



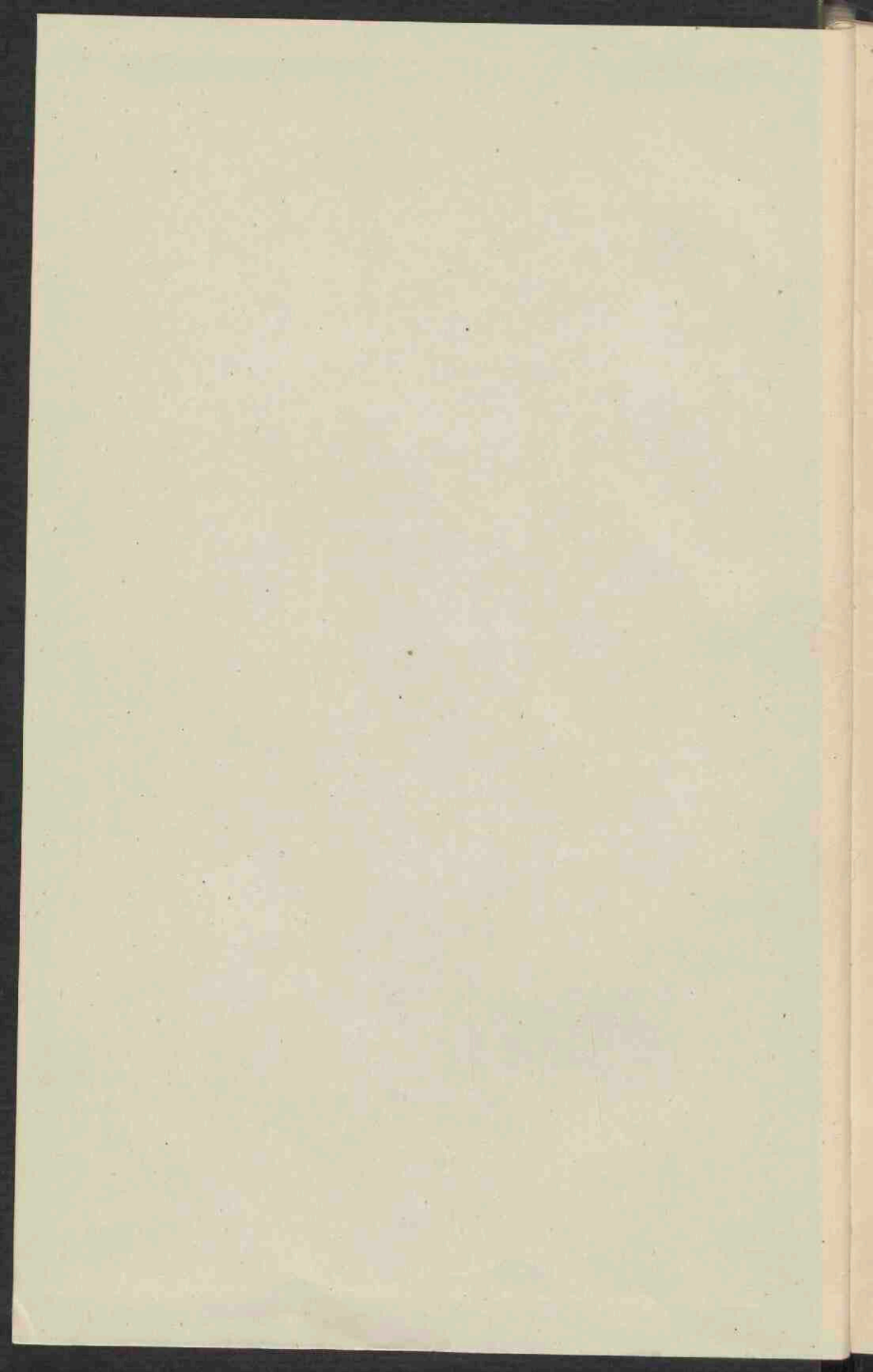
Sean-?aint na nDéise.

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SEAN-CAINT NA nOISE

THE SAINTS OF THE ISLANDS

SEAN-CAINT NA nOISE



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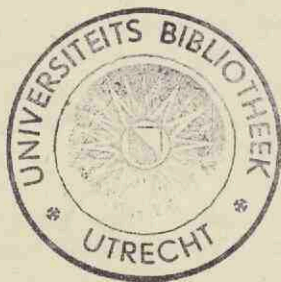
SEAN-CAINT NA nDÉIRE

THE IDIOM OF LIVING IRISH

MOST REV. M. SHEEHAN

Instituut voor
Keltische taal—en letterkunde
der Rijksuniversiteit te Utrecht

SECOND EDITION



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DE KELTISCHE TAAL EN LETTERKUNDE

DEEL I. DE KELTISCHE TAAL

W. J. VAN DER HAEGHE

Uitgegeven door
de uitgeverij van
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Instituut voor
Keltische taal — en letterkunde
der Rijksuniversiteit te Utrecht

PREFACE TO THE FIRST EDITION,
PUBLISHED 1906.

ALTHOUGH this book, from the character of its origin, might appear to many to be of merely local interest, nevertheless I venture to express the hope that it may receive due attention from all students of Irish idiom.

It consists of about one-third of some three summers' gleanings in the parish of Ring, Co. Waterford, one of the few parishes where Irish is still the every-day language of the entire native population, of the men working in the fields or trawling the deep, and of the little children at play. In the spirit of reverence, with which I always approach the living speech of the people, I have refrained from touching the winged word with desecrating hand, and have set down, as far as was consistent with my personal limitations, every expression in the precise form in which it passed the speaker's lips. The omission of genitives or plurals in the list of nouns, or of forms of similar importance in the lists of adjectives and verbs, will, therefore, be ascribed to the fact that such forms have not been heard. Similarly, the appearance of the same word in slightly different spelling will be explained by those divergences in pronunciation which are found in every language area, and which the faithful reporter should not ignore. The entire matter has been arranged in grammatical order, with notes appended, which may be of help to the student, or suggest to him new lines of investigation. As the book is intended for students who have made such progress in their Irish studies as to be able to read with ease the ordinary texts, it was not thought necessary to give in all instances literal renderings of the Irish phrases. In fact such literal versions, because of their approximation to the English of the uneducated, would be unworthy to stand as the equivalent of dignified and vigorous idiom. In any case, exact translation is often well nigh impossible because of the almost Tacitean elusiveness of the Irish turn of expression.

* * * * *

I would have the reader bear in mind that this book is by no means exhaustive of its subject. A mastery of its contents will,

no doubt, place in his hands the key to the Irish of the district, but even one day's experience will suffice to convince him that much still remains to be garnered. It would be difficult to exaggerate the wealth and variety of the Irish of East Munster.

The speakers to whom I am chiefly indebted are Μάρτε Νι Ύμμαι (Ξο Νόεανιό Όια τπόσαιτε αρ α ηαναν η αρ Ξαό η-αον), Τομάρ Ó Μυρεαόαιξ, Τομάρ αν Εράνεαό, Μάξημέαυ Graves, Ύμξιο Νι Ξεαπαίτε, Νόμα Νι Óννέιρε. To these and to many others whose patience I must have sorely tried, I desire to express my gratitude.

The proofs have been read by Dr. Henebry, Mr. P. McSweeney, Fermoy, and Father O'Connor, C.C., Dungarvan.* Many of their suggestions have been inserted over their initials (Dr. H. or De H., McS., O'C.). My obligations to them for much valuable criticism and for their promptness in returning the proofs cannot, I feel, be discharged with a passing word. Sister M. Regis, of the Ursuline Convent, Waterford, kindly gave me the English names of some seventy plant-specimens which I sent her.** Mr. Moore, Curator of the Botanic Gardens, also gave me assistance. I should not omit to mention that the Ctó-Ćumann, who undertook to print the entire work within a month, have honourably kept their word.

μαρέαυ ό σίοτćάη.

* Of these three dear friends whom I have lost, the only one of whom the reader may not have heard is Father O'Connor. He was born in the parish of Newcastle, Co. Tipperary; he had a full native knowledge of Irish, and was a great lover of the language. After his ordination to the priesthood, he spent a few years abroad, and, for a quarter of a century after his return to Ireland, was stationed as Curate at Dungarvan, where he was in great request as an Irish-speaking confessor. He became Parish Priest of Strabally, Co. Waterford, in 1915, and died four years later. Influenced like many others by Atkinson's edition of Keating's "Three Shafts of Death," he took up the study of Irish grammar, investigating the modern use of the proleptic or anticipatory pronoun and several other subjects suggested in that work; as his notes on Sean-Ćaint na Νόείρε show, he was a keen observer and had opened up his own lines of inquiry; he composed some beautiful prayers for recitation after Communion at the country "Stations," and drew up a long list of Irish epithets with the explanation of each, but, so far as I can ascertain, all his written work, except the little contained in this book, has unfortunately perished.

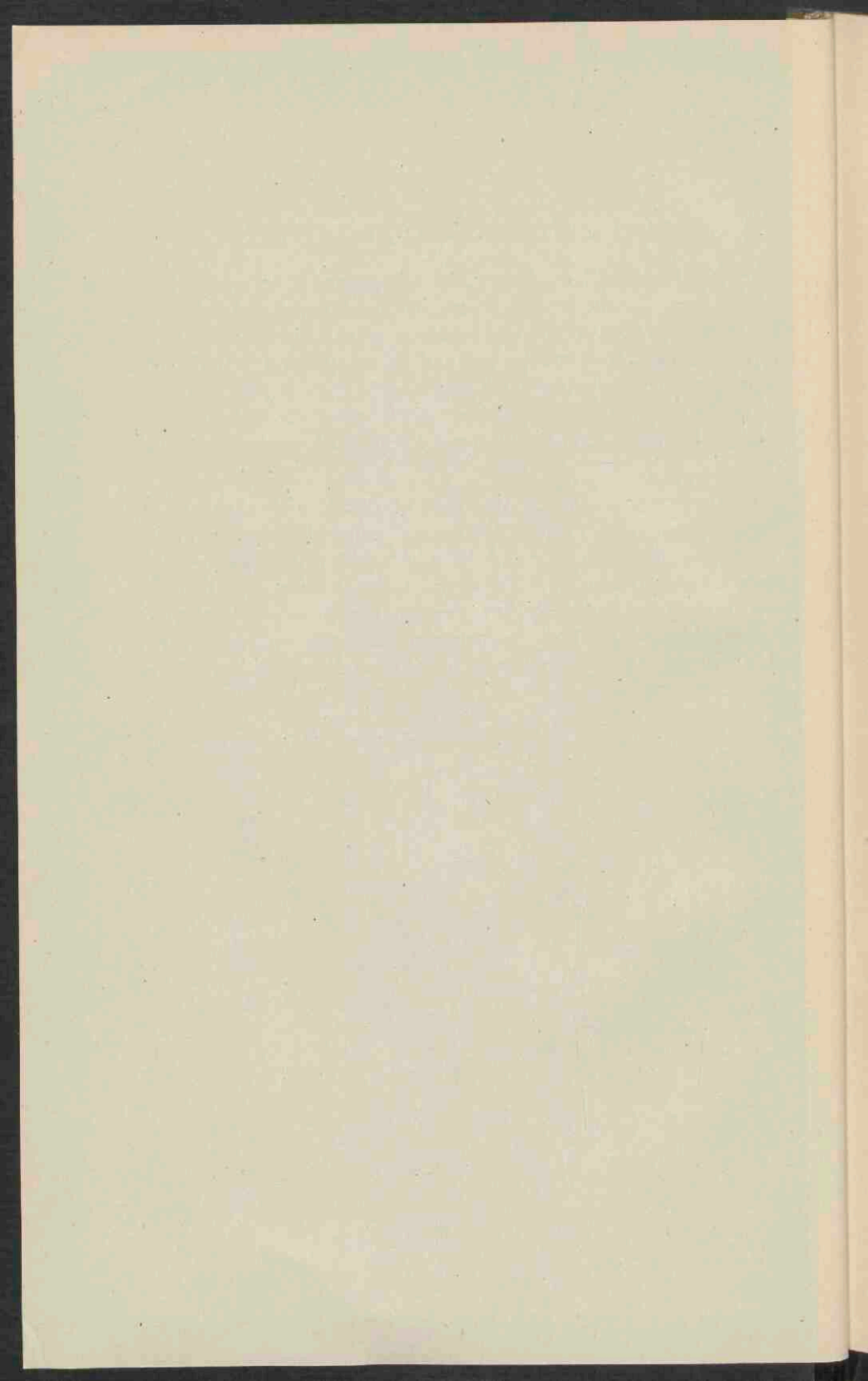
** Still happily surviving, Mother Regis retains her interest in plant-lore and the advanced studies relating to it.

PREFACE TO THE SECOND EDITION.

This edition has been prepared at the request of the authorities of Cotáirte na Rinne. No alterations have been inserted except at the suggestion of the best speakers of the district, nor have any additions been made without their approval. The book represents the speech of three generations; yet I must say that it contains only a minute portion of the notes which I collected during the years 1906-1922; these, I hope, will see the light some day.

It was revised down to the smallest detail, with the help of Nóra ní Chinnéire, in 1933. In the final preparation for the press, during the last year or so, I have received valuable assistance from Liam Ó Míosaicáin, Seán Ó Síotcáin and Míocár Ó Lonáin, and I gladly acknowledge my great indebtedness to Art Mac Shéasóir without whose co-operation, as scribe and as verifier of many points, the production of this work would have been practically impossible.

✠ mícéal ó síotcáin.



CONTENTS

Pronunciation and Accent	1
Prepositions ας, 8; αη, 10; αρ, 16; ευν, 18; οε, οο, 20; ρε, 24; σο, 50; οσι, 27; οσιρ, 27; ιν, 28; ιε, 30; ο, 33; ροιη, 34; ταρ, 35; τρεαρηα, 37; τρι, 37; υμ, 37	
Prepositional Phrases	39
Nouns	49
Nouns of Degree and Kindred Expressions	114
Expressions for Time and Reckoning	117
Pronouns	125
Conjunctions. Conditional Sentences	129
Verbs	136
Verbal Nouns	168
Adjectives	171
Adverbs	189
Phrases Unclassified	196
Plant Names	203
A Few Notes on Grammar	207
Index to Words	217
Index to Points of Grammar	230
Index to Points of Pronunciation	231

CONTENTS

1	Introduction
10	Chapter I. The History of the ...
25	Chapter II. The ...
45	Chapter III. The ...
65	Chapter IV. The ...
85	Chapter V. The ...
105	Chapter VI. The ...
125	Chapter VII. The ...
145	Chapter VIII. The ...
165	Chapter IX. The ...
185	Chapter X. The ...
205	Chapter XI. The ...
225	Chapter XII. The ...
245	Chapter XIII. The ...
265	Chapter XIV. The ...
285	Chapter XV. The ...
305	Chapter XVI. The ...
325	Chapter XVII. The ...
345	Chapter XVIII. The ...
365	Chapter XIX. The ...
385	Chapter XX. The ...
405	Chapter XXI. The ...
425	Chapter XXII. The ...
445	Chapter XXIII. The ...
465	Chapter XXIV. The ...
485	Chapter XXV. The ...
505	Chapter XXVI. The ...
525	Chapter XXVII. The ...
545	Chapter XXVIII. The ...
565	Chapter XXIX. The ...
585	Chapter XXX. The ...
605	Chapter XXXI. The ...
625	Chapter XXXII. The ...
645	Chapter XXXIII. The ...
665	Chapter XXXIV. The ...
685	Chapter XXXV. The ...
705	Chapter XXXVI. The ...
725	Chapter XXXVII. The ...
745	Chapter XXXVIII. The ...
765	Chapter XXXIX. The ...
785	Chapter XL. The ...
805	Chapter XLI. The ...
825	Chapter XLII. The ...
845	Chapter XLIII. The ...
865	Chapter XLIV. The ...
885	Chapter XLV. The ...
905	Chapter XLVI. The ...
925	Chapter XLVII. The ...
945	Chapter XLVIII. The ...
965	Chapter XLIX. The ...
985	Chapter L. The ...

SEAN-ĀINT NA nŌĒISE.

PRONUNCIATION AND ACCENT.

A scientific account of the sounds of Waterford Irish will be found in Dr. Henebry's book on the "Phonology of Déisi Irish." In the present work the pronunciation has been mainly represented by writing the Irish word as it is pronounced. An ordinary acquaintance with the sounds of the Irish letters is therefore presumed.

(Note.—To assist the learner, the pronunciation of Irish words has sometimes been represented by rude equivalents according to English spelling. These equivalents will help mainly towards illustrating the vowel sounds. The precise quality of the consonants, broad or slender, must be inferred from the Irish spelling. Ch represents the sound of Ā in ĀOĀ; th, the sound of t in tĀRT; dh, the sound of ō in ōRAS.

I. (1) The student should endeavour to acquire the exact sounds of the letters pronounced by the lips p, b, f, m, and v or m, *i.e.*, V and W when followed by broad or slender vowel. Unfamiliarity with these sounds makes the learner fancy that the pronunciation of the Irish speaker is indistinct or blurred. To pronounce these letters when slender the lips must be pressed close to the teeth; to pronounce them when broad, the lips must be thrust forward so that the lips can be actually seen by the speaker by looking downwards. Pronounce the words "met" and "moon." Note that the lips are thrust further forward when you pronounce the second word "moon." In Irish, for broad m, they would be thrust still further forward, and for slender m would be drawn further back than they are for the "m" in "met." The sound of f may cause some difficulty. English "f" is produced by laying the upper teeth on the lower lip, whilst Irish f is produced by bringing the lips close together and forcing out the breath. In pronouncing f slender, some speakers touch the lower lip

with the upper teeth and force out the breath between the lips at the same time. The sound thus produced is more accurately described as bi-labial than as labio-dental. As an exercise in these sounds read aloud a page of Irish, taking care to give the lips the correct position for each labial. The prayers "Hail Mary" and "Hail, Holy Queen" will be found to contain broad and slender labials quite close to one another, and may therefore be selected with advantage for this exercise.

(2) τ and υ broad are pronounced, as explained in the ordinary books, by pressing the tip of the tongue against the inside of the upper front teeth. In pronouncing τ and υ slender the tip of the tongue is raised and touches the hard flesh just over the upper front teeth. τ and υ slender are not pronounced like the "t" in "tune" and the "d" in "duty." We do not say *tyir-im* or *chir-im* for τipum , nor *dye-ah* or *jee-ah* for Dia . The τ and υ slender are produced by pressing so loosely with the tongue that some breath escapes during the contact. Outside Ulster many of our English speakers give an exaggerated form of this slender τ pronunciation to the final "t" in "what," "that," &c., so that these words sound almost like "whass," "thass."

τ aspirated is often pronounced like the \acute{c} in $\text{to}\acute{c}$. When such is the case it is written as \acute{c} . τ has this sound when it is preceded by a broad vowel and is the last letter of a word whose genitive contains more syllables than its nominative, thus $\text{v}\acute{a}\tau$ is pronounced $\text{v}\acute{a}\acute{c}$ because the genitive is $\text{v}\acute{a}\tau\text{a}$. So, too, $\text{r}\acute{a}\tau$ has $\text{r}\acute{a}\acute{c}\text{a}$ as genitive, and therefore is pronounced $\text{r}\acute{a}\acute{c}$ even in the compound $\text{r}\acute{a}\acute{c}\text{n}\acute{u}\text{n}\acute{a}$ [$\text{r}\acute{a}\acute{c}\text{n}\acute{ó}\text{n}\acute{a}$]. $\text{R}\text{io}\acute{t}$ [$\text{r}\acute{u}\acute{c}$], running, is pronounced $\text{r}\acute{u}\acute{c}$ because the genitive is $\text{r}\acute{e}\acute{a}\text{c}\text{a}$.

(3) A sound similar to that of the "i" in the English word "mile" is denoted by one or more capital letters, as cill , call . In strict accuracy, there are two varieties of this "i"-sound; in the word cill , it is *eh-ee*, and in call , it is *ah-ee*, both *eh-ee* and *ah-ee* being pronounced quickly. When the sound is *eh-ee*, the consonant following the vowel is a capital, as in cill ; if then the reader sees words printed like $\text{e}\text{ill}\acute{e}\text{en}$ or $\text{t}\text{e}\text{ill}\acute{e}\text{al}$, he knows that they are pronounced, *eh-ee-leen*, *teh-ee-ul*; I cannot guarantee however that the printer will succeed in getting in these capitals in every case.

I can help the reader in another way by the following general

rule:—The *ah-ee* sound occurs, (a) when Δ stands in capitals as in $\text{b}\Delta\text{ll}$, $\text{c}\Delta\text{ll}$, $\text{c}\Delta\text{nt}$, $\text{o}\Delta\text{ll}$; (b) when the capitalized vowel or vowels are followed immediately by *m* and a consonant as in $\text{b}\text{ll}\text{m}\text{b}\text{e}\Delta\text{l}$, $\text{r}\text{ll}\text{m}\text{p}\text{t}\text{o}\text{e}$, $\text{t}\text{ll}\text{m}\text{p}\text{e}\Delta\text{ll}$, or immediately by *m* as the last letter of a monosyllable as in $\text{r}\text{ll}\text{m}$, llm , $\text{r}\text{ll}\text{m}$; (c) when the capitalized vowel or vowels are followed immediately by *n* as in $\text{o}\text{ll}\text{n}$, $\text{c}\text{r}\text{ll}\text{ll}\text{n}$, $\text{r}\text{ll}\text{nc}\text{e}$. In all other cases, the capitalized vowel or vowels are pronounced *eh-ee*.

There is a third sound akin to these, similar to that of “oi” in the English word “boil.” It is heard in only a few words, such as, *coimnte* (*koy-ing-leh*), *candles*, *Coimn* (*koy-ing*), the proper name, *Quinn*, *roime* (*roy*), before.

(4) Another important vowel sound is that in such words as *crann*, *tom*. It resembles the sound of “ow” in *town*, and will be indicated by a curved line underneath the vowel, as crann , tom . Like the “i” sound, it has two chief varieties. *tom* would be represented by *leh-oom*, and sm by *ah-oom*. The rule may be put as follows:—If Δ , alone or with other vowels, followed by a liquid, stand over the curved line, the sound is *ah-oo*, e.g., cam , $\text{ce}\Delta\text{nn}$, $\text{o}\Delta\text{ll}$, mall ; otherwise the sound is *eh-oo*, e.g., $\text{ta}\text{b}\Delta\text{nt}$ (the Δ is not followed by a liquid), poll , conn , *woman*. There are two exceptions:—(a) in $\text{a}\text{no}\text{nn}$ r $\text{a}\text{na}\text{ll}$, the word *anonn* takes the *ah-oo* sound to agree with the *ah-oo* of $\text{a}\text{na}\text{ll}$; (b) *io*, when marked with the curve, has the *ah-oo* sound in the following words: $\text{o}\text{r}\text{io}\text{nn}$, $\text{r}\text{io}\text{nn}$, $\text{c}\text{io}\text{nn}\text{ta}\text{c}$.

(5) \acute{o} or *o* in close connection with the sound of *n* or *m* becomes \acute{u} or *u*, as $\text{n}\acute{u}$, *or*; $\text{b}\text{u}\acute{u}$, *business*; $\text{r}\text{inn}\acute{u}\text{s}$ [*runneós*], *window*; $\text{c}\acute{u}\text{n}\text{m}$ [*congnam*], *help*. Wherever this sound occurs, \acute{u} or *u* has been substituted, in almost all cases, for \acute{o} or *o* in the text.

The pronunciation of \acute{o} should not cause difficulty to English speakers in Ireland. This sound, as heard in “sir” “tub” “republic,” has long been noted by competent English observers as a characteristic Irish sound. It is intermediate between a back and a middle (or obscure) vowel.* \acute{o} , being a back vowel, cannot in strict accuracy be described as the lengthened sound of *o*.

(6) A vowel before or after *n* or *m* is often nasalized; many of our speakers pronounce $\text{n}\acute{í}$, for instance, with a nasal sound which

* English people try to represent our pronunciation of “sir” by “sorr,” but they know it is only an approximation.

distinguishes the word from the English 'knee.' Ask anyone in Ring, or indeed in almost any part of Munster, to pronounce $\tau\acute{\alpha}$, a day, and $\tau\acute{\alpha}\mu\alpha$, hands, and you will distinctly hear the vowel $\acute{\alpha}$ nasalized in the latter word.—The fact that we give some syllables a nasal sound does not justify the statement that our Irish is nasal; many Englishmen nasalize the vowels in "all," "ball," "laundry," "arm," but would not be described as 'nasal speakers' for that reason. The description however applies to much of the Irish heard in Cork and Kerry, the speakers of which, as is known all over Ireland, constantly employ the nasal quality of voice; in so doing, they are undoubtedly adhering to what must be a very ancient tradition, and what in itself is by no means displeasing; nor is their style of speaking marred by their free use of high and low musical notes.

(7) In Irish the letters $\acute{\alpha}$, o , u , e , i serve a double purpose. They represent vowel sounds, and they indicate the quality, broad or slender, of the consonant beside which they are placed. In the first-mentioned use they are deservedly called vowels, in the second they should be called "broad-signs" or "slender-signs." In the word $\acute{\alpha}\zeta\upsilon\tau$, $\acute{\alpha}$ and u are vowels; in the word $\tau\acute{\alpha}\mu\mu\mu$, the first i is only a slender-sign and is not pronounced as a vowel, for no one says *thaw" im-eeed* but *thaw" meed*. The learner is, therefore, often puzzled to know when he is to treat the vowel as a vowel, and when as a broad or slender sign. To help him, we omit such sign-vowels and insert a hyphen in their place, as in $\tau\acute{\alpha}\text{-}\mu\mu\mu$, $\zeta\acute{\alpha}\text{-}\tau\acute{\alpha}\mu$, *gyah-teen*. Furthermore, two vowels written together (a digraph) like oi may represent any one of several different sounds. Thus, e.g., in $\rho\acute{e}$ $\tau\rho\acute{o}\iota\zeta\tau\acute{e}$, "six feet," the pronunciation of $\tau\rho\acute{o}\iota\zeta\tau\acute{e}$ will embarrass the beginner, but can be satisfactorily represented by the spelling $\tau\rho\text{-}\acute{e}\acute{t}\acute{e}$, *threh" heh*. Here $\tau\rho$ is separated by the hyphen from e ; e is slender, therefore $\tau\rho$ is broad. So, too, if we chose, we might replace the spelling $\lambda\acute{o}\mu\tau\acute{e}\acute{\alpha}\acute{\alpha}\acute{\alpha}$, "lamenting," by $c\text{-}\acute{i}\mu\text{-}\tau\text{-}\acute{\alpha}\acute{\alpha}$. Here i is slender, therefore c , which is separated from it by the hyphen, is broad. Similarly τ is separated by a hyphen from $\acute{\alpha}$ and is therefore slender. The rule is, then, that the consonant is opposite in quality to the letter from which it is separated by the hyphen. (This device would probably be found serviceable in simplifying Irish spelling. It has been used sparingly in this book, as any serious change of spelling often confuses the learner. There are some words where its use is indispensable,

e.g., the adjective $\beta\omicron\tau\tau$ in the vocative case, Δ $\eta\iota\mu$ $\beta\omicron\tau\tau$. Here the τ is slender, but the first three letters $\beta\omicron\tau$ —neglecting the aspiration of β —are just the same as in $\eta\epsilon\alpha\eta$ $\beta\omicron\tau\tau$. $\beta\omicron\tau\tau$ is misleading, as it makes the τ slender).

(8) Broad ι is sometimes pronounced so deep as to sound like υ or ε broad aspirated.

In reference to the pronunciation of μ , see introduction to Verbs (2), $\mu\acute{\alpha}\upsilon$.

(9) Read over the introductory matter to the different parts of speech, as they contain many hints on pronunciation. Particular attention is directed to the general introduction to the verb, and to the special introduction to $\tau\acute{\alpha}$.

A note will be found at the end of book on some local divergencies in $\Theta\acute{\epsilon}\iota\mu$ Irish.

II. Some of the chief peculiarities of $\Theta\acute{\epsilon}\iota\mu$ Irish are due to the influence of accent on pronunciation. For our purpose we must distinguish two kinds of accent (*a*) word accent, and (*b*) phrase or sentence-accent. Word accent is the accent which makes one syllable of a word stand out more prominently than another, thus in the word $\epsilon\alpha\mu\alpha\iota$ the first syllable is more prominent, because uttered with greater force than the second, and therefore we say that the first syllable is accented. This we indicate by putting a mark after it— $\epsilon\alpha\mu^{\prime}\alpha\iota$.

Just as one syllable of a word may be made more prominent than the other syllables, so one *word* in a phrase or sentence may be made more prominent than the other words. Thus in the sentence, $\mu\alpha\eta\alpha$ $\upsilon\tau\upsilon\zeta\alpha\eta\eta$ $\tau\upsilon$ $\eta\epsilon\acute{\alpha}\epsilon\alpha\eta$ $\upsilon\mu\iota$ $\eta\acute{\epsilon}\mu$, $\epsilon\alpha\iota\tau\eta\iota$ [$\acute{\theta}$] $\eta\acute{\epsilon}$ [Δ] $\eta\upsilon\alpha\eta$ $\upsilon\epsilon$ $\tau\upsilon$, “unless you mind (pay heed to) yourself, he will throw you off” (addressed to one on horseback), the emphatic word is of course $\epsilon\alpha\iota\tau\eta\iota$ or “will throw.” This word will therefore stand out more prominently than the others, in fact it becomes so prominent that $\eta\upsilon\alpha\eta$ $\upsilon\epsilon$ $\tau\upsilon$, though distinctly heard, is pronounced with great rapidity. In the introductory or conditional clause [Δ] $\eta\epsilon\acute{\alpha}\epsilon\alpha\eta$ is the important word and therefore carries the accent. Like $\epsilon\alpha\iota\tau\eta\iota$ it overshadows the other words in its clause. Taking the whole sentence together we say that $\epsilon\alpha\iota\tau\eta\iota$ bears the chief accent and $\eta\epsilon\acute{\alpha}\epsilon\alpha\eta$ the secondary accent. Here is another sentence, the words of a priest who comes to a house to say Mass and finds the inmates in bed: “ Δ $\mu\beta\epsilon\alpha\theta$ $\upsilon\epsilon\alpha\epsilon\theta$ $\upsilon\iota\eta\zeta\epsilon$ $\eta\zeta\alpha\mu$ $\epsilon\alpha\iota\tau\eta\eta\eta$ ”

ἵρτεαὶ ῥῖνα τεραράδ'α [οἱ]ῖαῖβ ε," "If I had a bucket of water I would throw it into the beds on you." The emphatic word is τεραράδ'α, because it indicates the extreme measure which he is prepared to take. The voice increases in force from the commencement and at τεραράδ'α strikes out the second syllable with sledge-hammer force. The concluding words οἱῖαῖβ (reduced to ῖαῖβ or ῖ-ἰβ) ε are treated as if they were a mere appanage to τεραράδ'α.

A similar effect is observable in single words and in phrases. Ταρβάν, *thass-bawn*", is often reduced to ρβάν or ρπάν (and even to ράν); beannaὶδ' to β'ναὶδ' ; βασάδ' almost to β'εάδ'. Take note of the phrase, ζαὶδ' δον ῖαῖβ, literally "every single thing." An English speaker would emphasise "single" and so do we, the result being that in ζαὶδ' the ε is touched lightly and reduced to a n sound. Furthermore, the n of δον (not because of the accent) becomes assimilated to the ρ of ῖαῖβ, or, let us say, is simply dropped. Thus the phrase becomes ζα' δον" ῖαῖβ (*guh'-hae" rudh*). ζαὶδ' εἷνε similarly becomes ζα' nεἷ"νε (*guh'-hy"ing-eh*).

It was contemplated at first to mark the accented words in each sentence, but this was found to be impracticable. From the illustrations already given the reader will understand that sentence-accent depends on meaning. Hence it is sometimes called "logical accent," that is, the accent which sound reason would prescribe. [Dr. Henebry notes that, although this may be taken as a good working rule, it probably does not cover all cases. Certain sounds like that of ε broad seem to him to attract the accent.]

I. Words in square brackets [] are from Dr. Dinneen's Dictionary. E.M.I.—Early Modern Irish forms.

Perfect consistency in spelling has not been observed. Wherever it was thought that the pronunciation had been sufficiently explained or was known to the learner already from the ordinary books, the common method of spelling has been employed. Sζ was used in the First Edition instead of ρε; for convenience sake, this has not been altered.

Readers should pay particular attention to (7) in the preceding section on Pronunciation, as otherwise, they may not understand the use of the hyphen in this book.

The different sections have been sub-divided, not always because of difference of matter, but to facilitate reference.

Observe that accent marks denote word accent, not sentence accent.

II. Learners of Irish should try to cast off what might be termed the refined pronunciation of English which they have acquired in school or college. When speaking Irish they should try to imitate the tone of voice and general style of utterance which they have heard from the plain, English-speaking people of their native district. All the ordinary folk of our country speak English after the Gaelic manner ; and this Gaelic manner is much the same everywhere except in parts of the north and the south-west ; see preceding sect. (6).

PREPOSITIONS.

The precise changes which the initial letter of a noun suffers, when preceded by a preposition, are set forth in the following sections.

It may be stated in general (1), that feminine nouns in the singular, beginning with ρ , preceded by the article and preposition, are treated as if they were in the nominative case preceded by the article, *i.e.*, the ρ prefixes τ ; (2), that nouns beginning with ρ , preceded by the preposition without the article, often resist aspiration; (3) that, if the noun in the singular begin with c or p , and if the preposition and article form one syllable (*e.g.*, $\rho\alpha\eta$, $\upsilon\epsilon'n$, $\rho\acute{\epsilon}'n$) the c or p is usually aspirated. The rules given here and below are based on a very large number of examples, only a small portion of which can be quoted.

$\Delta\zeta$.

$\Delta\zeta$ appears generally in the pronominal form, $\alpha\zeta\epsilon$ (pronounced *eg-eh*"), which is contracted to $\zeta\epsilon$, or reduced to $\epsilon\zeta$.

$\Delta\zeta$ followed by the article and plural noun prefixes ρ to the article, *e.g.*, $\zeta\epsilon$ $\rho\eta\alpha$ $\upsilon\alpha\omicron\mu\epsilon$.

Before verbal nouns beginning with a consonant it becomes α' , if the word immediately preceding it ends in a consonant, *e.g.*, $\acute{\epsilon}\acute{\alpha}$ $S\epsilon\acute{\alpha}n$ α' $\upsilon\alpha\upsilon$, but if the word ends in a vowel the $\Delta\zeta$ often disappears, *e.g.*, $\acute{\epsilon}\acute{\alpha}$ $\rho\acute{\epsilon}$ $\upsilon\alpha\upsilon$; before verbal nouns beginning with a vowel it becomes ζ and unites with the verbal noun to form a single word, if the preceding word ends in a vowel, *e.g.*, $\acute{\epsilon}\acute{\alpha}$ $\rho\acute{\epsilon}$ ζ' $\upsilon\tau\epsilon$; but if the preceding word ends in a consonant it becomes $\epsilon\zeta$, *e.g.*, $\acute{\epsilon}\acute{\alpha}$ $S\epsilon\acute{\alpha}n$ $\epsilon\zeta$ $\upsilon\tau\epsilon$.

$\Delta\zeta$ compounded with pronouns takes the following forms, $\alpha\zeta\alpha\mu$ ", $\alpha\zeta\upsilon\tau$ ", $\alpha\zeta\epsilon$ ", $\alpha\zeta\iota$ ", $\alpha\zeta\alpha\iota\eta\eta$ ", $\alpha\zeta\alpha\iota\upsilon$ ", $\alpha\zeta\upsilon$ ". We should write $\alpha\zeta\text{-}\eta\eta$ ", $\alpha\zeta\text{-}\upsilon$ " to be quite accurate, but it was thought better to avoid special forms of spelling in words whose pronunciation is probably well-known to the reader. The initial α is frequently omitted.

$\Delta\zeta$ combined with possessive pronouns becomes $\zeta\epsilon\text{-}\mu$, at my; $\zeta\epsilon\text{-}\tau$ (before vowels), $\zeta\epsilon\text{-}\upsilon$ (before consonants), at thy; $\zeta\epsilon\text{-}\eta\text{-}\alpha$ or $\zeta\epsilon\acute{\alpha}$, at his, hers, theirs; $\zeta\epsilon\text{-}\eta\text{-}\acute{\alpha}\rho$, at our; $\zeta\epsilon\text{-}\eta\text{-}\acute{\upsilon}\rho$, at your.

as, followed by the article and noun in the singular, eclipses. If the noun begins with c or p it aspirates, and, if with t or o, it causes no change. The phrase as an uoirar, is pronounced ze'n a uoirar, an a being inserted between the article and the noun.

as followed immediately by the noun causes no change.

1. Ir beas acu tá abalt' ar
 a' nḡaolainn do léigeam (*lay*"
uv). Few of them are able to read
 Irish.
 Tá pé pópta 'ci (or léite). He is married to her.
 Tá rí in áiríste 'se. She is engaged to him.
 Cé 'se ó'airíste tú é? From whom did you hear it?
2. Tá pé in am asam It is time for me to write to
 rḡm[obad] cuḡat. you.
 Tá pé in am acu é rin a It is time for them to do that.
 déanao.
 Tá pé in am 'se uim"-iḡint It is time for someone to do
 [uime éiḡint] neactain [emeac- a good turn [service] to the
 tain] maite do déanao do rna poor people.
 daoime bocta (or ar).
3. Upeárr lé 'ci-ném [aicí She would prefer that she
 péin] é ná 's éinn' eite. should have it rather than
 anyone else.
 Sin é an céao uair aise. That is his first time.
4. 'Dé an [eao é an] uioáil It would not matter only
 (b=v) ac san an tḡlaintce that he was not in very good
 no-maite aise. health.
 Do riublaó pé amac ar fuaid He used to take a walk about
 na háite 'ḡainn. our place (ár n-áite will not do).
5. Tá panta i m' ḡualainn I have pains in my shoulder
 aise. from it (*lit.* it has pains, etc.).
 Ói an oróce aréir nó oic He found last night too bad
 aise éun teact. to come.
6. Ói mill-an aise oppa ḡo He blamed them for co-
 pabaoar as imipt ar lám a operating against him (for play-
 céite 'na cóinne. ing into one another's hands to
 his disadvantage).
 Hiro-é an pot"arac ruar That's your cold ruin (ethical
 asut, or hro i an f.f. 'your').

- Sí n é a cúmairéa (m nasal) That's a proof for you that
 comairéa] aḡut ná t-ucpe rí she will not come at all (that's
 n do' éop. your proof, *lit.*, "that's its
 proof" the proof of it, *viz.*
 that she, etc.).
 Cúasair a' féadairt a' rí. They went to see the king.

AR.

Ar (*er*) combined with the personal pronouns gives the following forms : or m *or* rom, on me ; ort, on thee ; air (*er*), on him ; urtē (*er*"*heh*), also urtē (*er*"*hīh*) and urtē (*er*"*hee*), on her ; ortamn (*ur*"*hing*), on us ; orab, on ye ; ortā, on them. Oramn and orpa, also heard.

Ar, followed by a noun without the article, aspirates. Some exceptions will be found in the second and third set of examples below.

Ar, followed by the article and a noun in the singular, eclipses. Sometimes a noun beginning with τ resists eclipsis.

1. Nuair (*ner*) bī ré ar a When he was in his right
 éiall. mind.
 "Nuair a veaó (*vech*) ré ar a
 a rtuóear, ní cuirveaó éinne
 'rceac ná 'mac [irceac ná
 amac] air." "Ná bī 's 'imp"
 rint b'réasa 'noir [anoir] mar
 ḡeall air. Féar rtuóearéa
 ceart veaó é."
 "Tá an féir [féir] cuiréa ar
 ḡcúl. The féir has been postponed.
2. Nī raib ainm airrao' acu. They were not short of a
 name.
 Cuir na h-éavaiḡe ar bogao
 (or maotaó), veio"mío a' ní-
 cān amáireac. Put the clothes a-steeping, we
 shall be washing to-morrow.
- Bī ré ar buite óearḡ cúḡac He was grievously annoyed
 (chooth). with you.
3. Tair mōiu (*ing-yuv*) ar Come and dine with me to-
 oinnéar cúḡam. day.

Þí ré ar veireað þe eirt
múr.

He was a long way behind
(*e.g.*, behind others in amount
of subscription).

Bionn caðari þé ar bóðari.

God's help is always available
(*lit.*, always travelling, always
afoot).

Ar tír 'r ar far"aiße
[farriße].

Ashore and afloat (the *τ* and
the *ρ* are sometimes aspirated,
but not by good speakers).

Þá ré ar buaiream þo ut-ucpe
ré a baite.

He is uneasy (troubled) to get
home (*lit.*, until he reaches
home).

Þá na þob"raða ar uob"arna
(*lib"-ar-na* or *lyub"-*).

The flowers are limp, drooping.

Ar bóro ártaiße.

On board ship.

Þá ré ar rcoil.

He is attending school (is
being educated).

We never say, *téißeann ré ar
rcoil það don lá* meaning—he
goes to school every day; we
say *téißeann ré þo uti an
rcoil*.

Þubraißeas (*dhoo-ree"ug*)
[þubrað] leiρ f"reac [fuirreac]
ra mbaite ar comairle a
þreifeðar.

He was told to stay at home
under his sister's direction.
(*Comairle* has a stronger mean-
ing in: a þáirci, veimði
comairle atar 'r máðar,
children, obey your parents.

In these examples, the words *öinnéar*, *bóðar*, *tír*, *bóro* have
not their literal meaning; if they had, *ar* would aspirate the first
letter of each, and *ar öinnéar* would mean "on a dinner," *ar*
bóðar, "on a road," etc.

4. Þudairt ré an vá airreann
þonn ar þonn.

He said the two masses
without an interval ("sole on
sole").

Caitear é eurt i utuirgint
þó þocal ar þocal.

I had to explain it to him
word for word.

Téißeann riav a' tuißeac"-
tann ar a' þrúar [þoßmar].

They go off to earn money by
harvesting.

5. Nín báro na R-inne ar do' None of those boats belong
 céann acu ron to Ring.

Bí ré in a cúinnáige (m, He lived there, in the house
 nasal) annsan, ar a' tís (or ar next ours or next door to ours
 a' doim) ba' síorra (yir"ah) (ran tís also).
 dúinn.

Bí sí ar céann de rna She was one of the persons
 daoine é'nu-c é. who saw him.

Tá bríó ar céann do rna One of those women is Brigid.
 mná ron.

Tá ré ar a' té ir síorra do'n He is the person who is
 maísteoan (m=mw) síorraar. nearest to the Glorious Virgin.

In the last three examples ar may be regarded as a device to save tá from being followed by a noun predicate. "Identical with" will usually suffice as its translation. Dr. Henebry says that this is a corrupt phrase. But it is used and defended by Father (later Canon) O'Leary, *Cork Weekly Examiner*, April 28, 1906.

6. Ar a braca mé de fásairt Father O'Donnell kept more
 annro ma'm, ní fáca mé domne aloof from the Sasanaigh than
 aca ir mú a éim-dóad ó rna any priest I ever saw here
 Saranaig 'ná an t-áair Ó (ar=amongst).
 Doimnall.

Do cúipeas[ó] an talam ar The land was put up to
 céaint (hyant). auction.

Ar a se-aint [ceaint] (gyant) I got it at the auction.
 reas fuairéar é.

7. Tá t'impeal cúig éir-éte It is about five feet deep.
 [t'p'ishte] ar duineáct (dhin"- yocht, or dthing"-) [doimneáct]
 ann.

Tá deapúo [deapúao, also He is much mistaken.
 pron. deapúao] múr ar.

8. Inoiub (ing-yuv") a bí a' To-day we had the fun at
 r'pocca 'sainn oirna. their expense.

Sé an veipead beo (veg) oir, Your end will be the poor-
 ná tí' na mboct do leabao house; it will be your place of
 coúata (chul"-ath-a) an lá rest on your dying day.
 véanac.

Όροσ-βαινε (want) ατά υιρητι, νιουρ βαινεαδ [βαινεαδ] ο'η α bun i.

9. Όι ρεαδ ι οεηι ηαιε ορηρα.

Όι ρομηε οιε"ιμηρ ορη.

Νεαδαρ [νι φεαδαρ] ααδ ατά ανηρον (un-sun") ορηα ?

Ιρ φεαρη οε νιδ αά ορη-ρα να αρ αν μαορη (οε νιδ, perhaps for οε'η οιδεαδ : see *Dict.*).

10. Όρηυι ρε'λαρηεαετ αρ Σεαν ?

εά ρε αρ α εορηορηο.

11. Ιρ φεαρη α' ενεαε [εεαν-ναε] ατά αρ α' ρεουαδ.

εά ουαδ αρ αν ηβεηιουε [βεαηαιγεαε] α ουι ι εοοηνε α' εηυιε.

12. Όιοδαρ εο λεηρ αρ αον ηυ αηαηι εαηε.

"Όιοηρ αε ελαρηεαετ ι εοοηνηαι [ι εοοηνηαιουε] η οιοδ ευο 'ε ρηα ραεαηε α οη ι η'Όανν-εαρηβαν* ρα ορηεαηαιε ορηα εο οηι εουαδ 'ηα οηαιηιγε". "εε εά ού α η-αδ?" "λαρηεαηαι ηα R-ηνε."

13. εά ρε 'μηεε (meh-"heh) [ιμηεε] αρ φαυλιαν (or φαυλι-εεαν : see this word in the list of Nouns).

14. Νι ο-ρηεαδ (note broad ο) αν ροατ αρ α' ουι ρον.

It (*i.e.*, the crop of corn) has not been well reaped ; it was not cut close to the ground.

I had to stop (to call) at three places.

I was in a bit of a hurry.

I wonder what is the matter with them there ?

You are of more account (your life is more precious) than the dog.

Is John an educated man ?

He is comfortable, at his ease.

Herrings fetch a better price (than other fish).

The animal is labouring hard as it climbs the hill.

They were all in one roar of laughter.

"They were constantly engaged in noisy wrangling. Some of the Dungarvan priests used to be much annoyed with them, until they grew accustomed to them." "Of whom do you speak?" "The Ring fishermen."

He is gone to rack and ruin.

The word would not suit in that application.

* Όοην εαρηβαν does not give the pronunciation, as the diphthong is *ah-oo*, not *eh-oo*. Father (now Dr.) P. Power, Waterford, tells me that he had seen "Downmore" in a title-deed as a spelling of Dunmore. Many of the old people used to say Όυν εαρηβαν.

Τά πέ ζ-εϊτε (*gut"eh*) [ζαβτα]
 απ εum"-εϊζιντ [cuma εϊζιν] απ
 α εοιρ.

His foot is caught somehow.

For pron. of ζαβτα, compare τρει"τε [τρεαβτα, ploughed].
 τ-εϊτε (*thel"eh*) [τοζετα, chosen.]

15. Τά πέ ριυε απ α' υρεαρ
 (υ=ν).

The hay is suffering from the
 wet weather. (*lit.* "it is wet as
 regards the hay").

Μι ε-υεραϊν αε εοϊννε απ α'
 υροαλ (υ=ν) ρον.

I would not contradict you in
 regard to that word.

Μι ιομπροε' [ιομεαροεαε]
 πέ ε ηεϊν απ αε' ρυε α υεαρεαϊν
 τεϊρ.

He won't behave himself no
 matter what I say to him (*lit.*
 in regard to anything).

Ιρ ζαϊρυε να βεϊε εον τ-ρολαρ
 εζαϊν απ αε' ρυε α υ'ρεϊρεϊντ.

Very soon we shall not have
 light to see anything.

16. Τά πέ ρε-υεζοαρεαρε απ α
 ζηε [ζηε] ηεϊν.

He is too imperious in matters
 affecting his own profession.

Βιορ α ραϊρε α' ευϊτ απ α'
 μβαϊννε.

I was watching the cat in
 regard to the milk, *i.e.*, to see
 that it did not drink the milk.

Ταϊε ευν (or ευ) [εομ] εαλλ
 ρα ζαολαϊν απ ευϊε οϊ 'ρ ταϊε
 ρα μθεαρεα.

In some respects they are as
 ignorant of Irish as they are of
 English (*lit.* "in regard to some
 of it").

17. Σιν-ε τα υυαϊμ (*woo"im*)
 [υαϊμ] ορε.

That is what I want of you
 (question or request).

Εαε αεα υυαϊτ (*woo"it*) απ
 υυϊνε αε α υεϊεαλλ?

What more do you want of a
 man but his best?

Τα αν τ-ρη-εαε (*thrah*) απ α'
 ζεοϊτιανεαετ.

The obligation of paying rates
 lies on the people generally.

Μιν εον υαν-ι-αετ εζαϊν
 ορη-μ-νι μαϊε υιομ εον υαν-ι-
 αετ [υαναρθεαετ] α υεαναε
 ορη-μ.

I do not make too free
 with them—I do not wish, etc.

18. Απ ιομπυ (ιομπεε) να
 βαϊρε.

In the twinkling of an eye.

Εαετ αν εατ απ αν αιτ ριν ε.

The cat killed it on the spot.

Τά πέ απ α' τ-ρηζε (or ελι)
 εεαενα ανηρο.

It is the same way here.

19. Ουδαίτε μέ ε ριν ευν ε
ευν αρ α μηρνεαδ'.

Θαοιμε να ρυλ δον ευν ιρτεαδ
τε δεαν' [αδ] ορηα.

Νιορ ευνρεαυαρ δον τοιρ αιρ.

Νι υρφυιξφα (υρ=w) δον
υξυαραρ το ευν αιρ.

Σε υι ερορτα. Νι υρφυιξ-φα
ορφυιξτε το ευν αιρ.

20. Ευν ρε εδιντ ορη.

Τα ριαδ α' δεαναδ υοιε-
εδαιγτε υιοβ-ρεμ αρ ευν να
νθαοιμε ειτε.

21. Οιν ρε εανυεταιν
[ατυαυαδ] αρ α υρατρυν, τα
ερευ-αιντ μηρ αιξε ρα
ραρρεαρ.

Τα τυ δεαναδ ειρξε-ρυξε
(ire-ec'hlee) ορη.

22. Νι ρεαυαρ-ιαυαρ εα'τοιη
τ-υεραδ λα εαρτα να ιαερωιθε
(lee-ar-ho'-deh) ορηα.

I said that, in order to revive
his courage.

People who are not to be
meddled with.

They did not search for it.

He would not brook any
dictation.

He certainly was cross. He
would take no directions.

He addressed (accosted) me.

Making a boastful display
with other people's money.

He revived the patron-feast,
and gets great praise in the
paper.

You are cheating me, ειρξε-
ρυξε, *lit.*, an ambush.

They do not know when they
will be called upon to face an
emergency (*lit.* the day of the
turning of the ball).

Note that ρεαυαρ has the preterite endings, because it means
literally, "I have seen," and, therefore, "I know." The letter
i above stands for αιξε, a common lengthening of the verb stem.
[Compare *woida* in Greek, from stem *wid*.—De H.]

Κορφυιξ ορη.

Λειμυξ ορη ζο μεαρ αζυρ
ρυβαλ τεατ.

Νιορ ευα' [ευαυδ] με ρυαμ α'
εεανγαλ αρ μο ρα.

Ουδαίτε ρε ανηρον ζο μαρ-
ρεαυ ρε αρ α' ραν ιμεαρζ να
νθαοιμε.

Τα αν ραίτε βυαιτε ρομ
[ορη] ανηρο.

Note that, when we speak of time, we use τε not αρ: *e.g.*, τα
λα να η-ιμρηι (ιμρηε) βυαιτε τινη ανοιρ, our day to flit is
close at hand.

Hurry up.

Dress yourself quickly for
outdoors, and come with me.

I never went binding for hire.

He said then that he would
live by the spade amongst the
people.

The sea is quite close to me
here.

23. Cua [éuaíð] ré ré óéin
ruð^o-eigint ar.

Tógann ríad í [uibe] ar
eairraí[íð].

Tuṣ ré summons ar.

24. Ugeann ré ar beir ró-
léir.

bFuirir a hAinc orra sur
luét óiomáoin (m=vw) íad.

25. Táir í bFad (bF=w) amac
ó-n-a céile ac íad a beir ar
don t-rioinne amáin (m=v).

Tá a hata ar a tea'-céann
aige.

Ní raib móran blianta ra
mbreir aige ar.

He went to him in quest of
something.

They take eggs in exchange
for goods.

He summoned him.

He pretends to be too clever.

One can easily know by them
that they are a set of idlers.
(hAinc=aitinc, a verbal noun
from root aicne.)

There is little relationship
between them except that their
surnames are the same.

He has his hat on the side
of his head.

He was not the elder by
many years.

AS.

The pronominal forms are: aram (*ass'm*), out of me; arac (*ass'uth*), out of thee; ar (*ass*), out of him; arce (*ash'teh*), out of her; arainn, out of us; aruib, out of ye or you; arca, out of them.

When followed by the article and a noun in the singular, it eclipses. When followed by a noun without the article it causes no change.

1. Sin é an áit ab ar é.

That is the place he comes
from (also an ar).

Óé'n páirt de Bhorcláirge ab
ar tú?

From what part of Waterford
do you come? (also an ar).

Fear ar a gcéad buéad é
(óeasó=yah) [ba eas].

He was one in a hundred.

2. Tá ré go maic ar—tá ré
níor fearr (níor meara) ar.

He is well off—he is better
(worse) off. (Irish follows
English idiom.—De H.)

Cio 'cu (*kyuk'oo* or cé 'cu)
'ḡainn araon ir mear' ar?

Which of us two is worse off?

3. Δρ δ' βριαυόριεαετ β'φέιτο-
τη ζο μβιηρέά αν cupán.

Perhaps you might break the cup as a result of your fiddling (*lit.* ran-sacking).

Δρ μεηζε (or óι) α εuit α
ει"-ταραινν ριν αμαε.

That accident was due to drink (as a result of).

Όο óineαοαρ αν μαρζαó Δρ
αν μβυαλαó Δρ ραó.

After (as result of) all their higgling (loud talk, etc.) they came to terms.

Νι βρυαιρεαρ δον ηρεαζρη
[ήρεαζρη] Δρ δ' λειτηρ.

I got no reply to the letter (*lit.* as a result of).

Δρ να τεαóταιρη ζο λειη
νιορ εάμης αν pápéαρ.

With all the messengers [*i.e.* as result of their exertions] (employed) the paper did not come.

4. εαιóβρηζ (hire-eh) ρέ ζο
ρωβ ροτα αιηζιυ ρέ'η εραιν
οαρηζε α βι αζ ράρ Δρ α εuit
ρέηη, αζυρ εua[ιό] ρέ αζ
πολλαó Δρ αν ταιóβρεαη (*thy"-
ruo*).

He dreamt there was a pot of money (buried) under the oak-tree growing on his farm, and he went to dig for it, as directed by the dream (according to the dream, *not* as a result of it).

Ταρραινζ αν κορρην Δρ α εοιρ.

Draw the sickle in the direction of the handle (*lit.*, according to).

5. "Νι ρεαοαρ βρυι οειρεαó
λειρ δ' βρεαρταινν ρόρ?" "Ηρ
óóι' υιομ ναε Δρ óο."

"I wonder if the rain is all over yet?" "I don't think it (*i.e.*, the weather) is done with it yet." *Lit.*, "I don't think that for it (*i.e.*, the weather) there is an "out of it" (*i.e.*, of the rain)."

Note that though Δρ and óο refer to words which are feminine they are put in masc. gender. This is dealt with under Nouns.

6. εά αν ζαολαινν Δρ óιζε
'ζε; βι ρέ á ροζλαμ Δρ τορác;
βιοηη ρέ Δρ ι ζεúηηηαρε.

He knows Irish from his infancy; he was learning it from the start; he is always engaged at it.

(Δρ, except in the last clause of the three, means "starting from," "beginning with," "reckoning from." Compare Δρ ρο αμαε, Δρ ρο ρυαρ, henceforth, henceforward. For Δρ in the third clause see the following four sentences.)

7. *bí mé arat.* I was importuning you, annoying you.
Ṭárap a cup na maopaí ar an arat. They are setting the dogs at the ass.
Ṭá an maopa ar anoir. The dog is after (at) him now.
"Ṭá rib zo oian anran."—"You are hard at work there."
"Ṭám-ne. Nín ann ac a beic ar." "Yes, nothing for it but to keep pegging away at it."

(*Ar* in these examples means "hanging on to," attacking, in literal or figurative sense.)

8. *Ḫain mé ropo'háitit ar.* I conceived a suspicion therefrom.
 [*Ṭátatt*, inference, hence ropo-ṫá., suspicion.]

Ṭós cáitúiteacṫ ḡ ná bí zo múr ar a' trúge (or cí). Take what is reasonable (of drink), and do not go to violent excess (do not be very wrong—*ar a' trúge*, may be applied to any form of moral error).

Déineann ré an zarrún a epocáṫ ó'n talam ar a' dá éuar, má zéiḪeann ré zpeim ar. If he catches the boy, he seizes him by the two ears and lifts him off the ground (of punishment inflicted on a trespasser).

ḫun.

The following are the pronominal forms:—*ḫám*=*ḫzam*, towards me; *ḫat*=*ḫzat*, towards thee; *ḫige*, towards him, which we might write *ḫ-ige*; *ḫ'e-te* (*choo"eh-heh*)=*ḫice*, towards her; *ḫunn* (*choo"ing*)=*ḫzann*, towards us; *ḫúb* (*choo"iv*)=*ḫzab*, towards ye or you; *ḫ-te* (*choo"heh*)=*ḫuca*, towards them. (Note difference in pronunciation of *ḫice* and *ḫuca*.)

Before plural nouns preceded by the article it is reduced to *ḫu'* and the article becomes *ḡna*, e.g., *ḫu' ḡna paitpeaca*.

Except in the verbal noun construction, e.g., *ḫun a' talam* (not *talman*) *vo pasaruzáṫ*, *ḫun* is usually followed by the genitive. Therefore, if the article precedes a masc. sing. noun the initial letter of the noun will be aspirated (but not *ṫ* or *ṫ*). If the article be not used the initial letter suffers no change.

1. *Ἦ δὲ [δ] ἀνὴρ αὐτὸς ἐπὶ τῆς κορυφῆς*
ἐπισημαίνεται.

Ἦ δὲ αὐτὸς ἐπὶ τῆς κορυφῆς τοῦ ἵππου
ἐπισημαίνεται.

Ἦ δὲ ἡ ἵππος ἐπὶ τῆς κορυφῆς τοῦ ἵππου
ἐπισημαίνεται, ἡ δὲ ἵππος ἐπὶ τῆς κορυφῆς
ἐπισημαίνεται.

2. *Ἦ δὲ ἐπὶ τῆς κορυφῆς τοῦ ἵππου*
[ἐπὶ τῆς κορυφῆς] ἐ.

Ἦ δὲ ἐπὶ τῆς κορυφῆς τοῦ ἵππου
ἐπισημαίνεται.

Ἦ δὲ ἐπὶ τῆς κορυφῆς τοῦ ἵππου
ἐπισημαίνεται ἡ δὲ ἐπὶ τῆς κορυφῆς τοῦ ἵππου
ἐπισημαίνεται.

For form *ἐπὶ τῆς κορυφῆς* see under Verbs—Pronunciation.

3. *Ἦ δὲ μοι τὸ ἐπισημαίνεται ἐπὶ τῆς κορυφῆς*
ἐπισημαίνεται [ἐπισημαίνεται] ἐπισημαίνεται.

In this and following example, it practically means "namely."

Ἦ δὲ μοι ἡ ἐπισημαίνεται ἐπὶ τῆς κορυφῆς
ἐπισημαίνεται [ἐπισημαίνεται] ἐπισημαίνεται.

4. *Ἦ δὲ μοι τὸ ἐπισημαίνεται ἐπὶ τῆς κορυφῆς*
ἐπισημαίνεται ἐπισημαίνεται.

Ἦ δὲ μοι τὸ ἐπισημαίνεται ἐπὶ τῆς κορυφῆς
ἐπισημαίνεται ἐπισημαίνεται.

5. *Ἦ δὲ μοι τὸ ἐπισημαίνεται ἐπὶ τῆς κορυφῆς*
ἐπισημαίνεται ἐπισημαίνεται.

Ἦ δὲ μοι τὸ ἐπισημαίνεται ἐπὶ τῆς κορυφῆς
ἐπισημαίνεται ἐπισημαίνεται.

His name is on the tip of my tongue.

It (*i.e.*, word or phrase) rose to my lips.

The mare is in a hurry to get to the house, she left a young foal there after her.

They don't mind whether they get it or not. *Lit.*, "it, coming to them or going from them, is a matter of indifference with them."

It matters went to that pass. *Lit.*, "went to that of it" (*i.e.*, of the matter).

Many a time one might take a remark to himself, although he was not referred to.

It is my business or interest (namely) to remember it.

It is a great nuisance to have to deal with these old articles (the reference was to old and awkward implements).

I did not make myself visible to you, *lit.*, "to" or "towards light for you."

I did not go and speak to him.

There is nothing else calculated (likely) to stand to us so much as good health.

That stone is likely to fall any day.

6. CAO ATÁ TÚ CÚN A ÚÉANAD What are you going to do
LEIP A PPRONN ? (for doing) with the fork ?

(In Waterford-English called a "sprong". It is a graip or fork with more than two prongs).

7. CÁ ANA-ÚIL 'SE 'NĠABAR The goat is very fond of
CÚN PĠEACA [PĠEACA]. briers.

ÚO ĠUIS [ĠUIÓ] AN MINIRTÉIP The minister prayed for fine
CÚN ΔIMPĠP BPEAĠ ÚO ÚÁIT weather. That accounts for the
[Ú'PÁĠAIL], 7 IP ÚÓC' ĠO Ú'É rain, I suppose.
PĠN IP CIONNTAC LEIP A BPEAP-
TAINN.

TÁINĠ M'PÓCAL CÚN CPÍCE. My words came true.

ÚO LUIS PÉ CÚAM. He attacked me.

8. ΔO' PÚO CÚN ÚO TOLA. Anything to please you.

ÚE, ÚO.

ÚO is often used for úe. The o of úe is frequently aspirated, getting a "y" sound, and as úe and 'Ġe (reduced and aspirated form of ΔĠe, i.e., ΔĠ) have the same sound, it is not surprising to find occasionally 'Ġe (unaspirated) used for úe.* Úe is also used for úo.

The pronominal forms of úo are : ÚOM or ÚUMĠA (*dhoo'sah*—*m* nasal), to me ; ÚUIT (*dhet*), to thee ; ÚO or ÚÓ, to him ; ÚI or ÚÍ, to her ; ÚÁINN to us ; ÚIÓB, to ye or you ; ÚÍÓB, to them. The forms ÚÓ and ÚÍ are emphatic, and will be found combined with the pronoun of emphasis, ÚÓ-PAN, ÚÍ-PĠN.

The pronominal forms of úe are : ÚÍOM, from me ; ÚÍÓC, from thee ; ÚE, from him ; ÚI, from her ; ÚÁINN, from us ; ÚÍB, from ye or you ; ÚÍÓB, from them.

ÚO combined with the possessive pronouns gives ÚOM, to my ; ÚOÚ or ÚOÚ, to thy ; ÚÁ or ÚO-N-Δ, to his, her, their ; ÚÁP, to our ; Ú'ÚP or ÚO N-'ÚP, to your. Úe similarly compounded gives ÚE-M, ÚE-Ú or ÚE-T, ÚÁ, ÚÁP, Ú'ÚP or ÚE N-'ÚP.

ÚO or úe, followed by a noun without the article, aspirates. When followed by the article and noun in the singular, it eclipses. If the initial letter of the noun be c or p, aspiration is more usual.

* In such expressions as 'it is time for me' (see under ΔĠ, 2) ΔĠ is probably used for úo by a similar confusion.—De H.

Masculine nouns beginning with *r* often either prefix *τ* or aspirate the *r*.

Do or ve, followed by the article and a noun in the plural, prefixes *r* to the article.

1. 'Sbán [τὰρβάν] वो'न
 ραζαρτ é (i.e., an lot) ἡ βαμπρὸ
 ρέ ριο-ρ [ριοζαρ] na cpoipe ve.

Veipar a' bupεαὸ na bpinuḡz
 (b=v) amac ve.

2. Tami' [támiḡz] ρέ ve ρiυδal
 ó'η τSeana-ḡovdal.

3. "Oé an τ-αορ a meappá
 (m=v) vī-ρin?" "Nī peadap.
 Óεappaimn zo bu' αορταί
 (bway-sthee") i ná an vean
 annpon" tal.

τά tu níορ ζιοηα vó ve
 cúo múp pa veipar—ve teac-
 puzge.

4. ἡ ραοα ve laeteanta
 zeala zo vpeiceóí' (v=v) tu
 annpo" mé 'pírτ.

ἡ ραῶ'α-ve vlianta ó vi
 ρέ annpo.

COIciap v'αορ a viovap.

5. Vainpeaὸ (wan"och) pon
 pīap vīoτ.

τά ρέ ρn-ice [ρnoivote] ve ρna
 enáimna (m nasal).

6. ἡ mú [mó] वो'η nḡαοιaimn
 tá δs baivτ te "peipeḡz" ná te
 "pīcīn." ἡ veipe ve pocat
 (yuk"ul) é.

Show it to the priest and he
 will make the sign of the cross
 on it.

They (indef.) are going to
 break out (new-) windows in it
 (i.e., the house).

He came on foot from the
 Old Parish.

"What age would you judge
 her to be?" "I don't know.
 I should say that she would be
 older than the woman over
 there." Also ζupḡ αορταί or zo
 mbvḡ αορταί (mway-sthee").

You are much nearer to him—
 you are nearer by half the
 distance.

It will be many a bright day
 before (till) you see me here
 again.

It's long years ago since he
 was here.

They were a fortnight old.

That might delay you.

He is very emaciated, he is
 worn to the bones.

"peipeḡz" is a more Irish
 word than "pīcīn." It is a
 nicer word.

(peipeḡz means a pullet, not therefore the same as chicken.
 See Dictionary, under eipeḡz, and for initial *p* compare peivneán
 (fie-nawn), ivy, pīoap (fyul"ar), an eagle, for eivneán, ιοap).

7. *Ùi an téad ro-fada 7 ùi ré ve éao [caoi] 'ze'n aral an t-arbhar (ar-oor") ù'ite (each syllable very short).*

The rope was too long and the ass got his chance (opportunity) to crop the corn.

8. *Ṭá an colamúr cú' (or eun) bpeáḡ ò'iarḡ a'r tá ra bparaise [bparaise] (br=vw).*

The hake is as fine a fish as there is in the sea.

Ṭá ré cú' ḡaóadaḡ ò'feap [ò'feap, o broad] a'r a ḡeóbrá (yoh-faw).

He's as homely (common) a man as you could find.

Ùi raḡarṭ ve mac aicí.

She had a son a priest.

Ùu' bpeáḡ leat veit aḡ éirteáḡ léite tá rí cú' veap ron ve éainteóir.

You would like to listen to her, she speaks so well.

9. *Ni úéanraḡ a' raóḡal ve ac map atá ré.*

Nothing could make him different from what he is.

(There is a kind of "o" sound between the deep "l" of *raóḡal* and the following *ve*.)

Nin mé úéanaḡ. òroḡ-feap ve.

I am not trying to represent him as a bad man.

Caḡ a' úéanraḡ veḡ mac?

What is your son going to be?

Ná véin ao' ruḡ 'om [om] éáht.

Don't mind what I am saying. I am not in earnest.

Úubairṭ ré ná veaḡ ré númairṭ na huairṭe, ac vo òmeap neamní (nyav-nee") ve.

He said he would not be a minute (in coming), but I made light of his words. (*Lit.*, made nothing of him).

Ú'admaḡ a' úmeaḡ iao.

They were made of wood.

Úe rin a' úmeaḡar amac ḡur cupa ùi ann.

From that they inferred that it was you who were there.

10. *Ù'féirṭir ḡo bputim ra t-ruḡe òi.*

Perhaps I am in her way.

"Úé cúir [caḡe a' cúir] ùit iompóḡ irteáḡ ar an bpeap, a'r ḡan f'peáḡ [fuirpeáḡ] ra éorán?"—"Ùi mé aḡ riubal ar a' t-ruḡe ùit, [a] átair."

"Why did you turn on to the grass, instead of staying on the footpath?"—"I wanted to make way for you, Father."

11. Νίον ὄλιον' μέ μιὰν κάθ
 * θίονν ὠ-ν-α λειτέρο.

Στίλινγ ρα λό ὠ'ν ρστλάβουθε
 (θ=ϕ).

Νιν ἀον τὺμ [τ-ρὺμ] ὠ'ν
 ἰαρς ρον, ἀγυρ ὠνεανν ρέ να
 λιοντα ζαν ματέ.

12. ἱ ραῶα ὠό-ραν" 'να
 ρἀζαρτ.

ἱ ραῶα ὠί-ρην" κυρτα.

13. ρεαρ ὠ'ν ἀινμ ρην—ὠ'ν
 τ-ρλοinne céδονα.

Νι ὠ'ν τ-ρλοinne ρην ἀ
 ὠ'ἀινμμίγε" ἀνν να ὠαοιμε ἰαυ.

Note that ρλοinne aspirates or prefixes τ.

14. Ν'ρεαῶαρ μέ ε ρην οὐτ.

Σα εαντ ὠόθ.

15. Τά ρέ ὠ'ἀινμ ἀιζε.

Θι μέ ἀ' ρεάεαντ ἀμαε ὠ
 ραν.

ὠο θρατέ ρέ ζο ραῖθ μέ
 [ἀζ] ταβαιρτ ἰαρραετ ὠο.

16. Κάθ bu' εορ οὐτ
 ἀνρην" ?

Ρέ ρυθ ἱ ρορ οὐνν.

Τροῖο (*thred*) ἀμαε οὐτ νέιν
 ε.

17. Εὐαῶαρ εὐ' ραῶα τε θ.
 εὐν ζαολ ὠομ.

Τά ρέ ἰ οὐαίρζιμτ οὐτ ἀοιρ.

ἱ ραιρς ὠό [ὠό ὀ] εὐρ ρέ
 τορπέ" ἀρ νάρ εὐρ ρέ ὠερεαῶ
 λειρ.

I never heard what (salary)
 such people receive. (*Lit.*, to
 their like).

A shilling a day is the
 labourer's hire.

That fish is considered worth-
 less, and it destroys the nets.

He has been a priest this
 long time.

It is a long time ago since
 she was buried.

A man of that name—of the
 same surname.

That is not the surname by
 which the people call them.

I cannot answer you that
 question.

Whilst they were talking.

He has the reputation, name,
 of it.

I was looking out for that, on
 my guard against it.

He noticed that I was making
 a cut at him (of speech).

What happened you then?
 How did you fare then?

However we fare (or shall
 fare).

Fight it out yourself.

I went as far as B. to (see)
 a cousin of mine.

You understand it now.

As he began it, it's a pity
 he did not finish it [*lit.*, it's a
 woe for him since, etc.].

18. Ní áit é rím do úinne That is not a place to which
teacht ran-í-nun [ran oíóce anyone should go at night.
ann]. (Sentence accent on i.)

 T'réir (tar éir) luíge dom, After going to bed I fall
 titim dom éorlaó. asleep.

fé.

The following are the pronominal forms:—*rím*, under me; *rút*, under thee; *fé*, *féis*, *féise* (*fay"yeh*), under him; *rú-te* (*foo"heh*), under her; *rúta*, under them.

The possessive forms are:—*fé-m*, *fé-u* or *fé-t*, *fé-n-a*, *fé n-ár*, *fé úr* or *fé n-úr*.

fé, if followed by a noun without the article, aspirates. When followed by the article and a noun in singular it eclipses, but aspirates if the noun begins with *c* or *p*. When followed by the article and a noun in plural, it prefixes *r* to the article.

fé is used both as a preposition and as an adverb. The common way of saying "before the post-man comes" is either *fé tagann* or *tagann fear a' póirt* (*fwisht*), or *faoa tagann fear a' póirt*. Many prefer the latter form. *Sul ar tagann* is heard, but not often. *fao ná* is also used.

1. *Úi mo céann rím.*

Ní raib rím ná tarim ac é
taobairt liom.

Áir-oísi fé.

2. *fé céann zairio.*

fé céann i bfao.

fé zcuirfeao i bfao uíom.

fé maio'n (m=w).

3. *fé mí-baoéar (b=vw)*
[buíóeáar] a uimti' fé.

Nin don fáir fé faoa an
ainnir peo.

I was ashamed.

I had no alternative but to
take it with me.

Raise your voices (of singing).

Very soon, after a while.
(*Lit.*, before a short while. We
may also say *rut nac faoa*.)

Before long.

Before I go far, or before
long (before I put a long
distance from me).

Before morning.

He left (his situation) on bad
terms (with his master), feeling
that he owed no thanks.

There is no growth in anything
just now.

Má tá do fúite tinn, tar an cuingeal (*ching"ul*) beannaigíte fúta trí huairte 7 uis [leis] a' oi-tac" [beatac] pé rna feadhriada 7 ol trí bol"-asum [bolgam] o'uirge na Cársa.

Do tar mé cuingeal beannaigíte pé'n bfeap tinn a o'uirge.

Cuiruas pé suí an pobail é.

4. Ní mé héin pé leit ac sa' héinne ar fuaird a' p'póirte.

Tá an óir"om fúinn héin anoir.

5. Tá pé pé'n tuairim rin.

Feap maic pé tá capall.

Táim[s] pé so o'í Dánn Sarpán pé fáite.

6. Óasas [o'pásas] an t-ac"arann pé-n-a p-áó cun é foerú [foearugas]. Sé p-áó a óin pé eat"orpa nac noct n-acra tabairt do'n t-peana-bean 7 féap óá bó 7 an peana-tis. Cua[ró] pí cun cáinnagíte léite péin ra tis 7 annon bí an t-rioteáin déanta.

7. "Tá mé a rsiú pé mo óórne" [oorne]. "fhuirfe, tá tu in iúil do'n uall, Dia 'o beannaac"áó!"

Tá mé a' fua-i (two syllables sharply distinct, *oo-ah*) [fua-sáit] pé mo óórne.

Tá pé péin iarpáó.

If your eyes are sore, light a blest candle for them three times, allowing the smoke to play upon the eye-lashes, and drink three mouthfuls of Easter-water.

I lit a blest candle for the recovery of the sick man.

The prayers of the congregation were asked for him.

Not merely myself but everyone in the parish.

We have the kitchen to ourselves now.

He is of that opinion.

(He is) a good man as regards lending a horse for a day.

He came to Dungarvan for the seaside (*lit.*, in connection with the sea).

The dispute was left to his decision. He decided that eight acres be given to the old woman, grazing for two cows and the old house. She went to live by herself in the house, and peace was made.

"I am writing, guided solely by my fingers" (*i.e.* without light). "You are as clever as (a match for) a blind man; God bless you!"

I am sewing in the dark.

It is here if I could only find it.

Τά κυρο 'ε ρνα ραζαρητ πέ
 κύρρα αν τρεαόταιν ρεο.

8. Τυζ αν μαορα αν ρρεαδ
 ρον πέ-η-α ρζόρηαό.

Τυζαζ [τυζαό] πέ.

Τυζ πέ ροβα ρείζ.

9. Smeapa [rmeapais] πέ 'η
 ροό [ροό], μαρ τειρημιζεανν α
 τ-ιαρριαν τε ριορρα (riss"ah) [uir-
 eapba] ζαν αν ρμεαρη α όιμ-άο
 léite.

Ρεάό αρ αν οίατ [οιαθα] 'ρ
 αν η-υό [ηε] ατά πέ, 'ά κυρ
 ηιορ ρία ριορ ηά μαρ ατά ρι.

ηά βι ά' ζάιρη ρύμ.

Οι αν-ιμτεαότ πέ ριαρ.

Οι ανα-ραοβαρ (an"air) πέ.

10. Οι αν ζαλύν λάν πέ ριυιρ
 (hyure) αζυρ αν τυβάν αζ κυρ
 ταρ(α) βαρρα.

11. Τόιζ αν ζαλύν αμαό πέ'η
 ηυόρρο.

12. 'Σιαό ηα οαοιηε βοότα ιρ
 ηύ τά ρείζε λειρ (fay"yeh)
 [πέ οε].

ηι όυρρηαρ αμαό έ ζο ηβερό
 ουη" ειζιητ ρείζε (πέ οε).

Caitepo tupa beit pé-ge ar
 é oíol.

ηηη αοη ρεαρ ρείζε ηαό ρεαρ
 ηα ράηηηε; τά ραορηζάο 'ζε
 ζα' ηαοη ρεαρ ειηε, τά ηυο"-
 ειζιητ οε βαρρα α ρλάηηε 'cu.

See Poems of Donnchadh Ruadh, p. 68, line 326: "ιρ ά' τος βαό
 ηεαρη αυη ηεαόα βίοδ ραε οε."—ρείζε ηαη ηε α αοηηοη

Some of the priests are on
 retreat this week.

The dog made such a spring
 at his throat.

He was attacked (in word or
 with violence).

He made a dash at him.

Grease the wheel, as the iron
 part of it gets dry otherwise.
 léite refers to ροό g. ροίτε,
 which is fem. with us, but masc.
 in Dict.

(Said very impolitely of a
 minister running to a woman's
 funeral. Cuyr is sometimes used
 for κυρ).

Don't be laughing at me.

He went over (west) very
 rapidly. (Of a horse.)

He was going at a great rate.
 (Of a horse.)

The gallon was full to the
 brim, and the tub was flowing
 over. See Dict. ciúir.

Take the gallon from under
 the table.

The poor people it is who are
 most afflicted (oppressed) by it.

He will not be dismissed until
 somebody comes to grief
 (because of his incompetence).

You must bear the burthen
 of its payment.

No one suffers like the man
 of the spade; other men have
 some comfort, something to
 show for their labour (health).

of *ré* and *ve* but a word in itself. The *Dict.* has *ρέιξ*, "weak, worn, run down"; our word however has two syllables.

ΣΟ, ΣΟ ΟΤΙ.

Σο is used with nouns not preceded by the article, but is often replaced by *σο οτι*. *Σο οτι*, usually reduced to *οι*, is the regular form before nouns accompanied by the article, and is often treated as a simple preposition causing eclipsis when followed by the article and a noun in the singular, e.g., *εσα' ré σο οτι αν μβατε-μυρ*, he went to town; but causes aspiration, if the noun begins with *c* or *p*. If the noun is not preceded by the article, there is no change. When followed by the article and noun in plural, it prefixes *τ* to the article. In pronunciation the *σο* is usually omitted, nothing being heard but *οι*. Another form, *συρ* or *συρ σο*, still survives in expressions for time: see under Time and Reckoning. Note also that in the common expression, *Σε το θεατα ρα ουταις ρεο*, the word *ρα* stands for *συρ αν* (*σο ραν*).

1. *μβει' ré α' ρεαρταμν* "Shall we have more rain?"
αμρετ'?" " *νι ορυιξμιο α* "Not till morning."
επιτεαο θε σο λα."

Σο-οτι-ρο.

Up to the present.

(All pronounced as one word, accent on *i*. Note *ρο*. Do not say *ρεο*.)

Ο'ολαο ré οραον μειους σο He used to drink a little whey
οτι τε κοικτηρεαρ δε νιν αον up to a fortnight ago, but he
ε-ρμιν ιν οαο' ανοιρ αιξε. cares for nothing now.

Σο οτι τε ζαιμιο-ο", οί ré He was here up to recently.
αμρο.

2. *μβειο ré εμρ-υλ σο οτι* Will it be up to about half
τεαε α' μερο ριν? that amount?

Τα ré οεαντα αζαμ σο οτι I have finished it except (all
αν μερο ριν. to) that piece. (Of a plot of
ground).

Σεαο σο οα εεανν.

Ninety-eight (one hundred all
to two).

ΤΟΥ.

τουρ is usually contracted to *τηρ* which is pronounced *οερ*. The pronominal forms are *εαο"ορμιν*, *εαο"ορμιο*, *εατ"ορμα*.

- 'Depr a veit' na madao (m=w) Half joke, half earnest.
 'r na uairide (or uairie).
 "De-mo-e (cao e an ruo e) "What is o.?" "The state
 'o-uairnaoil?' "Depr a betwixt sleeping and waking,"
 veit i-o coola' r i-o uair- i.e. dozing or nodding.
 eact."
 Depr fadra 'r zemmrao. Both summer and winter.
 ta re depr'-a-veit n-eact'orra. It is between them it is
 (they are much the same).

III.

The following are the pronominal forms: ionam", in me; ionac, in thee; ann (un) or ann, in him, there; ince (in"teh or ine-teh), in her; ionainn (in-ing"), in us; ionaib (in-iv"), in ye or you; ionta (occasionally anna), in them.

When followed by a noun without the article, it eclipses. In p'p'oirce, na R-inne is heard as well as i bp'p'oirce. In words beginning with a b, both the m and b are often heard, e.g., i mDeprta is pronounced *im-bay"or-lah*.

When followed by an article and a noun in the singular, it eclipses; if the noun begins with c or p, it aspirates, e.g., ra ciof, ra euan, ra páire, ra pott. When followed by the article and noun in plural, it prefixes r to the article, e.g., i rna cpaamn.

1. Ta ca"tuzao orna i (or ar) I sympathise with you in
 oo tpuobloio (*hríb-lode*). your trouble. Also expressed
 by saying, mo bpon-ra oo bpon-
 ra, "your sorrow is mine."
 Niof mup (m=vw) léite She wanted to overreach me
 veit ionam. (in a bargain), *lit.*, "to be in
 me."
 Ni raib ann teact a baite. He was unable. (physically
 unfit) to come home.
 Taimeo a' labairt na Saol- We have been speaking Irish
 anne o bi ionainn. since we were able (to speak).—
 Labairt is understood before
 ionainn.
 2. Ta mé 'n-a ca"tuzao (or I am sorry that I did not
 'n-a airt'eacaf) náf óin mé practise writing Irish sooner
 taite (*tha-hee*) oe rzi na (*lit.*, "in its sorrow," the "it"
 Saetinne niof túrge. referring to the remainder of
 the sentence "náf óin," &c.).

3. *ἢ μὴ [μόρ] οὐτ ῥῆαν ἄ
μθεαὸ κοῖρ οὐδ ἰντε ἔν ἀγαὶ
το ἔαδαιρτ ἀρ ῥαμῆαιτ.*

3. *ἢ ἀε ἔνταε [ἰονῆανταε] ἄ
ῥεαρ ἔ γ ἔ βεῖτ ῥαν ἀοῖρ ῥον ?*

*Ἐὰ ἐλῆν ἀει-ῥῖν ἰν ἀοῖρ ἄ
βῥῶρτα.*

*Ἐὰ ῥῖαὸ ἄ ἔαδαιρτ ἐῖνταε
ἀνῥον.*

4. *Ὀ'ῥεαε ἀν μαῶρα ὀρμ ἀε
ἢοῖρ ἐυῖρ ῥε μοῥῆν εῖτε ῥυῖμε,
(or ἄ ἔυῖτε ῥυῖμε) ἰονᾶμ.*

*ἢ'ῥεαε" ῥυῖρ ἔαλαμ μαῖτ ἔ,
ἢ ῥαῆαὸ ῥε ῥα ῥ-υῶ"ῥον [οῖρεαὸ
ῥοῖν] ἀῖρῆσῖο ; ἔῖ ῥε ἰν ἔῥῖ
ἔεαὸ ῥῦντ ῥα ἔεῖρ.*

*ῖεῶβῥᾶ ῥῥᾶῥᾶ ῥα ἔῖοῖρ ἀε ἢ
βῥυῖῖῥᾶ ἀον ῥῥᾶῥᾶ ὀ'ἢ ἔ-ῥῥ-
εαε.*

5. *"Ἐν"ἀρτα ἔὰ ἔυ, ἄ
βεαν ἔῶετ ?"—"ἢυῖρ, ἔὰ ἢε
ῥα ῥῥαε"ἀῖρεαετ."*

*Ὀῥυῖτ ῥε ῥα ῥεαῖλαὸ ἢ
ῖεῶἢῃῃῃῃε ?*

ῤᾶῖ"-ἢῖο ῥα ἔοῖῖ ἀνοῖρ.

You require a black-handled knife to face a ghost.

Is he not a wonderful man considering that he is at that age ?

She has children old enough to be married.

They hold him responsible for (guilty in) that.

The dog looked at me, but did not take much further notice of me.

Only that it was good land, so much money would not have been bid for it ; in the end, it stood at three hundred pounds.

One can get a respite in payment of rent but not in payment of taxes.

"How are you, poor woman ?"—"Just struggling along," *lit.*, in the dragging.

Is it still pouring down ? (Of rain).

We will go (or let us go) in quest of it now.

(In the last three examples the preposition denotes that the action expressed by the verbal noun is continuous.)

6. *Ὀαοῖνε ἰοντα ῥεῖν ἰαὸ ῥον.*

*Ὀῖ ῥε ἢᾶντα ἀνν ἢεῖν (un-
hane").*

7. *Ὀᾶ βῥυῖῖεαὸ ῥε ἰν ἀον
ἔοῖῃῃῃε ἔ, ἐυῖρεαὸ ῥε ἀν
ἔυῖῃε ἀῖρ.*

*Ὀῖ ῥε ἀν ῥα βῥῖαῶβῥᾶ (vee"ar-
us).*

They are people who keep themselves aloof.

He was of a bashful disposition (*lit.*, in himself, *i.e.*, in his ways).

If he found him doing any damage he would summon him.

He was there, ill of fever.

Uí mé a' cup r̄tu-uéara ra
c-r̄eana-bean.

8. Tá ré i n̄siop̄raet páirce
úuit.

9. Uo bí ūroé-táitil āsam
ann.

Beir̄ na cor"uair̄ ar na
p'p̄oir"ceada so léir, sa' n̄aon"
(saé aon) p̄p̄oirce 'n-a cáilíac̄t
néin.

10. Tá ré 'n-ár ūp̄á̄aint
uall.

Caom̄ a beir̄ tú 'nár
ūp̄á̄aint?

Tá an cnoc 'nár r̄sáé [r̄sáé].

Be[r̄] r̄í i saó [i saoi] áit
nú por̄t a ūáit [u'p̄á̄aint].

I was trying to pacify the old
woman.

It's only a field away from
you.

I presaged evil from it:
[tácatil, omen, inference].

The expenses will fall on all
the parishes, each one contribut-
ing according to its resources
(lit., quality).

He is leaving us as wise as
we were.

When will you be leaving us?

The hill hides us from view.

She will be qualified for a
place or position.

te.

te becomes teir̄ before the article. When followed by a possessive pronoun beginning with a vowel, *i.e.*, the pronouns a, his (hers, theirs), ár, ours, [u]ár, yours, it inserts an n between itself and the pronoun; when followed by a possessive pronoun beginning with a consonant and ending with a vowel, *i.e.*, mo, my, uo, thy, it unites with the pronoun and makes a new form:—te-m, with my; te-u, te-c, with thy; observe that the consonants m, u, c remain broad.

The following are the pronominal forms:—liom (*lyum*), with me (occasionally pronounced liom in prayers, songs and some few expressions); teat, with thee; teir̄, with him; téite or téi, with her (the former is more emphatic); linn (*ling*), with us; liu, with ye or you; teota or teo, with them (the former more emphatic).

teir̄, followed by the article and a noun in the singular, requires eclipsis of initial consonant of noun. If the noun be not preceded by the article, and if its first letter be a vowel, n must be inserted between te and the noun, or else a slight pause made to separate the vowels. If the first letter be a consonant, there is no change.

1. *Leir an bhfiabhar a fuair ré bár.* It's of fever he died.
Ói mé rḡeimúgce (ah-ee) le h-eagla go mbairfeadh uada do. I was terrified lest anything might happen him.
Nin veirfeadh agam le-m rḡpimúgce (rḡpibneóirfeadh). I have not finished writing.
2. *Tá ré a' tarraingte leir (or a' tarraingte ar an tríoirt-beacht).* He is dying—drawing near to eternity.
Baḡair leat an t-arat. Drive on the ass.
- Le is used in this way in all parts of the country. It denotes that the action of the verb is to be continued. *Abair leat*, talk on; *lean leat*, follow on; *it leat*, eat on. Sometimes it is like "just" in English—"just run down to your mother and say, etc.," "*Riut leat ríor go dtí do máthair . . .*"
- Ói ḡréis [go réir] leat héim.* Go slowly, please. (Of speech or other movement).
n'airigeann tu leat mé? Do you not hear me speaking to you?
3. Ir fada go mbe-orá [bea-orá] ḡa' nuile bliain léite. Long till I shall be as old, year for year, as she is. (Emphasis on *nuile*.)
Ói go leor liom-am'la. I had many like me.
4. Ói rab'raḡa ruar leir a b'palla. Flowers were growing up against the wall.
Taḡadh ré leir an dá airneann. He used to come to say the two masses.
Tám' rí le n-a bár go baile na Móna go ceart. It was surely to meet her fate she came to Baile na Móna. (Death awaited her there).
5. Ni raib' do' ruo le uol ve. Nothing could (was likely to) escape him (his observation).
Tá an ct-i [ctaróe] rin le veit anuar don lá. That ditch is ready (liable) to fall any day. (So also *cun* in this sense.)
Ḣin é an méir ḡpéme atá le veit air. That is all the sunshine it is destined to get.
Abair cúis páoir le h-inncinn an pápa. Say five "Paters" for the Pope's intention.

6. Πὰς μῦρ ἀν τ-ῦνταρ
[ιονζανταρ] λεατ ἐ ριν ?

'Διὸ λεατ.

Ὅι ἀπ' ἐγ-υὸ 'να ἐάρνε (*pl.* of
εάρν) 'cu γ ní μαιὸ ἀον τ-ρῦιμ
λεὸ ἀνν.

Du' b'peáz leat péááant oppa.

Πιορ ὄαῶα λιὸμ ἀν εῦρο
εἰτε ὀε'ν ἀιμρην (μβόεαρ).

7. 'Ἄ ζευρφαῖθε ριορ ἀρ
πάρεαρ λεότα, ní εὐμνεό-
οἱρ ἀρ ἀιμν ἀ' πάρεαρ.

8. Ὅι ρέ 'ζ 'ὀβαιρ τε-η-α
έειρο (but more frequently ἀρ α
έειρο).

Ρέ'η ρα ὀομῆαν α ὀέαν-
ραμῖρετ λειρ ἀν ὀβαιρ, ἐά-μιὸ
ἀ' ροῶαρ εῦν ἀ' βῖὸ.

9. Ἐά ἀν ζαὸέ [ζαὸέ] γ ἀν
ρεαρταῖν τε-ὸ εῦλ.

Σιαὸ να ὀαοῖνε ζαὸδαλαέ
εῦρ ρέανὰὸ γ ρζμορ λειρ α
ηζαὸταῖν. Ἥ ἀcu-ρον" α βῖ ἰ
έιμ-ἀὸ.

Le-m εὐμνε γ τε εὐμνε
έιμνε.

10. Ρυαιρ ρί α κορα λέιτε ἀν
ιαρμαέτ ρον.

Ὅι λειρ ἀ' λά ρον.

Βιοὸ λεατ ἀνοιρ.

"Ἐά λιὸμ."

Don't you consider that
wonderful ?

As you might think ('Διὸ for
ὀαρ).

They had piles of money and
thought little of it.

You would like to look at
them.

I would think the remainder
of the time (or journey) of no
account.

If they were sent for a paper
they would not remember its
name.

He was working at his trade.

No matter how we do our
work, we are in a hurry (*lit.*,
trotting) to our meals.

You have got both wind and
rain to your back.

It was the common people
who banned and extirpated the
Irish language. They had it in
their power to preserve it.

As long as I or anyone
remembers.

She got free on that occasion
(of a rabbit).

He escaped on that day.

"Off with you now. You are
free" (said to an animal just
untethered).

"I have succeeded" (of
success achieved more by good
luck than good management,
said by a man lighting his
pipe—αζ ὀεαρζαὸ ἀν ρίορα
ὀό).

11. Ná bain an rḡian leir or
ná bain leir leir an rḡian.

Don't touch it with the knife.

Óioḡ a cur bāḡḡoiteimḡ (bawr-
di"hin-ish) [bāḡḡ-ḡeiteanair]
leir.

I was making all haste with it.

12. ḡeo"-míḡ cúmḡar a
ḡéansḡ le ḡóit [ḡáḡáil] an
éoráin reo a ḡiāḡḡáct ar a
ḡoḡis ḡ beimíḡ réis ḡe-n-a
h-oct a éloḡ ḡ ré.

We can make a short-cut by
taking this path to (towards)
the house and we shall be
ready (for work after supper) by
eight o'clock or before it.

"Óḡḡuḡ tu [aḡ] ḡḡaraiḡ"-eáct
le-ḡ curḡ bá?" "ḡá mé [aḡ]
ḡḡaraiḡ"eáct leir ná bá, ḡ náḡ
oḡc a' ceáḡḡ náḡ liom iáḡ?"

"Are you minding your cows
while they graze?" "I am
minding *the* cows, but is it not
an injustice that they are not
mine?"

ḡá ná tḡí réipéil a ḡóit
[ḡáḡáil] le h-aon t-ḡáḡarḡ
amán.

The three churches are
assigned to one priest.

13. Ní ḡeicḡá coir léiti a'
báitc leir a' ḡáḡám.

You would not see either of
her feet touching the ground
(of a dancer).

"Cáḡ áḡá ar ḡo éaróis?"
"Ir ḡia muniḡḡe léi 'ná an
ceann eite."

"What is wrong with your
coat?"—"One sleeve is longer
than the other."

Ó.

The following are the pronominal forms:—*ḡuáim* (*woo"im*)*, from me; *ḡuáit*, from thee; *ḡuáis*, from him; *ḡuáite* (*woo"i-heh*), from her; *ḡuáinn*, from us; *ḡuáib* (*woo"iv*), from ye or you; *ḡuáta*, (*woo"a hah*), from them.

Ó is like *oo* in regard to the aspiration and eclipsis of nouns, and like *te* in the insertion of *n* and *h*; *ó* does not aspirate the *c* of *tiḡ* when the latter is followed by a noun in the genitive, *e.g.*, *ó ti' m' áḡar*; *ó*, forming one syllable with the article, usually aspirates the noun in the singular beginning with *c* or *p*.

1. ḡá ré ó ḡOlnḡéar—ó He is out of danger now.
báḡáḡ—(ḡ=vw) *anoir*.

ḡá ré ó rḡ-eil [rḡoil] *anoir*. He is not in school now (left
for a time, or permanently).

* Sometimes *m* broad.—McS.

Cuir ré leitir buaig [uaib] a
p-áib . . .

2. Du' maic ó'n maigirtear
(*moysh"tur*) é úeanaib.

Du' maic uaic teact.

Bionn an t-ana-peactar [aire]
ó'n mbainne eun ná zéuróc ré.

3. Ní maib don t-razart cu'
paob ó-n-a zcuiteacta [cuir-
eacta].

Ir maic a' tamall ó é-in
[roin] anoir ó táim[is] ré uti an
ait peo.

Tóiceá [or éocra, i.e., éozra]
é veit 'na pazart p'róirte
tamall buaic.

He sent a letter saying . . .

It was kind of the teacher
to do it.

It was good of you to come.

Milk requires great care to
prevent it from turning sour.

No priest kept more aloof
from them.

It's a long time ago now
since he came here.

You might mistake him for a
parish priest when some distance
away from you.

ROIM.

Roim (*roy*) or roime (*riú"eh*) compounded with personal pro-
nouns, takes the following forms:—Rúm=roimam, before me;
rút=roimat, before thee; roime or rois, before him; rúimpe or
roimpe=roimpe, before her; rúaimn=roimainn, before us;
róimib, before ye or you; roimra=roimra, before them. The
West Munster form roimur is never heard.

Roim, followed by a noun without the article, makes no change.
Roim, followed by the article and noun in the sing., usually
eclipses; but often aspirates if noun begins with c or p.

When followed by the article and noun in plural, the article
takes r.

Úe'n áib ó zlanaz roim (rye)
rin áib ?

Ir úóc' zo maib múr"tar
[mórtar] múr i zcorca'
roim'n (*rime*) sí.

"Do áitear bliúin de
peana-lion do áiteam anuar
ar ná rompata te easla roim
rina maoraidé." "Ó, rin cóir
maic éoranta oirra!"

How long before that were
they cleaned ?

I suppose there were great
doings (decorations, etc.) in Cork
to receive the king.

"I had to throw a piece of
old netting over the flowers for
fear of dogs." "That's a good
way to protect them!"

Óla an éporde an t-im áct Butter gives ease to the heart,
 tagann uð (not *oov* but *uv*) but a hen-egg does more.
 cipee pOim (roy).

Ni raib (reh) ré maic pOim He had not been well pre-
 (roy). viously.

ṬAR.

This preposition is pronounced *ṭear*, rhyming with *pear*. Combined with the personal pronouns, it has the following forms:—
*ṭear*um=*ṭearum*, beyond me; *ṭear*ut=*ṭearit*, beyond thee;
*ṭear*ir, beyond him; *ṭoir*oe, *ṭoir*oi=*ṭair*te, beyond her;
*ṭear*uin or *ṭeir*inn=*ṭar*uin, beyond us; *ṭear*aib=*ṭar*aib,
 beyond ye or you; *ṭoir*oa, *ṭoir*ta=*ṭar*ra, beyond them.

Ṭar, followed by a noun without the article, does not aspirate (according to *Nóta ní Cinnéroe*) if the noun denotes an object or place by which one passes, e.g., *as* *ṡóit* *ṭar* *ṡeata*, *ṭar* *maáa*; *ṭar* always aspirates, when it means “far surpassing,” e.g., *ṡeim* *ṡeáð* *ṭar* *ṡeim* *ṡeáð*, a winter exceeding all others in severity; so too, when it means “over”: *as* *léim* *ṭar* *ṡiar*oe; when followed by article and noun in the singular it eclipses,

1. *Cua*[iò] *ré* *ṭar* *ceat*. He went beyond the usual
 time.

(Of one who was a long time preparing for a profession. *Ceat* appears to mean “need” or “proper amount”; *ṡtoine* *ṭar* *ceat*, a glass too much.)

*Cua*oar *amaá* *ṭar* (or *ar*) They left home.
baite.

2. *Má* *ṡionn* *tú* *a* *ṡóit* If you happen to be passing
 [*ṡabáil*] *ṭar* *ṡráio* [*ṡráṡa*, *f.*, the house to-day, call for my
 the neck, bosom; front of house, boots.
 as here] *a* *tí* [*ṡiṡe*] *in*oiu, *ṡla*o-ṡ
ar *mo* *ṡróṡa*.

Ní *ṡeópa* *ir*ceá *ṡuṡam* *r* *tú* You wouldn't call in to see
a *ṡóit* *ṭar* *ṡráio* [*ṡráṡaio*]. me, although you were passing
Ní *móran* (*m=v*) *air*oir *óuit* *é*. by the house. It meant no long
 journey for you.

ṡó *ré* [*ṡab* *ré*] *ṭar*im. He passed me by.

3. An éloc ná beimíto,
r̄s̄aolímíto t̄ar̄p̄ainn í.

Let us dismiss a topic on which we do not choose to speak (*lit.* let us pass by a stone we do not take up).

Š̄ab̄air̄ t̄air̄ur̄.

You have skipped (omitted) it.

T̄us̄ pé léim amac̄ t̄ar̄ a š̄el-í
[cl̄ar̄oē].

He leaped out over the fence.

4. An D̄om̄na ro 'meis̄ t̄air̄unn
[im̄eis̄ t̄air̄unn].

Last Sunday.

T̄á r̄í t̄ar̄ doir̄ a pópta.

She is beyond marriageable age.

Ni raib̄ ōul̄ t̄air̄ur̄ r̄in̄ aic̄i.

She could get no further than that (of story-telling or literally).

5. Siuc̄ t̄ar̄ oir̄oē.

Frost that has lasted over night.

Uir̄ge t̄ar̄ oir̄oē, an t-uir̄ge
ceair̄t̄ eun̄ t̄é d̄éan̄aó.

Water that has been kept standing over night is the proper water for tea.

D̄á mbaó é (*muh^hgay*) an
raš̄ar̄t̄ néim̄ [r̄éim̄] é, bíonn
m̄iún̄ [m̄eun̄] níor̄ ōeir̄e 'š̄e
curō acu ar̄ b̄heir̄ t̄ar̄ a céite.

Even amongst priests there are differences of temperament. Some are of gentler disposition than others.

6. T̄aš̄ar̄íam̄ [t̄aš̄ar̄íš̄eann̄]
ron̄ ōo r̄ná raš̄ar̄t̄ í [ōo]
b̄heir̄ t̄ar̄ éim̄' eite.

That applies to priests more than to anyone else.

7. D̄á mbeaó a r̄eaó̄t̄ n-ir̄o
[n-oir̄eaó̄] raic̄iše [r̄oic̄iše]
aš̄ur̄ m̄iara ar̄ an mbórō r̄an ar̄
m̄air̄oim̄ r̄iún̄, léir̄eoóam̄n̄ t̄ar̄m̄
iaó í n̄š̄ior̄raó̄t̄ am̄r̄ir̄[e].

Though ever so many more cups and dishes were awaiting me on that table in the morning, I would clear them all off (*lit.* clear them past me) in less than no time.

C̄áim̄' r̄í [c̄oim̄ar̄íš̄ r̄í] t̄óir̄r̄oí
na raš̄ar̄t̄ a. bí r̄a Rinn̄ te t̄r̄í
r̄ic̄iō b̄h̄iaóam̄n̄.

She named (*lit.* counted), one after another, all the priests who had been in Ring within a period of sixty years.

T̄óir̄r̄oí in the last example expresses the idea of a series, as though the priests passed across her mind, one after another.

8. Ἐσπασθε τὰρ λάϊν (or αἰτ-
καίτε). Second-hand clothes (clothes
already handled or used).
Στάσαι τὰρ λάϊν ἀσπυ ράσαι
ἑλῆν. Hand-stacks and knee-stacks.

The hand-stack is made without a ladder by the hand alone, by "handling"; the knee-stack being higher is completed by a man kneeling above and receiving the sheaves from some one below.

ΤΡΕΑΣΝΑ.

See under Compound Prepositions for some important phrases.

- Τρεαρνα να ταλῆν [ταλῆαν]. Across the country.
Ἥι τρεαρῶ ρέ τρεαρνα οἷρα. He would not interrupt (inter-
fere with, contradict) them.

ΤΡΙ.

The following are the pronominal forms:—τρίον, through me; τρίοτ, through thee; τρίο, through him; τρίτε, through her; τρίνν, through us; τρίϑ, through ye or you; τρίοτα, through them.

Τρί followed by the article and noun in singular becomes τρίο.

- Ταρηυγεῶδ' ρέ ρεῖαλ εἰτε He would interrupt my story
τρίο ἀν ρεῖαλ ἀ βέινν ἀ 'νιριντ. with another.
Θίονν ἑα-ναον" ρόρε λυῖς The earth produces every
[λυϑ] ἀ' ράρ τρίο ἀ' ὄταλαμ. kind of herb.
Σάλας ἀ κύρι τρίο. To put dripping on it (of
vegetables).

um.

Rarely heard except in a few phrases. Δρ is used instead to translate, *e.g.*, 'he put on his coat,' κύρι ρέ ἀ ἀρῶς Δρ.

[Ἐὰ μέ ἀς κύρι 1-mum", or ἀς κύρι umum", I am putting on my clothes—similarly for other persons, the quality of the first letter in prep. pro. varying according as the speaker uses κύρι or κύρι; thus we have 1omuc" umuc", impe ompe, umis umis, and so on.—O'C.]

Um épaónóna, at evening; um Éairis, at Easter; um Nóvlaig, at Christmas (sometimes curiously pronounced *em-rul'lug**); teac 'má teac=half and half—an important phrase, 'má=um Δ, half on its half; 'má tuaithe (*loo"á-heh*): ζα' haon fear 'má tuaithe cé ar éirise Δ mbeaó veireaó aise teir, every man making all haste (at his swiftest) to see who should be finished with it first. (The explanation of teac 'má teac has been taken from Dr. R. Foley's edition of Fitzgerald's Poems)**.

Note.—The reader should make a list of the prepositions which, when combined with the article, form one syllable and aspirate initial c or p of a noun in the singular.

* Dr. H. attributes change to the influence of n, and compares ζnú for εnú, and, as an instance of the opposite change, ονύρε for οnúρε.—I have heard εnuic for enuic and κομμαεταε for κομμαεταε.

** Also editor of Donnchadh Ruadh's Poems referred to at foot of p. 26.

PREPOSITIONAL PHRASES.

<p>ΔΗΗ, ΔΣ: ἵρ ρεῖρη ἀνν νᾶ ἀρ ε. ρέ, ἑΔΙΡΙΣ: Νι θε-ο-ρα ἀνν πέ νᾶ ταιρη.</p>	<p>Better to have it than to be without it. I will not be there before or after.</p>
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The following phrase headings are arranged in alphabetical order:—

<p>ΔΞΑΙΘ: Σιν ε μαρ ἄ θεοίρ ἀρ ἄ η-αξαιθ (nye) να σεαρτ.</p>	<p>In that way they would be really right (in their opinions, conduct).</p>
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<p>Διτ τε η-αξαιθ (hee) κλ-ιξ. Le ηι [ηαξαιθ] ἀη λαε.</p>	<p>A place for a bell. For the day.</p>
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(When αξαιθ is preceded by a possessive pronoun, μο, το, etc., it is pronounced *eye*: e.g., τε μ' αξαιθ (*lem-eye*), "for my purpose, to suit my purpose"—τε η-ἀρ η-αξαιθ (*len-awr-nigh*) "for our purpose."

It is pronounced *ee*, only in τε ηαξαιθ.

<p>Καθ τε η-αξαιθ ε? θαθ ὄσιξ τεατ ζυρ τε η-ἀρ η-αξαιθ τᾶμῖξ ἀη ριοκ.</p>	<p>What is it for? You'd fancy it was just for our convenience the frost came (sarcastic).</p>
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<p>Αἰηθεοῖμ: ὄι τῦ ἄ η-υέ [μῆ] ἰ τ-ιμῖν [ἰ ὄ'αἰηθεοῖμ].</p>	<p>You were running in spite of yourself.</p>
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<p>ἵρ ζαιρη ζο ζεαιτερι[θ] μέ ε σεατεαη [θ]υαἰη ὄομ-ιηιμῖν.</p>	<p>I shall very soon have to lay it aside in spite of myself. (ἰ μ'ιηιμῖν, will also do.)</p>
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<p>τε"η-ΔΙΣ: "Νᾶ ραιθ ριορ ὄο φαογαῖλ αζατ!" "Μιοννα ε ρη, ἵρ ὄο?" "Ὀέ μυρε, ὄε ἀη εῖρεατ ε τε"η-αιρ μιονη-ἰ ετε!" (ορ ταοι τε, i.e., ταοθ τε, also ρεοατ).</p>	<p>"May you not know the length, or character, of your life!" "That's a curse, I suppose." "Ah, what is it compared with others!"</p>
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(τε ηαιρ means "beside" or "near to," κοηρ-ταοθ also bears the same meanings. We do not say ἰ η-αιε να τεηε, but τε ηαιρ να τηε ορ κοηρ ταοθ να τηε.—Note that in τε ηαιρ the accent is on the τε).

1 B^ÁIR? ^Óé an [cao é an] u^ear^t a^tá ^{zé}'n lean^b a^r nu^air ná cuir^eann tú i b^áir (b=v) a^r é?

Óá b^{fu}i^gstóir^r m-u^o [oir^ead^o] le púintⁿ b^{io}raⁿ ^{ve} flac^aar [ra^lac^aar] a^r a ^zceir^te, cuir^r-f^oir i b^áir u^{ir}' é (*eh-ray*”).

Ru^o”-éir^gint a bⁱ ré a ^cur i b^áir o^rra.

ré ^bun : na ^zarrúⁿ tá o^r (ass) c^{io}nn ré”-b^{li}a^ona-^oéas n^ú ré n-a ^bun.

Tóis ré ^bun ^oo c^úram é.

1 ^zceann : 1 ^zceann na ^{re}ad^o”t^aine.

Beir^o na b^{ri}o^za réir^o (*ray-ig*) a^zam ^ouit i ^zceann t^rí lá.

Bⁱ rⁱ 'na r^uo^e a^r éair^rinn an ^ouir^r [o^ora^r] a^r ma^o'n ; i ^zceann na ho^{ir}o^e (*hee”heh*), bⁱ rⁱ t^rí éir^r b^áir.

Bⁱ mé ir^tis i ^oo ^{ce}ann.

An ^oomⁿa bⁱ 'na ^{ce}ann c^ar ré a^oite.

Nu^air be^ao’ o^{ro}’ a^mir^r 'n-a^r ^zceann.

Cuir^r na m^uo^aí be^aza r^on i ^zceann a ^{ce}ite.

How can the child help it, since you do not caution him (*lit.*, put it as an obstacle on him).*

If they found as much as a pin's-point of dust on their clothes, they would find fault with her for it.

Something which he was warning them against.

Boys over sixteen years or under.

Disinterest yourself in it (or him). The opposite idea is expressed by ^zlac c^úram ann or ^oéan c^úram ^oe.

By the end of the week.

I will have your boots ready for you in three days.

In the morning she was sitting on the threshold; by nightfall she was dead.

I was in (came in) immediately after you.

The following Sunday he returned home (*lit.* “the Sunday approaching him”).

When bad weather would be coming (“approaching us”).

Put all these little things together.

* Probably same as i b^áir, see first sentence, first of Maynooth Sermons.—Mc S.—See *Dict.* fáé ; but b^áir or b^áir may really come from English “aware.”

ΤΑΡ CEANN: 'Α mbeaθ
τομαρ (*thriss*) αρ μο ματαρ γ
'α mbeaθ ρι ζαν ε βειτ ταδαρτα
'ει, ταδαρταιν ταρ α ceann ε.

If my mother were bound
(by vow, or otherwise) to make
a pilgrimage, and if she failed
to do so, I would make it on
her behalf.

OS CIONN: Ni παυ ρε 'να
εουλαθ ορ (*ass*) cionn α εοινα.

He was not asleep over his
body, he was wide awake (of a
sharp-witted man).

Nin ao' puθ α ουλ ορ cionn
meab'pac ορτα αε ραζαρτ
θεαρτα οο ορειριεντ αρ αν
ο-τ-λορ [also οιτορ or αιτορ].

Nothing passes their com-
prehension so much as to see
an English-speaking priest at
the altar.

Τα μο ελann ζο λειρ αζ
mteaεετ βυαιm [uaim]; τα ρε
οιαν μα βιονn εινne 'cu ορ
cionn μο εινn αν λα θεαναε.

My children are all leaving
me; it will go hard if there be
even one of them to stand over
me, looking down at me, and
lamenting me, on my dying day.
Λα θεαναε may refer also to the
wake or to the day when the
coffin is about to be closed.

CUN CINN: Τα ρε οειε
ρζιλλινζ 'ρ οαεαθ ευν εινn ι
mβιανα ι [οο] ορειρ αρ
ανυρα[ρο].

He has improved on his
proceeds (contributions, &c.) of
last year by fifty shillings.

ι ζοοinne: Τα αν ζηαν ι
ζοοinne οο ρυτε.

The sun is in your eyes.

'Na εοinne ριν αρηρ.

Again, on the other hand.

OS COINNE: Ορ (*ass*) α
εοinne, ορ ορ (*ass*) α εομαιρ.

Opposite to him, or in his
presence.

Θεανντα [ι οτεανντα]:

Θεανντα να μαρτε.

About Tuesday.

Θεανντα να ηατε ρεο.

About this neighbourhood.

Θεανντα αν εαο'ορρα.

About dinner time.

Θεανντα αν τ-αν ρο (οο)
βλιαm.

About this time of year.

(This must be carefully noted. It is very common. It is the same as the following, and means "close to," as if from verbal

noun *ceannaó*, "to stretch." The phrase then means "in a tight pressing with," *i.e.*, "close to.")

Cuirfeadh ar i gcóir i ceannata
'céite.

They arranged amongst them-
selves.

fé n'óear: *Níor éis mé*
fé n'óear ró-óruim í.

I did not observe her very
closely.

Do óearsa: *éis féiothar*
(iss"thus) [*óthar*] *do'n mbicúnaó*
7 oubraigeadh ar gur do óearsa
iothar do tabairt do'n bfeair
ron gur óe [gur óe] bu'
óiontaó le-n-a bá [báóó].

He gave hospitality to the
scoundrel, and they said that
his getting drowned was
attributable to his having done
so.

1 n'óiaró or ós óiaró: *ir*
ámia[íó] a ríáir an leicir geo
ac imteacó i n'óias (nee"ig)
mo óinn.

I wrote this letter without
stopping to think (headlong).

"*léis an páoir óéanaó.—*
Ní ní rin í ac an ceann 'na
óias (dee"ig) rin áiríó."

"Read the last prayer.—No.
That's not it. The one after
that."

1 ní'an áiríinn [i n'óiaró]
óeirtar an páoirín.

The Rosary is said immedia-
tely after mass. *tar éir* means
"after" but not immediately
after.

Ar (or áir) óiaró a céite.

In succession.

Ófuit an óaóaimn a' óul i
n'óia[íó] óeiró?

Is Irish decaying?

(NOTE.—If noun referred to be masculine, the *o* of *óeiró*
should be aspirated.)

Óionn a óuimne [ó] óul i
n'óia a óúí.

Their memory (*i.e.*, the
memory of old people) is ever
going back to the past.

Óar Óruim or óe óruim, see Nouns *óruim*.

Éa(ó)maís: This word has the following forms for the different
persons:—*Óom éaómaír*, without me; *óot é.*, without thee;
óá hé., w. her; *óá é.*, w. him; *óár n-é.*, w. us; *óár n-é.*, w. you;

ὑά n-é., w. them. Instead of éαμαιρ in the plural forms, ὑάρ n-únr, ὑόρ n-ú., are more common; ι n-únr=in Δ únr is also used for "without, besides him," all these are from ιογναιρ, a distinct word.

Caραρ [cairpar] focal. eite
beit ann ὑά únr rin.

There must be some other word instead of that.

ΕΑΣΝΑΜ: ιρ μύ ρυό εά'ν
éαρnam (nass"nuv) αρ αν αιτ
reo.

This place is in need of many things.

ΤΑΡ ΕΙΣ: εά ρε τ'ρ'είρ ὑάιρ
(b= w or v).

He is dead, has just died.

Ἰο ὑin-αξ [veineaó] ραζαρτ
ὑε ὑliain τ'ρ'είρ ραζαρτ ὑéanaó
ὑiom-ρα.

He was ordained priest a year after me.

ιρ úntac i an ξαολαινν τ'ρ'είρ
ξα-hao" -ρυο [ξac aon].
ὑ'είρ is also used

Irish is wonderful after all.

ΑΡ ρεαó: εά ρι ana-
múntearpa (m=vw) αρ ρεα[ó]
τιτιμ ιρτεαé αξ (nó éun) εαιnc
léite.

She is very friendly as far as a casual conversation is concerned.

ι ὑπερόμ: "ὑáιριξ αν
μαορα κοινin γ ὑο ρ-ué [ρ-ué]
ρé na ὑi-ιξ [ὑiaió]." "αρ éua
[éuaió] ρé ι ὑφειm [φeíom]
αιρ?" "niop éuaix."

"The dog started a rabbit."
"Did he succeed in catching
him?" "No."

ὑ'φιαéαιb: ὑim Δ cup Δ
ὑiaéαιρ (yee"och-ur) [ὑ'φιαéαιb]
αιρ ξ. ὑο λαβαιρτ.

I am constantly compelling
(at its putting of obligation on
him) him to speak Irish.

ι ὑφοéαιρ: τιτ Δ' ρiοραιρ
λειρ Δ ὑφαιll; ι ὑφοéαιρ é ὑá
[ὑáóáó], μαιρuxe"αξ [μαιρbiξ-
eáó] é.

The piper fell down the cliff;
he was killed as well as drowned.

(Instead of ι ὑφοéαιρ uom, &c., say ι-m φοéαιρ, &c.)

AR FUAID : Siad na púac-í They are the best potatoes
 ir feárr ar fuaid na háic' iad, about the place, they are six-
 tá maol a' éloc ar a' maísaó pence a stone in the market.
 orra.

Do éuais an bacac" ar fuaid The beggar went from house
 na oíste. to house.

(Bacac meaning a lame man or a beggar accents its last syllable, but in the genitive bacais the accent is on the first syllable ; bacac when used as an adjective, meaning lame, also accents in the same way).

Ói arpun er-te [uirru] oíreac She wore an apron just as
 mar a beac' rí ar fuaid a' tí. though she were in (going about)
 the house.

"Iarraimio ar a oígearna rúnear [ruaimnear] ríorparde 7
 maóaric na bflaítear do tabairt o'anam maírb, ppuasaoóireac
 an doimam 7 so pó rpeiría-ice o'anamaca a' míntir (m=w)
 acá ar fuaid a r-uis (rillig) reo 7 do sac n-aon a bfuil ré o'
 eibis-áro orraimn sui-éaint orra."

(Prayer said at Mass before making the announcements).

SEALL : Cao mar seall ar a' What about the dog you
 maora a seallair dom? promised me?

Ná bí a dul as iaraic ar Don't go borrowing of anyone
 éinne mar seall ar a beagán a for the sake of the little you
 tabairt ar éann. should have to pay for one.

Ói ré seall le beic titim. He was on the point of falling.

"An raib tú zortiste?"—"Were you injured?"—"I
 "Da seall leir dom." (or, ní had a narrow escape."
 raib ann ac pon.)

AR SRÁO : Ar sráo iad a For the sake of stopping
 cup 'n a rtao. them (in their quarrel).

In iúil : bfuil tu in iúil éun Are you ready to go home?
 dul a baite?

Ní raib ré in iúil ar léim a He was not able to jump.
 tabairt.

Tá an eóina in iúil ar í The barley is fit for binding ;
 éangal. capable of being bound.

(Note that in iúit éun means "ready to," and in iúit ar, "capable of.")

Cuirfínn in iúit bó.

I would let him know. (As a threat).—See *Dict.* under inneamail and iúit.

Lám le [láim le]: Tá pé
lám le beir tréigse.

It is almost low water.

LÁTAR: Bí pé i látar na
n-uachtá [uacht].

He was present when the will was being made.

Bíor i látar na cainte rin.

I was present at that conversation.

Linn: Bí pé ar linn out
éun faoi roin ó'Éirt-act.

He was just in the act of going to hear confessions.

Du' maic é le linn práinnead.

It might be useful in time of need (often in sarcasm).

(Ar linn means "at the time," or "at the first moment"; le linn means "during the time.").

Ar linn dom féin beir as
Éhí [éirge] ruar.

At the time when I was growing up.

Ar linn 'r rinn as Éhí
[éirge] ruar dúinn.

At the time when we were growing up.

Ar linn na huairé rin.

At that time.

Ar linn na gréine out pé.

At the time of sunset.

Cuir i scár, tu beir se'n
briogead ar linn 'r a
c-airneann a' turnú, pé
ceirpíra an péiréal, beir an
leabhar air"tréigse (*ash"thrah-
heh*).

Suppose you were at the bridge just when Mass was commencing, before you could reach the church, the book would have been changed.

Bí pé ar linn teact a baite.

He was just about coming home.

Ar linn a óa buille déas.

Just at twelve o'clock.

Ar linn 'r é a óait
[ó'fága].

Just as he was in the act of getting it (at the very moment).

MAITE: Bí ar maite le
cuir acu 7 ir bó leó [bóis
leó] sur a' tochar ar do
ceirctin héin a beirpá.

Some of them, though you mean well by them, imagine that you are trying to bring grist to your own mill (winding on your own spool).

NEART: *Ḫá an t-iarann
sreab-larta le neart teir"-
meac na haimpne.*

The iron is mad-hot owing to the extraordinary dryness of the weather. (The reference was to a hot axle).

*Ḫá tuilcí ar na bóitne 'se
neart na fearcanna.*

The roads are flooded owing to excessive rain.

*Ní bfuilgmirc an corp 'o
cúir le neart píaca crann.*

We could not bury the corpse (*i.e.*, dig the grave) owing to the great tangle of tree-roots.

RÉIR: *Ḫósgaom 'p'éir
'o-eatav [oacav] reiréog 'e
barra (b=w) na bliana ro.*

They reared up to forty pullets as this year's produce.

*'O'éir mar a veirpá a p-á
'a-o-u' veav 'o pur a
caoluḫav; ḫ nuair a veirpá a
p-á 'e-i, veav 'o ceang
's' árouḫav cún 'o carabail.*

When pronouncing 'a-o-u,' the opening of the mouth becomes smaller and smaller; when pronouncing 'e-i' the tongue rises by degrees towards the palate.

*Nin av piuc ríacair ran
[e]óina tá 'se; tá rí seav;
tá a meáctain inte ḫ tuise vav
p'éir; fuair pé an lúv[c] ir mú
uirru.*

His barley is quite free from weeds; it is white and heavy, with straw in proportion; he got the top price for it.

ḪAV: *Oivce ḫemhu vov
ḫav na teine.*

A winter's night beside the fire.

*N'feav ar [in]uir mé vuit
i vav a veirp a cúir pé ar
av' bpaíear?*

I wonder if I told you about the letter he had in the newspaper?

(*i vav*, like *so vci*, is treated as a simple preposition, and may take an accusative case.)

*'Oé cúirai ḫearáin tá 'se
ḫav' veir na vavine bfuil a
ḫeuv aruir [arvair] caivte ar
av' t-r-r-va [r-r-av] avu?*

What reason has he to complain in comparison with those whose corn is lying in the swath?

Ὀἰορ ἀνα-θαοὸ [οὐιῶεαὸ] ὅε
 ἰ ὅταοῖ ἀν τεαῖαρ ἁ θεῖτ ἄγαμ
 ἀρ ρεαῖ [ὀ] νἄ ηυαῖρε ἁ ὅι ρἰ
 ὅυαῖμ [υαῖμ].

I was very thankful to him
 for being allowed to keep (*lit.*,
 for having) the book whilst I
 required it. (For *fem.* pronoun
 referring to τεαῖαρ, see intro-
 duction to Nouns).

Ὅαο (*dhay*) [ἰ ὅταοῖ] μαρ
 αἰρῖῖμ.

According to what I hear.
 (But probably ὅαο is here a
 contraction of ὅο ρέῖρ).

Ἐὰ μέ ταοἰ [ταοῖ] τεῖρ.
 ἠἰ ὅε [ὀ'ἄον] ρυῖ ἔ ρἰν ταοἰ
 οἰῶε ὀύναῖ ἀν ἠἰρῖῖμ.

I am beside it.
 That was nothing compared
 with the night of the closing of
 the mission.

Ὅε ἀν ὀι-ῶαῖ (ὀ=ν) νἄε ἰ
 ὅαο [ἰ ὅταοῖ] τε ceann ἀμἰἰν
 (ἠ=ν).

It would not matter only that
 she is depending on one alone.

ἠἰ cūḡḡḡḡ ḡε ἀμαὸ ὅαο τεῖρ
 ἀν μέῖο ρἰν τυ.

He won't send you away
 depending merely on that
 amount.

Ὅε (ἰ ὅταοῖ) ḡἰḡḡ Ὅε :
 ἠἄ ρυἰḡḡḡ ἔ ρ-ἄῖ ορ μο
 ὀμαῖρ ; ḡἄν ἁ θεῖτ ἄ ρ-ἄῖ ὅε
 ḡἰḡḡ ὀἰομ ?

Could you not say it in my
 presence ? Why do you say it
 when my back is turned.

Ἐἰμῶεαῖ : Ἐἰμῶεαῖ ἀν
 τ-ἄμ ρο ἰῶ.

About this time of day.

(τ. often takes the accusative.)

ἠἄ cūḡḡḡḡ Ἐἰμῶεαῖ ορḡḡḡḡ.

The neighbours round about
 us.

Ἐḡḡḡḡ (*thrass'-nah*) : ὅυ'
 ḡḡḡ ἁ ḡḡḡḡ ὀἰῖῖ ḡḡ ḡḡḡḡ
 ceḡḡḡḡ τε ḡḡḡḡḡ ἁ ὀἰḡḡḡḡḡḡ
 ἀρ ἠἰ τἰḡḡε.

It would be a great advantage
 for them if they had a path
 across the breadth (of the field)
 leading to their houses.

Ἐὰ ceḡḡḡḡḡ τε ḡḡḡḡḡ ḡ
 ὀḡḡḡḡ ὀḡḡḡḡḡ ἁμαὸ ἀἰρ.

There is a wooden partition,
 and a door has been broken out
 (in the room).

Ἦά ρῆσάτ ταραμαίγστε τε There is a screen (drawn)
 ταραμα ἀν τ-ρεάμα ἀνν. across the room.

Ὅι λίνε κάιτσε ἀρ ραίτ ἀν There was a chalk line along
 ὑπτάιρ (*our-lawr*) ἀγυρ λίνε the length of the floor, and
 εἰτε τε ταραμα ἀιρ. another across the width.

(*Note*:—τρεάμα, without τε, is used with verbs of motion; τε τρεάμα is used with verbs of measurement and in cases such as the above where the meaning is “corresponding to the width or identical with it”).

NOUNS.

DECLENSIONS.—As a general rule, the cases in the singular are the same as those found in the ordinary grammars; but in the second declension, the dative is frequently used both as nominative and dative, *e.g.*, κοῖρ (*kush*), κροῖρ (*krish*), τῖς, instead of κορ, κρορ, τεὰ; μου for μου is heard in Ὀστε να ηῖαλλ but not elsewhere in our district; less frequently perhaps the nominative is used for the dative, as θεός for τοῖς;—note also similar instances in other declensions, such as βό for βοῖν, βεῖν for μῆδοι, τάλᾶν for τάλῆαιν.

In the plural, the nominative often takes an extended form, which is used for the other cases also, *e.g.*, πάρπερεὰ, τάλῆαιντι (from πάρπε and τάλᾶν); when the nominative has its ordinary form, so too has the genitive, but βα as gen. pl. of βό is a remarkable exception (τῖ' να μβα instead of τῖ' να μβό);—φεαρ, gen. pl. is regular, though the nom. φεαρῶ is not.

GENDER.—A few nouns are masculine in the nom. and feminine in the gen., *e.g.*, τάλᾶν μαῖτ, βαρρα να τάλῆαιν,—ουῖζε μαῖτ, κοροαρ να ουῖζε,—αν εἰνε ὄαonna, αρ ρον να εἰνε ὄαonna.

Personal pronouns do not always follow the gender of the nouns for which they stand. λευδαρ, πάρπεαρ, αρυδαρ are masculine, yet pronouns referring to them are feminine. We say of corn, τὰ ζο τεόρ ρ'λασαιρ ινε, 'there's a lot of weeds in it,' or of a book, το ρεραε ρέ αν βλ-όζ αῖρτε, 'he tore the leaf out of it.' Διμρην, although feminine, takes a masculine pronoun: τὰ φεαρῆαιν ζο τεόρ βέαντα αῖζε—φαν ζο μβεῖθ αν εἰν [εἰν] ρον εἰντε αῖζε—'α ραζαθ αν ζαοτ ροῖρ αῖρ. In these examples, the weather appears to be identified with a personal agent; in the last example the wind appears to be represented as getting out of his control, 'if it should turn east on him.' We also say, αν τ-εαν ὀ'ιμ-όῖζ αρ το ὄορην, ἡ ὀιοσαιρ βρεῖτ ινρεῖ, although εἰν is not feminine.

ΔβδC, a dwarf.

Δβδᾶνν, gen. Δβδαν, pl. δβν-ιυα (*own*"yuch-ah), *f.* a river.

For *pl. cf.* conn.

Δβλᾶνν, the sacred host.

ΔΥΛΩΡΙΤ [ἀδύλωριτ], an orchard. (ὕδαι is an apple; ἀδαι, an apple tree.—De H.).

ΔΕ"ΔΡΑΝΝ [ἀερανον], entanglement, close connection; τὰ ρέ in ἀερανον τειρ αν η̄σαολαινον ἀε νιν δον ζεαλ-α ζηράθ αιζε ὄι, he is deep in Irish (is saturated with Irish) but he has no affection for it; ὄα ὄτ-υεραθ ῥέ ευν ἀερανον ὄυιτ, if he were to fall foul of you.

ΔΕΡΔΑΝΝ* (ρ silent), means, resources, strength: ὄα μ'ἀερανον ὄομ ε (μ' = μβυθ), if I could afford it; νιν ρέ ἀρ [α] ἀερανον, he cannot afford it (it is not according to his means); νιορθ ἀερανον ὄομ καλλεαμαιντ τειρ, I could not afford to lose by it; εὐα' μέ ταρ μ' ἀερανον τείτε, I went beyond my means with it (said by one who has overworked a sore eye); εὐα' ρέ ταρ [α] ἀερανον, he strained himself.

ΔΕΛΑΝ, a disaster, catastrophe, as in following: ἡδ βι ἀ' ὄεαναθ δον ἀελαιν ὄε, do not try to make it out a great loss; ιρ μύρ ἀ' τ-ἀελαιν ε, it is a serious mishap; ὄο ὄεαθ "ἀελαιν," ὄα μβέαθ αν τ-αραι ας ὄβαιρ ἀρ ἔρι εορ (usually κορ), "ἀελαιν" would arise, if the ass were working lame. (Οελαιν, a cry, weeping.—De H.).

ΔΕ-ΝΙ" [ἀεκουινζε], favour: ὄ'ιαρρ αν τ-εαρβοζ α. αιρ, the bishop asked a f. of him.

ΔΕΡΑ, advantage; ἀε"αραε, useful.

ΔΕΤ, arrangement, agreement: ριν ε αν τ-ἀετ ἀεά 'εϋ, that is the contract between them.

ΔΘΔΡΕ, pillow; ὄαρ λε η-ἀθαρε, death in bed and without violence (a rare expression—It will be found in Keating).

ΔΘμαθ, wood: βαιν α. ἀρ, pick a meaning out of it.

ΔΘΡΖΑΙΡ (eye-skirt), competition, contention: ἡδ ταΙΘρ in α. τειρ. ὄιοθαρ in ΔΘΡΖΑΙΡ, ἀρ μύλλαι εἰνν ἀρ α εέιτε, they were engaged in a scrimmage.

ΔΕΡ (almost *ire*), the atmosphere, the heavens: τὰ αν ρέ ἀρ αν ἀερ. Good speakers say that ρέρι cannot be applied to the sky at night. Σπέρι is the sky illumined by the sun. ("ἡν βιονν δον ρέρι ανν ραν οιοέε," as a woman said to me). ἔα ηα ρέιτεἰνι ἀρ αν ἀερ, 'the stars are in the sky'—The

* Many speakers when pronouncing ἀερανον, ἀερα, ἀετ, ἀμυρ and ἀναμ seem to use a sound which is mid-way between the "a" in "what" and the "a" in "that." In ταρραινεζ, Σαρανα, ὄαρ and the prefix ἀνα-, α is sounded as in "that."

word $\xi\alpha\omicron\tau$ is used, not merely of wind, but also of imprisoned air, as the air in a bicycle-tube, and also of the air as the cause of physical change; $\eta\eta\iota\ \delta\omicron\eta\ \eta\alpha\iota\tau\ \rho\alpha\ \upsilon\pi\iota\omicron\eta\ \nu\upsilon\alpha\iota\tau\ \Delta\ \epsilon\upsilon\alpha\iota\theta\ \Delta\eta\ \xi\alpha\omicron\tau\ \tau\eta\iota\omicron$, the wine is useless, since the air has got at it; so, too, of the air drying corn or hay. See $\iota\Delta\eta\lambda\alpha\eta$.

$\Delta\zeta\theta$, a mischievous interpretation: $\rho\acute{\epsilon}\lambda\omicron\tau\ \Delta\ \tau\text{-}\Delta\zeta\theta\ \Delta\ \epsilon\upsilon\iota\tau\ \rho\acute{\epsilon}\ \rho\alpha\ \rho\zeta\acute{\epsilon}\lambda$, look at the "harm" he put into the story, ($\zeta\theta$, a lie).

$\Delta\iota\epsilon$: $\upsilon\acute{\alpha}\rho\ \eta\eta\iota\ \Delta\iota\epsilon\ \eta\alpha\ \rho\iota\lambda\eta\eta\tau\epsilon$, death near to health, i.e., $\zeta\alpha\eta\ \mu\omicron\rho\acute{\alpha}\eta\eta\ \lambda\upsilon\zeta\epsilon\alpha\delta\alpha\eta\eta\ \tau\omicron\ \upsilon\epsilon\iota\tau\ \Delta\eta\ \Delta\eta\ \tau\omicron\upsilon\eta\eta\epsilon$, without being long in bed. $\text{Co}\iota\tau$ or $\text{co}\iota\tau\ \tau\alpha\omicron\upsilon$, followed by genitive, or $\tau\alpha\omicron\upsilon\ \iota\epsilon$, or $\upsilon\alpha\iota\lambda\tau\epsilon\ \Delta\eta$, or $\zeta\alpha\iota\mu\iota\theta\ \tau\omicron\omicron$, or $\iota\epsilon\ \eta\alpha\iota\tau$ are used more generally than $\eta\eta\iota\ \Delta\iota\epsilon$ to express the idea of nearness.

$\Delta\iota\omicron\tau\omicron$, *pl.* - ι , a serious disease.

$\Delta\iota\zeta\eta\epsilon$, mind: $\upsilon\acute{\iota}\ \rho\acute{\epsilon}\ \Delta\eta\ \Delta\iota\zeta\eta\epsilon\ \tau\epsilon\alpha\delta\tau$, he intended, resolved to come.

$\Delta\iota\zeta\eta\epsilon\alpha\varsigma$, quarrel: $\tau\acute{\omicron}\ \mu\beta\acute{\epsilon}\lambda\theta\ \rho\acute{\epsilon}\ \Delta\ \epsilon\upsilon\tau\ \Delta\iota\zeta\eta\iota\tau\ \Delta\eta\ \tau\omicron\upsilon\eta\eta\epsilon\ \epsilon\iota\tau\epsilon$, if he were picking a quarrel with another.

$\Delta\iota\eta\eta\epsilon\alpha\delta\tau$ (*awl"ochth*): $\eta\acute{\iota}\ \tau\omicron\ \iota\alpha\pi\eta\eta\epsilon\alpha\eta\eta\ \delta\omicron\eta\ \Delta\ \Delta\epsilon\ \acute{\epsilon}\ \tau\omicron\ \rho\acute{\epsilon}\eta\eta\zeta\eta\eta\tau$ $\Delta\eta\eta\eta\omicron\ \Delta\eta\eta\eta\tau$, I would ask nothing better than to see him here again. Also $\Delta\iota\eta\eta\epsilon\alpha\delta\tau$.

$\Delta\eta\eta\text{-}\epsilon\epsilon\alpha\tau$ (*anna hyarth*), wrong: $\upsilon\iota\omicron\theta\ \Delta\eta\ \epsilon\epsilon\alpha\tau\ \eta\acute{\iota}\ \Delta\eta\ \tau\text{-}\Delta\eta\eta\text{-}\epsilon\epsilon\alpha\tau\ \Delta\zeta\alpha\eta$, whether I am right or wrong. (Except in this word and a few others—*e.g.*, $\Delta\eta\eta\text{-}\upsilon\acute{\alpha}\rho$, "suicide"—the negative prefix $\Delta\eta\eta$ is usually pronounced $\Delta\eta\eta$, as in $\Delta\eta\eta\text{-}\rho\eta\eta\omicron\eta\epsilon\alpha\tau\omicron$, an evil spirit.)

$\Delta\eta\eta\eta\eta$, name (in *pl.* $\Delta\eta\eta\eta\eta\epsilon\alpha\delta\alpha$ or $\Delta\eta\eta\eta\eta\epsilon$, the η and η are sometimes transposed, so too in verb $\Delta\eta\eta\eta\eta\eta\zeta$ we often hear $\Delta\eta\eta\eta\eta\eta\zeta$).

$\Delta\eta\eta\eta\eta\epsilon\alpha\delta\alpha\varsigma$, mention. $\upsilon\acute{\iota}\ \Delta\eta\eta\eta\eta\epsilon\alpha\delta\alpha\tau\ \tau\eta\iota\ \acute{\epsilon}\epsilon\lambda\theta\ \Delta\eta\ \Delta\ \upsilon\eta\alpha\iota\eta\epsilon\alpha\tau$, there was mention of three hundred in the paper; the paper spoke of three hundred as being present.

$\Delta\eta\eta\tau$, greed, voracity: $\upsilon\acute{\iota}\ \Delta\eta\eta\ \Delta\eta\ \omicron\epsilon\tau\alpha\iota\tau\ \Delta\eta\eta$, he was ravenously hungry.

$\Delta\eta\eta\tau\omicron$: $\iota\tau\ \eta\alpha\iota\tau\ \eta\alpha\ \upsilon\eta\omicron\zeta\alpha\ \rho\alpha\ \rho\alpha\eta\eta\epsilon\alpha\tau\ \iota\alpha\tau\omicron$, $\Delta\epsilon\ \eta\eta\eta\ \delta\omicron\eta\ \Delta\eta\eta\tau\omicron\ \omicron\eta\eta\eta\ \rho\alpha\ \eta\zeta\epsilon\eta\eta\eta\epsilon\alpha\tau\omicron$, they are good boots for summer, but they are thought nothing of for winter; $\eta\acute{\iota}\ \rho\alpha\upsilon\ \iota\Delta\ \eta\eta\ \Delta\eta\eta\tau\omicron\ \omicron\ \acute{\epsilon}\omicron\eta\eta$, there has not been a day's luck since; $\eta\acute{\iota}\ \upsilon\epsilon\tau\omicron\ \upsilon\alpha\iota\tau\ \Delta\ \acute{\epsilon}\tau\omicron\zeta\ \Delta\eta\eta\tau\omicron\ \omicron\eta\eta\eta\eta\eta\eta\ \omicron\ \eta\eta\ \upsilon\alpha\iota\tau\ \Delta\ \upsilon\alpha\iota\tau\ \Delta\eta\ \rho\epsilon\alpha\tau\ \rho\omicron\eta\eta\ \rho\acute{\eta}\eta\eta\eta$, we shall not have an hour's luck from the time that man met us.

- [ΔΙ]ΡΕΔΩΣ, heed : ταβαιρ' ρεαδαρ' ουιτ' ηειν ; τὰ με' 'ς ρεαδαρ' να μ'βα, I am minding the cows ; ευρρεαδ' ρε' ζα' ηειννε αρ' α' αρεαδ' αρ', he would make everyone mind himself (be on his best behaviour). The noun αρε is akin to αρεαδαρ' ; the verb ραιρε has a similar meaning : βιοθ' ρι αρ' α' ραιρε ρειν, she used to watch herself. αρ' ρον, with the proper possessive pronoun is stronger than any of these : αοιννε α' βυαιρ'ιθ' λεανθ' τιον, βιοθ' ρε αρ' α' ρον, let anyone who strikes a child of mine look out for trouble.
- ΔΙΣ'ΕΔΩ [αρεαδ], vomiting : ευρ ρε' ας αρεαδ me. Some say that αρεαδ should be used only as a noun ; and that the verb is υρρεαδαιν.
- ΔΙΤ'ΒΕΘ" (*ah-vyoh*"), revival : τὰ αν τ-αιτ'βεθ' οεαντα' 'ζε, he has safely passed the crisis (of sickness) ; εδαιμς αν τ-αιτ'-βεθ' ανη, he rallied.
- ΔΙΤ'ΝΕ (*ah'hin-eh*), acquaintance : αιτνε α' ευρ αρ', to make his acquaintance ; ιρ μύ τοραθ' α' εβαρρ'αιθ'ιρ' αρ' ρεμ'αρ'ρειρ' να ουινε αιτνεαθ'ουιτ' (*ah'-nidh-oo-il*), they would think more of a stranger than of one whom they knew.
- ΔΙΤ'ΡΕΔΩΣ, sorrow, regret : βιοθαρ' η-α α., they were sorry for it.
- ΔΙΤ, socket, ankle : τὰ μ'αιτ' αρ' ιοηαθ', I have put out my ankle ; ζα' ηαο' ρυθ' η αιτ ηειν, everything in its proper place ; ζαε αιτ μαρ α' τοιλλεαδ, *lit.*, every joint as it was deserved, *i.e.*, served you right, said to one who has deservedly got a good beating. (Τοιλλιμ, I fit, see *Dict.*). A popular form (no longer understood) of the old proverb : *gach ealla mar do h-oileadh* (or *mar oillear*).
- ΔΜ, time : οε αν τ-αμ ουιτ' τεαετ' ανοιρ' ? what time is this for you to come ? ιρ μαιτ' α' τ-αμ α' εδαιμς' τα. You came just in time (or opportunely).
- ΔΜΑΣ : τὰ αν μαορα α' ραιρ' ορτ' ζο βρ'υι'ζεαθ' ρε' αμαρ' ορτ', the dog is watching you to take advantage of you (*e.g.*, to run on before you so that you cannot turn him back).
- ΔΜΡΛΑ [αμρλι], a voracious appetite : βι αμρλα ει'ζιμτ' ιμτε ; she had some kind of ravenous hunger. *Adj.* αμρλαε.
- ΔΜΡΔΝ, a song, singing : βι ρε' ας αμρδν, he was singing (not α' ζοιτ' αμρδν) ; αμρδναρ'οε, a singer (β'ρ'εαρ'ηα οδ'οιθ' τεαετ' ρε' ζο βοδ, it would be better for them to take up the song gently ; ρ'ζαοιτ' ρε' τε η-α ζυε' ζο βρεαδ' βοδ, he let his voice go forth fine and soft). Δμρδν is pronounced *eh-oo-raun*, as if written αβρδν.

ΔΗΡΑΣ, suspicion: *τά μ' ἀμῆρας εαίτε εἰς αὐτήν, my suspicion has fallen on her.*

ΔΗΔΟΙΘ'Ε, suicide (*ἀν-θάτ* also used).

ΔΗΡΟ [n nasal, cf. *ἀντλάν*], misery, affliction.

ΔΟΙΡΘΕ, *gen. Δοιρθεᾶς*, rise, height: *ὅο πέρι Δοιρθεᾶς ἡ τάλιαν ἀ' οὐτ ἀ' ὀδῶρατ ἀπ, according to the rise of ground going towards it.*

ΔΟΝΑῚ, *pl. Δονταίε*, fair: *τά ἀν τ-ΔοναῚ ῥο ἀπῆντε ἀπ ἔεανν ὅε ῥηα Δονταίε" ἰρ μῦ ῥα μβλιαῶαν, this fair is considered one of the most important in the year.*

ΔΟΣ, age (also, *Δοίρ*): *ὅε ἀν τ-Δοίρ ἀτά 'ζυτ? how old are you? τά ἀν ὅεαῖαν ἀπ ἀν Δοίρ ῥον, that is a marvellous age.*

ΔΣΗΔ (*ass"nāh*), rib: *εὐπρεᾶθ ῥέ ῥαῖν ἀπ τ'ἀρναίθε"ἀα, it would put flesh on your ribs.*

ΔΤ-ΤΣΔΛΑΝΝ, second salt or pickle: *τά ἀν ῥεῖν ἡ ἀτ-τραλάν (ah"thol-in) εἰς ἀνν, we have the meat in second pickle.*

ΔΤ-SMUAMEAM (*ah-smween"uv*), a second-thought, after-thought, change of mind: *εἰς ἀνίεατ ἀπ ἀτ-ῥμυαμεαῖ, I changed my mind.*

ΒΑΘΤΑ, a turn, time; used as well as *υαίρ*; *βαῦτα-ῥίορ-οίρεαῚ, a step-dance.*

ΒΑῚ"ΑΛΛΑ(ΜΝ), the arms held to embrace or carry.

ΒΑῚΔΕΡ"ΑῚΤ, boating.

ΒΑΙ, a blessing, a joy: *βαί ὁ ὅια οῖτ* (common salutation). We do not say *τά τυ ἀ' ῥεᾶαῖντ εἰς μαίτ*, *βαί ὁ ὅια οῖτ*, but *ὅια ἀθ ὅεαῖναῚ"ἀθ*, which is the form used to emphasise all such remarks. We may use *βαί ὁ ὅια ἀπ*, if we refer to an animal or to one who is not present. *ὅια ἀ ὅεαῖναῚ"ἀθ* may be used whether the person referred to is present or not. It is not used of animals. *Σῖν εἰ ἀ μβαί*, that is their delight, what they delight in; *τά ἀν ῥεᾶρ ὅεῚτ εἰς ἀν μῥᾶν βαί ἀπ ἡ μί*, the poor man has not been at all well for the last month; *νί ῥαῖθ μῥᾶν βαί ἀπ ἀν υαίρ ῥῖν*, he was not at all well at that time.

ΒΑΙΕ, *pl. βαίεῖ*, a home, townland, district, the position of anything; *βαίε μῦρ*, a (large) town, *pl. βαίεῖ μῦρα*; *βαίε βεᾶς*, a village; *τά ῥέ ῥα μβαίε*, he is at home; *τά ῥέ ῥα μβαίε μῦρ*, he is in town; *εὐαῖθ ῥέ ἀ βαίε*, he went home; *εὐαῖθ ῥέ 'οῚῖ ἀν μβαίε μῦρ*, he went to town;

bu' maic a' p'ior' a baite a beirtá i lea' uair a clois, you would have done a good piece of your journey home in half an hour ; r'ó-p'aoa ó baite ó z'a' haon taob, too far from everywhere ; a'ó'iaarraó focallíní beasa a-cur a baite cúise, seeking to give him little hits ; tá mo fúite níor láirpe ná fúite mbéao r'aoaric i b'rao ó baite ionta, my eyes are stronger than eyes of long sight. See under the word zairvo. (Cuir a baite e— of one driving home a nail.—McS.).

bAImpé"isi, socks, vamps.

bAMTREAÓBÁC (*bwine"tir-och*), *gen.* baintpíge (*bwine"tree*), *pl.* baintpeabaca (*bwine"troch-ah*), a widow or widower : tá coróin na bAimpíge 'ci, she has the crown of widowhood. (A spiritual reward for a young widow who does not re-marry).

bAIREASBÁL [fearra 'r bárr], the remainder (money, food or in general), like fuigleac : bí an bairpeabál agam, I got the remainder. (Barrá r'párcá, "the spare end" De H. D'io' a b. agac.) Early Modern Irish *fearas barr*.

bAIRĊINN [bairuinn]: táimís arí arí mbairċinn (*mor"hing*) anois, we are all right now, "on the pig's back."

bAISTE, baptism : bairce úrláir, baptism by a layman, also bairce tuataróe ; leabair na mbaircí, the baptismal register, "the book of the baptisms."

bÁLL, *pl.* bÁILL (*b=bw*), *m.* a member (sometimes used of Member of Parliament) : bÁll trofzám (also *pron.* bÁl), an article of furniture ; arí a bÁll, by-and-by ; cuir pé an b. arí, he got the upper hand of him.

bĀR, a better one : ní raib a bĀr (*v=w*) le páilt, his superior could not be found. (Aspirate or eclipse the *v* of bĀr according to pronoun used.)

bARÁNTAS CUARÓDÍZĊE, a search warrant.

bĀRÓAL (*v=w*), a drake (*v, O'C.*).

bARRA, *pl.* —i, top, crop : tá na r'pácaí pé barrablác [blác], the potatoes are topped with blossom.

bARRA-lín, *pl.* —ti or -i, *fem.*, a sheet. E.M.I. *bra lín*.

bATAÍ builís, wooden cross-bars to keep a door correctly fastened. Bata beao ó taob taob trarna teir an dorar.

bÁ"talanís, *f.*, damage, disaster.

bATA NA bÁC"áille, a crozier. (bÁcall alone does not appear to be used).

bAT-í-ó'iomarao (*yum"ur-ah*), oars.

βεᾶς, *gen.* βειῆς (*beh"heh*), *pl.* βεᾶς, a bee; βεᾶς ἄρατι, a wasp also, ῥηδῆς-βεᾶς (*cheabap* is the small horse-fly): τὰ ρέου' ἕρτα λειρ να βεᾶς, he is as 'cute as the bees. Βεᾶς also means a scolding: ἀπειρὺν λέατ ἕο η-απειρίρ-ρε βεᾶς, I tell you, you're in for a wiggling.

βέαι, *mouth*: ἰμβέαι να ἕδοιτε, exposed to the full force of the wind; βέαι να ραιρῆσε, the open sea; να κύμαρραν τὰ ἰμβέαι ἀ' οὐιρῆρ ἀσανν, the neighbours who live opposite us (on whom our door opens).

βεαν ἰμ' ἰς βαννε (*v=w*), a dairy-maid.

βεανν, heed, dependence: ἰρ κύμα οὐιτ κύμ"αρτα ρέιρῆρ [ῥέιρῆρ] ἀν ἕεἰμηρᾶθ, ἰν ἀον βεανν ἀσανν ἀρ, you need not care how the (storms of) winter will blow, you are independent of it (them).

βεᾶρνα, *f. pl.* βεᾶρνας, a gap.

βεᾶρρῆοῖρ, a captious person: τὰμῖο ἀ' οὐτ κύμ εαντε τε β. ἀοιρ, νὰ τιτεᾶθ ἀον ροκαλ βοῆ βυαιτ, we are going to talk to a sharper now, take care that you make no mistake in speech. (This is a common way of expressing the idea "to misuse a word." Βεᾶρναθ is somewhat overworked.)

βεᾶτα, life, crop: ταλαμ μαίτ κύμ βεᾶτα ἔδβαιρτ, good land for crop; τὰ ἕα' ἠαο'ρῦο ἀ' τεᾶτ ἰ βῥᾶβᾶρ (*or* ἀρ ρᾶβᾶρ) (*faw"vur*) να βεᾶτα, everything is turning out favourably for the harvest.

βῖνῖν (*bin-een*), a little woman.

βῖονταρ (*vin"thor*—Eng. "venture"): κύαι' μέ ρα βῖονταρ τεοτα, I went to share in their danger and to rescue them; νὰ ταιόρ ρα βῖονταρ λειρ, do not risk yourself to save him.

βῖονῦῆ, heard once or twice as follows: κύῆ ρέ ἀν βῖονῦῆ (*vin-oog*) ρον ἀρ ἀ ἔαβαι, he made a sudden spring (out of his body). [βοννῶῆ].

βῖυῆ, a quality, good or bad: νὰς ἕρᾶννα ἀ' βῖυῆ ἔ ἀρ οὐνν' ὑαρῆλ μαρ ἔ? Is not that an evil quality in a gentleman like him? ἰρ οἰε ἀ' βῖυῆ ο' ἀ λειτέρο βειτ βῥέδῆς, it is a low quality in such a man to be a liar.

βῖαβ, a splash, sudden burst: τὰ ρέ ρῖορ ῥε βῖαβ (*v=v*), he is down (to hell) with a splash; κύρ ρέ ἀν ῥορᾶρ ἰρτεᾶθ ῥε βῖαβ, he pushed in the door with a burst (*ρῖαβ*, O'C.).

βῖαβῆῆῆ ἀη βᾶῖς, a rally before death, the last flare up of the candle of life. [βῖορῆᾶθ].

- Ḃ'ΛÓΣ** [bottóσ], loaf: Ḃ'λός μίτιρ, a large cake (usually currant cake). Ḃ'λός 'ράιν, a loaf of bread (the initial Δ of Δράν is not heard even when article precedes αν τ'ράν, the bread).
- Ḃ'Λ-ÓΣ** [biteóσ], a leaf or page of a book.
- ḂΟΨΔΡΆΝ**, a tambour-shaped vessel with sheepskin bottom used in winnowing, a dildorn.
- ḂÓITIREÁN**, dried cow-dung.
- ḂΟΛ'ΣΑĆ**, *m.* small-pox: το ξεάριαισ αν ποετúρ αν βολσαĆ νουιυ, the doctor gave vaccination to-day.
- ḂONN**, *pl.* ḂOINN (distinguish from ḂINN), sole of foot: ó μιλ Δ ĩnn σο ποτι bonn Δ ĩor, from the crown of his head to the soles of his feet. (The *sing.* bonn was used, though ĩor is *gen. pl.* of ĩor.)
- ḂRANNA** (nn nasal) Ḃράσα, collar-bone.
- ḂREAC**, a fish in general, Ḃρε σα *pl.* of ḂρεαĆ ḂεαĆ appears to be used for fresh-water trout. (Fr. Dinneen says ḂρεαĆ is applied to any fish taken with hook; I have heard it applied to a fish which I saw in the mesh of a net).
- ḂREASÁN**, a toy: ταβαρ Ḃ. πο'ν páρτε ná ḂεαĆ ρé Δ' σοι, give something to the child to keep him from crying.
- ḂREALACÁN**, a bird just hatched, anything small, small apple, etc.
- ḂREACĀ**, *g.* ḂρεαĆα, *f.* barm.
- ḂREILL**: Ḃí ρé ανα-ĩorσαĆ, Ḃí Ḃρειλλ Διρ, he was very angry, his cheeks were swollen with passion (like a turkey-cock). Ḃρειλλ was defined as ριυιĆ (*plik*) múρΔ Δρ ιοβαρνα, heavy hanging cheeks. [Ḃρειλλ-μέαραĆ, having lumpy fingers—from Ḃρεατι].
- ḂRÓ** [Ḃρó, a great wave], a large number: Ḃυβαρτε ρé σο ραḂ Ḃρó Δcu (*i.e.* ιαρσ) Δnn, he said there was a great shoal of them there.
- ḂROḂ**, *g.* ḂρḂḂ, *pl.* ḂροḂνα: Ḃ. ρéιρ, a blade of grass; Ḃ. τḂιζε (*thee*), a wisp of straw.
- ḂROC'AMAS**, refuse, rubbish.
- ḂUAḂ**, talents: τά ḂυαḂ ó 'Θια Διζε, God has given him exceptional talent.
- ḂUAC**: τé Δn 'θιον ρon ĩurĀ σο μαḂ; ΔĆ τά Δn Ḃuac (Ḃ=ν) σο ηοĀ, γ ρí Δn Ḃuac Δ' ĩuro ιρ mú 'οβαρ Δ' 'θιοναḂóρμα, that thatch is well laid, but the top ridge, which is the most important part of a thatcher's work, is done badly.
- ḂUITÉIR** (*white-air*), *pl.* -i, coast-guard. Eng. "tide-waiter."

bun, bottom of: pé bun (b=w) na fáille, at the bottom of the cliff; pé bun na leapcán, underneath the bed; pé n-a bun, under or below (of a number less than another); i mbun a' linn, engaged about the child; i bfeist a' linn, implies rather the idea of watching. Téigir amac i mbun na gcearc, go out and see after the hens.

bunúC [bunóc], *fem.*, infant.

CAḂAIL, nó an colann, body.

CAḂAIR, *g.* cabra, *f.*, help, advantage: bean cabra, a midwife; ní raib do' cabair an t-iaras a beic ann, nuair ná raib do' cóir ann a márbóC' (b silent) ias, the presence of the fish was no advantage, since there was no apparatus at hand to catch them; ir beas a' cabair do-ran' out 'ocí S. N., little use for him to go to America.

CAḂLEIRÍ, caulcannon (*cob-led'dy*, farther East).

CAḂ'ZORÍ (ky" *gudee*), beads—the large beads marking the five decades—dubairt sí zo scaiteann sí na caḂzorí do meabruzas, she said she has to watch the beads (lest she might go astray in the number of prayers). From caozao, fifty.

CAILICÍN, blindness: rin é zéarrafao na méarua aguc zan c., that is what would cut the fingers off you with a clean section (or with no mistake); zuz pé buais zan c. é. he delivered it (a song or recitation) without the least mishap, do-mao ztan zan cailicín, timber without flaws.

CAINCÍN, nose (used slangwise as an alternative of rún).

CÁINFÍN, a speck or mote in the eye. Cáinín do beao ar t' rúil; also, a small quantity, [cáitín].

CAINT, talk, speech: bíonn daoine a' raó na zcainc'eanna fon, people make use of those expressions. Ní caintfeao sí uom, she is not on speaking terms with me.

CÁIPÉ"ISÍ: bíod fon aige 7 zed (or 'ze n-a) cáipéirí, let him take that, himself and his testimonials (said on failure of some one to get a situation). From English, *copies*.

CAIBAR (can-óir or can-lúir): c., tí múr zan tpuzán, a c. is a large house unfurnished (rtrábaruir expresses a similar meaning: nac úntac a' r. múr tige é?)

CANAMAM (*can-noo'in*), dialect.

CÁNCAS, *táir* *as* *deánao* *cáncas* *oírtaim*, they are tantalizing us, showing something which we desire but shall not get from them; *mar* *cáncas* *oír!* (said by a child who shows a sugar-stick to another).

CANNTRÁIL, dispute.

CAO (*kay*) [*caoi*], way, means, readiness for action; *tá* *cao* *imteaó* (or *éalugaó*) *aióe*, he has a means of escape. (See under *caoi*).

CAOBÁC, something large and clumsy. *Nin* *don* *mac* [*mac*] *ar* *a'* *scuan* *ó'n* *uair* *táinig* *an* *caobác* *ron*, the harbour has had no luck, since that hulk came. (A reference to a ship wrecked in the bay).

CAOIRE [*caora*], *pl.* same, *g. plural* *caoras*, *f.* a sheep (the *c* of sing. has a broader sound than *c* of pl., so that the word in sing. sounds like *cu-caire*; *fead* *na* *scoras*, "the man of the sheep," a sheep-stealer. (One of the very few words, not second decl., with distinct form for gen. pl.). It is pronounced *caora* in districts outside *an Rinn*.

CAOR, a great ball of fire. *Do* *bí* *an* *tig* *in* *don* *caor* *amán*, the house was in one mass of flames. Probably *caor-teine*.

CAPAILL, horse: *ná* *dein* *raoib* *capail* *oe*, do not make the story too long; *tá* *a'* *c.* *a* *scáiríam*, the horse is cantering; *tá* *fé* *a'* *roob*, he is trotting; *táinig* *a'* *c.* *i* *nglín* *treaca*, *mar* *a* *deao* *ppalmlíni* *ar* *tóiceán*, the horse came at a gallop, the flashes from its shoes like sparks flying from a house on fire. [*glinn*].

CARADAL [*carbail*], palate.

CARN, *pl.* *cárne*, a heap, a large number: *fuair* *caru* *daoine* *bár* *ó'n* *uair* *a* *bíob* *annro* *ceana* (*ceana*), a great many people died since you were here last; *bí* *biaó* *'na* *cárne* *'cu*, they had food in abundance; also *caraim* in this phrase.

CAR'ÚAL [*carbail*], *pl.* *carbála*, a disquisition, an article in a newspaper.

CÁS, *pl.* *carua*, twist, mannerism; *nin* *ao'* *carua* *ann* *ac* *a* *mácar*, he is just like his mother in all his little ways.

CÁS, *gen.* *cáir*, *masc.* bird-cage.

CÁS, a case, plight, trouble. *Nac* *boet* *a'* *cár* *dom* *é?* Isn't mine a sad plight? (Am I not to be pitied?) *Ói* *mé* *in* *scáir-na-scáir* *ar* *cao* *bu'* *mar* *óom* *a* *deánao*, I was in sore straits as to what was advantageous for me to do. *N'feobair* *tu* *catom* *a*

τιορραδ ρε ι μβαρετ α ζσαρ αν (in?) (or ζο n-) ορρεαδ ρε ουιτ, you do not know when a conjunction of circumstances might arise in which it might suit (serve, help) you ;—(another and perhaps better speaker says : τιορραδ α βαρετ ι ζσαρ ζο n-ορρεαδ ρε ουιτ; α [σο] βαρετ ι ζσαρ would be translated " by a turn of fortune."

CASTOR, ουινε βαδ αζ καρτορραδτ, casting up unpleasant things at others.

CEACT, a paragraph, a statement : ι νοειρε ζα' ναον ceact α οεαρραδ Σεαν . . ., at the end of each statement made by John (a description of a dialogue).

CEACTA, plough ; ρζιαταν, *lit.*, wing, mould-board.

CEAO, leave, permission, vocation : νιορ ευρι ρε 'να ζceao ε, he did not do it with their permission.

CEALL'AMAN, large sum of money : βι c. ceare αιζε.

CEANNAIZEACT : Cuta' ceannaizeacta ipesd i, it is a ready-made suit ; an cuta' mná tize i nó cuta' ceannaizeacta ? Is it a home-made suit (*lit.* a suit made by a housewife) or a shop-suit ? Also cuta' ceannuizte.

CEITE, companion, wife or husband : bean mic γ μάταιρ ceite, daughter-in-law and mother-in-law ; tá an enám á' out in a ceite, the bone is knitting ; nin fíor αζam ac map α ceite teip á' leand α ευρεαζ (or táinis) ap á' ραοζαl apéip, I know no more than the child that came into the world last night ; in áit α ceite berómio á' out cun cinn ince (*i.e.*, an ζαοtánn σο ρζπí), nin in ao' puto ac á' ταιτίζε, we shall make a gradual improvement, practice is everything ; nin fíor αζ éinne annpo' ac map α ceite uom héin, no one here knows any more than I do (an important phrase) ; táro á' oéanao ι ζceann α ceite, they are making one heap of it ; ap oia' α ceite, in succession, oá oioce ap oia' α c. ; maip ι ζcoip α ceit' iao, they are a good match for one another, well met ; oOictizeap (*ky-kee"us*) te-n-α ceite α βiooap á' ζóitc σο, a fortnight in all they were engaged at it ; ap α ceite pib, separate, stop,—to fighters.

CEIL-ÜR [ceiteabpaδ] : ni o'iaρpaδ péipin ceao ná ceit-úr, he would not ask leave or licence, (*lit.*, farewell, a blessing on his going) ; ni βpuair ρε ceao ná c., he got neither leave nor licence.

- CEIRÍ (*ker-ee*) pl. same, plaster, poultice : *ar ün ré do' puró cun a' lot do éneapugadó ? Do cuir ré c. leir.* Did he do anything to cure the sore ? He put a poultice to it ; *ceirí min roir (rish)*, a linseed-meal poultice ; *cuir ceirí neam-ruime leir*, just forget it.
- CEÓILSÍ, a musician.
- CEOTMÁRĀN (*kyoh-frawn*) [*ciotmár*, showery.—O'R.] light fog, mist.
- CÍ"ALACAN [*céalacan* from *céas tonzao* ?], morning fast. *ir r'ada an c. adá air*, his fast before breakfast is very long ; *éaimis ré ar cialacan*, he came, fasting.
- CIALL, sense, reason : *dé an ciall tuit é rin do déanadó ?* What was your reason for doing that ?
- CÍANÚS, a farthing : *ní raib c. le glaoúac aici uirru*, she has not a farthing's claim on her.
- CÍ"ARSÚ-R, a kerchief, handkerchief.
- CIMÉI"REÁ [*? chimaera*], an attractive vision, a mirage : *éa c. mair a' baint leir an airgead*, money is a sore tempter ; *bí ré a' cuir c. ar na daoine*, he was dazzling the people with false hopes ; *bíodair a' cuir sa' haon róirt ciméireá ar na daoine*, they were holding out all kinds of allurements to the people.
- CINN-PEARÁINN (*king-ar"ing*), headlands, strips of unploughed lands at the ends of the furrows.
- CION (*kyun*), a share, love : *éa ana-cion asam ort 7 éa 'r asut é*, I am very fond of you and you know it ; *cuair rí amac so uí lánóam, 'air [uar] léite so n'óanpáó a mac cion meiréactana uí*, she went off to London in order that, as she fancied, her son might support her ; *bí cion máir méiréactana aige*, he had a good living.
- CIONNTA, fault, blame : *níor cuiréas éinne amac ad daoine le n-a scionnta héin*, no one was evicted except through his own fault.
- CIOSA, edge : *ar cíosa (hyissa) na ré*, on the edge of the moon (a reference to the figure of Our Lady standing on the crescent moon) ; *'se cíosa na taoíoe*, at the brink of the sea. (This word may translate "margin" of a page.) E.M.I. *ciomhsa*, pl. of *ciomhais (ciumhais)*.

CIOTAL (*kyith"ul*), kettle : *tá an c. aḡ amḡán* (or *crónán*), the kettle is singing ; *ḡruit an c. a' fhucaḡ fḡr ?* *nín ré i ḡpaḡ uais,* is the kettle boiling yet ? Almost ; *tá an c. a' cur amaḡ*, the kettle is boiling over.

CIOTARANN [*ciot-turraimḡ*] (*kiith"ar-ing*), *masc.*, an accident to man or beast, causing injury or death. Do not use this word of accidents that do not cause physical hurt : "I pulled the door by accident and shut myself out" would be translated, "*tarraimḡ mé an ḡorur san cuimne aḡur bí an ḡlar amu' orm*" ; instead of *san cuimne*, we often say *trí ḡearmaḡo* or *ḡo ḡearmaḡoḡ* : "The wrong book was given to me by accident," *tusaḡ an leabaḡ bun or cionn ḡom trí ḡearmaḡo*.

CÍR [*ciḡr*], *g.* *ciḡe* or *ciḡeac*, the teeth, the cud : *tá ciḡ maḡt fiacla 'ḡe*, he has a good set of teeth ; *a' coḡaimḡ a ciḡe* or *ciḡeac*, chewing the cud (chewing her cud). *Ciḡ* means also a bird's comb ; and since the comb reddens with anger and is an object of attack, the word in its diminutive form can be applied to persons : *a leicéio ḡe ciḡín 'r ḡo bí uirru cuḡam*, such an angry face as she turned on me ; "*a mbeinn-re ann*," *ar ra ciḡ mḡr*, "*baḡ ḡairuḡ ḡo mbeinn in aḡpann ra ciḡín aici riḡo*," (the corresponding vulgarism in English would be, "I'd have been in her wool").

CLAḡRÁN, a small potato.

CLAIBÍN, latch : *arḡais a' clabin*, *nín an ḡlar ar an ḡorur*, lift the latch, the door is not locked.

CLAMPAR, deceit, attempt to over-reach in business or play : *nior ḡ'éirḡ an clampar leat*, your deceit did not succeed.

CLANN, *f., g.* *clainne*, a family : *an múr clainne aḡe ?* how many children has he ? (or) *an múr mullcír tá aḡe ?* *nín aon téaḡar clainne 'ḡe*, he has not a large family.

CLÁR, *pl.* *cláraḡa*, *l m.*, a board, a plank, a part of the eye : *buaḡ an cáinín irteaḡ ar clár na rúil' orm*.

CLÁR, *pl.* *cláraḡa*, level surface, a board : *ḡo clár taḡán*, to the level of the ground.

CLEATAC(Á) : *nín ré irciḡ ré cleatac(á) a' ciḡe*, he is nowhere within the house. (*pl.* of *cleat*) ; probably *ré* does not mean "under" in this case but rather "under the protection of" as in *ré múr an ciḡe* (*múr*=wall).

CLEITE, *pl.* *cleití*, feather, fin.

CLÉITÍN, eaves. *Fan amac ó fúiteadó 'n cléitín*, keep out of the dripping of the eaves.

CLÍAC [clíac], *g.* cléite, *pl.* cléite, a harrow, a hen-roost: *tá clíac aige 'r tá ré a' fuirpe na talúan*, he has a harrow and is harrowing the ground; *úd éte [clíac?]*, two hen-roosts; *barra na cléite*, top of the roost. *Fuirpe* also means hen-roost, and sometimes jestingly "a bed." "*Anoir táinig tuar 'den bhuirpe?*" "Is it only now that you've got off the perch?"
E.M.I. *foradh*.

CLOC, *gen.* cloíce, *pl.* cloíca, stone, often used of the shore in speaking of fish: *níor táinig a' t-iarús go dtí an cloc fóf*, the fish have not left deepwater yet; *oo teip an fearús' oráinn, oo féan a t-iarús a' cloc*, the sea has failed us, the fish have shunned the shore; *cloic-fneáca*, hail-stones.

CLÓICÍN: *ná bí a cur do' clóicíní anoir air*, do not try to palliate it now.

CLUAS or cluar, the ear: *ná fan go dtuicfiró an oíche anuar ar oo cluar*, do not wait until the night comes down over your eyes.

CLUASAIÓE, a listener: *cluasaíóeáca*, listening (usually of furtive listening).

CLÚM (m nasal), coat of animal, hair, plumage.

C'NAC [conac or confac], *g.* canⁿais, madness, rabies: *faitear go maor' é raib an c'nac air (or go maora canⁿais é)*, I thought it was a mad dog; *bí ré ar c'nac i tcaob é n-áó teip*, he was raging mad because of its being said to him; *teitéro oe c'nac buite 'r oo bí air*, he was in such a tearing rage!

CNASC'ARNAC, a crackling noise, as of sinews or joints: *a teitéro oe cnasarnac 'r oo baineadó ar a méaranna*.

CNÁISOE (*knash-deh*) rail of a bedstead: *bíonn an coiteac ceangailte 'se cnáioe na teiptan* (a precaution considered necessary when the corn is ripening); *oe* would imply that the cock was glued to the bed-post.

CNÁM, *pl.* cnámna, bone (in *cnám*, m=v, in *plu.* silent, but gives *cná* a nasal colour).

CNAPÁN, a lump (in flesh or otherwise): *cnapán suait*, a lump of coal.

- CNEΔΘ, *pl.*—Δ, a wound: *le mûr-cneâθa 7 pîanta*, with great wounds and sufferings. Cneâθa pronounced *cneâ* in the old prayers.
- COMNE, expectation, hope: *τά μέ νέμ σο μαίτ 7 τά comne* 'şam σο θ'puit an puθ céaθna *le p-âθ aγuc νέμ*, I am well and hope that you can say the same for yourself.
- COMNEΔI (*king"yal*), *pl.* cOInnte (*koy"ingleh*), candle; cOInnteôir (*koy"inglyore*), candlestick.
- COInnteΔC, stubble: *πιυθλαγ αρ Δ' sc.*, walk on the stubble. "Θο ζεάρρηφάθ na comntîni tú," θέαρρά *le ouine copno-cαιγθε .i. θά πιυθιόε πέ ορτα*; comntîni, ribs of cut stalk.
- CÓM, apparatus: c. céoit, musical apparatus; c. Δι"τίριρ, phonograph (name invented by one of the speakers on hearing the instrument; the cylinder-record he called *an buroéat*); c. Δ θέαρταγεann, necessary apparatus; cóir θó[γτε], a burner for a lamp. (This is the word used instead of ζλέαρ.)
- CÓISIR, *f.* 2, banquet: *i noeirô na cóiripe*, at the end of the feast.
- COLPA [a bullock]: *ir ruarac Δ' colpa é 7 buairpeâθ πέ amac an fear ir fear acy ar don obair in Δ éarparθe é, or don obair Δ éarparθe air*, though he is a miserable little creature, he would beat the best man at any work to which they put (turn) him; *cé sup ruarac an colpa mé, níor θ' pás doinne ruam ruar mé, in don obair in ar éarâθ mé*, miserable though I am, no one ever outstripped me in any work I was put to.
- COMZAR (*coon"gur—m nasal*), a short cut: *zeoθmîθ an c.*, we'll take the short cut; com"zapaç, convenient, near to. Δο' puθ ir comzapaç ouit, anything that you find convenient.
- COMRΔΘA, comrade: *τά compâθa aγuc, mipe*, you have a comrade in me—it is just the same way with me. Also *compâθai*.
- COMÚRTAS, comparison: *ní comúrtaρ ouit-pe é rin*, his case and yours are not alike.
- CONΔC, an increase (usually of good increase): *éonâc ron oρt*, more of that to you; *conâc Δ' θιαθαί (dee"il) buroé rin oρpa*, an increase of that devilish luck to them.
- CORRAIZE"ΔCT: *πίce pânt Δ' r corpaigeacç*, twenty pounds and something over. The word *c.* is more often put first: *c. Δ' r píce pânt*. From *corpa*, odd.
- CORRΔN, *pl.* corpân, a hook, a sickle. (Cpân, a sow, has *pl.* cpân-çâ.)

- COSΔCT"ΔC, cough.
- COSAMAR : copamaiη ππάται, potato-skins.
- COSNŪZ [cuaηnός], wild bees' nest.
- COS"ΤΑΣ, *pl.* cop"ταιηί, cost, expenses : βί οειC ρηίιιιιιζε copταιη uηηηί ιι ιύηαιη ηα ρηεατα, she was at an expense of ten shillings (law costs) apart from the rates.
- CRΔŪNΔS, annoyance, affliction : τυζ ρέ c. uom, he gave me annoyance ; βυ' cεαηη uύιιη ηoiηc ράuηαιη uo ταβαιηη u'άη ηcota, we should subject our bodies to some mortification.
- CRΔŪSCAL, reluctance, apprehension : τά ρηαuηeal oηηη ρεαηαη aηηηαη αμαc αη αζαηu na ηζέηηue, I shudder at the thought of having to stand out there fronting the terrible blast ; τάιιηζ ρηαuηeal oηαιιη aη copη α uóζαιηη αη aη uιηζε, we shuddered at the thought of having to take the dead body out of the water.
- ϐηαuηealαc, *adj.* shuddering, with apprehension.
- CRANN-TOMΔIS : ηηι é mo é., that is my opinion, the guess I make ; "Aη ηβαηηeά mo é. uóιηη ?"—"ηί βαηηηeαu. Cαιη uo é." "Will you let me guess ?"—"I will" (*lit.* "Will you deprive me of my guess ?"—"No. Give your guess.").
- CRANN, an original idea : cuηη ρέ ρηαηη αηη, he first thought of it, he first conceived the plan of the work ; a lot, *i.e.*, means of deciding by chance : cαιηηηιúo ρηαηηη (uó ρηαηη) αηη, let us cast lots on it.
- CRΔOŪ, *g.* same, *pl.* ρηαoŪca (b silent in *pl.*), a bough. (The people seem to prefer ηέαζ to ρηαoŪ when speaking of the sections of an organisation.)
- CRΔO"RE, or cαηηeηe, driver.
- CREΔŪAR, horse-fly ; wood-cock ; hay-cock.
- CREΔCΔN, a small potato (not so small as cηαuηáη).
- CREŪEΔηηί ρέ tuηη [cón], hypocrisy, concealment of one's belief.
- CR-ŪLÉIS, *masc.* recreation, amusement ; cη-Ūléηeαc, sportive, merry (of persons or things).
- CRŪOC, the end (the last two letters often not pronounced) : ρέ cηί mo ηζέηη uouη ηo, &c., the end of my story for you is that, &c.
- CRŪOCΔN, trembling : uioŪ c. aηη, he used to be trembling.
- CROŪ, *pl.* ρηoŪaηηα (b=v), also ρηoŪηα (*crown-eh*), the hand with the fingers and thumb bent, claw-like ; hence the appropriateness of cηoŪ éηη, cηoŪ cηηce, bird's foot, hen's foot.

- CROMⁿ ΔΑΔ, stooping posture : ní péiréann pé liom beic ar mo éromada, a stooping posture does not agree with me ; éromad, a finger-length (a measure).
- CROT, *lit.* a shape, appearance : bí crot peada ar a colann, his body had the appearance of running ; crot often used as follows : caitefir tu crot do cup ort héin, you must brace yourself up, show energy.
- CRÚ[Ó], *pl.* cruite (*krit-eh*), a horse-shoe ; *cf.* tú, a tongs, *pl.* tuite.
- CRUIC-ÓΣ, anything hive-shaped ; c. beac, a beehive (c' na mbeac also used).
- CRUIT, *f.* a stoop : tá cromad cruite a' teacé ar, he is getting stooped (orpúinn is a hump, for orpinn).
- CÚ, *pl.* cuinte, hound ; *pl.*, also coin.
- CUIBREAC (b silent), *f.*, a band, a fetter : tá an é. ró-bos aζac ar na punⁿanna, you have put too loose a band round the sheaves.
- CUIO (rhymes with *good*), *g.* cooδa, property, daily bread : pé do díceal [díceall] má ζeíbeann tu do cuio héin uirru tá 'n donais, it will go hard with you to make your own by her on the fair-day. Cá bfuair tu na cupáin orúcta ?—Irctis i ζcuio múiríora [m=v]. Where did you get the little mushroom ?—On Morrissey's land. (Muiríruín, a large mushroom). Díonn muirra [uirparða] coo' orp ζo minc, I am often in want of daily necessaries ; ir beaz a' cuio déanrad é, very little (money) would be required to do it ; tá focail acu dá ζcuio héin, they have peculiar words of their own ; tá beiruzad coo' innte, her temper is hot enough to cook a meal ; cuio na h-oróce, supper.
- CUIOREAM [cuiopeam], acquaintance : ní raib do' cuiopeam aζam ar, I was not acquainted with him ; cuiopeada, tame, friendly : tá an τ-éan ro an-é., this bird is very tame. E.M.I. *coidreabh* and *caidreabh*.
- CÚIΣ, a trick (perhaps from card-playing) : nín do' cúis ann, he has no tricks about him, he is an honest man ; tá ζa' hao' cúis rompaizte aize, he has tried every trick ; cúisiteáit, cheat at play.
- CUIÑNE (m silent) (*keenⁿeh*), memory, thought, expectation (like *comne*) : ó'éiruz an eórna ζan don cúinne, the barley straightened up quite unexpectedly (*comne* would not be

accepted here, *cúinne* is for *cúinneam*, *i.e.*, without any thinking, without anyone thinking that such would happen—see further down); *bu' cúinnin tuom é p-áð na ngníom*, I remember him reading the acts (of faith, hope, and charity); *cuirteann ré rin i gcúinne úuit nac focal réibialta (b=v) é*, that (*i.e.*, some attendant circumstance) suggests to you (*not* reminds you) that the word is used impolitely: *ná bí á' cúinneam (kee"nuv) anoir*, do not guess (said to a child at lessons), *lit.* "thinking"—*i.e.*, as distinguished from "knowing"; *n'féadaim mé ac cúinneam aip*, I do not know except to make a guess.

Cúinne, *pl.* *cúinní* or *cúinníada*, a corner: *tuét cúinní rrároe*, corner-boys. *Cúinne* also means a spell of rest; a field-labourer says to his comrades, *briogmarpuigi tib (breeve-aree" - ghee liv) agur bainfimio cúinne amac 'ze barru*, quicken your speed and we'll cut out a spell of rest when we reach the top of the field; *'ze barru* is for *as barr na páirce*. *Cúinneireact* is the verbal: *féar macánta ip ead é, ni bíonn son cúinneireact uais*, he is an honest man, he doesn't want any loafing during his working hours.

Cúinse, plan, purpose: *ar a gcúinre rin táinig mé*, I came with that object (heard only in this form).

Cúipín, twins (may also be applied to lower animals).

Cuireadó, an invitation: *táinig ré san cuireadó, san iarradó*, he came uninvited, unbidden.

Cúl, the back: *voirt ar cúl na tine é*, pour it out at the back of the fire.

Cula[ic], suit of clothes, harness: *soð (b=v) an capall dom— cuir an cula aip*, get the horse ready for me, put on the harness.

Cumá, way, appearance, airs, affectation, like *soctái*: *féar san do' cumái ar domhan aise*; *bí cuma an fáipe 'na béal i gcúinnaróe*, he always wore a smiling appearance; *cuir ré cumái múra aip héin cun fearctana inoiub*, it had all the appearance of rain to-day.

Cúmalún (*m nasal*) [*coimctonól*], a crowd.

Cúmarshanact: *bí trí tigte c. ann*, there were three houses there close together.

Cúmarctaisge"act (*m nasal*) [*comairrigeact*], a friendly agreement for mutual help: *coinné [congubuis] mé ruar mo c. teip*, I kept up my c. with him; *cúmarctain a tucrað cun epuac a*

ῥέανασ, ní βεσῶ δον pá ῥοίῃ δέ c. a βεῖτ̄ δcu ἀρ a céite, neighbours who would come to make a rick would receive no pay, but there would be a c. between them; “τέῖῤῥη ἡ ὀέμ c. τειρ.” “Ὀέ εὐρ a πῶξαιν ἕο ῥοί é? Νί λά μεαῖρην ὀομ é, ní lá ῥέανασ εῖνῤῥῖ [εῖνῤῥῖ] ὀομ é, ní τὰμῤῥ ὀο ἔαπῤῥ ὀομ é, ἡ ὀά πείρ ρῖν ἡῖν δον οἰβῤῥ-ἀῖῥ ἄῖε οῖρμ.” “Go and help him.” “Why should I go to him? It is not a case in which I should give a day’s work at the machine, nor at making a rick, nor a loan of a horse, and therefore he has no claim on me.” (That is, it is only in these cases that I am bound according to our agreement.)

CŪM̄ΣAR [com̄sar]: c. τῶρμῤῥ, arrangements for waking a corpse, candles, &c.; c. πῶρτα, arrangements for celebrating a marriage (ἕῖεαρ understood, but not used in this connection; in fact it is rarely used at all).

CŪM̄RA (m̄ nasal) [cómra], coffin.

CUNAP̄AS, canvas.

CŪNTAS, pl. cŪNTAIRI, information; βῖ ἀνα-cŪNTAIRI ἕε ἀρ a τ-ρεαν ἄμῤῥῖρ, he had a lot of interesting information about old times.

CŪRAM, care, one’s family or concern, anxiety: ἕῶ βρῶξῤῥ Ὀῖα οῖρ εῖονν ὀο εῖρῤῥῤῥ tu, God spare you over your family; τῶ tu ἄ ῥέανασ ἀνα-cŪRAM ὀο μῤῥῤῥ ἡῖν ἡῖτε ρεο ἡ ἕcŪM̄NAῖῥe, the people of this place are always interested in you (inquiring for you, anxious about you); τῶ ἀν ἡεαῖρῤῥῤῥ ἄ [ῥe] εῖρῤῥῤῥ ῥῤῥῤῥ ἀνοῖρ, the manuring (of the land) is engaging our thoughts now; βῖ ἀνα-cŪRAM δcu ἀν, they were very much concerned for him (a sick man); ἕαν ἔῖννε βεῖτ̄ ῥῤῥ εῖρῤῥῤῥ, without anyone to look after him.

CURRAC̄, g. cur̄ῤῥῤῥ, bog, marsh; ῤῥῥe cur̄ῤῥῤῥ, boggy water:—cur̄ῤῥῤῥe, *adj.*, boggy, τῶ ἡῖῥῤῥ cur̄ῤῥῤῥe ἀν (the land is of) a boggy nature.

CŪRSΔ, a course, retreat (see under pé 7), occasion: ní ἡῖῥ εῖρῤῥῤῥῤῥ é, it is no laughing-matter; ἡ ἕcŪRRῤῥῤῥ, in regard to (very common): ἡ ἕcŪRRῤῥῤῥ ρῤῥῤῥεῖ ἀν coῖcῤῥῤῥῤῥ, ní βεσῶ pé ῥῶ-ῥῤῥῤῥῤῥ τειρ, as regards staying there constantly, he would not be very pleased.

ῬῬῬῬ: ní ῬῬῬῬ é ρῖν, that is nothing. “Cῤῥ ἄῖῥ tu ἄ ῥέανῤῥ ἀνῥῥῥ?” “ῬῬῬῬ.” “What are you doing there?” “Nothing.” “ἡ βεσῤῥ ἄ εῖρῤῥ é ρῖν, ἄ ἡc ὀ.” (*vik-yo*), “That

is not much, my boy." Ní raib' uada go bí air go dtí an lá ron, there had been absolutely nothing the matter with him until that day (bí for dtí?); ir fiú uada ma'ra maic, a good dog is worth anything; ná déin uada dé rin, don't mind that, treat it as nothing; tabairfaim uada uirt ar sráib é leigear, I would give you anything for the sake of curing him. Uada .i. an rcanán a bíonn irctis i'gcleite éin.

ṪAIB'ŪCÍN (*dhy-heen*"), a tub, a little vat.

ṪÁLA or uáta, likeness, parallel; also (as prep.) regarding, in the matter of, to return to. Ní hé mo uála-ra 'ge, his case is not on all fours with mine (the subject of ir is understood in the prep. pro. aige, "what he has is not my case"); uála ga' héinne, just like everyone else; uála an rgeal ó éiana, referring to the story (told) a while ago, (o. as prep. commonly takes accusative); uiread uála na mbraicre héin, exactly like the friars themselves; rin é uála do rgeal ro, that is the parallel of your story; ré an uála céadna 'ge 'n feoil é, the same applies to meat; rin é ar nuála go léir, that is just like us all, that is the way with all of us; rin é uálta ga' nao' ruo, that is the way in all cases; rin é uálta an t-raogail, such is life.

ṪALLAMAÍÓG [uallamíog]: do cuir ré an o. ar na daoine, he befooled the people.

ṪANAÍŪ (*dhan-eed*"), a loss, a sorrow: ir dhanáio uúinn an t-peana-bean, we miss the old woman very much; bu dhanáio uóib é beic ag imteact, they felt it very much that he was about to leave.

ṪAOIŪEACT (connected with daoí): ná bí a' molaó na daoí-uacta (*dhee"och-tha*), do not praise what is worthless: ní béinn ag molaó na o. le n-doinne, I would not praise anyone who had no good points.

ṪEAC"AIPEACT, difficulty (although the adjective is uocair, *dyuk"ir*): cuir ron i nveacairact múp mé, that puzzled me very much.

ṪEAG- (prefix meaning good, pron. vea or vé or *dye*): vea-uoinne, the good; vé-cúmaicre, good counsel.

ṪEALG, a thorn: raagais na veil"igini tpiou copá, the thorns will prick your feet.

ΘΕΑΜΗΡΑ [θεαμῆρα], *f.*, good appearance, resemblance : ἀνοίρ, ἃ ζαρρῖν, τὰ ἀν ὄ. οἰτ, now, my boy, that's something like it ; νῖν ἀον ὄ. ἀρ ἀν ὕροκατ ρον, that word is no use, does not sound well ; νῖν ἀον μῖ-θεαμῆρα αἰζε τειρ, he is not unlike him ; ἱρ μῦ [θε] θεαμῆρα ἕε τε ραοὶ νά ργῖτῖνῖς, it looks more like a sixpence than a shilling ; ἱρ μῦ θεαμῆρα ἀ εῦρ ἀν τὰ νῖνῖν ἀρ νέμ, many is the appearance this day wore, this has been a very changeable day ; τὰ ρον θε θεαμῆρα ἀρ, he has that appearance ; “ ἱορᾶν εῦ,” ἀρρα ἀν ρρῖορᾶο. “ Τὰ ρέ θε θεαμῆρα οἰτ,” ἀρρα ἀν ρεαρ, “ I'll devour you,” said the ghost to the man.—“ You look as if you would,” he answered. (Note that ρρῖνῖν does not give the correct pronunciation of ρρῖορᾶο, because the ρ is broad) ; θεαμῆρα, like : τὰρῖ ἀνα-θεαμῆρα, τε-ν-α εῖτε, they are very like one another ; θεαμῆραἰζεανν ρέ ζο β'εᾶο, it seems so.

ΘΕΑΝΑΙΤΙΡΤ (*dan* "a-hirt"), *pl.* ———i, a flea. [Θρεαναιρῖο not heard.]

ΘΕΑΡΑΔῶΝ, bream.

ΘΕΑΡΗΑ, palm of hand : ρροῖθε ἀ' θεάρηα, the centre of his palm ; ρροῖθε θεάρηα ὀυνε.

ΘΕΑΤΑΔ', *g.* θεα'ταῖς, smoke (τ for initial ὄ also heard).

ΘΕΙΡΗΡΘΕΑΔΤ or **ΘΕΙΡΗΡ**, *g.* θεῖ"ριρεᾶδ, *f.*, difference ; β'ρῖορῖρ νά ραῖν ρρορ νά θεῖριρεᾶδ (or θεῖριρθεαδτ') ἀεῦ, perhaps they did not know better (the difference).

ΘΕΙΡΤ : βῦ' θεῖρτ ὄό ραν, it was high time for it.

ΘΕΙΡΗΝΝ (merely the English word “daring”) : βῦ' ὄοῖ' τεατ ζο θεᾶναδ θεῖρῖνν οἰτ ἀ βεῖοῖρ, you would imagine that they were trying to challenge you. “ νά ὄέμ ἔ ρῖν.” “ Θεᾶρᾶο, μαρᾶ, μᾶ'ρ θεῖρῖνν οἰτ ἔ.” “ Don't do that.”—“ Indeed I will, if it daunts you.”

ΘΕΟΔ. When asking someone in the house to bring us a drink of water we say : ταβδαιρ 'm [θoom] θεοδ 'un υῖρτε, give me a drink of water (the 'un is for θen—the article is used because the reference is to the water-supply in the house, ἀν υῖρτε ἀτᾶ ἱρτῖς ἄα) ; the article would not be used if there were a contrast with another kind of drink, *e.g.*, εῖ' ἄα θεοδ υῖρτε νό θεοδ τεαννα εῦς τῦ ὄό ? ; nor would it be used, *e.g.*, by someone out in the fields who asks for a drink from a well, ταβδαιρ θεοδ υῖρτε εῦζᾶμ, he would say. Note that in the following list, all the initial letters should probably be aspirated : θεοδ

bainne, ὄ. θιάταιρε, ὄ. βεοράδ, ὄ. μερόγε, ὄ. ράτε, ὄ. ὀρύατα, ὄ. βιοτάτε, ὄ. ρίονα.—It might be thought that, in ὄεοδ 'un uirce, the 'un is simply the article an, without ὄe, but the doubt is removed by the following example: ní ὄó pon a tús mé an ὄeοδ 'un uirce aét ὄo n-a ὀρυάειρ. (Nópa ní Óinnéroe).

ΘΙΑΒΑΛ, devil. The following sentences, though worth noting, would not be used by anyone with a name for good manners: τὰ θιαβαλ mná aige, he has an awful wife; τὰ θιαβαλ ὄe θεαν aige, he has a wonderful wife; so too, θιαβαλ capall, a most wicked horse; θιαβαλ ὄe capall, an amazingly good horse; ὄ. is also used as an intensitive like "devilish" in English: ἱρ θιαβαλ θρεάδ an uaine é.

ΘΙΑΔ (a euphemism for θιαβαλ): "ἱορρά 'μιοῦ te μινιττιρ."—"ἱρ ὄόα ἕο n-ἱορράδ μινιττιρ a' θιαδ ὄe." "You would eat as much as a minister."—"I suppose a minister would eat the deuce's own lot of it."—ἱαδ é a' θιαδ ὄom é, mo ἕις ὄo ὄ'ράσαιντ αρ ἕός m'άταιρ ἡ mo m'άταιρ mé ann (last two words very short—*meh-un*)? Is it not the deuce's own hardship on me to leave my home where my father and mother reared me?

ΘΙΣΕΑΛ [é=τ], one's best: ἱρ ὄ. ὄó, má τὰ ρé ρa mbate-múr ρóρ, he is hardly in town yet; θίσεαλαδ, adj., may take the place of the noun in preceding phrase; ní θρῆιῖζεαδ mo θίσεαλ í ὄ'φαίρε, though I were to do my best I could not watch her; ἱρ ὄ. ὄó, má τὰ ρé cúρta θυαιη a'ρ τρῆι μίεθ, the most he can be is a couple of years and three score; éuai' ρé éun mo θίεῖτ ὀρη é ὄéanaδ, it put me to the pin of my collar to do it; μυίρε, náρ ρτοραις αρ nθίσεαλ í! may our greatest efforts fail to stop her (from going away)—said in bitterness of one whose departure means no loss.

ΘΙΣΕῖΤTE (final e often omitted), nonsense, θίσεῖτ' ρεαδ an ὄβαιρ ριν αρ ραθ, that proceeding is quite nonsensical; nin ann aé θίσεῖτte, it is nothing but nonsense, foolishness.

ΘΙΗΣ, a wedge: ὄo éuir ρé ὄ. leiρ, put a wedge under it; *pl.* θίησρεαδa.

ΘΙΗΤΙῦ"ΙΡΙ, indentures: τὰ an téarῃma caitte aige, τὰ ρé τ'ρ-éιρ a ὄ. ὄo τάρῃαιηστ, his term is up, he has drawn his indentures.

ΘΙῦΡΑ-ΘΕΔῖΗΡΑ: θί ἕα' hao' μιοῦ 'na θίῦρα-θεαῖρα, buδ í ριν maῖθm a' τ-ρεδ, everything was in utter confusion, that was a terrible morning.

- ὈΨῆ** "RACAS, sensation of "pins and needles : " *pé muo é oiúpacar naé bu' óoi' leac zo mbéaó bioíam ao píuacáó, v.* gives rise to the belief that pins are pricking you. See *zúřín*.
- ὈΨΕ**, *pl.* *oiúce (dliú'teh)*, a law ; *muo* or *ouine á cur ar láim na oiúce*, to bring a case or a person before the law ; *óioar ; noiúce le-n-a céite*, they were at law with one another.
- ὈΨΗ** *INSE*, authority : *oé an cur irteac acá 'zuc oim ? Nú oé an oiúpe acá 'zuc oim cun á veit á' baint rárain óiom ?* What right have you to interfere with me ? What authority have you over me that you try to get satisfaction of me ? [*oiúipe*, authority, jurisdiction—*Dict.*]
- ὈΨ** in phrase *b'oitc-a-óó* [*b'oitc an óoiú*, it was a bad arrangement] : *b'oitc-a-óó 'z'ar Cáiticeac á tuir pé*, it was a pity, a misfortune that it (the mishap) befell a Catholic. (The phrase is very common, no other form of it than *b'oitc-a-óó* is heard.)
- ὈΨΙΖΤΕΑΩΤ**, a burning, often figuratively : *oo véaó óoiúzteacé oit*, you would feel vexed and annoyed.
- ὈΨΗΝΕΑΩΤ** (*dhin'yocht*), depth : *oé an v. acá ran uirze 'ze 'n píopa ?* What is the depth of water at the pier ?
- Ὀ-ΟΜ**"**ΔΩΡΩΕ** : *á v. oim mar 'zeali air*, I am grieved, down-hearted, because of it. (Ὀομáó, poverty ; *οομáó*, wealth, O.I.—De H.) *o-omaéporóeac*, adj.
- ὈΟΜ**"**ΑΛΑΣ** [*oombalar*], gall : *v., řin-é an muo ir řeři [řeři] ann*, that is the bitterest thing in the world.
- ὈΟΜΝ****Α****Κ****Δ****Α****Σ****Κ****Α**, Easter Sunday. *v. na řait'ime (ř=f, not fw)* [*řaitme*], Palm Sunday. *Céaóoim á' Úřait*, Spy Wednesday. *Óeáróoim na Cumáoin'eaó*, Holy Thursday. *óoime an Céarca*, Good Friday. *Satáim Cářca (sah"-har-un)*, Holy Saturday. *Seacáin Óeannaiúte na řáire*, Holy Week. *Óeáróoim na n-áólainne*, Corpus Christi.
- ὈΟΡΑΣ**, *gen. sing.* *oiúřir*, *pl.* *oiúřre*, a door, also figuratively : *řá' héline á' cur á' milleán ó-n-a úořar héin*, everyone trying to shift the blame from his own shoulders.
- ὈΟΡΗ**, *pl.* *oiúřne*, fist : *lán oiúřn (dhirn)*, a handful ; *cur lán oo oiúřn óe řalann řa óořcán 7 veit ánaire ře máit ázuc*, put a handful of salt into the pot and you will have good soup ; *óí á' řán [rářan] 'na úořn áize*, he had the spade in his hand. (Ὀořn is the hand closed on itself, or closed around a bar or stick.) *Úin pé an úořn úub ořm, níoř ú'páz pé řřáta ná meacan ářam*, he dealt dishonestly with me and left me

- neither potato nor parsnip, (*cáiréir*, *pl.*—*í*, a carrot); *níor òim ré òoirn òub uirri ón lá a éanḡal rí é*, he did not treat her unfairly since the day she married him. (*Ò. òub* refers to a "black swop" between children.)
- ÒREAC-TÍN**, stanza: *abair òreac-tín eile, pé 'r ra òoman ve*, sing another stanza at all events.
- ÒREIF-ÚR**, *g.* *òreiféar*, *pl.* *òreif-úr* or *òreiféaraḡa*, sister.
- ÒRÓ** [*òoruzá*], *pl.* *òró-tí*, *f.*, a fishing-line; also. *pl.* *òuirḡe*.
- ÒRO'ĦÁITIL** [*or tátaí*]: *bain mé ó. ar*, I conceived a suspicion of him, or therefrom.
- ÒRUIM**, possession: *tá mé amu' ve òruim a tige aḡe*, he has deprived me of possession of the house (*or tá mé curḡa ve òruim an tige aḡe*); *beró an fear boct tar òruim an tige i mbliḡna, má tá pé tar éir beirḡis óo cáilleamaint*, the poor man will be evicted this year, if some of his cattle have perished.
- ÒUADÁLAḡE**, a stupid person: *at (ath), a óuadálaḡe!* get out you stupid man!
- ÒÚAḡ**, a dark recess by the road-side.
- ÒÚAḡAS**, *pl.* *óúaḡairí*, obligation.
- ÒUAN** [*òubán*], a fishing-hook (*dhoo-an*). Distinguish the pronunciation from the following.
- ÒUAN** (*dhoo "un*), a poem (only as follows): *ní bḡair rí rḡeal ná uan ó coin uaiḡ*, she got neither tale nor tidings from him since.
- ÒUANAL"LA** [*òubán-alla*], spider: *ir cúmarḡa mór ó'áimrír bḡotataḡ, na uanatal"laí beiré irḡis in aḡ"arann i ḡcúniáca na bḡallaí (b=w)*, spiders in the crannies of walls are a sure sign of sultry weather; *leaba uanalla*, a cobweb.
- ÒÚRO**, a listening attitude: *óúro, bḡot òinne a bḡeá ḡḡ éirḡeact leat i ḡan ríor óuit, ó.*, the attitude of a person who listens to you unawares; *péac a' óúro aḡá air*, see how he listens; *óúroipe*, such a person, *cf.* *cluararóe*.
- ÒÚINN** (very common), reluctance: *tá óúinn orḡe out á óéan-áó*, you are unwilling to do it.
- ÒÚIRNÍN** [*òoirnín*], the handgrip of a scythe. The shaft is *crann na rḡeite*.
- ÒÚMÁS** *or* *mar* *óúmar* pretending: *tá ḡo leóir minirḡeipí ḡḡ imḡeact mar rin, mar óúmar ḡo noallḡairóir na óaoiné*, some ministers go about, dressed in that way (*i.e.*, like priests),

as though they could deceive the people; *βιοῦ βεαν ἀ' τῆς*
ἀς γλαοῦ 'νῦρ [ἀρ νόρ] ἀ' κοί'ις, οὔμαρ ζο β'έ ἀ' κοίταδ' ἀ
βέαθ ἀ' γλαοῦ ζο ζουρρεαθ ρι na ρειρῆρις 'na ριρθε, the
 mistress used to call like the cock, pretending it was the cock
 crowing, so that she might make the servants get up.

Οὔρνᾶν' ἀῖθε, οὔνε οὔρ λέρ.

Οὔτ'α[ις] f., country, district; *τὰ πέρι na οὔτα πάδατα ἀε*
mo euro nēm, the hay-crops of the country-side, with the
 exception of mine, have been saved.—(Note that *πέρι, βαννε,*
ραῖοβρεαρ and a great many other words may take a plural
 form, if there is reference to different owners or different
 lots: *τὰ βαννι ἀ' βαιτε ρεο ἀς οὔτ ζο οὔτι τι 'n υαῖταιρ,*
 all the milkings of this townland go to the creamery; *βαίσις*
na ραῖζοῦρῖ (side-oor"ee) ραῖοβρεαρῖ (sev"russ-ee) na καῖραε,
 the soldiers gathered up all the various treasures of the city;
τὰ υῖρσι ἀν οὔμαι ἀς εῖρζε ρα ριὰθ ριν, ever so many different
 watercourses arise in that mountain. (See under *εῖρνα*
 below).

Οὔτ'ας, nature, nativity: *ὀ'έ ἀν ἀιτ ρεο το βαιτε-οὔτ'αιρ?*
 Is this your native place?

ἔα'οἶλ, booty, prey, advantage: *ἡ εῖρτα ἀν ἔα'οἶλ ἰαθ,* they
 are very cross things (a common word applied to turkeys,
 dogs and other animals); *ἡ μαῖτ ἀν ἔα'οἶλ ἀτὰ τυ ὀ' φαίτε,*
νά βαννιῖθ ἀν ἀιμ ὀ'έ'n ὀλοναῖ! a nice bargain you are
 getting, let us not take the good name from the lard!;
οῖραε οἶαθ ἀρ ζυρ μαῖτ ἀν ἔα'οἶλ εὔ, the mischief a doubt
 about it but you are a nice piece of goods. (*οῖραε* is frequently
 heard: "*ὀ'έ'n ρεῖαλ ἀτὰ ἀζυτ?*"—"ἀν οῖραε ρεῖαλ,"
 "What news have you?" "Not a scrap."—*οῖραε, ἀν*
οῖραε are corruptions of *οῖον ρέ,* a harmless equivalent of
οῖον οἶαθα).

ἔα'ο'ορτ'α [εα'οαρρ'οθ], dinner, dinner-time: *τὰ ρέ 'n 'εα'οορτα,*
 it is dinner-time; *βιοῖρ ἀς ἰμτεαετ ἰ βροῖαιρ κυτ' εαῖταν*
[κυρθεαεταν] τ'ρῆρ εα'οορτα Ὀμῆναις, they used to go in
 company with others after dinner on Sundays.

ἔαν, *pl. εανταεα, n* silent, bird.

εα'ρτ'α [αρτα, O.R.], a charm: *τὰ ε. na ρπειτε 'ζε οἶαινε, some*
 people have a charm for the scythe (do not need to sharpen
 it); *ἀ' κυρ εαρταῖ, setting charms.*

- ΕΑΣΑ-R, *g.* εαρραc, *f.*, litter, bedding; *πί αν εαρρα-μ ιρ βρεδξτα α ξεοπά ι, τα νομαν νε'ν βρεαρ τριτε, it is the best bedding you could get, there is a great deal of grass through it.*
- ΕΑΣΠΟΛΟΙΟ [αβρολοιο], absolution. (For interchange of consonants compare αρβαι, οτιοιρ.)
- ΕΑ"ΤΑΤΑ or ι"-τατα, *pl.* εαταται, haggard [ιοctiann, *g.*—ainne, *f.*].
- ΕΙΘΕ, vestment: εινε καταc, νό εινε ουβ, black (mourning) vestments.
- ΕΙΡΕΑCΤ, importance, significance, value: νε αν ειρεαcτ αν τ-αιρτεαρ ρον αρ εαπαλλ ρεοcαρ κοιριote? What is that journey to a horse in contrast with pedestrians?
- ΕΙΛΕΑΜ, a claim, or claiming what is due: υφιυτ αο' ρυο τε νειτεαμ αινε ορμ? Do I owe him anything? Σιν ρεαν-ειτεαμ ατά ρε α ξλαοc ορμ, that is an old debt which he is claiming from me.
- ΕΙΛΙΞΕΙΡ, a finisher, plasterer or slater: ειλιξειρεαcτ, trade of plasterer. (Apparently from some English root, perhaps "elegant." Like βοic-ait it may have come from an early English form.)
- ΕΙΛΙC, a tall, streeleish woman: βεαν άρo να βεαο α κυο εαοαιξ ερυιηη υιρμ ρεαο ειλιc, αν ε. is a tall woman untidy in her dress. By sarcasm, from ειλιc, a fawn, or doe.
- ΕΙΝΕΑCΤ"ΑΙΗΗ, a good turn, benefit: εινεαcταιηη νο οεαν' ορμα, to do them a good turn, confer a favour on them.
- ΕΙΡΞΕ (*ire-ee*)-φιξη, cheating: τα τυ α' νεαναο ειρξε-φιξη ορμ, you are cheating me. Also of a treacherous attack.
- ΕΙ-R-ΛΙC, earnest (money): αρ ευιρ τυ ει-μ-λιρ ανη? Did you give earnest? [ιαρλαιρ].
- ΕΙΤΕΑC", refusal: ταθαρραο ρε αν τ-ειτεαc" (*tyit-och*) νομ, he will refuse me.
- ΕΙΤΙΡ, a sandbank, a bare patch in a field; the *pl.* ειτρεαcα is applied to a cloud divided up into parallel rows: λα βρεδξ ραηραο ειρεα να ηειτρεαcα αρ αν αερ; β'ρειοιρ τε ρεαρταιηη τιοεραοιρ, αcτ β'ρειοιρ ειτε ναc εαο, αcτ τε βροcαλλ; βειοιρ μαρ α βεαο ρραιτεαηηα ι βραιρc ρειρ νό ρά-βρι ρα ηξαιηηη, like swaths in a hay-field, or like the ridges in the sand of the sea-shore. (Ρά-βρι can be used also to describe a corrugated-iron roof).

ΕΟΛΑΣ, knowledge of the road, address (of letter): *nin* Éinne in úil vo'n τρά[ις] δέ δ' ἔμλιντι α ὑφιλ εόλαρ δ' εοράμ δου, no one is able for the strand but those who know the path; cé tuḡ méar ar eólar vuit ar an mbócar ron (or so 'otí an tí' reo), who gave you precise directions to this road (or to this house). (Said in astonishment to one who was not expected to find the way.) MÉAR-AR-EÓLAR is the Irish description of the figure of a hand, painted on a wall, with the index-finger outstretched to show the way.

ΕΟΡΝΑ, *pl.* εορ-νιοντα, barley (*pl.* denotes the crops of different owners); similarly, κορρε, *pl.* κορρεϊ or κορρεϊοντα; αρβαρ, *pl.* αρυιντι).

ΦΑΙC, *gen.* φαϊce, *f.*, a bit, a scrap: *nin* ré δ' 'oéanao φαϊce λειρ, he is not doing any harm to him. *Pron.* fwack.

ΦΑΪΣ, *pl.* φαϊσε, a prophet: φαϊστύιλ, indulging in wild ravings: τὰ ré δ' φ.

ΦΑΪΛΙΣΕΑΝ (*fwal-ee'an*) [for φαϊλέαν=φαϊο-λέαν, long sorrow, woe or disaster], abandonment: 'o'φάς ré ar φ. é, he left him in the lurch; γεαλλiam vuit so υφιλ φ. ar ανοιρ, I promise you he is done for now, there is an end to him. (Heard several times). 'O'φάς ré ar φ. an τ-αρβαρ ar an ηγορε, he let the corn rot on the ground; φ. ιο εύλ or φμάτ ιο εύλ, destruction to your hair.

ΦΑΜΛΕΟΣ (n=ι) a swallow.

ΦΑΡ'ΙΤΙΣ, paralysis: τάμης φ. ón υφuaét ionam. τὰ φ. ionnta.

ΦΑΪΤΜ, a seam: cóτα ζαν φ., a seamless garment.

ΦΑΛΛΑΔΟΡ, *g.*—α, palsy, trembling fit, convulsions; neurasthenia; 'o'οιρη' ré amaé φα υφαιτραορ, he worked into convulsions; ní παυ δον φαλλραορ ann, he did not suffer from nervous weakness.

ΦΑΝ, wandering: ας ιμteaét ar φ., to go off a homeless wanderer; uarí φán α ταζαó ré, he used to come an odd time; φánaé, *adj.*; τὰ na τιḡτε φánaé φα Σεana-φobat, the houses are few and far between in Old Parish; an φραιρπín φánaé, the labourer with no fixed abode.

ΦΑΝΔΑΙΡΕ, a wandering man, one without a comrade; often also φánaίρε=φó-δuine: *Nin* δον ζαοταμν φα παρóιρτε ριν aét 'ze φánaίρε, in that parish, it is only an odd person (one here and there) who knows Irish.

- ῥΑΝ᾽ΤΑΙΣ**, faintness (phantasia): εἰμίης ρ. αἶρ ρα ρεῖρεαί, he fainted in church.
- ῥΑΟΙΒῖΝ** [rībín]: εἶα να βα ἰμῖστε α [αἶρ] ρ., the cows are gone gadding.
- ῥᾶΣΑĆ**, a desert, a wilderness, an empty place: εἶα ἀν τῖ' ρεο 'να ρᾶραć, this house is unoccupied (so too of bare patches in tilled field).
- ῥᾶĆΑŎ**: βῖ ρᾶτα'ν ḡáipe 'na βεαί, a faint smile was on his lips.
- ῥΑĆΑἰḡE"ΑĆ** [ratać], a giant.
- ῥεαβας**, improvement: νῖν αὐ' ριuc ρεαβαῖρ α' ρου αἶρ, he is not getting a whit better. (See under ρου.)
- ῥεαυ**, pity, disappointment: ἡαć μῦρ α' ρεαυ εἶ? Is it not a sad state of affairs? Ḳυρρεαὐ ρε ρεαυ ορτ βεῖτ α' ρεαείαντ αἶρ, to look at him would make you feel sad (if the reference is to a man, τρυαḡ is preferred); ὄνεαḡ ρεαυ αἶρ, ρε 'cu bu' εἰονταć, ἰ ἡεῖν νῦ ἀν ρεῖρβῖρεαć, he was mishandled, whoever was responsible, the mistress or the servant (of a sick man unfairly treated).
- ῥεαρ**, *g.* ρῖρ, *pl.* ρεαῖρβ, a man.
- ῥεαρᾶναć**, an animal that grazes: εἶα ἀν ρεῖρμ ἰεἰḡτε [ἰεἰḡτε] αμαć αἰγε cun ρεαρᾶναć, he has let out his land for grazing.
- ῥεῖρῖ**, see under bun; [used as a verb: ἰμῖτῖ ḡ ῥεῖρῖ να βα, go and mind the cows: βρῖυτ να βα ρεῖρῖτε αḡυτ? ὄ'ῥαν ρε α' ρεῖρῖ (νῦ ἰ βρῖρῖ) ἀν τῖḡε, he stayed to mind the house. The verb οἰτῖμ, to nurse or tend, will furnish the other tenses as required. O'C.]
- ῥεῖτεαćᾶν**, butterfly.
- ῥεῖρῖν**, a present: ἰρ οἰć α' ρεῖρῖν αćα αἰḡε (said of one with a toothache).
- ῥεῖρμ**, *g.* ρεῖρμεαć, *f.*, a farm: τῖ' να ρεῖρμεαć, the farm-house; ρεῖρμ-ῖρῖ or ρεῖρμ-ῖρῖ, a farmer (No ἰ-sound heard after m, hence hyphen). ἰρῖḡ ἰ ὄτῖḡ ρεῖρμ-ῖρῖα, in a farmer's house; τῖḡ να μῖντῖρε, dwelling house.
- ῥεῖρῖ**, *g.* ρεῖρῖα, *f.*, meat, flesh: αḡ ἰεἶ να ρεῖρῖα ρυαῖρε, calumniating; νῖν αὐ' ριuc ρε'ν ὄρεῖρῖ μᾶρβ αἶρ, he has no lack of vitality.
- ῥεῖρῖμῖν**, a farthing.
- ῥεῖρῖνε** (*fyune"eh*), a puff of wind; νῖ ρῖρβ ρ. ḡαοῖτε ἀνν, there was not a puff of wind.

ῥί, a curse: *ἔμψ ῥέ ῥι ἀρ*, he gave a curse. [From *ῥαρ ῥιᾶθ*. ῥ. is an old name for God.—DeH.]

ῥΙΑΘ, *pl.* ῥιᾶθα, debt. The phrase *ὀῥιαθαῖθ* is *pron.* ἄ ὀιαθαῖθ. *ἢ ὀθανῥᾶθ ῥέ ἄθ' ῥυθ ἄθ' ἄ' ῥυθ ἄ θέαθ ἄ ὀιαθαῖθ ἀηθ*, he would do nothing except what he was obliged to do; *ῥυ ὀθί' ῥειῥ ἢα ῥαοιμε ῥο θῥυλιμ ι θῥιαθα ἄῥυτ*, people might think I am in your debt.

ῥΙΑΘΑΙΛ, *pl.* ῥιαθα, a tooth; *θαιῥῥῥῥῥ ῥῥεῖθμ ῥιαθ' ἀῥατ*, they would bite you; *ῥο ἔμψ ῥέ ἄ ῥιαθαῖθ ἢν ἄθ' ἀῥαῖθ ἢν*, he put his tooth into him.

ῥΙΑῤΑῖΘΕ [*ῥιαῖθῥε*], *pl.* ῥιαῤαῖῥε, a huntsman.

ῥΙΑῤΑῖῤΑῤ [*ῥιαῖθῥῥῥῥ*], wildness: *ῥᾶ ἢμυῥ'ῥα ῥιαῤῥῥῥ ἄ' θαιῥῥ ῥειῥ ἢν ἄῖτ ῥεο*, this place is too wild.

ῥΙΛ (*fyile*) *pl.* ῥιῤιαθα or ῥιῤῥῥῥ (*fy-lee'nee*), a wrinkle (in cloth), a fold. The verb is *ῥιῤῥῥ*, I fold; *ὀ'ῥιῤῥ (yile) ῥέ*, he folded. The *verb. n.* is *ῥοῤῥῥῥῥ* or *ῥιῤῥῥῥ*; *ῥέῖθ ἢν ῥ-ῥῥῥῥῥ ἄ ὀ' ῥοῤῥῥῥῥ ἄῥυῥ ῥῥοῖθ ἄ ἔμψ ῥῥ ῥῥῥ ὀῖῥε*, fold up the cloth and leave a weight on it over night.

ῥΙῤῥῥῥῥῥ or ῥιῤῥῥῥῥῥ, weeds. *pl.* of ῥιαῖθῥῥῥ, *f.*: *ῥῥ ὀῤῥ ἢν ῥῥῥῥῥ ἢν ῥῥῥῥῥῥῥ ῥῥῥῥῥῥῥ*, charlock is an ill weed. *ῥῥῥῥῥῥῥῥ* or *ῥῥῥῥῥῥῥῥ* or *ῥῥῥῥῥῥῥῥ* gives the pronunciation fairly well. The first syllable has the R-vowel, and is like the second syllable of "supper" as pronounced in Ireland: "sup'r."

ῥῥῥῥῥῥ, a window.

ῥῥῥῥῥῥῥ, an ash-tree.

(Note.—ῥ slender in last two words.)

ῥῥῐῐ, *g.* ῥῥῥῥῥ, knowledge: *ῥεῖθ ῥῥῐῐ ῥῥῥῥῥῥ ἢν ῥῥῥῥῥῥῥ ἄῥῥῥῥ*, I will know whether I have lost or gained; *ῥᾶ ῥῥῐῐ ῥῥῥῥῥ ἢθ ῥῥῥῥῥῥῥ ἢν ῥῥῐῐ ἄῥῥῥῥ*, I know whether I've won or am going to win; *ῥᾶ ῥῥῐῐ ῥῥῥῥῥ ἢθ ῥῥῥῥῥῥῥ ἢν ῥῥῐῐ ἄῥῥῥ*, they know now who has won or is going to win—"ῥῥῥῥῥ ἢθ ῥῥῥῥῥῥῥ" seems to be a fixed phrase, and is used of all persons and numbers though strictly it refers to first person plural. *ῥῥ ῥᾶ' ἢν ῥῐῐ ῥῥῐῐ ἄῖῥῥ*, she knew everything; *ῥῥ ῥῐῐ ῥᾶ' ἢν ῥῐῐ ἄῖῥῥ*, he knew everything; *ῥῥῥῥῥ ὀῖῥῥ ῥῐῐ ἄ ῥῥῥῥ ἄῥῥ ῥᾶ' ἢν ῥῐῐ ῥῐῐ ῥῐῐ ῥῐῐ ῥῐῐ ἄ ὀ'ῥῥῥῥῥῥ ῥῐῐ ἄ' ῥῥῥῥῥῥῥ*, it would repay them to know every herb that grows.

Ʋ'ΛΔΙΡ [ƲΛΔΙΡ]: ní ƲƲ'ΛΔΙΡ ƲΟΙΤ ΝÚ ΒΙ ΤΟ ΜΙΛΛΤΕ, it was well for you or you were ruined (that you were not ruined); ní ƲƲ'ΛΔΙΡ ƲÓ ΔΝ ƲΑΡΑΛΛ ΙΑΡΡΑΙΝΝ Δ ΒΕΙΤ ΔΙΞΕ, it was well for him that he had his bicycle. Ʋ'ΛΔΙΡ stands for ƲΟΡΑΙΤ—see Dinneen's Dict.—which means “too much,” ní ƲƲ'ΛΔΙΡ would then mean “it was not too much,” *i.e.*, “it was not in excess of the needs of the case,” “it was well”: compare ní μΟΙΡ ƲΟΟΜ; the people always translate it into English as above); ní Ʋ'ΛΔΙΡ ΝÓ ΙΡ ƲΑΡΑΛΛ ΜΑΙΤ Ε, it must be a good horse; ní Ʋ'ΛΔΙΡ ΝÓ ΒΑ ΜΑΙΤ ΔΝ ƲΕΑΡ Ε ΝΥΑΙΡ ƲΟ ΒΙ ΡΕ ÓΞ, he must have been a good man in his youth. (Instead of ní Ʋ'ΛΔΙΡ ΝÓ, the verb ƲΑΙΤΙΜ is freely used—less elegantly, I dare say: ƲΑΙΤΕΡÓ ΡΕ ΒΕΙΤ Μ Δ ƲΑΡΑΛΛ ΜΑΙΤ; ƲΑΙΤ ΡΕ ΒΕΙΤ Μ Δ ƲΕΑΡ ΜΑΙΤ; “βί ρέ Ʋείτε ρίεο βλιαδαιμ”—ƲΑΙΤ ΡΕ ΒΕΙΤ Δ ƲΙΤΛΕΑΘ, ΜΑΡ ΒΑ ƲΙΜΙΝ' ΛΕΙΡ ΑΗ ƲΡΟΟ-ΡΑΟΞΑΛ,” “He was eighty.”—“He must have been more (than that); he remembered the famine times.” Note another common use of ƲΑΙΤΙΜ: ƲΑΙΤΕΡÓ ΜΕ ΔΝ ΡΕΕΑΛ ΡΑΝ Δ ΒΕΙΤ ΞΟ ƲΡΙΜΜ ΔΞΑΜ, I must learn that story exactly; ƲΑΙΤΕΡÓ ΤΑ ΒΡÓΙΞ ΜΑΙΤ ΒΕΙΤ ΔΞΑΤ Ι ΞΕΟΙΡ ΝΑ ƲΡΟΟ-ΔΙΜΡΗΕ, you must have good boots for the bad weather.

ƲΛΕΑΤ, *pl.* ƲΛΕΑΤΑΝΝΑ, *fem.*, a shower accompanied by heavy wind: ƲÁ ƲΛΕΑΤ ΜΥΡ Δ' ΤΕΑΔΤ, ƲΑΡ ΡΑ ƲΡΥΙΤΙΝΤ (ƲΡΥ pronounced like *vw*), a shower is coming, take shelter. ƲÁ ΡΥΞ ΔΝ ƲΛΕΑΤ ΟΡΡΑΙΒ ?—ƲΥΑΙΡΕΑΜΑΙΡ ƲΟΤ Ι ΡΞΑΪ ΤΟΙΡ (*thir*). “Where did the shower overtake you?”—“We managed to get under the shelter of a bush.”—(See *Dict.* ƲΛΑΙΪΕ, a blast of wind. ƲΛΕΑΤ, used also in North Connaught, is related to *Eng.* “flaw”: the skipper “watched where the veering flaw did blow”).

ƲΟΞΑ, a quick rush: Δ' ƲΑΒΑΡΡÁ Ʋ. ΔΝΙΑΡ ΔΜΑΙΡΕΑΪ ? Will you take a run over (*i.e.*, from west to east) to-morrow? Ʋ'ΡΕΙΟΙΡ ΞΟ ƲΑΒΑΡΡÁ ƲΟΞΑ Ó ƲΕΑΡ ƲΙΞΑΜ, perhaps you might come southwards to see me. ƲΑΙΡΕΑΘ ΡΕ Ʋ. ΑΡ, he would have a dash at him (said of a big dog that attacks and shakes a little one just for an instant and then lets him off.) ƲΟΞΑ ΜΑΞΑΙΘ: ƲΙΛ ΡΕ Ʋ. Μ. ƲΟ ΒΑΙΝΤ ΑΡΑΙΝΝ, he tried to poke a bit of fun at us. See ƲÓ-ΡΙ below.

ƲΟΙΞΝΕ or ƲΟΙΞΙΘ (*fwine"-yeh, fwide*), patience: ΒΙ ƲΕΙΡΕΑΘ ΝΑ ƲΟΙΞΝΕ ƲΑΙΤΤΕ ΞΑΜ, what remained of my patience evaporated;

ní bfuigeadó ré foigneam (*fwine-yuw*) teóca, he cannot have patience with them, put up with them; tá ré ró-mí-foigneac (*vee-ine"-yoch*), he is too impatient.

FORAS, depth, foundation: éuaró ré tar a foim 7 vo bádas é, he went beyond his depth and was drowned.

FOR"MAO, envy: bíod na gearraí a' foim le n-a céite, the girls used to vie with one another.

FORTACÓT", power, freedom: nín don foitacó" cainte 'ge, he has no power of voice.

FÓ-SÍ, a man or an animal without stamina, *i.e.*, ná beaó fearmác in ran obair; ní raib ann acó foza fó-sí, he was capable of a spurt and no more.

FUAM, *g.* fuaim, *f.*, a sound, pronunciation: nac úntac an fuam atá 'cu? What a strange pronunciation they have!

FUISNÉIS [fairnéir], information, a search for information: ná tabair don fuirnéir dóib, give them no information; tá ríad a' fuirnéir—a' loip tuairpge mar na píleair, they are making inquiries—seeking for information like the police.

FUITINT, shelter: tar irteac ra bfuaint, come into the shelter; beid móint p. ašam ó rna clai"teaca, the ditches will afford me some protection. (Note *pl.* of claióe, so clai"teaca is *pl.* of cpoíde).—The *gen.* fo"ana, though not used after point above, is often heard, *e.g.*, ašur zo raib an t-anam boct ar taob na foana ašac, a tigeairna, and may you bring the poor soul, O Lord, to the region where there is shelter from woe (*lit.*, may you have it—or keep it—on the sheltered side).

FUNDAMÉAO (*foon"-yah-made*) (Latin, *fundamentum*), ní bfuígnn don f. vo baint ar, I could give no explanation of it, pick no meaning out of it.

ŠAL, *pl.* šalna, illness: bíonn šal beaš 'n-a óiaš am"anna ve'n mbian, he gets somewhat unwell at times during the year; tá ré i' óaitige šalín beaš á buataó an t-am ro biana, he is accustomed to a little bout of illness at this season of the year.

ŠALÁN or šealán, a burst of sunshine: tá š. bpeaš špéine anoir ann, there is a fine burst of sunshine now; šealán, the white of the eye.

ḡamam, *pl.* ḡamna, *f.*, a yearling.

ḡamall, a soft, foolish person.

ḡaol, relationship: ḡaol i ḡpaḡ amac tá 'ḡe léite, he is only distantly related to her; tá pOmpeáil ḡaol aḡam leac, there is some trace (*lit.* a rinsing) of kinship between me and you. On how to translate "first cousins", see end of book, "A Few Notes on Grammar." (Verbs, 5).

ḡaraí, *pl.* ḡarí"-e-te, field of potatoes: ḡort is generally used for other tillage, páirc for grassland. Still páirc eórna, páirc arḡair are quite common. (Naturally, because young corn is like grass.)

ḡacá [ḡa], a gaff.

ḡealac", *g.* ḡealage", *f.*, the moon. ḡ. is used of the moon as a giver of light. Ré is the moon as a measurer of time. Ré must be used when referring to the rising or setting of the moon, or to its phases. Ré is also used of the moon as a disc, ar cíora na pé, on the edge of the moon; pé nuac, pé lán, tá an pé aḡ éirḡe, tá an pé aḡ toul i nOeir"meac. We may say: tá an pé ar an aer, or tá an ḡealac ar an aer, but apparently in the latter case we are referring to the light of the moon rather than to the time of night which its presence in the sky would indicate. I have been corrected for saying, bí an pé ar an aer an oíócé rin, when I meant that there was moonlight that night. ("tá an ḡealac ar an aer," incorrect according to Nóra ní Cinnéirve; she uses ḡealac only of brightness or light of moon, and would say tá (an?) ḡealac ann). Tá an pé aḡ toul curḡe, the moon is setting.

ḡeall, *gen.* and *pl.* ḡill, *m.* wager: tá an ḡeall ḡoite (*gut-eh*) [ḡabca] aḡam I have won the wager; cuirpíó mé ḡeall leac, I will make a bet with you; ní cuirpinn mo céann i nḡeall teir, I would not stake my life on it; cuirpíóar ḡeall te n- a céite, they made a wager; bain"iḡi riap aráib péim, ní a' muóc ar ron ḡill atá rió, slacken your speed, you are not running for a wager; ḡeall te, equal to, same as, like; bí pé ḡeall te beir titim, he was on the point of falling; "Ar tit pé?" "Du' ḡeall teir oó." "Did he fall?" "Almost." "Dubairc pé, don áit ná buaircar an cloḡ nac ḡeall te teampall in ao' cor é, he said that wherever the bell was not rung, it was not like a church at all.

- ἄμῃ**, green blade (of corn or any crop) braird: *ἔὰ ἀν τ-ἀρῦαρι ἴνα ἄμῃ ἀνοίρ*, the corn is up now; *ἔὰ ἴνα τῦρῆαρι ἄ ἄμῃρῦαδ*, the turnips are showing a green top over the ground.
- ἄκακ** [ἄκακ], an unfledged bird; *ἴρ ἄκακ ἴερ ἀν ὕραδ ὅυδ ἄ ἄ. ῖῆμ* (the English equivalent is, "every crow thinks it's own young the whitest").
- ἄκῆ**, cleverness, sharpness: *ἔὰ τῦ ἄ ὅυτ ἴ ἄκακ-ἄκῆ ὀρῦμ*, you are using too much subtlety against me; *adj.* ἄκακ-ἄκῆαδ, keen-witted.
- ἄραδ**, cut: *ἴρ μαίτ ἄ ὅυτ [ἄυδ] ἔ ῖῆμ ἄν ἄκακῆ-ἄκα ὅο ἴῆἄκα*, that is a good herb for curing cuts.
- ἄρ**, a start: *ἄνῆαδ ῖῆ ἄρ ἀρατ*, it would startle you; *ἄρῆμαίτ*, *adj.*: *ἔὰ ἀν ἀρατῆ ἀν-ἄρῆμαίτ*, the horse is very flighty.
- ἄρ-ῦ** (*gig"ul-us*), a tickling: *ἄ. ὅο ἄρ ἄρ ὅυμῆ*, to tickle a person.
- ἄρῆ** (*gyl"ah*), a driver: *ἄρῆ-ἄρῆ-ἄρῆ* or *ἄρῆ*, driving; *ἄρῆ*, to drive: *ἴ ὕρῖῆαδ ῖῆ ἔῆμῆ ἄ ὅῆῆαδ ἔ ἄρῆ ὅι*, she could not get any one to drive him for her; *ἄρῆ* [ἄρῆ-ἄρῆ] also means "driver."
- ἄρῆ-ἄρῆ**, a sore swelling: *ἄ ἄρῆ-ἄρῆ τῦ*, you are talking nonsense, *lit.* "you give me a pain!"
- ἄρῆ-ἄρῆ** [ἄρῆ ἀνάτ], shortness of breath.
- ἄρῆ** [ἄρῆ-ῖῆ], *gen.* same, *pl.* ἄρῆ-ῖῆ, a hare.
- ἄρῆ-ἄρῆ** (*glaw"mir-eh*), *ῖῆῆῆῆ* ὅο ἄρῆ ἄρ ἄνῆ ῖῆῆῆ ἄρ ἄρῆ, a tongs or pincers for picking thistles out of corn— from *ἄρῆ*, to clutch at (in local English, people say, *e.g.*, "he was glawming at me in the dark"). *ἄρῆ-ἄρῆ* is another name for this instrument.
- ἄρῆ-ἄρῆ** (*glom"ir-eh*), a brawler; *ἄρῆ-ἄρῆ*, brawling.
- ἄρῆ-ἄρῆ** (*m=v*) [ἄρῆ, a murmur], complaining, grumbling: *ἄρῆ τῦ ῖῆ ἄρῆ-ἄρῆ ἴ ἄρῆ-ἄρῆ*.
- ἄρῆ**, *gen.* ἄρῆ, a lock: *ἄρῆ ἀν ἄρῆ ἄρ ἀν ὅρῆ*, lock the door; *ἄρῆ-ἄρῆ ἀν ῖῆῆῆ ἄρῆ ἄρ ἀν ὅρῆ ὅῆῆ*, the carpenter will put a lock on the door for us; *ἄρῆ ἄρῆ ἀν ἄρῆ ῖῆῆ ὅῆ ἄρ ῖῆῆῆ*, Who fitted on the lock for you? the carpenter.
- ἄρῆ-ἄρῆ**, a trickster.

- ḡLEITĒARĀN** (*gleh"har-awn*), hurry, bustle (a favourite word) :
 bġ ḡ. ar ḡa' nĒlne, cé bu' éurḡe beaò a' t-arúar rábáit' aḡe,
 every one was working feverishly to see who would have his
 corn saved first ; aḡurġ ḡleitearānac, aḡurġ an foḡmar,
 harvest is a busy time : neam-ḡleitearānac, not too busy,
 moderately busy.
- ḡLġḡġġN** [ḡlġcġn], a man with the giddy ways of a boy.
- ḡLIOMAC"**, *pl.* ḡleam"-aḡḡ, lobster.
- ḡOBĀN**, a calf's muzzle, often used figuratively : nac é an céaò
 ḡobán a cúġ"eaḡ 'na béal é? Is not that the practice to
 which he was accustomed from childhood?
- ḡOġ"ḡEAC** (*goyle"shuck*), an earwig.
- ḡOIRE**, proximity, nearness : iorfaò ré tú 'á raḡḡá 'na ḡoġe,
 he would devour you if you went near him ; an oá lá 'r a
 maġġrġ tú ná tar ġ mo ḡoġe, long as you live and for two
 days longer do not come near me.
- ḡOIT** [ḡotaò], ar ḡoit éġġn, somehow or other.
- ḡORAC**, a fit of illness, *lit.* a roasting : fuar ré ḡ. múġ ġ mbliana ;
 raḡḡann (r=fw) ré ḡoraí beaḡa or bíonn ḡoraí beaḡa 'na
 oiaḡ, he gets little turns of illness. [Tos ḡ. ve'n teime, take a
 heat of the fire ; a' cúġ fuar ḡ., said of heating iron white
 for welding.—O'C.]
- ḡRAC**, love : ġr má fuò a veġmġo ġ nḡrāò veit a' cānt, many a
 thing we say just for the sake of talk. ḡrāòmar (*graw"or*),
 generous, loving, good-hearted.
- ḡRAIT**, *f.*, a shout (of rage) : cúġ ré ḡrait ar, he gave a shout
 (of rage) ; "conác a' oiaòail (*dee"il*) ġġn orra", arra ġġ ; bu'
 cuma léite ac an ḡrait ġġn oò cúġ aḡte, "an increase of
 that devilish luck to them," said she ; she merely wanted to
 let off steam.
- ḡREġm**, grip, stitch : tá ġġ a' rḡaoteaò na nḡreamanna, she is
 taking out the stitches ; a' cúġ ḡreama, putting in a stitch,
 doing a little sewing ; fan ḡo mbéarāḡ ġġ ar a ḡreamanna
 (of a fire) wait till it catches up its stitches, wait till it is well
 alight, (*cf.*, fan ḡo mbéarāò mé ar mo ḡreamanna, "wait
 till I get steam up—get into my stride—get into full working
 order").
- ḡRġġġN**, stagnation of the blood : cooiaò ḡġġġn, "pins and
 needles." See oiaḡscar.

ΣΥΡΙΟΣΑĆ, the red embers, the glead: ΔΡ Δ ΗΣΥΡΙΟΣΑĆ, on the embers; also what is cooked on the glead, as ΤΑ ΣΥΡΙΟΣΑĆ ΠΡΑĆΑΙ ΡΑ ΤΕΜΕ ΔΙΣΕ.

ΣΥΡΥĆ [ΣϋρυĆ], curds: ΒΙ ΔΝ Τ-ΙΜ 'ΝΑ ΣϋρυĆ, the butter was in curds.

ΣΥΡΥΜ.Δ"Μ (μ=v; ú nasal), cockles (shell-fish).

(1) ΣΥΨΥΔΘΡΑΨ (θρ=w): ΝΙ ΣΥΨΥΝΝ ΜΕ ΗΕΙΝ Ι ΣΥΨΥΔΘΡΑΨ ΛΕΙΡ, I would not compare myself to him, would not compete with him (said contemptuously); ΒΙ ΡΕ Δ ΣΥΨΥ Ι Σ. ΛΕΙΡ Δ' ΤΡΨΨΑΡΩ-ΕΑĆΤ, he was comparing them with eternity.—The word is pronounced Ι ΣΥΨΥ Ι ΘΡΑΨ (it may be a compound with com).

ΣΥΨΥΘΕ, *pl.* ΣΥΨΥΘΕ (*ghit-eh*) and ΣΥΨΥΘΕΑΝΝΑ, *f.*, a prayer, a good wish: ΣΥΨΥ ΡΕ ΣΥΨΥΘΕ ΔΝ ΠΟΒΑΙ Ε, get him prayed for at Mass; "ΚΟΣΑΡ, Δ ΝΑΝÓ, ΔΝ ΘΨΥΨΙΝΝ (*a wye-ing*) ΡΑΨΨΙΡ ΡΕ ΛΕΙΤ Δ ΡΑΨÓ ΤΟ ΡΑΨÓ ?"—"ΕΙΡΤ, Δ ΘΕΑΝ. ΝΑ ΗΑΒΑΙΡ ΔΝ ΣΥΨΥΘΕ ΣΥΜΑΝΣ ΣΟ ΘΕΟ ΑĆΤ ΔΝ ΣΥΨΥΘΕ ΨΑΨΨΙΝΣ ΤΟ ΡΝΑ ΜΑΨΨÓ ΣΟ ΛΕΨΡ," "Tell me, Nano, is it right for me to say a prayer for Pat alone?" (Pat was her late husband) "Nonsense, woman. Never say the narrow (restricted) prayer but the broad and generous (universal) one for all the dead." The proper answer would have been: ΣΕΘΒĆΔ, ΑĆΤ ΔΝ ΡΑΨΨΙΡ ΨΑΨΨΙΝΣ Δ ΡΑΨÓ ΙΝ Δ ΤΨΑΨÓ. ΣΥΨΥΘΕ OR ΣΥΨΥΘΕΑĆΑΝΤ is the verbal noun.—ΣΥΨΥΘΕ also means an evil wish, a curse; verbal noun, ΣΥΨΥΘΕΑΨÓΨΕΑĆΤ: ΝΑ ΒΙ ΔΣ ΣΥΨΥΘΕΑΨÓΨΕΑĆΤ, stop cursing; ΝΙ ΤΨΨΨΨÓ Δ ΕΨΨÓ ΡΙΝ ΣΥΨΥΘΕΑΝΝΑ ΟΡΨΜ"ΡΑ, *his* curses will not fall on *me*; ΝΑ ΒΑĆ ΤΕ Ν-Α ΕΨΨÓ ΡΙΝ ΣΥΨΥΘΕΑΝΝΑ, pay no heed to *her* curses; Ψ ΨΝΤΑĆ ΔΝ ΨΕΑΡ ΣΥΨΥΘΕΑΝΝΑ (ΝÓ ΣΥΨΥΘΕ) Ε, he is much prone to cursing.

ΨΑΨ, *gen.*, ΕΨΨΕ, *pl.* ΨΑΨΑĆΑ, *f.*, shoe-lace; a leash for greyhounds,

ΨΑΡΡΑĆΤ, an attempt, a throw, a stroke: ΤΨΣ ΡΕ ΨΑΡΡΑĆΤ ΘΕ ΕΨÓĆ ΤÓ, he gave him a blow of a stone: ΤΨΣ ΡΕ ΨΑΡΡΑĆΤΑΙ ΜΨΡΑ ΘÓΨ, he made several cutting remarks to them: Δ Θ'ΨΑΡΡΑΨ ΨΑΡΡΑĆΤΑΙ ΜΑΓΑΨÓ ΒΑΙΝΤ ΑΡΑĆ, trying to fliek you with ridicule; ΤΑΒΑΙΡ ΨΑΡΡΑĆΤ ΑΨ, attempt it (same as ΒΑΙΝ ΤΨΑΨ ΑΡ).

ΨΑΣΣΑΨΡΕΑĆΤ, fishing: ΤΑΨÓ ΔΣ Ψ.

ΨΨΨΨĆΨ, (*im-ir-hee*), *f.*, removal, migration, (ΨΨΨΨε variant of ΨΨΨΨε, *cf.* comΨΨΨε: comΨΨΨε): ΛΑ 'ΤΕ ΜΨΡΕ ΝΑ Η-ΨΨΨΨĆΨ the 25th March reckoned as New Year's Day in former times, the day on which annual tenancies expired and new engage-

- ments were made with labourers for twelve months' service. (The ordinary name for the Feast of the Annunciation is *tá 'le* [tá péite] *Muirpe ra Máirta*, and for the Assumption *tá 'le Muirpe móir ra b'poḡmair*). *ḡo n-éirḡḡo* (*nire-ee'*) *t'imrēi leat*, may your change of dwelling be a prosperous one; *ḡo b'ḡḡar aḡ ḡéanam imrēe*, they were moving out.
- imshíom* (*im-in-eev*), concern: *bí a ḡnū a' ḡéanav an-i. ḡo*, he was much concerned about his work. *imrniomáct* (*im-an-eev' ocht*) [*imrniomác*, industrious], industry: *pé a n-i. néin a ḡin 'oi é*, it was her own industry that did it for her.
- mcmn* (*in" a-hing*), *gen. -e, f.*, brains.
- inneall* (*ing'yul*), *pl. mnite*, a trap: *ar inneall*, in good form for work, "ready to spring."
- Intinn*, intention: *ar an intinn rin a táim' mé*, it was with that intention I came.
- iomairḡ* (*um"ah*), rivalry, competition: *ní raḡaim in iomarḡ teir*, I would not compete with him.
- iomá* (*m=v*) [*iomáig*] *gen. same*, a statue, image. The word is sometimes heard as *iomán*; the final *n* has come from the article or from *naom* which often follows: *i. na maig'one*, *i. naom pá'orais*.
- ionav* (*i-nao*), place (for something): *ionav tige*, site of a house; *ionav coir' ouine*, a human footprint (*man c. ḡ. also*); *ionav ḡo coire*, the mark of your foot; *bí ionav coinne aḡam teir*, I had an appointment to meet him. The phrase *in ionav* is rarely heard, *in áit* is used instead. *ḡear ionav ḡé ar a' ḡatam*, God's representative in this world, Christ's Vicar on earth. (The phrase sounds like *ḡear-nuḡ-ae'* *ar a' ḡatam*.)
- ionḡa* (*ung-ah*), *pl.*, *ionḡnai* (*ung-a-nee* or *ing-a-nee*), finger- or toe-nail: *tá cur pé ionḡain oim*, I am suffering from a whitloe. *ionḡa* also means a hoof.
- ionḡa=úna*, a wonder (like *úntar*, the *i* is usually heard after article): *ir beaḡ a' t-úna ḡo maip'eav ná ḡaoinne i b'ḡav anro*, little wonder that the people live a long time here.
- ionḡanḡas=úntar*: *rin é an t-úntar a bí oim*, that was what astonished me.
- ioscár* (*iss"cur*) [*orcar*, a bound, a leap]: *nin iorcar meabrac* (or *céit*) *aige*, he has not a particle of understanding (or sense). It represents *urḡar*, *orḡar*, a jewel or *orḡar*, a bound, a leap. For pronunc. compare *iorḡar* for *órḡar*.

- ΙΟΣΨΑΘ, *pl.* ιοψασοί, back of knee : *ὅτι μ'ιοψασοί δ' ἰύδαρνα*
 ἡ μο ψύνα δ' ἐνοτάτ (of one who remains kneeling too long),
 my knees were bending and knitting—my knees were wobbling.
- ΛΑΨΑΡ, *g.* λαΨαρ, *f.* λαΨαρ, the hand with the fingers held apart for
 clasping : λαΨαρ ποΨραΨα, a bunch of flowers.
- ΛΑΜΙΝΗ, *pl.* λαμίνοι (*lawn"yeh, lawn-yee"*) [λαμίνοι], a glove.
 E.M.I. *lámhann, f.*
- ΛΑΝ, a filling, contents : *καίψω μέ αν τάν ἀτά ανηρο τήιοτ,*
 I will put the contents of this (gun) through you ; *τ.* means
 also a cartridge.—For τάν as *adj.* see ταοροε.
- ΛΑΝΑΝ, a bladder, the inner tube of a bicycle (I have heard *πυόΨ*
 for the cover) : *καίψω αν τάναν δ τίοναΨ ἡ ανηρον δ μινέατ*
δ ὀΨάρΨαΨ ὡ οανγαν ἡ κόρω[α] δ ἑυρ αν ἑυν ná βέαΨ
αον ΨάΨαττ 'Ψε'ν γαοΨ πυΨ αμαΨ ; 'ά πυΨραΨ, βέαΨ πέ
'να τιοβαν (description of how to fill a football. Note that
 γαοΨ, not αεπ, is used of the air in the bladder). Some speakers
 use τάναν for τάν, a cartridge, but it is generally rejected in
 this sense. See αεπ.
- ΛΑΝΨΑ, ling (a fish). Ling, a kind of heather, is *ΨραΨ ná*
τοΨτανναΨ.
- ΛΑΝΨ"ΑΡΟΕ (*lwong"íd-eh*), spancel. [Same as *τανΨ-πετεπ* in
 Cormac's Glossary, "long fetter," for *υπΨαττ ΨαΨα.*—De H.]
- ΛΑΝ"ΤΡΕΨ (or *ταντρεΨ*), a lantern.
- ΛΑΟ[Ψ], *g.* and *pl.* λαοί[Ψ], a calf.
- ΛΑΣ-Ψ, *pl.* λαΨραΨα, a flame.
- ΛΑΣΨΨ, a flame, anything that lights up of a sudden : *τά αν τΨ'*
ιν αον λαΨΨ αμάιν, the house is all ablaze. *Pron.* τυΨΨ.
- ΛΑΨΑΨ, a plot (in a graveyard) ; a flower bed ; place for threshing
 corn.
- ΛΕΑΒΑ, *g.* λεαβαν (*b=p*), *pl.* λεαβταΨ (*lap-och"uh*), a bed ; *'ά*
μβέαΨ βυααΨ υπΨγε αΨαμ, καίψωινν ι Ψνα λεαβταΨ' [οΨ]ΨαΨ
ε, if I had a bucket of water, I would throw it on you in bed ;
τυΨταΨ λεαβαν, bed-clothes ; τά πέ Ψα τεαβαΨ, he is in bed ;
τά πέ αν αν τεαβα, he is ill abed ; τεαβα-τυγε-ΨεΨτα (hole"-
thah), childbirth : τά Ψι ιν δ τ., she is in confinement ; (Τά Ψι
τ'ΨεΨ τεανΨ δ βεΨτ αΨι, she has had a child. *ΨρεΨτ* is used
 as a rule only of the lower animals : *αν πυΨ αν ὅΨ ? 'Οο*
πυΨ.—Has the cow calved ? Yes ; τά αν ὅΨ βεΨΨε, the
cow has calved).

LEAC, *gen. uice, dat. uic, pl. leaca* or *leacraça, f.*, a flagstone : *leac an nige*"-cáin, the washing-stone; *bain ar a' tic ró é* (pronounce *ró é* here to rhyme with *go 'way*), or *cait ra tic ró é*, have it out with him, show him that what he said about you is false (people used to ring a coin on a flagstone to see if it were good or bad, and hence the above expression may be translated, "ring his story on the flagstone of clear evidence and prove to him that it is counterfeit"); *cuir ar a' tic ró é*, have a clear understanding with him (*e.g.*, as to the terms of a bargain you have made with him)—In the first edition of this work *bain ar a tic ró é* was translated "make him pay on the nail" (*i.e.*, make him give you immediate satisfaction) and this was adopted by Dr. Dinneen (see *Dict.*) but I am now inclined to doubt its accuracy.

LEAC [LEAC], a half. *leic* is used in such phrases as *cúis pinge* (*ping*"-ch) *šo leic*, five-pence ha'penny. *leat* is a common prefix. *leat' bpiós*, an odd boot, and so of all things forming a pair. *leat* followed by an adjective usually becomes *lea'*, and aspirates the first letter of adj., except when it begins with *t*. With nouns, when it is used as an adjective, the same rule applies : *lea' míte*, a half-mile (half is an adjective prefix; we do not mean "one half of a mile"); *lea' ctoc*, a half-stone (weight); *lea' tonna*, a half-ton; *lea' é'róinn* [*leat coróin*] a half-crown; *lea' pingsin*, *lea' pinge*, a half-penny; *lea' íobran* (*hav"ran*) a half-sovereign (but *leac íobrain* is much commoner); *lea' íorpar*, pronounced *lea' íorpar*; *íéanparó ceann lea'-íágar an író*, a half-size one will do. On the other hand, when *leat* is a noun it is pronounced *leac* and followed by the genitive : *bí leac ínáctaro* : *mo lám*, the half of a needle was in my hand. If we said *lea' ínáctaro*, it would mean a small but complete needle.

LEACL-Í, *pl. leacl-iana*, [*leat-laróe*] a shaft of a car (as if *leat-laróe*). In some *Déise* districts *bóro* (*rode*) is heard instead of *í*.

LEA'-PTEIÓCE (*lah-flike*"-ch) [*pteróce*, a stump], a half-foolish or silly person : *í. ba easó é*, he was half-simple.

LEASUGÁDÓ, manure : *cuireann ré an doiríoe rin leasugáite ar a' íatam íá' naon bláin*, he puts that depth (indicating amount) of manure on the land every year.

LEME, *pl. léimpeaca*, a shirt.

ΛΕΙΤΕ, *g* λειτεαν, *f.*, porridge, stirabout.

ΛΕΙΤΕΙΡΟ, *s. f.* 2: εἶς ἄ λειτεῖρο ἐλάτωνα ἀγαμ-ρα, I have one of the same kind; ὁο ζῶδ ἄ λειτεῖρο ριορ ἄ' βόταρ, a certain man went down the road. ἄ λειτεῖρο ρεο is used in beginning a conversation, and appears equivalent to "I wish to speak to you on a certain matter": "ἄ λειτεῖρο ρεο, ἀρ ὄ' αἰμῆς τῦ εἰο ἄ βῆμ το Σεάν?" "By the way, did you hear what happened to John?"—"Νι ρεῶταρ μέ, ἄ ἀταρ, ἀετ ἄ λειτεῖρο ρεο ὄ' αἰμῆς μέ," "I don't know, Father, but I heard something like the following . . ." εἶς ἄ λειτεῖρο ὄ' ροκατ ἀμ, there is such a word; λειτεῖρο να νορῶε ἀνοετ (οη) a night like this (on such a night as this); λειτεῖρο ἄ' λᾶ μιοιυδ (οη) a day like this, also λειτεῖρο ἀν λαε μιοιυ.

ΛΕΙΤΙΡ [λιτιρ], *g.* λειτ'ιρε, *pl.* λειτ'ιρεᾶς, a letter: λ. το εἰρ ρε εἰνταρ, to register a letter; εἶς ὄδ ριμζιη δερ'ιρεᾶς ἀρ λειτιρ ἀτᾶ ρε εἰνταρ, a registered letter costs twopence extra.

ΛΕΙΤΩΣ, plaise.

ΛΕΟΗ [λεᾶμᾶν] (*lone*), a moth: εἶς μο εἰρῶ ἐῶταρ ζο λείρ ιτε 'σε ρνα λεοή, all my clothes are moth-eaten. (λεᾶμᾶν, an elm-tree, ἡ=v.)

ΛΙΑΣ [λέαρ], corn-stalk. *Cf.* τιαρ, *gen.* τείρε.

ΛΙΝΕ, *pl.* λιντι, a clutch: λινε το εἰρ ρε ἐεαρε ζυρ, to put a clutch under a clucking hen; ρεο εεανν κορρα τε κορ να λινε, take this odd egg to go with the setting—(the setting contained a dozen).

ΛΙΟΗ: λ. τιζε, all the members of a household.

ΛΙΟΗΔΗ [sea-weed], water-moss; εἶς ἀν τοβαρ λᾶν νε λιοᾶν ὑαίτνε, the well is full of dark-green moss.

ΛΙΟΣ, *gen.* λεαρᾶ, *pl.* λιορνα: βεαν ἄ' λεαρᾶ, the fairy mistress of the fort.

ΛΙΤΙΣ, a bright white colour: εἶς ἀν ρᾶιρρε εἰ' ζεατ τε λιτιρ, the sea is as bright as λ., *i.e.*, shining like silver. I have also heard λιοταρ: ιρ ζεατ τε λιοταρ ε, it is like λ.

ΛΙΨΩΔΙΩΕ, οἰνε οἰομαοιη ζᾶν μᾶτ, a listener, an eavesdropper: οἰνε βεᾶδ νε [ι οταοδ] ριαρ οιοτ ἀζυρ ἀζ εἰρτεᾶετ λεατ ι ζᾶν 'ιορ οιτ; λιψωδιεᾶετ, act of so listening.

ΛΙΨΩΔΙΣ [λιψῶε], act of shouting: ρο'εταρμ γ ὑίρμας γ εἰρ ἄ βᾶτε, noise and shouting and general uproar.

- ΛΟCΑΘ** : μαρτυρ τε ο' εἰρω-ρε ὄε, ἢ ἀνναμ τῷ ἄ εἰρ μαρ τοcαθ ὀρρα, as far as you are concerned you seldom pressed it on them; νῖορ εἰρρεαθ μαρ τοcαθ ὀρμ ε, answer to "Did you get your dinner there?"—"It wasn't offered to me," *lit.* "I wasn't pressed."—Δξ τοcαθ βό, forcing the cow to yield more milk.
- ΛΟCΔΝ**, chaff : τᾶ ρε εἰ' οἰοcαιρ (*dyukir*, ὀεαcαιρ) ὀ'ρεαρ ραιῶβιρ οἰτ ζο οἰ ρνα ρλαι'τιρ λε μάλα λόcΔν ρζαοιλεαθ λειρ ἀν ηζαοτ γ ε βαλιυζαθ εαρ η-αιρ ἀρῖρτ, it is as hard for a rich man to go to heaven as it is to gather up a bag full of chaff after tossing it to the wind.
- ΛΟCΤ**, fault; τοεcυζαθ, finding fault with : νῖ ἄ λοεcυζαθ ἀcΔιμ : I am not finding fault with him.
- ΛΟΜΑΘ** : οἰν ρε ἄ' τομαθ-λυαιν cεαρτ ὀρμ-ρα, he made a clean sweep of all I had. The phrase comes from the song, Σεδζαν Ὁ Οἰυβιρ.
- ΛΥΔ[C]**, (old form λυαη, *cf.* the doublets λόζμαρ, λυαcμαρ) price, value : ταβαιρ 'um λυᾶ' ὀἶ ρῖνζῖν ὄε εῶβαc ἀζυρ λυᾶ' τῖρτιῖν ὀ' ρ-Δν, give me twopence worth of tobacco and fourpence worth of bread; ἢρ μαῖε ἄ λυᾶ' ἀρῖζῖο ε ρῖν, that is a fine price; λεαc-α-λυᾶ' [λεαc], half price. (λεαc-τρεαρζαιρτ is used of reduced rate; ρυαρεαρ cεανν ἀρ λεαc-τρεαρζαιρτ, I got one at a reduced price).
- ΛΥΔΙΡΤΕΔΝ** [λυαιρεΔν], heavy dust (of the road), *lit.* ashes : τᾶ μο εἰρω εἶρωαῖζ μιλλτε 'ζε λ. ἄ' ὀῶcαιρ (ἅ=vw), my clothes are spoiled by the dust of the road.
- ΛΥΔCΔΝ** or λορζΔν (deep ι), a frog. (This word has been heard several times; it does not appear to be in use elsewhere.) [O.I. λυαζ. The frog is not indigenous.—De H. ἀραρᾶν also used.—McS.]
- ΛΥΘ**, *gen.* λῖβε *pl.* λῖβα, *f.*, a loop; *adj.*, λῖβαc : ρεαρ λῖβαc, λῖνοιρ, a man, strong and supple; λῖβαρρεαcτ, tricking : τᾶ ἀν λ. ἢ ἀ ερῖοῦε ρῖῶ, ρεαcαιρ ε, he is a trickster to the core—be on your guard against him.
- ΛΥC**, *gen.* λῖνε, *pl.* λῖcα, *f.*, a mouse.
- ΛΥC** (very deep ι) [λῖc] : νῖν ἀον λῖc 'η-α εἰνάμνα, he has no activity in his bones; he is stiff in his joints. λῖc means also the inner side of each of the three joints of the finger;—each of the three sets of lines across the inner side of the four fingers and the double set on the thumb.

ΛΥCΔΙCΤΕ (deep λ), an abatement, a saving, discount: ρυαιρεαρ λυcάιρτε ρα cίορ, I got a reduction of rent; bu' múp Δ' λυcάιρτε vómipa (*dhoo"sa*—m nasal) 'Δ ραξάv ρί Δ' βαιπτ να νεαντόξ ανη, it would be a great lessening (of labour) for me if she were to cut down the nettles there; ταβαίρ λυcάιρτε vóm ξο νοίολραv μέ να μυca, extend my time for payment until I sell the pigs.

ΛΥΙΞ [λυv], *pl.* λυβεanna (*lee-"an-ah*), a herb.

ΛΥΙΞΕ [λυξ], weakness: cυιρρvοίρ ι λυιξε cυ, they would make you faint. λυιξεac"αρ, weakness. See ρανταίρ.

ΛΥΙΞΕ"CΔΝ, a lying in bed ill: ναc ζαίρvο Δ' λ. Δ βί αρ Δ' vφεαρ βοcτ! how short a time the poor man was confined to bed! Νά ραv 'αvο ριν vε λ. βvίαν' οητ! may you not be ill a-bed for that length of time during the year! (Said by a beggar; the 'αvο ριν refers to the length of time the mistress was in getting the alms for her: 'αvο 'ρ Δ βί βεαν Δ' τiξε Δ' ρινεαv να ριηgne cυη βεαν να vέιρce. The βvίαν' is for βvίavνα, gen. case).

ΜΑC, *pl.* μαcne [see *Dict.* μαcne], a son; μαc ρεv, a comical character, a "play-boy"; ιηγεαν ρεv is also heard—μαcne, c- broad and n- slender, cf. μαρνεαταc below. μαcne is not said of brothers (cιανν μαc) but of the sons of different parents.

ΜΑCΔ, farmyard.

ΜΑVΡΑΪ ΖΑΡV [ζαρvα], dog-fishes, coarse fish of the shark species, also called ρcαιρpini. This seems a corruption of "sculpion," but the fish is not the sculpion.

ΜΑΞΑV, mockery: νί τεαvαρ μαρ μαζαv é ριν vο τεiξεαμ, that book is "no joke" to read; νί η-οβαίρ μαρ μαζαv vου vε ρυβατ αρ ραv ξο vοcί Δίρvο ηvόίρ αρ ρο, it is no joke to walk all the way from here to Ardmore.

ΜΑVΟ'η, *g.* same, *pl.* μαvονiαcα, *f.*, morning: ι ρ-υc να μαvο'η, in the course of the morning. (The v'η is sounded like the "-den" in "wooden," "wood'n.")

ΜΑVΪCΙCΤΡΑC (my-ish-throw"us), *pl.* μαvιξίρτράραcα, mistress.

ΜΑVΡΞ, woe, trouble: ζαν αον μαίρΞ (m=w) οητ! Not a bit of trouble to you! (said to a singer at end of song); ιρ μαίρΞ vó cυιρeανη é ηέηη ρα ρ-υcτα ρον, νί v'pάcραv ρé ιc'η vίv

ná riubal na ruge ionam ; it is a shame for him to work himself up into that excited condition, he would make me lose my appetite and my power of walking (a reference to a public speaker).

MÁIRIÁCT [meirbeáct], listlessness : tá m. oim le tear na ndaimpe, I feel listless owing to the warm weather.

MÁIRÍN CLUÍM, or MÁILÍN CLUÍM, black, furry caterpillar ; also known contemptuously as Máirín claimé (cloy) ; claimé = mange. The generic word piart is also used.

MÁISE, *f.*, good appearance, beauty : nac múr a' máire ar an méirín ? Is not that amount (of weeding and tidying up) a great improvement to it (*i.e.*, the garden) ; ir móir an máire ar fean-bhóis búcla, a buckle is a great set-off to an old shoe ; ní raib don máire 'na éirio oibre, his work was slovenly ; maírúit, handsome, comely, presentable (persons or things).—Máire means also decency, honourable behaviour : 'bionar caillte leir an oear—ba maic a' máire ó bean an cige ; leas pí ar bhóro cuşann méite bí inneamail don pí, we were dead from hunger, but the bean an cige rose to the occasion, and served us a meal fit for the king ; (ó bean an cige = (the behaviour that came) from her ; ba maic a' máire = was a good kind of decency). Da leas a' máire ó bean an cige náir ó'fiarpuis óinn an raib béal orainn, the mistress showed up poorly, as she never asked were we hungry.

MÁISTÍN maóra, a saucy little dog.

MÁIT or maitear, *f.*, goodness : 'oo rin a' lá inoiub maic an domain, this day has done a lot of good ; 'vé [an] maic (m=w) veit a' caint ? What good is talk ? Ir múr a' maic şan don rtoirpm 'oo tearct, it is a great blessing that no storm has come ; ní béinn á şocuşað ar a maitear, I would not support them for all they are worth ; bu' mú 'óioşbail a óin pé ná maitear, he did more harm than good.

MÁLAIRT, exchange, something different : ní bfuilşeadó pé veit 'na málairt, he could not be otherwise ; nin don vealra 'óá málairt, there is no appearance to the contrary ; veiró ríó fearó şo leór ve úr málairt, you will be sorry enough for your change (of people going to America) ; véanrao málairt ar mo rşian le-ó top, I will swop my knife for your top ; véanrao málairt mo rşine ar 'oo top (same) ; véanrao málairt rşine leat, I will swop knives with you ; nac veat

- πλάμαρὰς ἐ γ α μάλαίητ ριν ἰρτῖς αἰζε, is he not nice and complimentary, although his real sentiments are quite the opposite; nin don maít 'na málaíητ, nothing else is any use; nin ρior 'α μάλαίητ αου, they know nothing else (nothing better); τὰ α μάλαίητ οε εῦραμ ορη, I have something else, something quite different, to trouble me; αὐο ἱ μάλαίητ βροῖν ανη? μεροῖη, what is the opposite of grief? mirth.
- ΜΑΝΑ, *f.*, a sign, presage, omen: τὰ mana θεοῖη ορη—τὰ τοεαρ ἱμ ρῖητε, my eyes are itching—that means I am in for a bout of weeping; τὰ mana ρῖυβαῖ ορη—τὰ τοεαρ ἱμ τορζαῖο (itching at the back of the knee, sign of a journey; τὰ man' αε-αῶαίητ ορη, a sign portending a change of bed (*lit.* pillow) [αε-αῶαίητ=αε-αῶαίητ, and usually pronounced wrongly αελαῶαίητ]; man' αίητηυζαῶ λεαπαν (λεαβταν), same as preceding; τὰ mana ρηημ εηῆμ ορη, βερο ρεοῖλ ανοετ αζαηηη, I have a feeling which means the picking of a bone; we'll have meat to-night. (In the last two examples, the kind of τοεαρ is not stated).
- Μ-ΑΗΗΤ, *f.*, space left by removing a piece: τὰ μ. μῖρη αἰζε αίητε, he has made a good gap in it (the barley); a gap in the teeth: τὰ μ. ανη, he is gap-toothed, he is a μ-ανητῶαί or a μ-ανηταίη.
- ΜΑΡ"ΑΖΑῶ [μαρζαῶ], *pl.* μαρζαῖοε, market.
- ΜΑΡΚΑΙΖΕΑΕΤ, a "lift": βῖ μ. αζαη οεη εῦρο ηέηη, I had a lift (*i.e.*, a car) of my own. Ζηεαρ is often used for this word in βαητε ηα ηζαῖλ. With μαρκαίζεαετ the name of the animal is often inserted, ταβαίη 'um μ. αρ α' ζαπαῖλ ρον or αρ αν αρατ ρον, which need not mean "give me a ride on that horse," but "give me a ride in the car drawn by that horse"; likewise, βῖ ρε ἰρτῖς αρ αρατ means "he was sitting (or driving) in an ass's cart."
- ΜΑΡΝΕΔΑΔΕ [μαίρηεαταε], a sailor. Note that η- broad is followed by η- slender; so too εῆρηε for εῆρηε *pl.* of εῆρη, αρηε (a shoe) for αρηε and several other words; compare also the spelling of εαρηεηη for εαρηαον, a few lines further down, η- broad followed by τ- slender.
- ΜΕΑΒΑΙΗ, *f., g.* μεαβραε, mind, intelligence: ηαε μῖρη α' μεαβαίη ε ριν? Is not that very clever? ηῖ μεαβαίη τεῖτε ριν ζαν α βεῖε 'ηα εαρηεηη αρ ραῶ, she does not like, is not satisfied, unless she is the commander-in-chief (in her

own house). Hence : meáðraí^{gim}, notice, observe : meáðró^{tá} 'n fear 'oer 'dá t'or, fín é a cuirtar i gcorúla^{ct} nuair a bíonn an oí^oce a' t'icim, you could notice a man between two bushes—that is the comparison used when the night is falling (when there is reference to the night approaching) but with enough light to distinguish a man from a bush.

meáð^{rán}, a megrim, dizziness in the head.

meáð (*mäh*), *f.*, scales ; taðair 'um a' meáð go meáð^{raí} mé an feól, give me the scales till I weigh the meat ; bí^r meáð ar meáð, you were vacillating ('oer 'dá cú^{mairle}) ; meáð^{raim} cao a taðaró^e ré 'o, I could estimate, form an opinion of what he might refer to (a is short in noun, long in verb. meáð^{aim} ; its past part. meáð^{te} often=adj. t'rom).

meá^r"a^{tul} [meá^rball], a wandering of mind : bí ré a 'oéana^o meá^rcaⁿ meá^ra^{tul} 'o, it was making him confused ; é^{uai} ré éⁿ meá^ra^{tul} ra é^mreá^m, é^{uas} meá^ra^{tul} ra é^mreá^m air, he went wrong in the count ; b'fé^{oir} gur meá^ra^{tul} a baⁿ 'o, perhaps he made a mistake ; bí^oar ar meá^ra^{tul}, they were confused in their minds ; tá ceann ana-meá^r"a^{ta}la^o a^{gam}, ní feá^{oir} mé cá ta^{gam} aon fu^o ar mo lá^m, my mind is very confused, I don't know where I put anything.

meá^{le}, *pl.* mé^lta^{ca}, *m.*, a meal ; í^r ann a ca^{it}o a gcu^o mé^lta^{ca}, it is there they take their meals.

meá^lmeá^o [meá^l-], a crafty and close-fisted person ; 'oime cú^{mang} (*coong*) 'na é^ore 'e reá^o meá^lmeá^o, one of narrow heart. Also peá^lmeá^o.

meá^ln, a spade worn down small ; cao tá in^{te} a^ot meá^ln, she is but a shrivelled-up little creature.

má, *g.* same, *pl.* má^oa, *m.*, a month.

mí^oí^{re} or mí^oí^{re} [má^o í^{re}], *pl.* mí^oí^{re}, a wolf.

mí^{le}áⁿ, blame : bí m. a^oi ar a má^o go ma^o ré a' r^garpeá^o a co^oa, she blamed her son for wasting her property.

mí^{ún} [meá^on], mind, disposition : tá mí^{ún} ga^lá^{nta} a^ge, he is a man of honourable feeling.

moá^l (*má^ole*), *f.*, *g.* moá^lle (*má^ole-eh*), delay : tá mé a cí^méá^o moá^lle o^rt, a' ba^ont moá^lle a^ra^t, I am delaying you ; cí^méá^o an cí^oo (*cyuch*) moá^lle o^rm, the shower delayed me ; cí^méá^oas ana-moá^lle o^rm, I was kept waiting ever so long ; ní ba^ont^o mé mo^ráⁿ moá^lle a^ra^t, I will not detain you too long.

MOΛA, same word as mutla, *lit.*, nave of wheel: m. an uib (*iv*), the round end or top of the egg (ceann an uib, the pointed end).

MUMÍN [mumigin], confidence, hope: ní bfuifíá don mumin (m=*vu*) a beic ázut ápta, you cannot trust them; nin don mumin 'se n-a' voctúir ar, the doctor has little hope of him.

MÚINT-ÁN [móinteán], rough, boggy land.

MULLA [deep *l*—mutlaé], top: foir (*hir*) ar fáo ar múl' (m=*w*) a' cinn, in the extreme east on top of the headland; ar múl' an t-rléibe (*llay*), on the top of the mountain; éuair an maora 'na mulla, the dog pounced on him (the kitten); óearraíde " 'na mulla " le n-aon fuo seobao an maora fé n-a bun; áct don fuo beao of a cionn óearraíde " éuair an maora in áfann ann."

MUN["]ΔΙΡΤΛΕ, *pl.* mun["]αιρτι, a sleeve: epunn["]is vo munairti, fold up (tidy up) your sleeves, also epoiait vo m.

MURAR [murair], family, household: tá murar múr air, he has a large family; tá murar múr a cúram ort, you have a large family (to look after).

MURCÁO, great hardship, adventures. The word is really a man's name, Morrogh of the Burnings, and has become synonymous with dire calamity: see Dictionary: é'nuic ré murcáo, ázur an éuro eite ó'éá (*yaw*) éutleacáca, he passed through dreadful adventures; tabarrao ré cáinc vo'n t-rlua' múrcáo, he would speak to the host of Morrogh (said of a child), *i.e.*, he is over-talkative and forward.

MURCÁL, 1 *m.*, fleshiness: naé ionganac (*oon["]thoch*) an murcal acá ra leacánós fon, what a weight of flesh that broad low-sized man is carrying! The genitive, murcal, is used as an adjective: péac na daoine múra murcal a éugann an báp leir, see the great stout people that death carries off; tá fuo ana-murcal, they are over-burthened with flesh.

MU["]CÁL [moéal, 1 *m.*], a heavy cloud; m. múr tub.

NEAO, *pl.* neaoraáca, nest; áz neaouáao, nesting.

NEÁLL, a wink of sleep, a mad fit: níor éoadauige["]ar néall le reactam, I did not sleep a wink for the last week; tazann néall (or rít) inre, a sudden fit of madness seizes on her.:

NEAM-NIÓ (*nyav["]nee*), nothing: bíonn an lá 'na neam-nió, nuair a bíonn rígnímíreacé 7 léitíreacé óeanta 'zur, the day is reduced to nothing by the time you have finished with your reading and writing.

NEART (often of excess) : ní n do' corán ann 'se neart raotaruzad, there is no path owing to excessive tillage ; le neart cirtedact aighe a óm ré é, he did it because of his conscientiousness. The genitive is used by some after neart.

NIOSGÓIO [nearcóió], boil (sometimes without n) : do bhuir ar an n., the boil broke.

NIÚDAR-NEÁDAR : bí ré ar niúdar-neádar ar é tabairt buais, he was hesitating in a silly fashion about giving it. From neodar, neuter ; the phrase means "going neither way," "being neutral."

NOULAIIS (*nul'ig*), *g.* noúlaig, *f.* Christmas. (The n is sometimes omitted) : so 'ocugai' Dia 'oúlaig maic' tuic, a happy C. to you. See under prep. um.

NÚMANT, a minute, an instant, esp. in phrase númáint na huairé ; ar númáint na huairé bí ré tar éir b'air (b=w), in a second he was dead ; ná bí númáint na huairé, do not be an instant ; tá ré cúig númáintí eun a trí, it is five minutes to three ; n-ucfaidís fuar i númáint na huairé, they would grow up in a very short space of time : fan númáintín, wait an instant. (The latter word might do for "second.")

ÓRNÁC [ór-fnác], gold embroidery : órnác, bíonn ar éiré an trasairt .i. an obair bíonn air, gold embroidery is seen on the priest's vestment ; nac roturmar an t-órnác do bí ar an éiré rin, how brilliant was the embroidery on that vestment !

ÓRNÁIO, a house luxuriously furnished, flashing with ornaments : órnáio reab an tuis ar fao, or tá an tuis ré órnáio ar fao.

PÁIRT, wish, affection. Bí ana-páirt aige le Dún-ḡarbán.

PÁIRTÍOCT, partnership : tá na fearab i bp. le n-a céite, the men are in partnership ; baó maic uom mo p. io b'ón a cup in iúit tuic, I would like to express my sympathy with you in your sorrow (or more briefly 'ré mo b'ón-ra do b'ón-ra).

PAISTE, *pl.* páirtai, patch, spot of ground.

P'RÓISTE, *pl.* p'róirtighe, a parish.

PEACA, a sin, *pl.* peacai.

PEACAC", a sinner, *pl.* pea"cais.

PEARSA, *f.* a person, face : tá aithe pearra aḡam uirru, I know her to see her ; ir 'dear a' pearr' eaglaig' é, he is a nice clergyman (Clashmore.—This corresponds strictly to "parson" according to etymology).

ΠΕΔ-Τ'ΙΡΕΔΑΪΤ (pal'ir-ocht), petting [πεταίρεαΪτ]: εαφαί ανα-ρ-
 το θέαναυ λεότα, they have to be tended very carefully,
 to be humoured (of things hard to rear, or corn hard to save—
 λεότα means, "when dealing with them"). Η μαίτ τειρ
 αν ζσατ ρ. α θέαναυ αιη, the cat likes to be petted.

ΠΕΙΛΙΪΡ, a pillow.

ΠΙΔΟΪΡΕΔΑΪΤ (pee-adh-) [πέδοίρεαΪτ]: τά τū α' πιδοίρεαΪτ
 τε ζα' ηαο' ρυο, νί ιιερά δο' ρυο ταιρ, you are meddling with
 everything, you can't let anything escape you; ηρ υνταδ α'
 πιδοίρ ε ζαν δον ρτυοέυρ"ann δον am, how mischievous
 he is, he is never at rest.

ΠΙΔΡΟΔΙΛ (peer-dhawl), ransacking, putting one's hands into
 everything: πιδρδαίζε, one who ransacks.

ΠΙΛΕΑΡ, a pillar. π'ιέρ is a bullet.

ΠΙΛΙΝ, a cloth folded in a circle, and placed on the head when
 one is carrying a pitcher.

ΠΙΝΖΙΝΙ (pingin-ee'): ρ. αν τίζε, house-money; υίοθ ρί αζ
 οβαιρ αρ ευλαίε ρίοδα ρά μβλιαιν αζυρ να πινζινί εύτφαθ
 [κομάορφαθ] αν ζαρρύν α' ουτ οτί αν ρζοι, her year's
 wages were a silk dress and her boy's school-expenses.

ΠΙΟΡΔΗ, *m.* spout.

ΠΙΟΣΑ, a piece, a small portion: υοθ ε ρυο ε να πιορα μαζαίθ,
 it was just a bit of fun.

ΠΙΟΤΔΝ, 1 decl., a periwinkle (shell-fish). Cιρείν is a kind of
 small tapes; ζυζζαν, a kind of large sea-snail, the shell is about
 three inches long, and one and a half wide at the mouth, the
 "whelk." Πιοτάν οίρ is blue, and has a flat top, shining
 like mother-of-pearl. Cοιιάν, the sand-mya. See under
 ρζιαν.

ΠΙΥΒΑΡ (pyuv'ar) [πιοβαρ], pepper.

ΠΙΥC [πιoc], a tittle, a piece: νιν πιuc ρα ειοc ραν ναc ειοc
 Διρνε-Μάιρ, that stone is in every respect the same as the
 Ardmore stone.

ΠΙΔΑΙΤ, *fem.*, bald patch on head.

ΠΙΔΑΙΤΙΝ, knee-cap. [Also, bald patch on the head.—De H.]

ΠΙΔΑΝΘΑΟΡ, planter, settler: ρεανα-πιανθαορ, αν τέ μβεαθ α
 ρ'ηρφαρ ριαμ ann, a ρ.ρ. is one whose ancestors have been
 always in the place.

PLAOSC, *pl.* plaoiṛs (*plweeshg*), a shell, the skull; an fonn atá ort zo uicirú an oróce anuar ra plaoirc ort? Do you wish the night to come down on you?

PLÍATA or pléata: *p.* maíe ḡaoite, a good gust of wind. For bṛéata *n.* English, "breath."

PORT, *g.* puirt, a heap or bank: port reanḡán (*shing-awn*) an ant-heap; *p.* na nabann, the river-bank. A word of precisely the same form means air or tune.

PORTÁN, crab.

PÓSAÚ, *pl.* pórcái, a marriage. Also wedding-feast, bí pórsaú móir orra, there was a great wedding-feast in their honour.

POST, the post: tí'n póirt (*tin fwisht*), the post-office; fear a' póirt, the post-man; ṛḡrṛs tar n-air éuḡam ar a' bporc céaona, reply to me by return of post.

PRÁINN, *g.* práinneác, necessity, need (a common word): nin don práinn aici anoir leir, she has no need of it now; dá mbuó *p.* do é; if he should need it; práinneác, *adj.*: don am bu' práinneác uíom, óéanpráinn é, I would do it at any time I should think necessary.

PRÁISEÁC (*p'r-shoch*), *g.* práir"ḡe, thin porridge or gruel: tá an práiseác beirḡte, the gruel is boiled; tápar a' beirḡsáó na práirḡe, the gruel is being boiled. (Note the difference in pronunciation).

PÚMÁIRE (*m nasal*) [*pónaire*], beans.

PUN"AN, *g.* punainne, *pl.* pun"ana, *fem.*, sheaf.

PÚC (*t silent*), *f.*, a puff; breath; púc dom anát, a puff of my breath; bí an púc óéanaó tarṛainḡte aḡe nuair a táinḡ a' rḡḡar, he had drawn his last breath when the priest came; níl púc ḡaoite ann anóc, there is not a breath of wind to-night.

RAḡ"AIRNE, nervousness and fatigue resulting from sleeplessness or from keeping late hours: taḡann *p.* ar 'muorra coṛlata (*cul"-ath-eh*), *p.* arises from want of sleep; tá mé ar mear"atut 'ḡe raḡairne na noiróce, my head is confused through the night's dissipation.

RAISE (*rash"-eh*), a sudden fit of excitement or anger: nuair a tucfaó an *p.* air.

RANḡABÓÁIL (*rang-ah-vawl*), gibberish.

REACTAÍ (*roch-thee*), fits (of laughter): bí sa néinne i rna reactaí saípe fúinn, everyone was in fits of laughter at us; bí reactaí saípe a' teact aip, he was falling into fits of laughter. Plural of roct, reacta, *m*. See roct below.

REAMAIRE: reamaire cloíce or rih, a large heavy stone or man.

REAST, *g*. reairt (*rashit*), rest: oém do reart, rest yourself; cun tamall reairt do tabairt do, to give him a spell of rest; "ir feárr reart ó 'Dia 'ná ná reart ó feirmeoip" oéarraigip, nuair do bimir as ceangal asur so otiucpaó ciot reartanna, "The one spell of rest from the hand of God is better than two given by a farmer"—that's what we would say when a shower fell while we were binding.

REACTA [reite], a ram.

RE-O, liking: tá ana-re-o asam leir rin, I have a great wish, liking for that; do bí ana-re-o aise leir a' sepeoéam, he had a great desire, inclination for the faith. (Ruó means sorrow: see this word further on).

REIÜLSÍ (*rile-shee*): tá p. 'n saiprúin ann, he has a boy's giddy ways (said of a man).

REIÜRSE [reioipe], plenty, abundance, "lashings and leavings": bí p. acu.

REIÜTEAC, settlement: aip saípaó an reioctis, for peace sake.

REIM, sway, power, renown: ir míp an p. a bí púca.

REIR, will: ir oiocaip réip ná máirtip (m=v) do oéanaó tá 'ná númaio [námavo], it is hard to do the will of two masters who are enemies.

REITEAC [reiteac], a fit of passion or enthusiasm: nuair a tucpaó an reiteac aip, oúbalátpaó pé a ceangla 'ná beal, when he got excited he used to make his tongue wag with double speed; 'á ut-ucpaó an p. aip, ní bfeárr leir puo a oéanpaó pé ná an ceann a capaó oioó, if the mad fit seized him he would ask nothing better than to twist off their heads (of hens trespassing). Note that ceann not cinn is used. Also as an epithet: reiteac boct ó' aipeópaíde react mite ó baite, a poor, simple, noisy man who could be heard, shouting and talking, miles off.

REITEAC for reioiteac, though pronounced the same as the preceding, has no connection with it; it means the straddle-chain of a cart.

RÍDE, a single hair or blade of grass; viciousness, frenzy: *ná c fuaip an rube atá acá ron!* What vicious weather those men have to endure (out in a row-boat on such a day)! *atá an rube aip*, it's bitter weather (for *aip* instead of *uipiu*, see the note on gender at the beginning of this section).

R-MNCE, dance, spinning (of top): *uo éur pé an top a' pnnce*, he set the top spinning.

RÍUÉT [*riúét*], shape, condition: *bí pé i p. ríuétte a' záipe*, he was fit to burst with laughter (or *bí pé i ríuét ríuétte a' záipe*); *i p. múéta*, on the point of suffocation; *bí pé i ríuét a' ciall a' cáilleamaint*, he was in danger of losing his senses.

ROZÁ, a choice (often in foll. phrases): *a roza é veit 'na éairt nó zan a veit*, in either alternative (*lit.* its choice) whether it was right or wrong; *a roza uo é o'rázaint nó zan é o'rázaint*, whether he left it or not; *oéin uo roza ruo, tá mé á o'rázaint pé o' toit*, do as you please, I leave it to your discretion; *zéobao pé é tabairt uo-n-a roza uoine*, he can give it to whom he pleases; *zéobao-ra uul i mo roza aic*, I can go to any place I like.

ROINNÉ, a portion, *f.*: *bí roinne oi'cúir oim*, I was in somewhat of a hurry: *ní raib aige ac roinniaét focat*, he knew only a few words.

ROIÉLEÁN (*ril-awn*"), a riddle, a kind of sieve, usually spelled *ritteán* (<*riteán*). The same word or a similar one is pronounced *rile-hawn*: *p. móir teine*, a very large fire (on the hearth).

RUASANT, rout, routing: *cuireadar an ruasant oim*, they put them to flight.

RUAIÉ, cause, motive. *Cao ba ruaié uuit uul irteac?* What urged you to go in? *pé ruo ba ruaié uom uul irteac*, whatever urged (induced) me to go in. Some say *a ruaié* instead of *ba ruaié*; *ruaié* may be for *crúis*: see *Dict.*

RUAMNE, a little quantity; *toim'um [tabairt uom] ruamne coipee*, give me a few grains of oats; *ní raib ann ac ruamne péir*, there was nothing there but a little cock of hay.

RÚBÓÉ: *p. cloice*, a fair-sized stone, *rubóigin*, a small stone. *Rúbóé zearpéate*, a fine, sturdy girl.

RUČAR [určar], a shot: *oo čar ré n. leir*, fired a shot at him; *o'ručar*, preceded by *i* is used adverbially and means "of a sudden," *i.e.*, "like a shot"; *ní i-uručar a seibtar i o'poġlam*, one cannot learn it all at once.

RUŌ, sorrow, concern: *čá ana-čacuġaŋ 7 ruŋ oġm i otaoŋ bār oo máčar*, I am very sorry and grieved about your mother's death.

RŪČA, *pl.* —*i*, the stem of a branch, a stick for firing. Perhaps *rū-čín*, *pl.* —*i*, is more common.

SAĶΔIN (*sine*) [Lat. *sagena*], a seine or large net drawn around a shoal of mackerel or sprats in a shallow place: *ir beaġ a bfuil don t-raġain sprats acu annro*, very few have got a sprat-seine here.

SAĶAIRTEÓIREΔČT, priesthood.

SAIŌBŪRČAS (*sev"rass* or *sigh"rass*) wealth: *nín don t-raiŌbŪreap aġampa*, I have no riches; *reap múr raiŌbŪr (sev"rish)* a man of great wealth.

SAIŪ-ŪIΔČ [raŪ ŪIΔČ], blue-mould: *r.*, *muŋ a čiučpaŋ ar do' muŋ a beaŋ oioŋaoim*, blue-mould is what comes on anything that is not in use; *raŪ-ŪIΔČne*, verdigris.

SAIŪČ, *f.*, *g.*—*e*, desire, avarice; *nín moġán raŪčte acu čuġe*, they are not very anxious for it.

SAIČEΔČ (*suh"hoch*), a vessel, a sacred vessel (the *pixis*): *čabair amač na raičiče*, bring out the tea-things ("tea-tackles" in people's English).

SAOĶΔI (*say"ul*), existence, this world: *nín don reampín ar a' raŋaŪ pŋr*, no "champions" (a kind of potato) are to be had yet (in existence); *ġeŋaroŋ ré lán-raŋaŪ leir an ġcopačč"áčč ron*, he will live his natural span of years even though he has that cough; *ní čabairpaŋo an ġalaŪ ran don ġioġpa-raŋaŪ oŋo*, that disease will not shorten his days; *čá numur"ča ra raŋaŪ aič*, she has too much of this world's goods; *'ré Ūr raŋaŪ é!* Yours is the life! You are on top of the world (said to a band of vigorous young men); "nač Ūntač a' raŋaŪ ġaŋuimne é?"—"naŪ Ūġi[č] Ūia naŪŋ eao." "Isn't Irish in great vogue?"—"May God not let it be otherwise," *i.e.*, God grant it may continue so.

ΣΑΟΡΣΔΙΟ [ραορδιω], relief: εά ραορσδιω μῦρ ανοιρ αιζε, ρεοε'αρ αν αιτ α ραιβ ρέ 'να κύμναιθε ροιμε (m=v) ρεο, in comparison with the place in which he lived up to this, he has now a good deal of comfort; αν αιτ bu' ραορσδιω τομ, ηρ ανν α ραζαιν (*ry'ing*), I would go to the place convenient for me; αν αιτ bu ραορσδιωθε, the place most convenient. For ραορδιω: see *Dict.*, under ραορ—.

ΣΑΟΤΑΡ, work, labour: εά με ι [αρ ?] ραοταρ, I am out of breath (but εά ρ. ορμ is more usual).

ΣΕΑΡΔΙΟ (*shaf'id*), *pl.*—ι, a heifer.

ΣΕΑΝ'ΑCΥS, history, stories of old times, the telling of such: βι μο ρεανα-μῆταιρ α' ρεανακυρ τομ ορρα-ρον, my grandmother was telling me about them. Σεανακυθε, an historian.

ΣΕΑΝ'CUM (occasionally ρανcum), satisfaction: θε αν ρ. ατά τυ α θαιτ θιομ ι τοαοβ ε η-δθ? What satisfaction are you trying to get from me for saying it? [-um is a frequent ending in slang words.—De H.] From ρονναο, pushing.

ΣΕΑΝΡΕΑC[Τ], the Old Dispensation.

ΣΕΑΡΥS [ρεαρυαρ], bitterness of feeling: τε ρ. αυθυαιρτ ρέ ε, he said it in sarcasm; βι με ρεαρυαρσ θε, I was angry with him; νυαιρ α θεαθ ρεαρύρ αζυτ αρ θυιμε, when (*or if*) you felt bitter (angry) towards a person. (See ρεαρυ under ματαιρτ).

ΣΕΡΘΕΔΗ, panting, owing to weakness or over-exertion: εά ρερθεδη αιρ, he is panting, or (if from sickness) there is an "impression" on him.

ΣΕΜΙΤΕΑΝ [ρειρυθεαν], disgust: βι ρ. ορμ, I was disgusted; το κυρρτοιρ ρ. ορτ.

ΣΕΘ, a great number a "fright": εά ρέ αζ ιμτεαετ 'να ρεθ (*hoe*) θεαρσ αν τ-ρεαεταιν ρεο, he is turning out a perfect marvel this week. (Applied to one very hard at work).

ΣΣΔΙΠ: εάιμσ ρζαιρ ρεαρτανα, there came a little shower or dash of rain.

ΣΣΔΙΜΝΕ, *pl.* ρζαίμνι, skein.

ΣΣΔΙΤΙ: νι βιοιιν ρέ ανν αε ρζαιτι, he remains there only for short intervals. *Pl.* of ρζαταμ.

ΣΣΔΙΜΘS (*scow-oogue*) 2 *f.*, a lung: εά ρ. ιειτε ταβαρτα, one of her lungs is gone.

ΣΥΔΟΤΑΝ (*sky-hawn*"), a mirror.

ΣΥΑΡΤΑC" (*skur-thoch*"), used in *pl.* ρΣΑΡΤΑCΑ by some as = ρΣΑΜΘΣΑ, but others say that the word, whether used in *sing.* or *pl.*, = ρΣΑΡΤ, the diaphragm.

ΣΥΕΛΘ (*shgow*), sloping (*Eng.* askew): CUP AP PΣEAB E, put it on a slant; BI ANA-PΣEAB PE (said of a person running. See CPOC).

ΣΥΕΛ: story, circumstances of case: NI PIP 'OE AN PΣEAL E, the explanation is not known; TI ΣAC PΣEAL 'E'ELAI' PIB BUAIM, the long and the short of it is that you escaped from me (of one seeking friends in a crowded street).

ΣΥΕΙΜ [p'eim]: OUIHE ΣAN PΣEIM, OUIHE CΘCPAB ΣA' HAO' PPO NEAM-PUIEAMAI, a person without PΣ. (eagerness, energy, "go") is one who takes everything carelessly; NIN AON PΣEIM OPT CUN MEIPEAC"TAHA, you have got no energy in you to make your living. E.M.I. *sgim*.

ΣΥΕΙΜΛΕ (*shky"leh*), a scourge, hence "dread, great anxiety": NIN BPEIT PIP NA PUP AISE AP A ANAL LE NEAPT PΣEIMLE CUN MEIPEACTAHA, he cannot manage even to breathe (freely) because of his intense anxiety to make a living; TA PΣEIML' AP CUN A' TPAGAIT, he is feverishly anxious about his worldly prosperity. The diphthong in *shky* is *ah-ee*.

ΣΥΕΟΛΥC (deep *l*), part between chin and throat: OO CUPPEAS AN TEAB PE'N PΣEOYUC AISE. (Also pron. PΣEOYUG.) [ΣEOYBAC].

ΣΥΙΑΝ, *gen.* PΣINE, *pl.* PΣEANA, knife: BI PΣEANA 'NA PUTE, his eyes looked wild or terrified; BI PE AP PΣEANA CUCI, he was ready to stab her (figuratively); TA NA PEITCINI AP PΣEANA ANOCT, the stars are stabbing the darkness with poniards of light; PΣEANA-MUPU [-MUPYUC, a mermaid, for MAPUC], razor-fish. PΣEANA in figurative sense is probably a form of PΣEON, which is also used; BI PΣIYN AN BAP IN A PUTE (OR PNO AN BAP), the terror of death was in his eyes; (the *n* in *an bap* is pronounced).

ΣΥΙΛΙΣ-ΒΕΑCΤΑΙΣ [p'eille-beata]: TA PE ANPO 'NA PΣIΛIΣ-BEATAIS, he is here as large as life. Also PΣEITIS BEATA and PΣIUTTA BEATA.

ΣΥΙC"IRE, a mocker, a giddy girl: IP UNTAC A P. I, what a giggler she is! NA BI A PΣIC"IPeACT, don't giggle.

- SGIÚIS** [rcóis or rcúis], wind-pipe: ní raib ann ac veiread na rgiúise, he was in his last gasp (*lit.* end of wind-pipe, remains of his breathing); nuair bhonn na ralltreasa ó veap a rgiúsaíl rin cúmpa mór fearcanna, the sighing of the southern cliffs is a sure sign of rain (the noise of the sea against the cliffs sounds, at a distance, like laboured breathing); rgiúisre, applied contemptuously to one with a wheezing voice.
- SGUmpiní**, something which confuses the eye-sight of the aged or sick.
- SGOL"AIPT** [rcatpait], a loud burst of laughter: cuir sí r. saíre aipti. For the loss of r, cf. únaíre for únpaíre.
- SGRADÓA**, a sudden grab: tug ré rgrada ré, he made a sudden grab at it.
- SGRÍOS"AIPE**, a tall, hardy, active man or woman.
- SGRUGALL** [rgrugall], neck of a bottle.
- SGUAINE**: tá r. mór oib ann, there is a great number of them there (*lit.* a litter, but not used in contempt).
- SÍADRA** (v=v), *pl.* síadraigte, a fairy.
- SÍOC-RÍUC** [róe, a rush, rúe, running]: tug ré síoc-ríuc a v'iaíraect oim, he made a sudden dash at me.
- SÍLÉAR**, jailor.
- SÍLÍN**, cherry: vo lap ré ruar cu' veapre te rílin, he blushed as red as crimson.
- SINGRÍLÍNÍ** (*shing-ar-leen"-ee*), fuchsias, pendant ornaments. (The r is often dropped). Probably from English "jingler."
- SINNEÁN**, *pl.* -áin (*pr.* *shing-awn"*) [reangán], ant: ní n-don com (*choum*) rinneán saib míre, mar duubairt an bean a raib leitead meoire innte, I am none of your wasp-waists, as the woman said, who was as broad as a churn.
- SINTEACAS**, a donation, what is given by the hand: tá r. láime maíe aise ann, he has got a good present in that; tá r. láime maíe ann, he has a ready hand for giving, *lit.* there is a good handreach in him. *Sintúr*, also, =donation, subscription.
- SÍON**, weather (heard only a few times): tá sí ar a' vcpá' sa' haon síon a tucead, she is on the strand in all weathers.
- SÍORTAC** [ríortac], *f.* breed, race; tá r. maíe ionta, they are a good breed; r. maíe bainne read an bó ran, that cow is of a good milking breed; vpoé-ríortais read íad, they are a

- bad breed; *ρίοιμυϊσμ* (ι silent), *verb*, increase: *ρίοιμυϊ*"*ξι*, increase and multiply; *cé* *θυαις* *α* *ρίοιμυϊαις* *αν* *ρεαρ* *ρον*? From whom was that man descended? *Cé* *θυαις* *α* *ρίοιμυϊαις* *αν* *ρξέαλ*? With whom did the story originate?
- ΣΙΟΤ"ΑΡΑΔ[Τ]**, neighing ("crying without tears"—De H.) *ενεοξαι* *τιοκραδ* *ι* *βραίτε* *νυαιρ* *βεαδ* *ρέ* *αξ* *ξοι*.
- ΣΛΑΙΣ-ΜΑΡΞΑΘ** (deep ι): *ρυαιρ* *ρέ* *αρ* *ρ*. *ιαδ*, he got them at a dead bargain.
- ΣΛΑΤΑΡ** [*ραλάταρ*], E.M.I. *soláthar*,—what is gathered: *α'* *βρυαιρ* *ριβ* *μόραν* *είρξ* *αρέιρ*?—*Σλάταρ* *βεαξ*. Did you get much fish last night?—A small quantity. The word is also used as a verb *imperv*. *τέιξι* *αμαδ* *η* *ρλάμυϊξι* *οιβ* *νέιν*, off with you and gather for yourselves (said by a woman to her hens).
- ΣΛΙΞΕ**, *pl.* *ρλιξε* (*shli"teh*), *f.* way: *τά* *ρέ* *ρα* *ρλιξε* *οομ*, it is in my way; *τόξ* *αρ* *α'* *ρλιξε* *οομ*, get out of my way; *τά* *ρέ* *ι* *μο* *ρλιξε*, it is in my way.
- ΣΛΙΞΕ-ΣΙΟΣ**, *fem.* a situation, means of livelihood.
- ΣΛΙΗΗΤ-ΟΞ**, a slaty stone (not same as *ρλιηη*, a slate). *τά* *αν* *εραοι* [*κυρέαλ*] *ρο* *ιάν* *οε* *ρλιηητ-όξα*, this quarry is full of slaty stone. Also, *ρλεανητό-ξ*.
- ΣΛΙΟΜΑΔΟΘΙΡ** (*shlim*—), a smooth deceiver. For *ρλιομαδούρ*, from *ρλιομαδ*, smoothing.
- ΣΛΙΤΙΘΕ**, *pl.* *ρλιτιροι* [*ρλιτιροι*], a snail (with shell). English-speaking people around Dungarvan call it "shellidy." *Θύρταδ-βάρταδ*, is a child's name for same. A snail without a house is called *ορμύδ-τιη*; *ορμύδ-τιη*, *αν* *βεαταίξε"* *αδ* *κέαθνα* *αδ* *ξαν* *αον* *ρλιοξάν* (*shlegawn*) *α* *βειτ* *αιρ*, the *ο*. is the same animal but has no shell.
- ΣΛΙΪΑΙΘΕΙΡ**, a false, plausible man, a malingerer, *ουιη* *βεαδ* *α'* *ενεαθαοιτ* *ξαν* *αο'* *ρπο* *α* *βειτ* *αιρ*, one who complains when nothing is the matter with him. Also *ρλιυαμαερ*.
- ΣΛΙΥΔΤ** [*ρλιυδτ*], descendants, posterity: *ουβαίρε* *ρέ* *νά* *βεαδ* *αον* *τ-ρλιυδτ* *αηη* *οιοδ*, he said that their race would die out. Often as follows: *ιρ* *αμ"* *αλλαδ* *α* *ουιη'* *έ*, *τά* *α* *ρλιυδτ* *αιρ*, he is an awkward man, he wears or shows the results of it.
- ΣΛΥΔΞ**, *pl.* *ρλυαίξι*, a host, a horde.
- ΣΜΑΔΤΙΗ**, a little baton for killing large fish when hauled in.
- ΣΜΕΑΡΟΙΟ**, *pl.* —*i*, a burning coal.
- ΣΜΙΟΤΑΟΙΗ** *ξάιρε* [*ρμυτξαι*], a smile or grin. See Verbs, *βιοξαιρναοιτ*, note.

- SMÓIΔÁC (deep 1), a thrush: 1ṙ ḡeall te neavó pmólaḡe" é, it is like (*i.e.*, as comfortable as) a thrush's nest.
- SNAB, the end of a candle: bí Δ leitéiró rin vóeanaó ruar uirru, bainpeavó pí Δ' rhab ve'n pé, she was done up in such style as to take the shine out of the moon. (This word is used in the people's English for candle-end.) [ḡus pé rhab air, he snapped at him.—De H.]
- SNΔI'Óm, *pl.* rnam"anna, *f.*, a knot: an τ-rnΔI'Óm (*thon-ime*"); ṙ. ḡtar, a black knot; ṙ. lúbe, bow-knot.
- SNΔIsín, snuff. [From "sneezing."—De H.]
- SNAS, polish, good appearance: tá pé Δ cleac"tam [Δḡ tuilleac-tam] ḡo teór, 1ṙ veas vóá rnar air ná ar Δ cúram, he is earning a good deal, neither he nor his family has much to show for it (*lit.* "it is little of its lustre that he has," the nom. to 1ṙ is contained in the prep. pro. air, "what is on him").
- SNÁḤAVO, *pl.* rnáctairí, *f.*, a needle, hand of a clock: an τ-rnáctavó múr, an τ-rnáctavó veas, the large hand, the small hand. (The final o of sing. is sometimes pronounced slender.)
- SNÓ, features and complexion: vóeanam ḡsur vealliravó tá ar ḡḡavó an vume.—1ṙ veap Δ rno áta air, *i.e.*, tá rno ana-veap ar Δ ḡḡavó.
- SOBΔL (*sub"ul*), a lather of soap, suds: 1ṙ peárr Δ vóeanravó uirḡe ná pearrctanna robal ná an fiór-uirḡe, rain water yields a better lather than spring-water; tiactróirí robat, soap bubbles. This word is robat in East Decies.
- SOC"ΔIREΔÁCT [rocract], steadiness, settled state: tá an Δimrr ar ṙ, the weather is settled (the ṙ is not aspirated); óm pé ar Δ voḡ-ṙ. é, he did it quite at his ease.
- SOČAR [wealth, profit]: talam maic éun ročair, good land for cream.
- SOISḡÉAL (roi=*see*), *pl.* roirḡealta, a sermon. (The common word peanamúin, *pl.* peanamúintí, also used.)
- SOLAS, *pl.* roilre, light.
- SPΔOΔOIL": ṙ. ḡaoite, a wind coming in puffs. See Verbs, bioḡarḡaoil, note.
- SPΔIRINN [ṙpairn, contest, distress]: ná curi don ṙ. air, do not vex him (by introducing a disagreeable topic).
- SPΔANḡ, a fit (of anger); pé ṙ. Δ vuat iavó te veirumḡe, whatever cross fit seized on them recently.

SPÉIR, brightness, a nice dress : nac bpeáξ an rpeír atá aici ? Isn't she dressed up in dazzling style ? Ir bpeáξ an rpeír atá 'ze'n ξpian moiuo, the sun is very bright to-day ; nin aon rpeír 'ze'n oac [t] ron, there is no gloss on that colour, a dull colour ; nin aon rpeír 'ze'n ci' rin, there is no head-room and light in that house ; rpeírúit, airy, roomy (of a house or place). See under aer.

SPÉITEÁNAO or IOIPEANAo, a patch of charred stems of furze and heather after the firing of a mountain.

SPÍAO, inconvenience, interference : níor euir éinne aon r. oim, no one annoyed me, interfered with me.

SPÍACLÁIRÍ, spectacles.

SPLEÁOÓCAS, dependence : ξan r. oo éinne, independently of everyone ; nin pé 'na r. aoir, he is not depending on him now ; tá mé neam-rpleác teac aoir.

SPRAINLÍNÍ, little sparks.

SPRÍAO : nin aon r. ann, he has no spirit, pluck.

SPRIUC : g. rpeaca, energy, dash : ví pé lán oo rpuuc, he was all dash ; ví pé ana-rpeacaíait (or ana-rpuocaíait), very energetic ; nin éinne eun na oaoine oo rpeacaó, there is no one to rouse up the people.

SPRIÚNÁN [rpíonán], gooseberry bush or fruit : bionn na rpuúnán aibis ar linn teac tae 'le [féite] 'oéaξlám, gooseberries are ripe at the approach of St. Deglan's Day.

SPRONN, g. rpuinne (*spring*"eh), a kind of fork with more than two prongs, a "sprong" : bun rpuinne, a fork worn down. "Graip" is the correct English word.

SRAOÓ [rpaot] (*snay*"uch), E.M.I. rpeáo, a sneeze : euir pé rpaoc[t] ar, he sneezed. Also rpaec.

SRAIT, the rates : pear rpaic a bauiuξao (b=w), a rate collector.

STAO, stop, stoppage : tá an cloξ 'na rtao, the clock is stopped ; ví rtao 'na caint, there was an impediment in his speech.

STAO [rtáio], E.M.I. *staid*, state : ar rtao a' peaca máipb, in the state of mortal sin : ar rtao na nξáрта, in the state of grace (ξáрта plural is commonly used for the *sing.* ξáрт). Note that o is slender.

- STΔIC, a peg, a stake.
- STΔm, tin.
- STΔIR, rush, continuous movement: τάμι[ξ] μέ τ' δον ρτάιρ
αμάιν ζο τσί αν άιτ ρεο, I came on without stopping to this
place.
- STEΔII, a dash of water or liquid: τ' ρεάιρ θυιτ ρπάτα ná ρτεαII
τε'n uίρζε ριν, a potato would do you more good than a
dash of that water (of weak tea).
- STEARZΔn, stumbling esp. in speech: ρτεαρζάναετ, stumbling (in
speech): ná βίοθ δον ρ. ορτ; το θαιν ρ. το; θαινεανν
ρτεαρζάν τομ ιηρ αν εαινε.
- STR-εΑΡΔ, *pl.* ρτρ-εαράι (ράι=*pwee*), step: ζεό-μίθ ρυαρ ná
ρτρ-εαράι, we will go up the steps. ("ζόλ-Δ-μίθ," μαρ
αθειρταρ ι mθαιτε ná ηζαII ιη άιτ "ζεό-μίθ").
- STRÓ, an interruption, a stoppage; ρτρό το ευρ αρ έιηνε, to
stop one to talk to him; "τά ααυζαθ ορη ζυρ ευρταρ
δον ρτρό ορτ." "Ní ζά θυιτ." "θίορ Δ' ρεάεαινε Δ'
ραιβ δον τυαιρημ αζυτ αρ ná ηαοιρεαννα." "I am sorry I
stopped you." "It makes no matter." "I was seeing
whether you had any information about the (people's) ages."
- STUΔIC, *f.*, a little hill; a fit of sulks: εάιηηζ ανα-ρτυαIC αιρ, he
got very sulky; θαρρα ná StuaC (place name). *Adj.* ρτυαCάC,
sulky.
- STUITOÉUR, good sense, sobriety: nín δον ρ. ανη, he is not all
steady; ρεαρ ρτυιθέυρτα, εεαρτ, a really sober man; ζλαC το
ρ. αζυρ ná βί μαρ ριν, don't behave in that way—calm yourself.
- SUAN, slumber; εά ρέ ná ρυαν-έουλαθ, he is fast asleep; εά
ρυαν αιρ.
- SÚII, eye: ευρ αρ Δ ρύιI τομ έ, ευρ ιη ιύιI τομ έ, remind me
of it, draw my attention to it; εαιτρηθ μέ Δ ευρ αρ Δ ρύιI
οίθ . . . I must remind you (of something). (But note
that, though ρύιI gives the pronunciation, the word is some
form of ιύιI from ιύI or εόI).
- SUIm, *g.* ρυιμε (*sim-eh*) interest, value; ní ευρεανν ριαθ δον
τ-ρυιμ ανη, they take no interest in it; nín δον ριυC ρυιμε
ανη, it is of no value (of corn); ní ραζαίθ ρέ ευν ρυιμε θυιτ,
it will not turn out profitable for you.
- SÚIΔC [ρúziΔC], gravy.

SULT, happiness, pleasure, satisfaction; *fuair mé ana-sult ann*, I found much pleasure in him (*i.e.*, in his society); *ní beáð don t-putt leat 'na sáim*, their conversation would afford you no pleasure; *ní raib moán putt ra lá inoiub*, there was not much satisfaction in this day (it was not an agreeable day); *ní raib don putt aca ann*, they took no pleasure in it.

TAÐARÚCÁS [tóppamáca], excellence as the result of attention:

féac a' bainne breáð tá ašam, šan don taðarúca i rna tobáin, look at the good milk I have, without any special excellence in the vessels.

TACA (*thak"ah*), support: *ní raib don taca 'še cun a' cipeán 'oo taðairt ar a 'brom*, he had no support to help him in lifting the basket on to his back; *'óem taca 'oo*, help him in lifting.

TAIŪBREÁM, *pl.* TAIŪBRÍANTA, dream. Hence verb TAIŪBRÍM, to notice, appear; *taibrígear an-fuar inóe é*, I noticed (or felt) it very cold yesterday (*braitcaer* or *fuaircaer* will also do); *níor taibríu' ré ró-šar'a úmra*, it did not appear too long to me; *bím a' taibríeam ar a' brian ron ran oróce*, I dream of that pain at night (*i.e.*, the pain makes itself felt even in sleep); *tá ré mar a beáð TAIŪBREÁM 'oom šo 'óairgear é*, I have a kind of fancy that I heard it.

TAIRBE (*thar"iv-eh*), profit, advantage; *tairbeac*, important; *ní rašaró ré cun tairbe 'óur*, it will not turn out to your advantage; *tairbíšim (thar-iv-ee"im)*, profit, gain: *éirean a tairbíš (har"-iv-ig) 'óio*, it was he that profited by them (by those people); *ní moán a tairbeócaí (har-iv-oh"-eh) ré 'óe*, he will not profit much by it; *ná beáð an oiread tairbe 'oo r'n innte le n-šoinne?* Would he not have as much profit from it (the barley) as anyone else?

TAITÍŠE (*thah-hee"*), practice, familiarity (very common); *ar taitíše tašann ša' hao' ruo*, practice makes perfect; *tá ré imište ar mo taitíše*, I have lost the practice of it; *tá neam-taitíše (nah" ha-hee) oim*, I am out of practice (of language or of any action).

TAITNEÁM (*than"yuv*): *bí ana-taitneám aca 'ó'n té*, they were very fond of tea; *ní raib don taitneám ašam 'oo rna paíreaca ron*, I had no liking for those prayers.

ΤΑΛΑΜ, *g.* τάλῆν [τάλῆαν], *masc.* with *adjs.*, when used without *adjs.* its *gen.* appears as *fem.* with article, *να* τάλῆν : τάλῆν ὄρεις ; τάλῆν βυθός (*brisk*), friable land, *i.e.*, with lumps easily breaking ; τάλῆν ἢ ἀφάρᾶς, wild or unproductive land ; *νὶ* ῥεῶσαι μέ ῥε τεῖτ ἐέ τεῖρ τάλῆντι *να* ἡῖτε ῥεο, I do not know precisely (severally) to whom the fields (lands) in this place belong ; ὄεινται ῥε *αν* τάλῆν, it will do, it is sufficient.

ΤΑΜΣC [τάρε], report, account : *νὶν* τ. *νά* τσαιρε ἀγαμ, I have neither tale nor tidings.

ΤΑΝΔΙΣΤΕ, one who is second, a "tanist." Τά ῥε ἰ ὀτάνιρε ὄομ, he is next after me.

ΤΑΟΙΘΕ, tide : ταιοθε ῥαῦρα, [ῥό-μύρα] spring tide ; ταιοθε μάτιρ [matl-muir], neap tide ; ἐά *αν* ταιοθε ἀ' ἴοναῶ, the tide is coming in ; ἐά *αν* ταιοθε ἀ' τράειντ [τράξειντ], the tide is going out ; ἐά ῥε ἴαν ῥαῦρα, or ταιοθε τῆτε, it is high water ; ἐά ῥε τῥά' ῥαῦρα, it is low water [ῥαῦρα, *gen.* of μῆρ, the sea] ; τῥά' μάτιρ, low water in neap-tide ; τῥά ῥαῦρα, low water in spring-tide ; ἐά ῥε τῆτε[αῶ], it is coming in ; ἐά ῥε ὄειντ τῆτε (or τοῦτ τῆτε) ἀῖρε, it is just beginning to come in ; ἐά ῥε ἴαν ῥαῦρα ἀῖρε (*ah"heh*), full tide but just on the turn ; ἐά ῥε τῥάῖς ῥαῦρα τῆτε, low water, but just at the turn. Instead of the last two, we may say : ἐά ῥε ἀ' τοῦν ἀ' τῥά, ἀ' τοῦν ἀ' ἄραῶ.

ΤΑΡΒ, *g.* ταιρβ (*thir-iv*), a bull. Compare *βρατ g.* βριτ (*brit*).

ΤΑΡΡΤΑΙ, *gen.* -τάτα, *f.*, deliverance : *βὶ* ῥε ἀ' ὄειναῶ *να* τάρτατα ἑατοῦρα, he was acting as peace-maker between them. One of the good old speakers always used ταραταζαῖν in this sense, see *Dict.*

ΤΑΣΤΑ-Λ, *gen.* -τάτα, *f.*, a testing, examining, experience : *βὶ* ῥε ἀγ τ. *να* μβυαῖλλι, he was examining the boys ; ἐά τ. ἀγαμ ὀρηα, I have had experience of them.

ΤΑ"ΤΑΝΝΑ, fits : τ. τοῦτ τῆτῆ, τ. ζῆρε, fits of coughing, fits of laughter. [Also ταιμanna—O'C.] This word is a form of ταιμanna, a cough, a bark (for τ=ν, *cf.* νέμ=πέμ). Ὀρο'ε'ν'νὶ (for ὀροῦ-ταιμννὶ), a series of small suffocating coughs heard from a child with the whooping-cough (τῆυῦ).

ΤΕΔΣΑΣC, instruction : τῆς ῥε ἀνα-τεδσερῆ κύμῆρε, he gave a very good instruction.

ΤΕΔΣΥΡ, a fairly large quantity: *nimro* α' *páit* *don* *τέδσυρ* *είρς*; *nin* *don* *τέδσυρ* *ρ'λάειρ* *ρα* *ταλαμ* *ρον*, there are not many weeds in the land; *τά* *ρέ* α' *τεαετ* *ανα-τέδσαρτα*, *Θια* α *θεαμμαε*"*αυ*, he is getting very stout, God bless him.

ΤΕΑΝΣΑ (*lang"ah*), *g.*—*n.*, *pl.* *τεαν"ζαα* or *τεανζαα*, *f.*, a language: *τά* *να* *ρεαετ* *οτεανζαα* *ζε*, he knows the seven languages (*i.e.*, all the principal languages); *ρεαρ* *τεανζαν*, an interpreter.

ΤΕΑΝΣΑΜΔΛ"ΑΙΘΕ (*m=v*) [*τεαζμάλ-*]: *ιρ* *οιε* α' *τ.* *βυαι* *πύμ* *αρ* *μαυοιμ*, it was an unlucky valentine that met me this morning. *Τεανζαμάλαε*, *adj.*, more expressive than *Eng.* "fortunate": *ναε* *τ.* α *βυαι* *τύ* *ιρτεαε* *εζζαμ* *αζυρ* *μιρε* *ευν* *πιορ* α *ευν* *ορε*, how fortunately (how "coincidentally") you should come in, just as I was about to send for you.

ΤΕΑΝΝΤΑ, a prop, a support: *βιοτ* *βατα* *'να* *τεανντα* *γ* *canna* *'να* *λάμ* *ειτ'αιε*, she used to carry a stick as a support (in one hand), and a can in the other hand; *τειτ* (or *pl.* *τειτι*) *ι* *οτεανντα* *τειρ*, go and help him (by holding the bag whilst he is getting his back under it); *φυαιρ* *ρέ* *ανα-τεανντα* *υαιτ*, he got a lot of help from him; *φυαιρ* *ρέ* *τεανντα* *μαιρεαετανα* *υαιτ*, he was helped by him to make his living; *ι* *οτεανντα*, puzzled, in a fix (*lit.* held tight as a prop between a wall and the ground).

ΤΕΑΣΒΑΗΑΣ, a receipt.

ΤΕΙΘΕΔΛ (*teh"dhoh*) a title, claim, a heading: *nin* *αον* *τ.* *αιγε* *υον* *αιτ*, he has no title to the place; *βειτ* *ρέ* *ι* *οτ.* *ρειρμ* α *υαιε* [*ραζαιε*], he will be entitled to get a farm. Also *τιοθαε*.

ΤΕΙΘΕΔΛ [*teimeal*], a sign, trace; *ραοιταρ* *ζο* *βρεαα* *μέ* *τειθεαε* *εζιμτ* *βιοε*, I thought I caught a glimpse of you.

ΤΕΘΛΑΙΘΕ, fond of one's comfort, unwilling to undergo hardship: *ναε* *τεθλαιθε* *αν* *ουιμ* *ε?* How fragile he is! *ιρ* *υνταε* *τεθλαιθε* α' *ρορε* *ουμ'* *ε*, he is a remarkably soft kind of person. *Τεθλαιθεαετ*, coddling: *τεθλαιθεαετ* *ατά* *υαιε*.

ΤΙ, in such phrases: *εά* *ζα'* *ναο'* *μυο* *αρ* *υρ* *οτι*, everything is persecuting you, following you to do you an injury; *εά* *ορο-* *ζαλαρ* *αρ* α *τι*, she is being attacked by a serious disease. *τι* is also used with *αρ* to denote "on the point," but observe that the *τ* is aspirated: *βιοθαρ* *αρ* α *τι* *τεαετ*, they were just about to come. (The reason of the aspiration is that literally the sentence is, "they were on the point of it, *viz.*, coming.")

- ΤΙ[Σ], a house : ἀν βεαν-τιγε, the house-keeper ; βεαν ἀ' τιγε, the mistress ; ἀ' τι' μᾶ-μῖαδ (*vaw-ree'adh*), at Margaret's house ; ἀ' τι' πᾶτραις, at Patrick's house ; τι'ν ὄροα, the public house ; βι πέ ιρις ι' οτ' ἠόροα (*or ι' οτις ὄροα*), he was at a public-house.
- ΤΙΣΕΑΣ, management of a house ; νῖν ἀο' μαῖτ ἀνν εἰν τιγεαρ ἀ ὀεανᾶδ, he is of no use in managing a house ; νᾶ πόρ βεαν ζαν τιγεαρ, do not marry a woman who can't run a house ; νῖν ἀον τ. ἀιαι, she knows nothing about house-keeping.
- ΤΙΟΜΔΙΝΤ, a drive : ιρ μύρ ἀ' τιομᾶντ ἐ, it is a long drive ; ιρ μύρ ἀ' τ. βι ἀιγε, he was a good driver.
- ΤΟΪΤ, *pl.*—να *or* —ἀί, a tick for a bed. A word of the same spelling means the vice-like grip on the heart caused by passionate weeping, so that tears are at an end : “Ὁε'ν βηί ἀτά τε 'τοῖτ ζυιλ' ?” “Ὁο ἐποιθε βεῖτ ἐομ πάριςιγε ὀ βεῖτ ἀς ζοι νᾶ φυῖτᾶ ἀον ζοι ἀ ὀεανᾶμ” ; ἐάμῖς τοῖτ ζυιλ (*or* βεῖτσιγε) υῖρη ; ἐά τοῖτ ἰμ ἐποιθε ὀ βεῖτ ἀς ζοι.
- ΤΟΙΛ (*thel*), will : ἐάμῖς πέ τεμ τοιλ 'ρ τεμ ἀιγνε, it pleased my mind (*lit.*, came with, agreed with my liking and my mind—said of a piece of Irish) ; ἐάμῖζεαδαρ ἀρ τοιλ ἀ ἐεῖτε ἐ ρῖν ἀ ὀεανᾶδ, they made an agreement to do it ; εῦς πέ [α] τοιλ ἠεῖν οἰ, μαρζαδ ἀ'ρ ἀονᾶδ ἀ'ρ λᾶμ ἀ εἰρ 'να πόσα, he gave her her own way (as regards) fair and market and putting her hand in his pocket. (Better, εεαδ ἀονᾶς ἀζυρ μαρζαδ).
- ΤΟΙΤΕΔΗ, *m.* [τοῖττεδῆ], conflagration.
- ΤΟΜΑΣ, measuring : λυῖτ τομαρ να ταῦαν, land-surveyors. Pronounced as if ταμαρ (*ah-oo*).
- ΤΟΝΝ : ἐά τονν μαῖτ ὀᾶ ἀοιρ ταβαρῖα 'ζε, he has lived a good part of his life. Τονν, *g.* tumne, a wave, is *fem.*
- ΤΟΝΝ-ΤΑΟΣΑΪΤ, vomiting of bile : ἐάμῖς τ. ἀιρ, υῖρτεααν ποῶμ.
- ΤΟΡΑΪ : νῖν ἀον τ. ἀιγε ορι, he pays no attention to what you say ; νῖ ταβαρφαῖοιρ ἀον τ. οριμ, they would pay no attention to me, set no value on my words ; ἐά τοραδ ἀ ρῖλῖντε 'ζε ὀαοιμ εῖτε γ βεαζᾶν τρᾶτ υῖρη, other people have the benefit of her health (*i.e.*, the labour by which she lost her health) and there is little talk of her.

ΤΟΡΝΕΑΔ, *gen.* τὸρνιαί, thunder, thunderstorm : *ní vpoç-pion zo tōrneac*, no kind of weather is worse than a thunder-storm ; *ná ví á' tapnainzta ná tōrniaí euzaimn*, do not bring us a lightning storm (by speaking of it) ; *ní raiv don vealliam tōrniaí air*, it had no appearance on thunder.

TORT : *nin don tort ann*, there is no bulk, body, in it (of straw).

TOSAÇ, *g.* τὸρα[ίς], beginning : *pin é an t-am á ví τὸραç* "Ze rna leabpca Zaolaimne teact amac, that was when the Irish books began to appear. (A common expression often used instead of the verb τὸρνιαίgm) ; *zeá-tin τὸρα'*, the front-board of a cart (*zeá-tin veipe*, the tail-board) ; *crann τὸρα'*, the fore-mast.

ΤΡΑΪΘΙΝ, a parcel (*Eng.* trading). The *pl.*, τραιοίνι is often used of trappings generally.

ΤΡΑΪΘΙΡΕ, a tray. Also *miar* which more usually means "dish."

ΤΡΑΜΠΑ, a Jew's harp (not a trumpet) : *ní eabappainn τ. zan teangsa opt*, I would not give a Jew's harp without a tongue for you. See τρομπέαυ.

ΤΡΑΪ, time : *in am 'r á vtrac*, in due time ; *τρατάμαι*, early ; *τρατάματαç*, *subs.*, 'á mbéinn annpo in don τρατάματαç, if I come anyway early.

ΤΡΕΙΘ (*trev*), tribe, class : *éá τ. vaime mar pin ann*, there are people of that class ; *ní ve tpeiv 'Oann-Zarvân iav*, they are not Dungarvan people.

ΤΡΙΑΙΛ, a trial successfully withstood, a feat, an examination : *nárv múp á' triail ze'n vpeav voct é ?* Was it not a great achievement for the poor man ; *v'otc á' triail usta é nárv euz á vvaocaimz peitc leo*, it was ill done of them not to have brought enough felt ; *éaimz triail opta ra nZaolaimn*, they were examined in Irish.

ΤΡΟΙΜΠΕΑΥ a trumpet. See τρampa.

ΤΡΟΠΛΙΝ (*thrip"leen*) kind of fish, the tumbling-cod.

ΤΡΥΑ[Σ], pity : *ví mé á' véanaç tpya' vuit*, I was pitying you ; *éaimz tpya' zam vov*, I fell to pitying you (a common form) ; *ví tpyaz i mo epovde avam vó*, there was pity for him in my heart. Also *tpyaz*=the lean (of meat) ; *meit [méac]*, the fat.

ΤΡΥΣ or τοιρς, a cause, reason. Used only as follows : *nioz éaim' ré ann tpyr 'r mipe zam (á) veit hann*, he did not come because I was not there.

ΤΡῪΤᾶΝ [τρῦτᾶν], anxious expectancy; τρῦτᾶνάς, *adj.*: τᾶ να βεστᾶιγῖς ᾶ τ. τειρ ᾶν μβιαῶ, the animals are looking forward to their meal. Note the exchange of τρ for τν, and *cf.* the variant of um ποῶλαις under prep. um.

ΤῪΔΙΜΜ, opinion (see under πέ and ῖτῖῶ), *adj.*, τῪδιμμεᾶς, intelligent.

ΤῪΔΙΤ, *g.* τῪδιτε, country (as opposed to town): ῖσοτᾶιμν να τῪδιτε (*thoo" a-heh*) ᾶ βῖ διγε, his Irish was country Irish, not book Irish; ῶο ῖᾶῶ πέ ᾶμας ῖᾶ τῪδιτ, he went off into the country (πέ'ν τῪδιτ rarely heard); ῶῖμν πέ ᾶρ (*or* ιηρ) ᾶν τῪδιτ νό ι μβᾶιτε μῶρ, does he live in the country or in a town; ῶο ῖυᾶμαιη ᾶμας ᾶρ ᾶν τῪδιτ (not ιηρ), we went out into the country.

ΤῪΔΤᾶ, laity (collectively).

ΤῪΔΤᾶῖῶε", *pl.* τῪΔτᾶῖῶε, a layman.

ΤῪῪῪᾶῶ, an increase, an addition: νῖ ϖᾶῶ ᾶ τῪῪῪᾶῶ μαρ ῖεᾶιι ᾶιη, he was done for, there was nothing further about him; ῶεᾶηᾶῖῶ ᾶ τῪῪῪᾶῶ ῖῖῖη ᾶ τῪῪῪᾶῶ ᾶι"τῖηη οηηᾶ, people in ever increasing numbers will imitate them.

ΤῪῪ, bottom, end; ι ῶτῪῪ ᾶ τ-ῖεῖῖεῖτ, at the end of the church; νῖν τῪῪ νᾶ ῖεᾶν ᾶρ ᾶν ῖῖῖῖᾶ ϖῖν, there is neither head no tail to that shop, no system; πέ τῪῪ ᾶ ῶῖν πέ ῖ, he did it underhand.

ΤῪῪῖν (*thin-een*"), a tumbling fish, a small porpoise. Probably from "tunny."

Ὺᾶ', a grave: ϖᾶν Ὺᾶ', in the grave (so pronounced in all cases, never Ὺᾶῖς).

Ὺᾶῖμ, time: τῶῖ τ'Ὺᾶῖν (*or* ᾶῖηηηη), take your time; νῖ βεῖ' πέ ῶ'Ὺᾶῖν (*or* ῶ'Ὺᾶῖν) ᾶῖᾶμ ῖ ῶεᾶᾶῶ, I shall not have time to do it.

Ὺᾶῖη, hour, time: ῶῖν πέ ῖο μαῖτ ᾶρ ϖεᾶῖς να ηῪᾶῖη ῖῖν, it did very well for the time being.

ῪᾶῪᾶς, *pl.* ῪᾶῪᾶῖς, a burden: ι ηῖμ ᾶῖη ᾶ ηᾶῖῖῖ-ῪᾶῪᾶῖς, herself and all her baggage; ᾶῖῖῖ-ῪᾶῪᾶῖς, two panniers tied together with a rope which is thrown across a horse's back [ῖᾶῖῖῖῖς].

Ὺῖς βῶ, a cow's udder; Ὺῖςᾶ να μβᾶ.

Ὺῖτ, *g.*—ᾶ, bosom, chest; ῖᾶᾶᾶ ι μβῖᾶλ μ' Ὺῖτᾶ, pains in my bronchial tubes.

ÚINSEAC, *pl.* úinseaca, a foolish woman: *carraing tu féin ar anoir éu' maic 'r' óféaca [féadóir] tu, nuair ná tócfá cúmairt' úinrige, extricate yourself now as best you can, since you would not take a fool's advice ("fool" used in a self-depreciatory fashion, it really means "one who has not too great a conceit of his own wisdom"); úinriúlaect, foolishness: a éuro ú. ném bu' éiontae leir, his own folly was answerable for it.*

UISGE COIS"RICIM (*kush"rik-in*), holy-water; also uirge an Doimnaig: *b'fuit don b'raon u'uirge an Doimnaig ircié asac?* Have you any holy-water in the house?; *cuictar "uirge beannuigte"* ar uirge na Cársa, Easter-water is called uirge b.

UMUR"CA or numur"ca [*iomarcato*], too much; *éa numurca óe b'lar a' óéarta ar a éuro Saolainn*, there is too much of the English accent about his Irish.

URMÚR (*ruvoor*), the greater part, or as adv. for the most part, as a rule: *éus mé urmúr a' lae inóe i rna fálil"treaca (r=fw)*, I spent the greater part of yesterday on the cliffs. *Téirim ar rnam urmúr sae don lá*, mostly every day I go for a swim. E.M.I. *umhór*.

NOUNS OF DEGREE AND KINDRED EXPRESSIONS.

In expressions like $\tau\acute{\alpha}$ ὅσοιμνεᾶςτ ($\acute{\omicron}$ - $\iota\mu$ "εᾶςτ) ἰ ἀν ἄβαιμν, "however deep the river is," the abstract noun denotes excess, and the preposition $\tau\omicron$, contained in $\tau\acute{\alpha}$, means "notwithstanding" like the English "for" in "for all its violence, the storm did little damage"; the α in $\tau\acute{\alpha}$ is the neuter pronoun and therefore aspirates; it resembles "it" in the sentence "it is a great depth which is in the river," anticipating an idea suggested in the following words.

In the last three examples of the list below, α , not $\tau\acute{\alpha}$, is used and means "because of": $\beta\acute{\iota}$ μοῶτῳ μόρτ ἀρ, α ἔαβαρ α ὅμν ἔ α $\epsilon\upsilon\tau\omicron$ οἴμρ, *lit.* he was highly praised because of the excellence of it, *viz.*, how he did his appointed work.—See end of book, "A few notes on Grammar."

ΔΟΙΡῸΕᾶςτ : $\beta\alpha\iota\upsilon\zeta\epsilon$ " α ῶ ἔ ἰ ἕἵτῃ, $\tau\acute{\alpha}$ $\delta\omicron\iota\rho\epsilon\alpha\varsigma\tau$ $\acute{\epsilon}$ α ' $\eta\alpha\tau$ ' $\mu\eta\rho\mu$,
let her take herself off now, high though her hat is.

ΔΟςτᾶςτ : $\tau\acute{\alpha}$ $\delta\omicron\rho\tau\epsilon\alpha\varsigma\tau$ $\acute{\epsilon}$, old though he is.

ΒΡῆᾶςτᾶςτ : $\tau\acute{\alpha}$ $\beta\rho\epsilon\alpha\zeta\tau\epsilon\alpha\varsigma\tau$ α ὀ'ἔᾶ δ αμν ἔμν $\tau\omicron\upsilon\iota\tau$ -ἔ, $\eta\acute{\iota}\mu$ $\delta\omicron\mu$
 τ -ἔἕἵμτῃ $\delta\rho$ ἔ μ να μ [$\rho\omicron\zeta\eta\mu$] $\delta\iota\zeta\epsilon$, well though he appears
to you, his health is not all good.

Εἴμνεᾶςτ : $\tau\acute{\alpha}$ $\epsilon\acute{\iota}\mu\epsilon\alpha\varsigma\tau$ $\acute{\epsilon}$ ἀν $\tau\rho\acute{\alpha}\epsilon\eta\upsilon\eta\alpha$, $\tau\acute{\alpha}$ ἔ $\rho\epsilon$ ἔ μ αρ, calm as
the evening is, it is cold.

Θῆἱςᾶςτ : $\beta\iota\omicron\mu\eta$ $\zeta\alpha$ ' $\eta\alpha\omicron$ ' $\mu\tau\omicron$ $\tau\acute{\alpha}$ $\theta\epsilon\iota\rho$ " $\epsilon\alpha\varsigma\tau$ ἀμν, everything
there is very nice.

ἔᾶἱῳ : $\tau\acute{\alpha}$ $\epsilon\acute{\alpha}\iota\theta$ (*add*) $\acute{\epsilon}$ ἀν $\epsilon\acute{\alpha}\iota\rho\epsilon$, $\eta\acute{\iota}$ $\mu\alpha\iota\tau\tau\alpha\rho$ (μ = w) $\eta\alpha$ $\epsilon\acute{\iota}\alpha\delta$,
however long the credit, the debts are not forgiven; $\iota\rho$ $\beta\epsilon\alpha\zeta$
 $\alpha\tau\acute{\alpha}$ $\theta\epsilon\alpha\eta\tau\alpha$ $\delta\zeta\alpha\mu\eta$ 'ἔ α ' $\alpha\iota\theta$ $\alpha\tau\acute{\alpha}$ ἀν $\omicron\beta\alpha\iota\rho$ 'ῶ $\epsilon\rho$ $\lambda\acute{\alpha}\mu\alpha$ $\delta\zeta\alpha\mu\eta$,
considering the length of time we have been engaged at the
work, very little have we done; $\epsilon\acute{\rho}\alpha\omicron\iota\tau\epsilon\alpha\rho$ $\zeta\omicron$ ὀ'ἔᾶ $\epsilon\tau\alpha$ ῶ ἔ
 $\zeta\alpha\eta$ $\theta\epsilon\alpha\eta\alpha\omicron$ $\acute{\epsilon}$, 'ᾶἱῳ $\zeta\upsilon\rho$ $\epsilon\tau\upsilon\rho\eta\alpha\iota$ ' ἔ $\delta\iota\rho$, I thought he would
leave it undone, he was so long in setting about it.

ἕἱορ"ῖᾶςτ : 'ᾶ $\zeta\iota\omicron\rho$ "ἕᾶςτ ὁ $\epsilon\omicron\iota\mu$ ὁ $\epsilon\iota\tau$ ἔμν ἀμα δ , recently though
that happened; 'ᾶ $\zeta\iota\omicron\rho$ "ἕᾶςτ ὁ'ᾶ $\epsilon\acute{\epsilon}\iota\lambda$ ' $\iota\alpha\theta$, 'ᾶ 'ᾶἱῳ ὁ- η - α $\epsilon\acute{\epsilon}\iota\lambda$ '
 $\iota\alpha\theta$, near as they are to one another, far as they are from
one another.

ἕἱἱςᾶςτ : $\tau\acute{\alpha}$ $\epsilon\upsilon\iota\zeta\epsilon\alpha\varsigma\tau$ ἰ, weak though she is.

FEADAS : caiteamíu meaf do 'rbáint do a' r' a feadar a fuairream-
air é, we must show him respect, considering he was so kind
to us.

MIREACT : a míreac̄t a túbairc ré a t-áirreann, owing to the
rapidity with which he said Mass.

ANNAM̄AIOEACT̄ (*on-uv-ee'-ocht*), seldomness : dé maic̄ é 7
a a. a veircar é, what good is it (a prayer) considering that
it is said so rarely.

Cú' [cóm], used with an adjective, is often substituted for the
noun of degree : féac̄ cú' glar 'r atá ré, see how green it is ; but
better, féac̄ an gluireac̄t atá ann.

n'fead̄raige' adar dé fuo é ac̄ a 'muo (*rudh*) a' r' á mbuó
laoin é, they do not know what it is any more than if it were
Latin. (Sentence accent on 'muo.)—ní beac̄ leac̄-'muo
t̄rioblóro' oim nac̄ caitear veit ra mbaite-múr 'se-n-a ré,
I should not have felt half so troubled only that I had to be in
town at six. (Chief sentence accent on leac̄ [leac̄], secondary
on baite-múr and ré.) 'muo ceann capaiti de borca, a box
as large as a horse's head (words of comic song). See under
Expressions for Time and Reckoning.

'Oá faio (or dé mar ir r̄ia) a veit̄rá ar a' mbócar feac̄ ir luige
a veit̄rá, the longer you remain on the road the weaker you get.—
'Dé mar ir mú riubair̄o tu, feac̄ (or 'ré) 'r mú veit̄ tu a' teac̄t
corca, the more you walk the more tired you get.—'Dé mar ir
mú veit̄reó' tu, ré ir r̄aióbre (*sev"-reh*) a veit̄ tu, the more you
work (oibreó'aró), the richer you will be. 'Dé mar stands for
i otaob mar [or do réir mar—MeS.]. Better speakers say oá
méio a riubla tú, ir eac̄ ir corca veit̄ tú.

Úi na pairceada ar áitneac̄t (n silent) aici, her prayers were
beautiful. E.M.I. áitneac̄t. cf. comp. áitne<Ó. Ir. áitriu. Ir
úntac̄ a' cloc̄ te méio í rin. Cunar do bog tu ruar í? That
is an extremely large stone. How did you lift it up?—'Cá rocar
múr ar a' mbainne te (or 'se) feadar na calúan atá 'sam, there
is a great top on the milk because of the excellence of the land
which I have.—le-n-a t̄riomesac̄t tá r̄i 'na luige, it (the corn)
is lodged because of its weight.—'Cá forp̄ao ar i otaob a

ἡλιμιφίφιδεῖ (m=w) ἀτάφαρ τειρ δ' ἕσατ, he is jealous because
 of their being friendly with the cat.—ὄϊοῦσαρ δ' ἕσαρᾶν ἰ ὑταοῦ
 οτσαρ να μβοίτρε, they were complaining about the bad state
 of the roads.—ὄϊ α φίορ αεῦ ἕο μαίτ ναε τε σαρωσαρ δ ὄιν πέ
 ε, they knew well that it was not through friendship he did it.—
 ὄφουτ 'αἰο ρῖν ἀνν ? Is it so long ago ?—ἡί πέροιαρ τυ ὄ'εἰρεῖδ' αἰν
 'αἰο-ρῖν βυαἰμ, I cannot hear you at that distance from me.—
 'αἰο ιρ ρεο ἕο ὄτι ἀν ὄπαλλα, as far as from here to the wall. (Take
 'αἰο ιρ to mean "as long as," "as far as," of time or distance.
 'αἰο ιρ may be said to be "the distance which is," and [αρ] ρεο ὄτι
 ἀν ὄπαλλα "(from) this to the wall." In the next example the
 second 'ρ may be regarded as due to the habit of inserting this
 letter before ἕο, a reminiscence of the old word ἕορ or possibly
 for ἀἕορ.)—'αἰο 'ρ ρεο 'ρ ἕο ὄτι ἀν ρτόιαρ, as far as from here
 to the store.—ῥέ φαῖο ραοῖσαρ δ βεῖο ἀἕορ, however long your
 life might be.—'α φαῖο δ ἡαῖρῆδ, ρεῖο 'ρ μῦ δ εἰοῖδ, the longer
 you live, the more you see.

EXPRESSIONS FOR TIME AND RECKONING.

I. The numbers two and four when not followed immediately by a noun, become *ἑὸ* and *τετάρη* respectively.

II. When numbers are followed immediately by nouns which they qualify, the nouns aspirate their initial consonant after *ἄσπ*, *ῶδ*, and *εὐίς* (but *εὐίς* does not aspirate in *εὐίς* *εἰν*, *εὐίς* *εἴα*—*εὐίς* *εἰν* and *εὐίς* *εἴα* being too difficult to say), and eclipse after *ρεᾶτ*, *οῦτ*, *ναοί* (*nav*), *οἰεῖ*. *τρί*, *τέτρη*, *πέ*, when followed by the singular, usually aspirate e.g. *τρί* (*τέτρη*, *πέ*) *μίλε*, three (four, six) miles (or thousands) (note that *μίλε* is *sing.*; its *pl.* is *μίλι*); *τρί* (*τέτρη*, *πέ*) *ῶννε ῶέσ*, thirteen (fourteen, sixteen) persons;—they do not aspirate the plural, e.g., *τρί* (*τέτρη*, *πέ*) *οἰῶτε*, three (four, six) houses. The nom. singular form is used after *ῶδ*, *πίτε* (*πίε*), *εἴα*: *πίτε ῶννε*, *εἴα ῶδ*, *ῶδ ῥῥεᾶ*, *ῶδ ῑοῦ*, *ῶδ ῥῥιαν*. The other numbers require the plural after them, except *ῶαῶ* (*dah"hudh*), and *τρί* *πίτῶ* which are only forms of *πίτε*.

III. The words *λά*, *μί*, *βλιαν*, *ρεᾶτᾶν*, preceded immediately by qualifying numerals are to be particularly noted. *λά* and *μί* are used as the plural forms:—*λεῖτ να τρί λά ῶεᾶνᾶ ῥο*, during the last three days; *πέ μί ᾶ ῑῥῥᾶ ᾶν*, I spent six months there; *βλιαν* and *ρεᾶτᾶν* are the plural forms of *βλιαν* and *ρεᾶτᾶν*; they aspirate the initial consonant only after *ῶδ* and *εὐίς*. *ῥῑῥῑ*, a penny, *ῥῑῥῑ*, pence; *ῥῑῥῑ*, penny coins (also, small sums of money, as in *ῥῑῥῑ ᾶν ῑῥῑ*, money for household expenses); *ῥᾶο*, the coin or the sum of money; *τρί ῥᾶοῶ*, three sixpenny bits or (the sum) one-and-six.

IV. Besides these well known forms there are others compounded with the preposition *οἰ*. Thus instead of saying "eight weeks" we may say "an eight of weeks," or instead of "eight sheep or mice," we may say "eight head of sheep or mice." If this long form be used, *λά* will have *λαῑεᾶνᾶ* as its plural, *μί* will have *μίονᾶ*, *βλιαν* *βλιανᾶ*, *ρεᾶτᾶν* *ρεᾶτᾶνᾶ*: e.g., *ᾶ ῥεᾶτ ᾶ ᾶ ᾶ-οῦτ οἰ ῥεᾶτᾶνᾶ*, seven or eight weeks; *ῥεᾶτ ᾶ ᾶ ᾶ ᾶ ᾶ οῦτ ῥῑῑ ᾶ ᾶ ᾶ*, seven or eight mice.

V. For such a number as "four thousand miles" *ceirte míle* *ve mílci* is used, but *ceirte míle míle* will do as well. *Deáda*, *deádaib* ($\delta=v$) or *deáda* means "tens."

(In counting, *a haon*, *a dó*, *a trí*, *a ceathair*, *a cúig*, &c., are used. Note that the aspiration on the *c* of *ceathair* and *cúig* disappears. At games they say *ceann amáin*, *dá ceann*, *trí cinn* and so on. The *aon* of *aon ceann amáin* is usually dropped.)

Dé méir or *an mór*, "how many" will be followed by a noun in the singular.

The curious word *uínn-táí* (*dune-thee*) or *uínnici*, which means several, a fair number, is said to be a corruption of *dó-nú-trí*. It requires aspiration after it, because, like the expressions referred to in IV., it is followed by *ve* or *vo* understood: *nín aige déc v. focail*, he knows only a few words; *tugair v. blianta ann*, I was there for some years.

1. *Beir pé a' teacht i gceann beagán laeteanta*, he will come in a few days.

Sé huairte coid'ata (*v* silent), six hours sleep.

"*Dó marbhais* (*v* silent) *an cat trí cinn ve tuca*." "*Muirte* [*so v*] *caisai' pé rlan*." "The cat killed three mice." "A blessing on her." (Note that *cat* is always referred to as "he.")

Cúpla lá nó trí, two or three days; *cúpla* is always followed by singular. *Pé ceann bliana nó dó*, in a year or two.

Lá éirint' dé'n t-reaclain ro cúigainn, some day next week.—*An lá pé deire*, the other day.—*Tráclnuna an lae pé deire*, a few evenings ago.

Cúig bliana deás cun a céad reaclain ve mí na feil' Míicil [*Míicil*] *ro cúigainn* (it will be) fifteen years the first week of September next. (Note that in all compound numerals like *cúig bliana deás* the emphasis is on the first, therefore on *cúig* here; *bliana* and *deás* are less emphatic.)

2. *Seaclain* [*reaclmáin*] '*r lá inóe* (*inóib*), yesterday (this day) week, *i.e.*, the day corresponding to yesterday (or to-day) of last week. (The '*r* stands for the old word *sur*, meaning "up to.")—*Seaclain 'r so Doinna ro caiteamair*, last Sunday week.—*Ceirte bliana 'r so Deatlaine ro caite* (*caite tu* has been heard several times), *nú cúig bliana cun na Deatlaine ro cúigainn*, four years counting up to last May, or five years counting to next.—*COICÉAD*

[coicéigear] cun a' 'Domna ro cugainn, a fortnight (counting up to) next Sunday.—Seachtain cun a' lá amáiread, a week counting up to to-morrow. Some say cun a' lae amáireas.—Note that 'r is used when reckoning up to a point of time which is past or up to the present day, whilst cun is used when reckoning up to any point in the future. But if we are reckoning *from* to-day e.g. we use ó: *reachtain ó'n lá inoiub tiorca' tu arírt*, you will come again this day next week.

3. Meas [mberò] mo b'pòsa i zcòir asat cun a' lae 'máireas? Shall you have my boots ready by to-morrow?—Berò ré z'imtead cun a tsaitirinn, he will be leaving on (by) Saturday (Saturday will be his last day here); berò ré as tead cun na máirte, he will be coming on Tuesday (not, "for Tuesday"); an treachtmain i noia' na reachtmaine ro cugainn, the week after next.

4. Tá reachtain ó'n doine-ro cugainn i n-a raioir, lá 'i Muiré Múr ra' b'púsmar (b'p=v) ré eib'li-záiró airpeann ó'elrtead ré pian peaca máiré, next Friday week will be a holyday, the Feast of the Assumption, with the obligation of hearing Mass under pain of mortal sin.

Óar ná máiread (m=w), on the following day (óar=óe ar, óe as in óe tuan). Lá'r na m. also heard.

5. Tá raio (*fuad*) coircéim coitiz ar a' lá inoiub, lá 'n éinn an [nó—? O'C.] óá lá óeas t'péir na noioas, to-day, Twelfth Day, is longer by a cock's stride. (Twelfth Day is so called, but often for shortness lá an éinn. *Lit.* the day of the end of the twelve days after Christmas.)

6. Ráite Sámma zo Feil' b'púgve,
Ráite Feil' b'púgve zo Bealtaine,
Ráite Bealtaine zo Lúgnar,
[Ráite Lúgnara zo Samain].

Sead óeas ve blianta 'r píce, thirty-seven years.

7. Óe an t-am adá ré anoir? what o'clock is it now? Or cao a élos é? óe an t-am é?—Óe an t-am asur é? what time is it by your watch or clock?

Tá ré i ngior'paet píce nú'mant óo-n-a hoct, it is eight o'clock all to twenty minutes. (Númant, when used with píce, perhaps more commonly takes the *pl.*)

"Dfuit ré a cúis fóir?"—"Tá ré ar na buille cúige," or tá ré aḡ fárcad cúige, "Is it five yet?"—"It is on the stroke of it."

Tá ré veic nú"mairtí cun a veic (or t'p-éir a veic), it is ten minutes to ten (or after ten).—Note that oo or cun is used but not noim. [Have heard noim of time past: bí ré ann ar mairtín ceathrú n. a ré.—O'C.]

8. Tá ré lea' nuair t'p-éir a buille, it is half past one. Note: buille is one o'clock, dá buille véas is twelve o'clock, an té (=t-aon) buille véas is eleven o'clock. The other hours are regular. Observe that "a" is inserted before all numbers which are not followed immediately by a noun: bí mé ann 'se n-a ceathair [a ctos], I got there at four o'clock. (We use aḡ not ar: 'se n-a 'óó, 'se n-a t'pí, etc.). In recent times, probably through outside influence, some people say ar instead of aḡ. Some also substitute uair for buille in "eleven" and "twelve o'clock": éin [aon] uair 'éas [véas], dá uair véas; and, for "one o'clock," they say a n-éin [n-aon] a ctos.)

Ceá'pú cun a té buille véas, a quarter to eleven.

Píte nú"mairtí cun a dá buille véas, twenty to twelve.

Tá ré "éiti-éit" (ite"-ee-ite) 'ran oróce, it is all hours, very late. (The expression may be a corruption of "eighty-eight," whatever that might mean).

9. Tá na ceirte pítró bliain buaitte 'mac aicí, she has completed four score years.

I' mairt a' tamall oo blianta ó 'p'ás ré an R-inn, it is a good stretch of years since he left Ring.

Tá ré a' 'out in t'pí bliana ar an aic, he is going on three years in the place.

Tá ré imigte amac ar na ceirte pítró, he has gone past eighty years, he is in the fifth score of his age.

Dé an t-aor atá 'suc? Ceirte bliana véas. How old are you? Fourteen.

10. The personal numerals are the same as those found in the ordinary books. máir"-feirar is used for "seven persons"—reacrar also occasionally. With these numerals a plural noun should stand in the genitive case, but, as already explained (introduction to Nouns), the nominative plural often does duty

instead. *Dan* and *pear*, *gen. pl.* of *bean* and *pear*, are used after *beipt*, but not always after the other numbers, although good speakers prefer them.

11. *Θ'ιαδ'ρον α ε'λανν ιν'γιον (in-ee"un)*—*α ε'λανν μα'α?* Are those his daughters—his sons? (*α ε'υρο ιν'γιονα'α* also heard).—*Θει'π' ε'λαννε θ'ι α'ι'α*, she had two children.—*Ο'ε'ταρ ε'λαννε*, a family of eight.—*Θ'ι ο'ε'ταρ [ο]* *ε'υ'ραμ α'η*, he had a family of eight.—*Μ'ι πα'θ ε'ιννε ε'λαννε α'ι'α*, she had no children.

Τρι'υ'ραρ μ'η'α (or *βαν*), *ε'ε'α'ταρ α'αρ'ρ'υ'ν* (or *α'αρ'ρ'υ'ν*), *ε'υ'ζε'αρ* *α'αρ'ρα'α'ι*, *ρει'ε'αρ* *ρε'αρ'α'θ* (or *ρε'αρ*), *να'ον'β'αρ* (*nay"noor*) *φ'ραν'να'α*, three women, four boys, five girls, six men, nine Frenchmen.

Θ'ι τρι'υ'ραρ α'ρ ρ'α'θ ανν ο'ιο'θ, there were three of them in all.

Τ'α να μ'ι'τε 'ζε 'η ε'ρ'υ'ν'μ'υ'α'θ ρ'ον ι'ν'ο'ι'υ, *α'ε'τ ν'ι'ν α τρι'υ'ραρ α'ζ'αι'νν ανν*, thousands are at that meeting to-day, but we three are not there (*α'ρ ο'ε'μ'υ'ραρ* appears to be uncommon).

Θ'ι βει'π' β'αν (wan) *α ζ'κο'ι'ρ'μ'ιο'α'ν ι'ν'ο'ι'υ'θ*, two women were getting church'd to-day.

12. *Ε'ιννε ο'ε'α'ζ (day"ag)*, eleven persons—*ο'α ο'υ'ιννε ο'ε'α'ζ (yay"ag)* or *ο'α 'ρ 'ε'α'ζ [ο'α ρ'ε'αρ ο'ε'α'ζ]*, twelve persons—*τ'η ο'υ'ιννε ο'ε'α'ζ*, *ε'ει'τ'ρε ο'υ'ιννε ο'ε'α'ζ*, *ε'υ' ο'υ'ιννε ο'ε'α'ζ (ε'υ=ε'υ'ι'ζ)*, *ρ'ε ο'υ'ιννε ο'ε'α'ζ*, thirteen, fourteen, fifteen, sixteen persons (the *ο* of *ο'ε'α'ζ* is often aspirated after a noun ending in *e* as *ο'υ'ιννε*, *μ'ι'τε*, but not after a noun ending in *α*, as *β'ι'α'να*. *Ε'ιννε ο'ε'α'ζ* is not an exception to this rule; it is not a noun but a pronoun, and originally ended in *ε*, *α'ον-νε'α'ε*); *ρε'α'ε'τ*, *ο'ε'τ*, *να'ο'ι*, each followed by *ο'υ'ιννε ο'ε'α'ζ*=seventeen, eighteen, nineteen persons.—*φ'ι'τε ο'υ'ιννε*, twenty persons; *ο'υ'ιννε 'ρ φ'ι'τε*, twenty-one persons; *βει'π' 'ρ φ'ι'τε*, *μ'υ'ρ' ρ'ει'ρε'αρ 'ρ φ'ι'τε*, *ο'ει'τι'ν-υ'αρ [ο'ει'τε'νε'α'β'αρ]* 'ρ *φ'ι'τε*, *ε'ιννε ο'ε'α'ζ 'ρ φ'ι'τε* twenty-two, twenty-seven, thirty, thirty-one persons; *ο'α'α'ο*, *τ'η φ'ι'ο'ο*, and *ε'ε'α'ο* are used like *φ'ι'τε*—*ε'ει'τ'ρε ε'ε'α'ο ο'ει'τι'ν-υ'αρ 'ρ ο'α'α'ο*, four hundred and fifty people.

For the personal numerals, 12 to 19, observe that you must not say *βει'π' ο'ε'α'ζ*, *τρι'υ'ραρ ο'ε'α'ζ* . . . *να'ον'β'αρ ο'ε'α'ζ*. The older speakers regarded this as quite wrong.

We cannot use *ο'υ'ιννε* in translating, *e.g.*, "fourteen men, fifteen women, sixteen boys, seventeen girls," but must say *ε'ει'τ'ρε ρ'ε'αρ ο'ε'α'ζ*, *ε'υ'ι'ζ β'ε'αν ο'ε'α'ζ*, *ρ'ε α'αρ'ρ'υ'ν ο'ε'α'ζ*, *ρε'α'ε'τ η'ζε'αρ'ρ'ε'α'ι'τε ο'ε'α'ζ*.

13. *Ο'ε μ'ε'ρο μ'ι'τε α'ρ ρ'ο 'ο'τι αν τ'ε'α'να-ε'ι'υ?* *ε'α ρ'ε ε'υ'ι'ζ μ'ι'τε*. How many miles to S. C.? Five.

(Note that cúig míle is not a noun predicate, therefore τὰ can be used. It should be parsed as an adverb expressing distance.)

Ὅρη α ὁδὸ ἀ' ἢ α τρεῖς míle, between two and three miles.

Ἄν ἄν ὁδὸ ἀ' míle ἄν, it is not two miles at all.

Ἄν ἢ τρεῖς míle, it is not three miles.

14. Ὅ' αἰρηξ μέ ρεᾶτ ἡ-υαιρ' ἐ, I heard it often and often. (A common expression. Note that υαιρ takes υαιρε as its plural, unless in the long form with ὅε, when υαιρεαντα is used.)

Ὅδ ὅδτ or ἢ ὁδ, twice; τρεῖς ὅδτ, τρεῖς ἡυαιρε, thrice; ἄρηξε ὅδτ, ἄεᾶταιρ ὅ' υαιρεαντα, four times.

ῤᾶτ ἢ ἡνὸδε, every second night; ῤᾶτ ἢ ἡ, every second day (ῤᾶτ 'le ἡ is, perhaps, more frequently heard; 'le is for eite, "every other day").

Ἄν Ὀῦν ῤαρῶν τρεῖς ἡυαιρε ἡνὸρ ῤᾶ ὅ Ὀροᾶτο-ῤου-να-ῤοῖδε-ῤῖτε 'ἢ τᾶᾶ (=ατᾶ) ῤεᾶν ἡεῖβῖε ὅν ῤολᾶρτε, Dungarvan is not three times as far from Killongford Bridge [the bridge by the hole of the white stone] as Helvieck is from the College; (α τρεῖς ῤᾶτο is a better construction than τρεῖς ἡ-υαιρε ἡνὸρ ῤᾶ).

Ὅδ 'ῤουο (*rich* or *rudh*), twice as much or as many; τρεῖς 'ῤουο, thrice as much; ἄρηξε 'ῤουο, four times as much.

ῤᾶβαρῤᾶ ἢ ἡ ἄῤᾶ ἡν ἡᾶῤῤᾶ α ὅεᾶ ὅ 'να τρεῖς ἡεῖρο, he would face a dog three times his size.

15. Ὅεῖε ὅρᾶῖτ, ῤᾶῖτ, ten pounds, one pound; ρεᾶτ ῤῤῖῖῖῖῖῖῖ, seven shillings; ρεᾶτ ὅρῖῖῖῖ ῤῖ ἡεῖ (*leh*), seven pence ha'penny; ἡᾶ ῤῤῖῖῖ ἄρηξε ῤῖῖῖῖ ὅῖῖ? Did I not give you four pennies? ῤῖῖ-ῤῖῖ (or ῤῖῖῖῖῖ), fourpence; ὅδ ῤ., eightpence; ῤ'ῤῖῖῖῖ, five shillings.

Ὀῦ' ὅρᾶῤᾶ ἀ' ῤ-αῖρῤῖῖῖ ὅ ὅ ὅεῖε ὅρᾶῖτ ἀ' ῤ τρεῖς ῤῖῖῖ ῤῖῖῖῖ ὅεῖ ῤᾶ ἡᾶ ῤῖῖ, seventy pounds was a fine sum of money for him (to get) as contrasted with his getting nothing.

ῤῖ' [ῤῖᾶῖ] ἄεᾶταιρ 'ἢ ῤᾶ ὅ ῤῖῖῖ ἡῖ, a shirt worth four and six on him. (Note, as in English, ῤῤῖῖῖῖῖ is often omitted.)

ἢ ὅεᾶρ α τρεῖς ἄοῖρε ἡᾶ ῤῖῖ, those are three nice sheep (see under ἄοῖρε); ὅῖ ῤῖῖῖ ὅ ἄοῖρε; ρεᾶτ ῤῖῖῖ ὅ ῤᾶ[ῤᾶ], seven axes (*ῤῖᾶῤ, g. ῤῖᾶῤᾶ, f.*).

16. ῤᾶ ἄᾶ ἡᾶ ἀ' ῤ-ῤᾶῖτ ὅ ῤῖ ἡῤᾶ? or ῤᾶ ἄᾶ ἡᾶ ῤ-ῤᾶῖτ ἡῤᾶ ἡᾶ? How much is a yard of that? or, How much a yard do you ask for it?—Ὅ ἡεῖρο (or ἡᾶ ἡῖ) ῤᾶῖτ ἄᾶ ὅῖῖῖ? How

many yards do you want? *Deic riata.* Ten yards.—*An múr (or dé méro) a' ceann a beas aise oirra?* How much would he want for each?

17. *Tonna, céad, cloic, púnt, annra* are used as measures of weight.

When preceded by a numeral, *tonna, céad* and *annra* remain unchanged, but *cloic* and *púnt* must take the plural (except of course, after *óá, píce, etc.*): *reasct tonna, cúis céad, ré annra; reasct zcloca véas; naoi bpúint véas.* If a numeral does not precede, we must of course give *tonna, céad* and *annra* their plurals, *bí tonnaí mine ann ašur céadta žual, ašur ana-šuro annraí tobac i máilíní páipéir.*

18. *An céad ceann ir óise,* the first, counting from the youngest;

An tarna c., the second;

An trísiú c., the third;

An ceárú c., the fourth;

An cúisú c., the fifth;

An réisiú c., the sixth;

An reasctú c., the seventh;

An t-octú c., the eighth;

An nao-žiú c., the ninth;

An veir'-žú c., the tenth. *Deacmaó (dah-choo'),* tithe.

An t-ao-žiú ceann véas a' píce, thirty-first.

If the ordinal numeral ends in a vowel, and is followed by a noun beginning with a vowel, some of the best of the older speakers prefix *h* to the noun in all cases: *an tarna hoivóce, an trísiú habrán,* etc.; other good speakers, but of the younger generation, prefix *h* after *tarna,* but not after the other ordinals.

19. *'Dé an teir'čeo (leh'hudh) acá ra reamra?* *Deic vpoizte (dhrch'heh) ar leiteao.* What is the width of the room? Ten feet wide.

'Dé an doivoe tá ran reamra? *Cúis čpoizte véas ar doivoe.* What is the height of the room? Fifteen feet high.

'Dé an fáro (add) acá ra reamra? *Píce tpoiz (thrig) ar fáro (fođ) or fáro.* What is the length of the room? Twenty feet long.

'Dé an tižacť (tyu'ocht) acá ran člár? *Deic n-óiviz [óivlác] ar tižacť.* What is the thickness of the plank? Ten inches thick. Also *tižacť.*

'Dé an domhneáct (*dhin"yocht*) a dtéiréann an t-uirge (or
 atá san uirge) annro ? Sé troigíte. What depth is the water here ?
 Six feet.

Is leite an reamra de deic dtroigíte ná an éirtin. The room
 is ten feet wider than the kitchen. *Doirre*, higher, *ria*, longer,
tiqe (*tee*), thicker, are the comparative adjs. which must be used
 for the other dimensions. The construction is the same.

Note.—In a work on arithmetic by Seán Ó Cuirín, published
 some years ago, the older forms of the numbers such as *rearcá*,
 60, and *nóca*, 90, are used ; and the speakers of his native district,
 even those who do not read Irish, seem to have picked them up
 without difficulty, and to recognise their convenience.

PRONOUNS.

Personal: Δι ρυαῖο na náite αζαμν-ne, about our place, our farm. (English speakers would expect δι before αῖτ.)—Οα ε ριν α' ταπα βαῦτ αῖζε ουτ 'να εομνε, that was the second time he was expecting it.—Νῖν αον οῖοζβαῖλ (ζβ=v) αμνον, there is no harm in that.—Νῖ ραῖβ ρο ná ρύο αῖζε, he had neither the one nor the other.—Ρε ουνε δι τάμῖ (or α' οτάμῖ) αη ρζεαλ ρον ααῖο νῖν αον οεατῖραμ αη, from whomsoever that story comes, it is no good.

Interrogative: Καο εῖτε καο α' οεαμπαο ρε? What else would you expect him do?—Καο εῖτε κυναρ α' οεαμπαο ρε ε? How else, I ask you, would he do it? But conup(τ) εῖτε οεαμπαο ρε ε? would have quite a different meaning, viz., "In what other way might he do it?" That is, we are simply looking for information; we are not making a protest as we do in καο εῖτε conup—Οε'μυο ε (pronounced rapidly as one word, accent on last syl.) [καο ε αη μυο ε]: ρεαε' οε μυο ε αη τῖαεὐνα βεῖτ ζο βρεαζ, see what it is to have a fine evening.—Cé 'ζε ο'αημζ τύ ε? From whom did you hear it? Cé 'cu or cia 'cu (*kyuk"oo*) means "whether," "which" of two, or of several.—Οε αη τ-αῖταε ε ρῖν?—Cé 'cu ceann αεά tu α' μ-αο?—Αη ceann ἱρ μύ ἰοῖβ* [οῖοβ] (or μύ οῖοβ) αμαον. What ship is that?—To which of them do you refer?—The larger of the two. Cé 'cu is here used like an *adj.* qualifying ceann.—Cé 'cu, "which" and ceann, "one."—Cé 'cu 'cu (accent cé) αη ceann τεαεαν? which of them (the letters) is the broad one? Since cé 'cu means "which" of many, then the form cé 'cu'cu (*kay"ku-oo*) means "which of them."—Νῖ ρεαοαρ cé 'cu μῖ-ζαημυο nú μῖ-τεαοαηι τά αη κοῖρεῖμ αῖζε, I do not know whether his step is too short or too long.—Cé 'cu λάμ τεῖτε βῖμυ ρῖ α' ρζμῖ? with which of her hands is she writing?—Cé 'cu λάμ τεῖρ βῖμυ ρε α' ρζμῖ? with which of his hands is he writing?—Cé 'cu οε ρῖνα οαοῖνε ἱρ ρεάμυ ευν na ζαοταῖνε? which of the people is best at Irish?—Cé αη αεά tu αζ τῖαετ? Of whom are you speaking?—we do not say α βῖμυ or ζο βῖμυ here: see Notes on Grammar at

* The first ι of ἰοῖβ represents an extension of mó in O.I.

end of book. For expressions like "I wanted to know what, etc.," see Verbs, *ceartaighim*.

Relative: *fin é tuisairt ré, fin é óim ré*, that is what he said, that is what he did.

Óad é an rásairt ba mí a raib cion acu air é, he was the priest they liked best (*or ba' é an rásairt ba síle leo*).

Síleat supab iad an tpeam ba míre labairt Sáoilainne ó'airí mé nam iad, I thought they were the fastest speakers of Irish I ever heard.

Sin é raib a' sradó 'se do'n Sáoilainn, he it was who had a love for Irish.

Um'airt ríoraide (hee-ree) raib éall, there was a very large number of people over (in Dungarvan); *umairt ríoraide bfuil de dáoine ar a' marzaó*, there is a very large number of people at the market. (*Lit.*, "what amount there is of people.")

Umairt [iomairt] is also heard as *umairt*. The word can be used not only of a vast amount but also of any kind of marvel: *umairt íreadó an capall adá a sham*; *umairt ríoraide ba ead an lá inoiu te ceartaínn*, this was an amazingly wet day.

A raib de ór ada, all the gold they had.

Réad a bfuil de téad ar, look at all the ropes that are out of it. (*Lit.*, "what there is of rope.")

Ír beas a bfuil ann acu, there are few of them there. (*Lit.*, "what there is there of them.")

Sin é a raib de maic do ann, that is all the good it did him. (*Lit.*, what there was of profit for him in it.")

Réad ar a bfuil ar a scarpais, look at all (the seabirds) that are on the rock.

Sin a bfuil de cúncaí a sham, that is all the information I have.

Óad (or óé) [fuó é] bfuil ré a' véanaó cúraim dom, that is all the trouble it is giving me.

Réad a bfuil ó'eic'íreada ionta, look at all the bare patches that are amongst them (the potato stalks).

Ói a raib ann a' sáire, all who were there laughed.

Ní beas a bfuil de éalnt a sham san tura cur do ceann ead'arainn, there is talk enough between us without your striking in. (*Lit.*, what we have of talk is not little.)

Sin ar cúinear de ceirt air, that is the only question I put him.

Ἦάν ἄν ἐνὸς ἴαν ἐὺ' ἀπὸ ἑ-ν-α ὑπεραίθε" ἀρ ἴαν, that hill is as high as any I ever saw.

On Interrogatives and Relatives see end of book, "A Few Notes on Grammar."

ἑἴμη : this pronoun often appears as ἑἴμεαδ or ἑἴμηϛ. Besides its ordinary meaning of "self" it also means "even" or "even though." The ρ aspirated is sounded like η, cf. the aspirated ρ of ἑρεῖρα ; ἴρ μὺ ἴυθ ἄ ὀέανραῶ ὀυνη ὀο ἠἴννεαδ, one would do many things for oneself ; μά'ρ βοῦτ ἠἴν ὀύνη, εἰμίτ μαεάντα, even though we are *poor*, we are honest ; ὀέανραῶ ἴον ἠἴν ἑ, even that might cause it ; ἠἴ ἴαῶ ἴἑ ἑε ἑἴρ ἠἴν, he was not destined even to be buried. ἑἴμη is doubled when, e.g., a mother is speaking in a petting way to a child : ὀ, τἄ ἴἑ ἑἴμη ἑἴμη ἀϛ τεαῦτ ! Here she comes, her own little self ! (also ἑἴμη ἑἴμεαδ, ἑἴμη ἑἴμηϛ, or even ἑἴμη ἑἴμην). Μέ ἑἴμη, ἑἴμη ἄ ὀεἴμη ἑ, I did it without any help whatsoever.

ἕαδ : ἕαδ, though denoting a single person or thing is followed commonly by a pronoun of reference in plural : ἕα' ἠαῶ ἴυθ ἄ ἑἴρ 'ἠα ἠ-ατ ἑἴμη, to put everything in its proper place (*lit.*, in their proper place) ; ὀἴ ἕα' ἠἑἴνη ἀρ ἄ ἠῶἑατ, every one was doing his (their) best.

ἄ : ἄ, his, her, their, followed by a noun beginning with τ make no change in the quality of that letter. Ambiguity is avoided by inserting the pers. pro., ἄ τεαῶρ ἑ ἴν, his book ; ἄ τ. ἑ ἴν, her book ; ἄ τ. ἑαῶ ἴον, their book. One speaker maintains that ἄ, her, is pronounced ἠα.

ἠαδ-ὀρεαδ : ἠαδ-ὀρεαδ" ἄ [ἠεαῦτἄρ ἀεἴ], commonly used for "else," e.g., ὀἴ ἠἴρη ὀρη ἴμήατ ἠἴ ἠαδ-ὀρεαδ ἴοἴμη (*ry*) -ἠ- ἄ ἑἴη, they were bashful of you, or else of one another.

Μἄ τἄ ἴον ὀρη τεαῦτ, ταἴρ ἠἴ ἠαδ-ὀρεαδ τεἴῶρ ἄ ὀαἴη, if you want to come, come, otherwise go home.

ἑἴη, ἠἴη : ὀ'ἑἴῶρ ἕἴρ ὀρηαῶ ἑἴν ἑεἴτἄνη ἄ ὀέανραῶ ἴἑ ἑ ὀ'ἑἴῶρ ἑἴη ἠαδ ἑαῶ, perhaps it might change for rain, and perhaps it might not ; εἄνη ἑἴη ἠαῶ, another new one ; τἄ ἠ-ἑἴη has a different meaning from τἄ ἑἴη : ἑἴνηατ μέ ἄν τἄ ἠ-ἑἴη ἑ, I saw him a few days ago ; ἠῶρ εἴμη' μέ ἄν τἄ ἴαν ἀε ἄν τἄ ἑἴη, I did not come on that day but on the other day.

Tug ré langaire de dhórn do garrún, an céad Domnag a' r
 uile. "Do noct ré a fiacla tuac[é] do leóp," arsa sean-fear.
 He gave a boy a clout of his fist, the first Sunday and all. "He
 showed his teeth soon enough," said an old man.

Cé SO: Cé gur áit deap é, although it's a pretty place. (Heard
 only a few times.)

CONJUNCTIONS.

CONDITIONAL SENTENCES "PROVIDED THAT," "ONLY FOR," "IF ONLY," &c.

ΔC or ηΔC: *Νίν τυ τονάC ταιζτε ΔC Δρ έιζιτε πόρ,* the preparations (washing, etc.) for waking you have hardly yet been finished (words of the angel to the soul in Purgatory who thought that he had already been long ages there).—*Τά ριαC ηΔC βεΔζ μαρ Δ Cέιτε,* they are almost the same.—*Νί CεαρC ηΔC "k" υο ζλαC Δρ "c,"* the letter "c" ought to be called nothing else but "k."

Νί ραιC ΔC Δ' ρocal Δρ Δ Cεανν ηυαιρ Δ βί βειρτε Δρ, the word was only out of his mouth when he was caught.—*ΘυβαρC ρέ ζυρ'ό'έ Cεαμπαλλ ηαom San ηιοctάρ Δη Cεαμπαλλ β'ΔορCα ηη Cίρυνη ηΔC Δον Cεανν Δμáηη,* he said that, with one exception, the church of St. Nicholas was the oldest in Ireland.

Ιρ βρεάC υοC Δ Cέηη-Cαρ CαηC ΔC Δη Cέ βεαC Δ CυηηεάCταιη, it is very easy to talk, but matters are not quite so easy for one who is a wage-earner. The use of ΔC in this and following example ought to be noted. *Νί βαCραιηη (wok"ing) ηe (or ηιορC Δον ηυο ηιom) υοηη' ΔορCα ΔC ζαρρύν όC,* I should not mind an old person, but matters are quite otherwise when it's a young boy that's concerned. Strong accent on όC.

Νί ρέροιρ ΔC υ'Cηηηe Δμáηη CύμαCτ (η ηασαl) ζαη Cέορμ βειC Δρζε,* there can be only One whose power is unlimited.—*Θύρ ηún [lón] βéαηαC Δ' ράζαιηC Δη C-ρoζαηη ρeo ΔC Cορρ ηαomCα (nafe"heh) Δη Cιζεαρηηα Δρ ηomπαρ Δζαιβ,* may you carry with you the Body of the Lord as your last refection when leaving this world (conclusion of beggar's prayer). ΔC in this and next two examples means "namely."—*Σé Δη Cυηηηe ηρ ρια 'mo Cεανη ΔC é υ'ρειρζιηC ΔορCα,* I have seen him an old man from my earliest recollection.—*Βα é (ba-yay) Δη C-úηCαρ βα ηύ (η=η) ηeCα ΔC ραζαρC βéαρCα βειC Δρ Δη oCιCορ [ΔCτCορ],* what surprised them most was that an English-speaking priest should be at the altar.

* The reader will remember that in words in which η is described as nasal, the nasal colouring affects the preceding portion of the word.

Nín don eacra ac a bfuil de francais marb aise, nothing is so surprising as all the rats he (the cat) has killed (*lit.*, the number of rats he has killed is the only wonder—*i.e.*, other wonders are as nothing in comparison with it).—Ní maib don t-reó nac céirte le daoiread, young pigs were extremely dear.—Nín do' ruo ac an t-rláinte, health is the only thing—*i.e.*, other things are as nothing in comparison with it.

Nín a buil air ac go tci b., he has only to go to B.; nín mo buil orim ac go tci b., I have only to go to B. (some would omit air and orim); or nín le buil agam ac go tci b.

Nín ann ac ná téiḡeann na beacaisis (*beh-hee'ig*) irteac in uorpar a' nalla, (so badly kept is the house that) the animals hardly stop from going in at the hall-door. Nín ann ac ná or, of past tense, ní maib ann ac náir, may be translated by "all but." *Lit.*, "There is not in it—*i.e.*, in the situation or circumstances, but that they do not go in at the hall-door"—*i.e.*, they do everything else but go in.—Ní maib ann ac náir múcus (m=vw) mé, bí 'p-uo ron daoine ra réiréat, I was almost smothered there were so many people in the church.—Ní maib ann ac náir v'fáirgeas an t-anam amac aram, I was almost crushed to death (the life was almost crushed out of me).

Ac means, also, "on condition that" or "but on condition that"—*i.e.*, "if only": Tuasas uóib é ac san a beit ró-uian air, he was given to them on condition that they would not be too hard on him.—Ní[orv] baógal (b=vw) uóib ticim ac go mberoir véanta 'na gceart, there would be no danger of their (*i.e.*, the corn-stacks') falling, if only they were properly made.—ḡeóparde é v'eiréac'tain ac gur maic leir. cpot a cur air héin, he could be heard, if only he wished to exert himself.

ḡo, cun, ná (so that—not): Tá ríao ionpaighe amac go v'é an náire iao, they have turned out (in such a way) that they are a disgrace.—Tadair 'reac'ar ná cailltear é, take care that it does not get lost.—Do curpeav rí a bara ar a rúite ná reirpeav rí i, she used to put her hands to her eyes so that she would not see her.—Cun [ḡo] gcuirpeav ré easl' orra, in order to frighten them. (tonnar ḡo is not often heard).—Tiomáin (or tomáin) teat a' capall go mberómio ra baite pé'n oróce, drive on the horse so that we may get home before the night. It will be observed that the above sentences, the last excepted, keep close to the

English idiom. The following rule may be of service, that "would" or "might" requires the conditional, and "may" the future.

Νᾶ (that not, but that): ἦ βεας νᾶ ρεκεοῦρᾶ ἐ, you could almost see it. ἦ βεας νᾶρ ὀ'αίτιν (ὀah"hin) μέ τυ, I almost recognized you. The following rude analysis may be of use: that you could not see it is due to a little thing—that I did not recognize you is due to a little thing, or cause. Other analyses on similar lines are obvious.

Νίορ ὀόι' τεατ νᾶ ραῖβ ρέ δς ἰαρζαίρεαδτ ριαμ, you would never think but that he had always been fishing ("that he had not always been fishing." The form δς ζο or νᾶ ζο is not so common as this.)

Νίορ ὀόιζ τεατ νᾶ τεατφᾶ ῥι ἀν τιζ, you would imagine that she would throw down the house ("you would not think that she would not," i.e., "you would think she would").

Νί ὀεαρραινν νᾶς ζαητῶ ὀύιινν ειοτ (kyuch) ειε, I would not say but that we are near another shower ("I would not say that we are not," i.e., I would say that we are").

Νί ὀεαρραινν νᾶ ζο ὀφuit (or νᾶ φuit) ἀν ετοε ρο εῦ' μῦρ ὀ'ῦνταρ ιειρ δ' ζειοε εᾶ τεαρ, I would not say but that this stone is as great a marvel as the stone which is south (i.e., in Ardmore).

Νίορ ὀόιζ τεατ νᾶς ὀομβλαρ (dhum"luss) 'ζε ὀαοιη ἀν ζαολαιη,* you would imagine that Irish was gall to some people.

After words expressing doubt and after μῖρῶε, νᾶ means "but that." Sometimes νᾶ ζο is used:—

Νί μῖρῶε ὀuit δ ρ-ᾶὀ νᾶ ζο ραῖβ ὀια βαοῦδᾶς [burῶεᾶς] ὀιοτ, you may well say that God was pleased with you. Νιν ἀοη ὀαδτ νᾶ τεατᾶνὀε' ἀν ὀλαιρτ, there is no doubt but that the blight would spread. (Νιν ὀαδτ νᾶς ρίορ ζᾶς νίὀ ὀε'η μέρῶ ριν, there is no doubt but that each of all those statements is true.—P. Denn, Εᾶετῆ ἀν ὀᾶρ.)

Νί μῖρτε ὀuit δ ρ-ᾶὀ νᾶ ζυρ μαίε δ' ραζαρτ ρ'ρῶιρτε ἐ, you may well say that he is a good parish priest.

Νᾶ (neither, nor): "Catoin ειυεφᾶὀ τυ ἀμαίρεαδ?"—νί ρεαὀαρ."—"Νί ρεαὀαρ νᾶ μῖρε." "When will you come tomorrow?"—"I don't know."—"Neither do I."

* This word is also pronounced ζαετινν.

Níor cúirear don otc ann ná cuiró 'oe, or níor cúirear otc ná cuiró 'oe otc ann. I did not mean any harm by it, not the least.

mÁ, 'DÁ, MADA[n], &c. (Conditional Sentences).—The general rules for conditional sentences are the same as those found in the ordinary books, except that instead of the past subjunctive, which has the same form as the imperfect tense, with 'DÁ ("if so and so had happened"), the conditional is used, and that the conditional with mÁ is frequently heard. The following division of conditional sentences may be of help :—

(1) Logical sentences, e.g., mÁ éall tu á' r'p'pán, éall tu tuapar'at na reácc'máine, "if you lost your purse, you lost the week's wages." Here we do not assert that the purse has been lost; we simply state the consequence of its being lost. This form of sentence causes no difficulty. It is exactly the same as in English. See last example under adjective réir.

(2) Probable sentences (a) referring to the future : mÁ éuiteann amác 'so ngeobair mé ann, 'slao'par' mé ir'ceá, if I chance to go there (as I probably shall), I will call in; mÁ éionn ré tu, mar'ó'cáir ré tu, if he sees you (as he well may), he will kill you (occasionally éir'ir is used); mÁ' r' puo 'so 'ot-uc'par' ré, beir'míó rárta, if it turns out (as it may) that he will come, we will be satisfied; mara 'ot-uc'par' ré in am, ir' reárra 'ó 'san ceácc, if he is not going to come in time, it is better for him to remain away. In sentences like mÁ éugann r'ib onúir 'óir n-áir'ceá 'r 'óir máir'ceá, beir' r'ao'gal r'ada 's'raib, "if you honour your fathers and mothers, your lives shall be long," we are giving the exact words of the speaker. If we report his words we say in English : "he said that if they would honour their fathers and mothers, their lives would be long." A similar change takes place in Irish : (t'ubairt ré) mÁ éabarr'á'oir onúir 'DÁ n-áir'ceá 'r 'DÁ máir'ceá, 'so mbeá' r'ao'gal r'ada acu. Note that mÁ, not 'DÁ, is used. See p. 'Denn under an Ceárr'eum'á'ó n-áir'ne.

The negative form of mÁ is mara or maran, the n being inserted whenever possible, e.g., maran 'ó'é'ir'is ré (mor'an yire' ishay), not mara. Mara, of course, eclipses, 'DÁ 'ot-uc'par' 'óine ré 'óéin tamáill 'ó'eárra [árra] ort, 'óéarr'á, " 'ge'obair, maran puo 'so 'ot-uc'par' tu á 'ó'iarra' áir'rt," if a person came to you for the loan of anything useful, you would say, "you will get it, unless you come asking for it a second time."

(b) Referring to the past: *μά ὅσαρραιθε ποκατ νά ταιτνεόε' τειρ, θαινεάθ ρέ ρεαρραθ άρ ηέιν*, if ("if" in this class of sentence means "when" or "whenever") a word were said which did not please him (and probably such a word used be said), he shrugged his shoulders. In these sentences *μά* with conditional is used in the "if" clause; some part of the indicative past is used in the other clause. *μά ὄ'ρέαοραθ (yathe"och) ρέ*, "if he were able," is heard repeatedly. The conditional mood may here be regarded as equivalent to the indicative. Sentences in which this phrase occurs would, therefore, naturally belong to (2) (a).

(3) Sentences of pure supposition or condition contrary to fact: *Ὅά νῶεανρά μο εῦμαιρτε, νί θαινεάθ ρον οῦιτ*, if you had taken my advice (but, as a fact, you did not), that would not have happened to you. The conditional is used in both clauses: *Ὅά νῶεαρραιθε ποκατ νά ταιτνεόε' τειρ, ὄο θαινεάθ ρέ ρεαρραθ άρ ηέιν*, if a word which did not please him were said (and I merely suppose such to have been said), he would, etc. Note that *ὄά*, the conditional particle, like *ὄ'ά* before nouns of degree, is often reduced to *'ά*. If, in the sentence from *ρ*. *Ὅenn* quoted (2) above, we were to read, *ὄά ὄταθαρραιθίρ οηύιρ . . . ὄο θεάθ ραοζατ ραθά αcu*, the meaning then would be: if they were to honour their fathers and mothers, their lives would be long, or would have been long. In other words, the conditional clause is either a pure supposition or a statement contrary to fact. Only the context can tell us which it is.—For vividness the indicative may be used in the second clause: *ὄά ὄτιρρεάθ αν εῖθό ανυαρ ρά ρλαορε ορημ, θί με μαρῶ*, if the stone had fallen on my head, I was a dead man. This usage, which deserves particular notice, is found also in *Connaught*.

The negative form of *ὄά* is *μαρα* or *μαραν*:—*Ὅεανραιθίρ α ηγνύ ζο μαίτ, μαρα μβειθίρ αζ ότ*, they would do their work all right, if they were not drinking. The long form *ὄά μβυ' ρυθ νά* is also used but must not be overworked; it should be avoided unless we mean, "if the case were such that," "if it could be managed so that."

If the "if" clause consist of several members, the *μά* or *ὄά* need not be repeated, *ζο* is inserted instead (*ζαν* with verbal noun, if the clause be negative):—*'ά μβεάθ ρεαρ βοετ ανη η ζαν μοράν ρά ραοζατ αζε η ανηρον ζο μβεάθ ρυθ θεαζ τεαετ ρυαρ αζε η ζο η-οιθρεόε' ρέ ε ηέιν ζο μαίτ τε-η-α εῦιτ αλλαρ, ὄο' [μοε]*

ἡ θέαναδ, ἡ ζαν δο' ἦυο λε ἦ-ἀὸ λε ἠέιννε, ἀ' θέαναδ ἄ ζῆνὸ ζαν
 δον ἐυῖρτεαδ ἀἰζε ἀρ ζῆνὸ δῦιν' εἰλε, νί ὅρῖζεαδ ἄν φεαρ μαδάντα
 ρον μεῖρεαδτῆιν 'ζε 'ν ὅρῶδ-φεαρ, μαρ ἀτά ρορμαδ ἀἰζε λειρ
 ἡ ἠιν ἔ ἀτά ἀρ ζεαἰλεαῖμαντ.

The following type of sentence is conditional merely in form: *Ἦά ρέ ὄϊαν μά βίονν ρέ ἄνν*, it is hard if he will be there, *i.e.*, he will hardly be there (*Ἦά ρέ ὄϊαν νῦ βειδὸ ρέ ἄνν*, it is hard or he will be there, *i.e.*, it will go hard if he is not there). Compare, also, the following: *Ἐαδῆρ 'ρεαδαρ μαρῆ βρῦτ ρέ βρῖρτε ἀζῦτ*, take care lest you have got it broken.

MEIREAD' (=μαρῆ μβεαδ): *Μεῖρεαδ'* means, "were it not for," "only for," "but for the fact (that)," "only it was (how)."—*Μεῖρεαδ ρον νί φεαδαρ ευναρ μαρ ἄ βεαδ ἀ' ρζέατ*, but for that I do not know how matters would have been. *Μεῖρεαδ ζῆρτα ὄε, βειμῖρτ εαἰλλετ*, only for the mercy of God we should have been lost. *Μεῖρεαδ Σεῶν ἄ βειτ ἄνν, βίορ μαρῆ*, only that John was there I should have been killed.

Βειοῖρ ζο μαῖτ μεῖρεαδ ἰαδ ἄ βειτ ἀζ ὄλ (*or μεῖρεαδ ἄ ὄ'όϊαν ριαδ*) 'numur'ca, they would be all right only that they drink too much. *Μεῖρεαδ ζῦ[ρῆ]β ἔ ἄν ὄοῖνναδ ἔ or μεῖρεαδ μαρ ἱρ ἔ*, only that it is Sunday. *Μεῖρεαδ ζῦρ' ὄ'ε ἄν ὄ. ἔ or μαρ βυδ ἔ*, only that it was Sunday. *Μεῖρεαδ μαρ ἄ ράνζαῖζ ζο ραῖδ Νι-εἰάρ ἄνν*, only that it was how it happened that N. was here. *Μεῖρεαδ μαρ ἄ εῦζ ρέ ἄν τ-υαῖαδ λειρ, ὄο εαῖρῖνν ἔ ὄ'ρῆζαῖντ μαρ ἄ ραῖδ ρέ*, only that it was how he carried the load, I should have had to leave it where it was.—"*Νί φεαδαρ βρῦτ δο' ἦυο ὄἄ βῆρ ἀἰζε?*"—"Μεῖρεαδ μαρ ἀτά, νί ρῆζαδ ρέ 'να εῖρῶβλῶτ," "I wonder if he makes anything by it?" "Only that he does, he would not go to the trouble of it."—*Μεῖρεαδ μαρ ἄ βῖ ρέ φῦαρ or μεῖρεαδ ζο ραῖδ ρέ φῦαρ*, only that it was cold.

Νί βεαδ ἄν μαῖρῆ μαρ ρῖν, μεῖρεαδ μαρ ἀτά κοῖνῖν ἄνν, the dog would not behave in that way, only that there is a rabbit there.—*Μεῖρεαδ ἔ ρεο (ἄν ρῆρῆαρ ρο) βειτ λεαρμῦ* ('ὄε'ν ρεῖεῖρῖρ), *βεαδ ρέ νιορ βρῖρτε*, only that this (paper) was on the outside (of the picture) it would have been more broken, *i.e.*, but for this paper wrapping the picture, etc.

Μεῖρεαδ can often be dispensed with by using *ναδ* in the middle of the sentence in its stead, *e.g.*, instead of saying *μεῖρεαδ μαρ ἄ ράνζαῖζ ζῦρ ὄ'ε ἄν ὄοῖνναδ ἔ, εαδῆρῆαῖθε ζο ὄεῖ ἄν ρεῖρῆατ ἔ,*

we may say *ἔβαρφαυθε ἕο ὅτι ἀν πέριπέατ ἐ νὰς μάνηαις ἕυη ὄ'ε ἀν Ὁ. ἐ*, it (the corpse) would have been brought to the church only it chanced to be Sunday.

[Ὁ]ἄ μβυῶ ἀμῆλαῖ Ὁ'ἑ ὉὉ (*aw-mool" us-duh*). Even though, even if: *βεηῖς πλάτα λειτεαν ὀυιτ πέιν πέ μᾶζα τῦ ἄ ἔουλαῶ, ἄ μῦλαρ ὀυιτ ἰ βειμῦ λε ῖζοτᾶν ἀιτινν*, cook a plate of porridge “for yourself” before bed-time, even though you had no kindling but a furze bush to do your cooking (ὀυιτ πέιν has the force of “out of kindness to yourself”—“Treat yourself to a plate of porridge,” etc.). The ῖ after ἀμῆλαῖ occurs in Mid. Irish: see note 63 to *ἄρεμαῖ ἀν Ὀη*.

ΜΑΡ, ΜΑΡ ΣΙΝ.—*Μηοη ἔυηρεαρ μαρ ἔειρε αιη*, I did not venture to ask him, did not put him such a question (μαρ has a softening influence on the sentence).—*Μη ἔυηρεαῶ πέ [ε] μαρ ἔμυοβῆοη αιη [ηἔιν]*, he would not put himself to that inconvenience.—*Σί ἀν κηῶ ἰ μαρ ἕαοηαιν*, it is a great trouble, this Irish. (The people translate this, “’tis a great bother for Irish.”)

Μαρ ῖν, “like that,” “as that,” “in that way.” It sometimes gives the sentence an apologetic colouring:—*Μην ἀοη πέαιτᾶιν μαρ ῖν ἀνν*, *lit.*, there is no rain there that way, *i.e.*, there is no rain to speak of; *τᾶ πέ ἀνα-μαῖᾶντα μαρ ῖν*, *i.e.*, he is very honest, if I might be allowed to say so.

Ἀἕυη μαρ ῖν, “and so on.” (Do not insert *οε* after ῖν).—See μαρ as Adverb.

VERBS.

(1) $\tau\acute{\alpha}\mu\alpha\sigma\iota\omicron$, $\mu\omicron\lambda\alpha\mu\alpha\sigma\iota\omicron$, $\mu\omicron\lambda\alpha\mu\alpha\sigma\iota\tau$, $\mu\omicron\lambda\epsilon\mu\alpha\sigma\iota\omicron$, $\mu\omicron\lambda\epsilon\mu\alpha\sigma\iota\tau$ are found in the books, but become with us $\tau\acute{\alpha}\mu\iota\omicron$, $\mu\omicron\lambda\alpha\mu\iota\omicron$, and so on, the m of $-\mu\alpha\sigma\iota\omicron$ and $-\mu\alpha\sigma\iota\tau$ being made slender in all verbs. Sometimes the short form in $-\alpha\mu$ of the 1st person pl. is used: “ $\text{\textcircled{U}}\rho\iota\tau$ $\tau\iota\upsilon$ ι $\zeta\acute{o}\tau\eta$?”—“ $\tau\acute{\alpha}\mu\text{-}\mu\epsilon$.” “Are you ready?”—“We are”; “ $\text{\textcircled{O}}\epsilon\iota\mu\iota\zeta\iota$ $\text{\textcircled{U}}\rho$ $\nu\omega\iota\epsilon\alpha\lambda\lambda$.”—“ $\text{\textcircled{O}}\epsilon\alpha\mu\text{-}\epsilon\mu$.” “Do your best.” “We will.”

(2) The final τ of the past tense 1st and 2nd pers. pl. is also made slender. We say $\mu\omicron\lambda\alpha\mu\alpha\mu\iota\tau$ (*wul'-a-mwir*), not $\mu\omicron\lambda\alpha\mu\alpha\tau$. In fact, there is a tendency to make τ slender in many other cases. So, also, the μ in $\mu\alpha\tau$. The τ of $\mu\acute{\alpha}\upsilon$ has been already noted. There are probably two or more sounds of τ lying between τ -slender, as in $\tau\eta\mu$, and τ strongly trilled, as in $\upsilon\alpha\tau\mu\alpha$.

(3) The final $\iota\upsilon$ of the 3rd sing. future active, e.g., $\mu\omicron\lambda\epsilon\mu\iota\upsilon$ is not pronounced when followed by a personal pronoun which is the subject of the verb, but is pronounced as $-\iota\zeta$ in all other cases: “ $\Delta\eta$ $\mu\alpha\zeta\alpha\iota$ ’ $\rho\acute{\epsilon}$ $\alpha\upsilon\alpha\iota\tau\epsilon$?” “ $\text{\textcircled{R}}\alpha\zeta\alpha\iota\zeta$ ”; $\tau\iota\omicron\epsilon\mu\alpha\iota$ $\mu\acute{\epsilon}$ $\rho\acute{\epsilon}\mu$ $\alpha\zeta\upsilon\tau$ $\tau\iota\omicron\epsilon\mu\alpha\iota\zeta$ $\nu\alpha$ $\upsilon\alpha\omicron\mu\epsilon$ $\zeta\omicron$ $\tau\acute{\epsilon}\tau\eta$.

The same rule holds for final $-\iota\upsilon$, $-\iota\zeta$, or $\iota\zeta$ of the 3rd sing. past tense active, unless the verb is a monosyllable: (a) “ $\Delta\eta$ $\acute{\epsilon}\mu\alpha$ ’ $\rho\acute{\epsilon}$ $\alpha\mu\eta$?” “ $\text{\textcircled{N}}\iota\omicron\mu$ $\acute{\epsilon}\mu\alpha\iota\zeta$.” “ $\Delta\eta$ $\acute{\epsilon}\mu\alpha\iota\zeta$ $\text{\textcircled{S}}\epsilon\alpha\eta$ $\nu\acute{o}$ $\acute{\epsilon}\mu\eta\eta\epsilon$ $\epsilon\iota\tau\epsilon$ $\alpha\mu\eta$?” “ $\acute{\epsilon}\mu\alpha$ $\mu\acute{\epsilon}$ $\rho\acute{\epsilon}\mu$ $\alpha\mu\eta$ $\alpha\acute{\epsilon}$ ’ $\eta\iota$ $\mu\epsilon\alpha\upsilon\mu$ $\epsilon\alpha\upsilon$ $\mu\alpha\tau$ $\zeta\epsilon\alpha\lambda\lambda$ $\Delta\eta$ $\text{\textcircled{S}}\epsilon\alpha\eta$ ”; (b) “ $\Delta\eta$ $\upsilon\alpha\iota\mu$ ’ $\text{\textcircled{S}}\epsilon\alpha\eta$ $\nu\alpha$ $\mu\eta\zeta\eta\eta\iota$?” “ $\text{\textcircled{N}}\iota\omicron\mu$ $\upsilon\alpha\iota\mu\iota\zeta$ — $\mu\acute{\epsilon}$ $\rho\acute{\epsilon}\mu$ α $\upsilon\alpha\iota\mu\iota\zeta$ $\iota\alpha\upsilon$ ”; (c) “ $\Delta\eta$ $\acute{\epsilon}\alpha\mu\iota$ ’ $\tau\acute{\upsilon}$ $\alpha\upsilon\alpha\iota\tau\epsilon$ μ $\alpha\mu$?” “ $\text{\textcircled{N}}\iota\omicron\mu$ $\acute{\epsilon}\alpha\mu\iota$ ’ $\mu\acute{\epsilon}$ $\mu\alpha\tau$ $\acute{\epsilon}\alpha\mu\iota\zeta$ $\epsilon\iota\upsilon\acute{\epsilon}$ [$\epsilon\iota\omicron\acute{\epsilon}$] α $\upsilon\alpha\mu\eta$ $\mu\omicron\iota\lambda\lambda$ $\alpha\mu\eta$.”—Monosyllabic verbs ending in true $-\iota\zeta$ or in the $-\iota\zeta$ into which $-\iota\upsilon$ and $-\iota\zeta$ are converted never omit the ζ : $\acute{\epsilon}\mu\iota\zeta$ $\mu\acute{\epsilon}$, $\mu\eta\iota\zeta$ [$\mu\eta\iota\upsilon\omicron$] $\tau\acute{\upsilon}$, $\mu\eta\iota\zeta$ [$\mu\eta\iota\zeta$] $\rho\acute{\epsilon}$;—note that $\alpha\iota$, $\epsilon\iota$ $\epsilon\acute{o}\iota$, $\omicron\iota$, $\iota\acute{\upsilon}$, and $\acute{\upsilon}\iota$ are monosyllables; (we do not say, e.g., $\mu\acute{\alpha}\text{-}\iota\text{-}\mu\epsilon$ but $\mu\acute{\alpha}\text{-}\mu\epsilon$, nor $\acute{\epsilon}\text{-}\iota\text{-}\mu\epsilon$ but $\acute{\epsilon}\text{-}\mu\epsilon$, nor $\zeta\iota\acute{o}\text{-}\mu\epsilon$ but $\zeta\iota\acute{o}\text{-}\mu\epsilon$); hence we have $\acute{\epsilon}\mu\alpha\iota\zeta$ [$\acute{\epsilon}\mu\alpha\iota\upsilon\omicron$] $\rho\acute{\epsilon}$ $\mu\acute{\epsilon}$, $\lambda\acute{\alpha}\iota\zeta$ [$\lambda\acute{\alpha}\mu\alpha\iota\zeta$] $\tau\acute{\upsilon}$ $\acute{\epsilon}$, $\lambda\acute{\epsilon}\iota\zeta$ [$\lambda\acute{\epsilon}\iota\zeta$] $\rho\acute{\epsilon}$ $\alpha\eta$ $\mu\epsilon\alpha\upsilon\mu$, υ ’ $\mu\epsilon\acute{o}\iota\zeta$ (*yogue*) $\rho\acute{\epsilon}$, it withered; $\upsilon\acute{o}\iota\zeta$ [$\upsilon\acute{o}\iota\zeta$] $\mu\acute{\epsilon}$ $\acute{\epsilon}$; $\mu\eta\iota\zeta$ $\rho\acute{\epsilon}$ he shouted; $\upsilon\mu\eta\iota\zeta$ $\rho\acute{\epsilon}$, he crushed; $\acute{\epsilon}\mu\alpha\iota\zeta$ [$\acute{\epsilon}\mu\alpha\iota\upsilon\omicron$] $\rho\acute{\iota}$ $\alpha\eta$ $\upsilon\acute{o}$, she milked the cow. $\text{\textcircled{S}}\zeta\eta\mu\iota\upsilon\alpha\mu$, I write, pronounced as if $\text{\textcircled{S}}\zeta\eta\mu\eta\zeta\eta\mu$ (*shgrec'im*), has $\text{\textcircled{S}}\zeta\eta\mu\zeta$ (for $\text{\textcircled{S}}\zeta\eta\mu\zeta$) in the past tense (note short vowel in the monosyllable).

The $\alpha\omicron$ of the 3rd sing. subjunctive becomes $\alpha\varsigma$ when the verb stands last or when the verb is followed by a word, not the article, beginning with a vowel: $\alpha\eta\ \tau\acute{\epsilon}\ \alpha\tau\acute{\alpha}\ \alpha' \zeta\omicron\iota\tau\epsilon$ [$\zeta\alpha\beta\acute{\alpha}\iota\tau$] $\zeta\omicron\ \zeta\sigma\alpha\iota\tau\iota\varsigma$ (*gal'ig*), may he who is winning lose (said by one entering a room where people are playing cards); $\eta\acute{\alpha}\rho\ \rho\tau\omicron\pi\alpha\iota\varsigma\ \acute{\alpha}\rho\ \eta\omicron\iota\tau\epsilon\alpha\iota\ \acute{\epsilon}$, may our best efforts not stop him (of the departure of an undesirable); $\eta\acute{\alpha}\rho\ \omicron' \eta\mu\iota\varsigma$ [$\eta\mu\tau\iota\zeta\iota\omicron$] $\eta\alpha\iota\mu\eta\ \alpha\tau' \acute{\epsilon}$, may no one leave us except him; but if the article follows the verb, the $\alpha\varsigma$ is not heard, as in $\zeta\omicron\ \eta\text{-}\epsilon\lambda\eta\acute{\iota}$ [$\acute{\epsilon}\eta\eta\zeta\iota\omicron$] $\alpha\eta\ \tau\text{-}\alpha\omicron\ \tau\epsilon\alpha\tau$, may good luck go with you; nor is it heard in the following example where it would be too harsh: $\mu\acute{\omicron}\rho\ \eta\acute{\alpha}\ \mu\eta\mu\eta\ \eta\acute{\alpha}\rho\ \acute{\epsilon}\alpha\rho\alpha' \acute{\epsilon}\upsilon\zeta\alpha\iota\mu\eta\ \alpha\rho\iota\tau\ \iota\alpha\omicron$, may neither the powers of earth nor heaven send them back to us again; literally, $\mu\acute{\omicron}\rho\eta$ (*more not moor*) means any ordinary living woman.

The υ of the past tenses $\rho\alpha\iota\upsilon$ (*rev*) and $\zeta\alpha\upsilon$ (*ghuv*—*v* slender) disappears before a subject-pronoun: $\eta\iota\ \rho\alpha\iota' \mu\acute{\epsilon}$, $\eta\iota\omicron\eta\ \zeta\omicron\ \rho\acute{\epsilon}$.

(4) The ρ of the future and conditional active, except in the 2nd sing. conditional, is, of course, not pronounced. Voiced consonants, *i.e.*, υ , \omicron , ς , immediately before this suppressed ρ become unvoiced, *i.e.*, ρ , τ , c . The learner is familiar with this, but just to remind him of it $\tau\upsilon\tau\epsilon\tau\epsilon\alpha\omicron$ and such like spellings have been inserted.

The final \omicron broad of 3rd sing. imperative and conditional is regularly pronounced as $\acute{\epsilon}$ broad.

(5) The ending $\text{-}\eta\mu\iota\tau$ and $\text{-}\omicron\iota\tau$ of the 1st and 3rd pl. imperfect and conditional, often takes a τ at the end, *e.g.*, $\upsilon\epsilon\iota\mu\iota\tau\tau$. *Cf.* $\alpha\rho\iota\tau$.

(6) In the present passive the ending is usually $\text{-}\tau\alpha\tau$, not $\text{-}\tau\epsilon\alpha\tau$, the τ being broad no matter what precedes. So, also, in the imperfect the τ is broad: $\upsilon\alpha\iota\tau\tau\alpha\omicron\iota$, not $\upsilon\alpha\iota\tau\tau\acute{\iota}$.

(7) The initial consonant of the imperfect, past tense, and conditional of the passive is aspirated as in the active: $\tau\upsilon\zeta\tau\alpha\omicron\iota$ $\alpha\eta\alpha\text{-}\acute{\epsilon}\upsilon\iota\omicron$ $\rho\acute{\epsilon}\rho\eta\eta\iota\ \omicron\acute{\omicron}$, many presents used be given to him; $\acute{\epsilon}\upsilon\eta\tau\epsilon\alpha\varsigma$ $\alpha\beta\alpha\iota\tau\epsilon\ \acute{\epsilon}$, he was sent home; $\acute{\epsilon}\alpha\beta\alpha\pi\phi\alpha\iota\omicron\epsilon$ $\tau\iota\omicron\eta\eta\tau\alpha\acute{\epsilon}$ $\alpha\eta\eta\ \acute{\epsilon}$ he would be held guilty of it.

(8) The final \omicron of the past passive is pronounced as ς , and for the convenience of the reader has been so written in the examples.

(9) The ρ of the future and conditional passive is always pronounced, and is always broad, thus $\tau\upsilon\tau\epsilon\tau\alpha\omicron\epsilon$, not $\tau\upsilon\tau\epsilon\tau\omicron\epsilon$. Thus, it will be observed that in the Déise the tendency is to make letters slender in the active and broad in the passive.

(10) Verbs with an $\acute{\omicron}$ future in the active insert an ρ after the

ó in fut. and condit. passive, thus: ἀποόραρ not ἀποόεταρ, ἀποόραρε not ἀποόεταοι.

(11) In the 2nd pl. imperative the termination is either -ίσι or -ίσι and not -ο; thus, we say μοτ^ηαίσι, "let ye praise," and not μοταίο; if it is a verb with an ó future the ending is -ίσι, thus εἶρατ^ηίσι, "silence," ἀρῶαί^ηίσι, "let ye raise." But if the 2nd sing. imperative is a monosyllable ending in -ίς as ταίς, ταίς, the 2nd. pl. adds only -ί: ταίσι, ταίσι.

(12) Instead of the 1st pl. imperative the subjunctive is often used, thus we say πέλα^εαίμιο, "let us look"; to this we may join the subj. 1st sing.: φείμιμ ε, let me see it; πέλα^εαίμ ἀήρατ ε, let me look at it again.

(13) A most important feature of the Déise verb in the past tense, conditional and verbal noun is aspiration of the prefix sign *vo* when *vo* and the verb form one word, thus *o'*είρης becomes *o'*είρης (*yire'ig*), *o'*φαν becomes *o'*φαν, *o'*ραξάιτ becomes *o'*ραξάιτ. Hence the people often regard this *o* aspirate as a part of the verbal root and insert it in the present and future, *o'*οιρεάνν is, e.g., very often heard for *οιρεάνν*, *ní o'*φανφα^ο φέ, "he will not stay" for *ní φανφα^ο φέ*.—In the case of the verbal noun, if *α*ς alone precedes, there is no irregularity: *α*ς εἶρατεάτ, *α*ς φαίρε; but if *α*ς is compounded with the possessive pronouns *mo*, *vo*, *Δ* (his) *άρ*, *ύρ*, we get e.g., *βί ατ* [*α*ς *vo*] *o'*φαίρε φέμ, mind yourself; *βί αν* *ραξάιτ* 'Δ [*α*ς *Δ*] *o'*είρατεάτ, the priest was hearing his confession; *βιομαίρ* 'n-*άρ* [*α*ίσε n-*άρ*] *o'*φαίρε φέμ, we were minding ourselves; *βίσι* 'n-*ύρ* *o'*φαίρε φέμ, mind yourselves; on the other hand, when the pronoun *Δ* means "her" or "their" we say, e.g., *βί αν* *ραξάιτ* 'Δ *héira*τεάτ, the priest was hearing her confession; *βί ρί* 'Δ φαίρε φέμ (but some say *Δ* *ναίρε*), she was minding herself; *βιο^οα^ρ* 'Δ *o'*φαίρε φέμ, they were minding themselves; *βί αν* *ραξάιτ* Δ *n-éira*τεάτ, the priest was hearing their confessions.

(14) *Νιορ* and *νάρ* before past tenses are sometimes reduced to *ní* and *νά*, see under *ιρ* (3).

15.

Some slight differences in the rules for the use of *ιρ*, as commonly stated, are noted as follows:—

(1) In sentences like *ιρ* *φείρμ-ύρ* ε, "he is a farmer," where the name of a class follows *ιρ*, we prefer to use the somewhat more emphatic form, *φείρμ-ύρ* *ρεα^ο* ε.

(2) In interrogative sentences like *Δν ε ριν ε?* "Is that it?" where *ε* or *ι* follows *αν* immediately, we often omit the *αν* and insert *αβ* or 'b [*αβ*] (*αβ* is known to the learner from the form *ζυαβ*), the sentence then reads: 'b ε ριν ε? So, *τοc, 'b ε αcαρ μο cειτε ατά tu ρ-αθ?* Do you speak of my father-in-law? The *αν* is often omitted in other sentences: *ρεαρ ο'ν αιτ ρεο τυς ουιτ ε?* Was it a man from this place who gave it to you? In such cases the tone of interrogation indicates the question.

(3) The form *ζυρ* is often reduced to *ζο*, *ζυαβ* to *ζο'β*, and *ζυρβ* to *ζο'β'*: *Ουβαιρc ρε ζ'αρ αν αιτ ριν αβ* (or *αρβ*, *err"uv*) *αρ οο*, he said that that was where he came from; "*ζαρρύν ατά ά θέαναθ?*" "*Ceim [cpeim] ζο' βεαθ (bah)*" "Is it a boy who is doing it?" "I believe it is." *Ου' οοις τεαc ζο μύρ α' cυρο αβ ριύ αν τεαβαρ*, you would imagine that the book was worth a great deal; *ιρ οοις τε ρεαρ να ουιτε ζο β'ε νέιν ρεαρ να cειτε*, the man of madness thinks that he is the man of sense; *β'φειοιρ ζο β'ε ριν α' τ-ρiζε ιρ ρεάρρ*, perhaps that is the best way; *α' ραβαρ ραμ ι λ-αν τραρ* (*La Trappe*)? *Μι ραβαρ; οειρ ριαθ ζ'αιτ υρεαζ ε*. Were you ever in Melleray? No; they say it is a fine place.

(4) The past tense corresponding to *ρεαθ* is *υθ εαθ*, which is pronounced *υθ εα* (like *buh-yah*). The interrogative form when the *ε* or *ι* opens the sentence is *αρ'ο ε* or *αρ'ο ι*, pronounced *err-yae* and *err-yee*: *Αρ'οε αν ρεαρ ρον α τυς ουιτ ε?* *Ου-οε (buh-yae)*. Was it that man who gave it to you? Yes.

(5) In the forms *ριν ε*, *ριν ι*, &c., the *ρ* is aspirated: *ριν ε ε*, that is it; *ριυ ε ε*, that is it yonder; *ριυ ε ε*, this is it near me; *ριυ ε αν υβαιρ ιρ ρεάρρ ρόρ 'ζε 'n Ριην*, this is Ring's best year (reference to money subscribed by different parishes). In sentences like "this is the coldest day I have noticed for the past fortnight," *ριυ ε* has not been heard, the sentence running: *ρε αν λά ινοιυ αν λά ιρ ρυαιρε α υραιτεαρ τε cΟιcζεαρ*.—In the following examples *ριν ε* calls attention to behaviour or action; it does not change for gender or plural:—the woman of the house said, *ριν ε μιρε αζ cαινc ιυ βρεαρ 'ρ τεαc ηυαιρ α' cιοις αζυρ ηάρ ριαρραι' μέ υιβ αν ραυ cαρc να οcραρ οραιυ*, there I am talking to you for over half an hour and never asked you if you were hungry or thirsty; *ριν ε ριυ-ρε αζ ζεαράν αζυρ ζαν αον cύρραι ζεαράν αζαιυ*, there you are, complaining for no reason. *Ο'ρ'υο ε* is used in reference to past.

(6) In a number of cases it will be found unnecessary to use any form of the verb *ir*, the predicate being simply placed before the subject: *leá' ríeáil é rin a bí acu*, that is an excuse of theirs; *cú-óiol a beaó oíra, é beic anro nū zan a beic*, they would have to pay (his salary) just the same whether he was here or not, *com* prefixed to a noun and meaning "equal" does not aspirate the *c*; *aníor uó*, he is from below (*i.e.*, from between Ring and Waterford); *a ucuais[-iú] uó*, he is from the north (*i.e.*, from the Clonmel side). In such sentences as the last two, the subject of the verb is contained in the prepositional pronoun, *uó* being equivalent to "the place which belongs to him," or something of the kind.

(7) The following examples of the use of *ir* with adjective predicates should be carefully studied. In such sentences as *ir feárr uíom é* and *ir feárr uíom é, uíom* means "in my opinion," *uom* means "for me":—*Du' fáor leir a ceannais ré iao*, he thought he had bought them too cheap (*lit.* "how he bought them was cheap in his opinion"); *níor b' fíú léite oíra' é*, she did not think them worthy of it (her money); *ir fára uíom aítne aír*, I have known him for many a day; *ní be[as] uinn (bel'ling) anoir ve*, we have enough of it (stormy weather) now; *ní beas uuit rin ve cúmárea uíra*, that is sufficient proof for you about her; *níor beas uo ceann ašann a beic ann a' r zan a beic ašann*, it was enough for one of us to be there without having both of us there; *b' fára uíom car' aír*, I thought it too far to return (to it); *b' feárr é beic níor caoite*, he (the horse) would be better if he were more slender; *ir maít ná búr (b=w) [nárú móra] uó iao uo óiol, t' r-éir a b' fuit ve t' ruoblóro goite [šab'ca] t' ríu aítse*, he would require to sell them at a good price after all the trouble he has gone through; *ir beas oíra an feartáinn*, I don't mind the rain; *ní mú leir beic ríar ioná ríar, ceap ioná tuais*, it thinks no more of being west than east, south than north (of the weather).

The following examples come from *Tomár Ó Muireadúis*. His use of *ní móíve* though correct is seldom heard: (1) "*šá ná ba a' feácaint go n-óic.*"—"Ní mú ve [móíve] rin ve, múire, šá banné maít acu." "The cows look badly."—"Well, nevertheless, they have good milk." Instead of *ní móíve rin ve* in this example we may say *má šá fén* or *ní n-é rin ná fuit*. (2) "*An uair ir feárr šá ré 'še a, le fáit aír a cúro aíríra.*"—"Ní mú ve rin

ve ná punt áruar maic 'se B." "A. can get the highest price for his corn."—"Nevertheless B. has good corn also." In this second sentence we may use má tá féin (τά) or ní n-é rin. (3) ní mú leir rin ve (or with ve omitted) ná teact corcta ve, he would be just as likely to get tired of it. Instead of ní mó leir rin ve we could say ní vóitíve rin vó.

Óúbraige"adap (*dhoo-ree"adh-ar*) "ní móp nac maic a' rgeat é," they said "it is almost as it should be" ("it is almost a good deed"); b'feárr uíom so léisfinn, I wish I could read; b'feárr uíom so mbead ríute [rísíodca] aham cúca, map atá fon beas so teór aham, I wish I had written to them, that is the least I might do ("I wish" is commonly expressed in this way).

In dealing with such examples as ní beas uinn, ní múr vóm, and others, it is better to commit a few specimens of each type to memory. Analysis is not of much help. Regard ní beas as meaning "there is enough," ní múr, "there is need."

(8) Additional examples of various kinds:—Seo túit vo teabar, here is your book (handing it); bí ré márote sup cáitliceac é, it was said that he was a Catholic; ve an rāzar buo ead iao? What sort were they?—Cé leir bu' coramail an rí? Whom was the king like? An múr ir ríú é, or ab ríú é? What is, or was, it worth?—Ní máir"finn-re ánn ar a' méio ab ríú é, I would not live there for all it may be worth; rin é an áic ab ar vo, that is where he comes from; ní mopán ir ríú é ac vipeac so noéanparó ré tea'-rgeat, it is not worth much, but it will just serve as an excuse; ré inoiub' Dómnac na caite, this is chalk Sunday; fear, 'apb áinn Séamar vo, máraige"as le rplanc, a man by the name of James was killed by lightning; ir é anoir an t-am ceart, now is the right time; buo é inóe an t-am ceart, yesterday was the right time (anoir=a' t-am atá anoir aham, and inóe=an lá inóe); mEis ar paó an bainne rin or mEis ar paó ipead an bainne rin, that milk is all whey; mEis ar paó bu'ead (*buh-yah*) an bainne rin, that milk was all whey; lá bpeas bu' ead cúis'é, it was a fine day for it (walking, fishing, &c.); oá mbuo é (*muh-yae*) Séamar a bead ánn, bí za' nao' puo 'na ceart, if James had been there, everything would have been ("was" for vividness) all right; cu' maic 'r 'á mbu' 'mu' ar mul an tpele [rleib] a binn, just as well as if it were out on the top of the mountain I used to be (mu' for ámuig carries the sent. acct.); tá mÁis'irceise"act ar an té ir doirve 'á mbuo é an pápa féin é, men of the highest

rank, even the Pope himself, are subject to authority (one of the common ways of translating "even"); *n'feaduap cé maó iao*, I wonder who they are; *cá 'r gnátaó an cátaoir* "reo beít? Where does this chair usually stand? *Conáó ron aip, so mba (meh) feáip amáipeac é*, an increase of luck to him, may he be better to-morrow; *nápaó aoir 'aio eite óó*, may he not live as long again (said humourously when one hears the age of a very old person.)

τδ.

(1) *τδ* is pronounced *τδ* unless when preceded by *asur* in sentences of comparison: *τδ δ' r-uó óe rna mná ann 'r atá óe rna feapáó ann*, "there are as many women there as men" (*'r atá* is sometimes changed to *'r tatá*, just as *cunap τδ tu?* how are you? is always pronounced *cunap tatá tu?*).

(2) *nín* is used for *nít*. The *b* of *bpuít* is often pronounced in asking questions: *bpuít 'r asur?* "Do you know?" (the *an* of course is dropped, *an bpuít* has not been heard). The 2nd sing. conditional *beíteá* very often becomes *beíteá* (the same is true of the verb *vo-geóim*).

(3) In expressing a wish, instead of the more frequent *so paó* we sometimes hear *so mbeíó*, just as *so paó* is heard as the optative of *out*. Both are futures in form.

(4) We may suppose the verb *τδ* understood before the preposition-pronouns in the two following examples:—*sin é an céao uair aise*, that is his first time; *ir beas δ [oe] áolaimn aise*, his Irish is scant.

τδ cannot be joined immediately with *te* to signify ownership. We cannot say, *τδ an áit reo uíom*, meaning "this place is mine," but must use *ir (ir uíom an áit reo)*; if however *te*, denoting ownership, is linked to a noun, *τδ* can be used: *τδ páirte uíom-ra ra rsoit rin*, a child of mine is in that school (here *uíom-ra* is like an adjective qualifying *páirte*, a child belonging to me).

The following are additional examples of different idioms with *τδ*:—*Ói ré ve beap acu*, it was their practice; "an méio ná puít ve éiall inóiuó asur, so mbeí' ré (or so paó ré, *go reh"shay*) amáipeac asur." "Maípa mbeíó héin, ní τδ óom out á niaípaó opt ra." "Muirpe veacair opt 7 an ceann caot ríor óíot!" "What you lack in sense to-day may you have it to-morrow." "And if I don't, I need not look for it from you." "Confusion to

you, and may you lie outstretched with your two feet together" (like a corpse—*an ceann caot*, the narrow end, refers to the feet).

Sé adá aici féin, out ircead i mbotán boct, veab, her lot is to go into a poor, miserable cabin; véad ré éu' maic liom, an neantós leir a' scabáirte, I would just as soon have nettles as cabbage (this is a strange construction, we should expect ní feárr liom an cabáirte ná an neantós); ní véad don t-ruic leat ann, you will find no pleasure in it; bí ré beas go leór agut a gcuid hém. oo díol leir na rásairt, it was the least you might do to pay the priests what was due to them; an lá céarona a bías [biab] a' vean' earbuig ve 'Doctúir do'asáin, on the same day Doctor Egan was made bishop (this is the passive form of the verb, rabad is the dependent past, tadar or tarar present absolute, fuitar pres. dep., beirar future, beirarve condit.); bíob a'p nac é, although it is not (the a'p may be omitted); bíob sur bean boct mé, although I am a poor woman.

The verbs in the following list are quoted under the pres. indic., or under the verbal noun or participles, as was found more convenient:—

ADAMÁIL (*m=v.*) [*adomáil*], admit, confess: ní tug ré don adomáil ann, he made no admission in regard to it; adomáob [*adomócaob*], I will admit (but sometimes *adomáirfeab*).

'ASAIRT: véanfaí' mé mo fáint a 'asairt air, I will wreak my spite on him; tá ré i gcúinnarve 's 'asairt air, he is continually plaguing him and urging him on.

ÁIBHÉIREADCT (*b=v.*): táro t'p-éir teact earrair ó veit as a., they have come back from their outing. Probably from **áibhéar* < *áighéar* < (disyllabic) *áíear* 'air'.

AIMSIUGADÓ (*ime-shoo*"), to hit by aiming at (often figurative): *aimris anoir é*, reason out the answer to it (said by one who asks a hard question); *ir oic an t-aimsiugad adá agut*, you are weak in reasoning out an answer, you have a bad aim; *'ó'aimris* (*yime"shig*), past tense (the verb is regarded as beginning with a slender vowel).

'ADAIRI'ŠIM, fut. *airéas*, hear, perceive (*'ó* as explained above, Verb 13); *'ó'airéfa' cu vá cur tpi-n-a céite [é?]*, you might hear them discussing the matter; *'ó'airi' mé é vá r-áb*, I heard him say it; *'n' airigeann tú leat mé?* do you hear me speaking to you?; *'n' airigeann tú air?* do

you hear what he is saying? (often sarcastic); ní ó'aireóá [aireóá] an áimír áige, bí ré cu' pléiríúpa ron, he would make you forget the flight of time he was so merry; 'n'áiríge"ann tu do' ruo buait? Ár pleamnaig do' ruo anúar ve'n uatáe buait? Do you miss anything? Has anything slipped off your cart-load?—ní ó'aireóá don t-rágar a bfuil Déaglán air, you would not hear of any priest whose name is Declan; n'áiríge"ann tu an boláe tá buait? Do you get the smell that's from it? The verbal noun is aireáe"taint, but when ó is prefixed, it is made slender for some reason or other, so that the word sounds like óeireáe"taint, cf. meireáe"taint for maireáe"taint.

ÁIRIḡIM [áirím], I reckon up (but not in literal sense): ó'áiríḡ rí cóiríoe or cóiríoe íao ḡo léir, she counted them all in succession (past her, i.e., she mentioned in succession all the people who had lived in a certain house). So, also, ó'áiríḡ ré áairí . . . ; bu' leórí out-re an méirí rín veapúao to óéanaó, ní áiríḡim an fear eite, it was not surprising that you should make such a mistake, but the other man deserves no consideration (the verb is often sounded áiríḡim in this sense).

ÁITIMT, identifying: ní raib áitint rúil' ná béil air, one could not recognise his eye or his mouth (of one with swollen face). This word is pronounced taint (hyint) in the phrase ó'fuiríur a áitint air, one can easily tell by him, otherwise as above, but prefixes ó. Ó'aitin (óah"hin) mé ar a fuaim ḡ ar a ḡuc ḡur fear ón tuait é (or ḡur ón tuait é), I knew by his accent and voice that he had been (lived) in the country.

ÁITUḡÁÓ, beg a blessing in return for: bí an bacáe ag átuḡáó na véirce, the beggar was praying for blessings on the giver of the alms.

ÁRÓÁIḡIM, raise: ir vócar í ó'áróae, tá rí 'na hearair, it is hard to raise it, it has become litter. See Verbal Nouns (II.)

BÁCÁILIM, bake (see under beiríḡim); boc"aireáe"t, making a cake, or bocaire.

BÁCÁIM, hinder, mind, i.e., trouble about; usually with negative, except in verb. n. bacaint or bacamaint: ní bacairí (wok"ah) ré te teae"t moirí, he won't trouble about coming to-day (very common); vé maí veit a' bacaint leir? What is the good of minding him, paying heed to him?

ΒΔΥ [βαδῶ], drown : τὰ ρέ βάιετε ἰ θριακά, he is up to his ears in debt ; ἐμαῖο μέ αμ βᾶο (*um-vaw*) ἀνν, I went floundering about there (of a muddy road or bog) ; ἐέ αου ἱρ μεαῖα βεῖτ ἐπάρετε νό βάρετε ? which is worse, to be worried or drowned ?

ΒΑΜΤ (*bwant*), take from, cut, happen to, belong to (*te*), depend : βαιν ρέ θεῖε νύμαιντι θίομ ὄ'η μβεαρρῖε ζο ὅτι ἀν ἀτ ρεο, it took me ten minutes to come from the barrack here ; βαιν ρον ἀμ"ἀλλὰε ζο τεόρ ὅυιτ, that was an awkward occurrence for you ; βαινεαν ρον ὀ'ρῖεῖρ μαρ ἄ βεῖζ ἀν ἀμρῖρ, that depends on how the weather will turn out ; ἱρ ὀόῖζ ἑομ ζυρ ἄ' βαιντ τεότα ἐά ἀν ἀπαλλ ρον, I suppose that horse is theirs ; νῖ βαινρῖμῖρτ ζῖεῖμ ἀρᾶτ, we wouldn't do you any harm (wouldn't eat you) ; ρεᾶεταῖν ἄ βαιν ρέ ὅι ἰ ὀ'ροζλαῖν, a week it took her to learn it ; ἀρ βαιν ἀον ζορ-τ-υζᾶο ὀό ? Did he get hurt ? ὀ'ρῆᾶρῖρ ἀν ἀεαρτ ἄ βαινρῆᾶο ρον ὀίῖθ νά ἔῖννε εῖτε βαιν τεῖρ, he could manage them better than any of his relatives could.

ΒΑΣΚΑῖΖΤΕ, beaten (by the rain), perished.

ΒΕΑΡΡΑῖΘ, will bring : βεαρρᾶῖθ (*vay"ar-eh*) ρέ τεῖρ ἔ, it (*i.e.*: the clock) will make it up, will regain the minutes it has lost ; ὅι ρέ ἄ' βρεῖτ τεῖρ ἰ ζεῦμῖνᾶῖθε, he was improving, pulling up all the time. Νῖ ραῖθ ἀον βρεῖτ ἀα 'να ὅιαῖθ ρον ἀρ ; ἀζ βρεῖτ ὕατα ἄ ὅι ρέ ζᾶε εῖρῆεῖμ ἄ τεζ ρέ, they had no chance of overtaking him ; he was outstripping them at every step ; ἐά ἀν ἀοζ ἄ' βρεῖτ τεῖρ (*or* ἐά ἀν ἀοζ ρό-μεαρ), εῖρ ριαρ ἔ *or* εῖρ ἰ ἠοῖᾶ' ὀεῖρῖθ ἔ (*in-ee"á-der-ay*), the clock is going fast, put it back ; (if the clock is slow, we say ἐά ἀν ἀοζ ρεζῖν, εῖρ ἔυν ἀῖνν ἔ).

ΒΕΑΡΤΑῖΖῖΜ, mention, determine : νά ταβαιρ ριορ ἔῖννε ρέ τεῖτ, ζεοῖ' tu ἀν ρζῆατ ὀ'ῖννῖρῖντ (*a nish"int*, or *a yine"shint*) ζᾶν βεαρτεζᾶο ἀρ ἔῖννε ἡ νῖ βεαρρᾶῖθ tu ἀον ἀἀραρ ζο ὀεῖθ, do not introduce anyone in particular, you can tell the story without mentioning names, and you will cause no mischief.

ΒΕῖΡῖΖῖΜ, prepare food or drink : ἐά ἀν βαιννε βεῖρῖζε ; ἐά ἄ εῖρῖθ 'ρᾶῖν βεῖρῖζε, his good luck is assured (*i.e.* ἀν τ-ᾶῖθ ὀο βεῖτ τεῖρ) ; βεῖρῖζ εῖρᾶν τέ ὅυιτ ἠεῖν ἄ'ρ νά ὅι ἄ ἀνεᾶῖρ-ρῆᾶῖτ, make yourself a cup of tea and stop grumbling (note the

last two usages); *beip-ú*"cán as a kind of noun: ní 'óóigeann sí do' ploc zúait ac oia te naζaib. a curó beip-úcáin, she uses no coal but oil to do her cooking.

βΙΟΣΔΥΔΑΟΙΛ [βίος, a start, a fright] E.M.I. *beadhg*: βέαó 'óó cpoioe a' b., your heart would be a-flutter (with nervousness). The reference was to one who had a loan of a valuable book and was afraid it might get injured whilst in his possession. Note other words of similar ending, *oiúoapnaoail*, *mianaptaoail*, *pnaoóaptaoail*. The ending -oail is in imitation of -ζaíl in *peaoζaíl*.

βΟΣΔΑΜΤ, a softening: 'óineaoap pópε είζιγτ βοζaιγτ aηη, they made some kind of impression on him, made him relent somewhat. This is one of the many verbs made from adjectives; compare ní *peaoap* a *βpeliúepaib* pé? I wonder if it will be wet? 'Óo 'óubpao (b silent) aη eópna, the barley would get black, *βpeáζuζaó*, to get fine, *ζeaillaó*, to get bright, and so on.

ΒΡΑΔΥΔΑΟΙΛ" [*βpaoζaíl*], to trespass (of cattle).

ΒΡΑΙΤΙΜ, judge, observe, decide: ζυγ pé caó a βί βpαιγτε 'm aigne aζam, he understood my plans; ní βpαιγim mé héin pó-maít m'oiu, I do not think myself very well to-day; ip 'óóc' ζo βpuit 'óuin' είζιγτ βpαιγτε 'cu ceana héin 'óo'n aít, I suppose they have already fixed on someone for the place.

ΒΡΥΪΔΑΙΜ, press in on, crush: nín caé ná ma'opa a' βpú' uipn, she has neither cat nor dog to interfere with her (in keeping the house neat); tá aη p'oiuig (*rill'ig*) βpúigτε, the churchyard is crowded.

ΒΡΥΤΑΥΔΑΟΙΛ (*broo"ha-dheel*): tá pé a' b. ap teaéc ζa' haon íá, he is on the point of (threatening to) come every day. (This may be used for ap tí.) Tá pé aζ b. cun ná *peapanna*, it's threatening rain.

ΒΥΑΙΥΙΜ, conquer, win: tá *βuaioce* aζut opm, you have vanquished me, got the better of me; eua'op ζo 'oí aη 'oiζε ac níop *βuaζ* aη 'oiζε teaóa, (*βuaζ*, past passive) they went to law, but the law did not decide in their favour; the active voice is used in the following: 'óo *βuaiz* aη 'oiζε aη τ-uipze *leip*, the law decided the water (-right) in his favour; 'óo *βuaiz* aη 'oiζε aip, he lost his case; βύταó [*βuaio'peaó*] aη caé ap aη ma'opa puaó, the cat can beat the fox.

BUAILIM, beat, make (of a road): *cúireas bhrac mór cloé ar an mbótar ron, buaireas go maic é*, a great sheeting of stone was put on that road, it was well made; *éa buailéó mór saoirte annron*, the wind blows heavily there (of an exposed house); *buail pian i n-a cóir*, he got a sudden pain in his foot.

CÁILIM, I lose, spend, (in passive) to die: *bí ré óa púnt cáiltte teip*, he lost two pounds by it; *bí óa púnt cáiltte aige*, he had lost two pounds; *tá mé ag cáilleamaint saé don lá ó fuairéar é*, it has been a constant expense to me since I got it (literally "I am spending every day since I got it," *viz.*—a house in disrepair); *ar cáill tu mórán teip?* did you lose much by it?; *muirra mirmis cáilleann ar óuine*, one fails through lack of courage; *rin é cáilleann ar an nScoláinn*, that is what places Irish at a disadvantage; *ó cáill ré ar a póca nain teip*, he defrayed the expenses of it out of his own purse; *ó cáilleas teip a' tcarc é*, it perished of thirst (reference is to an animal—some people strongly object to using this word of the death of a human being, preferring *fuair ré bár* or *ó'eus ré*); *cáill mé é ó'feircint*, I missed seeing it, *i.e.*, unluckily I did not see it; *cáill mé out go Corca' an lá ron*, I was unlucky enough not to go to Cork that day (distinguish between *cáill mé* and *teip orm*; the latter means "I tried but failed," and is used only when an effort has been made); *cáillir orm*, you did not do what I expected of you, you disappointed me; *ná cáill orm*, do not disappoint me.

CÁITEADÓ (*caw-heh*), winnowing (often heard as *cáite* with very slender *r*): *meapín cáití*, *meapín cun cáiteadó*, a winnowing machine, a machine for winnowing.

CÁITEAMH, throw, eat, etc.: *rin é an tuairim a cáiteadar uirru*, that is the opinion they formed about it (*i.e.* Irish); *cáiteamh* (*m=vw*) *maic*, good diet. *Cáiteam* as well as *íte* is used of human beings eating, and has often the sense of "take" in English: *ní bfuiginn iarc óó cáiteam*, I cannot take fish; hence some half-English speakers say "I can't use it" instead of "I can't eat it." [*Nin don cáiteam 'na óiaró agham*, I have no longing for it. *Éa ruó éigint a cáiteam air*, something ails him.—O'C.]

- CANMLAIS**, *fut.* canmlócað, *verbal n.* canmlac [conmluʒim], assemble (of a crowd), gather (but not in the sense of *baitiʒim*, I pick up): “*Tá ré ciúin inoíu tar éir na h-oirðce aréir.*”—“*Tá, áct ir ag canmlac uile acá ré éun péirveað níor meara.*” “It is calm to-day compared with last night.”—“Yes, but it is only gathering its rage for a worse storm.”
- CASTÓIREACT**, casting up, upbraiding about past occurrences: ‘*á mbéað daoine a’ c. te-n-a céite*, if people were upbraiding one another about the past.
- CEADDAISIM**, wish, will: (only in such phrases as) *ní céadóinn ar do’ ruð é beir ar a pláinte*, I would not wish for anything that he should be in delicate health; *caitpimíó ʒóirt te ceadógað Dé*, we must be satisfied with what God permits.
- CEANƆAL** (*kyang’ul*), bind, adhere to: *tá ré a’ ceanƆal oe*, it is sticking to it; *céir ʒan máit, ní ceanƆalóc’ rí ve’n páirpéar*, useless wax, it would not stick to the paper. *CeanƆaitte ag* has another meaning: *bí an ʒabap ceanƆaitte ʒe’n épann*, the goat was tethered to the tree.
- CEANNAISÉANN** *riao a mbearta ʒo máit*, they earn their profits hard, they are worthy people.
- CEAPAM**, I conceive, invent: *b’úntac a’ pear a ceap é an céao lá* (or *éuir an céao épann air*) ‘twas a marvellous man who first thought of it; *ní hé rin an céao b’péas a ceapaoar*, that is not the first lie they invented; *ceap to fúaineap ort*, take your time (*lit.* put quietness on you); ‘*á ʒceapairan ainpír éuirge*, if I took my time about it; *ní ceapairóir iao héin éuirge*, they would not lay their minds down to it (the work). (Or, *ní teapairóir a n-intinn air*.) We do not use this verb as=I think; we never say *ceapar ʒo raib ré ann*, but *fítear*.
- CEILIM**, *verb. n.* ceilt, I conceal: *ná bí á ceilt oim anoir*, do not conceal it from me now.
- CIMILT**, rubbing, interfering with: ‘*air [oar] leir ná véað don éimitt aige leir a’ Saoire*, imagining that he would not be interfering with, violating, the Sabbath.
- CLÚDAISIM**, cover: *bí ré á clúoac*, he was covering it up; *ní ríú vúinn imteaact ʒo mbei’ ré clúoaiʒte*, just as well for us to wait (in the church yard) until he is covered, *i.e.*, until the last sod has been placed on his grave (hence figuratively *tá ré clúoaiʒte* may mean “he is utterly worn out. done for,” as if dead and buried).

CNEΔAΔIΣIM, cure, get cured.

COΣAP, whisper : COΣAP MÉ PEΘ TEAT, let me tell you this privately, or "whisper," or "whisper me this," as the English speakers say, although the word does not convey an invitation to the person addressed to whisper, but a request to him to allow the speaker to do so. (COΣAP MÉ appears to be the analytic form of subj. mood.)

COIΣ"ITE [COIΣTIM], hidden : CIMEATO PI C. E, she kept it secret ; NAĆ COIΣITE CIMEATONN TU ΣAC ΔON ΠYΘ ! How secretive you are !

COMSIYR"IM (cun-shur"-im) "EAMIS Δ. ANHON"—"C. ΣYR EAMIS." "then A. came"—"I'll engage he did." For ΣOMPIYPAIM=ΣABAIM-PE OIM, I engage.

COISRIΣ, verb. n. COIY"ΠOCAN, bless, church : COIPYΣ TÚ HÉN, bless yourself ; NIOY O'PÁS PE AN BÚPO ΠAM ΣAN E HÉN TO COIPYOCAN, he never rose from table without blessing himself ; UPGE COIPYOCAN, holy-water ; TO BI BEIPY ΘAN (wan) Δ ΣCOIPYOCAN IOYIYB, two women were churched to-day.

CORRUIS, stir : NÁY BEIPY ΔY COIPYIGE, lit. "may I be unable to stir (if my words are false)," but in English the people say, "that I mightn't stir" ; COIPYIS OPE, COIPYI"ΣI 'PAIY, hurry on (2nd sing. and plu.).

COSNΔIΣ"IM, cost. The fut. is COYNOĆAO, the same as fut. of *vb.* COYANT, defend.

CRAEL, announce (in church) : TO EPACT AN PASYPE O'N OTOIPI (or OTOIPI) E, the priest published it from the altar. CPOYB-ΣAOITEAO also used.

CPOĆAIM [epocaim], rouse up : NI MÚY OYIT TU HÉN TO EPOCÁO PYAP, you would need to rouse yourself up ; CPOĆPAIO PE PYAP, it will clear up (of the weather—very common) ; IP MÚ EPOCFAIOYIP TO CYPO POLA, IP MÚ BAIPEIOYIP NÚ O'AIPEO O'YIP T'AIΣNE, they (i.e. profane words) would make your blood tingle more, would produce a greater effect on your mind.

CYAPYDΔIΣ"IM, f. CYAPYDĆAO, verb. n. CYAPYDĆ or CYAPYDICEACT, search : BI PE A' CYAPYDĆ NA ΣAOTAINNE ΣO BOΣ A'Y ΣO TE (or ΣO EPYAIΣ), he was looking for Irish, sparing no pains.

CYIYIM, the verb. n. is CYIY, sometimes CYIY : CYIY TO TOIT TE TOIT OÉ, EÁ PE CY' MAIT OYIT PΣEAI MAIT TO OÉANAO OE OPO' PΣEAI, make your will agree with God's will, it is as well for you to make a bad case a good one ; NIOY CYIY EYINNE IN ΔON AIPEAO IAO, no one made any bid (worth accepting) for them ; NIOY

é, he made no fair bid for it ; *ir múr a' cup riar ar na daoine san an teagairc Críostairde a veit a múinead*, it is a great loss to the people that the Christian doctrine is not taught ; *an biaó a cup tríoit*, to digest your food ; *ir amla a' ré a' cup faobair (fweer)*, the explanation (of the noise he is making) is that he is putting on edge ; *táir ana-cupra leir na daoine (or ar na daoine)*, they are very free, friendly with the people ; *b'féoiri cup éir*, perhaps he rented that plot to someone ; *vo cupreavair riora eúta*, they set up a shop ; *cupreav ré compóro (áiteac) ort veit as éirteac leó*, it would please (delight) you to listen to them ; *cup ri teac leir*, she erected a monument to him ; *cup ré airpeann léite*, he got mass celebrated for her or celebrated mass for her ; *cup ré éun iav a ófóglaim*, he set about learning them (e.g., words, idioms) ; *ir minic a cupreav a' cnuc ron vóim*, many a time I did that hill ; *cup, to attack, injure, ir fuir cup éun a' vóim aorta*, it is easy to hurt an old person ; *vi ana-cup-a-baite 'cu*, they had high jinks ; *tá an cupán a' cup tar a bairra (or rúite)*, the cup is overflowing ; *vo vi na truceaili [as] cup tar a mbairra te neart daoine*, the carts were overcrowded ("flowing over") owing to the great number of people ; *rin é an cup amac a' aip*, that is how it is expressed ; *ni cupro te cupreac ra baite*, they do not make up their minds to remain at home ; *tá ríó a' véanaó óise múr a cup ar mo éporde*, you are making my heart feel quite young again ; *cupreav teacairpeac léite*, she was sent on a message ; *cup ré an tí' éun an maigiréir rsoite, ac vo vi éileam (or vóinnpe) i gcúinnáise aise aip*, he let the house to the teacher, but retained his right to it ; *cupreann ré sa' nao' ruo ve 'na saíre*, he says everything in a laughing way ; *tá rí a' cup iarrmann (or as iarrmán)*, she is ironing (clothes) ; *cup teac ! exert yourself ! (said e.g., to one about to perform an athletic feat) ; tá na cupníní (kring-yeé'-nee) reo a' cup leo féin*, these tree-plants are exerting themselves—are thriving ; *vi ré a v'íarravó i cup ó vóil an féir, 'av teac ná véav corpar na vóise aici*, he was trying to prevent her from selling the hay, so that, as you might think, she would not have money to pay legal expenses ; *b'féair é cup vá éoir*, better to get

rid of him, do away with him (said of a vicious dog). [Cúip ré an tsádar ar, he set the dog at him; tá an bpoital as cup air, the heat is affecting him; cuir ruar oe, renounce; cuir ruar le, tolerate; cuir roic, be off—O'C.] See prep. um. CÚITIS, requite: ir oic a cúitis ré léite é, he made her an ill-return for it; ir oic a bí ré rá cúiteam léite (same), tá a p'pugadóipeact cúitigte aige, his purgatory is over. ('Quit.'—oe h.). [as cúiteam a peacáoe, atoning for his sins.—O'C.]

CÚMADÓ (m nasal), keeping: tá mé do cúmadó ró-fada, I am detaining you too long (do éimeádo, also). Cúmadó ar mo fúige, get out of my way.

CÚMIREAM [comairream], count: cúmiriug iad, cúmiriúdo, count them—I will; céad iarf, ré ficid ra cúmiriam, a hundred of fish, one hundred and twenty in the count; cúmiriam a' lae inoiub, on the day corresponding to this, of which this is the anniversary; cúmiriam a' Domnaig a' lae inoiub, on the Sunday corresponding to this; comairream an lae inoiu bíomar ann, on the same date as to-day, we were there or bliádam 'r comairream an lae inoiu, last year on this day's date; ficé bliádam 'r comairream an mí reo cúgaim, twenty years ago next month. Comairream, therefore, as applied to a day means its date, i.e., the day's number among the days of the month; as applied to a month it means the month's number among the months of the year: suppose the words in the last example were spoken in April, then the comairream referred to would be the fifth, May being the fifth month of the year.

ḐALLAM, blind (often fig.): beid bíad á nḐallaḐ i mbliáona le cūna [ū nasal, congnam] Ḑé, they will have food in abundance this year, please God.

ḐEARḐAIGIM, ḐearḐugaḐ (*dah-rah-woo*), swear, attest on oath. ḐÉMM, I do, impv. véin, past óin, (but the old speakers often used rin or riugne); the future, cond. and verbal n. have broad n: véineann rampa oe rna gága, the arms become stiff; véineann enarain ve'n fuit, the blood turns into clots; óin ana-Ḑarrán oe, he turned out a very good boy; ói ḐéanpaḐ ré oada teip, it won't do him any harm; cao a' ḐéanpaḐ ven nḐarrán ro? what is this boy going to be, how will he make his living?

DOMIM, say, say to or of (le) : cao a d' éarphá leir a' lá amáireac ?
what would you say about (the weather) to-morrow ?

DUILTADISIM uo, renounce, o. uo'n peaca, I disclaim responsibility for the offence.

DÚDAIL, tá mé ag dúdail sem éorlaó, nodding to sleep.

DUL, present tÉirÓeann, fut. rADŠAO, impv. tÉirÓr : bu' maic
liom cúntar uo ó'ráit uait eunap uo éuaró uuit i ucaob
an ampáin, I should like to get a description from you of how
you fared with your song ; (tá rí) ra rcaacaireac t'air 'r
a rašaró léite (she is) struggling along, as far as she can
(as it will go with her) ; ní raib' uol ná teac t'šam, I could
not stir, backwards or forwards ; caiciró mé uol amac (or
in áirce) tar an ngeata, I must get over the gate (šóitc
tar an ngeata, pass by without going through) ; éuaró ré
de léim tar an ngeata, he leaped over the gate ; uol de léim
tar a' ngeata, to jump over the gate ; šeórá an focal a
cup ar a' uol ron, you might use the word in that construction
(or application) ; rin é an uol a bí aige air, that was his way
of putting (explaining) it ; bí a uol šo uci an Seana-šobal
Dé Dómna' ro caiteamaip, his journey was (he had to go)
to Old Parish last Sunday ; tá uol eite ar a' ršéat, there
is another version of the story ; ní ó'oirpeac a' focal ar a'
uol ron, the word would not suit in that version, application ;
tá uol air rin, there is a way for expressing that ; nac
uairpeac (u=v) a éuar' ré ói ! nac i an bean uapat i ! How
haughtily she took it ! What a lady she is ! Nín don uol
cun cinn ašam ar a' ršéat, I cannot manage to tell the story
properly ; beró an meirš uíot, má tÉirÓeann léite, you will
be free from loss (well off), if it (the crop) continues to develop
as at present, if it succeeds ; tá ré a' uol i nuánsíreac t' ar an
nšacolaínn, he is becoming more confident in his use of Irish.
The verb uol differs from šóitc. Uol is used of motion
towards a destination, šóitc refers to the route one takes :
cá rašamiró ? To what place shall we go ? Cá ngeóbamiró ?
Which way shall we take ? Éua' mé šo uci baite áta Clia t'."
"Ar šab (pronounced like šo—o short) tú an Carrraig nó
porcláirge ?" "I went to Dublin." "Did you go by
Carriek or by Waterford ?" ; níor éua' ré tar an ngeata,
i.e., he went as far as the gate and no farther, but níor šab
ré tar an ngeata means that he did not take the route leading

past the gate. Out also, is applied to motion in any figurative sense, τὰ ρέ α' οὐτ ἰ [le] ρέ βιὰνα κυρτά, *lit.* he is going on six years buried; α' οὐτ ἰν ἀορ ῖρ α' οὐτ ἰν οὐκαρ, getting old and getting worse; ὅο ἐυαῖο ρέ ἀρ ῖρνήμ, he had a swim (or bathe); ἐάμῖο ἀς οὐτ ἀρ ῖρνήμ ἀσυρ βεῖς ριονν-ῖυαπαρ (*fin-oo" ur-us*) [ριονν-ῖυαπαρ] βρεᾶς ἀγαμν, we are going for a dip, it will be cool and refreshing (ριονν-ῖυαπαρ, a pleasant coolness).

ἘΔΣΑΟΙΝΕ; complaining, moaning as a sick man: τὰ ρέ ῖς ἔαδαοῖνε τε πῖατα, he is moaning with pain; ἀς ἰτε ἀ'ρ ἀς ἘΔΣΑΟΙΝΕ, complaining but without loss of appetite. [From adj. εαοῖν and neg. prefix, not from εαοῖνεαο.—De H.]

[E]ΑΣΚΑΙΡΤ, springing into ear: ἀοη υαῖρ ἀμάη α βῖοην ἀη εοῖνα ἀς εαρκαῖρτ, τὰ ρῖ ο βαιοδα, once the barley forms into ear, it is out of danger; τὰ ἀη νεαντός εαρκαῖρτα, the nettle is in seed. Fut. εαρκαῖρεόαο, but ῖς is often prefixed to all forms.

ἘΙΡῖΣ, rise: Ἐῖρῖς ῖο ὅο' [moc] ἀρ μαῖοη α μαῖρεαο—Ἐῖρεόαο, get up early to-morrow morning—I will; ὅ'Ἐῖρῖ ρέ ἐυν ῖαοῖτε, it became windy; τυς ρεαρ ὅρο'ἘΔῖητ ὅ' ρεαρ εῖτε, ἀηῖρον ὅ'Ἐῖρῖς ἀ' τρεῖυς [ρεαῖς] εατ'οῖρη, one man insulted another, then the ructions began; ὅ'Ἐῖρῖ ρέ ἐυῖαμ, he attacked me; ὅ'Ἐῖρῖςεαοαρ ἐυν α ἐεῖτε, they attacked, went for one another; τὰ ρέ ἀς Ἐῖρῖςε ρυαρ, it (the weather) is clearing up; ῖρ ῖαῖρῖο ὅ ὅ'Ἐῖρῖ ρέ ὅο ρηα τεῖνῖ [λεανῖαοε] ἰ μῖαῖτε να ηῖαῖτ ἀο' βεαῖρα α βεῖτ ἀευ, it is only of late that the children of B. have come to know English [*lit.*, that it happened to].

ΕἲΤῖΣῖμ, fut. εἲτεόαο, verb. n. εἲτεαο, refuse: τὰ ρῖτ ἀγαμ να ηεῖτεόαο μέ ἐυ ἀῖῖρτ, I hope I shall not refuse you again. If the thing refused be expressed as well as the person refused, the construction is: νῖ ὅ'εἲτεόο' ρέ Ἐῖννε ἀῖρ, he would not refuse to give it to anybody. Εἲτεαο", a refusal: νῖ τυς ρέ ἀη τ-εἲτεαο" ὅομ, he did not give me a refusal; ὅ'εἲτῖ ρέ, he refused; βυ' ὅῖοαῖρ τεῖρ ἔ ὅ'εἲτεαο", he found it hard to refuse him.

ῖΔῖΣΔῖητ, or ρῖητ, getting; ρῖῖΣῖμ (*fwy"im*), I get; ρῖαῖρεας (*foo"ir-ug*), was got: ρῖῖς (*fweg*) ἀη τε ἰ ῖεοῖρ (or ὑλλῖαμ ὅομ, get the tea ready for me; ὅ-ρῖητ ρέ ρεῖο ἀγατ? have you finished your preparation of it?; ρῖῖς (*fweg*) ἀη ὅῖρῖο,

lay the table; *tá pí aḡ paḡáit an búiro*, she is laying the table; *cunap a fuair tú an oíche aréir?* "How did you pass the night?" *Fuair mé ana-mait é*, he treated me very kindly; *oo ḡeíḡóir an-olc í*, she used to treat them very unkindly; *bí catuḡaḡ oim ná fuair mé teacḡ ran am a bí beapḡaḡḡe aḡam*, I was sorry I did not succeed in coming at the time I arranged; *nín don 'áit [paḡáit] aḡuc teacḡ anho*, you have no chance of coming here; *nín don 'áit aḡḡe aḡr*, he has no chance of it.

PAIREACÁN, the occupation of watching (not followed by an object): *tá pé a' p. ó maíoin*, he is on the watch since morning.

PANAIM, I stay, *verb. n.* is *fuireac*" not *panamaint*: *pan amac buais*, keep out from him.

PIAPRUIGIM (*fee-ar-ee'im*), *fut.* *piaprocáo* (*fee-ar-ode*"), *verb. n.* *piapruige* (*fee-ar-ee*"), to ask a question.

PIOSRUḡAḡ or *píreḡpacḡ*, inquiring.

PÓḡAIRT, ordering. *An a' caint leir na fearaib aḡá pé?*—*Ní neaḡ, ac a' pḡḡairt ar na beirí'ḡis*, Is he speaking to the men?—No, he is calling to the animals (the horses ploughing).

PÓḡLAMMIS'im, learn. *Pḡḡaim-óí' mé a' méio a ḡpéacḡai' mé*, I will learn all I can (in *ḡpéacḡai'* from *péaḡaim*, the second *p* was pronounced contrary to gen. rule).

PÓIRIM *ar*, help (fairly common in past *ḡ'póir pé* and *verb. n.* *póirunt* [*póirunt*]); for other parts *tabarḡai' pé cúnám oo* or some such expression is more usual).

POLAIR [*poráit*], *fut.* *poláirpéao*; *verb. n.* *poláirpḡ*, offer: *ḡ'oláir pé marḡaḡḡe'acḡ ḡom*, he offered me a lift; *níor 'lápaḡar ḡaḡa ḡuinn*, they offered us nothing (at the fair); *oo 'lápaḡ an p'póirpḡe ḡo*, the parish was offered to him; *oo ḡimeas an p'póirpḡe oo 'láirp oo* (same).

POLAḡ: moulting. *Tá an éapḡc pḡta*, the hen has finished moulting; *tá ḡapac pḡta' aca*, they are beginning to moult.

PREAḡAIRT, answering, be responsible for: *bí 'r aḡam ḡur tu bí cún pḡeaḡairt oo'n ḡomnac*, I knew it was you who were to be responsible for the Sunday (masses and religious services).

PRE-TÁL'Aḡ [*pḡotálaḡ*], serve, tend. *Cé tá a' p. an aḡpunn?* Who is serving the mass? *Tá pí a' p. na neallais*, she is feeding the poultry. *Caḡḡar an ḡaibe oo ḡ'p.* the tide must be served (first syll. of *ḡ'p.* pronounced like *yer-ray*).

ῤῶΔΙΛ [ῤῶΔῖλ], p. p. ῤῶΔΙΛ-τε, to sew. ῤῶΔΙΛ τὰρ ὀρῦλλῖμ, top-sewing. ῤῶΔΙΛ is not pronounced like βῶΔΙΛ, *boo-il*; (the second syllable has the sound of 'a' in 'that'—*foo'ahl*). Compare pronunciation of ὀῦάν [ὀυβάν] *dhoo-an'*.

ῤῶΙΛῖΣῖΜ (<ῤῶΙΛῖΣ<ῤῶΙΛῖΣ), cover. Ἐὰ ἀν ῤῶ"ἔσπᾶς ῤῶΙΛῖΣτε ἡὰς βῆας ῤῶ'ἡ βῤῶΔῖΣῖἡἄν (*vween-yawn* or *vine-*), the ruin is almost covered with ivy; ὄῖν ῤῶ ἀν τ-ἀρῦᾶρ ἄ ὀ'ῤῶΙΛῖΣῖἄὀ, he covered up the corn; καῖῤῶῖῤτε ῤῶΙΛῖΣτε (or c. ὀῦᾶῤ), a covered-car.

ῤῶΙῤῤῖῤῖῤῖῤ (*ghir'im*), shorten (only as follows): ὀὀ ῤῶΙῤῤῖῤῖῤ (or ὀὀ ῤῶΙῤῤῖῤῖῤῖῤ) ἔῖν βᾶῖρ ἡ, her death was hastened, she died prematurely. The same or a similar word occurs in the inscription over the late Mr. Foley in the graveyard at Ring. ῤῶ ἡὀἔᾶῖᾶὀ ὀῖᾶ τῤῶἔᾶῖῤε ἄῖ ἄ ἄῖᾶῖῤ.

ῤῶΛᾶᾶῖῤῖῤῖῤ, receive, take; ῤῶΛᾶᾶ ῤῶ τῤῶᾶῤ ὀῖ, he pitied her.

ῤῶὐὐ, stealing: "Ἐὰ βῤῶῖᾶῖῤ τῦ ἀν ῖᾶῖῖῖῖ?"—"ἡ ῤῶὐὐ." "Where did you get the turf?"—"I stole it," (*lit.* to steal it); ἔᾶ ῤῶ ῖᾶῖῤ ἄ βῆᾶὀ ῤῶ ἄ' ῤῶὐὐ ἡᾶ ἔᾶῖῤ, ἔᾶ ῤᾶὀῤᾶῖ ἄῖῤ, he speaks as though he were stealing the language (*i.e.* by mumbling words "stealing the talk," or talking surreptitiously.)

ῤῶὐῖῤ [ῤᾶὀᾶῖῤ], going (see under ὀῦῖ, end) striking, accepting, asking: ῤῶὐῖῤ ἄῖᾶᾶ ἡῖῖῖῖ, to go out through it (the window); ῤῶὐῖῤ ἡῤῆᾶᾶ ῖῤ ἄῖᾶᾶ ῤῤῖῖῖ, to go in and out through it; ῤᾶὀ"ῤῖ ῤῶῖῤ ἄῖ τ-ἄῖῤ ῤῖῖ ὀῖ ὀῖῖῖ ῤῖῖῖῖῖ, go up the incline facing you; βῖὀὀᾶῖ ἄ' ῤῶὐῖῤ ῤῶ βᾶῤᾶῖ ἄῖ ἄ ἔῖῖῖ, they were belabouring one another with sticks; ἡ'ῤῆᾶὀᾶῖ ἔῖῖῖ ἔᾶὀ ἄῤᾶ ῤῶῖῖῖ (*gul'eh*) ῤῤῖὀ ἄῤᾶῖ, no one knows what I went through (ῤῶῖῖῖῖῖῖ may be used); ἡῖ ῤῆὀὀᾶῖῖῖ ῤῆὀᾶ, I would not accept them (said by a parish priest who refused to have English-speaking missionaries); ἔᾶῤῤῖῖῖὀ ῤῶὐῖῤ ῤῶ ἡ-ἄ βῤῤῖῖῖῖῖὀ, ἡῖῖ ἄῤᾶῖῖῖ ἄῤῖ ἔῖῤῖῖῖῖῖ, we must take what we get; and keep our mouths shut; ῤᾶ ῤῶὐῖῤ ῤῖῖ ἄῖ ὀἔᾶῤᾶᾶ" ῤῶ ῖᾶῖῖ ἄῤᾶῖ, I can stand smoke well; βῤῤῖῖ ῤῶ ἄ' ῤῶὐῖῤ ῤῤῖὀ ἄῖ ἡῤῆᾶῤᾶ? Are you going through the gateway?—ὀῦῖ will not do; ῤᾶὀὀ ῤῖ ἡῖ ἄῖῤῶὀ ἄῖ ἄ' ὀῤῖῖῖῖῖ, she used to mount the ladder; ἔᾶ ῖᾶ ἄ' ῤῶὐῖῤ ἄ' ἔᾶῤῖῖῖ, I am harnessing the horse; ῤᾶὀᾶῖῖ ῤᾶῖὀῖῖ ἄῤᾶῖ, I beg your pardon (but note that, if you want to translate "I begged his pardon," you must say: ῤᾶὀᾶῖ ῤᾶῖὀῖῖ ῤῖῖῖ— not ἄῤῖῖ).

ΣΡΑΪΘΑΙΜ, love, like: *níor* *ḡráis* *mé* *muam* *vut* *te* *muca* (*ḡ* *oti* *an* *donac*) *ná* *beaó* *críocnaigíte*, I never liked to go to the fair with pigs that were not fully fattened.

ΣΡΑΪΣΑΛΑ (*graw-guleh*) [*ḡráisatlae*], cackling like hens, chattering like a flock of sea-gulls.

ΣΡΕΑΪΘΑΙΜ, scorch, make scorching hot: *umur*"*ca* *ḡreavaó* *na* *tme*, too much rousing up of the fire; *tá* *an* *ceirt* *ḡreataigíte* [*ḡreavota*] *asut*, you have scorched the cloth; *n'* *airigiri* *an* *ḡreavaó* *cainte* *tá* 'cu? Don't you hear the noisy talk that is going on amongst them?—(One of the best speakers says that *muav*-*óigíte* should be used of cloth, *ḡreataigíte* of a person: *vo* *epoiceann* *vo* *beaó* *ḡreataigíte*—*óósaó* *beaó* *ar* *óune* *ná* *cloḡpaó*, "it is your skin that gets *ḡreataigíte*, it is a burn that does not blister").

[*ḡ*] *úrnán*, twisting rapidly: *ní* *muv* *ré* *a'* *véanaó* *mórain* *ac* *a'* *ḡúrnán* *éimpeal* *a'* *tigé*, he was not doing much except fussing about the house (*i.e.* idly busy); *ḡaoc*[*t*] *ḡúrnám*, a whirl-wind.

ó'*iomaraó* (*yum"ur-ah*), rowing: *batai* *ó*'*iomaraó*, oars; *táimḡ*"*eaóar* *ipteac* *as* *iomaraó*, *or* *ve* *iomaraó*, they rowed in, *i.e.*, came in without sail; *tá* *ré* *as* *iomaraó* *teir* *an* *mbár*, he is struggling with death.

lámseálam (*m* nasal), handle, examine by touch (often pron. *ḡlámpreálam*, the initial *ḡ* coming from *ó* of past tense prefix *vo*): *ḡlámpreálar* *an* *voctúir* *caó* *a* *beaó* *a'* *caiteam* *ar*, the doctor will examine (to see) what may be the matter with him. *ḡlámpreálar* *na* *pun*"*ana* *leartig* *ḡ* *vioóar* *tirim*, I examined the sheaves which were within (the stook) and they were dry.

lámcaas: *tá* *an* *leanó* *as* *lámcar*, the child is creeping on all fours.

lámáil or *luáit*, permit (Eng. "allow?"); *ní* *luálar* *an* *riaḡitar* *vóiv* *na* *vaone* *lea*"*rimu* *vo* *véanaó* *cu'* *erlinn* *leota* *héin*, the Government would not allow them to make outsiders as wise as themselves.

lámam (*m* nasal), fut. *lámfar*, verb. n. *lámac*, I shoot, handle; *lámam* *ré* *comi*"*ní* 'r *ḡioppeivóte* (*gir*"*-eh-eh*, sing. *ḡirpíavó*, *gir-ay*) *ḡa'* *naon* *lá*, he shoots rabbits and hares every day; *i* *otún* [*tón*] *na* *vaióce* (*dhy*"*heh*, g. of *vadae*) *vo* *lámig* *an*

κατ' ἀν' ῥηκαναὶ, in the bottom of the vat the cat came to grips, handled, the rat; τυγ' ῥέ κεαυ' λάιτε ὄο, he gave him permission to shoot, or a gun licence.

λεαζάμ, cast down: ἦ μὴ λεαζαὸ ῥέ ἀν' ἐφοῦε 'ζε οὔμ, it would affect one's heart more; φυαιρ' ῥέ οὐεῖς ὄπῦντ' λεαζαίμ, he got a reduction of ten pounds (τυγ' ῥέ οὐεῖς ὄπ. ἀρῶα, or ἀρῶαῖς, ὄο, he gave him ten pounds increase).

λεανάμ, follow, pursue: Ἐίητ, ἀ ἐαυαράλαῖζε, μαρὰν τυρὰ ἐὰ λεανῦντ' [λεανάμῦντ'] ῥίολ' βλιὰν (or μβλιαδῶμ) ὄε, hush, you chatter-box, how much you have got to say on the subject! (said to one who pursues a topic against the wish of his companions); ὄο λεανῶαῖ ὄε ζυρ' ἡαῖρῶαῖζεαῖαῖ (m=w, ὄ silent) ἐ, they continued at it till they killed it; λεαν' οῖτ' ἀ τ-ῥίζε ὄῖρῶα, follow on the straight path; νί λεανῶαῖ' ῥέ ῥμ ὄῖοῖ, that (practice) will not continue (so) with them.

λεαζάῖ, spreading, *p. p.* λεατ-τε, spread; ἐὰ μο ῥῶαῖρ' ἀ' λεαζῶ, my sight is getting confused; ἐὰ ἀν' ῥῶζαίμ λεα-τε, the seine-net is spread out (to dry); λεα-τε means also "exhausted," ἐὰ με λεα-τε 'ζε' ἡ ὄφῦαατ, I am perished with cold. Akin to λεαζῶ is λεαζανῶαῖ, from the *adj.* λεαζαν, as noun or verb, a report, to report: ἐαυῖῶ ἀν' ἡ. βῖεαζαὶ ἀμαα, the lying report went forth. The *past p.* is λεαζανῶαῖζε, or less frequently λεα'ζαντα: ὄῖ ἀν' ῥῖεατ' λεαζανῶαῖζε, the story had been circulated.

λεῖζεαῖ [λεαζῶ], to melt, ἐὰ ῥέ ἀ' λεῖζεαῖ, it is thawing. λεῖς με τε κύμῖαατ ὄο ἐαῖτῶααετα, melt me with the fragrance of Thy charity; λεῖς (*leg*) ἡα βῖεῶα, the leaves (of book) melted away; the *past p.* is λεῖτε.

λεῖμῖρῖς, leaping: νί ὄ'οῖρῖεανν ῥέ ὄυῖτ' οὐεῖτ' ἀ' ὄεαῖαῖ ἡ-ὑμῦρ' ἐα λεῖμῖρῖς μᾶ ἐὰ ὄο' ῥῦῶ ἀ' ὄαντ' λεῖρ' ἀ' ζεῖοῖοε λεζ' ἄζυτ, it is not proper for you to do too much leaping, if you suffer from any heart affection.

λεῖρῖμ, I clear off, finish with: ἐὰ ῥέ ἀ' λεῖρῖμῶαῖ ἡα ὄφῖαα, he is clearing off the debts (or, ἀ' λεαζαίμ). See under *preps.* Δῖρ, § 22 and Ἐαῖρ § 7.

λεῖζῖμ [λεῖζῖμ], allow, let: ἡῖς ὄομ, let me be (very common); ὄο ἡῖς ῥέ ἀ ἐοῖρᾶ λεῖρ, he let him go free. ἡῖζῖντ' τῖρῖο is used of a vessel containing a liquid: ἐὰ ἀν' ἐοῖτατ' ἀ ἡ. τ., the kettle is leaking.

- LIÚNAIM [leonaím], sprain : tá mo cóir liúnte, óm pé a cóir a liúnaó, liún pé a cóir, liúnaó a cóir ar an áit sin, my foot is sprained—he got his foot sprained—he sprained his foot—his foot was sprained in a twinkling.
- LOMAÓ, peeling, stripping : óéanraó ciam é tomaó (deep t) so maít (verb formed from lom), a sow would keep the patch of ground quite bare ; tomaírt, shearing ; fut. tomapócaíó.
- LOR["]AS [loras], fut. loraseócaó, search for : bíor a' loras óe tómar, I was asking Thomas, inquiring of him.
- LUAL["]AIM, allow (see under lamáil) : níor luat["]ar ouit mé héin ófeirgint, I did not allow you to see me ; níor tús pé mo céart dom—níor tús pé caó a bí luat["]ta óom, he did not give me my due ; ní luat["]raóe óo é óéanaó, he would not be allowed to do it.
- LUAIT["]IS["]IM, make sooner, hasten : ní a lusaósaó an báir leat é, not hastening your death (said when there is some reference to what may happen at or after a person's death).
- LUIS["]IM, lie, rest on : óo luis an ttróblóir ar a époróe, the trouble affected his heart ; bí pé 'na luise ar a' leat["]torar, he was leaning on the half-door ; a luiseaó pé-rin["] (.i. an saóar ron) ceart óusaó, ní bfuiseá meiseaó["]taim i óraó teir, if that (disease) attacked you in good earnest, you could not live long owing to it ; aon áit a mbéaó an iorós (*iss-ogue*) luise (*lit["]eh*) béaó pí níor meara ná óeic ginn óe ffrancais, a weasel is worse than ten rats in any place where she fixes her abode.
- MAR["]ANAO, reflecting, thinking (used instead of maótnam) : ní marnóinn so óeo so b'i rin i so breaca mé i, I should never have thought it was she until I saw her ; bíonn an rósaire a' mar'na ar óróc-ghaó [ghaó] i gcúinnraóe 7 an ouine macánta i óraó usis, the rogue is always meditating some evil practice, but it is quite otherwise with the honest man. See *Dict.* marbna.
- MARB["]AI["]IS["]IM (b silent), kill, catch (of fish) : a' marbósaó teitós, bupóán [bpaóán], colamúirí, "killing" plaice, salmon, hake ; a' marbósaó na péirce, "killing the worm," used figuratively of "tilling the soil."
- MEAC, wasting, failing [meat, meatam] : ir fuir ar an lá óo meac, it is easy to pass the day : meacraó ron an lá órt,

that would waste (take up) your day. $\tau\alpha\iota \zeta\alpha\iota\eta \mu\epsilon\alpha\varsigma$, come without disappointing; $\tau\acute{\alpha} \alpha\eta \rho\acute{\alpha}\tau\epsilon\rho\iota\eta \mu\epsilon\alpha\varsigma\tau\alpha \alpha\eta \rho\alpha\theta$, the patron-feast has died out completely; $\tau\acute{\alpha} \rho\acute{\epsilon} \mu\epsilon\alpha\varsigma\text{-}\tau\alpha$ [$\mu\epsilon\alpha\varsigma\tau\alpha$] $\alpha\eta \Delta \epsilon\upsilon\rho\ \epsilon\alpha\upsilon\tau\alpha\varsigma$, his clothes have become too large for him (*lit.*, declined, withered away out of . . .); $\tau\acute{\alpha} \alpha\eta \tau\text{-}\alpha\eta\upsilon\alpha\eta \mu\epsilon\alpha\varsigma\tau\alpha$.i. $\zeta\upsilon\rho \upsilon' \rho\acute{\alpha}\rho \rho\iota \alpha\eta \epsilon\epsilon\alpha\upsilon \upsilon\alpha\eta \alpha\zeta\upsilon\rho \alpha\eta\eta\rho\iota\eta \tau\epsilon\iota\rho \rho\iota \alpha\eta\eta\rho\tau$, the corn has failed, *i.e.*, it grew at first and then withered.

$\mu\epsilon\alpha\varsigma\alpha\iota\mu$, I esteem, judge, intend: $\eta\iota \upsilon\phi\upsilon\lambda\eta\gamma\iota\eta\eta \acute{\epsilon} \mu\epsilon\alpha\eta$, I cannot judge him; $\mu\epsilon\alpha\eta \mu\acute{\epsilon} \rho\text{-}\alpha\theta \tau\epsilon\iota\rho$, $\alpha\epsilon \eta\iota\sigma\tau \upsilon\alpha\epsilon\alpha\eta$ ($\upsilon=w$) $\tau\epsilon\iota\rho$, I intended telling him, but did not mind (*i.e.*, omitted) doing so. " $\upsilon\acute{\epsilon} \mu\acute{\epsilon}\rho\ \Delta \upsilon\iota \alpha\eta\eta$?"—"Cúigea η ."—"Cúigea η ?"—"Se η re η , $\mu\epsilon\alpha\eta \mu\acute{\epsilon} \rho\text{-}\alpha\theta$."—"How many were there?"—"Five."—"Five?"—"Six, I meant to say." (This is the ordinary way of making a correction.)—The noun $\mu\epsilon\alpha\eta$, besides its common meaning, is also used for "valuation": $\tau\eta\rho\tau\acute{\alpha}\iota\eta \rho\alpha \rho\acute{\upsilon}\eta\tau \upsilon' \rho\acute{\epsilon}\eta\eta \mu\epsilon\alpha\eta\alpha$, fourpence in the pound according to valuation.

$\mu\acute{\epsilon}\alpha\tau\alpha\rho\alpha\epsilon\tau$ [? $\mu\acute{\epsilon}\alpha\tau\epsilon\rho\upsilon\zeta\alpha\theta$, fattening]: $\epsilon\alpha\tau\epsilon\rho\theta \tau\upsilon \upsilon\epsilon\iota\tau \Delta'$ $\mu\acute{\epsilon}\alpha\tau\alpha\rho\alpha\epsilon\tau \lambda\epsilon\theta\tau\alpha$, $\upsilon\upsilon\iota\eta\eta \rho\acute{\epsilon} \tau\epsilon\iota\tau \eta\alpha\epsilon \mu\acute{\upsilon}\rho \upsilon\theta\iota\upsilon$, you have to coax them (to take food, of animals hard to rear), they require a special attendant (note that τ is not aspirated).

$\mu\iota\alpha\eta$ " $\upsilon\rho\tau\alpha\theta\iota\lambda$ [$\mu\acute{\epsilon}\alpha\eta\alpha\theta\zeta\alpha\iota$], yawning.

$\mu\iota\lambda\lambda\epsilon\alpha\theta$, destroying, *lit.* and as follows: $\tau\acute{\alpha} \rho\iota \zeta\theta \mu\alpha\iota\tau \alpha\epsilon \tau\acute{\alpha} \Delta$ $\mu\iota\lambda\lambda\epsilon\alpha\theta \rho\iota\eta \iota\eta\eta\tau\epsilon$, she is good, but has a fault which nullifies that; $\eta\eta \mu\acute{\upsilon}$ [$\upsilon\epsilon$] $\mu\iota\lambda\lambda\epsilon\alpha\theta \tau\acute{\alpha} \rho\iota \Delta'$ $\upsilon\acute{\epsilon}\alpha\eta' \sigma\eta\eta\alpha \eta\alpha \mu\alpha\iota\tau\epsilon\alpha\eta$, she is doing more harm than good to them; $\tau\acute{\alpha} \alpha\eta \upsilon\rho\theta\epsilon\alpha\iota\eta\eta\eta\eta \alpha\zeta \mu\iota\lambda\lambda\epsilon\alpha\theta \eta\alpha \upsilon\phi\epsilon\alpha\eta\alpha\iota\upsilon \alpha\tau\acute{\alpha} \alpha\zeta \upsilon\theta\alpha\eta\eta \alpha\zeta\alpha\iota\eta\eta$, the bad weather is spoiling our workmen (too many rest-spells).

$\upsilon' \sigma\iota\eta\eta\mu$, $\upsilon' \sigma\iota\eta\eta\theta$, $\sigma\iota\eta\upsilon\iota\eta\tau$: $\epsilon\alpha\tau\epsilon\rho\theta \zeta\alpha' \eta\acute{\epsilon}\eta\eta\eta \sigma\iota\eta\upsilon\iota\eta\tau \upsilon\alpha \upsilon\alpha\epsilon\alpha\iota\zeta\eta \eta\acute{\epsilon}\eta\eta$, everyone must accommodate himself to his own deficiencies.

$\rho\acute{\epsilon}\eta\eta\zeta\epsilon\alpha\iota\lambda$: $\rho\acute{\epsilon}\eta\eta\zeta\epsilon\alpha\iota\eta\eta\eta \tau\upsilon \mu\alpha\eta \Delta$ $\rho\acute{\epsilon}\eta\eta\zeta\epsilon\alpha\iota\eta\eta\eta \tau\circ\eta$, I would flog you as I would a top.

$\rho\iota\acute{\epsilon}$ [$\rho\iota\acute{\epsilon}\rho\theta\epsilon$], arguing: $\upsilon\acute{\epsilon} \mu\alpha\iota\tau \upsilon\epsilon\iota\tau \Delta'$ $\rho\iota\acute{\epsilon} \tau\epsilon\iota\rho$? What is the use of arguing with him? $\tau\acute{\alpha} \alpha\eta \epsilon\upsilon\eta\eta \upsilon\alpha \rho\iota\acute{\epsilon}$, the case is being argued; $\tau\acute{\alpha} \alpha\eta \epsilon\upsilon\eta\eta \rho\iota\acute{\epsilon}\rho\theta\epsilon$, the case is settled. From *Eng. plea*.

PRAMSÁIL (prance) : bí an t-*apal* a' p. r-ué [i rúé] na noíóce, the ass was walking about noisily during the night.

PREABARNAD, giving a series of leaps : bí an maípa a' preabarnadó a' r a téimíis, the dog was springing and leaping.

R-ÁD, saying : bu' múr le r-áó é ra páróirce, he was thought a lot of in the parish. Initial r is usually broad, but is slender in r-áó, because the pronoun a, "its," "his," so often precedes it. The word 'rán, for arán, "bread," often has the r slender.

ROMNIM (*ring"im*), fut. romnfeao (*ring"adh*). verb. n. romnnt (*rynt*), sometimes romneao (*ring"-eh*) : ní bfuilginn (bf=w) iao a romnnt eaoirpa, I am not able to divide them between them ; romnmíó (*ring"imeed*) an feóit eaoirpa, let us divide the meat between them ; óim é romnnt, divide it, make a division of it ; éait me trí romnnt óo óeanaó óe, I had to make three parts of it. Another word romneacán (*rying"yoch-awn*) means a number of small portions : tá ré in a romneacán aóat, i.e., you have given everyone a small bit.

R-UÉ [rúé] r-uéfaó, &c., run, occur to one's mind : r-ué na noíais, run after them ; níor r-ué ré leir óo maó ónú aóat óe, it did not occur to him that you required him, had business of him (in the genitive of verb. noun the é disappears) ; óus ré ceao reáta óo'n rpué, he let the stream flow (by removing dam) ; buam reáta, a leap-year ; pué-foeat, a slip of the tongue (the r is not aspirated) ; tá ré a pué cun mo béit, it (the word) is on the tip of my tongue.

R-ÚR [rómar], E.M.I. rómar, ruamar, digging.

SÁIS, ráóim, *past part.* ráíte, shove, drive, stab : tapraing 'r ráis aóirce, draw (your knife) and stab again (as the ghost said). Sátaó [ráitfeao] a leitérói rin tu, people like those would stab you.

SEAS, stand : bí óa' naon foeat 'na fearam, every word stood out, clearly uttered ; nín don trearam amaó ceart ran áimíir póp, the weather has got no staying power as yet, it is still very changeable ; fearaigim, stand, stand by, last ; ao' puó a óeall ré, fearai' ré é, he stood by whatever he promised ; óé an faio a fearó' ré ? How long will it last ? [As a noun fear means a bench of sheaves or such like.—O'C.]

- ΣΣΑΣΑΜ, strain : τὰ ρί [ΑΣ] ῥσασαὸ ἀν θαννε, she is straining the milk (Keating uses this word to mean "examine critically").
- ΣΣΑΛΛΑΟΡΑΔΤ, scolding.
- ΣΣΑΝΝΡΑΘ (nn=m nasal), a frightening, a fright ; ῥσαννραὸ θυὸ εαὸ ε, it was terrible ; τὰ ἀν καρατ ῥσαννραῖσθε ἀσυτ, you have terrified the horse.
- ΣΣΑΟΙΛ, let go : ῥσαοιλ ἐαρ^uτ [ἐαρτ] ἀν ειυὸ [ειοτ] τὰ ρέ τυαὸ [τυατ] σο τεὸρ, let the shower pass off, it is early enough.
- ΣΣΕΙΜΜΕΑΘ (shkakh^{ee-leh} not shkeh⁻), *lit.* a scourging, hence terrifying, terror : κυρρεαὸ ρέ ῥσειμμεαὸ ἱρτεαὸ ἰ σφοιθε ειοίε, he would terrify the heart of a stone.
- ΣΣΡΕΑΘΑΘ, to screech, but heard as follows : τὰ ἀν τ-ὄρ Δ¹ ῥσρεαθαὸ, the gold is flashing brightly.
- ΣΣΡΙΣΙΜ, *fut.* ῥσρῖσρεαθ, *past t.* ῥσρῖς, *verb. n.* ῥσρῖ, *past par.* ῥσρῖσθε (shkrit^{eh}), write. (The final σ in the *past t.* and 2 *sing. impv.* is heard, but is silent in the other parts).
- ΣΣΥ-Ρ, cease, give up, unyoke : νίορ ῥσ-ἱρ ρί ὄ'ν οβαῖρ, she did not give up work. τὰ ριαὸ ῥσ-ἱρτα ὄ'ν οβαῖρ, they have left off work ; ραν σο ῥσυρρῖὸ να ρεαῖαθ, wait till the men leave off.
- ΣΙΥΘΑΛ, walk : νί ριὺ θυτ θεῖτ ἀσ εμεαὸ ἀν ἐαπαττ, ριυθὸί¹ μέ, it is not worth while to keep the horse waiting, I will walk (ριυθραὸ equally common) ; κυρρεαρ ἀν τετῖρ ἐυν ριυθαῖ, I sent off the letter (ἐυν ριυθαῖ simply means "off") ; ριυθαῖ ἀν στυαῖρτεάν αρ ράῖρτε, the motor ran over a child ; ριυθαῖ ἀν ποὸ αρ μο εοῖρ, the wheel rolled over my foot.
- ΣΙΥΘΤΑΘ, licking : ἐά ἀν πλατα ριυθταῖσθε σο μαῖτ 'σε'ν Δ μαορα, the dog has licked the plate clean (ρτιοθαὸ is said of a cow licking the calf, *i.e.* licking what is not food).
- ΣΝΑΘΑΟΙΛ : θῖ ἀν μαορα Δ¹ ρναθαοιλ 'ρ Δ¹ ὀρῖαντάν αρ σα¹ ναον¹ ουνε, the dog was snapping and growling at everyone.
- ΣΝΔΜ, swimming, bathing : τυτ αρ ρνάμ, to go for a swim or bathe ; ρνάμτεοῖρ (m nasal), *pl.* -ι, a swimmer ; νί ραῖθ δον ρνάμ αῖσε, he was not able to swim ; ἰομαρκα τυτ αρ ρνάμ, too much swimming (bathing) ; ρνάῖς ρέ, he swam ; ρνά[μ]τεοῖρ μαῖτ, a good swimmer ; ὀποὸ-ρνά[μ]τεοῖρ, a bad swimmer.

SNÓÍÓIM (*sneem*), *imp.* rnoíó (*snig*) *past p.* rnoíóte (*snit-eh*), carve: irteac ó'n ruiab táinig na cloca rnoíóte, in from the mountain the dressed stones came; bí ré á rnoíóeam i gcúmnaióe, he was being whittled away (was wearing away or pining) all the time (with trouble or illness)—amaó is sometimes put after rnoíóeam in this sense.

SPÉALLAÓ, fall out, waste away: ir úntac á rpeat rí te reacó-mam, she has fallen away very much during the past week (of a sick person). Also used of goods falling in price, or of grain falling from the ear.

SPRIUCAÓ or rpreacaó, to stimulate: ní beacó do' maic ionta, mara nóéanraíóe iacó á rpruucacó, they would be useless, unless they were roused up.

SRAN"CARNAOIL, snoring.

SRAOÓ"ARCAOIL, sneezing.

STAOÓAM, I stop: bfuil ré rtaicigíte oe'n fearóam? Is the rain over?

STEALLAÓ (deep l), *lit.* to splash, spurt: bíóar ar rteallaó 'óéanaó na líonta, they were all bustle making the nets; rin é an r. céaóna á bíonn scá' haon bliam opra, that is the same confusion (of work or talk) in which they find themselves every year.

STOIC [rcoic], *fut.* rtoicpeacó, *verb. n.* rtoicéacó, pull, pluck: rtoic ré (*sthis'ay*) top scabáirte 7 buail ré ra étuair é, he pulled a cabbage stalk, and hit him with it in the ear; rin crann acá rtoigíte (*sthit'eh*), that is a (potato) stalk that has been pulled.

STRÍOCAIM (*sthreek*), submit, capitulate: ní rtríocpacó ceann acu do'n ceann eite, one would not yield to the other.

SUAÓÁÓ, hustle, shuffle: níorbó do' ruo te n-a leicéioí an rascapc héin do ruacacó, people like those would think nothing of hustling even a priest; ac ruacacó ná scárcái, shuffling the cards; ac ruacacó morcíl, mixing mortar. See *adj.* ruaróte.

SÚGAM, suck, imbibe, draw back: bí mé á' rúgacó ríar ar scáó tu iméacó ar do épacú iarram, I was drawing back (so that you might not see me and be detained by talking with me) in order to let you off on your cycle; ón mé rúcáim ríar, I drew back; tá ré á' rúcáim [perhaps a mistake for

ρῦσάσαν] ἀνοίρ, it (the weather) is drying up the ground, causing the moisture to evaporate. Ὀψυιτὸν γὰρ τῆμ; Νῖν, ἔὰ γὰρ ρῦσῆτε, *i.e.*, ἄν βεῖτ ρῦσῆτὰ νὰ τῆμ, ἀν μὴρ-ρῦσῆτῆρ βεῖτ ἰμῖσῆτε ἀρ. Is it (the surface of the road) dry? It is not dry, it is damp. Ἐὰσῆτε ρῦσῆτε, clothes half-dry.

σὺβῖντ (ὄ=ν) [ρῦρῖσῖμ], arguing, persuading, argument: ἀὸ' ρῦσ νὰ ρεῖσῆρ μὲ, νῖ βῦρῖσῖν ρῦσ-νῦ τειρ, I cannot argue in favour of anything which I do not know; βῖ ρῦβῖντ ἀσῆμ τε ρεῖρ ὁ εἰῆνα ἡ οὐβῆρτ μὲ ἠομ ἡῖν γὸ βῖρῖρῶεἰν (see-*ar-ho*"ing) ὅε ὄμν' εἰσῖντ ἀ μβεῖρ ρῖορ ἀῖτε, I had an argument with a man a while ago, and I said to myself that I would ask some one who knew; βῖ γὰρ ἀ ρῦβῖντ γὸ τῆρῖορ ὄρμ, ἡ βῖορ ἀ ρῦβῖντ 'νὰ εἰννε, νῖορ εὐῖσῆρ εὐν εἰν ἀρ, he was trying to persuade me with all his force, and I was arguing against him, I did not convince him.

τᾶβῖρῖμ and τῦσῆμ, I give; *Imperv.* 2 *sg.* is τᾶβῖρ, 2 *pl.* is τῦσῆρ [τῦσῆρ]: τῦσῆρ γὰρ, he was blamed = τῦσῆρ μῖλλεἰν ἀρ; "ἀ' λείσῆρ εἰ ρῖν?" "τᾶβῖρῖμ γὰρ." "Could you read that?" "I could make an attempt at it" (*i.e.*, could make an attack on it); τῦσῆρ γὰρ ἡ βῖ ἀν ὄμνῆρ γὸ εὐσῆμ ἀν εἰσῖ ὄμνῆρ ὅε'ν μῖ, take notice that next Sunday will be the first Sunday of the month.—τᾶβῖρτ ἀρ: βῖ γὰρ ἀ ὄτῦσῆμ ρῖσῖ "ἀν εἰνρῖρῖρ" ἀρ? Is that the man they call the counsellor?; Νῖ βῖρῖσῖν ἀ τᾶβῖρτ ἀρ ρῖεῖ γὸ ὄτῖορῖμ, I could not make him wait till I came; τῦσῆρ γὰρ ὄρμ ρεῖτῖμῖν ὄο εἰτῆρῖν ἀν, he made me spend a week there; ρῖν εἰ ἀν εἰρῖν ἀ τῦσῆρῖορ ὄρμ, that is the road they used to take; ὄο τῦσῆρ μὸ βῖεῖρ ὄρμ, I went my way.—τᾶβῖρτ τε, in its literal sense, is used, *e.g.*, of a channel or culvert: νῖορ τῦσῆρ ἀν ἰννῆρῖν ἀν τ-ῖρτῆρ τειρ, the culvert did not "bring the water with it," *i.e.*, did not let the water through; hence, figuratively: νῖ βῦρῖσῖορ ἀν τῆρῖα ἀ τᾶβῖρτ τεο, they can't express themselves in the language (they are like a blocked channel—note that "express" means literally "squeeze out"); νῖ ρῖρῖορ τεο νὰ ρεῖρῖν εἰρῖα ἀ τᾶβῖρτ τεο, they can't bring out (use) the correct words.—Other uses: τῦσῆρ γὰρ τε τῖρῖντ ὄομ, he gave me to understand;—τῦσῆρ ἀν μῖρῖεῖρ ὄρμ, my courage failed; τῦσῆρ νὰ βῖμνε, the banks failed; τῦσῆρ ἀν ρῖορ, the wine gave out ("they had no more wine").—

ταθαρραθό ran mo θάρ, that would cause my death, be the death of me;—βί πέ ταθαρρα θο'η λεαθα αρ πεα' ρζαίτιμ μαίτ, he had been confined to bed for a good while; η ύντασ α τυς πέ θον λεαθα αρ παθ λε ταματ, it was extraordinary how he took to his bed completely this while back;—τυς πέ θον τιθαριτ να θοέτιρηί, he consigned (wished) the doctors to the mischief.

ΤΑΣΑΙΜ, *ful.* τ-υεραθ, *cond.* ε-υεραίνν, *impv.* 2 *sing.* ταρ, 2 *plu.* τασ-ί: η θυιζε α ε-υεραθ πέ εζαμ, I should find it easier (to pronounce a word in a certain way); βί εαζτ' αρ ζο θε-υεραθ πέ (αν ηυθ) ευν μιλλεάμ θό, he was afraid that it would cause him blame (of result); θά μβείμν θον ταματ υαις ε-υεραθ πέ ευν ζορ-ε-υζαθ θό, if I had been any distance from him it would end in his getting hurt; θο βί ταίθνεαμ (*than "yuv"* αθα α' τεαέτ θό, they were getting to like him (αθα may be placed after τεαέτ); εεαθ μίλε πάιτε ηύματ αρ τεαέτ να Κάρεα, a cordial welcome home to you when Easter comes; “ní πεαθαρ α θρηιτιμ α' θουλ ευν είνν?” “α' τεαέτ ιονατ” α θεις [θειθ] ζα' η-θον λά.” “I wonder if I am improving.”—“Your progress will be gradual and constant;” τασανν ι ρνα ηυθαί οταμνε ρα ηιζε”αέάν, woollens get thicker in the wash.

ΤΑΣΑΙΡΙΣ'ΙΜ, refer to: πέ-ηυθ α τασαίρις”εαρ αέ ε πεο, what I referred to was the following: ní πεαθαρ εαθ θό α τασαίρεθ' ρον, I do not know to what that could refer; α' τασαίριτ θο'η θοέτιρη ατά μέ, I am referring to the doctor; τασαίρις”εανν πέ θο ζο λεθρ ηιθθε, it applies to many things, the word has many meanings.

ΤΑΙΘΘΡΙΣ'ΙΜ, dream, think, feel; αρ εταίθθρις τυ (*hire"athoo*) ε α' ευν ρίαν ορη? Did you feel it paining you?

ΤΑΛ, to yield milk; η ζο θεί η-α μάταρ πέμ θο ηυοέ[ε] αν μιονάν ζο θάτρεαθ ρί αρ; ní η-ί αν θό ηρ αοιρηε ζέμ ηρ τρηιρε τάλ, it is not the cow with the loudest bellow that yields most milk.

ΤΑΡΙΛΟΘΑΙΝΤ or τάρλοθ, hauling home the harvest.

ΤΑΡΡΑΜΣΙΣ'ΙΜ, or ταρραμςις, *verb. n.* ταρραμςιτ, draw, pull, often figuratively: εαρραμςις πέ τυρα ανυαρ ευιζε, he introduced your name (as he spoke); εά αν ρολλ θεαζ α' ταρραμςιτ να ζαοιτε, the little hole is admitting the air (of a vessel which should be air-tight).

ΤΑΣΤΑΙΛ, testing, examining: α' τάρταιλ να βράιροι, examining the children.

ΤΕΑΝΣΜΑΙΣΙΜ (*tang-ee-'im*), meet, usually followed by τε, but αη is also used especially of meeting with a group of people: τεανσμάις πέ (*hang'a-shay*) λιομρα αιμυβ [αηβύ] (*arriv*) ινοέ, he met me the day before yesterday; τεανσμάιςεαδ (*hang-ee'och*) πέ αη να ηιαρζαηί ζα' ηαο' μαϊοιη 'ζε'η έε, he used to meet the fishermen every morning at the quay.

ΤΕΑΣΤΑΙΣΙΜ: τεαρταις βυαις [υαιβ] οέ εύηρ έ 'ρ οέ ειαη έ, he wanted to have a full explanation of its cause and object. (Note that this verb corresponds in this usage to the English, "wanted to know"); τεαρταις βυαιτε ο-έ ηυβ έ ηιαίτεαηηα, she wanted to know what were η. (like preceding); τεαρταίσε'αηη αη ηύρ [ηόρ] εέαοηα βεητ αζαηηη ηε ηόηουζαδ αη εαηβυης, the bishop's rule requires the same practice of us (*or* εά οηαηη αη ηύρ etc.).

ΤΕΙΣΙΜ, verb. n. τείζεαη (*tave*), p. part. τείζτε (*tay'teh*), warm: εάηο α' τείζεαη αη υηρζε, they are heating the water; βφυη πέ τείζτε αζαηβ, have you warmed it; "εά 'η ηυ, α ζεαηη?—" "εά με αηηηο αη τείζεαη ηέηη αηζε'η ηηηε." "Where are you, John?"—"Here, warming myself at the fire;" "εα' τείζτε, luke-warm (but υηρζε αηηα-βος is the usual expression for luke-warm water); ηεόηη ατ-τείζτε, re-heated meat; Cé αα αβ ηεάηη ηεατ τέ τε αητ-τείζτε ηό τέ αητ-τείζτε τε? which would you prefer, hot tea re-heated or hot re-heated tea? ηη τείζηηηη ηεηρ, I could not warm to him, take to him; ηηοη τέης με ηαη ηεηρ, I never cared for him.

ΤΕΙΤΙΜ [τεηηιμ], flee: βη πέ τεητε (*tel'eh*), he had fled, made good his escape; οο τε[ηε] πέ ηε η-α αηαη, he had to run for his life; εαιτ πέ τεητεαδ, he had to run off.

Τ-ΙΟΜΑΗ-ΤΟΙΡΕΔΑΤ: [ηιομαηητ], swearing profanely: ηά βη α' τ. μαρ ηηη, do not swear in that fashion. See *adj.* ηυαηηα.

ΤΙΟΗΗΛΑΑΑΗ [ηη ηασαη, compare αηη], see one a bit of the road, accompany, escort: οέ αη ηαιο ηιαρ α ευαη' ηυ 'ά οηηοηηηααη? How far west (from Helvick towards Sean-Chill) did you accompany them?

ΤΙΤΙΜ [τυηηιμ], fall: εά πέ ηηηζτε (or τ'ηέηρ ηηηημ), it is fallen; ηυαηη πέ ηηηη ηηηεαδ 'ηα ηυηηεηρ (η=wh) he managed to get appointed coastguard; ηηη πέ ηεότα αηηηοη, he worked (and suffered) for them then; ηαε βόετ αη εάη οοη βεητ

as tictm ub map adā mé, isn't it a sad case that I have to live like a slave for you; tit ré ircead ar éiride"ad [oircead] na náite, he fell in for the inheritance of the place; tá easla mo éiride orm, arfa pí, so tabarfao ré don ól nó so oircead ré i nhoró-cuiteadeta, I am afraid of my life, she said, lest he might take to drink or meet with bad company; an té ir feáir a bfuil an saolainn aise, titcead pocal buais, a (wrong) word may slip from him who knows Irish best (the common way of saying "to make a mistake in speech"); titcead a 'ri-uo [oircead] ron airtio eirge ar sa' héinne a pasad ar bóro ártad coisad, so much would fall to him for each one who joined a man-of-war. As noun: do bain ana-tictm do Seán, John had a bad fall.

TÓCÁIM, *v. n.* tóe or tóeaint, root up; tá tu a' tóe rómat ar nóf na muice, you are rooting away as you go, like a pig (of careless digging); óin ré an páirc so téir a tóe le-n-a cAmein, he rooted up the whole field with his snout.

TÓSAIM, take: ní tócfainn (oftener, déanfainn) úntar oe mullctir a' phóirce roo, I should not be surprised at the people of this parish; nuair a bí ré a' tócfaint na leinbí (b silent) ré-n-a láim, when he was confirming the children; vé an t-riuge méircead"tana a tócfaid tu ort héin? What form of livelihood will you select? What will you be? (or ead a déanfainn tíot?) Tóis ar an t-riuge dom or simply tóis, step out of my way.

TÓSAIM, select: nín éinne tóigte (thet-eh) [tógta] 'sainn fóf, we have not selected anyone so far; ná tósfais (thow-ig) an ceann ir meara 'ca, do not select the worst of them; tóis (heg) ré iad, he selected them.

TOMÁIM, *ful.* tomfao: dip, plunge something into liquid; *imperv.* is tom: do óineadar é tomad, they dipped it.

TONAC"AD, laying out a dead body; i rin a óin é tonac"ad, it was she who laid him out.

TRÁCÁINT, is used of a football (or bicycle tube) from which the air is escaping: tá an tánán a' trácáint, the bladder is getting deflated. See aer and taoise.

TUARAIGIM, earn, mark out, appoint: "tua"rais so maie duit héin anoir."—"Tuaróad, má óféadam é." "Earn a good wage for yourself now."—"Yes, if I can." "Ir boct, deatb a' pórad a óin pí."—"Ó 're a é'nac ron urru; rin é a tuar

ῥί οἱ νέιν ; cé bí a cónnam ὀί ? ” “ It was a wretched marriage she made.” “ Well, an increase of the same fortune may she have ; that is what she deserved ; who helped her to it ? ” *Ḥiop tuar mé a málaip ṽo, I did not mark out as his destiny anything different (from that which has befallen him), it was just as I expected ; an té tuaraisge"ann (or ταιῖθεαν) teaba éruais ṽo héin, tuigpṽo ré uirru, he who earns a hard bed for himself will lie on it ; tá mé a' tuarab (or ταιῖθεab) teaba éruais ṽom héin, I am earning a hard future for myself.* [Possibly two distinct verbs in tuaraisim, one from tuar, “an omen,” the other from tuararṽat.—De H.]

ΤΥΔΤΔΙΛ, poking, groping awkwardly ; τυατάλαθε, an awkward person.

ΤΥΙῖIM, understand. In *verb. n.* often as in following : *bu' ceapc ṽuit tuirginc a beic aguc ṽom, you ought to understand my circumstances and make allowances for me, sympathise with me ; ní raib don tuirginc in do' cop ran nῖaolaimn aici, she knew nothing at all about Irish ; fear a tuicepab capn (i. mopán or ana-curo) ṽe héin a' ná tuicepab éinne eile ṽaba ṽe, a man who would think a whole heap of himself, and of whom no one else would think anything.*

ΤΥΙΛΙM, earn. *Tuilleam*=earnings, wages : *nín don ṽeallpab ap don fear ná tugann a tuilleam ṽ'a ṽean, the man who does not give his wages to his wife is no good.*

ṽḥῖΔART [*unῖairc*] : *uῖ ṽo'n apal é héin a ṽ'únairc, let the ass roll himself.*

NOTES ON VERBAL NOUNS.

(1) The verbal noun without the preposition *le* is often used when in English we should expect the word "by" to precede: *cunarf a' òin tu na focail rin a' ò'pòglaim?*—*laò do rìghrìob rìor.* How did you manage to learn those words?—By writing them down. *Cunarfca [cìonnarf] èucrainn go òtì ò. na nì.*?—*leanúint òtòt rìor.* How could I get to B.?—Keep on as you are going; straight down.

(2) The verbal noun meaning "to try" is *ò'iarraò*. This will be often followed by another verbal noun thus: *bì mè ò'iarraò a' òim do òaint ar an rìéat.* I was trying to take the harm out of the story (conversation).

(3) *Beirò tu i òcàntubairt (ò silent) do marbuisé (ò silent),* you will be in danger of getting killed.

(4) Canon O'Leary says that *òá* is passive, *òá* active, but it is not easy to decide in the *Òéire*, as *'á* is most often used, or else *òá* or *òá*, which are indistinguishable; still I have heard the full word *òá* in the active sense: see under Verbs, *airgim* and *cúirtis*, and also in passive sense: see under Verbs, *plé*; *òá na prátai á nòéanaò mar reo*, the potatoes are forming just now; *òá na báro á mbá*, the boats are sinking; *òá réara na òúitce á ngearráò anoir*, the hay-crops of the country-side are being cut now; "*bì ré á cáilleamant le óáire.*" "*Ar nú, ní 'ò don (nee-yane) úntar ron.*" "He was dying of laughter." "But surely that was no wonder."

(5) *Óin é còmnis [còngbuis] é òan teact go òtì 'n teampall,* that is what prevented him from coming to the church; *bì mè cùn òan teact*, I was going not to come, I was thinking of staying away; *òan* will be used to represent a negative command: *òubairt ré òan éinne òaint leir*, he said let no one touch him—*i.e.*, that no one was to touch him.

(6) *Táraf cùn a beir a' múineáò na óaolainne*, they are going to teach Irish; *bì rì cùn í póraò* or *cùn a beir á póraò*, she was to be married (*cùn beir pórtai* not heard); *òá an clog cùn a beir á focarugaò*, the bell is going to be put in order (to be at its settling).

(7) The following sentences should be studied carefully:—

ὄμοιαι ἢ ἡσάθ' ἰαθ' τοῦ ἡλιανθῶ, they required to be cleaned (the ἰαθ' refers to the subject of ὄμοιαι, *i.e.*, they were in need as regards them, *i.e.*, themselves, to be cleaned—less often we say, ἢ ἡσάθ' ἂ ἡλιανθα, “they were in need of their cleaning”); τὰ νὰ βα ἀ' τελεῖτ ἂ βαίτε εὐν ἰαθ' ἂ ἐρῶ [ἐμυθῶθ], the cows are coming home to be milked (for them, *i.e.*, themselves, to be milked; εὐν ἂ ἡσῆρῶτε, for their milking has also been heard; ἀν μβεαθ' βίμπε ἡλιανθῶν ἀσῆτ' τοῦ ῥῆιθ, εὐν ἂ βεῆρῶθ? (or εὐν ἂ βεῆρῶτα), might you have a bit of soap for Pad, he wants to shave himself? (It is chiefly in βαίτε νὰ ἡσῆλλ that one hears these genitives, ἡλιανθα, ἐρῶτε, βεῆρῶτα; they are really better than the other forms); βεῖθ ἀν εῖρηνα ἢ ἰῦτ' ἀρ ἢ ἐανῆσῶ, the barley will be fit for binding (for it to bind,—capable of being bound).

(8) Τὰ ρέ ρα ῥεῖλλῶθ ἢ ἡσῆρῶτε, it is still pouring rain; καθῶν ἂ βεῖθ [or μβεῖθ] τῦ ἢ ἀρ ἡρῆσῶντ? When will you be leaving us? ὄβ' ρέ ἢ ἡσῆρῶθ ἀσῆμ, I had it a-keep; εὐν ἢ ἡσῆρῶθ ἂ, put it a-keep. Εὐν ἢ ἡσῆρῶ [εῖρηθ] ἂ also heard.

(9) ἢορ ὄ'αῖρῆς μέ ἔἢνε ὄε μ' ῥῶἢνε-ρε βεῖθ 'να ἡαῖανῶ, I never heard of anyone of my surname as a Protestant (instead of saying ἡο ρῶθ ἔἢνε, etc.); τὰ ἀτῶρ ὄρημ τ'ῆαρ βεῖθ ἀ' ὄυτ ἢ ἡρῶθ, I am glad that your husband is getting better (instead of ἡο ἡρῶθ, etc.).

(10) ὄ'αῖρῆς ἀρ ἀν ὄορηρ ἂ ὄ'ῆρῶθ, I heard the door opening.—ἢ ἢ ῆρῶθ ἢ ἂ ὄῆρῶθ (a comment on the remark that much rain had not fallen: “it at its producing is not better,” “it is just as well it is not raining”: the ἢ refers to ῆρῶθ, the ἂ (*masc.*) to the act of pouring).

(11) ἂρῶθ is the verbal noun of ἂρῶθ, and is transitive: ὄἢ ρέ ἀν μῆλα ἂ ὄ'ἂρῶθ ἀρ ἂ ὄρημ, he lifted the bag on his back. When the object is not expressed ἂρῶθ is used; ὄορ ἀσ ἂρῶθ τῆρ, I was helping him at lifting. On the other hand, the reverse is true of ῆρῶθ and ῆρῶθ-ῶθ; we say εὐρῶ ἂ ῆρῶθ, a few days of drying, and ὄῆρῶθ ἀν ἡρημ ἀν ῆρῶθ ὄο ῆρῶθ-ῶθ, the sun will dry the hay. There are probably other such cases which should be noted down.

(12) In giving descriptions where several actions are referred to, the verbal noun is often loosely used instead of the finite verb.

(13) Note use of verbals in examples under ΔΡΥΝΝ (Prepositions) and in P. Denn's Μίνιυζαὸ ἀν Διρρυνν (towards the end). Cf. τε, το, 18.

(14) Where Canon O'Leary and others would say, εαυ τὰ ἀζατ τὰ ὀεανὰμ? "What are you doing?" we say εαυ ἀτά τυ Δ ὀεανὰὸ? The Δ is for το. So, too, in the example under εἰτεαμ (see list of nouns), Canon O'L. would say, ρῖν ρεαν-εἰτεαμ ἀτά αἰζε τὰ ζλαοὸάε ορμ.

(15) On the use of the genitive of the verbal noun as an adjective with active meaning, see list of Adjectives under κορτα.

(16) [On the principle stated below—see Adjectives (3)—a phrase following a verbal noun will be treated as a unit. Thus, although the verbal noun is usually followed by the genitive, the genitive does not appear (*a*) if the noun be joined to an adj., as ἀζ τρεαβαὸ ράιρτ βοέτ (not ράιρτε), (*b*) if the noun be followed by a gen. of its own, as ἀζ ὀεανὰὸ ερμαε ρέιη, (*c*) if preceded by ζαε δον, as ἀζ ζεαρηαὸ ζαε δον ζευζ, (*d*) if connected with another noun by a preposition, as ζευρηζαὸ ρζιαν υτομ-ρα, "sharpening a knife belonging to me." So, too, in many other cases. In fact, it may be stated as a general rule that the genitive is used only when the noun stands alone after the verbal, unconnected with any word except its own article.—O'C.]

ADJECTIVES.

(1) An adjective ending in a broad consonant adds *a* when joined to a plural noun, as *na mná tóda* (*dhoo*), *na páirceada* or *páirceanna múra*. [*móra*]. So, too, adjectives in *-amait* are changed to *-amla*, as *ná ríste ríatamla* (*fla-hoo"-lah*). Adjectives ending in a slender consonant add *e*, as *rúite tinne* (*ting"eh*). *Διψς*, "ripe," is unchanged. Rules observed by all.

(2) If a substantive ends in a broad consonant as *τορ*, "a bush," and if the broad consonant is made slender in the nominative plural, as *τιρη*, the accompanying (attributive) adjective is aspirated, as *na píctán tóda*, the black periwinkles; (one would expect *ó*, not *ó*, because of preceding *n*.) *na tíρη beasa*, the little bushes;—akin to these examples is *na fearab múra*, the tall men. Rule observed by all.

(3) The tendency of Irish at present seems to be to regard all phrases as indivisible, thus, while we say *á' tóanao na hoibre*, we say on the other hand, *á' tóanao obair maic*, the explanation being that *obair maic* is regarded as one thing, as a phrase, and, therefore, as having no inflections. Again, we often hear such sentences as in *áiré ar á' rpléic* or *rpléic áá an tíg, áit a bfuil tuise gá' naon gaoé a féitpeao áir*, "the house is on the bare mountain-top, a place that feels the stress of every wind that blows," observe that *gaoé[é]*, not *gaoite*, is used, because *gá' naon gaoé a féitpeao* is regarded as one word. The same applies to the inflection of adjectives for singular and plural. Thus, the great majority of people in Ring, and in other parts of the *Déire*, would say *bí ceann an bean boct pé roé[é] an tpucait*, "the poor woman's head was under the wheel of the cart," *baíra an cloé géal*, "the top of the white stone," *círeán na mná boéta*, "the poor women's baskets." In all these cases the adjective with the following noun forms one unalterable whole, and is regarded as an adjective qualifying the noun that precedes. For some reason or other a fair number of people (still a small minority) insist on making the changes prescribed in the grammar when the noun is of the 2nd declension, but in no other case, thus, we may hear *veireao na páirce bíge*, instead of *veireao an páirce*

beas, from people who would not say ceann an bócair buis. Note that in ceann an bócair buis, when used at all, the *b* of buis is aspirated because it follows a consonant which has been made slender (see preceding section), and that bois has been changed to the genitive form buis, just as *tor* would be changed to *tuir*. So, too, capós an fíor bócair will be said by the same people. I must admit that the speakers who use the grammatical form are certainly amongst the best in the district, the people who live in upper Sean-a-Chúil (These words were written thirty-six years ago).

(4) The eclipsis of the adjective in the genitive plural has not been heard.

(5) Some adjectives are used in an active as well as a passive sense. See under *comra* in list of adjectives.

(6) A large number of verbs are formed from adjectives with verbal nouns ending in -aó, not -uísáó. See under verbs, *boisaint*.

AE-R"ΔCTÚIL, *cerie*, weird, lonely: tá ré an-ae-*pacúit* beir teat féin ra tí' rin, it is very lonely for you to be by yourself in that house. Note *r* broad.

AIBIS, ripe, of corn, &c.; applied to the eyes, it denotes the full development without trace of decay, like flowers in full bloom: nac aibis na rúite tá 'se 'n leantó! What bright, intelligent eyes the child has! Tá sa' ao' iur as aibuisaó anoir, everything is getting ripe now; tá an-aibuisaó ra nsaóe inoiub, the wind to-day has great ripening power.

A' LEAS [at-leas, at intensive], very sluggish, indifferent: náir bpaic tu so ná' leas a bí ré a' tabairt rreasr' oim? Did you not notice how listlessly he answered me?

ALÚMEAC or *al-ineac* (deep *l*), droll. [ealaónac].

AM"PAIAC [amplac], voracious: ní béaó an cat cú' ampaiac eun an bainne á mbéaó ré ólta aise rionn reo, the cat would not be so greedy at the milk if she had drunk some already. (Note that *cat* is always referred to as masculine.)

ANN-SPIANCA [rpean, energy], headlong, precipitate, cruel: Ó Dia unn, nac ann-rpianca aá tú ar an apailin, mercy on us, how cruel you are to the little donkey; "bí ré as sóit ar an apal." "Ó bí, le ann-rpiancaise"áct." "He was beating the ass."—"Oh indeed he was, most cruelly."

- ÁRÓ**, *comp.* áoiríoe. Áiríoe is a noun derived from it: bí nacáí, cleití 7 sá' hao' ruo as iméadót in áiríoe, hats, feathers and everything were flying in the air (a scrimmage).
- BAO'DÁC** [buréad], thankful, satisfied, pleased: tabairfaió mé buaim é so baodác, beannaéadác, I will give it up with thanks and blessings; beiró Dia baodác vóic, God will be pleased with you. mi-baodác, unthankful, hence dissatisfied; éá daoime mi-baodác oe, mar atáiró i sgoróar múr aise, people are dissatisfied with him, because he has put them to great expense; pé mi-baodácár a ó'iméiḡ pé, he left in a discontented frame of mind.
- BEADÁIÓE**, sweet-toothed: nac b. éá tu, what a sweet tooth you have.
- BEAS**, little, few; *see under* ir (7): ir beas reanóime bpuil fiop acu é: very few old people know it; ir beas eite laeteanta éá 'sam, I have only a few days longer; ir beas a [oe] sáolaimn atá aise, he knows but little Irish.
- BEÁRRĪĀ**, shaved, shaven, sharp-witted, captious: éá riav ró-beárrĪā, they are too sharp; beárrĪōir, a captious person, one too sharp with his tongue.
- BEAT'ÁIḡĪE**, well nurtured, very healthy: pé atá so b., he certainly is very stout and well.
- BEI-DARĀNÁC** [bióóánác, tattling], gossipy: éá na cúmarraim ana-bei-darĀnác, the neighbours are very fond of gossip. Bionn riav as bei-darĀil i scomnuíoe, as curi sác don níó tpi n-a céite, they are for ever gossiping—discussing everything.
- BINN**, sweet, sweet-sounding, in good condition; éá an cloḡ so binn 'á mbéáó an rĪāpā lic'íḡĪe teir, the clock is in good order if only the chain (with weights) were allowed to work.
- B'LEÁC**, tidy, thrifty [baitead]: baiteḡ é rin so b'leác, gather that up tidily.
- BO'DAR**, *comp.* bo'daire, deaf, *verb. n.* bo'daruḡáó: óin pé an pian oo bo'daruḡáó, it deadened the pain.
- BOḡ**, *comp.* buḡe, soft, easy: ní cu' boḡ ron a ḡeóbaó pí í ópóḡlaim, she could not learn it so easily as that; bu' buḡe (b=w) a éucpaó pé éúta, they would find it easier; éá tu boḡ beann ar a bpeárrĪāinn anoir, you are proof against the rain now (beann means "heed"; *lit.*, you are easy as regards heed about the rain, but boḡ alone will do).

DRAT̄-FLIUC̄, wet every now and then. (The word is not *bpeac̄-fluic̄*).

BREĀŠ, vb. *bpeāštušar̄*: *uin̄ a' rneacta bpeāštušar̄ ar̄ an Δlmpr̄, uo baim ré an nm̄ (or an šom̄) ar̄ a' rpr̄r̄*, the snow cleared up the weather, it took the bitterness from the air; *nač bpeāš nar̄ o'róir̄ tu oim̄ 7 an uo lmr̄r̄ a maib̄ mé ann?* Isn't it a nice state of affairs that you did not help me, notwithstanding the danger that threatened me?

BREIC̄"MEĀC̄, freckled (*bpeac̄*): *ašar̄o u.*, a freckled face.

BUAN-SEASMĀC̄ (*m̄=w*), steadfast, persevering.

BUIŠÉISEĀC̄, soft-natured, good-minded [*uoš-řárac̄*, complacent].

The ending *-éireac̄* intensifies; cf. *šair̄u'éireac̄: bi an tēar̄ nuā š.*, the new rope was too rough, too stiff; *toip̄tēireac̄: uime t.*, a proud or pompous person, one with too much *toip̄t* (bulk) in him, "too big for his boots."

BUN-OS-CIONN̄, upside down, wrong; *tā būna an t-řašair̄t bun-ōf-cionn̄ teip̄ a' šcoitiantac̄t*, the priest's collar is worn the opposite way to that of the people generally; *bun-ōf-cionn̄ a tēšann̄ na tΔIŪŪm̄nta*, dreams are contrary; *bi řuō bun-ōf-cionn̄ uaiš.* he wanted something to which he was not entitled.

BURŌĀC̄ [*br̄uōac̄*], thievish: *tā ři ana-u.*, she (*i.e.*, the cow) is very fond of forbidden pastures. *Uur̄* in *burōac̄* and *burōān* (a salmon) sounds like the *-bour* of *labour* when pronounced with a good brogue.

CĀINTĒĀC̄, *comp.* *cāintēge*, talkative, chatty.

CĀIT̄"MIŪIL, sensitive, particular (about food or anything): *nač cāit̄m̄iit̄ an uime é! niōr̄ mōř uuit̄ beit̄ ar̄ ueit̄ uó,* what a particular person he is! you'd want to be in perfect trim for him (*ueit̄=lathe*).

CĀLMA or **CĀLMA**, very fine, magnificent: *tā na řoŪ"řac̄a šo cālma*, the flowers are splendid (*řoŪřac̄e*, a single flower; *Eng.* *posy*); *tā an uó šo cālma*, the cow is in excellent condition.

CĀNTA (*kon"tha*), nice, pretty: *cāintēoir̄i cānta*, nice speakers; *cāntac̄t: uēanřar̄o na řoŪ"řac̄a ana-cāntac̄t oř conne uōřar̄ a' nall̄a*, those flowers would produce a very good effect in front of the hall door. Probably from Latin *cognitus* through the French.

CAOĈ-ŠRŌNĀĈ (*kay-ar-hoon"och*), with sharp nasal sound :
 bíonn cloġ a' ceampuitl c., ní bíonn an bualaĉ binn, řaĉa,
 the church-bell has a nasal clang, the peal is not long and
 sweet. Strictly speaking the word refers to the stoppage of
 nasal sound as heard from a man with a cold

CEĀRT, *comp.* cġrte, right : bu' ōá cġrte ōíb ceāĉt anuar ōe'n
 cġarĉe (*chlee*) ġ ōut ġrteāĉ řa řeġpeāĉ, it would be far more
 proper (twice righter) for you to get off the fence and go into
 the church.

CEĀ"ĈĀĈ, showery.

CEŌĈĀĈ or ceŌ-āĉ, foggy. CeŌĉřānāĉ (ĉŌ=ř), misty.

Cġnn"Šġ-ġĀĈ, [the ġ is deep guttural], inquisitive : ĉurā ĉā c.,
 māřa ō'eāĉ, it is you that are inquisitive, is it not? (*lit.*, if it
 isn't). [Cġnn-řġbġlāĉ, .i. ceann āř ġuarřāĉ, "rubber-neck"—
 De H.]

CġONNĈĀĈ, guilty, responsible : ĉurā ġř cġonnĉāĉ ĉe ĉ ōeġ řa
 mbāġe, you are responsible for his being at home; neām-
 cġonnĉāĉ (m̄ silent), innocent, of innocent disposition.

CġŌĈĀĈ", left-handed, awkward; cġŌĉŌġ, left hand; ceāĉaġe",
 awkwardness.

Cġ-řĀNĈĀ [ceāřānĉā]; niggardly, stingy.

CġġSTE, skilful, deft : břuit ĉu cġrte āř ā' řpeāĉ? Are you
 skilful with the scythe?

CġŌ"ĈŌġR [ĉġeġmāřř], snug, comfortable; cġŌ"ĉŌġeāĉŌar, snugness,
 comfort; nin āon ĉ. ġř ān ĉŌĉm̄, there is no warmth in
 cotton.

-ĉġUĀSĀĈ, in *comps.*, řřāŌ-ĉġuarāĉ, hard of hearing; māŌ-
 ĉġuarāĉ, dejected, discomfited, *lit.* with ears down.

CŌŪ"ĀĈĀĈ (Ō=ġ), sleepy.

CŌġR"ŘġCEĀĈ (ĉŌřřāĉeāĉ or ĉŌřāĉeāĉ), full of obstacles,
 embarrassing (of a path which is hard to traverse), or in general
 sense : ĉā nā řŌĉāġ řġn ānā-ĉ., those words are very puzzling.

CŌġġĀĈ, fiery (of temper) burning : neānĉŌġ ĉŌġġāĉ, the stinging
 nettle.

CŌMPŌ"RŌŪġġ, pleasant, satisfactory : ōġ āĉar ōřm, ān ġeĉřř
 ĉŌmpŌřŌŪġ ā ĉurřř ĉuġāġ, I was pleased because of the
 nice (pleasant) letter you sent me; ōġ ře ānā-ĉ., he was very
 agreeable, very good company.

CŌMĈROM (*cur"im*—m slender), even, evenly balanced.

- CORRA, odd: *tá airgead corra ann in a focair,* there are odd shillings (pence) along with that sum; *corra 'r uíreac,* odd and even. E.M.I. *corr.*
- CORÇA, tired, tiring (the common word for "tired"; *cuirreac* is rarer): *tá tu corca agam,* I have made you tired; *tá tu corca díom,* you are tired of me; *nuair a be' tu corca de'n raosal,* *ruis ar éic,* when you are tired of the world, sit on a stone; *tá me corca ón uaiac,* I am weary of the load; *ir corca a' ruo beir ar vo érom'ada,* *nuair a beirá ró-fada,* a stooping posture is fatiguing, if one remains in it too long; *obair corca reab é mar atá tu i gcúinnaióe ar vo érom'ada,* it is a fatiguing kind of work, as you are all the time in a stooping posture. *Corca,* in the passive sense, "tired" is the past participle of the verb *coraim,* I tire; in the active sense "tiring," it is the genitive of the verbal noun *cor:* *obair corca,* *lit.,* a work of tiring, a work that tires. Note a similar active use of the adjectives *uóigte,* *imearta,* *múcta,* *ofraitte,* *rárta,* *rcúinrište.*
- COS'ZARÇA, torn (of a wound).
- COSTASÚIL, costly, expensive.
- COSNOCT'AIŠTE, bare-foot.
- CRAB'ANTA, precocious.
- CRÍONA, aged, discreet; *reana-éiriona:* *nuair bí ré r.,* when he had come to the use of reason.
- CROČTA, aró, uíreac. *Tá an ceann an-éročta ar a' tuis,* the roof is very high-pitched; *tá an ceann an-marb air,* low-pitched.
- CROSTA, cross, angry, forbidden: *do' ruo ac a' fear cporca,* anything but the cross man; *tá ré cporca é óeanaó,* it is forbidden to do it; *cporaim arir tú* (said when one withdraws a curse).
- CRÚN [crón], brown, claret colour.
- CUIR'IPTEAC, troublesome, mischievous: *nac c. an leabó é?* Also *cuirpce.* *Cuirpceoir,* a mischief-maker.
- CUMA, indifferent: *nac cuma óuit?* Isn't it all the same to you? Surely it is no affair of yours; *bu' cuma liom óut ann,* I did not care about going there (here it means something more than "it would be all the same in my opinion"); "*ruair ré an prize se'n féir*"—"Cuma ná fuigeab (p=fw) ré é,

ἄρ' ἔπειρ ἄρ' ἄσπ' ἀπὸ ἀμῶν λείρ (or ὁ ἡ-α ἀπὸ πέμ) ἄ βί μαρ
 ἔπειταμ ἀπ." "He got the prize at the pair"—
 "Nonsense! why wouldn't he, with a man from his own
 place as judge over him." Ἐὰρ ἔυμα οὐτ; Why should
 you bother about it?

Κῦνς [cūnāŋs], *comp.* cūnŋe, narrow, tight.

Ῥάμζεαν, firm, tight, fast (of colour): τὰ πέ ἐν' Ῥάμζεαν ἴρ
 ἄ μβυ' οὐβ ἔ, it (writing in purple pencil) is as lasting
 as ink; βί ἄν Ῥομαρ ο., the door could not be opened.

Ῥάλλ, *comp.* οὐλλε, blind, sightless, ignorant: βυ' Ῥάλλ ἔ ριν
 ἀρ ἄ' μῬέσπτα, that man was ignorant of English.

Ῥ-Ἄρτῦλλ [Ῥ voiced, from Ῥεατῤαμ]: ἴρ ἔπεισ ο. ἄ' ἔπει ἔ,
 he is a fine respectable man, one who is σο μαίε ἡα ἀίγνε
 ἀγυρ ἡα ἐροίε.

Ῥεαλβ, wretchedly poor: βίομαρ ἄνα-Ῥεαλβ ἄν υαίρ ριν, they
 were miserably poor at that time; Ῥεοίμε Ῥεαλῦ (Ῥεαλβα).

Ῥέανᾶς [Ῥέρθεανᾶς] E.M.I. Ῥέρθεανᾶς, late: ἄν βαῦτα Ῥέανᾶς,
 the last time, on the last occasion; ἄ' μαθαίρ ἄνν σο Ῥέανᾶς?
 Were you there recently?—Ῥείρ^ημεᾶς is the noun: ἄ'
 οὐλ ἡ Ῥείρμεᾶς, getting later; τε Ῥείρῤίθε, lately; Ῥέανᾶίε
 also heard: βίομαρ ἀς κυρ ἄν Ῥόλαίρ οίος νό σο μαῖ ἄν
 Ῥέανᾶίε ἀς τεᾶς, they continued on their journey until
 it was getting late. Canon O'Leary distinguishes between
 Ῥείρμεᾶς and Ῥέανᾶς, and says that the former means "final,"
 the last of a series. I cannot say that such a distinction is
 observed.

Ῥείμῤῥ: ὄμ πέ ρζεᾶ Ῥείμῤῥ οε, he made a plausible story
 of it. Ῥείμῤῥεᾶς (ῤ silent), certain: ἡν πέ ο. ἀζαμ, I am
 not certain of it (this is thought better than ἡν μέ Ῥείμῤῥ
 οε). Ῥείμῤῥ-υζᾶῶ, affirm, declare as certain: βί πέ ἄ Ῥείμῤῥ-
 υζᾶῶ ὄο'η ἔπειρ ἔτε, he was assuring the other man that
 it was so; βί πέ ἀς Ῥείμῤῥ-υζᾶῶ λείρ ἄν ἡβατα ορμ (a kind
 of solemn assurance made by touching with a stick one's
 own temples or those of the person addressed; ἀς βαζαίρ ἄν
 βατα ορμ, threatening me with the stick or waving the stick
 at me). Βί πέ ἄ Ῥείμῤῥυζᾶῶ τε ἡ-α ὄορμ, protesting its
 certainty with gesture of striking fist on hand. This verb
 is also used of explaining, as a teacher explains to a pupil.

- ṽÉ-mUINTEARṽA** [ṽeaḡ], friendly, on good terms: ṽá ríad ṽé-mUINTEARṽA, they are good friends; but with a negative ṽé-mUINṽIR is more common, it is used as an adj. like "friends" in "he is not friends with me": nínmíṽ ṽé-mUINṽIR, we are out with one another. Note the pronunciation of ṽeaḡ- here; with other words it is usually pronounced *dye* e.g., ṽeaḡ-ṽean=*dye-van*, but ṽeaḡ-ṽaoime has both *dye-ṽaoime* and *dah-ṽaoime*.
- ṽIOCAIR** (*dyuk"ir*), *comp.* ṽioc"aire (*dyuk"ir-eh*), difficult. The noun is ṽeaḡ"aireaḡ: ṽabarpar ḡn ṽeaḡaireaḡ aṽoir é, he will be brought to book now, will get into difficulties. ṽeaḡair orṽ! confusion to you.
- ṽO-ḡAICṽE**, hardy: ṽaoime ṽo-ḡaicṽe, ṽaoime ná ḡOllṽeaḡ ṽaṽ' orṽa, hardy people, people whom nothing could hurt.
- ṽÓḡASṽOAMṽAIl**, hopeful; rṽo-ṽ., presumptuous.
- ṽÓIḡṽE** (as *past part.* of ṽóḡaim), burnt: ṽ. 'ḡe'n ceime; ṽ. 'ḡe neannṽoḡa, burnt by the fire, stung by nettles; as *gen.* of verbal noun, ṽóḡaṽ, burning, exasperating, saddening: rḡeal ṽoḡṽe, saddening or bitter news. See under *corṽa*.
- ṽOIḡm** (*dhyin*), *comp.* ṽoimne (*dhyin"eh*), deep. The noun is ṽoimneaḡ (*dhyin"yocht*): rṽe ṽeaḡa (*fah"hab*) aṽ ṽ., six fathoms deep.
- ṽÓISCIONṽAḡ**, swart-visaged.
- ṽOḡÍṽOe**, most probable; rḡm é an rḡeal ir ṽoḡíṽoe, that is the most likely story.
- ṽROḡ-ḡREaṽÚIl**: ṽealann rṽe ana-ṽroḡ-ḡreaṽúit, he looks very wretched.
- ṽÚR**, stubborn, of heavy manner either through ill-humour or dull-wits. *Eng.* dour (which should not be pronounced to rhyme with 'flour' but with 'moor').
- eARRÁIṽEaḡ** (often pronounced rṽaṽealṽe), erratic, eccentric, whimsical: "Conur a ḡṽaiaḡir aṽéir?" mUire, ḡo nearrṽaṽealṽe, a mḡean ó." "How did you sleep last night?" "Tossing and turning, my dear" (*or* queerly, by fits and starts); ṽuime rṽaṽealṽe (usually in good sense) a whimsical and funny man, a man with a quaint sense of humour, a "character."

ΕΙΘΕΑΡΑΛΤΑ, shaken, as one who has travelled in a car without springs.

ΕΟΛΨΑΙΣΕΑĆ, skilful: οὐνε ε., οὐνε Δ μβεαδ ριορ Δ ζνó μγε, one who knows his business. Also well-mannered and perhaps from this meaning it sometimes signifies "moving noiselessly."

ΡΑΘΑ: ní ρó-ραδ' ó ζο' [ζαδ] ρé αμαĆ, it is not so long since he went out; β'ραθα ζυρ θεαζαδ ρé ανονη, it was late when he went over (to town); β'ραθα ζο ηουδαμρ τύ ηομ é, you were long about mentioning it (to me); ηρ ραθα ná ρεαα μέ ι, it is a long time since I saw her, *Lit.* "it is a long time that I did not see her," very common, the French expression is similar; ηρ ραθα όó'η lá ροη Δ' τεαĆτ, that day is a long time in coming. ΡΑΙΘ, length: εΔ ρé εημρεαλ αν ραηο (*add*) ජέαθνα, it is about the same distance; εΔ ρé Δ ραηο ριορ τεηρ αν τι' ρηη, it is as far down as that house; εΔ εα"εηζαδ ορη ζυρ ευνηηζ [éongvunz] μέ 'αηο ρεο τυ (last three words like one, accent on 'αηο), I am sorry I kept you waiting so long; εα' ραηο (*coo-add*) Δτά αν οά τεαμπαηη ηυαηε, the two churches are equidistant from her.

ΡΑΗΘ-ĆΕΑΗΗΑĆ: εΔ ρé αν-ραηο"-ĆεαηηαĆ, he is very wise, far-seeing, "long-headed."

ΡΑΗΡΣΗΖ, roomy, plentiful, generous: βεαν ραηρρηηζ, a big warm-hearted woman; ηηη ηα ρζολάηη εα' ραηρρηηζ 'ρ υο βίοηρ ραδ' ó, εάηο ζαηαĆηρρεαĆ ζο ηεορ ανοηρ, scholars are not so numerous as they used be long ago, they are scarce enough now. Ραηρρηηζηαζαδ, becoming plentiful; ηρ μαηε Δ' ρυο ηαυ Δ ό'ραηρρηηζηαζαδ, it is well that they are becoming plentiful.

ΡΑΟΗΘΕΑĆ, piercing (copious?): υο ρη ηί ηα υεόρραηθε"αĆα ζο ρ. (*or* υο ζοη ηί ζο ρ.) she wept bitterly.

[εΔ ρé Δζ ρεαηεαηηηη ζο ρ.—De H.].

ΡÉ=ΡÉΗΟΗρ. αν ρé ζο μβεαδ ρé βυη'ρϢηοηηη" αζαĆ? Is it possible that you may not have got it correctly?

ΡΕΗ-ΨΗ, witty, poetical.

ΡΕΗ"ΖΜΕΑĆ, of pleasing appearance: τι' ρ., τι' υεαη ευν ρέαĆαηη Δηρ, a nice house to look at.

ΡΗ"ΔΘΗΑĆΤΑ (*fee"an-och-tha*), genuine: ροαη ρ., a genuine word. E.M.I. ρηαθηαĆ.

- FIONŪAR** (*fin-oo'-ir*) [fionn-fuar], cool, bracing: tá bpeás, *f.*, a fine, fresh day. Fionúarar, *n.*, coolness: tá *f.* bpeás ašuc anpo ré ršáit na šcrann, you have a nice cool place here under the shade of the trees. Beir *f.* bpeás ašuib anoir (said to the people who were going for a swim), a nice "cooler."
- FÍOR**, as prefix, "truly": ní úéineann ríao é acé fíor-beašán acu, just a few of them do it. Heard once as noun: bíonn fíor a' bpeás ra páipéar, truth and falsehood are to be found in the newspaper.
- FÍŪ**, worth, as *adv.* even. 'Á mbu' úiao (*muh-yeé' adh*) ríú na bpáirtí iao, ní raib don focal béarta 'cu, even the children knew no English. T. F. O'Rahilly has shown that ríú = "worth" and ríú = "even" are from different roots.
- FÓRŪIONTA**, firmly fixed through being packed tight: má tá *ré f.* 'na époúe, nín ao' baogal ar an ualac, if it is firmly set in the centre, the load is safe; tá an capall fóiríonta, the horse is full-bodied and strong, he is teann, téašarca.
- FOLTA**, bald: tá *ré* folta taoú ipis ve úa bliam—tá, tá plait ar, he has got bald within the last two years—yes, there is a bald patch on his head.
- FÓ-ÚRAON**, an odd drop (of rain).
- ŠAIRIO**, *comp.* šiorra, short, near, soon. "Ní feaoar a bfuil don šaolainn acu?"—"Muiré ip beaš acá, le šairio ó acáio a šóitc úi." I wonder do they know any Irish?—Very little, they have been only a little while working at it. Ip šiorra a béinn héin á r-áo ná i rin, I could say it more quickly than she; réac šur šairio a úi an t-am aš éalušao t'péir ša' nao' ruo, see how quickly the time passed after all; tá [a] raóaric šairio úo, he is short-sighted; tá [a] raóaric i bpaó uaiš, he is long-sighted.
- ŠANN**, scarce: tá an úó a' teact šann ra mbainne, the cow's milk is running short: šanaú'ipeac [šann-cúipeac], scarce. úi na céipe š, the young pigs were scarce.
- ŠEAL**, bright, white, often figuratively: "Lá šeal úom 'r beir ršarca teac."—"Beir' ré šeal aš šac cúro ašainn, in áit é beir úob rólím reo 'šam." "A bright day for me that I am separated from you."—"It will be a bright day for both of us, instead of being black, as it has been for me till now." Šeal-šáipeac: tá *ré* š, he has a fine, hearty laugh.

ΣΕΑΡ, sharp, sour. Σεαριζιμ, become sour, make cross. Βαιν an βαρρα ve'n mbainne pé ησεαριόις α' τ-υαεταρ, skim the milk or the cream will sour; na bí α' σεαριζαδ na μαρομαί, do not make the dogs cross.

ΣΛΑη, clean. Often as follows: ρυαιρεαμαιρ σο σλαν é, we caught it nicely (of a shower). Σλοινεαετ (*glin"yocht*), cleanliness: ρí an σλοίρ i an σλοινεαετ.

ΣΛΑΣ, grey, green (of plants), chill. Σλαιρεαετ, (*glish"ocht*) (noun of degree), σλαιρε (*glish"eh*), chilliness: εά an αιμριρ ας ουτ i ησλαιρεαετ, the weather is getting chillier; εά σλαιρε βεας ας ουτ αρ an τηάτηνόνα, the evenings are turning a bit colder. E.M.I. σλοίρε. See ρραυοεαμαιρ.

Σηάτταε, *comp.* σηάταίξε, customary: ρin é an páipeαρ ιρ σηάταίξε βίονν αςαμ, that is the paper which I get as a rule.

μηεαρετα, tricky, resourceful: εά an ιορός an-ιμ-εαρετα, the weasel is very tricky, supple. This word is the *gen.* of the verbal noun ιμριτ: see under κορετα.

Λάιροιρ, strong, firm: βειρ λάροιρ (or θαησεαν) αιρ, catch it firmly.

λεαδθαίρ, long: εά κοιρπέιμ ι. αίξε, he has a long stride; εά an βόταρ ρον ana-λεαθαίρ, that road is very long; ροιρσεάλ λεαθαίρ, a long sermon.

λεα'-όαμ"αντα (*see nouns, leat*): εά μέ λεα'-όαμ"αντα 'σε'n τιυβαίρτεοίρ ρin (said by a woman who was exasperated by a trespassing cow—λεα'όαμαντα, because of a too free use of profane language). [The leat is contemptuous.—De H.]

λεαδθαράηαε: λά ι. a muggy, tedious day; cioτ ι., a very long shower.

λεαλ'ιοσταε [*λεαε-ιιορταε*], dead and alive, careless, indifferent; β'ρúε é (ρúε é or ρυε é) éυιρρεαδ α τ-αναμ ιοντα, α' οηεαμ ι., that was the man who could rouse them up, the lazy set; 'á mbéαδ αιρσεαδ ρα mbane uaim γ σο η-ιαρρραινν αρ óυινε ουτ ιη υπραιθε"αετ ορη, αιρ υιομ [θαρ υιομ] συρ ουινε μηη"εαρετα όομ é, γ σο σερπομπαδ ρé α' όραντάν ορη, όεαρραινν "ηαε λεαλ'ιορταε α' ρόριτ ουινε é?" If I required a loan from the bank and were to ask one I thought a friend to go

security for me, and if he began to talk in a growling fashion to me, I would say, "Isn't he an inert, unsympathetic kind of man?" *Ἐὰ πὲ ἀνα-λεὰ'λιορταῶ ἀρὶ νὰ πῦθαί ρῖν*, he is very careless about those matters.

λεὰ'πλεῖ'ῶ *ceamail*, half-foolish, silly.

λεᾶτ'αν, *comp.* *leite*, broad, wide.

λεῶρ, enough: *οὐραῖζε'ἀοαρ ῖο mbu' leῶρ το'ν εαρβοῖ ἀν ῖαρρῦν*, or *ῖο παῖ ἀν ῖαρρῦν ἰ νῖντ ἄ ῶαοῶαντ το'ν εαρβοῖ*, they said that the boy was a match for the bishop.

λιαῶ, grey [*λιαῶ*]; *vb.* *λιαῶῶ*: *ἱρ ὕνταῶ ἀτὰ πὲ ἄ λιαῶῶ*, it is astonishing how grey he is getting.

λιῶβ'ἀρσαῶ, loose, untidy: *ἔᾶ ἀν ρεοτ ἀνα-λ.*, the sail is very loose; *caint l.*, clumsy speech.

λιῶμῑτᾶ (*leaf'ha*), polished (especially of speech).

λιαῶ [*λιαῶ*], early, soon. The verb is *λιαῶαῖσμ*, make early (the *ῑ* is not pronounced *ῑ* in verb): *λιαῶῶ' πὲ ῖο τοῑ ἀν ἀῖρρεανν ἱῶῶ*, it (the church bell) would hurry them up to Mass.

μᾶντα, shy, bashful; *μᾶνταρ*, bashfulness: *ὅῖ πὲ ἀνα-μᾶντα ἀνν ἢνν*, he was of a very shy character; *ῑάμῖς μᾶνταρ ἠῖρρῖ*, she got shy.

μαρῶ, *pl.* *μαρῖ* [*μαρῖᾶ*]. Compare *ρῑτᾶμ*, *pl.* *ρῑτῖ*. So, too, all other adjectives of same ending. *ἀν τ-ρεᾶῑτᾶν ἱρ μαρῖαῖζε* (*ῶ* silent) *le m'cumne*, the sultriest week as long as I can recall (a superlative from a form *μαρῖᾶῶ*). The verb is *μαρῖαῖσμ* (*ῶ* silent throughout): *ὅῖ πὲ ῑῑννταῶ ἢ ἱῖρρᾶῑτ μαρῖ'αῖῑτε* (*m=w*), he was guilty of attempted murder (*μαρῖαῖῑτε* is gen. of *μαρῖαῖῑῶ*).

μαρῖῑντῑμνεᾶῶ (*ῶ* silent), low-spirited, heavy, listless.

μαοῖ-ῶεαρῖ: *τοῑ μαοῖ-ῶεαρῖ*, a raw wound or sore.

μαῖτ: *ὅ'αῖρρῖ μέ νὰ πῖντ τ'ῑεαρ* (*thar*) *ἀρ ρῑςναῖ* (*foo'nuw*) *ῑ ἢ μαῖτ ἠῑομ ἔ ρῖν*, *ᾶῑ ἔᾶ ρῖντ le ῶῖᾶ ᾶῖᾶᾶ ἢᾶ βεῖῶ ᾶῶ' πῖῶ ᾶῖρ*, I heard that your husband is not well; I am very sorry for that, and hope in God that it may be nothing serious; *ἔᾶ ρῑν το' [τοῑ] ῖο μαῖτ*, that is very early; *ἔᾶ πὲ ᾶῑρτα ῖο μαῖτ*, he is very old (compare use of *ῖῑᾶν*); *ὅ'ῑεαρρᾶ* (*bar'ah*) *ῶῑντ*, it would be better for you; *ἱρ ῑεαρρ ῶε ἢ-ᾶῑῖ ἰ. ἢ-ῑῖῖ ᾶρ ἀν ἢῖαρρῖν ρῑ ἢᾶ ᾶρ ἀν ἢῖαρρῖν ἔῖτε*, this is a better boy (deserves more consideration) than the other. [Have also

heard this word *níò*, *aoiòc*, or whatever it is, in such phrases as *b'òc an níò ort é*, it was a sorry return to make you, a poor compliment.—O'C.—Possibly the word is *oíòeas*: see *Dict.*] “*‘tá ré a’ fearéamh,*” “*ní fearr uíom a beir,*” “It is raining.” “I should prefer it otherwise.” “*nín ré a’ fearéamh.*” “*ní fearr uíom ruo atá ré*” “It is not raining.” “I should prefer it thus.”

MEAR, *comp.* *míre*, swift, quick.

mí-creatúil, [*creat*, appearance], miserable, disconsolate.
nac mí-c. a óféacánn ré?

múcta, suffocated, suffocating: in the former sense, it is *past part.* of *múcaim*; in the latter, it is *gen.* of verbal noun *múcaó*—see under *coíca*. *múcta ‘se ‘n ceap*, stifled by the heat; *feampa múcta*, a stuffy room (*lit.* suffocating).

múinteardó (*m*=*mw*, *ó* silent), friendly: *‘oume maic m. ‘óom*, a good friend of mine; *‘oume múr m. ‘óom*, a great friend of mine.

múr, great: *bí ‘r aise sur ‘óream múr rrr-íon’ íaó*, he knew that they were a very superstitious set (*lit.* great of ghosts, in reference to ghosts, *i.e.*, believing in them); *feap múr oíre*, a great man for work; “*mberó ré a’ fearéamh?*” “*ní mú-óe [móíoe] so mberó,*” “will it rain?” “probably not.”

naónac [*námneac*], spiteful, bitter; *lit.* poisonous.

neam-maíteac (*nah”mo-hoch*), uncivil, impudent.

oíríúnac (*ir-oon”och*) [*oíreamnac*], suitable, obliging: *ré ir oírúiní a r-áó nac . . .*, the following is the more appropriate . . .; *feap o.*, an obliging man.

oíc, bad, often as follows: “*‘á n’óeapfáinn do’ ruo ad ‘óinne ‘béinn oic a‘at*, you would regard me as an enemy if I said anything against you; *bí oic oím éun an teimb (lin”iv or len”iv)*, *nuair ná rúiginn é éur so ‘oí an r‘oít*, I was annoyed with the child as I could not get him to go to school; *comp. meap*: *ir meap uíom Seán ná Séamur*, I prefer John to James—*lit.* “I think John is in worse case than James,” *i.e.*, John is more to be pitied. (If you wish to say, “I think James

worse than John," you must use a different form, *e.g.*, ἢ τοῖς ἕτοιμοις σου μετὰ Σέαν νὰ Σέαμου. ["Νὰ τοιοῦτο ἀπὸ μετὰ τοῦ μέ, ἢ μετὰ ἕτοιμοις σου, those who'd feel for my troubles are those for whose troubles I'd feel."—Better translate in this way.—De H.]

Οἴσθισιμοναίη, noiseless, stealthy (applied to a bicycle coming unawares): τὰ ἀλειτέρο πιν ἀν-ό. Probably a derivative from εοἴσθισα, polite—polite movements being noiseless.

Οἴσθιστε (*gen.* of verbal noun οἴσθιστε—see under κοῖτα) affecting, touching the heart—*lit.* opening (the heart): νὰς οἴσθιστε τὰ ἀν ἱστοῦν! how the Irish goes to the heart! (said by ἕνα τῶν ἀπὸς after an Irish sermon). I have never heard this word used to mean "too plain-spoken" "too wanting in reticence."

ΠΡΑΣ, quick, fluent: τὰ ἀν ἱστοῦν ἐν' ἑαυτῶν τοῦ ἀν ἱστοῦν τοῦ ἱστοῦν ἐν ἑαυτῶν, their Irish is so fluent without any stammering whatsoever.

ΡΕΑΜΑΡ, *comp.* ρεῖμη or ρεῖμη, fat: νιν ρε νίος ρεῖμη νὰ ἕτοιμοις πέη, he is no stouter than a blade of grass; ρεῖμησα, fattening; ρεῖμησα (rydh), fatness: ἀ' τοῦ ἱστοῦν, getting stout.

ΡΕΙΟΜΕΑΔ, wrinkled [ρο, a wrinkle, not heard].

ΡΕΙΟ (ο=ς), level, ready, finished: ἕτοιμοις πέη, a level road; ἕτοιμοις σου ἐὰν πέ ἑαυτῶν, νὰ ἐὰν, τὰ πέ πέη, I heard he spat up blood, if so, he is done for. It means "ready" only in the sense that one has finished with the work which one has had in hand, and is, therefore, ready for something else. The word looks to what is past. ἱστοῦν and ἱστοῦν look forward and mean "ready for what is to be done next."

ΡΙΟΥΤΑ: τὰ πέ ἀνα-ριούτα ἀπὸ τοῦ, he is very much run down (from verb ριέ).

ΡΥΑΘ, reddish-brown, fox-colour: μαῖουρην ρυαθ, the fox (often called "fox-dog" in the people's English); πάρεα ρυαθ, brown-paper.

ΣΑΙΛΙΤΕ, *part.* of σαίλιον (not heard), pickled, salted.

ΣΔῆν, pleasant, comfortable : τὰ ρέ ζο ράμ (said of one sleeping) ; βεῖτρά ζο ράμ ὅα μβεαῶ μάλα ἀρ ὅο ὄορα, a sack on your feet (or legs) would make you comfortable ; ῥῖν ἐ τὰ μετρεαῶ-ταιν ζο ράμ, that is a man who is living comfortably. Σάμάν (m=v), a gentle sleep, a doze : ὅι ράμάν οῖμ.

ΣΔΣΤΑ (as *past part.* of ράραμ), contented, pleased ; (as *gen.* of verbal noun ράραμ, satisfying (by good behaviour) : κατῖν βεαζ ράρτα, a well-mannered little girl ; ρεαρ ράρτα, a well-mannered man ; λειτῖρ ράρτα, a courteous letter. It may also mean "satisfactory," but I have not yet heard it in this sense.—See under κορτα.

ΣΕΑΝ- (often adds α when followed by a cons. and aspirates, and sometimes inserts a τ before a word beginning with a vowel) : ρεανα-μάταιρ (or μάταιρ ἐρίονα), grand-mother ; ρεαν-αταιρ (or αταιρ ἐρίονα), grand-father ; ρεανα-τ-ιαρζαῖρε or ρεαν-ιαρζαῖρε, old fisherman. Note the pronunciation of ρεαν"ουινε, ρεαν-ῶαοί"νε, ρεαν-ῶραοί", ρεαν-α-ῶρεαμ", ρεαν"ρεαῶτ, ρεαν"-α-μυῶ.

ΣΖΔΙῶΤΕ, thin, scattered : τὰ να ἐραῖνν ρ. ;—frayed : τὰ ἀν τ-έαῶαῶ ρ.

ΣΖΕΙΜῆΛΙῶΤΕ [ρceimtiŋim] : τὰ ρέ ρ. ἔυν οῖβρε, he is most eager about his work. The *εῖν-* of the first syllable is pronounced *ah-eel*, not *eh-eel*.

ΣΖΕΙΡῶΙῶΙΛ : αῖτ ρ., a wild, bleak place.

ΣΖΟΙῶ-ΒΕΑΛΑῶ (sguf"ae-ul-och) : ῶινε ρζ., ῶινε ζαν ρῖν, unable to keep a secret.

ΣΛᾶν, sound, not broken, healthy ; βεῖτ ἀν ἐρῶα ρτάν αζυτ ? Is your crock sound ? Βεῖῶμῖο ζο λείρ ἀνῖρο α μαίρεαῶ, m'á' te ὅια ρῖνν ρτάν ! [má aῖt te]. We shall be all here tomorrow, if it please God that we be well. Στάναιζῖμ, complete : νῖορ ρτάναι' ρέ ἀν ὅλιαν ἀνν τ'ρ-είρ ὅῶ 'n ρ'ρῖοῖρτε ρεο ὅ'ρᾶζαῖντ, he did not live a full year there after leaving this parish.

ΣΝΑῶΑΡῶΑ, βεῖτ ρῶ-λείρ αζυρ ρῶ-ζέαρ, snappy (of speech).

ΣΟ-ΛᾶΜᾶῶ (m nasal) [lámáῶ, dexterous], handy (of things), convenient : τὰ ζα' ηαο' μυῶ ρ. αcu, everything is ready to their hand ; ὅεαρ-λάμαῶ, handy (of persons), dexterous, artistic.

- SPAIŪEAMAIL**, chilly, slovenly : bíonn na trácnúntaí ana-r. an t-am ro bhuain, the evenings are very chilly at this time of year : (rpaiveamail denotes a milder cold than glar, just as in *Eng.* "chilly" is weaker than "chill"); obair rpaiveamail, work ill-done, slovenly.
- SPRIOSÁNTA** [rppesaránta], mean, unmanly. A rppuorán is a mean man interested chiefly in feeding himself.
- SRAOILLEAC** : tá r., a muggy day.
- STRULÚSAC**, impudent, cheeky.
- STŪINSIŪĈE** [rčóm-], heavy, obstinate, constipated : nac r. a' rórc' oum' é? Is he not a stubborn kind of man? Talam rčúinriŪĈe, talam ná fuil don ruŪaó uirŪe ann, unabsorbent land (such as marl or yellow clay), land that does not let the water through. In the sense of 'retaining', r. is the *gen.* of the verbal noun rčóinriŪaó ; see under corŪa.
- SUAŪŪŪTE** : réac"ann ré ana-Ūuaitc, he looks very shaken ; r., rāraŪĈe, worn and beaten out. See Verb ruataó.
- SUARAC**, silly : Éinne a bíonn as imŪeacŪ ruarac iŪ ŪairpŪ maŪrŪ' ré, he who is getting silly will not live long.
- TABAIL**, stiff, independent : "éōŪ tu an leabap éu' tabail rin, éu' maŪe a'Ū' 'á mbeŪá ábaŪc' ap i léiŪeam." "IŪ beas níor réarŪ ááŪr-Ūe ábaŪca ná mŪe ap i léiŪeam." "You accepted the book as independently as though you could read it." "You are able to read it very little better than I." (A boy taunting a girl for having taken one of the Irish books which were offered to the children at the open-air school in 1905.)
- TAIRŪEAC** (*thar"iv-och*, but the Ū is sometimes heard as f), *comp.* taŪbŪŪe, important, advantageous.
- TAIŪŪEAC** : i mbéarŪa iŪ taŪŪeac liom tabairŪ leŪr, I usually speak to him in English.
- TANÁÍ**, thin : tá ré Ūo t. tŪuāŪ, lean and miserable.
- TE**, *comp.* teó, hot. Teó also used with plural nouns.
- TEANN**, *comp.* teanna, tight-stretched, stiff in manner. Verb teannuŪaó : 'o teann ré é péin 'o'n nŪnú, he braced himself up for the task.
- TEASAIŪE**, hot-tempered ; teapairŪeacŪ, hot temper.

ΤΙΝΝ, *comp.* τιννε, sick, sore (of a cut or wound), also figuratively :
 βί ρί τινν σο παθαθαί οἰοῦτα αἰοί, ἢ ματὲ ἀ' ρξέατ πορρα
 [υπεαρβα] βεῖτ υἱρη, she was sick (uneasy, dissatisfied)
 until she sold them, it serves her right that she is in want.

ΤΙΡΙΜ, dry : ὅδ εἱρημ, βα τεῖρηε ; ἐὰ νὰ ηέαθαῖξε ἀρ τεῖρημ-
 υξάδ, the clothes are drying ; βί ἀνα-τεῖρημεάο ἀνν ἠνοῦθ,
 there was great drying to-day ; ὡά ὕρηῖξεαὸ ἀν ρέαρ κύρτα λά
 τεῖρημῖς, if the hay got a couple of days' drying.

ΤΙΥΞ (*tyuv*), *comp.* τί, thick ; τιύάμτ, thickening ; ἐὰ ἀν βαῖννε
 ἀ' τιύάμτ, the milk is getting thick ; ὀέμ ἐ τιύάμτ, make
 it thick.

ΤΟΣΔΙΔΑĆ, sensitive, touchy, infectious : ἐὰ ρέ ἀνα-τόξάλαĆ—
 ουνε νὰ βέαδ ἀον ξοῖττε τε η-ἀρμᾶνν αἶξε, he is very touchy—
 he cannot stand opposition ; ξάλαρ τ., an infectious disease.

ΤΟΣΤΑΛΑĆ, spick and span and proud of it (low stature is also
 implied) : νὰε τόρταλαĆ ἀ' βλιρ' ἐ ? What a vain and dapper
 little chap he is ! [ΤοῖεαρταλαĆ, in military array, proud.—
 De H.]

ΤΥΙΣΞΕ, sooner : βυ' εἱρηξε εἰδα ἐ ρῖν 'νά ἀν ὀρηαμ ρο εἰλλ,
 he would be out to them (sailors in distress) sooner than the
 people on the other side (of the harbour).

ΤΥΜ"ΑΝΤΑ or ΤΙΟΜ"ΑΝΤΑ : ἐὰ ἀν τιξεαρηνα ταλύαν τυμαντα
 ξαν ἀον βλιαν εἰτε ὄο ρξάοῖτεαὸ λειρ νὰ τονύνταιξτε (or
 τῖνύνταιξτε) ξαν ἀν εἰορ ὄο ὀἰοτ, the landlord has sworn to
 let no other year pass without compelling the tenants to pay
 the rent ; ἐὰ ρέ τυμαντα εἰδα ἀν εέαδ ἰαρηαĆτ εἰτε ἀ τυεραὸ
 ρέ ρυαρ λεοτα, κυρηρὸ ρέ ταιρη' ἰ mβεὸ ὀἰὸβ [ταιρηξε], he
 has sworn that the next time he catches them he will drive
 a nail into the quick. See Verb ΤΙΟΜΑΜΤΕΟΙΡΕΑĆτ.

ΥΡ, damp (not "new"—*νυα* used in this sense). ὕρ-ὑρηαĆτ,
 dampness : ὀρηόραὸ υ. νὰ ταλύαν ἀν τ-αρῦαρ, the dampness
 of the earth would rot the corn, ἐὰ ρέ ὀρηό-τε τεαῖνα (έεαῖνα)
 'ξε, it has already rotted it.

COMPARATIVE ADJECTIVES.—(1) It will be observed that the
 comparative usually stands first in the sentence. Do not say
 ὀέαρηαὸ τυ νἰορ ρεάρη ἐ νὰ μηε, but ἢ ρεάρη ἀ ὀέαρηαὸ τυ
 ἐ νὰ μηε ; the reason for this is that the comparative is the

emphatic word. Further examples : *ir mú òe ðárrúim ra p'róirce* ; *reo ná òe ðeapraçaiti*, there are more boys than girls in this parish ; *ir mú ðan çiall tupa çuð ðéilleað òo*, you had less sense to give way to him, this is also expressed in the apparently contradictory form of *ir luða ðan çiall tupa* .i. *ir luða òe na òaoime ðan çiall tupa*, "you are the lowest of all fools," *ir luða çéille* (or *ir luða òe çiall*) *tupa* may also be used ; *ir feárrí aá 'r aður-ra ná aðam-ra*, you know better than I ; *ir mú òe'n eóirna 'na luige ar a' òealam 'ná òe'n çoirce* (ço-*rice*), the barley is worse lodged than the oats.

(2.) In the following construction, the word *çaint* may be regarded as the accusative of reference, "greatest as regards talk." It is really an adverb qualifying *mú*, because it tells how the person is greatest : *ní feaðar cé 'cu 'cu bu' mú (m=w) çaint*, I do not know which of them was the greater talker.

(3.) The construction *ní çroimíoe an loç an laça* has been sought for repeatedly without avail, but some get close to it with, *ní çroimíoe òon loç an laça*. Forms like *ní feárríoe an áit i mberíofá*, "wherever you may be, it is not the better for it," and *ní feárríoe òuit an τ-aipeçeo*, "you are not the better of your money," are common.

DOUBLE COMPARATIVES.

In Irish, we use double comparatives in such cases as the following : *ir teite é 'ná map ir ría é*, literally, "it is broader than longer," *i.e.*, more broad than long ; *ir çioirra tupa òon ðparill 'ná map ir çioirra míre òon ðparípeçeo*, you are nearer to the cliff than I am to the sea ; a woman, telling how she had asked her husband for a shilling and had got such a black look from him that she thought it safer not to ask him again, said, to the amusement and admiration of all to whom her words were reported : *ba feiríoe (ðe=ee) a ríit 'ná map ba çéipe mo p'ráðaim*, "the bitterness of his look surpassed the sharpness of my need" : see *ðaða na Coitíe*, p. 65, note 2.

ADVERBS.

PLACE.—In English, people say “up there,” “down there,” “over there,” and so on. In Irish the order is reversed, and we say, *annron fuar*, *annron ríor*, *annron or annrúo tatl*, *annro irceac*, and so on.

Amac’, *amu*’ [iḡ], *irceac*’ *irtis*’. *Amac* and *irceac* are used after verbs of motion expressed or implied, *amu* and *irtis* after verbs of rest. For the distinction between *irtis*, *amu*, and *tear*’*irtis*, *tear*’*amu*’ see under latter words further down. *Cím na réitcíní amac*, I see that the stars have come out; *ní tadarraim le rúo úo ná déanraim amac focal leir*, I would not give him the satisfaction of saying that I failed to keep faith with him; *ní raib ríor asam so raib ré ’na rásart amac*, I did not know that he was a priest out and out; *bí ré á r-áó amac*, he was shouting it out [English idiom, De H.]; *iaó úo címeáó amac*, to keep them out (of people trying to get in); *iaó úo címeáó irtis* (or *irceac*) to keep them in (of people trying to get out); *rás* (or *tis*) *amac an focal fon*, omit that word (*i.e.*, of a word which has to be deleted): “*ar éuaíó rí irceac ort?*” “*Ní raib ann nac ran.*” “Did it (the rain) wet you through.” “Almost.” *Amac* often means “away” or “away off”: *amac címeall Ún-ḡarván*, away off around Dungarvan; so, too, *irceac* means “away in”;—both words, like *ríor* and *fuar*, are used when a wide or indefinite area is referred to: *’ré ruo áveir mná an baile réo amac sur ḡarvo á veró mé ḡan fear*, what the women (from) all over this town are saying is that I’ll have a short wait for a husband (words of a comic song); *ir mó* [iomóa] *focall acu amac ra rliab ná bíonn annro irceac in don éor*, the people away out in the mountain district use words which are not used at all in here (in the lowland district); *irtar an biaó fon amac ar an áit réo*, that food is eaten outside this place (in other districts). *Riuc ré amac*, he ran away; *riuc ré amac á’ úorur*, he ran out of the house. *Amac ar á ḡcátar úo*, he is from a city; *tá an léine amac ó’n iarpán ar*, he is wearing a shirt just ironed; *ran amac*

ar ron, keep back (from there); ényz amac ar ron, get up (out of that); irteac ir amac le-n-a noct, about eight (o'clock); tá orouzað paité (*fwel"leh*) aize veit amu" ar a cúro talúan, he has got a command to give up his farm; tá ré amu" ar zo bfuil aipead aize, it has got out about him that he has money; bí amu', get out (said by the housewife to a cat which she is turning out of doors). The adverb denotes the state into which one is to place oneself. Compare following:—

In áirve: bí in áirve ari, sit up on him (get up on the horse); ruiz in áirve, sit up (on the car).

Ca, where or why: ca'it tu a' out anoir? Where are you going now? ar maic a' rgeat. Ca raib ré a' bacaint leir? It is a good deed (serve him right). Why did he meddle with it? See under Adj. cumá. Note a short in ca.

Ca"tom, when—followed by aspiration or eclipsis.

1 úpað: bí ré i úpað ra lá nuair a táim' ré, it was late in the day when he came. Sa lá is sometimes omitted.

Lea'rciz, "on the inside": vo bí beirt píleap lea'rciz óe rna uóirre, there were two policemen inside the doors. We may say of a person tá ré rciz and tá ré lea'rciz. The former means "he is in," *i.e.*, at home and not away, the latter "he is inside," *i.e.* inside the door *e.g.* or window, not outside. Similarly lea' rmu' means 'on the outside of,' and the difference between tá ré amu' and tá ré lea' rmu' is that the former means 'he is away' *i.e.* not at home, whilst the latter conveys that 'he is outside' *i.e.* just outside the door *e.g.* or window. lea' rmu' is often used figuratively (and possibly also lea' rciz), thus the pear an cize might say to a neighbour's child who was acting as though the house were his own: nin ceav as éinne lea' rmu' é rin vo óéanam, 'no one belonging to the outside *i.e.* no outsider has permission to do that,' ze uoime learmu óairi' tu é, you heard that from outsiders. See last example, verb. láimpealam, and meipeac (towards end).—ar a' caob ir mu is also heard. It seems to convey more definitely than lea' mu' a clinging to or forming part of the outside. Thus we say, vo bí aol ar a' caob ir mu', 'there was white-wash on the outside,' lea' mu' would also do.

leic-i-leic (*leh"il-eh*) tá ríav ar l. veigte ó-n-a céite, they are severed, divided from one another. [leactac, leictiz].

Soir, riar, ó dear, ó tuais (*hoo"ig*), east, west, south, north. The Irish when naming the cardinal points faced the east, hence soir means 'towards the front,' riar 'towards the rere,' ó dear, 'towards the right,' ó tuais, 'towards the left.' There are no irregularities in the use of these words. They will be used exactly as they stand after verbs of going, because such verbs signify 'to go towards': cé 'cu soir nú riar dá cu a' out? Towards which point are you going, east or west? As a verb of coming signifies 'coming from,' we cannot use these forms, but must substitute anoir (*anir"*), aniar, inear", i tuis (*dhoo"ig*). Note that Irish speakers use these words in speaking of coming and going much oftener than an English speaker might expect. As in the case of amac, the idea of motion may be conveyed in many ways: dears aniar ir ionann ir sruan, dears anoir ir ionann ir ríoc [De H.]. Here a verb of coming is obviously to be supplied after dears.—A special use of riar is to express insufficiency of money, or want of ability: nac sairio riar oi an méro rin? or nac sairio riar a pasair an méro rin uirru? Won't that go a very short way for her? or will not that go a very short way on her? (uirru denotes the person on whom the money is to be spent, oi the person who is chiefly interested in the expenditure of the money); tá romnt saolunne aise acé nín don out riar ann (ann=in him), he knows some Irish, but cannot go far in it (the same expression can be used of a man who cannot work to a finish);—riar is often used to mean 'over' 'finished'; catain a beró an feir riar? When will the feir be over?

Síor, downwards; ruar, upwards; ríor (tíor), below; ruar (tuar), above; aníor, from below, moving from below towards the speaker; anuar from above, moving from above towards the speaker. These are the ordinary meanings of the words. The learner will easily detect the absurdity in the sentence, o'iompuis ré bóna a earóise aníor, where aníor should be ruar. The following examples may require attention:—tá mo tmuall (or mo cúrra) ríor annro, my journey is down this way (ríor used here because mo tmuall is the same as "I am going"); teis ríor an cat ron (said to one holding a cat)—if we use cuir, we must say cuir anuar an cat ron, because cuir ríor would mean "put the cat on the fire, to

boil"—see next example); cuir ríor na pprátaí, put down the potatoes, to boil; tá na p. tíor aSAM, I have put down the potatoes; tós aníor (or simply tós) na p., take them off the fire; since the potatoes are spoken of as the "dinner," we hear, teighe amac 'r bain vo dinnéar 'r cuir ríor é, go out and "dig your dinner" and put it on the fire;—bí pé aS cur ve ríor 'r aníor ra reampa, he was pacing up and down the room:—ní berö don teact ruar so veö acu, they will never grow, get strong. We expect aníor after teact, but teact here is used figuratively. So too in the following: b'féirir so vt-ucpaö pé ruar aríre, le cuna' öe, perhaps, please God, he might rally again; anúar, down from a higher position: bíodar zä muö anúar, they were running him down, speaking ill of him [Eng. idiom]; tá pé anúar anoir so vtí veic bpáint, it is down to ten pounds now; bí na fínniúza [fínnneöza] dunta anuar orr, the windows were shut down on you. (The window is conceived as coming down towards you),—rin capall mílíteac, caitepaö pé anúar öe tu, mara bpeucpá romat nem, that is a dangerous horse, he would throw you off, if you were not watchful. (Throw you down from above).—When speaking of fields or houses, for instance, we say that one is above or below the other, *i.e.* farther off or nearer than the other. To express this, we say ve [i ötaoib] ruair (*hoo"ish*) ve and ve rír (*heesh*) ve, but ruar and ríor may be substituted for these irregular forms: tá pprátaí ra páire ve rír ve'n páire rin, there are potatoes in the field further down than that one. Or cionn or pé bun imply different elevations. The final r of ruar has been heard slender also in the phrase, éiruz ruair roim, lean off me.—Sior, ruar, roir, riár, ó tuáiz, ó uear are used of large or indefinite places: *e.g.*, bí pé aS fearcáinn ríor aréir aSuir ní raib don bpaon ruar aca, it was raining in the low districts last night, and there wasn't a drop up the mountain way.

TIME.—Aipö-inöe (*ar"ivin-yae"*), the day before yesterday; aipö-anura (*ar"ivan-ur"hab"*) the year before last; anur"atar, the day after tomorrow and aman"atar, the second day after tomorrow—see Dictionary under oircear, the meanings are not the same. Anoöc" means 'to-night,' but if we wish to emphasize duration of time, we must use an oröce anoöc 'during the night to-night,' so, too, we must use an oröce aréir, an tá inöe, and so on. Thus,

φανταρό ρέ ανν αν ούόε ανοότ is more emphatic than φανταρό ρέ ανν ανοότ. Αν ούόε ανοότ is in this example an adverb of time, qualifying φανταρό, which of itself expresses duration. It is plain that such an adverb cannot qualify the verb 'to be,' and that we must use a prepositional phrase meaning 'during': *bí* ρέ ανν ι η-υέ (in the course of, during) αν λαε ινωέ. There is no single word, like *ανοότ* or *αρείη*, meaning 'to-morrow night' and we must say *ιρτοιόόε αμάηεαέ* (*iss-thee"-eh*). So, too, we say *ιρτοιόόε Όέ Όομνα*, on Sunday night. If we wish to say, 'during to-morrow night' we use *ουόόε* instead of *ιρτοιόόε*. 'This morning' is *αη μαριον ινωιυθ*, 'yesterday morning,' *αη μαριον ινωέ*; so, too, *αη μαριον αμάηεαέ*, *αη μαριον Όέ λυαν*. In English we may use "to-day," etc., as nouns, *e.g.* 'to-day is the warmest day we've had yet,' so too in Irish we may say: *ινωιυθ αν λά ιη τεό βί φόρ αζαμν*; but, if the verb *ιη* is expressed, we must say 'the day to-day,' *ρέ αν λά ινωιυθ αν λά ιη τεό α βρατεαρ φόρ*. Similarly, in English we say, 'will you be ready for to-morrow?' where 'to-morrow' is treated as a noun governed by 'for,' but in Irish we say '*cun a' lá amáireac,*' or, as some have it, '*cun a' lae amáirec.*' This accounts for the phrase *ι η-υέ αν λαε ινωέ* above.

Αρείη, or *αρείητ*, "again." The following should be noted:— *ιη φαθ' αρείη ζο mbe' ré 'ζε'n βφειη*, it will be a long time before he goes to the *φειη* again; *νιν α έπιλεαό 'ζαμ λε η-αύ ζο οτί αν έεαυ υαδτ αρείητ*, no more to say till the next time; *έ έπί'έιητ [εμαέηαυ] έαρ η-αιη α'ρ έαρ η-αιη αρείητ*, to sift it over and over again.

Όο' [οόέ], early. *μοέ* is understood, but rarely used. The compound *μοέοηηί* [*moé-έηηζε*], "early rising," is well known. *Ό'έηηζ τυ ηό-όο' ινωιυθ*, you got up too early to-day; *βιονν ρέ αζ οβαηη οο' υέαναέ*, he works early and late.

Έεανα, already, before: *αν λά έεανα (han"ah) α βιοθαη ανν*, the last day they were there; *φυαιη εαηη υαοιηε βάρ ό'n υαιη α βίη ανηρο έεανα*, a great number of people died since you were here last (*ό'n υαιη* seems preferred to the simple *ό* in such cases).

Ζο βηάέ ηα βπειτε, for ever and ever. *Ζο φόιι*: *βίοό φέάεαιητ αζυτ ι ηοιαηζ ηα ηζαμνα ζο φόιι*, have an eye to the calves for a while; *ταη ιητεαέ ζο φόιι*, come in for a minute.

Riam, 1 scúinnaróe, so veó, coróce.—Riam means “at all times or at any time in the past,” and, as explained below, may occasionally refer to the past and present together, *i.e.*, it may be used with a verb in present perfect tense: an xpám a bí riam ar an nSaelinn, the hatred which there was at all times for Irish; ni rabar ann riam, I was never there. 1 scúinnaróe means continuously, without any break, and may be used of past, present, or future: bíonn pé 1 scúinnaróe a’ searán orm, he is constantly complaining about me. From its meaning it will naturally go with the frequentative forms, bíonn, bíod, etc. So veó [*i.e.* veoró, De H.] means “to the end” of time, and, with a negative, is the common way of expressing “never” (of future time): ní beis an Saelinn asam so veó, I shall never know Irish; ní déanfar mé so veó arís é, I will never do it again. So veó can also, as is plain from its meaning, be used positively: tá or beir pé san máir so veó, it is useless for evermore, *i.e.*, it will never be any use again; hin é an tóine san máir so veó, that is the kind of person who is never any good; beir pé bacac so veó, he will be lame to the end. So brác is the same as so veó, but is not so often used. Coróce is like so veó, and refers to the future. We can say ní déanfar mé coróce arís é, and beir pé bacac coróce, but so veó seems to be preferred by many to coróce. P. Denn, Eactra an Uáir, has the words mar máir tu riam, so máirpá coróce, “as you ever lived, so would you always live,” which brings out neatly enough the distinction between the two words. Canon O’Leary says an múintir atá ’gá labairt riam, but this use of riam is perfectly regular, since tá means here, not “are,” but “have been,” the rule given above is not violated. Canon O’Leary, also, uses coróce of the customary present: tá rtaigíní ann ná bíonn ar meirge coróce, where some of us would put in do’ cor or a cuisint in its place or else the words don am.

Riam a’r coróce as a phrase is often heard in stories. It means “continuously,” “without ceasing”: bíodar as imteact riam a’r coróce, they kept going on without stopping. [Same as 1 scúinnaróe].

Riam is often used for emphasis: an céad uair riam a énoic mé é, so ó’airim mé é, the very first moment I saw him I recognised him; tós pé an fup (*an-ip*) cúta, so carit gá’ héinne riam aca

ṽout i ḃpotaḃ i ḃpOILL' r i ḃpóirri, he drew the whip at them, every mortal man of them had to run a-hide in holes and corners (*lit.* porches); ir faṽ' ó muam a óineas iaṽ, it is long, long ago that they were made; ir annam muam oo ḃeir mé ar rpeal ear don aram (*or úirir, pl.—i*) eite, of all implements the scythe was the one I used most rarely.

Roim-ré (*rev-ray*"), beforehand: ní[or] múr ṽuit ḃeir roim pé teir, you would need to be beforehand with it, allow yourself a good margin of time for it.

MANNER.—Ámll[íó]: tá a leicéiró ámll (m nasal), the like occurs; so mbu' hámll' ṽuit, the same to you (in wishes) (this phrase sounds like *gum-ah-hall*"); ḃeáṽ ron ámll, that could happen.

ANOIS so hÁIRIṽTE, just now: ní soṽ ṽuit é ḃeánaṽ anoir so náirṽte, you need not do it just at present:

CEANN'ÁN or ceanna, as an emphatic prefix to céanna: ó'air' mé an focal ceannan-céanna inoib, I heard the very same word to-day.

A CUIṽINT, at all (a very common word derived from cuige, which is also used).

ṽAONADAM or ṽeánaḃam (<ṽ' don-oṽam): o. a ḃí pé leat, he was not in earnest with you, "a purpose." The pronunciation would not be represented by ṽaonam, as the sound of the vowel is not a-u but e-u.

ṽÓḃAIR so ṽceirfínn a-ḃaite san é éabairt pé nṽeapa, I had almost reached home without noticing it.

AR ÉIṽINT: ó'imtíṽ an capall ar éiṽint air, ir maic a rṽair [rṽaraim, rṽaraimaint, sever] pé náir mairiṽe"as é, the horse went wild on him, he narrowly escaped being killed.

SO LÉIR: má tá an t-pláinte 'ṽainn fín é a' maic so léir, good health, if we have it, is our chief blessing.

MAR: ir maic mar a éarlais, it happened fortunately; fín é mar aṽubairt pé é, that is how he said it.

PHRASES UNCLASSIFIED.

The division into sections is mainly for purposes of reference.

I. I. *Óia anupo ipceac or bail Dé anupo ipceac or bail ó Óia ar a bpuil anupo ipciḡ.* (Phrases used when entering a house).

Sé wo beaca a baite ar ceacé na Cárḡa, you will be welcome home at Easter.

Seapóc' a' ceapc ar! (said of over-drawn tea).

Óiomar ar na (or ip na) reacé rici[ó] (said of a great wetting).

Ḳá mé copca ḡ ní móltar mo paotar.

ḡ cuma é, óá paol ḡsilinḡ, six of one, half a dozen of another.

ḡabao turá (or ḡaib-re) a'p é péin ra [ḡur an] u-ail.

An céao oíóce éíbeann na héin í, an tará h-oíóce éíbeann na héirḡ í, an tḡíḡí h-oíóce éíbeann an paosal í. (An pé).

Óo tiuḡ (hyw) a'p wo ceann (hyoun) orm anupon, ní paib 'ḡ azam cao bu' maic' oom a' óéanao, then there was no end of embarrassment, I did not know what I should do. ["It thickened and tightened on me."—De H. "Óo oúib used as well as wo tiuḡ."—McS.]

2. *Slán a' bail in doḡra [rlán a' bail in éircear é] azur ḡac uine cloireann é, safe be the place where it is told and all who hear it (said by one who tells of death or fever).*

Slán mo comarca, said by one who points out the precise place on his own person where another has been wounded: "May the mark I make on myself not bring hurt to me," or "May the place I mark be safe from a like happening."

m'anam ar t'anam, Treasure my life as your own (said when imparting a secret that is not to be divulged).

ḡaomátamar, for a wonder! (said in a half-sarcastic way). This curious word is said to be Moorish and was probably introduced by Spanish sailors. (Connacar na focail reo "Gadeil matamas, oh! for a wonder" i bpoctóir Spáinnir ḡ Deurta a' bí i reib ḡáoraiz úí Óálarḡ. Ní fuláir nó ip arca ran a' táinḡ 'ḡaomátamar' éḡamh, mar ip é an bpuḡ ceuona acá leo, .i. "an puo ip annam ip ionḡantac."—L. Ó. Míóḡacám.)

1 *ḡceao wo éuilleacáin, saving your presence.*

1 *ḡceao"ur uic-re, (same meaning).*

1 *ḡceao"ur wo Óia azur uon éuilleacá.*

Ἐο μαίηυό τυ το πόραθ ! I congratulate you on your marriage ! A way of congratulating a person on any change of life. *Lit.*, may you live to enjoy your marriage. Ἐο η-έηξιό το πόραθ λεατ (more common). Ἐο μαίηυη 'Ἐ Ἐο ἕκατιη ιαθ (said to a person wearing new articles of clothing). Ἐο μαίηυό ρέ α αηηη ἀ'ρ α ῥτοηηη ! May he live to enjoy or use his name and surname (said when one learns the name of a little child). Ἡάρ ηαίηυό τυ το ἕαοτ λειρ, may you not live to benefit by your kinship with him (Said by A to B, when B has refused C a favour. It is an ironical way of saying that there is no relationship between B and C, and that therefore C has no claim on B.) " Ἡάρ ηαίηυη τυ τ' ῥιααα "—λε λεαθ α ηβεαθ τοραε ριααα αηγε, *i.e.*, may your life be not the life of the first teeth, *i.e.* short.

Ἡῖρη αηηηο αḡυρ ριορ αḡαη αη (said by one already familiar with the narrative which is being told him ; or said sarcastically by a person who is mystified by a conversation to which he is listening : " Here I am and I know all about it !"). The αη is often omitted.

Ἐηεααα ḡεατ ρέο' ῥάλα αḡ ηηεαααα οηητ ḡο οαί αη ηβαηηη ηαῖρ (said, when spoken seriously, by one who is reluctant to let another go away).

Ἡάρ ααηηη[ο] οηα οητ ! May God's help not fail you !

Ἐα ο-αηη οθόη ηαῖρ οοεαηῖρ ! To the deuce with them. Ἐηḡ ριορ αηηηαη ῥα ο. οηητ.

Ουό é (*buh-yae*") ἀ' ῥḡαη τῖο α ḡεοηοδε λεοτ' é ! They thought it pierced them to the heart. [Note the sing. εοηοδε.]

3. ' Οέ αη λεααηη εά 'ḡυτ οηη, ' αηηα ηῖρη, ηαηηρ βῖ αḡαηό αη οά ῥῖηη ηηεααα αηη ιοηαη—Ἡιορ εοḡ ρῖ αḡαηό αη οά ῥῖηη οιοηη 'ῥ-οε ηα ηαηηηηηηηη ḡο λειρ. λεααηη=staring.

Ἡαηηρ α βεαθ αη ῥοαατ αεαοηα 'ḡε βειητ ηη αοηηεαααα, οέαηηαθ οηηηηηε 'αη, " ηῖ ηῖρῖηηηο βάρ η ηβηιαοηα."

ḡηεο οητ α βαηηηό αη ῥεοη οιοτ, αḡυρ ηαηḡ οητ ηαῖρ το βῖ αη ηαηηηηηηηη αḡυρ αη α βυαααηη. May a scuffle befall you that will strip the flesh from you, and a rout overtake you, such as befell Anthony and his boy.

Ἡάρ εαḡαηό οηα ḡαηηο αη η'αηαη !

Ἡρ ηηηο οηητ εεααα. 'Α ηβεαθ ῥηηῖηη ηααερα αḡαη, αηηηηηηηηη ρέ'ο αορα é. Time for you to come. If I had a handful of rushes I would strew them beneath your feet.

Οιοθ ῥῖ αηη ἀ'ρ αη, she used to be there, off and on.

Tócáir ar a fála, beir an raogáil ro'na diais.

Ocrair a'sur cí-crair ort, a'sur muo a'sat o'ioira tú.

Ciac ort!

Seireamtae rí, a meitimíneac! Out with her, the miser!
(Possibly a corruption of "get out.")

Fao raogáil cu'sat, long life to you: San don maire's ort!
Not the least trouble to you! (said to a singer at the end of a song),—
crair (or táir) rlan and crair rlan a baile, crair rlan beo'uit, words
of encouragement during a song.

4. Ra'sa'o rean-a-bean le o'a bata croipe caira'r rin, an old
woman on two crutches might get over that (of a low fence).

Cuirfead' rí cora crainn pé ceapca. (A compliment to an
ingenious housewife).

Na' vean pa'oir ca'raill oe, do not be long-winded (in telling
a story).

Tá riao ann ó r-ué [rué] a' vitéann caira' a' uoman, since the flood.
Sé a n'Dia a' r a' noime é a' t-iarc, the fish is God and man to
them—all important to them.

A Rí na Cpuinne, 'n a'ru'g'ir cao' veir rí! King of the Sphere,
do you hear what she says?

Beir riao a'sam ar cuma nú ar cleap, by hook or crook. W.
Kerry has ar chú in this phrase, where cú represents E.M.I. coma,
cuma, condition.

'A mberomirt' fa'io rin ó rna s'ra'ra! (Said of something
which is very unlikely to occur).

Ni[or] o'it na cuir an bliain fóir 7 t-ucraio na hubla (b silent)
ar na crainn a'ir, time is not ended yet, my day of revenge will
come.

Ni b'rair mé a r-u'o' r' r'ra'ra'o' oe ba'ra (b=w) pe-na uais.

O'ra'oir so' t-ucraimn 7 o'a b'ra'oir veas ná t-ucraimn.

Nár bacai[ó] Dia oo leap' uuit.

Tá pé ceannaig'ce caira' ba'ra amac a'ge, he has purchased the
fee-simple of it.

Tá mé caira' mo ba'ra a'sat, what I owe you is beyond my means
to pay, *lit.*, you have got me beyond the highest point of my re-
sources.

II. 1. Ni ra'oir teanga' uime a' o'ra'ie, se'ob'tá uol ó vitéamnac'
ac ni b'ra'ig'tá uol ó uime b'ra'gac, you cannot watch another's
tongue, you may escape the thief, but not the liar.

Ír maic an airt' é (or í) an eagla, fear works like a charm.

Ír eaglaic an té ðor-ti-tar, a burned child, etc.

Sé teacit a' t-reaðail a baite ašut, teacit fáda mšim (said to a person who comes home late. Rye is a slow crop).

Tašann uinne ar ša' haon óšad.

Ír maireš a beaó ar veireaó šo veó, a woe for ever is the hindmost.

Bíod' torac coille ašur veire cupraicš ašat, be foremost in the wood and hindmost in the bog. (In the wood the brambles pushed aside by the leader strike the man at his heels; in the bog the leader may come to grief, and so warn his comrade of danger.)

Ní raib ar veireaó maím ná raib ar torac uair éigint.

Níin éinne ceapaicše ná fuil mí-baočar 'še uun'eigint air, no one created with whom all are satisfied.

Leannan an fuil an reačtmaó šlám, blood follows (manifests itself in) the seventh degree.

Ír maireš a veánpaó a ršac[č] ve'n raošat, woe to him who would make his protection of this world! Ná bí aš veánam at-nuar ar ūia, ac bponn ruar ar an vtišearna é, do not be offending God, but offer him up to the Lord (said to a mother who was inconsolable for the death of her son).

Ír feárr focat ra éuiré ná bonn ra r'p'án, a word at court is better than a coin in the purse.

Ír úntac íaó míorúitci ūé, marvellous are the works of God.

2. Ír maireš a veaó a' tpačt ar a' viabal, woe to him who makes it a practice to speak of the devil, *lit.* a woe is he who would be speaking of the devil.

Tá ré ar cumapaicše an t-ríve-šaoite, he is under the protection of the whirlwind. (A way of saying that a person or thing is in great danger).

Ruoaí ír meara óšas ír mú vfuil taíóvve ošpa, worst rearing, greatest pride.

Ír minic a bí eagla ar uinne ašur náv baóšat vo.

Ššéaí á 'nirint vo'n capall 7 an capall 'na óvtaó.

An té mašaró rar na močóiri amač air, níor nírvé vo covtaó šo neaó'ošpa, he who has the name of early rising may sleep till noon. (The converse of "give a dog a bad name.")

Ūreit na pingne 7 caileamaint na ršitlinge, penny wise, pound foolish.

AN céao lá óe mí na Samna cuirtear an éloc fuar ran uirge,
lá 'le páorais tógcar ar í.

Torac láirir 7 veipead las a bíonn ar an éiteac, a lie in the
beginning is strong, but weak in the end.

Tá pé cu' aorta teir a' zceó, as old as the hills.

Dearmad na mná tige 'ze 'n éat, the cat has the benefit of
the housewife's mistake.

Ir peáir rúil le zlar ná rúil teir an úir, hope in the living is
better than hope in the dead. Sút le zlar, i.e., le roune a beao
i ngabann, i.e., in captivity. The words were used originally of
prisoners who escaped death but were transported over seas. I
have heard the free translation, "There is hope from the ocean,
there is none from the grave."

Tá'p 'ze za' héinne cá tuigeann an b'pós air héin, every one
knows where his own shoe pinches.

3. Széal zan oac[é] a'p a leac zan innint, a colourless tale
and only half told.

Nin azann ac bpeit nú cailleamaint, no choice but to win
or lose.

Nár cuir[ó] pé ao' piuc caro-úic (*cah-doo"ik*) ort, oo cuir óe
é-ub-irt na bliana teir, do not let it annoy you, let it take with
it the year's troubles (be a sacrifice to fortune). [Szarbuac,
confusion of mind (West Munster).—McS.]

Nár úimig uainn ac é, ár zcuir óe tiubairt na bliana teir.

Ir fuirir pearam ar ua[is] roune maipó, easy to hurt the defence-
less.

Nin 'ior [a fiop] az don roune 'na beata cunap a éait mé mo
bearta 'na b'pocair ac 'ze Dia na zlóiré, not one living soul can
tell the life I had to lead in their company.

4. Tá veipead na foirne (*fwy"ing-yeh*) caitte azam, the last
of my patience has disappeared.

A cealz ráirte ionat, 'á mbéad pé a' záipe leat, a sting for
you, though he might hold a smiling face to you.

Oranna maora nú záipe Szarandis, the snarl of a dog or an
Englishman's-laugh, i.e., either is a warning of danger.

Nin éinne beirte zan loct, no man born is without fault.

T'péir zac níó, éirtear zac beairt, when the work is done, the
deed is known; when the case is cleared up, everyone's behaviour,
whether good or evil, comes to light.

Ὁ ὄρωσις πάρομαις ἀν ἕστω ζᾶθ ὅο εἶπ ἀρ, the first relief for the closest need.

Ἦν ἀρ δον εἶπ ἀμᾶν ἄ ἔσμις πάρομαις ζο η-ἔρμιν, he did not trust to one thing alone; besides his preaching, he had other means of influencing the people.

Ἦ μαίρις οὐτ ὄσο [ἰ ὄταοῦ] μαρ ἄ εἶπ τῦ ἀν εἰνγεατ νάρ εἶπ τῦ ἀν τ-ὄρλας, as well be hanged for a sheep as for a lamb. ὄρλας is the last bit of a candle, the "inch" in the socket.

III.—1. "Ἠά βιὸς εἰσλα ορτ, ἦ ἴνα εἰσλαὸ ἄ βεᾶθ ρέ ἀρ ἀν ἀτῶρ. Ἐἰρεᾶθ ρέ ὅ-ρᾶν [βιορᾶν] ζλαρ. Ὁο βιὸς ρέ ὅο βεᾶρ δου ριμεᾶς ρα ὀἶρρε. Ὁο μεᾶρμαίς ρέ ἰαο. Ζᾶθ ρέ ἴεν [ὄε'η] μβατα ορρα. Ριυέσθαρ ἰρτεᾶς ρεαρ μᾶ λυαίτε (see um) ἄς τε[ἰεᾶθ] ἰε-η' ἀναμ. Ὀί ρῖνγ-ἄμ τεο δου.—Ρεαρ μᾶ λυαίτε appears to be rigid and can be said to women *e.g.*, Ριυέσθι ἰβ ρ.μ.λ.

"Σλᾶν βεὸ ζο ὄρᾶσθαι ρί ρῖν!" (Said of the new moon.)

Ἰ ρῖν ἀρ ἔαοῦ ἦ ρῖννε ἡ μῖρε ἀρ ἔαοῦ ἦ βρῖζε, νάρ ἰζῖθ* Ὁια ζο ζεμῖρῖν δον εἶτεᾶς ἀρ εἶννε ἀᾶ ρα τᾶλαμ.

2. Ἐᾶ βεᾶρτ ἦ ρᾶἰντ' δου ἡ ἦμ ἄ ρῖτ' δου ζᾶ' ἦαο' ρυθ ἄ εἰὄρῖοιρ, they are covetous and they look with longing eyes at other people's property. ἦμ ἄ ρῖτ' = ἦμ ἰ ρῖτῖθ, desire in their eyes. Βεᾶρτ ἦ ρᾶἰντε means "avarice." Βεᾶρτ is often prefixed in this way to the name of a vice, the entire phrase being used loosely, instead of the name of the vice. Ρεαρ βεᾶρτ ραἰντε, a miser. Ἐᾶμῖς βεᾶρτ ἦ ραἰντ' ορμ, I became covetous or envious of another's good luck. Ὁυβρᾶσθαρ ζυρ βεᾶρτ ραἰντε Ὀί ἀρ, they said he was a slave to greed. Ὁο εἶπ ρί ἦμ ἄ ρῖτ ρα ἦατα νυα Ὀί ορμ, she looked with covetous eyes at my new hat. ἦμ ἄ ρῖτ, the desire of her eyes.

"Μῖαν μῖε ἄ ρῖτ," ἀρραῖς ἀν τ-ᾶτᾶρ ἰεῖρ ἀν ἰεᾶρμᾶτᾶρ. "Μᾶ ρεᾶθ," ἀρρα ρί, "ἰεᾶθ ρέ ἄ ρῖτ." Ἀν ἕστω οἰνε κῶμνε ἄ Ὀί ἀν, Ὀί ρέ ἀρ ἰεᾶ' ρῖτ. The people explain this as follows: ἄ ρῖτ, "his eye," or "whatever his eye sees is a son's desire," *i.e.*, little boys are anxious to get a taste of any food they see preparing—ἦν δον μεᾶρ ἀρ ἦα ζεαρ' ραᾶσᾶί βῶεα, as was remarked. The step-mother takes up the words literally, and, instead of gratifying the little boy, says "if his eye is his desire let him eat it." Her punishment was that her first child had only one eye.

* Dr. H. says that this part of the verb should not end in ῖθ, but in ε or α, *e.g.* ἰζε, τᾶσα.

3. The following is part of a ghost story. The ghost had recited the same couplet (ḡann) three times to many and had challenged them to give an answering couplet (a leat-ḡann ḡon); on their failure to do so, he killed them. Finally he met his match and disappeared in a rage:—"Cuingeal (*king"yul*) ḡ cuingteóir (*koying-lyore*) ann, aḡur cá bḡuit a' lea' ḡann ḡon?" "Curleann a bainḡairde um Samain aḡur cuirḡairde mar ceann ar tís."—"Cuingeal, etc.?"—"Mulleann a beaó 'oep óá sleann aḡur a beaó a ḡsil"ice tál 'r' abur."—"Cuingeal, etc.?"—"á nbeanná t'áitḡe in am, ní beifá mar ḡamaitc annḡon."

"Níor cáf orm áit i mbeaó rí ac ar leac na bḡian," her place would not trouble me, even though she were on the stone of suffering, *i.e.*, in hell (Words of passionate hatred spoken by an old man whom the death of his enemy had not appeased.)

Cuir ḡuó i ḡcimeáó ḡo ceann ḡeaót mbliatóna aḡur mara bḡuigíó tu ḡnó óe caít uait annḡon é.

Óe beata ḡḡárta Óe! welcome be the will of God! ḡḡárta may also mean God's grace, God's mercy, (beannaót na nḡárta te n-anmann na marb), or God's kindly Providence.

PLANT NAMES.

The following list was given to me by *Νόρα Νι Ξίννεροε*, *Sean-Cill, P'hoirte na Rinne*. Words in square brackets are from *Father Hogan's book*. Names marked with an asterisk are not in his list:—

- Δη εοιρ ουθ, Cornish maidenhair [maidenhair]. The ο of ουθ was not aspirated.
- * Δη βιτεός ματε, a St. John's wort with red-berries.
- Δη μιοραδ, eyebright [pansy, spurge, *caoimin*, etc., eyebright].
- Δη ραμα μιονα, sorrel with small leaves, called "sambo" by English-speaking children (for ραμαθ βο?).
- * Δη τ-αιρζεαυ θεό [αιρζεαυ τυαδρα] meadow-sweet.
- * Δη τ-αιρζεαυδαν [ζειρβιτεαδ, etc.], agrimony.
- * Δη τ-ιμμυιν μυμ, royal fern.
- Δη τ-ριμεαρός ζεαρ, wood-sorrel.
- Δταρ ταλμαν, yarrow, milfoil. (A cure for toothache).
- * Δαινε να η-εαν, the milky juice found in the stem of many plants. Spurge is often called by this name, but incorrectly. See *ταρ-τιαν*.
- Βι-ός-α-ρραυε, dock-leaf, also called *cupός*. The seed is called *ιορβαλλ μαυορα ρυαδ*.
- Βιοταρ (*byul"ar*) water-cress.
- Βορραμυταρ, wormwood, mugwort (with strong perfume, used as an equivalent for insect-powder. The name is a form of the French *vermout*, i.e., *absinthe*, and English "wormwood").
- Βυορστάν, silverweed, a potentilla.
- Βιάρτός or βάρτός, a long sash-like sea-weed, puckered along the edges.
- * Βρεαμ-ζορμ or βρεαυτα ζορμ (ητ=υ) or κομντε κορρα, the field scabious [κομντε κορρα, blue-bells]. Κομντε κορρα is the hyacinth.
- * Βρυυταν, a kind of wild-rose, the Burnet rose or *rosa spinosissima*, the hips of which are black and edible.
- Βρυυμ-φεαρ, scutch grass.
- Βυακαταν, ragweed (kind of large groundsel).
- * Κατιρ μυρε, *Cladonia coccifera*, a sundew, chalice-shaped, with red spot at opening.
- Κάριεο, a carrot.

- Caircearbán or Cairtcearbán, dandelion.
 *Ceannaí toubá, knapweed [cnapán toub, etc.]. *Lit.* "black heads."
 *Cnú'n p'réacáin, the buttercup [banne bó bleacáin, etc.].
 (This was pronounced Con a p. The pl. of cnú is cnaoi.)
 Possibly, cnú=crot.
 Comán meall, the scentless mayweed [corn camomile].
 Comán meall míur, the scented mayweed. (These two are like
 large daisies).
 *Coraínín, carrigeen moss. The full name was coráinín na
 carraige.
 Cream na muice fiaó, common hart's tongue fern, *scolopendrium*
vulgare.
 Cruac-rlátrais, broad-leaved plantain.
 *Crot veais, herb-robert, wild geranium [muicet. mʒ, etc.].
 Cucól [cucóit, etc.], burdock.
 Cúitín múire, lady's tresses, *spiranthes autumnales*. The English
 should be Our Lady's tresses, but after the Reformation all
 references to the Blessed Virgin in plant-names were cut out.
 *Cámraire, comphrey [uir na scnáim, etc.].
 O'réimire múire [O. múire], centaury.
 *Duaínín a' t-rean'ácair [toubán ceann-coraó], self-heal.
 Feabán or fleabán, cow-parsnip or hogweed; like the wild
 parsley, it is commonly but erroneously called hemlock. It
 is coarser and stronger than the wild parsley. Have heard
 a Scotsman call it "fore"run," evidently the same word.
 Fr. Hogan gives the word "floorawn."
 *Feabraoi'óí, pellitory of the wall.
 Feam, *pl.* feam'anna, a kind of seaweed with a number of ribbons
 growing out at the end of a long, rubber-like stem.
 Feiteós, honeysuckle, woodbine.
 Feócaóán, common thistle.
 *Feócaóán fiaó, Scotch thistle.
 Fuz, chickweed.
 Foé'arum, figwort.
 Sabáirce or cabáirce, cabbage.
 Sarblur (*gor"ah-luss*), cleavers, robin-run-in-the-hedge.
 Siodar-iam, fumitory.
 Slan-easla, house-leek.
 Spantur, groundsel.
 Iorbáil (*irr"a-bil*) cúic, horsetail, *equisetum palusire*.

- *Λαράρι-λίαν, spurge.
- Λιονάν υαίτη, water-moss.
- *Λυκόριζ ρισόριον, liquorice.
- Λυκότι, brooklime. "Λυκότι ρα υίξ ἀ'ρ ἀ' κοβάλ ρα ἐπιθε,"
the brooklime is in the dyke (*i.e.*, beyond my reach), though
my hood-shaped heart (where the pain is) is ready for its
healing power.
- *Λυθὸν ἀν ἑλίτρουρα, golden rod (wild). Note that λυθὸν is to
be pronounced λυθ.
- *Λυθὸν ἀ' τρεῖς, the thyme-leaved speedwell, *lit.*, the herb of the
whooping-cough, τρυφί[ε].
- *Λυθὸν να ὑπερ ζοντα, heath-bedstraw.
- *Λυθὸν να μω, scarlet pimpernel, "the poor man's weather glass."
[Ἰατρικὴ ρυαί.]
- *Λυθὸν να η-δορῶν, shepherd's purse, a cure for ρυϊκὴν κείτη υαίτη
ρῖκατο, *i.e.*, for a day's illness. [ῥυκ δορῶν, a fairy sickness.
A fit of unknown origin.—De H.]
- *Λυθὸν να ρεῖτ νῆδατο, wall-rue fern, the herb of the seven needs.
It contains a cure for seven different ailments. Fr. Hogan
mentions λυθὸν να ρεῖτ νῆδα, 'herb of the seven smiths'
but marks the name as doubtful.
- Λυρ να ρινζνε, pennywort. (The leaf is called β'ι-ὄξ να ρινζνε).
- Λυρ μύρ, foxglove, *digitalis*.
- *Λυραίτη ἀν Ἰοναίξ, a lichen, *peltigera canina*. ('Ἰοναίξ'?).
Cúnaς is the ordinary word for moss.
- *Λυραίτη ἀν ριν-ἄ, stone-crop. This name is given as heard.
The spelling is obviously incorrect. [Σαρβόλο, etc.] [βιαὸ
ἀν τ-ριοναίθ].
- Μεακῶν, a parsnip.
- Μεακῶν βᾶ τοῦα, wild celery.
- Μιμμέαρ, spotted hemlock not so coarse as ρεδρῶν, and with
blood-red splashes on the stems. [Μιμμέαρ *Dict.*]
- Μιονάν Μυίτη, parsley-piert (?).
- Μοζύρτο, mugwort. (Not strongly-scented like the βορραμύταρ,
and leaves more pointed).
- *Να ὄρειπέρινι, milk-wort, a pretty plant that bears a red, blue,
or white flower (found amongst furze).
- *Ρᾶϋ-κᾶν or βυθεακᾶν, primrose or cowslip. ρεακᾶν, *Dict.*
- *Ριάρτ, orchid (not heard from η. ηι Ἰ.).
- *Ρινακᾶ ταρρῖνζνε (*thar"ing-eh*), rest-harrow, *ononis repens*.

Πιρμίν *or* μιρμίν, corn-mint.

Πραιρεάδ"ουρόε, charlock, wild-cabbage. Πραιρεάδ" might be written πρ-ρεάδ, *i.e.*, with ρ as vowel.

*Πραταί α' Κύ"ταρακάιν *or* Κύ"ταρακάιν, *i.e.*, λύγαρεάν, pignut.
(Note that κύταρακάιν is the word for the little fairy called leprachawn elsewhere. Λεππρακάιν means a giddy child.)

Ριοτάναδ Μυρε, the bracken. Ραιτνεάδ *Dict.*

Ρυράν, grass-like seaweed. Λυράν also heard.

Σαι-έυαδ, the violet.

Σάιρτε α' Ἐνοϊε, wild sage.

Σαιτ (*sah*) ταιμάν [ρυζ-τ.], strawberry.

Ἄν τSeamaρ Μυρε, mouse ear chickweed.

Σίονα Μύ, common cotton-grass. [Σίονα μόνα].

Σταδακάιν *or* Σιύκαίν, laver, an edible seaweed.

Στάντυρ (n. nasal) *or* Σνάπτυρ, ribwort, "soldiers."

Συ[ξ]-έραοδ, raspberry.

Ἦοσ"αρ, in Medical MSS. spelled ηοσαρ and οσαρ, marsh-mallow.

Fr. Hogan omits the τ, but it, or rather an η sound, was distinctly heard. Apparently from English "hocks" "holly-hock."

*Ἦοσαρταε", red bartsia (eyebright with red flower).

(ἄν) Τρεαμαρ Ἐριάδ, common speedwell. [Seamaρ ἔριε].

A good list of traditional Ὀείρε plant-names will be found in Dr. Moloney's book, *Irish Ethno-Botany*.

A FEW NOTES ON GRAMMAR.

NOUNS OF DEGREE. (1) What has been said on this subject must not be regarded as an explanation of the idiom, but simply as a way of reconciling our mind to it. Some may prefer to start with such a sentence as *bí zác don ruo óá bpeázzác acá*, and venture to take *óá bpeázzác* as equivalent to "of the finest," the step from which to "no matter how fine" would be easy; others, perhaps even more rashly, but with more consideration for learners, might say that the *óá* in these expressions can be regarded as having come from *ir cuma caoé a*.—Every language has peculiarities or idioms for which no real explanation can be found.

(2) The genitive *raibéur* in the clause, *óá méio raibéur a bí acá*, is more regular than the nominative *raibéur*. So persistent was one well known writer of Irish in denying the correctness of the genitive that I endeavoured to fall in with his view by suggesting that *raibéur* was a nom. pl.; this was not far-fetched, because *raibéur* and other words like it sometimes take a plural, as noted in the text (see Nouns, *óúcaiz*); but I found from a study of other examples (*e.g.*, *óá méio moille*, *óá méio veituir*), supplied by the best speakers, that the gen. case would have to be accepted as correct. There is no point in the objection that, in the clause, *óá méio é a zcuio raibéur*, the word *é* is not a genitive. Of course it is not, because we have here a relative-*ir* understood: "for (all) the greatness which their wealth is." Cf. *zaba na Coille*, p. 79.

A NOUN ASPIRATED WHEN PRECEDED IMMEDIATELY BY ANOTHER NOUN (WITH OR WITHOUT ADJECTIVE).—(1) When the second noun denotes the *owner* or any similar idea, and may be represented in English by the possessive case, it is always aspirated: *e.g.*, *ci' Séamuir*, James's house; *vearbácair óz Séain*, John's young brother; *bár óuine*, *beata óuine eite*, one man's life is another man's death; *an céao ziaob coiteac*, the first cocks'-crow (or first cock-crow—*coiteac* is *gen. pl.*); *feap íorcláirze*, a man belonging to Waterford; *Conntae Corcaize*, "Cork's County," County Cork.—Perhaps, *bean mic*, *mácair céite*, where there is

no aspiration, are exceptions to this rule. They may be regarded as like *mátaíṛ cṛainne* which we would not think of translating by "a family's mother."—When speaking of God we do not aspirate the *Ṫ*: e.g., *láim Ṫé, toil Ṫé*, etc. When speaking of churches dedicated to Saints, we may aspirate or not: e.g., *Teampall pádrais* or *Teampall pádrais*, but the former is more respectful, the difference being like that between the English "the Church of Patrick" and "Patrick's Church"; when naming Saints' feasts, we do not aspirate: e.g., *lá [féi]te pádrais*, St. Patrick's feast-day; *lá 'le Ṫrigṛe báine*, the feast-day of St. Brigid the beloved. In *aimṛíṛ Ḷríort* and *aimṛíṛ pádrais*, aspiration is used, because the notion of respect is not emphasized; so too in plant-names: e.g., *ṵréimṛe ímṛe, cṛuac pádrais*, and in the name of the little insect, the lady-bird (our Lady's bird), *bóicín Ṫia*, which the people translate, "God's cow."

(2) If the first noun is *fem. sing.*, but not in the *genitive case*, and denotes a *weight* or *measure* (liquid or dry), the second noun is aspirated: e.g., *cloḶ ṫṛuail*, a stone of coal; *cáirt báinne*, a quart of milk; *cáirt míne*, a quart of meal (some speakers, regarded as incorrect, say *cáirt pálainn* instead of *cáirt pálainn*). This rule holds for any *container* or *vessel*: e.g., *meaṵar (f.) blátaíṫe*, a churn of butter-milk; *ṵabac (f.) báinne*, a vat of milk (*peannca, ṫailín* and *ṵomláḶ* are *masc.*, and therefore do not aspirate); *míar (f.) pátaí*, a dish of potatoes. The rule holds also for *indefinite quantity*, but not for a share or portion: e.g., *laṵar (f.) móṫ blátaíṫa*, a large bunch of flowers; *ṵeoc báinne*, a drink of milk (but no one says *ṵeoc té*, a drink of tea—this *ṫ* is never aspirated); *ṫeimṛe mácpaelí*, abundance of mackerel; *ṵrḶ (f.) mácpaelí*, a shoal of mackerel; *ṵrḶ ṫmorcáir*, a floating mass of sea-weed; *ciot (f.) bacac*, a swarm of beggars (*ciot*, a shower of rain is *masc.*); *ṫreang ṫrucailí*, a long row or series of carts; *cṛuac móna*, a rick of turf. *ṫan (a) cúir (f.)*, denoting the opposite idea of scarcity, always causes aspiration, but *ṫreapṵaíṫ*, *fem.* in Dict., usually *masc.* in our district, does not: e.g., *ṫanacúir báinne, ṫreapṵaíṫ bíṫ*, u. *céite*.—If the *fem.* name of a weight or measure is in the *gen.* case, we do not aspirate: thus we say, *leac cloice ṫṛuail, leac cáirte báinne*.—*Measures of length* do not cause aspiration: e.g., *ṫrois (f.) téire, ṫlait (f.) cotáin*.—After the *feminine* words *cúir* and *ṫoinnt*, denoting a part or portion, there is no aspiration; but strange to say the *masculine* word *ṫiora* always aspirates:

e.g., πῖορα κόρρα, πῖορα βυλόγῃ; the aspiration is not due to the final vowel in πῖορα; βύογῃ, another *masc.* word with a vowel ending does not cause aspiration.

(3) If the first noun is *fem. sing.* and not in *gen. case*, the second noun will be aspirated, but only if it can be converted into an adjective in English qualifying the first noun: *e.g.*, γεοῦ (*f.*) ἐμνήμη, a memorial gift, plaque or stone; οὐραρ (*f.*) ἐλοίχε, stonework, masonry; ζαοῦ (*f.*) ζύρηναιμ, a whirlwind; εαορ (*f.*) τεμε, a fire-ball; ρίος (*f.*) ζάγῃ, ρίος ζυιλ, ρίος βυιτε, a laughing fit, a weeping fit, a mad fit; ἀν ὅθ ἑορᾶ, ἀν ὅθ ὄειρω, the first (leading) cow, the last (hindmost) cow (in a moving herd)—if the herd were at standstill, we would say ἀν ἐέαθ ὅθ and ἀν ὅθ ὄειρεαυᾶθ or ὄειρεαυᾶθ; ῤῥῖαν βᾶτα (or μαίρω), a wooden knife; βεαν ἡρῃγῃ, a courageous woman; κοινεατ ἐορῃμειν, a blest candle; βρῖος ζῤῥεαυᾶθ, a hand-made boot (here ζῤῥεαυᾶθ does not mean “belonging to” but “made by the shoe-maker”); βρῖος βεαζ ἐεαννυζῃτε, a little, ready-made boot; ιαρῃατ μαρῃυζῃτε, a murderous assault; οἰῃε βρεαζ ἐουλατα, a fine, “sleepy” night; ῤῥῖλ ζῤῥομε, a glass-eye (without asp. it means a glassy eye, or a bubble such as one may see on the strand over the spot where a cockle lies hidden); ὅθ βαννε, a cow during its milking season (without asp., it means a cow of good milking-breed—ῤῥῖορᾶθ μαρῃ βαννε): ῤῥῖαν βεαῤῥεα, a razor (but, of course, ῤῥῤῥῤ is the common word); Δ Ἐαορ Ρυαῖ μαρῃυζῃτε να βρεαρ!* “O woman of the flaming hair, slayer of the men!”, *lit.*, “man-killing Red Flame”: the words occur in one of the most passionate of our laments; the husband of the woman addressed as Δ Ἐαορ Ρυαῖ, at the wake, had slain the keener’s own brother in a mad fit of jealousy, and was himself liable to be hanged.—If the second noun denotes an occupation in which men may engage as well as women, there is no aspiration: *e.g.*, βεαν ῤῥῖμ, βεαν εαῤῥῃατα, βεαν εεανζαῖ (or εεανζαῖ), a woman who spins, cards (flax, etc.), binds (sheaves); βεαν ῤῥῃαῖ, a woman tramp; βεαν εαοιντε (or εαοιντεααῖμ), a woman threnodist (composer or chanter of a lament). The reason is that it is the

* The text of this lament has not yet been recovered in its complete form. The tragic event which is its theme occurred about a century ago. In the fragmentary versions which I have in my possession the initial letter of μαρῃυζῃτε is not aspirated; but τῃμαρ ὄε βῖα, a good authority, says that aspiration is preferable.

first word and not the second that gives the adjective ; we wish to say, that it was a woman who was at work, not a man : “ a woman-spinner,” “ a woman-binder,” etc. For a similar reason, we do not aspirate in *bean comarran*, because we are distinguishing between a woman-neighbour and a man-neighbour.—On the other hand, where an occupation is reserved to women, we aspirate, as in *bean éabpa* [*éabapéta*], a midwife.

If it is the first word that gives the adjective, then of course there will be no aspiration : in *rábós bpeáξ ζαρρεáite*, “ a fine, sturdy, broad-shouldered girl,” the adjectives are derived from *rábós bpeáξ*.—You will find many instances in which there is no possibility of mistake : *e.g.*, *éá veámpa* [*veáitpáó*] *ζαρρúin láitpín áit*, “ he looks like a strong lad ” ; here it is not possible to make an adjective out of either noun.

A general exception to rule (3) is that there is no aspiration when the second word denotes something *meant for* or *suitable for* another : *e.g.*, *culáit ‘Dómna’* (or *‘Dómnaiz*), a Sunday suit ; *íξian póca*, a pocket-knife ; *iall bpóige*, a boot-lace ; *bpóiz eaitín*, a boot for girls’ wear (Canon O’Leary was, I think, the first to point out the distinction between *bpóiz eaitín* and *bpóiz eaitín* : the former denotes *ownership*—see rule (1)—the latter, *suitability*). Outside this general exception to rule, there are cases for which I cannot account : *e.g.*, *culáit píopa*, *íξian coipe tuite*.

As noted earlier in this book, *í* often resists aspiration ; no one would say *veóó píona* or *veámpa* [*veáitpáó*] *íeapétaanna*. *í* also, but less often, resists aspiration ; some may say, *éá veámpa tóitpíge áit na íeamaill*, “ the clouds have a thundery appearance,” but *veámpa tóitpíge* is much commoner. Many evade the aspiration problem by inserting the article : *veámpa na íeapétaanna*, *veámpa na tóitpíge*.

PRONOUNS. (1) The oblique relative, that is, the relative conceived as governed by a preposition, is *á* or *án* (the *n* eclipsing), or *áit* (with past tense of verb) : *án eapall á bpuil án t-uatac áit* ; *án tóine á n-áitpígeann tú án teágoire ion uaitó* ; *án íeap á íait tú áξ labairt teit* ; *án tóipit áit éuit pé án ítar áit*.—In West Munster *ξo*, *ξo-n*, or *ξup* is used in these cases, but is rarely heard in any other part of Ireland.

(2) If the relative in English is governed in the objective case by a following verbal noun as in “ the thing which I was doing,”

"the cow which he was selling," we translate: *an tuó a bí me a déanam*: *an bó a bí ré a úiol*. The *a* before the verbal noun is for *do* and always aspirates. The *Déire* form is used also in Connaught and Ulster; West Munster prefers *'sá déanam* and *'sá úiol*; both forms are found in Keating.

(3) When the interrogative relative is linked with a preposition, it is followed by the absolute form of the verb. We do not say, *e.g.*, *cia leir a bfuil (or 'so bfuil) tu a's caint?*, but *cia leir a'á tu a's caint?*; nor *cao a'ir a raib (or 'so raib) ré a's tráct?* but *cao a'ir a [do] bí ré a's tráct?* So too *cia 'óo tu's tu é?* *cia uair a fuair tu é*. The *Déire* usage is apparently not quite unknown in Connaught and can be regarded as a logical development of earlier forms: see *Síle na mBlá*, p. 83, note 111.

Observe that the prepositional pronoun is always masculine singular; *cia léi*, *cia teó*, *cia úi*, *cia úóib* are never heard.

(4) The older speakers always used the masc. pronoun *ré* as referring to the word *doimne*; a farmer, for instance, would say to his women hay-makers: *doimne a'saib ná déanfaid mo cómaite, ré'saib ré an páire*. This is easily understood because *doimne* equals *don neac* or *don uimne*, and *ré* stands for *an neac* or *an uimne* *rin*.

Caóé is both masc. and fem.; *caóí* is special to West Munster.

VERBS. (1) The long form of 2nd pl. imperative as in *cuirigí*, *uúnaigí*, etc., is in use everywhere except in West Munster; but West Munster has the advantage of having retained the literary form.

(2) *ir* and *ta*—The reader, it is assumed, is familiar with the distinction between these verbs. *ta* has come to us from a root meaning "to stand," and in its use shows traces of its origin. What is true of Irish is true also of Italian: the Italian *sto* corresponds to *tám*, and *sono* to *ir mé*, and just as an Irish speaker must say *tám 'so maic* instead of *ir 'so maic mé*, so too an Italian must say *sto bene* instead of *sono bene*. Not only Italian but also the other languages derived from Latin have more than one verb "to be," but the difficulties so caused are perhaps not quite so troublesome as those which confront the learner of Irish.

(3) Classification of *ir*-sentences.—Teachers would be well advised not to emphasize more than (say) five types of *ir*-sentences:

(a) 17 ní Coimac ; (b) 17 maic an ní Coimac ; (c) 'ré Coimac an ní ; (d) 'ré an duine 17 peárr 'ra uúcais é ; (e) 'ré an duine a bí ann ná Tomár.—I have seen a lengthy list of 17-sentences—incomplete, by the way—and have heard that its use in class had the effect of destroying the pupils' interest in the language.

(4) Teachers should be even more strongly recommended not to trouble their own heads or the heads of their pupils with the question of the predicate in 17-sentences ; it will suffice to say that the word or phrase immediately following 17, is the emphatic part of the sentence, and usually contains the information or predicate ; very likely it will not be necessary to add that emphatic pronouns like mire or é reo, even though not containing the information, are placed immediately after 17, as we see from the examples, “ Cía n-é tuca ? ” “ Mire raḡarr an párróirce. ” — “ 'vé an lá é reo ? ” “ 'Sé reo an lá 'véanac 'den mbliádan. ” In writing some notes on this subject, it was not my intention to encourage anyone to waste class-time over this question. The notes occur in *Árēnac an Óir*, pp. 112-113 ; *Site na mbliac*, pp. 86, 87 ; *ḡaba na Caille*, pp. 74, 76, note 40.

(5) It is a well-known rule that, if a proper noun or a noun with the article follows 17, a personal pronoun must be inserted, as in the examples : *ba é mac Séain é*, he was John's son ; *17 é lá an donais é*, it is the fair-day. Such sentences are often put by us in this way : *mac Séain ba é é*, *lá an donais 17 é é* ; but we would not say, *ba eaḡ é* or *17 eaḡ é*. Yet there is a case, apparently similar, in which *ba eaḡ é* or *17 eaḡ é* would be correct.

In *Cnó Cailleaḡ Craoḡaiḡe*, p. 4, you will find the sentence : *donac na márra ba eaḡ é*. Some scholars objected that here there were two errors, and that the sentence should run : *ba é donac an márra é* ; but the speaker whom I quoted was one of the cleverest women in the district ; she was not alone in treating *márra* as a *fem.* word (see *Dict.*), though most others in Ring make it *masc.* ; and her use of 17 was, in the context, quite correct. In the preceding sentence, she said that she “ left for town with two sheep. ” The *é* in *ba eaḡ é* refers to her journey : “ It was (a journey undertaken) on the fair-day of March, ” (*airtear a ḡinealḡ*) *donac na márra ba eaḡ é* ; *donac na márra* is not the predicate but a clause qualifying the verb in *airtear a ḡinealḡ* ; the predicate is not definite, hence *ba eaḡ é* is correct. I have heard several other instances of this usage : a man, telling of an accident, said

Oróce na Noúlaḡ ba eaó é; the é did not refer to "the day," but to the mishap: "the accident was one that occurred on Christmas Eve." I must admit however that I once thought that the critics were right; in fact I wrote a note in one of my books saying that, when the speakers were questioned, they altered ba eaó é to ba é é. But the questioning was faulty, because, for instance, in the first case quoted above, I said Cua' tú ḡo 'otí an mbaite móp lá an doḡaḡ. A n'óeapá anpou: "doḡaḡ na mápca ba eaó é." The answer of course was, ní 'óeapáinn—caḡpinn "ba é é" a páó. The insertion of lá an doḡaḡ in the first sentence naturally made it the subject of the second.

There is another case in which the rule for *ir* appears to be broken. In common with West Munster, we say, clann na beipce 'óeap'pácaḡ ba eaó iao, they were brothers' children. Here, the article na is not really definite; it could conceivably be omitted without affecting the sense; clann na beipce 'óeap'pácaḡ does not mean "the children of the two brothers," but, as in English, "brothers' children." The same, of course, applies to clann na beipce 'óeip'pécaḡ.—If there is question of sister's and brother's children, we say 'oune ón 'óeip'p'p'p, 'oune ón 'óeap'pácaḡ. But, if we do not know the sex of the parents through whom the relationship comes, how are we to manage? how are we to say, "first cousins" in Irish? In Connaught they say cot ceacaḡ, a good expression; but our older speakers used one quite as good, an caḡa ḡúin, the second generation. Sisters and brothers are an céao ḡúin from the parent stock; second cousins would be an c'p'p'p'p ḡúin, and so on. Again, as in the case of clann na beipce 'óeap'pácaḡ, we would say an caḡa ḡúin ba eaó iao.

Indefinite predicates do not require a prefixed personal pronoun; we might expect, therefore, that ḡac doinne (*ine* "yeh") would not need the pronoun; yet the pronoun is always inserted. We say, e.g., ní hé ḡac doinne 'inneopáó é p'p 'out; but, if we omit ḡac, and use doinne alone, we leave out the pronoun, as, e.g., ní doinne ón áic-peo bí ann.

(6) Particular *ir*-sentences. There are two *ir*-sentences to which attention must be called; both are concerned with Christian Doctrine.

(a) In his first edition of the Sunday Gospels Canon O'Leary wrote "'Sé peo mo C'p'p" (Gospel of Palm Sunday) but, later, altered this to "'Sé mo C'p'p é peo." The reason for his having

done so was (if I have been correctly informed) that he thought " 'Sé reo mo Ćopp " could mean that the Body of Christ is not present in Heaven or anywhere else but in the particular Host which the priest holds in his hands ; in other words, he thought it possible that 'ré reo might have the meaning " this alone is (My Body)." But such an interpretation is no more admissible for Irish than for English : besides, we could argue similarly against, " 'Sé mo Ćopp é reo," claiming that mo Ćopp might mean " My Body alone," that is, " My Body without My Soul."—The traditional rendering of the form of Consecration as found in *Passions and Homilies* and Keating, " 'Sé reo mo Ćopp," should not be departed from. The Irish, 'Sé mo Ćopp é reo " is as abnormal as the English " My Body is this."

(b) 1r ōia an τ-Δεαιr : this sentence and the other two relating to the Blessed Trinity have come down to us from tradition, and are retained in our religious books. But they do not conform to modern Irish usage : in everyday speech, we say, for instance, 'Sé ōia do ċruċaig an ōman, 'Sé pādruig a beannuig ċre, in accordance with the rule that a proper noun, denoting an individual, must be separated from 1r by a personal pronoun.—The author of one of our books on grammar, in the effort to make 1r ōia an τ-Δεαιr fit in with modern Irish, takes ōia as a common or general noun, and equates it with " a Divine Person." I most sincerely hope that this absurdity will not be repeated by others. " ōia " means " the One and Only God, Omnipotent and Omniscient—God with all His Attributes." If ōia meant " a Divine Person," there would be no sense in asking the question, an ōia ċac pēarra ōiaōa ? , for it would mean, " Is each of the Divine Persons a Divine Person ? "

(7) (ōo-) ċeobann, " I could " and ní bfuiginn, " I could not," are more frequent with us than ō'pēarōann and ní ō'pēarōann : pēarōann originally meant " I obtain " : see Δρεμαċ an ōir, p. 87.—For some reason or other, learners seem fond of using cumar on all occasions, e.g., mā beiré ré ar mo ċumar, tiorparó mé, —ní raib ré ar mo cumar é rin do ōéanaċ, instead of tiorparó mé mā ō'pēarōaró mé—ní ō'pēarōann (or ní bfuiginn or ní raċar inneamair or ní raib ionam) é rin do ōéanaċ. The frequent use of cumar seems to irritate our people ; one of them said to me, " Caċé an ' cumar ' ron a ōionn in a mbéal aca i ċeomnuiré ? "

The books referred to above were published at the following dates: *Ἀρχαὶ ἀπὸ Ὀῦ*, 1910; *Ἔτι νᾶ μὲν ἴσῃ*, 1912; *Ἔτι νᾶ μὲν ἴσῃ*, 1915. Several other notes on grammar will be found in them: in *Ἀ. ἀπὸ Ὀ.*, p. 103 there is a note on the use of *νᾶ*, meaning "or," and, in *Ἔ. νᾶ C.*, p. 66 a note on the reluctance of Irish to follow the English use of prepositional phrases as adjectives: we cannot translate literally, *e.g.*, "I have a letter with money in it from my son in America." Perhaps these subjects have been dealt with by others since I wrote.

As indicated already, there are a great many questions arising from grammar or usage which have no relation to the practical teaching of a language.

LOCAL DIFFERENCES.

PRONUNCIATION. The language spoken throughout the *Ὀεῖρε* territory shows, in its pronunciation, a degree of uniformity which must seem surprising to those who are familiar with the great phonetic diversity which is found even within much narrower areas in the country districts of France and Italy.

In the Parish of Ring, there is a slight difference between the speech of the fishermen of *Βαῖτε νᾶ νῆσῳ* and that of the farming class. The difference is mostly in enunciation and tone, the fishermen uttering their words with greater emphasis and less modulation than the farmers. In the pronunciation of individual words, some of the *Βαῖτε νᾶ νῆσῳ* speakers say, *e.g.*, *εἰπτεῖν* and *σο βπτεῖεσ* instead of *εἰπτεῖν* and *σο βπτεῖεσ* which we hear from the others and which would represent the normal Irish pronunciation of *εἰπτεῖν* and *σο βπτεῖεσ*; also broad *ι* is deeper than the broad *ι* of the landmen, the word *τᾶ*, *e.g.*, sounding like *ξᾶ*; a few other differences (special to individuals rather than characteristic of the entire class) are also observed, such as *κῆνεᾶ* (verbal noun) and *πῆκαῖ* for *κῆνεᾶν* and *πῆκαῖ*. The name *Βαῖτε νᾶ νῆσῳ* itself and the divergence in pronunciation, together with some other points of difference noted here and there in the text, may perhaps give some support to a tradition that the fishermen are the descendants of people who came from afar, and now show a few faint vestiges of what originally was a non-*Ὀεῖρε* form of speech.

Outside Ring, the following variations, not always manifest in rapid pronunciation occur:—*ἀνῆα* for *ἀνῆο*; *ἀνῆον*, *adverb*

of place, for annon" ; iné, inuú for inḡ-ḡé, inḡ-ḡiuú (inóé, inóiu) ;
 1 lea for 1 leit ; inḡr" for anoir ; inḡior for aníor ; leácta for
 leat-te ; aipeat for arat ; peata for peite ; páir for páir ; mac
 for mac. In buroéat, réiréat, réat, réar, the éa is sometimes
 sounded as ia.

GRAMMAR. In the eastern part of the Déire territory :—(1) The
 relative form of the verb survives to a certain extent ; it is always
 used in the habitual present and the future of tá : e.g., an fear
 a bíor (bíonn) aḡ caint uíom ḡac don tá, an ainḡr a be-r (beir—
 be-r is pronounced *vess*) aḡainn 1 mbáireac ; these are relative
 clauses, but be-r (*bess*) is also used absolutely as in be-r fearḡainn
 aḡainn ḡan móil.—(2) A superfluous pronoun is placed after the
 verbal noun in sentences such as, tá ré in ann a úéanaó (é), " he is
 able to do it ; and the pronoun is misplaced in sentences such as,
 ḡeobaó ré a bḡireacó é " he could break it," instead of ḡeobaó
 ré é bḡireacó, as would be heard in the other districts.—(3) Cá
 maḡfar uú ? " Whither are you going ? " or " Whither are you
 bent ? " is used as an alternative to, " cá bḡuit (or cá'it) úr
 oḡmaú ? "

A valuable collection of Déire words and phrases was supplied
 to Dr. Dinneen by Father Michael McGrath which he took down
 while curate in Kilrossanty (Comeragh) parish. They are indicated
 in the Dictionary by " Cm." Father McGrath later became
 P.P. of Ring, and died in 1919. Many of his notes, not used by
 Dr. Dinneen, are in my possession and may appear, I hope, in
 a future edition of this book.

INDEX TO WORDS.

[Six lists of words, arranged in alphabetical order, have already been given in the body of the book, viz., Prepositions, pp. 8-38 ; Prepositional Phrases, pp. 39-48 ; Nouns, pp. 49-113 ; Verbs (and Verbal Nouns), pp. 143-167 ; Adjectives, pp. 172-187 ; and Plant-names, pp. 203-206. These words are not repeated in the Index, unless further illustrations of their use occur outside the alphabetical lists ; such words are denoted in the Index by an asterisk. Words and expressions with which the ordinary student is likely to be familiar are for the most part excluded from the Index.

The numbers in roman type refer to the pages, those in *italic* type to the lines. The sign § refers to the numbered paragraphs.]

- Δ relative, linked to verbal noun by
 Δ [=οο], 170, §14 ; 210, Pronouns
 §2.
 Δ (=all that), Δ ἕρπυλ, Δ μαῖν, 126.
 ἀβαῖρ, sing. 72, 5.
 ἀβαλεα Δρ, 9, 6 ; 186, 21.
 ἀέ [ἡαέ], 129 ; 130.
 ἀαπαά, 50, 23.
 *ἀαπα, 132, 36.
 *ἀέραππ, 145, 32 ; 187, 13.
 Δ οὔααῖς, 140, 8 ; 191.
 ἀβιῖά, 172, 23.
 ἀβρεαππ, 31 §4 ; 42, 20 ; 154, 37 ;
 182, 17.
 ἀίλ, 185, 29.
 *ἀίλνεαά, 115, 29 ; 150, 11.
 ἀιπρη, 20, 8 ; 40, 31 ; 72, 26 ;
 144, 2.
 ἀιπ-, neg. prefix, 51, 23.
 *ἀιππ: ο'α., 23 §15. οαρη Δ., 141, 27.
 ἀιπππῖς, 23 §13 ; 51, 26.
 ἀιρρε, 173, 2 ; 190, 9, 10.
 *ἀιρρῖπ, 9, 11 ; 31 §2 ; 130, 28.
 *ἀιρρῖπ, 53, 8.
 ἀιρρῖτε, 9, 10.
 ἀιρρεα, 35, 33 ; 74, 10.
 ἀιρραῖςτε, 45, 28.
 ἀιρρε, 108, 21.
 ἀιρ-έαιτε, 37 §8.
 *ἀιρῖπ, 16 §24 ; 194, 38.
 ἀιρρεαοῖλ, 52, 18.
 *ἀιρρεαά, 28 §2.
 ἀιρρῖε (repentance), 202, 10.
 ἀιρρη, 112, 18.
 ἀιλα-ῖος, 165, 22.
 *ἀιτ, 127, 19.
 ἀιτόρη, 41, 12 ; 129, 28 ; 149, 26.
 *ἀιπ, 9 §2 ; 79, 31 ; 95, 10 ; 119 §7 ;
 141, 28, 29.
 *ἀμαά, 17, 38 ; 36, 7 ; 154, 12 ; 189.
 ἀμαλλαά, 103, 34 ; 145, 9.
 ἀμαναά, 192, 36.
 ἀηλα, 31 §3 ; 42, 14 ; 150, 5 ; 195,
 10-12.
 ἀηρῖάν, *vb.* 52, 35.
 ἀηρῖάναοε, 52, 36.
 ἀμυ[ῖς], 141, 37 ; 190.
 ἀμυ ἀρη, 190, 4.
 ἀναλλ, 3, 22.
 ἀναμ (soul), 79, 23 ; 202, 19.
 (life) 165, 29 ; 196, 25 ; 201, 13.
 (spirit) 181, 30.
 ἀπρεα, 191, 11.

- ἀνταρ, 78, 30; 191, 11, 15.
 ἀνίος, 140, 7; 191, 30; 192, 3, 7.
 ἀνν ἀ' γ' ἀρ, 197, 40.
 ... ἀνν νὰς (with negative, = almost), 44, 28; 130, 11-20; 189, 19.
 ἀνναμάτωεαὲτ, 115, 6.
 ἀννηρον: (there), 13, 8. (then), 153, 20; 159, 6.
 ἀννηριανταίξεαὲτ, 172, 37.
 ἀνοση, 191, 10, 15.
 ἀνοση, 179, 8.
 ἀνωαρ, 19, §5; 31 §5; 62, 17; 96, 2; 133, 26; 164, 38; 191, 31, 39; 192, 12-18.
 ἀνωραῆαρ, 192, 35.
 *δοιρος, 86, 37; 123, 32.
 διορσεαὲτ, 114, 14.
 διοτ, 190, 36.
 διοσὰς νὰ μάρετα, 212 §5.
 διορταῆτ, 114, 16.
 διορᾶν, 56, 2; 88, 19; 145, 37; 160, 8.
 διορᾶρ, 22, 3; 75, 12, 21.
 διορῦ [διορῦ] ιησὲ, 165, 5; 192, 34.
 διορῦ-ἀνωρατὸ, 192, 35.
 διορ, *n.*, 155, 25.
 διορσ μόρ, 89, 30; 95, 32.
 διορσὰς, 157, 7.
 *διορσῖξ, 24, 23; 46, 17; 61, 24; 169 §11.
 διορτα, 73, 37; 199, 1.
 ἀταρ, 214 (b).
 ἀτ-ἀοδιρε, 91, 12.
 ἀτ-νωαδᾶσ, 15 §21.
 ἀτ-νωαρ, 199, 20.

 b, b'é, interrogative, 73, 19; 139, 4; 163, 22.
 *βαῆτ, 122 §14; 125, 3; 177, 17.
 βαααῆ, 44, 5f.; 194, 18.
 βαααίξε, *n.*, 159, 32.
 *βαααη, 129, 15.
 βαααρητ, 177, 34.
 *βατε, *b.* οὐτέααρ, 73, 19.
 βατε νὰ νῆαλλ, 106, 14; 153, 25; 215.

 βατιύ: 73, 13; 88, 9; 105, 30; 136, 23. *b.* τε, 114, 14; 148, 2.
 βαην ριαρ, 21 §5; 80, 32.
 βαλλ (place), 196 §2.
 βαηηε, 163, 38; 181, 32.
 *βαρη: οἶα *b.*, 134, 27. ἔαρ βαρη αμααῆ, 198, 32.
 βαρηα, 66, 15; 150, 20; 181, 2; 198, 34.
 βαρηαβλάτ, 54, 32.
 Βαρηα νὰ στωαε, 106, 22.
 βαρη-οεῖτεαηαρ, 33, 3.
 βατα σρωρε, 198, 10.
 *βεαε: 9 §1. βεαε αρ, 140, 30. βεαε ῖο τεορ ἀε, 141, 10; 143, 8. βεαε νὰ (almost), 131, 3, 4. νὰς βεαε (almost), 129, 4; 155, 6. νί βεαε (enough), 140, 23. νί βεαε οο, 140, 21. νί βεαε τε, 140, 20.
 βεαεᾶν, 110, 35; 118, 16.
 βεαεταηε, 118, 36.
 βεαηηααῆσ, 53, 26; 109, 4.
 βεαρηα, 28, 15; 41, 11; 177, 11; 180, 11; 186, 30.
 βεαρτ, βεαρτα: 148, 19; 200, 28, 37. βεαρτ νὰ ραηηε, 201, 19.
 βεαρηταη, 77, 30-33.
 *βεαρητῖξε, 154, 6.
 βεαρ, *ve* *b.*, 142, 32; 201, 10.
 βεαεαίξεαῆ, 13, 18; 130, 11; 154, 18.
 βει-οαρᾶη, 173, 25.
 βείαεαῆ, 110, 17.
 *βειρ: (catch), 49, 30; 129, 7; 181, 18. *b.* αρ ῖρεαηαηηα, 82, 33, 35.
 *βειρηύ, 65, 28; 96, 21.
 βειο (quick), 187, 27.
 βει-ρ, *rel.* future of τὰ, βει-ρ, future, 216 §1.
 βειρη, 165, 18; 175, 22; 185, 27.
 βίος ἀ' γ' (although), 143, 14.
 βίος, *rel.* present of τὰ, 216 §1.
 βλιαη: 41, 35; 117-120. βλιαη ηεαῆα, 160, 23. ι μβλιαῆσᾶ, 41, 23; 72, 14; 151, 29; 197, 31.
 βοαηηε, 144, 35.

- βοαιμεατ, 144, 34.
 βοϋαρυζαϋ, 173, 33.
 *βοϋ, *adj.*, 55, 17; 65, 15; 129, 12;
 164, 9.
 βοϋ, *vb.*, 115, 31.
 βοίσεάλαγε, 15 §20.
 βόιο, 86, 34.
 βόιτιν Όια, 208, 14.
 βολζαμ, 25, 5.
 *bonn, 11 §4. (a coin), 199, 23.
 βραϋάν, 158, 35; 174, 24.
 βράζα, 35, 27, 32.
 *βρεδξ (liking), 22, 12.
 βρεδζαϋ, 55, 34; 198, 38.
 βρεδξτάϋ, 114, 17.
 βρεδξτί, 146, 16; 174, 3.
 βρειρ, 16, 18; 36, 23, 26; 41, 23.
 βρειτ: 85, 36. (catching, winning),
 199, 39; 200, 18.
 βρφοζμαιυζιμ, 66, 14.
 βρφοϋ, 108, 3.
 βρρ ρι, 94, 5.
 βρρραϋ (change), 127, 32.
 *βροϋ, 184, 19.
 βροηη ρυαρ, 199, 20.
 *bual: bual ρέ (meet), 51, 37.
 bualte amaϋ (completed), 120,
 24. bualte le, time, 15, 38.
 bualte oym (near me), 15, 36.
 bualaϋ (loud talk), 17, 7; (peal),
 175, 2.
 buameam, 11, 10.
 *burϋeac, 131, 26.
 buile, 10, 33; 139, 15.
 buille, time, 120.
 *bun ρ cionn, 179, 33.
 ca (why), 190, 11.
 caϋé, 211, 17.
 caϋαράλυγε, 157, 8.
 caϋo-úic, 200, 20.
 cáiliac, 30, 9.
 cáiliúileac, 18, 14.
 *cail, 2, 32; 132, 10; 134, 4.
 *caint: *n.*, 15 §20; 22, 23; 23 §14;
 45, 10; 93, 23; 182, 13. *vb.*,
 57, 30.
 caimeirce, 155, 8.
 *cait: (give), 64, 18. (finished, past),
 70, 37; 118 §2; 152, 20.
 (necessity), 78, 12 *f.*; 115, 15;
 165, 29. (wear), 197, 4. *c. ruar*
 (vomit), 184, 24.
 caiteam 'na úiaú, 147, 37.
 caiteamáil, 147, 32.
 caitliceac, 71, 13; 141, 18.
 caitac, 174, 35.
 *caoi, 22, 2; 30, 16.
 caoiteacán, 4, 32; 209, 34.
 caoim Ruac, 209, 24.
 capall iarainn (bicycle), 78, 3;
 162, 35.
 capéim, 91, 39.
 capame, 81, 20.
 *carm, 32, 5; 167, 18; 193, 32.
 caraim, 63, 19, 23; 137, 11; 140,
 25.
 *cár: (case), 165, 40. (regret), 202,
 11.
 caúom, 169, 16; 190, 15; 191, 27.
 cé úo, 128, 5.
 céao iarϋ, 151, 14.
 *ceao, *c. ρeata*, 160, 22.
 ceaoú Dé (what God permits), 148,
 13.
 ceaoyp, 196, 35, 36.
 céaúna, 87, 2; 197, 30.
 ceaint (auction), 12, 25, 26.
 ceal, 35, 19.
 céana, 146, 22; 193, 31, 33.
 *ceangal (marry), 72, 2.
 ceann: 93, 8. ap ceann, 12 §5;
 53, 8.
 ceapc: *n.*, 158, 12. ceapc a úaint oe
 (manage), 145, 16.
 ceataige, 175, 19.
 ceipc, 156, 7.
 céip, 130, 4; 180, 33.
 cianna, ó c., 68, 13.
 cill, 2 §3.
 cimeáto, 92, 35-37; 169, 17; 202,
 15.
 cine, 49, 18.
 cinn, cun cinn, 145, 29; 152, 27;
 163, 13; 164, 18.
 cíocmar, 198, 2.

- *σιονητάς, 20, 10; 29, 9; 113, 7; 137, 30.
 σίον, πέ ε., 150, 9.
 σιοτ (swarm), 208, 30.
 *σιοταρην, 17, 5.
 σιοτός, 175, 19.
 σιρσίν, 95, 24.
 σιρτεάτ αιγνε, 94, 2.
 σίρνεάτ, 114, 20.
 clarōe: 31 §5; 175, 7. *pl.*, 79, 20.
 claiñe, 90, 8.
 *clann, 29, 7; 41, 13; 89, 22; 121 §11.
 clog: *n.*, 119 §7; 120; 145, 26-29. *vb.*, 156, 13.
 cloctoiñeσαρ, 175, 24.
 clúoiá leabéan, 85, 33.
 cneaoξαι, 103, 6, 30.
 cneáñpéai, 145, 38.
 *cneapú, 60, 2.
 cogaint, 61, 14.
 coictiξeap, 21 §4; 27, 23.
 Coinn, 3, 11.
 *coinne, 'oul 'na é. (to expect), 125, 3.
 coinnis, 168 §5.
 coñpiléir, 163, 23.
 *cóiñ: 57, 11. cóiñ éopanα, 34, 36.
 coirce, 75, 11; 188, 9.
 coirpóe, 74, 10.
 coicianta, 67, 35.
 coiciantaáτ, 14, 30; 174, 17.
 colamúir, 22 §8; 158, 35.
 *colξac, 56, 23.
 collán, 95, 28.
 com, 102, 28.
 comáct, 129, 19.
 comair, 41, 29.
 comairce, 199, 29.
 *comairneáñ: 92, 16. (anniversary), 151, 16-28.
 comairle (direction), 11, 25, 27.
 comairrain, 47, 27; 66, 40; 210, 4.
 comairéa, 10, 1; 72, 26; 102, 4; 140, 22; 196, 21.
 *comξap, 33, 6.
 comξapac, 63, 26.
 compóro, 13 §10; 150, 11.
 conξnañ: α é., 167, 1. *te c.*, 151, 30.
 conταδαιρε, 168, 12.
 con, 23 §16.
 *conñs, 87, 23.
 *coráctac, 99, 29.
 coraint, 34, 36.
 corañai, 141, 20.
 corañiaáτ, 92, 2.
 *coroar, 30 §9; 150, 37; 173, 8.
 cotú, 90, 30.
 crió, 135, 16.
 criórcalac, 64, 15.
 crianníni, 150, 35.
 *crann: (shaft) *c. na ppete*, 72, 37, (mast) *c. topa'*, 111, 11. (stalk of potato), 162, 26.
 criaoξpcaoit, 149, 26.
 criovim, 139, 12.
 criem, 91, 15.
 criátrao, 193, 24.
 cri-iléireac, 64, 31.
 *crióc, 20 §7.
 crióéñaiξte, 156, 2.
 crióca, 185, 27.
 criore: (centre), 69, 19; 180, 15. (heart), 146, 5; 157, 4; 166, 4; 177, 14. *pl.*, 79, 21.
 cromaim, 181, 34.
 *cromaoa, 176, 9, 11.
 cromaim, 176, 29.
 cruinne, 74, 21; 156, 32.
 cruinniξ, 93, 14.
 curoeapéa, 65, 31.
 éuise: (for the purpose), 141, 33. (at all), 195, 20.
 cuileacra [curoeacéa], 34, 9; 73, 33; 93, 22; 196 §2; 34 §3.
 *cumñne: *c. ir rias*, 129, 25. *tem é.*, 182, 24.
 cuiéal, 103, 19.
 cuiñpíteoir, 176, 34.
 *cuma, 82, 28; 196, 9.
 *cumáñs, 83, 14; 92, 25.
 cumpáct, 157, 27.
 *cun: to express futurity, 118 §1, 2; 119 §3, 4; 168 §6. to express

- purpose, 130, 35. *ἔυν ζαν*, 168 §5. *ἔυν νά*, 34, 7; 85, 13.
- cupán* ὀρυάκτα, 65, 21.
- cúpia*, 70, 26; 118, 22.
- **cup*: *cupi amac* (boiling over), 61, 3. *cup a bante* (noise), 87, 37.
- cup pé* (swelling), 84, 30. *cup irteac* (interference), 15, 3; 71, 7; 134, 2. *cup i otuigrinc*, 11 §4.
- cup tpi n-a céite* (discuss), 143, 36; 173, 25. *cup ar*, 201, 1.
- **cúram*, 40, 14-17; 93, 17; 121, 7; 126, 28.
- cupraište*, *adj.*, 67, 31.
- cúrpa* (journey), 191, 36.
- **cúrpaí* (reason), 139, 38.
- cútapacán*, 206, 4.
- oá* (however), 114; 115.
- oá* (if), 133 §3.
- oá, zá*, before verbal nouns, 168 §4.
- oá mbyó amlaró r' ro*, 135.
- oá mbyó é*, 36, 20; 141, 34, 40.
- oá mbyó myo ná*, 133, 32.
- oabad*, 156, 38; 208, 22.
- **oall*: 14, 21; 30 §10. *vb.*, 72, 39.
- oánstoeact*, 14 §17; 152, 30.
- oaoóaint*, 111, 28; 182, 8.
- oap* [árto], 32, 3; 148, 33; 150, 37; 181, 33.
- [o]ap nú, 168, 22.
- oá pímu*, 28, 2.
- oat*, 105, 4; 200 §3.
- oatso*, 117, 15.
- oé* [i otasó map], 115, 21-28.
- oecaim*: *adj.*, 68, 32. *n.*, 142, 35; 178, 12.
- **oecaimaeact*, 178, 10.
- oecimáó* (tithe), 123 §18.
- **oeadz*, 178, 6-8.
- oeadzavó* [éuavó], 179, 8.
- oéazlan*, 105, 23; 144, 7.
- oellpac*, 69, 13.
- oellpatzeann*, 69, 15.
- **oéanam*: used as an auxiliary verb, 77, 16; 154, 29; 155, 7; 157, 30; 158, 1; 160, 13; 162, 12, 37; 166, 31; 173, 33.
- oéanam amac* (to fulfil), 189, 10; (to infer), 22, 29. *oéanam ruar*, 104, 3.
- oearzavó*, 32, 40.
- oearmavó*, 12, 32; 55, 20; 61, 10; 144, 17; 200, 6.
- oear-lámac*, 185, 37.
- **oelatá*, 25, 4; 155, 34.
- oel*, 174, 30.
- oemimú*, 177, 30-38.
- **oéinc*, 89, 17; 144, 30.
- oemc*, i noiaró o., 42, 25.
- oemneact*, 177, 19.
- oemntze*, 104, 38; 177, 20.
- oemreact*, 114, 22.
- oemratoeaca*, 179, 30.
- Oia*: Some frequently-used ejaculations and pious expressions are to be found amongst the following references. 2 §2; 11, 4; 25 §7; 53, 24; 67, 21; 79, 24; 84, 26; 94, 12; 99, 35; 134, 15; 149, 38; 151, 30; 173, 6; 182, 32; 185, 29; 192, 11; 196 §1; 197, 36; 198, 31; 199, 20; 25; 200, 28; 201, 18; 202, 17, 18; 208, 4; 214.
- oian*: 18, 6; 130, 23. *oian má*, 41, 15; 134, 6. *oian nó*, 134, 7.
- oiar*, 87, 21.
- oíceallac*, 70, 23.
- oimaoim*, 99, 19.
- oírcaé* (even), 176, 2.
- oíteanar*, 13 §9 (gen. *oíteinir*); 19, 5.
- oíúntí*, 118, 10.
- **oimneact*, 12 §7; 114, 1; 124, 1; 178, 21.
- oimréir*, 33, 34; 174, 6.
- **oóitíoe*, ní o. ro, 141, 6.
- o-omacéroueac*, 71, 22.
- oomáircé*, 29 §7.
- oomian* [cuio mór], 74, 2; 90, 26.
- **oombiar*, 131, 22.
- oot*, 182, 35; 193, 27.
- orae*, 73, 26.
- orannacán*, 161, 31; 181, 34.
- oram*, 181, 30; 183, 18; 187, 19.

- ορεαμαῖς, 13 §12.
 ορεοξάθ, 187, 32.
 οροό-ζηάτ, 158, 30.
 ορομίλας, 208, 23.
 οροπν [οροπν], 65, 13.
 ορού-τίη, 103, 26.
 ουαύ, 13 §11.
 ουβ: *adj.*, 171, 2. *n.*, 177, 8.
 ουβαλάη, 97, 28.
 ουύη, 20 §7.
 *ουη: (application), 13 §14. ο.
 έηγε ηην οε, 19 §2. ο. οε,
 31 §5. ας ουη ηη (approaching
 to), used of time, 120 §9; 153, 2.
 ουη η-α έέηη (setting), 59, 21.
 ουη ηηαη (capacity), 191, 24.
 Ούηη Ζαηβάν, 13 §12; 111, 23.

 εαέηα, 130, 1.
 έαοαέ, 37, 1; 159, 4; 163, 5;
 185, 20; 187, 5.
 έας, 147, 20.
 έαλί, 101, 9; 180, 27.
 *έηοε, 94, 21, 24.
 έηηηη: ηη έ. (scarcely), 129, 1.
 ηηέαέτ ηη έ. (bolt), 195, 28.
 έηηε ηηαη, 45, 19, 20.
 *έηηε-ηηηε, 15, 18.
 έηηεαέτ: (listen), 22, 12. (be
 silent), 155, 32.
 *έηηεαέ, *n.*, 153, 32.
 έηηεαέ, 200, 3; 201, 18.

 πάβαη, 55, 22.
 πά-βηύ, 74, 35.
 παο, ι βρ., 190, 16.
 παοα όε, 21 §4. παο' ό, 179, 25;
 195, 3.
 παο, 114, 24; 115, 21; 116, 6-16;
 142, 6; 179, 14-20.
 πάηηηύη, 75, 15.
 παύη, 43, 31; 102, 3; 113, 18.
 παηηε, 52, 5; 70, 25; 138 §13;
 198, 37.
 παηηηε, 11, 7; 55, 7.
 παηηηηηηύ, 179, 27.
 *παηηηηε, 83, 15.
 πάηαέ, 75, 33.

 *παέβαη, 114, 10; 115, 1, 33; 169,
 22.
 παέβηααά, 25, 4.
 παέθ, ηη η., 47, 3; 112, 31.
 παέθ, 178, 21.
 παέθ, 113, 2; 133, 7; 154, 20;
 166, 38; 214 §7.
 παέθ, 15, 20; 23 §14; 66, 10;
 115, 12.
 παέη 'μά ληαίηε, 38, 4; 201, 12.
 παέηη (hay-crops), 73, 7; 168, 20.
 παέηηη: β'παέηη ηηοη (I wish),
 141, 9, 10. ηί παέηη, 169 §10;
 183, 4, 6.
 παέηηη, 132, 22; 182, 36.
 παέηηηη: β'παέηηη ηηε, 74, 34; 127,
 33. ύά β'παέηηη ηέας, 198, 30.
 παέηηηηη, 21, 38; 155, 6.
 *παέηηη: *vb.*, 76, 22. *n.*, 57, 4.
 παέηη (even), 127; 140, 37; 141, 3;
 146, 22; 162, 31.
 παέηηηε, 21, 33.
 παέηη, 136, 31.
 παέηηη, 29 §7; 31, 1.
 *παέηηηη, 163, 9.
 παέηηη, 77, 15.
 παέηηηη ηη αηηηηε, 21 §1.
 παέηηη, 21, 38.
 παέηη, 51, 3; 163, 39.
 παέηηη, 3 §4.
 παέηηηηηηηη, 153, 5; 180, 2.
 παέηηη η' β'παέηη, 180, 8.
 παέηηη-ηηηε, 104, 23.
 παέηη (worth), 139, 14; 148, 37;
 161, 22.
 παέηηηηηη, 171, 4.
 παέηηηη, 146, 14.
 παέηηηη, 11, 39.
 παέηηηηη, 150, 1; 182, 31.
 παέηηηηηηη, 79, 1.
 παέηηη, 50 η., 193, 35-37.
 παέηηηη, 182, 22.
 *παέηηηη, 115, 36; 134, 3.
 παέηηηηη, as adverb, 113, 20.
 παέηηη, 9 §6; 155, 5.
 παέηηηη, 87, 37.
 παέηη, 85, 19.
 *παέηηηη, 25, 36.

- ***ρῦατο**, *ap r.*, 25 §4.
- ***ρῦξιμ**, *ní ὄρῦξιμν* (I can not), 79, 1; 90, 33; 93, 3; 147, 35; 158, 21; 160, 10; 163, 7, 32; 183, 32.
- ρῦξιλεᾶς**, 54, 15.
- ρῦλιμῆτε**, 155, 29.
- ρῦννεος**, 77, 25.
- ρῦρη**, 62, 4.
- ρῦρηα**, 62, 6.
- ρῦρηαῖεατ**, 33, 11.
- ῥά**, before verbal nouns, 168 §4.
- ***ῥαβᾶιμ**: **ῥαβ** (catch), 66, 28, **ῥαβῆτα** (caught), 14, 1. **ῥαβ** (went), 35, 35; 87, 3; 112, 9; 152, 32. **ῥαβᾶίλ** (going), 33 §12; 35 §2. **ῥαβ-ρε** (go), 196, 10. **ῥαβᾶίλ** (winning), 137, 3. **ῥαβῆτα** (won), 80, 28. **ῥαβῆτα τῦρο** (suffered), 140, 28. **ῥαβᾶίλ ἄρ** (beat), 172, 36; 201, 11. **ῥαβᾶίλ νο**, 19 §3; 59, 33; 180, 24. **ῥαβᾶίλ τε**, 33, 16; 148, 12; 187, 13. **ῥαβᾶίλ τῆρ**, 35, 14; 36 §3; 152, 13.
- ῥαδ δον ῦρο**, 6, 18
- ῥαδῶ**, 106, 17; 142, 35; 169 §7; 201, 1.
- ῥαοαμάταμ**, 196, 27.
- ῥαεῦεαλας**, 22, 8; 32 §9.
- ῥαεῦεατῆ**, 17 §6; 42, 25; 43, 15, 29; 112, 7; 131, 23; 142, 23; 147, 14; 149, 35; 167, 17; 184, 11, 15; 194, 5, 13.
- ῥαρηῦερεας**, 174, 12.
- ***ῥαρηο**, *ῥ. ó*, 27, 25; 153, 25.
- ῥαλάντα**, 92, 33.
- ῥαλαρ να ῥαάρ**, 58, 38.
- ῥαλλῦνας**, 169, 8.
- ῥαν**, negative command, 168, 28
- ῥαναδῦρ**, 208, 32.
- ῥαοῦ**, 51, 1-5; 153, 19; 156, 17; 171, 20; 172, 24.
- ῥάρραμ**, 58, 22.
- ῥεαῆ**, 64, 25.
- ***ῥεαλλ τε**, 87, 33; 104, 1.
- ῥεαλλῶ**, 146, 16.
- ῥεαμῦ**, 81, 3.
- ῥεαρηξιμ**, 170, 18; 181, 1.
- ῥεαρ-ῥῦρεας**, 81, 9.
- ῥεα-τῖν**, 4 §7; 111, 10, 11.
- ῥεῖμ** (bellow), 164, 33.
- ῥετῖῦίλ**, 81, 14.
- ῥεῖοβᾶιμν** (I can), 130, 28; 152, 16; 173, 35.
- ῥιολλαῶ**, 81, 19.
- ῥιορη-ῥαοῖατ**, 99, 31.
- ῥιορηατ**, 30 §8; 36, 31; 114, 31; 119 §7.
- ***ῥιρη-ῥιαῶ**, 156, 36.
- ῥιρη**, 181, 9.
- ῥιρηατ**, 115, 11; 181, 8.
- ῥιλάμαῶ**, 81, 28.
- ***ῥιλαμρεατ**, 13 §12.
- ῥιλαοῦας**, 35, 29; 60, 14; 129, 5.
- ***ῥιλαρ**: *adj.*, 115, 10. *n.*, 61, 9; 200, 8.
- ῥιλέαρ**, 67, 14.
- ῥιτεαρηᾶνας**, 82, 4.
- ῥιλεο**, 197, 32.
- ῥιλητρεαδα**, 58, 23.
- ῥιληνεατ**, 181, 6.
- ῥιληρηεᾶν**, 161, 26.
- ῥιῦμ**, 199, 16; 213, 25-28.
- ***ῥιναῦας**, 142, 3.
- ῥινηῶν** [ῥηρηαῖε], 66, 3.
- ῥινη οε**, 160, 19; 202, 16.
- ῥο for ῥηρ**, 139 §3.
- ῥο** (so that), 73, 3; 130, 30 f.; 164, 33.
- ῥο** (until), 89, 6; 114, 29; 158, 28; 179, 8, 9.
- ῥο** (and), 86, 11; 122, 24.
- ῥο**, used to avoid repetition of *má* or *οᾶ*, 133, 37 f.
- ῥοιλλ**, 178, 13.
- ῥοιμ**, 168, 10; 174, 4.
- ῥοι**, 110, 15, 17; 179, 31.
- ῥοίλ-ᾶ-μῖο** (we will go), 106, 13.
- ῥο-μ-τῦ**, 44, 26; 145, 15; 164, 13 199, 2.
- ***ῥοᾶῶ**, *ap ῥ.*, 68, 6; 97, 22.
- ῥοᾶῶμ**, 82, 24.
- ῥοᾶρ**, **ῥοᾶρτα**, 105, 35; 198, 24; 202, 17, 18.
- ῥοεαρ**, 91, 25.

- **ἔπειτα*, 77, 8; 145, 13.
ἔπειτα, 95, 25.
ἔπειτα, 20 §7.
 **ἔπειτα*, 25, 10.
ἔπειτα, 144, 26.
- ἐπιπλέον*, ὄν. (towards), 33, 8; 47, 31; 53, 6; 102, 21.
ἐπιπλέον: ὄν., 83, 31; 150, 37; 168 §2. ἀρ. ἰ., 10 §2. πέ. ἰ., 25 §7.
ἐπιπλέον, 44, 22.
ἐπιπλέον, 35, 1; 83, 4.
ἐπιπλέον, 15, 34.
ἐπιπλέον, 84, 9.
ἐπιπλέον, 137, 7; 200, 24.
ἐπιπλέον, 10, 35; 87, 12, 13.
ἐπιπλέον: 121 §11. ἰ. πέ. ἰ., 89, 20.
 **ἐπιπλέον*, 31, 39; 148, 28.
ἐπιπλέον, 126.
ἐπιπλέον, 99, 32; 113, 14; 161, 35.
ἐπιπλέον: (behave), 14, 11. (carry), 129, 22.
ἐπιπλέον [mó], 82, 23; 189, 28.
ἐπιπλέον (turn), 14 §18; 22 §10; 130 30.
ἐπιπλέον, 191, 15.
ἐπιπλέον, 29 §3; 43, 15; 79, 13; 83, 25.
 **ἐπιπλέον*: 129, 27; 131, 20.
 ἰ. ὅ. ὅταν ἰ. [ὅ. ὅταν] ὅ., 166, 18.
ἐπιπλέον, 43, 1-6.
ἐπιπλέον ὅ., 130, 36.
ἐπιπλέον, 158, 23; 181, 15.
ἐπιπλέον, 138-142; 211-214.
ἐπιπλέον, 55, 37; 162, 2; 189.
ἐπιπλέον ἀρ. ἀμαρ. ἐ. (about), 190, 2.
ἐπιπλέον, 91, 1; 113, 10; 189.
- ἐπὶ*: 82, 14; 117, III, IV; 119, 23; 139, 32. *ἐπὶ* ἀν. ἐπὶ, 119, 23.
 ἀν. *ἐπὶ* ἡ-εἰτε, 127, 35. ἀν. *ἐπὶ* πέ. ὅταν, 118, 25. ἀν. *ἐπὶ* ἐλάτῃ (the same day), 143, 10.
 ἀν. *ἐπὶ* ἐλάτῃ (the last day that), 193, 31. ἀν. *ἐπὶ* ἡμερῶν, ἀν. *ἐπὶ* ἡμερῶν, 69, 6; 119, 7; 192, 40; 193, 16-20. *ἐπὶ* ἀν. *ἐπὶ*, 146, 28; 147, 9.
ἐπιπλέον ἡμερῶν, 71, 25-30; 84, 3, 4; 105, 23; 208, 10.
ἐπιπλέον, 90, 22; 157, 31.
ἐπιπλέον, 115, 13.
ἐπιπλέον, 9 §6; 71, 4; 114, 26.
ἐπιπλέον, 128, 1.
ἐπιπλέον, 102, 23.
ἐπιπλέον: (opinion), 129, 16, 27; 140 §7; 143, 4, 7; 153, 34; 162, 30; 32 §6. past time, 139, 32; 162, 7.
ἐπιπλέον 'μά ἐπὶ, 38, 3.
ἐπιπλέον, 197, 27.
ἐπιπλέον ἐλάτῃ, 16, 15.
ἐπιπλέον-ἡμερῶν, 88, 21.
ἐπιπλέον, 87, 19.
ἐπιπλέον, 153, 25; 166, 20; 183, 31.
ἐπιπλέον ἡμερῶν, 140, 3; 141, 25.
ἐπιπλέον, 134, 33; 156, 32; 190.
ἐπιπλέον, 156, 27; 190.
ἐπιπλέον-ἡμερῶν, 202, 3.
ἐπιπλέον, 93, 27.
ἐπιπλέον, 9 §1; 141, 9.
 **ἐπιπλέον* [ἡμερῶν]: ἡμερῶν ἀμαρ., 76, 20.
 ἡμερῶν ἀρ. 16 §24. ἡμερῶν ὅ., 167, 25.
 ἡμερῶν ἡμερῶν, 173, 29. ἡμερῶν ἡμερῶν, 95, 8.
ἐπιπλέον ἡμερῶν, 93, 38.
ἐπιπλέον, ὅ., 68, 6; 81, 12.
ἐπιπλέον, 35, 17; 36 §3; 152, 15.
ἐπιπλέον: πέ. ἐπὶ 25, §4; 108, 5; 145, 30; 159, 20; ἐπὶ-ἡμερῶν, 190, 39.
 **ἐπιπλέον*, 23, 2; 55, 34. *ἐπιπλέον*, 160, 29; 162, 30.
 **ἐπιπλέον*: (not surprising), 144, 17. ὅ. *ἐπιπλέον*, used as a noun, 72, 38; 104, 12; 164, 27.
ἐπιπλέον, 182, 10.
ἐπιπλέον, 15 §22; 104, 24.
ἐπιπλέον, 163, 29.
ἐπιπλέον, 85, 15.
ἐπιπλέον, 11, 13; 56, 25.
ἐπιπλέον, 13 §12.
ἐπιπλέον, ὅ., 88, 5.
ἐπιπλέον, 88, 12.
ἐπιπλέον, 184, 16.
ἐπιπλέον, 105, 8.
ἐπιπλέον, 129, 20.

- *λορῖς, 29, 26; 79, 17.
 λογ, 182, 30.
- *λυάτ, 161, 1.
 λυάτε, 'μά λ., 38, 4.
- *λυαταῖσιμ, 182, 15.
 λύβας, 88, 31.
- *λυῖζε αρ, 200, 14.
 *λυῖζεαδάν, 51, 9.
 λυῖζεαδτ, 114, 35.
- μά, 132, 133.
 μά'τ μσο ζο, 132, 20.
 ματομη τε, 88, 1.
 μαῖζοεαν ζλόρηαρ, 12, 12.
 μαῖζιτμυόεαδτ, 141, 39.
 μαρη, 15, 33; 82, 15; 84, 33;
 141, 22; 194, 23; 197, 1-12.
 μαρηαδταιν, 60, 27; 101, 19; 134,
 3; 158, 21; 166, 22; 185, 3.
 μαρηύι, 90, 15.
- *μαῖτ, n., 194, 16, 17.
- *μάητα, 29 §6.
 μάηταρ, 182, 20.
 μαοι-έλυαραδ, 175, 27.
 μαρ, 135, 195.
 μαρ Δ ραιβ, 134, 25.
 μαρμ mbeαδ [μειρηαδ], 134.
 μαρμ (if not), 132; 133; 134;
 157, 8.
- *μαρῖ (low-pitched), 176, 26.
- *μαρβταῖσιμ, 182, 26.
- *μεαδαιρ, 41, 10.
 μεαδβταῖσιμ, 57, 18; 92, 1; 201,
 11.
 μεαδταιν, 46, 21.
 μεαδῶιμ, 92, 8.
 μεαδωαρ, 102, 29; 208, 21.
 μεαρηίν, 67, 4; 147, 29.
 μέαρ αρ εοταρ, 75, 4.
 μεαραδαιαδ, 92, 19.
 μεαρ (valuation), 159, 17.
 μεαρτ, 183, 34.
 μέο, 27 §2; 31, 36; 115, 28, 31;
 118, 8; 121 §13; 122 §16; 131,
 29; 142, 32; 144, 17; 154, 20.
 μεοῖς, 27, 22; 141, 31.
 μεοῖρη, 91, 7.
- *μεοιμίηεαδ, 198, 4.
- μειρης, 152, 28.
 μέιτ, 111, 36.
- *μeoon, 36, 22.
- *μί, 117, III.
 μί να ρειλ' μιείτ, 118, 27.
 μιαρ, 111, 15.
 μί-βασῶαδ, 173, 7.
 μί-βασῶαδαρ, 24 §3; 173, 10;
 199, 14.
 μί-φοῖζηεαδ, 79, 2.
- *μίηε, 117, II; 118, V; 121 §13.
- *μίηεάν, 9 §6; 71, 32; 163, 17;
 164, 11.
 μιητε, 78, 1.
 μιητεαδ, 192, 18.
 μιη ροιρ, 60, 3.
 μιονηα, 39, 27.
 μιρῶε, ní μιρῶε σο, 131, 26, 32;
 199, 36.
 μιρηύν, 47, 12.
 μιρηεαδ, 15, 2.
 μοδῶρη [μοδ-έρηζε], 193, 28; 199,
 36.
- μό: ιρ μό σο, 159, 26; 188, 1, 8.
 ní μό τε, 140, 31. ní μόηοε,
 (nevertheless), 140, 34, 38; (just
 as likely), 141, 3. ní μόηοε ζο
 (not probable), 183, 22. αν μύ
 [ιομηδ] (how many), 122 §16.
- *μόρη: ní μόρη σο, 29, 1; 140, 27;
 149, 28; 174, 28. ní μόρη τε,
 28, 26. ní μόρη ναδ (almost),
 141, 7. αν μόρη (how much), 118,
 8; 123, 1; 141, 21.
- μόρη, 137, 11.
 μωιητηρηόεαδτ, 116, 1.
 μωρη, 83, 36; 119, 16; 137, 11;
 204, 16, 20; 205, 33; 206, 7.
 μω', 56, 10; 141, 37.
 μύρη (wall), 61, 38
 μυρηῶαδ, 101, 29.
- νά, 56, 19; 130, 131.
 ναῖηατ, 97, 25.
 ναομηα, 129, 21.
 νεαδταρ αα [ναδῶρηεαα], 127.
 νεαδῶ, 93, 33.
 νεαη-ní, 22, 26.

- νεαὴν-ῥηλεὰς, 105, 15.
 νεαὴν-ῥημιῖν, 101, 13.
 *νεαρ: 40, 2. (excess), 46; 150, 22.
 νεοῦαρ, 94, 9.
 νιὸ or n-αοι [? οἰθεαὸ], 13, 9;
 182, 37.
 νιζεαδάν, 10 §2; 86, 2; 164, 27.
 νιῖν, 174, 4; 201, 19.
 νίν, 22, 19; etc.
 νιοκλάρ, Σαν, 129, 9.
 νόρ: 165, 14. ἀρ νόρ, 73, 2;
 166, 15.

 ὄ θεαρ, 102, 3.
 οἰβλιζάνο, 44, 18; 67, 6; 119, 17.
 οἰβμζιμ, 75, 28; 115, 25; 133, 40.
 ὄιζε, 150, 26.
 οἰζμεαδτ, 166, 2.
 οἰτιμ, 76, 25.
 οἰμεαο, 29 §4; 36 §7; 115, 12-18;
 122, 19; 130, 17; 142 §1;
 198, 29.
 οἰτιμ, 13 §14; 152, 22; 157, 30.
 *οἰτ, 132, 1; 148, 4.
 ὀτσαρ, 116, 3; 153, 3.
 οἰδῖρ, 132, 24.
 ὀρταδ, 123, 36; 201, 7.
 ὀρσαρ, 42, 7.
 ὀ ροιη, 34, 11; 72, 24.

 ρά, 15, 32; 67, 1.
 ράορως, 200, 2; 201, 1, 3; 208,
 6, 11, 13; 214, 18.
 ραιτιμ: 42, 17; 83, 20; 107, 38;
 115, 29. ραιτιμ ἐσαπιλ, 58,
 21; 198, 14.
 ράιρ, 80, 9; 171, 2, 3.
 ράρτουη, 155, 38.
 *ραρῶρτεαδ, 30, 8.
 ράτρῖν [ἰά ρέιε], 15 §21; 159, 2.
 ρεανηρῖμ, 81, 26.
 ριαα, 46, 8.
 *ριαοῖρμεαδτ, 17, 1.
 *ριηζιη, 117, 23; 122 §15; 199, 39.
 ρλάμάρ, 91, 1.
 ρλέρῖμ, 144, 2.
 ρλυ, 56, 25.

 ροῦρα, 11, 13; 31 §4; 34, 35;
 85, 5; 174, 31, 35.
 ρρῖννεαδ, *adj.*, 96, 17.
 ρῖντιη, 40, 6.
 ρῖντ, 122 §15; 123 §17.
 ρυρζαοῖρμεαδτ, 44, 15; 151, 7.

 ραῶρ, 54, 6; 157, 17; 180, 29,
 30.
 ράιρτεαδ, 178, 31.
 ράιρτε, 141, 18.
 ράιρτ, 134, 22, 39.
 ράιτ, 119, 28.
 ράν [ράμμαν], 15, 34; 26, 36; 71,
 37.
 ραοι, 117, 25.
 ρε, ζαδ ρε, 122, 11.
 ρέ (moon), 80, 14; 104, 4; 196, 12.
 ρεαῖρῖμ, 184, 19.
 ρέιρτεαν, 65, 1.
 *ρέιτ (slow), 31 §2.
 ρεῖτ, 44, 17; 146, 26.
 ρεῖρτεαο, 184, 20.
 ρεῖρτρε, 208, 28.
 ραῖη, 15, 32, 127, 1; 131, 9; 193;
 194.
 ρί, 93, 36.
 ριη, 12, 1; 13, 29; 28, 14; etc.
 ρίος, 209, 9.
 *ρῖτ: (course), 89, 32; 197 §3. ρῖτ
 ῥυαρ (grow), 94, 18.
 ροῖννεαδάν, 160, 15.
 ροτ, 26, 9; 161, 27.
 ρυαο-ὀοῖζτε, 156, 11.
 ρυο: δον ρυο, 129, 15. τὰ μβυὸ
 ρυο, 133, 32. μάτ ρυο, 132, 20.
 μαρην ρυο, 132, 36. ρέ ρυο,
 164, 23. βδ ε ρυο ε, 95, 22.

 ῥ, ρα [=σο ρ αν] (up to), 27, 14;
 118 §2.
 ραζαρ, 86, 27; 141, 19.
 ράιρ, 15, 36; 25, 20.
 ραπ, 53, 13.
 *ραπτ, 201, 19.
 ραλάτ, *vb.*, 103, 12.
 ραμῖλτ, 29, 3; 202, 10.
 Σαμῖλ, 200, 1; 202, 7.

- ράμάν, 185, 4.
 *ραοζάλ (worldly prosperity), 101, 21.
 ραοζαρί, 94, 1.
 ράμαϊζτε, 186, 17.
 ράρ, 199, 36.
 ράραμ, 71, 8.
 Σαραναδ, 12 §6; 169, 19; 200, 34.
 Sé peo and Sé . . . é peo, 213
 §6 (a).
 ρεαδαν, 88, 33.
 ρεαδτμαν, 117; 118; 119.
 ρεαδς, 153, 21.
 ρεανα-ερίσνα, 176, 23.
 ρεαναεφ, vb., 100, 12.
 ρεαναδ, 62, 13.
 Sean-éill, 121 §13; 172, 9.
 ρεανζάν, 96, 6.
 ρεανμύν, 104, 32.
 Sean-βοβαλ, 75, 33; 152, 19.
 ρεαφ: 90, 36. ρεαφε, 71, 23;
 188, 29.
 ρεαφβαρδ, 100, 20.
 ρεαφραδ, 133, 2.
 ρεαφ, n., 160, 37.
 ρεαφάμ αμαδ (staying power), 161,
 16.
 ρεαφνάδ, 79, 10.
 ρέβιαλτα, 66, 5.
 ρέρο, 55, 11; 148, 4.
 *ρεό, 70, 40; 130, 4.
 ρεοεαφ (contrasted with), 74, 10;
 100, 2; 122, 28.
 ρεοφρα, 48, 2; 123 §19; 183, 14.
 ρζάλ, 180, 3.
 ρζαλρίνι, 89, 26.
 ρζαφμ, 92, 31.
 ρζαφ: 180, 35. η μαε α ρζαφ,
 195, 28.
 ρζαοι, 36 §3; 52, 38; 82, 31;
 88, 9; 187, 23.
 ρζαέ, 30, 15; 78, 25; 199, 18.
 ρζεαδ, 20 §7.
 ρζέφρο, 64, 11.
 ρζιτιε (shelling), 202, 9.
 ρζιτρεαδτ, 101, 38.
 ρζιύζαί, 102, 4.
 ρζιύν, 101, 31.
 ρζιλάβυρε, 23, 4.
 ρζοι, 11, 16-21; 33, 36; 95, 19.
 ρζοιτ αφ, 98, 9.
 ρζολάμρεαδτ, 13 §10.
 ρζοτάν, 135, 6.
 *ρζμφοδαμ, 136, 33.
 ρζμφοδνόμρεαδτ, 31, 6; 93, 38.
 ριαφ: 165, 34; 191. ουι ριαφ
 (ability), 191, 24. ράς ριαφ,
 63, 23. ζαμφο ριαφ, 191, 18,
 φιαφ, 191, 26.
 φρο ε, 9 §6.
 φίλ, 109, 27; 114, 28; 126, 7;
 148, 30.
 φιλλαδ, 62, 1.
 φιλτι, 196, 7.
 φιν ε, 84, 35; 139 §5; 163, 26.
 φιολ βιανα, 157, 9.
 φιοφρί, 103, 1.
 φιοφροεαδτ, 31 §2; 83, 8.
 φιοφραδ, 19, 6.
 φιοφ, 191.
 φιαβρα, 173, 29.
 φλίαντε: 9 §4; 19 §5; 26 §12;
 110, 34; 114, 18; 130, 6; 195,
 31. αφ α φ., 148, 11.
 *φλάν, 196 §2; 201, 16.
 φλάναιζιμ (complete), 185, 30.
 φλατ, 122 §16.
 φλεαμναιζ, 144, 4.
 φλιαδ, 93, 9; 141, 37; 189, 28.
 *φλιζε, 18, 15.
 φλιηζ-άν, 201, 13.
 φλιοβαδ, 161, 29.
 φλιοςάν, 103, 27.
 φλιομαδ, 103, 22.
 φλοinne, 23 §13; 169, 19.
 φμάλ, 75, 22.
 φνάμντεοιφ, 161, 34, 37.
 φνεαδτ, 197, 19.
 *φνοιζτε, 21 §5.
 φό ná φύο, 125, 5.
 φοφαφ, 32 §8; 58, 23.
 φοφ: 49, 26; 191. φοφ, 93, 7.
 φολυφμαφ, 94, 23.
 φον [ρέ φιν], 36 §6; 68, 33; 69, 8;
 114, 17, 31.

- ρον, ἀρ α ῖ. (on his guard), 52, 6.
 ρόμτ, 37, 20; 146, 11; 181, 35;
 186, 11.
 ρραυ-έλευραέ, 175, 27.
 ρράραρ, 29 §4.
 *ρρέρι, 50, 33; 174, 4.
 ρρέριμιτ, 105, 6.
 ρρλαnc, 141, 27.
 ρρλέic, 171, 19.
 ρρlinc, 171, 19.
 ρροττα, 12 §8.
 *ρρρεαααό, 105, 20.
 ρρρεαααμιατ, 105, 19.
 ρρριοράn, 186, 6.
 *ρρρρονn, 20 §6.
 *ρρριαιέ, 46, 34; 74, 35.
 ρρεαnς (series), 208, 31.
 ρρεαέ, 14 §17; 29, 20; 64, 5.
 ῥροιρ, see ἔρειρ.
 ρρρε, 160, 22.
 ρτάααί, 37, 3.
 *ρταυ, 13, 4.
 ρταμπα, 151, 35.
 *ρτεααλαό, 29 §5; 169, 15.
 ρτοραim, 70, 29; 137, 5.
 ρτράβαλιρ, 57, 36.
 ρτταααρεαέ, 29 §5; 152, 9.
 ρτταααρεαρ, 52, 17.
 ρτταααέ, 106, 22.
 *ρττιοάαρ, 10 §1; 95, 10.
 ρττιοάαρτα, 10 §1; 106, 25.
 ρταμμιααρ, 44, 14; 148, 25.
 ρταρ, 17, 38; 115, 31; 191.
 ῥτυ ε, 139 §5; 181, 30.
 ρτιim: ρ. im, 29 §4; 32, 6. ρ. οο,
 23, 5.
 ρυλ, 24, 18
 *ρύλαέ, 37, 22.
 *ρυτε, 143, 7.
 τά: 142. passive forms, 143, 12-14.
 idioms with, 142, 143.
 ταιόβρεαn, n., 17 §4; 174, 19.
 ταιόβρις, 17 §4; 107, 16.
 ταιόβρε, 199, 32.
 ταιζοim, 167, 7.
 ταιρβεαέ, 107, 23.
 ταιρβιζim, 107, 25.
 ταιρνε, 187, 27.
 ταιρβεάν, 21 §1; 115, 1.
 *ταιτιζε, 28 §2; 59, 26.
 τάτιτ, 18 §8; 30 §9.
 έαλλ, 187, 19.
 ταμαll: (time), 34, 11; 120, 26;
 164, 4. (loan), 132, 36. (distance),
 34, 16; 164, 12.
 ταοό ιρτις οε, time, 180, 18.
 έάρτα, 195, 33.
 *ταρμιαnς: 160, 27. τ. αρ, 113, 1.
 *τεαέτ: τεαέτ πέ (take up), 52, 37.
 τ. ρυαρ (improve), 133, 39; 192,
 8, 11. τ. ρυαρ λε (catch), 187, 27.
 τέαααρετα, 109, 3.
 τεαnζαμιάλαέ, 109, 10.
 τεαnναό, 186, 35; 196, 13.
 τέααμια, 70, 37.
 τέαρ, 131, 20; 140, 32.
 τεαριάυεαέ, 186, 37.
 τεαααααααn, 108, 28.
 *τευθεα, 2, 35.
 τειρ, 62, 12; 147, 23; 159, 6.
 τεολαιθε, 109, 29.
 τις na μιunτιρε, 76, 33.
 *τιnn, 25, 1; 171, 5; 201, 13.
 τιμimú, 169 §11; 187, 6, 8.
 τιυβαιρτ, 200 §3.
 τιυβαιρτεοιρ, 181, 24.
 τιυάimτ, 187, 9.
 τιυζαέ, 123 §19.
 τλή, 65, 8.
 τοάαρ, 198, 1.
 τοάραρ, 45, 37.
 τός, τ. έun, 19 §2; 34 §3.
 *τοις, 14, 5.
 *τοιλ, 20 §8; 98, 17; 149, 37.
 τοιρ, 93, 7.
 τόιρ, 15, 5.
 τοιρτέιρεαέ, 174, 14.
 τοιρς, 111, 37.
 *τοναέταιζτε, 129, 1.
 τονna, 123 §17.
 τονúνταιζτε (tenants), 187, 23.
 τράέτ, 110, 35.
 τράέταμιατ, 111, 19.
 τράέτnόna, 2, 27; 118, 25; 186, 1.

- τρειῖς (reach) [τρισῖς], 45, 27 ;
 195, 26.
 *τριάι, 83, 33.
 τριάι, 191, 36 ; 216, 19.
 τριστάι, 93, 15.
 τρισ, 108, 37 ; 205, 10.
 τρισ, 23 §16.
 τρισῖτε, 4, 28 ; 123 §19.
 τρισσεῖτε, 115, 35.
 τρισ, *adj.*, 186, 32.
 τρισ, 150, 21 ; 171, 26.
 τρισ (cause), 98, 33.
 τρισ, 112, 1.
 τρισ, 122, 34.
 τρισσεῖ, 112, 5.
 τρισ, 79, 17.
 τρισ, 132, 11.
 τρισ, 167, 12.
 τρισ : *n.*, 46, 5. *vb.*, 108, 19.
 τρισσεῖ, 104, 11 ; 129, 12.
 τρισ, *n.*, 167, 22.
 τρισ, 11 §4 ; 23 §17 ; 163, 36 ;
 167, 15, 17.
 τρισ-τρί, 122 §15.
- *τρισ : τ. ἀμα, 17, 4 ; 114, 31 ;
 132, 16. τ., *n.*, 166, 13.
 τρισ, 41, 2.
- τρισσεῖ, 152, 25.
 τρισ, 47, 3 ; 122 §14.
 τρισ, 15, 7.
 τρισσεῖ, 14 §16.
 τρισ, for emphasis, 31 §3 ; 128.
 τρισσεῖ, 117-124.
 τρισ, 200, 8.
 τρισσεῖ, 26 §9 ; 65, 24 ; 96, 31 ;
 187, 3 ; 208, 34.
 τρισσεῖ, 110, 30.
 τρισ, 195, 5.
 τρισ, 153, 37.
 τρισ, 43, 1-6.
 τρισ, 123 §17.
 τρισ, 85, 22.
 τρισ [τρισ], 99.
 τρισ, 48, 4.
 τρισσεῖ, 181, 33.
 τρισ-τρισσεῖ, 187, 30.

INDEX TO POINTS OF GRAMMAR.

Adjectives,

- with an active and a passive sense, 176, under $\kappa\omicron\rho\tau\epsilon\alpha$;
- comparative, 187; double comparatives, 188;
- numeral, 117-124; ordinal, 123 §18; personal numeral, 120 §10, 11, 12;
- plural, 171 §1, 2.
- $\acute{\omicron}\kappa\omicron\mu$ with adj. as substitute for noun of degree, 115.

Adverbs,

- Direction, 191, 192; manner, 195; place, 189-192; time, 192-195.

Conjunctions,

- $\acute{\alpha}\kappa$ or $\eta\acute{\alpha}\kappa$, 129, 130; $\tau\acute{\alpha}$, 132-135; $\xi\omicron$, 130; $\mu\acute{\alpha}$, 132-134; $\mu\alpha\rho$, 135; $\mu\alpha\rho\iota\alpha$, $\mu\alpha\rho\iota\alpha\iota$, 132-134; $\eta\acute{\alpha}$, 130-132; $\eta\acute{\alpha}$ ($\eta\acute{\alpha}\kappa$ or $\acute{\alpha}\kappa$), introducing a phrase or word, 129, 21-27; further examples, 12, 37; 25 §6; 71, 2.

Nouns,

- dative for nominative, 49; nominative for dative, 49.
- special forms for plural, 49, 73, under $\tau\acute{\omicron}\tau\epsilon\alpha$, 75, under $\epsilon\omicron\rho\eta\iota\alpha$.
- nouns masculine in nominative and feminine in genitive, 49, 17, 18, 108 under $\tau\alpha\lambda\alpha\iota\eta$.
- singular when plural is used in English, 20, 12; 56, 11; 97, under $\mu\acute{\epsilon}\iota\tau\epsilon\alpha\acute{\kappa}$, 197, 25; 78, 19.
- nouns of degree, 114-116; 207.
- nouns aspirated when following another noun, 207-210.

Prepositions,

- general rules 8, for special rules see each preposition.

Pronouns,

- non-agreement in gender with corresponding nouns, 49.
- plural pronoun with $\xi\acute{\alpha}\kappa$, 127.
- masculine singular pronoun for a number of persons, 211 §3 §4.
- $\acute{\alpha}$ is the relative pronoun, 210, Pronouns (1).
- $\acute{\alpha}$ relative: how to translate into Irish such sentences as, "the cow which he was selling," 210, Pronouns (2); 170 §14.
- interrogative relative used with a preposition is followed by absolute form of the verb, 211 §3.

Verbs,

- Conditional sentences, 132-135.
- $\acute{\omicron}$ before verbs, 138 §13.
- double negative with a positive meaning, 131.
- future tense for optative, 64, 22; 142 §3; 201, 16.
- $\xi\epsilon\omicron\beta\alpha\iota\eta\eta$, $\eta\acute{\iota}$ $\eta\pi\alpha\iota\sigma\iota\eta\eta$, 214 §7.
- indicative for conditional, 133, 26; 134, 16; 141, 35.
- inflections, 136-138.
- $\eta\tau$, 138-142; 211-214.
- relative form surviving in eastern portion of the $\tau\acute{\omicron}\epsilon\iota\tau\epsilon$, 216.
- subjunctive for imperative, 138 §12.
- $\tau\acute{\alpha}$, 142, 143.
- verbal nouns, 168-170.
- Indivisible (or unchanging) phrase, 170 §16; 171 §3.

INDEX TO POINTS OF PRONUNCIATION.

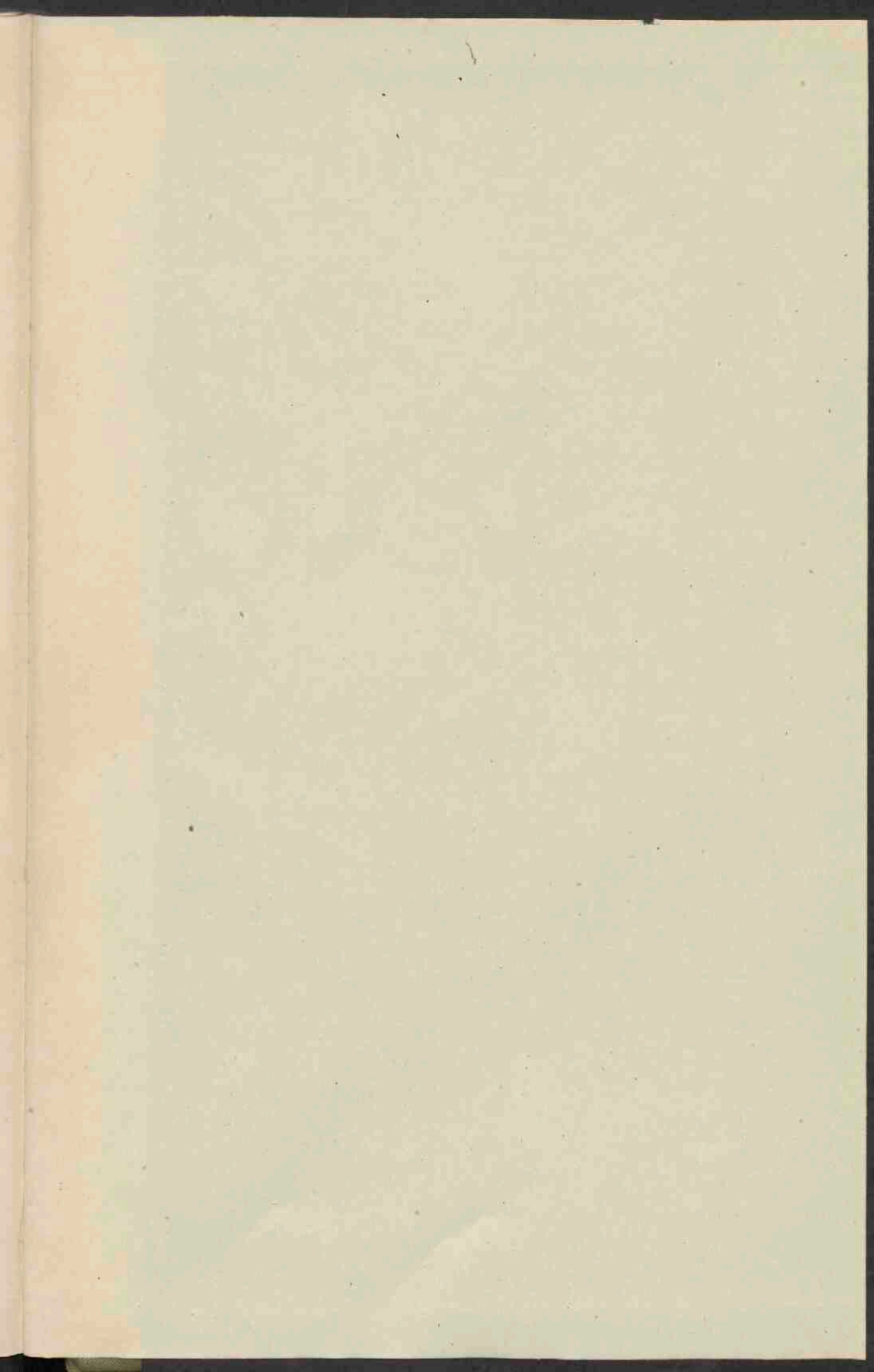
- Δ, 50 note to ἀρσῆσιν.
 accent, word accent, sentence accent,
 5 II.
- broad consonant followed by slender
 consonant; 89, under μαϛ; 91,
 under μάρμείλαϛ; 111, under
 τόρνεαϛ.
- ὀ prefixed to verbs, 138 §13.
 dentals, τ and υ, 2 §2.
 diphthongs, αῖ, εῖ, 2 §3; αὐ, εὐ,
 3 §4.
- English, refined pronunciation of, at
 variance with Irish mode of
 utterance, 7 II.
- hyphen, use of to indicate broad and
 slender consonants, 4 §7.
- ι broad, 5 §8, 215, 26. It is of the
 same class as the broad sound of
 "l" in final syllables, used in
 both the received and popular
 form of pronunciation in England
 in words such as "silk," "milk".
 A similar sound is also to be
 found in the Northern Slavonic
 languages.
- labial sounds, 1 §1 (1).
 local differences, 215.
- monosyllables written with two
 vowels, 136 §3, 4 §7.
- nasalisation in the Ὀείρε and in
 West Munster, 3 §6.
- ο, ό, 3 §5.
- η, η-vowel, 77 under πῆλειαϛ;
 136 §2; 160 under η-ό, 174
 under θυροαϛ.
- ε̄ = ε̄ broad, 2 §2.
- verb terminations, 136, 137, 138,
 211 Verbs (1).

THE HISTORY OF THE COUNTY OF MIDDLESEX

The history of the County of Middlesex, from the earliest times to the present, is a subject of great interest and importance. It is a county of great antiquity, and has been the seat of many of the most illustrious families in the kingdom. The history of the county is divided into several periods, and is a subject of great interest and importance.

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