



# CELTIA

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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 Môn.



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 farther 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 these 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 sure 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.**

"Selin ne gwelet kant gwanvez,  
 Echu eo an redaden!  
 Deuz Gwened betek Porzmaez  
 An bezz soust an zelen.  
 Er c'hastril hag er maertron  
 Ha d'ing c'hoel ar c'hoaz,  
 En dilon ar partron,  
 Ha na-hun ol lammer  
 Beret menz kerd hag ar brini  
 Kerd hag an dero kaled!  
 Marvet e az meur a renni  
 Aboue er ouz-mo gant.  
 Chomet ouz brema ma-hunan!  
 N'aveuzan ken tud na Bro,  
 Ha tud na Bro, hez ha bihan,  
 A c'hoaz war na gaderio  
 Uvan bez c'hoaz, o mar befe  
 E-touez na ingoned koz,  
 Brenez da vhanas gade  
 Ma eiken kammet d'ar foz!  
 N'oz auzan e'uz ken eur c'hoisten  
 Na war n'oz na war vor  
 Ac'h auzan ar zoner talen  
 A hirvoud dre Arvor.  
 D'vin na, pa v'bin brenezik mado  
 Glas e-bed ne vo tintet!  
 Ama, kreiz ar c'hoazten dero  
 Dun na onese vin kounet.  
 Ma c'hoef mesket gant an douar  
 A vo brenez d'ar gwantronou  
 Tuzi a tri oval ar c'hoaz  
 Vid d'ereh bez ar goulon!  
 Mez mar na son ket ar c'hoaz  
 Ar c'hoaz d'ar barz dilezet,  
 Ma zelen g'oz euz an er  
 O son klemmiz vo klemet.  
 Hag an son ne'z a d'ouano  
 Dre wenojennet ar c'hoaz  
 Da zidon ar son e chumo  
 Heb gellout biken pellaz.  
 Hag e teuit a vandenno  
 Boemet gant son an dolen  
 Mor an dolen eo o maro  
 Rag ne distroint biken.  
 Hag en gwele douar skarnet  
 E-pad ar c'hoaz hep dilon  
 Ma c'halon a vo frenez.  
 Rag ne gouzint ket na-hun!  
 'Pad tri rumal ha tri ageut  
 An dolen g'oz a zono.  
 Dalc'h eta da voad gant da bent  
 Gwan d'un hin zidono!  
 Gwan e vo da d'ad ar vro-na  
 O douar an d'ouano!  
 Hast, O Ankor, da zond brema  
 Ma c'halon a zo houget!"  
 Ar bers zo kounet war al leuz  
 V'el an d'ouar diskaret,  
 An douar d'un heveler eur  
 Dindan e gof zo skaret.  
 'Tra na s'ar'ez. D'ezaz s'ar'ez  
 En eur-ditaz, b'ez an er.  
 Muzellon behan ar skouzel  
 A zere war ar c'haner.

F. JAFFRENNOU.

**Mollith yr Hen Fardd wrth Fawr.**

"Man y gwelais i anafan  
 Gant, yn awr terfynna 'n llynt.  
 Ddaw o Wened hyd Borthantreth  
 Crenais i fy mhelyd gynt!  
 Yn y cantell ar ystaws,  
 Ar adwylt'r gwelawyr maud,  
 Yn eglwys all o'r pwyll  
 A fy hon yng nghanol gwial.  
 Oemis c'yd ar sigtain llymaf  
 C'yd ar derw celyd llynt.  
 Er ym gamed, cwellachan  
 Lawer glabod yn y glyn.  
 Eithr befach, wyf fy honau!  
 Gwyf fy nro nis adawan awy,  
 Gwyf fy nro, yn fawr a b'yslan,  
 Gworrthio an fy nroen maen hwy.  
 Petai na o'n hen gyffellion  
 Anwyf gynt i'w gael yn fyw.  
 Hwyrw, o loyd, a d'yswys!  
 Tust ladd fy egyrn gwyf!  
 Gwel, ystyria! Nil os, andyn  
 Nos ar dir na mor a wyf  
 Gant'r delia honno egypt!  
 A'for gynt a'i ehan yn Breyr  
 End, pan y byddw'r fawr,  
 Cloch i gwlis ni bydd un;  
 Yna, c'hwyr y nosydd derw  
 An fy nghwymp ni wylidd d'yn!  
 A d'ymnywysa i'ch hwyf, a'v d'awr.  
 Fy, fy gwelidhan 'n fawr a nadd!  
 Fel y twyllid y wyf i gwlis!  
 P'han yn oleu, yntas dadd!  
 Etre, er na ehan y clychan  
 Alar an y badd, e fydd!  
 Sain fy mhelyd hon i'w d'awr  
 Tu, yr awyr fydd yn b'edd!  
 Yn y nos y neb d'awnyo  
 I'wylidhan c'wel a'v d'awr, a ehan  
 Sefyll yna, si a wedyf  
 Heb fydd, alla gader' fan,  
 Sain y delyn loda yna  
 'Dof i' wedyf s'ar'ez ym,  
 Oul y delyn fydd ou d'awr  
 Cw'oz yu ol nis try'r d'ad hyn.  
 Ar ym gawlyd d'awr o'ch hwyf  
 Tu, yr awyr fydd holl d'ad hyn,  
 I fy nghalon e fydd cywir  
 Gan na phwynt yu. F'han!  
 Tair cwellidh a thair ugin  
 Cw'oz w'ad'n hen delyn!  
 Dalled ar si llynt a rhodod.  
 Wae i'r soed a'v c'wyr holl!  
 Gwae a'v i'w wylid holl!  
 Gollid nabod amad, gwae!  
 Bys, o Angen, rwan, deu,  
 A fy nghalon, sefyll ma'!"  
 Yna'r bared a gwynys, mogy  
 Derwan dorrer, ar y llawr,  
 A'r d'awr a ymgyr!  
 Dan ei goff y'n unnyd awr  
 A thra ebydd seimant' delyn  
 Santaid idd yr awyr fy,  
 Wela, Hydan welfant' boddrol  
 Ar y sawr eto gyl!"

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

**La Malediction du Vieux Barde Mourant.**

Volet que j'ai vu cent lieues,  
 Ma course est terminée!  
 De Vannes a Porzmaez  
 J'ai joué de la harpe.  
 Dans les châteaux et les manoirs  
 Et en foyer du paysan  
 Dans les églises des paroisses  
 Et seul au milieu des landes.  
 J'ai vécu autant que les corbeaux  
 Autant que le chien dur;  
 Plus des gauloisiers 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 sont-ils tous perdus.  
 Si un malin il subsistait encore  
 Un seul de nos anciens amis  
 Celui là cependant  
 Mes os couchés dans la tombe  
 Mais hélas! il n'est plus un homme  
 Sur la terre ni sur la mer  
 Connaissant le jeu de la harpe  
 Qui soupire à travers l'Arvor.  
 Pour moi, quand hier j'ai mourrai  
 Avez glas ne sera finit  
 Ici, au milieu des forêts profondes,  
 Nil ne sera que de ma tombe.  
 Mon corps mêlé à la terre  
 Devendra nourriture des racines  
 Il foudra comme la cire  
 Pour conserver vivante la flamme!  
 Mais si les cloches ne sonnent pas  
 Le doul du berce abandonné  
 Ma vieille harpe dans les airs  
 Soufflera son chant triste  
 Et, la nuit, celui qui passera  
 A travers les sentes du bois  
 Entendra écouler la tondeuse  
 Sans jamais pouvoir éteindre  
 Et les viendront en foule  
 Etouffer des sons de la harpe,  
 Mais la harpe sera leur partie  
 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,  
 Continué dans ton chemin  
 Malheur à qui l'écouterait!  
 Malheur aux gens de ce pays  
 Qui n'ont conscience.  
 Hâte toi, o mort, de venir maintenant  
 Mon cœur a cessé de battre."  
 Le barde est tombé sur le sol  
 Comme un chien qu'on abat,  
 La terre, au même instant,  
 Sans son corps s'est tendue,  
 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 *éimhas* (riddle) or High-Scottish *toimheachan* might fail to convey any meaning to a peasant Gael, the Manx *ran dorraghey* (*ráith 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 *Iste 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.

I. 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.

Table of infinitive terminations for Irish, Manx, and Welsh. Columns include language, root, and various inflected forms.

A few infinitives end in *ca* and *ca*, 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— *bánu, bóspó; síol, síl*

2. Gen. Sing. formed by adding *e* and attenuating (if necessary)— *cor, corpe; peampó; peampóise; long, luinge.*

3. Gen. Sing. formed by adding *a* and broadening (if necessary)— *cear, ceára; bens, beusa. cot, cota; cnámh, cnámha.*

4. Gen. Sing.—no change— *spne, spne; baile, baile.*

5. Gen. Sing. formed by adding *n, ann, or inn*— *Éipe, Éipeann; gobha, gobhainn.*

6. Gen. Sing. formed by adding *ach*— *lárach, lárach; litir, litreach.*

Nominative plural formed by adding—

Table showing nominative plural formations for Irish, High-Scottish, and Welsh with letters a, b, c, d, e, h, i, k, n, o, p, r, s, t, u.

Thus "*eappáto* f. 2, c." indicates that *eappáto* is a feminine noun with gen. sing. *eappátoe* and nom. pl. *eappátoeaca*. 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—*ablúan, gtao* gen. *gtao*.

AUTHORITIES.

- Irish.—Dictionaries of Foley, MacCurtin, Conroy, 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.

Main comparative dictionary table with columns: English, Irish, High-Scottish, Manx, Welsh, Breton. Includes entries for Abandon, Abandoned, Abandonment, Abase, Abash, Abate, Abatement, Abbe, Abbey, Abbot, Abbreviate, Abbreviation, Abdicate, Abdemas, Abdominal, Aberration, Abet, Abettor, Abhor, Abhorrence.

English.	Irish.	High-Scottish.	Manx.	Welsh.	Breton.
Abide	fanáde (stay) cómharáde (reside) máirtan (remain)	faunáda fuhrach máirtan cómharáda	dy haunaghtyn dy úrtaigáyn 'yn an voayl	arob trigo goddaf	choon gortez gvaranvi (suffer)
Abject	égláde fápcuymáde rúadé	mléchar sarrach tárcuiseach tráillid	tréih neu llohtlúgh drollanc	adya distadl dromygas díbris	diater isel diplid
Ability	comar, m. 1 rúaire, f. 4 neaprompéat, f. 3	comas, m. 1, s. cumháid, m. s. tráde, f. ind.	fort sáid sairt, m. pl. -yn	mech, m. s. dávra, m. galla, m. s. norbh, m.	hez, m. galland, m. gwizogez, f. gwended, m.
Abjure	cúláinnéagáde vútrúgáde	cúl-mláinnéachadh vútrúgáde	dy loe 'noi dy rymey 'noi	gwadu ar lw dícfrydu	dínac'ha dílezel
Able	cláire, raparú, ac- púnead, cum- páe, lávop lám a. tr pévop lám, cá má tonan	comasach cumháidach láidre	rumneydach niartad lajer	gallang goldog	gallimlek gwéick lenack
Able-bodied	corpáira a. man. r. párapáire, púeabáire, m. 1, s.	corp láidir	lajer looyr thollan	cydneth	kré nerez
Ablution	glanáde, m. tonnéde, m. nigé, m. 4.	ionnlad, m. 1 glanádh, m. 1 nighe, m. 4.	niaghyn glennid	golobiad, m. s. glanádh, m. s.	gwald, m. gwald hidigez, f.
Aboard	ar bógo lunge	air bórd lunge	er lungey	ar bwrdd l'r llung	er hours d'ar hours
Abode	áirpéad, f. 2, s. áir-comuáiré, f. 2, s. teaghlac, m. 1, s.	áite cómhuáidh, m. 4 s. ionad áir, m. 1, s. áitreach, m. 1, s.	ynnydvagheo cummat oyll	proswyl, m. s. trigfa, f. s.	ti, m. pl. ties kér, f. pl. kécion
Abolish	leagáde cup ar gcúl nem-éirigáde	dubhadh a mach agros cur air, cúl	dy yoylaghey wryasey strole rausey	dílen dídíyru	terri, p. p. torret
Abolition	rgaoláde, m. cup ar nem-éirigáde	dubhadh a mach, m. agros, m. 3, s.	dollid jummaly	dídlímiad, m. s. gwárolad, f. s.	torradar, m. terredigez, f.
Abominable	gráiméach av-púatmap	gráiméil fuathbor vgrúatadh	rajos foabagh	atgas thaidd	argárua éúrua
Abominate	ruatáde vavéy spáiméagáde	geur-fuathachadh	dy ehoirt feoh da dy ehoirt d'wáda da	llyr-gashau fíeáidh	né hen argara
Abomination	gráiméach, f. 3 gráiméach, f. 3	cúl-fuathach, f. 2, 3 tráillidheachd, f. 4	éyjosy grúaid feoháya	caineb, m. s.	argaridigez, f.
Aborigines	ppíoch-ar-peoláiré bon-láir, m. 3 cúan-áiréir, f. 2	príoch-mláinir, f. 2	—	cymrodorion	kenta-tud
Abortion	anáiréat, f. 3	kréih roimh 'n áir, f. 2 faoin-áiréir, f. 2	máan louyan lhan	erthylid, m. s. gredigeth (f. s.) anamserd	kolid, m. dífar'h, m.
Abortive	anáiréat anáiréat	anáiréach ne-áiréach	neu-áppé mwanagh louyrach	ánkyimig anfíodig	kollet dífure'bet
Abound	léit pámpog léit líonmá acpúmeagáde	a léit páit a léit áolúcher líonmhórchadh	dy vishaghey dy ymáyrkey	oal dígon bod yn oladeg	fouua kaogya

English.	Irish.	High-Scottish.	Manx.	Welsh.	Breton.
About, pr.	ríméoll (with gen) (time) gao fáilop (concerning) v. e. e. o. b.	mu mu'n easir (concerning) v. e. e. o. b.	mygoyrt nychione	gottlaw raghrick (some) oldonta about me, andanaf	war-dré (some) diwar-beun
About, adv.	mép-veiméoll ap gáf aon eaoib about to be, le bent	an easir, timchioll	mygoyrt	oldentu oddiamygh	war-dré
Above, prep.	óir cionn (with gen.) rap (more than) cúilead is thairis air	os ceann smas, shmas (more than) túilleadh is thairis air	erskyn, harrish	gorowch oddar above me arnaf (more than) mwy na	astoue'h
Above, adv.	fuap m. áirne m. uactap	shmas nthard os ceann an thairis	heose erskyn	uwchlen	war-c'harro oue'h-penn
Above all	go mép-óir go h-áiréir	os léir gu h-áiréir	erskyn oodley	yn anad dim	deist-holl peugolod
Above-board	óir cionn cláir go neach-fólagrad	os ceann bírd an fólais gun cheilg	dy foshit	ar gyhoedd yn áiréir	dialle er-goulen
Above mentioned	peach-páice	a dh'áiréiréachd rombe	imrait roie súit mugh	rhag-grybwyllidig rhag-dywedidig	kent-lavaret
Abrasion	ruatáde, m.	ruadhach, m. 1 agroladh ar fáilh, m. 1	serreit serreit erant	rhaghlad, m. 1	stokera, m. kinnu, m.
Abrast	taob le taob fuap le téle	taobh ri taobh uchd ri h-uchd	goylin ry ghoym híaitte ry haitte gob ry gáib	oúir yn oúir	kéve-a-kéve ann eil e-kieban áilte
Abridge	goyngáde cúhangeáde	giorrachadh lughdachadh	dy ghianey jah dy jannu oya girey	taifru	toerat diorerat
Abroad	amod ar an ríap amúg ar an ríap	an agair a mugh an áir-áir	moia-vaik-yn this an-choer	ar led ar wágar	er'lon diorad
Abrogate	cup ar gcúl rpeargáde	cur an mó-áiréir	dy jannu gya hese dy jannu	dílen díryru	terri, p. p. torret
Abrogation	rpeargáde, m.	mí-laghadh, m. 1	neu-jannu high curat gya y deryn chru	díleat, m. s. díryruad, m. s.	terridigez, f. torradar, m.
Abrupt	ghann grou gou pút ter	cau chann áiréir	dúaláiré gure bríshuyagh, jann	díryruach yn áir-áir	bal'h rak rust
Abruptness	ghannáir, f. 3 gápháir, f. 3	cauhag, f. 1 ghannáir, f. 4 ne-ghannáir, f. 4	dúaláiré áiréir	bríshuyagh, m. erthid, m.	bal'h-ler, m. gáiréir, m.
Abuse	mórcóm, f. 2 s. ofap, m. 1 l. er, m. 1 l. gáir, m. 4 l.	neagáir, f. 2 s. st, m. 4 s. man, m. 1 s.	aknil ghynagh	omwyd, m. s. anad, m. s.	klagone, f. burrua, f. choungaz, f.
Abscond	reúat vúat vúat t'púat	leádh fólachadh	dy ulaghey dy róie er-choer	ynquidde éúie lúha	er-er gya an an-ak
Absence	vúat-áir, f. 4 (of mind) anad- erap, f. 4	ne-áiréiréachd, f. 4	ne-haitid	abonidh, m.	er-er gya (of mind) diwar-beun
Absent	vúat-áir, f. 4 líap	ne-áiréiréachd, m. s. thianis	quagh an áiréir wáidag	abonid	er-er gya

English.	Irish.	High-Scottish.	Manx.	Welsh.	Breton.
Absentee	chall-epre, n. 4 fiancée, n. 4	neach a tha air fallo' s'haibhach	meachtagh	ymahewr, n. pl.-syr.	er venand
Absolve	rgaoláid cábhair abruáid cábhair pámp. pámp. ap pámp. pámp. pámp.	saoradh fuaigiladh	dy leayrey dy mairhey dy leil	rhyddfau gallwag muddau	gwalc'hi diver-his
Absolute	absolút absolút absolút	leanan columban	yurra slane yurra	ceid belfed diamodol	diabestr dibell
Absolution	abseolú, f. 2 rgaoláid, n.	saoradh, n. 1 mairheas, n. 1 fuaigiladh, n. 1	seyryns mairys fuyaly	maddemant, n. rhyddhad, n.	gwalc'h, n. diabar, n.
Absorb	pingab pámp pámp	slugadh sana sughadh ol a stigh	dy laggy dy yide	lyson sugno ryshe	lonka tonsi
Absorption	pingab, n. pámp, n.	slugadh, n. 1 sughadh, n. 1	maannlys	tarriad, n. 1 lyson, n. sychiad, n.	lonker, n. tonser, n.
Abstain	reanáid (ré pán) reanáid reanáid	seachadh seachadh fuaicid	dy sagall jeh dy obaid dy lea	ymohelid ymodol dirastu	diocri tremout hep
Abstemious	meapáid	stana measura	cheist me-yough	cymbedrol gocbelgar	poellek balask
Abstemiousness	meapáid, f. 3	stana, f. 2 measura, f. 4	cheist obhalya asvion niongh glonal	cymbedrollder, n.	diocridigez, f.
Abstergent	glantáid	glanadh		glanhad	tréuz mad da skarra
Abstinence	reanáid, n. reanáid, n.	stana, f. 4 traoig, n. 1	obhalya obhalya trastey	ymodol, n. dirast, n. n.	diour, n.
Abstinent	reanáid reanáid	stana measura	trastey obhalya	cymbedrol gocbelgar	poellek
Abstract, n.	reanáid	an-thruing	dy bayn ase rhyon reil	taifra cryndol	kronna
Abstract, a.	reanáid reanáid	reil-dheduichte skarra	reil searil	gwahanedig	ranet diseget diver kronnet
Abstract, s.	reanáid, f. 3	reil-dheduichte skarra, n. 3 s.	reil king	dansawd, n. n. cryndol, n. n.	borradar
Abstraction	reanáid, n. reanáid, f. 4	reil-dheduichte skarra, n. 1	reil king	dansawd, f. n. cryndol, n. n.	ran, n.
Abstractness	reanáid reanáid	reil-dheduichte skarra	reil king	dansawd, f. n. cryndol, n. n.	ran, n.
Abstruse	reanáid reanáid	reil-dheduichte skarra	reil king	dansawd, f. n. cryndol, n. n.	ran, n.
Absurd	reanáid reanáid	reil-dheduichte skarra	reil king	dansawd, f. n. cryndol, n. n.	ran, n.
Absurdity	reanáid reanáid	reil-dheduichte skarra	reil king	dansawd, f. n. cryndol, n. n.	ran, n.
Abundance	reanáid reanáid	reil-dheduichte skarra	reil king	dansawd, f. n. cryndol, n. n.	ran, n.

OÉAD MILE FAILTE.

(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.

Rac go paub opt,

GERALDINE M. HAVERHY,

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.)

Risk CELTIA aigh-vic.

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 Miss Malt Williams, of Aberclydach [“Y Ddan Wynne”], co-author of “One of the Royal Colts,” “A Maid of Cymru,” &c.)

Y mac Arthur yn myned i ddeffro mewn ganrif hyn.

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,



MISS MALT WILLIAMS.

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

ALIS MALT WILLIAMS.

(From the Breton Federation of Rennes, Brittany.)

Da Renner CELTIA.

‘Benn eur pennad amzer ama eta, hon vezo eur paper hag a vezo eun cre e tre ar broiou Keltig! Pebez duñt evidomp songal eo deut hirio hon genennon da anavezout ho nerz awalc’h, da en em anavezout awalc’h e-treñ, ma ‘deux bet galloud awalc’h da zevl-our gelonen hag a vezo evel pa lavarfenm 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 em ene bretonn en e gwiz, eun ti lec’h na reno ket eur bohadennik tud, mez CELTIA, ar bed Kelt, dishual, distag, en e bez!

Pell e oa e c’hortozed en peb bro an nevezenti meurbed pljadurns-ze, pell e oa e c’houlenne ar Vreizh mad, an ul a-zigant egile: pion a grouo, pelec’h vezo kronet ar gazetenn olli-geltiek kenia! Deut eo hon breudeur a Iverzon da lavarout d’eomp ar c’helou-mad: duze, en kreiz haer Dublin, e vezo savet, hag ac’hano ledet dre ar bed, evid unani ar re o denz dija an tan sakr en o c’halon, evid klask ha haddigas da garantez ho gwiz Vro ar re a oa pellat diouhti, hag ankounac’hset o unzer dremenet.

Trugarez d’eo’h eta, tud an Iverzon, ha d’id ispisial, “Kannad an Enez Glas,” evid ar hoan e kemeret gant du traon a zell ouz hon broiou.

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

F. JAFFRENNOU ("Taddir").

V. NOUËL DE KERANGUÉ,

("Ab Erwan.")

LEON AR BEER ("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. JAFFRENNOU ("Taddir.")

V. NOUËL DE KERANGUÉ,

("Ab Erwan.")

LEON AR BEER ("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 mbath ur diubb, 's moran diubb! Na h-uile la gu math diubb! 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-bhrac le cop ban. Tha cabbag air do chasan luath; tha iad mar airgid; tha iad 'g ad ghùlan gu do phrasaich anns a' chuan. Chi mi cumadh nan làithean a thig ann an bliadhnaichean eile mun cuairt Eilean Aigeis. Seabhadh iad an measg nan coilltean. Tha na cumaidh bhàna aca 'shàmh os ceann nan aibhneichean. Tha 'n mothachadh ceannalta aca a' leobhachadh na'annan. Chi mi an t-eilean le 'aibhneichean suidhichte mar sheud ghlan anns an fhàinn a tha air làmh Nàdur. Cuinidh thu ort do fhàinn gu àrdanach. Is toigh leann do aibhneichean dubha, do choilltean glesa a' crathadh, agus do àrde sgorach; ach tha cuimhne nàna bhliadhnaichean a thèig mar chupan searbh domh.

\* Eilean Aigeis is a beautiful island in the River Boya 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?**



BOVE 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—Al, son of Olloman; Morand, or Morann, son of Cairpre Chind-Chait; and Noimniu Nôibrethach. As the stories of Al's and Noimniu'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, Cairpre 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 Attacotti, or *Aithechtuatha*, as they are called in Irish, who, about the time of the Incarnation, rose against the nobles, killed most of them, and placed Cairpre, 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 c'etna labratar iar na genemain fô ch'etoir, ocus cid ro labraisset? . . . Morand, immero, imac Carpre Chind-Chait; is de ro labrastar sede, i. ro marbtha leis in Corppe hisin cech soerchland ro bô in h-Erinn, ar ha di Athechthmathaib h-Ereinn dô, ocus ro gab rige nh-Ereinn ar ecin; ocus rap oic a rige, ar ni bid acht oen grainne i cind cecha dêsi, ocus oen direu a ceind na custindî, ocus oen direu in mullach na darach in a re. Ruetha tri meic do'n Chairpre hisin, ocus ro badid leis fô ch'etoir, ar ha doig ropdîs toathair, fo bithin na hitis a cathbair fo ceamaib. In tres mac rucal dô, i. Morand. Rothrial in c'etna do denam fris, i. a badid. Ro h-erbad da oclach leis d'a chur in beolu na tuinne. O mlaiset uadib é i tuind mara, brissis in tond in cathbair, ocus t'ebaid in tond nasa in mac comacantar a gneis for barr na tuinne. Is and asbertsom, "Garg b'ê tond," ar in mac. Folsengat choce na ogliag, ocus dofocbat sias. "Nachantocbaid," ar seseom, "Uar b'ê goith." "Cid do genam din mac-sa?" ar in dara fer. "Do genam," ar in fer aile, "Faebam é i téig ar beind chloche i mlorus tige na cerda, i. Maen a ainmside, cerd ind rig; ocus cométam in mac dus in lessaigle in cerd é." O do chuid sedo [in cerd] anna thig comacea in mac inis téig, ocus nomber leis is in tech. "Fursa in camol, a ben," ar se, "comacther in frithisea fuarsa." Tused ocu nar sin camdel, conid and abert Morand, "Solus b'ê camdel." Ro alt in mac la Moen iar sin for a sheidh féin. Ro fetatar, immero, na ochlag út nar bo leiseom in mac. Focht and iarum, do luid Carpre do ô lenus do thig Moen. In trith ropainu doab oc ok luid in mac as each ucht in aralle comdelaid in ucht Cairpre. "Romaingther in gen," ar Cairpre, "Coich in mac-sa?" la comad moir do chur. Fochaid, dan, a mathair in meic, i. ben Charpe, comad aile. "Cid it-aid," ar Moen, "in format no farguib? Cid inis in lenus in mac, ocus cid mac dam, ro pad theyr lenus oc inbad libi é, ar a met far seseom,



ocus ar a ríachtaim a lessa doibh." "Ní tharla, tra, in ní hisein duinn," ar Cairpre. "Maith, éin, a Chorppe," ar in dias oclach át, "Bo pad maith a luas neich do berad duit mac amlaid." "Bo pad maith, immero," ar Cairpre; "ro berad a ebsantheon de argut dar a chend, ocus ropad trian de ór; acht ní tarba a ríad, ar is eirabra díamán an do gníd." Anáil bíd oca, "Nobemnis," ar na oclach, "fonaisethar fort-sa." Fonaisethar fair. Oromaidmed fair, feingrat na óclais euce, co tuesat in mac in a uelst, ocus corodhsigset dó. "Isé in mac-sa," ar siat, "ruesam nait dia hánd ocus is sed so da ronsam de." "Is fir uile," ar in cerd. Is de sin, tra, ro bai mac Main fairséom; ocus ite sin teora brithara toesecha ro ríad Morand iar n-a genemain fochetoir, i. "Garg bé tond; gar bé gaeth; solus bé caindel."<sup>4</sup>

Gabais, tra, Morand ardbriethemnach h-Ereann iar sin, ocus ba marb a athair-seom, i. Cairpre; ocus ro fluid-seom a nime eo Feradach Finn Fachtnach i crích nAlban dia thóceurid irrige níh-Ereann; ar ro theich sede ría Corppe dar mair innud, ar na ro marbtha leis; co tano sede fo gairn-seom, ocus corra gab árdrigo h-Ereann, ocus Morand in ardbriethemnach h-Ereann, 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 canals 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-

<sup>4</sup> 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 canal, 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 Morann, "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 Fachtnach,† 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 . . . .

\* Map an gceolna, má Éigla combáro cugair roip an Ríis Áreip i Muircheartaí mac Éigla pi Éigean, ionnair 50 gceolátoir leo a céile u'pátaíe pa linn leactiom to bert an ceolátoir áib, si h-annuagáir ar rín cioncín na bert 25 ceolátoir roip ar a céite."—SEÁNÁN CÉITINN, 1419.

† In like manner, if there happened (to be) a close alliance of war between King Arthur and Muircheartaí, son of Éano, 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."—GEORGEY KEATTS, 1829.

#### 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

\* I have not been able to find out who Morann's son was. † Feradach Finn Fachtnach became over-King in A.D. 15, and died in A.D. 26, according to the "Four Masters."

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, archaeology, 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

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.



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:—

mo drón air an drainge.

GWAE FLO'R EIGION.

mo bôn ar ôl drainge  
 yr e' d' môr.  
 yr e' gabat i'w mē  
 's mo nīle rēon.

Gwae f' n'r eigion  
 Elydan a mawr,  
 Ebe sy'n mynd rhynguf  
 A'n caid yd' awr.

O'f'iged' fan wbaile mē  
 Deunan b'ôn,  
 Son dan e'ra'f' rap rīde l'ron  
 Corōce n's go' uēd.

Gadawyd f' adref  
 I alar fy mron,  
 Heb obaith oed m'nyed  
 Byth byth dros y don.

Mo léan nac b'ra'it m'pe  
 S'ur mo n'p'p'rin b'ân  
 I g'c'uge' l'og'ean  
 No i g'c'os'at' an Ch'L'âp.

Gwae f' n'a w'elwa  
 Fy nghariad n'w'yn i  
 Eto an unwaith  
 Tu yma i'r lli.

Mo b'ôn nac b'ra'it m'pe  
 S'ur mo nīle sp'io.  
 S'ur b'ôn' l'ou'ge  
 S'ur l'ou'ge' m'p'ec'â.

Gwae f' n'a byd'w'n  
 Ae of ger fy llaw  
 Ar f'w'eld' l'log' yn cy'rhu  
 America draw.

Leabur' l'ue'p'a  
 Di p'ân a'p'it.  
 S'ur' cat' mē am'â' e'  
 Le' teap' an l'â'.

Neither fy n'g'w'el  
 Oed' l'ad'w'yn ar lawr,  
 A the'fais of ym'ith  
 Pan d'or'od' y wawr.

C'â'm'g' mo sp'â'p'a  
 Le mo e'â'ê  
 S'ur'â'p' g'w'â'lem  
 S'ur' beut' a'p' beul.

Fy nghariad d'daeth ataf  
 D'ra l'unwa' yn f'lin,  
 F'i ysg'wydd' ar f' ysg'wydd,  
 A' i f'ia ar fy min.

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

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 *Krens-Lavaron Des Dreyes*.

By HINGANT.

**A PAN-CELTIC CARTOON.**



A HAPPY FAMILY.

The above Cartoon was published in the "Evening Express," Cardiff, on July 20, 1898, during the Pan-Celtic Festival. The figures are supposed to represent Wales, Ireland, Highlands, and Brittany respectively.

**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 attendances in the last town being over 200 out of a population of 3,000, an unexampled proportion. The prize list for the *Draochtas* 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 ("Kestling'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.L.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 Gaelbeach*) 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.

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