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An Easy
Irish Phrase-Book
- Part I -

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MI ON-CAINT
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AN EASY IRISH PHRASE-BOOK
PART I
(Second Edition).

BY
THE REV. PETER O'LEARY, P.P.

Dublin:
THE IRISH BOOK COMPANY,
35 UPPER O'CONNELL STREET.

—
1902.
—

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m i o n - c a i n t .



"iS" AND "τā."

I. "iP," or any part of it, is the link between two substantives, or between two modes, as "iP ainiñiße bō"; "iP 'na rearam atā pi."

II. "τā," or any part of it, is the link between a substantive and any of its modes, as "τā an bō 'na rearam"; "τā pi as riūbal."

III. The *predicate* comes next to "iP," the *subject* comes next to "τā." "Δτā" is the relative form of "τā." "iP" can be very often omitted.

PHRASES

TO ILLUSTRATE THE FOREGOING PRINCIPLES.

Present Time.

Ir bneags an la e.	It is a <i>fine</i> day.
Ir la bneags e.	It is a fine day.
Ir feaipi lairdipi e.	He is a <i>strong</i> man.
Ir lairdipi an feaipi e.	He is a <i>strong</i> man.
Ir e an feaipi lairdipi e.	He is a <i>strong</i> man.
Ir lairdipi atá re.	He is <i>strong</i> .
Nád lairdipi atá re !	How strong he is! (Lit., Isn't it strong he is!)
Tá re las.	He is weak.
Tá re go las.	He is <i>weak</i> .
Ir las atá re.	He is <i>very weak</i> .
Tá re ana las.	He is <i>very weak</i> .
Tá re go h-ana las.	He is <i>very weak</i> .
Tá re go h-ana las ar fad.	He is <i>very weak entirely</i> .
Tá an donar le laige air.	He is <i>excessively weak</i> .
Ir feaipi Micel.	Michael is a man.
Ir feaipi mait Micel.	Michael is a good man.
Ir feaipi gan mait Micel.	Michael is a useless man.
Ir feaipi meatcta e.	He is a good-for-nothing man.
feaipi meatcta.	A man who is a failure.
Tá Taos i n' feaipi.	Thade is a man.
Tá re i n' feaipi mór.	He is a big man.
Tá re i n' feaipi beags.	He is a little man.
Ir droc duine e.	He is a bad man.
Ir duine fógsanta e.	He is a good man, <i>i.e.</i> , he is a man who does good to others.

— *Ír talam fósanta é.*

It is good land, *i.e.*, kind, productive land.

— *Ír caillte an talam é.*

It is dreadfully bad land.

Ír caillte an aimpír i.

It is terrible weather.

Ír caillte an lá é.

It is a frightful day.

Ír caillte an lá é le flice.

It is a frightful day, it is so wet.

— *Ír caillte a déinir opm é.*

You *have* treated me scurvily.

Ír dear an buaċail tu!

You are a nice boy!

Ír maiċ an tħaliex aġat é!

You have done well!

— *Ni mirdei beit aġ ħraġ opt!*

It is no harm to be depending on you!

Ni h-eað go veimini.

No indeed.

Ni cloċ iarjan.

Iron is not stone.

Ni h-aħmao cloċ.

Stone is not wood.

Ni peoħi aħmao.

Wood is not flesh.

Ni cnām aħħarje.

Horn is not bone.

Ni piono cpoicean.

Skin is not hair.

Ni leaċaqi piono.

Hair is not leather.

Ni fuu l-irżże.

Water is not blood.

Ni h-irżże bainne.

Milk is not water.

Ni bainne biċċaile.

Spirit is not milk.

Ni għainiż cħre.

Earth is not sand.

Ni (p) għainiż.

Sand is not earth.

Ni għainiż għrean.

Gravel is not sand.

Ni għrean għainiż.

Sand is not gravel.

Ni mōn għuwl.

Coal is not turf.

Ni għuwl mōn.

Turf is not coal.

Ni duilleaħaqi pēju.

Grass is not foliage.

Ni cħann cabäßiżte.

A cabbage is not a tree.

Ni cabäßiżte cħann.

A tree is not a cabbage.

Ni cabäßiżte pēdiż.

Meat is not cabbage.

Ni peoħi cabäßiżte.

Cabbage is not meat.

Ni pluji min.

Meal is not flour.

Ni min pluji.

Flour is not meal.

Ni bō capał.

A horse is not a cow.

Ni capał bō.

A cow is not a horse.

Ni gánuin rioraí.

Ni rioraí capal.

Ni soirt gáraí.

Ni cpuitneast órla.

Ni coirice cpuitneast.

Ni daibh gáinir.

Ni fuinreógs coll.

Ni míre Taobh.

Ni Taobh míre.

An aómaid cloch?

An bóthar copán?

An peor Taobh?

An capal bó?

An bó capal?

An amáraí an Dómhnach?

An i an aoine atá agáinn? Is to-day Friday?

An é an Satáin atá agáinn? Is to-day Saturday?

An intiu an Luan?

An é an Luan atá intiu agáinn? Is this Monday?

An é peo an Luan?

An file chéara?

An gáibh miúan?

An muc madra?

An madra muc?

An teat-ra an muc?

An teat an gáibh?

An teat an maidínpín?

An tu a caill é?

An tu a fuair é?

An tu a chéas teat é?

An tu o'fáis anfó é?

A foal is not a calf.

A horse is not a foal.

A garden is not a corn-field.

Barley is not wheat.

Wheat is not oats.

Fir is not oak.

Hazel is not ash.

I am not Tim.

My name is not Tim.

{ Is stone wood?

{ Is a stone wood?

Is a path a road?

Is Tim a man?

Is a cow a horse?

Is a horse a cow?

Is to-morrow Sunday?

(Lit., Is the Sunday to-morrow?)

Is this Monday?

Is this Monday?

Is this Monday?

Are you a poet?

Is a kid a goat?

Is a dog a pig?

Is a pig a dog?

Is the pig yours?

Is the dog yours?

Is the little dog yours?

Was it you that lost him?

Was it you that found him?

Was it you brought him?

Was it you left him here?

An tóisic leat gújr leat é? Do you think he is yours?
 An mbéarffair leat é? Will you take him with you?
 An bpháisffair ad óisig é? Will you leave him behind?
 An tctábharrffair tóimra é? Will you give him to me?
 An coileán maic é? Is he a good pup?
 An mianac maic é? Is he a good breed?
 An tdroc mianac é? Is he a bad breed?
 An mianac fósanta é? Is he a good breed?
 An bphuile foluigseac ann? Is he highly bred?
 An cabdóig é? Is he a low-bred cur?
 An nociolra é? Would you sell him?
 An gceannócrá é? Would you buy him?
 An móri a bairdeadh uait air? How much would you be asking for him?
 An móri ari a nociolra é? For how much would you sell him?
 An móri ari a bphaisginn uait é? For how much would I get him from you?
 An móri a ceannócrá uait é? How much would buy him from you?
 An móri a cormócrá ré? How much would he cost?
 An 'mó bhláisain é? How many years old is he?
 An 'mó lá é? How many days old is he?
 An 'mó mí é? How many months old is he?
 An 'mó páitce é? How many quarters (of a year) old is he?
 An 'mó reacramain é? How many weeks old is he?
 An 'mó piacat aige? How many teeth has he?
 An 'mó rúil ann? How many eyes has he?
 An 'mó earrbal air? How many tails has he?
 An 'mó ceann air? How many heads has he?
 An 'mó cor fe? How many legs has he?

An 'mō cor torais fé?
 How many fore legs has he?
 An 'mō cor deiridh fé?
 How many hind legs has he?
 An 'mō iunga aip?
 How many claws has he?
 An leat féin é?
 Is he your own?
 An amhlaidh a ghuirdir é?
 Is it how you stole him?
 An amhlaidh a céanuigdir é?
 Is it how you bought him?
 An amhlaidh a fuasair aS
 dul amu é?
 Is it how you found him
 losing?
 An amhlaidh do bponad
 opt é?
 Is it how some one made
 you a present of him?
 Ir amhlaidh do ruighe aS
 do tógaod aSam féin é.
 It is how he was born and
 reared in my own pos-
 session.
 An dálípírbh ataoi?
 Are you in earnest? (Lit.,
 Is it in earnest you are?)
 Ir dálípírbh.
 Yes, I am. (Lit., Yes, it is
 in earnest [I am]).
 NáC bheáS an lá é!
 Isn't it a fine day!
 NáC fluic an lá é!
 Isn't it a wet day!
 NáC fuair an lá é!
 Isn't it a cold day!
 NáC teit an lá é!
 Isn't it a hot day!
 NáC moé atá ré!
 How very early it is! (Lit.,
 Isn't it early it is!)
 NáC áluinn é!
 Isn't it grand!
 NáC bheáS é!
 Isn't it beautiful!
 NáC bheáS atá ré!
 Isn't it beautiful!
 NáC bog atá ré!
 How soft it is! (Lit., Isn't
 it soft it is!)
 NáC bog atá do cpoicean
 opt!
 How soft you have it!
 NáC bog a tágán caint
 éuSgat!
 How soft your skin is upon
 you!
 NáC cnuaird atá an fiona
 aip!
 How hard talk comes to
 you!
 NáC fada ataoi leir!
 How hard the hair is upon
 him!
 NáC é Taobh é?
 How long you are at it!
 NáC mac duit é?
 Is it not Thade?
 Is he not a son of yours?

Nád é do mac é?
 Nád é do mac féin é?
 Nád é do mac-ra é?
 Nád é do mac-ra féin é?

 Nád mac duitre féin é?

 Nád bean í?
 Nád i do bean í?
 Nád i rin í?
 Nád i rin féin í?
 Nád i rin i féin?
 Nád leat í?
 Nád leat-ra í?
 Nád i t'ingean í?
 Nád ingean duit í?

 Nád ingean duit-re í?

 Nád i t'ingean-ra í?
 Nád ingean duit féin í?

 Nád i t'ingean féin í?

 Nád i rin do rgian?
 Nád i do rgian í?
 Nád i do rgian féin í?
 Nád leat í?
 Nád rgian leat í?
 Nád rgian leatra í?
 Nád i do éuio féin í?

 Nád leat féin í?

 Nád tu an feap!
 Nád é an feap é! a nou-
 òairt Éamón leir an
 peirte.

Is he not your son?
 Is he not your own son?
 Is he not *your* son?
 Is he not actually *your* own
 son?
 Is he not actually a son to
 yourself?
 Is she not a woman?
 Is she not your wife?
 Is not that she?
 Is not that she exactly?
 Is not that herself?
 Is she not yours?
 Is she not *yours*?
 Is she not your daughter?
 Is she not a daughter of
 yours?
 Is she not a daughter of
yours?
 Is she not your daughter?
 Is she not a daughter of
 your own?
 Is she not your own
 daughter?
 Is not that your knife?
 Is it not your knife?
 Is it not your own knife?
 Does it not belong to you?
 Is it not a knife of yours?
 Is it not a knife of *yours*?
 Is it not your own pro-
 perty?
 Does it not belong to your-
 self?
 What a man you are!
 What a man he is! as Ned
 said to the ram.

Past Time.

Ba ríš Brian.	Brian was a king.
Ba ríš uarai é.	He was a noble king.
Ba mac do Morgan.	Morgan was a son of his.
Ba mór an ríš é.	He was a <i>great</i> king.
Ba cóiméadach an ríš é.	He was a <i>powerful</i> king.
Ba ríš cóiméadach é.	He was a powerful king.
Ríš cóiméadach doibh eadó é.	He was a powerful king.
Ba maití an feairí é.	He was a good man.
Feairí maití doibh eadó é.	He was a good man.
Doibh aoiibinn an lá é.	It was a <i>splendid</i> day.
Lá aoiibinn doibh eadó é.	It was a splendid day.
Ba tírm an lá é.	It was a dry day.
Lá ana tírm doibh eadó é.	It was a <i>very dry</i> day.
Ba lá bhoíotalaí é.	It was a warm day.
Ba lá ana bhoíotalaí é.	It was a <i>very warm</i> day.
Lá ana bhoíotalaí doibh eadó é.	It was a very warm day.
Ba mór an bhoíotal é.	It was great heat.
Ba láidirí an feairí é.	He was a <i>strong</i> man.
Feairí ana láidirí doibh eadó é.	He was a very strong man.
B' é feairí ba tóreire ari a cíneadó é.	He was the strongest man of his race.
B' é ba lúgá beanann ari fhuadct.	It was he that least felt the cold.
B' é ba fia béalraí uatalach.	It was he that could carry a load furthest.
B' ari ba giotra a mairi mile fliúge do éurí vé.	It was on him that it was a very short delay to traverse a mile of space.
Ba òearf é!	It was a nice thing!
Ba maití é!	It was a good thing!
Ba bheag é!	It was a fine thing!
Ba mór é!	It was a big thing!
Doibh oile é!	It was a bad thing!
Ba tóreán é!	It was a brave thing!
Ba ériúinn é!	It was an exact thing!

Dob fíor é!
 Dob i an fíorunn i.
 Ói Óriúan 'na riú.
 Ói ré 'na riú uarai.
 Ói ré cómhaictaé.
 Ói ré i n' feair mait.
 Ói ré i n' feair fógsanta.
 Ói an lá go h-aoisínn.
 Ói an lá go h-ana aoisínn.
 Ói an lá tírm.
 Ói an lá ana bhróntaile.
 Ói an feair láidir.
 Ói ré ana láidir.
 Ói ré las.
 Ói ré ana las.
 Ói ré go las.
 Ói ré go h-ana las.

Ói ré go h-ana las ar
 fad.
 Ói ré go dear.

Ói ré go h-ana dear.

Óis ór ré ag ór.
 Óis ór ré ari meirge.
 Óis ór ré ag bhrúisean.
 Óis ór ré ag achrán.
 Óis ór taist ari.
 Óis ór codla ari.
 Óis ór canncar ari.
 Óis ór ocrar ari.
 Óis ór bhruid ari.
 Óis ór dochall ari.
 Óis ór éad ari.
 Óis ór vitinear ari.
 Óis ór leirge ari.
 Óis ór buile ari.

It was a true thing!
 It was the truth.
 Brian was king.
 He was a noble king.
 He was powerful.
 He was a good man.
 He was a useful man.
 The day was splendid.
 The day was most splendid.
 The day was dry.
 The day was very hot.
 The man was strong.
 He was very strong.
 He was weak.
 He was very weak.
 He was weakly.
 He was in a very weak
 state.

He was in a very weak
 state entirely.
 He was nice. He was nicely
 off.

He was very nice. He was
 very nicely off.

He used to drink.
 He used to be drunk.
 He used to be fighting.
 He used to be quarrelling.
 He used to be thirsty.
 He used to be sleepy.
 He used to be vexed.
 He used to be hungry.
 He used to be in a hurry.
 He used to be stingy.
 He used to be jealous.
 He used to be in haste.
 He used to be lazy.
 He used to be mad.

Óisíodh ré gcoitce.
Óisíodh ré ari bhuile.
Óisíodh ré ari thearla-bhuite.
Óisíodh ré ari a meabhair.

Ír ari meirge a óisíodh ré.
Ír aig ól a óisíodh ré.
Ír 'na coda a b'í ré.
Ír 'na ónireadct atá ré.
Ír 'na ónireadct a b'í ré.
Ír 'na coda a óisíodh ré nuair
 b'fóinn-pe am ónireadct.
Íré an coda ír feáir leir.

B' é an coda doibh feáir leir.
What he liked best was the sleep.

Íré an coda doibh feáir leir.
Sleep is the thing he liked best.

In the last eight phrases "ír" is the statement of a GENERAL TRUTH, and suits all times, PAST, PRESENT, and FUTURE. In such sentences it is usually omitted, e.g. :-

Ari meirge atá ré.
Aig ól a óisíodh ré.

[It is] drunk he is.
[It is] drinking he used to be.

'Na coda a b'fóid ré.

[It is] asleep he will be.

Sometimes it is introduced into the middle of the sentence in the form of "íreádó," e.g. :-

Ari meirge íreádó atá ré.
Aig ól íreádó a óisíodh ré.

Drunk is what he is.
Drinking is what he does be at.

'Na coda íreádó a b'fóid ré.
Aig riúbal íreádó atá ré.
Aig riuit atá ré.
Ír aigamra atá ré.
Aigamra íreádó atá ré.
Aigamra atá ré.

Asleep is what he will be.
[It is] walking he is.
[It is] running he is.

It is I that have it.

Is fear é rín.	} That is a man.
Fear ireas é rín.	
Is fear é rín.	} To-morrow is Sunday. (Lit., it is to-morrow the Sunday is.)
Is é an lá amárach an Domhnach.	
Amárach an Domhnach.	} It is a human being.
Is duine é.	
Duine ireas é.	} It was a human being.
Duine atá ann.	
Is duine é.	} It is yesterday I was in Cork.
Duine doibh eadó é.	
Is duine a b' ann.	} It is to-day I am coming home.
Is indé a b'ír i gCorcais.	
Indé a b'ír i gCorcais.	} It is on to-morrow I shall return.
Is indiu atáim as teastí a b'áile.	
Indiu atáim as teastí a b'áile.	
Is amárach a charrad.	} It is on to-morrow I shall return.
Amárach a charrad.	
Is amárach ireas a charrad.	

Sometimes the very nature of the statement will not allow "is" to be used in past time.

Is Láidir atá Diarmuid.	Dermod is strong.
Is Láidir a b'í Diarmuid	Dermod was strong yesterday.
Is Láidir a b'ír ré amárach.	He will be strong tomorrow.

But we cannot say :—

Is Láidir an fear Diarmuid nuair b'í ré ós. We must say, ba Láidir an fear Diarmuid nuair a b'í ré ós, Dermod was a strong man when he was young. It does not follow that he is a strong man now. But we can say, Is Láidir a b'í Diarmuid nuair a b'í ré ós, because it is true now that he was strong then.

Conditional Sentences.

má 'r maič é iŋ mičio é. If it is good it is full time for it.

"**má 'r** caitín ó'n ṭuacá "Even if I am a country
mé ní iorpaínn geir." girl I would not eat tallow."

má 'r férdirí e tioċfarid Dermod will come if it is
Tiapmuir.

oá mb' férdirí e to čioc- He would have come if it
faođ ré. had been possible.

má tā ciall aġat éiṛtpiř. If you have sense you will
keep silent.

oá mberdeadó ciall aġat If you had sense you would
o' éiṛtpá. keep silent.

má bion ciall aġe éiṛtpiř If he will have sense he will
ré. keep silent, or if he has
sense he will keep silent.

oá maič uom ṭeoc o' I should like to get a
fáxail.

oá férig an feap ṭađóđ oá Thade would be a wonder-
mberdeadó aijseadó aġe. ful man if he had money.

oá mba maič leir é to He would have money if
berdeadó aijseadó aġe. he liked.

oá mba ná fzaoīlfađ ré If he had not let it go he
uařo é berdeadó ré aġe would have it in abund-
so tħiex.

má b' fáda é an tā ba If the day was long the
ħajju i an oħrċe. night was short.

oá mb' fáda é an tā If the day had been long
berdeadó an oħrċe ġajju. the night would have
been short.

*The difference between oá mba and má ba is this—
má ba takes the condition for granted as REALISED,
oá mba takes the OPPOSITE for granted.*

má 'r duine uafal é. If he is a gentleman (*which I shou'd think he is*), &c.

Dá mba duine uafal é. If he were a gentleman (*which he cannot be*), &c.

má ba duine uafal é. If he was a gentleman (*as you say he was*), &c.

má tā veoc agam ólfao é. If I have a drink I shall drink it.

Dá mberdeao veoc agam If I had a drink I would drink it.
ólfao é.

má tā ré agam seabair é. If I have it you will get it.

Dá mberdeao ré agam If I had it you would get it.
seabta é.

má 'r agamra atá ré If I have it you will get it.
seabair é.

Dá mb' agamra berdeao If I had it you would get it.
ré seabta é.

má 'r ag imteact atá If it is going he is, I shall
ré veapfao leir fan- bid him stay.
mant.

Dá mb' ag imteact a If he was going I would bid
berdeao ré veapfainn him stay.
leir fannaint.

má 'r ocpaif atá aip tao- If it is hungry he is, I shall
ppaif ruo le n-iteao give him something to
ó. eat.

Dá mb' ocpaif a berdeao If he was hungry I would
aip taoapfainn ruo le give him something to
n-iteao ó. eat.

má 'r dómra a tugsair é tā If it is to me you gave it,
ré agam. I have it.

Dá mba dómra taoapfa é If you had given it to me
berdeao ré agam. I should have it.

má 'r na cota atá ré ní 'l If it is asleep he is, he is
baogal aip. all right.

Dá mba' na cota berdeao If he were asleep he would
ré ní berdeao baogal be all right; there would
aip. be no danger of him.

ma tá a tuitteadh agam If I have any more you'll
geabair é. get it.

Dá mberdeadh a tuitteadh If I had any more you
agam geabtá é. should get it.

Ba maití uiom dá ӯfearaíonn I should like if I could get
raðaric d' fásgáil aip. a view of it.

Ba maití uiom go laethairfá. I should like you to speak.

Ba maití uiom go n-éirtfá. I should like you to keep silent.

Ba maití uiom go dtiocfá I should like you to come
agur laethairt uiom. and speak to me.

Ba maití uiom go ӯfearfá I should like you to remain
tcoilpá rí baile duit fém. east at home for yourself.

Dá mb' aíl leat éirteacét If you would hold your
berdinn ana ӯurdeac
dít. tongue I would be very
much obliged to you.

Dob feáir de tu é dá mba You would be the better of
ná berdeadh a leat oíl-
eadh cainte agat. it if you had not one half
the talk.

Dá mba ná berdeadh tarpt If he were not thirsty he
aip ní ólfað ré. would not drink.

Muna mberdeadh go ӯfuir But that he is thirsty he
tarpt aip ní ólfað ré. would not drink.

Muna mberdeadh tarpt do But for his being thirsty
bheit aip ní ólfað ré. he would not drink.

Muna mberdeadh tarpt aip If he were not thirsty he
ní ólfað ré. would not drink.

Muna raið tarpt aip níor If he was not thirsty he
óíl ré. did not drink.

Muna mberdeadh go raið But that he was thirsty he
tarpt aip ní ólfað ré. would not drink.

Muna ӯfuir tarpt aip ní If he is not thirsty he will
ólfað ré. not drink.

The learner must note carefully the difference between those seven forms of a negative condition, especially between muna raið and muna mberdeadh go raið, as well as between muna ӯfuir and muna mberdeadh go ӯfuir.

Muna *ófuil* means If there is not. Muna *mbeirdeadh* *go ófuil* means But for the fact that there is. Muna *raibh* means If there was not. Muna *mbeirdeadh* *go raibh* means But for the fact that there was.

má 'r *rua* é *go ófranfaír* If it is a thing that you will stay till morning, come as far as the fire.
go lá tairg *go teine*.

Dá mba *rua* é *go ófranfá* If it was a thing that you would stay till morning you might come to the fire.
go lá níor *mírfde* *óuit* *teacht* *go dtí an teine*.

Dá mba *rua* é *go dtiocfa* If it was a thing that you would come on staying until morning you would want to send word home.
ap *fanmáint* *go lá níor* *mór* *óuit* *rgeala* *do éup* *aibhile*.

Ap *tarair* *air*, má *ba* *rua* é *go ófranfa* *ré* *go lá*, *rgeala* *do éup* *aibhile*? Did you ask him to send word home if it was a thing that he would stay till morning?

In this sentence, má ba *rua* é *intimates the speaker's approval. Dá mba* *rua* é *would intimate the speaker's indifference, or disapproval, of the party's remaining.*

Dá mba *rua* é *go ófrasainn* If it was a thing that I would get twenty pounds for the horse and ten pounds for the cow, I would have nearly the half-year's rent.
fiče *púint* *ap* *an* *scapal* *asgur* *deic* *púint* *ap* *an* *mboin* *ip* *beag* *ná* *go* *mbeirdeadh* *an* *teat-čior* *asgam*.

Dá mba *rua* é *go mbeirdeadh* *an* *lá* *amáras* *ap* *rosgnáin* *o'* *féarfaidh* *cpuas* *do* *óéanam* *de* 'n *feupi* *rain* *čior*. If it was a thing that tomorrow would be any way fair, a rick could be made of that hay below.

Dúibhapt *leir* má *ba* *rua* é *go* *mbeirdeadh* *an* *lá* *ap* *rosgnáin*, *cpuas* *do* *óéanam* *de* 'n *feupi*. I told him, if the day was any way fair, to make a rick of the hay.

Here, mā ba þuð é intimates that the day DID turn out fine. Þá mba þuð é would intimate that it DID NOT.

Muna þuð é go ɔtaicnfið If it is not a thing that an áit leat ƿealdfair you will like the place imteadct ar. you can leave it.

Óðurþart leir Þá mba þuð é ná taicnfað an áit I told him that if he happened not to like the leir ná þaib bac ari place he was at liberty imteadct ar. to leave it.

Má 'r þuð é go mberð an If it turns out that this Ȱliaðain ƿeo cóm mait year will be as good as leir an Ȱliaðain anaipus last year was, the times berð an ƿaoðal ruðr. will be at the height of prosperity.

Þá mba þuð é go mberð- If this year had turned out eadð an Ȱliaðain ƿeo as good as last year we cóm mait ƿagur vi an would be as well off as Ȱliaðain anaipus ƿerðmír we could wish. ari ári ɔtoil.

"Ir" relative.

An t-é ir níð.

The man who is king.

"An ƿúmaire ir aðair ouit."

"That mope who is father to you."

An t-é ir ƿeap tíse anro.

The person who is man-of-the-house here.

Cia h-é ir ceann anro?

Who is boss here?

Cia h-é ir ȝiolla ƿgaið?

Who is your guide?

Cia h-é ir ƿeap cinn ƿiain oþraib?

Who is your leader?

An t-é ir ȝiolla ƿgaiðn iré ir ƿeap cinn ƿiain oþrainn.

The person who is our guide it is he who is our leader.

An t-é ir ƿaða cor iré ir ƿaða tþurrlóð.

The man who is long of leg it is he who is long of step.

In this Irish construction *cor* and *trúrlois* express MANNER, exactly as "of leg" and "of step" do in the English. *Trúrlois* is the step which is taken when a person springs off one leg and alights on the other.

An t-é *íp móri caint ní h-e* Often the person who is *íp mait ciall go minic.* great of speech is not the person who is good in sense.

Íp minic nád é an t-é íp uafat cail íp uafat méinn. It often happens that it is not the person who enjoys the noble name that has the noble disposition.

The *íp* which grammarians set down as the SIGN of the superlative, is in reality nothing but this relative *íp*. An *feapí íp móri caint* is exactly the same construction as an *feapí íp mó caint*.

An *feapí íp móri caint*.

The person who has much talk.

An *feapí íp mó caint*.

The person who has more talk (than anyone else), i.e., the man who has most talk.

An *feapí íp feapí*.

The man who is better (than any one else), i.e., the man who is best.

An *feapí íp óige.*

The man who is younger (than any one else), i.e., the man who is youngest.

An *feapí íp ríne.*

The man who is older (than any one else), i.e., oldest.

An *feapí ba tréire.*

The man who was stronger (than any one else), i.e., the man who was strongest.

An fear vob óige.

The man who *was* younger
(than any one else), *i.e.*,
the man who *was* the
youngest.

An fear vob feári.

The man who was better
(than any one else), *i.e.*,
the man who was best.

An fear ba mó caimt.

The person who *had* more
talk (than any one else),
i.e., the man who *had*
most talk.

An fear ba móri caimt.

The man who *was* of much
talk, *i.e.*, the man who
had a lot of talk.

Ba minic náip b' é an fear
vob uafal cait an fear
vob uafal méinn.

It frequently happened that
it was not the person
who had the high name
that had the noble dis-
position.

Cait and méinn are substantives of MANNER.

An t-é vob fáda cor b' é The person who had the
vob fáda t庇urlóis. long leg was the person
who had the long step.

An t-é ba giotula agaunn The person who was our
ipé b' fear cinn pian guide is the person who
oírainn.

In old Irish this relative is often written as if compounded of a and is; e.g., "Oobeirtar vuit-riu rin" ol Cathal "ocur ní tuigidh rempi ná ina diaid co bhuinidh uthára ní ar lerciu linn oltáir rin." "That shall be granted to thee," said Cathal, "and there has not been given before it, nor after it until the brink of judgment, a thing which is more disagreeable to us than that." (See *Aifilnge Meic Conglinne*, page 59.)

The relative form of tā is atā. Atā should never be used as an absolute form.

Tā ré 'na cōrla.	He is asleep.
'Na cōrla atā ré.	It is asleep he is.
'Na cōrla atā ri.	It is asleep she is.
Fág mapi atā ré é.	Leave him as he is.
"An t-é atā riúr óltar deoc aip."	"The man who is pros- perous, people drink his health."
"An t-é atā riúr buait- tear cop aip."	"The man who is down, people trample on him."
Táim go mait.	I am very well.
Fág mapi atáim mé.	Leave me as I am.
So ró mait atáim.	It is right well I am.
Ir go h-ana mait atáim.	It is mighty well I am.
So tian mait ipeasó atáim.	Exceedingly well is what I am.
Táim go h-ana mait.	I am mighty well.
Táim go tian mait.	I am exceedingly well.
"Oap piád táimpe aip meirge!"	"Really, I am drunk."
Bi Seágan ua Mangáin	John Mangan was there.
ann.	
Iré Seágan ua Mangáin a	It is John Mangan that was there.
bi ann.	
Bi bean Seágan ui Mangáin	John Mangan's wife was there.
ann.	
Uean Seágan ui Mangáin	It was John Mangan's wife that was there.
a bi ann.	
Bi an rgeat mapi rin.	The matter stood in that way.
Sin mapi a bi an rgeat.	That is how the matter stood.
Mapi a bi ré.	As it was.
Mapi atā ré.	As it is.
Mapi a béró ré.	As it will be.
Mapi a bioró ré.	As it used to be.

Mar a bheirdeadh ré.	As it would be.
Bí ré mar atá ré.	It was as it is.
Tá ré mar a bheir ré.	It is as it will be.
Bheir ré mar a bhoir ré.	It will be as it used to be.
Bhoir ré mar a bion ré.	It used to be as it does be.
Bion ré mar a bhoir ré.	It does be as it used to be.
Ír ag teacáit atá Ó Domhnaill.	It is coming Donald is.
Tá Ó Domhnaill ag teacáit.	Donald is coming.
An t-é atá 'na giotuá agaínn íré atá i n' feair cinn riain agaínn.	The person whom we have as guide is the person whom we have as leader.

In dependent sentences ír becomes gur or gurab.

Deirim gur bheag an lá é.	I say that it is a <i>fine</i> day.
Deirim gur lá bheag é.	I say that it is a fine day.
Deirim gurab álúinn an lá é.	I say that it is a glorious day.
Meafram gur feair láorír é.	I consider that he is a strong man.
Cearbam gur anro atá ré.	I conclude that it is here it is.
Ír thádach liom gur feair Thade o' feair Taobh 'na Ó Domhnaill.	I think that Thade is a stronger <i>man</i> than Donald.
Céirdim gur fearainn a déanfaradh ré.	I believe it is rain that will come.
Ní deirim 'na gur ag rioc atá ré.	I don't say but that it is freezing it is.
Ní deirim 'na go bfuil an ceart agat.	I don't say but you are right.
Ní deirim 'na gur agat atá an ceart.	I don't say but that it is you that's right.
Dúibhارت gur bheag an lá é.	I said that it was a fine day.
Dúibhارت gur lá bheag é.	I said that it was a fine day.
Dúibhارت ré gur óroch lá é.	He said that it was a bad day.
Dúibhارت ré gur b' álúinn an lá é.	He said that it was a glorious day.

imearaf sur b' feair láirír I thought that he was a
é.

Ceapar sur anro a b' ré. I thought that it was here
he was.

Má deirum sur brieág an If I say that it is a fine day
lá é tdeárrfach an fírunne. I shall say the truth.

Má deirum sur brieág an If I say that it is a fine day
lá é deirum an fírunne. I say the truth.

Oá n-abhrainn sur brieág If I were to say that it is a
an lá é tdeárrfainn an fine day I would say the
fírunne.

Oá n-abhrainn sur brieág If I were to say that it was
an lá é tdeárrfainn an a fine day I would say
fírunne.

*In dependent sentences ní becomes ná, náċ; and níor
becomes náṛ or náṛ b'.*

ní h-otc an lá é.

It is not a bad day.

Deirum náċ otc an lá é.

I say that it is not a bad
day.

níor b' otc an lá é.

It was not a bad day.

Oúbhárt náṛ b' otc an lá I said that it was not a bad
é.

day.

níor éalitear é.

I did not lose it.

Oúbhárt náṛ éalitear é.

I said that I did not lose it.

ní h-aómád cloċ.

Stone is not wood.

Deirum náċ aómád cloċ.

I say that stone is not wood.

Oúbhárt náṛ b' aómád cloċ.

I said that stone was not
wood.

ní gáðar coimín.

A rabbit is not a dog.

Deirum náċ gáðar coimín.

I say that a rabbit is not a
dog.

Oúbhárt náṛ gáðar coimín.

I said that a rabbit was not
a dog.

Má deir tuine sur gáðar
coimín ní deir ré an
fírunne.

If a person says that a
rabbit is a dog he does
not say the truth.

Óá n-abhrad óuine gur If a person were to say that
 gáðar an coimín ní the rabbit is a dog he
 déarfrað ré an fírinne. would not say the truth.

Má abhran óuine gur gáðar If a person say that a rabbit
 coimín ní déarfrað ré is a dog he will not say
 an fírinne. the truth.

Oubartra, óá n-abhrad ó I said, that if a person
 óuine gur gáðar coimín, were to say that a rabbit
 ná déarfrað ré an fíri- was a dog, he would not
 inne. say the truth..

Oubairt Oimhíall go noúb- Donald said that I said that
 airta, óá n-abhrad óuine if a person were to say
 gur coimín gáðar ná that a dog was a rabbit he
 déarfrað ré an fírinne. would not say the truth.

Gur a' mait agat!

Thank you !

Náp a' mait agat!

No thanks to you !

Gur a' mile mait agat!

Thank you ever so much !

Náp a' mile mait agat!

In downright defiance of
 you !

Gur a' reacáit feáir a béró- That we may be seven times
 mío bulaígan ó 'nóiu agur muna feáir náp a'
 meára ! better off this day twelve
 months, and if we are
 not better that we may
 not be worse !

Tá Tadg tap éir báir, gur Thade has died, may he
 a' mait an maire óó é ! have fared well by it !

Tá ré ap ruis na fírinne, He is gone to the other
 gur a' mait an maire óó é ! world, may he be happy
 in the matter !

Tá rseala maité agam I have good tidings for you.
 duit. Gur a' ríán Health to the bringer of
 rsealaíde ! the tidings !

Gur a' feáir amáraí tú !

May you be better to-
 morrow !

Tá átár oírm.

I am glad.

Bion átár oírm.

I do be glad.

Ói átár oírm.

I was glad.

Óioð átár oírm.

I used to be glad.

ᚦേരു ඇതാർ ഓപ്പം.	I shall be glad.
ഭേദേശം ඇതാർ ഓപ്പം.	I would be glad.
ഉ' ഫേരിവിപ് ശോ മഭേദേശം	Perhaps I would be glad.
ഇതാർ ഓപ്പം.	
ഭിന്നം ඇതാർ ഓപ്പം.	Let me be glad.
മാ താ ඇതാർ ഓപ്പം.	If I am glad.
ഓ മഭേദേശം ඇതാർ ഓപ്പം.	If I were glad.
ഉം മാഡി നിമ ඇതാർ ദോ ഭേരി	I should like to be glad.
ഓപ്പം.	
ഈ മാഡി നിമ ඇതാർ ദോ ഭേരി	I like to be glad.
ഓപ്പം.	
ഉം മാഡി നിമ ശാന ඇതാർ ദോ	I do not like not to be
ഭേരി ഓപ്പം.	glad.
ഉം മാഡി നിമ ശാന ඇതാർ	I should not like not to be
ദോ ഭേരി ഓപ്പം.	glad.
താതാർ ചുസ്ത.	(They) are going to beat you.
താതാർ ദോ ലൈന്മാന്റ.	(They) are following you.
താതാർ അസ ഫൈതോൺ ലൈ.	(They) are waiting for you.
താതാർ അസ ഫൈലേ ഓപ്പ.	(They) are watching you.
താതാർ അപ ദോ തി.	(They) are bent on injuring
you.	
സുന്ന അതാതാർ അഗദിം?	How goes it with ye?
താതാർ മാഡി ശോ ലോറി.	It goes pretty well.
ഭിന്നതാർ അസ റിന്ദബ അപ അൻ	(People) do be walking on
ശ്കോപൻ റോ.	this path.
ഭിന്നതാർ അമ ലൈന്മാന്റ.	(They) do be following me.
ഭിന്നതാർ അസ കൈന്റ അന്ന.	(Some one) does be talking
there.	
ഭിന്നതാർ അസ സ്ലാവുഡാസ ഓപ്പം.	(Some one) does be calling
me.	
ഭിന്നതാർ അസ മാഗദം ഫുമ.	(The people) do be making
ഉദി.	game of me.
ഭിന്നതാർ അസ ശുവോ അഭാദി	(Some one) does be stealing
ഉദി.	my corn.
ഭിന്നതാർ അസ കൈതോൺ നാ	(They) do be throwing the
ശ്കോസ നിമ.	stones at me.
ഭിന്നതാർ അസ മാർബഡം നാ	(They) do be killing my
ശ്കോപിസ ഓപ്പം.	hens.

Óo ńińtear as glaoðač (Some one) was calling
ořm. me.

Óińtear as raipe ořm. (Some one) was watching
me.

Óińtear as rińbal an There was (some one)
óiařo. walking after me.

Óińtear rińnam ař an (The party) was before me
mbóčař.

Óińti as glaoðač ořm. (Some one) used to be
calling me.

Óińti as raipe ořm. (Some one) used to be
watching me.

Óińti as caiteam na scloč (Some one) used to be
liom.

Óeińřap cügat. (They) will be at you.

Óeińřap as teac̄t. (Some one) will be coming.

Óeińřap as imteac̄t a- (They) will be leaving on
mářac̄.

An mbeińřap as zařářil v' Shall (we) be at hay to-
řeřiři mtoři? day?

An mbeińřap ollam cüře? Shall (we) be ready for it?

Óeińřap. Yes, (we) shall.

Ma tâčař ollam mtoři If (we) are ready to-day (we)
beińřap ollam amářac̄. shall be ready to-morrow.

Óa mbeińři ollam mtoři If (we) were ready to-day
v' óeińři ollam amářac̄. (we) would be ready to-
morrow.

Ma ńińtear ollam aňočt If (we) are ready to-night
beińřap ollam amářac̄. (we) shall be ready to-
morrow.

An ńpuińtear ollam? Are (people) ready?

An mbíńtear ollam? Do (they) be ready?

An mbíńtear as glaoðač Does (any person) be call-
ořt? ing you?

An mbíńtear as caiteam Does (any person) be throw-
scloč leat. ing stones at you?

Óińtear. Yes.

Seilim go mbíðtear.	I say there does.
Dúibhارت go mbíðtí.	I said there used to be.
An riabhar aig slaoðaċ opt intiu?	Was there (anyone) calling you to-day?
Ní riabhar.	There was not.
An ᷇fuittear aig slaoðaċ opt anoir?	Is there (anyone) calling you now?
Ní ᷇fuittear. Ní 'itear.	There is not.
An ᷇fuittear cūðam?	Is (anyone) going to be at me?
Tátar.	Yes, there is (some one).
Biðtear aig faipe air.	Let (some one) be watching him.
Bi aod riúighe!	Get up at once!
Bi mear!	Be quick!
Bi amuiċ!	Go out at once!
Bi aq riúħbal!	Go away!
Bi aig għuawixx!	Be moving!
Bi aig imteax!	Be going!
Ná bi aod ɻeġaġar minn anħrain!	Don't remain standing there!
Cojixiġ aġix ná biðtear aig feiċċeas īx-xaq!	Make haste lest (the people) may be waiting for you!
Ná bi am ħoħra!	Don't be bothering me!
Ná bi aig magħad fuq fein!	Don't be making game of yourself, i.e., don't be making a fool of your- self.
Ná bi aig leigint na għoċċe iż-żejt!	Don't be letting the wind in, i.e., don't be talking absurdly.
Conu r-taċċi?	How are you?
An ᷇fui 'n tu go via- bulta?	Are you exceedingly well?

Some of our Irish scholars are under an extraordinary misapprehension regarding this word viaħbiuta. They imagine it is derived from the word viaħbał=devil. It is

not. It simply means "redoubled." When some of our learned men meet *diabulta* they call it "like a fiend." But when they meet *cóicdiabulta*, they have to call it what it really means, "five-fold."

The people's instinct has enabled them to give the true meaning of the word in their own broken English. Here is how they manage it:—

Tá ré ag rioc.	"It is freezing."
Tá ré ag rioc go diabulta.	"It is freezing GREATLY."
Tá ré ag feaptainn.	"It is raining."
Tá ré ag feaptainn go diabulta.	"It is raining GREATLY."
Tá Taðs ag riuit.	"Thade is running."
Tá ré ag riuit go diabulta.	"He is running GREATLY."
Tá ré ag riúbal go dia- bulta.	"He is walking GREATLY."
Tá ré ag rár go diabulta.	"He is growing GREATLY."
Tá ré ag obair go dia- bulta.	"He is working GREATLY."
An bpuil an coipe go maír agair?	"Have ye the oats good?"
Ach! Tá ré go diabulta	"Ach! We have it GREATLY."
Táid na prátaíde go dia- bulta ari fad agair.	"We have the potatoes GREAT ENTIRELY."

The word *diabulta* expresses intensity. It is like the word REDOUBLED in English, both as to origin and meaning. There is a word which is derived from *diabail* = devil. It is the word *diabail*. The people invariably translate it "divilish."

Ír diabail an obair i.	"It is devilish work."
Ír diabalta an obair i.	"It is AWFUL work."
Ír diabalta an duine é te peabair.	"He is an awfully good man."

Is diaibalta an duine é te "He is an awfully exact
cruinneap. man."

Is diaibalta an capal é "He is a GREAT horse for
cum oibre. work."

Is diaibalta an talam é "It is GREAT land for
cum ógráin. barley."

Is diaibalta an rseal é ná "It is an extraordinary
fanfá rocair. thing that you would not
keep quiet."

Náic diaibalta ná leisgrád "Is it not extraordinary
riú dom féin! that ye would not let me
alone!"

Náic diaibalta ná leisgrád "Is it not extraordinary
riú dom féin! that ye would let *myself*
alone!"

Leis dom féin. Let me alone.

Leis dom féin. Let myself alone.

Ná bac é féin. Don't mind it.

Ná bac é féin. Don't mind itself.

Náic diaibalta an vitneap atá opt! What an awful hurry you
are in!

Náic diaibail an vitneap atá opt! What a divilish hurry you
are in!

Is diaibalta an puinneam a bion le pléup. A bullet moves with very
great force.

Is diaibalta a bpuil o' Thade has an awful lot of
airgead ag Tadóig. money.

Is diaibalta a bpuil de caint aige pé airgead He has an awful lot of
airgead. talk whatever money he has.

Ní beag de feo a bpuil de (Lit. It is not too little as
caint aige. a wonder what talk he has.) The amount of
talk he has is amazing.

Ní beag o' iongna é. (Lit. It is not too little as
a wonder.) It is a very
great wonder.

Ní beag liom dē.	I have got enough of it.
Ní beag liom thíob.	I have got enough of them.
Ní beag dom féin an méiro reo.	This much is enough for me.
Ní móri dom féin an méiro reo.	This much is little enough for myself.
Ní móri liom duit é.	I don't grudge it to you.
Ní móri duit é.	You want it.
Ní beag duit é.	It is enough for you.
Tá ré iú móri agat.	It is too big for you.
Tá ré iú bheag agat.	It is too small for you.
Tá ré iú láidíri duit.	It is too strong for you.
Tá ré iú lág duit.	It is too weak for you.
Tá ré iú lág agat.	You have it too weak.
Tá ré iú céann agat.	You have made it too stiff.
Tá ré iú bog agat.	You have it too slack.
Tá ré iú bog duit.	It is too slack for you.
Tá ré cam agat.	You have bent it.
Tá ré ollamh agam.	I have prepared it; I have made it ready.
Tá ré ián agam.	I have filled it; I have it full.
Tá ré rocaip agam.	I have settled it; I have it settled.
Tá ré iirtis agam.	I have brought it in; I have it brought in; I have it in; I have it inside.
Tá ré amuic agam.	I have put it out; I have it put out; I have it out; I have it outside.
Tá ré ari lápi agam.	I have thrown it down; I have it thrown down; I have it down; I have it on the ground.
Tá ré tuar agam.	I have put it up; I have it put up; I have it up; I have it above.

Tá ré ruar agham.

(This is the same as the previous sentence, but it expresses the upward motion, not the rest above. This distinction cannot be expressed in English.)

Tá ré tior agham.

I have taken it down below; I have it carried down; I have it down; I have it below.

Tá ré riор agham.

(The same distinction as in the previous case.)

Tá ré tall agham.

I have taken it over; I have it carried over; I have it over, yonder.

Tá ré anonn agham.

(The same distinction.)

Tá ré aður agham.

I have brought it here; I have it brought here; I have it here.

Tá ré anall agham.

I have brought it over; I have it brought over; I have it over, here.

Tá an teine ap iðræð agham.

I have lighted the fire; I have the fire lighted; I have the fire lighting.

Tá an t-ártac folam agham.

I have emptied the vessel; I have the vessel emptied; I have the vessel empty.

Táid na ba i vteanta 'céile agham.

I have collected the cattle; I have the cattle collected; I have the cattle together.

Irið mo ba féin iðræð.

They are my own cows.

Irið iðræð.

They are the same.

Ni h-iðræð ro iðræð!

These are not they!

An iðræð ro iðræð?

Are these they?

Ni h-iðræð.

They are not.

Tá tuine ag teacht.	There is a person coming.
An é Diarmuid é?	Is it Dermot?
Ní h-é.	It is not.
An é a mac é?	Is it his son?
An bò atá ann?	Is it a cow?
Ír bò.	} Yes.
Íreath.	
An i an bò atá ann?	Is it the cow?
Íri.	Yes.
Victeannac íreath i. Íreath	She is a thief, so she is.
fan.	
Tá ré 'na lá, tá fan.	It is day, so it is.
'Na lá íreath atá ré. Ír-	Day is what it is, so it is.
eað fan.	
Ólurte íreath atá ré agat.	Broken is how you have it,
Íreath fan.	so it is.
'Na rwmidipinib atá ré agat.	In smithereens is how you
Íreath fan.	have it, so it is.
'Na bhrúsgári atá ré agat.	In fragments you have it,
Íreath fan.	so it is.
Ní h-iontaoib turfa.	Ní You are not to be trusted,
h-eað fan.	so you are not.
Tá ré go dear agat.	Tá You have it in a nice way,
fan.	so you have.
Tá ré go h-amdeir agat.	You have it in a mess, so
Tá fan.	you have.
So h-amdeir íreath atá ré agat.	In a mess is how you have
Íreath fan.	it, so it is.
Ír turfa a bhrír é.	It was you that broke it.
Ní mé acht Taðs.	No, but Thade.
Le capúr íreath bhrír ré é.	It was with a hammer he
	broke it.
Ní h-eað acht le tuais.	No, but with a hatchet.
Siné an capúr.	That is the hammer.
Sídi an tuais.	This is the hatchet.
Síúd é Taðs.	Yonder is Thade.
Siné é anfan é.	There it is there.
Síde anfo é.	Here it is here.

Síúd é anfúid é.	There it is yonder.
Síoi anfó i.	Here she is here.
Siní anfán i.	There she is there.
Síúd i anfúid i.	There she is yonder.
Tá ré anfán.	It is there.
Tá ré anfó.	It is here.
Tá ré anfúid.	It is yonder.
Siné é.	That is it. That is he.
Siní i.	That is she. That is it.
Íreádó.	Yes. The matter is so.
Íreádó rán.	That matter is so.
Ní h-eádó.	No. The matter is not so.
Ní h-eádó rán.	That matter is not so.

It will be seen from the above that é is the masculine, or neuter, pronoun; that í is the feminine pronoun; and that eádó is not a pronoun at all, but a particle whose function it is to represent any description of indefinite predication after ír. Hence eádó always represents the truth of some statement, which ír asserts, and which ní denies. Íreádó="The matter is so." Ní h-eádó="The matter is not so." An eádó?="Is it so?" Ná c eádó?="Is it not so?" Mair 'ó eádó (Mair bhró eádó)="As if it were so."

Beit.	The fact of being. To be.
Beit láidir.	To be strong.
Beit lág.	To be weak.
Ír mait an piúd Beit	It is a good thing to be strong.
láidír.	
Ír oile an piúd Beit lág.	It is a bad thing to be weak.
B' feáir liom Beit láidir	I'd rather be strong than
'ná Beit lág.	weak.
Cao 'na tlaobh ná ceanúi-	Why don't you buy shoes
Seán tu bhróga duit	for yourself?
péin?	
San an t-aigsead do Beit	Because I have not got the
aigseam.	money.

Cao 'na taoð ná tuðan tú Why do you not bring the
 leat an málá? bag?
 É beit þó tþiom. Because it is too heavy.
 Cao 'na taoð ná fuit ann- Why have you no kitchen
 lan le d' curo bít aðat? with your food?
 San aon fáðair do beit Because I have no means
 aðam aip. of getting it.
 Cao cnuige ðuit beit að What are you making game
 maðað fum? of me for?
 San aon ciatl do beit Because you have no sense.
 aðat.
 Cao 'na taoð ná h-icéan Why don't you eat more?
 tú tuilleað?
 Mo dónitín do beit itte Because I have eaten
 aðam. enough.
 An bþaðað beit iðtis Will you give me a night's
 uaít? lodging?
 Seabair, aðt san beit 'sá I will, provided you will not
 iñfint ofm amárað. be telling it to-morrow.
 Ni feári beit að caint aip There is no use in talking,
 aðt iñ iongantæc an you are an extraordinary
 duine tú! person!
 Ni feári beit að caint aip, There is no use in talking,
 do buair an lá inðiu aip this day flogs all I have
 a þreaca riðin! ever seen!
 Ni 'l aon mait óuit beit There is no use in your
 liom! being at me!
 Ni h-ionan beit aip buile There is a difference be-
 aður aip lán-buile. tween being mad and
 being mad entirely.
 Má'r mait leat beit buan If you wish to live long
 cait fuður aður teit. take your food cold and
 run away.
 San beit að þoðrað iþé Not to be bothering me,
 tðeðrað! 'tis what you'll do.
 Tá ré san beit aip fóðnam. He is a little unwell.
 Cuiðrað, san beit maoim- Fairly well, without much
 teac. to boast of.

Ú' feara ðuit gan a ðeit It would be better for you
 agat acht práta agur if you had but a potato
 ghláinne ralainn að tis and a grain of salt in
 fém 'ná dá mberðeaoð your own house than if
 róð agur riðta agat i you had the greatest
 tis an fír tall. luxuries in another
 man's house.

Oubairt leir gan ðeit I told him not to be long
 aðfæð. (away).

Oubairt leir gan aon I told him not to be in any
 tictnear do ðeit aif. hurry.

Oubairt leir gan aon eagla I told him not to be afraid.
 ðeit aif.

Oubairt leir gan aon truað I told him not to have any
 ðeit aige óðib. compassion for them.

Oubairt leir gan aon eagla I told him not to be afraid
 ðeit aige riðmpa. of them.

Oubairt leir gan aon beann I told him not to be in-
 do ðeit aige ořca. fluenced by them (not to
 mind them).

Oubairt leir gan aon cail I told him not to have any-
 do ðeit aige cūca. thing to do with them.

(*This cail is a genuine Irish word. It does not mean
 the English word "call." The Irish for that is glaoð.*

"Tugair mo gheann mo "I have given my affection,
 cail 'r mo fearc do the interest of my mind
 Séamur." and my love, to James."

"Ná bioð aon cail agat "Don't interfere with it."
 cūise."

*It is very ridiculous for people who have learned a
 LITTLE Irish to proceed at once to "CORRECT" the forms
 of speech which the best intellect of the nation has been
 using for centuries, and to REJECT beautiful Irish words,
 because they happen to sound like certain English words,
 with the meaning of which they have no connection.)*

Ír feári Úeit díomhaoin 'ná It is better to be idle than
 Órioc ghnótaí. doing bad work.

“ Céadhrári cailleac gáin Úeit manntaí ;
 Céadhrári Fraincaí gáin Úeit buíthe ;
 Céadhrári ghréadarai'íde gáin Úeit bhréaghaí ;
 'Sín Óárlóeáig ná fuit rí tír.”

“ Four old hags who are not gap-toothed ;
 Four Frenchmen who are not yellow ;
 Four shoemakers who do not tell lies ;
 There is a dozen people who do not exist in the
 country.”

END OF PART I.

ASUÍN

APPENDIX

Na n-Uimhreacha.

Irish Numerals.

The Irish number has three different shapes in the mind. First, it is a substantive. Like any other substantive, it stands either with or without the definite article. With the definite article it means some *definite* number, as *an t-aon*=“the one,” *an deic*=“the ten,” *an céad eoic*=“the first ten,” *an tara cùis*=“the second five.” Without the definite article it is an *indefinite* substantive, *cùis*=“a five,” *deic*=“a ten.”

Secondly, in the Irish mind the idea of number is a *mental instrument for counting*. Then it has in speech the particle *á* before it. *á n-aon*=“one,” *á n-d*=“two,” *á tatl*=“three.”

Every number, *when thus used as a counter*, has this particle before it. In counting, people have the habit of dropping, at certain numbers, from the second shape of the idea to the first, just as if, in English counting, a person were to say instead of “twelve,” “a dozen,” or instead of “twenty,” “a score.”

This alternation of the Irish mind, between the two shapes of the idea, gave rise to some confusion among scholars. They thought some of the Irish numbers *took* the particle and that others *did not*. The truth is that *none* of them take it when used as independent substantives, and that they *all* take it when used as

counters. I have heard a céad used as a counter. It means *the last individual of the hundred*, whereas céad means the *whole hundred individuals*.

The third shape of the idea is that of a counter *in the form of an adjective*, i.e., "one horse," "two horses," "three horses," &c. In this method of Irish counting the first number is never used at all. We never say in Irish "one horse." We always say, capat, óa capat, trí capat, ceitípe capat, etc; bean, óa mnáoi, trí mná, ceitípe mná, etc.

Sometimes, in Irish counting, the individuals are kept so distinct as *never to constitute a plural*.

Capat=one horse.

Óa capat=two horses.

Trí capat=three horses.

Ceitípe capat=four horses, &c.

Seacht, oct, and náoi prefer the plural.

Thus the mystery of píce capat is easily seen through.

In the case of *verbal nouns* even seacht, oct, and náoi take the singular.

Seacht mbuaileadh=seven thrashings.

Oct mbuaileadh=eight thrashings.

Náoi mbuaileadh=nine thrashings.

Deic mbuaileadh=ten thrashings.

Cúig beirbhéadh=five boilings.

Trí tluomáisadh=three dryings.

Óa fárgadh=two squeezings.

Cimilt=(one) rubbing.

The learner must take care not to be misled by the grammars and their Latin terminologies. Those Latin terminologies do not fit our Irish language. They are all confusion.

na h-umhréas.

IRISH NUMERALS.

an umhréas féin.

Δon.
Δó.
Τρí.
Ceatdaír.
Cúig.
Sé.
Seacht.
Ocht.
Naoi.
Deic.
Δoinioéas.
Δosdéas.
Τhrídeas.
Ceatlaipdéas.
Cúigdéas.
Séidéas.
Seachtdeas.
Ochtdeas.
Naoidéas.
Fíce.
Δon a'f fíce.
Δó a'f fíce.
Ceatdaír a'f fíce.
 &c. &c.
Deic a'f fíce.
Dácaid.

THE NUMBER ITSELF.

One (the number)
Two "
Three "
Four "
Five "
Six "
Seven "
Eight "
Nine "
Ten "
Eleven "
Twelve "
Thirteen "
Fourteen "
Fifteen "
Sixteen "
Seventeen "
Eighteen "
Nineteen "
Twenty "
Twenty-one "
Twenty-two "
Twenty-four "
 &c.
Thirty "
Forty "

This form of the numeral is a substantive, and can have the definite article before it when the sense of the language so requires; thus:—

An τ-Δon.
An τó.
An τρí.

The one.
The two, *i.e.*, that individual
two.
The three.

AN CÉATÁIR.

AN UINNÍR AG COMHREAMH.

Δ h-aon.	
Δ dō.	
Δ trí.	
Δ ceatáir.	
Δ cúnas.	
Δ ré.	
Δ reacht.	
Δ h-oct.	
Δ naoi.	
Δ deic.	
Δ h-aonadhéas.	
Δ dósadhéas.	
Δ tríadhéas.	
Δ ceatáiradhéas.	
Δ cúnadhéas.	
Δ réadhéas.	
Δ reachtadhéas.	
Δ h-octadhéas.	
Δ naoiadhéas.	
Δ fíche.	
Δ h-aon a'r fíche.	
Δ trí a'r fíche.	
Δ cúnas a'r fíche.	
Δ deic a'r fíche.	
Δ daeth.	
Δ h-aon a'r daeth.	

The four, *i.e.*, there is question of a number of fours, and this is a certain one of them. It is the *four* of which mention has been made somewhere.

THE NUMBER, COUNTING.

One.
Two.
Three.
Four.
Five.
Six.
Seven.
Eight.
Nine.
Ten.
Eleven.
Twelve.
Thirteen.
Fourteen.
Fifteen.
Sixteen.
Seventeen.
Eighteen.
Nineteen.
Twenty.
Twenty-one.
Twenty-three.
Twenty-five.
Thirty.
Forty.
Forty-one.

This form of numeral is used while the finger of the person counting points, for each numeral, to the individual which is counted. The *Δ* is not repeated in the

compound forms. It would be impossible to repeat it. No individual thing could occupy the position both of a *deic* and a *fiče*, for example. Hence a thing could not be a *deic a'f fiče*. It must be a *deic a'f fiče*.

AN UIMHÍR AG LÉIRIÚSGAÐ. THE NUMBER, DEFINING SOMETHING.

An t-aonmað lá.

An céad lá.

An dómáð lá.

An tara lá.

An trímað lá.

An tpear lá.

An ceathrað lá.

An cíngmað lá.

An rémað lá.

An reacátmáð lá.

An t-octmað lá.

An naomáð lá.

An deicmað lá.

(An deacmað.

An t-aonmað lá déag.

An tara lá déag.

An trímað lá déag.

An ceathrað lá déag.

An cíngmað lá déag.

An rémað lá déag.

An reacátmáð lá déag.

An t-octmað lá déag.

An naomáð lá déag.

An fiémað lá.

An t-aonmað lá fiéid.

An tara lá fiéid.

An dómáð lá fiéid.

An trímað lá fiéid.

An ceathrað lá fiéid.

An cíngmað lá fiéid.

An rémað lá fiéid.

An reacátmáð lá fiéid.

} The first day.

} The second day.

} The third day.

The fourth day.

The fifth day.

The sixth day.

The seventh day.

The eighth day.

The ninth day.

The tenth day.

The tithe.)

The eleventh day.

The twelfth day.

The thirteenth day.

The fourteenth day.

The fifteenth day.

The sixteenth day.

The seventeenth day.

The eighteenth day.

The nineteenth day.

The twentieth day.

The twenty-first day.

} The twenty-second day.

The twenty-third day.

The twenty-fourth day.

The twenty-fifth day.

The twenty-sixth day.

An teicimhád lá fiúid. The thirtieth day.
 An t-aonmhád lá déag aír The thirty-first day.
 fiúid.
 An tara lá déag aír fiúid. The thirty-second day.
 An tliúimhád lá déag aír The thirty-third day.
 fiúid.
 An ceatúimhád lá déag aír The thirty-fourth day.
 fiúid.

An tacaomhád lá.
 Lá a tacaid. } The fortieth day.

"I mbliagán a tacaid "In the year 1840 furze
 beir ò aition san ríol san will be without seed and
 bláth." without blossom."

This word "tacaid" should not be written *tá fiúid*. What the people have said for centuries is *tacaid*. The derivation, of course, is *tá fiúid*. But what sort of *English* would we have if instead of the *word* we were to write its *derivation*!

An t-aonmhád lá aír taca- The forty-first day.
 id.
 An tara lá aír tacaid. The forty-second day.
 An tliúimhád lá aír tacaid. The forty-third day.
 An teicimhád lá aír tacaid. The fiftieth day.
 An t-aonmhád lá déag aír tacaid. The fifty-first day.
 An tara lá déag aír taca- The fifty-second day.
 id.
 Lá a tliú fiúid. The sixtieth day.
 Bliaigán a tliú fiúid. The year '60.
 Bliaigán a ceitípe fiúid. The eightieth year.
 An t-aonmhád bliaigán aír ceitípe fiúid. The eighty-first year.
 An teicimhád bliaigán aír ceitípe fiúid. The ninetieth year.

Δη τ-αονμαδ ῳλα᷑σαιν The ninety-first year.
 τέα᷑σ α'ρ ćeitpe fičio.
 Δη cέατμαδ ῳλα᷑σαιν. The hundredth year.
 Δη τ-αονμαδ ῳλα᷑σαιν The hundred-and-first year.
 ἀ᷑συ᷑r cέαδ.

All these expressions are exactly as I have heard them from the mouths of the people.

ΤΔΟΙΝΕ Τ'Α ΣCÓMKEAM.	PERSONS BEING COUNTED.
Τuine.	A person.
Τeirit.	Two persons.
Τriūr.	Three persons.
Ceat̄r̄ař.	Four persons.
Cūiſeap.	Five persons.
Seir̄eap.	Six persons.
Τōr̄r̄eir̄eap	Seven persons.
Očtař.	Eight persons.
Πaonbūr.	Nine persons.
Τeičniūbūr.	Ten persons.
Δoinne τέα᷑σ.	Eleven persons.
Τáp̄eal̄.	Twelve persons.
Τri Τuine τέα᷑σ.	Thirteen persons.
Ceit̄pe Τuine τέα᷑σ.	Fourteen persons.
Cūiſ Τuine τέα᷑σ.	Fifteen persons.
Sé Τuine τέα᷑σ.	Sixteen persons.
Seact̄ ηduine τέα᷑σ.	Seventeen persons.
Očt̄ ηduine τέα᷑σ.	Eighteen persons.
Πaoi Τuine τέα᷑σ.	Nineteen persons.
fiče Τuine.	Twenty persons.
Τuine ἀ᷑συ᷑r fiče.	Twenty-one persons.
Τeirit α'ρ fiče.	Twenty-two persons.
Τačađ Τuine.	Forty persons.
Τuine ἀ᷑συ᷑r τačađ.	Forty-one persons.
Τeič ηduine ἀ᷑συ᷑r τačađ.	} Fifty persons.
Τeičniūbūr α'ρ τačađ.	

Τριάντα άνθρωποι.	Sixty persons.
Τριάντα ένα άνθρωποι.	Sixty-one persons.
Τριάντα δύο άνθρωποι.	Sixty-two persons.
Τριάντα τρία άνθρωποι.	Seventy persons.
Τριάντα τέσσερα άνθρωποι.	Seventy-one persons.
Τριάντα πέντε άνθρωποι.	Seventy-two persons.
Τριάντα οκτώ άνθρωποι.	Seventy-three persons.
Είκοσι άνθρωποι.	Eighty persons.
Είκοσι ένα άνθρωποι.	Eighty-one persons.
Είκοσι δύο άνθρωποι.	Eighty-eight persons.
Είκοσι τρία άνθρωποι.	Ninety persons.
Είκοσι τέσσερα άνθρωποι.	Ninety-one persons.
Είκοσι πέντε άνθρωποι.	Ninety-two persons.
Είκοσι οκτώ άνθρωποι.	Ninety-three persons.

The *η* in *τριάντα* is broad. There was a ο between it and the ε.

Εκατό άνθρωποι.	One hundred persons.
Εκατό ένα άνθρωποι.	One hundred and one persons.
Εκατό δύο άνθρωποι.	One hundred and two persons.
Εκατό τρία άνθρωποι.	One hundred and three persons.
Εκατό τέσσερα άνθρωποι.	One hundred and four persons.
Εκατό πέντε άνθρωποι.	One hundred and five persons.
Εκατό τέσσερις άνθρωποι.	One hundred and ten persons.
Τρία χιλιάδες άνθρωποι.	One thousand persons.
Τρία χιλιάδες ένα άνθρωποι.	One thousand one hundred persons.

Céad míle duine.	One hundred thousand persons.
Duine agus ré céad míle.	One hundred thousand and one persons.
Duine agus míle.	One thousand and one persons.
Deic céad míle duine.	One million of persons.
Duine agus deic céad míle.	One million and one persons.
Ficé céad míle duine.	2,000,000 persons.
Duine agus ficé céad míle.	2,000,001 persons
Deic agus ficé céad míle.	2,000,002 persons.
Céad agus ficé céad míle duine.	2,000,100 persons.
Míle agus ficé céad míle duine.	2,001,000 persons.
Deic míle agus ficé céad míle duine.	2,010,000 persons.
Céad míle agus ficé céad míle duine.	2,100,000 persons.
Deic céad míle agus ficé céad míle duine.	3,000,000 persons.
Dácaid céad míle duine.	4,000,000 persons.
Cír ficid céad míle duine.	6,000,000 persons.
Céicidhe ficid céad míle duine.	8,000,000 persons.
Céad céad míle duine.	10,000,000 persons.
Míle míle duine.	1,000,000 persons.
Céad míle míle duine.	100,000,000 persons.
Deic céad míle míle duine.	1,000,000,000 persons.
Duine agus deic céad míle míle.	1,000,000,001 persons.

neite v'a gcomream.
 Cloc mine.
 Óa cloic mine.
 Trí cloca mine.
 Ceitpe cloca mine.
 Cúig cloca mine.
 Sé cloca mine.
 Seacht cloca mine.
 Oct cloca mine.
 Naor gcloca mine.
 Deic cloca mine.
 Aon cloc vreas mine.
 Óa cloic vreas mine.
 Óa cloic vreas mine.
 Trí cloca vreas mine.
 Naor gcloca vreas mine.
 Fíce cloc mine.
 Fíce cloc mine.
 Cloc agur fíce mine.
 Óa cloic a'r fíce mine.
 Trí cloca fício mine.
 Ceitpe cloca fício mine.
 Naor gcloca fício mine.
 Deic cloca fício mine.
 Aon cloc vreas a'r fício
 mine.
 Óa cloic vreas a'r fício
 mine.
 Trí cloca vreas a'r fício
 mine.
 Daear cloc mine,
 Daear cloc mine.

THINGS BEING COUNTED.
 A stone of meal.
 Two stone of meal.
 Three stone of meal.
 Four stone of meal.
 Five stone of meal.
 Six stone of meal.
 Seven stone of meal.
 Eight stone of meal.
 Nine stone of meal.
 Ten stone of meal.
 Eleven stone of meal.
 } Twelve stone of meal.
 Thirteen stone of meal.
 Nineteen stone of meal.
 } Twenty stone of meal.
 Twenty-one stone of meal.
 Twenty-two stone of meal.
 Twenty-three stone of meal.
 Twenty-four stone of meal.
 Twenty-nine stone of meal.
 Thirty stone of meal.
 Thirty-one stone of meal.
 } Thirty-two stone of meal.
 } Thirty-three stone of meal.
 } Forty stone of meal.

The learner will perceive that in one of these phrases the m of mine is aspirated, in the other it is not. Here is the reason. If daear cloc be taken as *one thing*, it is a phrase-noun and *not* feminine. If the words be taken *singly*, then the word cloc aspirates mine,

because the word *cloc* is feminine. The speaker is at perfect liberty to say *taċċaċ* . . . *cloc-mine*, or *taċċaċ-cloc* . . . *mine*. This different grouping of the words is, of course, made merely in the mind. It need not be expressed by the voice.

WITH THE DEFINITE ARTICLE.

<i>An cloc mine.</i>	The stone of meal.
<i>An taċċaċ cloc mine.</i>	The two stone of meal.
<i>Na tħiċċi cloċa mine.</i>	The three stone of meal.
<i>An t-aww ċloc tħeas mine.</i>	The eleven stone of meal.
<i>An taċċaċ tħeas mine.</i>	The twelve stone of meal.
<i>Na tħiċċi cloċa tħeas mine.</i>	The thirteen stone of meal.
<i>Na nado għiċċa tħeas mine.</i>	The nineteen stone of meal.
<i>An pice cloc mine.</i>	} The twenty stone of meal.
<i>An pice cloc mine.</i>	
<i>An ċloc ap-ċiċċa mine.</i>	The twenty-one stone of meal.
<i>An taċċaċ ap-ċiċċa mine.</i>	The twenty-two stone of meal.
<i>Na tħiċċi cloċa piceċċa mine.</i>	The twenty-three stone of meal.
<i>An t-aww ċloc tħeas ap-ċiċċa mine.</i>	The thirty-one stone of meal.
<i>An taċċaċ tħeas ap-ċiċċa</i>	The thirty-two stone of meal.
<i>Na tħiċċi cloċa tħeas ap-ċiċċa</i>	
<i>An taċċaċ cloc mine.</i>	} The forty stone of meal.
<i>An taċċaċ cloc mine.</i>	
<i>An ċloc a'rif taċċaċ mine.</i>	The forty-one stone of meal.
<i>An taċċaċ a'rif taċċaċ</i>	The forty-two stone of meal.
<i>Na tħiċċi cloċa a'rif taċċaċ</i>	
<i>An tħiċċi piceċċa a'rif taċċaċ</i>	} The sixty stone of meal, &c.
<i>An tħiċċi piceċċa cloc mine,</i>	

Óa r̄siliŋ aŋ cl̄oic mine. Two shillings for a stone of meal.

Óa r̄siliŋ aŋ óa cl̄oic Two shillings for two stone mine. of meal.

Óa r̄siliŋ aŋ t̄p̄i cl̄oic Two shillings for three mine. stone of meal.

I have never heard *cl̄oicib* in these constructions. It seems to me that grammarians are utterly ignorant of the true meaning of this -ib which they are pleased to call "*dative plural.*" Now, in the above example, if the t̄p̄i cl̄oic did not mean a given *single* measure, if it meant three *individual things*, it should be *cl̄oicib*. Here t̄p̄i cl̄oic is *one* collective quantity, and it is that fact, before my mind, which prevents me from saying *cl̄oicib*. It appears then that this -ib expresses, not a difference of *case*, but a difference of *mode*. There is far more purity of language in the speech of the people than there is in our grammars. We have no *Irish* grammar. They are all *Latin* grammars.

Leat na cloic mine.	Half of the stone of meal.
Leat an óa cloic mine.	Half of the two stone of
Leat an óa cloic mine.	meal.
Leat na t̄p̄i cl̄oic mine.	Half of the three stone of meal.
Leat na n̄deic cl̄oic mine.	Half of the ten stone of meal.
Leat an aon cloic t̄eag mine.	Half of the eleven stone of meal.
Leat an óa cloic t̄eag mine.	Half of the twelve stone of meal.
Leat na t̄p̄i cl̄oic n̄teag mine.	Half of the thirteen stone of meal.
Leat an p̄iceao cloic mine.	Half of the twenty stone of meal.
Leat an aon cloic aŋ p̄iceao mine.	Half of the twenty-one stone of meal.

Λεατ ἀν τὰς κλος ἀπ ῥίζιο	Half of the twenty-two stone of meal.
Λεατ να τρις κλος ἀπ ῥίζιο	Half of the twenty-three stone of meal.
Λεατ ἀν τακάο κλος mine.	Half of the forty stone of meal.
Μαιρ; αον οαιρι απλάιν.	Once.
Όδ οαιρ; ραιοι Όδ.	Twice.
Τρι ή-οαιρι; ρο έρι.	Three times.
Σειτρε ή-οαιρι; ρο ζεα-	Four times.
ταιρ.	
Τεισ ή-οαιρι; ρο θεισ.	Ten times.
Ρισε οαιρι.	Twenty times.
Μαιρ ιμ α ρεας.	At odd times, now and then, "a seldom time."
Σεαςτ ή-οαιρι θεας απ	"Hundreds of times."
ῥίζιο.	

When οαιρ signifies "an hour" it has always the words "α' κλοις" with it. Sometimes, especially in the case of verbal nouns, the *individuals counted* are kept so distinct in the mind as never to constitute a plural, no matter how large their number.

Σαραδ.	A twist or turn.
Όδ Σαραδ.	Two twistings.
Τρι Σαραδ.	Three twistings.
Σειτρε Σαραδ.	Four twistings.
Σύις Σαραδ.	Five twistings.
Σέ Σαραδ.	Six twistings.
Σεαςτ Σαραδ.	Seven twistings.
Οχτ Σαραδ.	Eight twistings.
Ηαοι Σαραδ.	Nine twistings.
Τεισ Σαραδ.	Ten twistings.
Αον Σαραδ θεας.	Eleven twistings.
Τρι Σαραδ θεας.	Thirteen twistings.
Ρισε Σαραδ.	Twenty twistings.

Céad carad. A hundred twistings.
 Óaineamain tří carad We turned the fox around
 třeag ar fíord ar an thirty-three times.
 mada mada.

Sometimes, for the purpose of smoothness, the word ceann is introduced in counting.

bó.	One cow.
Óa bó.	Two cows.
Tří cinn tře buaib.	Three cows.
Ceitře cinn tře buaib.	Three head of cattle.
Aon ceann třeag tře buaib.	Four head of cattle.
Naoi gceann třeag tře buaib.	Eleven cows.
Fíce bó.	Nineteen cows.
Féupi bó.	Twenty cows.
Féupi óa bó.	The grass of a cow.
Féupi tří cinn tře buaib.	The grass of two cows.
Féupi tří mbó.	The grass of three cows.
Féupi ceitře mbó.	The grass of four cows.
Féupi ceitře cinn tře buaib.	The grass of five cows.
Féupi cùis mbó.	The grass of six cows.
Féupi cùis cinn tře buaib.	The grass of seven cows.
Féupi deic mbó.	The grass of eight cows.
Féupi deic cinn tře buaib.	The grass of nine cows.
Féupi aon ceann třeag tře buaib.	The grass of ten cows.
Féupi aon ceann třeag tře buaib.	The grass of eleven cows.

Aon ceann třeag is a phrase noun, and therefore indeclinable.

Féupi aon ceann třeag	The grass of the eleven cows.
tře buaib.	
Féupi aon aon bó třeag.	
Féupi aon fícead bó.	The grass of the twenty cows.
Féupi na h-aon bó.	The grass of the one cow.

Féar an aon capaill.	The grass of the one horse.
Cion tuine.	One person's share.
Cion beirte.	Two persons' share.
Cion tríri.	Three persons' share.
Cion ceathairi.	Four persons' share.
Cion na beirte.	The two persons' share.
Cion an cíosíri.	The five persons' share.
Cion an aoinne óeas.	The eleven persons' share.
Cion an dáréas.	The twelve persons' share.
Féarom an dáréas.	As much as twelve persons could do in one effort.
Cion fíche tuine.	Twenty persons' share.
Cion tuine agus fíche.	Twenty-one persons' share.
Féarom fíche tuine.	As much as twenty persons could do in one effort.
Féarom céad capaill.	The force of 100 horses, <i>i.e.</i> , 100 horse power.

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