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O'LEARY:
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Cuid I
An Easy
Irish Phrase-Book
- Part I -

1875

1876

1877

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Cuid I

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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"IS" AND "ĊĀ."

- I. "ir," or any part of it, is the link between two substantives, or between two modes, as "ir ainnmige bō"; "ir 'na reapañ aċā rī."
- II. "ċā," or any part of it, is the link between a substantive and any of its modes, as "ċā an bō 'na reapañ"; "ċā rī aḡ riúbāt."
- III. The *predicate* comes next to "ir," the *subject* comes next to "ċā." "aċā" is the relative form of "ċā." "ir" can be very often omitted.

PHRASES

TO ILLUSTRATE THE FOREGOING PRINCIPLES.

Present Time.

1r bpeāḡ an lā é.	It is a <i>fine</i> day.
1r lā bpeāḡ é.	It is a fine day.
1r fear lāirir é.	He is a strong man.
1r lāirir an fear é.	He is a <i>strong</i> man.
1r é an fear lāirir é.	He <i>is</i> a <i>strong</i> man.
1r lāirir atā ré.	He is <i>strong</i> .
nāc lāirir atā ré !	How strong he is! (Lit., Isn't it strong he is !)
tā ré laḡ.	He is weak.
tā ré so laḡ.	He is <i>weak</i> .
1r laḡ atā ré.	He is very weak.
tā ré ana laḡ.	He is <i>very</i> weak.
tā ré so h-ana laḡ.	He is <i>very</i> weak.
tā ré so h-ana laḡ an paṑ.	He is very weak entirely.
tā an donar le laige air.	He is excessively weak.
1r fear micel.	Michael is a man.
1r fear maic micel.	Michael is a good man.
1r fear gan maic micel.	Michael is a useless man.
1r fear meaṑta é.	He is a good-for-nothing man.
fear meaṑta.	A man who is a failure.
tā taṑḡ 1 n' fear.	Thade is a man.
tā ré 1 n' fear mór.	He is a big man.
tā ré 1 n' fear beaḡ.	He is a little man.
1r roṑc òuine é.	He is a bad man.
1r òuine pḡanta é.	He is a good man, <i>i.e.</i> , he is a man who does good to others.

Is talamh fóganta é.

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

Is caillte an talamh é:

It is dreadfully bad land.

Is caillte an aimsir í.

It is terrible weather.

Is caillte an lá é.

It is a frightful day.

Is caillte an lá é le plúce.

It is a frightful day, it is so wet.

Is caillte a deimhir orm é.

You *have* treated me scurvily.

Is deap an buachaill tu!

You are a nice boy!

Is maith an t-ghaibhl agat é!

You have done well!

Ní mírde beith ag brath ort!

It is no harm to be depending on you!

Ní h-eadó go deimhin.

No indeed.

Ní cloch iaran.

Iron is not stone.

Ní h-admao cloch.

Stone is not wood.

Ní feoil admao.

Wood is not flesh.

Ní cnámh adairc.

Horn is not bone.

Ní piona cpoicean.

Skin is not hair.

Ní leathar piona.

Hair is not leather.

Ní fuil uirge.

Water is not blood.

Ní h-uirge bainne.

Milk is not water.

Ní bainne biotáile.

Spirit is not milk.

Ní gairmín crie.

Earth is not sand.

Ní (p) gairmín.

Sand is not earth.

Ní gairmín sprean.

Gravel is not sand.

Ní sprean gairmín.

Sand is not gravel.

Ní móin gual.

Coal is not turf.

Ní gual móin.

Turf is not coal.

Ní duilleabair péur.

Grass is not foliage.

Ní cpann cabáirte.

A cabbage is not a tree.

Ní cabáirte cpann.

A tree is not a cabbage.

Ní cabáirte feoil.

Meat is not cabbage.

Ní feoil cabáirte.

Cabbage is not meat.

Ní plúr mín.

Meal is not flour.

Ní mín plúr.

Flour is not meal.

Ní bó capat.

A horse is not a cow.

Ní capat bó.

A cow is not a horse.

Ní samuin rioraé.
Ní rioraé capal.
Ní gort gairiú.

Ní cnuiteaéct órna.
Ní coince cnuiteaéct.
Ní daib gúir.
Ní fuinpeós coll.
Ní mire Tadó.
Ní Tadó mire.

An aómao cloé?

An bótar corán?

An fear Tadó?

An capal bó?

An bó capal?

An amárac an Dóimnac?

An í an Aoine atá aóainn?

An é an Satain atá
aóainn?

An inoiu an luan?

An é an luan atá inoiu
aóainn?

An é peo an luan?

An file tura?

An gábar mionán?

An muc maora?

An maora muc?

An leat-ra an muc?

An leat an gábar?

An leat an maoripín?

An tu a cáill é?

An tu a fuair é?

An tu a tús leat é?

An tu o'pás anró 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 to-day Friday?

Is to-day Saturday?

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?

<p> An dóic leat sup leat é? An mbéarrair leat é? An b'rágsair do dhiaig é? An ttabairair dómra é? An coileán mairt é? An mianac mairt é? An d'poc mianac é? An mianac fúganta é? An b'fuil foluigeact ann? An cábóg é? An n'oiolpá é? An gceanócpá é? An mór a beirdeas uairt air? An mór ar a n'oiolpá é? An mór ar a b'raiginn uairt é? An mór a ceanócas uairt é? An mór a corpnócas pé? An 'mó bliagáin é? An 'mó lá é? An 'mó mí é? An 'mó ráite é? An 'mó peactmain é? An 'mó piacal aige? An 'mí rúil ann? An 'mó earbal air? An 'mó ceann air? An 'mó cor pé? </p>	<p> Do you think he is yours? Will you take him with you? Will you leave him behind? Will you give him to me? Is he a good pup? Is he a good breed? Is he a bad breed? Is he a good breed? Is he highly bred? Is he a low-bred cur? Would you sell him? Would you buy him? How much would you be asking for him? For how much would you sell him? For how much would I get him from you? How much would buy him from you? How much would he cost? How many years old is he? How many days old is he? How many months old is he? How many quarters (of a year) old is he? How many weeks old is he? How many teeth has he? How many eyes has he? How many tails has he? How many heads has he? How many legs has he? </p>
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An 'mó cor torais pé?
 An 'mó cor deiríú pé?
 An 'mó iunga air?
 An leat féin é?
 An amlaíó a gúirí é?
 An amlaíó a ceannúigir é?
 An amlaíó a fuair aís
 out amú é?
 An amlaíó do bponaó
 ort é?
 Ir amlaíó do rugaó aís
 do tógaó aísam féin é.

An dáiúíú aísí?

Ir dáiúíú.

Náé breáí an lá é!
 Náé fhué an lá é!
 Náé fuar an lá é!
 Náé teit an lá é!
 Náé moé aísá pé!

Náé áluinn é!
 Náé breáí é!
 Náé breáí aísá pé!
 Náé bog aísá pé!

Náé bog aísá pé aísat!
 Náé bog aísá do éroicean
 ort!
 Náé bog a éagan caint
 eúíat!
 Náé éruaíó aísá an piona
 air!
 Náé fada aísí teir!
 Náé é aísí é?
 Náé mac out é?

How many fore legs has he?
 How many hind legs has he?
 How many claws has he?
 Is he your own?
 Is it how you stole him?
 Is it how you bought him?
 Is it how you found him
 losing?
 Is it how some one made
 you a present of him?
 It is how he was born and
 reared in my own pos-
 session.

Are you in earnest? (Lit.,
 Is it in earnest you are?)
 Yes, I am. (Lit., Yes, it is
 in earnest [I am]).

Isn't it a fine day!
 Isn't it a wet day!
 Isn't it a cold day!
 Isn't it a hot day!
 How very early it is! (Lit.,
 Isn't it early it is!)

Isn't it grand!
 Isn't it beautiful!
 Isn't it beautiful!
 How soft it is! (Lit., Isn't
 it soft it is!)

How soft you have it!
 How soft your skin is upon
 you!
 How easy talk comes to
 you!
 How hard the hair is upon
 him!
 How long you are at it!
 Is it not 'Ihade?
 Is he not a son of yours?

Nác é do mac é?
 Nác é do mac féin é?
 Nác é do mac-ra é?
 Nác é do mac-ra féin é?

Nác mac duitre féin é?

Nác bean í?
 Nác í do bean í?
 Nác í rin í?
 Nác í rin féin í?
 Nác í rin í féin?
 Nác leat í?

Nác leat-ra í?
 Nác í t'ingean í?
 Nác ingean duit í?

Nác ingean duit-re í?

Nác í t'ingean-ra í?
 Nác ingean duit féin í?

Nác í t'ingean féin í?

Nác í rin do rġian?
 Nác í do rġian í?
 Nác í do rġian féin í?
 Nác leat í?
 Nác rġian leat í?
 Nác rġian leatra í?
 Nác í do cúro féin í?

Nác leat féin í?

Nác tu an fear!
 Nác é an fear é! a nou-
 baict Éamon leir an
 peite.

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 níḡ Brian.	Brian was a king.
Ba níḡ uapal é.	He was a noble king.
Ba mác dó Mupcáð.	Morgan was a son of his.
Ba móp an níḡ é.	He was a <i>great</i> king.
Ba cómaçtaç an níḡ é.	He was a <i>powerful</i> king.
Ba níḡ cómaçtaç é.	He was a powerful king.
Ríḡ cómaçtaç dob eað é.	He <i>was</i> a powerful king.
Ba máit an fear é.	He was a good man.
fear máit dob eað é.	He <i>was</i> a good man.
Dob doibinn an lá é.	It was a <i>splendid</i> day.
Lá doibinn dob eað é.	It <i>was</i> a splendid day.
Ba tirm an lá é.	It was a dry day.
Lá ana tirm dob eað é.	It was a <i>very dry</i> day.
Ba lá bpoçtaç é.	It was a warm day.
Ba lá ana bpoçtaç é.	It was a <i>very warm</i> day.
Lá ana bpoçtaç dob eað é.	It <i>was</i> a very warm day.
Ba móp an bpoçtaç é.	It was great heat.
Ba láirip an fear é.	He was a <i>strong</i> man.
fear ana láirip dob eað é.	He was a very strong man.
b' é fear ba tpeire ap a çineað é.	He was the strongest man of his race.
b' é ba lúḡa beann ap fuaçt.	It was he that least felt the cold.
b' é ba fia béapfað uataç teip.	It was he that could carry a load furthest.
b' ap ba ḡiora a máitl mile ílḡe do çup dé.	It was on him that it was a very short delay to traverse a mile of space.
Ba ðear é!	It was a nice thing!
Ba máit é!	It was a good thing!
Ba bpeáḡ é!	It was a fine thing!
Ba móp é!	It was a big thing!
Dob olc é!	It was a bad thing!
Ba tpeán é!	It was a brave thing!
Ba çpuínn é!	It was an exact thing!

Dob fíor é!

Dob í an fírinne í.

Bí brian 'na rí.

Bí ré 'na rí uasal.

Bí ré cómhacta.

Bí ré í n' fear maí.

Bí ré í n' fear fóganta.

Bí an lá go h-aoibinn.

Bí an lá go h-ana aoibinn.

Bí an lá tirim.

Bí an lá ana bhoctata.

Bí an fear láidir.

Bí ré ana láidir.

Bí ré lag.

Bí ré ana lag.

Bí ré go lag.

Bí ré go h-ana lag.

Bí ré go h-ana lag ar
fao.

Bí ré go deap.

Bí ré go h-ana deap.

Bíod ré ag ól.

Bíod ré ar meisge.

Bíod ré ag bfuígean.

Bíod ré ag acpan.

Bíod tairt air.

Bíod corla air.

Bíod canncar air.

Bíod ocar air.

Bíod bhuir air.

Bíod doctall air.

Bíod éad air.

Bíod oitinear air.

Bíod leirge air.

Bíod buile air.

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.

Ὀϊοὺ ρέ ρεόττα.
 Ὀϊοὺ ρέ ἀρ βυτε.
 Ὀϊοὺ ρέ ἀρ τοεαρς-βυτε.
 Ὀϊοὺ ρέ ἀρ ἀ μεαβαιρ.

He used to be scalded.
 He used to be mad.
 He used to be stark mad.
 He used to be out of his mind.

ἱρ ἀρ μειρζε ἀ Ὀϊοὺ ρέ.
 ἱρ ἀς ὀλ ἀ Ὀϊοὺ ρέ.
 ἱρ 'να ὀοτλα ἀ βί ρέ.
 ἱρ 'να ὀύιρραῖτ ἀτᾶ ρέ.
 ἱρ 'να ὀύιρραῖτ ἀ βί ρέ.
 ἱρ 'να ὀοτλα ἀ Ὀϊοὺ ρέ νυαιρ
 βίῶιιν-ρε ἀμ ὀύιρραῖτ.
 ἱρῆ ἀν ὀοτλα ἱρ ρεᾶρ τειρ.

It is drunk he used to be.
 It is drinking he used to be.
 It is asleep he was.
 It is awake he is.
 It is awake he was.
 It is asleep he used to be
 when I used to be awake.
 It is (the) sleep he likes
 best.

Ὀ' ῆ ἀν ὀοτλα τοὸ ρεᾶρ
 τειρ.
 ἱρῆ ἀν ὀοτλα τοὸ ρεᾶρ
 τειρ.

What he liked best was the
 sleep.
 Sleep is the thing he liked
 best.

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

ἀρ μειρζε ἀτᾶ ρέ.
 ἀς ὀλ ἀ Ὀϊοὺ ρέ.
 'να ὀοτλα ἀ βεῖρ ρέ.

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

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

ἀρ μειρζε ἱρραῖτ ἀτᾶ ρέ.
 ἀς ὀλ ἱρραῖτ ἀ βίον ρέ.
 'να ὀοτλα ἱρραῖτ ἀ βεῖρ ρέ.
 ἀς ριύβαλ ἱρραῖτ ἀτᾶ ρέ.
 ἀς ρυῖτ ἀτᾶ ρέ.
 ἱρ ἀςαμρα ἀτᾶ ρέ.
 ἀςαμρα ἱρραῖτ ἀτᾶ ρέ.
 ἀςαμρα ἀτᾶ ρέ.

Drunk is what he is.
 Drinking is what he does
 be at.
 Asleep is what he will be.
 [It is] walking he is.
 [It is] running he is.
 } It is I that have it.

Ír fear é rin.	}	That is a man.
Fear íread é rin.		
Fear é rin.		
Íré an lá amárach an Dom- nach.	}	To-morrow is Sunday. (Lit., it is to-morrow the Sunday is.)
Amárach an Domnach.		
Ír duine é.	}	It is a human being.
Duine íread é.		
Duine atá ann.		
Ba duine é.	}	It was a human being.
Duine do b'ea é.		
Duine a b'í ann.		
Ír iníde a b'íor i gCorcaig.	}	It is yesterday I was in Cork.
Iníde a b'íor i gCorcaig.		
Ír iníu atáim ag teacht abhaile.	}	It is to-day I am coming home.
Iníu atáim ag teacht abhaile.		
Ír amárach a éireas.	}	It is on to-morrow I shall return.
Amárach a éireas.		
Amárach íread a éireas.		

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

Ír láiríu atá Diaimuir.	Dermod is strong.
Ír láiríu a b'í Diaimuir iníde.	Dermod was strong yesterday.
Ír láiríu a b'eiré ré amárach.	He will be strong to-morrow.

But we cannot say :—

Ír láiríu an fear Diaimuir nuair b'í ré óg. *We must say, ba láiríu an fear Diaimuir nuair a b'í ré óg, Dermod was a strong man when he was young. It does not follow that he is a strong man now. But we can say, Ír láiríu a b'í Diaimuir nuair a b'í ré óg, because it is true now that he was strong then.*

Conditional Sentences.

- mā 'r maic é ip micio é. If it is good it is full time for it.
- "mā 'r cailín ó'n t'uaic mé ní íorpaínn zeir." "Even if I am a country girl I would not eat tallow."
- mā 'r féidir é tiocfaid Diarmuid. Dermot will come if it is possible.
- "Dá mb' féidir é do tiocfaid ré. He would have come if it had been possible.
- mā tá ciall agat éirfid. If you have sense you will keep silent.
- "Dá mbeidhead ciall agat éirfid. If you had sense you would keep silent.
- mā bíon ciall aige éirfid ré. If he will have sense he will keep silent, or if he has sense he will keep silent.
- ba maic liom deoic o' fágail. I should like to get a drink.
- ba féidir an fear taobh dá mbeidhead aige. Thade would be a wonderful man if he had money.
- "Dá mba maic leir é do beidhead aige. He would have money if he liked.
- "Dá mba ná fágail ré uair é beidhead ré aige go tiu. If he had not let it go he would have it in abundance.
- mā b' fada é an lá ba gairid í an oíche. If the day was long the night was short.
- "Dá mb' fada é an lá beidhead an oíche gairid. If the day had been long the night would have been short.

The difference between dá mba and mā ba is this—mā ba takes the condition for granted as REALISED, dá mba takes the OPPOSITE for granted.

- má 'r duine uasal é. If he is a gentleman (*which I should think he is*), &c.
 Dá mba duine uasal é. If he were a gentleman (*which he cannot be*), &c.
 Má ba duine uasal é. If he was a gentleman (*as you say he was*), &c.
 Má tá deoch agam ólrao é. If I have a drink I shall drink it.
 Dá mberdeao deoch agam o' ólrainn é. If I had a drink I would drink it.
 Má tá ré agam geabair é. If I have it you will get it.
 Dá mberdeao ré agam geabta é. If I had it you would get it.
 Má 'r agampa atá ré geabair é. If I have it you will get it.
 Dá mb' agampa berdeao ré geabta é. If I had it you would get it.
 Má 'r ag imteacht atá ré deapao leir fanmáint. If it is going he is, I shall bid him stay.
 Dá mb' ag imteacht a berdeao ré deapainn leir fanmáint. If he was going I would bid him stay.
 Má 'r ocpar atá air tabarrao puo le n-iteao dó. If it is hungry he is, I shall give him something to eat.
 Dá mb' ocpar a berdeao air tabarpainn puo le n-iteao dó. If he was hungry I would give him something to eat.
 Má 'r dómpa a tugair é tá ré agam. If it is to me you gave it, I have it.
 Dá mba dómpa tabarpa é berdeao ré agam. If you had given it to me I should have it.
 Má 'r na coota atá ré ní 't baogal air. If it is asleep he is, he is all right.
 Dá mba' na coota berdeao ré ní berdeao baogal air. If he were asleep he would be all right; there would be no danger of him.

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 má cá a túilleaó ašam If I have any more you'll
 ġeaðair é. get it.
 Dá mberðeaó a túilleaó If I had any more you
 ašam ġeaðcá é. should get it.
 Ba máit liom dá b'féaóainn I should like if I could get
 raðairc o' f'agáit air. a view of it.
 Ba máit liom go labairfá. I should like you to speak.
 Ba máit liom go n-éirfá. I should like you to keep
 silent.
 Ba máit liom go tciocfá I should like you to come
 ašur labairt liom. and speak to me.
 Ba máit liom go b'panfá I should like you to remain
 tciir ra baile óuit féin. east at home for yourself.
 Dá mb' áil leat éirteaó If you would hold your
 berðinn ana buirdeaó tongue I would be very
 óiot. much obliged to you.
 Dob féar de tu é dá mba You would be the better of
 ná berðeaó a leat oir- it if you had not one half
 eaó cainte ašat. the talk.
 Dá mba ná berðeaó tarf If he were not thirsty he
 air ní ólfaró fé. would not drink.
 Muna mberðeaó go b'fuit But that he is thirsty he
 tarf air ní ólfaró fé. would not drink.
 Muna mberðeaó tarf do But for his being thirsty
 beir air ní ólfaró fé. he would not drink.
 Muna mberðeaó tarf air If he were not thirsty he
 ní ólfaró fé. would not drink.
 Muna raib tarf air níor If he was not thirsty he
 ól fé. did not drink.
 Muna mberðeaó go raib But that he was thirsty he
 tarf air ní ólfaró fé. would not drink.
 Muna b'fuit tarf air ní If he is not thirsty he will
 ólfaró fé. not drink.

The learner must note carefully the difference between those seven forms of a negative condition, especially between muna raib and muna mberðeaó go raib, as well as between muna b'fuit and muna mberðeaó go b'fuit.

Muna b̄ruit means If there is not. *Muna mber̄deað*
ʒo b̄ruit means But for the fact that there is. *Muna*
paib̄ means If there was not. *Muna mber̄deað ʒo paib̄*
means But for the fact that there was.

m̄a 'r puo é ʒo b̄ran̄paɪ If it is a thing that you will
ʒo lá ɾaɪ ʒo teine. stay till morning, come
 as far as the fire.

Ōa mba puo é ʒo b̄ran̄p̄a If it was a thing that you
ʒo lá n̄ioɪ m̄iɾoe ðuit would stay till morning
ɾeaɕt ʒo ɾɕí an teine. you might come to the
 fire.

Ōa mba puo é ʒo ɾɕioɾp̄a If it was a thing that you
ap̄ fan̄m̄aint ʒo lá n̄ioɪ would come on staying
m̄ioɪ ðuit ɾʒéala ɾo ɕuɪ until morning you would
əbaite. want to send word home.

Ap̄ iap̄aɪ ap̄, m̄a ba puo Did you ask him to send
é ʒo b̄ran̄pað ɾé ʒo lá, word home if it was a
ɾʒéala ɾo ɕuɪ əbaite? thing that he would stay
 till morning?

In this sentence, m̄a ba puo é intimates the speaker's
approval. Ōa mba puo é would intimate the speaker's
indifference, or disapproval, of the party's remaining.

Ōa mba puo é ʒo b̄paʒaɪnn If it was a thing that I
ɾice p̄unt ap̄ an ʒcapal would get twenty pounds
əʒuɾ ɾeic̄ p̄unt ap̄ an for the horse and ten
mboin ɪɾ beaʒ ná ʒo pounds for the cow, I
mber̄deað an leaɕ-ɕioɾ would have nearly the
əʒam. half-year's rent.

Ōa mba puo é ʒo mber̄- If it was a thing that to-
eað an lá am̄aɾaɕ ap̄ morrow would be any
ɾoʒnam̄ ɾ' ɾéaɾpaɾde way fair, a rick could be
ɾuaɕ ɾo ɾéanam̄ ɾe 'n made of that hay below.
ɾeuɾ ɾam̄ ɕioɾ.

Ōub̄aɾɕ leɪɾ m̄a ba puo é I told him, if the day was
ʒo mber̄deað an lá ap̄ any way fair, to make a
ɾoʒnam̄, ɾuaɕ ɾo ɾéan- rick of the hay.
am̄ ɾe 'n ɾeuɾ.

Here, má ba ruo é intimates that the day DID turn out fine. Dá mba ruo é would intimate that it DID NOT.

Muna ruo é go taitenro If it is not a thing that
an áit leat féadfaí you will like the place
imteaét ar. you can leave it.

Dúbarc leir dá mba ruo I told him that if he hap-
é ná taitenrao an áit pened not to like the
leir ná faib bac air place he was at liberty
imteaét ar. to leave it.

má 'r ruo é go mberò an If it turns out that this
bliagáin reo cóm maic year will be as good as
leir an mbliagáin anairis last year was, the times
berò an raozal ruar. will be at the height of
prosperity.

Dá mba ruo é go mberò- If this year had turned out
eao an bliagáin reo as good as last year we
cóm maic agur bí an would be as well off as
bliagáin anairis beirómír we could wish.
ar ár rooil.

"ir" relative.

An t-é ir rí.

The man who is king.

"An rúmaíre ir aóair
duic."

"That mope who is father
to you."

An t-é ir fear tíge anro.

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

Cia h-é ir ceann anro?

Who is boss here?

Cia h-é ir siolla aguib?

Who is your guide?

Cia h-é ir fear cinn main
oraib?

Who is your leader?

An t-é ir siolla agáinn
iré ir fear cinn main
oraínn.

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

An t-é ir faoa cor iré ir
faoa trurlog.

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

- An fear uob óige. The man who *was* younger
(than any one else), *i.e.*,
the man who *was* the
youngest.
- An fear uob fear. The man who was better
(than any one else), *i.e.*,
the man who was best.
- An fear ba mó caint. The person who *had* more
talk (than any one else),
i.e., the man who *had*
most talk.
- An fear ba móir caint. The man who *was* of much
talk, *i.e.*, the man who
had a lot of talk.
- Ba minic nár b' é an fear uob uasal cáil an fear uob uasal méinn. It frequently happened that
it was not the person
who had the high name
that had the noble dis-
position.

Cáil and méinn are substantives of MANNER.

- An t-é uob feara cor b' é uob feara cruiflós. The person who had the
long leg was the person
who had the long step.
- An t-é ba giolla againn ipé b' fear cinn rian againn. The person who was our
guide is the person who
was our leader.

In old Irish this relative ip was often written ap, as if compounded of a and ip; e.g., "Dobertar duit-ríu rín" ol Cathal "ócúir ní tugad pempí ná ina diaib co bhuinde bpadá ní ap tereiu linn olcár rín." "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 Airtinge Meic Conglinne, page 59.)

The relative form of τᾱ is ἀτά. ἀτά should never be used as an absolute form.

τᾱ ré 'na cōola.	He is asleep.
'Na cōola ἀτά ré.	It is asleep he is.
'Na cōola ἀτά pí.	It is asleep she is.
ῑᾱḡ map ἀτά ré é.	Leave him as he is.
"An τ-é ἀτά ῑuap óltap "θεοὺ ἀπ."	"The man who is prosperous, people drink his health."
"An τ-é ἀτά ῑíor buait- teap cop ἀπ."	"The man who is down, people trample on him."
τáim ḡo maít.	I am very well.
ῑᾱḡ map ἀτάim mé.	Leave me as I am.
ḡo ῑó maít ἀτάim.	It is right well I am.
ἱ ḡo h-ana maít ἀτάim.	It is mighty well I am.
ḡo ῑian maít ῑpeað ἀτάim.	Exceedingly well is what I am.
τáim ḡo h-ana maít.	I am mighty well.
τáim ḡo ῑian maít.	I am exceedingly well.
"Oap ῑiað τáimpe ap meirḡe!"	"Really, I am drunk."
2077 bī Seáḡan uá ^m Mangáim	John Mangan was there.
ann.	
ῑpé Seáḡan ua Mangáim a	It is John Mangan that was
bī ann.	there.
bī bean Seáḡaim ui	John Mangan's wife was
Mangáim ann.	there.
bean Seáḡaim ui Mangáim	It was John Mangan's wife
a bī ann.	that was there.
bī an ῑḡéat map ῑin.	The matter stood in that
	way.
ḡin map a bī an ῑḡéat.	That is how the matter
	stood.
map a bī ré.	As it was.
map ἀτά ré.	As it is.
map a beíð ré.	As it will be.
map a bioð ré.	As it used to be.

mar a beirdead ré.	As it would be.
Bí ré mar atá ré.	It was as it is.
Tá ré mar a beiré ré.	It is as it will be.
Beiré ré mar a bíod ré.	It will be as it used to be.
Bíod ré mar a bíon ré.	It used to be as it does be.
Bíon ré mar a bíod ré.	It does be as it used to be.
Ir as teacht atá Domhnall.	It is coming Donald is.
Tá Domhnall as teacht.	Donald is coming.
An t-é atá 'na gíolla	The person whom we have
asainn iré atá i n' fear	as guide is the person
cinn sin asainn.	whom we have as leader.

In dependent sentences ir becomes gur or gurab.

Deirim gur breá is an lá é.	I say that it is a <i>fine</i> day.
Deirim gur lá breá is é.	I say that it is a fine day.
Deirim gurab áluinn an lá é.	I say that it is a glorious day.
Meairim gur fear láidir é.	I consider that he is a strong man.
Cearaim gur anro atá ré.	I conclude that it is here it is.
Ir dóic liom gur treise o' fear taobh 'na Domhnall.	I think that Thade is a stronger <i>man</i> than Donald.
Creirim gur fearcainn a déanfaió ré.	I believe it is rain that will come.
Ní deirim 'ná gur as fíoc atá ré.	I don't say but that it is freezing it is.
Ní deirim 'ná go bfuil an ceart asat.	I don't say but you are right.
Ní deirim 'ná gur asat atá an ceart.	I don't say but that it is you that's right.
Dúbaire gur breá is an lá é.	I said that it was a fine day.
Dúbaire gur lá breá is é.	I said that it was a fine day.
Dúbaire ré gur óróc lá é.	He said that it was a bad day.
Dúbaire ré gur b' áluinn an lá é.	He said that it was a glorious day.

mearar sup b' fear láirir é.	I thought that he was a strong man.
ceapar sup anro a bí ré.	I thought that it was here he was.
má veim sup breáḡ an lá é veapao an píunne.	If I say that it is a fine day I shall say the truth.
má veim sup breáḡ an lá é veim an píunne.	If I say that it is a fine day I say the truth.
oá n-abrainn sup breáḡ an lá é veapainn an píunne.	If I were to say that it is a fine day I would say the truth.
oá n-abrainn sup breáḡ an lá é veapainn an píunne.	If I were to say that it was a fine day I would say the truth.

In dependent sentences ní becomes ná, nác ; and níor becomes nár or nár b'.

lí h-olc an lá é.	It is not a bad day.
veim nác olc an lá é.	I say that it is not a bad day.
líor b' olc an lá é.	It was not a bad day.
oúbart nár b' olc an lá é.	I said that it was not a bad day.
líor cáilleap é.	I did not lose it.
oúbart nár cáilleap é.	I said that I did not lose it.
lí h-aómao cloc.	Stone is not wood.
veim nác aómao cloc.	I say that stone is not wood.
oúbart nár b' aómao cloc.	I said that stone was not wood.
lí ḡaóap coinín.	A rabbit is not a dog.
veim nác ḡaóap coinín.	I say that a rabbit is not a dog.
oúbart nár ḡaóap coinín.	I said that a rabbit was not a dog.
má veip tuine sup ḡaóap coinín ní veip ré an píunne.	If a person says that a rabbit is a dog he does not say the truth.

- Dá n-abradó tuine sup If a person were to say that
 gádar an coinín ní the rabbit is a dog he
 déarfaíó ré an fírinne. would not say the truth.
 Má abran tuine sup gádar If a person say that a rabbit
 coinín ní déarfaíó ré is a dog he will not say
 an fírinne. the truth.
 Dúbartra, dá n-abradó I said, that if a person
 tuine sup gádar coinín, were to say that a rabbit
 ná déarfaíó ré an fírinne. was a dog, he would not
 say the truth.
 Dúbartra Dóinnall go n-áb- Donald said that *I* said that
 artra, dá n-abradó tuine if a person were to say
 sup coinín gádar ná that a dog was a rabbit he
 déarfaíó ré an fírinne. would not say the truth.
 Sup a' maié agat! Thank you!
 Ná a' maié agat! No thanks to you!
 Sup a' míle maié agat! Thank you ever so much!
 Ná a' míle maié agat! In downright defiance of
 you!
 Sup a' reáct fear a beir- That we may be seven times
 mío bliágan ó 'nóiu better off this day twelve
 agur muna fear ná a' months, and if we are
 meara! not better that we may
 not be worse!
 Tá Tadó tar éir báir, sup Thade has died, may he
 a' maié an máire óó é! have fared well by it!
 Tá ré ar rliḡ na fírinne, He is gone to the other
 sup a' maié an máire world, may he be happy
 óó é! in the matter!
 Tá rḡeala maite agam I have good tidings for you.
 uirt. Sup a' rlan Health to the bringer of
 rḡealaíde! the tidings!
 Sup a' fear amárac tú! May you be better to-
 morrow!
 Tá átar oim. I am glad.
 Bíon átar oim. I do be glad.
 Bí átar oim. I was glad.
 Bíóó átar oim. I used to be glad.

Beirò átar oim.	I shall be glad.
Beiréadò átar oim.	I would be glad.
b' féiríir go mbeiréadò átar oim.	Perhaps I would be glad.
Bíorò átar oim.	Let me be glad.
má tá átar oim.	If I am glad.
Óá mbeiréadò átar oim.	If I were glad.
Da mairt liom átar oo beir oim.	I should like to be glad.
Ir mairt liom átar oo beir oim.	I like to be glad.
Ní mairt liom san átar oo beir oim.	I do not like not to be glad.
Níor mairt liom san átar oo beir oim.	I should not like not to be glad.
Táatar éugad.	(They) are going to beat you.
Táatar ad leanmáint.	(They) are following you.
Táatar as feiteam leat.	(They) are waiting for you.
Táatar as faine ort.	(They) are watching you.
Táatar ar oo tí.	(They) are bent on injuring you.
Conur atáatar agaid?	How goes it with ye?
Táatar mairt go leór.	It goes pretty well.
Bíótear as riúbal ar an gcórán ro.	(People) do be walking on this path.
Bíótear am leanmáint.	(They) do be following me.
Bíótear as caint ann.	(Some one) does be talking there.
Bíótear as glaoúac oim.	(Some one) does be calling me.
Bíótear as masadó fúm.	(The people) do be making game of me.
Bíótear as suir aróir uaim.	(Some one) does be stealing my corn.
Bíótear as caiteam na gcloí liom.	(They) do be throwing the stones at me.
Bíótear as marbhadó na sceapc oim.	(They) do be killing my hens.

Óo bíótear as glaoðac orm.	(Some one) was calling me.
Bíótear as faire orm.	(Some one) was watching me.
Bíótear as ríúbal am díaró. <i>yeach</i>	There was (some one) walking after me.
Bíótear ríomam ar an mbócar.	(The party) was before me on the road.
Bíotí as glaoðac orm.	(Some one) used to be calling me.
Bíotí as faire orm.	(Some one) used to be watching me.
Bíotí as caiteam na gcloí liom.	(Some one) used to be throwing the stones at me.
Beirfear éugac.	(They) will be at you.
Beirfear as teac.	(Some one) will be coming.
Beirfear as imteac.	(They) will be leaving on to-morrow.
An mbeirfear as gabáil o' féur iníu?	Shall (we) be at hay to-day?
An mbeirfear ollam éuge?	Shall (we) be ready for it?
Beirfear.	Yes, (we) shall.
Má tátear ollam iníu beirfear ollam amárac.	If (we) are ready to-day (we) shall be ready to-morrow.
Óá mbeirfí ollam iníu óo beirfí ollam amárac.	If (we) were ready to-day (we) would be ready to-morrow.
Má bíótear ollam anoct beirfear ollam amárac.	If (we) are ready to-night (we) shall be ready to-morrow.
An bfuiltear ollam?	Are (people) ready?
An mbíótear ollam?	Do (they) be ready?
An mbíótear as glaoðac ort?	Does (any person) be calling you?
An mbíótear as caiteam cloí leat.	Does (any person) be throwing stones at you?
Bíótear.	Yes.

Deirum go mbíodtear.	I say there does.
Dúdar go mbíodtí.	I said there used to be.
An raibtear as glaothac ort iníu?	Was there (anyone) calling you to-day?
Ní raibtear.	There was not.
An bfuiltear as glaothac ort anois?	Is there (anyone) calling you now?
Ní fuittear. Ní 'ltear.	There is not.
An bfuiltear cúgam?	Is (anyone) going to be at me?
Tátear.	Yes, there is (some one).
Bíodtear as faire air.	Let (some one) be watching him.
Bí do fúige!	Get up at once!
Bí meair!	Be quick!
Bí amuic!	Go out at once!
Bí ar ríubal!	Go away!
Bí as gluaiseacht!	Be moving!
Bí as imcheacht!	Be going!
Ná bí do fearaí anraim!	Don't remain standing there!
Coruis agus ná bíodtear as feiteam leat!	Make haste lest (the people) may be waiting for you!
Ná bí am boópaó!	Don't be bothering me!
Ná bí as maíad fút péin!	Don't be making game of yourself, i.e., don't be making a fool of yourself.
Ná bí as leigint na gaoithe irthead.	Don't be letting the wind in, i.e., don't be talking absurdly.
Conur 'taoi?	How are you?
An bfuil 'n tu go dia-bulta?	Are you exceedingly well?

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

not. It simply means "redoubled." When some of our learned men meet *ῥιαβουλτα* they call it "like a fiend." But when they meet *κόϊκῥιαβουλτα*, 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:—

Τά ρέ ας ριόκ.	"It is freezing."
Τά ρέ ας ριόκ ῥο ῥιαβουλτα.	"It is freezing GREATLY."
Τά ρέ ας φεαρτάνν.	"It is raining."
Τά ρέ ας φεαρτάνν ῥο ῥιαβουλτα.	"It is raining GREATLY."
Τά τὰὐς ας ριιτ.	"Thade is running."
Τά ρέ ας ριιτ ῥο ῥιαβουλτα.	"He is running GREATLY."
Τά ρέ ας ριύβαλ ῥο ῥιαβουλτα.	"He is walking GREATLY."
Τά ρέ ας φάρ ῥο ῥιαβουλτα.	"He is growing GREATLY."
Τά ρέ ας οβαίρ ῥο ῥιαβουλτα.	"He is working GREATLY."
Ἀν ἔρριτ ἄν κοίρε ῥο μαίτ αςαίθ?	"Have ye the oats good?"
Ἀέ! Τά ρέ ῥο ῥιαβουλτα αςαίθ.	"Ach! We have it GREATLY."
Τάιτο na πρῶταίθε ῥο ῥιαβουλτα ἀρ φαθ αςαίθ.	"We have the potatoes GREAT ENTIRELY."

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

Ἱρ ῥιαβαίλ ἄν οβαίρ ἱ.	"It is devilish work."
Ἱρ ῥιαβαίλτα ἄν οβαίρ ἱ.	"It is AWFUL work."
Ἱρ ῥιαβαίλτα ἄν οῦινε é τε φεάθαρ.	"He is an awfully good man."

- 1ṛ diaḅalta an duine é le "He is an awfully exact
 cnuinneap. man."
 1ṛ diaḅalta an capal é "He is a GREAT horse for
cum cum oibie. work."
 1ṛ diaḅalta an talam é "It is GREAT land for
 cum órnan. barley."
 1ṛ diaḅalta an rḡéal é ná "It is an extraordinary
 fanḡá rocair. thing that you would not
 keep quiet."
 náḅ diaḅalta ná leisḡaḅ "Is it not extraordinary
 rṽ dom féin! that ye would not let me
 alone!"
 náḅ diaḅalta ná leisḡaḅ "Is it not extraordinary
 rṽ 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.
 náḅ diaḅalta an oiḱnear What an awful hurry you
 atá oirṫ! are in!
 náḅ diaḅail an oiḱnear What a divilish hurry you
 atá oirṫ! are in!
 1ṛ diaḅalta an puinneam A bullet moves with very
 a bion le pléur. great force.
 1ṛ diaḅalta a ḅruil o' Thade has an awful lot of
 aigḡeao aḡ taḅḡ. money.
 1ṛ diaḅalta a ḅruil oe He has an awful lot of
 éaint aigḡ pé aigḡeao talk whatever money he
 atá aigḡ. has.
 ní beaḡ oe feḅ aḅruil oe (Lit. It is not too little as
 éaint aigḡ. a wonder what talk he
 has.) The amount of
 talk he has is amazing.
 ní beaḡ o' ionḡna é. (Lit. It is not too little as
 a wonder.) It is a very
 great wonder.

Ní beas liom dó.	I have got enough of it.
Ní beas liom dóib.	I have got enough of them.
Ní beas dom péin an méir reo.	This much is enough for me.
Ní mór dom péin an méir reo.	This much is little enough for myself.
Ní mór liom duit é.	I don't grudge it to you.
Ní mór duit é.	You want it.
Ní beas duit é.	It is enough for you.
Tá ré ró mhór agat.	It is too big for you.
Tá ré ró beas agat.	It is too small for you.
Tá ré ró láidir duit.	It is too strong for you.
Tá ré ró lag duit.	It is too weak for you.
Tá ré ró lag agat.	You have it too weak.
Tá ré ró teann agat.	You have made it too stiff.
Tá ré ró bog agat.	You have it too slack.
Tá ré ró 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 lán agam.	I have filled it; I have it full.
Tá ré rocair agam.	I have settled it; I have it settled.
Tá ré istig agam.	I have brought it in; I have it brought in; I have it in; I have it inside.
Tá ré amuigh agam.	I have put it out; I have it put out; I have it out; I have it outside.
Tá ré ar lár agam.	I have thrown it down; I have it thrown down; I have it down; I have it on the ground.
Tá ré thuas agam.	I have put it up; I have it put up; I have it up; I have it above.

Τά ρέ ρωρ αἶαμ.

(*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.*)

Τά ρέ τίωρ αἶαμ.

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

Τά ρέ ρίωρ αἶαμ.

(*The same distinction as in the previous case.*)

Τά ρέ ἑάλω αἶαμ.

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

Τά ρέ ἀνωρ αἶαμ.

(*The same distinction.*)

Τά ρέ ἀνωρ αἶαμ.

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

Τά ρέ ἀνωρ αἶαμ.

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

Τά ἀν τεμε ἀρ ἑαρω
αἶαμ.

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

Τά ἀν τ-ἀρῆαδ ῥωλῶ
αἶαμ.

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

Τάτω να βα ἰ ὀτεαντα
'ἑεῖτε αἶαμ.

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

ἱπῶ μο ὅα ρέιν ἰα.

They are my own cows.

ἱπῶ ἰα.

They are the same.

ἡ ἡ-ἰα ῥο ἰα?

These are not they!

ἂν ἰα ῥο ἰα?

Are these they?

ἡ ἡ-ἰα.

They are not.

<p> Tá duine ag teacht. An é Dermuid é? Ní h-é. An é a mac é? An bó atá ann? I r bó. Ireadó. An í an bó atá ann? I rí. Díteamnaic ireadó í. Ireadó pan. Tá ré 'na lá, tá pan. 'Na lá ireadó atá ré. I r- eadó pan. Buirte ireadó atá ré agat. Ireadó pan. 'Na smíthirínib atá ré agat. Ireadó pan. 'Na búrghar atá ré agat. Ireadó pan. Ní h-iontaoib túra. Ní h-eadó pan. Tá ré go deas agat. Tá pan. Tá ré go h-aindeir agat. Tá pan. Go h-aindeir ireadó atá ré agat. Ireadó pan. I r túra a búr é. Ní mé aet Thadg. Le capúr ireadó búr ré é. Ní h-eadó aet le tuaisg. Siné an capúr. Sióí an tuaisg. Siúó é Thadg. Siné é anpan é. Sióé anpo é. </p>	<p> There is a person coming. Is it Dermod? It is not. Is it his son? Is it a cow? Yes. Is it the cow? Yes. She is a thief, so she is. It is day, so it is. Day is what it is, so it is. Broken is how you have it, so it is. In smithereens is how you have it, so it is. In fragments you have it, so it is. You are not to be trusted, so you are not. You have it in a nice way, so you have. You have it in a mess, so you have. In a mess is how you have it, so it is. It was you that broke it. No, but Thade. It was with a hammer he broke it. No, but with a hatchet. That is the hammer. This is the hatchet. Yonder is Thade. There it is there. Here it is here. </p>
--	---

Siúto é anpúto é.

Siúí anpo í.

Siní anpan í.

Siúto í anpúto í.

Tá pé anpan.

Tá pé anpo.

Tá pé anpúto.

Siné é.

Siní í.

Ireadó.

Ireadó pan.

Ní h-eadó.

Ní h-eadó pan.

There it is yonder.

Here she is here.

There she is there.

There she is yonder.

It is there.

It is here.

It is yonder.

That is it. That is he.

That is she. That is it.

Yes. The matter is so.

That matter is so.

No. The matter is not so.

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 eadó is not a pronoun at all, but a particle whose function it is to represent any description of indefinite predication after ír. Hence eadó always represents the truth of some statement, which ír asserts, and which ní denies. Ireadó="The matter is so." Ní h-eadó="The matter is not so." An eadó?="Is it so?" Nac eadó?="Is it not so?" Map 'ó eadó (Map buó eadó)="As if it were so."

Beit.

Beit láirip.

Beit lag.

Ír maic an puo beit It is a good thing to be strong.

Ír olc an puo beit lag. It is a bad thing to be weak.

B' fēáir liom beit láirip I'd rather be strong than weak.

Cao 'na éadó ná ceannú- Why don't you buy shoes
-gean tu b'óga óuit for yourself?
féim?

San an t-airgeadó ro beit Because I have not got the
agam. money.

- CAD 'NA ÉAOB NÁ TUĞAN TÚ
 LEAT AN MÁLA? Why do you not bring the
 bag?
 É BEIT RÓ ÉROM. Because it is too heavy.
 CAD 'NA ÉAOB NÁ FUIT ANN-
 LAN LE O' ÉUITO BÍO AĞAT? Why have you no kitchen
 with your food?
 SAN AON FÁĞAIL DO BEIT Because I have no means
 AĞAM AIR. of getting it.
 CAD ÉUIGE OUIT BEIT AĞ What are you making game
 MAĞAO FÚM? of me for?
 SAN AON ÉIALI DO BEIT Because you have no sense.
 AĞAT.
 CAD 'NA ÉAOB NÁ H-ÍTEAN Why don't you eat more?
 TÚ TUILLÉAO?
 MO OÓITIN DO BEIT ÍTTE Because I have eaten
 AĞAM. enough.
 AN BPAĞAO BEIT IPTIĞ Will you give me a night's
 UAIT? lodging?
 ŚEABAIR, AÉT SAN BEIT 'ŚÁ I will, provided you will not
 ÍNPINT OPM AMÁPAĆ. be telling it to-morrow.
 NÍ FEÁR BEIT AĞ CAINT AIR There is no use in talking,
 AÉT IP IONĞANTAC AN you are an extraordinary
 DUINE TÚ! person!
 NÍ FEÁR BEIT AĞ CAINT AIR, There is no use in talking,
 DO BUAIÓ AN LÁ INDIU AP this day flogs all I have
 A BPEACA PIAH! ever seen!
 NÍ 'L AON MAIT OUIT BEIT There is no use in your
 LIOM! being at me!
 NÍ H-IONAN BEIT AP BUILE There is a difference be-
 AĞUP AP LÁN-BUILE. tween being mad and
 being mad entirely.
 MÁ'P MAIT LEAT BEIT BUAN If you wish to live long
 CAIT PUAR AĞUP TEIT. take your food cold and
 run away.
 SAN BEIT AM BOÓPAO IPÉ Not to be bothering me,
 OÉANPAH! 'tis what you'll do.
 TÁ RÉ SAN BEIT AP FÓĞNAH. He is a little unwell.
 CUIBPAĆ, SAN BEIT MAOÍH- Fairly well, without much
 TEAC. to boast of.

- b' feara duit gan a beir It would be better for you
 aḡat aḡt pḡáta aḡur if you had but a potato
 ḡpáinne pḡalainn do tḡis and a grain of salt in
 pḡein 'ná dḡa mbeirḡeado your own house than if
 rḡḡs aḡur pḡorta aḡat i you had the greatest
 otḡis an fḡir cḡall. luxuries in another
 man's house.
- Dúbart leir gan beir I told him not to be long
 aḡpado. (away).
- Dúbart leir gan don I told him not to be in any
 otḡnear do beir aḡir. hurry.
- Dúbart leir gan don eagla I told him not to be afraid.
 beir aḡir.
- Dúbart leir gan don tḡruaḡ I told him not to have any
 beir aḡise dḡoib. compassion for them.
- Dúbart leir gan don eagla I told him not to be afraid
 beir aḡise pḡómpa. of them.
- Dúbart leir gan don beann I told him not to be in-
 do beir aḡise orḡa. fluenced by them (not to
 mind them).
- Dúbart leir gan don cḡall I told him not to have any-
 do beir aḡise cḡuca. thing to do with them.

(This cḡall is a genuine Irish word. It does not mean the English word "call." The Irish for that is ḡlaoḡ.

- "tḡḡar mo ḡpḡeann mo "I have given my affection,
 cḡall 'r mo fearc do the interest of my mind
 Séamur." and my love, to James."
- "ná bíodḡ don cḡall aḡat "Don't interfere with it."
 cḡuise."

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.)

Is fearr beiré díomhaoin 'nā It is better to be idle than
 doicé gnochtac. doing bad work.

“ Ceathrar cailleac san beiré manntac;
 Ceathrar ffrancac san beiré buirde;
 Ceathrar shéaradíde san beiré bhréadac;
 'Sín dáróeas ná fuil ra 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
 ccuntry.”

END OF PART I.

ΔΥΙΣΙΝ

A P P E N D I X

ΝΑ η-ΥΙΜΠΕΑΔΑ.

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 $\delta\eta\ \tau\text{-}\delta\alpha\eta$ = "the one," $\delta\eta\ \tau\epsilon\iota\varsigma$ = "the ten," $\delta\eta\ \acute{\epsilon}\alpha\tau\ \tau\epsilon\iota\varsigma$ = "the first ten," $\delta\eta\ \tau\alpha\mu\alpha\ \kappa\acute{\upsilon}\varsigma$ = "the second five." Without the definite article it is an *indefinite* substantive, $\kappa\acute{\upsilon}\varsigma$ = "a five," $\tau\epsilon\iota\varsigma$ = "a ten."

Secondly, in the Irish mind the idea of number is a *mental instrument for counting*. Then it has in speech the particle Δ before it. $\Delta\ \eta\text{-}\delta\alpha\eta$ = "one," $\Delta\ \tau\acute{o}$ = "two," $\Delta\ \tau\acute{\rho}\acute{\iota}$ = "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 Δ 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, $\partial\acute{a}$ capat, $\tau\acute{p}\acute{i}$ capat, $\acute{c}e\acute{i}\tau\acute{p}e$ capat, etc; bean, $\partial\acute{a}$ mnaoí, $\tau\acute{p}\acute{i}$ mná, $\acute{c}e\acute{i}\tau\acute{p}e$ mná, etc.

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

Capat=one horse.

$\partial\acute{a}$ capat=two horses.

$\tau\acute{p}\acute{i}$ capat=three horses.

$\acute{c}e\acute{i}\tau\acute{p}e$ capat=four horses, &c.

Seact, oct, and naoi prefer the plural.

Thus the mystery of $\acute{p}\acute{i}\acute{c}e$ capat is easily seen through.

In the case of *verbal nouns* even react, oct, and naoi take the singular.

Seact mbuatao=seven thrashings.

Oct mbuatao=eight thrashings.

Naoi mbuatao=nine thrashings.

Deic mbuatao=ten thrashings.

Cúig beirboo=five boilings.

$\tau\acute{p}\acute{i}$ $\acute{c}\mu\acute{o}\mu\acute{u}\acute{s}a\partial$ =three dryings.

$\partial\acute{a}$ $\acute{f}\acute{a}\acute{r}\acute{s}a\partial$ =two squeezings.

Cimitc=(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-uimhreacha.
IRISH NUMERALS.

an uimhir féin.	THE NUMBER ITSELF.
Don.	One (the number)
Dó.	Two ,,
Trí.	Three ,,
Ceaḁair.	Four ,,
Cúig.	Five ,,
Sé.	Six ,,
Seacht.	Seven ,,
Ocht.	Eight ,,
Naói.	Nine ,,
Deic.	Ten ,,
Doimnéas.	Eleven ,,
Dódeas.	Twelve ,,
Trídeas.	Thirteen ,,
Ceaḁairdeas.	Fourteen ,,
Cúigdeas.	Fifteen ,,
Séideas.	Sixteen ,,
Seachtdeas.	Seventeen ,,
Ochteas.	Eighteen ,,
Naoidéas.	Nineteen ,,
Fice.	Twenty ,,
Don a' r fice.	Twenty-one ,,
Dó a' r fice.	Twenty-two ,,
Ceaḁair a' r fice.	Twenty-four ,,
gc. gc.	&c.
Deic a' r fice.	Thirty ,,
Daḁad.	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 t-don.	The one.
An dó.	The two, <i>i.e.</i> , that individual two.
An trí.	The three.

Δν ceαταρ.

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.

Δν uμμr ας cόμρεαμ.

THE NUMBER, COUNTING.

Δ η-αon.
 Δ οό.
 Δ τρι.
 Δ ceαταρ.
 Δ cύγ.
 Δ ρέ.
 Δ ρεαότ.
 Δ η-οότ.
 Δ ηαοι.
 Δ οειό.
 Δ η-αοινοέας.
 Δ οόόέας.
 Δ τριόέας.
 Δ ceαταρποέας.
 Δ cύγποέας.
 Δ ρέποέας.
 Δ ρεαότποέας.
 Δ η-οότποέας.
 Δ ηαοιποέας.
 Δ ρίε.
 Δ η-αon α'ρ ρίε.
 Δ τρι α'ρ ρίε.
 Δ cύγ α'ρ ρίε.
 Δ οειό α'ρ ρίε.
 Δ οαόαο.
 Δ η-αon α'ρ οαόαο.

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 *veic* and a *rice*, for example. Hence a thing could not be a *veic* a' *r* a *rice*. It must be a *veic* a' *r* *rice*.

an uimur as léiriúgao.

THE NUMBER, DEFINING
SOMETHING.

An t-aonmáoth lá.	}	The first day.
An céao lá.		
An dómáoth lá.	}	The second day.
An dara lá.		
An tríamáoth lá.	}	The third day.
An treao lá.		
An ceathrúamáoth lá.		The fourth day.
An cúigimáoth lá.		The fifth day.
An réamáoth lá.		The sixth day.
An seachtimáoth lá.		The seventh day.
An t-octimáoth lá.		The eighth day.
An naomáoth lá.		The ninth day.
An deicimáoth lá.		The tenth day.
(An deacimáoth.		The tithe.)
An t-aonmáoth lá déas.		The eleventh day.
An dara lá déas.		The twelfth day.
An tríamáoth lá déas.		The thirteenth day.
An ceathrúamáoth lá déas.		The fourteenth day.
An cúigimáoth lá déas.		The fifteenth day.
An réamáoth lá déas.		The sixteenth day.
An seachtimáoth lá déas.		The seventeenth day.
An t-octimáoth lá déas.		The eighteenth day.
An naomáoth lá déas.		The nineteenth day.
An ficimáoth lá.		The twentieth day.
An t-aonmáoth lá ficíro.		The twenty-first day.
An dara lá ficíro.	}	The twenty-second day.
An dómáoth lá ficíro.		
An tríamáoth lá ficíro.		The twenty-third day.
An ceathrúamáoth lá ficíro.		The twenty-fourth day.
An cúigimáoth lá ficíro.		The twenty-fifth day.
An réamáoth lá ficíro.		The twenty-sixth day.

Δη δεϊκμάθ λά ρίχρο.	The thirtieth day.
Δη τ-δονμάθ λά ρέας δη ρίχρο.	The thirty-first day.
Δη ραπα λά ρέας δη ρίχρο.	The thirty-second day.
Δη τρῖμαθ λά ρέας δη ρίχρο.	The thirty-third day.
Δη σεατρῖμαθ λά ρέας δη ρίχρο.	The thirty-fourth day.
Δη ραράσῖμαθ λά. λά α ραράσ.	} The fortieth day.
"1 μβλιαῖαι α ραράσ βεϊρ δῖτῖον ῖαν ρῖολ ῖαν βλάτ."	
	"In the year 1840 furze will be without seed and without blossom."

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

Δη τ-δονμάθ λά α'ρ ρα- ράσ.	The forty-first day.
Δη ραπα λά α'ρ ραράσ.	The forty-second day.
Δη τρῖμαθ λά α'ρ ραράσ.	The forty-third day.
Δη δεϊκμάθ λά α'ρ ραράσ.	The fiftieth day.
Δη τ-δονμάθ λά ρέας α'ρ ραράσ.	The fifty-first day.
Δη ραπα λά ρέας α'ρ ρα- ράσ.	The fifty-second day.
λά α τρῖ ρίχρο.	The sixtieth day.
βλιαῖαι α τρῖ ρίχρο.	The year '60.
βλιαῖαι α ἑιτρε ρίχρο.	The eightieth year.
Δη τ-δονμάθ βλιαῖαι α'ρ ἑιτρε ρίχρο.	The eighty-first year.
Δη δεϊκμάθ βλιαῖαι α'ρ ἑιτρε ρίχρο.	The ninetieth year.

Δη τ-δονμάθ βλιαζαίν	The ninety-first year.
ῥέας ἀ'ρ' ἐεῖτρε ρίσιθ.	
Δη ἐέδομάθ βλιαζαίν.	The hundredth year.
Δη τ-δονμάθ βλιαζαίν	The hundred-and-first year.
ἀζυρ ἐέδο.	

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

ῥαοινε ῥ'ἀ ζκόμρεαμ.	PERSONS BEING COUNTED.
Ῥοινε.	A person.
Βεητ.	Two persons.
Τριύρ.	Three persons.
Ἐεάτρηρ.	Four persons.
Κύιζεαρ.	Five persons.
Σειρεαρ.	Six persons.
Μόρρηερεαρ	Seven persons.
Οόταρ.	Eight persons.
Ἡαονθύρ.	Nine persons.
Θειόνιούβυρ.	Ten persons.
Δοιννε ῥέας.	Eleven persons.
Ῥάρεας.	Twelve persons.
Τρι ῥοινε ῥέας.	Thirteen persons.
Ἐεῖτρε ῥοινε ῥέας.	Fourteen persons.
Κύιζ ῥοινε ῥέας.	Fifteen persons.
Σέ ῥοινε ῥέας.	Sixteen persons.
Σεατ ἡοινε ῥέας.	Seventeen persons.
Οότ ἡοινε ῥέας.	Eighteen persons.
Ἡαοι ῥοινε ῥέας.	Nineteen persons.
ῤίε ῥοινε.	Twenty persons.
Ῥοινε ἀζυρ ρίε.	Twenty-one persons.
Βεητ ἀ'ρ' ρίε.	Twenty-two persons.
Ῥάέαθ ῥοινε.	Forty persons.
Ῥοινε ἀζυρ Ῥάέαθ.	Forty-one persons.
Θειό ἡοινε ἀζυρ Ῥάέαθ.	} Fifty persons.
Θειόνιούβυρ ἀ'ρ' Ῥάέαθ.	

Τῆς ἑξήκοντος ὄψεως.	Sixty persons.
Ὁ ἑξήκοντος ὄψεως.	Sixty-one persons.
ἑξήκοντος ὄψεως.	Sixty-two persons.
ἑξήκοντος ὄψεως.	Seventy persons.
ἑξήκοντος ὄψεως.	Seventy-one persons.
ἑξήκοντος ὄψεως.	Seventy-two persons.
ἑξήκοντος ὄψεως.	Seventy-three persons.
ἑξήκοντος ὄψεως.	
ἑξήκοντος ὄψεως.	Eighty persons.
ἑξήκοντος ὄψεως.	Eighty-one persons.
ἑξήκοντος ὄψεως.	Eighty-eight persons.
ἑξήκοντος ὄψεως.	Ninety persons.
ἑξήκοντος ὄψεως.	Ninety-one persons.
ἑξήκοντος ὄψεως.	Ninety-two persons.
ἑξήκοντος ὄψεως.	Ninety-three persons.

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

ἑκατόν ὄψεως.	One hundred persons.
ἑκατόν ὄψεως.	One hundred and one persons.
ἑκατόν ὄψεως.	One hundred and two persons.
ἑκατόν ὄψεως.	One hundred and three persons.
ἑκατόν ὄψεως.	One hundred and four persons.
ἑκατόν ὄψεως.	One hundred and five persons.
ἑκατόν ὄψεως.	One hundred and ten persons.
ἑκατόν ὄψεως.	One thousand persons.
ἑκατόν ὄψεως.	One thousand one hundred persons.

Céad míle duine.	One hundred thousand persons.
Duine agus 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.
Fice céad míle duine.	2,000,000 persons.
Duine agus fice céad míle.	2,000,001 persons
Beirt agus fice céad míle.	2,000,002 persons.
Céad agus fice céad míle duine.	2,000,100 persons.
Míle agus fice céad míle duine.	2,001,000 persons.
Deic míle agus fice céad míle duine.	2,010,000 persons.
Céad míle agus fice céad míle duine.	2,100,000 persons.
Deic céad míle agus fice céad míle duine.	3,000,000 persons.
Daicéad céad míle duine.	4,000,000 persons.
Trí fice céad míle duine.	6,000,000 persons.
Ceithre fice 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.

neirce d'á gcómreath.

THINGS BEING COUNTED.

Cloc míne.

A stone of meal.

Dá cloic míne.

Two stone of meal.

Trí cloca míne.

Three stone of meal.

Ceirpe cloca míne.

Four stone of meal.

Cúig cloca míne.

Five stone of meal.

Sé cloca míne.

Six stone of meal.

Seacht cloca míne.

Seven stone of meal.

Ocht cloca míne.

Eight stone of meal.

Naoi gcloca míne.

Nine stone of meal.

Deic cloca míne.

Ten stone of meal.

Don cloc déag míne.

Eleven stone of meal.

Dá cloic déag míne.

} Twelve stone of meal.

Dá cloic déag míne.

Thirteen stone of meal.

Trí cloca déag míne.

Nineteen stone of meal.

Naoi gcloca déag míne.

} Twenty stone of meal.

Fice cloc míne.

Twenty-one stone of meal.

Fice cloc míne.

Twenty-two stone of meal.

Cloc agus fice míne.

Twenty-threestone of meal.

Dá cloic a' r fice míne.

Twenty-four stone of meal.

Trí cloca fice míne.

Twenty-nine stone of meal.

Ceirpe cloca fice míne.

Thirty stone of meal.

Naoi gcloca fice míne.

Thirty-one stone of meal.

Deic cloca fice míne.

Don cloc déag ar fice míne.

Thirty-two stone of meal.

Dá cloic déag ar fice míne.

Thirty-three stone of meal.

Trí cloca déag ar fice míne.

Dacáo cloc míne,

} Forty stone of meal.

Dacáo cloc míne.

The learner will perceive that in one of these phrases the *m* of *míne* is aspirated, in the other it is not. Here is the reason. If *dacáo 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 *míne*,

because the word *cloč* is feminine. The speaker is at perfect liberty to say *ῥαῆαῦ . . . cloč-mine*, or *ῥαῆαῦ-cloč . . . 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>Ἀν cloč mine.</i>	The stone of meal.
<i>Ἀν ῥά cloic mine.</i>	The two stone of meal.
<i>Ἡα τρι cloča mine.</i>	The three stone of meal.
<i>Ἀν τ-αon cloč ῥέας mine.</i>	The eleven stone of meal.
<i>Ἀν ῥά cloic ῥέας mine.</i>	The twelve stone of meal.
<i>Ἡα τρι cloča ῥέας mine.</i>	The thirteen stone of meal.
<i>Ἡα ναoi γcloča ῥέας mine.</i>	The nineteen stone of meal.
<i>Ἀν ρίε cloč mine.</i>	} The twenty stone of meal.
<i>Ἀν ρίε cloč mine.</i>	
<i>Ἀν cloč ap ρίεῖο mine.</i>	The twenty-one stone of meal.
<i>Ἀν ῥά cloic ap ρίεῖο mine.</i>	The twenty-two stone of meal.
<i>Ἡα τρι cloča ρίεῖο mine.</i>	The twenty-three stone of meal.
<i>Ἀν τ-αon cloč ῥέας ap ρίεῖο mine.</i>	The thirty-one stone of meal.
<i>Ἀν ῥά cloic ῥέας ap ρίεῖο mine.</i>	The thirty-two stone of meal.
<i>Ἡα τρι cloča ῥέας ap ρίεῖο mine.</i>	The thirty-three stone of meal.
<i>Ἀν ῥαῆαῦ cloč mine.</i>	} The forty stone of meal.
<i>Ἀν ῥαῆαῦ cloč mine.</i>	
<i>Ἀν cloč α'ρ ῥαῆαῦ mine.</i>	The forty-one stone of meal.
<i>Ἀν ῥά cloic α'ρ ῥαῆαῦ mine.</i>	The forty-two stone of meal.
<i>Ἡα τρι cloča α'ρ ῥαῆαῦ mine.</i>	The forty-three stone of meal.
<i>Ἀν τρι ρίεῖο cloč mine.</i>	} The sixty stone of meal, &c.
<i>Ἀν τρι ρίεῖο cloč mine,</i>	
7c.	

Ṫá ṛṣiling ar cloic mine.	Two shillings for a stone of meal.
Ṫá ṛṣiling ar Ṫá cloic mine.	Two shillings for two stone of meal.
Ṫá ṛṣiling ar ṫrí cloca mine.	Two shillings for three stone of meal.

I have never heard clocaib 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 ṫrí cloca did not mean a given *single* measure, if it meant three *individual things*, it should be clocaib. Here ṫrí cloca is *one* collective quantity, and it is that fact, before my mind, which prevents me from saying clocaib. 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 cloice mine.	Half of the stone of meal.
leat an Ṫá cloc mine.	} Half of the two stone of meal.
leat an Ṫá cloc mine.	
leat na ṫrí gcloc mine.	Half of the three stone of meal.
leat na ndoic gcloc mine.	Half of the ten stone of meal.
leat an don cloc oéas mine.	Half of the eleven stone of meal.
leat an Ṫá cloc oéas mine.	Half of the twelve stone of meal.
leat na ṫrí gcloc ndoéas mine.	Half of the thirteen stone of meal.
leat an ficeas cloc mine.	Half of the twenty stone of meal.
leat an don cloc ar ficio mine.	Half of the twenty-one stone of meal.

Λεατ αν οά ελοε αρ φιέτω	Half of the twenty-two
mine.	stone of meal.
Λεατ να οτρι γελοε αρ φιέτω	Half of the twenty-three
mine.	stone of meal.
Λεατ αν οαεαω ελοε mine.	Half of the forty stone of
	meal.
Uαιρ; αον uαιρ αμáιν.	Once.
Όά uαιρ; φαοι όό.	Twice.
Τρι η-uαιρε; ρό έρι.	Three times.
Ceίρε η-uαιρε; ρό έα- ταρ.	Four times.
Όειε η-uαιρε; ρό όειε.	Ten times.
Ψίε uαιρ.	Twenty times.
Uαιρ um α ρεαε.	At odd times, now and
	then, "a seldom time."
Seaeτ η-uαιρε οέας αρ	"Hundreds of times."
φιέτω.	

When uαιρ signifies "an hour" it has always the words "α' ετοις" 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.

Capaθ.	A twist or turn.
Όά έαpaθ.	Two twistings.
Τρι έαpaθ.	Three twistings.
Έειρε έαpaθ.	Four twistings.
Cύς έαpaθ.	Five twistings.
Σέ έαpaθ.	Six twistings.
Seaeτ γεαpaθ.	Seven twistings.
Oετ γεαpaθ.	Eight twistings.
Naoi γεαpaθ.	Nine twistings.
Όειε γεαpaθ.	Ten twistings.
αον έαpaθ όέας.	Eleven twistings.
Τρι έαpaθ όέας.	Thirteen twistings.
Ψίε έαpaθ.	Twenty twistings.

CÉAD CARAD.	A hundred twistings.
Ḃaineamair trí carad	We turned the fox around
dÉas ar fíciú ar an	thirty-three times.
madá muad.	

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

bó.	One cow.
Ḃá bó.	Two cows.
Trí cinn de buaib.	{ Three cows.
Ceitre cinn de buaib.	{ Three head of cattle.
Don ceann dÉas de buaib.	Four head of cattle.
Naoi gcinn dÉas de buaib.	Eleven cows.
fíce bó.	Nineteen cows.
féur bó.	Twenty cows.
féur bá bó.	The grass of a cow.
féur trí cinn de buaib.	The grass of two cows.
féur trí mbó.	The grass of three cows.
féur ceitre mbó.	{ The grass of three cows.
féur ceitre cinn de buaib.	
féur cúis mbó.	{ The grass of four cows.
féur cúis cinn de buaib.	
féur deic mbó.	{ The grass of five cows.
féur deic cinn de buaib.	
féur don ceann dÉas de	{ The grass of ten cows.
buaib.	
	The grass of eleven cows.

Don ceann dÉas is a phrase noun, and therefore *indeclinable*.

féur an don ceann dÉas	{ The grass of the eleven cows.
de buaib.	
féur an don bó dÉas.	{ The grass of the twenty
féur an fícead bó.	
	cows.
féur na h-don bó.	The grass of the one cow.

ῥέυη ἀν ἄν ἑαπαί.

Ἦον οὐνε.

Ἦον βειῖτε.

Ἦον τῖῖ.

Ἦον ἀαῖῖ.

Ἦον ἡα βειῖτε.

Ἦον ἀν ἑῖῖ.

Ἦον ἀν ἀοῖνε ὀέας.

Ἦον ἀν ὀάῖεας.

ῥεῖομ ἀν ὀάῖεας.

Ἦον ῖῖ οὐνε.

Ἦον οὐνε ἀγῖ ῖῖ.

ῥεῖομ ῖῖ οὐνε.

ῥεῖομ ἀαῖ ἀπαί.

The grass of the one horse.

One person's share.

Two persons' share.

Three persons' share.

Four persons' share.

The two persons' share.

The five persons' share.

The eleven persons' share.

The twelve persons' share.

As much as twelve persons
could do in one effort.

Twenty persons' share.

Twenty-one persons' share.

As much as twenty persons
could do in one effort.

The force of 100 horses,
i.e., 100 horse power.

Δι n-a éur i gclo
o' ua Caéail aḡur o'á buiḡean,
35, 36 aḡur 37 Spáio mḡoi an Tmáḡa,
baile-aéa-cliaé.

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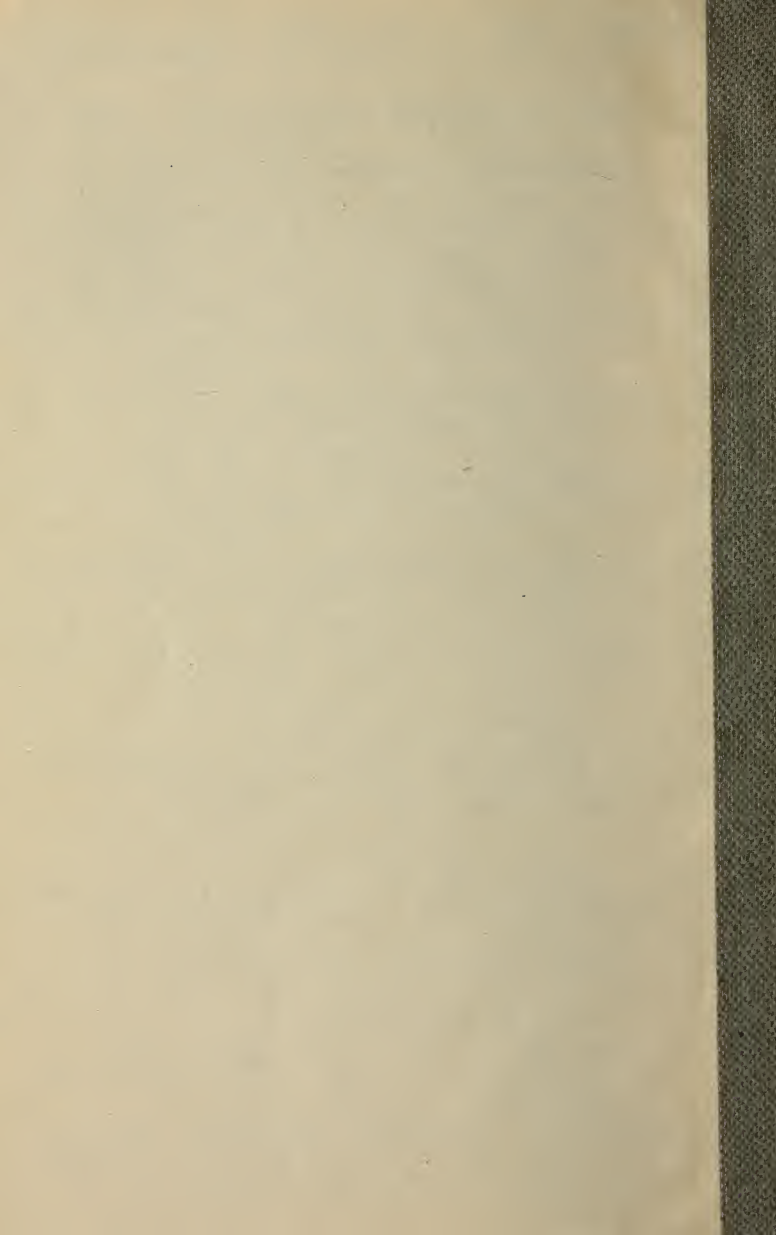
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