point, and is evolved from it. In the great waves of unbelief and doubt that sweep over the world we see the Celtic race standing out pre-eminent in religious thought. I do not speak of one type of our Christian teaching, I say in all types. In Wales we have the powerful

be obliterated by the tares of a commonplace world? I believe this Celtic revival is for the good of the thoughtful in the world. I believe it is for the teaching of those peoples who are beyond its present sway. I may be told my idea is far-fetched. I will put it as a personal question to many of our audience. When the long days of tedious commonplace work close, one after the other, with no change, no relaxation, does not the mind and soul weary and pine for something far away, something apparently intangible? Religious fervour, perhaps, helps us through the deadly struggle, but if you would have the true antidote to the

awful monotony of life, the Celt teaches us that. The Highlander, after years of commercial drudgery, returns to the native glen, loving and beloved. The sea captain, who has sailed a thousand seas in the great Atlantic liners, comes home to settle down in joy and contentment upon the windswept shore of the Hebrides. The Irish peasant, who has left his home as a boy, and toiled in Chicago and New York, fits back to the brown waste of bog and heather, and listens to the old chapel bell with peace and happiness. The Breton, who has toiled for years off L'Islande, returns with thanksgiving to God to the lone uplands of his native land, and worships again the Deity who has led him through all dangers by the mention of Carnac or Locmaiaquer. We of the Celtic race have perceived a higher religious tone; we have joined the true worship of nature's God-head and Christianity, and we are the purer and the better for it. (Applause.) Let me now, however, come to those matters which are more strictly appertaining to the work of our Congress. I will first deal with language and place names. With regard to this subject, I venture to say how great a debt of gratitude we owe to the Gaelic League. The intense vigour of their movement, the permanent bent fit that they are accomplishing, is beyond praise. But it may not be possible for us all, by reason of age, inaptitude, or want of leisure, to follow our younger brethren through the difficulties of our mother tongue. While giving our support to the endeavour to keep it alive, we may, if we like, turn our attention to the lighter, but most interesting, subject of place names. We shall learn deeply of our language in that study, and we shall come upon most useful discoveries. What a feature they are in Celtic lands—varied, numerous, expressive, suggestive, often strangely corrupted; but the actual modern spelling, when analysed, often turns out to be very near the old pronunciation. Having dealt with this subject, his lordship proceeded to say—I now come to one aspect of the movement where the way has been nobly prepared for the awakened. Celts no longer, as was the case fifty years ago, can be reproached with indifference to the records written in stone of our ancestors, and it is a branch of study in which any one of us may take an interest, and may learn from the great masters of the art to fill in the slight remains that are left us, till a glowing victory is present in our minds, till every spot in our dear land is full of memories. I grieve to say that Wakeman was of the opinion concerning Irish antiquities that “within the last half century there has been a greater destruction of Irish antiquities, through sheer wantonness, than the storms of ages have accomplished.” As Dr. Anderson, in his work on “Early Scotch Art,” predicts the days of neglect are past in Ireland and Wales as in Scotland and Brittany, and it is within the power of each of us nowadays to help to rebuild the fabric of our nation's glory by learning all of her we can in the past, and helping to press forward in the future. I do not desire to touch upon the work done by so many of our great Irishmen and others in the past and in the present, but as we are sometimes twitted with our want of vigour and intelligence as regards the subjects of our Congress, I need hardly mention before such an audience the names of the Four Masters, of Keating, O'Reilly, O'Donovan, O'Curry, Petrie, Miss Stokes; while in these days we have M. Jubainville, Professor Rhys, Dr. Sigerson, Dr. Kunn Meyer, Dr. Zimmer, Dr. Douglas Hyde, Professor Loth, Mr. Carmichael, Father Edmund Hogan, Miss Hull, and many others, all actively searching, helping, and enlightening us on all points. (Applause.) I hope and pray that our meeting this week may result in still greater activity, in a more vivid determination, to unfold our Celtic life, to disinter hidden manuscripts, to foster folk tales, to work up the beautiful airs which are still sung by the peasantry, to propagate our language, and to induce the Celtic people to be proud of their birthright. (Applause.) I think I may now, with due caution and safety, touch on one rather trying question. We have been, in some quarters, told that our meeting is premature. In some respects I agree. In others I absolutely contradict that statement. The moment has, perhaps, not come for that onward movement of the Celts which I foresee. But the hour has struck when the Celts must meet. We are all

struggling upwards; the mere fact of unity gives strength. I know that those who are not with us to-day, yet feel we have given volume and power to the Celtic cause. After the week's work is over we are no longer an isolated nation of the Celtic world; we are the nation that overran the parts of the world long years ago, and we are the nation that speaks one of the oldest Aryan languages, and are, as I have pointed out, the great religious teachers of by-gone days, and with a vitality fresh and powerful as that of the youngest people. We are populating now the new worlds; we are not decreasing in our birthrate, as other nations are; we are not content only to sweat for gold, we look to higher attributes; we produce the fighting men of our different nations; we produce many of the generals, the administrators, the diplomatists, the great divines, the leaders of men. But I may be told this may be or may not be; but what are you going to do to keep still more abreast of the times, and to produce more activity, more power in following out the bent of our race? I can at once reply. In my mind, and I believe many much wiser men in Ireland agree with me, we must, in this country, build up from the magnificent materials we have, a native character, individual and distinct. I believe in distinctness. If you had six sons and four daughters, you would not wish each son to be a person or lawyer, and every daughter a milliner. You would want them to be diverse, to carve out their destinies and to take up different vocations. It is the same way with nations. In the magnificent gathering here to-day I would seek to find a text which will give our people a distinct aim and (full of vitality as they are) a new determination. I see here the delegates from Scotland; they are Celts, they are distinct, the individuality is so vigorous that there is a saying “when the North Pole is found you will find a Scotchman on the top.” (Laughter.) There are the men of the Isle of Man, a land with its own Parliament, ably and admirably governed, pure and enlightened. There are the men of Wales, led by one of the most splendid and venerable figures of modern times. The people in Wales have been the coterminous neighbours of England for hundreds of years, yet her language still resounds through hill and dale, and though in Wales every modern attribute exists, the newsboy at Holyhead speaks to his fellow newsboy in his native tongue while he sells you the *Sporting Times* in Saxon. Then our friends from Brittany; what a glorious history! Every force arrayed against them for generations—religious rancour, revolutionary slaughters, and yet always the same, always the Celt, always predominant in peace and war, in poetry and Parliament. And then ourselves. No man is a prophet in his own land; but we have a magnificent task also. The Gaelic League and the other societies are all doing splendid work, but we must do more, we must produce arguments that will urge public opinion and the powers that rule us to enable us to have our own national life started in our National schools. The boy and girl of Ireland must begin life by knowing the greatness of those who came before them, they must not only know that two and two make four, and the meagre historical details now given to them. You must build up the character of the people through the children in their homes and in their schools. I venture to speak of myself and of others that I know of. A wise father and mother made me proud of my native land, taught me what my nation had done in the past, and what we ought to try for in the future. This is our duty. It is all very well to teach the language, but language is barren without examples of the people who spoke it. (Applause.) The people must realise the history, the legends, and the attributes of our nationhood. Every man and woman who goes through this training will become a more self-reliant, a prouder being in the best sense, a braver and a more self-respecting Irishman or woman. We have nothing to be ashamed of in the glories of the past; we have everything to be proud of, and we have won at last the support of our fellow-countrymen. What does this mean? Have we yet realised it? Millions of Celts. We can call on these millions if our cause is right, if our honour is pure and unswerving, to help us. If we can stand in this position no harm can come to us; we can have our say in the Councils

of the world. We can mould the fate of these nations with whom we are in touch. (Applause.) We know that what we ask is only tolerance and fair play. We only ask for the same facilities and the same advantages as other countries afford to other states—Austria and Hungary, Bohemia and Prussia. All the nations of the world are beginning to learn that the lesser people are entitled to national life as well as themselves. The *Spectator*, a few months ago, published a very interesting article on the proposal to ostracise some of the minor languages, and pointed out clearly that no good end is served by such action, no national desire crushed by destruction of language or literature. The article quoted Ireland and its history as an instance of the folly of such methods, and the hopelessness of their application. We are here to-day to justify that example, and there is no difficulty in proving that the *Spectator* is right. (Applause.) We, in Ireland, have, perhaps, now, owing to the exigencies of political life, a greater opening than any other nation in this direction. For this reason. Here a great change is coming over the land. Daily more fee simple owners are being created. What are these men going to do? No man can turn them out; they are of the soil; they are, or ought to be, pioneers and guardians of all that is Celtic, their blood is Celtic; they have come back by the changes of time to own their birth soil; let them be careful now how they fulfil their duties. Their sons and their sons' sons should be Celtic, and every thought of their mind should be of their country, its language, its customs, its music, and literature. They are the Irish of Ireland planted irrevocably in the land of their fathers. (Applause.) Let us now, instead of looking backward, or, at the present, gaze in the crystal of Celtia for a moment and glance forward. The Celts dwell, perhaps, too intensely on the past, thus oftentimes grievously sinning against their future. The bards of old, on the contrary, saw into the ages to come, and pretended to foreshadow events. Let me, then, for once, stand to you in that position as a foreteller of good, not ill. Believing that the march of things Celtic has been forward within the last fifty years, I believe that within the next few years they will go onward still. I have dwelt at length upon why our tongue, our literature, our dress shall not die, and from the virile strength shown by the five races to-day, united for the first time, I shall not be looked upon, I trust, as a visionary if I say that through their influence I see a greater France, Britain, and Ireland marching onward in the future. And why? Because it is in Brittany, Ireland, Wales, the Highlands, that dwell the strong countrymen with yet uniainted blood and sturdy limbs, who, were it needful, would come forward to do or die when their own town-bred, weaker brethren fall in the battle of life, are borne down, a partly willing sacrifice to the great god of riches. Is it not an awful thought, city after city swallowing up the life, the beauty, of the world with unceasing, machine-like voracity, with a pitiless calling for more; a city of the dreadful night, whose men wake and sleep, but not the sleep of rest or the waking of joy; and, while the men who make money and want it are dying for air and space, we, the Celts, will keep watch and ward in the hills, in the fields, by the sea, worshipping the aerial forms about us, the moods of nature, happy, contented, doing our work too, but in full sun and air, though at times the sun be clouded and the wind strong and rough, yet knowing that the love of the soil and the dawn of day will carry us on, and that the love of these things will go on to our children, keeping them pure in mind and strong in body, until another century begins. This, then, will be the Celtic victory—pure minds over worldly matter; the spirits of the air, so often disregarded, coming again to triumph over the coarse, worldly-mindedness of the ages yet unborn. Let us, then, stand shoulder to shoulder, helping each other to keep alive the love of all that is beautiful, simple, natural, unaffected, life-giving—man making songs and music that owe nothing to the music halls—(applause)—history without political rancour, legends that speak of old days, and a dress that marks us from the many; these things have come down to us, and these we would preserve. (Applause.) I foresee in the future a great revival of Celtic writing, (the thread taken up) where it broke so

roughly off two or three centuries ago, the professors of the tongue not only giving us transcripts and translations of the old, but strong, vigorous writings on the modern subjects of practical interest that will reach the hundreds of thousands of speakers of Celtic tongues, who desire such writings because they appeal to them. No Parliamentary blue book, no utterance from a professorial chair, will make me believe there is no need for such language or literature, that there is any harm to come of allowing these tongues a hearing in the concert of the world. This, then, is what I see in the immediate future—a revival of Celtic learning and language; in the dim distance—a rejuvenation of the effete races by one as old, but more vigorous because more pure, more natural, more spiritual. I must not allow myself to dwell upon the prospect. The conquered older races are conquering the conquerors, the old spirits of the Celtic wanderers coming again from the blessed land where they have slept so long, the people of the green ferts releasing the long-imprisoned, long-enchanted rulers of old from a thralldom so light yet so insistent, and the scattered people united again for the good of the countries they live in. Fairy hosts enshrouded the island's story in days gone by. Will they desert us in the latter days, or will they guard us still if they see us not unmindful of the days of old? It is the murmur of the river, the scent of the glorious heather, the wind among the birches, the changing of cloud and sun over the summer-clad hills that tell me of that long-gone fairy host, the purity of Celtic thought, the religious teaching of nature, the belief in immortality which led so easily to Christianity. All this crescendo of original soul knowledge belongs to our race. It is for us to strengthen it and to give it to the world. Let us all strive to know our history in the past in order that from the faults of the past we may flee, and from the strength, the endurance, the poetry and patriotism of our ancestors we may, each in our various countries, help to build up the commonwealth of Celtia as worthy citizens, whilst on the horizon of our minds there ever appears and disappears the fitful vision of the Isles of the Blessed, where one day there will be a great re-union of the faithful hearts of all the sea-divided Gaels. (Prolonged applause.)

THE ART AND ECONOMIC SECTIONS.

On the reassembling of the Congress at three o'clock,

The PRESIDENT (Lord Castletown) announced that the Congress was now opened for sectional papers.

CELTIC ART.

Mr. T. H. THOMAS, R.C.A. (Herald Bard of the Gorsedd), then delivered a lecture on "Celtic Art." He said that to lecture on Celtic Art, without having the works in one's possession to illustrate the lecture was nearly impossible. It was a consolation, however, to know that in the Dublin Museum they had a splendid art collection, which they would have the opportunity of viewing to-morrow. Fifty years had made a vast difference in the art of the Celt. In the middle of the 19th century few would have admitted there could be any Celtic art. The most definite Irish manuscripts were continually described as being in Saxon characters. The Book of Kells was described as being written in Saxon characters, and the ornaments in that book were frequently described as Runic—that was, Scandinavian—anything, in fact, rather than admit it belonged to the Celtic. The great characteristic pattern of the late Celtic craft was what was known as the trumpet pattern, and the varying thickness of these trumpets gave a very strong effect. Celtic artists seemed to have a feeling of free dimensions, as the ground was not one even mass, but was here deep and there shallow, all of which showed the artists had a true sense of the materials on which they worked. In Ireland and Scotland this craft survived to a pretty late period, and in Ireland especially a large number of gold articles had been found. With the advent of Christianity a change came over Celtic art, and in the 7th century a great course of illuminating art became manifest, of which Ireland became the centre. About this time they had many startling specimens

of that art, some of which were still preserved, and among which he might mention as a marvellous work, the Book of Kells. They were, in Wales, following the example set in Ireland of having a large collection of Celtic monuments, cast from the originals, and they hoped before long to have in their museum casts of early decorative stones and other Celtic monuments.

The Rev. MAXWELL CLOSE expressed the deep satisfaction with which he heard the exceedingly interesting paper by Mr. Thomas.

The PRESIDENT and Mr. GRAVES having spoken, Councillor THOMAS (Cardiff) said that in their town a new bridge of an important kind was being built, and the ornamentation would be Celtic. (Applause.)

A vote of thanks was passed to Mr. Thomas for his paper.

"LAND AND LANGUAGE."

Mr. J. STUART GLENNIE read a paper on "The Land and Language Problem in the Highlands." In the course of his address he spoke of the work of the Celtic League in Scotland, and contrasted it with the work of the Irish Association. In addition to endeavouring to restore the crofters to the land again, they were doing what they could to preserve the language and literature of the Celtic people, and to promote researches. So far they were with the Celtic Association. One of the planks in the platform of the Scotch Association was political. In the Pan-Celtic Association they were trying to steer clear of politics. The Scots, Welsh, and Irish were all fighting the same battle; the battle against Anglicisation. (Applause.) What had caused the land question in the Highlands and the language question but the forcible substitution of Anglo-Norman tenures and the insidious substitution of a foreign language in the school for the native Celtic. Their Gaelic language was to be preserved side by side with the English language. Again and again they saw in history a race swept under, but again and again they saw the submerged sweeping up with renewed power and influence. What were the Celtic League and Associations but evidence of the rejuvenation of the long-submerged Celtic elements. It was most important that the people should be kept on the land if the Celtic language was to be preserved, and as regards this great Pan-Celtic Congress, he would say, "more power to its elbow." (Applause.)

The PRESIDENT said their Association was composed of persons of all shades of opinion, and so all political questions ought to be avoided. It was all very well to talk of restarting a language, but no Government could do it unless the people took up the matter themselves.

Mr. JOHN ARNALL, of Cornwall, said he represented a nationality that lost its language and lost it largely because of the people having been cleared off the good land, as in the case of the crofters and the case in Ireland. (Hear, hear.)

Mr. JONES (Wales) said he agreed with Mr. Glennie in his political opinions, but he thought this was not the place for giving expression to them.

M. LE FUSTEC (Brittany), who was received with applause, addressed the meeting in English, and said when the Celtic peoples were again united they would take the place occupied by their forefathers.

COMMUNICATION WITH BRITTANY.

M. LAJAT then addressed the Congress on the question of a direct line of steamers between Brittany and Ireland. He said that one of the essentials of success would be punctuality, as the line from St. Malo to Cardiff failed to succeed owing to a lack in this respect. He thought if such a line were established with Ireland there would be an exchange of commodities between the two countries.

Mr. FOURNIER read a communication from Vicomte Le Gualès, St. Brienc, shipping agent, promising support of the project.

The PRESIDENT said that of course such a question involved important financial considerations.

Councillor THOMAS gave a sketch of the history of the Cardiff line, after which the discussion was brought to a close, and Congress adjourned.

CONVERSAZIONE AT THE MANSION HOUSE.

On Tuesday night the members of the Pan-Celtic Congress, together with a very large number of visitors, attended a conversazione at the Mansion House given in honour of the delegates by the Lord Mayor and Lady Mayoress. The Round Room, Supper Room, Oak Room, and Reception Rooms were thrown open to the guests and were very artistically decorated for the occasion. The visitors began to assemble about eight o'clock, and were received by the Lord Mayor and Lady Mayoress. The delegates of the Congress were arrayed in their national costumes, which were seen in all their beauty, and which were emphasised by contrast with the modern evening dress worn by the visitors who responded to the Lord Mayor's hospitable invitation to meet the delegates. All the ancient emblems, including the Gorse-d Banner, the Hirlas Horn, the Sword of Arthur, etc., which the members of the Congress brought with them to Dublin were exhibited in the Round Room, and attracted much attention. Shortly after the delegates and visitors had assembled a very excellent concert programme was entered on, and several beautiful airs were rendered in the Gaelic tongue. An interesting event was the dancing by a couple of Highland Gaels, and the selection played later in the evening by the three Irish pipers was loudly applauded. The singing by the choir at intervals during the night was beautiful, and delighted all who heard it. The evening altogether was a most enjoyable one, and will be looked back upon by delegates to the Congress and the visitors who assembled to meet them with feelings of the liveliest pleasure. —*Freeman's Journal.*

SECOND DAY.

Wednesday morning's function consisted of visits by a large number of members of the Congress, conducted by the President, Lord Castletown, to the National Museum, the Royal Irish Academy, and the Library of Trinity College. Before the visits, the members of the Council, the Executive Committee, and the officers of the Celtic Association, and the delegates of the Congress assembled at the Mansion House, where they were photographed in a group by Messrs. Chancellor. The first visit was to the National Museum, where the attention of the members was especially devoted to the Irish section. From thence they proceeded to the Royal Irish Academy, where they were received by the Rev. Maxwell Close and Mr. MacSweeney, the Assistant Secretary, and were shown all the Irish manuscripts and books, including the Leabhar na h-Uidre, the Book of Ballymote, and the manuscript called the Battle Standard of the O'Donnell's, which were of special interest to them. At Trinity College, in the absence of the Librarian, the Rev. Thomas Abbott, N.T.C., Mr. Bramwell, the Assistant Librarian, received the visitors, and pointed out to them the various objects of interest to be seen there, including the Book of Kells, the Harp of Brian Boromhe, and the various Celtic books and manuscripts contained in the library. They spent a considerable time in the library, the chief object of interest to all being, apparently, the Book of Kells.

THE CONGRESS.

MODERN CELTIC LANGUAGES.

The Congress resumed its deliberations at half-past two o'clock in the Antient Concert Rooms, when the section for modern Celtic languages was taken up.

In addition to those who attended at the opening of the Congress on Tuesday there were present yesterday:—Lord Inchiquin, Professor Heinrich Zimmer, Berlin; Miss Ray, and Miss Brenton, Philadelphia; Madame Mosher, Paris; Hon. Mrs. Herbert of Llanover, M. Parczewski, Warsaw; Professor Robinson, Harvard; Professor Kuno Meyer, and Dr. Alexander Bugge, Christiania.

At the request of Lord Castletown, President of the Congress,

The Hon. STUART R. ERSKINE, one of the representatives of Scotland, took the chair, and there was a large attendance of delegates.

The proceedings started with the reading of reports from the different societies established in the five nationalities for the preservation of the native language.

Mr. THOMAS (Cardiff) presented the report of the Welsh Language Society prepared by Mr. John D. Browne, M.A., of Cardiff. He said that Mr. Brown was the first to take Welsh as a subject for his M.A. degree, which he obtained at 22 years of age. The report stated that in 1885 the society was established with the object of promoting the utilisation of the Welsh language in Wales. They sought to obtain from the Education authorities the recognition of the bi-lingual education. That was accomplished in 1889, and the next attempt was to adopt the bi-lingual books necessary to put the scheme into practice. Meanwhile, the bi-lingual movement made steady progress in the country. In 1895 it was officially adopted by the National Union of Teachers. The speech which Mr. George Wyndham had made on the subject of the bi-lingual teaching in the House of Commons must have given great encouragement to the spread of the movement in Ireland. In conclusion, the report stated that all the most progressive School Boards in South Wales, not to mention a large proportion of those in North Wales, made due allowance for the teaching of Welsh in their time-tables. Practically in all the schools Welsh was now taught with credit, both in the Primary and Intermediate schools, while the teaching of it in the University Colleges showed no diminution. The prospects certainly were bright, but they would be brighter if the home influence was used in favour of the language, and the influences were more favourable in certain districts. Let Welsh success urge on friends in Ireland to greater deeds if such were possible, and let the cry of the people be "Floreat Ce. . . a et lingua Celtica." (Loud applause.)

M. ALFONS PARCZEWSKI read a paper on "The Slavonic Society for the dissemination of National Literatures; An Example for the Celtic nations." He read the paper in French, and Professor Johnson (Wales) proceeded to explain in English, for the benefit of many of those present who were unable to follow the speaker, the views expressed in the paper. He said that M. Alfons Parczewski was a lawyer in Warsaw, and though he was a Slavophile, he was also a supporter of the Celtic movement. He had pointed to the contrast between the position of the Slav language and the Slav literature many years ago with the state of the Celtic literature and language, and he had shown that while the Slav language was then in the same condition as the Celtic language at the present, yet now 300,000 copies of Slav books were sold through the medium of the Slav Society. In the Austrian Empire it was said that there were 27 varieties of language, and a determined effort was made by the powerful German element to crush out the Slav language, but even the Germans had now to recognise the progress of the Slav nation, who were rising in position and strength, notwithstanding all efforts to keep them down. The speaker pointed out that there was a Slav University. Now there was a Welsh University for Wales, a Scotch University for Scotland. Why should not there be an Irish University for Ireland? (Applause.) Whether it was a Roman Catholic University, a Protestant University, or a free thinking University, he thought all parties admitted the necessity for an Irish University apart from the present University of Trinity College. (Loud applause.)

Mr. F. LLEWELLYN JONES (Wales) said that when visiting Poland he was very much impressed by the fact that the lectures in the universities there were all delivered in Polish. He thought that associations and kindred societies should impress on educational authorities the necessity of sending out persons to study the question of bi-lingual education in those many countries where the system was successfully practised. (Applause.)

Mr. QUAYLE (Isle of Man) submitted the report of the Manx Society, which stated that the similarity between the Irish and the Manx language was such that the people of both countries could easily understand each other when they met. The use of the Manx language amongst the people of the island had declined grievously of late years; that was because the children growing up were of opinion that it was old-fashioned and quite unsuited to the requirements of the present time. Effective measures, however, were now being

taken to save the language from dying out, and the Manx people were beginning to take more interest than formerly in all the matters of their language. Manx music was more frequently heard, the language was more openly spoken, and at the next census they hoped to find a larger proportion of Manx-speaking people. (Applause.)

M. VALLEE submitted the report of the Breton Association, the Breton Regional Union, and the Breton Students' Federation of Rennes. He spoke in French, and his address was subsequently interpreted by Professor Johnson. M. Vallee stated that the Association Bretonne paid special attention to the teaching of the Breton language. The latter was ignored in all the Government schools, and received inadequate treatment in the voluntary schools. There were two colleges with Breton courses, Gwengamp and Saint Brieuc. The journal, *Kroaz ar Vretoned*, had become a publishing centre for Breton literature, and 50,000 copies of various publications had been distributed. The Breton Rejional Union, he said, had restored the Breton theatre, organised language and music competitions at the annual festival, and published Breton airs. The hon. secretary was M. Jaffrennou, who was also President of the Breton Students' Federation at Rennes. Professor Johnson said that M. Vallee was regarded by the French Government as a sort of Sun-worshipper, and the French were becoming more and more opposed to the Celtic movement in Brittany. They were entirely hostile to the teaching of the Breton language, and they regarded the Breton revival as the worst kind of ante-diluvianism, and considered that it ought to be crushed out.

THE IRISH LANGUAGE.

Count PLUNKETT then read the report of the Society for the Preservation of the Irish Language. He said they, with pardonable pride, looked upon the Irish as the root of the Celtic language. It was a language that had lived down all opposition. It was officially extinct, and yet it had not ceased to live. It was rooted in the hearts of the people, and had lived as the Welsh had lived, and as Gaelic had lived in the Highlands, and as all good causes will live. The schools should be a source of life or death for a language. In Ireland the officially recognised schools were used for the purpose of suppressing the Irish language, and the only stronghold of the language was among the people who held tenaciously to old tradition, and preserved the language mainly through the folk-lore. It had been stated the National schools were the grave of the Irish language, and assuming that in the beginning it might be accounted true, those desirous of reviving the language thought the National schools should be used as the medium for reviving it. Twenty-three years ago a body of enthusiasts established the Society for the Preservation of the Irish Language, and their first purpose was to bring public opinion to bear on the National Schools and the organised bodies that carried on education in the country. Their beginnings were feeble. Members of the boards were against the Irish language. They saw no good in it, but the people thought differently, and as public opinion grew stronger, the opposition of the boards grew weaker, with the result that the National Board thought it best to accept the Irish language as something that could be neither killed nor put out of the way. He remembered the time that Sir Patrick Keenan, the Chief Resident Commissioner, himself an Irish speaker, thought it was a hopeless task to re-introduce Irish to the schools. In connection with the teaching of Irish there were certain people opposed to them in whom their mother's blood appeared to have curdled, and they had more opposition to meet from people nominally Irish, than strangers could impose upon them. They might have, before long, to appeal to Parliament to help them to obtain certain advantages which the public boards were slow to give them without the authorisation of Parliament. If Welshmen, Irishmen, and Highlanders all combined for a common purpose, they would carry it. (Applause.) In Ireland the movement was carried on by the Gaelic League, a body that had worked in and out of season for the purpose of making the Irish people self-respecting enough not to be ashamed of the tongue of their fathers and

mothers. He also referred to the work of the Celtic Association, the National Literary Society of Dublin, the Irish Literary Society of London, the Irish Text Society; and he further spoke of the musical movement, and said the Feis Ceoil had done a great deal to popularise Irish. As to the Christian Brothers, he said they had shown a public spirit in the encouragement of the Irish language, which deserved, from a body like that, such public recognition as it could afford—(applause)—2,256 pupils presented themselves in the National Schools last year for examination, as against 1,749 in 1889. In 1900 the language was taught in 140 National Schools, as compared with 100 schools in 1899. In conclusion, he hoped they would do not only what they could for the preservation of the Irish and the cultivation of Irish and the allied languages, but that they would remember that here in Ireland they were making an almost life and death struggle for the preservation of the language. It meant their national life, and they would not readily see that life extinct; and they asked that those of their blood would stand by them wherever they could. (Applause.) That they would remember they, as a people, were beginning to be ashamed that they let their heritage slip from them, and were making an effort to recover it. In speaking for his society, he spoke on behalf of half-a-million of Irish-speaking people, who appealed for assistance and countenance, and whose hearts are with every movement for the preservation of the language. (Applauses.)

THE GAELIC LEAGUE.

Mr. FOURNIER said they all recognised the steady and unostentatious work which the Society for the Preservation of the Irish Language had carried on for the past twenty years. But he would not like the Congress to separate without letting them hear more about that very vigorous offspring of the parent society—the Gaelic League. (Applause.) He regretted that owing to a misunderstanding, for which he had often been personally blamed, there was no report presented to-day from the Gaelic League. He regretted that all the more as he was a member of that body, being a member of the Executive Committee of the Central Branch, and President of one of the branches. For that very reason it would be all the more suitable that he should say a few words about the activity of that very popular and energetic body. (Applause.) The secret of the success of the Gaelic League was that it enabled every Irish man and every Irish woman to do his or her own part of the work of reviving the national language, without falling back upon authority outside. He had seen instances of young men who worked 12 hours a day, devoting the remaining number of hours to the study of their ancient language. That study and activity literally transformed them. (Applause.) The Gaelic League had worked with great perseverance, and with undoubted success. It had established an annual festival, the *Gaelic Journal*, a bi-lingual weekly paper, it had brought out a series of popular reading books in the Irish language, also a series of pamphlets and leaflets of the literature of the propaganda of the Irish language. The work done by the Gaelic League had put a new soul into the Irish nation. (Applause.) Although they were not in a position to welcome delegates from that body, he knew that many members of it were present here. He was sure the Congress would agree with him, and echo his cordial appreciation of its enthusiasm and devotion. He hoped when they would meet again, this great gap in their ranks would be filled up. (Applause.)

Mr. W. B. YEATS said it was right the Congress should understand in this country there had been, in the last five or six years—he could not so much call it a movement—what was a revolution. The whole thought of the country had been changed by the language movement. He thought the delegates from other Celtic nations should carry back this encouragement. He knew not with what success they were working in their own countries, but here in Ireland the movement had every sign of triumph; and if it went on as it was going on now it would be shaking Governments. Those of them who began ten or eleven years ago—the success that it had made so far had filled them with astonish-

ment. He wished to tell them of a little of the Irish movement with which he was connected. He did not know if they were aware they were trying to establish an Irish Literary Theatre; they were trying to have plays acted in Dublin at the beginning, some in Irish and some in English, and some friends of his hoped to send through Ireland this autumn a little travelling company, which will play in the villages, and at the cross-roads if necessary, perhaps, in Irish and English. (Applause.) Let them give literature through the living voice, and when they die that they would make it all powerful as a literary movement. (Applause.)

The CHAIRMAN, having briefly referred to the Celtic movement in Celtic Scotland,

Lord INCHQUHAN, as representative of one of the oldest families in Ireland—the O'Briens—said it was not his fate to have been taught Irish. He wished it had been, but there was one little way in which everybody might help this purpose of keeping up the language and historical interest, by collecting folk-lore and legends and poems, and if they could collect them in Irish, so much the better. (Applause.) These legends were very ancient, and were gradually dying out, and ought to be saved. They could hunt through old books and papers and try and find Irish documents which might be copies of very ancient documents. Lately he had been going through some old letters dating as far back as 1560, some of which contained interesting legends which he intended to put into book form, which somebody would find after his death. (Applause.)

Mr. O'CONNELL, who spoke in Irish, proposed:—"That it is the duty and privilege of every nation to preserve and foster its national language."

Mr. T. NAPIER, Edinburgh, seconded the motion, which was passed unanimously.

The following resolution was passed unanimously:—"That bi-lingual education, being the key to the best linguistic attainments, should be made general in every Celtic country."

The Congress then adjourned.

FIRST CONCERT.

The first concert in connection with the Pan-Celtic Congress was quite on a par, in the matter of picturesqueness, with all the previous proceedings of that unique racial assembly. A large audience patronised the concert, but still there were many vacant seats in the back portion of the hall. As a spectacle, the concert was full of animation, increased colour being imparted to the scene by the costumes and insignia of the official Celts. From the artistic point of view, the entertainment was productive of very diversified talent of a high order. The concert was opened by the marching of the Irish pipers down the hall playing "The Campbells are Coming," a very appropriate selection in view of the contention that the air was originally an Irish, and not a Scotch one. The pipe-playing, which was really splendid, was followed by the singing of the "March of the Men of Harlech," by the Holyhead Harmonic Society, which crossed over, mustering 100 voices, specially for the occasion. The singing of the rousing song was marked with admirable balance and culture, and the choir was heartily encored. The Irish dancing, by the representatives of the Cork Pipers' Club, was characterised by wonderful dexterity and precision on the part of two male performers and a pair of diminutive colleens, becomingly dressed in Red Riding Hood costume, all of whom had to comply with a hearty re-demand. Miss Crawford sang with charming effect the Irish air "Creid me gidh fagtha a taii," and was encored. Miss Jenny Parry played a tune on a Welsh harp with great brilliancy of execution. Madame Cosslett Heller sang with sympathetic expression the Welsh air, "Gyda Wawr," arranged by Thomas. Mr. Denis O'Sullivan, who, on coming over especially to sing at this concert, found himself handicapped with a cold, nevertheless brought all his characteristic refinement and vigour to bear upon his rendering of "Savourneen Dheelish." In response to an encore he gave "The Lament for Owen Roe O'Neill," with renewed success. The spectacular element was next infused into the proceedings by the arrival of the Archdruid, accompanied by the druids, bards,

and ovals of the Gorsedd, on the platform in their full robes. The Treasurer of the Gorsedd, Gwynedd, read an address to Lord Castletown, in the course of which he congratulated the members of the Celtic Association on the success of the Congress. This gathering, while it attested their common origin, would stimulate enthusiasm in the Celtic movement. Nothing would give him greater satisfaction than to see the successful co-operation of all the Celtic races for the preservation of their nationality and their language. Lord Castletown, in reply, said this was a unique occasion. The stone which they had built on this occasion would stand for ever as a sign that the five Celtic nations had joined again, and he hoped they would soon meet once more to discuss burning questions of common interest. Mrs. Alicia Needham the well-known writer of songs, next presented the Archdruid with a silver trumpet, and Hwfa Mon, having acknowledged the compliment, several of the bards and druids recited congratulatory stanzas, composed in honour of the occasion, in Welsh. The Archdruid himself also declaimed a passage in his native tongue. Cadvan, the chief bard of the Gorsedd, next delivered a long address in English. He pointed out that the Celts had come into Europe about 3,000 years ago, and had conquered Rome. But in their turn they had been conquered by the Romans, the Franks, and the Saxons. The mention of the last race was received with vigorous hisses in some parts of the hall. He attributed their subjection by other races to their want of unity, and he congratulated them on the present reunion. He asserted emphatically that the Celts had not been really conquered; this was proved by the fact that they had never lost their distinctiveness as a race, and never allowed themselves to be absorbed by other large nations. A venerable delegate, Dr. Rowland, also spoke in English, after which the interesting ceremony of declaring the Celtic peace took place. The Gorsedd sword was raised on high. The Archdruid, drawing it partially from the sheath, asked three times in a loud voice, "A oes heddwch," this signifying, is it peace? The assembly, with one voice, shouted, "Heddwch," which means peace. The Celtic peace was then proclaimed. The singing of the Welsh National Anthem by the choirs concluded the ceremony, Mr. Dan Jones taking the solo parts in spirited style. In the second part of the programme the following, in addition to those already mentioned, figured:—Highland pipers and dancers; Miss Harriet Rose Byrne, the popular Gaelic singer; Miss Ellie Browne, Irish harp; Madame G. Richards, Welsh harp; and Miss Maclean, a talented Highland singer. The concert finished with the singing of "Let Erin Remember," by the choir.

THIRD DAY.

MUSIC AND COSTUME

On Thursday morning the Pan-Celtic Congress resumed its sitting at the Antient Concert Rooms, under the presidency of Mr. Arthur W. Moore, M.A., Speaker of the House of Keys.

Mr. MOORE, who was introduced by Lord Castletown, said:—I have to thank Lord Castletown for the honour he has done me in asking me to preside over this, the most fascinating of all lectures which come before the Congress. Whatever the non-Celtic nations may think of our languages, I feel sure that they all unite in admiration of the beauty and charm of our music. I have been asked to state that Mr. H. B. Armstrong, one of the great authorities on the harp, has been asked to be present and give an address. He, unfortunately, has not been able to do so. However, I had better let Mr. Armstrong make his own excuse. Mr. Moore then read the following letter from Mr. Armstrong:—"I cannot possibly leave. I am much too busy. Please thank Lord Castletown for so kindly proposing that I should attend the meeting, but even if I had time I am not a speaker. I hope the meeting will be a success."

HIGHLAND MUSIC.

Mr. MALCOLM MACFARLANE read a paper on "Highland Gaelic Music," in the course of which he said it was stated twenty years ago no singer could be got to sing

in public in Gaelic, but now all that was changed, and there were many good Gaelic vocalists to be heard. Gaelic music had also been published pretty extensively, and there was now a good and increasing demand for it. Plenty of such music was floating about indiscriminately in books, newspapers, and the minds of the people, and it would be a matter of the greatest importance if somebody would try to make a collection of it and have it preserved in some permanent way.

The paper was musically illustrated by old Gaelic airs, sung by Miss McLean and Miss McBride and Mr. Orr. Accompanists on the piano and Scotch harp, Mrs. Neeham and Miss McBride. Mr. Kelly sang a Manx song. In conclusion, Mr. Macfarlane said Scottish and Irish music would be all the better for an interchange. Scots would be the better for borrowing from Ireland, and *vice versa*. Nothing was being done by Scotch Gaels in the field of expansion, and the Scotch and Irish should gird their loins for the creation of something new in music. At the last Oireachtas it was gratifying to find 17 competitors for a competition which was introduced for the first time.

Mr. BRENDAN ROGERS, in proposing a vote of thanks to Mr. Macfarlane, and to the ladies and gentlemen who had illustrated the paper, said he had not heard any discussion on the subject of Gaelic music as belonging to their brothers on the other side, so delightful in every way as the paper they had listened to. Highland Gaelic music runs parallel with the Irish, but he thought the Scotch had commenced earlier than we had. In Ireland they were really very far behind; the Scotch had done better and had been more conscientious in transmitting their music from generation to generation with all its original beauty. In Ireland the Gaelic League was now producing old melodies in book form, and, consequently, the people would have, in a short time, a number of melodies and tunes set to their own language; and he had arranged them in two parts, three parts, and chorus, so that the people would be enabled to sing their own melodies in their own language, and with all the improvements of harmony so far as it could be used without interfering with the proper mode and form of tune. He did not see what better music the people could sing than that which appealed to them so closely, and which they could appreciate so thoroughly, as their own national melodies. He was delighted that the Pan-Celtic Congress had placed this question in so prominent a position, and he did not know anything that could so well help to keep the people in the use and habit of their national customs and national pastimes and language as the use of their national music. He trusted the Pan-Celtic Congress, as it met in future, would give its attention equally well to this subject of music as it had to-day.

Mr. CARMICHAEL seconded the resolution, which was spoken to by Mr. Thomas, of Cardiff.

COSTUMES, CUSTOMS, AND GAMES.

At two o'clock the section for Celtic costumes, customs, and games and folk-lore met at the Antient Concert Rooms under the presidency of the Hon. W. Gibson.

The first question discussed was:—"What Gaelic games and customs are worthy of preservation?"

Mr. MICHAEL CUSACK, who was first called on to speak, carried a hurling ball and caman, and addressed the Congress on the game, which, he said, was older than the Gaels themselves. St. Paul was not in it with hurling, and it was at least 1,000 years older; but there was no record to tell them when it began. It was admitted no race had ever invented such a game. Having given a short history of the game, he said some years ago the Dublin boys consulted their Highland friends, with the result that the Glasgow Shinty Club invited an Irish team to Scotland, and a game was played, when it was found that there was very little difference between hurling and shinty; the rules were the same. It was as a game of games he wished to see preserved, and if they preserved hurling in Ireland, and shinty in Scotland, he would be satisfied if they dropped everything else. (Laughter and applause.) The friends in Brit-

tany were really the authors of hurling, and were certainly the authors of football. Twenty-five years ago it was played on the seashore and in the water off Brittany, and more people were drowned at it than would be killed at hurling in half a century. Weight-throwing, hammer-throwing, and leaping were games at which the Irish and Scotch were famous. If a team were picked from Irishmen and Scotchmen they could not, in an all-round competition, get a team in the world to beat them. (Applause.) In conclusion, he advocated the practice of hammer-throwing and weight-throwing and leaping. (Applause.)

Lord CASTLETOWN said this interesting reference to

which the French, in conquering them, called "La crosse." This game was very similar to hurling and to shinty. It was played with a stick of the same shape, and a ball of the same type. The rules of the game were very similar to those of hurling. The next nation to this tribe was called the Welsh Indians. It would look, therefore, as if there had been a great emigration of the Celt, and it would be most interesting to find out by means, amongst others, of the games whether this tradition was true or not. On the shores of the Mediterranean a game was also played which resembled hurling.

Mr. CUSACK mentioned as an instance of the universality



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hurling had supplied to him a suggestion which might be well worth following up. Mr. Cusack had rightly said that hurling was one of their most antique games. There was a tradition in connection with this matter which might be followed up with advantage by some of their learned professors. The Irish, when they arrived at the terminus of the Western Isle, seemed to have gone North to Iceland or Greenland, and to have got to the Eastern Coast of America many thousands of years before Columbus got there. On the Eastern Coast there were certain of the Indian tribes which were dominant—he had seen them—and curiously enough they were called the Seven Nations. One of the leading tribes played a game

of hurling that the game was played by the Fijians, the original inhabitants of the Fiji Islands.

A NATIONAL COSTUME.

The next question discussed was:—"On what occasion should a national costume be generally worn?"

Mr. FOURNIER said he believed the tendency in the past, even among those known for their national costume, was to wear it on certain occasions only, and to revert to the international costume on working days and on ordinary occasions. It might be regrettable from some points of view, but he thought the tendency was inevitable. It was the

same with the language, and they did not wish to set themselves against the trend of modern times. Their idea was rather to be in advance of the times, and, while strongly advocating the use of it on certain occasions, he believed the wearing of it on all occasions would somehow defeat the end of wearing it altogether. They wore it when they wished to remind themselves that they belonged to a nation. This inspiration would be lost if they wore it on every occasion; and as they donned their Sunday clothes on Sundays and on festive occasions when they wished to feel superior to everyday life, so on special occasion their national costume would be worn and be an inspiration to them. He would answer the question in this sense. A national costume should be worn on all occasions when the national spirit is to govern the sentiment of the wearer—(applause)—and he proposed that the question should be answered in this sense.

Captain OTWAY CUFFE said he advocated a costume which could be worn in the field at work and elsewhere, and which would be worn on all occasions and not on special days—on the feast day, high day, and holiday—which would remind them of their national life, and be a mark that they belonged to one people, and be an outward sign of what is the true inner sense of the spiritual unity of these races. (Applause.) They should make an effort to devise dress which, being suitable for everyday work, was yet distinctive. As he understood it, a national dress was a dress to be worn by a nation as far as possible at all times. (Applause.)

Mr. NAPIER (Edinburgh) said he agreed with Mr. Fournier that they should have a difference in the dress between every day and festive occasions. Surely, if there was anything worth living for, after serving God, it was to serve the nation, and he besought the Celts of the five nationalities to stick to any national garb they possessed, and to cultivate it. They should cultivate all that belonged to them as a nation—language, music, and dress, and if they neglected dress they would never get on. They were rather Saxonised by their dress. They put on the garb of denationalisation, and, unfortunately, too, many of them were proud of their denationalisation.

Lord CASTLETOWN said this was one of the most difficult questions they had to face there. In his opinion the Highland dress was the most beautiful he knew of—(applause)—and they might work out by evolution a dress which may be practicable and be of daily use, and at the same time produce a dress which should be worn on gala occasions. Could they not evolve, by careful thought, out of the dresses which had been worn in this country, a dress which would be acceptable to all?

Mrs. VAUGHAN, of Caernarvon, said they had no national dress in Wales worth speaking of. The Welsh dress which they saw had never been the dress of the gentlewoman of Wales—it had always been a peasant dress. The difficulty about that dress was that they could not get gentlewomen to wear it on festive occasions or otherwise. As a woman who had been called an advanced woman—(laughter)—and had been christened sometimes an apostle of the new women, she would like very much to be able to rescue her sister women from being dressmakers' dolls, such as they were at the present time. Yet they had not the courage to be different from other women. She would like information as to some sort of dress that could be adopted in the Principality of Wales.

Lord INCHQUIN said the women could help very largely by dressing the children in the national costume. They would not be subject to ridicule. What could be prettier than the costume of the children who had danced the night before?

Mr. W. B. YEATS said if they could only arrange a dress for every-day use which would be associated with the country it would be easy to take the next step and adopt some form of evening dress. It was a healthy sign to see the costume evolving from two different, but both necessary directions, Mr. Fournier representing the costumes for ceremony, and Mr. Gibson evolving a costume for daily life. They should not allow one of these different ideas to clash with the other. In the matter of evening dress something might be more im-

mediately done. Already some nine people had got the same costume as Mr. Fournier had—it was very comfortable and becoming. If some two or three people in Dublin who were accustomed to entertain a little amongst their propagandist people were to institute a custom, urging them to come to periodical entertainments in national costumes, they would find this number of nine would soon increase rapidly. They had first to face the small boy. (Laughter.) They could evade the small boy by starting first with the evening dress.

Mr. FOURNIER: Dress the small boy. (Laughter.)

Mr. YEATS said in years to come, after the cause had martyrs, they would probably find the people following them. Mr. Fournier had gone a long way to solve the problem of evening dress.

GWYNEDD said it was true there was not one single shape or pattern of robe for the whole Principality. This was because the chiefs of the tribes used to develop original ideas, and make the costumes somewhat similar, but still showing some little differences. He referred to some forms of costumes which were worn in the past by Welshmen.

Mrs. VAUGHAN said she had not been speaking of the gentlemen's costume, but of women's dress. She was talking of the late tall hat and short skirt, and other things which they could not expect gentlewomen to wear. Although they looked very picturesque, they would suit nobody else except dairymaids.

Mr. JOHNSON suggested that they should have one type of head dress for women and one type of breeches for men. There should be a distinctive costume to show that they were all Celts, and to be suitable for wear on all occasions.

Mrs. DUNCAN said the last speaker had been rather unfortunate in his example, as a head-dress would be the last thing which any ordinary woman would accept in the stereotyped form. The hat was the one thing which women would like to change.

Lord CASTLETOWN said he had decided, subject to the wisdom of the Congress, that he should begin with shoes. He was going to wear open work brogues, which were the most comfortable things that could be worn. He would next try grey stockings, and would gradually go upwards as regards the other garments later on. (Laughter.)

Mr. FOURNIER proposed:—"That a national costume be worn on all occasions on which national sentiment is to be prominently expressed."

Captain OTWAY CUFFE proposed that the following be added to the resolution:—"And that an effort be made to devise and introduce a national costume to be worn on all ordinary occasions."

The CHAIRMAN thought it advisable that the two questions should be kept distinct. If they tried to force a dress which would challenge at least the curiosity of the small boy on a big association of this kind the thing would fail. It would lead to opposition and needless modification, and they would have people not having the courage to face the small boy, and for that reason he asked that Mr. Fournier's resolution be alone put.

Captain CUFFE withdrew his resolution, and Mr. Fournier's was put and carried.

Captain CUFFE then moved his resolution as distinct from Mr. Fournier's resolution.

Mrs. DUNCAN seconded the resolution.

Mr. JEALLES asked if the resolution was to be followed by some definite step, such as the formation of a committee.

Mr. FOURNIER thought they should leave it a perfectly open matter.

Mrs. DUNCAN suggested that a committee be invited to deal with the question and work out a suggestive address, which could be discussed by a full meeting.

The CHAIRMAN thought it advisable to allow the matter to be discussed first in the Press, before rushing hurriedly into it, or committing themselves to anything.

Professor GEDDES said they would meet again in Dublin

in three years, and in the meantime they could surely develop and design a costume which would be accepted.

Mr. YEATS wished to point out that the resolution did not require its members to appear in any particular costume.

Captain CUFFE'S resolution was then put and carried.

Professor GEDDES proposed that the historic national costumes and practical suggestions for their modern adaptation be, as far as possible, represented in the procession and ceremonies of the next Pan-Celtic Congress.

The resolution was carried.

Mr. FOURNIER proposed that a modern adaptation of the Irish costume of the eleventh century, as exemplified in its main features at the Congress, be recommended for adoption as an Irish festival costume.

The resolution was carried.

A discussion followed on the distinctive characteristics of Celtic and Breton music.

The Congress adjourned.

SECOND CONCERT.

The second concert in connection with the Pan-Celtic Congress took place in the evening in the Antient Concert Rooms. Regarded whether as a spectacle or as a festival of song, the concert was a most delightful event. Except that a few seats were empty at the back of the hall, the audience was a crowded gathering, and certainly if the proceedings had taken place in a larger apartment, from the artistic and sentimental points of view alike, they would have been worthy of a much greater assemblage of patrons. The concert was opened as on the previous night, by a procession down the hall of three pipers playing national airs on the Irish war pipes. The first programme piece was a choral item, sung by members of the Celtic Association and the Leinster Choirs, the conductor being Mr. Louis O'Brien, brother of Mr. Vincent O'Brien, of St. Saviour's, and quite a youthful wielder of the baton. The piece is entitled "Caitilin Ní h-Uallacháin," being an arrangement as a four-part song by Mr. Brendan Rogers, of an ancient Irish *parodie* tune. The Irish words were written by William Heffernan, a poet of the 17th century, and native of Shinrone, in the County of Tipperary, who bore the surname of "Dall," or the blind. The theme is a fine one, and Mr. Rogers' arrangement for four voices is at once musicianlike and in keeping with the form and spirit of the melody. The choir sang it with spirit and effect. Next came a solo by A. J. Boylan, namely, *Pearta an Bhoilláiz Bám*, which is familiar to English speakers as the "Sunny Breasted Pearl." It was supplied to Petrie by Eugene O'Curry. The air is of really great antiquity, and the words, as Petrie observes, are older than most of the songs now sung to our finest tunes. From the singer it calls for very varied expression—sentimental, sad, sorrowful, and indignant, and even defiant, with the hopeless, despairing cry of its close. It is at the same time a warm love song. It is a Munster air of great beauty, and there were in Munster versions of it different from that obtained by O'Curry, in which the singer never departs from the singular number. Mr. Boylan did ample justice to the song, and in response to a hearty *air*, treated the audience to another Irish song. The dancing of Mr. James Ward, of Tory Island, to the soft music of the Irish union pipes, played with both skill and taste by Mr. O'Mealy, was an item which excited the audience to rapturous applause, so deftly and characteristically did the dancer foot it. Of course, there was an *air*, and he had to dance again. But

—place aux dames—Mr. Ward's honours came second to those accorded to two charming little colleens, Miss Monica Geany and Miss Katy Donohoe, who had danced at the previous concert, and who now appeared again, and calling their own tunes from Mr. O'Mealy's pipes, drew the gaze of all eyes upon their motions. Their delicate patterings completed one dance, an enthusiastic *air* procured for the respondent in both tune and motion; and when they had audience a second treat. The audience were next favoured with a Welsh novelty—a specimen of what is known as Pennillion singing. In this a Welsh air was played on the Welsh harp of that country, by Madame Gruffydd Richards, whilst a vocal extempore harmonising with the air was sup-

plied by Mr. Pedr James—the instrument thus doing what, in ordinary songs, is done by the vocalist, and *vice versa*. The harp melody was sweet and catching, and Mr. James's voice part was extremely nice, for it was not only good counterpoint, but full of expression and feeling. This display elicited a well-deserved *air*. A very young lady, Miss McBride next performed on the small Highland harp. An apology was made for her on the score of youthfulness, but it was not needed, for her playing was most correct and satisfactory. She played "Call'er Herrin'," "Scots wha hae," and the English version of "Robin Adair," in a manner which evoked hearty plaudits, and an *air*, to which she responded. Mr. Dan Jones came next with an exceedingly fine recitative and aria, in modern style, composed to Welsh words, by William Davies, a Welsh musician, who is now a member of the choir of St. Paul's Cathedral. This song, which gained additional interest through contrast with the older specimens of musical art occurring on the programme, was sung in a most effective manner by Mr. Jones, whose performance was received with hearty applause. The concluding feature of the first part was a Highland Caoine, "MacCrimmon's Lament," for solo voice and chorus.

There are, in Irish-speaking districts, many varieties of the caoine, and several of them have been published in Dr. Joyce's and other collections. One from Bunting, known as the *goll*, cry, or lamentation, was sung at the first Feis Ceoil, and again last May. It was deeply impressive. It forms part of a lamentation at *Cnoc-an-air* a hill near Ballybunion, in Kerry, where the funeral dirge was sung—over the remains of the dead of the five provinces, each province being represented by its own band of mourners, except *goll* and *golltraige*. The ancient names of the dirge are now gone out of use, and caoine is applied indifferently to them all. In Ireland the words *aróipe* or *cepóiz* were used, the latter corrupted to *cepóe* being the only Scotch name; and *comur cionan* is a name which has survived in some parts of Ireland, and the latter word is in familiar use as applied to muttering or humming all over the country from it being derived the now English word "crone." The caoine, or as it is sometimes spelt, "keen," is sung by one familiar with the history of the deceased. The words eulogising his deeds are extemporised at the end of each verse, the *comur cionan* breaks in with an accompaniment, consisting of a simple phrase repeated frequently, descending a step of the scale at each repeat. Sung by a mass of voices the effect is very powerful and realises fully the meaning of the word *aróipe* which means great and noble. The solo part is frequently a wild wailing chant, and has almost always some striking modifications of key and the floral passages have a peculiarly tearful effect when well sung. The *ruantmaróe*, or lullaby, which is sung solo by the mother or nurse, has a peculiar resemblance to the caoine both in structure and expressions, and, indeed, the words of the many lullabys have a mournful turn. The Highland Caoine sung last night differed from the Irish Caoine in one respect, namely, that the choral response was a veritable part song instead of being in unison; whilst a good effect resulted from the contrast between the chorus in the major key and the soloist singing in a minor key, a note above the tonic of the chorus. This piece went as well as the rest, and was heartily applauded.

Before the second part of the programme was entered upon, Mr. Fournier came forward and said that so far they were not able to give a reception to their brothers from Manxland. They were unable to be present at the opening of the Congress, but they had a very large deputation, including Mr. Moore, Speaker of the House of Keys, one of the best scholars of Manx literature; Mr. Crellin, H.K.; Mr. Kelly and his son, Mr. J. J. Kneen, Mr. William Quayle, and Mr. Cubbon, Editor of the *Manx Sun*.

When Lord CASTLETOWN and the eight Manx delegates came upon the platform they were received with prolonged applause.

Mr. MOORE, the Speaker of the House of Keys, said that when they came to Ireland they expected a warm welcome, and they had not been disappointed. The Manxmen were always proud to come to Ireland, for they considered

it their motherland. (Loud applause.) They had the same legends and the same traditions, and almost identically the same history. The Manx Kings ruled Dublin, and the Dublin Kings ruled the Isle of Man with charming impartiality. He only wished both nationalities knew each other now a little better. After all, the Isle of Man was the centre of the Celtic peoples, and so far as regards the Celts it was the most neglected. Though mountains and the waste of seas divided, yet still the blood remained. (Loud applause.)

Lord CASTLETOWN said they desired to extend to their kinsmen in Manx the heartiest welcome. The position of that island was unique amongst the Celtic race. Though the smallest in numbers of the Celtic nations, it was the only one that had a Celtic Parliament, and to-night the four other Celtic nations gave a *cead míle fáilte* to the Speaker of their only Celtic Parliament. (Loud applause.)

When the reception of the Manx delegates was over, the picturesque ceremony, by which the Welsh and Breton delegates join swords at their annual reunions, was enacted. Before the ceremony was proceeded with the Archdruid of Wales, recited in Welsh, stanzas composed by himself for Mrs. Alicia Needham, who at the concert on the previous evening presented the Gorsedd with a silver trumpet. This silver trumpet is supposed to be sounded at the gatherings of the Gorsedd to summon the people together. Mrs. Needham has composed several beautiful Irish airs, many of which have been set to the songs written by Mr. Frank Fahy, which are so popular all over the country. When Mrs. Needham appeared on the platform to hear her praise declaimed in Welsh by the Archdruid of Wales, she was greeted with immense enthusiasm.

The ceremony of joining the Welsh and Breton swords was then proceeded with. The Welsh and Breton delegates came upon the platform amidst the plaudits of the audience, the leader of each deputation bearing a sword. After an interchange of greetings the swords were taken by the Archdruid and so locked together as to appear only as one weapon, and then wielding on high the united swords, he proclaims in Welsh perpetual peace and brotherhood between the two nations.

Two representatives of Brittany then delighted everyone by the singing of a Breton song, in which two Breton fishermen, repeating alternate verses, told of the joys and sorrows of their lives. The rendering of the song by M. Lajat and M. Jaffrenou was warmly applauded. M. Lajat then sang, supported by the choir, the Breton National Anthem, "O Ma Maru-Vro," and M. Jaffrenou afterwards charmed the audience by singing "The Curse of the Dying Bard," in the Breton tongue. The first part of the programme then closed, and the second part was ushered in by the Irish pipers again entering the hall, playing in splendid style, Brian Boru's march. When they appeared on the platform, and changed the tune to "The Wearin' of the Green," the feeling of the Irish section of the audience was aroused, and there was an outburst of cheering.

When the announcement that Mr. Denis O'Sullivan was to sing Mangan's English translation of "My Dark Rosaleen," to music composed by Mrs. Needham, was made, it was loudly applauded, and the greeting which the composer and interpreter of her music and Mangan's words got when they appeared was most enthusiastic and whole-hearted. The singing of the glorious song by Mr. O'Sullivan was certainly a most inspiring performance. To many of those present it was an absolute revelation of the intensity of the passionate yearning for freedom from a foreign yoke hidden in the lines of the poem. Mangan's marvellous rendering of the Irish words have not suffered from the musical setting of Mrs. Needham, and never were the verses given by a singer with more power of reaching the inner feelings and heart of his Irish hearers than by Mr. O'Sullivan. A moment afterwards, in response to an irresistible appeal, Mr. O'Sullivan gave the audience an opportunity of judging of his wonderful versatility by his singing of Mr. Fahy's delightful song, set to music by Mrs. Needham, "Cailin Deas." A third appearance by both singer and composer had to be made, and then Mr. O'Sullivan showed his native

power of humour by giving a most amusing, and at the same time charming, interpretation of another song of Mr. Fahy's, "The Donovans," the spirit and sparkle of which Mrs. Needham showed she fully appreciated by writing for it music that brought the humour of the lines into full effect and play. A selection by Miss Bessie Jones, "Idyllic Gwalia," on the Welsh harp, followed, and was characterised with the highest artistic skill and finish, and so pleased the audience that a further selection by her was imperatively demanded. The Scotch pipers next appeared, and performed in splendid style a selection of popular Scotch airs, and then a Highland fling was danced to the music of the pipes, and was loudly applauded. At the special request of Professor Kuno Meyer and Professor Zimmer, both of Berlin, and most learned authorities on Celtic literature, music, and art, "MacCrimmon's Lament" had to be repeated by Miss Maclean and the choir, and all present were highly pleased that another opportunity was given of hearing that wonderful and most affecting Highland cain. The "Hymn of Freedom," by Barry, set to an Irish air, was then sung by the choir, and a most successful Celtic concert was brought to a conclusion.

FOURTH DAY.

PHILOLOGY AND ARCHEOLOGY.

On Friday the Pan Celtic Congress was resumed at the Antient Concert Rooms, Great Brunswick-street. At the meeting of the Congress the section for Celtic Philology and Archaeology opened its sitting, Professor E. Cadic, F.R.U.I., Off. Leg. d'Honn., presided.

THE PRESENT STATE OF CELTIC STUDIES.

Professor KUNO MEYER read a paper on the "Present State of Celtic Studies." In the course of a very learned address, the lecturer said he would give a brief survey of the work at present being carried on in the domain of Celtic philology, and would show the extent of the field of research and the number and variety of workers. His chief difficulty in treating so large a subject was one of limitation and selection, and he would have to confine himself to works recently published or still in hand. It might be said that at no time had Celtic studies been in a more flourishing condition—(applause)—than at the present moment. The number of students, native and foreign, has been rapidly and constantly increasing, and it is now easier for the beginner to get a good training than in the past. The interest of the general public in Celtic investigation and its results is widening and deepening. The public at large is beginning to realise that there is such a thing as a large and ancient and important literature in Irish and Welsh, of which a mere fraction has hitherto been published. Having referred to what is being done in Germany, he said—Would that Ireland would follow the lead of Berlin, and establish either in Trinity College, or in the new Catholic College, which he believed was coming before long, a Celtic chair. Another welcome sign had been the foundation and success of a second Continental Periodical entirely devoted to Celtic lore. The study of Celtic had spread to Scandinavia, Denmark, Sweden, and Norway, where several brilliant young scholars in their work on Irish grammar have taken their places in the foremost rank of Irish scholars. In Italy, also, they found scholars there engaged in Celtic research; and, passing to Great Britain and Ireland, he rejoiced to record the great activity that existed on almost all sides, in Wales and Ireland especially. Owing, to some extent at least, to the activity of the various societies for the preservation and cultivation of the national languages, the number of well-equipped students was steadily increasing. He had heard a rumour which he trusted was true that the Irish Parliamentary Party was going, next session, to ask the Government for a grant towards cataloguing Irish manuscripts. If the result of such action would be anything like what has been done lately for Welsh manuscripts, the Irish students will need have reason to congratulate themselves. He referred to the number of distinguished scholars at present engaged in Celtic research, and said in the United States Celtic studies are beginning to take root, and the Rev. Pro-

fessor Henebery had begun translating and printing the life of St. Columcille and early Irish sagas, and poems are being collected and published. (Applause.) Of all Celtic countries, for some reason, Scotland contributed least to Celtic research, and yet there was no place apparently where so large a general public interest was taken in the early history of the country as in Scotland. The smallest Celtic land, the Isle of Man, put Scotland to shame by the activity of its Gaelic scholars. Having traced the activity prevailing in Wales in connection with Celtic research, the Professor, continuing, said he had now come to the end of his rapid sketch, having given a picture of the remarkable display of activity all along the line. He should like to point out two great needs in Irish studies, namely, a dictionary and a reader. There seemed to be no immediate prospect of the publication of an Irish dictionary, and he would entreat those who might have lexicographical collections of whatever kind to follow his example and publish them. Any lexicographical work added to one's knowledge. It was the great drawback of Celtic studies that so much valuable work of that kind had been lost. To mention only one instance of the kind, there were at Maynooth two huge volumes of manuscript dictionary of O'Curry, inaccessible to students, and which, if published, would prove of incalculable and most material help in the advancement of studies. The publication of an Irish dictionary on the basis of the other great standard dictionaries was a task, perhaps, beyond the range of the present generation; it could not be undertaken until the great bulk of Irish literature was forthcoming in a trustworthy condition. The benefits the publication of such lexicographical works as he had suggested would be of enormous value to the beginners and to students generally. The dictionary should, if possible, be accompanied by a glossary. In Wales, too, the publication of such a work would be most desirable. There was evidence to-day of a very great activity in the department of Celtic studies. The more reliable the text books and hand books published, the greater would be the number of those taking up those studies. As the fields of other more ancient studies became exhausted there would be a greater rush of students to the fresh soil of Celtic research. The rediscovery, so to speak, of Celtic literature would not only arouse a great interest in the Celtic nations, but would lead to better results among those nations themselves. All that was needed was to overcome ignorance and indifference. He never knew the Irishman or woman who was not proud of their native land, of their men and women, who did not think them as every patriot ought, to be best and noblest and fairest in the world. (Applause.) From that love would spring a wider and greater Ireland than the Ireland of party and faction. (Hear, hear.) He did not despair that even Professor Mahaffy would be a contented citizen of that greater Ireland, and that the time would come when he and men like him would be proud of that precious inheritance of their nation, their great and noble literature, which was the envy of other nations—(applause)—and which would form the basis of a union for all Irishmen, of whatever sect or creed. It had been so in Scotland, where Sir Walter Scott and Burns, and the much-abused MacPherson, and the songs of the Highlands and the ballads of the Lowlands, coupled with love of their native land, had been more potent to bring about a reunion of hearts and hands than the heavy and multiplex machinery of party politics. (Hear, hear.) To such a union they might confidently look forward for Ireland; and then she would take that proud and honoured place among the nations of the world which was hers by right, and which a blind, cruel, and unreasoning fate had so long deprived her of. (Loud applause.)

Professor ZIMMER said he had nothing to add and nothing to object to in the paper just read, except in one respect that the lecturer spoke too humbly of his own work in the different fields of Celtic studies. The Congress had to thank him for his instructive and valuable sketch on the present state of Celtic studies on the Continent and these islands. But he should say that there was hardly an opportunity of getting an adequate knowledge of this literature. There is, in modern times, no literature more beautiful than

the modern Celtic literature, but there must be something done to make known this literature to the Celt himself, and to make the people on the Continent aware of its existence. Books may be got out daily, and little would ever be known of them to students on the Continent, and he thought it would be better to start cataloguing and publishing the books with the names of the booksellers they could be purchased from, and the price at which they were sold. It would be a furtherance of the movement—some steps were taken in this direction.

A conversation followed as to the dissemination of Celtic literature, and the cataloguing of new works as they were brought out, so that all would know of them at the earliest moment.

Lord CASTLETOWN suggested the formation of a central committee, representative of Celtic nations to undertake this particular work.

Mr. W. B. YEATS said the Irish Literary Society of London had appointed a sub-committee, the object of which was pressing on the Irish members to induce the Government to give the grant which had been referred to, and it was owing to the action of this committee that Mr. Boland had taken the matter up and was pressing it on the Government.

Professor ZIMMER moved, and Lord CASTLETOWN seconded, and it was passed:—"That in the opinion of this Congress it is necessary that a committee be selected from the representative bodies of the five nations with the object of compiling, at selected intervals, a bibliography of Celtic literature as suggested by Professor Zimmer, the necessary details to be arranged after the Congress is closed."

Mr. J. S. STUART-GLENNIE read an interesting paper on "The Common Legendary Inheritance of the Celts."

At three o'clock a plenary meeting was held to receive reports and resolutions submitted by sections.

THE NEXT CONGRESS.

Mr. FOURNIER desired to bring before the meeting a matter of some urgency, as the Manx delegates had to leave by the four o'clock boat. They were anxious that an Intermediate Congress should be held in the Isle of Man between now and the next Irish Congress.

Mr. CUBBON said the Manx delegates had been considering whether they should not appeal to the Celtic Association to secure the Congress meeting in Peel or Douglas next year. The Manx language was the least attended to of any of the Celtic tongues, and was in danger of being swept away. During the last two or three years a revival had taken place, and probably there was more of it spoken to-day than ten years ago. They were anxious to encourage, and, if they could secure the attendance of the Congress in the Isle of Man, they would help the language to a very great extent.

Rev. Mr. COOKE supported the motion to hold the next Congress in the Isle of Man. He said the Isle of Man was the centre of Celtism; but that fact did not help the Manx tongue, which was in danger of being swamped. There was a tendency in the Manx character to be half ashamed of the mother tongue; and nothing would help to kill that false shame better than a Congress held in the Isle, which would be attended by delegates from Ireland, Wales, Scotland, and Brittany.

Mr. W. QUAYLE also spoke in support of the proposal. Unless a vigorous effort was made, the Manx language would soon become extinct.

Lord CASTLETOWN suggested the matter should be left to a consultative committee representative of the five nations, to sit and deal with the question of the proper place to hold the next meeting of the Congress. Personally, he himself would like to go to the Isle of Man.

Mr. FOURNIER proposed:—"That the Celtic Association be asked to consider the question of holding the Celtic Congress in the Isle of Man in 1902."

Mr. GRAVES seconded the resolution, which was carried.

HIGHLAND GAELIC MUSIC.

A discussion was then resumed on a paper read the previous day by Mr. Malcolm Macfarlane on "Highland Gaelic Music."

Mr. DENIS O'SULLIVAN, referring to folk music, said he regretted to see it reduced to its lowest state, that was in the common popular form by those who simply wished to make gold out of it. They did not want to take songs exploited or represented by people of limited talent. The folk music was got out by some publishers for people who knew little of music. This beautiful music must not be debased or tampered with by incompetent gold-seeking people who published for profit. (Applause.) With the great wealth of folk song that had lately come to light there was an opportunity for a great Irish poet musician to use it, just as Wagner had used the themes of all countries.

Mr. GRAVES said the five Celtic nations shou'd publish the most perfect forms of their old folk tunes. He would suggest that in the first instance they should have, say, a Welsh number got together by the very best musical authorities in Wales, competent to know whether the Welsh air is in its truest and most perfect form. Then the Irish should bring out an Irish book, the Manx a Manx book, the Scotch a Scotch book, and the Bretons a Breton book. To each book there should be a little introduction calling attention to what the special modes in use were in the different branches of this National music; and the five books should then be bound together in one volume for the benefit of the Celtic nations, and he might fairly say for the benefit of the world at large. (Applause.)

Mr. BRENDAN ROGERS said the Feis Ceoil had committed to him the work of collecting and publishing Irish airs, and he had been entrusted with a similar duty by the Gaelic League. These two bodies were the most influential that had ever attempted a work of this kind in Ireland. They had 150 tunes handed in at the present Feis Ceoil, and altogether they were at present in touch with 300 melodies never hitherto published. These were going through a process of examination. They should eliminate tunes that were plainly modern. He was taking very great care that these tunes should be placed in their proper modes and divested of all modern mauling.

Mr. GRAVES said he did not wish to mean that they should publish an enormous collection of songs. If they had 50 or 100 of the most typical airs of the five nations they could be got ready for the next Congress, and bound in one volume, and later on they could be dealt with in the way Mr. O'Sullivan had suggested.

M. LAJAT mentioned that he and M. Jaffrennou had been going through Brittany with a phonograph, and had collected 900 airs never yet published.

The resolutions passed at the Sectional meetings during the Congress were then put to the meeting and passed.

Lord CASTLETOWN proposed that the Congress for 1904 be held in Ireland.

Mr. CARMICHAEL seconded the motion.

A discussion took place as to holding the Congress in Scotland, Wales, or Brittany.

The following amendment was moved and carried:—"That the Pan-Celtic Congress be again held in Ireland at the earliest practicable opportunity, in 1904, if possible."

CORNWALL AS A CELTIC NATION.

The Congress then proceeded to the consideration of the resolution "That Cornwall be recognised as a Celtic Nation."

Mr. FOURNIER said the official attitude taken up by the Celtic Association was that no nation should be recognised as a Celtic nation except a nation among whom a Celtic language still existed. He had received a letter from Mr. Duncombe-Jewell, M.A., and a paper in which he (Mr. Fournier) felt bound to say a very good case had been made out for the recognition of Cornwall as a Celtic nation. Mr. Fournier read extracts from the paper referred to, in which Mr. Duncombe-Jewell claimed that the Cornish language was not dead. Numerous Cornish words were in common

use, and there was a rich collection of literary Cornish. The Celtic characteristics of the Cornish people, and the remains of Celtic antiquities which existed in the country were elements in favour of Cornwall's inclusion among the Celtic nations. A Celtic Cornish Society had been founded, one of its objects being the preservation and revival of the Cornish language; and a Cornish grammar and a Cornish-English dictionary were being prepared. (Hear, hear.)

Mr. LE FUSTEC proposed, and the Hon. STUART R. ERSKINE seconded, "That Cornwall be recognised as a Celtic nation."

Lord CASTLETOWN said one of the touch points of their association was that the nations who joined should have a living language. At next Congress it could be proved whether it had, and he respectfully suggested that the matter might be postponed until next Congress.

Mr. ARNALL spoke eloquently in favour of the inclusion of Cornwall.

Mr. FOURNIER supported the resolution, as he believed Cornwall had made out a very good case.

Mr. NAPIER spoke in favour of deferring the consideration of the matter.

Finally, Lord CASTLETOWN moved as an amendment that the question be postponed.

Mr. NAPIER seconded the amendment, which, on a division, was carried by 34 votes to 22.

CELTIC SYMBOLIC FLOWER.

On the motion of Mr. CARMICHAEL, seconded by Mr. FOURNIER, it was decided to adopt heather as the symbolic flower of the Celtic race.

The proceedings of the Congress concluded with a vote of thanks to Lord Castle-town for the manner in which he had discharged his Presidential duties.

CENTRO IN THE LEINSTER LECTURE HALL.

A centro in honour of the delegates to the Pan Celtic Congress was held in the Leinster Lecture Hall on Friday night under the auspices of the National Literary Society. A large number of guests were invited by the Society to meet the delegates, and the party of ladies and gentlemen who assembled in the hall numbered about three hundred. Several of the delegates came garbed in the National costume of the countries that they represented, and the various attires mingling with the many varieties of modern evening dress worn by the ladies created a most picturesque spectacle. The hall, too, was very prettily decorated, the symbolical ornaments brought by the Welsh delegates being prominent features in the display. A most enjoyable musical programme, and one thoroughly Celtic in its character, was provided, representatives of the Welsh, Highland, Breton, and Irish nationalities contributing to its success. The performances of Miss Jones on the Welsh harp evoked enthusiastic applause. M. Lajat's singing of a Breton battle song, which he did in magnificent style, was also very heartily applauded, as were, needless to say, the admirable contributions of Miss Agnes Treacy, Miss Harriet Rose Byrne, Mr. J. C. Doyle, Mr. Patrick Delany, and Mr. Denis O'Sullivan. Several addresses were also delivered.

Mr. GEORGE COFFEY, one of the Vice-Presidents, welcomed the guests on behalf of the National Literary Society. He said that their President, owing to the bereavement which had recently befallen him, was not able to be present. No one would have greater pleasure in welcoming the guests than Dr. Sigerson. Ireland had always been very near to Dr. Sigerson's heart, and her literature was very dear to him. He (Mr. Coffey), in the absence of their President, extended, on behalf of the Society, a very hearty welcome to the delegates from the Isle of Man, Scotland, Wales, and Brittany, who came to Ireland to join in honouring their old culture, that spiritual bond that, spreading from the Danube to the Pyrenees and North to the Baltic and Westward to these islands, knit a great part of the people of Europe in common institutions and common aspirations. (Applause.)

Mr. W. B. YEATS, in the course of his address, said that when ten years ago, the National Literary Society began

troubling the waters there in Ireland, they hardly, in their moments of greatest hope, saw the great awakening which was around them now, an awakening which had brought to their shores their brothers and their fellow-workers from Wales, Brittany, the Highlands, and the Isle of Man. Though the National Literary Society was not, he admitted, that which was doing most in Ireland to re-awaken the people, yet it was the society that first began the work. (Applause.) They had a great work before them. They should again put before the people their old stories in beautiful form; they should create a literature that should be sacred to the Irish race throughout the world and to the allied races. (Applause.) Educated people in this country, people who, having read Homer in their youth, spent the rest of their lives reading vulgar books for their pleasure, would tell them that a literature which mainly confined its subject to the legends and the history of its own land, was provincial, narrow, and a very inferior thing in a world given over to cosmopolitanism and enlightenment. To that they could answer—that literature, whenever greatest, was most limited to its themes. What they required was not chaos in the choice of subjects, not an unlimited range, but those passions, those affections which limited a man in subjects to a few things that he loved deeply, and that liberality of mind which left him free in the treatment of those subjects. The great arts were founded upon the traditions of the people, upon the songs of the people, upon the beliefs of the people. Throughout the entire British Empire there were not at the present day ten thousand persons whose opinion was worth anything in any art. (Hear, hear.) That was the result of their modern enlightenment and of their idea of education, which says: Reading and writing for the poor man who must earn his bread, but the arts for the wealthy and the happy." The result of that was that not even the wealthy and the happy had the arts. They had the Horse Show. (Laughter.) They who were trying to revive the languages, which revival brought with it the traditional folk lore, were fighting the battle of the arts of the world. (Hear, hear.) They were fighting not for provincialism; they were fighting against the source of all vulgarity—half emotion, half belief, conventionality. He advised those who could do so to visit the Galway Feis next week. They would come away feeling convinced that this was a real movement stirring the depths. (Applause.)

A NEW CELTIC QUARTERLY.

For many years the *Celtic Magazine* was conducted with success by the late Alexander Mackenzie, Inverness, the well-known writer of numerous volumes on clan history. It was issued as a monthly, and some time before Mr. Mackenzie's death it passed through severe vicissitudes, chiefly of political origin, and shortly afterwards the publication ceased. That it filled an important place in its best days is now proved by the vacuum which its decease has left; and it is unfortunate that, at the time of a Celtic revival in literature, there should be no publication in existence dealing with that department. We are in a position to announce that this want will shortly be supplied. Mr. Eneas Mackay, Stirling, has made arrangements to begin the publication of the *Celtic Quarterly* in October. This periodical will be edited by Dr. Macbain, of Inverness, the famous Gaelic scholar, who will have associated with him a staff of writers specially interested in the language, literature, folk-lore, and customs of the Scottish Highlands. The *Quarterly* will differ in form from any of the existing periodicals of its kind. It will be a quarto, with illustrations, and will have an ornamental cover specially designed. Current politics will be avoided altogether or treated from a neutral point of view. The main object of this quarterly will be to deal with literary subjects, past and present, and to form a repository of facts relating to Celtic literature which will be of great service. Judging from the names of the contributors who have already promised articles to Dr. Macbain, the publication is assured of success.—*Dundee Advertiser*.

ENGLYNION Y PAN-CELT.

ENGLYN I ARGLWYDD CASTLETOWN.

I CASTLETOWN, rhown yn rhydd,—ogoniant

A gynau 'r holl wledydd ;

Tra tywyna, dawnsia dydd,

Coroner ein CARENYDD.

HWFA MÔN.

ENGLYN I FAER DYBLYN.

Mawrygu y mae môr eigion—y MAER

Gymera blaid BRYTHON ;

A thrwy y dwfn, pletha 'r don

Urddas i FAER y WERDDON.

HWFA MÔN.

ENGLYN I'R FAERES.

Y FAERES sydd siampl i fawriou—y byd,—

MAERES bur ei chalon ;

Ar ei sedd, mae 'r FAERES hon,

Iw gwr yn ddwyfawl goron.

HWFA MÔN.

ENGLYN I MR. FOURNIER.

FOURNIER yw ein prif ladmerydd,—y gwr

A gara pob CELTYDD ;

Ei foliant, diefelydd,—mewn urddas,

A süa 'n eirias, tra sw'n y KERYDD.

HWFA MÔN.

TEYRNGED O

Ddiolch i Mrs. ALISIA NEEDHAM,

am ei hanreg o GORN arian,

i ORSEDD BEIRDD YNYS PRYDAIN,

Awst 21, 1901.

Iarwedd y gwledydd eirian,—heb oed

At ORSEDD BEIRDD arian ;

PEN CERDDES, gynes y gân

Ini yrodd GORN arian.

CORN rydd fawredd ar ORSEDDAU,

CORN y gwir, ac nid CORN y gau ;

CORN y fingainc, CORN y fwyngerdd,

CORN iawn ei swyn, CORN YNYS WERDD.

O hyd i ALISIA adleisiwn—glod,

A glyw clustian myrddiwn :

Heddyw i ALISIA rhoddw'n

Ein CORON aur, am y CORN hwn.

HWFA MÔN.

PRÏODASIAD HANERAU Y CLEDD.

Enwog bum CENEDL a unwn,—yn awr

Mewn hedd hwy a seliwn ;

Ac heddyw rhag gyhoeddwn

Y daw byd i'r UNDEB hwn.

HWFA MÔN.

LLINELLAU.

A gyfansoddwyd a'r agoriad y Cyngrair Oll-Geltaidd yn
Dublin, Awst 190g, 1901.

Cyhoeddir yma gyda hwyl,
Agoriad gwyl y Celtiaid ;
I'n derbyn heddyw mewn mawrhad
Yn deilwng o'n henafiaid ;
Mae breichiau'r ynys Werdd a'r led,
A chroesaw lon'd ei henaid

O uchel dir yr Alban draw,
Yn selog daw'r ysgolyn ;
A'r Celt o ynys Manaw deg
A'r redeg ddaw iw ganlyn :
A chydeisteddant i fwynbau,
Plethiadau tannau'r delyn.

Mae'r Brython glan o Lydaw bell
Yn mhabell y cyfarfod ;
A'r hen Gymraeg yn bur o'r bron
Yn seinio a'r ei dafod :
Mae cenedlgarwch etto'n wir
Ofewn ein tîr heb ddarfod.

Urddasol yn eu gwisgoedd heirdd
Yw golwg beirdion Gwynedd ;
Yn ngwyneb haul, yn ngwydd y byd,
Yn nghyd yn ngylch yr Orsedd :
Dadweiniant gledd, ond "Heddwch" prid
Gyhoeddant, nid dialedd.

Mae'r llwythau wedi d'od yn nghyd,
Er etto'n fud, rhaid addef :
Oud cwyd yr haul, daw'r Celt yn ol
Rol crwydro'n ffôl, iw gartref :
A chyd-ddyrchafwn weddi fyw,
Am noddod duw a'i dangnef.

R. MON WILLIAMS.

GAELIC PHONETICS.

TO THE EDITOR OF "CELTIA."
Lissan, Cookstown, Co. Tyrone,
28th June, 1901.

SIR—I wish to say at the outset that my interest in Gaelic is due to the fact that the study of phonetics (the analysis of speech sounds) has been my life-long chief hobby.

The late Mr. James Lecky, whom I met many years ago, drew my attention to Gaelic as offering such remarkable interest to students of phonetics.

I only regret that the various calls of life have prevented me from devoting more time to this study than I have done, but I can say at once that all the Gaelic dialects I have heard are peculiarly interesting to one of my hobbies.

I do not know whether lovers of Gaelic will accept that as praise or not to the language.

Phonetics seems to be considered by some people the same as the movement for reformed spelling. That movement may be the more favoured by those who have studied phonetics, but has no necessary connection with that branch of philology.

I was delighted when I saw a notice in the *Maitre Phonétique* that there was now a journal (mentioning CELTIA) in which pieces of some of the various dialects of Gaelic were printed according to sound under the table of the *M. F.*

Hitherto it has seemed to me Gaelic scholars have paid very little attention to phonetics, but the speech sounds of Gaelic, as illustrative of that part of philology, combined with the Gaelic tongue's remarkable adaptability for song and poetry, furnish (outside racial, national, or local sentiment) the strongest claims for its preservation.

Some years ago the London Philological Society published a paper of mine on Gaelic Phonetics. I had studied a representative dialect of Argyllshire Gaelic. I was living at the time in Braemar, Aberdeenshire, where the local dialect is spoken by about 100 people. For the Argyllshire Gaelic I had the tuition of fairly intelligent people in the Island of Lismore, off Oban, where I spent a month one year and afterwards had a tutor for another short time in Edinburgh, and another time attended Prof. McKinnon's classes, where I compared the various pronunciations of his pupils when reading.

It would add largely to the interest of outside amateurs, as I may perhaps call myself, if to the vocabulary were added the pronunciation of the words according to the system of the *M. F.*—(*Maitre Phonétique*—Ph = F)—and the local dialects of the pronunciation mentioned.

Since coming here, where I have been, and fear I shall be for some years, very much tied in movements, owing to urgent business and means, I have managed to find two natives of Tyrone who have spoken Gaelic as their first language. I use the word "Gaelic," as I find speakers both here and in Scotland use that word *only* for their language if not speaking English. English speakers refer to the Irish Gaelic as "Irish," to the Scotch as "Gaelic." Gaelic speakers call both Gaelic; Scotch, from *M. F.* spelling, Ga:lik. Irish, those Tyrone men here, Ge:lik. The Rathlin (Rachri) men I met when a few days at Ballycastle, pronounced the name more like the Scotch than the Irish. I have taken copious notes of the Tyrone Gaelic speakers' pronunciation. Their vowels are very interesting, but their consonants seem poor and wanting in the peculiar Irish Gaelic features, and more "Englishified" than the Scotch Gaelic I have studied.

Thus I was very much surprised to find the vowel represented by the digraph as in "aon" pronounced exactly as before familiar to me in Braemar. According to that pronunciation it is a very interesting vowel, and I think it rather curious the two localities should coincide, because the Braemar pronunciation is not the prevalent one in Scotland. The vowel in question is also in Braemar, and more generally in Scotland, used in the word "laugh," wherein it was long ago identified by Melville Bell, the author of "Visible Speech," as a vowel unknown in any other European language, and as then known only and also used in Armenian. It is formed with tongue and other organs as in position for *w*, but with unrounded lips. The sound has some acoustic resemblance to the French *eu* or German *ö*, *M. F.* (*w*) or (*ö*), and Sievers, the German phonetist, speaks of the resemblance of the Armenian sound to the German. But the physiological formation of the two sounds is quite different, the tongue being thrown forward in the latter and kept back in the German and Armenian vowel. This Gaelic vowel is, however, very unstable, and tends to drop forward into the continental sound, the lips apparently sound-

ing to keep up a resemblance to the back sound, and in the word "aon" in most dialects of Gaelic I have observed in Scotland away from Braemar a nasalized continental *a* or *ò* was used if it had not become a mere nasal *e*. Both the Broughdearg (Bruacdearg), Tyrone, and the Braemar speakers, when emphatic as in counting, distinctly used the back vowel (high back narrow is the technical term for it according to Sweet and Melville Bell), and nasalized it too. I cannot but believe this to be a very ancient sound in Gaelic. It seems difficult to suppose it originally *u* as in Latin *unus*, and then unrounded. Its change into the continental *a* or *ò*, as in the more prevalent pronunciation of Scotch Gaelic dialects seems the more likely development, thus indicating the Armenian vowel to have been probably the earlier used, and the influence of final *u* I have observed to have had an analogous effect in Scotch Gaelic on other words to that of causing this back Armenian vowel to be changed to the front continental one.

I apologise for this long letter, which will have served its purpose if it draws any facts from another observer, and I hope the lovers of Gaelic will try to study its phonetics, or speech sounds, which can only be effectively done by comparing them with those of kindred and cognate languages.

I beg to remain with an earnest desire for the reasonable preservation of the speaking usage of all the Celtic languages and dialects as only in the interests of the true culture of humanity at large.—Yours truly,

JAS. H. STAPLES.

THE CONGRESS FUND.

Already acknowledged	...	£122	2	0	
Hon. Stuart R. Erskine	..	...	1	0	0
Right Hon. Horace Plunkett	...	...	2	0	0
Professor E. Pereeval Wright	...	...	1	0	0
Lord Windsor	...	...	2	2	0
Mrs. Clement Shorter	...	...	1	1	0
Miss H. M. White	...	...	2	0	0
Thomas Kelly, Celbridge	...	...	2	2	0
H. F. Berry	...	...	2	0	0
Hon. Mrs. Maxwell	...	...	1	0	0
Dr. Morgan Dockrell	...	...	1	1	0
J. B. Concannon	...	...	1	0	0
Rev. Maxwell H. Close	...	...	10	0	0
Lord Iveagh	...	...	3	0	0
"Anonymous," per E. E. Fournier	...	...	10	0	0
Theodore Napier (2nd don.)	...	...	2	0	0
Mrs. MacGregor	...	...	1	0	0
E. W. Digby	...	...	2	0	0
James Ward	...	...	0	10	0
Professor Anwyl	...	...	0	7	6
Miss Morrison	...	...	2	0	0
Miss Joughin	...	...	2	0	0
Miss Yule	...	...	2	0	0
Ernest Rhys	...	...	1	1	0
John Edwards	...	...	1	0	0
R. O'Shaughnessy	...	...	1	1	0
T. H. Thomas, R.C.A	...	...	2	2	0
Lord Castletown	...	...	25	0	0

NEW MEMBERS.

J. Y. W. MacAlister, Miss Gwenfreda Williams, F. G. Robertson Williams, John Edwards ("Pwyntil Meirion"), James Duncan, Miss Isabel Hearne, Miss Ella Young, George Napier MacMurdo, Mrs. Jonathan Hogg, Dr. Alexander Bugge, Alexander Carmichael, Miss Carmichael, E. K. Carmichael, Miss Yule, William George, Harold Large, Miss Phyllis MacMurdo, Montagu Scott MacMurdo, Dr. Guéré, Miss F. Crawford, Miss Varian, Miss Treacy, Miss Clare O'Hanlon.

MERCH Y MYNYDD,

Merch y mynydd,—ai rhyw angel

Rith o'r anwel ydwr fun?

Swyno llu fu 'i seiniau llafar,

Chanfu mab erioed mo'i llun

Chwilio dyfal fa au dani

Hyd y fron y waen, a'r ddôl,—

"Ferch y mynydd, rwy'n dy garu";

"Caru," llefa hithau'n ol.

Croesi'r gyu a dringo'r mynydd,

Sefyll ar ei gopa ban,—

"Ferch y mynydd, aros, aros";

"Aros," etyb hi yn wan.

Brysiu wedyn trwy y rhedyn,

Trwy y brwyn ar ael y bryn,—

"Ferch y mynydd, Och 'rwy'n blino";

"Blino," gofyn hithau'n syn.

Troi yn ol o'r siwrne seithug

Lineyn loncyn ronyn bach,—

"Ferch y mynydd, canaf ffarwel";

"Ffarwel," cana hithau'n iach.

R. BRYAN in *Cymru*.

NEW MANX LAW.

THE LOCAL GOVERNMENT (LIGHTS ON VEHICLES) ACT, 1901.

An Act to Amend the Local Government Acts.

This Act provides that carriages in any highways or streets shall carry lights during the period between one hour after sunset and one hour before sunrise.

The Royal assent to this Act was given by His Majesty in Council, at the Court at St. James's, on the 15th day of June, 1901.

SLATTYS GURNEILYS YNNYDAGH SOIL-SHAGHYN EN CARRIADS NUY CHEEAD YEIG AS UNNANE (1901).

Slattys dy Lhiassaghey Slattys yn Gurueilys Ynnydagh.

Ta'n Slattys shoh kiarail dy jean carriads ayns raadyn mooarey ny traidyn curlesh soilshaghyn er y traa ta eddyr un oor lurg lhie ny greinney as un oor roish irree ny greinney.

V'an coardail Reoail gys yn Slattys shoh currit Liorish E Ard Ooashly ayns Coonseil, ec y Quaiyl yn Noo Yamys, er y queigoo laa yeig jeh'n sheyoo vee jeh nuy cheead yeig as unnane (1901).

[The above is an example of the official recognition of the Manx language by the insular Legislature. It is a specimen of a law as annually promulgated at Tynwald Hill in both languages.]



A PAN-CELTIC MONTHLY MAGAZINE.

VOL. I.

DUBLIN, 1st OCTOBER, 1901.

No. 10.

“SÓ MAIRIÓ ÁR nGAEÓLIS SLÁN.”

“Is toigh leam a Gàidhlig, a bàrdachd s’a ceol.”



SO much has been said and written about the first Pan-Celtic Congress that we feel inclined to add nothing to the volume of literature concerning it. Praise is always welcome, especially if mixed with healthy criticism and useful suggestion, but it often breeds a tendency to rest on our laurels and flatter ourselves that our task is nearly accomplished. As a matter of fact, it has only been outlined in the rough, and all the detail remains to be filled in. The Celtic Association and this paper must be made the chief centre of all that is done in the general Celtic movement. We must listen, “with our ear to the ground,” to the voice of our race. We must record all the chief events of its life. We must unify and strengthen it, and build it up into a powerful world-factor whose influence shall extend to the ends of the earth, not by force or fraud, but by the faith that moves mountains, and the brotherly love that moves the heart of man. Of the many racial movements of Europe, ours is the only one that is based on mutual justice,

toleration, and equality. Pan-Slavism seeks the subordination of the smaller Slavonic states under Russia, Pan-Germanism demands the absorption of Holland and German Austria by Germany. Pan-Celticism means the moral and intellectual alliance of half-a-dozen small nations for mutual support and encouragement, on the basis of national self-reliance and mutual respect. The absence of any political or military force in the background may be a weakness of our movement. But it is also a source of abiding strength and a guarantee of permanence. For political or military campaigns are matters of months or years, whereas racial sympathy covers generations and centuries.



How much the Congress has done to advance the Celtic movement can only be realised by visiting the countries concerned and talking to the leading spirits. It has opened up a whole new vista of future greatness. A central authority has been created, capable, even in its present primitive state, of voicing the opinion

and enjoying the confidence of the great majority of the Celtic population of the world. The alleged "fissile" nature of the Celt has been shown to be a bugbear and a dismal superstition. Union and combination are as practicable among the Celts as they are in any other equally gifted race. The lack of such union in the past was probably much more due to geographical and economic causes than to inherent racial characteristics. Internal divisions can usually be traced to outside powers acting upon the principle of "divide and conquer." Since our movement makes direct for the highest development of independent nationality, any internal opposition would have to be anti-national. And a healthy national self-respect, such as we inculcate, has for its natural and inevitable corollary a proper respect for, and sympathy with, kindred nations, equally situated, and engaged in the same fight.



Some remarks have been made to us concerning the absence of the Thistle and the Lion in his Border from our heraldic device. The meaning of this omission, or rather of the substitution of the targe and claymores, is, of course, that we have not recognised Scotland in its entirety as a Celtic nation. We are primarily concerned with the Celtic population of Scotland—the Highland Gaels—and as Lowlanders are largely of Teutonic blood, they could hardly be regarded as an integral part of a Celtic nation. The question is, however, by no means finally settled. In Ireland we also have our Teutonic "Lowlanders," whom we hope to make, and are gradually making, part and parcel of Irish Ireland. They easily succumb to absorption, since they have no racial characteristics of their own that are not borrowed from the English. A similar state of things is, we believe, arising in Scotland, where the Lowlanders are rapidly becoming Gaelicised in blood and Anglicised in speech and manners. The "clearing" of the Highlands has pro-

duced extensive migrations of Gaels into Lowland cities, where their superior vitality easily prevails over the "Sasunnach." The disappearance of "braid Scottish" will remove the last obstacle to absorption by the rising Celtic wave, and Gaelic may yet become the national language of Scotland.



We are glad to find that our new departure towards cataloguing modern Celtic literature has been greatly appreciated, and evidently supplies a keenly-felt want. Our object of creating a centre of the whole Celtic life is being steadily realised. We cannot cover the whole ground in detail, as the pulse of the race is beginning to beat so strongly, but what we can do is to put everyone who wishes in touch with any department of Celtic life and literature he is interested in. We contemplate several new moves in the same direction.



In this month's issue will be found some interesting contributions on the Cornish question—just now a very burning one—as well as reports of the Highland and Breton festivals and meetings. It is important that full and early information should be given of all coming events of this kind. We intend to keep a table of dates as a standing item in our magazine, and make a beginning this month. Secretaries, &c., will oblige by giving further particulars.



The Dublin classes in Irish will be resumed at the offices of the Celtic Association in the second week of this month. Elementary and advanced classes will be organised. Admission to the latter will be by examination. It is also intended to start classes in Welsh and in Highland Scottish. Intending students should send in their names at once.

CORNWALL :

ONE OF THE SIX CELTIC NATIONS.

(By L. C. DUNCOMBE-JEWELL.)

It should, of course, be quite unnecessary for anyone, least of all for a Cornishman, to write or to read a paper in order to prove the self-evident thesis stated in the title which I have chosen for my contribution to the deliberations of the Pan-Celtic Congress.

That Cornwall is a Nation, no Cornishman at home or abroad but will be found to declare. Even alien writers of fiction who have of recent years come among us, studying us superficially to their profit, have noted this fact; as witness Charles Lee, the author of "The Widow Woman" and "Paul Carah, Cornishman," who makes one of his more important characters cry out somewhere—

"There edn' no smell of earth like the smell o' Cornish ground; nor no nation fit to stand up in the sight o' the Cornish nation, 'Wan an' all' agin the world."

And that Cornwall is Celtic from head to heel, from Tamar to Land's End, is less difficult of demonstration than the fact of its separate and distinct nationality. From the printed remains of its language, and the characteristics of its inhabitants to the archaeological remnants, the Celtic crosses, the holy wells and oratories dedicated to the Irish and Welsh saints who brought Christianity to Cornwall, the seven score Celtic castles and camps that stud the map like bosses on a shield, the stone circles, menhirs, logan and crick stones, the quoits, cromlechs, beehive huts, British villages and caves, the newly-discovered Celtic cemetery in Harlyn Bay—unique among all such discoveries—and to the legended and fairy lore of the Duchy, nothing but the attributes of the Celtic race are at all discoverable throughout the brief length and little breadth of the land.

That Cornwall, for lack of spoken word or written paper, should be allowed to slip from the charmed circle of Celtia, with all its enormous treasures of Celtic antiquities, its litera-

ture, its language, its fascinating folk-lore, its historical struggles against the encroachments of the Saxon, its still strong and vivid belief in the ultimate re-incarnation of its hopes, and dreams, and aspirations in the person of King Arthur—whose soul, according to Cornish tradition, passed into the body of the sacred chough, the *Tshauha* of our tongue, from the Pool of *Dosmare*, until the time of the re-union of Celtdom under one Arluth, one Ard-righ,—is something not to be thought.

It would be as great a loss to Celtic to-day as the loss of the Hebrides to Highland Scotland, or of Breiz-Izel itself, that great result of the great Cornish Immigration in the ninth century—"Cornwall beyond the sea." The Isle of Man has been described as the fifth wheel in the Celtic coach, but if Cornwall be paired with Man we have at once six wheels upon which to make our vehicle for the salvation of the Celtic world run easily and swiftly from start to glorious finish.

The official objections to the full and formal recognition of Cornwall as one of the Celtic Nations, as voiced by the honorary secretary of the Celtic Association, are that "Cornish, as a spoken tongue, is dead," and that "no Cornish Language Society has so far been formed to resuscitate it."

These objections may be quite summarily disposed of. Cornish is not dead. The Anglo-Saxon fable, repeated, I was sorry to observe in the June number of *CELTIA*—that Dolly Pentreath was the last Cornish-speaking Cornish person, is, like most Anglo-Saxon fables, but the baseless fabric of the dream of those whose wishes are the fathers and mothers of their thoughts. When Dolly Pentreath lived (1676 to 1778), so far from being the only one who could talk Cornish, it was regularly spoken by people of her class in several districts of Western Cornwall, more particularly in the Lizard promontory and on the shores of Mount's Bay. Daines Barrington, the exploiter of Dolly, himself published a letter written in 1776 in Cornish by William Bodenor,

a Mousehole fisherman. Bodenor, in his letter, enumerates five people in Mousehole who could speak Cornish at that date, two years only before the death of Dolly Pentreath. Whitaker, who was vicar of Ruan-Lanihorne, a parish east of Truro and far removed even from the Lizard District, states that there were people still living in 1799 who could speak Cornish; while a letter, discovered some years ago in the British Museum, written to Sir Joseph Banks, mentions the writer's father as the "only living man" who could speak it. This letter is dated 1791. It is evident, therefore, that so far from dying with Dolly in 1778, Cornish lived on as a spoken tongue among the peasantry into last century, and quite probably to within 100 years of the present day.

But even so Cornish died hard. When Mr. Henry Jenner, F.S.A., of the British Museum, went to Mount's Bay on a brief visit in 1875, he, in company with the Rev. W. S. Lach-Szyrma, Vicar of Newlyn, discovered that there were still persons who counted in Cornish, used certain Cornish phrases, and many detached words. In the paper upon the subject which Mr. Jenner contributed to the *Translations of the Philological Society*, he enumerates six such people, fishermen and the wives of fishermen for the most part, and at the present day, though, perhaps, none of the peasants or miners or fishermen in the west use any longer connected sentences in the language, yet some hundreds of Cornish words are in daily employment among them, for which, in many cases, they have no knowledge of the English equivalent. Only last year I remember being engaged in examining the traces of a British village under the shadow of *Caer Bran* when I was asked by a peasant to take shelter in a cottage near by, as he was about to fire a blasting charge. I did so, together with the man and his two companions, and incidentally asked them what they were blasting. "A *peeth*," was the reply. Asked what "a *peeth*" was they said: "why just a *peeth*," and led me to the place, which

was simply a draw-well they were engaged in making. I suggested the name "well," but they had never heard it, and when I asked them what they called a natural well or spring, the elder man promptly replied *Venten* ["*Peeth*" is given by Mr. Jenner as "a new word in Cornish," akin to Welsh *pydew* and French *puits*; but it is entered by Jago as a 'late Cornish' alteration of "*Venton*." As a matter of fact, it is evident that the Cornish made (and still make) a distinction between a natural well or fountain and a well blasted or dug out of the earth; and it remained for an agricultural labourer within half-a-dozen miles of Penzance, to point out the difference in the last year of the 19th century, when Cornish had been "dead," forsooth, for one hundred and fifty years! My conversation with these men revealed the fact that they used Cornish words (occasionally very much corrupted) among their English in the proportion of about one in twenty. But over the whole of Cornwall, even in the easternmost parts, Cornish words are still habitually mixed with English in very much the same proportion. The names of common objects are still often Cornish. The miner still goes to *bal* when he goes to work—*bal* meaning the "mine-head" practically. The labourer's wife in the towns still talks of a *cheeld vean*, meaning "a little child." The farmer's field is still a "parc," the golden gorse is "*bannel broom*," the gold-finch is a *molenek*, the wren, "gwradnan," the robin, "ruddoc," the heather "grig," and the limpet a "kroggan." I do not say anything of the places and personal names to be found in Cornwall. These are still almost wholly Cornish, especially the first, which run down into Devonshire and betray the lines along which the Britons came before the Saxon invaders of the west, and the spots on and around Dartmoor, where they remained undisturbed, and where their descendants linger to the present day.

So much for vernacular Cornish.

Literary Cornish is happily preserved against the ravages of time by a quite respectable body of literature in the shape of the *Poems of Mount Calvary* and of *The Creation*; the *Miracle*

Plays known as the *Ordinalia*; and the *Life of Saint Meriasek*, besides fragments and miscellanea in the shape of proverbs and short poems, some of which have not yet been printed or even translated.

There can be no need for me to go into the merits of these compositions in the language here; they would more fittingly form the subject of a separate paper to be read at the Pan-Celtic Congress of 1904. But there is one point in one poem which I cannot refrain from indicating. In *The Creation of William Jordan*, written so late as 1611, and possessing great literary merit, the devil and the fallen angels are often made to speak in the *English* language, as the mother tongue of all such beings.

When one remembers that Cornwall is not naturally defended by barriers of mountain or ocean, but only by the tiny stream of Tamar—whose name is taken from one of the most beautiful of all the Celtic Legends, and one indigenous to Damnonium—it is wonderful that the Cornish have remained Cornish, and that the old language did not die out in the first century after the Norman Conquest of England. This is in itself an argument for, and a proof of, the essential right of Cornwall to be considered a part and parcel of the Celtic world.

Nor should the group of notable Anglo-Cornish writers, which, within the last decade, Cornwall has given to the world, be passed without mention: Mr. A. T. Quiller-Couch ("Q"), Mr. Arthur Symons, Sir Jas. Rennell Rodd, Robt. Dennis, Mrs. Henry Jenner, Mr. H. D. Lowry, Mr. Riccardo Stephens, Mr. Arthur H. Norway, and Mr. Herbert Vivian are Celtic alike in their choice of effort in the realms of fancy, adventure, and imagination.

The characteristics of the modern Cornishman are still absolutely Celtic and akin to those of his brother Celts of Wales and Brittany and Ireland. It has always been so. The "Lost Causes," for which the Highlanders and Irishmen and Bretons have ever fought—the Catholic Faith and Legitimate Monarchy—have brought the Cornish time and again into the stricken field. "The Commotion"—the Cornish "Pil-

grimage of Grace"—was a much more formidable insurrection in favour of the Catholic liturgy than that headed by the Archbishop of York: and Humphrey Arundel and Blessed Cuthbert Mayne were given by Cornwall as veritable Martyrs for the old Faith. King Charles I. could have made no sort of headway against the forces of the Parliament had it not been for the Cornish army under Sir Bevil Grenville; and south of Trent it was only in Cornwall that King James III. was proclaimed in 1715. Like the Welsh, too, the Celts of Cornwall, religionless after the introduction of the Reformed Faith, which they refused to receive at any price, but with that deep sense of personal religion only to be satisfied by Catholicism or Methodism, found a very real saviour in John Wesley.

Mention, also, may be made of the Cornish game of hurling, which, with wrestling, is one of the main pastimes of the people. Hurling with the Silver Ball, indeed, is a solely Cornish game, and is one of those which is certainly worth preserving, as the section for Celtic games will surely find.

The Cornish, too, were undoubtedly formed in clans, which the feudal system scarcely modified; because the natural leader of the clan became the feudal lord. The names of the old Cornish families are still names to conjure with: and the name of one, and that not the oldest of them all, is identified for ever with the National Anthem of the Cornish, whose words ring true with the sentiment: "One and all against the world."

The Cornishman is a dreamer of the sort to which Mr. W. B. Yeats, in *The Tables of the Law*, gives definitive words. He has "the nature that is half monk, half soldier of fortune, and must needs turn action into dreaming, and dreaming into action." The sap of his own Wandering Heath is in his blood, and he roams forth restlessly to the vanquishing of worlds that Alexander of Macedon never knew. All the world over there are to be found large Cornish settlements of successful men who make money and return always to die in Cornwall, and no-

where will you ever come upon a Cornishman among the "poor white trash" of Colonial towns, nor find colonies of "poor Cornish" as you do of "poor Irish" in the great cities of the New World. This comes, perchance, from the fact that the Cornishman has always been forced to fight, and has always fought with a fair measure of the success that endows a race or an individual with the gift of confidence.

The mariner and fisherman fight the sea on the desperate coasts of Cornwall: the miner fights death in the depths of the earth: the agriculturist fights the wilderness on the skirts of the granitic moors:—"One and all" against the world and fate.

One of the most reliable expressions of the character of a people is their folk-lore: and the folk-lore of Cornwall, one of exceptional richness, will be found curiously like that of Ireland on the one hand and of Brittany on the other. Those interested in this so fascinating subject may be advised to take and compare Lady Wilde's *Antient Legends of Ireland* with Robert Hunt's *Popular Romances of Cornwall*. They will find there the fairy legends of Ireland and Brittany, the same belief in witchcraft, in mermaids, in demons and spectres. We have our well-fairies, our dwarfs, our changlings, our four-leaved clover, our drowned cities, our wishing-wells, our Baal-fires, our superstitions for every day in the year and every action of the day. But we have also a folk-lore proper to ourselves. We have the Arthurian legend, the Tregeagle legend, the tales of the giants; and although we cannot boast of the great inheritance of epic heroes like Oisín and Fingal, we have at least one tale of like calibre in the legend of Tamara.

Tavy and Tawrage, sons of Dartmoor giants, loved Tamara, the beautiful daughter of earth-spirits, who, glorying in the light of the sun, left her cavern and was pursued long time by her admirers over moor and heath and fen; until, caught by them at length under a bush, in Moorwinstow, they attempted to compel her to a choice between them. Here they were surprised by Tamara's father, and the gnome cast

over the giants the spell of slumber, and endeavoured to persuade his daughter to return with him to his cavern. Enraged at her refusal, he put upon her a terrible curse, and Tamara, dissolving in tears, changed into a river which should flow on for ever to the ocean. When Tavy awoke and found Tamara gone, his father, at his request, transformed him likewise into a stream, and rushing down from the hills, he still goes seeking his Tamara; his only joy that he runs by her side, and that mingling at length their waters, they glide together to the eternal sea. Tawrage, too, found an enchanter, who, at his prayer, changed him likewise into a river; but, mistaking the road by which Tamara travelled, he fares northward on the hopeless, never-ending quest, his bitter fate that, still sorrowing he must continue to flow on, ever getting farther and farther from his lost Tamara.

This surely is a legend worthy to be classed with those for which the Celts of olden time are now world-famous.

But I have, perhaps, already said enough to prove the Celtic characteristics of my people. I have not mentioned the enormous wealth of Celtic antiquities scattered over the moors and hidden in the glens of Cornwall: the 300 odd Celtic crosses, ornamented with some of the finest known examples of interlaced and knot work: the numerous holy and wishing wells bearing the names of Celtic saints: the remains of hill and cliff castles, including Tintagel, where King Arthur was born, and the most perfect example of a triple-entrenched camp yet discovered, at Castel-an-Dinas, with some 150 others, none of them Roman: its barrows and cromlechs: the stone-circle of Boscawen-Un, once, according to the Welsh triad, one of the three Gorsedd's of Britain: nor of the countless monoliths and rock-piles found broadcast on all our ancient hills.

Shall Celtia throw away this vast heritage, complementary to that which she already possesses in all the Celtic lands from the Loire to Stornoway? Can she afford to lose even one gem from her re-burnished crown? May not

the banner *besantée* of Cornwall, the traditional device of Cadoc, last Celtic Cornish Prince, float alongside those of her sister nations? Will she not be permitted to throw in her lot with the rest, to stretch out her hand upon the one hand and touch her daughter Brittany, and on the other to clasp again that of her sister Wales? Do not her position geographically, and her ancient language philologically, connect her inseparably with the rest of the Brythonic peoples, with the whole of Celtia?

Language, it is true, is the real badge of nationality, and the Cornish language—the tongue in which Boadicea animated her troops when opposed to the legions of Rome; the tongue in which the British bishops refused to join Augustine lest they should be constrained to bring salvation to the Zouzou whom they had much rather burned in hell—is on the eve of revival. To-day there is a growing movement among the lettered class in Cornwall to learn something of their own language; and in the programme of the new Celtic-Cornish Society, which has for its object the study and preservation of everything of Celtic origin that remains in the country—place is found for the encouragement of the revival of Cornish. A cheap Cornish grammar is now in course of compilation, and a new Eng.-Corn., Corn.-Eng. Dictionary is well advanced.

With these facts before us there is surely no need to wait for the time when a language census can be taken between the Tamar and the Land's End, for Cornwall to be received into the Communion of Celts. Now is the acceptable time, and this is, indeed, the hour.

And Cornwall from the horn of her plenty brings to the Pan-Celtic Congress a gift of her own, a gift for the whole of Celtia: none other than her own cherished motto, "ONAN HAG OL," "One and all," to be the war-cry and the counter sign of the Celtic Race, to be the badge of final union and the seal which shall fasten together the Six Nations with a twice-threelfold cord never to be burst asunder.

THE CORNISH LANGUAGE.

By S. R. JOHN.

The recent correspondence in *CELTIA* with regard to the Cornish language raises one of the most interesting questions within the sphere of action of the Celtic Association, inasmuch as Cornish differs from the other Celtic languages in that it is no longer spoken by any as their mother-tongue. For that very reason it is the least known of all the six languages, and a little information regarding it may be the means of clearing up misconceptions and obviating mistakes.

Every Pan-Celt, probably, knows that the philological position of Cornish corresponds to its geographical situation—it lies between the two other branches of the Brythonic, the Welsh and the Breton. That is about the extent of the general knowledge of the subject; but very little further investigation raises a question as to whether Cornish is sufficiently differentiated from its nearest relation to merit consideration as a separate language, or whether it should be regarded merely as a dialect of another tongue. Certainly the Englishman who lamented that "the Somerset language" was being ousted by English would be laughed at by his fellows; and, just as certainly there is no more difference between Cornish and Welsh than there is between a Somerset peasant's English and that of Mr. Le Gallienne. Philologically there is less difference in the former case than in the latter; for, while Somersetshire English may claim to be the more or less direct descendant of Anglo-Saxon, and may point the finger of scorn at modern English as a linguistic "Japhet in search of a father," it is easy to prove that Welsh and Cornish are twin sisters with more than the usual degree of likeness. What differences there are seem rather to be due to subsequent education on the one hand, and to the lack of it on the other, than to anything connected with birth. Take, for instance, the following sentence:—

Cornish: Mi vee de mor gen cara vee, a pemp dean moy en cock.

Welsh: Mi buais ar y mor gan car fi, a pump dyn mwy yn cwch (retaining the radical forms).

English: I was at sea with a relation, and five more men in a boat.

Allowing for the differences of the sound-values of certain letters, where does one find any substantial difference in the two phrases that is not due to the fact that the Cornish has been spoken for years by people who seldom saw it in writing, while Welsh has been maintained in a superior degree of purity by the presence among the Cymry of a leaven of literary men ever since the first litterateur scratched two marks on one bone with another?

The same thing applies to the phrase:—

Cornish: Gen oll an collan, sirra wheg.

Welsh: Gan oll y calon, sir chweg.

English: With all my heart, fair sir.

with the exception that here we find the Welsh definite article *y* replaced by *an*, which form it bears in Breton also, when not followed by a vowel. This, in numerous phrases I have examined, is practically the only radical and congenital difference to be seen between "the Cornish language" and Welsh. It seems congenital, because where the ancient Lloegrian—the tongue Cæsar found in use South of Trent and East of Severn—has left its mark in place-names, one finds such words as Encombe (*an cum*, the valley), Enlord (*an ffordd*, the way), Anton (*an ton*, the tide, the old name of Southampton Water), and Andover (*an dwfr*, the water). This characteristic of Lloegrian seems to have been confined to the area indicated. No trace of it is found in Welsh, and a stone inscribed to

Bel y duw cadr, found some years ago in the North of England, as well as the phraseology of the "Gododin" of Aneurin, appears to deny its existence in the North of Lloegr, either during the Roman occupation, or as late as the sixth century. This, indeed, is what we would expect to find when one bears in mind the connection of the name *Cumber-land* with *Cambria* and *Cymru*, and the relations of Llywarch Hen with the chiefs of North Wales after he had been expelled by the Saxons from his kingdom in the North of England.

It is in this Lloegrion tongue that Breton is generally considered to have had its source, and it is significant that one finds in the Cornish sentence:—

Cornish : Pes myllder eus alemma de Penrhyn ?

Welsh : Beth milder oes oddiyma i Penrhyn ?

English : How many miles are there from here to Penrhyn ?

the word *alemma*, which is non-existent in Welsh, though apparently cognate with the Welsh phrase *o le yma*, = from this place. Now, this word is in common use among the Bretons, or at any rate, among those of them called the Kerneviz, who would translate the inquiry : *Ped mil 's eus alema da Penrhyn ?* Cornish, however, has not come under the Continental influences which have wrought so powerfully upon Breton, and remains purely British. And if one sifts from it what are merely corruptions—and they are legion ; if one eliminates the results of careless and ignorant pronunciation extending through many generations ; if one reinstates losses by such elisions as that of the *ch* and of the final *g*, what remains ? A rehabilitated and purified "Cornish language," which is one with, and the same as, Welsh, and which presents as few points of difference from the Welsh of South Wales as does the latter from that of the North.

Let us, by all means, see Cornishmen manifest some interest in, and some affection for, the tongue that Phœnicians, Romans, Saxons, Danes, and Normans have in turn heard among their hills and dales and moors ; but let them remember that their language is one with Welsh, and that as long as Cornwall can show a really Celtic population, it remains "West Wales."

[We cannot quite agree with the author. Cornish is as different from Welsh as Highland Scottish is from Irish. If Cornish is to be revived in Cornwall, it will never be revived as *Welsh*. It will be cultivated as the national language of Cornwall, and as such alone. We have all suffered too much from centralisation. Let us not in our time impose it upon others.—Ed.]

OUR NATIONAL MUSICAL INSTRUMENTS.

By R. Mon Williams, Holyhead.

The musical instruments anciently used in Wales are as different from those of other nations as their music and poetry. Those instruments were six in number : the *Telyn*, or Harp ; the *Crwth* ; the *Pib-gorn*, or Horn-pipe ; the *Piban-iod*, or *Pib-brach*, that is, bag-pipes or arm-pipes ; the *Tabwrđ*, or Drum ; and the *Corn-bual*, or Bugle-horn.

The tone of the bugle-horn is more melodious and softer than the brazen-trumpet, and possibly it would be further heard. The Welsh terms for a Trumpet are *Ud-gorn*, *Tol-gorn*, or *Ilu-gorn* ; and a Trumpeter is called *Bard-hirgorn*, or the long horn bard ; therefore, probably, the Welsh heralds sounded the trumpet. The *Corn-gwlad*, or country horn, was usually the instrument sounded at the proclamation and opening of the Eisteddfod. The Hirlas-Horn was used for the double purpose of drinking and sounding,

This instrument has lids at the end of it. To drink from the King's Hirlas was regarded a signal of marked favour ; and as it was the cup out of which the guests drank, it was appreciated as much for its cheering and warlike sound.

Of all the above instruments the Harp was the principal—the national. Blegwryd ab Seisyllt, King of Britain, about 160 years before Christ, is said to have been a celebrated musician. Likewise the ancient Welsh laws mention the Harp as one of the indispensable accomplishments of a gentleman, and they enumerate three distinct harps, thus :

THE THREE LAWFUL HARPS.

1. The Harp of the King. 2. The Harp of a Master of Music. 3. The Harp of a Gentleman—"One of the absolute qualifications to constitute a gentleman was the knowledge of the Harp."

In ancient times the professor of the favourite instrument, the Harp, had many privileges : his lands were free and his person sacred by the law. It was the office of the ancient bard to sing to his Harp, before and after battle, the old song called *Unbenaeth Prydain*, or the monarchical song of Britain, which contained the exploits of the most worthy and distinguished heroes, and to inspire others to imitate their glorious example.

The Triple Harp was invented in the 14th century. We have an allusion to this kind of instrument in an early poem:—

"Y digynwr g'weiriwr goren
Tra pher dyrniad tri phar dannau."

The ancient Welsh Harp was strung with hair, but shortly after the above date strings of gut were generally substituted. Up to this period there was only one row of strings, the player being enabled to produce a flat and sharp by a peculiar management of the finger and thumb. There were no less than seventeen rudiments for mechanical effects, to accomplish every feat of musical dexterity ; but the invention of the Triple Harp superseded the old instruments, and introduced a superior style of playing. The present Triple Harp extends to the compass of five octaves and one note. The two outside rows are the diatonics which are both tuned in unison and in any key the performer means to play in—the treble row of them consists of twenty-seven strings : that is, from *A* in Alt. down to *C* in the bass, and the opposite row, or unisons (which are played by the bass hand) extends from *A* in Alt. as low as double *G* sharp, own to double *B* natural in the bass, consisting of thirty-four strings. All the three rows together amount to ninety-eight strings. Now there are some Triple Harps that have above a hundred strings, including the three rows together. In playing the Welsh Harp it has always been customary to incline it against the left shoulder, and to play the treble way with the left hand and the bass with the right hand. But the contrary is now the most usual in performing on the Pedal Harp, which is to rest it against the right shoulder, so as to play the treble with the right and the bass with the left hand. The recent custom originated, probably, for the sake of making it more uniform and familiar to those who play at the piano-forte ; though, at the same time, it is evident that the Harp-sichord first originated from the Harp.

It is curious to observe how the Druidic bards venerated the number *three* in their Triads. It was extensively applied to their music—for instance, their triplet verses, their Harp being triangular, their timing keys having three arms, likewise a little more than three centuries ago the Harp received an addition of a triple row of strings ; the triple time of measure in music being the completion of the Harmonic Triad.

The sweetness of the Welsh harps soothes and delights the ear ; they are rapid, yet delicate in the modulation ; and by the astonishing execution of the fingers, and the

swift transitions from discord to a chord produce the most pleasing harmony. It is remarkable that in all the haste of performers the players on the Harp never forget time and musical proportion; and such is their art, that with all their inflections of tones, the variety of their strings, and the intimacy of their harmony, they attain the perfection of consonance and melody by a sweet velocity most pleasing to the ear. In the reign of George II., Powell, a Welsh Harper, who used to play before the monarch, drew forth such tones from his instrument, that the great Handel was delighted with his performance, and composed for him several pieces of music, some of which are in the first set of *Handel's Concertos*, particularly the second and sixth, which are admirably well calculated for the Harp.

WELSH STANZA TO THE HARP.

Plethiadau, tannau tynion—y delyn
I'r dilesg feddylion :
Odlau saint yw adlais hon;—
Llais neu sawl llys nefolion.

—G. MECHAIN.

A SONNET IN CORNISH.

By L. C. DUNCOMBE-JEWELL.

Mychternes, Mychternes a'n eleth dhus!

Pan us 'gan beunans moel wherow vre,
Hag an treys skith war an fordh difygans,
Luen ef a beryl; sellys 'gan guelvans
Dre'n armor-mear; agan skovornow, gwae,
Bodhar a gwrys gans lef a gwyns adre :
Pan lowen cellys demythas tristans,
A neb a flehes 'gan pesadow gens :
Pan an gelvinak ole war an bre :

Dus, a Varia, steyr y'th vlew, a dhus !
Ha syns dhe lau, par del an loer gwen,
Avan war agan pennow'n agan ken.
Del welon, dres tubbanow dybyta,
Dew, ar tir dagrow a welas adrus,
Ha Cryst a marow auch war crows-an-wra.

which may be translated :—

When our life is a bare bitter hill, and our tired feet upon the way of peril full are failing; salted our lips by the great surge; our ears, alas! made deaf by the voice of the wind around [us]: When lost joy weds with grief, whose children are our prayers: When the curlew laments upon the hillside:

Then, O Mary, with the stars in thy hair, come! and hold thy hand, white as the moon, above our heads in our trouble. So we shall see, beyond the ramparts pitiless, God over the

weeping land looking forth, and Christ dead on high upon the cross-by-the-way.

or, less literally, in sonnet form :—

Regina, Regina Angelorum Veni!

When, on the bitter broken hills of life,

Our tired feet fail against the perilous way;

Our lips are salt with the great ocean's spray;
And to our ears is borne the deafening strife

Of the wind's voice: When sorrow takes to wife

The hidden joy in the rose-heart of day,

Whose children are our prayers: When o'er
the brae

The curlew's lamentable cry is rife:

Then come, O Mary, with the promising stars

Sewn in your hair, and hold your moonwhite
hand

Over our heads a moment in our loss.

So shall we see beyond the pitiless scars,

God looking forth upon a sobbing land,

And Christ a-dying on the wayside cross.

CONGRESS OF THE BRETON ASSOCIATION.

This annual Congress was held at Lannion on September 3 to 7. It comprised the two sections of archeology and agriculture, as well as the recently added section for the modern Breton language. M. François Vallée (Ab Hervé) presented a report on the teaching of the Breton language, and sketched its present position. The literary competitions organised by the Breton Preservation Committee were carried out with much success in Vannes and Finisterre. Participation in these competitions was forbidden to public school teachers by the inspectors. In the diocese of Côtes-du-Nord, the voluntary schools gave some little position to the Breton language in the annual examinations, but the results have not been communicated to the Committee, and there is reason for believing that no serious measures are taken for the preservation of the language, which is greatly threatened in that diocese.

M. Vallée proposed a reorganisation of the society on the lines of the Irish Gaelic League. "It must," said he, "in order to obtain a

reform of the educational system, create, by every possible means, an agitation centred round the Breton idea, and raise the national sentiment.

A land without a language
Is a land without a soul.

sáy the Irish, and at the present time they have made this idea enter all minds. The necessity of preserving, cultivating, and developing the language is to-day a truth recognised by all. In Brittany we must arrive at the same result."

M. Y. du Cleuziou read a report on the teaching of the Breton language in the schools of Finisterre. Very slow progress is made with this teaching in the voluntary schools. In the public schools it is prohibited by the inspectors, who do not understand that the bilingual method is the best even for learning French. To preserve the language it is necessary to encourage contemporary Breton authors by every means. The Breton Association will make it a point of honour to take part in the Breton movement, and will make sacrifices for its advancement.

M. Enaud reported that at his suggestion the Conseil Général of Côtes-du-Nord had passed a resolution demanding that more attention should be bestowed upon the teaching of Breton history and geography.

M. Henry Derrien, Deputy-Mayor, thanked the Breton Association for having chosen the town of Lannion for the Congress. He recalled the words spoken in 1864 in Lannion by the late M. Huon de Penanster. Both he and Msgr. David insisted upon the necessity of preserving, studying, and developing the beautiful Breton language. These words went straight to the hearts of the Lannion men, who, forty years ago, came in crowds to see the Breton tragedies of "The Mystery of Saint Tréphine" and "The Life of the Four Sons of Aymon." M. Derrien expressed his satisfaction at the Celtic revival witnessed in our days, and was happy to see the Ploujean troupe, the Breton hostelry, and all manifestations of that kind. The Breton language, he said, was the language of the strong. In preserving it, we should remain good Bretons, and so become better Frenchmen.

On Monday, September 16th, M. Jaffrennou's comedy, "An Bourc'hus Lorc'hiz," was played before 2,000 people at Tredarzec, amid great enthusiasm.

THE HIGHLAND MOD IN GLASGOW.

By far the most successful of Highland Gaelic Festivals ever held was that in Glasgow on September 19th. Those who doubt the vitality of the Gaelic in the Highlands should visit the Mod, and if they fail to be convinced by the Mod itself, they will be greatly impressed with the number and influence of the supporters of the Highland movement, as well as the extreme vigour of the language movement in certain areas. Of one thing there can be no manner of doubt. In places where the Gaelic is well established in the Highlands it is much more firmly rooted than in the corresponding districts in Ireland. This fact is corroborated by the census, which shows 60,000 monoglot Gaelic Highlanders, where Ireland, with thrice the number of Gaelic speakers, has only 40,000. The appearance of three or four adult choirs composed chiefly of native speakers is a phenomenon unknown in Ireland. But, then, Dublin has not, like Glasgow, some 40,000 Gaelic speakers from which to recruit.

The tenth Mod opened in the Berkeley Hall, at 10 a.m., with an address by the Marquis of Graham, and a speech in Irish and English by Mr. Fournier. The reception accorded to the representative of the Celtic Association was most cordial, and the references made by the Marquis of Graham to the Pan-Celtic Congress showed what wide circles the Congress has influenced. It is evident that the Congress has put new courage into the Celtic workers of all Celtia, and has presented their cause in a new and hopeful light.

The various literary competitions were of high interest. Prizes were given for Gaelic poetry, songs, prose, letters, technical terms, and idioms. Some of these competitions seem to have elicited a high order of merit, but there is no doubt that the real strength of the Highland Gaelic movement is shown in the musical competitions. These are far and away ahead of the corresponding Irish ones. The competition for adult mixed choirs brought out two choirs from Glasgow, and one each from Dundee, Perth, and Oban. The last Oireachtas competition brought out only one choir. And as this was the choir of the Celtic Association it is not invidious to say that the three winning choirs at the Mod were quite on a par with, if not greatly in advance of, any Gaelic choir yet heard in Ireland.

In the Junior Choral Competition the prize fell again to the Rhinns of Islay, and as the competition was exceedingly keen this time, Mr. Neil Orr, the indefatigable conductor of the winners, should be quite particularly proud of his success. It is due largely, no doubt, to the perfect pronunciation of the children, who are all native speakers. It was delightful to hear the children prattling the prettiest Gaelic with their peculiar Islay accent, which forms a link between the Highlands and Ireland. "*Càit am bheil Mòrag?*" "*Chan 'eil fhìos acam,*" and more such every-day conversation.

The *Clàrsach* Competition resulted in laurels for Miss Emily Macdonald (Mrs. Martin) and Miss Jessie MacBride, both of whom have beguiled Irish audiences with their Highland harps.

The evening concert was the largest and most brilliant Gaelic concert ever held, being attended by some 5,000 people. Enthusiasm ran very high at times, and a couple of Tíree men, especially, were sometimes quite unable to contain themselves, shouting and gesticulating and cheering themselves hoarse. The Edinburgh Highland Reel and Strathspey Band performed with immense *verve*, and the rendering of *An Gille Dubh* by the massed choirs was well worth hearing and remembering.

The following evening the Islay choir gave a special concert in aid of the Archibald Sinclair Memorial Fund, in the course of which the "grand old man of Islay," Mr. John Murdoch, delighted the audience with a stirring Gaelic speech. Țo maĩrĩo tú, a ȚeaȚáin, aȚur Țo meĩrũĩrĩo Ția tú!

THE FLEMING COMPANIONSHIP.

A Court of Consuls of the Fleming Companionship for Clannaboye was held on the 12th ult. at 84 Pakenham-place, Belfast, the following Companions attending:—Lizzie McCann, W. Leyden, Elise Murphy, John J. Murphy, Eibhlin Ni Neill, and Tadhg Ward. Messrs. O'Shea and Foley were detained coaching singers for the Gaelic Concert in Glasgow, to which Mr. P. T. MacGinley, Consul for Alba, is at present devoting his energies. Mr. Martin was unable to attend owing to preparations for the Mod, at which he was to appear in Glasgow on the 19th ult. Correspondence was received from Clones, Waterford, Youghal, Derry, Constantinople, Dublin, and Cork. A Consul in Imokilly wrote to ask if the Examination courses would be published in the papers. It was announced that it was not intended to publish in the papers more than the dates of the various examinations. The courses for examination will be sent to all Consuls. Other persons could obtain copies of the syllabus on forwarding a stamped addressed envelope to the Fleming Companionship, 2 Castle-street, Cork. A suggestion having been made by a Consul on the Lee, that the forms of application for admission to the Companionship, or to examination, should be printed entirely in Gaelic, it was pointed out that there were some practical difficulties in the way. At the same time, it was in contemplation to gradually adopt this suggestion, so that eventually all application forms would be in Gaelic. As all Consuls have now received stamps and forms of application for examination, it was agreed that they should at once put themselves in touch with students likely to present themselves for the examinations, the first of which will be held in October.

COMING EVENTS.

October 31—OrĩoȚe Țamna Celebrations in Ireland.

November 30—St. Andrew's Day Concerts in Scotland.

March 1, 1902—St. David's Day, North Wales Eisteddfod.

March 17—St. Patrick's Day Celebrations.

May—Oireachtas in Dublin.

July—Bangor National Eisteddfod.

September—Highland Mod at Dundee.

CAN COLOFN

Y PUM MAEN—E., C., A., B., M.

M.

Chwythwydd yr udgorn, a galwyd y'ngnyd,
Lwythau y Celtiaid o bum ban y byd :
Manaw sy'n uchaf, canu a wna,
Mannin son dybragh, Erin go bra'!

B.

Llydaw yn nesaf a etyb o Ffrainc,
Ai bechgyn yn addwin i'r Geltaidd hen gainc :
Wrth goddi y golofn canu a wna,
Breiz da virvicen, Erin go bra'!

A.

Alban ddaw'n nesaf, ũchel ei bri,
Canol a chryfder y golofn yw hi :
A phib ac a dawns, gorfoleddu a wna,
Albain gu brath, ac Erin go bra'!

C.

Cymru ddaw'n nesaf, hen Gymru lan,
Gwlad yr Eisteddfod a'r Orsedd a'r gan :
Wrth weled y golofn canu a wna,
Cymru am byth, ac Erin go bra'!

E.

Erin ddaw'n nesaf, Erin ei hun,
Gan dderbyn a chroesaw y llwythau bob un :
Canu a dawnsio yn nulyn a wna,
Mannin, Breiz, Albain, Cymru, go bra'!

WATCYN WYN.

Gwynfryn, Ammanfordd.

CORRECTIONS.

M. Le Fustec is reported to have said at the Congress that "he hoped that the union of Celtia would not end before the war." He said, "before the world." (p. 132.)

The following corrections should be made in the letter of Mr. J. H. Staples on Gaelic Phonetics: 14th line from bottom, 2nd col., p. 147, read "laogh" for "laugh." Line 9 from bottom, read *u* for *w*. Line 3 from bottom, read "Gaelic" for "German." Bottom line, read "rounding" for "sounding."

The Congress of the Breton Regional Union at Quimperlé was an unprecedented success. We shall give a full report of it in our next issue.



CELTIA.

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“I Godi'r Hen Wlad yn ei hol.”

“Me da Gar, ma Bro.”

PROFESSOR KUNO MEYER'S Paper on “The Present State of Celtic Studies,” which we publish in full in this month's issue, was undoubtedly the most important and valuable contribution to the proceedings of the Pan-Celtic Congress. It was a survey of present-day activity in all departments of Celtic philology, a field which is rapidly becoming so vast as to be beyond the grasp of anything save the bird's eye. The westward tendency of philological research is becoming more and more marked every year. Old fields become exhausted, and the thirst for knowledge presses for satisfaction at the inexhaustible wells of Celtic tradition. Hence the zeal and earnestness with which Continental scholars in search of academic distinction plunge into the virgin forest of Celtic lore. The long-neglected stone is likely to become a corner stone, and Celtic records must shed light on the most recondite problems of Aryan and pre-Aryan antiquity.

To us, there appears a deeper significance in this Celticisation of modern philology. It confirms our abiding faith that within the circle of the Celtic race there are untold treasures of world-wisdom and inspiration which will eventually shed a new radiance over mankind. Like the Holy Grail, the vision of a deliverance from sin and sorrow is ever before the innermost heart of the Celt, and the instinctive struggle for his own spiritual treasures against the overwhelming forces of an alien civilisation is but the outward manifestation of a sub-conscious conviction that his salvation must come from within—that he has a task entrusted to him which no other race in the world is capable of carrying out, that there are treasures which he alone can guard and make available for the advancement of the human race. The conviction that he is right, and that his “obstinacy” was but the external appearance of his faithful guardianship, is gradually dawning upon the neighbouring races, and it is quite possible that the reaction consequent upon this growing convic-

tion may place the Celt once more in the van of civilisation.



The question concerning the best means of gathering up the Celtic traditions in their manifold forms has become a burning one. Could not something be done to harmonise and organise all Celtic research in this vast and fruitful field? At the present moment, we have a large number of active and enthusiastic workers in all the countries concerned. We need only mention Carmichael, Whyte, Hyde, Deeney, Campbell, Rhys, Moore, and the late Villemarqué and Luzel—men who have done splendid work in Highland, Irish, Welsh, Manx and Breton folklore—among many others equally eminent. All of these, except Rhys confined their researches to one country, and took very little trouble to compare their results with those obtained in neighbouring countries. And yet the parallelisms are infinite, and much light is thrown by one group of folk traditions upon another in a neighbouring Celtic country. It is essential that this work of comparison should be taken in hands at once. It is no use waiting for an English folklore society to take up the matter. We have the qualifications and the sympathies necessary for the task. The Welsh and Manx sources of folklore are supposed to be nearly exhausted. Those of Ireland are barely touched. We shall be glad to receive offers of help, and to point out to prospective workers—whether Irish-speaking or English-speaking—how they best can employ their energies, so as to work in harmony with others. Lord Castletown is making a good beginning with an elaborate study of the holy wells of Ireland, and we hope others will soon follow.



The success of a festival like that held by the Breton Regional Union at Quimperlé must not blind us to the danger which even now menaces the Breton language. With all its numerical strength, the Breton language is being put down. The struggle is at the worst just now, but we imagine we see the tide of battle turning. In Ireland, too, the fight is hard and bitter.

But there is, at all events, a fight, and that is something. The Irish language is conquering the metropolis, though it may be losing ground in the provinces. It is a Homeric fight, in which we can almost expect the gods to intervene.



Ir aipead an páipear sin "An Taoipead." Uídeann pé dá cup amad i mb'U'-da-Cliat. Ni feadar ead do b'ail leir as cup an ainne úo air féin, muna bfuil sup mian leir an bpeap-easair beir 'na "Taoipead" ór muintir na h-Éireann. Má ir ead, 'r spreannmáir an bealac aise paon n-a déin sin. Uídeann pé as toul amad pa trpáir, asur maide móp triom enapac in a lámh aise, asur uídeann pé as sabáil ar sac uile tóime capar úó, asur as rpreapad: "Saeóilge, Saeóilge, Saeóilge! ead éuise nac labrann tú Saeóilge?" I mDeupla deap galanta ir ead éuiseann pé an ceirt sin, Deupla oipead mar atá pé dá labairt i Lonndóin féin. Cuiseann pé an oipead easla inir na daoimib zo ngeallann riad san foal ar bit acé Saeóilge do labairt pearta—zo otí zo mbeiró pé imtígte le n-a máide móp asur le n-a glóir uacbápac. Acé capar peap úó an lá ceana, asur duhairt pé leir: "Ead éuise nac labrann tupe Saeóilge?" Do rpad an Taoipead, corháil asur dá mbeiróirde as lámhac air. Asur annsin tús pé gáipe ar, asur duhairt pé (asur é as caoead a leat-rúite) "An dóig leat sup amadán mipe? Nac dtuiseann tú supab feapir an Deupla deap deag-múinte ná an Saeóilge éam éruair? Asur, cogair, ní'l foal Saeóilge i mo plúic! Níl an t-am asam le n-a fo gluim, asur ní beiró zo deo. 'Sí an Sallóacé ir bun asur bápp oipod-paozáil na h-Éireann, asur beiró pí as cup oppaimn zo lá na cruinne muna mbeiró as muintir na h-Éireann an oipead céille asur zo leampadair mipe." Asur do gluar romhe, as luapad a máide. Uídeann an Taoipead treun i n-asáir Connarpa na Saeóilge zo mimic, acé tá puo éigin ann sup tús pé teap-giáó a épóirde úó. 'Sé an puo-é an uile-Ceilteacé. Uídeann pé as trpáit uirru sac uile feacéimain, ar plúge sup dóig leat supab i an beap amáin do éaitnig leir i pué a paogáil. Deir pé sup ionganacé an meud do pinne pí ar pon na Saeóilge, as cup amad foelóra, as tpoio ar a pon sac lá, as cup buidm ceoil ar bun, as cleacéad eudais Éireannais, asur ar cup ceirte na Saeóilge ór comair an doimain móp. Meapamadóir péin nac dona an peap an Taoipead, acé amáin zo bfuil peapb-eudán asur ainm spánda Sapanac air.

THE PRESENT STATE OF CELTIC STUDIES.

By PROFESSOR KUNO MEYER, Ph. D.*

A rapid and brief survey of the work at present being carried on in the domain of Celtic philology—philology both in its English and Continental sense—will, I hope, be deemed sufficiently interesting to engage for half an hour or so the attention of this Congress. It will, if it does nothing else, show you the extent of the field of research and the number and variety of workers. My chief difficulty in treating so large a subject thus briefly is, next to the unavoidable dryness of enumeration, one of limitation and selection, and I shall have to confine myself to an account of works quite recently published or still in hand, and mainly, though not exclusively, to the chief representatives of Celtic speech—Irish and Welsh.

What my sketch thus loses in breadth and fulness, it will gain in "actuality," to borrow a French word.

In the language of our mechanical age I will take a series of snapshots at Celtic scholars all the world over as I find them engaged at their work.

It may be said without exaggeration and without fear of contradiction, that at no time have Celtic studies been in a more flourishing condition than they are at the present moment. The number of students, both native and foreign has for several years been rapidly and constantly increasing. It is easier for the beginner now than it used to be, to get a good training and to lay a thorough foundation for independent research. The output of scholarly work in all departments—much of it of first rate importance—has grown so much that already it is no easy matter to keep abreast of the latest research.

Students of Aryan philology are finding out that a knowledge of the Celtic languages is to them as important as that of the other great branches of the Indo-European family.

Lastly, the interest of the general public in Celtic investigation and its results is widening and deepening. It may be said that the public at large is at last beginning to realise that there is such a thing as a large and ancient and important literature in Irish and Welsh of which a mere fraction only has hitherto been published; that there is here a vast field of research waiting for workers, that for the history of mediæval literature, for the history of these islands, for the history of early western Christianity—that literature is of the utmost value and importance, that indeed such histories cannot be written until all the materials that this literature furnishes, are before them in critical editions.

It is perhaps considerations of this kind that have weighed with the University authorities in Prussia in their recent decision to establish at Berlin the first German Chair of Celtic philology and literature. This is a step forward which all Celtic students should hail with acclamation, all the more as one of the leading scholars of Germany, long well-known wherever there are serious Celtic students, has been called to fill it—Professor H. Zimmer, hitherto of Greifswald.

This augurs well for the future of our studies, for there is no more active, no more devoted student of everything connected with the Celt, or one of whom his pupils speak with greater admiration, than Professor Zimmer, and so we may soon hope to see a flourishing school of Celtic philology rising at Berlin.

Would that Ireland were to follow suit by establishing at Trinity College or at the new Catholic University—soon, I hope, to become a reality—or at both, a Celtic Chair for the encouragement of these studies among professed students.

Another welcome sign of the spread of Celtic studies has been the foundation and success by the side of her elder sister, the *Revue Celtique*, of a second Continental periodical, entirely devoted to Celtic lore, the *Zeitschrift für*

Celtische Philologie. It was the intention of its founder, that this should be a truly international periodical, and their expectations have been amply fulfilled. Not to speak of the numbers already published, I may mention, in order to show the widely representative character of its contributions and contributors, that the forthcoming number will contain among other things, an attempt to interpret a Gaulish inscription by a young Celtic student of Christiania, a pupil of Professor Sophus Bugge; a study of Welsh metrics and the laws of *cyghanedd* by Professor Morris Jones, of Bangor; the phonetic description of a Scotch-Gaelic dialect by a native scholar, Dr. Henderson; an investigation into the language of the Old Irish glosses of Milan, by Professor Strachan; Breton etymologies, by Professor Loth, and so on.

To complete my survey of what is being done in Germany at present, I may mention that Dr. Holder is gradually approaching the end of his Thesaurus of the Gaulish and Early British vocabulary; that Professor Windisch is engaged on a second edition of his Irish grammar; a comprehensive edition and translation of that most important Irish heroic tale, the "Tain Bo Cuailgne," which will appear under the auspices and at the expense of the Royal Saxon Society of Science; that Professor Zimmer has just published a short but important article on the ancient Celtic church, in which he deals in his usual clear and incisive way with the many difficult problems connected with that subject, the first coming of Christianity to these islands and its early history.

He states once more his well-known views as to St. Patrick, and his belief that he and Palladius were one and the same person. Zimmer has also started a grammatical discussion of vital importance for the history of the Irish language, a discussion centering around the use and function of the little verbal participle or preposition *ro*, in which Professor Thurneysen, of Freiburg, and Professor Strachan, of Manchester, have taken part.

These and similar investigations will ultimately prove of the most far-reaching result, as they will enable us to date more accurately the remains of early Irish literature.

Dr. Finck, of Marburg, the well-known author of a grammar and dictionary of the Aran dialect, and his sister, Miss Finck, have completed an exhaustive glossary to the eighteenth century classic, *Donlevy*, while under the name of "Contributions to Irish Lexicography," I have begun a Middle and Early-Irish dictionary which is now advanced to the letter C. Both these works are appearing in a periodical entirely devoted to the Celtic lexicography.

Professor Stern, of Berlin, continues his researches into the language and literature of his two favourite branches of Celtic speech, Welsh and Scotch-Gaelic, or Albanic-Gaelic, as he prefers to call it. It is a great pity that for want of support his projected new edition of the oldest Scotch collection of poetry, the "Book of the Dean of Lismore," will not, I am afraid, see the light of day.

There are quite a number of younger scholars in Germany now devoting attention to Celtic studies and advancing them by their own researches mainly on philological lines, among whom I will mention Drs. Zupitza, Foy, and Sommer. But what is perhaps the most hopeful sign is the spread of Celtic studies during the last few years to Scandinavia, to Denmark, Sweden and Norway, where several brilliant young scholars have by their work in Irish grammar at once taken their places among the foremost rank of Celtic scholars. I refer to Professor Holger Pedersen, a pupil of Zimmer's, to Dr. Sarauw, of Copenhagen, and Dr. Liden, of Gotenburg. Though by the general reader such purely grammatical work can hardly be appreciated, it is work like theirs that really lays the foundation for much, I had almost said, for everything else.

As Whitley Stokes once said: "We must thresh and winnow before we bake," and I may add that if in threshing our flail sometimes hit a fellow-worker somewhat harshly and make him cry out, that is part of the game. Each one receives and deals his blows in turn.

In France, as is natural, the attention of Celtic scholars turns mainly on the investigation of Gaulish remains and the

* Paper read before The Pan-Celtic Congress. Reprinted from *The Gael*.

language and literature of Brittany. The discovery of the inscription of Coligny has lately set many pens in motion. Through the exertions of French and Breton scholars the dialects of Brittany are better studied and more fully described than any other branch of living Celtic speech.

But French scholars do not neglect Irish or Welsh. Indeed Professor Loth, of Rennes, has lately been doing work which we should more naturally expect from native Welsh scholars. His translation of the "Mabinogion" is a great advance on Lady Guest's bowdlerized version, his book on Welsh metrics is a comprehensive treatment of a very difficult subject, but will be largely corrected and supplemented by Professor Morris Jones, himself next to the venerable Arch-druid, one of the foremost masters of *cynganedd* in Wales. Lastly, French scholars have lately been very active in working at that most complicated of all Celtic problems, the Arthurian legend and its probable Celtic origins, an activity which is mainly due to the impulse given to these studies by Professor Zimmer's epoch-making investigations.

Among the ranks of native Breton scholars the death of M. de la Borderie leaves a breach not easily filled. Fortunately, he had completed, before his death, the third volume of his great history of Brittany, which brings the history of that country down to the fourteenth century.

I must not leave the Continent without referring to Italy's contribution to Celtic research. Count Nigra has indeed never followed up his promising early work on the Old Irish glosses, but Professor Ascoli is still continuing to work on his monumental edition of the Milan and St. Gall glosses and the Old Irish glossary accompanying it.

Passing now in my review to Great Britain and Ireland, I rejoice to be able to record a great activity on almost all sides. In Wales and Ireland especially, owing no doubt to the activity of the various societies for the preservation and cultivation of the national language, the number of well-equipped students is steadily increasing, and work surpassing in many respects that of the older generation of native scholars is being published.

In his island home at Cowes, Whitley Stokes, the doyen of Celtic scholars, continues his life's work indefatigably and with unabated vigour. Among the many and varied works by which he has lately enriched our knowledge of early Irish literature I will mention his edition of the "Annals of Tigernach," of the "Amra Colum Cille," and a complete edition of the largest Fenian, or Ossianic tale, the "Agallamh na Senorach." His edition and translation of the "Bruiden Da Derga," now publishing in the *Revue Celtique*, next to his "Death of Cuclulinn," is, in my opinion, the finest rendering of an ancient Irish tale that has yet been achieved.

In conjunction with Professor Strachan, Dr. Stokes is also engaged on a Thesaurus of all Old Irish glosses, interlinear versions and other pieces of prose and poetry, the first volume of which is soon to be published by the Cambridge University Press. At the same Press, Standish Hayes O'Grady, most learned of all native Irish scholars, will soon, I hope, bring out his long-promised edition of the "Cathreim Toirdhealbhlaigh," and of that curious version of Lucan's Pharsalia, known as the "Cath Cahtarda." Would that he might also continue the catalogue of the Irish MSS. in the British Museum, the first part of which, I am glad to hear, can now be bought. It is, as I have had occasion before to say, not only the first reliable printed catalogue of any large collection of Irish MSS., but the editor's fine translations and curious notes make it one of the most important as well as most delightful Irish books ever published—nor is there any scholar living now who can interpret for us the style and the spirit of bardic poetry in so masterly a manner. Speaking of catalogues, I may here mention a rumour which I hope is true, that the Irish Parliamentary Party is next session going to ask the Government for a grant towards cataloguing Irish MSS. If the result of such action would be anything like what has lately been done for Welsh MSS. by the indefatigable labours of Gwenogfryn Evans, Irish students will have reason to congratulate themselves.

Dr. Norman Moore, the translator of Windisch's grammar, has completed his gallery of biographies of Irish Saints and

Kings in the "Dictionary of National Biography." I myself have lately drawn to light a number of Early Irish poems, a "Dirge of Niall of the Nine Hostages," the "Song of the Cailleach Beirre," the "Song of the Sea," wrongly ascribed to the celebrated poet Ruman; the "Song of Caroll's Sword," a fine specimen of court-poetry and a spirited nature-poem, which I call "King and Hermit." Most of these poems have come down to us in comparatively late MSS. only, but on the evidence of the language we are justified in assigning to them a far earlier origin. Professors Atkinson and Bernard have brought out a new edition of the "Liber Hymnorum." From the former, the fifth volume of the Brehon Laws, now considerably overdue, is eagerly awaited. The Irish Texts Society has added a third volume to its series in the poems of Egan O'Rahilly, admirably edited by the Rev. P. S. Dinneen, from whom I hear we may soon expect an edition of the poetry of Owen Roe O'Sullivan.

The Gaelic League has also started an Irish Text Series, beginning with a volume of "Keating's Poems," edited by Rev. J. C. McErlean, which I hope they will soon follow up with collections of the works of other bards.

From Mr. John O'Neill, we are soon, I hear, to have an edition of the so-called "Duanaire Finn," a collection of Ossianic poems.

Since Professor Zimmer redirected attention to the important part played by the Norse invaders in the history, language, and literature of Ireland, contributions to our knowledge of this period have come from various quarters. I refer to the study of Irish-Norse relations, by Professor Sophus Bugge, Dr. Craigie, of Oxford, and Miss Faraday, and may be allowed to mention that Dr. Alexander Bugge has come to Dublin to further work this field at the Record office, and in the Royal Irish Academy, where he is sure to find much unpublished material. It gives me particular pleasure to announce that a pupil of mine, Richard O'Donovan, a son of the late Dr. John O'Donovan, is going to supplement his father's edition of the "Annals of the Four Masters" by a much-needed Index Rerum.

Mr. Gwynne has boldly tackled the difficult "Dinsenchas" poems, which he has chosen for his subject as Todd professor. From his father, Professor Gwynne, we may expect an edition of the "Book of Armagh."

Dr. Douglas Hyde has been the first since the days of O'Reilly to attempt a literary history of Ireland, and he continues his series of *ursgeula* of which the third part has lately appeared. Dr. Hogan has brought out a most useful herbal under the title of "Luibhleabhran," and is, I hear, engaged on an Irish Onomasticon, or "Thesaurus of Place-names," which will be a great boon to students.

In the United States, Celtic studies are beginning to take root. The Rev. Professor Henebry has begun printing and translating O'Donnell's "Life of St. Colum Cille." Professor Robinson, of Harvard, has collected the Early Irish sagas and poems, bearing on Chaucer's tale of the "Wife of Bath," which he will publish in the Grimm Library. The same scholar is engaged on an edition of the Middle-Irish versions of the "Sir Bevis of Hampton."

Of all Celtic countries, Scotland, for some reason, contributes least to Celtic research. The valuable collection of Gaelic MSS. at the Advocate's Library still remains uncatalogued and unpublished.

It is not for that indefatigable worker, Dr. Alexander Macbain, and the Gaelic Society of Inverness, very little progress would have to be recorded, and yet there is nowhere apparently so much general interest taken in all questions bearing on the early history of the country as in Scotland. Macbain's "Gaelic Etymological Dictionary" is already out of print, and a new improved and enlarged edition may be expected; meanwhile, the only valuable contribution to our knowledge of the literature of Gaelic Scotland which has lately appeared is Mr. Carmichael's "Carmina Gadelica," a large collection of native folk-lore of the most varied and surprising interest, of which not only Celtic students, but Teutonic also will have to take account. Where there was so much, there is sure to be much more,

and it is to be hoped that these dying traditions will be rescued before it is too late.

The smallest Celtic land, the Isle of Man, puts Scotland to shame by the activity of its scholars. To mention only the chief event of the year, Mr. A. W. Moore has brought out a comprehensive history of the island, from which it appears that the pre-Norse history of the island has not yet been worked out from Irish sources, which still contain a good deal of unpublished material on early events in that island.

Mr. Kermodé may, I hear, be soon expected to publish a revised and enlarged edition of his "Manx Runic and Ogam Inscriptions."

In Wales, the self-inflicted death of Charles Ashton, the literary policeman of Dinas Mawddwy, has been a severe blow to Welsh scholarship. His "History of Welsh Literature" and his edition of the works of Iolo Goch remain as a remarkable monument to the erudition of a man who was entirely self-taught.

Professor Lewis Jones, of Bangor, under the title of *Caniadan Cymru*, has published an anthology of Welsh poetry of the last two centuries, from "Haw Morus" to "Ceiriog Hughes," while his colleague and namesake, Morris Jones, has produced a fine edition of Ellis Wynne's "Bardd Cwsg." Professor Anwyl, of Aberystwyth, has published the most scholarly "Grammar of Welsh," and continues his researches into the origin and structure of the *Mabinogion*. A society has been formed in Cardiff under the name of *Cymdeithas Llen Cymru*, for the publication of the works of less known poets. Two little volumes, daintily got up, have already appeared. Canon Silvan Evans, the veteran of Welsh philology, in spite of his eighty-five years, continues to work at his "Welsh-English Dictionary," of which we may soon expect a new instalment. Professor Rhys, in co-operation with Mr. Brynmor Jones, under the title of "The Welsh People," has brought out a volume full of the most varied information, but one regrets to find in it a paper by Morris Jones on linguistic relations between the Welsh and certain North African peoples. Professor Rhys has also collected his scattered articles on Welsh folk-lore into two large volumes. It is surprising to see how little folk-lore there is left in Wales.

I am now at the end of my rapid sketch. Having given you, I hope, a picture of a remarkable display of activity all along the line, I should now like to point out that two great needs in Irish studies still remain unsupplied—a Dictionary and a Reader. There are, or were, rumours of a forthcoming dictionary from more than one side, but there seems no immediate prospect of their realization.

Let me entreat those who have made lexicographical collections of whatever kind, to follow my example, and publish them boldly, incomplete or incoherent as they may be. In lexicographical work nothing that adds the least to our knowledge can come amiss.

It has been one of the curses of Celtic studies that so much valuable work of this kind has been lost, and has to be done over again by another generation, perhaps not so well equipped for the task. There are, e. g., to mention only one deplorable fact, at Maynooth, two huge folio volumes, the MSS. dictionary of O'Curry, inaccessible to almost all Irish students, which, if it had been printed, like O'Donovan's well-known supplement to O'Reilly, would have proved an incalculable boon, and would have materially advanced our studies.

The compilation of an Irish dictionary on the scale of the great standard dictionaries of other more fortunate languages is a task beyond the powers of this generation. That cannot be undertaken till the great bulk of Irish literature is available in trustworthy editions.

As regards the Reader, such a work might far more easily be undertaken now, and the benefit it would confer on the beginner would be very great.

It should contain a well-chosen series of ancient and modern texts in normalized spelling, so as not to deter the beginner by the infinite vagaries of the scribes, and it should be accompanied by a glossary.

In Welsh, too, a publication of this kind would be most

desirable. Nothing would so much popularise Celtic studies as the appearance of such books. Meanwhile the *Gaelic Journal* and *An Claidheamh Soluis* might do much by giving us still more modern texts from such collections as that at Maynooth, where, on a cursory inspection, I was astonished to find volume upon volume of the most excellent modern or comparatively modern prose, such as one of the "Gesta Romanorum," etc.

I cannot conclude without casting a glance into the future. I am convinced that the present is but the beginning of an era of still greater activity in all departments of Celtic studies. Everything points to that.

The more reliable textbooks and handbooks will be published, the greater will be the numbers of those taking up Celtic studies. As the fields of other more ancient and more recognised studies become exhausted, there will come a rush of students on to the fresh, and often, almost virgin soil of Celtic research, to study the great Celtic civilisation at its source, to collect the last lingering remnants of a mighty tradition.

Again and again it has happened during recent years that workers in other subjects have in their researches finally been led on to the Celtic soil, where lie the roots of much mediæval lore, of many institutions, of important phases of thought.

And another thing, too, I will foretell. The re-discovery, as it were, of ancient Celtic literature will not only arouse abroad a greater interest in the Celtic nations, but it will lead to beneficial results among those nations themselves. All that is needed is to overcome indifference and ignorance.

I have never yet known the Irishman or Irishwoman who were not in their heart of hearts proud of their beautiful native land, and loved it with a far-brought love, a love out of the storied past; who were not proud of their men and women; who did not think of them as every patriot ought, the best and noblest and fairest in the world. From that love will spring a wider and a greater Ireland, than an Ireland of party and faction. I do not despair that even Professor Mahaffy, whose brilliant wit and ready satire too often give the lie to his true Irish heart, will be a contented citizen of that greater Ireland, and that a time will come when he and men like him will be proud of that precious inheritance of their nation, their great and noble literature, which is the envy of other nations, and in which, with its history, its poetry, and all its associations, a basis of union will be found for all Irishmen of whatever race and creed.

It has been so in Scotland, where Walter Scott, and Burns; aye, and the much-abused Macpherson, and the songs of the Highlands, the ballads of the Lowlands, coupled with the love of the native land, have been more potent to bring about a reconciliation and union of hearts and hands than the heavy and multiplex and blundering apparatus of politics. And to a similar union, based on an ideal and lasting sentiment, we may confidently look forward for Ireland, who shall then once more take that proud and honoured place among the nations of the world which is hers by right, and of which blind, cruel, and unreasonable fate has so long deprived her.

The following is the Irish inscription on the silver trumpet ("Corn Gwlad") presented by Mrs. Alicia A. Needham, A.R.A.M., to the Bardic Gorsedd at the Pan-Celtic Congress:—

COIRN TÍRE AIRE
 AR N-Á ÉAIRSIRIN
 DO SHORRUÍDE DÁIRÍO IARÉ DREATAINE
 AS EILÍR MHAOI MIC NIADÁIN
 ("CLÁIRREAC NA h-ÉIREANN")
 LE LINN AN CHOMHLEONÓID UILE-CELTIC
 I mí Iúghnara, 1901.

AN IRISH NATIONAL THEATRE.

On October 21, 22, 23, and 25, the Gaiety Theatre in Dublin was temporarily converted into an Irish National Theatre. The society known as the Irish Literary Theatre produced two plays, one in English and the other in Irish. The former, "Diarmuid and Grainne," was based upon the "sorrow of story-telling" known as the Pursuit of Diarmuid and Grainne. It was written by W. B. Yeats and George Moore, whose endeavour seems to have been to bring vividly before the listener both the heroic and the human characteristics of the Ossianic heroes so familiar to the Gaelic fireside. In doing so (and they did it very effectively) they did what Wagner did for the Rhine sagas, and what every national dramatist aspires to do for his country. No doubt they presented their characters in the attitudes of mind and emotion which they have most closely studied, but that is the privilege, and almost the duty, of the poet, and we cannot repress a deep sense of gratitude for their successful effort.

The other play, Dr. Hyde's "Twisting of the Rope" (Cairde an tSúgáin), in which a mischievous rhymester is put out of a house in which he makes unwelcome advances to the daughter, by the stratagem of inciting him to twist a hay rope till he passes backwards over the threshold, was the greatest artistic treat we have had for a long time. It was all so natural, so delightfully real and native of the soil, that a new sense of widened possibilities of Gaelic enjoyment was brought irresistibly home to the Irish public who thronged to see it. The actors were all amateurs, but good Irish speakers, and Dr. Hyde played the title role of Hanrahan the Bard with great spirit and fluency. In fact he showed his native language in a new light, as a powerful medium of dramatic effect. Miss O'Kennedy as Una, Miss Sullivan as Sighle, Miss Donovan as the *bean-an-tighe*, and Mr. T. O'Donoghue as Seumas, the affianced lover, all played their parts to perfection.

NOTES.

One Bartley Hynes, of Kinvarra, Co. Galway, was fined 1d. and costs the other day for having painted his name "illegibly" on his cart. The name was printed in good legible Irish; whereupon Lady Gregory and Mr. Edward Martyn, of the same county, painted their names on their own vehicles in Irish only, and sent them into Kinvarra. They have not been prosecuted, and Mr. Bartley Hynes has not been called upon to pay up.

In the current number of *Am Bârd*—an excellent number, by the way—"Peadar MacFhionnlaoigh" makes a somewhat ill-mannered attack upon the organisers of the Pan-Celtic Congress. We would counsel the writer to make sure of his facts before he writes again.

The October number of *The Gael* contains a good report of the Pan-Celtic Congress, which it describes as a brilliant success. There is also a splendid reproduction of the group of delegates taken at the Mansion House.

The Irish Literary Society of London has moved to St. Ermin's Hotel, Victoria Street, Westminster, and the Gaelic League of London to 9 Duke Street, Strand.

The Editor of *The Gael* has started a fund for conveying the remains of the late Father Eugene O'Growney, the great Irish teacher and writer, from Los Angeles, California, to Ireland, the land of his birth and of his life's devotion.

Mr. Hall Caine has been elected by a large majority as member of the House of Keys for Ramsey. His programme is democratic, patriotic (in the Manx sense), and somewhat revolutionary. But his election address gives no countenance to the Manx language movement, and that omission leaves a gaping blank.

Professor Magnus Maclean will begin another series of Celtic lectures at Glasgow University on November 26th.

The *Highland News* of October 26th contains another big instalment of Gaelic proverbs.

At the first sessional meeting of the Gaelic Society of London, Mr. J. S. Stuart-Glennie, M.A., LL.D., read a comprehensive and brilliant paper on "The New Celtic Movement" which evoked an extremely lively discussion. A Mr. Gordon said "Gaelic was no use in filling the pockets or the stomachs of young men." Therefore—awa' with it!

There appears to be no prospect of the proposed Pan-Celtic Congress in the Isle of Man next year. The island is still suffering from the depression caused by the Dumbell's Bank disaster.

A certain comic man calling himself Sir Hector Macdonald proposes to teach the little Boer children English, and proscribe their mother tongue. "For then they will think in English and act as English children." We would advise that comic "Englishman" to visit Ireland or America.

THE ASSERTIVE ANGLO-SAXON.

WAS THE LATE PRESIDENT MCKINLEY AN ANGLO-SAXON?

The survivors of the once powerful family of the Celts are oftentimes said to take too much upon themselves, and even in view of the late remarkable gathering in Dublin, are accused of claiming too large a number of the inhabitants of these islands as sons and daughters of their race. To prove this our brethren of England point out that our names are often eminently Saxon, whilst we profess to be Celts.

Gaelic names may be altered and Anglicized. "Mac an t'saoir" may become, not the son of the Carpenter, but the plain Carpenter himself; The sturdy "Gobhan" may appear only as one of the great family of Smith, yet that does not prove that the many bearers of that name in Scotland are as Saxon as the Teutonic "Schmit" of the South. On the other hand, we rarely, if ever, find it recorded that a non-Celtic name took on a Gaelic form and became a "Mac," where before it had shown only a Saxon "Son." At least, not in Scotland. Yet, to demonstrate that the English race, as represented beyond the seas, is not above doing that of which we Gaels are so often accused, I will quote the following remarkable statement from the public prints anent two vastly different subjects—the Millenary Celebrations in honour of Alfred the Great, and the sad death of America's President.

At a banquet at Winchester, during the commemoration week, the Bishop of Winchester made a speech on "The Anglo-Saxon race, and to the Memory of Alfred the Great." "The response, in the absence of the Ambassador of the United States, was entrusted to General Rockwell, the representative of Yale, who, rising from the opposite end of the hall, had a most enthusiastic greeting. Among the best passages of a brief but admirable reply were these:—

"The Anglo-Saxon race has never subjugated in order to enslave, and thus it will become, if it is not already, the dominant race of the world. The creator of the English nation has a right to our veneration and reverence, and the name of Alfred the Great is a household word on the other side of the Atlantic quite as much as it is in England, for he is our king just as much as yours. *Our late lamented President was a son of the race.* His private life was beyond reproach; his public life showed the same high sense of duty and devotion to what he considered the interest of his country as his great prototype. We like to think that it was *those distinctive qualities of Anglo-Saxon heart and character* which won for him the confidence of our people, and the respect of yours."

Now, it is only right our Anglo-Saxon brethren should, after 1,000 years' neglect, recognize a hero of their race, calling their foes of old days to shake hands in brotherly love over the stone misrepresentation of that gentle, scholarly being known as Alfred the Great. Under the influence of his stepmother, Judith, pupil doubtless of the Irish monks at Charlemagne's Court, he did his utmost to stem the barbarity of his age, and unconsciously found a country's greatness. It is right too that one of Scotland's most literary sons, versatile and aggravating genius as he is, should with his eloquence add a greatly needed lustre to the proceedings, but it is outside the realm of all reason to make that an occasion to claim the great dead, who in life had been known by a purely Gaelic patronymic, as of the Anglo-Saxon race.

It shows General Rockwell in matters ethnological to be as vague as any Anglo-Irish of them all, and makes us form a mistaken estimate of the erudition of Yale.

And now to set aside the monstrous suggestion that one bearing the name of M'Kinley was other than a Celt.

Beneath two photographs by Mr. Welch of Belfast, reproduced in the *Sphere*, September 21st, No. 87, Vol. VI., are the following words:—

"Conagher-Dernoch, the old home of the M'Kinley Family, and the burying-place of the M'Kinleys at Conagher.

"Dernock House, County Antrim, the ancient home of the M'Kinley Family in Ireland, before their emigration to America—a substantial stone farm house—is still standing. On an old stone slab by the hall door the initials of the M'Kinley of a century ago are thus inscribed, 'W. McK. 1765.' In the Insurrection of 1798 arms and ammunition were found by the military in Dernock House, and a William M'Kinley, a namesake and grand-uncle of the late President, was arrested, brought to Coleraine, where he was tried by court-martial, convicted, and sentenced to death. He was shot in the Market Place of Coleraine, and was buried in the churchyard, where there is a headstone still in good preservation over his grave."

The grand-nephew of this William, who, but 100 years ago, found a patriot's grave at Coleraine, warring against the gentle Anglo-Saxon, must surely have kept some Gaelic nature as well as his essential Gaelic name, and it is easy to trace the family back to an even more Celtic home than the North of Ireland.

On the banks of Highland Dee, more than 350 years ago, dwelt one called for his great size Findla Mor, or the Great. His descendants were called in the Gaelic, the Clan Fhionnla, the Fh of the name being mute, and those of the Clan who went south into Perthshire, through the Passes of Glenshee and Glen Isla, became Finlays, Finlaysons and MacKinley (or Mac-Fionla), whilst those of his family who remained in their native glens on Deeside kept Findla's grandson's patronymic of MacEranchar or Farquharson.

This is well known on Deeside to this day, and the dwellers on the Braes of Mar claim Mr. M'Kinley as a far-off descendant of their race.

Findla Mor was no legendary character. He has his acknowledged place in the genealogy of the Clan, and has been accepted by respectable works on that subject—amongst others, Douglas's Baronage. But to show that there is good reason to link him and Mr. M'Kinley together, an interesting account may be quoted from the *Aberdeen Journal* of September 7th, 1901.

"The following line of descent of Major William M'Kinley is prepared and vouched for by Edward A. Claypool, a Chicago genealogist.

"Gilchrist McIntosh, sometimes called Gilchrist Mac Ian Gilchrist, son of Ian, from which springs the name of Johnson. Shaw Mor (Great) MacIntosh, or MacIntosh, was leader of the Victorious Thirty at the North Inch of Perth, September 5, 1396, before King Robert III., his Queen, and the Scottish nobility, which Sir Walter Scott so graphically describes in his 'Fair Maid of Perth.' Shaw died about 1405. This son, Seumas (James), Chief of Clan Mac Intosh, was killed at the memorable battle of Harlaw, which was fought on the eve of the Feast of St. James the Apostle, July 25, 1411. Allister Ciar MacIntosh, son of Seumas, obtained the estate of Rothiemurchus, in Strathspay, from Duncan, 11th Chief of MacIntosh, by deed dated September 24, 1464, and was often designated Shaw of Rothiemurchus. This second son, Fearchar (Farquhar) MacIntosh, was Forester to the Earl of Mar about 1440

*The "descent" begins with Shaw M'Duff, but it is only necessary for our purpose to begin in the 14th Century, where the M'Intosh MSS. give a more or less authentic genealogy.

and in the reign of James III. (1460-1488) was appointed hereditary Chamberlain of the Braes of Mar. He married a daughter of Patrick Robertson, first of the family of Lude. His sons were called Farquharson, the first of the name in Scotland.

"His son, Donald Farquharson, married a daughter of Robertson Colvene, and had Farquhar Beg (Gaelic for *little*) who married a daughter of Chisholm of Strathglass. Their eldest son, Donald Farquharson, married Isobel, the only child of Duncan Stewart, commonly called Duncan Downa Dona, of the family of Mar, and obtained by her the lands of Invercauld and Aberardir in 1520. His son and successor, Findlay (Gaelic, Fionn-ladh) commonly called Findla Mor, or Great Findla, from his great size and strength, was killed at the Battle of Pintice, September 10, 1547. By his first wife, a daughter of Baron Reid of Kincardine Stewart, he had four sons, who took the name of Mac Inla, the name being derived from Finlay.

"From these sons sprang the Clan MacKinlay. William MacKinlay, the eldest son of Findla Mor, died in the reign of James VII. (1568-1625). He had four sons, who settled at "The Annie," a corruption of the Gaelic "An abhainfheidh," meaning "the ford of the stag," which is near Callander, in Perthshire. The estate is still occupied by their descendants. Thomas was known to have lived at "The Annie" in 1587, and Donald or Domhniul MacKinlay, who was born at "The Annie," is known to have been a grandson of William. This son, John Mac Kinlay, who was born at "The Annie" about 1645, had three sons—viz., Donald, the eldest, born 1669; James, "the trooper," and John, born 1670. James, "the trooper," went to Ireland, and became the ancestor of a large portion of the Irish M'Kinleys.

"James M'Kinley, son of James "the trooper," was born in Ireland in 1708. He came to America before the Revolutionary War, and lived in Pennsylvania, Maryland, Kentucky, and Ohio. He died at the home of his great granddaughter, Mrs. Eleanor Wiles Goodwin, in Warren County, O., in 1812, having reached the age of 104 years.

"His son, James M'Kinley, born about 1730, came from the North of Ireland at the age of 12, and settled in Pennsylvania. His son, David M'Kinley, was born May 16, 1760, in York County, Pa., and resided in Chanceford, Pa., at the time of the Revolutionary War. David M'Kinley is also said to have distinguished himself for bravery at Brandywine, Germanstown, and Monmouth. He died August 8, 1840, in Crawtord County, O. On December 8, 1780, he was married in Westmoreland County, Pa., to Sarah Gray, by whom he had ten children, the second being James M'Kinley, born September, 19, 1783, who married "Polly" Rose about 1805, and resided on a farm in Pine Township, Mercer County, Pa. He was an Elder in the Lisbon Presbyterian Church from 1822 to 1836. His eldest son, William M'Kinley, was born in Pine Township, Mercer County, Pa., November 15, 1807. Having been trained to the iron business by his father, he at an early age became manager of the old furnace near New Wilmington, Lawrence County, Pa. He was a devout Methodist, a staunch Whig, a good Republican, and an ardent advocate of protective tariff. He was married in 1829 to Nancy Allison, an estimable lady of Scotch-Irish blood, and had nine children, of whom the seventh child was Major William M'Kinley, President of the United States, who was born January 29, 1843, at Niles, Trumbull, O."

Surely Shaw M'Intosh, called by Wyntone in his "Chronicles" Scha Farquharis Sone, was no Saxon; Fionn-ladh Mhor was no Saxon, Thoma; MacInla of An Amhainfeidh was no Saxon; James "the trooper" in the

Glens of Antrim, was no Saxon; James, Elder in an American Presbyterian Church, could have hardly forgotten his nationality; and his son William, by marrying an estimable lady of Scotch-Irish name, must surely have transmitted a more Celtic than Saxon strain to his son.

This pedigree may be wrong. William, the rebel of Coleraine, may be no relation in blood (he was more likely great grand-uncle than grand-uncle), but still the name is there which stamped the quiet, brave man as a son of the Gael, and we on Deeside, knowing Findhla the Great had many sons and founded many families, although the records of all were not kept, place William M'Kinley among our great men, whatever General Rockwell may say, and the Irish Celts will join with me in this protest against those who try to rob us of our own.

A DAUGHTER OF FINDHLA.

Braemar, 11th October, 1901.

BILINGUAL INSTRUCTION,

We have received a copy of a pamphlet called "Bilingual Instruction in National Schools," published by the Gaelic League. It contains the Prize Programmes resulting from the competition originated by His Grace the Archbishop of Dublin, who offered a prize of £25 for the best bilingual programme, and £10 for the second best. The winners were Mr. M. O'Malley, of Cornamona National School, Clonbur, Co. Galway, and Mr. L. Kiely, Carrickbeg National School, Carrick-on-Suir. We quote the main features of Mr. O'Malley's programme, which will most likely be extensively adopted in Irish-speaking districts:—

Programme of Bilingual Instruction in National Schools.

NOTES.

The following Programme of Instruction will suit the Irish-speaking and bilingual districts in Ireland.

Early Stages of Instruction.—Both Irish and English are begun the first year the child attends school. A month or two may be devoted exclusively to one language at first, after which instruction in both languages can be proceeded with; and the lessons contained in the English primer should be explained in Irish to the pupils.

The Two Alphabets.—The two alphabets, though apparently a source of difficulty, will present no difficulty at all in practice. The *names* and the sounds of the letters in English are, in most cases, widely different, yet this fact does not cause much trouble. For instance the word *c-a-n* will hardly ever be heard pronounced "sane" as the names of the letters might suggest. It is, therefore, of practically no importance what system of names is adopted for the letters; and the names usually given to the letters in the English language, may for convenience sake be given to those of both alphabets.

Vowels.—The Vowel sounds in Irish, being perfectly regular, should (after a few lessons), be taught; these letters being repeated over by their phonic names.

Consonants.—The consonants do not require any special teaching for Irish-speaking children; but as the pupils progress, it will be very useful to point out the broad and slender sounds of consonants in Irish, and the rule that applies to them.

Reading Books.—The Irish Reading Books should be in good modern Irish. The English Reading Books also

should be clearly written, and should contain no stilted or unusual expressions, which are common in some reading books; and they should be such as to bear easy translation into Irish.

Explanation of Reading Lessons.—The best explanation (as well as the best test of whether the pupils understand the meaning) of a sentence, is a free translation. In the junior classes, the pupils will have more facility in translating English into Irish. In second and higher standards translations of the Irish lessons into English should also be required.

Vulgarisms.—In this way the vulgarisms which are commonly only literal translations of the Irish idiom, can be corrected and explained in the most effective manner. For instance, "do be," "does be," etc., are only an attempt to form a substitute in English for the "Habitual Present Tense" in the Irish language. But it is remarkable that (after some little practice in translation), the children hardly ever found the idiom of the two languages.

Amount of matter prescribed.—The Reading Books for the various standards should contain about one-fourth more matter than the minimum amount prescribed; so that in case the pupils' progress warrants it, additional practice may be given. The Irish Readers for the higher standards should contain about 40 pages each from the *παιδαγωγικά* or the *εραοδ-ρωτό* romances.

PROGRAMME OF INSTRUCTION. (A.)

LANGUAGES: with their sub-heads:—

- I. Reading.
- II. Writing.
- III. Spelling.
- IV. Grammar.
- V. Composition.

FIRST STANDARD.—INFANTS' CLASS.

I. Reading.—(a) According to age, etc., of infant, one or two sections of an Irish Primer approved by the Commissioners; and a corresponding portion of a similarly approved English Primer. (b) To translate into Irish, sentences and phrases from the English Primer.

II. Writing.—To copy on ruled slates letters from the Irish and English alphabets, written upon the blackboard.

III. Spelling.—To be able to spell the words in the portion of the books prescribed for reading. For the first year—To spell words of two letters.

FIRST CLASS.

I. Reading.—(a) To read with correctness, distinctness, and intelligence, at least 35 pages of a First Book of Irish Lessons approved by the Commissioners; and 35 pages of an English Primer similarly approved (b) To pronounce detached words selected through the lessons (c) To give a free translation into Irish of phrases and sentences selected from the English Primer.

II. Writing.—[Slates for the present, at the option of the teacher.] To copy in large round hand two test sentences, one selected from each Reading Book, and written upon the blackboard; the Irish sentence to be in Irish characters.

III. Spelling.—To spell orally, and to write correctly upon slates words occurring in the reading lessons.

SECOND STANDARD

I. Reading.—(a) To read with correctness, distinctness, and intelligence at least 80 pages of a Second Irish Reading Book approved by the Commissioners; and 80 pages of an English Second Book similarly approved. (b) To give free translations both from English into Irish and *vice versa* of phrases and sentences selected from the reading lessons. (c) To be able to repeat correctly at least 30 lines of poetry from each Reading Book.

II. Writing.—(a) To exhibit carefully written round-hand bilingual copy books, regularly dated for each day of pupil's attendance. (b) To transcribe neatly on paper a short passage of prose selected from each Reading Book.

III. Spelling.—To write on slates with correct spelling, words and phrases selected from the reading lessons.

THIRD STANDARD.

I. Reading.—(a) To read with ease, distinctness of pronunciation, correctness, and intelligence, at least 100 pages of a Third Irish Reading Book, approved by the Commissioners; 100 pages of a Third English Reading Book similarly approved. (b) To give free translations, both from English and Irish and *vice versa*, of phrases and sentences selected from the reading lessons. (c) To repeat correctly and expressively about 40 lines of poetry from each Reading Book. (d) To be familiar with about 80 pages of a Geographical Reader, approved for this standard by the Commissioners.

II. Writing.—(a) To exhibit for inspection carefully written round-hand bilingual copy books, regularly dated for each day of pupil's attendance. (b) To transcribe with neatness and accuracy, in each language, a passage of about five lines selected from the Reading Books.

III. Spelling.—(a) To write correctly from dictation words and sentences selected from both Reading Books. (b) To be able to make easy combinations in Word Building in both languages.

IV. Composition.—To write out in either language translations of easy sentences dictated by the inspector.

FOURTH STANDARD.

I. Reading.—(a) To read with ease, distinctness of articulation, correctness, and intelligence, at least 120 pages of a Fourth Irish Reading Book, approved by the Commissioners; 100 pages* of a similarly approved Fourth English Reading Book. (b) To be able to give free translations of sentences selected from the Reading Books. (c) To repeat correctly and expressively about 50 lines of Irish poetry and a corresponding amount of English poetry. (d) 100 pages of a Geographical Reader.

II. Writing.—To write from dictation a poetical passage of 6 or 8 lines, selected from each Reading Book, read slowly over, and then dictated slowly. (b) To exhibit for inspection small-hand copy books, with exercises in transcription in both languages, regularly dated for each day of pupil's attendance.

III. Spelling.—(a) To write on slates, with correct spelling, words and phrases selected from the reading lessons. (b) To be able to make in both languages, combinations of Word Building, more advanced than those required for Third Standard.

IV. Grammar.—(a) To point out readily and intelligently the parts of speech in an ordinary sentence. (b) To correct simple grammatical errors, such as a noun in the plural with a verb in the singular and *vice versa*. To know the correct usage of the pronouns in both languages, such as "μηε αςυη τυη" —to be rendered "You and I."

V. Composition.—To write in each language a short composition of at least three complete sentences, describing an object familiar to the pupils, such as a house, a field, a river, a table, etc., with correct spelling and grammar, and with the proper use of full stop and capital letters.

N.B.—In addition to the Geography contained in the Reader approved by the Commissioners for the Standard, the pupils should know the Geography of their neighbourhood, and, as far as possible, the meanings of the names of the places.

* Additional practice in English can be had in Geographical Reader.

FIFTH STANDARD.

I. Reading.—(a) To read with fluency, distinctness of articulation, correctness, and intelligence at least 120 pages of a Fifth Irish Reading Book approved by the Commissioners; 120 pages of a Fifth English Reading Book similarly approved. (b) To be familiar with the matter contained in 100 pages of a Geographical Reader and 100 pages of an Historical Reader sanctioned by the Commissioners. (c) To repeat correctly and with expression about 80 lines of Irish poetry and a similar amount of English poetry. (d) To give a free oral translation of sentences contained in the literary reading lessons.

II. Writing.—(a) To write out from memory, in each language, the substance of a short story read slowly twice in that language. This exercise to be done in small round-hand, with correct spelling, grammar, and punctuation. (b) Small-hand copy books, with exercises in transcription in both languages, regularly dated for each day of pupil's attendance, to be ready for inspection.

III. Spelling.—(a) To write correctly from dictation, words and sentences selected from the literary Reading Books. (b) To be able to make more advanced combinations of Word Building than those required for Fourth Standard, and to form nouns, verbs, and adjectives from each other.

IV. Grammar.—To correct grammatical errors, especially with regard to the Tenses and Verbs and to render into correct English verbs in Irish Consuetudinal Tenses.

V. Composition. To write in each language a simple letter on a familiar subject, with correct spelling, grammar, and punctuation.

SIXTH STANDARD.

I. Reading.—(a) To read with fluency, distinctness of articulation, correctness, and intelligence, at least 130 pages of a Sixth Irish Reading Book approved by the Commissioners; 130 pages of a similarly approved English Sixth Reading Book. (b) To be familiar with the matter contained in about 120 pages of a Geographical Reader sanctioned by the Commissioners for the Standard; and 120 pages of an Historical Reader similarly approved. (c) To be able to give a free oral translation of the lessons contained in the literary Reading Books. (d) To repeat correctly and with expression at least 100 lines of poetry in each language.

II. Writing.—(a) To write on paper, from slow dictation, paragraphs selected from the Irish and English literary Reading Books; the exercise to be done in a free, legible hand, with correct spelling. (b) Transcription exercises in both languages, regularly dated for each day of pupil's attendance, to be exhibited.

III. Spelling.—(a) To write correctly the more difficult words contained in the literary Reading Books. (b) To be familiar with Word Building, especially as to forming English words from Latin and Greek roots, prefixes and affixes.

IV. Grammar.—(a) To be acquainted with the general principles of Syntax. (b) To correct grammatical errors with reference to these principles. (c) To know the principal Latin, Greek, and Celtic roots of English words.

V. Composition.—To write in each language a simple letter on a familiar subject, with correct spelling, grammar, and punctuation.

Mrs. Sophie Bryant, D.Sc., opened the Session of the Irish Literary Society of London with an interesting lecture on "The Celtic Race," in which she dealt at length with the Pan-Celtic movement, and acclaimed Ireland as "the centre of the spiritual Empire of the scattered Celtic peoples."

A NORTHERN CRITIC.

A Scottish correspondent who signs himself, "M," warns us that the future of our movement is manifestly open to serious dangers unless "kept within safe lines," and that it will "assuredly drift into dangerous channels if chiefly supported by those who have ulterior motives, not acknowledged by the Association, but strongly held, and known to be held, by prominent supporters."

Our esteemed correspondent may be reassured on this point. Our course is quite clear, and our plan is very simple. We have to study and cultivate the spiritual and intellectual heritage of the Celtic nations, and to foster sympathy between all those who are engaged in that task. We leave politics to the politicians, and revolutionary schemes to the revolutionists. We take pride in the fact that our ranks include representative Celts of the most varied political and religious complexions. Were that not so, our task would be hopeless. Moreover, it cannot be accomplished unless a feeling is created among the various representatives that their principles and convictions will be respected. We have fully succeeded in holding the balance even up to the present, and are strong enough to do so in the future.

Our correspondent makes a very good suggestion with the object of securing the attendance of the peasantry of the five countries at future Congresses, and then proceeds:—

"May I add a line of criticism on the proposed Irish national dress? The examples shown appear to me to fail, not in picturesqueness, but in being too archaic for modern use, notably in the foot and leg gear, and in the absence of a head covering. To be practical the dress should be convenient for modern use. Also for purposes of ceremonial it appears to me a fault that no sword or any arm is included. An assertion of independent nationality is conveyed in the bearing of the arms by the use of which independence and nationality are won, and a sword is, in all countries, the appendage of a knight or an esquire (*armiger*). Greek, Montenegrin, Albanian, Hungarian, Polish, Highland, and Oriental dresses, such as are worn at Court and on ceremonial occasions to-day, all include the sword, as well as a head-dress. The Breton dress is not, I believe, ordinarily worn with arms, as it is chiefly a peasant dress worn at fêtes, markets, religious assemblies, and such-like. It was, I presume, worn with arms during the heroic Vendéen wars; but is not either such a warlike or courtly dress as the Hungarian, for instance. The Irish tentative dress, however, is not peasant-like in character, but more of a court or ceremonial dress, similar indeed to that of the Roman senators with some resemblance also to the court dress of Plantagenet days. In the matter of costume, as in all else, due regard must be paid to modern utility and to what is practicable to-day, consonant with faithfulness to tradition, so far as tradition can be moulded to present requirements.—With all sympathy for the best aims of CELTIA and the movement it represents, I am, Sir, your obedient servant,

"M."

[The Irish dress recommended by the Pan-Celtic Congress is very comfortable and thoroughly practical—*experto crede*. The headgear is a kind of Tam-o'-Shanter cap without a tuft at the top.—ED.]

ABOUT THE CORNISH DEBATE

I am glad to see that the Cornish question grows more and more, and that this new-born movement has found an echo even in the *Môd* of Glasgow (*Cf.* Marquis of Graham's speech). Brittany is as interested as Wales in the renovation of the national Cornish spirit by the fact that Cornish is the most closely related language to ours. This Brythonic dialect is nearer to Breton than to Welsh itself. I have already written that in *Cymru* (1897). I will take here only the examples given in *CELTIA* by Mr. S. R. John for the demonstration.

C. Mi vee de vor gans cara vee, a pemp dean moy en coch.

W. Mi fuais ar y mor gydá char i mi, a phum o ddyinion yn fwy mewn cwch.

B. Me voe war vor gant kar d'in a pemp den mui en kouc'h.

C. Gans oll an çolon, sirra wheg.

W. Gyddag yr oll galon, syr chweg.

B. Gant oll ar galon, otron chweg.

C. Pës myllder eus alemma de Benrhyh.

W. Faint o filltiroedd sydd oddi yma i Benrhyh?

B. Ped mildouar'z eus alema da Benrhyh?

In the Breton *Bodad* of Quemperle, September last, I read a paper about the Pan-Celtic Congress, and all the audience were sympathetic on the Cornish question.

But I must say now that we have a young Cornish poet in Brittany: Dr. Picquenard (*Ar Barz Melen*), of Quemper, who has studied mediæval Cornish, and has written poems in this tongue. Here are a few Cornish verses of his own:

Cleweugh yn nef-lef an Oll Gallosek,

Dew a lavar: Denes cref, colonek,

Ceuseugh oll iaith cref agas tasow cref,

Ag yw hythew gênef yn nef.

Levereugh, onan, ac oll, yn peb ty;

Lysan binary! Lysau binary!

And the literal English translation is:

Hear in Heaven the voice of the Almighty,
God says: strong, hearty men,
Speak all the strong tongue of your strong
fathers,

Who are to-day with me in Heaven.

Cry, one and all, in every house:

Brittany for ever! Brittany for ever!

*The words to be sung on the Welsh-Breton air,
"Capten Morgan—Seziz Gwengam."*

But all these various attempts will be made in vain, if, in Cornwall itself an energetic movement is not practically conducted by an association, and by one newspaper at least.

JAFFRENNOU.

PEDAIR CAMP AR HUGAIN YR HEN GYMRY.

O'r pedair camp ar hugain, deg gwrolgamp sydd; deg mabolgamp; a phedair gogamp.

O'r deg gwrolgamp, chwech sydd o rym corff, fel hyn:

1. Cryfder

2. Rhedeg

3. Neidio

4. Nofio

5. Ymafel

6. Marchogaeth

A phedair o rym arfau, nid amgen:

1. Laethu.

2. Chwareu cleddyf deuddwrn.

3. Chwareu cledd a bwled.

4. Chwareu ffon ddwybig.

O'r deg mabolgamp, y mae tair helwriaeth, nid amgen:

1. Hely á milgi. 2. Hely pysg (pysgota).

3. Hely aderyn.

Saith teuluaidd o'r mabolgampau sydd, sei ynt:

1. Barddoniaeth.

2. Canu telyn.

3. Daflfen Cymraeg.

4. Canu cywydd gan dant.

5. Canu cywydd pedwar ac acennu.

6. Portreio.

7. Herodraeth.

Y pedair gogamp:

1. Chwareu gwyddbwyll.

2. Chwareu tawlbwrdd.

3. Chwareu ffrisial.

4. Cyweirio telyn.

O'r pedair camp ar hugain uchod, pedai

sydd bennaf, ac a elwir Tadogion Gampau, nid amgen :

Rhedeg.	Nofio.
· Neidio.	Ymafael.

Yr achos y gelwir hwynt yn bennaf, ac yn dadogion, am nad rhaid defnydd yn y byd i wneuthur yr un o honynt, eithr fel y gwnaed dyn o'r pedwar defnydd sydd ym mhob dyn.

THE TWENTY-FOUR FEATS* OF THE ANCIENT CYMRU.

Of the twenty-four feats, there are ten manly feats (*lit.* it is ten manly feats that there are) : ten juvenile feats ; and four minor feats.

Of the ten manly feats, six are of strength of body, thus :

- | | |
|--------------|---------------|
| 1. Strength. | 4. Swimming. |
| 2. Running. | 5. Wrestling. |
| 3. Leaping. | 6. Riding. |

And four of strength of arms, that is to say :

1. Archery.
2. Fencing (*lit.* playing) with the double-hilted sword.
3. Fencing with sword and buckler.
4. Fencing with the double-pointed staff.

Of the ten juvenile feats, there are three hunts, that is to say :

1. Hunting with the greyhound.
2. Hunting fish (fishing).
3. Hunting birds.

Seven of the juvenile feats are family feats, that is to say :

1. Poetry.
2. Harp playing.
3. Reading Welsh.
4. Singing a *cywydd*, with the strings.
5. Singing a *cywydd pedwar*, with the accents.
6. Drawing.
7. Heraldry.

The four minor feats :

- | | |
|-----------------------|------------------|
| 1. Chess playing. | 3. Dice playing. |
| 2. Throwboard playing | 4. Harp tuning. |

Of the above twenty-four feats, four are chief, and are called the Principal Feats, that is to say :

- | | |
|-------------|---------------|
| 1. Running. | 3. Swimming. |
| 2. Leaping. | 4. Wrestling. |

They are called (*lit.* the reason they are called) chief, and principal, because no material at all is required to perform them but man as made of the four materials that are in every man.—*Translated by* ARTHUR HUGHES.

Clwt-y-Bont, Arfon.

*Or Games.

REVIEW.

Moore's Melodies in Irish.—Translated by Archbishop MacHale ; edited by T. O. Russell. Gill & Son, Dublin.

This is a second and enlarged edition of this popular book, and in style and general "get up" it is far superior to the first edition which was sold so quickly. It contains some Melodies not in the first edition. The book under notice does not contain all the Melodies ; if it did, it could not be sold for a shilling. It contains, however, all the really national and popular ones to which Moore put words, thirty-four in all.

If Ireland ever produced anyone thoroughly capable to translate the lyrics of Moore into Irish, it was Archbishop MacHale. Irish was the first language he spoke, for English may be said to have been an unknown tongue in that part of the country, the West of Mayo, when he was born. He was a scholar and a patriot, as well as something of a poet, and his translations of the Melodies into Irish, in spite of some unfair criticism to which they have been subjected, will remain as some of the best translations of the poetry of one language into the poetry of another, that have yet been made known to the public.

The exceedingly careless way in which the former editions of Archbishop MacHale's translations of the Melodies were printed, was one reason of their having been severely criticised by some Celtic scholars.

The edition under notice is one of the most correctly printed Irish-language books of the day. It is beautifully got up. Paper, printing, and binding are all that could be desired, and the price, a marvel of cheapness, is only one shilling. The appendix contains the Song of the Woods, The Little Red Lark, and the Bonny Cuckoo, with Irish and English words.

COMING EVENTS.

November 30—St. Andrew's Day Concerts in Scotland.

March 1, 1902—St. David's Day, North Wales Eisteddfod.

March 17—St. Patrick's Day Celebrations.

May—Oireachtas in Dublin.

July—Bangor National Eisteddfod.

September—Highland Mòd at Dundee.

— : o : —

In our December number we shall have, *inter alia*, studies of the Maux and Breton movements, a charming Welsh poem by the authoress of "O na byddai'n haf o hyd," written specially for CELTIA, a guide to Irish pronunciation on a new principle, and an index to our first volume.

We have received for review : Grierson's "Celtic Temperament" ; Meyer's "Stories and Songs from Irish MSS.;" and Ceàta Ceol (Gaelic League). More about these in our next.

The second number of *St. Stephen's*, the magazine of University College, Dublin, is to hand. It is excellently got up, and full of interesting material. We specially notice an Irish article by Eadhonn O'Neill.



A PAN-CELTIC MONTHLY MAGAZINE.

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DUBLIN, 1st DECEMBER, 1901.

No. 12.

"DO CUM GLÓIRE DE AGUS ONÓRA NA h-ÉIREANN."

"A laddo a leddir."



F the many questions which have exercised the minds of those interested in the Celtic revival, the one concerning the evolution of a standard written

language has been one of the most burning and urgent of all. In other countries possessing a rich modern literature, the question has settled itself. In France especially the State language has been made uniform, both in spelling, grammar, and style, to an extent greatly exceeding that witnessed in any other civilised country. In Germany the same process has been going on during the last century, and though no uniform system of spelling has yet been arrived at, the standard literary language of the German people is otherwise of great uniformity and consistency. The English language stands, in this respect, midway between the French and the German. Many peculiarities of spelling have arisen in America which are not tolerated in the English literary

language as written in Europe. The vocabulary, also, shows some considerable and interesting variations, although the differences due to this cause tend to equalise themselves by the interchange of words and their acceptance on both sides of the Atlantic.



It seems that, as a general rule, the uniformity of the literary language is caused by two main factors. One of these is the volume of printed literature, while the other is centralisation of government. The former would apply more to the English, and the latter more to the French language, although it must be remembered that the number of French books published exceeds the number of English books. Now it may be asked: What is the use of a uniform literary language? The obvious answer is that anything published in that language will be intelligible to a greater number of people than can be reached by anything printed in any one of the dialects, supposing of course that the uniform

literary language can be imparted to a greater number of people than those that are able to read one particular dialect. The tendency to uniformity, when carried to its extreme limit, logically implies the eventual adoption of a single world language. That this idea, though often held before us as a prospect, is not being seriously striven for, shows that there exists, beside the "centripetal" or centralising tendency, referred to, a "centrifugal" or diversifying tendency, which, in our opinion, will always exist, and will keep the number of spoken languages practically the same.



There is no doubt that languages are being newly formed every day. The greater the number of speakers of any language, the greater is the difficulty of preserving its spoken uniformity, and the greater is also its power of developing new languages. This process, no doubt, takes a long time to accomplish itself, but in the course of a few centuries the results become definite and clear. Latin has given rise to four great State languages, French is developing a new language in West Africa, where attempts are actually being made to teach the native population a kind of French deprived of all its inflexions, and thus made more acceptable to the dusky inhabitants of the Colonies. This process has its counterpart in the development of a negro jargon in the Southern States of North America. Even at the very heart of the European section of the English speaking world, the London street Arab is fashioning for himself a language which is absolutely unintelligible to a man who is only acquainted with classical English. And this process is going further every year, so much so that even a Londoner who lives abroad for ten years finds himself greatly mystified on his return by a considerable portion of the vocabulary used by his fellow-citizens.



All this is very instructive for the purposes of the Celtic revival. For the difficulty which

confronts us at every turn in attempting to judge between the various forms of Celtic literature is that of a standard of good vernacular writing. It often happens that a piece of good idiomatic writing teems with provincialisms of the worst kind, such as words whose use is limited perhaps to a single parish, or the use of words in a sense opposed to the usage of the rest of the country. On the other hand, we may have writing, which, while professing to be "classical," sounds harsh and stiff to the native speaker, and is out of touch with the true idiom of the spoken language. Both these extremes are to be condemned. But between them there is a middle way, which, while sometimes tending towards the one extreme, and sometimes towards the other, succeeds both in avoiding narrow provincialism and pedantic classicalism. The amount of provincialism which is to be admitted greatly depends upon the purpose for which the writing is intended. In such publications as dictionaries, grammars, and works of a more or less scientific character, the utmost uniformity of language should be aimed at, and any provincialism used should be marked as such. Works of fiction, on the other hand, are none the worse for occasional localisms, but their authors should take care to use the standard language as a foundation. If no standard language exists it can be gradually evolved by a school of writers who take care to use only such words and phrases as are understood and spoken by the greater portion of their reading public. Finally, in poetry, and above all, in music, unlimited freedom can be allowed. For there the object is to reach the emotions, and that can only be done by the use of an intensely living language, even though that language may only appeal to a small circle.



In the nature of things the Manx language suffers least from the difficulties of dialect, for the area is so small that differences have hardly room to develop. Certain well-marked variations of pronunciation are noticed as between

Ramsay, in the North, and Port Erin, in the South, and this may be ascribed to the influence of the nearest Gaelic settlements with which the places named have had intercourse during the centuries, these settlements being Irish in the one case, and Scottish in the other. Manx literature is, however, practically free from provincialism. In Ireland the existence of a large body of manuscript literature reaching down to modern times, has provided ample material for the evolution of a standard literary language, and there is little doubt that this mass of literature will, as it becomes more generally known, exert a steady pressure tending towards uniformity. This pressure is considerably increased by the wide distribution attained by the primers of the Irish language now in use throughout Ireland. At the same time it is necessary and most desirable that there should be vocabularies and grammars of the various dialects, so that when the standard literary language is finally evolved, it shall miss none of those beauties of diction which may be found scattered through the living dialects of the various provinces. In Wales the rivalry between North and South is still acutely felt, and is to a certain extent a stumbling-block in the way of a Welsh standard, but as long as the differences are well known in both provinces, and are, so to speak, discounted beforehand, we do not see much harm in keeping them up. In Scotland there is not much provincialism in the written literature, unless the whole of Highland Gaelic literature be considered a provincial dialect of Irish, as some of our zealous Irish Gaels are apt to do. So strong has been the dominant influence of Irish literature in the making of Scottish Gaelic that the effort to shake it off has not yet quite succeeded. In fact, it is amusing to find in the advertisement of a new Gaelic Dictionary that "Irish" words are to be punctiliously excluded. Considering, as we do, that the development of purely national resources is of the first importance in the revival of a language, we entirely approve of the Scottish effort to develop along their own lines, but we foresee that Irish literature in its

new career is bound to exercise a profound influence again upon the development of the sister language. In Brittany, finally, we have three well-defined dialects corresponding to the three ancient bishoprics of Léon, Treguier, and Vannes. Of these the dialect of Vannes corresponds to the Munster dialect in Irish, being further removed from the others than the others are from each other. At the present time there are numbers of works written in each of the three dialects, and, until works of a scientific or historical character come to be written, it is just as well to fully develop the resources of the living branches.



The Irish language movement has recently been brought face to face with a new problem. The largest political organisation of the country is pledged to support the Irish language movement, and its Parliamentary representatives have done a good deal to advance the claims of the language in Parliament, even succeeding in getting the House of Commons to pass a resolution demanding Bi-lingual Education in the Irish-speaking districts, and proper facilities for training Irish-speaking teachers in the various Training Colleges. But when that same organisation holds meetings in support of its own propaganda in Irish-speaking districts practically all the speeches are delivered in English. This fact has been declared by the Gaelic League, the representative Irish language organisation, to be a violation of the pledge to support the Irish language, and as the surest means of bringing that language into disrepute. Some of the more hot-headed supporters of the Gaelic League have gone so far as to call the United Irish League the Anglicising League, and have proclaimed that the Gaelic League is "the only national organisation in Ireland." The politicians reply that they support the Irish language as much as they can, but that they must be left to judge for themselves as to how far they can use the language in their political campaign. Now, we are not in any way concerned with politics, and take no interest in the United

Irish League except in so far as it deals with the preservation of the National language and characteristics of Ireland, but we have no hesitation in saying that the attempt to interfere with its internal management on behalf of the Irish language is a great tactical mistake. A political organisation, whatever its objects, exists for political purposes, and for those only. To fulfil those purposes it is bound to adopt the most direct and suitable means. If the Irish language does not answer the purpose as well as the English language, then the Irish language must not be used, or else the organisation concerned will not be carrying out its appointed task. In Wales it is not found necessary to force the claims of the Welsh language in this manner. In the Welsh-speaking districts it is simply impossible for a candidate to win a seat in Parliament unless he can make a good Welsh speech. When the strength of the language movement in Ireland reaches the level of the Welsh movement its public recognition will come in as a matter of course. The function of a language is to convey thought, and when serious business is to be done, it must be done in the language most familiar to both sides engaged in transacting the business. At the recent Parliamentary contest in Galway, Gaelic-speaking canvassers were employed among the Irish-speaking voters, and we have no doubt that the Irish language will be used in any other case where it happens to be most suitable for the task in hand. Even in the work for preserving the Irish language itself, the English language is usually resorted to when financial and organising business is discussed, and the Irish language is used even by the Gaelic League itself only as a literary and emotional instrument. The best course for the Gaelic League to adopt would be to quietly pursue its present work of creating a Gaelic public opinion, instead of attempting to force this task upon a political organisation. When that Gaelic public opinion is created, all political parties will have to reckon with it, and if it is strong enough, it will hold the balance between them.

KEY TO IRISH PRONUNCIATION.

Δ Β Γ Δ Ε Ϝ Ϟ Ι Λ Μ Ν Ο Ρ Ϛ Σ Τ Υ
 Δ Β Γ Δ Ε Ϝ Ϟ Η Ι Λ Μ Ν Ο Ρ Ϛ Τ Υ
 ā ō ū, a o u; é í, e i
 b c d f g h i t.
 mb, bp; no, oc; us, sc; of, of.

1. Lá, páil, plán; las, fan, glar.
2. Ór, móir, bróis; to, mol, zort.
3. Cú, tóin, glúin; muc, ruo, uirra.
4. Mé, ré, cré; te, le.
5. Sí, tír, mín; im, min, tinn.
6. Mála, tónta, tobair, asur, fírinne.
7. Céim, éire; tóil, ríosa; céad, déanta.
8. Aer; fear, rseul; dol, bhaon.
9. Dia, iaras; cuan, ruar; beo, ceol; fiú.
10. Saoi, doir; biail, brian; feoil, beoir; ciúin.
11. Cair, caillte; bean, geal; leir, creio.
12. Coir, gloine; tuir, uirge; fiór, criór.
13. Dainne, ronair; diaimuir, muinistir; liom.
14. Dú, do bean; duib, zarb.
15. Abairte, uball.
16. Fíche, veic, mo ceann; áct, amac.
17. Dia, díbir; déan, deatac.
18. Dóir, a duine, a daoine, mo dhuim.
19. Síall, geatac, to gé.
20. A zort, a zut; a záire.
21. Cruó, ruad, euloó, méio; breas, Síste.
22. Adair, zadair, asair; oíche, cruair.
23. Féar, an-fada; a páirce, mo rian.
24. A mic, so veimín; cuimne, lam, Sallim.
25. Mo mac, a muc, romat, cuimacac.
26. Mo páil, a feomra; mo tír, to tobair, mo teine; imtís.
27. Hó, bí; cáil, cill; toirar, veir; zoite, zite.
28. Las, laoi, lias, balla, ziolla, file, pillir.
29. Nóir, naoi, neac, ní, neoinín.
30. Sonar, ruim; ronair, reacr, rionnac.
31. Cair, toir, túirne; tirim, teine.
32. Rác, réir, ruir, roe, rún.
33. Rairir, readar; baile, fairre, fuil.
34. Alba, veal, colm, balb; mná, mnaoi.
35. Donnac, ainm, banb; borb, fearas, air-gead, orim, toir, zarb, toirca.

36. Cnoc, cneap, gnó, gníomh.

37. fódula, corula, ceurona, maíone, áitne,
anóé, gnánda, teannda.

38. Δ mbár, ár mbeatac; Δ bódca, ár brian.

39. Δ noomap, Δ noíbiric; Δ ucúinne, ár ucír.

40. Δ ngoric, Δ nsiolla; Δ gcár, Δ gcíor.

41. Δ bpaíte, Δ bpior; Δn tráite, Δn trít.

The above lines contain key-words illustrating the pronunciation of the long and short vowels (1 to 6), diphthongs (7 to 13), aspirated consonants (14 to 26), broad and slender consonants (27 to 33), certain combinations of consonants (34 to 37), and eclipsed consonants (38 to 41).

The correct pronunciation of the words has been recorded on two phonograph cylinders, one containing lines 1 to 20, and the other containing lines 21 to 41. The cylinders are of the ordinary hard wax type, 2 in. in diameter. The screw to drive them has about 100 threads to the inch. The cylinders can be had from us at three shillings each, post free. A Phonograph or Graphophone capable of reproducing the words can be had for about two guineas, and thus a person living in any part of the world can learn to pronounce Irish like a native speaker.

CONVERSATIONAL IRISH.

In teaching various Irish classes during the last two or three years, I have encountered a great difficulty in the conversational method. It is that the eye cannot be brought into action as much as in ordinary book work (where it is everything), and the ear and tongue only are exercised. Now, for the full acquisition of a language the exercise of four organs is necessary. These four organs are the ear (in hearing), the eye (in reading), the tongue (in speaking), and the hand (in writing). Each one of these aids the other, and all must be harmoniously developed if the best result is to be attained.

The conversational method which I have found most effective begins with the personal pronouns. All the "small change" of conversation is about persons, usually the speakers themselves, and the verb "to be" and the

personal pronouns play the most conspicuous part. Adjectives and present participles come next, and then only does the noun come in. I have therefore compiled the essential elements in order of their importance in everyday talk, without any grammatical explanations. These can be supplied by the teacher, who, of course, is absolutely essential to any conversational method. These elements are only to be considered as so many nuclei round which other words and phrases may be made to cluster. These nuclei must be heard, spoken, seen, and written. I have divided them up into lessons suitable for an hour's instruction each. I hope to give eight every month, so that a bi-weekly class can be carried on by their means through the whole series. I append a translation for occasional reference.

LESSON I.

1. Mé, tú; ré, sí, fé; rinn, ríob, ríao.
2. Tá mé, tá tú, tá fé, &c.
3. Tá mé fuar. Tá fé te.
Fuar, ríuic, tinnim, te.
4. Ureag, zeal, uorca, boct, uoar, látoir.
5. An bfuil tú fuar? or
bfuil tú fuar?
6. Níl mé fuar, or níl mé.

LESSON II.

1. B'i mé fuar.
2. An raib tú fuar?
3. Ní raib mé fuar.
4. Ueró ré ríuic.
5. An mberó ré ríuic?
6. Ní ueró ré ríuic.
7. Nac bfuil fé? Nac raib fé? Nac mberó fé?
8. Anoiú, anóé, amárac, anoc, aréir.

LESSON III.

1. Ag teac, ag imteac, ag ríubal, ag ríe, ag caint, ag éirteac, ag fearctaim.
2. Meapaim go bfuil fé fuar.
3. An meapann tú go mberó fé ríuic anoiú?
4. Ní meapaim go mberó. Meapann fé.
5. Capall. An capall.
6. An cat, an lá, an maíoin, an oiúce.
7. San lá, ran tráctónna, ra' maíoin, ran oiúce.

LESSON IV.

1. Cuir ríor ar leabair.
2. Tá an leabair cíor.
3. Tóg aníor an leabair.
4. Cuirim, tógaim. Cuirfeann ré, tógann ré.
5. An páirceir, an peann, an clár, an bóru, an fear, an bean.
6. Bán, dub, donn, buíde, gorm, liat, dearg, ruad, uaitne (glas), áir, móir, beag, fada, gearr.

LESSON V.

1. Tá leabair agam.
2. Agam, agat, aige, aici; agaim, agait, aca.
3. Tabair éam an leabair.
4. Ná cuir ríor é.
5. Tar irtead. Teirde abait. Sáb amad.
6. Amuis, iris. Tuar, cíor. Suar, ríor. Anuar, aníor. Ann ro, ann rin.

LESSON VI.

1. Tá oscar oim.
2. Oscar, tar, cuirre, eola. easla, fear, brón.
3. Tá brón oirainn.
4. Oim, oir, air. uirí, oirainn, oirait, oira.
5. Tá ruit agam
6. Tuirim. Ná ruitgeann tú?

LESSON VII.

1. Mo éat, do éat, a éat; a cat; ár sear, bur sear, a sear
2. Mo lá, mo leabair; mo páirceir, mo peann; mo éarall, mo clár, mo bóru, mó bean
3. A leabair: a bpáirceir, a bpeann; a searall, a seclár, a mbóru, a mbean.
4. Tá mé 'mo tuirde. Tá ré 'na tuirde. Tá ríad 'na tuirde.
5. Tá mé 'mo ruid, 'mo fearam. Tá rí na ruid, na fearam. Tá ríad na ruid, na fearam.

LESSON VIII.

1. Seo mbeannuigíó Dia óuit. Dia ir Muiré óuit.
2. Deannat leat. Seo roirbígíó Dia óuit.
3. Fáilte romat. Seo maíur tú
4. Bail ó Dia oir. Seo mba h-é óuit.
5. Tabair éam an leabair rin, má 'ré do toir é. Seo óuit é, agus fáilte.
6. Seo maib maic agat.

7. Ir mian tiom arán.

8. An mian leat cupán tae? 'Sead, má ré do toir é. Ní h-ead, seo maib maic agat

LESSON I.

1. I, thou; he, she, it; we, you, they,
2. I am, thou art, he is, etc.
3. I am cold, he is hot. Cold, wet, dry, warm.
4. Fine, bright, dark, poor, pretty, strong.
5. Art thou cold?
6. No.

LESSON II.

1. I was cold.
2. Were you cold?
3. No (I was not cold).
4. It will be wet.
5. Will it be wet?
6. No (it will not be wet).
7. Is it not? Was it not? Will it not be?
8. To-day, yesterday, to-morrow, to-night, last night.

LESSON III.

1. Comin r, starting, going, walking, moving, running, talking, listening, raining.
2. I think it is cold.
3. Do you think it will be wet to-day?
4. I don't think it will be. He thinks.
5. A horse, the horse.
6. The eat, the day, the morning, the night.
7. In the day, in the evening, in the morning, at night.

LESSON IV.

1. Put down the book.
2. The book is down.
3. Lift up the book?
4. I put, I lift. He puts, he lifts.
5. The paper, the pen, the board, the table, the man, the woman.
6. White, black, brown, yellow, blue, gray, red, red-haired, green, high, big, small, young, short.

LESSON V.

1. I have a book.
2. At me, at thee, at him, at her; at us, at you, at them.
3. Give me the book.
4. Do not put it down.

(Continued on page 191).

A VISIT TO THE ISLE OF MAN.

Shortly after the conclusion of the Pan-Celtic Congress I paid a visit to Douglas, Peel, Castletown, Port St. Mary, Laxey, and certain Manx-speaking districts in the neighbourhood of some of those towns with the object of investigating the actual state of the Manx language at the present day. The results were interesting and, on the whole, encouraging.

As regards the movement for the revival of the Manx language, that appears to be centred entirely in Douglas and Peel. In Douglas, the movement so well begun by the *Isle of Man Examiner* has been vigorously continued, and it is now being ably seconded by the Editor of the *Manx Sun*. A column of Manx lessons and short pieces of composition appears every week in the *Examiner*, and it is not too much to say that these lessons are on a level with the best work of the same kind done in the other countries.

A number of Manx books have been issued from the office of the *Examiner*, and they have been selling very well. Both the *Examiner* and the *Sun* support and advocate the preservation of the language at every opportunity, and a strong public opinion is gradually being developed in favour of the home language of the Island.

But the place round which the actual use and teaching of the language centres is undoubtedly the city of Peel. There the first class for teaching the language was established and was continued amid considerable difficulties and discouragements during last winter. The chief difficulty was the lack of a cheap and suitable primer. There was no lack of speakers. All the Peel fishermen speak the language fluently, and, as a matter of fact, speak nothing else once they are outside the harbour. Lest this statement may appear exaggerated I may as well give the names of five of these men who, according to their own testimony and according to the testimony of the Peel people, speak Manx better than English. They are :—William

Clinton, William Radcliff, William Gorry, Joseph Gorry, and Thomas Crellin ("Tommy the Mate"). To these must be added the name of John Cashen, Guardian of Peel Castle, undoubtedly one of the best, if not the best, of Manx speakers at the present day, a man who has done splendid services in the revival movement and has shown much patriotism and unselfish devotion to the cause.

The classes are being resumed this winter, and will, no doubt, show steady progress under the able management of Miss Morrison, Hon. Sec., and Miss Joughin, Hon. Treasurer of the Peel Manx Language Society.

After visiting Peel I paid a short visit to a place called Cronk-y-Voddee, reputed to be one of the best Manx-speaking districts in the Island. I there had an interview with Mr. Kissack, who read me portions of the Manx Bible, and gave me some interesting information with regard to the exact meaning of certain Manx words. I found that all the older people in the district spoke Manx, but the younger people did not, and that being the case, the extinction of the Manx language in the district is only a question of time, unless measures are taken to prevent it.

The most interesting trip I made was that to Port St. Mary, in the extreme south of the Island. Port St. Mary is a prosperous little town of, I suppose, some 4,000 inhabitants. It was most encouraging to find the Manx widely distributed among the townspeople, and not by any means confined to the older generation. There was, for instance, Mr. Percy Kelly, one of the Delegates to the Pan-Celtic Congress and a student at Cambridge University, who has both a colloquial and a literary knowledge of the language, and is very enthusiastic concerning its preservation. Among other speakers I may mention Joseph Qualtrough, the Parish Clerk: John Carron, Miss Collister, Mr. James Moore, Mr. William Quayle, and Mr. John Kinley. I was also given the name of Miss Annie Watterson, a young girl at present living in Douglas, as a fluent speaker of Manx.

Before leaving Port St. Mary I paid a visit to the Female National School, and the teacher in charge very kindly assembled the pupils, and asked how many of them could speak Manx. There was no answer. She then asked how many could say the Lord's Prayer in Manx, and after some hesitation two little girls came forward and recited it for me. One of them, Blanche Watterson, aged 10 years, is the daughter of the late Thomas Watterson, of Port St. Mary. She recited the Lord's Prayer with great fluency and correctness, and said it was her grandfather who taught her. The other girl, Kate Cregeen (same age), had more hesitation in reciting the prayer, but had, on the other hand, a greater power of conversing in Manx, and had also learnt what she knew of the language from her grandfather. She lives in Port Erin.

These were the two youngest speakers of Manx that I came across, and I must say that it was the pleasantest incident of my visit to hear the accents of that "dead language" from the lips of two of the youngest and prettiest girls in the school. It made it very hard to believe that the language is bound to die out, and, to tell the truth, I don't believe it.

On leaving Port St. Mary I walked some three miles to a place called Cregneish to see Mr. Edward Faragher, the author of "Skealyn Aesop." It so happened that I had no Sunday garment with me except my Irish Festival Costume, which I was taking with me for the Highland Mod. I therefore put it on, and I believe it created somewhat of a sensation among the good people of the district. In any case it considerably facilitated my quest for Manx. Whenever I met a person of Manx appearance and middle age, I inquired the way in Manx; the reply was usually some attempt to read an English meaning into what I said, but my further and somewhat indignant question: "Nagh vel Gailck ayd?" ("Don't you know Manx?") never failed to elicit a torrent of beautiful vernacular. I subsequently heard that my appearance was in one case put down to hallucination, and that I was believed to be the ghost of some long dead and forgotten Manx Chief, who, of course, was quite innocent of English. I found as usual in such districts that all the older people spoke Manx, and that the

younger people understood it perfectly but were unable or unwilling to speak it.

In conclusion, I may say that I believe that the Manx language can be preserved in the Isle of Man as a national accomplishment well calculated to impart a vigorous tone of national self-reliance to the Manx people. It is still in official use by the Manx Legislature, it is spoken by 4,500 people, and the place-names and local traditions and turns of speech are full of Manx words. The language is a dialect of Gaelic closely akin to Donegal Irish or Highland Gaelic, and the difference in the spoken languages is so trifling as to be surmounted in a few days. The spelling is, of course, based upon an entirely different system, which is not in agreement with the spirit of the language, but that circumstance should not prevent the Brother Gaels from studying a language which sheds a flood of light upon Gaelic Philology.

E. E. FOURNIER.

PROFESSOR KUNO MEYER'S PAPER.

TO THE EDITOR OF "CELTIA"

DEAR SIR,—Like, no doubt, many others of your readers, I was delighted to find in the November *CELTIA* Professor Kuno Meyer's intensely interesting paper, but ever since reading it I have been puzzling over one sentence in it—a state of affairs, doubtless, due to my own ignorance of the subject, to dissipate a little of which is the object of this letter. Professor Meyer says: "Professor Rhys, in co-operation with Mr. Brynnon Jones, under the title of 'The Welsh People,' has brought out a volume full of the most varied information, but one regrets to find in it a paper by Mr. Morris Jones on linguistic relations between the Welsh and certain North African peoples."

The paper by Professor Morris Jones referred to appears to me to be merely an amplification, along philological lines, of the views regarding the aborigines of these islands expressed by Professor Rhys in the opening portion of "The Welsh People," and notably in pp. 12, 13, 12, 35, and throughout the long chapter on "The Pictish Question." It seems, therefore, that Professor Kuno Meyer holds totally different views on this important and interesting question from those of Professors Rhys and Morris Jones. It may be that you, or Professor Meyer himself, will be able to inform me whether those views have ever been published, and, if so, how one can come at them, and I should be deeply obliged for the information.—Yours faithfully,

S. R. JOHN.

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A Welsh-speaking Lodge of Freemasons has just been founded in London, with Sir John Puleston, one of the foremost London Welshmen, at its head. At the opening dinner at the Freemasons' Hall, Great Queen Street, W.C., 120 sat down to the tables, and an excellent musical programme was presented by a number of Welsh artistes.

LE COSTUME BRETON.

Dans le dernier numéro de *CELTIA* je lis une lettre d'un de vos correspondants d'Ecosse, et dans laquelle le costume breton est appelé "costume de paysans." Si ce correspondant, sans doute occasionnel, avait étudié de plus près le costume breton, il n'eût pas porté ce jugement plutôt téméraire, car si notre costume national est *aujourd'hui* principalement porté par des hommes du peuple, ce n'est pas qu'il soit l'apanage exclusif du paysan. Autrefois ce même costume que portent, non pas seulement dans les fêtes, mais tous les jours, les paysans bas-bretons, était porté par les nobles et le seigneurs, et c'est ainsi habillés qu'ils se rendaient au Parlement de Bretagne, et même à la Cour de France. Au temps de Louis XII. et d'Anne de Bretagne la mode vint à la Cour de porter un costume imité du costume breton : les larges culottes plissées que portaient encore Henri II. et Henri IV. dérivent évidemment des braies celtiques, et c'est aux seigneurs qui suivirent Anne de Bretagne en France que l'on dut cette innovation.

Des trois costumes nationaux de Basse Bretagne (Kerne, Vannes et Léon), celui de Kerne (Quemper) seul est très ancien de forme, de coupe et de couleur. Il a conservé les larges braies (bragou-braz) disparues ailleurs, et qui si l'on en croit les *Commentaires*, existaient en Gaule du temps de Jules César ("*Gallia braceata*"). Celui de Scaër est aussi ancien que celui de Quemper, mais comme coupe seulement : la couleur en est aujourd'hui noire, et partant s'adapte mieux aux diverses circonstances de la vie moderne. On retrouve dans ces deux variétés l'ancienne *saga* gauloise, devenue le *gilet* fermé et cerclant le cou. Le costume du Léon n'est pas antérieur au XVII^e. siècle : celui de Vannes et de Lorient, dans leurs formes modernes, rappelleraient le veston, s'ils n'étaient ornés de nombreuses bandes de velours.

Le chapeau est le même dans les trois costumes. Le costume de femmes est très beau est très riche, surtout à Scaër et à Carhaix. Un costume de noce, pour un femme, ne coûte pas moins de 500 francs (£20). La *coiffe* n'est pas, ici non plus, le signe d'un costume *paysan*.

Tout le monde sait que le chapeau fleuri qu'ont adopté les dames de notre société est d'origine moderne, et je suis sûr qu'en Ecosse comme en Bretagne, il y a seulement 200 ans, les "grandes dames" portaient des coiffes blanches.

Le costume breton des hommes est un "costume paysan," dit votre correspondant, parceque l'on ne porte pas d'épée ! En ce cas, la jacquette, la redingote et l'habit de cérémonie moderne seraient aussi des costumes paysans ! Mais les Bretons ne sont pas dans ce cas. Le costume de Kerne comporte une large ceinture de cuir, où l'on suspendait autrefois le glaive. A quoi bon porter aujourd'hui l'épée ? —D'ailleurs les lois françaises nous le défendent.

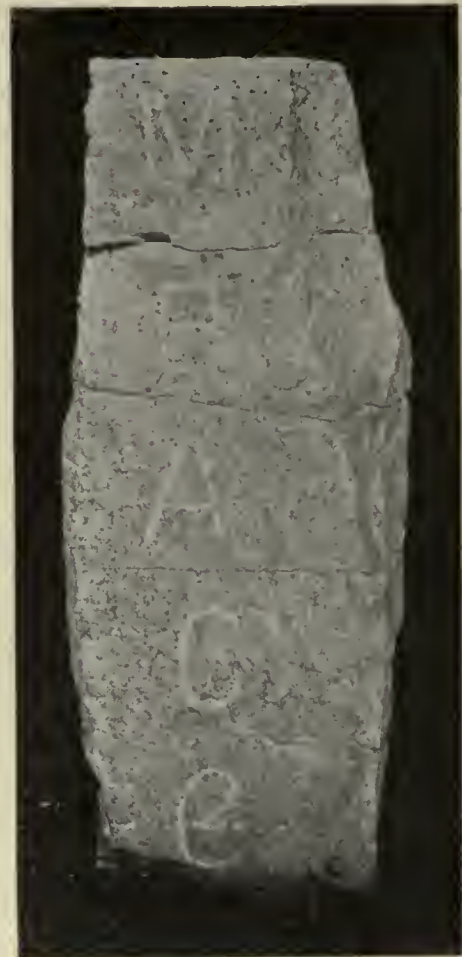
Notre ambition en Bretagne n'est plus de faire de notre costume un *habit de Cour*. Les Cours n'existent plus chez nous. Nous voulons simplement le conserver là où il existe — parmi les hommes et les femmes du peuple, parmi les paysans riches — et le faire revivre parmi ceux qui ont eu la faiblesse de l'abandonner : les bourgeois et même les nobles. Quant aux Bardes, ils l'ont adopté depuis quelques années, et beaucoup d'entre eux, comme le Dr. Picquenard, Yves Berthou, "Taldir," Louis Herrieu, "Abalor," Alfred Lajat, Marquis de l'Estourbeillon, Jean Le Fustec, &c., &c., le portent ordinairement, aussi bien dans les salons que dans les campagnes.

SOLUS NA GREINE.

THE "LIA CINEIL."

The Lia Cineil represents the Celtic Race, and its five fragments denote the five Celtic Nations:—E, Ireland (Éire), C, Wales (Cymru), A, Scotland (Alba), B, Brittany (Breiz), and M, Man (Mannin). The Ogham inscription along the left hand edge reads—BAILE ATHA CLIATH (Dublin). The whole pillar stone is five feet high, and weighs a ton.

(Photograph by Messrs. Chancellor and Son, reproduced by kind permission of the Editor of *The Fiery Cross*, Edinburgh)



Professor Maclean's opening lecture at Glasgow dealt with "the Arrival of the Gael in History and Literature." The lecturer quoted our returns of the number of Celtic speakers of Europe, but left the Manx at our former estimate of 3,000, instead of the corrected figure, 4,500. This is not the only point in which the learned Professor is not up to date, for he spoke about "the Celtic fringe that is now shedding its Past!"

REVIEWS.

The Celtic Temperament, and other Essays.—By Francis Grierson. Allen, London.

The first of the essays and, naturally, the one which interests us most, is the one on the Celtic Temperament. We cannot say that the author has succeeded in discovering anything very new or illuminating. However well intended, the Englishman's effort to grasp the true nature of the Celtic mind is always somewhat like that of a blind man trying to explain to himself the nature and sensation of light. This is said, by the way, not as an unfavourable comparison, but as an illustration of the essential difficulty which one class of mind experiences in endeavouring to understand another. It is probably as difficult for an essentially Irish man to understand the English mind as it is for an Englishman to enter into the point of view of the Celt. If the insight required for this species of understanding were given to us to a greater extent, we might even be enabled to discover or divine an intense life, not only in the animal world, but even in the world of plants and trees. A number of attempts have been made to reduce the Celtic genius to ordinary conceptions of intellect. Mathew Arnold, Andrew Lang, Fiona MacLeod, and Driesmans, have dealt with the question from very different points of view, but though some very complimentary things have been said about us, we still feel that our critics and admirers are almost ludicrously at fault. We do not recognise ourselves in the garb in which we are painted. We are aware that our views of life are essentially different from those of our Teutonic neighbours, and that they can never be the same unless we either amalgamate, or one of us absorbs the other. Neither of these contingencies seem likely to arise. On the contrary, the differences in racial and national ideas are being daily more and more emphasised, and the effort to recover our own consciousness, and to shape our destinies in accordance with our own traditional spirit, is meeting with increasing success. Meanwhile, it is interesting to follow the various attempts made by puzzled observers to the east of us to analyse and dissect our inner self. Here are some quotations from the book before us:—

"Discernment," says La Bruyere, "is the rarest thing in the world." It is the rarest thing because it accompanies the highest condition of the critical faculty, and cannot be acquired. It is, perhaps, the pre-eminent quality of Celtic genius. To distinguish at a glance, and apply the fitting word and phrase, to penetrate beneath the surface to the core of the apparent, to discriminate between gold and gilt, between natural gifts and acquired knowledge, to judge without waiting to ponder over bulky tomes for months or years until the mind has dissipated the force of the first impression, to go straight as if by magic to the inner meaning, and clutch at the very heart of the usurping mediocrity—these things Chateaubriand did, and these things have made him immortal. His Celtic thought was framed in a Latin mould, and while Goethe and Carlisle had to become classics by a gradual ascent of appreciation, the author of "Memoires d'Outre Tombe" was a classic as soon as the work appeared.

The secret of this complexity of moods, lies, once more, in the Celtic temperament. No other temperament equals it in dazzling paradox and bewitching anomaly. You think you have at last posed the author for an exact likeness of himself, when click: before the picture is taken the expression has changed and you have a likeness of a person you can scarcely recognise,

The Celtic temperament is as much apart from all others as the temperament of the Latin races is from Teutonic.

The character of the Celt is inscrutable in its complex subtlety, endowed with the faculty of absorbing the quintessential learning of the world without any loss to personality. The moods of this temperament are akin to the changes and fluctuations of nature, because so intimately related to the physical elements seen and felt in daily life—the rolling of mists across bleak and barren hills at seasons when the soul is longing for light and sunshine, and when the hum in instinct rebels against the inevitable and the incongruous; the beating of seas against rock-bound coasts which present an appearance as bleak and unrelenting as the surging waves themselves; sudden showers on fine summer days, which impress the mind with the close relationship between physical law and spiritual life, between the joys of living and the burden of thinking, between illusion and reality, and the vast, mysterious realm bounded on one side by the sensuous and the real, while on the other there is no limit to the mystic and the imaginative.

In literature the Celtic temperament is characterised by imagination, sentiment, and an indefinable sense of poetic mystery, but the style produced by these qualities is marked by intense personality—a style which, like all passionate and poetic art, is individual and spontaneous, because melancholy and passion create their own figures and symbols, and refuse to be confined within the limits of imitation.

There is in some quarters, even now, a kind of patronising air manifest towards the art of Celtic inspiration, an attitude which resembles nothing so much as a kind of provincial miscalculation tinged with envy. It has been the habit of the drawingroom snob to dub with epithets "fickle" and "insincere," a whole nation noted among experienced and competent minds as one of the most conservative in Europe. But the wonderful law of compensation may be seen here, as elsewhere; and that other force, that endows a people with immortality while starving on a dung-heap, which turns the fumes of wretchedness into halos of light and aureolas of glory. Fire and famine, injustice and misrepresentation have been the material portion of the Irish Celt. . . . The Celt speaks of nature with a kind of mystical authority. The Celtic mind, at its best becomes identified with nature. It becomes one with the modes, conditions, and symbols of natural things. Other minds cognise the beauties and the forces of nature, but rarely penetrate to the core of the thing seen; they depict and appreciate the outward appearance of trees, meadows, rivers, and mountains; the Celt speaks for them, interprets the appearance, turns the material form into a spiritual atmosphere, explains the mystery of shapes and shadows, light and darkness, sensation and sound. To the ordinary mind the four seasons mean nothing more than change in health or variation in the conditions of bodily comfort; to the Celtic mind every day, every month, every season has its soul as well as its visible atmosphere."

This is very appreciative and sympathetic. But it is only one side of the Celtic nature. The other side is the practical one—the spirit that shrinks from no difficulties in realising and materialising its spiritual aims, and often achieves "the impossible."

CEATA Ceoil (Showers of Music),—No. 1. Siubail a Shráó (Shul Agra). Published by the Gaelic League. Price 2d. Arranged by Carl Hardebeck.—This is the first of a series of solo pieces with piano accompaniment, which we have been waiting for so long. There is no word of English in it, but only Irish, and three Italian words—viz., *crescendo*, *diminuendo*, and *colcanto*. The harmonies by the blind Swiss musician of Belfast are very beautiful, and, for the first time, the allocation of words to notes is faultless. We strongly recommend the piece to our Gaelic singers. The price is absurdly low.

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Abandon, v. ...	τρέιζεαν ταδαίρε ρυαρ	tréigsinn thoirt thairis do, leigeadh díot	dy hreig-il dy choyrt-seose	gadaw gadael ymroddi	dizere'hel diskregi lezel
Abandoned ...	τρέιζτε ράστα (bad) υροίε θεαρ- ταε	tréigte fágtá air a thréigsinn	treigit leodit	gadawedig anfad	dizalc'het diskroget
Abandonment ...	τρέιζεαν, <i>m. 1 t.</i>	tréigsinn, <i>m. 2</i>	treigeillys	ymadawiad, <i>m. a.</i>	dizalc'hidigez, <i>f.</i> dilez, <i>m.</i>
Abase ...	ίρλιυζαό cur ρίορ	ísleachadh íríoslachadh	dy injillaghey dy hilgey bunrysa- kyn	iselu darestwng	izélaat gouziza diskara
Abash ...	νάριυζαό cur náριε αρ	nárachadh cur gu b-amhluadh	dy naaraghey	dyddelwi cywilyddio	divarc'ha saouzani, meski
Abate, <i>v. a. & n.</i> ...	λαζουζαό λαζυαό <i>n. ciúnyζαό (quiet)</i>	lughdachadh ciúineachadh <i>n. dol an lughad</i>	dy leodaghey dy sloateil dy lhaggaghey	gostwng <i>n. lleihau</i>	bianaat digreski diskara
Abatement ...	λαζουζαο, <i>m.</i> λαζυαο, <i>m.</i> ρταοαο, <i>m.</i>	lughdachadh, <i>m. 1</i> beagachadh, <i>m. 1</i> meachain	sloateilys slooid leodysa	lleihad, <i>m. a.</i>	digresk, <i>m.</i>
Abbess ...	βαναβ, <i>f. irr.</i> ceann (<i>m. 1. t.</i>) na mhan ριαζατα	ban-aba, <i>f. ind.</i>	ardvenreil manish- ter ardhallin noo	abades, <i>f. a.</i>	abadez, <i>f., pl. -ed</i>
Abbey ...	μαινιρτιρ, <i>f. 6 c.</i> τιζ βράταρ, <i>m.</i>	abaid, <i>f. 2 s.</i> tigh-mhanach, <i>m. 2 s.</i>	abban manishter	mynachlog, <i>f. o.</i> abatty, <i>m., pl. -tai</i>	abatti, <i>m., pl. -ou</i>
Abbot ...	αβ, <i>m. gen.</i> αβαό ceann na mbráταρ	ab, <i>m. 3 c.</i>	fer-reill-abban, abb	abadwr, <i>m.</i>	abad, <i>m., pl. -ed</i>
Abbreviate ...	ζιορρυζαό	giorrachadh cur an lughad	dy yannoo nys loo	talfyrn byrbau	diverraat berraat
Abbreviation ...	ζιορρυζαό, <i>m.</i>	nithghiorrachadh, <i>m. 1</i>	aagherrid	talfyriad, <i>m. a.</i>	berradur, <i>m.</i>
Abdicate ...	ταδαίρε ρυαρ ο'ιοναο ο'ράζαίτ	tóirt snas do chóir a leigeadh dhíot	dy choyrt-seose cairyá dy cheau jeh	gado gwrthod	dilezel
Abdomen ..	βολζ, <i>m. 1 t.</i> ιοέταρ αν βουλζ, <i>m. 1 t.</i>	iochdar a' chuirp, <i>m. 1 s.</i>	kione-heese y volg brooinney	bol, <i>m. a.</i> ceuded, <i>m. a.</i>	kôf, <i>m., pl. -iou</i>
Abdominal ...	α βαινεαρ λειρ αν μβολζ βολζαμάιλ	a bhuneas do'n bhroinn	bolgagh bentyn da'n volg	perthynol i'r bol	kôfek
Aberration ...	εαρηάιρ, <i>f. 2 c.</i> ρεαέρπán, <i>m. 1 t.</i> ουλ αμυόα	seachran (<i>m. 1 s.</i>) o'n t-slighe cheart	shaghrynys	gwyni, <i>m.</i> (astron.) gwyrad goleuni	fazi, <i>m., pl. -iou</i> (astron.) pellacn, <i>f.</i>
Abet ...	ζριόρρυζαό βρορρυζαό μειρρυζαό	brosnachadh cuideachadh co-oibreachadh aontachadh le	dy ghriennaghey dy ghreesaghey	annog cefnogi	skouzia skôra
Abettor ...	μειρρυζέτοιρ, <i>m. 3 i.</i> ζριόρρυζέτοιρ, <i>m. 3 i.</i>	fear-cuideachaidh, <i>m. 1 t.</i> fear-cùl-taice, <i>m. 1 t.</i>	fer-choyrlee fer-charree 'syn elk	annogwr, <i>m. pl.</i> -wyr. cefnogwr, <i>m. pl.</i> -wyr.	kenwallar, <i>m.,</i> <i>pl. -ien</i>
Abhor ...	ζράινυζαό ρυαέυζαό ρυαέ α έδαίρε οο	sgreatachadh (roimh) geur-fhuathachadh	dy choyrt dwoaic da dy choyrt feoh da	fieiddie casau	argarzi enzi
Abhorrence ...	υυβ-ζράίν, <i>f. 6</i> ρυαέ, <i>m. 3</i> υεαρζ-ζράίν, <i>f. 6</i>	sgreamh, <i>m. 2</i> fuath, <i>m. 3</i> dubh-ghráin, <i>f. 2</i>	feohdoilys cajeeyá skaugh	casineb, <i>m.</i> fieiddiad, <i>m.</i>	erez, <i>f.</i> argarzidigez, <i>f.</i>

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Ablde ...	fanac̄t (stay) com̄nuir̄e (reside) mar̄t̄ain (remain)	fant̄ninn fuireach mairsinn com̄lnuidh	dy hannaghtyn dy nirrraghtyn 'syn un voayl	aros trigo goddef	choum gortoz̄i gouzanvi (suffer)
Abject ...	éiḡlīr̄e tar̄cuir̄neac̄ ruar̄ac̄	mfothar suarach tar̄cuiseach tráilleil	treih nen-lheihltagh drollane	adyn distadl dirmygus dibris	dister is̄el displel
Ability ...	cumar, <i>m.</i> 1 treire, <i>f.</i> 4 neair̄t̄hair̄eac̄t, <i>f.</i> 3 <i>neair̄t̄</i>	eomas, <i>m.</i> 1, <i>s.</i> cumbachd, <i>m.</i> <i>s.</i> tréine, <i>f.</i> <i>ind.</i>	fort schlei niart, <i>m. pl.</i> -yn	medr, <i>m. a.</i> dawn, <i>m.</i> gallu, <i>m. h.</i> nerth, <i>m.</i>	nerz, <i>m.</i> galloud, <i>m.</i> gwiziegez, <i>f.</i> gwended, <i>m.</i>
Abjure ...	eúil̄m̄ionnūz̄ac̄ uúil̄tūz̄ac̄	eúil̄-mhionnachadh	dy loo 'noi dy vynn̄ey 'noi	gwadu ar lw diotrydu	dinac̄'ha dilezel
Able ...	cl̄ir̄te, tar̄air̄, ac- ruineac̄, cum- rac̄, láir̄oir̄ I am a. 1r̄ fáir̄oir̄ liom, tá mé is̄m̄ān̄ 1r̄-ann̄	eomasach cumhachdach láidir	cummeydach niartal lajer	galluog goludog	gallondek gwiziek lennek
Able-bodied ...	reap̄ánta, <i>keac̄-k̄ir̄</i> a man, reir̄air̄e, r̄reabair̄e, <i>m.</i> 4, <i>i.</i>	corp-láidir	lajer looyr thollee	eydnerth	kré nerzuz
Ablution ...	z̄lanac̄, <i>m.</i> ionnlac̄, <i>m.</i> niḡe, <i>m.</i> 4.	ionnlad, <i>m.</i> 1 glanadh, <i>m.</i> 1 niḡe, <i>m.</i> 4	niaghyn glennid	golchiad, <i>m. a.</i> glanhád, <i>m. a.</i>	gwale'h, <i>m.</i> gwale'hidgez, <i>f.</i>
Aboard ...	ar̄ bóir̄o luin̄ge	air bórd luinge	er lhiungey	ar bwrdd i'r llwng	er bourz d'ar bourz
Abode ...	áir̄eab, <i>f.</i> 2, <i>a.</i> áir̄e-com̄nuir̄e, <i>f.</i> 2, <i>e.</i> teaz̄lac̄, <i>m.</i> 1, <i>e.</i>	áir̄e com̄nuidh, <i>m.</i> 4 <i>c.</i> ionad táimh, <i>m.</i> 1, <i>s.</i> áir̄eabh, <i>m.</i> 1, <i>s.</i>	ynnydvaghee cummal oayll	preswyl, <i>m. a.</i> trigfan, <i>f. a.</i>	tí, <i>m. pl.</i> tiez kéar, <i>f. pl.</i> kériou
Abolish ...	leaz̄ac̄ cur̄ ar̄ z̄eúil̄ neim̄-b̄m̄z̄ūz̄ac̄	dnbbadh a mach agrios cur̄ air̄ c̄uil̄	dy yeeylaghey seryssey stroie rassey	dilen diddymu	terri, <i>p. p.</i> torret
Abolition ...	r̄z̄air̄leac̄, <i>m.</i> cur̄ ar̄ neim̄-b̄m̄z̄	dubhadh a mach, <i>m.</i> 1 sgrios, <i>m.</i> 3, <i>s.</i>	dollid jummalya	diddymiad, <i>m. a.</i> gwardred, <i>f. a.</i>	torradur, <i>m.</i> terredigez, <i>f.</i>
Abominable ...	z̄ráineam̄ail̄ ac̄-r̄uac̄t̄air̄	gráineil fnathmhor agreataidh	eajee feohagh	atgas fiaidd	argarzuz eüzuz
Abominate ...	ruac̄tūz̄ac̄ veair̄z̄-z̄ráim̄ūz̄ac̄	geur-fhuathachadh	dy choyrt feoh da dy choyrt dwoaie da	llyr-gashau fieiddio	mé heu argarz
Abomination ...	z̄ráineam̄il̄ac̄t, <i>f.</i> 3	eúis-fhuatha, <i>f.</i> 2, 3 truaillidheachd, <i>f.</i> 4	erjeays graanid feohdya	casinob, <i>m. s.</i>	argarzigez, <i>f.</i>
Aborigines ...	pr̄īom̄-air̄eabuir̄e, bun-luét, <i>m.</i> 3 céac̄-m̄uirt̄ir̄, <i>f.</i> 2	pr̄iomh-mhuintir, <i>f.</i> 2	—	eymmrodorion	kenta-tud
Abortion ...	anabuir̄eac̄t, <i>f.</i> 3	breith roimh 'n àm, <i>f.</i> 2 faoin-bhreith, <i>f.</i> 2	mwane louyran lhuan	erthylid, <i>m. a.</i> genedigaeth (<i>f. a.</i>) anamserol	kollad, <i>m.</i> difore'h, <i>m.</i>
Abortive ...	anabuir̄ annt̄rac̄ac̄	anabuich neo-inbheach	neu-appee mwanagh louyrach	anhymig auffodiog	kollet difore'het
Abound ...	beit̄ r̄air̄m̄z̄ beit̄ líonm̄air̄ ac̄ruim̄ūz̄ac̄	a bhith pailt a bhith síolmhor líonmhorachadh	dy vishaghey dy ymmyrkey	cael digon bod yn olndog	founna kaouga

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About, <i>pr.</i> ...	τιμχιολλ (with <i>gen.</i>) (time) φασι ἐπιαιρημ (concerning) ἰσταοιβ	mu mu'n cuairt (concerning) mu dhéighinn	mygeayrt mychione	gerllaw ynghylch (conc.) oddeutu about me, amdanaf	war-drô (conc.) diwar-benn
About, <i>adv.</i> ...	μόμ-οτιμχιολλ αμ ζαδ δον ταοβ about to be, le beit	an cuairt, timchioll	mygeayrt	oddeutu oddiamgyleh	war-drô
Above, <i>prep.</i> ...	ὀρ ciωνn (with <i>gen.</i>) ταμ (more than) tuillead̄ αζυρ	os ceann auas, shuas (more than) tuilleadh is thairis air	erskyn, harrish	goruwch oddiar above me arnaf (more than) mwy na	aziouc'h
Above, <i>adv.</i> ...	ῥυαρ ἰ n-ἀρησε ἰ n-υαέταρ	shuas uthard oa ceann an uachdar	heose erskyn	nwchben	war-c'horre ouc'h-penn
Above all	ζο μόμ-μόμ ζο h-ἀρηζεε	os barr gu h-áraidh	erskyn ooilley	yn anad dim	dreiat-holl peurgedged
Above-board	ὀρ ciωνn cláμ ζο neam̄-foλαιζεαδ̄	os ceann bùird am follais gun cheilg	dy foshlit	ar gyhoedd yn ddidwyll	dizôle er-goulou
Above mentioned	μεαμ-μáτε	a dh'ainmicheadh reimhe	imraait roie soit magh	rhad-grybwylledig rhad-ddyweddig	kent-lavaret
Abrasion	ρνοιζεαδ̄ <i>m.</i>	suathadh, <i>m.</i> 1 agriobadh ar falbh, <i>m.</i> 1	screebit scryssit ceant	rhasgliad, <i>m.</i> 1	stokerez, <i>m.</i> kinna, <i>m.</i>
Abreast	ταοβ le ταοβ ῥυαρ le éeite	taobh ri taobh uchd ri h-uchd	geaylin ry gheaylin lhiattee ry lheattee gob ry ghib	ochr yn ochr	kéver-e-kever ann eil e-kichen égilé
Abridge	ζιορμυζαδ̄ cuμanζυζαδ̄	giorrachadh lughdachadh	dy ghiarey jeh dy yanno nya girrey	talfyru	berraat diverraat
Abroad	αμαδ̄ αρ̄ an τήμ αμυζ̄ αρ̄ an τήμ	mu agaoil a muigh an tìr chèin	mooie veih-yn-thie ass-cheer	ar led ar wasgar	ee'hon divread
Abrogate	cur̄ αρ̄ ζεῡ τρεαρ̄ζμ̄αδ̄	cur an neò-bhrigh	dy yannoò gyn bree dy neu-yannoò	dileu dirymu	terri, <i>p. p.</i> torret
Abrogation	τρεαρ̄ζμ̄αδ̄, <i>m.</i>	mi-laghachadh, <i>m.</i> 1	neu-yannoò leigh currit gys y derrey cheu	dilead, <i>m. a.</i> dirymiad, <i>m. a.</i>	terridigez, <i>f.</i> torradur, <i>m.</i>
Abrupt	obann ζμ̄σο ζαν̄ ρύιλ̄ leip	cas obunn aithghearr	dealtattym giare brisheymagh, jeean	diaymwith yn serth yn fyr bwyll	bale'h rek rust
Abruptness	obannaδ̄ετ, <i>f.</i> 3 ζαρ̄βαδ̄ετ, <i>f.</i> 3	cabhag, <i>f.</i> 1 obunnachd, <i>f.</i> 4 neo-cheangaltachd, <i>f.</i> 4	doaltattymid siyrid	byrbwylldra, <i>m.</i> aerthedd, <i>m.</i>	balc'hder, <i>m.</i> garvder, <i>m.</i>
Abscess	μιορ̄οίο, <i>f.</i> 2 <i>e.</i> οταρ̄, <i>m.</i> 1 <i>l.</i> ατ, <i>m.</i> 1 <i>l.</i> ζμ̄μ̄ιν, <i>m.</i> 4 <i>i.</i>	neasgaid, <i>f.</i> 2 <i>s.</i> at, <i>m.</i> 4 <i>u.</i> mām, <i>m.</i> 1 <i>s.</i>	askaid chymysagh	cernwyd, <i>m. a.</i> anafod, <i>m. s.</i>	klogoren, <i>f.</i> burbuen, <i>f.</i> c'heuzigen, <i>f.</i>
Abscond	τειτεαδ̄ μ̄τεαδ̄ετ οῡλ ἰ θ̄ρολαδ̄	teicheadh folachadh	dy ollaghey dy roie er-cheau	ymguddio cilio llechu	en em guza en em naka
Absence	οίο-λάταρ̄, <i>f.</i> 4 (of mind) neam̄- αιρε, <i>f.</i> 4	neo-làthaireachd, <i>f.</i> 4	mce-hastid	absenoldeb, <i>m.</i>	ez vezans, <i>m.</i> (of mind) dievezded <i>m.</i>
Absent	οίολάιτ̄ρεαδ̄, αρ̄ λάταρ̄	nee-làthaireach, as an fhianuis	quagh ass shilley meehastagh	absenel	ezvezand

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Absentee ...	οἰολιπέμῳε, <i>m.</i> 4 πάνουε, <i>m.</i> 4	neach a tha air falbh o 'dhuthaich	meehastagh	ymabaenwr, <i>m.</i> <i>pl.-wyr.</i>	ez vezand
Absolve ...	ῥῥαοιτεῶ ταβαίρε αβρολόιο ταβαίρε ραοι- δρειε ἀρ	saoradh fuasgladh	dy heyrey dy vaighey dy leih	rhyddhan gollwng maddeu	gwalc'hi divec'hla
Absolute ...	ἀπο-ἐπιμάεταε οἶαν ιομλάν	iomlan coihlibion	ynrican slane ynryck	owbl hollol diamodol	digabestr dibrell
Absolution ...	αβρολόιο, <i>f.</i> 2 <i>c.</i> ῥῥαοιτεῶ, <i>m.</i>	saoradh, <i>m.</i> 1 maitheanas, <i>m.</i> 1 fuasgladh, <i>m.</i> 1	seyrsnys maihrys feaysley	maddeuant, <i>m.</i> rhyddhad, <i>m.</i>	gwalc'h, <i>m.</i> diskarg, <i>m.</i>
Absorb ...	ῥῥυζῶ ρυαρ ῥυζῶ	slugadh suas sùghadh òl a atgh	dy luggey dy yiole	llyncu sugno sychu	lonka tenzi
Absorption ...	ῥῥυζῶ, <i>m.</i> ῥυζῶ, <i>m.</i>	slugadh, <i>m.</i> 1 sughadh, <i>m.</i> 1	maanallys	tarniad, <i>m.</i> 1 llyncad, <i>m.</i> sychiad, <i>m.</i>	lonkerez, <i>m.</i> teuzerez, <i>m.</i>
Abstain ...	ρεῶναῶ (τύ ρέιν) αρ ρεαονῶ ρευναῶ	seachnadh scunnadh fanachd	dy aagail jeh dy obbal dy hea	ymochelyd ynatal dirwestu	diouéri tremenout hep
Abstemious ...	μεαρηρῶα	stuama measarra	sheelt neu-yoogh	cymhedrol gochelgar	poellek habask
Abstemiousness ...	μεαρηρῶαετ, <i>f.</i> 3	stuaim, <i>f.</i> 2 measarrachd, <i>f.</i> 4	sheeltys obbaltys anvisn	cymhedrolder, <i>m.</i>	diouéridigez, <i>f.</i>
Abstergent ...	ζλανταε	glanadach	nieceagh glennal	glanhaol	trézuz mad da skarza
Abstinence ...	ρεῶναῶ, <i>m.</i> τρορζῶ, <i>m.</i>	atuamaehd, <i>f.</i> 4 trasgadh, <i>m.</i> 1	obbaltys sheeltys trostey	ymattaliad, <i>m.</i> dirwest, <i>m.</i> <i>a.</i>	diouer, <i>m.</i>
Abstinent ...	τρορζῶματ ρεαονῶε	trasgach stuama measarra	trostee sheeltagh	cymhedrol gochelgar	poellek
Abstract, <i>v.</i> ...	οεαλυζῶ	as-thurruing	dy hayrn ass rheyynn reih	talfyru crynhoi	krenna
Abstract, <i>a.</i> ...	οεαλυζῶε ῥζαμῶα	eadar-dhealuichte sgarta	reih scarrit	gwahahanedig	rannet distajet dievez krennet
Abstract, <i>s.</i> ...	ἀεεμαρηραετ, <i>f.</i> 3	seadh-aitbhearr, <i>m.</i> 3 <i>s.</i> brigh, <i>f.</i> 2 sumhlachadh, <i>m.</i> 1	bree king	dansawdd, <i>m.</i> <i>a.</i> crynodeb, <i>m.</i> <i>s.</i>	berradur
Abstraction ...	οεαλυζῶ, <i>m.</i> νεαμ-αιρε, <i>f.</i> 4	dealachadh, <i>m.</i> 1	bolvaneys mee-hastid boyranya	dansoddiaeth, <i>f.</i> <i>a.</i> diystyrwch am y byd	rann, <i>m.</i>
Abstruse ...	φολιζῶε οοιλέμ	doillcir foluichte	neu vaghtal	anamlwg tywyll	iskiz diskiant
Absurd ...	μί-ρευρῶντα αμασῶντα αμασῶελε	mi-reusonta amaideach mi-chiallach	lhag-hushtagh ommijagh	afresymol gwrthun	tra iskiz
Absurdity ...	οιτέελλεαετ, <i>f.</i> 3 αμασῶνταετ, <i>f.</i> 3	amaideachd, <i>f.</i> 4 baoghaltas, <i>m.</i> 1	ommijys mee-cheayllid	ffliueb, <i>m.</i> <i>s.</i> afresymoldeb, <i>m.</i> <i>s.</i>	tra iskiz
Abundance ...	λιονμῶρηραετ, <i>f.</i> 3 ρῶμρηαρ, <i>m.</i> 1 <i>t.</i>	pailteas, <i>m.</i> 1 lionmhorachd, <i>f.</i> 4	palchys sonnys moorane	amldra, <i>m.</i> digonedd, <i>m.</i>	paodder, <i>m.</i>

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Accentuate ...	punc- <i>labhairt</i>	suas-labhairt	cur doccarcoraa er fockle	accnu	poueza (war)
Accept ...	ḡabáil le ḡlacadó tḡḡáil	gabhail ri, aontachadh le	soiaghey jeh goaill dy-arryltagh	derbyn	digemer reseo kaout
Acceptable ...	ḡaitneadh fáilteadh	taitneach freagarrach	feen feeagh	cymeradwy croesawys	digemeruz
Acceptance ...	ḡabáil, <i>f. 3 a.</i> tḡḡáil, <i>f. 3 a.</i>	gabhail, <i>a.</i> deadh-thoil, <i>m. 6, c.</i>	soiaghey jeh, <i>m.</i>	derbyniad, <i>m. a.</i>	digemer, <i>m. a.</i>
Acceaa ...	orḡait, <i>f. 2</i> ceav raor <i>cum, f. 4 h.</i> ḡḡaitleav irteadh ḡo	rathad, <i>m. 1 s.</i> fosgladh, <i>m. 1 s.</i> cead teachd am fagus	cheet-faare, <i>m.</i> entreilys, <i>m.</i>	dyfodfa <i>f.</i> agosiad, <i>m. a.</i>	lec'h (<i>m.</i>) da dostaat
Accessible ...	ḡuigrioad	so-ruigsinn	coar faare dy vod ve roshit	hygyrch	tostëna
Accession 1. increase 2. (royal)	1. mevouḡadó, <i>m.</i> 2. ḡroirrin, <i>f.</i>	1. mendachadh, <i>m. 1</i> 2. tighinn an ceann	1. bishaght, <i>m.</i> 2. abayll dys y stoyl-reeoil	1. chwanegiad, <i>m. a.</i> 2. dyfodiad, <i>m. a.</i>	1. stag, <i>m.</i> (kaout dre stag) 2. digouez, <i>m. a.</i> erriudigez, <i>f. a.</i>
Accessories ...	ḡraillḡairé, <i>pl.</i>	buntaia	fir-oolé coo y lelea, <i>m.</i>	taclau, <i>m.</i>	hern (<i>indecl.</i>)
Accessory, <i>a.</i> ...	cunḡanteadh		corylagh commee coonee		didalvez
Accessory, <i>s.</i> ...	ḡann-ḡairteadh, <i>m. 1 c.</i>	<i>a.</i> comb-pairteach		cyfrauogwr, <i>m.</i>	kenlabourer, <i>m. s.</i>
Accident 1. bazard 2. mishap He met with an accident It happened by accident	1. tuiteamair 2. tubairte, <i>f. 4</i> teadḡair, <i>m. 1</i> "tuit tubairte air" "ḡárla ré ḡo tuiteamadh"	1. tuiteamas, <i>m. 1</i> 2. tubaist, <i>f. 2 s.</i> mi-shealbh, <i>m. t. s.</i> "thachair tubaist air" "thachair e le tubaist"	1. taghyr, <i>m. s.</i> 2. drogh-haghyr <i>m. s.</i> "haghyr eh dy-doaltattym" "veit eh rish drogh-haghyrt"	1. damwain, <i>m. a.</i> 2. damwain, <i>m. a.</i> "cyfarfyddodd & damwain" "digwyddodd trwy damwain"	1. darvoud, <i>m. a.</i> c'hwarvez, <i>m. a.</i> 2. darvoud cundarvoud a chwarvezaz gwntan chwarvezout a reaz dre garvoud
Accidental ...	tuiteamadh cinneadh	tuiteamach (gun sùil ris)	taghyrtagh doaltattym	damweiniol	darvouduz dre garvoud
Acclaim, <i>v.</i> ...	árho-mholadó	árd-mholadh	yllagh dy-boggoil	uchel-glod, <i>m.</i> moliant, <i>m.</i>	digemerout (gant trouz)
Acclamation ...	ḡárla molta, <i>f. 2 k.</i>	iolach aiteis, <i>f. 1 s.</i>	ard-choraa moyllee	bloedd, <i>f. a.</i> bloddest, <i>f. a.</i>	hop, <i>m.</i> huch, <i>m.</i> hopaden, <i>f. a.</i> , kriaden, <i>f. a.</i>
"It was received with accl."	"cuirteadh fáilte ḡoimé ḡo h-árho."	"chaidh gabhail ris le calthream"	"va ardchoraa (ec y phobble) er."	"derbyniwyd ef gyda banllef"	"gant kriadennon edo digemeret."
Accommodate 1. lodge 2. arrange 3. acc. yourself	1. oirtheadḡadó 2. rocrḡadó 3. (tú réin) a réirtheadḡo le	1. suidheachadh 2. aocrachadh 3. a dheanamh fhèin reidh ris	1. aaghtaghey 2. jannoo-jesh 3. kiartaghey	1. cyfaddasu 2. cymodi	1. loja, aoza 2. dresi, ficha 3. en em ober (da or gant)
Accommodating (obliging)	doontuigthead, veadh-beuradh, ribialta	comaineach	coair, feoil, keain	cymwynasgar	azare, dizigarez
Accommodation (lodging)	lóirrin uóllmḡadó, <i>m.</i> roadḡeade, <i>f. 3 a.</i> "nil óroaidḡeade ar bit le raḡáil anrho."	tigh-oomhnuidh, suidheachadh "chan 'eil àite fuirich ri fhaatainn an seo"	aaght, <i>m. s.</i> goaldeaght, <i>m.</i> fastee-hie, <i>f.</i> "Cha n'el aaght (rheamys) erbee dy very-gheddyn"	gwestfa, <i>f. h.</i> "Nid oes yr un llety i'w gael yma"	lech, <i>m.</i> lojeiz, <i>indecl.</i> emgleo, <i>m. a.</i> "N'euz ket a lojeiz dre ama"

English.	Irish.	High-Scottish.	Manx.	Welsh.	Breton.
Accompany ...	ḡabáil i n-aoim- féact le	dul an cnideachd deanamh cuideachd ri	goll mārish	cydymdeithio	mond (gant), heuil, ambroug
"I shall accom- pany you"	"ḡabfao i n-aoim- féact leatpa"	"Theid mi comhla rint"	"Treayllym shes- haght riu"	"deuaf gyda chwi"	"me ia d'hoc'h" ambroug, or "me ia da vond ganeoc h"
Accomplice ...	ráirtíre, <i>m. 4. u.</i> cábaréóir, <i>m. 3. i.</i>	fear-comninn, <i>m. 1 t.</i> comh-chiontaiche, <i>m. 4</i>	co-phartnagh ayns loght, <i>m. t.</i>	cyfranogwr, <i>m., pl.</i> wyr	kenwaller, <i>m.</i>
Accomplish ...	criochnuḡadó coimlíonadó	criochnachadh deasachadh	cooilleeney cur jerrey er	cyflawni cwbllhan	peur-ober
Accomplished ... (educated)	foḡlumtá tréiteac	eireachdail sgèimheach	cooilleenit ynsit dy-mie	gorphenol deniol	gret, peurc'hret disket
Accomplishment ...	coimlíonadó, <i>m.</i> múnadó, <i>m.</i> tréite, <i>pl.</i>	eireachdas, <i>m. 1</i> maise, <i>f. 4</i>	slane-jerrey, <i>m.</i> jeshid, <i>m.</i> slane-ynsagh, <i>m.</i>	perfeithiad, <i>m. a.</i> diwylliad, <i>m. a.,</i>	parfetegez, <i>f. a.</i> diskadwrez, <i>f. a.</i> diskamant, <i>m.,</i> <i>pl.-chon</i>
Accord, <i>v.</i> ...	aoimtuḡadó réitíḡeadó ceairtuḡadó	ceartachadh le, freagairt	jannoo coardail	cydsynio	en em glevout
Accord, <i>s.</i> ... of one ac. of its own ac. in accordance with	réiteac, <i>m. 1 e.</i> ú'aoim toil úá toil réin, uadó réin i n-aoimféact le	comh-chórdadh, <i>m. 1</i> do reir	coardail, <i>m. s.</i> freggyrtya, <i>m.</i> coaignez, <i>f. s.</i> ayns cordail lesh	cydsyniad, <i>m. a.</i> yn unol á	soun-c'houck, <i>m.</i>
According to ...	oo réir	a réir do réir	rere cordail rish	yn ol megis	hervez dione'h
Accordingly ...	mar rin	a réir sin	myr ve, 'naght, myr 'naght	felly	
Accost ...	cur caint ar cur rtró ar	cur fáilte ri	layrt rish cur traa-laier	cyfarch anerch	tostaat
Account, <i>v.</i> ...	cunntar á cábairt rreagairt	thoirt cunntas air	coontey seose goaill coontey soilshaghey	rhifo cyfrif	kounta niverl
Account, <i>s.</i> 1. (reckoning)	1. cunntar, <i>m. 1 t.</i>	1. cunntas, <i>m. 1 s.</i> hreamh, <i>f. 1 t.</i>	1. coontey, <i>m. c.</i> earroo, <i>m. s.</i>	1. cyfrif, <i>m. s.</i>	1. kount, <i>m. ; pl. =</i> chou niver, <i>f. a.</i>
2. (report)	2. tuairmyr, <i>f. 2</i>	2. sgeul, <i>m. 1 s.</i>	2. skeeal, <i>f. s.</i>	2. hanes, <i>m. s.</i>	2. kountaden, <i>f. a.</i>
3. (explanation)	3. míniuḡadó, <i>m.</i>	3. mineachadh, <i>m. 1</i>	3. coontez, <i>m. c.</i>	3. cglurhad, <i>m. a.</i>	3. reazon, <i>f. a.</i>
4. (news)	4. nuairéact, <i>f. 3</i>	4. naidheachd, <i>f. 3 s.</i>	4. naight, <i>m. 6 s.</i>	4. newydd, <i>m. s.</i>	4. kouchen, <i>f. a.</i> displegaden, <i>f.</i> abalamour (da)
on account of on my acc. on no acc. on that acc.	mar ḡeall ar ar mo fon-ra ar éor ar bité úá b'nyḡ rin	mar gheall rish air mo shon air chor sam bith air an adhbhar sin	kyndagh rish er my hon er cor erbee er-y-hon shen er-y-oyr shen	o herwydd er fy mwyn i ar yr un cyfrif ar gyfrif hyny	en neb stum abalamour da ze
Accountable ...	rreagairt	freagarrach	kyndagh foiljagh	cyfrifol atebol	(an hini) a respont evid
Account-book ...	leabhar-cunntair, <i>m. 1 t.</i>	leabhar cunntais, <i>m. 1 c.</i>	hoar-coontee, <i>m. s.</i>	llyfr-cyfrif, <i>m. a.</i>	levr ar c'hountchou
Accoutre ...	ḡleupadó cóiriuḡadó	armachadh deasachadh	cur eilley er, greighey	taclu arfogi	harnezi sternachi
Accoutrements ...	éadac, <i>m. 1 e.</i> armáil, <i>f. 3 a.</i>	achhuinn, <i>f. 2 s.</i> armachd, <i>f. 4</i> uidheam, <i>f. 1 s.</i>	eilley, <i>f. c.</i> eaddagh, <i>m. d.</i> greighyn, <i>m. pl.</i> eaddagh-caggee	offeryn, <i>a.</i> arf, <i>t.</i>	harnach, <i>m. a.</i> armou sternach
Accredit ...	cábairt ríoḡ-úḡoarár (oo)	thoirt nrram (do)	geddyn daill er	awdurdodi	roi unan bennag (vid), lukat (da) prizout

English.	Irish.	High-Scottish.	Manx.	Welsh.	Breton.
Accrue ...	leanáin (ar) tuiritim (ar-áim)	teachd eirghe (o)	coyrt dys coontee, irree ass dys von- deish	deillio tarddu	dond (deuz or diwar)
Accumulate ...	crúinniúasáó curi ar á déite	eàrnadh suas co-chruinneachadh	chaglym chymasaghey dy- cheilley	casglu pentyrn	bernia, karga, dastumi despuni
Accumulation ...	crúasáó, <i>m.</i> eárlán, <i>m.</i> 1 <i>t.</i>	enuasachadh, <i>m.</i> 1 tionaladh, <i>m.</i> 1	chaglym cooid- jugh	pentyrriad, <i>m.</i> <i>a.</i> cyflawnder, <i>m.</i>	bern, <i>m.</i> <i>a.</i> dastumaden, <i>f.</i> <i>a.</i>
Accuracy ...	beáóóáó, <i>f.</i> 3 cinnpeáó, <i>f.</i> 3 deárbáó, <i>f.</i> 3	poncalachd, <i>f.</i> 4 dearbhadh, <i>f.</i> 4	kiartys, <i>m.</i> baght-firrinagh corrymid, <i>m.</i>	cywreirwydd, <i>m.</i> <i>s.</i>	urz, <i>m.</i> <i>a.</i>
Accurate ...	deárbáó dúrbáó crúinn	poncail dearbh-dheanta riaghailteach	corrym kiart	cywrain cywir	striouz akétuz
Accursed ...	malluizé	malluichte	mollaghtagh feodagh dwoaiagh	melldigedig	gwall-fal argaruz
Accusation ...	coir, <i>f.</i> 2 <i>h.</i> caraoir, <i>f.</i> 2 <i>c.</i>	casaid, <i>f.</i> 2 <i>s.</i> eáis-dhítheadh, <i>f.</i> 2 <i>s.</i>	plaiynt, <i>m.</i> <i>s.</i> cassid, <i>m.</i>	cwyn, <i>s.</i> achwyniad, <i>m.</i> <i>a.</i>	tamall
Accuse ...	curi coir ar, éilizeáó	cur coire air	cassey plaiynt 'noi	cyhuddo athrodi beio	diskulia flatra tamallont
Accuser ...	caraoircoir, <i>m.</i> 3 <i>i.</i> éilizeócoir, <i>m.</i> 3 <i>i.</i>	fear-ditidh, <i>m.</i> 1 <i>t.</i> fear-casaid, <i>m.</i> 1 <i>t.</i>	fer-chassee, <i>m.</i> <i>pl.</i> fir-cassee	cyhuddwr, <i>m.</i> athrodwr, <i>m.</i>	tamaller, <i>m.</i> <i>s.</i>
Accustom ...	cleáóóó taóóóó	cleachdadh gnáthachadh	eliaghtey taaghey	arfer cynefino	boaza ober (gant)
Accustomed ... "I get acc. to it."	gnáóóó "ceáóóó i n-á éleáóóó"	gnáthach "tha mi a' fas chleachda ris"	eliaghtey "Ta mee eliaghtey rish"	arferol "yr wyf yn ymarfer ág ef"	ober a ran gantan "boazet ez oun d'ezan"
Ace ...	á h-áon, ar, <i>m.</i>	aon, <i>m.</i>	unnane, <i>f.</i> (kaart-chloie, <i>m.</i> <i>s.</i>)	ystan, <i>m.</i> as, <i>m.</i>	as
Ache, <i>v.</i> ... "My head aches."	curi ar "tá tinnear cinn oim"	bhith tinn, cráiteach "tha mo cheann cráiteach"	ennaghtyn-pian "Ta my chione pianey"	curio "y mae fy mhen yn curio"	ober poan, poania, glachari, glaza "poann benn am benz"
Achieve ...	críochnúasáó gnóóóó	críochnachadh coimhlionadh gu buadhach	cooilleeney cur jerree er	cyflawni gorphen	penrober echui
Achievement ... "It was a great ach."	gnóóó, <i>m.</i> 3 (<i>pl.</i> -aróó) "ba móir an gnóóó é"	déanadas, <i>m.</i> 1 gaisge, <i>f.</i> 4 's e móir-bhuaidh a bh'annu	cooilleen, <i>f.</i> <i>c.</i> jerrey, <i>m.</i> <i>t.</i> <i>c.</i> "She red ve va cooilleenit dymie"	gorchestwaith "yr oedd yn orchest fawr"	taol kaër trec'h "enn taol kaër edo"
Acid, <i>s.</i> and <i>a.</i> ...	geur, gearb	geur, searbh	geayr, gort <i>s.</i> sboo-geayr	sur chwil	trenk, <i>m.</i> put hegaz (<i>fig.</i>)
Acidity ...	gearbgar, <i>m.</i> 1 geuráó, <i>f.</i> 3	searbhachd, <i>f.</i> 4 geurachd, <i>f.</i> 4	geayrid, <i>m.</i> gortid, <i>m.</i>	chwiblyn surni	trenkadur, <i>f.</i>
Acidulate ...	geurúasáó	deanamh geur	jannoo geayr	suro	trenka
Acknowledge ... 1. (confess) 2. (admit) (ack. receipt)	) áóóóó, or) áóóóó	aideachadh	1. goaill rish 2. goaill rish 3. cur serieuy- raanagh	1. cyfaddef 2. adnabod	1. rovesaat, anzav 2. anavezout 3. roi da c'honzout
"I have the hon- our to ackn. your letter."		"ir móir an óóóó gin oim áóóóó óóóóóóóó óó óóóó"	"Tha 'n t-urram agam a bhi ag aideachadh do litreach"	"Ta mee g'earree dy chur fys niu jeh'n serieuy- hoor mee vene"	"y mae genyf yr anrhydded o gyd- nabod derbyniad eich llythyr"	"Roi e ran da c'honzout d'eoec'h a mbenzdigemeret ho lizer"

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Acknowledg-ment. 1. (admission) 2. (of receipt) 3. (reward)	1. ἀπομάρτυρις, <i>f.</i> 3 2. φόρμυνηρις, <i>f.</i> 3. ἀτ-ἐδαδαρταρ, <i>m.</i> 1 <i>a.</i>	1. aideachadh, <i>m.</i> 1 2. aideachadh, <i>m.</i> 1 3. buidheachas, <i>m.</i> 1	1. goaill-rish, <i>m.</i> 2. scrieuyn-raanagh <i>m.</i> 5. 3. booise, <i>f.</i>	cydnabyddiaeth, <i>f. a.</i>	1. anzav, anzaô 2. roet da c'houzout 3. anaoudegez-vad
Acme.	φόρμυλληδ, <i>m.</i> 1 <i>a.</i>	flor-mhullach, <i>m.</i> 1 <i>s.</i>	mullagh, <i>f.</i> 1 <i>d.</i>	uchder, <i>f.</i>	peurgrec'h, <i>m.</i> peuruhelder
Acorn.	μεαρὸς, <i>f.</i> 2 <i>a.</i>	cnò-dharaich, <i>f.</i> 5 <i>s.</i>	cro-darragh, <i>f.</i> (<i>pl.</i> croiyn-d) mess-yn-darragh, <i>m.</i> 5.	mesen, <i>f.</i>	mezen, <i>f.</i>
Acoustics.	φυσικὸς, <i>m.</i> 1	eòlas fhuaim, <i>m.</i> 1	kiaullanys, <i>m.</i> tushtey-sheean, <i>m.</i> 5.	seinyddiaeth, <i>f.</i>	klevidigez, <i>f.</i>
Acquaint. (inform)	συμῖ γινώσκω (σο) ἰσχυρίζομαι (σο)	thoirt fios innsint foillseachadh	soilshaghey cur fys er	hysbysu	roi da c'houzout
"I became acquainted with him."	"ἐγὼ γινώσκω αὐτὸν ἀπὸ τῆς παιδείας αὐτοῦ"	"Chuir mi eòlas air"	"Hooar mee ainjys rish"	"Deuais yn gydnaboddu ag ef"	"Gret em beuz anaoudegez gant han"
Acquaintance.	αἰσθησις, <i>f.</i> 4 καταμετρησις, <i>m.</i> 1 (pers.) οὐκ ἔγνωμεν	aithne, <i>f.</i> 4 caidreach, <i>m.</i> 1 <i>s.</i>	ainjys, <i>m.</i>	cydnabod, <i>m.</i> <i>a.</i>	anaoudegez, <i>f.</i>
"I am pleased to have made your acquaintance."	"ἐγὼ χαίρω ὅτι ἐγνώκατε τὸν ἀνδρα"	"Tha mi toilichte gu'n d'fhuair mi eòlas oirbh"	"T'e taitnyssagh dou dy dooar mee yn ainjys eu"	"Mae yn dda genyf fod wedi gwnaed eich cydnabyddiaeth"	"Da eo ganim hcc'h anaout"
"He is one of my acquaintances."	"ἑστὶν ἓν τῶν ἀγνοούμενων"	"Is aon de'm luchd-còlais é"	"She eshyn unnane jeh ny ainjyssee aym"	"Mae yn un o fy nghydnabod"	"Eun den eo deuz ma anaoudegez"
Acquiesce.	ἀποδέχομαι, <i>m.</i> 1 ὑποτάσσομαι	comh-aontachadh	dy ve arryltagh, dy ve tost	cydsynio ymfoddloni	asanti (da)
Acquiescence.	ἀποδέχσις, <i>m.</i> ὑποτάξις, <i>f.</i> 3	géill, <i>f.</i> 2 gabhail (ri).	arryltys, <i>m.</i> 4 <i>n.</i> tostid, <i>m.</i> 4 <i>n.</i>	cydsyniad, <i>m.</i> <i>a.</i> ymfoddloniad, <i>m.</i> <i>a.</i>	asant, <i>m.</i>
Acquire.	ἁρτίζω ἁρτίζομαι	coisinn buannachadh	geddyn, cosney, cosney liorish, tarroghid	cyrhaedd, cael, caffael	piaoui kaout, gounid, deski
Acquirement. (mental)	ῥοῦλα, <i>m.</i> 1 βουλοῦσις, <i>pl.</i>	ionnsachadh, <i>m.</i> 1	tushtey, <i>m.</i> 1 <i>c.</i> creenaght, <i>f.</i> 4 <i>s.</i>	cyrhaedd, <i>m.</i> <i>s.</i>	gounidegez, <i>f.</i> deskadurez, <i>f.</i>
Acquisition.	ἁρτίζομαι, <i>m.</i> 1 <i>a.</i>	cosnadh, <i>m.</i> 1 tairbhe, <i>f.</i> 4	cosney, <i>m.</i> 1 <i>c.</i> vondeish, <i>m.</i> 4 <i>s.</i>	caffaeliad, <i>m.</i> <i>a.</i> yniliad, <i>m.</i> <i>a.</i>	prcn, <i>m.</i>
Aquit. "He was acquitted."	ῥαομαῖος "ῥαομαῖος ἐστί"	saoradh ó choire "saoradh é"	seyrey, livrey, maihaghey "V'eh er ny heyrey"	rhyddhau, gollwng "Cafodd ei ollwng yn rhydd"	aknita, didamall, "didamallet e oc"
Aquititai.	ῥαομαῖος, <i>m.</i> ῥαομαῖος, <i>m.</i> ῥαομαῖος, <i>m.</i>	saoradh, <i>m.</i> 1 fuasgladh, <i>m.</i>	leih, <i>m.</i> 4 <i>c.</i> seyrsnys veih loght	rhyddhâd, <i>m.</i> 1 gollyngdod, <i>m.</i> 1	akuitus

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Acre.	acra, <i>m.</i>	acair, <i>m.</i> acair-fearainn	acyr, <i>f.</i> 4 <i>s.</i>	erw, <i>f.</i> , <i>pl.</i> erwan cyfar, <i>m.</i> , <i>pl.</i> cyfeiriau	devez-arat, <i>m.</i>
Acid.	ḡeup, ḡearb, loirḡḡeac	teith loisgeach	garg, sharroo, gort	sûr, llyn, sarug	put, trenk, tazonus
Acrimonious.	ḡearb, ḡarḡ, ḡeup	garg, geur searbh	gargagh gortagh, gengreil	sûr, ḡigog,	put, trenk, hegas (<i>fig.</i>)
Acrimony.	ḡḡeip, <i>f.</i> 4 ḡarḡac̄t, <i>f.</i> 3	gargalachd, <i>f.</i> 4 geuralachd, <i>f.</i> 4	gargid, <i>m.</i> 4 <i>n.</i> sheriuid, <i>m.</i> 4 <i>s.</i> gengreillid, <i>m.</i> 4 <i>n.</i>	surni, <i>m.</i> llymder, <i>m.</i>	trenkadurez, <i>f.</i> hegas-ñi
Across (<i>prepf.</i>) (<i>adv.</i>)	ḡar, ḡarḡar, ḡarḡna, ḡarḡur	thar, thairis air tarsuing	harrish tessyn	dros, draws ar dros, yn groes	a dreuz tremenn
"I came across him"	"caḡarḡ ðom é"	"Thachair mi air"	"Haink mee ny whail"	"Deuais yn ei draws ef."	"En em gavet oun gantann"
"I go across the street"	"ḡadaim ḡar an ḡḡarḡ"	"Tha mi a' dol thar na sráide"	"Ta mee goll tessyn y traid"	"Yr wyt yn myned ar draws yr heul"	"Me a ia a-dreuz d'ar ru"
"How can one get across here?"	"Cia an bealaé le ouil ḡarḡar annro?"	"Ciamar a gheibh sinn thairis an seo?"	"Kys oddys fer erbee geddy n tessyn shoh?"	"Pa sut y gall un fyned ar draws fan yma?"	"Penaoz e c'h aller tremenn eno?"
"He had a scar across his face"	"Bí eḡeud̄t (aite) ar a h-eḡuan"	"Bha athailt tar- suing air 'aodann"	"Va cron echey tessyn e eddin"	"Yr oedd gunddo friw ar draws ei wyneb"	"Eur gignaden a oe a dreuz d'e zrem"
Act, <i>v.</i> (do.) (play-act)	ḡeanam, ḡníomā- ḡad̄, cleaḡḡad̄	ḡníomhachadh cleasachadh	jannoo, cur-rish cloie, cloiaghyn	gweithredu, ḡwneyd chwaren	ober, c'hoari
"You acted wrongly"	"ḡo ḡannur eḡ- c̄oḡi"	"Rinn thu gu li- eucorach"	"Ren oo dyaggair- agh"	"Darfu i chwi ymd- dwyn allan o'ch lle"	"C'hoariet fall ho reuz"
Act, <i>s.</i> (deed) (of Parliament) (dramatic)	ḡníom̄, <i>m.</i> 3, <i>pl.</i> ar̄ḡa ḡeac̄t, <i>m.</i> 3 <i>a.</i> ḡníom̄, <i>m.</i> 3	ḡníomh achd earann	1. jannoo, <i>m.</i> 4 <i>n.</i> 2. slattys, <i>m.</i> 4 <i>s.</i> 3. rheyenn-cloie, <i>m.</i> 4 <i>s.</i>	1.2.3. gweithred, <i>f.</i>	1. Ober, <i>m.</i> , oberi- di- <i>ez</i> , <i>f.</i> 2. lezen 3. Arvest
Action (deed). "An action was fought"	ḡníom̄, <i>m.</i> 3 "bḡḡeac̄t eac̄t (ḡḡoḡ coḡarḡ)"	ḡníomh "Chaidh cath a chur"	accan, <i>m.</i> 4 <i>s.</i> brec, <i>m.</i> 4 <i>n.</i> jannoo, <i>m.</i> 4 <i>n.</i> "Va cah er ny chaggey"	gweithred, <i>f.</i> "Ymladdwyd brwydr"	ober, ober digez "Eur gann a oe gret"
"I brought an action against him"	"ḡannear̄ éleam̄ i n-a ḡḡarḡ"	"Chaidh mi ḡn lagh leis"	"Va acgyrts ayn noi"	"Deuais a chyngaws yn ei erbyn"	"Eun abek-barn am beuz eneb d'ezan"
Active.	ḡararḡ, mear, ḡḡar	ḡaraidh, grad	lheimyragh, bioyr, brecoil, gastcy, lhcihlltagh	bywiog, ḡwisgi	oberus
Activity.	mḡe, <i>f.</i> 4, luḡ, <i>m.</i>	heothalachd, <i>f.</i> 4	bioryid, <i>m.</i> 4 <i>n.</i> gastid, <i>m.</i> 4 <i>n.</i> tappeys, <i>m.</i> 4 <i>n.</i>	bywiogrwydd, <i>m.</i> sionerwydd, <i>m.</i>	labour, erder, herr
Actor.	cleaḡur̄e, <i>m.</i> 4 <i>i.</i>	cleasaiche, <i>m.</i> 4 <i>n.</i>	cloieder, <i>m.</i> 4 <i>s.</i>	chwarcuwr, <i>m.</i>	c'hoarier, <i>m.</i>
Actress.	ban-cleaḡur̄e, <i>f.</i>	ban-chleasaiche, <i>f.</i>	ben-chloie, <i>f.</i> 4 (<i>pl.</i> mraane-cloie) firrinagh, jarroo, feer	chwareuyddes, <i>f.</i>	c'hoarierz, <i>f.</i>
Actual.	ḡearb̄ḡa, ḡiop	cinnteach dearl̄hta	"Tha mi ag iairaidh suidheach- aidh dearbhta ḡnothaiche an fnaotuinn a mach"	"Y mae arnaf cisieu gwybod sefyllfa wirioneddol pethau"	a vrema "C hoant am beuz da c'houzout an traou a vrema"
"I want to learn the actual state of things"	"ba maic̄ liom cḡuinn-eotar̄ ḡaḡail ar ḡiop- ḡeas̄ na ḡnoḡac̄"		"Ta mee bwooi- shal dy gheddyn magh yn stayd firrinagh dy chooishyn"		

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Actually.	σο δεαρβητα υά μπιρβ	gu dearbhtha gu fior	dy-firrinagh, dy-jarroo	yn wir yn ddiau	brema
Actuate.	κομμιουθε	gluasadh beothachadh	greesaghey, bioyraghey	cyffroi, cynhyrfu	dougen (da) lakat (ober)
Acumen.	ζηλοιαρ, <i>m.</i> 1	géire, <i>f.</i> 4	t usley-hyrragh, <i>m.</i> toiggaltys, <i>m.</i>	synwyr, <i>m.</i> deall, <i>m.</i>	pouell, <i>m.</i>
Acute. (sharp) (clever) (painful)	βιομαε, μελεαεταε, ζηιο ζεουρ	biorach geur, cagnaidh brais, guineach	byrragh, geayr tushtagh, toiggal- tagh gewagh, riandagh	llym d'allus pocnu	lem peollus, ampart glach'harus, poanius
Acutely. "I felt it acutely"	"επιρ ρε σο ζευρ ορη"	"Mhothuich mi gu geur e"	"D'ennee mee eh dy-piandagh"	"Mi a'i teimlais yn llym"	"Doun e santuz an dra ze"
Acuteness.	ζεριο, <i>f.</i> 4	géire, <i>f.</i> 4	byrrid, <i>m.</i> 4 <i>u.</i> tastid, <i>m.</i> 4 <i>u.</i>	llymder, <i>m.</i> synhwyroldeb, <i>m.</i>	trenkadurez, <i>f.</i> lenmad ijin, <i>m.</i> ; poell, <i>m.</i>
Adage.	ρενηριό, <i>m.</i> ρενηφοαλ, <i>m.</i> 1 <i>l.</i>	gnàth-fhocal sean-fhocal, <i>m.</i> 1 <i>a.</i>	shenn-raa, <i>m.</i> 4 <i>c.</i> raa-creeney, <i>m.</i> 4 <i>c.</i>	dihareb, <i>f.</i> <i>s.</i> dieuair, <i>m.</i> <i>a.</i>	krenn-lavar, <i>m.</i>
Adamantine.	αδαμανταε	do-leaghta	creoi myr clagh	adamantaidd	dir
Adapt.	δεαση οηρεαμναε οηρεαμνουζαε	deanadh freagar- rach beartachadh	cormal, cummey	cymhwysu addasu	prienti, aoza lakat (a du gant)
Adaptable.	οηρεαμναε	freagarrach	cummeydagh, dy fod ve cummit	cymhwysol cyfaddasol	prientus, pintus a zigonez
Adaptation.	δεαρυζαε, <i>m.</i> οηρεαμνουζαε, <i>m.</i>	sonrachadh, <i>m.</i> 1	cornid, <i>m.</i> 4 <i>u.</i> cochummey, <i>m.</i> 4 <i>c.</i>	cyfaddefiad, <i>m.</i> <i>a.</i>	aozidigez, <i>f.</i> a ia (gant <i>or</i> da)
Add. "Add 2 and 3"	επι λε μευουζαε "επιρ α οε λειρ α τρι"	cuir ri aireamh "Cuir a dho ri a tri"	cur-dy-cheilley mooadaghey "Cur-dy - cheilley jees as throor"	y chwanegu, attodi "attodiwech 2 a 3"	lakat (war) "Laka 2 ha 3"
Adder.	ναεαιρ νιμε, <i>f.</i> 6 <i>a.</i>	nathair nimhc, <i>f.</i>	ardnieu, <i>m.</i> 4 <i>s.</i> beishteig-nieuagh, <i>f.</i> 4 <i>s.</i>	neidr, <i>f.</i> (<i>pl.</i> nadroedd)	er, <i>f.</i>
Addicted. "He is addicted to drink"	"τα ρε ταδαρηα οο'η ολαεδη"	"Tha c air a thoirt suas do'n mhisg"	"T'eh er choyr raad da'n jough"	"Y mae yn ymar- fer â diod"	"Buet eo gant an eva"
Addition. "In addition"	μευουζαε, επι λειρ κομαιομναε "επιρ ρη, ορ βαρη"	cur r'a chéile, me- dachadh "os bàrr"	coontey, <i>m.</i> 1 <i>c.</i> bishaght, <i>m.</i> 4 <i>u.</i> "màrish shoh"	chwanegiad, <i>m.</i> <i>a.</i> "yn ychwanegol"	gourreaden, <i>f.</i> savaden, <i>f.</i> "ouzpenn"
Additional. "Additional troops were sent out"	τιυλλεαε "ρεολαε τιυλλεαε ραιογιυμυθε αμαε"	tuille, barrachd "chaidh barrachd shaighdearan a chur a mach"	currit gys coontey "Va ny-sh'lee sh'eshaghtyn caggee currit magh"	ychwanegol "anfowwyd allan ychwaneg o filwy"	muioe'h; ouspenn "bagadou ouspenn a oe kaset"
Addle.	λοβαε, λοιτεαε	breunadh lobhadh	leahree, loau, guirragh, shiast	gwag	breina, troi (da fall)
Address, <i>v.</i> 1. Speak to 2. Send to	1. ειονηρζηαμ 2. επι εμ	1. labhart ri 2. scóladh	1. loayrt rish 2. cur huggey	1. cyfarch 2. cyfeirio	1. komz (da) 2. kas (da)

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
"This letter is insufficiently addressed."	"níl an feolaó go h-íomlán ar an litrí ro"	"Chan 'eil an litir seo air a cul-sgríobh- adh coimhlinta "	"Cha n'el dy-liooar goan-soilshee er y scrieuyn shoh "	"y mae y llythyr heb gyfeiriad digonol	"Al lizer-ma n'eo ket kaset mad "
Address, s. (direction)	feolaó, <i>m.</i>	1. seòltachd <i>f.</i> 4	1. goan-soilshee, <i>m.</i> 4 <i>u.</i> ynnyd-vag hee, <i>f.</i> 4 <i>s.</i>	1. cyfeiriad, <i>m. a.</i>	{chomadur, <i>m.</i> 1. {adress, <i>m.</i> {lec'h
(speech)	oileasgria, <i>m.</i> 4 <i>i.</i>	2. co-labhairt, deas- labhairt	2. goan, <i>m.</i> 4 <i>u.</i> tree-loayrtys, <i>m.</i> 4 <i>u.</i>	2. cyfarchiad, <i>m. a.</i>	2. prezegen, <i>f.</i>
"This is my ad- dress."	"So óuit mo feolaó "	"'Se seo an cul- sgríobhadh agam "	"sho'n ennym er yn ynnyd-vaghee aym "	"dyma fy nghyfeiri- riad "	"sethu ma choma- dur "
"He is paying his addresses to her."	"tá ré as ruimíde uirí "	"Tha e a' suiridhe oirre "	"T'ch sooree urree "	"y mae yn talu sylw iddi "	
"An address was presented to His Majesty."	"cuirfeolaó oileasgria ór coimhair a mhóir- óálaéda "	"Chaidh co-labhairt a thoir o'a Mhóira- lachd "	"Va goan er ny hebbal da E Ardoo- ashley "	"cyflwyniwyd cyfar- chiad i'w Vawrhya- dri "	"Eur brezegen a oe gret d'e Veurded "
Adduce. "to adduce evi- dence."	"fiáónuire a éabairt "	"Fianuis a thoirt "	"dy gheddyn magh prowallys "	"i ddod a thystio- laeth ymlaen "	"roi anadurez "
Adept, s.	iontreoir, <i>m.</i> 3 <i>i.</i> máíúirí, <i>m.</i> 4 <i>i.</i>	fear-ealantachd, <i>m.</i> 1 <i>z.</i>	shleider, <i>m.</i> 4 <i>s.</i> fer-keirdee, <i>m.</i> 4 <i>z.</i> tuahtagh, <i>m.</i> 4 <i>i.</i>	dyn hyddysg, <i>m. s.</i>	gwizick
Adequacy.	coimheomaéct, <i>f.</i> 3 oirmeánnáct, <i>f.</i> 3	freadarrachd, <i>f.</i> 4	cochiartys, <i>m.</i> 4 <i>u.</i> cochormid, <i>m.</i> 4 <i>u.</i>	cyfartalwch, <i>m.</i>	hévélédigez, <i>f.</i>
Adequate.	oirmeánnáct freadarrachd	ionann, freadarrach	kiart, cohrome, cochorm	cyfartal	kévatal
Adequately.	go h-oirmeánnáct	gu freadarrach	dy-kiart dy-slane	yn gystadl	gant kéfer
Adhere (stick)	greamuáct, ceangairt le, leanmáin le	leantainn ri dluthachadh ri	lhiantyn, festal	ymllyn	derc'hel (ouc'h)
"I adhere to my decision."	"leanaim le mo dhreict "	"Tha mi leantuinn ri m' bhreith "	"Ta mee lhiantyn dys my reaghys "	"Yr wyf yn dal at fy mhenderfyniad "	"Me a zo stág-bráz ouc'h ma barn "
Adherent, s.	leantóir, <i>m.</i> 3 <i>i.</i>	fear-leanmhuinn <i>m.</i> 1 <i>z.</i>	ciartyssagh, <i>m.</i> 4 <i>i.</i> lhianan, <i>f.</i> 4 <i>s.</i> lhiantagh, <i>m.</i> 4 <i>i.</i>	ymlynwr, <i>m.</i> dilynwr	kévrennek, <i>m.</i>
Adhesion.	ceangal, <i>m.</i> 1 <i>z.</i> coim-greamuáct	leantuinneachd <i>f.</i> 3	lhiantys, <i>m.</i> 4 <i>u.</i> sniemmey-ry cheilley, <i>m.</i>	yingysylltiad, <i>m.</i>	framm, <i>m.</i> stroll, <i>m.</i>
Adhesive.	greamuáct, ceangairt le	leanailteach	lhiantagh festal gleihagh	ymlynol	stág
Adhesiveness,	greamuáctéct, <i>f.</i> 3	leanailteachd, <i>f.</i> 4	lhiantys, <i>m.</i> 4 <i>u.</i> lhiantynys, <i>m.</i> 4 <i>u.</i>	ymlyniad, <i>m.</i>	framm, <i>m.</i>
Adjacent.	coimharrachd	fagusach láimh ri	faare, coair, faggys-ry-laue	cyfagos gerllaw	a-stok tosta-tost
Adjective, s.	buaó-focail, <i>m.</i> 1 <i>z.</i>	buaidh-fhocail, <i>m.</i> 1 <i>z.</i>	neuvreear, <i>m.</i> 4 <i>s.</i> coennym, <i>m.</i> 4 <i>s.</i>	enw gwan, <i>m.</i>	hano-gwan, <i>m. a.</i>

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Adjoin. "My house ad-joins his."	com-ceanḡailte le "cá mo tēac-ra comḡarac le n-a tēac-ran"	cur ri "Tha mo thaigh-sa ceangailte ris an fear aige-san,"	cochiangley colhiantyn "Ta'n thie aym's s'niessey da'n thie echey'syn."	cysylltu, cydio "Y mae fy nhy yn gysylltiedig á'i dy ef."	stoka, beza "Ma fi a so stok d'e hini."
Adjoining.	comḡarac, olúe (oo) lám le	dlùth (do)	cochianglagh, colhiantagh, s'niessey, b y-niessey	nesaf, cydiol	a stok, tost, e-tal
Adjourn.	cur ar ḡ-cúl	cuir dàil ann, sgaoil, coinneamh gu là eile.	cur-shaghey	oedi gadael hyd ddydd arall	lakat da belloc ^h , kas da hirroch
Adjournment. "I move the adjournment of the House."	mailluḡadó, m. "cuirimpe ruar ḡo mberúeadó rēao aḡ obair an tige"	dàil gu là eile "Tha mi 'cur suas gu'n stadair obair an tige."	cur-shaghey, f. 4 u. "Ta mee chebbal ma gh higgey-shaghey 'n thie."	oediad, m. a. "Yr wyf yn cynyg gohiriad y Ty."	pellaidigez, f. hirridigez, f. "Me a c'houlen hirridigez ar gambr."
Adjudge.	bresḡnuḡadó	thoirt breith	reaghey, briwnys	dyfarnu	lezel (gant) barna (da)
Adjudication.	bresḡ, f. 2 ^e . bresḡeamna r, m. 1 a.	thoirt còir breith, f. 2 s.	briwnys, f. 4 s. reaghys, f. 4 u. reaghey, m. 1 u.	barnedigaeth, f.	roidigez, f. barnidigez, f.
Adjudicator.	bresḡeam, m. 1 pl. -ain	breitheamh, m. 4 s.	brìw, m. 4 n. reagheyder, m. 4 s.	beirniad, m. 4.	barner, m. hanterour, m.
Adjunct, a.	ceangalac	ceangailte (ri)	colhiantys	chwanegol	lakat war, lakat ouspenn
Adjure	cur paol ḡearaib, cur ar uce Dé	earalachadh	cur fo loo	tynghedu	kemer da dest
Adjust.	rocmuḡadó reḡtuḡadó	ceartachadh	kiartaghey reaghey shiaullaghey	cymhwyso, trefnu	reolenni, dresæ lakat da zigouezout
Adjustment.	còirmuḡadó, m. rocmuḡadó, m.	ceartachadh	kiartys, m. 4 u. reaghys, f. 4 u.	addasiad, m. a.	reolen, f. emgleo, m.
Adjutant.	caḡarḡóir, m. 3 i.	oifigeach-cobhar-ach, m. 1 s.	fer-coonee, m. 4 t. cojantagh, m. 4 i.	swyddog mewn byddin, m. s.	skoazeller, m.
Administer.	muḡluḡadó	riaghaladh	shirveish cooilleeney - oik - sheckter	gweini	gouarn reoa
Administration.	muḡalacar, m. 1	luchd-riaghlaidh, m.	oik-sheckter-ayns-treisht, m. 4 s.	gweiny ^d diad, m. a.	renadurez, f.
Administrator.	muḡluḡḡéoir, m.	riaghladair, m. 2 s.	sheckter - a y n s - treisht, m. 4 s.	gweinyldwr, m	gouarnour, m rener, m.
Admirable.	ionḡantac, ionmolta	iongantach, ion-mholta	yindyssagh, ardoasle, ardhaitnyssagh	rhyfeddol	souezus, kaër meurbed
Admirably.	ḡo pái-maie, ḡo h-ionḡantac	gu h-iongantach	dy-yindyssagh	hynodaw	kaër

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Admiral.	ἀδμυράδης, <i>m.</i> 1 ἀδμυροτορῆς ῥαδμυρῆς, <i>m.</i> 1 <i>l.</i>	ard-mharaiche, <i>m.</i>	kiannoort-lhuingys, <i>m.</i> 4 <i>s.</i> lhuingysser, <i>m.</i> 4 <i>s.</i>	llynges <i>vr.</i> , <i>m.</i>	admiral, <i>m.</i>
Admiralty.	κοιμήσιονότ ἀδμυράδης, <i>m.</i> 1 <i>l.</i>	luchd riaghlaich a' chabhlaich	cochorp-lhuingey, <i>m.</i> 2 <i>l.</i>	môr-lys	admiralac'h, <i>m.</i>
Admiration.	ἰογῶντας, <i>m.</i> 1	ìoghnadh, <i>m.</i> 1 <i>s.</i> mòr-mbeas, <i>m.</i> 4	ardhainys, <i>f.</i> 4 <i>s.</i> ardyindys, <i>m.</i> 4 <i>s.</i>	rhyfeddod, <i>m.</i> hoffder, <i>m.</i>	souez, <i>m.</i>
Admire.	μόρι-μειραδύ, κυρ μόρι-μειραδύ	gabhail ìogantass air, gabhail gaol air	goaill-yindys, coontey-feeu	synu, mawrygu	kavout kaër, meulodia
Admirer.	ῥαδμυρῆς, <i>m.</i> 3 <i>i.</i>	fear-molaidh, <i>m.</i> 1 leannan, <i>m.</i> 1	gliminagh, <i>m.</i> 4 <i>i.</i> fer-sooree, <i>m.</i> 4 <i>l.</i> grahder, <i>m.</i> 4 <i>s.</i>	synwr, <i>m.</i>	meulodier, <i>m.</i>
Admissible.	εἰσαυξήσεαι, ἰογῶντας	ceadachail	entreilagh lowal	derbyniol	digemerus
Admission.	τόξβαίτ, <i>m.</i> 3	comas intrinn, cead a steach	entreilys, <i>f.</i> 4 <i>s.</i> lhiggey-stiagh, <i>f.</i> 4 <i>u.</i>	caniatád, <i>m.</i> cynwys'ad, <i>m.</i>	digemeridigez, <i>f.</i>
Admit.					
1. Allow in.	1. λείγεαι ἰπεσεῖ	1. leigean a steach	1. lhiggey-stiagh, goaill-stiagh	1. caniatáu	1. digemer
2. Acknowledge.	2. ἀομυξήσεαι	2. aideachadh	2. goaill-rish	2. cyfaddef	2. roi da c'houzout
Admittance.	λείγεαι ἰπεσεῖ	leigcadh a steach	kièd-entreilys, <i>f.</i> 4 <i>s.</i>	derbynad, <i>m.</i> <i>a.</i>	digemeridigez, <i>f.</i> antre, <i>m.</i>
"No admittance."	" ní ἔιξεαι ἰπεσεῖ "	" Chan 'eil e cead- aichte a thighinn a steach."	" Cha n'el kied dy entreil ayn shoh."	" Dim caniatád i ddod i mew'n."	" Antre a-bed."
Admixture.	κοίμεραδύ, <i>m.</i>	coimeasgadh, <i>m.</i> 1	coseigh, <i>m.</i> 4 <i>s.</i> covastey, <i>m.</i> 1 <i>c.</i>	cymmysg, <i>m.</i> <i>h.</i> cymmysgiað, <i>m.</i> <i>a.</i>	meskach, <i>m.</i> meskadurez, <i>f.</i>
Admonish.	κοιμειραδύ τεαδύ	thoirt rabhadh, teagasg	cur-raane, coyrlaghey	rhybyddio, cynggori	kelenna
Admonition.	μιλλεάν, <i>m.</i> 1 <i>l.</i> κοιμειρα, <i>m.</i> 4	comhairle, <i>f.</i> 4 <i>s.</i>	raane, <i>m.</i> 2 <i>s.</i> coyrle, <i>m.</i> 2 <i>s.</i>	rhybudd, <i>m.</i> <i>s.</i>	kelennadurez, <i>f.</i> kuzull, <i>m.</i>
Ado.	βυσσάρις	othail, <i>f.</i> 2 <i>s.</i> iomairt, <i>m.</i> 2 <i>s.</i>	boirey, <i>m.</i> 4 <i>c.</i> musthaa, <i>m.</i> 4 <i>s.</i> vea, <i>m.</i> 4 <i>u.</i> anvea, <i>m.</i> 4 <i>u.</i>	gorchest trafferth	poan, <i>f.</i> ; brouz, <i>m.</i>
"Much ado about nothing."	" μόραν βυσσάρι- ταδύ ἰπεσεῖ ῥαοταίρι."	" Moran gleogai- reachd 'us began gleidhidh."	" Mooarane anvea mysh vep."	" Llawer o stúr ynghylch dim."	" Kalz a drouz evid nebeud a dra."
Adopt.	εὐξάβαίτ, υἱετ-ἠαδουξήσεαι	uchd-mhacachadh, aontachadh rí	doltey, reih	mabwysio	digemer
Adoption.	εὐξάβαίτ, <i>m.</i> 3 υἱετ-ἠαδουξήσεαι, <i>f.</i> 3	uchd-mhacachd, <i>f.</i> 4	doltanys, <i>m.</i> 4 <i>u.</i> reih, <i>m.</i> 4 <i>c.</i>	mabwysiad, <i>m.</i> <i>a.</i>	digemeridigez, <i>f.</i> reseo mad
Adorable.	ἰοθαδμυρῆς, ἰοθαδμυρῆς	urramach	feeu-ooashley feeu-arrym	addoladwy	azeulus
Adoration.	ἀδμυράδης, <i>m.</i>	aoradh, <i>m.</i> 1. naomh-urram, <i>m.</i> 1	ardarrym, <i>m.</i> 3 <i>u.</i> ardeoashley, <i>m.</i> 1 <i>c.</i>	addoliad, <i>m.</i> <i>a.</i>	azeul, <i>m.</i>

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Adore.	áoradú	aoradh	cur-ooash'ev cur-ardarrym	addoli	azeuli
Adorn.	mairiúḡadú, vearúḡadú	sgeadachadh <i>m.</i> 1 maistachadh	ornaghey ja noo--toamey jannoo-aalin	a' durno gwychu	adorni ficha
Adornment	ḡḡiámadú, <i>m.</i>	sgeadachadh, <i>m.</i> 1 sgeimheachd, <i>f.</i> 4	ornaid <i>m.</i> 4 <i>s.</i> stoamid, <i>m.</i> 4 <i>u.</i> ealid, <i>m.</i> 4 <i>u.</i> bwaaghid, <i>m.</i> 4 <i>u.</i>	addurniad, <i>m. a.</i> harddiad, <i>m. a.</i>	adorn, <i>m. a.</i> fichadurez, <i>f.</i>
Adrift.	le fánaidú, le ḡruit	air snámh leis an t-sruth	rouailla h er-shaghryn lesh-y-trooan	yn-rhydd gyda'r llif	war goll, da goll
Adroit.	vearlámáú, ḡarta	clis, ealanta, deas	gastey, schleoil jesh	hylaw medrus	ampart, tuet mad
Adulation.	biasar miosaú	sodal. <i>m.</i> 1. miodal, <i>m.</i> 1. brosгал, <i>m.</i> 1.	brynnerys, <i>m.</i> 4 <i>u.</i> farooylley, <i>m.</i> 1 <i>u.</i>	gweniaith, <i>f. h.</i> truth, <i>m. a.</i>	karantez vraz, <i>f.</i>
Adult.	duine eimona oḡánadú	neach air teachd gu h-aois, duine déanta	fer-er-cash, <i>m.</i> 4 <i>t.</i> fer-aasit-seosc, <i>m.</i> 4 <i>t.</i>	oedog oedranus	krenn-den, iouank
Adulterate.	milleadú le mearḡadú	milleadh le coimeas- gadh	mhillay, mestey m a s t e y - d y - mcelowal	llygru, gwaethygu	gwasta
Adulteration.	coimearḡadú, <i>m.</i>	truailleadh, m i l - leadh le coimeas- gadh	droghheiy, <i>m.</i> 4 <i>s.</i> d.oghvastey, <i>m.</i> 1 <i>c.</i>	llygrad, <i>m. a.</i> gwaethygiad, <i>m. a.</i>	
Adulterer.	ádaltrannairúe, <i>m.</i> 4 <i>i.</i>	adhaltrannach, <i>m.</i> 1 fear-adhaltrais, <i>m.</i>	adultrinagh, <i>m.</i> 4 <i>i.</i> brisheyder-poosee, <i>m.</i> 4 <i>s.</i>	godinebwr, <i>m.</i>	gadal, <i>m.</i> gwallcr, <i>m.</i> gadalez, <i>f.</i>
Adulteress.	ban-ádaltrannair	ban-adhaltra-naiche, <i>f.</i>	ben-adultrinagh, <i>f.</i> 4 (<i>pl.</i> mraane, <i>a.</i>)	godinebes, <i>f. a.</i>	gwallerez-gast
Adultery.	ádaltrannair, <i>m.</i> 1	adhaltras, <i>m.</i> 1 <i>s.</i>	adultrinis, <i>m.</i> 4 <i>u.</i> brishey-poosey, <i>m.</i> 1 <i>c.</i>	godineb, <i>m. a.</i>	gwall, <i>m.</i> gadalerez
Advance, <i>v.</i> 1. Proceed 2. Progress 3. Lend 4. Encourage "I advanced him some money."	1. ḡluidiréadú 2. toul air áḡadú 3. éadairt air iar- adú 4. euir air áḡadú "éus mé airḡios air iaradú tó"	1. dol ar aghaidh 2. leasachadh 3. thoir an íosad 4. cur ar aghaidh	1. immeeaght 2. goll er-y-hoshiaght 3. cur-e r-y e e a s- saght "Hug mi airgid dha air choin- gheall." "Hug mee argil er yecassaght da."	1. cychwyn 2. dyrchafu 3. echwynu 4. dyrchafu "Echwynais iddo arian."	1. kerza 2. mond war-raog 3. presta 4. bronda "Prestat am beuz d'ezan are'hant."
Advance, <i>s.</i>	ḡeabar, <i>m.</i> 1	teachd ar aghaidh soirbheachadh, <i>m.</i> 1	goll (cheet, eur) er-y-hoshiaght	mynediad, <i>m. a.</i> cynydd, <i>m.</i>	kerz, araog
Advancement.	ḡeabar, <i>m.</i> tairbe, <i>f.</i> 4	árdachadh, <i>m.</i> 1 cinntinn, <i>m.</i>	yrjid, <i>m.</i> 4 <i>s.</i> c h e e t - e r - y - hoshiaght	dyrchafiad, <i>m. a.</i>	araog, <i>m.</i>
Advantage.	tairbe, <i>f.</i> 1	buannachd, <i>f.</i> 4 tairbhe, <i>f.</i> 4 barrachd, <i>f.</i> 4	cosney, <i>m.</i> 1 <i>c.</i> tarrooghid, <i>f.</i> 4 <i>u.</i> vondeish, <i>m.</i> 4 <i>s.</i>	ludd. lles mantais, <i>m. s.</i>	talveza, skoazella silour

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Advent.	teacét, <i>m.</i> 3	teachd, <i>f.</i> 4.	qheet, <i>f.</i> 4 <i>s.</i> qheet-er-y-theihll, <i>f.</i> 4 <i>s.</i>	dyfodiad, <i>m.</i> dawediad, <i>m.</i>	darvoud, <i>m.</i>
Adventure	τρίπλῆμα, <i>f.</i> 3 contabairt, <i>f.</i> 3	tuiteamas, <i>m.</i> 1 <i>s.</i> tapadh, <i>m.</i> 1	lhaghaghyrt, <i>m.</i> 4 <i>s.</i> kiontoyrty, <i>m.</i> 4 <i>u.</i> wandrailys, <i>m.</i> 4 <i>s.</i>	antur, <i>m.</i> <i>s.</i> dygwydd, <i>m.</i> <i>s.</i>	avantur, <i>f.</i> c'arvoud, <i>m.</i> digonez, <i>m.</i>
Adventurer.	εαδερῶν, <i>m.</i> 1 <i>t.</i> peap-meirniḡ	fear-deuchainn fear-misnich	rouailtagh, * 4 <i>i.</i> wagaantagh, <i>m.</i> 4 <i>i.</i> t'oailtagh-daaney, <i>m.</i> 4 <i>i.</i>	anturiwr, <i>m.</i>	avanturer, <i>m.</i>
Adventuress.	bean-meirniḡ	bean-dhàna	ben-wagaantagh, <i>f.</i> 4.	anturiwraig, <i>f.</i>	avanturerez, <i>f.</i>
Adventurous.	contabairtḗ, vāna	misneachail, gaisgeil	daaney, gaueagh, kiontoyrtagh	anturiol	avanturus, darvoudus
Adverb.	peim-bhuaeḗr, <i>m.</i> 3 <i>a.</i>	ceann-bhriathar <i>m.</i> 3 <i>s.</i>	rooreear, <i>m.</i> 1 <i>s.</i>	goair, <i>m.</i> <i>a.</i>	ragverb, <i>m.</i>
Adverbial.	peim-bhuaeḗriac	ceann-bhriathrach	rooreearagh	goreiriol	ragverb
Adversary.	nāmāro, <i>m.</i>	nāmhaid, <i>m.</i> 4 <i>s.</i> eascaraid, <i>m.</i> 2 <i>s.</i>	noid, <i>m.</i> 3 <i>s.</i> noidan, <i>m.</i> 4 <i>s.</i> ancharrey, <i>m.</i> 4 <i>p.</i>	gwrthwynebwr, <i>m.</i>	enelour, <i>m.</i>
Adverse.	contpāroa vioḡbālac	diobhaileach, dochannach	arkyssagh, tessyn	gwrthwynebol, gelynol	eneb
Adversely.		go diobhaileach	dy-tessynach, dy-arkyssagh	yn groes	
"It was adver- sely criticised"	"cāineacó é"	"C'aidh beachd na aghaidh chur mu sgaol"	"Ve dy-tessinagh er ny eyshtey"	"Cafodd feirnia- daeth anfiafriol"	
Adve·sity.	buaioḡeacó	doilgheas, <i>m.</i> 1 cruaidh-chās, <i>m.</i> 1	ekin, <i>f.</i> 4 <i>u.</i> arkys, <i>m.</i> 4. <i>s.</i> seaghyn, <i>m.</i> 4 <i>u.</i>	drygyfyd, <i>m.</i> adfyd, <i>m.</i>	gwalleur, <i>m.</i> gwall-chanz, <i>t.</i>
Advert.	bjeacḡnuḡacó, tabairt paoi noeapra	thoirt fainear, dearcadh	jeeaghyn-er, goaill-t stey jeh, cur geill da	ystryied, sylwu	plea (gant)
Advertise.	ḡḡḡiacó foillpueḡacó	glaochach, thoirt sanas	soilshaghey-magh, soiaghay-magh	hysbysu, amlygu, cyhoeddu	kemenni kelenna ober hano (deuz)
"The book was advertised in all the newspapers"	"cuireacó panar an teabairt i n' an uile páireuḡ nuairéacó- ta"	"Bha sanas an leab- hair anns na paipear an naigheachd uile"	"Va fys jeh'n lioar er ny hoilshagey magh ayns ooilley ny paabyryn naight"	"Cafodd y llyfr ei wneyd yn hysbys yn yr holl newyddia- c'uron"	"Gret e oe hano deuz al lev'r en holl gelouennou."
Advertisement.	panar, <i>m.</i> 1 <i>t.</i> ḡḡḡiacó, <i>m.</i>	sanas, <i>m.</i> 1 <i>s.</i> rabhadh fhollaiseach	fys-soilshée, <i>m.</i> 4 <i>u.</i> raa-soilshée, <i>m.</i> 4 <i>t.</i>	hysbysiac, <i>m.</i> <i>a.</i>	kelenn, <i>f.</i> kemenn, <i>m.</i>
Advertiser.	peap-ḡḡḡiacó	fear-sanais	soilsh-yder, <i>m.</i> 4 <i>s.</i> naighter, <i>m.</i> 4 <i>s.</i>	hyst yswr, <i>m.</i>	kememer, <i>m.</i> embanner, <i>m.</i>

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Advice.	comhairle, <i>f.</i>	comhairle, <i>f. 4 s.</i>	coyrle, <i>m. 2 s.</i> raaue, <i>m. 2 s.</i>	cynghor, <i>m.</i> pwyll, <i>m.</i>	kuzull, <i>m.</i> ali, <i>m.</i>
"Take my advice."	"Glac mo comhairle."	"Gabh mo chomhairle."	"Gow yn choyrle aym's."	"Cymerwch fy nghyngor."	"Kemer ma ali."
Advise	comhairliúadó	thoirt comhairle	coyrlaghey, <i>eur</i> raaue	cynggori, <i>anog</i>	kuzullia, <i>kalenni</i>
"I should advise you to go."	"'Sí mo comhairle duit imteáct."		"Coyrlin oo dy gholm."	"Buaswn yn eich cynggori i fyned"	"Me ho kuzullfe da vond."
Adviser.	feair-comhairle, <i>m. 1 t.</i>	feair-tagraidh, <i>m. 1 t.</i>	fer-coyrlee, <i>m. 4 t.</i> coyrleyder, <i>m. 4 s.</i>	cynggorwr, <i>m.</i> anogwr, <i>m.</i>	kuzullier, <i>m.</i> kelenner, <i>m.</i>
Advocacy.	abéoiréact, <i>f. 3.</i> tagairt	tagradh, <i>m. 1</i>	leighderys, <i>m. 4 u.</i> pleadeyracht, <i>m. 4 u.</i>	eiriolaeth, <i>f.</i>	difenn, <i>m.</i>
Advocate, <i>v.</i>	tagairt	tagairt	leighderaght pleadeil	eirioli, <i>dadlu</i>	difenn breutat
Advocate, <i>n.</i>	abéoiré, <i>m. 4 t.</i> tagairtóir, <i>m. 3 t.</i>	feair-comhairle, <i>m. 1 t.</i>	leighder, <i>m. 4 s.</i> pleadeyr, <i>m. 4 s.</i>	dadleuwr, <i>m.</i> eiriolwr, <i>m.</i>	alvokad, <i>m.</i> breutaer, <i>m.</i>
Aërated.	airead	adharach	lhient lesh aer	awyraidd	careet
Aërial.	aireadair	adharail	aeragh, aeroil	awyraidd	en ear
Aërolite.	clac rpeir, <i>f. 2 a.</i>	clach adharail	clagh aeragh, <i>f. 1 s.</i> clagh-chenney, <i>f. 1 s.</i>	maen-awyr, <i>m.</i>	mean-ear, <i>m.</i>
Aëronaut.	aire-foeladair, <i>m. 3 t.</i>	adhar-sheoladair, <i>m. 2 s.</i>	shiaulteyr-aeragh, <i>m. 4 s.</i>	awyr-deithiwr, <i>m.</i>	earer, <i>m.</i> ballonser, <i>m.</i>
Aëronautics.	aire-foeladact, <i>f. 3.</i>	adhar-sheoltaradh, <i>f. 4</i>	shiaulteyrys-aeragh, <i>f. 4 u.</i>	wybrennyddiaeth, <i>f.</i>	mond en eur ballons,
Aërostat.	ballún, <i>m. 1 t.</i>	bata-speur, <i>m. 4</i>	mollag-aeragh, <i>f. 4 s.</i> saagh-aeragh, <i>m. 4</i> (<i>pl.</i> siyn-aeragh)	awyren, <i>f.</i>	ballons, <i>m.</i> c'houizigel-ear, <i>f.</i>
Aesthetic.	a bainnear le ead- adnair galánta		bentyn da tushtey dooghys (<i>or</i> schlei)	synwyrol	a zell ouz ar spered, a vin vad, a zoare mad
Afar.	a faro (ar fo)	fad'as, an cén	foddey-jeh, foddey-ass-shoh foddey-'sy-yioin	hirbell	pell
Affability.	suairceas, <i>m. 1</i>	suairceas, <i>m. 1</i> ceanaltas, <i>m. 1</i>	coarid, <i>m. 4 u.</i> loayrtys-veeley, <i>m. 4 u.</i>	tirionder	karadurez, <i>f.</i>
Affable.	suairc, fáilteas	suairc, fáilteach, ceanalta	coar, gennal	mwyn llariaidd	karadek karantek

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Affect.					
1. Move. 2. Concern. 3. Pretend.	1. corruḡadḡ 2. baint le 3. leigint (air féin) raimtuḡadḡ	1. iomluasgadh 2. buintim, <i>n.</i> 3. leigeadh air féin	1. cur seaghyn er 2. enmaghtyn 3. lhiggey-er	1. cyffroi 2. perthynu 3. ffuantu	1. luska 2. sellout (ouz) 3. digareza.
Affectation.	bneuz-é-rá-baét, <i>f. 3</i>	cuir am frachaibh baoth-choslas, <i>m.</i>	miandys, <i>m. 4. u.</i> jeeanid, <i>m. 4. u.</i> lhiggey-er, <i>m. 4. f.</i>	cymhendod, <i>m.</i> coegni, <i>m.</i>	digareez, <i>f.</i>
Affection (love).	ḡrádḡ, <i>m.</i> rearc ainmian	grádh, <i>m. 1</i> gaol, <i>m. 1</i>	graih, <i>f. 4. s.</i> mian, <i>m. 4. s.</i> caarjys, <i>m. 4. s.</i>	cariad, <i>m.</i> hoffder, <i>m.</i> serch	karantez, <i>f.</i>
Affectionate.	ḡrádḡ-air ceannair	grádhach, gaolach	graihagh dooie trocoil	serchog	karantezuz
Afflanced.	ḡeallta	geallba, róitichte		dyweddiedig	dimizet
Affdavlt.	mionna rḡríobḡta <i>m. 4</i>	mionn, <i>f. 3. s.</i> teistias air fhocal <i>m. 1</i>	loo, <i>m. 2. c.</i> mynney, <i>m. 1. c.</i>	rhaith, llw-cyhoedd	diskleriadur, <i>m.</i>
Affiliate.	uét-macaáadḡ	uchd-mhacachadh	dottey, iannoo banglane jeh	mabwysio	kémérout é kévrédigez
Affiliation.	uét-macaáet, <i>f. 3</i>	uchd-mhacachd, <i>f. 4</i>	doltany, <i>m. 4. t.</i>	mabwysiad, <i>m. a.</i>	kévrédigez, <i>f.</i>
Affinity.	cleamnar, <i>m. 1. t.</i> copámlaét, <i>f. 3</i>	cleamhnas, <i>m. 1. s.</i> samhlachd, <i>f. 4</i>	cleuinys, <i>f. 4. t.</i> mooinjerys, <i>m. 4. t.</i> lhiantys, <i>m. 4. t.</i>	perthynas, <i>m. a.</i> cyfathrach	hévelidigez, <i>f.</i>
Affirm.	veimniuzadḡ vearbáadḡ	dian-rádh dearbhadh	shickyraghey, niartaghey, niartaghey briw- nys, breearrey	cadarnhau gwirio sichhau	krétaat derc'hel da wir
Affirmation.	veimniuzadḡ, <i>m.</i> cinne vearbáadḡ, <i>m.</i>	dearbhadh, <i>m. 1</i> cur an céill	shickyrys, <i>f. 4. t.</i> breearrey, <i>m. 4. c.</i>	sichhad, <i>m. a.</i> cadarnhad, <i>m. a.</i>	touérez, <i>m.</i>
Affirmative.	veimniḡéasé vearbéasé	a dhearbhas	jarrooagh	cadarnhaol	gant touérez
"They replied in the affirmative"	"o'p'p'iasair ríad o'dá méir."	"Thubhairt iad gu'n robh é mar sin."	"D reggyr ad dy- jarroo va."	"Atebodd yn gadarnhaol."	"Respont a re chont ia."
Affix.	ceangailt le, cup le	ceangail ri, dlúthachadh ri	sniemmy huggey	cydio cysylltu	hkéta
Afflict.	buaóairt, pianuzadḡ, cup (brión) air	pianadh goirteachadh claothadh	gortaghey seaghney	trallodi cystuddio	glac'hari ankenia
Affliction.	voitḡior, <i>m. 1. a.</i> buaóairt, <i>f. 3. a.</i> ḡrioblóro, <i>f. 2</i>	trioblaid, <i>f. 2. s.</i> brón, <i>m. 1.</i> crádh, <i>m. 1.</i> airc, <i>f. 2</i>	trimshey, <i>m. 4. c.</i> seaghyn, <i>m. 4. s.</i> arkys, <i>m. 4. s.</i>	cystudd, <i>m. a.</i> trallod, <i>m. a.</i>	glac'hari, anken, <i>f.</i> doan, <i>f.</i>

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Affluence.	iomadomlaect, <i>f. 3</i> raibóimear, <i>m. 1</i>	toic, <i>f. 2</i> mòr-mhaoim, <i>f. 2 s.</i> beartas, <i>m. 1</i> saibhreas, <i>m. 1</i>	palghys, <i>f. 4 u.</i> sonnys, <i>f. 3 u.</i> berghys, <i>f. 4 u.</i> soutrid, <i>m. 4 u.</i>	cyfoeth, <i>f.</i> llawnder, <i>m.</i>	béradur, <i>m.</i> founder, <i>m.</i>
Afford. (Offer.)	ταδαιρε	tabhairt	huggey	rhoddi	rei
“I cannot afford it.”	“ní féudoim teact ruar leir.”	“Cha b'urraim mi a thoirt seachad.”	“Cha n'el for aym.”	“Nis gallif ei fforddio.”	“N'am beuz ket eaz awalc'h evit se.”
“We cannot afford the time.”	“ní'l uain aghainn só.”	“Chan 'eil ùin' againn ri seach-nadh.”	“Cha n'od shin spaarail y traa.”	“Nis gallwn roddi yr amser.”	“N'hon beuz ket amzer.”
Affray, n.	επιρο, <i>f. 3</i> ἀέριαν, <i>m. 1</i>	caonnag, <i>f. 1 s.</i> sabaid, <i>f. 2 s.</i>	costricu, <i>f. 2. c.</i>	cyohen, <i>f.</i> terfysg, <i>m.</i>	emgann, <i>m. a.</i>
Affront, v.	μαρτυζαδ	nàrachadh masladh	cur sneih er, brasnaghey	sarhau anmharchu	touella
Affront, n.	μαρτα, <i>m.</i> ταρκυριε, <i>f.</i>	tàir, <i>f. 2</i> tareuis, <i>f. 2 s.</i>	comys, <i>m. 4 s.</i> faghid, <i>m. 4 s.</i> flout, <i>m. 4 s.</i>	sarhad, <i>m.</i> anmharch, <i>m.</i>	broud, <i>m.</i> ; gaou, <i>m.</i> flemm, <i>m.</i> gwall, <i>m.</i>
Afloat.	αι ρνάμη	air snámh	floadey shiaulley	yn nofio yn bwhwman	war flod
Afoot.	αι ζκοιρ αι ριυδαλ	'g a chois air chois air ghluasad	er y chosh	ar draed	war-droad
Aforesaid.	μεαμη-μάρωτε	roimh-ainmichte	raít ro-laue	rhag-grybwylledig	kent-lavaret
Afraid.	εαζλαδ	fuidh eagal	agglagh, er creau	ofnus digalon	spountel
“I am afraid of him.”	“τά εαζλα ορη μοιμε.”	“Tha eagal orm roimhe.”	“Ta mee er-creau echey.”	“Y mae arnaf ei ofn.”	“Meuz-aoun.”
“I am afraid it will fall.”	“τά εαζλα ορη σο ουτεριτό με.”	“Tha eagal orm gu'n tuit é.”	“Ta aggle orrym dy duiit eh.”	“Y mae arnaf ofn iddo gwympo.”	“Meuz-aoun e kouezo.”
Afresh.	ζο νιαδ, αι ριρ	as ùr, a ris	ass-y-noa	o'r newydd	a-névez adarré
Aft.	ι νοειμεαδ να λινγε	gu deireadh luinge	dys y stuirr, dys jerrey yn lhong	wrth lyw y llong	a-gil
After, prep.	εαρι ειρ, ι νοιαδ, σο μεριρ	an déigh, a réir mar	lurg, ny-yeí	wedi, ar ol	goude war lerc'h
“After that.”	“ι n-a úiaidó ρin.”	“An déidh sin.”	“Ny lurg shen.” “Ny yeí shen.”	“Wedi hyny.”	“Goude ze.”
“After he came home.”	“αι τεαδτ αβατε σο.”	“An déidh dha tighinn dhachaidh.”	“Lurg da v'er jeet thie.”	“Wedi iddo ddyfod adref.”	“Goude ma oe di-gouezet er gear.”
“After all.”	“ι n-a úiaidó ρin αζυρ uite.”	“An déidh uile.”	“Lurg ooilley.” “Ny-yeih.”	“Wedi'r cwbl.”	“Daoust da ze.”
After, adv. (See <i>Afterwards.</i>)					

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Afternoon.	τρεπτόνια, <i>m. f.</i>	feasgar, <i>m. f. c.</i> lurgmunlaa, <i>m. fu.</i>	fastyr, <i>m. f. s.</i> nonney, <i>m. f. c.</i> traa-nonney, <i>m. f. c.</i>	prydawn	pardaez, <i>m.</i>
Afterwards.	n-a óiaíó	an-deigh	"Ny lurg shen."	wedi hyng	goudé
Again.					
1. Once more.	1. arís	1. a ris	1. reesht	1. eilwaith	1. adarré
2. Further.	2. póir	2. maille ris	2. marish shen	2. eto	2. goudé
"Again and again."	"arís asur arís."	"A ris 's a ris."	"Reeshht as reeshht."	"Eilwaith a gwaith eto."	"A wéach-d a wéach."
"As large again."	"an oimeáó arís."	"Urad eile."	"Da a cheayrt wheesh."	"Eilwaith mor fawr."	"Dion wech ken braz."
"Never again."	"so oeo arís."	"Na's mo." "Cha-am feasd'	"Dy n dy - bragh reeshht."	"Eriod am byth."	"Gwech a-bed ken."
Against, prep.					
1. In opposition to.	1. i n-aóáíó	1. ann aghaidh	1. n'oi	1. yn erbyn	1. a énep (da)
2. Towards.	2. cum, le, so oti	2. ri	2. neealoo	2. tuag at	2. é-trézé
3. In anticipation of.	3. le h-aóáíó	3. ar son	3. cour	3. yn erbyn	3. ouc'h
4. Near.	4. laim le	4. ann aice ri	4. er-gerrey da, bentyn da	4. yn agos	4. tóst (da)
"I threw a stone against the window."	"éaríear cloé leir an bfuinneois."	"Thilg mi clach air an uinneig"	"Cheau mee clagh noi'n uinnag."	"Tafflais maen at y ffenestr."	"Eur mean e skoiz gant ar prenestr."
"For and against."	"ar a fon asur 'na aóáíó."	"Air a shou is 'na aghaidh."	"Son as n'oi."	"Er mwyn ac yn erbyn."	"Evid hag eneb."
Agate.	άγατ, <i>m.</i>	agat, <i>m.</i>	agaid, clagh-oasle	agat, <i>m.</i>	mean-meuruz, <i>m.</i>
Age.					
1. Years of life.	1. aoir, <i>f. 2</i>	1. aois, <i>f. 2.</i>	1. eash, <i>f. f. s.</i> lhing, <i>m. f. s.</i>	1. oed, <i>f.</i>	1. oad, <i>m. a.</i>
2. Old age.	2. sean-aoir, <i>f. 2</i>	2. sean-aois, <i>f. 2.</i>	2. shenn-eash, <i>f. f. s.</i>	2. henoed, <i>f.</i>	2. hir-hoal, <i>m.</i>
3. Century.	3. aoir, <i>f. 2</i>	3. aois, <i>f. 2.</i>	3. eash, <i>f. f. s.</i>	3. canrif, <i>m.</i>	3. amzer, <i>f.</i>
"A man of middle age."	"uine meáóon-aoirua."	"Duine mu mheadon-aois"	"Dooimney lieh-eashit."	"Dy n o ganol-oedran."	
"The Middle Ages."	"an meáóon-aoir."	"Na linntean meadhonach."	"Ny earishyn meanagh."	"Y ganod-oed."	"Ann oad kreiz."
"He came of age."	"ráimic ré an aoir émuonna."	"Ráimige aois."	"Haink amm dooinney oer."	"Daeth efe mewn oed."	"Ema é bar ann oad."
"What is your age?"	"cao ir aoir ouir?"	"Cia aois thu?"	"Cre'n eash t'ort?"	"Beth yw eich oed?"	"Pe oad o'ch eus'hu?"
"I am ten years of age."	"ráim veicé mblí-aóna ó'aoir."	"Tha mi deich bliadhna ch'aois."	"Ta jeih blein d'eash orrym"	"Yr wyf deg mlwydd oed."	"Me am beuz dec bloas."

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Aged.	aoisda	aosda	eashit eashagh er roie ayns eash	hen, oedranus	koz, hen, oadet
Agency.					
1. Influence.	1. neart, <i>m. 1</i> gnótuḡad, <i>m.</i>	1. déanadachd, <i>f. 4</i>	1. niart, <i>m. 4 s.</i>	1. gweithrediad, <i>m. a.</i>	1. nerz, <i>m.</i>
2. Office.	2. maoinneact, <i>f. 3 a.</i>	2. seòmar-gnoth- uich, <i>m. 6 c.</i> (air son neach eile)	2. jannooaght, <i>m. 4 u.</i>	2. dirprwyaeth, <i>m. a.</i>	2. karg, <i>f.</i>
Agent.	caobairtoir, <i>m. 3 i.</i> maoir, <i>m. 1 a.</i>	fear-gnothuich fear-ionad, <i>m. 1 t.</i>	jantagh, <i>m. 4 t.</i>	gweithredydd, <i>m. s.</i> dirprwywr, <i>m.</i>	oberour, <i>m. s.</i>
Agglomeration.	τάτυζαδ, <i>m.</i> ολύτυζαδ, <i>m.</i>	meall-cruinn, <i>m. 1 s.</i>	blugganys, <i>m. 4 u.</i>	pelleniad, <i>m. a.</i>	grounn, <i>f.</i> strobador, <i>m.</i>
Aggrandisement.	μόρυζαδ, <i>m.</i> μευουζαδ, <i>m.</i>	meudachadh, <i>m. 1</i>	mooadys, <i>m. 4 u.</i>	uchafiad, <i>m. a.</i>	kreskadurez, <i>f.</i>
Aggravate.	ολευζαδ, θεαναή νίος μεαρα	deanadh ni's miosa	jannoo ny'smelley, brasnaghey	gwaethygu	gwasaat
Aggravation.	τριμουζαδ, <i>m.</i> cup i n-olear	an-tromachadh, <i>m. 1</i>	aahrimmid, <i>m. 4 u.</i> sneih, <i>f. 4 s.</i>	gwaethygiad, <i>m. a.</i> trymhad, <i>m. a.</i>	darvoudou gwasauz
Aggregate, <i>s.</i>	ιομιάν, <i>m. 1</i> βαίλυζαδ, <i>m.</i>	iomlan, <i>m. 1</i>	cochruinn ḡhaglit cooidjagh	crynoad, <i>m. a.</i> cyfanswm, <i>m. s.</i>	ann holl
"Goods of an aggregate value of £1,200."	"εαλληιαδε τὰ δέσσο σευς πύνη λυαδ δ λιον."	"B a t h a r t h a r cheann is fhiach dà cheud deug p u n n d S a s s u n - ach."	"Cooid ḡhaglit cooidjagh feeu mysh un thou- sane daa cheead punt."	"Nwyfau gwerth deuddeg cant o bunnau yn y cy- fanswm."	"Marc'haldourez deuz eun dalvou- degez a dek mil skoed (or tregont mil liur)."
Aggregation.	βαίλυζαδ, <i>m.</i> co-ḡruinnuζαδ, <i>m.</i>	co - chruinneach- adh, <i>m. 1.</i>	cohagglym, <i>m. 4 s.</i> cochruinaght, <i>m. 4 s.</i>	casgliad, <i>m. a.</i>	digemer, <i>m.</i>
Aggression.	τοραδ βηιυθνε, <i>m. 1</i>	togail strithe, toiseach con- spoid, <i>m. 1 s.</i>	toshiaght-streeu, <i>m.</i>	amrafael, <i>m. s.</i> (cyntaf)	tagerez, <i>m.</i> argad, <i>m.</i>
Aggressive.	τεαγμαλαδ	ionnsuidheach,	bwoailtagh streeuailtagh	ymosodol	tager enebour
Aggressiveness.	τεαγμαλαδact, <i>f. 3</i> ionnpruioeact, <i>f. 3</i>	ionnsuidheadhd, <i>f. 4</i>	bwoailtys, <i>m. 4 s.</i> streeuailtys, <i>f. 4 s.</i>	ymosodiad, <i>m. a.</i>	tagerez, <i>m.</i>
Aggressor.	δέσσο-βυαιτεοιρ, <i>m. 3 i.</i> τεαγμαλυιρε, <i>m. 4 u.</i>	fear togail na strithe, ceud coireach	bwoailleyder, <i>m. 4 s.</i> boirane, <i>m. 4 s.</i>	d e c h r e u w r cynhen, cynheniad, <i>m. a.</i>	tager, <i>m. s.</i> argader, <i>m. s.</i>
Aggrieved.					
"He felt ag- grieved."	"σο ζοιλλ ριν αιρ"	"Dh' fhairich e air a dhochann gu h'eucorach."	"Va seaghin er.	"Efe a deimlodd yn ofidus."	"Glazet e oa "
Aghast.					
"He stood aghast."	"σο ḡlac ρζαν- παδ ε."	"Ghlac geilt e."	"V'eh ny hassoo er-creau."	"Synodd arno."	"Follet e oa gant ar spont."

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Agile.	lúémar, ταρπρό, μεαρ	lúthmor, clís beothail	gastey, bioyr, lheimyragh	ystwytth, gweisgri	skann, eskuit
Agility.	Lúé, <i>m.</i> 3 meire, <i>f.</i> 4	lúthmhoireachd, cliseachd, <i>f.</i> 4	gastid, <i>m.</i> 4 <i>u.</i> bioyrid, <i>m.</i> 4 <i>u.</i>	gweisgrwydd, <i>m.</i>	skanvder, <i>m.</i> gwended, <i>m.</i>
Agitate	κοιμυζαό βιορτυζαό	carachadh buaireadh	gleashagh seose, boirey, mestey	cynhyrfu	finva luska
Agitation.	βυαρόιτε, <i>f.</i> 3 εριοταό, <i>m.</i> ζυιορτυζαό, <i>m.</i>	carachadh, <i>m.</i> 1 <i>s.</i> buaireas, <i>m.</i> 1 <i>s.</i>	seiyjid, <i>m.</i> 4 <i>u.</i> boirany, <i>m.</i> 4 <i>u.</i> graesaght, <i>m.</i> 4 <i>u.</i>	cynhyrriad, <i>m.</i> <i>a.</i>	finv, <i>m.</i> lusk, <i>m.</i>
Agitator.	βυαρόεαρτόιη, <i>m.</i> 3 <i>s.</i>	fear-gluasaid, <i>m.</i> 1 <i>l.</i>	seiyder, <i>m.</i> 4 <i>s.</i> greeseyder <i>m.</i> 4 <i>s.</i>	cynhyrfwr, <i>m.</i>	kéflusker, <i>m.</i> <i>s.</i> fourgaser, <i>m.</i> <i>s.</i>
Ago.	o foin	seachad, o chian	roish shoh, er dy henney	ers, yn ol	zo
“Three months ago.”	“τρί μίονα ό φοιν.”	“O chionn tri miosan.”	“Tree meeghyn er dy henney.”	“Tri mis yn ol.” “Er’s tri mis.”	“Tri miz zo.”
Long ago.”	“φαο ό φοιν,” “φαο ό.”	“o chionn thada”	“Foddey er dy henney.”	“Er’s hir amser.” “Er’s talm.”	“Pell amzer zo.”
Agony.	πιαν-βάρ, <i>f.</i> 2	uspagan a’bhàis teann-chràdh, <i>m.</i> 1	guin-baasoil, <i>m.</i> ard phian, <i>m.</i> 4 <i>s.</i>	dirboen, <i>m.</i> <i>a.</i>	ankou, <i>m.</i> <i>s.</i> tremenvan, <i>f.</i>
Agrarian.	φερριαννάε	tuathanachail	magheragh	tiriogol	ervez reir al lab- ouradur
Agree.					
1. Correspond. 2. Consent.	1. πείτυζαό 2. αοντυζαό	1. cordadh 2. aontachadh	1. coardail 2. coardail	1. cymmodi 2. cytuno	1. beza unvan 2. aotrea
“This kind of life agrees with me.”	“πείτυζεανν αν εμεάλ φο βεατα λιον.”	“Tha’n seorsa cai- theamh beathasco a’ cordadh rium.”	“Ta’n keint dy vea shoh taitnyssagh dou.”	“Y mae’r dull yma o fyw yn dygym- mod, a mi.”	“Ar stumm beva- ze a blich d’in.”
“It was unani- mously agreed to do so.”	“ο’αοντυζεαό φο h-ιομτάν αμ ό ριν α’οεανσίν.”	“Dh’aontaicheadh leo uile a dhean- amh mar sin.”	“Va’d ooilley jeh’n un aigney dy yan- noo myr shen.”	“Cytunwyd yn un- frydol i wneyd felly.”	“An holl ac’h as- antaz ober ze.”
Agreeable.	οιρεαίννάε ρυαηε ταιτενεαίναε	freagarrach, taitneach	coar, taitnyssagh, coaignagh	cyfatebol, hyfryd	brao, kaer
Agreement.	ροεμυζαό, <i>m.</i> εονηραό, <i>m.</i>	réite, <i>f.</i> 4 <i>s.</i> córdadh, <i>m.</i> 1 <i>s.</i>	cordail, <i>m.</i> 4 <i>s.</i> cordailys, <i>m.</i>	cytundeb, <i>m.</i>	aotré, <i>m.</i>
Agricultural.	φερριαννάε	tuathanachail	eirinagh, bentyn da eirlhys	amaethyddol	ervez reiz al labouradur
Agriculture.	πειτμειρεαέτ, <i>f.</i> 3 ραοτμυζαό να ταλιαν	treabhadh, <i>m.</i> 1 tuathanachas, <i>m.</i> 1	eirinys, <i>m.</i> 4 <i>u.</i>	amaethyddiaeth, <i>m.</i>	gounidegez, <i>m.</i> labour-douar, <i>m.</i>
Aground.	ι’οτιη, αμ τριάζ	an sàs, aír tràigh	er-traie	ar lawr, ar dir	pensect
Ague.	εμθεάν, <i>m.</i> 1 φιαβραφ ερεατάε, <i>m.</i> 1	fiabhrus critheach, <i>m.</i> 1 <i>s.</i>	çhingys-craaee, <i>f.</i> 4 <i>s.</i> creayn, <i>m.</i> 4 <i>s.</i>	peri cryd, <i>m.</i>	tersien beb eíl dez, <i>f.</i>
Ah!	αέ! οέ	ah! óbh l	ugh! ughchanœ!	O! och! wb! hach l	ha! ar!

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Ahead.	air torad, air aḡair	air thoiseach	er-y-chione	ym mlaen	var araog
Go ahead.	"buail leat.	"Siuthad" (sing.). "Siuthadaibh" (pl.).	"Immee er dty hoshiaght."	"Ewch ym mlaen"	"It var araog."
Aid, s.	caḡair, f. 3 cogḡair, m.	còmhadh, m. 1 s. cobhair, f. 6	cooney, m. 1 c.	cymhorth, m. a.	skoazel, f. kennerz, m.
In aid of a charity.	"cum caḡairḡe le torḡ uéi, ca- ḡair."	"A chuideachadh dèirce."	"Dy chooney lesli giastyllys."	"Er mwyn elusen"	"Da c'hounidigez eur madober."
Aid, v.	caḡairḡad cuireadad	cuideachadh	cooney (lesh) cur couyr	cynnorthwys, helpu	skoazia kennerza
Ajar.	leat-ḡorḡailte	leth-fhosḡailte		yn gilagored	damzigoret
Ail. What ails you?"	"cau ta ort?"	"Dé a tha a' cur ort?"	"Cre ta jannoo ort?"	"Pa beth sydd arnoch?"	"Petra ra poen d'eo'h?"
Ailing.	tinn, aicḡealé	tinn, galarach	aslayntagh, ḡhing	elafaidd afiachus	gouzanvuz
All ment.	aicḡ, f. 2 c. tinnear, m. 1 ḡoilteamain, f. 3	dòghruim, f. 2 s. tinneas, m. 1 s. euslaint, f. 2	aslaynt, f. 4 s. ḡhingys, f. 4 s. doghan, m. 4 s.	afiechyd, m. aeled, m. a.	klenved, m. a.
Aim, s.	aimḡairḡad, m.	cuimse, f. 4 s. ionnsuidh, m. 4 s.	rheayrtys, m. 4 s. cowrey, m. 1 c.	amcan, m. s. cyfeiriad, m. a.	penn, m.
Aim, v. (At)	aimḡairḡad (le)	cuimseachadh	lhiggey (ec) orraghey	annelu (at) ymgeisio at)	biza
Air.	aer, m. 4 (of song) fonn	adhar, m. 1 s. àileadh, m. 1	aer, f. 6 c.	awyr, m. s. wybren, f. i.	ear, m. avel, f. toun, m
"In the open air."	"faoi'n fpeur."	"An taobh a muigh."	"Syn aer feayn."	"Yn yr awyr ago- red	"En ear vad. "En ear digor.
Airiness.	aermeairad, f. 3. faiyringe, f. 4	gaotharachd, f. 4 fosḡailteachd, f. 4	feaynid, m. 4 u. aerid, f. 4 u.	llonder, m. ysgafnder, m.	skaunder, m.
Air Pump.	cairéil-aer	taoman-àilidh, m. 1 s.	tayrneyder- acragh, m. 4 s.	awsugnyr, m.	riboul ear, m.
Airy.	aeremaid orḡailte tanuróe	adharail	aeroil, eddrym geayagh	awelog, coegaidd	skan
Alabaster.	alabardair, m.	clach-èiteig, f. 2 s.	alabastyr, m. 4 s. marmyr-bane, m.	alabaster, m. gleinfaen, m. i.	mean glan, m.
Alarm, s.	ḡḡannrad, m. ḡḡrad, m.	caismeachd, f. 4 gaoir-chatha, eagal, m. 1	tharmane, m. 4 s.	alarm gwaedd, f. d.	embann-brezel, m.
Alarm, v.	ḡḡrad cur eagla air	thoirt sanas bualadh caismeachd	jannoo tharmane	alarmu brawychu	spounta
Alas!	raimoi! mo léan!	mo chreach! mo thruaighe!	ughanee! 's merg dou! 's treih lhiam!	gwae! gwae fi!	allas sionaz!

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Albumen.	glé uibe, <i>m.</i> ζεαλαδάν, <i>m.</i>	gealagan, <i>m. 1</i>	soo-fynnican, <i>m. 4 c.</i> tharrey-fynnican, <i>m. 4 c.</i>	gwyn wy	gwennadur, <i>f</i>
Alchemy.	αιλκέιμεαδτ, <i>f.</i>	colas domhain air gnè mheitealan	alchymaght, <i>m. 4 s.</i>	arfferylliaeth, <i>m.</i>	
Alcohol.	αλκοολ, <i>m. 1</i> βηίξ ριονα, <i>f. 2</i>	fion-bhrìgh, <i>f.</i>	bree-feeeyney, <i>m.</i> bree-liggar, <i>m.</i> bree-yourym, <i>m.</i>	gwirf, <i>m. s.</i>	alkol, <i>m.</i> gwin-ardan, <i>m.</i>
Alcove.	ελυαινεος, <i>f. 2</i>	ionad suidh àillidh an gàradh	bwaane-garagh, <i>m. 4 s.</i>	eigell, <i>f.</i>	speuren-wele, <i>f.</i>
Alder.	ρεαρν, <i>m. 3</i>	feàrna, <i>f. 4</i>	bille-faarney, <i>m. 6 p.</i>	gwernen, <i>f.</i> (<i>pl. gwern</i>)	gwernen, <i>f.</i> (<i>pl. gwern</i>)
Alderman.	ρεανάρτορε, <i>m. 4 u.</i>	seanaire baile mhòir, <i>m 4 s.</i>	shanstyr-baljei, <i>m. 4 s.</i>	henadur, <i>m. s.</i>	kuzulier, <i>m. s.</i> henaour, <i>m. 6.</i>
Ale.	λιονν, <i>m. 3</i>	leann, <i>m. 3</i>	lhune, <i>m. 3 s.</i> soo ny hoarn, <i>m. 4 c.</i>	cwrw, <i>m.</i> diòd fràg	ber, <i>m.</i>
Alehouse.	τιξ λεαννα τεαδ όρνα, <i>m. 2 h.</i>	tigh leanna, <i>m. 2 s.</i>	thie-lhionney, <i>m. 4 s.</i>	dïotty, <i>m. (pl. -tai)</i> tafarndy, <i>m.</i>	tavarn, <i>f. s.</i>
Alert.	αιρεαδ	furachail, beothail	bioyr, gastey, speeynt	hoew	evezek, skann
Algebra.	αλγανρα, <i>m.</i> εαλαδαν νόρι κομαιρητε, <i>f. 3</i>	cunntas aibidileach, <i>m. 1</i>	coontey-cowree, <i>m. 1 c.</i> aljbrey, <i>m.</i>	alsawdd, <i>m.</i>	nivererez diouc'h al lizerennou, <i>m.</i> aljbëbra, <i>f.</i>
Alias.	αι έορι ετε	air chor eile	er-aght-elley	amgenwys onitë	hano all
Ailen, <i>s.</i>	κοιγρηόδ, <i>m. 1 a.</i> εαδτμαναδ, <i>m. 1 t.</i> ζαλλ, <i>m. 1 a.</i>	gall, <i>m. 1 t.</i> coimheach, <i>m. 1 s.</i> eilthreach, <i>m. 1 s.</i>	joaree, <i>m. 4 s.</i> gynoayltagh, <i>m. 4 t.</i>	alltud, <i>m. s.</i> estron, <i>m. d.</i>	divroad, <i>m.</i>
Allen, <i>a.</i>	κοιγρηόδ. εαδτμαναδ	coigreach, gallda	joarree gynoayltagh	estron	divroad
Alienate.	σεαλυζαδ	dealachadh	scarrey-veih cur-er-sooyl jannoo joarree	trosglwyddo, arallu	lakaat koll, pellaat
Alight,	τυηρλινξ	tùirling, teirinnt	tarlheim	disgyn	diskenni
Alike, <i>adj.</i>	κορηαιλ, .. μαρι α έειτε	cosmhuil a réir a chéile	myr-y-cheilley colaik, goll-ry-cheilley	cyffelyb	hevelep
"They are all alike."	"η μαρι αν ζεευονα ιαο."	"Tha iad uile col- tach ri chéile."	"T'ad ooilley goll- ry-cheilley."	"Maent i gyd yn gyffelyb."	"Henvel et int holl."
Alike, <i>adv.</i>	μαρι δον τε	mar, a réir a chéile	myr-y-cheilley goll-ry-cheilley	yn gyffelyb	memez tra
"The just and unjust alike."	"να ηρηίν μαρι δον τεηρ να ηειρηρη- έιτιδ."	"Na h-ionraic mar na h-eucor- aich."	"Yn voinjer ag- gairagh as ynrick goll ry cheilley."	"Y cyfiawn fel yr anghyfiawn."	"An dud leal hag an dud displeal memez tra."

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Aliment.	biað, <i>m. f.</i> lón, <i>m. f.</i>	lòn, <i>m. f.</i> biadh, <i>m. f. s.</i>	bee follan, <i>m.</i>	maeth, <i>m.</i> lluniaeth, <i>m.</i>	magadur, <i>m.</i> boed, <i>m.</i>
Alimony.	béile, <i>m. f. z.</i>	lòn mnà aonaraich	ayrn-scarrey-poo-see, <i>m.</i>	esmaeth, <i>m.</i>	paskadur, <i>m.</i>
Alive.	beo	beò	bio, ayns bea	byw	beò
“It kept him alive.”	“éoinne ré an rriormao ann.”	“Chum e beò e”	“D'reayll eh bio eh.”	“Hyny a'i cad-wodd ef yn fyw”	“Peadra da veva e roe dezan.”
“Are you alive to that fact?”	“A nḡadann tú éuzac a ḡmooḡ rin?”	“A bheil fios agad air a'ghnothach sin?”	“Vel oo goaill tastej jeh'n ir-riney shen?”	“A ydych chwi yn hyspys o hyny?”	“Ha c'honi a gemer perz en dra-ze?”
Alkali.	alcailí, <i>f.</i> salann na tur	salann na groide, <i>m. f.</i>	alkalah, <i>f. z. s.</i> stoo sheeabinagh	alkali, llyshal, yr haen mewn llysiau	alkali
Alkaline.	alcailíneac	ag am bheil nádur salainn na groide	alkalagh, sheeabinagh	hallt halenaidd alcaliaidd	alkalinuz
All.	uile, zac uile, an t-iomlán, an meud	uile	oilley, slane	oll, holl, y cwbl, pob	holl
All men.”	“an uile óuine”	“An cinneadh-dhaonna gu léir.”	“Ooilley deiney.”	“Yr oll o ddynion”	“An holl dud.”
All the world.”	“an uimhan uile” “an cruinne”	“An saoghal uile.”	“Yn seihll oilley,” “Feiy ny cruinney.”	“Yr holl fyd.”	“Ar bed holl.”
All things.	“an uile níó”	“A h-uile ní.”	“Ooilley reddyn” “Oilley n h e e-ghyn.”	“Yr holl betbau.”	“Peb tra.”
‘All day long.”	“ar fead an lae”	“Fad an latha.”	“Feiy laa.”	“Ar hyd y dydd.”	“Hed an deiz.”
“All the year round.”	“i ruit na bliadna ar fead”	“Fad na bliadhna”	“Car ny bleeaney.”	“Ar hyd y flwyddyn.”	“E-pad ar bloaz.”
All alone.”	“i n-aonar”	“Na aonar.”	“Ooilley ny lomarcán.”	“Wrtho ei hun.”	“E hunan.”
“At all times.”	“zac am”	“Sna h-uile h-am.”	“Dagh cheayrt.”	“Bob amser.”	“Bepred.”
“None at all.”	“(ní) uine ar bít”	“(Cha) aon air bith.”	“(Cha nee) un-nane er bee.”	“Dim un o gwbl.”	“Tra a-bed.”
Nothing at all.”	“nó ar bít”	“Ní air bith.”	“(Cha nee) red er bee.”	“Dim o gwbl.”	“Netra ; mann.”
“All of us.”	“zac uine againn”	“Sinn uile.” “Gach le ar againn.”	“Shin oilley.”	“Pawb o honom.”	“Ni holl.”
“That is all.”	“rin a ḡruil” “rin an meud” “níl a éuileadó”	“Se sin gu léir e”	“Ta shen oilley.”	“Dyna'r cwbl.”	“Set-hu peb tra holl.”
“Not at all.”	“ar cor ar bít”	“(Cha) idir.” as: cha do ghabh idir	“(Cha nee) er cor er bee.”	“Dim o gwbl.”	“Tam; tam a-bed; ket; kammed.”
“All at once”	“go h-obann” “ar a'poinc”	“Grad” (prefixed)	“ghelloeragh.” “dy jeeragh.”	“Ar unwaith.”	“Zouden ; krak.”
“All except.”	“acé amáin”	“Gach- -ach.”	“O oilley er lhimmej.”	“Yr oll oddigerth”	“Nemed dalc'h-mad.”

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
"All the better."	" <i>ir amlaró ir fearr</i> " " <i>ir maré leir</i> "	"Is theairde e sin"	"S mie lesh." "Sh'are lesh."	"Goreu oll."	"Gwell a ze."
"All hail!"	<i>ráilte,</i> <i>ré so beaéa</i>	<i>fáilte</i>	"Dy bannee diu!" "Slaynt dy row lhiu!"	"Hawddammor."	"Stou." "Deuet-mad."
"All Hallows."	<i>Lá Samna,</i>	<i>samhuinn úr,</i>	<i>yn Tauin,</i> <i>laa Sauiney,</i>	<i>calan gauaf</i>	<i>gwel an holl zent</i>
"All Saints."	<i>Lá na n-uile naomh</i>	<i>latha nan uile naomh</i>	<i>laa'l mooar ny Sansh</i>		
All-sufficient.	<i>uile-rádaé,</i> <i>uile-dóiréineadé</i>	<i>uil-rhoghainteach</i>	<i>ooilley-niartal</i>	<i>holldigonol</i>	<i>holl-awalc'h</i>
Allay, <i>v.</i>	<i>cosg,</i> <i>laḡouḡadó</i>	<i>cosg,</i> <i>ciúineachadh</i>	<i>meeinaghey</i>	<i>llonyddu</i> <i>esmythau</i>	<i>skanvaat</i> <i>diboania</i>
Allegation.	<i>veimniuḡadó, m.</i> <i>uian-aithris, f. 2</i>	<i>dearbhaichd, f. 4</i> <i>dian-aithris, f. 2</i>	<i>breearey, m. 1 c.</i> <i>red lhiasset</i> <i>myr leshtal</i>	<i>deniad, m. a.</i> <i>hudiad, m. a.</i> <i>traethiad, m. a.</i>	<i>lavar, m. a.</i>
Allege.	<i>veimniuḡadó,</i> <i>ludadó</i>	<i>deimhinneachadh,</i> <i>cur an ceill</i>	<i>lhiassaghey,</i> <i>ymyrkey</i> <i>feenish</i>	<i>datgan,</i> <i>gwirio,</i> <i>haera</i>	<i>hanvel</i>
"The alleged libel."	" <i>an marluḡadó luaidóce.</i> "	<i>an tuailleas,</i> <i>ma's flor</i>	"Yn caartrey lhiassit."	"Yr athrod hone-dig."	"An drouglavar lakeat en araog"
Allegiance.	<i>uipnam, f. 2</i> <i>umlaét, f. 3</i> <i>romór</i>	<i>umhlachd, f. 4</i>	<i>ammys, m. 4 u.</i> <i>biallys, m. 4 s.</i>	<i>ffyddlondeb, m.</i>	<i>léalded, m.</i>
"We own allegiance to the Queen."	" <i>umluḡmro do'n banrioḡam.</i> "	"Is umhal sinn do'n bhan-righinn."	"Ta biallys lhion da'n venrein."	"Y mae arnom deyrnged i'r frenhines."	"Ni a dle boud feal d'ar Rou-anez."
Allegorical.	<i>raimluḡceadé,</i> <i>raéclabaméadé</i>	<i>samhlachail</i>	<i>cosoylagh</i>	<i>arallegol,</i> <i>cyffelybiaethol</i>	
Allegory.	<i>coramlaét, f. 3</i>	<i>samhladh, m.</i>	<i>cosoyley, m. 4 c.</i>	<i>aralleg, f. a.</i> <i>cyffelybiaeth, m. a.</i>	<i>mojen, f. a.</i>
Alleviate.	<i>éatromuḡadó,</i> <i>ruaimniuḡadó</i>	<i>eutromachadh</i>	<i>meeinaghey,</i> <i>cur aash</i>	<i>ysgafnhau</i>	<i>c'houékaat</i>
Alley.	<i>bóirín, m. 4 d.</i> <i>rráiro cúmanḡ</i>	<i>sráid chumhang</i>	<i>bayr, m. 3 n. or s.</i> <i>straid coon</i>	<i>rhodfa,</i> <i>heol geul</i>	<i>stréad-vihan, ʒ.</i>
Alliance.	<i>connradó, m. 3</i> <i>olúiré-éanḡail</i>	<i>cáirdeas, m. 1</i> <i>dilseachd, f. 4</i>	<i>caargys, m. 4 s.</i> <i>cleuinys, f. 4 s.</i> <i>mooinjerys, m. 4 s.</i>	<i>cynghrair, m. a.</i> <i>cyfathrach</i>	<i>kévrédigez, f.</i>
Alligator.	<i>uill-ríart aban,</i> <i>m. 1</i>	<i>lonach shli'gneach</i> <i>uile-bheist uisge</i>	<i>alligatyr, m 4 s.</i> <i>beisht mooar ny hawin</i>	<i>crocodil</i> <i>addanc</i>	
Alliteration.	<i>coimlirir, f. 6</i>	<i>sruth-fhocal,</i> <i>m. 1 s.</i>	<i>aalettyraght,</i> <i>m. 4 u.</i>	<i>cyd-lythyreniad,</i> <i>m. a.</i>	<i>kenganez, f.</i>
Allot, <i>v.</i>	<i>riomnt,</i> <i>ráirtiuḡadó</i> <i>cinneamhan</i>	<i>páirteachadh</i>	<i>rheynn, cronney</i> <i>scarrey</i>	<i>penodi, gosod</i> <i>dyranu</i>	<i>aotra, rei</i>
Allotment.	<i>curo, f. 3 n.</i> <i>ráirt, f. 2</i>	<i>roinn, f. 2 s.</i> <i>páirt, f. 2 s.</i> <i>cuid, f. 6 c.</i>	<i>cronney, m. 4 c.</i> <i>ayrn-rheynnit</i>	<i>cyfran, . a.</i> <i>penodiad, m. a.</i>	<i>lod, m. a.</i> <i>rann, m. a.</i>

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Allow.					
1. Permit. 2. Admit. 3. Grant.	1. leigint 2. aomáil 3. ταδαιρε, βρονναό	1. ceadachadh 2. aideachadh 3. deònachadh	1. cur kied, lhig 2. lowal, cur-stiagh 3. lowal	1. caniatau 2. goddef 3. talu	1. aotrea 2. anaoud 3. aotrea
"He was allowed tobacco"	"ruairi ré ceau tobac."	"Cheadaicheadh tombaca dha."	"Va thombagey lowit da."	"Yr oedd myglys yn cael ei ganiatu iddo."	"Ar butun a oa aotreet d'ezan"
"They allowed themselves to be deceived."	"o'fúlanys ruad a mealladh."	"Ghabh iad am mealladh."	"Ren ad surral ad hene dy ve molliit."	"Yr oeddynt yn cymeryd ei twylllo."	"Touellet e sant."
"Allow me!"	"ḡadaim vo ceau"	"Ceadai ch dhombh"	"Lhig dou."	"Caniateweh i mi"	"Ho tigare z; teurvezet."
Allowance.	cuio, <i>f. 3 n.</i> ceau, <i>m. 3 a.</i>	cuid, <i>f. 6 c.</i> cead, <i>m. 4</i>	toyrty, <i>f. 4 s.</i> kied, <i>m. 4 s.</i> ayrn, <i>m. 4 s.</i>	goddefiad, <i>m. a.</i>	talloudegez, <i>f</i>
Alloy, v.	ruadadh, (μιοταλ)	measgadh (meiteal)	mestey meaynyn cooidgagh	cymysg	meski
Alloy, n.	measgadh, ruadadh	meiteal measgta	druidin, <i>m. 4 s.</i> scoodin, <i>f. 4 s.</i> mergey, <i>m. 1</i>	metel a gymysgir a metel arall er eu caledu	
Allude (to).	ταδρε (αρ) λαδωδ	ciallachadh, tuigsinn le	cheet er red fegooish g'imraa; cur faaue	cyfeirio (ar)	mesk kéjérec'h <i>m.</i>
Allure.	mealladh, ταρριουγ, βρεδγadh	mealladh, tarraing air breugadh	cleayney breigey	hudo lithio	pedi
Allusion.	ταριουμ, <i>f. 2</i> τριδρε ταρ	sanas, <i>m. 1</i> sùil, <i>f. 2 s.</i> sealladh ri	sannish, <i>f. 4 s.</i> faaue, <i>m. 4 s.</i>	cyfeiriad, <i>m. a.</i> cyffelybiad, <i>m. a.</i>	
Alluvium.	ταλαμ, πλοσαδ, ελασαδ	giùlan le sruth, sruth-iomain	thalloo-chladdee	dwfr-gludiad, <i>m.</i>	dour-glud, <i>m.</i>
Ally, v.	ceangailt	coimhcheangal	jannoo cleuins jannoo caardys jannoo boodeeys	ymgyngheireio	unvani
"He allied himself with the Greeks."	"junne ré com- ceangail leir na ḡneuzacarb."	"Chaidh e an coimheangal ris na Greugaich"	"Ren eh eh-hene c a r jyssagh màrish ny Greec- kyn."	"Ymunodd à'r Groegiaid."	"Gant ar Greken en em ereaz."
Ally, n.	καθαριότη, <i>m. 3 i.</i>	companach, caraid	cumraag, <i>m. f. 4 s.</i> fer ayns parteeas, ny boodeeys	cyngheriwr	kar nes
Almanac.	féillire, <i>m. 4</i> μιοραδάν, <i>m. 1</i>	feillire, <i>m. 4 s.</i> mlosachan, <i>m. 1 s.</i>	aalmonney, <i>m. 4 c.</i> feallere, <i>m. 4 s.</i>	amseroni, <i>m. a.</i> dydd-lyfr, almanac	amzéroni, <i>f. a.</i>
Almighty.	uile-éumadadh	uile-chumhachdach	ooilley-niartal	hollalluog	holl c'halloudeg
"Almighty God"	"Dia uile-éumadadh."	"An Dia uile-chumhachdach."	"Jee oilley-niartal."	"Yr Hollalluog Dduw."	"Doue holl c'halloudeg."
Almond.	almoim, <i>f. 2</i> c'p'ann almoine	enò almoim, <i>f. 4 s.</i>	almon, <i>m. 4 s.</i> cro costal	ffrwyth yr almon	askourn, <i>m.</i>

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Almost.	nae móir, beag nae	gu h-inbhe bhig, beag nach, cha mhór nach	bunnys, faggys	yn mron, braidd, o fewn ychydig	tost da-vad
Alms.	uáirc, <i>f. 2</i>	déirc, <i>f. 2 s.</i>	jeirk, <i>m. 4 s.</i> giastyllys, <i>m. 4 u.</i>	cardod, <i>f. a.</i> elusen, <i>f. a.</i>	aluzen, <i>f. a.</i>
Almsgiver.	uáircuúe, <i>m. 4</i>	tabhartair dhéircean	toyrtagh.jeirk, <i>m. 4 i.</i>	rhoddwr elusen	aluzennuz, <i>m.</i>
Almshouse.	tiú uáirc	tigh-dhéirc tigh-bhochd, <i>m. 2 s.</i>	thie-ny-moght, <i>m.</i>	yspytty, <i>m.</i> elusendy, <i>m.</i>	
Aloft.	i n-áirúe	an áirde	heose, er skyn syn aer, er lout	yn uchel i, fyny	war-laez
Alone.	uaizneac, aonamac	'na aonar, leis féin	ny lomarcán, lesh hene	wrtho ei hun	unan
Along.	le, ari rau, le coir	air fad, maille ri	er foddey, er-y-hoshiaght, fy-yerrey	yn mlaen	a-hed
"All along."	"i zcoinnuúe zcoinnuúe."	"Fad an rathaid."	Ooille y traá."	"A r h y d y r amser."	"Dalc'hmad."
Alongside.	le taoib	ri taobh	liorish, iish, ry-lhiattee		penn-da-benn
Aloof.	airleac-taoib	air leth	foddey jeh	o hirbell	
"To hold aloof"	"Δ cōngdáiε ari leac-taoib."	"Fanmhain air leth o chách."	"Dy reyll er sooyl veih."	"Cadw draw."	"Chom a dren menel kuzet."
Aloud.	ór áirú	gu h-árd	dy-ard, er-ard, dy-harmanagh	yn uchel yn groch	gant eur vouez kre
Alphabet.	uibzicir, <i>f. 2</i>	aibideil, <i>f. 2</i>	aiblit, abyrlhit, abyraght, <i>m. 4 s.</i>	yr egwyddor, <i>f. a.</i>	digouégor, <i>f. s.</i>
Alps.		beinn Alpa	ny Alpyn	yr Alban	
Already.	ceana	cheana	hannah, eer-nish-hene	eisoos	kentoc'h
Also,	leir, rheirín, mar an zceurona	fòs mar an ceudna, os bàrr	myr geddin, neesht, foast	hefyd	ivez
Altar.	altóir, <i>f. 3 a.</i>	altair, <i>f. 4</i>	altyr, <i>m. 4 s.</i> boayrd - chree- stiaght, <i>m. 1 t.</i>	allor, <i>m. a.</i>	dolmen, <i>f. a.</i> aoter, <i>f. a.</i>
Alter, <i>v. a.</i>	atruzáo	atharrachadh	eaghlaa chyndaa	arallu	gwasta, kemma
Alter, <i>v. n.</i>	malairt	caochladh	jannoo-caghlaa surr-al-coghlaa	newid	en em wasta

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Alteration	ἀτέρυξάδῳ, <i>m.</i>	atharrachadh <i>m. 1</i> mùthadh, <i>m. 1</i>	caghlaa, <i>m. 2. c.</i>	cyfnewidiad, <i>m. a.</i>	kemm, <i>m.</i>
Altercation.	conrróio, <i>f. 2</i> τροιο, <i>f. 3 a.</i>	connsachadh connsoid, <i>f. 2 s.</i> trod	çhengleynys, <i>f. 4 s.</i> argane, <i>m. 4 s.</i>	ymryson	strif, <i>m.</i> kroz, <i>m.</i>
Alternate, <i>v. n.</i>	ἀτέρυξάδῳ ρεαλυξάδῳ	mùthadh	goaill-shayll, arraghey, goaill-garrey	cylichynu	ober eunn dra reb eil tro é tré daon zen
Alternately.	ῥο h-εαζαδ, ι νοιαδ Ἀ ἐεῖτε	mu seach	g'eiyrt er y cheilley	yn gylchynol	tro-é-tro
Alternative. <i>s.</i>	ροζα, <i>f. 5</i>	roghuinn, <i>f. 2 s.</i>	garree, g'eiyrt er y cheilley	dewisiad, <i>m. a.</i>	kemm dibad
Although.	βιοῦ ῥο, ῥιῦ ῥο, μά τὰ ῥο	ged	ga	er	petra-bennag, <i>m. a.</i>
Attitude.	ἀῖρσε, <i>f. 4</i>	àirde, <i>f. 4</i>	yrjid, <i>m. 4 s.</i> alt, <i>m. 4 s.</i>	uchelder, <i>m. a.</i>	u'chedded, <i>m.</i>
Alto.	ῥυε βαεταριαδ	guth uachdarach	yn nah coraa	alt, <i>m.</i>	mouez-sklent, <i>f.</i>
Altogether.	ῥο λέιρ, αῖρ παυ	gu léir	oilleymagh, er-y-elane	yn hollol i gyd	kévret, holl
Alum.	αῖλίμ, <i>f. 2</i>	alm	olym, <i>m. 4 s.</i>	allawg alwm	alum, <i>m.</i>
Alumina.	ἀῖδαμ αῖλίμε	brigh creadha	ooir-olym, <i>f. 4 c.</i>	sylwedd allogaidd, <i>m. 1</i>	alumina
Aluminium.	μιοταλ αῖλίμε μιοταλ κηέαδᾶ	meiteal creadha	meayn-olym, <i>f. 4 s.</i>	mettel allawg, <i>m. oedd</i>	aluminion
Always.	ι ῥοῖνναῖσε, σο ῥνάε	a ghnàth, an còmhnaidh, riamh	kinjagh, dy-kinjagh	bob amsir	bepred, dalc'hmad
A M.	αῖρ μαδουιν	air maduinn	roish munlaa	boreu	araog kreizdeiz
Amalgam,	κοῖμεαργαδῳ μιοταλ le αῖρ- ῥεαυ beo	co-mheasgachadh meiteil ri airgid beò	meany mestit màrish argid-bio	corffoliad, <i>m. 1</i> arian byw a rhyw fettel	kemmesk, <i>m.</i>
Amalgamate.	κοῖμεαργαδῳ κοῖμεαζαδῳ	co-mheasgachadh	dy vestey meany màrish ar- gid bio	cydgymysgu	kemmeski
Amanuensis.	ῥῥῖοδνοῖρ, <i>m. 3 i.</i> ῥῥῖορνεοῖρ, <i>m. 3 i.</i>	cléireach- sgrìobhaidh	cleragh-scrienee, <i>m. 1 t.</i>	ysgrifenwas, <i>m. s.</i>	segreter, <i>m. s.</i>
Amateur		fear-spéis do dh' ealain nach lean e mar chéird	ancheirdagh, <i>m. 4 t.</i> fer ta 'g obbragh- ey son graih ny keirdey	carwr-celfyddyd, <i>m.</i>	neb en deuz blaz evid eunn dra bennag
Amazed.	ῥῥανημῖε	fuidh ioghnadh	ayns ardyindys	syn, dychrynedig	souezet

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Amazement.	ιονηναο, <i>m. 1.</i> υαεβδάρ, <i>m. 1.</i>	mór-ioghnadh	yindys, <i>m. 4 s.</i> ard-yindys, <i>m. 4 s.</i> thanvaneys, <i>f. 4 s.</i>	braw, <i>m. 1</i> syndod, <i>m.</i>	souez, <i>f.</i>
Amazon.	ban-λαος, <i>f.</i>	ban-ghaisgeach	faryen, <i>f. 4</i> <i>pl. farvraane</i> caillagh-foawragh, <i>f. 4 d.</i>	gwr-ferch, <i>f.</i> rhyfel-wraig	greg-ozac'h, <i>f.</i>
Ambassador.	μῆχ-εταδοσδιμε, <i>m. 4 i</i>	àrd-theachdaire	çhaghter reeoil, <i>m. 4 s.</i> ard-çhaghter, <i>m. 4 s.</i>	aegesydd, <i>m. s.</i>	kannad, <i>m.</i>
Amber.	όμρα, <i>m. 4</i>	òmar <i>m. 1,</i>	ambyr, <i>m. 4. s.</i> keint dy veayn wuigh	ambr, <i>m.</i> gwefr, <i>m. a.</i>	goularz, <i>m.</i>
Ambiguity.	ἀμπίραετ, <i>f. 3</i> σοιλλέμεαετ, <i>f. 3</i>	dà sheadh, neo-chinnteachd	droghourys, <i>f. 4 s.</i> fallogys, <i>f. 4 s.</i> "çhengey lhiam çhengey lhiat."	petrusder, <i>m.</i> amheuaeth, <i>m. a.</i>	dizanafder, <i>m.</i>
Ambiguous.	νεμή-çinnτε, σομέα, ἀμπίραετ	dùbailte	ouryssagh, fallogyssagh	amhëus	dizanaf
Ambition.	çlòir-μῖαν, <i>m. 3</i> ἀρτο-ιννετινη, <i>f. 2</i>	glòir-mhiann àrd-aigne	sonaase, <i>f. 4 s.</i> sondid, <i>m. 4 u.</i> mooaralys, <i>f. 4 u.</i>	uchelgais, <i>f.</i> ucheldrem, <i>f.</i>	c'hoant direiz da veva er bras- deriou
Ambitious.	ἀρτο-ιννετινηεατ	glòir-mhiannach, àrd-aigneath	sonaasagh, sondagh, mooaralagh	uchelfrydig	neb a c'hoanta béva er brasderiou
Ambulance.	εμπυαιλ να νοαοινη ηγοντα	cairt gluasaid	cayr ry-hoi g'ym- myrkey adshen ta çhing ny lhot- tit	trol rhodianol	
Ambush.	φεαλλ-φολαετ	feall-tholach plaid-luidhe	fochlea, <i>f. 4 c.</i> cooylchlea, <i>f. 4 c.</i> ribbey, <i>m. 4 c.</i>	cynllwyn, <i>m. s.</i>	spi, <i>m.</i> par, <i>m.</i>
Ameliorate.	λεαρυζαο, φεαδαραο	deanamh ni's fearr	jannoo ny-share couyral	diwygiad, <i>m. a.</i>	gwellaat
Amen.	αμεν, βισο μαρι ριν	amen, mar sin biodh	amen, myr shen dy row eh	amen, yn wir	amen
Amenable (to).	φρεαζαραετ (αρ)	freagarrach (air)	raanteenagh, freggyrtagh	atebol (at)	dalc'hed (da)
Amend.	λεαρυζαο	leasachadh	lhasaghey, couyral	adgyweirio	gwellaat
Amendment.	λεαρυζαο, <i>m.</i>	leasachadh, <i>m. 1</i>	lhasaghey	diwygiad, <i>m. a.</i>	flouradur, <i>f.</i>
"I move as an amendment that."	"cuirim ruar mar λεαρυζαο. ζο—"	"Tha mi a' gluas- sadh chum leas- achaidh gu."	"Ta mee cur reue myrcaghlaady."	"Yr wyf yn cyn- nyg fel diwy- giad."	"Me a ginnig eun dra evel floura- dur."
Amends.					
"To make amends."	"ράραμ νο εαδ- αιτε"	"Dioladh."	"Dyannoo lhas- aghey."	"Dadolychu."	"Digoll."

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
America.	América, an t-Oileán ūr	America	America, <i>f.</i>	America	America
American.	Americánac	Americánach	Americanagh, <i>m. 4 i.</i>	Americanaidd, <i>m. s.</i>	Americanez
Amethyst.	ametiŕc	ametist clach luachmhor	amethyst, <i>m. 4 s.</i> clagh o oa sle ghorrym	amethist, maen gwerthfawr	ametist
Amiable.	caiteineamác, maipeac	gaolach, faitneach, cáirdeil	graihoil, coar, gennal	hawddgar, caruaid	karadek
Amicable.	muinpeamó	caoimhneil cáirdeil	caargagh, dooie	hawddgar, cyfeillgar	karuz
Amidst.	imearf	am measg, am meadhon	mastey, fud, 'sy vean	yn mysg, yn nghanol	é kreiz
Amidships.	imeadon na luinge	am meadhon na luinge	ayns mean ny lhuingey		dré-greiz al lestr
Amiss.					
"To take it amiss."	"Δ ξλασάο ζο h-olec."	"A ghabhail gu h-olec."	"Dy ghoail mar- ran."	"Cymeryd yn ddrwg."	"Fall-digemeret."
Ammonia.	amoinia	brigh amoin	ammoiney, <i>m. 4 c.</i>	glyd, <i>s.</i>	
Ammunition.	áobair lámaiz	uidheam gunnaireachd	tashtaghyn-chag- gee, poodyr-gunney, <i>m.</i>	darpar rhyfel, <i>m.</i>	poultr ha biliennou
Amnesty.	maiteamác, <i>m. 1</i> searmác, <i>m. 1</i>	maitheanas coitchionn	loght-jarrootit, <i>m.</i>	deddf-ebargofiad, <i>f. a.</i>	diskarg
Among.	imearf, lár	am measg	ny mastey, fud, trooid	ymhlith, yn mysg, rhwng	ékreiz
Amount (to), <i>v.</i>	muictain	ruigsinn	troggal ayns ear- roo	cynnyddu	en em astenna
Amount, <i>n.</i>	meuo, <i>m. 1</i>	an t-iomlan	earroo, <i>m. 4 s.</i> sym, <i>m. 4 s.</i>	swm, <i>m. a.</i>	somm, <i>m.</i>
"The whole amount."	"An t-iomlán."	"An t-aireamh iomlan."	"Yn clene ear- roo."	"Y cyfanswm."	"Ar somm a-bez."
Amphibious.	oáibeacác	a thig beò an uisge 's air talamh	oddy ve bio er thalloo ny 'syn ushtey	dwy-elfenog	a vev war zouar hag enn dour
Amphitheatre.	tiŕ crunn cleap- uisceacá	tigh-cluiche cruinn	thie-cloie-kiark- lagh	cylchynfa, <i>f.</i>	kele'henva, <i>m.</i>
Ample.	fairring	farsuing	mooar, slane, dy-liooar, skyoltagh	helaeth	ec'hon, larg
Amplification.	meouŕac	meudachadh	mooadys, <i>m. 4</i> cloie-fodjeeaght	helaethiad, <i>m. a.</i>	kreskadurez, <i>f.</i>
Amplitude.	fairringe, <i>f. 4</i>	farsuingeachd, <i>f. 4</i>	mooadys, <i>m. 4</i> skyoltys, <i>f. 4 s.</i>	helaethrwydd	ec'honder, <i>m.</i>

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Amputation.	bail-ḡearmáó, <i>m.</i>	gearradh, <i>m.</i>	giarey, <i>m.</i>	amdoriad, <i>m. a.</i>	trouc'hadur, <i>m.</i>
Amuse.	bḡeusaó, rárám	breugadh	cur-taitnys, cur-aittys	difyru, dyddanu	divuza
"It amused him"	"'uo éuir ré rult air."	"Thug e toil dha."	"Hug eh aittys da."	"Efe a'i difyrodd ef."	"Ze a lakeaz a nezan da c'hwerezin."
Amusement.	caiteam-aimḡe, bḡeusaó, <i>m.</i>	caitheamh aimsire, breugadh, <i>m.</i>	aittys, <i>f. 4 s.</i> taitnys, <i>f. 4 s.</i> gien, <i>f. 4</i>	difyrwech, <i>m.</i>	diverradur, <i>m.</i> trémén-amzer
Amusing.	bḡeusaé, aít, airteac	taitneach	aitt, taitnyssagh	difyrol	diverruz
Anæsthetic.	áóðar léiḡearac i n-ḡairó na péine	tuainealach	anloaghtagh, goaill yn loaghtey er-sooyl	cysor, <i>m. s.</i> cysbair	móréduz kouskuz
Anaiogous.	corámáil (le), a buaineaf le	cosmhuil ri	cosoylagh	cyffelybol cyfatebol	hevelep
Analogy.	corámálet, <i>f. 3</i>	coslas, <i>m. 1</i> samhlachas, <i>m. 1</i>	cosoyley, <i>m. 1 c.</i>	cyfatebiad, <i>m. a.</i> cyffelybiad, <i>m. a.</i>	heveledigez, <i>1</i>
Analysis.	rúar, <i>m. 3</i> rḡarháó, <i>m.</i> roim-óealuzáó, <i>m.</i>	mion- rannsachadh, <i>m.</i> mlneachadh, <i>m.</i>	oltscarrey, <i>m. 4</i>	difyniad, <i>m. a.</i>	asram, <i>m. a.</i>
Analyst.	rúarháóir, <i>m. 3 i.</i> rḡarháóir, <i>m. 3 i.</i>	fear-mlneachaidh, <i>m. 1 t.</i>	fer-oltscarrey, <i>m. 1 t.</i> olt-scarreyder, <i>m. 4 s.</i>	dattodwr, <i>m.</i>	asranner
Analytic.	rúarac	a bheir gach gne ni measgta gu solus le eadar- sgarachduinn	oltscarree	difyniadol	asrannuz
Analyse.	rúaruzáó, rḡarháóir	cadar- sgarachduinn	oltscarrey	dattod, dosranu	asranna
Anarchist.	meamuzteoir, <i>m. 3 i.</i>	fear- miriaghailt, <i>m.</i>	meereiltagh, <i>m. 4 t.</i>	cynhyrfwr, <i>m.</i>	
Anarchy.	mímaḡáil, <i>f. 3 a.</i>	mi-riaghailt, <i>f. 2 s.</i>	meereiltys, <i>m. 4 s.</i> anchiannoortys, <i>m. 4 s.</i>	cynhwrf, terfysg, <i>m.</i>	stad hep reiz
Anatomy.	corp-rúarháó, <i>m.</i>	corp-shnasadh, corp-ghearradh, <i>m.</i>	tushtey-cummey'n challin	difyniaeth, <i>m.</i> gwybodaeth o ranau corff	dispennadur ar c'horf, <i>m.</i>
Ancestor.	rinnreaf, <i>m. 1</i>	sean-athair, <i>m. 5</i>	shennayr, <i>m. 4 s.</i>	cyndad, <i>m.</i>	gour-dad, <i>m.</i>
Ancestors.	rinnreaf, <i>m. 4</i>	sinnsiar	shennayryn	hynafiaid, cyndadau	tadou-koz
Ancestral.	rinnreafac	sinnsireil	bentyn da nyn shennayryn	hynafaidd	euz gourdadou
Anchor, <i>n.</i>	ḡleuf aingḡe, <i>m.</i>	acair-luinge, <i>f. 6 c.</i>	aker, <i>f. 4 s.</i> callagh, <i>f. 4 t.</i>	angor, <i>m. s.</i>	heor, <i>m. a.</i>

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
And.	agus	agus	as	a. ac	ha, hag
Anecdote.	rḡéilin, <i>m. 4 i.</i>	úr-sgeul, <i>m. 1 s.</i> mion-sgeul, <i>m. 1 s.</i>	skeel, <i>f. 4 s.</i> skeealeen, <i>f. 4 s.</i> naight, <i>m. 4 s.</i>	hanesyn, <i>m. a.</i> chwedl, <i>f. a.</i>	tro-guzet <i>f.</i>
Anemometer.	ḡaoṫ-ṫómarṫóir, <i>m. 3 i</i>	uidheamb-thomhais neirt na gaoithe	greie-geayee, <i>m. 4 s.</i>	gwynt-fesurydd, <i>m.</i>	
Anemone.	lus na ḡaoṫe, <i>m. 1. s.</i>	lus na gaoithe, <i>m. 1 s.</i>	luss-ny-geayee, <i>f. 4 s.</i>	llysiâu'r gwynt	diskrab
Anew.	arír ṫar ar	a rls, as úr, uair eile	ass-y-noa	o'r newydd	a névez
Ang	aingeal, <i>m. 1</i>	aingeal, <i>m. 1 s.</i>	ainle, <i>m. 4 s.</i> giallican, <i>m. 4 s.</i>	angel, <i>m. s.</i>	éal, <i>m., pl. élez</i>
Anger, <i>n.</i>	fearg, <i>f. 2.</i>	fearg, <i>f. 2</i> corruich, <i>f. 2</i>	corree, <i>f. 4</i> ferg, <i>f. 4</i> jymmoose, <i>f. 4 s.</i>	digter, <i>f.</i> llid, <i>m.</i>	buanegez, <i>f.</i>
Anger, <i>v.</i>	cur fearg ar	cur corruich air	cur corree ayn, greesaghey seose gys corree	digio, anfodloni	buanekaat
Angie, <i>n.</i>	cúine, <i>f. 4 c.</i>	oisinn, <i>f. 2 s.</i>	corneil, <i>f. 4 s.</i> cooiljeig, <i>f. 4 s.</i>	ongl, <i>m. a.</i> congl, <i>m. a.</i>	korn, <i>m. a.</i>
Angle, <i>v.</i>	rḡac-iarḡuḡadó	iasgach le slait	eeastagh, breacaragh	genweirio	higenna
Angler.	iarḡaire, <i>m. 4 i.</i>	iasgair-slaite, <i>m. 2 s.</i>	eeasteyr-awin, <i>m. 4 s.</i> breacaragh, <i>m. 4 i.</i>	genweiriwr, <i>m.</i>	pesketer, <i>m. s.</i>
Anglican.	ball ve'n eagḡair ḡallua	ball de'n Eaglais Shasunnaich	Anglagh, Sostnagh	Anglicanaidd	Anglicanus
Anglicism.	beurlaṫar, <i>m.</i>	dóigh na beurla	raa ny fockle Baarlagh	Saesnigaeth, <i>ḡ.</i>	kiz Saozon
Anglicise.	sacranuḡadó	Sasunnachadh	jannoo-Sostnagh	saesnegu	Saozoni
Anglicisation.	sacranuḡadó	Sasunnachadh	jannoo-Sostnagh	saesnegiad	Saozoni
Anglo-Saxon.	angḡo-ḡacpnaṫ	Anglo-Sasunnach	Anglo-Sostnagh	Anglo-Saesneg	Saoz
Anglomania.	buite na nḡall	meas cuthaich nan Sasunnach	baanrey-Sostnagh		giz Saoz
Angry.	feargṫac	feargach, corrach	corree, etgyssagh, fargagh	digofus llidus	kounnarret
"He is angry."	"ṫá fearg ar"	"Tha fearg air"	"Ta corree echey"	"Mae efe yn lli- dus"	"Kounnaret ezeo
Anguish.	cráó, <i>m. 1</i> uobróp, <i>m. 1</i>	dóighruinn, <i>f. 2 s.</i> mór-dhoilghios, <i>m. 1</i>	guin, <i>m. 4 s.</i> angaaish, <i>m. 4 s.</i>	cyni, <i>m.</i> gofid, <i>m.</i>	poan, <i>f.</i>
Angular.	cúineac unlleanaṫ	oisinneach	corneillagh, cooiljeigagh	conglog	kornek

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Animal, <i>n.</i>	beatac, <i>m. 1 l.</i> ainniúe, <i>m. 4.</i>	ainmhídh, <i>m. 2 s.</i> brúid, <i>m. 2 s.</i>	baagh, <i>m. 4</i> <i>pl. beiyh</i> cretoor-bio, <i>m. 4 s.</i>	mil, <i>m.</i> anifail, <i>m.</i>	aneval, <i>m.</i>
Animated.	beo, bioðamail	beothail	bioit, bioyrit	calonog, bywiog,	kalounekeet
Animation.	meirneac, <i>m. 1</i> beoðac, <i>f. 3</i>	sunndachd, <i>f. 4</i>	bioyrid, <i>m. 4 u.</i> bioghys, <i>m. 4 u.</i> bree, <i>m. 4 c.</i>	bywhad, <i>m.</i>	buegez, <i>f.</i>
Animosity.	oibfearys cutac	tur-thuath, <i>m. 3</i> dubh-ghràin, <i>f. 2</i>	corree, <i>f. 4 u.</i> farg, <i>f. 4 s.</i> eulys, <i>f. 4 s.</i> anshec, <i>f. 4 u.</i>	casineb, dygasedd	kas, <i>m.</i>
Aniseed.	ainir,	anis	lussanis, <i>f. 4 s.</i>	had anis	anis
Ankle.	ruitein, <i>m. 4 l.</i> ac, <i>m. 1 l.</i>	aobrunn, <i>m. 1 s.</i> caol na coise	abane, <i>f. 4 s.</i>	mig wrn uffarn	ufern, <i>m</i>
Annalist.	reanac, <i>m. 1</i> reanac, <i>f. 3</i>	seanachaidh, <i>m. 2 s</i> fear-eachdraidh, <i>m. 1 l.</i>	scrudeyr, recortysyn, <i>m. 4 s.</i>	blwydd-hanesydd, <i>m.</i>	
Annals.	annálaça, reanac	cùisean gach bliadhna air an cur sìos an eachdraidh	recortysyn-blee-aney	blwyddolion	levr-bloasiek
Anneal.	teigeac	bogachadh le teine	tempreil lesh çhiass	gwydr-boethi	aspoaza
Annex.	cur leir, greamuac, biret ar	coimh-cheangal	kiangley-rish	cysylltu	staga (ouc h)
Annexation.	coim-cheangal	coimh-cheangal	kiangley, <i>m. 1 c.</i> kiangley-cheerey	atodiad, <i>m. a.</i> cysylltiad, <i>m. a.</i>	stag
Annihilate.	leirgryor	di-mhilleadh, leir-sgrios	stroie, cur-mow	diddymu	lakaat da netra
Anniversary.	feite bliadantamail	cuirm-bliadhna	laa-bleeaney, <i>m. 4 c.</i>	cylichwyl	deiz ha bloaz
Annotation.	minuac	mineachadh	imraa, <i>m. 4 c.</i> coloayrtys, <i>m. 4 s.</i> taggloo-mysh, <i>m. 4 c.</i>	arnodiad, <i>m. a.</i>	arouez, <i>f.</i>
Announce.	foillmuac craob-rgaoileac	cur an cèill foillseachadh	soilshaghey-magh	datgan	embanna
Announcement.	ranar, <i>m. 1</i> rompogria, <i>m. 1.</i>	aithris	fockley-magh, <i>m. 4 c.</i>	datganiad, <i>m. a.</i>	embann, <i>m.</i> disklériadur, <i>m.</i>
Annoy.	buaioir	cur mío-thlachd air	boirey	drygu. niweidio	poania
"He was much annoyed."	"bí ré buaioearpá so móir."	"Bha mío-thlachd mhór air."	"V'eh dy-mooar boirit."	"Yr oedd yn dra drygedig."	"Poan spered en devoa."
Annoyance.	mío-ruaimnear, <i>m. 1</i> craob, <i>m. 1</i>	trioblaid, <i>f.</i> buaireas, <i>m.</i>	boirany, <i>m. 4 u.</i> anvea, <i>m. 4 c.</i>	niwed sarhad, <i>m.</i>	enkrez, <i>m.</i>

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Annual, <i>a.</i>	bliadhantaí	bliadhnaíl	bleeanagh	blynyddol	bloaziek
Annually.	gach bliadhna	gach bliadhna	keayrt 'sy vlein, dy-bleeanagh	yn flynyddol	peb bloaz
Annuity.	e'or bliadhanta- maíl	lón-bliadhna	cheet-stiagh-blee- aney, <i>m. 4 s</i>	blwydd-daliad	lévé bloaziek, <i>m.</i>
Anodyne.	fuairtanaé	cungaidh furtach- aíl, <i>f. 2 s.</i>	meeinaghey-pian, medshin son meeinaghey y pian	esmythlyn	gwale'h a habaska
Anoint.	únguḡadó, cup ola ari	unḡadh le ola	ooilaghey	eneinnio	eolia
Anomalous.	míriagata	mi-riaghaiteach	anleighagh, jeh'n chassan chad- jin	direol	direiz
Anomaly.	neim-miagail	mi-riaghailt mi-laghalachd	anleigh, <i>f. 4 c.</i>	an zhyfartaled	direizded, <i>m</i>
Anonymous.	gan ainm	neo-ainmichte	neuenmyssit	die w	dishano
Another.	eile	eile	elley, un elley	arall	all, égilé
"One after another."	"i n'oiaró a'éite."	"Aon an déidh a chéile."	"G'eiyrt er y che- illey."		"An eil goude egile."
Answer, <i>n.</i>	freagair, <i>m. 4 c.</i>	freagrach, <i>m. 1 s.</i>	freaggyrt, <i>m. 4 s.</i> freaggyrtys, <i>m. 4 u.</i> ansoor, <i>m. 4 s.</i>	ateb, <i>f.</i>	lavar, <i>m. a.</i> respout, <i>f.</i>
Answer, <i>v.</i>	freagairt	freagairt	freaggyrt	atebu	lavarout, askomza, respouta
"I did not answer his letter."	"níor éúḡar fre- agair a'ri a litir."	"Cha do shrea- gair mi a litir."	"Cha dug mee ansoor er-bee dys y lettyr echey."	"Nid atebiais i'w llythyr."	"N'am meuz ket diskrivet d'e lizer."
"You have much to answer for."	"tá tú freagair- maé ari mórán."	"Tha agad bhi freagarach air- son moran."	"Ta moarane ayd dy lhiass- aghey er-y- hon."		"Evid kalz hopeuz da respout."
"This does not answer my purpose."	"ní óéanfaró rin mo ḡnó."	"Chan 'eil seo a freagairt m o ghnothaich."	"Cha n'el shoh cordail rish yn chiarail aym."	"Nid yw hwn yn ateb fy nyben."	"Ze na zeuket da ober ma meno."
Ant.	reangán, <i>m. 1 t.</i>	seangan, <i>m. 1 s.</i>	shiengan, <i>f. 6 s.</i>	morgrugyn	merienen, <i>f.</i> <i>pl.</i> merien
Antagonist.	earcariato namato	námhaid	anchaarjagh, strieuailtaḡh, miolagh	gwrthwynebwr	enebour, <i>m. s.</i>
Antarctic.	ceann deas an toimain	a bhúineas do cheann deas a'chrúinne.	jiass	deheuol- gwrtharthawl	krezeiz
Antechamber.	taoib-reómar	roimh-sheómar	roshamyr, <i>f. 4 s.</i>	rhag-ystafell	touldor, <i>m. a.</i>
Antediluvian.	roim-biteacé	roim'h'n Dile seán-saoghalach	roish y thoilley	eynddiluwiaidd	

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Antelope.	ḡabhar-fhiadhaic	gabhar-fhiadhaich	anteloip, <i>m. 4 s.</i>	gafr-grychgorn	bouc'h gouez, <i>m.</i>
Anterior.	ḡeáin	roimhe	roë, roish	o flaen	diaraok
Anthem.	ḡaoiú, ḡbrián naoiméa	laoidh, oran-naomh	arrane-chranee, <i>m. 4 s</i>	gwrthgan, anthem	kanaouen sakr, <i>f.</i>
Ant-hill.	oún-peanḡán	tom-sheangan	crongan-sniengan <i>m. 4 s.</i>	cryg y morgrug	krugel-vérien, <i>f. a.</i>
Anthology.	leabhar oán	badag lusan	ynsagh-blaa, <i>m. 1 s.</i>	blodeuaeth, <i>m.</i>	dastum, <i>m.</i>
Anthracite.	cruaó-ḡual	ual cruadh	geayl-creoie, <i>m. 1 s.</i>	maenlo, <i>m.</i>	glaou kaled, <i>m.</i>
Anthropology.	corp-eolar an éineil ḡaonna	corp-eòlas a'st ghineil dhaonna	tushtey-sheelnaue, <i>m. 1 c.</i>	difyndraeth, <i>m.</i>	
Anti-Christ.	ainéiriort	ana-criost	anchreest, <i>m. 4</i>	yr anghrist	anticrist
Antics.	cleara	cleasan	aittys, <i>f. 4 s.</i> reaid, <i>m. 4 s.</i>	arabedd	farvelerez, <i>m.</i>
Anticipate.	ḡeáin-éóḡáil	roimh-bharail	ve rolaue	rhag-flaenu	diaraogi
Anticipation.	ḡlacadó roimh-láim	roimh-ghabhail	rolaueys, <i>f. 4</i>	rhag-flaeniad, <i>m.</i>	diaraok, <i>m.</i>
Antidote.	leiḡear, <i>m. 1</i>	úr-chosg	skeeah-nieu, <i>m. 4</i>	gwrth-wenwyn	louzou-kontamm, <i>m.</i>
Antimony.	ainpiomoin, <i>f. 2</i>	leth-mhéinn	antimoin, <i>m. 4 s.</i>	meddygfaen	antimon, <i>m.</i>
Antipathy.	earpeáirvear, <i>1 m.</i>	gráin, <i>f. 2</i>	scoigh, <i>f.</i>	gwrthnaws, <i>m.</i>	érez, <i>f.</i>
Antipodes.	ainpiver (ḡaoime ar an ḡaoiú eile ḡo 'n ḡoiméin)	uchd aiteachaidh taobh eile na talmhainn	cummaltee cheu elley ny cruin- ney	gwrthdroediaid	enn tu all d'ann douar
Antiquarian, <i>m.</i>	reanrtaiméóir, <i>m 3 i.</i>	ársadair, <i>1 . 4 s.</i>	shanstyr, <i>m.</i>	hynafiaethwr, <i>m.</i>	nep zo anaoudeg euz ann amz- riou koz
Antiquated.	reanouiḡete	sean-phasanta	currit dy lhiattee	henciddiol	kôz-brâz
Antique, <i>a.</i>	reanua	sean	shenn	henaidd	kôz
Antiquity.	reanuaét. <i>f. 3</i>	seanachd, <i>f. 4</i>	shennaghys, <i>m.</i>	hynafiaeth, <i>m.</i>	henanded, <i>m.</i> hon re gent
Antiquities.	neite reanua	sean-nithe	shen-nheeyn	hynafion, <i>m.</i>	traou koz-braz
Antiseptic.	meát-leiḡirtead	meath-leighiseach	shelliu son y fio- ghys	gwrthfraenol	mad oue'h ar c'hrin-beo
Antlers.	adara	meuran cabair féidh	eairk feeaih	cyrn y carw	andul, <i>m.</i>
Anvil	inneoin <i>f. 2 c.</i>	innean. <i>m. 1 s.</i>	ingan, <i>m.</i>	eingion, <i>m.</i>	annev, <i>f. s</i>

English.	Irish.	High-Scottisl.	Manx.	Welsh.	Breton.
Anxiety.	imníde, <i>f.</i> 4 mí-íuaimneap, <i>m.</i> 1	iomaguin, <i>m.</i> 2 s. trom-inntinn, <i>f.</i> 2	imnea, <i>m.</i> 4 c. or s.	pryder, <i>m</i>	anken, <i>f.</i>
Anxious	buaíóeapéta	iomaguineach, cúramach.	imneagh	pryderus	finvuz, dihabask
"I am anxious about him."	"cuíreann pé imníde oim."	"Tha mi fo iomagain m'a dhéidhinn."	"Ta imnea aym er."	"Yr wyf yn pryderus amdano"	"Nec'het oun gan tan."
"They were anxious to start."	"ba imian leo imíteact."	"Bha iad a'dianthogairt falbh."	"Va imnea orroody ghoailt toshiahlit."	"Yr oeddynt yn a wyddus i gychwyn."	"Mall e oa ganto da vond e-kwit"
Anxiously.	so uoilgearáé, so cúramac	gu cúramach	dy-imneagh	mewn pryder	
Any.	éan or éin, ar bíé	aon, (aon) air bith	er-bee	unrhyw un	nep, unan bennag
"At any time."	"am ar bíé." "uar ar bíé."	"ám air bith."	"Ec traa er-bee."	"Unrhyw adég unrhyw bryd."	"Forz zo pe da vare."
"Have you any bread?"	"bpuil arían ar bíé as ac?"	"Am bheil m'rain agad?"	"Vel arran er-bee ayd?"	"A oes genych fara?"	"Ha beza o peuz bara?"
"I haven't any."	"ní'l puinn asam"	"Cha'n 'eil (m'rain agam)."	"Cha'n n'el monney aym."	"Nid oes genyf."	"N'am beuz ket."
"We cannot stay any longer."	"ní féuiri linn fanact ní or fároe."	"Cha'n urrainn duinn fuireach na's fhaide."	"Cha n'od nayd fuirraight t'ullagh arragh."	"Nis gallwn aros yn hwy."	"Ne c'hallomp ket menel hirroc'h"
"Have you any more?"	"bpuil tuilleat asat?"	"Am bheil tuilleadh agad?"	"Vel mooranc arragh ayd?"	"A oes génych ychwaneg?"	"Ha beza ho reuz c'hoaz muioc'h"
"I cannot speak to any of you."	"ní féuaim labairt le ouine ar bíé asatb."	"Cha'n urrainn domh bruidhinn do ghin agaibh."	"Cha n'oddyr loayrt rish un nane eu."	"Nisgallaf siared ag unrhyw un o honoch."	"Ne c'hallan ket komz gant hini a-bed alianoc'h"
"I won't go any farther."	"ní maco níor fároe."	"Cha teid mi na's fhaide."	"Cha jem veg ny s'odjey."	"Nid áf ymhellach, nid áf ddim pellaach."	"N'in ket pelloc'h'
"Do you want any of these books?"	"bpuil ceann uo na leabhrab ro as te ar táil uait?"	"Am bu mbath leataonair bith de na leabhraichean so?"	"Vel oo laccal nane er-bee jeh na liorayn shoh?"	"A oes arnoch eisieu rhai o'r llyfrau hyn?"	"Ha c'hwantat a ret unan bennag deuz al levriou ze?"
Anybody.	ouine ar bíé, aoin'ne	neach (air bith).	pe'agh erbee, persoon erbee, cagh erbee	unrhywun	nep den
"Anybody can say that."	"o'féuorao ouine ar bíé rin uo máo."	"Dh'fhasd a dh neach air bith sin a rúdh."	"Foddee pe'agh erbee shen y ghra."	"Gall unrhywun ddweyd hyny."	"Kemend den zo a c'hallfe lava-ret ze."
"I did not meet anybody."	"níor carao ouine ar bíé óam."	"Cha do thachnair neaclorm."	"Cha daink mee ny whaiyl pe'agh erbee."	"Ni chyfarfodais ag unrhywun."	"N'em beuz gwe led gour."
Anyhow.	ar flíge ar bíé, pé i n-éiunn é	air dhóigh san bith.	aght-er-bee	yn rhyw fodd	e nep tro
Anything.	puo ar bíé	ni air bith, aon ni	red-er-bee, nhee-er-bee	rhywbeth, u n-rhywbeth	petra bennag
"Anything you wish."	"puo ar bíé ir áil leac."	"Ni air bith is miann leat."	"red-er-bee s'ailt"	"Unrhywbeth a ddymunoch."	"Petra bennag a c'hwantafec'h"
"I do not wish for anything."	"ní mian liom ni ar bíé."	"Cha miann leam ni (air bith)"	"Cha n'aillym soi red-er-bee."	"Nid wyf yn dymuno dim."	"Ne chwantaan netra."
"Anything but that."	"puo ar bíé áct rin."	"Ni air bith ach sin."	"nhee-er-bee agh shen."	"Unrhyw bet h ond hyny."	"Mann med ze!"

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
"Anything good."	"muo ap bié maic"	"Ni air bith math."	"Red-er-bee mic."	"Unrhywbeth da"	"Eun dra bennag a vad."
"Anything else."	"muo ap bié eile"	"Ni air bith eile."	"Red-er-bee elley"	"Unrhywbeth arall."	"Eun dra bennag arall."
Anywhere.	in-áit ap bié	aite sam bith	Raad-er-bee	yn rhywle	e nep leac'h
Apace.	go meap	gu grad	dy-leah, dy-bieau, dy-ghion	yn fuan	gant buander
Apart.	paol leic, ap leac'-taoib	air leth, leis féin	er-lheh, er-hene, ry-lhiattee	ar wahan	a du
Apartment.	peómra, <i>m. 4 t.</i>	seómar, <i>m. 6 c.</i>	shamyr, <i>f. 4 s.</i> cuillee, <i>f. 6 s.</i> rhum, <i>m. 4 s.</i>	ystafell, <i>f. a.</i>	ranti, <i>m. i.</i>
Apathy.	neam-éúram, <i>m. 1 t.</i>	cion-mothachaidh, <i>m.</i>	merriuid, <i>m.</i> neuennaghtyn, <i>m.</i>	annheimlad, <i>m.</i>	more'hed, <i>m.</i>
Ape, <i>n.</i>	ápa, <i>m. 4 t.</i>	apa, <i>m.</i> , apag, <i>f. 1 s.</i>	apey, <i>m. 4 c.</i>	epa, <i>m.</i> <i>pl.</i> , -od	marmouz <i>m. b.</i>
Ape, <i>v.</i>	maḡadó	deanamh fochaid air	g'arrish	dynward	skoueria
Aperlent.	orḡaitteac	maith gu fos- gladh	feayslee, scooree	agoriadol	a zistank ar gwazied
Aperture.	beapna, <i>f. 4 a.</i> plige, <i>f. 4 c.</i> poll, <i>m. 1 t.</i>	toll, <i>m. 1.</i> beárn, <i>f. 1 s.</i> fosgladh, <i>m. 1.</i>	fostey, <i>m. 1 c.</i>	gorel, <i>m. a.</i> twll, <i>m. a.</i>	digor, <i>m.</i> genou, <i>m.</i> toull, <i>m. a.</i>
Apex.	mullaic, <i>m. 1 c.</i> beann, <i>f. 3 a.</i>	barr, <i>m. 3.</i> mullach, <i>m. 1 s.</i>	beinn, <i>m. 1 s. or t.</i> baare, <i>m. 4 s.</i> mallagh, <i>m. 1 d.</i>	pen, <i>m. a.</i>	renn, <i>m. a.</i> kribel, <i>f. a.</i>
Apiary.	ionad beac, <i>m. 1 t.</i>	ionad tigh-bhuth nan seilleanan	thie-shellán, <i>m. 4 s.</i>	gwenynog, <i>f.</i>	kest-wenan, <i>f. a.</i>
Apiece.	ag ḡac aon	gach neach air leth	dagh ayn	pob un	peb unan
Apish.	rḡiseac	mar apa, cleasanach	garrishagh, myr apey	abaid	gwiou
Apocalypse.	tairbeánao, <i>m.</i>	an taisbeanadh	ashlish, <i>f. 4 s.</i>	dadguddiad, <i>m.</i>	disklériadur, <i>m.</i>
Apogee.	apogae, an cúro ip ria o'n scalam vo éúpra plá- néio		baare ayns cruin- lagh ay cayst, tra t'ee ec yn oddid s'moo veih'n thaloo	daearbellafiant, <i>m.</i>	bar, <i>m.</i>
Apologist.	leirḡeularóe, <i>m. 4 t.</i>	fear-gabhail leisgeil, <i>m. 1 t.</i>	leshtallagh, <i>m. 4 t.</i> fer-leshtal, <i>m. 4 t.</i>	amddiffynydd, <i>m.</i>	diwaller, <i>m. s.</i>
Apologise.	ḡabáil leirḡeul	gabhail leisgeil	jannoo leshtal	diḡeuru	diwalla
Apology.	leirḡeul, <i>m. 1 c.</i>	leisgeul, <i>m. 1 s.</i>	leshtal, <i>m. 4 s.</i>	diheurad, <i>m.</i>	diwallidigez, <i>f.</i>

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Apoplexy.	ῥῥατο-ἔκθινεας, <i>m. 1</i>	spad-thinneas, <i>m. 1 s.</i> balbh-thinneas, <i>m. 1 s.</i>	gorley-anlheiltagh <i>m. 4 c.</i> gorley-neeallagh <i>m. 4 c.</i>	menyddwst, <i>m.</i>	droug-ar-moug, <i>m.</i>
Apos sy.	εὐτὶ-ῥλεαμνυζαδὸ, εὐτεμ ὀ'ν ζῆρετ- υεαμ	cùl-shleamh- nachadh, tuiteam air falbh	tuittym veih'n chredjue	gwrthgiliad, <i>m.</i>	dilez euz a eur grèden
Apostate.	εἰρῖεαδ, <i>m. 1 a.</i>	fear-cùl-shleanh- nachaidh	cooylskyrraghtagh foalsey	gwrthgiliwr, <i>m.</i>	neb en deuz dilezet hé grèden
Apostle.	ἀποστολ, <i>m. 1 l.</i>	abstol, <i>m. 1 s.</i>	ostyl, <i>m. 4 s.</i>	apostol, <i>m. s.</i>	abostol <i>m. d.</i>
Apostolic.	ἀποστολαδ	abstolach	ostyllagh	apostolaidd	abostolic
Apothecary.	ποικεαρῖε, <i>m. 4 i.</i>	fear-reic chungaidhean leighis	poiticarrec, <i>m. 4 s.</i> fer-mesteiy, shelluyn, <i>m. 4</i>	cyfferiedydd, <i>m.</i>	neb a ra louzou
Apotheosis.	θιαδὸυζαδὸ, <i>m.</i>	diadhachadh, <i>m. 1</i>	caghlaa, dooinney gys jee	duwoliad, <i>m.</i>	
Appal.	ῥεανηιαδ	cur fuidh eagal, cur geilt air	agglaghey, scaaghey	dychrynu	spounta
Appalling.	υαδδάραδ	oillteil	agglagh, atghimagh	ofnadwy	direiz
Apparatus.	ὑἱρλιρ, <i>f. 2 e.</i> ζλευρ, <i>m. 1 l.</i>	uidheam, <i>f. 1 s.</i> innealan, <i>m.</i>	greinyn, <i>pl.</i> cullee, <i>pl.</i>	cyfarpar, <i>m. a.</i> peiriant, <i>m. a.</i>	kempennadurez, <i>f.</i>
Apparel.	ἔαυαδ, <i>m. 1 l.</i> εὐλαδὸ, <i>m. 4 c.</i>	carradh, <i>m. 1 s.</i> aodach, <i>m. 1 s.</i>	eaddagh, <i>m. 1 d.</i> coamrey, <i>m. 1 c.</i>	dillad, <i>m. a.</i> gwisg, <i>f. h.</i>	dilad, <i>m.</i> gwisk, <i>m.</i>
Apparent.	ῥοτλέιρ, κορμαλ	soilleir, coltach	baghtal, foshlit, reayrtagh	amlwg, tebygol	hervez, gweluz
Apparently.	ζο ραμλνιζτεαδ	a réir coslais	dy-baghtal, dy-foshlit	yn debygol	hervez doaré
Apparition.	ραμναιτ, <i>f.</i> ταϊβρε, <i>f. 4 i.</i>	scalladh, <i>m. 1 s.</i> taibhse, <i>f. 2 s.</i>	scaan, <i>m. 4 s.</i> scaanjoon, <i>f. 4 s.</i>	drychiolaeth, <i>f. a.</i> gwagysbryd, <i>m.</i>	gwélédigez
Appeal, n.	ιαρμιατ, <i>m. 1</i> (leg.) αιτέριτειαδ, <i>f. 3</i>	athchuinge, <i>f. 4 s.</i> togail eùise gu cùirt eile s àirde	aghin, <i>f. 4 s.</i>	atalwad, <i>m. a.</i> achwyniad, <i>m. a.</i>	galv, <i>m. a.</i>
Appeal to v.	τεαζαμ ἀμ ὀμ- αἱρε (ἔ' gen.)	cur iarrtas air	aghiney, jannoo aghin	atalw galw (ar)	gervel
Appear.					
1. Make an ap- pearance.	1. ταῖρβεάναδ	1. teachd an làthair.	1. cheet rish	1. dyfod i'r golwg	1. enem ziskouéza
2. seem.	2. ραμλνιζαδ	2. bhí coltach ri	2. jezaghy	2. ymddangos	2. hévéclout
Appearance.	ταῖρβεάναδ, <i>m.</i> κορμηλαδ, <i>f. 3</i>	taisbeanadh, <i>m. 1.</i>	tuanystal, <i>f. 4 s.</i> cashys, <i>m. 4 s.</i>	ymddangosiad, <i>m. a.</i>	doaré; <i>f.</i>
"The first appear- ance."	"ἀν ὀεαυ ταῖρ- βεάναδ"	"An ceud thaisbeanadh."	"Ynchied shilley"	"Yr ymddanjo- siad cyntaf."	"An zoaré genta."

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
"To all appearances."	" <i>do péiri na cor- amlaécta</i> "	" <i>A réir coslais.</i> "	" <i>Jeeaghyn dy ve</i> "	" <i>I bob ymddang osiad.</i> "	" <i>War a wéleur.</i> "
Appease.	<i>ciúnuḡar, cup ruaimneap aḡ</i>	<i>ciúineachadh</i>	<i>jannoo shecoil, curlesh gys cooar- dail, meillaghey</i>	<i>llonyddu, gostegu</i>	<i>habaskaat, kunaat</i>
Append.	<i>ceangailt aḡ</i>	<i>cur ri</i>	<i>croghey rish</i>	<i>cysylltu</i>	<i>staga (ouc'h)</i>
Appendage.	<i>ḡuailin, m. 4 l. meurouḡaó, m.</i>	<i>ni co-cheangailte ri ni eile</i>	<i>cochiangley m. 4 c. coventyn, m. 4 s.</i>	<i>llabed, f. a.</i>	<i>pez a zo stag ouc'h pez all</i>
Appendix.	<i>comhcheangal</i>	<i>fath-sgriobhadh</i>	<i>coscrieu, m. 4 n.</i>	<i>chwanegiad, m. c.</i>	<i>pez lekeatouc'h penn</i>
Appetite.	<i>ḡonn, m. 1 uúil bró, ḡoile, f. 4 l.</i>	<i>togradh, m. 1 s. toil, f. 2 s.</i>	<i>mian, m. 4 s.</i>	<i>blys, m. a. chwant, m. a.</i>	<i>c'hoant, m. c'hoand-dibri</i>
Appetising.	<i>blasra</i>	<i>blasda</i>	<i>blastal</i>	<i>chwennychol</i>	<i>a ro c'hoand-dibri</i>
Applaud.	<i>molao</i>	<i>árd-mholadh</i>	<i>moylley, bussey</i>	<i>canmoli</i>	<i>grataat meuli</i>
Applause.	<i>molao, m. ḡreasoao bor</i>	<i>ard-mholadh, m. 1 cliu, m. 4</i>	<i>moylley, f. 1 c. bussey, m. 4 c.</i>	<i>clod, f. canmoliaeth, f.</i>	<i>meuleudigez anat f.</i>
Apple.	<i>uball, m. 1 l.</i>	<i>ubhall, m. 1 s.</i>	<i>voyl, f. 6 c.</i>	<i>afal, m. a.</i>	<i>aval m. a.</i>
Apple-sauce. Apple-tart Apple-tree.	<i>ḡuḡlaó-uball ḡuóḡ-uball ḡrann-uball</i>	<i>súgh-ubhall pithean ubhall craobh-ubhall</i>	<i>awnlyn-voylagh, m. pye-voyl, f. 4 c. billey-voyl, m. 6 f.</i>	<i>sibr afalau iorjell afalau afallen</i>	<i>soubil-avalou gwastel-avalou gwézen-avalou, avalen, f. a.</i>
Appliance.	<i>úirliḡ, f. 2 c.</i>	<i>inneal, m. 1 s. beart, f. 7.</i>	<i>greie, m. 4 s. jeshaght, m. 4 s.</i>	<i>cymhwysiad, m. c.</i>	<i>benvek, m. a.</i>
Applicable.	<i>ḡreagairac</i>	<i>so-threagarrach iomchuidh</i>	<i>cooie, jesh</i>	<i>cymhwysiadol</i>	<i>a hell beza staget (ouc'h)</i>
Applicant.	<i>ḡear-iarraio</i>	<i>fear-iarraidh ni 's am bith</i>	<i>aghinagh, m. 4 f.</i>	<i>ymgynnygwr, m.</i>	<i>neb a c'houlenn</i>
Application.					
1. Industry. 2. Use. 3. Demand.	<i>1. uúeéaall, m. 1 2. ḡerómiuḡaó 3. ḡuóie, f. 4</i>	<i>1. dùrachd, f. 4. 2. leagail air 3. iarrtas, m. 1 s.</i>	<i>1. tarmaynys, f. 4 s. 2. ymmyd, m. 4 s. 3. shirrey, m. 1 c. yeearree, f. 4 s.</i>	<i>1. arefryd 2. cymhwysiad, m. a. 3. ymgynnygiac, m. a.</i>	<i>1. poellad, m. 3. stagadur, m. 3. mennad, m. a.</i>
Apply.					
1. Use. 2. Address. (apply to) 3. Request. (apply for)	<i>1. cleaécaó 2. cup rior aḡ 3. iarraio</i>	<i>1. cur ri 2. seóladh 3. iarraidh</i>	<i>1. cur dys ymmyd 2. cur huggey 3. shirrey son</i>	<i>1. cymhwysio 2. cyfaddasu 3. gafyn</i>	<i>1. lakaat 2. komz (ouc'h) 3. mennout</i>
Appoint.					
1. A time or place 2. An official	<i>ḡuróiuḡaó</i>	<i>suidheachadh</i>	<i>1. pointeil, ourdaghey 2. curmaghey, soiaghey harrish</i>	<i>1. penodi 2. penodi</i>	<i>1. kemenna 2. diskouéza</i>

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Appointment.					
1. Of time or place.	1. rochuḡad	1. cordadh, <i>m. 1.</i>	1. pointeillys, <i>m. 4 s.</i>	1. gosodiad, <i>m. a.</i>	1. kemenn, <i>m. a.</i>
2. To an office.	2. ruiriuḡad	2. suicheachadh, <i>m. 1.</i>	2. currym, <i>m. 4 s.</i>	2. penodiad, <i>m. a.</i>	2. gour'hemenn, <i>m. a.</i>
Apportion.	roinnt	roinnt gu ceart	rheynn prioiseil	rhan, <i>f. a.</i>	ranna
Appraise.	cur luach air	cur luach air cur meas air	sooiaghey mooar jeh	prisio	prizout
Appreciate.	meaf	meas	aggle, <i>m. 4 s.</i>	gwerthfawrogi	prizout
Apprehension.	raiteoir, <i>m. 1.</i>	tuigse, <i>f. 4.</i> faiteachas, <i>m. 1.</i>	ourys, <i>f. 4 s.</i>	dealliad, <i>m. a.</i>	aoun, <i>f.</i>
Apprentice, s.	phíntíreac, <i>m. 1 t.</i> poḡlamnuíre, <i>m. 4</i>	tear-ionnsuchaidh céirde, <i>m. 1. t.</i>	prindeis, <i>m. 4 s.</i>	egwyddorwas, <i>m. s.</i>	darbater, diskibl
Apprenticeship, s.	tearima phíntíre, <i>m.</i>	úine-ceangail, <i>f. 4</i>	prindeishaght, <i>m. 4 s.</i>	egwyddorwasan- aeth, <i>f.</i> prentisiaeth, <i>f.</i>	diskibladurez
Approach, v.	teac̄t i nḡar (oo) olutuḡad (air)	dluthachadh, teannadh air	tayrn er-gerrey, cheet ny whaiyl	nesau	tostaat
Approach, s.	rlighe, <i>f. 4 h.</i> ionnruí, <i>m. 4 c.</i>	slighe, <i>f. 4 s.</i> rathad, <i>m. 1 s.</i>	faggysid, <i>m. 4 s.</i> messid, <i>m. 4 s.</i>	nesad, <i>m.</i>	digor (war)
Approachable.	ruigrioad	so-ruigsinn	oddys ve roshit	hygyrch	tosteüs
Approaching.	ro c̄uḡann, atá aḡ teac̄t	ag teacht am fagus	tayrn er-gerrey	nesaf	nes, tost
Approbation.	molad̄, <i>m. 3</i> veiḡ-meaf, <i>m. 3.</i>	dearbhadh, <i>m. 1.</i> taitneas, <i>m. 1.</i>	lowaltys, <i>m. 4 s.</i>	cymeradwyaeth <i>f.</i>	asant, aotre
Appropriate, v.	realbuḡad̄, ḡad̄ail	cur ri, gabhail	cur-ry-lhiattee, goaill da hene	priodoli	kemer
Appropriate, a.	oimeam̄nac̄	a bhúneas gu s̄onruichte (do)	cooie	addas	e pred
Approval.	molad̄, <i>m. 3</i> taiteam̄, <i>m. 1</i>	dearbhadh, <i>m. 1</i> taitneas, <i>m. 1</i>	kied, <i>m. 4 s.</i> lowaltys, <i>m. 4 s.</i>	cymeradwyaeth, <i>f.</i>	aotre
Approve.	molad̄	moladh, bhith toilichte	coontey mie jeh, goaill taitnys ayn	cymmeradwyo	aotrea, amprout
"I approve of it."	"taiteḡeann ré liom."	"Tha e a réir mo mhiann."	"'s mie lhiam eh"	"cymeradwyaf ef"	"me amprof ane- zan."
Approximate (to) v.	teac̄t i nḡar (oo)	teachd am fagus	tayrn er-gerrey	dynesu	tostaat ouz
Approximate, a.	olút	faisg, dluth	er-gerrey	dynesol	tost
Approximately.	i n-aice le, tuairim aḡur	fagus air	liorish faggysid	yn dynesol	war dro
Apricot.	apricot		apricoc, <i>f. 4 s.</i>	bricyllen, <i>f.</i>	abrikot
April.	áibreán, <i>m. 1</i>	an Giblean, <i>m. 1</i>	Avril, mee s'jerree yn Arree	Ebrill	Ebrel

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Apron.	apúin, <i>f.</i> 2 tuiléadac, <i>m.</i> 1 <i>a.</i>	aparan. <i>m.</i> 1 <i>t.</i> brat aghaidh, <i>m.</i> 1 <i>s.</i>	arpin, <i>m.</i> 4 <i>s.</i>	ffedog, <i>m.</i> <i>a.</i>	davanjer
Apt.					
1. Liable to.	1. ullam (le)	1. ullamh ri	1. arloo	1. parod	1. broet (da)
2. Suitable.	2. oipeadúnac	2. freagarrach	2. cooie, jesh	2. cyfaddas	2. brao
Aquatic.	Δ βυαινας le h-uige	a dh-fásas 's an uisge, a bhúineas do'n uisge	ushtagh	dyfrog	dourek
Aqueduct.	υιρζυιασ, <i>m.</i> 3	amar uisge, <i>m.</i> 1 <i>s.</i>	arrey, <i>m.</i> 1 <i>c.</i> ammair, <i>f.</i> 4 <i>s.</i>	dwfr-ffos, <i>m.</i> <i>a.</i>	dour-gaonv
Arab.	Αραβιας, <i>m.</i>	Arabianach	Arabagh, <i>m.</i> 4 <i>t.</i>	Arabaid, <i>m.</i>	Arab, Morian
Arabia,	Αραβ, <i>f.</i>	Arabia	Arabagh, d, cheer yn Arab	Arabia, <i>f.</i>	Moria
Arable.	ιριελε, ιριελεδα	so-threabhaidh	traauagh	arddadwy	douar-labour
Arbitrary.	Διπο-δεανναρας	borb-machtail	kionlajeragh, roonagh	traws, meistrolgar	uz barn
Arbitrate.	ρειτιυζαδ	thoirt breith réiteachaidh	reaghey cooish, cur briwnys	cyfryny	barna
Arbitration.	βρειτεαιμναρ, <i>m.</i> 1 <i>t.</i> ρειτιυζαδ, <i>m.</i>	breith réilé, <i>f.</i> 2 <i>s.</i>	reaghys, <i>f.</i> 1 <i>s.</i> briwnys, <i>f.</i> 4 <i>s.</i>	cyflafareddiad, <i>m.</i> <i>a.</i>	barn-daou-hanter
Arboriculture.	εολαρ ερανν		a'ase-billagh, <i>m.</i> 4	coed-amaethiad, <i>m.</i> <i>a.</i>	labour ar gwez
Arc.	βοζα, <i>m.</i> 4 <i>u.</i>	bogha, <i>m.</i> 4 <i>c.</i> roinn do chuairt	ayrn-chiarkil, <i>m.</i> 4 <i>s.</i>	bwa, <i>m.</i> <i>a.</i>	gwarek
Arcade.	γραιδ φαι βοζα	sráid fuidh bhogha <i>f.</i> 2 <i>s.</i>	arcaid, <i>m.</i> 4 <i>s.</i>	mydrawd, <i>m.</i>	bolz
Arch. <i>s.</i>	Διρε, <i>m.</i> 3 <i>a.</i>	bogha drochaide	aah fo droghad, <i>f.</i> 4 <i>c.</i> lieh-chiarkil, <i>m.</i> 1 <i>t.</i>	arch, <i>f.</i> <i>a.</i>	arc'h
Triumphal arch	Διρε βυαιρε	bogha-thogail buidh-ghàis- deachais	bhow barriaghtagh	bwa buddugol	arc'h enor
Archæology.	ρεαν-ρζευλαδτ, <i>f.</i> 3	sean-sgeulaigh- eachd, <i>f.</i> 4	shennskeealaght, <i>f.</i> 4 <i>s.</i>	hynafiaeth, <i>f.</i>	koziadurez
Archangel	Διπο-αινεαλ, <i>m.</i> 1 <i>t.</i>	àrd-aingeal, <i>m.</i> 1 <i>t.</i>	ard-ainle, <i>m.</i> 4 <i>s.</i>	archangel, <i>m.</i> <i>s.</i>	arc'hel
Archbishop.	Διπο-εαρβοζ, <i>m.</i> 1 <i>t.</i>	àrd-easbuig, <i>m.</i> 4 <i>s.</i>	ardaspick, <i>m.</i> 4 <i>s.</i>	archesgob, <i>m.</i> <i>s.</i>	arc'heskop
Archdeacon.	Διπο-δεοδάν, <i>m.</i> 1 <i>t.</i>	àrd-thoirfeach, <i>m.</i> 1 <i>s.</i>	ard-jaghin, <i>m.</i> 4 <i>s.</i>	archddeon, <i>m.</i> <i>d.</i>	arc'hdiakr
Archduke.	àrd-dhiuchd, <i>m.</i> 4 <i>s.</i>	Διπο-ουίθεε, <i>m.</i> 4 <i>t.</i>	ardghuic, <i>m.</i> 4 <i>s.</i>	archddug, <i>m.</i> <i>s.</i>	arc'hduk

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Archer.	բալչուիր, <i>m. 1 i.</i> բօջսօւր, <i>m. 3 i.</i>	boghadair, <i>m. 2 s.</i>	sideyr, <i>m. 4 s.</i>	saethydd, <i>m. s.</i>	gwareger
Archery.	բալչօթաճԷԷ, <i>f. 4</i>	boghadaireacht, <i>f. 4</i>	sideyr, <i>f. c.</i>	saethyddiaeth, <i>f.</i>	tenna gant ar warek
Archipelago.	ուր-մուր, <i>f. a.</i>		keayn-ellanyn, <i>m.</i>	ynysfor, <i>f. d.</i>	enez-vor, <i>f.</i>
Architect.	տօջծալուօ, <i>m. 4 u.</i>	àrd-chlachair, <i>m. 2 s.</i>	ardobbree, <i>m. 4 s.</i>	pen-saer, <i>m.</i>	arc'htoer
Architecture.	տօջծալ, <i>m. 3</i>	ard-chlachaireachd <i>f. 4</i> eòlas togail ait- reabh, <i>m.</i>	ardobbreeys, <i>f. 4 s.</i>	adeiladaeth, <i>f.</i>	arc'htoadurez
Archives.	ԼԵԱԾԱՐ-ՎՐԹԵ, <i>f. 4</i> ՏԱՐԾ-ՅՈՒՆՏ ՔԵՆ-ՐԾՐԻՈՒՆՈՒՐ- ԵԱՇՏԱ	tasg-thigh shean-sgriobh- aidhean, <i>m. 2 s.</i>	thieyn-recortys	cofnodau, <i>m.</i>	kozpaperou
Arctic.	տարբարճ	mul-chuartach	twoaiagh	arthawl	penn ar bed
Ardent.	ԼօրջԷԷԸ	loisgeach, àrd-intinneach	jeean, graihagh	taer, twyn	bero
Ardour.	ԼօրջԷԷԸ, <i>f. 3</i> ՎՅՈՒՐԱՐ, <i>m. 1</i>	blâthas, <i>m. 1</i>	chiassghraih, <i>f. 4</i> jeeanid, <i>m. 4</i>	brydaniaeth, <i>f.</i> taerni, <i>m.</i>	erder
Arduous.	ՎԵԱՎԱՐ	deacair	doccaragh, doillee, creoi	anhawdd	diez
Area.					
1. (geom.)	1. մաջ, <i>m. 2 a.</i>	1. raon, <i>f. 1 p.</i>	1. eaghtyr, <i>m. 4 s.</i>	1. wynebfesur, <i>m.</i>	1. leur
2. yard	2. Ճամնա	2. gàradh, <i>m. 1 s.</i>	2. cooyrt, <i>m. 2 s.</i>	2. cadlas, <i>m.</i>	2. foz
Arena.	Ճանեան, <i>m. 1 l.</i> յօնատ ԿՈՒՐԱԿ, <i>m. 1 l.</i>	ionad còmhraig, <i>m. 1 s.</i>	kiarkyl, <i>m. 1 l.</i>	cemmaes, <i>f.</i>	leur-gann
Argue.	ՎԻՏԵԱՆ ՅՈՐՔՐՈՒՅՏՈ	connachadh	arganey resooney	dadleu, rhesymu	tabuda, reazoni
Argument.	ՎԻՃՆԵԱՐ, <i>m. 1 l.</i> ԵՐԻՃ, <i>f. 2</i>	argumaid, <i>f. 2</i> ceann-aobhair, <i>m. 1 l.</i>	argane, <i>m. 4 s.</i> resoon, <i>m. 4 s.</i>	dadl, <i>f. a.</i> cynwysiad, <i>m. a.</i>	reazon
Arise.	ԵՐԻՃԵ	éirigh	irree, troggaler	codi	sevel
Aristocracy.	ՔԼԱԷ-ՔԱՃՅԱԼ, <i>m. 3 a.</i> ՆԱ Կ-ՎԱՐԼԵ		sleih-oosle, <i>m.</i>	pendefigiant, <i>m.</i>	digentil
Aristocrat.	ՔԼԱԷ, <i>m. 3 a.</i> ՅՈՒՆԵ ՄՈՒՐԱՐԱԼ		ardooasle, <i>m. 1 l.</i>	pendefigwr, <i>m.</i>	dijentil, noblanz
Arithmetic.	ԿՈՒՄԱՐԻՏԷԱՏ ("cùrú"), <i>m.</i> ՔԻՕՄԱՐԵԱՇԷ, <i>f. 3</i>	càntas, <i>m. 1</i> àireamhachd, <i>f. 4</i>	coontys, <i>f. 4 s.</i> coontaghyn, <i>p.l.</i>	rhifyddeck, <i>f.</i>	koutchek
Ark.	ԱՐԿ, <i>f. 2</i>	àirc, <i>f. 2 s.</i>	arg, <i>f. 4 s.</i>	arch, <i>f. s.</i>	arc'h

English.	Irish.	High-Scottish	Manx.	Welsh.	Breton.
Arm, s.					
1. limb	1. <i>ḡeug</i> , <i>f. 2 a.</i> <i>lám</i> , <i>f. 2 a.</i>	1. <i>gáirdean</i> , <i>w. 1 s.</i>	1. <i>roih</i> , <i>f. 4 c.</i>	1. <i>braich</i> , <i>f. a.</i>	1. <i>brec'h</i>
2. (of the sea)	2. <i>cuán</i> , <i>m. 1</i> , <i>pl., τα</i>	2. <i>frith-mhuir</i> , <i>f. 3</i>	2. <i>branlaig</i> , <i>f. 4 s.</i>	2. <i>morgainc</i> , <i>f. a.</i>	2. <i>brec'h moi</i>
3. weapon	3. <i>arm</i> , <i>m. 1 t.</i>	3. <i>arm</i> , <i>m. 1 t.</i>	3. <i>arm</i> , <i>m. 4 s.</i>	3. <i>arf</i> , <i>m. a.</i>	3. <i>arm</i>
"An infant in arms."	" <i>leanb baclán</i> ."	<i>naoidhean</i>	" <i>oikan ayns roihaghyn</i> ."	" <i>baban ar fraich</i> "	" <i>bugelik</i> ."
"Arm in arm."	" <i>ḡuala ar ḡualaimn</i> ."	" <i>an gáirdnean a chéile</i> ."	" <i>roih ayns roih</i> ."	" <i>fraich ymraich</i> "	" <i>brec'h oc'h brec'h</i> ."
"To arms!"	" <i>(ΔΣ) peo tīb!</i> "	" <i>glacaidh bhíll-airm</i> ."	" <i>dys armyn!</i> "	" <i>dan arfau!</i> "	" <i>d'an armou!</i> "
"With open arms."	" <i>ḡo rial páitteaδ</i> "	" <i>le lámhan sgaolte</i> ."	" <i>lesh roihaghyn sheeynt</i> ."	" <i>gyda breichiau agored</i> ."	" <i>en diouvec'h</i> ."
Arm, v.	<i>armuḡar</i>	<i>armachadh</i> <i>cur airm air</i>	<i>armal</i> , <i>greighey</i>	<i>arfogi</i>	<i>arma</i>
Armchair.	<i>caḡoim-ḡocaim</i> , <i>f. 6 c.</i>		<i>caayr-uillin</i> , <i>f. 4 s.</i> <i>stoyl-drommey</i> <i>mooar</i> , <i>m.</i>	<i>cader freichiog</i>	<i>kadorvrec'h</i>
Armour,	<i>airm</i> , <i>m. pl.</i> <i>eusaδ-cogḡarū</i> , <i>m. 1</i>	<i>airm-dhion</i> , <i>m.</i>	<i>eilley</i> , <i>f. 1 c.</i> <i>greinyn-chaggee</i>	<i>arfogaeth</i> , <i>f.</i>	<i>armadur</i>
Army.	<i>rluaḡ</i> , <i>m. 1</i> , <i>pl. τe</i> <i>arm</i> , <i>m. 1 t.</i>	<i>sluagh-cogaidh</i> , <i>m. 1</i>	<i>armee</i> , <i>f. 4 s.</i> <i>sheshaght-chaggee</i>	<i>llu</i> , <i>m. d.</i> , <i>byddin</i> , <i>f. d.</i>	<i>arme</i> , <i>f.</i>
Aroma.	<i>veaḡ-bolaδ</i> , <i>m. 1</i> <i>cuḡmaδt</i> , <i>f. 3</i> <i>bolteaδt</i> , <i>f. 3</i>	<i>boltrach</i> , <i>m. 1</i>	<i>soar-millish</i> , <i>m. 4 s.</i> <i>soar-losreeagh</i> , <i>m. 4 s.</i>	<i>perarogll</i> , <i>m.</i>	<i>louzou-e'houesvad</i> , <i>m.</i>
Around, adv.	<i>móm-otiméioll</i> <i>pá ḡcuairt</i>	<i>mu'n cuairt</i>	<i>mygeayrt</i>	<i>o amgylch</i> , <i>o bob tu</i>	<i>endro</i>
Around, prep.	<i>timéioll</i> (<i>gen.</i>) <i>ḡart timéioll</i> (<i>arf</i>)	<i>thimchioll</i>	<i>my</i> , <i>mysh</i>	<i>yughylch</i>	<i>tro</i> (<i>da</i>)
Arouse.	<i>múrḡait</i> , <i>bhorḡuaδ</i>	<i>brosnachadh</i>	<i>doostey</i> , <i>seose</i> , <i>cur er g'irree</i>	<i>cyffroi</i>	<i>dihuna</i>
Arrange.	<i>vearuaδ</i> , <i>réituaδ</i>	<i>réiteachadh</i> , <i>cur an uidheam</i>	<i>kiartaghey</i> , <i>reaghey</i>	<i>trefnu</i>	<i>renka</i> , <i>ficha</i>
Arrangement.	<i>réituaδ</i> , <i>m.</i>	<i>réiteachadh</i> , <i>m. 1</i>	<i>kiartys</i> , <i>f. 4 s.</i> <i>reaghys</i> , <i>f. 4 s.</i>	<i>trefniad</i> , <i>m. a.</i>	<i>renkamant</i>
Array. v.	<i>óruaδ</i> , <i>ḡleuraδ</i>	<i>sgeadachadh</i>	<i>coamrey</i>	<i>trwsiadu</i>	<i>renka</i>
Arrears.	<i>maḡairte</i> , <i>iaḡairte</i>	<i>eùl-shiach</i> , <i>m. 1 s.</i>	<i>feeaghyn</i> <i>neueeckit</i>	<i>ol-ddyledion</i>	<i>paemant a chom</i>
"I am in arrears with my rent."	" <i>ḡá maḡairte ciora orm</i> ," <i>or</i> " <i>ḡá an cior ΔΣ ḡlaosaδ orm</i> "	" <i>Tha mo mhàl gun a làn-dloadh</i> ."	" <i>Ta mee er-gooyl lesh my vaill</i> ."	" <i>Yr wy far ol gyda'm hardrech</i> "	" <i>meuz ket paect ma gouelmikel</i> "
Arrest, v.					
1. stop	1. <i>copḡ</i>	1. <i>cur stad air</i>	1. <i>goaill seose</i>	4. <i>atal</i>	1. <i>hareti</i> , <i>chom</i>
2. imprison	2. <i>ḡabáit</i>	2. <i>cur sàradh air</i>	2. <i>cur fo arrey</i>	2. <i>gataelu</i>	2. <i>kreḡi</i>



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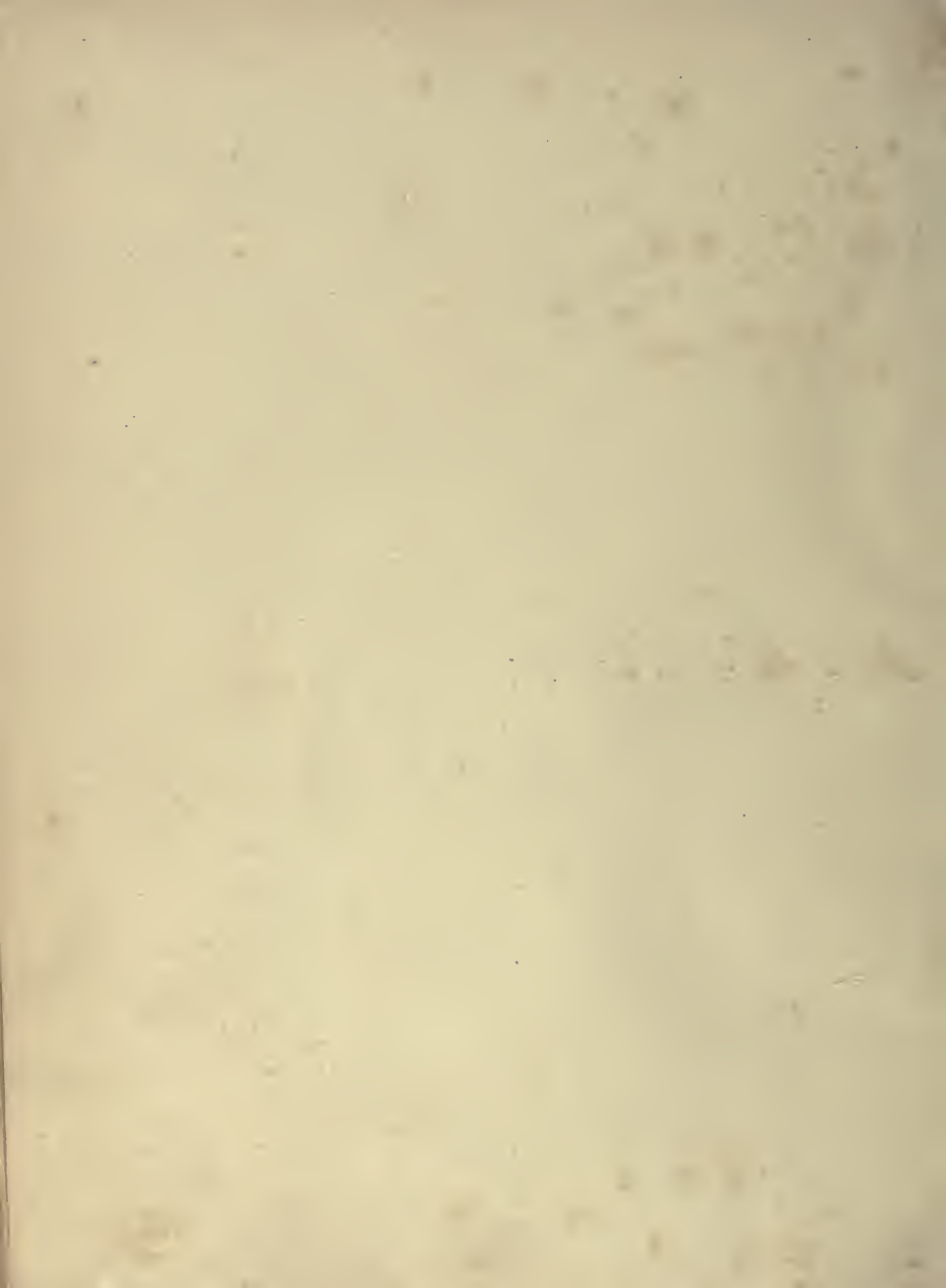
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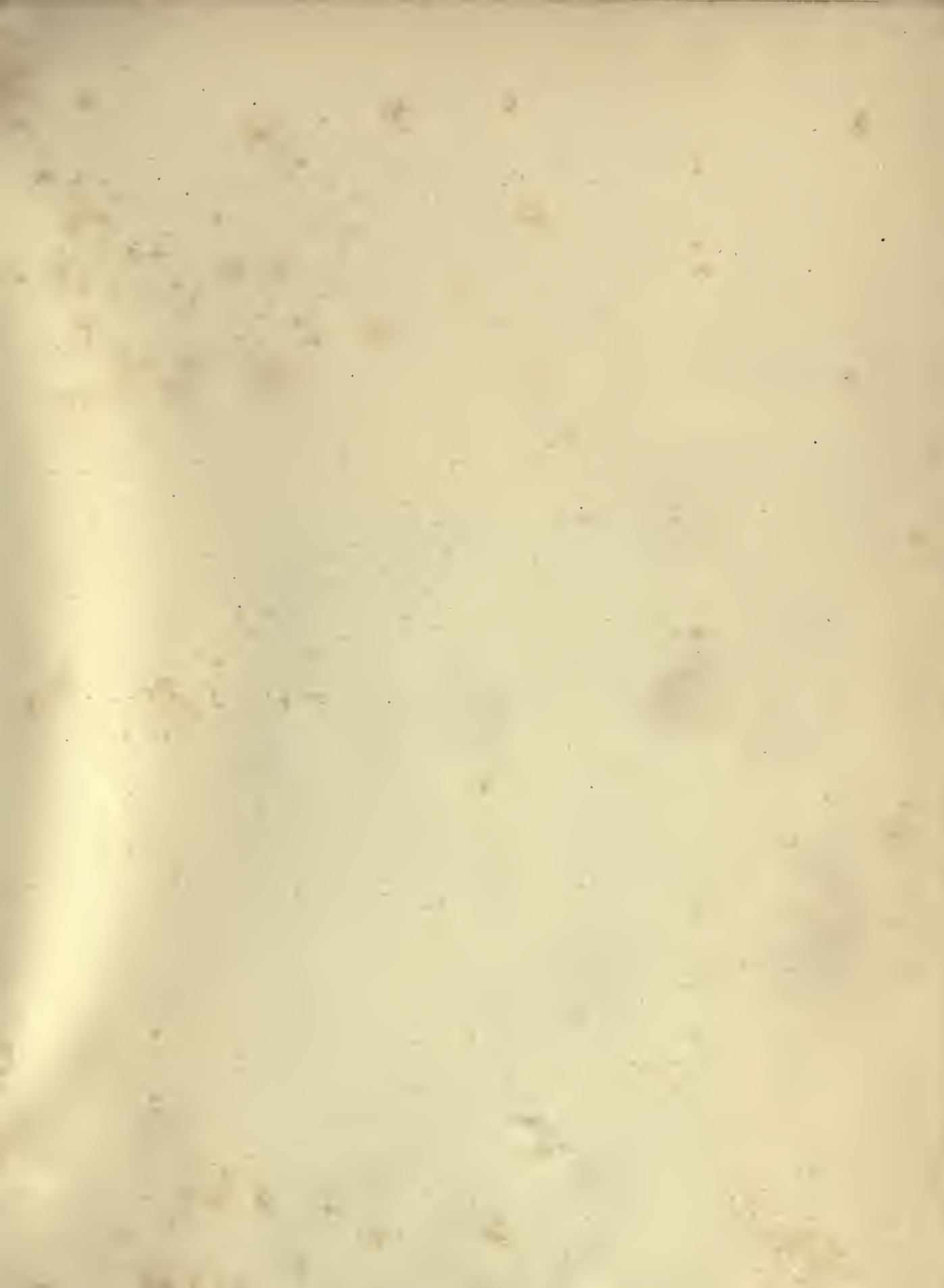
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