# An Claidheamh Soluis

Uimhir 899 — Clárughte mar páipéar nuadhacta. — Meitheamh 19, 1915. — Pinginn.


## Cúrsaí an tSaoghail

### Lloyd George, Fear na Presala.

Dreachnaé seadh an Seoirseach agus mar gheall air sin bhiodhas ag súil go nodhanfadh sé rudh ar an tír seo. Is cuma nó Sassanach anois é, Sassanach chriochnughte. Duine é a fhanfuigheann cumhacht thar aon níodh eile sa domhan. Democrat a bhi ann i dtosach. Bhi sé bháidheamhail leis an tír seo tamall fada mar go raibh cadhar uaidh. Fuair sé an chadhar ó n-ár bhFeisirídh. Dailigh sé neart do réir a chéile agus tháinig sé i réim. Nior bhfada do i réim gur árdhuigh sé cáin na tíre seo agus tá sé gá hárdú gach bliain indiaidh a chéile.

Nil ann ach cúpla mi ó cheap sé an cáin sgriosach do'n deoir. Nior eirigh leis an gceapadh agus b'éigin do éirghe as. Thréigh sé cúis na nDaoine. Thréigh sé na hÉireannaigh agus rinne cáirdeas cogaidh leis na Túraigtíb. Nil aon oidhre ar Chaisleánriabach agus ar Seosamh Searmbarlan ach é. Ar nós Chromeil bhionn an bhiobla i gcomhnaidhe i gceist aige. Dhanfadh sé fogail ar an tír seo, dhanfadh sé de réir an bhiobla é. Fóachfaidh sé leis an bpresail a thabairt isteach agus bheidh an bhiobla mar ughdar aige.

Ni measa Dalfúr féin ná an Seoirseach. Tá sé go fuadrach anois ag bailiú airc ionnus go ngabfaidh sé an phríom-reachtaireacht. Cumhacht, árd-chumhacht atá uaidh agus dhanfaidh sé gach rudh chun cumhacht d'fhagail. Sgriosfadh sé an tír seo le cáin, dá leigtí dó, agus imreochaidh sé dhíth fear orainn má leigtear dó. Nil pilér ná pleasgáin a nóidhtin aca fá láthair. Nuair a théas siad go fairsing aca chirfear an phresail i bpeidhm.

### Éire agus an Phresail.

Tá ná Comhairli Phuibliúe ag labairt go hárd i n-aghaidh na presala. Bheidh sé reachtanach ar Sasanaigh ar ball an presala thabairt isteach. Ni fágann sin go mba chóir dhúinne sláchd léithe. Millfeadh sí fá Éirinn mar náisiún agus millfeadh sí fá'n nGaeidhilg. Caithfimid Éire agus an Gaeidhilg do chosaint is do chimeádh. Sin é an ngnó agus ár nduaigh's agus is breagh linn féin go bhfuil na Comhairli Phuibliúe ag breachnú Rómpa agus go bhfuil muintir na tíre gá scur ar dealach a leasa aca.

An rudh mallachtach do mill an Gearmáin, dar le Sasanachaibh, tá sé gá moladh aca dá dtír féin agus do'n tír seo. Tá Tír na bFionn sgriosta ag an bpresail. Tá an Pólainn sgriosta aice, agus an Bhóchaim. Tá sibialtacht agus chriostaidheacht na hEadhaile gá milleadh ag an bpresail. Bhíodh an presail riachtanach do Sasanaibh nó ná bíodh, millfeadh sí fúinne. Tá an tír seo ar dheagán daoine. An dlúcheangal le tír eile agus dian-smacht na tíre sin is cionntach leis an dhíth daoine bheithe ar Éirinn. An cóir dúinn ár bhfir go léir do chaitheamh chun Sasan do chosaint? Tá Sasana fár gcosaint, dearfaidhe. Má chaitheann sí ár bhfir go léir an cosaint é sin?

Tá sláes eile thar an bpresail, ach ni haineann sin leis an sgéal chor ar bhith. Chirfeadh an presail deire an fhad le r-ár náisiúntacht. Tá milleanas dhéanta cheana ár Gaeidhealtacht ag an oideachas Gallda, ag an arm Gallda, ag bordaibh Gallda atá fá smacht Sasana, agus ag Riaghaltas Gallda. Ni haon dochar an méadh sin i gcomórtas leis an milleanas a dhéanfadh an presail orainn.

Tá dá fhagas presala leagtha amach ag an Riaghaltas. Tá sé ceapta aca fir Sasan do chur ag obair ina dtír féin, agus fir Éireann do chur ag troid thar sáile. Is fearr chun oibre na Sasanaigh. Is fearr chun troda na Gaeidhil. Múineadh ceárd do na fearaibh ball. Nior chugadh aon chéard dúinne, ach tá ceárd an tsaighdiúra i ndán dúinn, dar leo. Tá sé air aghaidh anois cur i n-úl go gcaithfear leighint dúinn dul thar ndaoine féin, nó fanacht má's mian linn.

### Seón Ceannt.—III.

Féid mar adubhart cheana, isiad na dánta diadha an tara cuid de fhaothar Shéóin Ceannt. Isiad an chuid is liomhairé iad, leis. Nuair a leach, leas liúnsin, ar fuaid tarthair na hCórpa, agus hyd gyrrau eithaf y Werdd Ynys .i. go dtí an áit is sia siar san Inis Fhóghluis. Tá amhras agam i dtaobh na "sluaiseachta" sin, acht nilim ar aigne thráchtair anois.

Is fior, amhlaé, go bhfuil cosmhaileacht láidhir idir fhaothar Shéóin Ceannt agus a lán den filidheacht diadha dogeidhtar sa Gaeidhilg. Sabainnis chugainn mar fomplaí cuid de cheirdeaghaidh na ndán san leabhar so. Do scriobh Seón Ceannt dán ar Pháis ar dTigearnas. Ni fairisc a airdeáh a liacht acasan atá againne. Do ceap sé dá dán ag moladh Mhuire; agus tá suaicheantais acasan sa Gaeidhilg. "Maitheas Dé,' agus 'Dhé n-aitheanta Dé,' agus 'Ceatig an tSaoghail,' agus 'An Saoghal an Cholainn agus an Deamhan,' agus 'Seacht nOibreacha na Trócaire,' agus 'Aithrige,' agus 'Uabhar,' sin cuid dena eistceannaibh gur ceap sé dánta orca. Agus nil aonchéann acasan ná go bhféadfaidhe mac a samhail dhfagháil sa Gaeidhilg dó.

An ceist úd trí naimhid an anma tá cywydd deas aige air. Seo mar gabann a tosach sa Bhreatnis.

Gwn nad da, gwae cnaid dyn
Draw o goelio i dri gelyn;
Y cnawd gan anudonef,
Ni ád, wn, cnaid i nef;
A'r cythrel yw'r ail gelyn,
Bwriad tost a wnâ brâd dyn;
Hudol yw'r byd, gyfryd gwn
Am e ddêl pe'i meddyliwn.

"Is eól dam nach maith é—is truagh é anam an duine tall d'éis a ionatadhe a trí naimhid adhfus. An tolann le tuige n-éitigh, dar mhéacal, ni leigfidh anam isteach isna fluéis. Agus isé an deamhan an dara naimhid, le cleas tinn a théineann an duine do bhrath. Is bhréagach é an saoghal—ach maith is eól dam gach a dtiocfaidh de, má's áil liom smaoineamh air."

Tiomáineann sé air mar seo:

"Cadhé an fáth nach fairéann fear na dála cumhainge chuige féin, agus a éiúine a thagann an bás d'amus air? An té is sia aois agus is mó bhronnann fion, geodha sé bás dámadh ri féin é. Maithnuigeadh sé ar adhmad an chróchair—ni mairfidh a fhaoghal faid an nóimhit.

"Is mian linn tigthe marbhair a tógainn; agus bonn do chur fén obair; agus soilchar éun fiona ann. Is mian linn caparill agus cloga aoibhe, agus eilí dhfagháil. Taithainti agus airgead do fhaothrú. Caisleán do bhaint amach mar fhéadhaimid é. Acht an chúisce mheathlóghaidh an dá éis, agus go dtoillfimis go hadhsáideach i leathsoca, buailfear an aibidh umainn, agus is siúd éun siubhail linn go dtí tigh na cré agus an dín fhéirghluis; go dtí an leabaidh fé ghoghaibh crann, agus an cré mar lóa dúinn os ar gcionn.

"Cá mbeidh an uair sin, na tigthe marbhair? Agus na cuir deasa? Agus na soilchir fiona?"

Ni beag an méid sin, bhéidhir.

Cuirfeadh annso gioda d'aistce a ceap Sofraidh mac Briain, mac an Dáiridh ar an gceist céadna.

Mo chéadfaidhe adhúi!
Ar gcaill orm le head,
'siad im ceann ag cur
má's leam iad—ni headh.

Tá do thabairt uaim anois.

Trumpaí Lae an Luain.
Pictiúr a dhéan G. Howell-Baker.

a bhimid dá leigeam dhíbhsibh linn féin go raibh deallramh na fírinne ar an rudh úd adubhairt Iosa Morgannwg i dtaobh Shéóin Ceannt do chur suas de chaoir filidheacta mar gheall ar a shrádh do Dhia. An filidheacht diadha a ceap sé tá sé lán de chráibhdheacht neamhchlaein na seamhanach. Duine aca do b'eadh é; agus is follus as a fhaothar gur dhalta dilis dá órdh agus dá gairm é.

Tug sé a fhaoghal agus a intleacht do cheagasc an chreidimh agus is léir dúinn sliocht an teagaisc sin ar a bhfuil fanta aghaidh n-a dhiaidh. Molann sé an dhíghnimh agus cáineann an dhíghnimh. Moladh agus cáineadh ar ar scuma gcéadna atá le faghail i bhfilidheacht na Gaeidhilge; i gcás gur dóigh le duine gurab amhlaidh d'aistrigtí ceann aca as an gceann eile. Ni gádh dam a ráidh nach aistriú ceachtar aca, acht gur fhásadar araon a teagasc an chreidimh céadna agus a taithige na fhealsamhnacha céadna.

Is dóigh le Mr. Matthews gur tháinig Seón Ceannt fé anáil "sluaiseacht" éigin chreidimh

Céimneacaḋ mo ċos,
cinneaḋ luiṫ mo lám
aṡ caiṫṡ m'anama a n-aon,
mairṡ torla mar tám.

Tirne ina ṡaḋ ceiḋm
tuiṡ, a Ḋé, mo ṫáil;
toil na colna criaḋ
orra sin naċ sám.

An biṫ-cé 's an corp
's an ṡcealṡtóir sior,
boċt ar dteannta óil dercúr
a mbeaḋṡta aṡ toċt triom.

Agus sgo aiste amháin a ceap duine éigin ar an ṡceisc ċéadna.

A Ḋé na nDraḃṡnóm smaċtuiṡeas uaill ṡaċ fir.
Sgor me ar ċalaois cleas tri ṡcluaimir.
Tríoḃ a dtreasnóiġeaċt easconn duireas me,
Is claoċluiṡ casnoid ceasnóiġ an ċuallaċta.

Aon dom casbunóin maisṫín uaiḋreaċ uile;
Is éigneaċ aisṫí an ṡaḋuiḋe ṡuasaċtais;
Séanaim airdliġe an bearcuiḋe ṡruamúa duib
Do ṫréiṡ le hampuimp cataoir ċuanna ar neim.

Is claon an cleasuiḋe aṡ teaċt faoin ċuairiscse.
An saoṡal beadaiḋe, an sladuiḋe suaiṫeantais;
Is trán 's is teasnóiġ an reaċtuiḋe an ruaċaire;
Go dtréiṡeaḋ taiṫiġe bearc ṡcli an buadallaiṡ.

An cróċorp creatduiḋe an treas ti truaillíġṫe.
Do ṫaoduiṡ taiṫiġe i bpeacaiḋ buaiḋruiḋe.
'Snáragh le ṡlancroiḋe aitriġe i n-uaiġneasaiḋ;
Is baoċ an earraoid mearaiḋ an tuaiṫbearcaiṡ.

—TORNA.

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[1] Ṡluais: Aḋúiṫ .i. do ċím. Le heaḋ .i. le camail. Im ceann .i. im coinnid. Céimneacaḋ .i. siuḋal, cinneaḋ .i. tomus. Caiṫṡ .i. ceaṫṡ. A n-aon .i. i dteannta a ċéile. Mar tám .i. mar atáimid, ar ċéill an uaṫaiḋ (mar atáim). Tirne .i. nios scaiṫcaiṡṫe. Teiḋm tuiṡ .i. taom uadair. An biṫ cé .i. an saoṡal so. Ar dteannta .i. mo ċruaḋcás. A mbeaḋṡta .i. a n-amus. Aṡ toċt .i. aṡ dul. Deaċaiḋ mbeaṡ ainm na haiste duanaireaċta soin.

## CONAMARA.

### Le Pádraic Ó Domhnaláin.

**Caisleán Dún Aḃann.**—(ar leanamaint).

Do losṡaḋ é an bliain d'ár ṡcionn. Trí bliana ina dia sin do tuṡaḋ naoi ṡceud acra de dúiṫe Dun Adann do Art Mac Eoċaḋáin, as an Iar-Mhíde. Leis an aimsear do leáṡaḋ a fiaoċtsan agus do ṫáinic Diáċaiṡ do ċomhnuiḋeann. Is beaṡ naċ bfuil ainm Domhnaill, is Marċaḋa is Éamuinn ar ceal. Aisteaċ an dream an dronṡ naċ meabhruiġeann seanċus a sinnsear. Níl in dán dóib aċt ballaí fuara, ṡan sop le'n a bposṡú ó doinnn is ṡaoiṫ; in a spairpínib fánaċa aṡ imteaċt rómpa ar fud an domain. Níl caisleán ná cablaċ aṡ Flaiṫbearṫaiṡib indiu. Ní iarrann na Ṡaill ar Dia iad do ċosaint ar na "Flaiṫbearṫaiṡib fiaḋáine." Na preuċáin agus an iorraiḋ rua do ṡeibeas díḋean ina bpoṫaraiṡeaḃ. Atá a bpearann i seilb coiṡcríoċ. Atá an báisteaċ anuas ar an bpread-teaċ, agus na beiċíoṡ aṡ siubal ar an urlár. Boċt an ṡeul é! Mór an iad é. Agus cé'n dócar dá mbeiṫ leiṡeas i ndán dóib.

### Naoṁ agus File.

Tarraiḋ uaiḋ go dtiubhremuid cuairt ṡeann ar an ṡCloiṡeann. Do Ḃeurla leaṫ-uair a ċluiṡ sinn ann. Cá bpios naċ bfuiṡimid dornán dán ann, nó cur síos éigin ar duine naoṁṫa do mair 'san ṡcomhursanaċt i n-aiḋeó. "Atá neart cuaċraċ ann" ar Cáimin. "Atá, agus neart iasṡ 'sa bpairṡe." "Cé adúḋairc go bfuiṡṫí amháin i n-áit mar seo?" ar an ṫríonaḋ fear. "D'feilfeaḋ sé go maiṫ do'n té a mbéad faoi a anam do ṡeunam. Aċt ní cuirfeaḋ sé féit na filiḋeaċta aṡ cuireaḋ ro-ṁuiṁ."

"Ní ní an éir do ṡníos an fear i ṡcomhnuiḋe. Ní h-iad tuiṫ na maoine, nó luiṫ an t-saoḋóris do baineas ceart de neart an uair do ḃíos ṡáḃaḋ leis" ar Cáimin.

Loċ m e asṡa.
Tá Coláiste Conaċt suiḋe ar Sliaḃ Pádraiṡ i n-aice na loċa.

"Éisc le do ċuid feallsamnaċta, ar son Dé," . . . . feuċ uainn an fairṡe mór, agus an baile breaṡ ṫios aṡ a ceann. "Éistfeaḋ, aċt ná dearmaḋ

'Go bpásann smeura is bláṫ súṡ-craoḃ ar an ṡcrann is isle bláṫ.'"

Do ḃíomar ar ṡaṡail. Do duailemar síos ċun an ċuain. Do ṫuṡamar fá deara ċom maiṫ le mile barraille ar an ṡcéib.

"Cé le n-aṡaiḋ na barrailli sin?" ar sinne, le fear óṡ do bí aṡ obair ann. "Le iasṡ do ṫaḋaire go ṫiorcaiḋ eile," ar s'isean.

D'inms sé annsin duinn ṫríd síos, cé mar atá aṡ eirṡe leis na h-iasṡairí, agus an méid díoltar ṡaċ bliain, cuairim.

"An ṡcualais tráċt fá an Suiḋneaċ riaṁ?" do ċeisciṡeamar.

"Cé'n Suiḋneac?" ar s'isean.

"An File," d'fr'asgriṡeamar féin.

"Muise! Ḋe deaman mórán eolais aṡam-sa in a ṫaoib mar sin, aċt má ṫéiḋeann sib soir ċun an máiṡisir, sin é an buaċaill 'mheaċás díb é."

"Cé hé féin?"

"An Loċlannaċ," ar s'isean. "Agus má ceastuiṡeann amhrán uaiḋ, 'sé atá in-ann é do ċeasaḋ díb."

"Cé h-iad na cinn atá aige?"

"Atá an gireaḋ sin aca, is naċ b'feuḋpainn a ṡcomhaireaḋ. Do ċaiṫ sé séasúr i ṡColáiste na Ṡaeḋiṡe, i dTúr Mhe Éiḋiṡ, agus níl iad ná fonas ann ó ċáinic sé abaile aċt aṡ Ṡaeḋilṡeiriṡeaċt agus aṡ Sáḃail fuinn."

Do ṫuṡamar aṡaiḋ ar árus an máiṡisir. Ba fior do'n fear ar an ṡcéib. Do fearaḋ fior-ṡaoin páirce rómsinn. Do caiṫeaḋ ṡaċ fiúntas linn nios fearr ná a ċéile. Ó ċaranaiṡe ba raiḃ an Loċlannaċ ba ċaranaiṡe ná sin arís a bean-ċéile. Ní raiḃ naċa beirt aċt go bpanṡemuis pe faḋ ba ṁian linn: i ṡcruċannas go bfuil an flaiṫeamlaċt agus an ṡeanamlaċt aṡ riċ le muinnean Conamara i ṡcomhaiḋe. Do ċuireamar faisneis an file.

"Atá mac a ṁic in sá bparáiste seo" ar an Loċlannaċ.

Cé bí aṡ dul ṫar an doras, an poinnte ceudna, aċt ua an tSuiḋniṡ.

Do ṡlaoiḋeaḋ iseaċ air. Do ċuireamar féin forrán ar a ċéile. Do tosuiṡeaḋ aṡ cur faḋair ar ṫeanṡeċaiḋ! Do ṫaiṫeamar sgaṫam maiṫ aṡ tráċt ar filiḋ Conamara, ar Colm a Dailis, ar Féilim Mac Dubḋaill, ar Ṡéan Mac Conmara, ar Tomás Ó Caḋain, ar Máire Ni Mongáin, an an Aimirgineaċ, agus daoine naċ h-iad.

"Dfuil file ar biṫ aṡaiḋ anois?" ar an Suiḋneaċ.

"Atá" ar sinn-ne.

"Cá bfuil sé?" ar seisean. "Ceappá réir mar atá an saoṡal aṡ imteaċt anois le léiṡeann is sgriob' go mbéaḋ neart amhrán 'ṡá ndeunam. An uair do bí na sean-daoine ann, nár ċum lá isteaċ ar sgol riaṁ, cumtaoi amhráin as eudan a ċéile. Aċt anois ní cloistear line nó ceaṫrama luiṡfeaḋ le do ċroiḋe."

"'Ṡcualais 'Amhrán an Púca' riaṁ," ar s'isean.

"Nerb é do fean-atair do riṡne?" ar Cáimin.

"Ba é. Cé eile?" ar seisean. "Do ḃeurad ṡaċa le heursa leat, agus deoċ ar an tó ċlispeas," ar seisear.

"Ní imsoe liom," ar Cáimin, agus do tosuiṡeadar beirt leis an ṡcomhlinnt.

S. Éireoċa mé ar maidin, i n-ainm an Domhnaiṡ,
Agus reċa mé 'mo ċomhnuiḋe ar éinoċáinín bán.
Do ṡeuna mé teaċ ann ar leaṫ-taoib an bóċain,
I bpoṡus do'n ċomṡar abfus agus ċáll.
An áit a mbéiḋ aṡam fear beaḃaiṡ ṡus bóṫain.
Caiḋreamh luiṫ eolais, fear luinge 'ṡus báiḋ.
Béiḋ sgoil aṡ luiṫ eolais ṫaḋan is aṡ óṡánaiḋ ósa.
Ar lerg an eolais aṡ teaċt ar mo fráiḋ.

C. 'Sé iomráiḋ na ṡcailleaċ is na sean-daoine ṫríonna.
D'fáṡ mearball ar m'intinn is neul in mo ċeann.
Atá 'náiḋ go bfuil an Púca ann ó aimsir na bileann.
Go bpaca na daoine é, aċt níl a fios cé'n t-ainm.
Niorb é sin do b'aiṫ liom-sa ar teaċt ráiṫċe an ṡeumráiḋ,
A beiṫ 'deunam iosbairt isteiṡ in mo fráiḋ.
'S go mbíonn sé in a ċat is in a maḋa san oiḋċe.
'S nár ḋóiṡċe in a Púca é, ná in a fean-ṡiorrán bán.

S. A ċomursana dilse tuṡaiḋ dom conṡnam.
Agus dibreoċa mé an Púca amaċ as an áit.
Cuirfeaḋ fá ṡeasaiḋ é, is fá ḋaoirse na h-uiṁlaċta.
Ṡan do teaċt aon oiḋċe níos ṡiorra ná an Mám
Ċuir sé ar an nGriallaċ is ar Pádraic a Búrca.
'S an méid eile seanóiri bí in's an áit.
Aċt seolfaḋ-sa síos é go bun Cnuic an Dúna.
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## Gnóṫaí Tiúscalaċa—Téarmaí.

Ní beiḋ aon ḃreiṫ againn ar an nGaeḋilg do ċur ar ḃealaċ a slánuiġṫe go dtí go mbeiḋ cóir curṫa againn uirṫi le hagaiḋ na dtráċtaí a ḃaineann leis an dtír. Is maiṫ liom go ndeaġaiḋ mo ġlór deireanaċ ċun tairḃe. Sid é scéal do fuaireas ó fear atá n-a ċomnuiḋe i nAlbain:—

"A ċara,

". . . . . Cuir tús ar an obair agus má ḃeireann an droċ misneaċ tú ná dein aon ionġnaḋ de. Níl ruḋ ar biṫ i nÉirinn níos coitċianta ná droċ misneaċ. Ṫug 'Tomás Bán' iarraċt faoi ruḋ éigint de'n tsórt soin do ḋéanaṁ bliaḋanta ó soin. Bí sraiṫ léiġeaċta sa Ċlaiḋeaṁ uaiḋ, aċt ní ḃfuair sé aon scéal ó éinne n-a ṫaoḃ agus níor ċuala sé riaṁ gur léiġ éinne iad nó go raḃas sa ag caint leis bliaḋanta fada n-a ḋiaiḋ soin. 'Gut sa ḃrásaċ a ḃ'eaḋ é, a ṁic ó,' a duḃairt sé liom.

"Is beag is féidir liomsa a ḋéanaṁ. Tá fios curṫa agam ar leaḃar go raiḃ léirmeas ó 'Torna' air sa 'Cork Examiner' coiṫċíos ó soin; leaḃar ar réalt eolais a ḃ'eaḋ é. Dá mbeaḋ a macsaṁail de leaḃar ar 'architecture' buḋ ṁaiṫ an ruḋ é, mar i n-aġaiḋ gaċ duine a ḋearcas suas ar an spéir bíonn na céadta ag dearca ar an dtalaṁ. Nár ḃ'aoiḃinn an ruḋ a ḃeiṫ ag éisteaċt le duine éigint ag cur síos i nGaeḋilg ar ċruṫ agus ar ḋéanaṁ na sean-foṫraċa i nÉirinn. B'féidir nár ḃfearra duit ruḋ do ḋéanfá-sa ná Cumann Archaeological do ḋéanaṁ de'n Ċumann nuaḋ soin atá ceapaiṫe agat a ċur ar bun. Níor ḃ'aon ionġna dá mbeaḋ láiṁscríḃinn le fagail i n-áit éigint ag cur síos ar an ealaḋa sin sa tseana-Ġaeḋilg, ní fuláir nó go raiḃ eolas ag muintir na hÉireann air. Ní féidir é sin a ráḋ i dtaoḃ a lán de na healaḋantaiḃ nuaḋa a tugaḋ ċun solais le cúpla céad bliaḋain anuas.

"Tá fios agat gur as an nGréigis is an Laidin a tugaḋ an ċuid is mó de na foclaiḃ a ḃaineas leis na healaḋantaiḃ is leis na mion-ealaḋantaiḃ. Ní glacann an Gaeḋilg go ró ċineálta leis na foclaiḃ iasaċta. Cuir i gcás go dtaḃarfaḋ duine an focal 'architecture' isteaċ n-a ċuid cainte beaḋ sé ċom ciotaċ is ċom haonaránaċ go gceapfaḋ duine nár ḃ'féidir leis an nGaeḋilg áit ċompórdaċ feileaṁnaċ a ḟoláṫar ḋi n-a tiġ féin. Ní ionann cás é agus na teangaċa eile, go mór mór na teangaċa d'fás suas i ndiaiḋ na Gréigise is na Laidne. Aċt b'féidir ná fuil an ceart agam annso. Gan ḋaḃat do glac an Gaeḋilg le n-a lán téarmaí a ḃaineas leis an gcreideaṁ. An focal úd 'téarma,' tá sé Gaeḋealaċ go leór anois. B'féidir naċ gáḋ aċt dul n-a taiṫiġe ċun go n-imṫeóċaiḋ an ċiotaṁlaċt uaiḋ ar fad. Táimíd ró-scáṫṁar agus má ċóiḋtear i gceann na hoibre i n-aon ċor ní mór ruḋ beag de'n dánaiḋeaċt do ġaḃáil ċugainn i leiṫ."

Tá brat agam go dtiocfaiḋ le luċt na Gaeḋilge cuallaċt do ċur ar bun d'fonn tráċt a ḋéanaṁ i nGaeḋilg ar seanaṁainistreaċa agus seana-foṫraċa na tíre. Ní féadfainn éinne níos fearr ḋ'ainmniú ċuige sin ná Eoin Mac Néill. B'fearr liom é feicsint i mbun na hoibre sin ná ag cur síos ar ċogaḋ. Do réir deallraiṁ, tá cuid de ṁuintir na hÉireann ag riṫ le n-a n-anam agus a ṁinicíḋe a bíd siad ag éiriġe amaċ i gcoinniḃ a ċéile. Breis teaspaiġe.

Fuaireas a lán litreaċa i mBéarla i dtaoḃ na gnóṫaí tiuscalaċa so aċt seo ceann eile i nGaeḋilg. Tá súil agam go maiṫfiḋ D. Ua C. mé:

"A ċara,

"Do ċonnaic mé an t-alt soin a ċuiris i gClaiḋeaṁ na seaċtṁaine seo. Is mór an truag é gan aṁras ná fuil leaḃar oireaṁnaċ againn i nGaeḋilg ag cur síos ar gnóṫaiḃ tiuscaileaċa. Is fada mé ag cur spéise i mbláṫannaiḃ agus luiḃeaċa. Ceapaim naċ ceart duit a ḃeiṫ róḋian ar obair an Aṫar Uí hÓgáin. Níl ann aċt foclóir. B'in a raiḃ uaiḋ .i. foclóir a scrioḃaḋ agus do dein sé sin go rómaiṫ.

"Mar aduḃras ceana is mór é mo ṁeas ar ḃláṫannaiḃ fiaḋaine. Is deas an t-aḃḃar léiġinn iad. Le n-a ceaṫair nó a cúig de ḃliaḋantaiḃ táim ag fágail eolais orṫa—a n-ainmneaċa agus a ḃaineann leo. Aċt mar sin féin ní ró ċruinn m' eolas orṫa. Má táir ag cuiṁneaṁ ar leaḃar a ċur amaċ buḋ ṁaiṫ liom go mór pé congnaṁ is féidir liom a ṫaḃairt duit. Dar liomsa ní gáḋ an leaḃar a ḃeiṫ ró-léiġeanta ar fad. Dála na dtéarmaí a ḃaineas le luiḃ-eolas naċ féidir linn iad a glacaḋ ó'n Laidin ċom maiṫ leis na Béarlóiri?

"Má's maiṫ leat cuirfeaḋ liosta leaḃar i mBéarla ċugat a ḃeaḋ mar réalt eolais do'n té a ċuirfeaḋ ċuige an leaḃar seo a scrioḃaḋ. Ḃaḋ maiṫ an ruḋ é dá mbeaḋ duais pé leiṫ ar Clár an Oireaċtais le hagaiḋ ceann dos na rudaí atá ainmniġṫe agat ar an bpáipéir. Saoilim go ḃfuil leaḃar ar luiḃeolas scrioḃṫa ag an Doċtúir de Hindeberg. Ní feaca é agus ní'l im cinnte."

Ní ḃaineann na léiġeaċta so ar ḃláṫannaiḃ, ar feaṁa-foṫraċaiḃ, ná luiḃeaċa le Connraḋ na Gaeḋilge ní mó ná mar a ḃaineann Cumann Tríscail Gaeḋealaċ—má éiriġeann leis an iarraċt atá dá ḋéanaṁ ċun é ċur ar ċois. Aċt tá caoi ag gaċ éinne, idir luċt an Connarṫa agus luċt leanaṁna na Gaeḋilge, láiṁċaḃarṫa a ṫaḃairt do na h-iarraċtaí seo go léir t'fonn is go dtiocfaiḋ breis comaċt do'n teangain dá ḃeascaiḃ.

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## Gleo na gCat.

**What's Wrong?**

Mr. John Sweetman, under date June 12th, writes—

"SIR, [illegible]

"I quite accept your statement that I misunderstood your allusion to me, and to show there is no ill-feeling on either side, perhaps you will allow me to reiterate in short what I wrote in a contemporary of yours. I argued that the Coiste Gnotha should not be a legislative assembly, or a debating society. It should be, according to its own name, an executive committee. If the Ardfheis, which is the legislative assembly, acknowledges this, they should agree that the Coisde Gnotha should be a small body, and should consist of the best, or rather perhaps I should say of the most suitable, members of their whole organisation. If you do not approve of my view, please give us your reasons.

"Some say that it is the policy and not the constitution of the League which is at fault, and requires reform, but I think all can agree that the constitution of the League should be the best possible in order to carry out its policy whatever that may be."

The Coiste Gnotha is hardly a legislative body, unless the making of regulations for its own committees and officials, the passing of resolutions expressing the League views or embodying its demands, would be called legislation. We agree that a smaller body would be more efficient than a large one for the simple reason that large bodies have a much greater tendency to debate than to work. In routine matters there is no need for debate. What is required is knowledge of affairs, of League and educational affairs in particular, and close attention to the more important and to the less important matters of the organisation. It is the experience of many that large committees are much less efficient than a single person with authority. The delay caused by the necessity of setting every small matter before a meeting, and the difficulty which meetings experience in arriving at decisions, is detrimental to efficient work. The sense of responsibility rests more lightly on large bodies than on smaller ones, or on a responsible individual. These things need not be so, but they are the general experience. We have stated more than once that the movement requires workers more than anything else. If the members of the Coiste Gnotha and of some of its committees could be released from most of the meetings that absorb much time without giving any great return, they would be freer to go amongst the rank and file and amongst the people in the interests of propaganda. It is necessary, however, to elect a representative Coiste, representative of the cuigi as at present, or of the counties, as many desire it to be. The executive power should rest in this body, but it should not be necessary to meet more than once every three months. A standing committee of three or four could be appointed to carry on the routine executive work. The standing committee might meet as often as necessary, and the whole executive could be summoned in any emergency. It is often felt by the Coiste Gnotha itself, we believe, that monthly meetings are in ordinary times unnecessary. Much money is spent in travelling expenses, and much time is spent in dealing with small matters. On the other hand the organisers and the most active League workers feel that the members of the Coiste Gnotha should be more active in propagandist work, in organising classes and meetings and feiseanna, in carrying on press work in Irish and English, in enlisting the co-operation of teachers and school-managers, and in exposing the defects of the educational systems. As to policy, the League policy must remain essential what it has been. What it requires is activity in those responsible for carrying it out.

**League Workers and Reform.**

Lil Nic Dhonnchadha writes—

"It seems to me to be open to your readers to infer from your remarks in some recent issues of AN CLAIDHEAMH that you would discourage any attempt to secure a more democratic means of returning the Coiste Gnotha than at present exists. Those who desire to change the present system of election do so because they are anxious to get on with the work. They hold that the Coiste Gnotha, collectively and individually, should be in close touch with the organisation, with the craobhacha, the coisti, the feiseanna, and with the life of our movement, and that they should be in the midst of all our doings. You must be aware from discussions at the Dublin Coiste Ceanntair meetings that some of the most earnest Dublin workers are not satisfied with an election system that gives only one or two representatives having any close connection with the branches. A similar complaint was made by yourself a few weeks ago regarding Connacht. The method of county or provincial election seems to offer the best way of securing a Coiste Gnotha that would be representative of the branches. It is also the most democratic method. You will find, if you inquire, that this is the method of election which is employed by almost all large Irish organisations. If the craobhacha of each county or cuige are allowed to elect their own representatives they are not likely to send to the Coiste Gnotha anyone having no more than nominal connection with the League. It is because we are anxious to have the Coiste Gnotha in close touch with League work, and really responsible to the craobhacha that we desire reform. The present state of things is leading towards the anomaly of a Coiste Gnotha without a League. The city members do not represent the city branches, and are practically unconnected with the movement in the city. Parts of the country where the League scarcely exists have representatives on the Coiste Gnotha. Is this either wise or democratic?

"I trust that you will not closure discussion on this question in the CLAIDHEAMH. It may be but a coincidence that Piaras Beaslaoi, a city member of the Coiste Gnotha, writing in last week's "Leader," pipes the same tune as yourself in regard to the demand for reform. He does not want it. In the same article the writer implies that our President is the great obstacle in the way of League progress. The Dublin workers might easily show that they have made big strides within the past year, and that the President has never been but a source of help and encouragement to them. There are signs that this question of reform will, if possible, be made a party issue. People attached to or sympathising with opposite political camps are attributing ugly purposes to each other

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since this question has been raised. Can we not discuss the proposal without making the Ardfheis a fighting ground for non-Gaelic League issues? The President has kept us clear of the rocks during the past year, and because he has done so he has been criticised all round. Those workers whose first care is the Language movement, and who support their President, are anxious to live by the League constitution, and keep clear of party. The craobhacha surely have the right to elect their own representatives. They should be given the power to do so."

If we have been more anxious about work than elections it is because work is the more important. We have neither discouraged nor opposed discussion on reform proposals. A few weeks ago we wrote that the proposal to establish electoral districts and give to such districts the power to elect their representatives on the Coiste Gnotha was a legitimate one, and should be discussed.

The President of the League needs no defence. If he has exercised restraint the restraint has been a wise one. The League has been lectured for not opposing recruiting and for not assisting it. The President has stood indifferent to the critics on both sides, and has seen the League gain renewed strength within the past year. That is his vindication.

### A Conference of Workers.

The following report has been communicated to us:—

"A conference of persons interested in the Language movement was held in Dublin on Monday last for the purpose of exchanging views with regard to the position of local councils in the Gaelic League. The meeting was called by some well-known Gaelic Leaguers in Co. Louth, and was designedly unofficial in character, all those present attending in their personal capacity. It was the outcome of a discussion which has taken place as to the desirability of adapting the constitution of the Gaelic League so as to give definite responsibility and direct representation to local bodies. Dr. W. Bradley (Drogheda) took the chair, the Hon. Secs. being Messrs. J. Dolan, M.A. (Ardee), and U. O Lochlainn (Castlebellingham). Unanimous decisions were come to on two important points which were to be recommended to the Coiste Gnotha and Ard Fheis — (1) that the Constitution be enlarged so as to give definite position and responsibility to County Committees; (2) that such Committees should be directly represented on the Coiste Gnotha. The Conference decided to have another meeting to consider details."

### A Feis in Co. an Chlair.

A parish Feis was held at Raheen Manor the residence of Mr. Lysaght, close to Tuaim Greine on June 2nd. A large number of school children were present, and those from the girls' schools in Bodyke and Tuaim Greine, won special distinction. The dancing and singing showed training and lots of Irish was to be heard. Oglaigh in uniform acted as stewards. Much propagandist work was done in addresses and talks by Canon Mac na Mara, Bean Ui Dhonnabhain, Mr. Lysaght, An tAthair Sean O Deagha, Padraig O Cadhla, Micheal Smidic, Maire Spring Rice, Sean O Murthuille and others.

### Feis Chluain Meala.

Craobh Chluain Meala held its annual Feis last week. The report says that great interest in the competitions was shown by the people and that the competitors (there were over 200) possessed a good knowledge of Irish both oral and written. "The old folk," says "The Nationalist," "must have been thrilled by the familiar songs, music, and dancing, and by the mother tongue which recalled the days of their youth when Irish and things Irish were in more general favour." Cluain Meala is in the Deise, and there is still there sufficient Irish speech and song to inspire a nation. Padraig de Bret, Micheal O Foghludha and others are doing good work for the Language movement. The Most Rev. Dr. Sheehan to whose assistance Padraig O Dalaigh referred at the opening of the Feis, has given his blessing and his help to Crann Deaglain.

### Feis Thraighli.

Feis Thraighli will be held on La Fheile Peadair agus Poil. The receipts at last years event were £149; the expenses, including £30 expended on prizes, amounted to £92 odd, and a balance of £56 remained over. Ta fhios ag Gaedhealaibh Thraighli cé'n chaoi feis a oibriu.

### Colaiste Bhride.

An tAthair O Tuathail, Dun Padraig will continue this July at Omeath College the course of teaching in his own method which proved so attractive and helpful to students last year. His articles in Claidheamh Soluis claimed for it even more successful results than the ordinary modh direach system, from which it differs in the important particular of making the phrase instead of the single word the brick in the building of conversational teaching.

### Aeridheacht at Sgoil Eanna.

Coiste na Siamsai is organising an aeridheacht for Sunday next. It will be held in the grounds of Sgoil Eanna which an Piarsach has given for the occasion. Charge for admission will be a modest *tistiun*. The programme which will be opened at 3.30 includes a camog match, and many other attractions.

### Ignorance of English.

A body of English-speaking police, apparently ignorant of Irish, came in for rough treatment at a gathering in west Galway. It is not clear from the very scandalous reports of this minor incident sent from Galway to the Dublin papers, that the disturbance and the interference of the police were sufficiently serious to cause all the bloodshed and beating on both sides. The ignorance of English on the part of the people did not, of course, facilitate the police in the discharge of their duties. Sir Mathew Nathan, and Mr. Gordon, the Attorney General, should put Dr. Starkie on his trial for allowing three Galway men to grow up ignorant of the language of law and civilisation. We hope these men will be properly defended. After all Conamara is as dear to the heart of the Empire as Serbia.

### The Oireachtas Exhibition.

We are glad to learn that our remarks of last week regarding the deterioration of the Industrial Department of the Oireachtas will not apply to this year's fixture. Up to the present between 50 and 60 stalls have been booked for Dundalk, and applications for display space are coming in every day. As an evidence of the local interest being taken in the Exhibition we might mention that the Louth County Committee of Agriculture at their meeting last week decided to make a grant of the money hitherto devoted to subsidies for agricultural shows to the Oireachtas Industrial Exhibition, the amount being £90.

Intending competitors for the Oireachtas are reminded that the last day for sending in entries is 25th June.

### The Oireachtas Fund.

Acknowledged by Dundalk Coiste:—

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Further subscriptions should be sent to Rev. J. Quinn, C.C., St. Leonard's, Dundalk, or to Cathal Mac Alasdair, Secretary Louth County Council, Dundalk.

### The late Mr. O'Neill Lane.

Two weeks ago Messrs. Constable and Co. announced a new edition of Mr. O'Neill Lane's Irish dictionary. Last week the papers informed us of his death. His dictionary has been helpful to many students of Irish. In the prospectus of the new edition the author wrote—"My great aim has been to supply students of Irish with an exhaustive guide to the various shades of meaning of each word, and, where possible, giving examples of its use drawn from the highest authorities, and also from native speakers who are so lavish in the use of proverbs and wise old saws to drive their meaning home, thus giving a clear insight into the mental attitude of the people, together with some idea of their manners and customs, their character, and their philosophy of life." The new edition has been revised and enlarged.


Coláiste Ḃríġde, Óméiṫ.

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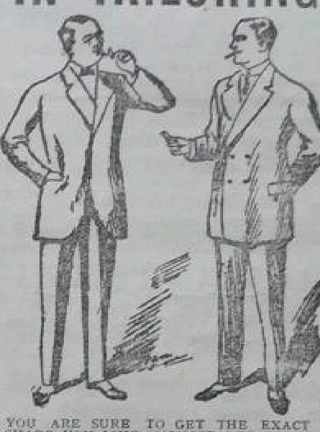

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Seo é an tríṁaḋ uair a fuaireamar cabhair airgid ó'n sgoil seo ó ċuireas ag obair ar son Ciste na Teangan ar dtúis iad. Is amhlaiḋ nár éiriġ liom bailiuġaḋ puiblíḋe do ċur ar bun san áit toisg ganna-ċúiseaċta na nGaeḋilgeóirí ann an t-am san. Ċuireamar na cailíní ag obair agus d'éiriġ leó go hana-ṁaiṫ. Go deiṁin cuireann an ċuma 'nar éiriġ leo i mbliaḋna iongnaḋ mór orm. Ċuadar timċeall ċun na sagart, na ndoctúirí, na ndliġeadóirí, na siopadóirí, na bfeirmeoirí agus gaċ uile dream; ċoṁ maiṫ, ċoṁ cráiṡteaṁail, agus ċoṁ spriḋeaṁail is dá mbaḋ oifigiġ an Ċonnarta iad. Is mór an molaḋ atá tuillte aca, agus ag na deag-ṁúinteoiriḃ atá aca, i dtaoiḃ na cabhraċ a ṫugadar dúinn.

Tuigfear duit as an liosta go istiġ leis gur rinneaḋ obair maiṫ i sgoileanaiḃ eile mar atá na sgoileana i mBruġa na nDéise. Tá na páistí ionnta seo fé riaġaluġaḋ Gaeḋealaċ freisin, agus is feairrde sin iad, agus is feairrde an Gaeḋilg leis é.

Dá mbeaḋ stiúrṫóirí na Gaeḋilge ins na sgoileanaiḃ go léir ċoṁ cúramaċ i dtaoiḃ Ciste na Teangan leóṫa so atá ainmniġṫe agum, beaḋ na míltí punt agat-sa ċun gluaiseaċt tréan láidir do ċoiméad ar siubhal ar fuid Éireann.

Beaḋ buiḋeaċ díot aċ na duaiseanna atá tuillte ag páistiḃ na sgol so do ċeolaḋ ċúċa gan moill.

Is mise, do ḋíl-ċara,

Seán Ó Murṫuille.

## ÉIRE SA tSEAN-AIMSIR.

Le Caitlín Nic Gabhann.

(Duais-aiste an Oireaċtais, 1914.)

### Maċa Mong-Ruaḋ.

Ingean d'Aoḋa Ruaḋ a b'eaḋ Maċa. D'iarr sise seal de'n ríġeaċt i ndiaiḋ báis a haṫar. Níor ṫoil le Díoṫorba ná le Cimbaoṫ sin a ṫabhairt di. Bailiġ sise a cáirde agus cáirde a haṫar agus ṫug caṫ do'n dá ríġ. Fuair a moṫaḋ in-a measg. Marḃuiġeaḋ Díoṫorba i gcaṫ aċar gearr i n-éis seo. D'iarr a ċlann mac dul i bflaiṫeas Éireann mar ba dual aṫar dóiḃ. Ċuir Maċa i n-a n-aġaiḋ seo, mar b'éigin di féin troiḋ ar son seal sa ríġeaċt a baint amaċ. Bailiġ cúigear mac Díoṫorba sluaġ agus d'ionnsuiġ arm Maċa. Briseaḋ orṫa. Díbriġeaḋ siar go Connaċtaiḃ iad. Pós Maċa Cimbaoṫ agus ṫug ceannas an airm dó. Ní raiḃ ag cur imniḋe uirṫi annsin aċt eagla go bfillfeaḋ clann Díoṫorba le n-a mionnsuiḋe. Lean sí go Connaċtaiḃ iad, ġaḃ iad, agus ṫug ar ais i ngéibheann iad. Ní déanfaḋ sí a gcomhairle siúd a dubhairt léiṫi a gcur ċun báis. Dubhairt sí go mbaḋ claonaḋ reaċta é sin, agus go dtarrainġeóċaḋ sé mí-áḋ uirṫi féin agus ar an tír. Ṫug sí orṫa ráṫ a ṫógáil di. Rinne sí féin fóir an ráṫa a ṫomhais le dealg óir a bíoḋ ag ceangailt a brait. Uaiḋ sin tugaḋ Eamhain Maċa .i. Eo Muin Maċa, ar an ráṫ. Is cosaṁail gur fág Cimbaoṫ agus Maċa a rian ar an tír, mar deir Tiġearnaċ, stairiḋe, naċ n-creidte Seanċus na hÉireann níos fuide siar ná a n-aimsir siúd.

Iol-Scol na Mumhan
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Ó Nualláin agus Ní Mhórdáin.—Sa[?] Meiṫeaṁ, 1915, ag Teampull an Paróiste, Glas Naoiḋean, do pósaḋ Agustín Ó Nualláin, Boṫán an Raṫaing, Glas Naoiḋean agus Neansaiḋ, ingean do Lughaiḋ Ó Mórdáin (naċ maireann), Tiġ na Rós, Baile Seaṁ. Currać Ċille Dara. 'Sé an tAṫair Uaiteár Mac Domhnaill, S.O., Baile Boċt, a pós iad.

# AN SJÉALAIDE

## seáinín.

Cuir fírinne do ráḋ ar Ṡeáinín, agus go dtí so níor scríoḃas aċ an fírinne na taoḃ; cuir fírinne do ráḋ, ádeirim, ní féadfaimis a cur síos ainiso go raiḃ bród ró-mór air nuair a tugaḋ an mí prioṡúin do. Do ċeap sé go mbeaḋ mí saor ó faiġdiúireaċt aige. Do bí sé dóċasaċ do faiġdiúireaċt. Da mór an t-aoiḋneas prioṡúin i gcomórtas leis. Dá brig sin ní ro-bróna an croide a bí na ċliaḃ ag dul do go dtí áit a smaċtuiġte agus a ċoimċaḋta.

Aċ mar ċárla do Ṡeáinín boċt go minic ċeana, do bí an ċinneamain crusaḋ ar a ċi. Fuair sé amaċ arís go raiḃ a breiṫ agus a ċuaimm go mór ar seaċrán ó'n gceart. Do bí sé ċom mór san imċiġte amuġa an turus so arís gur dearbuiġ sé ná tabarfaḋ sé breiṫ go deo ar aon rud a ḋain leis féin. Óir ba foiléir do, an té bí ag riar rudaí, i n-ionad aon báiḋ a beiṫ aige leis féin, gurab ainlaiḋ do bí ole agus mioscais aige ċuige féin agus gur d'aon gnó ná tugaḋ sé do na rudaí go mbíoḋ suil aige leo.

Nuair do ċuaiḋ Seáinín isteaċ sa prioṡúin do fuair sé a lán eile ann roime—laoċraiḋe do ḋéin failliġe ar geasaiḋ éigin nuair ná raiḋ leiġeas aca féin air tré fluirse díġe nó cúis beag éigin dá famail. Ḃeireaḋ cuid aca gurḃ' í cúis do bíoḋ aca féin ná féaċaint an ruaiġfi le ceol drumaí as an arm amaċ iad; aċ, dar liom féin, is sagas cor cainnte i sin a bíonn ag saiġdiúiri agus, ar nós cainnte luċt polaiṫiḋeaċta, ná fuil brig de ṙéir briaṫar iontu. Da mór an masla d'ár ndóiġ, a ráḋ i dtaoḃ saiġdiúra de leiṫéid Ṡeáinín go dtréigfeaḋ sé a ċir agus a ḃaṫċás i n-aimsir éigin agus bruiḋe. Ní abóċainn é ar capall.

Do bí, mar adubart, súil ag Seáinín go mbeaḋ sos saiġdiúireaċta aige sa prioṡún. Ní raiḃ. Is ainlaiḋ do bí saiġdiúireaċt agus prioṡún aige, agus cacarca craoḋ da ḋóra an cor do bí ar an ndúine boċt. Do briseaḋ a croide mór misneamail. Do dí fallaí árda agus riaġlaċa na dteorainn ar a fuirse. Do bí obair ċruaiḋ mar fólás dá ċuiḋ teisce, agus do bí siortiormaċt mar ṁeaḋú ar a tart. Do ċeap sé ná mairfeaḋ sé an mí, aċ do ṁair. Óir is beag ruḋ is duaine ná an duine. Is minic a ṫagann duine slán ó mí prioṡún.

D'ainḋeoin an ċruaḋtain go léir do fuair Seáinín boċt ar feaḋ na miosa iscig, do bí aon dóċas láidir amáin aige ar feaḋ na h-aimsire go léir, agus b'fin é go mbeaḋ an cogaḋ críoċnuiġte sara mbeaḋ a mí féin caiṫte. Do teig sé do féin an dóċas san a beiṫ 'na croide d'ainḋeoin an méid cleas d'imir an droċ-ċinneamain riaṁ ar a ċuid dóċaisi. Mheas sé go raiḋ caoċaṁlaċt maiṫ ag an dóċas so, óir tuig sé ó'n gcainnt a ċualaiḋ sé ó gaċ duine go raiḋ an naṁaid ċeana féin traoċta, agus an lá ag dul air. Aċ do ḃain leaḋráin éigin do'n cogaḋ agus i n-ionad é beiṫ i leaṫtaoiḃ i gceann na miosa is ainlaiḋ a bí ag ċirġe air; agus i n-ionad scéalta buaḋa do ċlos do Ṡeáinín nuair a ṫáinig sé amaċ, sé bí le ċlos aige ná scéalta ruaġta agus ceiṫte agus marḃuiġte fear. Do ċuireadar eriṫ ar Ṡeáinín agus do bí sé go mi-misneamail ag ċuimneam ar a ḃás agus a ċríċ deiriḋ i noiġ falaiġ éigin agus a ḋorp mar do beaḋ criaṫar le pollaiḋ plúar agus le gearrċaí beaignici. Siaḋ na sceana san do ċuir an t-uaċtás ar faḋ ar Ṡeáinín. Doḃ' aoiḋinn do ḋuine, dar leis, ḃás galánta le h-aḋairt d'fagail agus a ġaoiṫa go léir go súil-fliuċ agus go brónaċ 'na diaiḋ seċcés ḃás le scin ar ṡós na muice agus gan luċt a ḋaoinne ná a finte 'na ḋomġar.

Do bí Seáinín ag meċtaim ar na neiṫe brónaċa san tar éis teaċt do ar ais go dtí a comráiḋiḋe cogaḋ a bí ag tabairt air d'Oiriġ an Ċáḋla i mBaile An Ċuain. Do bí ráġlaí go leór ar siubal, aċ sé an ráġla is mó do ċuir cinneas ar Seáinín ná iomráḋ do bí ar siubal go mbeaḋ a ċomplect féin dá ċur amaċ go dtí an cogaḋ i gcionn seaċtaine nó mar sin. Do bí ráġlaí eile ar siubal, leis; go raiḋ luċt bruiṫe, agus spiairde leis an namaid, cimċeall na h-áite, go bfuarṫas duine aca ag ṫómas na tíre 'na ḋoiscéimiḋ siubail. Do gabaḋ é sin agus fuarṫas peann luaiḋe 'na poca a deineaḋ san Dabaere. Níor beag san. Tugaḋ breiṫ daorta air. An peann luaiḋe sin do scóiḋ air. Croċaḋ nó lámaḋaḋ é, ní feadar ciċca. Duḃairt an dúiġeoir a bí 'á ḋosaint nac ag ṫómas na tíre do bí an fear ar ċor ar biṫ, aċ ag siubal romhe ar lorg ḋóirce; dá mba ag lorg ṫómais na tíre beaḋ sé go bfagaḋ sé léarscáil ar leaṫ-coróin agus eolas níos mó agus níos cruinne ann ná mar féadfaḋ aon fear a bailiú go ceann deiċ mbliaḋan 'na doiscéimiḋ siubail, agus cur i gcás go mbeaḋ piċe cos fé i n-ionaḋ an dá ċos. Aċ níor leigeaḋ do'n dúiġeoir a ċuille de'n ċainnt mí-dílis sin do ráḋ. Do gabaḋ é agus tugaḋ piċe bliaḋain prioṡúin do.

"AN SEADAC."

Seo deilb maisiġte do ḋéin Micheál Ó Riada do ċlúdaċ Leabair Ċoláiste an Daingin. Ní bíonn Micheál sásta le deilb d'aiṫḋéanam as crann de na seanleabraiḃ. Deineann sé as an nuaḋ iad agus cuireann sé brig agus teasass sa piccúir. Aċá Deineann sé as an nuaḋ iad agus cuireann sé brig agus teasass sa piccúir. Aċá san le feiscint as an ealaḋain seo ċuas agus is rohme eile dá ċuid oibre, cuir i gcás le feiscint as an ealaḋain seo ċuas agus is rohme eile dá ċuid oibre, cuir i gcás ar deilb aċá ar ċlúdaċ "Caċtra Caṫoṁ Mic Céin." Is dóċa dá ndeineí saoṫréġaḋ ná Micheál Ó Riada tar éis a teasḃaint gur féidir an dá áis do ḃaint aisti gan i do ṫaillеaḃaint a deineaċta.

## FREASRA DO ĊARA NA ꝶCUAĊ "LORGA LIAṪ ḂÁN."

I.

A Lorga liaṫ
Is ot liom mar sgiaṫ
A beiṫ ar do croide nearṁ-fuairceas,
Agus geallaim óm' beól
Go seinnfeaḋ duit ceól
A gcaipḋiú an bróin 's an duairt dioc.

II.

Aċ más gráḋ ainnir óig
Do ċuir orc an bróin
I n-ionaḋ beiṫ súgaċ meiḋreaċ
Ní déanfaiḋ mo ceól
Duit ċoiḋċe an gnó
Aċ faiġ leanáinín deas siḋe mar seidim-se.

III.

'S nuair ġilleaḋ andeas
Nuair ṫiocfaiḋ an ceas
Deir-se aris go meiḋreaċ
Le hainnir deas óg
Lec' ċaoḃ ar an róḋ
Is beiḋ draoiḋeaċt duit ṫar gó na labarṫaiḋ

IV.

'S i gcionn tamaill 'na ḋeóiḋ
Ní beiḋ im' ċuid ceóil
Aċ gard glór id' ċluasaiḋ
Mar beiḋ "cu cú" go leór
Ag ad báibín beag óg
'S ní ċuirfir aon tsuim sa ċuiṫín.

V.

Déimim-se ceól
Do ċrionta 's d'óg
Nuair ṫagaim le-ceas an tsamraiḋ

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Do'n ṗort so m' ḃeól
Ag gluaiseaċt tri Éire m' ċuairtiḃ.

VI.

Is aoiḃinn liom féin
Teaċt sealad fó ḋéin
Na tíre is ḃanaṁail ḃéite,
Mar ḃíoḋ ann an ċléir
'S na naoiṁ úḋ go léir
'S na Fianna do ḃ' áille tréiṫe.

VII.

Aċ éist liom do ċlós
An fíor go ḃfuil fós
I ḃFódla cuid do ṡlioċt na Féinne
A ṫeasdóċaiḋ gan sgáṫ
Anois am an ġáiḋ
Agus cuirfiḋ ċun fáin locṫ méirliġ.

VIII.

Slán leat go fóil,
A Lorga a stóir,
Agus slán leat a ṫír glas Éire,
Beaḋ ag cur ḋíom an róḋ
I gcionn seaċtṁain' nó ḋó
'S nuair ḟillfead tar n-ais déin béarsa.

AN CUAĊ.

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# Cumann na hÓige

## PÁDRAIG BÁN AGUS A ĊÁIRDE.

Bí máṫair ag caint liom an lá ceana i dtaoḃ cailíní sgoile na haimsire seo, agus gá ngearáḋ. Tá beirt inġean aice féin a ṫagann isteaċ ó'n dtuaiṫ gaċ lá go sgoil sa mbaile mór. Níl mórán cailíní tuaiṫe sa sgoil aċ an beirt, aċ tá sí lán de ċailíní an ḃaile. Tá an Ġaeḋilg go binn ag an mbeirt mar d'ḟoġluim siad í óna máṫair. Níl mórán Gaeḋilge ag cailíniḃ an ḃaile móir aċ tá iarraċt dá déanaṁ sa sgoil ċun í a ṁúineaḋ ḋóiḃ. An beirt cailíní tuaiṫe táid ċóṁ maiṫ in gaċ slíġe beag-náċ le cailíniḃ an ḃaile móir. Molann na hoidí a ndúṫraċt agus gníoḋ duaiseanna go minic. "Aċ cad deir tú," adeir an máṫair liom, "le cailíniḃ an ḃaile móir naċ ḃfuil aon meas aca ar na cailíniḃ tuaiṫe dá ḟeabas iad? Ní déanaid aċ ciniealtas dóiḃ ná cartanas leo fá gur cailíní tuaiṫe m'inġeanaca. Tá cur síos ins na leabraiḃ sgoile," ar sí, "ar áilne na tuaiṫe, aċ maraiḋ leis na cailíniḃ san mbaile mór níl aon meas aca ar an dtuaiṫ. Cailín ar biṫ a ḃlíġfeaḋ bó, nó a ḃeaṫóċaḋ éanlaiṫ is suarać an duine í, dar leo, agus ní maiṫ leo a comluadar. Beaḋ náire orṫa siuḃal léiṫe sa tsráid, ná labairt léiṫe i láṫair daoine. Naċ deas an sgéal é, agus a n-aiṫreaca féin ag teaċt suas ar muinntir na tuaiṫe."

Ní dóiġ liom go ḃfuil an sgéal mar sin ag cailíniḃ Cumann na hÓige. Níl aon postaṁlaċt ag gaḃail dóiḃ, aċ de réir mar is clos dom táid go duineaṁail muinnteartha le gaċ duine.

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### SGOIL ACLA.

Beiḋ Cluad Uí Cheallasa, B.A., i n-Acaill i mbliaḋna sa Iúl agus sa Lughnasa le teagasg a taḃairt do na macaiḃ léiġinn a triallfas ar Sgoil Acla ar lorg na Gaeḋilge. Na teannta sin, beiḋ fár-ṁúinnteóirí eile ag cuiḋiuġaḋ leis má ṫagann mórán mac léiġinn.

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## FEIS ĊAṪAOIR MÓIR

### Agus an cionaḋ i na ḃFeaḋar í.

Tionólfar an Feis, i mbliaḋna an 27aḋ agus an 29aḋ de'n mí seo, i dTulaiġ Ó ḃFéiḋlim, baile mór i n-oirṫear Conndae Ċeaṫarlaċ agus, mo léan! i gceart-lár an Ġallḋaċais. Sáṁann an tSláinge tríd ar a slíġe ċun na mara ag inbear Loċa gCarman agus gní sí dá ċuid de. An tulaċ a ċruiṫeann taoḃ toir de'n ḃaile mór, is uaiṫi a ṫagann an ċéad ċuid dá ainm. I gCúige leaṫan Laiġean níl radarc níos breaġṫa le fáġail ná an ceann atá le feicsint ó mullaċ na tulċa. B'ḟéidir naċ feasaċ do luċt an Connarta, i dTulaiġ Ó ḃFéiḋlim, a ḃfuil a gcraoḃ fá ċearmann Eoġain Uí Ċomraiḋe, go raiḃ seisean ar feaḋ trí lá i n-a ċóṁnuiḋe, ins an mbaile mór i mbliaḋain a 1839.

Goirtear ainm Ċaṫaoir Móir de'n Feis ó Ċaṫaoir Mór, rí Laiġean, do ḃí ar feaḋ trí bliaḋan, i n-a árd-ríġ ar Éirinn. Do marḃuiġ Conn Céadċaṫaċ é, i mbliaḋain a 177 d'aois ár dTiġearna i gcaṫ Maiġe hÁga i n-aice le Tailteann, i gConndae na Míḋe. Do haḋlacaḋ é i gCnoc Ḃalláin, i ngar do Ṫulaiġ Ó ḃFéiḋlim, áit a raiḃ roilig mór págánaċ i n-alloḋ. Fear móir-gníoṁaċ agus rí oirḃearc do b'eaḋ Caṫaoir Mór. Aiṫristear go raiḃ deiċ fiċeaḋ de ċlainn mac ar a ṡliocṫ, aċt ní haiṫristear cé méaḋ clann inġean do ḃí aige. Ag seo rann ón ḃForus Feasa ag caṫaoirt dó:

Trioċaḋ mac fá maiṫ an ċlann,
Do ċinn ó Ċaṫaoir Cualann;
Trí deiċneaḃair, fá sċéiṁ scol,
'N a ḃféin cleiṫreaṁair curaḋ.

Innistear dúinn ins an Dinnseanċas gur ḃrúċt inḃear Loċa gCarman i n-aimsir Ċaṫaoir Móir agus gur taiḋḃriġeaḋ do, roiṁ ré, an ḃrúċtaḋ sin. Tá an aisling do rinne sé ró-fada le scríoḃaḋ síos annso.

Ba sean-áit stardha Tulaċ Ó ḃFéiḋlim nuair táinig na foġluiḋṫe—na Danair, na Normánaiġ agus na Sasanaiġ—go hÉirinn cun í do ḃascaḋ agus do milleaḋ. Tá go leór sean-ċoṁarṫaí—gallán go na n-ógam craoḃ, liosanna, ráṫanna, tobair beannuiġṫe, fotraiġ sean-ċeall agus mainistreaċa agus cloigṫiġṫe—ar marṫain fós fá an tuaiṫ ċart timċeall 'gá taisbeáint gurḃ áit tábaċtaċ i gcúrsaiḃ an Stáit agus na hEaglaise Tulaċ Ó ḃFéiḋlim. Ba mionn léiġinn an baile mór go luaṫ tar éis craoḃsgaoileaḋ an tSoiscéil do Pádraig. Cuir Fortċirn Naoṁṫa scoil ċlúṁail ar bun ann tuairim is an bliaḋain a 450. Is dóċa gurḃ í an ċéad scoil ċáileaṁail í do cuireaḋ ar bun tar éis na Críostaiḋeaċta do ċur i ḃfeiḋm i nÉirinn. Ins an sean-scoil sin do hoileaḋ Fionnán Naoṁṫa Ċluana hIoraird. An Mhág Iseal ag bun Sléiḃe Laiġean i gConndae Ċeaṫarlaċ, oċt míle slíġe ó Ṫulaiġ Ó ḃFéiḋlim an áit ar rugaḋ Fionnán. Do mair an scoil go dtí an naoṁaḋ haois nuair do scrios na Danair í.

I mbliaḋain a 1179 do ṫóġ Hugh de Lacey, Iarla na Míḋe, caisleán i dTulaiġ Ó ḃFéiḋlim ċun Éireannaiġ na comarsanaċta do smaċtuġaḋ le láiṁ láidir agus le faoḃar claiḋim. Bí an caisleán suiḋṫe tamall beag an taoḃ ṫuaiḋ den teampull Gallda. Níl aon lorg den tsean-foirgneaṁ sin ós cionn talṁan indiu. Do leagaḋ fad ó é. Níl fios ag éinne cé an uair. Bí sé i n-a ṡeasaṁ i mbliaḋain a 1681, pé scéal é. B'ḟéidir go mbeiḋ sé i na nuaiḋeaċt do mórán daoine a fios do ḃeiṫ aca go ḃfuil peictiúir de ar fáġáil indiu. Ní ḃeaḋ sé againn dá mbaḋ naċ dtiġeaḋ Sasanaċ darḃ ainm Tomás Dineley ar cuairt go hÉirinn i mbliaḋain a 1681. Do taisteal sé mórán den tír agus do scríoḃ sé cuntas fá na háiteannaiḃ ar gaḃ sé tríoṫa agus fá na daoiniḃ. Bí sé cliste ar tarraingeáil agus i n-a leaḃar turais do rinne sé a lán peictiúirí. Ceann do na peictiúiriḃ sin sean-ċaisleán Tulċa Ó ḃFéiḋlim, áit ar ṫug sé turas.

Is ceart do gaċ Éireannaċ dá dtriallfaiḋ ar an ḃFeis cuimneaḋ gur marḃuiġeaḋ an tAṫair Seaġán Ó Murċaḋa go feallṫaċ barbarḋa i mbliaḋain a 1798, ar an 26aḋ lá de Ṁeiṫeaṁ, de ḃríġ gur ṫeasuiġ sé go dílis dá ṫír agus dá ċineaḋ i n-aimsir an ċruaḋċáin agus gur ṫroid sé go calma ar son saoirse na hÉireann—an náisiún beag sin do b' annsa leis. Fairíon géar! fuair neart an ḃuaiḋ ar ċeart i Nóċa a hoċt.

BUAĊAILL ṪIĠE.

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### COINNÍ.

Oireachtas, July 25th to 31st, in Dúndealgan.

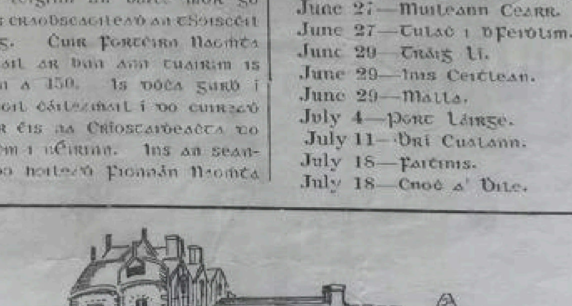
*I.—Feiseanna whose dates only have been sanctioned.*

1.

Dún Dleisge, Meiṫeaṁ 20.

*II.—Feiseanna whose syllabuses have been approved by the Oireachtas Committee and whose fixtures are fully authorised.*

June 20—Cuilinn Uí Ċaoiṁ.
June 26 and 27—Feis an Ċláir.
June 27—Muileann Cearr.
June 27—Tulaċ i ḃFeiḋlim.
June 29—Tráiġ Lí.
June 29—Inis Ceiṫlean.
June 29—Mallá.
July 4—Port Láirge.
July 11—Brí Cualann.
July 18—Faiṫċinis.
July 18—Cnoċ a' Ḃile.




Caisleán Tulċa Ó ḃFéiḋlim mar ḃí sé i mbliaḋain a 1681.
(Macsaṁail de peictiúir a rinne Tomás Dineley.)
(*a*) Drawbridge. (*b*) Gardenage. (*c*) Nursery.

Clóḃuailte [illegible] … Cló-Ċumann, Teo., … 25 Cearnóg Ṗarnell, Áṫ Cliaṫ.